BIHAR AL-ANWAAR

Volume 33

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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1\textsuperscript{st} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 364
‘Abdullah Bin Amro sighted two men disputing regarding the head of Ammar ra saying, ‘This one, I killed him ra’, and this one was saying, ‘I killed him ra’. Ibn Amro said, ‘They are disputing which of them would be entering the Fire first’.

Then he said, ‘I heard Rasool-Allah sallallahu alayhi wasallam saying hisasmus killer and his asws plunderer would be in the Fire’.

That reached Muawiya, may Allah azwj Curse him. He said, ‘It was not us who killed him ra, and rather he killed him ra, the one who came with him’.

Al-Sadouq (the author) said, ‘It necessitates upon this (logic) that the Prophet sallallahu alayhi wasallam happens to the killer of Hamza as, (Nouzobillah) and killer of the ones martyred along with him as, because he sallallahu alayhi wasallam is the one who came with them’.2

He said, ‘But, since you have come, then (make me) sit up’. They leaned him to the chest of a man from them. He said, ‘I heard Rasool-Allah sallallahu alayhi wasallam saying: ‘Abu Al Yaqza (Ammar ra) is upon the nature’ – three time, ‘He ra will not leave it until he ra dies’.3

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2 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 365
3 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 366
I heard Ammar Bin Yasser\textsuperscript{ra} saying during his\textsuperscript{ra} heading to Siffeen, ‘O Allah\textsuperscript{azwj}! If I\textsuperscript{ra} knew there was Pleasure for You\textsuperscript{azwj} that I\textsuperscript{ra} would throw myself from above this mountain, I\textsuperscript{ra} would throw myself from it, and if I\textsuperscript{ra} knew that there is Pleasure for You\textsuperscript{azwj} that I\textsuperscript{ra} ignite a fire for myself and fall into it, I\textsuperscript{ra} would do so, and I\textsuperscript{ra} am not fighting the (people of) Syria except that I\textsuperscript{ra} intend Your\textsuperscript{azwj} Face with that, and I\textsuperscript{ra} hope that You\textsuperscript{azwj} will not disappoint me\textsuperscript{ra}, and I\textsuperscript{ra} intend Your\textsuperscript{azwj} Honourable Face’.\textsuperscript{4}

\textsuperscript{4}Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 367

\textsuperscript{368} ص، قصص الأنبياء عليهم السلام الصدوق عن أحمد بن محمد الشحام عن عبد الرحمن بن إبراهيم بن أبي حامد عن عمر الأوزي عن علي بن أبي طالب عن أمير المؤمنين رضي الله عنه قال: قال رسول الله ﷺ بيوم صيدن نغطيك بشرى ثم فأذن فلم قال إن رسول الله ﷺ قال إنما أنا أنا أجر شريعة نشرها في الدنيا فربى نكب

\textsuperscript{5}Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 368

\textsuperscript{369} \(ج، الخراج و الْرائح رُوِيَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ عَمَّارٌ يَنْقُلُ اللَّبََِ بَِِسْجِدِ رَسُولِ اللَّهِ ص وَ كَانَ ص يََْسَحُ التََُّابَ عَنْ صَدْرِهِ وَ يَقُولُ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.\)

\textsuperscript{6}Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 369

(From Umm Salama\textsuperscript{ra} having said: ‘Ammar\textsuperscript{ra} was carrying the milk at the Masjid of Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} wiped the dust from his\textsuperscript{ra} chest and said: ‘The rebel group would kill you’\textsuperscript{ra}.)\textsuperscript{6}

\textsuperscript{6}Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 369
'The companions (narrators) of Hadeeth have frequented upon Shereek and they sought him to narrate the words of the Prophet ﷺ: 'The rebel group will kill you’ ﷺ. He was angered and said, ‘Do you know that there is no pride for Ali ﷺ? Ammar ﷺ was killed with him ﷺ, but rather the pride is for Ammar ﷺ that he ﷺ was killed with Ali ﷺ.’

He (the narrator) said, ‘I said within myself, ‘A status cannot happen to be greater than this status’. He ﷺ turned towards me and said, ‘Perhaps you are saying like the three (Salman ﷺ and Abu Zarr ﷺ and Al-Miqdad ﷺ)’? Far be it! Far be it!’ I said, ‘And what made him ﷺ know that he ﷺ would be killed during that day?’

He ﷺ said: ‘When he ﷺ saw the war, it did not increase except the severity and the killing, he ﷺ did not increase except frequently leaving the row, and came to Amir Al-Momineen ﷺ. He ﷺ said, ‘O Amir Al-Momineen ﷺ! (This is) it! (This is) it!’ He ﷺ said: ‘Return to your ﷺ row!’ He ﷺ said that to him ﷺ three times, during all that he ﷺ was saying to him ﷺ: ‘Return to your ﷺ row’.

When it was during the third, he ﷺ said to him ﷺ, ‘Yes’. So, he ﷺ returned to his ﷺ row and he ﷺ was saying (a couplet), ‘Today ﷺ shall meet the beloved Muhammad ﷺ and his ﷺ group’.  

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7 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 370
8 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 371
I heard Ammar Bin Yasser⁹ said, ‘Bury me⁹ in my⁹ clothes for I⁹ am a disputant’.

Ammar⁸ was brought some milk on that day, and he⁸ laughed, then said, ‘Rasool-Allah⁸⁸⁸⁸ said to me⁸: ‘The last drink you⁸ will drink from the world would be thin milk (mixed with water) until you⁸ die’.

In another report, he⁸⁸⁸⁸ had said: ‘The last of your provisions in the world be milk mixed with water’.

I was seated in the presence of Muawiya when two men came to him disputing regarding the head of Ammar⁸, each one of them was saying, ‘I killed him⁸’. Abdullah Bin Amro said, ‘Let one of you feel good himself for his companion, for I heard Rasool-Allah⁸⁸⁸⁸ saying the rebel group would kill him⁸’.

Muawiya said, ‘You will not avail from us with your insanity, O Ibn Amro! So, what is the matter you are with us?’ He said, ‘I am with you and I am not fighting if my father complains to the Prophet⁸⁸⁸⁸. Rasool-Allah⁸⁸⁸⁸ had said to me: ‘Obey your father as long as you are alive and do no disobey him’. Thus, I am with you and I am not fighting’.

⁹ Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 372
¹⁰ Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 373
¹¹ Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 374
(The book) ‘Kashf Al-Ghamma’ – In this ware, Abu Al-Yaqzan, Ammar Bin Yasser\textsuperscript{ra} was kill, and the reports are supportive that the Prophet\textsuperscript{saww} said: ‘Ammar Bin Yasser\textsuperscript{ra} is the skin between my\textsuperscript{saww} eyes, the rebel group would kill him\textsuperscript{ra}.’\textsuperscript{12}

And in Saheeh Muslim – From Umm Salama\textsuperscript{ra}: ‘Rasool-Allah\textsuperscript{saww} said to Ammar\textsuperscript{ra}: ‘The rebel group would kill you\textsuperscript{ra}.’\textsuperscript{13}

Ibn Al Aseer said, ‘And Ammar Bin Yasser\textsuperscript{ra} came out to the people. He\textsuperscript{ra} said, ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} Know, if I\textsuperscript{ra} knew that Your\textsuperscript{azwj} Pleasure in is my\textsuperscript{ra} throw myself into this sea, I\textsuperscript{ra} would do so. O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} Know, if I\textsuperscript{ra} knew that Your\textsuperscript{azwj} Pleasure is in my\textsuperscript{ra} placing the top of my\textsuperscript{ra} sword in my belly until it comes out from my\textsuperscript{ra} back, I\textsuperscript{ra} would do so.

And today I\textsuperscript{ra} don't know of any deed which would Please You\textsuperscript{azwj}, from fighting against these people, the mischief-makers, and if I\textsuperscript{ra} knew of any deed which would be of Pleasure for You\textsuperscript{azwj} from it, I\textsuperscript{ra} would do so. By Allah\textsuperscript{azwj}!

I\textsuperscript{ra} see a people who will be striking you (army) such strikes, the false ones would doubt from it. By Allah\textsuperscript{azwj}! If they strike us until we reach branches of the palm trees, we would know that we are upon the truth and they are upon the falsehood’.

Then he\textsuperscript{he} said, ‘One who seeks the Pleasure of his Lord\textsuperscript{azwj}, he will not return to wealth, nor children’. A group came to him\textsuperscript{ra}. He\textsuperscript{ra} said, ‘Aim with us to these people, the ones who are seeking the blood of Usman. By Allah\textsuperscript{azwj}! They do not want the seeking of his blood, but they are tasting the world and they are liking it, and they know what the truth is, when it is necessitated to them, would form a barrier between them and what they are wallowing in from it.

\textsuperscript{12} Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 a

\textsuperscript{13} Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 b
And there does not happen to be any precedence for them can be deserving obedience of the people and the governance upon them. They deceived their followers by saying, ‘Our leader has been killed unjustly’, for them to become tyrants and kings by doing that. They have reached what you are seeing, and had it not been for this dubiousness, no two men from the people would have followed them’.

O Allah If you Make us victorious, then prolong what the victory is, and if You were to Make the command to be for them, then Reserve for them the painful punishment due to what they had innovated among Your servants’.

Then he went and the group was with him, and it so happened that he did not pass by any valley from the valleys of Siffeen except the ones over there from the companions of Rasool-Allah followed him. Then he came to Hashim Bin Utba Bin Abu Al-Waqas, and he is Al-Mirqal, and he was a flag bearer of Ali.

He said, ‘O Hashim! Are you ashamed or a coward? There is neither any good in shame nor let the people cheat you, O Hashim’. He rode and went with him and he was saying (a couplet), ‘Shameful is the rebellion of its people who have treated the life until they amassed wealth’.

And Ammar said, ‘Advance, O Hashim, to the Paradise under the shade of the swords, and the death is beneath the reed in the outskirts, and the doors of the sky have been opened, and the maiden Houries have adorned (prose), today I shall meet the beloved Muhammad and his party’.

And he went ahead until he was close from Amro Bin Al Aas. He said, ‘O Amro! You have sold your religion for Egypt. Perdition be to you! Perdition be to you!’ He said, ‘No, but I am seeking the blood of Usman’.
He said, ‘Far be it! I testify upon my knowledge regarding you, you are not seeking the Face of Allah the Exalted with anything from your deeds, and you, if you are not killed today, you will die tomorrow anyway, therefore consider when people would be given in accordance to their intentions, what your intention is for tomorrow, for you were a bearer of three flags with Rasool-Allah saww and this fourth, is neither more righteous nor more pious’. Then Ammar fought and did not return, and was killed.

Habbat Bin Juweyn Al-Urny said, ‘I said to Huzeyfa Bin Al-Yaman, ‘Narrate to us for we fear the Fitna’. He said, ‘Upon you is to be with the group wherein is the son of Sumayya, for Rasool-Allah saww had said he would be killed by the rebel group, the deviated from the path, and that the last sustenance would be a water-mixed milk’.

Habbat said, ‘I witnessed him saying on the day he was killed, ‘Bring me the sustenance for me from the world’. Water-mixed milk was brought in a cup circulate with a rent ring. Huzeyfa had not erred even a measurement of a hair. He said (a couplet), ‘Today I meet the beloved Muhammad saww and his party’.

And he said, ‘It they were to strike us until we reach the branches of the palm trees, I would still know that we are upon the truth and they are upon the falsehood’. Then he was killed. It is said Abu Al Adiya killed him, and Ibn Juwey Al-Saksaky severed his head, and Zul Kala’a heard Amro Bin Al-Aas saying, ‘Rasool-Allah saww said to Ammar Bin Yasser: ‘The rebel group will kill you and the last drink you will drink would be water-mixed milk’. And it was copied from (the book) ‘Manaqib’ of Al Khawarizmy who said,
‘Khuzeyman Bin Sabit Al-Ansary witnessed (battle of) the camel and he did not unsheathe a sword, and (battle of) Siffeen, and he said, ‘I will not unsheathe it, ever, behind any leader until Ammarra is killed, so I can look at who killed himra, for I heard Rasool-Allahsaww saying the rebel group would kill himra.

قَالَ فَلَمَّا قُتِلَ عَمْمَارٌ قَالَ خُزَيْمَانٌ قَدْ حَا نَتْ ليَِ الصَّلََةُ ثَُُّ اق ْتََََبَ فَقَاتَلَ حَتََّّ قُتِلَ وَ كَانَ الَّذِي قَتَلَ عَمَّاراً أَبُو عَادِيَةَ الْمُرِّيُّ طَعَنَهُ رَمَ، وَ كَانَ يُؤْتِيَ تَفْلَقَانِ وَ هُوَ أَبُو أَرْبَعٍ وَ تِسْعِينَ سَنَةً فَلَمَّا وَقَعَ أَكَبَّ عَلَيْهِ رَجُلٌ فَاجْتَزَّ رَأْسَهُ.

He (the narrator) said, ‘When Ammarra was killed, Khuzeyman said, ‘The Salat approached for me, then it drew near. They fought until hera was killed, and the one who killed Ammarra was Abu Adiya Al-Mury. He stabbed himra with a spear, and hera fell down, and on the day hera fought hera was ninety-four years old. When hera fell, a man leapt upon him and severed hisra head.

فَأَقْبَلَ تَصِيَّتَانِ كِلََهَُُا يَََّقُولُ أَنَا قَتَلْتُهُ فَقَالَ عَمْرُو بْنُ الْعَاصِ وَ اللَّهُ إِنْ يََْ تَصِيَّتَانِ إِلَّ فِِ النَّارِ فَسَمِعَهَا مُعَاوِيَةُ فَقَالَ لِعَمْرٍو وَ مَا رَأَيْتُ مِثْلَ مَا صَنَعْتَ قَوْمٌ بَذَلُوا أَنَفُصُّلَهُمْ فُسَهُمْ دُونَ نَا تََّقُولُ لََُمَا إِنَّكُمَا تَُّصِيَّتَانِ فِِ النَّارِ فَقَالَ عَمْرٌو هُوَ وَ اللَّهِ ذَلِكَ وَ إِنَّكَ لَتَعْلَمُهُ وَ لَوْدِدْتُ أَنِّ مِتُّ قَبْلَ هَذَا بِعِشْرِينَ سَنَةً.

Two (men) came disputing, each one of them said, ‘I killed himra’. Amro Bin Al-Aas said, ‘By Allahazwj! They are not disputing except regarding the Fire’. Muawiya heard it and he said to Amro, ‘And I have not seen the like of what you did. A group exerted themselves besides us, you said to them, ‘You are both disputing regarding the Fire’. Amro said, ‘By Allahazwj! It is that, and you know it, and I would have loved to have died before this by twenty years’.

وَ بِالإِِْسْنَادِ عَنْ أَبِِ سَعِيدٍ الخُْدْرِيِّ قَالَ كُنَّا نََمِلُ لَبِنَةً لَبِنَةً وَ عَمَّارٌ لَبِنَتَينِْ لَبِنَتَينِْ فَجَعَلَ يَنْفُضُ التََُّابَ عَنْ رَأْسِ عَمَّارٍ وَ يَقُولُ يَا عَمَّارُ أَ لْ تََْمِلُ كَمَا ََْمِلُ أَصْحَابُكَ قَالَ إِنِِّ أُرِيدُ الأَْجْرَ مِنَ اللَّهِ تَعَالََ 而 And by the chain from Abu Saeed Al Khudry who said,

And the narrator said, ‘He sawsw went on shaking off the dust from himasws and saying: ‘Oh woe! The rebel group would kill youasws. Youasws will call them to the Paradise and they would call youra to the Fire.

وَ قَالَ عَمَّارٌ أَعُوذُ بِالرَّحَْْنِ أَظُنُّهُ قَالَ مِنَ الْفِتََِ وَ حَدِيَّةٌ ذِكْرِيَّةٌ أَطْلَقَهَا فَال مِنَ الْأَفْلَام.

And Ammarra said, ‘Ira seek Refuge with the Beneficent’. I think hera said, ‘From the Fitna’.

15 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 375 d
And Abdullah Bin Amro Bin Al-Aas said to his father Amro, when Ammarra was killed, ‘You killed Ammarra and Rasool-Allahsaww had said what he saww said?’ Amro said to Muawiya, ‘Did you hear what Abdullah said?’ He said, ‘But rather he killed himasws, the one who came with himra’. And the people of Syria heard him and they said, ‘But rather he killed himra’, the one who came with himra.

It reached Aliasws. Heasws said: ‘Then (by that logic) the Prophetsaww happens to be the killer of Hamzaas because he saww had come with himas (in the battle of Ohad)’.16

He (the narrator) said, ‘Amro said to Muawiya, ‘Did you not hear what this one said?’ Muawiya said, ‘He does not cease coming to us with faulting. Did we kill himra? But rather, they ones who came with himra, killed himra’.17

And from (the book) ‘Musnad’ of Ahmad as well, from Muhammad Bin Umara Bin Khuzeyma Bin Sabit who said,

‘My grandfather did not cease to restrain his weapons on the day of the camel until Ammarra was killed at Siffeen. Then he unsheathed his sword and fought until he was killed. He said, ‘I heard Rasool-Allahsaww saying Ammarra would be killed by the rebel group’’.18
'From Ali asws: ‘Ammar ra sought permission to see the Prophet saww. He saww said: 'The good, the perfumed, give permission to him'”.¹⁹

And from (the book) ‘Al Manaqib’, from Alqama and Al Aswad who both said,

‘Abu Ayoub Al-Ansari came to us. We said, 'O Abu Ayoub! Allah azwj has Honoured you with His Prophet saww when He azwj Revealed to his saww camel and it knelt at your door, and Rasool-Allah saww was a guest of yours. (It is) a merit Allah azwj has Merited you with it. Inform us about your going out with Ali asws.

He said, 'I swear to you both! Rasool-Allah saww was in this very house with you are (now) in, and there wasn’t anyone in the house apart from Rasool-Allah saww, and Ali asws was seated on his saww right and I was on his saww left, and Anas was standing in front of him saww, when the door was knocked. He saww said: 'Look who is at the door'.

Anas went out and said, ‘This is Ammar Bin Yasser ra. He saww said: ‘Open for Ammar ra, the good, the perfumed’. Anas opened and Ammar ra entered. He ra greeted unto Rasool-Allah saww, and he saww was welcoming with him ra and said: ‘Evil will be happening in my saww community after me saww to the extent that the swords would differ in what is between them, and until they kill each other, and until they disavow from each other.

When you ra see that, then upon you with to be with this short-haired one on my saww right, Ali asws Bin Abu Talib asws, and if the people, all of them were to travel a valley but Ali asws travels (another) valley, then travel the valley of Ali asws and vacate from the people. Surely Allah azwj will not return you from a guidance nor point you upon annihilation. O Ammar ra! Obeying Allāh azwj is obeying me saww, and obeying me saww is obeying Allah azwj’.²⁰

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¹⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 13 H 375 h
²⁰ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 13 H 375 i

‘From his grandfather Ammar ra having said: Ira was with Rasool-Allah saww in one of his military expeditions, and Alasws killed bearers of the (enemy) flags and divided their gathering, and killed Amro Bin Abdullah Al-Juhmy, and killed Shayba Bin Nafie, Ira came to Rasool-Allah saww and said, ‘O Rasool-Allah saww! Alasws has fought for the Sake of Allah azwj as is right of its Jihad’.

Heasws said: ‘Because heasws is from measws and Iasws am from himasws, inheritor of myasws knowledge, and payer of myasws debts, and fulfiller of myasws promises, and the caliph after measws, and had it not been for himasws, the pure Momin would not have been recognise after measws. Hisasws war is myasws war and myasws war is war of Allahazwj, and hisasws peace is myasws peace, and myasws peace is peace of Allahazwj.

Indeed! Heasws is fatherasws of myasws two grandsonsasws, and the Imamsasws from after measws are from hisasws lineage. Allahazwj the Exalted will Extract the guiding Imamsasws, and from them is Mahdiasws of this community’.

Ira said, ‘May myra fatherra and myra motherra be (sacrificed) for yousaww, O Rasool-Allah saww! What is this Al-Mahdiasws?’

Heasws said: ‘O Ammarra! Allahazwj Blessed and Exalted Pacted to measws that Heazwj will Extract nine Imamsasws from the lineage of Al-Husaynasws, and the ninth from hisasws sonsasws would disappear from them, and that is the Word of the Mighty and Majestic: Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30].

A prolonged occultation would happen for himasws, a group would return from it and another would be steadfast upon it. When it will be the end of times, heasws would emerge and fill the world with equity and justice, and heasws will fight upon the interpretation just as
I saww fought upon the Revelation, and he asws would be of my saww name and the most resembling of the people with me saww.

O Ammar! Fitna will be occurring after me saww, so when that happens, then follow Ali asws and his asws party, for he asws is with the truth and the truth is with him.

O Ammar! You ra will be fighting after me saww along with Ali asws at Siffeen against the allegiance-breakers, and the deviants, then the rebel group will kill you ra.

I ra said, ‘O Rasool-Allah saww! Wouldn’t that be upon the Pleasure of Allah aswz and your pleasure?’ He saww said: ‘Yes, upon the Pleasure of Allah aswz and my saww pleasure, and the last of your ra provision would be a drink of milk you ra will be drinking it’.

When it was the day of Siffeen, Ammar Bin Yasser went out to Amir Al-Momineen asws and said to him asws, ‘O brother asws of Rasool-Allah saww! Will you asws give permission to me ra regarding the fighting?’ He asws said: ‘No, may Allah aswz be Merciful to you ra’.

When it was after a while, he ra repeated the speech to him asws. He asws answered him ra with similar to it. He ra repeated to him asws for a third time. Amir Al-Momineen asws cried. So, Ammar looked at him asws and said, ‘O Amir Al-Momineen asws! It is the day which Rasool-Allah saww had described to me ra’.

Amir Al-Momineen asws descended from his asws mule and hugged Ammar ra and bade him ra farewell, then said; ‘O Abu Al-Yaqzan! May Allah aswz Recompense you ra goody on behalf of Allah aswz and on behalf of your ra Prophet saww. You ra were best of the brothers and were best of the companions.’
Then he asws cried, and Ammar ra cried, then said, ‘By Allah azwj! O Amir Al-Momineen asws! I ra did not follow you asws except by insight, for I heard Rasool-Allah saww saying one the day of (battle of) Hunayn: ‘O Ammar! Fitna will be occurring after me saww. So, when that happens, then follow Ali asws and his asws party, for he asws is with the truth and the truth is with him asws, and after me saww you ra will be fighting the allegiance-breakers and the deviants’. O Amir Al-Momineen asws! May Allah azwj Recompense you asws on behalf of Al-Islam, the most superior of the recompenses, for you asws have fulfilled, and delivered, and advised’.

ثَرَكَ وَ رَكِبَ أَمِيرُ الْمُؤْمِنِينَ ع ثَرَيْنِي مِنَ الدُّن ْيَا شَرْبَةً مِنَ اللَّبََِ. قَالَ هَكَذَا عَهِدَ إِلَيْنِي رَسُولُ اللَّهِ ص أَنْ يَكُونَ آخِرُ زَادِي مِنَ الدُّن ْيَا شَرْبَةً مِنَ اللَّبََِ

Then he ra rode, and Amir Al-Momineen asws rode. Then he ra went out to the fighting, then called for a drink of water. It was said, ‘There is no water with us’. A man from the Helpers stood up to him asws and quenched him asws a drink of milk, and he ra drank it, then said, ‘That is how Rasool-Allah saww had pacted to me ra, that it would be happening as the last of my ra provision from the world, a drink of milk’.

ثَرَعَ عَلَى الْقَوْمِ ف َقَتَلَ ثَََانِيَةَ عَشَرَ ن َفْساً فَخَرَجَ إِلَيْهِ رَجُلََنِ مِنْ أَهْلِ الشَّامِ فَطَعَنَاهُ ف َقُتِلَ رَحَِْهُ اللَّهُ ف َلَمَّا كَانَ اللَّيْلُ طَاََ أَمِيرُ الْمُؤْمِنِينَ فِِ الْقَتْلَى ف َوَجَدَ عَمَّاراً مُلْقًى فَجَعَلَ رَأْسَهُ عَلَى فَخِذِهِ ثَُُّ بَكَى ع وَ أَنْشَأَ ي َقُولُ أَيَا مَوْتُ كَمْ هَذَا الت َّفَرُّقُ عَن ْوَةً

Then he ra attacked upon the people and killed eighteen souls. Two men from the people of Syria came out to him ra and stabbed him ra and he ra was killed, may Allah azwj have Mercy on him ra. When it was the night, Amir Al-Momineen asws went around the slain, and found Ammar ra thrown. He asws made his ra head upon his asws thigh, then cried and prosed saying: 'Whoever dies, how much of this separation is forced, so there doesn’t remain for me asws a friend. I ra see you as being insightful with the ones you ra love them, as if you ra are going towards them with the evidence’.

وَ رَوَى الشَّارِحُ عَنِ ابْنِ أَعْثَمَ أَنَّ عَمَّاراً رَضِيَ اللَّهُ عَنْهُ لَمَّا ب َرَزَ يَوْمَ صِفِّينَ قَالَ أَي ُّهَا النَّاسُ هَلْ مِنْ رَائِحٍ إِلََ اللَّهِ تَ طْلُبُ الَْْنَّةَ تََْتَ ظِلََلِ الأَْسِنَّةِ وْمَ أَلْقَى الأَْحِبَّةَ مَُُمَّداً وَ حِزْبَهُ

And it is reported by Al Sharih, from Ibn A’sam,

‘When Ammar ra, may Allah azwj be Pleased with him ra, went to duel on the day of Siffeen, he ra said, ‘O you people! Is there anyone to depart to Allah azwj seeking the Paradise beneath the shadow of blades? Today I ra will meet the beloved Muhammad saww and his saww party’.

حفظَ اللَّهُ الْي َ حَدِيثَ الْأَيْنِ وَ حَدِيثَ الْي َ أَيْنِ الْبَيْوُنِ الْأَفْقِيّةِ

21 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 13 H 376 a
Ibn Jawn stabbed him in his chest. He returned and said, ‘Quench me a drink of water’. His slave Rashid brought him some milk. When he saw it he exclaimed Takbeer and said, ‘This is what my beloved Rasool-Allah had informed me with that the last of my provisions from the world would be a cup of milk’.

When he drank, it came out from the place of the injury, and he fell down and died, may Allah be Pleased from him. Ali came to him and said: ‘We are for Allah and are returning to Him! A man who the calamity from the killing of Ammar does not enter upon him, so he is not in anything from Al-Islam’. Then he prayed Salat upon him and recited these two couplets (as above)’.

22 The book ‘Al Ikhtisas’ – From Muhammad Bin Al Hassan, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali, from Nasr Bin Ahmad, from Abu Mikhnaaf Lut Bin Yahya, from Muhammad Bin Is’haq, from Salih Bin Ibrahim, from Abdul Rahman Bin Awf who said, ‘It is narrated to me by an elder from Aslam who witnessed Siffeen with the people, said,

‘By Allah! The people are at their positions and nothing appealed to us except the voice of Ammar Bin Yasser when the sun was straight above, or almost straight above, and he was saying, ‘O you people! Who will depart to the Paradise like the thirsty seeing the water? The Paradise isn’t except beneath the edges of the swords. Today shall meet the beloved Muhammad and his party’.

O community of Muslims! Ratify Allah among them, for by Allah, they are sons of the confederates. They entered into this religion unwillingly when the edges of the swords humiliated them, and they have exited from it willingly until (now) the opportunity has enabled them’.

\[\text{The page number is 18 of 594}\]
And on that day, he⁸ was ninety years old. By Allah⁸, he⁸ did not do except the reining and the saddling. And Ammar⁸ said when he⁸ looked at Amro Bin Al-Aas, ‘This flag, you have fought us at three battles, and it is not their righteous.

Then he⁸ attacked and he⁸ said, ‘We had struck you upon its Revelation, so today we shall strike you upon its interpretation, a strike which would remove the important one from his words, and surprising the friend from a friend, or the truth returns to its way. O Lord⁸! I am a believer in its words’.

Then Ammar⁸ asked to be quenched and his⁸ thirst had intensified. A woman of long hands came to him⁸. I don’t know whether it was a cup with her or a bowl, wherein was a water-mixed milk in it. He⁸ drank it and said, ‘The Paradise is beneath the blades. Today I⁸ shall meet the beloved Muhammad⁸ and his⁸ party’.

By Allah⁸! If they were to defeat us until they reach with us the branches of the palm trees, we would (still) know we are upon the truth and they are upon the falsehood’. Then he⁸ attacked, and Ibn Juweyn Al-Saksaky and Abu Al-Adiya Al-Farary attacked upon him⁸. As for Abu Al-Adiya, he stabbed him⁸, and as for Ibn Juweyn, he decapitated his⁸ head. May Allah⁸ Curse them both’.

(The book) ‘Al Amdah’, from Sahheeh Muslim, by the chains from Abu Saeed Al Khudri who said,

‘He informed me, one who is better than me that Rasool-Allah⁸ had said to Ammar⁸ when he⁸ was digging the ditch (during the battle of Khandaq), and he⁸ went on to wipe his⁸ head and saying: ‘Receive glad tidings son⁸ of Sumayya⁸! A rebel group would kill you⁸’.

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23 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 377
24 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 a
وَ بِأَسَانِيدَ أَيْضاً عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ قَالَ لِعَمَّارٍ تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ.

And by the chains as well, from Umm Salama ra: ‘Rasool-Allah saww said to Ammar ra: ‘The rebel group would kill you’ ra.  

وَ بِسَنَدٍ آخَرَ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَيَقْتُلُ عَمَّاراً الْفِئَةُ الْبَاغِيَةُ.

And by another chain from her ra having said: ‘Rasool-Allah saww said: ‘The rebel group would kill Ammar ra’ ra.

فَ رَأَاهُ النَّبُُ ص فَجَعَلَ يَنْفُضُ التََُّا بَ عَنْهُ وَ يَقُولُ وَيْحَ عَمَّارٍ يَدْعُوهُمْ إِلََ الَْْنَّةِ وَ يَدْعُونَهُ إِلََ النَّارِ وَ كَانَ يَقُولُ عَمَّارٍ أَعُوذُ بِاللَّهِ مِنَ الْفِتََِ.

He said, ‘We were carrying one brick, one brick and Ammar ra (was carrying) two bricks, two bricks. The Prophet saww saw him ra and went on to shake off the dust away from him asws and said: ‘Oh woe! Ammar ra would be calling them to the Paradise and they would be calling him ra to the Fire!’ And Ammar ra was saying, ‘I ra seek Refuge with Allah azwj from the Fitna’.

وَ أَخْرَجَهُ أَبُو بَكْرٍ الْبََْقَانُِِّ وَ أَبُو بَكْرٍ الإِْسََْاعِيلِيُّ قَبْلَهُ وَ فِِ هَذَا الَْْدِيثِ عِنْدَهَُُا أَنَّ رَسُولَ اللَّهِ ص قَالَ:

And it was extracted by Abu Bakr Al-Barqani, and Abu Bakr Al-Ismaili before him, and in this Hadeeth is with them both that Rasool-Allah saww said: ‘Oh Woe! Ammar ra would be killed by the rebel group, and he ra would be calling them to the Paradise and they would be calling him ra to the Fire’.  

(The book) ‘Rijal Al Kashy’ – Ja’far Bin Marouf, from Muhammad Bin Al Husayn,, from Ja’far Bin Bashir, from Husayn Bin Abu hamza, from his father,  

25 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 b  
26 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 c  
27 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 d  
28 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 378 e
'From Abu Abdullah asws, he (the narrator) said: ‘They are people alleging that Ali asws did not happen to be an Imam asws until he asws unsheathed his asws sword’.

قَالَ خَابَ إِذَنْ عَمَّارٌ وَ خُزَيََْةُ بْنُ ثَابِتٍ وَ صَاحِبُكَ أَبُو عَمْرَةَ وَ قَدْ خَرَجَ يَوْمَئِذٍ صَائِمًا بَينَ الْفَئَتَينِ بِأَسْهُمٍ فِي مَجَالِدٍ حَتََّّ قُتِلَ يُعْنِِ عَمَّاراً.

He asws said: ‘Then there is disappointment for Ammar ra, and Khuzeyma Bin Sabit, and your companion Abu Amr, and he had gone out Fasting on that day between the two groups with arrows, and he shot with these for attaining proximity, to draw closer to Allah azwj with it until he ra was killed, meaning Ammar ra.‘

وَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ عَنِ السَّلَمَةَ بْنِ كُهَيْلٍ عَنِ النَّبِِِّ ص حِينَ رَآهُمْ ََْمِلُونَ الِْْجَارَةَ حِجَارَةَ الْمَسْجِدِ ف َقَالَ مَا لََُمْ وَ لِعَمَّارٍ يَ دْعُوهُمْ إِلََ النَّانِ وَ يَدْعُونَهُ إِلََ النَّارِ وَ ذَاكَ دَأْبُ الأَْشْقِيَاءِ الْفُجَّارِ.

Kitab Sifeen of Nasr Bin Muzahim, from Sufyan Al Sowry, and Qays Bin Al Rabie, from Abu Is’haq, from Hany Bin Hany,

‘From Ali asws having said: ‘Ammar Bin Yasser ra came to seek permission to see the Prophet saww. He saww said: ‘Give permission to him asws. Welcome to the good, the perfumed’’.  

وَ عَنْ سُفْيَانَ عَنِ الَْْسَنِ بْنِ صَالِحٍ عَنِ أَبِِ رَبِيعَةَ الإِْيَادِيِّ عَنِ الَْْسَنِ عَنْ أَنَسٍ عَنِ النَّبِِِّ ص قَالَ إِنَّ الَْْنَّةَ لَتَشْتَاقُ إِلََ ثَلََثَةٍ عَلِيٍّ وَ عَمَّارٍ وَ سَلْمَانَ.

And from Sufyan Bin Saeed, from Salama Bin Kuheyl, from Mujahid,

‘From the Prophet saww when he saww saw them carrying the stone, stones of the Masjid. He asws said: ‘What is the matter with them and Ammar ra? He ra would be calling them to the Paradise and they would be calling him ra to the Fire, and is a plight of the wretched, the immoral’.

وَ عَنْ سُفْيَانَ عَنِ الحَٰسِنِ عَنِ النَّبِِِّ ص قَالَ: إِنَّ الْجَحِيمَ لَتَشْتَاقُ إِلََ ثَلََثَةٍ عَلِيٍّ وَ عَمَّارٍ وَ سَلْمَانَ.

And from Sufyan, from Al Amsh, from Abu Ammar, from Amro Bin Shirjeel,

‘From a man from the companions of the Prophet saww having said: ‘Ammar ra is filled with Eman up to his ra head’.

وَ عَنْ الخَٰسِسِ عَنِ الْأَصْحَابِ عَنِ الْعَشَرِ عَنِ الْشَّهِيْبِ عَنِ اثْنَةَيْنِ عَنِ النَّبِِِّ ص قَالَ: إِنَّ الْجَحِيمَ لَتَشْتَاقُ إِلََ ثَلََثَةٍ عَلِيٍّ وَ عَمَّارٍ وَ سَلْمَانَ.

And from Al Hassan Bin Salih, from Abu Rabie Al Ibady, from Al Hassan, from Anas (well-known fabricator),
'From the Prophet ﷺ having said: ‘The Paradise is desirous to three – Ali ﷺ, and Ammar ﷺ and Salman ﷺ’.

And from Abdul Aziz Bin Siyar, from Habeeb Bin Abu Sabit who said,

‘When the Masjid (Al-Nabawi) was being built, Ammar ﷺ went on to carry two rocks, two rocks. Rasool-Allah ﷺ said to him ﷺ: ‘O Abu Al-Yaqzan ﷺ! Do not distress upon yourself’. He ﷺ said, ‘O Rasool-Allah ﷺ! I love to work in (building) this Masjid’.

And from Hafs Bin Imran Al Arzaq Al Burjumy, from Nafie Bin Umar Al Jumahy, from Ibn Abu Maleeka who said,

‘Abdullah Bin Amro Bin Al-Aas said to his father, ‘Had Rasool-Allah ﷺ not instructed (me) with obeying you, I would not have travelled this travel. Did you not hear Rasool-Allah ﷺ saying to Ammar ﷺ: ‘The rebel group would kill you’?’

And from Hafs Bin Imran Al Burjumy, from Ata’a Bin Al Saib, from Abu Al Bakhtary who said,

‘Owais Al-Qarany was injured with Ali ﷺ at Siffeen’.

And from Umar Bin Sa’ad, from Malik Bin Ayn, from Zayd Bin Wahab Al Juhny,

‘Ammar Bin Yasser ﷺ called out on that day, ‘Who seeks the Pleasure of his Lord ﷺ and neither get back to wealth, nor children?’ A group from the people came to him ﷺ. He ﷺ said, ‘O you people! Aim with us to these people, the ones who are seeking the blood of Usman

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33 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 d  
34 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 e  
35 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 f  
36 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 g
and claiming that he was killed unjustly. By Allahazwj! If he was only unjust to himself, the
decider with other than what Allahazwj Revealed’.

وَ ذَفَعَ علیّ الْإِذَاِةَ إِلَيْ هَاشِمٍ بْنِ عُتْبَةَ وَ كَانَ عَلَيْهِ دِرْعَانٍ فَقَالَ لَهُ عَلِيٌّ ع كَهَيْئَةِ الْمَا
رَزِحَ أَيَا هَاشِمُ أَ مَا تَُْشَى عَلَى نَفْسِكَ أَنْ تَكُونَ أَعْوَرَ جَبَاناً قَالَ سَتَعْلَمُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّ إِلَّاْلُ فَّلَمْ تَأْخُذْهُ إِلَّا أَخَذَ أَخَذْهُ مَنْ أُولِئِكَ فَ حَرَّمَ فِي هٰذَا تَوْطِئَ أَحَدٌ مِنْكُمْ لَ يَسْبِقُنِإِلَيْهَا

And Aliasws handed over the flag to Hashim Bin Utba, and there were two armours upon him.
Aliasws said to him as if humorously: ‘Do you not fear upon yourself becoming a one-eyed
coward?’ He said, ‘Youasws will soon know, O Amir Al-Momineenasws. By Allahazwj! I shall wrap
between the people the wrapping of a man intending the Hereafter’. He grabbed a spear
and shook it, and it was broken. Then he grabbed another and found it weak, so he threw it
away. Then he called for a smooth spear and tied his flag with it.

وَ لَمَّا ذَفَعَ علیّ ع الْإِذَاِةَ إِلَيْ هَاشِمٍ قَالَ لَهُ رَجُلٌ مِنْ بَكْرِ بْنِ وَائِلٍ مِنْ أَصْحَابِ هَاشِمٍ اقْدَمْ مَا لَكَ يَا هَاشِمُ قَدْ ان ْتَفَخَ سَحْرُكَ عَوْراً وَ جُبْناً قَالَ مَنْ هَذَا قَالُوا فُلََانٌ قَالَ أَهْلُهَا وَ خَيرٍْ مِنْهَا إِذَا رَأَي ْتَنِِ صُرِعْتُ فَخُذْهَا

And when Aliasws had handed the flag to Hashim, a man from Bakr Bin Wail, from the
companions of Hashim, said to him, ‘Advance, what is the matter with you, O Hashim? Your
sorcery is blown, one-eyed coward’. He said, ‘Who is this one?’ They said, ‘So and so’. He
said, ‘Loosen it, and better than it is when you see me lying down, then take it’.

تَمَّ قَالُ لَأَصْحَابِهِ شُدُّوا شُسُوعَ نِعَالِكُمْ وَ شُدُّوا أُزُرَكُمْ فَإِذَا رَأَي ْتُمُونِِ قَدْ هَزَزْتُ الرَّايَةَ ثَ لََثًا فَاعْلَمُوا أَنَّ أَحَداً مِنْكُمْ لَ يَسْبِقُنِِ إِلَيْهَا

Then he said to his companion, ‘Tighten the straps of your slippers and tighten your
trousers. When you see me shaking the flag thrice, then know that not one of you should
precede me to it’.

أَمَّ نَظَرَ هَاشِمٌ إِلََ عَسْكَرِ مُعَاوِيَةَ فَرَأَى جََْعاً عَظِيماً فَقَالَ مَنْ أُولَئِكَ قَالُوا أَصْحَابُ ذِي الْكَلََ عِ ثَُُّ نَظَرَ فَرَأَى جُنْداً آخَرَ فَقَالَ مَنْ أُولَئِكَ قَالُوا جُنْدُ أَهْلِ

Then Hashim looked at the army of Muawiya and he saw a large horse. He said, ‘Who are
they?’ They said, ‘Companions of Zil Kala’a’. Then he looked around and he saw another
army. He said, ‘Who are they?’ They said, ‘Army of Quraysh of the people of Al-Medina’. He
said, ‘My own people. There is no need for me in fighting them’. He said, ‘Who is in this
white dome?’ It was said, ‘Muawiya and his army’. At that, he attacked speedily, quickly’.

وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ عَنْ حَبِيبِ بْنِ أَبِِ ثَابِتٍ قَالَ لَمَّا كَانَ قِتَالُ صِفِّينَ وَ الرَّايَةُ مَعَ هَاشِمٍ بْنِ عُتْبَةَ جَعَلَ عَمَّارُ بْنُ يَاسِرٍ ي َتَنَاوَلُهُ بِالرُّمْحِ وَ ي َقُولُ اقْدَمْ يَا أَعْوَرُ لَ خَيرَْ فِِ أَعْوَرَ لَ يَأْتِِ الْفَزَعَ

And from Abdul Aziz Bin Ziyah, from Habeeb Bin Abu Sabit who said,

37 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 h
‘When the fighting of Siffeen happened and the flag was with Hashim Bin Utba, Ammar Bin Yasser went on to take with the spear and saying, ‘Advance, O Awr! There is no good in Awr if the fear does not come’.

He (the narrator) said, ‘He went on to be embarrassed from Ammar, and he was learned with the war. So, he advanced and centred the flag when the rows faced to it. Ammar said, ‘Advance, O Awr! There is no good in Awr if the fear does not come to it!’

Amro Bin Al-Aas went on to say, ‘I see such word being for the bearers of the black flags, if this were to persist, the Arabs would be Tried today, so fight a severe fight!’ And Ammar went on to say, ‘Patience, servants of Allah! The Paradise is in the shade of the white (flags)’. And the markers of the people of Al-Iraq on the day of Siffeen were of white wool. They had made it to be in their heads and upon the shoulders and their slogan was, (shouting), ‘O Allah! O One! O Last! O Merciful!’

And the marker of the people of Syria was a white cloth they had made to be upon their heads, and their shoulders, and it was their slogan was (shouting), ‘We are servants of Allah truly, O for the revolution of Usman!’

He (the narrator) said, ‘They whipped with the swords, and propped up the iron. We did not stay apart until the darkness of the night kept us apart, and no men from us nor from them was seen to be in-charge. When they came to the morning, and that was the third day, the people came out to their rows. Abu Nuh said, ‘I was among the cavalry of Ali and there I was with a man from the people of Syria saying, ‘Who will point me to Al-Himeyri Abu Nuh?’ I said, ‘You have found him, so who are you?’

He said, ‘I am Zul Kala’a. Come towards me’. Abu Muaz said, ‘I will only go towards you in a battalion’. Zul Kala’a said, ‘Come, for you is a Guarantee of Allah and guarantee of His Rasool and guarantee of Zul Kala’a, until you return to your cavalry, for rather I want by that to ask you about a matter among you we have quarrelled regarding it’.
They both came closer until they met. Zul Kala’a said, ‘But rather I called you to narrate to you a Hadeeth narrated to us by Amro Bin Al-Aas during the rule of Umar Bin Al-Khattab’. Abu Nuh said, ‘And what is it?’ He said, ‘Amro Bin Al-Aas narrated to us that Rasool-Allah saww said: ‘The people of Syria and the people of Iraq would meet (in battle) and in one of the two armies would be the truth, and the Imam asws of guidance, and with him asws would be Ammar Bin Yasserra.

Abu Nuh said, ‘By Allah azwj Ammarra is among us’. He said, ‘Is he is serious about fighting us?’ Abu Nuh said, ‘Yes, by Lord azwj of the Kabah! He ra is more determined upon fighting you all than I am’. Zul Kala’a said, ‘Are you able to come with me to the rows of the people of Syria, and I shall be a protector for you, until you meet Amro Bin Al-Aas and inform him about Ammarra and his ra seriousness in fighting us, perhaps there would happen to be a reconciliation between these two armies?’

Abu Nuh said to him, ‘You are a treacherous man, and you are among a treacherous people, and if you do not happen to intend the treachery, they would betray you, and surely the death is more beloved to me than for me to enter to be with Muawiya, and enter into his religion and his command’.

Zul Kala’a said, ‘I shall be a protector for you from that that you will not be killed, nor plundered, nor will you be forced upon an allegiance, nor spied about your army; and rather it is a word Amro has delivered, perhaps Allah azwj would Reconcile between these two armies and the war and the weapons between them would be dropped’.

He went with him until he came to Amro Bin Al-Aas, and he was in the presence of Muawiya, and around him were people, and Abdullah Bin Amro was inciting the people. When he paused at the people, Zul Kala’a said to Amro, ‘O Abu Abdullah! Is it for you to be reasonable, compassionate to a man advising about Ammar Bin Yasserra and he will not belie you?’ Amro said, ‘Who is this one with you?’
He said, ‘This is a son of my uncle, and he is from the people of Al-Kufa’. Amro said to him, ‘I see a marking of Abu Turab\textsuperscript{asws} upon you’. Abu Nuh said, ‘Upon me is the marking of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} companions, and upon you is a marking of Abu Jahl\textsuperscript{la} and marking of Pharaoh\textsuperscript{la}.

Abu Al-Awr stood up and unsheathed his sword, then said, ‘I don’t want to see this liar insulting us in our midst, and upon him is a marking of Abu Turab\textsuperscript{asws}!’ Zul Kala’a said, ‘I swear by Allah\textsuperscript{azwj}! If you were to extend your hand towards him, I shall beat up your nose with the sword! He is a son of my uncle and my neighbour. I agreed to him my guarantee and have come with him to you all in order to inform you about what you are quarrelling about’.

Amro said to him, ‘I remind you of Allah\textsuperscript{azwj}, O Abu Nuh, that you will tell the truth! Is Ammar Bin Yasser\textsuperscript{ra} among you all?’ Abu Nuh said to him, ‘I will not inform you about him\textsuperscript{ra} until you inform me, why you are asking about him\textsuperscript{ra}, for there are others with us from the companions of Rasool-Allah\textsuperscript{saww}, and all of them are serious upon fighting you’.

Amro said, ‘I heard Rasool-Allah\textsuperscript{saww} saying that Ammar\textsuperscript{ra} would be killed by the rebel group, and it is not befitting for Ammar\textsuperscript{ra} that he\textsuperscript{ra} separates from the truth, and the fire will never consume anything from him\textsuperscript{ra}.

Abu Nuh said, ‘There is no god except Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} is the Greatest! By Allah\textsuperscript{azwj}, He\textsuperscript{ra} is among us, serious upon fighting you all’.

Amro said, ‘By Allah\textsuperscript{azwj}, He\textsuperscript{ra} is serious about fighting us?’ He said, ‘Yes, by Allah\textsuperscript{azwj}! Who, there is no god except Allah\textsuperscript{azwj} except He\textsuperscript{azwj}! He\textsuperscript{ra} had narrated to me on the day of the camel, ‘We shall prevail upon them’, and he\textsuperscript{ra} had narrated to me yesterday, ‘If they were to strike us until they reach with us the branches of the palm trees, we would (still) know that
we are upon the truth and they are upon the falsehood, and our fighter would be in the Paradise and their fighters would be in the Fire'.

Amro said to him, 'Are you able to gather between him\(^a\) and me?' He said, 'Yes'. When he wanted to deliver it to his companions, Amro Bin Al-Aas, and his cons, and Utba Bin Abu Sufyan, and Zul Kala’a, and Abu Al-Awr Al-Sulmy, and Howshab, and Al-Waleed Bin Abu Mueet rode. They went until they came to their cavalries, and Abu Nuh went and with him was Shirjeel Bin Zul Kala’a until he ended up to his companions.

Abu Nuh went to Ammar\(^a\) and found him\(^a\) seated with his\(^a\) companions, with the two sons of Budeyl, and Hashim, and Al-Ashtar, and Jariyah Bin Al-Musana, and Khalid Bin Al-Muammar, and Abdullah Bin Hajal, and Abdullah Bin Al-Abbas. Abu Nuh said, ‘Zul Kala’a had called me, and he is with relationship’. He mentioned what had flowed between him and them and said, ‘Amro Bin Al-Aas informed me that he heard Rasool-Allah\(^saww\) saying: ‘Ammar\(^a\) would be killed by the rebel group’”.

Ammar\(^a\) said, ‘He spoke the truth and he will neither be harmed by what he heard nor will it benefit him’. Abu Nuh said, ‘He want to meet you\(^a\)’. Ammar\(^a\) said to his\(^a\) companions, ‘Ride!’

He (the narrator) said, ‘And we were twelve men, along with Ammar\(^a\), and we went until we met them. Then we sent a horseman from Abdul Qays called Awf Bin Bishr to them. He went until he was near from the people, then he called out, ‘Where is Amro Bin Al-Aas!’ They said, ‘Over here!’ He informed him with the place of Amro and his cavalry’.

Amro said, ‘Let him come to us’. Awf said, ‘I fear your betrayal’.

Then talk flowed between the two which I am leaving these out up to he (the narrator) said, ‘Ammar\(^a\) came with his\(^a\) companions and paused at each other. Amro said, ‘O Abu Al-
Yaqzan ra! I remind you ra of Allah azwj to restrain your weapons from the people of this army and save their blood. Upon what are you fighting us? Aren’t we worshipping one God azwj, and praying to your Qiblah, and calling your call, and reading your Book, and believing your Rasool saww?*

قَالَ الَّذِي أَخْرَجَهَا مِنْ فِيكَ أَنَّهَا لِيَ وَ لأَصْحَابِِ الْقِبْلَةِ وَ الدِّينُ وَ عِبَادَةُ الرَّحْمَنِ وَ الْتَّبْيِنِ وَ الْكِتَابُ مِنْ دُونِكَ وَ دُونِ أَصْحَابِكَ وَ خَفَفْنَ

He ra said, ‘The Praise is for Allah azwj Who Brought out from your mouth that the Qiblah is for me ra and my ra companions, and the religion, and worship of the Beneficent, and the Prophet saww, and the Book, from besides you and your companions, and Made you stray (others) and be strayed. You do not know whether you are on guidance or straying, and Made you to be blind.

وَ سَأُخْبَُِكَ عَلَى مَا قَاتَلْتُكَ عَلَيْهِ أَنْتَ وَ أَصْحَابَكَ أَمَرَنِِ رَسُولُ اللَّهِ ص أَنْ أُقَاتِلَ النَّاكِثِينَ فَفَعَّلْتُ وَ أَمَرَنِِ أَنْ أُقَاتِلَ الْقَاسِطِينَ فَأَنْتُمْ هُمْ

And I ra shall inform you what we are fighting you and your companions upon. Rasool-Allah saww had ordered me that I ra should fight the allegiance-breakers, and I ra did so (on the day of the camel), and he saww ordered me that I ra should fight the deviants, so you are they.

وَ أَمَّا الْمَارِقُونَ فَمَا أَدْرِي أُدْرِكُهُمْ أَمْ لَ أَي ُّهَا الأَْب ْتََُ أَ لَسْتَ ت َعْلَمُ أَنَّ رَسُولَ اللَّهِ ص قَ أَمْلِكُهُ مَنْ كُنْتُ مَوْلَهُ اللَّهُمَّ وَالِ مَنْ وَالهُ وَ عَادِ مَنْ عَادَاهُ وَ أَنَا مَوْلََ اللَّهِ وَ رَسُولِهِ وَ عَلِيٍّ ب َعْدَهُ وَ لَيْسَ لَكَ مَوْلًَُ

And as for the renegades, I asws do not know whether I ra will be coming across them or not. O you ‘Al-Abtar’ (without posterity)! Don’t you know that Rasool-Allah saww had said for Ali asws: ‘One whose Master saww was, so Ali asws is his Master asws! O Allah azwj. Befriend the one who befriends him asws, and be Inimical to the one inimical to him asws!’ And I ra am friend of Allah azwj and His aswj Rasool saww and Ali asws after him saww, and am not a friend to you’.

فَقَالَ لَهُ عَمْرٌو فَمَا ت َرَى فِِ قَتْلِ عُثْمَانَ قَالَ ف َتَحَ لَكُمْ بَابَ كُلِّ سُوءٍ قَالَ عَمْرٌو ف َعَلِيٌّ ق َتَلَهُ

Amro said to him ra, ‘So what do you ra see regarding the killing of Usman?’ He opened up a door for you all, of all evil’. Amro said, ‘Ali asws killed him’. Ammar ra said, ‘But Allah azwj, Lord azwj of Ali asws, Killed him, and Ali asws was with Him aswj’.

قَالَ عَمْرٌو أَ كُنْتَ فِيمَنْ ق َتَلَهُ قَالَ أَنَا مَعَ مَنْ ق َتَلَ

And Amro said, ‘Were you ra among the ones who killed him?’ He ra said, ‘I ra am with the one who killed him, and today I ra am fighting alongside the one who killed him’. He said, ‘But, why did you kill him?’ He asws said, ‘He wanted to change our religion, so we killed him’.

قَالَ عَمْرٌو أَ لَ تَسْتَمِعُونَ قَدِ اعْتَََََََبِقَتْلِ إِمَامِكُمْ قَالَ عَمَّارٌ وَ قَدْ قَالَََا فِرْعَوْنُ ق َبْلَ

And Amro said, ‘Are you all not listening? He has acknowledged with the killing of your leader’. Ammar ra said: ‘And Pharaoh la had said it before you, Are you all not listening? [26:25]’. The
people of Syria stood up, and there was an army chief for them. They rode their horses and returned, and he delivered to Muawiya what had happened between them. He said to him, ‘The Arabs are destroyed if you were to take fearing the black slave’ – meaning Ammar ra.

And Ammar ra went out to the fighting, and the cavalries formed rows with each other, and the people marched, and there was armour upon Ammar ra, and he ra was saying, ‘O you people! The departure is to the Paradise!’ The people fought a severe battle, the people had not heard the like of it, and the slain were numerous to the extent that a man was tightening the rope of his tent with the (severed) hand of a man or his leg.

Al-Ash‘as said, ‘I had seen the tents of Siffeen and their porches, and there was neither any tent from these nor any porch, nor any construction, nor any pavilion except it was tied by a (severed) hand of a man or his leg.

And Abu Sammak Al-Asady went and took a container of water and a blade of iron, and he went around the slain, and when he saw an injured man, and with him was the last breath, he would sit him up and ask him, ‘Who is Amir Al-Momineen asws?’ If he said, ‘Ali asws’, he would wash the blood away from him and quench him from the water, and if he was silent, he would pain him with the knife until he would die. He was named as ‘Al-Mukhazkhiz’ (the jolter’.

And from Amro Bin Shimr, from Jabir, from Al Shaby, from Al Ahnaf Bin Qays who said,

‘By Allah azwj I was to a side of Ammar ra and we advanced until when we were near from Hashim Bin Utba. Ammar ra said to him, ‘Attack! May my ra father ra and my ra mother ra be sacrificed for you!’ And Ammar ra looked at a weakness in the right flank. Hashim said to him ra, ‘May Allah azwj have Mercy on you ra, O Ammar ra! You ra are a man, fear has seized you ra in the war, and rather I shall march with the lags with a march and hope I shall attain my needs with that, and if I were to fear, I would not be safe from the destruction’.

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And Muawiya had said to Amro, ‘Woe be unto you\textsuperscript{ra}, O Amro! The flags are with Hashim. It is as if he is hurrying with it speedily, and if he were to march with it with a march, it would be a long day for the people of Syria’.

And Ammar\textsuperscript{ra} did not cease with it until he\textsuperscript{ra} attacked. Muawiya saw him and diverted an attack of his companions and the ones who duelled with the people towards him\textsuperscript{asws} in his area, and in that was a crowd of Abdullah Bin Amro, and with him were two swords. He had collared with one and he was striking with the other, and the cavalry of Ali\textsuperscript{asws} circled with him. Amro said, ‘O Allah\textsuperscript{azwj}! O Beneficent! My son! My son!’ And Muawiya said, ‘Patience! Patience, for there is no problem upon him’. Amro said, ‘If it was Yazeed\textsuperscript{la} then would you have been patient?’

The protectors of the people of Syria did not cease to melt away from him, until he saved himself fleeing upon his horse, and (so did) the ones with him, and Hashim was injured in the battle’.

He (the narrator) said, ‘And Ammar\textsuperscript{ra} said when he\textsuperscript{ra} looked at a flag of Amro Bin Al-Aas, ‘By Allah\textsuperscript{azwj}! This flag, I have fought it in three battles, and this is not their most rightful’ – the continued the Hadeeth approximate to the report in (the book) ‘Al-Ikhtisaas’, up to his words, ‘As for Abu Al-Adiya, he stabbed him\textsuperscript{ra}, and as for Ibn Juweyn, he severed his\textsuperscript{ra} head.

Zul Kala’a said to Amro, ‘Woe be unto you! What is this?’ Amro said, ‘It will be returning to us’ – and that was before Ammar\textsuperscript{ra} was killed. Ammar\textsuperscript{ra} was killed with Ali\textsuperscript{asws}, and Zul Kala’a was killed with Muawiya. Amro said, ‘By Allah\textsuperscript{azwj}, O Muawiya! I do not know with which of the two killings I am happier. By Allah\textsuperscript{azwj}! If Zul Kala’a had remained (alive) until Ammar\textsuperscript{ra} was killed, he would have inclined with the generality of his people and would have spoilt our army against us’.

The year of the Hijra in which everything was sealed by God’s Command, and the winners of destinies...
He (the narrator) said, ‘It was so that the men did not stop coming and saying, ‘I killed Ammarra’, and Amro was saying to him, ‘So what did you hear himra saying?’ They kept mingling until Ibn Juweyn came and said, ‘I killed Ammarra’. Amro said to him, ‘So, what was the last of hisra talk?’ He said, ‘I heard himra saying, ‘Today Ira meet the beloved Muhammadsaww and hissaww party’”.

And from Amro Bin Shimr, from Ismail Al Sudy, from Abd Khayr Al Hamdany who said,

‘I looked at Ammar Bin Yasserra throw a shot and there was unconsciousness upon himra and hera neither prayed the Salats of Al-Zohr, nor Al-Asr, nor Al-Maghrib, nor Al-Isha, nor Al-Fajr. Then hera woke up and repaid these all beginning with the first thing hera had missed, then that which followed it’’.  

And from Amro Bin Shimr, from Al Sudy, from Ibn Hureys who said,

‘A slave of Ammar Bin Yasserra, his name is Rashid, came carrying a drink of milk. Ammarra said, ‘As for me, Iasws heard myra friend Rasool-Allahsaww say: ‘The last of your provisions from the world would be a drink of milk’’

And from Amro Bin Shimr, from Al Sudy, from Yaqoub Bin Al Awsat who said,

‘Two men argued at Siffeen regarding the plunder of Ammar Bin Yasserra and killing himra. They both came to Abdullah Bin Amro Bin Al Aas. He said to them, ‘Woe be unto you both! Get out from me! Surely, Rasool-Allahsaww had said: ‘Quraysh are in love with Ammarra! What is the matter with them and Ammarra would be calling them to the Paradise and they would be calling himra to the Fire. Hisra killer, and hisra plunderer would be in the Fire’”.

39 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 j
40 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 k
41 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 l
He (the narrator) said, ‘It reached me that Muawiya said, ‘But rather he killed him⁴²', the one who brought him out (to the war)’, deceiving by that the commoner from the people of Syria’.

And from Amro Bin Shimr, from Jabir, from Abu Al Zubeyr, from Huzeyfa who said,

‘Rasool-Allah⁴³ saww said: ‘Ibn Sumayya ra was not given a choice between any two matters at all except he chose the severer of the two’.

And in a Hadeeth of Amro Bin Sa’ad who said, ‘Ammar Bin Yasser⁴⁴ ra attacked and he⁴⁴ ra was saying (a poem), ‘Never, by the Lord⁴⁵ asws of the House! I⁴⁴ ra will not depart, my⁴⁴ ra brother, until I⁴⁴ ra died or see what I⁴⁴ ra desire. I⁴⁴ ra am with the truth. I⁴⁴ ra am fighting alongside Ali⁴⁶ asws, son-in-law⁴⁶ asws of the Prophet⁴⁶ saww, trusted with the entrustments’ - up to the end of the couplets.

He (the narrator) said, ‘They struck the people of Syria until pushed them to the Euphrates’. And Abdullah Bin Suweyd, chief Jurash walked to Zil Kala’a. He said to him, ‘Why did you gather between the two men?’ He said, ‘Due to a Hadeeth I heard from Amro. He mentioned that he heard it from Rasool-Allah⁴⁷ saww and he⁴⁷ saww was saying to Ammar Bin Yasser⁴⁷ ra, ‘The rebel group will kill you’.

Abdullah Bin Umar Al-Absy came out in the morning into the army of Ali⁴⁸ asws, and he was from the worshippers at night from the people of his time. The people narrated the words of Amro regarding Ammar. When Muawiya heard this word, he sent for Amro. He said, ‘You are spoiling the people of Syria upon me. Do you have to say all what you heard from Rasool-Allah⁴⁹ saww?’

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⁴² Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 m
⁴³ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 n
Amro said, ‘I said it, and by Allah, I am not a knower of the unseen, nor did I know that (battle of) Siffeen would take place and Ammar would be disputing (fighting) us, and you have reported regarding him similar to that which I reported regarding him. As the people of Syria’. Muawiya was bullying towards Amro and prevented him his good. Amro said, ‘There is no good for me in the vicinity of Muawiya if this war were to go against us’.

And Amro was a protector of the nose (pride). He said regarding that (a poem), ‘You faulted me of saying something I heard, and I have said, if only you would have been fair to me like it before me, and there was no knowledge for me with Siffeen, that it would be happening, and Ammar would be urging upon my killing. If only there was knowledge of the unseen for me, I would have concealed it, and people are suffering, boiling their cauldrons’ - Up to the end of the couplets.

Then he answered him with couplets inclusive upon the excuses. Amro came to him and rebuked him, and both their matters became one.

Then Ali called Hashim Bin Utba, and with him was his flag, and he was (clan of) Awr, and said: ‘Until when will we be eating the bread and drinking the water (provisions of war)?’ Hashim said, ‘I shall never prepare to return to you, ever!’ Ali said, ‘Parallel to you is Zul Kala’a, and the red death is with him’.

Hashim advanced and bearers of the flags of Zul Kala’a presented to him. They exchanged stabs. Hashim stabbed him and killed him, and the killing was a lot. Zul Kala’a attacked, and the people whipped (the swords), and they were both killed. Ibn Hashim took the flag and went quickly and came to Muawiya.
When he entered to see him, and Amro Bin Al-Aas was in his presence, he said, ‘O commander of the faithful! This is Al-Mukhtal Bin Al-Mirqal, the slithering one. The stick is from the stick, and rather the snake gives birth to a snake, and the recompense of evil is evil’.

Ibn Hashim said to him, ‘I am not the first man to have abandoned his people and realised it in his day’. Muawiya said, ‘These are grudges of Siffeen, and your father did not shield upon you’. Amro said, ‘O commander of the faithful! Enable me from him. I shall injure his wings upon his stomach’.

Ibn Hashim said to him, ‘Was it not this one, O Ibn Al-Aas, when he had called you to the duel, and the feet of the men had drenched from the soaking gravel, when the paths were narrowed with you, and your place was being overlooked upon? And I swear by Allah [azwj]! Had it not been for your place from him, there would have come to you from me in the hidden, shooting at you from its midst with Ohad falling from the mountain, for you are not ceasing to abound in the surprises, lost in your travels, as the dim-sighted ones are lost in the dark night’.

He (the narrator) said, ‘Muawiya was astounded at what he heard from the speech of Ibn Hashim, and he ordered with him to the prison, and stopped from killing him’.

And from Amro Bin Shimr, from Al Sudy, from Abd Khayr who said,

‘When Hashim was knocked down, a man passed by him and he was lying down between the slain. He said, ‘Convey to Amir Al-Momineen [asws] (the greetings) and Mercy of Allah [azwj] say to him [asws], ‘I adjure you with Allah [azwj]! I only woke up in the morning and I had tied the reins of your horses with the legs of the slain. So, if there is defeat, tomorrow would be to the one who overcomes upon the slain’.

44 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 o
The man informed Ali asws with that. Ali asws travelled in part of the night until he asws made the slain to be behind his back, and the defeat for him was against them’. 45

وَ عَنْ عَمْرِو بْنِ سَعْدٍ عَنْ رَجُلٍ عَنْ أَبِِ سَلَمَةَ أَنَّ هَاشِمَ بْنَ عُتْبَةَ دَعَا فِِ 
النَّاسِ عِنْدَ الْمَسَاءِ أَلَ مَنْ كَانَ يُرِيدُ اللَّهَ وَ الدَّارَ الْْخِرَ 
ةَ ف َلْيُقْبِلْ إِليََّ فَأَق ْبَلَ إِلَيْهِ 
نَاسٌ فَشَدَّ فِِ عِصَابَةٍ مِنْ أَصْحَابِهِ عَلَى أَهْلِ الشَّامِ مِرَاراً ف َلَيْسَ مِنْ وَجْهٍ ََْمِلُ عَلَيْهِ إِلَّ صَبََُ 
وا لَهُ وَ قُوتِلَ فِيهِ قِتَالً شَدِيداً

And from Amro Sa’ad, from a man, from Abu Salama,

‘Hashim Bin Utba called out among the people at evening, ‘Indeed! One who intends Allah azwj and house of the Hereafter, let him come to me!’ Some people came to him. He was repeatedly severe upon the people of Syria among a group of his companions. There wasn’t any direction he attacked upon except they combated to him, and they fought in it a severe fight.

ف َقَالَ لأَِصْحَابِهِ لَ ي َهُولَنَّكُمْ مَا ت َرَوْنَ مِنْ صَبَِْهِمْ ف َوَ اللَّهِ مَا ت َرَوْنَ مِنْهُمْ إِلَّ حَِْيَّةَ الْ 
عَرَبِ وَ صَبََْهَا تََْتَ رَايَاتَِِا وَ عِنْدَ مَرَاكِزِهَا وَ إِن َّهُمْ لَعَلَى الضَّلََلِ وَ 
إِنَّكُمْ لَعَلَى الَْْقِّ

He said to his companions, ‘Do not let it terrify you what you are seeing from their combats. By Allah azwj! You are not seeing from them except zeal of the Arabs and their combat beneath their flags, and during their battles, and they are upon the straying and you are upon the truth.

ف َقَالَ لَهُ هَاشِمٌ إِنَّ هَذَا الْكَلََ 
مَ ب َعْدَهُ الخِْصَامُ وَ إِنَّ هَذَا الْقِتَالَ ب َعْدَهُ الِْْسَابُ فَاتَّقِ اللَّهَ فَإِنَّكَ رَاجِعٌ إِلََ رَبِّكَ فَسَائِ 
لُكَ عَنْ هَذَا الْمَوْقِفِ وَ مَا أَرَدْتَ بِهِ

O people! Be patient, and excel in patience, [3:200], and be united and be patient, and walk with us to our enemies upon a slow encroachment, and mention Allah azwj, and no one should surrender his brother, nor turn around frequently, and hold on with their steadfastness, and whip them in anticipation, until Allah Judges between us, and He is the best of the Judges [7:87]’.

ف َقَالَ أَبُو سَلَمَةَ فَمَضَى فِِ عِصَابَةٍ مِنَ الْقُرَّاءِ ف َقَ 
اتَلَ قِتَالً شَدِيداً هُوَ وَ أَصْحَابُهُ حَتََّّ رَأَى ب َعْضَ مَا يُسَرُّونَ بِهِ إِذْ خَرَجَ عَلَيْهِمْ ف َتًَّ شَابٌّ وَ شَ 
دَّ يَضْرِبُ 
بِسَيْفِهِ وَ ي َلْعَنُ وَ يَشْتِمُ وَ يُكْثِرُ الْكَلََمَ

Abu Salama said, ‘He went among a group or readers and fought a severe battle, he and his companions, until he was part of what they could be cheered with, when a youth came out to them striking severely with his sword, and cursing and reviling, and frequenting the speech.

ف َقَالَ لَهُ هَاشِمٌ إِنَّ هَذَا الْكَلََ 
مَ ب َعْدَهُ الخِْصَامُ وَ إِنَّ هَذَا الْقِتَالَ ب َعْدَهُ الِْْسَابُ فَاتَّقِ اللَّهَ فَإِنَّكَ رَاجِعٌ إِلََ رَبِّكَ فَسَائِ 
لُكَ عَنْ هَذَا الْمَوْقِفِ وَ مَا أَرَدْتَ بِهِ

Hashim said to him ‘This speech, after it is the disputing, and this fighting, after it is the reckoning, therefore fear Allah azwj, for you will be returning to your Lord azwj and He azwj will Question you about this pausing, and what you intended with it’.

45 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 p
He said, 'I am fighting you because your Master does not pray Salat, just as had been mentioned to me, and you all are not praying Salat, and I am fighting you because your Master kill our caliph, and you are supporting him upon his killing'.

Hashim said to him, ‘And what are you and Ibn Affan? But rather the companions of Muhammad killed him, and readers of the people (people of knowledge), when he innovated innovations, and opposed the Judgment of the Book, and the companions of Muhammad, they are the companions of the religion, and foremost with the consideration regarding the affairs of the Muslims, and I don’t think the affairs of this community nor any affair of this religion is about you, even for the blink of an eye, at all’.

The youth said, ‘Yes, by Allah azwj, I do not lie, for the lie harms and does not benefit, and it shames and does not adorn’. Hashim said to him ‘This matter, there is no knowledge for you with it, and leave it and the people of knowledge (to deal) with it’. He said, ‘By Allah azwj! I think you have advised me’.

Hashim said to him, ‘And as for your words that our Master does not pray Salat, so he is the first one to have prayed to Allah with His Rasool, and most understanding in the religion of Allah, and foremost with Rasool-Allah. And as for the ones you see, all of them are readers of the Book, not sleeping at night, keeping vigil. So, do not be deceived about your religion by the wretched deceivers’.

The youth said, ‘O servant of Allah azwj! I think you are a righteous person. Inform me, do you find any repentance to be for me?’ He said, ‘Yes. Repent to Allah azwj, He will Turn to you (with Mercy)’.

He (the narrator) said, ‘The youth went away returning. A man from the people of Syria said, ‘The Iraqi has deceived you!’ He said, ‘No, but he advised me’. And Hashim fought, he and his companions, a severe battle, until he killed nine persons or ten, and Al-Haris Bin Al-
Munzir attacked upon him and stabbed him, so he fell down. And Ali asws sent a message to him: ‘Advance your flag’. He said to the messenger, ‘Look at my belly’, and there it was, having been ruptured.

A man from Bakr Bin Wail took the flag and Hashim raised his head, and there he was with Ubeydullah Bin Umar Bin Al-Khattab, killed to his side. He went until he was close from him and he bit upon his chest until his bite marks appeared in it. Then Hashim died and he was upon the chest of Ubeydullah. And the Bukry was struck and he fell. He sighted Ubeydullah, so he bit upon his other part of the chest and died as well. They were both found dead upon the chest of Ubeydullah.

And when Hashim was killed, the people panicked upon it with severe alarm, and there was slain with him a group from Aslam, from the readers. Ali asws passed by them and they had been slain around him asws. He asws said (a poem): ‘May Allahazwj Recompense goodly the Aslamiya group, bright of faces, lying down around Hashim – Yazeed, and Abdullah Bishr, and Ma’bad, and Sufyan, and two sons of Hashim with manners, and Urwah, his praise and mention is not remote, when they chose to wear the white swords’.

Then Abdullah Bin Hashim stood up and took the flag’. Then he continued the Hadeeth up to his words, ‘Ali asws ordered them with the advancing to the people. He asws advanced them to the fighting and defeated the people of Syria, and the people of Al-Iraq had overcome upon the slain of the people of Hims, and the people of Syrian overcame upon the slain of the people of Al-Aliya, and Utba Bin Abu Sufyan was defeated until he came to Syrian.

Then Ali asws ordered a caller to call out among the people, ‘Go out to your rows!’ The people went out to their rows, and the people fought up to near a third of the night’.

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46 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 13 H 380 q
CHAPTER 14 – WHAT APPEARED FROM HIS asws MIRACLES IN THE CITY OF SIFFEEN, AND REST OF WHAT OCCURRED THEREIN FROM THE MISCELLANEOUS

The book) ‘Al Amaali’ of the sheykh Al Sadouq – Majaylawiya, from Ali, from his father, from Abu Al Salt Al Harwy, from Muhammad Bin Yusuf al Faryani, from Sufyan, from Al Awzaie, from Yahya Bin Abu Kaseer, from Habeeb Bin Al Jahm who said,

“When Ali asws Bin Abu Talib asws entered with us into the city of Siffeen, he asws descended at a town called Sandawda. Then he asws instructed us and we crossed over from it. Then he asws energised us in the wasteland. Malik Bin Al-Haris Al-Ashtar stood up to him asws. He said, ‘O Amir Al-Momineen asws! Are you encamping the people upon (a land) with no water?’

(Omir Al-Momineen asws said) O Malik! Allah azwj will be Quenching us with water in this place, sweeter than the honey, and softer than the egg-white butter, and colder than the ice, and clearer than the rubies’. We were astounded and did not wonder from the words of Amir Al-Momineen asws.

Then he asws went on to wear his asws robe and his asws sword was in his asws hand, until he asws paused at a wasteland. He asws said: ‘O Malik! You and your companions dig’. Malik said, ‘We dug, and there we were with a large black rock wherein was a ring flashing like the silver.

He asws said to us, ‘Remove it!’ We (tried to) remove it by all of us, and we were a hundred men, but we were not able to move it from its place. Amir Al-Momineen asws approached and raised his asws hands towards the sky, supplicating, and he asws was saying: (in an unknown language - طاب طاب مربا بِا لَ طبيوثا بوثه شتميا كوبا جاحا نوثا توديثا برحوثا آمِينَ آمِينَ رَبَّ الْعَالَمِينَ رَبَّ مُوسَى وَ هَارُونَ) Ameen! Ameen, Lord azwj of the worlds, Lord azwj of Musa as and Haroun as. Then he asws pulled it and threw it from the spring, (a distance of) forty cubits.
Bihar Al-Anwar

**Malik Bin Al-Haris Al-Ashtar said, ‘Water appeared for us, sweeter than the honey, colder than the ice, and clearer than the rubies. We drank and filled up the water containers. Then he returned the rock and instructed us to pour the soil upon it. Then we departed and we travelled. We have not travelled far when he said: ‘Who from you all knows the place of the spring?’ We said, ‘All of us do, O Amir Al-Momineen’.**

We returned and searched the spring, but its place was hidden to us with intense hiding. We thought that Amir Al-Momineen, the thirst had weakened him. So, we looked at our surroundings and there we were with a monk by a monastery. We went near it, and there we were with a monk whose eyebrows had drooped upon his eyes out of old age. We said, ‘O Monk! Is there any water with you we can quench our Master from it? It has tormented him for two days’.

He sent down bitter water to us. We said, ‘This has been fresh two days ago, so how (can we drink it), if you could give us a drink of water which we had quenched our Master from it’, and we narrated to him with the matter. He said, ‘This Master of yours, is he a Prophet?’ We said, ‘No, but a successor of a Prophet’. He descended to us after his loneliness and said, ‘Go with me to your Master’. So, we went with him. When Amir Al-Momineen sighted him, he said, ‘Shamoun?’ The monk said, ‘Yes, Shamoun. This is a name my mother had named me with, not notifying anyone upon it except Allah Blessed and Exalted, then you (know). How did you know it?’

He said: ‘And what do you desire, O Shamoun?’ He said, ‘This spring, and its name’. He said: ‘This is the spring (called) ‘Rahouma’, and it is from the Paradise. Three hundred and thirteen successors, and I am the last of the successors to drink from it’. The monk said, ‘That is how I have found in the entirety of the Books of the Evangel, and I testify that there is no god except Allah, and that Muhammad is Rasool-Allah, and you are the successor of the Muhammad’.
Then Amir Al-Momineen\textsuperscript{asws} departed and the monk was ahead of him\textsuperscript{asws} until he\textsuperscript{asws} descended at Siffeen and he descended with him\textsuperscript{asws} along with two worshippers, and the two swords (armies) met (in battle). The first one to attain the martyrdom was the monk.

Amir Al-Momineen\textsuperscript{asws} descended and his\textsuperscript{asws} eyes were filled (with tears), and he\textsuperscript{asws} was saying: ‘The person would be with the one he loves. The Monk would be with us on the Day of Qiyamah, being my\textsuperscript{asws} friend in the Paradise’.\textsuperscript{47}

It is reported from Zazan, and a group from companions of Amir Al-Momineen\textsuperscript{asws}, they said, ‘We were with him\textsuperscript{asws} at Siffeen. When Muawiya formed rows, a man from his\textsuperscript{asws} right flank came to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! There is disturbance in your\textsuperscript{asws} right flank’. He\textsuperscript{asws} said: ‘Return to your position’. He returned.

Then he came back again and said, ‘O Amir Al-Momineen\textsuperscript{asws}! There is disturbance in your\textsuperscript{asws} right flank’. He\textsuperscript{asws} said: ‘Return to your position’. He returned. Then he came to him thirdly as if the ground could not carry him. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! There is disturbance in your\textsuperscript{asws} right flank!’ He\textsuperscript{asws} said: ‘Pause!’ He paused.

He\textsuperscript{asws} said: ‘To me\textsuperscript{asws} with Malik Al-Ashtar!’ Malik came to him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Malik!’ He\textsuperscript{asws} said: ‘At your\textsuperscript{asws} service, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘Do you see the left flank of Muawiya?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Do you see the commander of the cavalry, the teacher?’ He said, ‘Yes’. He\textsuperscript{asws} said, ‘The one upon whom is the red cloak?’ He said: ‘Yes’. He\textsuperscript{asws} said: ‘Go and come to me\textsuperscript{asws} with his head!’

Malik went out and went near him and struck him. His head fell off. Then he grabbed it and came with it to Amir Al-Momineen\textsuperscript{asws} and threw it in front of him\textsuperscript{asws}. Al\textsuperscript{asws} turned towards

\textsuperscript{47} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 381
the man and said: ‘We adjure you with Allah azwj! Is it so that when you were looking at this, and saw him and his appearance and it filled your heart, so you saw the disturbance among your companions?’ He said, ‘O Allah azwj, yes!’

Ali asws faced towards us, and we were around him asws. He asws said: ‘By Allah azwj! Rasool-Allah saws had informed me with this. Do you see anything (else) remaining after this?’ Then he asws said to the man: ‘Return to your position’.

48 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 382
And the Monk came. He greeted and said, ‘My father had informed me from his
grandfather, and he was from the disciples of Isa\textsuperscript{as}, that under this sand there is a spring of
water, and no one can extract it except a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}.

وَ قَالَ لِعَلِيٍّ ع أَ تَأْذَنُ ليِ أَنْ أَصْحَبَكَ فِِ وَجْهِكَ هَذَا قَالَ ع الْزَّمْنِِ وَ دَعَا لَهُ ف َفَعَلَ فَلَمَّا كَانَ لَيْلَةُ الََْرِيرِ قُتِلَ الرَّا

And he said to Ali\textsuperscript{asws}, ‘Will you give permission to me\textsuperscript{asws} to accompany you\textsuperscript{asws} in your\textsuperscript{asws} direction?’ He\textsuperscript{asws} said: ‘Stick to me\textsuperscript{asws},’ and supplicated for him. When it was ‘Laylat Al-Hareer’, the Monk was killed. He\textsuperscript{asws} buried him with his\textsuperscript{asws} own hands and said: ‘It is as if I\textsuperscript{asws} am looking at him and to his house in the Paradise, and his rank which Allah\textsuperscript{azwj} has Honoured him with it’\textsuperscript{49}.

The book) ‘Al Kharaij Wa Al Jaraih’ –

It is reported that when the stay at Siffeen was prolonged, they complained to him of the
depletion of provisions and the fodder, whereby not one of his\textsuperscript{asws} companions could find
anything to eat. He\textsuperscript{asws} said: ‘Make yourselves feel good, for tomorrow there shall arrive to
you what would be sufficing you all’.

فَلَمَّا أَصْبَحُوا وَ ت َقَاضَوْهُ صَعِدَ ع عَلَى تَلٍّ كَانَ هُنَاكَ وَ دَعَا بِدُعَاءٍ سَأَلَ اللَّهَ أَنْ يُطْعِمَهُمْ وَ

When they woke up in the morning and demanded, he\textsuperscript{asws} ascended upon a hill which was
over there and supplicated with a supplication, asking Allah\textsuperscript{azwj} to Feed them and Feed their
animals. Then he\textsuperscript{asws} descended and returned to his\textsuperscript{asws} place.

فَمَا اسْتَقَرَّ إِلَّ وَ قَدْ أَقَبَلَتِ الْعِيرُ بَعْدَ الْعِيرِ عَلَيْهَا اللُّحْ

He\textsuperscript{asws} had not settled except and a caravan after a caravan came, upon these were the
meats, and the dates, and the flour, and the foodstuff whereby the loaders were filled with
it; and the owners of the camels were free from the entirety of the loads of the foodstuff,
and the entirety of what was with them, from the feed of the animals and other stuff from
the clothes, and the saddlery of the animals, and the entirety of what they could be needy
to, even the sewing and the sewn.

\textsuperscript{49} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 383
Then they left and no one knew from which spot they had arrived, whether they were from the humans or from the Jinn, and the people were astonished from that”.

(From Abu Abdullah asws having said: ‘Amir Al-Momineen asws went out intending Siffeen. When he asws crossed the Euphrates and was near the mountain, and the time Al-Asr Salat presented. He looked carefully to a distance, then performed Wudu’u and recited Azaan.

When he asws was free from Azaan, the mountain split from a man of white head and beard, and white face. He said, ‘The greetings be unto you asws, O Amir Al-Momineen asws, and Mercy of Allah azwj and His azwj Blessings! Welcome to the successor asws of last of the Prophets as, and guide of the resplendent, and chief of the successors asy.

Ali asws said: ‘And upon you be the greetings, O my asws brother Shamoun Bin Hamoun Al-Saffa asws, successor of the Holy Spirit Isa as Bin Maryam as! How are you as? He as said: ‘Good, may Allah azwj have Mercy on you asws. I as am awaiting the descent of the Holy Spirit, so be patient on whatever harm you asws are upon, O my as brother asws, until you asws meet the beloved (Rasool Allah saww) tomorrow.

I do not know of anyone with better afflictions for the Sake of Allah azwj than you all, neither of greater Rewards, nor of loftier positions, and I had seen what your asws companions had faced yesterday from the children of Israel. They had been sawn with the saws and crucified upon the planks.

If those faces had known, the renegades separating from you asws, what Allah azwj has Prepared for them, from the punishment of the Fire, and the Wrath, and the exemplary punishments, would not have been deficient.
And if these faces, the ones wishing with you asws, had known what has been prepared for them, from the rewards of being in your asws obedience, would have wished to be sawn by the scissors. And upon you asws be the greetings, O Amir Al-Momineen asws, and Mercy of Allah azwj and His azwj Blessings’.

قَالَ وَ الْتَأَمَ عَلَيْهِ الَْْبَلُ وَ خَرَجَ عَلِيٌّ ع إِلََ الْقِتَالِ فَسَأَلَهُ عَمَّارُ بْنُ يَاسِرٍ وَ مَالِكٌ الأَْشْتَارٍ وَ هَاشِمٌ بْنُ عَلْةٍ بْنَ أَبِي وَاَبِ وَ أَبُو أَيُّوبَ الأَْمَرْيَبِيِّ وَ فِيَّ بْنِ سَعْدٍ الأَْمَرْيَبِيِّ وَ غَلْوُرَ بْنَ الْحُنْفِيِّ الأَضْمَارِيِّ وَ غَدَّةٌ بْنَ الصَّبَابِيِّ عِنْ الْخَلَّاقِ فَأَقُلَّلَهُمْ أَنَّهُمْ أَقُولُونَ بِخُلُوِّ الصَّفَا وَ كَانُوا مِنْ فُحُومِ الْعَسَلَةِ وَ كُانُوا فَأَذَانُهُمْ فَكَأَذَانُوا

He (the narrator) said, ‘And the mountain joined upon him, and Ali asws went out to the fighting. Ammar Bin Yasser ra, and Malik Al-Ashtar, and Hashim Bin Utba Bin Abu Waqas, and Abu Ayoub Al-Ansary, and Qays Bin Sa’ad Al-Ansary, and Amro Bin Al-Hamiq Al-Khuzaie, and Ubadah Al-Samit, asked him asws about the man. He asws informed them that it was Shamoun Bin Hamoun Al-Saffa. And they had been listening to their talk and were increased the insight regarding the fighting alongside him asws.

وَ قَالَ عُبَادَةُ بْنُ الصَّامِتِ وَ أَبُو أَيُّوبَ بِأُمَّهَاتِنَا وَ آبَائِنَا نَفْدِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَوَ اَللَّهِ لَنَنْصُرَنَّكَ كَمَا نَصَرْنَا أَخَاكَ رَسُولَ اللَّهِ وَ اللَّهِ مَا تَأَخَّرَ عَنْكَ مِنَ الْمُهَاجِرِينَ وَ الأَْنْصَارِ إِلَّ شَقِيٌّ فَدَعَا لََُمَا بِالخَْيرِْ.

And Ubadah Bin Al-Samit, and Abu Ayoub said, ‘May our mothers and our fathers be sacrificed for you asws, O Amir Al-Momineen asws! By Allah azwj, we shall help you asws just as we had helper your asws brother asww Rasool-Allah asww. No one from the Emigrants and the Helpers will stay back from you asws except a wretch’. He asws supplicated for them both with the goodness’.

386 - حا، الموال干货 عَلِيُّ بْنُ بِلَالٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الأَْصْفَهَانِِّ عَنْ إِسََْاعِيلَ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ مِلْحٍ عَنْ عَبْدِ الْوَهَّابِ بْنِ إِب ْرَاهِيمَ عَنْ أَبِِ صَادِقٍ عَنْ مُزَاحِمِ بْنِ عَبْدِ الْوَارِثِ عَنْ مَُُمَّدِ بْنِ زَكَرِيَّا عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنْ مَُُمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ عَنْ ق َيْسٍ مَوْلََ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع مِثْلَهُ.


‘From Qays a slave of Ali asws Bin Abu Talib asws – similar to it’.

387 - ﬂ، تفسير العياشي عَنْ عَبْدِ الرَّحَْْ نِ بْنِ جُنْدَبٍ قَالَ: لَمَّا أَقْبَلَ النَّاسُ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَ مِنْ صِفِّينَ أَقْبَلْنَا مَعَهُ فَأَخَذَ طَرِيقًا غَيرَْ طَرِيقِنَا الَّذِي أَقْبَلْنَا فِيهِ حَتَّّ إِذَا جُزْنَا النُّخَيْلَةَ وَ رَأَيْنَا أَبْيَاتَ الْكُوفَةِ إِذَا شَيْخٌ جَالِسٌ فِِ ظِلِّ بَيْتٍ عَلَى وَجْهِهِ أَث َرُ الْمَرَضِ

Tafseer Al Ayyashi – From Abdul Rahman Bin Jundab who said,

‘When the people came back from Siffeen with Amir Al-Momineen asws, we came back with him asww. He asww took a road other than our (normal) road which we would have come back in,

51 Bihar Al Anwaar – V 33, The book of Fitna (Strike) And Ordeal, Ch 14 H 385
52 Bihar Al Anwaar – V 33, The book of Fitna (Strike) And Ordeal, Ch 14 H 386
until when we had crossed over Al-Nukheyla and saw the houses of Al-Kufa, there was an old man seated in the shade of a house. Upon his face were traces of the disease.

Amir Al-Momineen⁷ went towards him, and we were with him⁷, he⁷ greeted unto him, and he returned a goodly response. We thought than he had recognised him⁷. Amir Al-Momineen⁷ said to him: ‘What is the matter? I⁷ see ruptures, paleness in your face, from what is that, is it from a disease?’ He said, ‘Yes’. He⁷ said: ‘Perhaps you dislike it’.

He said, ‘I do not like it to be shown in me, but I am anticipating the good regarding what has afflicted me’. He⁷ said: ‘Receive glad tidings with the Mercy of Allah⁷ and Forgiveness of your sins. Who are you, O servant of Allah⁷’. He said, ‘I am Salih Bin Suleym’. He⁷ said: ‘From who?’ He said, ‘As for the original, from Salaman Bin Tayy, and as for the neighbourhood and the claim, from the clan of Suleym Bin Mansour’.

Amir Al-Momineen⁷ said: ‘How good is your name, and name of your father, and name of your grandfather, and names of the ones you are attributed to. Did you attend with us this battle of ours?’ He said, ‘No, and I had intended it, but what you⁷ can see from the illness, my fever made me forsake it’.

Amir Al-Momineen⁷ said: *There isn’t any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, [9:91]’ – up to the end of the Verse from Surah Bara’at.

Then he⁷ said: ‘Inform me⁷, what is the word of the people regarding what is between us and the people of Syria?’ He said, ‘From them is the cheerful and the joyful regarding what has happened between you⁷ and them, and they are the most deceiving of the people to you⁷. He⁷ said: ‘You speak the truth’.
He said, ‘From them is the sorrowful, the sorry, due to what happened from that, and they are the most advising of the people to you asws. He asws said to him: ‘You speak the truth, may Allah azwj Make whatever has been of your complaint, a removal of your evil deeds, for the illness, there is no recompense regarding it, but it does not any sin of the servant except it removes it, and rather, the recompense in is the word by the tongue, and the deed by the hand and the legs, and that Allah azwj will Enter in to the Paradise a large multitude from His azwj servants, due to the sincere intentions and the righteous inner thoughts’. 53

(Raising it to Ammar Bin Yasser ra having said, ‘When Amir Al-Momineen asws Ali asws Bin Abu Talib asws travelled to Sifeen, he asws stopped by the Euphrates and said to his asws companions: ‘Where is the river?’ They said, ‘You asws are more knowing, O Amir Al-Momineen asws’. He asws said to one of his asws companions: ‘Go to this hill and call out, ‘O Juland! Where is the river?’’

He (the narrator) said, ‘He went until he arrived to the hill and called out, ‘O Juland! Where is the river?’ A lot of creatures answered him from under the ground. He said, ‘I was stunned and did not know what to do. So, I came to the Imam asws and said, ‘O my Master asws! A lot of creatures answered me’.54

He asws said: ‘O Qanbar! Go and said, ‘O Juland Bin Kirkir! Where is the river?’ (Only) one spoke to him and said, ‘Woe be unto you! Who knows my name and name of my father, and I am in this place, and the cranium of by head has become decayed bones, and there are three thousand years for me and I do not know of the river. By Allah azwj! He asws is more learned than me.

O, woe be unto you all! How blind are your hearts, and how weak are your souls! Woe be unto you all! Go to him asws and follow him asws, for wherever he asws fights, fight alongside him asws, for he asws is the nobles of the creatures after Rasool-Allah saww.

53 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 387
54 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 388
We were coming back from Siffeen with Ali asws Bin Abu Talib asws and the army was thirsty and there did not happen to be any water in that land. They complained of that to the inheritor of the knowledge of the Prophet.

He asws went on to go around in that land until he asws saw the wilderness and he asws saw a large rock. He asws stopped at it and said: ‘The greetings be unto you, O you rock!’ It said, ‘The greetings be unto you asws, O inheritor of knowledge of the Prophet-hood’. He asws said to it: ‘Where is the water?’ It said, ‘Beneath me, O successor asws of Muhammad asws’. The Muslims were quenched and they quenched their horses, and frequented from the water. Then he asws came back to the rock and said to it, ‘Return to your place!’

Ibn Abbas said, ‘It went on to roll upon the surface of the earth like the ball in the field until it layered upon the spring. Then they returned and departed from it’.

From Al-Sadiq asws having said: ‘Ali asws was free from Siffeen, he asws paused at the banks of the Euphrates and said: ‘O you, valley! Who am I asws?!”’ Its waves were turbulent

55 Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 389
and split up, and the people were looking, and they heard a voice from the Euphrates: ‘I testify that there is no god except Allah\textsuperscript{azwj}, and I testify that Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, and that Ali\textsuperscript{asws}, Amir Al-Momineen\textsuperscript{asws} is Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures’.’

(From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}: ‘When Ali\textsuperscript{asws} arrived from Siffeen, he paused at the banks of the Euphrates, then he\textsuperscript{asws} removed an arrow from his\textsuperscript{asws} quiver, then brought out a yellow stick from it and struck the Euphrates with it and said: ‘Gush forth!’ there gushed out from it twelve springs; [2:60], each spring being like the mountain, and the people were looking towards it.

Then he\textsuperscript{asws} spoke with a speech they could not understand it, and the two whales came raising their heads with the exclamations of the Oneness and the Greatness, and said, ‘The greetings be unto you\textsuperscript{asws}, O Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures in His\textsuperscript{azwj} earth! And O, spring of Allah\textsuperscript{azwj} among His\textsuperscript{azwj} servants! You\textsuperscript{asws} people forsook (left) you at Siffeen just as Haroun Bin Imran\textsuperscript{as} had been forsaken!’

He\textsuperscript{asws} said to them: ‘Did you hear?’ They said, ‘Yes’. He\textsuperscript{asws} said: ‘So this is a sign for me\textsuperscript{asws} upon you all, and I\textsuperscript{asws} am keeping you as witnesses upon it’.’

‘I was performing Hajj to the House of Allah\textsuperscript{azwj}. While I was in the Tawaaf when I saw two girls at the Yemeni corner. One of them said to the other, ‘No, by the right of the one Selected for the bequest, and the distributor with the equality, and the just in the judgement, husband\textsuperscript{asws} of Fatima\textsuperscript{asws} the pure, the pleasing, the pleased! It did not happen like that’.\n
\begin{itemize}
  \item[A] \textsuperscript{56} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 390
  \item[B] \textsuperscript{57} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 391
\end{itemize}
I said, ‘Who is this one being attributed?’ She said, ‘This is Amir Al-Momineen\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, flag of the flags, and the door of judgments, distributor of the Paradise and the Fire, Divine of the community’.

قُلْتُ مِنْ أَيْنَ تَعْرِفِينَهُ قَالَتْ كَيْفَ لَ أَعْرِفُهُ وَ قَدْ قُتِلَ أَبِي بِيْنَ يَدَيْهِ بِصِفِّينَ وَ لَقَدْ دَخَلَ عَلَى أُمِّي لَمَّا رَجَعَ فَقَالَ يَا أُمَّ الأَيْتَامِ كَيْفَ أَصْبَحْتِ قَالَتْ بَِِ يُرٍْثَ أَخْرَجَتْنِِ وَ أُخْتِِ هَذِهِ إِلَيْهِ وَ كَانَ قَدْ رَكِبَتْنِِ مِنَ الُْْدَرِيِّ مَا ذَهَبَ بِهِ بَصَرِي

I said, ‘From where did you know him\textsuperscript{asws}?’ She said, ‘How can I not know him\textsuperscript{asws} and my father was killed in front of him\textsuperscript{asws} at Siffeen, and he\textsuperscript{asws} came to see my mother when he\textsuperscript{asws} returned. He\textsuperscript{asws} said: ‘O mother of the orphans! How have you become?’ She said, ‘With good’. Then she brought me out and this sister of mine to him\textsuperscript{asws}, smallpox had overcome me what had gone away with my sight’.

فَلَمْ نَظَرَ عِنْيَ تَأَوَّهَ وَ قَالَ

وَلَمَّا نَظَرَ عِنْيَ تَأَوَّهَ وَ قَالَ

Then he\textsuperscript{asws} looked at me groaning, and said (a poem): ‘For as long as I\textsuperscript{asws} groan from anything, I\textsuperscript{asws} am comforted by it, just as I\textsuperscript{asws} had groaned for the children during the young age. Their father has died, who used to take their responsibility during the delegation, and during the journeys and the staying’.

ثَُُّ أَمَرَّ يَدَهُ الْمُبَارَكَةَ عَلَى وَجْهِي فَانْفَتَحَتْ عَيْنِِ لِوَقْتِِ وَ سَاعَةٍ فَوَ اللَّهِ إِنِِّ لأََنْظُرُ إِلََ الَْْمَلِ الشَّارِدِ فِِ اللَّيْلَةِ الْمُظْلِمَةِ بِبَََكَتِهِ ع.

Then he\textsuperscript{asws} passed his\textsuperscript{asws} Blessed hand upon my face and my eyes opened up instantly at that time. By Allah\textsuperscript{azwj}! I can look at the stray camel during the dark night due to his\textsuperscript{asws} blessings’.\textsuperscript{58}

\textsuperscript{58} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 14 H 392
CHAPTER 15 – WHAT FLOWED BETWEEN MUAWIYA AND AMRO BIN AL-AAS REGARDING THE PREJUDICES AGAINST ALI asws

One day Muawiya said to Amro Bin Al-Aas, ‘O Abu Abdullah! Which one of us is more cunning?’ Amro said, ‘I am for the conjecture and you are for the (fabricating) the reports’. Muawiya said, ‘You have judged for me against yourself, and I am more cunning than you are regarding conjecture’.

Amro said, ‘So, where was your cunningness on the days the Qurans were raised (on the spears at battle of Siffeen)?’ You have overcome me with it, O Abu Abdullah. Shall I ask you something, you can ratify me regarding it?’ He said, ‘By Allah azwj! The lying is ugly, so ask about whatever comes to you, I shall ratify you’.

He said, ‘Have you ever cheated me since you have been advising me?’ He said, ‘No’. He said, ‘Yes, by Allah azwj! You have deceived me. But, I am not saying in every place, but in one place’. He said, ‘And which place?’ He said, ‘The day Ali asws Bin Abu Talib asws called me to the duel, so I consulted you and said, ‘What is your view, O Abu Abdullah?’ You said, ‘An honourable match’. You advised upon me with duelling him asws, and you know who he asws is. So, I knew that you are deceiving me’.

He said, ‘O commander of the faithful! A man had called you to a duel, being of mighty nobility, the majestic, the danger, and from his asws duel you would have been upon one of the two good deeds. Either you would have killed him asws and would have become a killer of
the killer of the generations, and you have increased in nobility by it to your (current) nobility, and left your kingdom; or you would have hastened to the friendship of *the Martyrs and the Righteous; and a goodly company are they!* [4:69].

Muawiya said, ‘This is eviler than the first. By Allah! I know that if I kill him, I will enter the Fire, and if he had killed me, I would (also) enter the Fire’. Amro said to him, ‘So, what carried you upon fighting him? He said, ‘The futile kingdom, and no one will hear it from me after you’.”

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59 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 393
And Amro prosed saying, ‘Muawiya did not smell the eager horseman, he met a horseman unmatched by the horsemen. Muawiya, if you had seen in front, Abu Hassan\textsuperscript{asws}, blowing the whisperings upon you, and you would have been certain that the death is a reality and it is for yourself if you do not run quickly. He\textsuperscript{asws} called you and you Fasted without an Azaan when he\textsuperscript{asws} called, and yourself had narrowed upon it the day before.

Are you insulting me that the end of his\textsuperscript{asws} spear hit me, and the teeth of the war had bitten me with a bruise? So whichever man meets him\textsuperscript{asws}, did not find him\textsuperscript{asws} to be with paralysis, with a fight even the feasts would obscure. Allah\textsuperscript{azwj} Refused, except he\textsuperscript{asws} be a hidden lion, father\textsuperscript{asws} of cubs the horsemen are guided to. If you are in doubt, so I am filled with bitterness, or else you would be killed by the other stuff.

Muawiya said, ‘Shh no, O Abu Abdullah, and not all this’. He said, ‘You started it’.

He wrote to him, ‘From Muawiya Bin Abu Sufyan, caliph of Usman Bin Affan, leader of the Muslims and caliph of Rasool\textsuperscript{saww} of Lord\textsuperscript{saww} of the worlds, with two lights, son-in-law of Al-Mustafa\textsuperscript{saww} upon his\textsuperscript{saww} two daughters, and commander of the army of hardship, and well of Rowmah, deprived of a lot of helpers, the abandoned, the besieged in his own house, the one killed thirsty in his prayer niche, the one punished by the swords of mischief, to Amro

\footnotesize{Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 394}
Bin Al-Aas, companion of Rasool-Allahsaww, and hissaww trusted one, and commander of hissaww army at Zat Al-Salasil, of the revered of his opinion, of esteemed management.

As for after, the burning hearts of the Momineen are not hidden from you, and their pain at the killing of Usman, and what his protectors had perpetrated in rebellion and envy, and prevented him from his helpers, and abandoned him until he was killed in his prayer niche. So, the calamity has a mystery to the people and obligates upon them to seek his blood from his killers, and I am inviting you to the plentiful share from the rewards and the full achievement from the good (of the) Hereafter, by fighting the one who is sheltering the killers of Usman’.

فَكَتَبَ إِلَيْهِ عُمْرُو بْنُ الْعَاصِ مِنْ عَمْرِو بْنِ الْعَاصِ صَاحِبِ رَسُولِ اللَّهِ ص إِلََ مُعَاوِيَةَ بْنِ أَبِِ سُفْيَانَ أَمَّا ب َعْدُ ف َقَدْ وَصَلَ كِتَابُكَ ف َقَرَأْتُهُ وَ فَهِمْتُهُ

Amro Bin Al-Aas wrote to him, ‘From Amro Bin Al-Aas, companion of Rasool-Allahsaww to Muawiya Bin Abu Sufyan. As for after, your letter has arrived and I read it and have understood it.

فَأَمَّا مَا دَعَوْتَنِِ إِلَيْهِ مِنْ قِتَالِ عَلِيٍّ ف َقَدْ دَعَوْتَنِِ وَ اللَّهِ إِلََ خَلْعِ رِب ْقَةِ الإِْسْ لََمِ مِنْ عُنُقِي وَ التَّهَوُّرِ فِِ الضَّلََلَةِ مَعَكَ وَ إِعَانَتِِ إِيَّاكَ عَلَى الْبَاطِلِ وَ اخْتَََاطِ السَّيْفِ فِِ وَجْهِ عَلِيِّ بْنِ أَبِِ طَالِبٍ عَوَّدِ وَ هُوَ أَخُو رَسُولِ اللَّهِ ص وَ وَصِيُّهُ وَ وَارِثُهُ وَ قَاضِي دَيْنِهِ وَ مُنْجِزُ وَعْ دِهِ وَ زَوْجُ ابْنَتِهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ أَبُو السِّبْطَينِْ سَيِّدَيْ شَبَابِ أَهْلِ الَْْنَّةِ

As for what you are calling me to, fighting against Aliasws, so by Allahazwj, you are calling me to remove a noose of Al-Islam from my neck and wandering in the straying along with you, and my assisting you upon the falsehood, and turning the sword in the face of Aliasws Bin Abu Talibasws, and heasws is the brotherasws of Rasool-Allahsaww, and hisasws successorasws, and hisasws inheritor, and payer of hisaswaw debts, and fulfills of hisaswaw promises, and husband of hisaswaw daughterasws, chieftess of women of the worlds, and fatherasws of the two grandsonsasws, two chiefs of youths of the people of the Paradise.

وَ أَمَّا قَوْلُكَ إِنَّكَ خَلِيفَةُ عُثْمَانَ صَدَقْتَ وَ لَكِنْ تَبَينََّ الْيَوْمَ عَزْلُكَ مِنْ خِلََافَتِهِ وَ قَدْ بُويِ عَ لِغَيرِْهِ ف َزَالَتْ خِلََافَتُكَ

And as for your words that you are a caliph of Usman, you speak the truth, but today it is clear, your removal from his caliphate, and someone else has been pledged allegiance to, so your caliphate has declined.

وَ أَمَّا مَا عَظَّمْتَنِِ بِهِ وَ نَسَبْتَنِِ إِلَيْهِ مِنْ صُحْبَةِ رَسُولِ اللَّهِ صَاتَوْبَينِ مِنْ جِلَافِلِهِ وَ فَدْ نُوحُ لَعِجُّ فَزَالَتَ جِلَافُلُكَ

And as for what you have magnified me with, and attributed me to, from companionship of Rasool-Allahsaww, and I was a commander of hissaww army, so I will not be deceived by the acclamations, nor will I incline away from the religion due to it.
And as for what you are attributing Abu Al-Hassan\textsuperscript{asws}, and brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} successor\textsuperscript{asws}, to the rebellion and the envy towards Usman, and called the companions as mischief-makers, and you are claiming that he\textsuperscript{asws} had ignited them upon killing him, so this is a lie and an error.

Woe be unto you, O Muawiyah! Don’t you know that Abu Al-Hassan\textsuperscript{asws} exerted himself\textsuperscript{asws} in front of Rasool-Allah\textsuperscript{saww}, and spent the night upon his\textsuperscript{saww} bed, and he\textsuperscript{asws} is owner of the precedence to Al-Islam, and the emigration, and Rasool-Allah\textsuperscript{saww} had said regarding him\textsuperscript{asws}, ‘He\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{asw} am from him\textsuperscript{asws}, and he\textsuperscript{asws} is from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as} except there will not be any Prophet\textsuperscript{as} after me\textsuperscript{saww}.

And he\textsuperscript{saww} said regarding him\textsuperscript{asws} during the day of Al-Ghadeer, ‘One whose Master\textsuperscript{saww} was, so Ali\textsuperscript{asws} is his Master\textsuperscript{asws}. O Allah\textsuperscript{azwj}! befriend the one who befriends him\textsuperscript{asws}, and be Inimical to the one inimical to him\textsuperscript{asws}, and Help the one who helps him\textsuperscript{asws}, and Forsake the one who forsakes him\textsuperscript{asws},'

And said regarding him\textsuperscript{asws} on the day of Khyber: ‘I\textsuperscript{saww} shall give the flag tomorrow to a man who loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Allah\textsuperscript{azwj} and His\textsuperscript{saww} Rasool\textsuperscript{saww} love him\textsuperscript{asws}.

And said regarding him\textsuperscript{asws} on the day of the bird: ‘O Allah\textsuperscript{azwj}! Bring to me\textsuperscript{saww} the most beloved of Your\textsuperscript{azwj} Creatures to You\textsuperscript{azwj}. When he\textsuperscript{asws} entered, he\textsuperscript{saww} said: ‘And (most beloved) to me\textsuperscript{saww}! And (most beloved) to me\textsuperscript{saww}!’

And said regarding him\textsuperscript{asws} on the day of Al-Nazeer: ‘Ali\textsuperscript{asws} is Imam\textsuperscript{asws} of the righteous, and killer of the transgressors. Helped is the one who helps him\textsuperscript{asws}, and Forsaken is the one who forsakes him\textsuperscript{asws}.

And said regarding him\textsuperscript{asws}: ‘Ali\textsuperscript{asws} is your ruler after me\textsuperscript{saww}, and he\textsuperscript{saww} emphasised the word upon me, and upon you, and upon the entirety of the Muslims and said: ‘I\textsuperscript{saww} am
leaving behind among you all the two weighty things – Book of Allahazwj and my saww familyasws.

And he saww said: ‘I saww am the city of knowledge and Aliasws is its door’.

And you have known, O Muawiya, what Allahazwj has Revealed from the Verses being recited in his asws merits which no one is participated in it, like Words of the Exalted: They are fulfilling the vows [76:7]; and like His saww Words: But rather, your Guardian is Allah, and His Rasool, [5:55]; and like His aswj Words: So the one who was upon a clear Proof from his Lord [11:17]; and like His aswj Words: men who ratified what they made a pact with Allah upon. [33:23]; and like His aswj Words: Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23].

And Rasool-Allah saww said: ‘Are you asws not pleased that your asws peace happens to be my asws peace and your asws war as my saww war, and you asws happen to be my saww brother, and my saww friend in the world and the Hereafter. O Abul Hassan asws! One who loves you asws so he has loved me saww, and one who hates you asws, so he has hated me saww, and one who loves you asws, Allahazwj would Enter him into the Paradise, and one who hates you asws, Allahazwj would Enter him into the Fire’.

And your letter, O Muawiya, to which this is its answer, isn’t from what he can be deceived with, one who has intellect for him, and religion, and the greetings’.

Muawiya wrote to him, presenting unto him the wealth and the governance, and he wrote at the end of his letter (a poem), ‘You are ignorant and do not know of your place in our presence, and so you sent something from the address and you do not know. Trust with that which is with me for you today, right now, from the honour, and the prestige, and the
shelter, and the help. So, I am writing out an agreement you will surely accept, and I shall heal with the spending from me and with the righteousness’.

Amro wrote to him, ‘It is with the couplets, not with the poem that the good is sought, in it is Egypt, and first of it, ‘The heart from me refuses to be deceived by the plotting, with the killing of Ibn Affan is a recompense to the Kufr’.

Muawiya wrote to him with that, and enforced it to him. Amro pondered and did not know what to do, and the sleep went away from him. He said, (a poem), ‘My nights are prolonged with the worries of the darkness, and I shook hands from my time, the faces of survival. Did I deceive him? And the deception from me is a joke, or did I give him honest advice from myself? Or should I sit in my house, and in that would be rest, for an old man who fears the death in every east (direction)’.

When it was morning, he called his slave Wardaan, and he was an intellectual, and consulted him regarding that. Wardaan said, ‘With Ali asws is the Hereafter and there is no world with himasws, and it is which would remain for you, and you will be remaining in it, and with Muawiya is the world and there is no Hereafter with him, and it is which will not remain upon anyone. So, choose whatever you so desire to’.
Amro smiled and said (a poem), ‘O fighter of Allah’azwj Wardaan and his acumen. He has got it right, that which is in the heart of Wardaan. The world is presented, I am exposed to it, with greed of myself and in following the minds. A self is excused and another covets to reach it, and the person eats the stinky and it is two seeds. As for Ali’asws, it is a religion not participating the world in it, and that is a world for it and an authority. So, I choose the world from my greed over my insight, and it is not with me I can choose a proof with it, I do understand what is in it and can see it, and within me as well, are a variety of personal desires, but my soul loves to live in nobility, and a human being will not be pleased to live in humiliation’.

Then he instructed with departure to Muawiya, but his son Abdullah and Wardaan (tried to) prevent him, but he was not prevented. When he reached the separation of the two roads, of Syria and Al-Iraq, Wardaan said to him, ‘The road to Al-Iraq is a road to the Hereafter, and the road to Syria is a road to the world, so which of the two will you travel?’ He said, ‘The road to Syria’.

(The book) ‘Nahj Al-Balagah’ – And he (Amro Bin Al-Aas) did not pledge allegiance (to Muawiya) until he was paid its price upon the allegiance. So, the hand of the one pledged to (Muawiya) did not win, and ashamed was the pledger of his security. So, take to the war its weapons, and prepare its equipment for it, for its flames has risen, and high are its sparks, and be aware of the patience for it is a caller to the victory’.

61 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 395
62 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 15 H 396
CHAPTER 16 – HIS\textsuperscript{asws} LETTERS TO MUAWIYA AND HIS\textsuperscript{asws} ARGUMENTATION UPON HIM, AND HIS\textsuperscript{asws} MESSAGES TO HIM AND TO HIS COMPANIONS

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As for after, your letter has reached me\textsuperscript{asws} mentioning the Choosing by Allah\textsuperscript{azwj} the Exalted of Muhammad\textsuperscript{saww} for His\textsuperscript{azwj} religion, and His\textsuperscript{azwj} Educating him\textsuperscript{saww} with the ones from his\textsuperscript{saww} companions who supported him\textsuperscript{saww}. It had been hidden to us for a time, strangeness from you, when you have begun informing us with the afflictions of Allah\textsuperscript{azwj} with us, and His\textsuperscript{azwj} Favours upon us regarding our Prophet\textsuperscript{saww}.

So, during that you were like the transporter of the dates to Hajar, or one calling his master to the duel; and you are claiming that the most superior of the people in Al-Islam are so and so (Abu Bakr) and so and so (Umar), and you mentioned a matter, if completed, all of it would detach you, and if it is deficient, its part would not come across you.

And what are you and the meritorious and the de-merited ones, and the ruler and the ruled, and what is for the freed ones (at the conquest of Makkah) and sons of the freed ones, and the distinction between the first emigrants and the method of their ranks, and defined their classes.

Far be it! The arrow has whine which wasn’t from it. Then he began judging regarding it, one who had a judgment upon him. Why don’t you squat, O human being, upon your ribs, and
understand the shortness of your forearm, and hold back where the Pre-determination has delayed you.

It is neither against you, overcoming of the overcome, nor is it for you the victory of the victorious, and you going around in the wilderness, dodging from the purpose. Do you not see? I\(^{\text{asws}}\) am not informing you, but I\(^{\text{asws}}\) am narrating due to the Favour of Allah\(^{\text{azwj}}\). A group from the Emigrants were martyred in the Way of Allah\(^{\text{azwj}}\), and for each was a merit, to the extent that when our martyr (Hamza\(^{\text{as}}\)) was martyred, it is said, ‘Chief of the martyrs’, and Rasool-Allah\(^{\text{saww}}\) had particularised him\(^{\text{as}}\) with seventy exclamations of Takbeer during his\(^{\text{saww}}\) Salat upon him\(^{\text{as}}\).

Or do you not see that a group, their hands were cut in the Way of Allah\(^{\text{azwj}}\), and for each there is a merit, to the extent that when it is done with one of us just as was done with one of them, it is said, ‘The flier in the Paradise and is with the two wings’. And had Allah\(^{\text{azwj}}\) not Forbidden from it, from purification by the person of his soul, a mentioner could mention immense merits, hearts of the Momineen would have recognised it, the ears of the listeners would not forget it.

So, leave from you, one whose shot is missed by him, for we\(^{\text{asws}}\) are formations of our Lord\(^{\text{azwj}}\) and the people were formed afterwards for us\(^{\text{asws}}\). The ancientness of our\(^{\text{asws}}\) honour and our\(^{\text{asws}}\) usual forbearance upon your people did not prevent us\(^{\text{asws}}\) from mingling with you with ourselves\(^{\text{asws}}\). So, we married you and you married us, deeds of the matches, and although you were not over there (matches).

And how could that be like that, and from us\(^{\text{asws}}\) is the Prophet\(^{\text{saww}}\) and from you is the liar, and from us\(^{\text{asws}}\) is the lion of Allah\(^{\text{azwj}}\) and from you is the lion of the opposition, and from us are two chiefs of the youths of people of the Paradise (Al-Hassan\(^{\text{asws}}\) and Al-Hussain\(^{\text{asws}}\)), and from you is girls of the Fire and from us\(^{\text{asws}}\) is best woman of the worlds, and against you all.

إِذْ أَنْ خَلَقْنَاكُمْ مَا قَدْ سَُِعَ وَ جَاهِلِيَّتُكُمْ مَا لَ تُدْفَعُ وَ كِتَابُ اللَّهِ يََْمَعُ لَنَا مَا شَذَّ عَنَّا وَ هُوَ ق َوْلُهُ ت َعَالََ وَ أُولُوا الأَْرَحامِ ب َعْضُهُمْ أَوْلَ بِبَعْضٍ فِِ كِتابِ اللَّهِ وَ ق َوْلُهُ ت َعَالََ إِنَّ أَوْلََ ال نَّاسِ بِإِبْراهِيمَ لَلَّذِينَ ات َّبَعُوهُ وَ هذَا النَّبُِِّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُِّ الْمُؤْمِنِينَ
Our asws Islam is what has been heard (well-known), and (so is) your ignorance what cannot be defended, and the Book of Allah asw has Gathered for us what is exceptional about us asws, and it is the Word of the Exalted: and the possessors of the relationships, some of them are closer than the others in the Book of Allah. [8:75]; and Words of the Exalted: Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68].

Thus we asws, at times, are foremost due to the kinship, and at (the same) time are foremost due to the obedience. And when the Emigrants argued against the Helpers on the day of Saqeeфа with (kinship of) Rasool-Allah swww they won over them. So, if the winning happens to be due to it, then the right is for us asws besides you all, and if it happens to be due to something else, then the Helpers are (correct) upon their claim.

And you claimed that iasws have been envious to every caliph and rebelled against all of them, so if that happens to be like that, then there isn’t any crime upon you, and the excuse happens to be to you, and that complaint, its shame is apparent from you.

And you said that iasws was dragged just as the fearful camel until iasws pledged allegiance (to Abu Bakr), and by my asws life, you had intended to condemn but (instead) you have praised, and (rather than) to humiliate - but (in fact) you have humiliated (yourself); and there is no fault upon the Muslim if he happens to be oppressed for as long as he does not become doubtful in his religion, nor suspicious in his certainty.

This is my asws argument is aimed to others, but iasws linked it to you from it by a measurement of what is appropriated from its mention (regarding you).

Then you mentioned what had happened from my asws matter and the matter of Usman. So, it is for you that you be answered about this due to your kinship from him. Which one of us was more inimical to him and guided to his killers? Is it the one who exerted his help to him, sat (calmed) him down and restrained him, or the one who whose help he sought and he
turned away from him and sent the death to him until his Pre-determination came upon him?

Never! And Allah\textsuperscript{aswj} has Taught: \textit{Allah has Known the hinderers from you and the speakers to their brethren, 'Come to us!' And none come to the battle except a few [33:18]}. And I\textsuperscript{asws} wasn’t going to present excuses that I\textsuperscript{asws} was indignant upon him of the innovations. So, if that was the sin, my\textsuperscript{asws} rightfulness and my\textsuperscript{asws} guidance is to him, then sometimes a blamed one has no sin for him, \textit{and the thinking has benefitted the one thought of}. And I\textsuperscript{asws} do not want except \textit{the reforming of whatever I can, and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88]}. And you mentioned that there is nothing for me\textsuperscript{asws} and for my companions, in your presence, except the sword, so it would make one laugh after the crying. When did the clan of Abdul Muttalib\textsuperscript{asws} turn away from the enemies and been fearful of the swords? \textit{So, wait a little, the attack of the war will catch up’}. He will seek you out, the one whom you are seeking, and he would draw closer to you what you are distancing from, and I\textsuperscript{asws} am speeding towards you among a group of ‘the Emigrants and the Helpers, and the followers with the good deeds, severe is their march, shining in their austerities, clothed with the trousers of death. The most beloved of their meetings is meeting their Lord\textsuperscript{azwj}’. They are being accompanied by the offspring of participants of Badr, and your Hashimite swords. You have known the falling of their sharpness in your brother, and your maternal uncle, and your grandfather, and your family, \textit{and it is not far off from the unjust [11:83]}.\textsuperscript{63}

\textsuperscript{63} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 397
When Amir Al-Momineen asws intended to go to Syrian, faces of his asws companions gathered to him and they said, ‘O Amir Al-Momineen asws! If only you asws would write a letter to Muawiya and his companions before our travelling to them, calling them to the truth and instructing them with what share is for them regarding it, it would be the argument increasing the strength against them’.

Amir Al-Momineen asws said to his asws scribe Abdullah Bin Rafie: ‘Write! In the Name of Allah azwj the Beneficent, the Merciful. From a servant of Allah azwj, Ali asws Amir Al-Momineen to Muawiya Bin Abu Sufyan and the ones from the people in front of him. The greetings be unto you all! I asws am praising Allah azwj to you, Who, there is no god except He azwj.

As for after, there are servants of Allah azwj who are believing in the Revelation and understand the interpretation, and they are pondering in the religion, and Allah azwj has Manifested their merits in the Wise Quran; and you, O Muawiya, and your father and your family, during that time, were enemies of the Rasool saww, beliers of the Book uniting upon the war against the Muslims.

Once you met them, you either imprisoned him, or tormented him, or killed him, until when Allah azwj the Exalted Wanted the Strengthening of His aswj Religion and Manifest His aswj Rasool saww, then Arabs entered into His aswj Religion in droves; and this community became Muslims willingly and unwillingly. You all were from the ones who entered into this religion, either desirously or fear, therefore it is not befitting for you that you contend the people of precedence, and the ones successful with the merits, for the one from you who contends, it would be with sin and injustice.
It is not appropriate for the one who has a heart for him that he be ignorant of its worth, nor leave its status, nor heals himself by seeking what isn’t for him. The foremost with this command, old and new, are their closest with Rasool-Allah  , and their most learned with the Book, and their most advanced in the religion, and the best in the Jihad, and their first one with Eman, and their most intense of notification with what the citizens are ignorant of about their affairs.

فَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ وَ لَ تُلْبِسُوا الَْْقَّ بِالْباطِلِ لِتُدْحِضُوا بِهِ الَْْقَّ وَ اعْلَمُوا أَنَّ خِيَارَ عِبَادِ اللَّهِ الَّذِينَ يَعْمَلُونَ بِا يَعْلَمُونَ وَ أَنَّ شَرَّهُ مُ الُْْهَلََءُ الَّذِينَ يُنَازِعُونَ بِا لَْْهْلِ أَهْلَ الْعِلْمِ

Indeed! And  am calling you all to the Book of Allah and Sunnah of His  Prophet  and to save the blood of this community. If you were to accept, you would be correctly guided, and would be guided to your portion, except the sectarianism and splitting the staff of this community, you will not be increasing from Allah except remoteness, and He would not increase upon you except Wrath. And the greetings’.

قَالَ فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ أَمَّا بَعْدُ فَإِنَّهُ لَيْسَ بَيْنِِ وَ بَيْنَ عِمْرٍو عِتَابٌ - غَيْرِ طَعْنِ الْكُلَى وَ حَزِّ الرِّقَابِ

He (the narrator) said, ‘Muawiya wrote to him, ‘As for after, there isn’t any blame between me and Amro apart from stabbing the kidneys and slashing the necks’.

فَلَمَّا وَقَفَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى جَوَابِهِ بِذَلِكَ قَالَ إِنَّكَ لَ تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشاءُ إِلَ صِراطٍ مُسْتَقِيمٍ.

When Amir Al-Momineen paused upon his answering with that, he  said: ‘Surely, you cannot guide the one you love, but  He Guides the one He so Desires to, to the Straight Path’ [2:142].

(The book) ‘Al Amaali’ of the sheykh al Tusi – Al Mufeed, from the scribe, from Al Ajlah, from Habeeb Bin Abu Sabit, from Sa’albah Bin Yazeed Al Himmany who said,

64 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 16 H 398
‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} wrote to Muawiya Bin Abu Sufyan: ‘As for after, surely Allah\textsuperscript{azwj} Revealed His\textsuperscript{azwj} book to us\textsuperscript{asws} and did not Call us to doubtful matter, nor is there any excuse for the one who indulges in a sin to be ignorant of it, and the repentance is extended, \textit{nor will it bear the burden of another; [6:164]}.\textsuperscript{1}

And you are from the ones who began the opposition deliberately in immersing in the hopes, different ways, and openly desirous regarding the current, and belying afterwards regarding the future, and it is as if you had remembered that had passed from you, but you cannot find any way to the returning’.\textsuperscript{2}

And he\textsuperscript{asws} wrote to Amro Bin Al-Aas: ‘From a servant of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws}, Amir Al-Momineen to Amro Bin Al-Aas. As for after, surely that which has fascinated you from what you saw from the world, and you trusted with from it, will be overturned from you. So, do not covet to the world for it is a deception, and if you were to take a lesson from what is past, you would be careful of what remains, and you will benefit from it without you are being advised with.

But, you pursued your personal desires and preferred it, and had it not been that, you would not prefer something else over what we are calling you to, because I\textsuperscript{asws} am the greatest of hopes and foremost with the proof. And the greetings’.

And he\textsuperscript{asws} wrote to commanders of the armies: ‘From a servant of Allah\textsuperscript{azwj}, Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} to the owners of the weaponry. As for after, there is a right upon the ruler that he not be deceived about his citizens, neither any merit he attains nor any rank specialised with, and what Allah\textsuperscript{azwj} has Apportioned for him would increase him in drawing nearer to His\textsuperscript{azwj} servants, and kindness upon them.

Indeed! And there with me\textsuperscript{asws}, for you all, that I\textsuperscript{asws} do not hide any secrets besides you all except during war, nor fold any matter besides you all except regarding a judgment, nor delay any rights for you from its place, and you should become equal in my\textsuperscript{asws} presence regarding the truth.
So, when I\(^{\text{asws}}\) have done that, it would oblige for me\(^{\text{asws}}\) upon you all, the allegiance and necessitate the obedience to you, and that you should not be deficient from a call, nor be excessive in the reconciliation, and you should get up to the immersion into the truth. So, if you do not listen to me\(^{\text{asws}}\) upon that, no one from the ones opposing me\(^{\text{asws}}\) regarding it would be easy upon me\(^{\text{asws}}\). Then its consequences would be released to you all and you will not find any allowance in it with me\(^{\text{asws}}\). So, take this from your leader and give from yourselves this correctness of your affairs. And the greetings\(^{\text{65}}\).

And rather, the consultation is for the Emigrants and the Helpers, so if they were to unite upon a man and name him as a leader, that would be a Pleasure for Allah\(^{\text{azwj}}\), and if anyone were to exit from their affair, either by an accusation or heresy, he would be returned to what he had exited from, and if he refuses, they would fight him upon his following be upon other than the way of the Momineen, and Allah\(^{\text{azwj}}\) would Ruling what he was in charge of.

And by my\(^{\text{asws}}\) life, O Muawiya! If you were to consider with your intellect besides your whims, you will find me\(^{\text{asws}}\) the most innocent of the people from the blood of Usman. I\(^{\text{asws}}\) was in isolation from it, so if you want to accuse falsely, then accuse falsely whatever comes to you. And the greetings\(^{\text{66}}\).

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\(^{65}\) Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 399

\(^{66}\) Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 400 a
And he (the narrator), may Allah azwj have mercy on him, said, ‘And Muawiya wrote to Amir Al-Momineen asws, ‘From Muawiya Bin Abu Sufyan to Ali asws Bin Abu Talib asws. As for after, if only you asws had been upon what Abu Bakr and Umar used to be upon, then we would not fight you asws, nor would that be permissible, but rather what spoil my allegiance upon you asws is your mistake regarding Usman Bin Affan.

وَ إِنَََّّا كَانَ أَهْلُ الْجَازِ الُْْكَّامَ عَلَى النَّاسِ حِينَ كَانَ الَْْقُّ فِيهِمْ فَلَمَّا تَرَكُوهُ صَارَ أَهْلُ الِْْجَازِ عَلَى أَهْلِ الشَّامِ وَ غَيرِْهِمْ مِنَ النَّاسِ

And rather, the people of Al-Hijaz were rulers upon the people when the truth was among them. When they left it, the people of Syria became the rulers upon the people of Al-Hijaz and others from the people.

وَ لَعَمْرِي مَا حُجَّتُكَ عَلَى أَهْلِ الشَّامِ كَحُجَّتِكَ عَلَى أَهْلِ الْبَصْرَةِ وَ لَ حُجَّتُكَ عَلَيَّ كَحُجَّتِكَ عَلَى طَلْحَةَ وَ الزُّب َيرِْ لأَِنَّ أَهْلَ الْبَصْرَةِ قَدْ كَانُوا بَاي َعُوكَ وَ لََْ يُبَايِعْكَ أَهْلُ الشَّامِ وَ إِنَّ طَلْحَةَ وَ الزُّب َيرَْ بَاي َعَاكَ وَ لََْ أُبَايِعْكَ

And by my life! Your asws argument upon the people of Syria is not like your asws argument upon the people of Al-Basra, nor is your asws argument upon me like your asws argument upon Talha Al-Zubeyr, because the people Al-Basra had pledged allegiance to you asws and the people of Syria did not pledge allegiance to you asws, and Talha and Al-Zubeyr had pledged to you asws and I did not pledge to you asws.

وَ أَمَّا فَضْلُكَ فِِ الإِْسْلََمِ وَ ق َرَاب َتُكَ مِنْ رَسُولِ اللَّهِ ص وَ مَوْضِعُكَ مِنْ بَنِِ هَاشِمٍ ف َلَسْتُ أَدْف َعُهُ

And as for your asws merit in Al-Islam and your asws kinship from Rasool-Allah saww, and your asws position from the clan of Hashim asws, I am not repelling it. And the greetings’.

فَكَتَبَ عِ فِِ جَوَابِهِ مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلََ مُعَاوِيَةَ بْنِ صَخْرٍ أَمَّا ب َعْدُ فَإِن

He asws wrote in its answer: ‘From a servant of Allah aswj, Ali asws Amir Al-Momineen, to Muawiya Bin Sakhar. As for after, your letter came to me asws, letter of a person who hasn’t any insight for him to be guided with, nor having any guide to guide him, the whims have called him, and he answered to it, and the straying guided him and he followed it. So, he forsook (renounced) mistakenly, and strayed disappointed.

وَ أَمَّا مَا زَعَمْتَ أَنَّ أَهْلَ الشَّامِ الُْْكَّامُ عَلَى أَهْلِ الِْْجَازِ ف َهَاتِ رَجُلَينِْ مِنْ ق ُرَيْشِ الشَّامِ ي ُقْبَلََنِ فِِ الشُّورَى أَوْ تََِلُّ لََُمَا الخِْلََفَةُ فَإِنْ زَعَمْتَ ذَلِكَ كَذَّبَكَ الْمُهَاجِرُونَ وَ الأَْنْصَارُ وَ إِلَّ فَأَنَا آتِيكَ بِِمَا مِنْ ق ُرَيْشِ الِْْجَازِ

You claimed that rather it was my asws mistake regarding Usman which spoil your allegiance upon me asws. By my asws life! I asws wasn’t except a man from the Emigrants, going to where they were going to, and implementing what they were implementing, and it was not Allah aswj Who Made them to be upon a straying, nor Striking them with blindness.
And as for what you claimed that the people of Syria are rulers upon the people of Al-Hijaz, so give two men from Quraysh of Syria who were included in the consultation, or the caliphate was permissible for them. So, if you were to claim that, you would be belying the Emigrants and the Helpers, or else I asws shall give you these two from Quraysh of Al-Hijaz.

وَ أَمَّا مَا مَيَّزْتَ بَينَ أَهْلِ الشَّامِ وَ أَهْلِ الْبَصْرَةِ وَ بَيْنَكَ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ فَلَعَمْرِ مَا الأَْمْرُ فِِ ذَلِكَ إِلَّ وَاحِدٌ لأَِن َّهَا بَيْعَةٌ عَامَّةٌ وَاحِدَةٌ لَ يُثَََّّ فِيهَا النَّظَرُ وَ لَ يُسْتَأْنَفُ فِيهَا الخِْيَارُ وَ الخَْارِجُ مِنْهَا طَاعِنٌ وَ الْمُرَوِّي فِيهَا مُدَاهِنٌ

And as for what you differentiated between the people of Syrian and the people of Al-Basra, and between you, and Talha and Al-Zubeyr, by my asws life! The matter is not regarding that except as one, for it is one general allegiance. There is no second consideration in it, nor can the choice be resumed in it, and the one going out from it is a challenger, and the one referring to it is a flatterer.

وَ أَمَّا فَضْلِي فِِ الإِْسْلََ مِ وَ ق َرَابَتِِ مِنَ الرَّسُولِ وَ شَرَافِِ فِِ بَنِِ هَاشِمٍ فَلَوِ اسْتَطَعْتَ دَف ْعَهُ لَفَعَلْتَ وَ السَّلََمُ

And as for my asws merit in Al-Islam and my asws kinship from Rasool-Allah saww, and my asws nobility among the clan of Hashim asws, so if you were able to repel it, you would have done so. And the greetings’.

فَكَتَبَ ع أَمَّا ب َعْدُ ف َقَدْ أَتَّنِِ مِنْكَ مَوْعِظَةٌ مُوَصَّلَةٌ وَ رِسَالَةٌ مَُُبَََّةٌ نَََّّّقْتَهَا بِضَلََلِكَ وَ أَمْضَيْتَهَا بِسُوءِ رَأْيِكَ وَ كِتَابٌ لَيْسَ بِبَعِيدِ الشَّبَهِ مِنْكَ حََْلَكَ عَلَى

When this letter arrived to Muawiya, he wrote to him asws, ‘As for after! Fear Allah azwj, O Ali asws, and leave the envy, for it has been for long its perpetrators have not benefitted from it, and do not spoil the precedence of your asws being first, by the evil of what you asws are bringing about newly, for the deeds are with their endings, and do not threaten with falsehood regarding a right, one there is no right for you asws in his right, for if you asws were to do that, you asws will not stray except yourself asws, nor obliter (reduce to nothing) except your asws own deeds.

وَ لَعَمْرِي إِنَّ مَا مَضَى لَكَ مِنَ السَّوَابِقِ الَْْسَنَةِ لََْقِيقَةٌ أَنْ ت َرُدَّكَ وَ ت َرْدَعَكَ عَمَّا اجْتَََأْتَ عَ لَيْهِ مِنْ سَفْكِ الدِّمَاءِ وَ إِجْلََءِ أَهْلِ الَْْقِّ عَنِ الِْْلِّ

And by my life! There has not passed for you asws from the previous good deeds, a reality that would repel you and deter you asws from what you asws are being audacious upon, of spilling the blood and expelling the people of truth from the Permissibles and the Prohibitions, so recite Surah Al-Falaq and seek Refuge with Allah azwj, From evil of what He Created [113:2], and from the evil of your asws self, the envious, when it envies. May Allah azwj Take responsibility of your asws heart and Grab your asws forelocks, and Hasten your asws inclination, and I would be the happiest of the people with that. And the greetings’.

فَكَتَبَ ع أَمَّا ب َعْدُ فَأَتَّنِِ مِنْكَ مَوْعِظَةٌ مُوَصَّلَةٌ وَ رِسَالَةٌ مَُُبَََّةٌ نَََّّّقْتَهَا بِضَلََلِكَ وَ أَمْضَيْتَهَا بِسُوءِ رَأْيِكَ وَ كِتَابٌ لَيْسَ بِبَعِيدِ الشَّبَهِ مِنْكَ حََْلَكَ عَلَى الْوُثُوبِ عَلَى مَا لَيْسَ لَكَ فِيهِ حَقٌّ وَ لَوْ لَ عِلْمِي بِكَ وَ مَا قَدْ سَبَقَ مِنْ رَسُولِ اللَّهِ صِ فِيكَ مَِِّا لَ مَرَدَّ لَهُ دُونَ إِن ْفَاذِهِ إِذَنْ لَوَعَظْتُكَ
He asws wrote: ‘As for after, it has come to me asws from you, an unusual preaching and an inked message, you made it abhorrent with your straying and accomplished it with your evil opinion, and a letter the suspicions cannot be far from you, carrying you upon pouncing upon what isn’t any right for you in it, and had it not been for my asws knowledge with you, and what has preceded from Rasool-Allah saww regarding you, from what there is no repelling from it except its implementation then I asws would have advised you.

But, my asws advise cannot benefit one upon whom the ‘Word of Punishment’ (Hereafter) is proven true and the Punishment would not be lightened, nor would dignity make him desirous regarding Allah azwj, nor will a caution frighten him. So, it’s your concern and what you are upon, from the straying and the confusion and the ignorance. You will by Allah azwj to be ambushed regarding that, the termination from your world; and you are wishing for the falsities and you have known what the Prophet saww had said regarding you, and regarding your mother, and your father. And the greetings’.

And Ibn Abi Al Hadeed said in commentary of (the book) ‘Al Nahaj (Al Balagah),

‘Muawiya wrote during the pending war of Siffeen (almost at the end of it), to Amir Al-Momineen asws, ‘From a servant of Allah aswj Muawiya Bin Abu Sufyan to Al asws Bin Abu Talib asws, As for after, Surely Allah aswj the Exalted is Saying in the Decisive (Verses) of His aswj Book: And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].

And I caution you asws of Allah aswj from your asws deeds getting confiscated (as well as) your asws precedence by splitting the staff of this community, and your asws dividing this community and dividing their communities. So, fear Allah aswj and remember the pausing on the Day of Qiyamah, and uproot yourself asws from what you asws are being extravagant in, from wading in the blood of the Muslims.

And I heard Rasool-Allah saww saying: ‘Even if the people of Sana’a and Aden were to help each other upon killing one man from the Muslims, Allah aswj would Fling them upon their

67 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 400 b
nostrils, into the fire, so how would be the state of the one who killed the flag of the Muslims and chief of the Emigrants?

But he was not crushed by the mill of his war, from the people of the Quran and ones with the worship and the Eman, from an old man and young man, all of them were believers in Allah the Exalted, and sincere to Him and with His Message, acknowledgers, understanding.

So, if you, Abu Hassan, were to rather fight upon the governance and the caliphate, if your caliphate were to be correct, you would be closer from excusing battling the Muslims, but it is not correct for you, and I am with its correctness, and the people of Syrian will not enter into it and will not be pleased with it.

So, fear Allah and His Steps, and fear the Prowess of Allah and His exemplary Punishment, and sheath your sword from the people, for by Allah, the war has devoured them, and there does not remain from them except like the sediment in the bottom of the stream, and Allah is the Helper’.

Ali wrote an answer to his letter: ‘From a servant of Allah, Ali Amir Al-Momineen, to Muawiya Bin Abu Sufyan. As for after, it has come to me from you, an unusual preaching and an inked message, you made it abhorrent with your straying and accomplished it with your evil opinion, and a letter of a person neither having any insight he could be guided by nor (having) any guide who can guide him. His desires called him, and he answered, and the straying guided him, and he followed it, so he answered, and the straying led him, so he followed it, so he fell into falsehood and strayed.'
And as for your cautioning me\textsuperscript{asws} that my\textsuperscript{asws} deeds would be confiscated and my\textsuperscript{asws} precedence in Al-Islam (would be nullified), by my\textsuperscript{asws} life! If I\textsuperscript{asws} was a rebel upon you, it would be for you to caution me of that, but I\textsuperscript{asws} found Allah\textsuperscript{awj} the Exalted Saying: \textit{then fight the one which oppresses until it returns to the Command of Allah.} [49:9].

We looked at the two groups. As for the rebel group, we found it to be the group which you are in it, because my\textsuperscript{asws} allegiance at Al-Medina necessitates you and you are at Syria, just as it necessitated you the allegiance of Usman at Al-Medina, and you were a governor for Umar upon Syria, and just as it necessitated your brother the allegiance of Umar at Al-Medina and he was a governor of Abu Bakr upon Syria.

And as for splitting a staff of this community, I\textsuperscript{asws} am more rightful to forbid you from it.

And as for your frightening me\textsuperscript{asws} from killing the rebellions people, Rasool-Allah\textsuperscript{saww} had instructed me\textsuperscript{asws} with fighting them and killing them, and he\textsuperscript{saww} said to his\textsuperscript{saww} companions: ‘Among you there is one who will fight upon interpretation of the Quran just as I\textsuperscript{saww} have fought upon its Revelation’, and he\textsuperscript{saww} had indicated to me\textsuperscript{asws}, and I\textsuperscript{asws} was the first one to follow his\textsuperscript{saww} instructions.

And as for your word that my\textsuperscript{asws} allegiance is not correct because the people of Syrian did not enter into it, so rather it is one allegiance, necessitating the ones present and the absentees, and the view there is no exclusion in it, nor any resumption in it of the choosing (again), and the one exiting from it is a slanderer and the one referred in it is a flatterer.

And as for your word that my\textsuperscript{asws} allegiance is not correct because the people of Syrian did not enter into it, so rather it is one allegiance, necessitating the ones present and the absentees, and the view there is no exclusion in it, nor any resumption in it of the choosing (again), and the one exiting from it is a slanderer and the one referred in it is a flatterer.
Squat upon your ribs and remove the apparel of your error and leave what is of not benefit to you, for there isn’t for you in my presence except the sword, until you are loyal to the Command of Allah, belittled, and enter into the allegiance forcibly. And the greetings.

And Ibn Maysam said, ‘Amir Al-Momineen wrote to Muawiya: ‘As for after, your letter has reached me mentioning my rioting, and declaring my actions, as ugly and alleging me being tyrannical, and deficient from a right of Allah. Glory be to Allah! How can the backbiting be allowed and beautifying the thorns?

I did not riot except in enjoining with the good or forbidding from the evil, and was not compulsive except upon a rebel, a renegade, or an atheist, a hypocrite, and I did not take that except by the Word of Allah the Glorious: ‘You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, and even though they may be their fathers, or their sons, [58:22].

And as for the deficiency in a right of Allah, so Allah Forbid! And rather the deficient in a right of Allah. Majestic is His Praise, is one who suspends the emphasised rights, and inclines towards the personal desires, the innovations, and is forever in the straying, the confusion.

And from the strangeness is that, O Muawiya, you are describing to be with the good deeds and are opposing the proofs, and you are violating the agreements which are a Demand of Allah Mighty and Majestic, and an argument upon His servants along with renunciation of Al-Islam and wasting the ordinances, and obliteration of the flags, and flowing in the personal desires, and being obsessive in the annihilation.

Fear Allah in what is in your possession and consider regarding His rights over you and return to an understanding what there is no excuse of being unaware of it, because
for the obedience there are clear markings, and radiant ways, and eloquent arguments, and a desired peak wanted by the clever ones, and the degenerates (immoral) oppose it.

One who deviates away from it, runs away from the truth and tramples in the error, and Allah azwj would Change His azwj Bounties, and Release His azwj scourge with him. So, yourself! Allah azwj has Clarified your way for you and where your affairs would roar with you, for you have flowed to the peak of loss and a place of Kufr.

And your soul has muddied you as evil, and thirsted you into error, and made you arrive to your destruction, and dismantled your path upon you. And from that letter is that there is a community for the people the Hand of Allah azwj is upon it, and Wrath of Allah azwj is upon the ones who oppose them asws. So, yourself! (Think about) yourself before the entering into your grave, for you are returning to Allah azwj and to His azwj Resurrection.

(You will be) dormant, and its anguish will be advisory to you, and its gloom would be released with you during a day the regret of a regretting one would not avail him, nor will any excuse be accepted from one presenting excuses. A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41].

(The book) ‘Nahj Al-Balagah’ – ‘Fear Allah asws regarding what you possess’ – up to his asws words: ‘Dismantle your path upon you’.

And it is reported by Ibn Abi Al Hadeed and Ibn Maysam –

‘Amir Al-Momineen asws wrote to Muawiya Bin Abu Sufyan: ‘As for after, surely the world is a house of trading. Its profit or its loss is the Hereafter. The fortunate is the one whose merchandise in it are the righteous deeds; and the one who sees the world with its eyes, and values it with its value.
And I\textsuperscript{asws} am advising you with my\textsuperscript{asws} knowledge, with the preceding knowledge regarding you, from what there is no repeller for it besides implementing it. But, Allah\textsuperscript{azwj} the Exalted Took upon the scholars that they give back the entrustments, and that they advise the deviated ones and guide.

Fear Allah\textsuperscript{azwj} and do not become from the ones who are not hoping to Allah\textsuperscript{azwj} of any dignity. And the one upon whom the word of the punishment has proven true, so Allah\textsuperscript{azwj} is with the Sudden Seizure; and surely your world would turn its back from you and you will return with regret upon you.

So, be attentive from the error and the straying upon the oldness of your age and termination of your age, for your state today is the state of an old dress which cannot be corrected from a side except it gets spoilt from another.

And you have returned generations of a lot of people by deceiving them with your errors and thrown them in waves of your sea (of ignorance). The darkness covered them, and the doubts tossed them around. They ran away from their direction, and regressed upon their heels, and turned around to their backs, and depended upon their reckoning, except the ones from the people of insights who returned, for they separated from you after having understood you, and they fled to Allah\textsuperscript{azwj} from your support when you carried them upon the difficulties and deviated with them from the purpose.

Fear Allah\textsuperscript{azwj}, O Muawiya, regarding yourself, and the lure of Satan\textsuperscript{la} leading you, for the world will be terminated from you and the Hereafter is nearby from you. And the greetings’.\textsuperscript{71}

Ibn Abi Al Hadeed said, ‘Abu Al Hassan Ali Bin Muhammad Al Madainy said,

‘Muawiya wrote to him\textsuperscript{asws}, ‘From Muawiya Bin Abu Sufyan to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. As for after, I paused at your\textsuperscript{asws} letter and you\textsuperscript{asws} have refused to be upon the error except

\textsuperscript{71} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 16 H 400 / 2
deliberately, and I know that, that which calls you asws to that is your asws demise which there is no escape for you asws from it, and if you asws become habitual, it would increase error upon your asws error.

For long you asws have lightened your mind and prepared yourself for what isn’t for you asws, and the folding to the one who is better than you asws. Then the well-being would be for others, and you asws will bear the burden due to what you asws had surrounded yourself asws with your asws mistakes. And the greetings’.

Ali asws wrote to him: ‘As for after, surely what you have come with from your straying, isn’t far from doubts, from what your family and your people had come with (before), the ones who were carried by the Kufr, and wished for the falsities upon envy of Muhammad saww until they were cut down in their lying places where you know they did not prevent any prohibition and did not push away any major (sin).

And I asws was their companion in those places, the one arriving with their war, and the worker to limit them, and the killer of their chiefs and chiefs of the straying, and if Allah azwj so Desires, the follower replacing them with their ancestors. Evil is the replacement of a replacement, following an ancestor, and his place is surrounded by the Fire. And the greetings’.

Muawiya wrote to him asws, ‘As for after, for long you asws have been in the error for as long as you asws persist in your encroachment, just as for long as your asws setbacks have not departed from the war and your asws delays. You asws have vowed a promise of the lion and growled the growling of the fox. For how long will you find about the meeting (in battle), and facing the striking lions, and the killer snakes? So, do not exclude them, for all what comes, is nearby, if Allah azwj so Desires. And the greetings’.

For long you asws have lightened your mind and prepared yourself for what isn’t for you asws, and the folding to the one who is better than you asws. Then the well-being would be for others, and you asws will bear the burden due to what you asws had surrounded yourself asws with your asws mistakes. And the greetings’.
He (the narrator) said, ‘Ali\textsuperscript{asws} wrote to him: ‘As for after, how strange of what is coming to me\textsuperscript{asws} from you! And what would let me\textsuperscript{asws} know of what you are coming to? And my\textsuperscript{asws} delaying from you isn’t except in expectation of what you are belying to, and I am a ratifying to it, and it is as if I\textsuperscript{asws} am with you tomorrow, in the noise of war, noise of the cameleer from the loads, and you and your companions would be calling be to a Book (Quran) you are revering with your tongues and are rejecting with your hearts. And the greetings’.

قَالَ فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ أَمَّا بَعْدُ فَدَعْنِِ مِنْ أَسَاطِيرِكَ وَ اكْفُفْ عَنِِّ مِنْ أَحَادِيثِكَ وَ أَقْصِرْ عَنْ تَقُوُّلِكَ عَلَى رَسُولِ اللَّهِ وَ افْتََِائِ كَ مِ نَ الْكَ ذِبِ مَ ا لََْ ي َقُ لْ وَ غُرُورِ مَنْ مَعَكَ وَ الخِْدَاعِ لََُمْ ف َقَدِ اسْتَغْوَيْتُهُمْ وَ يُوشِكُ أَمْرُكَ أَنْ يَنْكَشِفَ لََُمْ فَيَعْتَزِلُوكَ وَ يَعْلَمُوا أَنَّ مَا جِئْتَ بِهِ بَاطِ لٌ مُضْمَحِلٌّ وَ السَّلََمُ

He (the narrator) said, ‘Muawiya wrote to him\textsuperscript{asws}, ‘As for after, leave me from your\textsuperscript{asws} stories and refrain from me from your\textsuperscript{asws} narrations, and be short from your\textsuperscript{asws} words upon Rasool-Allah\textsuperscript{Saww}, and your\textsuperscript{asws} fabrications of the likes of what he\textsuperscript{Saww} did not say, and arrogance of the ones with you\textsuperscript{asws}, and the deceiving to them, for you\textsuperscript{asws} have deviated them, and there is no doubt your\textsuperscript{asws} matter would be uncovered to them and they will isolate you\textsuperscript{asws} and they will know that what you\textsuperscript{asws} have come with, is false, vanishing. And the greetings’.

قَالَ فَكَتَبَ إِلَيْهِ عَلِيٌّ ع أَمَّا بَعْدُ فَطَالَ مَا دَعَوْتَ أَنْتَ وَ أَوْلِيَاءُكَ أَوْلِيَاءُ الشَّيْطَانِ الرَّجِي

He (the narrator) said, ‘Ali\textsuperscript{asws} wrote to him: ‘As for after, for long you have been called by those friends of Satan\textsuperscript{la}, the Pelted, to join the stories of the former ones, and your throwing it behind your backs, and your striving in extinguishing the Noor of Allah\textsuperscript{azwj} with your hands and your mouths, but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].

وَ لَعَمْرِي لَيُتِمَّ النُّورَ عَلَى كُرْهِكَ وَ لَيُنْفِذَ النُّورُ عَلَى عِلْمِكَ وَ لَيُنْفِذَ الْعِلْمَ بِصَغَارِكَ وَ لَتُجَازَيَنَّ بِعَمَلِكَ فَعِثْ فِِ دُن ْيَاكَ الْمُنْقَطِعَةِ عَنْكَ مَا طَابَ لَكَ فَكَأَنَّكَ بِأَجَلِكَ قَدِ انقُضَى وَ عَمَلِكَ قَدْ هَوَى ثَُُّ تَصِيرُ إِلََ لَظَى لََْ يَظْلِمْكَ اللَّهُ شَيْئاً وَ ما رَبُّكَ بِظَلََّ مٍ لِلْعَبِيدِ

And by my\textsuperscript{asws} life! The Noor will be completed upon your abhorrence, and the knowledge will be implemented with your belittlement, and you will be recompense for your deeds. So, be a month in your world to be terminated from you, whatever is good for you. It is as if you are with your term which has expired, and your deeds have collapsed, then you are coming to a flame. Allah\textsuperscript{azwj} will not Wrong you of anything, and your Lord is not the least unjust to the servants [41:46].

قَالَ فَكَتَبَ إِلَيْهِ عَلِيٌّ ع أَمَّا بَعْدُ فَإِنَّ مَسَاوِيَكَ مَعَ عِلْمِ اللَّهِ فِيكَ حَالَتْ بَيْنَكَ وَ بَيْنَهُ أَنْ يَصْلُحَ أَمْرُكَ أَوْ أَنْ يَرْعَوِيَ قَلْبُكَ يَا ابْنَ الصَّخْرِ اللَّعِينِ زَعَمْتَ أَنْ يَزِنَّ الِْْبَالُ حِلْمَكَ وَ يَفْصِلَ بَيْنَ أَهْلِ الشَّكِّ عِلْمُكَ وَ أَنْتَ الِْْلْفُ الْمُنَافِقُ الأَْغْلَفُ الْقُلُبِ الْقَلِيلُ الْعَقْلِ الَْْبَانُ الرَّذْلُ

Muawiya wrote to him\textsuperscript{asws}, ‘As for after, how much is the rust upon your\textsuperscript{asws} heart and the covering upon your\textsuperscript{asws} sight, the evil from your\textsuperscript{asws} habits’ – to the end of what has passed in another report.

قَالَ فَكَتَبَ إِلَيْهِ عَلِيٌّ ع أَمَّا بَعْدُ فَأَنَّ مَسَاوِيَكَ مَعَ عِلْمِ اللَّهِ فِيكَ حَالَتْ بَيْنَكَ وَ بَيْنَهُ أَنْ يَصْلُحَ أَمْرُكَ أَوْ أَنْ يَرْعَوِيَ قَلْبُكَ يَا ابْنَ الصَّخْرِ اللَّعِينِ زَعَمْتَ أَنْ يَزِنَّ الِْْبَالُ حِلْمَكَ وَ يَفْصِلَ بَيْنَ أَهْلِ الشَّكِّ عِلْمُكَ وَ أَنْتَ الِْْلْفُ الْمُنَافِقُ الأَْغْلَفُ الْقُلُبِ الْقَلِيلُ الْعَقْلِ الَْْبَانُ الرَّذْلُ.
He (the narrator) said, ‘Ali asws wrote to him: ‘As for after, surely your equating with the Knowledge of Allah azwj regarding you is a barrier between you and your correcting your affairs, or if you care of your heart, O Ibn Al-Sakhar - the accursed. You are alleging that your forbearance is the weight of the mountain, and your knowledge decides between the people of doubt, and you’re a villain, a hypocrite, locked of heart, little of intellect, despicable.

If you were truthful in what you are underlining and being supported upon by the brothers of the clan of Sahm, then call the people aside and go to what you are calling me asws to, from the war, and the patience upon the striking, and excuse the two sects from the fighting, so you can know which one of us has rust upon his heart, the covering upon his sight, for I asws am father asws of Al-Hassan asws, killer of your grandfather, and your brother, and your maternal uncle, and you are not far from them. And the greetings’.

And he (Ibn Abi Al-Hadeed) said in another place, ‘Muawiya wrote to him asws, ‘From Muawiya Bin Abu Sufyan to Ali asws Bin Abu Talib asws. As for after, we are the clan of Abd Manaf. We have not caused to dispute regarding one well, and we run on one track, and there is no merit for some of us over the others, nor is there any pride for our standing ones over our sitting ones.

Our words are composed, and our kindness is all-inclusive, and our houses are one, and our unity of the race unites us, and the nobility of the proud weakens us. We did not cease to be like that until there was from you asws, from the humiliation during the command of the son asww of your asws uncle asws, and the envy to him asws, and striking the people upon it, until they were killed at the battlefield from you asws what neither can a tongue defend nor any hand.

If only you asws had manifested helping him (Usman) when his betrayal was well-known. You asws were like the one linked between the people with an excuse, and even if it was weak, and the one innocent from his (Usman’s) blood with a defence, and even though if it was weak, but you asws (decided to) sit in your asws house, letting the astute ones penetrate to

72 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 401
him and sending the snakes upon him, until when your\textsuperscript{asws} style was spend from it, you\textsuperscript{asws} manifested gloating, and you\textsuperscript{asws} showed to be unconcerned and regret to the matter, from your\textsuperscript{asws} help, rolling upon from your\textsuperscript{asws} legs.

And you\textsuperscript{asws} called to yourself\textsuperscript{asws} and disliked support of the Muslims upon your\textsuperscript{asws} allegiance. Then it happened from you\textsuperscript{asws} afterwards what happened, from your\textsuperscript{asws} killing the two sheykh, Abu Muhammad Talha and Abu Abdullah Al-Zubeyr, and they are both from the ones promised the Paradise and the glad tidings. One of them fought with the fire of the other.

This is up to your\textsuperscript{asws} displacing mother of the believers Ayesha, and her entering into a place of disgrace, exertion in front of the Bedouins, and mischief of the people of Al-Kufa. Besides her being wreaked havoc upon, and then being gloating with her, and being ridiculer from her, do you\textsuperscript{asws} see the son\textsuperscript{saww} of your\textsuperscript{asws} uncle\textsuperscript{asws} if he\textsuperscript{saww} were to see it, would be pleased, or would he\textsuperscript{saww} become angry upon you\textsuperscript{asws} and rebuking to you\textsuperscript{asws} about it, since you\textsuperscript{asws} harmed regarding his\textsuperscript{saww} family, and displacing his\textsuperscript{saww} wife, and spilling the blood of the people of his\textsuperscript{saww} Religion.

Then you\textsuperscript{asws} neglected the house of emigration (Al-Medina) which Rasool-Allah\textsuperscript{saww} had spoken out that: ‘Al-Medina negates its wickedness just as the bellows (of fire) negate wickedness of the iron’.

By my life! His\textsuperscript{saww} promise has been proven correct, and the truthfulness of his\textsuperscript{saww} words, and it has negated its wicked ones and were expelled from it, one who wasn’t with righteousness to make it his homeland.

So, you\textsuperscript{asws} stayed between the two cities and distanced from the Blessings of the two sanctuaries, and were pleased with the vicinity of Al-Kufa instead from Al-Medina, and (castle of) Al-Khorownaq and Al-Hira instead of vicinity of the grave of seal of the Prophet- hood.
And from before that, you asws did not assist the two caliphs of Rasool-Allah aswj in the days of their lives, and you asws sat back from them, and were absent upon them, and refused from pledging allegiance to them, and you asws went for a matter which Allah the Exalted did not See you asws to be rightful for it, and you asws climbed a rugged ladder, and tried for an invalid position, and claimed what you asws could not find any helpers for it.

And by my life! If you asws had been in charge of it (caliphate) on that day, you asws would not have increased except in mischief, and restlessness, nor would the consequences of your asws governance been except for the scattering and apostasy, because you asws are high with its nose (pride), the one going with himself prolonging upon the people with his asws tongue and his asws hands.

And here I am, travelling to you asws being in a crowd of the Emigrants and the Helpers, gifting them the Syrian swords and spears of Qahtan, until they take you asws for judgment to Allah aswj. So, consider for yourself asws and the Muslims and hand over to me the killers of Usman, for they are your asws special ones, and your asws sincere ones, and they are surrounding you asws.

If you asws refuse, except for travelling the way of obstinacy and the persistence upon the error and the straying, then know that this Verse has been Revealed regarding you asws and the people of Al-Iraq along with you asws:

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\text{And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But, it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112]'.}
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Ali asws Answered his letter with what is reported by the Seyyid Razy, may Allah aswj be Pleased from him, in (the book), ‘Al-Nahj’, and Al-Tabarsy, may Allah aswj have Mercy on him in (the book) ‘Al-Ihtijaj’, and the wording is of the Seyyid, he said, ‘And from a letter of his asws to Muawiya in answer of a letter from him:
As for after, surely we and you all were upon the affinity what you mentioned, and the community. There was a separation between us and you yesterday. We believed and you disbelieved, and today we are steadfast and you are tempted; and no Muslim from you became a Muslim except unwillingly, and afterwards the pride of Al-Islam, all of it was for Rasool-Allah asws in one party.

And you mentioned that asws killed Talha and Al-Zubeyr and displaced Ayesha, and descended between the two cities, and that is a matter you were absent from it. So, there is no crime upon you nor any excuse in it to you.

And you mentioned that you visited me asws among the Emigrants and the Helpers, and the emigration was terminated on the day your brother was captured, so if there was a haste regarding you, I asws shall restore it, then I asws will visit you. That would be worthy that rather Allah asw would be sending me asws for the deserved punishment from you, and if you were to visit me asws, it would be as the brother of the clan of Asad said (in a poem), ‘They shall face the summer winds striking them by a (body) counter between the trenches and the skulls’.

And with me asws is the sword which asws made to bite your grandfather, and your maternal uncle, and your brother in one place, and by Allah aswj, you don’t know, (you) are of the locked heart, average intellect, and foremost with that it should be said to you climbed a ladder to be notified of the evil against you, not for you, because you looked for a lost property which was not lost by you, and were brought up by other than your own mother, and sought a command you aren’t its rightful of nor among its mines.

So, how far are your words from your deeds, and how close to what resembles from the paternal uncles and maternal uncles, the wretchedness and the false wishes had carried them upon the rejection of Muhammad asw. They were cut down in their lying places where you know they did not push away any major (sin) and did not prevent any prohibition, by the falling sword what there was no escape from it and did not walk our gentleness.
And you have frequented regarding the killers of Usman, so enter into what the people have entered into, then let the people bring the judgment to me asws, I asws shall carry you and them upon the Book of Allahazwj. And as for that which you want, it is (like) deceiving of the child from the milk during the beginning of the weaning. And the greetings be to its deserving ones”.

And Ibn Maysam and Ibn Abi Al Hadeed said,

‘Amir Al-Momineenasws wrote to Muawiya: ‘As for after, surely the word is sweet, green, with adornments and splendour, no one adores it except he gets pre-occupied by its adornments away from what is beneficial for him. We are commanded with the Hereafter and upon it we are urged. So, leave, O Muawiya, what is perishing and work for what remains, and be cautious of the death to which is your destiny, and the Reckoning to which is your end-result.

And know that when Allahazwj Wants good with a servant, Forms a barrier between him and what he dislikes, and Harmonises him to Hisazwj obedience; and when Heazwj Wants evil with a servant, Lets him be deceived by the world and he forgets the Hereafter, and the hopes are extended for him, and he stops from what there is his betterment in it.

And your letter has arrived to measws and Iasws find you aiming for other than your purpose, and looking for other than your lost property, and you are groping in blindness and are lost in straying, and are attaching to other than a proof, and reacting to the weakest of suspicions.

And for your asking me asws to leave you alone and acknowledge Syria to be for you (to govern), if I asws was going to do that today, Iasws would have done it yesterday.
And as for your words that Umar had placed you in charge of it, so Umar had removed the ones whom his companion (Abu Bakr) had placed in charge, and Usman had removed the ones whom Umar had placed in charge, and a leader is not installed for the people except one can see the betterment of the community what had appeared for the one who were before him, or his errors are hidden from him; and a matter newly occurs after a matter, and for each ruler there is a view, and striving.

Glory be to Allahazwj! How intense is your necessitating for the personal desires, the innovations and the confusion, followed by a waste of realities, and discarding the documents which these are a Demand of Allahazwj and an Argument upon Hisazwj servants.

As for your frequenting regarding Usman and his killers, but rather you helped Usman when the help was for you, and abandoned him when the help was for him. And the greetings”.

(The book) ‘Al-Ihtijaj’ – From a letter of hisasws: ‘Glory be to Allahazwj – up to hisasws words: ‘And the greetings’”.

And Ibn Abi Al Hadeed – It is reported by Nasr Bin Muzahim,

‘Amir Al-Momineenasws wrote to Muawiya: ‘From a servant of Allahazwj Aliasws Amir Al-Momineen, to Muawiya Bin Abu Sufyan: ‘Greetings upon the one who follows the guidance. Iasws praise Allahazwj to you Who, there is no god except Heazwj. As for after, surely you are seeing the passing of the world, and its expiry, and its taking it away, and its leaving with its people in what is past from it, and goodness is what you can earn from what (life) remains from the world, what the righteous servants had attained during what had passed from it of the piety.

And from Abu Talib by the beauty, his father by the beauty, his uncle by the beauty, his nephew by the beauty, his kinsman by the beauty, his companion by the beauty, his friend by the beauty. I wish for your benefit, and for you I wish the best, and I wish for you the best of benefit. And in Allahazwj We trust’.74

74 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 403
75 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 404
And the one who compares the world with the Hereafter would find a far distance between the two. And know, O Muawiya, that you have claimed a command you aren’t from its rightful, neither in the past nor during the current time, nor in the remaining (future). You are neither saying regarding it with a matter known to have an effect for it, nor is there any witness from it against you, and it isn’t related with any Verse from the Book of Allah azwj, nor any pact from Rasool-Allah azwj.

So how are your dealings when the absentees are shuddering from you (due to) what you are indulging in from the world. You have been tempted with its adornment and have inclined to its pleasures, and there is emptiness between you and your enemy, wherein is an enemy of madness, strayed, and rejector, salted, salty, along with what has been affirmed within yourself of its loves. It invites you and you answer it, and it leads you and you follow it, and it instructs you and you obey it.

So, leave from this command and take to preparing for the reckoning, for there is no doubt that you will be paused at a pausing upon what no shield would be (able to) shield you. And O Muawiya! Where were you a manager of citizens, or a master of the command of this community without having any good background, nor any nobility honoured upon your people. Wake up from your slumber and return to your Creator, work seriously to what will be befalling with you, and do not let Satan\(^\text{la}\) enabled your enemies from his\(^{la}\) rebellion regarding you.

Along with that, I\(^{asws}\) recognise that Allah azwj and His azwj Rasool\(^{saww}\) are both truthful. We seek Refuge with Allah azwj from necessitating the previous wretchedness, and even if you do not do it, for I\(^{asws}\) am letting you know what you are heedless from yourself. You have acknowledged that the Satan\(^{la}\) has taken his\(^{la}\) take. He\(^{la}\) flows from you the flow of the blood in the veins; and you aren’t from the Imams\(^{asws}\) of this community, nor are you from its shepherds.

And know that this command, if it was up to the people, or in their hands, they would have envied us of it, and would have prevented it upon us, but it is a Judgment of the One\(^{azwj}\) Who has Granted it, and Specialised us\(^{asws}\) with it upon the tongue of His\(^{azwj}\) Prophet\(^{saww}\), the
truthful, the ratified. He will not succeed, the one who doubts after the recognition. Lord(saw) Judge between us and our enemies with the truth, and You(saw) are best of the judges’.

فَلَمْ تَنْتَفَعَ بِهِ إِلََآ خَيْرٍ مَّا مَّرَّ بِرِوَايَةِ ابْنِ مِيثَمٍ رَحَِْهُ اللَّهُ.

Nasr said, ‘Muawiya wrote to him(saw) with the answer, ‘From Muawiya Bin Abu Sufyan to Ali(saw) Bin Abu Talib(saw). As for after, leave the envy, for long you(saw) have not benefited with it’ – up to the end of what has passed by a report of Ibn Maysam, may Allah(saw) have Mercy on him’.

And seyyid Al Razy said in (the book) ‘Al Nahj, part of it, and we shall mentioned it for the lot of difference between the two.

‘He said, ‘And from a letter of his(saw) as well: ‘And how will you deal (with it) when the coverings are uncovered from you of what (activities) you are in this world. It has attracted you with its adornment, and deceived you with its pleasures. It called you and you answered it, and it led you and you followed it, and it instructed you and you obeyed it, and there is no doubt that you will be paused at a pausing upon what no shield would shield you from it.

Leave from this command and take preparations for the reckoning and be prepared for what would befall with you, and do not enabled the deviants from your ears; and if you do not do so, I(saw) shall let you know what you are heedless from yourself. You have acknowledged that the Satan(la) has taken his(la) take from you, and has reached his(la) hopes regarding you, and flows from you the flow of the soul and the blood.

And O Muawiya! When were you a manager of the citizens and master of the affairs of the community without any previous precedence, nor any high nobility, and we seek Refuge with Allah(saw) from necessitating the previous misfortunes, and I(saw) am cautioning from becoming deliberate in deceptive security, being different in the public and the private.

76 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 405
And you have called to the war, so leave aside the people and come out to me, and excuse the two parties from the fighting, in order to know which one of us two men has rust upon his heart and a covering upon his sight. I am father of Al-Hassan, killer of your grandfather (Utba Bin Rabie), and your maternal uncle (Al-Waleed Bin Utba), and your brother (Hanzala Bin Abu Sufyan), cutting them into pieces on the day of Badr, and that sword is still with me, and with that hear shall meet my enemies.

I have not replaced the religion, nor have I taken a new Prophet, and I am upon the manifesto which you have wilfully neglected it and you have entered into it unwillingly; and you are claiming that you have come to retaliate for Usman, and you have known where the blood of Usman has fallen, so (go and) seek it from over there if you were a seeker.

It is as if I am seeing you clamouring from the war when it bites you, clamouring of the camels with the loads, and it is as if your group is calling me, panicising from the consecutive strikes and occurrences of death, and slain after slain, calling me to the Book of Allah, and these are Kafirs, rejectors, or allegiance breakers”.

And Ibn Maysam said,

‘It is reported that Muawiya consulted with Amro Bin Al-Aas regarding writing a letter to Ali asking him in it to reconcile. Amro laughed and said, ‘Where are you, O Muawiya, from deceiving Ali?’ He said, ‘Aren’t we the clan of Abd Manaf?’ He said, ‘Yes, but for them is the Prophet-hood besides you, and if you want to write, then write’.

Muawiya wrote to him (sending the letter) with a man from Al-Sakasik, called Abdullah Bin Uqba, ‘As for after, surely I think if you had known that the war would reach to a point with us and you what is has reached, and had we known (as well), would not have made it upon each other.

77 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 406
And we, although we have been overcome upon our intellects, there has remained from it what we can regret with upon what has passed, and we can correct what remains, and I had asked you for (let me rule) Syria, and not to necessitate me with the obedience to you asws, nor any allegiance, but you asws refused that upon me.

Allah azwj has Given me what you asws had refused, and today I am your asws enemy to what you asws had called to yesterday, for you asws do not wish from the remaining (life) except what I am wishing, nor do I fear from the killing except what you asws fear.

By Allah azwj! The armies have become thin (less numbers), and the men are gone (dead), and the war has consumed the Arabs except the constant breathing remains and I and the men are the same in the war, and we are the clan of Abd Manaf and there is no merit for some of us upon the others except a merit no honourable can be humiliated with, nor the free can be enslaved with. And the greetings'.

When Ali asws read his letter, he asws was astonished from him and from his letter. Then he asws called his scribe Ubeydullah Bin Abu Rafie and said to him: 'Write to him: 'As for after, your letter has come to me mentioning that if you had known and we had known that the war would reach with us and you what it has reached, we would not have made it to be upon each other, and we and you asws are at a point we will not be reaching it afterwards.

And if asws were to be killed regarding the Sef of Allah azwj and revived, then killed, then revived seventy times, asws would not return from the difficulties for the Sake of Allah azwj, and the Jihad against enemies of Allah azwj.

And as for your words that there still remain from our intellect what we can regret with upon what has passed, so my asws intellect is not broken nor do I asws regret upon my asws deeds.
And as for what you sought to me, Syria, so am not going to give you today what had refused yesterday.

وَ أَمَّا فَوْلُكَ إِنَّ الَّذِي أَكَلَ الْحَرَّمَ إِلَّا إِخْرَاجًا تَأْثِيمًا لَّمْ بِهِ إِلَّا مِنْ أَكْلِهِ َ فَيْلِلَهُهُ وَ مِنْ أَكْلِهِ الْإِنْطَامِ إِلَّا لِلَّهُ

And as for your word that the war has consumed the Arabs except the constant breathing remains. Indeed! And the one who consumes the truth is to the Paradise and one who consumes the falsehood is to the Fire.

وَ أَمَّا اسْتِوَاؤُنَا فِِ الخَْوَِْ وَ الرَّجَاءِ فَ لَسْتَ بِأَمْضَى عَلَى الشَّكِّ مِنِِّ عَلَى الْيَقِينِ وَ لَيْسَ أَهْلُ

And as for our being same regarding the fear and the wishes, there is no doubt from me accomplishing upon the certainty, and the people of Syria are not greedier upon the world than the people of Al-Iraq are upon the Hereafter.

وَ أَمَّا قَوْلُكَ إِنَّا بَنُو عَبْدِ مَنَاٍَ لَيْسَ لِبَعْضِنَا عَلَى ب َعْضٍ فَضْلٌ فَلَعَمْرِي إِنَّا بَنُو أَبٍ وَاحِدٍ وَ لَكِنْ لَيْسَ أُمَيَّةُ كَهَاشِمٍ وَ لَ حَرْبٌ كَعَبْدِ الْمُطَّلِبِ وَ لَ أَبُو

And as for your word that we are the clan of Abd Mana, there isn’t any merit for some of us over the others, by my life! We are the sons of one father, but Umayya is not like Hashim, nor is Harb like Abdul Muttalib, nor is Abu Sufyan like Abu Talib, nor are the Emigrants like the freed ones (at the conquest of Makkah), nor is the pure like the mixed, nor is the right like the false, nor is the devout like the corrupt, and evil is the replacement, a replacement pursuing ancestor, collapsing in the Fire of Hell.

وَ فِِ أَيْدِينَا ب َعْدُ فَضْلُ النُّبُوَّةِ الَّتِِ أَذْلَلْنَا بَِا الْعَزِيزَ وَ ن َعَشْنَا بَِا الذَّلِيلَ وَ لَمَّا أَدْ خَلَ اللَّهُ الْعَرَبَ فِِ دِينِهِ أَف ْوَاجاً وَ أَسْلَمَتْ لَهُ هَذِهِ الأُْمَّةُ طَوْعاً وَ كَرْهاً كُنْتُمْ مَِِّنْ دَخَلَ فِِ

And in our hand after (all that) is the merit of the Prophet-hood with which we humiliated the mighty and made the humble to live by it. And when Allah Caused the Arabs to enter into His Religion in droves, and this community submitted to it willingly and unwillingly, you were from the ones who had entered into the religion, either out of desired or fear when the people of precedence were successful with their precedence, and the first Emigrants were gone with their merits. So, do not make a share in you for the Satan nor a way upon yourself. And the greetings”. 78

408- وقال في موضوع آخر روى نصر بن مزاحم في كتاب مصخرين عن عمر بن سعد عن أبي رواه قال: جاء أبو سليم الخولاني في ناسه من فار قرأ الناسم إلى معاوية فقال مسرب أمير المؤمنين ع إلى مصخرين فقالوا له يا معاوية قلنا علمنا عليكم ع و ليس لك مثل مشتهبك و لا مثل هفته و لا قزينة و لا سابقه.

And he said in another place, ‘It is narrated by Nasr Bin Muzahim in Kitab Siffeen, from Umar Bin Sa’ad, from Abu Waraq who said,

78 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 407
‘Abu Muslim Al-Khawlani came among some people from the readers of the people of Syria, to Muawiya, before the travelling of Amir Al-Momineen\textsuperscript{asws} to Siffeen. They said to him, ‘O Muawiya! Upon what are you fighting against Ali\textsuperscript{asws}, and there isn’t for you like his\textsuperscript{asws} accompaniment (of the Prophet\textsuperscript{saww}), nor like his\textsuperscript{asws} emigration, nor his\textsuperscript{asws} kinship, nor his\textsuperscript{asws} precedence?’

He said, ‘I am not claiming that there is for me in Al-Islam like his\textsuperscript{asws} accompaniment, nor like his\textsuperscript{asws} emigration, nor his\textsuperscript{asws} kinship, but inform me from you all, don’t you know that Usman was killed oppressed?’ They said, ‘Yes’. He said, ‘Then let him\textsuperscript{asws} hand over to us his\textsuperscript{asws} killers so we can kill them due to it, and there will be no fighting between us and him\textsuperscript{asws}’. They said, ‘Then write a letter to him, one of us will go to him\textsuperscript{asws} with it’.

Muawiya wrote (a letter sending it with) Abu Muslim Al-Khawlani, ‘From Muawiya Bin Abu Sufyan to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. Greeting be unto you\textsuperscript{asws}! I praise Allah\textsuperscript{azwj} to you\textsuperscript{asws}. Who, there is no god except He\textsuperscript{azwj}. As for after, surely Allah\textsuperscript{azwj} Chose Muhammad\textsuperscript{saww} with His\textsuperscript{azwj} Knowledge and Made him\textsuperscript{saww} the trustee upon His\textsuperscript{azwj} Revelation, and the Rasool\textsuperscript{saww} upon His\textsuperscript{azwj} creatures, and Selected for him\textsuperscript{saww} supporters from the Muslims.

Allah\textsuperscript{azwj} aided them and they became in their status in His\textsuperscript{azwj} Presence, in accordance to their merits in Al-Islam. The most superior of them in Al-Islam and the most advising of them to Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} was the caliph (Abu Bakr) from after his\textsuperscript{saww} caliphate. Then the caliph (Umar) of his\textsuperscript{saww} caliph from after his caliphate. Then the third caliph, the oppressed Usman.
Then there did not happen to greater envy to anyone of them than from you asws to the son of your asws uncle, Usman, and he was of their greatest right that you asws do not do that with him regarding his relationship and his in-lawship. But, you asws cut off his relationship, and uglified his good deeds, and rallied the people against him, and you asws hid and manifested until you asws struck to him the slowness of the camel and guided to him the Arabian horses and the weapons attacked upon him in the sanctuary of Rasool-Allah saww.

He was killed with you asws in the locality and you asws were hearing the commotion in his house. And you asws did not repel the conjectures and the accusations from yourself asws regarding it, neither by words nor deeds. And I am vowing a truthful vow, if you asws had stood regarding what had happened from his matter in one place, preventing the people from him, no one from the ones in front of us would had turned away from you asws, and whatever had happened, would have been erased from them in their presence what they were recognising you asws to be with, from avoidance of Usman and the rebellion against him.

And another, you asws are suspicious in the presence of the helpers of Usman, your asws sheltering the killers of Usman. They are your asws supporters, and your asws helpers, and your asws hands, and your asws confidants, and it has been mentioned to me that you asws are repudiating from his blood. If you asws were truthful, then enable us from his killers so we can kill them due to it, and we would be the quickest of the people to you asws, or else, there isn’t for you asws nor for your asws companions, except the sword.

By the One azwj Who, there is no god except He azwj! We shall seek the killers of Usman in the mountains, and the desert, and the land, and the sea, until Allah azwj Kills them, or our souls meet with Allah azwj. And the greetings’’.

Nasr said, ‘When Abu Muslim arrived to Ali asws with this letter, he stood up, praised Allah azwj and extolled upon Him azwj, then said: ‘As for after, you asws are standing with a matter you asws are in charge of it, and by Allah azwj, I do not love it to be for someone else, if you asws were to give the truth from yourself asws. Usman was killed as a Muslim, deprived, oppressed. Hand over his killers to us and you asws will be our ruler. If anyone from the people were to oppose
you asws, our hands would be helpers for you asws, and our tongues will testify for you asws, and you asws would be with excuse and argument’.

Ali asws said to him ‘Come to me asws tomorrow morning and take the answer to your letter’. He left, then returned in the morning to take his letter, and he found it to have reached the people what he had come with. The Shias had worn their weapons, then they went and filled up the Masjid and called out, ‘All of us killed Usman!’ and they frequented the calling with that.

And permission was granted to Abu Muslim and he entered. Ali asws handed over the answer to the letter of Muawiya. Abu Muslim said, ‘I have seen a group, what is your asws matter with them?’ He asws said: ‘And what is that?’ He said, ‘It reached the people that you asws intend to hand over the killers of Usman to us, so they clamoured and gathered and worn their weapons, and they are claiming that they, all of them killed Usman’.

He asws said: ‘By Allah azwj! I asws did not intend to hand them over to you even for the blink of an eye, at all! I asws have struck this matter upon the nose, and its eyes (looked at all options), but I asws did not see it appropriate for me that I asws hand them over to you, nor to someone else’.

Abu Muslim went out with the letter and he was saying, ‘Now, the striking is good’. And it was from the answer of Ali asws, ‘From a servant of Allah aswj, Ali asws, Amir Al-Momineen, to Muawiya Bin Abu Sufyan. As for after, a brother of Khowlan arrived to me asws with a letter from you mentioning in it, Muhammad saww and what Favours Allah aswj has Conferred with upon him saww, from the guidance and the Revelation.

The Praise is for Allah aswj who is Truthful of the Promise and Aided him saww with the Help and Empowered for him asws in the country, and he saww prevailed over the inimical people, and the adversaries from his saww people, the ones who pounced upon him asws, and were watching and waiting for him saww, and they manifest his saww belying, and duelled to him saww
with the enmity, and they prevailed upon expelling him\textsuperscript{saww} and his\textsuperscript{saww} companions, and his\textsuperscript{saww} family, and rallied the Arabs against him, and gathered them upon warring him\textsuperscript{saww}, and they fought regarding his\textsuperscript{saww} matter, every fight, and they overturned the affairs to him\textsuperscript{saww}, until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48].

فَكَانَ أَشَدُّ النَّاسِ عَلَيْهِ تَأْلِيباً وَ تََْرِيضاً أُسْرَتَهُ وَ الأَْدْنََّ فَالأَْدْنََّ مِنْ ق َوْمِهِ إِلَّ مَنْ عَ 

I\textsuperscript{asws} was the intense of the people with tolerance upon him\textsuperscript{saww}, and protector of his\textsuperscript{saww} family and the closest ones. I\textsuperscript{asws} was the closes of his\textsuperscript{saww} people, except the one whom Allah\textsuperscript{azwj} Protected from the, O Ibn Hind! For a long time now, the strangeness has been disappointing to us, and you had come and you were obscene when you began informing us about the afflictions of Allah\textsuperscript{azwj} Blessed and Exalted regarding our Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} and regarding us\textsuperscript{asws}.

وَ لَعَمْرِي ذَكَرْتَ أَمْراً إِنْ تََِّ اعْتَزَلَكَ كُلُّهُ وَ إِنْ ن َقَصَ لََْ ي َلْحَقْكَ ث َلْمُهُ 

And by my\textsuperscript{asws} life! You have mentioned a matter that completes your isolation, all of it, and if deficient, its deficiency would not come across you; and what are you and ‘Al-Siddique’? The ‘Siddique’ (truthful) is one who ratifies our\textsuperscript{asws} rights and falsifies the falsehood of our\textsuperscript{asws} enemies. And what are you and ‘Al-Farouq’. ‘Al-Farouq’ is the one who differentiates between us\textsuperscript{asws} and our\textsuperscript{asws} enemies.

وَ ذَكَرْتَ أَنَّ عُثْمَانَ كَانَ فِِ الْفَضْلِ تَالِيَا فَإِنْ يَكُنْ 

And you mentioned that Usman had followed in the merits. So, if Usman happened to be of good deeds, then Allah\textsuperscript{azwj} Recompense him, and if he was evil doer, then he will meet his Lord\textsuperscript{azwj} as a Forgiver. There is no sin too big for Him\textsuperscript{azwj} not to Forgive. And by my\textsuperscript{asws} life! I\textsuperscript{asws} wish, when Allah\textsuperscript{azwj} Gives the people in accordance to their merits in Al-Islam and (in accordance) to their advice for Allah\textsuperscript{azwj} and for His\textsuperscript{azwj} Rasool\textsuperscript{saww}, that our\textsuperscript{asws} share in that would happen to be plentiful.
When Muhammad saws called to the Eman with Allah azwj, and the Tawheed for Him azwj, we asws, People asws of the Household, were the first ones to believe him saws and ratify him saws regarding what he saws had come with. We asws waited complete years, being completely criminalised, and Allah azwj was not being worshipped by anyone in any quarter of an Arab dwelling, apart from us asws.

Our people wanted to kill our Prophet saws and invade our origin, and they plotted with us the plots and they did with us the deeds, and prevented us the supplies, and they withheld the fresh water from us, and instilled us with fear, and made the ambushes upon us, and the spies, and they forced us to be in a rugged mountain, and ignited to us the fire of war, and they wrote out an agreement between them against us, that they will neither taking responsibility for us, nor consult us, nor marry into us, nor sell to us, and we will not be safe among them until we hand over Muhammad saws to them so they can kill him saws and set an example with him saws.

So, we did not happen to be safe among them except from a season (of Hajj) to a season (of Hajj. Allah azwj) gave the determination to us upon preventing it, and the defence of its leader (Rasool saws), and the shooting from behind the palm trees, and the standing with our swords besides him saws during the times of fear, at night and day.

Our Momineen were wishing for the rewards with that, and the Kafirs from us were protecting out of kinship. And as for the ones from Quraysh who became Muslims afterwards, they were from what we were devoid of. From them was defended by the friend, and from them was one of a clan which he was defended by. No one was sought with the damage like what we were sought with by our people, and they were in a place of safety and safe from the killing.

That was what Allah azwj Desired to happen. Then Allah azwj the Exalted Commanded His aswj Rasool saws with the emigration, and after that He azwj Permitted for him asws in fighting against
the Polytheists. It so happened that whenever the evil was red hot and the battle was called for, he\textsuperscript{as} would make his\textsuperscript{as} family members to stand and send them forwards and save his\textsuperscript{as} companions by them from the edge of the blades and the swords.

فَلِفْتَ عِدَّتُكَ بِيَوْمِ بَدرِ بِحُزْنِكَ وَ خَفْرَكَ وَ زَيْبَتُكَ بِيَوْمِ مَوْلُكَ وَ أَرَادَ مِنْكُوْ شَيْثَاذَةٌ أَنْ أَخَافْتُكَ عِلْشَةً وَ مِعَيَّةٍ أَخَافْتُهُ إِلَّا

Ubeida was killed on the day of Badr, and Hamza\textsuperscript{as} on the day of Ohad, and Ja'far\textsuperscript{as} on the day of Mutah, and the one who wanted the martyrdom, if you wish I\textsuperscript{asws} can mention his name like the ones who wanted the martyrdom with the Prophet\textsuperscript{sws} at other times, except their terms had been hastened and his death had been delayed.

وَ اللَّهُ وَلِيُّ الإِْحْسَانِ إِلَيْهِمْ وَ الْمِنَّةُ عَلَيْهِمْ بَِِا قَدْ أَسْلَفُوا مِنَ الصَّالَِْاتِ فَمَا سََِعْتُ بِ أَحَدٍ وَ لَ رَأَيْتُهُ هُوَ أَنْصَحُ لِلَّهِ فِِ طَاعَةِ رَسُولِهِ وَ لَ أَطْوَعُ لِنَبِيِّهِ فِِ طَاعَةِ رَبِّهِ وَ لَ أَصْبََُ عَلَى اللََّْوَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ وَ مَوَاطِنَ الْمَكْرُوهِ مَعَ النَّبِِِّ ص مِنْ هَؤُلَءِ النَّفَرِ الَّذِينَ سَََّيْتُ لَكَ وَ فِِ الْمُهَاجِرِينَ خَيرٌْ كَثِيرٌت َعْرِفُهُ جَزَاهُمُ اللَّهُ خَيرْاً بِأَحْسَنِ أَعْمَالَِِمْ

By Allah\textsuperscript{azwj}! For me\textsuperscript{asws} is the favour to them and the conferment upon them with what righteous deeds they had done in the past. But, neither has anyone heard of it nor seen it, he is advising for Allah\textsuperscript{azwj} in the obedience of His\textsuperscript{azwj} Rasool\textsuperscript{sws}, nor had he been obedience to His\textsuperscript{azwj} Prophet in obedience to his Lord\textsuperscript{azwj}, nor been patient upon the flags, and the harm, and where there was misery and the disliked places with the Prophet\textsuperscript{sws}, (other) than those persons which I\textsuperscript{asws} mentioned to you, and among the Emigrants there are a lot of good ones you know of, may Allah\textsuperscript{azwj} Recompense them goodly for their good deeds.

وَ ذَكَرْتَ حَسَدِيَ الخُْلَفَاءَ وَ إِبْطَائِي عَنْهُمْ وَ بَغْيِي عَلَيْهِمْ فَأَمَّا الْبَغْيُ عَلَيْهِمْ فَمَعَاذَ اللَّهِ أَنْ يَكُونَ وَ أَمَّا الإِْبْطَائُ عَنْهُمْ وَ الْكَرَاهِيَةُ لأَِمْرِهِمْ فَلَسْتُ أَعْتَذِرُ إِلََ النَّاسِ مِنْ ذَلِكَ

And you mentioned my\textsuperscript{asws} envying the caliphs and my\textsuperscript{asws} staying back from them, and my\textsuperscript{asws} rebelling against them. As for the rebelling against them, Allah\textsuperscript{azwj} Forbid that it should happen; and as for the staying back from them and the disliking of their orders, I\textsuperscript{asws} am not going to present excuses to the people for that.

إِنَّ اللَّهَ تُعَالََ ذِكْرُهُ لَمَّا قَبَضَ نَبِيّهُ ص قَالَتْ قُرَيْشٌ مِنَّا أَ مِيرٌ وَ قَالَتِ الأَْنْصَارُ مِنَّا أَمِيرٌ فَقَالَتْ قُرَيْشٌ مِنَّا مَُُمَّدٌ فَنَحْنُ أَحَقُّ بِالأَْمْرِ فَعَرَفَتْ ذَلِكَ الأَْنْصَارُ فَسَلَّمَتْ لََُمُ الْوِلَيَةَ وَ السُّلْطَانَ

When Allah\textsuperscript{azwj} the Exalted Caused His\textsuperscript{azwj} Prophet\textsuperscript{sws} to pass away, Quraysh said, ‘The ruler would be from us’, and the Helpers said, ‘The ruler would be from us’. Quraysh said, ‘Muhammad\textsuperscript{as} is from us, so we\textsuperscript{asws} are more rightful with the command’. The Helpers recognised that and submitted the governance to them and the authority.

فَإِذَا اسْتَحَقُّوهَا بُِِحَمَّدٍ دُونَ الأَْنْصَارِ فَإِنَّ أَوْلََ النَّاسِ بُِِحَمَّدٍ أَحَقُّ بِهِ مِنْهُمْ وَ إِلَّ فَ إِنَّ الأَْنْصَارَ أَعْظَمُ الْعَرَبِ فِيهَا نَصِيباً فَلََ أَدْرِي أَصْحَابِِ سَلِمُوا مِنْ أَنْ يَكُونُوا حَقِّي أَخَذُوا أَوِ الأَْ نْصَارُ ظُلِمُوا بَلْ عَرَفْتَ أَنَّ حَقِّي هُوَ الْمَأْخُوذُ وَ قَدْ ت َرَكْتُهُ لََُمْ تَََاوَزَ اللَّهُ عَنْهُمْ

So, when they are rightful of it due to Muhammad\textsuperscript{sws}, besides the Helpers, then I\textsuperscript{asws} am foremost of the people with Muhammad\textsuperscript{sws}, more rightful with it than them, or else the
Helpers are of the greatest share in it. I asws don’t know whether it was my asws companions who happened to have taken my asws rights, or the Helpers had been unjust, but I asws do know that my asws right, it has been taken, and I asws had left it for them, May Allah asws Overlook from them (the Muslims involved).

And as for what you mention of the matter of Usman and my asws cutting off his relationship, my asws rallying against him, surely Usman did what has reached you. So, the people did with him what you saw, and you know that I asws had isolated myself asws from it, except if you consider me asws insane, so if you want to accuse me asws falsely, then accuse me asws of whatever comes to you.

And as for what you mentioned from the matter of killers of Usman, so I asws looked into this matter and struck its nose and its eyes (looked at all options), but I asws could not see handing them over to you, nor to someone else. And by my asws life! If you do not remove yourself from the error and your wretchedness, you would recognise them after a little while, they will be seeking you not protecting you, if you were to seek them in the land, nor sea, nor coast, nor mountain.

And your father had come to me, when the people had placed Abu Bakr in charge, and he said, ‘You asws are more rightful with the position of Muhammad and are foremost of the people with this command, and I shall be a leader for you with that against the ones who are in opposition to you. Spread out your asws hand, I shall pledge allegiance to you asws’. But, I asws did not do so.

And you know that your father had said that, and wanted it, until I asws was the one who refused to him, due to the people being so close to the era of Kufur, and fearing the sectarianism between the people of Al-Islam. Your father was more recognising of my asws right than you are. If you were to recognise my asws right, your father did not know of your attaining rightful guidance. And if you do not do so, then Allah aswj would Make me asws to be needless of you. And the greetings”. 79

79 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 408
'As for after, surely Allahazwj the Glorious Made the world for what is to come after it, and Tried its people in it for Himazwj to Know which of them is of good deeds. And we aren’t Created for the world nor have we been Commanded to strive regarding it, and rather we have been Placed in it to be Tried in it, and Heazwj has Tried measws with you and Tried you with measws, Making one of us as an argument upon the other.

You are inimical upon seeking the world by (wrong) interpretation of the Quran and are seeking measws for what neither my asws hands have done nor my asws tongue, and you and the people of Syrian have accused measws, and your scholars have rallied your ignorant ones, and your standing ones (rallied) your sitting ones.

Fear Allahazwj regarding yourself and snatch yourself away from Satanla guiding you, and divert your face towards the Hereafter, for it is our way and your way, be cautioned from Allahazwj Causing you to be involved in an entanglement, destroying the roots and cutting off the branches.

I asws hereby swear by Allahazwj, a vow not to be broken, if Heazwj were to Gather between measws and you in a gathering of destiny, I asws will not cease holding you until Allah Judges between us, and He is the best of the Judges [7:87]." 

"As for after, the time has come not that you benefit with the observant glances at meaningful matters. You have travelled the steps of your ancestors by your claiming the falsities, and intrusion into the deceitful notions and the lies, and your plagiarising what had been above you, and your extortion of what is kept for others besides you, fleeing from the
truth and rejecting what necessitates to you, from your flesh and blood, from what your
hears have retains and your chest is filled with.

فَما ذا بِعْدَ الْقِّ إِلَّ الضَّلَّلُ
وَ بِعْدَ الْبَيَانِ إِلَّ اللَّبْسُ فَاحْذَرِ الشُّبْهَةَ وَ اشْتِمَالَََا عَلَى لُبْسَتِهَا فَإِنَّ الْفِتْنَةَ طَالَ مَا أَغْدَفَتْ جَلََبِيبَهَا
وَ أَغْشَتِ الأَْبْصَارَ

And what is there after the Truth except for the straying? So how come you are turning
away? [10:32], and after the explanation, except for the confusion. Be cautious of the
suspicions and its inclusion upon its confusion, for the Fitna has spread its covering for long,
and its darkness has overwhelmed the sights.

وَ قَدْ أَتَانِِ كِتَابٌ مِنْكَ ذُو أَفَانِينَ مِنَ الْقَوْلِ ضَعُفَتْ ق ُوَاهَا عَنِ السِّلْمِ وَ أَسَاطِيرَ لََْ ََُكْهَا مِ
نْكَ عِلْمٌ وَ لَ حِلْمٌ أَصْبَحْتَ مِنْهَا كَالخَْائِضِ فِِ الدَّهَاسِ وَ
الخَْابِطِ فِِ الدِّيََاسِ

And a letter came to me asws from you, being with unmannerly words weakening the strength
of peace, and lines which did not tell of any knowledge being from you nor any forbearance.
You have become, like the one immersed in the marshes and the groper in the darkness.

وَ تَرَقَّيْتَ إِلََ مَرْقَةٍ بَعِيدَةِ الْمَرَامِ نَازِحَةِ الأَْعْلََ الْمَنْهَج، نَازِحَةِ الأَْعْلََ الْمَنْهَج، يَََُرَّةَ دُون َهَا الأَْنُوقُ وَ ََُاذَى بَِا الْعَيُّوقُ وَ حَ
اشَ لِلَّهِ أَنْ تَلِيَ لِلْمُسْلِمِينَ ب َعْدِي صَدَراً أَوْ وِرْداً أَوْ أُجْرِيَ لَكَ عَلَى أَحَدٍ مِنْهُمْ عَقْداً أَوْ عَهْداً

You have risen to a far place difficult to approach devoid of markings. The necks fall short
below it and its parallel is like ‘Al-Uyooq’ (the star Capella). And may Allah azwj Forbid that
you rule the Muslims after me asws, issuing (orders) of being referred to, or any agreement
flows for you to be upon any one of them.

فَمِنَ الْْنَ ف َتَدَارَكْ ن َفْسَكَ وَ انْظُرْ لَََا فَإِنَّكَ إِنْ ف َرَّطْتَ حَتََّّ يَْنْهَدَ إِلَيْكَ عِبَادُ اللَّهِ أُرْتََِ
تْ عَلَيْكَ الأُْمُورُ وَ مُنِعْتَ أَمْراً هُوَ مِنْكَ الْيَوْمَ مَقْبُولٌ وَ السَّلََمُ.

So, from now on be aware of yourself and look out for it, for if you were to be neglectful
until the servants of Allah azwj rise up to you, the affairs would be restricted upon you, and
a matter which is acceptable from you today would be refused. And the greetings’’.

(11)
411 - حج، نهج البلاغة و من كتابه ع النقل في إلزام و الاستنباط إلى كتابك لموهور تأسيء و تطهير نفسي و إفك إذ تخالفي
الأمور و لواحق الطرور كالمستحنف النائم تكذيب خائفة أو المحتش والمتشائم بهدف فض:]. ما يأتي أنا عملي و ليست به غير أني يد

(The book) ‘Nahj Al-Balagah’ – And from a letter of his asws: ‘As for after, I asws upon a
hesitation in answering you and listening to your letter my asws views as weak and my asws
discernment as being mistaken, and you, when you try to make my affairs such that I asws
have to write responses to you, are like the one in heavy sleep, his dreams belie him, or the
one confused, one standing in his position not knowing whether what is coming is for him or
against him. And you won’t be with it, apart from that it resembles with you.

81 Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 410
And I\textsuperscript{sws} swear by Allah\textsuperscript{azwj}! Had it not been for part of the retention, there would have arrived to you such a catastrophe, it would have broken the bones and melted the flesh; and know that the Satan\textsuperscript{la} has affirmed you away from returning to goodly matters and listening to the words of your advisor. And the greetings\textsuperscript{82}.

And it is reported by Ibn Abi Al Hadeeth, from a book of Abu Al Abbas Yaqoub Bin Abu Ahmad Al Saymiri,

\begin{quote}
‘Muawiya wrote to Amir Al-Momineen\textsuperscript{asws}, ‘As for after, you\textsuperscript{asws} are with the lock upon your\textsuperscript{asws} heart, the covering upon your\textsuperscript{asws} eyes, the evil from your\textsuperscript{asws} habits, and the violence in your\textsuperscript{asws} nature. Roll up your\textsuperscript{asws} sleeves for the war and combat with the strikes. By Allah\textsuperscript{azwj}! The matter would return to what you\textsuperscript{asws} known, and the end result is for the pious.

Far be it! Far be it! You\textsuperscript{asws} are mistaken in what you\textsuperscript{asws} are wishing for, and your\textsuperscript{asws} heart is deviated in what it is deviated, so squat upon your\textsuperscript{asws} ribs and compare your\textsuperscript{asws} palm with your\textsuperscript{asws} seriousness, you\textsuperscript{asws} will come to know where is your\textsuperscript{asws} state from the state of the one whose forbearance is the weight of a mountain, and his knowledge decides between the people of doubt. And the greetings’.

Amir Al-Momineen\textsuperscript{asws} wrote to him: ‘As for after, O son of Al-Sakhar! O son of the accursed! You are claiming that your forbearance is the weight of a mountain, and your knowledge decides between the people of ignorance while you are (yourself) an ignoramus, little of understanding, separated of the intellect that strays from the religion.

And you said, ‘Roll up your\textsuperscript{asws} sleeves for the war and combat with the strikes’. If you were truthful in what you are saying, regarding what you are claiming, and Ibn Al-Nabigha (Amro Bin Al-Aas) is assisting you upon it, so leave the people to one side and excuse the two parties from the fighting, and come out to duel to me\textsuperscript{asws} and you will know which one of us has rust upon his heart and the covering upon his sight.
\end{quote}

\textsuperscript{82} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 411
فَأَنَا أَبُو الَّـْسَنِ حَقّاً قَاتِلُ أَخِيكَ وَ خَالِكَ وَ جَدِّكَ شَدْخاً يَوْمَ بَدْرٍ وَ ذَلِكَ السَّيْفُ بِيَدِي وَ بِذَلِكَ القَلْبِ أَلْقَى عَدُوِّي.

I am father of Al-Hassan, killer of your brother, and your maternal uncle, and your grandfather into pieces on the day of Badr, and that sword is (still) in my hand, and with that heart shall meet my enemies. 83

As for after, so how strange is what is coming to me from you, and what would let me know of your status which you are coming to or going towards it? My delay from you is only to a time. I ratified with it and you are a belier of it. It is as if I am seeing you and you are making noise from the war, and your brethren are calling me to the Book out of fear from the sword. They are disbelievers in it and rejectors of it.

then he (the narrator) said, ‘And from a letter of his to Muawiya’. 84

He said, ‘And he wrote as well: ‘As for after, for long you and your friends, friends of Satan have claimed the truth in writings, and have thrown it behind your backs, and you have tried to extinguish it with your mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].’

And by my life! The knowledge regarding you will be implemented, and the Noor will be completed with your belittlement and your crushing, and you will be disgraced by the immediate expulsion or killed in ruination, and you will be recompense for your deeds where there will be no helper for you, nor will there be any authority with you.

And you have amplified in mentioning Usman. By my life! No one killed him apart from you, nor abandoned him besides you, and you had ambushed him with the administration, and refused the safety for him, coveting regarding what has appeared from you, and your deeds are pointing upon. And I hope to meet you with it upon a larger than his sin, and greater than his mistake.

83 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 16 H 412
84 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 16 H 413
Surely, Iṣwaṣ a son of Abdul Mutallib, owner of the sword, and if Iṣwaṣ were to stand with it in my hand, you would know who from the chiefs of the Arabs from the clan of Abd Shams would be killed, and pharaoh of the clans of Sahm, and Jumha, and Makhzum, their sons would be orphaned and their women widowed.

And Iṣwaṣ remind you of that which haven’t forgotten, of the day Iṣwaṣ killed your brother Hanzala, and dragged him by his legs to the well, and Iṣwaṣ captured your brother Amr and made his neck to be between his legs, tied up, and Iṣwaṣ sought you but you had fled, and for you was the running. Had Iṣwaṣ not been someone not pursuing a fleer, Iṣwaṣ would have made you its third.

And Iṣwaṣ shall interpret a mechanism for you with Allah, righteous not immoral. If He were to Gather me and you in a gathering of destiny, Iṣwaṣ would leave you as an example the people would by giving an example with, forever, and Iṣwaṣ will suffer along with you in your environment until Allah Judges between me and you, and He is best of the judges.

And Allah were to Delay in my term a little, the swarms of the Muslims would invade you, and Iṣwaṣ will be guiding to you among legions of Emigrants and the Helpers, then Iṣwaṣ will neither accept any excuse nor intercession, nor will Iṣwaṣ answer to you to any request, and question, and you will return to your confusion, and your hesitation, and your bewilderment.

You have witnessed, and sighted, and seen the clouds of death they can rain upon you with its clouds until you hung on to a Book you and your father were the first ones to disbelieve in it, and belie its Revelation, and you had stared at it and proclaimed that you are its worker, and accomplished from it what was accomplished, and there elapsed from your plots in it what had elapsed.
And I\textsuperscript{asws} shall be travelling towards you upon the tracks of this letter, so choose for yourself and look out for it, and you will come across it, for you, if you miss, and persist upon your error and your exaggerations until the servants of Allah\textsuperscript{aww} rise up to you, the affairs would be restricted upon you, and you will be refused a matter which would be accepted from you today.

O Ibn Harb! Your audacity in snatching the command from its rightful ones is from the foolish opinions. Do not be reassured by the people of straying, nor be certain of the foolish opinions of the ignorant ones, for by the One\textsuperscript{asws} in Whose Hand is the soul of Ali\textsuperscript{asws}! If the shine of Zulfiqar were to shine its light on your face, it would be a bolt of lightning you will not wake up from it until it is blown into the Trumpet (Day of Qiyamah), which you would have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13].

By my life, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}! Had it not been for the womb relationship which makes me kind upon you\textsuperscript{asws}, and the precedence which has been before for you\textsuperscript{asws}, some of the vultures of the people of Syria would have snatched you\textsuperscript{asws} away, and climbed in the air, then thrown you\textsuperscript{asws} upon your\textsuperscript{asws} eyebrows on top of your\textsuperscript{asws} eyes, so you would have been throw like the throwing of Al-Fihr powder upon the hard slab. The particles would not find any ascent in you\textsuperscript{asws}. 

\textsuperscript{85} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 414
And I have determined a determination, no kindness can extinguish it, if you do not leave nor clarify what your hopes have drawn you closer, and your search has prolonged for it. I shall turn you to a resource its pestilence will continue if it allows you to live, but we think you would be from the destroyed ones before that; and the evil opinion is an opinion which turns its people to the destruction, and gives them the exhaustion to a while. It is inevitable, and I have thrown the truth upon the falsehood, and the Command of Allah prevailed, and they were disliking it, and for Allah is the Conclusive Argument, and the apparent Favours. And the greetings.’

The answer of Amir Al-Momineen: ‘From a servant of Allah, Amir Al-Momineen Ali Bin Abu Talib, to Muawiya Bin Abu Sufyan. As for after, your letter came to me with humiliating words, and struck examples, and arrogation of deeds describing the wisdom, and you aren’t from its rightful ones, and you mentioned the piety, and you are upon its opposite.

You have pursued the personal desires, and it has turned with you away from the argument and has gone with you away from the even way. You are swimming in the tails of the pleasures of Fitna, and groping in the blossoms of the world, as if you aren’t convinced with the coming Resurrection, nor with the overturning return. You have tied the crown and wearing the fur, and furnished with brocade, being a way of Hercules and kings of Persian.

Then, you were not content with that until it reached me that you have tied the command from after you to be for someone else, so he would possess it besides you, and you will be Reckoned with besides him.

And by my life! If you were to do that, so you have not inherited the straying from a ‘Kalala’ (having no parent or children), and you are a son of the one who used to rebel against the people of religion, and envied the Muslims.
And you mentioned womb relationship for your kindness upon me asws. I asws swear by Allah azwj, the Mightiest, the most Majestic! If this command were to be snatched away from you during your lifetime by the one you are preparing it for after your death, its rope would be cut and its causes would have been resolved.

وَأَمَّا تَهْدِيدُكَ لِيِ بِالْمَشَارِبِ الْوَبِيئَةِ وَ الْمَوَارِدِ الْمُهْلِكَةِ فَأَنَا عَبْدُ اللَّهِ عَلِيُّ بْنُ أَبِِ طَالِبٍ أَبْرِزْ إِلَيْكَ صَفْحَتَكَ كَلََّ وَ رَبِّ الْبَيْتِ مَا أَنْتَ أَبِِ عُذْرٍ عِنْدَ الْقِتَالِ وَ لَ عِنْدَ مُنَافَحَةِ الأَْبْطَالِ وَ كَأَنِِّ بِكَ لَوْ شَهِدْتَ الَْْرْبَ وَ قَدْ قَامَتْ عَلَى سَاقٍ وَ كَشَرَتْ عَنْ مَنْظَرٍ كَرِيهٍ وَ الأَْرْوَاحُ تُُْتَطَفُ اخْتِطَاََ الْبَازِيِّ زَغَبَ الْقَطَا لَصِرْتَ كَالْمُولَََةِ الَْْيرَْانَةِ تَضْرِبُُهَا الْعَبََْةُ بِالصَّدَمَةِ لَ تَعْرَُِ أَعْلَى الْوَادِي عَنْ أَسْفَلِهِ

And as for your threatening me asws with the epidemic diseases (pestilence), and the destructive turnings, so I asws am a servant of Allah azwj, Ali asws Bin Abu Talib asws. Bring out your disease. Never! By Lord azwj of the House! My asws father asws is not an excuse during the battle nor during fighting the champions, and it is as if I asws am with you and you have attended the war, and you are standing upon a leg and have peeled off an abhorrent scenery, and the souls are being snatched away, snatching of the falcon, the cut feathers become like the ones surrendering, bewildered, the lesson hits with the shock, not recognising the top of the valley from its bottom.

فَأُقْسِمُ بِاللَّهِ أَنْ لَوْ تُبْدِي الأَْيَّامُ عَنْ صَفْحَتِكَ لَنَشَبَ فِيكَ مُِْلَبُ لَيْثٍ هَصُورٍ لَ يِفُوتُهُ فَرِيسَتُهُ بِالْمُرَاوَغَةِ كَيْفَ وَ أَنََّّ لَكَ بِذَلِكَ وَ أَنْتَ قَعِيدَةُ بِنْتِ الْبِكْرِ الْمُخَدَّرَةِ يِفْزَعُهَا صَوْتُ الرَّعْدِ وَ أَنَا عَلِيُّ بْنُ أَبِِ طَالِبٍ الَّذِي لَ أُهَدَّدُ بِالْقِتَالِ وَ لَ أُخَوََُّ بِالْنَّزَالِ فَإِنْ شِئْتَ يَا مُعَاوِيَةُ فَابْرُزْ وَ السَّلََمُ

So, leave from you what you aren't from its rightful, if the swords fall without splitting the speech. How many armies have you witnessed and paired its battles, and Quraysh have seen your trembling in front of Rasool-Allah saww when you and your father and the one who is higher than you both, is a follower of mine asws, and today you are threatening me asws.

فَلَمَّا وَصَلَ هَذَا الَْْوَابُ إِلََ مُعَاوِيَةَ بْنِ أَبِِ سُفْيَانَ جَََعَ جَََاعَةً مِنْ أَصْحَابِهِ وَ فِيهِمْ عَمْرُو بْنُ الْعَاصِ فََقَرَأَهُ عَلَيْهِمْ فََقَالَ لَهُ عَمْرٌو قَدْ أَنْصَفَكَ الرَّجُلُ كَمْ رَجُلٍ أَحْسَنَ فِِ اللَّهِ قَدْ قُتِلَ بَيْنَكُمَا ابْرُزُ إِلَيْهِ

When this answer arrived to Muawiya Bin Abu Sufyan, he gathered a gathering of his companions, and among them was Amro Bin Al-Aas. He read it out to them. Amro said to him, ‘The man has been fair to you. How many men, good for the Sake of Allah azwj have been killed between you two. Duel him asws!'
He said to him, ‘Abu Abdullah! You missed the dug hole. I should go to him asws for duel along with my knowledge that no one has duelled to him asws except and he asws has killed him? No, by Allah azwj! But I shall send you for duel to him asws.

A copy of another letter from Muawiya Bin Abu Sufyan to Amir Al-Momineen asws, ‘As for after, surely if we had known that the war would reach with us and you asws what is had reached, we would not have made it to be upon each other, and even if our intellects have been overcome upon, so there (still) remain what we can discard what has passed, and we can reconcile in what remains.

And I had asked you asws (to let me govern) Syria upon (a condition) that you asws will not necessitate me the obedience to you asws, but you asws refused that upon me, and today I am calling you asws to what I had called you to yesterday. You asws do not wish from the remaining (life) except what I am wishing for, nor do you asws fear from the perishing except what I am fearing.

And by Allah azwj, the armies have thinned out (less number), and the men are gone, and we are all sons of Abd Manaf. There isn’t any merit for some of us over the others the honourable can be humiliated with nor can the free one be taken away’. 

Answer of Amir Al-Momineen asws: ‘From a servant of Allah azwj, Amir Al-Momineen Ali asws Bin Abu Talib asws, to Muawiya Bin Abu Sufyan. As for after, ‘There has come in your letter a mention that if you had known that the war would reach with us and you what it has reached, we would not have made it to be upon each other, and we and you and seeking an end from it (which) we have not reached yet.

And as for your demand to me asws of Syrian, I asws am not going to give you today what I asws had refused yesterday. And as for our sameness in the fear and the hope, I asws will not be going upon the doubt from me asws over the certainty, nor are the people of Syria greedier upon the world than the people of Al-Iraq are upon the hereafter.

86 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 415
And as for your words that we are sons of Abd Manaf, we are like that, but Umayya isn’t like Hashim asws, nor is Harb like Abdul Mutalib asws, nor is Abu Sufyan like Abu Talib asws, nor is the freed one (at the conquest of Makkah) like the Emigrant, nor is the false like the true, and in our hands is merit of the Prophethood with which we killed the mighty, and sold the free with it. And the greeting'.

(Books) ‘Kunz Al Fawaid’ –

Muawiya wrote to Amir Al-Momineen asws, priding. He asws said: ‘Is the son of the liver-eater priding upon me?’. Then he asws said to Ubeydullah Bin Abu Rafie: ‘Write (in prose):

‘Muhammad asww the Prophet asww is my asws brother asww and my asws father-in-law asww, and Hamza as whom chief of the martyrs is my asws uncle as, and Ja’far as, sacrificing and affectionate, is flying with the Angels (and) son asaww of my asws uncle as, and daughter asaww of Muhammad asww is my asws co-dweller and my asww bride, her asww flesh is lined with my asww blood and my asww flesh, and two grandsons asaww of Ahmad asaww are my asws sons asaww from her asww. So, which of you has a share like my asws share? asws preceded you all to al Islam, not exception, a boy, not yet reached the time of my asws puberty, and the Wilayah for me asww was obligated upon you all with my asww friend asww on the exalted day of Ghadeer Khumm’.

Aqlu zahahu bi al-dhaban muq wazadayo w tawukh hada

I (Majlisi) am saying, ‘He mentioned it in ‘Al-Diwaan’ with an increase and changes, like this: ‘And its Wilayah for me asww was obligated upon you all by Rasool-Allah asww on the day of Ghadeer Khumm, and the Prophet asww bequeathed to me asww upon the choosing for his asww’.”
community a pleasure from you all with my\textsuperscript{asws} decisions. Indeed! One who so desires, let him believe in this, or else let him die of concealed grief. \textsuperscript{asws} am the champion whom you cannot deny for an abhorrent day and a day of my\textsuperscript{asws} peace”.  

418 – ج، الإحتجاج رَوَى أَبُو عُبَيْدَةَ قَالَ: كُتِبَ مُعَاوِيَةُ إِلَى عَلِيٍّ امِّيْرِ الْمُؤْمِنِينَ ع أَنَّ ليِ فَضَائِلَ كثِيرَةً كَانَ أَبِِ سَيِّداً فِِ الَْْاهِلِيَّةِ وَ صِرْتُ ملِكاً فِِ الإِْسْلََمِ وَ أَنَا صِهْرُ رَسُولِ اللَّهِ ص وَ خَالُ الْمُؤْمِنِينَ وَ كَاتِبُ الْوَحْيِ.  

(The book) ‘Al Ihtijaj’ – It is reported by Abu Ubeyda who said,  

‘Muawiya wrote to Ali\textsuperscript{asws} Amir Al-Momineen, ‘There are a lot of merits for me. My father was a chief during the pre-Islamic period, and he became a king during Al-Islam, and I am an in-law of Rasool-Allah\textsuperscript{saww}, and mater uncle of the Momineen, and scribe of the Revelation’.  

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَبِِ سَيِّداً فِِ الَْْاهِلِيَّةِ وَ صِرْتُ مَلِكاً فِِ الإِِْسْلََمِ وَ أَنَا صِهْرُ رَسُولِ اللَّهِ ص وَ خَالُ الْمُؤْمِنِينَ وَ كَاتِبُ الْوَحْيِ  

Amir Al-Momineen\textsuperscript{asws} said: ‘Is it by the merits the son of the liver-eater rebelling against me\textsuperscript{asws}? O boy! Muhammad\textsuperscript{saww} the Prophet\textsuperscript{saww} is my\textsuperscript{asws} brother\textsuperscript{saww} and my\textsuperscript{asws} father-in-law’.

وَ سَاقَ الأَْب ْيَاتَ إِلََ ق َوْلِهِ  

And he\textsuperscript{asws} continued the couplets up to his\textsuperscript{asws} words: ‘\textsuperscript{asws} preceded you all to Al-Islam with no exception, acknowledging with the Prophet\textsuperscript{saww} whilst being in the belly of my\textsuperscript{asws} mother\textsuperscript{asws}, and \textsuperscript{asws} prayed the Salat while \textsuperscript{asws} was a young child, not having reached the time of my\textsuperscript{asws} puberty yet’.

وَ سَاقَ الأَْب ْيَاتَ إِلََ ق َوْلِهِ  

And he\textsuperscript{asws} continued the couplets up to his\textsuperscript{asws} words: ‘So, woe, then woe, then woe is for the one who meets the God tomorrow having been unjust to me\textsuperscript{asws}.  

فَقَالَ مُعَاوِيَةُ اخْفُوا هَذَ الْكِتَابَ لَ ي َقْرَؤُهُ أَهْلُ الشَّامِ ف َيَمِيلُوا إِلََ ابْنِ أَبِِ طَالِبٍ.  

Muawiya said, ‘Hide this letter, do not read it out to the people of Syria, for they would incline towards the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}’.

\textsuperscript{88} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 417  
\textsuperscript{89} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 418
Kitab Siifeen of Nasr Bin Muzahim. He said,

‘Ali asws wrote to Muawiya (a couplet): ‘You have become ignorant of me asws, O son of Harb, if we do not see the middle-aged from you with the truth, and the truth removes the falsehood. This is for you, the year and the next year’.

Kitab Al Gharaiab of Ibrahim Bin Muhammad Al Saqafy who said,

‘It is reported that Ali asws wrote to Muawiya: ‘From a servant of Allah azwj, Amir Al-Momineen Ali asws Bin Abu Talib asws, to Muawiya. As for after, surely Allah azwj Blessed and Exalted, Created the creatures and Chose from His creatures, and Selected elites from His servants Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68].

He azwj Commanded the Commands and Legislated the religion, and Apportioned the distributions upon that, and He azwj is its Doer, and its Maker, and He azwj is the Creator, and He azwj is the Selector, and He azwj is the Legislator, and He azwj is the Distributor, and He azwj is the Doer of whatever He azwj so Desires to.

From Him azwj is the Creation and the Command, and for Him azwj is the Choosing, and the Desire and the Will, and the Power and the Kingdom and the Authority. He azwj Sent His saww Rasool saww and His saww elites with the guidance and the religion of truth and Revealed the Book unto him saww wherein is explanation of all things, from the Laws of His saww Religion. He azwj Explained it for a people who are learning it and in it He azwj Obligated the Obligations, and Apportioned the shares in it, Permitting some of it to some, and Prohibition some of it to some, Explaining it.

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90 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 419
O Muawiya! If you knew the argument and have struck examples not known except by the learned, then I\textsuperscript{asws} am asking you about these, or part of it, if you know, and take with four things upon the worlds. So, what are these, O Muawiya? And for whom are these? These are the arguments for us\textsuperscript{asws}, People\textsuperscript{asws} of the Household upon the ones who oppose us, and dispute us, and have separated from us, and rebelled against us.

And the Helpers is Allah\textsuperscript{azwj} on Him do I rely, and upon Him should the relying ones be reliant upon\textsuperscript{[12:67]}, and the total of his\textsuperscript{saww} preaching was the Message of his\textsuperscript{saww} Lord\textsuperscript{azwj} regarding what He\textsuperscript{azwj} Commanded, and Legislated, and Obligated, and Apportioned, the total religion.

Allah\textsuperscript{azwj} is Saying: \textit{Obey Allah and obey the Rasool and those with (Divine) Authority from you.} \textit{[4:59].} It is for us\textsuperscript{saww}, People\textsuperscript{saww} of the Household, it isn’t for you all.

Then He\textsuperscript{azwj} Prohibited from the disputing and the sectarianism and Commanded with the submission and the community. So, you are the group, the ones who acknowledge to Allah\textsuperscript{azwj} and to His\textsuperscript{saww} Rasool\textsuperscript{saww}. Then there was a change of mind for you, so Allah\textsuperscript{azwj} Cautioned you (people by revealing a Holy Verse) that Muhammad\textsuperscript{saww} is \textit{not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets,} \textit{[33:40].} And the Mighty and Majestic Said: \textit{so, if he dies or is killed will you turn back upon your heels?} \textit{[3:144].}

So, you and your associates, O Muawiya, are the group, the ones who turned back upon their heels, and reneged, and overturned the orders and the pact regarding what they had promised to Allah\textsuperscript{azwj}, and they broke the allegiance, and they could not harm Allah\textsuperscript{azwj} of anything.

Do you not know, O Muawiya, that the Imams\textsuperscript{asws} are from us\textsuperscript{saww} (and) aren’t from you, and Allah\textsuperscript{azwj} has informed you (people) about the Masters of the Command (Ul Al-Amr), they are the extractors of the knowledge, and informed you that the command which you are
differing in, returns to Allahazwj and to the Rasoolasww, and to the Masters of the command, the extractors of the knowledge.

فَمَنْ أَوْفََ بِعَهْدِي أُوَِ بِعَهْدِكُمْ وَ إِيَّايَ فَارْهَبُونِ

And Heasw Said to the people after them: From them is one who believes in him, and of them is he who turns away from him [4:55]. So, assume your seat from Hell, and be sufficed with Hell as a Blazing Fire [4:55]; and weasws are Progeny of Ibrahimas, the envied ones, and you are the enyer to usasws.

And Noahas was envied by hisas people when they said, ‘This one is not but a person like you. [23:24]. That was envy from them towards Noahas that they are acknowledging to himas being with the merit, and heas is a person.

And from after it, they envied Hudas when hisas people said, ‘This one is not but a person like you. He eats from what you are eating from, and he drinks from what you are drinking [23:33] And if you were to obey a person like yourselves, then you would be the losers [23:34]. They said that out of envy. Allahas Merits one Heasw so Desires, He Particularises with His Mercy the one He so Desires to; and Allah is the Lord of Mighty Grace’ [3:74].

وَ وَلْوَاحاً حَسَدَهُ قُولُوا لَهُمَّ أَن نَّفَضِّلَ اللَّهُ مَنْ يَشَاءُ وَيََْتَصُّ بِرِحَْْتِهِ مَنْ يَشاءُ
And from before that, the son of Adam⁹ Qabeel⁹ killed Habeel⁹ out of envy, so he was from the losers, and a group from the children of Israel, when they said to a Prophet of theirs: ‘Appoint for us a king; we would fight in the Way of Allah’. [2:246]. But when Allah⁹ Sent Talut to them as a king, they envied him and They said: ‘How can he hold kingship over us [2:247], and they claimed that they were more rightful with the kingdom than him.

All that, Like that We Relate unto you from the news of what has preceded, [20:99], and with us⁹ is its interpretation, and with us⁹ is its explanation, and the one who fabricates would be disappointed’ [20:61]; and we recognise its resemblance and its example among you. and the Signs and the warners do not avail a people not believing [10:101].

And Allah⁹ Said: the Progeny of Ibrahim, [4:55], and the progeny of Lut, [15:59], the progeny of Imran [3:33], the Progeny of Yaqoub, [19:6] the progeny of Musa and the progeny of Haroun [2:248], progeny of Dawood, [34:13]. So, we⁹ are the Progeny of our Prophet Muhammad⁹. Don’t you know, O Muawiya, Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; [3:68]. We⁹ are People⁹ of the Household. Allah⁹ has Chosen us⁹, and Selected us⁹, and Made the Prophet-hood to be among us⁹, and the Book is for us⁹ and the Wisdom, and the knowledge, and the Eman, and House of Allah⁹, and dwelling of Ismaii⁹, and standing place of Ibrahim⁹.
So, the kingdom is for us asws, O Muawiya, and we asws are foremost with Ibrahim as, and we asws are his as progeny, and progeny of Imran as, and foremost with Imran as, and progeny of Lut as, and we asws are foremost with Lut as, and progeny of Yaqoub as, and we asws are foremost of Yaqoub as, and progeny of Musa as and progeny of Haroun as and progeny of Dawood as, and foremost with them as, and progeny of Muhammad saww, foremost with him saww, and we asws are the People asws of the Household which Allah azwj kept the uncleanness away from them asws and Purified with a purifying.

وَ لِكُلِّ نَبٍِِّ دَعْوَةٌ فِِ خَاصَّةِ نَفْسِهِ وَ ذُرِّيَّتِهِ وَ أَهْلِهِ وَ لِكُلِّ نَبٍِِّ وَصِيَّةٌ فِِ آلِهِ أَ لََْ
O Muawiya! Is it other than Allah azwj you are seeking as a Lord azwj, or other than His azwj Book, or other than the Kabah as House of Allah azwj, and dwelling of Ismail as, and standing place of our father as Ibrahim as, seeking a Qiblah, or other than his as nation you are seeking as religion, or other than Allah azwj you are seeking as King?

Allah azwj has Made (all) that to be among usasws. You have revealed your enmity towards usasws, and your envy, and your hatred, and your breaking the Pact of Allah azwj, and your altering the Verses of Allah azwj, and your replacing the Words of Allah azwj.

Allahazwj Said to Ibrahimas: Surely Allah has Chosen for you the Religion, [2:132]. Are you turning away from hisas nation and Allah azwj has Chosen himas in the world and in the Hereafter heazwj is from the righteous, or are you seeking other than the Judgment as a judgment, or other than the preservers from usasws as an imam. The Imamate is for Ibrahimas and hisas offspring, and the Momineen are followers of theirsas, not turning away from hisas nation. Heazwj Said: So the one who follows me, then he is from me, [14:36].

Iasws am calling you, O Muawiya, to Allahazwj and Hisazwj Rasoolas, and Hisazwj Book, and the Master of Hisazwj Command, the wise one from the progeny of Ibrahimas, and to that which you have acknowledged with to Allahazwj, claiming the loyalty with Hisazwj Pact, and His Covenant which He Bound you with firmly, when you said: ‘We have heard and we obey’, [5:7] And do not become like those who disunited and differed [3:105] after the Knowledge had come to them in rivalry between them. [42:14] And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become a community which is more prosperous than (another) community. [16:92].

Weasws are the prosperous community, so do not become like those who are saying, ‘We hear’, and they are not listening [8:21]. Follow usasws and be guided by usasws, for that is for usasws, progeny of Ibrahimas, over the worlds, Obligated. If the hearts of the Momineen and the Muslims incline towards us, and that is a supplication of the Muslim person (Ibrahimas).
So, are you not taking revenge from us except that we believe [7:126] in Allahazwj, and what has been Revealed unto usasws, and our beliefs and ourasws following the nation of Ibrahimas, may the Salawaat of Allahazwj be upon himas and upon Muhammadsaww and hisasws progenyasws.

Indeed! And rather, Muhammadas was a Rasool from the Messengers to the people, all of them. Heasw delivered the Message of hisasw Lordazwj, not possessing anything other than it. Indeed! And Allahazwj Mentioned a people asserting a link between Him and the Jinn, [37:158], and I fear upon youasws that you would conflict with them.

Indeed! And Allahazwj Revealed in Hisazwj Book that Heazwj and He did not Take a son, and there is no associate for Him in the Kingdom, [25:2], nor any guardian from the humiliation. Inform us, what is the merit of yourasws kinship, and what is the merit of yourasws rights, and where can you find yourasws name in the Book of Allahazwj, and yourasws kingdom, and yourasws Imamate, and yourasws merits?

Indeed! And rather, we are guided by the ones who were before us, from the leaders and the caliphs, from those we were led. I was like the one who had chosen and was pleased, and the killers of our caliph, commander of the faithful Usman Bin Affan aren’t from us.
And Allahazwj Said: \textit{and one who is killed unjustly, so We have Made an authority to be for his guardian, [17:33].} So, we are foremost with Usman and his offspring, and youasws had taken him (as caliph) upon an agreement from yourselves, making him a caliph, and listened to him and obeyed’.

And Aliasws answered him: ‘As for that which you are faulting measws with from myasws letter, O Muawiya, and frequency of the mention of myasws forefathers Ibrahimas, and Ismailas and the (other) Prophetsas, surely the one who loves his forefathers would mention them frequently. Theiras mention is love of Allahazwj and Hisaswa Rasoolasaww.

And Iasws am faulting you with hating themas, for hating themas is hating Allahazwj and Hisaswa Rasoolasaww. And Iasws am faulting you with loving your forefathers and mentioning them frequently, for loving them is Kufr.

And as for that which you are denying of myasws lineage being from Ibrahimas, and Ismailas, and myasws kinship from Muhammadasaww, and myasws merits, and myasws rights, and myasws kingship, and myasws Imamate, so you have not ceased to be a denier of that, not believing in it with your heart.

Indeed! And weasws Peopleasws of the Household are like that. Neither will any Kafir loves usasws nor will any Momin hate usasws.

And that which you are denying from the Words of Allahaswj Mighty and Majestic: \textit{So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].} You are denying that it happens to be regarding usasws. Allahaswj has Said: \textit{The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6], and weasws are foremost with it.}
And that which you are denying from the Imamate of Muhammad\textsuperscript{saww} and are claiming that he\textsuperscript{saww} was a Rasool\textsuperscript{saww} and did not happen to be an Imam, then surely your denial is upon the entirety of the Prophets\textsuperscript{as} being Imams. But, we\textsuperscript{asws} testify that he\textsuperscript{saww} was a Rasool\textsuperscript{saww}, a Prophet\textsuperscript{saww}, an Imam\textsuperscript{saww}, and your tongue evidences of what is in your heart.

وَ قَالَ اللَّهُ تَعَالَ اَمْ حَسِبَ الَّذِينَ فِِ قُلُوبِِمْ مَرَضٌ أَنْ لَنْ يُْرِجَ اللَّهُ أَضْغان َهُمْ وَ لَوْ نَشاءُ لأََرَيْناكَهُ مْ فَلَعَرَف ْتَهُمْ بِسِيماهُمْ وَ لَتَعْرِف َنَّهُمْ فِِ لَْْنِ الْقَوْلِ وَ اللَّهُ يَعْلَمُ أَعْمالَكُمْ

And Allah\textsuperscript{azwj} the Exalted Said: \textit{Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges?} [47:29] And if We so Desire, We would Show them to you, so you would recognise them by their marks, and you can (already) recognise them by their tone of speech, and Allah Knows your deeds [47:30].

Indeed! And we\textsuperscript{asws} had known you before today, and your enmity, and your envy, and what disease there is in your heart which Allah\textsuperscript{azwj} Extracted.

أَلَ وَ قَدْ عَرَف ْنَاكَ ق َبْلَ الْيَوْمِ وَ عَدَاوَتَكَ وَ حَسَدَكَ وَ مَا فِِ قَلْبِكَ مِنَ الْمَرَضِ الَّذِي أَخْرَجَهُ اللَّهُ

And that which you are denying of my\textsuperscript{asws} kinship, and my\textsuperscript{asws} rights, so surely our\textsuperscript{asws} share and our\textsuperscript{asws} rights are in the Book of Allah\textsuperscript{azwj}, Apportioned for us with our\textsuperscript{asws} Prophet\textsuperscript{saww}. And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41], and Said: \textit{Therefore, give to the near of kin his due,} [30:38].

وَ لَيْسَ وَجَدْتَ سَهْمَنَا مَعَ سَهْمِ اللَّهِ وَ رَسُولِهِ وَ سَهْمَكَ مَعَ الأَْب ْعَدِينَ لَ سَهْمَ لَكَ إِنْ فَارَق ْتَهُ

And you haven’t found our share with the Share of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and your share is with the remote ones. There is no share for you if you separate from it, for Allah\textsuperscript{azwj} has Proved our\textsuperscript{asws} share and Dropped your share with your kinship.

وَ أَنْكَرْتَ إِمَامَتِِ وَ مُلْكِي فَهَلْ تََِدُ فِِ كِتَابِ اللَّهِ ق َوْلَهُ لِْلِ إِب ْرَاهِيمَ وَ اصْطَفَاهُمْ عَلَى الْعَالَمِينَ ف َهُوَ فَضَّلَنَا عَلَى الْعَالَمِينَ وَ ت َزْعُمُ أَنَّ

And you denied my\textsuperscript{asws} Imamate and my\textsuperscript{asws} kingdom. Did you not find in the Book of Allah\textsuperscript{azwj} His\textsuperscript{azwj} Words for the progeny of Ibrahim\textsuperscript{as} and Choosing them over the worlds? It is our\textsuperscript{asws} merit over the worlds. And either you are alleging you aren’t from the worlds, or you are claiming that we\textsuperscript{asws} aren’t from the progeny of Ibrahim\textsuperscript{as}.
So, if you were to deny that being for us asws, so you have denied Muhammad saww, for he saww is from us asws and we asws are from him. So, if you are able to differentiate between us asws and Ibrahim as, and Ismail as, and Muhammad asw in the Book of Allah azwj, then do so. 91

And the Emigrants and the Helpers have paid allegiance to you asws after having consulted for three days. Then they gave it to you. So, they have paid allegiance to you willingly, not with abhorrence. And the firsts of those that paid allegiance to you asws were Talha and Al-Zubayr, then they broke their allegiance to you asws, and oppressed you asws, and they had both sought that which was not for them.

And it has reached me that you asws excused yourself asws from the killing of Usman and distanced yourself asws from his blood, and are claiming that when he was killed, you asws were seated in your asws house. And when he was killed you asws said: ‘Our Allah azwj, I asws am not pleased, and it is not of my asws deeds’.

And you asws said on the Day of the Camel (Al-Jamal) when it was announced, ‘O avengers of Usman!’ – when the rebels were around the camel – you asws said: ‘Those who killed Usman have been flung with their faces into the Fire, have we asws killed him?’ But rather was
killed by the two of them (Talha and Al-Zubeyr) and their female companion (Ayesha), who ordered for his killing, whilst I was seated in my house.'

And I am the son of the uncle of Usman, and his guardian and am the seeker of his blood. So if the matter was as you say it to be, if it is possible, hand over to us the ones who killed Usman so that we call kill them for the son of our uncle, and we will pay allegiance to you and submit the matter (Caliphate) to you. This is one thing.

And as for the second, my spies have given me the news and the letter from the friends of Usman – from among those who are fighting alongside you, and you are counting them to be on your side and being pleased with (them being submitted to) your command, but they fancy us and their hearts are with us whilst their bodies are with you – You apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you curse him.

And in another report: ‘You are neither reviling him nor disavowing from him’.

And it has reached me from you that, when you are alone with your malicious associates, and your Shias, and your special ones, the misguided thieves and liars, you distance yourself from Abu Bakr, and Umar, and Usman and curse them all. And you are claiming that you are the Caliph of the Rasool-Allah in his community, and his successor among them, and that Allah has Obligated obedience to you upon the believers and Ordered for your ‘Wilayah’ in His Book and the Sunnah of His Prophet.

And the Allah Commanded Muhammad that he should stand with that in his community, and it was Sent down upon him O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67]. So, he gathered Quraysh and the Helpers and the clan of Umayya at Ghadeer Khumm.
And in another report, so he saww gathered his saww community at Ghadeer Khumm and preached what he saww had been Ordered to - with regards to it from Allah azwj, and ordered that those who were present should make it reach to those who were absent, and informed them that you asws are higher to them than their own selves, and you asws are from him saww of the status which Haroun as had from Musa as.

And it has reached me about you asws, that you asws never preach to the people except that you asws say before descending from your asws Pulpit: ‘By Allah azwj, I asws am higher to the people than their own selves, and I asws have never ceased to be oppressed since the Rasool-Allah saww passed away’. If it was as it has reached me from you asws from that as truth, so the injustice of Abu Bakr and Umar towards you asws is greater than the injustice of Usman, because Rasool-Allah saww had passed away and we were witnesses.

Umar went and pledged allegiance to Abu Bakr and did not ask you asws, nor did he consult with you asws. And the two men argued by your asws rights, and your asws proofs, and your asws closeness to the Rasool-Allah saww. Had they submitted to you asws, and paid allegiance to you asws, Usman would have been the easiest of the people to come to that due to the closeness of his relation to you asws than them, and your asws right to him, because he is the son of your asws uncle and your asws aunt.

Then Abu Bakr deliberately returned it (caliphate) to Umar before his death. He did not consult with you asws nor did he ask you when he made him a Caliph and sought allegiance to him. Then Umar made you asws to be in the consultation council (Al-Shura) between the six of you, and kept out from it all the Emigrants and the Helpers, and others.

Ibn Awf was made to be in charge of your affair on the third day, when you all saw the people had gathered and drawn their swords and had taken an oath upon Allah azwj that if the sun sets and you all had not chosen one of you, they would strike your necks and would carry out with regard to you asws, the condition of Umar. The one in charge of your affair, Ibn Awf, pledged allegiance to Usman. You asws had to pledge allegiance to him.
Then Usman was besieged, so he asked for your\textsuperscript{asws} help. But you\textsuperscript{asws} did not help him, and he called out to you\textsuperscript{asws}, and you\textsuperscript{asws} did not answer his call, and he had a right (due to being caliph) upon your\textsuperscript{asws} neck, and upon yours, O group of Emigrants and the Helpers who were present and witnessed it.

You\textsuperscript{asws} left him alone with the people of Egypt until they killed him, and your sects from among you helped them on his killing, and most of you abandoned him. So you\textsuperscript{asws} became, with regards to his matter, between a murderer and an instructor and a forsaker.

Then the people paid allegiance to you\textsuperscript{asws} and you\textsuperscript{asws} are more deserving of this matter than me. Hand over the ones who killed Usman so that I can kill them, and submit the command (Caliphate) to you\textsuperscript{asws}, and I will pledge allegiance to you\textsuperscript{asws}, and so will all those who are confronting you, from the people of Syria’.

When Ali\textsuperscript{asws} read the letter of Muawiya which had been brought by Abu Al-Darda and Abu Hureira, his message and his words, Ali\textsuperscript{asws} said to Abu Al-Darda: ‘The two of you have brought to me what Muawiya had sent you two with, so hear from me\textsuperscript{asws}, then take it from me\textsuperscript{asws} to him just as you two brought it to me, and say to him that: -

‘Usman Bin Affan was nothing more than one of the two men – an imam of guidance (shedding of) whose blood was forbidden, and helping him was obligatory, and it was not permissible to disobey him, nor was there any leeway for abandoning him; or he was an imam of misguidance, (the shedding of) whose blood was permissible and befriending him and helping him was not permissible. So, he was not devoid of one of the two characteristics.

And the Obligation in the Judgment of Allah\textsuperscript{aswj} and the judgment upon the Muslims, after the death of their imam or his murder – be he upon error or on guidance, an oppressed one or an oppressor, (shedding of) whose blood was permissible or prohibited – is that they
should neither take any action, nor make any event to happen, nor proceed with their hands or their feet, nor initiate anything before choosing for themselves an imam who is a chaste, devout, scholar and has the understanding of the judgments and the Sunnah.

He will gather for them their affairs and he judges between them and takes the rights of the oppressed one from the oppressor, and protects them, and levies their taxes (Fey), and establishes their arguments and their congregations, and levies their Charities (Sadaqa).

Then he will be judging with regards to their imam who had been killed unjustly, and he will pass a judgment against the killer, judging between them with the truth. So if their Imam was killed as an oppressed one, the judgment will be for his guardians for his blood, and if he was killed whilst being an oppressor, he will consider how the judgment will be with regards to this.

This is first (issue) that they should try to resolve by agreeing on an Imam who would gather their affairs, and he is their kind caretaker and they should follow him and obey him. However, the choice of an Imam is from Allahazwj Mighty and Majestic, and for Hisawwj Rasoolasws, so Allahazwj is Sufficient for Considering with regards to that Choice, and the Rasool-Allahasws had chosen for them an Imamasws and ordered them for being obedient to himasws and to follow himasws.

And the people had pledged allegiance to measws after the killing of Usman, and so did the Emigrants and the Helpers after having consulted for three days, and they are the ones who had paid allegiance to Abu Bakr, and Umar, and Usman and held on to their imamate. And that was for measws from the people of Badr and the former ones from the Emigrants and the Helpers, except that they had paid allegiance before me without consulting the general public, and that their allegiance to measws was after having consulted the general public.

If Allahazwj, Majestic is Hisawwj Name, had Made the choice to be for the community to make, and they are the ones who will be choosing, and considering for themselves, and that their
choosing and considering for themselves for it is better for them than the Choice of Allah azwj and His Rasoolasws for them, and that the one whom they had chosen, and paid allegiance to with an allegiance of guidance, and he would be an Imam the obedience to whom would be obligatory upon the people, and to help him. So, they have consulted with regards to me asws and chosen me asws by consensus among them.

And if it was Allah azwj Mighty and Majestic Who would be the One to Choose, and the choice was for Himazwj to Make, so Heazwj has Chosen measws for the community, and Made measws to be the Caliph over them and Ordered them to be obedient to measws and to help measws in Hisazwj Revealed Book, and the Sunnah of Hisazwj Prophetasws. That is a stronger argument for measws and more than Obligates myasws right.

And if Usman had been killed during the era of Abu Bakr or Umar, would Muawiya had fought against the two of them and come out against them both for seeking (the blood)?’ Abu Hureira and Abu Al-Darda said, ‘No’. Aliasws said: ‘Myasws (position) is similar to that. If Muawiya says, ‘Yes’, say to him, ‘It would then become permissible for everyone who has been oppressed by an oppressor or killed by a killer, to created discord among the Muslims, and cause disunity in their gatherings, and make a call to himself. Along with this, the children of Usman should be the first to claim the blood of their father, rather than Muawiya’.

(Sulaym) said, ‘Abu Al-Darda and Abu Hureira were silent for a while and said, ‘Youasws have been equitable from yourselfasws’. Aliasws said: ‘By myasws life, Muawiya would have done justice to me if he would have kept to his words and been truthful to what he gives to measws. Here are the sons of Usman, men who have understanding, and there are no children among them nor is there a guardian over them. So come, Iasws will gather them along with the killers of their father, and if they get tired from arguing against them, let them testify that Muawiya is a guardian for them, and their representative, and fight against them for their disagreements.'
And let them and the defendants sit in front of me asws, like the sitting of a litigant to the Imam asws and the governor, whose judgement they accept and carry out his asws judgement, and I asws will consider their arguments and the arguments of their opponents. If their father was killed whilst being an oppressor and it was lawful for his blood to be shed, (seeking revenge for) his blood is invalidated, and if he was an oppressed one, (the shedding of) whose blood was unlawful, I asws will punish the one who killed their father, so if they want they can kill him, and if they want they can forgive him, and if they want they can accept the wergild.

وَ هَؤُلَءِ قَتَلَةُ عُثْمَانَ فِِ عَسْكَرِي يُقِرُّونَ بِقَتْلِهِ وَ يَرْضَوْنَ بُِِكْمِي عَلَيْهِمْ ف َلْيَأْتِنِِ وُلْدُ عُ ثْمَانَ وَ مُعَاوِيَةَ إِنْ كَانَ وَلِيَّهُمْ وَ وَكِيلَهُمْ فَََّلْيَخَاصِمُوا قَتَلَتَهُ وَ لْيُحَاكِمُوهُمْ حَتََّّ أَحْكُمَ بَيْنَهُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص وَ إِنْ كَانَ مُعَاوِيَةُ إِنَََّّّا يَتَجَََّّ وَ يَطْلُبُ الأَْعَالِيلَ وَ الأَْ بَاطِيلَ ف َلْيَتَجَنَّ مَا بَدَا لَهُ فَسَوََْ يُعِينُ الْلَّهُ عَلَيْهِ

And here are the killers of Usman in my asws army, accepting that they killed him, and are happy with my asws judgement, be it against them or for them. Let the sons of Usman come to me, or Muawiya – if he was their guardian or their representative – let them present their arguments for his killing; and I asws will judge between the two of them until I asws judge by the Book of Allah aswj and the Sunnah of His aswj Prophet saww. But Muawiya is coming to me asws and he is seeking by the invalid reasons, so he can do whatever appears to him, for Allah aswj will Help against him’.

قَالَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَي ْرَةَ قَدْ وَ اللَّهِ أَنْصَفْتَ مِنْ نَفْسِكَ وَ زِدْتَ عَلَى النَّصَفَةِ وَ أَزَحْتَ عِلَّتَهُ وَ قَطَعْتَ حُجَّتَهُ وَ جِئْتَ بُِِجَّةٍ قَوِيَّةٍ صَادِقَةٍ مَا عَلَيْهَا لَوْنٌ

Abu Al-Darda and Abu Hureira said, ‘By Allah aswj, you asws have established the truth, and have done more than the justice, and you asws have removed his reasons, and cut-off his arguments, and have come with strong arguments which are true and there can be no reproach against them’.

ثم خرج أبو هريرة وأبو الدرداء إذن عشرين ألف رجل مقنع في الحديد فقالوا: قاتلة عثمان مقررون راضون على علتنا و لن نطيلنا أويلي عثمان فليحاكمتم إلى أمير المؤمنين في دم أبيهم و إن وجب عليكم الفوائد أو الذية ا المصدر لحكمهم و سبيلنا

Then Abu Hureira and Abu Al-Darda went out, and there were twenty thousand men covered with the iron (armaments). They (Abu Al-No’man Bin Zamaan) said, ‘We killed Usman, and we are accepting it, and are happy with the judgment of Ali asws, be it against us or for us. Let the guardian of Usman come to us, so that Amir-ul-Momineen asws can judge us with regard to the blood of their father. If punishment is obligated upon us or the blood-money (compensation), we will bear his asws judgment patiently, and submit to it’.

فَقَالَا فَذُلِكْ عَلَيْنَا وَ لَمْ يَجَلِّل عِلَيْنَا ع ذَفَعُكُمْ وَ لَ قَتَلْكُمْ حَتََّّ يَحْكُمُوكُمْ إِلَيْهِ فِيهِ حَكِيمًا يَحْكِمُكُمْ وَ نَذْوَاءَصْاحِبُكُمْ يَكْبُبُ اللَّهُ وَ سَلَّمُنَا

The two of them said, ‘You asws are being fair, and it is not permissible for Ali asws to defend you or to kill you until he asws passes a judgement upon you. He asws will judge between you and your companion by the Book of Allah aswj and the Sunnah of His aswj Prophet saww.’

وَ أَنْطَلَقَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَي ْرَةَ حَتََّّ قَدِمَا عَلَى مُعَاوِيَةَ فَأَخْبَََاهُ بَِِا قَالَ عَلِيٌّ ع وَ مَا قَالَ قَتَلَةُ عُثْمَانَ وَ مَا قَالَ أَبُو النُّعْمَانِ بْنُ صمان
Abu Al-Darda and Abu Hureira went until they were in front of Muawiya. They informed him of what Ali asws had said, and what the killers of Usman had said, and what Abu Al-No'man Bin Samaan had said.

Muawiya said to both of them, ‘So what was his asws response to you two with regard to invoking Mercy for Abu Bakr and Umar, and pausing from (the invocation of Mercy) for Usman, and distancing himself asws for them in secret, and what he asws is claiming that the Rasool-Allah saww appointed him as Caliph, and that he asws has never ceased to be an oppressed one since the passing away of the Rasool-Allah saww?’ They said, ‘Yes, he asws had Invoked for Mercy for Abu Bakr, and Umar, and Usman in our presence, and we heard it’.

Then he asws said to us, from what he asws said: ‘If Allah azwj has Given them (the community) choice of agreeing to a leader, so they are the ones who will be choosing and considering for themselves – and their choosing for themselves and their consideration is more correct since it in accordance with the Choice of Allah azwj and the choice of the Rasool-Allah saww – so they have chosen me asws and have paid allegiance to me asws. The allegiance to me asws is the allegiance of guidance, and I asws am the Imam asws the obedience to me asws and helping me asws has been Obligated upon the people, because they had consulted with regard to this and chose me asws’.

And if the Choice of Allah azwj and the choice of the Rasool-Allah saww is better for them and more correct than their choice for themselves and their consideration of it, so Allah azwj and His azwj Rasool saww have Chosen me asws for the community, and have Appointed me asws to be the Caliph over them, and Ordered them to help me asws and obey me asws, in the Revealed Book of Allah azwj upon the tongue of His azwj Messenger Prophet saww. And that is stronger for my asws argument and more than Obligates my asws rights’.

Then he asws ascended the pulpit among his asws army, and gathered the people, and from those who were present from nearby, and the Emigrants and the Helpers.
Then he asws Praised Allah azwj and Extolled Him azwj, then said: ‘O group of people! My asws virtues are more than what can be counted or numbered, and after (all that) is what Allah azwj has Revealed in His azwj Book from that, and what the Rasool-Allah saww has said. I asws shall inform you of seven qualities Rasool-Allah saww had said which should suffice for you to recognise all my asws virtues and my asws preferences.

Are you knowing that Allah azwj Preferred to Speak in His azwj Book, being the foremost to Al-Islam – in another Verse from His azwj Book over the preceded one, and there is no one from the community who preceded me asws to Allah azwj and His azwj Rasool saww? They said, ‘O Allah azwj, yes’.

He asws said: ‘I asws adjure you all to Allah azwj, I asws asked the Rasool-Allah saww about His azwj Words: And the foremost are the foremost [56:10] These are the ones of proximity [56:11]. Rasool-Allah saww said: ‘Allah azwj has Sent these down regarding the Prophets as and their as successors, and I am the best of the Prophets azwj, and my saww brother, and my saww successor asws Ali asws Bin Abu Talib asws is the best of the successors?’

About seventy from the participants of Badr, most of them from the Helpers and the rest of them from the Emigrants stood up. Among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub Al-Ansaaery, and from the Emigrants were Ammar Bin Yaaser and others, so they said, ‘We hereby testify that we have heard the Rasool-Allah saww say that’.

He asws said: ‘I asws adjure you to Allah azwj regarding the Words of Allah azwj O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59], and His azwj Words: But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55], then Said: and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Mominneen; [9:16].
The people said, ‘O Rasool-Allah s.a.w.w., is this especially for some of the believers or generally for all of them?’ Allah almighty and Majestic Commanded His s.a.w.w. Rasool s.a.w.w. that he s.a.w.w. should teach them as to the ones s.a.w.s. for whom the Verse Came down, and that he s.a.w.w. should explain about the ‘Wilayah’ just as he s.a.w.w. had explained to them their Salats, and their Fasts, and their Zakaat, and their Hajj.

He s.a.w.w. nominated me s.a.w.s. at Ghadeer Khumm and said that: ‘Allah s.w.t. Sent me s.a.w.w. with a Message which constricted my s.a.w.w. chest and I s.a.w.w. saw that the people would not believe me s.a.w.w.. He s.w.t. Promised me s.a.w.w. that I s.a.w.w. should preach it or else He s.w.t. would Punish me s.a.w.w.. Arise! O Ali s.a.w.s.!

Then he s.a.w.w. called for the congregational Salat, so we all prayed Salat with him s.a.w.s., Al-Zohr (Midday Salat), then said: ‘O you people! Surely Allah s.w.t. is my s.a.w.w. Master (Mawla), and I s.a.w.w. am the Master s.a.w.w. of the Momineen and foremost with them than their own selves. Indeed! The one to whom I s.a.w.w. am Master s.a.w.w. of, Ali s.a.w.s. is his Master s.a.w.s. O Allah s.w.t! Befriend the one who befriends him s.a.w.s., and be Inimical to the one who is inimical to him s.a.w.s., and Help the one who helps him s.a.w.s. and Abandon the one who abandons him s.a.w.s.

Salman Al-Farsi r.a. stood up in front of him s.a.w.w. and said, ‘O Rasool-Allah s.a.w.w., be submissive to him s.a.w.s. like what?’ He s.a.w.w. said: ‘Be submissive to him s.a.w.s. like you r.a. are submissive to me s.a.w.w.. The one to whom I s.a.w.w. am higher than his own self, so Ali s.a.w.s. is higher to him than his own self’.

And Allah s.w.t. Blessed and Exalted Revealed: *Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you* [5:3]. Salman Al-Farsi r.a. said, ‘O Rasool-Allah s.a.w.w., this Verse has Descended regarding Ali s.a.w.s. especially?’ Rasool-Allah s.a.w.w. said: ‘Indeed, it is regarding him s.a.w.s. and regarding my s.a.w.w. successors up to the Day of Qiyamah’.

Salman Al-Farsi r.a. said, ‘O Rasool-Allah s.a.w.w., explain it for us’. He s.a.w.w. said: ‘Ali s.a.w.s., who is my s.a.w.w. brother, and my s.a.w.w. Vizier, and my s.a.w.w. successor, and my s.a.w.w. inheritor, and my s.a.w.w. Caliph in my s.a.w.w. community, and the Guardian of every believer after me s.a.w.w., and eleven
Imams asws from his sons asws. The first of them asws is my saww son Al-Hassan asws, then Al-Husayn asws, then nine from the sons asws of Al-Husayn asws, one after the other. The Quran is with them asws and they asws are with the Quran. Neither will it separate from them asws nor will they separate from it until they asws return to the Fountain’.

Twelve men from the people of Badr stood up and said, ‘We testify that we heard that from the Rasool-Allah saww as you asws have said it exactly, neither have you asws added nor you asws have been deficient by a single letter, and the Rasool-Allah saww made us witnesses on that’. And the remaining seventy said, ‘We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us’. He asws said: ‘You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others’.

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah azwj have Mercy of them – so they said, ‘We testify that we have heard the words of the Rasool-Allah saww and we have preserved it that he saww said, one day, and he saww was standing, and Ali asws was standing beside him saww.

Then Rasool-Allah saww said: ‘O you people! Allah azwj has Commanded me saww that I saww should nominate for you an Imam asws and a successor asws who will be the successor asws of your Prophet saww among you, and my Caliph in my saww community, and among the People asws of my saww Household after me saww, and the one asws for whom Allah azwj has Obligated upon the believers, in His azwj book, obedience to him asws, and has Commanded to you all in it for his asws ‘Wilayah’.

So I saww referred it back to my saww Lord out of fear of the hypocrites and their belying it, so He azwj Promised me saww that (He azwj will Protect me saww) but if I saww do not preach it, He azwj would Punish me saww.

Then Rasool-Allah saww said: ‘O you people! Surely Allah azwj – Majestic is His azwj Name – has Ordered you all in His azwj Book for the Prayer and I saww have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). I saww explained
these to you and interpreted them for you all, and He Commanded you all in His Book for the ‘Wilayah’.

وَ إِنِِّ أُشْهِدُكُمْ أَي ُّهَا النَّاسُ أَن َّهَا خَاصَّةٌ لِعَلِيِّ بْ
نِ أَبِِ طَالِبٍ ع وَ الأَْوْصِيَاءِ مِنْ وُلْدِي وَ وُلْدِ أَخِي وَ وَصِيِّ عَلِيٌّ أَوَّلَُُمْ ثَُُّ الَْْسَنُ ثَُُّ الُْْ
سَينُْ ثَُُّ تِسْعَةٌ مِنْ وُلْدِ الُْْسَينِْ ع
وُلْدٌ الُْْسَينِ ع
لَ ي ُفَارِقُونَ الْكِتَابَ حَتََّّ يَرِدُوا عَلَيَّ الَْْوْضَ
And I adjure you, O you people, that it is especially for Ali Bin Abu Talib and the successors from my sons and the sons of my brother and my successor. Ali is the first of them, then Al-Hassan, then Al-Husayn, then nine from the sons of Al-Husayn—my son. Neither will the Book be separated from them nor will they separate from it until they return to the Fountain.

أَي ُّهَا النَّاسُ إِنِِّ قَدْ أَعْلَمْتُكُمْ مَفْزَعَكُمْ وَ إِمَامَكُمْ ب َعْدِي وَ دَلِيلَكُمْ وَ هَادِيَكُمْ وَ هُوَ أَخِي عَلِيُّ بْ
نِ أَبِِ طَالِبٍ ع وَ هُوَ فِيكُمْ بَِِنْزِلَتِِ
O you people! I have made known to you your shelter and your Imam after me, and your evidence and your guide, and he is Ali Bin Abu Talib, and he is among you at the status that I have among you. So ask him and learn from him and from the successors after him, and do not try to teach them nor precede them, for they are with the truth and the truth is with them, neither will they leave it nor will it leave them.

ثَُُّ قَالَ عَلِيٌّ ع لأَِبِِ الدَّرْدَاءِ وَ أَبِِ هُرَي ْرَةَ وَ مَنْ حَوْلَهُ يَا أَي ُّهَا النَّاسُ أَ ت َعْلَمُونَ أَنَّ ال
لَّهَ ت َبَارَكَ وَ ت َعَالََ أَن ْزَلَ فِِ كِتَابِهِ إِنََّّا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
Then Ali said to Abu Al-Darda and Abu Hureira and those who were around them: ‘O you people! Do you know that Allah Blessed and High Sent down in His Book: But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].

فَجَمَعَنِِ رَسُولُ أَحِبَّتِِ ص وَ فَاطِمَةَ وَ الَْْسَنَ وَ الُْْسَينَْ فِِ كِسَاءٍ وَ قَالَ اللَّهُمَّ هَؤُلَءِ وَ عِتََْتِِ وَ حَامَّتِِ وَ أَهْلُ ب َيْتِِ فَأَذْهِبْ عَن
Rasool-Allah gathered me, and Fatima, and Al-Hassan, and Al-Husayn along with himself in his Blanket (Kisa), and said: ‘O Allah! These are my Family, and my special ones, and the People of my Household, never let uncleanness come near them and Keep them Purified with a thorough Purifying.
Umm Salama ra said: ‘And I ra, O Rasool-Allah saww!’ So he saww said: ‘You ra are upon good, but this has Descended regarding myselfsaww, and regarding mysaww brother Aliasws, and mysaww daughter Fatimahasws, and regarding my saww sons Al-Hassanasws and Al-Husaynasws, and regarding nine Imamsasws from the sonsasws of Al-Husaynasws from after measws.

All of them stood up and said, ‘We bear witness that Umm Salama ra narrated that to us, so we asked the Rasool-Allah saww, and he saww narrated to us just as Umm Salama ra had narrated it’.

Then Alisasws said: ‘Iasws adjure you all to Allahazwj, do you know that Allahazwj, Majestic is Hisazwj Name, Sent down in Hisazwj Book: O you who believe! Fear Allah and be with the truthful ones [9:119]?’ Salman ra said, ‘O Rasool-Allah saww, is this general or special?’

He saww said: ‘But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the ‘Truthful’, so it is specially for my saww brother Alisasws Bin Abu Talibasws, and my saww successorsasws from after himasws up to the Day of Qiyamah’.

Alisasws said: ‘And Iasws said to the Rasool-Allahsaww during the (military) expedition of Tabuk: ‘O Rasool-Allahsaww, why did you saww leave measws behind?’ He saww said: ‘O Alisasws Al-Medina cannot be in a correct state except by measws and by youasws, and youasws are from measws of the status which Harounas had from Musaas except for the Prophet-hood, except there will be no Prophetas after measws.

Some men from the Emigrants and the Helpers stood up and said, ‘We testify that we heard that from the Rasool-Allahsaww during the (military) expedition of Tabuk’.

Heasws said: ‘Iasws adjure you all to Allahazwj, do you know that Allahazwj Mighty and Majestic Revealed in Surah Al-Hajj: O you who believe! Perform Ruku and Sajdah and worship your Lord, [22:77] – up to the end of the Surah.'
Salman\(^\text{ra}\) stood up and said, ‘O Rasool-Allah\(^\text{saww}\), who are these\(^\text{asws}\) over whom you\(^\text{saww}\) are a witness and they\(^\text{asws}\) are witnesses over the people, whom Allah\(^\text{saww}\) has Chosen, and did not Make anything wrong to them in the Religion, the Nation of their\(^\text{asws}\) father Ibrahim\(^\text{as}\)?’

Rasool-Allah\(^\text{saww}\) said: ‘But it means by that thirteen humans — I\(^\text{asws}\), and my\(^\text{saww}\) brother Ali\(^\text{asws}\) Bin Abu Talib\(^\text{asws}\), and eleven from his\(^\text{asws}\) sons\(^\text{asws}\). They said, ‘O Allah\(^\text{azwj}\), yes’.

Ali\(^\text{asws}\) said: ‘I\(^\text{asws}\) adjure you all to Allah\(^\text{azwj}\), do you know that Rasool-Allah\(^\text{saww}\) stood up to preach – and he\(^\text{saww}\) never preached after it – and said: ‘O you people! I\(^\text{asws}\) am leaving among you all two commands, you will not stray if you attach yourselves to these two – the Book of Allah\(^\text{azwj}\) and my\(^\text{saww}\) Family, the People\(^\text{asws}\) of my\(^\text{saww}\) Household, for it has been Promised to me\(^\text{saww}\) by the Kind\(^\text{azwj}\), the Aware\(^\text{azwj}\), that these two will never separate until they return to me\(^\text{saww}\) at the Fountain?’

They said, ‘O Allah\(^\text{azwj}\), yes, we have witnessed that, all of it’.

Ali\(^\text{asws}\) said: ‘Allah\(^\text{azwj}\) is Sufficient for me\(^\text{asws}\). Twelve from the group of the participants of Badr stood up and said, ‘We testify that when Rasool-Allah\(^\text{saww}\) preached on the day in which he\(^\text{saww}\) passed away, Umar Bin Al-Khattab stood up angrily and said, ‘O Rasool-Allah\(^\text{saww}\), all the People\(^\text{asws}\) of your\(^\text{saww}\) Household?’

He\(^\text{saww}\) said: ‘No, but my\(^\text{saww}\) successors\(^\text{asws}\). My\(^\text{asws}\) brother among them\(^\text{asws}\), who is my\(^\text{saww}\) Vizier, and my\(^\text{saww}\) inheritor, and my\(^\text{saww}\) Caliph in my\(^\text{saww}\) community, and the Guardian of every believer after me\(^\text{asws}\), this is their first and their last.'
successor asws of my saww son asws, ‘Then my saww successor asws is my saww son asws,’ and he named, ‘Then his asws successor asws, then seven from his asws sons asws, one after one, until they asws return to me saww at the Fountain. They are the witnesses of Allah azwj in His azwj earth, and His azwj Proofs over His azwj creatures. The one who obeys them has obeyed Allah azwj, and the one who disobeys them asws has disobeyed Allah azwj.

The remainder of the seventy people of Badr, and like of them from the later ones stood up and said, ‘You asws have reminded us of what we had forgotten. We testify that we have heard that from Rasool-Allah saww.

He asws did not leave out anything except he asws adjured them regarding it, until he asws came to the last of his asws virtues and what Rasool-Allah saww had said regarding it. During all that they were ratifying him asws and testifying that it was true.

When Abu Al-Darda and Abu Hureira narrated to Muawiya of all that and with what the people had responded, he got annoyed from that and said, ‘O Abu Al-Darda, and O Abu Hureira, if what you two have narrated to me from him asws is true, the Emigrants and the Helpers have perished, apart from yourself asws, and the People asws of his asws Household, and his asws Shias.’

Then Muawiya wrote to Amir-ul-Momineen asws: ‘If what your companions have said, and claimed, and testified to is true, Abu Bakr, and Umar and Usman have perished, and all of the Emigrants and the Helpers apart from yourself asws, and the People asws of your asws Household, and your asws Shias.

And it has reached me that you asws supplicate for them and seek Forgiveness for them, and it has for it two angles and there is no third angle to it. As for dissimulation, you asws distance yourself asws from them fearing that the people in your asws army would disperse from you asws, by whom you are fighting, or that which you asws are claiming is false and a lie.
And it has reached me, and it was one of your asws reliable and special ones who came with it, and you asws are saying to your asws Shias who have strayed, and your asws devotees which is an evil entourage, that: ‘I asws have named three of my asws sons as Abu Bakr, and Umar, and Usman. So, if you hear from me asws supplicating for Mercy for any one of the imams of misguidance, then I asws mean by that to be my asws son’.

And the evidence upon that and in another report upon truthfulness: ‘What they have come with and presented to me, is what I have seen you asws with my own eyes, so I do not need to ask about that from others. I saw you asws make your asws wife Fatima asws to ride upon a mule, and took the hands of your asws sons Al-Hassan asws and Al-Husayn asws – when they had paid allegiance to Abu Bakr – so you asws did not leave out anyone from the people of Badr, and the former ones, except that you called upon them for their help. You asws did not find among them any humans apart from four – Salman, and Abu Zarr, and Al-Miqdad, and Al-Zubayr.

By my life, if you asws were on truth, they would have answered you asws and supported you asws and helped you asws, but your asws claim was false and they did not accept it. And I heard you asws with my own ears and you asws said to Abu Sufyan – when he said to you, ‘They have overcome the kingdom of the son saww of your asws uncle as, O son of Abu Talib asws, and the ones who have overcome you asws are the disgraced tribes of Quraysh; Taym and Ady’, and he claimed that he will help you – so you asws said: ‘If I asws find as helpers, forty men from the Emigrants and the helpers, from the former ones, I asws would resist this man’. When you asws did not find any apart from a group of four, you asws paid allegiance abhorrently'.

(Sulaym) said, ‘Amir-ul-Momineen asws wrote to him: ‘As for after, I asws have read your letter and was very surprised at what was written in it by your hand, and amplifying your words. And from the great afflictions and the grave matter upon this community is that there would be someone like you who would speak or consider public matters or for special ones, and you know who you are whose son you are, and I asws the one you have known and you know whose son I asws I asws am, and I asws am answering you what you have written, with the answer.'
I do not think that you are saying it, nor your Vizier Ibn Naabiga Amro (Bin Al Aas), who is as compatible for you just as the layers are, for he is the one who ordered you to write this letter and has decorated himself to you, and Iblees was present with you two along with his renegade companions'.

And in another report: ‘And his renegade devils. And Rasool-Allah saww has informed me, and made it known to me that he saww saw twelve men upon his Pulpit, being imams of misguidance from the Quraysh, ascending the Pulpit of the Rasool-Allah saww and descending from it, who had faces of monkeys. They were reverting the community back upon its heels from the Straight Path. He saww informed me of their names, man after man, and for how long they will be ruling for, each one of them after the other.

Ten of them are from the Clan of Umayya, and two men from different tribes of Quraysh. Upon these two will be the like of sins of the entire community up to the Day of Judgement, and the like of their Punishments. There is no one whose blood will be shed unjustifiably, nor a woman violated, nor an unlawful command issued without right except its burden will be upon these two (Abu Bakr and Umar).

And Iasws heard himsaww say that: ‘When the Clans of Abu Al Aas reaches to thirty men, they will take the Book of Allah azwj to deceive by, and the servants of Allah azwj under their authority, and the wealth of Allah azwj for their own.

And the Rasool-Allah saww said: ‘O my brotherasws, your situation is not like mineasws, in that Allahazwj has Ordered measws that I saww should declare the truth and Informed measws that Heazwj will Protect measws from the people, and Ordered measws that I saww should struggle even though Isaww may be alone. Heazwj Said: So fight in the Way of Allah; it is not encumbered except on yourself, - and Said: and encourage the Momineen, [4:84].
And I saww have stayed at Mecca (for the duration) I saww stayed, then Allah azwj Ordered me saww for the fighting because the Religion could not be recognised except by me saww, nor the Law, nor the Sunnah and the Regulations, and the Limits, and the Permissibles and the Prohibition. And that the people, after me saww, will leave what Allah azwj has Commanded them for, and what He azwj Commanded them regarding you asws from your asws Wilayah, and what has been made apparent from your asws arguments, deliberately, not out of ignorance or their doubts with regards to you asws, in particular their opposition to what Allah azwj had Sent down regarding you asws.

فَإِنْ وَجَدْتَ أَعْوَاناً عَلَيْهِمْ فَجَاهِدْهُمْ فَإِنْ لََْ تََِدْ أَعْوَاناً فَاكْفُفْ يَدَكَ وَ احْقُنْ دَمَكَ فَإِنَّكَ إِنْ نَابَذْت َهُمْ قَتَلُوكَ وَ إِنْ تَاب َعُوكَ وَ أَطَا عُوكَ فَاحْلُهُمْ عَلَى الَْْقِّ وَ إِلَّ فَادْعُ النَّاسَ فَإِنِ اسْتَجَابُوا لَكَ وَ وَازَرُوكَ فَنَابِذْهُمْ وَ جَاهِدْهُمْ وَ إِنْ لََْ تََِدْ أَ عْوَاناً فَاكْفُفْ يَدَكَ وَ احْقُنْ دَمَكَ

And know that if you asws call them and they do not answer you asws do not let them be if you asws have already established the argument against them. You asws, O my saww brother, are not (in a situation) like mine saww. I saww have established your asws argument and manifested to them what Allah azwj has Sent down regarding you asws, and they do not know that I saww am Rasool-Allah saww and that my saww rights and obedience to me saww are both Obligatory until I saww manifested it to you asws, for I saww had already manifested your asws argument, and established it with your asws command.

وَ اعْلَمْ أَنَّكَ إِنْ دَعَوْتَهُمْ لََْ يَسْتَجِيبُوا لَكَ فَلََ تَدَعَنَّ عَنْ أَنْ تََْعَلَ الُْْجَّةَ عَلَيْهِمْ إِنَّكَ يَا أَخِي لَسْتَ مِثْلِي إِنِِّ قَدْ أَقَمْتُ حُجَّتَكَ وَ أَظْهَرْتُ لََُمْ مَا أَن ْزَلَ اللَّهُ فِيكَ وَ إِنَّهُ لََْ يُعْلَمْ أَ نِِّ رَسُولُ اللَّهِ وَ أَنَّ حَقِّي وَ طَاعَتِِ وَاجِبَانِ حَتََّّ أَظْهَرْتُ ذَلِكَ وَ أَمَّا أَنْتَ فَإِنِِّ كُنْتُ قَدْ أَظْهَرْتُ حُجَّتَكَ وَ قُمْتُ بِأَمْرِكَ

And the Quraysh will exhibit injustice to you asws, I saww fear for you asws that the people will reject you and you asws should only oppose them and fight against them when you asws find helpers with you asws by whom you asws can strengthen by, otherwise they will try to eliminate you asws. They would attempt to extinguish the Light of Allah azwj so that there will be no one worshipping Allah azwj in His azwj earth, and the dissimulation is from the Religion of Allah azwj, and there is no Religion to the one who has no Taqaiyya (dissimulation) for him.
And that Allah\textsuperscript{azwj} has Judged that there be sects and differences in this community, and had He\textsuperscript{asw} so Desired, He\textsuperscript{azwj} would have Gathered them on Guidance and no two from them would have differed, nor would anyone from His\textsuperscript{azwj} creatures would have disputed with regards to anything from His\textsuperscript{asw} Commands, and the lower ones would not have struggled against the preferred ones for their preferences.

And had He\textsuperscript{asw} so Desired, He\textsuperscript{azwj} would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah\textsuperscript{azwj} has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. \textit{for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].} I\textsuperscript{saww} said: ‘Thanks be to Allah\textsuperscript{azwj} for His\textsuperscript{asw} Favours, and I\textsuperscript{asws} observe patience on His\textsuperscript{asw} affictions and submit to them, and I\textsuperscript{saww} am pleased with His\textsuperscript{azwj} Judgement’.

Then he\textsuperscript{saww} said: ‘O my\textsuperscript{saww} brother, receive good news for your\textsuperscript{asw} life and your\textsuperscript{asws} passing away are with me\textsuperscript{saww}, and you\textsuperscript{asws} are my\textsuperscript{saww} brother, and you\textsuperscript{asws} are my\textsuperscript{saww} successor, you\textsuperscript{asws} are my\textsuperscript{saww} Vizier, and you\textsuperscript{asws} are my\textsuperscript{saww} inheritor, and you\textsuperscript{asws} will fight upon my\textsuperscript{saww} Sunnah, and you\textsuperscript{asws} are from me\textsuperscript{asws} of the status which Haroun\textsuperscript{as} had from Musa\textsuperscript{as}, and for you\textsuperscript{asws}, with Haroun\textsuperscript{as} is the best example when his\textsuperscript{as} people considered him\textsuperscript{as} to be weak, and prevailed upon him\textsuperscript{as} and almost killed him\textsuperscript{as}.

Be patience to the injustice of the Quraysh towards you\textsuperscript{asws} and what they will be coming up against you\textsuperscript{asws}, for there are grudges in the hearts of the people, the malice of Badr and the animosities of Ohad. And that Musa\textsuperscript{as} had ordered Haroun\textsuperscript{as} when he\textsuperscript{as} left him\textsuperscript{as} behind among his\textsuperscript{as} people that if they go astray and he\textsuperscript{as} find helpers he\textsuperscript{as} should fight against them by these (helpers), but if he\textsuperscript{as} does not find helpers then he\textsuperscript{as} should restrain his\textsuperscript{as} hand and save his\textsuperscript{as} blood, and not create differences among them.

So you\textsuperscript{asws} should do like that, and if you\textsuperscript{asws} find helpers against them, so fight against them, and if you\textsuperscript{asws} do not find helpers, so you\textsuperscript{asws} should restrain your\textsuperscript{asws} hand and save your\textsuperscript{asws} blood, for if you\textsuperscript{asws} confront them, they will kill you\textsuperscript{asws}.
And know that if you asws do not restrain your hand and save your blood when you asws do not find helpers for yourself, I asws fear for you, that the people will revert back to worshipping the idols and will dispute that I asws am the Rasool-Allah saww. So, show the arguments against them and call them, so that those who are Nasibis (hostile to you asws) and the rebels against you asws will be destroyed, whilst the general public and certain people will remain safe.

So, the day you asws find helpers for establishing the Book and the Sunnah, fight them over the explanation of the Quran just as I asws fought over its Revelation. But, the one from the community who harbours hatred towards you asws (the Nasibis), or towards any one asws from your successors asws by being inimical will perish, for they would have made it to be a Religion all that which opposes you asws.

And neither are you, or Talha and Al-Zubayr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us asws, the People asws of the Household, and burdened you upon our necks.

Allah azwj Blessed and Exalted Said: Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51] They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53].
Or are they envious the people upon what Allah has Given them from His Grace? [4:54], so we asws are the people and we asws are the envied ones'. Allah azwj Mighty and Majestic Said: So We Have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].

The Great Kingdom is that Allah azwj Made Imams asws to be among them, the one who obeys them asws has obeyed Allah azwj, and the one who disobeys them asws has disobeyed Allah azwj and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim as, and are denying it with regards to the Progeny asws of Muhammad saww?

O Muawiya, so if you are denying it along with your companions, and the ones before you from the tyrants of Syria, and Yemen, and the Bedouins, the Bedouins of Rabi’a (a tribe) and Muzar (a tribe), the betrayers of the community, so Allah azwj has Empowered by it a people who wouldn’t be Kafirs with it [6:89].

O Muawiya, the Quran is ‘Haq’ (a Truth), and ‘Noor’ (a Light), and a Guidance, and a Mercy, and a Healing for the believers, And those who are not believing, there is a heaviness in their ears and they are blind upon it [41:44].

O Muawiya, Allah azwj Majestic is His azwj Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He azwj has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in His azwj Book to follow them, and has Sent down regarding them a Quran which cut them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

And I asws heard from the Rasool-Allah aswnw say: ‘There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an
explanation for it, And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].

And in another report: ‘And there is no letter from it except and there is a limit notifying upon an apparent of the Quran and its esoteric, and its interpretation, And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]. The ones asws firmly rooted in knowledge are us asws, the Progeny asws of Muhammad saww.

And Allahazwj Ordered the rest of the community that they should say: They are saying, ‘We believe in it. It is all from the Presence of our Lord’. And none (would) mention except those with the understanding [3:7]. And that they should submit to us asws and refer their knowledge to us asws, and Allahazwj has Said: and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, [4:83], they asws are the ones who should be asked about it and sought.

By my asws life, had the people – when the Rasool-Allah saww passed away – submitted to us asws and followed us asws and emulated us (done our Taqleed) in their affairs, they would have eaten from above them and from underneath their feet, from what you coveted with regards to it. O Muawiya, when you desired for the caliphate, it did not harm us asws as much as the harm we asws are going to get from them.

And Allahazwj has Sent down Verses from the Quran regarding myselfasws and you especially. You and those who have your vision recite it upon its apparent (meaning) and are unaware of its explanation and its hidden (Baatin), and this is in Surah Al-Haqqah: So as for one Given his book in his right hand [69:19] And as for one Given his book in his left hand, [69:25], and that He aswj will Call every imam of misguidance and every Imam asws of Guidance, and along with each one of them will be his companions who paid allegiance to him. So He aswj will Call me asws and you.
O Muawiya, and you are one to be bound in chains who will be saying 'O Alas! I wish I had not been Given my book [69:25] And I had not known what my Reckoning was [69:26]. I have heard Rasool-Allah	extsuperscript{saww} saying, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah	extsuperscript{azwj} and of His	extsuperscript{azwj} Punishment.

And regarding you were Revealed the Words of Allah	extsuperscript{azwj} Mighty and Majestic: and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60], and that was when Rasool-Allah	extsuperscript{saww} saw (in a dream) twelve imams from the imams of misguidance upon his	extsuperscript{saww} Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Quraysh, and ten from the Clan of Umayya.

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons of Al-Hakam Bin Abu Al-`A`as, the first of them being Marwaan. And the Rasool-Allah	extsuperscript{saww} has cursed him, and expelled him along with his son when they were intently listening in to (wives of) our Prophet	extsuperscript{saww} Rasool-Allah	extsuperscript{saww}.

O Muawiya, for us	extsuperscript{asws}, the People	extsuperscript{asws} of the Household, Allah	extsuperscript{azwj} has Chosen the Hereafter instead of the world, and Allah	extsuperscript{azwj} was not Pleased with the world as a Reward for us	extsuperscript{asws}. And you and your Vizier (Amro Al-`A`as) and your companions have heard the Rasool-Allah	extsuperscript{saww} say: ‘When the Clan of Abu Al-`A`as reach thirty men, they will take the Book of Allah	extsuperscript{azwj} to deceive by, and the servants of Allah	extsuperscript{azwj} as their followers, and the wealth of Allah	extsuperscript{azwj} for their own’.

O Muawiya, the Prophet	extsuperscript{as} of Allah	extsuperscript{azwj} Zakariya was sawn by a chainsaw, and Yahya	extsuperscript{as} was slaughtered, and his	extsuperscript{as} people killed him	extsuperscript{as}, and he	extsuperscript{as} was calling them to Allah	extsuperscript{azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah	extsuperscript{azwj}. The friends of Satan	extsuperscript{as} have always been at war with the friends of the Beneficent	extsuperscript{as}. Allah	extsuperscript{azwj} Says: 

Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21].
O Muawiya, Rasool-Allah 
aww has informed me asws that his asws community will dye my asws beard with the blood from my asws head, and I asws will be martyred, and after me asws the community will follow you, and you will kill my asws son Al-Hassan asws treacherously by poison, and that your son Yazeed, may Allah azwj Curse him, will kill my asws son Al-Husayn asws, that (deed) will be carried out by the son of an adulteress.

And that the community, after you will flow on to seven from the sons of Abu Al-A’as, and five from the sons of Marwan Bin Al-Hakam, thereby completing the twelve Imams that the Rasool-Allah asws had seen jumping upon his assw Pulpit like the jumping of the monkeys, reverting the community from the Religion of Allah aswj backwards upon its heels, and upon them will be the severest Punishment on the Day of Judgment. And that Allah aswj will Take the Caliphate out from them by the black flags coming from the East. Allah aswj will Humiliate them (clan of Umayya) by them, and they will kill them under every stone.

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah aswj has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I asws can see him and had I asws so wished, I asws would have named him, and described him, and how old he will be, and how he will send an army to Al-Medina.

They will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my sons asws, pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I asws know his asws name, and how old he asws will be on that day, and his asws signs. And he asws will be from the sons asws of my asws son Al-Husayn asws, who will be killed by your son Yazeedas, and he asws will avenge the blood of his asws father asws.

فَيَدْخُلُونَ فِيهَا فَيُسْرِفُونَ فِيهَا فِِ الْقَتْلِ وَ الْفَوَاحِشِ وَ يَهْرُبُ مِنْهُمْ رَجُلٌ مِنْ وُلْدِي زَكِيٌّ تَقِيٌّ الَّذِي يََْلََُ الأَْرْضَ عَدْلً وَ قِسْطاً كَمَا مُلِئَتْ ظُلْماً وَ جَوْراً وَ إِنِِّ لأََعْرَُِ اسََْهُ وَ ابْنُ كَمْ هُوَ يَوْمَئِذٍ وَ عَلََمَتَهُ وَ هُوَ مِنْ وُلْدِ ابْنَِِ الُْْسَينِْ ع الَّذِي يَقْتُلُ وَ هُوَ الثَّائِرُ بِدَمِ أَبِيهِ
He\textsuperscript{asws} will go to Mecca, and the commander of the army (opposing him\textsuperscript{asws}) will kill a pure man from my\textsuperscript{asws} sons at a place with stones of oil (Ahjaar AL-Zayt). Then that army will travel to Mecca, and I\textsuperscript{asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. When they enter Al-Bayda, the earth will spread out and Allah\textsuperscript{azwj} will Make it to swallow them up. Allah\textsuperscript{azwj} Mighty and Majestic has Said: \textit{And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51].}

He\textsuperscript{asws} said: ‘(The ground will shift) from underneath their feet – so there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

And Allah\textsuperscript{azwj} will Send for Al-Mahdi\textsuperscript{asws} a people. He\textsuperscript{asws} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah\textsuperscript{azwj}, I\textsuperscript{asws} know their names, and the name of their Emir (leader), and where their rides will stop. Al-Mahdi\textsuperscript{asws} will enter the Kaabah, and he\textsuperscript{asws} will be crying and beseeching.

Allah\textsuperscript{azwj} Mighty and Majestic has Said: \textit{Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He Will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62]. This is exclusively for us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household.}

But, by Allah\textsuperscript{azwj}, O Muawiya, I\textsuperscript{asws} have written to you this letter, and I\textsuperscript{asws} know that you will not benefit by it, and you will be happy when I\textsuperscript{asws} informed you that you will have the command, and your son after you, because the Hereafter is not in your mind, and without (securing) the Hereafter you are from the deniers (Kafir). And you will regret just like the one who gave you the command regretted it, and burdened you upon our\textsuperscript{asws} necks, but his regret will not benefit him.

And from what I\textsuperscript{asws} have been invited to write to you with what I\textsuperscript{asws} have written, I\textsuperscript{asws} ordered my scribe to make a copy of that for my\textsuperscript{asws} Shiites, and the chiefs of my\textsuperscript{asws} friends, and it is for Allah\textsuperscript{azwj} to Make them to benefit by that, or if anyone from before you were to read it, so Allah\textsuperscript{azwj} will Take them by it and by us\textsuperscript{asws}, out from straying and into the
Guidance, and from your injustices and the injustices of your companions and their strife, and I preferred to argue against you’.

Muawiya wrote to him\textsuperscript{asws}, ‘Congratulations to you\textsuperscript{asws}, O Abu Al-Hassan\textsuperscript{asws} for the Kingdom of the Hereafter, and congratulations to us for our kingdom in the world’\textsuperscript{92}.

When Muawiya called Abu Al-Darda and Abu Hureyra, and we were with Amir Al-Momineen\textsuperscript{asws} in Siffeen, they carried the message to Amir Al-Momineen\textsuperscript{asws} and delivered it to him\textsuperscript{asws}. You have both delivered to me what message Muawiya had sent you with. (Now) listen from me\textsuperscript{asws} and deliver it from me\textsuperscript{asws} just as you have delivered it to me\textsuperscript{asws}. They said, ‘Yes’.

\textsuperscript{92} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 421
\textsuperscript{93} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 422
CHAPTER 17 – WHAT IS REPORTED REGARDING MUAWIYA, AND AMRO BIN AL AAS, AND THEIR FRIENDS, AND PART OF IT HAS PASSED IN THE CHAPTER REGARDING SCANDALS OF CLAN OF UMAYYA

423 - Q. Tafsir al-Qummi – ‘And if you fear treachery from a people, then discard (the agreement) to them upon equality, [8:58] – It was Revealed regarding Muawiya when he betrayed Amir Al-Momineen\textsuperscript{asws}.

424 - Q. The book 'Al Manaqib' of Ibn Shehr Ashub – the lectures on the wishes –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘The son of Hind (Muawiya) will not die until the crucifix is hung in his neck (become Christian)’.

And it has been reported by Al Ahnaf Bin Qays, and Ibn Shihab Al Zuhry, and Al A’asam Al Kufy, and Abu Hayyan Al Tawheeb, and Abu Al Sallaj among a group,

‘It happened just as Ali\textsuperscript{asws} had said’.

425 - Q. Tafsir al-Qummi - And one who disobeys Allah and His Rasool,\textsuperscript{asws} then for him is Fire of Hell, abiding therein for ever [72:23]. The Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} are distributor of the Fire. You\textsuperscript{asws} would be saying: ‘This one is for me (Paradise) and this one is for you’ (Fire).

They said, ‘So when will it happen? When it would be what you\textsuperscript{saww} promised us, O Muhammad\textsuperscript{saww}, from the matter of Ali\textsuperscript{asws} and the Fire?’

\textsuperscript{94} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 423
\textsuperscript{95} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 424
Allah azwj the Exalted Revealed: *Until when they see what they are being threatened with,* meaning the death and the Qiyaamah, *then they would come to know* – meaning so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Muawiya, and Amro Bin Al-Aas and the bearers of grudges from Quraish - *who is with weaker helpers and fewer number [72:24]*.  

Abu Abdullah asws said: *And we do not know whether evil is intended with ones in the earth or whether their Lord Intends rightful Guidance with them [72:10].* He asws said: *No, but by Allah azwj, evil was intended with them when they pledged allegiance to Muawiya and they neglected Al-Hassan asws Bin Ali asws.*

‘I heard Abu Abdullah asws saying regarding His asws Words: *And we do not know whether evil is intended with ones in the earth or whether their Lord Intends rightful Guidance with them [72:10].* He asws said: *No, but by Allah azwj, evil was intended with them when they pledged allegiance to Muawiya and they neglected Al-Hassan asws Bin Ali asws.*

Muawiya leaned upon Al-Mugheira Bin Shuba and Abu Musa Al-Ashari, then he came swaggering to around his people, and he said, ‘By Allah azwj I will not acknowledge to Ali asws with the Wilayah, at all, nor will I ratify Muhammad saww of the words regarding him asws.’
Allahazwj, Majestic is Hisazwj Mention, revealed: So he neither ratified nor did he send the Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33] Closer to you, so closer [75:34] Then closer to you, so closer [75:35], being a promised to the mischief-maker. Rasool-Allahsaww ascended the pulpit intending the disavowing from it, but Allahazwj Revealed: Do not move your tongue with it in order to hasten with it [75:16]. So, Rasool-Allahsaww was silent and did not name him (Muawiya).99

Tafseer Al-Qummi – Rasool-Allahsaww entered the Masjid and in it were Umar Bin Al-Aas, and Al-Hakam Bin Abu Al-Aas. Amro said, ‘O father of Al-Abtar!’ And the man during the pre-Islamic period, when there did not happen to be a son for him, would be called Al-Abtar.

Then Amro said, ‘And I am man adversary of Muhammadsaww, i.e., hate himsaww. So, Allahazwj Revealed unto Hisazwj Rasoolsaww: Surely your adversary, he is the one without posterity [108:3] – i.e., yoursaww hater, Amro Bin Al-Aas, he is the one without posterity [108:3] – meaning there is neither any religion for him nor lineage’.100

(The book) ‘Tahzeeb Al Ahkam’ – Ibn Tareyf, from Ibn Gulwan, ‘From Ja’farasws, from hisasws fatherasws, from Alassws: Rasool-Allahsaww has forbidden the people of Makkah to rent out their houses (to the pilgrims during Hajj), and that they should (take them guests) and that they should not be closing the doors upon it, and said: ‘to be equal therein, the dweller in it and the visitor [22:25]’.

Heasws said: ‘And that was done by Abu Bakr, and Umar, and Usman, and Aliasws, until when it was during the era of Muawiya’ (who abandoned the Sunnah – and let people charge fees to the visitors of the holy Kabah).101
‘Abu Sufyan came and Muawiya was following behind him. Rasool-Allah 
swt! Curse the follower and the followed. O Allah 
swt! Upon you is (to Deal) with Al-Aqyesi’.

Ibn Al Bara’a (the narrator) said to his father, ‘Who is Al-Aqyesi?’ He said, ‘Muawiya’.

Kitab Siffeen – Similar to it.

‘From Abu Abdullah 
swt having said: ‘We 
swt and the progeny of Abu Sufyan are people of two households are enemies for the Sake of Allah 
swt. We 
swt said: ‘Allah 
swt Spoke the truth’, and they are saying, ‘Allah 
swt has Lied. Abu Sufyan fought against Rasool-Allah 
swt and Muawiya fought against Al- 
swt Bin Abu Talib 
swt, and Yazeed Bin Muawiya 
swt fought against Al-Husayn 
swt Bin Ali 
swt, and Al-Sufyan (Sufiyani) will be fighting against Al-Qaim 
swt’.

‘Regarding His 
swt Words: Isn’t Allah the most Decisive of the judges? [95:8]. And the reports have mingled with each other.
The Prophet \[saww\] woke up from his \[saww\] sleep in alarm in the house of Umm Hany. She asked him \[saww\] about that. He \[saww\] said: ‘O Umm Hany! Allah \[azwj\] Mighty and Majestic Presented the Day of Qiyamah to me \[saww\] in my \[saww\] sleep, and its situations, and the Paradise and its bounties, and the Fire and what is therein and its torments.

I \[saww\] noticed in the Fire and there I \[saww\] saw Muawiya and Amro Bin Al-Aas, both standing in the heat of Hell. Their heads were being pelted into submission by the Zabaniyya (Angels of Hell) with stones from embers of Hell. They were saying to them both: ‘Didn’t you believe in the Wilayah of Ali \[asws\] Bin Abu Talib \[asws\]?’

Ibn Abbas said, ‘So, Ali \[asws\] would come out from the veil of magnificence, laughing, smiling and calling out: ‘To me \[asws\], by Lord \[azwj\] of the Kabah!’ So that is His \[azwj\] Word: Isn’t Allah the most Decisive of the judges? [95:8]. He \[asws\] would send the wicked to the Fire, and Ali \[asws\] would stand in the position interceding regarding his \[asws\] companions and his \[asws\] family members, and his \[asws\] Shias’.

I heard Abu Ja’far \[asws\] saying: ‘Rasool-Allah \[saww\] said, and Muawiya was writing in front of him \[saww\], and he \[saww\] gestured by his \[saww\] hand to his waist with the sword: ‘One who comes across this one as a ruler, so let him stab him in his waist with the sword’.

A man from the ones who had heard that from Rasool-Allah \[saww\], saw him (Muawiya) one day, and he was addressing at Syria to the people. He unsheathed his sword, then walked towards him. The people formed a barrier between him and him and they said, ‘O servant of Allah \[azwj\]! What is the matter with you?’

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105 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 434
He said, 'I heard Rasool-Allah\textsuperscript{saaw} saying: ‘One who comes across this one as a ruler one day, so let him stab his waist with the sword’. They said, ‘Do you know who has employed (appointed) him?’ He said, ‘No’. They said, ‘Commander of the faithful, Umar’. The man said, ‘I hear and am obedient to the commander of the faithful’.  

The jurists wrote a note sending it to him\textsuperscript{asws} and they said to him\textsuperscript{asws} in their note, ‘From where did you\textsuperscript{asws} say, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saaw}, that she is not divorced?’  

He\textsuperscript{asws} signed: ‘This is in your reports from Abu Saeed Al-Khudr that Rasool-Allah\textsuperscript{saaw} said to a Muslim woman at the conquest (of Makkah), and a lot of them had gathered to him\textsuperscript{saaw}: ‘You are good, and my\textsuperscript{saaw} companions are good, and there is no emigration after the conquest’. Thus, the emigration was invalidated and he\textsuperscript{saaw} did not make them as companions of his\textsuperscript{saaw}. They (jurists) returned to his\textsuperscript{asws} words’.  

\footnote{Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 436}  

\footnote{Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 435}
from the children of Israel who returned them from their religion, and a man from this community who would be pledged allegiance to upon Kufr at the door of Ludd (a town near Palestine where Isa as would kill Al-Dajjal la).

He (the narrator) said, ‘Then he saw, said, ‘When I saw Muawiya being pledged allegiance to at Ludd, I remembered the words of Rasool-Allah saw, so I joined up with Ali as, and I was with himasws’, 108

Kitab Sifeen of Nasr Bin Muzahim, from Yahya Bin Ya’la – similar to it.109

From Abu Ja’farasws having said: ‘I was (travelling) behind my asws fatherasws and heasws was upon a mule. Hisasws mule alienated, and there was an old man having a chain in his neck, and a man was following him. He said, ‘O Aliasws Bin Al-Husaynasws! Quench me! Quench me!’ The man (holding his chain) said, ‘Do not quench him. Allahazwj did not Quench’. And the old man (in chains) was Muawiya’. 110

(The book) ‘Basair Al Darajaat’ - Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Aban, from Bashir Al Nabal,

(108 Bihar Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 437
109 Bihar Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 438
110 Bihar Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 439
111 Bihar Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 440
He (the narrator) said, ‘He asws said: ‘To me asws!’ And he asws placed his head upon his chest, then moved his animal away. I turned around that there was a man pulling him (by the chain), and he was saying, ‘Do no quench him, Allah azwj did not Quench!’ I moved my camel and caught up with Ali asws Bin Al-Husayn asws. He asws said to me; ‘Which thing did you see?’ I informed him. He asws said: ‘That is Muawiya’."

A Bedouin stood up to him and said, ‘By Allah azwj I don’t know from which thing I should be more surprised, your reviling Ali asws Bin Abu Talib asws, or from your understanding of the Arabic (language)!’"
‘I was delegated with Abu Al-Mugheira to Muawiya, and my father used to go to him. He would discuss with him then leave to come to me. He mentioned Muawiya and his intellect, and he was surprised with what he had seen from him when he had come on that night.

فَأَمْسَكَ عَنِ الْعَشَاءِ وَ رَأَيْتُهُ مُغْتَمّاً فَانْتَظَرْتُهُ سَاعَةً وَ ظَنَنْتُ أَنَّهُ لِشَيْءٍ حَدَثَ فِينَا وَ فِِ عَمَلِنَا فَقُلْتُ مَا لِي أَرَاكَ مُغْتَمّاً مُنْذُ اللَّيْلَةِ فَقَالَ يَا بُنَٰٓ جِئْتُ مِنْ عِنْدِ أَخْبَثِ النَّاسِ قُلْتُ وَ مَا ذَاكَ

I withheld from Al-Isha (Salat) and saw him bleak. So, I waited for a while and thought it was for a thing that had occurred regarding us, and regarding our work. I said, ‘What is the matter I see you gloomy since the night?’ He said, ‘O my son! You have come to the wickedest of the people’. I said, ‘And why is that?’

قَالَ قُلْتُ لَهُ وَ خَلَوْتُ بِهِ إِنَّكَ قَدْ بَلَغْتَ سِنّاً فَلَوْ أَظْهَرْتَ عَدْلً وَ بَسَطْتَ خَيرْاً فَإِنَّكَ قَدْ كَبَِْتَ وَ لَوْ نَظَرْتَ إِلََ إِخْوَتِكَ مِنْ بَنِِ هَاشِمٍ فَوَصَلْتَ أَرْحَامَهُمْ فَوَ اللَّهِ مَا عِنْدَهُمُ الْيَوْمَ شَيْءٌ تََُافُهُ

He (the narrator) said, ‘I said to him (Muawiya) and I was alone with him, ‘You have reached old age. If you could manifest justice and extend goodness, for you have become old, and if you could look at your brethren from the clan of Hashim, and connect with their relationship. By Allah! There is nothing with them today you can fear’.

فَقَالَ هَيْهَاتَ هَيْهَاتَ مَلِكَ أَخُو تَيْمٍ فَعَدَلَ وَ فَعَلَ مَا فَعَلَ فَوَ اللَّهِ مَا عَدَا أَنْ هَلَكَ فَهَلَكَ ذِكْرُهُ إِلَّ أَنْ يَقُولَ قَائِلٌ أَبُو بَكْرٍ

He said, ‘Far be it! Far be it! The brother of (clan of) Taym (Abu Bakr) became king and he did justice, and did what he did. By Allah! He was not unjust. He died and his mention died, except that a speaker would say (the name) ‘Abu Bakr’.

ثمَّ مَلِكَ عُثْمَانُ فَهَلَكَ رَجُلٌ لََْ يَكُنْ أَحَدٌ فِِ مِثْلِ نَسَبِهِ وَ فَعَلَ مَا فَعَلَ وَ عُمِلَ بِهِ مَا عُمِلَ فَوَ اللَّهِ مَا عَدَا أَنْ هَلَكَ فَهَلَكَ ذِكْرُ مَا فُعِلَ بِهِ

Then the brother of (clan of) Aday became king. He struggled, and rolled-up (his sleeves) for ten years. By Allah! He was not unjust. He died and his mention died, except that a speaker would say (the name) ‘Umar’.

ثمَّ مَلِكَ أَخُو بَنِِ عَدِيٍّ فَاجْتَهَدَ وَ شََِّرَ عَشْرَ سِنِينَ فَوَ اللَّهِ مَا عَدَا أَنْ هَلَكَ فَهَلَكَ ذِكْرُهُ إِلَّ أَنْ يَقُولَ قَائِلٌ عُمَرُ

Then Usman was king. A man died and there did not happen to be anyone in the like of his attributes, and he did what he did, and it was done with him what was done. By Allah! He was not unjust. He died and his mention died, and mentioned of what was done with him.

وَ إِنَّ أَخَا بَنِِ السَّاَوِي نَبِي بَنِي هَاشِمٍ فَحَسَّنَ مُحَمَّدَ رَسُولَ اللَّهِ وَ لَهُ مَسَاتٍ رَأَى أَشْهَدُ أَنْ تَفَصَّلَ أَنْ تَفَصَّلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ أَنْ تَفْصِلَ A

And a brother of the clan of Hashim (Rasool-Allah saww), he is shouted with five times during every day, ‘I testify that Muhammad (Rasool-Allah saww) is Rasool-Allah saww (in the Azaan). So, which
deed remains after this? May there be no mother for you! No, by Allah aswj, except burying, burying!' (By killing them or burying their mention)''.

444 - كنزة كنز جامع الفوائد وتأويل الأيات الظاهرة عن الحسن بن طهير عن محمد بن عبد اللطيف عن ابن الذكياء عن أبي بكر عن النبي ﷺ قال: تزلف شيخة الحاقة في أمير المؤمنين ﷺ وفؤاد عليه السلام من الله خزاء ما عمل.

(Books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Al Hassan Bin Mahboub, from Muhammad Bin Muskan, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws having said: ‘Surah Al-Haqqah (69) was Revealed regarding Amir Al-Momineen asws and regarding Muawiya, upon him from Allah aswj would be his recompense from Allah aswj for what he has done’’. 115

445 - و تأويله هذه زاوية محمد عن الحسن بن أحمد عن محمد بن علي عن رجلي عن الجلبي عن أبي عبد الله ﷺ قال: قوله عز و جل:

فأما من أوّل كتابة يجيب إلى آخر الأيبات فهو أمير المؤمنين ﷺ و أما من أوّل كتابة يجيب إلى فلسطين.

And it is supported by what is reported from Muhammad Bin Abbas, from Al Hassan Bin Ahmad, from Muhammad Bin Isa, from a man from Al Halby,

‘From Abu Abdullah asws having said: ‘Words of Mighty and Majestic: So as for one Given his book in his right hand [69:19] – up to the end of the Verses, so it is Amir Al-Momineen asws, And as for one Given his book in his left hand, [69:25], it is the Syrian (Muawiya)’’. 116

446 - و نوي عن أبي عبد الله ﷺ أن معاوية صاحب السنية ﷺ و هو يؤدؤ هذا الآية.

And it is reported from Abu Abdullah asws: ‘Muawiya is the one bounded in chains, and he is the Pharaoh la of his community’’. 117

447 - كما الكافي أحمد بن إدريس عن محمد بن عبد الجبار عن نسخ أصحابنا وقع إلى أبي عبد الله ﷺ قال: فلما ما أطعى ﷺ قال ما عيد به وإن وفّى و أشبى به الجبان

(Books) ‘Al Kafi’ – Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from one of our companions raising it to,

‘Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘What is the intellect?’ He asws said: ‘What the Beneficent is worshipped with, and the Paradise is earned with’.

قال فلما قال ﷺ كان في تعابير فقل فلما إنكراك بلك المشهد وهم يشبهونه بالغط.

He (the narrator) said, ‘I said, ‘So, that which was in Muawiya (what was it)?’ He asws said: ‘That was the cunningness (shrewdness). That is the devily, and it resembles with the intellect’’. 118
The book ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala who said,

‘Abu Abdullahasws said: ‘Muawiya was the first one to hand two shutters upon his door at Makkah, and prevented the pilgrims of the House of Allahazwj, what Allahazwj Mighty and Majestic Said: ‘to be equal therein, the dweller in it and the visitor [22:25], and the people, when they arrived at Makkah, the visitor would lodge at the dweller until he would fulfil his Hajj.

And Muawiya was the one bound in the chain which Allahazwj Mighty and Majestic Said: Then enchain him in a chain of seventy cubits, and insert him! [69:32] Surely he did not believe in Allah, the Magnificent [69:33], and he was the Pharaoh of this community’.

(The book) ‘Al Kafi’ – Al Husayn Bin Saeed, from Fazalat, from Muawiya Bin Wahab who said, ‘There did not happen to be any doors for the houses of Makkah, and the people of the city used to come with their livestock and were striking (the tents) at it, and the first one to install doors (gates) was Muawiya’.

(The book) ‘Tahzeeb Al Ahkam’ – Al Husayn Bin Saeed, from Fazalat, from Muawiya Bin Wahab who said,

‘Abu Abdullahasws said: ‘The first one to address while being seated, was Muawiya, and he permitted the people regarding that, due to the pain which used to be in his knees, and he used to address the people while he was seated, and address while he was standing. Then he would sit between the two’.

118 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 447
119 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 448
120 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 449
121 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 450
(The book) ‘Al-Adad Al-Qawiya’ – Muawiya used to write down among what befell with him, question Ali Bin Abu Talib saws was asked about for him. When it reached him that he saws had been killed, he said, ‘The understanding and the knowledge had gone with the death of the son of Abu Talib asws’. His brother Utba said to him, ‘Do not let the people of Syria hear this’. He said, ‘Leave me from you!’”.

The book ‘Al-Ikhtisas’ – Muawiya died and he is seventy-eight years old, and was in charge of the command for twenty years”.

Ibn Isa, from Al Husayn Bin Saeed, from Ibrahimm Bin Abu Al Bilad, from Ali Bin Abu Al Mughheira who said, ‘Abu Ja’far descended at Zajnan (valley) and he said three times: ‘May Allah not Forgive (the sins) for you!’ When he asws had said that, he asws said, ‘Do you know whom I asws said it for?’ Or one of our companions said to him. He asws said: ‘Muawiya Bin Abu Sufyan passed by me dragged by a chain rolling out his tongue, asking me asws if I asws could seek Forgiveness for him’. Then he asws said: ‘It is a valley from the valleys of Hell’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said, ‘When it was the year forty-one, Muawiya intended the Hajj. He sent carpenters and sent the tools and wrote to the governor of Al-Medina to uproot the pulpit of Rasool-Allah saww and make it to be of a measurement of his own pulpit at Syria.

When they went to uproot it, the sun was eclipsed, and the ground had a tremor. They refrained and wrote with that to Muawiya. He wrote to them, determined upon them to do it. They did it. The pulpit of Rasool-Allah saww is (now) at the entrance which you can see’.

122 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 451
123 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 452
124 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 453
125 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 454
(The book) ‘Taqreeb’ – Ibn Al-Aseer said in (the book) ‘Al-Kamil’ – In the year fifty from the emigration, Muawiya intended to move the pulpit of Rasool-Allah saww from Al-Medina to Syria, and said, ‘We will not leave the pulpit of the Prophet saww and his staff in Al-Medina and they killed Usman’. And he demanded the staff, and it was with Sa’ad Al-Qurazy.

The pulpit moved, and the sun was eclipsed until the stars were seen to appear. The people considered that as grievous and left it. And it is said, Jabir and Abu Hureyra both came to him and said, ‘It is not correct that the pulpit of Rasool-Allah saww be taken out from the place which he saww had placed it’; and he transferred his staff to Syria. He left it (pulpit in Al-Medina) and added six steps in it, and offered excuses from what he had done”.

‘Muawiya went to Al-Medina as a pilgrim during his caliphate, after Amir Al-Momineen asws had been martyred, and the peace treaty of Al-Hassan asws. And in another report, after Al-Hassan asws had passed away, and the people of Al-Medina welcomed him. Then ones who welcomed him from Quraysh were more than the Helpers.

He asked about that, and it was said, ‘They are needy. There aren’t any animals for them. Muawiya turned to Qays Bin Sa’ad Bin Ubada and said, ‘O group of Helpers, what is it with you that you do not welcome me along with your brothers from the Quraysh?’

Qays said – and he was the Chief of the Helpers and a son of their Chief: ‘We are sitting (no animals to ride on), O commander of the faithful – we do not have livestock’. Muawiya said, ‘Where are the water carriers (camels)?’ Qays said, ‘They were killed on the Day of Badr and the Day of Ohad, and after these two (battles) in the presence of the Rasool-Allah saww when we struck you and your father for the sake of Islam until the Command of Allah aswj was

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Manifested, and you were unwillingly (embraced Islam)’. Muawiya said, ‘Our Allah\textsuperscript{azwj} will Forgive you’. Qays said, ‘But, Rasool-Allah\textsuperscript{saww} said: ‘After me\textsuperscript{saww}, you all will see it’s effects’.

Then Qays said, ‘O Muawiya, you are taunting us about our water carriers?’ By Allah\textsuperscript{azwj}, we met (confronted) you (riding) upon those on the Day of Badr and you were fighting to extinguish the ‘Al\textsuperscript{-Noor}’ (Light) of Allah\textsuperscript{azwj} in order to make the words of Satan\textsuperscript{la} to have supremacy. Then you and your father entered unwillingly into Islam which we were fighting you’.

Muawiya said to him, ‘If you are placing us under obligation for your help to us, by Allah\textsuperscript{azwj} the credit for that goes to the Quraysh. O group of Helpers, are you not placing the Rasool-Allah\textsuperscript{saww} under obligation by your helping him\textsuperscript{saww}, and he\textsuperscript{saww} was from the Quraysh, and he\textsuperscript{saww} was the son\textsuperscript{saww} of our uncle and from us? So, the credit goes to us when Allah\textsuperscript{azwj} Sent Help to us, and you followed us and attained guidance through us’.

Qays said, ‘Surely Allah\textsuperscript{azwj} Mighty and Majestic Sent Muhammad\textsuperscript{saww} as a Mercy to the Worlds. So He\textsuperscript{azwj} Sent him\textsuperscript{saww} to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him\textsuperscript{saww} for Prophet-hood, and Specialised him\textsuperscript{saww} with His\textsuperscript{azwj} Message.

So the first one to ratify him\textsuperscript{saww}, and believe in him\textsuperscript{saww} was the son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{asws} Ali\textsuperscript{asws} bin Abu Talib\textsuperscript{asws}, and his\textsuperscript{saww} uncle Abu Talib\textsuperscript{asws} used to defend him\textsuperscript{saww} and prevent (the enemies) from him\textsuperscript{saww} and he\textsuperscript{saww} was a shield between the infidels of Quraysh and him\textsuperscript{saww}, so that they do not frightened him\textsuperscript{saww} or hurt him\textsuperscript{saww}, and ordered him\textsuperscript{saww} to preach the Message of his\textsuperscript{saww} Lord\textsuperscript{azwj}.

The grievances and harm did not cease to be barred from him\textsuperscript{saww} until his\textsuperscript{saww} uncle Abu Talib\textsuperscript{asws} passed away, and he\textsuperscript{asws} ordered his\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws} to support him\textsuperscript{saww} and help him\textsuperscript{saww}. So Ali\textsuperscript{asws} supported him\textsuperscript{saww} and helped him\textsuperscript{saww}, and made his\textsuperscript{asws} own self to be sacrificed in every extremity, and every difficulty, and every fear, and Allah\textsuperscript{azwj} Chose Ali\textsuperscript{asws}
due to that from between the Quraysh, and Honoured him from between all the Arabs and the non-Arabs.

Rasool-Allahsaww gathered the sons of Abdul Muttalibasws. Among them were Abu Talibasws and Abu Lahabasw, and on that day, they were forty men. Rasool-Allahsaww invited them, and on that day Aliasws attended to them, and on that day the Rasool-Allahsaww was in the chamber of hisasws uncleasws Abu Talibasws.

Heasws said: ‘Which one of you would like to be assigned to be myasws brother, and myasws Vizier, and myasws inheritor, and myasws Caliph in myasws community, and the Guardian of every ‘Momin’ (believer) after measws?’ The people were silent, to the extent that the Rasool-Allahsaww made the call three times.

Aliasws said: ‘asws, O Rasool-Allahsaww, may Allahazwj Bless yousaww, Rasool-Allahsaww placed hisasws head onto hissaww chest (out of kindness), and applied hissaww saliva to hisasws (forehead) and said: ‘Our Allahazwj, Fill hisasws heart with Knowledge, and understanding, and Wisdom’.

Then heasws said to Abutlasws, ‘O Abu Talibasws, from now on listen to yourasws sonasws Aliasws and obey himasws, for Allahazwj has Made himasws, from Hisazwj Prophetasws to be of the status which Harounas had with Musasas. And heasws established brotherhood between the people, and established brotherhood between Aliaisws and himselfasws.

Qays did not leave out anything from hisasws merits except that he mentioned it and argued by it, and said, ‘Among the Peopleasws of the Household is Ja’farasws Bin Abu Talibasws, the flyer in the Paradise by two wings. Allahazwj Specialised himas by that from between the people. And among them is Hamzasas, chief of the martyrs, and among them is (Syeda) Fatimasas Chiefness of the women of the Worlds. So there is a difference between Quraysh, and Rasool-Allahsaww and the Peopleasws of hissaww Household, and hissaww Family, the goodly ones.
By Allahazwj, we are better than you are – O community of Quraysh – and more beloved to Allahazwj and Hisazwj Rasoolasww, and to the Peopleasws of the Household than you are.

لقد فيض رسل الله ص فاختلفنا الأمصار إلى أبي ثم قلوا تابعوا صغداو اختلفت قرطبة ففحصونا وتارة قرطبة

When Rasool-Allahasww passed away, the Helpers gathered around my father Sa’ad, then said, ‘We will not pay allegiance to anyone other than Sa’ad’. Quraysh came with the argument of being from people close to hisasww Household, and disputed with us through hisasww right and hisasww kinship.

فِي يَدِهِ ص فَاجْتَمَعَتِ الأَْنْصَارُ إِلََ أَبِِ ثَُُّ قَالُوا ن ُبَايِعُ سَعْداً فَجَاءَتْ ق ُرَيْشٌ فَخَاصَمُونَا بِقِّهِ وَ ق َرَابَتِهِ

Quraysh are nothing more than oppressors to the Helpers or oppressors to the Progenyasws of Muhammadasww. By my life, there is nothing for anyone neither from the Helpers, nor for the Quraysh, nor for any one from the Arabs and the non-Arabs in the Caliphate, any share or right is only for Ali Bin Abu Talibasws and hisasws sonsasws from after himasws.

فَغَضِبَ مُعَاوِيَةُ وَ قَالَ يَا ابْنَ سَعْدٍ عَمَّنْ أَخَذْتَ هَذَا وَ عَمَّنْ رَوَيْتُهُ وَ عَمَّنْ سََِعْتَهُ أَبُوكَ أَخْبَََكَ بِذَلِكَ وَ عَنْهُ أَخَذْتَهُ فَقَالَ قَيْسٌ سََِعْتُهُ وَ أَخَذْتُهُ مَِِّنْ هُوَ خَيرٌْ مِنْ أَبِ وَ أَعْظَمُ عَلَيَّ حَقّاً مِنْ أَبِ قَالَ مَنْ

Muawiya got angry and said, ‘O Ibn Sa’ad, from whom have you taken this, and from whom are you narrating it, and from whom have you heard it? Your father informed you of that and it is from him that you have taken it?’ Qays said, ‘I heard it and took it from the one who is better than my father, and has a greater right over me than my father’. He said, ‘And who is that?’

قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع عَالَُِ هَذِهِ الأُْمَّةِ وَ صِدِّيقُهَا الَّذِي أَنْزَلَ اللَّهُ فِيهِ قُلْ كَفَى بِاللَّهِ شَهِيداً ب َيْنِِ وَ ب َيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ [13:43]

He said, ‘That is Amir-ul-Momineen Aliasws Bin Abu Talibasws, the most knowledgeable one of this community, and it’s religious one, and it’s ‘Al-Siddique’ (Truthful one), and its ‘Al-Faroqu’ (Differentiator) regarding whom Allahazwj Revealed what Heaszw Revealed, and it is the Statement of the Mighty and Majestic: Say: ‘I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]. Qays did not leave out any verse which had been Revealed regarding Aliasws, except that he mentioned it.

قَالَ مُعَاوِيَةُ فَإِنَّ صِدِّيقَهَا أَبُو بَكْرٍ وَ فَارُوق َهَا عُمَرُ وَ الَّذِي عِنْدَهُ عِلْمُ الْكِتابِ عَبْدُ اللَّهِ بْنُ سَلََمٍ

Muawiya said, ‘It’s ‘Al-Siddique’ (truthful) one is Abu Bakr, and its differentiator (Farouq) is Umar, and the one with whom is the knowledge of the whole of the Book, he is Abdullah Bin Salaam’.
Qays said, ‘The one deserving of these names (titles) and the one who is the first for it is the one 😇 for whom Allah 😇 Revealed: So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17]. And the one whom the Rasool-Allah 😇 nominated at Ghadeer Khumm saying: ‘The one to whom I was higher to than his own self, so Ali 😇 is higher to him than his own self’, and Rasool-Allah 😇 said to him during the (military) expedition of Tabuk: ‘You 😇 are from me of the status which Haroun 😇 had with Musa 😇 except that there is no Prophet 😇 after me 😇.

And in those days Muawiya was in Al-Medina. So he called upon a caller to proclaim, and that was written and copied to all the cities to his office bearers, ‘I am not responsible for the one who reports Hadith regarding the merits of Ali 😇 bin Abu Talib 😇, or the merits of the Ahl Al-Bayt 😇 (People 😇 of his Household’).

And the preachers in every town and place, and upon every Pulpit stood up to curse Ali 😇 Bin Abu Talib 😇, and disavowed from him 😇 , and narrated (derogatory) stories about him 😇 and the Ahl Al-Bayt 😇 which was not regarding them 😇 , and cursed them 😇.

Then Muawiya passed by a group of Quraysh. When they saw him, they stood up apart from Abdullah Bin Abbas. He said to him, ‘O Ibn Abbas, what prevented you from standing like your companions did, except for the effects in yourself against me due to my fighting against you on the Day of Siffeen? O Ibn Abbas, the son of my uncle Usman, was killed unjustly’.

Ibn Abbas said to him, ‘Umar Bin Al-Khattab was (also) killed unjustly, so should we submit the affair to his son, and this (here) is his son?’ He said, ‘Umar was killed by a Polytheist’. Ibn Abbas said, ‘So who killed Usman?’ He said, ‘The Muslims killed him’. He said, ‘Then it refutes your argument, if Muslims killed him, then his blood was permissible (to be shed), and abandoned him. It was not, except by the truth’.

Muawiya said, ‘We have written to the far horizons prohibiting the mentioning of the merits of Ali 😇 and the Ahl Al-Bayt 😇, so restrain your tongue – O Ibn Abbas – and do yourself a favour’. Ibn Abbas said to him, ‘So are you prohibiting us from reciting the Quran?’ He (Muawiya) said, ‘No’.
He (Ibn Abbas) said, ‘So are you preventing us from its interpretation?’ He (Muawiya) said, ‘Yes’. He (Ibn Abbas) said, ‘So we should recite it and not ask what Allah azwj has Meant by it?’ He (Muawiya) said, ‘Yes’.

He (Ibn Abbas) said, ‘So what is more obligatory upon us, it’s recitation or to act by it?’ Muawiya said, ‘The acting in accordance with it’. He (Ibn Abbas) said, ‘So how can we act by it until we know what Allah azwj has Meant by what He azwj Sent down to us?’ He (Muawiya) said, ‘Ask the one who will explain it differently to what you and the People asws of your household explain it’.

He (Ibn Abbas) said, ‘But, the Quran was Revealed upon the People asws of my Household, and I should ask about it from the progeny of Abu Sufyan, or ask about it from the progeny of Ma'eeet, or the Jews and the Christians and the Magians?’ Muawiya said to him, ‘You have equated me with them’.

(Ibn Abbas said), ‘By my life, I have not equated you with them, apart from the fact that you are prohibiting us that we should worship Allah azwj by the Quran and by what is in it from the Orders, and Preventions, or Permissible(s), or Prohibitions, or Abrogation, or Abrogated, or General, or Special, or Decisive, or Allegorical, and if the community does not ask about that it will perish and differ and follow desires.

Muawiya said, ‘So recite the Quran and its explanation, and do not narrate anything from what Allah azwj has Revealed about you all, from its interpretation, and what the Rasool-Allah asws has said regarding you all, and narrate whatsoever except for that’, Ibn Abbas said, ‘Allah azwj has said in the Quran: They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].

قَالَ فَأَيَأَوْجَبُ عَلَيْنَا قِرَاءَتُهُ أَوِ الْعَمَلُ بِهِ قَالَ الْعَمَلُ بِهِ قَالَ فَكَيْفَ نَعْمَلُ بِهِ حَنَّا مَا عَََّ اللَّهُ بِهِ قَالَ يُسْأَلُ عَنْ ذَلِكَ مَنْ يَأَوْجَبُ عَلَيْنَا قِرَاءَتَهُ أَوِ الْعَمَلُ بِهِ قَالَ الْعَمَلُ بِهِ قَالَ فَكَيْفَ نَعْمَلُ بِهِ حَنَّا مَا عَََّ اللَّهُ بِهِ قَالَ يُسْأَلُ عَنْ ذَلِكَ مَنْ يَأَوْجَبُ عَلَيْنَا قِرَاءَتَهُ أَوِ الْعَمَلُ بِهِ
Muawiyah said, 'O Ibn Abbas, restrain yourself and restrain your tongue from me, and if you cannot do that, then do that secretly, and do not let anyone hear it from you in the open'. Then he (Muawiyah) returned to his house and sent over to him fifty thousand Dirhams. And in another report, it was one hundred thousand Dirhams.

Then the afflictions intensified upon the Shias of Ali asws and the Ahl Al-Bayt asws in every city, and the most extreme affliction was upon the inhabitants of Al-Kufa, for the most of them at it were from Shias.

And he made Ziyad to be (governor) upon it along with Al-Basra, and gathered the Iraqis to him. And he used to pursue the Shias, and he was a knower of them because he used to be from them. He recognised them and heard their speeches as the first thing.

He killed them under every star, and stone and pebble, and limited them, and frightened them, and cut off their hands and their feet from them, and crucified them upon the trunk of the palm trees, and poked their eyes, and expelled them and displaced them until they were all grabbed from Al-Iraq. There did not remain anyone well-known from among the Iraqis except that he was either killed or crucified, or expelled, or he fled.

And Muawiyah wrote to his office bearers, and his governors in all of the lands and the cities that, ‘It is not permitted for anyone from the Shias of Ali asws, or any from his asws family members, or of his asws friends, the ones who are reporting his asws merits and are narrating his asws virtues to be accepted as a witness’.

And he wrote to his office bearers, ‘Look at the ones in front of you from the Shias (adherents) of Usman and those that love him, and the people of his household, and his friends, and the one who are reporting his virtues and narrating his merits, so encourage their gatherings and bring them closer, and honour them, and consider them to be near to you and give them prestige, and write to me about every one of them, each one of them with his name and the name of his father, and from (which family) he comes’.
They did that to the extent that the Hadith of Usman became numerous, and he sent to them (the narrators) gifts, and garments, and gave them plenty of land, regardless to them being Arabs or non-Arabs. Soon there were too many of them in every city, and they constructed (big) houses, and the world became luxurious for them. There was no city worker who came from the cities, or a town who reported merits regarding Usman, or mentioned preferences for him except that his name was noted, and he was considered as a near one and was recommended. It remained like that for as long as Allah azwj Desired it to.

Then, after that, he wrote to his office bearers that, ‘The narrations (Ahadeeth) regarding Usman have become plentiful, and have been spread in every town and city and from every area, so when this letter of mine gets to you, call the people to the reporting with regards to Abu Bakr and Umar, for their virtues, and their precedence is beloved to me, and refreshing to my eyes and refutes the arguments of the People asws of the Household, and is harsher to them asws than the merits of Usman and his virtues’.

Every judge and Emir (leader) appointed by him read his letter out to the people, and the people took to the reporting with regards to them (Abu Bakr and Umar) and their merits.

Then he made a copy and gathered all these reports regarding them, from their virtues and their merits, in the form of a book, and enforced it upon his office bearers and ordered them to recite these upon the Pulpits and in every town and in every Masjid. And he ordered them to enforce the teachers of the Quran to teach it to their boys until they report it and learn it just as they had learnt the Quran, and until they had taught it to their daughters, and their women, and their older servants, and their younger servants. It remained like that for as long as Allah azwj Desired it to.

Then Muawiya wrote to his office bearers and copied it to all of the countries, ‘Look at the one who establishes the proof whether he loves Ali asws and the Ahl Al-Bayt asws (People asws of his asws Household), so remove him from the register and do not permit him to be a witness’.
Then he wrote another letter, ‘The one who is accused of it (loving Ahl Al-Bayt asws), and even though there is no clear proof for it even then consider him to be one from them, kill him’.

فَقَتَلُوهُمْ عَلَى التُّهَمِ وَ الظَّنِّ وَ الشُّبَهِ تََْتَ كُلِّ كَوْكَبٍ حَتََّ لَقَدْ كَانَ الرَّجُلُ يَسْقُطُ بِالْكَلِ

They killed them (Shias) under every star, based upon accusations, and the assumption, and the doubts, to the extent that if there was a man who spoke out of turn, his neck was struck off. This was not the affliction in large cities, or mostly in Iraq, particularly in Al-Kufa, to the extent that if there was a man from the Shias of Ali asws – from the remaining of his asws companions in Al-Medina and other places – if a reliable person would come to him and enter his house, then he would speak to him in secret, fearing from his servants and his slaves, so he would not narrate to him until he had taken a binding oath from him to keep it secret.

وَ جُعِلَ الأَْمْرُ لَ ي َزْدَادُ إِلَّ شِدَّةَ وَ كَثُرَ عِنْدَهُمْ عَدُوُّهُمْ وَ أَظْهَرُوا أَحَادِيثَهُمُ الْكَاذِبَةَ فِِ أَصْحَابِِمْ مِنَ الزُّورِ وَ الْبُهْتَانِ ف َنْشَأُ النَّاسُ عَلَى ذَلِكَ وَ لَيَعَلَّمُونَ إِلَّ مِنْهُمْ وَ مَضَى عَلَ

And the matter did not increase except for its intensity, and most of the ones in his (Muawiya) presence were their asws enemies, and they manifested false Hadith and attributed to them asws and to their companions, fabrications and slanderous. The people grew up on that and did not know except from them, and their judges and their governors and their jurists and died upon that.

وَ كَانَ أَعْظَمَ النَّاسِ فِِ ذَلِكَ بَلََءً وَ فِتْنَةَ الْقُرَّاءُ الْمُرَا

And the people who were the greatest (accusers) during that affliction and strife were the reciters, and the hypocrites and the fabricators, who displayed their grief, and their reverence, and their ascetism. They used to lie and fabricate Ahadeeth in order to benefit by that in the presence of their governors, and get closer to them in their gatherings, and acquire by that a share of the wealth, and the pieces of land, and mansions.

حَتََّ صَارَتْ أَحَادِيثُهُمْ تِلْهَال وَ رِوَايَاتُهُ فِِ أَيْدِي مَنْ ََْسَبُ أَن َّهَا حَقٌّ وَ أَن َّهَا صِدْقٌ ف َرَوَوْهَا وَ قَبِلُوهَا وَ ت َعَلَّمُوهَا وَ تَعَلَّمُوهَا وَ أَ حَبُّوا عَلَيْهَا وَ أَب ْغَضُوا وَ

This went on to the extent that their (false) Ahadeeth and reports ended up in the hands of the ones who concluded that these are right and that these are the truth. So they narrated these, and accepted these, and learnt these, and taught these, and loved and hated on the basis of these, to the extent that they gathered upon these in their gatherings, and these ended up in the hands of the religious people who did not consider it permissible to lie or hatred towards its people (Abu Bakr and Umar and Usman).
They accepted these and they were narrating these as truth, and had they known that these are false, they would not have narrated these nor would they have made these to be their Religion, nor would they have reduced the ones who disagreed with them. In that era the truth became falsehood and the falsehood became the truth, and what was true became the lies and the lies became the true.

And Rasool-Allah\textsuperscript{asws} had said: ‘You will be engulfed by strife during which the young will be nourished by it and the adults will grow old in, and the people will flow towards it and will take (the innovations) as the Sunnah. If anything is altered in it, they will say, ‘The people have become deniers and have changed the Sunnah’.

When Al-Hassan Bin Ali\textsuperscript{asws} passed away, the strife and the afflictions did not decline, but they got magnified and intensified. There did not remain a friend of Allah\textsuperscript{azwj} except that he was in fear for his life or had been killed, or expelled, or became a fugitive, and there did not remain an enemy of Allah\textsuperscript{azwj} except that he displayed his arguments without hiding its innovation and misguidedness.

Then he\textsuperscript{asws} sent a message, ‘Do not leave anyone from the general Pilgrims from the companions of the Rasool-Allah\textsuperscript{saww} who are well known for their righteousness and their ascetism, but gather them for me\textsuperscript{asws}. More than seven hundred men gathered for him\textsuperscript{asws} in Mina and they were in his\textsuperscript{asws} tent. Most of them were from the ‘Tabi’een’\textsuperscript{127}, and there were approximately two hundred companions of the Rasool-Allah\textsuperscript{saww}, and others.

\textsuperscript{127} Who did not meet with Holy Prophet\textsuperscript{saww} but met those who were Holy Prophet\textsuperscript{saww}'s companions.
Al-Husayn asws stood up among them. He asws Praised Allah azwj and Extolled Him azwj, then said: 'After that, you have seen what this tyrant (Muawiya) has done to us asws and to our asws Shias, and you know it and have witnessed it, and I asws want to ask you all about something. If I asws speak the truth, ratify me asws, and if I asws lie, belie me asws.

I asws ask you by the Right of Allah azwj upon you all, and the right of the Rasool-Allah saww, and by the right of my asws relationship with your Prophet saww, when you travel from this place of mine asws, you should keep it secret and only relate my asws speech and invite all those who are your helpers from your tribes, the ones who are trustworthy and reliable from the people, and call them to what you know from our asws rights, for I asws am afraid that this matter (falsifying and fabrication of the Hadith) will obliterate the truth and will overcome it, They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].

And he asws did not leave out anything from what Allah azwj had Revealed regarding them asws from the Quran except that he asws recited it and explained it, nor anything from what the Rasool-Allah saww had said regarding his asws father asws, and his asws brother asws, and his asws mother asws, and regarding himself asws and the Ahl Al-Bayt asws, and for all that the companions said, ‘Our Allah azwj, yes! We have heard that and testify to that’. And the Tabi’een said, ‘Our Allah azwj, it has been narrated to us by the ones who are truthful, and reliable ones from the companions’.

He asws said: ‘asws adjure you all to Allah azwj, only narrate this to the one whom you trust with it and trust his Religion’.

Sulaym said, ‘From the representations made by Al-Husayn asws and reminding them of was that he asws said: ‘I asws adjure you to Allah azwj, do you all know that Ali asws Bin Abu Talib asws was established as a brother of Rasool-Allah saww when he saww established brotherhood between his saww companions, so he saww established brotherhood between him asws and himself saww,’
and said: ‘You asws are my saww brother and I saww am your asws brother in the world and in the Hereafter?’ They said, ‘O Allah aswj, yes!’

He asws said: ‘I asws adjure you to Allah aswj, do you all know that the Rasool-Allah saww acquired a place for his saww Masjid and his saww house so he saww constructed it, then built within it ten houses, nine for himself saww, and made the tenth one to be for my asws father saww. Then he asws closed all the doors which led to the Masjid apart from his asws door. The ‘one’ who spoke about it spoke. So he saww said: ‘It was not me saww who closed all your doors and kept his asws door open, but it was Allah azwj Who Ordered me asws to close your doors and keep his asws door open’.

Then he saww prevented the people to sleep in the Masjid apart from him asws, and Ali asws became others are in requirement of Major ablution. Also in the Masjid Ali asws’s house was in the house of the Rasool-Allah saww, where the births for the (grand) sons of Rasool-Allah saww and the sons of Ali asws took place (Imam Hassan and Hussain)?’ They said, ‘O Allah azwj, yes!’

He asws said: ‘Do you all know that Umar Bin Al-Khattab was keen to have a niche the size of his eye to be left from his house to the Masjid, but he saww refused him. Then he saww preached saying: ‘Allah aswj Ordered Musa as that he as build a pure Masjid in which no one apart from himself as and Haroun as and his as children could live in, and that Allah azwj has Ordered me aswj that I saww should build a pure Masjid in which apart from myself saww and apart from my as saww brother asws and his asws children (are allowed to live in)?’ They said, ‘O Allah aswj, yes!’

He asws said: ‘I asws adjure you to Allah aswj, do you know that the Rasool-Allah saww nominated Ali asws on the Day of Ghadeer Khumm, so he saww called for his asws Wilayah and said: ‘Those who are present should make it reach to those who are absent?’ They said, ‘O Allah aswj, yes!’

He asws said: ‘I asws adjure you to Allah aswj, do you know that the Rasool-Allah saww said to him asws during the (military) expedition of Tabuk: ‘You asws are from me saww of the status which Haroun as had to Musa as and you asws are the Guardian of every believer after me saww?’ They said, ‘O Allah aswj, yes!’
He** asws** said: ‘I** asws** adjure you to Allah** azwj**, do you know that when the Rasool-Allah** saww** called the Christians from the inhabitants of Najraan to the imprecation (**Al-Mubahila**), he** saww** did not come accompanied with any but by him** asws**, his** asws** wife** asws** and his** asws** two sons?’ They said, ‘O Allah** azwj**, yes!’

He** asws** said: ‘I** asws** adjure you to Allah** azwj**, do you know that he** saww** handed the flag over to him** asws** on the Day of Khyber, then said: ‘I** saww** am handing it to a man** asws** who is the beloved of Allah** aswj** and His** aswj** Rasool** saww** and he** asws** loves Allah** azwj** and His** aswj** Rasool** saww**, a persistent attacker (**Karraar**), not a fleer (**Ghar e Farraar**), by whose hands Allah** azwj** will Grant victory?’ They said, ‘O Allah** azwj**, yes!’

He** asws** said: ‘Do you know that the Rasool-Allah** saww** sent him** asws** with (**Surah**) Al-**Bara’at** and said: ‘None can preach it except for myself** saww** or a man** asws** from myself** saww**?’ They said, ‘O Allah** azwj**, yes!’

He** asws** said: ‘Do you know that no difficulty came down upon the Rasool-Allah** saww** at all except that he** saww** put him** asws** forward for it, relying upon him** asws**, and he** saww** never called him** asws** by his** asws** name at all except that he** saww** said: ‘O my** saww** brother** asws**, and ‘Call my** saww** brother** asws** for me** saww**?’ They said, ‘O Allah** azwj**, yes!’

He** asws** said: ‘Do you know that Rasool-Allah** saww** judged between him** asws** and Ja’far and Zayd, so he** saww** said to him** asws**: ‘O Ali** asws**, you** asws** are from me** saww**, and I** saww** am from you** asws**, and you** asws** are the Guardian of every ‘Momin’ (believing man) and every ‘Momina’ (believing woman) after me** saww**?’ They said, ‘O Allah** azwj**, yes!’

He** asws** said: ‘Do you know that he** asws** used to meet up with the Rasool-Allah** saww** every day in private and he** asws** went to him** saww** every evening. If he** asws** asked, he gave him** asws** the answer, and if he** asws** was silent, he** saww** would initiate (conversation)?’ They said, ‘O Allah** azwj**, yes!’

He** asws** said: ‘Do you know that Rasool-Allah** saww** called the Christians from the inhabitants of Najraan to the imprecation (**Al-Mubahila**), he** saww** did not come accompanied with any but by him** asws**, his** asws** wife** asws** and his** asws** two sons?’ They said, ‘O Allah** azwj**, yes!’

Q. 2. a. **قَالَ أَنْشُدُكُمُ اللَّهَ أَ تَعْلَمُونَ أَنَّهُ دَفَعَ إِلَيْهِ اللِّوَاءَ يَوْمَ خَيْبَََ ثَُُّ قَالَ لأََدْفَعُهَا إِلََ رَجُلٍ َُِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَّارٍ غَيرِْ ف َرَّارٍ يَفْتَحُهَا اللَّهُ عَلَى يَدَيْهِ قَالُوا اللَّهُمَّ نَعَمْ**

Q. 3. a. **قَالَ أَ نْشُدُكُمُ اللَّهَ أَ تَعْلَمُونَ أَنَّهُ فَضَّلَهُ عَلَى جَعْفَرٍ وَ حَْْزَةَ حِينَ قَالَ لِفَاطِمَةَ زَّوَّجْتُكِ خَيرَْ أَهْلِ بَيْتِِ أَقْدَمَهُمْ سِلْماً وَ أَعْظَمَهُمْ حِلْماً وَ أَكْبَََهُمْ عِلْماً قَالُوا اللَّهُمَّ نَعَمْ**

Q. 4. a. **قَالَ أَ فَتَعْلَمُونَ أَنَّهُ كَانَتْ لَهُ مِنْ رَسُولِ اللَّهِ ص كُلَّ يَوْمٍ خَلْوَةٌ وَ كُلَّ لَيْلَةٍ دَخْلَةٌ إِذَا سَأَلَهُ أَعْطَاهُ وَ إِذَا سَكَتَ ابْتَدَأَهُ قَالُوا اللَّهُمَّ نَعَمْ**

Q. 5. a. **قَالَ أَ نْشُدُكُمُ اللَّهَ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص حِينَ دَعَا النَّصَارَى مِنْ أَهْلِ نََْرَانَ إِلََ الْمُبَاهَلَةِ لََْ يَأْتِ إِلَّ بِهِ وَ بِصَاحِبَتِهِ وَ ابْنَيَهِ قَالُوا اللَّهُمَّ نَعَمْ**

Q. 6. a. **قَالَ أَ تَعْلَمُونَ أَنَّهُ نَزِلْ بِهِ شَدِيدَةٌ قَطُّ إِلَّ قَدَّمَهُ لَََا ثِقَةً بِهِ وَ أَنَّهُ لََْ يَدْعُهُ بِاسَِْهِ قَطُّ إِلَّ يَقُولُ يَا أَخِي وَ ادْعُوا إِليََّ أَخِي قَالُوا اللَّهُمَّ نَعَمْ**

Q. 7. a. **قَالَ أَ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَضَى بَيْنَهُ وَ بَيْنَ جَعْفَرٍ وَ زَيْدٍ قَالَ يَا عَلِيُّ أَنْتَ مِنِِّ وَ أَنَا مِنْكَ وَ أَنْتَ وَليُِّ كُلِّ مُؤْمِنٍ بَعْدِي قَالُوا اللَّهُمَّ نَعَمْ**

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He said: ‘Do you know that Rasool-Allah preferred him over Ja‘far and Hamza when he said to (Syeda) Fatima: ‘I have got you married to the best of the People of my Household, the first one of them to submit and the greatest of them in forbearance, and the most knowledgeable of them?’ They said, ‘O Allah, yes!’

He said: ‘Do you know that Rasool-Allah am the Chief of the Children of Adam, and my brother Ali is the Chief of the Arabs, and Fatima is the Chieftess of the women of the Paradise, and my two sons Al-Hassan and Al-Husayn are the Chiefs of the youths of the Paradise?’ They said, ‘Our Allah, yes!’

He said: ‘Do you know that Rasool-Allah ordered him to wash him (for burial), and informed him that Jibraeel would be assisting him?’ They said, ‘O Allah, yes!’

He said: ‘Do you know that Rasool-Allah said in his last sermon of his sermons: ‘O you people! I am leaving behind among you two weighty things (Al-Saqalayn), the Book of Allah and the People of my Household. So, attach yourselves to these two and you will never go astray?’ They said, ‘O Allah, yes!’

(Sulaym said), ‘He did not leave out anything which had been Revealed regarding Ali Bin Abu Talib especially, and regarding the Ahl Al-Bayt, neither from the Quran nor from the tongue of His Prophet except that he adjured them to it. The companions said, ‘O Allah, yes!’ and the Tabi’een said, ‘O Allah, it has been narrated by the ones who are reliable, so and so, and so and so’.

Then he adjured them that they had heard from Rasool-Allah saying: ‘The one who thinks that he loves me and hates Ali has in fact lied, for he is not the one who loves me but he hates Ali. Someone said to him, ‘O Rasool-Allah, and how can that be?’ He said to him: ‘Because he is from me and I am from him.’
The one who loves him asws, so he has loved me saww, and the one who loves me saww, so he has loved Allah azwj, and the one who hates him asws, so he has hated me saww, and the one who hates me saww he has hated Allah azwj. They said, ‘O Allah azwj, yes, we have heard’.  

And by the chain from Habeeb, from Munzir Al Sowry who said, ‘Muhammad Bin Al Hanafiyya said,  

When Ali asws looked at the flags of Muawiya and the people of Syria, he asws said: ‘By the One azwj! Who Split the seed and Formed the person! They did not become Muslims, but they submitted, and they kept the Kufr a secret. When they found supporters upon it, they returned to their enmity towards us asws, except they did not leave the Salat’’.  

When it was the battle of Siffeen, a man said to Ammar ra, ‘O Abu Yaqzan ra! Didn’t Rasool-Allah saww say: ‘Fight the people until they submit, so when they have submitted, their blood and their wealth are safe from me saww?’’ He ra said, ‘Yes. By Allah azwj! They never became Muslims, but they submitted, and they kept the Kufr a secret until they found supporters upon it’’.  

And from Abdul Aziz Bin Ziyah, from Habeeb Bin Abu Sabit who said,  

And to the chain from Habeeb, from Munzir Al Sowry who said, ‘Muhammad Bin Al Hanafiyya said,
‘When battalions of Rasool-Allah saww came to them from top of the valley, and from its bottom, and they filled up the valleys, meaning of the day of conquest of Makkah, they submitted, until they found supporters’.

And from Al Hakam Bin Zuheyr, from Ismail, from Al Hassan, and as well from Al Hakam, from Aasim Bin Abu Al Najoum, from Zirr Bin Hubeysh, from Abdullah Bin Masoud who said,

‘Rasool-Allah saww said: ‘When you see Muawiya Bin Abu Sufyan addressing upon my saww pulpit, then strike off his neck’.

And from Amro Bin Sabit, from Ismail, from Al Hassan who said,

‘Rasool-Allah saww said: ‘When you see Muawiya addressing upon my saww pulpit, then kill him’.

And from Yahya Bin Ya’la, from Al Amsh, from Khayasama who said, ‘Abdullah Bin Umar said,

‘Muawiya would be in a coffin in the lowest Level of the Fire [4:145], and had it not been for the phrase of Pharaohla, ‘I am your lord, the most exalted!’ [79:24], there would not have been anyone lower than Muawiya’.
‘Rasool-Allah⁵⁷⁶ saww said: ‘Muawiya would be dying upon other than the nation (religion) of Al-Islam’’. ¹³⁶

And from Ja’far, from Lays, from Muharib Bin Zayd, from Jabir Bin Abdullah who said,

‘Rasool-Allah⁵⁷⁶ saww said: ‘Muawiya would be dying upon other than my⁵⁷⁶ saww nation (religion)’’. ¹³⁷

And from Qays Bin Al Rabie and Suleyman Bin Qarm, from Al Amsh, from Ibrahim Al Taymi, from Al Haris Bin Suweyd,

‘From Ali⁵⁷⁵ asws having said: ‘⁵⁷⁵ asws saw the Prophet⁵⁷⁵ saww in the dream and complained to him⁵⁷⁵ saww of what ⁵⁷⁵ asws faced from the community, of the crookedness and the violent disputes. He⁵⁷⁵ saww said: ‘Look!’ And there were Amro Bin Al-Aas and Muawiya both suspended upside-down, their heads being pelted with the rocks’. ¹³⁸

And from Yahya Bin Ya’la, from Abdul Jabbar Bin Abbas, from Ammar al Duhny, from Abu Al Musna, from Abdullah Bin Umar who said,

‘There is nothing between the coffin of Muawiya (in Hell) and the coffin of Pharaoh⁵⁷⁷ la except one step, and that step is not decreased except because he⁵⁷⁷ la (Pharaoh⁵⁷⁷ la) said: ‘I am your lord, the most exalted!’ [⁷⁹:2⁴]’. ¹³⁹

And from Abu Abdul Rahman, from Al A’ala Bin Yazeed Al Qurshy,

‘Ja’far⁵⁷⁵ asws Bin Muhammad⁵⁷⁵ asws having said: ‘Zayd Bin Arqam entered to see Muawiya, and there was Amro Bin Al-Aas seated with him upon the throne. When Zayd saw that, he came until he threw himself between the two. Amro Bin Al-Aas said to him, ‘Did you not see any seat for yourself except that you cut between me and commander of the faithful?’

¹³⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 464
¹³⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 465
¹³⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 466
¹³⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 467
Zayd said, ‘Rasool-Allah ﷺ was in a military expedition and both of you were with him ﷺ together. He ﷺ looked at you two with a severe look. Then he ﷺ saw you on the second day, and the third day, during all that he ﷺ was continuously looking towards you. He ﷺ said during the third day: ‘When you see Muawiya and Amro Bin Al-Aas together, then separate between them both for they will never be gathered upon good’. 140

And from Muhammad Bin Fuzeyl, from Yazeed Bin Abu Ziyad, from Suleyman Bin Amro Bin Al Ahwas who said, ‘I was informed by Abu Hilal that he heard Abu Barzah Al Aslamy,

‘They were with Rasool-Allah ﷺ and they heard singing. They went to look for it. A man stood up and listened intently to it, and that was before the prohibition of the wine. He went to them and returned. He said, ‘They are Muawiya and Amro Bin Al-Aas, one of them is answering the other, and he is saying (a couplet), ‘The disciple does not cease to wave his bones, impeding the war from it if he is insane, so he will be buried’.

Rasool-Allah ﷺ raised his ﷺ hand and said: ‘O Allah azwj! Clothe them in the Fitna with a clothing. O Allah azwj! Call them to the Fire with a Calling’. 141

And from Muhammad Bin Fuzeyl, from Abu Hamza Al Sumali, from Salim Bin Abu Al Ja’ad, from Abdullah Bin Umar who said,

‘The coffin of Muawiya in the Fire would be above the coffin of Pharaoh ﷺ, and that is because Pharaoh ﷺ said, ‘I am your lord, the most exalted!’ [79:24]’. 142
‘I came to the Prophet saww and heard him saww saying: ‘A man will be emerging to you from the mountain pass who will die when he dies and he would be upon other than my saww Sunnah’. That was grievous upon me and I left my father wearing his clothes and came, and Muawiya emerged’.  

And from Taleed Bin Suleyman, from Al Amsh, from Ali Bin Al Aqmar who said,

‘We went as a delegation to Muawiya and fulfilled out needs, then we said, ‘If we could pass by a man who had witnessed Rasool-Allah saww and seen him saww’. So, we came to Abdullah Bin Umar and we said, ‘O companion of Rasool-Allah saww! Narrated to us what you have witnessed and seen’.

He said, ‘This one, meaning Muawiya, sent a message to me. He said, ‘If it reaches me that you are narrating (Ahadeeth), I will strike off your neck!’ They made kneel upon my knees in front of him, and I said, ‘I would love it if an edge of a sword was upon my neck in your army’. He said, ‘By Allah azwj! I will neither fight you nor kill you’.

And I swear by Allah azwj! What prevents me from narrating to you is what I heard Rasool-Allah saww say regarding him. I saw Rasool-Allah saww send (someone) to call him, and he used to write in front of him. The messenger came (back) and said, ‘He is eating’. The messenger returned to him for the third time. He said, ‘He is eating’. He saww said: ‘May Allah azwj not satiate his belly’. So, have you (ever) seen him satiated?’  

(A Non-Shia Source)

He said, ‘And Muawiya came out from a mountain pass. Rasool-Allah saww looked at him and towards Abu Sufyyan, and he was riding, and Muawiya, and his brother. One of them was seated and the other was ushering (the riding animal). When Rasool-Allah saww looked at them, he saww said: ‘O Allah azwj! Curse the guide, and the usher, and the rider’.

فللَّتا أَثَّر مِنْ رَسُولِ اللَّهِ صَالِحًا لَّهُمُّ وَ إِلاَّ غَيْرُهُمَا أَثَّارَا كَما غَيَّبَا غَيْبًا.
We said, ‘You heard (it) from Rasool-Allahsaww?’ He said, ‘Yes, or else may my ears be deafened just as my eyes are blinded’.

And from Abdul Aziz Bin Al Khattab, from Salih Bin Abu Al Aswad, from Ismail, from Al Hassan who said,

‘Rasool-Allahsaww said: ‘When you see Muawiya addressing upon mysaww pulpit, then kill him!’

And he continued the Hadeeth approximate to what has passed up to, (and) he said, ‘The matter did not cease to be like that until Al-Hassanasws Bin Alasws passed away. The afflictions and the Fitna increased, and there did not remain anyone from this tribe except he was fearful upon his blood, or was expelled in the land.

The matter became aggravated after the killing of Al-Husaynasws, and Abdul Malik Bin Marwan became ruler. The matter became severe upon the Shias, and Al-Hajjaj Bin Yusuf became ruler upon them. There drew closer to him, the people of rituals (ascetics) and the righteousness and the religion, by the hatred towards Alasws and friends of hisasws enemies, and friends of the ones from the people who claimed that they as well are hisasws enemies.

145 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 473
146 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 474
They frequented in the reported regarding their (Abu Bakr, and Umar, and Usman) merits, and their precedence, and frequented from the reducing from Ali asws, and faulting him asws, and the accusations regarding him asws, and being adversarial to him asws, to the extent that a person stood up to Al-Hajjaj, and it is said he was the grandfather of Al-Asmaie Abdul Malik Bin Qareeb.

He shouted, ‘O you commander! My family punished me and named me as ‘Ali’, and I am poor, destitute, and I am need to the help of the commander’. Al-Hajjaj laughed at him and said, ‘For the kindness is what you are begging with. I have made you a governor of such and such place’.

Muawiya said, ‘This is not regarding us. This is not, except regarding people of the Book (Jews and Christians)’. I as stated, ‘It is regarding us (Muslims) and them’. This was the talk between me and them. He conveyed that to Usman and he wrote, ‘(Send him) to me if you like to be rid of him’. So, that is which made me descend over here’.

And from (the book) ‘Jam’a Bayn Al Sahiheyn’ of Al Humeydi, from extraction of Muslim, by his chain from Ibn Abbas who said,

‘I was playing with the children and Rasool-Allah saww came. I hid behind a door and moved me aside with a move, and said: ‘Go and call Muawiya to me’. I came (back) and said,

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147 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 475
148 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 476
'He is eating'. Then he said: 'Go and call Muawiya to me'. I came (back) and said, 'He is eating'. He said: 'May Allah not satiate his belly'.

I (Majlisi) am saying, 'It is reported in (the book) 'Al-Istiyab', by his chain from Ibn Abbas – similar to it'.

And it is reported by the Allamah in (the book) 'Kashf Al-Haq', copying from Saheeh Muslim – similar to it'.

‘Rasool-Allah said: ‘The first ones from this community to dispute in front of the Lord Mighty and Majestic would be Ali and Muawiya’. The book of Muhammad Bin Al Musanna, from Ja’far Bin Muhammad Bin Shureys, from Zareeh Al Muhariby who said,

‘Rasool-Allah said: ‘When you see Muawiya Bin Abu Sufyan upon the pulpit, then strike him with the sword; and when you see Al-Hakam Bin Al-Aas, and even if he is behind the curtains of the Kabah, kill him!’ – the Hadeeth.
with the people, and performed Qunoot in the second Cycle, and cursed Muawiya, and Amro Bin Al Aas, and Abu Musa Al-Ashari, and Abu Al Awr Al-Sulamy’.

The Sheykh (Abu Abdullah asws) said: ‘He spoke the truth, so curse them’.

(The book) ‘Nahj Al-Balagah’ - And from a speech of his asws: ‘By Allah azwj! Muawiya is not more clever than me asws, but he is treacherous and immoral, and had I asws not dislike the treachery, I asws would have been from the most clever of the people, but every treachery is immoral, and every immorality is Kufr, and for every treacherous one is a flag he shall be known with on the Day of Qiyamah. By Allah azwj! I asws am not heedless with the plots nor will I asws be overwhelmed by the difficulties’.


‘Muawiya was (a son) for Amarah Bin Al-Waled Al Makhzumi, and for Musafir Bin Amro, and for Abu Sufyan, and for another man he named, and Hind was his mother from the slave-men and the most beloved of the men to her was the Sudanese (man), and when she gave birth to a black (boy), she buried him (alive), and she was Hamamah, one of one of the (great) grandmothers of Muawiya, having a flag (of prostitution) for her in Zil Majaz’.
They both said, ‘And it is mentioned by Abu Saeed Ismail Bin Ali Al Sam’anay Al Hanafi, from the non-Shia scholars regarding the scandals of the clan of Umayya, and the sheykh Abu Al Futouh Ja’far Bin Muhammad Al Hamdany, from their scholar in the book ‘Bahjat Al Mustafeed’,

‘Musafir Bin Amro Bin Umayya Bin Abd Shams was an owner of camels, and generous. He fell in love with Hind and copulated with her adulterously, and that became well-known among Quraysh.

When she was pregnant and the adultery was revealed, Musafir fled from her father to Al-Hihra, and it an Arabian emirate of Amro Bin Hind. And her father Utba sought Abu Sufyan and promised him plentiful wealth, and married him to Hind. She gave birth to Muawiya after three months.

Then Abu Sufyan came to Amro Bin Hind and Musafir asked about the state of Hind. He said, ‘I married her’. He fell sick and died’. 158

And the Allamah said in (the book) ‘Kashf Al-Haq’ – ‘Muawiya claimed brother-hood of Ziyad and there was a claimant for him called Abu Ubeyd Bani Ilah from Saqeef. Muawiya went ahead upon belying that man along with that Ziyad was born upon his bed, and Muawiya claimed that Abu Sufyan had committed adultery with the mother of Ziyad, and she was with her mentioned husband, and that Ziyad is from Abu Sufyan. End’ 159

The children of adultery (bastards) are begotten because the man commits adultery due to his lustful desire, and the child comes out complete; and what happens from the Permissible (marriage) is when the man does to the wife, and for this (reason) Amro Bin Al-Aas and Muawiya Bin Abu Sufyan were from the cunning people’. 156

156 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 485 b
159 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 486
Then he continued the speech regarding the explanation of their lineages upon what I shall be coming with from the book ‘Rabie Al-Abrar’. Then he increased upon that and said, ‘And from them is Ziyad, son of his father, and regarding him the poet said (couplets), ‘Has it not reached that Muawiya Bin Harb is a penetration from the Yemeni men? Are you getting angry if it is said your father is chaste, and you are please if your father happens to be an adulterer?’’

‘Aqeel came to Ali and he was seated in a courtyard of Masjid Al-Kufa. He said, ‘The greetings be unto you, O Amir Al-Momineen, and Mercy of Allah!’ He said: ‘And upon you be the greetings, O Abu Yazeed!’ Then he turned towards Al-Hassan Bin Ali and said: ‘Arise and lodge your uncle’.

He lodged him and returned to him. He said to him: ‘Buy for him a new shirt, and a new cloak, and a new trouser, and new slippers’.

Next morning, he came to Ali in the (new) clothes and said, ‘The greetings be unto you, O Amir Al-Momineen!’ He said: ‘And upon you be the greetings, O Abu Yazeed’. He said, ‘O Amir Al-Momineen! I do not see you having attained anything from the world except this gravel’. He said: ‘O Abu Yazeed! (When) my stipend comes out, I will give it to you’.

He departed from Ali to go to Muawiya. When Muawiya heard him, he installed his chairs and sat his gatherers, and referred to him. He ordered with one hundred thousand Dirhams for him. He took possession of these. Muawiya said to him, ‘Inform me about the two armies’.

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160 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 487
He said, ‘I passed by the army of Amir Al-Momineen Ali asws Bin Abu Talib asws, and it was a night like a night of the Prophet saww, and a day like a day of the Prophet saww, except that Rasool-Allah saww wasn’t among the people. And I passed by your army, a group from the hypocrites from the ones who had frightened (the camel of) Rasool-Allah saww on the night of Aqabah, received me’.

He (Aqeel) said, ‘Who is this one on your right, O Muawiya?’ He said, ‘This is Amro Bin Al-Aas’. He said, ‘This is the one (for whom) six persons had disputed (at his birth) and their butcher overcame upon it.

So, who is the other one?’ He said, ‘Al-Zahhak Bin Qays Al-Fihry’. He said, ‘But, by Allah azwj! His father was good at seizing, bad of breath. So, who is this other one?’ He said, ‘Abu Musa Al-Ashari’. He said, ‘This is the son of someone else’.

When Muawiya saw that his gatherers were angered, he said, ‘O Ibn Yazeed! What are you saying regarding me?’ He said, ‘Leave about you’. He said, ‘Say it’. He said, ‘Do you know Hamamah?’ He said, ‘And who is Hamamah?’ He said, ‘I have told you (what I wanted to say)’. And Aqeel went.

Muawiya sent for the lineage expert. He said, ‘Inform me about Hamamah’. He said, ‘Grant me safety upon myself and my family’. He granted it. He said, ‘Hamamah is your (great) grandmother, and she was a prostitute during the pre-Islamic period. There was a flag (of prostitution) for her she could come to’.161

And Ibn Abi Al Hadeed said in commentary of (the book) ‘Nahj Al Balagah’ –

161 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 488
'Muawiya, he is Abu Abdul Rahman Muawiya Bin Abu Sufyan Sakhar Bin Harb Bin Umayya Bin Abd Shams Bin Abd Manaf, and his mother was Hind Bint Utbah Bin Rabie Bin Abd Shams Bin Abd Manaf. And Abu Sufyan, he is the one who guided Quraysh during their wars against the Prophet 

And Al Zamakshari said in the book ‘Rabie Al Abrar’ –

‘Muawiya was attributed to four – to Musafir Bin Abu Amro, and to Amarah Bin Al-Waleed Bin Al-Mugheira, and to Al-Abbas Bin Abdul Muttalib, and to Al-Sabah a singer of Amarah Bin Al-Waleed.

He (the narrator) said, ‘And Abu Sufyan was disgusting (looking), short, and Al-Sabah was a labourer of Abu Sufyan, a handsome youth. Hind invited him to herself, and he slept with her.

And they say that Itbah Bin Abu Sufyan was from Al-Sabah as well. And they say that she disliked giving birth to him in her house, so she went out to Ajyad (outskirts of Al-Bat’ha) and gave birth to him over there.

And in this meaning, Hasaan (the poet) during the days of satire between the Muslims and the Polytheists, during the lifetime of Rasool-Allah 

Ibn Abi Al Hadeed said,

162 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 489 a
163 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 489 b
‘Muawiya ruled for forty-two years, from these twenty-two years he ruled the emirate of Syria since his brother Yazeed Bin Abu Sufyan died, after five years from the caliphate of Umar up to the killing of Amir Al-Momineen asws in the year forty, and from these twenty years he was a caliph until he died in the year sixty.

And he was one of the scribes of Rasool-Allah saww, and there is a differing regarding him being a scribe for him saww. How could this be so, for that which the investigators from the people of Seerah are agreed upon is that the Revelation used to be written by Ali asws, and Zayd Bin Sabit, and Zayd Bin Arqam, and that Hanzalah Bin Al-Rabie and Muawiya Bin Abu Sufyan used to write for him asws to the kings, and to chiefs of the tribes, and write down his asws needs in front of him asws, and writing down whatever came from the charity monies what would be distributed for him asws among its people.

And Muawiya used to hate Ali asws all the time, severely deviating from him, and how could he not hate him asws, and he asws killed his brother Hanzalah on the day of Badr, and his maternal uncle Al-Waleed Bin Utba, and participated his asws uncle Hamza as in (killing of) his grandfather, and he is Utba, or in his uncle, and he is Shayba upon the different reports, and he asws had killed from the clan of his uncle, from the clan of Abd Shams, a lot of person, from their notables and their like.

Then came the mighty calamity, event of Usman. They attributed all of it to him asws, on suspicion of his asws withholding from him, and they instigated most of his killers to him asws. The hatred was emphasised, and the revolt of hatred, and mention that revolt first until the matter led to what it had led to.

And Muawiya was with great evaluation of Ali asws among the people, and the Arabs acknowledged his asws bravery and he asws was the champion who no one could stand to him asws, threatening him asws, and Usman had yet to live with the war, and he corresponded with him asws with harsh messages from Syria’.
Then he said, ‘And Muawiya was accused in his religion in the presence of our elders, accusing him with apostasy, and we have mentioned regarding breaking the Sufism upon our elder Abu Usman Al-Jahaz, what is reported by our companions in their books, the speech from him, from the apostasy, and the objections to Rasool-Allah saww, and what appeared with him from the tyranny and the putting matters off.

و لو لم يكن شيء من ذلك لكان فِ مُاربته الإمام ما يكفي فِ فساد حاله ل سيما على قواعد أصحابنا و كونهم بالكبيرة الواحدة يقطعون على المصير إلَ النار و الخلود فيها إن لَ يكفرها التوبة

And if there had been nothing from that, he would be in war against the Imam asws what would suffice as corruption of his state, principally upon the rules of our companions, and their being with the one big matter, cutting upon the destination to the Fire, and being eternally in it, if the repentance does not expiate it’.

و قال في موضع آخر معاوية عند أصحابنا مطعون فِ دينه منسوب إلَ الإلْاد قد طعن فيه شيخنا أبو عبد الله البصري في كتاب نقا السفيانية على الحاذق و روى عنه أخبارا تدل على ذلك.

And he said in another place, ‘In the presence of our companions, he was accused regarding his religion to the apostasy. He had been accused regarding it by our elder Abu Abdullah Al Basry in the book ‘Naqa Al Sufyania’ upon Al Jahaz. And it is reported from him reports that point upon that’. 164 (This is not a Hadeeth)

490 - روى ذلك أحمد بن أبي طاهر في كتاب أخبار الملوك أن معاوية رفع للملوك يقول أشهد أن لا إله إلا الله فَقَالَ أَشْهَدُ أَنَّ مُعَاوِيَةَ سََِِّعَ الْمُؤَذِّنَ ي َقُولُ أَشْهَدُ أَنْ لَ إِلَهَ إِلَّ اللَّهُ ف َقَالَََا ف َقَالَ أَشْهَدُ أَنَّ مَُّمَّداً رَسُولُ اللَّهِ ف َقَالَ لِلَّهِ أَبُوكَ يَا ابْنَ عَبْدِ اللَّهِ لَقَدْ كُّنْتَ عَاليِ الَِْمَّةِ مَا رَضِيتَ لِنَفْسِكَ إِلَّ أَنْ تَقْرِنَ اسََْكَ بِاسْمِ رَبِّ الْعَالَمِينَ.

That is reported by Ahmad Bin Abu Tahir in the book ‘Akhbar Al Mulouk’ –

‘Muawiya heard the Muezzin (caller to Salat) saying, ‘I testify that there is no god except Allahazwj’. He said it (as well). He (Muezzin) said, ‘I testify that Muhammad saww is Rasool saww of Allahazwj’! He said, ‘For Allahazwj’s Sake, O son saww of Abdullahas! You saww were high in the mission. You saww were not pleased for yourself saww except you saww paired your saww own name with the Name of Lordazwj of the worlds’.

491 - قال و روى نصَّر بن مُزَاحِم عن إسْيَلُ بن ظَهِير عن إسْيَعِيل عن إسْيَيْل قال و حَدَّثَنَا الحَذَّاف أَيْضاً عَنْ عَاصِمِ بْنِ أَبِِ النَّجُودِ عَنْ زِرِّ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ رَسُولُ الَّلَّهِص َأَبَي ُبَا نُفَّضَ الْمَلْكَ عِنْدَ اللَّهِ فَأَنْطَقَ بِالْقَالَ مَعَهُ إِلَّا أَنَّهُ أَقَامَ الْعُقُودَ بِالَّذِي نَدْرَ مِنْهُ.

He said, ‘And it is reported by Nasr Bin Muzahim, from Al Hakam Bin Zuheyr, from Ismail, from Al Hassan who said, ‘And it is narrated to us by Al Hakam as well, from Aasim Bin Abu Al Nujoud, from Zirr Bin Hubeys, from Abdullah Bin Masoud who both said,

‘When you see Muawiya Bin Abu Sufyan addressing upon my saww pulpit, then strike off his neck!’

164 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 489 c
165 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 490
Al-Hassan (the narrator) said, ‘By Allah azwj! They neither did it nor were they successful’.

In this year (284 AH), Al-Mo’tazid (the Abbaside caliph) determined upon cursing Muawiya Bin Abu Sufyan upon the pulpit and ordered with the publicising a letter to be read out to the people. Ubeydullah Bin Suleyman frightened him of the restlessness of the general public, and there would be not safety from the occurrence of the Fitna.

But he did not turn to him. The first thing Al-Mo’tazid began with from that is the advancing to the general public by necessitating their deeds, and neglecting the unity and the prejudices and the testimony in the presence of the ruling authority, except that they would be asked, and forbade the story tellers from sitting upon the streets, and he publicised this letter, and worked out a copy from it read out in the two sides of the Medina Al-Salaam, in the squares, and the neighbourhoods, and the markets during the day of Wednesday, on six (days) remaining from it.

And he forbade the story tellers from the sitting back in the two sides, and forbade the people of the circles regarding the verdicts, or something else from sitting in the two Masjids; and he called out in the central Masjid prohibiting the people from the gathering upon story-telling or something else, and forbade story tellers, and the people of the circles from the sitting.

And he called out that the guarantee (of safety) is void from the ones from the people who gather regarding a debate, and quarrelling, and he went ahead to the drink vendors, those who were quenching the water in the gatherings, and they should not say, ‘May Allah azwj have Mercy upon Muawiya’, nor should they mention him with good.

And it is reported as well in another place from the history of Muhammad Bin Jareer Al Tabari who said,

And it is reported as well in another place from the history of Muhammad Bin Jareer Al Tabari who said,
And it was their on-going custom with the saying, ‘May Allah have Mercy upon Muawiya’, and the people discussed that the letter which Al-Mo’tazid has ordered with publicising it cursed Muawiya. ‘He will read it after the Friday Salat, upon the pulpit’.

When the people had prayed the Friday Salat, they rushed to the booth in order to listen the reading out of the letter. But he did not read it. And it is said that Ubeydullah Bin Suleyman turned away from reading it, and Yusuf Bin Yaqoub the judge was present, and instructed him that he work out a means of invalidating what Al-Mo’tazid had determined upon.

Yusuf went and spoke to Al-Mo’tazid regarding that and said to him, ‘I am afraid the general public would be restless and there would be a movement (rebellion) from it at the hearing of this letter’. He said, ‘If the general public have a movement or speak out, the sword would be placed therein’.

He said, ‘O commander of the faithful! So, what will you do with students, the ones who are coming out in every area and a lot of people are inclining towards them, due to their kinship from Rasool-Allahsaww, and there is nothing in this letter of their compliments, or as is said, ‘And when the people hear this, I shall inclined towards them’, and they used to be of the extended tongues and proven arguments than they are today’.

Al-Mo’tazid withheld and did not respond any answer to him, and did not order with anything regarding the letter after that; and from a summary of the letter after the preceding with praise of Allahazwj and extolling upon Himazwj and the Salat upon Hisazwj Rasool saww:

As for after, a group of the general public ended up to the commander of the faithful with what is upon him of the doubts which had entered them in their religion, and corruption they had face in their beliefs, and there is a group whose personal desires had overcome upon them, and their tongues are speaking with it upon without any understanding nor any report.
They have emulated (done Taqleed of) the straying guides in it without any proof nor any insight, and they are opposing the emphasized Sunnah to the innovated whims. Allahazwj Mighty and Majestic Said: **And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50].**

Being outside from the community and accelerating towards the Fitna, and in favour of the sectarianism, and scattering of the words, and manifesting the friendship of the one whom Allahazwj had Severed the friendship from, and Severed the infallibility from him, and Expelled him from the nation, and Obligated the Curses upon him;

And reverence to the one who Allahazwj had Belittled his right, and Weakened his matter, and Weakened his corner from the clan of Umayya, the accursed three, and opposition to the one Allahazwj had Saved by it from the destruction, and Conferred the Favours upon them, from the Peopleasws of the House of Blessings and Mercy, and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105].

So, revere the commander of the faithful what has ended up to him from that, and he views the neglecting of his denial as a problem upon him in the religion, and corruption of the one whom Allahazwj has Collared with his command from the Muslims, and carry of what Allahazwj has Obligated upon him, from straightening the adversaries, and insight of the ignorant ones, and establishing the argument upon the doubters, and spreading the hand upon the obstinate ones.

And the commander of the faithful informs you, community of Muslims, that Allahazwj Mighty and Majestic is Hisazwj Praise, when Heazwj Sent Muhammadasws with Hisazwj Religion, heasws proclaimed hisasws matter beginning with hisasws family and hisasws clan. Heasws called them to hisasws Lordazwj and warned them, and gave them glad tidings, and advised to them, and guided them.
And the one who had responded to him saww and ratified his saww words, and followed his saww instructions, were a small number from the clan of his saww father, from between the believers with what he saww had come with from his saww Lord azwj, and helper to his saww Word, and if he did not follow his saww religion out of pride for it and compassion upon it.

Their believer is a fighter with insight, and their disbeliever is a fighter with his help, and his saww protectors were defending from it being discarded, and subjugated the ones who faulted it and were obstinate, and they were trusting him saww from the ones who backed him saww, and supported him saww, and pledged to him saww.

One who allows for him with helping him saww, and investigates the news of his saww enemies, and confirms for him saww the unseen with the apparent, just as they were confirming for him saww with the opinions of the spies until the term reached, and the time to be guided arrived, would be entering in the religion of Allah azwj and His azwj obedience, and ratification of His azwj Rasool saww, and the Eman with him saww with firm insight and good guidance and desire.

Allah azwj Made them asws People asws of the Household of Mercy, People asws of his saww Household, those He azwj Kept away from them asws the uncleanness and Purified them asws with a purification, mine of wisdom, and inheritors of the Prophet-hood, and place of the caliphate.

Allah azwj Obligated the Mercy for them asws, and the Necessitated the obedience of the servants for them asws, and from the ones from his saww clan who were inimical to him saww, and belied him saww, and battled him saww, was a numerous number and the large multitude. They (clan of Umayya) were making him saww face the harm and the vandalism, and they were aiming to him saww with the harm and intimidation, and rejecting him saww with the enmity, and were establishing the wars to him asws, and blocking from his saww purpose and were giving him saww with tormenting the ones who followed him asws.
And the most severe of them in that of enmity, and the biggest of them in opposition to him s\textsuperscript{aww}, the first of them in every war and hostility, and their chief in every confrontation and Fitna, nor raising a flag from Al-Islam except he was its master, and its guide, and its chief – Abu Sufyan Bin Harb, in charge of (battles of) Ohad, and Al-Khandaq and other.

And his loyalists from the clan of Umayya are the Accursed in the Book of Allah azwj, then accursed upon the tongue of Rasool-Allah saww in a number of places due to the Preceding Knowledge of Allah azwj regarding them, and His past Wisdom regarding their matters, and their Kufr, and their hypocrisy.

Allah azwj did not Cease to Curse him, Warring the fighters, and Defending the plots, and Drawing together the disconnected, until the sword subdued him and the Command of Allah azwj was High and they were disliking it. So, he (Abu Sufyan Bin Harb) took refuge with Al-Islam without any understanding of it, and he kept the Kufr a secret, not detaching from it. His children accepted it upon knowledge from him, with his state and their state.

Then Allah azwj the Exalted Sent down a Book regarding what He Revealed unto His Rasool saww, Mentioning their concerns in it, and it is His Word: \textit{and the Accursed tree in the Quran; [17:60];} and there is no differing between anyone that He Blessed and Exalted Intended the clan of Umayya with it, and from what has been referred in the Sunnah from that.

And reported by the reliable ones of the community, the words of Rasool-Allah saww regarding him, and he had seen him upon a donkey, and Muawiya was guiding it, and Yazeed, may Allah azwj was ushering it: ‘May Allah azwj Curse the rider, and the guide, and the usher’.

وَ كَانَ أَشَدُّهُمْ فِِ ذَلِكَ عَدَاوَةً وَ أَعْظَمُهُمْ لَهُ مَُُالَفَةً أَوَّلََُمْ فِِ كُلِّ حَرْبٍ وَ مُنَاصَبَةٍ وَ رَأْسَهُمْ فِِ كُلِّ إِجْلَََِّbh
And from it is what the reporters have reported about him, from his words on the day of allegiance of Usman, ‘Catch it, O clan of Abd Shams, catching of the ball, for by Allahazwj, there neither any Paradise nor any Fire’. And this is clear Kufr, deserving him the Curse from Allahazwj just as was attached: *Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78].*

وَ مِنْهَا الْكَلِمَةُ الَّتِِ قَالَََا لِلْعَبَّاسِ قَبْلَ الْفَتْحِ وَ قَدْ عُرِضَتْ عَلَيْهِ الُْْنُودُ لَقَدْ أَصْبَحَ مُلْكُ ابْنِ أَخِيكَ عَظِيماً فَقَالَ لَهُ الْعَبَّاسُ وَََْكَ إِنَّهُ لَيْسَ بُِِلْكٍ إِنَّهَا النُّبُوَّةُ

And from these is a phrase which he had said to Al-Abbas before the conquest (of Makkah), and the armies had been presented to him, ‘The son saww of your brother as has become a great king’. Al-Abbas said to him, ‘Woe be unto you! It isn’t kingship, it is the Prophet-hood’.

وَ مِنْهُ قَوْلُهُ يَوْمَ الْفَتْحِ وَ قَدْ رَأَى بِلَالَ عَلَى ظَهْرِ الْكَعْبَةِ يُؤَذِّنُ وَ يَقُولُ أَشْهَدُ أَنَّ مَُُمُّداً رَسُولُ اللَّهِ ص لَقَ دْ أَسْعَدَ اللَّهُ عُتْبَةَ بْنَ رَبِيعَةَ إِذْ لََْ يَشْهَدْ هَذَا المَشْهَدَ

And from it are his words on the day of the conquest (of Makkah), and he had seen Bilal upon the back (roof) of the Kabah proclaiming Azaan and he was saying, ‘I testify that Muhammad saww is Rasool-Allahsaww, ‘Allahazwj has Made Utba Bin Rabie fortunate when he didn’t (have to) testify this testimony’.

وَ مِنْهَا الرُّؤْيَا الَّتِِ رَآهَا رَسُولُ اللَّهِ ص فَوَجَلَََا قَالُوا فَمَا رُئِيَ بَعْدَهَا ضَاحِكاً رَأَى ن َفَراً مِ نْ بَنِِ أُمَيَّةَ ي َنْزُونَ عَلَى مِنْبََِهِ ن َزْوَ الْقِرَدَةِ

And from it is the dream which Rasool-Allahsaww had seen and was surprised at it. They said he saww was not seen smiling after it. He saww saw a number from the clan of Umayya were jumping around upon his saww pulpit, jumping of the monkeys.

وَ مِنْهَا طَرْدُ رَسُولِ اللَّهِ ص الَْْكَمَ بْنَ أَبِِ الْعَاصة لِمُحَاكَاتِهِ إِيَّاهُ فِِ مِشْيَتِهِ وَ أَلَْْقَهُ اللَّهُ بِدَعْوَةِ رَسُولِ اللَّهِ ص آفَةً بَاقِيَةً حِينَ الْتَفَتَ إِلَيْهِ ف َرَآهُ ي َ تخَلَّجََُّكِيهِ فَ قَالَ كُنْ كَمَا أَنْتَ ف َبَقِيَ عَلَى ذَلِيلَ مُرَ أَمُرِهِ

And from it is the exiling by Rasool-Allahsaww of Al-Hakam Bin Abu Al-Aas due to his mimicking himsaww in hissaww walk, and Allahasaww, due to a supplication of Rasool-Allahsaww Cast a lasting scourge. When he saww turned to him, saw his legs trembling. He saww said: ‘Be as you were!’ So, he remained upon that for the rest of his life.

هَذَا إِلََ مَا كَانَ مِنْ مَرْوَانَ ابْنِهِ وَ افْتِتَاحِهِ أَوَّلَ فِتْنَةٍ كَانَتْ فِِ اِلسْلَََمِ وَ احْتِقَابِهِ كُلَّ دَمٍ حَرَامٍ سُفِكَ فِيهَا أَوْ أُرِيقَ بَعْدَهَا
This (was) up to what happened from his son Marwan and his beginning the first Fitna which happened in Al-Islam and his involvement in every prohibited blood spilt during it, or spilt after it.

وَ مِنْهَا ما أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ عَلَى أَمْثَالِهِ مِنْ أَلْفِ مَئَاتِ أَنْفُسٍ

And from it is what Allahazwj the Exalted Revealed unto Hisazwj Prophet saww: *The Night of Pre-determination is better than a thousand months [97:3]*. They said, ‘Kingdom of the clan of Umayya’.

وَ مِنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَخْبَرَ مُعَاوِيَةَ لِيَكْتُبَ بِيَدَيْهِ فَدَافَعَ بِأَمْرِهِ وَ اعْتَلَّ بِطَعَامِهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: "لَيْلَةُ الْقَدْرِ خَيرٌْ مِنْ أَلْفِ شَهْرٍ"

And from it is that Rasool-Allahsaww called Muawiya for him to write in front of himsaww. But he repelled hissaww instructions and postponed due to his meal. He saww said: ‘May Allahazwj not Satiate his belly’. So, he remained not being satiated, and he was saying, ‘I have not left any meal satiated, but I was tired’.

وَ مِنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَخْبَرَ مُعَاوِيَةَ لِيَكْتُبَ بِيَدَيْهِ فَدَافَعَ بِأَمْرِهِ وَ اعْتَلَّ بِطَعَامِهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: "لَيْلَةُ الْقَدْرِ خَيرٌْ مِنْ أَلْفِ شَهْرٍ"

And from it is that Rasool-Allahsaww said: ‘There will emerge from this mountain pass, a man from the clan of Umayya. He will be resurrected upon other than mysaww nation (religion)’, and Muawiya emerged.

وَ مِنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَخْبَرَ مُعَاوِيَةَ لِيَكْتُبَ بِيَدَيْهِ فَدَافَعَ بِأَمْرِهِ وَ اعْتَلَّ بِطَعَامِهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: "لَيْلَةُ الْقَدْرِ خَيرٌْ مِنْ أَلْفِ شَهْرٍ"

And from it is that Rasool-Allahsaww said: ‘When you see Muawiya upon my sallahu alayhi wa sallam pulpit, then kill him’.

وَ مِنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَخْبَرَ مُعَاوِيَةَ لِيَكْتُبَ بِيَدَيْهِ فَدَافَعَ بِأَمْرِهِ وَ اعْتَلَّ بِطَعَامِهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: "لَيْلَةُ الْقَدْرِ خَيرٌْ مِنْ أَلْفِ شَهْرٍ"

And from it is the famous Hadeeth raised that hesaww said: ‘Muawiya would be in a coffin of fire in the lowest level of Hell. He would call out, ‘O Kind, O Bestower!’ It will be said to him, ‘Now! And you had disobeyed before and you were from the corrupters! [10:91]’. 

وَ مِنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَخْبَرَ مُعَاوِيَةَ لِيَكْتُبَ بِيَدَيْهِ فَدَافَعَ بِأَمْرِهِ وَ اعْتَلَّ بِطَعَامِهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: "لَيْلَةُ الْقَدْرِ خَيرٌْ مِنْ أَلْفِ شَهْرٍ"

And from it is his destruction with the wars against the Muslims of best position in Al-Islam, and their first ones to be in precedence, and of the best impact in it, and his (Muawiya’s) mentioning Aliasws Bin Abu Talibasws with falsehood, snatching away hisasws rights, and his (Muawiya) fighting hisasws helpers by his (Muawiya’s) straying ones and his (Muawiya’s) supporters.
And his (Muawiya’s) trying what he and his father (Abu Sufyan) did not cease to try to extinguish the Noor of Allah\textsuperscript{azwj} and rejecting His\textsuperscript{azwj} religion: \textit{and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]}. He (Muawiya’s) attracted the people of ignorance, and camouflaged the people of stupidity by his plotting, and his rebelling against those Rasool-Allah\textsuperscript{aww} had Sent forward, the news about them both.

He\textsuperscript{aww} had said to Ammar Bin Yasser\textsuperscript{ra}: ‘The rebel group would kill you\textsuperscript{ra}. You\textsuperscript{ra} will be calling them to the Paradise and they would be calling you\textsuperscript{ra} to the Fire’. He (Muawiya) was the one who preferred the immediate, disbeliever with the future, outside from the path of Al-Islam, permitted the prohibited blood, to the extent that such blood was spilt during his Fitna and upon the way of his deviation and his straying, what its number cannot be counted, of the good Muslims, the defenders of the religion of Allah\textsuperscript{azwj} and the helpers to His\textsuperscript{azwj} Rights, fighters against the enmity to Allah\textsuperscript{azwj}, struggling (to fight) in Allah\textsuperscript{azwj} is disobeyed.

He did not obey, and invalidation His\textsuperscript{aww} Judgments, and did not establish (them), and opposed His\textsuperscript{aww} religion and did not become religion, and he raised the word of straying and raised the call of falsehood, and the Word of Allah, it is the Exalted [9:40], and His\textsuperscript{aww} religion is Helped, and His\textsuperscript{aww} Judgments would be implemented, and His\textsuperscript{aww} Command shall overcome, and the plots of the one inimical to Him\textsuperscript{azwj} and was an apostate would be overcome refuted.

To the extent that he will carry the burdens of those wards and what followed-on from these, and be collared with those bloods and whatever was spilt after it, and years and years of mischief which upon him is its sin and the sin of the ones who worked with it, and legalised the prohibitions for the ones who indulged in it, and prevented the rights of its people, and hopes enticed him and the respite (caused the destruction) to encroach upon him.
And from what due to which Allahazwj has Obligated the Curses to be upon him (Muawiya) is his killing the ones killed in combat, from the good companions and the Tabi’een, and the people of merit and religion, for example Amro Bin Al-Himaq Al-Kuzaie, and Hujr Bin Aday Al-Kindy, among the ones killed from their like, upon that there happened to be the honour and the kingdom and the overcoming for him.

And from what due to which Allahazwj has Obligated the Curses to be upon him (Muawiya) is his killing the ones killed in combat, from the good companions and the Tabi’een, and the people of merit and religion, for example Amro Bin Al-Himaq Al-Kuzaie, and Hujr Bin Aday Al-Kindy, among the ones killed from their like, upon that there happened to be the honour and the kingdom and the overcoming for him.

Then his claiming Ziyad Bin Sumayya as brother and attributing him to his father, and Allahazwj the Exalted is Saying: Assert them to their fathers, this is more equitable in the Presence of Allah. [33:5]. And Hisazwj Rasoolsaww said: ‘Accursed is the one who claims to other than his father or belongs to other than his master’.

And he saww said: ‘The child is for the bed, and for the adulterer is the stone’. He opposed the Judgment of Allahazwj and Hisazwj Rasool saww openly, and made the child to be for other than the bed, and (Muawiya made) the stone to be for other than the adulterer.

Thus, he (Muawiya) permitting with this claim from the prohibitions of Allahazwj and Hisazwj Rasool saww regarding Umm Habeeba, mother of the believers, and regarding other from the women, from the seniority and the faces Allahazwj had Prohibited, and affirmed with it more nearness what Allahazwj had Distanced, what nothing the like of it had entered religion, and has afflicted Al-Islam with any replacement resembling it.

And from that is hisla for the caliphate of Allahazwj, upon Hisazwj servants, Yazeedla the drinker of the wine, owner of the roosters and the cheetahs, and the monkeys; and he took the allegiance for himla upon the good Muslims with the force, and the clout, and the promises, and the frightening, and the threatening, and the intimidation, and he knew of hisla foolishness, had been notified upon hisla stupidity, and hisla wickedness, and had witnessed hisla getting intoxicated, and hisla deeds and hisla debauchery, and hisla Kufr.

When it was possible, Allahazwj Fought himla, enabling from him seeking with the retaliation of the Polytheists and their arrogance in the presence of the Muslims. There occurred with the people of Al-Medina in the event of Al-Harrah which, there had not happened in Al-Islam any event more hideous than it nor any more immoral. Hela healed himselfla and
thought that he had taken revenge from the friends of Allah azwj, and had delivered the retaliation to the enemies of Allah azwj.

فقال محارة بالمؤذن، و طهروا بها

ليتم أهل الحي بفعل الأمثال.

Mujahid Said of his Kufr (Yazeed) and manifestation of his Shirk (a couplet), ‘If only my elders at Badr had witnesses the panic of Al-Khazrah (tribe) from the falling of the spears’.

Words of one who will not be returning to Allah azwj, nor to His azwj religion, nor to His azwj Book, nor to His azwj Rasool saww, nor believing in Allah azwj, and in what came from His azwj Presence. Then, from the most abominable of what he la violated and the most grievous of what crime he la committed what his la shedding the blood of Al-Husayn asws Bin Ali asws, (considering) his asws place from Rasool-Allah saww, and his asws position, and his asws status from the religion, and the merits, and the martyrdom for him asws, and for his asws brother, two chiefs of the people of Paradise.

فإن لله عُمُرَهُ و اجْتَثَّ أَصْلَهُ وَ فَرْعَهُ وَ سَلَبَهُ مَا تََْتَ يَدِهِ وَ أَعَدَّ لَهُ مِنْ عَذَابِهِ وَ عُقُوبَتِهِ مَا اسْتَحَقَّهُ مِنَ اللَّهِ بَِِعْصِيَتِهِ

His la audacity upon Allah azwj and disbelief with His azwj religion, and enmity to His azwj Rasool saww, and openly to his saww family asws, and underestimating his saww sanctity. As if he la, may Allah azwj Curse him la, had killed a people from the Kafirs of Turkey and Al-Daylam. Neither fearing any scourge from Allah azwj nor watching out of any Authority from Him azwj.

هَذَا إِلََ مَا كَانَ مِنْ بَنِِ مَرْوَانَ مِنْ تَبْدِيلِ كِتَابِ اللَّهِ وَ تَعْطِيلِ أَحْكَامِ اللَّهِ وَ اتَُِّاذِ مَالِ اَللَّهِ بَيْنَهُمْ دُوَلً وَ هَدْمِ بَيْتِ اللَّهِ وَ اسْتِحْلََلِ الحَرَامِ وَ نَصْبِهِمُ الْمَجَانِيقَ عَلَيْهِ وَ رَمْيِهِمْ بِالنِّيرَانِ إِلَيْهِ لَ يَأْلُونَ إِحْرَاقاً وَ إِخْرَاباً

This (was so) until what happened from the clan of Marwan, from the replacement of the Book of Allah azwj and suspension of the Judgment of Allah azwj, and taking the wealth of Allah azwj between them as their state (personal money), and demolishing the House of Allah azwj (Kabah), and permitting His azwj Prohibitions, and installing catapults upon it, and their shooting the fires at it, not sparing any efforts in burning and ruining (Kabah).
And whatever Allah \textsuperscript{azwj} had Prohibited from it, they (clan of Marwan) legalised and violated, and the one who sheltered to it was killed and assaulted, and the one whom Allah \textsuperscript{azwj} had Granted Security at it, was frightened and displaced, until when the word of punishment became deserving upon them and they were deserving of the revenge from Allah \textsuperscript{azwj}, and they had filled the land with the tyranny and the aggression, and deliberated the servants of Allah \textsuperscript{azwj} with the injustices and the restrictions, the Wrath was released upon them, and the Punishment befell with them from Allah \textsuperscript{azwj}.

Allah \textsuperscript{azwj} Ordained for them from the family of His \textsuperscript{asws} Prophet saww, and the people \textsuperscript{asws} of his \textsuperscript{asws} inheritance, and the ones \textsuperscript{asws} from them purely for His \textsuperscript{asw} Caliphate, similar to what He \textsuperscript{asw} had Ordained from their \textsuperscript{asw} ancestors and their \textsuperscript{asw} forefathers, the fighters to their enemies, the Kafirs. Allah \textsuperscript{azwj} shed their blood as renegades just as He \textsuperscript{azwj} had Shed the blood of their forefathers, the Polytheists, and Allah \textsuperscript{azwj} Cut off the tails of the unjust ones, and \textit{The Praise is for Allah the Lord of the Worlds [1:2]}.

O you people! But rather Allah \textsuperscript{azwj} has Commanded to be obeyed, and Struck examples for these to be followed, and Judged for it to be acted upon. The Glorious Said: \textit{Surely, Allah has Cursed the Kafirs and Prepared for them a Blazing Fire [33:64]; and Said: those Allah will Curse them, and the cursing ones will curse them (too) [2:159]}. So, curse them, O people, the one whom Allah \textsuperscript{azwj} and His \textsuperscript{asw} Rasool saww have cursed, and separate from the one who are not achieving the nearness from Allah \textsuperscript{azwj} only separation from Him \textsuperscript{azwj}.

O Allah \textsuperscript{azwj}! Curse Abu Sufyan Bin Umayya, and Muawiya his son, and Yazeed Bin Muawiya, and Marwan Bin Al-Hakam, and his children, and children of his children. O Allah \textsuperscript{azwj}! Curse the imams of Kufr, and straying guides, and enemies of the religion, and fighters against the Rasool saww and suspenders of the judgments, and replacers of the Book, and violators of the prohibited blood.

O Allah \textsuperscript{azwj}! We disavow to You \textsuperscript{azwj} from the friendship of Your \textsuperscript{azwj} enemies, and from the ambiguities of the people of disobedience, just as You \textsuperscript{azwj} Said: \textit{You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool [58:22]}. 
O you people! Recognise the truth, you will recognise its people, and contemplate on the ways of the straying, you will recognise its travellers. Pause at what Allahazwj has Paused you all upon them, and implement what Allahazwj has Command you with, and the commander of the faithful is holding fast with Allahazwj for you all and asks Himazwj of (Granting you) inclinations, and wish to Himazwj regarding your guidance, and Allahazwj would Suffice, and upon Himazwj you should rely, and there is neither might nor strength with Allahazwj, the Exalted, the Magnificent’.

And he said in another place, ‘Muawiya ordered the people at Al-Iraq, and Syria and other places with reviling Aliasws and the disavowing from himasws, and he addressed with that upon the pulpits of Al-Islam, and that became a way during the days of the clan of Umayya until Umar Bin Abdul Aziz, and he stopped it’.

And Al-Jahiz said, ‘Muawiya was saying at the end of his Friday sermon, ‘O Allahazwj! Abu Turabasws has become an apostate in Yourazwj religion, and has blocked from Yourazwj Way, so Curse himasws a calamitous Curse, and Punish himasws with a painful punishment!’

And he wrote with that to the horizons, and these words were being called with upon the pulpits up to the caliphate of Umar Bin Abdul Aziz’.

And Al-Mubarrad mentioned in (the book) ‘Al-Kamil’ – Khalid Bin Abdullah Al-Qarsy, when he was the ruler of Al-Iraq during the caliphate of Hisham, was cursing Aliasws upon the pulpit’.

And Al-Jahiz mentioned, ‘A group from the clan of Umayya said to Muawiya, ‘You have reached what you had hoped for, so if you could (now) refrain from cursing this man (Aliasws)’.

167 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 492
168 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 493
169 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 494
170 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 495
He said, ‘No, by Allahazwj, until the young ones grow up upon it and the old ones become aged upon it’. And no preacher mentioned any merits being for himasws.

And Ziyad intended to present upon the people of Al-Kufa, the disavowing from Aliasws, and cursing himasws, and he killed every one who refused from that, and ruined his house. Allahazwj Struck him on that day with the plague and he died after three days, and that was during the days (rule) of Muawiya’’.  

He said, ‘And Abu Ja’far Al-Iskafy said, ‘And it is reported that Muawiya spent (gave) one hundred thousand Dirhams to Samrah Bin Jundab until he reported that this Verse was reported regarding Aliasws: And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204] And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205].

And the next Verse was Revealed regarding Ibn Muljimla, and it is: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207].

But he did not accept, so he gave him with two hundred thousand Dirhams. But he did not accept, so he gave him three hundred thousand. But he did not accept, so he gave him four hundred (thousand). He accepted and reported that”’.  

And he said, ‘Muawiya placed a group from the companions and a group from the Tabi’een upon reporting ugly Ahadeeth regarding Aliasws. But they differed to what Abu Hureyra and

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171 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 496
172 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 497
Amro Bin Al-Aas and Al-Mugheira Bin Shuba from them had agreed to, and from the Tabi‘een, Urwah Bin Al-Zubeyr”. 173

He said, ‘And it has been reported from Ali全产业链 having said: ‘The most lying of the people upon Rasool-Allah全产业链 is Abu Hureyra Al-Dowsy’’. 174

He said, ‘And it has been reported by Al-Waqidy, ‘When Muawiya returned from Al-Iraq to Syria, he addressed. He said, ‘O you people! Rasool-Allah全产业链 will follow the caliphate from after me全产业链, so choose the land of Bayt Al-Maqdas, for therein is the replacement’, and I have chosen you, so curse Abu Turab全产业链 (Ali全产业链)!’ They cursed him全产业链’. 175

He said, ‘And it is reported by our elder Abu Abdullah Al Basry Al Mutakallam, from Nasr Bin Aasim Al Laysi, from his father who said,

‘We came to Masjid of Rasool-Allah全产业链 and the people were saying, ‘We seek Refuge with Allah全产业链, from the Wrath of Allah全产业链, and anger of His全产业链 Rasool全产业链!’ I said, ‘Who is this?’ They said, ‘Muawiya’. He stood for a while, then grabbed hold of a hand of Abu Sufyan and they both went out.

Rasool-Allah全产业链 said: ‘May Allah全产业链 Curse the follower and the followed. Perhaps there would be a day for my全产业链 community from Muawiya, one with lowliness’. They said, ‘Meaning, of major frustration’. 176

He said, ‘And it is reported by Al-Ala’a Bin Jareer, ‘Rasool-Allah全产业链 said to Muawiya: ‘O Muawiya! You will be taking the innovation as a Sunnah, and the ugliness and good (deeds). Your appetite would be large and your injustices mighty’’. 177
He said, ‘And it is reported by Al Haris Bin Haseera, from Abu Sadiq, from Rabie Bin Najid who said,

‘Ali\textsuperscript{asws} said: ‘Us\textsuperscript{asws} and the progeny of Abu Sufyan are a people being inimical regarding Allah\textsuperscript{awj}, and the matter will return to what it had begun’’.\textsuperscript{178}

He said, ‘And it is reported from Umar Bin Murrah, from Abu Abdullah Bin Salama,

‘From Ali\textsuperscript{asws} having said: ‘I\textsuperscript{asws} saw Rasool-Allah\textsuperscript{saww} at night and complained to him\textsuperscript{saww}. He\textsuperscript{saww} said: ‘This (here) is Hell, so looked at the ones in it’. There was Muawiya, and Amro Bin Al-Aas handing by their feet upside-down, their heads were being pelted by the stones’. Or said: ‘Being cracked’’.\textsuperscript{179}

He said, ‘And it is reported by author of the book ‘Al Gharaat’, from Al Amsh, from Anas Bin Malik (well-known fabricator) who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘A man from my\textsuperscript{saww} community would be prevailing upon the people, being of large belly, wide throat. He will eat and will not be satiated. He will bear the burden of the human beings and the Jinn. He will seek the governance one day, so when you come across him, then slit his stomach’.

He (the narrator) said, ‘And in the hand of Rasool-Allah\textsuperscript{saww} was a stick, he\textsuperscript{saww} had placed its end in the belly of Muawiya’’.\textsuperscript{180}

Please note: - 506 is missing

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Haroun Bin Humeyd, from Jareer Bin Ash’as Bin Is’haq, from Ja’far Bin Abu Al Mugheira, from Saeed Bin Jubeyrs, from Ibn Abbas who said,

‘I was with Muawiya and he had descended at Zi Tuwa, and Sa’ad Bin Abu Waqas came to him. He greeted unto him. Muawiya said, ‘O people of Syria! This is Sa’ad, and he is a friend of Ali\textsuperscript{asws}.

\textsuperscript{178} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 503
\textsuperscript{179} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 504
\textsuperscript{180} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 17 H 505
He (Ibn Abbas) said, ‘The people lowered their heads and reviled Ali asws. Sa’ad wept. Muawiya said to him, ‘What is that which makes you cry?’ He said, ‘And why should I not cry for a man from the companions of Rasool-Allah saww being reviled in your presence, and I am not able upon changing (that), and there have been such qualities in Ali asws, if one of these happen to be in me, it would be more beloved to me than the world and whatever is in it.

One of these is that a man was at Al-Yemen and Ali asws Bin Abu Talib asws was harsh to him. He said, ‘I shall complain of you to Rasool-Allah saww’. He came to Rasool-Allah saww. He asked him about Ali asws. He was discouraging upon him asws. He said: ‘I shall give the flag tomorrow to a person who loves Allah azwj and His Rasool saww, and Allah azwj and His Rasool saww love him asws’.

He saww said: ‘Do you not know that I saww am foremost with the Momineen than their own selves?’ He said, ‘Yes’. He saww said: ‘One whose Master saww I saww was, so Ali asws is his Master asws.

And secondly, he saww had sent Umar Bin Al-Khattab on the day of Khyber to the battle, but he and his companions were defeated. He saww said: ‘I saww shall give the flag tomorrow to a person who loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him asws’.

The Muslims came the next morning and Ali asws had sore eyes. He saww said: ‘Take the flag. He asws said: ‘O Rasool-Allah saww! My asws eyes are as you saww can see’. He asws applied spittle in then. He asws stood and grabbed the flag, then he asws went with it until Allah azwj Granted victory to him asws.

And thirdly is that he saww left him asws behind in one of his saww military expeditions. Ali asws said: ‘O Rasool-Allah saww! You saww are leaving me asws behind with the women and children’. Rasool-Allah saww said: ‘Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as except there would be no Prophet saww after me saww.’
And fourthly, he saww closed down the doors (leading) into the Masjid except the door of Ali asws.

And fifthly, this Verse was Revealed: But rather, Allah Intends to Keep the uncleanliness away from you, People of the Household, and Purify you (with) a Purification [33:33]. The Prophet saww called Ali asws, and Hassan asws, and Husayn asws, and (Syeda) Fatima asws. He saww said: ‘O Allah azwj! They asws are my saww family asws, so Keep the uncleanness away from them asws and Purify them asws with a purification’.  

(Al-Husayn asws refuted that and) He asws said: ‘But his talk was recklessly arrogant, and his silence was (due to) anxiety (stuttering)’.
CHAPTER 18 - WHAT FLOWED BETWEEN HIM and Amro Bin Al-Aas, May Allah curse him, and some of his situations

(The book) ‘Al-Ihtijaj’ – He said regarding Amro (Bin Al-Aas) in answer about what was said regarding him: ‘Strange of Ibn Al-Nabiga (Amro Bin Al-Aas)! The people of Syrian are alleging that there is humour in me, and I am a man with humour, frolicking, fun. He has said a falsity and spoken a sin.

As for the evilest word, it is the lie. He speaks so he lies, and he promises so he breaks, and he asks so he is importune, and he is asked so he is stingy, and he betrays the pact, and cuts the kinship. When it was during the war, he rebukes and instructs so long as the swords do not take a taking (battle starts).

So, when it was that, it was the greatest of his plots is that he exposes his private parts. But by Allah, the remembrance of death prevents me from playing, and he is prevented from words of truth, by forgetfulness of the Hereafter. He did not pledge allegiance to Muawiya until he stipulated for him that he would give him an award and he would comply upon neglecting the religion for him for an award”. 183

(The book) ‘Nahj Al-Balagha’ – And from a speech of his in mentioning Amro Bin Al-Aas: ‘Strange of Ibn Al-Nabigha’ – and mentioned similar to it’. 184
‘Amro Bin Al-Aas used to say, ‘There is humour in Ali\textsuperscript{as}. That reached Amir Al-Momineen\textsuperscript{as}, so he\textsuperscript{as} said: ‘Ibn Al-Nabigha alleges that I\textsuperscript{as} am with playfulness, joking, being with humour, frolicking, fun. Far be it! I\textsuperscript{as} am prevented from the frolicking, playfulness by the remembrance of death, and fear of the resurrection, and the reckoning’\textsuperscript{185}.

And the one who has a heart for him, regarding this he would be away from this, for him would be preaching and rebukes. As for the evilest of words, it is the lie. He (Amro) narrates so he lies, and he promises so he breaks. When it the day of the prowess (battle), so how rebuking and instructing he is, for as long as the swords do not take the important men. When that happens (battle starts), the greatest of his plots regarding himself is that he exposes his private parts to the people’\textsuperscript{185}.

\textsuperscript{185} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 511

Kitab Al Gharrat of Ibrahim Bin Muhammad Al Saqafi who said,

‘It reached Ali\textsuperscript{as} that (Amro) Ibn Al-Aas was derogating him\textsuperscript{as} in the presence of the people of Syria, so he\textsuperscript{as} ascended the pulpit, praise Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O strange! Strange of the derogation by Ibn Al-Nabigha alleging to the people of Syria’ – up to the end of the speech, and gathering between the two reports’\textsuperscript{186}.

\textsuperscript{186} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 512

Kitab Suleym Bin Qays Al Hilali – From Aban Abu Ayyash, from Suleyn who said,

‘Amro Bin Al-Aas addressed at Syria. He said, ‘Rasool-Allah\textsuperscript{saww} sent me (as a commander) upon an army wherein were Abu Bakr and Umar. I thought that rather he\textsuperscript{saww} had sent me due to my prestige to him\textsuperscript{saww}. When I arrived, I said, ‘O Rasool-Allah\textsuperscript{saww}! Which of the people is most beloved to you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Ayesha’. I said, ‘From the men’. He\textsuperscript{saww} said: ‘Her father’.

\textsuperscript{185} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 511
\textsuperscript{186} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 512
O you people! And this is Ali asws, throwing accusations upon Abu Bakr and Umar and Usman, and I have heard Rasool-Allah saww saying that Allah azwj has Struck upon the tongue of Umar and his heart’. And he saww said regarding Usman: ‘The Angels are embarrassed from Usman’.

And I have heard Ali asws, or else I should become deaf, meaning his ears, reporting in the era of Umar that the Prophet saww of Allah azwj Looked at Abu Bakr and Umar coming and he saww said: ‘O Ali asws! These two are chiefs of the elderly people of the Paradise, from the former ones and the latter ones, apart from the Prophets as, and the Messengers as from them, and they did not narrate with that until they both died’.

Ali asws stood up and said: ‘The strangeness of the tyrants of the people of Syrian where they are accepting the words of Amro and are ratifying him, and it has reached from his narrations, and his lies, and scarcity of his devoutness that he tends to lie upon Rasool-Allah saww, and he saww cursed him with seventy curses, and cursed his companion (Muawiya) who called him (Amro) to (support) him (Muawiya) in other place.

And that is he had satirised Rasool-Allah saww in a poem of seventy couplets. Rasool-Allah saww said: ‘O Allah azwj I saww am not saying the poetry (fiction)187, nor do I saww permit it, so You azwj and Your saww Angels curse him for every couplet, successive curses upon his posterity up to the Day of Qiyamah’.

Then, when Ibrahim asws son asws of Rasool-Allah saww passed away, he stood up and said, ‘Muhammad saww has become ‘Abtar’ (cut off), there is no posterity for him saww, and I am of the most adversarial of the people to him saww, and speaker of most evil regarding him saww. Allah azwj Revealed regarding him: Surely your adversary, he is the one without posterity [108:3] – meaning cut-off from the Eman and from every goodness.

187 Poetry which forbidden is the fiction, see for example: https://www.hubeali.com/articles/PoetsAndThePoetry.pdf
What I am facing from this community, from its liars and its hypocrites. It is as if I am with the (Quran) readers, the Mujtahids, the reporters of his Ahadeeth, and they are ratifying him regarding it, and they are arguing against us, People of the Household of his lies, that we are saying that the best of this community are Abu Bakr and Umar. And if I had so desires, I would have named the third one.

By Allah! He does not intend with his words regarding Ayesha and her father except the pleasure of Muawiya by the Wrath of Allah Mighty and Majestic, and he has pleased him (Muawiyah) by Angering Allah.

And as for his narration which he claims he had heard it from me, so no, (he has not), by the One Who Split the seed and Formed the person! He certainly knows that he has lied upon me, and that Allah did not Make him hear any secret from me, nor openly.

O Allah! Curse Amro, and Curse Muawiya due to their blocking from Your Way, and their belying upon Your Book, and their taking lightly with Your Prophet, and their lying upon him and upon me.

I (Majlisi) am saying, ‘Ibn Maysam said,

‘Amir Al-Momineen wrote to Amro Bin Al-Aas: ‘From a servant of Allah, Ali Amir Al-Momineen, to Al-Abtar son of Al-Abtar, Amro Bin Al-Aas, adversary of Muhammad and Progeny of Muhammad during the pre-Islamic period and (in) Al-Islam. Greetings upon the one who follows the guidance!

As for after, you have neglected your religion for a man, a mischief-maker, violator of veils, slanderer of the honourable in his gatherings, considers the forbearing as foolish by his mingling. So, your heart has become a follower of his heart, concordant, as a layer. So, its has got your religion, and your entrustment, and your world, and your Hereafter to be confiscate, and was in the Knowledge of Allah, reaching regarding you.
So, you became like a wolf following the lion. When the night shields or the morning comes, it seeks the remnants of its prey, and its prey collapses. But there is no rescue from the predetermination. And had you taken with the truth, you would have achieved what you are wishing for, and he is rightly guided, the one who guide was the truth.

If Allahazwj were to Enable measws from you, and from the son of the liver-eater (Muawiya), asws shall join you both with the ones whom Allahazwj has Killed, from the oppressors of Quraysh in the era of Rasool-Allahasws; and if asws am unable, or you two are alive after measws, then Allahazwj will Reckon you both and asws shall suffice with Hisazwj Revenge, and with Hisaswj Punishment, as a (sufficient) punishment. And the greetings”.

If Allahazwj were to Enable measws from you, and from Ibn Abu Sufyan, asws would recompense you both with what you have sent ahead, and if asws am unable and you two remain alive, then whatever is in front of you is eviler for you both. And the greetings”.

You are following his tracks and seeking his grace, (like) the dog follows the lion, looking at his paws and awaiting what would be thrown at it from the extras of his prey. Your world is gone and so has your Hereafter, and had you taken with the truth, you would have achieved what you are seeking.
He said, ‘And it is reported by the people of Ahadeeth – ‘Al-Nazar Bin Haris and Uqba Bin Abu Mueet, and Amro Bin Al-Aas deliberated to the intestines of a camel, and they lifted it between them and placed it upon the head of Rasool-Allahsavw while he was performing Sajdah in the courtyard of the Kabah. It flowed upon himsavw and he was patient, and did not raise hissavw head, and wept in hissavw Sajdah, and supplicated against them.

فَجَاءَتِ ابْنَتُهُ فاطِمَةُ عَ وَ هِيَ بَا كِيَةٌ فَرَعَتْهُ عَنْهُ فَأَلْقَتْهُ وَ قَامَتْ عَلَى رَأْسِهِ وَ هِيَ بَاكِيَةٌ فَرَعَ رَأْسَهُ وَ قَالَ اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ قَالَََا ثَلََثاً

Hissavw daughter (Syeda) Fatimaasws came, and sheasws was crying, so heasws raised hisasws from it. Sheasws cast it off and stood by hisasws head, and sheasws was crying. Heasws raised hisasws head and said: ‘O Allahazwj! Upon Youazwj is (to deal) with Quraysh’ – saying it thrice.

ثَُُّ قَالَ رَافِعاً صَوْتَهُ إِنِِّ مَظْلُومٌ فَان ْتَصِرْ قَالَََ

Then heasws said raising hisasws voice: ‘Iasws am oppressed, so help!’ Saying it thrice. Then heasws stood up and entered hisasws house, and that was after the expiry of hisasws uncle Abu Talibasws, by two months.

قَالَ مَرْتِيَ عَدَاوَةِ عَمْرِو بْنِ الْعَاصِ لِرَسُولِ اللَّهِ صَ أَرْسَلَهُ أَهْلُ مَكَّةَ إِلََ النَّجَاشِيِّ لِيَطْرُ

He (the narrator) said, ‘And the severity of the enmity of Amro Bin Al-Aas to Rasool-Allahsavw – the people of Makkah sent him to Al-Najashy in order to get the companions of Rasool-Allahsavw expelled from his country. He emigrated to Ethiopia and to kill Ja’farasws Bin Ab Talibasws who was with him (Al-Najashy), if possible. It happened from him regarding the matter of Ja’farasws over there what is well known in the Seerah’.

وَ قَالَ ابْنُ أَبِِ الَْْدِيدِ ذَكَرَ الزَّمَُْشَرِيُّ فِِ كِتَابِ رَبِيعِ الأَْبَرَار قَالَ

And Ibn Abu Al Hadeed said, ‘Al Zamakshari has mentioned in the book ‘Rabie Al Abrar’ who said,

‘Al-Nabigha was the mother of Amro Bin Al-Aas, a slave girl of a man from Anzah. She was a captive and Abdullah Bin Juz’an Al-Taymi bought her at Makkah. She became a prostitute. Then he freed her, and Abu lahabasws son of Abdul Muttalibasws, and Umarr Bin Khalaf Aljuhmy, and Hisham Bin Al-Mugheira Al-Makhzumi, and Abu Sufyan Bin harb, and Al-Aas Bin Wail Al-Sahmy copulated with her in one menstruation-free period.

فَوَلَدْتَ عَشْرَ فَ قَادَمَنَا رُأْسِهَا فَعَلْتُمْ أَمْهَ أَمْهَ أَمْهَ فَهُوَ مِنَ الرَّاسِيَ النِّسَاءَ وَ ذَلِكَ لِأَنَّ الرَّاسِيَ النِّسَاءَ كَانَ يَتَّلِبُ أَنْ لَهَا كَثِيرًا فَلَا تُقَلْ أَنَّهَا بِأَبَا مرْفَعٍ

191 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 a
She gave birth to Amro, and all of them claimed him. His mother decided regarding him and she said, ‘He is from Al-Aas Bin Wail’, and that was because Al-Aas Bin Wail was spending a lot upon her. They said, ‘And he used to resemble Abu Sufyan’. 

‘Amro (Bin Al-Aas), two men disputed regarding him on the day of his birth – Abu Sufyan Bin Harb and Al-Aas Bin Wail. It was said his mother would decide. His mother said, ‘He is from Al-Aas Bin Wail’. Abu Sufyan said, ‘But, I have no doubt that I have place him in the womb of his mother’. But she refused except (that it was) Al-Aas.

Abu Sufyan said to her, ‘The most honourable lineage’. She said, ‘Al-Aas Bin Wail spent a lot upon me, and Abu Sufyan is miserly’.

Regarding that Hassan Bin Sabit said to Amro Bin Al-Aas, where he satirised his sufficing to him about his satirising Rasool-Allah s.a.w.w (a poem), ‘Your father is Abu Sufyan, there is no doubt, there have appeared to us from him proofs and evidence. You should pride with him. Pride, for you cannot pride with Al-Aas the satirist son of Wail, and that the Prophet s.a.w.w had decided regarding that, O Amro, so the wishes said at that to the achiever from Al-Aas is Amro. The people know, all of them, the people gathering at the forums’.

And it is reported by Ibn Abdul Birr in (the book) ‘Al Istiyab’, from Ibn Al Kalby in his book regarding the news reports of Siffeen –

‘Busr Bin Artah duelled Ali a.s on the day of Siffeen. Ali a.s stabbed him, but he uncovered (his nakedness) to him a.s. So, he a.s refrained from him just as it has been displayed to him similar to that with Amro Bin Al-Aas.

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192 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 b
193 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 c
He (the narrator) said, ‘And for them there are poems regarding it mentioned in their places from that book. From these is what is mentioned by Ibn Al-Kalby, and Al-Madainy, the words of Al-haris Bin Al-Nazar Al-Sahmy, ‘Is it every day that a horseman does not desist, and his private parts are calling out in the middle of the dust (of the battlefield). Ali\textsuperscript{asws} paused his\textsuperscript{asws} blade from it and Muawiya laughed at him in the private.

It was revealed yesterday from Amro, so he covered his head (in shame), and private parts of Busr are similar to it, step by step. I say to Amro, then Bust, ‘Will you not look at both your ways? You will not meet a second lion, nor will you be thankful for except the life, and by Allah\textsuperscript{azwj} your behaviours were both for self-protection. Had it not been for both these (private parts) you would not have been saved from his\textsuperscript{asws} blade, and that is with what is therein about the return to a corner, when you meet the cavalry of the elderly companions, and therein is Ali\textsuperscript{asws}, so leave the horses in a corner and be far away where spears cannot reach your throats. The experience is enough’.

And it is reported that Muawiya said to Bust after that, and he\textsuperscript{asws} was smiling: ‘It is not upon you, O Busr, to raises your eyes, nor to be embarrassed, for there is an example for you with Amro, and Allah\textsuperscript{azwj} has Shown from him and Shown from you’.

A youth from the people of Al-Kufa shouted, ‘Woe be unto you all, people of Syria! Are you not shamed Amro has taught you uncovering of the private parts?’ Then he prosed couplets.

And it is reported that Muawiya said to Amro one day after the settling of his caliphate, ‘O Abu Abdullah! I do not look at you and the laughter reaches me’. He said, ‘Due to what is
that?’ He said, ‘Remember the day Abu Turab asws had attacked upon you in Siffeen? You saved yourself from the shine of his asws blade and uncovered your private parts to him asws.

Amro said, ‘I am laughing more intensely from you. I remember the day he asws called you to the duel, and your sorcery was blown, and your tongue rolled back into your mouth, and you choked upon your saliva, and your limbs trembled, and it appeared from you what is disliked’. Muawiya said after what had flowed between the two, ‘The cowardice and the fleeing from Ali asws, there is no shame upon anyone in it’.

And Busr was from the one who laughed from Amro. When he knew (realised) that there is no escape, he followed his steps and became laughing to him as well’.

And it is reported by Ibn Abu Al Hadeed, from Al Baladuri in ‘Kitab Ansaab Al Ashraaf’, said,

‘Amro Bin Al-Aas stood in the season (of Hajj) and he complimented Muawiya, and clan of Umayya, and criticised the clan of Hashim asws and mentioned his own attendance at Siffeen and the day of Abu Musa.

Ibn Abbas stood up to him. He said, ‘O Amro! You sold your religion to Muawiya and he gave you what is (now) in your hands, and conferred you with what is in the hands of others. But that which he has taken from you is above (far more) than that which he gave you, and that which he took from you is lower (far less) than that which he gave you, and each (of you) is pleased of what is taken and given.

When Egypt came to be in your hand, he followed you with the annulment upon you, and pursuance to your matter, then with the isolation for you, to the extent that if your soul was in your hands, you would have sent it (to him); and I remember your day with Abu Musa (Al Ashari), I did not see you priding except with the treachery, nor die you confer except with the immoralities, and the fraud.

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194 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 d
And I remember your attendance at Siffeen. By Allah azwj! Your treading was not heavy upon us, nor was your audacity regarding us, and you were of a long tongue during it, short of the injuries, last to war when it came, and first of it when it went away. For you, there are two hands - a hand you are not hold back from evil, and a hand you are not extending to good, and two faces – a comforting face and a brutal face.

And by my life! One who sells his religion for the world would change it to be free of his sorrow upon what he sold. And for you there are explanations, but in you there are faults, and for you there are views, but in you are failures, and the smallest fault in you is the greatest fault in others”.

195 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 18 H 516 e
CHAPTER 19 – MISCELLANEOUS

‘From Abu Abdullahasws, from his asws forefathersasws having said: ‘When the matter of Muawiya reached Amir Al-Momineenasws and that he was among one hundred thousand (soldiers), heasws said: ‘From which people?’ They said, ‘From the people of Syria’.

Heasws said: ‘Do not say, ‘From the people of Syria’, but say, ‘From the people of evil omen’, and they are from the sons of Egypt, cursed upon the tongue of Dawoodas, and Made from them, the monkey, and the pig, [5:60]’.

Then heasws wrote to Muawiya: ‘Do not kill the people between measws and you, but come to the duel! So, if Iasws were to killed you, you would be going to the Fire and the people would rest from you and your straying, and if you were to kill measws, then Iasws would be going to the Paradise, and sheathe the sword of yours which there is no leeway for measws sheathe it until Iasws reject your plots and your innovations.

And Iasws am the one whose name Allahazwj has Mentioned in the Torah, and the Evangel with being a Vizier of Rasool-Allahsaww, and Iasws am the first one to pledge to Rasool-Allahsaww beneath the tree, in the Words of Allahazwj the Exalted: Allah was Pleased from the Momineenas during they pledged their allegiances to you under the tree, [48:18]’.

When Muawiya read his letter, and his gatherers were in his presence, they said, ‘By Allahazwj’, heasws has been fair to you’. Muawiya said, ‘By Allahazwj’, heasws has not been fair to me. By Allahazwj, I shall hit himasws with one hundred thousand swords from the people of Syria, from before heasws can arrive to me; and by Allahazwj, I am not from hisasws circle, and I
have heard Rasool-Allahsaww say: ‘By Allahazwj, O Aliasws! If the people of the east and the west were to duel youasws, you will kill all of them!’

A man from the group said to him, ‘O Muawiya! What carried you upon fighting the one you know and are informed with from Rasool-Allahsaww with what you have been informed with. You and we are not in fighting himasws, except upon the straying’.

Muawiya said, ‘But rather, this is an announcement from Allahazwj and there is no capacity by Allahazwj, I and my companions have no capacity to repel that until it happens what is to happen’.

He (the narrator) said, ‘And that reached the king of Rome, and he was informed that two men had come out (for battle) seeking the kingdom. He asked, ‘Where are they coming out from?’ It was said to him, ‘A man is at Al-Kufa and a man is at Syria’.

He (the narrator) said, ‘The king ordered his ministers. He said, ‘Mingle (with the people), if you can find from the Arab traders one who can describe them both to me’. They came with two men from the traders of Syria and two men from the traders of Makkah. He asked them about both their descriptions, and they described them to him. Then he said to the treasurer of his treasure houses, ‘Bring out the idols to me!’ They brought them out. He looked at them. He said, ‘The Syrian has strayed and the Kufi is guided’.

Then he wrote to Muawiya, ‘Send to me the most learned of your family members’. And he wrote to Amir Al-Momineenasws, ‘Send to me the most learned of yourasws family members. Then I shall look into the Evangel, our Book, then I shall inform you both, who is more rightful with this command, and fearing upon his kingdom’.

Muawiya sent his sonasws Yazeed, and Amir Al-Momineenasws sent hisasws sonasws Al-Hassanasws. When Yazeedasws, may Allahazwj Curse himasws entered to see the king, heasws took his hand and kissed it, then kissed his head.
Then Al-Hassan asws Bin Ali asws entered and said: ‘The Praise is for Allahazwj Who neither Made me asws a Jew nor a Christian, nor a Magian, nor a worshipper of the sun and the moon, nor the idols, and the cow; and He azwj Made me asws an upright Muslims, and did not Make me from the Polytheists. Blessed is Allahazwj, Lordazwj of the Magnificent Throne, and the Praise is for Allahazwj Lordazwj of the worlds’. Then he asws sat down and did not raise his asws sight.

When the king of Rome looked at the two men, took them out, then separated between the two. Then he sent for Yazeed la and presented him la. Then he brought out three hundred and thirteen boxes wherein were images if the Prophets as, and had been adorned with the adornment of every Messenger as.

He brought out an idol and presented it to Yazeed la, but he la did not recognise it. Then he presented to him la idol by idol, but he la did not recognise anything from these, nor could he la with anything from these. Then he asked him la about the sustenance of the creatures, and about the souls of the Momineen, where do they gather, and about the souls of the Kafirs, where they happen to be when they die, but he la did not understand anything from that.

Then the king called Al-Hassan asws Bin Ali asws and said, ‘But rather, I began with Yazeed la Bin Muawiya, lest he la knows. You asws know what he la does not know, and your asws father asws knows what his la father does not know. Your asws father asws and his la father have been described to me, and I looked into the Evangel and saw in it Muhammad saww as Rasool saww of Allahazwj and Ali asws as the Vizier. And I looked into the successors as, and I saw your asws father asws in it as being the successor asws of Muhammad saww Rasool-Allah saww.

Then the king called Al-Hassan asws Bin Ali asws and said to him: ‘Ask me asws whatever comes to you, regarding what you found in the Evangel, and about what is in the Torah, and about what is in the Quran, I asws will inform you with it, if Allahazwj so Desires’. 
The king called for the idols, and the first idol he presented to him asws was in description of the moon. Al-Hassan asws said to him: ‘This is a description of Adam as, father as of the human beings’. Then he presented another to him in the description of the sun. Al Hassan asws said: ‘This is a description of Hawwa as, mother as of the human beings’. Then he presented another to him asws, being of goodly description. He asws said: ‘This is a description of Shees Bin Adam as, and he was the first one to be Sent (as a Messenger as) in the world for one thousand and four hundred years’. Then he presented another idol to him. He asws said: ‘This is a description of Noah, owner of the ship, and his age was of one thousand and four hundred years and he remained among his people for a thousand years less fifty years’. Then he presented another idol to him asws. He asws said: ‘This is a description of Ibrahim as, wide of chest, long of forehead’. Then he presented an idol to him asws. He asws said: ‘This is a description of Israeel as, and he is Yaqoub as’. Then he brought out another idol to him asws. He asws said: ‘This is a description of Ismail as’. Then he presented another idol. He asws said: ‘This is a description of Yusuf as Bin Yaqoub as Bin Is’haq as Bin Ibrahim as’. Then he presented another idol to him asws. He asws said: ‘This is a description of Musa as Bin Imran as, and his age was two hundred and forty years, and between him and Ibrahim as were five hundred years’. Then he brought out another idol to him asws. He asws said: ‘This is a description of Dawood as, the master of war’.
name of a successor\textsuperscript{as} after successor\textsuperscript{as}, and Vizier after Vizier. Then he presented to him\textsuperscript{as} idols in the description of kings. Al-Hassan\textsuperscript{asws} said: ‘These are idols whose descriptions we\textsuperscript{asws} can neither find in the Torah, nor in the Evangel, nor in the Psalms, nor in the Quran. Perhaps, these are descriptions of kings’.

The king said, ‘I testify upon you\textsuperscript{asws}, O People\textsuperscript{asws} of the Household of Muhammad\textsuperscript{aww}, you\textsuperscript{asws} have been Given knowledge of the former ones and the latter ones, and knowledge of the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim\textsuperscript{as}, and Tablets of Musa\textsuperscript{as}.

Then he presented to him\textsuperscript{asws} a bright idol. When he\textsuperscript{asws} looked at it, he\textsuperscript{asws} cried intensely. The king said to him, ‘What makes you\textsuperscript{asws} cry?’ He\textsuperscript{asws} said: ‘This is a description of my\textsuperscript{asws} grandfather\textsuperscript{saww} Muhammad\textsuperscript{aww} – bushy beard, wide chest, long neck, wide forehead, curved nose, shiny teeth, beautiful face, wavy hair, aromatic smell, good of speech, eloquent of tongue.

He\textsuperscript{saww} used to enjoin with the good and forbid from the evil. His\textsuperscript{saww} age reached sixty-three years, and did not leave after him\textsuperscript{saww} except a ring, upon it was written, ‘There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} used to wear the ring in his\textsuperscript{saww} right hand; and he\textsuperscript{saww} left behind his\textsuperscript{saww} sword, Zulfiqar, and his\textsuperscript{saww} staff, and his\textsuperscript{saww} woollen coat, and a woollen cloak he\textsuperscript{saww} used to wear. He\textsuperscript{saww} did not cut it and did not sew it, until he\textsuperscript{saww} met Allah\textsuperscript{azwj}.

The king said, ‘We find in the Evangel there would happen to be for him\textsuperscript{saww} what he\textsuperscript{asws} could donate with upon his\textsuperscript{saww} two grand-sons\textsuperscript{asws}. So, did that happen?’ Al-Hassan\textsuperscript{asws} said to him: ‘That has happened’. The king said, ‘That has remained for you all?’ He\textsuperscript{asws} said: ‘No’. The king said, ‘This is the first Fitna from this community, overcoming your\textsuperscript{asws} father\textsuperscript{asws}, then upon the kingdom of your\textsuperscript{asws} Prophet\textsuperscript{saww}, and their choosing upon the offspring of their Prophet\textsuperscript{saww}, the standing with the truth and enjoining with the good and forbidding from the evil’. 
He (the narrator) said, ‘Then the king asked Al-Hassan\textsuperscript{asws} about seven things Allah\textsuperscript{azwj} Created which did not tarry in a womb. Al-Hassan\textsuperscript{asws} said: ‘The first of this is Adam\textsuperscript{as}, then Hawwa\textsuperscript{as}, then the ram of Ibrahim\textsuperscript{as}, then she-camel of Salih\textsuperscript{as}, then Iblees\textsuperscript{la}, the accursed, then the snake, then the crow which Allah\textsuperscript{azwj} has Mentioned in the Quran’.

Then he asked about souls of the Momineen, when do they happen to be when they die. He\textsuperscript{asws} said: ‘They gather at the rock of Bayt Al-Maqdas during every night of Friday, and it is the lowest Throne of Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} Spread the earth from it, and it would be folded to it, and the resurrection would be to is, and from it our Lord\textsuperscript{azwj} and the Angels would even out to the sky’.

Then he asked him\textsuperscript{asws} about souls of the Kafirs, where do they gather. He\textsuperscript{asws} said: ‘They gather in the valley of Hazramaut behind a city of Al-Yemen. Then Allah\textsuperscript{azwj} would Send a fire from the east and a fire from the west, and these would be followed by two severe winds, and the people would be resurrected at the rock of Bayt Al-Maqdas.'
When Al-Hassan asws had informed about the descriptions of what idols had been presented to him asws and interpretation of what he asws had been asked of, the king turned to Yazeed la Bin Muawiya, may Allah azwj Curse him la, and said, ‘Are you aware, that is a knowledge none know it except a Messenger as Prophet as, or a successor as Vizier Allah aswj had Honoured him as with the minister-ship of His aswj Prophet saww, or a family of a Chosen Prophet saww, and someone else would be normally one Allah aswj would have Sealed upon his hear, and he would prefer his world over his Hereafter, and his personal desires over his religion, and he would be from the unjust’.

He (the narrator) said, ‘Yazeed la was silent and froze. The king recompensed Al-Hassan asws goodly and honoured him asws and said to him asws, ‘Supplicate to your asws Lord azwj until He azwj Graces me the religion of your asws Prophet saww, for the sweetness of the kingdom has formed a barrier between me and that, and I think it is a lethal poison and a painful punishment’.

He (the narrator) said, ‘Yazeed la returned to Muawiya, and the king wrote to him, ‘It is said, one whom Allah azwj Grants the knowledge after your Prophet as and wisdom of the Torah and what is in it, and the Evangel and what is in it, and the Psalms and what is in it, and the Furqan and what is in it, so the truth and the caliphate is for him asws’. 

And he wrote to Al asws Bin Abu Talib asws, ‘The truth and the caliphate is for you asws, and Householder of the Prophet-hood is among you asws and your asws children, so fight the one who fights you. Allah aswj will Punish him by your asws hand, then his eternal life would be in the Fire of Hell, for the one who fights you asws, we find him to be in the Evangel that upon him would be the Curse of Allah aswj, and the Angels, and the people altogether, and upon him are the curses of the skies and the earths’ 196

196 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 19 H 517
Amir Al-Momineen^asws said: ‘May Allah^azwj Fight (Curse) the son of the liver-eater, how strayed is he, and he is straying the ones with him. May Allah^azwj Curse him! He has freed a beautiful slave girl so he can marry her. Allah^azwj will Judge between me^asws and this community. They have cut off my^asws relationships, and belittled my^asws magnificent status, and wasted my^asws days’. 

He^asws called for Al-Hassan^asws, and Al-Husayn^asws and Muhammad (Ibn Hanfiya), and they called him. He^asws said: ‘O brother of people of Syrian! These two are sons^asws of Rasool-Allah^saww, and this (Muhammad) is my^asws son, so ask whichever of them you like to’. The Syrian said, ‘I shall ask this one’ – meaning Al-Hassan^asws.

Then he said, ‘How much (distance) is there between the truth and the falsehood? And how much between the sky and the earth? And about this effacement which is in the moon, and about the ‘Quzh’ rainbow, and about this atmospheric system, and about the first thing sprinkled upon the surface of the earth, and about the first thing to have been shaken upon it, and about the spring at which the souls of the Muslims shelter to, and about the spring at which the souls of the Kafirs shelter to, and about the effeminate, and about ten things some of them being stronger than the other’. 

Al-Hassan^asws said: ‘O brother of the people of Syria! There is (a distance of) four fingers between the truth and the falsehood. What you see with your eyes, it is the truth, and (what) you have heard with your ears, most of it is false; and, between the sky and the earth there are supplications of the oppressed and extent of the sight. One who says other than this, belie him; and between the east and the west is a day regulating to the sun awaiting to the sun when it emerges, and waiting to it when it sets. The one who says other than this, belie him. 

وَ أَمَانَ مِنَ الْمَغَرِّبِ مَنْ قَالَ غَيرُ هَذَا فَكَذِّبْهُ وَ بَيْنَ السَّمَاءِ وَ الأَرْضِ يُوْمٌ مُطَّرِدٌ لِلشَّمْسِ تَنْظُرُ إِلَى الشَّمْسِ حِينَ تَطْلُعُ وَ تَنْظُرُ إِلَيْهَا حِينَ تَغْرُبُ فَمَنْ قَالَ غَيرُ هَذَا فَكَذِّبْهُ
And as for this atmospheric system, it is a perforation of the sky. From it descended the torrential water upon the people of Noah. And as for the ‘Quzh’ rainbow, so do not say ‘Quzh’, for ‘Quzh’ is Satan. But, it is a rainbow of Allah, a security from the drowning.

And as for the effacement which is in the moon, the illumination of the moon used to be like the illumination of the sun, but Allah Erased it and Said in His Book: then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12].

And as for the first thing sprinkled upon the surface of the earth, it is the valley of Dalas. And as for the first thing to have been shaken upon the surface of the earth, it is the palm tree. And as for the spring at which the souls of the Momineen shelter to, it is a spring called Salman; and as for the spring at which the souls of the Kafirs shelter to, it is a spring called Barhout.

And as for the effeminate, it is the human being who does not know whether he is a woman or a man. He should be awaited with up to the puberty. If he was a woman, her breasts would appear, and he was a man, his beard would come out, and else it would be said to him to urinate at the wall. If his urine hits the wall, he is a man, and if it falls short just as the urine of the camel falls short, she is a woman.

And as for the ten things, some of them being stronger than others, so the strongest thing Allah Created is the stone, and stronger than the stone is the iron, and stronger than the iron is the fire, and stronger than the fire is the water, and stronger than the water is the cloud, and stronger than the cloud is the wind, and stronger than the wind is the Angel, and stronger than the Angel is the Angel of death, and stronger than the Angel of death is the death (itself), and stronger than the death is the Command of Allah.'
this isn’t from Muawiya, and it is not, except from the presence of the mine of Prophet-hood”\textsuperscript{197}.
CHAPTER 20 – MISCELLANEOUS ARGUMENTATION UPON MUAWIYA

When Shaddad Bin Aws was delegated to Muawiya Bin Abu Sufyan, he honoured him and welcomed him goodly, and did not fault him upon anything which had happened from him, and promised him and conferred upon him.

Then he was presented during a day of assembly and said to him, ‘O Shaddad! Stand among the people the mention Ali asws and fault him asws so that your intentions can be known by that regarding my cordiality’.

Shaddad said to him, ‘Excuse me from that, for Ali asws has joined with his asws Lordazwj (passed away) and has been Recompensed for his asws deeds, and you are sufficed with what had worried you from him asws, and the command has been yielded to you upon your preference. Do not seek from the people what is not worthy of your dream’. Muawiya said to him, ‘You will stand with what I have instructed you, or else the doubt would occur regarding you’.

Shaddad stood up and said, ‘The Praise is for Allahazwj Who Obligated obedience to Himazwj upon Hisazwj servants, and Made Hisazwj Pleasure to be with the people of piety, an impact from the pleasure of Hisazwj creatures. Upon that passed their first ones, and upon it would pass their last ones.

O you people! The Hereafter is a true Promise a Powerful King will Judge you all during it, and the world is (merely) current, present. The righteous consume from it and (so does) the
immoral, and that the listener, the obedient to Allah\textsuperscript{azwj}, there is no argument against him, and the listener, the disobedient, there is no argument for him.

وَإِنَّ اللَّهَ إِذَا أَرَادَ بِالْعِبَادِ خَيرًا عَمَّلَ عَلَيْهِمْ صُلَاحَاهُمْ وَقَضَّى بَيْنَهُمْ مَعْلُومَاهُمْ وَحَجَّلَ الْمَالَ فِِّ أَسْخِيَائِهِمْ وَإِذَا أَرَادَ بِِمْ شَرّاً عَمَّلَ عَلَيْهِمْ سُفَهَاءَهُمْ وَقَضَّى بَيْنَهُمْ جُهَلََءَهُمْ وَجَعَلَ الْمَالَ عِنْدَ بَُِلََئِهِمْ

And that when Allah\textsuperscript{azwj} Wants good with the servants Causes their righteous ones to be upon them, and their understanding ones judge between them, and Makes the wealth to be among their generous ones. And when Allah\textsuperscript{azwj} Want evil with them, Causes their foolish ones to be upon them, and their ignorant ones judge between them, and Makes the wealth to be with their miserly ones.

وَإِنَّ مِنْ صَلََحِ الْوُلَةِ أَنْ يَصْلُحَ قُرَنَاؤُهَا وَنَصَحَكَ يَا مُعَاوِيَةُ مَنْ أَسْخَطَكَ بِالَْْقِّ وَغَشَّكَ مَنْ أَرْضَاكَ بِالْبَاطِلِ وَقَدْ نَصَحْتُكَ بَِِا قَدَّمْتَ وَمَا كُنْتُ أَغُشُّكَ بِِِلََفِهِ فَقَالَ لَهُ مُعَاوِيَةُ اجْلِسْ يَا شَدَّادُ فَجَلَسَ

And it is from the betterment of the rulers that its readers are righteous, and O Muawiya! He has advised you, the one who angers you with the truth, and he has deceived you, the one who pleases you with the falsehood, and I have advised you with what I have said, and I would not deceive you with its opposite’. Muawiya said to him, ‘Sit down, O Shaddad!’ He sat down.

فَقَالَ لَهُ إِنِِّ قَدْ أَمَرْتُ لَكَ بَِِالٍ ي ُغْنِيكَ أَ لَسْتَ مِنَ السُّمَحَاءِ الَّذِينَ جَعَلَ اللَّهُ الْمَالَ عِنْدَهُمْ لِصَلََحِ خَلْقِهِ

He said to him, ‘I have ordered for you with some wealth to make you needless. Aren’t you from the lenient ones, those Allah\textsuperscript{azwj} has Made the wealth to be with them for the betterment of His\textsuperscript{azwj} creatures?’

فَقَالَ لَهُ شَدَّادٌ إِنْ كَانَ مَا عِنْدَكَ مِنَ الْمَالِ هُوَ لَكَ دُونَ مَالِ الْمُسْلِمِينَ فَأَصَبْتَهُ حَلََلً وَأَنْفَقْتَهُ حَلََلً فَنَعَمْ

Shaddad said to him, ‘If it happens to be from the wealth what is with you, it being for you besides the Muslims, and you collected it fearing its separation, and have earned it (with) permissible (means), and spending it in permissible (ways), then yes.

وَإِنْ كَانَ مَِِّا شَارَكَكَ فِيهِ الْمُسْلِمُونَ فَاحْتَجَبْتَهُ دُونُهُمْ فَأَصَبْتَهُ اقْتََِافاً وَأَنْفَقْتَهُ إِسْرَافاً فَإِنَّ اللَّهَ جَلَّ اسَُْهُ ي َقُولُ

And if it was from what the Muslims are participating in, and you have hidden it besides them, and have earned it immorally and spending it extravagantly, then Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Name is Saying: \textit{Surely the squanderers were always the brethren of the Satans [17:27]}.

فَقَالَ مُعَاوِيَةُ أَظُنُّكَ قَدْ خُولِطْتَ يَا شَدَّادُ أَعْطُوهُ مَا أَطْلَقْنَ لَهُ لِيَخْرُجَ إِلََ أَهْلِهِ قَبْلَ أَنْ يَغُلِّبَهُ مَرَضُهُ فَنَهَضَ شَدَّادٌ وَهُوَ يَقُولُ الْمَغْلُوبُ عَلَى عَقْلِ بَِوَاهُ

Muawiya said, ‘I think you are confused, O Shaddad!’ (Then he said to his treasurer), ‘Give him what we have set aside for him, so he can go out to his family before his illness overcomes him’. Shaddad got up and he was saying, ‘The one who is overcome upon his
intellect, is the same with his personal desires’, and he departed and did not take anything from Muawiya”.

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And I have been informed by the general Muslims reporters, from Muhammad Bin Is’haq who said, ‘It is narrated to me by a man from the people of Syria who said,

‘Muhammad Bin Abu Huzeyfa Bin Utba Bin Rabie was with Ali Bin Abu Talib, and was from his helpers and his chias, and he was a son of a maternal aunt of Muawiya, and he was a man from the good Muslims. When Ali passed away, Muawiya seized him and wanted to kill him, and he imprisoned him in the prison for a time.

Then one day Muawiya said, ‘Should we not sent a messenger to this idiot Muhammad Bin Abu Huzeyfa, so we can reprimand him and inform him of his straying, and we instruct him to stand and revile Ali’. They said, ‘Yes’.

Muawiya sent (a messenger) to him and took him out from the prison. Muawiya said to him, ‘O Muhammad Bin Abu Huzeyfa! Does it not occur to you that you should be seen what

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198 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 519 a
199 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 520 a
straying you have been upon, by your helping Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the liar (Nouzo Billah)? Don’t you know that Usman was killed oppressed, and that Ayesha and Talha and Al-Zubeyr had come out seeking his blood, and that Ali\textsuperscript{asws}, he\textsuperscript{asws} is the one who conspired in his killing, and today we are seeking his blood?’

Muhammad Bin Huzeyfa said, ‘You know I am the closest of the people to you in relationship, and their most understanding with you’. He said, ‘Yes’. He said, ‘By Allah\textsuperscript{azwj} Who, there is no god apart from Him! I do not know of anyone who participated in the blood of Usman, and rallied the people against him, apart from you, when he employed you and the ones who were like you.

The Emigrants and the Helpers had asked him to remove you, but he did not, so they did with him what has reached you, and by Allah\textsuperscript{azwj}, no one participated in his killing, beginning and end, except Talha and Al-Zubeyr and Ayesha. They are the ones who testified against him with the grievous matters and rallied the people against him, and Abdul Rahman Bin Awf, and Ibn Masoud, and Ammar\textsuperscript{ra}, and the Helpers in their entirety had participated with them.

That had happened, yes, by Allah\textsuperscript{azwj}! I testify that since I have known you during the pre-Islamic period and Al-Islam, are upon one manner. Al-Islam has not increased you, neither little nor more, and the sign of that in you is clear. You are blaming me upon my love for Ali\textsuperscript{asws}. There went out with Ali\textsuperscript{asws} in every event, Emigrants and Helpers, just as there have gone out with you sons of the hypocrites, and the freed ones (at Makkah), and the freed slaves. You deceived them about their religion and they deceived you about your world.

By Allah\textsuperscript{azwj}, O Muawiya! It is not hidden unto you what you have done, and it is no hidden upon them what they have done, when they released (for) themselves the Wrath of Allah\textsuperscript{azwj} by being in your obedience. By Allah\textsuperscript{azwj}! I will not cease to love Ali\textsuperscript{asws} for the Sake of Allah\textsuperscript{azwj} and for His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and I hate you for the Sake of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, forever, as long as I live!’

فُنِّدَهُ الْمُهَاجِرُونَ وَ الأَْنْصَارُ أَنْ ي َعْزِلَكَ فَ أَبََ ف َفَعَلُوا بِهِ ما بَلَغَكَ وَ وَ اللَّهِ مَا أَحَدٌ شَرِكَ فِِ قَتْلِهِ بَدْئاً وَ أَخِيراً إِلَّ طَلْحَةُ وَ الزُّب َيرُْ وَ عَائِشَةُ فَهُمُ الَّذِينَ شَهِدُوا عَلَيْهِ بِالْعَظِيمَةِ وَ أَلَّبُوا عَلَيْهِ النَّاسَ وَ شَرِكَهُمْ فِِ ذَلِكَ عَبْدُ الرَّحَْْنِ بْنُ عَ وٍَْ وَ ابْنُ مَسْعُودٍ وَ عَمَّارٌ وَ الأَْنْصَارُ جََِيعاً
Muawiya said, ‘And I see you upon your straying still’. (He said to the guards), ‘Return him to the prison!’ He died in the prison’.200

200 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 520 b
He (the narrator) said, ‘When Muawiya was informed, he said, ‘No, by Allah azwj! He did not mean apart from me. Expel him! Do not let him dwell in my city’. They expelled him’. 201

He said, ‘O commander of the faithful! From that is what I know, and from it what I deny. As for commander of the faithful Usman, you community of Quraysh were present with him at Al-Medina, and the house was displaced from us of him, and the Emigrants and the Helpers were present with isolation, and you were between a forsaker and a killer.

And as for Ayesha, I abandoned her regarding the outstretched arms and plenty of troops, and that is because I did not find in the Book of Allah azwj except that she should be staying in her house. And as for my bringing the water at Siffeen, I brought when you wanted our throats to be cut with thirst’.

Muawiya stood up and separated the people. Then Muawiya ordered for Al-Ahnaf with fifty thousand Dirhams, and for his companions with gifts. He said to Al-Ahnaf when he bade him farewell, ‘Your need?’ He said, ‘You should go around the people with their gifts and their sustenance, and if you ask for help, I shall give you men from us being of solid obedience, severe prowesses.

And it is said he used to hold the Alawite view, and he (Muawiya) awarded Al-Hubab with thirty thousand Dirhams, and he used to hold the Umayyad view. So, Al-Hubab came to Muawiya and said, ‘O commander of the faithful! You gave Al-Ahnaf fifty thousand Dirhams

201 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 521
and his view is his view, and you gave me thirty thousand and my view is my view!’ He said, ‘O Hubab! I bought his religion with it’.

Al-Hubab said, ‘O commander of the faithful! You can buy my religion from me as well’. He accused him and joined him with Al-Ahnaf. Not even a week came to Al-Hubab until he died, and the wealth was returned to Muawiya exactly.

Al-Farazdaq lamented Al-Hubab, ‘Are you devouring an inheritance of Al-Hubab unjustly, and inheritance of war frozen to you, melting it. Your father and my uncle, O Muawiya, inherited a heritage, and heritage chooses its relatives, and if this religion had been during the pre-Islamic period, you would have known who is the guardian, little is his pull, and if this matter was in other than in your kingdoms, you would have given it or immerse in the water drinking it, and how many fathers are there for me, O Muawiya? Was it not your father the one who was close from Abd Shams?’

The book ‘Al Fazail’ of Ibn Shazan – Jabir Bin Abdullah Al Ansari said,

‘Muawiya Bin Abu Sufyan and I were at Syria. While we were (together) one day when we looked at an old man and he was coming from the middle of the wilderness from the direction of Al-Iraq. Muawiya said, ‘Come with us to this old man. Let us ask him where he is coming from and to where is he intending (to go)’. And with Muawiya were Abu Al Awr Al-Aslami, and two sons of Muawiya – Khalid and Yazeed, and Amro Bin Al-Aas.

He (Jabir) said, ‘We went to him. Muawiya said to him, ‘Where are you coming from, O sheykh, and where are you intending?’. But the old man did not answer him. Amro Bin Al-

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202 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 522
Aas said to him, ‘Why are you not answering commander of the faithful?’ He said, ‘Surely Allah\textsuperscript{azwj} has Made the salutation for someone other than this one’.

Muawiya said, ‘You speak the truth, O sheykh! You are correct, and we are mistaken, and you have done good and we have done evil. The greetings be unto you, O sheykh!’ The sheykh said, ‘And upon you be the greetings’. Muawiya said, ‘What is your name, O sheykh?’ He said, ‘My name is Jablun’.

And that sheykh was obviously in his old age. In his hand was something from the iron, and in the middle of it was tied a ribbon of jute, and in his legs were two slippers of jute, and upon him was a cloak, its stitching had fallen off and its hole had remained, and the softness of his cheeks had appeared, and his eyebrows had covered upon his eyes.

Muawiya said, ‘O sheykh! Where are you coming from, and to where are you intending?’ He said, ‘I come from Al-Iraq. I intend Bayt Al-Maqdas’. Muawiya said, ‘How did you leave Al-Iraq as?’ He\textsuperscript{asws} said, ‘Upon good, and the Blessings, and the hypocrisy’. He said, ‘Perhaps you are coming from Al-Kufa, from Al-Ghary’. The sheykh said, ‘And what is Al-Ghary?’ Muawiya said, ‘That in which is Abu Turab\textsuperscript{asws}’. The sheykh said, ‘Who do you mean with that, and who is Abu Turab\textsuperscript{asws}?’ He said, ‘The son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}’.

The sheykh said to him, ‘May Allah\textsuperscript{azwj} Rub your nose, and may Allah\textsuperscript{azwj} Bruise your mouth, and may Allah\textsuperscript{azwj} Curse your mother and your father! And why did you not say, ‘The just Imam\textsuperscript{asws}, and the torrential rain, leader (Yasoub) of the religion, and killer of the Polytheists and the deviants and the renegades, and the unsheathed sword of Allah\textsuperscript{azwj}, son\textsuperscript{asws} of an uncle\textsuperscript{as} of the Rasool\textsuperscript{saww}, and husband of the chaste, crown of the jurists, and a treasure of the poor, and fifth of the people of the cloak, and the overcoming lion, father of Al-Hassan\textsuperscript{asws}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, upon him\textsuperscript{asws} be the Salawaat and the greetings’.

ْمَعَال gratuita على مَعَالل أحدِين وَ ذَلِكُ فَكَفِ حَالَتْ لَهُم عَلَى أَبِي طَالِب عَلَى النَّبِي لَيْثُ الْغَالِب أَبُو الْسَنَينِ عَلِيُّ بْنُ أَبِِ طَالِبٍ عَلَيْهِ الصَّلََةُ وَ السَّلََمُ
Muawiya said at that, ‘O sheykh! I see that your flesh and blood has mingled with the flesh of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and his\textsuperscript{asws} blood, until if Ali\textsuperscript{asws} were to die, what would you do?’ He said, ‘I will not accuse my Lord\textsuperscript{azwj} for his\textsuperscript{asws} loss, and my grief would be honourable in his\textsuperscript{asws} remoteness, and I would know that Allah\textsuperscript{azwj} did not Cause my Master\textsuperscript{asws} and my Imam\textsuperscript{asws} to pass away until He\textsuperscript{azwj} Made a Divine Authority to be from his\textsuperscript{asws} sons\textsuperscript{asws}, standing up to the Day of Qiyamah’.

He said, ‘O sheykh! Have you left any matter you can be priding with from after you?’ He said, ‘I am leaving behind the blonde horse and the stones and the mud, and the program for the one who wants the ascent’.

Amro Bin Al-Aas said, ‘Perhaps he does not recognise you, O commander of the faithful!’ Muawiya asked him. He said, ‘O sheykh! Do you know me?’ The sheykh said, ‘And who are you?’ He said, ‘I am Muawiya Bin Abu Sufyan. I am the pure tree, and the lofty branch, chief of the clan of Umayya’.

The sheykh said to him, ‘But you are the one accursed upon the tongue of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and in His\textsuperscript{azwj} Clarifying Book. Allah\textsuperscript{azwj} the Exalted Said: and the Accursed tree in the Quran; [17:60], and the wicked tree, and the uprooted root, and vile who is unjust to himself and to his Lord\textsuperscript{azwj}. And His\textsuperscript{azwj} Prophet\textsuperscript{saww} said regarding him: ‘The caliphate is prohibited unto the son of Abu Sufyan, the ignoble son of an ignoble, son of the liver-eater, his injustice is widespread among the servants’.

Muawiya was furious at that and raged at him. He moved his hand towards a custodian of his sword and thought of killing the sheykh, then said, ‘If the pardoning had not been better, I would have taken your head’. Then he said, ‘What is your view, if I were to do that?’ The sheykh said, ‘Then, by Allah\textsuperscript{azwj}, I shall win with the happiness and you would attain the wretchedness, and the one who is eviler than you has been killed by one who is better than me, and Usman is eviler than you are!’

Muawiya said, ‘O sheykh! Were you present at the day of the house?’ He said, ‘And what is the day of the house?’ Muawiya said, ‘The day Ali\textsuperscript{asws} killed Usman’. The sheykh said, ‘By
Allah æwj, he æsws did not kill him, and had he æsws done that, it would have been with the sharpened swords and strong forearms, and during that he æsws would have been obedient to Allah æwj and to His æwj Rasool æsaww.

Muawiya said, ‘O sheykh! Were you present on the day of Siffeen?’ He said, ‘And I was not absent from it’. He said, ‘How were you in it?’ The sheykh said, ‘Children had been orphaned due to you, and women were widowed due to you, and I was like the lion striking with the sword at times, and with the spear at other times’.

Did you strike at me with anything?’ The sheykh said, ‘I had hit you with seventy three arrows, for I am the shooter of the two arrows, those which fell in your cloak, and shooter of the two arrows which fell into your Masjid, and shooter of the two arrows which fell in your upper arm, and if you were to uncover it now, I will show you their places’.

The sheykh said, ‘O wives of the Prophet! [33:32] And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33]. And the Prophet æsaww said: ‘You æsaww, O Ali æsaww, are my æsaww caliph upon my æsaww womenfolk, and my æsaww family, and their divorce is in your æsaww hand’. Do you see any right being for her until she spilt the blood of the Muslims, and took away their wealth? May Allah æazwj Curse upon the unjust people, and they were both (Ayesha and Hafsa) like the wife of Noah æ (who is) in the Fire, and it is an evil abode of the Kafirs’.

قَالَ مُعَاوِيَةُ يَا شَيْخُ هَلْ حَضَرْتَ يَوْمَ صِفِّينَ قَالَ وَ مَا غِبْتُ عَنْهَا قَالَ كَيْفَ كُنْتَ فِيهَا قَالَ الشَّيْخُ أَيْتَمْتُ مِنْكَ أَطْفَالً وَ أَرْمَلْتُ مِنْ كَ إِخْوَاناً وَ كُنْتُ كَاللَّيْثِ أَضْرِبُ بِالسَّيْفِ تَارَةً وَ بِالرُّمْحِ أُخْرَى قَالَ مُعَاوِيَةُ، Muawiya said, ‘O sheykh! Were you present on the day of Siffeen?’ He said, ‘And I was not absent from it’. He said, ‘How were you in it?’ The sheykh said, ‘Children had been orphaned due to you, and women were widowed due to you, and I was like the lion striking with the sword at times, and with the spear at other times’.
Muawiya said, ‘O sheykh! You have not left anything we can argue upon you, so when did the community go into the darkness and the lamps of Mercy were extinguished from them?’

He said, ‘When you became their ruler, and Amro Bin Al-Aas its minister’.

قَالَ فَاسْتَلْقَى مُعَاوِيَةُ عَلَى قَفَاهُ مِنَ الضَّحِكِ وَ هُوَ عَلَى ظَهْرِ فَرَسِهِ فَقَالَ يَا شَيْخُ هَلْ مِنْ شَيْءٍ نَقْطَعُ بِهِ لِسَانَكَ قَالَ وَ مَا ذَا قَالَ عِشْرُونَ نَاقَةً حَْْرَاءَ مَُْمِلُهُ عَسَلًَ وَ بُرّاً وَ سََْناً وَ عَشَرَةُ آلََِ دِرْهَمٍ تُنْفِقُهَا عَلَى عِيَالِكَ وَ تَسْتَعِينُ بَِا عَلَى زَمَانِكَ

He (the narrator) said, ‘Muawiya lied down upon his shoulder from the laughter, and he was upon the back of his horse. He said, ‘O sheykh! Is there anything we can cut off your tongue with?’ He said, ‘And what is that?’ He said, ‘Twenty red camels, loaded with honey, and wheat, and butter, and ten thousand Dirhams you can spend upon your dependants and be assisted by it upon your time’.

قَالَ الشَّيْخُ لَسْتُ أَقْبَلُهَا قَالَ وَ مَا ذَا قَالَ مُعَاوِيَةُ لَئِنْ أَقَمْتَ فِِ دِمَشْقَ لأَضْرِبَنَّ عُنُقَكَ قَالَ مَا أَنَا مُقِيمٌ مَعَكَ فِيهَا قَالَ مُعَاوِيَةُ وَ لََِ ذَلِكَ قَالَ الشَّيْخُ لأَِنِِّ سََِعْتُ رَسُولَ اللَّهِ صِي َقُولُ دِرْهَمٌ حَلََلٌ خَيرٍْ مِنْ أَلْفِ دِرْهَمٍ حَرَامٍ قَالَ مُعَاوِيَةُ وَ لََِ ذَلِكَ}

The sheykh said, ‘I will not accept it’. He said, ‘And why is that so?’ The sheykh said, ‘Because I heard Rasool-Allah⁰⁸⁹⁶⁰⁸ saying: ‘A Permissible Dirham is better than a thousand Prohibited Dirhams’. Muawiya said, ‘If you stay in Damascus, I would strike off your neck’.

He said, ‘I will not be staying therein with you’. Muawiya said, ‘And why is that so?’

قَالَ الشَّيْخُ لأَِنَّ اللَّهَ ت َعَالََ ي َقُولُ وَ ل ت َرْكَنُوا إِلََ الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ ما لَكُمْ مِنْ دُوَّانٍ إِلَّا أَنْتُمُ الْأَوَّلُ ظَالٍَِ وَ آخِرُ ظَالٍَِ ثَُُّ ت َوَجَّهَ الشَّيْخُ إِلََ ب َيْتِ الْمَقْدِسِ.

The sheykh said, ‘Because Allah⁰⁸⁹⁶⁰⁸ the Exalted is Saying: And you should not incline towards those who are unjust, so the Fire would touch you, and there would not a Guardian for you all from besides Allah, then you will not be helped [11:113], and you are the first oppressors and the last oppressor’. Then the sheykh headed towards Bayt al Maqdas”.

Kitab Al Rowza –

’It is said, ‘Zirar, a companion of Amir Al-Momineen Ali⁰⁸⁹⁶⁰⁸ Bin Abu Talib⁰⁸⁹⁶⁰⁸ entered to see Muawiya Bin Abu Sufyan after his⁰⁸⁹⁶⁰⁸ passing away. Muawiya said to him, ‘O Zirar! Describe Ali⁰⁸⁹⁶⁰⁸ Bin Abu Talib⁰⁸⁹⁶⁰⁸ to me, and his⁰⁸⁹⁶⁰⁸ satisfactory manners’.

قَالَ زِيْرَارٌ كَانَ وَ اللَّهِ بَعِيدَ الْمُدَى شَدِيدَ الْقُوَى يَنْفَجِرُ الإِْيََانُ مِنْ جَوَانِبِهِ وَ تََََْكُمُ فَصْلًَ فَأُقْسِمُ لَقَدْ شَاهَدْتُهُ لَيْلَةً فِِ مُِْرَابِهِ وَ قَدْ أَرْخَى اللَّ يْلُ سُدُولَهُ وَ هُوَ قَائِمٌ يُصَلِّي قَابِضاً عَلَى لَمَّتِهِ يَتَمَلْمَلُ تَََََََوَ السَّلِيمِ وَ يَئِنُّ أَنِينَ الَْْزِيِّ وَ يَقُولُ يَا دُن ْيَا أَ بِِ ت َعَرَّضْتِ وَ إِليََّ تَشَوَّفْتِ غُرِّي غَيرِْي وَ لَّا تَرْكَنُوا إِلََ الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَ ما لَكُمْ مِنْ دُوَّانٍ إِلَّا أَنْتُمُ الْأَوَّلُ ظَالٍَِ وَ آخِرُ ظَالٍَِ ثَُُّ ت َوَجَّهَ الشَّيْخُ إِلََ ب َيْتِ الْمَقْدِسِ.

⁰⁸⁹⁶⁰⁸ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 523
Zirar said, ‘By Allah azwj! He asws was of long-term planning, intense strength, the Eman was bursting out from his asws sides, and the wisdom was spoken from his asws tongue. His asws words were right, and his asws judgment was decisive. I swear I had seen him asws at night in his asws prayer niche, and the night had let down its flaps and he asws was standing praying Salat, in full control of his asws words, being restless with full restlessness, groaning the groans of grief and saying: ‘O world! Is it to me asws you are displaying, and to me asws you are showing? Deceive others.

Your time is not time. Your term is short, and your life is despicable, and little is your accounting and a lot is your punishment. I asws have already divorced you thrice, there is no return to me asws to you. Aah! From the remoteness of the (long) road and scarcity of the provisions!’’

Muawiya said, ‘By Allah azwj! Amir Al-Momineen asws was like that. And how is your grief upon him asws?’ He said, ‘Grief of a woman whose child has been slaughtered in her lap’.

He (the narrator) said, ‘When Muawiya heard that, he wept, and the ones present wept’.

(The book) ‘Kashf Al-Ghumma’ – A group was present in the presence of Muawiya and with him was Aday Bin Hatim, and among them was Abdullah Bin Al-Zubeyr. They said, ‘O commander of the faithful! Leave us to talk to Aday, for they have alleged that there are answers with him’.

He said, ‘I caution you all of him’. They said, ‘There is (nothing) upon you. Leave us and him’. Ibn Al-Zubeyr said to him, ‘O Abu Tareyf! When were your eyes blinded?’ He said, ‘The day your father fled and was killed an evil killing, and Al-Ashtar struck you upon your backside, so you fell down fleeing from the army’.
And he prosed, ‘As for I and my father, O Ibn Al-Zubeyr! If I had met you on the day of the marching, you would not have been angered to me, and my father was in Tayy and father of my father were both righteous. Their roots were not Coptic, and if you were to throw insults at me at his judicial decisions, I shall throw it, O Ibn Al-Zubeyr, for a period of misfortune’.

Muawiya said, ‘I had cautioned you all of him, but you refused’.

‘It is reported that the daughter of Al-Haris, son of Abdul Muttalib asws entered to see Muawiya during his caliphate at Syrian, and on that day she was an old aged woman. When he saw her, he said, ‘Welcome to you, O aunt!’

She said, ‘How are you, O son of my sister? You have disbelieved in the Bounties, and have been an evil companion to the son asws of your uncleas, and named yourself with other than your (rightful) name (amir al-momineen), and you have seized other than your right without any suffering having been for you nor from your father, after you had disbelieve with what Muhammad saww had come with.

Allahazwj was Unhappy from you of the divinations, until Allahazwj Returned the right to its rightful ones, and the Word of Allah, it is the Exalted [9:40], and our Prophet saww, he saww is the Helped against everyone who attacked him saww, and even though the Polytheists were averse.

We the Peopleasws of the Household were the people of the greatest suffering in this religion, and of its people, needless and worthy, until Allahazwj Caused Hisaswj Prophet saww to pass away, him saww being raised to (the skies), his saww noble status lofty, pleased from

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205 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 525
Allah azwj. After him saww, (the clans of) Taym and Aday and the clan of Umayya pounced upon us, and you were guided by their guidance, and aimed with their aims.

فَصِرْنَا بَِِمْ دِ اللَّهِ فِيكُمْ أَهْلَ الْبَيْتِ بَِِنْزِلَةِ ق َوْمِ مُوسَى فِِ آلِ فِرْعَوْنَ يُذَبُِِّونَ أَب ْنَاءَهُمْ وَ يَسْتَحْيُونَ نِسَاءَهُمْ وَ صَارَ سَيِّدُنَا مِنْكُمْ ب َعْدَ نَبِيِّنَا بَِِنْزِلَةِ هَارُونَ حَيْثُ ي َقُولُ يَا ابْنَ أُمَّ إِنَّ

So, by the praise of Allah azwj, we, People asws of the Household, became among you to be at the status of the people of Musa as among the people of Pharaoh la. They were slaughtering their sons and letting their women live; and our chief (Ali asws), after our Prophet saww, became from you at the status of Haroun as from Musa as where he as said: ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150].

فَلَمْ يَُْمَعْ ب َعْدَ رَسُولِ اللَّهِ وَ عَثٌ وَ غَايَتُنَا الَْْنَّةُ وَ غَايَتُكُمُ النَّارُ لَِْنَا شَِْلٌ وَ لََْ يُسَهَّلْ لَِْنَا هِ ص

But no inclusion was gathered for us after Rasool-Allah azwj, and no toil was eased for us, and our peak is the Paradise and your peak is the Fire’.

فَقَالُتْ وَ مَ أَنْتَ قَالَ أَنَا عَمْرُو بْنُ الْعَاصِ أَي َّتُهَا الْعَجُوزُ الضَّالَّةُ اقْصِرِي مِنْ ق َوْلِكِ وَ غُضِّي مِنْ طَرْفِكِ قَالَتْ أَهِنْ ارْبَعْ عَلَََّظَلْعِكَ وَ أغضَّلِسَانِ ن َفْسِ

Amro Bin Al-Aas said to her, ‘O you strayed old woman! Shorten your words and close your eyes’. She said, ‘And who are you?’ He said, ‘I am Amro Bin Al-Aas’. She said, ‘O Ibn Al-Nabigha! Squat upon your ribs and turn a blind eye to your own tongue. What are you from Quraysh in the door of their affiliations nor of correct lineage, and five (men) from Qurays had claimed you, all of them alleging that you were his son.

وَ لطَالَ مَا رَأَيْتُ أُمَّكَ أَيَّامَ مًَِّ بَِِكَّةَ تَكْسِبُ الخَْطِيئَةَ وَ ت َتَّزِنُ الدَّرَاهِمَ مِنْ كُلِّ عَبْدٍ عَ

And for long has your mother seen days from me at Makkah, earning the sins and weighing the Dirhams from every excited adulterous servant, and she committed adultery with our slaves. Thus, you are most suitable with them and they are most resembling with you. Cast lots between them’.

وُ لَطَالَ مَا رَأَيْتُ أُمَّكَ أَيَّامَ مًَِّ بَِِكَّةَ تَكْسِبُ الخَْطِيئَةَ وَ تَّزِنُ الدَّرَاهِمَ مِنْ كُلِّ عَبْدٍ عَ

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Muwaqafiqat’ of Al Zubeyr Bin Bakkar Al Zubeyri, narrating from his men, said,

‘Mihfan Bin Abu Mihfan Al-Zaby entered to see Muawiya. He said, ‘O Muawiya! I have come to you from the presence of meanest of the Arabs, and the most baffled of the Arabs, and
the most cowardly of the Arabs, and stingiest of the Arabs’. He said, ‘And who is he, O brother of the clan of Taym?’ He said, ‘Ali asws Bin Abu Talib asws (Nouzo Billah).

Muawiya said, ‘Listen, O people of Syria, what your Iraqi brother is saying! Rush to him, whoever of you wants him to lodge to him, and honour him’.

When the people were away from him, he said to him, ‘How did you say?’ He repeated to him. He said to him, ‘Woe be unto you, O ignorant one! How can he asws be the meanest of the Arabs and his asws father is Abu Talib asws and his asws grandfather as is Abdul Muttalib as, and his asws wife is Fatima asws, daughter asws of Rasool-Allah saww?

And from where can he asws be most miserly of the Arabs? By Allah azwj! If there were two houses for him, a house of straw and a house of gold, he asws spend his gold (in charity) before his asws stray. And from where can he asws be the most cowardly of the Arabs? By Allah azwj! No two parties met (in a battle) at all except their horseman could not defend (from him asws). And how can he asws be the most baffled of the Arabs? By Allah azwj! No one has reached the peak of the eloquence apart from him asws?

And when Umm Mihfan stood up from him, the meanest, and the stingiest, and the most cowardly, and most baffled, in order to slander his mother, he (Muawiya said), ‘By Allah azwj! If you did not know, I would strike that which is in your eye, so beware of the Curse of Allah azwj upon you, and the repeating to the like of this!’

He said, ‘By Allah azwj! You (Muawiya) are more unjust than me. So, upon which thing did you fight against him asws and this is his asws position?’ He said, ‘Upon this ending of mine until, until he asws exceeded my matter’. He said, ‘So that suffices you instead from the Wrath of Allah azwj and the pain of His azwj Punishment?’ He said, ‘No, O Ibn Mihfan! But I do recognise from Allah azwj what you are ignorant of, where He azwj is saying: and My Mercy Extends to all things’. [7:156]’.

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207 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 527
And Al Zubeyr narrated from his men saying,

‘Ibn Abbas arrived to Muawiya, and he was wearing the worst of his clothes, lowered from his own glory due to his recognition that Muawiya used to dislike (anyone) prevailing to his glory, and there came the news to Muawiya of the expiry of Al-Hassan asws Bin Ali asws. He performed a Sajdah of thanks to Allah azwj the Exalted, and manifested the cheerfulness in his face’ – in a lengthy Hadeeth mentioned by Al-Zubeyr, and mentioning from it the subject matter needed to him.

He said, ‘We are for Allah and we are returning to Him [2:156]! In the Presence of Allah azwj is the Reckoning of the calamity with Rasool-Allah azwj, and in the Presence of Allah azwj is the Reckoning of the calamity with Al-Hassan asws, may Allah azwj have Mercy on him asws, as expired, so my Allah azwj Magnify your Recompense’.

Muawiya said, ‘How many (years) had come for him asws?’ He said, ‘His asws glory is greater than for his asws birth to be ignored’. He said, ‘I reckon he asws has a left young girl’. He said, ‘All of us were young, then became old’.

Then he (Muawiya) said, ‘You have become the chief of your family’. He said, ‘But, as long as Allah azwj Causes Abu Abdullah Al-Husayn asws Bin Ali asws to live, so no’. Then he stood up and his eyes were filled (with tears). Muawiya said, ‘Turn around. No, by Allah azwj! He asws did not irritate us at all, except we found him asws a chief’.
And Ibn Abbas entered as well to see Muawiya after the expiry of the mourning. He said, ‘O Ibn Al-Abbas! Do you not know what has occurred in your family?’ He said, ‘No’. He said, ‘Usama Bin Zayd has died, may Allahazwj Magnify your Recompense’. He said, ‘We are for Allah and we are returning to Him [2:156]! May Allahazwj have Mercy on Usama’, and he went out.

And he came to him after some days and he (Muawiya) had determined upon frightening him. He (Ibn Abbas) prayed Salat in the central Masjid on the day of Friday and gathered the people to him. They asked him about the Permissible, and the Prohibited, and the jurisprudence, and the interpretation (of the Holy Quran), and the situations of Al-Islam and the pre-Islamic period.

And Muawiya missed the people. It was said, ‘They are busy with Ibn Abbas, and if he so desires for one hundred thousand swords will strike with him before the night, he can do so’. He said, ‘We are more unjust than him. We have withheld him from his family, and refused him his needs, and we spied on his loved ones. Go and call him!’

The guard came to him and called him. He said, ‘We the clan of Abd Manaf, when the Salat presented, we do not arise until we pray. I shall pray Salat if Allahazwj so Desires and go to him’. He returned, and Ibn Abbas prayed Salat Al-Asr and came to him. He said, ‘(Give) your need’. He did not ask him for any need except he fulfilled it and said, ‘I vow upon you! Why don’t you enter the public treasury and take your need’.

And rather he intended the people of Syrian to know the inclination of Ibn Abbas towards the world. He understood what he intended, so he said, ‘That isn’t for me. Nor is it for you. So, if you were to allow to give everyone with a right, his right, then do so’. He said, ‘I vow upon you, if only you would enter and take your need’. 
He entered and took a red woollen cap. It is said it used to be for Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. Then he came out and said, ‘O commander of the faithful! There remains a need for me’. He said, ‘What is it?’ He said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, you have recognised his\textsuperscript{asws} merits, and his\textsuperscript{asws} precedence, and his\textsuperscript{asws} kinship, and the death has stopped it. I would love it if you were not to revile him\textsuperscript{asws} upon your pulpits’.

He said, ‘Far be it, O Ibn Abbas! This is a matter of religion. Isn’t he\textsuperscript{asws} such, and isn’t he\textsuperscript{asws} such, and did such, and did such?’ – and he counted whatever was between him and Ali\textsuperscript{asws}.

Ibn Abbas said, ‘Foremost for you, O Muawiya, and the appointment is the (day of) Al-Qiyamah, For every prophecy is a fixed term, and soon you will be knowing it [6:67]’, and he headed to Al-Medina’. 208

And Al Zubeyr narrated from his men, from Ibn Abbas,

‘Muawiya came to him (Ibn Abbas) and the clan of Hashim. He (Muawiya) said, ‘You are wanting to be deserving of the caliphate just as you deserved the Prophet-hood, and your argument will not be united for anyone regarding the caliphate. There are doubts upon the people. You are saying, ‘We are People\textsuperscript{asws} of the Household of the Prophet\textsuperscript{as}, So, what is the matter the caliphate of the Prophet\textsuperscript{as} is among others. And this is suspicious, because it resembles the truth.

(Muawiya said) As for the caliphate, we overturned it during the lifetime of Quraysh by the agreement of the general public, and consultation in particular. The people did not say, ‘If only the clan of Hashim\textsuperscript{as} had ruled us’, and if the clan of Hashim\textsuperscript{as} had ruled us it would have been better for us in our world and our Hereafter.

(Muawiya continued) They did not confer upon you when they united upon others, and had you abstained regarding it yesterday, they would not have fought you upon it today. (Muawiya said) And as for your claim that there is a Hashimite king for you and a Mahdi\textsuperscript{as}, a rising one, so the Mahdi\textsuperscript{as} is Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, and this command would be in our

\footnotesize{208 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 528}
hands until we submit it to you. And by my life! Had you rule it, the wind of (people of) Aad and the thunderbolt of (people of) Samood was not more destructive than you would have been’.

Then he was silent, so Abdullah Bin Abbas, may Allahazwj be Pleased from him, said, ‘As for your words we are (claiming to be) deserving of the caliphate with the Prophet-hood, so if we are not rightful due to it, then by what would we be rightful of it?

And as for your word that the caliphate and the Prophet-hood cannot be gathered for anyone, so where would be the Words of Allahazwj the Exalted: *So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].* The Book is the Prophet-hood and the Wisdom is the Sunnah, and the kingdom is the caliphate, and we are the Progeny of Ibrahim. The Command of Allahazwj regarding us and them is one, and the Sunnah is for us, and for them is a flow (of it).

And as for your words that our argument is suspicious, by Allahazwj, it is more illuminating than the sun, and more radiant than the radiance of the moon, and you know that, but double your kindness and your anger. We killed your brother, and your grandfather, and your grandfather, and his brother, and your maternal uncle. So, do not cry upon the mighty obstacles and the souls of the people of the Fire, and do not be angered for the blood the Shirk had permitted it and placed it’.

As for leaving by the people and their gathering against us, so they are not deprived from us any more than what we are deprived from them.

And as for your words that we are alleging a king for us, a Mahdi, so the allegation in the Book of Allahazwj is Shirk. The Exalted Said: *Those who commit Kufr allege that they will never be Resurrected. [64:7]*, and everyone will testify that there is a king for us, and if there does not remain from the world except one day, Allahazwj will Resurrect His Command from us, one who would fill the earth with justice and equity, just as it would have been filled with injustice and tyranny. You will not rule for one day except we shall rule
two days, nor a month except we shall rule two months, nor a year except we shall rule two years.

And as for your words that the Mahdi asws is Isa as Bin Maryam as, so rather Isa as would descend unto Al-Dajjal la. When you see him as, you will melt just as the fat melts, and the Imam asws from us is a man Isa as Bin Maryam as would pray Salat behind him as, and if you like, I can name him asws.

And as for the wind of (people of) Aad, and thunderbolt of (people of) Samood, these two were punishments, and our kingdoms. And the praise is for Allah azwj, Mercy”.

And Al Zubeyr narrated saying, ‘

‘Muawiya performed Hajj and he sat to Ibn Abbas, but Ibn Abbas turned away from him. He said, ‘Why do you turn away from me? By Allah azwj! You know I am more rightful with the caliphate than the son asws of your uncle as.

Ibn Abbas said, ‘Why is that so? Because he asws was a Muslim and you were a Kafir’. He said, ‘No, but the son of my uncle Usman was killed oppressed’. Ibn Abbas said, ‘And Umar was killed oppressed’. He said, ‘Umar, a Kafir had killed him, and Usman, the Muslims killed him’.

Ibn Abbas said, ‘That refutes your own arguments’. Muawiya was silent’. 210

And from the book ‘Ma’alim Al Itrah’ of Al Hanabizy, from Zakwan a slave of Muawiya who said,

‘Muawiya said, ‘I do not know of anyone who names these two boys ‘sons of Rasool-Allah asw’, except he asws does it and does so, but say, ‘sons of Ali asws’.

209 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 529
210 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 530
Zakwan (the narrator) said, ‘When it was after that, he (Muawiya) ordered me to write his son in the nobility’. So, I wrote his sons and sons of his sons, and left out sons of his daughters. Then I came to him with the letter. He looked into it and said, ‘Woe be unto you! You had neglected my eldest son’. I said, ‘Who?’ He said, ‘As for the sons of so and so of daughter are my sons, and as for so and so, are sons of sons of his daughter’.

قَالَ قَُلْتُ اللَّهَ أَ يَكُونُ بَنُو بَيْكَ وَ لَا يَكُونُ بَنُو فَاطِمَةَ بَنِِ رَسُولِ اللَّهِ صَقَالَ مَا لَكَ قَاتَلَ اللَّهُ لَ يَسْمَعَنَّ هَذَا أَحَدٌ مِنْكَ.

He said, ‘I said, ‘Allah azwj! Can the sons of your daughters be your sons, and the sons asws of (Syeda) Fatima asws cannot be the sons asws of Rasool-Allah asaws?’ He said, ‘What is the matter with you? May Allah azwj Curse you! Do not let anyone hear this from you!’”

111 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 531 a
vowed from Sakhar Bin Harb that I shall give it only to the one from them who speaks the truth regarding Ali asws.'

Muhammad Bin Abdullah stood up and spoke. Then he said (a poem), 'By the right of Muhammad, speak the truth, for the like is from a blame-worthy nature. By my father and my mother, is there anyone after Muhammad asws Rasool-Allah asws with the complete nobility. Isn’t Ali asws the most superior creature of my Lord asws, and most noble in the presence of all the living creatures. His asws Wilayah, it is the Eman truly, so leave me from the false talk.

And the obedience of our Lord aswj is in it, and in is a healing for the hearts from the diseases. By my father and my mother! Ali asws is our Imam asws, father asws of Al-Hassan asws, the purified from the Prohibitions, Imam asws of guidance. Allah aswj Gave him asws knowledge, by it he asws recognised the Permissible(s) from the Prohibitions, and if I were to kill the soul in love for him asws, there would not be any sin in it. The Fire would be released on people hating him asws, and even if they Fast, and pray Salat for a thousand years'.

So, by Allah aswj! Salat cannot purify without Wilayah of a just Imam asws. Amir Al-Momineen asws I rely with you asws and from the deception of the two I seek refuge, disavowing from the one who is inimical to Ali asws, and war against him, (is only) from the illegitimate children. You are forgetting the nomination during the day of Khumm, of best of the created beings and from the best of the people.
His nose is rubbed, one who opposes my speech. Ali\textsuperscript{asws}, his\textsuperscript{asws} merits are like the gracious ocean. And I disavow from the people setting his\textsuperscript{asws} (position) low and although he\textsuperscript{asws} was the most forward with the position. Ali\textsuperscript{asws} defeated the champions when they saw in his\textsuperscript{asws} palm a shiny blade. Upon the Progeny\textsuperscript{asws} of the Prophet\textsuperscript{aww} is the Salawaat of my Lord\textsuperscript{azwj}, Salawaat with the perfection and the completion’.

Muawiya said, ‘You are their most truthful of words. This here is the money-bag (for you)’.

Muawiya said to her, ‘Do you know why I sent for you?’ She said, ‘No one knows the hidden except Allah\textsuperscript{azwj}’. He said, ‘I sent for you to ask you upon what do you love Ali\textsuperscript{asws} and are hating me, and are befriending him\textsuperscript{asws} and being inimical to me’.

She said to him, ‘Will you excuse me?’ He said, ‘I will not excuse you’. She said, ‘But, since you are refusing, I love Ali\textsuperscript{asws} upon his\textsuperscript{asws} justice among the citizens, and his distribution with the equality, and I hate you upon your fighting against the one who is foremost with the command than you are, and your seeking what isn’t for you by right.

And I am befriending Ali\textsuperscript{asws} upon what Rasool-Allah\textsuperscript{saww} had pacted to him\textsuperscript{asws} of the Wilayah, and upon his\textsuperscript{asws} love towards the poor and his\textsuperscript{asws} revering the people of religion, and I am inimical to you upon your spilling the blood, and your tyranny in the judgments, and your decisions with the personal opinions’.

\textsuperscript{212} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 531 b
\textsuperscript{213} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 532
And from the mentioned book – In a delegation of Urwa Bint Al-Haris son of Abdul Muttalibas to Muawiya, he said to her, ‘How were you after us?’ She said, ‘With goodness, O commander of the faithful! You have disbelieved in the bounties, and been of evil companionship with the sonasws of your uncleas, and have named yourself with other than your (rightful) name, and have taken other than your right from without any religion having been from you, nor from your forefathers, nor is there any precedence for you in Al-Islam after your disbelieving Rasool-Allahsaww.

And among you we were at the status of the children of Israel among the people of Pharaohas, and after our Prophet saww Alias was at the status of Harounas from Musaas. Thus, our peak is the Paradise and your peak is the Fire’. 214

Then Muawiya called the reciters of Syria and its judges. He gave them wealth and sent them in areas of Syria and its cities. They reported false reports and placed false principles for them. They informed them that Aliasws killed Usman and disavows from Abu Bakr and Umar, and that Muawiya is seeking the blood (revenge) of Usman, and with him were Abaan Bin Usman, and the children of Usman, until they used the people of Syria and gathered them on their words.

214 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 533
Muawiya did not cease doing that for twenty years. That was his deed among all his deeds until the oppressors of Syria came up to him, and he gave the agents of falsehood food and drinks, giving them the wealth and pieces of land and the food and the drink, to the extent that the young grew up, and the grown ones became elderly, and the Bedouins migrated to him.

And the people of Syria left cursing Satan and started cursing Ali (Nouzo Billah), and they were saying, ‘Curse be upon Ali asws the murderer of Usman’. The ignorant ones of the community accepted that and followed the imams of misguidance who called them to the Fire. So, ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] and had Allah so Desired, He would have Gathered them upon the Guidance, [6:35]. But, Allah Does whatever He so Desires to” [3:40].

Abaan from Sulaym who said, ‘Ziyad Bin Samiya was a writer who was a Shiite and a friend of mine. He read out to me a letter that Muawiya had written to Ziyad in reply to his letter.

Having said that, you had written to me asking me about the Arabs – whom to honour among them, and whom to humiliate, and whom to bring closer, and whom to keep away, and from whom to feel safe, and from whom to beware? And I – my brother – am the most knowledgeable one about the Arabs.

Keep an eye on the tribes from Al-Yemen. Honour them in public but humiliate them in private for like that is how I deal with them. I honour them in their gatherings and humiliate them in private. They are the people of the evilest state in my presence, and your grace and your awards should be for other, (but) secretly from them’.

And keep an eye on (the tribe of) Rabi’a Bin Nazaar. Honour their notables and humiliate their ordinary ones, for their ordinary ones are followers of their noblemen and their chiefs.

215 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 a
And keep an eye on the (tribe of Muzar). Make some of them fight against the others. For among them are those with ruggedness, and arrogance, and pomp, and severe chivalry. And if you were to do that, and strike some of them against the others, some of them would suffice for you against the others, and do not be pleased with their words without actions, and do not go by good will without having proof.

وَ انْظُرْ إِلََ الْمَوَاليِ وَ مَنْ أَسْلَمَ مِنَ الأَْعَاجِمِ فَخُذْهُمْ بِسُنَّةِ عُمَرَ بْنِ الخَْطَّابِ فَإِنَّ فِِ ذَلِ
كَ خِزْي َهُمْ وَ ذُلََُّمْ أَنْ ي َنْكِحَ الْعَرَبُ فِيهِمْ وَ لَ يُنْكِحُون َهُمْ وَ أَنْ يُرِثُوا الْعَرَبَ وَ لَ يَرِثُوا

And keep an eye on the slaves and those who have become Muslims from the non-Arabs, so deal with them by the way of Umar Bin Al-Khattab, for he with regards to that, disgraced them and humiliated them. Let the Arabs marry them (their women) but do not let them marry (Arab women), and that the Arabs should inherit from them but they cannot inherit from the Arabs.

وَ أَنْ تُقْصُرَ بِِمْ فِِ عَطَائِهِمْ وَ أَرْزَاقِهِمْ وَ أَنْ يُقَدَّمُوا فِِ الْمَغَازِي يُصْلِحُونَ الطَّرِيقَ وَ يَقْتَلُونَ

And be short in giving them their gifts and their sustenance, and let them go forward in the battles, and repair the roads, and cut the trees, and do not let any one of them lead the Arabs in the Salat, nor let any of them be in the front row when the Arabs are present, except when it is required to complete the row (in Salat).

وَ لَ أَلْوَنَ أَحَداً مِنْهُمْ غَرَاءً مِنْ غَرَاءِ المُسْلِمِينَ وَ لَ مِصْراً مِنْ أَمْصَارِهِمْ وَ لَ يَلِي أَحَدٌ مِنْهُمْ قَضَاءَ الْمُسْلِمِينَ وَ لَ أَحْكَامَهُمْ فَإِنَّ هَذِهِ سُنَّةُ عُمَرَ فِيهِمْ وَ سِيرَتُهُ جَزَاهُ عَنْ أُمَّةِ مَُُمَّدٍ وَ عَنْ بَنِِ أُمَيَّةَ خاصَّةً أَفْضَلَ الَْْزَاءِ

Do not let any one of them rule any area from the areas of the Muslims, nor any city from their cities, and do not let any one of them be a judge upon the Muslims or make a decision for their regulations, for this is the way of Umar with regard to them and his dealing. May he be Rewarded by Allahazwj, and from the community of the clan of Umayya especially, the best of the Rewards.

فَلَعَمْرِي لَوْ لَ مَا صَنَعَ هُوَ وَ صَاحِبُهُ وَ قُوَّتُهُمَا وَ صَلََبُهُمَا فِِ دِينِ اللَّهِ لَكُنَّا وَ جََِيعَ هَذِهِ الأُْمَّةِ لِبَنِِ هَاشِمٍ الْمَوَاليَِ وَ لَتَوَارَثُوا الخِْلَََّةَ وَ أَحَداً ب َعْدَ وَاحِدٍ كَمَا ي َتَوَارَثُ أَهْلُ كِسْرَى وَ قَيْصَرَ

By my life, had not him (Abu Bakr) and his companion (Umar) done what they did, with their strength and their solidity in the Religion of Allahazwj, we and the whole of this community would have ended up being the slaves of the Clan of Hashim, and they would have inherited the Caliphate, one after the other like the inheriting of the people of Chosroe (Persia) and Caesar (Rome).
But, Allahazwj took it out by their hands from the Clan of Hashim, and made it to come to the Clan of Taym Bin Murra (Abu Bakr’s tribe), then Exited it to the Clan of Udayy Bin Ka’ab (Umar’s tribe), and there was no tribe in the Quraysh which more abased, and more insignificant and more disgraceful than these two, nor any which was lower. They tempted us into it, and we were more deserving of it than these two and the descendants of these two, because with us there is wealth and splendour, and we are nearer to the Rasool-Allahsaww than these two.

Then our companion Usman grabbed it by a consultative council, and the satisfaction of the general public after three days of consultation between the six of them, although it was grabbed by the one it beforehand (Umar) without the consultation. When our companion Usman was killed as an oppressed one, we grabbed it because when someone is killed as an oppressed one, Allahazwj Makes his inheritor to be guardian.

By my life, o my brother, If Umar has enacted that the blood-money compensation of a slave is to be half of that of the Arab, it was closer to piety. If I could have found a way to that, I would have begged the general public to accept it, but I am close to the era of war, so I fear the sectarianism of the people and their opposition to me. And it should suffice for you, the way of Umar regarding them, for it is a disgrace for them and humiliation.

So, when this letter gets to you, humiliate the non-Arabs, and insult them, distance them, and do not ask for any help from them, and do not fulfil any of their needs.

By Allahazwj, you are a son of Abu Sufyan coming out from his loins, and what is more suitable as a lineage for Ubeyda apart from Adamas and you have narrated to me – and you, O my brother you are truthful in my eyes – that you had read a letter from Umar to Abu Musa Al-Ash’ary in Al-Basra, and in those days you were his writer and he was the office bearer in Al-Basra, and you were the lowest of the people in his eyes, and in those days you used to consider yourself humiliated, counting yourself as a slave of the Saqeef (a tribe).

And had you known in those days with conviction – as you are convinced now – that you are a son of Abu Sufyan, you would have considered yourself to be among nobles, you would
have disdained to be a writer at the beck and call of the Ashariites. And you know, and we are convinced that Abu Sufyan followed the footsteps of Umayya Abd Shams.

Ibn Abu Maeet has narrated to me that you had informed him that you had read a letter of Umar to Abu Musa Al-Ash'ary having sent to him a rope which was of five spans in length saying to him, ‘Present the people of Al-Basra in front of you. The ones from the slaves and those who have become Muslim from the non-Arabs who are of five spans in length, go to them and strike their necks’.

Abu Musa consulted with you regarding that, and you prevented it and ordered that he should refer back to Umar. So he referred back and sent you to Umar with a letter, but you had only done what you did for being prejudicial to the slaves (Shiites), and in those days you were counted as the son of a slave of Saeqef.

You did not cease (arguing) with Umar until you repulsed him from his opinion and scared him of sectarianism within the people, so he turned back (on his decision), and you said to him, ‘What will keep you secure – and you have enmity to the People of the Household – that there will be a revolt, and they will go to Ali taking to him, so your kingdom will decline’. So, he (Umar) held back from that.

O my brother! I do not know, of a son born from the children of Abu Sufyan, who is more sinister to him than you when you repulsed Umar from his opinion and prevented him from it. He (Umar) informed me that, you influenced him to change his opinion with regards to killing them. You quoted (to Umar) from what you had heard from Ali Bin Abu Talib say: ‘You will be struck by the non-Arabs in this religion later on just as you are striking them in the beginning’, and he said: ‘Allah will Fill your hands from the non-Arabs, then they will become severe, not running away. They will strike your necks and will overpower your armies’.
He (Umar) said to you, ‘I have heard that from the Rasool-Allah saww, and that is why I wrote the letter to your companion for killing them, and it is a great thing to me, and that I have written to my office bearers in the rest of the cities for that’. You said to Umar, ‘Do not do it, O Amir-Al-Momineen, for you will not be secure that they will call upon Ali asws for his help, and they are many, and you are well aware of the bravery of Ali asws and the People asws of his Household and their enmity towards you and your companion’, so you repulsed him from that.

You informed me that you did not repulse him from that except for nervousness and you did not turn back due to cowardice. And you informed me that you mentioned that to Ali asws Bin Abu Talib asws during the era of Usman, so he informed you that: ‘The companions of the black banners which will come to you from Khorasaan, who are the non-Arabs, and they are the ones who will overcome the clan of Umayya on their kingdom, and they will kill them under every planet (place).

Had you not – O my brother – stopped Umar from his opinion, his way would have flowed, Allah azwj would have Eradicated them and Cut off their origins, and the Caliphs to come after him would have made it to be their policy until not a single heir of them would have remained, not even a finger nail, and no one to inflame the fire, for they are a scourge for the religion.

I have (no count) of the numerous things Umar has enacted in this community in opposition to the Sunnah of the Rasool-Allah saww, so the people followed these and took (as a religion). So, this one would also have become one of these. From these is the transference of Al-Maqaam (standing place of Ibrahim as) from the place where the Rasool-Allah saww had placed it, and the Sa’a of the Rasool-Allah saww and his Mudda (units of measurement) altering it and increasing it, and the prevention of Al-Junub (one with sexual impurity) from performing the Tayammum.

There are many things of his ways which have more than a thousand subjects (of innovations). The greatest and the most beloved to us, and the coolness for our eyes is the snatching of the Caliphate from the Clan of Hashim, and they were its deserving ones and its mines, because it is not suitable except for them asws, and the earth is not suitable except by them asws.
So, when you read this letter of mine, conceal what is in it and tear it up’.

(Ziyad Bin Samiya) said, ‘When Ziyad read the letter, he threw it on the ground, then turned towards me and said, ‘Woe be to me from what I have come out of and what I have entered into. By Allah azwj, I used to be from the Shiites of the Progeny asws of Muhammad saww and its party. I came out from it, and entered to be an adherent of Satan la and his la party, and an adherent of the one who has written this letter (Muawiya). But rather, my example is like the example of Iblees lb who refused to prostrate to Adam as due to arrogance and infidelity and envy’.

Sulaym said, ‘I did not wait even for a day until I copied his (Muawiya’s) letter. When it was night time, Ziyad called for the letter. He tore it up and said, ‘Do not notify anyone from the people of what is in this letter’, and he did not know that I had copied it’.

And I (Majlisi) have found as well in the mentioned book, by a report of Aban, from Suleym who said, ‘It is narrated to me by Abdullah son of Ja’far as Bin Abu Talib asws having said, ‘I was in the presence of Muawiya and with us were Al-Hassan asws and Al-Husayn asws, and in his presence was Abdullah Bin Abbas. Muawiya turned towards me and said, ‘O servant of Allah aswj! How intense is your reverence to Al-Hassan asws and although Al-Husayn asws, and they asws are not better than you, nor was their asws father asws better than your father, and had it not been for (Syeda) Fatima asws being daughter asws of Rasool-Allah saww, I would say your mother Asma’a Bint Umeys is not below her asws’.

I said, ‘By Allah aswj! You are of little knowledge with them asws, and their asws father asws, and their asws mother asws. But, by Allah aswj, they asws are both better than me, and their asws father asws is better than my father, and their asws mother asws is better than my mother'.

Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 b
O Muawiya! You are heedless from what I have heard from Rasool-Allah	extsuperscript{saww} saying regarding them	extsuperscript{asws}, and their	extsuperscript{asws} father	extsuperscript{asws} and their	extsuperscript{asws} mother	extsuperscript{asws}, from what I have memorised, and retained, and reported’. He said, ‘Give, O son of Ja’far	extsuperscript{as}, for by Allah	extsuperscript{azwj}, you are not a liar, nor accused’.

I said to him, ‘It is greater than what is within myself’. He (Muawiya) said, ‘And even if it was greater than (mountains of) Ohad and Hira altogether. I don’t care when Allah	extsuperscript{azwj} has already Killed your master	extsuperscript{asws}, and Separated your unity, and the command has come to be among it’s rightful. So, narrate to us, for we don’t really care what you say, and it will not harm us what you would be counting’.

I said, ‘I heard Rasool-Allah	extsuperscript{saww} saying, and he	extsuperscript{saww} had been asked about this Verse: 

\textit{and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; [17:60].} He	extsuperscript{saww} said: ‘I saw twelve men from the imams of straying ascending my	extsuperscript{saww} pulpit and descending. They were returning my	extsuperscript{saww} community upon their heels backwards. Among them were two men from two different tribes of Quraysh, and a third was from the clan of Umayya, and seven from the sons of Al-Hakam Bin Abu Al-Aas’.

And I heard him	extsuperscript{saww} saying: ‘The clan of Abu Al-Aas, when they reach fifteen men, they would make the Book of Allah	extsuperscript{azwj} for income, and the servants of Allah	extsuperscript{azwj} as slaves’.

O Muawiya! I heard Rasool-Allah	extsuperscript{saww} saying upon the pulpit, and I was in front of him	extsuperscript{saww} and Amro Bin Abu Salama, and Usama Bin Zayd, and Sa’ad Bin Abu Waqas, and Salman Al-Farsi	extsuperscript{ra}, and Abu Zarr Al-Ghifari	extsuperscript{ra}, and Al-Miqdad	extsuperscript{a}, and Al-Zubeyr Bin Al-Awwam, and he	extsuperscript{saww} said: ‘Am I	extsuperscript{saww} not foremost with the Momineen than their own selves?’ We said, ‘Yes, O Rasool-Allah	extsuperscript{saww}’!

He	extsuperscript{saww} said: ‘One whose master	extsuperscript{saww} is	extsuperscript{saww}, so this one is his master	extsuperscript{asws}, foremost with him than his own self’ – and he	extsuperscript{saww} struck his	extsuperscript{saww} hand upon a shoulder of Ali	extsuperscript{asws} – ‘O Allah	extsuperscript{azwj}! Befriend the one who befriends him	extsuperscript{asws}, and be Inimical to the one who is inimical to him	extsuperscript{asws}.’
O you people! [saww] am foremost with the Momineen than their own selves. There isn’t any command with them along with me[saww], and from after me[saww] Ali[asws] is foremost with the Momineen than their own selves, there isn’t any command with them along with him[asws], then my[saww] son[asws], Al-Hassan[asws] is foremost with the Momineen than their own selves, there isn’t any command for them along with him[asws].

Then he[saww] repeated. He[saww] said: ‘O you people! When I[saww] am martyred, then Ali[asws] is foremost with you all than your own selves. When Ali[asws] is martyred, then my[saww] son[asws] Al-Hassan[asws] is foremost with the Momineen than they are with their own selves, and when Al-Hassan[asws] is martyred, then my[saww] son[asws] Al-Husayn[asws] is foremost with the Momineen than they are with their own selves.

When Al-Husayn[asws] is martyred, then my[saww] son[asws] Ali[asws] Bin Al-Husayn[asws] is foremost with the Momineen than they are with their own selves. There isn’t any command for them along with him[asws]. Then he[saww] turned towards Ali[asws] and said: ‘O Ali[asws]! You[asws] will come across him[asws], so convey to him[asws] the greetings from me[saww].

When he[asws] is martyred, then my[saww] son[asws] Muhammad[asws] is foremost with the Momineen than they are with their own selves, and you[asws], O Husayn[asws], shall come across him[asws], so convey to him[asws] the greetings from me[saww]. Then men would happen to be in the posterity of Muhammad[asws], one after one, and there isn’t anyone from them[asws] except and he[asws] is foremost with the Momineen than they are with their own selves. There isn’t any command for them along with him[asws]. All of them[asws] are guides, Guided’. 
He said: ‘Yes, I shall be martyred with the poison, and your beard would be dyed from the blood of your head, and my son Al-Hassan would be killed by the sword. He would be killed by a tyrant, son of a tyrant, and bastard son of a bastard’.

Muawiya said, ‘O son of Ja’far! You have spoken with a mighty (matter), and if what you are saying was true, the community of Muhammad is destroyed, from the Emigrants and the Helpers, apart from you, People of the Household, and your friends, and your helpers’.

I said, ‘By Allah! That which I have said is truly true. I did hear it from Rasool-Allah .

Muawiya said, ‘O Hassan! O Husayn! And O Ibn Abbas! What is the son of Ja’far saying?’ Ibn Abbas said, ‘If you do not believe in that which he said, then send for the ones he named and asked them about that’.

Muawiya sent for Amro Bin Abu Salama, and for Usama Bin Zayd and asked them. They both testified to that which the son of Ja’far had said, ‘We did hear it from Rasool-Allah , just as he heard it’.

I said, ‘I heard Rasool-Allah saying: ‘There isn’t any dwelling in the Garden of Eden nobler, nor superior, nor closer to the Throne of my Lord from my house, and with me would be thirteen from my household. The first of them is my brother Ali, and my daughter Fatima, and my two sons Al-Hassan and Al-Husayn, and nine from the sons of Al-Husayn, those Allah Removed the uncleanness and Purified them with a Purifying, guides, Guided.’
I saww am the deliverer on behalf of Allahazwj, and theyasws are the deliverers on my saww behalf, and theyasws are Divine Authorities of Allahazwj upon Hisazwj creatures, and Hisazwj witnesses in Hisazwj earth, and Hisazwj treasurers upon Hisazwj Knowledge, and Mine of Hisazwj Wisdom. One who obeys themasws obeys Allahazwj, and one who disobeys themasws has disobeyed Allahazwj.

The earth cannot remain for the blink of an eye except due to theirasws remaining alive, and nor can it be correct except by themasws. Theyasws would be informing the community with the matters of their religion, their Permissible(s) and their Prohibitions. Theyasws would point them to the Pleasure of their Lordazwj, and forbidding them from incurring Hisazwj Wrath, being with one instruction, and one forbiddance. There wouldn’t be any differing among themasws nor any sects, nor dispute.

The last of themasws would take from their first oneasws, mysaww dictation and handwriting of myasws brotherasws Alisaww by hisasws hand, inheriting (from each other) up to the Day of Qiyamah. The people of the earth, all of them would be in bewilderment, and lost, and confused, apart from themasws and theirasws Shias and theirasws friends, not being needy to anyone from the community regarding anything from the matters of theirasws religion, and the community would be needy to themasws.

Theyasws are the onesasws Allahazwj has Meant in Hisazwj Book, and Paired obedience to themasws with obedience to Himazwj, and obedience to Rasool-Allahsaww. He sawws Said: ‘Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59’.]

Muawiya turned to Al-Hassanasws, and Al-Husaynasws, and Ibn Abbas, and Al-Fazl Bin Al-Abbas, and Amro Bin Abu Salama, and Usama Bin Zayd. He said, ‘Are all of you upon what the son of Ja’farasw said?’ They said, ‘Yes’.

He (Muawiya) said, ‘O clan of Abdul Muttalib! You are claiming a mighty matter and are arguing with a strong argument if it was true, and we are being destroyed upon a matter you are delighting in it, and the people are in heedlessness from it, blind, and if what you
are saying what true, the community is destroyed and has reneged from its religion, and
have neglected the pact of its Prophet asws, apart from you People asws of the Household, and
the ones speaking with your word, but they are few among the people’.

فَقُلْتُ يَا مُعَاوِيَةُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالََ ي َقُولُ وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ وَ ي َقُولُ وَ ما أَكْثَرُ النَّاسِ وَ لَوْ حَرَصْتَ بُِِؤْمِنِينَ
وَ ي َقُولُ لِنُوحٍ وَ ما آمَنَ مَعَهُ إِلَّ قَلِيلٌ يَا مُعَاوِيَةُ الْمُؤْمِنُونَ فِِ النَّاسِ قَلِيلٌ وَ إِنَّ أَمْرَ بَنِِ إِسْرَائِيلَ أَعْجَبُ حَيْثُ قَالَتِ السَّحَرَةُ لِ فِرْعَوْنَ فَاقْضِ ما أَنْتَ قاضٍ إِنََّّا تَقْضِي هذِهِ الَْْياةَ الدُّنْيا إِنَّا آمَنَّا بِرَبِّنا فَآمَنُوا بُِِوسَى وَ صَدَّقُ وَ تَاب َعُوهُو

I said, ’O Muawiya! Allah azwj Blessed and Exalted is Saying: and a few from My servants are
grateful [34:13], and Said: And most of the people will not believe even though you are
eager [12:103], and Said: except those who believe and do righteous deeds, and they
are few’. [38:24], and Said to Noah: And there did not believe in him except a few [11:40]. O
Muawiya! The Momineen are few among the people’.

فَسَارَ بِِمْ وَ بَِِنْ تَبِعَهُ مِنْ بَنِِ إِسْرَائِيلَ فَأَقْطَعَهُمُ الْبَحْرَ وَ أَرَاهُمُ الأَْعَاجِيبَ وَ هُمْ مُصَد
قُونَ بِهِ وَ بِالتَّوْرَاةِ مُقِرُّونَ لَهُ بِدِينِهِ

Ibn Abbas said, ’O Muawiya! Allah azwj Blessed and Exalted is Saying in His azwj Book: and they
are few’. [38:24], and Said to Noah: And there did not believe in him except a few [11:40], and Said: And most of the people will not believe even though you are eager [12:103].

فَمَرَّ بِِمْ عَلَى ق َوْمٍ ي َعْبُدُونَ أَصْنَاماً لََُمْ ََ
cالُوْا يا مُوسَى اجْعَلْ لَنا إِلًَٰٓ كَما لََُمْ آلََِّاِةٌ ثَُُّ اتََُّذُوا الْعِجْلَ ف َعَكَفُوا عَلَيْهِ جََِيعاً غَيرَْ هَارُونَ وَ أَهْلِ ب َ يْتِهِ وَ قَالَ لََُمُ السَّامِرِيُ
هذا إِلَُكُمْ وَ إِلهُ مُوسى وَ قَالَ لََُمْ بَعْدَ ذَلِكَ ادْخُلُوا الأَْرْضَ الْمُقَدَّسَةَ الَّتِِ كَتَبَ اللَّهُ لَكُمْ

O Muawiya! The Momineen are few among the people, and that the matter of the children
of Israel is strange when the magicians said to Pharaoh la: so you judge whatever you (want
to) judge. But rather, you will judge (only for) the life of the world [20:72] Surely we
believe in our Lord, [20:73]. They believed in Musa as and ratified him as and followed him as.

فَنَجَسَ بِمْ وَ بِمْ بَيْنَ لَعْبِي بَنِِ إِسْرَائِيلَ فَأَقْطَعَهُمُ الْبَحْرَ وَ أَرَاهُمُ الأَْعَاجِيبَ وَ هُمْ مُصَد
قُونَ بِهِ وَ بِالتَّوْرَاةِ مُقِرُّونَ لَهُ بِدِينِهِ

He as travelled with him as and the with the ones from the children of Israel who followed
him as, so he as cut through the sea with them, and showed them wonders, and they were
ratifying with him asw , and with the Torah, acknowledging to him asw with his as religion.

فَمَرَّ بِِمْ عَلَى ق َوْمٍ ي َعْبُدُونَ أَصْنَاماً لََُمْ ََ فَأَلْنُو يَا مُوسَى اجْعَلْ لَنا إِلًَٰٓ كَما لََُمْ آلََِّاِةٌ ثَُُّ اتََُّذُوا الْعِجْلَ ف َعَكَفُوا عَلَيْهِ جََِيعاً غَيرَْ هَارُونَ وَ أَهْلِ ب َ يْتِهِ وَ قَالَ
وَ قَالَ لََُمُ السَّامِرِيُ

He passed with them by a people worshipping idols of theirs. They said, ’O Musa! Make a
god for us just as there is a god for them’. [7:138]. Then they took the calf and they all
devoted to it apart from Haroun as and his as family, and Al-Samiri la said to them, This is your
god and god of Musa, but he forgot’ [20:88]. And he as said to them after that: Enter the
Holy land which Allah has Prescribed for you [5:21].

فَفَكَّرَ مِن حَوَافِيِّهِمَا فَةَصَرَّ اللَّهَ في كُتَابِهِ إِن فِيهَا قُوَّاً خَبَارِينَ وَ إِنَّ لَنَذَلِلُهَا حَتَّى نَفْخُوهَا مَنْهَا إِنَّا نَفْخُوا مَنْهَا إِنَّا دَجَالُونَ قَالُ مَوْسَى رَبِّ إِنَّكِبَتْ لَكُمَ
It was from their answer what Allah azwj has Narrated in His azwj Book: Surely there are tyrannous people in it, and we will never enter it until they exit from it. So if they do exit from it, then we shall be entering (it) [5:22]. Musa as said: ’My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people’ [5:25].

This community has taken example, the same, and there were merits for them and precedence with Rasool-Allah saww, and status between him and closeness from him as, acknowledging with the religion of Muhammad saww, and the Quran until he saww separated from between them.

They differed, and separated, and envied, and opposed their Imam asws, and their guardian asws until there did not remain anyone of them upon what they had pacted upon with their Prophet saww apart from our master (Ali asws), the one, he saww is from our Prophet saww at the status of Haroun as from Musa as, and a few persons.

They feared Allah azwj Mighty and Majestic upon their religion, and their Eman, and the others returned upon their backs just as the companions of Musa as had done, by their taking the calf and their worshipping it, and they claimed that it was their Lord azwj, and their uniting upon it apart from Haroun as and his as children and a few persons from his as family.

And our Prophet saww had nominated the most superior of the people, and their foremost, and their best for his saww community. Then the Imams asws, one after one after Ghadeer Khumm, and in other places, and argued upon them with it, and ordered for their obedience, and informed them that their asws first is Ali asws Bin Abu Talib asws, is from him saww at the status of Haroun as from Musa as, and he saww the guardian of every Momin from after him saww.

And that one he saww was his guardian, and one he saww was foremost with than his own self, so Ali asws is foremost with him, and he asws is his caliph among them, and his saww successor asws,
and that the one who obeys him asws obeys Allah azwj, and one who disobeys him asws disobeys Allah azwj, and one who befriends him asws befriends Allah azwj, and one inimical to him asws is inimical to Allah azwj. They denied him asws, and ignored him asws, and placed others in charge.

O Muawiya! Don’t you know that Rasool-Allah saww, when he saww sent (a battalion) to Mutah, made Ja’far asws Bin Abu Talib asws as commander upon them. Then he saww said, ‘If Ja’far asws dies, then Zayd Bin Harisa, and if Zayd dies, then Abdullah Bin Rawaha’, and did not present to them that they could choose for themselves.

So, was he saww going to leave his saww community and not clarify for them its caliph among them after him saww? But, by Allah azwj! He asws did neither left them in blindness nor in doubt, but the people perpetrated what they perpetrated after their Prophet saww, and they lied upon Rasool-Allah saww. So, they were destroyed and destroyed the ones who adhered with them, and strayed the ones who followed them. Therefore, remoteness is for the unjust people [23:41].

Muawiya said, ‘O Ibn Abbas! You are alleging a mighty matter, and there is unity with us, better than the differing, and you have known that the community would not be straight upon your master asws.

Ibn Abbas said, ‘I heard Rasool-Allah saww saying, ‘No community differed after its Prophet saww except the people of falsehood prevailed upon its rightful people, and that this community’. And that this community has united upon a lot of matters, there isn’t any differing between them, nor any dispute and there is no difference, the testimony that there is no god except Allah azwj and that Muhammad saww is Rasool-Allah saww, and the five (daily) Salat, and Fats of the month of Ramazan, and Hajj of the House, and many things from (acts of) obedience of Allah azwj.
And Allah prohibited like the prohibition of the adultery, and the theft, and severing the relationships, and the lying, and the crime. And there was differing regarding two things, one of them they killed upon and divided in it, and sects became cursing each other, and disavowing each other, and the second they did not kill upon and did not separate in it, and they were capacious to each other in it, and it is the Book of Allah and the Sunnah of His Prophet, and what occurs newly, they claimed that it isn’t in the Book of Allah nor in the Sunnah of His Prophet.

And as for that which they differed in, and separated, and disavowed each other, it is the kingdom and the caliphate. It claimed that it was rightful with it than the People of the Household of the Prophet. So, the one who took with what there wasn’t any differing between the people of the Qiblah, and referred the knowledge of what they differed in to Allah, were safe and attained salvation from the Fire, and Allah will not Question about what was doubtful upon it, from the two characteristics, those which they had differed regarding them.

And the one whom Allah Harmonised and Conferred upon him, and Radiated his heart, and Caused him to recognise the Masters of the command, and the Mine of knowledge where it is, so he recognised that, would be happy, and a friend of Allah.

And the Prophet of Allah Said: ‘May Allah have Mercy on a servant who speaks the truth would gain or he is silent and does not speak. The Imams from People of the Household, and the Mine of the Message, and Revelation of the Book, and descent of the Revelation, and interchange of the Angels is not correct except in them, because Allah has Specialised them with it and Made them to be its people in His Book and upon the tongue of His Prophet.

Thus, the knowledge is among them, and they are its rightful, and it is with them, all of it in its entirety, its esoteric and its apparent, and its Decisive and its allegorical, and its Abrogating and its Abrogated.

O Muawiya! Umar Bin Al-Khattab, during his rule, sent me to Ali Bin Abu Talib, ‘I want to write the Quran in a book (form), so send to us whatever you have written from the
Quran’. He asws said: ‘You will strike upon my asws neck, by Allah azwj, before you can arrive to it’. I said, ‘And why?’

He asws said: ‘Allah azwj is Saying: None can touch it except for the Purified ones [56:79], meaning none can attain all of it except the Purified ones, meaning us asws. We asws are meant, those whom Allah azwj Removed the uncleanness from us asws and Purified us asws with a Purification. And He azwj Said: ‘Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]. So, we asws are those Allah azwj has Chosen us asws from His azwj servants, and we asws are the elites of Allah azwj, and for us asws He azwj has Struck the examples, and the Revelation descended unto us asws.

فَغَضِبَ عُمَرُ وَ قَالَ إِنَّ ابْنَ أَبِِ طَالِبٍ ََْسَبُ أَنَّهُ لَيْسَ عِنْدَ أَحَدٍ عِلْمٌ غَيرَْهُ فَمَنْ كَانَ ي َقْرَأُ مِنَ الْقُرْآنِ شَيْئاً فَلْيَأْتِنَا بِهِ فَكَانَ إِذَا جَاءَ رَجُلٌ بِقُرْآنٍ ي َقْرَؤُهُ وَ مَعَهُ آخَرُ كَتَبَهُ وَ إِلَّ لََْ يَكْتُبْهُ مَعَهُ آخَرُ كَتَبَهُ وَ إِلَّ لََْ يَكْتُبْهُ

Umar got angered and said, ‘The son asws of Abu Talib asws reckons that there isn’t anyone with us having knowledge apart from him asws! Then who was reading anything from the Quran, let him come to us with it’. It so happened that whenever a man came with Quran he had read, and with him there would be another who would write it, or else he would not write it (include it in the Quran).

فَمَنْ قَالَ يَا مُعَاوِيَةُ إِنَّهُ ضَاعَ مِنَ الْقُرْآنِ شَيْءٌ فَقَدْ كَذَبَ هُوَ عِنْدَ أَهْلِهِ مَُْمُوعٌ ثَُُّ أَمَرَ عُمَرُ قُضَاتَهُ وَ وُلَتَهُ فَقَالَ اجْتَهِدُوا آرَاءَكُمْ وَ اتَّبِعُوا مَا تَرَوْنَ أَنَّهُ الْقُرْآنَ وَ فَصْلَ الخِّطابِ وَ فَكَانَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع يَُْبَُِهُمْ بَِِا ََْتَجُّ بِهِ عَلَيْهِمْ وَ كَانَ عُمَّالُهُ وَ قُضَاتُهُ ََْكُمُونَ فِِ شَيْءٍ وَاحِدٍ بِقَضَايَا مُُْتَلِفَةٍ فَيُجِيزُهَا لََُمْ لأَِنَّ اللَّهَ لََْ ي ُؤْتِهِ الْكِتَابَ وَ فَصْلَ الخِْطابِ وَ زَعَمَ كُلُّ صِنْفٍ مِنْ أَهْلِ الْقِبْلَةِ أَن َّهُمْ مَعْدِنُ الْعِلْمِ وَ الخِْلََفَةِ دُون َهُمْ مََُْتَجُّ بِهِ عَلَيْهِمْ ثَُُّ قَامُوا فَخَرَجُوا.

O Muawiya! One who says that something from the Quran is lost, he has lied. It is in the possession of its people. Then Umar ordered the judges and the governors, he said, ‘Struggle in your views and follow whatever you view as being the truth’. He and some of his governors did not stop until they had fallen into grievous matters.

فَكَانَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع يَُْبَُِهُمْ بَِِا ََْتَجُّ بِهِ عَلَيْهِمْ وَ كَانَ عُمَّالُهُ وَ قُضَاتُهُ ََْكُمُونَ فِِ شَيْءٍ وَ أحِبَابَهُمْ فَكَانَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع يَُْبَُِهُمْ بَِِا ََْتَجُّ بِهِ عَلَيْهِمْ وَ كَانَ عُمَّالُهُ وَ قُضَاتُهُ ََْكُمُونَ فِِ شَيْءٍ وَاحِدٍ بِقَضَايَا مُُْتَلِفَةٍ فَيُجِيزُهَا لََُمْ لأَِنَّ اللَّهَ لََْ ي ُؤْتِهِ الْكِتَابَ وَ فَصْلَ الخِّطابِ وَ زَعَمَ كُلُّ صِنْفٍ مِنْ أَهْلِ الْقِبْلَةِ أَن َّهُمْ مَعْدِنُ الْعِلْمِ وَ الخِْلََفَةِ دُون َهُمْ

Ali asws Bin Abu Talib asws was informing them with whatever they were needy with, and his office bearers and judged used to judge in one thing with different judgments, and he allowed these for them, because Allah azwj had not Given him the Wisdom and the decisive address, and he claimed that every type from the people of the Qiblah, they were the mine of knowledge, and the caliphate was beside them.

فِي بَيْنَيْهِمْ نَسْتَعِينُ عَلَى مَنْ جَحَدَهُمْ حَقَّهُمْ وَ سَنَّ لِلنَّاسِ مَا ََْتَجُّ بِهِ مِثْلُكَ عَلَيْهِمْ ثَُُّ قَامُوا فَخَرَجُوا.
We seek assistance with Allah azwj against the ones who fight against them asws of their asws rights, and ways have been shown to the people with the likes of you upon them’. Then they stood up and went out”.  

روي في الاحتجاج في سياق هذه الرواية من كلام الحسن ع روي هذه الكلمات أيضا عن ع أل ف: إِنَّا النَّاسُ ثَلَََّثَةٌ مُؤْمِنٌ يُعْرَفُ حقَّنا وَ يُسَلِّمُ لَنَا وَ يَأْتِي بِنَا فَذَلِكَ نَاجٍ مُّبِّنٌّ لِلَّهِ وَليٌِّ.

It is reported in (the book) ‘Al-Ihtijaj’ in continuing the report from the speech of Al-Hassan asws, and these phrases have been reported as well from him asws having said: ‘But rather the people are three – one who recognises our asws rights and submits to us asws, and follows us asws, so that one attains salvation – the one who loves Allah azwj, and me asws.

و ناصب لنا العدوابة يتبَأ منا و يسلخ حقنا و يلعننا و يستحل دماءنا و يَحد حقنا و يدين الله بالبَاءة منا فهذا كافر مشترك فاسق و إفاكفر و أشرك من حيث لا يعلمنا كما سموا الله بغير علم كذلك كثيرا يشرك بالله بغير علم.

And (second) is the one establishing hostility to us asws, and disavowing from us asws, and cursing us asws, and permitting our asws blood, and rejecting our asws rights, and making is a religion of Allah azwj with the disavowing from us asws. So, this one is a Kafir, a Mushrik, a mischief-maker. And rather he has done Kufr and Shirk from where he does not even know, just as they insulted Allah azwj without knowledge, like that most people associate (commit Shirk) with Allah azwj without knowledge.

و رجل أخذ بِا لَ يَتلف فيه و رد علم ما أشكل عليه إلَ الله مع وليتنا و يأتِ بنا و يعادينا و يعرَ حقنا فنحن نرجو أن يغفر الله له و يدخله الْنة فهذا مسلم ضعيف.

And (third) is a man who takes with what he does not differ in and refers the knowledge of what is confusing upon him, to Allah azwj with our asws Wilayah, and he neither follows us asws nor is inimical to us asws, and he recognises our asws rights. So, we asws hope that Allah azwj would Forgive him and Enter him into the Paradise. This is a weak Muslim”.  

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Abdul Aziz, from Ali Bin Muhammad Bin Suleyman, from his father, from Rabie Bin Abdullah Bin Al Jaroud, from his father who said,  

‘Muawiya said to Khalid Bin Ma’mar, ‘Upon what do you love Ali asws?’ He said, ‘Upon three characteristics – upon his asws forbearance when he asws is angered, and upon his asws truthfulness when he asws speaks, and upon his asws justice when he asws rules’.

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217 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 c  
218 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 534 d  
219 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 535
‘Al Najashy the poet drank with wine during month of Ramazan, so Amir Al-Momineen asws applied the legal punishment on him. He asws made him stand in a trouser and had him whipped eighty lashes, then increased him twenty lashes and said: ‘This is for your audacity upon your Lord asw and your breaking during a month of Ramazan’. He got angered and joined with Muawiya.

Tariq Bin Abdullah entered to see Amir Al-Momineen asws. He said, ‘O Amir Al-Momineen asws! We were not viewing that the people of disobedience and obedience, and people of sectarianism and unity, in the presence of the just ruler and mine of merit, were alike in being recompensed until I saw what happened from your asws dealing with my brother Al-Haris. You asws have stirred out chests, and scattered our affairs, and you asws have carried us upon the path which we were viewing it was the way of the Fire by the one who rides it’.

Ali asws said: ‘and it is certainly a difficult thing except upon the humble ones [2:45], O brother of the clan of Nahd! Is he except a man from the Muslims who violated a prohibition from the prohibitions of Allah azwj? So, we asws established the legal penalty upon him which was an expiation. Allah azwj the Exalted is Saying in His azwj Book: and do not let hatred of a people make you unjust; and be just, it is closer to the piety, and fear Allah, surely Allah is Aware with what you are doing [5:8].

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220 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 536
Tariq went out and Al-Ashtar met him. He said to him, ‘Are you the speaker to Amir Al-Momineen asws? You have stirred our chests and scattered our affairs?’ Tariq said, ‘I am the speaker’. Al-Ashtar said, ‘By Allah azwj! By Allah azwj! That is not as what you said, and our chests are listening to him asws and our affairs are united to him asws’. Tariq was angered and said, ‘You will soon know, O Ashtar, it is other than what you said’.

When the night shielded, he and Al-Najashy travelled non-stop and went to Muawiya. When they entered to see him, Muawiya looked at Tariq and said, ‘Welcome to the one whose branches are with leaves, and his roots are ancient, darkened without being dark, from a man asws from whom is the error and the prophecy, master of the Fitna, and chief of the straying’ – up to the end of what he said, may Allah azwj Curse him’.

Tariq said, ‘O Muawiya! The Praise-worthy upon all states is the Lord azwj, above His servants. They are with a scenarios and listening from Him azwj. He azwj Sent a Rasool saww among them, being from them. He saww did not recite any (other) Book from before it nor did you transcribe it with your right hand, for then the falsifiers would have doubted [29:48]. Upon him saww is the greeting, from Rasools as. He was always Merciful to the Momineen [33:43].

As for after, we were placed among men from the companions of the Prophet saww being guided by the minaret of guidance and a teacher of the religion, a replacement of the guided ancestors, and replacement of the guided ancestors of people of religion, nor world, and people of Hereafter. All the good ones among them were people of the (noble) households, and nobility, not being allegiance-breakers, nor deviants.

They did not turn away from them and from their companionship except due to the bitterness of the truth, when they were drenched and due to its roughness when they travelled it. The world overcame upon them as a preference and following personal desires, and the Command of Allah was a Decree Ordained [33:38].
وَ فَقِدْ فَارَقَ الْإِّسْلََمَ قَبْلَنَا جَبَلَةُ بْنُ الأَْيَهِ فِرَاراً مِنَ الضَّيْمِ وَ أَنْفاً مِنَ الذِّلَّةِ فَلََ تَفْ خَرْيَا مُعَاوِيَةُ أَنْ قَدْ شَدَدْنَا إِلَيْكَ الرِّحَالَ وَ أَوْضَعْنَا نََْوَكَ الرِّكَابَ فَتَعْلَمُ وَ تُنْكِرُ

Jabalah Bin Al-Ayham had separated from Al-Islam before us, fleeing from the tyranny and not from the humiliation. Do not pride, O Muawiya, if the men have pressed to you, and placed the necks around you. So, learn and deny’.  

ثَُُّ أَجْلَسَهُ مُعَاوِيَةُ عَلََ عَلََ سَرِيرِهِ وَ دَعَا لَهُ بُِِقَطَّ عَتَاتٍ وَ بُمَرُودٍ يَضَعُهَا عَلَيْهِ ثَُُّ أَقَ بَلَ عَلَيْهِ بِوَجْهِهِ ََُدِّثُهُ حَتََّّ قَامَ فَلََ

Then Muawiya seated him upon his throne and called for pieces (of land) for him, and garment to be placed upon him. He discussed with him until he stood up. When he stood up, Tariq went out and Amro Bin Murrah and Amro Bin Sayfi faced towards him, blaming him regarding his address to him (Muawiya), and regarding what he has objected to Muawiya’.  

فَقَالَ طَارِقٌ لََُمَا وَ اللَّهِ مَا قُمْتُ حَتََّ كَانَ بَطْنُ الأَْرْضِ أَحَبَّ إِليََّ مِنْ ظَهْرِهَا عِنْدَ إِظْهَارِ مَ

Tariq said to them both, ‘I did not get up until the interior of the earth was more beloved to be than its surface, at the revealing of what he revealed from the rebellion, and the faults, and the deficiencies of the companions of Muhammadasws and of the oneasws who is better than him, during the current and the future, and I had stood in a position with him, Allahazwj had Obligated upon me in it that I should not be speaking except truth’.  

فَقَالَ عَبْدُ الْوَاحِدِ بْنِ أَبِِ عَمْرٍو الأَْسَدِيِّ عَنْ مَُُمَّدِ بْنِ السَّائِبِ عَنْ أَبِِ صَالِحٍ مَوْلََ أُمِّ هَانِئٍ قَالَ:

(The book) ‘Kunz Al Fawaid’ of Al Karajaky, from Muhammad Bin Ali Bin Talib Al Balady, from Abu Al Mufazzal Al Shaybani, from Mansour Bin Al Hassan, from Muhammad Bin Zakariya Bin Dinar, from Al Abbas Bin Bakkar, from Abdul Wahid Bin Abu Amro Al Asady, from Muhammad Bin Al Saib, from Abu Salih a slave of Umm Hany who said,

‘Zirar Bin Zamrah Al-Kinany entered to see Muawiya Bin Abu Sufyan one day. He said to him, ‘O Zirar! Describe Aliasws to me’. He said, ‘Or can you excuse me from that?’ He said, ‘I will not excuse you’.  

221 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 537
He said, 'But, when there is no escape, he asws was a long-term thinker, intense of strength, speaking decisively, and judging justly. The knowledge burst out from his asws sides, and the wisdom was spoken upon his tongue. He asws was averse from the world and its blossoms, and was comforted with the night and its darkness.

By Allah azwj! He asws was abundant of tears, long of thinking, overturning his asws palms, and addressing himself asws. It fascinated him asws from the clothing which was short, and from the food which was coarse. By Allah azwj! He asws was with us like one of us, drawing us closer whenever we came to him asws, and answering us whenever we asked him asws.

And he asws was with proximity for us and his asws closeness from us. We did not (tend to) speak to him asws out of awe for him asws. If he asws smiled, it was from the like of systematic pearls (teeth). He asws revered the people of religion and loved the poor, not covering the strong in his falsehood nor despairing the weak from his asws justice.

I testify with Allah azwj, I had seen him in one of his asws stoppings, and the night had let down its flaps, and the stars had invaded shining in his asws prayer niche, holding upon his asws beard, being restless with the full restlessness, and crying the cry of the grief-stricken, and it is as if I am hearing him asws and he asws is saying: 'O world! O world! Is it to me you are displaying yourself, or are making yourself desirable to me? Far be it! Far be it! Deceive others.

Your term is not a term. I asws have divorced you irrevocable thrice. Your life-span is short, and your good is despicable, and your danger is not great. Aah! Aah, from the scarcity of the provision and the longevity of the journey, and loneliness of the darkness!'
Abu Al-Hassan asws is, may Allah azwj have Mercy on him asws. How would be your feeling upon him asws (when he asws passes away), O Zirar?

He said, ‘I would feel like a lonely mother whose lone (child) has been slaughtered in her lap, so she is neither flowing tears nor can her grief be calmed’. Muawiya said, ‘But they, if they were to lose me, they would neither say nor feel anything with me from this’.

Then he turned towards his companions and said, ‘By Allah azwj! If you were to gather with your families, would you be delivering from me what this boy has delivered about his master asws?’ It is said Amro Bin Al-Aas said to him, ‘The companions are upon a worth of the master’.  

And he said as well in a report –

‘Muawiya Bin Abu Sufyan said, ‘I would love to meet a man upon whom old age has come up and he has seen the people, to inform us about what he has seen’. It was said to him, ‘This man at Hazramaut (Yemen)’. He sent for him, so he came to him.

He said to him, ‘What is your name?’ He said, ‘Amad’. He said, ‘Son of who?’ He said, ‘Son of Labad’. He said, ‘What has come upon you from the years?’ He said, ‘Three hundred and sixty (360) years’. He said, ‘You are lying’.

Then Muawiya became pre-occupied from him. Then he came back to him after that and said to him, ‘What is your name?’ He said, ‘Amad’. He said, ‘Son of who?’ He said, ‘Son of Labad’. He said, ‘What has come upon you from the years?’ He said, ‘Three hundred and sixty years’. He said, ‘Inform us about what you have seen from the times of the past up to this time from that’.

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222 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 538
He said, ‘O commander of the faithful! And how come you are asking the one you have belied?’ He said, ‘I am not belying you, but I loved to know how your mind was’. He said, ‘A day resembles a day and a night resembles a night. A dead one dies and a new-born is born, and had it not been for the ones dying, the earth would not have been sufficiently capacious for them, and had it not been for the ones being born, there would not remain anyone upon the surface of the earth’.

He said, ‘Inform me! Did you see Hashim?’ He said, ‘Yes, I saw a talk man, beautiful face. It is said there was a white spot between his eyes, or the beginning of a spot’. He said, ‘Did you see Umayya?’ He said, ‘Yes, I saw a short man, blind. It is said there was a mark or a mixture (of it), in his face’.

He said, ‘Did you see Muhammad’? He said, ‘Who Muhammad’? He said, ‘Rasool-Allah’. He said, ‘Woe be unto you! Can’t you value him as Allah has Valued him?’ He said, ‘I did say ‘Rasool-Allah!’ He said, ‘Inform me! What used to be your work?’ He said, ‘I was a trader’. He said, ‘So what reached in your trading?’ He said, ‘I did not conceal a fault nor return a profit’.

Muawiya said, ‘Ask me’. He said, ‘I ask you, if you could enter me into the Paradise’. He said, ‘That isn’t in my hands nor am I able upon it’. He said, ‘So, I ask you if you could return my youth unto me’. He said, ‘That isn’t in my hands nor am I able upon it’. He said, ‘Then, I do not see anything with you, neither from the matters of the world nor from the matters of the Hereafter, so return me to where I have come from’. He said, ‘As for this, so yes’.

Then Muawiya said faced towards his gatherers and said, ‘This ascetic has already become in what you are still being desirous in’.

And it is reported from Abdullah Bin Mawhab, from one of his elders,

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223 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 539
‘Masjid Al-Ramlah, when its foundations were being dug during the era of Muawiya Bin Abu Sufyan, the digging ended with them to a rock. They uprooted it, and there under it was a youth of oily head, plentiful hair, standing facing the Qiblah. They spoke to him, but he did not speak to them. It was written to Muawiya with that.

قَالَ فَخَرَجْنَا بِالْكِتَابِ فِِ خَُْسَةٍ فَأَت َيْنَا مُعَاوِيَةَ فَأَخْبََْنَاهُ بِذَلِكَ وَ رَف َعْنَا إِلَيْهِ الْكِتَابَ فَأَمَرَ أَنْ تُرَدَّ الصَّخْرَةُ عَلَى حَالِهِ كَمَا كَانَ.

He (the narrator) said, ‘We went out with the letter among five (persons). We came to Muawiya and informed him with that, and we raised the letter to him. He instructed that the rock be return upon its state as it had been’. 224

وَ خَلَّاهمْ عِزِّ وَاحِدٍ أَنَّهُ لَنَا أَخْرَى مُعَاوِيَةَ بِنَ أَبِِ سُفْيَانَ الْقَنَاةَ الَّتِِ فِِ أُحُدٍ أَمَرَ بِقُبُورِ الشُّهَدَاءِ ف َنُبِشَتْ فَضَرَبَ رَجُلٌ بِِِعْوَلِهِ فَأَصَابَ إِب ْهَامَ حَْْزَةَ رِضْوَانُ اللَّهِ عَلَيْهِ فَبَجَسَ الدَّمُ مِنْ إِب ْهَامِهِ فَأُخْرِجَ رطْباً ي َنْثَنِِ

And someone else narrated to them,

‘When Muawiya Bin Sufyan flowed the canals which were in Ohad, he ordered with the graves of the martyrs, and these were exhumed. A man struck with his pickaxe and hit a toe of Hamza asws, may Allah asws be Pleased with him asws. The blood spurted from his asws toe. It was extracted wet, flexible (fresh).

وَ أُخْرِجَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حِزَامٍ وَ عَمْرُو بْنُ الَْْمُوحِ وَ كَانَا قُتِلََ يَوْمَ أُحُدٍ وَ هُمْ رِطَا يَنْثَنُونَ ب َعْدَ أَرْبَعِينَ سَنَةً فَدُفِنَا فِِ ق َبٍَْ وَاحِدٍ وَ كَانَ عَمْرُو بْنُ الَْْمُوحِ أَعْرَجَ فَأَبُو سَعِي دٍ الخُْدْرِيُّ إِنَّهُ لَ آمُرُ ب َعْدَهُ بَِِعْرُوٍَ وَ لَ أَن ْهَى عَنْ مُنْكَرٍ.

And Abdullah Bin Amro Bin Hizam, and Amro Bin Al-Jamouh were extracted, and they had both been killed on the day of Ohad, and they were wet, flexible (fresh), after forty years. They were buried in one grave, and Amro Bin Al-Jamouh had been lame. Abu Saeed Al-Khudri said, ‘There it is such a thing, after it I shall neither instruct with the good nor forbid from evil’. 225

Китаб аль-Гараре аль-Ибрам аль-Сафай affirms, ‘It reached us that Muawiya said to Haysam Bin Al-Aswad, and he was an Usmanite (supporter of Usman), and his wife was of an Alawite (supporter of Ali asws) view, loving Ali asws, and she wrote the news of Muawiya in horse-skin, and she handed it to his soldiers in Siffeen.

فَقَالَ مُعَاوِيَةُ يَا هَيْثَمُ أَهْلُ الْعِرَاقِ كَانُوا أَنْصَحَ لِعَلِيٍّ أَمْ أَهْلُ الشَّامِ لِيِ قَالَ أَهْلُ الْعِرَاقِ ق َبْلَ أَنْ يُضْرَبُوا بِالْبَلََءِ كَانُوا أَنْصَحَ لِصَاحِبِهِمْ مِنْ أَهْلِ الشَّامِ قَالَ وَلَذَلِكَ

Kitab Al Gharaat of Ibrahim Al Saqafi who said,

‘It reached us that Muawiya said to Haysam Bin Al-Aswad, and he was an Usmanite (supporter of Usman), and his wife was of an Alawite (supporter of Ali asws) view, loving Ali asws, and she wrote the news of Muawiya in horse-skin, and she handed it to his soldiers in Siffeen.

فَقَالَ مُعَاوِيَةُ فِِ خَُْسَةٍ مُعَاوِيَةَ فِِ أَعِنَّةِ الخَْيْلِ ف َتَدْف َعُهَا بِعَسْكَرِهِ ع فِِ صِفِّينَ

Kitab Al Gharaat of Ibrahim Al Saqafi who said,

يتلاحم معناها فِِ خَُْسَةٍ مُعَاوِيَةَ فِِ أَعِنَّةِ الخَْيْلِ ف َتَدْف َعُهَا بِعَسْكَرِهِ ع فِِ صِفِّينَ

224 Bihar Al Anwaar – V 33, The Book of Fitna (Strife) And Ordeal, Ch 20 H 540
225 Bihar Al Anwaar – V 33, The Book of Fitna (Strife) And Ordeal, Ch 20 H 541
Muawiya said, ‘O Hisham! Are the people of Al-Iraq more advising to Ali\textsuperscript{asws} or the people of Syria are to me?’ He said, ‘The people of Al-Iraq, before they were struck with the afflictions, were more advising to their companion than the people of Syria’. He said, ‘And why is that so?’

قَالَ لأَِنَّ الْقَوْمَ نَاصَحُوا عَلِيّاً ع عَلَى الدِّينِ وَ نَاصَحَكَ أَهْلُ الشَّامِ عَلَى الدُّن ْيَا وَ أَهْلُ الدِّينِ أَصْبََُ وَ هُمْ أَهْلُ بَصِيرَةٍ وَ نَصْرٍ وَ أَهْلُ الدُّن ْيَا أَهْلُ يَأْسٍ وَ طَمَعٍ ثَُُّ وَ اللَّهِ مَا لَبِثَ أَهْلُ الْعِرَاقِ أَنْ ن َبَذُوا الدِّينَ وَرَاءَ ظُهُورِهِمْ وَ نَظَرُوا إِلََ الدُّن ْيَا

He said, ‘Because the people being advising to Ali\textsuperscript{asws} upon the religion, while the people of Syria are upon the world, and the people of religion are more patient, and they are the people of insight and help, while the people of the world are despairing and greedy. Then, by Allah\textsuperscript{azwj}, the people of Al-Iraq did not wait long before they threw the religion behind their backs and looked at the world which is in your hands. So, no one from them will achieve it except the one who joins up with you’.

قَالَ مُعَاوِيَةُ فَمَا مَنَعَ الأَْشْعَثَ بْنَ ق َيْسٍ أَنْ يَطْلُبَ مَا قِبَلَنَا قَالَ أَكْرَمَ ن َفْسَهُ أَنْ يَكُونَ رَأْسًا فِِ الْعَارِ وَ ذَنَباً فِِ الطَّمَعِ قَالَ هَلْ كَانَتِ امْرَأَتُكَ تَكْتُبُ بِالأَْخْبَارِ إِلََ عَلِيٍّ ع فِِ أَعِنَّةِ الخَْ يْلِ ف َتُبَاعُ قَالَ ن َعَمْ.

Muawiya said, ‘So, what prevents Al-Ash’as Bin Qays from seeking what is before us?’ He said, ‘He is too honourable himself from becoming a chief in shame, and sinning in greed’. He said, ‘Was your wife writing the news to Ali\textsuperscript{asws} in the horse skin, so you followed?’ He said, ‘Yes’.\textsuperscript{226}

وَ عَنِ مَُُارِبِ بْنِ سَاعِدَةَ الإِْيَادِيِّ قَالَ كُنْتُ عِنْدَ مُعَاوِيَةَ وَ عِنْدَهُ أَهْلُ الشَّامِ لَيْسَ فِيهِمْ غَيرُْهُمْ إِذْ قَالَ يَا أَهْلَ الشَّامِ قَدْ عَرَف ْتُمْ حُبِّ لَكُ مْ وَ سِيرَتِِ فِيكُمْ وَ قَدْ بَلَغَكُمْ صَنِيعُ عَلِيٍّ بِالْعِرَاقِ وَ تَسْوِي َتُهُ بَينَْ الشَّرِيفِ وَ بَينَْ مَنْ لَ يُعْرََُ قَدْرُهُ

And from Muharib Bin Saaida Al Iyadi who said,

‘I was in the presence of Muawiya and with him were the people of Syria, there wasn’t anyone else other than them, when he said, ‘O people of Syria! You have recognised my love for you all and my ways among you, and it has reached you the deeds of Ali\textsuperscript{asws} at Al-Iraq, and his\textsuperscript{asws} equating between the nobles and the ones whose worth is unknown’.

فَقَالَ رَجُلٌ مِنْهُمْ لَ ي َهُدُّ اللَّهُ رُكْنَكَ وَ لَ ي َعْدِمُكَ وُلْدُكَ وَ لَ يُرِينَا ف َقْدُكَ قَالَ فَمَا ت َقُولُو

A man from them said, ‘May Allah\textsuperscript{azwj} not Limit your corners, nor make you cry over your children, nor Show us your loss!’ He said, ‘So what are you saying regarding Abu Turab\textsuperscript{asws}?’

A man from them said what he wanted, and Muawiya was silent, and in his presence were Amro Bin Al-Aas, and Marwan Bin Al-Hakam. They both mentioned Ali\textsuperscript{asws} without truth (disrespectfully).

فَوُقَبَ رُحْلَ مِنْ آخِرِ الْمَجْلِسِ مِنْ أَهْلِ الْكُوفَةِ دَخَلَ مَعَ الْقَوْمِ فَقَ َالَ يَا مُعَاوِيَةُ تَسْأَلُ أَق ْوَاماً فِِ طُغْيانهِِمْ ي َعْمَهُونَ وَ اخْتَارُوا الدُّن ْيَا عَلَى الْْخِرَةِ وَ اللَّهِ لَوْ سَأَلْتَهُمْ عَنِ السُّنَّةِ مَا أَقَامُوهَا فَكَيْفَ ي َعْرِفُونَ عَلِيّاً وَ فَضْلَهُ أَقْبِلْ عَلَيَّ أُخْبَِْكَ ثَُُّ لَ تَقْ دِرُ أَنْ تَُنْكِرَ أَنْتَ وَ لَ مَنْ عَنْ يََِينِكَ ي َعْنِِ عَمْراً

\textsuperscript{226} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 542
A man from people of Al-Kufa who had entered with his people, at the back of the gathering, leapt up and said, ‘O Muawiya! You are asking people who are in their tyranny and blindness, and they are choosing the world over the Hereafter. By Allah azwj! If you were to ask them about the Sunnah what they are establishing, so how would they recognise Ali asws and his asws merits? Face towards me, I will inform you, then neither you nor the one on your right, meaning Amro, will be able to deny’.

By Allah azwj! Lofty are his asws kith, long are his asws pillars. Allah azwj demolished the corruption by him asws, and Destroyed the Shirk by him asws, and Lowered by him asws Satan la and his la friends, and Unhinged the tyranny by him asws, and Manifested the justice by him asws, and the leader of religion spoke, and he asws made the resources to be good.

And the darkness brightened, and the oppressed were helped by him asws, and the foundations of hypocrisy were demolished by him asws, and revenge was taken by him asws from the oppressors, and the Muslims were honour by him like a breeze of Mercy following clouds, separating some from the others, until they adhered and became stronger, So it strengthens and thickens, [48:29].

Then its results were achieved, and is lustre shined, and the falling of his asws water thundered, so it quenched and saturated its thirst, and its gardens were drenched, and its pillars became independent by him asws, and its spraying was more frequent, and its sprinkling was lasting, and its rains followed. The country was saturated and turned green and blossomed.

That is Ali asws Bin Abu Talib asws, chief of the Arabs, Imam asws of the community, and its superior, and its most learned, and its most majestic, and its most decisive, clarifying the manner of guidance to the people after the striving in the annihilation. And, by Allah azwj, whenever the affairs were doubtful, and audacious ones were terrified, and the eye-pupils reddened, and the anxieties were raised, and the lightning flashed its temper during that, and its prowess was recognised, and the cowards sought shelter with it panicking.
Its sorrows were blown, and its community was protected, with his asws view becoming needless from consultation of the ones with understanding by a solid view, and intelligent forbearance, responding to the correctness, being correct'.

The people were silent, all of them, and Muawiya ordered with his expulsion. He went out and he was saying: 'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81].

And Muawiya was astonished at the eloquence and intent listening of the people until he was free from his speech’. 227

He called three men from his trusted ones and said to them, ‘Go, until you come to a stage away from Al-Kufa, then collude upon mourning me at Al-Kufa, and let your narrations be one in mentioning the illness, and the day, and the time, and the place of the grave, and who was in charge of the Salat upon it, and other such things, until you are not differing regarding anything. Then let one of you enter and let him inform of my death. Then let the second one entered and inform with the like of it. Then let the third one entered and inform with the like of his two companions, and look as what Ali asws says’.

They went out just as Muawiya had ordered them. Then one of them entered, and he was riding, pale-faced. The people at Al Kufa said to him, 'Where have you come from?' He said,

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227 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 543
‘From Syria’. They said to him, ‘What is the news?’ He said, ‘Muawiya has died’. They came to Ali asws and said, ‘A man has come riding from Syria informing of the death of Muawiya’. Ali asws did not pay any attention to that.

Then the other one entered the next morning and he was pale-faced. The people said to him, ‘What is the news?’ He said, ‘Muawiya has died’, and he informed similar to what his companion had informed. They came to Ali asws and said, ‘A man has come riding with news of the death of Muawiya with news what is similar to his companion (the day before), and they have not differed in their speech. Ali asws withheld.

Then another entered during the third day. The people said, ‘What is behind you?’ He said, ‘Muawiya has died’. They asked him about what he had witnessed, and he did not differ from the words of his two companions. They came to Ali asws and said, ‘O Amir Al-Momineen! This news is correct, this is the third rider who has informed with similar to the news of his two companions.

When they frequently persisted upon it, Ali asws said: ‘Never! Or has this been dyed from this?’ – meaning his asws beard from his asws head, and the son of the liver-eater would play (with the caliphate) due to it’. The news of that returned to Muawiya”.

(The book) ‘Irshad Al Quloob’, by his chain to,

‘Abu Ja’far Al-Baqir asws said: ‘While Amir Al-Momineen asws was preparing to (battle) Muawiya and mobilising the people upon fighting him, when two men disputed to him asws regarding a deed, and one of them hastened in the talk and increased in it. Amir Al-Momineen asws turned towards him and said to him: ‘Be despised!’ And there, his head (had become) head of a dog.

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228 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 544
The ones around him were stunned, and the man came with his wagging his fore-finger, beseeching to Amir Al-Momineen\textsuperscript{asws} and asked him\textsuperscript{asws} of the reversal. He\textsuperscript{asws} looked at him and moved his\textsuperscript{asws} lips, and he returned to be as what he was, a sound person.

One of his\textsuperscript{asws} companions leapt at him\textsuperscript{asws} and said to him\textsuperscript{asws}, 'O Amir Al-Momineen\textsuperscript{asws}! This is the power for you\textsuperscript{asws} just as we saw, and you\textsuperscript{asws} are preparing to (battle) Muawiya! What is the matter with you\textsuperscript{asws}, you\textsuperscript{asws} are not sufficing with part of what Allah\textsuperscript{azwj} has Given you\textsuperscript{asws} from this power?'

He\textsuperscript{asws} lowered his\textsuperscript{asws} head for a little while and raised his\textsuperscript{asws} head towards them and said: 'By the One\textsuperscript{azwj} Who Split the seed and Formed the person! If I\textsuperscript{asws} so desire to I\textsuperscript{asws} could kick with this short leg of mine\textsuperscript{asws}, in the length of these desert, and wilderness, and mountains, and valleys until I\textsuperscript{asws} hit the chest of Muawiya with it upon his throne, and overturn him upon his head, I\textsuperscript{asws} can do so.

And If I\textsuperscript{asws} were to swear upon Allah\textsuperscript{azwj} Mighty and Majestic to Come with him before I\textsuperscript{asws} stand from this gathering of mine\textsuperscript{asws}, and before one you can even blink his eye, I\textsuperscript{asws} can do so. But, we\textsuperscript{asws} as Allah\textsuperscript{azwj} the Exalted Described in His\textsuperscript{azwj} Book: But, they are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27].'\textsuperscript{229}

And if I\textsuperscript{asws} were to speak upon Allah\textsuperscript{azwj} Mighty and Majestic to Come with him before I\textsuperscript{asws} stand from this gathering of mine\textsuperscript{asws}, and before one you can even blink his eye, I\textsuperscript{asws} can do so. But, we\textsuperscript{asws} as Allah\textsuperscript{azwj} the Exalted Described in His\textsuperscript{azwj} Book: But, they are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27].'\textsuperscript{229}

\textsuperscript{229} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 545
Amir Al-Momineen\textquotesingle asws\textquotesingle cut short his address and said: 'Woe be unto you! Some of the cavalry of Muawiya has entered Al-Daskarah which follows the two walls of Al-Anbar, and they have kill therein seven women and seven from the male children, and seven female, and slandered them and trampled them with the hooves of the horses, and they said, 'This is rubbing the nose of Abu Turab\textquotesingle asws\textquotesingle.'

Ibrahim Bin Al-Hassan Al-Azdy stood up in front of the pulpit and said, 'O Amir Al-Momineen! This power which you showed upon your pulpit, and in your awareness is the cavalry of Muawiya son of the liver-eater, and what has he done with your Shias, and why is this not known? Why did you close your eyes from Muawiya?'

(Amir Al-Momineen\textquotesingle asws\textquotesingle said) Woe be unto you, O Ibrahim! in order to destroy the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]. The people shouted from (all) sides of the Masjid, 'O Amir Al-Momineen! Until when will the one to be destroyed, be destroyed by a clear proof, and revive the ones to be revived from a clear proof, and your Shias are getting killed?' He\textquotesingle asws\textquotesingle said to them: 'for Allah to Accomplish a matter which was to be done, [8:42].'

Zayd Bin Kaseer Al-Murady shouted and said, 'O Amir Al-Momineen! Yesterday you were saying and preparing to (battle) Muawiya and encouraging us upon fighting him, and two men and two men sought a judgement to you regarding the deed, and one of you hastened upon you in the speech, and you made his head, the head of a dog. He sought rescuing with you, and you returned him as a human, complete.

And we said to you, 'What is the matter this power cannot reach to Muawiya, so you can suffice us with his evil?' You said to us: 'By the Splitter of the Seed and Former of the person! If so desire to strike with this short leg of mine, the chest of Muawiya, and overturn him upon the top of his head, I can do so'. So, what is the matter you are not
doing what you want except you\textsuperscript{asws} are weakening the souls (of people), and we are doubting in you\textsuperscript{asws}, and we would enter the Fire?\textsuperscript{1}

فقال أمير المؤمنين ع لأََف ْعَلَنَّ ذلك و لأََعْجِلَنَّهُ عَلَى ابن هند فمَدَّ رِجْلَهُ عَلَى منبه هذِه الشَّاعة صَدْرَهُ عَلَى أمٍّ رأسه

Amir Al-Momineen\textsuperscript{asws} said: 'I\textsuperscript{asws} shall do that and hasten upon the son of Hind'. He\textsuperscript{asws} extended his\textsuperscript{asws} leg upon his\textsuperscript{asws} pulpit, and it exited from the doors of the Masjid, and he\textsuperscript{asws} returned it to his\textsuperscript{asws} thigh and said: 'O community of people! Establish the date, the time, and learn it, so I\textsuperscript{asws} have struck with my\textsuperscript{asws} leg at this time, the chest of Muawiya, and overturned him from his throne on top of his head'.

فظَنَّ أنه قد أُحِيطَ به فَشَاحَ يا Amir Al-Momineen\textsuperscript{asws}! وَأَيْنَ النَّظِرَةُ وَرُدَتِ تلك الرِّجْلُ عَنْهُ وَعَلِمَ الناسُ مَا قال Amir Al-Momineen\textsuperscript{asws} حقاً.

He thought that he\textsuperscript{asws} would be surrounded with it, so he shouted, 'O Amir Al-Momineen\textsuperscript{asws}! And where is the viewing?' And that man returned from him\textsuperscript{asws}, and the people knew what Amir Al-Momineen\textsuperscript{asws} had said was true'.

وُرِدَ الأخبار و الْكُتُب بِتَارِيخِ تلك السَّاعَة بِعينِها مِن ذلِك اليوم بَعْيْبهُ أن رَحَل حَادَث مِن نَاحِية اللهجة مَّدِيدة مَّنْتَصِلَة فَدَخَلَتْ من نَاحِية مَعَاوَية و الناس ينظرون حَتَّى ضَرَبَت صَدْرَهُ وَقَلَّبَتْهُ عَلَى أُمِّ رَأْسِهِ.

The news arrived, and the letter with the date of that very moment from that very day, that a man had come from an area of Al-Kufa, extended, connected, and entered from the supporters of Muawiya and the people were looking on, until he struck his chest and overturned him from his throne on top of his head.

فِصَاحَ يا Amir Al-Momineen\textsuperscript{asws} و أَيْنَ النَّظِرَةُ وَرَدَتِ تلك الرِّجْلُ عَنْهُ وَعَلِمَ الناسُ ما قال Amir Al-Momineen\textsuperscript{asws} حقاً.

He shouted, 'O Amir Al-Momineen\textsuperscript{asws}! and where is the viewing?' And that man returned from him\textsuperscript{asws}, and the people knew what Amir Al-Momineen\textsuperscript{asws} had said was true'.

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230 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 20 H 546
‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws addressed at Al-Kufa after his asws leaving from Al-Nahr awan, and it reached him asws that Muawiya is insulting him asws and faulting him asws, and he is killing his asws companions.

He asws stood addressing, and he asws praised Allah azwj and Extolled upon Him azwj and sent Salawat upon Rasool-Allah sallallahu alayhi wasallam, and he asws mentioned what Allah azwj had Favoured with upon His aswj Prophet saww and upon him asws, then said: ‘Had it not been for a Verse from the Book of Allah azwj, I asws would not mention what I asws am mentioning it in this place of mine. Allah azwj Mighty and Majestic is Saying: 

'As your Lord is saying: ‘And as for the Favour of your Lord, so do announce (it) [93:11].

O Allah azwj! For You azwj is the Praise upon Your azwj Favours which cannot be forgotten. O you people! It has reached me (news) what has reached me, and I asws see that (the end of) my asws term is nearer, and it is as if I asws am with you all and you have been ignorant of my asws life-span; and I asws hereby leave among you all what Rasool-Allah sallallahu alayhi wasallam had left – the Book of Allah azwj and my asws descendants, and it is the offspring of the Guidance to the salvation, the Seal of the Prophets as and the Chief of the excellent ones, and the Chosen Prophet saww.

O you people! You will not be hearing a speaker saying the like of my asws speech after me asws, except for a forger. I asws am the brother asws of Rasool-Allah saww, and a son asws of his saww uncle as, and a sword of His aswj Wrath, and a pillar of His aswj Triumph, and His aswj Strength and His aswj Severity. I asws am a millstone circling Hell, and am its grinding molars. I asws am an orphanage of the sons and the daughters, and the capturer of the souls, and a Torment of Allah azwj, which cannot be repelled from the criminal people.

I asws am the debater of (against) the heroes, and a fighter of the horsemen, and a destroyer of the ones who disbelieve in the Beneficent, and son-in-law of the best of the creatures saww, I asws am the chief of the successors as and a successor asws of the best of the Prophets as.

O you people! You will not be hearing a speaker saying the like of my asws speech after me asws, except for a forger. I asws am the brother asws of Rasool-Allah saww, and a son asws of his saww uncle as, and a sword of His aswj Wrath, and a pillar of His aswj Triumph, and His aswj Strength and His aswj Severity. I asws am a millstone circling Hell, and am its grinding molars. I asws am an orphanage of the sons and the daughters, and the capturer of the souls, and a Torment of Allah azwj, which cannot be repelled from the criminal people.

O Allah azwj! For You azwj is the Praise upon Your azwj Favours which cannot be forgotten. O you people! It has reached me (news) what has reached me, and I asws see that (the end of) my asws term is nearer, and it is as if I asws am with you all and you have been ignorant of my asws life-span; and I asws hereby leave among you all what Rasool-Allah sallallahu alayhi wasallam had left – the Book of Allah azwj and my asws descendants, and it is the offspring of the Guidance to the salvation, the Seal of the Prophets as and the Chief of the excellent ones, and the Chosen Prophet saww.

O you people! You will not be hearing a speaker saying the like of my asws speech after me asws, except for a forger. I asws am the brother asws of Rasool-Allah saww, and a son asws of his saww uncle as, and a sword of His aswj Wrath, and a pillar of His aswj Triumph, and His aswj Strength and His aswj Severity. I asws am a millstone circling Hell, and am its grinding molars. I asws am an orphanage of the sons and the daughters, and the capturer of the souls, and a Torment of Allah azwj, which cannot be repelled from the criminal people.

O Allah azwj! For You azwj is the Praise upon Your azwj Favours which cannot be forgotten. O you people! It has reached me (news) what has reached me, and I asws see that (the end of) my asws term is nearer, and it is as if I asws am with you all and you have been ignorant of my asws life-span; and I asws hereby leave among you all what Rasool-Allah sallallahu alayhi wasallam had left – the Book of Allah azwj and my asws descendants, and it is the offspring of the Guidance to the salvation, the Seal of the Prophets as and the Chief of the excellent ones, and the Chosen Prophet saww.

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I\textsuperscript{asws} am a door of the city of knowledge and a treasurer of the knowledge of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} inheritor, and I\textsuperscript{asws} am the husband of the chaste chiefness of the women of the worlds, (Syeda) Fatima\textsuperscript{asws}, the pious, the pure, the clean, the righteous, the Guide, the beloved of the Beloved of Allah\textsuperscript{azwj} and the best of his\textsuperscript{saww} daughters, and his\textsuperscript{saww} lineage, and an aroma of Rasool-Allah\textsuperscript{saww}.

His\textsuperscript{saww} grandsons are the best of the grandsons, and my\textsuperscript{asws} children are the best of the children. Can anyone deny what I\textsuperscript{asws} am saying? Where are the People of the Book submitting (to)?

Indeed! And I\textsuperscript{asws} am particularised in the Quran by (certain) names. Be cautioned from mastering upon these for you would be straying in your Religion! Allah\textsuperscript{awj} Mighty and Majestic is Saying: “Allah\textsuperscript{azwj} is with the truthful!” I\textsuperscript{asws} am that truthful, and I\textsuperscript{asws} am the proclaimer (Muezzin) in the world and the Hereafter. Allah\textsuperscript{azwj} the Exalted Says: \textit{Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44]. I\textsuperscript{asws} am that proclaimer. And Allah\textsuperscript{azwj} the Exalted Said: And a proclamation from Allah and His Rasool [9:3]. I\textsuperscript{asws} am that proclamation.}

And I\textsuperscript{asws} the good doer Allah\textsuperscript{azwj} Mighty and Majestic is Speaking of: \textit{surely Allah is with the good doers [29:69]. And I\textsuperscript{asws} am the one with the heart Allah\textsuperscript{azwj} Mighty and Majestic is Speaking of: Surely, there is a Zikr in that for one who has a heart for him [50:37]. And I\textsuperscript{asws} am the recaller (Zakir) Allah\textsuperscript{azwj} Mighty and Majestic is Speaking of: Those who are recalling Allah standing and sitting and (lying) on their sides [3:191].}

And I\textsuperscript{asws} am a dooer of the city of knowledge and a treasurer of the knowledge of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} inheritor, and I\textsuperscript{asws} am the husband of the chaste chiefness of the women of the worlds, (Syeda) Fatima\textsuperscript{asws}, the pious, the pure, the clean, the righteous, the Guide, the beloved of the Beloved of Allah\textsuperscript{azwj} and the best of his\textsuperscript{saww} daughters, and his\textsuperscript{saww} lineage, and an aroma of Rasool-Allah\textsuperscript{saww}.
And we are the owners of the Heights (A’raaf), and my uncle, and my cousin. By the One Who Split the seed and the cores! The Fire will not penetrate to the one who have love for us, nor would he enter the Paradise the one who has hatred for us. Allah Mighty and Majestic is Saying: *And between the two there shall be a veil. And upon the heights would be men recognising all by their marks [7:46].*

وَ أَنَا الصِّهْرُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً

And I am of the ‘marriage’ (son in law) Allah Mighty and Majestic is Speaking of: *And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54].*

وَ أَنَا الأُذُنُ الْوَاعِيَةُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ تَعِيَها أُذُنٌ واعِيَةٌ

And I am the retaining ear which Allah Mighty and Majestic is Speaking of: *And We Made it a Reminder for you, and the retaining ear is preserving it [69:12].*

وَ أَنَا السَّالَُِ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ وَ رَجُلًَ سَلَماً لِرَجُلٍ وَ مِنْ وُلْدِي مَهْدِيُّ هَذِهِ الأُْمَّةِ

And I am the wholly submitted to Rasool-Allah, Allah Mighty and Majestic is Speaking of: *and a man wholly for one man [39:29]; and from my sons would be the Mahdi of this community.*

أَلَ وَ قَدْ جُعِلْتُ مُِْنَتَكُمْ بِبُغْضِي يُعْرََُ الْمُنَافِقُونَ وَ بَِِحَبَّتِِ امْتُحِنَ الْمُؤْمِنُونَ هَذَا عَهْدُ النَّبِِِّ الأُْمِّيِّ أَلَ إِنَّهُ لََُِبُّكُمْ إِلَّ مُؤْمِنٌ وَ لَ يُبْغِضُكُمْ إِلَّ مُنَافِقٌ وَ أَنَا صَاحِبُ لِوَاءِ رَسُولِ اللَّهِ فِِ الدُّن ْيَا وَ الْْخِرَةِ

Indeed! He has Made your love to be (for me). (It is) by hatred of me, the hypocrite is recognised, and by love for me Allahu Akbar Tests the Momineen. This is the Covenant of the Ummy Prophet to me: ‘He will not love you, O Ali except for a Momin, nor would he hate you except for a hypocrite. And am the bearer of the flag of Rasool-Allah in the world and the Hereafter.

وَ رَسُولُ اللَّهِ فَرَطِي وَ أَنَا فَرَطُ شِيعَتِِ وَ اللَّهِ لَ عَطِشَ مُُِبِِّ وَ لَ خَاََ وَلِيِّي أَنَا وَليُِّ الْمُؤْمِنِينَ وَ اللَّهُ وَلِيِّي وَ حَسْبُ مُُِبِِّ أَنْ َُِبُّوا مَا أَحَبَّ اللَّهُ وَ حَسْبُ مُبْغِضِي أَنْ يُبْغِضُوا مَنْ أَحَبَّ

And Rasool-Allah precedes me, and I precede my Shia, and Allah Mighty and Majestic will not Leave the one who loves me as thirstry, nor in fear. And Allah is my Partisan and am the guardian of the Momineen and Allah Mighty and Majestic is my Guardian. He Loves the one who loves me because he loves the one who loves Allah, and He Hates the one who hates me because he hates the one who loves Allah.

وَ أَلَ وَ إِنَّهُ بَلَغَنِِ أَنَّ مُعَاوِيَةَ سَبَّنِِ وَ لَعَ نَنِِ اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَيْهِ وَ أَنْزِلِ اللَّعْنَةَ عَلَى الْمُسْتَحِقِّ آمِينَ رَبَّ الْعَالَمِينَ رَبَّ إِسْعَاعِيلَ وَ بَاعِثَ إِب ْرَاهِيمَ إِنَّكَ حَِْيدٌ مَُِيدٌ

Indeed! And it has reached that Muawiya is insulting me and cursing me. O Allah! Intensify Your Trampling upon him and Send down the Curses upon the
Then he ascended from his pulpit and did not return to it until Ibn Muljim, may Allah Curse him, murdered him.

Then he ascended from his pulpit and did not return to it until Ibn Muljim, may Allah Curse him, murdered him.

Prefer yourself over the betterment of your children, for what you have collected is for one of the two men - for a man who works in it by the obedience to Allah so he is fortunate with what he receives from you, and as for a man who works in it by the disobedience to Allah so he is unfortunate by what you have gathered for him, and there is none from these two who is deserving of being preferred over yourself, and do not place a burden upon your back.

Be hopeful of the Mercy of Allah for what has past, and place your trust in the sustenance from Allah for what remains (of your life).
‘Muawiya wrote to Amir Al-Momineen\textsuperscript{asws}, ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. As for after, O Ali\textsuperscript{asws}! I will strike you\textsuperscript{asws} with such a cutting shooting star, neither can the wind inflame it nor can the water extinguish it. When the agitation occurs, the piercing will occur. And the greetings’.

When Ali\textsuperscript{asws} saw his letter, he\textsuperscript{asws} called for ink and paper, then he\textsuperscript{asws} wrote. In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. As for after, O Muawiya! You have lied. I\textsuperscript{asws} son of Abu Talib\textsuperscript{asws}, and I\textsuperscript{asws} am father\textsuperscript{asws} of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, killer of your grandfather, and your paternal uncle, and your maternal uncle, and your (grand) father.

And\textsuperscript{asws} am the one who annihilated your people during the day of Badr and day of the conquest (of Makkah), and day of Ohad, and that sword is still in my\textsuperscript{asws} hands. My\textsuperscript{asws} forearm carries it with the courage of my\textsuperscript{asws} heart, just as the Prophet\textsuperscript{saww} had left it behind in the palm of the successor.\textsuperscript{asws} have not replaced Allah\textsuperscript{azwj} with any (other) lord, nor any (other) Prophet with Muhammad\textsuperscript{saww}, nor replaced my\textsuperscript{asws} swords. And the greetings be upon the follower of guidance’.

Then he\textsuperscript{asws} folded the letter and called for Al-Tirmah Bin Aday, and he was an eloquent man, elaborate. He\textsuperscript{asws} said to him: ‘Take this letter of mine\textsuperscript{asws} and go with it to Muawiya, and return its answer’.

Al-Tirmah took the letter and called for his turban and wore it above his cap, then rode an old worn out camel, dominant overlooking in the air. He travelled until he descended in the city of Damascus. He asked about the procurers of Muawiya. It was said, ‘Who do you want from them?’

He said, ‘I want Jarwal, and Jahzama, and Saladah, and Qiladah, and Sawadah, and Saiqah, and Abu Al-Manaya, and Abu Al-Hutouf, and Abu Al-Awr Al-Sulamy, and Amro Bin Al-Aas, and Shimr Bin Zil Jowshan, and Al-Hadi Bin Muhammad Bin Al-Ash˚as Al-Kindy˚. It was said,
‘They are gathered at the green door’. He descended and tied his camel and left them until they had gathered. He rode to them. When they sighted him, they stood up to him mocking with him.

One of them said, ‘O Bedouin! With you is news of the sky?’ He said, ‘Yes, Jibraeel\textsuperscript{as} is in the sky and the Angel of death is in the air, and upon me is the head’. He said to him, ‘O Bedouin! Where are you coming from?’ He said, ‘From the presence of the clean, the pure, to the hypocrite, the wicked’.

He said to him, ‘O Bedouin! Will you not descend to the ground until we consult you?’ He said, ‘By Allah\textsuperscript{azwj}! There are no Blessings in you or your consultations, nor does the like of my consult the likes of you’. They said, ‘O Bedouin! We will write to Yazeed\textsuperscript{al} with your news’, and in those days Yazeed\textsuperscript{al} was their heir-apparent.

They wrote to him\textsuperscript{al}, ‘As for after, O Yazeed\textsuperscript{al}! A Bedouin has arrived to us from the presence of Al\textsuperscript{asws} Bin Abu Talib. From him is a speaking tongue (eloquence). So, do not be angry, and be frequent and do not be tired. And the greetings’.

When Yazeed\textsuperscript{al} read the letter, he ordered to frighten him, and that two guards stand for him at the door having the iron rods in their hands. When Al-Tirmah was in their midst, he said, ‘Who are they? It is as if they are servants of a king in the narrow streets in that state’. They said, ‘Keep quiet! They are there for Yazeed\textsuperscript{al}.

It was not long before Yazeed\textsuperscript{al} came out. When he\textsuperscript{al} looked at him, he\textsuperscript{al} said, ‘The greetings be upon you, O Bedouin!’ He said, ‘\textit{the Giver of peace, the Granter of security, Guardian, [59:23], upon the children of Amir Al-Momineen\textsuperscript{asws}}’. He\textsuperscript{al} said, ‘The commander of the faithful conveys the greetings to you’. He said, ‘His\textsuperscript{asws} greetings are with me from Al-Kufa’. He\textsuperscript{al} said, ‘He presented the need to you’.
He said, ‘As for the first of my need to him is that he should remove his soul from between his sides and he should stand up from his seat until there sits in it one who is rightful with it and foremost with it than him’.

قَالَ لَهُ يَا أَعْرَابُِّ فَإِنَّا نَدْخُلُ عَلَيْهِ فَمَا فِيكَ حِيلَةٌ قَالَ لِذَلِكَ قَدِمْتُ فَاسْتَأْذَنَ لَهُ عَلَى أَبِيهِ فَلَمَّا دَخَلَ عَلَى مُعَاوِيَةَ وَ نَظَرَ إِلََ مُعَاوِيَةَ وَ السَّرِيرِ قَالَ السَّلََمُ عَلَيْكَ أَي ُّهَا الْمَلِكُ قَالَ وَ مَا مَنَعَكَ أَنْ تَقُولَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ نََْنُ الْمُؤْمِنُونَ فَمَنْ أَمَّرَكَ عَلَيْنَا

He said to him, ‘We shall enter to see him, so what is a means regarding you?’ He said, ‘For that I have arrived’. He sought permission for him to see his father. When he entered to see Muawiya, and looked at Muawiya and the throne, he said, ‘The greetings be unto you, O you king!’ He said, ‘And what prevented you from saying, ‘O amir al-momineen’?’ He said, ‘We are the Momineen, so who made you the ruler over us?’

فَقَالَ نَاوِلْنِِ كِتَابَكَ قَالَ إِنِِّ لأََكْرَهُ أَنْ أَطَأَ بِسَاطَكَ قَالَ ف َنَاوِلْهُ وَزِيرِي قَالَ خَانَ الْوَزِيرُ وَ ظَلَمَ الأَْمِيرُ قَالَ ف َنَاوِلْهُ غُلَََْمِي قَالَ غُلَََْمُ سَوْءٍ اشْتَََاهُ مَوْلَهُ مِنْ غَيرِِْ حِلٍّ وِ اسْتَخْدَمَهُ فِِ غَرْيرِِ طَاعَةِ اللَّهِ

He said, ‘Give me your letter’. He said, ‘I dislike stepping on your carpet’. He said, ‘Give it to my Vizier’. Treacherous is the Vizier and unjust is the ruler’. He said, ‘Give it to my slave’. He said, ‘An evil slave his master has bought from other than permissible (money), and he serves him in other than the obedience of Allah.

قَالَ فَمَا الِْْيلَةُ يَا أَعْرَابُِّ قَالَ مَا ََْتَالُ مُؤْمِنٌ مِثْلِي لِمُنَافِقٍ مِثْلِكَ قُمْ صَاغِراً فَخُذْهُ فَنَامُ ابْنُهُ صَاغِراً فَنَتمَّ أَمَرَّ فَمَنْ أَمَّرَكَ عَلَيْنَا خَلَّفْتَ عَلِيّاً وَ اللَّهِ جَلَداً حَرِباً ضَابِطاً كَرِيَاً شُجَاعاً جَوَاداً لََْ يَلْقَ جَيْشَا إِلَّ هَزَمَهُ وَ لَ قَرْنَا إِلَّ أَرْدَأَهُ وَ لَ قَصْراً إِلَّ هَدَمَهُ

He said, ‘So, what is the means, O Bedouin?’ He said, ‘A Momin like me will not cheat a hypocrite like you. Stand belittled and take it (yourself)’. Muawiya stood up belittled and took it from him. Then he opened it and read it, then said, ‘O Bedouin! How did you leave Ali asws behind as?’

قَالَ فَكَيْفَ خَلَّفْتَ الَْْسَنَ وَ الُْْسَينَْ قَالَ خَلَّفْتُهُمَا صَلَوَاتُ اللَّهِ عَلَيْهِمَا صَحِيحَينِْ فَصِيحَينِْ كَرِيََينِْ شُجَاعَينِْ جَوَادَيْنِ شَاب َّينِْ طَرِي َّينِْ يَصْلُحَانِ لِلدُّن ْيَا وَالْْخِرَةِ

He said, ‘By Allah! I left him asws enduring, fighter, commanding, benevolent, brace, generous. He does not meet any army except defeats it, nor any generation except they want him, nor any castle except demolishes it’.

قَالَ فَكِفَّتَ خَلَّفْتِ الْحَسَنَ وَ الْحُسَيْنَ قَالَ خَلَّفْتِهِمَا صَلَوَاتِ اللَّهِ عَلَيْهِمَا صَحِيحَينَ فَصِيحَينَ كَحَبْشَيْنِ شَجَاعَيْنِ خَالِدَيْنِ شَامِيَيْنِ طُرَّيْنِ بَصَلَحَانِ لِلدُّنِيَا وَالْْخِرَةُ

He said, ‘How did you leave behind Al-Hassan asws and Al-Husayn asws?’ He said, ‘I left them, may the Salawaat of Allah be upon them both, as healthy, eloquent, benevolent, brave, generous, youths, vibrant, bettering for the world and the Hereafter’.

قَالَ فَكِفَّتَ خَلَّفْتِ أَصْحَابَ عَلِيٍّ وَ اللَّهُ جَلَداً حَرِباً ضَابِطاً كَرِيَاً شُجَاعاً جَوَاداً لََْ يَلْقَ جَيْشَا إِلَّ هَزَمَهُ وَ لَ قَرْنَا إِلَّ أَرْدَأَهُ وَ لَ قَصْراً إِلَّ هَدَمَهُ
He said, ‘How did you leave the companions of Ali\textsuperscript{asws} behind as?’ He said, ‘I left them and Ali\textsuperscript{asws} was between them like the moon and they were like the stars. If he\textsuperscript{asws} instructs them, they rush, and if he\textsuperscript{asws} forbids them, they abstain’.

He said to him, ‘O Bedouin! I don’t think with the subject of Ali\textsuperscript{asws}, there is any more learned than you’. He said, ‘Woe be unto you! Seek Forgiveness of your Lord and Fast for a year as a penance of what you said. How would it be if you were to see the eloquent, the teachers, the speakers, and fall into the ocean of their knowledge? You will drown, O wretched!’

He said, ‘Woe be to your mother!’ He said, ‘But, beatitude be for her as she gave birth to a Momin, a hypocrite like you is leering at her’. He said to him, ‘O Bedouin! Is it okay for you to be awarded by me?’ He said, ‘I see (look forward to) reduction in your soul (life), so how can I not see reduction of your wealth?’ He ordered for him with a hundred thousand Dirhams.

He said, ‘Shall I increase for you, O Bedouin?’ He said, ‘A plugged hand is a hand blocked forever’. So, he ordered with another hundred thousand. He said, ‘Third it, for Allah\textsuperscript{azwj} is an Individual, then thrice it’. He said, ‘Now, what are you saying?’ He said, ‘I praise Allah\textsuperscript{azwj} and condemn you’. He said, ‘And why? Woe be unto you’!

He said, ‘Because there neither happens to be any inheritance for you nor for your father. But rather, it is from the public treasury of the Muslims, you are giving it’. Then Muawiya turned towards his scribe and said, ‘Write an answer for the Bedouin, for there is no strength for us with him’.

He wrote, ‘As for after, O Ali\textsuperscript{asws}! I shall be diverting toward you forty loads of mustard, with each mustard would be a thousand fighters, drinking (the rivers) Tigris and quenching the Euphrates’.
When Al-Tirmah looked and what the scribe had written with, he turned towards Muawiya. He said, ‘Disgrace be for you, O Muawiya! I don’t know which one of you two is of less shame, you or your scribe. Woe be unto you! Even if the Jinn and the humans, and the people of the Psalms, and the Furqan were to gather, they would not speak with what you have said’.

قَالَ مَا كَتَبَهُ عَنْ أَمْرِي قَالَ إِنْ لََْ يَكُنْ كَتَبَهُ عَنْ أَمْرِكَ فََقَدِ اسْتَضْعَفَكَ فِِ سُلْطَانِكَ وَ إِنْ كَانَ كَتَبَهُ بِأَمْرِكَ ف َقَدِ اسْتَحْيَيْتُ لَكَ مِنَ الْكَذِبِ أَمِنْ أَيِّهِمَا ت َعْتَذِرُ وَ مِنْ أَيِّهِمَا ت َعْتَبَُِ أَمَا إِنَّ لِعَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ دِيكاً أَشْتَََ جَيِّداً أَخْضَرَ ي َلْتَقِطُ الخَْرْدَلَ بَِِيْشِهِ ف َيَجْمَعُهُ فِِ حَوْ

He said, ‘And what has he written about my affair?’ He said, ‘If he has not written on behalf of your instructions, so he has weakened you in your authority, and if his writing was with your instructions, so he has shamed for you from the lies. From which of these will you offer excuses, and from which of them will you be excused? But, for Ali asws, may the Salawaat of Allah azwj be upon him, there is a rooster he asws acquired anew, fresh. It picks up the mustard seeds along with its army and collect it in its craw’.

قَالَ وَ مَنْ ذَلِكَ يَا أَعْرَابُِّ قَالَ ذَلِكَ مَالِكُ بْنُ الَْْارِثِ الأَْشْتََُ ثَُُّ أَخَذَ الْكِتَابَ وَ الَْْائِزَةَ وَ انْطَلَقَ بِهِ إِلََ عَلِيِّ بْنِ أَبِِ طَالِبٍ ع فَأَق ْبَلَ مُعَاوِيَةُ عَلَى أَصْحَابِهِ ف َقَالَ ن َرَى لَوْ وَجَّهْتُكُمْ بِ أَصْحَابُهُ مَا كُنْتُمْ ت ُؤَدُّونَ عَنِِّ عُشْرَ عَشِيرِ مَا أَدَّى هَذَا عَنْ صَاحِبِ هِ.  

He said, ‘And who is that (rooster), O Bedouin?’ He said, ‘That is Malik Bin Al-Haris Al-Ashtar’. Then he took the letter and the award, and went with it to Ali asws Bin Abu Talib asws. Muawiya turned to his companions. He said, ‘We view, if you were all to dedicate yourselves in all what his companion dedicates with, you will not be (able to) deliver on my behalf a tenth of a tenth of what this one has delivered from his companion’.

أَمَّا ب َعْدُ ف َقَدِ ات َّبَعْتَ مَا يَضُرُّكَ وَ ت َرَكْتَ مَا ي َنْفَعُكَ وَ خَالَفْتَ كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ ص َوَّاقُ ف َقَدِ ان ْتَهَى إِليََّ مَا ف َعَلْتَ بَِِوَارِيِّ رَسُولِ اللَّهِ ص طَلْحَةَ وَ الزُّب َيرِْ وَ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ اَمُّ الْمُؤْمِنِينَ عَائِشَةَ

As for after, you asws pursued what harmed you asws and left what benefited you asws, and opposed the Book of Allah azwj and Sunnah of His aswj Rasool saww, and it has ended to me what

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you have done with the two disciples of Rasool-Allah<sup>saww</sup>, Talha and Al-Zubeyr and mother of believers Ayesha.

By Allah<sup>azwj</sup>! I shall shoot at you with such a shooting star, neither will the water extinguish it nor will the wind will shake it. When it falls, it will puncture, and when it punctures it will make a hole, and when it makes a hole, there will be a cavity, and when there is a cavity, it will inflame. So, do not be deceived by the armies and prepare for the war for I will meet you<sup>saww</sup> with armies, not said for you<sup>saww</sup> with it (before). And the greetings'.

When the letter arrived to Amir Al-Momineen<sup>asws</sup>, he<sup>asws</sup> opened it and read it, and called for ink and paper, and wrote in it: ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup>, and son of His<sup>azwj</sup> servant, Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>asws</sup>, and his<sup>saww</sup> successor<sup>asws</sup>, and his<sup>saww</sup> washer, and his<sup>saww</sup> enshrouder, and fulller of his<sup>saww</sup> debts, and husband of his<sup>saww</sup> daughter<sup>asws</sup> the chaste, and father of his<sup>saww</sup> two grandsons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, to Muawiya Bin Abu Sufyan.

As for after, I<sup>asws</sup> annihilated your people on the day of Badr, and killed your paternal uncle, and your maternal uncle, and your grandfather, and the sword which I<sup>asws</sup> had killed them with is with me<sup>asws</sup>. My<sup>asws</sup> forearm is carrying it along with steadfastness from my<sup>asws</sup> chest, and strength of my<sup>asws</sup> body, and Help from my<sup>asws</sup> Lord<sup>aswj</sup>, just as the Prophet<sup>saww</sup> had made it to be in my<sup>asws</sup> palm.

By Allah<sup>azwj</sup>! I<sup>asws</sup> have not chosen any lord over Allah<sup>azwj</sup>, nor any prophet over Al-Islam, nor any religion over Al-Islam, nor any replacement upon the sword.

So, be serious from your view and struggle, and do not fall short for the Satan<sup>la</sup> has engaged upon you, and the ignorance and the tyranny are provoking you, <i>And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]</i>, and fear the bad consequences’.
Then he asws folded the letter and sealed it, and he asws called a man from his companions called Al-Tirmah Bin Aday Bin Hatim Al-Taie, and he was a heavily-bodied man, tall, a scholar, understanding, eloquent of tongue, a speaker. He never tired of his tongue nor could he be faulted from the answer. He turbaned with his turban and called for a camel of his, old, solid, super, red. He evened out his luggage and diverted it to Damascus.

He asws said to him: ‘O Tirmah! Go with this letter of mine to Muawiya Bin Abu Sufyan and take the answer’. Al-Tirmah took the letter and rounded his turban and rode his ride and went with it until he entered Damascus. He asked about the government building. When he arrived to the door, the guards said to him, ‘Who are you seeking?’ He said, ‘I want the companions of the ruler first, then the ruler secondly’.

They said to him, ‘Whom do you want from them?’ He said, ‘I want Ja’sam, and Jarwal, and Mujashie, and Baqie’, and he had wanted Abu Al-Awr Al-Sulamy, and Abu Hureyra Al-Dowsy, and Amro Bin Al-Aas, and Marwan Bin Al-Hakam. They said, ‘They are at the green door picnicking in the orchard’.

He went and travelled until he overlooked upon that place, and there was a group by its door. They said, ‘A Bedouin has come to us, illiterate, looking at the sky. Come, we shall mock him’. When he paused at them, they said, ‘O Bedouin! Is there any news with you from the sky?’ He said, ‘Yes, Allahazwj the Exalted is in the sky, and the Angel of death is in the air, and Amir Al-Momineen Aliasws Bin Abu Talibasws is in the sandy plains, so be prepared for what calamity will befall upon you all, of people of chaos and misery’.

They said, ‘Where are you coming from?’ He said, ‘From the presence of a free, clean, pure, Momin, pleasing, pleased’. They said, ‘And which thing do you want?’ He said, ‘I want this wicked cuckold, the hypocrite, the vile whom you are claiming he is your commander, so know that I am a messenger of Amir Al-Momineen Alisws, to Muawiya’. They said, ‘He is busy at this time’.
He said, ‘With what is that, a promise or threat?’ They said, ‘No, but he is consulting his companions in what he would be facing tomorrow’. He said, ‘Damnation be for him and remoteness’.

They wrote to Muawiya with his news, ‘As for after, a man has arrived from the presence of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, a Bedouin. He is eloquent of tongue, free, sharp. He speaks and does not get tired, and he prolongs, so you will not tire him. So, prepare an answer to his talk, decisive, and do not become heedless from him, nor inattentive. And the greetings’.

When Al-Tirmah came to know with that, he knelt his ride and descended from it, and tied it and sat with the group, the ones who were discussing. When the news came to Muawiya, he instructed his son\textsuperscript{la} Yazeed\textsuperscript{la} to go out and set up a row of chairs at the door of his house. Yazeed\textsuperscript{la} went out, and upon his\textsuperscript{la} face was the impact of a strike. Whenever he\textsuperscript{la} spoke, he\textsuperscript{la} was of a loud voice. He ordered for the row of chairs to be set up.

They did that and said to Al-Tirmah, ‘Is it okay for you to enter the door of commander of the faithful?’ He said, ‘This is what I have come for, and have been ordered with’. He arose to it and walked. When he saw the companions of the chairs and upon them were black clothes, he said, ‘Who are these people. It is as if they are Zabaniya (Angels of Hell) for the king upon a narrow street’.

When he was close from Yazeed\textsuperscript{la}, he said, ‘Who is this inauspicious son of the inauspicious, the wide of throat, they struck upon the nose?’ They said, ‘Shh, O Bedouin! He\textsuperscript{la} is the son\textsuperscript{la} of the king, Yazeed\textsuperscript{la}. He said, ‘And who is Yazeed\textsuperscript{la}, may Allah\textsuperscript{azwj} not increase his\textsuperscript{la} provision, nor Let him\textsuperscript{la} reach his\textsuperscript{la} aim. And who is his\textsuperscript{la} father. They were both for long diving into the rough sea, and today they are both sitting upon the throne of caliphate’.

قَالَ بَِِا ذَا بِ وَعْدٍ أَوْ وَعِيدٍ قَالُوا لَ وَ لَكِنَّهُ يُشَاوِرُ أَصْحَابَهُ فِيمَا ي ُلْقِيهِ غَداً قَالَ فَسُحْقاً لَهُ وَ بُعْداً
Yazeed\textsuperscript{la} heard that and fumed, and thought of killing him out of anger. Then he\textsuperscript{la} disliked to do anything new without the permission of his\textsuperscript{la} father out of fear from him, and he\textsuperscript{la} swallowed his\textsuperscript{la} anger, and concealed his\textsuperscript{la} fire and greeted unto him. He\textsuperscript{la} said, ‘O Bedouin! Commander of the faithful conveys the greetings to you’. He said, ‘His\textsuperscript{asws} greeting is with me from Al-Kufa’.

Yazeed\textsuperscript{la} said, ‘Ask me\textsuperscript{la}, for commander of the faithful has instructed me with fulfilling your needs’. He said, ‘My need to him is that he should stand up from his place until he sits (in it) one who is foremost than him with this command’.

He\textsuperscript{la} said, ‘What is that you want at the moment’. He said, ‘The entry to see him’. He\textsuperscript{la} ordered with raising the guards and entered him to see Muawiya and his companions. When Al-Tirmah entered, and he was dragging his feet, they said to him, ‘Remove your slippers’. He turned to the right and left, then said, ‘This is a lord of the Holy Valley so I have to take off my slippers?’

He looked around and there was Muawiya seated upon the throne with its essential ones and his special ones, and his servants were displayed in front of him. He said, ‘The greetings be unto you, O you king, the disobedient’. Amro Bin Al-Aas went near him and said, ‘Woe be unto you, O Bedouin! What prevents you from calling him ‘Amir Al-Momineen’?’

The Bedouin said, ‘May your mother be bereft of you, O idiot! We are the Momineen, so who made him rule upon us with the caliphate?’ Muawiya said, ‘What is with you, O Bedouin?’ He said, ‘A sealed letter from an Infallible Imam\textsuperscript{asws}'. He said, ‘Give it’. He said, ‘I dislike to tread on your carpet’.

He said, ‘Give it to this Vizier of mine’, and gestured towards Amro Bin Al-Aas. He said, ‘Far be it! Far be it! An unjust ruler and a treacherous Vizier’. He said, ‘Give it to this son\textsuperscript{la} of mine’, and gestured towards Yazeed\textsuperscript{la}. He said, ‘We are not pleased with Iblees\textsuperscript{la}, so how can we be with his\textsuperscript{la} children?’
He said, ‘Give it to this slave of mine’, and gestured towards a slave of his standing by his head. The Bedouin said, ‘A slave you have bought from other than permissible (money), and you are using him in other than right’. He said, ‘Woe be unto you, O Bedouin! So, what is the means, and how can we take the letter?’

The Bedouin said, ‘You should stand from your place and take it with your own hands upon without any abhorrence from you, for it is a letter of an honourable man, and a learned chief, and a spiritualist lenient with the Momineen, kind merciful’.

Whenever he asws instructs them with a matter, they rush to it, and whenever he asws forbids them from anything, they are not audacious upon him asws, and it is from his asws prowess, O Muawiya, in the boldness he asws is a champion, brave, chief caller. If he asws meets an army, he asws defeats it and returns it, and if he meets a pair, plunders it, and annihilates it, and if he asws meets an enemy, kills him, and segments him’.

Muawiya said, ‘How have you left Al-Hassan asws and Al-Husayn asws?’ He said, ‘I left them asws, by the Praise of Allah aswj, as two youths, clean, pure, immaculate, chaste, healthy, chiefs, good, meritorious, rational, learned, reconciling in the world and the Hereafter’. Muawiya was silent for a while. He said, ‘What is your eloquence, O Bedouin?’

He said, ‘If you could reach the door of Amir Al-Momineen Ali asws Bin Abu Talib asws, you would find the educators, the eloquent, the deliverers, the jurists, the captains, the pious,
the elites, and you would see men Their marks are in their faces from the effects of the Sajdahs [48:29], until when the fire of war was ignited, they threw themselves into that flame, wearing their hearts on top of their armour.

They are standing in their nights (for Salat), Fasting their days, neither taking any blame from any accuser regarding Allah azwj nor a guardian asws of Allah azwj. O Muawiya! When you see them to be upon this state, would drown in a deep ocean, not been saves from its waves'.

Amro Bin Al-Aas said to Muawiya, ‘Please this Bedouin man. If you were to please him with the wealth, he would speak regarding you with good’. Muawiya said, ‘O Bedouin! What are you saying regarding the award? Will you take it from me or not?’ He said, ‘But, I shall take it. By Allah azwj! I want to capture your soul from your body, so how would I not capture your wealth from your treasury?’

He ordered for ten thousand Dirhams for him. Then he said, ‘Would you like me to increase for you?’ He said, ‘Increase, for you are not giving it from the wealth of your father, and Allah azwj the Exalted is a Guardian of the one who increases’. He said, ‘Give him twenty!’ Al Tirmah said, ‘I shall make it a single, for Allah azwj the Exalted, He is the Individual, and Loves the individual’. He said, ‘Give him thirty thousand!’

Al-Tirmah deliberated his insight to his intention, and delayed to him for a while. He said, ‘O king! Are you mocking with me upon your throne?’ He said, ‘What is that for, O Bedouin?’ He said, ‘You ordered with the award for me, neither have I seen it nor have you seen it, so it is at the status of the wind which blows from the mountain’.

The wealth was presented and placed in front of Al-Tirmah. When he took possession of the wealth, he was silent and did not speak with anything. Amro Bin Al-Aas said, ‘O Bedouin! How do you view the award of commander of the faithful?’ The Bedouin said, ‘This is wealth
of the Muslims from the treasury of Lord\textsuperscript{azwj} of the worlds. A servant from righteous servants of Allah\textsuperscript{azwj} has taken it’.

Muawiya turned to his scribe and said, ‘Write its answer, for by Allah\textsuperscript{azwj}, the world has been darkened upon me, and there is no strength for me’. The scribe took the paper and wrote, ‘In the Name of Allah\textsuperscript{azwj}, the Beneficent, the Merciful. From a servant of Allah\textsuperscript{azwj} and son of His\textsuperscript{azwj} servant Muawiya Bin Abu Sufyan, to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. As for after, I am diverting to you\textsuperscript{asws} an army from the armies of Syria. Its vanguard is at Al-Kufa, and its rearguard is at the cost of the sea.

And I shall cast you\textsuperscript{asws} down with a thousand loads of mustard, beneath each mustard would be a thousand fighter. So, either you\textsuperscript{asws} extinguish the fire of Fitna and submit to us the killers of Usman or else do not say that the son of Abu Sufyan exaggerated, nor let you\textsuperscript{asws} bravery of the people of Al-Iraq deceive you, nor their harmony, for their harmony is hypocrisy. Their example is like an example of the braying donkey swaying with every croaker (caller). And the greetings’.

When Al-Tirmah looked at what had emerged beneath his pen, he said, ‘Glory be to Allah\textsuperscript{azwj}! I don’t know which of you is more a liar, you with your claim or your scribe in what he has written. If the people of the east and the west, from the Jinn and the humans, were to gather, they would not be able upon that’.

Muawiya looked and said, ‘By Allah\textsuperscript{azwj}! He has written from other than my instructions!’ He said, ‘If you did not instruct it, so he has weakened you, and if had instructed him, he has exposed you’. Or he said, ‘If he has written from himself, so he has betrayed you, and if you had instructed him with that, then you are both treacherous, liars in the world and the Hereafter’.
The Al-Tirmah said, ‘O Muawiya! Are you thinking of threatening the ducks in the pond? Leave your threats, for your threat is not harmful. Can the buzzing of wings of the fly do any harm? By Allah azwj! For Amir Al-Momineen Ali asws Bin Abu Talib asws there is a rooster upon the mighty sound of the beaks, picking upon the army with its gill and turning it away to its gizzard and it lands it its throat’.

Muawiya said, ‘By Allah azwj! Like that is Malik Bin Al-Haris Bin Al-Ashtar Al-Nakhaie’. Then he said, ‘Return with safety from me’. And in another report, ‘Take the wealth and the letter and leave! May Allah azwj Recompense you goodly on behalf of your master asws. Al-Tirmah took the letter, and carried the wealth, and went out from his presence, and rode his animal and travelled.

Then Muawiya turned to his companions and said, ‘Even if I were to give the entirety of what I own to a man from you, he would not deliver from me tenth of a tenth of what this Bedouin has delivered about your master asws’. Amro Bin Al-Aas said, ‘If there was kinship for you like the kinship of Amir Al-Momineen Ali asws Bin Abu Talib asws, and the truth (right) was with you just and it is with him asws, we would deliver from you better than that, double, multiple’.

Muawiya said, ‘May Allah azwj Break your mouth and Cut your lips! By Allah azwj! You talk is severer upon me than the talk of the Bedouin, and the world is straitened upon me in its entirety’.

I (Majlisi) am saying, ‘It is copied from the handwriting of the martyr, he said,

‘Muawiya said to Abu Al-Muraqie Al-Hamdany, ‘Revile Ali asws!’ He said, ‘But I revile one who reviles him asws and oppresses him asws’. He said, ‘Is he asws your master asws?’ He said, ‘And your master asws, if you were from the Muslims’. He said, ‘Then supplicated against him asws’. He said, ‘But I supplicate against the one who is below him asws’.

قَالَ مَا تَقُولُ فِِ قَاتِلِهِ قَالَ هُوَ فِِ النَّارِ مَعَ مَنْ سَرَّهُ ذَلِكَ قَالَ مَنْ قَوْمُكَ قَالَ الزُّرْقُ مِنْ هَُْ دَانَ الَّذِينَ أَسْحَبُوكَ يَوْمَ صِفِّينَ.

قَالَ مَا تَقُولُ فِِ قَاتِلِهِ قَالَ هُوَ فِِ النَّارِ مَعَ مَنْ سَرَّهُ ذَلِكَ قَالَ مَنْ قَوْمُكَ قَالَ الزُّرْقُ مِنْ هَُْ دَانَ الَّذِينَ أَسْحَبُوكَ يَوْمَ صِفِّينَ.
He said, ‘What are you saying regarding one who kills him{asws}. He said, ‘He would be in the Fire along with the one who is happy with that’.

He said, ‘Who are your people’. He said, ‘Al-Zurq from Hamdan, those who engaged you on the day of Siffeen’. 235

‘A man asked Muawiya on the day of Siffeen about an issue. He said to him, ‘Ask All{asws}, for he{asws} is more learned than me’. The man said to him, ‘You answer is more beloved to me than his{asws} answer’.

He said to him, ‘I have disliked a man I saw Rasool-Allah{saww} coating him{asws} with the knowledge with a coating, and I had seen Umar, whenever the thing was doubtful upon him, he said, ‘Over there is Abu Al-Hassan{asws}! Stand, may Allah{azwj} not Let your legs to stand, and delete his{asws} name from the register’.”

Ibn Abbas said, ‘I was seated in the presence of Amir Al-Momineen{asws}, and the man came to us, and his news had already preceded to us. He said, ‘O Amir Al-Momineen{asws}! I have come to you{asws} trustworthy’. He{asws} said to him: ‘You are master of the speech. You introduced to Muawiya who I{asws} am, so how did you view the answer of a hypocrite, ‘Stand, May Allah{azwj} not Let your legs to stand!’” He remained wavering’. 236
CHAPTE 21 – BEGINNING THE STORY OF ARBITRATION, AND THE TWO JUDGMENTS, AND THEIR BOTH JUDGING WITH TYRANNY, SEEN BY THE EYES

Ibn Abi Al Hadeed – Nasr said, ‘It is reported by Umar Bin Sa’ad, from Mujaalid, from Al Shaby, from Ziyad Bin Al Nazar,

‘Alī asws sent four hundred, upon them was Shureyh Bin Hany (as commander), and with him was Abdullah Bin Al-Abbas praying (leading) Salat with them, and with them was Abu Musa Al-Ashari; and Muawiya sent Amro Bin Al-Aas among four hundred. Then they vacated between the two judges.

The view of Abdullah Bin Qays regarding Abdullah Bin Umar Bin Al-Khattab was, and he was saying, ‘By Allah azwj! If I had been able, I would have revived the sunnah of Umar (have a consultation council of six)’.

Nasr said, ‘And in a Hadeeth of Muhammad Bin Ubeydullah, from Al Jurjany who said,

‘When Abu Musa intended the travel, Shureyh Bin Hany stood up to him, grabbed his hand said, ‘O Abu Musa! You have been nominated for a mighty matter, neither can it be forcibly blocked nor will its Fitna lessen, and from it you can say from something against you or for you, its truth would be established, and you would view its correctness, and even if was false.

And there will be no survival for the people of Al-Iraq if Muawiya were to be their king, nor will there be any problems upon the people of Syria if Alī asws were to be their king; and there has been frustrations from you in the days of Al-Kufa, and the camel, and if you were to intercede with similar to it, the guess with you would be certainty, and the hope from you, despair’.

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Abu Musa said, ‘It is not befitting for a people to be accusing me if they are sending me to repel the falsehood from them, or I flow the truth (right) to them’.\(^\text{238}\)

And it is reported by Al Madainy in ‘Kitab Siffeen’, said,

‘When the people of Al-Iraq gathered upon seeking Abu Musa and presented him for the arbitration upon dislike from Ali\(^\text{asws}\) to him, Abdullah Bin Al-Abbas came to him\(^\text{asws}\), and in his\(^\text{asws}\) presence were (well-known) faces of the people, and the notables. He said to him: ‘O Abu Musa! The people are not pleased with you, and did not unite upon due to any merit you had participated in, and how much are your doubts from the Emigrants and the Helpers, the ones preceding before you.

But the people of Al-Iraq have refused except that the adjudication would be Yemeni, and they view that most of the people of Syria are Yemenis. And I swear by Allah\(^\text{azwj}\), I think that an evil for you and for us, shrewdness of the Arabs has been attached with you, and there isn’t any behaviour of Muawiya he can be deserving the caliphate by it. So, if you were to cast your right upon his falsehood, you will realise your need from him, and if you covet his falsehood in your right, his need would be realised from you.

And know, O Abu Musa, that Muawiya is a freed one of Al-Islam (at the conquest of Makkah), and that his father was chief of the confederates (united conspirators) and he is claiming the caliphate from without any consultation nor allegiance. If he were to claim to you that Umar and Usman had employed him, so he has spoken the truth. Umar had employed him, and he was the ruled upon him, at the status of the physician protecting what he desires and rewarding what he dislikes.

Then Usman employed him with the view of Umar, and how frequently has someone been employed from the ones who did not claim the caliphate. And know that for a lifetime, along with all thing pleasing you there would be something hidden displeasing you; and

\(^{238}\) Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 b
from these you may forget, so do not forget that Ali asws, the people who pledged allegiance to him asws were the ones who had pledged to Abu Bakr and Umar and Usman, and it is an allegiance of guidance, and that he asws does not fight except the disobedient, and the allegiance-breakers’.

Abu Musa said, ‘May Allah azwj have Mercy on you! By Allah azwj! There is no Imam asws for me apart from Ali asws, and I am pausing at whatever he asws views, and that the Right of Allah azwj is more beloved to me than the pleasure of Muawiya and the people of Syria, and neither you nor I am with anyone except Allah azwj’. 239

And it is reported by Al Baladuri in ‘Kitab Ansaab Al Ashraf’, said,

‘It was said to Abdullah Bin Al-Abbas, ‘What prevented Ali asws from sending you (for arbitration) with Amro on the day of the arbitration?’ He said, ‘He asws was prevented by the barrier of pre-Determination, and the ordeal of affliction, and the short period of time.

But, by Allah azwj! If I had sat upon the theatre of its participants, I would have broken what they accomplished, and accomplished what was broken; I would have flow when they regretted, and regretted when they had flown. But pre-Determination preceded and regret remains, and with today is (always) tomorrow, and Hereafter is better for Amir Al Momineen asws’. 240

Nasr said in a Hadeeth of Amro Bin Shimr who said,

‘Abu Musa came to Amro and said, ‘O Amro! Is it for you regarding a matter which is for the betterment of the community and for the righteous people to be satisfied? Give this matter to Abdullah Bin Umar Bin Al-Khattab who did not enter into anything from this Fitna, nor in these sects’.

239 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 c
240 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 d
He (the narrator) said, ‘And Abdullah Bin Amro Bin Al-Aas and Abdullah Bin Al-Zubeyr were both nearby listening to the talk. Amro said, ‘So, where are you, O Abu Musa, from Muawiya?’ Abu Musa refused to him. Amro said, ‘Don’t you know that Usman was killed oppressed, and Muawiya is the guardian of Usman? And Allahazwj has Said: and one who is killed unjustly, so We Have Made an authority to be for his guardian, [17:33].

Then the household of Muawiya is among Quraysh what you have known, and he is brother of Umm Habeeba, mother of the believers and wife of the Prophetıawahı, and he had accompanied himıawahı, and he is one of the companions. Then he presented to him with the authority and said to him, ‘He is a master of the command who will honour you with an honour, none would have been honoured the like of it at all’.

Abu Musa said, ‘Fear Allahazwj, O Amro! This command isn’t upon the nobility. But rather it is for the people of religion and the merits, along with (that), if I was to give it to the most superior of Quraysh in nobility, I would give it to Aliıawahı Bin Abu Talibıawahı. And as for your words that Usman made him ruler, so I would not happen to give him to rule due to the attribution from Usman, and leave the first Emigrants.

And as for your objecting to me with the governance and the authority, by Allahazwj, if he were to exit me from his authority, I would not make him ruler, nor would I be bribed regarding Allahazwj, but, if you like, I can revive the sunnah of Umar Bin Al-Khattab’.

And it is reported that he had said more than once, ‘By Allahazwj! If I had the capacity, I would revive the name of Umar Bin Al-Khattab’. Amro Bin Al Aas said, ‘But rather, if you wanted to pledge to the son of Umar for his religion, so what prevents you from my son Abdullah, and know you his merits and his righteousness’. He said, ‘Your son is a truthful man, but you are immersed in this Fitna’.

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241 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 e
Nasr said, ‘And it is reported from Al Nazar Bin Salih who said,

‘I was with Shureyh Bin Hany in a military expedition of Sijistan. He narrated to me that Ali asws had bequeathed to him with phrases to Amro Bin Al-Aas. He asws had said to him: ‘Say to Amro when you meet him that Ali asws is saying to you: ‘The most superior of the creatures in the Presence of Allah azwj is the one who had worked with the truth being more beloved to him, and even if it had incurred him a loss; and that the remotest of the creatures from Allah azwj is the one who had worked with the falsehood being more beloved to him, and even if it had increased him (in profit).

وَ اللَّهِ يَا عَمْرُو إِنَّكَ لَتَعْلَمُ أَيْنَ مَوْضِعُ الَْْقِّ فَلِمَ تَجَاهَلُ أَبِيَّ أَنْ أُوتِيتَ طَمَعاً يَسِيراً صِرْ تَلِلَّهِ وَ لأَِوْلِيَاهُ عَدُوّاً فَكَانَ مَا أُوتِيتَ فَدَ زَالَ عَنْكَ فَ تَكُنْ لِلْخَائِنِينَ خَصِيماً وَ لَ لِلظَّالِمِينَ ظَهِيراً

By Allah azwj, O Amro! You know where the place of truth is, so why are you feigning ignorance? Is it that you are given a little greed so you become an enemy to Allah azwj and His azwj friends? What you had been given has already declined from you, and do not become an advocate for the treacherous [4:105] nor a backer to the unjust.

أما إِنِِّ أَعْلَمُ أَنَّ ي َوْمَكَ الَّذِي أَنْتَ فِيهِ نادِمٌ هُوَ ي َوْمُ وَفَاتِكَ وَ سَوََْ تَتَمََّّ أَنَّكَ لََْ تُظْهِرْ ليِ عَدَاوَةً وَ لََْ تَأْخُذْ عَلَى حُكْمِ اللَّهِ رِشْوَةً

But, I know that your day is that which you are regretful in, it is the day of your death, and soon you will wish that you did not manifest enmity towards me asws, and did not take a bribe against a Judgment of Allah azwj.

قَالَ شُرَيْحٌ فَأَبْلَغْتُهُ ذَلِكَ يَوْمَ لَقِيتُهُ فَتَمَعَّرَ وَجْهُهُ وَ قَالَ مَتَّ كُنْتُ قَابِلًَ مَشُورَةَ عَلِيٍّ أَ وْ مُنِيباً إِلََ رَأْيِهِ أَوْ مُعْتَدّاً بَعْرَامَرٍ

Shureyh said, ‘I delivered that on the day I met him and his face fell, and he said, ‘Where were you facing a consultation of Ali asws or leaning towards his asws view of priding with his asws instructions?’

فَقُلْتُ وَ مَا يََْنَعُكَ يَا ابْنَ النَّابِيَةِ أَنْ تَقْبَلَ مِنْ مَوْلَكَ وَ سَيِّدِ الْمُسْلِمِينَ بَعْرَامَرَ مُشْتَشَرَهُ لَقَدْ كَانَ مِنْ هُوَ خَيرٌْ مِنْكَ أَبُو بَكْرٍ وَ عُمَرٍ يَعْمَلََنِ بِرَأْيِهِ

I said, ‘And what prevents you, O Ibn Al-Nabigha, to accept from your master asws and chief of the Muslims after their Prophet saww, his asws consultation? The ones who were better than you, Abu Bakr and Umar, had consulted him asws, working with his asws view.

فَقَالَ إِنَّ مِثْلِي لَ يُكَلِّمُ مِثْلَكَ فَقُلْتُ بِأَيِّ أَبْوَيْكَ تَرْغَبُ عَنْ كَلََمِي بِأَبِيكَ الْوَشِيظِ أَمْ بِأُمِّكَ النَّابِيَةِ فَقَامَ مِنْ مَكَانِهِ وَ قَامَ

He said, ‘The likes of me will not speak to the likes of you’. I said, ‘With which of your parents are you turning away from my speech, with your father Al-Washeez or your mother Al-Nabigha?’ He stood up from his place and I stood up”. 242

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242 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 f
Nasr said, 'And it is reported by Abu Janab Al Kalby,

‘Amro and Abu Musa, when they met with Dowmat Al-Jandal, Amro took to precede Abu Musa in the talking, and he said, ‘You accompanied Rasool-Allah<sup>asww</sup> before me, and you are older than me in age, so you speak, then I shall speak’. That became a way and habit between the two, and rather it was a plot and a deception and a delusion to him with that his being forwarded, so he would begin by removing Ali<sup>asws</sup>, then view his view<sup>243</sup>.

Ibn Deyzeel said in ‘Kitab Siffeen’,

‘Amro gave him (Abu Musa Al-Ashary) the centre of the gathering, and he did not used to speak before him, and gave him the precedence in the Salat, and in the meals, not eating until he ate. And when he addressed, so rather he addressed him for the reason of the names, and he would say to him, ‘O companion of Rasool-Allah<sup>asww</sup>’, until he was satisfied to it, and he thought that he (Amro Bin Al-Aas) would not deceive him.

When the butter churned between the two, Amro said to him, ‘Inform me! What is your view, O Abu Musa?’ He said, ‘I view that these two men (Ali<sup>asws</sup> and Muawiya) should both be removed, and we should make the command to a consultation between the Muslims, they can be choosing the one they desire’.

Amro said, ‘The (correct) view, by Allah<sup>azwj</sup>, is what you have viewed!’ They both came to the people, and they had gathered. Abu Musa spoke (first). He praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup>, then said, ‘My view and view of Amro has been co-incidental upon the command. We hope that Allah<sup>azwj</sup> will Correct the concern of this community by it’. Amro said, ‘He speaks the truth’.

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<sup>243</sup> Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 g
Then he said to him, ‘Go ahead, O Abu Musa and speak!’ Abu Musa stood up to speak. Ibn Abbas called him and said, ‘Woe be unto you! By Allah azwj! I think he has deceived you! If you have both been concordant upon a matter, then advance him before you in order to speak with it, then you speak after him, for he is a treacherous man, and there is no safety for him having given you the agreement in what is between you and him, and when he stands among the people, he would oppose you’.

And Abu Musa was an inattentive man. He said, ‘O you, leave from you! We have already harmonised’.

Abu Musa went ahead. He praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! We have looked into the matter of this community, but we could not see anything which is more correct for their matter, nor more painful for its disorder than there be no variance in its affairs, and my view and the view of my companion is united upon removing Ali asws and Muawiya, and that this command would happen to be a consultation between the Muslims.

They can place in charge of their affairs one they loved, and I have hereby removed Ali asws and Muawiya. So, receive your affairs and place in charge the one you see rightful for this command’. Then he stepped aside.

Amro Bin Al-Aas stood up in his position. He praised Allah azwj, and extolled upon Him azwj, then said, ‘This one has said what you have heard, and he has removed his companion, and I am (also) removing his companion just as he has removed him asws, but I affirm my companion Muawiya (to remain) in the caliphate, for he is a governor of Usman, and seeker of his blood, and most rightful of the people with his (Usman’s) position’.

Abu Musa said to him, ‘What is the matter with you? May Allah azwj not Harmonise you! You have deceived and been immoral. But rather, your example is, like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue [7:176]. Amro said to him, ‘But rather you example is like an example of the donkey carrying books. [62:5]’.
And Shureyh Bin Hany attacked upon Amro and hit him with the whip, and a son of Amro attacked upon Shureyh and hit him with the whip, and the people stood up and separated between the two. Shureyh was saying after that, ‘I have not regretted upon anything as my regret that I did not happen to strike Amro (Bin Al-Aas) with the sword instead with the whip, but the time came with what it came with, and the companions of Ali ﷺ had sought Abu Musa’. He rode his camel and joined and went to Makkah.

Ibn Abbas was saying, ‘May Allah azwj Uglify Abu Musa. I have cautioned him and guided him to the view, but he did not use his intellect’. And Abu Musa was saying, ‘Ibn Abbas had cautioned me of the treachery of the mischief-maker, but I was reassured to it and thought that he (Amro Bin Al-Aas) will not prefer anything over the advice of the community’.

Nasr (the narrator) said, ‘And Amro returned to his house from Dowmat Al-Jandal and wrote to Muawiya, (couplets), ‘I have given you the caliphate decorated lavishly. Congratulations, welcome, the eyes are delighted, decorated to you with the decoration of the bride, with the slightest of your stabbing the house in the eye’. – up to the end of the couplets’.

Saeed Bin Qays Al-Hamdany stood up and said, ‘By Allah azwj If we were to unite upon the guidance, you two would not increase upon what we are upon it now, and your straying is not necessitated to us, and you have not returned except with what you have begun with, and today we are upon what we were upon yesterday’.

Kurdous Bin Haby said angrily and prosed couplets regarding the agreement with the caliphate of Ali ﷺ and denying the caliphate of Muawiya, and judgment of the two judges. And another group spoke with similar to that.
Nasr (the narrator) said, ‘And it so happened that when Ali\textsuperscript{asws} heard of what Amro has deceived Abu Musa with, that saddened him\textsuperscript{asws}, and it worsened him\textsuperscript{asws}, and he\textsuperscript{asws} addressed the people and said: ‘The Praise is for Allah\textsuperscript{azwj}! And if the time comes with fierce speeches, and the solemn events’ – up to the end of what will come in the report of Seyyid Al-Razy, may Allah\textsuperscript{azwj} be Pleased from him.

And he\textsuperscript{asws} said: ‘Indeed! These two men, the ones you chose, have discarded the Judgment of the Book, and revived what had died, and each one of them follow his personal opinion and judged without any argument nor any proof, nor a Sunnah of the past, and they differed in what they judged. Allah\textsuperscript{azwj} did not Guide both of them, and they prepared for the Jihad and prepared for the journey, and became among their armies like such and such day’.

Nasr said, ‘After the arbitration, whenever Ali\textsuperscript{asws} prayed the morning and Al-Maghrib Salat, and was free from his\textsuperscript{asws} and performed Salaat, said, ‘O Allah\textsuperscript{azwj}! Curse Muawiya, and Amro, and Abu Musa, and Habeeb Bin Maslama, and Abdul Rahman Bin Khalid, and Al-Zahhak Bin Qays, and Al-Waleed Bin Uqba’.

That reached Muawiya, so whenever he prayed Salat, he cursed Ali\textsuperscript{asws}, and Hassan\textsuperscript{asws}, and Husayn\textsuperscript{asws}, and Ibn Abbas, and Qays Bin Sa’ad Bin Ubada, and Al-Ashtar’.

And Ibn Dezeel increases among the companions of Muawiya, Abu Al-Awr Al-Sulamy. And it is reported by Ibn Dezeel as well that Abu Musa wrote to Ali\textsuperscript{asws} from Makkah, ‘As for after, it has reached me that you\textsuperscript{asws} are cursing me during the Salat, and the ignorant ones behind you\textsuperscript{asws} are saying, ‘Ameen’, and I am saying just as Musa\textsuperscript{as} had said: \textit{He said: ‘My Lord! Due to what You Conferred upon me, so I will never be a backer for the criminals’} [28:17]’.\textsuperscript{244}

\textsuperscript{244} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 553 h
And from a letter of his\textsuperscript{asws} answering Abu Musa Al-Ashari with it, from a letter he\textsuperscript{asws} wrote to him from the place which he\textsuperscript{asws} prepared from the arbitration, and this letter is mentioned by Saeed Bin Yahya Al-Amawy in ‘Kitab Al-Magazy’, ‘A lot of the people have changed from a lot of their shares (Rewards). They inclined with the word and spoke with the whims.

And I\textsuperscript{asws} descended from this command a descent, wondering at the unity with it by a people fascinate with themselves, for I\textsuperscript{asws} am curing an injury for them, fearing that it might return to be a clot; and there isn’t any man more eager upon unity and affection of the community of Muhammad\textsuperscript{asw}w than me\textsuperscript{asws}. I\textsuperscript{asws} am seeking the good Rewards with that, and the honourable Return.

And I\textsuperscript{asws} shall fulfill that which I\textsuperscript{asws} had vowed upon myself\textsuperscript{asws} and even if you change from the righteousness what you had separated from me\textsuperscript{asws} upon, for the wretched is the one who is deprived the benefit of what he has been given of the intellect and the experience.

And I\textsuperscript{asws} tend to be enrages if the speaker speaks with the falsehood and spoils a matter which Allah\textsuperscript{azwj} had Corrected. So, leave what you do not understand, for the evil people are flying to you with the evil words. And the greetings\textsuperscript{245}.

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\textsuperscript{245} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 554
And Abu Musa said to him, ‘Do not do it, and leave your rebuking to me’. Ammarra said to him, ‘Ira am not a brother to you! Ira heard Rasool-Allahsaww cursing you on the night of Al-Aqaba, and you had thought along with the group what you had thought (of killing Rasool-Allahsaww).

Abu Musa said to him, ‘But, hadn’t he saww sought Forgiveness for me?’ Ammarra said, ‘I heard the Cursing and did not hear the seeking of Forgiveness’.

(The book) ‘Nahj Al Balagah’ –

And from a letter of hisasws when hisasws companions were restless to himasws regarding the matter of the arbitration: ‘O you people! Myasws matter among you did not cease to be upon what asws loved until the war exhausted you, and by Allahazwj, it has taken from you, and left, and the exhaustion is for your enemies.

And yesterday asws was a commander (of others), and today asws have become commanded (by others), and yesterday asws was prohibiting (others), and today asws have become prohibited (by others); and you have become loving for the remaining alive, and it isn’t for measws that Iasws carry you upon what you are disliking’.

(The book) ‘Nahj Al Balagah’ –

And from a letter of hisasws to the people of various localities, narrating in it what flowed between him and the people of Siffeen: ‘At the onset of our matter, we and the group from the people of Syria met, and the apparent is that our Lordazwj is One, and our Prophet saws is one, and our call regarding Al-Islam is one.

We are not adding them in the Eman with Allahazwj and the ratification of Hisazwj Rasoolasws, nor are they adding us. The matter is one, except what we are differing in regarding the blood of Usman, and we are innocent from it. We are saying, ‘Come! Let us treat what we face today by extinguishing the flames, and calm down the general public until the
command is strengthened, and there is unity and we can be strengthened upon placing the right in its place.

They shall, ‘But we shall cure it with the wrangling’. They refused until the war sprouted wings and tool hold, and its flames ignited and raged. When we and them grit out teeth, and it placed it’s fangs in us and them, they answered during that to that which I[^asws] had been called them to (in the first place). We responded to them, to what they were calling and hastened to what they were seeking until the argument was clarified to them, and the excuses were cut off from them.

So, the one from them would be upon that, he is the one whom Allah[^azwj] would Save him from the destruction, and one who entered and continued, so he is the reactor who Allah[^azwj] has Sealed upon his heart, and the evil would become circling upon his head’.

And from a letter of his[^asws] to Muawiya: ‘And surely the rebellion and the falsehood abase the person in his religion and his world, and they manifest his shortcoming in the presence of his critic, and you have known that you will not realise what has been Ordain to be lost, and the people have aimed without right, and they are interpreting upon Allah[^azwj], but He[^azwj] Belied them.

So, be cautioned of a day in which he would be joyful, on whose end-result is praise-worthy, and he would regret, the one who enabled the Satan[^la] from his (ill) plots, and did not resist him[^la]. And he has called to the Judgment of the Quran and he isn’t from its rightful ones, and we didn’t answer to you, but we answered the Quran to His[^azwj] Judgment’.

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248 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 557
249 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 558
From the speech of Amir Al-Momineen asws when his asws companions returned from the fighting at Siffeen, when Muawiya deceived them by raising the Qurans, so they turned away from the war: ‘You have done a deed from Al-Islam, shaky is its strength and its strength are cut, and you inherited weakness and humiliation, when you are higher and your enemies feared the invasion, and the killing was worse with them, and when they found the pain of injuries, they raised the Qurans and called you to what was in it in order to cool you off from it, and terminate the war in what was between you and them.'

وَ بَاتَبَأُوا يُبْحَثُونَ رَبَّ الْمَلَّاَتِ حِبْبَةً وَ مَكَبِّرًا، فَمَا أَنْتُمْ إِلَّا حَامِظِي مَلَّاهُمْ عَلَى مَا أَحْتُوا وَ أَعْطَيْتُوهُمْ الَّذِي سَأَلَوْهُم، إِلَّا مَغْرُورِينَ وَ إِلَّا مَا أَطْلَكُمْ بِذَلَاكَ مَوَافِقِ رَشْدٍ وَ لا مُصْبِحِ حَزْمٍ.

And they waited with you doubting the strength, being a deception and a plot, so you did not unite upon what they loved and gave to them that which they had asked for except as deceived people. And I asws swear by Allah azwj I asws do not think after it you will be harmonised with guidance nor attain any determination”.

The book) ‘Al Irshad’ –

And from a speech of his asws after the writing of the articles of judgment and the arbitration, and the people of Al-Iraq had differed upon that. He asws said: ‘By Allah azwj I asws did not agree nor did I asws like you to agree, but when you refused (my asws advice) only you will agree (to your opinion), so I asws (had to) agree (as you were not listening). So, when I asws had agreed, the retracting was not correct after the agreement, nor the replacement after the acknowledgement, except if Allahazwj is disobeyed by Hisazwj Pact being broken, and Hisazwj Book being transgressed by loosening the knot. So, you can fight during that the one leaves the Command of Allahazwj.

وَ أَلْيَمُ الْمَلَّانِيّ عَلَى الْأَرْدُسِ عَلَى الْأَلْبَاسِ أَنْ تَرْكِهِ أَمْرِي بِأَعْظَامِ يَدِهِ فِي الْكِتَابِ وَ خَلََفِهِ مَا أَنَا عَلَيْهِ فَلَيْسَ مِنْ أُلَّئِكَ وَ لَا أَخَافُهُ عَلَى ذَلِكَ وَ لَيْتَ فِيكُمْ مِثْلَهُ اثْنَانِيْ بَلْ لَيْتَ فِيكُمْ مِثْلَ هُ وَاحِداً يَرَى فِي عَدُوِّكُمْ مَا يَرَى وَ هَلْ أَنَا إِلَّ مِنْ غَزِيَّةٍ إِنْ غَوَيْتُ وَ إِنْ تَرْشُدْ غَزِيَّةُ أَرْشُدْ.

And as for that which you denied upon Al-Ashtar from his leaving my asws orders, by the handwriting of his own hand in the letter and his opposing what I asws am upon, he isn’t from one of those, nor do I asws fear him upon that, and if only there were two like him among you all. But, if only among you there was one like him, seeing in your enemies what he saw.

إِذْ لَخَفَّتْ عَلَيَّ مَا كَرَأْتُكُمْ وَ رَحَوْتُ أَنْ بَلَّامِيِّنَيْ بِنَعْصِ أَوُّدُمْ وَ فَذُنُبْتُكُم عَمَّا أَنْتُمْ وَ عَصِيْتُكُمْ مَكَّةَ أَنْتُمْ كَمَا فَالْأَحْوَْاءِ إِنْ غَوْتُ فَلَيْتَ مَا أَنْتُمْ إِلَّا مِنْ غَيْبَةٍ إِنْ غَوْتُ...

250 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 559
Then your supporters leaned upon me asws, and I asws hoped that some of your crookedness would be straightened out, and I asws had forbidden you from what you came with, and you disobeyed me asws. So, I asws and you were as the brother of Hawazin said, ‘And am I the one from (tribe of) Gaziya if it is gone. You strayed and if (tribe of) Gaziya had been guided, I would have been guided’.

251

The books ‘Al Kharaij Wa Al Jaraih’ (and) ‘Al Irshad’ –

‘Amir Al-Momineen asws said when the people of Syria raised the Quran, and a party from his asws companions doubted, and they resorted to pacifism and called to it: ‘Woe be unto you all! This is a deception, and the people are not intending the Quran, because they aren’t people of the Quran! Therefore, fear Allah azwj and go ahead upon your insights in your fighting. If you do not do so, the ways would be separated with you, and you will regret when the regret will be of no benefit’.

252

And it is reported by Ibn Mardawayh, by his chain from Suweyd Bin Aqalah having said,

‘I was with Abu Musa at the banks of the Euphrates. He said, ‘I heard Rasool-Allah saww saying that the children of Israel differed and they did not stop differing between them until they sent two strayed ones, straying the ones who followed them, and their affairs are not disguised upon you. You differed until you sent two strayed judges, straying the ones who followed them’. Suweyd said, ‘I said, ‘I seek your Protection with Allah azwj from you becoming one of the two’.

He (the narrator) said, ‘He (Abu Musa) removed his shirt and said, ‘May Allah azwj Keep me away from that just has He azwj has Cleared me from my shirt’. And when ‘Laylat Al-Hareer’ occurred, they shouted, ‘O Muawiya! The Arabs are destroyed!’ He said, ‘O Amro! Should we flee or seek amnesty?’ He said, ‘Let us raise the Qurans upon the spears and recite: Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a group of them turn back and they withdraw [3:23].

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251 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 560
252 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 561 a
So, if they were to accept the Judgment of the Quran, we shall raise the war and raise with them to a (specified) term, and if some of them refuse except the fighting, we shall break their force and the sects would occur between them’. And he (Muawiya) ordered with the caller and he shouted among them, ‘Neither we nor you are from the Polytheists, nor are we gathered upon the apostasy! If you were to accept it, then survival is in it for the two parties and for the cities, and if you were to repel it, then the annihilation is in it, and every affliction is to a term!’

Mis’ar Bin Madaky, and Zayd Bin Huseyn Al-Taie, and Al-Ash’as Bin Qays Al-Kindy said, ‘Answer the people to the Book of Allahazwj’. Amir Al-Momineenasws said: ‘Woe be unto you, by Allahazwj, they have not raised the Quran except as a deception and a plot when you were higher than them’. And Khalid Bin Ma’mar Al-Sadousy said, ‘O Amir Al-Momineenasws! The most beloved of the affairs to us is what suffices us of its livelihood’.

And Rifa’at Bin Shaddad Al-Bajaly prosed, ‘If they were to judge with the justice, there would be safety, or else we have just preferred it with a day of chance’.

Twenty thousand men aimed to himasws saying, ‘O Aliasws! Answer to the Book of Allahazwj when youasws being called to it, or else we will push youasws and throw youasws to the people, or we will do with youasws what we had done with Usman!’

Heasws said: ‘Memorise myasws words from measws, for Iasws am ordering you with the fighting. If you disobey measws, then do whatever comes to you’. They said, ‘Send for Al-Ashtar to come to youasws’. Heasws sent Yazeed Bin Hany Al-Sabie to call him. Al-Ashtar said, ‘I am hoping Allahazwj will Grant victory to me. Do not hasten me’. And he intensified in the fighting.
They said, ‘He is eager regarding the war, so send with your asws determination for him to come to you asws or else, by Allah aswj, we will remove you asws’. Ali asws said: ‘O Yazeed! Return to him, tell him to return to us, for the Fitna has occurred’.

Yazeed travelled to him and delivered to him the words of Ali asws. Al-Ashtar came back and he was saying to the people of Al-Iraq, ‘O people of disgrace and weakness! Is it when you are higher than the people and you know that you are subduing them, so they are raising the Qurans to you as a deception and a plot?’ They said, ‘We fought them regarding Allah aswj and we leave fighting them now for the Sake of Allah aswj’.

He said, ‘Respite me for a while, for I can sense the victory and am certain with the winning’. They said, ‘No’. He said, ‘Respite me for the (final) galloping of my horse’. They said, ‘We neither obey you nor your companions, and we can see the Quran upon the top of the spears. We are called to it’.

He said, ‘You are deceived, by Allah aswj! They are deceiving you and calling you to place (terminate) the war, and you are answering’. A group from Bakr Bin Wail stood up and said, ‘O Amir Al-Momineen asws! If you asws answer the people, we shall answer, and if you asws refuse, we shall refuse’.

He asws said, ‘We are more rightful ones to answer to the Book of Allah aswj, and Muawiya, and Amro, and Ibn Abu Mueet, and Habeen Bin Maslama, and Ibn Abu sar’h, and Al-Zahhak Bin Qays aren’t companions of religion and Quran. I asws are more knowing with them than you all. I asws had accompanied them as children, and men’.

In a speech of his (narrator), ‘The people of Syria said, ‘We have chosen Amro (Bin Al-Aas)’. Al-Ash’as, and Ibn Al-Kawa, and Mis’ar Al-Fadakyy, and Zayd Al-Taie said, ‘We choose Abu
Musa (Al Ashari)’. Amir Al-Momineen asws said: ‘You have disobeyed me in the first matter, so do not disobey me asws now’.

They said, ‘Surely he asws had cautioned us from what we have fallen into’. Amir Al-Momineen asws said, ‘He isn’t trustworthy. He has separated from me asws and has caused the people to abandon me asws, then he fled from me asws until I asws granted him amnesty after a month. But this Ibn Abbas should be in charge of that’.

They said, ‘By Allah asw! We do not mind it would be you asws or Ibn Abbas’. He asws said: ‘So, Al-Ashtar’. Al-Ashtar asws said, ‘And can anyone heat up the war apart from Al-Ashtar? And are we except in the decision of Al-Ashtar?’

Al-Amsh said, ‘It is narrated to me by the one who saw Ali asws on the day of Siffeen clasping his hands and saying: ‘O how strange! I am being disobeyed and Muawiya is being obeyed!’ And he asws said: ‘You have refused except for (choosing) Abu Musa?’ They said, ‘Yes’. He asws said: ‘Then do whatever comes to you all! O Allah asw! I asws disavow from their deeds’. Al-Ahnaf said, ‘When you have chosen Abu Musa, then warm his back’.

Khureym Bin Fatik Al-Asady said, ‘If only the people had a view they could be guided by. The people of Al-Iraq cast you with Ibn Abbas, but they cast you with an old man from Yamen who did not even know what is a sixth of a strike and a fifth’.

When they gathered, the scribe of Ali asws was Ubeydullah Bin Abu Rafie, and scribe of Muawiya was Umeyr Bin Abd Al-Kalby. Ubeydullah wrote, ‘This is what is judged upon by Amir Al-Momineen Ali asws Bin Abu Talib asws and Muawiya Bin Abu Sufyan’. Amro said, ‘Write his asws name and name of his father asws’. He asws is your commander, as for our commander, so no’.

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Al-Ahnaf said, ‘Do no delete the name ‘Amir Al-Momineen’’. Ali\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is the Greatest!’ Sunnah by a Sunnah, and an example with an example, and I\textsuperscript{asws} was the scribe on the day of Al-Hudaybiya’’.  \textsuperscript{253}

And it is reported by Ahmad Bin Al Musnad,  

‘The Prophet\textsuperscript{saww} instructed that he (Ali\textsuperscript{asws}) writes: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’. Suheyl Bin Amro said, ‘This is an agreement between us and you\textsuperscript{saww}, so begin it with what we recognise, and write, ‘In Your\textsuperscript{saww} Name, O Allah\textsuperscript{azwj}’”.

He\textsuperscript{saww} instructed with the deletion of that and wrote: ‘In Your\textsuperscript{saww} Name, O Allah\textsuperscript{azwj}. This is what has been reconciled upon by Muhammad\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} and Suheyl Bin Amro and the people of Makkah’. Suheyl said, ‘If I were to answer to this, I would be acknowledging to you\textsuperscript{saww} with the Prophet-hood’. He\textsuperscript{saww} said: ‘Delete it, O Ali\textsuperscript{asws}!’ He\textsuperscript{asws} went on to delay and refused.

The Prophet\textsuperscript{saww} deleted it and wrote: ‘This is what has been reconciled upon by Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as} Bin Abdul Muttalib\textsuperscript{as}, and the people of Makkah’. Allah\textsuperscript{azwj} Said in His\textsuperscript{azwj} Book: There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]’’. \textsuperscript{254}

And it is reported by Muhammad Bin Is’haq, from Bureyda Bin Sufyan, from Muhammad Bin Ka’ab,  

‘The Prophet\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘Surely for you\textsuperscript{asws} would be its like. You would be given it and would be persecuted’’. \textsuperscript{255}

\textsuperscript{253} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 21 H 561 b

\textsuperscript{254} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 21 H 561 c

\textsuperscript{255} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 21 H 562
‘Ali asws used to permit for the Clan of Hashim as, and he asws was permitting me with them. When Muawiya wrote to him asws, ‘If you asws want the reconciliation, then delete that name of the caliphate from you asws.’ He asws consulted the Clan of Hashim as, so a man from them said, ‘Displace this name which Allah azwj has Displaced.

قَالَ فَإِنَّ كُفَّارَ قُرَيْشٍ لَمَّا كَانَ بَيْنَهُمْ مَا كَانَ وَ كَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، فَمَنَعْنَاكَ أَنْ تَطُوََ بِالْبَيْتِ

He asws said: ‘Quraysh Kafirs, when it happened between Rasool-Allah saww and them what happened, and he saww wrote, ‘This is what has been judged upon by Muhammad saww Rasool-Allah aswj, the people Makkah disliked that and said, ‘If we knew you saww are a Rasool saww of Allah azwj, we would not prevent you saww from performing Tawaaf of the House (Kabah)’.

قَالَ الأَْحْنَافُ فََقُلْتُ لِذَلِكَ الرَّجُلِ كَلِمَةٌ فِيهَا غِلْظَةٌ وَ قَُلْتُ لِعَلِيٍّ أَي ُّهَا الرَّجُلُ وَ

Al-Ahnaf said, ‘I said to that man, ‘There is a harsh word in it’, and I said to Ali asws, ‘O you asws man! By Allah aswj, what is the matter with you asws? Rasool-Allah aswj said: ‘We are not being prejudicial in our allegiance’. And if we knew of anyone in the earth today more rightful with this command than you asws we would pledge allegiance to him and we would fight against you asws with him. I swear by Allah aswj! If this name is deleted from you asws, that which you asws are calling the people to, and have taken their allegiances upon, it will not return to you asws,

256 Bihar Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 563
Amir Al-Momineen\textsuperscript{asws} said to the scribed: ‘Write, ‘This is what has been judged upon by Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and Muawiya Bin Abu Sufyan\textsuperscript{asws}’. Amro Bin Al-Aas said, ‘Write his\textsuperscript{asws} name and name of his\textsuperscript{asws} father\textsuperscript{as}, and do not name him\textsuperscript{asws} as ‘Amir Al-Momineen’ (commander of the faithful), for he is their commander and he\textsuperscript{asws} isn’t our commander’.

Al-Ahnaf Bin Qays said, ‘Do not delete this name, for I fear than if you\textsuperscript{asws} were to delete it, it will not return to you\textsuperscript{asws}, ever!’ So, Amir Al-Momineen\textsuperscript{asws} refused from deleting it. Then the discussion regarding it retreated for a while from the day. Al-Ash‘as Bin Qays said, ‘Delete this name (which) Allah\textsuperscript{azwj} has Displaced’.

Suheyl said to him\textsuperscript{saww}, ‘Delete ‘Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}’, for we do not acknowledge for you\textsuperscript{saww} with that, nor do we testify for you\textsuperscript{saww} with it. Write your\textsuperscript{saww} name and name of your\textsuperscript{saww} father\textsuperscript{as}. I\textsuperscript{as} refused from deleting it. The Prophet\textsuperscript{saww} said: ‘Delete it, O Ali\textsuperscript{asws}, and you will be called regarding similar to it and you\textsuperscript{asws} will answer and you\textsuperscript{asws} would be upon anguish’.

Amro Bin Al-Aas said, ‘Glory be to Allah\textsuperscript{azwj}! And an example by an example, by an example! I\textsuperscript{as} was the scribe of Rasool-Allah\textsuperscript{azwj} on the day of Al-Hudeybiya, and he\textsuperscript{saww} had dictated unto me\textsuperscript{saww}, ‘This is what is judged upon by Muhammad\textsuperscript{saww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} (and) Suhyel Bin Amro’.

Amro Bin Al-Aas said, ‘No offense (but) there will not be a gathering between you\textsuperscript{asws} and me, ever!’ Amir Al-Momineen\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I wish Allah\textsuperscript{azwj} would Purify my\textsuperscript{asws}’.
gathering from you and from the ones resembling you’. Then the agreement was written and the people dispersed’. 257

In the story of Al-Hudeybiya – ‘Rasool-Allah saww said: ‘O Ali asws! You asws refused to delete my name from the Prophet-hood, by the One azwj Who Sent me saww with the truth as a Prophet saww! Their sons would be coming to the like of it, and you asws would being anguish, persecuted’. 257

Amir Al-Momineen asws said: ‘Allah azwj and His awj Rasool Allah saww spoke the truth. Rasool-Allah saww had informed me asws with that’. 258

Among what Amir Al-Momineen asws answered the Jew with, the questioner about what characteristics there are in the successors as, he asws said: ‘And as for the sixth, O Jewish brother! Their adjudication and war of the son of the liver-eater (Muawiya), a freed slave (at the conquest of Makkah), son of a freed slave (at the conquest of Makkah), obstinate to Allah azwj Mighty and Majestic and to His awj Rasool saww and to the Momineen since Allah awj Sent Muhammad saww up to the conquest of Makkah forced upon him. 258

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257 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 564
258 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 565
I\text{asws} took his allegiance and the allegiance of his father for me\text{asws} with him during that day, and in three places after it, and his father yesterday was the first one to greet unto me\text{asws} as ‘Amir Al-Momineen’, and urging me\text{asws} upon the getting up in taking my\text{asws} right from the past ones before me\text{asws}, renewing his allegiance to me\text{asws} every time he came to me\text{asws}.

And wonders of (all) wonders! When he saw my\text{asws} Lord\text{azwj} Blessed and Exalted to have Returned my\text{asws} right to me\text{asws}, and Settled it in His\text{azwj} Mine, and his greed would be cut off if he were to come into the religion of Allah\text{azwj} and regarding the entrustment we\text{asws} are carrying, (greed to be) a ruler persisting upon the disobedient son of the disobedient. He inclined him and he inclined towards him.

Then he came with him afterwards when he was greedy for Egypt, and prohibited upon him that he takes from the war booty besides his portion, even a single Dirham, and it is prohibited upon the shepherd (ruler) to give a single Dirham to him above his right. So, he went around ruining the country with the injustice and trampling it with the deceptions. The one pledged allegiance, please him, and the one who opposed him, distanced him.

Then he diverted his attention to me\text{asws}, breaking allegiance upon us, marauding in the country, east and west, right and left, and the news did come to me\text{asws}, and narrations were referred to me\text{asws} of that. Awr Saqeer came to me\text{asws} indicating to me\text{asws} that I should make him a governor of the country which he is at it (Syria), to administer it with what I\text{asws} make him to be in charge of it, and in that which he had indicated the opinion with it regarding the matter of the world.

If I\text{asws} had found a way out for me\text{asws} in the Present of Allah\text{azwj} Mighty and Majestic in making him a ruler, I would have achieved an excuse for myself\text{asws} regarding that. I\text{asws} utilised the view regarding that and consulted the ones I\text{asws} trusted with his advice as being for the Sake of Allah\text{azwj} Mighty and Majestic and for His\text{azwj} Rasool\text{saww}, and for me\text{asws} and for the Momineen.

His view regarding the son of the liver-eater was like my\text{asws} view, forbidding me\text{asws} from making him the ruler and cautioned me\text{asws} from letting his hand enter into the affairs of the
Muslims, and it cannot happen that Allahazwj would see measws Take the strayers for support [18:51].

So, asws diverted to him a brother of (clan of) Bajeela once, and brother of the Ashareen once. Each of them inclined towards the world and pursued his personal desires in whatever pleased him. When asws saw him increasingly violate the prohibitions of Allahazwj only deliberately, asws consulted the ones with measws, from the companions of Muhammadasww, the participants of Badr, and those Allahazwj Mighty and Majestic was Pleased with their affairs and was Pleased from them after their allegiances, and others from the righteous Muslims, and the Tabi’een.

Every one coincided his view with myasws view in battling him (Muawiya), and warring him, and prevent him from what his hands hand attained with him, and Iasws got up to him with myasws companions, enforcing myasws battalions for every place, and Iasws sent myasws messengers to him and called him to the returning from what he was indulging in, and entering into what the people had entered into with measws.

He wrote to me, deciding upon measws and wishing the wishes unto measws, and stipulating conditions upon me. May Allahazwj Mighty and Majestic nor the Muslims pleased him, and he stipulation in part of it that I should hand over to him a group of the righteous companions of Muhammadasww, among them being Ammar Bin Yasserra; and where are the likes of Ammarra? By Allahazwj! We had seen with the Prophetasww that heasww did not count five from us except heera was their sixth, nor four except heera was their fifth.

He stipulated that Iasws should hand them over to him so he could kill them, and crucify them, and he arrogated the blood of Usman. By the religion of Allahaswj I Neither did anyone rally (the people) against Usman nor gathered the people upon killing him, except him and his like from his family members, branches of the Accursed tree in the Quran.
When I\textsuperscript{asws} did not answer to what he had stipulated from that, he repeated being arrogant in himself with his tyranny and his revolt with donkeys having no intellect for them nor any insight. He camouflaged the matters to them and they followed him, and he gave them from the world what he could incline them with towards him.

We fought them and judged them to Allah\textsuperscript{azwj} Mighty and Majestic after the excusing, and the warning. When that did not increase him except in excesses and revolt, we met him (in battle) with the Promise of Allah\textsuperscript{azwj} which He\textsuperscript{azwj} had Promised us of the Help against His\textsuperscript{azwj} enemies and our enemies, and the flag of Rasool-Allah\textsuperscript{saww} was in our hands.

Allah\textsuperscript{azwj} Blessed and Exalted did not Cease to Blunt the party of Satan\textsuperscript{la} with it until the death was Decreed upon him, and he (Muawiya) would be a teacher of the views of his father which \textsuperscript{asws} did not cease to fight these along with Rasool-Allah\textsuperscript{saww} in every place. He (Muawiya) could not find any rescue from the death except the fleeing. He rode his horse and overturned his flag and he did not know how to cheat. He was assisted by the view of Ibn Al-Aas. He indicated to him with manifesting the Qurans and raised them upon the flags, and calling to what was in it.

And he said, 'Surely the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} and his\textsuperscript{asws} party and people of insight, and mercy, and survivors, and they had called you to the Book of Allah\textsuperscript{azwj} at first, and they would answer you to it last'. He (Muawiya) obeyed him (Amro) in what he had indicated with to him, when he saw that there was no rescue for him from the killing or the fleeing apart from it. So, he (Muawiya) raised the Qurans calling to what is in it, by claiming it.

There inclined towards the Qurans, hearts of the ones who had remained from my\textsuperscript{asws} companions after the deaths of their good ones and they had fought them in Jihad against the enemies of Allah\textsuperscript{azwj} and their enemies upon their insights. They thought that the son of the liver-eater, there is loyalty for him with what he was calling to. So, they listened to his call and accepted in their entirety in answering him.
I asws let them know that it is a plot from him and from Ibn Al-Aas with him, and they were both closer to the breaking from them than to the loyalty. But they did not accept my asws words and did not obey my asws orders, and they refused except to answer him, whether I asws hated it or liked it or refused, to the extent that some of them took with the words of others that if I asws did not do so, they would join me with (Usman) Ibn Affan, or they would hand it (caliphate) over to the son of Hind in its entirety.

فَجَهَدْتُ عَلِمَ اللَّهُ جَهْدِي وَ لََْ أَدَعْ عِلَّةً فِِ نْفْسِي إِلَّ بَلَّغْتُهَا فِِ أَنْ يََُلُّونِِ وَ رَأْيِي ف َلَ مْ يَفْعَلُوا وَ رَاوَدْتُهُمْ عَلَى الصَّبِِْ عَلَى مِقْدَارِ ف ُوَاقِ النَّاقَةِ أَوْ رَكْضَةِ

فَلَمْ يَُِيبُوا مَا خَلََ هَذَا الشَّيْخَ وَ أَوْمَأَ بِيَدِهِ إِلََ الأَْشْتََِ وَ عُصْبَةً مِنْ أَهْلِ بَيْتِِ

I asws struggled. Allah aswj Knows my asws struggle, and I asws did not leave any reason within myself except I asws delivered it that they would remove me asws and my asws view. But they did not do so, and I asws instructed them upon the patience a measurement of hiccups of the camel, or sprinting of the horse, but they did not answer, apart from this sheykh’ – and he asws gestured with his asws hand towards Al Ashtar, and a party from my asws family members.

فَإِِّ أَعْلَمُ لَوْ لَ مَكَانِِ لََْ يَقِفَا ذَلِكَ الْمَوْقِفَ فَلِذَلِكَ صَبََْتُ عَلَى مَا أَرَادَ الْقَوْمُ مَعَ مَا سَبَقَ فِيهِ مِنْ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ

فَلَمَّا رَف َعْنَا عَنِ الْقَوْمِ سُيُوف َنَا تَََكَّمُوا فِِ الأُْمُورِ وَ تََُيرَُّ وا الأَْحْكَامَ وَ الْْرَاءَ وَ تُرَكُوا الْمَصَاحِفَ وَ مَا دَعَوْا إِلَيْهِ مِنْ حُكْمِ الْقُرْآنِ وَ مَا كُنْتُ أُحَكِّمُ فِِ دِينِ اللَّهِ أَحَداً إِذْ كَانَ التَّحْكِيمُ فِِ ذَلِكَ الخَْطَأَ الَّذِي لَ شَكَّ فِيهِ وَ لَ امْتََِاءَ

By Allah aswj! Nothing prevented me asws from continuing upon my asws insight except fear that these two would be killed’ – and he asws gestured by his asws hand towards Al Hassan asws and Al Husayn asws – ‘And the lineage of Rasool-Allah saww and his saww offspring would be cut off from his saww community, and fearing that this one and this one would be killed’ – and he asws gestured by his asws hand towards Abdullah son of Ja’far as and Muhammad Bin Al Hanafiyya, may Allah aswj be Pleased with them both.

فَلَمْ يَِّ أَعْلَمُ لَوْ لَ مَكَانِِ لََْ يَقِفَا ذَلِكَ الْمَوْقِفَ فَلِذَلِكَ صَبََْتُ عَلَى مَا أَرَادَ الْقَوْمُ مَعَ مَا سَبَقَ فِيهِ مِنْ عِلْمِ اللَّهِ عَزَّ وَ خَلَالَ

I asws knew, had it not been for my asws position, they would not pause at that pausing, so for that (reason) I asws observed patient upon what the people wanted, along with what had preceded regarding it from the Knowledge of Allah aswj Mighty and Majestic.

فَلَمْ يَِّ أَعْلَمُ لَوْ لَ مَكَانِِ لََْ يَقِفَا ذَلِكَ الْمَوْقِفَ فَلِذَلِكَ صَبََْتُ عَلَى مَا أَرَادَ الْقَوْمُ مَعَ مَا سَبَقَ فِيهِ مِنْ عِلْمِ اللَّهِ عَزَّ وَ خَلَالَ

When we raised our swords from the people, they decided regarding the affairs and chose the decisions, and they neglected the Qurans and what they had (initially) called to, from the Judgment of the Quran, and I asws had not judged anyone in the religion of Allah aswj when the adjudication regarding that was the mistake which there is no doubt in it, nor doubtful.
When they refused except that, I\textsuperscript{asws} wanted to make a man from my\textsuperscript{asws} family members as a judge, or a man I\textsuperscript{asws} agreed with his view, and his intellect, and I trusted his advice, and his cordiality, and his religion. I\textsuperscript{asws} did not name anyone except the son of Hind refused from it, nor did I\textsuperscript{asws} call to anything from the truth except he turned around from it.

And the son of Hind came blaming us for abuse of authority, and that was not except due to my\textsuperscript{asws} companions following him upon that. When they refused except that they would overcome me\textsuperscript{asws} upon the arbitration, I\textsuperscript{asws} disavowed to Allah\textsuperscript{azwj} Mighty and Majestic from them and delegated that to them. They collared it to a man whom Ibn Al-Aas deceived with a deception appearing in the east of the earth and its west, and the deceived appeared regretful upon it''\textsuperscript{259}.

A man from the Helpers said to him\textsuperscript{asws}, and in another report, a friend of his\textsuperscript{asws} from the Helpers met him\textsuperscript{asws}. He said, 'What is this which is being circulated reaching me from you\textsuperscript{asws}. There was no one from the community more exact for the command than you\textsuperscript{asws}. So, what is this differing and the (rumours) being spread?'

\textsuperscript{259} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 566
\textsuperscript{260} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 567
'And from a sermon of his\textsuperscript{asws} after the arbitration: 'The Praise be to Allah\textsuperscript{azwj}, and even though the time has brought the fierce event and the majestic occurrence, and I\textsuperscript{asws} testify that there is no god except Allah\textsuperscript{azwj}. There is no associate for Him\textsuperscript{azwj}. There isn't anyone with Him\textsuperscript{azwj} apart from Him\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}.\textsuperscript{261}'

As for after, the disobedience of the advisor, the sympathetic, the learned, the experience, has inherited the regret, and the remorse is the consequence, and I\textsuperscript{asws} had instructed you regarding this arbitration of my\textsuperscript{asws} instructions, and I\textsuperscript{asws} had sifted for you my\textsuperscript{asws} treasured view, if it had been obeyed the matter would have been short. But, the disloyal adversaries and the discarding, the disobedience refused to me\textsuperscript{asws}, to the extent that the advisor (himself) doubted in his own advice, and forearm was careless with its cup.

I\textsuperscript{asws} and you all were just as the brother of Hawazin said, 'I had instructed you with my instructions at the raising of the flag, but you did not see the clarity of the advice until the next midday (when it was too late)'.

I am saying, 'I found in one of the copies of (the book) ‘Nahj Al-Balagah’, from a sermon of his\textsuperscript{asws} regarding the concern of the two judges and condemnation of the people of Syria: ‘Rude, lowly, slaves are gathering from every corner and picked up from every pack, from the ones it is befitting that he is made to understand, and disciplined, and taught, and trained, and supervised upon, and to be taking by his hand. They are neither from the Emigrants and the Helpers, nor from those having taken the house (in Al-Medina).

Indeed! And the people have chosen for themselves the closest of the people from what they like, and you all are choosing for yourselves the closest of the people from what you dislike.

\textsuperscript{261} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 568
And rather, your pact with Abdullah Bin Qays (Abu Musa) yesterday, he was saying, ‘It is a Fitna, so cut off your bow-strings and sheathe your swords!’ So, if he was truthful, then he was mistaken with his travelling (with us for this battle) without being coerced. And if he was lying, so the accusation is necessitated to him.

فاذفعوا في صدر عمر بن العاص بعبد الله بن العباس وخذوا مهل الأيام وخوطوا قوامي الإسلام لن تومن إلى بلادكم الأرض و إلى صفافكم

So, push in the chest of Amro Bin Al-Aas with (choosing) Abdullah Bin Al-Abbas, and take the respite of the days and encompass the borders of Al-Islam. Are you not looking at your cities being raided and to your characters being shot at?”

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262 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 21 H 569
CHAPTER 22 – NEWS (GIVEN BY) THE PROPHET \( ^{\text{saww}} \) WITH FIGHTING THE KHARIJITES AND THEIR BLASPHEMY (KUFR)

So, you \( ^{\text{saww}} \) are my brother \( ^{\text{saww}} \), and my successor \( ^{\text{saww}} \), and my caliph upon my family during my lifetime and after my passing away. One who follows you \( ^{\text{saww}} \), so he has followed me \( ^{\text{saww}} \), and one who lags behind from you \( ^{\text{saww}} \) so he has lagged behind from me \( ^{\text{saww}} \), and one who disbelieves in you \( ^{\text{saww}} \) so he has disbelieved me \( ^{\text{saww}} \), and one is unjust to you \( ^{\text{saww}} \) so he has been unjust to me \( ^{\text{saww}} \).

O \( ^{\text{asws}} \) You are from me \( ^{\text{saww}} \) and I am from you \( ^{\text{saww}} \). O \( ^{\text{asws}} \) Had it not been for you \( ^{\text{saww}} \), the people of the river (Al-Nahrawan) would not be fought against’.

He \( ^{\text{asws}} \) said: ‘I \( ^{\text{saww}} \) said: ‘O Rasool-Allah \( ^{\text{saww}} \)! And who are the people of the river (Al-Nahrawan)?’ He \( ^{\text{saww}} \) said: ‘A people deviating from Al-Islam just as the arrow deviates (shoots off) from the archer’.”

570 - ما، الأمالي للشيخ الطوسي المفيد عن ابن قولويه عن أبي سعد عن أبي البحر الأحمر عن أبي عبيد عن رضوان عن عائشة عن خالد عن زيد بن علي عن ميسيّة أبو جعفر بن مالك عن مالك التميمي عن محمد بن إسماعيل بن عبيد الله بن أبي ثابت قال رضوان الله عليه أن النجاشي أعمر أن يكون مطيعاً وموثقاً

571 - ما، الأماني للشيخ الطوسي جامعه عن أبي المفضل عن أحمد بن حنم بن مالك السبتي عن أحمد بن إسحاق عن عائشه عن شرف بن خالد الواسطي عن ظاهر ابن الأشرار عن الإمام بن أبي ثابت قال رضوان الله عليه أن الرجاء كله لاهل النار.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Bin Malas Al Tumeyri, from Muhammad Bin Ismail Bin Ulayya who said, ‘And it is narrate to me by Abu Isa Jubeir Bin Muhammad Al Daqqaq, from Ammar Bin Khalid al Wasity, from Is’haq Bin Yusuf Al Azraq, from Al Amsh, from Abdullah Bin Abu Awfa who said,

263 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 570
Rasool-Allah⁴⁴ saww said: ‘The Kharijites are dogs of the people of Fire (hounds of Hell)’.

The Prophet⁴⁴ saww apportioned the distributions one day. A man from (clan of) Taym said, ‘Be fair!’ He⁴⁴ saww said: ‘Woe be unto you! Who is fair if I⁴⁴ saww am nor fair?’ It was said, ‘We shall strike off his neck’.

He⁴⁴ saww said: ‘No. There are such companions for him, his Salat and his Fasting would degrade you. Along with their Salats and their Fasts, they would be deviating from the religion the deviation of the arrow (shooting off) from the archer. Their chief is a man whose one breast droops like the breast of a woman’.

Abu Saeed said, ‘I was with Ali⁴⁴ asws when he⁴⁴ asws killed them, and searched among the slain at Al-Nahrawan, and I came to him upon the attribution which Rasool-Allah⁴⁴ saww had described him’.

Ibn Al-Kawa asked Amir Al-Momineen⁴⁴ asws about Words of the Exalted: Say: ‘Shall We Inform you of the greatest losers in deeds [18:103]. He⁴⁴ asws said: ‘They are the people of Haroura (Kharijites)’.

Then he (the narrator) said, ‘Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?’ [18:104] – regarding fighting against Ali⁴⁴ asws Bin Abu Talib⁴⁴ asws.
These are they who commit Kufr with the Signs of their Lord and their Meeting Him, so their deeds would be Nullified, therefore We will not Establish a Scale for them on the Day of Judgment [18:105] That is their Recompense, Hell, due to their committing Kufr – with the Wilayah of Ali\textsuperscript{asw}, and taking – Verses of the Quran, and My Rasool – meaning Muhammad\textsuperscript{saww} - in mockery [18:106]. They were mocking at his\textsuperscript{saww} words: ‘Indeed! One whose master\textsuperscript{saww} was, so Ali\textsuperscript{asw} is his master\textsuperscript{asw}’.

And it was Revealed regarding his\textsuperscript{saww} companions: \textit{Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107].} Ibn Abbas said, ‘It was Revealed regarding companions of the camel’\textsuperscript{266}.

\textit{Tafsir Al Falaky} – Abu Umama said, ‘The Prophet\textsuperscript{saww} said regarding Words of the Exalted: \textit{On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: [3:106], they are the Kharijites’}\textsuperscript{267}.

\textit{Al Bukhari and Muslim, and Al Tabari, and Al Sa’alby in their books} – ‘Al-Khuweysira Al-Tameemi said to the Prophet\textsuperscript{saww}, ‘Be fair with the equality!’ He\textsuperscript{saww} said: ‘Woe be unto you! If I\textsuperscript{saww} am not being fair, so who is fair? You have been disappointed and incurred a loss’.

Umar said, ‘Give permission to me, I will strike off his neck’. He\textsuperscript{saww} said: ‘Leave him, for there are such companions for him’ – and he\textsuperscript{saww} mentioned their description, so it was Revealed: \textit{And among them are ones who criticise you regarding the charities; [9:58]}\textsuperscript{268}.

\textsuperscript{266} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 a
\textsuperscript{267} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 b
\textsuperscript{268} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 c
‘A man was mentioned in front of the Prophet s;w as being of abundant in worship. The Prophet s;w said: ‘I;w do not know him’. And there he was, emerging. They said, ‘He is that one!’ The Prophet s;w said: ‘As for I;w, I;w can see a burn mark from Satan between his eyes’.

When he saw him, he;w said: ‘Did you discuss within yourself when you were emerging towards us that there isn’t anyone like you among the people?’ He said, ‘Yes’. Then he entered the Masjid and stood to pray Salat.

The Prophet;w said, ‘Is there any man to kill him?’ Abu Bakr pulled away his armour and stood solidly near him. He saw him performing ‘Ruku’u’, so he returned. He said, ‘Should I kill a man performing Ruku’u’, and he is saying, ‘There is no god except Allah azwj’?

He;w said: ‘Sit down! You aren’t the one for him’. Then he;w said: ‘Is there no man who can kill him?’ Umar stood up, and he saw him performing Sajdah. He said, ‘Should I kill a man who is in Sajdah and is saying, ‘There is no god except Allah azwj’?’ The Prophet;w said: ‘You aren’t the one for him. Stand, O Ali asws! You are his killer, if you asws come across him’.

He asws went and left (to come back). He asws said to him;w: ‘I;w did not see him’. The Prophet;w said: ‘If he had been killed, it would have been (the death of) the first Fitna and its last’.

And in a report, ‘This one is the first generation emerging in my;w community, if you had killed him, no two would have differed after me;w.

And Ubay and Anas Bin Malik (well-known fabricator) said, ‘Allahazwj the Exalted Revealed: Twisting his neck haughtily in order to stray (others) from the Way of Allah. For him would be disgrace in the world, - and it is the killing and on the Day of Judgment We will Make

And in a Hadeeth of Umm Salama ra – He saww entered to see her ra and in her ra presence was a girl having a (prostration mark) with her. He saww said: ‘With her is compassion, for they have stolen it for her’ – i.e., a mark from Satan la, or one strike from him la, and it is the dark spot obtained over time’.

And from it is a Hadeeth of Ibn Masoud – He saww said to a man he saww saw, ‘With this one is a dark spot (prostration mark) from the Satan la’. The man said to him saww, ‘He did not hear what you saww said’. He saww said (to the man with the spot): ‘I saww adjure you with Allah azwj! Do you see anyone better than you?’ He said, ‘No’. He saww said to the other man: ‘It is due to this I saww said what I saww said. What is with him from the self-conceitedness is a touch from the insanity’.

(The book) ‘Kashf Al-Ghumma’ – Differing will be occurring in my saww community and sects. A group would be good of the talk and evil of the deeds. They would be reading the Quran, not exceeding their own throats. They would be deviating from the religion just as the arrow deviates (shooting off) from the archer.

They are the evilest of the creatures. Beatitude for the one who kills them and they kill him. They would be calling to the Book of Allah aswj and they wouldn’t be in anything from it. One who fights against them would be foremost with Allah azwj than them’.

269 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 d
270 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 e
271 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 573 f
272 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 574 a
And Muslim Bin Hajjaj copied in his (book) ‘Saheeh’, and Abu Dawood agreed with it, by both their chain from Zayd Bin Wahab,

‘He was in the army which was with Ali asws. He said, ‘Ali asws said: ‘O you people! I heard Rasool-Allah saww saying: ‘A group would emerge from my saww community, they would be reading the Quran. Your recitations would be nothing to their recitation, nor are your Salats anything to their Salats, nor are your Fasts anything to their Fasts!

They would be reciting the Quran reckoning that it is for them, and it would (actually) be against them. Their recitation will not exceed their own throats. They would deviate from the religion just as the arrow deviates (shooting off) from the archer!’

If the army, those who are fighting them, were to know what has been decreed for them upon the tongue of their Prophet saww, they would abstain from the deeds, and a sign of that is that among them is a man having an upper arm, not having a (lower) hand upon his (upper) arm, like a nipple of a breast having white hairs upon it.

Didn’t you go to Muawiya and the people of Syria, and you are neglecting them leaving them behind among your offspring and your wealth? By Allah azwj! I asws wish they happen to be the group, for they had shed the prohibited blood, and they have raided the people going about their own life. So, travel! (to the war)’

Salamah said, ‘Zayd Bin Wahab descended me at descent by descent, until he said, ‘We passed by an archway. When we converged, and upon the Kharijites on that day (as a commander) was Abdullah Bin Wahab Al-Rasy. He asws said to them: ‘Throw the spear and unsheathe the swords from their sheaths, for I asws fear that they might appeal to you like their appealed to you on the day of Haroura (Kharijites)!’ So, they returned and brutalised with their spears, and unsheathed the swords, and the people fought them with the spears’.

He (the narrator) said, ‘And some of them were killed on top of the others, and no one was killed from the people on that day (from army of Ali asws) except two men. Ali asws said: ‘Search for the one-handed among them, and he is the incomplete (one half arm missing – disabled)’. They could not find him.
Ali asws stood up by himself until he asws came to some people, and some of them had been slain on top of others. He asws said: ‘Bring them out!’ They brought them out and they found him from what followed the ground. He asws exclaimed Takbeer, then said: ‘Allahazwj Spoke the truth, and His azwj Rasool saww delivered’.

He (the narrator) said, ‘Ubeyda Al-Salmany stood up to him asws and said, ‘O Amir Al-Momineen asws! By Allahazwj Who, there is no god except He azwj! Did you asws hear this Hadeeth from Rasool-Allah saww?’ He asws said: ‘By Allahazwj Who, there is no god except He azwj!’ – until he made him asws swear thrice, and he asws was swearing for him’.


And it is transmitted by Al Bukhari, and Al Nasaie, and Muslim, and Abu Dawood in their ‘Saheeh’ – Suweyd Bin Gafla said, ‘Ali asws said: ‘Whenever I asws narrated to you all a Hadeeth from Rasool-Allah saww, by Allahazwj, then my asws falling from the sky would more beloved to me asws than if I asws were to lie upon him saww’.

273 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 574 b
274 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 575
275 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 576 a
And in a report: ‘That my asws saying upon him saw what he saww did not say; and then I asws narrate to you regarding what is between me asws and you, for the war is a deception, and I asws heard Rasool-Allah saww saying: ‘There will be emerging a group at the end of time, young of age, foolish of the dreams. They would be speaking the words of the best of created being, reciting the Quran. Their Eman will not exceed their throats.

They would deviate from the religion just as the arrow deviates (shooting off) from the archer. Whichever of you were to meet them, then kill them, for in killing them is a recompense for the one who kills them, in the Presence of Allah aswj on the Day of Qiyamah’.

(The book) ‘Kashf Al Ghumma’, and from (the book) ‘Manaqib of Ahmad Bin Mardawayh, from Ibn Abu Al Yasar Al Ansari, from his father who said,

‘I entered to see mother of believers Ayesha. She said, ‘Who killed the Kharijites?’ I said, ‘Ali asws killed them’. She said, ‘What prevents me within myself against Ali asws from speaking the truth? I heard Rasool-Allah saww saying: ‘The best of my saww community from after me saww would kill them’, and I heard him saww saying: ‘Ali asws is with the truth and the truth is with Allah azwj’.

And from him, from Masrouq who said,

‘I entered to see Ayesha. She said to me, ‘Who killed the Kharijites?’ I said, ‘Ali asws killed them’. She was silent. I said, ‘O mother of believers! I adjure you with Allah aswj, and by the right of His aswj Prophet saww! If you have heard anything from Rasool-Allah saww, then inform me with it’.

He (the narrator) said, ‘She said, ‘I heard Rasool-Allah saww saying: ‘They are evilest of the creatures, and the creature who would kill them is the best of the Created beings, and
would be the greatest of them in the Presence of Allah\textsuperscript{azwj} on the Day of Qiyamah as a means’.\textsuperscript{278}

And from him, from Marouq who said,

‘Ayesha said to me, ‘O Masrouq! You are from the most honourable ones of the clan of Ali\textsuperscript{asws} and the most beloved of them to me. Is there any knowledge with you of the one-handed?’

He (the narrator) said, ‘Yes. Ali\textsuperscript{asws} killed him at a river its lower part is called Tamarra, and its upper part Al-Nahrawan, between Akhaqeeq and Tarfa’a’. She said, ‘Come to me with from the ones who witnessed’.

He (the narrator) said, ‘I came to her with seventy men all the seven clans, and the people, when that happened, were seven groups. They testified in her presence that Ali\textsuperscript{asws} had killed him at a river, its lower part is called Tamarra, and its upper part Al-Nahrawan, between Akhaqeeq and Tarfa’a’.

She said, ‘May Allah\textsuperscript{azwj} Curse Amro Bin Al-Aas, for he has written to me that he had been killed at the (river) Nile of Egypt’.

He (the narrator) said, ‘I said, ‘O mother of the believers! Inform me, which thing have you heard from Rasool-Allah\textsuperscript{saww} saying regarding them?’ She said, ‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘They are the evilest of creatures, and the creature who would be killing them is the best of the people and creation, and closest of them in the Presence of Allah\textsuperscript{azwj} as a means on the Day of Qiyamah’’.

And from him, from Masrouq as well from another Hadeeth, ‘When the witnesses had testified in her presence, she said, ‘May Allah\textsuperscript{azwj} Curse Amro Bin Al-Aas, for he has written to me that he was killed in Egypt’.

\textsuperscript{278} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 577 b
Yazeed Bin Ziyad said, 'It is narrated to me by the one who heard Ayesha, 'And the people of the river (Kharijites) were mentioned in her presence. She said, 'I do not like that Allah made him (Ali) to be in charge of it’. They said, ‘And why is that so?’

She said, 'I heard from Rasool-Allah saww saying: 'O Allah! They are evilest of my community. The best of my community would be killing them'. And what happened between me and him wasn’t except what happens between the woman and her mother-in-law’.

And by the chain from him, 'She said, 'Write down for me a testimony of the one who witnessed Al Nahrawan with Ali. So, I wrote down testimonies of seven from the one who had attended, then I came to her with the letter. I said, ‘O mother of the believers! Why do you (need) testimonies?’ She said, 'Amro Bin Al-Aas informed that he was killed at the (river) Nile of Egypt’.

He (the narrator) said, ‘I said, ‘O mother of the believers! I ask you by the Right of Allah, and right of His Rasool, and my right upon you, only inform me with what you heard from Rasool-Allah saww regarding him’.

She said, ‘Since you are adjuring me, then, I heard Rasool-Allah saww saying: ‘They are evilest of the creatures, and the creature who would be killing them is best of the creatures and creation, and closest of them in the Presence of Allah as a means’.

And in another Hadeeth from him, she asked him, and he informed her that Ali saww had killed them. She said, ‘Look at what you are saying’. I said, ‘He is the one who killed them’. She said similar to what has preceded and there is an increase in it, ‘And answered a call”.

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279 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 22 H 577 c
'Ali asws Ibn Abu Talibasws: ‘Rasool-Allah saww' said: ‘A group of people would be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer. They would be reciting the Quran, it would not be exceeding their throats. Beatitude is for the one who kills them and they kill him’.

And by his chain from Aasim Bin Kuleyb, from his father who said,

‘I was seated in the presence of Ali asws. He asws entered to see Rasool-Allah saww and there wasn’t anyone with him saww except Ayesha. He saww said: ‘O Ibn Abu Talib asws! How will you asws be and the people would be such and such?’ I asws said: ‘Allah azwj and His azwj Rasool saww are more knowing’.

He saww said: ‘A group of people would be emerging from the east. They would be reciting the Quran not exceeding their throats. They would be deviating from the religion like the deviation (Shooting off) of the arrow from the archer. Among them would be a man of a disabled hand, as if his hand is an Ethiopian breast’.

And by his chain from Tariq Bin Ziyad who said,

‘Ali asws travelled to Al-Nahrawan and killed the Kharijites. He asws said: ‘Seek the one-handed, for the Prophet saww said: ‘There will come a people speaking the words of wisdom not exceeding their throats, deviating from Al-Islam just as the arrow deviates (shoots off) from the archer. Their mark, or among them would be a black man of disabled (cut-off) hand, in his breast would be white hair’.

If he was among them, so you have killed evilest of the people, and if he does not happen to be among them, then you have killed best of the people’. Then we found the one-handed, so we fell down in Sajdah, and Ali asws fell down in Sajdah along with us’.
And by his chain from Abu Al Aas who said,

‘I witnessed Ali\textsuperscript{asws} when he\textsuperscript{asws} killed the people of Al-Nahrawan. He\textsuperscript{asws} said: ‘Search for the one-handed’. They sought him among the slain. They said, ‘We cannot find him’. He\textsuperscript{asws} said: ‘Return and searched for him, for by Allah\textsuperscript{azwj}, I\textsuperscript{asws} not lying nor have I\textsuperscript{asws} been lied to!’ He\textsuperscript{asws} repeated that repeatedly, during all that he\textsuperscript{asws} was swearing: ‘By Allah\textsuperscript{azwj}, I\textsuperscript{asws} am not lying nor have I\textsuperscript{asws} been lied to!’

They went and found him beneath the slain, in the mud. They extracted him and came with him (his dead body). Abu Al Wazy said, ‘It is as if I am looking at him, and Ethiopian, upon him were two breasts. One breast was like (that of) the woman, upon it were hair like hairs happening to be upon the tail of the rodent (Jerboa)’.

And by another chain up to Abu Al Wazy who said,

‘We were going towards Al-Kufa with Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. When we reached a travel distance of two nights or three, a lot of people deviated from us. We mentioned that to Ali\textsuperscript{asws}. He said: ‘Do not let their affairs terrify you, for they will be returning’. He mentioned the Hadeeth in its length and said, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} praised Allah\textsuperscript{azwj} and said: ‘My\textsuperscript{asws} friend\textsuperscript{saww} informed me\textsuperscript{asws} that the guide of them is a man disabled of the hand having hair upon the nipple of his breast, and if it is a tail of the rodent (Jerboa)’.

They searched for him but could not find him. We came to him\textsuperscript{asws} and we said, ‘We did not find him’. So, Ali\textsuperscript{asws} came himself and went on saying: ‘Turn over that one! Turn over that one!’ until man from the people of Al-Kufa came and said, ‘He is that one!’ Ali\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is the Greatest! And you will not be Given news more informative (than this) from Allah\textsuperscript{azwj}.

\footnote{Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 d}
The people went on saying, ‘This (Ali asws) is an Angel! This (Ali asws) is an Angel!’ – due to the words of Ali asws.

وَ يَسْتَنْدَعُ آخَرَ عَلَى أَنَّهُ قَالَ أَمَا إِنَّ خَلِيلِي أَخْبَََ أَنَّهُمْ ثَلَََّهُمْ أَكْبََُهُمْ وَ الثَّانِِ لَهُ جََْعٌ كَثِيرٌ وَ الثَّالِثُ فِيهِ ضَعْ فُ. 579

And by another chain from him, he asws said: ‘My asws friend had informed me asws, there would be three from the Jinn. This one is their eldest, and the second has a huge crowd for him, and the third has weakness in him’.

(The book) ‘Al Amdah’ – From Saheeh Al Bukhari, by his chain from Abu Saeed Al Khudri who said,

‘While we were in the presence of Rasool-Allah saww and he saww was apportioning the distribution when Zul Khuweysira came, and he was a man from the clan of Tameem. He said, ‘O Rasool-Allah saww, be fair!’ He saww said: ‘Woe be unto you! Who is fair if I saww am nor fait? You have been disappointed and incurred a loss, then I saww do not happen to be fair?’

Umar said, ‘O Rasool-Allah saww! Will you give permission to me regarding him, I strike off his neck?’

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِيِ فِيهِ أَضْرِبْ عُنُقَهُ

He saww said to him: ‘Leave him, for there are such companions for him, the Salat of one of you would be degraded (when compared) with their Salat, and his Fasts with their Fasts. They are reciting the Quran nor exceeding their throats. They would be deviating from the religion just as the arrow deviates (shoots off) from the archer.

أَحَدُكُمْ إِلََ نَصْلِهِ فَلََ يُوجَدُ فِيهِ شَيْءٌ ثَُُّ إِلََ رِصَافِهِ فَلََ يُوجَدُ فِيهِ شَيْءٌ ثَُُّ إِلََ نَضِيِّهِ وَ هُوَ قِدْحُهُ فَلََ يُوجَدُ فِيهِ شَيْءٌ قَدْ سَبَقَ الْفَرْثَ وَ الدَّمَ

One of you will look at his spear (blade) and he will not find anything in it, then he would look at his arrow-head and he will not find anything in it, then he will look at its middle, and it is its stick, and he will not find anything in it, then he will look at his arrow and he will not find anything in it, for it has preceded (too fast for) the dung and blood to smear’.

أَحَدُكُمْ إِلََ عُضْدُهُ إِحْدَى عَضْذَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبَضْعَةِ تَرْفِعُونَ عَلَى خَيْرِ فَرْقَةٍ مِنَ الإِِسْلََامِ

You will come to a black man, one of his forearms is like the breast of a woman, or like the rolled-up merchandise. They will be coming out against the best sect from Al-Islam’.

284 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 e
Abu Saeed Al-Khudri said, ‘I testify that I heard this Hadeeth from Rasool-Allah\textsuperscript{saww}, and I testify that Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} fought them and I was with him\textsuperscript{asws}. He\textsuperscript{asws} ordered (searching for) that man. They searched and came with him until he\textsuperscript{asws} looked at him upon an attribution of Rasool-Allah\textsuperscript{saww} which he\textsuperscript{saww} had described’.

(I asked my father about Words of the Exalted: \textit{Say: ‘Shall We Inform you of the greatest losers in deeds [18:103]}. He said, ‘They are the Harouriya (Kharijites). They are neither Jews nor Christians. As for the Jews, they belied Muhammad\textsuperscript{saww}, and as for the Christians, they disbelieved in the Paradise and they said, ‘There is neither any food in it nor drink’, and the Harouriya (Kharijites), they \textit{Those who are breaking the Pact of Allah from after Covenanting it [2:27]}. And Sa’d used to call them ‘The mischief-makers’.

And from the mentioned book – Regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{It was not for Allah to Let stray a people after having Guided them until He Clarifies to then what they should be guarding against, [9:115]}. He said, ‘Ibn Umar used to see them as evil creatures of Allah\textsuperscript{azwj} the Exalted and said, ‘They are going to Verses Revealed regarding the Kafirs and making these to be upon the Momineen’.

And by his chain as well from Ibn Umar who said, ‘The Harouriya (Kharijites) were mentioned. He said, ‘The Prophet\textsuperscript{saww} said: ‘They would be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer’.”
'Abdullah Bin Al-Kawa asked Ali\(^{asw}\) about Words of Allah\(^{azwj}\) Mighty and Majestic: **Say: ‘Shall We Inform you of the greatest losers in deeds [18:103].** He\(^{asw}\) said: ‘You all, of people of Haroura (Kharijites), and they are reckoning that they are good in what they do’ [18:104], i.e., they are thinking with their deeds that they are obedience, good-doers, **These are they who commit Kufr with the Signs of their Lord and their Meeting Him, so their deeds would be Nullified, therefore We will not Establish a Scale for them on the Day of Judgment [18:105].** 289

And by his chain as well from Abdullah Bin Shaddad who said,

‘Abu Umama paused and I was with him at the heads of the Harouriya (Kharijites) in Syria at the door of the fortress of Damascus. He said to them, ‘Dogs! Dogs!’ – twice or thrice – ‘Evilest fighter shaded by the sky, and the best fighters are fighters against them’, and the eyes of Abu Umama flowed tears.

He (the narrator) said, ‘A man said, ‘I saw (heard) your words to these fighters as being evilest of fighters shaded by the sky, and the best of fighters are the ones fighting against them, is it something from an opinion you have opined with, or something you heard from Rasool-Allah\(^{saww}\)?’

He said, ‘Can it happen to be from an opinion I have opined with? I would then be audacious if I had not heard it from Rasool-Allah\(^{saww}\) except once or twice’ – until he counted seven times what had he\(^{saww}\) had been narrated with.

The man said, ‘I saw your eyes shed tears’. He said, ‘It is a mercy. I felt mercy on them (since) they used to be Momineen. Then they disbelieved after their Eman’. Then he recited: **And do not become like those who disunited and differed from after the clear proofs having come to them, [3:105] – up to His\(^{azwj}\) Words: “Did you commit Kufr after your Eman?” [3:106].** Then Abu Umama said, ‘They are the Harouriya (Kharijites)’.” 290

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289 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 581 a
290 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 581 b
(The book) ‘Al-Amdah’ – Al-Sa’alby mention in Tafseer of Words of the Exalted: *O you who believe! Do not take for intimate ones from besides your own; they will not spare (any effort) in ruining you all.* [3:118], by his chain from Abu Umama, from Rasool-Allah s{wa} having said: ‘They are the Kharijites’.

When the Harouriya (kharijites) came out against Ali asws Bin Abu Talib asws, they said, ‘There is no judgement except for Allah azwj!’ Ali asws said: ‘A true word intending falsehood by it. Rasool-Allah s{wa} had described a people to us. I asws recognise their description among them.

They are speaking the truth with their tongues not exceeding their throats’ – he asws gestured towards his asws throat ‘They are the most hateful creatures of Allah azwj to Him azwj. From them is a black (Ethiopian man), one of his breasts is (like) the beard of a sheep, or nipple of a breast’.

When Ali asws Bin Abu Talib asws had killed them, he asws said: ‘Look around (for him)!’ They looked, but could not find anything. He asws said: ‘Return, for by Allah azwj, neither have I asws lied nor have I asws been lied to’.

Then they found him in a ruin. They came with him (his body) and placed him in front of him asws. Abdullah said, and I was present, ‘That is from their affairs and the word of Ali asws regarding them’.

And from the mentioned book, from the agreed upon from Al Bukhari, by his chain from Bishr Bin Umar who said,

‘I heard Rasool-Allah s{wa} saying something regarding the Harouriya (Kharijites). I heard him s{wa} saying and he s{wa} gestured by his s{wa} in the direction of Al-Iraq: ‘There will be emerging from it a people reciting the Quran not exceeding their throats. They will be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer’.

291 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 582
And in a Hadeeth of Al-Awwam Bin Howshab, ‘Following it would be a group from the east, having shaved their heads’.  

And Ibn Abi Al-Hadeed said, 'The reports have backed each other until it has reached the limit of frequency with what Allah azwj the Exalted has Promised the fighters against the Kharijites, of the Rewards upon the tongue of Rasool-Allah saww.

And in the ‘Sihaah’, the agreed upon is that Rasool-Allah saww, while he saww was apportioning a distribution, when a man from the clan of Tameem called Zul Khuweysira came. He said, 'Be fair, O Muhammad saww!' He saww said: 'I saww have been fair'. He said it to him saww for a second time, ‘Be fair, O Muhammad saww, for you saww have not been fair’. He saww said: ‘Woe be unto you! And who is fair if I saww am not fair?’

Umar Bin Al-Khattab stood up and said, 'O Rasool-Allah saww! Give permission to me, I will strike off his neck'.

He saww said: 'Leave him! A group of people will be emerging from this noise, deviating from the religion just as the arrow deviates from the archer. One of you will look at his spear (blade) and he will not find anything in it, then he will look at his middle, and he will not find anything in it, and that it would have preceded (too fast) for the dung and blood to smear'.

They will be coming out against the best sect from the people. Your Salats would be degraded in the side (compared to) their Salat, and your Fasts in the presence of their Fasts. They will be reciting the Quran not exceeding their throats. Their sign is a black man (Ethiopian)', or said: ‘Disabled, crippled of a hand. One of his breasts is like a breast of a woman, or a rolled-up merchandise’.  

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292 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 583
293 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 a
And in one of the ‘Saheehs’: ‘Rasool-Allah سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ said to Abu Bakr, and the man had disappeared from his eyes: ‘Arise to this one and kill him!’ He stood up, then returned and said, ‘I found him praying Salat’. He سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ said to Umar similar to that. He returned and said, ‘I found him praying Salat’.

He سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ said to Ali ﷺ similar to that. He ﷺ said: ‘I could not find him’. Rasool-Allah سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ said: ‘If this one had been killed, it would have been the beginning of the Fitna and its end. But, he will be coming out from this clutter’ – this is the Hadeeth, and in one of the ‘Saheeh’ – ‘They will be killed by the foremost of the two sects with the truth’. 294

And in (the book) ‘Musnad’ of Ahmad Bin Hanbal, from Masrouq who said,

‘Ayesha said to me, ‘You are from my children, and from their most beloved ones to me. Is there any knowledge with you of the one-handed?’ I said, ‘Yes, Ali ﷺ Bin Abu Talib ﷺ has killed him at a river, its lower part is called Tamarra and its lower part is called Al-Nahrawan, between Al-Khaqeeq and Tarfa’a’.

She said, ‘Seek for me a proof upon that’. I stood men who testified in her presence with that. I said to her, ‘I ask you by (the right of) the occupant of the grave (Rasool-Allah سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ)! What is that which you heard from Rasool-Allah سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ regarding them?’ He (She) said, ‘Yes, I heard him سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ saying they are the evilest of the creatures and creation, the best of the creatures would kill them, and their closest in the Presence of Allah azwj, of means’ 295

And in Kitab Siffeen of Al-Waqidy, from Ali ﷺ: ‘Had it not been that you might become careless and leave the deeds, ﷺ would narrate to you with what has preceded upon the tongue of Rasool-Allah سَأْلَلَّهُ صَلَّى عَلَى مُحَمَّدٍ ﷺ for the ones who kill these ones’ 296

294 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 b
295 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 c
296 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 d
And in it, Ali\textsuperscript{asws} said: ‘\textsuperscript{asws} heard Rasool-Allah SAWW: ‘A group will be emerging during the end of times, young of age, foolish of the dreams. Their words would be from the best words of the Created beings, their Salats would be more numerous that your Salats, and their recitations would be more than your recitations, their Eman would not exceed their throats’, or said: ‘Their larynx.

‘They will be deviating from the religion just as the arrow deviates from the shooting. Kill them, for in killing them is recompense for the ones who kills them, on the Day of Qiyamah’’.\textsuperscript{297}

And in Kitab Sifeen as well of Al Madainy, from Masrouq,

‘\textsuperscript{asws} and he saww was at Al-Yemen, sent to the Prophet saww gold and its dust. He saww distributed it between four – Al-Aqra Bin Habis, and Uyayna Bin Badr Al-Fazary, and Al-Qamah Bin Alasata Al-Aamiry, and Zayd Bin Al-Kheyil Al-Taie.

Quraysh and the Helpers were angered. They said, ‘He saww gives it to the chiefs of the people of Najd and leaves us out’. He saww said: ‘But rather I saww am inclining their hearts’. A man came over, being of sunken eyes, protruding forehead, bushy beard, hanging cheeks, shaved of head. He said, ‘O Muhammad saww, fear Allah saww!’.
He said: ‘Who obeys Allah if I am disobeying Him? Are they believing me upon the people of the earth and not trusting me?’ A man from the group said, ‘Shall I kill him?’ Khalid Bin Al-Waleed saw him, and prevented him.

When he turned around, he said, ‘He is from the sincere ones of this group. They are reciting the Quran, not exceeding their throats, deviating from Al-Islam deviation of the arrow (shooting off) from the archer. They will be killing the people of Al-Islam and calling the people of idols. If you come across them, kill them the killing of (people of) Aad!’

And in another report, ‘It was said, ‘What are their markings?’ He said: ‘Their markings are the shaven heads’, or said: ‘The plucking of hair. So when you see them, kill them!’’

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, by his chain from Abu Imran Al Kindy who said,

‘Ibn Al-Kawa said to Amir Al-Momineen: ‘Who are the greatest losers in deeds [18:103]?’ Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?’ [18:104]’

He said: ‘The People of the Book disbelieved. Initially they were in truth, but their innovation in the religion (led them to astray). They associated with their Lord and they were striving in their (acts of) worship reckoning that they upon something. [58:18]. So, they are the greatest losers in deeds [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?’ [18:104].’

Then he raised his voice and said: ‘And the people of Al-Nahrawan tomorrow (Hereafter), there will be no one more remote than them’. Ibn Al-Kawa said, ‘I will not
follow anyone besides you, nor will I ask anyone apart from you\textsuperscript{asws}. He\textsuperscript{asws} said: ‘When the matter is up to you, then do so’. The Hadeeth'. \textsuperscript{300}

\textsuperscript{300} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 586
CHAPTER 23 – FIGHTING THE KHARIJITES, AND HIS\textsuperscript{asws} ARGUMENTATION

When Ali\textsuperscript{asws} returned from Siffeen to Al-Kufa, the Kharijites stayed until they were a crowd, then they went out to the desert at Al-Kufa named as Haroura. They called out, ‘There is no Judgment except for Allah\textsuperscript{azwj}, and even if the Polytheists are averse to it! Indeed, Muawiya and Ali\textsuperscript{asws} have both associated in the Judgment of Allah\textsuperscript{azwj}!’

Ali\textsuperscript{asws} sent Abdullah Bin Al-Abbas to them. He looked into their affairs and spoke to them, the returned to Ali\textsuperscript{asws}. He\textsuperscript{asws} said to him: ‘What did you see?’ Ibn Abbas said, ‘By Allah\textsuperscript{azwj}! I don’t know what they are’. He\textsuperscript{asws} said: ‘Did you see them as hypocrites?’ He said, ‘By Allah\textsuperscript{azwj}! Their signs are not signs of the hypocrites. In between their eyes are impact of the Sajdahs and they are interpreting the Quran’. He\textsuperscript{asws} said: ‘Leave them for as long as they are not spilling blood or usurping wealth’.

And he\textsuperscript{asws} sent a message to them: ‘What is this which you are innovating and what are you intending?’

They said, ‘We want us and you\textsuperscript{asws} and the ones who were with you\textsuperscript{asws} at Siffeen to go out for three night and repent to Allah\textsuperscript{azwj} from the affair of the two judges, then we should travel to Muawiya and fight him until Allah\textsuperscript{azwj} Judges between us and him’.

Ali\textsuperscript{asws} said: ‘Why did you not say this when we were sending the two judges and taking the pact from them and giving it to them? Why didn’t you say this on that day?’
They said, ‘The war had been prolonged upon us, and the difficulties had intensified, and the injuries were a lot, and the animals and the weapons were scarce’.

He said to them: ‘Is it so when the difficulties intensified upon you, when you found the relaxation, you said, ‘We shall break the pact’? Surely, Rasool-Allah used to be loyal to the Polytheists with the pact (and) you are instructing me with breaking it?’

They remained in the places, not one of them moved returning to Ali, nor did the last of them move going out from the presence of Ali. One of them entered to see Ali in the Masjid, and the people were around him, and he shouted, ‘There is no judgment except for Allah and even though the Polytheists are averse to it!’ The people turned around and called out, ‘There is no judgment except for Allah and even though the damagers are averse to it!’

Ali raised his head and said: ‘There is no judgment except for Allah and even thought the father of Hassan is averse to it. The father of Hassan does not dislike it if the judgment happens to be for Allah’.

Then he said: ‘A Judgment of Allah is awaiting regarding you all’. The people said to him: ‘O Amir Al-Momineen! Will you not move against them, so we can annihilate them?’

He said: ‘They will not be annihilated. They will be in the loins of the men and wombs of the women up to the Day of Qiyamah’. 301

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301 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 a
‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws: ‘One day Ali asws was leading the people in Salat and he asws was loud with the recitation. Ibn Al-Kawa was loud from behind him, ‘And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].’

When Ibn Al-Kawa was loud from behind him asws, Ali asws was silent. When Ibn Al-Kawa ended it, Ali asws returned and completed his asws recitation. When Ali asws began the recitation, Ibn Al-Kawa repeated the loudness with that Verse. Ali asws was silent. It did not cease to be like that, this one was silent and that one recited, repeatedly, until Ali asws recited: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60].’ Ibn Al-Kawa was silent, and Ali asws returned to his asws recitation”.

He said, ‘And Al-Tabari mentioned in the history, ‘When Ali asws entered Al-Kufa, many from the Kharijites entered with him asws, and a lot of people from them and others stayed behind at Al-Nukheyla, not entering it. Hurqous Bin Zuheyr Al-Sa’ady and Zur’ah Bin Burj Al-Taie, and they were both from the chiefs of the Kharijites, entered to see Ali asws.

Hurqous said to him asws, ‘Repent from your asws mistake and come out with us to Muawiya, we shall fight him’. He asws said: ‘I had forbidden you from the arbitration but you had refused, then now you are making is a sin? But it isn’t an act of disobedience, but it is a frustration (dissatisfaction) from the view, and weakness in the management, and I asws had forbidden you from it’.

Zur’ah said to him asws, ‘But, by Allah azwj! If you asws do not repent from your arbitration with the men, we will kill you asws, seeking the Face of Allah aswj with that and His aswj Pleasure!’ Ali asws said to him: ‘Misery for you how wretched you are! It is as if I asws am with you being slain and the wind is blowing upon you’. Zur’ah said, ‘I would love it if that were to happen’.

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And Ali asws went out to address the people, and they shouted at him asws from the side of the Masjid, ‘There is no judgment except for Allah aswz!’ And a man shouted at him asws, ‘And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].’ Ali asws said: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60].

And it is reported by Al Deyzeel in Kitab Siffeen who said,

‘The Kharijites in the beginning when they turned away from the flags of Ali asws threatened the people to be killed’.

He (the narrator) said, ‘A part from them came to the river, by the side of the town. A man came out from it terrified, holding his clothes, and they came across him. They said to him, ‘Have we terrified you?’ He said, ‘Yes’. They said, ‘We recognise you. You are Abdullah Bin Khabab, companion of Rasool-Allah saaww’. He said, ‘Yes’. They said, ‘What have you heard from your father, from Rasool-Allah saaww’?

He (the narrator) said, ‘He narrated to them that Rasool-Allah saaww had said that Fitna would come, the guide would better than Al-Qaim aswz (The Imam aswz), the Hadeeth. And he said, ‘It is altered. But he narrated to them that a group would deviate from the religion just as the arrow deviates (shoots off) from the archer. They will be reciting the Quran, their Salats would be more than your Salats, the Hadeeth.

They struck off his head and his blood flowed into the river. It did not mix, i.e., it did not mingle with the water, as if it was a pathway. Then they called a pregnant slave girl of his, and they slit what was in her belly.
And he (the narrator) said, ‘Ali\textsuperscript{asws} determined the going out from Al-Kufa to the Kharijites, and among his\textsuperscript{asws} companions there was an astrologer. He said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! Do not travel at this time, and travel at three hours past from the day, for if you\textsuperscript{asws} were to travel in this time, harm would afflict you\textsuperscript{asws} and your companions with severe losses, and if you\textsuperscript{asws} were to travel in the time which I am instructing you with, you\textsuperscript{asws} will prevail and win, and you\textsuperscript{asws} will achieve what you\textsuperscript{asws} seek’.

\begin{quote}
Ali\textsuperscript{asws} said to him: ‘Do you know what is in the belly of this horse of mine? Is it a male or a female?’ He said, ‘If I were to calculate, I would know’. He\textsuperscript{asws} said: ‘Who will ratify you with this, for you have belied the Quran?’ He\textsuperscript{asws} said, ‘Allah\textsuperscript{azwj} the Exalted: \textit{Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs}; [31:34].’
\end{quote}

Then he\textsuperscript{asws} said: ‘Surely, Muhammad\textsuperscript{asww} had never claimed knowledge of what you are claiming to have its knowledge. Are you claiming that you are guided to the time which is correctly beneficial for the one who travels in it, and turn away from the timing during which the one who travels in it would face the evil.

\begin{quote}
Who would ratify you with this, for you have become needless from seeking the Assistance with Allah\textsuperscript{azwj} Majestic and Mighty in turning the abhorrence(s) away from him; and it is befitting for the one certain with your matter, that he should give you the praise, rather than Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, because you are claiming to guide him to the time which he would achieve the benefit, one who travels during it, and turn him away from the time the ones who travel during it would face evil.
\end{quote}

So, who will believe you regarding this, not relying upon Him\textsuperscript{azwj}? He would happen to be like the one taking an adversary and a peer. O Allah\textsuperscript{azwj}! There is no evil omen except Your\textsuperscript{azwj} Omen, nor any harm except Your\textsuperscript{azwj}, nor is there any god apart from You\textsuperscript{azwj}.'
Then he asws said: ‘We shall oppose and travel in the time which we have prepared for it’. Then he asws faced towards the people and said: ‘O you people! Beware of learning of the stars except what you can be guided with in the darkness of the land and the sea. But rather, the astrologer is like the soothsayer, and the soothsayer is like the Kafir, and the Kafir would be in the Fire.

But by Allah aswj! If it reaches me asws that you are working with the stars (astrology), I asws will forsake you in the prison forever, for as long as you live, and I asws will deprive you the awards for as there would be authority for me asws.

Then he asws travelled during the time in which he asws had been forbidden from by the astrologer, and he asws was victorious with the people of the river (Kharijites), and prevailed over them.

Then he asws said: ‘Had we not been victorious during the time which the astrologer had forbidden from, the people would have said, ‘He asws travelled during the time which the astrologer had instructed with, so he asws was victorious and prevailed. But surely, there was no astrologer for Muhammad asww nor will there be one from after him asww, until Allah azwj Grants victory to us over the countries of Chosroe and Caesar.

O you people! Rely upon Allah aswj and be trusting with Him aswj, for He aswj will Suffice from the ones besides Him aswj.

He (the narrator) said, ‘Muslim Al-Zaby reported from Habbat Al-Arny who said, ‘When we ended to them, they shot (arrows) at us. We said to Ali asws, ‘O Amir Al-Momineen asws! We have been shot at!’ He said, ‘Restrain!’ Then we were shot at (again). He asws said to us: ‘Restrain!’ Then the third time. He asws said: ‘Now, the fighting is good. Attack upon them!’’
And it is reported as well from Qays Bin Sa’ad Bin Ubada, ‘When Ali asws ended up to them, he asws said to them: ‘You have tied us by (shedding) the blood of Abdullah Bin Khabab’. They said, ‘All of us killed him’. He asws said: ‘Attack upon them!’’

And Abu Hilal Al-Askaty mentioned in Kitab Al-Awaail – ‘The first one to say, ‘There is no judgment except for Allah azwj Mighty and Majestic’ was Urwah Bin Hubeyr. And it is said the first one to say it was Yazeed Bin Aasim Al-Muharby. And he was their commander at first when they isolated Ibn Al-Kawa. Then they pledge allegiance to Abdullah Bin Wahab Al-Rasy’.

And Al Madainy mentioned in Kitab Al Khawarij, said,

‘When Ali asws went out to the people of the river (Kharijites), a man from his asws companion, from the ones who were upon his asws vanguard (front line), galloped (with his horse) until he ended up to Ali asws. He said, ‘The glad tidings, O Amir Al-Momineen asws’! He asws said: ‘What is your glad tidings?’ He said, ‘The people have crossed over the river when (news of) your asws arrival reached them, so receive glad tidings, for Allah azwj has granted you asws their shoulders’.

He asws said, ‘By Allah azwj! Did you see them to have crossed over?’ He said, ‘Yes’. He asws made him swear three times, during all of these he was saying, ‘Yes’. He asws said: ‘By Allah azwj! They have not crossed over they will never cross it, and their dying places are by the drop (river). By the One who Split the seed and Formed the person! They will never reach the third, nor the castle of Bowran, until Allah azwj Kills them: and the one who fabricates would be disappointed’ [20:61].

He (the narrator) said, ‘Then another horseman came galloping. He said like the words of the first one, but he asws did not care with his words; and two horsemen, both of them galloping and saying like that. He asws stood up and he asws circled in the main body of his asws cavalry. A youth from the people said, ‘By Allah azwj! I happened to be near from him asws and if they had crossed the river, I would have made the blade of this spear to be in his asws eye. Is he asws claiming knowledge of the unseen?’

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When Ali asws ended up to the river, he asws found the people to have broken the covers of their swords, and hamstrung their horses, and knelt upon their knees, and judging one judgment in a mighty voice having rhythm for it. That youth descended and said, 'O Amir Al-Momineen asws! I had doubted regarding you asws, but now I am repenting to Allah azwj and to you asws, for forgive me'. Ali asws said: 'He azwj is the One azwj Who Forgives the sins', and he asws sought Forgiveness for him'.

And Al Mubrad mentioned in (the book) ‘Al Kamil’ saying,

‘When Ali asws paused them at Al-Nahrawan, he asws said: ‘Do not initiate the fighting (against) them until they initiate (against) you’. A man from them attacked upon a row of Ali asws and killed three from them. He asws went out to him and struck him, and killed him. When his asws sword went inside him, he said, ‘Oh we prefer the going to the Paradise’.

Abdullah Bin Wahab said, ‘By Allah azwj! I don’t know whether to the Paradise or to the Fire’. A man from them, from the clan of Sa’ad, said, ‘But rather, I was presented at the deception of this man, meaning Abdullah, and saw him to have doubted and isolated from the war along with a community from the people.

And a thousand of them came towards the direction of Abu Ayoub Al-Ansary, and he was upon the right flank of Al asws. He said to his companion, ‘Attack upon them, for by Allah azwj, no ten from you would be killed and no ten from them would be safe’. He attacked upon them and crushed them with a crushing, and nine from his companions were killed, and eight from the Kharijites escaped’.

And it is mentioned by Al Mubrad and others as well,
'When Amir Al-Momineen® sent Abdullah Bin Al-Abbas to them (Kharijites) in order to debate with them, he said to them, ‘What is that which you are avenging against Amir Al-Momineen®?’ They said, ‘He® used to be a commander of the Momineen. When he® judged in the religion of Allah®azwj, he® exited from the Eman. So, let him® repent after his® acceptance with the Kufr, we shall return to him®.’

Ibn Abbas said, ‘It is not befitting for a Momin who did not doubt his® Eman with any doubt that he® should accept with the Kufr upon himself®. They said, ‘He® ordered with the arbitration’. He® said, ‘Allah®azwj Commanded with the arbitration in killing a prey. He® Said: The possessor of justice from you would judge with it, [5:95], so how can it be ambiguous regarding the Imamate upon the Muslims?’

They said, ‘He® had judged upon it and did not agree’. He said, ‘The government is like the Imamate, and when the Imam® makes mischief, it obligates disobeying him, and like that were the two judges. When they both opposed, their words were discarded’.

They said to each other, ‘Make the argument of Quraysh as an argument upon them, for this is from those Allah®azwj Said regarding them: But, they are a disputing people [43:58]. And the Majestic is His® Praise Said: and to warn by it a contentious people [19:97]’. 307

And Al Mubrad said,

‘The first one to judge was Urwah Bin Udayya, and it is said he was a man from the clan of Muharib called Saeed, and they did not differ in their gathering against Abdullah Bin Wahab Al-Rasy, and he had abstained from them and had indicated to someone else, but they did not agree except with him. Thus, he was a leader of the people.

And the first sword to be drawn from the swords of the Kharijites was the sword of Urwah Bin Udayya, and that is he came to Al-Ash’as and said to him, ‘What is this lowliness, O Sha’ad and what is this arbitration? Is it a stipulated condition more binding than a Condition of Allah®azwj Mighty and Majestic?’

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Then he bared the sword to him, and Al-Ash’as had turned around. He struck with it crippling his mule, and Urwah, this one is from those who were saved from the war of Al-Nahrawan. He did not cease to remain for a period during the days of Muawiya until Zaiyad came with him (as a captive), and with him was a slave of his. He asked him about Abu Bakr and Umar. He said, ‘Good’. He asked him about Usman and Abu Turab\textsuperscript{asws}.

(He said), ‘Usman had ruled for six years from his caliphate, then they had testified upon him with the Kufur, and similar to that was done regarding the matter of Ali\textsuperscript{asws}, until he\textsuperscript{asws} judged. Then he testified upon him\textsuperscript{asws} with the Kufur. Then he asked him about Muawiya. He reviled him with ugly reviling. Then he asked him about himself. He said to him, ‘The beginning of you is adultery, and your end is an invitation, and after, you are disobedient to your Lord\textsuperscript{azwj}’.

Zayd ordered with him, and his neck was struck off. Then he called his slave. He said to him, ‘Describe his affairs to me’. He said, ‘Shall I elaborate or be brief?’ He said, ‘But, be brief’. He said, ‘I did not come to him with food by the day at all, nor prepared his bed for him at night at all (i.e., he was always Fasting by the day and praying Salat at night)’.

He\textsuperscript{(asws)} (the narrator) said, ‘And the reason for their being named as Al-Harouriya is that when Ali\textsuperscript{asws} debated them after the debating of Ibn Abbas with them, among what he\textsuperscript{asws} said to them was: ‘Don’t you know that they are the people, when they raised the Qurans, Ah\textsuperscript{asws} had said to you all that this is a plot and a weakness, and had their purpose was a judgment of the Quran, they would have come to me\textsuperscript{asws} and asked me\textsuperscript{asws} for the arbitration? Do you know of anyone who had more dislike to the arbitration than me\textsuperscript{asws}?’ They said, ‘You\textsuperscript{asws} speak the truth’. He\textsuperscript{asws} said: ‘Do you know that you all had coerced me\textsuperscript{asws} upon that to the extent that \textsuperscript{asws} had to answer to it? And it was stipulated that both their judgments would be implemented for as long as they both judged with a Judgment of Allah\textsuperscript{azwj}. So, when they opposed it, then
I asws and you asws were free from that, and you know that no Judgment of Allah azwj has been transgressed by me asws’. They said, ‘O Allah azwj! Yes’.

قَالَ وَ كَانَ مَعَهُمْ فِِ ذَلِكَ الْوَقْتِ ابْنُ الْكَوَّاءِ قَالَ وَ هَذَا مِنْ قَبْلِ أَنْ يَذْبَُِوا عَبْدَ اللَّهِ بْنَ خَبَّابٍ وَ إِنَََّّا ذَبَُِوهُ فِِ الْفُرْقَةِ الثَّانِيَةِ بِكَسْكَرَ فَقَالُوا لَهُ حَكَمْتَ فِِ دِينِ اللَّهِ بِرَأْيِنَا وَ نََْنُ مُقِرُّونَ بِأَنَّا كُنَّا كَفَرْنَا وَ لَكِنَّا الْْنَ تَائِبُ فَأَقِرَّ بِِِثْلِ مَا أَق ْرَرْنَا بِهِ وَ تُبْ نْهَضْ مَعَكَ إِلََ الشَّامِ

He (the narrator) said, ‘And among them during that time was Ibn Al-Kawa. And this is from before they had slaughtered Abdullah Bin Khabab, and rather they had slaughtered him in the second group at Kaskar. They said to him asws, ‘We had judged in the religion of Allah azwj by our opinions, and we are accepting that we had committed Kufr, but now we are repenting, so you asws acknowledge with what we have acknowledged with and repent, we shall get up with you asws to (fight) Syria’.

فِِ صَيْدٍ أُصِيبَ كَأَرْنَبٍ يُسَاوِي نِصْفَ دِرْهَمٍ ف َقَالََْكُمُ بِهِ ذَوا عَدْلٍ مِنْكُمْ

He asws said, ‘Do you not know that Allah azwj the Exalted has Commanded with the arbitration during a split between the man and his wife? The Glorious Said: And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; [4:35]; and regarding a hunted prey like a rabbit equating to half a Dirham. He asws Said: ‘The possessor of justice from you would judge with it, [5:95]’.

فَقَالُوا لَهُ فَإِنَّ عَمْراً لَمَّا أَبََ عَلَيْكَ أَنْ ت َقُولَ فِِ كِتَابِكَ هَذَا مَا كَتَبَهُ عَبْدُ اللَّهِ عَلِيٌّ أَمِ لَهُ الْمُؤْمِنِينَ مََُوْتَ اسََْكَ مِنَ الخِْلَََةِ وَ كَتَبْتَ عَلِيَّ بْنَ أَبِِ طَالِبٍ ف َقَدْ خَلَعْتَ ن َفْسَكَ

They said to him, ‘Surely Amro (Bin Al-Aas), when he refused upon you asws that you asws should be saying (writing) in your agreement, ‘This is what a servant of Allah asws Ali asws Amir Al-Momineen has written’, you asws deleted your asws name from the caliphate, and you asws wrote: ‘Ali asws Bin Abu Talib asws’. So, you asws had vacated yourself asws.

فَقَالَ ليِ يَا عَلِيُّ امْحُ رَسُولَ اللَّهِ ص ق ُلْتُ لَ تُشَجِّعِنِِ ن َفْسِي عَلَى مَُْوِ اسَِْكَ مِنَ النُّبُّوَّةِ قَالَ فِِ قِفْنِِ عَلَيْهِ فَمَحَاهُ بِيَ دِهِ ثَُُّ قَالَ اكْتُبْ مَُُمَّدُ بْنُ عَبْدِ اللَّهِ

He asws said to me asws: ‘O Ali asws! delete ‘Rasool-Allah saww of Allah azwj’. I asws said: ‘Ali asws cannot urge myself asws upon deleting your saww name from the Prophet-hood’. He saww said: ‘So, pause me saww upon it’. Then he saww deleted it by his saww own hand, then said: ‘Write, ‘Muhammad saww Bin Abdullah as’.

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Then he asws had smiled at me asws and said: ‘O Ali asws! You asws will be dropping similar to it, and you asws will give in’.

Two thousand from Haroura returned with him asws, and they had gathered at it. Ali asws said to them: ‘What shall I asws name you as?’ Then he asws said: ‘You are Al-Harouriya, due to your having gathered at Haroura’.

And all the people of Seerah have reported that when Ali asws crushed the group (Kharijites), he asws searched for the one with the breast, with an intense search, and overturned the slain back to front, but was not able upon it. That saddened him asws and he asws went on to say: ‘By Allah azwj! Neither have I asws lied nor have I asws been lied to. Seek the man, and surely he is among the people’. They did not cease searching for him until they found him, and he was a man of disabled hand, as if it was a breast in his chest.

And it is reported by Ibn Dezeel, from Al Amsh, from Zayd Bin Wahab who said,

‘When Ali asws fought them with the spears, he asws said: ‘Search for the one with the breast!’ They searched an intense search until they found him in a depression of the ground underneath some people from the slain ones. They came with him (his body), and there he was a man with like the hairs of a cat. Ali asws exclaimed Takbeer, and the people exclaimed Takbeer along with him asws, joyful with that’.

It is reported as well from Muslim Al Zaby, from Habbat Al Urny who said,

‘He (the one-handed) was a black man (Ethiopian), stinky of smell, there was a hand for him like a breast of a woman. When it was extended, it was the length of the other hand, and when it was left, it gathered and contracted and became like a breast of a woman. Upon it were hairs like hairs of the kitten.'
When they found him, they cut off his hand and installed it upon a spear, then Ali asws went on to call out: ‘Allahazwj and Hisazwj Rasoolasww spoke the truth!’ Heasws did not stop saying that, heasws and hisasws companions, after Al-Asr up to the setting of the sun, or almost’ (This is not a Hadith).

And it is reported as well that he said, ‘When the patience of Aliasws ran out in the search of the one-armed, heasws said: ‘Come to measws with the mule of Rasool-Allahasww!’ Heasws rode it and the people followed himasws. Heasws saw the slain and went on saying: ‘Turn over’. So, they were turning over a slain and a slain one until they extracted him. Ali asws performed Sajdah’.

And a lot of people have reported that when heasws called for the mule, heasws said: ‘Come to measws with it for it would be a guide’. Heasws paused with it at the one-armed one, and he was extracted from beneath a lot of slain ones’.

And it is reported by Al Awwam Bin Howshab, from his father, from his grandfather Yazeed Bin Ruweym who said,

‘The people (of Aliasws) killed four thousand of the Kharijites, one of them was ‘One with the breast’. When heasws crushed the people and aimed for extracting the ‘One with the breast’, I followed himasws. Heasws ordered me that I cut out for himasws, four thousand sticks.

Heasws rode the mule of Rasool-Allahasww and said: ‘Drop a stick upon every slain one from them’. I did not stop that, and I was in front of himasws, and heasws was riding behind me, and the people were following himasws until there remained one in my hand. Heasws looked at it, and hisasws face saddened and heasws said: ‘By Allahazwj! Neither have Iasws lied nor have Iasws been lied to’.

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312 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 l
There was some running water by a water-wheel. He \textsuperscript{asws} said: ‘Investigate this’. We searched it and there was a slain one who had become in the water, and I grabbed his land with my hand and pulled it, and I said, ‘This is a leg of a human!’ He \textsuperscript{asws} descended from the mule hurriedly and pulled the other leg, and we dragged him until he came to be upon the soil. There it was the one-handed. Ali \textsuperscript{asws} exclaimed Takbeer at the top of his voice, then performed Sajdah. The people exclaimed Takbeer, all of them’’. 313

And a lot of narrators of Ahadeeth have reported that the Prophet \textsuperscript{saww} said to his companions one day: ‘From you is one who would be fought against upon the interpretation of the Quran just as I have been fought against upon its Revelation’. So, Abu Bakr said, ‘I, O Rasool-Allah \textsuperscript{saww}? He \textsuperscript{saww} said: ‘No’. Umar said, ‘I, O Rasool-Allah \textsuperscript{saww}? He \textsuperscript{saww} said: ‘No, but it is the one repairing the slippers – and he \textsuperscript{saww} gestured towards Ali \textsuperscript{asws}. 314

And it has been reported by the narrators of Ahadeeth that a man recited in the presence of Ali \textsuperscript{asws}: \textit{Say: ‘Shall We Inform you of the greatest losers in deeds [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?’ [18:104].} Ali \textsuperscript{saww} said: ‘The people of Haroura (Kharijites) are from them’’. 315

Al-Mubrad said, ‘And from the poems of Amir Al-Momineen \textsuperscript{asws} is that which there is no differing in it that he \textsuperscript{asws} had said it, and he \textsuperscript{asws} used to repeat it. When they angered him \textsuperscript{asws} that he \textsuperscript{asws} should acknowledge with the Kufr and repent so that they would travel with him \textsuperscript{asws} to Syria, he \textsuperscript{asws} said: ‘Is it after accompanying Rasool-Allah \textsuperscript{saww} and the understanding in the religion of Allah \textsuperscript{azwj}, \textsuperscript{asws} would return to be a Kafir?’’

\textsuperscript{313} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 m
\textsuperscript{314} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 n
\textsuperscript{315} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 o
Then he asws said: ‘O witness of Allah azwj upon me asws, bear witness that I asws am upon the religion of the Prophet asaww, Ahmad asgw. One who doubts in Allah azwj, so I asws am guided. O Lord azwj! Make my asws return to be in the Gardens’.

And it is reported as well in (the book) ‘Al-Kamil’ – ‘Ali asws, during the first emergence of the group against him asws, called Sa’sa’a Bin Sowhan Al-Abdy, and he asws had sent him to them, and Zayd Bin Al-Nasr Al-Harisy with Abdullah Bin Abbas.

He said to Sa’sa’a Bin Sowhan: ‘Which of the group did you see them of most intense obedience?’ He said, ‘Yazeed Bin Qays Al-Arhaby’. Ali asws rode to Al-Haroura and went on to be in their midst until he asws came to a marquee of Yazeed Bin Qays. He asws prayed two cycles Salat in it, then came out and leaned upon his asws bow and faced towards the people. He asws said: ‘This is a place, one who wins in it would win up to the Day of Qiyamah’.

Then he asws spoke to them and adjured them. They said, ‘We have sinned a mighty sin with the arbitration, and we have repented, so you asws repent to Allah azwj just as we have repented. We are being fair to you asws. Ali asws said: ‘I asws seek Refuge from every sin’. They returned and they were six thousand’.

When they settled at Al-Kufa, they desired that Ali asws should retract from the arbitration and saw him asws as having strayed, and they said, ‘But rather, Amir Al-Momineen asws is waiting to fatten the animal to be fattened and revive the wealth, then he asws will get with us to (fight) Syria’.

Al Ash’as came to Ali asws and said, ‘O Amir Al-Momineen asws! The people are discussing that your asws arbitration as a straying and the staying upon it as Kufr’. Ali asws stood up and addressed. He asws said: ‘One who claims I asws am retracting from the arbitration, he has lied, and the one who sees is as a straying, so he has strayed’. On that day the Kharijites went out from the Masjid and held a tribunal’.  

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316 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 p
The Ibn Abi Al-Hadeed said, ‘Every mischief happened during the caliphate of Amir Al-Momineen asws, and every disorder which occurred, so its origin was Al-Ash’as, and if Amir Al-Momineen asws had not eradicated it in a concern of the government in this time, the war of Al-Nahrawan would not have taken place, but he asws got up with them to (fight) Muawiya, and he ruled Syria.

He asws attempted to travel with them the travel (facing) exposure and deviousness, and in an example by the Prophet as and the Infallibles asws, ‘The war is a deception’, and that is because they said, ‘Repent to Allah asw from what you asws have done just as we repented, we shall get up with you asws to the war (against Muawiya)’.

He asws said to them: ‘A phrase transmitted, spoken by the Prophet as and the Infallibles asws’. They were pleased with it and counted it as an answer for them to their question, and described to him asws their intention, and their consciences were sincere with it, from without that phrase being an acknowledgment with Kufr or sin.

But Al Ash’as did not leave him asws and came to him asws for interpretation and spoil the matter, and broke what he asws had managed, and the Kharijites returned to their former suspicions, and that is how the state is wherein are portents of the decline are available for it the Al-Ash’as, from the beginning of the mischief in the earth, Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].

Then he (the narrator) said, ‘Al-Mubrad said, ‘Then the people went to Al-Nahrawan, and they had intended to go to Al-Madin. From the oddities of their reports is that in their road they came across a Muslims and a Christian, so they killed the Muslim because he was a Kafir in their presence, and they were advising the Christians and said, ‘Preserve the responsibility of your Prophet asws’. 

ثَُُّ قَالَ ابْنُ أَبِِ الَْْدِيدِ كُلُّ فَسَادٍ كَانَ فِِ خِلََفَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ كُلُّ اضْطِرَابٍ حَدَثَ فَأَ صْلُهُ الأَْشْعَثُ وَ لَوْ لَ مَُُاقُّهُ أَمِيرَ الْمُؤْمِنِينَ ع مَعََّْ الكُومَةِ فِِ هَذِهِ الْمَرَّةِ لََْ يَ كُنْ حَرْبُ النَّهْرَوَانِ وَ لَكَانَ ع ي نْهَضُ بِِمْ إِلََ مُعَاوِيَةَ وَ يََْلِكُ الشَّامَ فِِ مَعََّْ
فَإِنَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِ حَ اوَلَ أَنْ يَسْلُكَ مَعَهُمْ مَسْلَكَ التَّعْرِيضِ وَ الْمُوَارَبَةِ وَ فِِ الْمَثَلِ النَّبَوِيِّ الَْْرْبُ خُدْعَةٌ وَ ذَلِ كَ أَن َّهُمْ قَالُوا تُبْ إِلََ اللَّهِ مَِِّا ف َعَلْتَ كَمَا ت ُبْنَا ن َنْهَضْ مَعَكَ إِلََ الَْْرِبِ
فَلَمْ ي َتَُْكْهُ الأَْشْعَثُ وَ جَاءَ إِلَيْهِ مُسْتَفْسِراً فَأَفْسَدَ الأَْمْرَ وَ ن َقَضَ مَا دَب َّرَهُ ع وَ عَادَتِ الخَْ الْوَارِجُ إِلََ شُبْهَتِهَا الأَْوْلََ وَ هَكَذَا الدُّوَلُ الَّتِِ تَظْهَرُ فِيهَا أَمَارَاتُ الزَّوَالِ ي ُتَاحُ لَََا أَمْثَالُ الأَْشْعَثِ مِنْ أُوليِ الْفَسَادِ فِِ الأَْرْضِ سُنَّةَ اللَّهِ فِِ الَّذِينَ خَلَوْا مِنْ ق َبْلُ وَ لَنْ تََِدَ لِسُنَّةِ اللَّهِ ت َبْدِيلًَ
فَقَالَ قَالَ الْمُبََ دُ ثَُُّ مَضَى الْقَوْمُ إِلََ النَّهْرَوَانِ وَ قَدْ كَانُوا أَرَادُوا الْمُضِيَّ إِلََ الْمَدَائِنِ فَمِنْ طَرِيفِ أَخْبَارِهِمْ أَن َّهُمْ أَصَابُوا فِِ طَرِيقِهِمْ مُسْلِماً وَ نَصْرَانِيّاً ف َقَتَلُوا الْمُسْلِمَ لأَِنَّهُ عِنْدَهُمْ كَافِرٌ وَ اسْتَوْصُوا بِالنَّصْرَانِِِّ وَ قَالُوا احْفَظُوا ذِمَّةَ نَبِيِّكُمْ
He said, ‘And Abdullah Bin Khabab met them being upon a donkey, having a Quran in his neck, and with him was his wife, and she was pregnant. They said to him, ‘That which is in your neck is Commanding us with killing you’. He said to them, ‘Whatever the Quran revives, so revive it and whatever it kills, so kill it’.

A man from them leapt up upon a date which had fallen from a palm tree and placed it in his mouth. They shouted at him. He uttered a scorn; and a pig presented to a man from them, so he struck it and killed it. They said, ‘This is mischief in the earth, and they denied the killing of the pig, then said to Ibn Khabab, ‘Narrate to us from your father’.

He said, ‘I heard my father saying, ‘Rasool-Allah saww said: ‘Fitna will be happening after me saww’, during it the heart of a man would be dying just as his body dies. He would be a Momin in the evening and wake up in the morning as a Kafir, so be a servant of Allah azwj, killed, and do not be the killer’.

They said, ‘So, what are you saying regarding Abu Bakr and Umar’. He praised goodly. They said, ‘So, what are you saying regarding Ali asws after the arbitration, and regarding Usman during the last six years’. He praised goodly. They said, ‘So, what are you saying regarding the arbitration and the judgment’?

He said, ‘Surely Ali asws is more knowing with Allah azwj than you are, and more guarding upon his asws religion and of a more accomplishing insight’. They said, ‘You aren’t a follower of guidance, but rather you are following the men upon their Eman’. Then they took him closer to the river and laid him down and slaughtered him.

He (the narrator) said, ‘And they bartered a Christian man for a palm tree of his. He said, ‘This is for you all’. They said, ‘We would not take it except with a price’. He said, ‘Oh how
strange! You are killing the like of Abdullah Bin Khabab and are not accepting dates of a palm tree?'

And it is reported by Abu Ubayda. He said, 'One of the Kharijites was stabbed on the day of Al-Nahrawan, and he walked among the spearmen, and he was brandishing his sword, until he arrived to his stabber, and killed him, and he was reciting, and I hastened on to You, Lord, for You to be Pleased' [20:84].

He (the narrator) said, 'Ali asws interrogated them for the killing of Khabab, and they acknowledged with it. He asws said: 'Separate out the battalions, so I asws can listen to your words, battalion by battalion'. The battalions were listed and every battalion acknowledged with what the other one acknowledged with, from the killing of Ibn Khabab, and they said, 'We shall kill you asws just as we have killed him'.

He asws said: 'By Allah azwj! If (all) the people of the world were to acknowledge with his killing, like this and I asws would kill them (all)! Then he asws turned towards his asws companion. He asws said: 'Be severe upon them for I asws will be the first one to be severe upon them', and he asws attacked with (his asws sword) Zulfiqar, a severe attack, three times. During each attack, he asws was striking with it until its blade became crooked. Then he asws would come out and even it by his asws knees, then attack with it, until he asws had annihilated them'.

And it is reported by Muhammad Bin Habeeb who said, 'Ali asws addressed the Kharijites on the day of the river. He asws said to them: 'We asws are People asws of Prophet-hood, and place of the Message, and interchange of the Angels, and origin of mercy, and mine of knowledge and the wisdom. We asws are horizons of Al-Hijaz. With us asws catches up the slow one, and to us asws returns the repentant. O you people! I asws am a warner to you all that you will become fallen in the belly of this valley!'
I heard Ali\textsuperscript{asws} saying: ‘I\textsuperscript{asws} blinded the eye of Fitna, and had it not been for me\textsuperscript{asws}, the people of Al-Nahrawan would not have been fought, nor the companions of the camel, and had I\textsuperscript{asws} not been afraid of you becoming careless and leave the deeds, I\textsuperscript{asws} would have informed you all with that which Allah\textsuperscript{azwj} had Decreed upon the tongue of your Prophet\textsuperscript{asaww}, for the one who fights them being insightful of their straying, recognising of the guidance which we\textsuperscript{asws} are upon\textsuperscript{319}.

And from Ubeyd Bin Suleyman Al Nakhaie, from Saeed Al Ash’ari who said,

‘Ali\textsuperscript{asws}, when he\textsuperscript{asws} travelled to Al-Nahrawan, placed a man from Al-Bakhaie called Hany Bin Howzah to be in charge. He wrote to Ali\textsuperscript{asws}, ‘(The clans of) Ghany and Bahila are causing discord and they are supplicating to Allah\textsuperscript{awj} against you that your\textsuperscript{asws} enemies win against you\textsuperscript{asws}.

He (the narrator) said, ‘Ali\textsuperscript{asws} wrote to him: ‘Make them as your enemies from Al-Kufa, and do not leave anyone of them’\textsuperscript{320}.

And from Ali Bin Qadim, from Shareek Bin Abdullah, from Lays, from Abu Yahya who said,

‘I heard Ali\textsuperscript{asws} saying, ‘Go and take your rights with the people, and Allah\textsuperscript{awj} is a Witness you hate me\textsuperscript{asws} and I\textsuperscript{asws} hate you’\textsuperscript{321}.

\textsuperscript{319} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 588 a
\textsuperscript{320} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 588 b
\textsuperscript{321} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 588 c
He said, and he had passed by the slain Kharijites on the day of the river: ‘Misery for you all! He has harmed you, the one who deceived you’. It was said to him, ‘Who deceived them, O Amir Al-Momineen’.

He said: ‘Satan the misguided, and the soul instructing with the evil, with the hopes, and charmed them into the (acts of) disobedience, and promised them the prevailing, but (instead) stormed with them into the Fire’.

(The book) ‘Nahj Al Balagah’ –

And he said when he heard the words of the Kharijites, ‘There is no judgment except for Allah: (It is) a truthful phrase intending falsehood by it’.

(The book) ‘Nahj Al Balagah’ –

And he had heard a man from the Al-Harouriya (Kharijites) praying the night Salat and reciting (Quran), he said: ‘Sleep upon conviction is better than Salat in doubt’.

(The book) ‘Nahj Al Balagah’ –

And from a sermon of his in frightening the people of Al-Nahrawan: I am a warner to you all, that you will become fallen by the bend of this river, and at the bottom of this lowland, upon no proof from your Lord nor is there any clear authorisation with you. The house would be overturned with you and the Pre-determination trapped you.

And I had forbidden you about this arbitration, but you refused upon me, and refusal of the adversaries, the discards, until I turned around my view to your whims, and you are a community of hidden inspirations, foolish dreams. May there be no father for you! I did not come with trouble for you nor did I want any harm with you’.

322 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 589
323 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 590
324 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 591
325 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 592
And from a speech of his\textsuperscript{asws} regarding the Kharijites when he\textsuperscript{asws} heard their words, ‘There is no judgment except for Allah\textsuperscript{azwj}, he\textsuperscript{asws} said: ‘A true phrase intending falsehood with it. Yes, there is no Judgment except for Allah\textsuperscript{azwj}, but they are saying that there is not command, and there is no escape for the people from having a commander, righteous or an immoral one.

The Momineen would be working in it and the Kafirs would be enjoying in it, and Allah\textsuperscript{azwj} would Make the term reach regarding it, and the war booty would be collected by him, and the enemies would be fought by him, and the ways would be secured by him, and by him rights would be taken for the weak from the strong until the righteous would rest, and there would be rest from the immoral’.

And in another report, when he\textsuperscript{asws} heard their judgment, he\textsuperscript{asws} said: ‘A Judgment of Allah\textsuperscript{azwj} regarding you awaits’. And he\textsuperscript{asws} said: ‘As for the command of the righteous, the pious would work in it, and as for the command of the immoral, the wretched would enjoy in it until its term is terminated and its hopes are realised’\textsuperscript{326}.

326 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 593
So, return to your evil abode and return to the tracks of your heels. But, you will be facing after me, inclusive disgrace, and cutting sword, and traces the oppressors would be taking regarding you all as a norm’. 327

And he asws said when he asws had determined upon war with the Kharijites, and it was said to him asws that they had crossed over the bridge of Al-Nahrawan: ‘Your dying places is by the drop (river). By Allah azwj! Neither will ten from them (be able to) flee, nor ten from you would be killed’. 328

And from a speech of his asws to one of his companions when he asws had determined up the travelling to the Kharijites. He said to him asws, ‘O Amir Al-Momineen asws. If you asws were to travel during this time, I fear that you asws will not win your purpose, from a way of knowledge of the stars (astrology)’.

He asws said: ‘Are you claiming that you are guided to the time, if one travels during it, the evil would be turned away from him, and your scaring from the time which, if one travels in it, the harm would catch up with him? So, who would ratify you with this, for you would have belied the Quran and are needless from seeking the Assistance with Allah azwj the Exalted in attaining the beloved and repelling the abhorrence?’

And it is befitting in your words for the worker with your instructions that he gives you the praise besides his Lord azwj, because you claim that you have guided him to the time in which he attained the benefit and was secured from the harm.

Then he asws faced towards the people and said: ‘O you people! Beware of learning the stars, except what one can be guided within the land or sea, for it would call to the fortune-telling. The astrologer is like the fortune-teller, and the fortune-teller is like the magician, and the

327 Bihar Al-Ahwār – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 594
328 Bihar Al-Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 595
magician is like the Kafir, and the Kafir would be in the Fire. Travel in the Name of Allah and His Assistance!329

In a speech of his asws, and a man from his asws companions had stood up to him asws. He said, ‘You asws forbade us from the arbitration, then you asws ordered us with it, so we do not know which of the two instructions are more guiding’.

He asws clasped one of his asws hands upon the other, then said: ‘This is a recompense of the one who neglects the pledge. But, by Allah azwj! If, when I asws had instructed you with what I asws instructed you with, you would have been carried upon the abhorrence which Allah aswj Had Made the good to be in it.

If you had been steadfast, you would have been guided, and if you were crooked, you would have been straightened, and if you had refused, I asws would have rectified you. It would have been the most trustworthy, but from whom and to who? I asws wanted to be cured by you and you became a disease, like the extractor of the thorn with a thorn, and he knows that it bends with it.

O Allah aswj! The physicians are fed-up of this haemorrhaging disease, and the water-drawers are weary with the rope of this well.

Where are the people, those who were called to Al-Islam, so they accepted it, and they read the Quran and decided by it, and they were incited to the Jihad, so they leapt like the she-camel to her children, and they bared the swords from their sheaths, and they took to the horizons of the earth marching, marching, and in rows and rows. Some died, and some were saved.

329 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 596
Neither are they aware with the living or nor being consoled from the dead. The eyes discoloured from the weeping, absent of (large) bellies from the Fasting, parched lips from the supplications, pale of complexion from the vigils, upon their faces is dust of the fearful. They are my\textsuperscript{asws} brothers, so it is a right for us if we yearn to them and bite the hands upon their separation.

Surely the Satan\textsuperscript{la} has enacted his\textsuperscript{la} paths to you and he\textsuperscript{la} wants to loosen your religion, knot by knot, and give you the sects instead of the community, and the Fitna with the sects. So, stay away from his\textsuperscript{la} snatching and his\textsuperscript{asws} whisperings, and accept the advice from the one who gifts it to you, and understand it upon yourselves”.

And from a speech of his\textsuperscript{asws}, saying to Al-Burj Bin Mus'har Al-Taie, and he had said to him\textsuperscript{asws}, where he\textsuperscript{asws} could hear, 'There is no judgment except for Allah\textsuperscript{azwj}', and he was from the Kharijites: ‘Be quiet! May Allah\textsuperscript{azwj} Make you ugly, O with broken teeth! By Allah\textsuperscript{azwj}, the truth had appeared and you were of weak personality and hidden (low) voice until the falsehood blared, you sprang up like the horns of a young goat’.

Kitab Al Gharaat of Ibrahi\textsubscript{m} Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Abdul Gaffar Bin al Qasim, from Al Mansour Bin Umar, from Zirr Bin Hubeysh, and from Ahmad Bin Imran Bin Abu Layli, from his father, from Ibn Abu layli, from Al Minhal Bin Amro, from Zirr Bin Hubeysh who said,

‘Ali\textsuperscript{asws} addressed at Al-Nahrawan. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! As for after, I\textsuperscript{asws} have blinded an eye of the Fitna. There does not happen to be anyone courageous upon it apart from me\textsuperscript{asws}!’

And in a Hadeeth of Ibn Abu Layli: ‘There does not happen to be anyone who can blind it apart from me\textsuperscript{asws}! And if I\textsuperscript{asws} had not been among you, the companions of the camel and the people of Al-Nahrawan would not have been fought against, and I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! Had it not been that you might become careless and lead the deeds, I\textsuperscript{asws} would narrate to
you with what Allahazwj had Decreed upon the tongue of your Prophetasws for the one who fights them, being insightful of their straying, recognising of the guidance which we are upon’.

Then heasws said: ‘Ask measws before you lose measws! Ask measws about whatever you desire to, before you lose measws by myasws passing away or being killed. But, killing is what is being awaited. Iasws am desirous that it is dyed away from above it with blood’, and heasws struck hisasws hand to hisasws beard.

By the Oneazwj in Whose Hand is my soul! You will not ask measws about anything regarding what is between you and the Hour (Day of Qiyamah), nor about any group straying a hundred (people) or guiding a hundred, exceptiasws shall inform you with its caller and its usher!’

A man stood up to himasws and said, ‘Narrate to us, O Amir Al-Momineenasws, about the afflictions’.

Heasws said: ‘You are in a time period when a questioner asks, so let him understand, and when the questioner is asked, let him affirm. Indeed! And from behind you are matters coming to you, majestic, paired, and grim afflictions, dire (dreadful). By the Oneazwj Who Split the seed and Formed the person! If you were to lose measws, and abhorrent matters befall with you, and realities of afflictions, it would knock down many of the questioners, and defeat many of the questioned ones.

And that would be when your wars are shorter and roll up from a leg, and the world would become a scourge upon you, and upon the people of myasws family until Allahazwj Grants victory to the remainder of the righteous. So, help the people who were bearers of the flags on the day of Badr, and day of Hunayn. Help and you will be rewarded, and do not precede them, for you - for the calamities will quicken to you’.
Another man stood up to him, he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Narrate to us about the Fitna’.

قَالَ إِنَّ الْفِتْنَةَ إِذَا أَقَبَلَتْ شَبَّهَتْ وَ إِذَا أَدْبَرَتْ اسْتَقَرَّتْ يُشْبِهْنَ مُقْبِلَََّةٍ وَ يُعْرَفْنَ مُدْبِرَاتٍ إِنَّ الْفِتَََ تََُومُ كَالرِّيَاحِ يُصِبَََْ بَلََداً وَ يَُْطِئْنَ أُخْرَى أَلَ إِنَّ أَخْوَََ الْفِتََِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِِ أُمَيَّةَ إِن َّهَا فِتْنَةٌ عَمْيَاءُ مُظْلِمَةٌ مُطَيَّنَةٌ عَمَّتْ فِتْنَهَا وَ خَصَّتْ بَلِيّتُهَا وَ أَصَابَ الْبَلََءُ مَنْ أَبْصَرَ فِيهَا وَ أَخْطَأَ الْبَلََءُ مَنْ عَمِيَ عَنْهَا

He\textsuperscript{asws} said: ‘The Fitna, when it comes, it’s suspicious (confuses one), and when it turns around, it settles the suspicious being faced (so doubt is removed), and it’s turning around is recognised (its affliction becomes clearly visible). The Fitna hovers like the winds hitting a city but missing another (town).

Indeed! The scariest of the Fitna upon you in my\textsuperscript{asws} presence is the Fitna of the clan of Umayya. It is a blinding Fitna of widespread darkness. Its Fitna is general and its affliction is particular, and the affliction will hit the one who (remains) insightful during it, and the affliction would miss the one who is blind from it.

The people of its falsehood would prevail over the people of its right until the earth is filled with our\textsuperscript{asws} enemies, and injustice, and innovations. Indeed! The first one to place down its might, and break its pillars, and remove its pegs would be Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! You will be finding the clan of Umayya as evil lords after me\textsuperscript{asws}, like the canine teeth biting with its mouth, and crushing by its hand, and striking with its legs, and its turn would be prevented, not ceasing with you all until there is no one is left in your city except a follower of their, or non-harmful one, and their affliction will not cease with you until there will not be any victory from them for any one of you except like the victory of a slave from his master, when he sees him, he obeys him, and when he turns away from him, he reviles him.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! If they were to separate you beneath every stone, Allah\textsuperscript{azwj} would Gather you for an evil day of theirs. Indeed, from after me\textsuperscript{asws} would be various groups! Indeed, your Qiblah is one, and your Hajj is one, and your Umrah is one, and the hearts are different’.
Then he asws inserted his asws fingers, some of them into others. A man stood up and said, ‘What is this, O Amir Al-Mumineen asws?’ He asws said: ‘This! this is how this one will kill this one, and this one will kill this one, absolute ignorance. There is neither any guidance in it nor knowledge to be seen. We asws, People asws of the Household are disavowed from it with a salvation, and we asws aren’t in it with heresies (innovations)’.

A man stood up and said, ‘O Amir Al-Mumineen asws! What should we do during that time?’

He asws said: ‘Look at the People asws of the Household of your Prophet saww. If they asws sit back, then sit back, and if they cry out to you (for help), then help them asws, you will be recompensed, and do not precede them asws, the afflictions would quicken to you’.

Another man stood up and said, ‘Then what will be happening after this, O Amir Al-Mumineen asws?’

He asws said: ‘Then Allah azwj will Relieve the Fitna by a man from us asws, People asws of the Household, like the separating of the skin (from the flesh), by a son asws of the best of the best mothers (Al-Qaim asws). He asws will give them disgrace and make them drink a cup of aloe (a bitter drink from a wild plant). He asws will not give them except the sword, war (after) war, placing the sword upon his asws shoulder for eight months’.

During that, Quraysh would wish with this world and whatever is in it, ‘If they could show me even one place to milk a sheep or to slaughter a camel’, in order to turn back some of that which is coming upon them, to the extent that Quraysh would be saying, ‘If this one was from the sons asws of (Syeda) Fatima asws, he asws would have mercy on us!’

Allah aswj would Let him be deceived by the clan of Umayya and Make them, Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61] Being a
Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].

From a speech of his asws spoke to the Kharijites, and he asws had gone out to their army camp, and they were standing upon the denial of the arbitration. He asws said: ‘Did all of you attend Siffeen with us?’ They said, ‘From us are one who attended, and from us are one who did not attend’.

He asws said: ‘Separate into two segments. Let the ones who attended Siffeen be in one section, and the ones who did not attend Siffeen be in one section, until I speak to each with its speech’, and he asws called out at the people, he asws said: ‘Withhold from the talking and listen attentively to my asws words, and accept to me asws with your hearts. So, the one we adjure him with a testimony, let him speak with his knowledge regarding it’.

Then he asws spoke to them with a lengthy speech, from it is: ‘Did you not say during their raising the Qurans, ‘It is a trick, and craftiness, and a plot, and a deception. They are our brother and people of our call. They are giving up to us, and seeking rest to the Book of Allah azwj the Glorious, so the view is the acceptance from them, and taking a breather from them’?’

asws had said to you: ‘This matter, its apparent is Eman and its hidden is enmity, and its beginning is mercy and its end is regret. So, stay upon your occupations and necessitate your path, and bite upon the Jihad with your front teeth, and do not turn towards any caller. If he (the caller) is answered, he (the caller) will lead astray, and if neglected, he (the caller) will be disgraced’.

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332 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 599
And it had happened, the deed (arbitration), and you had viewed to give in to them. By Allah\textsuperscript{azwj}! If I\textsuperscript{asws} had refused it, it would not have been Obligated upon me\textsuperscript{asws} to impose it, nor would Allah\textsuperscript{azwj} have Loaded its sin on me\textsuperscript{asws}, and by Allah\textsuperscript{azwj}, if I\textsuperscript{asws} come to it, I\textsuperscript{asws} am the most rightful of the one to be followed, and that the Book is with me\textsuperscript{asws}, not having separated since I\textsuperscript{asws} accompanied it.

We were with Rasool-Allah\textsuperscript{saww} and the killing was circling between the fathers, and the sons, and the brothers, and the relatives. But, we did not increased during every difficulty and severity except in Eman, and we continued upon the truth and submitting to the Command, and being patient upon the pain of injuries.

But we rather fought our brothers in Al-Islam upon what had entered into it of the misguidance, and the crookedness, and the suspicions, and the interpretations. When we covet regarding a quality Allah\textsuperscript{azwj} would Bring together our scattered (pieces), and we can come closer by it to the remaining in what is between us, we would be desirous in it and we shall withhold from whatever is besides it”.

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333 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 600
334 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 601
Allah azwj the Glorious has Said: *Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59].*

فَرَدُّهُ إِلََ اللَّهِ أَنْ نََْكُمَ بِكِتَابِهِ وَ رَدُّهُ إِلََ الرَّسُولِ أَنْ نَأْخُذَ بِسُنَّتِهِ فَإِذَا حُكِمَ بِالصِّدْقِ فِِ كِتَابِ اللَّهِ فَنَحْنُ أَحَقُّ النَّاسِ وَ إِنْ حُكِمَ بِسُنَّةِ رَسُولِ اللَّهِ ص فَنَحْنُ أَحَقُّ النَّاسِ وَ أَوْلَاهُمْ بِهِ

So, refer to Allahazwj if we are to judge by Hisazwj Book, and refer it to the Rasoolasww if we are to take with hisasww Sunnah. When it is judged with the sincerity in the Book of Allahazwj, then we would be the most rightful of the people with it, and if it is judged by the Sunnah of Rasool-Allahazwj, then we would be the most rightful of the people, and their foremost with it.

وَ أَنَا فَوْلُكُمْ مَنْ حَلَّتْ بَيْنَكُمْ وَ بَيْنَهُمْ أَجَلًَ فِِ التَّحْكِيمِ فَإِنَََّّا فَعَلْتُ ذَلِكَ لِيَتَبَينََّ ا لَْْاهِلُ وَ يَتَثَبَّتَ الْعَالَُِ

And as for your words, ‘Why did youasws make a term to be between youasws and them?’, so rather that was done for it to be clear to the ignorant one but the knower would be affirmed, and perhaps Allahazwj would Effect reconciliation during this truce in the affairs of this community, and they would not be seized by their throats so they would hasten from clarifying the truth, and be towed to the first error.

إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالَْْقِّ أَحَبَّ إِلَيْهِ وَ إِنْ نَقَصَهُ وَ كَرَثَهُ مِنَ الْبَاطِلِ وَ إِنْ جَرَّ إِلَيْهِ فَائِدَةً وَ زَادَهُ

Surely the most superior of the people in the presence of Allahazwj is the one who was working with the truth being more beloved to him and even if it incurs him a loss, and turns away from the falsehood and even if it flows the benefits and the increase to him.

فَأَيْنَ يُتَاهُ بِكُمْ وَ مِنْ أَيْنَ أُتِيتُمْ اسْتَعِدُّوا لِلْمَسِيرِ إِلََ ق َوْمٍ حَيَارَى عَنِ الَْْقِّ لَ يُبْصِرُونَ هُ وَ مُوزَعِينَ بِالَْْوْرِ لَ يَعْدِلُونَ عَنْهُ جُفَاةٍ عَنِ الْكِتَابِ نُكُبٍ عَنِ

So, where are they going with you and from where are they coming with you? Prepare for the journey to a people confused from the truth. They are not even sighting it, and are entangles in the tyranny, not altering from it, being disloyal about the Book and deviating from the path.

مَا أَنْتُمْ بِوَثِيقَةٍ يُعْلَقُ بَِا وَ لَ زَوَافِرِ عِزٍّ يُعْتَصَمُ إِلَيْهَا لَبِئْسَ حُشَّاشُ نَارِ الَْْرْبِ أَن ْتُمْ أٍَُّ لَكُمْ لَقَدْ لَقِيتُ مِنْكُمْ ب َرْحاً يَوْماً أُنَادِيكُمْ وَ يَوْماً أُنَاجِيكُمْ فَلََ أَحْرَارُ صِدْقٍ عِنْدَ النِّ

You are not trustworthy to be relied with, nor are you holders of honour one can cling to, bad participants of the war are you. Ugh to you all! asws have faced worries from you. One day asws call you and one day asws whisper to you, but you are neither truly freely sincere at the call nor are you trustworthy brothers during the whispering”.

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335 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 602
(The book) ‘Al-Ihtijaj’ – He said: ‘We did not make the men to be judges’ – up to his words: ‘And (men) led to the first error’. 336

So, if you are refusing except that you are claiming was mistaken and strayed, then why the generality of the community of Muhammad you did not consider them to have strayed with my straying, and seizing them due to my mistake, and declaring them as Kafirs due to my sins? Your swords are upon your shoulders, you can place these in places of the disavowing and the disease, and you are mingling the one who has sinned with the one who did not sin.

And you have known that Rasool-Allah stoned the adulterer (the married), then prayed Salat upon him, and made his family to inherit; and he killed that killer and let his family inherit his inheritance; and cut (a finger) of the thief, and whipped the adulterer (unmarried), then distributed from the war booty upon them, and they married the Muslims women.

Rasool-Allah seized them for their sins and established the Right of Allah among them, but did not prevent them their shares from Al-Islam and did not expel their names from between its rightful ones. Then, you are the evilest of the people and the one has pelted with his aims and struck him with his temptation.

And two types (of people) would be destroyed regarding me – one who loves excessively, the love would go away with him to other than the truth, and one who hates excessively, the hatred would go away from him when (discovering) the truth, and the best of the people regarding me is of the state of the middle course, so necessitate him.
And necessitate the vast majority, for the Hand of Allah⁷ is upon (with) the community, and beware of the sectarianism, for the lone strayer from the people to the Satan is like the lone strayer from the sheep to the wolf.

Indeed! The one who calls to this slogan, kill him, and even if he was beneath this turban of mine, and rather the judgments are two judgments. They would revive whatever the Quran revives and kill off whatever the Quran has killed off, and their revival is the unity upon it and its killing is the division from it. So, if the Quran flows from them to us, we shall follow them, and if the Quran flows from us to them, they should follow us.

May there be no father for you! I⁷ neither came to trouble you nor have I⁷ failed you about your affairs, and I⁷ am not confusing it upon you, and rather your assembly united in a view upon choosing the two men. We took (a condition) upon them both that they would not leave the Quran, but they (still) deviated from it and neglected the truth, and they were both insightful (understanding) with it, and the tyranny was both their whims. They went upon it, and our exclusion had preceded upon them regarding the arbitration with the justice, and the sticking to the truth. Evil were their views and tyrannical were their judgments⁷.

The book) ‘Nahj Al Balagah’ –

And from a speech of his⁷ in meaning the two judges (of the arbitration): ‘The view of your assembly was united upon that they would choose the two men, and we took (a condition) upon them both that they would make it to be with the Quran and not exceed it, and their tongues would happen to be with him and their hearts would follow it. But they deviated away from it and neglected the truth, and they were both insightful with it.

The tyranny was both their whims, and the crookedness was their opinions, and our exclusion had preceded upon them regarding the judging with the justice and working with the truth. Evil were their opinions, and tyrannical were their judgments, and the authority

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³³⁷ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 604
(now) is in our hands for ourselves when they have both opposed the way of the truth, and came with what cannot be recognised, from their inverted wisdom”.

606 - فًمج، ف مج البلاغة من وصي الله ﷺ للعالام لما بعث فيالإختياج على الخوارج لا تأسيهم بالتئز، فإن التئز خالٍ ذو وُحَى خالٍ و يقالون و لكن خالهم بالثَّغة فإنهم لن يجدوا عنها مشاه.  

(The book) ‘Nahj Al Balagah’ –

‘From his ﷺ bequest to Abdullah Bin Al-Abbas, when he ﷺ sent him for the argumentation against the Kharijites: ‘Do not debate them with the Quran, for the Quran is a carrier of (many) perspectives. You will say (a thing) and they would be saying (a thing differently). But, argue with them with the Sunnah (Ahadeeth), and they will never be finding any escape from it’’.  

607 - فمج، ف مج البلاغة و من كلام لله ﷺ و قد أرسل رجلًا من أصحابه يعلم له ﷺ علم قومٍ من خال التئز، فهما بالخوارج و كانوا على خوف من لبس قلّما عاد إليه الدُّخُل ف قال له ﷺ أَيْمَا ف قطعوا ف ناقة الرجل بن ظَعَنُوا بأُمِّ المؤمنين  

(The book) ‘Nahj Al Balagah’ –

‘And from a speech of his ﷺ, and he ﷺ had sent a man from his ﷺ companions to know for him ﷺ the knowledge of the people from an army of Al-Kufa who had thought with joining up with the Kharijites, and they were upon a fear from him ﷺ. When the man returned to him ﷺ, he ﷺ said to him: ‘Are they believing and remaining or are cowards and moving away?’ The man said, ‘But, they are moving away, O Amir Al-Momineen ﷺ!’  

فقال ع ثُغَدًا هُم خما بعدت ثُغُدًا أما لَو أَطَرِضَ الأَيْسة إلِهَم و صَبَب السَّيَفَ عَلَى هَامَاتٍ لَأَفْتَذَوُوا عَلَى مَا كَانَ مِنْهُم إن السَّيَدَانُ الْبَيْوُم فَدِ أَسْتَتَتَهُم و هو غَزِيٌّ يَثْرَبُونَ مِنَّهُم و تَخَّنَ عَلَيهِم  

He ﷺ said: ‘Remoteness is for them, as was remoteness (for the people) of Samood! [11:95]. But, if ﷺ had unsheathed the blades to them and the swords had hit upon their heads, they would have regretted upon what had happened from them. Today the Satan ﷺ has scattered them, and tomorrow he ﷺ would be disavowing from them.

فَخَسْتُهم بِظَوْجِهِمْ مِنْ أَهْدَى و ارْتَكَبُوهُمْ بِالسُّلْطَانِ وَ الْغَيْبِ و صَدُّوهُمْ عَنْ الْحَقِّ و جَمَاعَهُمْ في الْخَيْمٍ  

It is sufficient for them, their exiting from the guidance and their reversion into the straying and the blindness, and their hindering from the truth, and their groping (wandering) in the darkness’’.  

608 - ج، الاحتجاج ﷺ أنَّ أمير المؤمنين ﷺ أَنَسَهُ عَنْ أَيْسَة إلِهَم و كان يَرَّى مِنْهُم و مَسْتَنَكَّرٍ لِسَيَأَلَّم ما ذََا الْكَيْـدِ نَقَضُوُهُم  

(The book) ‘Al Ihtijaj’ –

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338 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 605
339 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 606
340 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 607
‘It is reported that Al-Momineen sent Abdullah Bin Abbas to the Kharijites, and was a (highly regarded) personality from, and a listener, to ask them what is that which they are avenging upon him asws. Ibn Abbas said to them, ‘What is that you are avenging against Amir Al-Momineen asws?’

They said to him in answer, ‘O Ibn Al-Abbas! We are avenging upon your companions of characteristics which are all abhorrent, serious, calling to the Fire. The first of them is that he asws deleted his asws name as ‘Amir Al-Momineen’, then he asws wrote between him asws and Muawiya. So, when he asws does not happen to be Emir of the Momineen, and we are Momineen, so we are not happy that he asws should be our Emir.

And as for the second, he doubted within himself asws when he asws said to the two judges, ‘Consider, if Muawiya was more rightful with it, then affirm him, and if I asws was foremost with it, then affirm me asws. Thus, he asws was doubtful regarding himself asws, and he asws did not know whether he asws was more rightful or Muawiya, hence we are of severe doubt regarding him asws.

And the third is that he asws made the judgment to be someone else, and he asws used to be the wisest of the people in our presence.

And the fourth, he went to the men for judgment in the religion of Allah azwj, and that did not happen to be up to him asws.

And the fifth, he asws distributed the animals and the weapons among us on the day of Al-Basra, and prevented us the women and the offspring (to be our slaves).

And the sixth, he was a successor asws but he asws wasted the bequest’.

Ibn Abbas said: ‘O Amir Al-Momineen asws! You asws have heard the words of the people, and you asws are more rightful with answering them’. He asws said: ‘Yes’.
Then he\textsuperscript{asws} said: ‘O Ibn Abbas! Say to them: ‘Weren’t you pleased with the Judgment of Allah\textsubscript{azwj} and judgment of His\textsubscript{azwj} Rasool\textsuperscript{saww}?’ They said, ‘Yes’. He\textsuperscript{asws} said: ‘Begin with what you had begun with in the beginning of the matter’.

Then he\textsuperscript{asws} said: ‘\textsuperscript{asws} used to write the Revelation for Rasool-Allah\textsuperscript{saww}, and the judgments, and the conditions, and the amnesty on the day he\textsuperscript{saww} reconciled with Abu Sufyan and Suheyl Bin Amro. He\textsuperscript{saww} wrote: ‘In the Name of Allah\textsubscript{azwj} the Beneficient, the Merciful. This is what has been reconciled upon by Muhammad\textsuperscript{saww} Rasool\textsuperscript{saww} of Allah\textsubscript{azwj} and Abu Sufyan, and Suheyl Bin Amro’.

Suheyl said, ‘We neither recognise the Beneficient nor do we accept that you\textsuperscript{saww} are a Rasool\textsuperscript{saww} of Allah\textsubscript{azwj}, but we reckon that is a nobility for you\textsuperscript{saww} if you\textsuperscript{asws} were to place your\textsuperscript{saww} name ahead before our names, and even though we are older than you\textsuperscript{saww} and my father was older than your\textsuperscript{saww} father\textsuperscript{as}.

So, Rasool-Allah\textsuperscript{saww} instructed me saying: ‘Write in place of ‘In the Name of Allah\textsubscript{azwj} the Beneficient, the Merciful’, with ‘In Your\textsuperscript{azwj} Name, O Allah\textsubscript{azwj}’. So,\textsuperscript{asws} deleted that and wrote: ‘In Your\textsuperscript{azwj} Name, O Allah\textsubscript{azwj}, and deleted ‘Muhammad\textsuperscript{saww} Rasool\textsuperscript{saww} of Allah\textsubscript{azwj}' and wrote ‘Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{as}’.

He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘You will be called to similar to it. You\textsuperscript{asws} will answer and you\textsuperscript{asws} will be coerced, and that is how it was written between me\textsuperscript{asws} and Muawiya and Amro Bin Al-Aas, ‘This is what is reconciled upon by Amir Al-Momineen and Muawiya and Amro Bin Al-Aas’. We have been unjust to you\textsuperscript{asws} by our accepting that you\textsuperscript{asws} are ‘Amir Al-Momineen’, and we fought you\textsuperscript{asws}, but write, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. So,\textsuperscript{asws} deleted just as Rasool-Allah\textsuperscript{saww} had deleted. So, if you were to refuse that, you have rejected’.

They said, ‘This is for you\textsuperscript{asws}, you\textsuperscript{asws} have come out from it’.
He asws said: ‘And as for your words that I asws doubted within myself asws when I asws said to the two judges: ‘Consider, of Muawiya was more rightful with it than me asws, then affirm him’, that did not happen to be a doubt from me asws, but I asws was being fair in the words. Allah azwj the Exalted Said: *And I or you are perhaps on a Guidance or in clear error* [34:24], and that did not happen to be a doubt, and Allah azwj Knew that His asw Prophetsaww was upon the truth’.

قالوا و هذى لى ل ك

They said, ‘And this is for you’.

قال و أمنا قولكم أني حكمت في نفسي حيث قلت لحكمتمما اثرًا فان كان معاوضة أحق بما ما متي فأثناه، فإن ذلك لم يكن شكا مي و لكنني أصلنت في الدل فان الله نعمة وإنا إنكم لتغل عهدين أو في ضلال مي ومن لكن ذلك شكا و قد علم الله أن نيه على الحق

They said, ‘And this is for you by our own argument’.

قال و أمنا قولكم أني حكمت في دين الله الرجال فما حكمت الرجال و إننا حكمتكم كما أحكمت، فان الله رسول الله ص فذ حقل الحكم إلى سعب يوم نبي فقيدة و فذ كان أحكم الناس و قد قال الله تعالى لقد كان لكم في رسول الله أسوة حسنة تأثثبط برسول الله ص

He asws said: ‘And as for your words that I asws made the judgment to someone else, and I asws used to be the wisest of the people in your presence, so this is Rasool-Allah saww who had made the judgment to Sa’ad on the day of the clan of Qureyza, while he saww was the wisest of the people, and Allah azwj the Exalted has Said: *There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]. Thus I asws took the example of Rasool-Allah saww*.

قالوا و هذى لى بختيتنا

They said, ‘And this is for you by our own argument’.

قال و أمنا قولكم أني حكمت فان الله الإنجن فما حكمت الإنجن و إننا حكمت كلام ربي الذي حمله الله حكما، فإن أهله و قد حكمت الله الإنجن في طائر قال و من قبلن منكم فتحا فخرا من ما قلن من النعم يحكمه ب دوا عدل منكم فدماء المسلمين أعظم من دم طائر

He asws said: ‘And as for your words that I asws went to the men for judgment in the religion of Allah azwj, so I asws did not go to the men for judgment, rather I asws went for the judgment of the Speech of my asws Lordazwj which Allah azwj has Made it for a judgment between its people, and Allah azwj had got the men to judge regarding a bird. He azwj said: *and the one from you who kills it deliberately, so his recompense would be like what he killed from the cattle. The possessor of justice from you would judge with it, [5:95]. The blood of the Muslims is greater than blood of a bird*’.

قالوا و هذى لى بختيتنا

They said, ‘And this is for you by our own argument’.

قال و أمنا قولكم أني قاستت يوم البعثة لام تقطن الله بأصحاب الجبل الكرع و السلاح و منفظهم النساء و الذئبة فإني متي مثبت على أهل البصة كمن رسل الله ص على أهل مكة فان فنذروا عليا أخذنهم باللؤج و لم أأخ صغيرهم بكبرهم و بغذ فاكه كله كان بأخذ غائيه في سنه
He\textsuperscript{asws} said: ‘And as for your words that I\textsuperscript{asws}, on the day of Al-Basra (battle of the camel), when Allah\textsuperscript{azwj} Granted victory to me\textsuperscript{asws} over the companions of the camel, distributed the animals and the weaponry (of the enemy), and refused you the women and the offspring (of the enemy to be for you), so I\textsuperscript{asws} conferred upon the people of Al-Basra just as Rasool-Allah\textsuperscript{saww} had conferred upon the people of Makkah. So, if they were to be inimical to us, we will seized them for their sins, and we will not seize a young one for the old, and afterwards, so which of you would have taken Ayesha to be in his share?’

They said, ‘And this is for you by our own argument’.

And that is for the one who believes in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Allah\textsuperscript{azwj}, Mighty is His\textsuperscript{azwj} Mention, Says: \textit{And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; [3:97].} If the people were to neglect the Hajj, the House (Kabah) would not be committing Kufr by their neglecting it, but the people would be committing Kufr by their neglecting the House, because Allah\textsuperscript{azwj} has Nominated it as a flag for them.

And similar to that, he\textsuperscript{saww} nominated me\textsuperscript{asws} as a flag when Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws!} You\textsuperscript{asws} are from me\textsuperscript{saww} at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, and you\textsuperscript{asws} are from me\textsuperscript{saww} at the status of the Kabah. You\textsuperscript{asws} will be coming to and you\textsuperscript{asws} will not be going’.

They said, ‘And this is for you\textsuperscript{asws} by our own arguments’, and they yielded. Some of them returned but four thousand from them remained. They did not return from the ones who had been there. They sat back from him\textsuperscript{asws}. So, he\textsuperscript{asws} fought them and killed them’.” \textsuperscript{341}

\textsuperscript{341} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 608
‘From Ja’far asws, from his asws father asws, ‘Ali asws used to undertake the fighting by himself, and he asws called his asws son Muhammad Bin Al-Hanafiya on the day of Al-Nahrawan: ‘Advance the flag, O my asws son!’ He went ahead. Then he asws said: ‘Advance the flag, O my asws son!’ He went ahead, then stopped.

He asws said to him: ‘Advance, O my asws son!’ The youth hesitated. Then Ali asws came until he asws took the flag from him and walked with it for as long as Allah azwj so Desired, then withheld. Then Ali asws walked in front of him and struck (with the sword) ahead of him’. 342

(The book) ‘Qurb Al Asnaad’ – Al Yaqzeeny, from Al Qadah,

‘When Amir Al-Momineen Ali asws Bin Abu Talib asws paused at the Kharijites, and preached to them and reminded them and cautioned them of the battle, he asws said to them: ‘You are not avenging from me asws except I asws was the first one to believe in Allah azwj and His azwj Rasool aswaw.

They said, ‘You asws are like that, but you asws let Abu Musa Al-Ashary judge in the religion of Allah azwj.

He asws said: ‘By Allah azwj I asws did not go for a judgment of a created being, and rather I asws went for the Judgment of the Quran, and had I asws not been overcome upon my asws command, and opposed in my asws orders, I asws would not have agreed that the war place down its burdens (terminated) between me asws and the people of war, by Allah aswj, until the
Word of Allah \textsuperscript{awj} would have been higher, and the religion of Allah \textsuperscript{awj} was victorious, and even if the ignorant ones and the Kafirs had been averse to it".

From Ja‘far \textsuperscript{asws}, from his \textsuperscript{asws} father \textsuperscript{asws}: ‘Ali \textsuperscript{asws} used to supplicate against the Kharijites. He \textsuperscript{asws} was saying in his \textsuperscript{asws} supplication: ‘O Allah \textsuperscript{awj}, Lord \textsuperscript{awj} of the Bayt Al-Mamour, and the raised ceiling (sky), and the swelled sea, and the written Book! I \textsuperscript{asws} ask you \textsuperscript{asws} for the victory against them, those who have discarded Your \textsuperscript{awj} Book behind their backs, and they had divided the community of Ahmad \textsuperscript{saww}, insolence against You \textsuperscript{awj}’.

From a Hadeeth of the Jew who asked Amir Al-Momineen \textsuperscript{asws} about what characteristics there are in the successors\textsuperscript{s}, he \textsuperscript{asws} said: ‘And as for the seventh, O Jewish brother, Rasool-Allah \textsuperscript{saww} had pacted to me \textsuperscript{saww} that I \textsuperscript{asws} would be fighting during the end of times from

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343 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 610
344 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 611
345 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 612
my asws days, against a group from my asws companions, who would be Fasting the days, and standing (for Salat) at nights and reciting the Book.

Due to their opposing me asws and they warring against me asws, they would be deviating from the religion the deviation of the arrow (shooting off) from the archer, among them would be ‘One with the breast’. It would end for me asws by killing them with the happiness.

So, when I asws left to go to this place of mine asws, meaning after the two judges, some of the people came to the others with the blaming regarding what they had come to, from the judgment of the two judges, but they could not find any way out for themselves from that except that they should be saying, ‘It was appropriate for our commander that he asws should not follow the one who is mistaken, and that he asws should judge by the reality of his asws view against the killing of his asws own-self and killing the ones from us who opposed him. Thus, he asws has committed Kufr by his asws following us and his asws obedience to us is the mistake, and due to that it is permissible for us to kill him asws and shed his asws blood’.

They united upon that and their chiefs went out riding calling out at the top of their voices, ‘There is no judgment except for Allah azwj!’ Then they dispersed into sects at Al-Nukheyla, and others at Haroura, and other rode at the top of it wandering in the land eastwards until they crossed the (river) Dijlah (Tigris), and they did not pass by any Muslim until they tested him. The one who followed them, the one who led them, they killed him.
Then Iasws rode to the third sect and diverted myasws messengers to see, and they were from the majestic of myasws companions and people of worship from them, and the ascetics in the word. But, it (the third sect) refused except it would follow its two sisters (sects) and doing the same as them, and they started in killing the ones from the Muslims who opposed it, and the news of their deeds continued to flow to measws.

فَخَرَجْتُ حَتََّّ قَطَعْتُ إِلَيْهِمْ دِجْلَةَ أُوَجِّهُ السُّفَرَاءَ وَ النُّصَحَاءَ وَ أَطْلُبُ الْعُتْبََ بُِِهْدِي بَِذَ ا مَرَّةً وَ بَِذَا مَرَّةً وَ أَوْمَى بِيَدِهِ إِلََ الأَْشْتََِ وَ الأَْحْنَفِ بْنِ ق َيْسٍ وَ سَعِيدِ بْنِ قَيْسٍ الأَْرْحَبِِِّ وَ الأَْشْعَثِ بْنِ قَيْسٍ الْكِنْدِيِّ

Iasws went out until Iasws cut across the (river) Dijlah to them. Iasws diverted the ambassadors and the advisers and sought the agreement with myasws efforts, by this one at times, and by this one at times’ – and heasws gestured by hisasws to Al-Ashtar and Al-Ahnaf Bin Qays, and Saeed Bin Qays Al-Arhaby, and Al-Ash’as Bin Qays Al-Kindy.

فَلَمَّا أَب َوْا إِلَّ تِلْكَ رَكِبْتُهَا مِنْهُمْ ف َقَتَلَهُمُ اللَّهُ يَا أَخَا الْيَهُودِ عَنْ آخِرِهِمْ وَ هُمْ أَرْب َعَةُ آلٍََ أَوْ يَزِيدُونَ حَتََّّ لََْ ي ُفْلِتْ مِنْهُمْ مُُْبٌَِ فَاسْتَخْرَجْتُ ذَا الثُّدَيَّةِ مِنْ

When they refused except that behaviour from them, Allahazwj killed them, O Jewish brother, up to the last of them, and they were four thousand or more, until no informant of theirs could flee. Iasws extracted the ‘One with the breast’ from their slain ones in the presence of the ones who could see the breast like the breast of the woman’.

ثمَّ الْتَفَتَ ع إِلََ أَصْحَابِهِ ف َقَالَ أَ لَيْسَ كَذَلِكَ قَالُوا ب َلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Then heasws turned towards hisasws companions. Heasws said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineenasws.’

فِى نَفْسِ خَلْفِيْنِ أَيْضَّا نَسِيْحَتِي إِذْ هُمْ يَأْوِىُونَ نَهْرَ نَهْرَ وَ أَمِرَهُمْ أَنْ يُعَسْكِرُوا بِالْمَدَائِنِ ف َتَأَخَّرَ عَنْهُ شَبَثُ بْنُ رِبْعِيٍّ وَ عَمْرُو بْنُ حُرَيْثٍ وَ الأَْشْعَثُ بْنُ ق َيْسٍ وَ جَرِيرُ بْنُ عَبْدِ اللَّهِ وَ قَالُوا ائْذَنْ لَنَا أَيَّاماً ن َتَخَلَّفْ عَنْكَ فِِ ب َعْضِ حَوَائِجِنَا وَ ن َلْحَقْ بِكَ

(The book) ‘Al Khraij Wa Al Jaraih’ – It is reported from Abu Hamza,

‘From Aliasws Bin Al-Husaynasws’, from hisasws fatherasws having said: ‘When Aliasws intended to travel to Al-Nahrawan, heasws mobilised the people of Al-Kufa and ordered them to be camped at Al-Madain. Shabas Bin Rabie, and Amro Bin Hureys, and Al-Ash’as Bin Qays, and Jareer Bin Abdullah delayed and said, ‘Give permission to us of some days to stay behind from youasws regarding some of our needs, and we will catch up with youasws’. 

فِى نَفْسِ خَلْفِيْنِ أَيْضَّا نَسِيْحَتِي إِذْ هُمْ يَأْوِىُونَ نَهْرَ نَهْرَ وَ أَمِرَهُمْ أَنْ يُعَسْكِرُوا بِالْمَدَائِنِ ف َتَأَخَّرَ عَنْهُ شَبَثُ بْنُ رِبْعِيٍّ وَ عَمْرُو بْنُ حُرَيْثٍ وَ الأَْشْعَثُ بْنُ ق َيْسٍ وَ جَرِيرُ بْنُ عَبْدِ اللَّهِ وَ قَالُوا ائْذَنْ لَنَا أَيَّاماً ن َتَخَلَّفْ عَنْكَ فِِ ب َعْضِ حَوَائِجِنَا وَ ن َلْحَقْ بِكَ

Heasws said to them: ‘You have done from the elders what is evil for you. By Allahazwj, there is no need for you to be staying behind upon it, and Iasws know what is in your hearts, and Iasws

346 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 613
shall be showing it to you all. You want to demoralise the people from me asws, and it is as if I asws am with you at Al-Khawarnaq, and your sheets have been spread out for the meal, when a lizard passes by you, and you are instructing your children to hunt it. So, you (then) vacate me asws and pledge allegiance to it’.

Then he asws went to Al-Madain, and the group went out to Al-Khawarnaq, and they prepared a meal. While they were like that upon their meal and they had spread their sheet, when a lizard passed by them. They instructed their children to seize it and fasten it, and they wiped their hands upon its hand just as Ali asws had informed, and they came to Al-Madain.

Amir Al-Momineen asws said to them: ‘Evil is the replacement of the unjust ones [18:50]. Allah azwj will be Resurrecting you on the Day of Qiyamah with your imam, the lizard which you have pledged allegiance to. It is as if I asws am looking at you on the Day of Qiyamah being with your imam, and he is ushering you to the Fire’.

Then he asws said: ‘As there were hypocrites with Rasool-Allah saww, so with me asws there are hypocrites. But, by Allah azwj, O Shabas, and O Ibn Hureys! You two will be fighting my asws son Al-Husayn asws. This is how Rasool-Allah saww has informed me asws.’

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘When Ali asws travelled to Al-Nahrawan, a man called Jundab doubted. Ali asws said to him: ‘Stick to me asws and do not separate from me asws’. So, he adhered with him asws. When they were nearby from the archway of Al-Nahrawan, Ali asws looked at the direction of the setting of the sun towards Qanbar instructing him to call the Azaan for the Salat.

He asws descended and said: ‘Come to me with water’. He asws sat and performed wud’u, and a horseman came and said, ‘The people (Kharijites) have cross over’. Amir Al-Momineen asws said: ‘They have not crossed, and they will not be crossing it, nor will they flee from it except

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347 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 614
less than ten of them, nor will there be killed from you except less than ten. By Allah azwj! Neither am I asws lying, nor have I asws been lied to!’

The people were astounded. Jundab said, 'If what Ali asws said was correct, then I am not needy to any evidence other than it'. While they were like that when a horseman came and said, 'O Amir Al-Momineen asws! The people (Kharijites) are upon what you asws mentioned. They did not cross the archway'. He asws prayed Salat leading the people and ordered them with the travelling to them.

Jundab said, 'I said, 'No one will pray Salat at the archway before me'. So, I galloped my horse and there they were beneath the archway, standing. I was the first one to shoot. All of them were killed except nine, and nine from our companions were killed.

Then Ali asws said: 'Search for 'One with the breast!' They sought him but could not find him. He asws said: 'Search, for by Allah azwj, neither am I asws lying nor have I asws been lied to!' Then he asws stood and rode the mules towards the many slain ones. He asws said: 'Turn them over!' They extracted the 'One with the breast'. He asws said: 'The praise is for Allah azwj Who Hastened you to the Fire'.

And the Kharijites had come out to him asws before that, by the side of Al-Kufa, in Haroura, and when that happened, they were twelve thousand. Amir Al-Momineen asws went out to them in his asws trouser and his asws cloak (no armour), riding the mules. It was said to him asws, 'The people are clad in the weaponry and you asws are going out to them like this?' He asws said: 'It isn’t the day of fighting them'.

And he asws came to them at Haroura and said to them: 'It isn’t today the time of fighting you all, and you will be dividing until you become four thousand, and you will be coming out against me asws in the like of this day and the like of this month. I asws shall be coming out to you with my asws companions and kill you until there does not remain from you except less
than ten, and on that day the slain from my companions would be below ten. That is how Rasool-Allah has informed me'.

He had not departed from his place until they disavowed from each other and they separated until they became four thousand at Al-Nahrawan'.

When Ali, he came, he descended from the mule of Rasool-Allah and stood to pray Salat, when a man came and said, ‘They have crossed the river!’ Then another one came, fastened his animal with his, and said, ‘They have cut across and gone!’ Amir Al-Momineen said: ‘They have not crossed it and they will not be crossing it, and they will be killed by the drop (river), being a Pact from Allah and His Prophet’, but they threw arrows at his face and he was killed.

348 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 615
He (the narrator) said, ‘We ended up to the people and they were in their camp, not having moved nor departed. He asws called out at the people and condemned them. Then he asws came to the row (of the soldiers), and he asws said: ‘Who will take this Quran and walk with it to these people, and call them to the Book of Allah aswj and Sunnah of His aswj Prophet saww, and he would be killed, and the Paradise would be for him’.

But no one answered him asws except a youth from the clan of Aamir Bin Sa’sa. When he asws saw his young age, he asws said to him: ‘Return to your position’. Then he asws repeated, but no one answered him asws except that youth’. He asws said: ‘Take it, but you will be killed’.

He walked with it until when he was nearby from the people where they could make them hear, he called out to them. Then they shot at his face with the arrows. He came back to us and his face was like the hedgehog. Ali asws said: ‘Deal with the people!’ We attacked upon them.

Jundab said, ‘The youth went away from me and I killed eight with my hand, and when Al-Haroura had been killed, Ali asws said: ‘Search among their slain for a one-armed man! One of his hand would be like the breast of a woman’. They sought him but could not find him. He asws stood up and instructed with them, and they were turned over upon each other, and there was an Ethiopian man, one of his forearms was like the breast of a woman, upon it were hair like that of a cat.

He asws exclaimed Takbeer and the people exclaimed Takbeer along with him asws, and he asws said: ‘This one is a Satan! Were it not that you might be careless, asws would have narrated to you with what Allah aswj has Promised upon the tongue of your Prophet saww, for the one who kills them’.

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349 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 616
‘From a speech of Amir Al-Momineen~asws to the Kharijites when he~asws returned to Al-Kufa, and apparently it was before his~asws entering it, after having praised Allah~azwj, and extolling upon Him~azwj. ‘O Allah~azwj! Surely this is a place, one who wins in it would be the first one with the winning on the Day of Qiyamah, and one who oppresses in it or commits sins, so he would be blind in the Hereafter and more straying from the way [17:72].

I~asws adjure you with Allah~azwj! Are you knowing that why they raised the Qurans you said we should answer them to the Book of Allah~azwj, so I~asws said to you, I~asws am more knowing with the people than you are. They aren’t companions of the religion nor Quran. I~asws had accompanied them and knew them as children and as men. They were the evilest of children and evilest of men. Continue upon your rights and your sincerity, but rather the people raising these Qurans to you is a deception and a weakness and a plot.

But you rejected my~asws view upon me~asws and you said, ‘No, but we should accept from them’. I~asws said to you: ‘Remember my~asws words to you and your disobedience to me~asws.’ When you refused except the Book, I~asws stipulated a condition upon the two judges that they should revive what the Quran has revived and kill what the Quran has killed. So, if they were to judge with a Judgment of the Qur'an, it wouldn’t be for us to judge the one who has judged with what is in the Book, and even if they both refused. Thus, we are disavowed from their judgment’.

One of the Kharijites said, ‘Inform us, do you~asws see it as justice to get the men to judge regarding the blood?’

He~asws said: ‘We did not get the men to judge, but rather we got the Quran to be the judge, and this (here) is the Quran, and rather it is of written lines between the two covers, not speaking, and rather the men are speaking with it’.

They said to him~asws ‘Inform us about the term which you~asws made it to be in what is between you and them’.

قال يعترض الخوارج فخبروني أرأيت عدلاً يحكم الرجال في الدماء

قُلْ بعضاً الخوارج فخبروني أرأيت عدلاً يحكم الرجال في الدماء

قَالَ أَهْلُ الْكُفَا وَ يَتَأَلَّمُ الْعَالَمُ وَ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ فِِ هَذِهِ الَُْدْنَةِ أَمْرَ هَذِهِ الأُْمَّةِ ادْخُلُوا مِصْرَكُكُمْ رَحَِْكُمُ اللَّهُ وَ رَحَلُوا مِنْ عِنْدِ آخِرِهِمْ.
He asws said: ‘In order for the ignorant one to know and the learned to be affirmed, and perhaps Allah aswj would Make a reconciliation to be during this truce, in the affairs of the community. Enter your cities, may Allah aswj have Mercy on you!’ And they departed from the presence of their last one’.

Hurvous said, ‘Then repent from your asws sin and return from your story and come out with us to our enemy (Syrian forces), we shall fight them until we meet our Lord azwj."

Ali asws said: ‘I asws had wanted you to be upon that, but you disobeyed me asws, and we have already written an agreement between us and the people, and conditions, and we have given a pact upon it and a covenant, and Allah azwj the Exalted Said: ‘And fulfil the Covenant of Allah when you were Covenanted [16:91]’ – the Verse.

Ibn Al Kawa said, ‘Now it is proven correct in our presence that you asws aren’t an Imam asws, and had you asws been an Imam asws, you would not have retracted’. He asws said: ‘Woe be unto you all! Rasool-Allah asaww had retracted in the year of Al-Hudeybiya from fighting the people of Makkah’.

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The book ‘Al Manaqib’ of Ibn Shehr Ashub –

‘When Amir Al-Momineen asws entered Al-Kufa, Zur’ah Bin Al-Burj Al-Taie and Hurwous Bin Zuheyr Al-Tameemi (one with the breast) came to him asws and said, ‘There is no judgment except for Allah aswj’. He asws said: ‘A truthful phrase intending falsehood with it’.

Hurqous said, ‘That is a sin befitting that we repent from it’.

Ali asws said: ‘It is not a sin, but it is a frustration from the view and weakness in the intellect, and you had gone ahead and I asws had forbidden you from it’.

Ibn Al Kawa said, ‘Now it is proven correct in our presence that you asws aren’t an Imam asws, and had you asws been an Imam asws, you would not have retracted’. He asws said: ‘Woe be unto you all! Rasool-Allah asaww had retracted in the year of Al-Hudeybiya from fighting the people of Makkah’.

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350 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 617
They separated from Amir Al-Momineen\textsuperscript{asws} and said, ‘There is no judgment except for Allah\textsuperscript{azwj} nor obedience to the creatures in disobedience of the Creator’. And they were twelve thousand from the people of Al-Kufa and Al-Basra, and other (places), and their caller called out that the commander of the battle is Shays Bin Rabie, and commander of the Salat is Abdullah Bin Al-Kawa, and the command (caliphate) would be a consultation after the victory, and the allegiance is to Allah\textsuperscript{azwj} upon the enjoining with the good and forbidding from the evil’.

And they browsed the people and they killed Abdullah Bin Khabab Bin Al-Ars, and he was his\textsuperscript{asws} office bearer at Al-Nahrawan. Amir Al-Momineen\textsuperscript{asws} said: ‘O Ibn Abbas! Go to these people and look at what they are upon, and what they are gathering upon’.

When he arrived to them, they said, ‘Woe be unto you, O Ibn Abbas! Are you disbelieving just as your companion Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has disbelieved?’ And their preacher Attab Bin Al-Awr Al-Sa’alby came out, so Ibn Abbas said, ‘Who built Al-Islam?’ He said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}’. He said, ‘did the Prophet\textsuperscript{saww} rule its affairs and explained its limits or not?’ He said, ‘Yes’.

He said, ‘Did the Prophet\textsuperscript{saww} remain in the house of Al-Islam (Makkah) or did he\textsuperscript{saww} depart?’ He said, ‘But, he\textsuperscript{saww} departed’. He said, ‘Did the matters of Law depart with him\textsuperscript{asws} or remained after him\textsuperscript{saww}?’ He said, ‘But, they remained’. He said, ‘Did anyone stand after him\textsuperscript{saww} with the building that he\textsuperscript{saww} had built?’ He said, ‘Yes, the offspring and the companions’.

He said, ‘Did they build it or ruin it?’ He said, ‘But they built it’. He said, ‘So, is it now built or ruined?’ He said, ‘But, (it is) ruined’. He said, ‘Did his\textsuperscript{saww} offspring ruin it or his\textsuperscript{saww} community?’ He said, ‘But, his\textsuperscript{saww} community did’. He said, ‘And are you from the offspring or from the community?’ He said, ‘From the community’. He said, ‘You are from the
Amir Al-Momineen\textsuperscript{asws} presented among a hundred men. When he\textsuperscript{asws} face them, Ibn Al-Kawa came out to him among a hundred men. He\textsuperscript{asws} said: ‘\textsuperscript{asws} adjure you with Allah\textsuperscript{azwj}! Do you know, when they raised the Qurans, you had said we should answer to the Book of Allah\textsuperscript{azwj}, so I\textsuperscript{asws} said to you all: ‘But, I\textsuperscript{asws} am more knowing with the people than you are’.

And he (the narrator) mentioned his\textsuperscript{asws} words up to he\textsuperscript{asws} said: ‘When you are refusing except the Book, I\textsuperscript{asws} shall stipulate a condition upon the two judges that they would revive what the Quran revives and kill off what the Quran kills off. So, if they were to judge with the judgment of the Quran, it wouldn’t be for us that we oppose His\textsuperscript{azwj} Judgment, and if they refuse, then we would be disavowed from it’.

They said to him\textsuperscript{asws}, ‘Inform us, do you\textsuperscript{asws} see it as justice, judgment of the men regarding the blood?’ He\textsuperscript{asws} said: ‘We did not get the men to judge us, and rather we got the Quran to Judge us, and the Quran, it is of written lines between the two covers, not speaking, and rather it is the men who speak with it’.

They said, ‘Inform us about the term which you\textsuperscript{asws} made it to be regarding what was between you\textsuperscript{asws} and them’.

Amir Al-Momineen\textsuperscript{asws} gave the flag of amnesty to be with Abu Ayoub Al-Ansari. Abu Ayoub called out to them: ‘One who comes to this flag, or goes out from the group, he would be safe’. Eight thousand men from them returned. Amir Al-Momineen\textsuperscript{asws} ordered that there should be differentiation between them, and the rest stayed upon the opposition, and they aimed to Nahrawan.
Amir Al-Momineen\textsuperscript{asws} addressed the people of Al-Kufa, and mobilised them, but they did not answer him\textsuperscript{asws}, so he\textsuperscript{asws} gave an example (in a couplet): ‘I\textsuperscript{asws} had ordered you with my\textsuperscript{asws} instructions with the twisting of the flags, but the advice did not become clear except the next day at noon’.

Then he mobilised, and a thousand men were mobilised. Adayy Bin Hatim came ahead and he said (a couplet), ‘To evil people, from formed parties, and they were inimical to God of the people, Lord\textsuperscript{azwj}of the easts’.

Amir Al-Momineen\textsuperscript{asws} headed towards them, and wrote to them upon the hands of Abdullah Bin Abu Aqib: ‘And the fortunate is the one his desires are fortunate with him, and the wretched is the one his desires are wretched with, and best of the people is their best for himself, and evilst of the people is their evilest to himself, and there isn’t any relationship between Allah\textsuperscript{azwj} and anyone from His\textsuperscript{azwj} creatures, Every soul would be held for what it earns [74:38]’.

When Amir Al-Momineen\textsuperscript{asws} came to them, he\textsuperscript{asws} felt compassion with them, but they refused except fighting him\textsuperscript{asws}, and they called out, ‘Leave addressing Ali\textsuperscript{asws} and his\textsuperscript{asws} companions, and come out to the Paradise!’ And they shouted, ‘The soul is departing to the Paradise!’

And Amir Al-Momineen\textsuperscript{asws} was arranging his\textsuperscript{asws} companions and forbidding that any of them to advance to them, and the first one from the Kharijites to come out for the duel was Akhnas Bin Al-Aziz Al-Taie, and he went on to say (a poem), ‘Eighty from the tribe of Jadeelah were killed by the river. They were dyed at the high ground, calling out, ‘There is no judgment except for our Lord\textsuperscript{azwj}! ‘Mercy is for You\textsuperscript{azwj}! Forgive our sins and our evil deeds. ‘
They have separated from sheltering in the Judgment of Allahazwj, so everyone has become secondary to the Beneficent!’

فَقَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ خَرَجَ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِبُِِّ يقُولُ
أَنَا ابْنُ وَهْبٍ الرَّاسِبِِِّ الشَّارِي
وَ يَرْجِعُ الْمَقْتُولُونَ مِنْ أَصْحَابِ عَلِيٍّ ع رُؤْبَةُ بْنُ وَبَرٍ الْبَجَلِيُّ وَ رِفَاعَةُ بْنُ وَائِلٍ الأَْرْحَبُِِّ وَ الْفَيَّاضُ بْنُ خَلِيلٍ الأَْزْدِيُّ وَ كَيْسُومُ بْنُ سَلَمَةَ الُْْمَحِيُّ وَ حَبِيبُ بْنُ عَاصِمٍ الأَْزْدِيُّ إِلََ تَََامٍ تِسْعَةٍ وَ انْفَلَتَ مِنَ الخَْوَارِجِ تِسْعَةٌ كَمَا تَقَدَّمَ ذِكْرُهُ وَ كَانَ ذَلِكَ لِتِسْعٍ خَلَوْنَ مِنْ صَفَرٍ سَنَةَ ثَََانٍ وَ ثَلَاثِينَ.

And Malik Bin Al-Wazah came out and said (a couplet), ‘I am selling what is to perish for the eternal life, and I do not want the satire to please’.

وَ خَرَجَ مَالِكُ بْنُ الْوَضَّاحِ وَ قَالَ إِنِِّ لَبَائِعٌ مَا يَفََّْ بِبَاقِيَةٍ وَ لَ أُرِيدُ لَدَى الََْيْجَاءِ تَرْيِيضاً

And Al-Wazah Bin Al-Wazah came out to Amir Al-Momineenasws from one side, and the son of his uncle Hurqous from one (another) side. Amir Al-Momineenasws killed Al-Wazah and heasws struck a strike upon the head of Al-Hurqous and cut him, and the head (sharp-end) of hisasws sword fell upon the horse, so it was startled, and his legs were in the stirrups, until it dropped him in the desolated water-wheel, and the Harouriya (Kharijites) became like ashes the wind blows hard upon during a stormy day. [14:18].

The ones from the companions of Aliasws slain were Rowbah Bin Wabar Al-bajaly, and Rifa’at Bin Wail Al-Arhaby, and Al-Fayyaz Bin Khaleel Al-Azdy, and Keysoum Bin Salamah Al-Jumhy, and Habeeb Bin Aasim Al-Azdy up to the complete nine; and from the Kharijites nine fled just as its mention has preceded, and that (happened) on the nine (days) vacated from Safar of the year thirty-eight” 351.

351 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 a
‘Amir Al-Momineen asws ordered that there should be an investigation regarding the one-armed (man) between the slain, but they could not find him. A man said, ‘By Allah azwj! He is not among them’. He asws said: ‘By Allah azwj! Neither have I asws lied nor have I asws been lied to’. 352

And in a report of Abu Nueym, from Sufyan, ‘It was said, ‘We have found him!’ He asws performed a Sajdah for Allah azwj the Exalted. He asws set it up’. 353

And in (the book) ‘Musnad’ of Mowsuly – (He was) an Ethiopian like the camel, in his shoulder was (a lump) like the breast of a woman. He asws said: ‘Allah aswj and His aswj Rasool aswsw spoke the truth’. 355

And in a report of Abu Dawood and Ibn Battah, ‘Ali asws said: ‘Who recognises this one’ But no one knew him. A man said, ‘I saw this one at Al-Hira and I said, ‘Where are you intending
to (go to)?’ He said, ‘To this’, and he gestured towards Al-Kufa, and there is no recognition for me with it’. Ali\textsuperscript{asws} said: ‘You speak the truth. He is from the Jaan (predecessors of the Jinn)’. And in another report: ‘He is from the Jinn’.

And in a report of Ahmad, ‘Abu Ayoub Al-Wazy said, ‘Will anyone come to you informing who his father is?’ He (the narrator) said, ‘Then people went on saying, ‘This is an Angel! This is an Angel!’ And Ali\textsuperscript{asws} said: ‘Son of who?’

And in (the book) ‘Musnad’ of Al-Mowsily in a Hadeeth: ‘One from the people who says he had seen him before his death, so he is a liar’.

And in (the book) ‘Musnad’ of Ahmad, by his chain from Abu Al-Wazy who said, ‘Ali\textsuperscript{asws} said: ‘But, my\textsuperscript{asws} friend\textsuperscript{asws} had informed me\textsuperscript{asws} of three brothers from the Jinn. This one is their eldest, and the second has a huge crowd for him, and the third has weakness in him’.

Highlighted by Ibn Batah – ‘There was a mention of the ones killed at Nahrowan. Sa‘ad Bin Abu Waqas said, ‘It is the hallway of Satan\textsuperscript{la}. Abu Ya‘la added in (the book) ‘Al-Musnad’, ‘A hallway of Satan\textsuperscript{la} is a man from Bajeela called Al-Ash‘hab, or son of Al-Ash‘hab, being a sign among an unjust people.’

Muhammad Bin Abdullah Al Rainy,

‘From All\textsuperscript{asws} when he\textsuperscript{asws} left from Siffeen, the people fought regarding the matter of the arbitration. Some of the people said, ‘What prevents Amir Al-Momineen\textsuperscript{asws} from instructing one of his\textsuperscript{asws} family members to speak?’ He\textsuperscript{asws} said to Al-Hassan\textsuperscript{asws}: ‘Stand, O Hassan\textsuperscript{asws}, and say regarding these two men, Abdullah Bin Qays and Amro Bin Al-Aas’.

\textsuperscript{356} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 f
\textsuperscript{357} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 g
\textsuperscript{358} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 h
\textsuperscript{359} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 i
\textsuperscript{360} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 j
Al-Hassan\(^\text{asws}\) stood up and said: ‘O you people! You have spoken a lot regarding the matter of Abdullah Bin Qays and Amro Bin Al-Aas. They were both sent to judge by the Book of Allah\(^\text{azwj}\), but they judged by the personal opinion upon the Book, and the one who was like this, cannot be named as a judge, but he would be judged upon.

And Abdullah Bin Qays was mistaken regarding what had had been advised with to Abdullah Bin Umar. He was mistaken regarding three things – regarding that his father did not agree with it, and regarding that he had not instructed him, and regarding that the Emigrants and the Helpers had not united upon him, those who had implemented it for the one after him.

And rather, the judging is an Obligation from Allah\(^\text{azwj}\), and Rasool-Allah\(^\text{saww}\) had got Sa’ad to judge regarding the clan of Qureyza, so he judged regarding them with a Judgment of Allah\(^\text{azwj}\). There is no doubt in it, and Rasool-Allah\(^\text{saww}\) implemented his judgment, and if he had opposed that, he\(^\text{saww}\) would not have implemented it’. Then he\(^\text{saww}\) sat down.

Then Ali\(^\text{asws}\) said to Abdullah Bin Al-Abbas: ‘Stand and speak!’ He stood up and said, ‘O you people! For the truth there are people who are achieving it by the inclination, and the people are between agreeing with it and turning away from it, and rather Abdullah Bin Qays (Abu Musa Ashari) was sent with guidance to straying, and Amro Bin Al-Aas had been sent with straying towards the guided ones. And when they met, Abdullah returned from his guidance and Amro was steadfast upon his straying.

By Allah\(^\text{azwj}\)! If they had judged by the Book, they would have judged against him (Muawiya), and if they had judged with what they had both united upon, they would not have united upon anything, and if they had judged with what they had both followed to, Abdullah would have followed and his Imam\(^\text{asws}\) is Ali\(^\text{asws}\), and Amro would have followed and his imam is Muawiya. So, what is there after this from the unseen to wait for, but they had tired of the war and loved the life, and they repelled the affliction, and each people pleased their master’. Then he sat down.
Then he asws said to Abdullah son of Ja’far asws: ‘Stand and speak!’ Abdullah stood up and said, ‘O you people! Surely this matter (arbitration), the looking in it was towards Ali asws and the pleasure in it was someone else. You had come with Abdullah Bin Qays (Al-Ashari) and you said, ‘We will not be pleased except with this one, so be pleased with him for he is our pleasure’.

And I swear by Allah aswj! We neither benefited of his knowledge, nor are we awaiting any unseen matter from him, nor do we have any hope of his weakness, nor are we hoping for his companion with him, nor did they spoil Iraq with what they did not correct Syria, nor did they kill a right of Ali asws nor revived falsehood of Muawiya, nor did the truth do away the charm of a charmer nor blowing of Satan la, and today I am upon what we were upon yesterday’. And he sat down’.

Nowf Al-Bikaly, from Amir Al-Momineen asws, he asws called out after the address, at the top of his asws voice: ‘Al-Jihad! Al-Jihad, servants of Allah aswj! Indeed, and I asws am encamping in this day of mine asws, so the one who wants the departure to Allah aswj, let him come out!’

Nowf (the narrator) said, ‘And he asws convened for Al-Husayn asws among ten thousand, and for Qays Bin Sa’ad among ten thousand, and for Abu Ayoub Al-Ansari among them thousand, and for other upon other numbers, and he asws wanted the return to Siffeen, but the Friday did not turn until the accursed Ibn Muljim la struck him asws, and the soldiers returned’.

‘When Amir Al-Momineen asws returned from Siffeen to Al-Kufa after establishing the two judges, he asws awaited the expiry of the term which was between him asws and Muawiya in

361 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 k
362 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 618 l
order to return to his fighting and the war, when a group of his special companions abandoned among four thousand horsemen, and they were (devout) worshippers, and ritualists. They went out from Al-Kufa and opposed Ali\textsuperscript{asws}, and they said, ‘There is no judgment except for Allah\textsuperscript{azwj}, and there is no obedience to the one who disobeys Allah\textsuperscript{azwj}’.

And Nayf sided with them in about eight thousand from the ones who viewed with their views, and they became twelve thousand, and they travelled until they descended at Haroura, and Abdullah Bin Al-Kawa was a commander upon them. Ali\textsuperscript{asws} called Abdullah Bin Abbas, may Allah\textsuperscript{azwj} be Pleased with him, and sent him to them. He discussed with them but their did not retract and said, ‘Let Ali\textsuperscript{asws} come out to us himself\textsuperscript{asws} for us to hear his speech, maybe he\textsuperscript{asws} would remove what is with ourselves when we hear him\textsuperscript{asws}’.

Ibn Abbas returned and informed him\textsuperscript{asws}. He\textsuperscript{asws} rode among a group and went to them. Ibn Al-Kawa rode among a group of theirs and they met. Ali\textsuperscript{asws} said to him: ‘O Ibn Al-Kawa! The speech is a lot, so come out from your companions so I\textsuperscript{asws} can talk to you’. He said, ‘And I would be safe from your sword?’ He\textsuperscript{asws} said: ‘Yes’.

He came out to him\textsuperscript{asws} from his companions. Ali\textsuperscript{asws} spoke to him about the war with Muawiya, and mentioned to him the raising of the Qurans upon the spears, and the matter of the two judges and said: ‘Did I\textsuperscript{asws} not say to you all that the people of Syria are deceiving you with it, for the war has bitten them, so leave me\textsuperscript{asws}, I\textsuperscript{asws} will defeat them? But you refused.

Did I\textsuperscript{asws} not want to nominate the son of my uncle as a judge and said he would not be deceived? But you refused except for Abu Musa Al-Ashari, and you said, ‘We are pleased with him as a judge’. So, I\textsuperscript{asws} answered you unwillingly, and had I\textsuperscript{asws} found during that time supporters other than you, I\textsuperscript{asws} would not have answered you.
And I\textsuperscript{asws} had stipulated upon the two judges in your presence that they would both judge with what Allah\textsuperscript{azwj} had Revealed, from its beginning to its end, and the total Sunnah, and they both did not do so. Thus, there is no obedience to them upon me\textsuperscript{asws}. Did that happen or not happen?

Ibn Al-Kawa said, ‘You\textsuperscript{asws} speak the truth, all this had happened, so why don’t you return now to war against the people (of Syria)?’ He\textsuperscript{asws} said: ‘Until after the period expires which is between us and them’. Ibn Al-Kawa said, ‘And you\textsuperscript{asws} are acknowledging upon that?’ He\textsuperscript{asws} said: ‘Yes, there is no leeway for me\textsuperscript{asws} apart from it’.

Ibn Al-Kawa and the ten, those who were with him, returned to the companions of Ali\textsuperscript{asws} returning from the religion of the Kharijites, and the rest dispersed and they were saying, ‘There is no judgment except Allah\textsuperscript{azwj}, and Abdullah Bin Wahab Al-Rasy was a commander upon them and Hurqous Bin Zuheyr Al-Bajaly, well-known as ‘The one with breasts’, and they encamped at Al-Nahrawan.

And Ali\textsuperscript{asws} went out to them. He\textsuperscript{asws} travelled until he\textsuperscript{asws} was two Farsakhs (about 10 km) from them, and wrote letters to them and sent messages to them, but they did not retract, so he\textsuperscript{asws} sent Ibn Abbas to them and said, ‘Ask them, what is that which you are avenging, and I\textsuperscript{asws} shall ride behind you, so do not fear from them.

When Ibn Abbas came to them, he said, ‘What is that which you are avenging from Amir Al-Momineen\textsuperscript{asws}?’ They said, ‘We are avenging certain things, if he\textsuperscript{asws} was present, we would declare him\textsuperscript{asws} a Kafir due to these’, and Ali\textsuperscript{asws} was behind him, listening that. Ibn Abbas said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} have heard their speech, and you\textsuperscript{asws} are more rightful with the answering’.

He\textsuperscript{asws} went ahead and said: ‘O you people! I\textsuperscript{asws} am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, so speak! Due to what are you taking revenge upon me\textsuperscript{asws}? They said, ‘We are avenging upon firstly, we fought in front of you\textsuperscript{asws} at Al-Basra. When Allah\textsuperscript{azwj} Granted you\textsuperscript{asws} victory with them, you
legalised for us whatever was there in their army and you\textsuperscript{asws} refused us the women and the offspring, so how can it be permissible for us what is among the army and the women not permissible for us?'

Ali\textsuperscript{asws} said to them: ‘O you all! The people of Al-Basra fought us, and they initiated us with the fighting. When we were victorious with them, we plundered the ones who fought against you and prevented you from the women and the offspring, for the women did not fight and the offspring are upon the nature and did not violate (anything) nor is there any sin for them, and you had seen Rasool-Allah\textsuperscript{saww} had conferred upon the Polytheists, so you should not be surprised if I\textsuperscript{asws} were to confer upon the Muslims, and neither their women nor their offspring had become Muslims (at the conquest of Makkah)’.

And they said, ‘We are avenging upon you\textsuperscript{asws} the day of Siffeen, you happening to delete you\textsuperscript{asws} name from being an Emir of the Momineen. So, when you\textsuperscript{asws} do not happen to be our Emir, then we cannot obey you\textsuperscript{asws} and you\textsuperscript{asws} aren’t a commander of ours’.

He\textsuperscript{asws} said: ‘O you all! But rather I emulated with Rasool-Allah\textsuperscript{azwj} when he\textsuperscript{saww} had reconciled with Suheyl Bin Amro (Al-Hudeybiya)’.

They said, ‘We are avenging upon you\textsuperscript{asws} (because) you\textsuperscript{asws} said to the two judges: ‘Look into the Book of Allah\textsuperscript{azwj}, so if I\textsuperscript{asws} was superior than Muawiya, then affirm me\textsuperscript{asws} in the caliphate’. When you\textsuperscript{asws} were doubtful in yourself, then we are of more intense and greater doubt regarding you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘But rather, I\textsuperscript{asws} intended by that the fairness. If I\textsuperscript{asws} had said: ‘Judge for me\textsuperscript{asws} and drop Muawiya’, he would not have agreed and not accepted, and if the Prophet\textsuperscript{saww} had said to the Christians of Najran when they had arrive to him\textsuperscript{saww}: ‘Come, until we imprecate and make the Curse of Allah\textsuperscript{azwj} to be upon you all’, they would not have agreed, but he\textsuperscript{saww} was being fair to them from himself\textsuperscript{saww} just as Allah\textsuperscript{azwj} had Commanded him\textsuperscript{saww}, and make the Curse of Allah to be upon the liars [3:61]. So, he\textsuperscript{saww} was fair to them from himself\textsuperscript{saww}. 

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Similar to that is what I asws did, and I asws did not know what Amro Bin Al-Aas intending of deceiving Abu Musa'.

They said, ‘We are avenging upon you asws (because) you gave the judgment to two judges regarding a right which was for you asws.

He asws said: ‘Rasool-Allah saww to Sa’ad Bin Muaz to judge regarding the clan of Qureyza, and had he saww so desired, would not have done so, and I asws modelled with him saww. So, does there remain anything (else) with you?’

They were silent, and a group from them shouted from every side, ‘The repentance! The repentance, O Amir Al-Momineen asws!’ And eight thousand believed him asws and there remained four thousand upon warring him asws, so he asws instructed the believers with isolating away from them during that time, and he asws advance with his asws companions until he asws was near from them, and Abdullah Bin Wahab and ‘the one with a breast) Hurqous advanced and they said, ‘We do not want to fight you asws except the Face of Allah asw and the House of the Hereafter!’

Ali asws said: ‘Say: ‘Shall We Inform you of the greatest losers in deeds [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?’ [18:104].

Then the fighting began between the two parties, and the war inflamed with its flames, and the blueness of the morning turned yellow and its day reddened. They argued and whipped with the blades, and the spears, and the edges of the arrows. A horseman from the Kharijites called Al-Akhsan Al-Taie, and he had attended Siffeen with Ali asws, went on to attack and split the rows seeking Ali asws. Ali asws rushed towards him with a strike and killed him.
‘The one with a breast’ attacked to strike Ali\textsuperscript{asws}, but Ali\textsuperscript{asws} preceded him\textsuperscript{asws} and struck him and split his helmet and his head. His horse carried him away and he was (injured) with what was with him. He\textsuperscript{asws} met him at the end of the battle in the edge of a waterwheel at the bank of the Euphrates. And a son of his uncle, Malik Bin Al-Wazah came out from after him and attacked upon Ali\textsuperscript{asws}. Ali\textsuperscript{asws} struck him and killed him.

And Abdullah Bin Wahab Al-Rasy advanced and shouted, ‘O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}! By Allah\textsuperscript{azwj}, we will not depart from this battle. Either you\textsuperscript{asws} come upon ourselves or we come upon yourself, so come out for duel to me\textsuperscript{asws}, and I\textsuperscript{asws} shall come for duel to you, and leave the people aside!’

When Ali\textsuperscript{asws} heard his speech, he\textsuperscript{asws} smiled and said: ‘May Allah\textsuperscript{azwj} Kill him from a man! How little is his shame. But, he knows that I\textsuperscript{asws} am an ally of the sword, and friend of the spear, but he has despaired form the life, or he is coveting a false greed’. Then Ali\textsuperscript{asws} attacked. Ali\textsuperscript{asws} struck him and killed him and joined him with his slain companions.

And they mingled, and not even an hour has passed until they were all killed. And they were four thousand, and no one could flee from them except nine persons. Two men fled to Khurasan to the land of Sijistan, and their offspring are at it, and two men came to the country of Oman, and their offspring are at it, and two men came to Al-Yemen and their offspring are therein, and they are Al-Idaziya (sect), and two men came to the country Algeria to a place known as ‘Al-Sinni’ and ‘Al-Bawazeeh’, and to the backs of Euphrates, and the last one came to a hill Mowzan.

The companions of Ali\textsuperscript{asws} attained a lot of booty, and nine were killed from the companions of Ali\textsuperscript{asws}, the number of the ones from the Kharijites who were safe, and it is from the summary of miracles of Ali\textsuperscript{asws}, for he\textsuperscript{asws} had said: ‘We will kill them and not ten from us would be killed, nor would ten of them be safe’. 
When they had been killed, Ali asws said: ‘Search for the one-armed one!’ They sought him but could not find him. Ali asws stood up himself asws until he asws came to see people who had been slain, being on top of each other. He asws said: ‘Extract them!’ They found him from what follows the ground. Ali asws exclaimed Takbeer and said: ‘Allahazwj Spoke the truth and His aswj Rasool saww delivered’.

Abu Al-Wazy said, ‘It is as if I am looking at him, an Ethiopian, upon him was cat skin, one of his hands was like the breast of a woman, upon it were hairs like the tai of a rodent (Jerboa)’. And this Abu Al-Wazy, he is Abbad Bin Naseeb Al-Qaysi. A disciple reported from this word, Abu Dawood, in his Sunnah just as he said’’.

The book ‘Irshad Al Quloob’ –

‘Amir Al-Momineen asws went out one night from Masjid Al-Kufa heading to his asws house, and a quarter of the night had passed, and with him asws was Kumeyl Bin Ziyad, and he was from his choicest Shias and ones who loved him asws. In the road he asws arrived to the door of a man reciting the Quran in that time, and he recited Words of the Exalted: Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: ‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9], in a mellow grief-stricken voice.

Kumeyl approved that in his inside and the state of the man fascinated him from without him saying anything. He asws turned towards him and said: ‘O Kumeyl! Do not be fascinated by the humming of the man, he is from the people of the Fire, and I asws shall inform you afterwards’.

Kumeyl was confused at his asws revealing to him against what was in his inside, and of his asws testifying of him entering the Fire, along with his being in this matter (devoutness), and that good state. And a prolonged time passed until it came to the state of the Kharijites to what

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363 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 619
it came to, and Amir Al-Momineen asws fought them, and they were memorising the Quran as it had been Revealed.

Amir Al-Momineen asws turned to Kumeyl Bin Ziyad and he asws was standing in front of him, and his asws sword was dripping blood, and the head of those disbelievers, transgressor were thrown upon the ground. He asws placed his asws sword upon a head from those heads and said: ‘O Kumeyl! Safe is He who is obedient during the hours of the night, performing Sajdah and standing, [39:9]. Yes, he is that person who was reciting the Quran during that night and his state fascinated you’.

Kumeyl kissed his asws feet and sought Forgiveness of Allah aswj and sent Salawaat upon one whose worth had been ignored’. 364

‘We went out with Amir Al-Momineen Ali asws Bin Abu Talib asws. When we ended up to Al-Nahrawan, and we had doubted in fighting them, so I struck my horse and pushed it to be among the trees which were over there. By Allah aswj, it is as if he asws knew what was in my heart. He asws came a little upon the mule of the Prophet saww until he asws descended by those trees. He asws descended and placed his spread, then sat upon it. Then he asws turned the belt of his asws sword.

I could see him asws and he asws could not see me, when a man came to him asws and said, ‘O Amir Al-Momineen asws! What make you asws to be seated, for the people (Kharijites) have crossed the river’. He asws said: ‘You are lying, they have not crossed’. He returned.

Then another came and said, ‘O Amir Al-Momineen asws! What makes you asws to be seated, for the people (Kharijites) have crossed the river, and they have killed so and so, and so and so

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364 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 620
so’. He asws said: ‘You are lying, they have not crossed. By Allah azwj! They will not be crossing until I asws kill them, being a pact from Allah azwj and His asws Rasool saww.

قَالَ ثُُُّ دَعَا بِفَرَسٍ ف َرَكِبَهُ ف َقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ وَ اللَّهِ لَئِنْ كَانَ صَادِقاً لأََضْرِبَنَّ بِسَيْفِي حَتََّّ يَنْقَطِعَ قَالَ وَ لَمَّا جَازَنِِ ات َّبَعْتُهُ فَان ْ

He (the narrator) said, ‘Then he asws called for a horse and rode it. I said, ‘I have not seen (the) like of today. By Allah azwj! If he asws was truthful, I will strike with my sword until it is cut’. And when he asws allowed me, I followed him asws, and we ended up to the group (Kharijites), and there, they were intending the crossing. A man called Mueen or Mugees was severe to them and installed his spear upon the archway, so the group returned.

ثَُُّ إِنَّ عَلِّيّاً ع صَاحَبِ الْقَوْمِ ف َتَنَحَّوْا قَالَ ثُُُّ حََْلُوا عَلَيْنَا فَان ْهَزَمْنَا وَ هُوَ وَاقِفٌ ثَُُّ الْتَفَتَ إِلَيْنَا

Then Ali asws shouted at the group. They moved away from him asws. Then they attacked upon us to defeat us, and he asws was standing. Then he asws turned towards us and said: ‘It is as if they are being driven to the death and they are looking on [8:6]’. We said, ‘Are we not being driven to the death?’

قَالُوا عَلَيْهِ وَ الْحَوَّاء وَ اَلْجَلْبَيْنِ عَلَيْهِ فَان ْهَزَمْنَا وَ هُوَ وَاقِفٌ ثَُُّ الْتَفَتَ إِلَيْنَا قَالَ مَا هَذَا كَأَنََّّا يُساقُونَ إِلََ الْمَوْتِ وَ هُمْ يَُّنْظُرُونَ

He asws said: ‘Grit the teeth, and frequent the supplications, and attack upon the group!’ We did so. By Allah azwj! Half the day had not passed and there was not one of them who could inform about anyone. When the people saw that, they were astounded from his asws words. He asws said: ‘O you people! Rasool-Allah saww had informed me asws that among these people there is a man disabled of the hand!’

فَأَقَبَلُوا عَلَيْهِ كَانَ عَلَيْهِ بِأَسْنَانِِ أَنَا وَ الأَْصْبَغُ بْنُ نَُبَاتَةَ حَتََّ رَأَيْنَاهُ كَمَا وَصَفَ وَ رَ أُهُ النَّاسُ. 

He asws came a little until we ended up to a pit of slain. He asws said: ‘Raise them’. We raised them and we extracted the man. We extended the lame hand and it equated with the healthy one. Then we left it and it returned to what it had been. When he asws saw the people to have been astonished, he asws said: ‘O you people! There is another sign in it. In his healthy hand, in the inside of his forearm is like the breast of a woman’.

قَالَ فَشَقَقْتُ ث َوْباً كَانَ عَلَيْهِ بِأَسْنَانِِ أَنَا وَ الأَْصْبَغُ بْنُ نَُبَاتَةَ حَتََّ رَأَيْنَاهُ كَمَا وَصَفَ وَ رَ أُهُ النَّاسُ.

He (the narrator) said, ‘I tore off the clothes which were upon him with my teeth, Al-Asbagh Bin Nubata and I, until we saw it just as he asws had described, and the people saw it’.

365 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 621
“From Abu Abdullah asws having said: ‘Amir Al-Momineen asws send Abdullah Bin Al-Abbas to Ibn Al-Kawa and his companions, and upon him was a thin shirt and a suit. When they looked at him, they said, ‘O Ibn Abbas! You are our best one among us, and you are wearing these (good) clothes?’”

He said, ‘This is the first of what I shall dispute you all with: Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]. And Allah azwj Mighty and Majestic Said: Take to your adornments at every Masjid [7:31].’”

He recited to them this Verse Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]. Therefore, wear (nice clothes) and beautify, for Allah azwj is Beautiful, He azwj Loves the beauty, but it should be from the Permissible(s) (means)’.”

366 Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 622
367 Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 623
'When Ali\textsuperscript{asws} sent Sa’sa Bin Sowhan to the Kharijites, they said to him, 'What is your view, if Ali\textsuperscript{asws} was with us in our place, will you happen to be with him\textsuperscript{asws}?’ He said, 'Yes’. They said, ‘Then you are an emulator (Muqallid) of Ali\textsuperscript{asws} in your religion. Return, for there is no religion for you!’

Sa’sa said to them, 'Woe be unto you all! Should I not emulate the one\textsuperscript{asws} whom Allah\textsuperscript{azwj} has Collared (us with), so beautiful is the Taqleed? He\textsuperscript{asws} understood the Commands of Allah\textsuperscript{azwj} truthfully, unceasingly, or did it not happen that whenever the war intensified, would advance him\textsuperscript{asws} in its flames, so he\textsuperscript{asws} trampled its throat with his\textsuperscript{asws} soles, freeze its flames with his blades, enduring troubles for the Sake of Allah\textsuperscript{azwj}, passing by Rasool-Allah\textsuperscript{saww} and the Muslims.

So, where are your turning to, and where are you going, and to whom are you desiring, and whom are you avoiding from, from the brilliant moon, and the bright lamp, and the Path of Allah\textsuperscript{azwj}, the straight, and the Way of Allah\textsuperscript{azwj}, the established? May Allah\textsuperscript{azwj} Fight you! Where are you going? Is it regarding the greatest truthful and the ultimate purpose you are shooting the recklessness of your intellects, and your hopes are drowned, and your faces are disfigured?

You have been at the top of the mountain and distanced the reason from the attacking. Are you targeting Amir Al-Momineen\textsuperscript{asws}, successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}? You have enticed yourselves to clear losses. So, remoteness and perdition be for the Kafirs, the unjust. The aim of Satan\textsuperscript{azla} has turned with you all and had blinded you from the clear argument if the two sanctuaries.

Abdullah Bin Wahab Al-Rasy said to him, 'O Ibn Sowhan! You are speaking with the foam of a camel, and roaring, and you are satisfied in your roar the eloquence of your companion. We are fighting him\textsuperscript{asws} upon a Judgment of Allah\textsuperscript{azwj} and the Revelation’.
Abdullah Bin Wahab said some couplets. Al-Akly Al-Hirmazy said, ‘And I don’t know is it for him or of someone else’ – ‘So that you can necessitate the truth alone, and we shall keep striking until the judgment happens to be for us. So, if you were to follow a Judgment of God, it would happen to be for you, then we will not adopt the truth and the security and the peace, or else the supervision is more honourable, in the hands of the men among whom is the religion and the knowledge’.

Sa’sa said, ‘It is as if I am looking at you, O brother of Rasib, rolling in your blood, the birds plucking your body parts. Neither a supplication is being answered for you, nor any information is been heard from you. That is released from you by an Imam of guidance’.

Al-Rasy said (a couplet), ‘The lion will come to know when we meet whether the grinding of the mill is upon him or upon us’.

Deliver to your companion I will not be returning from him. Either he acknowledge to Allah of his Kufr or he exits from his religion, for Allah is an Accepter of the repentance, severe of Punishment, and Forgiver of the sins. So, when he does that, we shall make efforts in the battle’.

Then he returned to Ali and informed him with what had flowed between him and them. Ali gave an example (in prose): ‘My messenger want the pausing, so they went hand in hand, then apportioned for me upon the sameness’.
Misery is for the poor, O Ibn Sowhan! But there is a pact for me \(^{asws}\) regarding them, and I \(^{asws}\) am their one to fight them, and neither am I \(^{asws}\) lying nor have I \(^{asws}\) been lied to, and that for them is the turning of the mill of the Momineen upon the deviants. O woe! Yet how remote are they from the Spirit of Allah \(^{azwj}\)!'

Then he \(^{asws}\) said (a poem): ‘When the horses roamed in the wilderness and uncovered the frowning, not questioned without stabbing. They all turned together, then there was separation between them, he plunged a spear from it into the purest red, so the generation is not met except with its chest, when the guts of every coward shivers’.

Then he \(^{asws}\) raised his \(^{asws}\) hands and his \(^{asws}\) head towards the sky and said: ‘O Allah \(^{azwj}\)! Be Witness that three have been excused from the warning, and with You \(^{azwj}\) is the Assistance, and to You \(^{azwj}\) is the complaint, and upon You \(^{azwj}\) is the reliance, and You \(^{azwj}\) Know Warned of their turning.

The group refused except to be deliberately in the falsehood, and Allah \(^{azwj}\) Refused except the truth. So, where are they going with you, from the firewood of Hell and from the goodness of the booty?’ – and he \(^{asws}\) gestured towards his \(^{asws}\) companions and said: ‘Prepare for your enemies, for you will overcome by the Permission of Allah \(^{azwj}\)!’ Then he \(^{asws}\) recited to them the end of Surah Aal-e-Imraan (chapter 3)’.

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368 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 624
‘Amir Al-Momineen asws ordered us with the travelling to Al-Madain from Al-Kufa, so we travelled on the day of Sunday, and Amro Bin Hureys stayed behind among seven persons. They went out to a place by Al-Hira called Al-Khawarnaq and they said, ‘We shall have a picnic’.

When it was the day of Wednesday, we went out and joined up with Ali asws he asws had gathered. While they were having lunch when a lizard came out to them. They hunted it and Amro Bin Hureys seized it and held its hand. They said, ‘Pledge to this one as ‘amir al-momineen’. The (group of) seven pledged and Amro was their eighth, and they departed on the night of Wednesday. They arrived at Al-Madain on the day of Friday, and Amir Al-Momineen asws was addressing, and they had not separated from each other and had been together until they descended at the door of the Masjid.

When they entered, Amir Al-Momineen asws looked at them and said: ‘O you people! Rasool-Allah saww divulged a secret to me asws of a thousand Ahadeeth, in each Hadeeth are a thousand doors, and for each door are a thousand keys, and I asws have heard Allah azwj Saying:  

ON THE DAY (OF QIYAMAH), WE WILL BE CALLING EVERY HUMAN BEING WITH THEIR IMAM.

[17:71]. And I asws swear to you all by Allah azwj! Eight persons will be Resurrected on the Day of Qiyamah with their imam, and it is a lizard, and if I asws so desire to name them, I asws can do so’.

He (the narrator) said, ‘If only you could have seen Amro Bin Hureys. He fell down just as the palm leaves tend to drop’.

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369 Bihar Al-Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 625
CHAPTER 24 – REST OF WHAT TRANSPIERED BETWEEN HIMasws AND THE KHARIJITES, BESIDES THE EVENT OF AL-NAHRAWAN

And from a speech of hisasws (Imam Aliasws) when Masqalah Bin Hubeyra Al-Shaybani fled to Muawiya - and he had sold some captives from the clan of Najiya while being an office bearer of Amir Al-Momineenasws and freed them (those captives). When heasws sought him for the money, he was afraid of himasws and fled to Syria: (Imam Alisws said) ‘May Allahazwj Uglify Masqalah. He did a deed of the chief and fled the fleeing of the slave. So, no admirer would speak until he silenced himself, nor his description could be ratified until he was muted, and had he stayed, we would have taken little (money) and would have waited (for the rest) until his wealth was plenty’.

Clarification – Ibn Abi Al Hadeed said in commentary of Al Nahaj (Al Balagaj) – It is reported by Ibrahim Bin Muhammad Al Saqafy in the book ‘Al Gharâat’, and I found it in the original book as well, from Al Haris Bin Ka’ab Al Azdy, from his uncle Abdullah Bin Quayn who said,

‘Al-Khirit Bin Rashid was one of the clan of Najiya who had attended Siffeen with Aliasws. He came to himasws after termination of (battle of) Siffeen and after the arbitration of the two judges, among thirty of his companions, walking between them until he stood in front of himasws. He said, ‘No, by Allahazwj! I will not obey yourasws orders nor will I pray Salat behind youasws, and tomorrow I will separate from youasws.’

فقال له عليّ! تكلّفتك أباه إن فقت عندك و نفعي راك و لا تضر إلا نفسك أخيرة لم تكن ذلك

Aliasws said to him: ‘May your mother be bereft of you! Then you are breaking your pact and disobeying your Lord, and you are not harming except yourself. Inform measws, why are you doing that?’

370 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 626
371 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 627
He said, ‘Become you asws judged in the Book and have weakened from the truth when the hard work became painstaking, and you asws leaned towards the group which had been unjust to themselves. Thus, I am a rebel against you asws and vengeful against them, and an adversary to you all’.

Ali asws said to him: ‘Woe be unto you! Bring your teachings to me asws and I asws shall debate you regarding the Sunnah, and open for you matters from the truth. I asws am more learned than you are. Perhaps you will recognise what you are a denier of now and will be insightful of what you are not heedless from and ignorant with it’.

Al-Khirit said, ‘I shall come to you tomorrow morning’. He asws said: ‘Come tomorrow morning to me asws and do not let the Satan la neither weaken you nor let the evil view break you, nor let those who do not know lighten you to the ignorant matters. By Allah azwj! If you were to take my asws guidance and my asws advice and accept from me asws, I asws will guide you to the way of rightful guidance’.

Al-Khirit went out from his asws presence, leaving to go to his family. Abdullah Bin Quayn said, ‘I hastened in his footsteps quickly in order to advise him and learn his news, and I saw him return to his companions, and he said to them, ‘O you all! I have viewed that I should separate from this man asws. A son of his uncle advised him, and I returned to my house.

When it was morning and the day rose, I came to Amir Al-Momineen asws and informed him of his news. He asws said: ‘Leave him! If he accepts the truth and returns, we shall introduce that to him, and accept it from him’. I said to him asws, ‘O Amir Al-Momineen asws! Why don’t you asws seize him now and take a covenant from him?’
He asws said: ‘If we were to do this with everyone from the people we accuse, we will fill upon the prisons from them, and I asws do not see for myself asws, there being any leeway for the covenant with the people, and the imprisoning for them, and punishing them until the opposition is manifested to me asws.’

He asws said to me secretly, ‘Go to the house of the man and learn what he is doing’. I went to his house and he wasn’t in his house, nor in the house of his companions. I called out and he did not answer, so I came back to Amir Al-Momineen asws with their story. He asws said: ‘May Allah azwj Distance them, just as He azwj had Distanced (people of) Samood. But, by Allah azwj! If I asws had unsheathed the blades to them, and hit the swords upon their heads, they would have regretted. The Satan la has deviated them and strayed them, and tomorrow he la (Satan) would disavow from them and vacate from them’.

Ziyad Bin Hafs stood up to him asws and said, ‘O Amir Al-Momineen asws! Surely, if their harm isn’t except their separating from us, their loss is not a big thing upon us, but we fear that they would corrupt a lot of our community upon us, from the ones in your asws obedience who would be going to them. So, allow me regarding their followers until we return them to you asws if Allah azwj so Desires’.

He asws said to him: ‘Go out in their tracks to guide’. Then he asws said: ‘Go out, may Allah azwj have Mercy on you, until you descend by the monastery of Abu Musa, then do not return until my asws orders come to you, and I asws shall be writing to the ones from my asws office bearers around me asws regarding them’.

He asws wrote one copy and brought it out to the office bearers: ‘In the Name of Allah azwj the Beneficent, the Merciful. From a servant of Allah azwj, Amir Al-Momineen, to the ones from the office-bearers this letter of mine asws is read out him. As for after, there are men of our having followers with them. They went out fleeing. We think they have gone out towards the city of Al-Basra. As the people of your city about them and make spies to be upon them in every corner of your land, then write to me asws what (news) ends up to you about them’.
Ziyad Bin Khasafa went out until he came to his house and gathered his companions and took with him one hundred and thirty men from them, until he came to the monastery of Abu Musa.

And it is reported by his chain from Abdullah Bin Wa’il Al-Taymi who said, ‘I was in the presence of Amir Al-Momineen asws when someone came sprinting with a letter from Qarzah Bin Ka’ab Al-Ansari, and he was one of his asws office bearers, informing him asws than a cavalry had passed by from the direction of Al-Kufa heading towards the side, and that a man from Dahaqueen below the Euphrates called Zazan, Faroukh who had become Muslims and was praying Salat.

They said to him, ‘Are you a Muslim?’ He said, ‘Yes’. They said, ‘So, what are you saying regarding Ali asws?’ He said, ‘I say he is Amir Al-Momineen asws, and chief of the mortals, and successor asws of Rasool Allah saww. Then a group from them attacked upon him and cut him with their swords, and they seized a Jewish man from the people under responsibility who was with him and they said, ‘Free his way, there is way for you upon him’.

Amir Al-Momineen asws wrote to him: ‘As for after, I asws have understood what you mentioned from the matter of the group which passed by your work, and they killed a righteous Muslims while the adversary, the Polytheist is safe with them, and that they are a people Satan has deviated and they have strayed like those, And they reckoned that strife would not be happening, so they were blinded and deafened. [5:71], so Hear them and see [19:38], on the day their deeds are raised. So, necessitate your word and come back upon your taxes, for you are as you mentioned, (people are) in your obedience and your advice. And the greetings’.”
happen to know when the group was heading, and it has reached me that they have taken to go towards a town from the towns of the desert. So, follow their tracks and ask around about them, for they had killed a man from the people of the desert, a Muslim, and righteous one. When you meet with them, then return them to me. If they refuse, then combat them and seek Assistance with Allah against them for they have separated from the truth and have shed the forbidden blood, and they have taken the Way lightly. And the greetings.

Abdullah Bin Wa’il said, ‘I took the letter from him, and on that I was a youth, a teenager. I sought his permission to go with him to the enemy. He permitted and supplicated for me. I came with the letter to him, then we went out until we came to the place which we had been in. We asked about them and it was said, ‘They have taken to go towards Al-Madain’, and we met them at Al-Madain.

Zayd said to their chiefs, ‘What is that which you are avenging against Amir Al-Momineen and against us to the extent that you have separated from us?’ He said, ‘I am not happy with your companion as an Imam, and I am not pleased with your ways as a way, so I viewed that I should isolate and be with the ones from the people who call to the consultation. So, when the people unite upon a man, he would be a pleasure of the entirety of the community with the people’.

Zayd said, ‘Woe be unto you! And can the people unite upon a man near Ali being a knower with Allah and His Book and Sunnah of His Rasool, and along with his kinship and his precedence in Al-Islam?’

Al-Khirit said to him, ‘It is what I am saying to you’. Ziyad said, ‘Then regarding what did you kill the Muslim man?’ Al-Khirit said, ‘I did not kill him, but rather a group of my companions killed him’. He said, ‘Hand them over to us’. He said, ‘There is no way to do that’. He said, ‘And you are doing like this?’ He said, ‘It is what you heard’.

He (the narrator) said, ‘We called our companions and Al-Khirit called his companions, then we fought. By Allah! I had not seen fighting like it since Allah Created me. We had
stabbed with the spear until there did not remain any spear in our hands, then we struck with the swords until these were bent, and the generality of our horses and their horses were hamstrung, and the injuries were numerous in what was between us and them.

And two men from us killed a slave of Ziyad who was with him. I saw him being called ‘Suweyd’, and another man called ‘Waqid’, and five persons from them were knocked down, and the night formed a barrier between us and them. By Allah! They had a horrid blackness on us and we abhorred them, and they defeated us and we defeated them, and Zayd was injured and I was injured, and we spent the night in the side and they went aside. They remained for a while from the beginning of the night. Then they went and were gone.

And we woke up in the morning and found them to have gone. By Allah! We did not dislike that. We went until we came to Al-Basra, and it reached us that they had gone to Al-Ahwaz. They descended by the side from it and some people from their companions had joined up with them, approximately two hundred. They stayed with them.

And Ziyad wrote to Ali asws, ‘As for after, we met the enemies of Allah, Al-Najy and his companions at Al-Madain. We called them to the guidance and the truth and the word of equality, but they turned around from the truth, and they were seized by the pride and the sin, and the Satan has adorned their deeds for them. Thus, he blocked them from the Way, [27:24]. They aimed for us and we withstood them and fought a severe battle what is between rising of the afternoon up to the setting of the sun, and two righteous men from us were martyred, and five persons from them were killed and they vacated the battlefield for us, and the injuries were widespread among us and them.

Then when the group came across the night, they went out from beneath it (its darkness), disguised, to the land of Al-Ahwaz, and it has reached me that they have descended from it by the side, and we are at Al-Basra, treating our injured and awaiting your orders. May Allah have Mercy on you. And the greetings.
When the letter came to him asws, he asws read it out to the people. Ma’qil Bin Qays Al-Riyahi stood up to him. He said, ‘May Allah azwj Keep you asws well, O Amir Al-Momineen asws! But rather, it would have befitting that in place of each man from them, those whom you asws sent them in seeking them, to be ten from the Muslims. So, when they would have met them, they would have uprooted their lips and cut off their tails’.

He asws said to him: ‘Prepare, O Ma’qal, to go to them’, and he asws enforced with him two thousand from the people of Al-Kufa, among them was Yazeed Bin Ma’qal. And he asws wrote to Abdullah Bin Al-Abbas at Al-Basra: ‘As for after, send some men from your directions who are solid, brave, well-known with the weaponry, among two thousand from the people of Al-Basra, and let them follow Ma’qal Bin Qays.

So, when he goes out from the land of Al-Basra, he is the commander of his companions until he meets Ma’qal. When he meets him, them Ma’qal is the commander of the two forces, so let him listen from him, and let him obey him and not oppose him. And instruct Ziyad Bin Khasfa, let him come back to us. Good is the person, Ziyad, and a good tribe is his tribe’.

And he asws wrote to Ziyad: ‘As for after, your letter has reached me and I asws have understood what you mentioned in it, Al-Najy and his companions, They are those Allah has Sealed upon their hearts, [47:16] And the Satan adorned their deeds for them, [29:38], so they are confused, wandering blindly, they are reckoning that they are good in what they do?’ [18:104]; and you described what matter has reached with you and them. As for you and your companion, your striving is for Allah azwj and upon Him azwj is your Recompense, and the least Reward of Allah azwj for the Momin is better for him than the world which the ignorant ones are killing themselves upon.

So, What is with you would deplete, and what is with Allah would remain, and We will Recompense those who were patient, being their Recompense due to the best of what they were doing [16:96].
And as for your enemies, those whom you met, their Reckoning is for they exiting from the guidance, and their indulging in the straying, and their repelling the truth, and their gathering in the deviation, So leave them and what they are fabricating [6:112], Leave them in their insolence, blindly wandering on [6:110], so Hear them and see [19:38].

فَكَأَنَّكَ بِِمْ عَنْ قَلِيلٍ ب َينَْ أَسِيرٍ وَ قَتِيلٍ فَأَقْبِلْ إِلَيْنَا أَنْتَ وَ أَصْحَابُكَ مَأْجُورِينَ ف َقَدْ أَطَعْتُمْ وَ سََِعْتُمْ وَ أَحْسَنْتُمُ الْبَلََءَ وَ السَّلََمُ

قَالَ وَ ن َزَلَ النَّاجِي جَانِباً مِنَ الأَْهْوَازِ وَ اجْتَمَعَ إِلَيْهِ عُلُوجٌ كَثِيرٌ مِنْ أَهْلِهَا مَِِّنْ أَرَادَ كَسْ

Ibrahim said, ‘And it is reported from Abdullah Bin Quayn who said, ‘I and my brother Ka’ab were in that army with Ma’qal. When he intended the going out, Ali azwj came to him to bid him farewell. He azwj said to him: ‘O Ma’qal Bin Qays! Fear Allah azwj what you are able for it is an Advice of Allah azwj for the Momineen. Neither rebel upon the people of the Qiblah, nor oppress the people under the responsibility (Ahl Al-Zimma), nor be arrogance for Allah azwj does not love the arrogant’. Ma’qal said, ‘Allah azwj is the Helper’. Ali azwj said: ‘He azwj is the best Helper’. Then Ma’qal stood up and went out, and we went out with him until we descended at Al-Ahwaz. We stayed there for days until Ibn Abbas sent Khalid Bin Ma’dan with an army of Al-Basra. He entered to see our companion and greeted unto him as the commander. And we gathered in one army.

ثَُُّ خَرَجْنَا إِلََ النَّاجِي وَ أَصْحَابِهِ فَأَخَذُوا ي َرْتَفِعُونَ نََْ وَ جِبَالِ رَامَهُرْمُزَ يُرِيدُونَ ق َلْعَةً بَِا حَصِينَةً ف َلَحِقْنَاهُمْ وَ قَدْ دَن َوْا مِنَ الَْْبَلِ فَصَفَفْنَا لََُمْ
flank, and made the people of the city and the crowds, and ones who wanted to break the taxes, and a group from the Kurds as the left flank.

And Ma'qal travelled among us, inciting us and saying, ‘O servants of Allah! Do not initiate the people, and close your eyes, and reduce the talking, and settle yourselves upon the stabbing and the striking, and received glad tidings of the mighty Recompense in your battle. But rather, you are fighting a group of deviants, and a crowd refusing the taxes, and thieves, and Kurds. So, what are you waiting for? When you attack, so be severe with the severity of one man!’

He (the narrator) said, ‘He passed by the rows speaking to them and saying these words until when he had passed by the people, all of them, he came back and paused in the middle of the row, in the centre, and we looked at him what he was doing. He moved his flag with two movements, then attacked during the third, and we attacked along with him, all of us. By Allah! Not an hour had come for us until they had turned around and were defeated, and we had killed seventy Bedouins from the clan of Najiya, and some of the Arabs from the ones who had followed him, and approximately three hundred from the crowds and the Kurds.

And Al-Khirit went out defeated until he joined upon with a coast from the coasts of the sea, and at it was a large group of his people. He did not cease to travel among them and calling them to oppose Ali asws, and adorning for them separating from him asws, and informing them that the guidance is in battling him asws and opposing him asws, until a lot of people from them followed him.

And Ma'qal Bin Qays stayed at the land of Al-Ahwaz and wrote to Amir Al-Momineen asws of the victory, and I was the one who arrived with the letter to him asws, and it was in the letter, ‘To the servant of Allah aswj Ali asws, Amir Al-Momineen, from Ma'qal Bin Qays. Greetings unto you asws! I praise Allahazwj to you asws. Who, there is no god except He azwj. As for after, we met the two deviant groups and they had prevailed upon us with the Polytheists, and we killed a lot of people from them, and we did not leave your asws methods among them.'
We did not kill any fleer from them, nor captured (anyone), and did not attacked upon anyone injured from them, and Allah\(^{azwj}\) Helped you\(^{asws}\) and the Muslims, and the Praise is for Allah\(^{azwj}\), Lord\(^{azwj}\) of the worlds’.

He (the narrator) said, ‘When I arrive with the letter to Ali\(^{asws}\), he\(^{asws}\) read it out to his\(^{asws}\) companions and consulted them regarding the view. The generality of them united their view upon one word. They said, ‘We view that you\(^{asws}\) should write to Ma’qal Bin Qays to pursue their tracks and not to stop seeking them until he either kills them or exiles them from the land of Al-Islam, for we are not safe from them from corrupting the people against you\(^{asws}\)’.

He (the narrator) said, ‘He\(^{asws}\) returned me to him and wrote with me: ‘As for after, the Praise is for Allah\(^{azwj}\) upon His\(^{azwj}\) Assisting His\(^{azwj}\) friends and Forsaking His\(^{azwj}\) enemies. May Allah\(^{azwj}\) Recompense you and the Muslims goodly, for you have done well in the afflictions, and fulfilled what was upon you. Ask about the brother of the clan of Najiya, so if it reaches you that he has settled in a city from the cities, then travel to him until you kill him or exile him, for he will not cease to be an enemy to the Muslims and a friend to the mischief-makers. And the greetings’.

He (the narrator) said, ‘Ma’qal asked about his travel and the place which he had ended up to, and he was informed of his place by the coast of the sea at Persia and that he had corrupted the ones in front of him from the (clan of) Abdul Qays, and the ones who befriended them from the rest of the Arabs, and he and his people had refused the charities in the year of Siffeen, and they refused it during that year as well.

Ma’qal travelled to them in that army from the people of Al-Kufa and Al-Basra, and they took to go to a land of Persia until they ended up to the coasts of the sea. When Al-Khirit heard of his travel, he came back to the ones from his companions who were with him, from the ones who had viewed the going out. He insisted to them, ‘I view your views
and that Ali\textsuperscript{asws}, it was not befitting for him\textsuperscript{asws} that he gets the men to judge in the religion of Allah\textsuperscript{azwj}.

And he said to the others from his companions, insisting to them, ‘Ali\textsuperscript{asws} has got a judge to judge and was pleased with him, and opposed his judgment of the one he\textsuperscript{asws} had been pleased with for himself\textsuperscript{asws}, and this is the view which has come out to him\textsuperscript{asws} from Al-Kufa’.

Thus, every group was pleased with a section of the words, and among them were a lot of Christians who had become Muslims. When they saw that differing, they said, ‘By Allah\textsuperscript{azwj}! Our religion which we have exited from is better and more guiding than the religion of theirs, the one whose religion does not forbid them from shedding the blood and frightening the ways (travellers)’. So, they returned to their religion.

Al-Khirat met them, and he said, ‘Woe be unto you! Nothing will save you from being killed except patience and fighting them. Do you know what Ali\textsuperscript{asws} judged regarding the ones from the Christians who became Muslims?’ Then he returned to Christianity, ‘No, by Allah\textsuperscript{azwj}! He\textsuperscript{asws} neither hears a word of his, nor sees there being any excuse for him, nor a call, nor accepts repentance from him\textsuperscript{asws}, nor calls him to it, and if he\textsuperscript{asws} were to judge regarding him then he\textsuperscript{asws} would strike his neck off the moment he\textsuperscript{asws} is enabled from him’.

He did not stop, until he had deceived them. A lot of people gathered to him, and he was denying shrewdly. When Ma’qal returned, he read out to the people a letter from Ali\textsuperscript{asws}. In it was: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. From a servant of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} Amir Al-Momineen, to the one this letter of mine\textsuperscript{asws} is read out to him, from the Muslims, and the hypocrites, and the deviants, and the Christians, and the renegades.
Greetings be unto the ones following the guidance, and believes in Allah azwj and His azwj Rasool saww, and His azwj Book, and the Resurrection after the death, loyal with the Pact of Allah azwj and does not happen to be from the betrayers.

As for after, I asws am calling you to the Book Allah azwj and Sunnah of His aswj Prophet saww, and working among you with the truth and with what Allah azwj the Exalted has Commanded in His aswj Book. The one from you who returns to his luggage and restrains his hand and removes this renegade, the destroyer, the battle who battles against Allah azwj and His aswj Rasool saww, and Muslims, and strives in corrupting in the earth, for him would be the safety upon his wealth and his blood; and the one who follows him upon battling against us and the exiting from our obedience, we seek Assistance with Allah azwj against him and make Him aswj to be between us and him and suffice with Allah azwj as a Guardian. And the greetings'.

He (the narrator) said, ‘Ma’qal brought out the safety flag and installed it, and said, ‘One from the people who comes to it, so he is safe, except Al Khirit and his companions, those who were excluded the first time’. There separated from Al Khirit, everyone from other than his own people who were with him, and Ma’qal mobilised his companions. Then he marched with them towards him, and the entirety of his people had presented with Al Khirit, their Muslims and their Christians, and they refused the charities from them.

He made their Muslims on the right flank and the Christians and the charity preventers on the left flank, and Ma’qal travelled inciting his companions in what is between the right flank and the left flank, and he said, ‘O you people! You do not know what is being driven to you in this place of the mighty recompense. Allah azwj had Driven you to a people preventing the charity, and they have reneged from Al Islam, and they broke the allegiance unjustly and aggressively.

I testify for the Paradise to be for the one from you who is killed, and the one who lives, Allah azwj would delight his eyes with the victory and the booty’. He kept doing that until he had passed by all the people. Then he paused in the centre with his flag, and the right flank
attacked upon them, then the left flank, and they went to them and fought a severe battle. Then he and his companions attacked upon them. They combatted to them for a while, then Al-Numan Bin Suhban sighted Al Khirit and attacked upon him.

He struck him and brought him down from his horse, then he descended (from his horse) to him, and he had injured him. Strikes were exchanged between the two. Al-Numan killed him and one hundred and seventy killed with him in the battle, and the rest went away in the land, right and left, and Ma’qal sent the cavalry to their luggage and captured the ones they came across therein, men and women and children.

Then he looked among them, so the one who was a Muslim, he freed him and took his allegiance and freed the way of his dependants, and the one who reneged from Al-Islam, he presented to him the return to Al Islam or the killing. They became Muslims, so he freed their way and the way of their dependants, except for one Christian from them who refuse, so he killed him.

And the people gathered. He said, ‘Pay whatever charities there were upon you during these years’. He took confirmation from the Muslims and deliberated to the Christians and their dependants and carried them with him. The Muslims came, those who were with them, to escort them. Ma’qal instructed with returning them. When they went to leave, they shouted and called the men and the women to each other. He said, ‘You have shown them such mercy, no one has shown them such mercy, neither before them nor after them’.

And Ma’qal wrote to Alasws, ‘As for after, I hereby inform Amir Al-Momineenasws about hisasws army and about their enemies. We pushed towards out enemies at the coast of the sea and we found tribes at it being with blades and numbers, and they had gathered to us. We called them to the unity and the obedience and to the judgment of the Book and the Sunnah, and we read out to them the letter of Amir Al-Momineen asws, and we raised peace flag to them.'
A group from them inclined towards us and another group was steadfast. So, we accepted the matter of that which accepted, and we were solid towards that which turned around. Allahazwj Struck their father and Helped us against them. As for the one who was from the Muslims, we conferred upon him and took his allegiance to Amir Al-Momineenasws, and we took the charities from them which were upon them.

And as for the ones who reneged, we presented the return to Al-Islam to them or else we would kill them. (All of them) returned to Al-Islam apart from one man, so we killed him. And as for the Christians, we made them captives and are coming back with them to be an example for the ones from the ones under the responsibility (Ahl Al-Zimma) to come after them, lest they would prevent the taxes, and that they would not be audacious upon the fighting the people of the Qiblah, and they are for the belittlement and people of disgrace. May Allahazwj have Mercy on youasws, O Amir Al-Momineen and Obligate the blissful Paradise to be for youasws. And the greetings’.

He (the narrator) said, ‘Then he came back with the captives until he passed by Masqalah Bin Hubeyra Al-Shaybani, and he was an office-bearer for Aliasws upon Ardasheykhura, and they were five hundred people. The women and the children cried to him and the men shouted, ‘O Abu Al-Fazl! O bearer of the weight! O shelter of the weak and remover of the curse! Confer upon us, buy us and free us!’

Maslaqalah said, ‘I swear by Allahazwj, I shall be charitable upon them, surely Allah Recompenses the charitable ones’ [12:88]. His words reached Ma’qal. He said, ‘By Allahazwj, if I come to know he has said it being helpful to them and feeling upon them and contempt upon me, I will strike off his neck, and even if there was the annihilation of the clan of Tameem and Bakr and Wail, in that’.

Then Masqalah sent Zuhl Bin Al-Haris to Ma’qal. He said, ‘Sell to me the Christians of the clan of Najiya’. He said, ‘I shall sell to you for a thousand, thousand Dirhams (million)’. He refused to him. He did not cease bargaining with him until he sold them for five hundred thousand Dirhams and handed them over to him and said, ‘Hasten with the wealth to Amir Al-Momineenasws’.
Masqalah said, ‘I shall send most of it right now’. Then it was like that until there did not remain anything from it, and Ma’qal came back to Amir Al-Momineen asws and informed him with what had happened from the matters. He asws said: ‘You have done well, and were correct, and appropriate’.

And Ali asws awaited Masqalah that he would send someone with the wealth, but he was delayed with it. And it reached Ali asws that Masqalah had freed the captives and did not ask them to assist him in freeing themselves with anything. He asws said: ‘I asws do not see Masqalah except that he has attacked with an attack, nor do I see you all except and you will be seeing him praised very soon’.

Then he asws wrote to him: ‘As for after, surely from the greatest of the betrayals is the betraying the community, and the greatest of the frauds upon the people of the city is defrauding the Imam asws, and in your possession is from the rights of the Muslims, five hundred thousand Dirhams, so send it to me asws when my asws messenger comes to you, or else come to me asws when you look into my asws letter, for asws have sent ahead (my ra order) to my asws messenger that he should not leave you for even one moment to stay after his arrival to you, except if you sent the money. And the greetings’.

When he read his asws letter, he came to him asws at Al-Kufa. He asws did not acknowledge him for days, not mentioning anything to him, then he asws asked him for the wealth. He paid to him asws two hundred thousand Dirhams and was unable from the remainder, so he fled and joined up with Muawiya. When that reached Ali asws, he asws said: ‘What is the matter with him? May Allah azwj Aggrieve him! He did the deed of the chief and fled the fleeing of the slave and betrayed the betrayal of the immoral. If he was unable, we would not have increased upon his containment. If we have found something to be for him, we would have taken it, and if we had not found any wealth to be for him, we would have left him’.
Then Ali\textsuperscript{asws} travelled to his house and demolished it, and his brother was Nuaym Bin Hubeyra, a Shia of Ali\textsuperscript{asws}, an advisor. Masqalah wrote to him from Syria with a man from the Christians of Tabligh called Hulwan, ‘As for after, I have spoken to Muawiya regarding you and he has promised you the prestige and will confer the governance to you, so come back the moment you meet my messenger. And the greetings’.

Malik Bin Ka’ab Al-Arhaby seized him and departed with him to Ali\textsuperscript{asws}. He\textsuperscript{asws} seized his letter and read it, then brought him forwards and cut off his hand, and he died. And Nuaym wrote a poem to Masqalah containing his refusal and his misery\textsuperscript{372}.

It is narrated to me by Ibn Abu Sayf, from Abdul Rahman Bin Jundab, from his father, who said,

‘It was said to Ali\textsuperscript{asws} when Maqalah had fled: ‘Return those who had been captured, and their price has not been fulfilled regarding the liberating’. He\textsuperscript{asws} said: ‘That isn’t among the right judgments. They had been liberated when the one who had bought them, liberated them, and my\textsuperscript{asws} wealth became a debt upon the one who had bought them’\textsuperscript{373}.

Ibrahim said, ‘And it is reported by Abdul Rahman in Jundab, from his father,

‘When it reached Ali\textsuperscript{asws} the casualties of the clan of Najiya and the killing of their master, he\textsuperscript{asws} said: ‘May his mother drop him! How deficient was his intellect and his audacity! He betrayed me once. He said, ‘Among your\textsuperscript{asws} companions there are men from I fear would separate from you\textsuperscript{asws}, so what is your\textsuperscript{asws} view regarding them?’

\textsuperscript{372} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 628 a
\textsuperscript{373} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 628 b
Then I\textsuperscript{asws} wouldn’t fight him until I\textsuperscript{asws} invite him and present (a chance) to excuse him. If he repents and retracts, we accept from him, and if he refuses except intending upon battling us, we seek Assistance with Allah\textsuperscript{azwj} against him and we accomplish it. So, refrain from me for as long as Allah\textsuperscript{azwj} until he came to me once again. He said to me, ‘I fear that Abdullah Bin Wahab and Zayd Bin Husayn Al-Taie is spoiling matters upon you\textsuperscript{asws}. I heard them both mentioning you\textsuperscript{asws} with such things, if you\textsuperscript{asws} had heard them you\textsuperscript{asws} would have let them separate until you\textsuperscript{asws} would have killed them, or bind them, so they would not have ceased to be in your\textsuperscript{asws} custody, ever!’

I\textsuperscript{asws} said to him: ‘I\textsuperscript{asws} hereby consult you regarding them, so what are you instructing me\textsuperscript{asws} with?’ He said, ‘I instruct you\textsuperscript{asws} that you\textsuperscript{asws} call them and strike off both their necks’. So, I\textsuperscript{asws} knew that there was neither piety for him nor any intellect.

And Ibn Al-Aseer said in (the book) ‘Al-Kamil’ – ‘When the people of Al-Nahrawan were killed, Ashras Bin Awf Al-Shaybani came out against Ali\textsuperscript{asws} at Al-Daskarah among two hundred, then he travelled to Al-Anbar. So, Ali\textsuperscript{asws} sent to him Al-Ashras Bin Hasaan among three hundred. The killing of Al-Ashras occurred during Rabie Al-Akhar of the year thirty-eight.

Then Hilal Bin Al-Qamah came out from the clan of Taym Al-Rabab, and with him was his brother Mujalid. He came to Masandan.

\begin{flushright}
فوجه إليه علي ع معقل بن قيس الرياحي فقتله و قتل أصحابه و هم أكثر من مائتين
\end{flushright}
Ali sent Ma’qal Bin Qays Al-Riyahi to him, and he killed him and his companions, and they were more than two hundred.

Then Ash’hab Bin Bishr came out, and he was from Bajeela, among one hundred and eight men. He came to the battle in which Hilal and his companions were slain, and he prayed Salat upon them and buried the ones from them he was able to.

Ali sent to him Jariyah Bin Qudamah al Sa’ady, and it is said it was Hujr Bin Adayy. Al-Ashhab came, and they fought at Jarjaya. Al-Ash’had and his companions were killed.

Then Saeed Bin Qafl Al-Taymi came out during Rajab at Bandaneyhin, and with him were two hundred men. He came to Darzanjan, it is from the cities upon two Farsakhhs. Sa’ad Bin Masoud went out to them and killed them.

Then Abu Maryam Al-Sa’ady and came to Shahrzur, and most of the ones with him were from the slaves, and it is said there did not happen to be any from the Arabs with him apart from six, he being one of them, And two hundred men gathered with him, and it is said (there were) four hundred, and he returned until he descend at five Farsakhs from Al-Kufa.

Ali sent a message to them calling them to his allegiance and entering Al-Kufa, but they did not do so and said, ‘There isn’t between us apart from the war’. Ali sent Shureyh Bin Hany to them among seven hundred. Al-Khawar attacked upon Shureyh and his companions, and they were removed, and there remain Shureyh among two hundred. He moved aside to a town and some of his companions returned to him, and the rest entered Al-Kufa.

Ali went out himself and sent ahead Jariyah Bin Qudamah Al Sa’ady. Jariya called them to obedience of Ali and cautioned them of the killing. But they did not answer and
Ali
\textsuperscript{asws} caught up with them as well. He\textsuperscript{asws} called them as well, but they refused to him\textsuperscript{asws}
and his\textsuperscript{asws} companions. The companions of Ali\textsuperscript{asws} killed them, and no one from them was
safe apart from fifty men. They sought amnesty, and he\textsuperscript{asws} granted them amnesty; and
among the Kharijites, forty men were injured. Ali\textsuperscript{asws} ordered with entering them into Al-
Kufa and healed them until they were cured\textsuperscript{375}.

\textsuperscript{375} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 24 H 628 d

629 - قَالَ عَلِيُّ بْنُ أَبِِ طَ، المناقب لبن شهرآشوب فِِ حِلْيَةِ الأَْوْلِيَاءِ قَالَ أَبُو مُلر
مُِْلَزٍ[72x720] مَعَ أَبِي عَبْدِ اللَّهِ بْنِ بَطَّةَ نَاظَرَ ابْنُ عَبَّاسٍ جَََاعَةَ الَْْرُورِيَّةِ ف َقَالَ مَا ذَا ن َقَمْتُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالُوا
ثَلََثاً أَنَّهُ حَكَّمَ الرِّجَالَ فِِ دِينِ اللَّهِ فَكَفَرَ بِهِ وَ قَاتَلَ وَ لََْ ي َغْنَمْ وَ لََْ يَسْبِ وَ مََُى اسََْهُ مِنْ إِمْرَةِ الْمُؤْمِنِينَ

Abu Abdullah Bin Battah highlighted –

‘Ibn Abbas debated a group of Kharijites. He said, ‘What is that you are avenging upon Amir Al-Momineen asws?’ They said, ‘Three (matters). He asws the men to judge in the religion of Allah aswj, so he asws committed Kufr with it, and he asws fought and did not take the booty and did not capture captives, and he asws deleted his asws name from command of the Momineen’.

He said, ‘Allah aswj Told a man to judge regarding a Command of Allah aswj, for example killing a prey. He aswj said: ‘The possessor of justice from you would judge with it, [5:95]; and in reconciling between the spouses, He aswj Said: ‘And if you fear a breach between the two, then appoint a judge from his family and a judge from her family; [4:35].

And as for him asws fighting and not capturing captives, so would you have made captive of your mother Ayesha then permitting for her what is permissible from others? If you had done so, you would have committed kufr, and she is your mother, and if you were to say, ‘She isn’t our mother’, then you would have belied His aswj Words: and his wives are their mothers; [33:6].

376 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 629 a
And as for him\textit{asws} deleting his\textit{asws} name from command of the Momineen, so you have heard that the Prophet\textit{asww} Suhayl Bin Amro and Abu Sufyan came to him\textit{asww} for the reconciliation on the day of Al-Hudeybiya. He\textit{asww} said: ‘Write this: ‘This is had has been reconciled upon by Muhammad\textit{asww} the Prophet of Allah, that it is better than Ali\textit{asws} and he\textit{asww} did not exit from the Prophet-hood by doing that’.

One of them said, ‘This one (Ibn Abbas) is from the ones Allah\textit{azwj} the Exalted Said: \textit{But, they are a disputing people [43:58], and Said: and to warn by it a contentious people [19:97]’}. He (the narrator) said, ‘And a lot of people from them returned’.

And Abdullah Bin Yazeed Al-lyazi debated Hisham Bin Al-Hakam, it is said, Al-Rasheed. Hisham said, ‘The (matter of the) Kharijites is not an issue upon us’. Al-lyazi said, ‘How can that be so?’ He said, ‘You are a people who had gathered together upon the wilayah of a man\textit{asws} and his\textit{asws} justice, and the standing with his\textit{asws} Imamate and his\textit{asws} merits. Then you separated from us in his\textit{asws} enmity and the disavowing from him\textit{asws}.

So, we are upon your unity and you testified to us and opposed to us without there being any blasphemy in our doctrine, and your call is not acceptable to us when the disagreement is not matching with the agreement, and a testimony of the disputant for his dispute is acceptable and his testimony against him is rejected, not acceptable’.

Yahya Bin Khalid said, ‘You have nearly cut it, but something flows it’. Hisham said, ‘Sometimes the talk ends to a limit which closes and knocks down the understanding and, and the fairness is with the mediation, and the mediation is that from my companions there is a group you would not believe upon it, and if it was from your companions, I would not answer him regarding the judgment upon me, and it he was from an adversary of ours, all, there would be no safety upon me nor upon you, but it should happen to be a man from my companions, and a man from your companions, so they can both look into what is between us’. He said, ‘Yes’.
Hisham said, ‘There did not remain anything with him’. Then he said, ‘These people did not cease to be with us upon the Wilayah of Amir Al-Momineen until it happened from the matter of the two judges what happened. They declared him a Kafir due to the arbitration and they strayed due to that, and now this sheykh has agreed for two differing men to be judged regarding their doctrines, one of them of his disbelief and the other of his justice.

So, if he was correct in that, then Amir Al-Momineen is foremost with the correctness, and if he was mistaken, so he has relieved us from himself with his testimony with the Kufr upon it, and the consideration in his Kufr and his Eman is foremost that the consideration of his declaring of Kufr of Allazwj. So, he approved of that rationale and instructed an award for him’.

And Al-Taqy said to Al-Sahhak Al-Shary when he went out from Al-Kufa as judge and being called commander of the faithful, ‘Why are you disavowing from Aliasws Bin Abu Talibasws and legalising fighting himasws?’

He said, ‘Because heasws got judgments (of men) in the religion of Allahazwj’. He said, ‘And everyone who judges in the religion of Allahazwj, you will legalise killing him?’ He said, ‘Yes’. He said, ‘Informing about that which you have come with, I shall debate you regarding it’. He said, ‘Yes’. Al-Taqy turned towards his companions and said, ‘This companion of yours has judged in the religion of Allahazwj, so it is your concern (what you do) with him’. They struck Sahhak with their swords’.

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377 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 629 b
‘When it was said to Amir Al-Momineen\textsuperscript{asws} regarding the two judges, ‘You\textsuperscript{asws} have doubted’. He\textsuperscript{asws} said: ‘Am I\textsuperscript{asws} not the foremost with that I\textsuperscript{asws} should not doubt in my\textsuperscript{asws} religion or the Prophet\textsuperscript{saww}? Or did not Allah\textsuperscript{azwj} the Exalted Say to His\textsuperscript{azwj} Rasool-Allah\textsuperscript{saww}: Say, ‘Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful’ [28:49].’

[Tafseer Al Ayyashi, from Yazeed Bin Rowman who said,

‘Nafie Bin Al-Azraq entered the Masjid and Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was with Abdullah Bin Abbas in the room, so he sat to them, then said, ‘O Ibn Abbas! Describe your God\textsuperscript{azwj} to me whom you are worshipping’. Ibn Abbas lowered his head for a long time, delaying with his words.

He\textsuperscript{asws} said to him: ‘To me\textsuperscript{asws}, O Ibn Al-Azraq, the entangled in the straying, the weakened in the ignorance! I\textsuperscript{asws} will answer you about what you asked’. He said, ‘It is not you\textsuperscript{asws} that I asked so you\textsuperscript{asws} should (not) be answering me’. Ibn Abbas said, ‘Shh! Ask the son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, for he\textsuperscript{asws} of the Household of the Prophet-hood, and with him\textsuperscript{asws} is the wisdom’. He said to him\textsuperscript{asws}, ‘Describe to me’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall describe Him\textsuperscript{azwj} with what He\textsuperscript{azwj} had Described Himself\textsuperscript{azwj}, and I\textsuperscript{asws} shall introduce Him\textsuperscript{azwj} with what He\textsuperscript{azwj} has Introduced Himself\textsuperscript{azwj}. Neither can He\textsuperscript{azwj} be realised by the sensory perceptions, nor can He\textsuperscript{azwj} be compared with the people. He\textsuperscript{azwj} is near without adherence and far without being too remote. He\textsuperscript{azwj} is One and cannot be segmented. There is no god except He\textsuperscript{azwj}, the Greatest, the Exalted’.

He (the narrator) said, ‘Ibn Al-Azraq cried with severe crying. Al-Husayn\textsuperscript{asws} said to him: ‘What makes you cry?’ He said, ‘I am crying from the beauty of your\textsuperscript{asws} description’. He\textsuperscript{asws}'}
said: ‘O Ibn Al-Azraq! \textit{I\textsuperscript{asws}} am informing you that you have declared my \textit{asws} father \textit{asws} a Kafir, and my \textit{asws} brother \textit{asws}, and have consider me \textit{asws} a Kafir’.

Nafie said to him, ‘Although you \textit{asws} are saying that, you \textit{asws} had been the judges and teachers of Al-Islam. When you \textit{asws} changed, we changed along with you \textit{asws}. Al-Husayn\textit{asws} said to him: ‘O Ibn Al-Azraq! I\textit{asws} ask you about an issue. Answer me \textit{asws} about the Words of Allah \textit{azwj}.’ He said, ‘So, what protected us \textit{asws} until there was a barrier between us and Kufr?’

Ibn Al-Azraq got up, then shook his clothes, then said, ‘Allah \textit{azwj} has Informed us about you, O community of Quraysh. You are \textit{a disputing people [43:58]’}.\textsuperscript{379}

\textsuperscript{379} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 631

\textsuperscript{380} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 632
We went on Hajj with Abu Ja’far\(^{asws}\) in the year in which Hisham Abdul Malik was performing the Hajj as well, and along with him was Nafie, a slave of Umar Bin Al-Khattab. Nafie looked towards Abu Ja’far\(^{asws}\) in the corner of the House and the people had gathered around him’. Nafie said, ‘O commander of the faithful, who is this one around whom the people have gathered?’

He said, ‘This is a Prophet of the people of Al-Kufa. This is Muhammad\(^{asws}\) Bin Ali\(^{asws}\). He said, ‘Be a witness for I shall ask him\(^{asws}\) about certain matters that nobody can answer with regards to it except for a Prophet\(^{as}\) or a son\(^{asws}\) of a Prophet\(^{as}\), or a successor\(^{asws}\) of a Prophet\(^{as}\). He said, ‘Go ahead and ask him\(^{asws}\), perhaps you can embarrass him\(^{asws}\).’

He (the narrator) said, ‘Abu Ja’far\(^{asws}\) raised his\(^{asws}\) head and said; ‘Ask about whatever comes to you’ He said, ‘Inform me, how many years were there in between Isa\(^{as}\) and Muhammad\(^{saww}\)?’ He\(^{asws}\) said: ‘Shall I\(^{asws}\) inform you in accordance to your words or mine\(^{asws}\)?’ He said, ‘Inform me in accordance to both together’. He\(^{asws}\) said: ‘In accordance to my\(^{asws}\) words, so there were five hundred years, and in accordance to your words there were six hundred years’.

He said, ‘Inform me about the Words of Allah\(^{azwj}\) Mighty and Majestic to His\(^{azwj}\) Prophet\(^{saww}\): And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]. Who was the one that Muhammad\(^{saww}\) asked since there were five hundred years in between him\(^{saww}\) and Isa\(^{as}\)?’
He (the narrator) said, ‘So Abu Ja’far asws said: ‘This is the Verse: Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa Which We Have Blessed its precincts in order to Show him form Our Signs. Surely he is the Hearing, the Seeing [17:1]. It was from the Signs which Allahazwj Blessed and Exalted Showed to Muhammad sallallahu alayhi wasallam where Heaswj Made himsaww journeyed with to Bayt Al-Maqdas, that Allahazwj, Mighty is Hisaswj Mention, Assembled the former ones and the latter ones from the Prophetsas and the Messengersas.

ثم أمَّنْ حُرَّمِيْلَ عَ فَاتِّنُ شَفْعَا وَ أَقَامَ شَفْعَا وَ قَالَ إِنَّ حَيَّ عَلَى خَيرِ الْعَمَلِ لَ نَقْلُ مَعْتَمَدَ صَ فَلَسَّ بالْعَوْمِ

Then Heaswj Commanded Jibraeelasws, so heas called the Azan pre-emptively and called the Iqamah pre-emptively, and said during hisas Azan (the phrase): ‘Hurry to the best of the deeds! (حَيَّ عَلَى خَيرِ الْعَمَلِ).’ Then Muhhammadas proceeded and prayed Salat (leading) the people.

فَلَمَّا انْصَرَََ قَالَ اللَّهُ لَهُ سَلْ يَا مَُُمَّدُ ص فَصَلَّى بِالْقَوْمِ حَيَّ عَلَى خَيرِ الْعَمَلِ ثَُُّ

When heasww had finished, Allahazwj Said to himasww. “Ask, O Muhammadas! ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45].’ Rasool-Allahasws said: ‘What did you testify to and what did you worship?’ They replied, ‘We testified that there is no god except Allahazwj, One with no associates to Himazwj, and that youasww are the Rasoolasws of Allahazwj, and it is upon that, that Heazwj Took a Covenant from us and the Confirmation’.

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبُو جَعْفَرٍ فَأَخْبَِْنِِ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالََ يَوْمَ تُبَدَّلُ الأَْرْضُ غَيرَ الأَْرْضِ وَ السَّماواتُ أَيُّ أَرْضٍ تُبَدَّلُ

Nafie said, ‘Youasws have spoken the truth, O Abu Ja’farasws! Inform me about Words of Allahazwj Blessed and Exalted: On the Day the earth would be changed to another earth, and (so will) the skies, [14:48], which earth would be changed?’

فُقَالُ أَبُو جَعْفَرٍ أَ هُمْ حِينَئِذٍ أَشْ غَلُ أَمْ وَ هُمْ فِِ النَّارِ فَقَالَ نَافِعٌ بَلْ وَ هُمْ فِِ النَّارِ قَالَ فَقَدْ قَالَ اللَّهُ وَ نادى أَصْحَابُ النَّارِ أَصْحَابَ الَْْنَّةِ أَنْ أَفِيضُوا عَلَيْنا مِنَ الْماءِ أَوْ مَِِّا رَزَقَكُمُ اللَّهُ مَا شَغَلَهُمْ أَلِيمُ عَذَابِ النَّارِ عَنْ أَنْ دُعُوا بِالطَّعَامِ فَأُطْعِمُوا الزَّقُّومَ وَ دُعُوا بِالشَّرَابِ فَسُقُوا الَْْمِيمَ

Abu Ja’farasws said: ‘Our earth would be changed into white bread. They would be eating from it until Allahazwj is Free from Reckoning the creatures’.

فُقَالُ أَبُو جَعْفَرٍ عَ نِّبَلُ أَرْضًا يَبْعِيْزُهَا يَأْكُلُونَ مِنْهَا حَتََّّ يَفْرُغَ اللَّهُ مِنْ حِسَابِ الخَْلَاقِ

Nafie said, ‘They would be too pre-occupied from (accountability to rather than) the eating’. Abu Ja’farasws said: ‘Would they be too pre-occupied on that day, or when they would be in the Fire?’ Nafie said, ‘But, while they would be in the Fire’. Heasws said: ‘Allahazwj has Said: And the inmates of the Fire shall call out to the dwellers of the Paradise, ‘Pour upon us some of the water or from what your Lord has Graced you all’ [7:50]. The pain of the Punishment of the Fire will not pre-occupy them from calling for the food, and they would
be feed Al-Zaqoum, and they would call for the drink and would be quenched Al-Hameen (scalding water)

He said, 'You\textit{asws} speak the truth, O son\textit{asws} of Rasool-Allah\textit{azwj}, and there remains one issue'. He\textit{asws} said: 'And what is it?' He said, 'Inform me about Allah\textit{azwj}. When did He\textit{azwj}? He\textit{asws} said: 'Woe be unto you! In\textit{asws} when He\textit{azwj} did not happen to be, until I\textit{asws} will inform you when He\textit{azwj} was. Glorious is the One\textit{azwj} Who did not cease to be, nor will He\textit{azwj} cease to be, Individual, 'Samad'. He\textit{azwj} neither took a female companion nor a son'.

Then he\textit{asws} said: 'O Nafie! Inform me\textit{asws} what I\textit{asws} am asking you about'. He said, 'Give, O Abu Ja'far\textit{asws}'. He said, 'What are you\textit{asws} saying regarding companions of Al-Nahrawan. (Abu Ja'far\textit{asws}, said) If you say that Amir Al-Momineen\textit{asws} killed them rightfully, then you have reverted, i.e. returned to the truth, and if you say his\textit{asws} killing them was false, then you have committed Kufr'.

He turned away from him\textit{asws} and he was saying, 'By Allah\textit{azwj}! You\textit{asws} are most learned of the people, truly, truly!' Then he came to Hisham Bin Abdul Malik. He said to him, 'What happened?' He said, 'Leave me from your talk. By Allah\textit{azwj}, he\textit{asws} is most learned of the people, truly, truly, and he\textit{asws} is a son\textit{asws} of Rasool-Allah\textit{azwj} truly, truly, and it is a right for his\textit{asws} companions that they take him\textit{asws} as a Prophet\textit{asws}. 381

(The book) 'Al-Ihtijaj' – 'From Al-Sumali, from Abu Al-Rabie – similar to it'. 382

(381) Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 633

(382) Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 634
permitting separation from Amir Al-Momineen\textsuperscript{asws}, and you had shed your blood (before) in front of him\textsuperscript{asws} in his\textsuperscript{asws} obedience and drawing closer o Allah\textsuperscript{azwj} the Exalted by helping him\textsuperscript{asws}?'

They will be saying to you that he\textsuperscript{asws} judged in the religion of Allah\textsuperscript{azwj}. Say to them, ‘Allah\textsuperscript{azwj} the Exalted had got two men from His\textsuperscript{azwj} creatures to judge in the Law of His\textsuperscript{azwj} Prophet\textsuperscript{saww}. He\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Name: \textit{then appoint a judge from his family and a judge from her family; if they both desire reconciliation, Allah will Harmonise between them}; [4:35].

And Rasool-Allah\textsuperscript{saww} got Sa’ad Bin Muaz to judge regarding the clan of Qureyza regarding what Allah\textsuperscript{azwj} the Exalted had Accomplished, or don’t you know that Amir Al-Momineen\textsuperscript{asws} rather instructed the two judges that they judge by the Quran and not to transgress it, and he\textsuperscript{asws} stipulate the return of whatever from the judgments of the men opposed the Quran, and he\textsuperscript{asws} said when they had said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} have judged against yourself\textsuperscript{asws} by the ones who judged against you\textsuperscript{asws}, he\textsuperscript{asws} said: ‘I\textsuperscript{asws} did not get the judgment of creatures, and rather I\textsuperscript{asws} went for the judgment of the Book of Allah\textsuperscript{azwj}’.

So, where do the renegades find the straying in one\textsuperscript{asws} who instructed with the judgment by the Quran and stipulated regarding of whatever opposed it? Had it not been for their perpetrating the accusations in their innovations’.

Nafie Bin Al-Azraq said, ‘By Allah\textsuperscript{azwj}! This is a speech which has not passed by the ears at all, nor did it ever come to my mind, and it is the truth, if Allah\textsuperscript{azwj} so Desires’.

383 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 25 H 635
CHAPTER 26 – WHAT TRANSPRIRED BETWEEN HIM\(\text{asws}\) AND IBN AL-KAWA, AND THEIR STRIKING HIM\(\text{asws}\), MAY ALLAH\(\text{azwj}\) CURSE THEM, AND ORDERS TO FIGHT THE KHARIJITES AFTER HIM\(\text{asws}\)

636 - ع، عدل الشراح المولى ع نال رأى عن ابن هاشم عن ابن المغيرة عن الشتري عن حفظ ابن مخالد عن أبيه و قال: دُكِرتُ الحروبية عند ع على أبي طالب على أن إن خرجوا من حماية أو على إمام عادل فقتالهم و إن خرجوا على إمام حائر فلا قالاً و فلا قالاً و قال الله تعالى في ذلك مقالًا.

(The book) 'Illal Al Sharai'e – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuny,

‘From Ja’far Bin Muhammad\(\text{asws}\), from his\(\text{asws}\) father\(\text{asws}\) having said: ‘The Harouriya (Kharijites) were mentioned in the presence of Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\). He\(\text{asws}\) said: ‘If they exit from a community or against a just Imam\(\text{asws}\), then fight them, but if they go out against a tyrannical leader, then do not fight against them, for there would be words (something to say) for them during that’’. 384

637 - فس، تفسير الفحى كان علي بن أبي طالب ع يصلون و بن الكواء خلفه و أمير المؤمنين ع قرأ ف قال بن الكواء و لقد أوعى أبن الكواء و لقد أوعى إبن الكواء و فلان من لواء حين و إن ذلك من الحسامي.

Tafseer Al Qummi –

‘Ali\(\text{asws}\) Bin Abu Talib\(\text{asws}\) was praying Salat and Ibn Al-Kawa was behind him\(\text{asws}\), and Amir Al-Momineen\(\text{asws}\) recited (a Surah). Ibn Al-Kawa said, ‘And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]’.

فسكت أمير المؤمنين ع خلف سكتت ابن الكواء ثم غادى في فإذ ضل على فتنة ابن الكواء ثلاث مرات قلما كان في الثالثة قال أمير المؤمنين قاصم إن وعده الله حقًا و لا تستهلك ذلك الذين لا يؤمنون.

Amir Al-Momineen\(\text{asws}\) became silent until Ibn Al-Kawa was silent. Then he\(\text{asws}\) resumed in his\(\text{asws}\) recitation. (It kept happening) until Ibn Al-Kawa had done it three times. When it was during the third, Amir Al-Momineen\(\text{asws}\) said: ‘So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]’’. 385

638 - ب، الحرايس و الجراحات زوتي أن ابن الكواء قال لله تعالى ع أين كنت حين ذكر الله أنا نكشر فينا الناس إنها في الغار.

(The book) ‘Al-Kharaiah Wa Al-Jarah’ – It is reported that Ibn Al-Kawa said to Ali\(\text{asws}\), ‘Where were you when Allah\(\text{azwj}\) Mentioned Abu Bakr, so He\(\text{aswj}\) Said: him being the second of the two when they were both in the cave, [9:40]?’

384 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 636
385 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 637
He \textit{asws} said: 'Woe be unto you, O Ibn Al-Kawa! \textit{asws} was upon a bed of Rasool-Allah \textit{saww}, and \textit{he saww} had dropped his \textit{asws} thin sheet upon me \textit{asws}. Quraysh came to me \textit{asws} with the iron and made me \textit{asws} to be in a room, and they fastened the door with a lock, and they came with an old woman to guard the door.

\textit{asws} heard a voice saying: 'O Ali \textit{asws}!' The pain subsided. \textit{asws} did not find him, and \textit{asws} heard another voice saying: 'O Ali \textit{asws}!' And there, the iron which was upon me \textit{asws} had been cut. Then \textit{asws} heard a voice: 'O Ali \textit{asws}!' And there, the door had been opened, and \textit{asws} went out and old woman did not realise’. 386

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\textit{From Abu Abdullah} \textit{asws} having said: 'Ali \textit{asws} was in the morning Salat and Ibn Al-Kawa recited, and he was behind him \textit{asws}: 'And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].'

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Ali \textit{asws} listened in reverence to the Quran until he was free from the Verse. Then he \textit{asws} returned in his \textit{asws} recitation. Then Ibn Al-Kawa repeated the Verse. Ali \textit{asws} listened as well. Then he \textit{asws} recited, so Ibn Al-Kawa repeated. Ali \textit{asws} listened, then said: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60}'. Then he \textit{asws} completed the Chapter, then performed Ruku’u’. 387

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(The book) 'Tehzeeb Al Ahkam' – Al Husayn Bin Saeed, from Hammad Bin Isa, from Muawiliya Bin Wahab,

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\textit{From Abu Abdullah} \textit{asws} having said: 'Ali \textit{asws} was in the morning Salat and Ibn Al-Kawa recited, and he was behind him \textit{asws}: 'And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].'

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Ali \textit{asws} listened in reverence to the Quran until he was free from the Verse. Then he \textit{asws} returned in his \textit{asws} recitation. Then Ibn Al-Kawa repeated the Verse. Ali \textit{asws} listened as well. Then he \textit{asws} recited, so Ibn Al-Kawa repeated. Ali \textit{asws} listened, then said: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]'. Then he \textit{asws} completed the Chapter, then performed Ruku’u’’. 387

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(The book) 'Nahj Al Balagah’ –

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From a speech of his asws, he asws said to Al-Ash‘as Bin Qays, and he asws was upon the pulpit of Al-Kufa, addressing, and he asws said something in one of his asws speeches, Al-Ash‘as objected, he said, ‘O Amir Al-Momineen asws! This is against you asws, not for you asws. So, he asws lowered his asws eyes to him, then said to him: ‘And what would make you know what is against me asws from what is for me asws against you? Upon you be the Curse of Allah azwj and Curse of the cursing ones, weaver (plotter) son of a weaver (plotter), hypocrite son of a Kafir!"

The Kufr (Kafirs) had captured you once and Al-Islam (Muslims) another (time). Neither could wealth ransom you from one of them, nor your affiliations, and if a person points the sword upon his people, and ushers the death to them, he is deserving that the near ones should hate him nor should the distant ones trust him”.

Note: - It is reported from Abu Abdullah asws, ‘It was mentioned in his asws presence, ‘The weave’ is an accursed’. He asws said: ‘But rather, that is the one who weaves the lies upon Allah azwj and upon His azwj Rasool saww'.

(The book) ‘Nahj Al Balagah’ –

‘And he asws said when he asws killed the Kharijites, it was said to him asws, ‘O Amir Al-Momineen asws! The group has been destroyed, the entirety of them!’ He asws said: ‘Never, by Allah azwj! They are seeds in the loins of the men and wombs of the women, and every time a chief of their rises he would be cut down, until the last of them become thieves and plunderers”.

(The book) ‘Nahj Al Balagah’ –

‘And he asws said regarding the Kharijites: ‘Do not kill the Kharijites after me, for the one who seeks the truth and is mistaken isn’t like the one who seeks the falsehood and attains it, meaning Muawiya and his companions”.'
'It is reported that he\textsuperscript{asws} was seated among his\textsuperscript{asws} companions when a beautiful woman passed by him\textsuperscript{asws}. The people gazed at her with their eyes. He\textsuperscript{asws} said: ‘The eyes of these stallions are covetous, and that is the cause of their looking. So, whenever one of you looks at a woman who fascinates him, then let him touch his wife, for rather she is a woman like a woman’.

A man from the Kharijites said, ‘May Allah\textsuperscript{azwj} Kill him\textsuperscript{asws} a Kafir! How understanding he\textsuperscript{asws} is!’ The people leapt up to kill him. He\textsuperscript{asws} said: ‘Gently! But rather it is an insult (reviling) for an insult (reviling) or pardoning from a sin’\textsuperscript{391}."

‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafi, from Zayd Bin Wahab who said,

‘A delegation from the people of Al-Basra arrived to Ali\textsuperscript{asws}, among them was a man from the chiefs of the Kharijites called Al-Ja’ad Bin Na’jah and said to him\textsuperscript{asws} (something) about his\textsuperscript{asws} clothing. He\textsuperscript{asws} said: ‘This is remote from the arrogance and worthier that the Muslims model with me\textsuperscript{asws}\textsuperscript{392}."

He said to him\textsuperscript{asws}, ‘Fear Allah\textsuperscript{azwj}, for you\textsuperscript{asws} are dead!’ He\textsuperscript{asws} said: ‘Dead, but by Allah\textsuperscript{azwj} killed by a strike upon this dying this, a Decree Ordained, and pact pacte, and the one who fabricates would be disappointed’ [20:61]’.\textsuperscript{392}"

\textsuperscript{391} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 643
\textsuperscript{392} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 26 H 644
CHAPTER 27 – WHAT WERE MANIFEST FROM HIS\(^{\text{asws}}\) MIRACLE AFTER HIS\(^{\text{asws}}\) RETURN FROM FIGHTING THE KHARAJITES

When he\(^{\text{asws}}\) came to a place from its land, he\(^{\text{asws}}\) said: ‘What is this land?’ It was said, ‘The land of Najra’. He\(^{\text{asws}}\) said: ‘A land of manure, avoid (it) and turn right!’ When he\(^{\text{asws}}\) came to the right of the wilderness, he\(^{\text{asws}}\) was by a Monk in his Monastery. He\(^{\text{asws}}\) said to him: ‘O Monk! Descend over here’. The Monk said to him\(^{\text{asws}}\), ‘Do not descend (encamp) here with your\(^{\text{asws}}\) army’. He\(^{\text{asws}}\) said: ‘And why not?’

He said, ‘None can descend at it with an army except a Prophet\(^{\text{as}}\) or a successor\(^{\text{as}}\) of a Prophet\(^{\text{as}}\), fighting in the Way of Allah\(^{\text{asw}}\) Mighty and Majestic. That is how we find in our books’. Amir Al-Momineen\(^{\text{asws}}\) said: ‘I\(^{\text{asws}}\) am a successor\(^{\text{as}}\) of the chiefs of the Prophets\(^{\text{as}}\) and chief of the successors\(^{\text{as}}\).’

The Monk said to him, ‘Then you\(^{\text{asws}}\) are the short-haired one of Quraysh, and successor\(^{\text{asws}}\) of Muhammad\(^{\text{asww}}\)’. Amir Al-Momineen\(^{\text{asws}}\) said to him: ‘I\(^{\text{asws}}\) am that’. The Monk descended to him and said, ‘Take to the Laws of Al-Islam. I have found your\(^{\text{asws}}\) description in the Evangel, and you will be descending the land of Barasa, house of Maryam\(^{\text{as}}\) and land of Isa\(^{\text{as}}\).’
Amir Al-Momineen asws said: ‘Pause, and do not inform us with anything’. Then he asws came to a place and said: ‘Poke this!’ He asws (then) poked it with his asws leg, and a burbling spring burst out. He asws said: ‘This is the spring of Maryam as. This is the spring of Maryam as which burst out for her’.

Then he asws said: ‘Uncover over here upon seven cubits!’ It was uncovered and there was a white rock. He asws said: ‘Upon this Maryam as had placed her as shoulder and she as prayed over her’. Amir Al-Momineen asws installed the rock and prayed Salat to it, and stayed over there for four days, completing the Salat, and he asws made the sanctuary to be in a tent from the place upon the call. Then he asws said: ‘Land of Barasa, this is a house of Maryam as. This is the Holy place, the Prophets as have prayed in it’.

Abu Ja’far Muhammad asws Bin Ali asws said: ‘And we asws have found that Ibrahim as had prayed in it before Isa as’.

The book ‘Teheez Al Ahkaam’ – It is reported by Jabir Bin Abdullah Al Ansari having said,

‘Ali asws prayed Salat with us at Barasa after his asws return from fighting the Kharijites, and we were more than one hundred thousand men. A Christian descended from his Monastery and said, ‘Where is the general of this army?’ We said, ‘This one asws!’ He went to him asws and greeted unto him asws, the said, ‘O my chief! Are you asws a Prophet as?’ He asws said: ‘No, the Prophet saww is my asws chief. He saww has passed away’.

He said, ‘So, are you a successor as of a Prophet as?’ He asws said: ‘Yes’. Then he asws said: ‘Be seated, how come your are asking about this?’ He said, ‘But rather this monastery was built from the reason of the place, and it is Barasa, and I have read in the Revealed Books that no one will be praying in this place with the gathering except a Prophet as nor a successor as of a Prophet as, and I have come to become a Muslim’.

393 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 27 H 645
He became a Muslim and came out with us to Al-Kufa. Ali\textsuperscript{asws} said to him: ‘So, who has prayed over here?’ He said, ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} and his\textsuperscript{as} mother\textsuperscript{as} have prayed over here’. He\textsuperscript{asws} said to him: ‘Shall I\textsuperscript{asws} benefit you as to who has prayed over here?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘The friend (Ibrahim\textsuperscript{as})’.394

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394 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 27 H 646
Allahazwj! I looked at the sun and it had emerged from the two mountains having a rumbling (noise) for it.

فَصَلَّى الْعَصْرَ وَ صَلَّيْتُ مَعَهُ فَلَمَّا فَرَغْنَا مِنْ صَلََتِنَا عَادَ اللَّيْلُ كَمَا كَانَ فَالْتَفَتَ إِلَيْهِ فَقَ

الَّيْلَةُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالََ يَقُولُ

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

وَ إِنِّي سَأَلْتُ اللَّهَ سُبْحَانَهُ بِاسَِْهِ الْعَظِيمِ فَرَدَّ عَلَيَّ الشَّمْسَ.

Heasws prayed Al-Asr Salat, and I prayed Salat with himasws. When we were free from our Salat, the night returned just as it had been. Heasws turned towards me and said, ‘O Juweyria! Allahazwj Blessed and Exalted is Saying: Therefore Glorify the Name of your Lord, the Magnificent [69:52], and Iasws asked Allahazwj the Glorious by Hisazwj Magnificent Name, so Heazwj Returned the sun to measws, 395

395 Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 27 H 647
CHAPTER 28 – CONDUCT OF AMIR AL-MOMINEEN \textsuperscript{asws} IN HIS \textsuperscript{asws} WARS

The book ‘Qurb al Asnad – Abu Al Bakhtari,

‘Ja’far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws}, from his \textsuperscript{asws} father \textsuperscript{asws}, from his \textsuperscript{asws} grandfather \textsuperscript{asws}, from Marwan Bin Al-Hakam who said, ‘When Ali \textsuperscript{asws} defeated us at Al-Basra, he \textsuperscript{asws} returned to the people, their wealth. One who established proof, he \textsuperscript{asws} gave it to him, and one who did not establish proof upon that, he \textsuperscript{asws} made him swear an oath.

The speakers said to him \textsuperscript{asws}, ‘O Ali \textsuperscript{asws}! Distribute the booty and the captives between us’. When they insisted a lot upon him \textsuperscript{asws}, he \textsuperscript{asws} said: ‘Which one of you would take mother of the believers (Ayesha) in his share?’ So, they became silent’.

Illal Al-Sharaie – My father, from Sa’ad, from Al-Himeyri, from Mas’ada Bin Ziyad, ‘From Ja’far \textsuperscript{asws}, from his \textsuperscript{asws} father \textsuperscript{asws} – similar to it’.

I heard Abu Ja’far \textsuperscript{asws} saying: ‘But rather, Ali \textsuperscript{asws} indicated with the restrain from his \textsuperscript{asws} enemies for the reason of our \textsuperscript{asws} Shias, because he \textsuperscript{asws} knew that they would be prevailed upon after him \textsuperscript{asws}, so he \textsuperscript{asws} loved that he \textsuperscript{asws} be modelled with by the ones to come after him \textsuperscript{asws}, therefore he conducted among them with his \textsuperscript{asws} and to be modelled with after him \textsuperscript{asws}’.

396 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 648
397 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 649
398 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 650

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‘I heard Abu Abdullah\textsuperscript{asws} said: ‘The conduct of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} among the people of Al-Basra was better for his\textsuperscript{asws} Shias than whatever the sun emerges upon. He\textsuperscript{asws} knew that for the people (enemies), there would be a government. If he\textsuperscript{asws} were to make them captives, his\textsuperscript{asws} Shias would be made captives (one day)’.

قَالَ قَُلْتُ فَأَخْبََِْ عَنِ الْقَائِمِ عَيَّ يَسِيرُ بِسِيرَتِهِ قَالَ لَ إِنَّ عَلِيّاً سَارَ فِيهِمْ بِالْمَنِّ لِمَا عَلِمَ مِنْ دَوْلَتِهِمْ وَ إِنَّ الْقَائِمَ يَسِيرُ فِيهِمْ بِِِِلَََِ تِلْكَ السِّيرَةِ لأَِنَّهُ لَ دَوْلَةً كُلِّهِ.

He (the narrator) said, ‘I said, ‘Inform me about Al-Qaim\textsuperscript{asws}. Would his\textsuperscript{asws} conduct be his\textsuperscript{asws} (Ali\textsuperscript{asws}’s) conduct?’ He\textsuperscript{asws} said: ‘No, Ali\textsuperscript{asws} conducted among them with the conferment when he\textsuperscript{asws} knew of their government, and Al-Qaim\textsuperscript{asws} would conduct among them with opposite to that conduct, because there would be no government (to come) for them’.

652 - ع عَلِيّاً ع سَارَ فِِ أَهْلِ حَ رْبِهِ بِالْكَفِّ عَنِ السَّبِِْ وَ الْغَنِيمَةِ لَقِيَتْ شِيعَتُهُ مِنَ النَّاسِ بَلََءً عَظِيماً

‘Had it not been for Ali\textsuperscript{asws} conducting himself\textsuperscript{asws} among the people of his\textsuperscript{asws} war with the restraint from the captives and the booty, his\textsuperscript{asws} Shias would have faced a great calamity from the people’.

653 - ع ع إِنَّ النَّاسَ يُرُوُونَ أَنَّ عَلِيّاً ع ق َتَلَ أَهْلَ الْبَصْرَةِ وَ ت َرَكَ أَمْوَالََُمْ ف َقَالَ إِنَّ دَارَ الشِّرْكِ ََِلُّ مَا فِيهَا وَ دَارُ الإِْسْلََمِ لَ ََِلُّ مَا فِيهَا

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The people are reporting that Ali\textsuperscript{asws} killed the people of Al-Basra and left (plundering) their wealth’. He\textsuperscript{asws} said, ‘A house of Polytheism, it is permissible whatever is in it, but in house of Al-Islam, it is not permissible what is in it’.

399 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 28 H 651
400 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 28 H 652
He asws said, ‘But rather Ali asws conferred upon them just as Rasool-Allah asww had conferred upon the people of Makkah, but rather Ali asws left their wealth (intact) because he asws had known that there will happen to be Shias for him asws and that the government of the falsehood would prevail upon them, so he asws wanted to be modelled with regarding his asws Shias, and you have seen the effects of that, it is that which is being conducted among the people with the conduct of Ali asws.

And had Ali asws killed the people of Al-Basra in their entirety and seized their wealth, that would have been permissible for him asws, but he asws conferred upon them for his asws Shias to be conferred upon from after him asws.

And it has been reported that the people gathered to Amir Al-Momineen asws on the day of Al-Basra. They said, ‘O Amir Al-Momineen asws! Distribute their booty between us’. He asws said: ‘Which one of you would take mother of the believers (Ayesha) in his share?’

He asws said: ‘Yes, and that is Ali asws conducted among them with the conferment and the restraint, because he asws knew that his asws Shias would be prevailed upon by their enemies from after him asws, and Al-Qaim asws, when he asws rises, would conduct among them with the attaining and the captives, and that is because he asws would know that his asws Shias will never be prevailed upon from after him asws, ever!’

The book ‘Tuhaf Al Uqool’ –

‘Yahya Bin Aksam asked about the reason for the different conduct of Amir Al-Momineen asws among the people of Siffeen and among the people of the camel (Al-Basra).
Abu Al-Hassan asws the 3rd wrote: ‘And as for your words that Ali asws killed the people of Siffeen, the ones facing and turning around, and he asws allowed upon (attacking) their injured, and on the day of the camel he asws did not pursue one turning around, and did not allow (attack) upon an injured, and the one who threw down his weapon was safe, and one who entered his house was safe, for the people of the camel, their leader had been killed and there did not happen to be any group for them they could have returned to.

And rather, the people returned to their houses without being warriors, nor adversaries, nor resisters. They were pleased with the restraint from them, so the decision regarding them was to raise the sword from them and the restrain from harming them, when they did not seek supporters against him asws.

And the people of Siffeen were returning to a group to be assisted, and a leader had gathered the weapons for them, the armours and the spears and the swords, and he made the awards to be for them, and revived for them the disarmed ones, consoling their sick, and forcing their paths, and treating their injured, and carrying their infantry, and clothe their besiegers, and return them, so they were returning to their war and their fighting.

So, he asws did not equate the two groups in the decision due to what he asws recognised of the decision regarding fighting the people of Al-Tawheed, but that was explained to them. The one who turn turned around was presented to the sword, or he repents from that’.

‘During Laylat Al-Hareer (battle of Siffeen), their Salats of Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha did not take happen at the time of each Salat except the exclamations of Takbeer (Allah azwj is the Greatest), and the Tahleel (There is no god except Allah azwj), and the Tasbeeh (Glorification), and the Tahmeed (The Praise is for Allah azwj), and the supplications. So, that was their Salat. He asws did not ask them with fulfilling these.

404 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 655
And he\textsuperscript{asws} neither pursued their fleer, nor allowed (attack) upon their injured, and did not make captives of their offspring, and he\textsuperscript{asws} did not refuse from them marrying and inheriting’.\textsuperscript{405}

Abu Ali Al Jabaie said in Kitab Al Hakameyn –

‘That which has been reported it is that he\textsuperscript{asws} had captured a group from the Kharijites. They had reneged, and became Christians, and Alyan the insane was staying at Al-Kufa, and he used to have a shop of grinding flour. When the children gathered to him and bothered him, he said, ‘The combat is hot and the battle is good, and I am upon an insight from my affairs’.

He leapt and hummed and prosed, ‘\textit{Show me my weapon, may there be no father for you! I see the war not increasing except for continuing’}.

Then he grabbed a stick to install it. When he was taking it, he said (in prose), ‘\textit{I am severe upon the battalion. I don’t care whether I am regarded as brave in it or besides it’}.

He said, ‘The children were defeated in front of it. When he met some of them, the child threw himself to the ground. He paused at him and said, ‘Shame of a Muslims and protection of a Momin, and had it not been that, the soul of Amro Bin Al-Aas would have been damaged on the day of Siffeen’.
Then he said, ‘The captives among you are by the conduct of Amir Al-Momineen asws! Neither pursue a fleer, nor attack upon an injured’. Then he returned to his place and said (in prose), ‘I am a man of striking whom you recognise, fearful like the head of a snake, the fierce’.

When it was the day of Siffeen, the ones facing and turning around were killed, and the injured were attacked upon. Aban Bin Taghlib said to Abdullah Bin Shareek, ‘These are two different behaviours’. He said, ‘The people of the camel, Talha and Al-Zubeyr were killed, while (in Siffeen) Muawiya was standing by his supporters and he was leading them’.

‘From Abu Abdullah asws having said: ‘A man called one of the Clan of Hashim as to the duel, but he refused to duel him. Amir Al-Momineen asws said to him: ‘What prevented you to duel him?’ He said, ‘He was a horseman of the Arabs and I feared that he would overcome me’. Amir Al-Momineen asws said to him: ‘Surely, he has rebelled against you, and had you duelled him, you would have overcome him, and even if a mountain were to rebel against a mountain, the rebel would be crushed’.

And Abu Abdullah asws said: ‘Al-Husayn asws Bin Ali asws called a man to the duel. Amir Al-Momineen asws knew of him, so he asws said: ‘If you asws repeat to the like of this, asws will punish you asws, and if anyone called you asws to the like of it and you asws do not answer him asws, asws will punish you asws. Do you asws not know that he is a rebel?’

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406 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 656 b
407 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 657
408 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 658 a
409 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 658 b
Amir Al-Momineen\textsuperscript{asws}, whenever the war presented itself, advised the Muslims with certain words, so he \textsuperscript{asws} was saying: \textit{Be committed to the Salat and be maintained upon it, and be frequent from it, and get closer (to Allah} \textsuperscript{azwj}) by it, \textit{Surely the Salat was always a timed Ordinance for the Momineen [4:103]. And the Kafirs knew that when they would be asked (in the Hereafter): \textit{What brought you into Saqar (Inferno)? [74:42] They shall say, \textit{We were not from the Musalleen [74:43]. They have recognised its rightfulness from its neglect. And the Momineen have been Honoured by it those who are not too pre-occupied from it by the adornments of the belonging, nor delight of the eyes from wealth, nor children.}

\textit{Allah} \textsuperscript{azwj} Mighty and Majestic is Saying: \textit{Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat [24:37]. And Rasool-\textsuperscript{Allah} \textsuperscript{saww} has linked it to himself\textsuperscript{saww} after the good news for him with the Paradise from his\textsuperscript{saww} Lord\textsuperscript{azwj}. So \textit{Allah} \textsuperscript{azwj} Mighty and Majestic Said: \textit{And enjoin your family with the Salat and be constant upon it. [20:132] [20:132] – the Verse. Thus, he\textsuperscript{saww} used to order his\textsuperscript{saww} family with it and would be patient upon it itself\textsuperscript{saww}.}

Then the Zakat was Made to be with the Salat as an offering for the people of Al-Islam, upon the people of Al-Islam, and the one who does not give it to cleanse the self by it, hoping by it from the price what is better than it, so he is ignorant of the Sunnah, and would have cheated himself of the Recompense, having strayed in the affairs, and be of intense regret, by neglecting the Command of \textit{Allah} \textsuperscript{azwj} Mighty and Majestic, and the turning away from what the righteous servants of \textit{Allah} \textsuperscript{azwj} are upon.

\textit{Allah} \textsuperscript{azwj} Mighty and Majestic is Saying: \textit{And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, We will Turn him to what he had turned towards [4:115], away from the safety, so he has incurred loss, the one is not rightful of it, and his deeds would be lost. It (Wilayah) was
presented upon the clear skies and the flat land and the entrenched mountains. Thus, there was nothing longer, nor flatter, nor higher, nor greater. Had there been for the entrustment anything longer, or flatter, or greater, or stronger, or more honourable, they would have been concerned about the Punishment.

Then the Jihad is the noblest of the deeds after Al-Islam, and it is a foundation of the Religion, and the Recompense regarding it is great, along with the honour, and the Strength, and it is the campaign where are the Rewards and the good news of the Paradise after the martyrdom and with the sustenance tomorrow in the Presence of the Lord {azwj} and the Prestige. Allah {azwj} Mighty and Majestic is Saying: And do not reckon those who are killed in Allah’s Way (as dead; but, they are alive being sustained in the Presence of their Lord) [3:169].

The awe and the fear from the Jihad which is due to the Jihad, and being harmonious upon the straying, is straying in the Religion, and the spoilage for the world along with the humiliation and the lowliness, and in it is being Obligated the Fire due to the fleeing from the army during the inception of the fighting. Allah {azwj} Mighty and Majestic is Saying: O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15].

Therefore be maintained upon the Command of Allah {azwj} Mighty and Majestic in these places which the observance of the patience upon it is an honour, and a happiness, and a salvation in the world and in the Hereafter from terrible horrors and the fears, for Allah {azwj} Mighty and Majestic does not Care with what the servants are committing during their nights and their days, (although) being Knowledgeable of its subtleties (sensitivities), and all of that is in a Book. My Lord {azwj} neither gets confused nor does He {azwj} forget.

Therefore, be patient and endure, and ask for the victory and resign yourselves for the fighting, and fear Allah {azwj} Mighty and Majestic, for Allah {azwj} is with those who fear and those who are doing good deeds’”.

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410 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 659 a
And in a Hadeeth of Yazeed Bin Is’haq, from Abu Sadiq who said,

‘I heard Ali asws inciting the people in three places – (battle of) the camel, and (battle of) Siffeen, and the day (battle of) the river (Al-Nahrawan). He asws said: ‘Servants of Allah azwj! Fear Allah azwj and lower your eyes, and lower the voices, and determine yourselves upon the battlefield, and the quarrelling, and the duelling, and the struggling, and the throwing, and the wrestling, and And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, surely Allah is with the patient ones [8:46]’. 411

660 - Kitab Siffeen of Nasr Bin Muzahim, from Umar Bin Sa’ad, from ismail Bin Yazeed, from Abu Sadiq, from Al Hazramy –

‘Similar to it, and there is an increase in its end: ‘O Allah azwj! Inspire them the patience and Send down the Help upon them and Magnify the Recompense for them’’. 412

661 - The book) ‘Al Kafi’ – And in a Hadeeth of Abdul Rahman Bin Jundab, from his father,

‘Amir Al-Momineen asws used to instruct in every place we met our enemies in, he asws said: ‘do not fight the people until they initiate you, for you, by the Praise of Allah azwj, are upon an argument, and your leaving them until they initiate you (the fighting) is another argument for you. When you defeat them then neither kill one turning around nor attack upon an injured, nor uncover a nakedness, nor trample the slain’. 413

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Explanation – It is reported by Ibn Abi Al Hadeed, the second Hadeeth from the book of Nasr Bin Muzahim, from Amro Bin Sa’ad, from Ismail Bin Yazeed, from his father, from Abu Sadiq, and it is reported by Seyyid Al Razy the first Hadeeth in Al Nahj (Al Balagah) like this,
‘After having continued the first sermon up to his\textsuperscript{asws} words: \textit{a timed Ordinance for the Momineen} [4:103]: ‘Are you not listening to an answer of the people of the Fire when they would be asked, \textit{What brought you into Saqar (Inferno)}? [74:42] They shall say, ‘We were not from the Musalleen [74:43].

And it tends to drop the sins (like) dropping of the leaves and removes them (like) the removal of the noose. Rasool-Allah\textsuperscript{saww} resembled it with the bathhouse which happens to be at the door of a man, so he bathes from it five times during the day and night. Would there remain any filth on him, and he had recognised its right?’

And he continued up to his\textsuperscript{asws} words: ‘And Rasool-Allah\textsuperscript{saww} had still established the Salat even after his\textsuperscript{saww} receiving glad tidings of the Paradise due to the Words of Allah\textsuperscript{azwj} the Glorious: \textit{And enjoin your family with the Salat and be constant upon it.} [20:132]. So, he\textsuperscript{saww} used to instruct his\textsuperscript{saww} family with it and was patience upon it himself\textsuperscript{saww}.

Then the Zakat was made to be with the Salat to be drawing nearer (to Allah\textsuperscript{azwj}) for the people of Al Islam, the one who gave it’.

And he continued the speech up to his\textsuperscript{asws} words: ‘But they were scared from the Punishment, and he used his intellect what he was ignorant of, the one who was weaker than them, and it is the human being \textit{he was unjust, ignorant} [33:72]. Allah\textsuperscript{azwj} the Glorious, nothing is hidden from Him\textsuperscript{asws} what the servants are committing during their nights and days. He\textsuperscript{azwj} is Aware of the intricacies and Encompasses it in Knowledge. Their own body parts are His\textsuperscript{azwj} witnesses, and their limbs are His\textsuperscript{azwj} armies, and their own consciences are His\textsuperscript{azwj} spies, and your privacies are His\textsuperscript{azwj} eyes’. End’\textsuperscript{414}

\textsuperscript{414} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 661 b
‘In a Hadeeth of his asws, he was escorting an army for battle. He asws said: ‘Battle away from the women as much as you are able to’.\textsuperscript{415}

وَ إِذَا رَأَيْتُم مِنْ إِخْوَانِكُمُ الْمَجْرُوحَ وَ مَنْ قَدْ نُكِلَ بِهِ أَوْ مَنْ قَدْ طَمِعَ عَدُوُّكُمْ فِيهِ فَقُوهُ بِأَنْ فُسِكَ مُّ.

And when you see the injured from your brethren, and the one who has been tortured with, of the one whom your enemies are coveting, then save him with yourselves”\textsuperscript{416}

Then You\textsuperscript{azwj} Bought in it from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, [9:111], based on a promise upon You\textsuperscript{azwj} which is true. Therefore, Make me to be from the ones whom You\textsuperscript{azwj} have Bought their own selves, then they fulfil the pledge which

\textsuperscript{415} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 662

\textsuperscript{416} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 663
You \textit{azwj} Pledged upon it, not being from the breaker and contradictors of an oath, nor Replace me with a replacement.

But, (Make me) as a responder to Your \textit{azwj} Love, and to be closer to You \textit{azwj} by it. Therefore, Make it a conclusion of my deeds, and Make therein an annihilation of my lifetime, and Grace me in it and by it, a martyrdom for You \textit{azwj}, and Obligate to me by it, the Pleasure from you, and Delete from me, the errors by it.

And Make me to be among the living Sustained ones (martyred) by the hands of the enemies and the disobedient ones, beneath the flag of the Truth and a flag of the Guidance, going to their (Believers) for their help, forward without turning backwards, nor encountering any doubts.

\textit{O Allah} \textit{azwj}! And I seek Refuge with You \textit{azwj} during that, from the cowardice during the turning conditions, and from the weakness during encounters with the champions (of the enemies), and from the sins which frustrate the deeds so I can refrain from doubts, or die without conviction in my quest in ruination, and my deeds would be without Acceptance’’.

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\text{(The book) ‘Al Kafi’} – Ali, from his father, from Ahmad Bin Bazanty, from Muawiya Bin Ammar,

\text{‘From Abu Abdullah} \textit{asws} \text{having said: ‘Our slogan on the days of Siffeen was, ‘O victory of Allah} \textit{azwj!’’}

\text{(The book) ‘Illal Sharaie’} – Ibn Al Waleed, from Al Saffar, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from Aban Bin Usman, from Yahya Bin Abu Al A’ala,

\text{‘Abu Abdullah} \textit{asws} \text{having said: ‘Ali} \textit{asws} \text{did not fight until the sun declined (midday) and he} \textit{asws} \text{(used to say): ‘The gates of the sky are open, and the repentance is Accepted, and the Help}

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\text{417} \text{Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 664}
\text{418} \text{Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 665}
(descends). And he asws said: ‘It is closer to the night and worthier that the fighting is reduced, and seeker returns and the defeated flees’.  

(The book) ‘Al Kafi’ –

Ali, from his father, from Ibn Abu Umeyr – similar to it’.  

(The book) ‘Nahj Al Balagah’ –

And he asws said to his asws son asws Al-Hassan asws: ‘Do not call (anyone) to a duel, and if you asws are called to it, then answer, for the caller is a rebel and the rebel would be stricken down’.  

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Al-Husayn asws Bin Ali asws said: ‘Ali asws used to participate in the fighting himself asws and did not take any plunder’.  

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘Amir Al-Momineen asws said: ‘Had it not been for the (fact that the) plotter and the deceiver would be in the Fire, I asws would have been the most plotting of the people’.

(The book) ‘Al Kafi’ – Ali, from his father, from Ali Bin Asbat, from his uncle, from Yaqoub Bin Salim, from Abu Al Hassan Al Abdy, from Sa’ad Bin Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen asws said one day while he asws was addressing upon the pulpit at Al-Kufa: ‘O you people! Had it not been for the treachery being abhorrent, I asws would have been the
most astute of the people. Indeed! For every betrayal is an immorality, and for every immorality there is Kufr. Indeed! And surely the treachery, and the immorality, and the betrayal would (lead one to be) in the Fire”.424

Surely, the death is a prompt seeker. Neither does it miss the staying one nor can the fleeing one frustrate it. The most honourable of the deaths is the killing. By the Oneazwj in Whose Hand is the soul of the sonasws of Abu Talibasws, a thousand strikes with the swords is easier upon measws than dying upon the bed’.

And from it: ‘And it is as if Iasws am looking at you rustle like the rustling of the lizards, neither taking any rights nor preventing any wrongdoing. You have been freed on the road, so the salvation is for the stormer (into battle) and the destruction is for the hesitant blamer’”.425

And your flags, neither incline these, nor vacate these and do not make these to be except in the hands of the braves and the defenders of the honour from you, for the combatants

424 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 671
425 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 672
are upon the descent of the realities. They are those who are surrounding their flags and are surrounding these on both sides, and behind these and in front of these. They are neither staying back from these so they would be submitted in enemy hands, nor are they advancing in front of these, so they would be separated from these.

You are the important ones of the Arabs, and the mighty peaks. Surely, in the fleeing is Fury of Allahazwj and the necessitated disgrace and the lasting shame, and that the fleer would not be increased in his age (by his fleeing) nor would there be a block between him and his day (of death). Who will go to Allahazwj like the thirsty wanting the water? The Paradise is under the edges of the spears. Today the news would be tested.

By Allahazwj Iasws am more desirous to meet them (in battle) than they are to (go to) their houses. O Allahazwj! If they reject the truth, then Disperse their group and Divide their words, and Seize them for their sins. They will never move from their positions without stabbing of the armour the breeze could come out from it, and the strikes splitting the skulls, and breaking of the bones, and cracking the arms and the legs, and until they are shot at with the arrows followed by the arrows, and they are pelted by the battalions sufficed by the battalions, and until their cities are assailed by forces followed by forces, and until the cavalry tramples in the edges of their lands, and tracks of their animals and their meadows”.

‘From hisasws advice to hisasws soldiers before meeting the enemy as Siffeen: ‘Do not fight them until they initiate you, for you, by the Praise of Allahazwj, are upon an argument, and your leaving them until they initiate you is another argument for you upon them.

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426 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 673
So, when it will be the defeat (for them), by the Permission of Allah\textsuperscript{aswj}, then neither kill any fleer nor hit a vulnerable, nor attack upon the injured, nor agitate the women by harm, and if they insult your honour and revile your commanders, so they are weak of strength and the selves and the intellects. We were commanded with the restraint from them and they were Polytheists, and even thought the man used to hit the woman during the pre-Islamic period with the stone or the stick, he would be shamed by it, and (so would) his posterity from after him”\textsuperscript{427}.

Ibn Maysam said, 

‘It is reported that he\textsuperscript{asws} was advising his\textsuperscript{asws} companions during every place they were meeting the enemy in with this advice, and there is an increase in its reporting from Nasr Bin Muzahim after his\textsuperscript{asws} words: ‘And do not attack upon an injured’, and his\textsuperscript{asws} words: ‘And do not uncover any nakedness of theirs, and do not trample the slain.’

When you arrive to belongings of the people, neither violate any veil, nor enter into any house except by permission, and do not seize anything from their wealth, and do not agitate the women’ – up to the end of what has passed’\textsuperscript{428}.

‘And he\textsuperscript{asws} was saying to his\textsuperscript{asws} companions during the war: ‘Do not let a retreat be grievous upon you if there is a return after it, nor any withdrawal after which is an attack, and give the swords their rights, and be determined to the side of the fallen, and compose yourselves upon the hurling spears, and the striking swords, and kill off the voices for it is a repellent of the disheartening.

\textsuperscript{427} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 674 a
\textsuperscript{428} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 28 H 674 b
By the One azwj Who Split the seed and Formed the person! They did not become Muslims, but they submitted and kept the Kufr a secret. When they found supporters upon it, they manifested it''.

And from a speech of his asws advising Shureyh Bin Hany by it when he asws made him to be (a commander) upon his asws vanguard to Syria: ‘Fear Allah azwj during every evening and morning, and fear upon yourself of the deceptive world, and do not trust it upon any state, and know that you, if you do not repel yourself away from most of what you love fearing its abhorrence, the personal opinions would fling with you to a lot of the harm. So be a protector, defender of yourself, and for your instincts during the rage, a killer, a suppressor’’.

And it is reported by Ibn Abu Hadeed in the commentary of Al Nahj (Al Balagah), from Nasr Bin Muazhim, and I found it in the original of his book as well, from Umar Bin Sa’ad, by his chain from Abdullah Bin Jundab, from his father,

‘Ali asws used to instruct us in every place we met his asws enemies with him asws: ‘Do not fight the people until they initiate you, for it would be another argument for you against them. When you do fight them and defeat them, so neither kill a fleer, nor attack upon an injured, nor uncover a nakedness, nor trample a slain.

When you arrive to the belongings of the people, neither violate a veil, nor enter a house except by permission, and do not take anything from their wealth except what you find among their soldiers, and do not agitate a woman by harm, and if she insults your honour and reviles your commanders and your righteous ones, so they are weak of strength and the selves and the intellect, and we had been commanded with the restraint from them and they were Polytheists, and if the man were to hit any woman with the stone or the iron during the pre-Islamic period, he would be shamed by it in his posterity from after it’’.
And Ibn Maysam said,

‘Amir Al-Momineen asws, whenever the battle intensified, would mention a Name of Allah azwj when he asws rode, then he asws would say: ‘The Praise is for Allah azwj upon His azwj Favours upon us, and His azwj general Grace. ‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14].

Then he asws faced the Qiblah and raised his asws hand and said: ‘O Allah azwj! To You azwj the feet are moving, and the hearts are yearning, and the necks are extended, and the eyes are staring, and the bodies are installed. O Allah azwj! The two hidden concerns have been declared, and the cauldrons of grudges have erupted.

O Allah azwj! We complain to You azwj of the absence of our Prophet saww, and the large number of our enemies, and the variety of our whims. ‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders‘ [7:89].

Then he asws said: ‘Travel upon the Blessings of Allah azwj’. Then he asws said: ‘Allah azwj is the Greatest! Allah azwj is the Greatest! There is no god except Allah azwj, and Allah azwj is the Greatest! O Allah azwj! O One! O Samad! O Lordazwj of Muhammad saww! In the Name of Allah azwj the Beneficent, the Merciful, and there is neither might nor strength except with Allah azwj, the Exalted, the Magnificent. You azwj do we worship and You azwj we seek Assistance from. O Allah azwj! Restrain the hands of the oppressors from us’. And this was his asws slogan at Siffeen’.

(The book) ‘Nahj Al Balagah’ –

And he asws was saying when he asws met the enemy in war: ‘O Allah azwj! To You azwj the hearts are yearning’ – and continued the supplication up to his asws words: ‘And You azwj are best of
the judges’, and made his words: ‘And the feet are moving’ to be after his words: ‘And the eyes are staring’. 433
CHAPTER 29 – LETTERS OF AMIR AL-MOMINEEN^{asws} AND HIS^{asws} ADVICE TO HIS^{asws} OFFICE BEARERS AND COMMANDERS OF HIS ARMIES

And advice to Yazeed Bin Al-Nazar when he^{asws} implemented upon his^{asws} vanguard (front line) to Siffeen: ‘Fear Allah^{azwj} during every evening and morning, and fear upon yourself of the deception and do not trust it upon any state from the affliction. And know that you if you do not remove yourself from most of what you love, fearing for it’s abhorrence, the whims would fling you to most of the harm to you - even the stabbings.

So be for yourself a defender, deterring from the injustice, and the error, and the rebellion, and the aggression. ^{asws} have made you in-charge of this army, so neither disgrace them nor prolong upon them, for the best of you is the most pious of you. Learn from their scholar and teach their ignorant one, and be forbearing from their foolish ones, for rather you would realise the goodness with the knowledge and restrain the harm and the ignorance’. 

Then he^{asws} followed it with a letter advising him in it and cautioning him, and this is its text: ‘Know that a vanguard of the people are their eyes, and the eyes of the vanguard are their frontmen. So, when you go out from your city and are near your enemies, do not be annoyed from sending the frontmen in every direction, and in some reefs, and the trees, and the caves, and in every side until your enemies cannot surprise you and an ambush might (not) happen to you all.

And do not travel the battalions and the tribes from the morning to the evening except upon mobilisation, for if you are raided or overcome by abhorrence, you would have advanced in the mobilisation, and when you descend afterwards and they descend with you, so let your soldiers be facing the nobles, or in the slopes of the mountain and banks of
the river lest the worst happen for you and you have to return; and let your fighters be from one direction or two, and make the corporals (watchers) to be in the slopes of the mountain and at the top edges and river banks seeing for you, perhaps an enemy might come from a fearful place or safe.

وَ إِذَا نُزَلْتُمْ فَانْزِلُوا جََِيعاً وَ إِذَا رَحَلْتُمْ فَارْحَلُوا جََِيعاً وَ إِذَا غَشِيَكُمُ اللَّيْلُ فَنَزَلْتُمْ فَحُفُّوا عَسْكَرَكُمْ بِالرِّمَاحِ وَ الْتََِّسَةِ وَ اجْعَلُوا رُمَاتَكُمْ يَلُونَ تِرَسَتَكُمْ كَيْلََّ تُصَابَ لَكُمْ غِرَّةٌ وَ لَ تُلْقَى لَكُمْ غَفْلَةٌ وَ احْرُسْ عَسْكَرَكَ بِنَفْسِكَ وَ إِيَّاكَ أَنْ تَرْقُدَ إِلَّا أَنْ تُصْبِحَ إِلَّ غِرَاراً أَوْ مَضْمَضَةً

And whenever you descend, descend altogether, and when you depart, then depart altogether, and when the night overcomes you and you descend, then preserve your soldiers with the spears, and the shields, and make your archers to follow your shielders lest a deception hits you and heedlessness does not fact you. And guard your soldiers yourself, and before of resting up to the morning except for a slumber or blinking.

وَ اسْتَعْمَلَنِِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع عَلَى أَرْبَعَةِ رَسَاتِيْنِ الْبِهْقُبَاذَاتِ وَ نِصْفاً وَ عَلَى كُلِّ جَرِيبٍ زَرْعٍ رَقِيقٍ ث ُلُ ثَيْ دِرْهَمٍ وَ عَلَى كُلِّ جَرِيبٍ كَرْمٍ عَشَرَةَ دَرَاهِمَ وَ عَلَى كُلِّ جَرِيبِ الْبَسَاتِينِ الَّتِِ تََْمَعُ النَّخْلَ وَ الشَّجَرَ عَشَرَةَ دَرَاهِمَ

Then let them happen to be your occupation and your behaviour until you end up to your enemy; and upon you is to be with the ease in your war, and beware of the hastiness except if an opportunity enables you; and beware of fighting except if you are initiated with or my orders come to you’. And the greetings be upon you and Mercy of Allah azwj.

(The book) ‘Tehzeeb al Ahkam’ – Sa’ad Bin Abdullah, from ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibrahim Bin Imran al Shaybani, from Yunus Bin Ibrahim, from Yahya Bin Al Ash’as Al Kindy, from Mus’ab Bin Yazeed Al Ansary who said,

‘Amir Al-Momineen Ali asws utilised me (as a governor) upon four areas of Al-Madain, Al-Bihqubazat, and river Sheyriya, and river Juweyr, and river Al-Malik, and he asws instructed me that I place (taxation) upon each four hops of a thick plantation of a Dirham and a half, and a Dirham upon every four hops of a plantation, and two-thirds of a Dirham upon every four hops of a thin plantation, and ten Dirhams upon every four hops of grape-vine, and ten Dirhams upon every four hops of palm trees, and ten Dirhams upon every four hops of the orchard which the palm trees and the trees are gathered.

وَ أَمَرَنِِ أَنْ أُلْقِيَ كُلَّ نََْلٍ شَاذٍّ عَنِ الْقُرَى لِمَارَّةِ الطَّرِيقِ وَ ابْنِ السَّبِيلِ وَ لَ آخُذَ مِنْهُ شَ يْئاً وَ أَمَرَنِِ أَنْ أُضَعَ عَلَى الدَّهَاقِينِ الَّذِينَ يَرْكَبُونَ الْبَََاذِينَ وَ يَتَخَتَّمُونَ بِالذَّهَبِ عَلَى كُلِّ رَجُلٍ مِنْهُمْ ثَََانِيَةً وَ أَرْبَعِينَ دِرْهَُاً وَ عَلَى أَوْسَاطِهِمْ وَ التُّجَّا رِ مِنْهُمْ عَلَى كُلِّ رَجُلٌ أَرْبَعَةً وَ عِشْرِينَ دِرْهَُاً وَ عَلَى سَفِلَتِهِمْ وَ فُقَرَائِهِمْ اثْنَِْ عَشَارَ دِرَاهُمَ وَ عَلَى كُلِّ إِنْسَانٍ مِنْهُم

434 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 680
And he asws instructed me that I should cast every palm tree for the one coming from the town, for a passer-by on the road, and traveller, and I should not take anything from it. And he asws instructed me that I place forty-eight Dirhams upon the two canals which the riders are riding and wearing rings of gold, and upon their middle class and the traders from them twenty four Dirhams upon each man, and ten Dirhams upon their lower class and their poor, upon each person from them’.

He said, ‘I collected eight million Dirhams during a year’.

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his asws to his asws commanders upon the armies: ‘From a servant of Allah azwj Ali asws Amir Al-Momineen, to the officers of the garrisons (barracks). As for after, it is a right upon the rule that grace of his achievement does not change him (his behaviour) upon his citizens nor prolong specialising with it, and that Allah azwj has Apportioned for him of His azwj Bounties should increase him in drawing closer to His asws servants and kindness upon his brethren.

Indeed! And it is for you, with me asws, that I asws should neither retain any secrets besides you except during a war, nor should I asws fold any matter besides you except regarding a judgment, nor should I asws delay any rights for you from its place, nor should I asws withhold it besides part of it, and that you should all be equal in my asws presence regarding the rights.

When I asws have done that, it would be an Obligation of Allah azwj upon you of the favours, and the obedience to me asws upon you, and that you should not be deficient from any call nor overlook any reconciliation, and that you should immerse in the floods to the truth. If you are not steadfast for me asws upon that, there would not be anyone lesser unto me asws than the crooked ones from you.'
Then I\textsuperscript{asws} shall magnify the punishment to him and he will not find any allowance in my\textsuperscript{asws} presence regarding it. So, take this to your commanders and give them from yourselves what Allah\textsuperscript{azwj} can Correct your affairs with it”. \textsuperscript{436}

(\textsuperscript{The book} ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from the scribe, from Al Ajla’a, from Jundab Bin Abu Sabit, from Sa’alba Bin Zayd Al Himany who side,

‘Amir Al-Momineen\textsuperscript{asws} wrote to the commanders of the armies, and he\textsuperscript{asws} mentioned approximate to it, and in it: ‘There are merits of his wealth, nor rank he is specialised with’, and in it: ‘So, when you do that, it would obligate the allegiance for me\textsuperscript{asws} upon you and the obedience for me\textsuperscript{asws} from you’; and in it: ‘There would not be anyone lesser unto me\textsuperscript{asws} than the ones who oppose me\textsuperscript{asws}’. In it: ‘Then I\textsuperscript{asws} shall release the punishment with you’. In it: ‘And you will not find with me\textsuperscript{asws} – up to his\textsuperscript{asws} words: ‘And give from yourselves this correction of your affairs’’. \textsuperscript{437}

(\textsuperscript{The book} ‘Nahj Al Balagah’ – And from a letter of his\textsuperscript{asws} to his\textsuperscript{asws} office bearers upon the taxes: ‘From a servant of Allah\textsuperscript{azwj} Ali\textsuperscript{asws} Amir Al-Momineen, to the officers of the taxation. As for after, one who is not cautious of what he is coming to will not advance for himself what would protect it. And know that what you are encumbered with is easy and that its rewards are a lot, and even if there was no fear of punishment regarding what Allah\textsuperscript{azwj} has Prohibited from, of the rebellion and the aggression, the rewards in keeping away from what there is no excuse in leaving its seeking (would be sufficient).

So, be fair with the people from yourselves and be patient for their needs, for you are the treasurers of the citizens and representatives of the community and ambassadors of the leaders, and do not avoid anyone about his needs and do not withhold him from seeking it, nor pursue the people regarding the taxes, neither winter clothes nor summer clothes, nor animals they are dependent upon, nor slaves, and do not hit anyone with a whip in place of a Dirham.

\textsuperscript{436} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 682
\textsuperscript{437} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 683
And do not touch the wealth of anyone from the people, neither a praying one nor a protected (people of the Book), except if you find a horse, or weapons he is preparing against the people of Al-Islam, for it is not befitting for the Muslim that he leaves that in the hands of the enemies of Al-Islam, so it would become a thorn against him.

And neither deny yourselves of the advice, nor the army of the good conduct, nor the citizen of any assistance, not the religion of Allah azwj of any strength, and go in His azwj Way what is obligated upon you, for Allah azwj the Glorious has Desired with us and you that we should thank Him azwj by our striving, and that we should help Him azwj of what our strength reaches, and there is neither strength except with Allah azwj the Exalted, the Magnificent”. 438

(The book) ‘Nahj Al-Balagah’, from his asws letter to his asws commanders regarding the Salat: ‘As for after, pray Al-Zohr Salat with the people when the sun casts a shadow like the goat pen, and pray Al-Asr Salat with them and the sun is white in the course of the day travelling two Farsakhs in it, and pray Al-Maghrib with them when the fasting one breaks (his Fast), and the pilgrim departs (from Arafaat), and pray Al-Isha Salat with them when the redness is covered up to a third of the night, and pray the morning Salat with them and the man can recognise the face of his companion, and pray Salat with them Salat of their weak ones and do not become troublesome”. 439

He prepared a variety for you and moved towards you the trays, and asws did not think that you would answer to a man of a people, their poor are barred and their rich ones are invited. Look at what you eat from this meal. Whatever its knowledge is suspicious to you, leave it and whatever its perspective (earning) is good, take from it.

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438 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 684
439 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 685
Indeed! And for every follower there is an imam he models with and is illuminated by the light of his knowledge. Indeed! And your Imam has sufficed from his world with two rags and from his meal with two (of bread).

‘Indeed! And you all are not able upon that, but assist me with devoutness, and struggle, and chastity, and uprightness. By Allah! I have not hoarded from your world any gold nor have I hoarded any plentiful share from its booties, nor have I prepared any clothes (other than) two rags, nor do I possess even a palm’s width from its land, nor have I taken from it except little subsistence. A female donkey, and it is weak in my eyes and more disgraceful than a gall oak for a residence.

But, there used to be Fadak in our hands, from all what the sky shaded, but souls of a group of people were greedy upon it, and souls of another group we were filthy about it, and the best judge is Allah. And what shall I do with Fadak and other than Fadak, and the self would be in its manifestations tomorrow (in the grave). Its traces would be terminated in his darkness, and its news would disappear, and it is such a pit, if it is increased in its capacity and expanded by the hand of its differ, the stones and the much would collapse and the accumulated soil would fill its gaps.

And rather, am preparing my self by presenting it with the piety for it would be given security on the Day of the great fear and would be firm upon the slippery sides. And if I so desire, can lead to the path, to this clear honey, and the fineness of this wheat, and the luxury of these silken clothes, but far be it that my desires would reach and lead to satiate myself with good meals, and perhaps at Hijaz or at Al-Yamama there is someone who has no food for him regarding a disc of bread, nor any time is he satiated with a full meal, or that should spend the night with a full belly and around me there are hungry bellies and thirsty livers.

أَلَوْ إِنَّكُمْ لَتَقْدِرُونَ عَلَى ذَلِلٍ وَ لَكَنْ أَعِينُونِِ بِوَرَعٍ وَ اجْتِهَادٍ وَ عِفَّةٍ وَ سَدَادٍ فَوَ اللَّهِ مَا كَنَزْتُ مِنْ دُنْيَاكُمْ تَبَْاً وَ لَ ادَّخَرْتُ مِنْ غَنَائِمِهَا وَفْراً وَ لَ أَعْدَدْتُ لِبَانيِ ثَوْبِِ طِمْراً وَ لَحُزْتُ مِنْ أَرْضِهَا شِبَْاً وَ لَ أَخَذْتُ مِنْهُ إِلَّ كَقُوتِ أَتَانٍ دَبِرَةٍ وَ لَِيَ فِِ عَيْنِِ أَوْهَى وَ أَهْوَنُ مِنْ عَفْصَةٍ مَقِرَةٍ وَ إِنَََّّا هِيَ نَفْسِي أَرُوضُهَا بِالتَّقْوَى لِتَأْتَِِ آمِنَةً يَوْمَ الْجَمِيعِ أَوْأَمَهُ وَ تَثْبُتَ عَلَى جَوَانِبِ الْمَزْلَقِ وَ لَوْ شِئْتُ لَهْتَدَيْتُ الطَّرِيقَ إِلََ مُصَفَّى هَذَا الْعَسَلِ وَ لُبَابِ هَذَا الْقَمْحِ وَ نَسَائِجِ هَذَا الْقَزِّ وَ لَكِنْ هَيْهَاتَ أَنْ يَغْلِبَنِِ هَوَايَ وَ يَقُودُنِِ جَشَعٍ إِلََ تََُيرُِّ الأَطْعِمَةِ وَ لَعَلَّ بالِْْجَازِ أَوْ بِالْيَمَامَةِ مَنْ لَطَمَعَ لِهُ فِِ الْقُرْصِ وَ لَ عَهْدَ لَهُ بِالشِّبَعِ أَوْ أَنْ أَبِيتَ مِبْطَاناً وَ حَوْليِ بُطُونٌ غَرْثَى وَ أَكْبَادٌ حَرَّى وَ إِنَّ لِكُلِّ مَأْمُومٍ إِمَاماً يَقْتَدِي بِهِ وَ يَسْتَضِيءُ بِنُورِ عِلْمِهِ أَلَوْ إِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطِمْرَيْهِ وَ مِنْ طُعْمِهِ بِقُرْصَيْهِ وَ إِنَّا هُمْ نَفْسُنَا وَ حَلْثُنَا بِالْبُطْنَاءِ وَ وَ حَرَّنَا مِنْهُ الْغِلْطَانَ.
Or that I asws should become just as the speaker said, (in prose), ‘It suffices as a disease if you fill up the belly and around you are livers are yearning to the strip of cloth’.

Should I asws be content from myselfasws that it would be said to me, ‘Amir Al-Momineen’ while I asws do not participate in the difficulties of the time, or Iasws become an example for them in the distresses of life? Iasws have not been Created to eat the good things like the roaming animals whose main concern is their fodder, or like the sent animals who is too pre-occupied from its fodder to understand its purpose of what is intended with it, or should Iasws be left in vain or neglected in vain, or Iasws should pull a rope of straying, or Iasws should roam the streets aimlessly?

And it is as if Iasws am with a speaker of yours saying, when it was this time, ‘The sonasws of Abu Talibasws, the weakness has made himasws to be seated from fighting the foes and battling the braves’.

Indeed! Remember, the tree of the forest is of stronger wood, and green branches and thin bark, and the vegetation of the wilderness is stronger as firewood and slow in burning out.

And from Rasool-Allahsaww, Iasws am like the brother from the brother, and the forearm from the upper arm. By Allahsaww! Even if the Arabs were to back each other against fighting measws, Iasws will not turn around from them, and if an opportunity enables me from their necks, Iasws shall be quick to it and Iasws shall struggle until Iasws purify the earth from this perverse person (Muawiya) and of the inverted body, until the clods are thrown out from between the harvested seeds.

To you, O world, get away from measws! Your ropes are upon your shoulders and Iasws have slipped away from your claws and have fled from your traps, and Iasws am shunning the going into your slippery paths. Where are the generation which you deceived by your caress? Where are the communities which you tempted by your décor? Here they are as hostages in the graves, and contents of the pits.
By Allah azwj! Had you been a visible person, and a body with feelings, I asws would have established upon you the legal penalties of Allah azwj among the servants. You have deceived them with the hopes, and communities you have thrown into the collapse, and kings you submitted to the ruination, and their resource is a resource of the afflictions where there is neither any returning nor going.

Far be it! One who treads in your path slips, and one who rides the waves, drowns, and one stayed away from your traps was harmonised, and the one safe from you does not care if his environment is straitened with him, and the words in his presence is like a day its term is almost coming to an end.

Would the livestock graze to their fill from their pastures, and they lied down, and the goats satiate from their fodder and they go to their pens, and Ali asws would eat from his asws provision so his asws eyes would be delighted when he asws follows after the freely-roaming beasts and the pasturing animals.

Get away from me asws, for by Allah azwj, I asws will not humble myself asws to you so you asws would disgrace me asws, nor will I asws chain myself asws to you so you would lead me asws. And I asws swear by Allah azwj an oath, I asws exclude myself asws in it by a Desire of Allah azwj! I asws shall train myself asws to be pleased with to the disc of bread when I asws am able upon it for feeding, and be content with salt as a seasoning, and I asws shall leave my asws eyes to empty themselves like a spring whose water has depleted, running out of its tears.

Beatitude be for a soul which fulfils to its Lord azwj of its obligations, and goes through the hardship, and avoids the sleep during the night until when the sleep overcomes him, he lies down in its ground and uses its hands as a pillow among a community whose eyes hold vigil fearing their Hereafter, and their sides stay away from their lying places, and their lips are humming with the mention of their Lord azwj and are cracked by the prolonged seeking of the Forgiveness for their sins.
They are the party of Allah. Indeed! Surely the party of Allah, they are the successful ones [58:22]. So, fear Allahazwj, O Ibn Huneyf, and suffice with your own discs of bread for these to become your escape from the Fire’’. 440

And from a letter of hisasws to one of hisasws office bearers: ‘As for after, you are from the ones Iasws find backing with upon establishing the religion and Iasws can suppress by it the iniquity of the sinner, and Iasws can defend by it the borders of the border-towns, the fearful.

Seek assistance with Allahazwj upon worries you (encounter), and mingle the severity with a portion of leniency, and be kind for as long as kindness was more appropriate, and be determined with the severity when nothing can avail you except the severity, and lower your wings towards the citizens and soften your attitude to them, and comfort between them during the glancing, and the looking, and the gesturing, and the welcoming until the great ones do not covet regarding your injustice nor do the weak ones despair from your justice. And the greetings’. 441

‘From a letter of hisasws: ‘As for after, the world is a pre-occupation from other than it, and its coveter attains nothing from it except a door of greed is opened up for him upon it, and he covets it (even more), and its coveter will never avail with what he achieves from it, from what he did not reach to from it. And from behind (all) that is the separation of what he had amassed, and loss of what he had accomplished, and if had he taken a lesson with what has passed, he would have preserved what had remained. And the greetings’. 442

440 Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 686
441 Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 687
442 Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 688
From a letter of his asws to Salman Al-Farsi ra before the days of his asws caliphate: ‘As for after, rather an example of the world is like an example of the snake. Soft is its touch, killer is its venom. So, turn away from whatever fascinates you in it due to the little of what is your ra accompaniment from it, and place down your worries from it due to what you asws are certain of its separation, and be comforted as you ra can with it as you ra can be cautious from it, for its coveter, every time he is assured in it to happiness, it snatches him from it to the hazard, or (if) to a comfort, it would remove him from it to fear’.

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Shureyh Bin Al-Haris, the judge of Amir Al-Momineen asws purchased a house for eighty Dinars during his asws era. That reached him asws and he asws called him and said to him: ‘It has reached me asws that you have bought a house for eighty Dinars, and you have written an agreement and got witnesses to witness it?’ Shureyh said to him, ‘That has happened, O Amir Al-Momineen asws.

He (the narrator) said, ‘He asws looked at him with an angry look, then said: ‘O Shureyh! But surely there will be coming to you one (Angel of death) who will neither look into your agreement nor ask you about your proof (witnesses) until he will extract you from it alone and submit you to your grave purely.

So look, O Shureyh, that you did not happen to buy this house from other than your wealth, or paid the price from other than the means permissible for you, for then you would have lost the house of the world and the house of the Hereafter (as well).

But you, if you had come to me asws during your purchase what you purchased, asws would have written out an agreement for you upon this transcript, and you would have turned away from buying this house for (even) one Dirham nor above it, and the transcript is this:

443 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 689
'This is what has been bought by a humble servant from a deceased who has prepared for the departure. He bought a house from him from the houses of deceit from the side of the perishing (mortals), and area of the ones to be destroyed, and gathered the four boundaries of this house. The first boundary ended up to the invitation of calamities, and the second boundary ends up to the invitation of the difficulties, and the third boundary ends up to the devastating desires, and the fourth boundary ends up to the deviating Satan, and in it begins the door of this house.

Thus, whatever this buyer comes across regarding what he has bought, from any level, then it would be up to the dismantler of the bodies of the kings, and confiscator of the souls of the tyrants, and remover of the kingdoms of the pharaohs like Chosroe and Caesar, and Tubba (kings of Yemen), and Himeyr (Sabeen rulers), and the one amassing the wealth upon the wealth, so it is a lot, and the one who builds, and constructs, and decorates, and renews, and hoards, and preserves, and consideration in his view to be for the children, he (Angel of death) would take them all to the pausing plains and the Reckoning, and place of the Rewards and the Punishment, when the Command would occur with a decisive judgment, and over there the falsifiers would lose out [40:78].

It has been witnessed upon that by the intellect when he came out from the impact of the whims and was safe from the attachments of the world". 444

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his to the office bearers, those the army passed by their offices: ‘From a servant of Allah, Ali Amir Al-Momineen, to the one the army passes by him, from the collectors of the taxes and the office bearers of the cities. As for after, I am sending an army which would be passing by you, if Allah so Desires.

444 Bihar Al Anwar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 690
And I\textsuperscript{asws} have advised them with what Allah\textsuperscript{azwj} has Obligated upon them, from refraining from harming and turn away the evil, and I\textsuperscript{asws} disavow to you all and to your responsibilities from the passing of the army except from the desperate hunger he would find no escape to satisfying it.

So, punish the one who deals out any injustice from their injustices, and restrain the hands of your foolish ones from harming them, and obstructing to them regarding what I\textsuperscript{asws} have excluded from them, and I\textsuperscript{asws} am in the midst of the army, so you can raise your grievances to me\textsuperscript{asws}, and whatever you see as having overcome you from their affairs, and what you cannot tolerate repelling it except by Allah\textsuperscript{azwj} or by me\textsuperscript{asws}, I\textsuperscript{asws} shall change it by the Assistance of Allah\textsuperscript{azwj}.\textsuperscript{445}

(\textit{The book) 'Nahj Al Balagah' –}

'And from a letter of his\textsuperscript{asws}, he\textsuperscript{asws} wrote it when he\textsuperscript{asws} appointed successors to the commanders of the armies: 'As for after, rather the ones who were before you were destroyed because they prevented the rights of the people, and they accepted bribes and took with the falsehood and followed it’’.\textsuperscript{446}

(\textit{The book) 'Nahj Al Balagah' – And he\textsuperscript{asws} said to Ziyad Bin Abih, and he\textsuperscript{asws} had replaced him for Abdullah Bin Al-Abbas upon a horseman and his word, in a lengthy speech which was between them, he\textsuperscript{asws} forbade him in it about sending forward the taxes: 'Utilise the justice, and be cautious of the regret and the unfairness, for the regret would return with the clearness and the unfairness would invite to the regret’’.\textsuperscript{447}

(\textit{The book) 'Nahj Al Balagah' –
‘As for after, the Dahaqeen (Magians) have complained of harshness from you and rudeness, and belittling, and strictness. I\textsuperscript{asws} considered, and I\textsuperscript{asws} do not see them are being rightful because they are near to their Shirk and they cannot be excluded and be disloyal to their pact. So, wear for them a rob from the leniency with a side from the severity, and deal with them between the harshness and the kindness, and mingle with them between the drawing near, and the closeness and the remoteness, and the isolation, if Allah\textsuperscript{azwj} so Desires”. 448

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his\textsuperscript{asws} to Ziyad Bin and he was his\textsuperscript{asws} replacement of his\textsuperscript{asws} office bearer Abdullah Bin Al Abbas upon Al Basra, and on that day, Abdullah was an office bearer of Amir Al-Momineen\textsuperscript{asws} upon it, and upon the suburbs of Al-Ahwaz, and Persia, and Kirman: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} am swearing a solemn oath! If it were to reach me\textsuperscript{asws} that you have embezzled anything from the booty of the Muslims, small or bid, I\textsuperscript{asws} would be severe upon you with such severity, it would leave you of little means, heavy back, humiliated of the affairs. And the greetings\textsuperscript{asws}.’ 449

(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his\textsuperscript{asws} to Ziyad as well: ‘Leave the extravagance for the moderation, and remember tomorrow during the day, and withhold from the wealth in accordance to your necessities and send forward (to Allah\textsuperscript{azwj}'s Way) the excess for a day of your need.

Are you wishing that Allah\textsuperscript{azwj} would Give you the Recompense of the humble ones and you are from the arrogant ones in His\textsuperscript{azwj} Presence? And are you coveting and beseeching regarding the Bounties the weak ones and the widows are wishing for, that the Rewards of the charitable ones be obligated for you? And rather, the person would be Recompense with what he has left behind and advances to what he had sent forwards. And the greetings’. 450
And from a letter of his to Qusam Bin Al-Abbas: ‘As for after, my informer in the west has written to me letting me know that some people from the people of Syria headed to the season (Hajj) being blind of hearts, deaf of ears, blind of vision, seeking the truth with the falsehood and obeying the creatures in disobedience to the Creator.

And they are milking the world forsaking the religion by it, and they are buying its current for its future, the righteous, the pious, and they will never succeed except its workers, and he will not be recompensed the recompense of the evil except its doer. So, stand upon what is in your hand, standing of the intelligent, the experienced, and the wise advisor, and the beneficial to his ruler, the obedience to his Imam; and beware of what you may have to excuse from it, and do not become boastful during the bounties, nor disheartened during the distress”.

‘And from a letter of his to Abdullah Bin Al-Abbas: ‘As for after, the servant tends to be happy with something which he would not have missed it, and grieves upon the thing which he was not going to attain.

So do not let the superior of what you attain regarding yourself from your world to be the peak of the pleasure, and healing of rages, but extinguish the falsehood or revive a right, and let your happiness be with you have sent ahead, and your regret be upon what you have left behind, and your worry be regarding what is after the death. And the greetings”.

451 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 697
452 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 698
(The book) ‘Nahj Al Balagah’ –

‘And from a letter of his asws to Ibn Abbas and he was his asws office bearer upon Al-Basra: ‘Know that Al-Basra is a descending place of Satan la, and a plantation of Fitna, so deal with its people with the favours and loosen the knots of fear from their hearts.

وَ قَدْ بَلَغَنِِ تُنُمُّرُكَ لِبَنِِ تََِيمٍ وَ غِلْظَتُكَ عَلَيْهِمْ وَ أَنَّ بَنِِ تََِيمٍ لََْ يَغِبْ لََُمْ نََْمٌ إِلَّ طَلَعَ آخَرُ وَ أَنَّهُمْ لََْ يُسْبَقُوا بِوَغْمٍ فِِ جَا هِلِيَّةٍ وَ لَ إِسْلََمٍ وَ أَنَّ لََُمْ بِنَا رَحِِاً مَاسَّةً وَ قِرَابَةً خَاصَّةً نََْنُ مَأْجُورُونَ عَلَى صِلَتِهَا وَ مَأْزُورُونَ عَلَى قَطِيعَتِهَا

And it has reached me your being strict with the clan of Tameem and your harshness upon them, and that the clan of Tameem are such, no star of their disappears except another one emerges, and they were not preceded in the art of warfare during the pre-Islamic period nor Islam, and that there is sparkling kinship for them with us and special relationship. We would be recompense upon maintaining it and sinful upon terminating it.

فَارْبَعْ أَبَا الْعَبَّاسِ رَحَِْكَ اللَّهُ فِيمَ ا جَرَى عَلَى يَدِكَ وَ لِسَانِكَ مِنْ خَيرٍْ وَ شَرٍّ فَإِنَّا شَرِيكَانِ فِِ ذَلِكَ وَ كُنْ عِنْدَ صَالِحِ ظَانِِّ بِكَ وَ لَ يَفِيلَنَّ رَأْيِي فِيكَ.

So, sit back Abu Al-Abbas, may Allah azwj have Mercy on you, regarding what flows upon your hands and your tongues, whether from good or evil, and we are both participants in that, and be righteous with my asws thoughts about you and do not prove me asws wrong of my asws view regarding you’’. 453

قَالَ ابْنُ مِيثَمٍ رَحَِْهُ اللَّهُ رُوِيَ أَنَّ ابْنَ عَبَّاسٍ كَانَ فَأَقْصَاهُمْ وَ تَنَكَّرَ عَلَيْهِمْ وَ عَيرََّهُمْ بِالَْْمَلِ حَتََّّ كَانَ يُسَمِّيهِمْ كَانَوا مِنْ شِيعَةِ طَلْحَةَ وَ الزُّب َيرِْ وَ عَائِشَةَ

Ibn Maysam said,

‘It is reported that Ibn Abbas had been harmed by the clan of Tameem when he was in charge of the command of Al-Basra from the direction of Ali asws due to that which he recognised them being with the enmity on the day of the camel, because they had been from the adherents of Talha and Al-Zubeyr and Ayesha.

فَحَمَلَ عَلَيْهِمُ ابْنُ عَبَّاسٍ فَأَقْصَاهُمْ وَ تُنَكَّرَ عَلَيْهِمْ وَ عَيرََّهُمْ بِالَْْمَلِ حَتََّ كَانَ يُسَمِّيهِمْ شِيعَةَ الَْْمَلِ وَ أَنْصَارَ عَسْكَرَ وَ هُوَ اسْمُ جَََلِ عَائِشَةَ وَ حِزْبَ الشَّيْطَانِ

Ibn Abbas attacked upon them. He cut them off and was denying upon them and faulted them with (battle of) the camel to the extent that he was naming them as ‘Shias of the camel’ and ‘Helpers of Al-Askar’, and it is the name of the camel of Ayesha and party of Satan la.

فَاشْتَدَّ ذَلِكَ عَلَى نَفَرٍ مِنْ شِيعَةِ عَلِيٍّ ع مِنْ بَنِِ تََِيمٍ مِنْهُمْ حَارِثَةُ بْنُ قُدَامَةَ وَ غَيرُْهُ فَكَتَ بَ بِذَلِكَ حَارِثَةُ إِلََ عَلِيٍّ ع يَشْكُو إِلَيْهِ ابْنَ عَبَّاسٍ

453 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 699 a
That was aggravating upon a number of Shias of Ali \( \text{asws} \) from the clan of Tameem, from them were Harisa Bin Qudamah and others. Haris wrote with that to Ali \( \text{asws} \) complaining to him \( \text{asws} \) about Ibn Abbas. He \( \text{asws} \) wrote to Ibn Abbas: ‘As for after, surely the best of the people in the Presence of Allah \( \text{azwj} \) tomorrow would be their workers in His \( \text{azwj} \) obedience regarding whatever is against him and for him, and their straightest with the truth and even though it may be bitter.

Indeed! And surely the skies and the earth are standing with the truth regarding what is between the servants, so let your deed be your happiness, and let your decision be one, and your method be straight. And know that Al-Basra is a descending place of Iblees and plantation of the Fitna’ – up to the end of what has passed of his \( \text{asws} \) words’. 454

‘And from a letter of his \( \text{asws} \) to Abdullah Bin Al-Abbas, and Ibn Abbas was saying, ‘I have not benefitted with any speech after the speech of Rasool-Allah \( \text{asws} \) like my benefitting with this speech: ‘As for after, the person gets cheered by coming across what (he) would not have lost it, and it saddens him the loss of what he was not going to attain.

Therefore let your happiness be with what you attain from your Hereafter and let your regret be upon what you have lost from it, and whatever you have gained from your world, do not be frequently happy with it, and whatever you have lost from it, do not despair being alarmed upon it, and let your worry be regarding what is after the death’. 455

‘And from a letter of his \( \text{asws} \) to the people of Al-Basra: ‘And it has happened from the scattering of your ropes and your wretchedness what you are not absent from it. \( \text{asws} \) had
pardoned your criminals and raised the sword away from your fleeing ones, and 
asws had accepted your ones coming forwards, so if the repulsive affairs and the foolish views of
the unjust are erring you to discard me
asws and oppose me
asws, then here I
asws am.

قد قُرِّبت جيادي و خلد ركابي و إن الجالون إلى السسير إلَّكَمُ لأُوقَعُ بكم و فعَّالة لا تَكُونُ بئس الجدل إليها إذا كَفَّلَت لوعي من أي عارف لذي
الطاعة يُبْكَم فضيلة و لادي الصبيحة حقه غير مَنْتَخَرَوْشِهْما إلى نرى و لا نَاكَبَيْا إلى وُي.

I
asws have readied my
asws horses and saddled for my
asws riders, and if you were to pull me
asws to the travelling to you
asws, I
asws shall fall with you such a falling, the day of the camel would not happen to be to it except like a lick of the lips, and with (the fact that) I
asws do recognise the ones from you with obedience of his merits, and for the one with the advices of his
rights, without transgressing an accused one to a righteous, nor an allegiance-breaker to a
loyal one’’. 456

456 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 701

And look at that from the wealth of Allah
awj has been collected with you, so spend it upon
the ones in front of you, from the ones with the dependants, and the one distressed with
difficulties, and places of poverty, and the one lacking clothes, and whatever is extra upon
that, send it to us for us to distribute it among the ones in front of us.

And instruct the people of Makkah that they should not be taking any rent from a dweller,
for Allah
awj the Glorious is Saying: We Made it for the people to be equal therein, the
dweller in it and the visitor, [22:25], so the dweller is the one staying in it, and the visitor is

(The book) ‘Nahj Al Balagah’ –
the one performing Hajj to it, from without his family. May Allah\textsuperscript{azwj} Harmonise us and you to His\textsuperscript{azwj} Love. And the greetings”.

‘And from a letter of his\textsuperscript{asws} to Abdullah Bin Al-Abbas: ‘As for after, surely you cannot preceded your term (death), nor be Graced by what isn’t for you; and know that the times are of two days – a day for you and a day against, and the world is a house of turns, so whatever was for you from it, would come to you even upon your weakness, and whatever was against you from it, you will not be (able to) repel it with your strength’”.

‘And from an advice of his\textsuperscript{asws} to Abdullah Bin Al-Abbas during his\textsuperscript{asws} placing him in charge upon Al-Basra: ‘Be capacious to the people with your face, and your gathering, and your decisions, and beware of the anger for it is an evil omen from the Satan\textsuperscript{la}, and know that whatever draws you closer to Allah\textsuperscript{azwj} would distance you from the Fire, and whatever distances you from Allah\textsuperscript{azwj} would draw you closer to the Fire’”.

From a letter of his\textsuperscript{asws} to Abdullah Bin Al-Abbas: ‘As for after, I\textsuperscript{asws} used to participate you in my\textsuperscript{asws} entrustments and made you my\textsuperscript{asws} consultant and my\textsuperscript{asws} confidant, and there does not happen to be any man among my\textsuperscript{asws} family members more trustworthy than you are regarding myself\textsuperscript{asws}, to sympathise with me\textsuperscript{asws}, and as my\textsuperscript{asws} back-up, and fulfilling the entrustments to.

When you (Ibn Abbas) saw the times to have overturned upon the son\textsuperscript{asws} of your uncle\textsuperscript{as}, and the enemies to have declared war, and entrustments of the people to have been sold-out, and this community had assaulted and vacated, you (Ibn Abbas) overturned to the son\textsuperscript{asws} of your uncle\textsuperscript{as}, exposing the shield, so you separated along with the separating

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457 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 702
458 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 703
459 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 704
\end{flushright}
ones, and forsokk along with the forsaking ones, and betrayed him\textsuperscript{asws} along with the betraying ones.

Thus, you neither comforted the son\textsuperscript{asws} of your uncle\textsuperscript{as} nor did you fulfil the entrustments, and it is as if you do not happen to intend Allah\textsuperscript{azwj} in your Jihad, and it is as if you do not happen to be any proof from your Lord\textsuperscript{azwj}, and it is as if you were rather plotting with this community about their world and intending to deceive them of their war booty.

When the difficulties enabled you in betraying the community, you were quick of the turning and hastened the pouncing and you snatched from their wealth whatever you were able upon which had been protected for their widows and their orphans (like) the snatching by the wolf a wounded goat, helpless. Then you carried it to Al-Hijaz, broadening the chest, carrying it upon without any guilt of having taken it.

It is as if there was no father for others, you rolled down upon the people as being your inheritance from your father and your mother. Glory be to Allah\textsuperscript{azwj}! Are you not believing in the Hereafter? Are you not fearing from the argument of the Reckoning? O you, the one who was counted with us as being with the understanding!

How can you partake drink and food and you know that you are eating unlawfully and drinking unlawfully, and you are buying the maids and marrying the women from the wealth of the orphans and the poor and the Momineen and the fighters, the ones Allah\textsuperscript{azwj} had Legalised this wealth upon them and Protects this city by them?

Fear Allah\textsuperscript{azwj}, and return to these people their wealth, for you, if you do not do so, then Allah\textsuperscript{azwj} Enables me\textsuperscript{asws} from you, I\textsuperscript{asws} shall excuse myself\textsuperscript{asws} to Allah\textsuperscript{azwj} regarding you and strike you with my\textsuperscript{asws} sword which no one has been struck by it except he entered the Fire.

وَ اللهُ لَوْ أَنَّ الْحَسَنَ وَ الْمُجَاهِدِينَ فَغَلَبُ مَنْ فَغَلَبَ الْأَخْبَاتُ فَغَلَبَ الْحَسَنُ وَ الْمُجَاهِدِينَ.
And, by Allah azwj, even if Al-Hassan asws and Al-Hassan asws were to do similar to your deed which you have done, there would not have been any clemency for them asws with me asws nor any success from me asws until I asws would have taken it back from them asws and removed the falsehood from their asws injustices.

وَ أُقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا يَسُرُّنِِ أَنَّ مَا أَخَذْتَهُ مِنْ أَمْوَالِِِمْ حَلَََّلُ لِي أَتْرُكُهُ مِيرَاثاً لِمَنْ بَعْدِي

And I asws swear by Allah azwj, Lord azwj of the worlds! It would not make me asws happy if I asws were to take it from their wealth as being permissible for me asws and leave it as an inheritance for the ones after me asws.

فَضَحِّ رُوَيْداً فَكَأَنَّكَ قَدْ بَلَََّ لَكَ النَّمَى وَ أَرَّيْتَ عَلَى أَعْمَالِكَ مِنْ نَبَأٍ مِّنْ أَدِّعَائِكَ مُضَيِّعٌ الرَّجْعَةِ وَ لَعَمْرِي إِنَّ حَقِّي فِِ بَيْتِ الْمَالِ لأََكْثَرُ مَِِّا أَخَذْتُ وَ السَّلَََّمُ

Have a little shame! It is as if you have reached the limit (of your life), and have already been buried under the soil, and your deeds are being presented to you at the place which the unjust one would be calling out in with the regret and he who wasted would wish for the return during it: *so they called out for escape when it was too late? [38:3]*

وَ قَدْ بَلَغَنِِ أَنَّكَ اتَّذَٰتَ مَكَّةَ وَطَناً وَ ضَرَبْتَ بَِا عَطَناً تَشْتََِي بَِا مُوَلَّدَاتِ مَكَّةَ وَ الْمَدِينَةِ وَ الطَّائِفِ تَُْتَارُهُنَّ عَلَى عَيْنِكَ وَ تَُعْطِي فِيهِنَّ مَالَ غَيرِِْكَ

And it has been reported by the reporters of these words, ‘Abdullah Bin Abbas wrote an answer to Ali asws of this letter. They said, ‘And his answer was, ‘As for after, your letter has come to me magnifying upon me what I had attained from the public treasury of Al-Basra, and by my life, my right in the public treasury is more than what I have taken. And the greetings’.

قَالُوا فَكَتَبَ إِلَيْهِ عَلِيٌّ ع أَمَّا بَعْدُ فَإِنَّ مِنَ الْعَجَبِ أَنْ تَُزَيِّنَ لَكَ نَفْسُكَ أَنَّ لَكَ فِِ بَيْتِ مَالِ الْمُسْلِمِينَ مِنَ الَْْقِّ أَكْثَرَ مَِِّا لِرَجُلٍ مِنَ الْمُسْلِمِينَ فَلَاحْتَ إِنْ كَانَ تَََنِّيكَ الْبَاطِلَ وَ ادِّعَاءُكَ مَا لَ يَكُونُ يُنْجِيكَ مِنَ الْمَأْثَُِ وَ لَكَ الْمُحَرََ إِنَّكَ لأََنْتَ الْمُهْتَدِي السَّعِيدُ إِذَنْ

They said, ‘Ali asws wrote to him: ‘As for after, surely from the wonders is that your soul is adorning for you that there is a right for you in the public treasury more than what is for a man from the Muslims, so you have succeeded. If your false wishes and your claiming what cannot save you from the sins, and permits for you the prohibited, then you are the guided, the fortunate.

وَ فَقَدْ بَلَغَنِ حَيَّانِكَ تََُّ ذَٰتَ مُعْلَمَةَ مَكَّةَ وَ الطَّائِفِ وَ عَطَََّكَ عَلَى عَيْنِكَ وَ تَُعْطِي فِيهِنَّ مَالَ غَيرِْكَ وَ تَُعْطِي فِيهِنَّ مَالَ غَيرِْكَ إِذَٰلَكَ

And it has reached me asws that you had taken Makkah as a homeland and have struck watering places at is, buying women of Makkah, and Al-Medina, and Al-Taif, choosing them to be upon your spies, and giving them wealth of others.

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460 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 705 a
Return, may Allah azwj Guide you to your rightful guidance, and repent to Allah azwj, your Lord azwj and bring out to the Muslims their wealth, for after a little while you will separate from the one you love and you will leave whatever you have amassed, and you will disappear into a crack of the earth, neither cushioned nor paved. You would separate from the loved ones and settle in the soil, and facing the Reckoning, needless from what you had left behind to what you have sent ahead. And the greetings'.

They said, ‘Abdullah Bin Al-Abbas wrote to him, ‘As for after, you asws have frequented upon me, and by Allah azwj, if I were to meet Allah azwj having encompassed upon the treasures of the earth, all of them, from its gold and its minerals, and its silver, it would be more beloved to me than if I were to meet Him azwj with the blood of a Muslim person (like you asws will). And the greetings’.

And from a letter of his asws to Munzir Bin Al-Jaroud, and he had embezzled in some of what he had overseen from his asws administration: ‘As for after, it was the righteousness of your father which deceived me asws from you, and I asws though you would be following his guidance and be travelling his way. But when you, regarding what has been noted to me about you, are not leaving being led by your personal desires and not leaving any provisions for your Hereafter.

Are you building your world by ruining your Hereafter, and helping you clan by cutting off your religion? And if what has reached me asws about you is true, then a camel of your family and a strap of your slipper is better than you.

And the one who was with your attributes isn’t befitting to even fill a hole (in the ground), or he should be implemented with for any matter, or to be promoted with in worth, or
participated in an entrustment, or trusted upon tax collection. Come back to me when this letter of mine arrives to you, if Allah so Desires''.

The book) ‘Nahj Al Balagah’ –

‘And from a letter of his to Al-Haris Al-Hamdany: ‘And adhere with the rope of the Quran and be advised by it, and permit its Permissible and prohibit its Prohibition, and ratify with what is past from the truth, and take lesson with what had passed from the world for what remains from it, for part of it resembles its part, and its last joins up with its first, and all of it is unreliable, separating.

And magnify the Name of Allah that you do not mention it except upon a right, and frequent in remembering the death and what is after the death, and do not wish for the death except with a solid stipulation, and be cautious of every deed its doer is pleased with himself and dislikes it for the general Muslims, and be cautious upon every deed which is done in the private and is being embarrassed from in the public, and be cautious of every deed when it’s done (and one) is asked about, he would deny it, (try to find) excuses from it.

And do not make your honour as an honour for words to shoot at, nor narrate to the people with all what you hear for that would suffice as a lie, and do not reject upon the people all what they narrated to you with, for that would suffice as ignorance, and swallow the anger, and be forbearing during the anger, and overlook during the power, and pardon when with authority, it would happen to be goodly end-result for you.

And consider it as good every bounty Allah has Favoured upon you, and do not waste any bounty from the bounties of Allah with you, and let it be seen what Allah has Favoured upon you with, and know that the most superior of the Momineen is their most advanced (in spending) from himself and his family and his wealth, for you, whatever you send ahead from any good (deed), it hoard would remain for you, and whatever you delay it, its goodness would happen to be for others.

462 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 706
And be cautious of a companion, one whose opinion is unsound and his deeds are deniable, for the companion relies with his companion, and settle in the big city for it would be a community of the Muslims, and be cautious of the house of neglect and the disloyalty, and scarcity of the supporters upon obedience of Allah, and shorten your view upon what is meaningful to you, and beware of sitting in the markets for these are presentations of the Satan and exhibits of Fitna.

And frequent in looking at the one you have been merited upon, for that is from the doors of thanks, and do not travel during the day of Friday until you attend the Salat, except concluding (matters) in the Way of Allah or regarding a matter you can be excused by it, and obey Allah in the totality of our affairs, for the obedience of Allah is meritorious over whatever is besides it.

And delude yourself in the worship and be kind with it, and do not coerce it, and take its excuse and its activity except what has been Prescribed upon you of the Obligation, for there is no escape from fulfilling these and undertake these at its placings.

And beware that the death should befall with you while you are absconding from your Lord in seeking the world; and beware of accompanying the mischief-maker, for the evil is with the evil, joined up, and revere Allah and love the ones loving Him, and be cautious of the anger (rage) for it is a large army from the armies of Iblees. And the greetings’.

‘And from a letter of his to Al-Aswad Bin Qutba commander of the army of Hulwan: ‘As for after, the governor, when his personal opinions differ, that would prevent him from a lot of justice. So, let the matter of the people be the same in your presence regarding the rights, for there isn’t any replacement in an injustice for the justice.'
So, shun whatever you dislike similar of it (being for you) and exert yourself in what Allah\(\text{azwj}\) Imposed upon you, desiring its Rewards and paying attention to its Punishment, and Know that the world is a house of testing, its participant is not free in it even for a moment except his being free during it would be a regret upon him on the Day of Qiyamah.

And nothing will make you needless from the truth, ever, and from the rights upon you is to protect yourself and the contentment upon the citizens by your efforts, for that which would be arriving to you from that would be superior than that which would be arriving (to them) due to you. And the greetings\(\text{asws}\). 464

\(709\) – And from a letter of his\(\text{asws}\) to Al-Ash’as Bin Qays, office bearer of Azerbaijan: ‘And surely your administration isn’t for you as a morsel, but it is an entrustment in your neck, and you are a shepherd for the ones above you. It isn’t for you that you spy among your citizens nor take a risk except with a document (as evidence), and in your hands is from the wealth of Allah\(\text{azwj}\) Mighty and Majestic, and you are my\(\text{asws}\) treasurer until you submit it to me\(\text{asws}\), perhaps I\(\text{asws}\) will not happen to be an evil ruler to you. And the greetings\(\text{asws}\).’ 465

‘When he\(\text{asws}\) arrived at Al-Kufa, and Al-Ash’as Bin Ways was a governor upon a border town of Azerbaijan from the direction of Usman, he\(\text{asws}\) wrote to him for the allegiance and sought the wealth of Azerbaijan with Ziyad Bin Marhab Al-Hamdany and the outline of the letter was:

Explanation – Ibn Maysam said, and others have reported it from Al Shaby,

464 Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 708
465 Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 709 a
'In the Name of Allah azwj the Beneficent, the Merciful. From a servant of Allah azwj, Ali asws Amir Al-Momineen asws, to Al-As'as Bin Qays. As for after, had there been no congratulations, and congratulations coming for you, you should have been the first in this matter before the people, and perhaps the last of your affairs carry its first one, and part of it’s part, of you had feared Allah azwj Might and Majestic.

وَ قَدْ كَانَ مِنْ بَيْعَةِ النَّاسِ إِيَّاهُ ما فَقَدْ بَلَغَكَ وَ كُانَ طَلْحَةُ وَ الزُّبَيْرُ أَوَّلَ مَنْ بَلَغْهُمْ إِنْ فَقْسَا بُعْيَنِي عَنْ غَيْرِ حَدَّثٍ وَ أَخْرَجْهَا غَابَابْنَا فَسَلَّمْ جَيْراً إِلَى الْبِصَرَةِ

And it has happened from the allegiances of the people to me asws what has reached you, and Talha and Al-Zubeyr were the first ones to pledge allegiance to me asws, then they broke my asws allegiance from without there having been anything new occurring, and they brought out Ayesha and travelled with her to Al-Basra.

فَصِرْتُ إِلَيْهِمْ بِإِلَٰهِيَّةِ النَّاسِ وَ الْأَطْرَافِ فَأَطْلَقْنُهُمْ إِلَى أَنْ يُصْرَفُوا إِلَى مَا بَلَغَهُمْ إِنْ فَقْسَا بُعْيَنْي عَنْ غَيْرِ حَدَّثٍ وَ أَخْرَجْهَا غَابَابُنَا فَسَلَّمْ جَيْراً إِلَى الْبِصَرَةِ

So, I asws went to them among the Emigrants and the Helpers and we met (in battle). I asws called them to return to what they had exited from, but they refused. I asws reached out in the call and done well in the remainder. And know that your administration’ – up to the end of what passed.

وَ كَتَبَ عُبَيْدُ اللَّهِ بْنُ أَبِِ رَافِعٍ فِِ شَعْبَانَ سَنَةَ سِتٍّ وَ ثَلََثِينَ وَ رُوِيَ أَنَّهُ لَمَّا أَتَاهُ كِتَابُهُ عَلِيَّ بْنَ أَبِِ طَالِبٍ قَدْ أَوْجَسَنِِ وَ هُوَ آخِذِي بَِِالِ أَذْرَبِيجَانَ عَلَى كُلِّ حَالٍ وَ أَنَا لَحِقٌ بُِِعَاوِيَةَ

And Ubeydullah Bin Abu Rafie wrote in Shaban of the year thirty-six, and it is reported that when his asws letter came to him, he called his trustworthy ones and said to them, ‘Ali asws Bin Abu Talib asws has worried me, and he asws wants to take the wealth of Azerbaijan upon every state, and I shall join up with Muawiya’.

فَقَالَ لَهُ أَصْحَابُهُ الْمَوْتُ خَيرٌْ لَكَ مِنْ ذَلِكَ تَدَعُ مِصْرَكَ وَ جَََاعَةَ ق َوْمِكَ فَتَكُونُ ذَنَباً لأَِهْلِ الشَّامِ فَاسْتَحْيَا مِنْ ذَلِكَ

His companions said to him, ‘The death is better for you than that. You will leave your city and a community of your people you will become a tail for the people of Syrian. Be ashamed from that’.

وَ بَلَغَ قَوْلَهُ أَهْلَ الْكُوفَةِ فَكَتَبَ إِلَيْهِ عَلِيَّ بْنَ أَبِِ طَالِبٍ وَ قَالَ أَ تَدَعُ مِصْرَكَ وَ أَهْلَ مِصْرِكَ وَ أَمِيرَ الْمُؤْمِنِينَ وَ تَلْحَقُ بِأَهْلِ مِصْرِكَ فَ أَمْرَتُهُ بِالْقُدُومِ عَلَيْهِ وَ بَ َِْلَحَجَرُ بْنَ عَدِيٍّ فَلََمَهُ حُجْرٌ عَلَى ذَلِكَ وَ نَاشَدَهُ اللَّهُ وَ قَالَ أَ تَدَعُ

And his words reached the people of Al-Kufa. Ali asws wrote a letter to him, rebuking him in it and ordering him with coming to him asws, and he asws sent Hujr Bin Aday. Hujr met him upon that and adjured him with Allah azwj and said, ‘Are you leaving your own people and the people of your city, and Amir Al-Momineen asws and joining up with the people of Syria?’ And he did not cease to be with him until he made him come to Al-Kufa. He presented his load to him asws and one hundred thousand Dirhams were found in it’.
And it is reported there were four hundred thousand Dirhams. He asws seized it, and that happened at Al-Nakheyla. Al-Ash’as sought the intercession with Al-Hassan asws and Al-Husayn asws, and with Abdullah son of Ja’far as, so thirty thousand was freed from it for him. He said, ‘It does not suffice me’.

He asws said: ‘I asws am not going to increase it for you even by one Dirham, and I asws swear by Allah azwj! If you were to leave it, it would be better for you, and I asws do not think it is permissible for you, and if I asws had been certain of that, it would not have reached it (thirty thousand) from me asws. Al-Ash’as said, ‘Take from your trunk what he asws is giving you’.

(And from a letter of his asws to one of his asws office bearers: ‘As for after, a matter has reached me asws about you, if you have done it, you have Angered your Lord azwj and disobeyed your Imam asws, and disgraced your entrustment.

It has reached me asws that you have ruined the land and have seized whatever was under your feet and have devoured whatever was under your hand. Raise your account to be and know that the Reckoning of Allah azwj is mightier than the accounting of the people’.

‘And from a letter of his asws to Umar Bin Abu Salama Al-Makhzumi, and he was his asws office bearer upon Al-Bahrain. He asws removed him and employed Al-Numan Bin Ajlan Al-Zarqy in his place: ‘As for after, I asws have placed al Numan Bin Al-Ajlan in charge upon Al-Bahrain and have removed your hand from without any condemnation to you, nor any reproach upon you.

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466 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 709 b
467 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 710
You have done well in the governance and fulfilled the entrustment, so come back without any suspicions, nor blame, nor accusation, nor having sinned, for I\(^{\text{asws}}\) had intended the travelling to the oppressors of the people of Syrian, and I\(^{\text{asws}}\) would love it if you could attend with me\(^{\text{asws}}\), for you are from the one I\(^{\text{asws}}\) can be backed up with upon fighting the enemy, and establish the pillars of the religion'.

By the One\(^{\text{azwj}}\) Who Split the seed and Formed the person! If that was true, you will be found lowly to me\(^{\text{asws}}\) and be held in light estimation in my\(^{\text{asws}}\) presence. Do not underestimate a right of your Lord\(^{\text{azwj}}\) and do not better your world by obliterating your religion for you will become from the loss incurring deeds.

Indeed! And the right of the Muslims from ones before us and before you regarding the apportionment of this was booty, is the same. They are arriving to it in my\(^{\text{asws}}\) presence and are returning from it. And the greetings'.

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468 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 711
469 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 712
Be cautious of him, for he is the Satan\textsuperscript{1a} who comes to the people from his front, and from behind him, and from his right and from his left, in order to storm him unawares, and take away his zeal.

And it had happened from Abu Sufyan during the time of Umar Bin Al-Khattab, a slip from the self-discussion, and an evil suggestion from the evil suggestions of the Satan\textsuperscript{1a}. Neither was any lineage established by it nor any inheritance was deserved by it, and the one attaching with it was like the uninvited guest pushed away, and the dangling cup'.

When Ziyad read his\textsuperscript{asws} letter, he said, ‘He\textsuperscript{asws} has testified with it, by Lord\textsuperscript{azwj} of the Kabah!’ And it did not cease to be in his mind until Muawiya claimed him (as his son)’. 470

And it is reported from Ibn Abdul Birr and Al Balazuri, and al Waqidy, from Ibn Abbas and others,

‘Umar sent Ziyad to reconcile a mischief having occurred at Al-Yemen. When he returned, he addressed in the presence of Umar a sermon, the like of it had not been heart, and Abu Sufyan, and Ali\textsuperscript{asws}, and Amro Bin Al-Aas were present. Amro said, ‘Allah\textsuperscript{azwj}, the father of this boy! If he had been from Quraysh, he would have ushered the Arabs with his stick’. Abu Sufyan said, ‘He is of Quraysh, and I know the one who placed him in the womb of his mother’. Ali\textsuperscript{asws} said: ‘And who is he?’ He said, ‘I’. He\textsuperscript{asws} said: ‘Shh, no, O Abu Sufyan’.

Abu Sufyan said (in prose), ‘But, by Allah\textsuperscript{azwj}, had I not feared, O Ali\textsuperscript{asws}, that a person from the enemies might see me, I would reveal his matter, Sakhar Bin Harb and would not hide the words regarding Ziyad, and my courtesy is prolonged upon (the clan of) Saqeef, and my leaving regarding them is a fruit of the heart’.

470 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 a
And in another report, he said, ‘I came to his mother during the pre-Islamic period adulterously’. Ali\textsuperscript{asws} said: Shh, O Abu Sufyan, for Umar is quick to the evil’. He said, ‘And Ziyad recognised what had flowed between the two. It was within himself’.

And in another report, ‘Amro Bin Al-Aas said to him, ‘So, you don’t deserve him’. He said, ‘I am fearing this the shaming by this seated one (Umar) that he would break my honour upon me’\textsuperscript{471}.

\textsuperscript{471} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 b
But, by Allahazwj! Even if all of them were to be aggressive to me, they would find me frightening, striking with the sword!'
And Al Madainy said,

‘When Muawiya wanted Ziyad to join up, and he had arrive to him at Syria, he gathered the people and ascended the pulpit, and Ziyad ascended along with him upon a step lower than his step, and he praised Allah azwj and extolled upon Him azwj, then said, ‘O you people! I have recognised our resemblances in the family regarding Ziyad, so the one who had any testimony with him, let him stand with it’.

The people stood up and they testified that he was a son of Abu Sufyan, and they had heard him acknowledge with it before his death. Abu Maryam Al-Salouli stood up, and he was a drunkard during the pre-Islamic period. He said, ‘I testify, O commander of the faithful, that Abu Sufyan had arrived to us at Al-Taif, and came to me and I had bought some meat and wine and some food for him. When he had eaten, he said, ‘O Abu Maryam! Get a prostitute for me’.

I went out and came to Sumayya. I said to her, ‘Abu Sufyan is someone you have known of his nobility and his generosity, and he has instructed me that I attain a prostitute for him. Is it for you?’ She said, ‘Yes, Ubeyd has come now with his sheep, (and he was a shepherd), so when he has dined and placed down his head, I shall go to him’.

I returned to Abu Sufyan and let him know. It was not long before she came, dragging her tail (of her dress) and entered (the room) with him. She did not cease to be with him until morning. I said to him when he had finished, ‘How did you see your companion?’ He said, ‘She is a good companion, had there been no stink in her armpits’.

Ziyad said from above the pulpit, ‘O Abu Maryam! Do not insult mothers of the men, for your mother would be insulted!’ When the speech of Muawiya had terminated and his

473 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 d
adjuring, Ziyad stood up. He praised Allah azwj and extolled upon Him azwj, then said, ‘O you people! Muawiya and the witnesses have said what you have heard, and I don’t know the truth of this from its falsehood, and he and the witnesses are more knowing with what they have said, and rather Ubeyd is a father of Mabrouz and a friend of Mashkour’. Then he descended. The speech of Ibn Ab Al-Hadeed ends (here)’.

474 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 713 e

475 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 714
charge of and had been encumbered with suffices for his current disability, and destructive view.

And the raid had come to you upon the people of Qirqisiya, and your inactivity of the weaponry which we had placed you in charge of, there isn't anyone defending it, nor repelling the army away from it, is a scattered view. You had become a bridge for the ones from your enemies who wanted to raid against your friends, without you being with strong shoulders, nor awe by the sides, nor being able to block a hole nor break a blade of the enemy, nor defending the people of his city, nor fulfilling from his commander’’. 476

(The book) ‘Nahj Al Balagah’ –

‘And from an alliance treaty he asws wrote between Al-Yemen and (tribe of) Rabie. Copied from the handwriting of Hisham Bin Al-Kalby: ‘This is what the people of Al-Yemen, its present ones and its nomads, and (tribe of) Rabie, its present ones at its nomads have united upon. They are upon the Book of Allah azwj calling to it and instructing with it, and they are answering the one who calls to it and instructs with it.

They will neither take a price for it, nor would they be pleased with any replacement for it, and they are one hand against the one who opposes that, and they would help each other. Their call is one. They will neither break their pact for the blame of a blamer, nor for the anger of an angered one, nor will a group humiliate any group, nor will a group revile a group.

Upon that are their present ones, and their absent ones, and their forbearing ones, and their ignorant ones. Then, upon them with that is a Pact of Allah azwj and His azwj Covenant. The Pact of Allah azwj will be questioned of. And it is written by Ali asws Bin Abu Talib asws. 477

476 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 715
477 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 716
And from an advice of his, he used to write it to the one he employed upon the charities, and rather we are mentioning from it a summary in order to know that he was establishing the pillars of the truth, and legislating the examples of justice regarding the small matter and its big ones, and its delicate and its majestic:

‘And from an advice of his, he used to write it to the one he employed upon the charities, and rather we are mentioning from it a summary in order to know that he was establishing the pillars of the truth, and legislating the examples of justice regarding the small matter and its big ones, and its delicate and its majestic:

Go upon the fear of Allah Alone, there is no associate for Him, and do not frighten any Muslim nor trespass upon him to his dislike, and do not take from him any more than the Right of Allah in his wealth. When you arrive to the tribe, then descend by their water (spring) from without mingling in their houses. Then go to them with the calmness and the dignity until you stand between them.

Greet unto them and do not be careless with the greetings to them. Then say, ‘Servants of Allah! The Guardian and His Caliph has sent me to take the Right of Allah from you which is in your wealth. So, is there any Right of Allah in your wealth? Then pay it to His Guardian.

So, if a speaker were to say, ‘No’, do not repeat to him, and if he says, ‘Yes’ to you, then go with him from without scaring him, or threatening him, or pressuring him, or exhausting him. Take what he gives you, from gold or silver, and if there were cattle for him or camels, do not take these except with his permission, for most of it is for him.

So when you end up to them, do not enter their enclosure the entering of one overcoming upon it, nor one who is violent with it, and do not scare an animal nor panic it, and do not aggrieve its owner regarding them.

And divide the wealth into two divisions, then give him a choice (of the two). So, when he has chosen, do no object to what he has chosen. Then divide the remainder into two division, then give him a choice (of the two). Then (let him) choose (first), do not object to what he has chosen. Do not cease to do like that until there remain what would fulfil a Right
of Allahazwj in his wealth. Take possession of the Right of Allahazwj from it. If he reduces, then mix the two, the do the like of that which you had done at first, until you take the Right of Allahazwj in his wealth.

And do not take a thin one, nor an old one, nor a broken one, nor an insane one, nor one-eyed, and do not trust upon it except one whom you trust with his religion to escort the wealth of the Muslims until he brings it to their ruler, and he would apportion it between them, and do not rely with it except a compassionate adviser and trustworthy preserver, non-violent, nor unjust, nor tires them, nor toils them.

Then bring down to us whatever has been gathered with you, we shall make it to be where Allahazwj has Commanded with it. So, when your trustee has taken it, then advise to him that he should neither separate between a she-camel and its young, nor milk its milk (completely) for that would harm its children, nor exert it in riding and be just between its counterparts regarding that and between them, and he should rest the tired camels, and ease upon the ones with thinned out hooves.

And let him take them to pass by the water-wells, nor turn with them away from the vegetation of the earth to the barren roads, and let him rest them during the (various) times, and feed them by the water and the grass until he comes to us with them by the Permission of Allahazwj. They would be fat, well fed, without fatigue and over-exertion, for us to distribute these based upon the Book of Allahazwj and sunnah of Hisazwj Prophetasws, for that would be of great for your Recompense and closer to the rightful guidance, if Allahazwj the Exalted so Desires’

It is reported as well by Ibrahim Bin Muhammad Al Saqafi in Kitab Al Gharaat, from Yahya Bin Salih, from Al Waleed Bin Amro, from Abdul Rahman Bin Suleyman, ‘From Ja’far Bin Muhammadasws: ‘Aliasws sent a charities collector from Al-Kufa to its valleys. Heasws said: ‘Upon you, O servant of Allahazwj, is to be with fear of Allahazwj, and do not prefer

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478 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 717
your world over your Hereafter, and be a preserver of what you are being entrusted upon as a shepherd of the Rights of Allah⁴⁷⁹ until you come to a spring of the clan of so and so.

When you arrive to them, then descend by their courtyard from without mingling in their houses.’ – then he continued the Hadeeth approximate to what has passed up to his⁴⁷⁹ words: ‘Closer to your rightful guidance. Allah⁴⁷⁹ is Looking at them and at you, and at your efforts, and your advice to the one who sent you, and you were sent regarding his needs, for Rasool-Allah⁴⁷⁹ said: ‘Allah⁴⁷⁹ does not Look at a friend exerting himself for his Imam⁴⁷⁹ with the obedience and the advice, except he would be with us among the lofty friends’.

(The book) ‘Nahj Al Balagah’ –

‘And from a pact of his⁴⁷⁹ to one of his⁴⁷⁹ office bearers, and he⁴⁷⁹ had sent him upon the charities, regarding like it, he⁴⁷⁹ instructed him with the fear of Allah⁴⁷⁹ in his secretive affairs and hidden works where there is no witness apart from Him⁴⁷⁹, not any Protector besides Him⁴⁷⁹.

And he⁴⁷⁹ instructed him that he should not do anything from the obedience of Allah⁴⁷⁹ regarding what is apparent, then oppose it to something else regarding what he does secretly, and the one who private and open (deeds) do not differ, and his deeds and his words (do not differ), so he has fulfilled the entrustment and has been sincere of the worship.

And he⁴⁷⁹ instructed him that he should neither bar them nor harm them nor turn away from them, being with the governmental superiority upon them, for they are brethren in the religion, and the supporters upon the extraction of the rights.

And there is an Obligated share for you in these charities and a known right, and participants of the people of poverty, and the weak, and with disabilities, and we shall fulfil

⁴⁷⁹ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 29 H 718
your rights, so you fulfil their rights, or else you would be in dispute from most of the people on the Day of Qiyamah, and wretchedness is for the one who is disputed with in the Presence of Allahazwj by the poor, and the needy, and the beggars, and the ones turned away, and the ones in debt, and the (penniless) travellers.

وَ مَنِ اسْتَهَانَ بِالأَْمَانَةِ وَ رَتَعَ فِِ الخِْيَانَةِ وَ لََْ ي ُنَزِّهْ ن َفْسَهُ وَ دِينَهُ عَنْهَا ف َقَدْ أَحَلَّ بِنَ فْسِهِ الذُّلَّ وَ الخِْزْيَ فِِ الدُّن ْيَا وَ هُوَ فِِ الْْخِرَةِ أَذَلُّ وَ أَخْزَى وَ إِنَّ أَعْظَمَ الخِْيَانَةِ جِيَانَةَ الأُْمَّةِ وَ أَفْظَعَ الْغِشِّ غِشُّ الأَْئِمَّةِ وَ السَّلََمُ.

And the one takes the entrustments lightly and indulges in the betrayal, and does not snatch away his self and his religion away from it, so he has released for himself the humiliation, and the disgrace in the world and in the Hereafter he would be of more humiliation and more disgrace. There biggest of the betrayals is betraying the community, and the most terrible deceit is the deceiving the Imamsasws. And the greetings’.480
CHAPTER 30 – THE TRAGIC FITNA IN EGYPT, AND MARTYRDOM OF MUHAMMAD BIN ABU BAKR, AND MALIK AL-ASHTAR, AND SOME OF THEIR MERITS AND THEIR SITUATIONS, AND PACTS OF AMIR AL-MOMINEEN\textsuperscript{asws}

Ibn Abu Al Hadeed in commentary of Al Nahj (Al Balagah) – It is reported by Ibrahim Bin Muhammad Al Saqafi in Kitab Al Gharat, and the event what he reported in the original of his book, reporting by his chain from Al Kalby,

‘Muhammad Bin Huzeyfa, he is the one who incited the Egyptians upon the killing of Usman and delegated them to it, and in those days, he was in Egypt. When they came to Usman and besieged him, he (himself) being in Egypt, leapt upon the office bearers of Usman upon it, and he is Abdullah Bin Sa’ad Bin Abu Sarh. He exiled him from it and prayed Salat with the people.

Ibn Abu Sarh went out from Egypt and he descended at the fringes of the land of Egypt from what follows Palestine, and he waited what would happen from the matter of Usman. When the news of his killing arrived to him, he joined with Muawiya, and Ali\textsuperscript{asws} place Qays Bin Sa’ad Bin Ubada in charge of Egypt and said to him: ‘Go to Egypt, for I\textsuperscript{asws} have placed you in charge of it, and go out to outside of the city and gather your trustworthy ones and the ones you love to accompany you until you come to Egypt and for you is an army, for that would be an awe to your enemies and mighty for your friends.

When you arrive to it, if Allah\textsuperscript{i} so Desires, then be good to the good doer and severe upon the dubious, and be kind with the general Muslims and the special (Shias), for the kindness is a conferment’.
Qays said, ‘May Allah azwj have Mercy on you asws, O Amir Al-Momineen asws! I have understood what you asws mentioned. As for the army, I shall call it for you. When I argue to them, they would be near to you, and if you asws want to send them to a direction from your asws directions, they would be a (numerous) number for you. I shall travel to Egypt with myself and my family. And as for what you asws advised me with, from the kindness and the goodness, so Allah azwj the Exalted, He azwj is the Helper upon that’.

قَالَ فَخَرَجَ قَيْسٌ فِِ سَبْعَةِ ن َفَرٍ مِنْ أَهْلِ بَيْتِهِ حَتََّّ دَخَلَ مِصْرَ فَصَعِدَ الْمِنْبَََ وَ أَمَرَ بِكِتَابٍ مَعَهُ يُقْرَأُ عَلَى النَّاسِ فِيهِ مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ ع إِلََ مَنْ بَلَغَهُ كِتَابِِ مِنَ الْمُسْلِمِينَ سَلََمٌ عَلَيْكُمْ فَإِنِِّ أَحَْْدُ اللَّهَ إِلَيْكُمُ الَّذِي لَ إِلَهَ إِلَّ هُوَ

He (the narrator) said, ‘Qays went out among seven persons from his family until he entered Egypt. He ascended the pulpit and he instructed that the letter which was with him should be read out to the people, in it was: ‘From a servant of Allah azwj Ali asws Amir Al-Momineen, to the one from the Muslims my asws letter reaches. Greeting be unto you all! I asws praise Allah azwj to you, Who, there is no god except He azwj.

فِيَّا بَعْدُ فَإِنَّ اللَّهَ بُِِسْنِ صُنْعِهِ وَ قَدَرِهِ وَ تَدْبِيرِهِ اخْتَارَ الإِْسْلََمَ دِيناً لِنَفْسِهِ وَ مَلََئِ كَتِهِ وَ رُسُلِهِ وَ ب َعَثَ بِهِ أَنْبِيَاءُ إِلََ عِبَادِهِ

As for after, surely Allah azwj, by His azwj Good dealing, and His azwj Power, and His azwj Management Chose Al-Islam as a religion for Himself aswj and His aswj Angels, and His aswj Rasools as, and He aswj Sent His aswj Prophets as to His aswj servants with it.

وَ جَََعَهُمْ لِكَيْمَا لَ يَتَفَرَّقُوا وَ زَكَّاهُمْ لِكَيْمَا يَتَطَهَّرُوا

It was from what Allah azwj had Honoured this community and Specialised them with from the Grace is that He aswj Sent Muhammad saww to them. He saww taught them the Book, and the Wisdom, and the Sunnah, and the Obligations, and educated them perhaps they would be guided, and he saww gathered them perhaps they would not separate, and purified them perhaps they would be cleansing.

خَفَفْتَ فِي نَفْسِكَ أَنْ بُلْغَكُمْ مَعَكَ مِنْ شَنَاحِيَّةِ الْكِتَابِ وَ الْعِلمِ وَ الصَّنَاوِيَّةِ وَ مَلَائِكَةِهِ وَ رُسُلِهِ وَ نَعْمَتِ اللهِ عَلَيْكُمْ
Indeed! And surely for you all, upon us is to work by the Book of Allah and Sunnah of His Rasool, and the standing by His Right and the advising to you all with the hidden matters, and Allah is the Helpers, and Allah is sufficient for us and is the best Protector.

And I have sent to you Qays Bin Sa’ad Al-Ansari as a ruler, so support him and assist him upon the truth, and I have instructed him with doing the good to the good-doers, and the harshness upon your dubious ones, and the kindness with your general ones and your special ones, and he is from the ones I am pleased and hope of his righteousness and his advice.

We ask Allah for us and you, pure deeds, and plentiful Rewards, and capacious Mercy, and the greetings be upon you all, and Mercy of Allah, and His Blessings’. And it is written by Ubeydullah Bin Abu Rafie during Safar of the year thirty-six.

When he was free from reading the letter, Qays stood up to address. He praised Allah and extolled upon Him and said, ‘The Praise is for Allah Who Came with the truth and Killed off the falsehood and Suppressed the oppressors. O you people! We have pledged allegiance to the best one we knew after our Prophet, therefore arise and pledge allegiance upon the Book of Allah and Sunnah of His Prophet, so if we do not work among you by the Book of Allah and Sunnah of His Rasool, so there is no allegiance to us upon you all!’

The people stood up and pledged allegiance and Egypt and its office bearers were straightened for Qays, and he sent his office bearers upon it except for a town from it which had considered as grievous upon it, the killing of Usman, and at it was a man from the clan of Kinanah called Yazeed Bin Al-Haris.
He sent a message to Qays, ‘We will not come to you, so send your office bearer, for the land is your land, but we shall be upon our state until we look at what becomes of the affairs of the people’.

And Maslama Bin Makhlad Al-Ansari leapt up with him and announced a death and called to the seeking of the blood of Usman. Qays sent a message to him, ‘Woe be unto you! Are you leaping up to me? By Allah aszw! It is not beloved to me that the kingdoms of Syria and Egypt be for me and I kill you. Save your blood’. Maslama sent a message to him, ‘I shall refrain from you for as long as you are the ruler of Egypt’.

And Qays was with (good) opinion and assertiveness. He sent a message to those who had isolated, ‘I will not force you upon the allegiance, but I shall call you and refrain from you’. He calmed them and Maslama Bin Makhlad calmed and collected the taxes, there wasn’t anyone to snatch it’.

Ibrahim (the narrator) said, ‘And Ali asws went out to the (battle of the) camel and Qays was (ruling) upon Egypt, and he asws returned to Al-Kufa from Al-Basra, and he was in his place, and he was the heaviest of the creatures of Allah aszw upon Muawiya due to the proximity of Egypt and its office bearers to Syria. Muawiya wrote to Qays, and on that day Ali asws was at Al-Kufa before he asws had travelled to Siffeen, ‘From Muawiya Bin Abu Sufyan to Qays Bin Sa’ad. Greetings be unto you! I praise Allah aszw to you Who, there is no god except He.

As for after, you all, if you are avenging upon Usman regarding a stumble you have seen or strike of a whip you have seen being struck, or regarding him being insulted, or anyone had discriminated him, or regarding his employing youths from his family, so you have known that if you were to know that his blood is not permissible for you with that, so you have perpetrated a grievous matter and have come with an atrocious thing.

فَتُبْ يَا قَيْسُ إِلَّ رَبِّكَ إِنْ كُنْتُمْ مِنَ الْمُجْلِبِينَ عَلَى عُثْمَانَ إِنْ كَانَتِ التَّوْبَةُ قَبْلَ الْمَوْتِ تُغْنِي عَنْ شَيْئاً وَ أَمَّا صَاحِبُكَ فَقَدِ اسْتَيْقَنَّا أَنَّهُ أَغْرَى النَّاسَ بِهِ وَ حََْلَهُمْ عَلَى قَتْلِهِ حَتََّّ قَتَلُوهُ وَ أَنَّهُ لََْ يَسْلَمْ مِنْ دَمِهِ عِظَامُ قَوْمِكَ
So, repent to your Lordazwj, O Qays, if you were from the fetchers against Usman, if the repentance was before the death, you will avail something. And as for your companion, we are convinced he is the most tempted of the people by it, and he carried them upon killing him until they did kill him, and the mighty ones of your people have not been spared from his blood.

فَإِنَّا أَسْتَطَعْتُ وَأَقَامْتُ بِهِ عَلَى وَهْبِي كَيْناً، فَإِنَّ أَنَا أُمْلِي أَنْ تَكُونَ مَنْ يَطْلُبُ بِدَمِ عُثْمَانَ فَافْعَلْ وَ بَايِعْنَا عَلَى عَلِيٍّ فِِ أَمْرِ

وَ ذَكَرْتَ ليِ أَنَّ عِظَمَ عَشِيرَتِِ لََْ تَسْلَمْ مِنْ دَمِ عُثْمَانَ فَلَعَمْرِي إِنَّ أَوْلََ النَّاسِ كَانَ فِِ أَمْرِ

وَ لأَنَا كَاٍَّ عَنْكَ وَ لَيْسَ يَأْتِيكَ مِنْ قِبَلِي شَيْءٌ تَكْرَهُهُ حَتََّ تُرَى وَ نَرَى إِنْ شَاءَ اللَّهُ تَعَالَ وَ السَّلََمُ عَلَيْكَ وَ رَحَْْهُ اللَّهِ وَ بَرَكَاتُهُ

And you mentioned to me that a mighty one of my clan is not safe from the blood of Usman. By my life! The foremost of the people regarding his matter was my clan. And as for what you asked me of pledging allegiance to you upon seeking his blood, and what you displayed to me, I have understood it, and this is a matter whereby I am not hasty to its like. And I shall refrain from you and will not come to you with anything from my direction which you dislike until you consider, and we consider, if Allahazwj the Exalted so Desires. And the greetings be unto you and Mercy of Allahazwj and Hisazwj Blessings'.

فَلَمْ يَأْتِكَ خَيْرُ مَا أَطْفَلْتُ وَ إِنَّ أَنَّكَ لَمْ تَفْعَلْ مِثْلُ مَا أَطْفَلْتُ وَ أَنَا كَاٍَّ عَنْكَ وَ لَيْسَ يَأْتِيكَ مِنْ قِبَلِي شَيْءٌ تَكْرَهُهُ حَتََّ تُرَى وَ نَرَى إِنْ شَاءَ اللَّهُ تَعَالَ وَ السَّلََمُ عَلَيْكَ وَ رَحَْْهُ اللَّهِ وَ بَرَكَاتُهُ
When Muawiya read his letter, he did not view it except as drawing near a far one, and did not feel safe that he could be deceived, plotted against, so he wrote to him, 'As for after, I have read your letter but I did not see you coming closer so I could promise you peace, and I did not see you distancing so I could threaten you with war. I see you like the stubborn horse, and the like of me isn’t one to be doing a deception nor deceiving with a plot, and with him are a number of men and supported by the horses. So, if you were to accept that which I am presenting to you, for you would be what I give you, and if you do not do so, I shall fill Egypt with cavalries and infantries against you. And the greetings.'

فَلَمَّا قَرَأَ قَيْسٌ كِتَابَهُ وَ عَلِمَ أَ نَّهُ لَ يَقْبَلُ مِنْهُ الْمُدَافِعَةَ وَ الْمُطَأَلَةَ أَظْهَرَ لَهُ مَا فِِ نْفِهِ فِِ قَيْسِ فَلَمْ يَعْلَمَ مَنْ فِي قَيْسِ بِنَ مُعَّارَبَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِِ سُفْيَانَ أَمَّا بَعْدُ فَالْعَجَبُ مِنِ اسْتِسْقَاطِكَ رَأْيِي وَ الطَّمَعِ فِِ أَنْ تَسُومَنِِ لَ أَبَا لِغِيرِْكَ الخُْرُوجَ مِنْ طَاعَةِ أَوْلََ النَّاسِ بِالأَْمْرِ وَ أَقَْوَلَِِمْ بِالَْْقِّ وَ أَهْدَاهُمْ سَبِيلًَ مِنْ رَسُولِ اللَّهِ ص وَسِيلَةً وَ لَدَيْكَ ق َوْمٌ ضَالُّونَ مُضِلُّونَ طَوَاغِيتُ مِنْ طَوَاغِيتِ إِبْلِيسَ.

And you are instructing me with entering into your obedience, obedience of the remotest of the people from this command, and their most speaking with the falsities, and the most straying of them from the way, and the lowest of them from Rasool-Allahazwj of means, and with you are a people who are straying (others) and being strayed, tyrants from the tyrants of Ibleesa.

وَ أَمَّا قَوْلُكَ أَنَّكَ تََْلََُ عَلَيَّ مِصْرَ خَيْلًَ وَ رِجَالً ف َلَئِنْ لََْ أَشْغَلْكَ عَنْ ذَلِكَ حَتََّّ يَكُونَ مِنْكَ أَنَّكَ ذُو جِدٍّ وَ السَّلََلُمُ.

And as for your words that you would fill Egypt with cavalries and infantries against me, I will not pre-occupy you from that until it happens from you. You are a serious one. And the greetings’.

فَلَمَّا قَرَأَ قَيْسٌ كِتَابَهُ وَ عَلِمَ أَ نَّهُ لَ يَقْبَلُ مِنْهُ الْمُدَافِعَةَ وَ الْمُطَأَلَةَ أَظْهَرَ لَهُ مَا فِِ نْفِهِ فِِ قَيْسِ فَلَمْ يَعْلَمَ مَنْ فِي قَيْسِ بِنَ مُعَّارَبَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِِ سُفْيَانَ أَمَّا بَعْدُ فَالْعَجَبُ مِنِ اسْتِسْقَاطِكَ رَأْيِي وَ الطَّمَعِ فِِ أَنْ تَسُومَنِِ لَ أَبَا لِغِيرِْكَ الخُْرُوجَ مِنْ طَاعَةِ أَوْلََ النَّاسِ بِالأَْمْرِ وَ أَقَْوَلَِِمْ بِالَْْقِّ وَ أَهْدَاهُمْ سَبِيلًَ مِنْ رَسُولِ اللَّهِ ص وَسِيلَةً. When the letter of Qays came to Muawiya, he despaired from him and his position was burdensome upon him, and if it had been someone else in his place it would have been more strange to him due to what he knew of his strength and his prowess and his support. His matter was severe upon Muawiya, he manifested to the people that Qays had already pledged allegiance to him, and supplication to Allahazwj for him, and read out to them which he and his relatives created a letter attributing it to Qays and read it out to the people of Syria.
فَشَاعَ فِِ الشَّامِ كُلِّهَا أَنَّ قَيْساً صَالَََ مُعَاوِيَةَ وَ أَتَتْ عُيُونُ عَلِيٍّ ع إِلَيْهِ بِذَلِكَ فَأَعْظَمَهُ وَ أَكْبَََهُ وَ تَعَجَّبَ لَهُ وَ دَعَا ابْنَيْهِ حَسَناً وَ حُسَيْناً وَ ابْنَهُ مُُّمَّداً وَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَأَعْلَمَهُمْ بِذَلِكَ وَ قَالَ مَا رَأْيُكُمْ

It spread in Syrian, all of it, that Qays had reconciled with Muawiya and the informers of Ali asws came to him asws with that. It was grievous to him asws, and great, and he was astounded from it and called his asws sons Hassan and Husayn, and his asws son Muhammad, and Abdullah son of Ja’far and let them know of that, and said: ‘What are your views?’

فَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ دَعْ مَا يُرِيبُكَ إِلََ مَا لَ يُرِيبُكَ اعْزِلْ قَيْساً مِصْرَ قَالَ عَلِيٌّ ع وَ اللَّهِ إِنِِّ غَيرُْ مُصَدِّقٍ بَِذَا عَلَى ق َيْسٍ ف َقَالَ عَبْدُ اللَّهِ اعْزِلْهُ يَا

Abdullah son of Ja’far as said: ‘Leave what is uncertain to you asws to what is not uncertain to you asws. Remove Qays from Egypt’. Ali asws said: ‘By Allah azwj I have no verification with this against Qays’. Abdullah said, ‘Remove him, O Amir Al-Momineen asws, so if it was true, what had been said, he would not remove you asws if you remove him’.

قَالَ فَإِن َّهُمْ لَكَذَلِكَ إِذْ جَاءَهُمْ كِتَابٌ مِنْ ق َيْسِ بْنِ سَعْدٍ وَ فِيهِ أَمَّا ب َعْدُ فَإِِّ أُخْبَُِكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَكْرَمَكَ اللَّهُ وَ أَعَزَّكَ أَنَّ قِبَلِي رِجَالً مُعْتَزِلِينَ سَأَلُونِِ

He (the narrator) said, ‘They were like that when a letter came to them from Qays Bin Sa’ad and in it was, ‘As for after, I hereby inform you asws, O Amir Al-Momineen asws, may Allah azwj Honour you and Strengthen you asws. There are men in front of me, isolating. They are asking me to refrain from them and leave them upon their state until the affairs of the people are straightened. And you asws view, and they are viewing, and I have viewed that I should refrain from them and not hasten with battling them, and that I should get to incline them in what is between that, if they accept with their hearts, Allah azwj would Separate them from their straying, if Allah azwj so Desires. And the greetings’.

فَلَمَّا أَتَى هَذَا الْكِتَابُ ق َيْساً فَقَرَأَهُ لََْ يَتَمَالَكْ أَنْ كَتَبَ إِلَيْهِ أَمَّا ب َعْدُ يَا أَمِيرَ الْمُؤْمِنِ

Abdullah son of Ja’far as said, ‘O Amir Al-Momineen asws! If you asws were to obey him in leaving them and isolating them, the matter would become dangerous and the Fitna would worsen, and most of them would sit back from your asws allegiance from the ones you asws to enter into it, but order him with fighting them’.

فَكَتَبَ إِلَيْهِ أُمِّهَا يَا أَمِيرَ الْمُؤْمِنِينَ فَأَطِعْنِِ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كُفَّ عَنْهُمْ فَإِنَّ الرَّأْيَ ت َرْكُحُهُمْ وَ السَّلََمُ

He asws said to him: ‘As for after, travel to the people, those you mentioned. Either they enter into what the Muslims have entered into or else battle them. And the greetings’.

فَلَمَّا أَتَى هَذَا الْكِتَابُ قِبَلِي رِجَالًا إِذْ حَلَّتْ فَأَطِعُهُمْ وَ كُفَّ عَنْهُمْ فَإِنَّ الرَّأْيَ لَْ يَُِدُّوا يَداً لِلْفِتْنَةِ وَ لَأَرْصَدُوا لَََا فَأَطِعْنِِ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كُفَّ عَنْهُمْ فَإِنَّ الرَّأْيَ ت َرْكُحُهُمْ وَ السَّلََمُ
When this letter came to Qays, he read it and could not wait to write to him asws, ‘As for after, O Amir Al-Momineen asws! The strangeness of you asws ordering me asws with fighting a people who are refraining from you asws, not having extended a hand for the Fitna, nor are they going to it, so obey me, O Amir Al-Momineen asws, and refrain from them. The view is that you asws should leave them. And the greetings’.

When the letter came to him, Abdullah son of Ja’far asws said, ‘O Amir Al-Momineen asws! Sent Muhammad Bin Abu Bakr to Egypt and remove Qays. By Allah azwj! It has reached me that Qays is saying that the authority would not be complete except with the killing of Maslama Bin Makhlad for a worse authority. By Allah azwj! I do not love for me any authority for Syria with the authority of Egypt and I (have to) kill Ibn Makhlad’.

And Abdullah was a brother of Muhammad of his mother, and he loved for a government and authority to be for him, so Ali asws employed Muhammad Bin Abu Bakr (to rule) upon Egypt due to his asws love for him, and for the personal desire of Abdullah son of Ja’far asws, his brother, regarding him, and he asws wrote a letter with him to the people of Egypt.

He travelled until he arrived to it. Qays said to him, ‘What is the matter with Amir Al-Momineen asws? What has changed him asws?’ He was angered and went out from it facing towards Al-Medina and did not go to Ali asws at Al-Kufa. When he arrived at Al-Medina, Hasaan Bin Sabit came to him reviling him, and he was an Usman supporter.

He said to him, ‘Ali asws Bin Abu Talib asws removed you and you had killed Usman, so the sin remains upon you, and he asws would not be good to you with the gratefulness’. Qays rebuked him, ‘O blind of the heart! O blind of the sight! By Allah azwj! If a war were to be cast between me and your group, I would strike off your neck’. Then he threw him out from his presence.

Then Qays and Sahl Bin Huneyr both went out until they arrived to Ali asws at Al-Kufa. Qays informed him asws the news of what happened at Egypt. He (Sahl) ratified him, and he had attended with Ali asws at Siffeen, he and Sahl Bin Huneyr. And Sahl was tall, tallest of the
people and their most extensive in stature, and he was robust, short-haired, brave, experienced, advising to Ali\textsuperscript{asws} and to his\textsuperscript{asws} children, and he did not cease to be upon that until he died’.

أقول هذه الأخبار مختصرة بما وجدته في كتاب الغارات و قال فيه و كان قيس عاملاً لعلي عليه السلام على مصر فعمل معاوية يقول لا تشرحوا فيما قيل بل ذاك عيباً فعزلة وألي المدينة فجعل الناس يعزلون و يقولون لن تعصتم فعزلة

I (Majlisi) am saying, ‘And the reports are brief from what I found in Kitab Al-Gharaat, and he said in it, ‘And Qay was an office bearer for Ali\textsuperscript{asws} upon Egypt. Muawiya went on to say, ‘Do not revile Qays for he is with us’. That reached Ali\textsuperscript{asws}, so he\textsuperscript{asws} removed him, and he came to Al-Medina and the people went on to say, ‘You deceived him\textsuperscript{asws}, and they were saying to him, ‘You advised (badly) so he\textsuperscript{asws} removed you’.

ففضل بعض ع و بابعة أثنا عشر ألما على أموات بعد ما أصيب علي عليه السلام و صالح الحسن معاوية فقال له قيس إن شئت دخلت فيهم LIKE פיئة من ع إلا حبيبة–

He joined with Ali\textsuperscript{asws}, and twelve thousand pledged upon the death, after what had afflicted Ali\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} reconciled with Muawiya. Qays said to them, ‘If you like, you can enter into what the people have entered into’. So, the ones with him pledged to him except for Khaysama Al-Zaby’”.\textsuperscript{481}

و عن هشام بن عمرو عن أبيه قال كان قيس بن سعد بن عبادة مع علي بن أبي طالب على همد بن أبي بكر هذه ما وعد الله علي بن أبي بكر حين ولى مصر أمره

And from Hisham Bin Urwa, from his father who said,

‘And Qays Bin Sa’ad Bin Ubada was with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} (as a commander) upon his\textsuperscript{asws} vanguard, and with him were five thousand who had shaved their heads’.\textsuperscript{482}

و عن إبراهيم و كان علي بن أبي بكر يعتيد على اهتمام الله عليه الصلاة و السلام أمر المسلمين إلى تساعد بن أبي بكر حين ولى مصر أمره

Then Ibrahim said, ‘And there was a pact of Ali\textsuperscript{asws} to Muhammad Bin Abu Bakr: ‘This is what a servant of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} Amir Al-Momineen is making a pact to Muhammad Bin Abu Bakr when he\textsuperscript{asws} makes him to rule Egypt. He\textsuperscript{asws} instructed him that he should fear Allah\textsuperscript{azwj} in the private and the open, and fear Allah\textsuperscript{azwj} the Exalted regarding the ones present and absent.

و أمره بالخيل على المسلمين للجهاد على الدار و بالفعل على أهل الدار و بالإضاف للمظالم و بالساعد على الطام و بالعلم عن الناس و بالإحسان ما استطاع الله و يجري الشهداء و يعذب المجرمين

And he\textsuperscript{asws} instructs him with the leniency upon the Muslim and the harshness upon the transgressors, and to be with the justice upon the people under the responsibility, and with the fairness to the oppressed, and with the severity upon the oppressor, and with the

\textsuperscript{481} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 a
\textsuperscript{482} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 b
pardoning the people, and with the favours whatever he has the capacity for, and Allah\textsuperscript{azwj} will Recompense the good doers and Punish the criminals.

And he\textsuperscript{asws} instructs him that he invites the ones around him to the obedience and the unity, for there would be well being for them in that and a mighty Reward what is not able to value it, nor can its true nature be known.

And he\textsuperscript{asws} instructs him to collect the land taxes upon what they had been from before, neither reducing nor initiate (new one). Then he should distribute it between its people just as it had been distributed upon from before, and even if there does not happen to be any need for them.

And he\textsuperscript{asws} instructs him to soften his wings to them (be humble), and he should be comforting between them in his gatherings, and his attention regarding the right to be the same towards the near one and the far one.

And he\textsuperscript{asws} instructs him that he should judge between the people with the truth, and that he should stand with the equity, and he should not follow personal opinions, and he should not fear any blame of a blamer regarding Allah\textsuperscript{azwj}, for Allah\textsuperscript{azwj} is with the one who fears Him, and gives preference to obeying him.

And he\textsuperscript{asws} makes him a commander upon the ones besides him. And it is written by Ubeydullah Bin Abu Rafie, slave of Rasool-Allah\textsuperscript{saww}, in the beginning of the month of Ramazan of the year thirty-six’.

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483 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 c
there is differing in it from the truth, and He\textsuperscript{aww} Made us and you all to be insightful in most of what the ignorant ones are blind from.

Indeed, and Amir Al-Momineen\textsuperscript{asws} has place me in charge of your affairs and made a pact to me with what you have heard, and has advised me with a lot of healing from it, and he\textsuperscript{asws} will never lead you to toil: \textit{I only want the reforming of whatever I can, and my success is only with Allah. Upon Him do I rely and to Him do I turn [11:88].}

So, if it happens what you see obedience of Allah\textsuperscript{azwj} and piety from my effects and my works, then praise Allah\textsuperscript{azwj} upon whatever happens from that, for He\textsuperscript{azwj} is the Guide to it, and if you were to see from that workings without the truth, then make me understand and fault me upon it, so I can be blocked with that and you would be Recompensed for that. May Allah\textsuperscript{azwj} Harmonise us and you all to the righteous deeds’.

He (the narrator) said, ‘And Muhammad Bin Abu Bakr wrote to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} when he was at Egypt, its office bearer, asking him\textsuperscript{asws} a summary of the Permissible(s) and the Prohibitions, and the Sunnahs and the preaching. He wrote to him\textsuperscript{asws} ‘To a servant of Allah\textsuperscript{aww} Amir Al-Momineen, from Muhammad Bin Abu Bakr. Greetings be unto you. I hereby praise Allah\textsuperscript{azwj} Who, there is no god except He\textsuperscript{aww}.}

As for after, if Amir Al-Momineen\textsuperscript{asws} view as appropriate, then he\textsuperscript{asws} should show us (Judgments of) Allah\textsuperscript{aww}, and the community of Muslims would be most happy in it, and he\textsuperscript{asws} make us work in it, if he\textsuperscript{asws} could write a letter to us wherein are Obligations and things from what the like of me would be tried by it, from the judgments between the people, he\textsuperscript{asws} should do so, for Allah\textsuperscript{aww} would Magnify the Recompense for Amir Al-Momineen and Make the treasure (of the Hereafter) to be good for him\textsuperscript{asws}.

\textit{He wrote to him: ‘In the Name of Allah\textsuperscript{aww} the Beneficent, the Merciful. From a servant of Allah\textsuperscript{aww} Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} to Muhammad Bin Abu Bakr and the people of Egypt. Greetings be unto you all! I\textsuperscript{asws} hereby praise Allah\textsuperscript{azwj} Who, there is no god}
except He\textsuperscript{awj}. As for after, your letter has arrived to me\textsuperscript{asws}, and I\textsuperscript{asws} have read it and understood what you are asking me\textsuperscript{asws} about.

It has fascinated me\textsuperscript{asws}, your attention with what there is no escape from it and what is not correct for the Momineen apart from it, and I\textsuperscript{asws} think that, that which has called you to it is sincere intention, and an opinion not mixed up nor despicable. And I\textsuperscript{asws} am sending to you subjects of the judgments, being a summary for you, and there is not strength except with Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} Suffices us and is the best Protector'.

And he\textsuperscript{asws} wrote to him with whatever he had asked about of the judgments, and mentioned the death, and the Reckoning, and description of the Paradise and the Fire, and he\textsuperscript{asws} wrote regarding the Imamate, and wrote regarding the Wudu’u, and wrote to him regarding the timings of the Salat, and wrote to him regarding the Ruku’u and the Sajdahs, and wrote to him regarding the etiquettes.

And he\textsuperscript{asws} wrote to him regarding enjoining the good and forbidding from the evil, and wrote to him regarding the isolating in the Masjid (Itikaaf), and wrote to him regarding the atheists, and wrote to him regarding the Christians who commits adultery with a Muslim woman, and wrote to him regarding many things we have not preserve apart from these characteristics, and we are narrating part of what he\textsuperscript{asws} had written to him’.

Ibrahim said, ‘And it is narrated to me by Yahya Bin Salih, from Malik Bin Khalid al Asady, from Al Hassan Bin Ibrahim, from Abdullah Bin Al Hassan Bin Al Hassan, from Abayah who said,

‘He\textsuperscript{asws} wrote a letter to the people of Egypt when he\textsuperscript{asws} sent Muhammad Bin Abu Bakr to them, addressing them with it and addressing Muhammad as well in it: ‘As for after, I\textsuperscript{asws} hereby advise you to be with fear of Allah\textsuperscript{azwj} in the private of your affairs and its open ones, and upon whichever of the states you might be upon, and for the person from you to know that the world is a house of afflictions and is perishing, while the Hereafter is a house of the Recompense and ever-lasting.'
فَمَنِ اسْتَطَاعَ أَنْ يُؤْثِرَ مَا يَبْقَى عَلَى مَا يَفََّْ فَلْيَفْعَلْ فَإِنَّ الْْخِرَةَ تَبْقَى وَ الدُّنْيَا تَفََّْ رَزَقْنَا لَهُمْ نِيَّتَهُمْ وَ فَهَّمَهُمْ لَمْ يَفْعَلُوا حَتَّى لَا لَفْقُرُوا فِيهِ أَرْضًا وَ لَا لَتَعَدُّوا إِلَى مَا هُنَا

So, the one who can give preference to what is to remain over what is perishing, then let him do so, for the Hereafter will remain and the world will perish. May Allah azwj Grace us and you the insight to be insightful to what we can see, and understand to what we understand until we are not deficient in what He azwj has Commanded us nor to exceed to what He azwj has Forbidden us.

وَ اعْلَمْ يَا مَُُمَّدُ أَنَّكَ وَ إِنْ كُنْتَ مُُْتَاجاً إِلََ نَصِيبِكَ مِنَ الدُّنْيَا إِلَّ أَنَّكَ إِلََ نَصِيبِكَ مِنَ الْْخِرَةِ أَحْوَجُ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ حِينَ رَجَعَ مِنْ تََوكَ إِنَّ الْْمَدِينَةِ لأََقَ وَاماً مَا سِرْتُِْ مِنْ مَسِيرٍ وَ لَ هَبَطْتُمْ مِنْ وَادٍ إِلَّ كَانُوا مَعَكُمْ مَا حَبَسَهُمْ إِلَّ الْمَرَضُ ي قُولُ

And know, O Muhammad that you, although you are needy to your share from the world, you are more needy to your share from the Hereafter. So, if two matters are presented to you, one of them for the Hereafter and the other for the world, then begin with the matter of the Hereafter in order to magnify your desired regarding the good, and to improve your intention regarding it. Allah azwj Mighty and Majestic would Give the servant in accordance to his intention, so if he were to love the good and its people and does not do (the deed), if Allah azwj so Desires, would be like the one who had done it.

رَسُولُ اللَّهِ ص قَالَ حِينَ رَجَعَ مِنْ تََوكَ إِنَّ الْْمَدِينَةِ لأََقَ وَاماً مَا سِرْتُِْ مِنْ مَسِيرٍ وَ لَ هَبَطْتُمْ مِنْ وَادٍ إِلَّ كَانُوا مَعَكُمْ مَا حَبَسَهُمْ إِلَّ الْمَرَضُ ي قُولُ

Rasool-Allah saww said when he saww returned from Tabuk: ‘There are such people at Al-Medina who, you neither travelled any road nor descended in any valley except they were with you. Nothing withheld them except the illness’. He saww said: ‘There was intention for them’.

فَإِنَّ رَسُولَ اللَّهِ ص قَالَ حِينَ رَجَعَ مِنْ تََوكَ إِنَّ الْْمَدِينَةِ لأََقَ وَاماً مَا سِرْتُِْ مِنْ مَسِيرٍ وَ لَ هَبَطْتُمْ مِنْ وَادٍ إِلَّ كَانُوا مَعَكُمْ مَا حَبَسَهُمْ إِلَّ الْمَرَضُ ي قُولُ

Then know, O Muhammad! I asws placed you in charge of mighty armies of the people of Egypt, and when I asws placed you in charge, I asws did not do so from the instructions of the people. You are rightful that you be fear in it upon yourself, and be careful in it upon your religion, and if there was any time of the day you are able not to incur the Wrath of your Lord azwj for the pleasure of anyone from His azwj creatures, then do so.

فَإِنَّ فِِ اللَّهِ خَلَفاً مِنْ غَيرِْهِ وَ لَيْسَ فِِ شَيْءٍ غَيرِْهِ خَلَفٌ مِنْهُ فَاشْتَدَّ عَلَى الظَّالَِِ وَ لِنْ لأَِهْلِ الخَْيرِْ وَ ق َرِّب ْهُمْ إِلَيْكَ وَ اجْعَلْهُمْ بِطَا

Surely in Allah azwj there is a replacement from others and there isn’t regarding anything other than Him azwj any replacement from it. So, be severe upon the oppressor and be soft to
the people of goodness and draw them closer to you and make them to be in your obedience and as your brothers. And the greetings^{485}.

And by this chain, said,

‘Ali^{asws} wrote to Muhammad (Bin Abu Bakr) and people of Egypt: ‘As for after, I^{asws} hereby advise you with fearing Allah^{azwj} and working with what you will be questioned about (on the Day of Qiyamah), for you are pledged with it and are destined to it. Allah^{azwj} Mighty and Majestic is saying: *Every soul would be held for what it earns* [74:38], and Said: *and Allah Cautions you all Himself; and to Allah is the eventual return* [3:28], and Said: *So, by your Lord! We will be Questioning them altogether* [15:92] About what they were doing [15:93].

So, know, servants of Allah^{azwj}! Allah^{azwj} will be Questioning you about the small from your deeds and the big. If He^{azwj} Punishes, then we are the unjust, and if He^{azwj} Forgives and is Merciful, so He^{azwj} is the most Merciful of the merciful ones.

And know that the closest of what the servant can happen to be to the Mercy and the Forgiveness is when he works in obedience to Allah^{azwj} and is sincere in the repentance. Upon you all is to be with fear of Allah^{azwj} and Majestic for it is a collection of good what nothing else can collect, and you can achieve the good by it what cannot be achieved by something else, neither good of the world nor good of the Hereafter.

Allah^{azwj} the Glorious Says: *And it is said to those who are pious: ‘What is that which your Lord Revealed?’ They say, ‘Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious’* [16:30].

And know, servants of Allah^{azwj}! The Momin works for three, either (it is) for the good of the world, so Allah^{azwj} Rewards him for his deeds in the world. Allah^{azwj} Said: *and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones*

^{485} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 e
[29:27]. So, the one works for Allah azwj the Exalted, his Recompense is in the world and the Hereafter, and Suffices him for the important matters in these two.

And Allah azwj the Exalted Said: **Say: ‘O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning’** [39:10]. So whatever Allah azwj Gives them in the world, He azwj would not reckon them for it in the Hereafter.

Allah azwj the Exalted Said: **For those who do good is the good and more; [10:26].** The good is the Paradise and the increase is the world. And as for the good of the hereafter, Allah azwj Expiates an evil deed away from him for every good deed. He azwj Says: **Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114],** until when it would be the Day of Qiyamah, their good deeds would be Reckoned for them and they would be given for each one, ten the like of it, up to a multiple of seven hundred. It is which He azwj Says: **A Recompense from your Lord, a Calculated gift [78:36].**

And the Mighty and Majestic is Saying: **for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37].** Be desirous regarding it, and work for it, and urge (others) upon it; and know, servants of Allah azwj, that the Momineen, the pious are going away with the current good and its future. They are participating the people of the world in their world while the people of the world are not participating with them in their Hereafter.

Allah azwj Mighty and Majestic is Saying: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ Say: ‘These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know’ [7:32].**
Dwell in the word with the most superior of what is being dwelt it and consume it with the most superior of what is being consumed. Participate with the people of the world in their world and eat from the best of what they are eating, and drink from the best of what they are drinking, and wear from the best of what they are wearing, and dwell in the best of what they are dwelling it, and marry with the best of what they are marrying, and ride from the best of what they are riding.

أَصَابُوا لَذَّةَ الدُّنْيَا مَعَ أَهْلِ الدُّنْيَا وَ تَيَقَّنُوا أَنَّهُمْ غَداً مِنْ جِيرَانِ اللَّهِ عَزَّ وَ جَلَّ وَ يَتَمَنَّوْنَ عَلَيْهِ مَا يُرَدُّ لََُمْ دَعْوَةٌ وَ لَ يُنْقَصُ لََُمْ لَذَّةٌ أَمَا فِِ هَذَا مَ يَشْتَاقُ إِلَيْهِ مَنْ كَانَ لَهُ عَقْلٌ وَ لَ حَوْلَ وَ لَ قُوَّةَ إِلَّ بِاللَّهِ

Attain the pleasures of the world along with the people of the world and be certain they (Momineen) tomorrow would be in the vicinity of Allah azwj Mighty and Majestic and would be anticipating to Him azwj. Neither a supplication would be returned to them nor would any of their pleasures be reduced. As for in this (world), no one having intellect for him would desire for it. And there is neither any might nor strength except with Allah azwj.

وَ أَخْشَعَ وَ احْذَرُوا عِبَادَ اللَّهِ الْمَوْتَ وَ نُزُولَهُ وَ خَذُوا لَهُ عُدَّتَهُ فَإِنَّهُ يَدْخُلُ بِأَمْرٍ عَظِيمٍ خَيرٌْ لَ يَكُونُ مَعَهُ شَرٌّ أَبَداً أَوْ شَرٌّ لَ يَكُونُ مَعَهُ خَيرٌْ أَبَداً فَمَنْ أَقَرُّب إِلََ الَْْنَّةِ مِنْ عَامِلِهَا وَ لَيْسَ أَحَدٌ مِنَ النَّاسِ يَفَارِقُ رُوحُهُ جَسَدَهُ حَتََّّ يَعْلَمَ إِلََ أيِّ الْمَنْزِلَتَينِْ يَصِيرُ إِلََ الَْْنَّةِ أَمْ إِلََ النَّارِ أَ عَدُوٌّ هُوَ لِلَّهِ أَمْ وَليٌِّ لَهُ

Servants of Allah azwj! Fear and be cautious of the death and its descent and take to preparing for it for it enters with a mighty good matter not having any evil for it forever, or evil not having any good with it forever. So, the one who is closest to the Paradise is from its workers, and there isn’t anyone from the people whose souls separates from his body until he knows to which of the two statuses he is destined, to the Paradise or to the Fire, or whether he is an enemy to Allah azwj of a friend to Him azwj?

If he was a friend, the doors of the Paradise are opened for him and its path is commenced for him, and he looks at what Allah azwj Mighty and Majestic has Prepared for His azwj friends in it, and he is free from every occupation and every weight is placed down from him.
And if he was an enemy of Allah\textsuperscript{azwj}, the doors of the Fire are opened for him, and its path is eased for him, and he looks at what Allah\textsuperscript{azwj} has Prepared in it for its inhabitants, and faces every abhorrence, and separates from every happiness.

And know, servants of Allah\textsuperscript{azwj}, that the death, there is no escape from it, therefore be cautious of it before it's befalling, and prepare for it its preparation, for you are the expelled ones of the death. If you were to say, it would seize you and if you were to flee, it would catch up with you, and it is necessitated for you more than your own shadow, leading by your forelocks, and the world is being rolled up from behind you.

And know, servants of Allah\textsuperscript{azwj}, that what is after the death is severer than the death (itself) for the one whom Allah\textsuperscript{azwj} does not Forgive for him (his sins), and beware of the grave, and its compression, and its narrowness, and its darkness, for it which speaks every day saying, ‘I am a house of soil, and I am a house of loneliness, and I am a house of the insects’.

And the grave is a garden from the gardens of the Paradise or a pit from the pits of the Fire. The Muslims, when he dies, the ground says to him, ‘Welcome and hello! You were from the ones I loved that he walks upon my back. So, when I oversee you, you will know how my dealing with you is’. It expands for him to the extent of his sight.

Frequent the remembrance of death during whatever your souls snatch you away to of the lustful desires, for it suffices with the death as a preaching, and Rasool-Allah\textsuperscript{saww} had said: ‘Frequently remember the death for it is a demolisher of the lustful desires’.

And know, servants of Allah\textsuperscript{azwj}, that the death, there is no escape from it, therefore be cautious of it before it's befalling, and prepare for it its preparation, for you are the expelled ones of the death. If you were to say, it would seize you and if you were to flee, it would catch up with you, and it is necessitated for you more than your own shadow, leading by your forelocks, and the world is being rolled up from behind you.

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And know, servants of Allah\textsuperscript{azwj}, that the death, there is no escape from it, therefore be cautious of it before it's befalling, and prepare for it its preparation, for you are the expelled ones of the death. If you were to say, it would seize you and if you were to flee, it would catch up with you, and it is necessitated for you more than your own shadow, leading by your forelocks, and the world is being rolled up from behind you.

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And when the Kafir is buried, the ground says to him, ‘No welcome and no hello! You were from the ones I hated that he walks upon my back. So, when I oversee you, you will know how my dealing with you is’. It narrows upon him to the extent that his ribs meet. And know that the straitened like which Allah azwj the Exalted Said:  

\[\text{then surely for him would be a straitened life [20:124], it is punishment of the grave.}\]

And upon the Kafir, in his grave, a serpent of ninety-nine venomous fangs of bones tearing his flesh until he is Resurrected. If one of these fangs were to be blown into the earth, the vegetation of its pastures would not grow, ever!

\[\text{And know, servants of Allah azwj Your souls and your bodies are delicate, soft, which would be sufficed by the easiest of the Punishments being too weak from this. If you are able, then be merciful upon your souls and your bodies of what there is no strength for you with it nor any patience upon it. Therefore, work with what Allah azwj and Glorious loves and leave whatever He azwj Dislikes, do so, and there is neither any might nor strength except with Allah azwj.}\]

\[\text{And know, servants of Allah azwj, that what is after the death is severer than the grave (itself), a Day during which the young ones would be grey-haired, and the elders would be (like) intoxicated, and the foetus would be miscarried, every breast-feeding woman shall quit from what she breast-fed, [22:2], and be cautioned of a harsh, distressful Day [76:10] the evil of it would be widespread [76:7].}\]

\[\text{As for the evil of that day and its panic would be so widespread, even the Angels would panic from it, the ones who haven’t got any sins for them, and (so will) the severe wild animals, and the high mountains and the cradled lands, And the sky would be cleft asunder, so on that Day it shall be shall be frail [69:16], and it would change So when the sky splits, then it would become rosy like the red hide [55:37], and the mountains would become a mirage like flowing sand after having been solid slabs.}\]
And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). [39:68]. So, how would it be for the one who disobeys Him with the hearing, and the sight, and the tongue, and the hand, and the leg, and the private part, and the belly, if Allah does not Forgive and Mercies.

And know, servants of Allah, that what is after the Day is severer and more grievous upon the one whom Allah does not Forgive for him, than that day – a Fire the bottom of which is remote, and its heat is intense, and its punishment is renewed, and its whips are of iron, and its drink is pus. Neither is there a break in its punishment nor do its dwellers die. (It is) a house there isn’t any Mercy of Allah in it, nor is any supplication in it heard.

And know, servants of Allah that along with this is Mercy of Allah which encompasses all things. It will not be insufficient for the servants, a Paradise the expanse of which is like the expanse of the skies and the earth, a good with no evil happening after it, sever, and a desire not depleting ever, and a pleasure nor perishing ever, and a gathering not separating ever, being a people who are being neighbours of the Beneficent, and the servants would stand in front of them with golden bowls and mugs, [43:71], in these would be fruits and sweet basil.

A man said, ’O Rasool-Allah! I love the horses, so are there horses in the Paradise?’ He said: ‘Yes, by the One is Whose Hand is my soul! There are horses of red ruby therein. They would be riding, and it would illuminate with them amid the leaves of the Garden’.

A man said, ’O Rasool-Allah! The beautiful voices tend to fascinate me, would there be beautiful voices in the Paradise?’ He said: ‘Yes, by the One in Whose hand is my soul! Allah, for the ones from whom who loves that, would Command a tree to make him
hear sounds with the Glorification, no ears would have heard anything more beautiful than it, at all!"

A man said, ‘O Rasool-Allah\textsuperscript{saww}! I love the camels, are there camels in the Paradise?’ He\textsuperscript{saww} said: ‘Yes, by the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! Therein are camels of red ruby, upon these are saddles of gold, having been clad in pillows of brocade. They would be riding, going with them amid the leaves of the garden.

And therein are faces of men and women riding the ride of the people of Paradise. When one of you is fascinated by the face, he would say, ‘Make my face to be like this face’, and his face would be made to be upon it. And when a face of a woman fascinates him, he would say, ‘Lord\textsuperscript{azwj}! Make so and so face to be the face of my wife’. He would return and the face of his would be upon what he desires.

And the people of the Paradise would be visiting the Subduer, the Glorious during every Friday, and the ones closest to Him\textsuperscript{azwj} would be upon pulpits of light, and those following them (in rank) would be upon pulpits of ruby, and those who follow them (in rank) would be upon pulpits of aquamarine, and the ones following them (in rank) would be upon pulpits of musk.

While they are like that, they would be looking at the Noor of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, and Allah\textsuperscript{azwj} would be Looking into their faces, when a cloud shall come overwhelming them. It would rain the bounties upon them, and the pleasures, and the happiness, and the glory what no one knows except Allah\textsuperscript{azwj} the Glorious, and along with this is what is superior than it – Pleasure of Allah\textsuperscript{azwj} the Greatest.

As for us, if we had not been frightened except part of what we have been frightened with, we would have become yielding that our fear be intensified from what there is neither any strength for us to bear it, nor any patience to be strong enough upon it, and that our
desired be intensified to what there is no needlessness for us from it nor any escape for us from it.

Servants of Allah^{azwj}! If you intensify your fear from your Lord^{azwj} and make good your thoughts about Him^{azwj}, then do so, for the servant, rather, his obedience would happen to be upon a measurement of his fear, and that the best of the people in obedience to Allah^{azwj} would be their most intense of them in fear.

And look, O Muhammad, at your Salat, how you are praying it, for rather you are a prayer leader. It is befitting for you that you lead it and that you lighten it, and if you are praying it to its timing, so there isn't any prayer leader to pray with a people and there should be any deficiency in his Salat and their Salat, except the sin of that would be upon him, and that would not cause any deficiency of anything from their Salat.

And know that all things from your deeds follow your Salat. So the one who wastes the Salat, he would be more wasting to other things; and your Wuzu'u is from the completion of the Salat, so come with it upon its aspect, for the Wud'u is half the Eman; and look at Al-Zohr Salat and pray it to its timing, neither hastening with it from its timing to be free, nor delay it from the timing for any pre-occupation.

A man came to Rasool-Allah^{saww} and asked him^{saww} about the timing of the Salat. The Prophet^{saww} said: 'Jibraeel^{as} came to me^{saww} and showed me^{saws} timing of the Salat, so pray Al-Zohr Salat when the sun (starts to) decline, the pray Al-Asr and it is white, pure. Then pray Al-Maghrib when the sun sets, then pray Al-Isa when the twilight disappears, then pray the morning at the end of the night and the stars are no longer seen, the Prophet^{saww} used to pray in front of you.

If you are able, and there is no strength except with Allah^{azwj}, necessitate the well-known Sunnah and travel the clear path which I^{saws} have taken and perhaps you will advance upon them tomorrow.
Then look are your Ruk'u and your Sajdah, for the Prophet saww used to be the most complete of the people of Salat and their lightest for it, and when he saww performed Ruk'u, he saww said: 'Glory be to my Lord the Magnificent and with His Praise' – three times, and when he saww raised his back, he saww said: 'Allah Listens to the one who praises Him azwj. O Allah azwj! For You azwj is the Praise filling Your skies and filling Your earth and filling whatever You azwj so Desire of anything'.

When he saww performed Sajdah he saww said: 'Glorious is my Lord the Exalted, and with His Praise' – three times.

I asws ask Allah azwj Who Sees and is not seen, and although He azwj is with the Lofty Scenery, that He azwj should Make us and you to be from the ones who love Allah azwj and please Him azwj until He azwj Resurrects us upon thanking Him azwj and mentioning Him azwj, and be good in His azwj worship, and fulfil His azwj rights, and upon everything He azwj Chosen for us in our world, and our religion, and Raised us, and Humiliated us, and Make us to be from the pious, those there shall be no fear upon them, nor shall they be grieving [2:38].

So, if you are able, O people of Egypt, and there is no strength except with Allah azwj, your words should be ratified by your deeds, and that your secretive matters should be compatible with your announced ones, and your tongues should not oppose your hearts, then do so. May Allah azwj Fortify us and you with the Guidance and Cause us and you to travel the magnificent argument.

And beware of the call of the liar son of Hind, and consider and know that they are not the same, the Imam asws of guidance and an imam of ruination, and a successor asws of the Prophet saww and an enemy of the Prophet saww. May Allah azwj Make us and you to be from the ones He azwj Loves and is Pleased with. I asws have heard Rasool-Allah saww said: 'I saww do not fear upon my community of any Momin nor a Polytheist. As for the Momin, Allah azwj Prevents him by his Eman, and as for the Polytheist, Allah azwj would Disgrace him due to his
Shirk. But, I saww fear upon you of every Hypocrite of a knowledgeable tongue. He would say what you would recognise, and he would do what you would deny'.

And the Prophet saww had said: ‘One whom his good deed makes him happy and his evil deed saddens, so that is the Momin, truly’, and he saww had said: ‘Two characteristics will not be gathered in a hypocrite – good conduct and understanding regarding Sunnah’.

And know, O Muhammad, that the superior understanding is the devoutness in the religion of Allah azwj and the deeds done in His azwj obedience. May Allah azwj Assist us and you upon thanking Him azwj and Remembering Him azwj, and fulfilling His azwj Rights, and the working in His azwj obedience. Upon you is to be with the piety in the secretive of your affairs and your open ones, and upon whichever state you may be upon.

May Allah azwj Make us and you to be from the pious ones. I asws bequeath you with seven (matters), these are a summary of Al-Islam. Fear Allah azwj and do not fear the people regarding Allah azwj, and good words what are ratified by the deeds, and do not judge in one matter with two different judgment for your orders would be contradictory and deflect from the truth, and love for your general citizens what you love for yourself and dislike for them what you dislike for yourself and your own family, and necessitate the argument in the Presence of Allah azwj.

Correct the situation of your citizens and turbulent matters to the truth, and do not fear regarding Allah azwj a blame of any blamer, and be advising to the one who consults you, and make yourself an example to the near Muslims and their far ones.

And upon you is to be with the Fasting, and that Rasool-Allah saww had isolated (done Itikaf) in a year during the first ten days from the month of Ramazan, and isolated (done Itikaf) in the next year, the middle ten days the month of Ramazan. When it was the third year, he saww returned from Badr and fulfilled his Itikaf, he saww slept and saw in his saww dream on
the Night of Pre-determination (Laylat Al-Qadr) in the last ten nights, as if he saww was performing Sajdah between water and clay.

When he saww woke up, he saww returned from his saww night to his saww wives and some people from his saww companions were with him saww. Then they were rained upon on the night of the twenty-third. The Prophet saww prayed Salat when it was morning and clay was found to be in the face of the Prophet saww. So, he saww did not cease to perform Itikaf during the last ten of the month of Ramazan until Allah azwj Caused him saww to pass away.

And the Prophet saww said: ‘One who Fasts a month of Ramazan, then Fasts six days from Shawwal, it is as if he saww Fasted the year. May Allah azwj Make our manners and our cordiality be the manners of the pious and cordiality of the sincere, and gather us and you in the house of Pleasure: as brethren upon couches face to face [15:47], if Allah azwj so Desires”.

Ibrahim said, ‘It is narrated to me by Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Sayf, from his companions,

‘When Ali saws had written this letter to Muhammad Bin Abu Bakr, he used to look into it and be educated by it. When Amro Bin Al-Aas prevailed upon him and killed him, he took the entirety of the letters and sent these to Muawiya, and Muawiya used to look into this letter and wondered from it.

Al-Waleed Bin Uqba said, and he had seen his astonishment with it, ‘Order with these Ahadeeth to be incinerated’. Muawiya said, ‘Shh, for there is no (right of) opinion for you!’ Al-Waleed said, ‘Is it from the (correct) view that the people should know that the Ahadeeth of Abu Turab (Ali saws) are in your possession and you are learning from these?’

486 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 f
Muawiyah said, ‘Woe be unto you! Are you instructing me that I burn knowledge the like of this? By Allah! I have neither heard knowledge more summarised than it nor any wisdom?’ Al-Waleed said, ‘If you are marvelling from his asws knowledge and his asws judgments, then upon what did you fight against him asws?’

He said, ‘Had it not been for the fact that Abu Turab (Ali asws) killed Usman, then annihilated us, we would have taken from him asws. Then he was silent for a while, then looked at his gatherers and said, ‘Indeed! We are not saying that these are from the letter of Ali asws Bin Abu Talib asws, but we are saying these as from the letters of Abu Bakr which were in the possession of his son Muhammad, so we are looking into these and taking from these’.

He (the narrator) said, ‘Those letters did not cease to be in the treasury of the clan of Umayya until Umar Bin Abdul Aziz ruled, and he is the one who revealed that these are from the Ahadeeth of Ali asws Bin Abu Talib asws.’

Ibrahim (the narrator) said, ‘When it reached Ali asws that those letters had gone to Muawiyah, the grief intensified upon him asws’. 487

And it is reported from Abdullah Bin Salama who said, ‘Ali asws prayed Salat with us. When he asws finished, he asws said (a poem): ‘I asws stumbled a stumble I asws cannot excuse from, soon I asws shall bag it afterward and continue, and gather the affairs of the scattered community’.

We said, ‘What is the matter with you asws, O Amir Al-Momineen asws’. He asws said: ‘I asws employed Muhammad Bin Abu Bakr upon Egypt. He wrote to me asws, ‘There is no knowledge for me with the Sunnah’, so I asws wrote to him a letter in it was education and Sunnah. He was killed and the letter was taken’.

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487 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 g
Ibrahim (the narrator) said, ‘Muhammad Bin Abu Bakr did not wait even a whole month until he sent to those who were isolating, the ones Qays Bin Sa’ad had reconciled with them. He said, ‘O you all! Either you enter into our obedience or you get out from our city’. They sent a message to him, ‘We will not do so. Leave us until we look at what becomes of the matter of the people, so do not be hasty upon us’.

He refused to them and they refused from him, and they took their caution. Then transpired the even (battle of) Siffeen, and they feared Muhammad. When the news of Muawiya and the people of Syria came to them, then the command came to be up to the arbitration, and Ali asws and the people of Al-Iraq had had returned from Muawiya and Syria, and they to their Iraq, they became audacious upon Muhammad and manifested the disputes to him.

When Muhammad saw that, he sent Ibn Jumhan Al-Balwy to them and with him was Yazeed Bin Al-Haris Al-Kinany. He fought them and they killed them both. Then he sent a man from (clan of) Kalb to them. They killed him as well, and Muawiya Bin Khadeej came out from the (tribe of) Al-Sakasik calling to seek the blood of Usman. The people answered him and so did a lot of other people, and he corrupted Egypt upon Muhammad Bin Abu Bakr.

(News of) their leaping upon him reached Ali asws. He asws said: ‘I asws do not view for Egypt except one of the two men of our companions, the one we had removed yesterday, meaning Qays Bin Sa’ad, or Malik Bin Al-Haris Al-Ashtar’.

And Ali asws, when he returned from Siffeen, returned Al-Ashtar to his office at Al-Jazeera, and said to Qays Bin Sa’ad: ‘You stay with me asws upon my asws police until we are free from the matter of this arbitration, then go out to Azerbaijan’. So, Qays was staying upon his asws police. When the matter of the arbitration expired, he wrote a letter to Al-Ashtar, and in those days, he was at Nasibeyn, and sought (recalled) him’.

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488 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 720 h
Al Mufeed said, ‘The scribe informed me from Al Zafrany, from Al Saqafy, from Muhammad Bin Zakariya, from Abdullah Bin Al Zahhak, from Hisham Bin Muhammad who said,

‘When the news arrived to Amir Al-Momineen asws of the killing of Muhammad Bin Abu Bakr, may Allah azwj be Pleased with him, he asws wrote to Malik Bin Al-Haris Al-Ashtar, may Allah azwj have Mercy on him, and he was staying at Nasibeyn: ‘As for after, you are from the ones I asws can prevail with upon establishing the religion, and suppress by him the iniquity of the sinners, and fill by him the gap of the dreaded.

And I asws had placed Muhammad Bin Abu Bakr, may Allah azwj have Mercy on him, as ruler of Egypt, but the Kharijites came out against him, and he was young, there was no knowledge for him of the wars, so he was martyred, may Allah azwj have Mercy on him. Come to me asws, we shall look into the matter of Egypt and make the replacement to be upon your office, from the trustworthy people and the advisers from your companions’.

Malik placed Shabeeb Bin Aamir Al-Azdy upon his office and he came back until he arrived to Amir Al-Momineen asws. He asws narrated to him the events of Egypt and informed him about its inhabitants and said to him: ‘There is no direction to this apart from you, so go out. If I asws do not advise you, I asws shall suffice with your view, and seek Assistance of Allah azwj upon what worries you, and mingle the severity with the leniency, and be kind as much as the kindness can reach, and be determined upon the severity when nothing would avail you except for the severity’.

He (the narrator) said, ‘Malik Al-Ashtar went out and came to his luggage and prepared for the going out to Egypt, and Amir Al-Momineen asws sent ahead a letter in front of him, to the people of Egypt: ‘In the Name of Allah azwj the Beneficent, the Merciful, Greetings be unto you all! I asws praise Allah azwj to you, Who, there is no god except He azwj and I asws ask Him azwj of the Salawaat upon His azwj Prophet saww Muhammad saww and his saww Progeny asws.'
And I\textsuperscript{asws} sending to you a servant from the servants of Allah\textsuperscript{azwj}. He will not flinch from the enemies, vigilant of the circles of the servants of Allah\textsuperscript{azwj} of severe prowess, and their most honourable of affiliations, more harmful upon the transgression than burying of the fire, and the remotest of the people from the filth or share, and he is Malik Bin Al-Haris Al-Ashtar, neither levying the tax, nor blunt of the edge, forbearing during the danger, composed during ward, with original view, and beautiful patience.

Listen to him and obey his orders. If he orders you with the mobilisation, the mobilise, and if he orders you to stay put, then stay put for he will neither go ahead nor prohibit except by my\textsuperscript{asws} orders. I\textsuperscript{asws} have preferred you all with him over myself\textsuperscript{asws} as an advisor to you all, and severe upon your enemies. May Allah\textsuperscript{azwj} Protect you with the guidance and Affirm you with the piety and harmonise us and you to what He\textsuperscript{azwj} Loves and is Pleased with. And the greetings be unto you, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’.

And when Malik Al-Ashtar prepared for the departure to Egypt, the spies of Muawiya at Al-Iraq wrote to him raising his news. That was grievous upon Muawiya, and he had coveted regarding Egypt, and he knew that Al-Ashtar, if he proceeds and comes to it, would be more severe unto him than the son of Abu Bakr. So, he sent a message to Dihqan from the people of the tax collectors at Qulzum, ‘Ali\textsuperscript{asws} has sent Al-Ashtar to Egypt, and if you were to suffice him, you will be excused the taxation of your area for as long as you live, so undertake in killing him with whatever you are able upon’.

Then Muawiya gathered the people of Syria and said to them, ‘Ali\textsuperscript{asws} has sent Al-Ashtar to Egypt, so come, let us supplicate to Allah\textsuperscript{azwj} against him for us to be suffice of his matter. Then he supplicated and they supplicated with him. And Al-Ashtar went out until he came to Al-Quzum and that Al-Dihqan received him. He greeted unto him and said, ‘I am a man from the people of the taxation, and there is a right upon me for you and your companions in raising my honour, so descend unto me. Establish your command and command of your companions, and feed your animals, and account with that for me, from the taxes’.
Al-Ashtar descended to him and he established to him and for his companions with whatever they were needy to, and carried some food over to him, and inserted poison in the honey drink. When Al-Ashtar drank it, it killed him, and he died, and his news reached Muawiya. He gathered the people of Syria and said to them, ‘Receive glad tidings, for Allah has Answered your supplications and Sufficed you all of Al-Ashtar and Killed him’. They were cheered by that and were joyful with it.

And when (news of) expiry of Al-Ashtar reached Amir Al-Momineen, he went on to pity and regretted upon him, and he said: ‘By Allah! How dear was Malik. If he had been from a mountain, he would have been its biggest cornerstone, and if he had been from stones, would have been its most solid. But, by Allah! Your death has defeated a scholar, so upon the like of you, let the wailing ones cry’.

Then he said: ‘We are for Allah are returning to Him, and the Praise is for Allah, Lord of the worlds. I shall have his Reckoning with You for his death is from the calamities of the times. May Allah have Mercy on Malik, for he had been loyal with his pact, and fulfil his vow and met his Lord. We have settled ourselves that we shall be patient upon all difficulties after our calamity with (expiry of) Rasool-Allah, for it is the mightiest of the calamities’.

We return to the report of Al Saqafi reported by his chain from Aasim Bin Kuleyb, from his father, ‘When it reached Muawiya the news of Al-Ashtar, he sent a messenger to follow it to Egypt and instructed him with assassinating him. He carried two provisions with him having drink in them. He quenched Al-Ashtar one day from one of them, and quenched him another day from the other one, and in it was poison. He drank it and his neck inclined. He sought the man but missed him’.

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489 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 721
And from Mugheira Al-Zaby that Muawiya conspired to Al-Ashar with a slave of the family of Umar. The slave did not cease to mention to Al-Ashar the merits of Ali asws and the clan of Hashim as until he was trusting upon him. One day Al-Ashar, then he felt heavy and sought water. The slave quenched him a drink of Suweyq wherein was poison, and he died’.

He (the narrator) said, ‘And Muawiya had said to the people of Syria when he conspired with a slave of Umar, ‘Supplicate against Al-Ashtar’. They supplicated against him. When (news of) his death reached him, he said, ‘Are you not seeing how it was Answered for you all?’

And it has been reported from one of the faces that Al-Ashtar was killed at Egypt after a severe battle, and the correct is the he was quenched poison, so he died before he could reach Egypt.

And from Ali Bin Muhammad Al-Madainy that Muawiya faced towards the people of Syria saying, ‘O you people! Ali asws has sent Al-Ashtar to Egypt, so supplicate to Allah azwj that He azwj Suffices you all!’ So, they used to supplicate at the end of every Salat, and the one who had quenched him poison came to Muawiya and informed him of the death of Al-Ashtar.

Muawiya, may Allah azwj Curse him, stood up to address. He said, ‘As for after, there used to be two right hands for Ali asws Bin Abu Talib asws. One of them was cut off on the day of Siffeen, and he is Ammar Bin Yasser ra, and the other one has been cut off today, and he is Malik Al-Ashtar’.

And Ibrahim said, ‘When (news of) the death of Al-Ashtar reached Ali asws, he asws said, ‘We are for Allah azwj and are returning to Him azwj, and the Praise is for Allah azwj, Lord azwj of the worlds. O Allah azwj! I asws shall reckon it in Your azwj Presence, for his death is from the calamities of the times’.

And from Anwaar Al-Bihar V, No, 528 out of 594
Then he asws said: ‘May Allah azwj have Mercy on Malik, for he had been loyal to his pact and fulfilled his vow and met his Lord azwj, along with that we had determined ourselves that we shall be patient upon every calamity after our calamity with Rasool-Allah aww, for it was the greatest calamity’.

And from Muawiyah Al-Zaby who said, ‘The matter of Ali asws did not cease to be difficult until Al-Ashtar died, and Al-Ashtar was darker than Al-Ahnas was at Al-Basra’.

And from a group of elders of Al Nakha’a who said,

‘We entered to see Amir Al-Momineen asws when the (news of the) death of Al-Ashtar reached him asws. We found him asws pitying and regretting upon him. Then he asws said: ‘By Allah azwj the loss of Malik! And what was Malik? Had he been from a mountain, would have been majestic, and had been from stones, he would have been solid.

But, by Allah azwj Your death has demolished world and has made (another) world happy. Upon the likes of Malik, let the wailers lament. And is there anyone hopeful like Malik, and is there anyone existing like Malik?’

Alqamah Bin Qays Al-Nakhaie said, ‘Ali asws did not cease to pity and feeling sorry until we thought that it was a calamity for him asws besides us, and that was recognised in his face for days’.

Ibrahim said, ‘And it is narrated to us by Muhammad Bin Abdullah, from Al Madainy, from his men,

‘When it reached Muhammad Bin Abu Bakr that Ali asws had diverted Al-Ashtar to Egypt, it was grievous upon him. Ali asws wrote to him at the death of Al-Ashtar: ‘As for after, it has reached me asws your feelings about discharging Al-Ashtar to your office, and I asws did not do that to delay to you about the Jihad, nor as an increase for you from regarding the efforts.‘
And if I asws removed what your hands have encompassed of your authority, I asws would have placed you in charge of what would have been easier to deal with upon you, and I asws like the governance to be for you except that the man who was ruling Egypt was a man who was an adviser to us and severe against our enemies. May Allah azwj have Mercy upon him for his days are completed and he found his death, and we are pleased from him, so may Allah azwj be Pleased from him, and Multiply the Rewards for him, and Make the Hereafter to be good for him.

So, warm up to (confront) your enemies and roll up your sleeves for the war, and Call to the Way of your Lord with the wisdom and goodly exhortation, [16:125], and frequent the remembrance of Allah azwj and seeking the Assistance with Him azwj, and the fearing from Him azwj. He azwj would Suffice you for what worries you and will Assist you upon what you are in charge of. May Allah azwj Assist us and you upon what we cannot attain except by His azwj Mercy. And the greetings’.

Muhammad, may Allah azwj have Mercy on him, wrote, To a servant of Allah azwj Amir Al-Momineen asws, from Muhammad Bin Abu Bakr. Greetings be unto you! I praise Allah azwj to you asws Who, there is no god except He azwj. As for after, a letter of Amir Al-Momineen has ended up to me and I have understood it and recognised what is in it, and there isn’t anyone from the people who severer upon the enemies of Amir Al-Momineen asws, nor kinder to his asws friends than I am.

I had gone out and encamped, and secured the people except the one who installed war to us and manifested the opposition to us, and I am an obedient one to Amir Al-Momineen asws and his protector, and shelter to him asws, and standing with him asws, and Allah azwj is the Helper upon every state. And the greetings be upon Amir Al-Momineen asws, and Mercy of Allah azwj, and His azwj Blessings’.

493 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 d
And from Abu Jihzam Al Asady who said,

‘When the people of Syria left from Siffeen and news of the two judges came to Muawiya, and the People of Syrian pledged to him with the caliphate, it did not increase him except more strength, and there did not happen to be any worry for him except Egypt. He called Amro Bin Al-Aas, and Habeen Bin Maslama, and Busr Bin Artah, and Zahhak Bin Qays, and Abdul Rahman Bin Khalid, and Shurjeel Bin Al-Simt, and Abu Al-Awr Al-Sulamy, and Hamza Bin Malik, and consulted them regarding that.

Amro Bin Al-Aas said, ‘Good is the view what you have viewed in its beginning. May you and your companions be honoured, and your enemies be disgraced’. And others said, ‘We view what Amro has viewed’. So, Muawiya wrote to Maslama Bin Makhlad Al-Ansari and to Muhammad Bin Khadeej Al-Kindy, and they were both adversaries of Ali asws, and he called them to seek the blood of Usman. They wrote to him, ‘Hasten to us your cavalry and your infantry and we shall help you, and Allah would Grant victory to you’.

Muawiya sent Amro Bin Al-Aas among six thousand. Amro travelled among the army until he was close from Egypt. The Usman supporters gathered to him. He stayed and wrote to Muhammad Bin Abu Bakr, ‘As for after, step aside from me with your blood, O son of my brother, for I do not love a victory from me to afflict you, and the people of this city have gathered upon opposing you and reject your order, and they are regretting upon having followed you and they will submit you if you were to meet, the interior would be ruined, so get out from it. I am from the advisers to you. And the greetings’.

He (the narrator) said, ‘And Amro sent this letter with a letter of Muawiya to him, and it is, ‘As for after, the consequences of injustice and the mighty rebellion is the evil, and if the blood is spilt unjustly, its perpetrator is not safe from the revenge in the world and the major sin would pursue him in the Hereafter, and we do not know of anyone who was more rebellion against nor faulted, nor any opposition more severe upon him than you were. You
strived against him among the strivers and assisted against him along with the assisters and spilt his blood along with the spillers.

Then you thought that I am asleep from you. So, you go to a city and be secured in it, and most of its people are my helpers, viewing my view and they will raise your words, and be watching upon you, and I have sent a group to you who are enraged upon you. They will shed your blood and be drawing closer to Allahazwj Mighty and Majestic by fighting you, and they have given a pact to Allahazwj to kill you, and if what they are saying do not happen from them to you, Allahazwj will Kill you by their hands or by the hands of others from Hisazwj friends.

And I am cautioning you and warning you for Allahazwj will be Restricting from you, and Cutting for to Hisazwj friends and Hisazwj caliph due to your injustice to him (Usman), and your rebelling against him, and your signature in it, and your enmity on the day of the house against him (Usman) stabbing in his guts in what is between his stomach and his shoulders, and along with this, I dislike killing you and I do not like it if that is prolonged from you, and Allahazwj will never Keep you safe from the Revenge wherever you may be, forever! So, step aside and rescue yourself. And the greetings.’

He (the narrator) said, ‘Muhammad Bin Abu Bakr folded the two letters and sent them to Aliasws and wrote to him, ‘As for after, O Amir Al-Momineenasws! The disobedient son of the disobedient has descended nearby Egypt and the people of the cities have gathered to him, all the ones viewing their views among a colossal army, and I have seen defeat from the ones before me. So, if there is a need for youasws in the land of Egypt, then help me with the wealth and the men. And the greetings be unto youasws, and Mercy of Allahazwj and Hisazwj Blessings’.

Amir Al-Momineenasws wrote to him: ‘As for after, your messenger came to measws with your letter mentioning that Ibn Al-Aas has descended nearby Egypt among a colossal army, and
that the ones who are upon the like of his views have come out to him, and the exit of the ones who were upon his view is better for you than their staying in your presence.

And you mentioned that you have seen defeat from the ones before you, so do not feel defeated and even if they feel defeated. Fortify with your relatives and press your Shias to you and the first guards among your soldiers, and delegate to the people Kinanah Bin Bishr, the one well-known with the advice, and experience, and the prowess; and I am delegating people to you upon the difficulties and the humiliation.

Be patient to your enemies and continue upon your insight, and fight them upon your intention, and fight them anticipating to Allah and even if your group is the lesser of the two groups, for Allah the Exalted Assists the few and Abandons the numerous.

And I have read the letter of the two transgressors (Muawiya and Amro), the ones crawling upon the disobedience, and blamers upon the straying, and the ones mistreating in the governance, and the ones arrogant upon the people of religion, those who are enjoying with their opposition just as the ones before them enjoyed with their opposition. So, do not be hurt by their thunder and their lightning, and answer them, and even if you do not answer them with what they are deserving of, you will still find words what you like. And the greetings’.

He (the narrator) said, ‘Muhammad Bin Abu Bakr wrote to Muawiya in answer to his letter, ‘As for after, your letter came to me mentioning the matter of Usman, a matter there is no excusing to you from it, and you are instructing me with stepping aside from you as if you are an adviser to me, and you are frightening me with the war as if you are being compassionate upon me.

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And I wish that the surrounding happens upon you, and that Allahazwj would Forsake you during the event, and that the disgrace would descend with you, and if you were to turn around, then command would happen to be for you in the world. By my life! How many, how many an oppressor you have helped, and how many a Momin you have killed and trampled, and to Allahazwj is the destination, and to Himazwj return the matters, and He is the most Merciful of the merciful ones [12:64] and Allah is the Helper upon what you are describing [12:18].

He (the narrator) said, ‘And Muhammad Bin Abu Bakr wrote to Amro Bin Al-Aas in answer to his letter, ‘As for after, I have understood your letter and know what you have mention and claimed that you do not like me to be afflicted by a victory from you. I testify with Allahazwj that you are from the invalidated ones; and you are claiming that you are an adviser to me, and I swear that you are a suspect in my presence; and you claimed that the people of the city have rejected me and are regretting upon having followed me, so they are your party and the party of the Pelted Satanla, and we anticipate Allahazwj Lordazwj of the worlds and are relying upon Allahazwj, the Mighty, the Merciful Lordazwj of the Magnificent Throne’.94

Delegate, may Allahazwj have Mercy on you, with Kinannah Bin Bishr and the ones answering with him from (the clan of) Kinda!’ Then he delegated with him a thousand men, and Muhammad stayed behind among the two groups. And Amro Bin Al-Aas faced Kinannah. When Amro was close from Kinannah, released battalions with him, battalion after battalion. No battalion from the battalions of the people

94 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 e
of Syrian came to him except he was severe upon it with the ones with him, and he struck them until they joined up with Amro. He did that repeatedly.

When Amro saw that, he sent a message to Muawiya Bin Khadeej Al-Kindy. He came to him among a similar large number. When Kinana saw that army, he descended from his horse and his companions descended with him. He struck them with his sword, and he was saying, and it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; [3:145]. He did not cease striking them with the sword until he was martyred, may Allah azwj have Mercy on him.

When Kinana was killed, Ibn Al-Aas came towards Muhammad and his companions had separated from him. Muhammad came out and continued in the path until he ended up to a ruin and sheltered to it, and Amro Bin Al-Aas came until he entered the pavilion. And Ibn Khadeej came out in seeking Muhammad until he ended up to the access-way which was off the road. He asked them, ‘Did anyone pass by you did not recognise?’ They said, ‘No’.

One of them said, ‘I had entered those ruins and there I was with a seated man’. Ibn Khadeej said, ‘Him, him, by the Lord azwj of the Kabah!’ They went sprinting until they entered upon Muhammad and they brought him out, and he had almost died of thirst. They came with him to around the pavilion. His brother Abdul Rahman Bin Abu Bakr leapt towards Amro Bin Al-Aas, and he in his army, he said, ‘No, by Allah azwj! My brother will not be killed in combat! Send a message to Muawiya and forbid him from killing him’.

Amro Bin Al-Aas sent a message to Muawiya, ‘Come to me with Muhammad!’ Muawiya said, ‘You killed Kinanah Bin Bishr, son of my uncle, and I should free Muhammad? Far be it! Are your Kafirs better than those, or is there an exemption for you all in the Psalms? [54:43]’.
Muhammad said to them, ‘Quench me a drop of water!’ Ibn Khadeej said to him, ‘May Allahazwj not Quench me forever if I were to quench you a drop. You prevented Usman from drinking the water until you killed him thirsty, deprived, so (now) Allahazwj is Quenching him from the Sealed Nectar. By Allahazwj! I shall kill you, O son of Abu Bakr while you are thirsty and Allahazwj will Quench you from the scalding water and the refuse’.

Muhammad said, ‘O son of the Jewess Al-Nassajah! That Day is not up to you, nor to Usman. But rather that is up to Allahazwj. Heazwj will Quench Hisazwj friends and Keep Hisazwj enemies thirsty, and they are you and your associates, and the one befriending you and you befriending him. By Allahazwj! If my sword was in my hands, you would not have reached from me what you have reached’.

Muawiya Bin Khadeej said to him, ‘Do you know what I will do with you? I shall insert you inside this carcass of the donkey, then burn it down upon you with the fire’. He said, ‘If you were to do that with me, so for long you have been doing that with friends of Allahazwj. And I swear by Allahazwj! I wish Allahazwj would Make this fire which you are scaring me with, to be cool and safe just as Allahazwj had Made it to be upon Hisazwj Friend Ibrahimas, and Heazwj should Make it to be upon you and your friends just as Heazwj had made it to be upon Nimrodjb and hislb friends.

And I wish that Allahazwj would Burn you and your imam Muawiya, and this is an indication to Amro Bin Al-Aas with the fire inflamed upon you. Every time it abates Allahazwj Increase it upon you with blazes (17:97)’.

Muawiya Bin Khadeej said, ‘I am not killing you unjustly, but rather I am killing you due to Usman Bin Affan’.

Muhammad said, ‘And what you are and a man working with tyranny, and he replaced the Judgments of Allahazwj and the Quran. And Allahazwj Mighty and Majestic has Said: And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44], and: so them, they are the unjust [5:45], and: so them, they are the transgressors [5:47]. We
avenged upon him for the things he had done, and we wanted him to vacate from our affairs, but he did not do so, so he killed him, the one from the people who killed him’.

Ibn Khadeej was angered, so he had him brought forward and struck off his neck, then threw him (his body) in the inside of a (dead) donkey and burnt him with them fire. When that reached Ayesha, she was alarmed upon him with severe alarm and supplicated at the end of every Salat supplicating against Muawiya Bin Abu Sufyan, and Amro Bin Al-Aas, and Muawiya Bin Khadeej, and she took possession of the dependants of her brother Muhammad and his children to her. So, Al-Qasim Bin Muhammad was in her lap. And Ibn Khadeej the accursed, wicked, was reviling Ali asws.

It has been reported from Dawood Bin Abu Awf who said, ‘Muawiya Bin Khadeej entered to see Al-Hassan asws Bin Al-Ji asws in Masjid of Al-Medina. Al-Hassan asws said to him: ‘Woe be unto you, O Muawiya! You are the one who reviles Amir Al-Momineen Ali asws. But, by Allah azwj! If you were to see him asws on the Day of Qiyamah, and i asws do not think you will even see him asws, you would see him uncovering from a leg, striking faces of the likes of you away from the Fountain, like the striking of the strange camel’.

And from Muhammad Bin Abdullah Bin Shaddad who said, ‘Ayesha swore an oath that she will not eat anything grilled, ever, after the killing of Muhammad. She did not eat grilled until she joined with Allah aswj, and she did not stumble at all except she said, ‘Curse Muawiya Bin Abu Sufyan, and Amro Bin Al-Aas, and Muawiya Bin Khadeej’.”

And it is reported from Kaseer al Nawa’a,

‘During the lifetime of Rasool-Allah asww, Abu Bakr went out in a military expedition, and Asma Bint Umays saw him (in a dream), and she was under him, as if Abu Bakr had dyed his hair and his beard with the henna and there were white clothes upon him. She came to Ayesha and informed her. Ayesha cried and said, ‘Your dream is true, for Abu Bakr has been killed. The dye is the blood, and his clothes are his shroud’.

495 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 f
The Prophet(saww) entered and she was like that. He(saww) said: ‘What makes her cry?’ They mentioned the dream. He(saww) said: ‘It isn’t as Ayesha has interpreted, but Abu Bakr will return safely. Asma would become pregnant from him with a boy and name him ‘Muhammad’. Allah(azwj) would Make him wrathful upon the Kafirs and the hypocrites’. He said, ‘It happened as he(saww) had informed’.

And from Al Haris Bin Ka’b, from Habeeb Bin Abdullah who said,

‘By Allah(azwj) I was seated in the presence of Al(asws) when Ubeydullah Bin Queyn came to him from the direction of Muhammad Bin Abu Bakr, screaming at him(asws) before the incident. Al(asws) stood up and called out for the congregational Salat among the people. The people gathered.

He(asws) ascended the pulpit, praised Allah(azwj) and extolled upon Him(azwj), and mentioned Rasool-Allah(saww) and sent Salawaat upon Him(saww), then said: ‘As for after, this one is shouting about Muhammad Bin Abu Bakr and your brethren from the people of Egypt. Ibn Al-Nabigha (Amro Bin Al-Aas) has travelled to them, being an enemy of Allah(azwj) and an enemy of the ones who befriend Him(azwj), and a friend to the ones inimical to Allah(azwj).

The people of straying cannot happen to be stronger to their falsehood and inclining to the ways of tyrants, uniting upon their falsehood, than you are upon your right. It is as if you are with them. They have initiated you and your brethren with the war, so hasten to them with the consolation and the help.

Servants of Allah(azwj) Egypt is mightier than Syria in goodness, and its people are good, so do not be overcome upon Egypt, for the survival of Egypt is in your hands, and honour for you and a stifling of your enemies. Go out to Al-Jar’a, and Al-Jar’a is between Al-Hira to Al-Kufa, for all of us to gather ever there, if Allah(azwj) so Desires!’

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496 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 g
He (the narrator) said, ‘When it was the next morning, he asws went out walking, and descended early morning. He asws stayed at it until middle of the day, but not even a hundred men gathered for him asws. So, he asws returned. When it was the evening, he asws sent a message to the nobles and gathered them. They entered to him at the government building, and he asws was gloomy, sad.

He asws said: ‘The Praise is for Allahazwj upon what Heazwj has Judged from a matter and Pre-Determined from a deed, and Heazwj has Tried measws with you all. O you group which does not obey when I asws order it and does not answer when I asws call it! May there be no father for others! What is that you are awaiting with your help and the Jihad upon your rights? The death is better than the disgrace in this world to be without rights. By Allahazwj! If the death comes to measws, and let it come to measws, and let it separate between measws and you all, you will find me taking a break from your company.

Is there no religion to unite you? Is there no zeal enraging you? Can you not hear your enemies disparaging your city and launching the raids upon you? Isn’t is surprising that Muawiya is calling the desert-dwellers, the Bedouins, the oppressors, and they are following him upon without any awards (being paid to them), nor provisions, and they are answering him during the year, one, and twice, and the three times to whichever directions he so desires to send them.

Then Iasws am calling you and you are foremost to refuse, and you are the remainder of the people. You are differing and separating away from measws, and disobeying measws, and opposing measws.

Malik Bin Ka’ab Al-Arhaby stood up to him. He said, ‘O Amir Al-Momineenasws! Enforce the people with me, for there is no perfume after a bride for the like of this day. I used to save myself, and the recompense will not be coming except with the abhorrence’. Then he turned towards the people and said, ‘Fear Allahazwj and answer your Imamasws and help hisasws call and fight your enemies. We shall travel to them, O Amir Al-Momineenasws!’
Ali\textsuperscript{asws} instructed Sa’ad, his\textsuperscript{asws} slave, that he calls out, ‘Indeed! Travel with Malik Bin Ka’ab to Egypt!’ And it was an abhorrent direction. But they did not gather to him for a month. When they gathered for him from them what gathered, Malik went out with them and encamped at the back of Al-Kufa, and Ali\textsuperscript{asws} went out with him. He\textsuperscript{asws} looked around and there, about two thousand had gathered from the ones who had come out.

He\textsuperscript{asws} said: ‘Travel, by Allah\textsuperscript{azwj}! Whatever you are and whatever your doubts, go to the people until you terminate their affair!’ Malik went out with them and travelled for five night. Al-Hajjaj Bin Gaziya Al-Ansari arrived from Egypt and informed him\textsuperscript{asws} with what he had seen of the death of Muhammad (Ibn Ab\textsuperscript{u} Bakr). And Abdul Rahman Bin Shabeeb arrived, and he was an informer for Ali\textsuperscript{asws}, and informed him\textsuperscript{asws} that he had not gone out from Syrian until Al-Bushr had arrive from the direction of Amro Bin Al-Aas, following each other with conquest of Egypt and the killing of Muhammad Bin Abu Bakr.

And he said, ‘O Amir Al-Momineen\textsuperscript{asws}! I have not seen any day at all of happiness like the happiness I saw at Syria when (news of the) killing of Muhammad came to them’. Ali\textsuperscript{asws} said: ‘But our grief upon his killing is upon a measurement of their happiness with it. No, but it is an increased multiple’.

He\textsuperscript{asws} returned Malik from the road and grieved upon Muhammad until that was seen in him\textsuperscript{asws} and manifest in his\textsuperscript{asws} face, and he\textsuperscript{asws} stood up to address. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘Indeed! Egypt has been conquered by the immoral friends of the tyrants and the oppressors, those who hindered from the Way of Allah\textsuperscript{azwj} and rebelled against Al-Islam crookedly.

Indeed, and Muhammad Bin Abu Bakr has been martyred, may Allah\textsuperscript{azwj} have Mercy on him, and with Allah\textsuperscript{azwj} is his Reckoning. But, by Allah\textsuperscript{azwj}! It has happened what you know, he was awaiting the Ordainment, and working for the Recompense, and hating the form of the immoral, and he loved the manners of the Momin.
And by Allah\textsuperscript{497} I\textsuperscript{497} do not blame myself\textsuperscript{497} upon the deficiency nor inability, and for me\textsuperscript{497} to suffer from the war is a glorious sight. I\textsuperscript{497} advance to the war and I\textsuperscript{497} know its face, aspect of the defeat, and I\textsuperscript{497} stand by the correct opinion. So, I\textsuperscript{497} cry out to you openly, and I\textsuperscript{497} call out to you for help, but you are not listening to any word of mine\textsuperscript{497}, nor are you obeying any orders of mine until the affairs come to the evil end-results.

You are a people the retaliation will not be realised by you nor will the tendencies be lacking with you. You are being called to help your brethren since more than five nights, but you are dragging your feet upon me\textsuperscript{497}, dragging of the captive camel, and you are being sluggish to the ground, the sluggishness of the one having no intention for him regarding the Jihad nor is there any view for him regarding earning the Recompense.

Then there came out to me\textsuperscript{497} weak soldiers, lethargic (exhausted), \textit{It is as if they are being driven to the death and they are looking on [8:6].} So, ugh to you all! Then he\textsuperscript{497} descended and entered to where his\textsuperscript{497} belongings were”.

\textit{قَالَ إِبَّرَاهِيمُ فَحَدَّثَنَا مُمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْمَدَائِنِِِّ قَالَ كَتَبَ عَلِيٌّ ع إِلََ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ هُوَ عَلَى الْبَصْرَةِ مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلََ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ سَلََمٌ عَلَيْكَ وَ رَحَْْهُ اللَّهِ وَ بَرَكَاتُهُ أَمَّا بَعْدُ فَإِنَّ مِصْرَ قَدِ افْتُتِحَتْ وَ قَدِ اسْتُشْهِدَ مَُُمَّدُ بْنُ أَبِِ بَكْرٍ وَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ نََْسُبُهُ}

\textit{وَ قَدْ كُنْتُ أَوْعَزْتُ إِلََ النَّاسِ وَ تَقَدَّمْتُ إِلَيْهِمْ فِِ بَدْءِ الأَْمْرِ وَ أَمَرْتُهُمْ بِإِعَانَتِهِ قَبْلَ الْوَق ْعَةِ وَ دَعَوْتُهُمْ سِرّاً وَ جَهْراً وَ عَوْداً وَ بَدْءاً فَمِنْهُمُ الْْتِِ كَارِهاً وَ مِنْهُمُ الْمُعْتَلُّ كَاذِباً وَ مِنْهُمُ الْقَاعِدُ خَاذِلً}

Ibrahim said, ‘It is narrated to us by Muhammad Bin Abdullah, from Al Madainy who said,

‘Ali\textsuperscript{497} wrote to Abdullah Bin Al-Abbas and he was (a governor) upon Al-Basra: ‘From a servant of Ali\textsuperscript{497} Amir Al-Momineen, to Abdullah Bin Abbas. Greetings be unto you and Mercy of Allah\textsuperscript{497} and His\textsuperscript{497} Blessings. As for after, Egypt has been conquered and Muhammad Bin Abu Bakr has been martyred, and in the Presence of Allah\textsuperscript{497} Mighty and Majestic we shall have his Reckoning.

\begin{center}
\textit{وَ فَأَفْتَرَتْ أُولَٰهُ لِلْمَمْلِكَةِ إِلَى النَّاسِ وَ فَتْرَتْهُمُ إِلَيْهِمْ فِي بَذُؤُهُمُ وَ أُمَّلُهُمُ إِلَى عَلُوَّهُ وَ غَلْطِهِمُ سِرًا وَ هُمْ مُشْتِهِ رُواً وَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ نََْسُبُهُ مُتَّكَّنِي وَ مُتَّكَّنِي قَدْ جَعَلَهُمُ الْأَمَيَّةُ كَاَرْهَاء وَ مُتَّكَّنِي مُتَّكَّنِي}
\end{center}

And \textsuperscript{497} had given instructions to the people and preceded to them in the beginning of the matter and ordered them with supporting him before the event, and \textsuperscript{497} called them secretly and openly, and repeatedly and initiating. From them were those who disliked, and from them was the invalid liar, and from them was the one sitting back, forsaking.

\textsuperscript{497} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeal, Ch 30 H 722 h
I ask Allahazwj that Heazwj Make a relief to be for measws from them, and that Heazwj Give measws rest from them immediately. But Allahazwj Had it not been myasws wishing to meet the enemy regarding the martyrdom, and settling myselfasws at that, Iasws would have loved itasws that Iasws do not remain with them even for one day. May Allahazwj Determine for us and youasws to be upon Hisaswj fear and Hisaswj Guidance. Heaswj is Able upon all things, and the greetingsbe unto youasws al, and Mercy of Allahazwj and Hisazwj Blessings’.


And youasws asked yourasws Lordaswj to Make relief and an exit to be for youasws from yourasws citizens whom youasws are tried with, while I ask Allahaswj that Heaswj Raise yourasws words and to Come with what youasws love immediately. And know that Allahaswj would Make for youasws and Cause yourasws call to be accepted and Suppress yourasws enemies.

And I inform youasws, O Amir Al-Momineenaswj! The people are sometimes withdrawn, then they are energised, so be kind with them, O Amir Al-Momineenasws, and be in their circles and confer upon them, and seek Assistance of Allahaswj upon them, Allahaswj would Suffice youasws of their worries. And the greetings be unto you, and Mercy of Allahaswj and Hisaswj Blessings’. 498

498 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 i
499 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 j
‘Ali\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on Muhammad. He was a young boy. \textsuperscript{asws} had wanted that \textsuperscript{asws} place Al-Mirqal Bin Utba in charge of Egypt for he, by Allah\textsuperscript{azwj} had been in charge, he would have neither vacated the plains for Ibn Al-Aas and his supporters, nor would he have been killed and his sword was in his hands, without there being any condemnation to Muhammad. He had exerted his-self and it was Ordain what was upon him’. \(^{500}\)

And from Malik Bin Al Jown Al Hazramy,

‘Ali\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on Muhammad. He was a young boy. I\textsuperscript{asws} had wanted that I\textsuperscript{asws} place Al-Mirqal Bin Utba in charge of Egypt for he, by Allah\textsuperscript{azwj} had been in charge, he would have neither vacated the plains for Ibn Al-Aas and his supporters, nor would he have been killed and his sword was in his hands, without there being any condemnation to Muhammad. He had exerted his-self and it was Ordain what was upon him’.

Al Madainy said,

‘And it was said to Ali\textsuperscript{asws}, ‘You\textsuperscript{asws} are being alarmed upon Muhammad Bin Abu Bakr with a severe alarm, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘And what prevents me? He was a stepson to me\textsuperscript{asws}, and a brother to my\textsuperscript{asws} sons, and I\textsuperscript{asws} was a father to him counting him as a son’.

And it reported by Ibrahim Al Saqafy, from his men, from Abdul Rahman Bin Jundab, from his father who said,

‘Amro Bin Al Hamiq and Hujr Bin Aday, and Habbat Al-Arny, and Al-Haris Bin Al-Awr, and Abdullah Bin Saba entered to see Amir Al-Momineen\textsuperscript{asws} after Egypt had been conquered, and he\textsuperscript{asws} was gloomy, sad. They said to him\textsuperscript{asws}, ‘Explain to us your\textsuperscript{asws} words regarding Abu Bakr and Umar’.

Ali\textsuperscript{asws} said to them: ‘Are you free for this? And this here is Egypt having been conquered, and my\textsuperscript{asws} Shias at it have been killed. I\textsuperscript{asws} am bringing out to you a letter informing you in it what you are asking about, and I\textsuperscript{asws} ask you to preserve from my\textsuperscript{asws} rights what you have wasted. Read it out to my\textsuperscript{asws} Shias and be supporters upon the truth’.

And this is a copy of the letter: ‘And from a servant of Allah\textsuperscript{azwj} Ali\textsuperscript{asws} Amir Al-Momineen, to one from the Momineen and the Muslims who reads this letter of mine\textsuperscript{asws}. The greetings be unto you all! I\textsuperscript{asws} praise Allah\textsuperscript{azwj} to you Who, there is no god except He\textsuperscript{azwj}’.

\(^{500}\) Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 k

\(^{501}\) Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 722 l
As for after, surely Allahazwj Muhammad asaww as a warner to the worlds, and a trustee upon the Revelation, and a witness upon this community, and you community of the Arabs in those days were upon an evil religion, and in an evil house, bending to rough stones and deaf stones, and scattered thorns in the country, drinking the wicked water and eating the fertiliser as food, and shedding your blood, and killing your children, and cutting off your relationships, and devouring the wealth between you with the falsehood, your ways were fearful, and the idols were installed among you, And most of them do not believe in Allah except and they are associating [12:106].

Allahazwj Mighty and Majestic Conferred upon you with Muhammad saww. Heazwj Sent him saww to you all as a Messenger from yourselves and Said in what is Revealed from Hisazwj Book: He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses to them and purifying them, and teaching them the Book and the Wisdom, and surely, before they were in clear straying [62:2].

And Said: There has come to you a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128]. And Said: Certainly Allah Conferred a Favour upon the Momineen when He Sent among them a Rasool from among themselves, [3:164] That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4].

He saww was the Rasool saww to you all from yourselves, in your language. He saww taught you the Book, and the Wisdom, and the Obligation, and the Sunnah, and he saww instructed you with maintaining your relations, and save your blood, and righteousness between yourselves, and render the entrustments to their owners, [4:58], and that you should fulfil the vows, and do not be breaking the oaths after its affirmation, [16:91].

And he saww instructed you that you (with each other) have compassion, and be righteous, and smile, and spend, and be kind; and he saww forbade you from the looting, and the
injustice, and the jealousy, and the transgressing, and the slandering, and from drinking the wine, and underestimate in the measure and be deficient in the scale (weighing).

وَ تَقَدَّمَ إِلَيْكُمْ فِيمَا تَلََ عَلَيْكُمْ أَنْ لَ تُزْنُوا وَ لَ تَرْبُوا وَ لَ تَأْكُلُوا أَمْ ثُّرَا وَ إِنْ تُؤْدُوا الأَْماناتِ إِلََ أَهْلِها وَ لَ تَعْتَدُوا إِنَّ اللَّهَ لَُِبُّ الْمُعْتَدِينَ

And he saww advanced to you all among what he saww recited to you that you shall not commit adultery, nor interest (usury), nor devour wealth of the orphans, and to render the entrustments to their owners, [4:58] and do not mischievous in the land, as transgressors” [2:60] and do not be aggressive; surely Allah does not love the aggressors [2:190].

Thus, every good which could draw closer to the Paradise and distance from the Fire, he saww had instructed you with it, and every evil drawing closer to the Fire and distancing form the Paradise, he saww had forbidden you from it.

فَكُلُّ خَيرٍْ يُدْنِِ إِلََ الَْْنَّةِ وَ يَُبَاعِدُ مِنَ النَّارِ أَهْلِها وَ لَ تَعْتَدُوا إِنَّ اللَّهَ لَُِبُّ الْمُعْتَدِينَ

When his saww term from the world was completed, Allah azwj Caused him saww to pass away to Him azwj, happy, praised. Oh what a calamity it was in particular for the near ones, and blinded the entirety of the Muslims what they had not been afflicted before it with the like of it, and they will never witness its similar after it.

فَلَمَّا اسْتَكْمَلَ مُدَّتَهُ مِنَ الدُّن ْيَا تَوَفَّاهُ اللَّهُ إِلَيْهِ سَعِيداً حَِْيداً فَيَا لَََا مُصِيبَ

When he saww had gone on his saww way, the Muslims contended the command from after him saww. By Allah azwj! It had not been cast in my asws soul nor had it occurred in my asws mind that the Arabs, after Muhammad saww, would snatch this command away from People asws of his saww Household, nor that they would erase is from me asws from after him saww.

فَمَا رَاعَنِِ إِلَّ انْثِيَالُ النَّاسِ عَلَى أَبِِ بَكْرٍ وَ إِجْفَالَُُمْ إِلَيْهِ لِيُبَايِعُوهُ فَأَمْسَكْتُ يَدِي وَ رَ

But they did not care for me asws except the people swarmed to Abu Bakr and their panicking to him to pledge allegiance to him. I asws withheld my asws hand and saw that I asws was more rightful with the position of Muhammad asws and nation of Muhammad saww among the people than the ones in charge of the command after him saww.

فَلَبِثْتُ بِذَلِكَ مَا شَاءَ اللَّهُ حَتََّ رَأَيْتُ رَاجِعَةً مِنَ النَّاسِ رَجَعَتْ عَنِ الإِْسْلََمِ تَدْعُو إِلََ مَُْقِ
I\textsuperscript{asws} remained with that for as long as Allah\textsuperscript{azwj} so Desired until I\textsuperscript{asws} saw a reaction from the people returning from Al-Islam calling to obliterate the Religion of Muhammad\textsuperscript{as}. I\textsuperscript{asws} feared that if I\textsuperscript{asws} do not help Al-Islam and its people right there and then, the calamity with them both upon me\textsuperscript{asws} would be greater than loss of governance of their affairs which rather, it is an enjoyment for a few days.

Then it declined what had happened from it just the decline of the mirage and like the dissipation of the clouds. During that, I\textsuperscript{asws} (forced to) walked to Abu Bakr and (was forced to) pledged allegiance to him, and I\textsuperscript{asws} got up during those events until the falsehood was evaded and it vanished, and the Word of Allah\textsuperscript{azwj} happened to be the higher, and even thought the Kafirs dislike it.

Abu Bakr ruled those affairs and he discharged, and eased, and drew closer, and aimed. I\textsuperscript{asws} accompanied him as an adviser and obeyed him in what Allah\textsuperscript{azwj} was being obeyed, (while) struggling (against falsehood). And I\textsuperscript{asws} did not, that if an event of death were to occur with him and I\textsuperscript{asws} was alive, he would return the command to me\textsuperscript{asws} which I\textsuperscript{asws} had pledged to him regarding it, an eagerness of the convinced, nor did I\textsuperscript{asws} despair from him the despair of the one who does not hope for it.

Had there not been a special relationship between him and Umar, I\textsuperscript{asws} think he would not have pushed it away from me\textsuperscript{asws}. When (death) presented, he sent a message to Umar and made him the ruler. We listened and obeyed, and we advised; and Umar oversaw the command. His conduct was that of a wolf until when (death) presented, I\textsuperscript{asws} said within myself it would not be kept away from me\textsuperscript{asws}. But he made me\textsuperscript{asws} to be the sixth of six.

There not averse to the governance of anyone of them like their aversion to my\textsuperscript{asws} governance upon them. And they were making me\textsuperscript{asws} hear during the expiry of Rasool\textsuperscript{as} the need for Abu Bakr, and I\textsuperscript{asws} said: ‘Community of Quraysh! We\textsuperscript{as} are People\textsuperscript{as} of the Household, are more rightful with this command than you are. Was there no one among us reading the Quran and recognising the Sunnah and making is a religion with the religion of the truth?’
The people feared that if I was to rule upon them, there would not be any share for them from the command for as long as they remain alive. They gathered with one unity and the turned the governance to Usman and expelled me from it wishing that they would get it, and they would pass it around, when they despaired from getting it from me. Then they said, ‘Come, pledge allegiance, or else we shall fight you’. So, I pledged being forced and was patient, anticipating.

Their speaker said, ‘O son of Abu Talib! You are greedy upon this command’. I said: ‘They are greedier than me, and more remote. Which of us is greedier? I am the one who sought my inheritance and my right which Allah and His Rasool had made it to be for me. Am I foremost with it or you are? You are striking my face besides it and are forming a barrier between me and it’. They were amazed, And Allah does not Guide the unjust [3:86].

Then they said, ‘Indeed! Among the rights is that you take it, and among the rights is that you used, so either be patient like this or die in regret and rage’. I looked around there wasn’t any assistant, nor follower, nor helper, nor supporter except my family members. I thought of (keeping) them away from the death, so I turned a blind eye upon the speck and my saliva flowed upon the dejection and I was patient from swallowing the anger upon the bitterest of the morsels, and the most painful to the heart than slitting the lips, until when there was revenge upon Usman.
I\textsuperscript{asws} grasped it, and you crowded to me\textsuperscript{asws} until I\textsuperscript{asws} thought some of you would kill the others, or you would kill me\textsuperscript{asws}.

You said, 'Take our allegiances! We cannot find anyone else apart from you\textsuperscript{asws}, nor are we pleased except with you\textsuperscript{asws}. We shall pledge to you, neither separating nor differing in our words'. So, I\textsuperscript{asws} took your allegiances and called the people to my\textsuperscript{asws} allegiance. The one who pledge willingly, I\textsuperscript{asws} accepted it, and one who refused, I\textsuperscript{asws} did not force him and left him.

They pledge allegiance to me. Among the ones who pledged were Talha and Al-Zubeyr, and had they refused, \textsuperscript{asws} would not have forced them just as I\textsuperscript{asws} did not force others. We did not remain for long until it reached me that they had both gone out from Makkah heading to Al-Basra among an army. There was no among them except he had given me\textsuperscript{asws} the obedience and named to me\textsuperscript{asws} with the allegiance.

They advanced upon my\textsuperscript{asws} office bearers and treasurers of my\textsuperscript{asws} public treasury upon the people of my\textsuperscript{asws} city, those, all of them were upon my\textsuperscript{asws} allegiance and in my\textsuperscript{asws} obedience. But they scattered their words and corrupted their communities. Then they pounced upon my\textsuperscript{asws} Shias from the Muslims. They killed a group of them treacherously, and a party in combat, and a party from them who were angry for the Sake of Allah \textsuperscript{azwj}, they unsheathed their swords and struck with these until they met Allah \textsuperscript{azwj} as sincere.

By Allah\textsuperscript{azwj}! If they had not killed from them except one man deliberately killing him, it would have been Permissible for me due to that killing, to kill the whole army. So, leave what they had killed from the many Muslims than the number they had entered with upon them, and has Triumphed from them, therefore, remoteness is for the unjust people [23:41].

Then I\textsuperscript{asws} looked into the matter of the people of Syria, and there the Bedouins and the people of greed, mischief-makers, tyrants had gathered from every corner and the ones
whom it was befitting that they be educated or ruled upon, and they took to his hand who weren't from the Emigrants nor the Helpers, nor the followers with the good deeds.

I travelled to them and called them to the obedience and the unity, but they refused except wretchedness, and separation, and they got up in the faces of the Muslims, shooting at them with the arrows, and stabbing with the spears. So, over there, I\textsuperscript{asws} arose to them with the Muslims and fought them. When the weapons bit them and they found the pain of the injuries, they raised the Qurans calling to what was in it.

\textsuperscript{asws} informed you that they weren't people of religion nor Quran, and they were raising treacherously and as a plot and a deception, and a slackening and a weakness, so continue upon your rights and your fighting. But you refused unto me\textsuperscript{asws} and said, ‘Accept from them, so if they answer to what is in the Book we shall gather upon what we are upon from the truth, and if they refuse, it would be a great argument for us against them’.

\textsuperscript{asws} accepted from them and refrained from them when you insisted and refused, and the reconciliation between you and them was upon two men reviving what the Quran revives and killing off whatever the Quran kills off. Their opinions differed and their judgments were separate, and they discarded what was in the Judgment of the Quran and oppose what is in the Book.

Allah\textsuperscript{azwj} Kept the Guidance away from them and Pointed them both to be in the straying. Both their judgments were discarded, and they were desiring of it. A sect from us was lost, so we left them for as long as they left us until when they were wicked in the earth, killing and corrupting, we went to them and said, ‘Hand over to us the killers of our brothers, then the Book of Allah\textsuperscript{azwj} would be between us and you’.

They said, ‘All of us kill them, and all of us permitted their blood and your blood’, and they were severe upon us with their cavalry and their infantry. Allah\textsuperscript{azwj} Destroyed them the
destruction of the unjust. When that happened from their concern, I asws instructed you that you should immediately continue to your enemies. You said, 'Our swords are few, and our arrows are depleted, and the blades of our spears have rusted, and most of these are no good, so return with us to our city so we can prepare an excellent preparation. When we return, we shall increase in our fighter numbers due to the ones from us who had died, and separated from us, for in that is more strengthening for us against our enemies'.

I asws came back with you until when you were overlooking upon Al-Kufa, I asws ordered you to descend at Al-Nukheyla and that you should stay in your camp, and you should hold on to your archers, and settle yourselves upon the Jihad, and do not frequently visit your sons and your women, for the people of the war are its combatants, and the people rolling up the sleeves therein are the ones who are not ceasing from the vigil of their nights nor the thirst of their days, nor the emptiness of the bellies, nor resting their bodies.

A party from them descended with me asws excusing, and a party from them entered the city disobeying. So, neither the ones from you remaining was patient and affirmed nor did the ones who entered the city return to me asws, and I asws returned and looked at my Shias army and there weren't even fifty men in it. When I asws saw you have come with I asws entered to you all, but I asws was not able to go out (to war) up to this day of ours.

So, what are you waiting for? Are you not seeing your outskirts to have been disparaged? And to your cities to have been conquered? And to my Shias at it to have been killed? And to your interest exposed? And to your country raided, and you are with large numbers and backbone and prowess. What is the matter with you all? For Allah azwj's Sake! Where are you coming from? And what is the matter with you being spell-bound? And why are you being deluded? And if you are not determined and united, you will not be craving (the battle).

Indeed! The (enemy) people have gathered, and are contesting, and advising, while you have folded, and cheated, and separated. You are not going to complete this with me asws with rescuing, so end from what you have been forbidden and unite upon your rights, and
free yourselves to battle your enemies. The frothiness has been blown away from the candle and the morning has appeared to the ones with two eyes.

But rather, you are fighting the freed slave (at the conquest of Makkah) and sons of the freed slaves, and people of aversion, and the ones who became Muslims unwillingly. For Rasool-Allah⁹⁸⁷⁶ there was honour of Al-Islam, all of it in warring enemies of Allah⁹⁸⁷⁶azwj, and the Sunnah, and the Quran, and people of innovations, and the new matters, and the one whose harm was feared.

And there was fear upon Al-Islam and its people, and consuming the bribes, and worshipping the world, and it has ended to me that Ibn Al-Nabigha did not pledge allegiance to Muawiya until he gave him, and stipulated to him that he would give him which is larger than what was in his hand from this own authority.

Indeed! The hand of this seller exchanged his religion for his world, and the integrity of this buyer was disgraced by his helping a mischief-maker, a betrayer with the wealth of the Muslims, and among them is one had drunk the wine and was whipped the legal penalty, well-known with the corruption in the religion and the evil deeds, and among them is one who did not become a Muslim until they were consigned for him a consignment upon Al-Islam.

So, they are the leaders of the people, and the one who avoids mentioning the evil deeds of their leaders is like the one I⁹⁸⁷⁶ asws mentioned from them, but he is more evil than them, and those I⁹⁸⁷⁶ asws have mentioned would love to rule upon you all, and they would prevail among you the Kufr, and the corruption, and the arrogance, and the immoralities, and the domination by force, and pursuing the personal desires, and they would be judging without the truth.

And you being upon what has happened among you from the depravity and the forsaking are not better than them, and the most guiding among you are the learned, and the jurists,
and the wise ones, and bearers of the Book, and the strugglers with the vigils, and builders of the Masajid with recitations of the Quran.

أَ فَلََ تَسْخَطُونَ وَ ت َهْتَمُّونَ أَنْ يُنَازِعَكُمُ الْوَلَيَةَ عَلَيْكُمْ سُفَهَاؤُكمْ وَ الأَْشْرَارُ الأَْرَاذِلُ مِنْكُمْ فَاسََْعُوا ق َوْليِ هَدَاكُمُ اللَّهُ إِذَا ق ُلْتُ وَ أَطِيعُوا أَمْرِي إِذَا أَمَرْتُ فَوْلاَتُهُ إِلَيْكُمْ لَعَلَّكُمْ تُخَافُونَ نَارَ الْقَيْمَةِ وَ عَلَّكُمْ مُخْرِجِينَ مِنْ ذَٰلِكَ الْمَيْمَاتُ وَ مَعِينِينَ لَكُمْ فِيهَا الفَاشِقُونَ كِنْذِبْ يَعْتُمُّونَ عِبَادَ اللَّهِ وَ يُطْفِئُوا نُورَ اللَّهِ

Are you not enraged and least interested that the governance is being snatched away from you by your foolish ones, and the evil, and the lowly ones from you? Listen to my asws words, may Allah azwj Guide you, when I asws speak, and obey my asws instructions when I asws instruct! By Allah azwj! If you were to obey me you will not stray and if you were to disobey me asws, you will not be guided aright. Take to the war its onset, and prepare for it its preparation, and unite to it for its fire has been ignited and its flames are high and the mischief-makers have been exposed for you all lest they punish the servants of Allah azwj and extinguish the Noor of Allah azwj.

ِّ أَلَ إِنَّهُ لَيْسَ أَوْلِيَاءُ الشَّيْطَانِ مِنْ أَهْلِ الطَّمَعِ وَ الْمَكْرِ وَ الَْْفَاءِ بِأَوْلََ بِالِْْدِ فِِ غَي هِمْ وَ ضَلََِِمْ وَ بَاطِلِهِمْ مِنْ أَوْلِيَاءِ اللَّهِ أَهْلِ الْبَِِّ وَ الزَّهَادَةِ وَ الإِْخْبَاتِ بِالِْْدِ فِِ حَقِّهِمْ وَ طَاعَةِ رَبِِّمْ وَ مُنَاصَحَةِ إِمَامِهِمْ

Indeed! The friends of Satan, from the people of greed, and plotting, and disloyalty aren’t foremost with the efforts in their error, and their straying, and their falsehood, than the friends of Allah azwj are, the people of righteousness, and the ascetism, and the humbleness are with the efforts in their right, and obedience of their Lord, and advising their Imam asws.

إِنِِّ وَ اللَّهِ لَوْ لَقِيتُهُمْ ف َرْداً وَ هُمْ مِلْءُ الأَْرْضِ مَا بَالَيْتُ وَ لَ اسْتَوْحَشْتُ وَ إِنِِّ مِنْ ضَلََلَتِهِمُ الَّتِِ هُمْ فِيهَا وَ الَُْدَى الَّذِي نََْنُ عَ لَيْهِ لَعَلَى ثِقَةٍ وَ ب َيِّنَةٍ وَ يَقِينٍ وَ بَصِيرَةٍ وَ إِنِِّ لَلِقَاءِ رَبِِّ لَمُشْتَاقٌ وَ لُِْسْنِ ث َوَابِهِ لَمُنْتَظِرٌ

By Allah azwj! If I asws were to meet them (enemies in battle) along, and they are filling the earth (multitude), I asws would not care nor would I asws be scared, and I asws, from their straying which they are in, and the guidance which we are upon, am upon assurance, and proof, and certainty, and insight, and I asws am desirous to meet my asws Lord azwj and am awaiting to His azwj excellent Rewards.

وَ لَكِنْ أَسَافاً يَعْتَِينِِ وَ حُزْناً يََُامِ رُنِِ مِنْ أَنْ يَلِيَ أَمْرَ هَذِهِ الأُْمَّةِ سُفَهَاؤُهَا وَ فُجَّارُهَا ف َيَتَّخِذُوا مَالَ اللَّهِ دُوَلً وَ عِبَادَ اللَّهِ خَوَلً وَ الْفَاسِقِينَ حِزْباً وَ ايمُْ اللَّهِ لَوْ لَ ذَلِكَ لَمَا أَكْثَرْتُ تَأْنِيبَكُمْ وَ تََْرِيضَكُمْ وَ لَتَََكْ تُكُمْ إِذْ وَن َيْتُمْ وَ أَب َيْتُمْ حَتََّّ أَلْقَاهُمْ بِنَفْسِي مَتََّ حُمَّ ليِ لِقَاؤُهُمْ ف َوَ اللَّهِ إِنِِّ لَعَلَى الَْْ قِ وَ إِنِِّ لِلشَّهَادَةِ لَمُحِبٌّ

But regret is isolating me asws and grief is engrossing me asws from letting the affairs of this community ruled by its foolish ones and its immoral ones. They are taking the wealth of Allah azwj as personal income, and servants of Allah azwj as their own slaves, and the transgressors as a party. And asws swear by Allah azwj! Had it not been that, I asws would not have frequented reprimanding you and inciting you and would have left you when you slept and refused until I asws met them myself asws when asws did get to meet them. By Allah azwj! I asws am upon the truth and I asws am in love for the martyrdom.
So, **Advance lightly and heavily, and fight with your wealth and yourselves in the Way of Allah; that would be better for you if you were knowing** [9:41], and do not be heavy to the ground (sluggish) for you would flee with the abjectness and be pursued with the disgrace, and your share would be the most loss-incuring.

A brother of the war is the wakefulness, the restless. One who sleeps would not sleep from it and one who is weak would perish, and one who neglects the Jihad for the Sake of Allah would be like the swindled, the insulted.

O Allah! Unite us and them upon the guidance and Cause us and them to be ascetic in the word and Make the Hereafter to be better for us and them than the former (world). And the greetings”.

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(The book) ‘Al Ihtijaj’ –

‘Muhammad Bin Abu Bakr, may Allah be Pleased with him, wrote to Muawiya arguing against him, ‘In the Name of Allah the Beneficent, the Merciful. From Muhammad Bin Abu Bakr to the rebel Muawiya Bin Sakhar. Greetings be upon the people of obedience to Allah, from the ones who are the people of the religion of Allah, and the people of Wilayah of Allah.

As for after, Allah Created the creatures by His Majesty and His Authority without there being any frivolity from Him nor any weakness with it in strength, but He Created them as servants. From them is one who is wretched, and fortunate, and straying, and rightly guided. Then He Chose them upon Knowledge from Him, and Selected, and Nominated from them Muhammad and Chose him for His Message and Entrusted him upon His Revelation.
He saww called to the Way of his Lord azwj, *Call to the Way of your Lord with the wisdom and goodly exhortation*, [16:125]. The first one to answer, and lean, and become a Muslim, and submit was his brother asws, and son asws of his uncle asws, Ali asws Bin Abu Talib asws. He asws ratified him saww with the unseen, the concealed, and preferred him saww over every intimate one and saved him saww from every abhorrence and distress by himself asws, during every fear.

And I see you equating yourself with him asws, but you are yourself and he asws is he asws, the eminent, the preceding in every good, and you are the accursed son of the accursed. You and your father did not cease seeking the religion of Allah azwj to destroy it and you both strive upon extinguishing the Noor of Allah azwj, gathering the crowds against that, and you spent the wealth regarding it and got the tribes to vow upon that. Your father died and you are a replacement of his.

How? For you is the woe, equating with Ali asws and he asws is the inheritor of Rasool-Allah saww and his successor asws, and the first of the people to follow and their last one with him asws of a pact, and you are an enemy and son of an enemy. You are wishing by your falsehood whatever your capacity is and are tarnishing with Ibn Al Aas in your erroneous ways.

It is as if your term has expired and your plots are baseless, then it has become clear for whom would happen to be the higher end-result, *and the greetings be upon one who follows the Guidance [20:47]*.

Muawiya answered him to the belittling upon his father by Muhammad Bin Abu Bakr, ‘Greetings be upon the people of obedience to Allah azwj. As for after, your letter came to me mentioning in it what Allah azwj is rightful of in His azwj Power and His azwj Authority, along with speech of Fitna paving it to your view in which you mentioned the right of Ali asws and the ancientness of his asws precedence, and his asws kinship from Rasool-Allah azwj, and his asws help, and his asws consoling him saww during every fear and terror, and your preferring Ali asws, and your faulting me with the merits of others, not by your own merits.
The Praise is for Allahazwj Who Turned that away from you and Made it to be for others, for we had been, and your father was with us, in the era of our Prophetsaww Muhammadsaww, we viewed the right of Alisaww as being necessary for us and hisasws precedence surpassing over us.

When Allahazwj Chose for Hisazwj Prophet saww what was with Himaswj and Completed for himsaww what Heazwj had Promised himsaww, and Captured him (hisaswj soul) to Himazwj, your father and his Farouq (Umar) were the first ones to agree to blackmail himasws of hisasws rights and oppose himasws upon that. Then they called himasws to themselves, but heasws delayed to them both, so they thought with the (killing) himasws and intended the grievous with himasws.

So, heasws pledged allegiance and submitted to their commands, not participating in their affairs nor did they notify himasws upon their secretive matters, until Allahazwj Ordained from their affairs what Heazwj Ordained. Then their third-one stood after them both, being guided by their guidance and conducting with their conducts. You and your companions played with it until the remote ones from the people of disobedience coveted him (Usman), until you both reached your aims from it, and your father was cradling in his cradle (grave).

So, if it happens that what we are upon is correct, then your father it is first one, and if happen to be tyranny, then your father conducted it and we are his participants and are being led by his guidance. Had your father not preceded to it, we would not have opposed Alisaww and would have submitted to himasws, and we have seen your father do that, so we took to the like of it, therefore fault your own father or leave it. And the greetings be upon the one who repents and is penitent”.

(The book) ‘Al Ikhtisas’ –

‘A Letter of Muhammad Bin Abu Bakr, may Allahazwj be Pleased from him, to Muawiya – ‘From Muhammad Bin Abu Bakr to Muawiya Bin Abu Sufyan. Greetings be upon the people of obedience of Allahazwj’, from the ones who are safe to the people of Wilayah of Allahazwj.

503 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 723
As for after, Allahazwj Created creature by Hisazwj Majesty, and Hisazwj Magnificent, and Hisazwj Authority, and Hisazwj Power without any frivolity from him nor any weakness in strength, nor from any need with it to them. But Heazwj Created them as servant.

Heazwj Made from them, strayers, and wretched, and fortunate, then Heazwj Chose them upon Hisazwj Knowledge, so Heazwj Chose and Selected from them Muhammadasws, and Selected himasws and Chose himsaww for Hisazwj Message, and Sent himsaww with Hisazwj Revelation, and Entrusted himsaww upon Hisasws Command, and Sent himsaww as a messenger, ratifying and as a pointed.

The first one to answer, and incline, and ratify, and believe, and be a Muslim, and submit, was hisasws brotherasws and sonasws of hisasws uncleasws, Alasws Bin Abu Talibasws. Heasws ratified himsaww with the unseen, the concealed, and preferred himsaww upon every intimate one, and saved himsaww from every terror, and consoled himsaww with himselfasws during every fear, battling the one who battled himsaww and being at peace to the one being at peace with himsaww, and heasws did not cease to exert himselfasws during the times of fear, and the hunger, and the seriousness and the relaxedness, until Allahazwj Manifest Hisazwj Call and Hisazwj winning Arguments.

Heasws did not leave exerting himselfasws during the difficult and terrifying times until heasws duelled first, there being no match for himasws among the ones who followed himasws, nor did anyone come close to himasws in deeds. And I have seen you, O you strayer! You are naming himasws and you are you and heasws is heasws, the eminent, the preceding in every (good), first of the people in Al-Islam, and most of the most sincere intention of the people, and best of the people in offspring, and most superior of the people of a wifeasws.

Rasool-Allahsaww is a sonasws of hisasws uncleasws and heasws is hissaww successorasws, and hisasws true friend, and hisasws brotherasws. Heasws consulted himasws himselfsaww on the day of Muta, and hisasws uncleasws is chief of the martyrs on the day of Ohad, and hisasws fatherasws was defender from the face of Rasool-Allahsaww and from hissaww Fountain, and you are the accursed son of the accursed.
You and your father did not cease to seek the destruction upon Rasool-Allah\textsuperscript{sa}\textsubscript{aw} and striving upon extinguishing the Noor of Allah\textsuperscript{as}\textsubscript{wj} and gathering the tribes against him\textsuperscript{sa}\textsubscript{aw}, and turning the tribes against him, and spending the wealth in it. Your father died upon that and upon that did he leave you behind, and the witness upon you with your deed is one who has sought shelter and refuge to you, from the remnants of the confederates, and chiefs of the hypocrites, and the people of wretchedness to Rasool-Allah\textsuperscript{sa}\textsubscript{aw} and People\textsuperscript{as}\textsubscript{as} of his\textsuperscript{sa}\textsubscript{aw} Household.

And the witness for Ali\textsuperscript{as}\textsubscript{as} Bin Abu Talib\textsuperscript{as}\textsubscript{as} with his\textsuperscript{as}\textsubscript{as} radiant merits, the clean, and his ancient precedence, are his\textsuperscript{as}\textsubscript{as} helpers, the ones who are with him\textsuperscript{as}\textsubscript{as}, those their merits are mentioned in the Quran, and Allah\textsuperscript{as}\textsubscript{wj} has Praised upon them, from the Emigrants and the Helpers. They are with him\textsuperscript{as}\textsubscript{as} as a battalion, and fighters from around him\textsuperscript{as}\textsubscript{as} are whipping with their swords and shedding their blood besides him\textsuperscript{as}\textsubscript{as}, seeing the merit in following him\textsuperscript{as}\textsubscript{as} and wretchedness in opposing him.

So, enjoy (yourself) for as long as you are able, with your falsehood, and let Ibn Al-Aas extend you in your erroneous ways, and it is as if your term has expired and your plots have weakened, then it would become clear for whom does the higher end-result happen to be. And know, you are rather plotting against your Lord\textsuperscript{azwj} Whose Plan you are feeling safe from within yourself, and you are despaired from His\textsuperscript{as}\textsubscript{wj} rest, and He\textsuperscript{as}\textsubscript{wj} with the Ambush for you, and you are in delusion.

And with Allah\textsuperscript{as}\textsubscript{wj}, and His\textsuperscript{as}\textsubscript{wj} Rasool\textsuperscript{as}\textsubscript{aw}, they are needless from you. And the greetings be upon the one following the guidance’. 
When Muawiya read (it), wrote to him, 'In the Name of Allahazwj the Beneficent, the Merciful, From Muawiya Bin Abu Sufyan to Muhammad Bin Abu Bakr, the belittler upon his father. As for after, your letter has reached me mentioning in it what Allahazwj is rightful of, from Hisazwj Authority and Hisazwj Power, and what Heazwj had Chosen Hisazwj with, along with the speech of Fitna, and you placed your weak opinion in it and to your own father is a rebuke.

And you mentioned the merits of the sonasws of Abu Talibasws, and the ancientness of hisasws precedence, and hisasws kinship to Rasool-Allahsaww, and hisasws help to himsaww, and hisasws comforting himsaww during every fear, so your argument against me and your faulting me was by the merits of someone else, not by your merits.

I praise the Lordazwj having Turned the merits away from and Making it to be for someone else. We, and your father was with us, during the lifetime of the Prophetsaww we used to view the rights of the sonasws of Abu Talibasws and necessitated to us, and hisasws merit was surpassing upon us until Allahazwj Chose for Hisaswj Prophetasww what is with Himaswj, and Completed for himsaww, Hisaswj Promise, and Manifest for himsaww Hisasws Call, and the Won for himsaww Hisaswj Arguments. The Allahazwj Captured him (hissaww soul) to Himazwj.

So, the first one to blackmail himasws of hisasws rights was your father and his Farouq (Umar), and they both opposed himasws regarding hisasws command, upon that they were both in agreement and consistent. Then they called himasws to their allegiances, and heasws delayed from them and tarried upon them. They both thought of (killing) himasws and intended the grievous with himasws. Then heasws pledged allegiance to them and submitted.

But they did not participate himasws in their affairs and did not notify him upon their secretive matters until they both died upon that. Then their third ones stood up from after them, Usman Bin Affan. He was guided by their guidance. So, you and your companion faulted him until remote ones from the people of disobedience coveted regarding him, and
you hid (your grudges) to him, and (then) you revealed the enmity to him until you reached your aims regarding him.

So, take your caution, O son of Abu Bakr and veil the consequences of your matter, and compare your palm with your feebleness. How can you belittle one who forbearance cannot be weighed by a mountain, nor can you fault one whose cradle was laid out for him by your own father and place the pillow of his kingdom for him.

So if it happens that what we are in, is correct, then your father is the first in it and we are his followers in it, and if it happens to be tyranny, then your father is the first one lay the foundation of its building, and by his guidance we are leg, and by his deeds we are wearing his shoes, and had it not been for your father having preceded us to it, we would not have opposed Ali \textit{asws} and would have submitted to him, but you should fault your own father with whatever you desire to, or (else) leave it. And the greetings be upon the one who is penitent and returns from his errors and repents”. 504

504 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 724

505 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 725
And surely Allah^{azwj} the Exalted will Question you all, community of His^{azwj} servants, about the small of your deeds and the bid, and the apparent and the hidden. So, if He^{azwj} to Punish, then you are the most unjust, and if He^{azwj} Pardons, then He^{azwj} is the most Honourable.

And know, servants of Allah^{azwj}! The pious have gone with the current world and the future Hereafter. They participated the people of the world in their world, and the people of the world did not participate with them in their Hereafter. They dwelled in the world with the best of what could be dwelled, and they ate the best of what could be eaten, and shared from the world with what the affluent were sharing with, and they took from it what the tyrants had taken, the arrogant ones.

Then they transferred away from it with the sufficient provision and the profitable trade. They had attained the pleasures of ascetism of the world in their world and they were convinced they would be the neighbours of Allah^{azwj} tomorrow in their Hereafter. Neither would any supplication be returned to them nor would any share be reduced for them from the pleasures.

Servants of Allah^{azwj}! Be cautious of the death and its nearness, and prepare for him a preparation, for it would come with a mighty matter and a majestic affair with good, no evil would be with it, ever, or evil nor having any good in it, ever! So, the one who is closer to the Paradise than its workers, and who is closer to the Fire than its workers?

You are the ones to be expelled by the death. If you stay for it, it will seize you, and if you flee from it, it would catch up with you, and it is more necessitated (to stick) with you than your own shadow, leading by your forelocks, and the world is being wrapped up from behind you. Be cautious of a Fire its bottom is remote, and its heat is intense, and its punishment is renewed, being a house there isn’t any mercy in it, nor will any supplication be heard in it, nor will any worry be relieved in it.
And if you can intensify your fear from Allahazwj and make your thoughts to be good with Himazwj, then gather between the two, for the servant rather happens to be of good thoughts with Hisazwj Lordazwj and the best of the people in thoughts with Allahazwj is their most intense in fearing Allahazwj.

وَ اعْلَمْ يَا مَُُمَّدَ بْنَ أَبِِ بَكْرٍ أَنِِّ قَدْ وَلَّيْتُكَ أَعْظَمَ أَجْنَادِي فِِ ن َفْسِي أَهْلَ مِصْرَ فَأَنْتَ مَُْ
قد وَلَّيْتُكَ أَعْظَمَ أَجْنَادِي فِِ ن َفْسِي أَهْلَ مِصْرَ فَأَنْتَ مَُْ

And know, O Muhammad Bin Ab Bakr! Iasws have placed you in charge of a mighty army of mineasws as far as Iasws am concerned, the people of Egypt, so you are duty bound to oppose against yourself and you benefit from your religion, and if there does not happen to be for you except an hour from the time, then do not incur the Wrath of Allahazwj by pleasing anyone from Hisazwj creatures, for in Allahazwj there is a replaced from others, and there isn’t any replacement from Allahazwj in others.

صَلِّ الصَّلََةَ لِوَقْتِهَا الْمُوَقَّتِ وَ لَ ت ُعَجِّلْ وَق ْتَهَا لِفَرَاغٍ وَ لَ ت ُؤَخِّرْهَا عَنْ وَقْتِهَا لِشْتِغَالٍ وَ اعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ ت َبَعٌ لِصَلََتِكَ وَ مِنْهُ

Pray the Salat to its Prescribed timings and do not be hasty in its timing to be free, nor delay it from its time to be pre-occupied. And know that everything from your deeds follows to your Salat and from it.

فَإِنَّهُ لَ سَوَاءَ إِمَامُ الَُْدَى وَ إِمَامُ الرَّدَى وَ وَليُِّ النَّبِِِّ وَ عَدُوُّ النَّبِِِّ وَ لَكِِّ أَخَاَُ عَلَيْكُمْ كُلَّ

Surely, they are not the same, the Imamasws of guidance and the imam of ruination, and a friend of the Prophetasws and an enemy of the Prophetasws; and Rasool-Allahsaww had said to me: ‘Iasws neither fear upon myasws community of any Momin nor any Polytheist. As for the Momin, Allahazwj would Prevent him, due to his Eman, and as for the Polytheist, Allahazwj would Suppress him due to his Shirk. But, Iasws fear upon you all every hypocrite at heart, learned of the tongue, saying what you recognise and doing what you dislike’. 506

Surely, they are not the same, the Imamasws of guidance and the imam of ruination, and a friend of the Prophetasws and an enemy of the Prophetasws; and Rasool-Allahsaww had said to me: ‘Iasws neither fear upon myasws community of any Momin nor any Polytheist. As for the Momin, Allahazwj would Prevent him, due to his Eman, and as for the Polytheist, Allahazwj would Suppress him due to his Shirk. But, Iasws fear upon you all every hypocrite at heart, learned of the tongue, saying what you recognise and doing what you dislike’. 506

506 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 726
said, ‘I testify that you asws are an Imam asws, obeying you asws is an obligation, and that my father is in the Fire’.

Abu Abdullah asws said: ‘The salvation was from the direction of his mother Asma Bint Umeys, may Allah azwj have Mercy upon her, not from the direction of his father’.

Abu Ja’far asws having said: ‘Muhammad Bin Abu Bakr pledged allegiance upon the disavowing (Tabarra) from the second (Umar)’.

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507 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 727
508 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 728
509 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 729
510 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 730
511 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 731
‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘There is none from a family except and from them would be a noble one from themselves, and the noblest of the nobles from an evil family is Muhammad Bin Abu Bakr’’. 512

(The book) ‘Tuhaf Al Uqool’ –

‘Amir Al-Momineen asws wrote to the people of Egypt after the travelling of Muhammad Bin Abu Bakr, what this is its brief: ‘From a servant of Allah azwj Ali asws Amir Al-Momineen, to Muhammad Bin Abu Bakr and the people of Egypt. Greetings be upon you all!

As for after, your letter arrived to me and I asws have understood what you have asked about, and it has astounded me, your attention to what there is no escape for you from it, and what is not correct for the Muslims apart from it. That which brought it out from you is a sincere intention and a view an unmixed view.

As for after, upon you is to be with the fear of Allah azwj during your standing and your sitting, and your privacy and your openness; and when you judge between the people, then lower your wings (be humble) to them, and soften your sides be gentle) to them, and spread your face (be friendly) to them, and be comforting between them in the words and the consideration until the mighty ones does not cover your favours nor do the weak ones despair from your justice upon them.

And if you were to ask the claimant for the proof, and the claimant, upon him is to swear an oath.

And one who reconciles with his brother upon a reconciliation, then allow his reconciliation except if the reconciliation happens to prohibit a Permissible or permits a Prohibition.

512 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 732
And prefer the jurists and the people of truthfulness, and the loyalty, and the bashfulness, and the devoutness over the people of immoralities, and the lies, and the betrayal, and let the righteous be your brothers and the immoral ones, the treacherous be your enemies, for the most beloved of my asws brothers to me asws is their most frequent of mentioning Allah azwj and the most intense of them if fear from Him azwj, and I asws hope that you asws will be from them, if Allah azwj so Desires.

And I asws advise you with fear of Allah azwj regarding what you would be questioned about and about what you are destined to, for Allah azwj Said in His azwj Book: Every soul would be held for what it earns [74:38]; and Said: and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]; and Said: So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93].

Upon you all is to be with the fear of Allah azwj for it is a collection of good what nothing else can collect, and one can attain from the good by it what one cannot attain with anything else, from the good of the world and good of the Hereafter.

Allah azwj Said: And it is said to those who are pious: 'What is that which your Lord Revealed?' They say, 'Good. For those who are good in this world is good, and the House of the Hereafter is better, and excellent is the House of the pious' [16:30].

Know, servants of Allah azwj, that the pious have gone with the current good and its future (as well). They participated the people of the world in their world and the people of the world did not participate in their Hereafter. Allah azwj Mighty and Majestic said: Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]. They dwelled in the world with the best of what could be dwelled, and they consumed it with the best of what could be consumed.

And know, servants of Allah azwj, when you fear Allah azwj and preserve your Prophet saww regarding his saww family, so you have worshipped Him azwj with the best of worships, and you have mentioned Him azwj the best of what could be mentioned, and thanked Him azwj with the best of what He azwj can be thanked with, and have taken the best patience and the thanks,
and have struggled with the best of the struggles and even though others may be of more
prolonged Salat and more frequent than you of Fasting and charity, when you were more
fulfilling to Allah azwj and advising to the friends of Allah azwj, and one who is a Master asws of
the command from the Progeny asws of Rasool-Allah saww.

And be cautious of the death, servants of Allah azwj, and its nearness, and its distress, and its
pangs, and prepare for it with a preparation for it comes with a mighty matter good, there
would not happen any evil after it, and with evil, not good happening with it, ever! So, who
is closer to the Paradise than its workers, and closest to the Fire than its deserving ones?

Frequently remember the death during your contending yourself to it, for I asws heard Rasool-
Allah saww saying: ‘Frequently remember demolition of the pleasures and know that what is
after the death, for the one who is not Forgiven by Allah azwj, is severer than the death
itself.

And know, O Muhammad! asws have placed you in charge of a mighty army of mine asws as far
as I asws am concerned, the people of Egypt, and you are duty bound to fear upon yourself
and you be careful in it upon your religion, and if there does not happen to be for you
except an house from the day, and you are able not to incur the Wrath of your Lord azwj by
pleasing anyone from His azwj creatures, then do so, for in Allah azwj there is a replacement
from other and there neither from others nor in anything, a replacement from Allah azwj.

Be severe upon the oppressor and seize upon his hand and be lenient to the people of good
and draw them closer to you and make them your confidants and your brothers.

Then look at your Salat, how it is, for you are a prayer leader and there isn’t any prayer
leader praying Salat with a people and there should be a deficiency in their Salat except
upon him would be their burdens and there would be no reduction from their Salats by
anything, nor would his be complete except there would be for him the like of the
Recompense and there would be no reduction from their Recompense by anything.
And look at the Wudu’u for it completes the salat, and there is no salat for the one having no Wudu’u for him. And know that all things from your deeds are pursuant to your Salat. And know that the one who wastes the Salat so he would be more wasteful to other than Salat from the Laws of Al-Islam.

And if you can, O people of Egypt, to ratify your words with your deeds, and your secretive matters by your announced matters, and your deeds not to oppose your tongues, then do so, and Rasool-Allah saww had said: ‘I saww do not fear upon my community of any Momin nor a Polytheist. As for the Momin, Allah azwj would Prevent him due to his Eman, and as for the Polytheist, Allah azwj would Suffice him and Suppress him due to his Shirk. But I saww fear upon you every hypocrite of a sweet tongue saying what you recognise and doing what you are disliking there isn’t any hiding for it.

And the Prophet saww had said: ‘One whom his good deeds cheer him, and his evil deeds saddens him, so that is the Momin truly’. And he saww said: ‘Two characteristics will not gather in a hypocrite – good manners and understanding regarding a Sunnah’.

And know, O Muhammad Bin Abu Bakr! The superior understanding is the devoutness regarding Allah azwj and the working in obedience to Allah azwj. May Allah azwj Assist us and you upon thanking Him azwj, and remember Him azwj, and fulfil His azwj Rights, and the working in His azwj obedience, He azwj Hearing, Near.

And know that the world is a house of afflictions and perishing, and the Hereafter is a house of remaining and Recompense, so if you can give preference upon what remains over what is perishing, then do so. May Allah azwj Grace us insight of what we have no insight, and understanding of what we do not understand until we are no longer deficient from what He azwj has Commanded us, nor exceed to what He azwj has Forbidden from it.

فَإِنَّهُ لَ بُدَّ لَكَ مِنْ نَصِيبِكَ مِنَ الدُّنْيَا وَ أَنْتَ إِلَّا نَصِيبِكَ مِنَ الْخَرَّةِ أَحْوَجُ فَإِنْ عَرَضَ لَكَ أَمْرَانِ أَحَدُهُُُا لِلْْخِرَةِ وَ الْْخَرُ لِلدُّنْيَا فَابْدَأْ بِأَمْرِ الْْخِرَةِ
Surely, there is no escape for you from your share from the world and you are needier to your share in the Hereafter, so if two matters are presented to you, one of them for the Hereafter and the other for the world, then begin with the matter of the Hereafter.

And if can magnify your desire for the good and make good your intention in it, then do so, for Allahazwj would Give the servant in accordance to his intentions when he loves the good and its people, and even if he does not do (the deed), he would be like the one who did do it, if Allahazwj so Desires.

Then Iasws advise you with fearing Allahazwj, then with seven qualities which are a summary of Al-Islam – fear Allahazwj and do not fear the people regarding Allahazwj; and the best word is what is ratified by the deed; and do not judge regarding one matter with two judgment for your matter would be contradicted upon you and you will slip away from the truth; and love for your general citizens what you love for yourself and your family members and dislike for them what you would dislike for yourself and your family members;

And necessitate the argument in the Presence of Allahazwj; and correct your citizens and dive into the flood to the truth; and do not fear regarding Allahazwj a blame of any blamer; and straighten your face and be advising to the Muslims person when he consults you; and make yourself to be an example for the near Muslims and their remote ones; Establish the Salat and enjoin the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]. And the greetings be to you and Mercy of Allahazwj and Hisazwj Blessings’’.

THE BOOK 'AL IKHTISAS' – AL HUSAYN BIN AHMAD AL ALAWY AL MUHAMMADY, AND AHMAD BIN ALI BIN AL HUSAYN BIN ZANJAWIYAH TOGETHER, FROM HAMZA BIN AL QASIM AL ALAWY, FROM BAKR BIN ABDULLAH BIN HABEEB, FROM SUMRAH BIN ALI, FROM ABU MUAWIYA AL ZAREER, FROM MUJALID, FROM AL SHABY.
'From Abdullah son of Ja'far as with the two wings who said, 'When (news) came to Al-asws Bin Abu Talib asws the death of Muhammad Bin Abu Bakr when Muawiya Bin Khadeej Al-Sakuny had killed him at Egypt, he asws was alarmed upon him with severe alarm and said: 'How wicked of Egypt. If the time passes up to the end of times, I asws would love to find a man correct for it, so I asws can send him to it'.

I said, 'You asws will find him'. He said, 'Who?' I said, 'Al-Ashtar'. He asws said: 'Call him to me asws'. I called him. He asws wrote a pact for him, and wrote with him: 'In the Name of Allah azwj the Beneficent, the Merciful, from Ali asws Bin Abu Talib asws to the assembly from the Muslims, those who are angered for the Sake of Allah aswj when He aswj is disobeyed in the earth, and (when) the tyranny strikes with its spade upon the righteous and the immoral, so there is no right one can find rest to nor any evil one can stand aside from.'

Greetings be unto you all! I asws praise Allah aswj to you Who, there is no god except He aswj. As for after, I asws am sending to you a servant from the servants of Allah aswj. He neither sleeps in the days of fear nor does he shy away from the enemies in dangerous circles. He is severe upon the transgressors than burning of the fire, and he is Malik Bin Al-Haris Al-Ashtar, brother of (clan of) Muzhij. Listen to him and obey, for he is a sword from the swords of Allah aswj. Neither does he collect the taxes nor is he blunt of the edge.

So, if he were to order you to mobilise, then mobilise, and if he orders you to stay, then stay, and if he orders you to gather, then gather, for he will neither advance nor withdraw except by my asws orders, and I asws have preferred you all with him upon myself asws due to his being adviser to you all, and severity of his assertion against your enemies. May your Lord aswj Fortify you with the guidance and Affirm you with the certainty'.

Then he asws said to him: 'Do not take to Al-Samawah for I asws fear Muawiya and his companions upon you, but take the high road in the valleys until you go out to Eilat, then the coast with the sea until you come to it'. He did so.
When he ended up to Eilat and there came out from it his companion, Nafie slave of Usman Bin Affan. He served him and was kind with him until his occupation fascinated him. He said, ‘Whom are you from?’ He said, ‘From the people of Al-Medina’. He said, ‘From which of them?’ He said, ‘Slave of Umar Bin Al-Khattab’. He said, ‘And where are you intending?’ He said, ‘Egypt’. He said, ‘And what is your need at it?’ He said, ‘I want to be satiated from the bread, for we are not satiated at Al-Medina’.

Al-Ashtar felt pity for him and said to him, ‘Stay with me and I shall answer you with bread’. He stayed with him until he reached Al-Quzum, and it is one night from Egypt. He lodged at a woman from Juheyna. She said, ‘Which food fascinates you at Al-Iraq, so I can prepare it for you all’. He said, ‘Fresh fish’. She made it for him. He ate, and he had been Fasting on a hot day, so he frequented from drinking the water. He went on not getting saturated, so he frequented from it until he was embarrassed, and his belly was bloated from his drinking a lot.

Nafie said to him, ‘This food which you have eaten, its poison will not be killed except by the honey’. So, he called for it from his feeling heavy, but it was not found. Nafie said to him, ‘It is with me, I shall come to you with it’. He said, ‘Yes, bring it to me’. He went to his luggage and presented a drink of honey with poison which had been with him, he had prepared it. He came with it and the death seized him from his moment, and Nafie sneaked away in the darkness of the night’. Al-Ashtar ordered with him that he be sought. He was sought but could not be found.

Abdullah son of Ja’far[^1] said, ‘And there was a spy for Muawiya at Egypt called Masoud Bin Zajraja. He wrote to Muawiya with the death of Al-Ashtar. Muawiya stood up to address among his companions. He said, ‘Ali [asws], there used to be two right hands for him [asws]. One of them was cut off at Siffeen, meaning Ammar [ra], and the other today.

[^1]: Abdullah son of Ja’far

Al-Ashtar passed by Eilat heading to Egypt, and Nafie slave of Usman accompanied him and served him, and was kind to him until he fascinated him, and he was assured to him. When
he descended at Al-Quzum, he presented to him a drink of honey with poison and quenched it to him, so he died. Indeed, and for Allah⁴⁶⁹ there is an army from honey''.⁵¹⁴

When (news of) the death of Al-Ashtar came to Ali⁴⁶⁹ Bin Abu Talib⁴⁶⁹, he⁴⁶⁹ ascended the pulpit and addressed the people, then said: ‘Malik Bin Al Haris had fulfilled his vow and has been loyal to his pact and met his Lord⁴⁶⁹. May Allah⁴⁶⁹ have Mercy on Malik. If he had been a mountain, he would have been majestic, and if he had been a stone, he would have been solid for Allah⁴⁶⁹. Malik, and what is Malik? And can the women resist from the like of Malik? And is there anyone like Malik?’

He (the narrator) said, ‘When he⁴⁶⁹ descended and entered the government building, men from Quraysh faced up to him⁴⁶⁹ and they said, ‘It is intense what you⁴⁶⁹ are alarmed upon him, and he has died’. He⁴⁶⁹ said: ‘By Allah⁴⁶⁹! His death has brought honour to the people of the west and disgraced the people of the east’.

He (the narrator) said, ‘And he⁴⁶⁹ cried upon him for days and grieved upon him with severe grief and said: ‘I⁴⁶⁹ will not see the like of him after him, ever!’⁵¹⁵

And he⁴⁶⁹ said: ‘And the obituary of Al-Ashtar had come to him⁴⁶⁹: ‘Malik, and what is Malik? If he was a mountain, he would have been majestic, and if he had been a stone, he

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⁴¹⁴ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 734
⁴¹⁵ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 735
⁵¹⁶ Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 736
would have been solid. Neither can the hooves (of horses) climb it nor can the bird get to it'.

(Referring to the book) ‘Rijal Al Kashy’ –

‘It is mentioned that when the obituary of Al-Ashtar came to Amir Al-Momineen, grief made him groan, then he said: ‘May Allah have Mercy on Malik. And what is Malik? I am upset with his death. If he was a stone, he would have been solid, and if he was a mountain, he would have been majestic, and it is as if he was led from me’. 

(Referring to the book) ‘Nahj Al Balagah’ –

‘And from a letter of his to Muhammad Bin Abu Bakr, may Allah be Pleased from him, when it reached him that he was being replaced by Al-Ashtar about Egypt, he was saddened, then Al-Ashtar died during his heading to Egypt before his arrival to it: ‘(News of) your unhappiness has reached me of sending Al-Ashtar to your office, and I did not do that for slowing you down in the efforts, nor to increase you in efforts. And if I am removing what is under your hand of your authority, I would place you in charge of what is easier to deal with upon you and more attractive governance to you.'
with Allah\textsuperscript{azwj}. He\textsuperscript{azwj} will Suffice you of whatever concerns you, and He\textsuperscript{azwj} will Assist you upon what befalls you, if Allah\textsuperscript{azwj} so Desires\textsuperscript{519}.

\textsuperscript{519} Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 739

\(740\) – And from a letter of his\textsuperscript{asws} to Abdullah Bin Al-Abbas after the killing of Muhammad Bin Abu Bakr at Egypt: ‘As for after, Egypt has been conquered and Muhammad Bin Abu Bakr, may Allah\textsuperscript{azwj} have mercy on him, has been martyred, so in the Presence of Allah\textsuperscript{azwj} we shall reckon it. He\textsuperscript{asws} was a son, an adviser, an office bearer, hard worker, a cutting sword, a cornerstone of defence.

\(741\) – From a letter of his\textsuperscript{asws} to the people of Egypt when he\textsuperscript{asws} made Al-Ashtar to be a ruler over them: ‘From a servant of Allah\textsuperscript{azwj} Ali\textsuperscript{asws} Amir Al-Momineen, to the people, those who were angered for the Sake of Allah\textsuperscript{azwj} when He\textsuperscript{azwj} was disobeyed in His\textsuperscript{azwj} earth and His\textsuperscript{azwj} Rights were done away with. The tyranny struck its tent upon the righteous and the immoral, and the residents and the foreigners, so there was not goodness one could find rest to neither it nor any evil one could keep aside from it.

\(520\) \textsuperscript{Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 740}
As for after, I\textsuperscript{asws} am sending to you a servant from the servants of Allah\textsuperscript{azwj}. He neither sleeps in the days of fear nor does he shy away from the enemies during the times of dread. He is severer upon the transgressors than the burning of the fire, and he is Malik Bin Al-Haris, brother of (clan of) Muzhij.

Listen to him and obey his orders in what is in accordance to the truth for he is a sword from the swords of Allah\textsuperscript{azwj}, neither dull of the edge nor improper of the striking. If he orders you to mobilise, then mobilise, and if he orders you to stay, then stay, for he will neither advance, nor attacks, nor delays, nor send (anyone) ahead except from my\textsuperscript{asws} orders, and I\textsuperscript{asws} have preferred you all with him over myself\textsuperscript{asws} for his advice to you all and severity of his harshness upon your enemies\textsuperscript{asws}.

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Kitab Al Gharaat – From Fuzeyls Bin Khadej, from a slave of Al Ashtar who said,

‘When Al-Ashtar was killed, we found a letter of Ali\textsuperscript{asws} in his bag, to the people of Egypt’, and he mentioned approximate to it, and there is an increase in its end: ‘May Allah\textsuperscript{azwj} Fortify you with the truth and Affirm you with the certainty, and the greeting be unto you all!’\textsuperscript{asws}

(The book) ‘Nahj Al Balagah’ –

‘From a letter of his\textsuperscript{asws} to the people of Egypt with Malik Al-Ashtar when he\textsuperscript{asws} made him ruler of its Emirate: ‘As for after, Allah\textsuperscript{azwj} the Glorious Sent Muhammad\textsuperscript{saww} as a warner to the worlds and dominant upon the (other) Messengers\textsuperscript{as}. When he\textsuperscript{saww} passed away, the Muslims disputed the command from after him\textsuperscript{saww}.

By Allah\textsuperscript{azwj}! It had not occurred in my\textsuperscript{asws} heart nor imagined in my\textsuperscript{asws} mind that the Arabs would snatch this command away from the People\textsuperscript{asws} of the Household from after him\textsuperscript{saww}, nor that they would keep it away from me\textsuperscript{asws} from after him\textsuperscript{saww}.

\textsuperscript{521} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 741
\textsuperscript{522} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 742
Nothing shocked me except the swarming of the people to so and so (Abu Bakr) pledging allegiance to him. I withheld my hand until I saw reversion of the people having had returned from Al-Islam calling for the obliteration of the religion of Muhammad. I feared that I do not help Al-Islam and its people, and I might see breaches or demolition, it would be a greater difficulty upon me with it than the loss of your governance which rather it is an enjoyment for a few days, declining whatever was from it like the declining of the mirage, or like dissipation of the clouds.

So, got up during those events until the falsehood was displaced and vanished, and the religion was reassured and kept away from it. And from it, by Allah, if had to meet them (in battle) alone and they had filled the earth, would not have cared nor been scared, and from their straying which they are in and the guidance which I am upon, are upon an insight from myself and certaintly from my Lord, and I am desirous to meet Allah and awaiting to His excellent Rewards, hopeful.

But was in sorrow that the community would be ruled by its foolish ones and its immoral ones, so they would take the wealth of Allah as personal earnings, and His servants as their own slaves, and the righteous would be battled against, and the mischief-makers would be allied with.

Surely from them is the one who had drunk the prohibited (wine) among you and was whipped the legal punishment in Al-Islam, and that from them is one who did not become a Muslim until gifts were given to him upon Al-Islam. Had it not been that, would not frequent your incitement, and gathered you, and shall leave you to be if you refuse and show weakness.

Are you not looking at your outskirts to have been revolted against, and to your cities to have been conquered, and to your possessions snatched away, and to your country to have been raided? Mobilise, may Allah have Mercy on you, to fighting your enemy and do not
be heavy to the ground (sluggish) for you will have to accept the effacement and pursued by the disgrace, and your share would become the loss incurring. A brother of the war is the alert, and the one who sleeps (remains inactive), it (war) would not sleep from him. And the greetings”.

From a pact of his asws he asws had written for Al-Ashtar Al-Nakhaie, may Allah azwj have Mercy on him when he asws made him asws ruler of Egypt and its office bearers, when the matter of Muhammad Bin Abu Bakr, may Allah azwj have Mercy on him, became precarious, and it is the longest of pacts he asws had written and it is a collection of the goodness:

This is what a servant of Allah azwj Ali asws, Amir Al-Momineen instructs Malik Bin Al-Haris Al-Ashtar with, in his asws pact to him where he asws is making him a ruler of Egypt, collector of its taxes, and fighting against its enemies, and betterment of its people, and build its cities.

He asws instructs him with fearing Allah azwj and give preference to obeying Him azwj and following whatever He azwj has Commanded with in His azwj Book, from its Obligations and its Sunnahs which no one can be fortunate except by following it, nor be wretched except with rejecting it and wasting it.

And that he should help Allah azwj Glorious by his hands, and his heart, and his tongue for He azwj, Majestic is His azwj Name has Guaranteed to Help the one who helps Him azwj, and Honour the one who honours Him azwj.

And he asws instructs him to break himself off from the lustful desires and restrain these during their increase, for the soul instructs with the evil except what Allah azwj Mercies.

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523 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 743
Then know, O Malik! i\textsuperscript{asws} have sent you to a city, the governments have flowed upon it before you, from just ones and tyrannous, and that the people are looking at your affairs in an example of those which you used to look at, from the affairs of the rulers before you, and they would be saying regarding you what you used to say regarding them.

And rather what points upon the righteous is due to what Allah\textsuperscript{azwj} Causes to flow for them upon the tongues of His\textsuperscript{azwj} servant. So, let the most beloved of the treasures to you be the treasure of righteous deeds.

Control your personal desires and diminish yourself from what is not permissible for you, for diminishing the self is the fairness from it regarding what it loves or it dislikes; and make your heart to be aware of being merciful to the citizens and the love for them, and the kindness with them, and do not become upon them like a predatory wild animal to devour them. They are of two types, either a brother to you in religion or a match for you in the creation.

The slips would be excessive from them and so present the reasons to them and give upon their hands during the deliberate (errors) and the mistakes, so give them from your pardons and your excuses similar to that which you would love Allah\textsuperscript{azwj} to Grant you from His\textsuperscript{azwj} Pardon and His\textsuperscript{azwj} Excusing, for you are above them and there is a Master\textsuperscript{asws} of the Command upon you, above you, and Allah\textsuperscript{azwj} is above the one\textsuperscript{asws} who placed you in charge, and He\textsuperscript{azwj} has Got you to manage their affairs and Tried you with them.

And do not install yourself to be at war against Allah\textsuperscript{azwj} for there is no hand (of defence) for you with His\textsuperscript{azwj} Pardon and His\textsuperscript{azwj} Mercy. And do not regret upon having pardoned (someone) nor should you boast with punishing (someone), and do not be quick to any gesture you would find a choice from it, nor should you be saying, ‘I am in charge of the command so obey!’ for that is a warfare in the hearing and exhaustion for the religion, and you will draw near to the ruination.

And when it occurs for you fanciness or imaginative of what you are in of your authority, then look at the Magnificent of the Kingdom of Allah\textsuperscript{azwj} the Glorious above you, and His\textsuperscript{azwj}
Power from you upon what you will not be able upon from yourself, for in that would be subsidence of your haughtiness and refrain you from being angry and bring back to you what had been lost from you, from your intellect.

Beware of comparing with Allah \textsuperscript{azwj} in His \textsuperscript{azwj} Magnificent and the resembling with Him \textsuperscript{azwj} in His \textsuperscript{azwj} Authority, for Allah \textsuperscript{azwj} Disgraces every tyrant and Weakens every haughty one.

Let the most beloved of the matters to you be its moderate ones regarding the rights, and its general regarding the justice, and collective to the pleasure of the citizens, for the disagreement of the public would eradicate the agreement of the particular ones, and that the disagreement of the particular ones would be disregarded with the agreement of the public.

And there isn’t anyone from the citizens who is heavier upon the ruler for assistance during the prosperity, and less assistance to him during the afflictions, and more disliking to the fairness, and more persistent with asking the favours, and less gratefulness during the awards, and delaying the excusing during the refusal, and weaker of patience during the discomforts of the times, than the special people.

And rather, pillars of the religion, and unity of the Muslims, and the numbers to the enemies are the generality from the community, so let your listening be to them and your inclining
along with them, and let the remotest of your citizens from you their adversarial in your presence be their most inquisitive to the shortcoming of the people. For sure there would be faults in the people, and the rulers are the most rightful one to conceal these.

فَلََ تَكْشِفَ نَّ عَمَّا غَابَ عَنْكَ مِنْهَا فَإِنَََّّا عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ وَ اللَّهُ ََْكُمُ عَلَى مَا غَابَ عَنْكَ فَاسْتَُِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتَُِ اللَّهُ مِنْكَ مَا تَُِبُّ

So, do not uncover from what is hidden from it, for rather it is upon you to cleanse whatever is revealed to you, and Allahazwj will Judge upon what is hidden from you, therefore conceal the shame as much as you can with the Veil of Allahazwj from you, what you would love its concealment from your citizens.

أَطْلِقْ عَنِ النَّاسِ عُقْدَةَ كُلِّ حِقْدٍ وَ اقْطَعْ عَنْكَ سَبَبَ كُلِّ وِتْرٍ وَ تَغَابَ عَنْ كُلِّ مَا لَ يَضِحُ لَكَ وَ لَ تُعْجَلَنَّ إِلََ تَصْدِيقِ سَاعٍ فَإِنَّ السَّاعِيَ غَاشٌّ وَ إِنْ تَشَبَّهَ بِالنَّاصِحِينَ

Free from the people the knot of every grudge and cut off from you the cause of every string (enmity), and be absent from all what is not clear to you, and do not be hasty to ratify a backbiter, for the backbiter is a cheat and even he resembles with the advisers.

وَ لاَ تَلْحِنُنَّ فِي مَشْوِرِيكَ تَجْلِيُّ بِكَ عَنْ الْفَضْلِ وَ تَعْجَلَنَّ إِلََتَّصِدِيقِ سَاعٍ فَإِنَّ السَّاعِيَ غَاشٌّ وَ إِنْ تَشَبَّهَ بِالنَّاصِحِينَ

And do not include a miser among your consultants. He would point you away from the grace and threaten you of the poverty, nor a coward, he would weaken you from the affairs, nor a greedy one, he would adorn for you the evil with the tyranny, for the miserliness and the cowardliness and the greed are various instincts combined by evil thoughts with Allahazwj.

إِنَّ شَرَّ وُزَرَائِكَ مَنْ كَانَ لِلََْشْرَارِ قَبْلَكَ وَزِieraَ وَ مَنْ شَارَكَهُمْ فِِ الْْثَامِ فَلََ يَكُونَنَّ وَ إِخْوَانُ الظَّلَمَةِ وَ أَنْتَ وَاجِدٌ

The evilest of your ministers is the one who had been a minister for the evil (rulers) before you, and one who participated with them in the sins, so do not let them become confidants for you for they are supporters of the sinners and brothers of the oppressors; and you will find better replacements than them from the ones who has a view like their and their implementations and there wouldn’t be upon him like their support (of tyrants), and their burdens, and their sins, from the ones who did not support any oppressor upon his injustice, nor any sinner upon his sin, and they would be lighter upon you of provision and better for you in support and more inclining towards you with compassion and less towards others, therefore take them as special ones for your private and public matters.

ثَُُّ لْيَكُنْ آث َرُهُمْ عِنْدَكَ أَق ْوَلََُمْ بُِِرِّ الَْْقِّ لَكَ وَ أَقَّلُهُمْ مُسَاعَدَةً فِيمَا يَكُونُ مِنْكَ مَِِّا كَرِهَ اللَّهُ لأَِوْلِيَائِهِ وَاقِعاً ذَاكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ
Then let the most preferential in your presence be their most speaker with the bitter truth to you, and the least of them in assisting in what happens from you what Allah\textsuperscript{azwj} Dislikes for His\textsuperscript{azwj} friends. That is occurring from your personal desires when it occurs.

And stick with the people of devoutness and the truthfulness, then please them upon a condition that they should neither praise you nor make you happy with the falsities you did not do, for most of the praises brings about the pride and draws near to the haughtiness.

And do not let the good doer and the evil doer be at the same status in your presence, for if that would be dissuasion for the people of the good regarding the good deeds and a persuasion for the people of the evil upon the evil deeds, and necessitate each one of them what he has necessitated himself.

And know, there isn’t anything more conducive to good thoughts of a ruler by his citizens that his good favours to them, and his lightening of the hardships from them, and leave being abhorrent to them upon what isn’t for him before them. So, let it happen from you regarding that matter, be a collect of good thoughts for you by your citizens for the good thinking would cut off from you prolonged hostilities.

And that the most rightful one of good thoughts with him is for the one whom you have been good to in his afflictions, and the most rightful one of evil thoughts with him is for the one you have been with bad treatment towards him.

Do not discontinue any righteous conduct which most of this community is working with and have united upon with prosperity, and the citizens are reconciled upon.

And do not innovate any conduct harming anything from the past conducts, for the recompense would be for the one who conducts by it and the burden would be upon you due to what you discontinued from it.
And frequent the conferences of the learned and discussion with the wise ones in affirming what upon it is the betterment of your country and establishing what the people before you were being straightened with it.

وَ اعْلَمْ أَنَّ الرَّعِيَّةَ طَبَقَاتٌ لَ يَصْلُحُ ب َعْضُهَا إِلَّ بِبَعْضٍ وَ لَ غََِّ بِبَعْضِهَا عَنْ ب َعْضٍ فَمِنْهَ جُنُودُ اللَّهِ وَ مِنْهَا كُتَّابُ الْعَامَّةِ وَ الخَْاصَّةِ وَ مِنْهَا قُضَاةُ الْعَدْلِ وَ مِنْهَا عُمَّالُ الإِْنْصَاَِ وَ الرِّفْقِ وَ مِنْهَا أَهْلُ الِْْزْيَةِ وَ الخَْرَاجِ مِنْ أَهْلِ الذِّمَّةِ وَ مُسْلِمَةِ النَّاسِ وَ مِنْهَا التُّجَّارُ وَ أَهْلُ الصِّنَاعَاتِ وَ مِنْهَا الطَّبَقَةُ السُّفْلَى مِنْ ذَوِي الَْْاجَةِ وَ الْمَسْكَنَةِ

And know that the citizens are in layers, some of them are not correct except with some, nor are some of them needless from others. From these are armies of Allah azwj, and from these are secretaries of the general public and the special ones, and from these are judges of the justice, and from these are officers of the fairness and the friendship, and from these are the people of taxation and the levies from the ones under the responsibility and the general Muslims, and from these are the traders and the people of manufacturing, and from these is the lower level from the ones with the need and the destitution.

وَ كُلٌّ قَدْ سَََّى اللَّهُ لَهُ سَهْمَهُ وَ وَضَعَ عَلَى حَدِّهِ وَ فَرِيضَتِهِ فِِ كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ ص عَهْداً مِنْهُ عِنْدَنَا مَُْفُوظاً

And for each Allah azwj has Named his share for him and Placed its limit and its Obligation in His azwj Book, or Sunnah of His azwj Prophet saww, being a Pact from Him azwj with us, preserved.

فَاجْعَلُوا بِإِذْنِ اللَّهِ حُصُونَ الرَّعِيَّةِ وَ زَيْنُ الْوُلَةِ وَ عِزُّ الدِّينِ وَ سُبُلُ الأَْمْنِ وَ لَيْسَ تَقُو مُ الرَّعِيَّةُ إِلَّ بِِمْ ثَُُّ لَ قِوَامَ لِلْجُنُودِ إِلَّ بَِِا يَُْرِجُ اللَّهُ لََُمْ مِ

The armies, by the Permission of Allah azwj are fortresses of the citizens, and adornment of the rulers, and might of the religion, and ways of the peace, and the citizens cannot stand except by them. Then there is no strength for the armies except by what Allah azwj Brings out for them from the taxes which they can be with it in their fighting their enemies, and rely upon it in what is correct for them, and can happen to be a back up of their needs.

ثَُُّ لَ قِوَامَ لََُمْ جََِيعاً إِلَّ بِالتُّجَّارِ وَ ذَوِي الصِّنَاعَاتِ فِيمَا يََْتَمِعُونَ عَلَيْهِ مِنْ مَرَافِقِ هِمْ وَ يُقِيمُونَهُ مِنْ أَسْوَاقِهِمْ وَ يَكْفُون َهُمْ مِنَ التَََّفُّقِ بِأَيْدِيهِمْ مَِِّا لَ ي َبْلُغُهُ رِفْقُ غَيرِْهِمْ

Then there is no strength for these two types with the third type, from the judges and the office bearers, and the secretaries due to what they are judging from the contracts, and they are collecting from the benefits and are being entrusted upon from the special affairs and its general ones.

وَ لَ قِوَامَ لْمَ جَٰجِعَ إِلَّ بِالْبَحْرِ وَ ذَوِي الصِّنَاعَاتِ فِيمَا يََْتَمِعُونَ عَلَيْهِ مِنْ مَرَافِقِهِمْ وَ تَجْمُعُونَ مِنَ الْمَنَافِعِ وَ يُؤْتُونَ عَلَيْهِ مِنَ خَوَاصِّ الأُْمُورِ وَ عَوَامِهَا

And there is no strength for them all except by the traders and ones with the manufacturing in what they are gathering upon from their facilities and establishing it from their markets, and their sufficing them from the making with their own hands from what cannot be reached by others.
Then the lower layer from the people of need and destitution, those who are rightful of their support and assistance, and in Allah (azwj), for each capacity and for every one there is a right upon the ruler in accordance to what would correct him (his financial position), and the ruler can’t exit from the reality of what Allah (azwj) the Exalted has Honoured from that except by the seriousness and seeking assistance with Allah (azwj) and determining his self upon necessitating the rights, and the patience upon it in what is light upon him or heavy.

Place in charge of your army the one who is most advising of them in your view, for Allah (azwj) and for His (azwj) Rasool (saww) and for your Imam (asws), the purest of heart, and best in forbearance (patience), from the ones who delays from getting angry, and is quick to the excusing, is kind to the weak, and strict upon the strong, and from the ones who are not provoked by the violence nor would the weakness make him sit back.

Then stick with the ones with personality and the affiliation, and the people of the righteous households, and the ones preceding with the good deeds, then the people of valour, and the bravery, and the generosity, and the excusing for they are collection from the honours and the springs of virtues. Then strive in their affairs what the parents tend to strife for their children.

Do not regarding within yourself as big, anything you strengthen them with - nor consider little any kindness you have agreed them with, and even if it is little, for it would be an inviter for them to exert the advice to you and good thoughts with you, and do not neglect to check out their subtle affairs relying upon their important ones for the smallness of your kindness they would benefitting with it, and for the important events they will not be needless from it.

And let the commander in-chief of your army in your presence be the one who contributes in aiding them and graces upon them from his efforts with what would be sufficient for them and sufficient for the ones behind them from the families left behind, until their main
concern will only be one, fighting the enemy. If you are kind upon them, their hearts would be kinder upon you.

And their advice is not correct except by their surround (to protect) the ruler of their affairs, and do not regard their position to be a burden upon them, and do not watch out the termination of their terms. Be broad-minded regarding their wishes and be praising upon them, and recount what the ones with afflictions from them have suffered, for the frequent mention of their good deeds shakes the brave and makes the weak ones eager. If Allah azwj the Exalted so Desires.

Then know the performance of every person from what he has performed, and do not attribute the performance of a person to someone else, nor be deficient with it below the peak of his performance, nor should the nobility of a person call you to magnify his performance of what was small, nor drop down a person by belittling from his performance what was (actually) great.

And refer it to Allah azwj and His Rasool saww what matters worry you and are confusing upon you from the matters. Allah azwj the Glorious has Said to a people He Loved to Guide them: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59].

So, the referring to Allah azwj is the taking with the Decisive of His Book and the referring to the Rasool saww is the taking with the Sunnah, the whole without separation.

Then choose between the people for the judgment, the most superior of your citizens in your view, from the ones the affairs would not be straitened with him, nor would his judgment, nor would he deliberately be in the error, nor would he be confined from the environment to the truth when he does recognises it, nor would be overlook himself upon greed nor suffice with low understanding besides being thorough.
And he should pause them during the doubtful matters, and take them with the arguments, and least disgusted with the dispute of the litigants, and most patient of them upon uncovering the affairs and their bravest at passing the judgment, from the ones compliments do not sway him nor would he be tempted by elation, and they are few.

And consider that with a far-reaching consideration, for this religion has been a captive in the hands of the evil ones working in it with the personal opinions and seeking the world by it.

Then consider regarding the affairs of your office bearers and employ them by choice but do not place them in charge by prejudice and favouritism from these two are from a branch of tyranny and betrayal, and select from them the people of experience and the bashfulness from the people of the righteous households, and the precedence in Al-Islam, the ancientness, for they are honourable replacements and high honours, and little in looking greedily and more reaching consideration in the end-result of the affairs.

Then be generous with the sustenance upon them, for in that is strength for them upon the correcting themselves and there would be no need for them to grab what (wealth) is under their hands and be an argument against them if they opposed your orders or misappropriated your entrustments.
Then check out their works and send agents from the people of truthfulness and the loyalty upon them, for if they pledge to you in the secret of their matters, be trusting to them upon utilising the entrustment and the kindness with the citizens. And be careful from the assistants, so if anyone of them extends his hand to betrayal, and the reports of it from your spies gather in your presence against him, suffice with that as testimony and extent the punishment upon him in his body and seize back whatever he had attained from his office, then install him in a place of disgrace and name him with the betrayal, and collar him with the shame of accusation.

And check out the matter of the taxes with what is correct for its people (collectors), for in his betterment is their betterment, betterment for the ones besides them, and there is no betterment for the ones besides them except with them, because the people, all of them are dependent upon the taxation and its people.

And let you consideration in building the land to be further reaching than your consideration in collecting the taxes because that will not come across you except by the building (the land), and the one who seeks the taxes without building, would ruin the city and destroy the servants, and his command with not stand except for a little while.

So if they complain of the heaviness (of the taxes), or illness, or termination of drink, or drought, or change of situation of the land, either it being flooded or dried out with it being thirst, lighten from with what they desire they would be better-off within their affairs, and do not let it weigh down upon you anything you have lightened with of the assisting upon them, for it is a treasure hoard which would be returning to you in the building of your country, and adorn your government along with your pulling their good praises and boasting of your dealing with the justice among them.

Rely on the grace of their strength with what is treasured with them from your welfare to them, and the trusting from them with what they had attained from your justice upon them, and your friendliness with them. Sometimes it occurs from the matters what when it is loaded upon them during it afterwards, they would bear it feeling good in themselves, for the rich can tolerate whatever you load (on them).
And rather the ruination of the land would come from the destitution of its people, and rather its people would be destitute due to the selfish ruler upon the amassing and their evil thoughts with the survival, and scarcity of their benefits with the lessons.

Then look into the situation of your admin workers (secretaries), and place the best of them to be in charge upon your affairs, and specialise your lette...
And whatever faults there are among your secretaries, and is hidden from you, it would be blamed on you.

ثَُُّ اسْتَوْصُوا بِالْتُّجَّارِ وَ ذَوِي الصِّنَاعَاتِ وَ أَوْصِ بِِمْ خَيرْاً الْمُقِيمِ مِنْهُمْ وَ الْمُضْطَرِبِ بَِِالِهِ وَ الْمُتَََفِّ

Then be advised by the traders and ones with manufacturing, and advise them goodly, the ones from them established, the one trading with his wealth, and the physical labourers, for they are sources of profit and the causes of the items, and their importers from the remote areas and the travellers in your land, and your sea, and your coast, and your mountain, and where the people cannot get to these places nor would they dare upon these, for they are peaceful, there is no fear with a rebellion and truce, there is no fearing its treason.

فَامْنَعْ مِنَ الِحْتِكَارِ فَإِنَّ رَسُولَ اللَّهِ ص مَنَعَ مِنْهُ وَ لْيَكُنِ الْبَيْعُ ب َيْعاً سََْحاً بَِِوَازِينِ عَدْلٍ وَ أَسْعَارٍ لَ تَُْحِفُ بِالْفَرِيقَينِْ مِنَ الْبَائِعِ وَ الْمُبْتَاعِ فَ مَنْ قَارَََ حُكْرَةً ب َعْدَ ن َهْيِ إِيَّاهُ ف َنَكِّلْ بِهِ وَ عَاقِبْ فِِ غَيرِْ إِسْرَاٍَ

Prohibit from the hoarding for Rasool-Allah ﷺ had forbidden from it, and let the selling be a smooth selling with scales of justice and prices, not harmful with the two parties from the seller and the buyer. The one who practices hoarding after you prohibiting it, then be exemplary with him and punish without being excessive.

فَاشْتَبَّهُ فِي الاخْتِبَارِ فَإِنَّ رُسُولَ اللَّهِ ص مَنَعَ مِنْهُ وَ لْيَكُنِ الْبَيْعُ بِْسََِْحاً بََِِوَازِينِ عَدْلٍ وَ أَسْعَارٍ لَ تَُْحِفُ بِالْفَرِيقَينِْ مِنَ الْبَائِعِ وَ الْمُبْتَاعِ فَ مُنْ قَارَََ حُكْرَةً ب َعْدَ ن َهْيِ إِيَّاهُ فَ نَكِّلْ بِهِ وَ عَاقِبْ فِِ غَيرِْ إِسْرَاٍَ

And check out their affairs in your presence and in the areas of your country, and know along with that is most of them there is narrow-mindedness, immorality, and ugly greed, and they hoard for the benefit and fix high prices in the selling, and that is a harmful door for the public, and a fault upon the ruler.

وَ كُلٌّ مَنْ قَدِ اسْتَُْعِيتَ حَقَّهُ فَلََ يَشْغَلَنَّكَ عَنْهُمْ بَطَرٌ فَإِنَّكَ لَ تُعْذَرُ بِتَضْيِيعِ التَّافِهِ لأَِ حْكَامِكَ الْكَثِيرَ الْمُهِمَّ فَلََ تُشْخِصْ هََُّ

Prohibit from the hoarding for Rasool-Allah ﷺ had forbidden from it, and let the selling be a smooth selling with scales of justice and prices, not harmful with the two parties from the seller and the buyer. The one who practices hoarding after you prohibiting it, then be exemplary with him and punish without being excessive.

وَ كُلٌّ مَنْ قَدِ اسْتَُْعِيتَ حَقَّهُ فَلََ يَشْغَلَنَّكَ عَنْهُمْ بَطَرٌ فَإِنَّكَ لَ تُعْذَرُ بِتَضْيِيعِ التَّافِهِ لأَِ حْكَامِكَ الْكَثِيرَ الْمُهِمَّ فَلََ تُشْخِصْ هََُّ

Then Allah azwj, Allah azwj regarding the lower strata (layer), from the ones there are no means for them, from the poor and the needy, and the people of misery and disability. In this stratum are the content one and the beggar. Preserve what Allah azwj has Made you to preserve from His azwj Rights regarding them, and make a distribution to be for them from your public treasury, and a portion from the granary of Al-Islam in every city, as for the remote one from them is similar for the one who is nearby.
And each one, his right is in your care, so do not let haughtiness pre-occupy you from them, for there is no excuse for you with wasting the small matter due to you deciding the numerous important ones. So, do not be unmindful of them nor puff your cheeks to them.

And check out the affairs of the ones from the who cannot arrive to you, from the ones storm at (with contempt) and the men belittle. Appoint for them your trustworthy one from the people of humbleness and politeness and let him raise their matters to you. Then work regarding them with the excusing to Allah the Glorious on the Day you meet Him, for they, from between the citizens are neediest to the fairness than others are and excuse to Allah the Exalted in fulfilling His Rights to him.

And check out the orphans and people with tenderness in the years (old aged), from the one there are no means for him nor does he stand to the begging himself, and that is heavy upon the ruler, and the rights, all of these are heavy, and Allah Lightens it upon a people seeking the end-result, so they observe patience themselves and they rely with the truthfulness of the Promise of Allah for them.

And make a distribution to be for the needy ones from you, free your own person for them regarding it, and you should sit for them in a general gathering. Be humble in it for the sake of Allah Who Created you.

And make your army to sit back from them, and your supporters from your guards, and your police, until a speaker speaks to you without hesitation, for I heard Rasool-Allah saying in another place: ‘It will never be sanctified, a community in which it is not taken for the weak, his right from the strong, without restrictions’.

Then tolerate the awkwardness from them and the stammering and keep aside from you the narrow-mindedness and the pride, Allah would Spread upon you, due to that, covering of His Mercy and Obligate to you the Rewards of having obeyed Him. And give pleasantly what you give and refuse beautifully and excusing.
Then there are matters from your matter there is no escape for you from dealing with it (yourself). From these is answering your office bearers with what your scribes are unable to do so, and from these is issuance of needs of the people during their referral to you, from what the chests of your assistance are embarrassed from.

And accomplish for each day its work, as for each day is what is in it, and make for yourself in what is between you and Allah^{azwj} the best of those timings, and make plentiful those distributions, and even though all of these are for the Sake of Allah^{azwj} when the intention is sincere in it, and the citizens are safe from it.

And let it happen regarding the special (act of worship) of your religion, what can be purely for Allah^{azwj} by it, be the establishment of His^{azwj} Obligation which are for Him^{azwj} in particular. So, give Allah^{azwj} from your body during your night and your day, and fulfill what you can draw closer to Allah^{azwj} with it, (let it be) perfect, without defect of deficiency, reaching from your body whatever it reaches.

And when you stand in your Salat for the people, neither become repulsive (by prolonging) nor waste it (by shortening too much), for among the people there is one with sickness, and for him is the need. And I^{asws} had asked Rasool-Allah^{saww} when he^{saww} had sent me^{asws} to Al-Yemen: ‘How shall I^{asws} pray Salat with them?’ He^{saww} said: ‘Pray Salat with them like the Salat of their weakest one, and by merciful with the Momineen’.

And as for after this, do not prolong your veiling from your citizens, for the veiling of the ruler is a branch from the narrow-mindedness and scarcity of the knowledge with the affairs, and the seclusion from them cuts off the knowledge from then what they are veiling besides him, so the great one would be small in their presence, and the small one would be magnified, and the good would be ugly and the ugly would be considered good, and the truth would resemble with the falsehood. And rather the ruler is a human being, he does not recognise what affairs the people are covering from him.
And there isn’t any marking upon the truth by which a variety of the truthfulness can be recognise from the lies. And rather you are one of the two men, either a person with a generous self in the spending regarding the truth, then why are you veiling from the people. Is it an obligatory right you are giving it or an honourable deed you are blocking; or you are tried with the refusal? How quickly the people would refrain from asking you when they despair from your spending, along with that the needs of the people to you are what there is no exertion in it upon you, from a complaint of an oppressed or seeking fairness in a matter.

Then, for the ruler there are special ones and confidants. Among them would be the prejudicial, and heavy-handed, and of little fairness in a dealing, so cut off the root of their by cutting off the causes of those situations. And do not cut out for anyone from your hangers-on and your intimate ones, any piece (of land), nor will they wish from you any clause in the agreement which would harm the ones who are adjacent to it from the people, regarding drinking, or common works making its supplies upon others, so that benefit would be for them besides you, and its fault would be upon you in the world and the Hereafter.

And necessitate the truth for the ones it necessitates, from the near one and the far one, and during that be patient, anticipating the occurrence of that from your relatives and your special ones when it occurs, and see its end-result with what is burdensome upon you from him, for the outcome of that is praise-worthy.

And if the citizens think of you as being heavy handed, then be open with them with your excuse and straighten their thoughts about you with your openness, for it that you would be a training from your for yourself, and a friendliness with your citizens, and the excluding would make your needs to be reached, from their standing upon the truth.
And do not reject a reconciliation your enemy calls you to wherein is Pleasure of Allah azwj, for in the reconciliation is rest for your army and relief from your worries, and security for your country, but the caution of all cautions from your enemy after his reconciliation, for the enemy sometimes reconciles to take advantage of your inattentiveness, therefore take with the firmness and storm into that with good thoughts.

And if you tie (an agreement) between you and an enemy of yours a knot, or taken a responsibility from you, then fulfil your agreement with the loyalty, and take care of your responsibility with the entrustment, and make yourself to be a shield besides what you give, for there isn’t any Obligation of Allah azwj the Glorious, anything the people are more intensely united upon, despite their separate desires and scattered views, than respect for the loyalty with the pact.

And that was necessitated by the Polytheists regarding what was between them besides the Muslims, due to what they had acknowledged from the consequences of the betrayal, so do not be treacherous with your responsibilities, and do not underestimate your pact nor cheat your enemy for no one would be audacious upon Allah azwj except the ignorant, wretched.

And Allah azwj had Made His Pact and its responsibility as an entrustment to be fulfilled between the servants by His Mercy, and a sanctuary to dwell in to His Protection and moving to His vicinity, and there should neither be any defrauding nor any deceiving in it.

And do not tie any agreement allowing the reasons (different interpretations) in it, nor interpret upon the tone of the word after the conclusion and the affirmation, nor should the narrowness of the matter call you to necessitate a Pact of Allah azwj in it, to seek spoiling it without right. If you are patient upon narrowness, wishing upon its relief, and grace of its consequent, it would be better than betrayal of a pursuance you fear, and there will be an encompassing with you a Demand from Allah azwj regarding it, neither your world nor your Hereafter would be pleasant during it.
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Beware of the blood and shedding it without its Permissibility, for there isn’t anything calling to a Punishment, nor greater in evil consequence, nor more effective in declining the bounties, and termination the term (life), than shedding the blood without its right, and Allahazwj the Glorious will Begin with the Judgment on the Day of Qiyamah between the servants regarding what血液 they had shed.

فَلا تَقُوِّيَنَّ سُلْطَانَكَ بِسَفْكِ دَمٍ حَرَامٍ فَإِنَّ ذَلِكَ مَِِّا يُضْعِفُهُ وَ يُوهِنُهُ بَلْ يُزِيلُهُ وَ يُنْقِلُهُ وَ لَ عُذْرَ لَكَ عِنْدَ اللَّهِ وَ لَ عِنْدِي فِِ ق َتْلِ الْعَمْدِ لأَِنَّ فِيهِ قَوَدَ الْبَدَنِ

Therefore, do not strengthen your authority by shedding the forbidden blood, for that is from what would weaken it and enfeeble it. But it would decline it and overturn it, and there would be no excuse for you in the Presence of Allahazwj nor in myasws presence regarding the deliberate killing, because regarding it would be the physical retaliation.

وَ إِنِ ابْتُلِيتَ بِخَطَأٍ وَ أَفْرَطَ عَلَيْكَ سَوْطُكَ وَ يَدُكَ بِعُقُوبَةٍ فَإِنَّ فِِ الْوَكْزَةِ فَمَا فَوْقُهَا مَقْتَةَ فَلََ تَطْمَحَنَّ بِكَ نََْوَةُ سُلْطَانِكَ عَنْ أَنْ تَُؤَدِّي إِلََ أَوْلِيَاءِ المُقْتُولِ حَقَّهُ مْ

And if you were involved by error and there was excessiveness by you with your whip and your hand in punishing, for in the (slight) poke and what is above it would be a killing, so do not let the haughtiness of your authority aspire you preventing you from paying to the guardians of the killed one, their rights.

وَ إِيَّاكَ وَ الإِْعْجَابَ بِنَفْسِكَ وَ الثِّقَةَ بَِِا يُعْجِبُكَ مِنْهَا وَ حُبَّ الإِْطْرَاءِ فَإِنَّ ذَلِكَ مِنْ أَوْثَقِّي فِِ نَفْسِهِ لِيَمْحَقَ مَا يَكُونُ مِنْ إِحْسَانِ المُحْسِنِ

And beware of being fascinated with yourself and trusting with whatever fascinates you from it, and love of the exaggerated praises, for that is from the strong opportunities of the Satan in himself to obliterate whatever good deeds happening from the good doer.

وَ إِيَّاكَ وَ الْمَنَّ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ أَوْ التَّزَيُّدَ فِيمَا كَانَ مِنْ فِعْلِكَ أَوْ أَنْ تَعِدَهُمْ فَتُتْبِعَ مَوْعُودَكَ بُِِلْفِكَ فَإِنَّ الْمَنَّ يُبْطِلُ الإِْحْسَانَ وَ التَّزَيُّدَ يَذْهَبُ بِنُورِ الْقِّ وَ الخُْلْفَ يُوجِبُ الْمَقْتَ عِنْدَ اللَّهِ وَ عِنْدِ النَّاسِ قَالَ اللَّهُ سُبْحَانَهُ كَبََُ مَقْتاً عِنْدَ اللَّهِ أَنْ تَقُولُوا ما لَ تَفْعَلُونَ

And beware of reminding the conferment upon your citizens with your favours or magnification regarding what had happened from your deeds, or that you should make promises to them then follow your promise with your breaking it, for the reminding of the conferment would invalidate the favours, and magnification would do away with the radiance of the truth, and the breaking (of the promise) would obligate the hatred in the Presence of Allahazwj and presence of the people. Allahazwj the Glorious Said: It is most Hateful to Allah that you should say that which you do not do [61:3].

إِيَّاكَ وَ الْعَجْلَةُ بَالْأُمُورِ فَقُلنِ أَوْافِقُ أَيْنَ أَنْتُ أَنَفِقِ تَأْثِرُتْ إِنْكَافًا وَ النُّحَاجَةُ فيها إِذَا أَنْتَ كَرَئُ أَوْلِيَاءُ عَنْهَا إِذَا اسْتَوْضَ حُبَّ وَ أَوْقَعُ كَذَلِكَ عَلِيّ مَوْعِظَةٍ وَ
Beware of being hasty with the matters before their time, or the abhorrence during it at its enablement, or the obstinacy in it when you dislike it or the weakness from it when it is clarified. Place every matter in its place and assign every work its assignment.

وَ إِيَّاكَ وَ الِسْتِئْثَارَ بَِِا النَّاسُ فِيهِ أُسْوَةٌ وَ التَّغَابَِِ عَمَّا تُعََّْ بِهِ مَِِّا قَدْ وَضَ حَ لِلْعُيُ ونِ فَإِنَّ هُ

And beware of the exclusive possession with what the people are equal, and the neglecting from what is meaningful from what is clear to the eye, for it is a seizure from you for others. And from a little while there will be uncovered from you the covering of the matters, and the fairness from you to the oppressed (would be required).

امْلِكْ حَِْيَّةَ أَنْفِكَ وَ سَوْرَةَ حَدِّكَ وَ سَطْوَةَ يَدِكَ وَ غَرْبَ لِسَانِكَ وَ احْتََِسْ مِنْ كُلِّ ذَلِكَ بِكَف

Control the sense of your pride, and outburst of your anger, and might of your arm, and sharpness of your tongue, and beware from all that by refraining from the rushing into (matters) and the delaying the outburst until your anger subsides and you are in control of the choice, and you will never decide that from yourself until you frequent your worries with the remembrance of the return to your Lordazwj.

وَ هُوَ آخِرُهُ وَ أَنَا أَسْأَلُ اللَّهَ ت َعَالََ بِسَعَةِ رَحَْْتِ هِ وَ عَظِ يمِ قُدْرَتِ هِ عَلَ ى إِعْطَ اءِ كُ لِّ رَغْبَ ةٍ أَنْ ي ُ وَف ِّقَنِِ

And the obligation upon you is that you recall what has passed for the ones who preceded you from a just government, or a meritorious Sunnah, or a Hadeeth from our Prophetasws, or an Obligation in the Book of Allahazwj, so you should follow with what you have witnessed from what we have worked with and struggle for yourself in following what has been pacted to you in this pact of mineasws, and trusted with from the argument to myselfasws upon you, so that there would not happen to be any reason for you during quickness by yourself to its sentiments.

وَ مِنْ هَذَا الْعَهْدِ وَ هُوَ آخِرُهُ وَ إِيَّ اكَ لِمَ ا فِي هِ رِضَ اهُ مِ نَ الإِْقَامَ ةِ عَلَ ى

And from this pact, and it is its last, and Iasws ask Allahazwj the Exalted with Hisazwj vast Mercy, and Hisazwj magnificent Power upon giving every desire that Heazwj Harmonises me and you to what there is Hisazwj Pleasure in it, and the clear excuse to Himazwj and to Hisazwj creatures, along with goodly praise among the servants, and beautiful effects in the country, and completion of the bounties and Multiply the honours, and that Heazwj should End for measws and you with the happiness, and the martyrdom lasws am wishing to Himazwj.
And the abundant greetings be upon His\textsuperscript{azwj} Rasool\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, and submissive submission\textsuperscript{asws}.\textsuperscript{524}

When he\textsuperscript{asws} sent Malik Al-Ashtar to the people of Egypt, he\textsuperscript{asws} wrote to them: ‘From a servant of Allah\textsuperscript{azwj} Amir Al-Momineen\textsuperscript{asws}, to a number of Muslims. Greetings be unto you all! I\textsuperscript{asws} praise Allah\textsuperscript{azwj} to you Who, there is no god except He\textsuperscript{azwj}. As for after, I\textsuperscript{asws} am sending to you a servant from the servants of Allah\textsuperscript{azwj}. He neither sleeps in the days of fear, nor does he shy away from the enemies, watching out for the houses, neither hesitating in taking a step nor weakening in determination, being from the most intense servants of Allah\textsuperscript{azwj} of prowess, and their most honourable one in affiliations, more harmful upon the Kafirs than the burning fire, and remotest of the people from filth or shame, and he is Malik Bin Al-Haris, brother of (clan of) Muzhij.

(He is) a strict sword, neither levying the taxes, nor being blunt of the blade, knowledgeable during the efforts, and calm during the war, with original views, and beautiful patience, so listen to him and obey his orders. If he orders you with the mobilising, then mobilise, and if he orders you to stay, then stay, for he will neither advance not attack except by my\textsuperscript{asws} orders.

And I\textsuperscript{asws} have preferred you all with him over myself\textsuperscript{asws} for his advice to you all, and severity of his sharpness upon your enemies. May Allah\textsuperscript{azwj} Fortify you all with the piety, and Adorn you with the Forgiveness, and Harmonise us and you to what He\textsuperscript{azwj} Loves and is Pleased with. And the greetings be unto you all, and Mercy of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Blessings\textsuperscript{asws}.\textsuperscript{525}

\textsuperscript{524} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 744 
\textsuperscript{525} Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 745
‘Watching out the houses, and he shall prevail’. And in it: ‘And he is Malik Bin Al-Haris Al-Ashtar, a sharp sword, neither levying the taxes nor blunt of the blade, forbearing during the peace, calm during the war’ – up to his asws words: ‘And I asws have preferred you all with him over myself asws as an adviser to you, and a severe of sharpness upon your enemies. May Allah aswJ Fortify you with the Guidance and Affirm you with the piety and Harmonise us’.

526 Bihar Al Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 30 H 746