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

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
# TABLE OF CONTENTS

**CHAPTER 31** – REST OF WHAT TRANSPITED FROM THE FITNA, FROM THE RAIDS OF THE COMPANIONS OF MUAWIYA UPON HIS**asws** OFFICE BEARERS, AND SLUGGISHNESS OF HIS**asws** COMPANIONS FROM HELPING HIM**, AND FLEEING OF SOME OF THEM FROM HIM**asws** TO MUAWIYA, AND HIS**asws** COMPLAINING ABOUT THEM, AND SOME MISCELLANEOUS ISSUES ...................................................................................................................... 3

Explanation – .......................................................................................................................... 71

**Explanation** – .......................................................................................................................... 73

**CHAPTER 32** – REASON OF AMIR AL-MOMINEEN**asws** NOT CHANGING SOME OF THE INNOVATIONS DURING HIS**asws** ERA ..................................................................................................................... 127

**CHAPTER 33** – MISCELLANEOUS CHAPTER OF WHAT OCCURRED DURING THE DAYS OF HIS**asws** CALIPHATE AND A SUMMARY OF HIS**asws** SERMONS AND ITS MISCELLANEOUS ...................................................................................................................... 138

**CHAPTER 34** – IN IT IS MENTION OF COMPNIONS OF THE PROPHET**saww** AND AMIR AL-MOMINEEN**asws**, THOSE WHO WERE UPON THE TRUTH AND DID NOT SEPARATE FROM AMIR AL-MOMINEEN**asws**, AND MENTION OF SOME OF THE OPPONENTS AND THE HYPOCRITES, IN ADDITION TO WHAT WE HAVE REFERRED TO IN THE BOOK OF THE SITUATIONS OF THE PROPHET**saww** AND THE BOOK OF SITUATIONS OF AMIR AL-MOMINEEN**asws** ...................................................................................................................... 182

Explanation: - .......................................................................................................................... 194

**CHAPTER 35** – THE MISCELLANEOUS ........................................................................................ 237

**CHAPTER 36** – LAST CHAPTER, MISCELLANEOUS REGARDING THE MENTION OF WHAT POEMS ARE REPORTED FROM AMIR AL MOMINEEN**asws** RELATED TO THIS VOLUME, AND PART OF IT HAS PASSED AND THE PREVIOUS CHAPTERS ...................................................................................................................... 274
CHAPTER 31 – REST OF WHAT TRANSPRED FROM THE FITNA, FROM THE RAIDs OF THE COMPANIIONs OF MUAWIYA UPON HISasws OFFICE BEARERS, AND SLUGGISHNEss OF HISasws COMPANIONS FROM HELPING HIMasws, AND FLEeING OF SOME OF THEM FROM HIMasws TO MUAWIYA, AND HISasws COMPLAINING ABOUT THEM, AND SOME MISCELLANEOUS ISSUES

Please note – Reference numbers 747 to 900 are missing.

Abdul Hameed Bin Abi Al Hadeed said,

‘There was a group at Sana’a who was from the loyalists of Usman, considering his killing as grievous. There neither happened to be any system for them nor any chief. They pledged allegiance to Aliasws upon what was in themselves, and the office bearer for Aliasws upon Sana’a in those days was Ubeydullah Bin Al-Abbas, and hisasws office bearer upon Al-Janad was Saeed Bin Nimran.

When the people differed upon Aliasws at Al-Iraq, and Muhammad Bin Abu Bakr was killed at Egypt, and the raids by the people of Syria were frequent, they spoke and claimed to seek the blood of Usman, and they refused the charities, and manifested the opposition. Ubeydullah and Saeed wrote that to Amir Al-Momineenasws. When their letters arrive, Aliasws was hurt and angered, and heasws wrote to them:

‘From a servant of Allahazwj, Aliasws Amir Al-Momineen, to Ubeydullah Bin Al-Abbas and Saeed Bin Nimran: ‘Greetings be upon you both.azwj praise Allahazwj to you Who, there is no god Except Heazwj. As for after, your letter came to me mentioning in it the advent of these Kharijites magnifying the small of its concerns, and multiplying into more its few numbers,
and I\textsuperscript{asws} know the choice of your hearts, and smallness of your selves, and the ruination of your views, and your evil handling (of matters).

He is the one who spoil it upon you both, one who did not happen to be a spoiler upon you, and was audacious upon you, one who used to be cowardly from meeting you (in battle). So when my\textsuperscript{asws} messenger comes to you, then continue to the group until you read out my\textsuperscript{asws} letter to them and call them to their fate and fear of their Lord\textsuperscript{azwj}. If they answer, we shall praise Allah\textsuperscript{azwj} and accept them, and if they declare war, we shall seek Assistance with Allah\textsuperscript{azwj} against them and resist them upon the equality. surely Allah does not Love the treacherous [8:58].

He\textsuperscript{asws} wrote to them (Kharijites): ‘From a servant of Allah\textsuperscript{azwj} Ali\textsuperscript{asws} Amir Al-Momineen, to one being troublesome and treacherous, from the people of Al-Janad and Sana’a.

As for after, I\textsuperscript{asws} praise Allah\textsuperscript{azwj} to you Who, there is no god except He\textsuperscript{azwj}, the One Who there is nothing following His\textsuperscript{azwj} Judgment nor any aversion to His\textsuperscript{azwj} Decree, and there is no averting His Wrath from the criminal people [6:147].

As for after, it has reached me\textsuperscript{asws}, your rallying, and your discord, and your objections about your religion after the obedience, and giving the allegiance, and the affinity. I\textsuperscript{asws} asked the people of religion, the sincere, and the pious, the truthful, and correct understanding about the beginning of your advent and what you are intending with it, and what has exasperated (infuriated) you to it, and I\textsuperscript{asws} was narrated about that with what I\textsuperscript{asws} cannot see any clear excuse for you regarding anything from it, nor any beautiful words, nor any apparent argument.

When my\textsuperscript{asws} messenger comes to you, then disperse (from revolt) and leave to your belongings (go home), I\textsuperscript{asws} am parding you all; and fear Allah\textsuperscript{azwj} and return to the obedience, and I\textsuperscript{asws} am excusing your ignorance, and I\textsuperscript{asws} shall preserve from breaking you,
and I asws shall stand among you with the fairness, and work among you with Judgments of the Book.

If you do not do so, then be prepared for the arrival of an army with a multitude of horsemen, mighty generals aiming for the one who rebels and disobeys, and you would be grinded like the grinding of the mill.

So the one who is good, it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46], or else should not be any praising by a praising one except his Lord azwj, nor should any blamer blame except himself. And the greetings be unto you all and Mercy of Allah azwj.

And he asws sent the letter with a man from Hamdan: ‘Advance the letter to them’. But they did not answer him to any goodness. He returned and informed him asws.

And that group wrote to Muawiya informing him with what had transpired and (pledged) their obedience to him. When their letter arrived, Muawiya called Busr Bin Artat Al-Aamiry, and it is said it was Ibn Abi Artat, and he was on a hard heart, rough, shedder of blood. There was neither any friendliness with him or mercy, and he instructed him that he take the road of Al-Hijaz and Al-Medina and Makkah until he ends up to Al-Yemen.

And he said to him, ‘Do not descend to any city whose inhabitants are upon obedience to Ali asws except you extend your tongue upon them until they realise there is rescue for them and you have surrounded them. Then refrain from them and call them to pledge allegiance to me. The one who refuses, kill him, and kill the Shias of Ali asws wherever they may be’.

And in another report, he sent Busr among three thousand and said, ‘Travel until you pass by Al-Medina. Expel the people and frighten the ones you pass by, and plunder the wealth
of everyone who has attained wealth for him, from the ones who do not happen to be in our obedience.

فَإِذَا دَخَلْتَ الْمَدِينَةَ فَأَرِهِمْ أَنَّكَ تُرِيدُ أَنْ فُسَهُمْ، وَ أَخْبَِْهُمْ أَنَّهُ لََ بَرَاءَةَ لََُمْ عِنْدَكَ وَ لََ عُذْرَ، حَتََّ إِذَا ظَنُّوا أَنَّكَ مُوقِعٌ بِِِّمْ، فَاكْفُفْ عَنْهُمْ، ثَُُّ ِسِرْ حَتََّّ تَدْخُلَ مَكَّةَ، وَ لََ تَعَرَّضْ فِيهَا لَِحَدٍ، وَ أَرْهِبِ النَّاسَ عَنْكَ فِيمَا بَينَ مَكَّةَ وَ الْمَدِينَةِ، وَ اجْعَلْهَا شَرْدَاتٍ، حَتََّ تَأْتَِِ صَنْعَاءَ وَ الَْْنَدَ، فَإِنَّ لَنَا بِِِّمَا شِيعَهُمْ، وَ قَدْ جَاءَنِِّ كِتَابُُهُمْ.

When you enter Al-Medina, then show them that you want their souls, and inform them that there is neither any freedom for them in your presence nor any excuse, until when they think that you would be eradicating them, refrain from them. Then travel until you enter Makkah, and do not expose yourself to anyone, and let the people be feared from you in what is between Makkah and Al-Medina, and make them flee it, until you come to Sana’a and Al-Janad, for there are loyalists for us over there, and their letter has come to me’.

فَسَارَ بُسْرٌ حَتََّّ أَتَى الْمَدِينَةَ، وَ صَعِدَ الْمِنْبَََ وَ هَدَّدَهُمْ وَ أَوْعَدَهُمْ، وَ ب َعْدَ الشَّفَاعَةِ أَخَذَ مِنْهُمُ الْبَيْعَةَ لِمُعَاوِيَةَ، وَ جَعَلَ عَلَيْهَا أَبَا هُرَي ْرَةَ، وَ أَحْرَقَ دُوراً كَثِيرَةً.

So Busr travelled until he came to Al-Medina and ascended the pulpit, and threatened them and promised them, and after the intercession, took from them the allegiance to Muawiya, and made Abu Hureyra (as a governor) upon it, and burnt down a lot of houses.

وَ خَرَجَ إِلََ مَكَّةَ، فَلَمَّا قَرُبَ مِنْهَا هَرَبَ قُثَمَّ بْنُ الْعَبَّاسِ عَامِلُ عَلِيٍّ عَلَيْهِ السَّلََمُ عَلَيْهَا، وَ دَخَلَهَا وَ قَتَلَ فِيمَا بَينَ مَكَّةَ وَ الْمَدِينَةِ رِجَالٍ أَخَذَ أَمْوَالًَ.

And he went to Makkah. When he was near to it, Qusam Bin Al-Abbas, office bearer of Ali asws, fled from it and Busr entered it. He insulted the people of Makkah and warned them. Then he went out from it employing Shayba Bin Usman (as a governor) upon it; and he seized Suleyman and Dawood, two sons of Ubeydullah Bin Al-Abbas, and slaughtered them, and he killed men in what is between Makkah and Al-Medina and seized their wealth.

فَنَدَبَ عَلِيٌّ عَلَيْهِ السَّلََمُ أَصْحَابَهُ لِبَعْثِ سَرِيَّةٍ فِِ أَثَرِ بُسْرٍ فَتَثَاقَُوا، وَ أَجَابَهُ جَارِيَةُ بْنُ قُدَامَةَ، فَبَعَثَهُ فِِ أَلْفَينِْ، فَشَخَصَ إِلََ الْبَصْرَةِ، ثَُُّ أَخَذَ طَرِيقَ الِْْجَازِ حَتََّّ قَدِمَ يَََنَ، وَ سَأَلَ عَنْ بُسْرٍ فَقِيلَ: أَخَذَ عَلَى بِلََدِ بَنِِ تََِيمٍ، ف َقَالَ: أَخَذَ فِِ دِيَارِ ق َوْمٍ يََْنَعُونَ أَن ْفُسَهُمْ.

Then he went out from Makkah, and he kept travelling and making mischief in the country until he came to Sana’a; and Ubeydullah and Saeed fled from it, and a lot of people were killed in it. And this is how there was mischief in the country.

فَنَذَبَ عَلَى عَلِيٍّ عَلَيْهِ السَّلََمُ أَصْحَابَهُ لِبَعْثِ سَرِيَّةٍ فِِ أَثَرِ بُسْرٍ فَتَثَاقَُوا، وَ أَجَابَهُ جَارِيَةُ بْنُ قُدَامَةَ، فَبَعَثَهُ فِِ أَلْفَينِْ، فَشَخَصَ إِلََ الْبَصْرَةِ، ثَُُّ أَخَذَ طَرِيقَ الِْْجَازِ حَتََّّ قَدِمَ يَََنَ، وَ سَأَلَ عَنْ بُسْرٍ فَقِيلَ: أَخَذَ عَلَى بِلََدِ بَنِِ تََِيمٍ، فَقَالَ: أَخَذَ فِِ دِيَارِ ق َوْمٍ يََْنَعُونَ أَن ْفُسَهُمْ.

Ali asws assigned his asws companions to send a battalion in the tracks of Busr, but they were sluggish, and Jariyah Bin Qudama answered him. He sent him among two thousand. He went to Al-Basra, then took the road of Al-Hijaz until he arrived at Yemen and asked about Busr. It was said, ‘He has seized upon the city of the clan of Tameem’. He said, ‘He has taken regarding house of a people who cannot defend themselves’.
And it (news) reached Busr of the travel of Jariyah, so he rolled down to Al-Yamama, and Jariyah took to the travelling. He did not turn to any city he passed by nor any people of a fortress, nor ascend upon anything except some of his companions ran out of provision. So, he ordered his companions with the sharing; or a camel of a man would fall down, or his animal would die, so he instructed his companions with leaving it, until he ended up to the land of Yemen.

Loyalists of Usman fled from it until they joined up with the mountain, and Shias of Ali asws pursued them and pounced upon them from every side and attained (killed) from them.

And Jariyah passed by towards Busr, and Busr was fleeing from a direction to a direction until he threw him out from the offices of Ali asws, all of them. When he had done that with him, Jariyah stood at Harasa approximately a month until he had rested and rested his companions.

And the people leapt (away from) Busr in his way when he left from in front of Jariyah, due to his evil ways, and his rudeness, and his injustices, and his cheating, and the clan of Tameem were hit by a heavy toll in their city.

When Busr returned to Muawiya, he said, 'Praise Allah azwj, O commander of the faithful! I travelled in this army (and) I killed your enemies going and coming. No man from them had any calamity’. Muawiya said, ‘Allah azwj Did that, not you’. And the ones who Busr killed in that expedition of his were thirty thousand, and he (also) burnt many (innocent one) with the fire’.

He (the narrator) said, ‘And Ali asws supplicated against Busr. He asws said: ‘O Allah azwj! Busr sold his religion for the world, and violated Your azwj Sanctity, and he was in the obedience of transgressing people, preferring with him than obeying You azwj’. O Allah azwj! Do not Kill him
until You\textsuperscript{aww} Confiscate his intellect, and do not Grant Your\textsuperscript{aww} Mercy to him, nor any time from the day.

O Allah\textsuperscript{aww} Curse Busr, and Amro (Bin Al-Aas), and Muawiya, and Release Your\textsuperscript{aww} Wrath upon them, and let Your\textsuperscript{aww} Punishment befall them, and let Your\textsuperscript{aww} Prowess hit them, and Your\textsuperscript{aww} Rebuke which there is repelling it from the criminal people!’

Busr did not live after that except a little, until he deteriorated and his intellect was gone, and he used to ramble and say, ‘Give me a sword I can be killed with!’ He did not cease repeating that until a wooden sword was taken for him, and they were coming near him with the supplies. He did not cease to strike (himself) with it until there was unconsciousness upon him. He remained like that until he died’.\textsuperscript{1}

And it is reported from Al Waleed Bin Hisham who said,

‘Busr went out from Makkah and employed Shayba Bin Usman (as governor) upon it. Then he continued intending Al-Yemen. When he crossed over Makkah, Qusam Bin Al-Abbas returned to Makkah and overcame upon it.

And it so happened that whenever Busr was nearby a house, a man from his companions would go ahead until he came to the people of water. He greeted and said, ‘What are you saying this one killed yesterday, Usman?’ If they said, ‘He was killed oppressed’. He did not object to them. And if they said, ‘He was deserving of the killing’. He would said, ‘Place the weapons among them!’

He did not cease to be upon that until he entered Sana’a. Ubeydullah Bin Al-Abbas fled from it, and he was a governor for Ali\textsuperscript{aww} upon it, and he made Umar Bin Arakah a replacement. Busr seized him and struck off his neck. And he seized two sons of Ubeydullah and slaughtered them upon a step of Sana’a, and he slaughtered in their tracks one hundred

\textsuperscript{1} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 a
elders from the sons of horsemen, and that is because the two boys were in a house of Umm Al-Numan, daughter Bint Buzurj, a woman among the children”.

And by his chain from Al Kalby, and Lut Bin Yahya,

‘Ibn Qays arrived to Ali asws and informed him asws with the advent of Busr. Ali asws called out among the people but they were sluggish from him asws. He asws said: ‘Are you intending that I asws should go out myself in a battalion to pursue a battalion in the deserts and the mountains? By Allah azwj! The ones with intelligence and merit are gone from you, those who were called so they answered, and they were ordered so they obeyed. I asws am thinking of getting out from you all. I asws will not see any help from you for as long as the new ones are differing!’

Jariyah Bin Qudama stood up and said, ‘I shall suffice you asws, O Amir Al-Momineen asws!’ Amir Al-Momineen asws said to him: ‘By Allah azwj! You are an auspicious captain, good of intention, of a righteous clan.

And he asws despatched two thousand (soldiers) with him. And one of them said, ‘One thousand’. And he instructed him that he should go to Al-Basra and combine to him their similar (number). Jariya went and Ali asws went out with him, escorting him. When he asws bade him farewell, he asws said: ‘Fear Allah azwj! The One to Whom you are destined, and neither belittle any Muslim, nor any agreement, nor usurp wealth, nor children, nor animal, and even if you are bare-footed and walking, and pray Salat to its timings’.

Jariyah arrived at Al-Basra and combined to him similar to the ones who were with him. Then he took to the road of Al-Hijaz until he arrived at Al-Yemen; and he neither usurped anyone, nor did he kill anyone except a group at Al-Yemen which had turned apostate. He killed them and burnt them, and asked about the road taken by Busr. They said, ‘He took to
the city of the clan of Tameem’. He said, ‘He has taken to the house of a people who can defend themselves’. Then Jariyah left and stayed at Harasa’.

Ibrahim said, ‘And from a Hadeeth of the people of Kufa, from Numeyr Bin Waila, from Abu Al Waddak who said,

‘Zurara Bin Qays arrived and informed Ali\textsuperscript{asws} with the advent in which Busra had come out. He\textsuperscript{asws} ascended the pulpit, praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘As for after, O you people! First are your divisions and your deficiencies begun! The ones with intellect and the people of views are gone from you, those who met so they gave charity, and they spoke so they were establishing justice, and they were called so they answered, and I\textsuperscript{asws}, by Allah\textsuperscript{azwj}, have called you repeatedly, and initiating, and secretly, and openly, and during the night, and the day, and morning, and evening, but my\textsuperscript{asws} call did not increase you except in fleeing and turning around.

Isn’t the preaching and the calling benefitting you to the guidance and the wisdom? And I\textsuperscript{asws} well know what would correct you and establish your trusts, but, by Allah\textsuperscript{azwj}, I\textsuperscript{asws} will not correct you by spoiling myself\textsuperscript{asws}, but respite me\textsuperscript{asws} a little. By Allah\textsuperscript{azwj}! It is as if you are with a person who has come to you, depriving you and punishing you, so Allah\textsuperscript{azwj} Punishes him just as he punishes Your\textsuperscript{azwj} (servants).

Surely, from the disgrace of the Muslims and destruction of the religion is that the son of Abu Sufyan is called in the despicable evil ones, and he is answered, and I\textsuperscript{asws} am calling you all, and you are the meritorious ones, the choicest, and you are holding off. This is not a deed of the pious!

Busr Bin Abu Artat is heading to Al-Hijaz, and what is Busr, may Allah\textsuperscript{azwj} Curse him? Let a group from you be assigned to him until you return him from his ways, for rather he has gone out among six hundred or more’.

\footnote{Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 c}
He (the narrator) said, ‘The people were silent for a while, not talking. He asws said: ‘What is the matter with you all, are you mute that you are not speaking?’ He asws mentioned about Al-Haris Bin Haseyra, about Musafir Bin Afeef.

قَالَ: قَامَ أَبُو بُرْدَةَ بْنُ عَوْفٍ الَْزْدِيُّ، فَقَالَ: إِنْ سِرْتَ يَا أَمِيرَ الْمُؤْمِنِينَ، سِرْنَا مَعَكَ!! فَقَا لَ: اللَّهُمَّ مَا لَكُمْ مَا سَدَدْتُُْ لِمَقَالِ الرُّ فِِ مِثْلِ هَذَا أَ شْدِ يَنْبَغِي لِِ أَنْ أَخْرُجَ؟! إِنََِّا يَُْرُجُ فِِ مِثْلِ هَذَا، رَجُلٌ مَِِّنْ تَرْضَوْنَ مِنْ فُرْسَانِكُمْ وَ شُجْعَانِكُمْ، وَ لََ يَنْبَغِي لِِ أَنْ أَدَعَ الَْْنَدَ وَ الْمِصْرَ وَ بِيْتَ الْمَالِ وَ جِبَايَةَ الْرْضِ وَ الْقَََاءَ بَينَ الْمُسْلِمِينَ وَ النَّظَرَ فِِ حُقُوقِ النَّاسِ، ثَُُّ أَخْرُجَ فِِ كَتِيبَةٍ أَتْبَعُ أُخْرَى فِِ فَلَوَاتٍ وَ شُغُفِ الِْْبَالِ، هَذَا وَ اللَّهِ الرَّأْيُ السَّوْءُ.

And it is not befitting for me asws and I asws should leave Al-Janad, and Egypt, and the public treasury, and levies of the land, and the judging between the Muslims, and the consideration regarding rights of the people, then I asws should go out in a battalion pursuing another one in the wilderness and mountain ridges. By Allah azwj, this is the evil view.

وَ اللَّهِ لَوْ لََ رَجَائِي الشَّهَادَةَ عِنْدَ لِقَائِهِمْ، لَوْ قَدْ حُمَّ لِِ لِقَاؤُهُمْ، لَقَرَّبْتُ رِكَابِِ، ثُُلَشَخَصْتُ عَنْكُمْ، فَلََ أَطْلُبُكُمْ مَا اخْتَلَفَ جَنُوبٌ وَ شَِِالٌ، فَوَ اللَّهِ إِنَّ فِرَاقَكُمْ لَرَاحَةٌ لِلنَّفْسِ وَ الْبَدَنِ.

By Allah azwj! Had it not been for my desire of the martyrdom during meeting them (in battle), if only meeting them (in battle) would have been warmed up for me asws and I asws would have gone near my stirrups, then gone away from you. I asws would not seek you for as long as the south and north are different. By Allah azwj! In separating from you all is rest for the soul and the body’.

فَقَامَ إِلَيهِ جَارِيَةُ بْنُ قُدَامَةَ السَّعْدِيُّ رَحَِْهُ اللَّهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لََ أَعْدَمَنَا اللَّهُ نْفْسَكَ، وَ لََ أَرَانَا فِرَاقَكَ، إِنَّا لََِؤُلََءِ الْقَوْمِ، فَسَرِّحْنِِ إِلَيْهِمْ.

Jariyah Bin Qudamah Al-Sa’ady, may Allah azwj have Mercy on him, stood up and said, ‘O Amir Al-Momineen asws! May Allah azwj not Deprive us of yourself asws, nor Shows us your asws separation. I am for this group, so let me go to them!’

قَالَ: فَتَجَهَّزْ فَإِنَّكَ مَا عَلِمْتُ مَيْمُونُ الَْْنَقِيبَةِ.

He asws said: ‘So prepare, for you are what is known as an auspicious captain’.

وَ قَامَ إِلَيهِ وَهْبُ بْنُ مَسْعُودٍ الَْْثْعَمِيُّ فَقَالَ: أَنَا أَنْتَدِبُ إِلَيْهِمْ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: فَانْتَدِبْ بَارَكَ اللَّهُ فِيكَ.
And Wahab Bin Masoud Al-Khas’amy stood up and said, ‘I shall accompany them, O Amir Al-Momineen asws!’ He asws said: ‘Then delegate, may Allah azwj Bless you’. He asws descended from the pulpit and called Jariyah and instructed him to travel to Al-Basra.

He went out from it among two thousand and two thousand were delegated with Al-Khas’amy from Al-Kufa, and he asws said to them both: ‘Go out in seeking Busr until you come across him, and wherever you come across him, battle him. So, when you two meet (combine forces), then Jariyah (is the commander) upon the people (army)’. They both went out and met in the land of Al-Hijaz, and went in the search for Busr’.

And from Al Haris Bin Haseyra, from Abdul Rahman Bin Ubeyd who said,

‘When it reached Ali asws, the entering Al-Hijaz by Busr, and his killing the two sons of Ubeydullah Bin Al-Abbas, and killing of Abdullah Bin Abdul Madan and Malik Bin Abdullah, he asws sent me with a letter in the tracks of Jariyah Bin Qudamah before it had reached him that Busr had prevailed upon Sana’a and expelled Ubeydullah from it, and Ibn Nimran.

I went out with the letter until I caught up with Jariyah. He opened it and there in it was: ‘As for after, I asws have sent you in your direct in which I asws have sent you to, and I asws am advising you with fearing Allah azwj; and fearing our Lord azwj is a collection of all good, and head of every matter, and I asws had left naming things for you with its eyes, and I asws shall interpret these until you know them.

Travel upon the Blessings of Allah azwj until you meet your enemies, and do not belittle anyone from the creatures of Allah azwj, and neither subdue a camel nor a donkey, and even if you walk and withhold; and do not prefer yourself over the people of the water (spring) with their water, and do not drink from their water except with good feelings, and neither make captive of a Muslim man nor a Muslim woman, and do not be unjust in your agreements, with one person or more, and pray Salat to its timings, and mention Allah azwj by the night and the day;’

Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 d
And carry your infantry (upon rides), and set an example to the ones in front of you and quicken your journey until you catch up with your enemy, and exile him from the country of Al-Yemen, and expel them as belittled, if Allahazwj so Desires, and the greetings be upon you, and Mercy of Allahazwj and Hisazwj Blessings”.5

And from Fuzeyl Bin Khadeej who said,

‘Wa’il Bin Hujr was in the presence of Aliasws at Al-Kufa, and he used to sought permission of Aliasws to go to his city, then he would return to him soon. He went out to the city of his people, and he was of great glory among, and the people were of two parties at it – followers of (Usman) who viewed the view of Usman, and another was viewing the view of Aliasws.

Wa’il was over there until Busr entered Sana’a. He wrote to him, ‘As for after, the loyalists of Usman at our city are half its people, so proceed to us for there isn’t any man at Hazramaut who will repel you from it’. So, Busr came back to it with the ones with him until he entered it. He claimed that Wa’il would welcome Busr, and he gave him ten thousand, and he spoke to him regarding (the situation in) Hazramaut.

He said to him, ‘What do you want?’ He said, ‘I want to kill a quarter of Hazramaut’. He said, ‘If that is what you want, then kill Abdullah Bin Sawabah, a man among them’, and he was from the great contractors and was an enemy to him, an oppressor in his view.

Busr came to him until he besieged his fortress, and it was of a wondrous construction, there was none like it in that time. He called him to him to descended, and he had granted him amnesty. When he did descend, he said, ‘Strike off his neck!’ He said to him, ‘You want

---

5 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 e
to kill me?’ He said, ‘Yes’. He said, ‘Leave me to perform Wud’u and pray two Cycles Salat’. He said, ‘Do whatever you like’.

فَاغْتَسَلَ وَ تَوَضَّأَ، وَ لَبِسَ ثِيَاباً بَيََْاءَ، وَ صَلَّى رَكْعَتَينِْ، ثَُُّ قَالَ: اللَّهُمَّ إِنَّكَ عَالٌَِ بِأَمْرِي. فَقَدِمَ فَ قَبْلَ عَلِيّاً عَلَيْهِ السَّلََّمُ، مُظَاهَرَةُ وَائِلِ بْنِ حُجْرٍ شِيعَةَ عُثْمَانَ، عَلَى شِيعَتِهِ، وَ مُكَاتِبَتُهُ بُسْراً، فَحَبَسَ وَلَدَيْهِ عِنْدَهُ.

And from Abdul Rahman Bin Ubeyd, ‘Jariyah quickened the travel in seeking Busr, not turning towards any city he passed by, nor people of any fortress until he ended up to the country of Al-Yemen. The loyalists of Usman fled and went up the mountain, and the Shias of Ali asws pursued at that, and called out to them from every side, and killed from them.

وَ خَرَجَ جَارِيَةُ فِِ أَثَرِ الْقَوْمِ، وَ ت َرَكَ الْمَدَائِنَ أَنْ يَدْخُلَهَا، وَ مَََى بُسْرٍ
And Jariyah came back until he entered Makkah, and Busr went out from it going in the direction of Al-Yamama. Jariya stood upon the pulpit of Makkah and said, ‘You pledge allegiance to Muawiya?’ They said, ‘We were forced’. He said, ‘I fear that you might become from those Allah azwj Said regarding them: And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]. Arise and pledge allegiance!’

They said, ‘To whom should we pledge allegiance to? May Allah azwj have Mercy on you, and Amir Al-Momineen asws has been killed and we do not know what the people will be doing afterwards?’

He said, ‘What else can you do except pledge allegiance for Al-Hassan asws Bin Ali asws- Arise and pledge allegiance’. Then the Shias of Ali asws gathered and pledge allegiance. And he went out from it and entered Al-Medina, and they had agreed upon Abu Hureyra to be praying Salat (leading) the people. When the coming of Jariyiah reached them, they concealed Abu Hureyra.

Jariya came and ascended the pulpit, and praised Allah azwj and extolled upon Him azwj, and mentioned Rasool-Allah saww and sent Salawaat upon him saww, then said, ‘O you people! Surely Ali asws, on the day he asws was born, and the day Allah azwj Expired him asws, and the Day he asws will be Resurrected alive, was a servant from the righteous servants of Allah azwj, living with pre-Determination and dying by a term, so do not congratulate the gloaters.

He asws has died, chief of the Muslims, and most superior of the Emigrants, and son asws of an uncle as of the Prophet saww. But, by the One azwj Who, there is no god except He azwj! Had I known the gloaters from you, I would draw closer to Allah azwj Mighty and Majestic by shedding his blood and hastening him to the Fire. Arise and pledge allegiance to Al-Hassan asws Bin Ali asws!’

فَجَاءَ جَارِيَةُ وَ صَعِدَ الْمِنْبَََ، وَ حَِْدَ اللَّهَ وَ أَث ْنََ عَلَيْهِ، وَ ذَكَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَ يْهِ وَ آلِهِ فَصَلَّى عَلَيْهِ، ثَُُّ قَالَ:
أَي ُّهَا النَّاسُ! إِنَّ عَلِيّاً عَلَيْهِ السَّلَََ مُوُلِدَ وَ يَوْمَ تَوَفَّاهُ اللَّهُ، وَ يَوْمَ يُبْعَثُ حَيّاً، كَانَ عَبْداً مِنْ عِبَادِ اللَّهِ الصَّالِِِّينَ، عَاشَ بِقَدَرٍ، وَ مَاتَ بِأَجَلٍ.

فَلََ يِهْنَأُ الشَّامِتُونَ
The people stood up and pledged allegiance, and he stayed (there) during that day of his, then he left the next morning leaving to go to Al-Kufa, and Abu Hyreyra moved back to pray Salat with the people; and Busr return and took to the road of Al-Samawah until he came to Syria.

He (the narrator) said, ‘And Jariyah came back until he entered to see Al-Hassan asws Bin Ali asws. He struck upon his asws hand and pledged allegiance to him asws and consoled him asws, and said, ‘What makes you asws sit back? May Allah azwj have Mercy on you asws! Travel to your asws enemy before he travels to you asws!’ He asws said: ‘If all the people were like you, I asws would travel with them’.

And from Al Qasim Bin Al Waleed,

‘Ubeydullah Bin Al-Abbas and Saeed Bin Nimran arrived to Ali asws, and Ubeydullah was his asws governor upon Sana’a and Saeed was his asws governor upon Al-Janad. They had both fled from Busr, And Busr has captured the two sons of Ubeydullah not having attained puberty yet, and killed them both.

He (the narrator) said, ‘And Amir Al-Momineen asws used to sit every day in a particular place from the central Masjid, glorifying (Allah azwj) in it after the morning (Salat) up to the emergence of the sun. When it emerged, he asws went to the pulpit, struck his asws fingers upon his asws palm and he asws said: ‘It is not except Al-Kufa. I asws have taken it and spread it’.

Then he asws prosed: ‘By the good life of your father, O Amro (bin Umeys)! I asws am upon little harm from that vessel’.

And from a Hadeeth of one of them, ‘He asws said: ‘If there does not exist except you, I asws would blow away your hurricanes. May Allah azwj Make you Ugly!’

---

6 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 901 f
Then he asws said: ‘O you people! Indeed, Busr has emerged to Al-Yemen, and this is Ubaydullah Bin Al-Abbas and Saeed Bin Nimran. They have arrived fleeing to me asws, and I asws do not see them except as being backers against you, for their gathering upon their falsehood, and their separating from the right, and their obeying to their leader and disobedience to your Imam asws, and their giving the entrustment to their master and your betraying of it to me asws.

And i asws placed so and so in charge, but he betrayed and was treacherous and carried the war booty of the Muslims to Makkah; and I asws placed so and so in charge, but he betrayed and was treacherous and did similar to it. So, I asws insist that I asws will (only) trust you upon a relationship of a whip.

And if I asws call you to travel to your enemies during the summer, you say, ‘Respite us until the heat breaks away from us’, and if I asws call you during the winter, you said, ‘Respite us until the chill breaks away from us’.

O Allah azwj! I asws am tired of them and they are tired of me asws, and I asws am fed-up with them and they are fed-up with me asws, so replace them for me asws with ones who are better for me asws than them, and replace me asws for them the one who is evil for them than I asws am. O Allah azwj! Their hearts have melted (like) the melting of the salt in the water’.

And from Abdullah Bin Al Haris Bin Suleyman, from his father who said,

‘Ali asws said: ‘I asws do not see these people except as backers against you by their fleeing from their truth, and their gathering upon their falsehood. So, when there is a just Imam asws dispensing justice among the citizens, and distributing with the equality, then listen and obey, for the people, nothing can correct them except a leader, either righteous or cruel.

فإِنْ كَانَ بَرّاً فَلِلرَّاعِي وَ الرَّعِيَّةِ، وَ إِنْ كَانَ فَاجِراً عَبَدَ الْمُؤْمِنُ رَبَّهُ فِيهَا، وَ عَمِلَ فِيهَا الْفَاجِرُ إِلََ أَجَلِهِ.
If he was righteous, then it would be for the shepherd and the citizens, and if he was cruel, the Momin should worship his Lord during it, and the immoral would be working in it to its term.

Indeed! And you will be presented after me upon reviling me and the disavowing from me. The one who reviles me, he is in a freedom from reviling me; but do not disavow from me, for surely my religion is Al-Islam’.

And from Abu Abdul Rahman Al Sulamy,

‘The people met and blamed each other, and the Shias walked to each other, and the nobles of the people met each other, and they entered to see . They said, ‘O Amir Al-Momineen! Choose a man from us, then send an army to this man until he suffices of his matter, and order us with your order in what is besides that, for you will never see from us anything dislike for as long as we are accompanying you’.

He said: ‘I have already sent a man (Jariyah) to this man. He will not return, ever, until one of them kills his counterpart, or he exiles him (Busr). But, stand straight for me in what am ordering you with, and am ordering you to him (Muawiya), of battling Syria and its people’.

Saeed Bin Qays Al-Hamdany stood up to him said, ‘O Amir Al-Momineen! By , if you were to order us with the travelling to Constantinople, Rome, walking bare-footed without any awards or subsistence, neither I nor any man from my people would oppose you. He said: ‘You speak the truth. May Rewcempe you goodly’.

Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 h
Then Ziyad Bin Hafsa and Wa’lah Bin Makhdou stood up and they said, ‘We are your.Shias, O Amir Al-Momineen, we will not disobey you nor oppose you!’ He said: ‘Yes, you are like that, so prepare to battle Syria’. The people said, ‘We hear and we obey!’

Amir Al-Momineen called Ma’qil Bin Qays Al-Rayahy and mobilised him among a crowd of the people from the majority (from) Al-Kufa. Ma’qil went out to implement his orders and comply with what he had been ordered with. Then he turned (around) - returning to Al-Kufa, and did not arrive to him until Amir Al-Momineen had been killed’’.9

Muawiya said, ‘I did not order him such nor did I ask him’. Busr was angered and threw down his sword and said, ‘You collared me with this sword and you said, ‘Knock down the people with it’, until when I reached that you are saying, ‘I did not ask him nor ordered for it’?’

Muawiya said, ‘Take your sword! You are frustrated when you throw down your sword in front of a man from the clan of Abd Manaf’, and he had killed his sister. Ibn Abbas said, ‘Show me whom I can kill due to these two (sons of mine)?’ A son of Ubeydullah said, ‘We will not kill due to them except yazeed and Abdullah, two sons of Muawiya’. Muawiya laughed and said, ‘What is the sin of Yazeed and Abdullah?’10

And Ibn Abi Al Hadeed said,

---

9 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 i
10 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901 j
‘Aqeel son of Abu Talib asws wrote to his brother Ali asws, when it reached him, the abandonment by the people of Al-Kufa and their sitting back from him asws, ‘To servant of Allah azwj Ali asws, Amir Al-Momineen, from Aqeel son of Abu Talib asws, ‘Greetings of Allah azwj be upon you asws. I praise Allah azwj to you asws Who, there is not god except He azwj.

As for after, May Allah azwj Shelter you asws from all evil and Fortify you asws from all abhorrence(s), and upon all states. I went out to Makkah to perform Umrah and met Abdullah Bin Sa’ad Bin Abu Sarh among approximately forty youths from the sons of the liberated ones (at the conquest of Makkah), and I recognised the evil in their faces.

I said, ‘To where (are you intending), O son of the adversaries? Is it with Muawiya you are joining up? By Allah azwj! The enmity from you is ancient, undeniable. You are intending by it to extinguish the Noor of Allah azwj and replace His azwj Commands!’ I made them hear from me and they made me hear from them.

When I arrived at Makkah, I heard its people narrating that Al-Zahhak Bin Qays had raided upon Al-Hira and carried off from its wealth whatever he so desired, then he returned unscathed, safe.

Ugh to the life during a time Al-Zahhak is audacious upon you asws, and what is Al-Zahhak? May he burst at Qarqar! When that reached me, I imagined that you asws Shias and your asws helpers have abandoned you asws. So write to me, O son asws of my mother asws, with your asws view. If it was the death you asws wanted, I shall carry the sons of your asws brother to you asws so we can live with you asws what for as long as you asws live, and die with you asws when you asws die.

By Allah azwj! I do not love to remain in the world after you asws above the ground, and I swear by the Mighty and Majestic that life we shall be living after you asws during the lifetime would neither be welcoming, nor pleasant, nor healthy. And the greetings be unto you asws and Mercy of Allah azwj and His azwj Blessings’.
Amir Al-Momineen\textsuperscript{asws} wrote to him: '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 Aqeel son of Abu Talib\textsuperscript{asws}. Greetings be unto you! I\textsuperscript{asws} praise Allah\textsuperscript{azwj} to you Who, there is no god except He\textsuperscript{azwj}.

As for after, may Allah\textsuperscript{azwj} protect us and you with a Protection of the one who fears Him\textsuperscript{azwj} in private, He\textsuperscript{azwj} Praise-worthy, Glorious. Your letter arrived to me\textsuperscript{asws} with Abdul Rahman Bin Ubeyd Al-Azdy, mentioning in it that you met Abdullah Bin Sa’ad Bin Abu Sarh face to face from Qudeyd, among approximately forty horsemen from the sons of the liberated ones (at the conquest of Makkah), heading towards the western direction.

And that Ibn Abu Sarh has for long plotted against Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Rasool\textsuperscript{saww} and His\textsuperscript{azwj} book, and hindered from His\textsuperscript{azwj} Way, and sought it to be crooked. So, leave Ibn Abu Sarh and leave Quraysh from you, and isolate from them and their running in the straying and their wandering in the wretchedness.

Indeed! And the Arabs have united in declaring wars against your brother\textsuperscript{saww} today. They had united upon (staging) wars (against) the Prophet\textsuperscript{saww} before today, so they have become ignoring his\textsuperscript{saww} rights and rejecting his\textsuperscript{saww} merits, and they have manifested the enmity and installed the war against him\textsuperscript{saww}, and have struggle against him\textsuperscript{saww} with every struggle and have dragged to him\textsuperscript{saww} the allied army.

O Allah\textsuperscript{azwj}! Recompense Quraysh on my\textsuperscript{saww} behalf a Recompense, for they had cut-off my\textsuperscript{saww} relationship, and have back each other against me\textsuperscript{saww}, and pushed me\textsuperscript{saww} away from my\textsuperscript{saww} rights, and have stripped me\textsuperscript{saww} of the authority of the son\textsuperscript{saww} of my\textsuperscript{saww} uncle\textsuperscript{saww}, and submitted that to the one who isn’t like me\textsuperscript{saww} in my\textsuperscript{saww} kinship with the Rasool\textsuperscript{saww} and my\textsuperscript{saww} precedence in Al-Islam, except that he is making a claim I\textsuperscript{saww} do not recognise it, nor do I\textsuperscript{saww} think Allah\textsuperscript{azwj} Recognises it, and the Praise is for Allah\textsuperscript{azwj} upon every state.
And as for what you mentioned from the raids of Al-Zahhak upon the people of Al-Hira, it is less and humbling to anguish with it or go near to it, but he had come among a battalion of a cavalry, so he seized upon Al-Samawah until he passed by Waqisah and Shuraf, and Al-Qutqutanah, so he did not rule that territory. I asws have sent an intense army from the Muslims to him. When that reached him, he fled fleeing. They pursued him and caught up with him in one of the roads, and he had been careful.

And that happened when the sun floated for the return. So the battle was a little skirmish. So, never, and no, he was not patient for the occurrence of supervision and turned around fleeing, and some ten men from his companions were killed, after having seized him by the throat, so it was on his last breath that he survived.

And as for what you asked me asws that I asws should write to you with my asws view regarding (the predicament) I asws am in. My asws view is to fight the cunning until I asws meet Allah aswj. The abundance of the people with me asws does not increase me asws in honour, nor is their separating from my asws loneliness, because I asws am rightful and Allah aswj is with the rightful.

And by Allah aswj! I asws do not dislike the death upon the truth, and there is no good, all of it, except after the death, for the one who was rightful.

And as for request with sending to me asws your sons and sons of your father as, so there is no need for me asws regarding that. Stay (where you are) guided, praised. By Allah aswj! I asws do not love them to die with me asws when I asws die, nor do I asws reckon the son asws of your mother as scared, nor beseeching, and even if the people submit him asws (to the enemy).
He\textsuperscript{asws} is like what the brother of the clan of Suleym said, ‘If you were to ask me, ‘How are you?’ So, I am patient upon the doubts of a difficult time period. It is dear unto me that you seem gloom with me, so either revile an enemy or offend a beloved’. 11

I (Majlisi) am saying, ‘It is reported by the Seyyid in (the book) ‘Al-Nahj (Al-Balagah)’, part of this letter is like this, (Imam Ali\textsuperscript{asws} said): \textsuperscript{asws} sent an intense army from the Muslims to him. When that reached him, he panicked fleeing, and withdrew regretful. They caught up with him in one of the roads, and the sun had started to set. They fought a little and not, and it did not happen except like passing for an hour, until he rescued himself when he was half dead, after having been seized by the neck, and there did not remain from him apart from the last breath. In this way he escaped in panic.

And as for what you asked you regarding the battle. My\textsuperscript{asws} view is that I\textsuperscript{asws} should fight the cunning until \textsuperscript{asws} meet Allah\textsuperscript{azwj}. The abundance of the people around me\textsuperscript{asws} does not increase me\textsuperscript{asws} in honour, nor does their dispersing from me\textsuperscript{asws} makes me\textsuperscript{asws} lonely, nor reckon the son\textsuperscript{saww} of your father\textsuperscript{as} to be pleading, scared and even if the people submit him\textsuperscript{asws} (to the enemy), nor with he\textsuperscript{asws} accept to be a weak person, nor be chained by reins to the leader, nor bend the back for the rider to sit upon, but he\textsuperscript{asws} is as the brother of the clan of Suleym said’ – and he\textsuperscript{asws} mentioned the couplets’. 12
I (Majlisi) am saying, ‘It is reported by Ibn Abi Al Hadeed, from Kitab al Gharaat of Ibrahim Bin Muhammad Al Saqafy, just as he had reported it in the original of his book, it is reported by his chain, from Jundab Al Azdy, from his father having said,

‘The first raid which took place at Al-Iraq was the raid of Al-Zahhak Bin Qays, after the (arbitration of) the two judges, and before the battle of Al-Nahrawan, and that is because Muawiya, when it reached him that Ali asws, after the incident of the two judges, he asws was coming to face him, that terrified him. He went out of Damascus in an army and sent a message to the masses of Syria. It was shouted therein, ‘Ali asws has travelled towards you!’

وَ كَتَبَ إِلَيْهِمْ نُسْخَةً وَاحِدَةً، فَقُرِئَتْ عَلَى النَّاسِ؛ أَمَّا بعْدُ، فَنَّا كُنَّا كَتَبْنَا بَيْنَنَا وَ بَيْنَ عَلِيٍّ كِتَاباً، وَ شَرَطْنَا فِيهِ شُرُوطاً، وَ حَكَّمْنَا رَجُلَينِْ يَُْكُمَانِ عَلَيْنَا

And he wrote out one copy to them and it was read out to the people, ‘As for after, we had written an agreement between us and Ali asws, and had stipulated conditions in it, and we had got two men to judge upon us and him asws with judgment of the Book, not transgressing it, and we made a Pact of Allah azwj and His Covenant upon the one who broke the pact.

وَ لَْ يَُضِ الُْْكْمَ، وَ إِنَّ حَكَمِيَ الَّذِي كُنْتُ حَكَّمْتُهُ أَثْبَتَنِِ، وَ إِنَّ حَكَمَهُ خَلَعَهُ، وَ قَدْ أَقْبَلَ إِلَيْكُمْ ظَالِماً، فَمَنْ نَكَثَ فَإِنَِّا نَكُثُ عَلى نَفْسِهِ

And the judgment was not accomplished, and my judgment which was judged was to affirm me (as ruler of Syria), and that his asws judgment was to vacate him asws (from being a caliph), and he asws is coming to you all as an oppressor. So the one who breaks, is rather breaking against himself, [48:10]. Prepare for the war with an excellent preparation, and equip with the tools of the battle, and Advance lightly and heavily, [9:41], carefully and actively. Allah azwj will Ease for us and you to the righteous deeds!’

فَاجْتَمَعَ إِلَيْهِ نَاسٌ مِنْ كُلِّ كُورَةٍ، وَ أَرَادُوا الْمَسِيرَ إِلََ صِفِّينَ، فَاسْتَشَارَهُمْ فَاخْتَلَفُوا فِِ ذَلِكَ، فَمَكَثُوا يُُِيلُونَ الرَّأْيَ يَوْمَينِْ أَوْ ثَلََثَةً، حَتََّّ قَدِمَتْ عَلَيْهِمْ عُيُونُهُمْ، أَنَّ عَلِيٌّ عَلَيْهِ السَّلَامُ، قَدْ قَتَلَ أُولَئِكَ الَْْوَارِجَ، وَ أَنَّهُ أَرَادَ بعْدَ قَتْلِهِمْ أَنْ يُقْبِلَ إِلَيْهِ بِالنَّاسِ، وَ أَنَّهُمْ أَسْتَنْظَرُوهُ وَ دَافُعُوهُ، فَسُرَّ بِذَلِكَ هُوَ وَ مَنْ قِبَلهُ مِنَ النَّاسِ.

The people gathered to him from every village, and they wanted the travel to Siffeen. He consulted them and they differed in that. They remained reverberating the view for two days or three, until their informant arrived to them, ‘(as for) Ali asws, his asws companions had differed against him asws and a sect has separated from him asws denying the orders of the arbitration, and he asws has returned from you all to them’.

فَكَبَََّ النَّاسُ سُرُوراً لَِنْصِرَافِهِ عَنْهُمْ، وَ مَا أُلْقِيَ مِنَ الِْْلََفِ بَيْنَهُمْ

The people exclaimed Takbeers of joy at his asws leaving away from them and at what he asws had faced from between them.
Muawiya did not cease be in the army camp in his place until the news came that Ali asws had killed those Kharijites, and after having killed them, he asws wanted the people come back to him asws and they awaited (sat back from) him asws and repelled him asws. He (Muawiya) and the people in front of him were cheered by that (piece of News).

And from Abdul Rahman Bin Mas’ada who said, ‘A letter of Umrah Bin Uqba Bin Abu Mueet came to us from Al-Kufa, and we were soldiers with Muawiya. We were scared that Ali asws would be free from the Kharijites, then he asws would come back to us.

And it was in his letter, ‘As for after, Ali asws, the elite of his asws companions and their ritualists/worshipers have come out to him asws so he asws killed them, and they have spoilt his asws army upon him asws and the people of his asws city, and the enmity has occurred between them, and they have separated with severe separation, so I loved to inform you. And the greetings’.

He (the narrator) said, ‘Muawiya read it out to his brother and to Abu Al-Awr. Then he looked at his brother Al-Waleed Bin Uqba and said, ‘Your brother is pleased that there happen to be spies for us’. Al-Waleed laughed and said, ‘Surely in that as well is a benefit’.

During that, Muawiya called Al-Zahhak Bin Qays Al-Fihry and said to him, ‘Travel until you pass by in the direction of Al-Kufa and raise away from it what you came. The one from the Bedouins whom you find to be in obedience of Ali asws, raid upon him, and if you find armed men or cavalry, raid upon them; and when you wake up in the morning in one city, then spend the evening in another, and do not stay for any cavalry to reach you from it, it would be discharged towards you to meet you, so battle it’. So, he went among what is between three thousand to four thousand.

Al-Zahhak came to plunder the wealth and kill the ones from the Bedouins he met, until he passed by Sa’albiya, he raided upon the pilgrims and seized their belongings. Then he came
back and met Amro Bin Umeys Bin Masoud Al-Zuhly, and he is a son of the brother of Abdullah Bin Masoud. He killed him in the road of the pilgrims at Al-Quitqupta, and some people from his companions were (also) killed.

Amir Al-Momineen ascended the pulpit and said, ‘O people of Al-Kufa! Go out to the righteous servant Amro Bin Umeys, and to armies of yours, some of them have been injured. Go out to fight your enemies and defends your sanctities, if you were to do so!’

They responded to him a weak response, and he saw frustration and procrastination from them. He said: ‘By Allah! I would have loved if there had been for me, for every hundred of you, a man from them. Woe be unto you! Come out with me, then you can flee away from me whatever comes to you.

By Allah! I do not dislike meeting my Lord being upon my intention and my insight, and in that would be great rest for me and relief from your whispering with you, suffering from you, and tolerating from you, prolonged explanations with you, like what is explained to a young virgin, and (like) the torn clothes, every time it is sewn from one side, it tears upon its owner from another side’.

Then he ascended and went out walking until he reached Al-Ghariyeyn. Then he called Al-Hujr Bin Aday Al-Kindy and tied a flag for him (commanding) upon four thousand (soldiers). Hujr went out until he passed by Al-Samawah, and it is the land of Kalib. At it, he met a man of Al-Qays Bin Aday Bin Aws Al-Kalby, and they are in-laws of Al-Husayn Bin Ali, and they were guiding him in the road and upon the waters (springs).

He did not cease going in the tracks of Al-Zahhak until he met him in an area of ruined building. They fought for an hour, and ten men from the companions of Al-Zahhak were killed, and two men were killed from the companions of Hujr, and the night was a hindrance between them. Al-Zahhak went away. When they woke up in the morning they could not
find him and there were tracks for his companions. So, Aqeel (his asws brother which has been presented earlier) wrote this letter to him asws in the tracks of this event’’. 

When they both came to him asws and delivered the message, he asws said to Numan: ‘Narrate to me asws about yourself, are you the most guided of your people of the (right) way?’ – meaning the Helpers. He said, ‘No’. He asws said: ‘All of your people have followed me asws except three or four rogues from them. So, do you happen to be from the rogues?’

Al-Numan said, ‘May Allah azwj Keep you asws well! But rather, I have come to be with you asws, and I am eager that Allah aswz the Exalted would Flow the reconciliation to be between you two. So, if your asws view happens to be other than that, I asws shall stick to you asws.

Al-Numan stood up and met Abu Hureyra at Syria, and after some months, Al-Numan fled from him asws to Syria. Malik Bin Ka’ab Al-Arhaby seized him in the road, and he was an office bearer of Ali asws at Ayn Al-Tamr. (Clan of) Qarzah pleaded and interceded for him in the presence of Malik Bin Ka’ab until he freed his way, and he arrived to Muawiya and informed with what he had faced, and did not cease to be with him.

When Zahhak Bin Qays invaded the land of Iraq, Muawiya sent Al-Numan with a thousand men and advised him that he should keep away from the cities and the communities, and that he should not raid upon any armed people, and that he should hasten the return. Al-Numan came back until he was near to Ayn Al-Tamr, and Malik was at it, and there used to
There did not remain with him except a hundred of approximate to it. Malik wrote to Ali asws. He asws ascended the pulpit, praised Allah azwj and extolled upon Him azwj, then said: ‘O people of Al-Kufa! When the eagle from the eagles of the people of Syria descends upon you, you hide in your houses and close your doors, (like) the hiding of the antelope in its burrow, and the hyena in its lair.

The disgraced, by Allah azwj, is the one whom you help, and the one who is thrown by you from above to the bottom. Ugh to you all! I asws have faced grief from you!! Woe be unto you all! One day I asws whisper to you, and one day I asws call out to you, but there is no freedom during the call, nor are you sincere brother during the meeting.

By Allah azwj I asws had wished with you, (but) you are deaf, not hearing, mute, not using intellects, blind, not seeing!! So, the Praise is for Allah azwj Lord azwj of the worlds.

Woe be unto you! May Allah azwj Guide you, go out to Malik Bin Ka’ab, your brother. Al-Numan Bin Bashir has descended with him among a crowd from the people of Syria. It isn’t a lot, so get up to go to your brother, perhaps Allah azwj will Cut-off a side of the Kafirs by you!’ Then he asws descended.

But they did not go out. He asws sent a message to their (well known) faces and their elders and ordered them to get up and urge the people upon the travelling, but they did not do anything; and a small number from them gathered, about three hundred or less than it.

He asws stood up and said: ‘Indeed! I asws have wished with the ones who do not obey when I asws order, nor do they answer when called. May there be no father for you! What are you
waiting for helping your Lord \( \text{asws} \)? Is there no religion to unite you? Is there no enthusiasm to protect you?

أَقُومُ فِيكُمْ مُسْتَصْرِخاً، وَ أُنَادِيكُمْ مُتَغَوِّثاً، فَلََ تَسْمَعُونَ لِِ ق َوْلًَ، وَ لََ تُطِيعُونَ لِِ أَمْراً، حَتََّّّ تَكْشِفَ الُْمُورُ عَنْ عَوَاقِبِ الْمَسَاءَةِ، فَمَا يُدْرَكُ بِكُمْ ثَارٌ، وَ لََ يُبْلَغُ بِكُمْ مَرَامٌ!!

\( \text{asws} \) stand among you shouting, and \( \text{asws} \) call out to you crying for help, but you are neither listening to a word of mine \( \text{asws} \) nor are you obeying any order of mine, until the affairs would be uncovered from the evil end-results. Neither any retaliation will be realised by you nor with any goal be reached by you!!

دَعَوْتُكُمْ إِلََ نَصْرِ إِخْوَانِكُمْ فَجَرْجَرْتُُْ جَرْجَرَةَ الَْْمَلِ الَْسَرِّ، وَ ت َثَاق َلْتُمْ ت َثَاقُلَ النَِّْوِ الَْدْبَرِ، ثَُُّ خَرَجَ إِلََِّ مِنْكُمْ جُنَيْدٌ مُتَذَائِبٌ كَأَنَِّا يُساقُونَ إِلََ الْمَوْتِ وَ هُمْ يَنظُرُونَ ثَُُّ ن َزَ لَ فَدَخَلَ مَنْزِلَهُ.

Udayy Bin Hatim stood up and said, ‘By Allah \( \text{azwj} \)! This is the abandonment. This is not what we pledged allegiance to Amir Al-Momineen \( \text{asws} \) upon’. Then he entered to see him \( \text{asws} \) and said, ‘O Amir Al-Momineen \( \text{asws} \)! There are a thousand men from (the clan of) Al-Tayy, they will not disobey me. If you \( \text{asws} \) so desire for me to travel with them, I will travel’.

قَا لَ: مَا كُنْتُ لَِعْرِضَ قَبِيلَةً وَاحِدَةً مِنْ ق َبَائِلِ الْعَرَبِ لِلنَّاسِ، وَ لَكِنِ اخْرُجْ إِلََ النُّخَيْلَةِ وَ عَ سْكِرْ بِِِّمْ، فَاجْتَمَعَ إِلَيْهِ أَلْفُ فَارِسٍ، عَدَا طَيّاً أَصْحَابُ عَدِيٍّ. وَ وَرَدَ عَلَيْهِ عَلَيْهِ السَّلَََّبَةِ النُّعْمَانِ وَ نُصْرَةِ مَالِكٍ.

He \( \text{asws} \) said: ‘\( \text{asws} \) would never expose one tribe from the Arabian tribes, to the people, but go out to Al-Nukheila and encamped with them.

فَخَرَّعَ [عُدَيْي] فَعَسَكَرَ وَ فَرَضَ عَلَيْهِ السَّلَاَّمُ لِكُلِّ رَجُلٍ مِنْهُمْ سَبْعَمِائَةٍ. فَاجْتَمَعَ إِلَيْهِ أَلْفُ فَارِسٍ، عَدَا طَيّاً أَصْحَابُ عَدِيٍّ. وَ وَرَدَ عَلَيْهِ عَلَيْهِ السَّلَاَّمُ الَِّ بَِِّزِيََةِ النُّعْمَانِ وَ نُصْرَةِ مَالِكٍ.

Aday went out and encamped, and Ali \( \text{asws} \) obligated for every man from them, seven hundred (Dirhams). A thousand horsemen gathered to him \( \text{asws} \), galloping, prepared, companions of Aday. And the news reached Ali \( \text{asws} \) of the defeat of Al-Numan and victory of Malik’.

وَ رَوَى عَبْدُ اللَّهِ بْنُ جَوْزَةَ الَْزْدِيُّ قَالَ كُنْتُ مَعَ مَالِكِ بْنِ كَعْبٍ حِينَ ن َزَلَ بِنَا النُّعْمَانُ، وَ هُوَ فِِ أَلْفَينِْ وَ مَا نَْْنُ إِلََّ مِائَةٌ؛ ف َقَالَ لَنَا: قَاتِلُوهُمْ فِِ الْ قَرْيَةِ وَ اجْعَلُوا الُْْدُرَ فِِ ظُهُورِكُمْ، وَ لَ تُلْقُوا بِأَيْدِيكُمْ إِلََ التَّهْلُكَةِ، وَ اعْلَمُوا أَنَّ اللَّهَ تَعَالََ ي َنْصُرُ الْعَشَرَةَ عَلَى الْمِائَةِ، وَ الْمِائَةَ عَلَى الَْلْفِ، وَ الْقَلِيلَ عَلَى الْكَثِيرِ.

14 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 a
'I was with Malik Bin Ka‘ab when Al-Numan descended with us (with his army), and he was among two thousand, and we were not except a hundred. He said to us, ‘Fight them in the town and make the wall to be in your back, and cast not yourselves to destruction with your own hands, [2:195], and know that Allah\textsuperscript{asws} would Help the ten against the hundred, and the hundred against the thousand, and the few against the more’.

Then he said, ‘The closes one to us over here from the Shias of Amir Al-Momineen\textsuperscript{asws} is Qarzah Bin Ka‘ab, and Mikhnaf Bin suleym, so sprint to them and let them know of our situation, and tell them to help us’.

He passed by Qarzah and shouted to him. He said, ‘I am in charge of the taxation and there isn’t anyone with me I can help with it’. He went too Mikhnaf, and he sent with me Abdul Rahman Bin Mikhnhar among five men; and Malik and his companions fought Al-Numan and his companions up to late afternoon, and (for) him and his companions, the coverings of their swords were broken and they faced the death, had we been delayed from them.

It was not except that the people of Syria saw us, and we had faced towards them. They took to turning back from them and rising up, and Malik and his companions saw us so they were severe upon them until they pushed them away from the town. We surveyed them and we had killed three men from them. The group thought that there was help for us, and the night formed a barrier between us and them. They left to go to their land.

And Malik wrote to Ali\textsuperscript{asws}, ‘As for after, Al-Numan Bin Bashir had descended with us among a crowd from the people of Syria like the prevailing upon us, and the greatness of my companions was scattered, and we were like those who were secured from them. We brought out to them shining men and they fought them until the evening, and we shouted to Mikhnaf Bin Suleyym (for help), and he sent men from the Shias of Amir Al-Momineen\textsuperscript{asws} and his sons. Good were the youths and good were the helpers.'
We attacked upon our enemies and were severe upon them. Allah ﷺ Sent down His ﷺ Help upon us and Defeated His ﷺ enemies, and Reinforced His ﷺ army, and the Praise is for Allah ﷺ, Lord ﷺ of the worlds. And the greetings be upon Amir Al-Momineen ﷺ, and Mercy of Allah ﷺ and His ﷺ Blessings”.

And from Abu Al Tufeyl who said,

‘Ali ﷺ said: ‘O people of Al-Kufa! I ﷺ entered to you all and there wasn’t any whip with me ﷺ except a twig, you raised me ﷺ to the whip, then you raised me ﷺ to the stones’, or said: ‘The iron. May Allah ﷺ Make you sects and Make some of you taste the prowess of others. So, the one who wins with you, so he has won a disappointing cup’.

And from Abu Salih Al Hanafy who said,

‘I saw Ali ﷺ addressing, and he ﷺ had placed the Quran upon his ﷺ head to the extent that the pages were seen (heard) rattling upon his ﷺ head. He ﷺ said: ‘O Allah ﷺ! They have refused me ﷺ of what is in it, so Give me ﷺ what is in it! O Allah ﷺ! I ﷺ hate them and they hate me ﷺ, and I ﷺ am tired of them and they are tired of me ﷺ, and they have carried me ﷺ other than my ﷺ manners and my habits and morals. There does not happen to be any recognition for me ﷺ!

O Allah ﷺ! Replace them for me ﷺ with better than them and Replace me ﷺ for them with (someone) evil than me ﷺ. O Allah ﷺ! Dissolve their hearts (like) dissolving of the salt in the water’.

And for Sa’ad Bin Ibrahim, from Ibn Abu Rafie who said,

---

15 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 b
16 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 c
17 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 905 d
‘I saw Ali asws and they had crowded to him asws until his asws legs bled. He asws said: ‘O Allah azwj! I asws dislike them and they dislike me asws, so Give me asws rest from them and Rest them from me asws!’’18

And it is reported by Muhammad Bin Furat Al Jurmy,

‘From Zayd son of Ali asws (Bin Al-Husayn asws) who said, ‘Ali asws said in this sermon: ‘O you people! I asws am calling you to the truth but you are turning away from me and I asws strike you with the twig, but you are faulting me asws. But, such rulers will be ruling you who will not be pleased from you with that until they punish you with the whips and the iron!’

As for I asws, so I asws shall not punish you with these two as the one who punishes the people in the world, Allah azwj would Punish him in the Hereafter, and a sign of that is that the ruler of Al-Yemen will come to you until he permeates (disintegrate) in your midst. He will seize the office bearers, and workers of the office bearers, a man called Yusuf Bin Umar, and during that a man from us asws, People asws of the Household would rise, so help him asws, for he asws would be calling to the truth’.

He (the narrator) said, ‘The people were narrating that is a man who is Zayd (Bin Ali asws Bin Al-Husayn asws)’.”19

And Ibn Abi Al Hadeed said, ‘It is copied from Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafy, and I found it in the original of his book as well, reported by his chain from Amro Bin Mihsan,

‘When Muhammad Bin Abu Bakr was killed at Egypt, Muawiya sent Abdullah Bin Aamir Al-Hazramy to the people of Al-Basra to call them to himself and to seek the blood of Usman. When he came to them and read out to them the letter of Muawiya, they differed. Some of them rejected and most of them accepted and obeyed.'
And it so happened that the governor upon Al-Basra on that day was Ziyad Bin Ubeyd. Abdullah Bin Al-Abbas had appointed him, and he went to Ali asws to console him asws about Muhammad Bin Abu Bakr. When Ziyad saw the people coming back to Ibn Al-Hazramy, he sought shelter from Al-Azd and descended among them and wrote to Ibn Abbas and informed him with what had transpired.

Ibn Abbas raised that (matter) to Ali asws, and it spread among the people at Al-Kufa what had happened from that, and his asws companions differed, among the zealots he had sent to them.

He asws said: ‘O you people! Be careful and let Al-Islam and its dignity deter you from the rebellion and the collapse, and you should unite your words and stick to the religion of Allah azwj which, nothing would be Acceptable from anyone apart from it, and the sincere word which is a pillar of the religion, and Argument of Allah azwj upon the Kafirs, And remember when you were few, so He Made you numerous, [7:86], (and Argument upon the) Polytheists, hateful ones, dividers.

Compose yourselves with Al-Islam, you will become numerous, and united, and beloved to each other. Do not separate after being united, and do not hate each other after loving each other. And when you see the people and between them is the flame of war, and they have called out to the clans and the tribes, then aim for their important ones and their (well-known) faces with your swords, until they panic to Allah azwj and His azwj Book and Sunnah of His azwj Prophet saww.

As for the zealotry, it is from the steps of Satan la, so desist from it, may there be no father for you, you will succeed and attain salvation’.

Then Ibn Abi Al-Hadeed said, ‘And it is reported by Al-Waqidi (wahabi imam) that Ali asws mobilised the clan of Tameem for days to get them up to go to Al-Basra, one who could suffice him asws with the matter of Ibn Al-Hazramy, and the clan of Tameem, those who had sheltered at it, responded with their habitual response and no one answered him asws.’
He addressed them and said: ‘It is not from the surprises that the (clan of) Al-Azda is helping me and (the clan of) Muzar is abandoning me. And more surprising from that is (the clan of) Tameem sitting back from me at Al-Kufa, and the opposition of (clan of) Tameem at Al-Basra against me, and that I can rally with a party from that, not one of them rose up to me. They are called to the guidance, so either they answer, or else it is the fighting and the war.

It is as if I am addressing to the deaf, mute, neither understanding any dialogue nor answering any calling. All that is shunning from the battle and love for the life!

And we were with Rasool-Allah, killing our own fathers, and our sons, and our brothers, and our uncles, but that did not increase us except in Eman and submission, and continuance upon (chewing) the morsels, and combating upon the anguish of the pains, and efforts in fighting the enemy.

And the man from us and the other from our enemies would compete like the competing of two stallions, and being sincere with themselves which of them would make his counterpart to drink the cup of death. Sometimes it would be for us rather than our enemies, and sometimes it would be for our enemies rather than us.

When Allah Saw our sincerity, He Sent the Suppression upon our enemies, and Sent down the Help upon us, until Al-Islam was settled, laying down its sides and resting in its homelands.

And by my life! If we had come with what you are coming with, no pillar of religion would have been established, nor any leaf of the Eman would have been green. And I swear by Allah! You will milk its blood and you and it would be followed by regret!’
He (the narrator) said, ‘Ayn Bin Zubiya stood up to him asws and said, ‘I shall suffice you asws, if Allah azwj so Desires, O Amir Al-Momineen asws! This is the preaching. I shall take responsibility for you asws of killing Ibn Al-Hazramy, or expelling him from Al-Basra’. He asws instructed him with the preparation for the departure. He departed until he arrived at Al-Basra.

We return to the report of Al-Saqafy, ‘Ibrahim said, ‘When he arrived at it, he entered to see Ziyad, and he was staying at Al-Ahwaz. He was welcoming with him and seated him to his side. He informed him with what Ali asws had said to him. And he was speaking to him when a letter from Ali asws came to him.

In it was: ‘In the Name of Allah azwj the Beneficent, the Merciful. From a servant of Allah azwj Amir Al-Momineen Ali asws, to Ziyad Bin Ubeyd. Greetings be unto you! As for after, I asws have sent Ayn Bin Zubiya in order to separate his people from Ibn Al-Hazramy, so watch happens from him. If he does so and it reached from that what he is thinking of, and during that the separation happens of those noisy crowds, it would be what we love.

And if the affairs of the people return to the discord and the disobedience, then go with the ones who obey to you and fight them the ones who disobey you - either you win, and it is what asws am thinking, or else be forbearing with them and overlook them. It is as if battalions of the Muslims have shaded upon you, and Allah azwj is Killing the oppressors, and the mischief-makers, and Helps the Momineen, the rightful. And the greetings’.

When Ziyad read it, he read it out to Ayn Bin Zubiya. He said to him, ‘I wish you would suffice me of this matter, if Allah azwj so Desires’.

Then he went out from his presence and came to his luggage. Men from his people gathered to him. He praised Allah azwj and extolled upon Him azwj, then said: ‘O people! Upon what are you killing yourselves, and shedding your blood upon the falsehood with the foolish and the evil ones? And I, by Allah azwj, did not come to you until I mobilised the armies to you, so if
you were to incline to the truth, we shall accept from you and refrain from you, and if you refuse, by Allahazwj it would (result in) your killing and your ruination’. 

They said, ‘But, we shall hear and obey’. He said, ‘Get up today upon the Blessing of Allahazwj, and he got up with them against a community of Ibn Al-Hazramy. They came out to him and shook his hand, and he paused with them the generality of his day adjuring them with Allahazwj and saying, ‘O people! Do not break your allegiance, and do not oppose your Imamasws, and do not make a way to be against yourselves for you have seen and experience how Allahazwj Deal with you all during your breaking your allegiance and your opposition’. 

They refrained from it and they were reviling him during that. He left from them and he was midway from them. When he sheltered to his belongings, ten persons pursued him, the people thought they were Kharijites. They struck him with their swords, and he was upon his bed, not thinking that which had happened would happen. He went out fleeing naked, but they caught up with him in the road and killed him.

Ziyad wrote to Aliasws of what had occurred, and he wrote, ‘I see that youasws should send Jariyah Bin Qudama to them, for he is an insightful implementer, and obeyed by the clan, severe upon the enemies of Amir Al-Momineenasws.’

When heasws read the letter, heasws called Jariya and said: ‘O Ibn Qudamah! Prevent Al-Azdz from myasws office bearers and myasws public treasury, and (clan of) Muzar have hurt measws and fought measws, and through us Allahazwj would Begin it with the honour and Introduce them to the guidance, and calling to the community, those who had turned away from Allahazwj and Rasoolsaww and intended to extinguish the Noor of Allahazwj the Glorious until Hisazwj Word was high upon them, and the Kafirs were destroyed’.

فَكَتَبَ زِيَادٌ إِلََ عَلِيٍّ عَلَيْهِ السَّلََمُ مَا وَقَعَ. وَ كَتَبَ: إِنِِّّ أَرَى أَنْ ت َبْعَثَ إِلَيْهِمْ جَارِيَةَ بْنَ قُدَامَةَ، فَإِنَّهُ نَافِذُ الْبَصِيرَةِ، وَ مُطَاعُ الْعَشِيرَةِ، شَدِيدٌ عَلَى عَدُوِّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلََ مُ،

When heasws read the letter, heasws called Jariya and said: ‘O Ibn Qudamah! Prevent Al-Azdz from myasws office bearers and myasws public treasury, and (clan of) Muzar have hurt measws and fought measws, and through us Allahazwj would Begin it with the honour and Introduce them to the guidance, and calling to the community, those who had turned away from Allahazwj and Rasoolsaww and intended to extinguish the Noor of Allahazwj the Glorious until Hisazwj Word was high upon them, and the Kafirs were destroyed’.

فَرَوَى إِبْرَاهِيمُ بِإِسْنَادِهِ عَنْ كَعْبِ بْنِ قُعَينٍْ قَالَ: خَرَجْتُ مَعَ جَارِيَةَ مِنَ الْكُوفَةِ فِِ خََْسِينَ رَجُ

When heasws read the letter, heasws called Jariya and said: ‘O Ibn Qudamah! Prevent Al-Azdz from myasws office bearers and myasws public treasury, and (clan of) Muzar have hurt measws and fought measws, and through us Allahazwj would Begin it with the honour and Introduce them to the guidance, and calling to the community, those who had turned away from Allahazwj and Rasoolsaww and intended to extinguish the Noor of Allahazwj the Glorious until Hisazwj Word was high upon them, and the Kafirs were destroyed’.

فَرَوَى إِبْرَاهِيمُ بِإِسْنَادِهِ عَنْ كَعْبِ بْنِ قُعَينٍْ قَالَ: خَرَجْتُ مَعَ جَارِيَةَ مِنَ الْكُوفَةِ فِِ خََْسِينَ رَجُ

When heasws read the letter, heasws called Jariya and said: ‘O Ibn Qudamah! Prevent Al-Azdz from myasws office bearers and myasws public treasury, and (clan of) Muzar have hurt measws and fought measws, and through us Allahazwj would Begin it with the honour and Introduce them to the guidance, and calling to the community, those who had turned away from Allahazwj and Rasoolsaww and intended to extinguish the Noor of Allahazwj the Glorious until Hisazwj Word was high upon them, and the Kafirs were destroyed’.

فَرَوَى إِبْرَاهِيمُ بِإِسْنَادِهِ عَنْ كَعْبِ بْنِ قُعَينٍْ قَالَ: خَرَجْتُ مَعَ جَارِيَةَ مِنَ الْكُوفَةِ فِِ خََْسِينَ رَجُ

When heasws read the letter, heasws called Jariya and said: ‘O Ibn Qudamah! Prevent Al-Azdz from myasws office bearers and myasws public treasury, and (clan of) Muzar have hurt measws and fought measws, and through us Allahazwj would Begin it with the honour and Introduce them to the guidance, and calling to the community, those who had turned away from Allahazwj and Rasoolsaww and intended to extinguish the Noor of Allahazwj the Glorious until Hisazwj Word was high upon them, and the Kafirs were destroyed’.

فَرَوَى إِبْرَاهِيمُ بِإِسْنَادِهِ عَنْ كَعْبِ بْنِ قُعَينٍْ قَالَ: خَرَجْتُ مَعَ جَارِيَةَ مِنَ الْكُوفَةِ فِِ خََْسِينَ رَجُ
Ibrahim has reported by his chain from Ka’ab Bin Queyn who said, ‘I went out with Jariyah from Al-Kufa among fifty men from the clan of Tameem, and there was no Yemenite among them apart from me, and I was intense of adherence. I said to Jariya, ‘If you like I can be with you, and if you like I shall incline towards my people’. He said, ‘But, travel with me, for by Allah azwj, I would love the birds and the beasts to help me against them as well as the humans’.

When we entered Al-Basra, he began with Ziyad. He was welcoming with him and made him sit to his side and whispered to him for a while and asked him. Then he went out and he stood among (clan of) Al-Azd. He said, ‘May Allahazwj Recompense you goodly from a tribe’. Then he read it out to them and to others, the letter of Amir Al-Momineenasws, and there in it was:

‘From a servant of Allahazwj Amir Al-Momineenasws, to the one upon whom this letter of mineasws is read out, from the dwellers of Al-Basra, from the Momineen and the Muslims: ‘Greetings be unto you all! As for after, surely Allahazwj is Forbearing, with Patience, not hastening with the Punishment before (Showing) the proof, and Heazwj does not Seize the sinner at the first fear, but Heazwj Accepts the repentance, and Maintains the Patience, and is Pleased with the penitence for it to become the great for the argument, and more reaching regarding the excuse.

And it has happened such troubles from most of you, O you people, what makes you to be deserving that you be punished upon it. But, Iasws pardoned from your criminals and raised the sword from your managers and accepted from your acceptances, and Iasws took your allegiance. So, if you were to be loyal to myasws allegiance and accept myasws advice and are straight upon myasws obedience, Iasws shall work among you with the Book and aim for the truth, and establish among you the way of guidance.

By Allahazwj Iasws do not know of any guardian after Muhammadasws more knowledgeable with that than measws nor any harder working. Iasws am saying this word of mineasws sincerely without any condemnation of the ones past, nor detracting from their actions.'
And if the lowly whims and foolish views of the tyrannous errs to you fight against me asws intending opposing me asws, so here asws am, nearby with my asws armies and riding my asws stirrups. And asws swear by Allah aswj: If you were to make me asws come to the travelling to you, asws will fall with you such a falling, the day of the camel will not happen to be except like the licking of a licker, and asws think that you will not make a way to be upon yourselves, if Allah aswj so Desires.

وَ قَدْ قَدَّمْتُ هَذَا الْكِتَابَ حُجَّةً عَلَيْكُمْ، وَ لَيْسَ أَكْتُبُ إِلَيْكُمْ مِنْ بَعْدِهِ كِتَاباً إِنْ أَنْتُمْ أَلَّمْ تُمُ اسْتَغْشَشْتُمْ نَصِيحَتِِ، وَ نَابَذْتُُْ رَسُولِِ، حَتََّّ أَكُونَ أَنَا الشَّاخِصُ نَْْوَكُمْ إِنْ شَاءَ اللَّهُ وَ السَّلََمُ.

When the letter was read out to the people, Sabrah Bin Sheyman stood up and said, ‘We hear and we obey, and we are at war to the ones at war with Amir Al-Momineen asws, and at peace to the ones at peace (with him asws). O Jariyah! If you people were to suffice you with your people, so that is it, and if you like us to help you, we will help you’.

وَ خَرَجَ إِلَيْهِمُ ابْنُ الََْْْرَمِيِّ فَاقْتَتَلُوا سَاعَةً، وَ اقْتَتَلَ شَرِيكُ بْنُ الَْعْوَرِ الَْْارِثِيُّ، وَ كَانَ فِقَالَ لَهُ: أَ لََ أُقَاتِلُ مِنْ شِيعَةِ عَلِيٍّ عَلَيْهِ السَّلََمُ وَ صَدِيقاً لَِْارِيَةَ مَعَكَ عَدُوَّكَ؟ فَقَالَ: بَلَى . فَقَاتَلَهُمْ إِلََ دَارِ سُنْبُلٍ السَّعْدِيِّ، فَحَصَرُوا ابْنَ الََْْْرَمِيِّ فِيهَا، وَ أَحَاطَ جَارِيَةُ وَ زِيَادٌ بِالدَّارِ وَ قَالَ جَارِيَةُ: عَلَيَّ بِالنَّارِ. فَقَالَتِ الَْ زْدُ: لَسْنَا مِنَ الَْْرِيقِ فِِ شَيْءٍ، وَ هُمْ قَوْمُكَ وَ أَنْتَ أَعْلَمُ.\n
And Ibn Al-Hazranmy came out to them and they fought for a while, and Shareek Bin Al-Awr Al-Harisy was killed, and he was from the Shias of Ali asws and a friend of Jariyah. He said to him, ‘Shall I fight your enemies with you?’ He said, ‘Yes’. He fought them.
It was not long before the clan of Tameem defeated them and forced them to the house of Sunbul Al-Sa'ady. They besieged Ibn Al-Hazramy in it and Jariyah and Ziyad surround the house, and Jariyah said, ‘To me with the fire!’ Al-Azd said, ‘We are not (getting involved) in anything from the burning, and they are your people, and you are more knowing’.

Jariyah burnt down the house upon them Ibn Al-Hazramy died among seventy men, one of them was Abdul Rahman Bin Usman Al-Qarshy; and Al-Azd travelled with Ziyad until they came to the government building and with it was the public treasury, and they said to him, ‘Does there remain anything upon us from helping you?’ He said, ‘No’. They left from him.

And Ziyad wrote to Amir Al-Momineen asws, ‘As for after, Jariya Bin Qadamah, the righteous servant, arrived from your asws presence and fought the crowd of Al-Hazramy with the ones who helped him and supported him, from (clan of) Al-Azd. He scattered him (his forces) and forced him to a house from the houses of Al-Basra among a large number of his companion. He did not come out until Allah azwj Judged between them.

Ibn Al-Hazramy and his companions were killed. From them was one who was burnt down, and from them was one the wall was thrown upon him, and from the was one the house was demolished upon him from its top, and from them was on who was killed by the sword, and a number of them were safe. They retracted and repented, so he pardoned them, and remoteness be for the one who disobeys and goes astray. And the greetings be unto Amir Al-Momineen asws, and Mercy of Allah azwj and His azwj Blessings’.

When the letter arrived, he asws read it out to the people. He asws was cheered by that and his asws companions were cheered, and he asws praised upon Jariyah and upon (clan of) Al-Azd, and condemned Al-Basra. He asws said: ‘It is the first town to be ruined, either by drowning or by burning, until its Masjids would remain like the bow of a ship’.

---

20 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 906
‘And from a speech of his\(^{asws}\) when Masqalah Bin Hubeyra Al-Shaybani fled to Muawiya, and he had bought prisoners of the clan of Najiya from an office bearer of Amir Al-Momineen\(^{asws}\) and freed them. When he was sought for the wealth (price), he panicked and fled to Syria: ‘May Allah\(^{asws}\) Uglify Masqalah! He did the deed of the chief and fled the fleeing of the slave. The praiser had yet to speak until he silenced him, nor would a describer describe him until he muted him, and had he stayed, we would have taken its easy (affordable) and would have waited for him to fulfil it’’.

And in part of it, when matter of the camel expired, the people of Al-Basra entered into the obedience apart from the clan of Najiya. Ali\(^{asws}\) sent to them some men from the companions among a cavalry in order to fight them. He came to them and said to them: ‘What is the matter you are in an army camp and others have entered into the obedience?’

They split into three groups. A group said, ‘We are Christians. We shall become Muslims and pledge allegiance’. He ordered with them and they were left alone.

And a group said, ‘We were Christians, and we will not become Muslims, and we went out along with the people, those who had gone out. They had forced us and brought us out forcefully. So, we came out with them and they were defeated. So, we shall enter into what the people have entered into, and we shall give you the taxes just as we used to give them’. He said: ‘Leave them alone!’ So, they were left alone.

And a group said, ‘We were Christians. We became Muslims but Al-Islam did not fascinate us, so we reverted, and we shall give you taxes just as the Christians do’. He said to them: ‘Repent and return to Al-Islam!’ They refused. He fought their fighters and captured their offspring. He arrived with them to Amir Al-Momineen\(^{asws}\).

---

\(^{21}\) Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 907 a
And in part of it, ‘The commander from the direction of Ali\textsuperscript{asws} was Ma’qil Bin Qays, and when the matter of the war terminated, he did not kill from the apostates, from the clan of Najiya, except one man, and the rest returned to Al-Islam, and he enslaved from the Christians those who had helped in the war and had unsheathed the sword against the army of the Imam\textsuperscript{asws}.

Then he came back with the prisoners until he passed by Masqalah Bin Hubeyrsa Al-Shaybani, and he was an office bearer of Ali\textsuperscript{asws} upon Ardashyerkhura, and they were fifty people. The women and children cried to him and the men shouted, and they asked him to buy them and free them. He bought them for five hundred thousand Dirhams.

Amir Al-Momineen\textsuperscript{asws} sent a sent a message to him with Abu Hurrah Al-Hanafi to take the wealth from him. He paid to him two hundred thousand Dirham and was unable from the remainder, so he fled to Muawiya. It was said to him\textsuperscript{asws}, ‘Return the captives to be in slavery’. He\textsuperscript{asws} said: ‘The wouldn’t be a judgment with truth. They have been liberated when he freed them, the one who had bought them, and my\textsuperscript{asws} wealth became a debt upon him’”.}

\(\text{The book) ‘Nahj’ –}

‘And from a speech of his\textsuperscript{asws}: ‘O Allah\textsuperscript{azwj} But rather, a servant from Your\textsuperscript{azwj} servants listens to our words as being just, not tyrannous, and betterment in the religion, and the world without corruption, but he still refuses to it after having heard it, recoiling from helping You\textsuperscript{azwj}, and the slowing down from strengthening Your\textsuperscript{azwj} Religion.

I\textsuperscript{asws} hereby keep You\textsuperscript{azwj} as Witness, O Greatest of the Witnesses of Testimony, and we keep as witnesses upon him, the entirety of the ones settled in Your\textsuperscript{azwj} earth and Your\textsuperscript{azwj} skies. Then You\textsuperscript{azwj}, afterwards, are the Needless from his help and One Seize him for his sins’’.

\[\text{22} \text{Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 907 b}\]
\[\text{23} \text{Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 908}\]
‘From a speech of his asws, in it, he asws urging his asws companions upon the Jihad: ‘And Allah azwj is Calling you to thank Him azwj, and Assigns His azwj Commands to you, and Respites you in the limited time for you to compete in precedence. So, tighten the girdles, and fold up the curiosity of the little one, and the determination and the banquets cannot be gathered together! The sleep would break up the determinations of the day, and the darkness obliterates memories of critical tasks’. ²⁴

They stood up and said, ‘O Amir Al-Momineen asws! Our arrows are depleted, and our swords are bent, and the blades of our spears rusted, and most of these are below par. Return with us to our city, we shall prepare with an excellent preparation, and perhaps Amir Al-Momineen asws would have an increase in our numbers, the number of the ones from us who had died, for it would be stronger for us against our enemies’.

And the one who was in charge of speaking (on behalf of the people) on that day was Al-Ash’as Bin Qays’. ²⁵

²⁴ Bihar Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 909
²⁵ Bihar Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 910
'I heard Ali asws saying, and we were at a dwelling: ‘O community of Emigrants! O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]’. They cried and said, ‘The cold is severe!’ And their battles were during the cold (winter).

فقال: إن الظلم بيدكم كما يُنفعون. قال: فلم يفعلوا و أتبعوا يفعلون. فلم يراك ذلك من تبعهم قال: أتى لكم، إبنا ستة حرب عليهم.

He asws said: ‘The people (enemies) are feeling the cold just as you are feeling’. But they did not do so and refused. When he asws saw that from them, he asws said: ‘Ugh to you all! It is a Sunnah flowing upon you all’.

و فضحت أصحابا عن أبي عوانة عن الأعماش عن السفاح بن عمرو عن قيس بن السكين قال: قال علي عليه السلام: يا قوم ادخلوا الأرض المقدسة التي كتب الله لكم و لا ترتدوا على أ dobrكم تتقفوا حاميين! فاحتلو علي عليه فقال: أتى لكم إبنا ستة حرب.

And our companions heard from Abu Awana, from Al Amsh, from Al Minhal Bin Amro, from Qays Bin Al Sakan who said,

‘Ali asws said: ‘O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]’. They refused upon him asws.

و عن إبراهيم بن الحارث عن ابن الحارث عن نافع بن أبي بكر بن عمرو عن خالد بنة عن معاذ بن جميل عن محمد عن ابن مسعود عن النبي ﷺ: إن عليّا عليه السلام انصرف من حرب النهروان، حتى إذا كان في بعض الطريق نادي في الناس فاعتذرا فحمد الله و أثنت عليه و رفعهم إلى الجهد و دفعهم إلى المسير إلى الشام من وجهه ذلك فأبى و شكو البدأ والوجوهات، وكان أهل النهروان قد أكثروا الجواجهات في الناس.

And from Ibrahim Bin Al-Abbas, from Ibn Al Mubarak, from Bakr Bin Isa, from Umar Bin Umeyra Al Hajary, from Tariq Bin Shihab,

‘Ali asws left from the battle of Al-Nahrawan until when he asws was in one of the roads, he asws called out among the people. They gathered. He asws praised Allahazwj and extolled upon Himazwj, made them desirous regarding the Jihad and called them to the travelling to Syria, from that direction of his asws. They refused and complained of the cold and the injuries, and the people of Al-Nahrawan (enemies) had more injuries among the people’.

فقال: إن عدهم يغلبون كما مأمون، و يجدون الظلم كما يُنفعون، فأطوى أبنو أبنو، فأبى رأي كراهيتهما، رفع إلى الكوفة وأقام بما أقامو، و سلمو من أقام إذًا في أفرام.

He asws said: ‘so they are (also) in pain just as you are in pain; [4:104], and they are feeling the cold just as you are feeling!!’ But they made noise and refused. When he asws saw their abhorrence, he asws returned to Al-Kufa and stayed at it for days, and a lot of people from his asws companions dispersed away from him asws. From them was one who stayed viewing

26 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 911
27 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 912
the view of the Kharijites, and from them was one who stayed doubtful regarding their matters”.

And from Muhammad Bin Ismail, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Numeyr Al Wailah, from Abu Al Waddak who said,

‘When the people abhorred Ali asws upon the travelling to Syrian, he asws came back with them until he asws descended at Al-Nukheyla, and he asws ordered the people that they should descend to their camps and determine their selves upon the Jihad, and they should reduce visiting their sons and their wives until they travel to their enemies’.

And by this chain from Abu Al Waddak,

‘The people stayed at Al-Nukheyla with Ali asws for days, then they took to sneak away and enter the city. He asws descended and there weren’t with him from the people except a few faces from the people, and the camps were left empty. The one who entered Al-Kufa did not come out to him asws nor did the ones who stayed with him were patient. When he asws saw that, he asws entered Al-Kufa during his asws mobilising the people’.

And from Muhammad Bin Ismail, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Numeyr Al Absy who said,

‘Ali asws passed by some ruins from Hamdan and a group face up to him asws and said, ‘Are you asws killing the Muslims without (them having committed) any crime, and sweet-talking in the Command of Allah azwj, and seeking the kingdom, and judging the men in the religion of Allah azwj? There is no judging except for Allah azwj!’”

فقال عليه السلام: حكم الله في روايتي، ما تليمين أشياءها أن تطيعوها من فوقيها يبنم، إنّي مبت وأمكن، بل فن إذن، فما جاء حنّ ذنّ النصر.

28 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 913
29 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 914
30 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 915
He\textsuperscript{asws} said: ‘Judgment of Allah\textsuperscript{azwj} is in your necks. I\textsuperscript{asws} would not imprison its wretched ones if they dye it with blood from above it. I \textsuperscript{asws} shall die or be killed, but I\textsuperscript{asws} would be killed’. Then he\textsuperscript{asws} went and entered the government building’. 31

And from Ibrahim Bin Qadim, from Shareek, from Shuayb Bin Gharqada, from Al Mustazil Bin Husayn who said,

‘Ali\textsuperscript{asws} said: ‘O people of Al-Kufa! By Allah\textsuperscript{azwj}! You will either exert and fight upon His\textsuperscript{azwj} obedience or the people (enemies) aren’t more aged than you, and you are closer to the truth than them. So, Allah\textsuperscript{azwj} will Punish you and He\textsuperscript{azwj} will Punish them’. 32

And from Muhammad Bin Ismail, from Yazeed Bin ma’dal, from Ibn Wailah, from Abu Al Waddak who said,

‘When the people separated away from Ali\textsuperscript{asws} at Al-Nukheyla and entered Al-Kufa, he\textsuperscript{asws} went to mobilise them upon Jihad against the people of Syria until the war invalidated (consumed) that year’. 33

And from Zayd Bin Wahab,

‘Ali\textsuperscript{asws} said to the people, and it is the first speech of his\textsuperscript{asws} after Al-Nahrawan, and affairs of the Kharijites which happened, he\textsuperscript{asws} said: ‘O you people! Get ready to go to the enemy in fighting them for drawing closer to Allah\textsuperscript{azwj} and seeking the means to Him\textsuperscript{azwj}. They are confused from the truth and are not seeing it, and they are dealing with the arrogance and the tyranny nor dispensing justice with it, forsaking the Book, keeping away from the religion, blinded in the tyranny, and hanging out in the midst of the straying. And prepare for them whatever force you can and from the equipped cavalry horses, [8:60], And rely upon Allah, and suffice with Allah as a Supporter [33:3] and suffice with Allah as a Helper [4:45]’. 

31 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 916
32 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 917
33 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 918
قَالَ: فَلَمْ يَنْفِرُوا وَلََْ يَنْتَشِرُوا، فَتَََكَهُمْ أَيَّاماً حَتََّّ أَيِسَ مِنْ أَنْ يَفْعَلُوا، وَ دَعَا رُؤُوسَهُمْ وَ وُجُوهَهُمْ فَسَأَلََُمْ عَنْ رَأْيِهِمْ وَ مَا الَّذِي يُثَبِّطُهُمْ، فَمِنْهُمُ الْمُعْتَلُّ وَ مِنْهُمُ الْمُنْكِرُ وَ أَق َلُّهُمُ النَّشِيطُ،

He (the narrator) said, ‘They did not mobilise and they did not deploy. He alms left them for days until he despaired from them doing so, and called their chiefs and their (well known) faces and asked them of their view and what is that which was discouraging them. From them was the crooked, and from them was the denier, and few of them were the active.

فَقَامَ فِيهِمْ ثَانِيَةً فَقَالَ عِبَادَ اللَّهِ! مَا لَكُمْ إِنْ أَمَرْتُكُمْ أَنْ تَنْفِرُوا اثَّاق َلْتُمْ إِلَِ الَْرْضِ أَ رَضِيتُمْ بِالَْْياةِ الدُّنْيا مِنَ الْْخِرَةِ ث َوَاباً؟ وَ بِالذُّلِّ وَ الََْوَانِ مِنَ الْعِزِّ خَلَفاً؟

He stood among them for a second time. He said: ‘Servants of Allah! What is the matter with you all! If order you with mobilising, you cling heavily to the earth? Are you pleased with the life of the world rather than the Hereafter [9:38] as a Reward? And (pleased) with the humiliation and the weakness rather than the honour as a replacement?

وَ كُلَّمَا نَادَيْتُكُمْ إِلَِ الِْْ حِوَارِي 

And every time called out to you to the Jihad, your eyes roll as if you are in an intoxication from the death! My discourse is shaking you so you are crying, as if your hearts getting belittled. You are not using your intellects, and if your eyes are blinded from birth so you will not be seeing (ever).

لِلَّهِ أَن ْتُمْ! مَا أَن ْتُمْ إِلََّ أُسُودُ الشَّرَى فِِ الدَّعَةِ، وَ ث َعَالِبُ رَوَّاغَةٌ حِينَ تُدْعَوْنَ، مَا أَن ْتُم يُصَالُ بِرُكْنٍ يَالِبِهِ وَ لََ زَوَافِرُ عِزٍّ يُعْتَصَمُ إِلَيْهَا.

For the sake of Allah, O you! What are you, except the black rash in the disease, and cunning foxes when you are called out to. You are neither a corner one can arrive at it, nor exhalations of honour one can hold fast to it.

لَعَمْرُ اللَّهِ لَبِئْسَ حِشَاشُ نَارِ الَْْرْبِ أَن ْتُمْ. إِنَّكُمْ تُكَادُونَ وَ لََ تَكِيدُونَ، وَ تَُنْتَقَصُ أَطْرَافُكُمْ وَ لََ تَتَحَاشَوْنَ، وَ لََ يُنَامُ عَنْكُمْ وَ أَن ْتُمْ فِِ غَفْلَةٍ سَاهُونَ.

By the Life of Allah! You are the worst components of the fire of war. You are being plotted against and you are not planning, and your sides (borders) are shrinking and you are not avoiding it, nor can anyone sleep from you while you are in heedlessness, forgetful. A brother (participant) of the war is alert-leading the heedless ones, and the humiliation comes to the one to tries to be friendly, overcome the abandoners, and they would be overcome, the forced and stripped.

أَنَا يَبْعَد، إِنَّمَا يُعَيُّنُ هَذَا وَ لَكُمْ عَلَىَّ حَقٍّ، فَأَهْلُ حَقِّ عَلَيْكُمْ فَأُوْلَىَ الْبِلَاءَ، وَ النَّصِيحَةُ لِيِّ الْمَشْهُدِ وَ الْمُعَبِّدِ، وَ الِْْجَابَةُ حِينَ آمُرُكُمْ.
As for after, surely for me\textsuperscript{asws} there are rights upon you all, and for you there are rights upon me\textsuperscript{asws}. As for my\textsuperscript{asws} rights upon you, it is the loyalty with the allegiance, and the advising to me\textsuperscript{asws} due the presence and the absence, and the answering when I\textsuperscript{asws} call out to you, and the obedience when I\textsuperscript{asws} order you.

And as for your rights upon me\textsuperscript{asws}, and it is the advising to you for as long as I\textsuperscript{asws} accompany you, and the security upon you, and teaching you lest you are ignorant, and educating you so you will be learned. If Allah\textsuperscript{azwj} Wants good with you, you will remove yourselves from what I\textsuperscript{asws} dislike and return to what I\textsuperscript{asws} love, you will end up attaining what you love and realising what you had been wishing for’’.\textsuperscript{34}

And from Al Fazl Bin Dukeyn, from Abu Aasim Al Saqafy, from Abu Awn Al Saqafy who said,

‘A woman from the clan of Umeys came while Ali\textsuperscript{asws} was upon the pulpit. She said, ‘O Amir Al-Momineen\textsuperscript{asws}! Three (things) are disturbing the heart upon you\textsuperscript{asws}. He\textsuperscript{asws} said: ‘And what are these?’ She said, ‘Your\textsuperscript{asws} agreement with the judgments, and your\textsuperscript{asws} taking with the lowliness, and your\textsuperscript{asws} alarm during the afflictions’.

He\textsuperscript{asws} said: ‘Woe be unto you! But rather you are a woman. Go and sit upon that’. She said, ‘No, by Allah\textsuperscript{azwj} there is no gathering except in the shade of the swords’’.\textsuperscript{35}

And by his chain from Bakr Bin Isa,

‘Ali\textsuperscript{asws} was addressing the people and urging them upon the travelling to Muawiya and the people of Syria. They went on dispersing from him\textsuperscript{asws} and being sluggish upon it, and they were blaming the cold at time and the heat at other times’’.\textsuperscript{36}

\textsuperscript{34} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 919

\textsuperscript{35} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 920

\textsuperscript{36} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 921
And by his chain from Qays Abu Hazim who said,

‘I heard Ali asws saying: ‘O community of Muslims? O son of the Emigrants! Mobilise to go to the leaders of Kufr and remnants of the confederates, and friends of Satan! Mobilise to the fights upon the blood of the bearer of the sins!!! By the One azwj Who Split the seed and Formed the person! He (Muawiya) will carry their sins up to the Day of Qiyamah, without there being a reduction from their burdens of anything!'”

And from Ismail Bin Aban Al Azdy, from Amro Bin Shimr, from Jabir, from Rafie, from Farqad Al Bajaly who said,

‘Are you not seeing, O community of the people of Al-Kufa! By Allah azwj I asws have struck you with the twig which I asws used to preach to the foolish ones with, but I asws did not see you desisting; and I asws have struck you with the whips which I asws was establishing the legal penalties with, but I asws did not see you being scared; so there does not remain except my asws sword, and I asws know the one would straighten you by the Permission of Allah azwj, but I asws do not like that to come from you.

And the surprise from you and from the people of Syria. Their Emir disobeys Allah azwj and they are obeying him, and your Emir is obeying Allah azwj and you are disobeying him asws.

If asws say to you, ‘Mobilise to go to your enemies during the days of heat, you are saying, ‘This is the hot spring!’ And when asws order you with the travelling to them during the winter, you are saying, ‘The cold is preventing us’. Are you not seeing your enemies are not feeing the cold as you are feeling?

But you are resembling a people Rasool-Allah aswahad said to them: ‘Mobilise in the Way of Allah azwj!’ Their elders said, ‘We will not mobilise during the heat’. Allah azwj Said to His aswj Prophet aswah: Say: ‘The Fire of Hell is more intense in heat, if they had been pondering [9:81].

37 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 922
By Allah\textsuperscript{awj}! If I\textsuperscript{asws} were to strike the nose of the Momin with this sword of mine\textsuperscript{asws} that he hates me\textsuperscript{asws}, he will not hate me\textsuperscript{asws}, and if I\textsuperscript{asws} were to pour the world with all its contents upon the Kafir, he will not love me\textsuperscript{asws} that is because it is Decreed. It was decreed upon the tongue of the Prophet\textsuperscript{saww}, the Ummi (resident of Makkah): ‘Surely no Momin will hate you\textsuperscript{saww} nor will any Kafir love you\textsuperscript{saww}. and he will be disappointed, one who bore injustice [20:111], and fabricated.

O community of the people of Al-Kufa! By Allah\textsuperscript{awj}! Either you observe patience upon fighting your enemies, or Allah\textsuperscript{awj} will Cause a people to overcome upon you, you would be more rightful with the right than them. They will punish you and Allah\textsuperscript{awj} would Punish them by your hands, or through the one He\textsuperscript{awj} so Desires from Him\textsuperscript{awj}.

Can the one killed with the sword be indifferent to his death upon the bed? Be witness that I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘Death upon the bed is severer than a thousand strikes of a sword. Jibraeel\textsuperscript{as} informed me\textsuperscript{saww} with it’. So, this is Jibraeel\textsuperscript{as} informing Rasool-Allah\textsuperscript{saww} with what you heard”.\textsuperscript{38}

And from Muhriz Bin Hisham, from Jareer Bin Abdul Hameed, from Mugheira al Zaby who said,

‘The nobles of the people of Al-Kufa were cheating to Ali\textsuperscript{asws}, and their desires were with Muawiya, and that is because Ali\textsuperscript{asws} was not giving anyone from the war booty any more than what was his right, and Muawiya made to be for nobles, a thousand Dirhams (more) in the awards”.\textsuperscript{39}

\textsuperscript{38} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 923

\textsuperscript{39} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 924
'The people of Dowmat Al-Jandal from (clan of) Kalb neither happened to be in the obedience of Ali asws nor of Muawiya, and they said, 'We shall be upon our state until the people unite upon a leader'.

قَالَ: فَذَكَرَهُمْ مُعَاوِيَةُ مَرَّةً فَبَعَثَ إِلَيْهِمْ مُسْلِمَ بْنَ عُقْبَةَ فَسَأَلََُمُ الصَّدَقَةَ وَ حَاصَرَهُمْ، فَبَلَغَ ذَلِكَ عَلِيّاً عَلَيْهِ السَّلََمُ فَبَعَثَ إِلََ مَالِكِ بْنِ كَعْبٍ فَقَالَ: نَسْتَعْمِلْ عَلَى عَينِ التَّمْرِ رَجُلًَ وَ أَقْبِلْ إِلََِّ. فَوَلََّهَا عَبْدَ الرَّحَْْنِ بْنَ عَبْدِ اللَّهِ الَْرْحَبَِِّ وَ أَقَّبَلْ إِلََ عَلِيٍّ عَلَيْهِ السَّلََمُ.

He (the narrator) said, 'Muawiya reminded them once by sending to the Muslim Bin Uqbah and asked them for the charities and besieged them. That reached Ali asws, so he asws sent a message to Malik Bin Ka'ab, he asws said: 'Employ a man (as governor) upon Ayn Al-Tamr and come back to me asws'. So, he made Abdul Rahman Bin Abdullah Al-Arhaby in charge and came back to Ali asws.

فَسَرَّحَهُ فِِ أَلْفِ فَارِسٍ، فَمَا شَعَرَ مُسْلِمُ بْنُ عُقْبَةَ إِلََّ وَ مَالِكُ بْنُ كَعْبٍ إِلََ جَنْبِهِ نَازِلًَ، فَتَوَاقُفَا قَلِيلًَ ثَُُّ اقْتَتَلُوا يَوْمَهُ مُذَلِكَ إِلََ اللَّيْلِ، حَتََّّ إِذَا كَانَ مِنَ الْغَدِ صَلَّى مُسْلِمٌ بِأَصْحَابِهِ ثَُُّ انْصَرَفَ، وَ قَامَ مَالِكُ بْنُ كَعْبَ إِلََ دُومَةِ الَْْنْدَلِ يَدْعُوهُمْ إِلََ الصُّلْحِ عَشْراً فَلَمْ يَفْعَلُوا، فَرَجَعَ إِلََ عَلِيٍّ عَلَيْهِ السَّلََمُ.

By his chain from Abu Al Kanoud, from Sufyan Bin Awf Al Ghamady who said,

‘Muawiya called me. He said, ‘I am sending you in a mighty army, so stick to the side of the Euphrates until you pass by Heyt and cut across it. If you find an army at it, raid upon them, or else continue until you raid over Anbar. If you do not find an army at it, then continue until you raid upon Al-Madain, then come back to me, and fear from going to near Al-Kufa, and know that if you were to raid upon the people of Al-Anbar and people of Al-Madain, it is as if you have raid ed upon Al-Kufa.

إِنَّ هَذِهِ الْغَارَاتِ يَا سُفْيَانُ عَلَى أَهْلِ الْعِرَاقِ تُرْهِبُ قُلُوبَ هُمْ، وَ تََُرِئُ كُلَّ مَنْ كَانَ لَهُ فِينَ اهْوًى مِنْهُمْ، وَ يَرَى فِرَاقَ هُمْ، وَ تَدْعُو إِلَيْنَا كُلَّ مَنْ كَانَ يََُافُ الدَّوَائِرَ، وَ خَرِّبْ كُلَّ مَا مَرَّتَ بِهِ، وَ اقْتُلْ كُلَّ مَنْ لَقِيتَ مَِِّنْ لَيْسَ هُوَ عَلَى رَأْيِكَ، وَ حربَ الَْمْوَالَ فَإِنَّهُ شَبِيهٌ بِالْقَتْلِ وَ هُوَ أَوْجَعُ لِلْقُلُوبِ.

O Sufyan! These raids upon the people of Al-Iraq would scare their hearts and everyone who had for him some desire for us would be emboldened, and they will see the sectarianism, and you should call to us every one who used to fear the change of times, and ruin all what you pass by, and kill every one you meet from the one who isn’t upon your view, and confiscate the wealth for it is - escorted with the killing, and it is most painful for the hearts’.
He (the narrator) said, ‘I went out from his presence and encamped, and Muawiya stood and called out to the people to that. No three (days) had passed by me until I went out among six thousand. Then I adhered with the banks of the Euphrates and quickened the travel until I passed by Bahiyah. It reached them that I had come to overcome them, so they cut across the Euphrates.

I passed by it and there was no Arab at it, it was as if it had not been entered into at all. I trampled it until I passed by Sandoud. They fled so I did not meet anyone at it. I continued until I conquered Anbar, and they had been warned of me. An officer of the weaponry came out to me and paused to me, but I did not advance to him until I grabbed two boys from the people of the town and I said to them, ‘Inform me, how many companions of Ali\textsuperscript{asws} are there at Anbar?’

They said, ‘The number of armed men is five hundred, but they have scattered and returned to Al-Kufa and we do not know those which happen to be in it (Anbar) whether they are two hundred (or not)’. 

He (the narrator) said, ‘I descended and my companions formed a battalion, then I took to sending a battalion after battalion to it. By Allah\textsuperscript{azwj}! They fought them, and combating to them, and chasing them in the alleys! When I saw that, I sent down to them around two hundred, then I sent the cavalry to them. When the infantry walked to them and the cavalry had attacked upon them, there did not happen to be except a few until they dispersed, and their commander was killed among his companions.

We came to it among more than thirty men and we carried off whatever was in Al-Anbar from the wealth of its people, then I left. By Allah\textsuperscript{azwj}! I had not raided any raid more safely, nor more delighting to the eyes, nor more cheerful for the soul, than it, and by Allah\textsuperscript{azwj}, it had panicked the people.
When I came to Muawiya and narrated to his the narration upon its perspective, he said, ‘By Allahazwj! You have been (exactly as) my thoughts had been about you’. We did not wait except a little while until I saw men from the people of Al-Iraq coming upon the camels fleeing from the direction of Alasws.

And from Jundab Bin Afeef who said,

‘By Allahazwj! I was in the army of Al-Anbar with Ahras Bin Hassan Al-Bakry, when we accompanied Sufyan in battalions the eyes were filled from it. They terrified us, by Allahazwj, and we knew it when we saw them that there is not strength for us against them nor any hand. Our commander went out to the men and we had separated, so we could not meet them with half of us and there did not happen to be any strength for us against them.

And I swear by Allahazwj! We would be fighting them, then by Allahazwj, they would be defeating us. Our commander descended and he was reciting, ‘So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]’.

Then he said to us, ‘One who does not want to meet Allahazwj nor feel good with the death, let him get out from the town for as long as we are fighting them, for our fighting them would pre-occupy them from seeking the fleer, and one who intends what is in the Presence of Allahazwj, and what is in the Presence of Allah is better for the righteous [3:198].

Then he descended among thirty men. By Allahazwj! I thought of descending with him, then my soul refused, and he and my companions went ahead and they fought until they were killed, may Allahazwj have Mercy on them. When they had been killed, we came back defeated’.42

---

41 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 926
42 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 927
'When Sufyan Bin Awf raided upon Al-Anbar, a group from its inhabitants arrived to Ali\textsuperscript{asws} and informed him\textsuperscript{asws} the news. He\textsuperscript{asws} ascended the pulpit and said: 'O you people! Your brother Al-Bakry has been killed at Al-Anbar, and he was deceived not thinking of what happened, so he chose what is in the Presence of Allah\textsuperscript{azwj} over the world. Go to them until you meet them, so if you were to hurt some of them, you will deny them from Al-Iraq forever, for as long as they remain!'

He\textsuperscript{asws} was silent from them hoping that they would answer him, or they would speak, or a speaker from them would speak with good. When he\textsuperscript{asws} saw their silence upon what was in their selves, he\textsuperscript{asws} went out walking until he\textsuperscript{asws} came to Al-Nukheyla, and the people were walking behind him\textsuperscript{asws}, until a group from the nobles had surrounded him\textsuperscript{asws}. They said, 'Return, O Amir Al-Momineen\textsuperscript{asws}! We shall suffice you\textsuperscript{asws}.'

He\textsuperscript{asws} said: ‘Neither will you suffice me\textsuperscript{asws} nor will you suffice yourselves’. They did not cease with him\textsuperscript{asws} until they made him\textsuperscript{asws} leave to go to his\textsuperscript{asws} house. He\textsuperscript{asws} returned and he\textsuperscript{asws} was sullen, bleak. And he\textsuperscript{asws} called Saeed Bin Muslim Al-Hamdany and sent him from Al-Nukheyla among eighty thousand and said: ‘Pursue this army until you expel them from the land of Al-Iraq’.

He went out upon the banks of Euphrates in its search until when he reached Anaat, Saeed despatched Hany Bin Al-Khattab Al-Hamdany in front of him. He followed their tracks until he reached near the land of Qinasreen, and they missed it, then he left.

He (the narrator) said, ‘Ali\textsuperscript{asws} waited (and) the gloom and the grief was seen in him\textsuperscript{asws}, until Saeed arrived. He\textsuperscript{asws} wrote a letter, and in those days he\textsuperscript{asws} was ill and he\textsuperscript{asws} could not bear the standing among the people with all what he\textsuperscript{asws} wanted from the words (speech).
He\textsuperscript{asws} sat down by the entry door which connects to the Masjid and with him\textsuperscript{asws} were Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Abdullah son of Ja'far\textsuperscript{asws}.

فَدَعَا سَعِيداً مَوْلََهُ فَدَفَعَ الْكِتَابَ إِلَيْهِ، فَأَمَرَهُ أَنْ يَقْرَأَهُ عَلَى النَّاسِ، فَقَامَ سَعِيدٌ حَيْثُ يَسْمَعُ عَلِيٌّ عَلَيْهِ السَّلََّمُ قِرَاءَتَهُ، وَ مَا يُرُدُّ عَلَيْهِ النَّاسُ، ثُُّ قَرَأَ الْكِتَابَ:

And then he (the narrator) said, ‘A man from Al-Azmad called Habeeb Bin Afeef stood up to him\textsuperscript{asws}, holding a hand of a son of his brother called Abdul Rahman Bin Abdullah Bin Afeef, and he came waling until he faced Amir Al-Momineen\textsuperscript{asws} at the door of the entrance, then he knelt upon his knees and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Here I am. I do not control except myself.'
and my brother, so order us with your\textsuperscript{asws} order. By Allah\textsuperscript{azwj}, let us enforce to it, and even if there forms a barrier besides that by the thorns of Al-Haris and embers of Al-Gazaa, until we implement your\textsuperscript{asws} order or we dying doing it’.

\textit{فَدَعَا لَمَا بَِِيرٍْ وَ قَالَ لَمَا: أَيْنَ تَبْلُغَانِ بَارَكَ اللَّهُ عَلَيْكُمَا مَِِّا نُرِيدُ}

He\textsuperscript{asws} supplicated for them both with goodness and said to them: ‘May Allah\textsuperscript{azwj} Bless upon you! Where will you two reach from what we want?’

\textit{لَوْ كَانُوا أَلْفًا كَانَ لِِ فِيهِمْ رَأْيٌ.}

Then he\textsuperscript{asws} ordered Al-Haris Al-Awr and he called out among the people, ‘Where is the one who would sell his soul to his Lord\textsuperscript{azwj}, and sell his world for his Hereafter! Wake up tomorrow morning with the desire, if Allah\textsuperscript{azwj} so Desires, and let not present to us except one of sincere intention regarding the travelling with us and the fight to our enemies!’

\textit{فَأَصْبَحَ بِالرَّحْبَةِ نَْْوٌ مِنْ ثَلََِِِائَةٍ، فَلَمَّا عَرَضَهُمْ قَالَ:}

They woke up in the morning with desires, around three hundred. When they presented, he said, ‘If only they had been a thousand, there would have been a view for me regarding them’.

\textit{قَالَ: وَ أَتَاهُ ق َوْمٌ ي َعْتَذِرُونَ وَ تَََّلَّفَ آخَرُونَ، 

He (the narrator) said, ‘And a group came to him offering excuses, and others stayed behind. He said, ‘The excusers have come and the liars are staying behind’.

\textit{وَ عَنْ أَبِِ مُسْلِمٍ قَالَ: سََِعْتُ عَلِيّاً عَلَيْهِ السَّلََمُ ي َقُولُ: أَمَّا ب َعْدُ، أَي ُّهَا 

He (the narrator) said, ‘And Ali\textsuperscript{asws} remained for days showing his\textsuperscript{asws} sadness and severe gloom. Then he\textsuperscript{asws} called out among the people, and they gathered. He\textsuperscript{asws} stood up to address. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘As for after, O you people! By Allah\textsuperscript{azwj}! The people of your city among the cities are more than the helpers among the Arabs’ – and he continued the Hadeeth up to the end of what I (Majlisi) shall be coming with (more) in the report of Ibn Sheykh in his gatherings, from Rabie Bin Nahid at the end of this chapter’.\textsuperscript{43}

\textit{وَ غَنِيَّ أَبِي مُسْلِمْ قَالَ: مُحْتَضِبَ عَلَيْهِ السَّلَّامُ يَقُولُ: لَوِّ لا بَقِيَّةَ الْمُسْلِمِينَ فَلْتَكُنُ.}

\textsuperscript{43} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 928
And from Abu Muslim who said, ‘I heard Ali asws saying: ‘Had it not been for the remainder of the Muslims, you would have been destroyed’.

And from Ismail Bin Raja’a Al Zubeydi,

‘Ali asws addressed them after this speech. He asws said after having praised Allah azwj and extolled upon Him azwj: O you people, your bodies are united, and your hearts are disunited! One who calls out to you is not honoured nor does the one who is inflexible to you get any rest. Your talk weakens the solidity of the slabs, and your deeds are what your enemies are coveting regarding you.

If I asws say to you: ‘Travel to them during the heat, you say, ‘Respite us until the heat subsides from us’. And if I asws say to you: ‘Travel to them’, during the winter, you say, ‘Until the cold subsides from us’. A deed of the ones with the lengthy debts. One who is successful with you is the one with the disappointing share.

I asws woke up in the morning, I asws cannot ratify your words nor am I asws eager regarding your help. May Allah azwj Effect separation between me and you all. Which house after your house will you defend?! And with which Imam asws after me asws will you be fighting?! But, after me asw, you will be facing impacts taking the straying upon you as a way (norm), poverty will enter into your houses, and a cutting swords, and during that you will be wishing you could see me asws and fight with (alongside) me asws and be killed under me asws, and as if it has already happened”.

And from Bakr Bin Isa,
'When they raided with the large numbers, Ali asws stood up and addressed to them. He asws said: 'O you people! What is this?! By Allah azwj! It could have been defended from the town by seven persons from the Momineen being in it!'" 46

‘While I was in the market when I heard a caller calling for the congregational Salat. I came sprinting and the people were rushing. I entered Al-Rahba and there was Ali asws upon a pulpit of plastered clay, and he asws was furious. It had reached him asws that some people had raided in large numbers.

I heard him asws saying: ‘But, by the Lord azwj of the sky and the earth! Then Lord azwj of the sky and the earth! It is a pact of the Prophet saww that the community would be treacherous with me asws’. 47

‘I hear Ali asws saying: ‘asws had feared that those people might indicate upon you, by their obeying their leader and your disobeying your Imam asws, and by their fulfilling their entrustment and your betrayal, and by their being righteous in their land and your corrupting in your land, and by their uniting upon their falsehood and your separating from your truth.

... This is) to the extent that their government is prolonged, and until there will not remain any Prohibition of Allah azwj except they would legalise it, until there will neither remain any house of fur nor a house of mud except their tyranny and their injustice will enter it, until the two criers will stand – a crier crying for his religion and a crier crying for his world.

And until there does not happen from you except what is beneficial for them, or not harmful for them, and until the help of one of you to them would be like the help of the slave to his chief, when he is present, he obeys him, and when he is absent he reviles him.

46 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 b
47 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 c
So, if Allahazwj Bring to you the well being, then accept, and if Heazwj Tries you, then be patience, for the end-result is for the pious”.  

فَإِنْ أَتَاكُمُ اللَّهُ بِالْعَافِيَةِ فَاقْبَلُوا وَإِنَّهُ أَتَلَكُمْ فَاصْبَرُوا فَإِنَّ الْعاقِبَةَ لِلْمُتَّقِينَ.

And from Yahya Bin Salih, from his companions,

‘Aliasws called out among the people when the large numbers had raided upon the outskirts, and heasws sent police for that on Thursday, and sent to them Qays Bin Sa’ad Bin Ubada Al-Ansari. Then heasws diverted them and they travelled until they came to the frontier of Syria.

And Aliasws wrote to Muawiya: ‘Youasws are claiming, that which called you to what you did was seeking the blood of Usman. So, how remote are your words from your deeds. Woe be unto you! And is the sin of the people under the responsibility in the killing of Ibn Affan?! And due to which thing are you legalising seizure of the war booty of the Muslims?! Desist and do not do so, and be cautioned of the end-result of the rebellion and the tyranny.

And rather the like of measws and the like of you are as what Bala’a said to Dureyd Bin Al-Simmah (in a poem), ‘Slow down Dureyd from the hastening me past the gardens with the ones hastening I am fond of. Slow down Dureyd from the foolish ones. I am continuing upon rubbing the nose of the enemies calling out. Slow down Dureyd, do not become meeting me (in battle) for a day Dureyd. (By) Allah this is made up. And when a community disgraces you, (and) you honour them, you will become where you will see the disgrace and hear’. 

And Muawiya answered himasws, ‘As for after, surely Allahazwj has Caused me to enter into a matter isolating youasws from it far away from the truth, and I have attain from it the best of my hopes. I am the caliph there is unity upon him, and the like of me and the like of youasws

---

48 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 d
will not get hurt. But rather, the like of me and the like of you asws are as Balq’a’a said when he reconciled upon the blood of his brother, then he broke (the allegiance) and his people abused him.

فَأَنْشَأَ يَقُولُ:

وَ قَالَتْ: أَلََ آذَن َت ْنَا مِنْ تَدَلُّلِهَا مَلَسٌ
وَ قَالَتْ: أَمَا بَيْنِي وَ بَيْنِكَ مِنْ يَسِ
وَ مَا أَهْلُ الْحَلْوَانِ [الْعَالَوْنِ] وَ الْفُلْحِ الْعَلْبُّ
وَ لَهُ بِعْرَةٌ بِالْذِّبْحِ وَ الْأَوْلِي
فَنَشَأَ يَا بَلَامُ إِذَا أَمْسَى

He prosed saying, ‘Indeed! We are hurt from her slippery touch, and she said, ‘As for between me and you is bliss’. And she said, ‘Indeed! Will you not strive to realise what is passed, and what is your family, the commoners, and the cup of slander. Are you instructing Sa’ad, and a lion, and an army, and I am not pleased with the lowness and the lux. They are saying, ‘Take a bag and reconcile a clan’. So what are you instructing me with worrying about when it is evening (end of life)?’.

فَأَنْشَأَ يَقُولُ:

وَ قَالَتْ: أَلََ آذَن َت ْنَا مِنْ تَدَلُّلِهَا مَلَسٌ
وَ قَالَتْ: أَمَا بَيْنِي وَ بَيْنِكَ مِنْ يَسِ
وَ مَا أَهْلُ الْحَلْوَانِ [الْعَالَوْنِ] وَ الْفُلْحِ الْعَلْبُّ
وَ لَهُ بِعْرَةٌ بِالْذِّبْحِ وَ الْأَوْلِي
فَنَشَأَ يَا بَلَامُ إِذَا أَمْسَى

Jundab Bin Abdullah Al Waily said,

‘Ali asws was saying: ‘But you (O people of Iraq) will be facing three (matters) after me asws – Complete humiliation, a fatal sword, and an effect the oppressors would be taking upon you as a way (norm). Then you will remember me asws during those situations, and you will be wishing if only you could see me asws and help me asws and shed your blood under my asws blood. Allah azwj does not Distance except the one who is unjust’.

وَ كَانَ جُنْدَبٌ بَنُ عَبْدِ اللَّهِ الْوَائِلِيُّ: كَانَ عَلِيٌّ عَلَيْهِ السَّلََمُ يَقُولُ:

أَلَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِ ذَلِكَ ثَلََثاً: ذُلًَّ شَامِلًَ، وَ سَيْفاً قَاتِلًَ، وَ أَث َرَةً يَتَّخِذُهَا الظَّالِمُونَ

And it so happened after that, whenever Jundab saw anything from what he disliked, he said, ‘Allah azwj does not Distance except the one who is unjust’.

وَ كَانَ جُنْدَبٌ بَنُ عَبْدِ اللَّهِ الْوَائِلِيُّ: كَانَ عَلِيٌّ عَلَيْهِ السَّلََمُ يَقُولُ:

أَلَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِ ذَلِكَ ثَلََثاً: ذُلًَّ شَامِلًَ، وَ سَيْفاً قَاتِلًَ، وَ أَث َرَةً يَتَّخِذُهَا الظَّالِمُونَ

And from Amro Bin Queyn who said,

’Muawiya called Yazeed Bin Shajarah Al-Rahawy and said, ‘I want you to travel secretly. Do not notify anyone your journey until you have exited from the people of Syria, all of them. I am sending you to the people of Allah azwj, and to the Sanctuary of Allah azwj, and to my

49 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 e
50 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 f
people, and my clan, and part of me which has split away from me, and therein are most of the killers of Usman and shedders of his blood.

فسر على بركة اللّه حتَّ تنزل مكة فإنّك الْن تلَقي

Travel upon the Blessings of Allah \( ^{azwj} \) until you descend at Makkah, for you will not be meeting the people over there at the season (Hajj). Call the people to our obedience and follow us. If they answer you, then refrain from them and accept from them, and if they turn around from you, then discard them and avoid them, and do not fight them until it reaches them that I have ordered you to deliver on my behalf. They are the origin, and the clan, and I want them to remain loving, and do not get them forcibly. Then pray Salat (leading) with the people, and be in charge of the matters of the season (Hajj)

فقال له يزيد: إنّك وجّهتنِ إلَ قوم اللّه و مَمع الصالْين، فإن رضيت أن أسير إليهم و أعمل فيهم بأي و بِا أرجو أن يُمعك اللّه و إيّاهم به سرت

Yazeed said to him, ‘You are sending me to a people of Allah \( ^{azwj} \) and gathering of the righteous. If you are pleased that I travel to them and work among them with my view and with what I wish, then may Allah \( ^{azwj} \) Unite you and them with it, I shall travel to them; and if it was that you are not pleased from me except for the cheating and baring the sword, and frightening the innocent and rejecting the excuses, then I am not the one for what is over there. Seek someone else for this matter’.

فقال له: سر راشدا فقد رضيت برأيك و بسيرتك، و كان رجلَ ناسكا يتألّه و كان عثمانيا و كان مِن شهد مع معاوية صفّين.

He said to him, ‘Travel sensibly, for I am pleased with your view and with your journey’. And he was a ritualistic man, following it, and he was a supporter of Usman, and was from the ones who had attended (battle of) Siffeen with Muawiya.

فخرج يسير و قدّم أمامه الْارث بن نِير، فأقبلوا حتَّ مرّوا بوادي القرى ثُ أخذوا على الْحفة ثُّ مَوا حتَّ قدموا مكّة فِ عشر ذي

Ibn Shajara went out from Damascus quickly and said, ‘O Allah \( ^{azwj} \)! If You \( ^{azwj} \) have Decreed that there should be fighting between this army which is being sent and the people of Your \( ^{azwj} \) Sanctuary which it is being sent to, then Cover it, for I do not consider grievous fighting the ones who participated in the killing of Usman, Your \( ^{azwj} \) oppressed caliph, nor fighting the ones who abandons him, but I consider grievous the fighting in Your \( ^{asws} \) Sanctuary which You \( ^{azwj} \) have Prohibited’.

فخرج يسير و فقّم أمامه الحارث بن طمو، فأقبلوا حتَّ مرواً بِا الْفرى ثمّ أخذوا على الجحفة ثمّ ضموا حتَّ قدمو مكة في عشر ذي الحجة.
He went out a little and send Al-Haris Bin Numeyr ahead of him, and they returned until they passed by Al-Qurra valley. Then they took (the direction) towards Al-Juhfa, then continued until they arrived at Makkah on the tenth of Zilhajj’’.  

And from Abbas Bin Sahl Bin Sa’ad Al Ansary who said,

‘When Qusam Bin Al-Abbas heard of their closeness from him before they had departed from Al-Juhfa, and he was an office bearer for Ali asws upon Makkah. He stood among the people of Makkah, and that was during the year thirty-nine (39). He praised Allah azwj and extolled upon Him azwj and called them to the Jihad, and said, ‘Manifest whatever is within yourselves and do not deceive me!’

The people were silent for a while. He said, ‘You have manifested to me what is within yourselves’. He went to descend, and Shayba Bin Usman stood up and said, ‘May Allah azwj have Mercy on you, O Emir! Your order is not ugly among us, and we are upon your obedience and our allegiance, and you are our Emir and a son of an uncle of our caliph. If you were to call out to us, we shall answer you in whatever we can tolerate and are able upon’.

Qusam drew his animal closer and loaded his luggage and intended to go away from Makkah. Abu Saeed Al-Khudry came to him and said, ‘What are you intending?’ He said, ‘This matter has occurred which has reached you, and there isn’t any army with me I can defend with, so I viewed that I should isolate from Makkah. If an army comes to me, I shall fight with them, or else I would have stayed away (having saved) my blood’.

He said to him, ‘I did not go out from Al-Medina until the pilgrims of the people of Al-Iraq arrived to us, and their traders, informing that the people at Al-Kufa are enforcing to you with Ma’qil Bin Qays Al-Riyahi’.

51 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 g
He said, ‘Far be it! Far be it, O Abu Saeed! To that is what our children are living for’. Abu Saeed said to him, ‘May Allahazwj have Mercy on you! So, what will your excuse be in the presence of the sonsasws of your uncleas, and what would be your excuse in the presence of the Arabs you have defeated before even stabbing (with a spear) and striking (with a sword)?!’

He said, ‘O Abu Saeed! You cannot defeat your enemies, nor defend your sanctuary with the promises and the hopes. Read the letter of my Masterasws. Abu Saeed read it, and there in it was: ‘In the Name of Allahazwj the Beneficent, the Merciful. From a servant of Allahazwj Alasws Amir Al-Momineen, to Qusam Bin Al-Abbas: ‘Greetings be unto you!

As for after, myasws informant in the west have written to measws that some people of the Arabs have been sent to the season (of Hajj), from the ones blind of hearing, and deaf of the ears, and blind of the sight, those who are confusing the truth with the falsehood and are obeying the creatures in disobedience to the Creator, and they are pulling the world by (using) the religion, and are wishing to Allahazwj to be neighbours of the righteous (in the) Paradise, and surely there wouldn’t be any success with the good except by its workers, nor Recompense with the evil deeds except by its perpetrator.

And Iasws have sent to you a collection of Muslims with bravery and fearlessness, along with the solidness, the devoutness, the piety, Ma’qail Bin Qats Al-Riyahi, and Iasws have ordered him with pursing them and cut short their impacts until he expels them from the land of Al-Hijaz.

Stay upon what is in your hand from what to you is the position of the prudent symbol, the defender of his authority, the adviser to the community, and do not let it reach measws from you (news of) any weakness, nor inaction, and what you would have to excuse from it, and determine yourself upon the patience during the difficulties and the harm, and do not become sluggish, nor thoughtlessness, nor timid-ness. And the greetings’. 
When Abu Saeed had read the letter, Qusam said, ‘What benefits me from this letter, and I have heard that their cavalry is preceding his asws cavalry? And would his asws army come until the matter of the season is accomplished, all of it?’

Abu Saeed said to him, ‘You, if you were to exert yourself in advising your Imam asws, you would exit from the blame, and fulfil that which is upon you from the right, for the people (enemy) have arrived and you are in the Sanctuary, and the Sanctuary is the Sanctuary of Allah azwj.

So, Qusam stayed, and Yazeed Bin Shajara came until he entered Makkah. Then he instructed a caller, and he called out among the people, ‘Indeed! The people, all of them are safe, except the one who objects to us in our work and our authority!’ And that was before the (day) of ‘Al-Tarwiyya’ by a day.

When that happened, Quraysh, and the Helpers, and the ones from the companions who attended the season (Hajj), and the righteous people willed in what between the two and asked them to reconcile. Each of the two was cheered by that reconciliation. As for Qusam, he did not trust the people of Makkah and did view they would be advising him, and as for Yazeed, he was a ritualistic man and he disliked that any evil should happen from him in the Sanctuary.

And from Amro Bin Mihsan who said, ‘Yazeed Bin Shajarah stood up, praised Allah azwj and extolled upon Him azwj, the said: ‘As for after, O people of the Sanctuary, and the ones present! I have been sent to you to pray Salat with you (leading), and unite, and enjoin with the good and forbid from the evil. I have seen the ruler of this city to have disliked praying the Salat with us, and we are disliking the Salat with him. If he so desires, he can isolated from us to pray Salat with the people and I shall isolate, and we shall leave the people of Makkah to be choosing for themselves whom they love, until he would pray Salat (leading) them.'
If he refuses, then I shall refuse and refuse. By the One \( ^{azwj} \) Who, there is no god apart from Him \( ^{azwj} \)! If I so desire, I can pray Salat with the people and seize him until I return him to Syria, and there is no one with him who can defend him, but, by Allah \( ^{azwj} \)! I do not love to violate the sanctity of this Sacred city!’

قَالَ: ثَُُّ إِنَّ يَزِيدَ بْنَ شَجَارَةَ أَتَى أَبَا سَعِيدٍ الُْْدْرِيَّ ف َقَالَ: رَحَِْكَ اللَّهُ الْقَ هَذَا الرَّجُلَ ف َقُ لْ لَهُ لََ أَبَ لِغَيرِْكَ اعْتَزِلِ الصَّلََةَ بِالنَّ اسِ وَ أَعْتَزِلََُا وَ دَعْ أَهْلَ مَكَّةَ يَُْتَارُوا لَِن ْفُسِهِمْ ف َوَ اللَّهِ لَوْ أَشَاءُ لَبِعْتُكَ وَ إِيَاهُمْ وَ لَكِنْ وَ اللَّهِ مَا يَُْمِلُنِِ عَلَى مَا تَسْمَعُ إِلََّ رِضْوَانُ اللَّهِ وَ احْتََِامُ الَْْرَمِ فَإِنَّ ذَلِكَ أَق ْرَبُ لِلتَّ قْوَى وَ خَيرٌْ فِِ الْعَاقِبَةِ.

He (the narrator) said, ‘Then Yazeed Bin Shajarah came to Abu Saeed Al-Khudry. He said, ‘May Allah \( ^{azwj} \) have Mercy on you! Meet this man and say to him, ‘May there be no father for other! Isolate from praying the Salat with the people and I shall isolate (as well), and leave the people of Makkah to be choosing for themselves. By Allah \( ^{azwj} \)! If I so desire, I can hold you and them, but, by Allah \( ^{azwj} \)! Nothing carries me upon what you heard except the Pleasure of Allah \( ^{azwj} \) and reverence of the Sanctity, for that is closer to the piety and better in the end-result’”.

عَلَى مَعْقِلَ بْنُ قَيْسٍ فَأَدْرَكُ وَهُمْ وَ \( ^{asws} \) قَدْ رَحَلُوا عَنْ وَادِي الْقُرَى، فَظَفِرُوا بِنَفَرٍ مِنْهُمْ وَ أَخَذُوهُمْ أُسَارَى وَ أَخَذُوا مَا مَعَهُمْ وَ رَجَ اُهُمْ إِلََ أَمِيرِ الْمُؤْمِنِينَ، فَفَادَى بِِِّمْ أُسَارَى كَانَتْ لَهُ عِنْدَ \( ^{asws} \) مُعَاوِيَةَ..ّ

Abu Saeed said to him, ‘I have not seen from the people of the west, anyone of more correct words nor better view than you’.

فَانْطَلَقَ أَبُو سَعِيدٍ إِلََ قُسَم وَقَالَ: أَ لََ تَرَى مَا أَحْسَنَ مَا صَنَعَ اللَّهُ لَكَ وَ ذَكَرَ لَهُ ذَلِكَ فَاعْتَزَلَ الصَّلََةَ وَ اخْتَارَ النَّاسُ شَيْبَةَ بْنَ عُثْمَانَ فَصَلَّى بِِِّمْ. مُعَاوِيَةَ..ّ

Abu Saeed went to Qusam and said, ‘Can’t you see how good is what Allah \( ^{azwj} \) has Done for you?’ And he mentioned that to him. They both isolated from the Salat and the people chose the loyalist of Usman and he prayed Salat (leading) them.

فَلَمَّا قَََى النَّاسُ حَجَّهُمْ رَجَعَ يَزِيدُ إِلََ الشَّامِ، وَ أَقْبَلَتْ خَيْلُ عَلِيٍّ عَلَيْهِ السَّلََمُ فَأَخْبََُوا بِعَوْدِ أَهْلِ الشَّامِ، فَتَبِعُوهُمْ وَ عَلَيْهِمْ مَعْقِلُ بْنُ قَيْسٍ فَأَدْرَكُ وَهُمْ وَ

When the people had accomplished their Hajj, Yazeed returned to Syria, and the cavalry of Ali \( ^{asws} \) came. They were informed of the return of the people of Syria. They pursued them, and upon them (as commander) was Ma’qail Bin Qaya. He came across them, and they had already departed from Al-Qura valley. They were victorious with a number of them and seized them as captives, and seized whatever was with them and they returned to Amir Al-Momineen \( ^{asws} \). He \( ^{asws} \) ransomed with them the captives which were for him \( ^{asws} \), with Muawiya”.

وَ قَالَ إِبْرَاهِيمُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلََمُ لَِهْلِ الْكُوفَةِ: مَا أَرَى هَؤُلََءِ الْقَوْمَ يَعْنِيُ أَهْلَ الشَّامِ إِلََّ ظَاهِرِينَ عَلَيْكُمْ. قَالُوا: تَعْلَمُ بَِِا ذَا يَا أَمِيرَ الْمُؤْمِنِينَ؟

And Ibrahim said,

52 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 930 h
'Amir Al-Momineen asws said to the people of Al-Kufa: ‘I asws do not see these people, meaning the people of Syria, except they would be prevailing over you’. They said, ‘You asws know that by what, O Amir Al-Momineen asws?’

He asws said: ‘I asws (see) their affairs to have boiled and I asws see your fires to have died out, and I asws see them as serious and I asws see you as waning, and I asws see them as united and I asws see you as separated, and I asws see them obedient to their master and I asws see you as disobedient to me asws.’

And I asws swear by Allah aswj! If they were to prevail over you, you will find them to be evil lords from after me asws. It is as if I asws am looking at them and they have participated with you in your city and carried your war booty to their city.

And it is as if I asws am looking at you layering upon each other like the layering of the fog, neither defending any right nor defending any Sanctity of Allah aswj. And it is as if I am looking at them killing your readers (of the Quran). And it is as if I asws am with them depriving you and barring you and drawing the people of Syria closer rather than you.

When you see the deprivation, and the prejudices, and falling of the sword, you will regret and be saddened by your missing out in your Jihad, and you will remember what protection is in it, when the remembering will no longer benefit you’’.

And from Abdul Rahman Bin Abu Bakr who said,

‘I heard Ali asws saying: ‘No one from the people has faced what I asws have faced’. Then he asws cried’”.
‘As for after, the Jihad is a door from the doors of the Paradise Allah \textsuperscript{azwj} the Exalted has Opened it for His \textsuperscript{azwj} special friends, and it is an apparent of piety, and the fortified armour of Allah \textsuperscript{azwj}, and his trustworthy shield.

The one who neglects it, Allah \textsuperscript{azwj} would Clothe him with the apparel of disgrace, and Cover him with the humiliation and the scorch, and Strike the clogging upon this heart, and remove the truth from him due to his wasting the Jihad, and the ignominy covers him and he is prevented the fairness.

Indeed! And I\textsuperscript{asws} have been calling you to fighting these people, night and day, and secretly and openly, and I\textsuperscript{asws} said to you; ‘Invade them before they invade you. By Allah \textsuperscript{azwj}! No people at all have been invaded in their own houses except they were disgraced. You relied (on others) and abandoned until the raids unleashed upon you and the homelands were owned upon you (occupied).

This brother of (clan of) Ghamid, his cavalry has arrived at Al-Anbar and he has killed Hassan Bin Hassan Al-Bakry, and removed your cavalry from their garrisons. And it has reached me that the man from them was entering to the Muslim woman and other to the women under the responsibility, and he removed her ornaments, and her anklet, and her bangles, and her necklace, and her ear-rings. They could not prevent from it except by (saying), ‘\textit{We are for Allah and we are returning to Him [2:156]}’ and pleading for mercy.

Then they left with plenty. No man from them sustained any injury nor was any blood of theirs was spilt. If only a Muslim man would have died out of regret after this, there would have been no blame with him, but in my\textsuperscript{asws} presence he would be worthy with it.

Oh surprise, surprise! By Allah \textsuperscript{azwj}! The heart dies and it brings the concerns from the unity of these people upon the falsehood and your separation from your rights. Ugliness would be for you and demeaning when you are being aimed at. Raids are being carried out upon you and you are not raiding, and you are being invaded and you are not invading, and Allah \textsuperscript{azwj} is being disobeyed among you and you are pleased.
Whenever I\textsuperscript{asws} order you with the travelling to them in the days of heat, you say, ‘This is the hot spring. Respite us until the heat subsides from us’. And whenever I\textsuperscript{asws} order you with the travelling to them in the winter, you say, ‘This is the severity of the cold. Respite us until the cold subsides from us’.

All this is fleeing, from the heat and the cold (excuses). When you are fleeing from the heat and the cold, then by Allah\textsuperscript{azwj} you would be fleeing even more from the sword. O resemblances of the men and not men (having) forbearances of the children and intellects of the women in seclusion. I\textsuperscript{asws} would have loved if I\textsuperscript{asws} had not seen you and had not known you. By Allah\textsuperscript{azwj}! (It is) an acquaintance of regret resulting in condemnation.

May Allah\textsuperscript{azwj} Fight you! You have filled up my\textsuperscript{asws} heart with abhorrence, and packed my\textsuperscript{asws} chest with ambers, and made me\textsuperscript{asws} swallow mouthfuls of grief in every breath, and you have spoil my\textsuperscript{asws} view upon me\textsuperscript{asws} with the disobedience and the abandonment, until Quraysh said, ‘The son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} is a brave man but there is no knowledge for him\textsuperscript{asws} with the war (tactics)’.

For the Sake of Allah\textsuperscript{azwj}! And is there anyone of them severer for it as an anchor and older in it in standing than me\textsuperscript{asws}? And I\textsuperscript{asws} had got up in it (war) and I\textsuperscript{asws} had yet to reach (age of) twenty. So, here I\textsuperscript{asws} am then, I\textsuperscript{asws} have exceeded upon the sixty, but there is no view for the one who is not obeyed!’\textsuperscript{55}

\begin{itemize}
\item \textsuperscript{55} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 931
\item \textsuperscript{56} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 a
\end{itemize}
Ibn Maysam and others said, 'This is a famous sermon. Abu Al-Abbas Al-Mubarrad and others have mentioned it, and the reason for it being famous is that an atheist from Al-Anbar arrived to him asws and informed him asws that Sufyan Bin Awf Al-Ghamidy had arrived among a cavalry of Muawiya to Al-Anbar, and he had killed his asws office bearer Hassan Bin Hassan Al-Bakry.

Then he asws was silent hoping that they would answer him asws with something. When he asws saw the silent from them, he asws descended and went out walking until he asws came to Al-Nukheyla, and the people were walking behind him asws until a group from their nobles had surrounded him asws. They said, 'Return, O Amir Al-Momineen asws, and we shall suffice you asws'.

He asws said: 'You will neither suffice me asws nor will you suffice your own selves'. They did not cease to be with him asws until they returned him asws to his asws house.

He asws sent Saeed Bin Qays Al-Hamdany among eight thousand in seeking Sufyan. He went out until he ended up near to the land of Qinasreen, and returned.

And he asws, was ill during that time. He asws was not strong upon standing among the people with what he asws wanted from the words (sermon). So, he asws sat by a door of the entrance which connected to the Masjid, and with him asws were Al-Hassan asws, and Al-Husayn asws, and Abdullah son of Ja’far asws, and he asws called Saeed, his asws slave and handed over a letter to
him to wherein was this sermon, and instructed him to read it out to the people, so that he could hear and they could hear him”.

And in a report of Al Mubarrad,

“When (news) ended up to him of the arrival of a cavalry of Muawiya at Al-Anbar, and killing of Hassan, he came out furious, his cloak was dragging until he came to Al-Nukheyla and people were with him, and he lifted a clod from the ground, praised Allah and extolled upon the Prophet then he (the narrator) mentioned the sermon”.

His words: ‘(Jihad is) a door from the doors of the Paradise - It is reported from the Prophet having said: ‘For the Paradise there is a door called ‘Door of the Mujahideen’. They would be continuing towards it and there it would be opened, and they would be collared with their swords, and there would be a crown in the pausing station and the Angels welcoming them’’. And in (the book) ‘Al-Kafi’ – ‘For His special friend, and He would Justify for them the honour from Him for them, and bounties He had Treasured, and the Jihad is an apparel of piety’’.

And from a sermon of his: ‘O you people, united are their bodies and different are their desires! Your talk (speeches) would weaken the solid slabs and your deeds are what your enemies covet in you. You are saying in the gatherings such and such, but when the battle comes, you say, ‘We are neutral with a neutrality’.


57 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 b
58 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 c
59 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 d
60 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 932 e
He is not comforted, the one who calls out to you, nor would it find rest, the heart of one who is harsh to you. Reasons with straying (like the one) with the lengthy debts. The disgraced cannot prevent the oppressors, nor can the truth be realised except with the effort.

أَيَّ دَارٍ بَعْدَ دَارِكُمْ تََْنَعُونَ! وَ مَعَ أَيِّ إِمَامٍ بَعْدِي تُوَفُّقَ. أَيَّ دَارٍ بَعْدَ دَارِكُمْ تََْنَعُونَ! وَ مَعَ أَيِّ إِمَامٍ بَعْدِي تُوَفُّقَ. أَيَّ دَارٍ بَعْدَ دارِكُمْ تََْنَعُونَ! وَ مَعَ أَيِّ إِمَامٍ بَعْدِي تُوَفُّقَ.

Which house after your houses will you be defending? And with which leader after me asws will you be fighting? By Allah azwj! The deceived is the one you are deceiving and the one, who succeeds with you so, by Allah azwj, he has succeeded with the disappointed (broken) arrows, and the one who shoots at you so he has shot with the superior shooting.

أَصْبَحْتُ وَ اللَّهِ لَ أُصَدِّقُ قَوْلَكُمْ، وَ لَ أُطْمَعُ فِِ نَصْرِكُمْ، وَ لَ أُوعِدُ الْعَدُوَّ بِكُمْ. مَا بَالُكُمْ؟ مَا دَوَاءُكُمْ؟ مَا طِبُّكُمْ؟ الْقَوْمُ رِجَالٌ أَمْثَالُكُمْ. أَ قَوْلًَ بِغَيرِْ عِلْمٍ؟ وَ غَفْلةً مِنْ غَيرِْ وَرَعٍ؟ وَ طَمَعاً فِِ غَيرِْ حَقٍّ!

By Allah azwj! I asws have become such, I asws can neither ratify your words nor do I asws covet regarding your help, nor can I asws threaten any enemy with you. What is the matter with you all? What is your cure? What is your medicine? The people (enemies) are men like you. Are (these) words without knowledge? And heedlessness from without devoutness? And an eagerness without right!

(61) "Then he continued the speech up to his asws words: 'You are asking me of delaying it, like a defence of the one with debts'.


‘From a speech of his asws regarding the delaying by the one sitting back from helping him asws. ‘O you people, the united of their bodies’ – and continued the noble sermon up to his asws words: ‘And your deeds are what your enemies are coveting regarding you, the suspicious’. (The book) ‘Al Irshad’ –

Then he continued it to his asws words: ‘You are asking me of delaying it, like a defence of the one with debts’.

بَلْ سَأَلْتُمُونَِِّ اَلْكَلََمَ ثَُُّ سَاقَ الْكَلََمَ: إِلََ قَوْلِهِ وَ ثَُُّ سَاقَ الْكَلََمَ ثَُُّ سَاقَ الْكَلََمَ: إِلََ قَوْلِهِ وَ ثَُُّ سَاقَ الْكَلََمَ: إِلََ قَوْلِهِ وَ

Then he continued the speech up to his asws words: ‘I asws (no longer) covet regarding your help. May Allah azwj! Separate between me asws and you, and Replace me asws with you by the one who is better for me than you are!’ By Allah azwj! I asws would love it if for every ten of you

61 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 933
there would be one man from the sons of the horsemen of the clan of Ghanim, (like) exchanging for the (one) Dinar by the (ten) Dirhams”.

62

بيان: قال الشرّاح لمّا سَع معاوية اختلَف النّاس على عليّ عليه السلام، و تفرّقهم عنه، و قتله من قتل من الْوارج، بعث الَّحاك بن قيس فِ أربعة

آلَف و أوعز إليه بالنّهب و الغارة،

Explanation –

Sharah said, ‘When Muawiya heard of the differing of the people upon Ali asws and their separating from him asws, his asws killing the ones he asws killed from the Kharijites, he sent Al-Zahhak Bin Qays among four thousand and advised to him with the plundering and the raiding.

Al-Zahhak came and killed and plundered until he passed by Al-Shalbiya and he raided upon the pilgrims. He seized their belongings and killed Amro Bin Umeyr Bin Masoud, a companion of Rasool-Allah asws, and killed some people from his companions.

When that reached Ali asws, he asws cried out to his asws companions and indicated to them to meet the enemy. But they were slow and he asws saw the failure from them, so he asws addressed them with this sermon’.

63

فلمّا بلغ ذلك عليّا عليه السلام، استصرخ أصحابه و استشارهم إلَ لقاء العدوّ، فتلكّئوا و رأى منهم فشلَ، فخطبهم بِّذه الْطبة

(And from a sermon of his asws in mobilising the people to the people of Syria: ‘Ugh to you all! I asws have tired of rebuking you all! Are you pleased with the life of the world instead of the Hereafter, and with disgrace rather than the honour in replacement? When I asws am calling you to fight the enemy, your eyes roll as if you are in the difficulties of death, and in intoxication from the bewilderment.

My dialogues is being promoted unto you, but you are stunned, it is as if your hearts are disparaging so you are not using your intellects. You are not trustworthy for me asws to do Sajdah in my asws nights, and you are pillars one can lean with you, nor are you mean of

62 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 a
63 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 b
honour one can come to you. You are not except like camels lost by its shepherd, so every time he gathers from one side, you disperse from the other (side).

By Allahazwj! Worse igniters of the war you are! You are being plotted against and you are not installing/planting (safeguards), and your boundaries are being reduced but you are not resentful. You are not being slept from (what is happening around you) and you are in heedlessness, forgetful. By Allahazwj! The abandoners would be overcome.

And asws swear by Allahazwj! asws think with you that if the battle rages and the death hovers, you would separate from the sonasws of Abu Talibasws like the separation of the head from the body.

By Allahazwj! A person who enables his enemy from himself, remove his flesh, and crush his bones, and peel off his skin, his frustration would be great, too weak from what is being pressed upon him on the sides of his chest. You can be like it you so desire, as for asws, by Allahazwj, would be besides from that coming (to measws). asws shall strike with the noble (sword), the skulls of the important ones would fly from it, and the hand and the feet would be cut by it, and Allahazwj will Do after that whatever Heasws so Desires to.

O you people! There is a right for measws upon you all, and there are rights for you upon measws. As for your rights upon measws, it is the advising to you and fulfilling your war booty upon you, and reaching you lest you be ignorant, and educate you so that you may be learned.

And as for myasws rights upon you, it is the loyalty with the allegiance, and the good advice during the presence and the absence, and the answering when Iasws call out to you, and the obedience when Iasws instruct you”.

64 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 c
Explanation –

It is reported that Ali asws addressed this sermon after his asws being free from the matter of the Kharijites at Al-Nahrawan. He asws praised Allah azwj and extolled upon Him azwj and said: ‘As for after, surely Allah azwj the Exalted has been Good in Helping you, so divert immediately after this to your enemies from the people of Syria’.

They said to him asws, ‘Our arrows are depleted and our swords are tired (bent). Return with us to our city so we can better our preparations, and perhaps Amir Al-Momineen asws would (see) an increase in our number like the ones from us who have died, so we can be assisted by it’.

He asws answered them: O people! Enter the Holy land which Allah has Prescribed for you and turn not on your backs for then you will be turning back as losers [5:21]. They were sluggish upon him asws and they said, ‘The cold is severe’. He asws said to them: ‘They (enemies) are feeling the cold just as you are feeling’.

Then he asws recited Words of the Exalted: They said: O Musa! Surely there are tyrannous people in it, and [5:22] We will never enter it, ever, for as long as they are in it, therefore you and your Lord should both go and fight, we will be sitting over here’ [5:24].

Some people from them stood up and they offered excuses of having a lot of injuries among the people and they sought from him asws that he asws should return with them to Al-Kufa for some days, then he asws should go out with them.

He asws returned with them happy with what they had suggested, and he asws descended them at Al-Nukheyla and ordered them that they should stay in their camps, and they should reduce visiting their families. But they did not accepts and they entered Al-Kufa until there did not remain with him asws except a few. When he asws saw that, he asws entered Al-Kufa and addressed the people.
He said: ‘O you people! Prepare for the battling the enemy in your Jihad for drawing closer to Allah, and realising the means in His Presence, a people confused from the truth not seeing, dispensers of the tyranny and the injustices, not being just with it, and disloyal away from the Book, distressed about the religion, wandering blindly in the despotism, and hanging out being immersed in the straying.

So, prepare for them whatever force you are able to and from the equipped cavalry horses, [8:60], and rely upon Allah, and suffice with Allah as a Protector!’ He left them for days then addressed them with this sermon’. 65

But the report has come that he addressed Al-Ash’as Bin Qays with that, for he had said to Ali, when he had blamed the people upon their sitting back from him, ‘Why don’t you do the deed of the son of Affan (Usman)?’

He said: ‘Surely the deed of the son of Affan is shameful upon the one there is no religion for him nor having anyone trustworthy with him. A man enables his enemy from himself, crushing his bones, and stripping his skin, due to the weakness of his view, defective in his intellect. So be that if you so like to. As for I am besides (that). I shall give that a strike with the noble (sword)’”. 66

‘And from a speech of his in condemnation of his companions: ‘How much considerate shall I be to you all, just as the camel with a small hump, and the torn clothes, every time it is stitched from one side it tears from the other?’

Is it every time that a cavalry from the people of Syria hovers over you each man from you would close his door and hide (like) the hiding of the lizard in its hole, and the hyena in its

65 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 934 d
66 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 935
lair? By Allah azwj! The disgraced is the one whom you help, and the one who shoots with you so he has shot with a broken arrow.

By Allah azwj! You are a lot in the courtyards, few beneath the flags, and I asws know what you can be corrected with and your crookedness be straightened, but I asws shall not correct you by spoiling myself asws. I asws beseech to Allah azwj of your deceit and I asws am tired of energising you. You are not recognising the truth like your recognition of the falsehood, nor are you invalidating the falsehood like your invalidation of the truth!\textsuperscript{67}

And he asws said during the pre-dawn in which he asws was struck: ‘My asws eyes (slumber) overcame me asws and I asws was seated, and Rasool-Allah asaw occurred in my asws mind. I asws said: ‘What is this I asws am facing from your saww community, from the crookedness and the contention!’

He asws said: ‘Supplicated against them!’ I asws said: ‘May Allah azwj Replace for me asws the ones who are better for me asws than they are, and Replace me asws with the one who is eviler to them than I asws am’.’\textsuperscript{68}

\textsuperscript{938} – \textsuperscript{939} - نهج: من كلام الله عليه السلام: ‘و لين أظهر الله الظالم، فلن يموت أهله، وهو له بالرباد على محار طففه، ومن وصي الفحص من مستاغ يبه.

(The book) ‘Al Nahj (Al Balagah) –

‘From a speech of his asws: ‘And If Allah azwj were to respite the oppressor, he will never escape from being Seized by Him aswj, and He aswj is the ambush to him on the corridor of his path, and the place of distress suffocating his throat.

But, by the One azwj in Whose Hand is my asws soul! These people will be prevailing over you. They aren’t foremost with the truth than you are, but their master is quickening them to the falsehood, and your delaying from my asws right; and the communities tend to fear the injustices of its ruler and I asws have become fearing the injustices of my asws own citizens.

\textsuperscript{67} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 936
\textsuperscript{68} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 937
I\textsuperscript{asws} mobilised you to the Jihad but you did not mobilise, and I\textsuperscript{asws} made you hear but you did not listen, and I\textsuperscript{asws} called you secretly and openly but you did not respond, and I\textsuperscript{asws} advised to you but you did not accept. Are the ones present like the absentees! And the slaves like the master!

I\textsuperscript{asws} am reciting the wisdom unto you and you are running away from it, and I\textsuperscript{asws} am advising you with the far reaching preaching(s) but you are dispersing away from it, and I\textsuperscript{asws} am urging you upon Jihad against the rebellious people but I\textsuperscript{asws} hardly come to the end of my\textsuperscript{asws} words until I\textsuperscript{asws} see you separating like the hands of (people of) Saba.

You are returning to your gathering -are deceiving from your preaching(s). I\textsuperscript{asws} straighten you in the morning and you are returning to me\textsuperscript{asws} in the evening like the back of the bow. The straightener is frustrated and ones to be straightened are even more crooked.

O you whose bodies are present, but their minds are absent from them, their desires are different, their leaders are tried with them! Your leader obeys Allah\textsuperscript{azwj} and you are disobeying him\textsuperscript{asws}, and the leader of the people of Syrian disobeys Allah\textsuperscript{azwj} but (still) they are obeying him. I\textsuperscript{asws} would love it, by Allah\textsuperscript{azwj}, if Muawiya were to exchange for me\textsuperscript{asws} with you all like exchanging the Dinar for the Dirhams, so he take ten of you from me\textsuperscript{asws} and give me one man from them.

O people of Al-Kufa! I\textsuperscript{asws} have experience from you with three (things) and two – You are deaf despite listening, and mute despite speaking, and blind despite seeing. Neither being sincere supporters during the battle nor trustworthy brothers during the afflictions.

May your hands (strength) be soiled, O resemblances of the camels whose shepherd is absent from them! Every time they are gathered from one side they separate from another side. By Allah\textsuperscript{azwj}! It is as if I\textsuperscript{asws} am with you in my\textsuperscript{asws} imagination, if the battle flares up and
the strikes are heated, you are splitting away from the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} like the splitting of the woman from her (enclave).

And I\textsuperscript{asws} am upon a proof from my\textsuperscript{asws} Lord\textsuperscript{azwj} and a manifesto from my\textsuperscript{saww} Prophet\textsuperscript{saww}, and I\textsuperscript{asws} am upon the clear path I\textsuperscript{asws} stick to absolutely.

Look at the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww} and necessitate their traits, for they\textsuperscript{asws} will never exit you from any guidance and will never return you into any ruination. If they\textsuperscript{asws} sit back, then sit back, but if they\textsuperscript{asws} get up, then get up, and do not precede them\textsuperscript{asws} for you will stray, not stay back from them\textsuperscript{asws} for you will be destroyed.

I\textsuperscript{asws} have seen the companions of Muhammad\textsuperscript{saww}, and I\textsuperscript{asws} do not see anyone of you resembling them. In the morning they used to be unkempt (scruffy), dusty, and they spent the night performing Sajdah and standing (for Salat), alternating between (prostrating on) their foreheads and their cheeks, and standing upon the like of an ember, from remembrance of their Hereafter.

It was as if in between their eyes (forehead) was a knee of the goat (mark) from their prolonged Sajdahs. When Allah\textsuperscript{azwj} the Glorious was mentioned, they eyes filled up until their pockets were drenched, and they were trembling like the shaking of the tree on the day of stormy wind out of fear from the Punishment, and hoping for the Rewards'.

\textsuperscript{69}Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 938
If you are given respite you engage in vain discourse, and if you are battled against you fall down in weakness, and if the people unite upon a leader you taunt, and if respond to a difficulty you are deficient. May there be no father for others! What are you waiting with your help and the Jihad upon your rights? The death of the disgrace for you!

By Allahazwj! If myasws day were to come, and it will come, it would separate between measws and you, and Iasws am sick of your company, and with you, not a lot. For the Sake of Allahazwj, you! Is there no religion to unite you, or any protectorate (settlement) than honours you?

Is it not strange that Muawiya is calling the disloyal, the riff raff, and they are following him without being upon any support or award, and Iasws am calling you and you are the legacy of Al-Islam and remainder of the people, to the support, or a party from the award, and you are separating away from measws and are differing upon measws! There does not come out to you any instruction from measws Iasws am pleased with, so you agree to it, nor any anger so you unite against it, and the most beloved of what Iasws want to encounter is the death.

Iasws have taught you the Book and opened for you the arguments, and made you recognise what you were denying, and made you swallow what you had spat out. Even if it was the blind, he would have seen, or the one asleep, he would have awakened. And the closest of the people from the ignorance with Allahazwj is their leader Muawiya and their discipliner Ibn Al-Nabigha (Amro Bin Al-Aas)!

(The book) ‘Nahj (Al Balagah)’ –

‘From a sermon of hisasws: ‘Servants of Allahazwj! You and what you are wishing for from this world, are fixed-term guests, and debtors being called upon to pay. (It is) a short duration, and deeds are being preserved. Perhaps a persevering one would be wasting and perhaps a toiling one would be incurring losses.

70 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 939
And you have come to be in a time in which the good increasing except in turning around, and the evil (is not increasing) except coming forward, and the Satan (is not increasing) in destroying people except in eagerness. So this is a season his tools are strengthened, and his traps are camouflages, and his discernment is enabled.

Strike with your eyes wherever you so desire to from the people. Do you see except a poor one suffering in poverty, or a rich one replacing the bounties of Allah with disbelief, or a miser taking with the miserliness with the rights of Allah to have plentiful (more), or an insurgent as if he is deaf from hearing the preaching?

Where are your good ones and your righteous ones, and where are your free ones and your forgivers? And where are the ones pious in their earnings and the ones of integrity in their doctrines? Haven’t they all departed from this lowly world and the transitory discomfort? And are you left behind except among such refuse, the two lips do not even meet in their condemnation due to their little worth, and have gone away from even mentioning them?

So, We are for Allah and we are returning to Him [2:156]. The corruption has appeared, so there is neither any denier to change it nor any rebuke to rebuke it. Is it with this (behaviour) that you would be in the vicinity of Allah in His Holy House (Hereafter), and become His honourable friend in His Presence?! Far be it! Allah will not be deceived about His Paradise, nor can His Pleasure be attained except by obying Him.

May Allah Curse the instructors of the good who are (themselves) neglecters of it, and the forbidders from the evil who (themselves) are the workers with it”. 71

--

71 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 940
He aswJ Sent him saww as a caller to the truth, and as a witness upon the creatures. So, he saww delivered the Message of his saww Lord azwj without any weakness nor deficiency, and he saww fought in the Way of Allah azwj against His azwj enemies without any weakness nor excuse. He saww is an Imam saww of the ones who is pious and an insight for the one who is guided”.  

And from it: ‘And had you known what I asws know from what its unseen has been folded away from you, when you would have gone out to the high ground crying upon your deeds and beating upon yourselves and neglecting your wealth without there being any guard for it nor a replacement upon it, and every person from you would have been only concerned with himself not turning to others.

But you forgot what you had been reminded of and you felt secure what you had been warned from. So, your views strayed away from you and your affairs were scattered upon you.

I would have loved it if Allah azwj would have Separated between me asws and you all, and Joined me asws with the ones who are more rightful with me asws than you are. By Allah azwj! They were a people of rightful views, enduring wisdom and speakers with the truth. They neglected the rebellion, continuing ahead upon the path eagerly upon the goal. They won with the end-result, the permanent and the blissful honours.

But, by Allah azwj! A young boy of (clan of) Saqeef (Hajjaj Ibn Yusuf) will overcome upon you all, the tall, swaggering (arrogant). He would consume your greenery and melt your fat. He would (eventually) be killed by a dung-beetle!’

Abu Umar said, ‘And I have been informed by Al Attafi, from his men, they said,

‘Ja’far asws Bin Muhammad Al-Sadiq asws was asked about this type from the people, he asws said to them: ‘An inverted womb. He would be - come to -and he would not go to (a woman).

---

72 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 941 a
And this characteristic does not happen to be in a friend of Allah azwj the Exalted, ever, at all, nor can it ever happen to be, and rather it happens among the mischief-makers, the Kafirs, the Nasibis (establishers of hostility) to the clean ones”.73

(The book) ‘Nahj (Al Balagah) –

‘And from a speech of his asws, and the people had gathered, and he asws urged them upon the Jihad, but they were silent for a while. He asws said: ‘What is the matter with you all? Are you all mute?’

A group from them said, ‘O Amir Al-Momineen asws! If you asws were to travel, we would travel with you asws!’

He asws said: ‘What is the matter with you all? Neither you are being led to the rightful guidance nor are you being guided to an aim? Is it in the like of this appropriate for me asws that I asws go out? And rather he should go out in the like of this, a man I asws agree with from your brave ones and your ones with the prowess.

And is it befitting for me asws that I asws leave the army, and the city, and public treasury, and collection of the taxes, and the judging between the Muslims, and the consideration in the rights of the Muslims (the seekers), then I asws should be going out in a battalion to pursue another (battalion), moving around (like) the featherless arrow moving around in a quiver.

And rather I asws am the axis of the mill rotating around me asws, and I asws am in my asws place. So, when I asws separate from it, its rotation would be boggled, and its sediment would be restless. By the Life (given to me asws) by Allah azwj! This (what you are telling me asws), is the evil view.

By Allah azwj! Had it not been for my asws wish for the martyrdom during my asws meeting the enemy, if it had been Decreed for me asws to meet him, I asws would have drawn my asws closer

73 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 941 b
my asws ride, then I asws would have gone away from you. I asws would not seek you for as long at the south is opposite the north.

(You are) accusers, faulters, indifferent, conspirators! There is no enrichment in the abundance of your numbers along with the scarcity of the unity of your hearts. I asws have carried you upon the clear path which none would be destroyed upon it except the self-destructor. One who is steadfast, so he would be to the Paradise, and one who slips, he would be to the Fire”.74

The people are upon four types – From them is one whom nothing prevents him from the mischief in the earth except meekness (gentleness) of his self, and the weakness of his limitations, and lack of plentiful (wealth).

And from them is the one who overcomes with his sword, and is open with his evil, and the fetcher with his cavalry and his infantry. He has sold his soul and ruined his religion for the wealth he seizes, or an army he leads, or a pulpit he can ascend, and evil is the trade that he sees the world to be a price for his soul, and from what there is for you in the Presence of Allah aswj as replacement.

And from them is one who seeks the word by the work of the Hereafter, and he does not seek the Hereafter with the work of the world. He reassures himself and small is his steps, and rolls up his clothes, and adorns himself for the entrenchments, and takes the Veil of Allah aswj as a means to the disobedience.

74 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 942
And from them is one sits back from seeking the kingdom due to weakness of his self, and cutting off of his causes, so the situation reduces him to be upon his state. He gives it the name of contentment and adorns with the apparent of the ascetic people, and he isn’t from that in neither any exuberance (energy) nor any such quality.

And there remains men who close their eyes remembering the return, and their tears flow in fear of the Resurrection. They are between a displaced club, and fearfully suppressed, and gagged into silence, and sincerely supplicating, and in painful bereavement. The dissimulation has deactivated them and the humiliation has covered them.

Thus, they are in a bitter ocean, their mouths are closed tight, and their hearts are sore. They advised until they were fed up, and they were coerced until they were humiliated, and they were killed until they were few (left).

So, let the world be smaller in your eyes than rubbish scum, and leather trimmings, and take advice from the ones who were before you, before advice is taken from you by the ones to come after you, and refuse it reprehensibly for it has rejected the ones who were more in love with it than you are!”

(The book) ‘Nahj (Al Balagah) –

‘From a sermon of his asws: ‘The loyalty is a twin of sincerity, and I asws do not know of any shield more saving than it, nor will he betray, one who know how is the return. We have come to be in such an err, most of its people have taken the treachery as being cleverness, and the people of ignorance have attributed them to ‘a good trick’ during it.

ما قَمَّ فَعَلَلَهُ اللَّهُ! فَذَٰلِكَ بَرَى أَحَدٍ الْقُلُوبَ وَجَهَةَ الْحَيَّةِ، وَ دُوَّلَهُ مَنْ مَعَ الَّذِينَ لَهُمَّ نَهْيَاتٌ فِي الْفَتْرَةِ عَلَيْهِ، وَ أَنتُ أَنَاُ بعِيدُ الْفَتْرَةِ عَلَيْهِ، وَ سَتَتَّنَبَّأُهَا مِنْ لَا خَرَجَةَ لَهُ فِي الدُّنْيَا.

75 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 943
What is the matter with them? May Allahazwj Fight them! They see the turning of the heart from a perspective of a trick? And besides it, it is a prevented from the Commands of Allahazwj and Hisazwj Prohibitions, so he gives it a glance of an eye after having the ability upon it, and he takes advantage of the opportunity, one there is no piety for him in the religion”.

And from a speech of hisasws in condemnation of the people of Al-Iraq: ‘As for after, O people of Al-Iraq! Rather, you are like the pregnant woman who bears. When it is completed, it is a stillbirth, and her custodian (husband) has died, and her widowhood prolongs, and the remote ones inherit her.

But, by Allahazwj Iasws did not come to you by choice, but Iasws came to you having pushed. And it has reached me that you are saying, ‘Alisws is a liar!’ May Allahazwj Fight you! Upon whom have Iasws lied? Is it upon Allahazwj Or upon Hisasws Prophet saww? But, Iasws am the first one to ratify himsaww!

Never, by Allahazwj! But it is a tone you are absent from it, and you do not happen to be from its people. Woe be unto his mother! Iasws am speaking without (charging) a price, if only there were retainers for it, And you will come to know his News after a while [38:88]’.

‘As for after, surely Allahazwj the Glorious did not Break the tyrants of the time at all except after respite and ease, and did not Mend the bones of anyone from the communities except after sufferings and afflictions, and in besides what faced from an affliction and turned around from an affliction taking a lesson, and not everyone with a heart understands, nor everyone with an ear would hear, nor everyone with looking would be insightful.

76 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 944
77 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 945
فِيْنَا عَجْبًاً وَ مَا لِيَ لَا أُشْكِبُ مِنْ حُذْفٍ هَذِهِ الْمُنْتَفِقَةِ عَلَى الْهُوَاءِ، أَنْ يَغْتَصَّنَ أَثَرُ نِيَّهٍ وَ لَا يَقْتَنُونَ بَعْلَ وَصِيمٍ وَ لَا يُؤْتُونَ بِغَايِبٍ

Oh how strange! And why should not wonder from the mistakes of this sect upon its different arguments in its religion. Neither are they aiming for the footsteps of any Prophet\(^\text{as}^\text{78}\) nor are they following with the deeds of any successor\(^\text{as}^\text{78}\), nor are they believing in the unseen, nor are they excusing from any fault. They are working in suspicions and are conducting in lustful desires. The good among them is what they recognise (as being good) and the evil in their presence is what they are denying (as being evil).

مَفْزَعُهُمْ فِِ الْمُعَِْلََتِ إِلََ أَن ْفُسِهِمْ، وَ تُعْوِيلُهُمْ فِِ الْمُبْهَمَاتِ عَلَى آرَائِهِمْ، كَأَنَّ كُلَّ امْرٍ مِّنْهُمْ إِمَامُ نَفْسِهِ، قَدْ أَخَذَ مِنْهَا فِيمَا يَرَى بِعُرًى وَ ثِيقَاتٍ وَ أَسْبَابٍ مُُْكَمَاتٍ.

Their sheltering during the dilemmas is to themselves, and they are interpreting regarding the vague matters are by their own opinions. It is as if every person from them is an imam until himself. He has taken from it regarding what he sees as being trustworthy handholds, and decisive causes”.\(^\text{78}\)

78 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 946
They are working with the suspicious matters and are indulging in the lustful desires. And I{asws} swear by Allah{azwj}! Even if they were to separate you beneath every star, Allah{azwj} would Gather you for a day of evil for them''.

79 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 947

And Rasool-Allah{saaw} passed away and his{saaw} head was upon my{asws} chest, and his breath flowed into my{asws} palm and I{asws} passed it upon my{asws} face. And I{asws} had been in charge of his{saaw} washing and the Angels assisted me{asws}. The house and the courtyards were filled with their buzz, an assembly descending and an assembly ascending, and my{asws} ears did not separate from the humming from them. They were praying Salat upon him{asws} until we buried him{saaw} in his{saaw} shrine.

So who is that more rightful with him{saaw} than me{asws}, alive and dead? Go upon your insights and make your intentions to be sincere in fighting your enemies. By the One{azwj} Who, there is no god except He{azwj} I{asws} am upon the avenue of truth and they are upon subservience of the falsehood. I{asws} am saying what you are hearing, and I{asws} seek Forgiveness of Allah{azwj} the Magnificent for me{asws} and you all’.

80 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 948
(be able to) notify you upon the secrets of justice or straighten out the crookedness of the truth (among you).

O Allahazwj! Surely, that which happened from us did not happen to be a competing regarding the authority, nor to seek anything from vanities of the debris (of the world), but we wanted the teaching of Yourazwj religion, and to manifest the correction in Yourazwj country, so that the oppressed from Yourazwj servants would be secure, and to establish the suspended (penalties) from Yourazwj legal penalties.

O Allahazwj! I asws the first one to be penitent, and hear and respond. No one preceded me asws with the Salat except Rasool-Allahasws and you know that it is not befitting for the miser to be (in charge) upon the marriages, and the bloods, and the war booties, and the rulings, and leadership of the Muslims so his appetite would be in their wealth; nor the ignorant, so he would stray them by his ignorance;

Nor is the disloyal (appropriate) for he would cut them off by his disloyalty; nor is the inequitable (appropriate) for the government for he would take a group besides a group; nor is the bribe-taker (appropriate) for he would go away with the rights besides the pieces of land; nor is the suspender of the Sunnah (appropriate), for he would destroy the community”.81

‘Let your young ones be comforted by your elders, and let your elders be kind with the young ones, and do not become like the disloyal ones of the pre-Islamic period. They were neither pondering in their religion nor were they using their intellects about Allahazwj, like shells of eggs in a nest, its breaking is a burden, and evil would emerge from their incubation.

81 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 949
And from it – ’They (clan of Umayya) would separate after their composure (unity), and they would scatter from their origins. From them would be one holding a branch wherever it may incline, he would incline with it, until Allahazwj will be Gathering them for a Day which would be evil for the clan of Umayya, just as the clouds of autumn tend to gather.

Allahazwj would Compose (unite) them, then Make them scattered like the scattering of the clouds. Then Allahazwj would Open doors for them, they would flow away from their places like (it was during the) flood of the two gardens (of Irma). Neither will any land mass be safe upon it, nor will a hill be affirmed to it, nor would its sharpness be repelled by the peak of a mountain, nor the highlands.

Allahazwj will Scatter then in the bellies of the valleys, then Heazwj will *Flows it as springs in the earth? [39:21].* Heazwj will Take through them, rights of a people from a people, and Enable for a people to be in the houses of a people. And Iasws swear by Allahazwj! Whatever is in their hands will melt away after the exaltation and the enablement, just as the fat dissolves upon the fire.

O you people! If you had not abandoned from helping the truth, and not have felt weakness from weakening the falsehood, he would not have coveted regarding you, one who isn’t like you, and the one strong upon you would not have been strong. But you roam the deserts (like) the children of Israel. And, by myasws life! The straying would increase for you all from after measws, manifold, due to your leaving behind the truth behind your backs, and your cut-off from the near one and connecting the remote one.

And know that if you were to follow the caller of yours, heasws will travel with you upon the manifesto of the Rasoolazwj, and would have sufficed you as a support with the overburdens, and you would have discarded the heavy burdens from the necks!’’

---

(The book) ‘Nahj (Al Balagah)’ –

82 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 950
'And from a speech of his asws: ‘As for after, O you people! I asws have blinded an eye of the Fitna, and no one could have been so courageous upon it apart from me asws', after its darkness beating its waves and its madness was intense.

فَاسْأَلُونِِّ ق َبْلَ أَنْ ت َفْقِيدُونِِّ، ف َوَ الَّذِي ن َفْسِي بِيَدِهِ لََ تَ سْأَلُونَنِِ عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ بَيْنَ السَّاعَةِ، وَ لََ عَنْ فِئَةٍ تَهْدِي مِائَةً وَ تَُِلُّ مِائَةً، إِلََّ أَن ْبَأْتُكُمْ بِنَاعِقِهَا وَ قَائِدِهَا وَ سَائِقِهَا، وَ مُنَاخِ رِكَابَِِّا وَ مََُطِّ رِحَالََِا، وَ مَنْ يُقْتَلُ مِنْ أَهْ لِهَا قَتْلًَ وَ مَنْ يََُوتُ مِنْهُمْ مَوْتاً!

So, ask me asws before you lose me asws! By the One azwj in Whose hand is my asws soul! You will not ask me asws about anything in what is between you and establishment of the Hour, nor about any group during a hundred and straying a hundred, except I asws shall inform you with its caller, and its leader, and its pusher, and the prevailing conditions of its riders, and stations of its travellers, and who from its people would be killed, and who from them would be dying a (natural) death.

أَلََ إِنَّ الْفِتَََ عِنْ 
وَ أَلََ دِي عَلَيْكُمْ، فِتْنَةُ بَنِِ أُمَيَّةَ، فَإِن َّهَا فِتْنَةٌ عَمْيَاءُ مُظْلِمَةٌ، عَمَّتْ خُطَّتُهَا، وَ خَصَّتْ بَلِيَّتُهَا، وَ أَصَابَ الْبَلََءُ مَنْ أَبْصَرَ فِيهَا، وَ أَخْطَأَ الْبَلََءُ مَنْ عَمِيَ عَنْهَا.

Indeed! When the Fitna comes, it is confusing, and when it turns around, it awakens (the people). The perpetrators are denies during its coming and are recognised when its turns around. They blow around like blowing of the winds, hitting a city and missing a (another) city.

أَلََ [وَ] إِنَّ أَخْوَفَ الْفِتَََ عِنْ 
وَ أَخْطَأَ الْبَلََءُ مَنْ عَمِيَ عَنْهَا.

Indeed! The scariest of Fitna upon you in my asws view is Fitna of the clan of Umayya, for it is a dark blindness, its outline is general and its ill-effects are particular, and the affliction will hit the one who is insightful in it, and the affliction would miss the one who is blind from it.

وَ إِنَّ أَخْوَفَ الْفِتَََ عِنْ 
وَ أَخْطَأَ الْبَلََءُ مَنْ عَمِيَ عَنْهَا.

And I asws swear by Allah azwj! After me asws, you will be finding the clan of Umayya as evil being evil lords, like old unruly camel biting its mouth, and dragging with its forelegs, and kicking with its hind legs, and refusing its milking. They will not cease to be with you until they do not leave from it except one beneficial to them, or one unharmful to them.
Their affliction will not cease until a victory from them for one of you does not become except like the victory of the slave from is master, and the owner from his owned. Their Fitna would pass fearful rays upon you and banditry of the pre-Islamic period, neither would there be any minaret of guidance during it nor any flag to be seen. We asws, People asws of the Household would be saved from it, and we asws wouldn’t be with any calling during it.

Then Allah aswj would Relieve it from you like the removal of the leather skin, by the one asws brand them with abjection, and drag them by their noses, and make them drink the cup of combat. He asws will not give them except the sword, nor will clothe them except with the fear.

During that, Quraysh would love, in exchange for the (whole) world and whatever is in it, if they could only see me asws in one place, and even if it was the measurement of sacrificing an animal, to accept from them everything, what I asws am seeking of only part of it today and they are not giving me’.


**His asws words:** ‘And no one had the courage upon it apart from me asws, and if I asws had not been among you, the people of the camel and Al-Nahrawan would not have been fought against.


And I asws swear by Allah aswj! Had I asws not reckoned that you might leave the deeds, I asws would have narrated to you with what Allah aswj Mighty and Majestic had Decreed upon the tongue of your Prophet assw for the one who fights against them being insightful of their straying, recognising of the guidance which we are upon.

---

83 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 951 a
Ask me asws before you lose me asws, for I asws would be deceased very soon or killed, but I asws would be killed. The most wicked of them cannot wait to dye this (beard) with the blood of this (head)', and he asws struck his asws hand upon his asws beard. 84

وَ مِنْهَا: يَظْهَرُ أَهْلُ بَنِِ أُمَيَّةَ عَلَى أَهْلِ حَقِّهَا حَتََّّ يََْلَََ الَْرْضَ عُدْوَاناً وَ ظُلْماً وَ بِدَعاً، إِلََ أنْ يَََعَ اللَّهُ عَزَّ وَ جَلَّ جَبََُوت َهَا، وَ يَكْسِرَ عَمَدَهَا، وَ ي َنْزِعَ أَوْتَادَهَا.

And from it, in mentioning the clan of Umayya: ‘The people of its falsehood will prevail upon the people of its truth until the earth fills up with aggression, and injustice, and innovations, until Allah azwj Mighty and Majestic Lays down its tyranny and Breaks its pillars and Removes its pegs.

أَلََ وَ إِنَّكُمْ مُدْرِكُوهَا، فَانْصُرُوا قَوْماً كَانُوا أَصْحَابَ رَايَاتِ بَدْرٍ وَ حُنَينٍْ تُؤْجَرُوا، وَ لََ تَََالَئُوا عَلَيْهِمْ عَدُوَّهُمْ، فَيَصِيرَ عَلَيْهِمُ الْبَلِيَّةَ وَ يُُِلَّ بِكُمُ النَّقِمَةَ.

Indeed, and you would be coming across it, so help a people who were companions of the flags of Badr and Huneyn, you will be Rewarded, and do not fill their enemies against them for you will cause the afflictions to come upon them and the Vengeance (of Allah azwj) would be released with you all.

وَ مِنْهَا: إِلََّ مِثْلَ انْتِصَارِ الْعَبْدِ مِنْ مَوْلََهُ، إِذَا رَآهُ أَطَاعَهُ، وَ إِذَا ت َوَارَى عَ نْهُ شَتَمَهُ. وَ ايُْْ اللَّهِ لَوْ ف َرَّقُوكُمْ تََْتَ كُلِّ حَجَرٍ لََْمَعَكُمُ اللَّهُ لِشَرِّ ي َوْمٍ لََُمْ.

And from it: ‘Except like the victory of the slave from his master. When he sees him, he obeys him, and when he is covered (absent) from him, he reviles him. And I asws swear by Allah azwj! Even if they were to separate you beneath every stone, Allah azwj would Gather you for a Day which would be evil for them.

وَ مِنْهَا: فَانْظُرُوا أَهْلَ ب َيْتِ نَبِيِّكُمْ فَإِنْ لَبَدُوا فَالْبُدُوا، وَ إِنِ بِرَجُلٍ مِنَّا أَهْلَ الْبَيْتِ. 85

And from it: ‘So, look at People asws of the Household of your Prophet asaww. If they sit back, then sit back, and if they asws seek your help, then help them asws, for Allah azwj will Remove the Fitna by a man asws from us asws, People asws of the Household.

بِأَبِِ ابْنُ خِيرََةِ الِْْمَاءِ، لََ ي ُعْطِيهِمْ إِلََّ السَّيْفَ هَرْجاً هَرْجاً، مَوْضُوعاً عَلَى عَاتِقِهِ ََِانِيَةَ أَ شْهُرٍ، حَتََّ ت َقُولَ ق ُرَيْ شٌ: لَوْ كَانَ هَذَا مِنْ وُلْدِ فَاطِمَةَ لَرَحَِْنَا.

By my asws father as! The son asws of the best of the maids as will not give them except the sword, turmoil (upon) turmoil, placing it upon his asws shoulders for eighteen months, until Quraysh would say, ‘If this one asws was from the sons asws of Fatima asws, he asws would have been merciful with us’.

يَعْرِهِ اللَّهُ بِبَنِِ أُمَيَّةَ، حَتََّ تَقْلَلُوهُمْ فَخُطَاوْا، وَ رَفِّيَ مِنْهُمْ أَصْحَابَ أَشَهْرٍ وَ قُلُوُوا الْفِتْنَةَ كَفَّارَةً، وَ لَّنْ تُؤْجَرَ أَحْلَاءُ اللهِ بِلَّدَنِي خَلَوْا مِنْ فَنَّ وَ لَنْ تُؤْجَرَ بَنَيَةُ اللهِ ََْبَيْنِي.’

Allah azwj would Cause him asws to prevail over the clan of Umayya until He asws would make them to be debris and remains. (They are) Accursed! Wherever they are found they shall be

84 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordealas, Ch 31 H 951 b
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] 85

There is no wealth which you are spending for the One who has Graced you with it, nor risking yourselves for the One Who Created these (souls). You are being honoured by Allah upon His servants, and you are not honouring Allah among His servants. Take lessons with your places, the places of the ones who were before you, and their being cut off from connection of your brothers.” 86

He said: ‘The Praise is for Allah Who, to Him is the destination of the creatures and end-result of the matters. We praise Him upon the His Mighty Favours, and Radiant proofs, and the increase of His Grace and His Conferment(s), praise which happens to be a fulfilment of His Right and payment of His thanks, and drawing near to His Rewards, and obligating to the excellence of His Increase.

And we seek assistance with Him, seeking of the one desirous for His Grace and hopeful to His Benefits, and trusting with His Defence, and acknowledging to Him with the Leniency, obedient to Him with the deeds and the words.”
And we believe in Him\textsuperscript{azwj} with the belief of the one whose hope is certain, and is penitent to Him\textsuperscript{azwj} as a Momin, and lowers to Him\textsuperscript{azwj} in humbleness, and sincere to Him\textsuperscript{azwj} of being unitarian, and magnifies His\textsuperscript{azwj} Glory, and seeks refuge with Him\textsuperscript{azwj} desirous, striving.

He\textsuperscript{azwj} the Glorious is not begotten so there would happen to be any participant in the Mighty, and He\textsuperscript{azwj} does not beget so there would be an inheritor after death, and neither does time precede Him\textsuperscript{azwj}, nor era, nor does the increase or decrease affect Him\textsuperscript{azwj}. But He\textsuperscript{azwj} appears to the intellects by what He\textsuperscript{azwj} has Shown us from the signs of the intricate arrangement and the accomplished Decrees.

From the evidences of His\textsuperscript{azwj} creation is the creation of the skies, pegged without pillars, standing without support. He\textsuperscript{azwj} Called them and they answered obediently, compliant, without laziness or delay, and had it not been for their acknowledgment with the Lordship, and humbleness with the obedience, He\textsuperscript{azwj} would not have Made for them a place for His\textsuperscript{azwj} Throne nor a dwelling for His\textsuperscript{azwj} Angels, nor an ascendance for the good word and the righteous deeds from His\textsuperscript{azwj} creatures.

He\textsuperscript{azwj} Made its start as markings what the confused one can be pointed with in various passages of the horizon(s). The illumination of their radiance is not prevented by the curtains of the dark night, nor does the pull of the dark night has the capacity to repel what is shining in the skies from spreading radiance of the moon.

Glorious is the One, the dark dusk is not hidden unto Him\textsuperscript{azwj}, or the gloom of a night in the spots of the low lands, nor in spots adjacent to the highlands, nor can the thunder shudder with it in the horizons of the sky, and the lightning of the clouds does not fade away from it, and what falls off from leaves blown away from its falling places by various storms, and downpours of the sky.

And He\textsuperscript{azwj} Knows the falling of the drop and its settling, and the pull of the particles (atoms) and their flow, and what would suffice the mosquito of its subsistence and that what the female bears in her belly.
And the Praise is for Allahazwj the Existent before the existence of the Chair, of Throne, or earth, or Jinn, or humans. Neither can the imaginations realise Himazwj, nor can Heazwj be measured by an understanding, nor does a questioner preoccupy Himazwj, nor does an attainer reduce Himazwj (of anything), nor does Heazwj Look by an eye, nor can Heazwj be compared with the people, the Oneazwj Who Spoke to Musaas with a conversation and Showed himas Hisazwj Mighty Signs without any limbs nor tools, nor pronouncement, nor any organ.

But, if you were truthful, O one undertaking to describe your Lordazwj, then describe Jibraeelas and Mikaeelas, and armies of the Angels of proximity in the Holy chambers of sublimity. Their intellects are worn out in limiting the best of the creators. And rather, Heazwj is realised, the one with the body and tools, and the one terminating when he reaches the limit of his term for the perishing.

There is no god except Heazwj, Illuminating every darkness by Hisazwj Light and darkening every light by Hisazwj Veiling.

Iazws am advising you, O servants of Allahazwj, with fearing Allahazwj Who has Clothed you with attires, and Granted the livelihood upon you, or if there was anyone who could have found a staircase to remain alive or a way to repel death, that would have been Suleymanas Bin Dawoodas, the one for whom the kingdom of the Jinn and the humans were subdued for alone with the Prophet-hood, and mighty rank.

When he had fulfilled hisas (allocated) food and completed hisas term, the bow of destruction shot at himasw with the arrow of death, and the houses became vacant from himasw, and the suspended dwellings, and these were inherited by other people.

فلا إِلَهَ إِلَّ هُوَ، أَضَاءَ بِنُورِهِ كُلَّ ظَلََمٍ، وَ أَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ
And surely for you in the previous generations there is a lesson (to be learnt). Where are the Amalikites, and sons of the Amalikites? Where are the Pharaohs and sons of the Pharaohs? Where are the companions of the cities of Al-Rass, those who killed the Prophets and extinguished the ways of the Messengers and revived the ways of the tyrants? Where are the one who travelled with the armies and defeated the thousands and mobilised the soldiers and built the cities?!

And from these: 'He (Al-Qaim asws) would wear for the wisdom, its shield, and take it with the entirety of its disciplines from the acceptance upon it, and the recognition with it, and being free for it, and it in the presence of his self it is which he asws was seeking, and his asws need which he had been asking about.

If he asws departs, Al-Islam, would depart, and it (the world) would be wagging its tail (exhausted) and resting its head on the ground. He asws would be the remainder of His azwj Divine Authorities, a caliph from the caliphs of His azwj Prophets as.

Then he asws said: 'O you people! I asws have propagated the advice to you which the Prophets as used to advise their communities, and I asws have conveyed to you what the successors as had conveyed to the ones after them as, and I asws disciplined you with my asws whip, but you were not straightened, and I asws threatened you with the rebukes, but you did not bind (together).

For the sake of Allah azwj! Are you anticipating that a leader other than me asws would tread with you the path and guide you to the way?! Indeed! Surely it has turned around from the world what was coming forwards, and it has come back from it what had turned back. The good servants of Allah azwj have determined for the departure and they have sold a little from the world which was not to remain for a lot from the Hereafter will not perish.

It did not harm our brother, those who shed their blood while they were at Siffen that they do not happen to be alive today, choking on the morsel and drinking the muddy (water). By Allah azwj! They have met Allah azwj and have been Fulfilled their Rewards, and the house of security had been legalised for them after their fear.
Where are my brothers, those who rode the path and went upon the truth? Where is Ammar? And where is Ibn Al-Tayhan? And where is Zul Shaadayn (Khuzeyma)? And where are their peers from their brethren, those who made a pact upon the death and they (enemies) went with their heads to the tyrants?

Nowf said, ‘Then he struck his hand to his beard and prolonged the weeping. Then he said: ‘Aah upon my brothers, the ones who recited the Quran and sought its judgment! And they pondered the Obligations and established it! And they revived the Sunnah and killed off the innovations! They were called to the Jihad and they answered, and they trusted the leader and followed!’

Then he called out at the top of his voice: ‘The Jihad! The Jihad, O servants of Allah! Indeed, and I would be in the army camp in this day of mine. So the one, who intends the departure to Allah, let him come out!’

Nowf said, ‘And he convened for Al-Husayn to be in ten thousand, and for Qays Bin Sa’ad, may Allah have Mercy on him, in ten thousand, and for Abu Ayoub Al-Ansari in ten thousand, and for others upon other numbers, and he wanted to return to Siffeen. But the Friday did not rotate until the accursed Ibn Muljim struck him, and the army returned. So, we were like sheep whose shepherd was lost, the wolves were abducting them from every place.’

(The book) ‘Amaali’ – A group, from Muhammad Bin Imran Al Marzabany, from Muhammad Bin Musa, from Muhammad Bin Sahl, from Hisham, from Abu Mikhnaf, from Ibn Haseera, from Abu Sadiq, from Jundab Bin Abdullah Al Azdy who said,

‘Ali Bin Abu Talib stood among the people in order to mobilise them to the people of Syria, and that was after the expiration of the term which was between him and them,
and Muawiya had been launching the raids upon cities of the Muslims. He asws mobilised them regarding the desire for the Jihad and the awe (of Allah aswj), but they did not mobilise.

That annoyed him asws, so he asws said: ‘O you people, their bodies are gathered and their desires are different! He is not strengthened, the one who calls out to you, nor does a heart rest, of the one you hardening you. Your talk would weaken the solid slabs, and you are being sluggish from obeying me asws (something which) your enemies are coveting regarding you. Whenever I asws order you, you say this and that and ‘maybe’, reasons with falsities. And you are asking me asws of the delaying, being (like) the defence of one with prolonged debts.

Far be it! Far be it! The humiliated cannot push away the despot, nor can the truth be realised except with the effort and the patience. Which house after your house will you be defending? And with which leader after me asws will you be fighting along with? By Allah azwj! The deceived is the one you deceive, and the one who is successful with you would win with the broken arrow.

As such, I asws have become such, I asws (no longer) covet regarding your help, nor can I asws ratify your words. May Allah azwj Separate between me and you Replace me asws with you all, ones who are better for me asws than you are.

But, after me asws, you will be facing all inclusive disgrace, and a cutting sword, and such prejudices, the oppressors would be taking it as a way of norm among you, separating your communities, and your eyes will cry, and after a little while you will be wishing if you could see me asws and help me asws, and soon you will be understanding what I asws am saying to you after a little while, and Allah azwj does not Distance anyone except one who is unjust’.

He (the narrator) Jundab was not mentioning this sermons except he would weep, and he said, ‘By Allah azwj! Amir Al-Momineen asws spoke the truth! The disgrace encompassed us and we saw the prejudices, and Allah azwj does not Distance except the one who is unjust’.
It is reported that when he asws was determined upon the travelling to Syria to fight Muawiya, he asws said after praising Allah aswj and the extollation upon Him aswj and the Salawaat upon Rasool-Allah saww: ‘Fear Allah aswj, servants of Allah aswj, and obey Him aswj and obey your Imam asws, for the righteous citizen would attain salvation with the just Imam asws! Indeed! And the immoral citizen would be destroyed by the immoral leader.

And Muawiya has become usurping of what is in his hands of my asws rights, breaker of my asws allegiance, abusive in the religion of Allah aswj Mighty and Majestic; and you have known, O you Muslims, what the people did yesterday. They had come to me desirous to me regarding their affairs to the extent that they brought me asws out from my asws house in order to pledge allegiance to me asws.

So I asws withheld from taking on whatever was with you. You repeated the words to me asws repeatedly and I asws repeated (rejecting), and you thronged around me asws like the thronging of the thirsty camels upon their watering troughs, eager upon pledging allegiance to me asws, to the extent that I asws feared that some of you would kill the others.

When I asws saw that from you, I asws viewed regarding your affairs and my asws affair, and I asws said: ‘If I asws do not answer them to the standing with their affairs, they will not attain anyone from them to be standing among them in my asws place and dispense justice among them as my asws justice’.

And I asws said: ‘By Allah aswj! If I asws were to rule them while they are knowing my asws rights and my asws merits, it is more beloved to me asws than if they were to rule me asws while they are not recognising my asws rights and my asws merits’.
So, I asws spread out my asws hand and you pledged allegiances to me asws, O community of Muslims, and among you were the Emigrants, and the Helpers, and the followers with the good deeds; and I asws took a pact upon you of my asws allegiance and obligations of my asws transaction, and a Pact of Allah azwj and His azwj Covenant.

وَ أَنْشَدْتُ ٱلْٱئِلَيْنِ مِنْ عَهْدِ وَ مِيثَاقٍ لَّي، وَ لِلسَّتَّعَمْلَ لِأَمْرِي، وَ ٱلْعَطْفَيْنِ وَ ٱلْعَامِلِيْنِ، وَ نَايِلْنَهُ مُنِيُ كَذَٰلِكَ ٍ، وَ مَرَى إِنَّ مِرَاقَ.

And the strongest of what was Taken upon the Prophets as from a pact and a covenant to acknowledge to me asws, and to listen to my asws orders, and to obey me asws, and to advise me asws, and to fight alongside me asws against everyone rebelling against me asws, or a renegade when he reneges.

فَقُلْتُ ۖ وَ أَشَدَّ مَا أُخِذَ عَلَى النَّبِيِّينَ مِنْ عَهْدٍ وَ مِيثَاقٍ لِتُقِرُّن لَِِّ، وَ لِتَسْمَعُنَّ لَِمَرِي، وَ لِتُطِيعُونِِّ وَ تُنَاصِحُونِِّ، وَ تُقَاتِلُونَ مَعِي كُلَّ بَاغٍ عَلَيَّ، أَوْ مَارِقٍ إِنَّ مَرَقَ.

So, all of you pledged to me asws with that and I asws took upon you the Pact of Allah azwj and His azwj covenant, and responsibility of Allah azwj, and responsibility of His azwj Rasool saww. You united to me asws to that and I asws kept Allah azwj upon you and kept you as witnesses upon each other.

فَقُلْتُ ۖ وَ أَشَدَّ مَا أُخِذَ عَلَى النَّبِيِّينَ مِنْ عَهْدٍ وَ مِيثَاقٍ لِتُقِرُّن لَِِّ، وَ لِتَسْمَعُنَّ لَِمَرِي، وَ لِتُطِيعُونِِّ وَ تُنَاصِحُونِِّ، وَ تُقَاتِلُونَ مَعِي كُلَّ بَاغٍ عَلَيَّ، أَوْ مَارِقٍ إِنَّ مَرَقَ.

I asws stood among you with the Book of Allah azwj and Sunnah of His azwj Prophet saww. The surprise from Muawiya Bin Abu Sufyan! He is contending me asws of the caliphate and rejecting me asws of the Imamate, and he claims that he is more rightful with it than I asws am, being an audacity from him upon Allah azwj and His azwj Rasool saww without there being a right for him nor any argument. And, neither did the Emigrants pledge allegiance to him, nor did the Helpers and the Muslims submit to him.

فَقُلْتُ ۖ وَ أَشَدَّ مَا أُخِذَ عَلَى النَّبِيِّينَ مِنْ عَهْدٍ وَ مِيثَاقٍ لِتُقِرُّن لَِِّ، وَ لِتَسْمَعُنَّ لَِمَرِي، وَ لِتُطِيعُونِِّ وَ تُنَاصِحُونِِّ، وَ تُقَاتِلُونَ مَعِي كُلَّ بَاغٍ عَلَيَّ، أَوْ مَارِقٍ إِنَّ مَرَقَ.

O community of Emigrants and the helpers and group of the ones hearing my asws speech! Isn’t the obedience to me asws obligated upon yourselves? Did you not pledge allegiance to me asws upon the desire? Did I asws not take the pact upon you with the acceptance of my asws word? Isn’t my asws allegiance today more confirmed to you than the allegiance of Abu Bakr and Umar?

فَقُلْتُ ۖ وَ أَشَدَّ مَا أُخِذَ عَلَى النَّبِيِّينَ مِنْ عَهْدٍ وَ مِيثَاقٍ لِتُقِرُّن لَِِّ، وَ لِتَسْمَعُنَّ لَِمَرِي، وَ لِتُطِيعُونِِّ وَ تُنَاصِحُونِِّ، وَ تُقَاتِلُونَ مَعِي كُلَّ بَاغٍ عَلَيَّ، أَوْ مَارِقٍ إِنَّ مَرَقَ.

So, what is the matter with the one who opposes me asws (and) he had not broken upon them both until they died, and breaking upon me asws and not being loyal to me asws? Is it not
obligatory upon you to advise me asws and necessitate my asws orders? Do you not know that my asws allegiance is obligated upon the ones present from you and the absentees?

فَمَا بَالُ مُعَاوِيَةَ وَ أَصْحَابِهِ طَاعِنُونَ فِِ ب َيْعَتِِ! وَ لََِ لََْ ي َفُوا لِِ وَ أَنَا فِِ ق َرَابَتِِ وَ سَابِقَتِِ

So, what is the matter Muawiya and his companions are offensive in my asws allegiance? And why are they not being loyal to me asws and I asws am foremost with the command than the ones who preceded me (Abu Bakr and Umar)? Have you not heard the words of Rasool-Allah saww on the day of Al-Ghadeer regarding my asws Wilayah and my asws Master-ship?

فَات َّقُوا اللَّهَ أَي

Fear Allah azwj, O you Muslims, and be urged upon Jihad against Muawiya, the deviant, the allegiance-breakers, and his deviant companions, and listen to what I asws am reciting to you from the Book of Allah azwj Revealed unto His azwj Prophet saww, the Sent for you to be preached, for by Allah azwj it is a preaching for you all! Benefit from the Preaching of Allah azwj and be Reproached from disobeying Allah azwj, for Allah azwj is Advising you through others.

فَقَالَ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

He azwj Said to His azwj Prophet saww: Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: ‘Appoint for us a king; we would fight in the Way of Allah’. He said: ‘Perhaps you would not fight if fighting is Prescribed for you?’ They said: ‘And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?’ But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246].

وَ قَالُونَ قَالُوهُمُ إِنَّ اللَّهَ قدَّرَ لَنَا طَالُوتَ مَلِكاً قُلُوهُمُ إِنَّهُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لََْ يُؤْتَ سَعَةً مِنَ الْمالِ قَالَ إِنَّ اللَّهَ

And their Prophet said to them: ‘Allah has Appointed Talut to be a king over you’. They said: ‘How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?’ He said: ‘Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].

آَيَّتَها الْمَلِكُ، إِنَّ اللَّهَ قدَّرَ لَنَا طَالُوتَ مَلِكاً قُلُوهُمُ إِنَّهُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لََْ يُؤْتَ سَعَةً مِنَ الْمالِ قَالَ إِنَّ اللَّهَ
O you people! There is a lesson for you in these Verses for you to know that Allah azwj made the caliphate and the government from after the Prophets as to be in their as posterity, and He azwj Merited Talut and Advanced him upon the community by His azwj Choosing him. and has increased him abundantly in knowledge and physique; [2:247].

Can you find (anywhere) Allah azwj Choosing the clan of Umayya over the Clan of Hashim as, and increased Muawiya over me asws in abundance of knowledge and physique?! Fear Allah azwj, servants of Allah azwj and fight in the Way of Allah azwj before His azwj Wrath Seizes you due to your disobedience to Him azwj.

Allah azwj the Glorious Said: 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] They were not forbidding from evil they were doing. Evil was what they were doing [5:79].

And Allah azwj the Exalted Said: But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].

And the Glorious Said: O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10] You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11] He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].

Fear Allah azwj, servants of Allah azwj, and be urged upon the Jihad alongside your Imam asws! If there was to be for me asws with you all, a group the number of the people of Badr (313), whenever I asws order them they would obey me asws, and whenever I asws tell them to get up they would get up with me asws, I asws would be needless with them from most of you, and I asws
would quickly get up to war against Muawiya and his companions, for it is an obligatory Jihad’. 89

From a speech of his\textsuperscript{asws} flowing the flow of the argumentation, inclusive upon the rebuking to his\textsuperscript{asws} companions upon their sluggishness to fight Muawiya, and the refutation, including the blaming and the threatening: ‘O you people! I\textsuperscript{asws} am mobilising you to Jihad against these people, but you are not mobilising, and I\textsuperscript{asws} am making you hear but you are not responding, and I\textsuperscript{asws} am advising you but you are not accepting. You are present like the absentees.

I\textsuperscript{asws} recite the wisdom to you all but you are turning away from it, and I\textsuperscript{asws} am advising you with the far-reaching preaching but you are running away from it. It is as if you are As if they were frightened donkeys [74:50] Fleeing from a lion [74:51], and I\textsuperscript{asws} am urging you upon Jihad against the people of tyranny, but I\textsuperscript{asws} do not even come to the end of my\textsuperscript{asws} words until I\textsuperscript{asws} see you dispersing (like) the hands of (people of) Saba.

You are returning to your gathering squatting in a circle, striking examples and prosing the poems, investigating the news, until what you disperse, you are asking about the poems. Ignorance from without any knowledge, and heedlessness from without any devotions, and following without any fear; and you have forgotten the war and the preparations for it and your hearts have become free from its remembrance. You are pre-occupying these (hearts) with the frivolities and delusions.

The surprise of all surprises! And how can I\textsuperscript{asws} not be surprise from a people uniting upon their falsehood and your forsaking from your rights?

89 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 955
O people of Al-Kufa! You are like the mother of a fighter. She becomes pregnant and delivers a still-born, and her custodian (husband) has died, and her widow-hood is prolonged, and the remote ones inherit her.

By the One azwj Who Split the seed and Formed the person! Surely from behind you is the one-eyed (Al-Dajjal la) turner of the hell of world, neither letting anyone remain nor leaving it. And from after him la is the beguiled lion, then you would inherit a number from the clan of Umayya. The last of them will not with more understanding with you than the first, apart from one man from them, being a calamity Allah azwj has Decreed to be upon this community, inevitably to happen.

They will kill your best ones, and enslave your lowly ones, and extracting your treasures and your hoard from inside your curtains, being a scourge due to what you wasted from your affairs and betterment of yourselves and your religion.

O people of Al-Kufa! I asws am informing you with what is going to happen before it has happened, so you will become upon a caution from it and for you to be warned by, one who takes a preaching and a lesson. It is as if I asws am with you and you are saying: ‘Ali asws is lying’, just as Quraysh had said to their Prophet saww, and their chief is the Prophet saww of Mercy, Muhammad saww son saww of Abdullah as, Beloved of Allah azwj, may the Salawaat of Allah azwj be upon him as and his saww Progeny asws, and peace.

O woe be unto you all! Upon whom am I asws lying? Is it upon Allah azwj? But I asws am the first one to worship Allah azwj and profess His azwj Oneness. Or (is it) upon Rasool-Allah saww? But I asws am the first one to believe him saww and ratify him saww and help him saww. Never! But it is a deceptive tone you are stupid about it.

By the One azwj Who Split the seed and Formed the person! After a short while you will come to know its news, and that is when you come to it in your ignorance, and during it your knowledge will not benefit you.
Ugliness be for you all, O resemblances of the men and are not men, having wisdom of the children and intellects of anklet-wearers (women).

But by Allahazwj, O their bodies are present and their intellects are absent from them, different being their desires! Allahazwj will not Honour the victory to the one who calls out to you, nor will it rest, the heart of the one who hardens you, nor will the eyes be delighted of the one who shelters you. Your talk would weaken the solid slabs and your deeds are what your dubious enemies are coveting regarding you.

O woe be unto you all! Which house after your house will you be defending? And with which leader after measws will you be fighting? By Allahazwj! And the deceived is the one you deceive, and the one who is successful with you succeeds with the broken arrow.

Your Imamasws is obeying Allahazwj and you are disobeying himasws, and the imam (leader) of the people of Syrian is disobeying Allahazwj, and they are obeying him. By Allahazwj! Iasws would love it if Muawiya would exchange for measws with you all (like) exchanging the Dinar with the Dirham. He can take ten of you from measws and give measws one of them.

By Allahazwj! Iasws would have loved it if Iasws did not know you and you did not know measws, for it is a recognition flowing regret! You have covered myasws chest with rage, and spoiled myasws affairs upon measws by the abandoning and the disobedience, to the extent that Quraysh said, ‘Aliasws is a brave man but there is no knowledge for himasws with the wars (tactics)’.
For the Sake of Allah\textsuperscript{asws}, their turning! Is there anyone among them with a more prolonged anchor in it than me\textsuperscript{asws}, and severer hardness for it?! I\textsuperscript{asws} had got up for it and I\textsuperscript{asws} had yet to reach twenty (years), then here I\textsuperscript{asws} am, I\textsuperscript{asws} have passed over sixty, but there is no command for the one who is not obeyed.

But, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} would love it if my\textsuperscript{asws} Lord\textsuperscript{azwj} had Extracted me\textsuperscript{asws} from between your midst to His\textsuperscript{azwj} Pleasure. And the death is watching me\textsuperscript{asws}, so what is preventing its wretched one to dye it?' And he\textsuperscript{asws} brought down his\textsuperscript{asws} hand upon his\textsuperscript{asws} head and his\textsuperscript{asws} beard, ‘Being a pact the Ummy Prophet\textsuperscript{saww} had pacted it to me\textsuperscript{asws}, and the one who fabricates would be disappointed’ [20:61], and he would attain salvation, the one who fears [92:5] And ratifies the most excellent [92:6].

O people of Al-Kufa! I\textsuperscript{asws} have called you to Jihad against these people night and day, and privately and openly, and I\textsuperscript{asws} said to you: ‘Invade them before they invade you, for no people have been invaded in their own houses except they were disgraced. But you depended on each other and abandoned, and my\textsuperscript{asws} order was difficult upon you, and you took it as (a thing) cast behind your back. [11:92] until the raids have been launched upon you, and the immorality and the evil appeared among you all. Evening and morning you are becoming like what the people of the (Divine) Punishment before you, when Allah\textsuperscript{azwj} Mighty and Majestic Informed about the despots, the transgressors, the tyrants, and the weak are the invaded in the Words of the Exalted: They were slaughtering your sons and were letting your women live; and during that you were in an enormous Trial from your Lord. [2:49].

But, by the One\textsuperscript{azwj} Who Split the seed and Formed the person! It has (already) been released with you which you had been threatened with. O people of Al Kufa! I\textsuperscript{asws} exhort you with the preaching(s) of the Quran but you are not benefitting with it, and I\textsuperscript{asws} discipline
you with the twig but you are not straightening for me\textsuperscript{106}, and I\textsuperscript{106} Punish you with the whip which the legal punishments are established with, but you are not afraid, and I\textsuperscript{106} have come to know that which would correct you, it is the sword.

And I\textsuperscript{106} am not going to correct you all by spoiling myself\textsuperscript{106}, but a difficult rules would overcome upon you. He will neither revere your elders nor have mercy on your young ones, nor will he honour your learned ones, nor will he distribute the war booty with the equality between you, and he will strike you and humiliate you and drag you into the battles, and cut of your ways, and he will block you from his door until your strong ones would devour your weak ones, then Allah\textsuperscript{azwj} will not Distance except one who is unjust, and a little of what turns around, it would come back. I\textsuperscript{106} am thinking of you upon the gap period, and there is nothing upon me\textsuperscript{106} except the advising to you all.

O people of Al-Kufa! I\textsuperscript{106} have been affected by you from three (things) and two – Deafness by the ones with ears, and muteness by the ones with tongues, and blindness by the ones with eyes. Neither are you sincere brothers during the meeting (battle), nor are your trustworthy brethrens during the afflictions.

O Allah\textsuperscript{azwj}! I\textsuperscript{106} am fed up with them and they are fed up with me\textsuperscript{106}, and I\textsuperscript{106} am tired of them and they are tired of me\textsuperscript{106}. O Allah\textsuperscript{azwj}! Neither would a ruler be pleased from them nor would they be pleased from any ruler, and their hearts have dissolved like the dissolving of the salt in the water.

But, by Allah\textsuperscript{azwj}! If I\textsuperscript{106} could have found an escape from speaking to you and corresponding with you, I\textsuperscript{106} would not have done it, and I\textsuperscript{106} have reproached you in guiding you aright until the life became weary, and during all that you were returning mockingly from the words, fleeing from the truth and sticking to the falsehood which Allah\textsuperscript{azwj} does not Strengthen the religion by its (these kind of) people.

And I am more knowing with you that you would not increase me in other than loss \cite{11:63}. Every time I\textsuperscript{106} order you with Jihad against your enemies, you cling heavily to the ground?
[9:38] (become sluggish) and you are asking me asws with the delaying (like) the defence of the one with prolonged debt.

If asws say to you during the summer, ‘Travel!’ You are saying, ‘The heat is severe’. And if asws say to you, ‘Travel during the cold!’ You are saying, ‘The cold is severe’. All that amounts to fleeing from the war when you are frustrated from the heat and the cold, so you would be more frustrated from the heat of the sword, and even more frustrated. So, We are for Allah and we are returning to Him [2:156].

O people of Al-Kufa! The shouter (herald) has come to me asws informing me asws that Ibn Ghamid has descended at Al-Anbar upon its inhabitants, among four thousand. He has raided upon them just as one would raid upon the Romans and Al-Khazars (Turks). He has killed myasws office bearer Ibn Hassan at it, and killed righteous men along with him, ones with merits and worship and courage, may Allah azwj Bless for them the Gardens of bliss, and it is His azwj Permitting it.

And it has reached me that the group from the people of Syria have entered upon the Muslims women and other (women) under the responsibility, and they have violated their veils and have seized the veils from their heads, and the ear rings from their ears, and the bangles from their hands, and their legs, and their forearms, and the anklets, and the aprons from their coverings.

So, they had no defence except with the saying, We are for Allah and we are returning to Him [2:156], and the calling out, ‘O Muslims!’ But no helper helped them, nor did any supporter supported them. If a Momin would have died from this out of pity, he would not be blamed in myasws presence, but in myasws presence he asws would be righteous, a good-doer.

O surprise of all surprises from the prevailing of these people upon their falsehood and your failure from your rights! You have become aimed with shooting and you are not shooting
(back), and you are being invaded and you are not battling, and they are disobeying Allah azwj and you are pleased. May your hands be soiled, O semblances of the camels from whom their shepherd is absent. Every time they are gathered from one side, they disperse from the other side!"⁹₀

[957] – مع: الطَّالَقَانُِِّّ عَنِ الَْْوَهَرِيِّ عَنِ الَْْلُودِيِّ وَ هِشَامِ بْنِ عَلِيٍّ مَعاً عَنِ ابْنِ عَائِشَةَ، بِإِسْنَادٍ ذَ كَرَهُ:

وَ قَدْ دَعَوْتُكُمْ إِلََ حَرْبِ هؤُلََءِ الْقَوْمِ لَيْلًَ وَ ن َهَاراً وَ سِرّاً وَ إِعْلََناً، وَ ق ُلْتُ لَكُمُ: اغْزُوهُمْ مِنْ قَبْلِ أَنْ يَ َغْزُوكُمْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا غُزِيَ قَوْمٌ قَطُّ فِِ عُقْرِ دِيَارِهِمْ، إِلََّ ذَلُّوا، فَتَوَاكَلْتُمْ وَ تَََّاذَلْتُمْ وَ ثَََّقُلَ عَلَيْكُمْ قَوْلِِ، وَ اتَََّذْتَُُ وَهُ وَراءَكُمْ ظِهْرِيًّا حَتََّ شُنَّتْ عَلَيْكُمُ الْغَارَاتُ.

And I asws have called out to you to war against these people night and day, and privately and openly, and I asws said to you: ‘Invade them from before they invade you, for by the One awj in Whose Hand is my asws soul! No people have been invaded at all in their own homes except they were disgraced. But you depended on each other and abandoned, and my asws words were burdensome upon you, And you took it as (a thing) cast behind your back. [11:92] until the raids have been launched upon you.

This brother of (clan of) Ghamid has brought his cavalry to Al-Anbar, and they have killed Hassan Bin Hassan, and a lot of men and women from them. By the One awj in Whose Hand is my asws soul! It has reached me asws that the men from Syrian had entered unto the Muslim women and under the responsibility, and they snatched their bangles and their ear rings, then they left with plentiful, not one of them spoke a word.

⁹₀ Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 956
So if a Muslim man were to die out of pity from this, he would not be blamed in my presence, but in my presence he would be worthy of it.

O surprise of all surprises from the prevailing of these people upon their falsehood and your failure from your rights! When I say to you: ‘Battle them during the winter, you say, ‘This is the season of cold and snow (bitter cold)’. And if I tell you to battle them in the summer, you say, ‘This is the hot spring. Wait for us for the heat to most away from us’. So there, you are fleeing from the heat and cold, and by Allah, you will even more fleeing from the sword.

O resemblances of the men (who) are not men! And O the wisdom of riff raff, and O intellects of the anklet-wearers (women)! By Allah! You have spoiled my view upon me with the disobedience, and you having filled my interior with rage to the extent that Quraysh said, ‘The son of Abu Talib, but there is no view for him regarding the war (tactics)’.

For the Sake of Allah, their turning! Is there anyone among them with a more prolonged anchor in it than me? By Allah! I had got up for it and I had yet to reach twenty (years), then here I am, I have passed over sixty, but there is no command for the one who is not obeyed’ – saying it thrice.

A man stood up to him and with him was his brother. He said, ‘O Amir Al-Momineen! I and this brother of mine are just as Allah Mighty and Majestic has Narrated about Musa: ‘My Lord! I cannot control except myself and my brother, [5:25]. So, order us with your order. By Allah, we will ended up to him and even if between us and him there is a barrier of burning embers and sharp thorns’.
He supplicated for him, then said: ‘And where will you two reach from what want?’ Then he descended’.  

‘Amir Al-Momineen said: ‘The death is a seek and sought. Neither can a stayer frustrate it nor can the fleer escape it. So, advance and do not stay away for there isn’t any avoidance from the death. If you do not get killed, you will be dying (a natural death). By the One in Whose Hand is my soul! A thousand strikes with the sword upon the head is easier than the death upon the bed’.

We are the People of the Household of Mercy, and our words are the truth, and our deeds are the equitable, and from us is last of the Prophets, and among us are guides of Al-Islam, and trustees of the Book. We are calling you to Allah and His enemies, and intensity regarding His Commands, and
seeking His\textsuperscript{azwj} Pleasure, and to establish the Salat, and giving the Zakaat, and performing Hajj of the House (Kabah), and fasting the month of Ramazan, and providing the war booty to its rightful ones.

Indeed! And from the surprises of the surprises is that Muawiya Bin Sufyan the Umayyid, and Amro Bin Aas Al-Sahmy are both inciting the people upon seeking the religion by their allegations, and by Allah\textsuperscript{asws} have not opposed Rasool-Allah\textsuperscript{saww} at all, and did not disobey him\textsuperscript{saww} in any instruction at all. I\textsuperscript{saww} saved him\textsuperscript{saww} by myself\textsuperscript{asws} in such places which the heroes were deficient in it, and the limbs trembled in it, by the strength Allah\textsuperscript{azwj} had Honoured me\textsuperscript{asws} with, so for Him\textsuperscript{azwj} is the Praise.

And the Prophet\textsuperscript{saww} had passed away and his\textsuperscript{saww} head was in my\textsuperscript{asws} lap, and I\textsuperscript{asws} was in charge of his\textsuperscript{saww} washing and I\textsuperscript{asws} washed him\textsuperscript{saww} with my\textsuperscript{asws} own hands and the Angels of Proximity were turning him\textsuperscript{saww}.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! No community differed after its Prophet\textsuperscript{saww} except their people of falsehood prevailed upon its rightful ones, except what Allah\textsuperscript{azwj} so Desired’.

He (the narrator) said, ‘Ammar Bin Yasser\textsuperscript{ra}, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{ra} stood up and said, ‘As for Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{asws} had let you know that the community would not be upright to him\textsuperscript{asws}. The people separated and their insights were out of memory’’. 93

93 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 959
Amir Al-Momineen<sup>asws</sup> mobilised the people, and they had been sitting back from him<sup>asws</sup> and had united upon abandoning him<sup>asws</sup>, and he<sup>asws</sup> instructed his<sup>asws</sup> caller (to call out) among the people. They gathered and he<sup>asws</sup> stood to address. He<sup>asws</sup> praised Allah<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and sent Salawaat upon Rasool-Allah<sup>saww</sup>, then said:

‘As for after, O you people! By Allah<sup>azwj</sup>! The people of your city among the cities are more among the Arabs than the Helpers, and the day they held a pact of Rasool-Allah<sup>saww</sup> that they would defend him<sup>saww</sup> and helped Allah<sup>azwj</sup> and His<sup>azwj</sup> religion, the Arabs shot at them from one bow, and the Jews were opposed to them, and the tribes battled them, tribe after tribe.

They disentangled themselves for the religion and cut off whatever ropes (connections) there were between them and the Arabs, and whatever pacts there were between them and the Jews, and they established a channel of religion to the people of Najd, and Tihama, and people of Makkah, and Al-Yamama, and people of sorrow and the people of ease, and they were combating beneath the security of the skins (without armour), until they lowered the Arabs to Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> saw delight of the eyes among them before Allah<sup>azwj</sup> Captured him (his<sup>saww</sup> soul) to Him<sup>azwj</sup>, and you are more among the people than they were among the Arab people of that time.

A man of tall stature stood up to him<sup>asws</sup> and said, ‘You<sup>asws</sup> are not like Muhammad<sup>saww</sup> nor are we like them, the ones you mentioned, so do not encumber us with what there is no strength for us with it’.
Amir Al-Momineen\textsuperscript{asws} said: ‘You had better listen intently, you will improve by the answer. May the bereavements bereave you all! You are not increasing me\textsuperscript{asws} except in sadness. Did I\textsuperscript{asws} inform you that I\textsuperscript{asws} am like Muhammad\textsuperscript{saww}? Or that you are like his\textsuperscript{saww} helpers? And rather I\textsuperscript{asws} struck an example for you, and I\textsuperscript{asws} hope that I\textsuperscript{asws} be comforted by them’.

Then another man stood up and said, ‘How needy are Amir Al-Momineen\textsuperscript{asws} and the ones with him\textsuperscript{asws} to the companions of Al-Nahrawan!’ Then the people spoke from every side and clamoured.

A man stood up and said at the top of his voice, ‘It is clear that Al-Ashtar is being missed to be upon the people of Al-Iraq. If he had been alive, the clamour would have been less, and every person would know what he is saying’.

Amir Al-Momineen\textsuperscript{asws} said to them: ‘The insanity has ignited you, because I\textsuperscript{asws} have more obligated rights upon you than Al-Ashtar does, and is there any right for Al-Ashtar upon you except a right of the Muslims upon the Muslims?!’ And he\textsuperscript{asws} was angered and descended.

Hujr Bin Aday and Saeed Bin Qays stood up and they said, ‘May Allah\textsuperscript{azwj} not Saddle you, O Amir Al-Momineen\textsuperscript{asws}! Order us with your\textsuperscript{asws} orders, we shall follow it. By Allah\textsuperscript{azwj} the Magnificent! Our grief upon our wealth will not be great if it separates, nor upon our clan if it is killed in your\textsuperscript{asws} obedience’.

He\textsuperscript{asws} said to them: ‘Prepare for the travelling to our enemies!’ Then he\textsuperscript{asws} entered his\textsuperscript{asws} house and (well known) faces from his\textsuperscript{asws} companions entered to see him\textsuperscript{asws}. He\textsuperscript{asws} said to them: ‘Indicate to me\textsuperscript{asws} a man of solid advice who can gather the people from the majority’.

Saeed Bin Qays said, ‘Upon you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}, is to be with the advising, the skilful, the brave, the solid, Ma’qil Bin Qays Al-Tameemi’. He\textsuperscript{asws} said: ‘Yes’. Then he\textsuperscript{asws}
called him and dispatched him. And Ma’qil travelled and did not return until Amir Al-Momineen\textsuperscript{asws} had been struck (killed)’.\textsuperscript{94}

‘And from a speech of his\textsuperscript{asws} when Muawiya broke the pact and he sent Al-Zahhak Bin Qays for raiding upon the people of Al-Iraq, so he met Amro Bin Umeyr Bin Masoud and killed him, and he killed some people from his companions along with him! (So in that response Amir Al-Momineen\textsuperscript{asws} said): And that was after he\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O people of Al-Kufa! Go out to (help) the righteous servants and to an army of yours, a part of it has been attacked. Go out and fight your enemies and defend your sanctities if you were to do so’.

He (the narrator) said, ‘They responded to him\textsuperscript{asws} with a weak response, and he\textsuperscript{asws} was frustration and failure from them. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} would love if there would be for me, with every eight of you, a man from them! Woe be unto you all! Come out with me\textsuperscript{asws}, then you can flee away from me\textsuperscript{asws} if it comes to you.

By Allah\textsuperscript{azwj}, \textsuperscript{asws} do not dislike meeting my\textsuperscript{asws} Lord\textsuperscript{azwj} upon my\textsuperscript{asws} intention and my\textsuperscript{asws} insight, and in that there would be a great rest for me\textsuperscript{asws}, and relief from your whisperings, and your hardness, and being considerate to you all like what one is consider with the camel with a small hump, and the worn out cloth, every time it is sewed from a side, it tears from (another) side upon its owner’\textsuperscript{95}.

\textsuperscript{94} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 960
\textsuperscript{95} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 961
and they were speaking, so they were dispensing justice, and they were called out to, so they were answering.

And by Allahazwj, Iasws have called out to you repeatedly and initiating, and secretly and openly, and during the night and the day, and morning and evening, but my calling did not increase you except in fleeing and turning around. Does preaching you fall flat on you?, the preaching and the calling to the guidance and wisdom?

And Iasws what you would be corrected with and your crookedness would be straightened for measws, but by Allahazwj, Iasws will not correct you by spoiling myselfasws, but respite measws for a little while. By Allahazwj It is as if you are with myasws orders having come to you, (the other ruler) is depriving you and punishing you, so Allahazwj Punishes him just as he is punishing you.

It is from the disgrace of the Muslims and destruction of the religion that the son of Abu Sufyan is calling the lowly and he is being answered, and Iasws am calling you, and you are the superior, the good, but you are dodging and holding off. This is not a deed of the pious!

96 (The book) ‘Al Irshad’ –

‘And from a speech of hisasws in this meaning, after having praised Allahazwj and extolled upon Himazwj: ‘Iasws do not think these people, meaning the people of Syrian, except they will be prevailing upon you all’. They said to himasws, ‘Due to what would that be so, O Amir Al-Momineenasws?’

Heasws said: Iasws see their affairs to have gone higher and your fires to have been extinguished, and Iasws see them as serious and Iasws see you whining (humming), and Iasws

---

96 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 962
see them as united and I see you as divided, and I see them as being obedient to their master and I see you being disobedient to me.

By Allah! If they were to prevail upon you, you will find them to be evil lords to you all from after me. It is as if I am looking at them and they are engaging in your cities and carrying off your war booty to their cities, and it is as if I am looking at you layering upon each other like the layering of the fog. Neither are you taking any rights nor are you defending for Allah any of His Sanctities.

And it is as if I am looking at them killing your righteous ones, and frightening your reciters, and depriving you and barring you, and drawing (other) people besides you. If only you could see the depriving, and the prejudices, and falling of the swords, and descent of the fear, you would regret and feel sorry upon your missing out in your Jihad, and you will remember what you are in today, from the abatement and the well-being, when the remembrance will not benefit you’. 97

So, if it is said to him, ‘You started it’, he would say, ‘Neither did I do so nor did I order it’. So, from a speaker, he would say, ‘He speaks the truth’, and from a speaker, he would say, ‘He is lying’.

97 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 963
By Allah azwj! Surely, Allah azwj is with Patience and Mighty Forbearance, and He azwj has been Forbearing from a lot of former Pharaohs la, and Punished a Pharaoh la. So, if Allah azwj were to Respite him, he will not escape Him azwj and He azwj would be with the Ambush to him upon the middle of his path.

فَلْيَصْنَعْ مَا بَدَا لَهُ فَإِنَّا غَيرُْ غَادِرِينَ بِذِمَّتِنَا، وَ لََ نَاقَِِينَ لِعَهْدِنَا، وَ لََ مُرَوِّعِينَ لِمُسْلِمٍ وَ لََ مُعَاهَدٍ حَتََّّ يَ نْقََِيَ شَرْطُ الْمُوَ

So, let him do whatever comes to him, but we will neither be treacherous with our responsibilities, nor break our pact, nor be frightening to a Muslim nor one under responsibility until he breaks a condition of the responsibility between us, if Allah azwj the Exalted so Desires’

أَلََ وَ إِنَّ لِكُلِّ دَمٍ ثَائِراً يَوْماً، وَ إِنَّ الثَّائِرَ فِِ دِمَائِنَا وَ الَْْاكِمَ فِِ حَقِّ ن َ

And from a speech of his asws in another place: ‘The Praise is for Allah azwj, and the greetings be unto Rasool-Allah saww. As for after, surely Rasool-Allah saww was pleased with me asws as a brother for himself asws and selected me asws as a vizier for him saww.

سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

O you people! I asws am a nose of the guidance and its eyes, so do not desert from the path of guidance due to the scarcity of the one who covers it. One who claims that my asws killer is a Momin, so he has (already) killed me asws.

أَلَا وَ إِنْ لَّكُنَّ ذُمَّةً يُؤْمِنُونَ بِهَا، وَ إِنَّ النَّاصِرَةَ لِدِينِي وَ الْحَاَكِمِ بِهَا فِي خِطْبَةِ وَ خَطْبَةِ ذَي الْقُرْءَانِ وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلَ، يَُعْجِزُهُ مَا طَلَبَ، وَ لََ يَفُوتُهُ مَا هَرَبَ،

Indeed! And for every blood (spilt) would be an avenging one day, and the avenger regarding our blood and the Ruler regarding His azwj own Rights and rights of the near of kin, and the orphans, and the poor, and the traveller, He azwj is the One azwj Who is not frustrated from whatever He azwj Seeks, nor does it escape Him azwj what flees. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

وَ أُقْسِمُ بِاللَّهِ الَّذِي فَلَقَ الْبَّةَ وَ بَرَأَ النَّسَمَةَ، لَتَنْتَحِرُنَّ عَلَيْهَا يَا بَنِِ أُمَيَّةَ، وَ لَتَعْرِفُنَّ نَهَا فِِ أَيْدِي غَيرِْكُمْ وَ دَارِ عَدُوِّكُمْ عَمَّا قَلِيلٍ، وَ سَتَعْلَمُنَ

And I asws swear by Allah azwj Who Split the seed and Formed the person! O clan of Umayya! You will be losing it and will be recognising it in the hands of other and house of your enemies, after a little while, and you will come to know its news after a while’”.

---

98 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 964
99 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 965
From a speech of his asws in the preceding meaning: ‘O people of Al-Kufa! Take your preparations for Jihad against your enemies, Muawiya and his loyalists!’ They said, ‘O Amir Al-Momineen asws! Respite us until the cold moves away from us’.

He asws said: ‘But, by Allah azwj! Who Split the seed and Formed the person! These people will be prevailing upon you. It isn’t because they are foremost with the truth than you are, but due to their obeying Muawiya and your disobedience to me asws.

By Allah azwj! The community, all of it has become fearing its shepherd (ruler), and I asws have become such that I asws fear the injustices of my asws own citizens! I asws have employed men from you (as governors), but they embezzled and were treacherous, and one of you has amassed from the war booty of the Muslims what I asws had entrusted him upon, and he carried it to Muawiya. And another one carried it to his house being negligent with the Quran, and his Recompense is upon the Beneficent, to the extent that if I asws were to entrust one of you upon a lashing whip, he would betray (steal it), and you are faulting me asws.’

Then he asws raised his hands towards the sky and said: ‘O Allah azwj! I asws am tired of the life between the midst of these people, and the hopes have been dashed. Bring me asws my asws companion until I asws can be at rest from them and they can be resting from me asws, and they will never be successful after me asws, 100.'
Gathering my asws family asws for me asws just as He azwj had Gathered inclusively for Yaqoub asws, and that would be when the planets orbit (time will pass) and you shall say, ‘He asws is dead or destroyed’.

أَلََ فَاسْتَشْعِرُوا ق َبْلَهَا بِالصَّبَِْ وَ بُوءُوا إِلََ اللَّهِ بِالذَّنْبِ، فَقَدْ نُبَذْتُُْ قُدُسَكُمْ، وَ أَطْفَأْتُُْ مَصَابِيحَكُمْ، وَ قَلَّدْتُُْ هِدَاي َكُمْ مَنْ لََ يََْلِكُ لِنَفْسِهِ وَ لََ لَكُمْ سََْعاً وَ لََ بَصَراً، ضَعُفَ وَ اللَّ هِ الطَّالِبُ وَ الْمَطْلُوبُ

Indeed! Feel with the patience before it and be penitent (repentant) of Allah azwj for the sins (committed), for you have discarded your holiness and extinguished your lamps, and have collared your guidance to the one who cannot exert control for himself nor is he hearing to you, nor seeing. By Allah azwj! Weak is the seeker and the sought.

هَذَا وَ لَوْ لََْ ت َتَوَاكَلُوا أَمْرَكُمْ، وَ لََْ تَخَاذَلُوا عَنْ نُصْرَةِ الَْْقِّ ب َيْنَكُمْ، وَ لََْ تَِِنُوا عَنْ ت َ وْهِينِ الْبَاطِل، لََْ ي َتَشَجَّعْ عَلَيْكُمْ مَنْ لَيْسَ مِثْلَكُمْ، وَ لََْ ي َقْوَ مَنْ قَوِيَ عَلَيْكُمْ، وَ هََْمِ الطَّاعَةِ وَ إِزْوَائِهَا عَنْ أَهْلِهَا فِيكمْ.

This (has happened), and if only you had not depended on each other for your affairs and had not abandoned from helping the truth between you, and had not been weak from weakening the falsehood, he would not have been courageous upon you, one who isn’t like you, and one who is strong upon you would not have been strengthened (for it), nor would he have digested the obedience and its cornering away from its rightful ones among you.

فَقَلَّم كَمَا نَاهَتْ ب َنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى وَ بَِِقٍّ أَقُولُ: لَيََُعَّفَنَّ عَلَيْكُمُ التِّيهُ مِنْ ب َعْدِي بِاضْطِهَادِكُمْ وُلْدِي، ضِعْفَ مَا تَاهَتْ بَنُو إِسْرَائِيلَ عَلَى عَهْدِ مُوسَى.

You will be wandering just as the children of Israel wandered in the era of Musa asws, and I asws am speaking with truth. Your self-esteem would be weakened upon you from after me asws due to your persecuting my asws children, and weakness what made the children of Israel stray in the era of Musa asws.

وَ بَِِقٍّ قَدِ اسْتَكْمَلْتُمْ ن َهَلًَ، وَ امْتَلََْتُُْ عَلَلًَ مِنْ سُلْطَانِ الشَّجَرَةِ الْمَلْعُونَةِ فِِ الْقُرْآنِ. لَقَدْ جَمََّعْتُمْ عَلَى نَاعِقِ ضَلََلٍ، وَ لَجَبْتُمُ الْبَاطِلَ رَكَْاً، ثَُُّ لَغَادَرْتُُْ دَاعِيَ الَْْقِّ، وَ قَطَعْتُمُ الَْدْنََ مِنْ أَهْلِ بَدْرٍ، وَ وَصَلْتُمُ الَْب ْعَدَ مِنْ أَب ْنَاءِ حَرْبٍ. أَلََ وَ لَوْ ذَابَ مَا فِِ أَيْدِيهِمْ.

And by right, you have completed a drink and are filled with illnesses from the authority of the accursed tree in the Quran. You have united upon a caller of straying and have answered the falsehood running. Then you betrayed the caller of the truth and you cut off (relationships) from the nearby ones from the people of Badr and you connected with the remote ones, from the sons of Harb. Indeed, if only what is in their hands would dissolve.

لَقَدْ دَنَا التَّمْحِيصُ لِلْجَزَاءِ، وَ كُشِفَ الْغِطَاءُ، وَ انْقَََتِ الْمُدَّةُ، وَ أَزِفَ الْوَعْدُ، وَ بَدَا لَكُمُ الْنَّجْمُ مِنْ قِبَالِ الْمَشْرِقِ، وَ أَشْرَقَ لَكُمْ قَمَرُكُمْ كَمَلََءِ شَهْرِهِ،

It has drawn near, the sifting for the Recompense, and removal of the covering, and expiry of the term, and the Promise has approached, and the star will appear to you from the direction of the east, and your moon will shine for you for a complete month, and like a complete night.
So, when that appears, then return to the repentance and oppose the evil deeds, and know that you, if you were to obey the emerging one in the east, he\textsuperscript{sws} will travel with you the manifesto of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{asws} will cure you from the deafness and heal you from the muteness, and he\textsuperscript{asws} will suffice you for the ailments of the being grasped and the demand (by the governments), and discard the enormous burdens from the necks.

 فلا يُبعِدُ اللَّهُ إِلَّا مَنْ أَبََ الرَّحَْْةَ، وَ فَارَقَ الْعِصْمَةَ، وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ ي َنْقَلِبُونَ 

So, Allah\textsuperscript{azwj} will not Distance except the one who refuses the mercy and separates (from) the virtue, And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].

And I\textsuperscript{asws} have preached you with the goodly preaching and urged you upon the Jihad against your rebellious enemies, but I\textsuperscript{asws} do not even come to the end of my\textsuperscript{asws} talk until I\textsuperscript{asws} see you dispersing like the hands of (people of) Saba. So, when I\textsuperscript{asws} refrain from you, you return to your gatherings for solace and you are striking the examples and prosing the poems, and are asking about the news. You have forgotten the preparations (required) for the war and have pre-occupied your hearts with the falsehoods.

And I\textsuperscript{asws} have preached you with the goodly preaching and urged you upon the Jihad against your rebellious enemies, but I\textsuperscript{asws} do not even come to the end of my\textsuperscript{asws} talk until I\textsuperscript{asws} see you dispersing like the hands of (people of) Saba. So, when I\textsuperscript{asws} refrain from you, you return to your gatherings for solace and you are striking the examples and prosing the poems, and are asking about the news. You have forgotten the preparations (required) for the war and have pre-occupied your hearts with the falsehoods.

May your hands be soiled! Invade the people from before they invade you! By Allah\textsuperscript{azwj}! No people have been invaded in all the courtyards of their own homes, except they were disgraced.

\footnotesize{
101 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 967
}
And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj} I\textsuperscript{asws} do not see you doing it (getting ready for war) until they do it, and I\textsuperscript{asws} would love it if I\textsuperscript{asws} were to meet them upon my\textsuperscript{asws} intention and my\textsuperscript{asws} insight, and attain rest from your hardness, for you are not except like a bunch of camels whose shepherd is lost. Every time they are gathered from one side, they disperse from the other side.

By Allah\textsuperscript{azwj}! It is as if I\textsuperscript{asws} am with you if the war has been ignited and the fighting is hot, and you have split up from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} like the splitting of the head and splitting of the woman from her front (guardian)’.

He\textsuperscript{asws} said to him: ‘O crest of the Fire, woe be unto you all! Surely, the deed of the son of Affan is shameful even upon the one having no religion for him nor any argument with him. How can it be for me\textsuperscript{asws} and I\textsuperscript{asws} am upon a proof from my\textsuperscript{asws} Lord\textsuperscript{azwj} and the truth is in my\textsuperscript{asws} hands?!’

By Allah\textsuperscript{azwj}! A person enables his enemy from himself, tearing his flesh and breaking his bones, and stripping off his skin and shedding his blood, due to the weakness of what wings of his chest have been pressed upon him. You can be like that if you so like to, as for I\textsuperscript{asws}, I\textsuperscript{asws} am without it. If that come to me\textsuperscript{asws} I\textsuperscript{asws} shall strike with my\textsuperscript{asws} noble (sword) the heads of the important ones would fly off from it, and the palms and the wrists would be cut off from it, and Allah\textsuperscript{azwj} will do whatever He\textsuperscript{azwj} so Desires to afterwards’.

Abu Ayoub Al-Ansari Khalid Bin Zayd stood up, being an owner of the house of Rasool-Allah\textsuperscript{saww}, and he said, ‘O you people! Amir Al-Momineen\textsuperscript{asws} has made it hear the one who has retaining ears for him and a memorising heart. Allah\textsuperscript{azwj} has Honoured you all with an honour, you are not accepting it as is the right of its acceptance.
There has descended in your midst, the son asws of an uncle asws of your Prophet saww and chief of the Muslims from after him saww. He asws is making you to be with the understanding in your religion and calling you to the Jihad the legalisers (of the Prohibitions), and it is as if you are deaf, not hearing, or there are locks upon your hearts, having coverings upon these, so (now) you are not using your intellects’.

Are you not ashamed, O servants of Allah azwj? Weren’t your pacts with tyranny and aggression yesterday? The afflictions were all-inclusive and widespread in the country, and you were the ones with deprived rights, and blamed faces, and tied bellies, and cast out bare, the hurricanes were stormy upon you. You could not protect from the heat and the cold, and scorching sun and the brightness, except with the poor clothing and the houses of decayed hair (animal skin), until Allah azwj Sent to you Amir Al-Momineen asws. He asws proclaimed with the truth and spread the justice, and worked with what is in the Book.

O people! Thank for the bounties of Allah azwj upon you and do not turn around backwards, And do not become like those who are saying, ‘We hear’, and they are not listening [8:21]. Sharpen your swords and prepare for the Jihad against your enemies. When you are called, to answer, and when you are ordered, then listen and obey, and whatever you say, let it become what you are harbouring upon. You will become from the truthful ones with that’’.

102 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 968

103 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 969
arrived to him asws, they are Ubeydullah Bin Al-Abbas and Saeed Bin Nimran, when Busr Bin Artah overcame upon them. He asws stood up to the pulpit wearily due to the sluggishness of his asws companions from the Jihad, and their opposition to him asws in the view.

فقال: ما هي إلا المدينة الوطيسها وآسنتها، إن لم نكن إنا أثب نهيب أعامشكم فتشاهن الله. وقل: [عله السلام يقول الشاعر]:

على وضفر من ذا الإنا، قائل

He asws said: ‘It is not except Al-Kufa iasws have my asws grip on and I asws can extent to it. If there does not happen to be except you, hurricanes will blow through you, Allah azwj would Uglify you. And he asws gave an example by the words of a poet, ’By the life of your good father, O Amro! I asws am upon a little (piece of) fact from the utensil’.

ف َقَالَ عَلَيْهِ السَّلََمُ بِقَوْلِ الشَّاعِرِ:

وَ تَََثَّلَ لَعَمْرُ أَبِيكَ الَْْيرِّ يَا عَمْرُو إِنَّنِِ مِنْ ذَا الِْْنَاءِ قَلِيلٌ

Then he asws said: ‘I asws am informed the Busr has emerged to Al-Yemen, and by Allah azwj, I asws think that these people will be pointed out from you by their being united upon their falsehood and your separating from your rights, and due to you disobeying your Imam asws regarding the truth and their obeying their imam (leader) in the falsehood, and due to their fulfilling the entrcustments to their master and your betraysals, and due to their righteousness in their cities and your corruption.

فلم يثبت أحدهكم على فغب غميض أن يذهب بالاختئ! للهُمَّ إِنِِّّ قَدْ مَلِلْتُهُمْ وَ مَلُونِِّ، وَ سَئِمْتُهُمْ وَ سَئِمُونِِّ، فَأَبْدِلْنِِ بِِِّمْ خَيرْاً مِنْهُمْ، وَ أَبْدِلَُْمْ بِِ شَرّاً مِنِِّ.

If I asws were to entrust one of you upon a cup, I asws fear that he would go away with its handle! O Allah azwj! iasws am tired of them and they are tired of me asws, and iasws am fed up with them and they are fed up with me asws, so Replace for me asws with them better than them, and Replace them with me asws more evil than me asws.

اللَّهُمَّ مِثْ قُلُوبُهُمْ كَإِيََاثِ الْمِلْحِ فِِ الْمَاءِ

O Allah azwj! Dissolve their hearts like the salt dissolves in the water. But, by Allah azwj! iasws would love it if there were for me asws with you, a thousand horsem en from the clan of Firas Bin Ghanim’. Then he asws gave an example (in prose): ‘Over there if called, there would have come to you from them, horsemen like the clouds of autumn’.

فبُعِدْنِِ مِنْ ذا الِْْنَاءِ قَلِيلٌ

Then he asws descended from the pulpit’. 104

---

104 Bihar Al Anwar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 970
‘And he asws said when the (news of) the raids by the companions of Muawiya upon Al-Anbar reached him asws. He went out walking by himself asws until he asws came to Al-Nukheyla and the people came across him asws and said, ‘O Amir Al-Momineen asws! We shall suffice you asws!’

He asws said: ‘By Allah azwj! You cannot suffice me asws against yourselves, so how can you suffice me asws against others! The citizens before me asws used to complain of the injustices of their rulers, and today I asws (being a ruler) am complaining of injustices of my asws own citizens. It is as if I asws am the led and they are the leaders, or I asws am the prevented and they are the preventers!’

And when he asws said these words in a lengthy speech, we had chosen it in the summary of the sermons, two men from his asws companions came forward to him asws. One of the said, ‘My Lord! I cannot control except myself and my brother, [5:25], so order us with your asws orders, O Amir Al-Momineen asws! We shall implement it’. He asws said: ‘And where will you two reach from what I asws want?’

There was a friend of Ali asws from the people of Al-Medina, teknonyamed as Abu Maryam. When he heard the dispersal of the people away from him asws, he came to him asws. When Ali asws saw him, he asws said: ‘Abu Maryam?’ He said, ‘Yes’. He asws said: ‘What have you come for?’

He said, ‘I did not come to you asws for a need, but I viewed that even if they have placed you asws in charge of the affairs of this community, cut it out’. He asws said: ‘O Abu Maryam! I asws am your companions who has been entrusted. But, I asws am being Tried by the wickedest people upon the surface of the earth! I asws am calling them to the rightful matter

---

105 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 971
but they are not following me asws, and when I asws follow them upon what they are wanting, they disperse away from me asws. 106

And from Fuzeyl Bin Ja’ad, from a slave of Al Ashtar who said,

‘Ali asws complained to Al-Ashtar of the fleeing of the people to Muawiya. Al-Ashtar said, ‘O Amir Al-Momineen asws! We have been fighting against the people of Al-Basra with the people of Al-Basra, and the people of Al-Kufa, and the view is one, and they had differed afterwards, and they returned and the intentions weakened, and the justice was scarce while you asws are taking them with the justice and working among them with the truth and are getting fairness of the humble from the noble, and there isn’t any merit for the noble over the humble in your asws presence.

A party from the ones who were with you asws broke up upon the truth when they were generalised with it, and they were dejected from the justice when they came to be in it, and the material things of Muawiya came to be with the people of wealth and nobility. The souls of the people yearned for the world, and few of the people are ones who aren’t companions of the world, and most of them are ones who hide the truth and enjoy the falsehood and give preference to the world.

So, if you were to spend the wealth, O Amir Al-Momineen, the necks of the people would be filled up to you asws, and their advice would be clear, and their cordiality would be shown. May Allah azwj Do it for you asws, O Amir Al-Momineen asws! And Suppress your asws enemies, and Break up their unity, and Weaken their plots, and Scatter their affairs, He azwj is Informed with what they are doing’.

Ali asws answered him. He asws praised Allah azwj and extolled upon Him azwj and said: ‘As for what you mentioned from our asws works and our asws conduct with the justice, surely Allah azwj is Saying: One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46], and I asws am more fearful from becoming deficient regarding what you mentioned.

106 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 972
And as for what you mentioned from that the truth is heavy upon them, so they are separating due to that, Allah\textsuperscript{azwj} has Known that they did not separate due to tyranny and did not seek shelter to justice, and they did not seek except for a world that is declining away from them, as if they have already separated from it, and they will be Questioned on the Day of Qiyamah: ‘Is it for the world they intended or they worked for Allah\textsuperscript{azwj}?\’

And as for what you mentioned of spending the wealth (to lure them) and bringing the men together, surely there is no leeway for us\textsuperscript{asws} to give from the war booty to a man any more than his right, and Allah\textsuperscript{azwj} has Said, and His\textsuperscript{azwj} Word is the truth: ‘\textit{How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249].}\’

And Allah\textsuperscript{azwj} had Sent Muhammad\textsuperscript{saww} alone, and Multiplied for him\textsuperscript{saww} after there being a few, and Honoured his\textsuperscript{saww} party after the humiliation, and if Allah\textsuperscript{azwj} want us\textsuperscript{asws} to be in charge of this command, He\textsuperscript{azwj} will Subdue its difficulties for us, and Ease its grief for us\textsuperscript{asws}, and\textsuperscript{asws} accept from your view in whatever there would be Pleasure for Allah\textsuperscript{azwj}, and you are more the most honourable of my\textsuperscript{asws} companions, and most trustworthy of them regarding myself\textsuperscript{asws}, and their most advising of them in my\textsuperscript{asws} presence’. \textsuperscript{107}

\textit{(The book) ‘Kunz’ of Al-Karajaky – It is reported that these couplets are of Amir Al-Momineen\textsuperscript{asws}: ‘You took a fortified armour in order to defend from the arrows of the enemies from me\textsuperscript{asws}, so you were its blade. So, if you are not preserving responsibilities my\textsuperscript{asws} cordiality, then neither be against it nor for it. Stand in the position of the one excused from me\textsuperscript{asws} by the side, and free my\textsuperscript{asws} arrows to be for the enemies and their arrows’}. \textsuperscript{108}

\textsuperscript{107} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 973

\textsuperscript{108} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 31 H 974
CHAPTER 32 – REASON OF AMIR AL-MOMINEEN ASWS NOT CHANGING SOME OF THE INNOVATIONS DURING HIS ASWS ERA

[975] ج: عن مسعدة بن صدقه عن جعفر بن محمد علّيّه السلام قال: سمعت رسول الله صلى الله عليه وسلم يقول: كيف أتّمنى إذ أُبلِّسُتُ الفتنة، وtracker فيه التّمّ من الّذين صلى الله عليه وسلم، حتى يتحفوا شتى، فإذا غيّرّ منها شيء؟

فِيْلَيْن: أَيِّ الْثَّامِنَ يَتّمِّكَ عُفُورُ السَّلِّطَةِ.

(The book) ‘Al Ihtijaj’ – From Mas’ada Bin Sadaqa,

Ja’far asws Bin Muhammad asws said: ‘Amir Al-Momineen asws addressed (the people). He asws said: ‘Iasws heard Rasool-Allah saww saying: ‘How will you be when the Fitna confuses you? The new-born would grow up during it and the older ones would be enfeebled during it, and the people would flow upon it until they take is as a Sunnah. When something from it is changed, it would be said, ’The people are committing evil by changing the Sunnah!’

ثُمَّ أَقَبَلَ أمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَََّمُ، وَ مَعَهُ نَاسٌ مِّن أَهْلِ بَيْتِهِ وَ خَاصٌّ مِّن شِيعَتِهِ، فَصَعِدَ الْمِنْبَََ فَحَمِدَ اللَّهَ وَ أَثََّنَ عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

ثُمَّ قَالَ: ‘الْوُلََةُ قَبْلِي بِأُمُورٍ عَظِيمَةٍ، خَالَ فُوا فِيهَا رَسُولَ اللَّهِ صلى الله عليه وَ آلِهِ مُتَعَمِّدِينَ لِذَلِكَ، وَ لَوْ حََْلْتُ النَّاسَ عَلَى تَرْكِهِ وَ حَوَّلْتُهَا إِلََ مَوَاضِعِهَا الَّتِِ كَانَتْ عَلَيْهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وَ آلِهِ، لَتَفَرَّقَ عَنِِّ جُنْدِي! حَتََّ أَبَقَّ وَحْدِي إِلََّ قَلِيلًَ مِنْ شِيعَتَِِ الَّذِينَ عَرَفُوا فََْلِي وَ إِمَامَتِِ مِنْ كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صلى الله عليه وَ آلِهِ.

Then Amir Al-Momineen asws came back and with him asws were some people from his asws family members and special ones from his asws Shias. He asws ascended the pulpit, praised Allah azwj and extolled upon Him azwj and sent Salawaat upon the Prophet saww, the said:

‘The rulers before me asws had worked grievous matters. They opposed Rasool-Allah saww in it deliberately for that, and if I asws had carried the people upon leaving that (Standing place of Ibrahim as) and transferred it back to its place in which it used to be in the era of Rasool-Allah saww, my asws army would separate (and move) away from me asws, until I asws would remain along except a few from my asws Shias who recognise my asws merits and my asws Imamate from the Book of Allah azwj and Sunnah of His azwj Prophet saww.'
أَ رَأَيْتُمْ لَوْ أَمَرْتُ بِقَامِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَرَدَدْتُهُ إِلَى الْمَكَانِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهِ، وَ رَدَدْتُ فَدَكَ إِلَى وَرَثَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ، وَ رَدَدْتُ صَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مُدَّهُ إِلَى مَا كَانَ، وَ أَمَيْتُ قَطَائِعَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقْطَعَهَا لِنَاسٍ مُسَمَّينَ

What is your view if I were to order with the standing place of Ibrahim to be returned to the place in which Rasool-Allah saww had placed it to be in; and Fadak to be returned to the inheritors of (Syeda) Fatima saww; and return the Sa'a (unit of measurement) of Rasool-Allah saww and his saww Mudd (unit of measurement) to what they used to be; and continue cutting out the pieces (of land) which Rasool-Allah saww used to cut these out for the named people;

وَ رَدَدْتُ زَحْفَرُ عِنْبِي طَلَّابٍ إِلَى وَرَثَيْهِ وَ هَدَمْتُهَا وَ أَخْرَجْتُهَا وَ رَدَدْتُ دَارَ جَعْفَرِ بْنِ أَبِِ طَالِبٍ إِلَى وَرَثَتِهِ وَ هَدَمْتُهَا وَ أَخْرَجْتُهَا وَ وَرَثَتِي وَ رَدَدْتُ قَََاءَ كُلِّ مَنْ قَََى بَِِوْرٍ، وَ سَبَِْ ذَرَارِيِّ بَنِِ تَََْغْلِبَ، وَ رَدَدْتُ مَا قُسِ مِنْ أَرْضِ خَيْبَََ، وَ مََُوْتُ دِيوَانَ الْعَطَاءِ، وَ أَعْطَيْتُ كَمَا كَانَ يُعْطِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لََْ أَجْعَلْهَا دُولَةً بِيْنَ الْغَنِياءِ

And return the house of Ja'far saww Bin Abu Talib saww to his saww inheritors, and demolish it (what they have built to extend the Masjid) and expel it from the Masjid; and return the Khums to its rightful ones; and rescind the judgment of every one who had judged with tyranny and the captured offspring of the clan of Taghlib; and return whatever had been distributed from the land of Khyber; and erase the register of awards and (instead) give like what Rasool-Allah saww used to give and not make these (awards) to be a revenue between the rich?

وَ اللَّهِ لَقَدْ أَمَرْتُ النَّاسَ أَنْ لََ يَُْمَعُوا «خ» فِِ شَهْرِ رَمََََ، إِلََّ فِِ فَرِيََةٍ، ف َنَادَى ب َعْضُ أَهْلِ عَسْكَرِي مَِِّّنْ ي ُقَاتِلُ دُونِِّ، وَ سَيْفُهُ مَعِي أَتَّقِي بِهِ فِِ الِْْسْلَََ وَ أَهْلِهِ: غُيرَِّتْ سُ نَّةُ عُمَرَ وَ نُِِيَ أَنْ يُصَلَّى فِِ شَهْرِ رَمََََ فِِ جَََاعَةٍ، حَتََّّ خِفْتُ أَنْ ي َثُورَ بِِ نَاحِيَةُ عَسْكَرِي

By Allah azwj! I asws had ordered the people that they should not gather during a month of Ramazan except regarding the Obligatory (Salats), but some people of my asws army, from the ones who fought besides me asws called out and his saww sword was with me asws, by it I asws save Al-Islam and its people, ‘He asws has changed the sunnah of Umar and is forbidding from praying Salat during the month of Ramazan in a congregation’, to the extent that I asws feared that there might be a revolution with me asws in part of my asws army.

ما لَقِيَتْ هَذِهِ الُّمَّةُ مِنْ أَئِمَّةِ الََّلََلَةِ وَ الدُّعَاةِ إِلََ النَّارِ (Oh) what I asws am facing from the leaders of straying and the callers to the Fire!

وَ أَعْظَمُ مِنْ ذَلِكَ، سَهْمُ ذَوِي الْقُرْبََ الَّذِينَ قَالَ اللَّهُ تَبَارَك فِِ حَقِّهِمْ: وَ اعْلَمُوا أَنَِّا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خَُُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَ وَ الْيَتَمَّى وَ الْمَساكِينَ وَ ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ ما أَنَّا عَلَى عِدَّةٍ مِّمِّيْىَّ الْقُرْفَانِ And more grievous than that is the portion of the next of kin, the ones Allah azwj Blessed and Exalted Said in their rights: 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, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, [8:41].
By Allahazwj! Weasws are the ones meant by ‘near of kin’, those Allahazwj has Paired with Himselfazwj and Hisasws Prophetasw, and did not Make any share to be for usasws in the charities. Allahazwj the Glorious and Exalted has Honoured Hisasws Prophetasw, and Honouredasws usasws from Feeding usasws the filth of thehands of the people’.

A man said to himasws, ‘I have heard from Salmanasw, and Abu Zarr Al-Ghifariras, and Al-Miqdadras, (certain) things from the interpretation of the Quran and reports from theProphetasw, and asws heard from youasws the verification of what I had heard from them, and I have seen many things in the hands of the people, from the interpretation of the Quran and Ahadeeth from the Prophetasw, and youasws are opposing them and claiming that, that is false. Do you view the people are lying deliberately upon the Prophetasw of Allahazwj and are interpreting the Quran by their own opinions?’

He (Al-Sadiqasws) said: ‘Amir Al-Momineenasws faced towards him and said to him: ‘You have asked, so understand the answer. In the hands of the people there is truth and falsehood, and truthfulness and lies, and abrogating and abrogated, and general and special, and decisive and allegorical, memorised and imagined.

And rather four (types of) men have come to you with the Hadeeth, there isn’t any fight for them – a hypocrite man, manifesting the Eman and posing as being with Al-Islam. Neither does he consider it a sin nor does he have any embarrassment in lying upon Allahazwj and upon Rasool-Allahsaww deliberately.
If the people come to know that he is a hypocrite, they would not accept from him and would not ratify his words, but they said, 'He is a companion of Rasool-Allah(saww), and he has seen him(saww) and heard from him(saww) and caught it from him(saww). So, they are taking with his words, although Allah(azwj) has Informed you about the hypocrites with what He(azwj) has informed, and Described them with what He(azwj) had Described them to you.}

Then they remained alive after him(saww) and they drew near to the leaders of straying and the callers to the Fire with the falsities and the accusations. So, they (rulers) made them the office bearers and made them decision-makers upon the necks of the people, and they devoured the world through them, and rather the people tend to be with the kings and the world except the one whom Allah(azwj) Fortifies. So, this is the first of the four.

And the second of the four is a man who heard something from Rasool-Allah(saww), could not memorise is upon its perspective, so he used his imagination in it and did not lie deliberately, and it is in his hands, he is reporting it and working with it and saying, 'I heard from Rasool-Allah(saww). If the Muslims had known that he is using his imagination in it, they would not be accepting from him, and if he knew that he is like that, he would reject it.

And a third man, he heard something from Rasool-Allah(saww) instructing him, then he (Rasool-Allah(saww)) forbade from it, and he did not know, or heard the forbiddance about something then he(saww) instructed with it, and he did not know. Thus, he preserved the abrogated and did not preserve the abrogating. If he had known it is abrogated, he would have rejected it, and if the Muslims had known when they heard it from him that it is abrogated, they would have rejected it.

And the last fourth did not lie upon Allah(azwj) nor upon His(azwj) Rasool(saww), being hateful to the lie fearing to Allah(azwj) and in reverence to Rasool-Allah(saww), and did not use his imagination with it. But, he memorised he had heard upon its perspective, so he came with it upon what he had heard, and he did not increase in it and did not reduce from it, and he preserved the abrogating so he worked with it, and preserved the abrogated so he stayed away from it, and he recognised the special and the general, so he placed everything in its place, and he recognised the allegorical and the decisive.
And the speech happened from Rasool-Allahsaww having two aspects for it. There was a special talk and general talk. He heard it, one who did not know what Allahazwj had Meant by it nor what Rasool-Allahsaww had meant by it. The listener carried it and diverted it upon being without understanding its meaning nor what had been aimed with it, and what reason it had come out for.

And it isn't so that every companion of Rasool-Allahsaww had asked himsaww and understood it, to the extent that they used to love for the Bedouin to come and ask himsaww until they would hear hissaww speech, and nothing from that passed by measws except I asws had asked about it and memorised it.

Thus these perspectives are what the people are upon in their differing(s) and their reasons in their reports”. 109

Tafseer Al Ayyashi – From Hareyz, from one of our companions,

‘From one of the two (5th or 6th Imamasws) having said: ‘When Amir Al-Momineen asws was in Al-Kufa, some people came to himasws and they said, ‘Make a prayer leader to be for us who would lead us (in Salat) during the month of Ramazan’. Heasws said: ‘No’, and heasws forbade them to gather during it. When it was evening they went on to say, ‘Cry (lament) during Ramazan, ‘Waah Ramazan!’’

فَأَتَاهُ الَْْارِثُ الَْعْوَرُ فِِ أُنَاسٍ ف َقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ ضَجَّ النَّاسُ وَ كَرِهُوا ق َوْلَكَ

Al-Haris Al-Awr came to himasws among some people. He said, ‘O Amir Al-Momineen asws! The people are clamouring and are disliking yourasws words’.

فَقَال عَلَيْهِ السَّلََمُ: دَعُوهُمْ وَ مَا يُرِيدُونَ لِيُصَلِّيَ بِِِّمْ مَنْ شَاءُوا. ثَُُّ قَالَ « مَنْ يَتَّبِعْ غَيرَْ سَبِيلِ الْمُؤْمِنِينَ ن ُوَلِّهِ ما ت َوَلََّ وَ نُصْلِهِ جَهَنَّمَ وَ ساءَتْ مَصِيرًا »

Heasws said: ‘Leave them and what they are wanting to pray Salat with them, (let them take a pray leader) the one - they so desire to’. Then heasws said: ‘So the one who follows other

109 Bihar Al Anwar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 975
than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115].

[A group from the companions of Amir Al-Momineen asws narrated to me that he asws said one day: ‘Call the rich ones to me asws, and (tribe of) Bahilah’, and other tribes he asws had named: ‘Let them take their awards, for by the One azwj Who Split the seed and Formed the person! There is no share for them in Al Islam, and I asws shall be seizing the rich with a voracious seizure."

And if my asws feet are affirmed, I asws return tribes to tribes, and tribes to tribes, and I asws shall invalidate sixty tribes having no share in Al-Islam”.

‘Amir-Al-Momineen asws preached, so he asws Praised Allah azwj and Exalted Him azwj, then sent greetings of peace ‘Salam’ upon the Prophet saww, then said: ‘Indeed! From the fears what I asws fear for you are two categories – following of desires and long hopes. As for the following of desires, it will sway you away from the truth, and as for the long hopes, they will make you forget the Hereafter.

Indeed! The world has moved backwards (away from you) and that the Hereafter has moved forward (towards you), and for each of these are sons. So be from the sons of the Hereafter and do not become from the sons of the world, for today is the day of the deeds...
and there is no Reckoning, but tomorrow is the (day of) Reckoning and no (room to perform) deeds.

However, the commencement of the Fitna occurs from the following of desires, and (the man made) rules are followed in opposition to the Commands of Allahazwj, so that a man would rule over a man (using these rules).

Indeed! Surely the truth, had it been pure, there would have been no differing, and had the falsehood been pure, there would have been no fear about the one with the proof, but they take a fistful from this and a fistful from this, so they are mixed together. So that is where the Satanla rules over hisla friends, and the ones for whom goodness has preceded from Allahazwj escape from this.

Iasws heard Rasool-Allahsaww saying: ‘How will your condition be when you are clothed in ‘Fitna’ (strife) in which the young ones will grow older while the adults would become elderly. The people will flow towards it (fitna) and take it as a Sunnah. So if something is altered therein, they will say, ‘The Sunnah has been altered’, and the people would have become deniers.

Then the affliction would intensify, and the offspring would become captivated and the ‘Fitna’ (strife) would consume them just as the fire consumes the firewood, or just as the millstone grinds upon its lower base. And they would learn the Laws for the sake of other than Allahazwj, and they would learn for the sake of other than doing good deeds, and they will be coveting the world instead of working for the Hereafter.

Then heasws turned hisasws face towards those from hisasws family and hisasws special ones and hisasws Shias who were around himasws, so heasws said: ‘The rulers before measws acted in opposition to Rasool-Allahsaww deliberately breaching the Covenant with himsaww and altering hissaww Sunnah.
And if I asws had burdened the people on avoiding it, and turned it back to its place and to what is used to be in the era of Rasool-Allah saww, my asws army would disperse from me asws to the extent that there would remain only myself asws or a few from my asws Shias who recognise my asws merits and Obligation of my asws Imamate from the Book of Allah azwj, Mighty is His azwj Mention, and Sunnah of Rasool-Allah saww.

Consider (what would happen) if I asws were to order for the Maqaam e Ibrahim as to be returned to its place where it was placed by Rasool-Allah saww, and returned the (plantation of) Fadak to the inheritors of (Syeda) Fatima asws, and returned to the ‘Sa’aa’ (unit of measurement) just as it was before, and execute the treaties which were made by Rasool-Allah saww for the people, which were never executed nor were those ever established.

And return the house of Ja’far as to his as inheritors, and demolish it from the Masjid, and rescind the inequitable Judgements which were judged and remove the women who are under (married to) certain men without right and return them back to their husbands, and issue the order regarding the matrimony, and the orders regarding the captives of the clan of Taghlub;

And return what was distributed from the land of Khyber, and erase the register of gifts and give it out as Rasool-Allah saww used to give it out in an equitable manner and not make it to be distributed between the rich, and drop Al-Musahaat (currency), and equalise between the marriages, and enforce the Khums of Rasool-Allah saww just as it had been Commanded by Allah azwj Mighty and Majestic and make it to be obligatory.

And return the Masjid of Rasool-Allah saww to what it used to be, and shut what was in it from the doors, and open what has been closed in it, and prohibit the wiping (Masaah) upon the socks, and enforce the punishment upon the partaking of Al-Nabeedh (intoxicant), and
make the two *Mu’tah’s* to be permissible, and order for the *Takbeer* over the dead body as five *Takbeers*;

وَ أَلْزَمْتُ النَّاسَ الَْْهْرَ بِبِسْمِ اللَّهِ الرَّحْْنِ الرَّحِيمِ، وَ أَخْرَجْتُ مَنْ أُدْخِلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِِ مَسْجِدِهِ مَِِّنْ كَانَ رَسُولُ اللَّ

And necessitate the people to recite ‘In the Name of Allah’ aloud (in the Prayer), and throw out the one who has been included with Rasool-Allah *saww* in his *saww* Masjid the one whom Rasool-Allah *saww* had thrown out, and enter the one who had been thrown out after Rasool-Allah *saww* whom Rasool-Allah *saww* had allowed him to enter;

وَ حََْلْتُ النَّاسَ عَلَى حُكْمِ الْقُرْآنِ وَ عَلَى الطَّلََقِ عَلَى السُّنَّةِ، وَ أَخَذْتُ الصَّدَقَاتِ عَلَى أَصْنَافِهَا وَ حُدُودِهَا، وَ رَدَدْتُ الْوُضُوءَ وَ الْغُسْلَ وَ الصَّلََةَ إِلََ مَوَاقِيتِهَا وَ شَرَائِعِهَا وَ مَوَاضِعِهَا، وَ رَدَدْتُ أَهْلَ نََْرَانَ إِلََ مَوَاضِعِهِمْ، وَ رَدَدْتُ سَبَايَا فَارِسَ وَ سَا

And burden the people to the Commands of the Quran and upon the divorce to be in accordance with the Sunnah, and take the charities upon its types and its limits, and return the ablution and the (major) ablution and the Prayer to its prescribed times, and its laws and its places, and return the people of Najraan to their own places, and return the Persian captives, and the rest of the community to the Book of Allah *azwj* and the Sunnah of its Prophet *saww*, then they would disperse away from me *asws*.

لَوْ مَا لَقِيتُ مِنْ هَذِهِ الُْمَّةِ مِنَ الْفُرْقَةِ وَ طَاعَةِ أَئِمَّةِ الََّلََلَةِ وَ الدُّعَاةِ إِلََ النَّارِ! وَ أَعْطَيْتُ مِنْ ذَلِكَ سَهْمَ ذِي الْقُرْبََ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ:

What will be meted out from this community from the sectarianism and the obedience to the imams of the misguidance and their calling to the Fire if *asws* were to give out from that the share of the near relatives about which Allah *azwj* Mighty and Majestic has Said: *if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; [8:41].*
So we are the ones Meant by the near relatives whom Allah has Joined with Himself and with His Rasool. The Exalted Said: so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment to the one who is unjust to them. (This is) a Mercy from Him to us and a self-sufficiency by which Allah has Made us to be self-sufficient with.

وَ وَصَّى بِهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِ هِ، وَ لََْ يَُْعَ لْ لَنَ ا فِِ سَ هْمِ الصَّ دَقَةِ نَصِ يباً، أَكْرَمَ ا للَّ هُ رَسُ ولَهُ صَ لَّى اللَّ هُ عَلَيْهِ وَ آلِ هِ، وَ أَكْرَمَنَ ا أَهْ لَ الْبَيْ تِ أَنْ يُطْعِمَنَ ا مِنْ أَوْسَاخِ النَّاسِ،

And He Bequeathed for it to His Prophet and did not Make for us a share in the charity. Allah Honoured His Prophet and Honoured us the People of the Household, that He should (not) Feed us from the dirt of the people (charity).

فَكَذَّبُوا اللَّهَ وَ كَذَّبُوا رَسُولَهُ وَ جَحَدُوا كِتَابَ اللَّهِ النَّاطِقَ بَِِقِّنَا، وَ مَنَعُونَا فَرْضاً فَرَضَهُ اللَّهُ لََنا. مَا لَقِيَ أَهْلُ بَيْتِ نَبٍِِّ مِنْ أُمَّتِهِ مَا لَقِيتُهُ بَعْدَ نَبِيِّنَا!

They belied Allah, and belied His Prophet and fought against the Book of Allah which Speaks of our rights, and prevented from us the obligation which Allah has Obligated for us. What have the People of the Household of the Prophet faced from his community, been meted out to us after our Prophet, and Allah is the Helper against the one who is unjust to us, and there is no Might and no Power except by Allah the Exalted, the Magnificent’.

(He) ‘Nahj (Al Balagah) –

‘He said: ‘If I had affirmed my feet from these slippery (pitfalls), I would change (some) things’.

(He) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ismail Al Qummi, from Ali Bin Al Hakam, from Sayf Bin Ameyra, raising it, said,

‘Amir Al-Momineen passed by a man praying the morning Salat in Masjid Al-Kufa. He pressed his side by the whip and said: ‘You slaughtered the Salat of: the penitent, may Allah Slaughter you!’ He said, ‘So, shall I leave it?’ He said: ‘Have you seen the one who forbids? A servant when he prays Salat?’

112 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 32 H 978
113 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 32 H 979
Abu Abdullah\textsuperscript{asws} said: ‘And it suffices by the denial of Ali\textsuperscript{asws} for its forbiddance’.

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Salat during a month of Ramazan in the Masjids (Taraweeh). He\textsuperscript{asws} said: ‘When Amir Al-Momineen\textsuperscript{asws} arrived at Al-Kufa, he\textsuperscript{asws} instructed Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} to call out among the people: ‘There is no Salat during a month of Ramazan in the Masajids in congregation’ (Taraweeh).

So, Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} called out among the people with what he\textsuperscript{asws} had been instructed with. When the people heard the words of Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, they shouted, ‘Waah Umar! Waah Umar!’

When he\textsuperscript{asws} returned to Amir Al-Momineen\textsuperscript{asws} he\textsuperscript{asws} said to him\textsuperscript{asws}: ‘What are these voices?’ He\textsuperscript{asws} said: ‘O Amir Al-Momineen\textsuperscript{asws}! They people are shouting, ‘Waah Umar! Waah Umar!’” Amir Al-Momineen\textsuperscript{asws} said: ‘Say to them, ‘Pray Salat!’’

‘Ali\textsuperscript{asws} sent a message to me: ‘Judge with whatever you had been judging with previously until (such time as) the affairs of the people are united’.”

\textsuperscript{114} Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 980
\textsuperscript{115} Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 981
\textsuperscript{116} Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 32 H 982
CHAPTER 33 – MISCELLANEOUS CHAPTER OF WHAT OCCURRED DURING THE DAYS OF HIS\(^{\text{asws}}\) CALIPHATE AND A SUMMARY OF HIS\(^{\text{asws}}\) SERMONS AND ITS MISCELLANEOUS

From Abu Ja’far\(^{\text{asws}}\) having said: ‘Amir-Al-Momineen\(^{\text{asws}}\) gave a sermon to the people at Siffeen, so he\(^{\text{asws}}\) Praised Allah\(^{\text{azwj}}\) and Extolled Him\(^{\text{azwj}}\), and sent greetings upon the Prophet\(^{\text{asws}}\), then said: ‘Having said that, Allah\(^{\text{azwj}}\) the Exalted has Made my\(^{\text{asws}}\) rights to be obligatory upon you all as the Master\(^{\text{asws}}\) of the Command (Wali\(^{\text{al}}\)-Amr) and my\(^{\text{asws}}\) status which Allah\(^{\text{azwj}}\) Revealed for you, and similarly you have rights upon me\(^{\text{asws}}\) as I\(^{\text{asws}}\) have upon you.

And the right is the most beautiful of the things in description; and most expansive in sharing. There is no other thing which is applied on one’s favour without being applied against him and it is not applied against him unless it is applied in his favour. The only one for whom it flows for and does not flow against is Allah\(^{\text{azwj}}\) Mighty and Majestic only apart from His\(^{\text{awj}}\) creatures, for He\(^{\text{awj}}\) is Powerful over His\(^{\text{awj}}\) servants, and His\(^{\text{awj}}\) Justice regarding everything that He\(^{\text{awj}}\) Judges.

But He\(^{\text{awj}}\) Made His\(^{\text{awj}}\) Rights upon the servants that they should be obedient to Him\(^{\text{awj}}\), and Made expiation against them by the good Rewards as Grace from Him\(^{\text{awj}}\), and the prolonged Generosity, and Expanding by increasing it for the one who is deserving of it.

Then He\(^{\text{awj}}\) Made from His\(^{\text{awj}}\) Rights, certain rights to be obligated for some people upon some other people. He\(^{\text{awj}}\) Made it such that it obligates some of them for the others and does not obligate some except by the others.
The greatest of what Allah\textsuperscript{azwj} has Necessitated from these rights is the rights of the governor upon the citizens and the rights of the citizens upon the governor, an obligation which Allah\textsuperscript{azwj} has Obligated upon one and all. He\textsuperscript{azwj} has Made it to be a system for them and as strength for their Religion, and the establishment of the true Sunnah among them. The citizens will not be corrected except by the governor being correct, nor will the governor be correct except by the integrity of the citizens.

If the citizens fulfil the rights to the governor and the governor fulfils their rights as well, the truth will be strengthened between them. The manifesto of the Religion would be established, and the landmarks of justice would find fairness, and the Sunnah would flow smoothly. That would make life prosperous, and they would yearn for the survival of the government, and the enemies would despair from their ambitions.

And if the citizens overcome the governor and the governor seeks to overcome them that are where the differences of speech emerge. The yearning of tyranny appears, and abundance of the lawlessness in the Religion, and the landmarks of the Sunnah are left. They act by the desires, effects vanish, and illnesses of the souls abound. There is no fear of the penalties for infringement of the Laws, nor does confronting the falsehood seem great.

So that is where the humiliation of the righteous and the honour for the evil ones is, and the ruination of the cities, and the greater the consequences will be for the servants in the presence of Allah\textsuperscript{azwj} Mighty and Majestic.

So come, O you people, to the co-operation to the obedience to Allah\textsuperscript{azwj} Mighty and Majestic, and the establishment by His\textsuperscript{azwj} Justice, and the loyalty to His\textsuperscript{azwj} Covenant, and the fairness to Him\textsuperscript{azwj} is all of His\textsuperscript{azwj} Rights, for there is nothing more needed for the servants than for advising with regards to that, and the beautiful co-operation to Him\textsuperscript{azwj}, and there is no one who intensifies his passion for striving for the Pleasure of Allah\textsuperscript{azwj} to be able to reach its deserving point of fulfilling the Rights to Allah\textsuperscript{azwj}. 
But, from the obligatory Rights of Allah Almighty Mighty and Majestic, upon the servants is the advice to each other with maximum efforts, and the co-operation upon the establishment of the truth among them.

Then there is person, no matter how great his status regarding the truth, how magnified his preference regarding the truth is, would not be needless from the co-operation upon what Allah Almighty Mighty and Majestic has Burdened him with from His rights against them, and His Favours from the Obligation of His rights. And there is no person, no matter how low he is in the affairs, and the eyes are looking down upon him, can remain without being helped upon or given support. And the people of the merits and the people of the Favours are more frequently in need of that, and everyone is in need of Allah Almighty Mighty and Majestic equally'.

A man from his army answered him. No one knew who he was and it is said that he had never been seen in his army before that day, nor was he seen after it. He stood up and beautifully Extolled Allah Mighty and Majestic by what the afflictions He Freed His servant from the chains. So choose for us, and we will go by your choice, and make a plan and we would go by your plan, for you are a truthful speaker, and the successful ruler, and the authorised king. It is not permissible for us to disobey you in anything, nor do we compare our knowledge with your knowledge. You are great in regard to that choice, in our eyes, and your virtues are majestic within us'.

Then said, 'You are our Commander, and we are your citizens. It is by you that Allah Brought us out of the humiliation and it is by your strength that He Freed His servant from the chains. So choose for us, and we will go by your choice, and make a plan and we would go by your plan, for you are a truthful speaker, and the successful ruler, and the authorised king. It is not permissible for us to disobey you in anything, nor do we compare our knowledge with your knowledge. You are great in regard to that choice, in our eyes, and your virtues are majestic within us'.

Fahdah: 'Amr ibn al-Aswad [Allah has Exalted him], I am Abdillah ibn al-Najj, I confronted the ruler and the governor, and that was before his evil, and the people subjected to him, and the people of the victors, and the people of the slaves, so I chose for them, and we will follow you, and we expect to be respected among them, and we will be satisfied with your choice, and we will follow you.

Amir Al-Momineen answered him saying: 'It is from the Rights that the one who Magnifies the Majesty of Allah within himself and exalts His position in his heart,
everything else would seem little to him. And the one most deserving to be like that is the one to whom the Bounties of Allah\(^{\text{aw}}\) are great as well as His\(^{\text{aw}}\) Kind Favours to him, for no one would magnify the Bounties of Allah\(^{\text{aw}}\) except that the Rights of Allah\(^{\text{aw}}\) Increase upon him.

وَ إِنَّ مِنْ أَسْخَفِ حَالَتِ الْوُلَََةِ عِنْدَ صَالِحِ النَّاسِ أَنْ يُظَنَّ بِِِّمْ حُبُّ الْفَخْرِ، وَ يُوضَعَ أَمْرُهُمْ عَلَى الْكِبَِْ، وَ قَدْ كَرِهْتُ أَنْ يَكُونَ جَالَ فِِ ظَنِّكُمْ أَنِِّّ أُحِبُّ الِْْطْرَاءَ وَ اسْتِمَاعَ الثَّنَاءِ، وَ لَسْتُ بَِِمْدِ اللَّهِ كَذَلِكَ، ثَمَّ اسْتَحْلِيَ الثَّنَاءُ بَعْدَ الْبَلََءِ، فَلََ تُثْنُوا عَلَيَّ بَِِا تُكَلَّمُ بِهِ الَْْبَابِرَةُ، وَ لََ تََُّالِطُونِِّ بِالْمُصَانَعَةِ، وَ لََ تَظُنُّوا بِِ اسْتِثْقَالًَ فِِ حَقٍّ قِيلَ لِِ، فَلََ تَكُفُّوا عَنْ مَقَالَةٍ بَِِقٍّ أَوْ مَشُورَةٍ بِعَدْلٍ، فَإِنِِّّ لَسْتُ فِِ ن َفْسِي بِفَوْقِ أَنْ أُخْطِئَ، وَ لََ آمَنُ ذَلِكَ مِنْ فِعْلِي، إِلََّ أَنْ يَكْفِيَ اللَّهُ مِنْ ن َفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِِّ، فَإِنََِّا أَنَا وَ أَن ْتُمْ عَبِ ُِّلُوكُونَ لِرَبٍّ لََ رَبَّ غَيرُْهُ، يََْلِكُ مِنَّا مَا لََ نَِْلِكُ مِنْ أَن ْفُسِنَا، وَ أَخْرَجَنَا مَِِّا كُنَّا فِيهِ إِلََ مَا صَلَحْنَا عَلَيْهِ، فَأَبْدَلَنَا ب َعْدَ الََّلََلَةِ بِالَُْدَى وَ أَعْطَانَا الْبَصِيرَةَ ب َعْدَ الْعَمَى.

And had I\(^{\text{asws}}\) loved what you said, I\(^{\text{asws}}\) would have abandoned it due to it lowering me\(^{\text{asws}}\) for the Sake of Allah\(^{\text{aw}}\) that I\(^{\text{asws}}\) should take to magnificence and greatness when He\(^{\text{aw}}\) is more deserving of it. Maybe the people consider it sweet to be praised after the affliction. So do not praise me\(^{\text{asws}}\) with beautiful praises as it may take my\(^{\text{asws}}\) soul out from being for the Sake of Allah\(^{\text{aw}}\), and the remainder of the rights which I\(^{\text{asws}}\) have yet to fulfil and the obligations which there is no escape from performing these.

فَلََ تُكَلِّمُونِِّ بَِِقٍّ أَوْ مَشُورَةٍ بِعَدْلٍ، فَإِنِِّّ لَسْتُ فِِ ن َفْسِي بِفَوْقِ أَنْ أُخْطِئَ، وَ لََ آمَنُ ذَلِكَ مِنْ فِعْلِي، إِلََّ أَنْ يَكْفِيَ اللَّهُ مِنْ ن َفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِِّ، فَإِنََِّا أَنَا وَ أَن ْتُمْ عَبِ ُِّلُوكُونَ لِرَبٍّ لََ رَبَّ غَيرُْهُ، يََْلِكُ مِنَّا مَا لََ نَِْلِكُ مِنْ أَن ْفُسِنَا، وَ أَخْرَجَنَا مَِِّا كُنَّا فِيهِ إِلََ مَا صَلَحْنَا عَلَيْهِ، فَأَبْدَلَنَا ب َعْدَ الََّلََلَةِ بِالَُْدَى وَ أَعْطَانَا الْبَصِيرَةَ ب َعْدَ الْعَمَى.

So do not speak to me\(^{\text{asws}}\) as you speak to the tyrants, and do not have reservations from me\(^{\text{asws}}\) like you have reservations in the presence of the unresponsive people, and do not flatter me\(^{\text{asws}}\), and do not think that I\(^{\text{asws}}\) consider it heavy regarding the right which is said to me\(^{\text{asws}}\), or that I\(^{\text{asws}}\) seek self-greatness, for it is not correct for me\(^{\text{asws}}\). The one who considers the rights to be a burden if they are told to him, or the justice if it is presented to him, it would become heavier for him to act in accordance with these two.

فَلََ تَكُفُّوا عَنْ مَقَالَةٍ بَِِقٍّ أَوْ مَشُورَةٍ بِعَدْلٍ، فَإِنِِّّ لَسْتُ فِِ ن َفْسِي بِفَوْقِ أَنْ أُخْطِئَ، وَ لََ آمَنُ ذَلِكَ مِنْ فِعْلِي، إِلََّ أَنْ يَكْفِيَ اللَّهُ مِنْ ن َفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِِّ، فَإِنََِّا أَنَا وَ أَن ْتُمْ عَبِ ُِّلُوكُونَ لِرَبٍّ لََ رَبَّ غَيرُْهُ، يََْلِكُ مِنَّا مَا لََ نَِْلِكُ مِنْ أَن ْفُسِنَا، وَ أَخْرَجَنَا مَِِّا كُنَّا فِيهِ إِلََ مَا صَلَحْنَا عَلَيْهِ، فَأَبْدَلَنَا ب َعْدَ الََّلََلَةِ بِالَُْدَى وَ أَعْطَانَا الْبَصِيرَةَ ب َعْدَ الْعَمَى.

So do not withhold from me\(^{\text{asws}}\) speaking about the rights, or consultation with justice, for I\(^{\text{asws}}\) not, with regards to myself\(^{\text{asws}}\), above mistakes, nor do I\(^{\text{asws}}\) feel secure from that in my\(^{\text{asws}}\) deeds except if Allah\(^{\text{azwj}}\) Suffices for myself\(^{\text{asws}}\) in matter which He\(^{\text{azwj}}\) has more Control over than what I\(^{\text{asws}}\) have. But rather, I\(^{\text{asws}}\) and you all are servants, belonging to the Lord\(^{\text{aw}}\). There is no lord apart from Him\(^{\text{azwj}}\). He\(^{\text{azwj}}\) Owns us what we do not own ourselves, and Took us out from what we used to be in to be in a situation which was correct for us. He\(^{\text{azwj}}\) Protected us after straying, by the Guidance. He\(^{\text{azwj}}\) Gave us the vision after the blindness.
The man who answered him asws before, answered him asws, 'By Allah azwj, you asws are deserving of what I said. By Allah azwj, you asws are more deserving than what I said, for His azwj Favours are such that we cannot deny, and Allah azwj Blessed and Exalted has Burdened you asws with our citizens, and the Guardianship of our political affairs.

Thus, you asws have become (a representative of) our knowledge with which we can be guided by, and our Imam asws whom we follow, and every matter of yours asws is guidance, and every word of yours asws is educational. Our eyes have found delight with you asws in our lives, and our hearts are filled with bliss by you asws, and we are amazed at the qualities, which are within you asws and our intellects are at a loss to describe.

We are not saying to you asws, 'O you asws righteous Imam asws as a purification for you asws, nor are we exaggerating in our intentions regarding our praising you asws. And we are not becoming critical of your asws conviction, or the purity of your asws Religion, so we have no fear that you asws would innovate by the Bounties of Allah azwj Blessed and Exalted, or be tyrannical, or that arrogance should enter you asws, but we are saying to you asws what we said in order to be closer to Allah azwj Mighty and Majestic by revering you asws, and Enhancing your asws merits, and appreciate the greatness of your asws command.

So consider yourself asws and us, and give preference to the Command of Allah azwj over yourself asws and over us, for we are obedient with regards to whatever you asws order us for, and we submit to the commands along with that regarding what is beneficial for us'.

Amir-Al-Momineen asws answered him, so he asws said: 'And asws I am binding you in the Presence of Allah azwj to myself asws for your knowing that I asws am the guardian for your matters, for very shortly you will be gathered with me asws. And asws I warn you of the Pausing in front of Him azwj, and the Questioning about what we were in, then some of us will testify against the others, so do not testify today against what you will be testifying tomorrow, for
there is nothing hidden from Allah\textsuperscript{azwj} Mighty and Majestic, nor is it permitted in His\textsuperscript{azwj} Presence except for the good advice of the chests in all of the matters'.

The man answered him\textsuperscript{asws}, and it was said that the man was never seen again after this speech of his to Amir-Al-Momineen\textsuperscript{asws}, and he was bursting with emotion in his chest, and he\textsuperscript{asws} spoke, and wailed which cut off his speech, and was anxious and choking, breaking his voice, being at the verge of collapse.

He Praised Allah\textsuperscript{azwj} and Extolled Him\textsuperscript{azwj}, then complained to Him\textsuperscript{azwj} of the horrors of what he had been cured of, from the great dangers, and the prolonged humiliation regarding the mischief to take place during his\textsuperscript{asws} era, and the rebellions against him\textsuperscript{asws} and the cutting off of what was from his\textsuperscript{asws} government.

Then he implored the matter to Allah\textsuperscript{azwj} Mighty and Majestic of the Bestowing of Favours on him\textsuperscript{asws}, and the Dispelling (dangers) from him\textsuperscript{asws}, and then Extolled Him\textsuperscript{azwj} in a goodly manner. He said, 'O Lord\textsuperscript{azwj} of the servants, and O Giver of tranquillity to the cities! How can we speak of Your\textsuperscript{azwj} Grace, and how can we reach Your\textsuperscript{azwj} Attributes from Your\textsuperscript{azwj} Actions, and for me to reach the reality of the beauty of Your\textsuperscript{azwj} Praise, or count the beauty of Your\textsuperscript{azwj} Favours. So how can we, and it is due to you\textsuperscript{asws} that the Bounties of Allah\textsuperscript{azwj} have flowed towards us, and it is upon your\textsuperscript{asws} hands that the causes of the good have arrived to us.

Did you\textsuperscript{asws} not become a sanctuary for the lowest of the low, and a saviour for the disobedient infidels? So by whom, except for the People\textsuperscript{asws} of your\textsuperscript{asws} Household, and by you\textsuperscript{asws} that Allah\textsuperscript{azwj} Mighty and Majestic Took us out from horror of those dangers, and by whom did He\textsuperscript{aswj} Rescue us from the thrones of distress, and by whom except by you\textsuperscript{asws} did Allah\textsuperscript{azwj} Make apparent the landmarks of our Religion, and Corrected what was spoilt from our Religion until we came to be mentioned, after the tyranny.
And our eyes were delighted with a prosperous life when you\textsuperscript{asws} became our Guardian as a favour to us, and you\textsuperscript{asws} struggled and fulfilled to us all of your\textsuperscript{asws} promises, and stood by all of your\textsuperscript{asws} oaths to us.

ءَ كُنْتَ عَرْضَ ضَعَائِفِنَا وَ َِِالَ ف ُقَرَائِنَا وَ عِمَادَ عُظَمَائِنَا، يَُْمَعُنَا مِنَ الُْمُو رِ عَدْلُكَ، وَ يَتَّسِعُ لَنَا فِِ الَْْقِّ تَأَنِّيكَ، فَكُنْتَ لَنَا أُنْساً إِذَا رَأَي ْنَاكَ، وَ سَكَناً إِذَا ذَكَرْنَاكَ. فَأَيَّ الَْْيرَْاتِ لََْ ت َفْعَلْ! وَ أَيَّ الصَّالَِْاتِ لََْ ت َعْمَلْ!

You\textsuperscript{asws} were a witness for the ones who were absent from us, and a successor of the People\textsuperscript{asws} of the Household for us. And you\textsuperscript{asws} were the strength of our weak ones, and the wealth of our poor ones, and a pillar for our great ones. It was your\textsuperscript{asws} justice that brought us together in the matters, and accommodated us regarding the truth by your\textsuperscript{asws} patience. You\textsuperscript{asws} were, for us a familiarity if we saw you\textsuperscript{asws}, and tranquillity whenever we mentioned you\textsuperscript{asws}. So which is the good deed, which you\textsuperscript{asws} did not perform, and which is the righteous deeds which you\textsuperscript{asws} did not act upon?

وَ لَوْ أَنَّ الَْمْرَ الَّذِي نَََافُ عَلَيْكَ مِنْهُ ي َبْلُغُ تََْرِيكَهُ جُهْدُنَا وَ ت َقْوَى لِمُدَاف َعَتِهِ طَاق َتُنَا، أَوْ يَُُوزُ الْفِدَاءُ عَنْكَ عَنْهُ بِأَن ْفُسِنَا وَ بَِِنْ ن َفْدِيهِ النُّفُوسَ مِنْ أَب ْنَائِ، لَقَدَّ مْنَا أَن ْفُسِنَا وَ أَب ْنَاءَنَا قِبَلَكَ، وَ لََخْطَرْنَاهَا وَ قَلَّ خَطَرُهَا دُونَكَ، وَ لَقُمْنَا بُِِهْدِنَا فِِ مَُُ اوَلَةِ مَنْ حَاوَلَكَ، وَ فِِ مُدَاف َعَةِ مَنْ نَاوَاكَ؛

And had it not been for the matter which we fear for you\textsuperscript{asws} from it reaching you, which our efforts could change, and our strengths could defend you\textsuperscript{asws} from it, we would be permitted to sacrifice ourselves for your\textsuperscript{asws} defence, and repulse it from you\textsuperscript{asws} by ourselves and our sons, and we would put ourselves and our sons before you\textsuperscript{asws}. And we would make this choice, and reduce its danger from you\textsuperscript{asws}, and we would stand in our efforts in an attempt to defend you\textsuperscript{asws} from your\textsuperscript{asws} enemies.

وَ لَكِنَّهُ سُلْطَانٌ لََ يَُُاوَلُ، وَ عِزٌّ لََ ي ُزَاوَلُ، وَ رَبٌّ لََ ي ُغَالَبُ، فَإِنْ يََْنُنْ عَلَيْنَا بِعَافِيَتِكَ، وَ ي َتَََحَّمْ عَلَيْنَا بِبَقَائِكَ، وَ ي َتَحَنَّنْ عَلَيْنَا بِتَفْرِيجِ هَذَا مِنْ حَالِكَ إِلََ سَلََمَةٍ مِنْكَ لَنَا وَ ب َقَاءٍ مِنْكَ ب َينَْ أَظْهُرِنَا، نَُْدِّثِ اللَّهَ عَزَّ وَ جَلَّ بِذَلِكَ شُكْراً ن ُعَظِّمُهُ، وَ ذِكْراً نُدِيَُهُ، وَ ن َقْسِ مْ أَنْصَافَ أَمْوَالِنَا صَدَقَاتٍ، وَ أَنْصَافَ رَقِيقِنَا عُتَقَاءَ، وَ نُْْدِثْ لَهُ ت َوَاضُعاً فِِ أَن ْفُسِنَا، وَ نََْشَعْ فِِ جََِيعِ أُمُورِنَا.

But He\textsuperscript{azwj} is an Authority, which cannot be stopped, and a Strength which cannot decline, and a Lord\textsuperscript{azwj}. Who cannot be overcome. If He\textsuperscript{azwj} was to Bestow a Favour to us by Bestowing upon you\textsuperscript{asws} good health, and be Merciful towards us by Keeping you\textsuperscript{asws} alive, and be Compassionate to us by Relieving you\textsuperscript{asws} of these difficulties from your\textsuperscript{asws} situation to Keep you\textsuperscript{asws} safe for us, and remain with us in front of us, we would narrate appreciation to Allah\textsuperscript{azwj} Mighty and Majestic for that, and Magnify Him\textsuperscript{azwj}, and Mention Him\textsuperscript{azwj} constantly, and distribute half of our wealth as charity, and free half of our slaves, and narrate to Him\textsuperscript{azwj} with humbleness in ourselves, and be submissive in all of our affairs.

وَ إِنْ يََْضِ بِكَ إِلََ الِْْنَانِ، وَ يُُرِي عَلَيْكَ حَتْمَ سَبِيلِهِ، فَغَيرُْ مُتَّهَمٍ فِيكَ قَََاؤُهُ، وَ لََ مَدْفُ عَنْكَ بَلََؤُهُ، وَ لََ مَُْتَلِفَةٍ مَعَ ذَلِكَ ق ُلُوب ُنَا بِأَنَّ اخْتِيَارَهُ لَكَ مَا عِنْدَهُ عَلَى مَا كُنْتَ فِيهِ، وَ لَكِنَّا نَبْكِي مِنْ غَيرِْ إِثٍُْ لِعِزِّ هَذَا السُّلْطَانِ أَنْ ي َعُودَ ذَلِيلًَ، وَ لِلدِّينِ وَ الدُّن ْيَا أَكِيلًَ، فَ لَ َرَى لَكَ خَلَفاً نَشْكُو إِلَيْهِ، وَ لَ َ نُظِيراً نَأْمُلُهُ وَ لَ َ نُقِيمُهُ.

And when He\textsuperscript{azwj} Takes you\textsuperscript{asws} to the Gardens, and Makes to Flow for you\textsuperscript{asws} that which is inevitable, so no one would be able to change that which He\textsuperscript{azwj} has Ordained, nor repulse from you\textsuperscript{asws} His\textsuperscript{azwj} Favours, nor will our hearts be opposed to that for that which He\textsuperscript{azwj} has
Chosen for you asws of what is with Him asw over what you asws used to be in. But, we would weep if this authority (government) were to return back to humiliation, and for the Religion and the world to be consumed and we do not see for you asws a successor we can take our complaints to, nor a similar government we can have hope in establishing it”.


‘There came to Amir-Al-Momineen asws, Abdullah Bin Umar and a son of Abu Bakr, and Sa’d bin Abu Waqqas, seeking from him asws the preferential treatment for themselves. He asws ascended the Pulpit, and the people turned their attention towards him asws.

He asws said: ‘The Praise is due to Allah asw to Whom belongs all Praise, and Who is extremely Generous. The descriptions do not fathom Him asw nor is He asw limited by the languages, nor can He asw be understood by the wildest imaginations. And I asws testify that there is no god except Allah asw. One with no associates to Him asw, and that Muhammad asww is Rasool asww of Allah asw, a Prophet assw of Guidance and a place for the piety, and a Messenger assw of the Highest Lord asw who asww came with the Truth from the Presence of the Truth, to warn by the Enlightening Quran and the Illuminating Proof. He asww declared by the Manifest Book and passed away upon what the former Messengers ash had passed away.

Having said that, O you people! Do not speak of the men who were immersed in the world, and acquired properties, and made canals to flow, and rode plenty of animals, and clothed themselves with soft clothing, for that would became a source of shame and ignominy for them if the Forgiver does not Forgive them. If I asws were to prevent them from what they used to be in (affluent lifestyle) and take them to what is necessary for them, they would lose all that and they would be saying that the son asws of Abu Talib asws has been unjust to us and has prohibited us and prevented us from our rights.

117 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 983
Allahazwj is the Helper against the one who (Prays) in our direction (Qiblah), and eats the animals slaughtered by us, and believes by our Prophet s̱aww, and testifies to what we testify, and enters our Religion, we asws will apply upon him the Judgements of the Quran, and the Limits of Al-Islam. There is no preference for anyone over anyone else except by the piety. Indeed! The pious ones have the highest Rewards in the Presence of Allahazwj the Exalted, and the best Recompense and the Return. Allahazwj did not Make the world to be for the pious ones as a form of Reward, and what is in the Presence of Allahazwj is better for the righteous.

People of the religion of Allahazwj! Consider what you find in the Book of Allahazwj and what you leave in the presence of the Rasool-Allah asws and what you have been striving by for the Sake of Allahazwj, either by nobility, or by lineage, or by deeds, or by obedience, or devotion, and regarding what you were interested in.

Seek the completion of the Bounties of Allahazwj by the submission to Hisazwj Judgement, and the appreciation for Hisazwj Favours. The one, who is unhappy with this, is not from usasws, nor is he to usasws. The rulers who judge by the Judgement of Allahazwj, without being anxious from that, those are the successful ones’. (And in another copy): ‘They are not anxious, and those are the ones who have no fear upon them, nor shall they grieve’.

And heasws said: ‘And asws will discipline you with myasws whip which I discipline myasws family with, so do not worry, and asws will be striking you by my whip by which asws establish the Limits of myasws Lordazwj. Do not be scared. Do you want that asws should strike you by myasws
sword? But rather, \textit{I asws am more knowing of that which you want, and how to straighten your unevenness. But, I asws will not buy your correction in exchange for spoiling myself asws.}

However, Allah\textsuperscript{azwj} will Make a people to overcome you and will extract my\textsuperscript{asws} Revenge from you all. So you will have no world that you can enjoy in, and no Hereafter that you can look forward to. Thus, remote and crushed are the companions of the blazing Fire”\textsuperscript{118}.

\hspace{1cm}

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafi, from Muhammad Bin Abdullah Bin usman, from Ali Bin AbuSayf Al Madainy, from Abu Hubab, from Rabie and Umard who both said,

‘A group from the companions of Ali\textsuperscript{asws} walked to him\textsuperscript{asws} and they said, ‘O Amir Al-Momineen\textsuperscript{asws}! Give this wealth and give preference to these nobles from the Arabs and Quraysh over the slaves and the non-Arabs and ones from the people whose opposition and fleeing you\textsuperscript{asws} fear’.

He (the narrator) said, ‘And rather they had said that to him\textsuperscript{asws} for the one who had gone to Muawiya and he had given him.

Ali\textsuperscript{asws} said to them: ‘Are you instructing me that I\textsuperscript{asws} seek the help through the tyranny?! By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not do so for as long as the sun emerges and for as long are stars are shining in the sky! By Allah\textsuperscript{azwj}! If their wealth was for me\textsuperscript{asws}, I\textsuperscript{asws} would have sympathized between them, so how can it be and it is not except their own wealth?!

He (the narrator) said, ‘Then he\textsuperscript{asws} was silent for a long while, then said: ‘One who had wealth for him, so it is him and the mischief! Surely, giving his the wealth in other than his right would be a wasting and extravagance, and it is a mention (subject of discussion) for its taker among the people, and it will be a lowering in the Presence of Allah\textsuperscript{azwj}, and a person who will not place his wealth in other than its right (way) and with other than its rightful ones except Allah\textsuperscript{azwj} would Deprive him of their thanks, and their love would be for someone else.

\textsuperscript{118} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 984
So, if there does remain someone with him who loves him and manifests the smile to him, he would be an adulator and a liar, and rather his intention would be to take something from his companion like the one who used to come to him before. If the slipper of his companion slips, and he is needy to his assistance and suffice him, he will be the worst friend and (just) puff his cheeks.

And one who does the act of kindness in what Allah has Given him, let him help the relatives with it, and let him be good to the guests with it, and let him free the captive with it, and let him assist the one in debt, and the traveller, and the poor, and the emigrants, and let he himself be patient upon the rewards and the rights, for the success with these characteristics is an honourable nobility of the world and a level of the merits of the Hereafter”.

---

(The book) ‘Nahj (Al Balagah) –

So where are you going? [81:26]?! But, How are you then being deluded? [6:95], and between you is your Prophet saww and family asws of your Prophet saww?! And they asws are the signposts of the truth and tongues of truthfulness, so accord them asws the status with the excellent status of the Quran and return to them asws like the returning of the thirsty camels.

O you people! Take it from the last of the Prophets saww: ‘He is dying, one from us asws who dies and he asws isn’t dead, and he is decaying, the one from us asws who decays, and he doesn’t decay’. So, do not be saying you do not know, for most of the truth is in what you are denying, and excuse the one there is no argument for you upon him, and I asws am he.

Did I asws not work among you with the bigger heavy thing (Quran) and left among you the smaller (weighty thing – People asws of the Household)? And I asws fastened among you the flag

---

119 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 985
of Eman, and harmonised you upon the limits of the Permissible(s) and the Prohibitions, and clothed you in well-being from my asws justice, and furnished you with the kindness from my asws words and my asws deed, and showed you the honourable manners from myself asws? So, do not utilise the opinion in what you cannot realise its depths of the insight, nor can the thoughts (are) unable to penetrate.”

(And from a speech of his asws: ‘And I asws have been good in your vicinity and I asws encompassed by my asws striving from behind you, and I asws liberated you from the noose of disgrace and fetters of oppression, thanking from me asws for the little righteousness (from you), and overlooking from what my asws sights realised and the body witnessed of a lot of evil’).

(From a sermon of his asws: ‘They are taking the Satan la as a king for their affairs, and he la is taking them as partners for him la. He la lays eggs which hatch in their chests, and he la creeps and crawls in their laps. He la looks through their eyes and speak through their tongues. So, he la rides them on the errors and adorns the foul-mouthed-ness for them, a deed of the one whom the Satan la has associated him in his la authority and speak with the falsehood upon his tongue’).

(And from a sermon of his asws regarding the future events: ‘Indeed! By my asws father as and my asws mother as (be sacrificed for) the ones whose names in the sky are well-known and in the earth are unknown.

Indeed! Anticipate what would be happening from the turning back (termination) of your affairs, and the cutting off of your connections, and utilising your young ones for that, when a strike of the sword upon the Momin would be easier than (earning) the Dirham (one cent)

---

120 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 986
121 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 987
122 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 988
from Permissible means. That would be when the Reward of the beggar would be greater than the giver. That would be when you will be intoxicated from other than a drink, but from bounties and plenty!

And you will be swearing from without any desperation and lying without any embarrassment. That would be when the afflictions would bite you just as the saddle hurts the wild camel. How prolonged will these tribulations be and how remote would be this relief!

O you people! Cast off these reins which are carrying on its back the load from your hands (sins). Do not split away from your ruling authority for you will condemn the stupidity of your own deeds, not storm into what is facing you from the bursting flames of Fitna and take yourself away from its teeth and vacate the way for it, so by my asws life! The Momin would be destroyed in its flames and other Muslims would be safe in it.

But rather, my asws example among you is an example of the lamp in the darkness. One who enters it would be illuminated by it, therefore listen, O you people, and retain, and present the ears of your hearts, you will understand!!’

(The book) ‘Nahj (Al Balagah)’ –

‘And from a sermon of his asws: ‘The Praise is for Allahazwj the Spreader of Hisazwj Grace among the creatures, and the Extender among them of Hisazwj Hand with the generosity. We praise Himazwj regarding the entirety of Hisazwj matters and we seek Hisazwj Help upon taking care of Hisazwj Rights, and we testify that there is no god apart from Himazwj.

And that Muhammadasw is Hisasw servant and Hisasw Rasoolasw, Heasw Sent himasw as a proclaimer of Hisasw Commands and a speaker of Hisasw Mention. Heasw fulfilled trustworthily and passed away being rightfully guided, and left behind among us the flag of truth. One who precedes it deviates, and one who stays behind from it is obliterated, and one who sticks to it catches up.

---

123 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 989
Its guide is short of speech, slow to stand, quick when he does rise. When you incline your necks towards him and indicate to him with your fingers, the death would come to him and go away with him. You will remain after him for as long as Allah would send to you one who would unite you and collect your spread out ones.

Do not be eager regarding one who is not coming, nor despair from the one turning around, for the one turning around, perhaps one of his feet has slipped and the other one is firm, so he would return until they are both affirmed.

Indeed! And an example of the Progeny of Muhammad is like an example of stars of the sky. When a star goes down, a star emerges. It is as if you have been completed of the Makings from Allah regarding you, and He has Shown you what you used to wish for.'

(From a sermon of his: 'O you heedless ones not being heedless from, and the neglecters, the ones to be Seized from them! What is the matter with me see you all going away from Allah and are being desirous to someone else? It is as if you are cattle being pastured taken to a disease ridden pasture and a sickly watering place, and rather it is like the one fed for the slaughter not knowing what is being intended with it. When good is being done to it, it reckons its day as being its whole life and its satiation as its (main) affair.

By Allah! If so desire, to inform every man from you with his exit (death) and his entry (what he will do), and the entirety of his matters, can do so! But, fear that you will disbelieve in me with Rasool-Allah . Indeed! And shall divulge it to the special one, from the ones who will believe that to be from him.
By the One \textsuperscript{azwj} Who Sent him \textsuperscript{saww} with the truth and Chose him \textsuperscript{asws} over the creatures! \textsuperscript{asws} do not speak except true matters, and he \textsuperscript{saww} pacted to me \textsuperscript{asws} with that, all of it, and with the destruction of the one who will be destroyed, and salvation of the one who will attain salvation, and the inclining of this command, and there did not remain anything passing over my \textsuperscript{asws} head except it was poured into my \textsuperscript{asws} ears and he \textsuperscript{saww} divulged it to me \textsuperscript{asws}.

O you people! By Allah \textsuperscript{azwj}! I \textsuperscript{asws} do not urge you upon obedience except and I \textsuperscript{asws} precede you all to it, nor do I \textsuperscript{asws} forbid you from an act of disobedience except and I \textsuperscript{asws} say away from it before you do”.

And I \textsuperscript{asws} swear by Allah \textsuperscript{azwj}! I \textsuperscript{asws} used to be from its ushers until I \textsuperscript{asws} was in charge of its entirety, and I \textsuperscript{asws} systemised in guiding it. I \textsuperscript{asws} neither weakened, nor showed any cowardice, nor betrayed, nor was I \textsuperscript{asws} feeble.

And I \textsuperscript{asws} swear by Allah \textsuperscript{azwj}! I \textsuperscript{asws} will cleave asunder the falsehood until I \textsuperscript{asws} extract the truth from its sides”. 126

\textsuperscript{126} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 991
‘From a speech of his\textsuperscript{asws}. ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have learnt delivery of the Messages, and completion of promises, and the complete phrases, and with us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, there are doors of wisdom and illumination of the matters.

Indeed! And surely the laws of religion are one, and its ways are moderate. One who takes by these would catch up and achieve, and one who pauses away from it would stray and regret.

Work for a day the provisions are being stored for it, and the secrets would be Tested, and one who is not benefit by his present understanding and distances away from it, would be more frustrated and his absent (understanding) would be even more remote. Fear a Fire, the heat of it is severe, and its bottom is remote, and its clothes are iron, and its drink is pus.

Indeed! And the righteous reputation Allah\textsuperscript{azwj} Makes it to be for the person among the people, is better for him that the wealth inherited by the one who will not praise him’’.\textsuperscript{127}

‘And from a sermon of his\textsuperscript{asws} well-known as ‘The disparagement’: ‘Indeed! And you have shaken off your hands from the rope of obedience, and cracked a fortress of Allah\textsuperscript{azwj} which had been struck upon you by your pre-Islamic period rulings.

And Allah\textsuperscript{azwj} the Glorious has Conferred upon a group of this community regarding what they have tied between them a rope of this affection which they are moving in its shade and are sheltering to its patronage through a bounty no one from the creatures is recognising a

\textsuperscript{126} Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 992
\textsuperscript{127} Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 993
value for it, because it is more outweighing that every price and more majestic that every occurrence in the mind.

And know, you have become Bedouins after the emigration, and allied after the partisanship. You have not link from Al-Islam except with its name, nor are you knowing from the Eman except its ritual. You are saying, ‘The Fire (yes), and not the shame’, as if you are intending that you will overturn Al-Islam upon its face violating its sanctity, and breaking its Covenant which Allah [azwj] has Placed it for you, a Sanctuary in His earth and a security between His creatures.

If you seek shelter to something else, the people of Kufr will be at war with you, then neither Libraeel[as] nor Mikaeel[as], nor the emigrants nor the Helpers would be helping you except the clashing of the swords until Allah[azwj] Decides between you all.

And that with you there are examples of the Prowess of Allah[azwj] and His[azwj] Punishment, and His[azwj] days and His[azwj] events. So, do not delay in taking being ignorant of His[azwj] Promises, and taking lightly with His[azwj] calamity, and despair from His[azwj] Prowess.

Surely, Allah[azwj] the Glorious did not Curse the past generation in front of you except due to their neglecting enjoining of the good and forbidding from the evil. He[azwj] Cursed the foolish one for indulging in the acts of disobedience, and the wise ones for neglecting the forbidding (them from it).

Indeed! You have cut the bonds of Al-Islam and suspended its legal punishment, and killed off its rulings.

Indeed! And Allah[azwj] has Commanded me[asws] with fighting the people of rebellion, and the breaking (of the allegiance), and the mischief in the earth. As for the allegiance breakers, I[asws] have already fought, and as for the deviants, I[asws] have already done Jihad, and as for
the renegades, asl have stunned them, and as for the Satan of the pit (The one with the breast), he was sufficed by a thunderbolt in battle of Nahrawan, the cream of his heart and the shaking of his chest was heard to it.

And there remains a remainder from the rebellious people, and if Allah azwj Permits regarding the return to them, asl shall conclude from them except what fragments there would be in the outskirts of the city in a scattering.

asl, during the youth, had dropped the famous Arabs and broken the horns of (tribes of) Rabil and Muzar, and you have known my asws place from Rasool-Allah saww with the kinship and the special status. He saww had placed me in his saww lap and asws had been born, pressing me asws to his saww chest and covering me asws in his saww shawl and touching me asws with his saww body and making me smell his saww aroma, and he saww would chew the thing (morsel) then feed me asws it, and he saww did not find any lie in my saww words nor any mistake in any deed”.

(128) The book ‘Nahj (Al Balagah) –

‘Indeed! And the tongue is part of the human being, so the words do not assist him when it prevents, nor does the talking respite him when it dilates, and we are commanders of the speech, and in us are its roots and upon its branches are hanging.

And know, may Allah awj have Mercy on you all, you are in an era there are few speakers of the truth during it, and tongues are scarce from the truthfulness, and the one sticking to the truth is disgraced. Its people are secluding upon the disobedience, getting used to the vulgarities. Their young ones are violent, their youth are sinful, their learned are hypocrites, and their readers (of the Quran) are insincere. Their small ones are not revering their elders, nor are their rich supporting their poor’.

128 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 994
129 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 995
‘And from a sermon of his\textsuperscript{asws}: ‘And I\textsuperscript{asws} seek His\textsuperscript{azwj} Assistance upon his\textsuperscript{la} cheating, and his\textsuperscript{la} deceits, and holding fast to his\textsuperscript{la} ropes (allurements), and his\textsuperscript{la} sneak attacks.

And I\textsuperscript{asws} testify that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and His\textsuperscript{azwj} Highborn. Neither are his\textsuperscript{saww} merits hidden, nor can his\textsuperscript{saww} loss be replaced. The cities were illumined by him\textsuperscript{saww} after the darkness of straying and the overwhelming ignorance, and the habitual rudeness, and the people were permitting the Prohibition(s) and humiliating the wise ones, living upon a gap period (without any Prophets\textsuperscript{as}) and dying upon Kufr.

Then you, community of Arabs, are the aim of calamities which have drawn near, therefore fear the intoxication of the bounties (wealth), and be cautioned with the punishment to befal, and be steadfast during the darkness of austerity, and crookedness of the Fitna during the emergence of its foetus (birth), and appearance of its snares, and its axis is installed, and its mills (begin to) rotate.

It begins in hidden steps and develops into a manifest atrocity. Its youthfulness is like the youthfulness of the adolescent boy and its impacts are like the impacts of peace (and harmony). The oppressors inherit it by the agreements, their first one being a guide to their last one, and their last one being led by their first one. They are competing regarding a lowly world and are leaping upon a stinking carcass, and after a little while the follower will disavow from the followed, and the leader from the led. They will separate with the hatred (for each other), and will be curing during the meeting.

Then, after that will arrive the rising Fitna, the shockwave, and the crushing ruination. The hearts will deviate after having been straight and men will stray after safety, and the personal desires will differ at its gathering, and the opinions will be confused at its peak.
One who approaches towards it, it would shatter him, and one who strives in it and it would crush him. They will bruise each other during it like the bruising by the donkeys in the herd enclosure. The twists of the rope would be restless, and the faces of the affairs would be blinded. The wise ones would diminish during it and the oppressors would be speaking during it.

The Bedouins will be pounded by its hammers and crushed by all of it. The lone marchers will be wasted in its dust and the riders would be destroyed in its path. It will arrive with bitterness of the Decree and exude blood (instead of) milk, and the minarets of religion would be dented, and the ties of certainty will be broken.

The clever will flee from it and the evil ones will manage it, thundering, flashing (like lightning), uncovering from a leg. The kinship would be terminated during it and Al-Islam would be separated upon it. Its healthy one would be sick (affected) and its thoughtful one would stay'.

And from it: ‘Between the un-avenged slain ones and the sheltered fearful ones, they will be confused by the ties of oaths, and deceptive beliefs. So, do not become monuments of Fitna and flags of innovations, and stick to what the rope of unity is tied upon, and elements of obedience are built upon, and proceed to Allah as oppressed, and do not proceed to Him as oppressors.

And fear the encroachments of Satan and places of aggression, and do not insert into your bellies Prohibited morsels for you are in the Eye (surveillance) of the One who has Prohibited the acts of disobedience upon you and has Eased for you the ways of obedience’.

---

130 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 996
‘Heazwj Sent Muhammadasw with the truth to Extract Hisazwj servants from worshipping the idols to Hisasw worship, and from obedience of Satanla to Hisasw obedience, (having Sent himasw) with the Quran of Hisasw Explanations and Hisasw Rules, to teach the servants of their Lordasw when they were ignoring Himasw, and to acknowledge Himasw when they had rejected Himasw, and to affirm Himasw when they had denied Himasw.

فَجَلَّى سُبْحَانَهُ لََُمْ فِِ كِتَابِهِ مِنْ غَيرِْ أَنْ يَكُونُوا رَأَوْهُ، بَِِا أَرَاهُمْ مِنْ قُدْرَتِهِ، وَ خَوَّف َهُ مْ مِنْ سَطَوَاتِهِ، وَ كَيْفَ مََُقَ مََُقَ بِالْمَثُلَََّاتِ وَ احْتَََدَ مََُقَ بِالْمَثُلَََّاتِ.

There will come a time upon you during it; there would neither be anything more hidden than the truth nor more apparent than the falsehood, nor anything more frequent than lies upon Allahazwj and Hisazwj Rasoolasw. And there wouldn’t be commodity more valueless in the view of the people of that time than the Book (Quran) when it is being recited as is the right of its recitation, nor anything more valuable than it when it is altered from its places, nor would there be anything more disliked in the country than the act of kindness nor more recognise than the evil.

فَقَدْ نَبَذَ الْكِتَابَ حََْلَتُهُ وَ تَنَاسَاهُ حَفَظَتُهُ، فَالْكِتَابُ يَوْمَئِذٍ وَ أَهْلُهُ مَنْفِيَّانِ طَرِيدَانِ، وَ صَاحِبَانِ مُصْطَحِبَانِ فِِ طَرِيقٍ وَاحِدٍ، لََ يُؤْوِيهِمَا مُؤْوٍ، فَالْكِتَابُ وَ أَهْلُهُ فِِ ذَلِكَ الزَّمَانِ فِِ النَّاسِ وَ لَيْسَا فِيهِمْ، وَ مَعَهُمْ وَ لَيْسَا مَعَهُمْ، لَِنَّ الََّلََلَةَ لََ تُوِفِقُ الَُْدَى وَ إِنِ اجْتَمَعَا.

The bearers of the Book would have discarded it and its memorisers would have forgotten it. In those days, the Book and its people would be exiled, expelled, and these are two companions accompanying each other in one path. No one will grant them asylum. During that time the Book and its people would among the people, but they would not be among them, and with them without being with them, because the straying cannot be harmonious to the guidance even if they are together.

وَ اجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَ افْتَََقُوا عَنِ الَْْمَاعَةِ، كَأَنَّهُمْ أَئِمَّةُ الْكِتَابِ وَ لََيْسَ الْكِتَابُ إِمَامَهُمْ، فَلَمْ يَبْقَ عِنْدَهُمْ إِلََّ اسَُْهُ وَ لََ يَعْرِفُونَ إِلََّ خَطَّهُ وَ زَبْرَهُ. وَ مِنْ قَبْلُ مَا مَثَّلُوا بِالصَّالِِْينَ كُلَّ مُثْلَةٍ، وَ سَََّوْا صِدْقَهُمْ عَلَى اللَّهِ فِرْيَةً وَ جَعَلُوا فِِ الَْْسَنَةِ عُقُوبَةَ اَلسَّيِّئَةِ.

And the people will be upon the sects and they would be separate from the community. It is as if they are leaders of the Book and the Book is not their leader. There will not remain with them except its name, nor will they understand except its writing and its sheets. And from before that they would be inflicting hardships upon the righteous ones will be every difficulty, and they would name their truthfulness upon Allahazwj as being a libel, and they would make the punishment of the evil deed to be regarding the good deed.
And rather the ones before you were destroyed due to their prolonged hopes and their absent mindedness of their deaths, until the threat descended with them, which the excuses were returned from it, and the repentance was raised away from it, and the Punishment and the Retribution was released with it.

وَ إِنَّهُ لَيَنْبِغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَوَاضَعُوا لَهُ، وَ سَلََمَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَتُهُ أَنْ يَسْتَسْلِمُوا لَهُ، فَلََ تَنْفِرُوا مِنَ الْقِّ نِفَارَ الصَّحِيحِ مِنَ الَْْجْرَبِ وَ الْبَارِي مِنْ ذِي السَّقَمِ.

And it is not befitting for the one who recognises the Magnificence of Allahazwj that he be magnified, for the rising of the ones who know what is the Magnificence of Allahazwj is that they should be humbling to Himazwj, and safety of the ones who know what Hisazwj Power is, they should be submitting to Himazwj. So, do not flee from the truth like the fleeing of the healthy one from the scabby (diseased), and the cured one from the one with illness.

وَ أَعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتََّّ تَعْرِفُوا الَّذِي تَرَكَهُ، وَ لَنْ تَأْخُذُوا بِِِيثَاقِ الْكِتَابِ حَتََّّ تَعْرِفُوا الَّذِي نَقَََهُ، وَ لَنْ تَََسَّكُوا بِهِ حَتََّ تَعْرِفُوا الَّذِي نَبَذَهُ.

And know that you will never recognise the rightful guidance until you recognise those who have neglected it, and you will never take with the Covenant of the Book until you recognise those who have broken it, and you will never adhere with it until you recognise those who have discarded it.

فَأَطْهَرَ الْمُطَهَّرِينَ شِيمَةً وَ أَجْوَدَ الْمُسْتَمْطَرِينَ دِيََةً.

Seek that from the presence of its rightful people, for theyasws are the life of knowledge and death of the ignorance. Theyasws are those, their wisdom informs you about theirasws knowledge, and theirasws silence about theirasws talking, and theirasws apparent about theirasws hidden. Theyasws are neither opposing the religion and nor are theyasws differing from it. It is between themasws, as a truthful witness and a silent speaker". 131

131 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 997

(The book) ‘Nahj (Al Balagah) –
'From a speech of his\textsuperscript{asws}: 'Until He\textsuperscript{azwj} Send Muhammad\textsuperscript{saww} as a witness, and giver of glad tidings, and Warner, best of the Created beings as a child, and their most chaste when older, purest of the Purified in conduct, and most generous of the ones approached for it.

The world was not sweetened for you in its pleasures, nor were you enabled from the udders of its leftovers, except after whatever you came across, its reins were trailing, its Prohibitions, in the presence of a people had come to be at the status of the thorn-less lotus and its Permissible(s) were remote, not-existent.

And by Allah\textsuperscript{azwj}, you will come across it as an extended shade to a numbered term. So, the earth would be empty for you and your hands would be extended in it, and hand of the leaders would be withheld from you, and your swords would be overcoming upon it and they swords would be withheld from you.

Indeed! And for every blood is an avenger, and for every right there is a seeker, and that the avenger regarding our\textsuperscript{asws} blood is like the judge regarding a right of his\textsuperscript{asws} own self, and by Allah\textsuperscript{azwj}, he\textsuperscript{asws} is the one, the one he\textsuperscript{asws} seeks will not frustrate him\textsuperscript{asws} nor will the one fleeing escape from him\textsuperscript{asws}.

By Allah\textsuperscript{azwj}\textsuperscript{asws} swear, O clan of Umayya, after a little while you will be recognising (seeing) it (caliphate) to be in the hands of other and in the house of your enemies. Indeed! The most insightful of the sights is what its glance would be in good. Indeed! The most hearing of the ears is what retains the remembrance (Zikar) and accepts it.

O you people! Become preached from the flames of the lamp of preaching and enjoy from the clear spring having been kept away from the dirt.

Servants of Allah\textsuperscript{azwj} Do not incline to your ignorance nor be led by your whims, for the one lodging in this (world) is like a guest on the edge of a cliff, the ruination would run upon his
back from a place (to another) due to a new opinion after an opinion, intending to stick to what cannot be struck to, and drawing near to what cannot be drawn closer to.

فَاللَّهُ اللَّهَ أَنْ تَشْكُوا إِلََ مَنْ لََ يُشْكِي شَجْوَكُمْ، وَلََ مَنْ يُقْضُ بِرَأْيِهِ مَا قَدْ أَبْرَمَ لَكُمْ.

So, Allahazwj, Allahazwj, if you were to complain to the one who cannot redress your complaint, nor one who is deficient of his view what had been accomplished for you.

إِنَّهُ لَيْسَ عَلَى الِْْمَامِ إِلََّ مَا حُِّْلَ مِنْ أَمْرِ رَبِّهِ، الِْْبْلََغُ فِِ الْمَوْعِظَةِ، وَ الَِجْتِهَادُ فِِ النَّصِيحَةِ، وَ الِْْحْيَاءُ لِلسُّنَّةِ، وَ إِقَامَةُ الُْْدُودِ عَلَى مُسْتَحِقِّيهَا، وَ إِصْدَارُ السُّهْمَانِ عَلَى أَهْلِهِا.

It isn’t upon the Imamasws except what heasws has been loaded upon with the Commands of hisasws Lordazwj, the delivering and the preaching, and the struggling in the advising, and the revival of the Sunnah, and establishing the legal penalties upon its deserving ones, and implementation of the two portions (shares) upon its rightful ones.

فَبَادِرُوا الْعِلْمَ مِنْ ق َبْلِ تَصْوِيحِ ن َبْتِهِ، وَ مِنْ ق َبْلِ أَنْ تُشْغَلُوا بِأَن ْفُسِكُمْ عَنْ مُسْتَثَارِ الْعِلْمِ مِنْ عِنْدِ أَهْلِهِ، وَ ان ْهَوْا عَنِ الْمُنْكَرِ وَ ت َنَاهَوْا عَنْهُ فَإِنََِّا أُمِرْتُُْ بِالنَّهْيِ ب َعْدَ التَّنَاهِى.

Therefore, rush to the knowledge from before its vegetation dries up, and from before you are too pre-occupied with yourselves from consulting the knowledge from the presence of its peopleasws, and forbid from the evil and keep away from it, for rather you have been Command with the forbidding (but only) after having stayed away from it (yourself)’’.

فِِ ذِكْرِ النَّبِِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ اخْتَارَهُ مِنْ شَجَرَةِ الَْنْبِيَاءِ وَ مِشْكَاةِ الَِّيَاءِ وَ ذُؤَابَةِ الْعَلْيَاءِ وَ سُرَّةِ الْبَطْحَاءِ وَ مَصَابِيحِ الظُّلْمَةِ وَ يَنابِيعِ الِْْكْمَةِ.

(The book) ‘Nahj (Al Balagah)’ –

‘And from a sermon of hisasws, and it is from the sermons of the future events: ‘The Praise is for Allahazwj, the Evident to Hisaswj creatures by Hisaswj creation, the Apparent to their hearts by Hisaswj Arguments. Heaswj Created the creation from without any forethought, when the forethought can only be linked to the one with a mind (thinking organ), and Heaswj isn’t with a thinking organ within Himselfaswj. Hisaswj Knowledge moved in the interior of the unseen veils and surround the obscure beliefs of the secrets.

وَابْدَعْنَٰ فِي ذِكْرِ النَّبِِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ اخْتَارَهُ مِنْ شَجَرَةِ الَْنْبِيَاءِ وَ مِشْكَاةِ الَِّيَاءِ وَ ذُؤَابَةِ الْعَلْيَاءِ وَ سُرَّةِ الْبَطْحَاءِ وَ مَصَابِيحِ الظُّلْمَةِ وَ يَنابِيعِ الِْْكْمَةِ.

And from it, regarding mention of the Prophetasws: ‘Heaswj Chose himasws from the tree of Prophet-hood, and lamps of illumination, and the lofty forelocks, and navel (centre) of al Bat’ha, and lamps for the darkness, and springs of wisdom’.

132 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 998
And from it: 'He\textsuperscript{saww} was a physician of the households of Bat’ha. He\textsuperscript{saww} prepared his\textsuperscript{saww} ointments and heated up his\textsuperscript{saww} instruments, placing from that wherever there was a need to it, from the blind hearts, and deaf ears, and mute tongues, pursuing the places of heedlessness with his\textsuperscript{saww} medications and places of confusion.

But they did not take illumination with the rays of wisdom and were not ignited by the sparks of the shining knowledge. So during that, they were like the grazing cattle and hard rocks.

The secrets have been born for the people of insight, and the arguments of truth have become clear for its mixer, and the Hour has become visible from its face, and the signs have appeared for its markers.

What is the matter for me\textsuperscript{asws}, I\textsuperscript{asws} am seeing you all as bodies without souls! And souls without bodies! Ritualists without righteousness! And traders without profit! And wakeful sleepers! And present absentees, and blind beholders! And deaf listeners and speaking mutes!

I\textsuperscript{asws} see straying to have stood up upon its leaders, and spread out with its branches, weighing you down with its burdens, and confusing you with its transactions. Its leader is outside from the religion being upon the straying. In those days, there would not remain (anyone) from you except as a residue like the residue of the (cooking) pot, or dust like the dust of the package.

It would scrape you (like) the scraping of the leather, and trample you like trampling of the harvest, and the Momin would be picked out from between you (like) the bird picking the fat seed from between the thin seeds! Where are the doctrines going with you all! And the individuals are misleading you and the liars are deceiving you! And from where are you coming! And to where are you being deluded!
So, **For every term there is an Ordainment [13:38]**, and for every absentee there is a return. Listen intently from your Divine leader and present your hearts, and be wakeful if he asws speaks with you, and let a pioneer be truthful to his family and let him gather his wits, and let him present his mind. He asws has split the matter for you (like) splitting of the bead and separated the separation of the eucalyptus gum.

During that, the falsehood would seize its seizure, and the ignorance would ride its ride, and the tyrants would be mighty and the callers would be scarce, and the times have assaulted like the assaults of the rapacious predators, and the precision of the falsehood would roll after silence, and the people would establish brotherhood upon the immoralities and forsaking upon religion, and they would love each other upon the lies, and hate each other upon the truthfulness.

So when that happens, the child would be (cause of) rage (for the parents), and rain would be blamed for a flood, and the benevolence would decrease to be scarce.

And the people of that time would be wolves, and its rulers would be predators, and its middle class would be consumers (gluttons), and its poor ones would be (like) deceased, and the truthfulness would be raided and the lies would win, and the cordiality would be utilised by the tongue, and the people would quarrel with the hearts, and the debauchers would become lineage, and the chastity as (something) strange, and Al-Islam would (be made to) wear the clothing of fur (beast but disguised) turned upside down”.

---

(133) Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 999
O you people! The most rightful of the people with this command is their straightest upon it, and their most working with the Commands of Allahazwj in it. If a rioter riots, he would be called to repent, and if he refuses, he would be fought. And by myasws life! If the Imamate was not to be decided until the generality of the people are present, there would be no way to that, but its people (present) ones would be deciding upon the ones absent from it, then it would be for the one present that he retracts nor for the absentee than he chooses (someone else).

أَلََ وَ إِنِِّّ أُقَاتِلُ رَجُلَينِْ: رَجُلًَ ادَّعَى مَا لَيْسَ لَهُ، وَ آخَرَ مَنَعَ الَّذِي عَلَيْهِ أَُوَصِيكُمْ بِتَقْوَى اللَّهِ، فَإِنَّهُ خَيرُْ مَا تُؤْمَرُ الْعِبَادُ بِهِ وَ خَيرُْ عَوَاقِبِ الُْمُورِ عِنْدَ اللَّهِ، وَ قَدْ فُتِحَ بَابُ الَْْرِبِ ب َيْنَكُمْ وَ ب َينَْ أَهْلِ الْقِبْلَةِ،

And no one will bear this knowledge except the people of insight, and the patience, and the knowledge in places of truth, therefore continue to what you have been Commanded with and pause at what you have been Prohibited from, and do not be hasty in any matter until it is clear, because for usasws, along with every matter you are denying, is (right to) change.

أَلََ وَ إِن َّهَا لَيْسَ بِبَاقِيَةٍ لَكُمْ وَ لََ بْقَوْنَ عَلَيْهَا، وَ هِيَ وَ إِنْ غَرَّتْكُمْ مِنْهَا ف َقَدْ حَذَّرَتْكُمْ شَ رَّهَا، فَدَعُوا غُرُورَهَا لِتَحْذِيرِهَا، وَ أَطْمَاعَهَا لِتَخْوِيفِهَا، وَ سَابِقُوا فِيهَا إِلََ الدَّارِ الَّتِِ دُعِيتُمْ إِلَيْهِ، وَ انْصَرِفُوا بِقُلُوبِكُمْ عَنْهَا، وَ لََ يَُِنَّ أَحَدُكُمْ خَنِينَ الَْمَةِ عَلَى مَا زُوِيَ عَنْهُ مِنْهَا، وَ اسْتَتِمُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالصَّبَِْ عَلَى طَاعَةِ اللَّهِ، وَ الْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ.

Indeed! And this word which you have come to be wishing for it and being desirous in it, and your hatred and your pleasure has become for it, it isn’t your (permanent) house, nor is it your home which you have been Created for nor that which you have been invited to.

أَلََ وَ إِنْ غَرَّتْكُمْ مِنْهَا فَدَعُوا غُرُورَهَا لِتَحْذِيرِهَا، وَ أَطْمَاعَهَا لِتَخْوِيفِهَا، وَ سَابِقُوا فِيهَا إِلََ الدَّارِ الَّتِِ دُعِيتُمْ إِلَيْهَا، وَ انْصَرِفُوا بِقُلُوبِكُمْ عَنْهَا، وَ لََ يَُِنَّ أَحَدُكُمْ خَنِينَ الَْمَةِ عَلَى مَا زُوِيَ عَنْهُ مِنْهَا، وَ اسْتَتِمُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالصَّبَِْ عَلَى طَاعَةِ اللَّهِ، وَ الْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ.

Indeed! And it isn’t going to be lasting for you nor will you be lasting for it, and it, and although you are being deceived from it, so its evil has cautioned you from it, so leave its deceit for its caution, and (leave) its greed for its fear, and be first in it to the house which you are being invited to, and turn away from it (world) with your hearts, and not one of you should squeal (scream) the squealing of the maid upon what has been impeded from her, and complete the Favours of Allahazwj upon you with the patience upon obedience of Allahazwj, and the preserving upon what you can preserve from Hisazwj Book.
Indeed! And surely it will not harm you, the loss of anything from your world after your preserving the principles of your religion. Indeed! And surely nothing will benefit you after your wasting your religion, your preserving upon it from the matters of your world. May Allahazwj Take our hearts and your hearts to the truth and Inspire us and you the patience’. 134

(The book) ‘Nahj (Al Balagah)’ –

‘Heasww Sent him saww when there was a gap period from the Messengersas, and a prolonged slumber from the communities, and an aim from the Fitna, and scattering of the affairs, and blazes from the wars, and the world was eclipsed from the Noor, the deception was prevailing, when there was paleness from its leaves, and despair from its fruits, and evaporation of its waters (springs).

The flags of guidance had been obscured and the flags of ruination had appeared. It was grim to its people, frowning in the faces of its seekers. Its fruit was the Fitna and its food was the carcass, and its motto was the sword.

Take lessons, O servants of Allahazwj, and recall the straying which your fathers and your brothers were pledged with and would be Reckoned upon it. And by myasws life! Neither have the eras (time intervals) preceded with you nor with them, nor have the aeons (ages) and the centuries passed in what is between you and them, nor are you today remote from the day you were in their loins.

By Allahazwj! The Rasoolasws did not make you listen to anything except and here asws am, making you listen to it (again), and asws am not making you listen today to anything other than what asws had made you listen to yesterday. Neither the sights which were opened for them nor the hearts which were made to be for them during that time (any different), and you have been given similar to it in this time period.

134 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeal, Ch 33 H 100
وَ اللَّهِ مَا بُصِّرْتُُْ بِعْدَهُمْ شَيْئاً جَهِلُوهُ، وَ لََ أُصْفِيتُمْ بِهِ وَ حُرِمُوهُ، وَ لَقِدْ نُزَلَتْ بِكُمُ الْبَلِيَّةُ جَائِلًَ خِطَامُهَا، رِخْواً بِطَانُهَا، فَلََ يَ غُرَّنَّكُمْ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ، فَإِنََِّا هُوَ ظِلٌّ مَِْدُودٌ إِلََ أَجَلٍ مَعْدُودٍ.

And by Allahazwj! You have not been given insight of anything they had been ignorant of, nor have you been given it and they were depriving of it. And the affliction has befallen with you, it throat is relaxed, and its rein is loosened. So, let it not deceive you what the people of deceit had come to be in, for rather it is an extended shade to a numbered term”.

(The book) ‘Al Taraif’ – Muhammad Bin Muhammad Bin Al Neyshapuri,

By a chain connecting to, Ja’farasws Bin Muhammad Al-Sadiqasws, from hisasws fatherasws, from hisasws grandfatherasws. ‘Aliasws was in a circle of men of Quraysh prosing the poems and priding over each other until they reached to Amir Al-Momineenasws. They said, ‘Speak, O Amir Al-Momineenasws, for yourasws companions have already spoken’.

فقال أمير المؤمنين عليه السلام:

بِنَا أَقَامَ دَعَائِمَ الْسَّلَامِ
وَ بِنَا أَعْزَّ نَبِيّهُ وَ كِتَابَهُ
فِلَكِ كُلِّ مَعْرَكَةٍ تَطِيرُ سُيُوفُنا
فِيهَا الْمَاجِمَ عَنْ فَرَاشِ الْامام
يَنْتَابُنا جِبَّانُ فِي أَبْيَاتِنَا
بِفَرَائِضِ الْسَّلَامِ وَ الْحِكْمَاتِ
فُنُّكُونَ أَوَّلُ مُسْتَحِلٍّ حِلَّهُ
وَ مَُّرِّمٍ لِلَّهِ كُلَّ حَرَامٍ
نَْْنُ الْيَارُ مِنَ الْبَرِّيَّةِ كُلِّهَا
وَ إِمَامُهَا وَ إِمَامُ كُلِّ إِمَامٍ
وَ العَامِلُونَ خَمْارَ كُلِّ كَرِيهَةٍ
وَ الْأَمِنُونَ حَوَادِثَ الَّيَّامِ
إِنَّا لَنَمْنَعُ مَنْ أَرَدْنَا مَنْ عَهُوا
وَ نََُودُ بِالْمَعْرُوفِ وَ الْمَعْرُوفِ

Amir Al-Momineenasws said (in prose): ‘Allahazwj Harmonised us to help Muhammadasws and by us Heazwj Established the pillars of Al-Islam, and by us Heazwj Strengthened Hisazwj Prophetazwj and Hisazwj Book, and Strengthened us with the Help and the advancing. In every battle, our swords made the skulls to fly in it away from the bodies of the important ones.

Jibraeeazwj circles around us during our nights with Obligations of Al-Islam and the rulings, so we became the first to permit Hiaswj Permissible(s) and prohibit every Prohibition of Allahazwj. We are the choice from the created beings, all of them, and their leader, and leader of every leader, being in the midst of all abhorrence(s), and responsible of the newly occurring events of the days. We are not preventing the ones we want to prevent. We are existing for the acts of kindness and the virtuous acts”.

فقالوا: يا أمير المؤمنين ما وقفت لنا ديننا نفوله.

135 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1001
They said, ‘O Abu Al-Hassan\textsuperscript{asws}! You\textsuperscript{asws} have not left anything for us to say’.

From Abu Abdullah\textsuperscript{asws}, they (narrators) said, ‘We heard him\textsuperscript{asws} saying: ‘A veiled woman came while Amir Al-Momineen\textsuperscript{asws} was upon the pulpit, and he\textsuperscript{asws} had killer her brother and her father. She said, ‘This is a killer of the loved ones!’

Amir Al-Momineen\textsuperscript{asws} looked at her and said: ‘O viper! O audacious! O vulgar! O arrogant! O one who does not menstruate like what the women menstruate! O one upon her private part there is something between her two thighs!

The women went away and Amro Bin Hureys followed her, and he was an Usman supporter. He said, ‘O you woman! We have not ceased to listen to strange things from Ali\textsuperscript{asws}. We do not know their true ones from their false ones, and this here is my house, so enter it, for there are mothers of the children for me, until they look, whether he\textsuperscript{asws} has spoken the truth of a falsity, and I shall gift something to you’.

The woman entered the house of Amro. He instructed the mothers of his children, and they looked at her, and there was something upon her hanging between her legs. She said, ‘O its woe! Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has notified upon something no one had been notified upon except my mother or my midwife. And Amro Bin Hureys gifted her something’.

---

\textsuperscript{136} Bihar Al Anwar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1002

\textsuperscript{137} Bihar Al Anwar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1003
‘We were standing at Amir Al-Momineen asws at Al-Kufa and he asws was giving out the (financial) awards in the Masjid, when a woman came and she said, ‘O Amir Al-Momineen asws! You asws gave the award to the entirety of the tribes apart from this tribe from Murad. You asws did not give them anything’.

He asws said to her: ‘Be quiet, O audacious! O vulgar! O veiled! O chatterbox! O one who does not menstruate like what the women (tend to) menstruate!’

He (the narrator) said: ‘She went out from the Masjid, and Amro Bin Hureys followed her and said to her, ‘O you woman! Ali asws has said regarding you what he asws said. Was he asws truthful upon you?’

She said, ‘By Allah aswj, he asws did not lie, and all what he asws shot at me with, is in me, and no one has been notified upon me except Allah aswj Who Created me, and my mother who gave birth to me’.

Amro Bin Hureys returned and said, ‘O Amir Al-Momineen asws! I followed the woman and asked her about what you asws had accuser her with to be in her body, and she acknowledge with that, all of it. So, from where did you asws know that?’

He asws said: ‘Rasool-Allah asww taught me asws a thousand doors from the Permissible(s) and the Prohibitions, a thousand doors opened upon from each door to the extent that i asws know the deaths, and the inheritances, and the decisive address (Holy Verses) and until i asws knew the masculine from the women, and the feminie from the men’. 138

---

138 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1004
'From Abu Ja'far asws having said: ‘One day while Amir Al-Momineen asws was seated in the Masjid and his asws companions were around him asws, a man from his asws Shias came to him asws. He said to him asws, ‘O Amir Al-Momineen asws! Allah azwj Knows I make to be His azwj religion with your asws Wilayah, and I asws love you in the secret like what I love you asws in the open, and I asws befriend you in the secret like what I befriend you in the open’.

عَلَيْهِ السَّلََمُ [ف َقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ: صَدَقْتَ أَمَا لِلْفَقْرِ فَاتََِّّّذْ جِلْبَاباً فَإِنَّ الْفَقْرَ أَسْرَعُ إِلََ شِيعَتِنَا مِنَ السَّيْلِ إِلََ ق َرَارِ

Amir Al-Momineen asws said to him: ‘You speak the truth! As for the poverty, take a robe, for the poverty is quicker to our Shias than the torrent is to the bottom of the valley!’

عَلَيْهِ السَّلََمُ [قَالَ لَهُ الْْخَرُ: مَا أَنْكَرْتَ مِنْ ذَلِكَ! أَ يَُِدُ بُدّاً مِ لَهُ نْ أَنْ إِذِّ مِلِّيّاً ثَُُّ قَالَ: كَذَبْتَ لََ وَ اللَّهِ مَا تَُِبُّنِِ وَ لََ أَحْبَبْتَنِِ يَا أَمِيرَ الْمُؤْمِنِينَ تَسْتَقْبِلُنِِ بَِِّذَا وَ قَدْ عَلِمَ اللَّهُ خِلََفَهُ ابْسُطْ يَدَكَ أُبَايِعْكَ. ف َقَالَ عَلِيٌّ: عَلَى مَا ذَا؟ قَالَ: عَلَى مَا عَمِلَ بِهِ أَبُو بَكْرٍ وَ عُمَرُ. The other one said to him, ‘What are you denying from that! Could he asws have found any escape, when it was said to him asws, ‘I love you asws’, that he asws should be saying: ‘You are speaking the truth’? Do you know that I love him asws (as well)?’ He said, ‘No’. He said, ‘I shall say to him similar to what the man had said to him, and he asws would respond to me asws similar to what he asws had responded to him’. He said, ‘Yes’.

فَقَالَ الرَّجُلُ وَ هُوَ يَبْكِي فَرَحاً لِقَوْلِ أَمِيرِ الْمُؤْمِنِينَ لَهُ: «صَدَقْتَ» The man stood and said to him asws similar to the words of the first man. Amir Al-Momineen asws looked at him for a while, then said: ‘By Allah aswj! You are lying. You neither love me asws nor have you loved me asws even for a day’.

قَالَ فَأَنَا أَقُومُ فَأَقُولُ لَهُ مِثْلَ مَا قَالَ لَهُ الرَّجُلُ ف َيرَُدُّ عَلَيَّ مِثْلَ مَا رَدَّ عَلَيْهِ. قَالَ: ن َعَم. He (the narrator) said, ‘The Kharijite cried, then said, ‘O Amir Al-Momineen asws! You asws accept me with this, and Allah aswj has Known its opposite! Spread out your asws hand, I shall pledge allegiance to you asws. Ali asws said: ‘Upon what would that be?’ He said, ‘Upon what Abu Bakr and Umar had worked with’.
He (the narrator) said, ‘He asws extended his asws hand and said to him: ‘Clap (pledge), may Allah azwj Curse the two (Abu Bakr and Umar). By Allah azwj! It is as if I asws am with you, and you have been killed upon straying and the animals of Al-Iraq are treading on your face, and your people do not recognise you’.”

He (the narrator) said, ‘It was not long before the people of Al-Nahrawan came out against him asws, and the man came out with them, and he was killed’.

And I asws say by Allah azwj, had I asws not been among you all, you would not have fought against the people of the Camel (Al-Jamal), nor the people of Siffeen, nor the people of Al-Nahrawan.

And I asws say by Allah azwj, if you had spoken and claimed what Allah azwj has Decreed upon the tongue of His aswj Prophet saww you would have visualised and recognised the error of those that were killed, and the guidance that we are on.

Then he asws said: ‘Ask me whatsoever that you like before you lose me asws, for by Allah azwj I asws am more aware of the pathways of the sky than I asws am of the roads of the earth.

And I asws am the ‘Yasoob’ (leader) of the Momineen, and the first of the preceding ones, and the Imam asws of the pious, and the seal-(ultimate) of the successors, and the inheritor of the

139 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1005
Prophets as, and the Caliph of the Lord azwj of the worlds. I asws am the examiner of the people on the Day of Qiyamah and Allah azwj’s (Appointed) Divider of people between the Paradise and the Fire.

And I asws am the Great Truthful (Al-Siddique Al-Akbar), and the great Differentiator (Al-Farouq) who differentiates between the truth and the falsehood, and with me asws is the knowledge of the deaths, and the afflictions, and the intricacies of the speech. And there is no Verse which has Descended except that I asws know with regards to what was Descended, and where it Descended, and about whom it was Descended.

O you people! It is imminent that you will miss me asws. I asws will separate from you all, and I asws will soon leave, being assassinated. What is he waiting for (killer) to dye it (with my blood) from above it (from head)?’ Meaning his asws beard from the blood of his asws head.

By the One azwj Who Split the seed and Formed the person, you will not ask me about a group which has reached three hundred (in number) nor above it between you all (at present) and the Establishment of the Hour, except that I asws will give you the news of its ushers, and its guides and its callers, and the spoiling of the ground, when it will get spoilt and when it will be revived after it having been taken by force to the Day of Qiyamah’.

So a man stood up and said, ‘O Amir Al-Momineen asws, inform us about the afflictions’.

He asws said: ‘When a questioner asks so he should understand, and when the questioned one is asked, he should reply responsibly. There are matters behind you, which will weaken you and concern you, frightening and difficult afflictions.

By the One azwj Who Split the seed and Formed the person, if you were to lose me asws, and the great matters descend upon you and the reality of the afflictions dawn upon you, many
of the questioners will get frustrated and many of them will be humiliated by trying to find solutions (to their problems). And that will happen when you will be forced into wars and it will engulf the entire world, and the world will become a scourge for you all until such time when Allahazwj will Grant a victory through the remainder of the righteous ones.

A man stood up and said, ‘O Amir Al-Momineenazws, narrated to us about the ‘Fitna’ (strife).

Heazws said: ‘The ‘Fitna’ when it comes, places you in doubt’. And in another report: ‘Creates doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the ‘Fitna’ has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So look at the peopleazws who were the standard bearers on the Day of Badr. Help themazws and you will be helped and rewarded and be excused.

Iazws fear the Fitna. Nay! Iazws fear for your all the ‘Fitna’ of the clan of Umayya. It will be blind, deaf, and have levels of darkness. Its Fitna will be general but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it. Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allahazwj the Lordazwj of the Worlds, the Crusher of the tyrants.

Indeed! You will find the clan of Umayya to be evil lords after meazws, like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And Iazws swear by Allahazwj, their Fitna will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent he abuses him, and if he is present, he obeys him. And Iazws swear by Allahazwj, even if you disperse to be underneath each of the stars, Allahazwj will Gather you all for their evil days.

فقال رجلٌ: يا أمير المؤمنين حذّرتنا عن الظان.

A man stood up and said, ‘O Amir Al-Momineenazws, narrated to us about the ‘Fitna’ (strife).

Heazws said: ‘The ‘Fitna’ when it comes, places you in doubt’. And in another report: ‘Creates doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the ‘Fitna’ has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So look at the peopleazws who were the standard bearers on the Day of Badr. Help themazws and you will be helped and rewarded and be excused.

Iazws fear the Fitna. Nay! Iazws fear for your all the ‘Fitna’ of the clan of Umayya. It will be blind, deaf, and have levels of darkness. Its Fitna will be general but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it. Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allahazwj the Lordazwj of the Worlds, the Crusher of the tyrants.

Indeed! You will find the clan of Umayya to be evil lords after meazws, like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And Iazws swear by Allahazwj, their Fitna will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent he abuses him, and if he is present, he obeys him. And Iazws swear by Allahazwj, even if you disperse to be underneath each of the stars, Allahazwj will Gather you all for their evil days.
The man said, ‘Will there be a community after that, O Amir Al-Momineen?’ He\textsuperscript{asws} said: ‘There will be a diverse community. Your charities and your Hajj and your travels will be one, but your hearts will be different’.

قَالَ وَاحِدٌ: كَيْفَ تََّْتَلِفُ الْقُلُوبُ؟ قَالَ: هَكَذَا وَ شَبَّكَ بَينَ أصَابِعِهِ ثَُُّ قَالَ: يَقْتُلُ هَذَا هَذَا، وَ هَذَا هَذَةَ هَرْجاً هَرْجاً وَ يَبْقَى طَغَاماً، جَاهِلِيَّةً لََّهُمْ مِنْهُمْ.

One of them said, ‘How will their hearts be different?’ He\textsuperscript{asws} said: ‘Like this’ – and tangled his\textsuperscript{asws} fingers – then said: ‘This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a minaret of guidance or a flag to be seen. We\textsuperscript{asws}, the People\textsuperscript{asws} of the Household will be rescued from it, and we\textsuperscript{asws} will not be preaching ‘calling’ (that will be the time of Taqeeeya during that time).

قَالَ: يُفَرِّجُ اللَّهُ الْبَلََءَ بِرَجُلٍ مِنْ أَهْلِ بَيْتِِ كَ انْفِرَاجِ الَْدِيِْ مِنْ بَيْتِهِ، ثَُُّ يَرْف َعُونَ إِلََ مَنْ يَسُومُهُمْ خَسْفاً وَ يَسْقِيهِمْ بِكَأْسٍ مُصَبَََّةٍ، لََ يُعْطِيهِمْ وَ لََ يَقْبَلُ مِنْهُمْ إِلََّ السَّيْفُ.

He\textsuperscript{asws} said: ‘Look at the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}. If they\textsuperscript{asws} remain at their\textsuperscript{asws} homes, you remain at your homes, and if they\textsuperscript{asws} ask you for your help, help them so that you will be helped and be excused, for they\textsuperscript{asws} will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them\textsuperscript{asws} or else you will be killed by the afflictions and your enemies will rejoice over you.

قَالَ: يَُْمِلُ السَّيْفَ عَلَى عَاتِقِهِ ََِانِيَةَ أَشْهُرٍ، حَتََّّ تَوَدَّ قُرَيْشٌ بِالدُّن ْيَا وَ مَا فِيهَا أنْ يَرَوْنِِّ فِِ مَقَامٍ واحِدٍ، فَأُعْطِيَهُمْ وَ آخُذَ مِنْهُمْ بَعْضَ مَا قَدْ مَنَعُونِِّ وَ أَقَبَلُ بَلَ عَنْهُمْ بَعْضَ مَا يَرِدُ عَلَيْهِمْ حَتََّّ يَقُولُوا: مَا هَذَا مِنْ قُرَيْشٍ، لَوْ كَانَ هَذَا مِنْ قُرَيْشٍ وَ مِنْ وُلْدِ فَاطِمَةَ لَرَحَِْنَا.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} will Effect the Release from the affliction by a man\textsuperscript{asws} from my\textsuperscript{asws} Household, but many will turn against him\textsuperscript{ajfj}. Then He\textsuperscript{azwj} will Raise them to the one\textsuperscript{asws} who will swallow up their afflictions and quench them with a consoling cup, and he\textsuperscript{asws} will neither give them nor will he\textsuperscript{asws} accept from them anything except with the sword.

هَرْجاً هَرْجاً، يَُْمِلُ السَّيْفَ عَلَى عَاتِقِهِ ََِانِيَةَ أَشْهُرٍ، حَتََّّ تَوَدَّ قُرَيْشٌ بِالدُّن ْيَا وَ مَا فِيهَا أنْ يَرَوْنِِّ فِِ مَقَامٍ واحِدٍ، فَأُعْطِيَهُمْ وَ آخُذَ مِنْهُمْ بَعْضَ مَا قَدْ مَنَعُونِِّ وَ أَقَبَلُ بَلَ عَنْهُمْ بَعْضَ مَا يَرِدُ عَلَيْهِمْ حَتََّّ يَقُولُوا: مَا هَذَا مِنْ قُرَيْشٍ، لَوْ كَانَ هَذَا مِنْ قُرَيْشٍ وَ مِنْ وُلْدِ فَاطِمَةَ لَرَحَِْنَا.

There will be (at that time) troubles after troubles, he\textsuperscript{asws} will carry the sword for eight months, to the extent that the Quraysh would wish to give the whole world and whatever it contains (in order to find relief) to be able to see me\textsuperscript{asws} at least once, so they can give me
back whatever they had taken from me. But he (Imam e Zaman asfsj) will be very severe on them (without giving them any allowances) until they will say, ‘This man is not from the Quraysh. Had he asws been from the Quraysh and from the children of Fatima asws, he asws would be merciful to us’.

Thus Allah azwj will Give him asws victory over the clan of Umayya. Allah azwj would Make them: (They are) 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].

Having said that, it does not have to be a hand mill in order to grind the misguidance, for the mill stands upon its pole. Indeed! When it is grinding, it has a limit to it, and upon Allah azwj there is not. Indeed! Myself asws and my asws good Family asws and the good ones from my asws relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

With us is the banner of the truth and guidance, the one who wants to overtake it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will catch up.

We People asws of the Household, we teach from the Knowledge of Allah azwj, and it is from the Wisdom of Allah azwj that we speak truthfully, and it is from the truthful speech that we asws hear. So, if you all were to follow us asws, you will be guided by our asws vision, and if you turn away from us asws you will be Punished by Allah azwj by our asws hands or in whatever manner that He azwj so Desires. We are the zenith of Islam. It is by us asws that the one who lags behind can catch up, and the one who repents can return.

By Allah azwj, if you do not make haste and truth is not delayed, i asws would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People asws of the Household of Muhammad saww about the knowledge before its time, and do not ask them asws for the wealth during hardship, lest you consider them asws to be miserly, for miserliness is not from them asws.
And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah azwj Created the creatures by His azwj Power and Made preferences to be between them by His azwj Knowledge, and Made servants asws from among them Chosen by Himself azwj in order to establish arguments over His azwj creatures by them asws.

So He azwj Made them asws to be the ‘Signs’. The one who honours them asws will be in obedience, and the one who disregards them asws will be disobedient. And He azwj Made the Reward for the obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been ignited by His azwj Wrath. and Allah is not unjust to them, but they were unjust to their own selves [16:33].

O you people! It is through us asws, the People asws of the Household, that Allah azwj Exposed the lies, and it is by us asws that Allah azwj Removes the hardships from the dogs ( aggressors), and it is by us asws that Allah azwj Removes the rope of humiliation from your necks, and it is by us asws that Allah azwj Begins and it is by us asws that Allah azwj Ends.

So, take lessons by us asws and by our asws enemies, and by our asws guidance and by their guidance, and by our asws ways and by their ways, and by our departed ones asws and by their dead ones. They die from bad illnesses and ulcers and lumps, whilst we asws die from abdominal pain and murder and martyrdom.

Then he asws turned towards his asws sons asws and said: ‘O my asws sons asws! You asws younger ones should be good to your asws elder ones, and your asws elder ones should be good to your asws younger ones, and do not become like the ignorant fools who never achieve certainty in Allah azwj, like the eggs with which children play (example of useless game for life of an ignorant).
Indeed! destruction is for that who after gaining power suppressed the children of the Progeny**(asws)** of Muhammad**(asws)**, a wealthy tyrant who will kill my**(asws)** successor**(asws)**, and successor**(asws)** of my**(asws)** successor**(asws)** after me**(asws)**.

أَمَا وَ اللَّهِ لَقَدْ عَلِمْتُ تَبْلِيغَ الرِّسَالَتِ، وَ تَََامَ الْكَلِمَاتِ، وَ فُتِحَتْ لَِِ الَْسْبَابُ، وَ أُجْرِيَ لَِِ السَّحَابُ، وَ نَظَرْتُ فِِ الْمَلَكُوتِ، لََْ يَعْزُبْ عَنِّ شَيْءٍ فَاتَ وَ لََْ يَفُتْنِِ مَا سَبَقَنِِ، وَ لََْ يَشْرَكْنِِ أَحَدٌ فِيمَا أَشْهَدَنِِّ رَبِِّ، أَقُومُ بِهِ يَوْمَ يَقُومُ الَْشْهادُ

And it is by me**(asws)** that Allah**(azwj)** will Fulfil His**(azwj)** Promises and Complete His**(azwj)** Words, and I**(asws)** am the ‘Blessing’ through which Allah**(azwj)** Awards His**(azwj)** (pious) creatures, and I**(asws)** am the Islam which He**(azwj)** has Chosen for Himself**(azwj)**. And all these are the bounties of Allah**(azwj)** extended towards me**(asws)** and have Made easier for me the grand atrocities.

وَ لَيْسَ إِمَامٌ إِلََّ وَ هُوَ عَارِفٌ بِأَهْلِ وَلََيَتِهِ، وَ ذَلِكَ قَوْلُ اللَّهِ جَلَّ وَ عَز، إِنَِّا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هادٍ

And there is no (true) Imam**(asws)** but he**(asws)** recognises the people of Wilayah (who submit to our mastership), and that is the Words of Allah**(azwj)** Mighty and Majestic: **But rather, you are a Warner, and for every people there is a Guide [13:7]**.

Kitab Al Gharat of Ibrahim Bin Muhammad Al Saqafi, from Ismail Bin Aban in the presence of Abdul Ghaffar, from Al Minhal Bin Amro, from Zir Hubeysh who said,

‘I heard Amir Al-Momineen**(asws)** addressing’.

تمَّ نزل [في البیماری] صلى الله عليه وعلى آله الطاهرين الأخیار و سلماً لسیمیاً کثیراً.

Ali**(asws)**, then descended (from the pulpit). Blessing of Allah**(azwj)** as well as numerous Greetings be upon him**(asws)** and his**(asws)** purified Progeny**(asws)**, the righteous (among them**(asws)**)’. 

140 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1006
Ibrahim said, ‘And I have been informed by Ahmad Bin Imran Bin Muhammad Bin Abu Layli, from his father, from Ibn Abu Layli, from Al Minhal, from Zirr Bin Jubeysh who said,

‘Ali asws was at Al-Nahrawan’ – and he continued the Hadeeth approximate to the Hadeeth of Suleyym up to his asws words: and you will never find any alteration in the Sunnah of Allah [33:62]” 141


141 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 33 H 1007

The Imam asws said to him: ‘Did you steal, O boy!’ He said to him asws, ‘Yes’. He asws said to him for a second time: ‘Did you steal, O boy!’ He said, ‘Yes, O my Master asws’. The Imam asws said to him: ‘If you say it for a third time, I asws shall cut your right hand. Did you steal, O boy!’

He asws said: ‘Yes, O my Master asws’.

The Imam asws (ordered) with the cutting of his right hand, so it was cut. He grabbed it by his left hand, and it was dripping blood. Ibn Al-Kawa met him, and he (Ibn Al-Kawa) was an adversary of Amir Al-Momineen asws. He said to him, ‘Who cut your right hand?’

He said, ‘My right hand was but by the filled belly (Anza’a Al-Bateen), and the door of certainty, and the strong Rope of Allah azwj, and the intercessor on the Day of Reckoning, the prayer of fifty-one (Cycles of Salat).

My right hand was cut by the Imam asws of the pious, and son asws of an uncle as of the Chosen one saww, compassionate to the Selected Prophet saww, lion of the earth, downpour of the devoutness, the sword (against) the enemies, and the key of the calling, and lamp for the darkness.
My right hand was cut by the Imam\textsuperscript{asws} of the truth, and chief of the creatures, and distinguisher of the religion, and chief of the worshippers, and Imam\textsuperscript{asws} of the pious, and best of the Guided ones, and superior of the preceding ones, and Divine Authority of Allah\textsuperscript{azwj} upon the creatures altogether.

My right hand was cut by the Imam\textsuperscript{asws}, the pure of status, (participant of) Badr, (participant of) Ohad, (from) Makkah, (from) Madani, (from) Bat’ha, Hashimite, Qureyshite, of capacious morals, strong, the iron-hearted, the guardian, the successor.

My right hand was cut by the up-rooter of the door of Khyber, and killer of Marhab and the ones committing Kufr, and superior of the ones performing Hajj and Umrah, and extols the Holiness (of Allah\textsuperscript{azwj}), and exclaims the Greatness (of Allah\textsuperscript{azwj}), and Fasting ones, and breakers of the Fast, and shaves (head), and sacrifices.

My right hand was cut by an audacious brave, a benevolent generous ones, smiler, one of noble origins, son\textsuperscript{asws} of an uncle\textsuperscript{as} of the Rasool\textsuperscript{saww}, and husband of the chaste one\textsuperscript{asws}, and sword of Allah\textsuperscript{azwj} the unsheathed, one the sun returned for him during the setting.

My right hand was cut by the Master (prayer to) the two Qiblahs, the striker with the two swords, and stabber with two spears, and inheritor of the two sentinels, the one who did not associate with Allah\textsuperscript{azwj} even for the blink of an eye, most forgiving of everyone one with two palms, more eloquent than all with two lips, father of the two chiefs Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

My hand was cut by the eye of the East(s) and the West(s), crown of Luay Bin Ghalib (ancestor of Rasool-Allah\textsuperscript{saww}), the overcoming lion of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, upon him\textsuperscript{asws} be from the Salawaats, the superior of it, and from the regards, it’s perfect’.
When the boy was free from the praise and went on his way, Abdullah Bin Al-Kawa entered to see the Imam\textsuperscript{asws}. He said to him\textsuperscript{asws}, ‘The greetings be upon you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}!’

Amir Al-Momineen\textsuperscript{asws} said to him: \textit{and the greetings be upon one who follows the Guidance [20:47]}, and fears the consequences of the ruination’. Ibn Al Kawa said to him\textsuperscript{asws}, ‘O father\textsuperscript{asws} of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}! You\textsuperscript{asws} cut the right hand of a black boy and I heard him\textsuperscript{asws} praising upon you\textsuperscript{asws} will all beauty’. He\textsuperscript{asws} said: ‘And what did you hear him saying?’ He said, ‘Such and such’ – and repeated to him\textsuperscript{asws} the entirety of what the boy had said.

The Imam\textsuperscript{asws} said to his\textsuperscript{asws} two sons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}: ‘Go and come to me\textsuperscript{asws} with the slave’.

They\textsuperscript{asws} went in search for him in Kindah. They\textsuperscript{asws} said to him: ‘Answer Amir Al-Momineen\textsuperscript{asws}, O boy!’

When he was presented in front of Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{asws} said to him: \textit{I\textsuperscript{asws} cut your right hand and you were praising upon me\textsuperscript{asws} with what has reached me\textsuperscript{asws}?} He said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} did not cut it except by an Obligatory (a) right obligated by Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

The Imam\textsuperscript{asws} said: ‘Give me\textsuperscript{asws} the (cut) palm’. The Imam\textsuperscript{asws} took the (cut) palm and covered it with the robe, and exclaimed Takbeer and prayed two Cycles Salat, and spoke with (certain) phrases, and I heard him\textsuperscript{asws} saying at the end of his\textsuperscript{asws} supplication: ‘Ameen, Lord\textsuperscript{azwj} of the worlds’.

وَ رَكَّبَهُ عَلَى الزَّنْدِ وَ قَالَ لِصْحَابِهِ اكْشِفُوا الرِّدَاءَ عَنِ الْكَفِّ. فَكَشَفُوا الرِّدَاءَ عَنِ الْكَفِّ وَ إِذَا الْكَفُّ عَلَى الزَّنْدِ بِإِذْنِ اللَّهِ.
And he asws installed it upon the forearm and said to his asws companions: ‘Uncover the robe from the (cut) palm!’ They uncovered the robe from the (cut) palm and there the palm was upon the forearm by the Permission of Allah azwj.

Then Amir Al-Momineen asws said: ‘Did I asws not say to you, O Ibn Al-Kawa, that for us asws there are such loving ones, even if we asws cut one of them into pieces and pieces, they would not increase except in (more) love, and for us asws there are such hating ones, even if we asws were to feed them the honey, they would not increase except in hatred, and this is how ones who love us asws would attain our asws intercession on the Day of Qiyamah’.

(The book) ‘Al-Kharaij’ – It is reported that a Kharijite contended regarding another man to Ali asws, so he asws judged between the two. The Kharijite said, ‘You asws have not been just in the judging’.

He asws said: ‘Be despised, O enemy of Allah azwj!’ The Kharijite morphed into a dog and his clothes flew off in the air. He went on to beseech and his eyes were shedding tears. He asws felt pity to him and supplicated for him, and he returned to his human state and his clothes returned from the air.

Ali asws said: ‘Asif as, successor as of Suleyman as had done approximate to it, so Allah azwj Narrated about him as by His as Words: The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’. [27:40]. But, which of the two is more honourable unto Allah azwj, your Prophet saww or Suleyman as?’ They said, ‘Our Prophet saww.

١٤٢ Bihār Al-Anwār – V 3٤, The book of Fitna (Strife) And Ordeals, Ch ۳٣ H ۱٠٠٨
He\textsuperscript{asws} said: ‘But rather I\textsuperscript{asws} am leaving them for proving the argument and perfecting the Trial, and had there been permission for me\textsuperscript{asws} in supplicating for his (Muawiya’s) destruction, I\textsuperscript{asws} would not delay’.\textsuperscript{143}
CHAPTER 34 – IN IT IS MENTION OF COMPANIONS OF THE PROPHET$^{saww}$ AND AMIR AL-MOMINEEN$^{asws}$, THOSE WHO WERE UPON THE TRUTH AND DID NOT SEPARATE FROM AMIR AL-MOMINEEN$^{asws}$, AND MENTION OF SOME OF THE OPPONENTS AND THE HYPOCRITES, IN ADDITION TO WHAT WE HAVE REFERRED TO IN THE BOOK OF THE SITUATIONS OF THE PROPHET$^{saww}$ AND THE BOOK OF SITUATIONS OF AMIR AL-MOMINEEN$^{asws}$

(The book) ‘Al Ikhtisaas’ –

From Abu Abdullah$^{asws}$ having said: ‘The Khamese Brigade were from five to six thousand men, helping him$^{asws}$’. 144

(1011) – حتعت صنفع عَنْ أَبِِ عَبْدِ اللَّهِ عَلَيْهِ السَّلََمُ مَا عَنْ مَُُمَّدِ بْنِ جَعْفَرٍ عَنْ أَحَْْدَ بْنِ أَبِِ عَبْدِ اللَّهِ قَالَ: قَالَ عَلِيُّ بْنُ الَْْكَمِ: أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلََمُ الَّذِينَ قَالَ لََُمْ تَشَرَّطُوا فَأَنَا أُشَارِطُكُمْ عَلَى الَْْنَّةِ وَ لََسْتُ أُشَارِطُكُمْ عَلَى ذَهَبٍ وَ لََ فََِّهٍ، إِنَّ نَبِيَّنَا فِيمَا مَََى قَالَ لَِصْحَابِهِ: «تَشَرَّطُوا فَإِنِِّّ لَسْتُ أُشَارِطُكُمْ إِلََّ عَلَى الَْْنَّةِ »

(1010) – حتعت صنفع عَنْ أَبِِ عَبْدِ اللَّهِ عَلَيْهِ السَّلََمُ قَالَ عَلَيْهِ السَّلََمُ كَانُوا شُرْطَةُ الَْْمِيسِ سِتَّةُ آلََفِ رَجُلٍ أَنْصَارَهُ.

And they are Salman Al-Farsi$^{ra}$, and Al-Miqdad$^{ra}$, and Abu Zarr Al-Ghifari$^{ra}$, and Ammar Bin Yasser$^{ra}$, and Abu Sinan and Abu Amro the two Helpers, and Sahl the participant of Badr, and Usman two sons of Huneyf the Helper, and Jabir Bin Abdullah Al-Ansari.
And from the elite of his companions – Amro Bin Al-Hamaq Al-Khuzaie Araby, and Meesam the date-seller, and he is Meesam Bin Yahya, a slave, and Rusheyd Al-Hajary, and Habeeb Bin Muzahar Al-Asady, and Muhammad Bin Abu Bakr.

And from his friends – Al-Alam Al-Azadi, and Suweyd Bin Gafala Al-Jufy, and Al-Haris Bin Abdullah Al-Awr Al-Hamdani, and Abu Abdullah Al-Jadaly, and Abu Yahya Hukeym Bin Sa’ad Al-Hanafy.

And from the ‘Khamese brigade’ were Abu Al-Razy Abdullah Bin Yahya Al-Hazrami, and Suleym Bin Qays Al-Hilali, and Ubeyda Al-Sulmany Al-Muradi Araby.

And from his special ones – Tameem Bin Hizyam Al-Najy.

And there had attended with Ali in his wars – Qanbar a slave of Ali Bin Abu Talib and Abu Fakhta a slave of the clan of Hashim, and Ubeydullah Bin Abu Rafie, and he was his scribe’. 145

‘It is reported from Ibn Al-Amsh, he said to his father, ‘To whom do you recite the Quran (for memorisation)?’ And Yahya recited to Ubeyd Bin Nazlah, one Verse every day. He was free from the Quran in forty-seven years’’. 146

(The book) ‘Al Ikhtisaas’ – Ubeyd Bin Nazlah Al Khuzaie who said,

‘He was free from the Quran in forty-seven years’’.

(The book) ‘Al-Ikhtisaas’ – Yahya Bin Wasaab was upright’. 147

---

145 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1011
146 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1012
147 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1013
(The book) ‘Al-Ikhtisaas’ – Abu Ahayha, and his name is Amro Bin Mihsam, was killed at Siffeen, and he is the one who equipped Amir Al-Momineen asws with one hundred thousand Dirham in his asws travel to (the battle of) the camel’.

Ja’far Bin Al Husayn Al Momine, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Sa’alba, from Zurara,

‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws said: ‘The earth has been Created for seven, due to them they are being Sustained, and due to them they are being Helped, and due to them it is being rained upon them – Salman Al-Farsi ra, and Al-Miqdad ra, and Abu Zarr ra, and Ammar ra and Huzeyfa.

And Amir Al-Momineen Ali asws Bin Abu Talib asws was saying: ‘And I asws am their Imam asws, and they are those who prayed Salat upon (Syeda) Fatima asws.

He asws said: ‘It (mean), they are opened up (exposed) to the straying. Yes, by Allah azwj! They are destroyed, except three – Salman Al-Farsi ra, and Abu Zarr ra and Al-Miqdad ra, while Ammar ra and Abu Sinan Al-Ansari, and Huzeyfa, and Abu Amr joined up with them, so they became seven’.

---

148 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1014
149 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1015
150 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1016
‘From Abu Ja’far asws having said: ‘The people reneged (became apostates) after the Prophet sallallahu alaihi wasallam except three persons – Al-Miqdad Bin Al-Awsad, and Abu Zarr Al-Ghifari, and Salman Al-Farsi. Then they people recognised and they joined up afterwards’.  

And from the ‘Tabi’een’ (those who met the companions and did not meet Rasool-Allah sallallahu alaihi wasallam) are – Oweys Al-Qarny, the one who would be interceding (a number like the tribes of) Rabie and Muzar, and Amro Bin Al Hamiq Al Khuzaie, and Ja’far Bin Al Husayn mentioned that he was from Amir Al-Momineen asws at the status of Salman from Rasool-Allah sallallahu alaihi wasallam, and Rusheyd Al-Hajari, and Meesam Al-Tammar, and Kumeyl Bin Ziyad Al-Nakhaie, and Qanbar a slave of Amir Al-Momineen;
Malik Bin Al-Haris Al-Ashtar, and Al-Alam Al-Azdy, and Abu Abdullah Al-Jadly, and Juweyrah Bin Mus’had Al-Abdy”.\[152\]

(The book) ‘Al Ikhtisaas’ – Muhammad Bin Al-Hassan, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from the one from our companions who narrated it,

‘From Abu Abdullah\[^{\text{asws}}\] having said: ‘After the passing away of Rasool-Allah\[^{\text{azwj}}\] there did not remain anyone except and he had turned around, except Al-Miqdad, for his heart was like a sheet of iron’ \[153\]

(Then the caller would call out: ‘Where are the disciples of Ali\[^{\text{asws}}\] Bin Abu Talib\[^{\text{asws}}\] successor\[^{\text{asws}}\] of Muhammad\[^{\text{asww}}\] Bin Abdullah\[^{\text{as}}\], Rasool\[^{\text{saww}}\] of Allah\[^{\text{azwj}}\]! Amro Bin Al-Hamiq Al-Khuzaier, and Muhammad Bin Abu Bakr, and Meesam Bin Yahya Al-Tammar Bin Asad, and Uweys Al-Qarny would stand up.

He\[^{\text{asws}}\] said: ‘Then the caller would call out: ‘Where are the disciples of Al-Hassan son\[^{\text{asws}}\] of Ali\[^{\text{asws}}\] and son\[^{\text{asws}}\] of Fatima\[^{\text{asws}}\] daughter\[^{\text{asws}}\] of Rasool-Allah\[^{\text{saww}}\]!’ Sufyan Bin Abu Layli Al-Hamdani, and Huzeyfa Bin Aseyd Al-Ghifarri would stand up.

\[152\] Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1018
\[153\] Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1019
He said: ‘Then the caller would call out: ‘Where are the disciples of Al-Husayn Bin Ali!’ All the ones who were martyred with him and did not stay back from him, would stand up.

Then he will call out: ‘Where are the disciples of Ali Bin Al-Husayn!’ Jubeyr Bin Mat’am, and Yahya Ibn Umm Al-Taweel, and Abu Khalid Al-Kabuly, and Saeed Bin Al-Musayyab would stand up.

Then he would call out: ‘Where are the disciples of Muhammad Bin Ali and Ja’far Bin Muhammad!’ So there would stand up, Abdullah Bin Shareek Al-Aamiry, and Zurara Bin Ayn, and Bureyd Bin Muawiya Al-Ijaly, and Muhammad Bin Muslim Al-Saqafi, and Lays Bin Al-Bakhtary Al-Muradi, and Abdullah Bin Abu Yafour, and Aamir Bin Abdullah Bin Khuza’a, and Hujr Bin Azidah, and Humran Bin Ayn.

Then the rest of the Shias would be called with the rest of the Imams on the Day of Qiyamah.

So, these are the first Shias, those who would be entering Al-Firdows, and they are the first of the foremost ones, and the first of the ones of proximity, and first of the joyful ones’.  

‘Amro Bin Al-Hamiq Al-Khuzae said to Amir Al-Momineen, ‘By Allah! I have not come to you for wealth of the world you will be giving us, nor for seeking the authority (power) for my mention to be raised by it, except that you are a son of an uncle of Rasool-Allah, foremost of the people with the people, and husband of (Syeda) Fatima, chiefess of the women of the worlds, and father of the offspring which remained for Rasool-Allah, and you are of mightier arrow (defender) of Al-Islam than the Emigrants and the Helpers.

154 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1020
By Allahazwj! If youasws were to task me with moving the lofty mountains and displace the deep oceans forever until my day (of death) comes to me, and in my hands is my sword, I shall rattle yourasws enemies with it, and strengthen yourasws friends by it, and Allahazwj Raises yourasws glory and establish yourasws arguments by it, I do not think Iasws would have fulfilled from yourasws rights, all the rights which have been obligated for youasws upon me??

فقال أمير المؤمنين عليه السلام: اللَّهُمَّ نَوِّرْ قَلْبَهُ وَ اهْدِهِ إِلََ الصِّرَاطِ الْمُسْتَقِيمِ، لَيْتَ أَنَّ فِِ شِيعَتِِ مِائَةً مِثْلَكَ.

155 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1021
Then he (the narrator) said, ‘And Amro mentioned the beginning of his Islam and was among the camels of his family (tending them), and they were people of a pact with Rasool-Allah 

Then he (the narrator) said, ‘And Amro mentioned the beginning of his Islam and was among the camels of his family (tending them), and they were people of a pact with Rasool-Allahsaww, and some people from the companions of Rasool-Allahsaww passed by him and Rasool-Allahsaww had sent them among a dispatch.

They said, ‘O Rasool-Allahsaww! There are not provisions with us nor anyone to guide us to the road’. He saww said: ‘You will be meeting a man from bright face who will feed you from the food and quench you from the drinks, and guide you to the road, and he is from the people of Paradise’.

Amro said, ‘They came until they ended up to me at the end of the day, and I instructed my youths, so they slaughtered a camel and carried the milk to the group. The group spent the night feeding from the meat whatever they so desires to and drinking from the milk, then in the morning, I said, ‘You are not to go anywhere until you eat and drink’. A man from them said (something) then laughed towards his companions. I said, ‘And from what do you laugh?’

He said, ‘Receive glad tidings of the glad tidings of Allahazwj and Hisazwj Rasoolsaww’. I said, ‘And what is that!’ He said, ‘Rasool-Allahsaww has sent us in this mountain ranges and we informed himsaww that there weren’t any provisions for us nor any guide to the way’. He saww said: ‘You will not be meeting a man of bright face who will be feeding you from the food and quenching you from the drink and guide you upon the road, and he is from the people of Paradise’. We have not met anyone who meets the description of Rasool-Allahsaww, apart from you’.

Amro said, ‘I rode with them and guided them to the road, then I left to my youths and advised them about my camels, then I travelled as I was to go to Rasool-Allahsaww until I pledged, and became a Muslim, and took for myself and for my people an amnesty from Rasool-Allahsaww that there would be safety upon our wealth and our blood when we testify that there is no god except Allahazwj and that Muhammadsaww is Rasool saww of Allahazwj, and
we shall establish the Salat and give the Zakat, and establish the share of Allah azwj and His azwj Rasool saww.

He saww said: ‘When you do that, then you would have security upon your wealth and your blood. There would be a responsibility of Allah azwj and His azwj Rasool saww for you all with that. We (Muslims) will not transgress upon you, neither regarding wealth nor blood’.

Then Amro said, ‘I stayed with Rasool-Allah saww for as long as I stayed, and I went on military expedition with him asws and (until) Allah azwj Caused His azwj Rasool saww to pass away.'
you have come with a grievous matter and killed a righteous, pious one. So, deliver to Muawiya, O you messenger, what I have said’.

The messenger of Muawiya delivered what she had said. He sent a message to her, saying to her, ‘Are you a speaker of what you said?’ She said, ‘Yes, neither a denier of it nor offering any excuse from it’. He said to her, ‘Get out from my city!’ She said, ‘I shall do so. By Allahazwj! It is not a homeland for me nor am I going in it to any prison, and my vigil has prolonged with it, and my lesson has been well-known with it, and my religiousness has increased during it from without there being anything what my eyes could be delighted with’.

Abdullah Bin Abu Sirh the scribe, said, ‘O commander of the faithful! She is a hypocrite, so join her with her husband’. She looked at him and said, ‘O one between his beard is like the bone of a frog! Did you not (just) kill one who conferred upon you (when you were) bare and clothed you with garments? But rather the renegade, the hypocrite is the one who speaks without correctness and takes the slaves like the lords do, so his Kufr has been Revealed in the Book’.

Muawiya gestured to the guard with expelling her. She said, ‘Oh how strange from the son of Hind! He gestures towards me with his sons and prevents me the implementation of his tongue. But, by Allahazwj! I have spoken with prepared speech like windows of iron, or am I not Aamina daughter of Rusheyd?’

It is narrated to us by Ja’far Bin Al Husayn in the presence of Muhammad Bin Ja’far Al Mowaddib, from Al Barqy, from Salih Bin Abu Hammad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al Jaroud, from Al Asbagh Bin Nubata, from Al Ikhtisas – Al Asbagh Bin Nubata was from the ‘Khamese brigade’, and he was meritorious’.

(1023) – حَدَّثَنَا جَعْفَرُ بْنُ السَّيْنِ، عِنْدَ مَوَالِدِ بْنِ جَعْفَرٍ الْمُؤَدِّبِ عَنِ الْبَقِيِّ عَنْ صَالِحِ بْنِ أَبِ حَادٍ عَنِ ابْنِ أَبِ الْطَّابِ، عِنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِ الْارُودِ عَنِ الصَّبْغِ بْنِ نَبَاتَة، قَالَ: قُلْتُ لِلسَّبْطِ: مَا كَانَ مَنْزِلَةَ هَذَا الرَّجُلِ فِيكُمْ؟ فَقَالَ: كَانَتْ مَا أَدْرِي مَا تَقُولُ إِلَّا أَنَّ سُيُوفَانَا عَلَى عَوَاتِقِنَا، فَمَنْ أَوْمَأَ إِلَيْهِ فَقَالَ: هَلْ يَنْفِرُ مِنْهُ عَنِّي، مَنْ أَنَا بِآمِنَةِ بْنَاتِ الرُّشَيْدِ؟
He (the narrator) said, ‘I said to Al-Asbagh, ‘What was the status of this man (Ali asws) among you all?’ He said, ‘I do not know what you are saying, except that our swords were upon our shoulders, and the whoever he asws indicated to, we struck him’.

I went to Amir Al-Momineen asws in order to greet him asws, so I sat down awaiting him asws. He asws came out to me, so I stood up to him asws and greeted unto him asws. He asws struck upon my asws palm, then intertwined his asws fingers in my fingers, then said: ‘O Asbagh Bin Nubata!’

I said, ‘At your asws service and assistance, O Amir Al-Momineen asws!’

He asws said: ‘Our asws friend is a friend of Allah azwj. So, when a friend of Allah azwj dies, he would be for Allah azwj to (Keep him) the lofty friends, and He azwj would Quench him from a river colder than the ice, and sweeter than the honey, and softer than the butter’. I said, ‘May my father and my mother (be sacrificed for you asws)! And even if he was a sinner?’

He asws said: ‘Yes, and even if he was a sinner. Have you not read the Quran: so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful (25:70)? O Asbagh! Our asws friend, even if he were to meet Allah azwj and upon him were sins like the foam of the sea, and like the number of grains of sand, Allah azwj will Forgive these for him, if Allah azwj the Exalted so Desires’.

I heard Abu Abdullah asws saying: ‘There were five persons from Quraysh with Amir Al-Momineen asws, and there were thirteen tribes with Muawiya.'
As for the five, these were Muhammad Bin Abu Bakr, may Allah have Mercy on him. The excellence came to him from the direction of his mother Asma Bint Umays. And with him was Hashim Bin Utbah Bin Abu Waqas Al-Mirqal.

And with him was Ja’dah Bin Hubeyra Al Makhzumi, and Amir Al-Momineen, and he is the one Utbah Bin Abu Sufyan had said to him, ‘But rather for you is this intensity during the war from the direction of your maternal uncle’. Ja’dah said to him, ‘If there was for you a maternal uncle like my maternal uncle, you would forget your father’.

And Muhammad Bin Abu Huzeyfa Bin Utbah Bin Rabie. And the fifth was an in-law of Amir Al-Momineen, Ibn Abu Al-Aas Bin Rabie, and he is an in-law of the Prophet, and he is Abu Rabie”.

(The book) ‘Al-Ikhtisas’ – Ibn Qawlawiya, from his father, from Sa’ad – similar to it.

‘From Abu Abdullah having said: ‘Ammar Bin Yasser and Muhammad Bin Abu Bakr were not pleased if Allah Mighty and Majestic was disobeyed’.

‘From Abu Al-Hassan Al-Reza having said: ‘Amir Al-Momineen said: ‘The praise-worthy ones (Mohammeds) refused if the Mighty and Majestic was disobeyed’. I said, ‘And who are the praise-worthy ones (Mohammeds)’?

---

159 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1025
160 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1026
161 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1027
He asws said: ‘Muhammad Bin Ja’far, and Muhammad Bin Abu Bakr, and Muhammad Bin Abu Huzeyfa, and Muhammad son of Amir Al-Momineen asws, Ibn Al-Hanafiya, may Allah azwj be Pleased with them. As for Muhammad Bin Abu Huzeyfa, he is a son of Utbah Bin Rabie, and he is a son of a maternal uncle of Muawiya’.

(162)  

The book ‘Rijal Al Kashy’ – Muhammad Bin Masoud, from Ali Bin Al-Hassan Bin Abbas Bin Aamir, from Aban Bin Usman, from Zurara, ‘From Abu Ja’far asws: ‘Al-Mahdi, slave of Usman, came and pledge allegiance to Amir Al-Momineen Al asws, and Muhammad Bin Abu Bakr was seated. He said, ‘I pledge allegiance to you asws upon that the command was for you asws first, and I disavow from so and so, and so and so’. He asws took his allegiance’.

(163)  

I (Majlisi) am saying, ‘I found in the Book of Suleym Bin Qays Al Hilali that Aban Bin Abu Ayyash said, ‘Abu Al-Tufeyl Aamir Bin Wasilah was a companion of Rasool-Allah asw, and he was from the good companions of Ali asws’.

(164)  

‘And he asws said to Abdullah Bin Al-Abbas, and he asws had consulted him regarding something and was not concordant with his asws view: ‘For you is to advise to me asws and I asws take a view. So when I asws disobey you, then follow me asws’.

Explanation: -

(165)  

Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1028
Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1029
Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1030
Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1031 a
Ibn Maysam said, ‘It is reported that he had advised him\textsuperscript{asws} during his leaving from Makkah for a need, and the people had already pledge to him\textsuperscript{asws}. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! This is a mighty matter most of the people are scared in it, so write for the governorate of Al-Basra to be for Talha and the governorate of Al-Kufa to be from Al-Zubeyr, and write to Muawiya and remind him of the kinship, and the connections, and acknowledge to him with the governorate of Syria until he pledges allegiance to you\textsuperscript{asws}.

If he pledges allegiance to you\textsuperscript{asws} and flows upon your\textsuperscript{asws} conduct and obedience of Allah\textsuperscript{azwj}, then leave him to be upon his state, and if he opposes you\textsuperscript{asws}, then call him to Al-Medina and replace him with someone else, and do not make waves in the sea of Fitna’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} forbid that I\textsuperscript{asws} would spoil my\textsuperscript{asws} religion for the world of someone else! And for you, O Ibn Abbas, is that you advise me\textsuperscript{asws} – to the end of the talk’\textsuperscript{166}.

(The book) ‘Nahj (Al Balagah)’ –

‘And he\textsuperscript{asws} said, and Sahl Bin Huneyf Al-Ansari had died at Al-Kufa, returning from Siffee, and he was from the most beloved of the people to him\textsuperscript{asws}: ‘Even if a mountain had loved me\textsuperscript{asws}, it would have disintegrated’\textsuperscript{167}.

(The book) ‘Nahj (Al Balagah)’ –

‘And from a Hadeeth of Zirar Bin Zamrah Al-Zibabi at his entering to see Muawiya, and his asking him about Amir Al-Momineen\textsuperscript{asws}. He said, ‘I testify that I had seen him\textsuperscript{asws} in one of his pausing, and the night had loosened its ropes, and he\textsuperscript{asws} was standing in his\textsuperscript{asws} prayer-niche, holding on to his\textsuperscript{asws} beard, groaning like the groaning of the one bitten (by a snake), and crying the cry of the grief-stricken and saying:

\begin{center}
\textbf{يَا دُنْيَا يَا دُنْيَا إِلَىِّكِ عَنِّي، أَمْ إِلَٰ تَعَرَّضْتِ!؟ أَمْ إِلَٰ تَشَّقَّقتُ!؟ لَّا حَانَ حِينُكِ هَيْهَاتَ غُرِّي غَيرِيَّ، لَّا حَاجَةَ لِهِ فِيكِ وَ قَدْ طَلَّقْتُكِ ثَلَثَاءَ لَّا رَجْعَةَ فِيهَا فَعَلْتِكِ عَيْشُكِ قَصِيرٌ، وَ خَطَرُكِ يَسِيرٌ، وَ أَمَلُكِ حَقِيرٌ.}
\end{center}

O world! O world! Keep away from it, is it me\textsuperscript{asws} you are deceiving!? Or to me\textsuperscript{asws} you are being desirous!? The time is not your time. Someone else! Someone else! There is no need

\textsuperscript{166} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1031 b
\textsuperscript{167} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1032
for me asws regarding you, and I asws have already divorced you thrice, there is no (scope of) return in it. Your life is short, and your importance is little, and your aspirations are lowly.

أهِ مِنْ قِلَّةِ الزَّادِ، وَ طُولِ الطَّرِيقِ، وَ بُعْدِ السَّفَرِ، وَ عَظِيمِ الْمَوْرِدِ وَ خُشُونَةِ الْمََْجَعِ

Aah! From the scarcity of the provision, and the lengthy road, and remoteness of the journey, and greatness of the resource, and the roughness of the lying place (grave)”.

(The book) ‘Nahj (Al Balagah)’ –

‘May Allah aswj have Mercy on Khabbab, for he had become a Muslim desirously, and emigrated willingly, and lived as a fighter’. 169

(The book) ‘Nahj (Al Balagah)’ –

‘And he asws said regarding those who had isolated away from fighting alongside him asws: ‘They abandoned the truth and did not help the falsehood’’. 170

(The book) ‘Nahj (Al Balagah)’ –

‘And he asws said: ‘Not everyone captivated (by the Fitna) can be faulted’’. 171

He said, ‘And it is reported from Ali asws having said: ‘The one most lying of the people upon Rasool-Allah saww is Abu Hureyra Al-Dowsy’’. 172

He said, ‘And it is reported that on the day the (severed) head of Al-Husayn asws arrive to Marwan at Al-Medina, and on that day he was their governor, he ascended the pulpit and addressed, then he threw the (head) towards the grave of the Prophet saww and said: ‘O Muhammad saww! A day for the day of Badr!’” 173

---

168 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1033
169 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1034
170 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1035
171 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1036
172 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1037
173 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1038
He said, ‘And a group of our elders of Baghdad mentioned that a number of the companions, and the Tabi’een had turned away from Ali asws, concealing of his asws virtues out of love for the world, from them is Anas Bin Malik.

Ali asws adjured in Al-Rahba: ‘Which ones of you have heard Rasool-Allah saww saying: ‘One whose Master I saww was, so Ali asws is his Master’?’ Twelve men stood up and testified with it, and Anas Bin Malik did not stand. Ali asws said to him: ‘O Anas! What prevented you from testifying, and you had witnessed it?’

He said, ‘O Amir Al-Momineen asws! My age is old and I forgot’. He asws supplicated against him with leprosy. He had not covered with the turban and he (Anas) was afflicted with it.

He (the narrator) said, ‘And from the ones who had denied that day was Zayd Bin Arqam. He asws supplicated against him with the blindness, and his eyes lost their sight.

They said, ‘And Al-Ash’as Bin Qays and Jareer Bin Abdullah Al-Bajali had both hated him asws, and Ali asws demolished the house of Jareer”.” 174

And it is reported by Abu Bakr Al Hazali, from Al Zuhry, from Ubeydullah Bin Aday Al Akbar who said,

‘Al Ash’as stood up to Ali asws. He said, ‘The people are alleging that Rasool-Allah saww had pacted to you asws such a pact he saww did not pact it to other than you asws.

He asws said: ‘He saww had pacted to me asws what is in the sheath of my asws sword. He saww did not pact that to anyone other than me asws. Al-Ash’as said, ‘This, if you asws were to say it, so it goes against you asws, nor for you asws. Leaving it to depart away from you asws.

174 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1039
Ali said: ‘And what is your knowledge with what is against me from what is for me? Hypocrite son of a Kafir! A weaver (plotter) son of a weaver (plotter)! I find from you the building (weaving) of the yarn (a plot)’.  

Their words reached Ali. He said: ‘They will both be Resurrected on the Day of Qiyamah and their imam would be a lizard’.

And Abu Masoud Al-Ansari had turned away from him.

And Ka’ab Al-Ahbar had turned away from him, and Ali was saying: ‘He is the liar!’

And Al-Numan Bin Bashir Al-Ansari was from the ones who had turned away from him, and he was from the governors of Yazeeda.

And it has been reported that Imran Bin Al-Haseyn was from the ones who had turned away from him, and that Ali had dispatched him to Al-Madain. And from the people there are ones who make Imran to be among the Shias.

And Samrah Bin Jundab was from the army of Ziyad in Samayya in the days Ziyad was an office bearer of Muawiya”.

---

175 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1040
And it is reported by Wāsīl, a slave of Ibn Uyayna,

‘From Ja’farasws Bin Muhammadasws, from hisasws forefathersasws having said: ‘There was a palm tree for Samrah Bin Jundab in an orchard of a man from the Helpers, and he used to bother him. The Helper complained of that to Rasool-Allahsaww. Heasws sent a message to Samrah and called him.

Heasws said to him: ‘Woe be unto you! Sell the palm tree to this one and take its price’. He said, ‘I will not do so’. Heasws said: ‘Then take a palm tree in place of your palm tree’. He said, ‘I will not do so’. Heasws said: ‘Then buy his orchard from him’. He said, ‘I will not do so’. Heasws said to the Helpers: ‘Go and cut down his palm tree, for there is nothing for him in it’.

He (the narrator) said, ‘And Samrah, on the day of the travel of Al-Husaynasws to Al-Kufa, was (a commander) upon the army of Ibn Ziyad, and he was the most eager of the people to the going out to Al Husaynasws and fight himasws.

And from the haters to himasws was Abdullah Bin Al-Zubeyr, and Alasws was saying: ‘Al-Zubeyr did not cease to be from usasws, People of the Household, until his son Abdullah grew up and spoilt him’. And he used to hate the clan of Hashim and cursed and reviled Alasws.

And it is reported by Ibrahim, author of ‘Kitab Al Gharaat’ – from Abu Sadiq, from Jundub Bin Abdullah who said,

‘Al-Mugheira Bin Shuba was mentioned in the presence of Alasws and his grandfather was with Muawiya. Heasws said: ‘And what is Al-Mugheira!? But rather his becoming a Muslim was for mischief and treachery. He betrayed it by a number of his people. He fled and came to the Prophetasws like the one sheltering with Al-Islam.'
وَ اللَّهِ مَا رَأَى عَلَيْهِ أَحَدٌ مُنْذُ ادَّعَى الْسَلََمَ خَُُوعاً وَ لََ خُشُوعاً! أَلََ وَ إِنَّهُ كَائِنَةٌ مِنْ ثَقِيفٍ ف*رَاعِنَةٌ ق*بْلَ يَوْمِ الْقِيَامَةِ، يُُانِبُونَ الَْْقَّ، وَ يُوقِدُونَ نِيرَانَ الَْْرِبِ، وَ يُوَازِرُونَ الظَّالِمِينَ.

By Allah azwj! No one has seen him to be upon it since he claimed to be a Muslim, revering, fearing! Indeed! And he is a being from Saqeef, a Pharaoh before the Day of Qiyamah, shunning the truth and igniting the fires of war, and backing the oppressors.

أَلََ إِنَّ ثَقِيفاً قَوْمٌ غُدَرُ لََ يُوفُونَ بِالْعَهْدِ، يُبْغَُِونَ الْعَرَبَ، كَأَنَّهُمْ لَيْسُوا مِنْهُمْ، وَ إِنَّ الصَّالِحَ فِِ ثَقِيفٍ لَغَرِيبٌ.

Indeed! Saqeef are a treacherous people, not fulfilling the pact, hating the Arabs. It is as if they aren’t from them, and that the righteous among the Saqeed are the strangers (very few)”.

و*فَأَلَّة* شَيْخُنَا أَبُو الْقَاسِمِ الْبَلْخِيُّ:

And our elder Abu Al Qasim Al Bajali said,

‘And from the known (enemies) is that Al-Waleed Bin Uqba used to hate Ali asws and was reviling him asws, and he confronted him asws during the lifetime of Rasool-Allah saww and had avoided him asws and said to him asws: ‘I am more affirmed than you asws in eloquence and sharper than you asws in blades (swordsmanship)!’

ف*قَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلََمُ\textbf{asws} said to him: ‘Be quiet, O mischief maker!’ So, Allah azwj the Exalted Revealed regarding them both: \textit{Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]. And he was not known during the lifetime of Rasool-Allah saww except as ‘Waleed the mischief-maker’, and Allah azwj had Named him as a mischief-maker in another Verse, and it is His azwj Word: \textit{If a transgressor comes to you with news, then investigate, [49:6].}

و*وَ رَوَى إِبْرَاهِيمُ أَنَّ مَِِّنْ فَارَقَ عَلِيّاً عَلَيْهِ السَّلََمُ، يَزِيدَ بْنَ حُجَيَّةَ التَّيْمِيَّ، وَ كَانَ عَلَيْهِ السَّلََمُ اسْتَعْمَلَهُ عَلَى الرَّيِّ فَكَسَرَ الَْْرَاجَ، وَ احْتَجَبَهُ لِنَفْسِهِ، فَحَبَسَهُ عَلِيٌّ عَلَيْهِ السَّلََمُ وَ جَعَلَ مَعَهُ سَعْداً مَوْلََهُ، ف َقَرَّبَ يَزِيدُ رَكَائِبَهُ وَ سَعْدٌ نَائِمٌ، وَ الْتَحَقَ بُِِعَاوِيَةَ، وَ كَتَبَ إِلََ الْعِرَاقِ شِعْراً يَذُمُّ فِيهِ عَلِيّاً عَلَيْهِ السَّلََمُ، وَ يُُْبَُِهُ أَنَّهُ مِنْ أَعْدَائِهِ،

And he used to hate Rasool-Allah saww, and his father Uqba Bin Abu Mueet, he is the blue-eyed enemy at Makkah, and he used to hurt Rasool-Allah saww.179

178 Bihar Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1043
179 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1044
And it is reported by Ibrahim that from the ones who separated from Ali\textsuperscript{asws} was Yazeed Bin Hujaya Al-Taymi, and he\textsuperscript{asws} had employed him (as a governor) upon Al-Rayy. He short-changed in the taxes and concealed it for himself. Ali\textsuperscript{asws} withheld him and made his\textsuperscript{asws} slave Sa‘ad to be with him. Yazeed drew his ride closer while Sa‘ad was sleeping and joined with Muawiya, and he wrote a poem to Al-Iraq condemning Ali\textsuperscript{asws} in it, and informed him\textsuperscript{asws} that he was his\textsuperscript{asws} enemy.

Abu Al-Salt Al-Tameemi said, ‘And his\textsuperscript{asws} supplication against him was: ‘O Allah\textsuperscript{azwj}! Yazeed Bin Hujaya has fled with the wealth of the Muslims and joined with the mischief-making group, so Suffice us of his plots, and his snares, and Recompense him the Recompense of the oppressors’.

He said, ‘And the people raised their hands on that day upon it, and in the Masjid was Ifaq Bin Shurjeel Bin Abu Ruhm Al-Tameemi, and aged old man, and he was counted to be from the ones who had testified against Hujr Bin Aday until Muawiya killed him. Ifaq said, ‘Against whom are the people supplicating?’ They said, ‘Against Yazeed Bin Hujaya’. He said, ‘May your hands be soiled! Is it against our nobleman you are supplicating!’ They stood up and beat him until he almost died.

And Yazeed Bin Khasfa stood up, and he was from the Shias of Ali\textsuperscript{asws}. He said, ‘Leave the son of my uncle for me!’ Ali\textsuperscript{asws} said: ‘Leave for the man the son of his uncle’. The people left him, and Ziyad grabbed his hand and took him out from the Masjid, and went on to walk with him and wiping the dust from his face, and Ifaq was saying, ‘By Allah\textsuperscript{azwj}! I do not love what evil you had done and desired. By Allah\textsuperscript{azwj}! I do not love you what did not differ, the particle and the red hot area’. And Ziyad said to him, ‘That is more harmful to you. That is more evil for you’.

وَ مِنْ فَارِقَهُ عَبْدُ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مـَـسِعُودَ الدَفْــقِيَّ
And from the ones who separated from him was Abdullah Bin Abdul Rahman Bin Masoud Al-Saqafi.

And from them is Al Najashi the poet.

و منهم الشاعر

و سبب مفارقة النجاشي أنّه شرب المرم بلكوفة في أول يوم من شهر رمضان، فأيده عليه السلام، فأقامت في متناول فضرة تماين لم ردة عشرين، فقال: يا أمير المؤمنين! أنا الحسي دق عرفت مما هم المأكول، قال: خالق على الله و الإطلاع في شهر رمضان، فغضب و تلقف و احتج و فهناه تهيأ.

And from them is Al-Najashi the poet. And the reason for the separation of Al-Najashi is that he drank the wine at Al-Kufa during the first day from a month of Ramazan. They came with him to Ali\textsuperscript{asws}. He\textsuperscript{asws} made him stand in his trouser and struck him eighty (lashes), then increased it by twenty. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! As for the legal penalty, I have recognised it, but what are these extra?’ He\textsuperscript{asws} said: ‘For your audacity upon Allah\textsuperscript{azwj}, and your breaking your Fast during a month of Ramazan’. He was angered and joined with Muawiyah and satirised Ali\textsuperscript{asws} (in his poems)'.

And the author of the book ‘Kitab Al Gharaat’ said,

‘When Ali\textsuperscript{asws} established the legal penalty on Al-Najashi, the Yememite was angered. Tariq Bin Abdullah entered to see him\textsuperscript{asws}. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! We are not used to see that the people of disobedience and the obedience, and the people of sectarianism and the community, in the presence of the just ruler and the Mine of merit, are alike in the recompense, until we saw what happened from your dealings with the brother of Al-Haris. So, our chests are angered and our affairs are scattered, and you are carrying us upon the seriousness which we saw the way to the Fire for the one who indulges in it’.

He\textsuperscript{asws} said: \textit{and it is certainly a difficult thing except upon the humble ones [2:45].} O brother of Nahd! And is he except a man from the Muslims having violated a sanctity from the Sanctities of Allah\textsuperscript{azwj}?! Thus, we\textsuperscript{asws} establish a legal penalty upon him for it would be an expiation. Allah\textsuperscript{azwj} the Exalted is Saying: \textit{and do not let hatred of a people make you unjust;}

\footnote{Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1045}
and be just, it is closer to the piety, and fear Allah, surely Allah is Aware with what you are doing [5:8].’ When the night shield, he and Al-Najashy sneaked out to Muawiya’. 181

Ibrahim said, ‘And from the separators from Ali was his own brother Aqeel. Aqeel arrive to his brother Amir Al-Momineen at Al-Kufa to beg for his help. He presented his own award (government pay) to him. Aqeel said, ‘But rather I want from the public treasury’.

When Ali had prayed the Friday Salat, he said to him: ‘O Aqeel! What are you saying regarding the one who betrays them all?’ He said, ‘Worst man’. He said: ‘Then you are instructing me that I betray them and give it to you’.

When Aqeel went out from his presence, he went to Muawiya. Muawiya, on the day of his arrival, order with one hundred thousand Dirhams on the day of his arrival, and said to him, ‘O Abu Yazeed! Am I better for you or Ali?’ Aqeel said, ‘I found Ali looking out for himself than you do, and I find you looking out for me (more) than you do for yourself’.

And Muawiya said to Aqeel, ‘Among you, O Clan of Hashim, is a leniency’. He said, ‘Yes, among us is leniency from without any weakness, and honour from without any pride, and your leniency, O Muawiya, is treachery, and your protection is Kufr’.

Muawiya said, ‘And not all this, O Abu Yazeed’.

Aqeel said, ‘The one with wisdom, before this day, did not chide and the human being did not acquire knowledge except to learn. The foolishness is an indiscretion from your people. Allah does not Sanctify the morals of the accursed’.

181 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1046
Muawiya intended to cut off his speech, so he said, ‘What is the meaning of Ta Ha [20:1]?’ He said, ‘We are its people, and it was Revealed unto us, nor unto your father, nor unto your family members. In Hebrew Ta Ha [20:1] (means), ‘O man!’

And one day Muawiya said, and in his presence was Amro Bin Al-Aas, and Aqeel had just come, ‘I shall make you laugh from Aqeel’. When Aqeel greeted, Muawiya said, ‘Hello to the man whose uncle is Abu Lahab’. Aqeel said, ‘And hello to the one whose paternal aunt is: And his wife bearing the firewood [111:4] In her neck being a rope of palm fibre [111:5] – because the wife of Abu Lahab was Umm Jameel daughter of Harb.

Muawiya said, ‘O Abu Yazeed! What are your thoughts regarding Abu Lahab?’ Aqeel said, ‘When you enter the Fire take to your right, you will find him preparing the bed of your paternal aunt, bearer of the firewood. Is the marrying one better in the Fire or the married?’ He said, ‘Both of them are the worst evil, by Allah!’

And from the ones who separated from him was Hanzalah the scribe, and Wa’il Bin Hajar Al-Hazramy.

And it is reported that three from the people of Al-Basra were communicating upon the hatred of Ali, and they were Matraf Bin Abdullah, and Al-A’ala Bin Ziyad, and Abdullah Bin Shaqeeq.
travelling. He said, ‘O Amir Al-Momineen	extsuperscript{asws}! I have come to you from a city I did not see any one in it who loves you	extsuperscript{asws}.’

He	extsuperscript{asws} said: ‘Where are you coming from?’ He said, ‘From Al-Basra’. He	extsuperscript{asws} said: ‘But they, if they were able to love me	extsuperscript{asws}, they would love me	extsuperscript{asws}, and I	extsuperscript{asws} and my	extsuperscript{asws} Shias are in the Covenant of Allah	extsuperscript{azwj}. Neither one man would increase among us nor reduce from us until the Day of Qiymah’.

And it is reported by Abu Gassan al Basry who said,

‘The sons of Ubydullah Bin Ziyad had four Masajids at Al-Basra, standing upon the hatred of Ali	extsuperscript{asws} Bin Abu Talib	extsuperscript{asws}, and the events in it – Masjid of clan of Aday, and Masjid of clan of Majashie, and Masjid which was among the animal feeds in the direction of Al-Basra, and Masjid among Al-Azdz’.

And from the ones who said that he hated Ali	extsuperscript{asws} and condemned him	extsuperscript{asws} was Al-Hassan Bin Abu Al-Hassan Al-Basry. Abu Saeed, Hammad Bin Salama reported from him that he said, ‘If Ali	extsuperscript{asws} had eaten the inferior dates at Al-Medina, it would have been better for him	extsuperscript{asws} than what he	extsuperscript{asws} entered into’. And it is reported that he was from the ones who abandoned from helping him	extsuperscript{asws}.

And it is reported that Ali	extsuperscript{asws} saw him while he was performing Wud’u for the Salat, and he was with uncertainty, so he poured a lot of water upon his forearm. He	extsuperscript{asws} said to him: ‘You are sprinkling a lot of water, O Hassan!’ He said to him	extsuperscript{asws}, ‘What Amir Al-Momineen	extsuperscript{asws} has sprinkled from the blood of Muslims, is more’. He	extsuperscript{asws} said: ‘And that makes you sad?’ He said, ‘Yes’. He	extsuperscript{asws} said: ‘You will not cease to be sad’.

He (the narrator) said, ‘He did not cease to be frowning, bleak, worried, until he died’.

---

182 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1047
183 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1048
Then Ibn Abu Al-Hadeed said, ‘As for our companions, they are defending that from him and are saying that he was from ones who loved Ali asws and revering to him’.

And it reported for him by Aban Bin Ayyash who said, ‘I asked Al-Hassan Al-Basry about Ali asws. He said, ‘What can I say regarding him asws? There was for him asws, the precedence, and the merit, and the knowledge, and the wisdom, and the understanding, and the view, and the accompaniment, and the suffering, and the seriousness, and the ascetism, and the judging, and the kinship. Surely, Ali asws, in his asws affairs, was exalted, so may Allah azwj have Mercy on Ali asws and Send Salawaat upon him asws’. 

I said, ‘O Abu Saeed! Are you saying that Allah azwj should Send Salawaat upon other than the Prophet saww?’ He said, ‘Have mercy upon the Muslims when they are mentioned and send Salawaat upon the Prophet saww and his Progeny saww, and Ali asws is the best of his saww Progeny saww’. 

I said, ‘Is he asws better than Hamza as and Ja’far as?’ He said, ‘Yes’. I said, ‘Is he asws better than (Syeda) Fatima as and her two sons as?’ He said, ‘Yes, by Allah azwj! He asws is better than the Progeny as of Muhammad saww, all of them, and who can doubt he asws is better than them asws and Rasool-Allah saww has said: ‘And their father asws is better than both of them (Al-Hassan asws and Al-Husayn asws), and there did not flow upon him asws the name of Shirk nor did he asws drink wine? 

And Rasool-Allah saww had said to (Syeda) Fatima as, ‘Your husband as is the best of my saww community’. So, had there been in his saww anyone better than him asws, he saww would have made an exclusion for him. And Rasool-Allah saww had established brotherhood between his saww companions, and established brotherhood between Ali asws and himself saww. Rasool-Allah saww is best of the people himself saww, and best of them as brother’.

---

184 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1049
I said, ‘O Abu Saeed! So what is this which is being said about you that you said it regarding Ali asws?’ He said, ‘O son of my brother! I saved my blood from these tyrants, and had it not been that, the wood would have flowed with me (Would have been killed)’. 185

And our elder Abu Ja’far Al-Iskafy said, and I (Majlisi) found it was well in ‘Kitab Al-Gharaat’ – And there were at Al-Kufa, from its jurists, ones who were inimical to Ali asws and hated him asws with the prevalence of the Shiaism upon Al-Kufa. From them was Marrah Al-Hamdani. It is reported that it was said to Marrah, ‘How come you are staying back from Ali asws?’ He said, ‘He asws preceded us with his asws good deeds and burdened us with his asws evil deeds’.

And from them is Al-Aswad Bin Yazeed and Masrouq Bin Al-Ajda’a. And it is reported that Masrouq retracted from that.

And from them is Shureyh (the judge). And it is reported that he had been expelled from Al-Kufa. And he asws sent him to Banaqiya for two months to judge between the Jews.

And from them is Abu wa’il Shaqeeq Bin Salamah, who was an Usman supporter indulging in suspicious activities regarding Ali asws. And it is said that he used to view the view of the Kharijites.

And from the haters to Ali asws is Abu Bardah Bin Abu Musa Al Ashary, for he had inherited the hatred from dimwittedness.

And from the ones turning away from him asws was Abdul Rahman Al-Salamy.

And from them was Qays Bin Abu Hazim, and Saeed Bin Al-Musayyab, and Al-Zuhry, and Urwah Bin Al-Zubeyr.

---

185 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1050
And Zayd Bin Sabit was an Usman supporter, urging the people upon reviling Ali

And Al-Mak’howl was from the haters to him, and like that was Hammad Bin Zayd.

I (Majlisi) am saying, ‘Al-Saqafy has extended the speech in Kitab Al-Gharaat regarding a number of these wretched ones and explained their states.

And it is reported from Ata’a Bin Al-Sa’aib who said, ‘A man said to Abu Abdul Rahman Al-Sulamy, ‘I adjure you with Allah, except that you should inform me what I am asking you about’. But he was silent. When he emphasised upon him, he said, ‘Yes’. He said, ‘By Allah upon you! Did you hate Ali only on the day he distributed the wealth among the people of Al-Kufa, and he did not help you nor your family members with anything from it?’ He said, ‘since you have adjured me with Allah, so that has happened’.

Then he mentioned a report pointing upon that Urwah Bin Al-Zubeyr and Al-Zuhry were both talking back about Ali, and Ali wrote to him: ‘This wealth is for the ones who fought over it, but my (personal) wealth which is at Al-Medina, take from it whatever you so desire to’.

And from Abu Dawood Al Hamdany who said,
‘I witnessed Saeed Bin Al-Musayyab, and Umar son of Ali asws Bin Abu Talib asws came. Saeed said to him, ‘O son of my brother! I do not see you frequently visiting Masjid of Rasool-Allah saww like what your brothers and sons of your uncle used to do?’

Umar (son of Ali asws) said, ‘O Ibn Musayyab! Is it every time I enter the Masjid, so I come and see you?’ Saeed said, ‘I do not like you to be angry. I heard your father asws Ali asws saying: ‘By Allah awj! There is a position for me asws which is better for the Clan of Abdul Muttalib as that whatever things are upon the earth’.

Then Ibn Abi Al-Hadeed said, ‘Our elder Abu Ja’far Al-Iskafy said, ‘The people of Al-Basra, all of them were hating him asws, without exception, and all of Quraysh were upon opposing him asws, and the general masses were with the clan of Umayya’.

And it is reported by Abdul Malik Bin Umeyr, from Abdul Rahman Bin Abu Bakrah who said,

‘I heard Ali asws and he asws was saying: ‘No one from the people has faced what I asws have faced!’ Then Ali asws cried’.

And it is reported by Abu Amro Al Nahdy who said,

‘I heard Ali asws Bin Al-Husayn asws saying: ‘There are not (even) twenty people in Makkah and Al-Medina who love us asws!’

189 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1054
190 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1055
191 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1056
He said, ‘And it is reported by Ibn HIlal Al Saqafi in Kitab Al Gharaat, from Zakariya Bin Yahya Al Attar, from Fuzeyl, from Muhammad asws Bin Ali asws having said: ‘When Ali asws said: ‘Ask me asws before you lose me asws! You will not ask me asws about any group straying a hundred and guiding a hundred except I asws can inform you of its caller and its usher’, a man stood up to him asws and said: ‘Can you asws inform me, how many layers of hair are there in my head and my beard!’

\(\text{وَ قَالَ} \text{ـ} \text{قَالَ} \text{ـ} \text{قَالَ} \text{ـ} \) 

From Muhammad asws Bin Ali asws saying: ‘When Ali asws said: ‘Ask me asws before you lose me asws! You will not ask me asws about any group straying a hundred and guiding a hundred except I asws can inform you of its caller and its usher’, a man stood up to him asws and said: ‘Can you asws inform me, how many layers of hair are there in my head and my beard!’

And his son was a killer of Al-Husayn asws Bin Ali asws. On that day he was a child, and he is Sinan Anas Al-Nakhaie’’. 192

192 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1057
Another man stood up from beneath the pulpit, and he said, ‘O Amir Al-Momineen, I am Habeeb Bin Hammad, and I am a Shia of yours and love you. Ali said: ‘Are you Habeen Bin Hammad?’ He said, ‘Yes’. He said to him for a second time: ‘You are Habeeb Bin Hammad?’ He said, ‘Yes, by Allah’. He said: ‘But, by Allah! You are its bearer, and you will be bearing it and will be entering with it from this door’ – and he indicated to Al-Feel gate of the Masjid of Al-Kufa.

Sabit said, 'By Allah! I did not die until I saw the flag of Ibn Ziyad, and he had sent Umar Bin Sa’ad to war against Husayn Bin Ali, and made Khalid Bin Arfatah (who is from the righteous men from the adversaries), to be upon its vanguard, and Habeen Bin Hammad was bearer of its flag. He entered with it from Al-Feel gate’.

And it is reported by Muhammad Bin Jabalah Al Khayyat, from Ikrimah, from Yazeed Al Ahmasy, ‘Ali was seated in Masjid Al-Kufa and there was a group in front of him, from them was Amro Bin Hureys, when a veiled woman came, could not be recognised. She paused and said to Ali, ‘O one who kills the men and sheds the blood, and orphans the children and widows the women!’

Ali said: ‘And surely she is the chatterbox, the vulgar of the tongue, and surely this one, she resembles the men and the women who do not see any blood (of menstruation) at all’. The woman turned around fleeing reversing her head. Amro Bin Hureys followed her. When she came to be at Al-Rahba, he said to her, ‘By Allah! I am cheered with what happened from you today to this man. Enter into my house until I gift to you and some clothes for you’.

When she entered his house, he instructed his maids with investigating her, and with removing her clothes in order to look at his truthfulness in what he had said about her. She cried and asked him not to uncover her, and she said, 'By Allah! I am like that...

---

193 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1058
he asws has said to me. For me there is pubic germination for the men, and two female (parts) like females of the men, and I have not seen blood at all’.

So he left her and expelled her. Then Amro came to Ali asws and informed him. He asws said: ‘My asws friend Rasool-Allah aswaw informed me asws with the rebels against me asws from the men, and the rebels from the women, up to the establishment of the Hour’.

And it is reported by Usman Bin Saeed, from Yahya Al Tameemi, from Al Amsh, from Ismail Ibn Raja’a who said,

‘A’ash Bahilah stood up to Ali asws, and he was a young boy on that day, a teenager, and he asws was addressing and mentioning the future events. He said, ‘O Amir Al-Momineen aswaw! How resembling is this Hadeeth with the superstitious myths!’

Ali asws said: ‘If you are sinning in what you said, O boy, may Allah azwj Afflict you with a boy of Saqeef’. Then he asws was silent.

They said, ‘And who is the boy of Saqeef, O Amir Al-Momineen aswaw?’ He asws said: ‘A boy ruling this city of yours. He will not leave any Sanctity of Allah azwj except he would violate it. He will strike off the neck of this boy with his sword’.

-They said, ‘How long will he rule, O Amir Al-Momineen aswaw?’ He asws said: ‘Twenty (years), if he reaches it’. They said, ‘Will he be killed by a killing or dying a (natural) death?’ He asws said: ‘But, he will be dying a death of his nose disdaining the slitting of his belly. His bed would corrode due to a lot of what would come out from his inside’.

Ismail Bin Raja’a said, ‘By Allah azwj! I saw with my eyes A’ash Bahilah, and he had been presented in the crowd of the captives, those captured from the army of Al-Rahman Bin Muhammad Al-Ash’as, in front of Al-Hajjaj. He scolded him and rebukes him, and prosed his

---

194 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1059
And it is reported by Muhammad Bin Ali Al Sawwaf, from Al Husayn Bin Sufyan, from his father, from Shuheyr Bin Sadeyr Al Azdy who said,

‘Ali asws said to Al-Hamiq Al-Khuzaie: ‘Where are you intending, O Amro?’ He said, ‘(To be) among my people’. He asws said: ‘Do not descend among them’. He said, ‘Should I descend among the clan of Kinanah in their vicinity?’ He asws said: ‘No’. He said, ‘Shall I descend among Saqeef?’ He asws said: ‘So what will you do with the disgrace and the remoteness?’ He said, ‘And what are these two?’

He asws said: ‘Two necks (columns of fire) coming out from the outback of Al-Kufa. One of them would be upon (clans of) Tameem and Bakr Bin Wa’il. Every time someone escapes from it, and another one would come and seize upon the other side from Al-Kufa. It will be few, the ones dying from them. But rather, it would enter the house and incinerate the house and two houses’. He said, ‘So, where should I descend?’ He asws said: ‘Among the clan of Amro Bin Aamir from Al-Azd’.

He (the narrator) said, ‘A group who were present at this speech, said, ‘We do not see him asws except as a sooth-sayer narrating the events of the sooth-sayers’.

He asws said: ‘O Amro! You will be killed after me asws, and your head would be transferred, and it is the first head to be transferred in Al-Islam, and the woe be unto your killer. But, you should not descend with any people except if they grant you safety, except for this tribe from the clan of Amro Bin Aamir from Al-Azd, for they will keep you safe and will never abandon you’.

195 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1060
He (the narrator) said, ‘The days did not pass until Amro Bin Al-Hamiq kept moving around during the caliphate of Muawiya among the Arab tribes, fearful, terrified, until he descended among his own people from the clan of Khuza’a. They yielded him (to the enemy) and he was killed, and his head was carried from Al-Iraq to Muawiya at Syria, and it is the first head to be carried in Al-Islam, from a city to a city!’\(^{196}\)

And it is reported by Ibrahim Bin Maymoun Al Azdy, from Habbat Al Arny who said,

‘Juweyria Bin Mus’hir was righteous, and he was a friend to Ali\(^{asws}\), and Ali\(^{asws}\) used to love him, and he\(^{asws}\) looked at him one day and he was travelling. He\(^{asws}\) called out to him: ‘O Juweyria! Join up with me\(^{asws}\) (at Al-Kufa), for whenever I\(^{asws}\) see you, I\(^{asws}\) love you’.\(^{197}\)

Ismail Bin Aban said, ‘It is narrated to me by Al Sabbah, from Muslim, from Habbat al Arny who said,

‘We travelled with Ali\(^{asws}\) one day. He\(^{asws}\) turned and there was Juweyria far behind him\(^{asws}\). He\(^{asws}\) called out to him: ‘O Juweyria! Catch up with me\(^{asws}\), may there be no father for you! Do you not know that I\(^{asws}\) am soft-hearted with you and love you?’

He (the narrator) said, ‘Juweyria sprinted towards him\(^{asws}\). He\(^{asws}\) said to him: ‘I\(^{asws}\) shall narrated with certain matters, so memorise them’.

Habbat said, ‘Then they both participated in the discussion secretly. Juweyria said to him\(^{asws}\), ‘O Amir Al-Momineen\(^{asws}\)! I am a forgetful person’. He\(^{asws}\) said: ‘I\(^{asws}\) shall repeat the Hadeeth to you, for you to memorise it’. Then he\(^{asws}\) said at the end of his\(^{asws}\) narrating to him: ‘O Juweyria! Love the one who loves us\(^{asws}\), for as long as he loves us\(^{asws}\). When he hates us\(^{asws}\), then hate him; and hate the one who hates us\(^{asws}\) for as long as he hates us\(^{asws}\). When he loves us\(^{asws}\), then love him’.

He (the narrator) said, ‘There were some people from the ones who doubted in the matter of Ali\(^{asws}\), they were saying, ‘Did you see him\(^{asws}\) making Juweyria as being his\(^{asws}\) successor, just as he\(^{asws}\) claims that he\(^{asws}\) is from the successors\(^{asws}\) of Muhammad\(^{saww}\)?’

\(^{196}\) Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1061

\(^{197}\) Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1062
Habbat said, ‘They were saying that due to the intensity of his particularising with him, to the extent that one day he entered to see him and he was lying down, and in his presence there was a group from his companion. Juweyria called out to him, ‘O sleeping one! Wake up, for you will be struck upon your head a strike, dyeing your beard from it’.

He (the narrator) said, ‘Amir Al-Momineen smiled, then said: ‘And Shall narrate to you with your matter, O Juwyeria? But, by the One in Whose Hand is my soul! You will be carried to the dungeon of the ignoble, so he will cut off your hand, and your leg, and he will crucify you beneath a tree trunk of a Kafir’.

He (the narrator) said, ‘By Allah! The days did not pass by upon that until Ziyad seized Juweyria. He cut off his hand, and his leg, and crucified him to the side of a (tree) trunk of Ibn Abu Mu’kar, and it was tall trunk, and he crucified him upon a short trunk to the side of it’.

And it is reported by Ibrahim in Kitab Al Gharaat, from Ahmad bin Al-Hassan Al Haysami who said,

‘Meesam Al-Tammar was a slave of Ali, being a slave of a woman from the clan of Asad. Ali had bought him and freed him. He said to him: ‘What is your name’. He said, ‘Saalim’. He said: ‘Rasool-Allah had informed me that your name which your father had named you with among the non-Arabs was ‘Meesam’.

He said: ‘Then return to your (original) name and leave ‘Saalim’, we shall teknonym you with it’. He teknonymed him as Abu Saalim.

---

198 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1063
He (the narrator) said, ‘Ali asws had notified him upon a lot of knowledge and hidden secrets from the secrets of the successor-ship. Meesam used to narrate with part of that, so a group from the people of Al-Kufa doubted in it and they attributed Ali asws to the myths, and the delusions and the fraud, to the extent that one day he asws had said to him in the presence of a lot of people from his asws companions, and among them were the doubters and the sincere ones:

’O Meesam! You will be seized after me asws and crucified. So, when it will be the second day, blood would rush from your nostrils and mouth until it dyes your beard. When it will be the second day, you will be stabbed with a bayonet. It has been Decreed upon you, so await that; and the place which you will be crucified in, is a house of Amro Bin Hureys. You would be the tenth of the ten, you being the shortest of them from the plank of wood, and nearest of them from the purifier, meaning the ground, and I asws shall show you the palm tree which you will be crucified upon its trunk’.

Then he asws showed it to him two days after that. Meesam used to go to it and he would pray Salat by it, and he would say, ‘You are Blessed from the palm trees. I have been Created for you, and you have grown for me’. He did not cease to undertake it after the killing of Ali asws, until it was cut. He used to observe its trunk and undertake his pledges, and keep returning to it and seeing it.

He was meeting Amro Bin Hureys and saying, ‘I will be your neighbour and you will be my good neighbour’. Amro did not know what when he intended. He said, to him, ‘Do you want that I should buy the house of Ibn Masoud or house of Ibn Hakeem?’
Then he said, ‘Ibrahim said, ‘And it is narrated to me by Ibrahim Bin Al Abbas, from Munarak Al Bajaly, from Abu Bakr Bin Ayyash, from Mujalid, from Al Shaie, from Ziyad Bin Al Nazar Al Harisy who said,

‘I was in the presence of Ziyad and they came with Rusheyd Al Hajary, and he was from the special companions of Ali asws. Ziyad said to him, ‘What did your friend say to you that I would be doing to you?’ He said, ‘You will be cutting my hands and my legs and crucify me’. Ziyad said, ‘But, by Allah azwj, I will belie his asws narration. Free his way!’

When he wanted to go out, he said, ‘Return him! We do not find for you anything more correct that what your companion had said. You will never cease to seek evil for us if you were to remain alive. Cut off his hands and his legs!’ They cut off his hands and his legs, and he was talking. He said, ‘Crucify him with a stranglehold in his neck!’

Rusheyd said, ‘And there has remained one thing for me in your presence, I have yet to see you do it’. Ziyad said, ‘Cut off his tongue!’ When they brought out his tongue in order to cut it, he said, ‘Move away from me until I speak with one phrase’. They move away from him. He said, ‘By Allah azwj! This is ratification of the Hadeeth of Amir Al-Momineen asws. He asws had informed me with the cutting of my tongue’. They cut off his tongue and crucified him.’

And it is reported by Abu Dawood Al Tayalisi, from Suleyman Bin Zureyq, from Abdul Aziz Bin Suheyb who said, ‘It is narrate to me by Abu Al Aaliya who said,

‘It is narrated to me by Mazra’a, a companion of Ali asws Bin Abu Talib asws that he asws said: ‘An army will be coming until when they are at Al-Bayda’a, it (ground) would submerge with them’. Abu Aaliya said, ‘I said, ‘So, you are narrating to me with the (matters of the) unseen’.

Mazra’a said, ‘Memorise what I am saying to you, for rather it is narrated to me by the trustworthy, Ali asws Bin Abu Talib asws. And he asws narrated to me with another thing as well. He asws said: ‘You will be seized and be killed, and you will be crucified between the two terraces from the terraces of the Masjid’. Abu Aaliya said, ‘I said to him, ‘You are narrating to me with the unseen matters!’ He said, ‘Memorise what I am saying to you’.

200 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1065
Abu Aaliya said, ‘By Allah\textsuperscript{asw}! A Friday had not come upon us until Mazra’a was seized and crucified between the two terraces from the terraces of the Masjid’.\textsuperscript{201}

It was said to him, ‘And what are the three?’ He said, ‘A man thrown from above a mountain, and a man whose hands and feet are cut and he is crucified, and a man dying upon his bed’.

From the people there was one who ridiculed with him and said, ‘It is from the lies (nouzobillah) of Abu Turab (Ali\textsuperscript{asw})!’ He said, ‘The one who would be thrown with from a mountain is Hany Bin Urwah, and the one whose hands and feet would be cut and he would be crucified is Rusheyd Al-Hajary, and Malik would die upon his bed’\textsuperscript{202}.

And Ibn Abi Al Hadeed said, ‘And it is reported by Qays Bin Al Rabie, from Abu Haroun Al Abdy, from Rabie Bin Malik Al Sa’dy who said,

‘I came to Huzyefa Bin Al-Yamani and said, ‘O Abu Abdullah! The people are narrating about Ali\textsuperscript{asw} Bin Abu Talib\textsuperscript{asw} and his\textsuperscript{asw} virtues, so the people of Al-Basra are saying to them, ‘You all are over-indulging in the praise of this man\textsuperscript{asw}!’ So, can you narrated to me with a Hadeeth about him\textsuperscript{asw}, I can mention it to the people?’

\textsuperscript{201} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1066

\textsuperscript{202} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1067
Huzeyfa said, ‘O Rabie! And what is that which you are asking me about Ali? And what is that which I should narrate to you about him? By the One in Whose Hand is my soul! Even if all the deeds of the community of Muhammad were to be placed in one hand of the scale, since Allah Sent Muhammad up to this day of the people, and one deed from the deeds of Ali was to be placed in the other hand, it would outweigh over their deeds, all of them’.

Rabie said, ‘This is the praise which there is no standing for it (to speak), nor sitting for it (in a gathering), nor any tolerance for it. I think it is extravagant, O Abu Abdullah!’

Huzeyfa said, ‘O depraved!’ -and he (Rabie) could not tolerate, ‘And where were the Muslims on the day of (battle of) Khandaq and Amro (Bin Abd Wudd) and his companions has crossed over to them? They were overcome by the terror and the panic. And he called to the duel, and they held back from him until Ali duelled to him and killed him.

By the One in Whose Hand is the soul of Huzeyfa! His deed of that day is of greater Recompense that the deeds of the community of Muhammad up to this day and up to the establishment of the Hour’. 203

---

203 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1068
204 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1069
He said to Al-Ash’as Bin Qays as a consolation (upon the death of his son): ‘Either you be patient like the patience of the honourable (people), or you will forget like the forgetfulness of animals’.  

... 

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Zayd Al Shaham, 

‘From Abu Abdullah asws, from his asws father asws having said: ‘There was a man among the tribes from the Shias of Ali asws. He happened to be their best in paying back the entrustment, and their most judicial for the rights, and their most truthful to him asws, and their most advising of them and their cordiality. The clan was asked and they said, ‘Who can be like so and so? He was the most fullfer of us of the entrustment and the most truthful of us of the narration’.”

(The book) ‘Nahj (Al Balagah) –

‘Two (types of) men are destroyed regarding me asws – One who loves me asws in exaggeration and a hater (what he says)’.

... 

Kitab Al Gharaat of Ibrahim Al Saqa fi, from Yusuf Bin Kuleyb Al Masoudy, from Muawiya Bin Hisham, from Al Sabbah Al Muzanny, from Al Haris Bin Haseyra, from his companions, 

‘From Ali asws having said: ‘Call for me asws (the tribes of) Ghaniyya, and Bahila’, and other tribes which he asws named them, ‘So, let them take their awards. By the One asw Who Split the Seed and Formed the person! There is no share for them in Al-Islam, and I asws shall be a witness to them in my position by the Fountain, and at Maqam Al-Mahmoud (the Praise-worthy Position), they are my asws enemies in the world and the Hereafter.

And if my asws feet were to be affirmed, I asws shall return tribes to tribes, and tribes to tribes, and I asws shall expel sixty tribes, there is no share for them in Al-Islam’.

---

205 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1070
206 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1071
207 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1072
وَ عَنْ يُوسُفَ بْنِ كُلَيْبٍ عَنْ يَُْيََ بْنِ سَالٍَِ عَنِ عَمْرِو بْنِ عُمَيرٍْ عَنْ أَبِيهِ عَلَيْهِ السَّلََمُ مِثْلَهُ.

And from Yusuf Bin Kuleyb, from Yahya Bin Salim, from Amro Bin Umeyr, from his father, 'From him asws – similar to it’.

(1075) [The book] ‘Al Nahj (Balagah) –

‘And in a Hadeeth of his asws: ‘This one (Sa’sa Bin Sowhan) is a versatile speaker’’.

(1076) [The book] ‘Nahj (Al Balagah) –

‘And from a speech of his asws he asws spoke with Abdullah Bin Zam’ah, and he is from his asws Shias, and that is because he had arrived to him during his asws caliphate seeking wealth from him asws. He asws said: ‘This wealth is neither for me asws nor for you, and rather it is a war booty of the Muslims, and their swords have pulled it. So, if you had participated in their wars, there would be for you like their share, or else the harvest of their hands cannot happen to be for other than their mouths’’.

(1077) [The book] ‘Nahj (Al Balagah) –

‘And a man congratulated a man in his asws presence for the boy having been born for him. He asws said: ‘Congratulations of the horseman’. He asws said: ‘Do not say that, but say, ‘Thank the Benefactor, Blessings be for you in your gift, and may he reach the adulthood and be Graced the righteousness’’.

(1078) [The book] ‘Nahj (Al Balagah) –

208 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1073
209 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1074
210 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1075
211 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1076
212 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1077
‘A man from his\textsuperscript{asws} office bearers built a luxurious house, so Al\textsuperscript{asws} said: ‘The silver is showing its head. Surely, the building describes the riches for you’\textsuperscript{213}.

(\textsuperscript{1079}) [Nahj (Al Balagah)]

\textquote{And he\textsuperscript{asws} said, and he\textsuperscript{asws} was consoling Al-Asha’s Bin Qays for (the death) of a son of his: ‘O Ash’as! If you were to grieve upon your son, so that is rightful from you due to the kinship, and if you were to be patient, then in Allah\textsuperscript{azwj} is a replacement from every difficulty.}

[\textsuperscript{213}] Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1078

\textquote{O Ash’as! If you were to be patient, the Pre-determination would flow upon you anyway and you will be Rewarded, and if you were to panic, it would still flow upon you and you would be sinful.}

(\textsuperscript{1080}) [Nahj (Al Balagah)]

\textquote{O Ash’as! Your son cheered you (when he was born), and he was a trial and a Fitna, and he has grieved you (by his death), and it is a Reward and a Mercy’\textsuperscript{214}.}

(\textsuperscript{214}) Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1079

\textquote{‘Ali\textsuperscript{asws} said one day: ‘If I\textsuperscript{asws} could find a trustworthy man, I\textsuperscript{asws} would send some wealth with him to Al-Madain to my\textsuperscript{asws} Shias’. A man said within himself, ‘I shall go to him\textsuperscript{asws} and say that I will go with the wealth, and he\textsuperscript{asws} would trust me with it. When I have taken it, I shall take the road to Syria to Muawiya’.

[\textsuperscript{1081}] [Nahj (Al Balagah)]

\textquote{He came to Al\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! I shall go with the wealth’. He\textsuperscript{asws} raised his\textsuperscript{asws} head towards me and said: ‘Get away from me\textsuperscript{asws}! You will be taking the road of Syria to Muawiya’\textsuperscript{215}.}

(\textsuperscript{215}) Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1080
‘And it is said that Al-Haris Bin Howt came to him⁹⁸ and said, ‘What is your view if I were to think that the companions of the camel were (not) upon the straying!’ He⁹⁸ said: ‘O Haris! You looked beneath you (at the apparent) and did not look above you (at the truth), so you are confused. You did not recognise the truth, so you could recognise its people, and did not recognise the falsehood, so you could recognise who came to it’.

‘(The book) ‘Nahj (Al Balagah) –

Al-Haris said, ‘I shall isolate along with Sa’ad Bin Malik and Abdullah Bin Umar’. He⁹⁸ said: ‘Sa’ad and Abdullah did not help the truth and did not abandon the falsehood’.

Kitab Al Gharaat of Ibrahim Bin Muhammad Al Saqafi, by his chain from Zazan who said,

‘I went with Qanbar to Ali⁹⁸. He said, ‘Arise, O Amir Al-Momineen⁹⁸, for I have hidden a deposit for you⁹⁸’. He⁹⁸ said: ‘What is it?’ He said, ‘Arise with me’. He⁹⁸ stood up and went to his house, and there was a container filled with a collection of gold and silver. He said, ‘O Amir Al-Momineen⁹⁸! You⁹⁸ do not leave anything except you⁹⁸ distribute it, so I have hoarded this for you⁹⁸’.

Ali⁹⁸ said: ‘I⁹⁸ would have loved it if you could have entered a lot of fire into my⁹⁸ house (instead)!’ He⁹⁸ unsheathed his⁹⁸ sword and struck it, and it scattered from between the cut pieces of the container, half or its third. Then he⁹⁸ said: ‘distribute it with the quotas’.

They did so, and Ali⁹⁸ went on to say (a couplet): ‘This is my⁹⁸ crime and his choice in it when each betrayer, his hand is to his mouth’.

Then he⁹⁸ said: ‘O white (silver) and O yellow (gold)! Deceive someone else!’

⁹⁸ Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1081
He (the narrator) said, ‘In the house was a handle and some sewing needles. He\textsuperscript{asws} said: ‘Distribute this’. They said, ‘There is no need for us regarding it’.

قَالَ وَ كَانَ يَأْخُذُ مِنْ كُلِّ عَامِلٍ مَِِّا ي َعْمَلُ: وَ الَّذِي نَفْسِي بِيَدِهِ لَتَأْخُذَنَّ شَرَّهُ مَعَ خَيرِْهِ

He (the narrator) said, ‘And he\textsuperscript{asws} used to take from each worker from what he had worked: ‘By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul! We shall take its evil with its good’.

وَ عَنْ حَبِيبِ بْنِ أَبِِ ثَابِتٍ أَنَّهُ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ أَبِِ طَالِبٍ لِعَلِيٍّ عَلَيْهِ السَّلََمُ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ أَمَرْتَ لِِ بَِِعُونَةٍ أَوْ ن َفَقَةٍ فَوَ اللَّهِ مَ إِلََّ أَنْ أَبِيعَ ب َعْضَ عُلُوفِِ. قَالَ لَهُ: لََ وَ اللَّهِ مَا أَجِدُ لَكَ شَيْئاً إِلََّ أَنْ تَأْمُ

And from Habeeb Bin Abu Sabit having said,

‘Abdullah son of Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said to Ali\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! If you\textsuperscript{asws} could order with (financial) assistance or expense monies for me, for by Allah\textsuperscript{azwj}, there is no expense money for me except if I were to sell part of my fodder’. He\textsuperscript{asws} said to him: ‘No, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} do not find for you except if you are instructing your uncle\textsuperscript{asws} to steal and give it to you’.

The book) ‘Al-Kharaij Wa Al Jaraih’ – Al-Ash’as Bin Qays sought permission to see Ali\textsuperscript{asws}, but Qanbar returned him, so he bled his nose. Ali\textsuperscript{asws} came out and said: ‘What is that, O Ash’as! But, by Allah\textsuperscript{azwj}! But, by Allah\textsuperscript{azwj}! If you had passed by a slave of Saqeef, your hair would have stood on its ends’.

فَأَنْكَرَ ذَلِикَ وَ جَحَدَ فَقَالَ: إِنْ كُنْتَ كَاذِبَاً فَأَعْمَى اللَّهُ بَصَرَكَ (The book) ‘Kharaij Wa Al Jaraih’ – And it is reported by Jumie Bin Umeyr who said,

He said, ‘And who is the slave of Saqeef?’ He\textsuperscript{asws} said: ‘A slave ruling them. There will not remain any house of the Arabs except he would enter the disgrace into them’. He said, ‘How long will he rule for?’ He\textsuperscript{asws} said: ‘Twenty (years), if he reaches it’.

Then the reported said, ‘Al-Hajjaj ruled in the year seventy-five and died in the year ninety-five’.

(1084) – يَجَ: رُوِيَ أَنَّ ا لَْشْعَثَ بْنَ قَيْسٍ اسْتَأْذَنَ عَلَى عَلِيٍّ عَلَيْهِ السَّلََمُ فَرَدَّهُ قَنْبََُ، فَأَدْمَى أَنْفَهُ فَخَرَجَ عَلِيٌّ عَلَيْهِ السَّلََمُ وَ قَالَ:

Then it is reported by Jumie Bin Umeyr who said,
'Ali asws accused a man called Al-Izar with raising his asws news to Muawiya. He denied that and rejected. He asws said: ‘Will you swear an oath with Allah azwj that you did not do so!’ He said, ‘Yes’, and rushed to swear. Ali asws said to him: ‘If you are lying, may Allah azwj Blind your sight!’

He said, ‘The Friday did not come around until he came out almost blind. Allah azwj had Blinded his sight’.

I read seventy Chapters from the Quran were recite unto the Prophet saww having taken it from his saww mouth and Zayd Bin Sabit was playing with the boys, and I read the rest’ – or, said, ‘The remainder of the Quran to the good ones from this community, and the most carrying of them after their Prophet saww is Ali asws Bin Abu Talib asws’.

‘Abu Musa Al-Ashari visited Al-Hassan asws Bin Ali asws. Ali asws said: ‘But surely, what is in our asws selves against you does not prevent us asws to narrate to you with what we asws heard Rasool-Allah saww saying: ‘One who visits a sick person, seventy thousand Angels would escort him, all of them seeking Forgiveness for him, if it was morning (then) until evening, and if it was evening (then) until morning, and there would be a legend for him in the Paradise’.”

220 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1085
221 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1086
222 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1087
‘Ali\textsuperscript{asws} sent someone to Labeed Bin Utarid Al-Tameemi to come with him. The one who was taking him to Amir Al-Momineen\textsuperscript{asws} passed by a gathering from the gatherings of the clan of Asad, and in it was Nueym Bin Dajajah. Nueym stood up and freed the man, and they came to Amir Al-Momineen\textsuperscript{asws} and said: ‘We had taken the man and we passed by Nueym Bin Dajajah, and he freed him.’. And Nueym was from the Khamese Brigade.

He\textsuperscript{asws} said: ‘To me\textsuperscript{asws} with Nueym’. They came with him. He\textsuperscript{asws} ordered with him to be struck a sharp hit. When they turned with him to the prison, he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Surely the position with you\textsuperscript{asws} is a disgrace but separation from you\textsuperscript{asws} is Kufr’. He\textsuperscript{asws} said: ‘It is like that?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Free his way’.

And from Al Fazl Bin Zukeyn, from Al-Hassan Bin Hayy, from Ibn Abu Layli who said,

‘Ali\textsuperscript{asws} graced Shureyh the judge, five hundred (Dirhams)’.

And from Ismail Bin Aban, from Amro Bin Shimr, from Salim Al Kufy, from Al Shaby who said,

‘Ali\textsuperscript{asws} found an armour of his in the possession of a Christian, so he\textsuperscript{asws} came with him to Shureyh to dispute him to him. When he looked at him\textsuperscript{asws}, he went aside. He\textsuperscript{asws} said: ‘In your place, and sit to his side’.

And he\textsuperscript{asws} said: ‘O Shureyh! But, if a Muslim had disputed with me\textsuperscript{asws}, I\textsuperscript{asws} would not sit except with him, but he is a Christian, and Rasool-Allah\textsuperscript{saaww} said: ‘Whenever you and them are in a road, then lead them to annoyance, and belittle them just as Allah\textsuperscript{azwj} Belittled them without being unjust’.

Then Ali\textsuperscript{asws} said: ‘This is my\textsuperscript{asws} armour. I\textsuperscript{asws} did not sell it and did not gift it’. The Christian said, ‘It is not except my armour, and Amir Al-Momineen\textsuperscript{asws} is not a liar in my view’.

\begin{footnotesize}
\begin{itemize}
\item[223] Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1088
\item[224] Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1089
\end{itemize}
\end{footnotesize}
Shureyh turned to Ali asws and said, ‘O Amir Al-Momineen asws! Is there any proof?’ He asws said: ‘No’. So, Shuryeh judged with it to be for the Christian.

The Christian took it and walked for a while, then came back and said, ‘As for I, I testify that this is a ruling of the Prophets as. Amir Al-Momineen asws walked to his asws judge, and his asws judge judged against him asws. I testify that there is no god except Allah azwj. Alone, there is no associate for Him azwj, and that Muhammad saww is His azwj servant and His azwj Rasool saww. By Allah azwj! The armour is your asws armour, O Amir Al-Momineen asws.

He asws said: ‘But, when you have become a Muslims, so it is for you’, and he asws carried him upon a horse.

And from Abu Amro Al Kindy who said,

‘One day we were in the presence of Ali asws. The people were concordant to him asws, feeling good in self and mood. They said, ‘O Amir Al-Momineen asws! Narrate to us about your asws companions’.

He asws said: ‘Which of my asws companions are you asking about?’ They said, ‘About the companions of Muhammad saww’. He asws said: ‘All the companions of Muhammad saww are my asws companions, so about which of them are you asking me asws?’ They said, ‘About those we have seen you asws being to them with your asws mention and with the Salawaat upon them, besides (other) people’.

225 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1090
He asws said: ‘About which of them?’ They said, ‘Narrate to us about Abdullah Bin Masoud’.

He asws said: ‘He read the Quran and knew the Sunnah, and he sufficed with that’.

They said, ‘By Allahazwj! We did not know of his words, ‘And he sufficed with that. Did he sufficed with reading the Quran and knew the Sunnah? Or did he suffice with worshipping Allahazwj?’

He (the narrator) said, ‘We said, ‘Narrate to us about Abu Zarr’ra’. He asws said: ‘He asked a lot of questions, so he was given and prevented, and he was desirous, eager upon his religion, kept upon the firm knowledge. He had been filled in retention of his knowledge to the extent that his retention was filled up with knowledge he was unable regarding it’.

He (the narrator) said, ‘By Allahazwj! We did not know of his words: ‘He was unable from revealing whatever was with him? Or was he unable from question it?’

We said, ‘Narrated to us about Huzeyfa Bin Al-Yamani’. He asws said: ‘He knew names of the hypocrites, and asked about the dilemmas when others were heedless about these, and had they asked him, they would have found him knowledgeable’.

They said, ‘Narrate to us about Salman Al-Farsi’ra’. He asws said: ‘Who can be for you all like Luqmanas the wise!? And that is a man from us Peopleasws of the Household. He realised the first knowledge and realised the last knowledge, and he read the first Book and read the last Book, an un-drainable sea’.

We said, ‘Narrated to us about Ammar Bin Yasser’ra’. He asws said: ‘That is a man Allahazwj had Mingled his Eman with his flesh, and his blood, and his hair, and his skin. Wherever the truth moved, he moved with it, and it is not appropriate for the Fire that it consumes anything from him’.
We said, ‘Narrated to us about yourself\textsuperscript{asw}. He\textsuperscript{asw} said: ‘Shh no! Allah\textsuperscript{azwj} has Forbidden us from the self-purification’.

A man said to him\textsuperscript{asw}, ‘But, Allah\textsuperscript{azwj} Says: And as for the Favour of your Lord, so do announce (it) [93:11].’ He\textsuperscript{asw} said: ‘But, I\textsuperscript{asw} am announcing the Favour of my\textsuperscript{asw} Lord\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! Whenever you had asked me\textsuperscript{asw}, I gave (the answer), and when you were silent I\textsuperscript{asw} initiated, and beneath the two wings (shoulders) of mine\textsuperscript{asw} there is immense knowledge, so ask me\textsuperscript{asw}.

\textit{فَقَامَ إِلَيْهِ ابْنُ الْكَوَّاءِ. فَسَأَلَهُ عَنْ مَسَائِلَ أَوْرَدْنَاهَا فِِ مََُالََِّا.}

Ibn Al Kawa stood up to him\textsuperscript{asw} and asked him\textsuperscript{asw} about an issue, I (Majlisi) have referred to in its place from this book’\textsuperscript{226}.

And about Al Numan Bin Sa’ad who said,

‘I saw Ali\textsuperscript{asw} upon the pulpit saying: ‘Where are the people of Samood?’ Al-Ash’as emerged, grabbed a handful of pebbles and struck his\textsuperscript{asw} face with it and made it bleed, and he\textsuperscript{asw} flinched, and the people flinched with him\textsuperscript{asw}, and said, ‘Destruction be for this face! Destruction be for this face!’\textsuperscript{227}

\textit{وَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ قَالَ رَأَيْتُ عَلِيّاً عَلَيْهِ السَّلََمُ عَلَى الْمِنْبََِّ: أَيْنَ الثَّمُودِيُّ؟ فَطَلَعَ الَْشْعَثُ فَأَخَذَ كَفّاً مِنَ الَْْصَا وَ ضَرَبَ وَجْهَهُ فَأَدْمَاهُ، وَ انََْفَلَ وَ انََْفَلَ النَّاسُ مَعَهُ وَ ي َقُولُ: ت َرَحاً لََِذَا الْوَجْهِ ت َرَحاً لََِذَا الْوَجْهِ.}

And in Kitab Al-Gharaat – From Abbad Bin Abdullah Al-Asady who said, ‘I was seated on the day of Friday and Ali\textsuperscript{asw} was addressing upon a pulp of bricks, and Ibn Sowhan was seated. Al-Ash’as came and said, ‘O Amir Al-Momineen\textsuperscript{asw}! These donkeys (non-Arabs and slaves) have overcome upon us upon your\textsuperscript{asw} face!’ Ali\textsuperscript{asw} was angered, and Sa’sa said, ‘It has been manifested today from the affairs of the Arabs, what was hidden’.

\textit{فَقَالُ عَلَيْهِ السَّلََامُ: مَنْ يَعْذِرُنِِّ عَنْ هَؤُلَََّيَاطِرَةِ، يَُقْبِلُ أَحَدُهُمْ يَتَقَلَّبُ عَلَى حَشَ، وَ يُهَجِّرُ قَوْمٌ لِذِكْرِ اللَّهِ، فَيَأْمُرُنِِّ أَنْ أَطْرُدَهُمْ فَأَكُونَ مِنَ الظَّالِمِينَ.}

\textsuperscript{226} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1091
\textsuperscript{227} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1092
Ali\textsuperscript{asws} said: ‘Who will excuse me from these large-bodied ones, one of them has overturned from his pack, and a group forsakes from the Zikr of Allah\textsuperscript{azwj}, so they (people) are instructing me\textsuperscript{asws} with exiling them, so \textsuperscript{asws} would become from the oppressors’.

By the One\textsuperscript{azwj} Who Split the Seed and Formed the person! \textsuperscript{asws} have heard Muhammad\textsuperscript{saww} saying: ‘By Allah\textsuperscript{azwj}! They will be struck upon the religion against just as they were struck upon it in the beginning’’.

Mugheira said, ‘Ali\textsuperscript{asws} used to incline towards the slave and be kind with them, and Umar was severely remote from them’’.\textsuperscript{228}

(The book) ‘Nahj (Al Balagah)’ –

‘And he\textsuperscript{asws} said to his\textsuperscript{asws} scribe Ubeydullah Bin Abu Rafie: ‘Make your ink to be sticky, and sharpen the nib of your pen, and separate between the lines, and close-up between the letters, for that would be best suited for the beauty of the handwriting’’.\textsuperscript{229}

(The book) ‘Nahj (Al Balagah)’ –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘There shall come a time upon the people, there will not remain among them, from the Quran except its ritual, and from Al-Islam except its name. Their Masjids in those days would be built up of the construction, in ruins of the guidance, and its dwellers and its religious ones would be the evilest of the people of the earth. The Fitna would come out from them and to them will the sins shelter.

They will return the one who turns away from it, to it, and they would usher the one staying back from it, to it. Allah\textsuperscript{azwj} the Glorious Says: “I\textsuperscript{azwj} Swear by Myself\textsuperscript{azwj}\textsuperscript{saww} shall Send such Fitna upon them, it will leave the wise ones to be confused during it!” And He\textsuperscript{azwj} will Do so, and we seek Pardon of Allah\textsuperscript{azwj} for the stumbles of neglect’’.\textsuperscript{230}

\textsuperscript{228} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1093
\textsuperscript{229} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1094
\textsuperscript{230} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1095
And he asws said to Ghalib Bin Sa’sa Abu Al-Farazdaq in a conversation between them: ‘What did you do with your numerous camels?’ He said, ‘I used them for the (Obligatory) rights, O Amir Al-Momineen asws.’ He asws said: ‘That is the most praise-worthy of its ways’.231

And from Jundab Bin Abdullah who said, ‘Al-Mugheira Bin Shuba was mentioned in the presence of Ali asws. He asws said: ‘And what is Al-Mugheira? But rather, the reason of his being a Muslim was for transgression and betrayal for them to be reassured to it. He rode from them and fled, and he came to the Prophet asaww like the one sheltering with Al-Islam.’

By Allah azwj asws did not see him being serious upon it, in fulfilling Al-Islam, neither humbleness nor reverence. Indeed! And he was from pharaohs of Saqeef, shunning the truth and igniting the flames of war, and backing the oppressors.

Indeed! Because Saqeef are a treacherous people, they will not be loyal with a pact, being hateful towards the Arabs. It is as if they aren’t from them, and perhaps the righteous ones who had happened to be among them, from them was Urwah Bin Masoud and Abu Ubeyda Bin Masoud.
And as for Al-Waleed Bin Uqba, he is the one whom Allah has named in His Book as a mischief-maker (transgressor), and he is one of boys, those the Prophet had given them the news of the Fire, and a poet has said referring to the Prophet, ‘Supposing he had lost the camel along with its load, he would neither be guided nor would he be a guide’.

He is from the haters of Ali and (was from) his enemies, and enemies of the Prophet, because the Prophet had legalised his killing by the hand of Ali in a combat on the day of Badr with the suppression’.

And from Mughaira Al Zaby who said, ‘Some people passed by Al-Hassan Bin Ali Bin Ali and they were in severe illness. Al-Hassan came to him along with them to console. He said to Al-Hassan, ‘I repent to Allah what happened between me and the entirety of the people, except what happened between me and your father!’ i.e. ‘I am not repenting from it’.

Ibrahim said, ‘And Yazeed Bin Hajiya joined with Muawiya, and Wa’il Bin Hujr Al-Hazramy, and Mas’aqah Bin Hubeyra Al-Shaybani, and al Qa’qa Bin Showr, and Tariq Bin Abdullah, and Al-Najashy the poet.

And when his companions dwelled into their hearts from the Fitna, and the afflictions, and the inclining to the word, they were betraying and embezzling the tax wealth, and they were fleeing to Muawiya.

And as for Al-Waleed Bin Uqba, he is the one whom Allah has named in His Book as a mischief-maker (transgressor), and he is one of boys, those the Prophet had given them the news of the Fire, and a poet has said referring to the Prophet, ‘Supposing he had lost the camel along with its load, he would neither be guided nor would he be a guide’.

He is from the haters of Ali and (was from) his enemies, and enemies of the Prophet, because the Prophet had legalised his killing by the hand of Ali in a combat on the day of Badr with the suppression’.

Ibrahim said, ‘And Yazeed Bin Hajiya joined with Muawiya, and Wa’il Bin Hujr Al-Hazramy, and Mas’aqah Bin Hubeyra Al-Shaybani, and al Qa’qa Bin Showr, and Tariq Bin Abdullah, and Al-Najashy the poet.

And when his companions dwelled into their hearts from the Fitna, and the afflictions, and the inclining to the word, they were betraying and embezzling the tax wealth, and they were fleeing to Muawiya.

And as for Al-Waleed Bin Uqba, he is the one whom Allah has named in His Book as a mischief-maker (transgressor), and he is one of boys, those the Prophet had given them the news of the Fire, and a poet has said referring to the Prophet, ‘Supposing he had lost the camel along with its load, he would neither be guided nor would he be a guide’.

He is from the haters of Ali and (was from) his enemies, and enemies of the Prophet, because the Prophet had legalised his killing by the hand of Ali in a combat on the day of Badr with the suppression’.

And from Mughaira Al Zaby who said, ‘Some people passed by Al-Hassan Bin Ali Bin Ali and they were in severe illness. Al-Hassan came to him along with them to console. He said to Al-Hassan, ‘I repent to Allah what happened between me and the entirety of the people, except what happened between me and your father!’ i.e. ‘I am not repenting from it’.

Ibrahim said, ‘And Yazeed Bin Hajiya joined with Muawiya, and Wa’il Bin Hujr Al-Hazramy, and Mas’aqah Bin Hubeyra Al-Shaybani, and al Qa’qa Bin Showr, and Tariq Bin Abdullah, and Al-Najashy the poet.

And when his companions dwelled into their hearts from the Fitna, and the afflictions, and the inclining to the word, they were betraying and embezzling the tax wealth, and they were fleeing to Muawiya.
And from Al-Amsh who said, ‘Ali asws was making them in charge of the governance and the office work, but they were taking whatever wealth they were able upon and fleeing to Muawiya. From them is Al-Munzir Bin Al-Jaroud Al-Abdy.

He (the narrator) said, ‘Ali asws had placed Al-Munzir Bin Al-Jaroud in charge of (part of) Persian, and he attained wealth from the taxes. And the wealth was four hundred thousand Dirham. Ali asws imprisoned him, but Sa’sa Bin Sowhan interceded to him asws, and stood with his matter and freed him; and Sa’sa was from his asws advisers’. 234

Al-Aswad Bin Qays said, ‘Ali asws Bin Abu Talib asws came to console Sa’sa. He asws entered to see him and said to him: ‘O Sa’sa! Do not make my asws consoling to you as a slander upon your people’. He said, ‘No, by Allah azwj, O Amir Al-Momineen asws! But, is it a favour and to be thanked for’.

Ali asws said to him: ‘I asws had not known you were of light provisions, great of supporting’. Sa’sa said, ‘And you asws, by Allah azwj, O Amir Al-Momineen asws, I did not know you as being most knowledgeable with the Book of Allah azwj, and that Allah azwj is Great in your asws chest, and with the Momineen you asws are kind, merciful’. 235

And from them was Yazeed Bin Hajijya. 236

Then the author of (the book) ‘Al-Gharaat’ said, ‘And from them is Al-Hajna’a Abdullah Bin Abdul Rahman Bin Masoud Al-Saqafi. He attended (battle of) Siffeen with Ali asws, and in the beginning of his affairs he was with Muawiya, then he came to Ali asws, then returned after that to Muawiya. He asws named him as ‘The tall one’. 237

---

234 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1099
235 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1100
236 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1101
237 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1102
And from them was Al-Qa’qa Bin Showr.\textsuperscript{238}

And from Al-Waqidi who said, ‘Amro Bin Sabit is the one who reported a Hadeeth from Abu Ayoub, ‘Six days from Shawwal’. He was riding at Syrian into a town. When he entered the town, he gathered its inhabitants, then said, ‘O you people! Ali asws Bin Abu Talib asws was a hypocrite man (Nouzobillah)! He asws intended to frighten Rasool-Allah saww on the night of Al-Aqaba, so curse him asws (Nouzobillah)!’

He (the narrator) said, ‘The people of that town cursed him asws (Nouzobillah). Then he travelled to another and instructed them with similar to that’.\textsuperscript{241}

And from Al-Hassan Bin Al Hurr who said, ‘I met Mak’houl, and he was filled with hatred for Ali asws. I did not cease to be with him until he had softened or settled’.\textsuperscript{242}

\textsuperscript{238} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1103
\textsuperscript{239} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1104
\textsuperscript{240} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1105
\textsuperscript{241} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1106
\textsuperscript{242} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1107
And from Muhammad Bin Abdullah Bin Qarib who said,

‘I was seated in the presence of Muawiya when Abu Musa came. He said, ‘The greetings be unto you O commander of the faithful’. Muawiya said, ‘And upon you be the greetings’. When he turned around (to leave), he (Muawiya) said, ‘He will not rule upon two until he dies’.


And when Abu Bakrah Nafie Bin Al-Haris arrived to Ali asws at Al-Basra, he met Al-Hassan Bin Al-Hassan, and he was heading towards Ali asws. He said to him, ‘To where?’ He said, ‘To Ali asws’. He said, ‘I heard Rasool-Allah saww saying: ‘Fitna will be happening after me saww, during it the sleeping one would be better than the sitting one, and the sitting during it would be better than the standing one’”.

Al-Hassan said, ‘Stay at my house’. When it was afterwards, he met Jabir Bin Abdullah and Abu Saeed (Al-Khudry). They said, ‘Where were you?’ He narrated to them what Abu Bakrah had said. They said, ‘May Allah azwj Curse Abu Bakrah. But rather, the Prophet saww said to Abu Musa: ‘Such Fitna would be occurring after me, you would be sleeping during it, a sitting one would be better than you, and you would be sitting during it, a messenger would be better than you’”.

و قال: لما دخل معاوية الكوفة دخل أبو هريرة المسجد، وكان يُدّث و يقول; قال رسول اللّه صلى الله عليه و آله: قال أبو القاسم، و قال خليلي.

And he said, ‘When Muawiya entered Al-Kufa, Abu Hureyra entered the Masjид. He was narrated and saying, ‘Rasool-Allah saww said’, and Abu Al-Qasim saww said’, and my friend saww said’”.

فجاءه شاب من النصار يتخطى الناس حتَّى دنا منه، فقال: يا أبا هريرة حديث أسألك عنه فإن كنت سَعته من النّبِ صلّى اللّه علَيْه و آله حدّثنيه،

A youth from the Helpers came cleaving the people until he was near from him. He said, ‘O Abu Hureyra! There is a Hadeeth I would like to ask you about. If you have heard it from the Prophet saww, I shall narrate it. I adjure you with Allah azwj! Have you heard the Prophet saww saying for Ali asws, ‘One whose Master I saww was, so Ali asws is his Master. O Allah azwj! befriend the one who befriends him asws and be Inimical to the one being inimical to him asws?’

قال أبو بكرة: نعم و الذي لا إله إلا هو لسمعته من النبي صلى الله عليه يقول لعلي: ‘من كنت مولاه فعلى مولاه النعيم و من ولاة و عاد من عاداه’.
Abu Hureyra said, ‘Yes, by the One \(^{azwj}\) Who, there is no god except He \(^{azwj}\)! I did hear it from the Prophet \(^{saww}\) saying for Ali \(^{asws}\): ‘One whose Master \(^{saww}\) was, so Ali \(^{asws}\) is his Master. O Allah \(^{azwj}\)! Befriend the one who befriends him \(^{asws}\) and be inimical to the one being inimical to him \(^{asws}\).’

The youth said to him, ‘By Allah \(^{azwj}\)! You have befriended his \(^{asws}\) enemies and been inimical to his \(^{asws}\) friends!’

He (the narrator) said, ‘Some of the people hit the youth with the pebbles, and Abu Hureyra went out and did not return to the Masjид until he went out from Al-Kufa’.  

---

\(^{243}\) Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 34 H 1108
CHAPTER 35 – THE MISCELLANEOUS

The book 'Kunz Al Fawaid' of Al Karajaky who said, 'It is narrated to me by Abu Al-Hassan Tahir Bin Musa Al Husayni, from Maymoun Bin Hamza Al Husayni who said,

'I saw Al-Ma'amar Al-Magribi, and they had come with him to the nobleman Abu Abdullah Muhammad Bin Ismail in the year three hundred and ten, and I entered into his house and there were five men with him. The door was closed and the people had crowded, I was eager to be in arriving to the door, but I was not able due to the large crowd.

I saw some of the boys of the nobleman Abu Abdullah Muhammad Bin Ismail, and they were Qanbar and Farkh, and I let them know that I was desirous to wait for him. They said to me, 'Got to the door of the bathhouse where he does not know you’. I went to it and they opened it for me secretly, and I entered and closed the door, and I got into a room of the bathhouse and it had been furnished for him for entering the bathhouse.

I waited for a little while and he entered, and he was a man of skinny body, a quarter from the (normal) men, agile of display, brown complexion, as near as short can be, black hair, a measurement of the human being that he would be around forty years of age, and in is temple was an impact of a strike.

When he was able to sit down, and a number of persons were with him, and he intended to take off his shirt, I said to him, 'What is this strike?' He said, 'I wanted to give the whip to my Master Amir Al-Momineen[^1] on the day of Al-Nahrawan, but the horse moved its head and struck me with the bridle, and it was of iron, so it injured me'.

[^1]: Sayyid Ali al-Bukhari
I said to him, ‘Did you enter this city a long time ago?’ He said, ‘Yes, and it was a place of your central Masjid the imposters, and in it was a well’. I said, ‘These are your companions?’ He said, ‘They are my children, and children of my children’.

Then he entered the bathhouse, and I sat until he came out and wore his clothes. I saw his patch to have whitened, so I said to him, ‘Was there a hand dye in it?’ He said, ‘No, but when I am hungry it whitens, and when I am satiated, it darkens!’ I said, ‘Arise and enter the house until you eat’. He entered into the door’.

And it is reported by Al-Hassan Bin Muhammad Bin Yahya Bin Al-Hassan Bin Ja’far Bin Ubeydullah son of Al Husayn Bin Ali, ‘Son of Al-Husayn Bin Ali Bin Abu Talib. I went for Hajj during that year and during it Nasr Al-Qashoury, a companion of Al-Muqtadir performed Hajj. I entered the city of the Rasool and came across a caravan in it of people of Basra, and among it was Abu Bakr Muhammad Bin Ali Al-Baghdadi, and with him was a man from the people of Al-Maghrib, mentioning that he had seen companions of Rasool-Allah, and the people crowded unto him and went to touch him and almost killed him.

He said, ‘My uncle Abu Al-Qasim Tahir Bin Yahya instructed his youths and his boys that they make way for him. They did not, and they entered with him to a house of Ibn Sahl Al-Lutfy, and Tahir used to dwell in it, and he gave permission for the people, so they entered, and with him were fifty men, mentioning that they were his children and (children of) his children, among them was an old man of more than eighty years. I ask him about him. He said, ‘This is my son’.

And among them were two others, for each one of them were sixty years or fifty-years, and another having seventy years for him. He said, ‘This is a son of my son’. And among them was another having sixteen years for him. He said, ‘This is a son, of a son, of a son of mine’.

244 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1118
And there did not happen to be any younger than for him, and when I saw him, I said, ‘This is a man of thirty of forty years, black head (hair) and beard, a youth of slender body, brown, quarter stature, and agile display. He was near to being short, and his name was Ali lbin Usman Bin Al-Khattab.

So, from what I heard from his narrations which he was narrating to the people with, he said, ‘I went out from my city, I and my father and my uncle. We wanted to be a delegation to Rasool-Allahsaww and we were walking among a caravan. We cut ourselves off from the people and the thirst intensified with us, and we had no water, and the weakness increased with my father and my uncle. I sat them both down to a side of a tree and I continued to seek the water for them.

I found a good spring and there was clear water in it, peak of coldness and freshness. I drank until I was saturated, then I got up to bring my fat her and my uncle to the spring. I found one of them to have died, so I left him in his state and I took the other and continued in search for the spring. I struggled to see it, but could not see it, nor could I recognise its place, and the thirst intensified with him until he dies. I made sure of his affair until I buried him, and returned to the other and buried him as well.

And I travelled alone until I ended up to the road and joined up with the people and entered Al-Medina, and my entry into it was during the day in which Rasool-Allahsaww had passed away. I saw the people dispersing away from burying himsaww. A grievous regret entered into my heart, and I came to Amir Al-Momineen Alisws Bin Abu Talibsaws and narrated to himsaws my narration. He lodged me and I stayed with himsaww for the duration of the caliphate of Abu Bakr, and Umar, and Usman, and during the days of hissaww caliphate until Abdul Rahman Bin Muljimsaw killed himsaw at Al-Kufa.

He (the narrator) said, ‘And when Usman Bin Affan was besieged in his house, he (Usman) called me and handed me a letter and a horse and instructed me with going out to Amir Al-
Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and Ali\textsuperscript{asws} was absent, being at Yanbu in his\textsuperscript{asws} estate and his\textsuperscript{asws} wealth. I took the letter and rode the horse and travelled until when I was in a place called Jinan Abu Abaya, I heard Quran (being recited). There was Amir Al-Momineen\textsuperscript{asws} reciting: \textit{Did you reckon that rather We had Created you in vain and that you would not be returning to Us?” [23:115].}

When he\textsuperscript{asws} had read it, he\textsuperscript{asws} said: ‘Travell Travell!’ We entered Al-Medina at the time Usman was killed. Amir Al-Momineen\textsuperscript{asws} went towards a garden of the clan of Al-Najjar, and the people knew of his\textsuperscript{asws} place. They came to him\textsuperscript{asws} running, and they were bent upon pledging allegiance to Talha. When they looked at him\textsuperscript{asws}, they turned away from Talha like the turning away of the sheep (when) the wild animal is severe upon them. Talha and Al-Zubeyr pledged allegiance to him\textsuperscript{asws}, and the Emigrants and the Helpers followed pledging allegiance to him\textsuperscript{asws}. I stayed with him\textsuperscript{asws} to serve him\textsuperscript{asws}.

And I attended (battle of) Siffeen with him\textsuperscript{asws}. Or he said, (Battle of) Nahrawan. I was on his\textsuperscript{asws} right when the whip fell from his\textsuperscript{asws} hand. I bent to take it and raise it towards him\textsuperscript{asws}, and the bridle of his animal was of iron, compact. This injured me with an injury. Amir Al-Momineen\textsuperscript{asws} called me and applied saliva in it, and he\textsuperscript{asws} grabbed a handful of dust and applied it over it. By Allah\textsuperscript{azwj}! I did not find any pain nor sore. Then I stayed with him\textsuperscript{asws} until he\textsuperscript{asws} was killed.

And I accompanied Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} until he\textsuperscript{asws} was struck by the tribes and was carried to Al-Madain, and I did not cease to be with him\textsuperscript{asws} until he\textsuperscript{asws} passed away having been poisoned by Ja’dah Bint Al-Ash’as Bin Qays Al-Kindi\textsuperscript{a}, may Allah\textsuperscript{azwj} Curse upon them both.
Then I was with Al-Husayn\textsuperscript{asws} at Karbala, and he\textsuperscript{asws} was killed, and I fled with my religion, and I am staying at Al-Maghrib awaiting the advent of Al-Mahdi\textsuperscript{asws}, and appearance of Isa\textsuperscript{asr}.

The nobleman Abu Muhammad Hassan Bin Muhammad Al-Husayni said, ‘And from what I saw from this old man Ali Bin Usman, and when that happened, he was in a house of my uncle Tahir Bin Yahya, and he was narrating his Ahadeeth; and he began going out when I looked at his mark, and it had reddened, then whitened. I went on looking at that because it neither happened to be any whiteness in his beard nor in his head.

He looked at me and I was looking at him. He said, ‘What are you seeing? This afflicted me when I am hungry. When I am satiated, it would returned to its darkening’. My uncle called for a meal, and he brought out three table spreads and placed them in front of him, and I was from the ones who sat with him upon it, and my uncle sat with him. He was eating and feeding him. He had the eating of a youth, and my uncle was administering an oath upon him, and I was looking at his patch becoming darker until it returned to its blackness, and he was satiated’\textsuperscript{245}.

\begin{itemize}
  \item \textsuperscript{245} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1119
  \item \textsuperscript{246} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1120
\end{itemize}
And by this chain, said, ‘I heard Rasool-Allah⁴⁴⁷ saww saying: ‘Love the one who loves you, with as ease as you can, perhaps he would become hating you one day, and hate your haters with as ease as you can, perhaps he would become loving you one day’.”⁴⁴⁷

وَ بِالِْْسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: طُوبََ لِمَنْ رَآنِِّ أَوْ رَأَى مَنْ رَآنِِّ أَوْ رَأَى مَنْ رَآنِِّ.⁴⁴⁸

And by the chain, said, ‘Rasool-Allah⁴⁴⁸ saww said: ‘Beatitude is for the one who sees me⁴⁴⁸ saww, or sees the one who had seen me⁴⁴⁸ saww, or sees the one who had seen the one who had seen me⁴⁴⁸ saww’.

وَ بِالِْْسْنَادِ إِلََ أَمِيرِ الْمُؤْمِنِينَ قَالَ: عَهِدَ إِلََِّ النَّبُِِّ الُْمِّيُّ أَنَّهُ لََ يُُِبُّكَ إِلََّ مُؤْمِنٌ وَ لََ يُبْغَُِكَ إِلََّ مُنَافِقٌ.⁴⁴⁹

And by the chain to Amir Al-Momineen⁴⁴⁹ asws having said: ‘The Ummy Prophet⁴⁴⁹ saww had made a pact to me⁴⁴⁹ asws: ‘No one will love you⁴⁴⁹ asws except a Momin, nor hate you⁴⁴⁹ asws except a hypocrite’.”⁴⁴⁹

وَ بِالِْْسْنَادِ قَالَ: قَالَ عَلِيُّ السَّلََمُ فِِ الزِّنَا سِتُّ خِصَالٍ ثَلَََثٌ فِِ الدُّن ْيَا وَ ثَلَََثٌ فِِ الْْخِرَةِ.⁴⁵⁰

And by the chain, said, ‘Ali⁴⁵⁰ asws said: ‘Regarding the adultery there are six characteristics – three in the world and three in the Hereafter. As for those in the world, it does away with the radiance of the face, and cuts off the sustenance, and quickens the annihilation. As for those in the Hereafter, it Angers the Lord⁴⁵⁰ azwj Mighty and Majestic, and worsens the Reckoning, and the entry into the Fire’.”⁴⁵⁰

وَ بِالِْْسْنَادِ قَالَ: قَالَ عَلِيُّ السَّلََمُ لََ مَّا ن َزَلَتْ وَ تَعِيَها أُذُنٌ واعِيَةٌ قَالَ النَّبُِِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَُْعَلَهَا أُذُنَكَ يَا عَلِيُّ.⁴⁵¹

And by the chain, said, ‘He⁴⁵¹ asws said: ‘When it was Revealed: and the retaining ear is preserving it [69:12], the Prophet⁴⁵¹ saww said: ‘I⁴⁵¹ saww asked Allah⁴⁵¹ azwj Mighty and Majestic to Make it to be your⁴⁵¹ asws ear, O Ali⁴⁵¹ asws!’’⁴⁵¹

وَ بِالِْْسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لََ تَّخِذُوا ق َبَِْي عِيداً، وَ لََ تَّخِذُوا ق ُبُورَكُمْ مَسَاجِدَ، وَ لََ بُيُوتَكُمْ ق ُبُوراً، وَ صَلُّوا عَلَيَّ حَيْثُ كُنْتُمْ فَإِنَّ صَلََتَكُمْ تَبْلُغُنِِ وَ تَسْلِيمَكُمْ يَبْلُغُنِِ.⁴⁵²

And by the chain, said, ‘Rasool-Allah⁴⁵² saww said: ‘One who lies upon me⁴⁵² saww deliberately, so let him assume his seat from the Fire’.”⁴⁵²

وَ بِالِْْسْنَادِ قَالَ: قَالَ عَلِيُّ السَّلََمُ لََ تَّخِذُوا ق َبَِْي عِيداً، وَ لََ تَّخِذُوا ق ُبُورَكُمْ مَسَاجِدَ، وَ لََ بُيُوتَكُمْ ق ُبُوراً، وَ صَلُّوا عَلَيَّ حَيْثُ كُنْتُمْ فَإِنَّ صَلََتَكُمْ تَبْلُغُنِِ وَ تَسْلِيمَكُمْ يَبْلُغُنِِ.⁴⁵³

And by the chain, said, ‘Rasool-Allah⁴⁵³ saww said: ‘Do not be taking my⁴⁵³ saww grave as an Eid (festival), nor be taking your graves as Masjids (for praying Salat), nor your houses as graves,

---

⁴⁴⁷ Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1121
⁴⁴⁸ Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1122
⁴⁴⁹ Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1123
⁴⁵⁰ Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1124
⁴⁵¹ Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1125
and send Salawaat upon me\textsuperscript{asws} wherever you may be, for your Salawaats will reach me\textsuperscript{asws}, and your greetings would reach me\textsuperscript{asws}.\textsuperscript{252}

و بإلا لسان عظي في صلاة قال: ما رميت ولا صدعت منذ يوم دفع إلي رسول الله صلى الله عليه وسلم إلى الناية يوم خيبر.

And by the chain from Ali\textsuperscript{asws} having said: ‘Neither did I\textsuperscript{asws} get sore-eyed nor had a headache since the day Rasool-Allah\textsuperscript{saww} handed to me\textsuperscript{asws} the flag on the day of (battle of) Khyber’.\textsuperscript{253}

و بإلا لسان عن أمير المؤمنين علي السلام قال: من حلقي بتثبيت الصلاة فهو في صلاة، و صلت علي عليه السلام، و صالتمهم عليه: اللهم الحبر له اللهم الرحمة.

And by the chain from Amir Al-Momineen\textsuperscript{asws} having said: ‘One who sits in his seat awaiting the Salat, so he is already in his Salat, and the Angels send Salawaat upon him, and their Salawaat upon him is: ‘O Allah\textsuperscript{azwj}! Forgive (his sins) for him. O Allah\textsuperscript{azwj}! Have Mercy on him’’.\textsuperscript{254}

و بإلا لسان قال: كان رسول الله صلى الله عليه وسلم يجابه ولا يجزه عن قراءة القرآن إلا الناقة.

And by the chain, said, ‘Rasool-Allah\textsuperscript{saww} neither used to bar him, nor hold one away from reciting the Quran except for the sexual impurity’.\textsuperscript{255}

و بإلا لسان قال: كان رسول الله صلى الله عليه وسلم يتخاذل عليه: هل أحد مات بيني وبيني؟ أخبرني أمير المؤمنين علي السلام بذيتي وقصتي في سفري.

And by the chain, said, ‘Rasool-Allah\textsuperscript{saww} said: ‘The war is a deception’’.\textsuperscript{256}

و بإلا لسان قال: فقد رأيت شجاعة في وجهه، و قال: أخبرت أمير المؤمنين علي السلام بذيتي وقصتي في سفري وموت أبي و عمي و عمه الذي شردهما بها وخدي فقال: هذه عين لا يشرب منها أحد إلا غفرة عظيم، فأنا، ما كالت لنا بعدها بعد سريك.

And by the chain, said, ‘Rasool-Allah\textsuperscript{saww} judged in the religion before the bequeathing, and you are reading, from after a bequest they have bequeathed with or debts [4:12], and that the sons of one father, sons of the mother would be inheriting besides the sons of the mother. The man would inherit his brother of his father and his mother, besides his brother of his father’’.\textsuperscript{257}

\textsuperscript{252} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1126
\textsuperscript{253} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1127
\textsuperscript{254} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1128
\textsuperscript{255} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1129
\textsuperscript{256} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1130
\textsuperscript{257} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1131
Abu Bakr, well known as Al-Mufeed, said, ‘He saw the signs of the fracture in his face when he met him, and said, ‘I informed Amir Al-Momineen\textsuperscript{258} of my narration, and my story during my journey, and death of my father and my uncle, and the spring which I alone drank from it’. He\textsuperscript{asws} said: ‘This is a spring, no one drinks from it except he would live a long age, so receive glad tidings, you were not going to find it after your having drunk from it’.

Abu Bakr said, ‘And I asked a group about Ashajja, from the inhabitants of his city. They said, ‘He is well known with us with the long age. He narrated to us with that from their father, from their grandfathers’’.\textsuperscript{258}

Al-Shareeef Abu-muhammad said, ‘It is narrated to me by Ali Bin Usman, well known as Al-Ashajja who said:

‘Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} narrated to me saying: ‘Rasool-Allah\textsuperscript{asws} said: ‘One who loves the people of Yemen, so he has loved me\textsuperscript{asws} and one who hates them, so he has hated me\textsuperscript{asws}.’ (most of Yemenis were Shia of Usman as per previous Ahadith)

He said, ‘And Amir Al-Momineen\textsuperscript{asws} narrated to me saying: ‘Rasool-Allah\textsuperscript{asws} said to me I\textsuperscript{asws} and you\textsuperscript{asws}, O Ali\textsuperscript{asws}, are two fathers of these people. The one who is disloyal to us\textsuperscript{asws}, upon him is the Curse of Allah\textsuperscript{azwj}. Say, ‘Ameen’, O Ali\textsuperscript{asws}!’ I\textsuperscript{asws} said: ‘Ameen, O Rasool-Allah\textsuperscript{asws}!’

And he\textsuperscript{asws} said: ‘O Ali\textsuperscript{asws} I\textsuperscript{asws} and you\textsuperscript{asws} are two hired ones (by Allah\textsuperscript{azwj}) for these people. The one who prevents us\textsuperscript{asws} of our\textsuperscript{asws} wages, upon him is the Curse of Allah\textsuperscript{azwj}. (Say) ‘Ameen’, O Ali\textsuperscript{asws}!’ I\textsuperscript{asws} said: ‘Ameen, O Rasool-Allah\textsuperscript{asws}!’

And he\textsuperscript{asws} said: ‘O Ali\textsuperscript{asws} I\textsuperscript{asws} and you\textsuperscript{asws} are two Masters of these people. The one who rejects our Mastership and denies us\textsuperscript{asws} of our\textsuperscript{asws} rights, upon him is the Curse of Allah\textsuperscript{azwj}. (Say) ‘Ameen’, O Ali\textsuperscript{asws}!’ I\textsuperscript{asws} said: ‘Ameen, O Rasool-Allah\textsuperscript{asws}!’

\textsuperscript{258} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1132
\textsuperscript{259} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1133
\textsuperscript{260} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1134
And Ibn Abi Al Hadeed said in the commentary of (the book) ‘Al Nahaj (Al Balagah)’ – It is reported by Ja’far Bin Suleyman, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

‘One day Rasool-Allah ﷺ mentioned to Ali ﷺ what torments he ﷺ would be facing after him and it would be prolonged. Ali ﷺ said to him: ‘I ﷺ adjure you to Cause me to pass away before you’ ﷺ He ﷺ said; ‘How can I ask Him regarding a scheduled term?’

He ﷺ said: ‘O Rasool-Allah! Upon what should I ﷺ fight the ones you are instructing me to fight?’ He ﷺ said: ‘Upon innovations in the religion’.

And it is reported by Al Amsh, from Ammar Al Duhny, from Abu Salih Al Hanafy,  

‘From Ali ﷺ, he (the narrator) said, ‘One day he ﷺ said to us: ‘I saw Rasool-Allah ﷺ at night in the dream, and I ﷺ complained to him of what I ﷺ am facing until I ﷺ cried’. He ﷺ said to me: ‘Look!’ I ﷺ looked and there was a boulder, and there were two men shackled’.

Al-Amsh (the narrator) said, ‘They were Muawiya and Amro Bin Al-Aas’.

He ﷺ said: ‘It went on to bruise their heads, then returned. Then it bruised their heads, then returned, until I ﷺ paid attention (woke up)’.

And it is reported by Qays Bin Al Rabie, from Yahya Bin Hany Al Murady, from a man from his people called Ziyad Bin Fulan who said,
'We were in a house with Ali\textsuperscript{asws}, and we were his\textsuperscript{asws} Shias, and his\textsuperscript{asws} special ones. He\textsuperscript{asws} turned to me, and not one of us disliked it. He\textsuperscript{asws} said: 'Surely they would be prevailing upon you all, and they will be cutting your hands and they will scoop out your eyes'.

A man from us said, ‘And you\textsuperscript{asws} will be alive, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Sheltered me\textsuperscript{asws} from that’. He\textsuperscript{asws} turned and there was someone crying. He\textsuperscript{asws} said to him: ‘O Ibn Hamqa’a! Do you want the pleasures in the world and ranks in the Hereafter (as well)? But rather, Allah\textsuperscript{azwj} has Promised the patient ones’.

And it is reported by Zurara Bin Ayn, from his father,

‘From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws}, when he\textsuperscript{asws} prayed the dawn Salat, he\textsuperscript{asws} did not cease (praying) consecutively up to the emergence of the sun. When the sun emerged, the poor, and the needy, and others from the people would gather to him\textsuperscript{asws}. He\textsuperscript{asws} would teach them the jurisprudence and the Quran.

And there used to be a (specific) time he\textsuperscript{asws} would be standing during it, from that gathering of his\textsuperscript{asws}. One day he\textsuperscript{asws} stood up, and a man passed by and used obscenities at him\textsuperscript{asws}.

He (the narrator) said, ‘And Muhammad Bin Ali\textsuperscript{asws} did not name him.'

He\textsuperscript{asws} returned to his\textsuperscript{asws} (normal) habit until he\textsuperscript{asws} ascended the pulpit, and he\textsuperscript{asws} instructed for the congregational Salat to be called for. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! There isn’t anything more beloved to Allah\textsuperscript{azwj} nor of general benefit than wisdom of a leader and his understanding, nor is there anything more hateful to Allah\textsuperscript{azwj} nor of general harm than ignorance of a leader and his infringements.

Indeed! And surely one who does not happen to have for him any preaching from himself, there would not happen to be for him any Protection from Allah\textsuperscript{azwj}'.

\footnotesize{263 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1137}
Indeed! And surely, one who is fair from himself, Allah\textsuperscript{azwj} will not Increase him except in honour.

\[
\text{آلا و إن الذل في طاعة الله أقرب إلى الله من التعز في مغصوبه.}
\]

Indeed! And that the humbleness in obedience of Allah\textsuperscript{azwj} draws one closer to Allah\textsuperscript{azwj} than being strengthened in the disobedience of Allah\textsuperscript{azwj}.

\[
\text{لم قال: أين التشكيل انها. قل مم يستطيع الإشكال قالها: ها أنا ذا يا أبيب السؤولين. قالها: أما إلى لو أبدا للفت. فقال: أو تغفو أو تصفن فأتت أفله. إذا قال: عقولك وصفنها.}
\]

Then he\textsuperscript{asws} said: ‘Where is the one who spoke (obscenities) just now?’ He was not able upon the denial. He said, ‘Here I am, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘As for it, if I\textsuperscript{asws} had so desired, would have said it (obscenity).’ He said, ‘Or you can forgive and excuse. You\textsuperscript{asws} are rightful for that’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} have forgiven and excused (you).’

\[
\text{فقيل لمحمد بن علي عليه السلام: ما أراد أن يقول؟. قال: أراد أن ينستبه.}
\]

It was said to Muhammad Bin Ali\textsuperscript{asws}: ‘What did he\textsuperscript{asws} intend to say?’ He\textsuperscript{asws} said: ‘He\textsuperscript{asws} wanted to lineage him’.\textsuperscript{264}

\[
\text{و روى زرارة أيضا قال: قبل خطر من تخشب عليه السلام: إن قوما همدا يتقصون علي عليه السلام.}
\]

And it is reported by Zurara as well having said,

‘It was said to Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, ‘There is a group over here derogating Ali\textsuperscript{asws}.’

\[
\text{فقال: بل يتقصون لا أنا أنهم! وهل فيه مؤمنون نفيضون؟ والله ما عرض ليغلو علينا السلام أثران فقط كلاهما لله طاعة إلا عين يددها و أنفسهما عليه!}
\]

He\textsuperscript{asws} said: ‘By what are they derogating him\textsuperscript{asws} May there be no father for them! And is there any place in him\textsuperscript{asws} to derogate? By Allah\textsuperscript{azwj}! No two matters were presented to Ali\textsuperscript{asws} at all, each of them being in obedience of Allah\textsuperscript{azwj}, except he\textsuperscript{asws} worked with the more difficult of the two, and harsher of the two upon him\textsuperscript{asws}.

\[
\text{و لقد كان يعمل العمل كأنى قائم بين الحجة والثور، ينظر إلى عراق هؤلاء فيعمله، و ينظر إلى سواهم فيعمله، وإن كان ليقوم إلى السلام}\\
\text{فإذا قال: وله يخرج وله يغفو، وهو ينفخ لعنة على [كل] يفرط ذلك في لوبه.}
\]

And he\textsuperscript{asws} used to work the deed as if he\textsuperscript{asws} was standing between the Paradise and the Fire, looking at the Rewards of these and work for it, and looking at the Punishment of those and ending to it; and if he\textsuperscript{asws} stood to the Salat, and when he\textsuperscript{asws} had said: ‘I\textsuperscript{asws} turn my

\textsuperscript{264} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1138
attention’, his asws complexion would change until that would be recognised in his asws complexion.

And he asws had freed a thousand slave from the toil of his asws own hands, his asws forehead had perspired in it and had bared his asws palms in it. And he asws had given good news of a spring to burst forth in his asws wealth, line the neck of a camel. He asws said: ‘Good news for the inheritors’. Then he asws made it to be a charity upon the poor and the needy and the traveller until such times Allah aswj Causes to inherit to the earth and the ones upon it, for Allah aswj to Turn away the Fire from his face’.

And it is reported by Al Qannad, from Abu Maryam Al Ansari, ‘From Ali asws having said: ‘Neither will a Kafir love me asws nor one born of adultery’.

He said, ‘And it is reported by Abu Gassan Al Nahdy who said,

‘A group from the Shias entered to see Ali asws in Al-Rahba, and he asws had been surrounded by people. He asws said to them: ‘What have you come for?’ They said, ‘Your asws love, O Amir Al-Momineen asws!’ He asws said: ‘But surely, one who loves me asws would see me asws where he would love to see me asws, and one who hates me asws would see me asws where he would abhor seeing me asws.

Then he asws said: ‘No one had worshipped Allah aswj at all before me asws except His aswj Prophet saww, and Abu Talib asws had protected upon us while iasws and him saww were both performing Sajdah. He asws said to me asws: ‘And you are doing it?’ Then he asws said to me asws, and iasws was a boy: ‘Be aware unto you asws! Help the son saww of your asws uncle asws! Be aware unto you asws! Do not abandon him saww! And he asws went on urging me asws upon backing him saww and covering him saww.

And it is reported by Jabir Al Jufy,
‘From Ali asws having said: ‘One who loves usasws, Peopleasws of the Household, let him be prepared for the afflictions’’. 268

وَ رَوَّى أَبُو الْأَخْوَصِ عَنْ أَبِيهِ حَيَّانٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلََمُ قَالَ: يَهْلِكُ فَِِّ رَجُلََنِ: مُُِبٌّ غَالٍ، وَ مُبْغِضٌ قَالٍ

And it is reported by Abu Al Ahows, from Abu Hayyan,

‘From Aliasws having said: ‘Two (types of) men are destroyed regarding measws – one who loves exaggerating, and a hater who speaks’. 269

وَ رَوَى حََّْادُ بْنُ صَالِحٍ، عَنْ أَيُّوبَ عَنْ أَبِِ كَهْمَسٍ عَنْ عَلِيٍّ عَلَيْهِ السَّلََمُ قَالَ ي َهْلِكُ فِي ثَلََثَةٍ: اللََّعِنُ، وَ الْمُسْتَمِعُ الْمُقِرُّ، وَ حَامِلُ الْوِزْرِ، وَ هُوَ الْمَلِكُ الْمُتََْفُ الَّذِي يُتَقَرَّبُ إِلَيْهِ بِلَعْنِِ، وَ يُبََْأُ عِنْدَهُ مِنْ دِينِِ، وَ يُنْتَقَصُ عِنْدَهُ حَسَبِِ، وَ إِنََِّا حَسَبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ دِينُهُ.

And it is reported by Hammad Bin Salih, from Ayoub, from Abu Kahmas,

‘From Aliasws having said: ‘Three (types of people) are destroyed regarding measws – The one cursing (measws), and the listener acknowledging, and a bearer of the burden, and he is the king (ruler), and acknowledge to whom one can draw closer by cursing me asws, and in his presence myasws religion is disavowed from, and myasws affiliation is derogated in his presence. And rather, myasws affiliation is affiliation of Rasool-Allah saww, and myasws religion is hissaww religion.

وَ يَنْجُو فَِِّ ثَلََثَةٌ: مَنْ أَحَبَّنِِ، وَ مَنْ أَحَبَّ مُُِبِِّ، وَ مَنْ عَادَى عَدُوِّي فَمَنْ أَشْرَبَ قَلْبَهُ بُغَِْي، أَوْ أَلَّبَ عَلَيَّ، أَوْ تَنْقُصُنِِ، فَلْيَعْلَمْ أَنَّ اللَّهَ عَدُوُّهُ وَ جَبََْئِيلَ، وَ أَنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ.

And three (types of people) would attain salvation regarding measws – One who loves measws, and one who loves the one who loves measws, and one who is inimical to myasws enemy. So the one to whose hear myasws hatred is presented, or the people are rallied against measws, or myasws derogation, then let him know that Allahazwj is his Enemy, and Jibraeelas, and that Allahazwj is an Enemy of the Kafirs’. 270

And it is reported by Abu Sadiq, from Rabie Bin Najid,

‘From Aliasws having said: ‘Rasool-Allahsaww said to measws, ‘In youasws there is a resemblance from Isaas Bin Maryamas. The Christians loved himas until they accorded himas with a status which wasn’t for himas, and the Jews hated himas until they slandered hisas motherasr. 271

---

268 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1142
269 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1143
270 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1144
271 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1145
Ibn Abu Al Hadeed said, ‘And it is reported by our elder Abu Al Qasim Balkhy, from Salamah Bin Kuheyl, from Al Musayyab Bin Najabah who said,

‘While Ali asws was addressing (the people), when a Bedouin stood up and shouted, ‘Waah! Its grievances!’ Ali asws told him to come near. When he was near from him asws, he asws said to him: ‘But rather, for you there is one grievance, and I asws have been oppressed by a number of clods and fluff (uncountable times)!’

He (the narrator) said, ‘And in a report of Abbad Bin Yaqoub, he asws called him and said to him: ‘Woe be unto you! And I asws am oppressed (as well). Come, let us supplicate against the one who has been unjust to us’.

And it is reported by Sadeyr Al Sayrafi,

‘From Abu Ja'far Muhammad asws Bin Ali asws having said: ‘Ali asws complained of a complaint, so Abu Bakr and Umar were inimical to him asws and they went out from his asws presence and came to the Prophet saww. He saww asked them: ‘Where are you both coming from?’ They said, ‘We are returning (from) Ali asws’. He saww said: ‘How do you two see him asws as being?’ They said, ‘We see him asws of what is with him asws’.

He saww said: ‘Never! Surely he asws will never be dying until treachery and rebellion would be widespread, and he asws would become a lesson in this community to take a lesson with him asws from after me saww’.

And it is reported by Usman Bin Saeed, from Abdullah Al Ghanawy,

‘Ali asws addressed at Al-Rahba. He asws said: ‘O you people! You have refused except that I asws should be saying it. By the Lordazwj of the sky and the earth! From a pact of the Ummy Prophet saww to me asws is: ‘The community will be treacherous with you asws after me saww’.’

---

272 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1146
273 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1147
274 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1148
And it is reported by Husheym Bin Bashir, from Ibrahim Bin Saalim – similar to it.  

It is reported by Abu Ja’far Al Iskafy as well,

‘The Prophet saww entered to see (Syeda) Fatima asws and he saww found Ali asws sleeping. She asws went to awaken him asws. He saww said: ‘leave him asws, perhaps there is a long wakefulness for him asws after me saww, and perhaps the unfriendliness to the People asws of my saww Household would be severe as a result of it’.  

(Syeda) Fatima asws cried. He saww said: ‘Do not cry, for you asws will both be with me saww and in an honourable standing in my saww presence’.

And it is reported by all the people,

‘Rasool-Allah saww said for him (Ali asws): ‘This is my asws friend and I saww am his asws friend. I saww am inimical to the one who is inimical to him asws, and at peace with the one at peace with him asws – or approximate to these words’.

And it is reported by Muhammad Bin Abdullah Bin Abu rafie,

‘From Zayd son of Ali asws Bin Al-Husayn asws having said, ‘Rasool-Allah saww said to Ali asws: ‘Your asws enemy is my saww enemy, and my asws enemy is your asws enemy, and my asws enemy is an enemy of Allah aszw Mighty and Majestic’.

And it is reported by Yunus Bin Khabab, from Anas Bin Malik (well known fabricator) who said,
‘We were with Rasool-Allah ﷺ and Ali ﷺ Bin Abu Talib ﷺ was with us. We passed by a garden. Ali ﷺ said: ‘O Rasool-Allah ﷺ! Did you not see how beautiful this garden is!’ He ﷺ said: ‘Your garden in Paradise is more beautiful than it’ – to the extent that we passed by seven gardens, Ali ﷺ said regarding it what he had said, and Rasool-Allah ﷺ answered him with what he had answered him.

Then, Rasool-Allah ﷺ paused, and we paused around him, and he placed his head upon the head of Ali ﷺ and cried. He ﷺ said: ‘What makes you cry, O Rasool-Allah!’ He ﷺ said: ‘Grudges in the chests of the people (which) they will not be manifesting to you until they lose me.

And it is reported by Jabir Al Jufy,

‘From Muhammad Bin Ali ﷺ having said: ‘Ali ﷺ did not find any ease since Allah azwj Sent Muhammad ﷺ. Quraysh used to frighten me when I was young, and they hated me when I was older, until Rasool-Allah ﷺ passed away, so it happened to be the great calamity and Allah is the Helper upon what you are describing [12:18]’.

And from Kitab Al Gharaat, he said, ‘It is reported by Muhammad Bin Ismail al Bajaly, from Amro Bin Musa, from Al Minhal Bin Amro, from Abdullah Bin Al Haris who said,

‘Ali ﷺ upon the pulpit: ‘There is no one upon whom consolation has flowed except and Allah azwj has Revealed Quran (Verse) regarding him’.
A man from his āl āśwaṣ haters stood up to him āśwaṣ and said to him āśwaṣ, ‘So, what has Allah āzwj the Exalted Revealed regarding you āšwaṣ?’ The people stood up hitting him. He āśwaṣ said: ‘Leave him! Have you not read Surah Hud āṣwaṣ?’ He said, ‘Yes’. He āšwaṣ said: ‘So the one who was upon a clear Proof from his Lord, and a witness from him recites it, [11:17].’

Then āšwaṣ said: ‘The one who was upon a clear proof from his sāw̱w Lord āzwj is Muhammad sāw̱w, and the witness who recited it is me āśwaṣ’. 281

And it is reported by Usman Bin Saeed, from Abdullah Bin Bukeyr, from Hakeem Bin Jubeyr who said,

‘Ali āšwaṣ addressed and āšwaṣ said regarding praise during his address: ‘āšwaṣ am a servant of Allah āzwj, and brother āšwaṣ of His āzwj Rasool sāw̱w. No one before me āšwaṣ has said it nor (be saying it) after me āšwaṣ except for a liar. (āšwaṣ am an inheritor of the Prophet āsaw̱w of Mercy, and āšwaṣ married the chiefess of the women of this community, and āšwaṣ am last of the successors āšw).’

A man from (clan of) Absi said, ‘One is not good if he were to say the like of this!!?’ He had not returned to his family until he became insane and had an epileptic fit. He āšwaṣ asked them: ‘Did you see any illness being with him before this?’ They said, ‘We have not seen any illness with him before this’. 282

And it is reported by Usman Bin Saeed, from Shareek Bin Abdullah who said,

‘When it reached Ali āšwaṣ that the people are slandering him āšwaṣ regarding what he āšwaṣ mentioned of the Prophet āsaw̱w advancing him āšwaṣ and preferring him āšwaṣ over the people, he āšwaṣ said: ‘I āšwaṣ hereby adjure with Allah āzwj, the one who has remained from the ones who had met Rasool-Allah āsaw̱w and heard his āšwaṣ talk during the day of Ghadeer Khumm, except that he should stand up and testify with what he had heard!’

---

281 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1155
282 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1156
Six (men) stood up on his asws right, being from the companions of Rasool-Allah saww, and they testified that they had heard him saww saying on that day and he saww had raised a hand of Ali asws. ‘One whose Master saww was so this (Ali asws) is his Master. O Allah azwj! Befriend the one who befriends him asws and be Inimical to the one inimical to him asws, and Help the one who helps him asws, and Abandon the one who abandons him asws, and Love the one who loves him asws and Hate the one who hates him asws.’ 283

(The book) ‘Nahj (Al Balagah)’ –

‘Amir Al-Momineen asws said: ‘We asws are the middle pillow (moderate path), the lagger catches up with it and the exaggerator returns to it’. 284

And he asws said: ‘I asws have not doubted regarding the truth since I asws was shown it’. 285

And he asws said: ‘I asws neither lied not been lied to (by Rasool-Allah saww,) nor have I asws strayed (others) nor have I asws been strayed with’. 286

‘He cannot be faulted, the person who is delayed of his rights, but rather he would be faulted, one who takes what isn’t for him’. 287

(The book) ‘Nahj (Al Balagah)’ –

‘And he asws was asked about Quraysh, he asws said: ‘As for the clan of Makhzum, they are the aroma of Quraysh. You would love discussing with their men and marrying among their women. And as for the clan of Abd Shams, they are far-sighted in their views and defenders of what is behind their backs.

---

283 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1157 & 8
284 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1159
285 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1160
286 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1161
287 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1162
وَ أَمَّا نَْْنُ فَ أَبْذَلُ لِمَا فِِ أَيْدِينَا، وَ أَسََْحُ عِنْدَ الْمَوْتِ بِنُفُوسِنَا، وَ هُمْ أَكْثَرُ وَ أَمْكَرُ وَ أَنْكَرُ، وَ نَْْنُ أَفْصَحُ وَ أَنْصَحُ وَ أَصْبَحُ.

And as for usasws, weasws spend whatever is in ourhands, and are liberal with ourselves in the presence of death (battles), and they are more (in number), and more plotting, and more disliked, while weasws are more eloquent, and advising, and bright (friendly).”288

And heasws said, and heasws had been seeing a worn-out trouser upon himasws with patches. It was said to himasws regarding that. Heasws said: ‘The heart gets fearful to it, and the soul gets humbled with it, and Momineen can model with it’.289

And a group praised himasws in hisasws face, so heasws said: ‘O Allahazwj! Youazwj are more Knowing with measws than Iasws am with myselfasws, and Iasws am more knowing with myselfasws than they are. O Allahazwj! Make us to be better than what they are thinking, and Forgive for us what we do not even know’.290

And heasws said to a man who had been excessive in the praise upon himasws, and he was a slanderer to himasws: Iasws am below what you are saying and am above what is within yourself’.291

And heasws said: ‘Two (types of) men are destroyed regarding measws – One who loves measws raining praises, and a slandering fabricator’.292

288 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1163
289 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1164
290 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1165
291 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1166
292 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1167
‘And he asws said: ‘Even if I asws were to strike the nose of a Momin with this sword of mine asws, on the condition that he should hate me asws, he will not hate me asws; and even if I asws were to pour the world, with all its contents, upon the hypocrite, on the condition that he should love me asws, he will not love me asws, for it has been decreed upon the tongue of the Ummy Prophet saww. He saww said: ‘Neither will a Momin hate you asws nor will a hypocrite love you asws’.

 ...(The book) ‘Dawaat Al awandy’ – From Rabie Bin Ka’ab who said,

’I heard Rasool-Allah saww saying: ‘Fitna will be taking place after me asws. When that happens, then necessitate (stick with) Ali asws’.

And from a speech of Abu Ja’far asws and he asws had been asked by Humran about what Amir Al-Momineen asws, and Al-Hassan asws, and Al-Husayn asws had been afflicted with from the tyrants having killed them asws, and being victorious with them asws until they asws killed and were overcome?’

And he asws said: ‘O Humran! When it befell with them asws what befell from the Command of Allah azwj and prevailing of the tyrants upon them asws, if they asws had asked Allah azwj to Repel that away from them asws, Allah azwj would have Repelled that from them asws, then the expiration of the term of the tyrants and the going away of their kingdoms, would have been quicker than the systematic cable gets cut off and scatters.

O Humran! And that which afflicted them wasn’t due to their asws having acknowledged to a sin, nor for a Punishment from an act of disobedience they asws had opposed Allah azwj in it, but (it was) for a status and honour Allah asws Wanted them asws to reach it, so do not let the doctrines regarding them asws go away with you’.

---

293 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1168
294 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1169 a
295 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1169 b
And from it, he asked: ‘When Amir Al-Momineen descended at Al-Nahrawan, he asked about Jameel Bin Basihry, scribe of Nowsherwan (Is he around)?’ It was said, ‘He lived afterwards, being sustained’. He ordered with him being presented. When he was present, he found all his senses to be apart from the sight, and he found his mind to be clear, his motions complete. He asked him: ‘How is it befitting for the human being, O Jameel, that he should happen to be!’

He said, ‘It obligates that he should be of a few friends, a lot of enemies’. He said: ‘You are innovating, O Jameel, for the people are united upon that a lot of friends should be first’. He said, ‘The matter isn’t as what they are thinking it to be, for the friends, when they are tasked with striving regarding a need of the human being, they would not get up with it as what is obligated and is appropriate, and the example regarding it are their words, ‘It is from the plenty of crew that the ship drowned’.

Amir Al-Momineen considered that as well done from him’.

Amir Al-Momineen asked about the most poetic of the poets. He said: ‘The group did not flow in one arena for the peak to be recognised about their comparison? If it happens, and it is inevitable, then it is the misguided king’.

Al-Seyyid Al-Razy (the compiler of Nahj Al-Balagah) said, ‘intended from his words: ‘The misguided king’ – Imra’a Al-Qays’.

---

296 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1169 c
297 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1170

‘Ali Bin Abu Talib, the people were eating the meat during a month of Ramazan and he was not eating with them. When they were free, he addressed them and advised them, so they discussed at length among the poets, and they were upon their dinner. When they were free, he addressed them and said in his sermon: ‘Know that the body of your affairs of the religion, and your fortification is the piety, and your adornment is the discipline, and a fortress of your symptoms is the wisdom’

Then he said: ‘Speak, O Abu Al-Aswad, regarding what you have been pouring into!’ I.e. the poems of the poets! He said, ‘O Amir Al-Momineen! The poet of the poets (greatest) is the one who said, ‘I have come to be in my defensive corner, my crookedness is with difficult disturbance, being a mixture of elimination, assiduous, artistic, easy-going, relaxed, swift, emerging’.

They meant Abu Dawood Al-Iyadi. Amir Al-Momineen said: ‘He isn’t it’. They said, ‘Then who, O Amir Al-Momineen!’ He said: ‘If he a peak were to be raised for the people, they would flow to it altogether. We know from the preceding from them, but it happens to be the one who did not speak about from any desire nor fear’. It was said, ‘Who is he, O Amir Al-Momineen?’ He said: ‘He is the misguided king with the sores’. It was said, ‘Imra Al-Qays, O Amir Al-Momineen!’ He said: ‘Him’.

It was said, ‘Inform us about the Night of Pre-determination (Laylat Al Qadr)’! He said: ‘I am not free from being teaching it. Its knowledge is veiled, and I am not doubting that Allah rather Veiled if from you all as a consideration for you all, because if I were
to teach you it, you will be working during it and neglecting other (nights), and I do not wish to err you, if Allah so Desires. Get up, may Allah have Mercy on you all!"

(The book) ‘Nahj (Al Balagah)’ –

‘I am a leader of the Momineen and the wealth is leader of the immoral’.

And it was said to him, ‘By which thing did you overcome the adversaries?’ He said: ‘I did not meet anyone (in battle) except he assisted me against himself’.

(And it was said to him), ‘O my son! I fear the poverty upon you, so seek Refuge with Allah from it, for the poverty is a reducer of the religion, perplexing to the intellect, caller to the hateful ones’.

‘From Ali having said: ‘My friend Rasool-Allah did not withhold anything (public wealth) for the next day, and Abu Bakr used to do like that, and Umar had views regarding that to register the registers, and delayed the wealth to the year, and as for I, I am doing like what my friend Rasool-Allah had done’.

...
He (the narrator) said, ‘And Ali\textsuperscript{asws} used to give them from the Friday to the Friday, and during his\textsuperscript{asws} giving them, he\textsuperscript{asws} said (a couplet): ‘This is my\textsuperscript{asws} collection and my\textsuperscript{asws} choice in it, when every side has his hand in it’’\textsuperscript{302}.

And by the chain from Mujamie Al Taymi,

‘Ali\textsuperscript{asws} used to empty the public treasury, then increase (more than the Obligated share) during it, and he\textsuperscript{asws} said: ‘Testify for me\textsuperscript{asws} on the Day of Qiyamah, I\textsuperscript{asws} did not withhold from the Muslims any wealth to be in you’’.\textsuperscript{303}

And from Aasim Bin Kuleyb, from his father who said,

‘Wealth came to Ali\textsuperscript{asws} from Isfahan, so he\textsuperscript{asws} distributed it. He\textsuperscript{asws} found a loaf of bread in it, so he\textsuperscript{asws} broke it into seven pieces, then made a piece to be upon every segment (for the distribution). Then he called seven commanders and drew lots between them, which of them should be given first. And the (number of) tribes of Al-Kufa in those days was seven’’.\textsuperscript{304}

And from Abdul Rahman Bin Ajlan, from the one who narrated it who said,

‘Ali\textsuperscript{asws} used to distribute the seeds (cereal, beans, cumin seeds, etc.)’’\textsuperscript{305}

And from Ja’far Bin Amro Bin Hureys, from his father,

‘Dihqan sent to Ali\textsuperscript{asws} clothes of brocade woven in gold. Amro Bin Hureys bought it from him\textsuperscript{asws} for four thousand Dirhams, to (go) to the awards (distribution)’’.\textsuperscript{306}

\textsuperscript{302} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 a
\textsuperscript{303} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 b
\textsuperscript{304} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 c
\textsuperscript{305} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 d
\textsuperscript{306} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 e
And from Yazeed Bin Mihjan Al Taymi who said,

‘Ali asws brought out a sword of his asws. He asws said: ‘Who will buy this sword from me asws? By the One aswj in Whose Hand is my asws soul! Even if I asws had the price (money) for a trouser, I asws would not sell it’.” 307

And from Abu Raja’a,

‘Ali asws brought a sword of his asws to the market and said: ‘Who will buy this from me asws? If I asws had with me asws the price (money) for a trouser, I asws would not sell it’. Abu Raja’a said, ‘I said to him asws, ‘O Amir Al-Momineen asws! I shall sell you asws a trouser and delay its price up to (the time of) your asws award’. So I sold him asws a trouser to his asws award. When he asws had taken possession of his asws award, he asws gave me its price” 308

And from Abu Is’haq Al Hamdany,

‘Two women came to Ali asws during the distribution, one of them from the Arabs and the other from the slaves. He asws gave each one twenty-five Dirhams and a bowl of food. The Arabian said, ‘O Amir Al-Momineen asws! I am a woman from the Arabs and this woman is from the non-Arabs!’ He asws said: ‘By Allah aswj! I asws cannot find any merit for the children of Ismail as in this distribution, any merit from the children of Is’haq asw’” 309

And from Yusuf Bin Kuleyb, from Abu Ubeyda, from Abdullah Bin Masoud, from Muawia Bin Ammat,

‘From Ja’far asws Bin Muhammad asws having said: ‘No two matters clashed unto Ali asws at all except he asws took with the severer of the two, and he asws did not cease to be eating in your presence from what he asws had worked with his asws own hands. When they came with it to him asws from Al-Medina, and if he asws were to take the Suweyk (porridge), he asws would make it to be in the container, then seal upon it, fearing that there might be added in it from something else. And who has been more ascetic in the world than Ali asws?!’” 310

307 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 f
308 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 g
309 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 h
310 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 i
And from Abu Suweyd Bin Al Haris who said,

‘Ali asws instructed his asws workers and the made food for the people during a month of Ramazan. They mentioned that they had made twenty-five bowls’. 311

And from Haroun Bin Muslim Al Bajaly, from his father who said,

‘Ali asws had given the people three awards during one year, then taxes of Isfahan came to him asws. He asws said: ‘O you people! Come tomorrow morning and take, for by Allah aswj I asws am not a treasurer of yours!’ Then he asws ordered with the public treasury so it was swept and sprinkled (with water). He asws prayed two Cycles Salat in it, then said: ‘O World! Deceive other than me asws.

Then he asws came out, and there he was with a hill (load) by the door of the Masjid. He asws said: ‘What is this hill?’ It was said, ‘They have come with it from the land of Chosroe’. He asws said: ‘Distribute it between the Muslims’. It was as if they disdained it, so they broke part of it, and there it was manufactured cotton (linen). So, they competed regarding it, and the hill (load) reached from the end of the day, to be Dirhams’. 312

And from Sufyan Bin Uuyayna, from Ammar Al Duhny, from Saalim Bin Abu Ja’ad who said,

‘Ali asws obligated for the ones who read the Quran, two thousand, two thousand (each). And my father was from the ones who read the Quran’. 313

And from Ibrahim Bin Yahya Al Sowry, from Abu Is’hac Bin Mihran, from Sabiq Al Baebery who said,

‘I saw Ali asws lay the foundation of Masjid Al-Kufa to near from an arch of the oil sellers, a measurement of a palm’s width by a palm’s width’.

311 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 j
312 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 k
313 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 l
He (the narrator) said, ‘And I saw Al-Mukhayyas and it is from the specialised ones, and the people were relieving him and were coming out from it. Ali\textsuperscript{asws} built it with plaster and brick’.

He (the narrator) said, ‘I heard him\textsuperscript{asws} and he\textsuperscript{asws} was saying (a couplet): ‘Are you not seeing me\textsuperscript{asws} bagging the bags, building (it) after benefit of a chisel’’.\footnote{314}

And from Al Husayn Bin Hashim, from Abu Usman Al Dowry, from Abu Is’haq Al Sabie who said,

‘I was upon the neck of my father on the day of Friday and Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was addressing, and he\textsuperscript{asws} was fanning his\textsuperscript{asws} sleeve. I said, ‘O father! Amir Al-Momineen\textsuperscript{asws} is feeling the heat?’ He said, ‘He\textsuperscript{asws} neither feels the heat nor the cold, but he has washed his\textsuperscript{asws} shirt and it is (still) wet, and there is no other for him\textsuperscript{asws}, thus he\textsuperscript{asws} is fanning it’’.\footnote{315}

And from Ibrahim Bin Maymoun, from Ali Bin Abbas, from Abu Is’haq who said,

‘My father lifted me and I saw Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, white of head (hair) and the beard, wide of what is between the two shoulders’.\footnote{316}

And by his chain from Abbad Bin Abdullah who said,

‘Ali\textsuperscript{asws} was addressing upon pulpit of bricks’’.\footnote{317}

And from Aday Bin Sabit who said,
‘Ali asws was brought Falouzaj (a sweet dish), but he asws refused to eat it’.

And from Salih,

His grandmother came to Ali asws and with him were some dates he asws was carrying. She greeted unto him asws and said, ‘Give me these dates to carry them’. He asws said: ‘A father of dependents is more rightful with carrying it’.

She said, ‘And he asws said to me: ‘Will you not eat from it?’ I said, ‘I do not want it’. I went with him asws to his asws house. Then he asws returned and he asws was wearing that quilt and therein were scales of dates. He asws prayed the Friday Salat in it with the people’.

And from Ja’far asws Bin Muhammad asws having said: ‘Amir Al-Momineen asws was brought Khabeys (a dish), but he asws refused to eat it. They said, ‘Are you asws prohibiting it?’ He asws said: ‘No, but I asws fear that my asws soul might crave to it’. Then he asws recited: “You squandered your good things in your lives of the world [46:20]’.

And from one of the companions of Ali asws, he said to him asws, ‘How much are you asws giving in charity! Will you asws not withhold (some for yourself asws)?’ He asws said: ‘Yes, by Allah azwj! If I asws come to know that Allah azwj Accepted from me asws one Obligation, I asws shall withhold, but by Allah azwj, I asws do not know whether Allah azwj Accepts something from me asws or not?’

And from Abdullah Bin Al-Hassan who said, ‘Ali asws freed a thousand necks of family members with what his asws hands had toiled and his forehead had perspires’.
And from Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} freed a thousand slaves from what his\textsuperscript{asws} hands had worked, and even though with you all are sweet dates, and milk, and white cotton clothes. And he\textsuperscript{asws} married Layla, and they made a carriage to be for him\textsuperscript{asws}, but he\textsuperscript{asws} broke it and said: ‘The most beloved of my\textsuperscript{asws} family to me\textsuperscript{asws} is what they are (already) in’’.\textsuperscript{323}

And from Qudamah Bin Attaba who said,

‘Ali\textsuperscript{asws} was of a wide upper body, large shoulder bones, large forearm muscles, thin veins showing, large muscular legs, thin veins showing.

And I saw him\textsuperscript{asws} addressing during a day from the days of winter, upon him\textsuperscript{asws} was a woollen shirt and trouser. A comer came to him\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! Go to the clan of Tameem for (clan of) Bakr Bin Wail have struck them at the church’.

He\textsuperscript{asws} said: ‘Ha!’ Then he came back to his\textsuperscript{asws} sermon. Then another one came and said similar to that. He\textsuperscript{asws} said: ‘Ha!’ Then a third one came, and the fourth. Then said, ‘Go to (clan of) Bakr Bin Wail, the clan of Tameem have struck them at the church’. He\textsuperscript{asws} said: ‘Now you have ratified me\textsuperscript{asws} about your (clan of) Bakr, O Shaddad!’ He\textsuperscript{asws} went to (clan of) Bakr Bin Wail and clan of Tameem and reconciled between them’.\textsuperscript{324}

Then Al Saqafi said,

\textsuperscript{323} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 w
\textsuperscript{324} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 x
‘And it is reported from Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} bought a Sunbulany shirt for four Dirham, then called the tailor. He extended the sleeve of the shirt and cut off whatever exceeded the fingers’.\textsuperscript{325}

And from Abdullah Bin Abu Huzeyl who said, ‘

‘I saw Ali\textsuperscript{asws} and upon him\textsuperscript{asws} was a shirt of his\textsuperscript{asws}. When he\textsuperscript{asws} extended it, it reached the ends of his\textsuperscript{asws} fingers, and when he\textsuperscript{asws} rolled it up, it was rolled up until it happened to be to half of his forearm’.\textsuperscript{326}

And from Abu Al-Ashas Al Anzy, from his father who said,

‘I saw Ali\textsuperscript{asws} and he\textsuperscript{asws} had bathed in the Euphrates on the day of Friday, then he\textsuperscript{asws} bought a cotton shirt for three Dirhams and prayed the Friday Salat with the people, and did not dye his\textsuperscript{asws} sock afterwards’.\textsuperscript{327}

And from Bakr Bin Isa who said,

‘Ali\textsuperscript{asws} was saying: ‘O people of Al-Kufa! When I\textsuperscript{asws} go out from your presence without my\textsuperscript{asws} luggage and my\textsuperscript{asws} ride, and my\textsuperscript{asws} slave, so \textsuperscript{asws} I am a betrayer’.

And his\textsuperscript{asws} expenses used to come from his\textsuperscript{asws} harvest at Al-Medina, from Yanbu, and he\textsuperscript{asws} used to feed the people, the bread and the meat, and he\textsuperscript{asws} used to eat the porridge and the oil, and he\textsuperscript{asws} would top it up with the Al-Ajwa dates, and that was his\textsuperscript{asws} meal.

And they claimed that he\textsuperscript{asws} used to distribute whatever would be in the public treasury, so the Friday would not come and there would be something in the public treasury, and he\textsuperscript{asws} used to order with the public treasury during every Thursday evening and it would be cleaned with the water, then he\textsuperscript{asws} would pray two Cycles in it.

\textsuperscript{325} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 y 
\textsuperscript{326} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 z 
\textsuperscript{327} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1175 za
And they claimed that he asws was saying and place his asws hand upon his asws belly: ‘By the One azwj Who Split the seed and Formed the person! There is nothing of my food and drink inside me asws upon even a little from the embezzlement, and I asws have brought the hunger out from it’. 328

There was a man in Syria called Ibn Al-Khybeir. He found a man with his wife so he killed him. That was raised to Muawiya. He wrote to one of the companions of Ali asws to ask him asws. He asked him asws, so Ali asws said: ‘This is something what has not happened before us’. He informed him asws that Muawiya had written to him. He asws said: ‘If he cannot come with four witnesses to testify with it, there would be imprisonment for him”.

One day While Ali asws (was seated) when a man came to him asws. He asws said: ‘From where is the man?’ He said, ‘From the people of Al-Iraq’. He asws said: ‘From which (part of) Al-Iraq?’ He said, ‘From Al-Basra’.

He asws said: ‘But, it would be the first town to be ruined, either by drowning or by burning, until there will not remain any house at it, and its Masjids would be like the bow of the ship. So, where is your house from it?’ The man said, ‘In such and such place’. He asws said: ‘Upon you to be with its righteous ones. Upon you is to be with its righteous ones’.

And from Shurahbil,
‘From Ali\textsuperscript{asws} having said: ‘How would it be with you and the government of children from Quraysh? A people would happen to be at the end of time, they would be taking the wealth (of Allah\textsuperscript{azwj}) as personal earnings, and will kill the men’.

فقال الأولون بين خبر النهاية: إذا تنازلهم وكتب الله، قال: كذبتم وكتب الله.

Al-Aws Bin Hajar Al-Sumaly said, ‘Then we shall fight them, by the Book of Allah\textsuperscript{azwj}. He\textsuperscript{asws} said: ‘You are lying, by the Book of Allah\textsuperscript{azwj}’.

و عن المحسن بن بكير النجلي عن أبيه قال: كنا عبد علي عليه السلام في الرحبة، فأتلف رفع فسلمو فلا تأبه عليه السلام أتكفوهم فقال: أ من أهل الشام أنت؟ أم من أهل الجزيرة؟

And from Al-Hassan Bin Bakr Al Bajali, from his father who said,

‘We were in the presence of Ali\textsuperscript{asws} in Al-Rahba, and a group came and greeted. When Ali\textsuperscript{asws} saw them, he\textsuperscript{asws} disliked them. He\textsuperscript{asws} said: ‘Are you from the people of Syrian or from the people of Al-Hijaz?’

قالوا: إن من أهل الشام، مات أبونا و ترك مالا كثيرا و ترك أولادا رجلا و نساء، و ترك فينا ختى له حياحة كخيانة الحرباء، و ذكر كذكر الرجل، فأراد الابناء كرجل فأبنا علي.

They said, ‘But, from the people of Syria. Our father died and left a lot of wealth, and left behind children, men and women, and he left along us a hermaphrodite having shame (private part) for him like the shame of women and a male part like the male part of the men. He wants the inheritance like a man, but we have refused upon him’.

فقال عليه السلام: أين كنت من معاوية؟ فقالوا: قد أتيناه، فلما ذكروا ما يرضون به، قال: لعن الله قوما يرضون بحضانة و يطعون علينا في ذنب، أتخفوا بصحبنا فاترووا إلَّا مسئ اللؤلؤ، فإن خرج من ذكرها فذكرها، و إن خرج من غير ذلك فورثوا مع النساء.

Ali\textsuperscript{asws} said to him: ‘So where are you all from Muawiya?’ They said, ‘We had gone to him, but he did not know what to judge between us’.

فنظر علي عليه السلام يَيناً و شَيناً و قال: قد أتينا فلما ذكرنا ما يقضينا، فقال: فلعن الله قوما يرضون بحضانة و يطعون علينا في ذنب، أتخفوا بصحبنا فاترووا إلَّا مسئ اللؤلؤ، فإن خرج من ذكرها فذكرها، و إن خرج من غير ذلك فورثوا مع النساء.

Ali\textsuperscript{asws} looked right and left, and said: ‘May Allah\textsuperscript{azwj} Curse a people who are pleased with our\textsuperscript{asws} judgments and are stabbing upon us\textsuperscript{asws} in our\textsuperscript{asws} religion. Go with your companion and look at the flow of the urine. If it comes out from his male part, for him would be an inheritance of the men, and if it comes out from other than that, then his inheritance is with the women’.

فقال: فبل من ذكره، فورثه كمراتب الرجل مثليهم.

He (the narrator) said, ‘He urinated from his male part so his inheritance was like an inheritance of the men from them’.

\textsuperscript{331} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1177
And from Ibn Abbas,

‘From Ali asws having said: ‘The first people of earth to be destroyed would be Quraysh and Rabie’. They said, ‘And how come?’ He said, ‘As for Quraysh, the kingdom would destroy them, and as for Rabie, the fanaticism would destroy them’’.332

And by a deleted chain, said,

‘Ali asws said: ‘But, by Allah azwj! I asws did not fight except fearing that a goat (ruler) from the clan of Umayya would vibrate (hold sway) in it, and he would play with the religion of Allah azwj’.333

And from Zirr Bin Hubeysh who said,

‘I heard Ali asws saying: ‘By the One azwj Who Split the seed and formed the person! It is a pact to me asws by the Prophet saww: ‘No one will love you asws except a Momin, nor hate you asws except a hypocrite’’.334

And from Habbat Al Urny,

‘From Ali asws having said: ‘Allah azwj Took a Covenant of every Momin upon my asws love, and Took a Covenant upon my asws hatred. So, even if I asws were to strike the face of a Momin with the sword, he asws will not hate me asws, and even if I asws were to pour the (whole) world upon the hypocrite, he will not love me asws’.335

And from Furat Bin Ahnaf who said,

331 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1178
332 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1179
333 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1180
334 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1181
335 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1182
‘Ali asws addressed. He asws said: ‘O community of people! I asws am the nose of guidance and its eyes’ – and he asws gestured towards his asws face: ‘O community of people! Do not feel lonely in the road of guidance due to the scarcity of its people, for the people have gathered upon a table (meal). Their satiation is short and their hunger is long, and Allah azwj is the Helper.

O community of people! But rather, the people (tend to) gather the pleasure and the anger. Indeed! The she-camel of Samood was slain by one man, but the Punishment hit them due to their agreeing with its slaying. Allah azwj the Exalted Said: But they called their companion, so he came and hamstrung (it) [54:29]. The Prophet as of Allah azwj, from the Words of Allah azwj: But they belied him, and they hamstrung it, so their Lord Pounded them due to their sins and Levelled it (their town) [91:14].

O community of people! Indeed! The one who is asked about my asws killed and he claims that he is a Momin, so he has killed me asws. O community of people! One who travels the path would come to the water. O community of people! Shall I asws inform you of my asws guard, the strayer? His disgrace would appear at the end of times’.

And from Abu Aqeel,

‘From Ali asws having said: ‘The Christians differed upon such and such, and the Jews differed upon such and such, and I asws do not see you, O you community, except that you will be differing just as they had differed, and you will increase upon them by one sect. Indeed! And the sects, all of them would stray, except I asws and the ones who follow me asws’. 336

And from Al-Hassan asws Bin Ali asws, from his asws father asws having said: ‘I asws heard the Prophet saww said: ‘The People asws of my saww Household shall return to me asws, and (so will) the ones from my saww community who love them asws, like this!’ – and he saww paired between the two forefingers, there would be no extras between them’. 338
And from Abu Al Jahhaf, from a man who he had named, said,

‘They entered to see Ali\textsuperscript{asws} and he\textsuperscript{asws} was in Al-Rahba, and he\textsuperscript{asws} was upon a short bed. He\textsuperscript{asws} said: ‘What have you come for?’ They said, ‘Your\textsuperscript{asws} love, and your\textsuperscript{asws} Ahadeeth, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}?’ They said, ‘By Allah\textsuperscript{azwj}’.

He\textsuperscript{asws} said: ‘As for the one who loves me\textsuperscript{asws} would see me\textsuperscript{asws} where he would love to see me\textsuperscript{asws}, and one who hates me\textsuperscript{asws} would see me\textsuperscript{asws} when he would hate to see me\textsuperscript{asws}\textsuperscript{asws}.

Then he\textsuperscript{asws} said: ‘No one worshipped Allah\textsuperscript{azwj} with His\textsuperscript{azwj} Prophet\textsuperscript{saww} before me\textsuperscript{asws}. Abu Talib\textsuperscript{asws} protected upon me\textsuperscript{asws} and upon the Prophet\textsuperscript{saww}, while I\textsuperscript{asws} and him\textsuperscript{saww} were performing Sajdah. Then he\textsuperscript{as} said: ‘Did you\textsuperscript{asws} do it?’ He\textsuperscript{as} went on to urge me\textsuperscript{asws} upon helping him\textsuperscript{saww} and upon supporting him\textsuperscript{saww}\textsuperscript{as}.\textsuperscript{339}

And from Habbat,

‘From Ali\textsuperscript{asws} having said: ‘Even if you were to Fast all the time, and stand all the nights (in Salat), and are killed between Al-Rukn (The Yemeni corner of the Kaaba), and Al-Maqaam (Of Ibrahim\textsuperscript{as}, Allah\textsuperscript{azwj} Will Resurrect you with your inclination having reached what they reached. Either in Paradise, so in Paradise, and if in Fire, so in Fire’.\textsuperscript{340}

And he\textsuperscript{asws} said: ‘One who loves People\textsuperscript{asws} of the Household, so let him be prepared for the afflictions’’.\textsuperscript{341}

And he\textsuperscript{asws} said: ‘He will be destroyed regarding me\textsuperscript{asws}, one who loves excessively, and a hater who fabricates’’.\textsuperscript{342}

\textsuperscript{339}Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1186\textsuperscript{340}

\textsuperscript{340}Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1187\textsuperscript{341}

\textsuperscript{341}Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1188\textsuperscript{342}

\textsuperscript{342}Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1189
And he\textsuperscript{343} said: 'Three would be destroyed regarding me\textsuperscript{asws} and three would attain salvation regarding me\textsuperscript{asws}. The destroyed ones are, the one cursing (me\textsuperscript{asws}), and listener acknowledging, and the bearer of the burden, and he is the king (ruler), and acknowledger who draws near the one cursing me\textsuperscript{asws}, and in his presence there is disavowment from my\textsuperscript{asws} religion, and my\textsuperscript{asws} affiliation is derogated in his presence. And rather, my\textsuperscript{asws} affiliation is the affiliation of the Prophet\textsuperscript{saww}, and my\textsuperscript{asws} religion is his\textsuperscript{saww} religion.

The ones attaining salvation regarding me\textsuperscript{asws} are three – The one who loves my\textsuperscript{asws} friend, and the one inimical to my\textsuperscript{asws} enemies, and the one who loves the one who loves me\textsuperscript{asws}. So, then the servant love me\textsuperscript{asws}, he would love the one who loves me\textsuperscript{asws}, and he would hate my\textsuperscript{asws} hater and my\textsuperscript{asws} adversary.

So, let the man examine his heart. \textit{Allah did not Make two hearts for a man to be inside him, [33:4]}, so he would love with this one and hate with that. The one whose heart drinks the love of others, and he rallyes (the people) against us, let him know that Allah\textsuperscript{as} is his Enemy, and (so is) Librael\textsuperscript{as}, and Mikael\textsuperscript{as}, and \textit{Allah is an enemy of the Kafireen (unbelievers) [2:98]}\textsuperscript{343}.

And from Rabie Bin Najid,

‘From Ali\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} called me\textsuperscript{asws}. He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! In you\textsuperscript{asws} there is an example from Isa\textsuperscript{as}. The Jews hated him\textsuperscript{as} until they slandered his\textsuperscript{as} mother\textsuperscript{as}, and the Christians loved him\textsuperscript{as} until they accorded him\textsuperscript{as} a status which wasn’t for him\textsuperscript{as}.’\textsuperscript{344}.

And Ali\textsuperscript{asws} said: ‘He is destroyed regarding me\textsuperscript{asws}, one loving me\textsuperscript{asws} lovingly reciting to me\textsuperscript{asws} with what isn’t in me\textsuperscript{asws} and a hater fabricating, his\textsuperscript{asws} being my\textsuperscript{asws} adversary carries him upon slandering me\textsuperscript{asws}.'

\textsuperscript{343} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1190
\textsuperscript{344} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1191
Indeed! And I asws am neither a Prophet as nor is there a Revelation to me asws, but I asws work by the Book of Allahazwj as per my asws capacity. So, whatever I asws instruct you will from the (acts of) obedience, it is a right upon you to obey me asws regarding what you like and regarding what you dislike, and whatever I asws instruct you with or someone else does, from the acts of disobedience of Allahazwj, so there is no obedience in the disobedience (of Allahazwj). The obedience is in the good works! And the obedience is in the good works!’ – saying it thrice’. 345

...and the retaining ear is preserving it [69:12], Rasool-Allah saww said: ‘I saww asked my saww Lordazwj that He azwj Makes it to be your asws ear, O Ali asws!’ 347

And by the chain from Amir Al-Momineen asws having said: ‘My asws eye did not get sore, nor did I asws get a headache sing Rasool-Allah saww submit a flag to me asws at Khyber’. 348

345 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1192
346 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1196
347 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1197
348 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 35 H 1198
CHAPTER 36 – LAST CHAPTER, MISCELLANEOUS REGARDING THE MENTION OF WHAT POEMS ARE REPORTED FROM AMIR AL MOMINEEN\textsuperscript{asws} RELATED TO THIS VOLUME, AND PART OF IT HAS PASSED AND THE PREVIOUS CHAPTERS

From these, regarding the complaining from the people of the time and his\textsuperscript{asws} contemporaries:

\textit{The cordiality and the brother-hood has changed, and scarce is the honesty and the hopes are cut off. The times have submitted me\textsuperscript{asws} to a friend of plenty treachery, there isn't any shepherd for him. He will enrich him, the one who is needless from me\textsuperscript{asws}, but neither is poverty permanent nor the wealth.}

\textit{And there isn’t any permanence for bliss, similar to that is the misery, there isn’t any remaining for it. And every cordiality for Allah\textsuperscript{azwj} is pure, and there is not purification from the mischief of the brothers, and then I\textsuperscript{asws} dislike an era from intricacy while in the soul is the honour and the shame.}

\textit{And for every injury there is a cure, and evil manners are such, there isn’t any cure for it, and perhaps (sometimes) a brother fulfils a loyalty of his, but the loyalty is not permanent for him, they perpetuate the cordiality for as long as they are seeing me\textsuperscript{asws}, and the cordiality remains for as long as the meeting lasts.}
Alone, when ﷺ move away from them, and the enemies, when the afflictions descend, and when ﷺ am absent from anyone, he hates and punishes with what there is sufficiency in it, when there is no head ruling for People of the Household, there is a change of mind from the people to disloyalty’.

From these – Regarding an explanation of his ﷺ bravery during the battle of Badr: -

The laughter of the people has hit us generously, and when they saw the purpose of the way and not the guidance, and when they came to us for the guidance, all of us were upon obedience of Beneficent, and the truth, and the piety. We helped Rasool-Allah ﷺ they had turned around, and the Muslims moved to the back with the unison’.

And from these – Indicating to the complaint: -

If the world could be attained by the acumen, wit, and intellect, ﷺ would have attain the highest rank, but the sustenance(s) are apportioned and distributed by the Grace of the King, not by the means of the seeker’.

And from these is – Similar to it: -

The calamity during our days is not a wonder, but the peace during it is the wonder of all wonders’.
And from these is approximate to it:

وَ مِنْهَا فِِ نَْْوِهِ
ذَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الذَّاهِبِ
وَ الْحَيَاةُ مِنْهَا شَذَابُ بِعَارِضَتِ

‘The loyalty is gone, the going away of yesterday, and the people are sons of deceit and fraud, they are spreading the cordiality and the serenity between them, and their hearts and filled with scorpions’. 

And from these is similar to it:

وَ مِنْهَا فِِ شِبْهِهِ
عِلْمِي غَزِيرٌ وَ أَخْلَََّلِي مُهَذَّبَةٌ
وَ مَنْ تَهَذَّبَ يَشْقَى فِِ تَهَذُّبِهِ
لَوْ رُمْتُ أَلْفَ عَدُوٍّ كُنْتُ وَاجِدَهُمْ
وَ لَوْ طَلَبْتُ صَدِيقًا مَا ظَفِرْتُ بِهِ

‘My knowledge is abundant and my manners are polite, and the one who goes (away from me) would be wicked in his manners. If I were to seek a thousand enemies, I would find them, but if I were to seek a (true) friend, I would not be successful with it’.

And from these is regarding the changing of Al-Waleed Bin Al-Mugheira:

وَ مِنْهَا فِِ تَعْيِيرِ الْوَلِيدِ بْنِ الْمُغِيرَةِ
يُهَدِّدنِِّ بِالْعَظِيمِ الْوَلِيدُ
فَقُلْتُ: أَنَا ابْنُ أَبِِ طَالِبٍ
أَنَا ابْنُ الْمُبَجَّلِ بِالَْبْطَحَينِْ
وَ بِالْبَيْتِ مِنْ سَلَفِي غَالِبٍ
فَلََ تََْسَب َنِِّ أَخَافُ الْوَلِيدَ
وَ لََ أَنَّنِِ مِنْهُ بِالََْائِبِ

‘They threatened me with the mighty Al-Waleed, so said: ‘I am a son of Abu Talib, I am a son of one revered at the two Abtahs’ (Makkah and Al-Medina), and with the Household from my ancestors, the overcomer(s). So, do not think that I would fear Al-Waleed, nor am I from the ones who dread.'
O Ibn Al-Mugheira! I\textsuperscript{asws} am a man of forgiving fingers with the cutting sword, long of the tongue upon the haters, short of the tongue upon the companion. You incurred a loss by your belying the Rasool\textsuperscript{saww} being fatigued at what wasn’t with the tiredness, and you belied him\textsuperscript{saww} about the Revelation from the sky, so may the Curse of Allah\textsuperscript{azwj} be upon the liar!\textsuperscript{355}

And from these is his\textsuperscript{asws} addressing to Abu Lahab\textsuperscript{la}: -

\textsuperscript{355}Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 7

So, that affair become a shame hurting him\textsuperscript{la}. Upon you is to perform Hajj of the House during the season of the Arabs, and had it not been that some of the enemies of Muhammad\textsuperscript{saww} are drawn near, they would spoil him with the spears and the rods, and you will never include him or wrestle around him, men filled with wars, the ones with affiliations’.\textsuperscript{356}

And from these is addressing to Muawiya: -

\textsuperscript{356}Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 8
And around me asws there is a community, being honourable, being good, wishing for the war booty and the plundering, and they are not prevented by the danger of death, asking for the wealth in it and the return (to the Hereafter). So leave the threats from you and keep the fire on when it cools down, bringing the flame to it”.

And from these is addressing to him (Muawiya) as well:

I asws am Ali asws and the highest of the people regarding the lineage after the Hashimite Prophet saww, the Chosen one, the Arab. Say to those who were deceived by the kind treatment from me asws, who is that who has pure leaves of gold? The clear winds of death have blown upon you, so you will keep me asws after it for the destruction and the war”.

Regarding what he asws answered with one of the enemies during (battle of) Siffeen:

‘Is it me asws you are calling in the battle, O son of the needy, and in my asws right hand is a sword manifesting the flame, to the one from whom the death moves away from him with a flow. asws have known, and well knowing of the ones with discipline that there is any supporter during the war being with the discipline, and after a little while, there would be no doubt of the overturning’.

And from it is a threat to Muawiya and his armies:

---

357 Bihar Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 9
358 Bihar Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 10
359 Bihar Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 11
‘Allah\textsuperscript{asws} Refused, except that Siffeen should be our house and your house (of battle) for as long as there are stars in the horizons, until either you die or we die, and neither for us nor for you is to flee from the severe war’\textsuperscript{360}.

And from these is in praise of his\textsuperscript{asws} companion during that battle:

\textsuperscript{361} ‘O you questioner about my\textsuperscript{asws} companions! If you were seeking the correct news, I\textsuperscript{asws} shall inform you about them without falsehood, that they are receptacles of the Book, combating the one with satire and the strikes, so ask the community of the allies about that’.

And from these, similar to it:

\textsuperscript{362} ‘Did you not see my\textsuperscript{asws} people when their brothers called them? They answered, and if I\textsuperscript{asws} get angry upon the people, they get angered (as well). They have preserved in my\textsuperscript{asws} absence like what I\textsuperscript{asws} used to preserve to my\textsuperscript{asws} people. I\textsuperscript{asws} shall recompense similarly if they are absent. The sons of war, their mothers did not sit back with them, and their fathers are fathers of sincerity, and they begot’.

And from these in praise of tribes from his\textsuperscript{asws} army:

\textsuperscript{360} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 12
\textsuperscript{361} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 13
\textsuperscript{362} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 14
‘The (clan of) Azd are my\textsuperscript{asws} sword against the enemies, all of them, and a sword of Ahmad\textsuperscript{asw}, one the Arabs had made a religion with for it, such a people, if they are surprised they are loyal and even if they are overcome, and they are not fighting, they would not know what is the fleeing. A people causing them misery in every battle, bright, light, and the armours they stripped.

The helmet above the heads, beneath it is the core, and in the fingers are the thick spears and the rods. The helmets laugh and the deaths squeal, and the spears thunder, and the souls squeal, and which day from the days there isn’t any deeds for them during it, there is no wonder.

When you are angry, the people fear your whip, and the anger may be offensive upon you. O community of Al-Azd! I\textsuperscript{asws} am pleased with your unity, and you are chiefs of the matters not the sin. The Azd will never despair from rest and the Forgiveness, and Allah\textsuperscript{azwj} will Guard you from where they went. You are good in the discussion just as your first ones were good, and the thorn will not reap grapes from its branch.
And Al-Azd are gems if they are ushered, they precede, or if they are pride, they pride, or if they are overcome, they overcome, or if they are gathered, they are a lot, or if they are told to be patient, they are patient, or they are told to contribute, they contribute, or they are told to plunder, they plunder. They cleaned, so the Master cleaned them of his Wilayah, so their gr...
They made that to be for Abdul Rahman. The people, all of them came to him and took to consulting until he came on the third night to the door of Al-Musawer Bin Makhrama after half of the night. He knocked on the door and said, ‘Call Al-Zubeyr and Sa’ad for me’. They both came and he consulted them. Then he sent a message to Usman and whispered with him until the Muezzin separated between them.

When they had prayed the morning Salat, they gathered and sent Abdul Rahman to the ones present, from the Emigrants and the Helpers, and commanders of the forces, and he pledged allegiance to Usman and they pledged to him (as well)”. 364

And from these is regarding threats by the ones audacious upon him asws during the battle:

‘O amasser of his wealth for his time, and his death has approached and his expiry has appeared. Return, for I asws am currently interchanging the spears. A lion returning upon the enemy, his audacity’.

And from these is regarding seeking permission for the fighting from the Prophet saww, -.

‘Can the fortified armour repel death on the day when it presents at the time of my asws death? I saww am more knowing that every gathering is devoured one day to sectarianism and scattering. O you caller saww, and the warner saww and the ones with him saww! The God saww has Removed the stagnant darkness. Release your saww ransom to the son saww of your uncle as of his asws affairs and set your saww preparations about him asws with the embers, for the death is a

364 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 16
365 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 17
reality, and the death is a drink coming to him asws, so take action for the purification (martyrdom)". 366

And from these is an address to (Syeda) Fatima asws during his asws heading towards fighting the Polytheists:

‘Bring Zulfiqar closer to me asws Fatima asws, for I asws establish brotherhood with the sword every day it rages. Bring the cutting sword closer to me asws for I asws am a rider among the men towards the raging (battle). The day has arrived advising, warning the people of armies like the ocean with the waves, they have arrived quickly intending to kill me asws and your asws father aswsw, Granted with the ascension.

And ruination of the homelands and killing of the people, and sheltering what it is morning. Soon the King (Allah azwj) would Please me asws with the strike what I asws am living for until I asws attain what I asws can prevail with, from the victory of Al-Islam or the death comes, a martyr from the waves of necks (enemies)”. 367

And from these is regarding the complaining from the ones who supported in the private and hid the opposition:

‘Every friend of mine asws I asws have befriended, may Allah azwj not leave any front teeth for him, for each one of them is more cunning than a fox, how resembling is the night with yesterday”. 368
And from these is what he \textsuperscript{asws} adjured during construction of Masjid of Al-Medina: -

\[
\text{لَا يَسْتَوِي مَنْ يَعْمُرُ الْمَسَاجِدَا وَ مَنْ يَبِيتُ رَاكِعاً وَ سَاجِداً يَدْأَبُ فِيهَا قَائِماً وَ قَاعِداً وَ مَنْ يَرَى عَنِ الْغُبَارِ حَائِداً .}
\]

‘They are not equal, the one who builds the Masajids and the one who spends the night in Ruku’u and Sajdah, persisting in it standing and sitting, and one repeats like this obstinately, and the one who looks at the dust neutrally’\textsuperscript{369}.

And from these regarding presenting the Eman upon the chief of the people (Rasool-Allah \textsuperscript{saww}):

\[
\text{يَا شَاهِدَ عَلَيَّ فَاشْهَدْ إِنِِّّ عَلَى دِينِ النَّبِِِّ أَحَْْدَ مَنْ شَكَّ فِِ الدِّينِ فَإِنِِّّ مُهْتَدِي يَا رَبِّ فَاجْعَلْ فِِ الِْْنَانِ مَوْرِدِي .}
\]

‘O Witness upon me \textsuperscript{asws} (Allah \textsuperscript{azwj}), bear witness that I \textsuperscript{asws} am upon religion of the Prophet \textsuperscript{as} Ahmad \textsuperscript{saww}. One who doubts in the religion, so \textsuperscript{asws} am Guided. O Lord \textsuperscript{azwj}! Make my \textsuperscript{asws} return to be in the Gardens’\textsuperscript{370}.

And from these regarding the excusing from killing the ones they killed from Quraysh:

\[
\text{فَقُلْنَا لََُمْ: لََ ت َب ْعَثُوا الَْْرَبَ وَ اسْلَمُوا وَ فِيئُوا إِلََ دِينِ الْمُبَارَكِ أَحَْْدَ ف َقَالُوا: كَفَرْنَا بِالَّذِي قَالَ إِنَّهُ يُوَعِّدُنَا بِالُْْكْمِ وَ الَْْشْرِ فِِ غَدٍ فَقِت ْلَت ُهُمْ وَ اللَّهِ أَفََْلُ ق ُرْبَةٍ إِلََ رَبِّنَا الْب َرِّ العَظِيمِ الْمُمَجَّدٍ .}
\]

‘Quraysh initiated with the enmity towards us first, and they came to extinguish the Noor of the Lord \textsuperscript{azwj} of Muhammad \textsuperscript{as} with their mouths, and the sword met the sword in their hands from every angered steel, and a mistake had been the Samhariya spear, its blade had been sharpened newly with exactness.

\[
\text{وَ فِيَوْا إِلَى دِينِ الْمُبَارَكِ أَحَْْدَ فَقَالُوا: كَفَرْنَا بِالَّذِي قَالَ إِنَّهُ يُوَعِّدُنَا بِالُْْكْمِ وَ الَْْشْرِ فِِ غَدٍ فَقِت ْلَت ُهُمْ وَ اللَّهِ أَفََْلُ ق ُرْبَةٍ إِلََ رَبِّنَا الْب َرِّ العَظِيمِ الْمُمَجَّدٍ .}
\]

\[
\text{فَقُلْنَا لََُمْ: لََ ت َب ْعَثُوا الَْْرَبَ وَ اسْلَمُوا وَ فِيئُوا إِلََ دِينِ الْمُبَارَكِ أَحَْْدَ فَقَالُوا: كَفَرْنَا بِالَّذِي قَالَ إِنَّهُ يُوَعِّدُنَا بِالُْْكْمِ وَ الَْْشْرِ فِِ غَدٍ فَقِت ْلَت ُهُمْ وَ اللَّهِ أَفََْلُ ق ُرْبَةٍ إِلََ رَبِّنَا الْب َرِّ العَظِيمِ الْمُمَجَّدٍ .}
\]

We said to them, ‘Do not send the war and become Muslims, and come into the Blessed religion of Ahmad \textsuperscript{saww}. They said, ‘We disbelieve with that which he \textsuperscript{saww} said that he \textsuperscript{saww} is

\textsuperscript{369} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 21
\textsuperscript{370} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 22
threatening us with the Judgment and the Resurrection taking place tomorrow’. So, by Allahazwj, the superior one killed them, drawing closer to our Lordazwj, the righteous, the mighty, the praise-worthy’.  

And from it is an address to Saeed Bin Salamah Al-Makhzumy: -

Come back to Al-Islam, you are ignorant, and avoid the deception and worship your Lordazwj, and Al-Laat and the delirium, flee saww fear upon you the Punishment of an ever-lasting Day”.  

And from these is regarding the priding: -

*Iasws* am the brotherasws of the Chosen oneasww. There is no doubt regarding myasws lineage. Iasws grew up with himasww, and hisasww two grandsonsasws are myasws sonsasws. Myasws grandfatheras and grandfatheras of Rasool-Allahasww are one, and Fatimaasws is myasws wife, not being a word of the one with senility. Iasws ratified himasww while the entirety of the people were in darkness from the straying, and the associations (Shirk), and the grumpiness. The Praise is for Allahazwj, the Individual, there is no associate for Himazwj, the Kind with the servants, and the rest are without any hope’.  

---

371 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 23  
372 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 24  
373 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 25
And from these is what he \textit{asws} said during his \textit{asws} nearness from Al-Basra: -

وَإِنَّمَا هُمُ الْكُبَادُ سُودٌ
وَأَمَّنُوا بِهِمْ خَلَوَةً

‘And I \textit{asws} have legalised houses of a people, they are the enemies, and the livers are black. They, if they had prevailed with me \textit{asws}, they would have killed me \textit{asws}, and if they had killed, there wouldn’t be eternity for them’’.\textsuperscript{374}

And from these is an address to his \textit{asws} son Muhammad Ibn Al-Hanafiyya during the battle of the camel: -

لاَ خَيْرَ فِي حَرْبٍ إِذَا لَمْ تُوقَدْ
بِالْمَشْرَفِ وَ الْقَنَا الْمُسَدَّدِ

‘Stab with it the stabbing (like) your father \textit{asws}, you will be praised. There is no good in a war when it is not ignited with the sword, and a directed channel’’.\textsuperscript{375}

And from these is addressing to Al-Ash’as Bin Qays Al-Kindy during (battle of) Siffeen: -

إِنِّي وَجَدْتُ وَ فِهِ الْيَّامِ تَرِبَةً لِلَّحَاقَةَ مَمْوَدَةَ الْثَرِ
وَقُلْ مَنْ جَدَّ فِ أَمْرٍ يُطَالِبُهُ فَاسْتَصْحَبَ الصَّبْرَ إِلَّ فَازَ بِالظَّفَرِ

I \textit{asws} found and during the days of experience, that for the patience there is an end-result praise-worthy impact, and tell the one who strives regarding a matter he seeks, let him be patient with a patience and he will succeed with the victory’’.

Explanation –

\textsuperscript{374} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 26
\textsuperscript{375} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 27
It is reported that Al-Ash’as Bin Qays entered to see him at Siffeen and he was standing praying the afternoon Salat. He said, ‘I said, ‘O Amir Al-Momineen! Shall I be diligent at night and be diligent at daytime?’ He completed his Salat and said these couplets’.376

And from these is regarding the complaint about the people of the time:

And from these is regarding an explanation of his good manners:

And from these is in condemnation of one of the people of his time:

376 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 28
377 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 29
378 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 30
'There is neither any good in you nor appetite to amend it. I asws have accomplished from you myasws need and myasws requirement, so if you were to remain, do not hope for the honour, and if you were to die, then the condemned are to the Fire". 379

And from these is addressing to one of hisasws wives:

إِلَّا كَمْ يَكُونُ الْعَذْلُ فِِ كُلِّ لَيْلَةٍ
فَأَقِمْ فَلَا تَََلِّينَ الْقَطِيعَةَ وَ الَْْجْرَا
وَ بِثَ أَزْوَاجِهِ عَلَيْهِ السَّلََمُ:

And from these is regarding mention of the emigration of the Prophetas and hisasws lying down upon hisasws bed, as reported by Abu Ja'far Al-Tusi and others:

وَ بَاتَ رَسُولُ اللَّهِ فِِ الْغَارِ آمِنًا
أَقَامَ ثَلََثًا ثُُّزُمَّتْ قَلََائِصُ قَلََائِصُ يَفْرِينَ الَْْصَا أَي ْنَمَا تَفْرِي
وَ أَرَدْتُ بِهِ نَصْرَ الِْْلَهِ تَبَتُّلًَ،

And Rasool-Allahas spent the night in the cave in safety, saved, and in Protection of the Godazwj and in concealment. asws stayed for three (days), then asws bridled myasws young camel, loaded the camel with provisions wherever asws found. asws intended to help Godazwj devotedly and determined it until asws lie down in myasws grave'. 381

379 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 31
380 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 32
381 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 33 a
'He said to Amir Al-Momineen\textsuperscript{asws}, 'There is a group at the door of the Masjid who are claiming that you\textsuperscript{asws} are their Lord\textsuperscript{azwj}.' He\textsuperscript{asws} called them and said: ‘Woe be unto you all! But rather I\textsuperscript{asws} am a servant of Allah\textsuperscript{azwj} like you\textsuperscript{asws}. I\textsuperscript{asws} eat the food and drink the drinks, so fear Allah\textsuperscript{azwj} and return (from this belief)!'

They came to him\textsuperscript{asws} during the second day, and the third. They said similar to that. He\textsuperscript{asws} said to them: ‘By Allah\textsuperscript{azwj}! Either you repent or else I\textsuperscript{asws} will kill you all a wicked killing’.

He\textsuperscript{asws} called Qanbar and he (instructed) with going ahead and dig pits for them between the door of the Masjid and the government office. He\textsuperscript{asws} called for the firewood and dropped it and the fire into it, and said: ‘I\textsuperscript{asws} will drop you all into these (pits) or you return’. They refused. So, he\textsuperscript{asws} had them thrown into it until they were burnt.

And one of our companions said, ‘He\textsuperscript{asws} did not burn them, but rather he\textsuperscript{asws} (made) it to smoke upon them (and they died from the smoke)’.

Then he\textsuperscript{asws} said (in prose): ‘When I\textsuperscript{asws} saw the matter to be an evil matter, I\textsuperscript{asws} ignited my\textsuperscript{asws} fire and called Qanbar, then I\textsuperscript{asws} dug a pit and a pit, and Qanbar destroyed them an evil destruction’. \textsuperscript{382}

And from these is regarding praise of People\textsuperscript{asws} of the Household:

‘The people have known that we\textsuperscript{asws} are their best in lineage, and we\textsuperscript{asws} are their most pride-worthy household when they pride over each other, a group of the Prophet\textsuperscript{saww} and they are...’

\textsuperscript{382} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 33 b
an abode of his s.u.a. honour, and they s.w.s. helped the religion, and helped one was - the one they s.w.s. helped.

And the earth knows that f.s.w.s. am the best of its dwellers, like what Al-Bat’ha and Al-Madar had testified with it, and the House with the curtain (Kabah). If they so desire, they can narrated them s.w.s., calling out with that, a corner of the House (Kabah) and the (Black) Stone”.[383]

And from these is regarding the priding and manifesting the honourable ones: -

When leaders of the Arabs and the tribes gathered at a battle one day, f.s.w.s. was their commander, guarantor of safety, my s.w.s. cavalry was in the battle, and afflicted were their lions and their camels. It is Prohibited upon our spears to stab any fleer, and movement sounds from it in the chests, of its chests”.[384]

And from it, similar to it, and it is reported that he s.w.s. said it when the one before him s.w.s. had been pledge to with the caliphate: -

f.s.w.s. tend to close my s.w.s. eyes from many matters, and f.s.w.s. am able upon leaving them having to close my s.w.s. eyes, and there is no blindness in closing the eyes, but sometime blindness and closed eyes is done by the man and although he s.w.s. is seeing.
And I asws withheld from (many) things, if I asws had so desired, I asws could have said it, and there is no command upon us regarding the talking. I asws calmed myself asws in my asws struggle and my asws strength, and I asws am well-informed with the entirety of the mannerisms asws. 385

And from it regarding the complaining from the ones who betrayed him asws and opposed him asws, from Quraysh and others:

وَ مِنْهُ فِِ الشِّكَايَةِ مَِِّنْ خَانَهُ وَ خَالَفَهُ مِنْ ق ُرَيْشٍ وَ غَيرِْهِمْ:

And from it after the killing of Talha and Al-Zubeyr:

وَ مِنْهُ ب َعْدَ قَتْلِ طَلْحَةَ وَ الزُّب َيرِْ:

For as long as I asws remain, I asws won’t be seizing people nor are there any Shias in the religion when they are immoral. They had pledged allegiance to me asws and were not loyal with their rebellion, and the plotted against me asws among the enemies when they plotted, and they established the war to me asws, a fire what Abu Bakr and Umar did not face”. 386

And from it it is an address to Ibn Al-Aas during a skirmish of Siffeen:

385 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 36
386 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 37
387 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 38
O how strange! \( \text{fsws} \) have seen denials, lies upon Allah\(^{azwj}\) mingled in the poetry, stealing the hearing and blinding the sights. Ahmad\(^{saww}\) would not have been pleased if he\(^{saww}\) was informed. You are amending his\(^{saww}\) bequest, and the adversary of the Prophet\(^{saww}\) (Amro Bin Al-Aas) would be without posterity, and be the accursed and disgraced (Muawiya).

Both of them (Abu Bakr and Umar) he\(^{saww}\) had sent in an army camp, they sold this religion when they transgressed, ruling Egypt if they attain victory. One whose purchase is the world would incur loss. O the one who seeks the loneliness from me\(^{asws}\), if you were seeking to visit the grave truly, and pray Salat after the embers (of battle) I\(^{asws}\) shall give you today the deadly combat.

Do not reckon me\(^{asws}\), O Ibn Al-Aas, to be in distress, Ask regarding me\(^{asws}\) in Badr, and ask regarding me\(^{asws}\) in Khyber, Quraysh would have been on a killing spree on the day of Badr if \( \text{fsws} \) had not attended the war for a day. My\(^{asws}\) fire was ignited and \( \text{fsws} \) called Qanbar, sent ahead my\(^{asws}\) flag not delaying the caution. The cautioner will never benefit what he had been cautious of, nor is a brother the means from what he was able.

Surely the danger cannot be return the pre-Determination, when you see the death as being red death. \( \text{fsws} \) called (clan of) Hamdan, and \( \text{fsws} \) called (clan of) Himeyr. If only Ja’far\(^{as}\) would have been with me\(^{asws}\) on the day of my\(^{asws}\) war, or Hamza\(^{as}\) the lion, the important blossom, whom Quraysh saw as a star of the night at noon’.

---

388 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 39 a
I (Majlisi) am saying, ‘The couplets are reported by Nasr Bin Muzahim in Kitab Siffeen, and he increased after his\textsuperscript{asws} words: ‘And i\textsuperscript{asws} called (clan of) Himeyr’: -

\[
\begin{align*}
\text{‘And I asws called (clan of) Himeyr’} & \\
\text{حَيَّ يَََانٍ ي ُعْظِمُونَ الَْْطَرَا} & \\
\text{قَرْنٌ إِذَا نَاطَحَ قَرْنٌ كَسَرَا} & \\
\text{أَرْوِدْ قَلِيلًَ أَبْدِ مِنْكَ الََّجَرَا} & \\
\text{فَإِذَ وَرَدُوا الَْْمْرَ فَذَمُّوا الصَّدَرَا} & \\
\text{إِذْ وَرَدُوا الَْْمْرَ فَذَمُّوا الصَّدَرَا} & \\
\text{كَانَتْ قُرَيْشٌ يَََوْمَ بَدْرٍ جَزَراً} & \\
\end{align*}
\]

‘A tribe of Yemen are revering the danger, a horn when it butts a horn, it would break. Tell Ibn Harb\textsuperscript{asws}, do not bring the wine, and i\textsuperscript{asws} wanted a little from you of the reproach. Do not reckon me\textsuperscript{asws}, O Ibn Harb, as being submerged, and ask regarding us at Badr together and be informed. Quraysh were on a killing spree on the day of Badr. When the matter arrived, they condemned the majority’ 389

And from it regarding the complaint –

\[
\begin{align*}
\text{صَب َرْتُ عَلَى مُرِّ الُْمُورِ كَرَاهَةً} & \\
\text{وَ أَبْقَيْتُ فِِ ذَاكَ الصُّبَابَ مِنَ الَْمْرِ} & \\
\end{align*}
\]

‘i\textsuperscript{asws} was patient upon bitterest of the matters disliking, and i\textsuperscript{asws} remained in that difficult command’ 390

And from it addressing his\textsuperscript{asws} companions during (Battle of) Siffeen: -

\[
\begin{align*}
\text{لا لََكُمْ فَأَلْهَمْ تُمِيْبَ السُّبْرُ} & \\
\text{إِنَّا جََِيعاً أَهْلُ صَبٍَْ لََ خَوَرٍ} & \\
\end{align*}
\]

‘Walk the walking of the ants (subtly), and the victory has come. Do not be disliking for the war has shot with the evil. We, all of us are people of combat, not weakness’ 391

And from it complaining about a trick of Amro Bin Al-Aas during the arbitration: -

\[
\begin{align*}
\text{لَقَدْ عَجَزْتُ عَجْزَ مَنْ لََ يَََكْتَبُ} & \\
\text{فَلَمّا جََِعَ السُّحُبُ عَدَّتُ نَجْرًا} & \\
\text{أَفْغَفُ منْ ذَلِكَ مَا كَانَ لَُّكُمْ} & \\
\end{align*}
\]

389 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 39 b
390 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 40
391 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 41
I was frustrated with the frustration of the one who is unable. Soon shall I bag it afterwards and continue. Raised from my sluggish ones what was dragging, gathering the scattered matters’.

And from it regarding the complaint about scarcity of the comforters, the concordant:

And from it regarding the priding:

So isolate from the people what you are able to and do not incline to the one you fear his filth, for the servant wishes for what he will not be attaining it, and the death is closer to him than his own soul’.

And from it regarding the priding:

Are the children of the ignoramuses reckoning that we are upon the cavalry (but) we aren’t like them among the horsemen? As the sons (participants) of Badr of what they had faced with the slain with the peers on the day of strikes. And we are people, we do not see shame in the war, nor do we bend at the stabbing of the spears.

And this Rasool-Allah is like the moon between us. Allah Removed the enemies by him, overturning their views. There were no fighters among us of their number. They did not betray from us with new clothes (views)”.

392 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 42
393 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 43
And from it regarding the priding and manifesting the bravery:

ṣīf ʿalā al-ṭurjus wa al-ʿās
wa qāʾsatu l-mujāhida al-ʿās.

‘The sword and the knife are our aromas. Ugh! Upon the narcissus and the myrtle. Our drink is from the blood of our enemies, and our clothing is skulls of the heads’.

And from it is similar to it:

w ʿalā al-līth ʿal-tawīr al-ʿāṣ
w ʿal-tawīr al-ʿāṣ min al-shiʿr al-ʿāṣ.

‘Meṣaṣṣ, Iṣaṣṣ am the enraged lion, the magnified, and the courageous lion, not staying in the den. When the war comes, you will experience it, and the souls would differ at its descent, having feared them from the clashing of the fiercest spears’.

And from it regarding building of a prison with the reeds:

ā layn biṣṣa makṣasa
gumsha ḥusnīwa wūmina makṣasa.

‘Do you not see meṣaṣṣ bagging (someone in a) bag? Iṣaṣṣ am building ‘Mukhayṣa’ (name of the prison) after benefit, a door of the fortress, and a secure shed (facility)?’

And from it is a message to Amro Bin Al-Aas:

layn al-ʾalā waʿal-diʿl reṣḥatī
kal aḥṭaṭa al-ḥālīm min al-ʿalās.

394 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 44
395 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 45
396 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 46
397 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 47
‘The morning came to the disobedient son of the disobedience (Ibn Al-Aas), seventy thousand holding the forelocks (taking interest in the war), riding the light horses, sweeping aside the cavalry with the diminish, the crowd will flee to where there is no shelter’.

Explanation – Nasr Bin Muzahim said in Kitab Siffeen, ‘When it reached Amro Bin Al-Aas news of his travel to Syria, he said, ‘Do not reckon me, O Ali, as being heedless. I shall make the tribes to arrive at Al-Kufa with the crowds of the general public and crowds of desert tribes’.

So, Ali had answered him with these couplets’. 398

And from it regarding the argumentation upon the contenders: -

‘For us is not to claim without any right when the healthy had been distinguished from the sick. We made them recognise our rights, but they rejected it just as the black is recognised from the white. The Book of Allah is our Witness upon you all, and our Judge is God. He is the best Judge’.

And in and (from it), Muawiya wrote to him: -

‘Do not spoil the previous favours of the past. By Allah! You will not overcome regarding what has passed’.
He answered him: ‘If you were with knowledge of what Allah has Decreed, then stay where you are, I shall come to you and my sword will be energised. By Allah! Nothing will return which has been Decreed. By Allah! Nothing will be accomplished which has been broken’.

And in it is the priding: -

‘We are leaders of the moderate style. We aren’t like the ones are deficient or excessive’.

And from it is regarding the complaint: -

‘The loyalty is dead, so there is neither support nor eagerness in the people. Nothing remains except the despair and the panic. So, be patient upon (and) trust with Allah (and) be pleased with Him, for Allah would Honour the ones who hope and follow’.

And from it regarding the humbleness to Allah the Exalted: -

‘My sins, if I were to think regarding these, are plenty, and the Mercy of my Lord is Vaster than my sins. So, whatever was my eagerness, I did it, but I more eager regarding the Mercy of Allah’.
So, if He\textsuperscript{azwj} were to Forgive, that would be due to His\textsuperscript{azwj} Mercy, and if it happens to be the other, it would be due to what I\textsuperscript{asws} had done. (He\textsuperscript{azwj} is) my\textsuperscript{asws} King, and my\textsuperscript{asws} Deity, and my\textsuperscript{asws} Lord\textsuperscript{azwj}, and my\textsuperscript{asws} Protector, and I\textsuperscript{asws} am a servant to Him\textsuperscript{azwj}. I\textsuperscript{asws} acknowledge and submit”.

And from it regarding a description of killing of Al-Aghsam:

\textit{‘The times destroyed Aghsam which he had been having long hopes in it, so he fell down flat on the ground, lying down. He used to frequently make us hear the talk until he poisoned with his intimidation. So, announce to him from me\textsuperscript{asws} of a fatal strike. There was no day of panic in the wards. One who was denying our\textsuperscript{asws} merits and our eminence, so I\textsuperscript{asws} am Ali\textsuperscript{asws}, obedient to the God\textsuperscript{azwj},’.}

And from it in manifesting the complain and the strength:

\textit{‘Can the rock be free from water and from rain? Can the wind join up with the long hopes and the greed? I\textsuperscript{asws} am Al\textsuperscript{asws}, father\textsuperscript{asws} of the two grandsons\textsuperscript{asws} (of Rasool-Allah\textsuperscript{saww}), quite able upon the enemies of tomorrow, the fear and the intentions’.

And from it regarding the eagerness about the killing by his\textsuperscript{asws} helpers:

\footnotesize

\textsuperscript{403} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 53
\textsuperscript{404} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 54
\textsuperscript{405} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 55
‘O grief of my soul! Rabi’e is killed, Rabie the listener, the obedient. I heard there was an event at it between a corner of its market of sellers. There was neither any shortage at it nor wastage, nor any matters of heinous things. It was an ancient impregnable band, hoping for the Rewards of Allah with the works.

And (clan of) Murra, its lineage was foul, speaking in high voices, unlike the voices of the subdued clans. They called a wise one (Ibn Jabalah who was killed fighting against Talha and Al-Zubeyr) with a hearing call, from without any falsehood nor deception, attaining by it the lofty status, in the high nobility from the city”.

And from it regarding the pleasure:

‘What have I to do with being sorry over the loss of an item, nor will you see me carving upon it. What Allah has Pre-determined for me, so there is no concern for me to it, to the one leaving besides me. The Praise is for Allah, there is no associate for Him. There is no strength for me and my endeavour is noble. I am pleased with the difficulty and the ease. So, neither does the disgrace enter me nor arrogant’.

And from it regarding the story of the killing of Ka’ab Bin Al-Ashraf and the evacuation of the clan of Nazeer:

Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 56
Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 57

406 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 56
407 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 57
recognise and the ones who are moderate recognise, and I\textsuperscript{asws} am certainly true and did not discard the truthful speech he\textsuperscript{saww} had come with from Allah\textsuperscript{azwj} with the kindness and the compassion, messages to be studied among the Momineen, with these was Chosen Ahmad\textsuperscript{saww}, the Chosen one. So Ahmad\textsuperscript{saww} became dear among us, dear of the position and the standing.

O you the threatened, its foolish ones, who did not come with tyranny and were not harsh! Aren’t you fearing even the lowest of the Punishments? And Allah\textsuperscript{azwj} has not Granted safety like the fearing. So, if you were to lie down beneath our sword like the lying down of Ka’ab Abu Al-Ashraf in the early morning. Allah\textsuperscript{azwj} Saw his despotism and objections like the frightened camel.

Jibraeel\textsuperscript{as} descended regarding his killing with a soothing Revelation to His\textsuperscript{azwj} servant. So, the Rasool\textsuperscript{saww} sent a messenger (Muhammad Bin Maslama) secretly with a delicate canopy. The eyes spent the night lamenting, shedding tears when the news of death of Ka’ab came. They said to Ahmad\textsuperscript{saww}, ‘Leave us a little, for we are from the lamenters, not curling.

He\textsuperscript{saww} took them to the side, then said: ‘Give them the tears upon rubbing of their noses’. And the evacuation of (clan of) Nazeer was to the west, and they were with decorated houses, to Syria, riding behind them upon every (camel) with back injury, is even more strange”.

And from it regarding the fleeing by Ghitrif Bin Jusham:

---

408 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 58
‘O grief of my soul upon Al-Ghitrif, the claimant of prowess and destruction of the vegetation. He escaped from a strike having lightness for it, without honour of the exertion or family honour”.

And from it regarding manifesting the desire to Al-Kufa:

And from it regarding the pleasure with what Allah azwj had Apportioned and Pre-determined for him asws:

And from it regarding the priding with the knowledge:

‘My knowledge is with me. Wherever I would be, it would follow me. My heart is a receptacle for it, not a hollow box. If I was to be in the house, the knowledge would be in it with me, or I would be in the market, the knowledge would be in the market’.
And from it regarding the complaint about the friends:

‘Asws have become alienated. Whom from the people is asking about me asws? Is there any friend of a truthful?’ They said, ‘Two dear ones cannot be found – a friend of the truthful, and the white elegance’.

‘May there be dust upon the head of the time, for it is a time of disloyalty, not a time of rights. Every friend during it is non-concordant, and every friend in it is without sincerity’.

‘(Battle of) Badr did not leave any friend for us, nor is there any way for us from behind us’.

‘Take it filled up, plump, a poisoned cup tasting salty. Surely some people, what they see is what they get. Cut it lengthwise and cut it width wise’.
And from it regarding his\textsuperscript{asws} news with the hidden matters: -

\textsuperscript{asws} see a hidden war and (hidden) peace, and a pact, there isn’t any firmness with the pact’.

The commentator said, ‘Amir Al-Momineen\textsuperscript{asws} instructed Hureys Bin Rashid before the event of Siffeen, to be a governor upon Al-Ahwaz, and when he\textsuperscript{asws} returned from Siffeen, he rebelled and mutinied. He\textsuperscript{asws} send Ma’qal Bin Qays to him. He killed him and captured a group from the clan of Najiya. They came out with him.

Masqalah Bin Hubeyra redeemed them for one hundred thousand Dirham. When he was unable from paying it, he fled to Muawiya. Amir Al-Momineen\textsuperscript{asws} ordered with ruining his house. Weapons were discovered in it. So, he\textsuperscript{asws} prosed this couplet’.

\textsuperscript{asws} see a matter, its handle is broken, and a rope which isn’t a strong rope’.

And from it regarding faulting Muawiya regarding a Masjid he built at Damascus:

And from it regarding similar to it:

\textsuperscript{asws} hear you (Muawiya) have built a Masjid from embezzled funds, and you, by the Praise of Allah\textsuperscript{azwj}, are not appropriate, like the female feeder of the pomegranate (earned) from

\textsuperscript{Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 67}
\textsuperscript{Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 68}
what she had committed adultery with, an example flowing for the embezzler, the giver of charity, so the people of insight and piety said to her, ‘For you is the doom! (Better) not to do the adultery and not to give in charity’. 419

And from it regarding the praise of his companions:

وَ مِنْهُ فِِّ مَدْحِ أَصْحَابِهِ:

حَرَّمَهَا مَعَ مَسَاءِلَكَ
فَوَقَ القُلُوبِ لَأَخْلُذُكَ

‘Arise when the spear clash, making the chests to be a way for it, wearing their armour above the hearts for that reason’. 420

And from it regarding the pleasure from what Allah had Graced him of the knowledge:

وَ مِنْهُ مِنَ الْعِلْمِ:

رَضِينَا قِسْمَةَ الَْْبَّارِ فِينَا
لَنَا عِلْمٌ وَ لِلََْعْدَاءِ مَالٌ
فَإِنَّ الْمَالَ ي َفْنََ عَنْ قَرِيبٍ
وَ إِنَّ الْعِلْمَ بَاقٍ لََ يَزَالُ.

‘We are pleased with the Apportionment of the Subduer regarding us. For us there is the knowledge and for the enemies there is wealth. So, the wealth will perish very soon, and the knowledge will remain, not declining’. 421

And from it is regarding manifesting the benevolence:

وَ مِنْهُ فِِ إِظْهَارِ الْمَكَارِمِ:

وَ دَارِي مُنَاخٌ لِمَنْ قَدْ نَزَلَ
وَ زَادِي مُبَاحٌ لِمَنْ قَدْ أَكَلَ
أُقَدِّمُ مَا عِنْدَنَا حَاضِرٌ
وَ إِنْ لََْ يَكُنْ غَيْرُ خُبْزٍ وَ خَلٍ
فَأَمَّا الْكَرِيْمُ فَرَاضٍ بِهِ
فَأَمَّا اللَّئِيمُ فَذَاكَ الْوَبَلُ.

‘And my house is acclimatised for the one who has lodged, and my provision is legalised for the one who has come to eat. I offer whatever is present with us and even if there does not happen to be other than bread and vinegar. As for the honourable, he is pleased with it, and as for the vile (evil), for that one is the woe’. 422

419 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 69
420 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 70
421 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 71
422 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 72
And from it is regarding manifesting the honourable (manners): -

‘By Allah aswj I asws am a man with all honours. I asws inherited the honourable manners, the last ones from the first. So, when I asws do something, I asws follow it by doing another, and I asws do not ask. And when a friend with depleted (provision) accompanies me asws, I asws give him preference with the provision until he is full up.

And when I asws am called to distress, I asws relieve it, and when I asws am called to treachery, I asws do not do so. And when the shouter shouts at me asws for an accident, I asws get to him like a burning meteor. And I asws count my asws neighbour as being from my asws (family) dependants. He chooses from my asws houses from the houses, and I asws protect him regarding his family and his dependants, by an undertaking from me asws, and even when I asws dislike’.

And from it regarding an explanation of his asws merits addressing to Al-Haris Al-Hamdany:

‘O Har (Haris) Hamdan! One who dies will see me asws, be he from a Momin or a hypocrite, face to face. His eyes will recognise me asws and I asws will recognise him by his character, and his name and what he had done.

And you will be exposed at the Bridge, but neither fear a stumble nor a slip. I asws shall say to the Fire when you paused for the presentation: ‘Leave him, do not go near the man! Leave him, do not go near him, for there is a rope for him, a rope connected to the successor asws.’

---

423 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 73
I shall quench you from the cold (drink) upon thirst, as in the sweetness of the honey, being a word of Ali to Haris. How many then are the wonders for him in total?  

And from it regarding a refutation of an astrologer wanting to guide him:

‘He is frightening me, and astrologer of corrupted intellect, of the return of mars in the house of Aries. I said: ‘Leave me from the lies of tricks. The Jupiter and Saturn are the same in my presence. I have lifted away from myself the skills of the nations for my Creator and my Sustainer Mighty and Majestic’.  

And from it in manifesting that the caliphate is his right, addressing to Abu Bakr:

‘It is reported by Abu Al-Jaysh Al-Muzaffer Al-Balkjy, by his chain, said, ‘Ali came and Abu Bakr was in the Masjid. He said: ‘Abu Bakr has known and he is not ignorant of the fact that Ali is best of the bare-footed and the slippered, and that Rasool-Allah had bequeathed me with its right, and emphasised his words regarding it with the merits: ‘And do not underestimate his rights and restore the right to him’. Surely Allah is the most truthful of the speakers’.  

And from it regarding manifesting the bravery:

---

424 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 74  
425 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 75  
426 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 76
أَنَا الصَّقْرُ الَّذِي حُدِّثْتُ عَنْهُ
فَلَمَّا شَبْتُ أَفْنِيْتُ الرِّجَالَ
وَقَاسِيْتُ الْرُّوبَ أَنَا ابْنُ سَبْعٍ
فَلَمْ تُدْعَ السُّيُوفُ لَنَا عَدُوًَ
وَلََْ يُدْعَ السَّخَاءُ لَدَيَّ مَالٌَ

‘The kings hunted the rabbits and the foxes, and when I asws ride, I asws hunt for heroes. My asws prey are the horsemen during the battle and during the war I asws am the killer lion’.

And from it regarding similar to it:

وَإِذَا رَكِبْتُ فَصَيْدِيَ الْبَطْالُ
وَصَيْدُ الْمُلُوكِ أَرَانِبُ وَثَعَالِبُ
وَإِذَا رَكِبْتُ فِِ مِثْلِهِ:
إِنَّ عَبْداً أَطَاعَ رَبّاً جَلِيلًَ
وَرُفَّعَ الدَّاعِي النَّبَِِّ الرَّسُولََ
فَصَلََةُ الِْْلَهِ تَرَى عَلَيْهِ
فِِ دُجَى اللَّيْلِ بُكْرَةً وَأَصِيلًَ
وَمِنْهُ فِِ إِظْهَارِ حُبِّ النَّبِِِّ وَنَصْرِهِ وَذَمِّ أَعَادِيهِ:
إِنَّ ضَرْبَ الْعُدَاةِ بِالسَّيْفِ يُرْضِي
سَيِّداً قَادِراً وَيَشْفِي غَلِيلًَ
لَيْسَ مَنْ كَانَ قَاصِداً مُسْتَقِيماً
مِثْلَ مَنْ كَانَ هَاوِياً وَذَلِيلًَ
حَسْبَِِ اللَّهُ عِصْمَةً لُِمُورِي
وَحَبِيبِِ مَُُمَّدٍ لِِ خَلِيلًَ.

‘A servant obeyed the Majestic Lord azwj, and the caller, the Prophet saww, the Rasool saww stood up, the Salat of war Shown upon him saww in the darkness of the night, morning and evening.

Striking the enemies with the sword would please a powerful chief and would heal the thirst for revenge. The one who was aiming wasn’t straight like the one who collapsed and humiliated. Allah azwj Suffices me asws in Protection of my asws affairs, and my asws beloved Muhammad saww is a friend to me asws.

427 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 77
428 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 78
429 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 79
And from it similar to it – It is reported that Rasool-Allahsaww established brotherhood between hissaww companions and left Alisaww out, not establishing brotherhood between himasws and anyone. Heasws spoke to himsaww regarding that. Heasws said: ‘Iasws chose youasws for myselfasws. Youasws are myasws brother and Iasws am yourasws brother in the world and the Hereafter’.

Aliasws wept and said: ‘Iasws shall save youasws with myselfasws, O Chosen one whom the Beneficent Guided us through himasww from the plague of ignorance, and Iasws shall sacrifice myselfasws for youasww and whatever Iasws am able with myasws efforts for the ones belonging to himasww, the branches (relatives) and roots (forefathers), and (heasww) was the one who was for measws since asws was a child and adolescent, and heasws raised measws with assistance from himasww and a dwelling.

And the one who is hisasww grandfatheras is myasws grandfatheras, and the one who is hisasww uncleas is myasws fatheras, and the one who is hisasww (grand) son asws is myasws sonasws, and the one who is hisasww daughteras is myasws wifeasws, and when heasww established brotherhood between the ones who were present, heasws called measws and established brotherhood with measws and proclaimed myasws merits. For youasww is the merit what Iasws cannot even thank for of the favours what yousaww gave, O last of the Rasoolsaswwr 430.

And from it near to (the time of) battle of the camel: -

Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 80
‘My night has prolonged and the grief is allocated for a danger of a day, current and postponed, and the people are terrified by the affairs of a crowd; bitter is its taste like taste of the colocynth. Fitna was released with them and they hurried, their last ones quenched with the cup of the former ones. Fitna, when it descends in the courtyard of a community, it affects them with the equality, damning’.

And from it regarding the complain about Talha and Al-Zubeyr:

‘My day from Al-Zubeyr and from Talha worsens me for a long time. They both were unjust to me, and Allah did not Teach any way for me be unjust to the people’.

And from it is addressing to Muawiya:

‘Indeed! Who is the one who would deliver what am saying, for the word is what the Rasool had delivered. Indeed! Deliver to Muawiya Bin Sakhar, 'You have intended, if only the intention would benefit, and you butted the honourable ones from the men, they are the important ones, those having principles for them. They helped the Prophet when the Rasool was deserted.

A Prophet, the companions whipped (struck swords) on his behalf, and the war bit, there aren’t any remnants for it. You went near it and your father frequently went near the way of error. There is a way of the past with you both. You both broke when you covered up your prolonged errors upon the posterity.

431 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 81
432 Bihar Al-Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 82
When the war spreads its clouds far and wide, and the imaginations are flashed wide from it, there is no doubt that the cavalries would roam around one day to be upon you while you are hooked on being killed”.

Then the commentator of the register (of poems) said, ‘Muawiya replied, ‘Do not reckon me, O Ali, as being heedless. I will make the battalions of calries to arrive at Al-Kufa, and the prolonged (battle) and meeting of the flags would be in this year of our and the coming years’. 

Ali answered him: ‘You have come to be with foolishness wishing for the falsehoods. I shall make arrive the horses with great neighing. You, O Ibn Hind, have become ignorant. I shall cast away the trusted ones from you by ninety thousand spurring and shooting arrows, crowding the grief and sorrows with the truth, and the truth shall remove the falsehood. This year is for you, and leave for me the next year’.

And from it in describing his companions:

‘Like lions and cubs and the lion’s den, morning of Thursday, with shiny blades, neutralising the strikes and slitting the necks, in front of the flag (of Rasool-Allah), going to the battle,
planning (against) the lies, and humiliating the fearless, and the heels would be saturated by the blood from the back of the heads". 435

And from it, in praise of Abdul Aziz Bin Al-Haris:

435

You have acquired such a matter a protector cannot bear and the brothers of the protectors are few. May God of the people Recompense you goodly, for your hands have been loyal with the merits what is plenty over there”.

Explanation – It is reported that he said it when the army of Syria surrounded a group of his companions, so he called out: ‘Indeed! Is there any man who will sell his own self to Allah and sell his world for the Hereafter!’

Abdul Aziz answered him and entered to be among the congestion of the people, and he battled until he arrived to his companions and said to them, ‘Amir Al-Momineen is saying to you all: ‘Exclaim Takbeers and Extollation, for here we are arriving to you, if Allah so Desires’. And that became a cause for the victory and the prevailing, like what has passed”.

And from it in rebuking and complaining from the attacks of the tyrants upon the people of piety. And it is reported that he passed these two (couplets) on the day Ammar Bin Yasser was martyred, may Allah be Pleased with him:

‘Indeed! O you death which will not neglect me! Give me rest, for every friend has perished. I see you are determined with the ones I love. It is as if you are turning towards them with the evidence’.

---

435 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 84
436 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 85
437 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 86
And from it regarding the plenty of slain from the people of Syria:

"Like where did we leave regarding Damascus and its people, from the blight of a killed one and mourning of the bereaved, and the female singer blocked the spear of her friend, and a day later she became a widow, crying upon a husband of hers. The conqueror rested and there isn't any guarantor (for her) up to the Day of Reckoning, and we are such people, our spears do not hunt when the people do not stab us, apart from the fighters".

I (Majlisi) am saying, ‘It is reported by Nasr Bin Muzahim in Kitab Siffeen, from Amro Bin Shimr who said,

‘When Ali asws returned from Siffeen, he asws prosed saying’ – and he mentioned the couplets’: 438

And he said in the register (of poems), and from it is regarding the complaint about the extinction of landmarks of Al-Islam:

‘Let him wail upon Al-Islam the one who was crying, for its pillars and its features have been neglected. Al-Islam has gone away except it remains in a few of the people, the ones who necessitate it’.' 439
And from it, he said, ‘A woman came to him asws complaining of her husband. She said, ‘My husband is honourable, he hates the Prohibitions, cutting (spending the) night sitting and standing (in Salat), and spends the day Fasting, and I am fearing that he would become a sinner because he has become a usurper of mine (rights)’.

Her husband responded to her, ‘I do not become roving around her all the time, nor do I become soft towards the women. No, but I pray salat sitting and standing, for it has become necessary for the sins. O if only I can be rescued from her safely’.

He asws answered them both, judging between them: ‘Shh, no, for you have become a sinner in it. For you is the Salat, sitting and standing, three (days) to be Fasting during these, and fourth you become a feeder (provider) during it, and at night leave it vacant to sleep in it. It is not for you that you withhold her usurping’. 440

And from it is regarding the complaint: -

And from it regarding the priding and manifesting the merits: -

440 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 89
441 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 90
The commentator of the register (of poems) said, ‘The imam Ali Bin Ahmad Al-Wahidy (non Shia) from Abu Hureyra having said, ‘A number of the companions of Rasool-Allahsaww gathered, from them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Al-Fazl Bin Al-Abbas, and Ammarra, and Abdul Rahman Bin Awf, and Abu Zarrra, and Al-Miqdadra, and Salmanra, and Abdullah Bin Masoud.

They gathered and took (to discussing) their own virtues. Allahsaww entered to be among them. Heasws asked them: ‘Regarding what are you (discussing)’? They said, ‘Our virtues from what we had heard from Rasool-Allahsaww’. Aswsa said: ‘Listen from measws’. Then heasws prosed saying these couplets:

‘The people have known that myasws share from Al-Islam is superior to all (other) shares, and Ahmad asws the Prophetasws is myasws brotherasws and myasws in-law, may the Salawaat of Allahazwj be upon himasws, and heasws is sonasws of myasws uncleasws, and iasws am a leader for the people flying to Al-Islam, from Arabs and non-Arabs, and killer of every valiant chief, and tyrant from the mighty Kafirs.

And in the Quran has Imposed myasws Wilayah upon them and has Obligated obedience to measws as an Imposition with determination, like what Harounas was from Musaas, hisas brotheras, like what iasws am hisasws brotherasws, and that is myasws name, for that heasws made measws stand as an Imamasws for them, and informed them with it at Ghadeer Khumm.'
So, who from you will do justice to me \textit{asws} with my \textit{asws} share, and my \textit{asws} Islam, and my \textit{asws} precedence, and my \textit{asws} kinship? So, woe, then woe, then woe be for the one who meets God \textit{azwj} tomorrow having been unjust to me \textit{asws}, and woe, then woe, then woe be for the rejecter of my \textit{asws} obedience and wanting to devour me \textit{asws}, and woe be to the one whose foolishness is wretched, wanting my \textit{asws} enmity from without my \textit{asws} fault’’.\footnote{Bihar Al Anwar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 91}

And from it is regarding the complaint: -

\begin{verse}
أطلب العذر من قومي وإن خلوا
كانت لعلب الكعبة والودا
خلال الإمامة في من بعد أحمد
لا في كهف كانوا وذا دماء
لوكأن في حارا سرحان أمرهم
\end{verse}

\textit{asws} seek the excuse from my \textit{asws} people and their having ignored the Obligations of the Book and they attain all what was Prohibited, a rope of the Imamate for me \textit{asws} from after our Ahmad \textit{saww}, like the bucket being suspended by a rope between the two ears of the bucket.

Neither were they with piety during his \textit{saww} Prophet-hood, nor are they pious after him \textit{saww}, except and they were not blamed. If there was a permission for me \textit{asws} freedom to deal with their affairs, \textit{asws} would have superseded my \textit{asws} people, and they would have been a community, a nation’’.\footnote{Bihar Al Anwar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 92}

And it is reported that Gitrif Bin Jusham said, ‘\textit{I am Gitrif, yes, and son of Jusham}’ – up to the end of the couplets.

\begin{verse}
أنا عليّ المرتَي دُونَ العلم
مُرتّي لِلَّهِ مُوفٌ بالذمَم
أَنْصُرُ خَيْرَ الناسِ مَتداً وَ كَرَم
نَبِيّ صَادِقٍ راحٍ وَ قَدْ عَلِم
أَنِّي سَأَشْفِي صَدْرَهُ وَ أَنْتَقِم
فَأَجَابَهُ عَلَيْهِ السَّلَامُ
أَنَا عَلِيٌّ المُرْتَي دُونَ العلم
مُرتّي لِلَّهِ مُوفٌ بالذمَم
بِكَلِّ حَبْلٍ عَلَّقَتِ التَّكْرِيبَ وَ الْوَذَمَا
٥٢٠٨٩

\end{verse}
He answered him: ‘I am Ali, the hopeful without the flag, pledged to the destruction, excused from the condemnation. I supported best of the people in glory and honour, a truthful Prophet, merciful, and you have known that I shall healed his chest and take revenge, it is the religion of Allah and the inviolable truth. So, you be affirmed fabricating upon Allah O evil feet, for soon you shall face heat of the Fire, kindled, released in it, then you shall collapse like the lava’. 

And from it is addressing to Al-Zubeyr during the battle of the camel: -

‘Do not be hasty and listen to my speech! by the Lord, am the Ruk’u performer and the Fasting one, when the death came to my tent, attacked the attack of the growling lion, with the sharpened cutting blades, went on to cut the flesh and the bones’. 

And from it in addressing to Muawiya: -

‘But, by Allah, the injustice is an evil omen, and the evil-doer, he does not cease to be the unjust. We are going to the Judge of the Religion, and in the Presence of Allah the disputants will gather. You will come to know during the Reckoning when we meet tomorrow in the Presence of the Kind, who is the cheat.

The pleasures of the world would be cut off from the people, and the worries would be terminated for a matter the nights have turned, for a matter what would move the stars. Ask the days about the expired communities, you will be informed of the landmarks and the rituals.
You are aiming for the eternity in the house of death, so how many like you have aimed what you are aiming for. You sleep and the death does not sleep from you. Pay attention for the death, O sleeping one! There is no escape from the perishing, and you will perish, for there is nothing from the world which is permanent. You will be dying tomorrow while you are in the darkness of your eyes from the calamities you would be swimming in”.

And from it is narrating his\(^\text{asws}\) killing one of the hypocrites:

\(\text{The } \text{asws struck him with the sword in the middle of the skull, with a large striking destroying blade. } \text{asws} \text{ severed his bones from his body and his ends appeared from his nose. } \text{asws} \text{ am } \text{Ali } \text{asws, owner of the cutting sword and master of the Fountain on the Day of Qiyamah, brother of the Prophet } \text{saww} \text{ of Allah } \text{azwj, with the markings (seal of Prophet-hood). He } \text{saww} \text{ had said when he } \text{saww} \text{ turbaned me } \text{asws} \text{ with the turban: ‘You } \text{saww} \text{ are my } \text{saww} \text{ brother and the mine of honour, and the one for whom is the Imamate after me } \text{saww}.\)\n
And from it is an elegy regarding the most honourable of his\(^\text{asws}\) companions:

\(\text{‘May Allah } \text{azwj} \text{ Recompense the good party, whichever party having good faces laying down (slain) around Hashim, compassionate, ad Abdullah is from the, and Ma’bad, and Tabhan, and two sons of Hashim with the honourable manners, and Urwah, who could not be moved,}\)
for he was a knight, when the war raged with the stabbing and the striking, when the heroes exchanged (strikes) and battle closed, and the people were narrating the strikes of the skulls”.

And from it is a war poem during (battle of) Siffeen:

"What is my reason and I am the firm whisper (striker of the sword), and in my right hand is a struck sword, from on my right (flank) is Muzhij the falcon, and on my left (flank) is Wa’il the veteran. The centre (of the army) around me is the tribe of (clan of) Muzar, and Hamdan and the honourables are facing, and Al-Azd from afterwards are pillars of ours, and the right among the people is ancient, constant.”

And from it is condemnation of one of the tribes:

‘And remote from the wisdom and near to the immorality, and of extinguished fires, and laziest of all, slaves of evil hands treading the pebbles, slaves of Qays, neither noses (pride) nor mouths (eloquence), so they neither preceded any people due to habits nor blood, nor did they break any habits nor realised blood, nor will a standing one from them stand among a community in order to carry an offence or repel creditors’.

And from it is bemoaning upon killers of notables of the tribe of Shibam:

---

448 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 97
449 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 98
450 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 99
‘Iasws shouted at (tribe of) Shibam, but you did not answer measws honouring upon measws what Shibam faced’. 451

And from it is the complaint and the patience:

And from it regarding the discipline about the situations of the times and achieving the experiences:

‘The times disciplined measws and the despair made measws needless, and the daily subsistence has satisfied measws, and the patience nourished measws, and experience from the days made wizened measws until asws forbade that which was been forbidding measws’. 453

And from it regarding the complain about the people of hypocrisy:

‘This time period hasn’t its brothers. O you man with brothers! Its brothers, all of them are unjust. For them are two tongues and two faces. He would meet you with the smile and in his heart is a disease being covered by concealment, until when he disappears from his eyes,

451 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 100
452 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 101
453 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 102
he aims at you with the falsities and the slanderous accusations. This time period, its people are like this with the affection, no two can be ratified. O you man! Be alone for your lifetime! Do not be comforted by the human being’. 454

And from it is what is reported that he asws consoled Umar Bin Al-Khattab of a son of his who had expired:

إِنَّا نَعْزِيكَ لََ أَنَّا عَلَى ثِقَةٍ مِّنَ الْيَاةِ وَ لََيْكِن سُنَّةَ الدِّينِ فَلََ الْمُعَزَّى بِبَاقٍ بَعْدَ مَيِّتِهِ وَ لََ الْمُعَزِّي وَ لَوْ عَاشَ إِلََ حِينٍ.

‘Weasws are not consoling you, nor am Iasws upon trust from the life, but it is a Sunnah of the religion. So, neither would the consoled be remaining after his death, nor will the consoled, even if he were to live to a time’. 455

And from it is the complaint about hypocrites of hisasws time:

إِنَّ هُمْ قَوْمٌ سَوْءٍ لَّكُمْ قَوْمٌ سَوْءٍ لَّ تُطِيعُونَا

‘Had it not been for those having quality standing up for us and other having follow-up, your land would have been crushed from beneath you like magic, because you are an evil people, not obeying us’. 456

And from it in negating the influence of the stars (astrology):

أَتَانِِّ يُهَدِّدُنِِّ بِالنُّجُومِ وَ مَا هُوَ مِنْ شَرِّهِ كَائِنٌ أَخَافُ فَأَمَّا النُّجُومُ فَإِنِِّّ مِنْ شَرِّهَا آمِنٌ

‘A Jew came to me asws with the stars (astrology) and what would be happening from its evils. Iasws fear myasws sins, - as for the stars, Iasws am safe from their evils’. 457

And from it regarding the priding:

454 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 103
455 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 104
456 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 105
457 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 106
'We are the honourable ones - sons of the honourable ones, and our children are teknonymed as such in the cradle. We, when we sit, there is harmony, we stand upon the carpets of honour'.

And Abdullah Bin Wahab Al-Rasy (chief of the Kharijites) said during (battle of) Al-Nahrawan: 'I am striking you and I do not see Abu Al-Hassan asws, that is the one asws who has strayed to the world, inclining'.

He asws answered him: ‘O you Polytheist! O one who is tempted and the wisher that he could see Abu Al-Hassan asws! To me asws! Look, which of us is facing the deception'.

And from it is addressing to the Prophet saww and manifesting the sincerity to him saww:

‘O most honourable of the people to Allah aswj, and the one Chosen with the glorious nobility, Muhammad saww, the most Preferred! Whatever came from an event, a prohibitive atrocity, he saww sent Hyder asws to it, not someone else, he asws is neither with a deception nor the frivolity.

458 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 107
459 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 108
You see the pillars of Kufr to be overturned its falsehood from his \textit{asws} sword to be flimsy. Are the enemies except as moaning wolves? With every people is its negligent soul. He \textit{azwj} will defeat the crowd upon its heels by Hyder \textit{asws} and the victory is for Allah \textit{azwj}.

And from it is priding with the virtues and the merits: -

\textit{asws} am for priding a bounty, and with myself \textit{asws} saved it, being a bounty from Your \textit{azwj} seventh sky with what You \textit{azwj} have Specialised us \textit{asws} with. You \textit{azwj} will never see any turmoil in me \textit{asws}, combating to me \textit{asws}, any resemblance in it, and for me \textit{asws} is the precedence in Al-Islam as a child and a face (honour), and for me \textit{asws} is the kinship of a noble belonging to it. He \textit{azwj} Purified me \textit{asws} with the knowledge, a Purification, being in it I \textit{asws} have become understanding.

And for me \textit{asws} is the priding upon the people with my \textit{asws} bride \textit{asws} and her \textit{asws} two sons \textit{asws}. Then my \textit{asws} pride is with Rasool-Allah \textit{saww} when he \textit{saww} got her \textit{asws} married to me \textit{asws}. For me \textit{asws} there are positions at Badr when the people were confused during it, at Ohad, and Hunayn there were valued assets for me \textit{asws}. And \textit{asws} am the bearer of the flag of truth, being with it, and \textit{asws} am the killer of Amro (Bin Abd Wadd) when he terrified the people to the core.

And when the war of Ahmad \textit{saww} raged, he \textit{saww} sent me \textit{asws} forward, and when Rasool-Allah \textit{saww} called out towards me \textit{asws}, I \textit{asws} said: ‘Here!’ And I \textit{asws} am quenched the cup of pleasure of the soul wherein is Gift of Allah \textit{azwj}. So, who is like me \textit{asws} in the world, (with) any resemblance?\textsuperscript{461}

And from it is manifestation of the bravery: -

\textsuperscript{460} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 109
\textsuperscript{461} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 110
Asws, since I was a child, was of affirmed hearts, courageous. I nullified the heroes turning them backwards, then I did not panic with anything. O lion of righteousness, and eat all that flesh in good intention”.

And one of the enemies said addressing to his army: - ‘I will strike you, and if I were to see Ali, I will clothe him with white (shroud) honourably’.

He answered him: ‘O you seeker of Ali! I see you as ignorant, stupid. You were needless from meeting him (in battle). Come nearer to over here, come!’

And from it in frightening one of the Kafirs: -

‘The sword of Rasool-Allah is in my right hand, and in my left hand is the cutting vein, and everyone who duels me considers me a coward. I strike him with the sword on behalf of my pair, Muhammad, and on behalf of the way of religion. This is little about the scholarly eye’.

And from it in threatening one of the evil ones: -
'Today I shall fulfil my affiliation and my religion with a sword carried by my right hand, during the meeting (battle), protect my den with it'. 465

And the engraving of his sword was: 'It is befitting upon a lion to have a long sword, piercing, a weapon in a right hand of a weapon’. 466

And from it is what he prosed during the event of the camel addressing Ibn Al-Hanafiya (his son Muhammad), may Allah be Pleased from him:

‘Understand and the blade will never hit you, and that the death is a shield upon you’. 467

And from it regarding the complaint about the people of the times:

‘If only my mother had not given me birth! If only I had died as a child! If only I was grass, the lambs would have eaten me in small pieces’. 468 (Derogatory – These are actually the words of Abu Bakr)

And from it regarding the complaint about the people of the times:

465 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 114
466 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 115
467 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 116
468 Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 117
‘Strange of the times in its two situations, and a calamity being pushed from it to it. It may be a day I\textsuperscript{asws} shall weep from it. When it comes to be upon someone else, I\textsuperscript{asws} would weep upon him’\textsuperscript{469}.

And from it is being desirous regarding the night Salat: -

\begin{quote}
\text{يَا نَفْسُ قُومِي فَقَدْ قَامَ الْوَرَى}
\end{quote}

\begin{quote}
\text{إِنْ يَنْتَمِ النَّاسُ فَقَامَ الْوَرَى}
\text{عِنْدَ الصَّبَاحِ يُمَدُ الْقَوْمُ السُّرَى}
\text{وَ أَنْتُ يَا عَينُ ذَاعِ عَلِيَ الْكَرَى}
\end{quote}

‘O soul of my\textsuperscript{asws} people, the piety has stood up. If the people are sleeping, the One\textsuperscript{azwj} with the Throne is Seeing, and you, O eye, leave the drowsiness away from me\textsuperscript{asws} at the morning, by the praise of the people of good acts’\textsuperscript{470}.

\textsuperscript{469} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 118

\textsuperscript{470} Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 119