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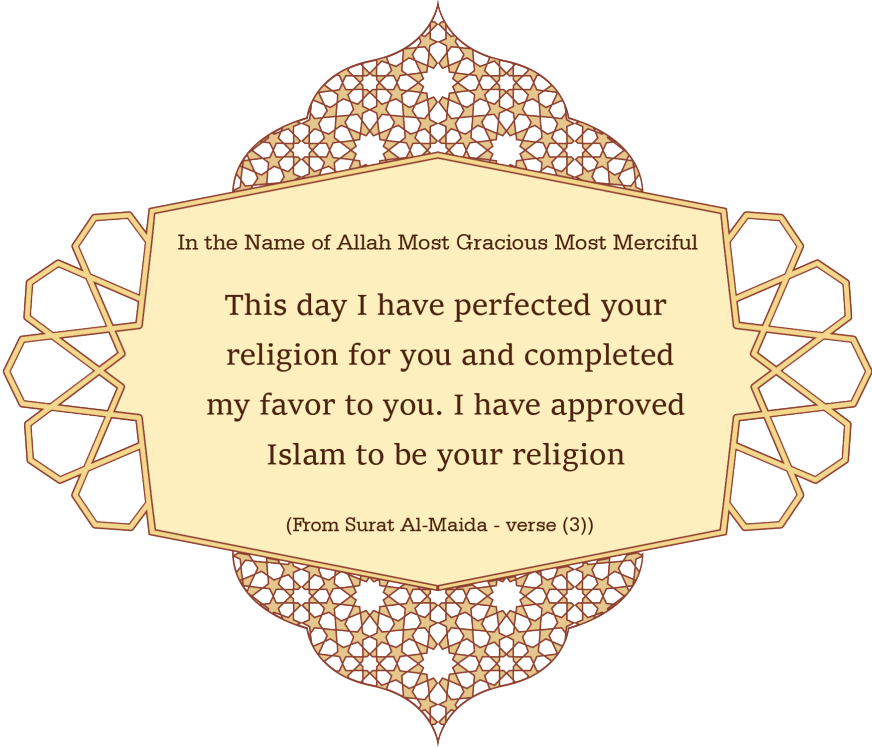
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In the Name of Allah Most Gracious Most Merciful

This day I have perfected your
religion for you and completed
my favor to you. I have approved
Islam to be your religion

(From Surat Al-Maida - verse (3))

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5. An abstract in Arabic or English of no more than 350 words, with the research title, should be delivered with the paper.

6. The front page should have the title, the name of the researcher/researchers, occupation, address, telephone number and email. Name(s) of the researcher / researchers

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7. Notes should be documented and placed at the end of the research paper, adhering to the scholarly scientific procedures in vogue including the title of the book and page number.

8. Arrangement and order of sources used should be carried out according to the well-known world style sheets such as MLA, IEEE Harvard or Vancouver, Chicago, or APA.

9. The paper should be supplemented with a bibliography of the sources used separate from endnotes. In the case of having foreign sources, there should be a bibliography apart from the Arabic one. The books and research papers should be ordered alphabetically.

10. All tables, pictures, graphs, and charts should be printed on separate sheets. There should be reference to their sources(s) below the table or other forms, together with their locations in the text.

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1. The evaluator should make sure that the research paper is within his own academic specialty .

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3. The evaluator should seek to explore the originality of the research paper and its suitability for publication.

4. The evaluator should ascertain that the research paper submitted harmonizes with the general aim of the Journal and its policy in publication.

5. The abstract should clearly express the main idea and material of the research paper.

6. Evaluation of the research paper should be carried out within 10 days.

7. If plagiarism is diagnosed, in full or partly, then reference will be made on the text accordingly.

8. The evaluation form sent with the research paper should be filled in full, together with the result of the evaluation.

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Opening Address

Casting writing in a constant shape is prone to bring about boredom on the part of recipients. On the contrary, creativity and renovation will definitely lead to attract readers effectively. Writing thus will turn to be a wellspring of thoughts and a motive for transformation and construction. In this context, we are keen to make every issue of our refereed Journal Basrah Heritage bloom with research papers covering various academic disciplines. Our aim is to set up a cordial relationship with our readers in order to upgrade our grand Basrah heritage.

Some people maintain that the 'heritage of Basrah' could constitute a restraint on our Journal, limiting its contributions and may possibly lead to repeated academic perspectives. Conversely, Basrah has assumed a prominent status in the Arabic and Islamic history. The city has, in fact, played a vital role through various historical epochs. A number of scholarly disciplines have been instituted in Basrah.

We have therefore utmost confidence that our journal will continue steadily to serve our dear Basrah. We also feel optimistic that we have very competent scholars and researchers who will go on contributing rigorous scholarly studies on Basra heritage.

This number of the journal (18) embraces research work on various linguistic and historical topics that seek to shed light on the treasures of Basrah heritage.

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**Mrs. Um Salamah's Attitude Towards
the Battle of Al-Jamal (Camel)**

موقفُ السَّيِّدَةِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا مِنْ مَعْرَكَةِ الْجَمَلِ

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Abstract

Mrs. Um Salamah (May Allah be pleased with her) had prominent attitudes in the face of intellectual deviations, including her attitude towards the Battle of Al-Jamal (Camel). She worked hard to confront intellectual deviations through several methods, including preaching and guidance either directly or through messages of preaching and advice, or by adopting specific actions that confirm her attitude in rejecting deviation. As a tangible example, she tended to send her son to join Imam Ali (Peace be upon him) in the Battle of the Camel.

Keywords: Mrs. Um Salamah - The Battle of Al-Jamal (Camel) - Commander Of teh Faithful Ali (Peace be upon him) .

ملخص البحث

كان للسيدة أم المؤمنين أم سلمة رضي الله عنها مواقف بارزة، و متميزة، ومؤثرة في الواقع السياسي للدولة الإسلامية، ولا سيما تلك المواقف التي أظهرتها في مواجهة الانحرافات الفكرية، وما نتج عنها من اعوجاج في جوانب الحياة المختلفة، ومن تلك المواقف المؤثرة موقفها من معركة الجمل، وتحديدًا موقفها المعارض تجاه خروج عائشة بنت إبي بكر إلى البصرة معلنة معارضتها العلنية، والصريحة لأمر المؤمنين علي بن أبي طالب عليه السلام؛ إذ إن السيدة أم سلمة عملت على مواجهة هذا الانحراف الفكري باتباع عدة أساليب منها ما كان عن طريق الوعظ والإرشاد، سواء بصورة مباشرة، أم عن طريق الرسائل، أم عن طريق القيام بعمل معين يؤكد موقفها الرافض للانحراف؛ إذ قامت بإرسال ولدها مع الإمام علي عليه السلام في معركة الجمل. فضلاً عن ذلك، أنها كانت تكتب لأمر المؤمنين عليه السلام بكل صغيرة وكبيرة من تحركات أتباع الجمل، وكان لهذه المعلومات أثر في تغيير المسارات السياسية.

لقد أثبتت المواقف الإصلاحية التي أظهرتها السيدة أم سلمة (رضوان الله عليها) في مواجهتها للمسارات المنحرفة أنها ذات شخصية رسالية تستشعر هموم الأمة بعيداً عن التوجهات السياسية الضيقة التي لا تخدم في العادة إلا مصالح

الجهات الحاكمة، بل انّها انطلقت إلى فضاء المجتمع، وبحث عن الخطوات التي
تحميه، وتحفظ مصالحه.
الكلمات المفتاحية: (أمّ سلمة - معركة الجمل - أمير المؤمنين عليّ بن أبي
طالب).

1. Introduction

Mrs. Um Salamh, May Allah be pleased with her, Prophet Mohammad's wife, has played a vital role in facing intellectual perversions. She was known for her courageous attitudes and insightful advices in advocating 'right', which reflects her effective discourse, deep advice and unmistakable arguments. When Al-Hudaibiyah Peace¹ was held with Quraish, Prophet Mohammad (PBUH) ordered his Muslim followers to slaughter sheep and have their hair cut. At the beginning, nobody complied with the order although it has been repeated three times. When the Prophet informed Um Salamah about that, she suggested that the Prophet carried out the slaughter himself without talking to them. When Muslim followers noticed that, they set out to slaughter the sheep and have their hair cut.² As such, she offered an example of a wise woman whose aim was to maintain the unity of the Muslims. After the death of Prophet Mohammad, Um Salamah continued to face aberrations. One of her brave attitudes was her defense of Imam Ali (Peace be upon him). She also stood against Abu Bakr and Omer when they

attempted to take the caliphate off Imam Ali by force. She addressed them in the presence of Um Ayman "You have shown your envy to Prophet Mohammad Household so quickly!" Omer ordered that both women should go out of the mosque, undervaluing their role as women.³ She took upon herself the task of defending Fatima Al-Zahra' (Peace be upon her), condemning Abu Bakr Al-Siddiq's response to Al-Zahra' when she claimed for Fadaq. She told him:"Could such a speech be addressed to Fatima, the daughter of Prophet Mohammad, who has been brought up in the laps of prophets, who was cared for by angels, and reared in the laps of virtuous men?! ... Do you claim that the Prophet has forbidden her of inheritance and did not tell her while God addressed him:" And warn they tribe of near kindred.⁴ Prophet Mohammad used to care so much for her. You are standing against what God stipulated!" Due to this attitude, Um Salamah was prohibited of the money allotted to her that year!⁵ She had also a firm stand towards Aaisha's attitude in fighting Imam Ali in Al-Jamel Battle.

Um Salamah has taken such a stand due to her

responsibility as the 'mother of believers' to work for the good of people and to reform society out of all deviations. Her attitude can be summarized as follows:

(A) Through Exhortation and Guidance

Um Salamah resorted to wisdom and guidance to show her attitude towards Al-Jamel Battle.⁶ This is shown in reminding people of both retribution and punishment⁷, and warning people of all aspects forbidden by God.⁸ Her approach of exhortation and guidance in confronting perversity in Al-Jamel battle is that of Prophets and Messengers as expressed by the Holy Qur'an: "Call unto the way thy Lord with wisdom and fair exhortation."⁹

When Caliph Othman bin Affan was killed, Um Salamah and all other wives of Prophet Mohammad were in Mecca for pilgrimage, and they were back to Madina. When they knew about Othman's murder, they went back to Mecca. Aisha called upon his murder claiming that Othman was killed while fasting during a time when killing was prohibited. She decided to head for Basrah together with

both Al-Zubair and Talha.¹⁰ But she, however, did not identify the specific persons to be punished. Why did she choose Basrah? Did the perpetrators seek protection in Basrah? Why did she tend to wage war against Imam Ali as long as she knew that the murderers were in Basrah? It is therefore concluded that such questions prove that revenging the murder Of Othman and calling for reform, posed by Aaisha, were baseless assertions. It was, in fact, an outlet to topple Imam Ali's Caliphate.¹¹

Um Salamah, however, sought to advise Aaisha and warn her of the consequences of her adverse attitude towards Imam Ali. She reminded her of Imam Ali's outstanding status and also Prophet Mohammad's direct warning to Aaisha not to be involved in Al-Jamel Battle. It has been reported that Aaisha has come to Um Salama inciting her to avenge for Othman's murder. Um Salamah told her: "You have already been fomenting against Othman, using highly offensive terms against him. You fully know how Prophet Mohammad highly respects Imam Ali. Do you remember when we were together with the Prophet and

he came down from a place called Qadeed 12? He met separately with Imam Ali confiding secrets to him. Their meeting took a long time, so you wanted to attack them. I myself prevented you from doing that, but you disobeyed. You, however, rushed upon them and then you came back weeping. I told you: "What's wrong?" You answered: "I have attacked them while they were talking. I told Ali: 'I have but one day with the Prophet, out of nine days. Why do you take all this time of my day?'" Prophet Mohammad was very angry with her. He told her: "Stop. All people who detest Ali, whoever they may be, are out of faith." As a result, you came back repentant." Aaisha answered: "Yes, I remember that!". Um Salama reminded her of another event: "You and I were with the Prophet. You were washing his hair while I was preparing some food calked hees¹³, which he liked. He raised his head and said: 'I wish I know who will be the one who is connected with the Camel, and who will pass by Al-Haw'ab¹⁴ where dogs will bark at her? She will swerve from the right path. " I raised my hand of the hees. You said: " I seek refuge with God and His Prophet from that." He patted

you on your back and told you: "Don't be that woman!" I myself have warned you. Aaisha said: "yes, I remember that". Um Salamah then added: "I will remind you of something else: "you and I were accompanying the Prophet on a travel. Imam Ali was taking care of the Prophet's sandals and sometimes he was repairing them. He was also washing his clothes. Once, a sandal was perforated, so imam Ali took it to be repaired. He sat under a tree.¹⁵ Your father Abu Bakr and Omer came at that moment and asked permission, then they entered to talk to him, saying: "O, Prophet, can we be informed of the person who will be your successor? The Prophet answered: "I know him well, but once you know him, you will break up of him. " The two kept silent and then went out. When we came to the Prophet you daringly told him: "Who is the successor?" He answered "The one who is repairing the sandal." We looked and only Imam Ali was there. You said: "I see nobody except Ali." He said: "Yes, he is the person I mean." Aaisha said: "I remember that." I told her: "How would you then take such an attitude against him?" She answered: "I am after social reform, and I hope I

would be rewarded by God for that."¹⁶

It is evident from this event that Mrs. Um Salamah has undertaken a number of procedures aiming primarily at advising and exhorting Aaisha:

1. She has shown to Aaisha that standing against Imam Ali would be an adverse attitude to the Prophet himself who has obligated Ali's allegiance.¹⁷

2. In her advices and exhortation, um Salamah made use of realistic events that Aaisha has witnessed herself, and was involved in them. Um Salamah's approach therefore has been quite accurate to ensure that her exhortation would be highly effective.

3. Um Salamah has resorted to the Prophet's traditions that are characterized by their warning aspects because they align with the nature of the situation through which the sublime status of Imam Ali is quite obvious. She, for example, reminded Aaisha of Prophet Mohammad's caution "not to be involved in Al-Jamal Battle, or exposed to the barking of the dogs at Al-Haw'ab. When she headed for Basrah and arrived at that location, she heard the barking of

the dogs, and so she remembered the Prophet's warning. Recognizing that, she wished to go back but Abdullah bin Al-Zubair came to her and said:"This place is not Al-Haw'ab."¹⁸ It is worth mentioning that Mrs. Um Salamah has adopted the same approach undertaken by Prophet Mohammad. She, for example, reminded her that Imam Ali is the legal successor of Prophet Mohammad, and that Muslims have pledged allegiance to him. How could Aisha then set aside all this? Yet, Aisha disregarded Um Salama's exhortations and went into that oppressive war.

As an example of advice and exhortation, Um Salamah sought to direct Aisha's attention not to create subversion among Muslims as a result of her involvement in Al-Jamal war. She told her:"You are just like a door¹⁹ between Prophet Mohammad and his Household and other Muslims; you are the mantle that shields his reverence. The holy Qur'an warned you not to go out²⁰; you have to stay at home²¹ and not to head for the desert.²² You have to show commitment to the Prophet's pledge. Don't you remember his words: women are not committed for

fighting, and also his warning not to go out of the right route.²³ He has warned you not to move in a headlong manner²⁴; he said that women could not undertake serious matters related to Islam²⁵, and that they cannot patch up cracks.²⁶ Women should aim at casting down their eyes²⁷, turning away from foul things²⁸ and not walking quickly²⁹ from one place to another.³⁰ In your such attitude, you will dissent from the advice and counsels of the Prophet.³¹ So, make your home your bastion.³² Aisha answered that: "I appreciate your advice, but the situation is different as the two fighting parties have resorted to me to settle their conflict--something I find necessary to ahead with."³³

The following points can be inferred from Um Salamah's attitude:

1. Um Salamah has started her advisory discourse by pointing to Aisha's outstanding status, being the wife of Prophet Mohammad or a statue that must be maintained and preserved intact.
2. She has adopted a precautionary approach by acquainting Aisha with the encroachments in case she

continued to stand against Imam Ali.

3. Um Salamah used also an alarming tone by reminding Aisha that her attitude towards Imam Ali represents an infringement of the divine dictate of God that stipulates obeying Prophet Mohammad's commands and prohibitions.

4. Um Salamah's exhortations shed light on the specific role of women as stipulated by the Islamic legislation. This includes heeding their sanctity and keeping away from any disclosure or slander.

5. Um Salama's general discourse shows that she has foiled Aisha by presenting convincing evidence she has resorted to motivate Aisha to rectify her adverse attitude towards Imam Ali.

(B) Practical Confrontation

Um Salamah did not restrict herself to offering advice only; she also adopted other steps. She, for example, sent her son to join Imam Ali. She addressed Imam Ali saying that she has sent her dearest son to support him. She added that she herself would have joined Imam Ali, but she

refrained from doing so in response to the Prophet's clear-cut dictates.

Ibn A'tham Al-Kufi stated that Um Salamah has sent a letter to Imam Ali indicating that Talha, Al-Zubair and Aisha, together with her vicious followers and devious people, have, in cooperation with Abdulla bin Aamer, rebelled against Imam Ali and headed for Basrah. They claimed that Caliph Othman bin Affan was murdered as a victim of oppression, and that they would avenge for that murder. I swear by Allah that I would have joined you, but I am "complying with what Prophet Mohammad has commanded us to do. Therefore, I have sent to you my son Omar bin Ali Salama, the dearest to the Prophet."³⁵

This attitude uncovers a number of points:

1. Clinging to such an attitude, Um Salama reveals quite clearly her commitment of the principle of highly respecting the Prophet's Household which has been emphasized by the Holy Qur'an as in "Say, (O Mohammad, to mankind):if ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is forgiving, Merciful"³⁶. There is also

the Prophet's saying: "I will submit the flag, tomorrow, for a man who loves Allah and his Messenger, and Allah and His Messenger love me." Um Salama as such proved has shown noticeable sacrifice by defending Islam.

2. The discourse adopted by Um Salama indicates the legitimacy and rightfulness of Imam Ali's wars waged during his rule. She has acknowledged that these wars align with the Qur'anic approach and Prophet Mohammad's biography, and that Imam Ali is always 'right'-- a reason sufficient for her to let her sole son head for a perilous situation.

3. She has shown, through such a discourse, that she is quite sure that Imam Ali will achieve victory at the end against those who have diverged from the right path.

4. Um Salama's attitude helped to divulge the reality of the front that was hostile to Imam Ali. She has clearly revealed their deviation from Islamic legislations. She has called the opposite party "vicious and devious" due primarily to their stance against Imam Ali who represents true Islam.

5. Um Salama has shown her "absolute support of Imam Ali's rule." For this reason, she has adopted uniquely

addressed designations and epithets used by the Prophet himself when addressing Imam Ali, especially amir almu'mineen (Commander of the Faithful), a fact she aimed at fixing while other former Caliphs tried to confiscate and attribute to themselves.

6. It is clear from Um Salama's discourse and letters that she has directly faced deviations. One lucid example is her son's joining the army of Imam Ali to defend Islam.

7. Um Salama's attitude shows her high commitment to and compliance with the Islamic principles and precepts. Conversely, Aisha has deviated from these principles as has been stated in the Holy Qur'an : "... and stay in your houses. bedizen not yourselves with the bedizenment of the Time of Ignorance."³⁸ Prophet Mohammad's will aligned with this Qur'anic verse, yet Aisha sought to diverge from both of them and headed for that oppressive war³⁹.

Despite the distinguished status of Um Salama, being the wife of Prophet Mohammad and mother of the believers, she recognized that her divine status is dictated by her allegiance to the 'Imam of the time'. As such, she

showed high modesty and esteem for Imam Ali as is shown in her letters to Imam Ali, and also her letters to Aaisha that highlighted her faulty attitude.

Another example of Um Salama's attitude towards Imam Ali is when Aaisha tried to cheat her in order to join her (Aaisha) to fight Imam Ali. Aaisha has addressed Um Salama saying: "O, daughter of abu Ummayya. You are the first wife to immigrate with the Prophet. You are the eldest of the Prophet's wives. Prophet Mohammad used to swear in your house. You have also witnessed Othman's murder after repentance. I was informed by Abdullah bin Aamer that one hundred thousand people are fighting and killing each other. Therefore, could you lead us to Basrah so that Allah might help us to reconcile them?"

Um Salama's response to Aaisha's proposal was resolute and direct. She reminded her of her provocations against Othman and how Aaisha has taken a very strong stand against him. She told her: "Do you dare to rise against Imam Ali who has been supported by both 'immigrants and patrons'?"

The following points can be inferred from the dialogue between Um Salama and Aisha:

1. Aisha did not succeed in her efforts to convince Um Salama to stand with her against Imam Ali. Instead, she has collided with a solid willpower and solid attitudes in refusing to fight an Imam presupposed to be obeyed.

2. It is clear that Aisha was aware of Um Salama's abilities "in diagnosing the whole situation and distinguishing between what is right and wrong. Such abilities made her recognize the deviation of Aisha's movement against Imam Ali." Aisha, on her part, tried to present some justifications and evidence she has adopted specifically revenging for Othman's murder. Such attempts proved futile as her intentions turned to be overt.

3. The exchange of views between Um Salama and Aisha has revealed that Aisha did not enjoy the basics of persuasion. Due to the solid stance of Um Salama, she was obliged to flounder and divulge the main points of her movement when she stated that she has "mobilized people of Basrah for fighting". She also disclosed her next

stage represented in heading towards Basrah. Um Salama, on her part, sent a letter to Imam Ali informing him of their movement against him.

4. The meeting between Um Salama and Aisha has uncovered the commitment of Prophet Mohammad's wives embodied in staying in their homes and not to bedizen themselves with the bedizenment of the Time of Ignorance as has been stipulated by the Qur'anic verses. Therefore, Aisha's pretext of 'reform' seemed groundless for Um Salama. On the contrary, she has made use of such a tendency to face Aisha's deviation from the path drawn by Prophet Mohammad.

5. Um Salama maintained that the 'reform', claimed by Aisha, has been baseless. It has been only a cover to hide her animosity to Imam Ali. This is evident in her strong address to Aisha: "Woe unto you, Aisha! Are you going to rebel against Ali, the close cousin of the Prophet who has been acknowledged by all immigrants and patrons?!"

6. Um Salama has clearly disclosed aspects of contradictions and inconsistencies in Aisha's attitudes

which were changing based on her interests and personal intentions. For example, she has first stood against Othman and provoked people against him. Then she changed her attitude and sought revenge for his murder. Her stance was therefore dictated by the nature of events.

7. Um Salama tried hard to tackle Aisha's deviation and preventing her from heading for that oppressive war which represented a lucid danger for the Islamic nation and its future. That caused Muslims to be divided into two camps: Aisha followers and Imam Ali followers, leading to doctrinal deviations that have continued up to the present.

8. In confronting these deviations, Um Salama has resorted to stern confrontation due primarily to the dangers of such perversity on Islamic society at large.

NOTES

1. Prophet Mohammad (PBUH) , with 1400 of immigrants headed for Mecca on pilgrimage on (6 of Hijra /627 A.D.). When they approached Thanyat Al-Marrar, Quraish prevented them from entering Mecca. However, they sent Suhail bin Umr to the Prophet and then Al-Hudaibuyah Peace Treaty was reached. Al-Waqedy, Al-Maghaz, 1/57/; Al-Balkhy, Al-Bad' wal Taareekh(Beginning and History), 4/224.

2. Al-Waqedy, Al-Maghazy, 1/613.

3. Salim bin Qais, Salim bin Qais Book, p. 389.

4. Holy Qur'an, The Poets Surah, Verse 214.

5. Al-Tabary, Dala'el Al-Imama (Evidence of the Imamate), 124; Ibn Abi Hatem, Al-Dur Al-Nadheem, p. 480.

6. Al-Jawhary, Al-Sihah, 3/1181; Al-Razi, Mukhtar Al-Sihah, p. 372.

7. Ibn Mendhoor, Lisan Al-Arab (Language of the Arabs), 7/366; Al-Zubaidy, Taj Al-Aroos, 10/498.

8. Al-Mazandarany, Sharh Usool I-Kafy (Explicating of Al-Kafy Origins), 2/143.

9. The Bee Sura, Verse 125.
10. Ibn Katheer, Al-Bidaya wal Nihaya (The Beginning and End), 7/257.
11. Ibn abi Hadeed, Explicating Nahj Al-Balagha, 7/217.
12. Qadeed: On the way between Mecca and Medina. It is a small fortress inhabited by Arabs of different tribes living on growing date-palm trees. The name refers to the area being cut into strips by floods. Al-Bakry, Mu'jam Masta'jam, 3/1054.
13. Al-Hees: A kind of fruit and cheese kneaded with fat. A-Faraheedy, Al-Ain, 3/273; Ibn Mendhoor, Lisan Al-Arab, 1/199.
14. A location in Basrah named after Haw'ab bint Kalb bin Wabra. It is a well where dogs barked on Aisha when she approached Basrah. Yakut Al-Hamawy, Mu'jam Al-Buldan (Dictionary of the Countries) 2/314.
15. Samra: one type of the acacia tree. Al-Farahidy, Al-Ain, 7/255; Ibn Fares, Lexicon of Language Measurements (in Arabic), 3/101; Ibn Al-Atheer, The End in the Unusual Discourse, 2/399.

16. Ibn Abi Al-Hadeed, Explicating the Approach of Rhetorics (Nahj Al-Balagha), 6/217; Al-Majlesy, Behar al-Anwar, 32/169-70.

17. Ahmad bin Hanbal, Musnad (Attribute) of Ahmad, 6/292; Ibn Asaker, History of Damascus, 42/279; Al-Mizzy, Tahdheeb Al-Kamal (Refinement of Perfection), 15/332; Ibn Katheer, The Beginning and End, 7/391.

18. Al-Tabary, History of Messengers and Kings, 3/485, 486. For more details see Ibn Al-Atheer, Al-Kamel in History, 3/210; Al-Nuwairy, The End of Desires, 20/31,32.

19. Al-Sadda means the door, indicating that she is a 'door' between the Prophet and people. The door, thus, should be maintained intact, therefore "your adverse attitude towards Imam Ali would bring harm to the Prophet. See: Ibn Qutaiba Al-Dainoory, The Unusual Discourse, 2/182,183; Al-Sadooq, Meanings of Recounts, 376.

20. Meaning: "Don't uncover and open it by going outside your home". See: Al-Saddooq, Meanings of Recounts, 376.

21. Meaning: you should stay at home and not leave it. See Al-Zamakhshary, The Extraordinary in the Unusual

Discourse, 2/133.

22. Meaning, don't head for the desert. See, Ibn Qutaiba Al-Dainoory, The Unusual Discourse, 2/183.

23. Meaning you have chosen the wrong way. See, Al-Sadooq, Meanings of Recounts, 377.

24. Meaning, exceeding the limits allowed. See, Ibn Mendhoor, The Tongue of Arabs, 7/367.

25. The pillar of Islam, if inclined, cannot regain its former position through women. See, Al-Sadooq, Meanings of Recounts, 377.

26. Meaning cannot be supported. Al-Dainoory, The Unusual Discourse, 2/184.

27. Meaning through "your efforts and intention. See Al-Turaihy, The Confluence of the Two Seas, 3/39.

28. Meaning to avoid looking into obnoxious things. See, Al-Zubaidy, Taj Al-Aroos, 6/361.

29. Meaning not to hurry up. See, Ibn Mandhoor, The Tongue of Arabs, 5/431.

30. Meaning to hurry. See, Al-Dainoory, The Unusual Discourse, 2/185.

31. Meaning, "You ripped apart the mantle". See, Ibn Mandhoo, The Tongue of Arabs, 13/555.

32. Meaning "Make your home as your stronghold". See, Al-Sadooq, Meanings of Recounts, 0378.

33. See Ibn Taifoor, Balaghat Al-Nisa' (Declarations of Women), pp. 7-8.

34. Al-Baladhery, Ansab Al-Ashraf (Descents of the Nobility), 1/430.

35. Al-Futooh, 2/455-456.

36. The Holy Qur'an, The family of Imran Verse, 31.

37. Al-Kulainy, Al-Kafi, 8/351; Al-Sadooq, Al-Khisal (Properties), p. 604.

38. The Holy Qur'an, The Clans Sura, Verse 33.

39. Ibn Aatham Al-Kufi, Al-Futooh (The Conquests), 2/454; Al-Mayanjy, Attitudes of Shiaa, 2/30.

40. Ibn Aatham Al-Kufi, Al-Futooh, Al-Futooh, 2/454.

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