

HISTORY OF ISLAM SERIES

*THE BATTLE OF
THE CAMEL*

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THE BATTLE OF THE CAMEL

Written By

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Whenever there is a tribulation (فتنه), there are some camouflaged ring leaders who create disorder to achieve their selfish objectives. They manage to hide their intentions from public. For this purpose they create confusion among peoples' ranks. **The battle of Camel** was the result of this confusion. Simple minded people and Sahabah were brainwashed by the sustained misinformation campaign which resulted in widespread division among the opinions of Sahabah and general people. The conspirators' strategy polluted the peaceful atmosphere and they succeeded in mass killing of Muslims during the Battle of Camel.

We have described facts in this booklet as contained in authentic Islamic literature. Ahadith, Quranic verses and Scholars' opinions have been cited wherever required.

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THE BACKGROUND OF THE BATTLE OF THE CAMEL

It is in Quran - وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي ۚ [And if two parties of the believers fight (and kill each other), make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.] **(Al-Hujraat - 9)**

The above Quranic verse confirms the fact that there is a possibility that Muslims fight among themselves out of some confusion in their ranks that may involve loss of lives. The fight could be between two individuals, or two Muslim Groups, or between two Muslim countries. Also, the fight can be for various reason, like; (1) confusion created by vested interests/selfish people; (2) misunderstanding, (3) differences of opinions in religious issues and (4) wrongful acts of an oppressor Group who are causing harm to the weaker group. In all these cases, both the parties are treated as Muslims because the trouble makers may be a few wrong doers who have misled a large majority of Muslims to fight among themselves. We have been commanded to bring peace between the warring factions and also to support the oppressed Group against the oppressors until they agree to abide by the Quranic injunctions in their dealings with others.

Following Ahadith provide more clarification in this context.

(i)It is in Hadith - Ibn 'Abbas (رضي الله تعالى عنه) said to me and to his son Ali, "Go to Abu Sa'id (رضي الله تعالى عنه) and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Rida', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while 'Ammar (رضي الله تعالى عنه) was carrying two. The Prophet (صلى الله عليه و آله وسلم) saw him and started removing the dust from his body and said, "May Allah be Merciful to 'Ammar (رضي الله تعالى عنه). He will be killed by a rebellious, aggressive group. He will be inviting them to Paradise and they will invite him to Hell-fire." 'Ammar (رضي الله تعالى عنه) said, "I seek refuge with Allah from affliction." **(Bukhari)**

(ii) **It is in Hadith** - Hasan al-Basri (رضي الله تعالى عنه) narrated, "I heard Abu Bakra (رضي الله تعالى عنه) say, 'I saw the Prophet, (صلى الله عليه و آله وسلم) on the pulpit while Hadhrat Hasan Ibn Ali (رضي الله تعالى عنه) was beside him. He would face the people one moment, and him the other. He said - إِنَّ ابْنِي هَذَا - سَيِّدٌ وَلَعَلَّ اللَّهَ تَعَالَى أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ (This son of mine is a leader/master. Perhaps Allah (عَزَّ وَجَلَّ) will make peace between two great parties of Muslims through him) (Part of the Hadith). **(Bukhari)**

Important points of the above Ahadith

(a) Hadith # (i) is related to **the battle of Siffeen** in which Ammar Yasir (رضي الله تعالى عنه) was killed fighting on the side of Hadhrat Ali (رضي الله تعالى عنه). Here the Prophet (صلى الله عليه و آله وسلم) says that the people fighting against Hadhrat Ali (رضي الله تعالى عنه) were rebels (Mutineers), meaning oppressors. The Prophet (صلى الله عليه و آله وسلم) also says that Hadhrat Ali (رضي الله تعالى عنه) and his companions were inviting them to Paradise and the opposition was inviting them to Hell Fire.

(b) Hadith # (ii) is related to the fighting between two groups, one was headed by the leaders of the Muslims, Hadhrat Hassan (رضي الله تعالى عنه) and the other is led by Muawiya (رضي الله تعالى عنه). In this case, the Prophet (صلى الله عليه و آله وسلم) says that Hadhrat Hassan (رضي الله تعالى عنه) is a "Sayyid" (leader/Master) of Muslims, and he will arrange peace between two opposing groups, one, his supporters and the other led by Muawiya (رضي الله تعالى عنه). Here, the Prophet (صلى الله عليه و آله وسلم) did not call Muawiya (رضي الله تعالى عنه) as the leader of Muslims since he was the leader of a small group of rebels (as described in Hadith # 1 above). However, a lot of people who were fighting on his behalf were misled by wrongful propaganda, but they were Muslims.

To understand this issue, we need to look at the **Agreement of Hudaibiya** between Prophet Mohammad (صلى الله عليه و آله وسلم) and Makkan Pagans. Quran testifies that the agreement of Hudaibiya was done to stop bloodshed of Muslims on both sides.

It is in Quran - هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجَلَّهُمْ وَلَوْلَا رَجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُصِيبِكُمْ مِنْهُمْ مَعْرَةٌ بَغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا [It is they, the unbelievers, who prevented you from reaching the Holy mosque and prevented the animals pledged for sacrifice from reaching the site of the sacrificial slaughter. But, there were believing men and women in their midst whom you did not know. Unwittingly, you would have killed them, and unknowingly you would have suffered the sin (of having killed the believers). Therefore, Allah restrained your hands, so that He might admit into His mercy whomever He wants. Had they (the believing men and women) stood apart, We would have punished the disbelievers with the painful punishment.] **(Al-Fath – 25)**

The Quran testifies that the **Agreement of Hudaibiya** was undertaken to save Muslims on both sides; one the leader of Muslims headed by Prophet Mohammad (صلى الله عليه و آله وسلم) and the other under the rule of Pagans in Makka al-Mukarrama.

Following opinions of Ahle Sunnah scholars further clarify this issue.

(i) Abdullah bin Umar (رضى الله تعالى عنه) said - "I do not regret anything more than the fact that I did not fight against the rebel Group (Muawiyah - (رضى الله تعالى عنه) **(Ibn Abdul Barr in Al-Istiab)**

(ii) Imam Shafii said - "I derived the rulings about Rebels from the battles of Hadhrat Ali (رضى الله تعالى عنه) with Muawiya (رضى الله تعالى عنه) **(Ibn Hajr Makki in Tatheer al-Janan, page 30)**

(iii) Mohammed Ibn Ismail al-Sana'ani said - "The Hadith of Ammar Yasir (رضى الله تعالى عنه) is a proof that rebel party is Muawiya (رضى الله تعالى عنه) and his followers in his party and the Party of truth is Hadhrat Ali (رضى الله تعالى عنه) and his companions and there is Ijma of ahl al-sunna on this position". **(Sharah Subul as-Salam upon bulugh al-maram of Imam Ibn Hajar Makki V3, P 358).**

(iv) Abd al-Rauf al-Manawi said - "It (Rebels) is the party of Muawiya (رضى الله تعالى عنه) **(Fath al-Qadeer)**

(v) Mohammed Shaybani the student of Imam Abu Hanifa wrote - "If Muawiya (رضى الله تعالى عنه) had not fought with Ali (رضى الله تعالى عنه) whilst He (Muawiya - (رضى الله تعالى عنه) was a dhalim/unjust and a rebel who transgressed, then we would not have known the rulings for fighting with rebels. **(Hanafi Tabqat, al-Jawahir al-Mudiya)**

(vi) Hanafi Fiqh book 'Al-Hidaya' mentions under Chapter titled "Adab al-Qadhi" as follows:

"To be appointed as Judge by an unjust ruler is allowed like from a just ruler because Sahaba became judges for Muawiya (رضي الله تعالى عنه) whilst the truth was with Hadhrat Ali (رضي الله تعالى عنه)."

(vii) Mulla Ali Qari al-Hanafi wrote - "Muawiya (رضي الله تعالى عنه) and his supporters can be called in khata, rebellion, khuruj and fasaad but to send la'nah upon them is not allowed" (Sharah Shifa, volume 2, page 556).

(viii) Imam al-Manawi (1545 - 1621), known for his works on 'Early History of Islam' and 'History of Sufism' wrote in his book Fayd al-Qadeer with reference to Imam Abdul Qahir al-Jurjani's (1007-1078) Aqeeda:

وقال الإمام عبد القاهر الجرجاني في كتاب الإمامة: أجمع فقهاء الحجاز والعراق من فريقتي الحديث والرأي ، منهم مالك والشافعي وأبو حنيفة والأوزاعي والجمهور الأعظم من المتكلمين والمسلمين ، أن علياً مصيب في قتاله لأهل صفين كما هو مصيب في أهل الجمل ، وأن الذين قاتلوه بغاة ظالمون له ، لكن لا يكفرون ببيغهم

(There is Ijma of Fuqaha of Hijaz (Makka and Madina) and Iraq (Kufa and Basra), amongst them Imam Malik, Imam Shafi'i, Imam Abu Hanifa, Imam Awzai and majority of theologians and Muslims that Hadhrat Ali (رضي الله تعالى عنه) was on Haq in his fight against the people of Siffeen and those who fought with him were oppressive mutineers (Dhaalim Baghis) but were not kafir for their rebellion.)

(ix) There are many more similar observations of our Ulema, like Imam Abu Bakr al-Jassas al Hanafi, Imam Shawkani, Imam al-Jurjani, and many others.

THE REAL ACTORS BEHIND THE BATTLE OF THE CAMEL

Whenever there is a tribulation (فتنه), there are some camouflaged ring leaders who create disorder to achieve their selfish objectives. They manage to hide their evil intentions from public. For this purpose they create confusion among Muslim ranks. Like, in the case of Hadhrat Uthman (رضي الله تعالى عنه), the trouble makers worked on a long and sustained conspiracy to grab power from the backdoor. They hired people to run a campaign of misinformation about the Caliph. Their agents were spread in many provinces, particularly in Kufa, Egypt and Madinah (the seat of Caliphate). They wrote letters to Caliph against provincial Governors. They incited people by spreading rumors that the Caliph was promoting people of his tribe. Any charity done by the Caliph from his personal wealth was termed as misuse of public funds. They pressurized the Caliph to bow in front of their unreasonable demands. Their campaign gradually grew into a large scale riot and their well knitted and efficiently executed conspiracy neutralized the majority opinion among masses.

Simple minded people and Sahabah were brainwashed by the sustained misinformation campaign which resulted in widespread division among the opinions of Sahabah and general people. The conspirators strategy polluted the peaceful atmosphere and they succeeded in creating suspicions in the minds of Sahabah and general public. Like, they claimed they wanted Hadhrat Uthman (رضي الله تعالى عنه) to resign and Hadhrat Ali (رضي الله تعالى عنه) or Zubair (رضي الله تعالى عنه) or Talha (رضي الله تعالى عنه) to take over as Caliph. This strategy worked well with the masses and they thought that something was indeed wrong in Hadhrat Uthman's (رضي الله تعالى عنه) administration. With this strategy they neutralized the majority opinion and managed to surround the house of the Caliph. The misinformation campaign was so intense that no one was able to raise his voice against the rioters. The confusion prevailed and the rioters took advantage of this situation and martyred the Caliph.

In essence, there were two types of people, as follows:

- (i) The ones who were funding, operating the entire trouble, disturbances and rioting from the comfort of their homes. Their hired agents were busy in creating the confusion and carnage among masses.

(ii) The majority of the people who were brain washed and convinced that somehow the trouble was brewing from the mismanagement within the Caliphate. People were completely unaware that they were being taken for a ride and they were actually the victims of smear propaganda which was weakening the Institution of Caliphate. They could not visualize that there were people behind this campaign who were interested to grab power from the back door. The old tribal politics was being played by the ring leaders in the Islamic State and people were made to kill each other.

When you understand the above facts, it is easier to understand the causes of the Battle of Camel and its impact on the Institution of Caliphate.

THE BATTLE OF CAMEL

The battle of Camel was the result of the horrible shock to the people who could never visualize that the Caliph Hadhrat Uthman (رضي الله تعالى عنه) could be assassinated in this manner. They were deeply grieved at the unthinkable happening in front of their eyes. Their anger was natural.

The ring leaders were having a great time as things were going as per their plan. They kept themselves hidden from the public eye while their hired agents did the job for them.

When the grief and anger of people, particular senior Sahabah was at its high, Hadhrat Ali (رضي الله تعالى عنه) was chosen as the Caliph of the nation. Hadhrat Ali (رضي الله تعالى عنه) was the one who supported the Caliph, Hadhrat Uthman (رضي الله تعالى عنه), in those difficult times. He was the one who risked the lives of his sons when he placed them on the door of Caliph's residence to guard him against the rioters. He was the one who took care of the burial of the Caliph against all odds. He was also grieved and was angry on the assassins. How can he be blamed that he was protecting the assassins? He was a great strategist. He was the senior counselor to Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Uthman (رضي الله تعالى عنهم اجمعين) during their Caliphate. He needed time to bring the nation out of the turmoil, take care of the bigger mutiny by the trouble maker Governors first and then turn back to punish the individuals. The trouble makers did not allow this to happen because they knew that if Hadhrat Ali (رضي الله تعالى عنه) was allowed to solidify the Caliphate, there will be no place for them in the nation.

People's Sentiments were exploited

After Hadhrat Uthman's (رضي الله تعالى عنه) assassination, his blood stained shirt was transported to Syria. The shirt was displayed in front of the people in the central mosque. They were incited against Hadhrat Ali (رضي الله تعالى عنه), blaming him to be the protector of assassins. By doing so, they were actually blaming him to be responsible for Hadhrat Uthman's (رضي الله تعالى عنه) assassination. A mass scale frenzy was created, first in Syrian Province, which gradually spread into the entire Islamic State, particularly in Madina. This frenzy was aimed at harassing, weakening and pushing the new Caliph to a corner.

Some people say that Muawiya (رضي الله تعالى عنه) spearheaded this campaign. He knew, Hadhrat Ali (رضي الله تعالى عنه) alone was not able to catch the criminals. They were spread all over the place. Many of whom were in Egypt and Syria under the protection of the Governors. Hadhrat Ali (رضي الله تعالى عنه) needed time and cooperation of all but Muawiya (رضي الله تعالى عنه) did not allow it to happen. Rather he became the leader of the smear campaign. It was a catch 22 situation for Hadhrat Ali (رضي الله تعالى عنه). If he attempted to arrest the assassins, he would have ended up in a civil war. If he did not arrest them, then Muawiya (رضي الله تعالى عنه) would create a bigger trouble for him with his campaign and create divide between Sahabah and incite them to fight with each other. The battle of Camel was the result of this smear campaign. Hadhrat Ali (رضي الله تعالى عنه) had no escape. He was well aware of these facts. But he was a born fighter. He was trained under the Prophet (صلى الله عليه و آله وسلم) right from his childhood. He fought till the end and tried to protect the Caliphate from falling into the wrong hands.

The famous Ahle Sunnah **Imam al-Barzanji (1640-1703)**, the Chief Mufti of Madinah (buried in Jannat ul Baqi) wrote in his book "Ishrat al-Sa'a" as follows.

"It was a false pretext of Muawiya (رضي الله تعالى عنه) to justify his fight with Hadhrat Ali (رضي الله تعالى عنه) under the guise of revenge for the murder of Hadhrat Uthman (رضي الله تعالى عنه) because when he completely attained the power and became ruler of the whole State, he never opened the case of the murder of Hadhrat Uthman (رضي الله تعالى عنه) and did not arrest the murderers though he claimed earlier that the killers were still around. This proves that all his fight was for worldly rule under the deceit of revenge for the murder."

The trouble makers managed to convince Sahabah that Hadhrat Ali (رضي الله تعالى عنه) was not doing enough. And they should do something to force Hadhrat Ali (رضي الله تعالى عنه) to bring culprits to justice. Zubair (رضي الله تعالى عنه) and Talha (رضي الله تعالى عنه) were the victims of the smear campaign.

Hadhrat Uthman (رضي الله تعالى عنه) was martyred on 18th Dhul Hijja 35 H. Ummul Momineen Aisha (رضي الله تعالى عنها) was on Hajj during that time and was completely in dark about the happenings in Madina. On her return journey, the conspirators met her on the way and brainwashed her and convinced her that Hadhrat Ali (رضي الله تعالى عنه) was not doing enough and something should be done to force him to take action against the culprits. When she saw Zubair (رضي الله تعالى عنه) and Talha (رضي الله تعالى عنه) along with this group, she was convinced. This was the massive win for the conspirators. They declared her their leader, Talha (رضي الله تعالى عنه) and Zubair (رضي الله تعالى عنه) were declared as commanders. The Sahabah did not know that they were being used by the conspirators on the instance of their ring leaders. The conspirators used the name of Ummul Momineen Aisha (رضي الله تعالى عنها), Talha (رضي الله تعالى عنه) and Zubair (رضي الله تعالى عنه) to convince others. What happened next is history. We do not want to go into details here. We are providing Ahadith below which are self explanatory.

It is in Hadith - Allegiance was pledged to Hadhrat Ali (رضي الله تعالى عنه) just after the assassination of Hadhrat Uthman (رضي الله تعالى عنه). Hadhrat Ali (رضي الله تعالى عنه) did not like to be the successor of Hadhrat Uthman (رضي الله تعالى عنه). Thus, he refused this responsibility, but he was pressured and urged by the Companions to accept it. Hadhrat Ali (رضي الله تعالى عنه) said "I nearly lost my senses when I heard of the murder of Hadhrat Uthman (رضي الله تعالى عنه) and I denied myself. When they came to me to pledge allegiance, I said, 'By Allah! I feel ashamed in front of Allah to accept the allegiance of people who killed a man of whom the Prophet (صلى الله عليه و آله وسلم) said: "Shouldn't I be shy of a man before whom even the angels are ashamed?" and while Hadhrat Uthman (رضي الله تعالى عنه) is murdered and his dead body is still lying on the ground and has not yet been buried." At this, they left until after the burial.

"They came to me again and asked me to accept their allegiance. I said, 'O Allah! Indeed I am anxious and afraid of what I am about to undertake. Then a group came and pledged allegiance. When they said, 'O Leader of the Believers!' it was as if my heart was stricken. Then I said, 'O Allah! Take from me and give to Hadhrat Uthman (رضي الله تعالى عنه) until you are pleased".

(Narrated by **Al-Hakim**, who said it was sound and that it fits the conditions set by Bukhari and Muslim. **ad-Dahabi** agreed with **Al-Hakim**).

The conspirators who had convinced Ummul Momineen Aisha (رضي الله تعالى عنها), Talha (رضي الله تعالى عنه) and Zubair (رضي الله تعالى عنه), hatched a plan. Instead of going to the Caliph directly to present their demands, they took Sahabah to Basra where the Governor was weak. They convinced the Sahabah that this was the best option to push

Hadhrat Ali (رضي الله تعالى عنه) to punish the assassins. They arranged the funding, transportation and people to accompany the Sahaba. On their way to Basrah, they reached a place called Bani Amr. Their caravan was stopped at night around a well. During the night, Ummul Momineen Aisha (رضي الله تعالى عنها) heard unusual barking of dogs. She asked people what is the name of that place? They informed her it was Hawab. Listening to this reply, she reminded the Prophet (صلى الله عليه و آله وسلم) who had predicted about this place to her during his life time.

It is in Hadith - When Ummul Momineen Aisha (رضي الله تعالى عنها) reached the waters of Bani Amr at night, she heard some dogs barking. She asked, 'Which water is this?' They replied, 'The water of Hawab'. She said, 'I think I had better return (back to Madina), the Prophet (صلى الله عليه و آله وسلم) said to us once: "How will one of you be when the dogs of Hawab will be barking at her?" Zubair (رضي الله تعالى عنه) thereupon said to her, 'How can you return! Perhaps Allah might make people reach an agreement through you'. (Ahmed, al-Haythmi, ad-Dahabi, al-Bazzar, Ibn Kathir, Salafi scholar al-Bani said this Hadith is authentic).

The above Hadith is a clear evidence that Sahaba went to Basra with a clear intention to negotiate with Hadhrat Ali (رضي الله تعالى عنه) and reach an agreement. Their intention was not to fight and shed the blood of thousands of people. However, as soon as they reached Basra, the things went out of their hands. The conspirators took control of Basra, deposed the Governor and created a reign of terror in the Province. The conspirators were using Sahabah to unseat Hadhrat Ali (رضي الله تعالى عنه) as they did with Hadhrat Uthman (رضي الله تعالى عنه) earlier. The whole game was to capture the Caliphate.

When Hadhrat Ali (رضي الله تعالى عنه) knew about these development, he went to Basra. Both the Armies stood face to face. Hadhrat Ali (رضي الله تعالى عنه) called for negotiations.

Sahabah reached an agreement within no time. They all agreed that the issue of arresting the culprits will be delayed till the fluid situation in the State solidifies. Ummul Momineen Aisha (رضي الله تعالى عنها), Talha (رضي الله تعالى عنه) and Zubair (رضي الله تعالى عنه) agreed not aggravate the situation further and promised to return back the next morning. Hadhrat Ali (رضي الله تعالى عنه) also promised to return back in the morning.

But the paid conspirators had not come there for peace. They wanted to create an anarchy and bloodshed in the Islamic State to weaken the Caliph. Just before the dawn, in the darkness, they attacked both the armies from sides and no one knew what happened as it was dark. The battle was in full swing as the day broke out. Looking at these happenings, Zubair (رضي الله تعالى عنه) left the field without fighting. A handful of

conspirators followed him. A conspirator named Amr Ibn Jurmuz killed him from behind in Al-Sebaa Valley when he was offering prayers lonely.

It is reported that Amr Ibn Jurmuz later went to Hadhrat Ali (رضي الله تعالى عنه) thinking that he would be announcing the good news of Zubair's (رضي الله تعالى عنه) murder to Hadhrat Ali (رضي الله تعالى عنه). When Hadhrat Ali (رضي الله تعالى عنه) knew that Zubair's (رضي الله تعالى عنه) murderer was standing at his door asking permission to enter, he shouted ordering that he be removed and said, "Announce Hell to the murderer of Safiah's - (رضي الله تعالى عنها) (aunt of Hadhrat Ali - رضي الله تعالى عنه) son because the Prophet (صلى الله عليه و آله وسلم) has prophesied that the killers of Zubair (رضي الله تعالى عنها) will be in Hell. When Hadhrat Ali (رضي الله تعالى عنها) was shown the sword of Zubair (رضي الله تعالى عنه), he kissed it and wept.

Talha (رضي الله تعالى عنه) also left without fighting. He was attacked by Marwan (Muawiya's - رضي الله تعالى عنه man who was working as Hadhrat Uthman's - رضي الله تعالى عنه Secretary) by a poison soaked arrow which hit his ankle. Talha (رضي الله تعالى عنه) also died.

Ummul Momineen Aisha (رضي الله تعالى عنها) could not leave the battle field as she was escorted by a large number of people. A fierce battle followed in which Hadhrat Ali (رضي الله تعالى عنها) was victorious. Ummul Momineen Aisha (رضي الله تعالى عنها) escaped unhurt. She was honorably escorted back to Madina along with her step brother Mohammad Ibn Abu Bakr (رضي الله تعالى عنه). History records that over 10,000 people lost their lives in the conspiracy.

Ibn KathIr wrote - "Hadhrat Ali (رضي الله تعالى عنه) spent three days after reaching Basrah, sending and receiving messages from Talha (رضي الله تعالى عنه) and Zubair (رضي الله تعالى عنه) both. Some conspirators suggested Talha (رضي الله تعالى عنه) to take advantage of the situation and attack and kill the assassins of Hadhrat Uthman (رضي الله تعالى عنه). Talha (رضي الله تعالى عنه) refused and said we have reached an agreement. Hadhrat Ali (رضي الله تعالى عنه) suggested that we delay this issue and we have sent him our agreement."

Hadhrat Hasan ibn 'Ali (رضي الله تعالى عنه) said : 'I saw him ('Ali - رضي الله تعالى عنه) when the fighting became fierce move around me and say: 'O Hasan (رضي الله تعالى عنه), if only I died 20 years before this! (**Ibn Abi Shaibah**)

Ummul Momineen Aisha (رضي الله تعالى عنها) told the people of Basra before her return, 'My children, none of us should have any grief towards the other. By Allah, there was nothing between me and Ali (رضي الله تعالى عنه) in the past except that which is usually between a woman and her son-in-law. He is one of the good people. Hadhrat Ali (رضي الله تعالى عنه), said, 'It is

true that there was nothing between me and her except what she mentioned and she is the wife of your Prophet (صلى الله عليه و آله وسلم) in this life and the Hereafter'.

Abu Musa al-Ash'ari (رضى الله تعالى عنه) narrated : "Whenever we (the Companions) of the Prophet (صلى الله عليه و آله وسلم) had any difficulty on Hadith, of which we approached Ummul Momineen Aisha (رضى الله تعالى عنها) and (always) found that she had the knowledge of the Hadith ".(Tirmidhi Hadith # 3883)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، قَالَ سَأَلْنَا مَسْرُوقًا كَانَتْ عَائِشَةُ تُحْسِنُ الْفَرَائِضَ قَالَ وَالَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ رَأَيْتُ الْأَكَابِرَ مِنْ أَصْحَابِ مُحَمَّدٍ يَسْأَلُونَهَا عَنِ الْفَرَائِضِ

It is narrated by Masrooq (رضى الله تعالى عنه) that he was asked if Ummul Momineen Aisha (رضى الله تعالى عنها) knew the science of division of the shares of inheritance, he said, "By Allah! I have seen senior Sahabah ask her questions about fara'edh"

(Hakim in his Mustadrak 4/11; Ibn Abi shaiba, Kitab al Fara'id; Imam Darami in his Sunan, Kitab al Fara'edh Chapter Taleem al fara'edh # 2901. Dar ul Mugni Muhaqqiq of Sunan Darami said Chain is Authentic)

When Ummul Momineen Aisha (رضى الله تعالى عنها) was near her death, Ibn Abbas (رضى الله تعالى عنه) asked permission to visit her, and then he said to her : Among the wives of the Apostle of Allah (صلى الله عليه و آله وسلم), he loved you the most, and he did not love except which is good. Allah has sent proof of your innocence through Jibreel (عليه السلام) from above the seven heavens."

(Ummul Momineen Aisha - رضي الله تعالى عنها - replied) : دعني منك يا ابن عباس : O' Ibn Abbas (رضى الله تعالى عنه) please leave it, I take oath of Allah in whose hand is my life, I wanted that I would have been an unknown. (Musnad Ahmad Fadhail-e-Sahaba 2/872 # 1636)