

Did "A'isha" launch the war to reform Muslim community? Why wasn't she punished after the battle of "Jamal"?

Description:

If as Shias claim, "A'isha" was guilty in the battle of Jamal and caused the death of thousands of Muslims, so why did "Ali" [AS] not punish her?

Releasing "A'isha" and even her respectably transportation to "Medina", shows that "A'isha" went to "Basra" to make peace amongst Islamic nation and didn't go there fighting and putting up sedition.

Response:

Did "A'isha" leave {the house} to reform Muslim community?

There is no doubt that A'isha's target of making the sedition of "Jamal" was to fight commander of the faithful [AS] otherwise there wasn't any reason that despite the explicit order on behalf god, she leaves the sanctuary of messenger of god [PBUH] and goes from one land to another land, from one city to another city along with thousands of non-relative men and makes Muslims the victim of Talha and Zubair's world seeking.

In this article we'll briefly talk about A'isha's motive of launching the battle of "Jamal" and then we'll answer that why commander of the faithful [AS] didn't punish her.

But before talking about main topic, we should find out that who was the leader of the battle of "Jamal"? Was "A'isha" at fault or not?

Ayesha the leader of the battle of "Jamal":

Undoubtedly, the main culprits of the battle of "Jamal" are "A'isha", "Talhah" and "Zubayr". And "A'isha" is at fault more than them; because if she didn't accompany "Talhah" and "Zubayr", people wouldn't attend this battle and perhaps sedition of "Jamal" would never happen.

When people saw that prophet [PBUH]'s spouse is the leader of the army, faced hesitation and on the other hand many were deceived by this event and fought commander of the faithful [AS].

Hadrat "Ali" [AS] says in the 13th sermon of "Nahj al-Balagha"- he dispraised the people of "Basra" in the main mosque of "Basra" after the battle of "Jamal" in the year 36 AH:

كُنْتُمْ جُنْدَ الْمَرْأَةِ وَ أَتْبَاعَ الْبَهِيمَةِ رَعَا فَأَجَبْتُمْ وَ عُقِرَ فَهَرَبْتُمْ أَخْلَافُكُمْ دِقَاقٌ وَ عَهْدُكُمْ شِقَاقٌ
وَ دِينُكُمْ نِفَاقٌ وَ مَاؤُكُمْ زُعَاقٌ وَ الْمُقِيمُ بَيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ بِدَنْبِهِ وَ الشَّخِصُ عَنْكُمْ مُتَدَارِكٌ
بِرَحْمَةٍ مِنْ رَبِّهِ كَأَنِّي بِمَسْجِدِكُمْ كَجَوْحِ سَفِينَةٍ قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَ مِنْ
تَحْتِهَا وَ عَرِقَ مَنْ فِي ضَمْنِهَا"

You were the army of a female and followers of an animal {Ayesha's camel}, as long as "camel" would make noise you'd fight, and as soon as camel's hands and legs were cut out, you fled, your morality is mean and your allegiance has been loosened, your religion is hypocrisy and your drinking water is salty and unpleasant.

The one who lives amongst you will be punished as the result of his sin, and the one who stays away of you will be forgiven by god.

I see your mosque which is like drowned ship that god's punishment has surrounded it from above and bottom and its occupants will sink.

And it's written is a narrative: swear by god! Your land will be drowned by water, and I see your mosque which is flowing on the water like wreckage of a ship.

In this narrative, commander of the faithful [AS] says explicitly that people of "Basra" are A'isha's troops and followers of camel.

And it's also written in "Sahih Bukhari":

عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَيَّامَ الْجَمَلِ بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ
أَمَرَهُمْ امْرَأَةٌ"

It's been quoted from "Abu Bakrah" who said that indeed god did me favor, when I wanted to join troops of the battle of "Jamal" and fight alongside them, I remembered a saying of prophet [PBUH], when prophet [PBUH] was notified that people of "Fars" have selected the daughter of "Kasra" as king, he said: a group which is led by a woman will never get to happiness.

“Sahih Bukhari”, v 4, p 1610, Hadith No. 4163

“حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ تَفَعَيْتُ اللَّهَ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ لَمَّا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَارِسًا مَلَكَوا ابْنَةَ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ”

It's been quoted from “Abu Bakrah” who said that god did me favor, when I remembered a saying of prophet [PBUH] at the time of the battle of “Jamal”, when prophet [PBUH] was notified that people of “Fars” have selected the daughter of “Kasra” as king, he said: a group which is led by a woman won't get to happiness.

“Sahih Bukhari”, v 6, p 2600, Hadith No. 6686

According to these narratives, “Aba Bakrah” says that the reason I didn't join “Jamal” followers is that “A'isha” was their leader.

So “A'isha” was the leader of battle of “Jamal” and as prophet [PBUH] said, they never got to happiness and now those who support the people of Jamal and their companions, will never get to happiness.

A'isha's old grudge from commander of the faithful [AS]:

The main reason of this battle and A'isha's movement against commander of the faithful [AS] was her old grudge towards “Ali” [AS] that she would hide in her heart and this grudge made her to launch a battle that led to the death of more than twenty thousand Muslims.

“Ayeshah” didn't like to say the name of commander of the faithful [AS]:

Her grudge towards Imam “Ali” [AS] was so much that she didn't even say the name of commander of the faithful [AS]. “Muhammad Ismā'il Bukhari” has quoted this narrative in four different pages:

“حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَ قَالَتْ عَائِشَةُ لَمَّا تَغَلَّ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَرْوَاجَهُ أَنْ يَمْرَضَ فِي بَيْتِي فَأَذِنَ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخَطُّ رِجْلَاهُ الْأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ وَرَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ فَقَالَ لِي وَهَلْ تَدْرِي مِنَ الرَّجُلِ الَّذِي لَمْ تُسَمِّ عَائِشَةُ فُلْتُ لَا. قَالَ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ”

"Ayesha" said: when prophet [PBUH]'s disease got exacerbated, he got permission from his wives to pass the recovery in my home and they let him. Prophet left while two men were holding his shoulders carrying him and prophet's legs were dragging on the ground due to the intensity of disease. "Abbas" and another guy were holding his shoulders. "Ubayd Allah" says I said to "Abdullah bin Abbas" what "Ayesha" had said, "Abdullah" said: do you know the man whose name wasn't told by "A'isha"? I said: No I don't, he said: he was "Ali bin Abi Talib".

"Sahih Bukhari"- v 1, p 162, Hadith No. 665

"Ahmad bin Hanbal" quotes this narrative with more details because he has explained the reason that "A'isha" didn't say the name of commander of the faithful [AS]:

“حدثنا عبد الله حدثني أبي ثنا عبد الرزاق عن معمر قال قال الزهري وأخبرني عبيد الله بن عبد الله بن عتبة أن عائشة أخبرته قالت أول ما اشتكى رسول الله صلى الله عليه وسلم في بيت ميمونة فاستأذن أزواجه أن يمرض في بيتها فأذن له قالت فخرج ويده علي الفضل بن عباس ويده علي رجل آخر وهو يخط برجله في الأرض قال عبيد الله فحدثت به بن عباس فقال أتدرون من الرجل الآخر الذي لم تسم عائشة هو علي ولكن عائشة لا تطيب له نفساً”

... I said the story to "Ibn Abbas", he said: do you know who was the man that "A'isha" didn't say his name? He was "Ali" [AS], but "A'isha" had grudge towards "Ali" [AS] in her heart.

"Ahmad bin Hanbal"- Musnad Ahmad binHanbal, v 6, p 228,

"Ibn Hajar Asqalani" says about this narrative:

“قوله قال هو علي بن أبي طالب زاد الإسماعيلي من رواية عبد الرزاق عن معمر ولكن عائشة لا تطيب نفساً له بخير ولا بن إسحاق في المغازي عن الزهري ولكنها لا تقدر علي أن تذكره بخير”

About this sentence of "Bukhari": "that man was Ali bin Abi Talib" – "Isma'ili" has quoted from "Abd ar-Razaq" and him from "Muammar":

It was because "A'isha" had grudge towards "Ali" in her heart.

And "Ibn Ishaq" has quoted from "Al-Zuhri":

Because "A'isha" didn't want to say good things about him.

"Asqalani Al-Shafi'i"- Fath al-Bari- v 2- p 156

"Badr al-Din al-Ayni" – Umdat al-Qari description of Sahih Bukhari—v 5, p 192

"A'isha" performed gratitude prostration when commander of the faithful [AS] was martyred:

A'isha's grudge towards Hadrat "Ali" [AS] was so much that she did gratitude prostration, "Abu al-Faraj al-Isfahani"- Sunni famous scholar- says:

”حدثني محمد بن الحسين الأشناني، قال: حدثنا أحمد بن حازم، قال: حدثنا عاصم بن عامر، وعثمان بن أبي شيبة، قال: حدثنا جرير، عن الأعمش، عن عمرو بن مرة، عن أبي البخري، قال:

”لما أن جاء عائشة قتل علي عليه السلام سجدت“

"Abu Al-Bakhtari" has said: when "Ayesha" was told that "Ali" [AS] was martyred, she performed "Sajdah" {prostration}.

"Al-Isfahani"- Maqatil al-Talibin- v1, p 11

Some may find fault that "Abu al-Faraj Isfahani" was Shia, but this matter hasn't been proved. Even if he were Shia It wouldn't be big deal and we can accept his narratives; because "Shams al-Din Al-Dhahabi" and "Ibn Hajar" have said that he is honest:

"Al-Dhahabi Al-Shafi'i"- Mizan al-I'tidal fi Naqd al-Rijal- v 5, p 151

"Al-Asqalani Shafi'i"- Lisan al-Mizan- v 4, p 221

And some of Sunni scholars, such as: "Ibn Sa'd" in "Al-Tabaqat al-Kubra", "Tabari" in "Tabari History", "Abu al-Farj Isfahani" in "Maqatil al-Talibin", "Ibn Athir Jazri" in "The complete History"- and Have quoted that when "A'isha" was notified about the martyrdom of Hadrat "Ali" [AS], she said this poem out of happiness:

وذهب بقتل علي عليه السلام إلي الحجاز سفيان بن أمية بن أبي سفيان بن أمية بن عبد
شمس فبلغ ذلك عائشة فقالت:

فَأَلَقْتُ عَصَاهَا وَاسْتَقَرَّ بِهَا التَّوِيُّ كَمَا قَرَّ عَيْنًا بِالْإِيَابِ الْمُسَافِرِ.

"Sufyan bin Umayyad" took the news of "Ali" [AS]'s martyrdom to "Hejaz", when "Ayesha" was told about it, she said:

He dropped his stick and sat on his place comfortably.

As eyes get bright when passenger returns.

"Ibn Kathir"- Tabari History, v 3, p 159 /// "Al-Isfahani Abu al-Farj"- Maqatil al-Talibin, v 1, p 11 // "Ibn Athir Jazari", The complete history- v 3, p 259 /// "Ibn Samu'n al-Baghdadi", Amali ibn Samu'n, v 1, p 43 /// "Al-Zuhri", Al-Tabaqat al-Kubra, v 3, p 40 and...

This verse of poem which has remained from ignorance age is used when someone faces comfort, happiness and composure after problems, hardships and sorrow.

The sentence "dropping stick" is allusion to tranquility, when someone's mind becomes clear and his heart is at ease in a certain place.

By saying this poem, "A'isha" wanted to say that I can now sigh of relief about "Ali" and I feel ease at my heart, because she was always waiting for such news, like a guy who is waiting for a passenger and after passenger comes back he feels comfort.

Why did prophet [PBUH] order commander of the faithful [AS] to fight "A'isha"?

There are many narratives in which messenger of god has ordered commander of the faithful [AS] and his companions to fight "A'isha" and her followers as well as "Muawiyah" and "Khawarij": {The Khawarij initially were members of the "Party of Ali". They later rejected his leadership after he agreed to arbitration with Muawiyah rather than combat to decide the succession to the Caliphate following the Battle of Siffin. In 657, Ali's forces met Muawiyah's at the Battle of Siffin}

"Ibn Abd al-Birr Qurtubi" writes:

ولهذه الأخبار طرق صحاح قد ذكرناها في موضعها.

وروي من حديث علي، ومن حديث ابن مسعود، ومن حديث أبي أيوب الأنصاري: أَنَّهُ أَمَرَ بِقِتَالِ النَّاكِثِينَ، وَالْقَاسِطِينَ، وَالْمَارِقِينَ.

وروي عَنْهُ، أَنَّهُ قَالَ: مَا وَجَدْتُ إِلَّا الْقِتَالَ أَوْ الْكُفْرَ بِمَا أَنْزَلَ اللَّهُ، يَعْينِي: وَاللَّهُ أَعْلَمُ قَوْلَهُ تَعَالَى: «وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ».

And there are authentic documents for these narratives that we talked about.

And it's been quoted that "Ali" [AS] was left in charge of fighting "Nakethin" {allegiance breakers, guys such as: "Talhah", "Zubayr" and all of those who followed them fighting Ali [AS] }, "Qasitin" {oppressors, guys such as: "Muawiyah and his followers who made the battle of Siffin} "Mariqin" {those who would say that "Ali" [AS] is unbeliever and made the battle of "Nahrawan} I was empowered to fight them or to deny what god has sent down. "Ali" [AS] meant this verse of Quran that "Struggle for Allah as is due to Him".

"Ibn Abd al-Birr", Al-Isti'ab fi Ma'rifat al-Ashab, v 3, p 1117

Now the question is that if A'isha's target of launching "Jamal" sedition was to reform Muslim community , why did prophet [PBUH] order commander of the faithful [AS] and his companions to fight "A'isha" and her troops?

So there is no doubt that A'isha's intention wasn't to reform Muslim community.

Prophet [PBUH] had forbidden "A'isha" from attending the battle of "Jamal":

From another side there are multiple authentic narratives in which messenger of god [PBUH] has forbidden "A'isha" from attending the battle of "Jamal", we just cite two narratives written in Sunni books:

٣٧٧١ حدثنا أبو أسامة قال حدثنا إسماعيل عن قيس قال لما بلغت عائشة بعض مياه بني عامر ليلاً نبتت الكلاب عليها فقالت أي ماء هذا قالوا ماء الحوآب فوقفت فقالت ما أظنني إلا راجعة فقال لها طلحة والزبير مهلاً رحمك الله بل تقدمين فيراك المسلمون فيصليح الله ذات بينهم قالت ما أظنني إلا راجعة إني سمعت رسول الله صلي الله عليه وسلم قال لنا ذات يوم كيف بإحداكن تنبح عليها كلاب الحوآب

It's been quoted from "Qays bin Hazim" that when "A'isha" arrived near the "Banu Amir" wells at night, dogs barked at her, she asked: what water is this? The water of "Hu'ab" region, then "A'isha" got up and said: I have no choice other than returning. "Talhah" and "Zubayr" told her: wait, may god bless you, you've come here so that god solves the problem of nation by you. "Ayesha" said: I should return because I heard of messenger of god [PBUH] who said to his spouses: how will you feel when dogs of "Hu'ab" region bark at one of you?!

"IbnAbi Shaybah", al-Kitab al-Musnaf fi al-Ahadith and al-Athar, v 7, p 536

And "Shams al-Din Al-Dhahabi" writes:

"وَكَيْعٌ، عَنْ عِصَامِ بْنِ قُدَامَةَ، وَهُوَ ثِقَةٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ (ص): " أَتَيْتُكَنَّ صَاحِبَةَ الْجَمَلِ الْأَدْبَبِ، يُقْتَلُ حَوَالَيْهَا فَتَلِي كَثِيرُونَ، وَتَنْجُو بَعْدَ مَا كَادَتْ "

Messenger of god said to his spouses: which one of you will sit on hairy camel and many people will die around her and herself will survive?

"Al-Dhahabi"- The History of Islam- v 3, p 490

"حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنِ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ (ص) قَالَ لِنِسَائِهِ: " أَتَيْتُكَنَّ النَّبِيَّ تَنْبَحُهَا كِلَابُ مَاءٍ كَذَا وَكَذَا، إِيَّاكَ يَا حُمَيْرَاءُ " يَعْنِي عَائِشَةَ "

Messenger of god [PBUH] said to his spouses: which one of you will be the same one who dogs of a region will bark at her, O "Humaira" {A'isha} be careful not to be that one.

"Al-Marwazi"- the book of seditions- v 1, p 189

In this narrative prophet [PBUH] has addressed "Ayesha" explicitly and has forbidden her from going to a battle that dogs of "Hu'ab" region will bark at her on her way.

Despite this narrative, will there be any excuse for anyone to say that "A'isha" had good target and wanted to reform Muslim community?

There is no doubt that narratives with such contents are authentic as "Shams al-Dhahabi" writes after quoting a narrative with such content:

"هذا حديث صحيح الإسناد ولم يخرجه"

This narrative has authentic document, but "Bukhari" and "Muslim bin Hajjaj" haven't quoted it.

"Al-Dhahabi Al-Shafi'i"- Siyar al-A'lam al-Nubala- v2, p 178

And "Ibn Kathir Damascene Salafi" writes:

The document of this narrative has the conditions of "Bukhari" and "Muslim bin Hajjaj", but they've not quoted it.

"Ibn Kathir Damascene"- Al-Bidaya wa'l-Nihaya- v 6, p 212

"Al-Haythami" says about this narrative:

”رواه أحمد وأبو يعلي والبزار ورجال أحمد رجال الصحيح“

”Al-Haythamy“- Majma’ al-Zawa’id wa Manba’ al-Fawa’id- v 7, p 234

And ”Ibn Hajar Asqalani” writes:

”وأخرج هذا أحمد وأبو يعلي والبزار وصححه بن حبان والحاكم وسنده علي شرط الصحيح“

”Ahmad “, ”Abu Ya’li“, have quoted this narrative and ”Ibn Habban“ and ”Hakim“ have corrected it, the document of this narrative has the conditions of ”Sahih Bukhari“.

”Al-Asqalani al-Shafi’i“- ”Fatḥ al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī“ – v 13, p 55

”Nasir al-Din Albani“ has corrected this narrative as well, and responded some faults with this narrative found by others:

”قلت: و إسناده صحيح جدا، رجاله ثقات أثبات من رجال الستة؛ الشيخين و الأربعة رواه السبعة من الثقات عن إسماعيل بن أبي خالد و هو ثقة ثبت كما في "التقريب". و قيس بن أبي حازم مثله“

I say: the document of this narrative is authentic and its narrators are reliable and are amongst the narrators of ”Al-Sihah al-Sittah“, seven reliable guys have quoted this from ”Isma’il bin Abi Khalid“ who is reliable too, as ”Ibn Hajar“ has said in the book ”Al-Taqrīb“ and ”Ibn Hazim“ is reliable like him as well.

”Al-Bani“- Silsalat al-Hadith as-Sahihah-

This narrative prove that messenger of god [PBUH] had forbidden ”Ayesha“ attending this battle and ”Ayesha“ wanted to return but he eventually preferred the saying of ”Talhah“ and ”Zubayr“ over prophet [PBUH]’s saying and continued her way and that what didn’t have to happen happened.

Now question is that if ”Ayesha“ wanted to solve the problem of nation, why did prophet [PBUH] had forbidden ”A’isha“ going to this battle?

Has prophet [PBUH] forbidden ”A’isha“ from reforming Muslim community?

So if we say that ”A’isha“ is right, in fact we’re saying that prophet [PBUH] is wrong. Rather than saying: ”A’isha“ was wrong and accepting her mistake, Sunnis say that prophet was wrong and think that prophet [PBUH] ordered ”Ali“ [AS] fighting ”A’isha“ wrongly and also

think that messenger of god [PBUH] has wrongly forbidden "A'isha" from fighting commander of the faithful [AS].

"Umm Salama" believed that fighting "A'isha" is legitimate:

According to authentic-document narratives written in Sunni books, "Umm Salama" agreed with fighting "A'isha" and her troops and recommended commander of the faithful Ali [AS] to fight them and send her son fighting them alongside "Ali" [AS]:

(٤٥٥٠-) [٢: ١١٧] حَدَّثَنِي أَبُو سَعِيدٍ أَحْمَدُ بْنُ يَعْقُوبَ النَّعْفِيُّ مِنْ أَصْلِ كِتَابِهِ، ثنا الْحَسَنُ بْنُ عَلِيٍّ بْنِ شَيْبَةَ الْمَعْمَرِيِّ، ثنا عَبْدُ اللَّهِ بْنُ صَالِحِ الْأَزْدِيُّ، حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ، عَنْ سَعِيدِ بْنِ مُسْلِمِ الْمَكِّيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، قَالَتْ: لَمَّا سَارَ عَلِيٌّ إِلَى الْبَصْرَةِ دَخَلَ عَلَيَّ أُمُّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يُودِعُهَا، فَقَالَتْ: " سِرِّ فِي حِفْظِ اللَّهِ وَفِي كَنْفِهِ، فَوَاللَّهِ إِنَّكَ لِعَلِيِّ الْحَقِّ، وَالْحَقُّ مَعَكَ، وَلَوْلَا أَنِّي أَكْرَهُ أَنْ أَعْصِيَ اللَّهَ وَرَسُولَهُ، فَإِنَّهُ أَمَرَنَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْ نَقَرَّ فِي بُيُوتِنَا لَسِرْتُ مَعَكَ، وَلَكِنْ وَاللَّهِ لَأُرْسِلَنَّ مَعَكَ مَنْ هُوَ أَفْضَلُ عِنْدِي وَأَعَزُّ عَلَيَّ مِنْ نَفْسِي ابْنِي عُمَرَ ".

It's been quoted from "Amrah" the daughter of "Abd al-Rahman" that when "Ali ibn Abi Talib" wanted to move towards "Basra", he went to "Umm Salama" wife of prophet Muhammad [PBUH] to say goodbye, "Umm Salama" said: go that god is your protector and supporter, swear by god! You're right and right is with you, and because I don't want to disobey god and his prophet [PBUH]'s order I won't come with you because god has ordered us {prophet's wives} to stay in our home, but I send the guy who is dearer than my life, my son "Abdullah" coming with you.

After quoting this narrative, "Hakim Nishapuri" says:

"هَذِهِ الْأَحَادِيثُ الثَّلَاثَةُ كُلُّهَا صَحِيحَةٌ عَلَيَّ شَرَطِ الشَّيْخَيْنِ، وَلَمْ يُخَرِّجَاهُ"

According to the conditions of "Bukhari" and "Muslim bin Hajjaj", these three hadiths are authentic but they've not quoted them.

This narrative proves many things such as: prophet [PBUH]'s wives didn't have to leave their house even for solving the problem of nation, it also proves that "Umm Salama" believed that fighting "A'isha" and her troops is legitimate and that "Ali" [AS] is right fighting them.

"Al-Bayhaqi" writes in the book "Al-Mahasin" that "Umm Salama had vowed not to talk to "Ayesha" and wasn't in speaking term with her by end of her life:

”روي عن عائشة، رضي الله عنه، أنها دخلت علي أم سلمة بعد رجوعها من وقعة الجمل وقد كانت أم سلمة حلفت أن لا تكلمها أبداً من أجل مسيرها إلي محاربة علي بن أبي طالب، فقالت عائشة: السلام عليك يا أم المؤمنين فقالت: يا حائط ألم أنك ؟ ألم أقل لك ؟ قالت عائشة: فإني أستغفر الله وأتوب إليه. كلميني يا أم المؤمنين، قالت: يا حائط ألم أقل لك ؟ ألم أنك ؟ فلم تكلمها حتي ماتت، وقامت عائشة وهي تبكي وتقول: وا أسفاه علي ما فرط مني“

It's been quoted that "A'isha" went to "Umm Salama" after the battle of "Jamal" but "Umm Salama" had sworn not to talk to her because "A'isha" had fought "Ali" [AS]. "A'isha" said: hello to you the mother of the believers! "Umm Salama" answered: O wall! Didn't I forbid you? Didn't I tell you? "A'isha" said: I ask god to forgive me, talk to me mother of the believers. "Umm Salama" said: O wall, didn't I tell you? Didn't I forbid you?

And "Umm Salama" didn't talk to her as long as she was alive. "Ayesha" got up and said while crying: I regret for what I lost!

"Al-Bayhaqi"- Al-Mahasin- v1, p 222 /// "Al-Mawardi al-Basri"- Al-Hawi al-Kabir, v 15, p 447

If "A'isha" went to reform the Muslim community why didn't "Umm Salama" talk to her by the end of her life?

"Ibn Tayfour" and other Sunni scholars have quoted interesting issues from "Umm Salama":

”وقال هارون عن العتبي عن أبيه قال قالت أم سلمة وفي نسخة كتبت إليها أم سلمة رحمة الله عليها لعائشة لما همت بالخروج: يا عائشة! إنك سدة بين رسول الله صلي الله عليه وآله وبين أمته، حجابك مضروب علي حرمة، وقد جمع القرآن ذيلك فلا تندجيه، و سَكَنَ عُقْبَرَاكَ فلا تُصْحِرِيهَا، الله من وراء هذه الأمة، قد علم رسول الله مكانك لو أراد أن يعهد فيك، عهد، بل قد نهاك عن الفُرطة في البلاد، ما كنت قائلة لو أن رسول الله صلي الله عليه وآله قد عارضك بأطراف الغلوات ناصّة قَلُوصاً قعوداً من منهل إلي منهل؟! إن بعين الله مثواك! وعلي رسول الله صلي الله عليه وآله تعرضين، ولو أمرت بدخول الفردوس لاستحييت أن ألقى محمداً هاتكة حجاباً قد صرّبه علي، فاجعليه سترك، وقاعة البيت قبرك حتي تلقيه وهو عنك راض“

When "A'isha" decided to leave, "Umm Salama" told her: you're the connector between messenger of god and his nation and you were ordered to stay at home to keep his sanctity. God is the supporter of this nation. If prophet [PBUH] knew that women are obligated to fight, he would recommend you, but prophet [PBUH] forbade you from going to cities.

What will you say to prophet [PBUH] if you face him while riding your camel from one trough to another trough quickly? God sees what you do and you'll return to his messenger, swear by god! If I'm told: "Umm Salama! Enter the paradise" I'll be ashamed to see prophet while I've removed the "Hijab" he put on me {allusion to disobeying prophet leaving the house}.

So put your house as your shelter and pudency as your grave till you meet him in such mood and if you abide by it you'll obey god more than any other time and as long as you're steadfast in this regard you'll support religion more than any other time. And if I remember you a saying of prophet [PBUH] that you know you'll be stung like the time that you're stung by black snake.

"Ibn Tayfour", Balaghat al-Nisa', v 1, p 3 /// "Al-Harbi, Abu Ishaq Ibrahim bin Ishaq"-- Gharib al-Hadith- v 2, p 486 /// "Al-Dinwari" – Imamate and policy, v 1, p 51 /// "Al-Zamakhshari Kharazmi"-- al-Fa'iq fi al-Gharib al-Hadith, v 2, p 168

Hudhayfah's prediction, your mother will come fighting you:

"Hudhayfah ibn Yaman" is one of the companions of prophet [PBUH] that prophet Muhammad [PBUH] made him aware of divine knowledge and foreknowledge and even according to some of Sunni narratives, prophet [PBUH] had notified him of all seditions that will occur till the day of resurrection:

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، ح وَحَدَّثَنَا أَبُو بَكْرِ، بْنُ نَافِعٍ حَدَّثَنَا عُذْرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ، أَنَّهُ قَالَ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ كَائِنٌ إِلَيَّ أَنْ تَقُومَ السَّاعَةُ...

It's been quoted from "Hudhayfah" who said: prophet [PBUH] notified me of all incidents that will happen till the day of resurrection.

"Muslim bin Hajjaj"- Sahih Muslim- v 4, p 2217, Hadith No. 2891

One of seditions that messenger of god [PBUH] notified "Hudhayfah" of that was sedition of "Jamal". "Hudayfah bin Yaman" had notified people of the battle of "Jamal" many years before it occurs.

"Na'im bin Hammad" and "Abd ar-Razzaq Sana'ni" have quoted with authentic document:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ وَهْبِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي الطُّفَيْلِ، سَمِعَ خَدِيفَةَ بْنَ الْيَمَانِ، يَقُولُ: " لَوْ حَدَّثْتُكُمْ أَنَّ أُمَّكُمْ تَغْرُوكُمْ أَتَصِدَّقُونِي؟ " قَالُوا: " أَوْ حَقٌّ ذَلِكَ؟ قَالَ: " حَقٌّ "

It's been quoted from "Abu Tufayl" that I heard from "Hudhayfah bin Yaman" who said: will you accept my saying if I say that your mother will fight you? They said: is that true: I said: yes it is.

"Al-Mawazi"- book of seditions - v 1, p 85 /// "Al-Sana'ni"—al-Musnaf, v11, p 53

In this narrative "Hudhayfah" restates that "A'isha" will come fighting not to solve the problem of nation.

"Tabari" quotes with authentic document that before leaving "Mecca" seditionists of "Jamal" consulted with each other and said we'll go fighting "Ali" [AS],:

حدثني أحمد بن زهير قال حدثنا أبي قال حدثنا وهب بن جرير بن حازم قال سمعت أبي قال سمعت يونس بن يزيد الأيلي عن الزهري قال: ثم ظهراً يعنِي طلحةً والزبيرُ إلي مكة بعد قتل عثمان رضي الله عنه بأربعة أشهرٍ وابنُ عامرٍ بها يجرُّ الدُّنيا وقدِمَ يعلي بنُ أمية معه بمالٍ كثيرٍ وزيادة علي أربعمائه بعيرٍ فاجتمعوا في بيت عائشة رضي الله عنها فأرادوا الرأي فقالوا: نسيرُ إلي علي فنقاتله.

فقال بعضهم: ليس لكم طاقةٌ بأهلِ المدينةِ ولكنَّا نسيرُ حتى ندخلُ البصرةَ والكوفةَ ولطلحةٌ بالكوفةِ شيعةٌ وهوي وللزبيرِ بالبصرةِ هوي ومعونته فاجتمع رأيهم علي أن يسيرُوا إلي البصرةِ وإلي الكوفةِ فأعطاهم عبدُ الله بنُ عامرٍ مالاً كثيراً وإيلاً فخرجوا في سبعمائة رجلٍ من أهلِ المدينةِ ومكةً ولحقهم الناسُ حتى كانوا ثلاثة آلافِ رجلٍ.

فبلغَ علياً مسيرهم فأمرَ عليَ المدينةِ سهلُ بنُ حنيفةِ الأنصاري وخرجَ فسارَ حتى نزلَ داقارَ وكانَ مسيرهُ إليها ثمانَ ليالٍ ومعه جماعه من أهلِ المدينةِ.

After "Uthman" was murdered, "Talhad" and "Zubayr" remained in "Mecca" four years. "Ibn Amir" was seeking money in there and "Ya'li bin Umayyad" went there with much money

and four hundred camels. All of them got together in Ayesha's house and said: we want to go to "Ali" and fight him.

Some of them said: you can't bear with people of "Medina", but we'll go to "Basra" and "Kufa" because "Talhah" has supporters in "Kufa" and "Zubayr" has supporters in "Basra". So all of them decide going to "Basra" and "Kufa".

"Abdullah bin Amir" gave them much money and many camels and they moved with seven persons from "Mecca" and "Medina" and their number was three thousand after some other people joined them. When commander of the faithful "Ali" [AS] was notified about their departure, he appointed "Sahl bin Hanif" as the leader of the city and moved towards "Zi al-Qar" and got there after eight nights. Group of people from "Medina" was with him.

"Al-Tabari"- The History of Tabari, v 3, p 8

So their target of sedition of "Jamal" was to fight "Ali" [AS] not to reform Muslim community, and if they went to "Basra" it was because they thought that they have supporters there and can win this battle and over throw the government.

According to the saying of Sunni historians, seditionists of "Jamal" sent letter to chiefs and influential guys of each tribe and invited them to assist them fighting "Ali bin abi Talib" [AS].

"Ibn Athir Jazari" writes:

"وكان الأحنف قد بايع عليا بعد قتل عثمان لأنه كان قد حج وعاد من الحج فبايعه قال الأحنف ولم أبايع عليا حتي لقيت طلحة والزبير وعائشة بالمدينة وأنا أريد الحج وعثمان محصور فقلت لكل منهم إن الرجل مقتول فمن تأمروني أبايع فكلهم قال بايع عليا فقلت أترضونه لي فقالوا نعم فلما قضيت حجي ورجعت إلي المدينة رأيت عثمان قد قتل فبايعت عليا ورجعت إلي أهلي ورأيت الأمر قد استقام فبينما أنا كذلك إذ أتاني آت فقال هذه عائشة وطلحة والزبير بالخريبة يدعونك فقلت ما جاء بهم قال يستنصرونك علي قتال علي في دم عثمان فأتاني أقطع أمر فقلت إن خذلاني أم المؤمنين وحواري رسول الله لشديد وإن قتال ابن عم رسول الله وقد أمروني ببيعته أشد"

"Ahdhaf" was amongst those who swore allegiance with "Ali" [AS] when he was returning from "Hajj", after "Uthman" was murdered, but "Ahdhaf" said: I didn't swear allegiance with "Ali", when I was going to "Mecca" performing "Hajj", I met "Talhah", "Zubayr" and

“Ayesha”, at that time “Uthman” had been surrounded, I said to them: who would I swear allegiance with when “Uthman” was killed? All of them said: swear allegiance with “Ali” [AS]. I said: do you recommend him? They said: yes we do. When I returned from “Hajj”, I found out that “Uthman” is dead, so I swore allegiance with “Ali bin Abi Talib” and got back to my family. After a while I was notified that “Ayesha”, “Talhah” and “Zubayr” are waiting for me in “Kharibah”, I said to that guy: what are they doing there? He said: they want you to help them to fight “Ali” revenging Uthman’s murdering. I faced the most difficult work and said: seeing the humiliation of the mother of the believers and the wife of prophet [PBUH] is difficult for me, but fighting prophet [PBUH]’s cousin whom I was ordered me to swear allegiance with him is more difficult.

“Ibn Athir”- The complete History- v 3, p 127

If the target of seditionists of “Jamal” was to reform Muslim community, so why did they invite people fighting “Ali” [AS]? Why didn’t they say to people that our target is to solve the problem of nation?

“Ibn abi Shaybah” quotes rest of the narrative:

“فلما أَتَيْتَهُمْ قَالُوا جِئْنَا نَسْتَنْصِرُ عَلِيَّ دِمِ عُثْمَانَ قَتِيلَ مَظْلُومًا قَالَ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ أَنْشُدُكَ بِاللَّهِ هَلْ قُلْتَ لَكَ مِنْ تَأْمُرِيَنِي بِهِ فَقُلْتُ عَلِيًّا فَقُلْتُ تَأْمُرِيَنِي بِهِ وَتَرْضِيَنَهُ لِي فَقُلْتُ نَعَمْ قَالَتْ نَعَمْ وَلَكِنَّهُ بَدَّلَ قُلْتُ يَا زُبَيْرُ يَا حَوَارِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا طَلْحَةَ نَشَدْتُكُمْ بِاللَّهِ أَقُلْتَ لَكُمْ مِنْ تَأْمُرَانِي بِهِ فَقُلْتُمَا عَلِيًّا فَقُلْتُ تَأْمُرَانِي بِهِ وَتَرْضِيَانِهِ لِي فَقُلْتُمَا نَعَمْ قَالَا بَلَى وَلَكِنَّهُ بَدَّلَ قَالَ فَقُلْتُ لَا وَاللَّهِ لَا أَقَاتِلُكُمْ وَمَعَكُمْ أُمَّ الْمُؤْمِنِينَ وَحَوَارِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرْتُمُونِي ببيعته”

“Ahdhaf bin Qais” says: when I went to them, they said: we’re here to revenge Uthman’s murdering who was killed oppressed, I said: O mother of the believers! I swear you by god, didn’t you tell me to swear allegiance with “Ali” when I asked you who would I swear allegiance with?! I told you if you order me to swear allegiance with “Ali” and if you recommend him? You said: yes I do.

“A’isha” said: you’re right but “Ali” has changed.

Then “Ahdhaf bin Qais” said such things to “Talhah” and “Zubayr” and they said: because “Ali” has changed, we want to fight him.

"Ahdhaf" said: swear by god! I won't fight him alongside you, even if mother of the believers is with you, because you ordered me to swear allegiance with "Ali".

"Ibn Abī Shaybah", "Musnaf fi al-Ahadith wa'I- Athar"- v 7, p 540

It's written in this narrative that "A'isha", "Talhah" and "Zubayr" have said that we want to fight "Ali" [AS] because he's changed. This issue show clearly that they want to fight commander of the faithful [AS] and to over throw the government no to avenge Uthman's murdering.

And "Ibn Kathir Damascene" writes:

“وقد كتبت عائشة إلي زيد بن صوحان تدعوه إلي نصرتها والقيام معها فإن لم يجيء فليكن يده ويلزم منزله أي لا يكون عليها ولا لها فقال أنا في نصرتك ما دمت في منزلك وأبي أن يطيعها في ذلك وقال رحم الله أم المؤمنين أمرها الله أن تلزم بيتها وأمرنا أن نقاتل فخرجت من منزلها وأمرتنا بلزوم بيوتنا التي كانت هي أحق بذلك منا وكتبت عائشة إلي أهل اليمامة والكوفة بمثل ذلك”

"Ayesha" sent letter to "Zaid bin Suhan" and asked him helping her rising and said: if you don't want to help me, stay at home, it means: neither follow me nor stand against me.

He responded: "I always help you, as long as you stay at home", and didn't obey "A'isha" and said: " may god bless the mother of the believers, god ordered her staying at home and ordered us to fight; but "Ayesha" has left her house and orders us staying at home." "Ayesha" sent such letter to the people of "Yamamah" and "Kufa".

"Ibn Kathir Damascene, Al-Bidaya wa'l-Nihaya"- v 7, p 234

"Ayesha was sitting in iron howdah:

According to what Sunni elders have quoted, before moving from "Mecca", "Ayesha" made an iron howdah and then moved to "Basra".

If her target wasn't to fight commander of the faithful [AS], why did she make iron howdah? Did she want reform Muslim community by iron howdah?

“وأتي بالجمل فأبرز وعليه عائشة في هودجها وقد ألبست درعا، وضربت علي هودجها صفائح الحديد، ويقال: إن الهودج ألبس دروعا”

"Ayesha" came to battle field sitting on the camel, while she was sitting in howdah and had worn armor and an iron sheet had been forged to her howdah. It would be said that howdah is wearing armor.

"Al-Baladhuri-- Genealogies of the Nobles - v 1, p 309

"Abu Hanifah Dinwari" writes:

"وتقدم أمام قومه بني ضبة، فقاتل قتالا شديداً، وكثرت النبل في اليهودج، حتي صار كالقنفذ، وكان الجمل مجففاً، واليهودج مطبق بصفائح الحديد"

"Amr bin Yathri" led the "Bani Zabbah" tribe and fought fiercely. Numerous arrows hit the howdah that had made it like an urchin, they had covered camel by armor and iron sheets.

"Al-Dinwari", al-Akhbar al-Tawal, v 1, p 214

"Al-Baihaqi" writes about "Jamal":

وقال الزهري: لما سارت عائشة ومعها طلحة والزبير، رضي الله عنهم، في سبع مائة من قريش كانت تنزل كل منزل فتسأل عنه حتي نبحتها كلاب الجواب فقالت: ردوني، لا حاجة لي في مسيري هذا، فقد كان رسول الله، صلي الله عليه وسلم، نهاني فقال: كيف أنت يا حميراء لو قد نبحت عليك كلاب الجواب أو أهل الجواب في مسيرك تطلبين أمراً أنت عنه بمعزل؟ فقال عبد الله بن الزبير: ليس هذا بذلك المكان الذي ذكره رسول الله، صلي الله عليه وسلم، ودار علي تلك المياه حتي جمع خمسين شيخاً قساماً فشهدوا أنه ليس بالماء الذي تزعمه أنه نهيت عنه، فلما شهدوا قبلت وسارت حتي وافت البصرة، فلما كان حرب الجمل أقبلت في هودج من حديد وهي تنظر من منظر قد صير لها في هودجها، فقالت لرجل من ضبة وهو أخذ بخطام حملها أو بغيرها: أين تري علي بن أبي طالب، رضي الله عنه؟ قال: ها هوذا واقف رافع يده إلي السماء، فنظرت فقالت: ما أشبهه بأخيه قال الضبي: ومن أخوه؟ قالت: رسول الله، صلي الله عليه وسلم، قال: فلا أراني أقاتل رجلاً هو أخو رسول الله، صلي الله عليه وسلم، فنبذ خطام راحلتها من يده ومال إليه.

"Zuhri" has said: when "A'isha", "Talhah" and "Zubayr" moved along with seven hundred people of "Quraysh" tribe, "A'isha" would ask the name of any place that they got there, till dogs of "Hu'ab" barked at her, then she said: take me back, I don't need to move further, indeed, prophet [PBUH] has forbidden me from that and told me: how will you feel "Humeyra" when "Hu'ab" dogs bark at you or people of "Hu'ab" are on your way and want something from you in which you're away of right? {if it happens, don't follow your way}.

"Abdullah bin Zubayr" said: this is the same place that prophet [PBUH] has talked about. "Abdullah" searched that side and found fifty men to swear that this isn't the water that she thinks and it's not been forbidden, when they bore witness, she {A'isha} accepted to keep on moving and got to "Basra".

When the battle of "Jamal" began, she came to the battle field sitting in "Howdah", and would see the battle through the hole made in the "Howdah", she said to the man who had held the camel's tether: do you see "Ali"? that guy said: he's the same guy who is standing and raising his hand towards sky, then she looked and said: how he's similar to his brother!! That man said: who is his brother? "A'isha" said: messenger of god [PBUH]. That man said: I don't find fight the guy who is prophet [PBUH]'s brother, so he left the tether of the camel and joined "Ali bin abi Talib" [AS]' army.

"Al-Baihaqi", al-Mahasin wa al-Musawi, v 1, p 43

The important point in this narrative is A'isha's howdah that draws attention. If "A'isha" didn't want to fight, why did she sit in iron Howdah on the camel and came to the battlefield?

Some other Sunni scholars write in this regard:

"فلما أتت عائشة خبر أهل الشام أنهم ردوا بيعة علي وأبوا أن يبايعوه أمرت بعمل لها هودج من حديد وجعل فيه موضع عينيها ثم خرجت ومعها الزبير وطلحة وعبد الله بن الزبير ومحمد بن طلحة"

When "A'isha" was told that people of "Sham" didn't swear allegiance with "Ali" [AS] , she ordered an iron howdah to be made for her and made a place in there for her eyes {so that she can see outside}, then she left while "Talhah", "Zubayr", "Abdullah" and "Muhammad bin Talhah" were with her.

"Al-Dinwari"- Imamate and policy, v 1, p 48

"قال فخرج طلحة والزبير وعائشة وهي علي حمل عليه هودج قد ضرب عليه صفائح الحديد...."

"Talhah", "Zubayr" and "A'isha" came out, while "A'isha" was in the howdah covered with iron sheets.

Imamate and policy, v 1, p 63

And "Alusi" writes:

"وكان معها ابن أختها عبدالله بن الزبير وغيره من أبناء أخواتها أم كلثوم زوج طلحة وأسماء زوج الزبير بل كل من معها بمنزلة الأبناء في المحرمية وكانت في هودج من حديد"

"Alusi Baghdadi", Rooh al-Ma'ani- v 22, p 10

"Ibn Rabbih Andulusi" writes in the book "al-Aqd al-Farid", v 4, p 303

"وكان حملها يدعي عسكرا حملها عليه يعلي بن منية وهبه لعائشة وجعل له هودجا من حديد وجهاز من ماله خمسمائة فارس بأسلحتهم وأزودتهم وكان أكثر أهل البصرة مالا"

The name of the camel that was carrying "A'isha" was "Askar", "Ya'li bin Manih" gifted it to "A'isha" and had made an iron Howdah for her.

"ورمي اليهودج بالنشاب حتي صار كأنه قنفذ وصرخ صارخ اعقروا الجمل فعقره رجل اختلف في اسمه وكان اليهودج ملبسا بالدروع وداخله أم المؤمنين وهي تشجع الناس الذين حول الجمل. فلا قوة إلا بالله ثم إنها ندمت وندم علي علي ما وقع. ثم أتى علي كرم الله وجهه إلي اليهودج فضرب أعلاه بقضيب في يده فقال أبهذا أمرك رسول الله يا حميراء والله ما أنصفك الذين أخرجوك إذ أبرزوك وصابوا حلائلهم فسمع صوت من اليهودج ملكت فأسجح..."

They'd shot many arrows towards A'isha's howdah that it had become like urchin, her howdah was covered by shields and "Ayesha" was sitting in it, and she would encourage those who were around the camel to fight better.

Then "A'isha" regretted of her act and "Ali bin abi Talib" was upset because of these incidents.

Then "Ali bin abi Talib" came near the howdah and hit on it by a piece of wood and said: O "Humayra"! Did prophet [PBUH] order you to do so? Swear by god! Those who took you out home were unfair while their own wives are at home, then "A'isha" said: forgive me, now that you have powerful.

"Al-A'simi Macchi", Samt al-Nojoun- v 2, p 568

These narratives show that "A'isha" didn't put out riot to reform Muslim community but she was thinking about fighting "Ali bin abi Talib" and rioting against Islamic government from the first day. Otherwise she didn't need to make an iron howdah going to battlefield.

"A'isha" would incite people fighting commander of the faithful [AS]:

There is no doubt that revenging the murdering of "Uthman" was an excuse to fight commander of the faithful [AS] and making sedition in Islamic society otherwise there is no excuse for fighting the representative and the ruler appointed by commander of the faithful [AS] who had no role in murdering "Uthman" .

According to what "Ibn Kathir" has written in his book, "A'isha" would incite people fighting Uthman bin Hanif's troops the representative and the ruler of "Ali" [AS] in "Basra":

“وقدمت أم المؤمنين بمن معها من الناس فنزلوا المرَبَد من أعلاه قريبا من البصرة وخرج إليها من أهل البصرة من أراد أن يكون معها وخرج عثمان بن حنيف بالجيش فاجتمعوا بالمرَبَد فتكلم طلحة وكان علي الميمنة فندب إلي الأخذ بثأر عثمان والطلب بدمه وتابعه الزبير فتكلم بمثل مقالته فرد عليهما ناس من جيش عثمان بن حنيف وتكلمت أم المؤمنين فَحَرَّضَتْ وَحَثَّتْ علي القتال فَتَنَّاوَرَ طَوَائِفٌ من أطراف الجيش فَتَرَامَوْا بالحجارة ثم تَحَاجَزَ الناسُ ورجع كل فريق إلي حوزتِهِ وقد صارت طائفة من جيش عثمان بن حنيف إلي جيش عائشة فكثروا وجاء جارية بن قدامة السعدي فقال يا أم المؤمنين! والله لقتل عثمان أهون من خُرُوجِكِ من بيتك علي هذا الجمل عرضةً للسلح إن كنت أتيتنا طائعةً فارجعي من حيث جئت إلي منزلِكِ وإن كنت أتيتنا مُكْرَهَةً فَاسْتَعِينِي بالناس في الرجوع”

"A'isha" and her followers entered "Merbad" zone near "Basra", those from "Basra" who wanted to join her troops went there as well. "Uthman bin Hanif" and his army entered "Merbad", then "Talhah" who was the right side general of army delivered sermon and invited people avenging Uthman's murdering and "Zubayr" repeated what he said, then some of soldiers of Uthman bin Hanif's army responded them.

Then "Ayesha" talked and incited and encouraged people fighting. Some groups of troops amongst the army got up and threw stoned at each other, some mediated and each group returned to their positions.

"Jariyah bin Qadamah" came further and said: O mother of the believers! Swear by god! Killing "Uthman" is easier than leaving the house that you've done, as well as riding camel

and subjecting yourself to weapon. If you've come voluntarily, so get back home from where you came and if you have been forced ask people helping getting back home.

"Ibn Kathir Damascene", *Al-Bidaya wa'l-Nihaya*- v 7, p 232 - 233

"Asemi Macchi" says:

وكان الهودج ملبسا بالدروع وداخله أم المؤمنين وهي تشجع الناس الذين حول الجمل.

A'isha's howdah was covered with shields, she was sitting inside and would encourage people who were around the camel.

Al-Asemi Macchi- samt al-Nojourn- v2, p 568

If she was there to reform Muslim community, why did she incite people fighting?

Who was the starter of sedition?

The supporters of "Saqifah" doctrine always claim that "A'isha", "Talhah" and "Zubayr" had no role in starting the battle of "Jamal", but Abdullah bin Saba' and his companions attacked A'isha's army at night and began the flaming the fire of war.

Regardless this fact that it's not been proved that "Abdullah bin Saba'" was in that battle and had role in it and there isn't any authentic narrative in this regard in Sunni and Shia books, their claim is in contradictory with what is written in Sunni books.

The legend of Abdullah bin Saba' has been made by a guy named "Sayf bin Umar" and has root in his imaginations the guy who is called infidel and unreliable; but to prove the legend of Abdullah bin Saba', the followers of "Saqifah" doctrine rely on this infidel's talks and establish their talks based on his sayings.

Based on what Sunni scholars have written, "Jamal" followers killed many of the companions of commander of the faithful [AS] before he arrives to "Basra" and took this city and looted public treasury. When commander of the faithful Ali [AS] was notified, he made serious decision to stand against seditionists and avenge his martyred companions from seditionists of "Jamal".

"Ibn Qutaybah Dinwari" writes about the incidents of the battle of "Jamal":

”وهموا بالشام لمكان معاوية بها فصرفهم عبدالله بن عامر عن ذلك إلي البصرة فتوجهوا إليها فأخذوا عثمان بن حنيف عامل علي بها فحبسوه وقتلوا خمسين رجلاً كانوا معه علي بيت المال وغير ذلك من أعماله وأحدثوا أحداثاً فلما بلغ علي سيرهم خرج مبادراً إليهم واستنجد أهل الكوفة ثم سار بهم إلي البصرة وهم بضعة عشر ألفاً“

{Seditionists of Jamal} wanted to go to “Sham” because of the position that Muawiyah had, but “Abdullah bin Amir” changed their mind going to “Basra”, when they got there, they caught “Uthman bin Hanif” the representative of “Ali” [AS] and imprisoned him, they killed fifty of people who were public treasury officers and they also murdered some of “Ali” [AS]’s representatives and did improper acts.

When “Ali” [AS] was told about it, he left the city to fight them. He asked people of “Kufa” to help, then they left the city to “Basra” while they were more than ten thousand troops.

”Al-Dinwari”- Al-Ma’arif- v 1, p 208

”Al-Baladhuri” writes:

”وأتي بعائشة علي جملها في هودجها فقالت: صه صه، فخطبت بلسان ذلق وصوت جهوري، فأسكت لها الناس فقالت: إن عثمان خليفكم قتل مظلوماً بعد أن تاب إلي ربه وخرج من ذنبه، والله ما بلغ من فعله ما يستحل به دمه، فينبغي في الحق أن يؤخذ قتلته فيقتلوا به ويجعل الأمر شوري.

فقال قائلون: صدقت. وقال آخرون: كذبت حتي تضاربوا بالنعال وتمايزوا فصاروا فرقتين: فرقة مع عائشة وأصحابها، وفرقة مع ابن حنيف، وكان علي خيل ابن حنيف حكيم بن جبلة فجعل يحمل ويقول:

خيلى إليّ أنها قريش... ليردينها نعيمها والطيش.

وتأهبوا للقتال فانتهوا إلي الزابوقة، وأصبح عثمان بن حنيف فزحف إليهم فقاتلهم أشد قتال، فكثرت بينهم القتلى وفشت فيهم الجراح.

ثم إن الناس تداعوا إلي الصلح فكتبوا بينهم كتاباً بالموادعة إلي قدوم علي علي أن لا يعرض بعضهم لبعض في سوق ولا مشرعة، وإن لعثمان بن حنيف دار الامارة وبيت المال والمسجد، وأن طلحة والزبير ينزلان ومن معهما حيث شاؤوا، ثم انصرف الناس وألقوا السلاح.

وتناظر طلحة والزبير فقال طلحة: والله لئن قدم علي البصرة ليأخذن بأعناقنا، فعزما علي تبيت ابن حنيف وهو لا يشعر، وواطأ أصحابهما علي ذلك؛ حتي إذا كانت ليلة ريح وظلمة جاؤوا إلي ابن حنيف وهو يصلي بالناس العشاء الآخرة فأخذوه وأمروا به فوطئ وطناً شديداً، واتفوا لحيته وشاربيه فقال لهما: إن سهلاً حي بالمدينة والله لئن شاكني شوكة ليضعن السيف في بني أبيكما. يخاطب بذلك طلحة والزبير فكفا عنه وحبساه.

وبعثا عبد الله بن الزبير في جماعة إلي بيت المال وعليه قوم من السبايعة يكونون أربعين، ويقال: أربعمئة فامتنعوا من تسليمه دون قدوم علي، فقتلوهم ورئيسهم أبا سلمة الزطي وكان عبداً صالحاً

"A'isha" was in the howdah on the camel, she came and said: be quite, be quite. Then she delivered a sermon loudly, people stopped talking, she said: your caliph was killed after he repented and his sin was forgiven, swear by god! He didn't anything to make his shedding his blood Halal, so his murderers must be caught and killed and caliphate must be assigned to the council.

Some said you're and some other said: "you're lying" so that they throw the slippers at each other and stood against each other and were split to two groups: one group "supporters of Ayesha and her companions" and another group "supporters of "Ibn Hanif" who was the general of the army, he would attack and say:

My troops come with me that they're from "Quraysh"...

They were dispersed till they get to "Zabouqah" region. The day after that "Uthman ibn Hanif" reached them and fought them; many died and injured.

Then people were invited to peace, they signed a peace treaty not to fight each other, whether in the markets or alleys, they also decided "Uthman bin Hanif" to be in charge of "mosque", public treasury and "Dar al-Imarah" {governor's palace} and "Talhah" and "Zubayr" and their companions can reside wherever they like, then people put their sword down.

"Talhah" and "Zubayr" consulted with each other, "Talhah" said: if "Ali" [AS] comes to "Basra", he will punish us, so they remained with "Uthman bin Hanif" at night while he didn't know their plan. They decided to attack and capture "Uthman bin Hanif" when he's saying prayer at night. They did so and beat "Uthman bin Hanif" severely and removed his

beard. "Uthman bin Hanif" told them that "Sahl" {his brother} is in "Medina". Swear by god if I have force, I'll put my sword on the neck of your father's children. Then "Talhah" and "Zubayr" imprisoned him.

"Talhah" and "Zubayr" sent "Abdullah bin Zubayr" and group of people to public treasury, they killed all guards of public treasury who didn't accept to give public treasury to them.

"Ali-Baladhury", *Genealogies of the Nobles* , v 1, p 369

According to this narrative, in her speech, "A'isha" says that the target of this rising is killing the murderers of "Uthman" and assigning caliphate to the council. It means that "A'isha" didn't accept the legitimacy of "Ali" [AS]'s caliphate and used avenging Uthman's murdering as an excuse to over throw "Ali" [AS]'s government till another council is made and someone is selected as caliph in there. And "Talhah" and "Zubayr" who signed a peace treaty with "Uthman bi Hanif" betrayed him and ordered "Abdullah bin Zubayr" to attack the governor's palace nightly and martyr the guards of public treasury.

"Ibn 'Abd al-Birr" writes in the book "Al-Isti'ab":

"ولما قدم الزبير وطلحة وعائشة البصرة وعليها عثمان بن حنيف واليا لعلي رضي الله عنه بعث عثمان بن حنيف حكيم بن جبلة العبدي في سبعمائة من عبد القيس وبكر بن وائل فلقي طلحة والزبير بالزابوقة قرب البصرة فقاتلهم قتالا شديدا فقتل رحمه الله قتله رجل من بني حدان.

هذه رواية في قتل حكيم بن جبلة وقد روي انه لما غدر ابن الزبير بعثمان بن حنيف بعد الصلح الذي كان عقده عثمان بن حنيف مع طلحة والزبير اتاه ابن الزبير ليلا في القصر فقتل نحو اربعين رجلا من الزط علي باب القصر وفتح بيت المال واخذ عثمان بن حنيف فصنع به ما قد ذكرته في غير هذا الموضع وذلك قبل قدوم علي رضي الله عنه فبلغ ما صنع ابن الزبير بعثمان بن حنيف حكيم بن جبلة فخرج في سبعمائة من ربيعه فقاتلهم حتي اخرجهم من القصر ثم كروا عليه فقاتلهم حتي قطعت رجله ثم قاتل ورجله مقطوعة حتي ضربه سحيم الحداني العنق فقطع عنقه واستدار راسه في جلده عنه حتي سقط وجهه علي قفاه"

When "Talhah", "Zubayr" and "A'isha" entered "Basra", "Uthman bin Hanif" was its governor appointed by "Ali" [AS]. "Uthman bin Hanif" sent "Hakim bin jabalah" alongside seven hundred guys from "Abd al-Qais" and "Bakr bin Wa'il" tribes. "Hakim" faced "Talhah"

and "Zubayr" in "Zabouqah" near the "Basra"; fierce fight was occurred amongst them and "Hakim bin Jabalah" was killed by someone from "Bani Haddan" tribe.

It was one narrative about the murdering of "Hakim bin Jabala". And it's also been quoted that "Abdullah bin Zubayr" betrayed "Uthman bin Hanif". After "Uthman bin Hanif" signed peace treaty with "Talhah" and "Zubayr", "Abdullah bin Zubayr" attacked the palace nightly, and killed forty guys and looted public treasury and caught "Uthman bin Hanaf".

This incident happened before "Ali" [AS] arrives there. "Hakim bin Jabala" was told about what "Ibn Zubayr" did to "Uthman bin Hanif" and he went there and fought them with seven hundred troops and threw them out of palace and then attacked them till he lost his leg and kept on fighting with cut leg. Then "Sahim Hadani" hit his head and cut it off.

"Ibn Abd al-Birr" -- Al-Isti'ab – v 1, p 366

So "Talhah", "Zubayr" and "A'isha" were the starters of this sedition, because if they abided by the treaty with "Uthman bin Hanif", the sedition would definitely die down after "Ali" [AS]'s arrival, but "Talhah" and "Zubayr" knew what crime they've committed.

"Ibn Abri" writes:

"ولما سمع معاوية يقول عائشة في علي ونقض طلحة والزبير البيعة ازداد قوة وجراءة وكتب إلي الزبير: إني قد بايعتك ولطلحة من بعدك فلا يفوتكما العراق. وأعانهما بنو أمية وغيرهم وخرجوا بعائشة حتي قدموا البصرة فأخذوا ابن حنيف أميرها من قبل علي فنالوا من شعره واتفوا لحيته وخلوا سبيله فقصد علياً وقال له: بعثني ذا لحية وقد جئتك أمرد. قال: أصبت أجراً وخيراً.

وقتلوا من خزنة بيت المال خمسين رجلاً وانتهبوا الأموال. وبلغ ذلك علياً فخرج من المدينة وسار بتسعمائة رجل"

When "Muawiyah" heard the saying of "Ayesha" about "Ali" [AS] and that "Talhah" and "Zubayr" have breached their treaty, he wrote a letter to "Zubayr" that I swore allegiance with you and after you I'll swear allegiance with "Talhah", so don't lose "Iraq". "Bani Umayyad" and others helped "Talhah" and "Zubayr", those two left with "Ayesha" till they got to "Basra". They captured the son of "Hanif" the appointed governor by commander of the faithful [AS] and removed his beard and then left him, he went to "Ali" [AS] and told

him: you sent me there while I had beard but now I'm here without beard. "Ali" [AS] Spiritual reward has been given to you.

They killed fifty of public treasury guards and divided the money. Commander of the faithful [AS] was told about this incident and he moved from "Medina" to "Basra" with seven hundred guys.

"Ibn Abri"- Tarikh Mukhtasar al-Duwal"- v 1, p 55

Removing Uthman bin Hanif's hairs and beard

"Uthman bin Hanif" is one of the companions of prophet [PBUH] that as some of Sunni scholars have said, he even attended the battle of "Badr". "Ibn Hajar Asqalani" writes about him:

"وقال الترمذي وحده إنه شهد بدرا وقال الجمهور أول مشاهدته أحد"

Amongst scholars, "Tirmidha" is the only one who has said that he attended the battle of "Badr", but most of scholars have said that the first battle he fought was "Uhud".

"Al-Asqalani Shafi'i"- Al-Isabah fi Tamyiz al-Sahaba"- v 4, p 5438

"Uthman bin Hanif" was the ruler of "Basra" and the representative of commander of the faithful [AS] when the battle of "Jamal" was fought, When they entered the city, they fought Uthman Bin Hanaf's troops and martyred hundreds of them, then they attacked his palace and caught himself and beat him badly, it's is said that they removed his hairs and beard.

Did "Uthman bin Hanif", the respectable companion of prophet [PBUH] play role in murdering "Uthman"? if not, why was he behaved this way?

"Ibn Kathir Damascene" writes about it:

"فلما انتهى إلي ذي قار أتاه عثمان بن حنيف مهشما، وليس في وجهه شعرة فقال: يا أمير المؤمنين بعثني إلي البصرة وأنا ذو لحية، وقد جئتكم أمردا، فقال: أصبت خيرا وأجرا"

When commander of the faithful [AS] arrived at "Zi Qar" region, "Uthman bin Hanaf" went to "Ali" [AS] while he had lost much weight and had no hair on his head and face, then he

said: O commander of the faithful [AS]! You sent me to "Basra" while I had beard but now I'm here without I don't have beard. "Ali" [AS] said: you got to spiritual reward.

"Ibn Kathir Damascene"- Al-Bidaya wa'I-Nihaya- v 7, p 236

Dividing public treasury amongst seditionists:

"Ibn Kathir" and other Sunni historians have written that when "Jamal" followers took "Basra" and threw its ruler out, they looted public treasury and divided it amongst Muslims:

"Al-Baladhury" writes in "Genealogies of the Nobles":

«وكانت جماعة السياجة موكلين ببيت مال البصرة يقال أنهم أربعون ويقال أربعمئة فلما قدم طلحة بن عبيد الله والزبير بن العوام البصرة وعليها من قبل علي بن أبي طالب عثمان بن حنيف الأنصاري أبوا أن يسلموا بيت المال إلي قدوم علي رضي الله عنه فأتوهم في السحر فقتلوهم»

It's been said that a forty person or a four hundred person group was in charge of guarding public treasury. When "Talhah" and "Zubayr" went to "Basra", "Uthman bin Hanif Ansari" was the ruler of that region appointed by "Ali" [AS], they didn't accept to submit public treasury till "Ali" [AS] arrives; then "Talhah", "Zubayr" and their troops killed all of them at night.

"Al-Baladhuri", Futuh al-Buldan, v 1, p 369

"Ibn Kathir Damascene" writes:

«وولوا علي بيت المال عبد الرحمن بن أبي بكر وقسم طلحة والزبير أموال بيت المال في الناس وفضلوا أهل الطاعة وأكب عليهم الناس يأخذون أرزاقهم وأخذوا الحرس واستبدوا في الأمر بالبصرة»

They selected "Abd al-Rahman" in charge of public treasury, "Talhah" and "Zubayr" divided public treasury amongst people and they gave more money to those who would obey them, people went there and got what they wanted, they caught the guards of public treasury and oppressed the government of "Basra".

"Ibn Kathir Damascene", Al-Bidaya wa'l- Nihaya, v 7, p 233

If they really wanted to reform Muslim community, why did they loot Muslims' public treasury?

Assaulting the companions of commander of the faithful [AS] to A'isha's Howdah

As we said "Jamal" seditionists claim that commander of the faithful [AS] did intend fighting "Ayesha".

In addition to previous responses, we say that this issue isn't compatible with the reality of the battle of "Jamal", because while they were fighting commander of the faithful [AS] ordered his troops to attack A'isha's camel, and about seventy of those who had held the tether of A'isha's camel were killed and more than one thousand hands were cut off in this matter and commander of the faithful [AS] ordered them to cut the legs of camel to end the war and killing, then "A'isha" was taken captive and taken to "Basra".

"Abu Hanifah Dinawari" writes:

“فلما رأي علي شدة صبر أهل البصرة جمع إليه حماة أصحابه، فقال: إن هؤلاء القوم قد محكوا، فاصدقوهم القتال، فخرج الأشتر وعدي بن حاتم وعمرو بن الحمق وعمار بن ياسر في عددهم من أصحابهم، فقال عمرو بن يثربي لقومه، وكانوا في ميمنة أهل البصرة (إن هؤلاء القوم الذين قد برزوا إليكم من أهل العراق هم قتلة عثمان، فعليكم بهم)، وتقدم أمام قومه بني ضبة، فقاتل قتالا شديدا، وكثرت النبل في اليهودج، حتي صار كالقنفذ، وكان الجمل مجففا، والهودج مطبق بصفائح الحديد”

When "Ali" [AS] saw the intensity of resistance of people of "Basra" {Jamal seditionists}, he gathered his brave companions and said: this group was tested, so show them the real fighting. Then "Ashtar", "Adi bin Hatim", "Amr bin Hamaq and "Ammar Yasir" went to fight.

"Amr bin Yathribi" who was the right general of the people of "Basra" said to his tribe: these are the same guys who came to you from people of "Iraq" and they're the real murderers of "Uthman" [third caliph], so fight them. He himself led "Bani Zabbah" tribe and fought. Many arrows hit howdah and it had become like urchin. They had covered camel with shield and howdah with iron sheets.

"Al-Dinawari"- al-Akhbar al-Tawal- v 1, p 214

"Al-Baladhuri" writes:

“قالوا: وسمع علي أصوات أصحاب الجمل وقد علت فقال: ما يقولون ؟ قالوا: يدعون علي قتلة عثمان ويلعنونهم. قال: نعم فلعن الله قتلة عثمان، فوالله ما قتله غيرهم وما يلعنون إلا أنفسهم، ولا يدعون إلا عليها.

ثم قال علي لابن الحنفية - ومعه الراية -: أقدم، فزحف برايته نحو الجمل، وأمر علي الأشر أن يحمل فحمل وحمل الناس، فقتل هلال بن وكيع التميمي واشتد القتال، فضرب مخنف بن سليم علي رأسه فسقط، وأخذ الراية منه الصقعب بن سليم أخوه فقتل، ثم أخذها عبد الله بن سليم فقتل.

ثم أمر علي محمد بن الحنفية أن يحمل فحمل وحمل الناس فانهمز أهل البصرة؛ وقتلوا قتلاً ذريعاً، وذلك عند المساء، فكانت الحرب من الظهر إلي غروب الشمس.

وكان كعب بن سور ممسكاً بزمام الجمل؛ فأتاه سهم فقتله، وتعاور الناس زمام الجمل فجعل كلما أخذه أحدهم قتل، واقتتل الناس حوله قتالاً شديداً.

وسمعت عبد الأعلى النرسي يقول: بلغني انه قطعت عليه سبعون يداً.

وروي عن أبي عبيدة معمر بن المثنى أنه كان يقول: قتل ممن أخذ بزمام الجمل سبعون”

It's been said that "Ali" [AS] heard the sound of "Jamal" followers and asked: what are they saying? They said: they're putting cursing on the murderers of "Uthman". "Ali" [AS] said: May god put curse on his assassins, swear god no one killed "Uthman" other than themselves, and they're putting curse on no one other than themselves.

Then "Ali" [AS] said to his son "Muhammad bin Hanafiyyah" who was holding the flag: go to the battlefield and he attacked some of them by his flag. "Ali" [AS] ordered "Ashtar" to attack as well; he did so, "Helal bin Waki'i Tamimi" was killed. "Malik" hit Makhnaf bin Qais's head and killed him, his brother "Qas'ab bin Salim" held the flag and he was killed as well. Then "Abdullah bin Salim" held the flag, he was murdered too.

Then "Ali" [AS] ordered "Muhammad bin Hanafiyyah" to attack, he attacked them with some other troops, then people of "Basra" escaped and many of them were killed. War began at noon and continued by fall of dusk.

"Ka'b bin Masour" had held the tether of camel, he was killed by arrow. People would give the tether of camel to each other. Anyone who would get killed next guy would hold the tether; fierce fight occurred around the camel. I heard of "Abd al-A'ala narisi" who would

say: seventy hands were cut out because of holding tether. It's been quoted from "Abu Ubaydah" that seventy of those who had held the tether were killed.

"Al-Baladhuri", Genealogies of the Nobles, v 1, p 310

"Ibn Ebraya" writes:

"وجاءه من الكوفة ستة آلاف رجل. وكانت الواقعة بالخريبة. فبرز القوم للقتال وأقاموا الجمل وعائشة في هودج ونشبت الحرب بينهم فخرج علي ودعا الزبير وطلحة وقال للزبير: ما جاء بك. قال: لا أراك لهذا الأمر أهلاً. وقال لطلحة: أجنث بعرس النبي تقاتل بها وخيبت عرسك في البيت. أما بايعتmani. قال: بايعناك والسيف علي عنقنا.

وأقبل رجل سعدي من أصحاب علي فقال بأعلي صوته: يا أم المؤمنين والله لقتل عثمان أهون من خروجك من بيتك علي هذا الجمل الملعون إنه قد كان لك من الله ستر وحرمة فهتكت سترك وأبحت حرمتك. ثم اقتتل الناس. وفارق الزبير المعركة فاتبعه عمر بن جرموز وطعنه في جريان درعه فقتله. وأما طلحة فأتاه سهم فأصابه فأردفه غلامه فدخل البصرة وأنزله في دار خربة ومات بها. وقتل تسعون رجلاً علي زمام الجمل. وجعلت عائشة تنادي: البقية البقية. ونادي علي: اعفروا الجمل. فضربه رجل فسقط. فحمل الهودج موضعاً وإذا هو كالقنفذ لما فيه من السهام. وجاء علي حتي وقف عليه وقال لمحمد بن أبي بكر: انظر أحية هي أم لا. فأدخل محمد رأسه في هودجها. فقالت: من أنت. قال: أخوك البر. فقالت: عقق. قال: يا أختي هل أصابك شيء. فقالت: ما أنت وذاك. ودخل علي البصرة ووبخ أهلها وخرج منها إلي الكوفة. ولما بلغ معاوية خبر الجمل دعا أهل الشام إلي القتال والمطالبة بدم عثمان"

More than six thousand people had come there from "Sham", battle occurred in "Al-Khariba", people prepared themselves to fight, they held the camel, "A'isha" was sitting in the howdah while they were fighting. "Ali" [AS] came to the battle field and invited "Talhah" and "Zubayr". He said to "Zubayr": why are you fighting? He said: in my opinion you don't deserve ruling. "Ali" [AS] said to "Talhah": you've brought the wife of prophet [PBUH] here to fight us using her, but you've hidden you wife at home. Didn't you two swear allegiance with me? They said: yes we did, but by force.

A man from "Sa'di" tribe who was amongst "Ali" [AS]'s companions came further and said loudly: O mother of the believers! Swear by god! That Uthman was killed was easier than this that you leave the house sitting on this cursed camel. God had considered sanctity for you, but you removed it.

Then people fought each other. "Zubayr" fled from the battle field. "Umar bin Jarmouz" followed him and killed him by spear. But "Talhah", he was hit by arrow and his son took him to "Basra" in a ruined house and he died in there. Seventy guys were killed when they were holding tether of camel. "A'isha" would shout "be strong", "Ali" [AS] shouted: cut the leg of the camel, so a man did so, and howdah was taken to another place while it had become like urchin due to many arrow that hit it.

"Ibn Ebraya"- The brief History of governments- v 1, p 55

"Abu al-Fida" writes in his History:

"ووقع القتال وعائشة راكبةً الجمَلَ المسميَ عسكرَ في هودجٍ، وقد صارَ كالقنفذِ من النَّشابِ، وتَمَّتِ الهزيمةُ علي أصحابِ عائشة وطلحة والزبير، ورَمَى مروانُ بنَ الحكمِ طلحةَ بسهمٍ فقتلَهُ، وكلاهما كانا مع عائشة، قيل إنه طلب بذلك أخذِ ثأرِ عثمانَ منه، لأنه نَسَبَهُ إلي أنه أعان علي قتل عثمانَ، وانهزم الزبيرُ طالباً المدينة، وقُطِعَت علي خِطامِ الجمَلَ أيدٍ كثيرةٌ، وقُتِلَ أيضاً بين الفريقين خلقٌ كثيرٌ، ولما كَثُرَ القتلُ علي خِطامِ الجمَلَ، قال علي: اعقروا الجمَلَ فضربه رجلٌ فسقطَ، فَبَقِيَتِ عائشةُ في هودجِها إلي الليل، وأدخلها محمدُ بن أبي بكر أخوها إلي البصرة، وأنزلها في دار عبد الله بن خلف"

War began while "A'isha" was sitting on the camel named "Askar" in the howdah. They shot many arrows to that howdah that it had become like urchin. War ended and "A'isha", "Talhah", "Zubayr" and their troops failed. "Marwan bin Hakam" killed him by arrow. "Marwan" and "Talhah" were with "Ayesha", it's said that by killing "Talhah" he wanted to revenge Uthman's murdering, because "Marwan" would believe that "Talhah" was involved in Uthman's murdering. "Zubayr" fled to find the city. Many hands were cut off holding the tether of camel. Many troops were killed, because many hands were cutting off getting the tether of camel, "Ali" [AS] said: cut the leg of camel. Someone did so and camel hit the ground. "A'isha" remained in howdah and then her brother "Muhammad bin Abu-Bakr" took her to "Basra" while she was in howdah and placed her in Abdullah bin Khalaf's house.

"Abu al-Fida"- Concise History of Humanity - v 1, p 120

"Al-Maqdisi" writes in the book "Al-Bad' wa-al-Tārīkh ":

"وقتل سبعون علي زمام الجمَلَ يأخذه واحد بعد واحد وقد شكت السهام الهودج حتي صار كأنه جناح نسر"

Seventy of those who had held the tether of camel were killed one after another one, so many arrows had hit the howdah that it had become like Vulture feather.

“Al-Maqdasi”- “Al-Bad’ wa-al-Tārīkh”, v 5, p 214

“Ibn Khaldun” writes:

“ونادي علي اعقروا الجمل يتفرقوا وضربه رجل فسقط فما كان صوت أشد عجيبا منه وكانت راية الأزدي من أهل الكوفة مع مخنف بن سليم فقتل فأخذها الصقعب أخوه فقتل ثم أخوهما عبدالله كذلك”

“Ali” [AS] shouted: cut the legs of camel till they’re dispersed. A man did so and camel hit the ground, no sound was heard louder than the sound of camel.

“Ibn Khaldun”- Muqaddimah- v 2, p 619

What we can get from historical texts is that commander of the faithful [AS] left “Medina” to fight “Jamal” seditionists and he was the leader on the battle field and would order his troops attacking A’isha’s howdah and forces around camel. And “Ali” [AS]’s companions killed all of those who were around A’iysha’s howdah or had held the tether of camel following “Ali” [AS]’s order, and shot arrow to her howdah.

And on the other side, “A’isha” came to battlefield to fight commander of the faith Ali [AS] and would encourage her troops to fight better.

Despite this fact, is that possible to say that “Ali” [AS] didn’t want to fight “Jamal” followers?

What interesting is that the name “Abdullah bin Saba” isn’t seen in not of these historical texts because all historians believe that “Abdullah bin Saba” is the creature of the mind of “Sayf bin Umar” and isn’t real.

Why didn’t commander of the faithful [AS] punish “A’isha”?

So far it’s been “Jamal” followers launched the sedition of “Jamal” to fight “Ali” [AS] and wanted to over throw “Ali” [AS]’s government that this act caused the death of twenty thousand people.

And It was also proved that they were the starters of this battle and killed at least forty protectors of public treasury and seven hundred of Uthman bin Hanif's troops and looted Muslims' public treasury in "Basra".

So undoubtedly, commander of the faithful [AS] should have punished them and the punishment of killing innocent people is nothing other than death. But why didn't "Ali" [AS] didn't kill "A'isha" the main leader of war? Why wasn't she punished?

Spearing her life can have multiple reasons that we say some of them:

Female is not killed if she even gets apostate; let alone she revolts against the government

"Shams al-Din Sarakhsi", Hanafi" Madhab scholar, says in response of this question that why "A'isha" wasn't killed:

«ولما قيل لعلي رضي الله عنه يومَ الجملِ ألا تُقسم بيننا ما أفاء الله علينا؟ قال «فمن يأخذ منكم عائشة» وإنما قال ذلك استبعاداً لكلامهم واطهاراً لخطأهم فيما طلبوا.

وإذا أخذت المرأة من أهل البغي فإن كانت تُقاتل حَبَسَتْ حتى لا يبقى منهم أحدٌ ولا تُقتل لأن المرأة لا تُقتل علي ردِّها فكيف تُقتل إذا كانت باغيةً»

When "Ali" [AS] was told on the day of the battle of "Jamal": aren't going to divide the spoils? He said: which one of you get "A'isha"? he said this sentence to make them aware of their mistake.

When a woman who has revolted is caught, if she has fought she'll be imprisoned but she's not killed because if a women gets apostate she's not killed let alone she's revolted against government.

"Al-Sarakhsi Hanafi" Al-Mabsut- v 10, p 127

Killing captive is not permissible:

"Sarakhsi" says:

«وفي حال اشتغالها بالقتال إنما جاز قتلها دَفْعاً وقد إن دفع ذلك حين أُسِرَتْ كالولد يقتل والدَه دفعا إذا قصده وليس له ذلك بعد ما اندفع قصده ولكنها تحبس لارتكابها المعصية ويمنعها من الشر والفتنة»

Of course, killing a woman who has revolted is permissible while defending ourselves. But after captivating her, she's not killed, like a son who kills his father defending himself, and that woman is imprisoned.

This saying of "Sarakhsi Hanafi" is acceptable and close to reality, because in the perspective of Islam killing captive isn't permissible at all. Yes, killing opponent on the battlefield is permissible but when that guy is surrendered and taken captive he's not killed. As Prophet Muhammad [PBUH] didn't kill "hind bint Utbah", despite she didn't convert to Islam and died as unbeliever, but prophet didn't take the revenge of the martyrs of battle of "Uhud" from her and let her go.

Obeying Prophet Muhammad [PBUH]:

There are narratives in Shia and Sunni books that prove that messenger of god ordered commander of the faithful [AS] to tolerate with "Ayesha" when he wins over her:

أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَبَّاسِ الْهَمْدَانِيُّ، عَنْ عَمَّارِ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: ذَكَرَ النَّبِيُّ (ص) خُرُوجَ بَعْضِ نِسَائِهِ أُمَّهَاتِ الْمُؤْمِنِينَ، فَصَحَّكَتْ عَائِشَةُ، فَقَالَ: " انْظُرِي يَا حَمِيرَاءُ، أَنْ لَا تَكُونِي أَنْتِ "، ثُمَّ التَّقَتْ إِلَيَّ عَلِي، فَقَالَ: يَا عَلِي، " وُلِّيتَ مِنْ أَمْرِهَا شَيْئًا فَارْفُقْ بِهَا " .

It's been quoted from "Umm Salama" that prophet notified of some of his spouses' revolt, "A'isha" laughed after hearing this news, prophet told her: "O Humaira' be careful not to be that guy", then he said to "Ali" [AS]: "O "Abu al-Hasan" if you undertake something of her affairs, tolerate with her.

"Al-Baihaqi"- Dala'il al-Nubuwwah- v 6, p 411 /// "Al-Hakim Nishapuri"- Mustadrak alaa al-Sahihain- v 3, p 129 /// "Al-Shaykh Al-Mufid"- al-Jumal- p 230

"Ibn Asakir Damascene"- writes about narrative:

"هذا حديث حسن من رواية أم سلمة هند زوجة النبي صلى الله عليه وسلم"

"Ibn Asakir Damascene- "Al-Arba'in fi Manaqib ummahat al-Mu'menin- v 1, p 71

And some Shia and Sunni scholars have quoted that messenger of god ordered commander of the faithful [AS] to take "A'isha" back home:

حدثنا عبد الله حدثني أبي ثنا حسين بن محمد قال ثنا الفضيل يعني بن سليمان قال ثنا محمد بن أبي يحيى عن أبي أسماء مولي بني جعفر عن أبي رافع ان رسول الله صلى الله عليه وسلم قال لعلي بن أبي طالب انه سيكون بينك وبين عائشة أمر قال أنا يا رسول الله قال نعم قال فانا أشقاهم يا رسول الله قال لا ولكن إذا كان ذلك فأرددها إلي مأمئها.

Messenger of god [PBUH] said to "Ali" [AS]: an incident will happen between you and "A'isha", "Ali" [AS] said: between me and her? He said: Yes, but when it happens, take her back home.

"Ahmad bin Hanbal"- Musnad Ahmad- v 6, p 393 /// "Al-Tabarani" Al-Mu'jam al-Kabir

After quoting this narrative "Al-Haythami" says:

"رواه أحمد والبزار والطبراني ورجاله ثقات"

"Ahmad bin Hanbal", "Tabarani" have quoted this narrative and its narrators are reliable.

"Al-Haythami"- Majma' al-Zawa'id wa Manba' al-Fawa'id- v 7, p 234

So, commander of the faithful [AS] lived up to prophet [PBUH]'s order and didn't punish "A'isha" because of him.

Why didn't messenger of god [PBUH] impose Islamic punishment on "Abdullah bin Abi"?

Sunni scholars have claimed that "Abdullah bin Abi" the leader of hypocrites in "Medina" and some of companions such as: "Hisan bin Thabit", "Mistah bin Uthathah" and "Humana bin Jahsh" accused "A'isha" of lechery. When god sent down A'isha's innocence, messenger of god imposed Islamic punishment on those three but he not on "Abdulla bin Abi", because prophet [PBUH] didn't want his hereafter punishment to be reduced.

"Qurtubi"- Sunni famous "Mufassir"- writes:

قال علماءنا وإنما لم يُحد عبدُ الله بن أبي لأن الله تعالى قد أعدَّ له في الآخرة عذاباً عظيماً فلو حُد في الدنيا لكان ذلك نقصاً من عذابه في الآخرة وتخفيفاً عنه.

Our scholars have said that Islamic punishment has not been imposed on "Abdullah bin Abi", because god has prepared severe punishment for him and if Islamic punishment imposed on him, his hereafter punishment would be reduced.

"Al-Ansari Qurtubi"- al-Jami' li al-Ahkam al-Quran, v 12, p 201

So, there is possibility that commander of the faithful [AS] didn't punish "A'isha" for this reason, because god says in "Quran":

"وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَصِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا. النساء"

The recompense for he who kills a believer deliberately is Gehenna (Hell), he is eternal there. Allah will be angry with him and will curse him and prepare for him a great punishment.

Sura AL-NISA, verse 93

And "Bukhari" quotes in his book that at the time of prophet Muhammad [PBUH], "Abdullah bin Abi" made a sedition between "Ansar" and "Muhajirin" and some asked prophet [PBUH] letting them to kill "Abdullah bin Abi", but prophet [PBUH] said: I don't like people to say that "Muhammad" kills his companions.

"Sahih Bukhari"- v 3, p 1296

Not only prophet [PBUH] didn't kill "Abdullah bin Abi" but when he died prophet Muhammad [PBUH] attended his funeral procession and he himself enshroud and buried him and said prayer for him.

"Ali bin Abi Talib" was the successor of prophet [PBUH], if he killed "A'sha" people would say improper things about him and history would condemn him.

So, as prophet [PBUH] didn't kill "Abdullah bin Abi" due to Islam and Muslims' interests, commander of the faithful [AS] didn't punish "A'isha" due to some interests.

Why did Hadrat "Moses" not kill "Samaritan"?

According to Holy "Quran" verses "Samaritan" misled Hadrat "Moses" [AS]'s tribe in his absenteeism and caused the companions of "Moses" [AS] to worship calf rather than god, and in fact, he caused the effort of "Moses" and "Aaron" [AS] to go up on smoke.

But when "Moses" returned, rather than killing "Samaritan", he said:

“قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تَخُ لَفَهُ وَانظُرْ إِلَى
إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا”

He replied: 'I saw what they did not see and seized a handful of dust from the foot print of the messenger and so I cast it this my soul prompted me to do.

Sura TA-HA, verse 97

Despite he had made vast sedition and must have been punished, but Hadrat “Moses” let him go so that he faces eternal punishment on the day of resurrection that god had promised.

Maybe that’s why Hadart “Ali” [AS] didn’t punish “A’isha”.

Undoubtedly, if commander of the faithful [AS] punished “A’isha”, not only sedition wouldn’t end but some opportunists would misuse this matter and issue the war decree against Imam “Ali” [AS].

Despite of “Ali” [AS] had no role in murdering “Uthman” and talked to those who had surrounded Uthman’s house to make them stop doing so but opportunists caused the death of thousands of people. If commander of the faithful [AS] punished her he would definitely give good excuse to enemies making sedition.

“Maqdasi” and “Ibn Abri” writes:

“ذكر صفين وهو موضع بين العراق والشام وقامت الحرب بين الفريقين أربعين صباحا قالوا
ولما بلغ معاوية خبر الجمل دعا أهل الشام إلي القتال علي الشوري والطلب بدم
عثمان....”

The story of “Siffin”. “Siffin” was a place between “Iraq” and “Sham” and two sides fought each other in that place forty days. Some said that when “Muawiyah” was notified about “Jamal”, he invited people of “Sham” to go fighting to revenge Uthman’s murdering and assigning caliphate to the council {council selects the caliph}.

“Al-Maqdasi”- Al-Bad’ wa-al-Tārīkh- v 5, p 217

“ولما بلغ معاوية خبر الجمل دعا أهل الشام إلي القتال والمطالبة بدم عثمان”

When “Muwayyah” was told about “Jamal”, he invited people of Sham to fight and revenge from Uthman’s murderers.

"Ibn Bar Ebraya"- Tarikh Mukhtasar Al Duwal- v 1, p 55

Killing the wife of prophet [PBUH] was definitely better excuse for "Muawiyah" to cause trouble and by widespread publicity he would introduce commander of the faithful [AS] the enemy of prophet Muhammad [PBUH] and would say that killing him is obligatory.

So killing and punishing "A'isha" wasn't beneficial to Islamic government at all, as killing "Samaritan" at the time of "Moses" and killing "Abdullah bin Abi" at the time of prophet [PBUH] were not beneficial to the government.

Good Luck