A Comprehensive Historical Analysis about the Epic Life of the Commander of the Faithful, Imam Ali Ibn Abu Talib (AS)—The Gateway of the Holy Prophet Muhammad's (SAW) City of Knowledge.

RADIANCE OF VICEGERENCY

Writings of:

Grand Ayatollah J'afar Sobhanie

Translated from the Persian by:

Sayyid Hussein Alamdar



“In the Name of Allah the Beneficent and the Merciful”





“I am the City of Knowledge, and Ali is its Gate. ”

(Ana Madinatul ilm wa Aliyun Baboha).

—Holy Prophet Muhammad (SAW).

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(FROOGH-E-VILAYAT)

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Dedication

“In the Name of Allah the Beneficent the Merciful”

O Allah it was Thou grace and blessing upon this unworthy servant to be able to translate the Radiance of Vicegerency (Froogh-e-Vilayat) of the Grand Ayatollah J’afar Sobhanie from the Persian into English. If this insignificant work deserves to earn Your reward, bestow it upon Our Lady of the Paradise, Fatimeh al-Zahra (SA)—the Honorable Daughter of the Holy Prophet Muhammad (SAW)—the first martyr who sacrificed her precious life in her youth in the defense of the Commander of the Faithful, Imam Ali’s (AS) Vicegerecney (Vilayat), as well as upon my late parents, sisters, and other family members.

“Our Lord! Accept from us (this duty). Lo! Thou, only Thou are the Hearer, the knower.”

—The Holy Qur’an (2: 127).



“In the Name of Allah the Beneficent and the Merciful”

1. Translator’s Foreword

Thanks God that today this humble servant is able to present the translation of the Radiance of Vicegerency *(Froogh-e-Vilayt)*—a precious work, of Grand Ayatollah J’afar Sobahnie, one of the best writers and religious authority *(marjae)* of the Islamic Seminary of the Holy City of Qum, Iran. This book is one of the fourteen series of the comprehensive biographies, God willing, to be published by this translator about the epic lives of the Holy Prophet Muhammad (SAW) and his Holy Progeny, who were divinely appointed spiritual leaders to guide the mankind after his demise. The Holy Qur’an explicitly witnessed to Ahl al-Bayt’s (AS)[1] cleanliness from all sorts of impurities; the Holy Prophet (SAW) explained that they are equivalent to the Holy Qur’an[2] and are flags and signs that God has placed here for the righteous guidance of his slaves.

The history and path of these exalted personalities is a real signboard of announcing the history of the Islamic prophet hood and its victorious path. This book is a comprehensive historical analysis about the epic life of the Commander of the Faithful, Imam Ali ibn Abu Talib (AS)—the Gateway of the Holy Prophet Muhammad’s (SAW) City of the Knowledge. The person to whom, the prophet with the divine command, appointed him as his vicegerent and successor—who was always with the truth, and the truth too was with him. He was the Holy Prophet’s (SAW) cousin and son in law married to his beloved and honorable daughter—Fatimeh al-Zahra (SA)—who in truth was the leader of all the women of this world and the hereafter; she was the

supreme and most perfect model of an ideal Islamic woman. Zarare bin Zamrai Kinani in Mu'awiyeh's assembly described Imam Ali's (AS) characteristics that Mu'awieyh—in spite of being his most staunch enemy—those who were present there started crying and Mu'awiyeh asked blessing from God for Imam (AS), Zarareh said: ***"By God!(Ali) was a man of lot of farsightedness, outstanding brave, his words separated the truth from the falsehood and his judgment was exact justice; knowledge and wisdom oozed from his environs and the most sublime discourses full of wisdom talked through his tongue; he was disgusted with the world's glittering and attractions and familiar with the darkness and horror of the night; with God's fear shed plenty of tears, thought profoundly, and through moving his hands admonished his self; he wore less expansive dresses, ate dry barley breads, and among us, he was just like one of our own; whenever we have the honor of visiting him, he offered the place to us near him; any time we asked him a question, he answered it, whenever we invited him, he visited us and whenever we enquired from him about the news, he informed us about the prevailing affairs. By God! In spite of his being close to us but we felt awful while speaking with him and whenever he smiled his teeth appeared as pearls stitched in a chord; he respected the religious people and kept the impoverished closer; in his Government the powerful didn't have any hope of reaching towards any destination of the falsehood, and the feeble individuals were not disappointed from his justice and fairness."***[3]

In an e-mail that I received from my friend Dr. Mostafa Jafri of Kansas City, MO on April 30, 2013 containing the two very interesting stories regarding the life of the most contemporary eminent spiritual philosopher—Allameh

Muhammad Taqi Jafri[4] Tabrizi (RA) of Iran—narrated by his son Aaghai Ali Rida. This incident regarding the glorification *(tajjali)* of the divine vicegerent—the Commander of the Faithful, Imam Ali (AS) upon Allameh (RA) is really very astonishing and shocking and if it was narrated by any one other then except Allameh (RA) it had been difficult to believe. He narrated this incident to one of his pupil in his residence in Tehran: ***"One day when I was busy in writing one of the volumes of the Commentary and Translation of Imam Ali's (AS) famous book—the Path of Eloquence (Nahj al-Balagheh), suddenly I felt the touch of a hand upon my shoulder from behind and heard a voice saying: 'Well done or excellent!' I immediately looked at my back in order to find out whose hand and voice it was, but when I didn't see any one, my astonishment and perplexity increased more. On the other hand since I didn't have the least doubt regarding my hearing of that voice and feeling of the hand upon my shoulder; seeing this scene I have a strange feeling as though my soul is going to depart from my body soon. In order to return to my previous condition, I stood up from my place and without any special aim threw all of my books upon the ground from the shelf in front of me. I placed all of them back in the shelf in an orderly manner but to return to my normal condition. However, that sense was still prevailing upon me, it didn't relieve me and my body was not in its normal condition. Once again in order to return to my normal condition, I picked up the broom and cleaned the entire courtyard of my home in order to feel a little bit at ease. However, this act too didn't produce any result and it seemed that due to that incident my soul intended to depart from my body. Suddenly another thought came to my mind to recite the Holy Qur'an, to try to engage in the hymns with God, to shed tears, that this action***

did its own task and resulted in my return to its normal state. Allameh (RA) added: Due to this favor of Imam Ali (AS) after that whenever I referred to any book of physics, chemistry, history, and …..with complete astonishment saw that I knew this topic already very well as though I studied it earlier."

An eminent researcher named Aaghai Karim Faizi who has written the precious books regarding the blessed life of Allameh (RA) on page 87 of his book regarding—Meeting with Imam Ali (AS)—writes: ***"One of Allameh's (RA) most intimate and sincere friend named Aaghai Sayyidi in an interview that he had with him in the Month of Ferverdeen, in the year of 1378 AH Lunar (March 1999) has narrated that when I heard the above story from his son, Agahai Ali Rida, it came also came to my mind that Allameh (RA) in his precious work in Vol-11, the Commentary and Translation has mentioned about the Commander of the Faithful's (AS) another favor and manifestation upon him. He said: 'That when in writing the Commentary of Sermon #70 of the Imam (AS) through the use of customary and normal words, I felt a sense of some special incompetence within me.***

Therefore I put down my pen upon the floor for few moments, pondered profoundly about the exaltedness and grandeur of that oppressed individual who after the Holy Prophet (SAW)—was the most outstanding creation in the world of the existence. Suddenly without my intention the pen by itself placed it in my hand and without of my exerting any control, Imam (AS) wrote few lines through the means of my hand on the paper'… 'And blessed be this glorification upon my teacher who in describing the Imam Ali (AS) completely lost himself in his love and melted his own existence in the fire of Ali's (AS)

love. O God for the sake of grandeur and majesty of the Commander of the Faithful (AS) near You, please spill the drink of ecstasy in our throats, and make us ecstatic through drowning us into the infinite ocean of Your magnificence and compassion.'"

Although between this translator and great Allameh (RA) there is a difference from earth to heaven, absolutely any sort of comparison is unthinkable, and I consider my self even less than the dirt under his feet. Nevertheless, I too have a feeling that seeing the way things occurred, this humble servant of God was also blessed with the divine grace to undertake the translation of this precious work—Radiance of Vicegerency *(Froogh-e-Vilayt)* of Grand Ayatollah J'afar Sobhanie. Regarding the divine assignment, there is a beautiful Persian poetry in Khanem Parween Etasami's (RA) poetical work *(dewaan)*, in a verse titled God's Compassion *(Lutfe Haque)* regarding the descend of the God's Revelation upon the Prophet Moses'(AS) mother when she was scared to throw his newly born baby into the Nile's water. One of the verse in the Persian is as follows:
"Qatrai kaz joobyari meerwad,

Az pai anjam kari meeravad."

English Translation:

"Even a tiny drop of the water running inside a channel, Is assigned to perform a particular and specific task."

Also in the Holy Quran's Translation and Commentary by Agha Pooya Yazdi and S.V. Mir Ahamd Ali, its mentioned that in order with the providence every one is supposed to be on his post: ***"Every atom in the universe is given its respective properties necessary for the part it has to play and is driven to its respective assignment in its practical life. The men distinguished with the special***

endowment of conscience and armed with the tool of discretion is charged with the responsibility of correct use of the exclusive gifts in his nature, to work out good or evil for his own future, both for his life and for the hereafter. Thus the divine plan is implemented by the automatic drive of each part and particle of the universe to its respective post." [5]

Therefore, if a tiny drop of the water moving in the irrigation channel and every tiny particle and atom in the universe are assigned to undertake a specific task, in retrospective looking at the preliminaries and the way things happened in a sequence strengthened my belief too of this task's being a divine assignment for me. First of all I didn't know about the existence of such a book as I am living in Orlando, Florida, and the book was published in Qum, Iran, in the year 1988. However, some how I learned about it through a short flash on a TV screen accidentally because I am not really a TV watcher and due to my being busy in this very tedious and complex job of the translation, can't afford the luxury of watching TV programs very often.

Then, I immediately called one of my friend in Qum, surprisingly very soon I found the book in my hands and its translation was started shortly after its arrival. Fortunately, I was also able to receive the permission letter signed by Grand Ayatollah J'afar Sobahnie from Qum, Iran, for its publication by the Author House. There were some areas in the translation where I was a little bit confused but that too was resolved in my fifth attempt of its editing, when I feel that I have achieved a sort of tranquility (or in Persian called *Haqqul-Yaqeen)*, of my heart that some unseen hand was helping me throughout this sacred task through the remote control.

Writing a book about Imam Ali (AS)—the God's best creation after the blessed the Holy Prophet's (SAW)

existence, every one feels helpless to describe the infinite contradictory virtues and characteristics of this speaking Qur'an *(Qur'an-e-Natiq)*, or as he himself has described about his blessed existence equivalent to the dot[6] under the Arabic letter—Ba in the verse of Bismillah. Therefore the last words of the Grand Ayatollah J'afar Sobhanie's at the end of this book are: ***"The writer at this in juncture with perfect embarrassment would like to stop his words and know it that he was unable even to present even a defective half face from the Commander of the Faithful, Imam Ali's (AS) heavenly and distinguished face. Nevertheless, is thrilled with the joy that he acted upon his duty and with possessing a worthless package of the threads—has been listed in the Joseph's buyers that perhaps—one day might be blessed with his intersession."***

Therefore, since the Commander of the Faithful, Imam Ali's (AS) character is beyond description and the virtues of the Gateway of the Prophet's City of Knowledge are innumerable; as my least contribution to reflect this perfect exemplar of the prophet's teaching to my readers, I have presented here some verses of the hymns *(munajat)* of some of the most famous mystic poets of Iran as follows: 1. Hymns of S'adi[7]—Persian Verses: ***"Kas ra che zoor wa zohora ke wasfe Ali kunad,***

Jabbar der munaqibe ou guft Hal'ata.

Zoor aazmai qil'ai Khyaber ke bande ou,

Dar yak deeger shikast be bazooai lafata.

Mardi ke der musaaf zireh peesh baste bud,

Ta peeshe dushmannan na kunad pusht bar ghaza.

Shire Khuda wa safdero maidaine bahere jood,

Jaan bakhsh der namaz wa jahan sooz der wagha.

Deebachai murrawat wa dewaane m'arefat,

Lashkar kashe futoot wa sardare attaqiya.

Ferda ke her kasi be shafie'e dahand dast,

Mae'em doost wa damane ma'soome Mutrtaza.

Payghambar aaftab muneer ast der jahan,

A'alish sitaregaan buzurgand wa mughtada.

Ya Rab be nasle tahire ouwlade Fatimeh,

Ya Rab be khoone paak Shahidaane Karbala.

Ya Rab khilafe amr tu bisyaar kardaeem,

Ummid hast ke az karamat afwe ma maza."

—Kulliyate Sheik Maslahudin S'adi Shirazi, p-197.

English Translation:

"None has the power to explain Ali's virtues and honor, God distinguished him through the descend of Sura Hal'ataa.

The mighty gate of Khyaber's fort becasue of his strength, Was plucked from its place through his powerful arms.

He wore the coat of arms only in the front with his bare back, Because he never turned his back from the battlefield.

God's lion, valiant of the battlefield, and the generous one, Absorbed in the prayer while was a annihilator in the battlefield.

Preface of the compassion and the poetic work of learning, Manifestation of the generosity and the leader of the pious.

On Judgment's day, when the people would search for an intercessor, We will be looking to hold the sinless Murtaza's hand.

The Holy Prophet is like a bright sun for the world, His holy progeny like the great stars are the powerful leaders.

O God for the sake Fatimeh's (SA) sinless off springs, O God for the sake of the pure blood of Karbala's Martyrs.

We committed plenty of the sins against Your Command, But we still do look forward towards Your mercy and pardon."

2. Hymns of Sharyar[8]—Persian Verses: ***"Ali aye humai rahmat tu che aayati Khuda ra,***

Ke beh masuwa fakandi hame sayeh huma ra.

Dil ager Khuda shanasi hame der rukhe Ali been, Ba Ali shankhtam man be Khuda qasam Khuda ra.

Boro a Gadaai miskeen dere khanai Ali ra,

Ke nageen paadshai dahad az karam gada ra.

Bejuz az Ali keh goyad be pisar ke qatile man,

Chon asir toost aknoon ba asir kun madara.

Bajuz Ali keh aarad pisari abul ajaye'eb,

Ke alam kunad beaalam Shohadai Karbala ra.

Na Khuda tawanamish khand na bashar tawanamish guft, Muthayyeram che namam shahe mulke la fata ra.

Az nawai murghe ya haque beshano ke der dile shab, Ghame dil bedoost guftan che khoshsast Sharyara."

—Diwane Sharyar, v-1, p-98.

English Translation:

“O Ali! The bird of blessing what God’s sign are you?

Had covered the entire existence under the shadow of your blessings.

My heart! If you are looking for the God, then look at Ali’s face, By God, through Ali, I was able to recognize the God.

O the destitute beggar! Go and knock the Ali’s door, Who would bestow his kingly ring upon you.

No one except Ali could be kind towards his killer, To tell his son to be kind towards his prisoner.

None had given to the humanity a wonderful son, Who raised for the world—the Martyrs of Karbala.

Neither we could call you as God nor as a man,

We are confused what to name the king of infinite domain.

How nice are the dove’s cries of O God! In the night’s darkness, O Sharyar, how sweet it is to share the sorrows with one’s beloved.”

3. Hymns of Molana[9]—Persian Verses: ***“Aan shah ke ba danisho deen bud—Ali bud,***

Masjoode malak sajide M’abood—Ali bud.

Khorsheed ziya gustar wa Jamshid do kishwar,

Mahe falak mohbate wajo’od—Ali bud.

Aan shahe falak martabeh kaz izzo jilaast,

Ber s’aere makhlooq beafzood—Ali bud.

Aan nukteh tahqiq haqayaq be haqiqat,

Kaz rowe yaqin mazhere haq bud—Ali bud.

Aan noore mujarrad keh be ou der hame halat,

Ba Musa wa ba Isa wa ba Hud bud—Ali bud.

Aan rooh mussafa ke Khudawand beh Qur'an,

Benawkht be chand a'ayat wa besatood—Ali bud.

Aan m'aniye Qur'an ke Khuda der hame Qur'an,

Kardish sifate ismato wa besatood—Ali bud.

Aan kard sarafraaz ke der ander rahe Islam,

Ta kar na shud rast, nayasood—Ali bud.

Aan shere dilaver ke brai tam'ai nafs,

Ber khawne jahan panjeh na a'alood—Ali bud.

Sirre do jahan pertuai Anwar-e-Elahi,

Az arsh be farsh aamad wa benamood—Ali bud."

Haroon vilayt zbas Mosai Omran,

Billah keh Ali bud Ali bud—Ali bud."

—Ghazlayate Shams Tabrizi, pp-259-263.

English Translation:

"The king who was with the religion's wisdom of—was Ali, Who was prostrated by the angles and prostrated God—was Ali.

Brightening sun and king of both the worlds—was Ali, Shining moon of the blessing and benevolence—was Ali.

The king who was the possessor of grandeur and majesty, Who increased them also amongst other

creatures—was Ali.

That point of climax in searching of the sublime realities, The perfect manifestation of the truth with certainty—was Ali.

That abstract illumination in all of the conditions, Who accompanied Moses, Jesus, and Hud—was Ali.

That purest most sublime sprit that God in the Qur'an, Has descended few verses in his praise—was Ali.

That meaning of the Qur'an that all over in the Qur'an, God praised about his impeccability—was Ali.

That honorable person that in the path of Islam, Never felt easy until the task was accomplished—was Ali.

That brave lion who in order to control his self's greed, Didn't pollute its paw in the world's table spread—was Ali."

Mystery of both the worlds and a ray of God's illumination, Descended from heaven upon the earth and manifested—was Ali.

Haroon of the Vicegerency—after Moses, the son of Imran, By God he was Ali was Ali and only—was Ali"

These were some of the reflections of the most famous and eminent Gnostic poets of Iran like a drop in the infinite ocean regarding Imam Ali (AS) virtues and characteristics for my readers. O the Commander of the Faithful! O Imam of the pious; salutations be upon you on the day you opened your eyes in this world; on the day you were nourished in the prophet's bosom; on the day in order to hoist the Flag of Islam waged crusade, showed epic heroism in the battlefield, and offered the stiff resistance; on the day you

practiced the patience and forbearance; on the day when they extended their hands towards you for the allegiance and imposed upon you the judgment treaty; the day when you rolled up the curtains upward uncovering the clutches and teeth of the ignorance who had hidden them under the cover of Islamic Slogans; on the day when the highest honor of martyrdom was bestowed upon you and with your own pure blood irrigated the upraised and blooming tree of Islam; and on the day you would be resurrected with holding the sign of righteousness in your hand. Please also do remember us on the Day of Reckoning!

It now appears not unexpectedly an impossible task to give proper acknowledgment to all those who have sincerely contributed towards the realization of this work. I am grateful to Imam Dr. Muhammad Jowad al-Ansari, the learned scholar and jurisprudent, Detroit, MI, for his timely and prompt help in translating of the Arabic texts and finding the references of the Holy Qur’an’s verses. I am sincerely thankful to my younger Dr. Aftab Husain M.D, the Vice Chairman of Masjid-e-Ali (AS), New Jersey, for his benevolent support for sponsoring of the translation and publication of this precious work. I am also indebted to my friend Dr. Moshen Eslaami, New York, NY, for his sincere and painstaking efforts for the inaugural ceremony of the publication of my five recent translations by the Author House from the Persian into English, so that all the seekers of the truth of all the religions could be informed promptly. Off course I must offer my special thanks to the very skilled, efficient, and professional Author House publishing and marketing teams: Richelle Kieth, Marry Carillo, and Hilary Kanyi, without their painstaking efforts, sincere cooperation, and diligence its publication would not have been materialized in an excellent timely manner with beauty and perfection.

Although, I have tried my best to make the text of the book bare through removing its beautiful Persian dress—which is supposed to be the task of an, honest, skilled, and professional translator—then decorating it again through putting on the most beautiful custom made subtle dress, without sacrificing its original Persian beauty and sweetness abstracted from the American English. Nevertheless, it is obvious that this translation won't be without mistakes, human errors, omissions for which I apologize to my readers in advance, and sincerely welcome their valuable suggestions and comments. May Allah (SWT), bless all those who have contributed in the completion of this work, its author, translator, sponsor, readers, and publisher with Imam Ali's (AS) intercession on the Day of Judgment! Amen.

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2. Biography of Grand Ayatollah J’afar Sobhanie 10

The great scholar, philosopher, historian, jurisprudent and famous writer Grand Ayatollah J’afar Sobhanie opened his eyes to the world in a prestigious, pious and religious family in Tabriz, Iran on Shawwal 28, 1347 Hijri (April 8, 1929 A.D). His father Ayatollah Sheik Muhammad Husain Sobhanie Khayabani (RA) was a famous ascetic, scholar, jurisprudence who was busy in teaching and guidance of the righteous pupils. After spending a valuable life of serving the religion and enlightenment of the people, he died at the age of 93 on 11 Shawwal, 1392 Hijri in the City of Tabriz, Azerbaijan, Iran, and was buried in the Abu Husain Graveyard in Qum. Ayatollah Sobhanie, having finished his primary education attended the *Maktab Khaneh of Mirza Mahmood Fazil (RA)*, where he learned the famous Persian Books: *Gulistan, Bostan, Tarikhe Muajjam, Nassab al-Sabiyan, and Abwab al-Jinan* etc.

At the age of 14 years he Joined *Madarseh Ilmiyeh Talibyeh in Tabriz*, and kept himself busy in learning basic and advanced levels of various sciences under the able tutorships of learned scholars: Hajj Hasan Sheik Nahvi (RA) and Sheik Ali Akbar Nahvi (RA). Also he learned *Mantiqe Manzumeh, Sharhe Lum’eh,* under the able guidance of great Allameh Mirza Muhammad Ali Muddaris Khayabani (RA)—famous author of *Rehantul Adab*. During this period while he was seriously busy in learning the basics of religious sciences and principles and was only 17 years old; he was also able to write two important books namely: *Mayar-al Fikr der Mantiq and Muhazabul Blagheh.* In the year 1946 AD, he joined the famous Islamic Seminary of Qum, to

complete the remaining advanced religious studies of principles, *(usool)* under the tutor ship of famous and eminent scholars like: Ayatollah Mirza Mujahadi Tabrizi (RA), and Ayatollah Hajj Mirza Ahmad Kafi (RA). He learned *Kifatul Usool* under the able guidance of Grand Ayatollah Muhammad Rida Golpaygani (RA). During this period, he was also able to participate in the lectures of the most distinguished scholars of Qum: Grand Ayatollah Brojardi (RA), Ayatollah Hajj Seyed Muhammad Hujjat Kuhkamari, and Grand Ayatollah Imam Khomeini (RA). While attending the lectures of Imam Khomeini (RA) until the completion of his Course of *Usool*, Ayatollah Sobahnie successfully compiled the entire course during a period of 7 years that was published with a preface of Imam Khomeini (RA) in his life time.

He joined the Islamic Seminary at the age of 18 years, while simultaneously attending the lectures of eminent scholars, also involved him in teaching. During this period he has given lectures on *Lam'atayn, Fraide* Sheikh Ansari (RA), *Maksib wa Kifya, Shareh Manzoomeh, and Darse Kharij wa Usool* that has been one of the magnificent course of the Seminary. One of the unique features of this course was that each lecture was published under his supervision and was attended by 600 students. He comes to his lectures with punctuality, and presents the material about the jurisprudence, principles, and beliefs in well organized manners.

In narrating the quotations from earlier researchers and authorities of the relevant fields while paying tributes and praising their point of views, he has also scrutinized their works carefully with sophistication with the current state of the art knowledge, appropriately added his opinions, and criticism accordingly. He listens patiently to any argument raised by his pupils and encourages them for the debate. He reviewed the notes taken by his student, and guided them

to write the lectures in a good hand writing, and organized manner. On each Wednesday, he offered the commentary about the narrations of Infallibles Imams (AS) from the Holy Prophet's (SAW) Holy Progeny.

He reviewed and edited some of the works of his pupils in jurisprudence, principles, discourses and history, has approved them for publication, thus encouraging and motivating them to engage in writing while simultaneously attending the lectures. During the years of 1958-59, when there was severe vacuum for the spiritual and religious material for young people of the country, and almost all of the cultural magazines were associated and controlled with the corrupt Pahlavi regime. There wasn't a single magazine which directly or indirectly not involved in destroying the ethical and cultural foundations of the dear Islam in Iran. Under such circumstances a group of devoted scholars headed by Ayatollah Sobahnie decided to publish a magazine named: "Lectures from the Islamic School of Thought. *(Majjaleh-e-Dershai az Maktabe Islam)*"

After the Victory of the Islamic Revolution, Imam's Khomeini (RA) encouraged him to be a candidate in the election from Eastern Azerbaijan Province for the Assembly of Experts for the Constitution of the newly established Islamic Republic of Iran. He received millions of vote from the people and was selected as the first representative. In this crucial task of preparation of the constitution from its inception to conception, Ayatollah Sobahnie, played a key role that was officially recognized from the tribune of the Constitutional Assembly by Ayatollah Dr. Behashti (RA). Having successfully establishing the publication of *Majjaleh-e-Dershai az Maktabe Islam*, he was assigned for another important task of writing the commentary of the Holy Qur'an. This task continued for several years in which he completed the commentary of the following Verses: Repentance *(Surat al-Towbah)*, Thunder *(Surat al-Ra'd)*, The

Criterion *(Surat al-Furqan)*, Luqman *(Surat Luqman)*, Apartments *(Surat al-Hujrat)*, Iron *(Surat al-Hadid)*, Ranks *(Surat al-Saff)* , and The Hypocrites *(Surat al-Munafiqun)*.

Grand Ayatollah Sobahnie together with Grand Ayatollah Makarim Shirazi also replied to the religious question raised by the people in the *Majjaleh-e-Dershai az Maktabe Islam* and ultimately published four volumes with title of Answers and Replies for the Religious Inquiries *(Pursishah wa Pasukha)*. Also after the Victory of the Islamic Revolution, The Management Council of the Religious Seminary of Qum decided to undertake a comprehensive research regarding revising its curriculum in the aftermath of the revolution. In this regards Ayatollah Sobahnie published books in four disciplines of the Islamic Sciences namely: Dignitaries *(Rajal)*, Ideology *(Aqayads)*, Difference *(Farq)*, and School of Thoughts *(Madhahib)*, which are considered as the most valuable works by the authorities in these fields.

He started writing at the age of 18 years, and during his 48 years magnificent contributions in the Islamic Seminary of Qum, was always thinking to establish a special Research Institute for the Religious studies. Fortunately with the Victory of the Islamic Revolution his dream was materialized when the Educational and Research Institute of Imam al-Sadiq (AS) was inaugurated in the year 1980 A.D, on the Auspicious Day of *Eid al-Ghadeer* in the Holy City of Qum. In accordance with the requirement of the post revolutionary period, the institute desired to accomplish the following major goals: Opportunities for undertaking advanced studies and research work for the young people in the areas of Islamic issues, especially commentary, traditions, and beliefs.

1. Renaissance of Islamic texts and research about the existing precious works.
2. Works of the distinguished Shi’i scholars.

3. Criticism and commentary about the current Islamic issues.
4. Replies to religious questions and inquiries.
5. Publication of short essays regarding the current Islamic issues.

The Islamic Educational and Research Institute of Imam al-Sadiq (AS) currently possess approximately 24,000 books, and a significant number of these books were donated as gifts from the Grand Ayatollah J'afar Sobhanie's personal library. If a researcher from a foreign country or from the Iranian cities comes to Qum for undertaking the Islamic research, he could be a guest of the center and could utilize its resources and facilities. He was also instrumental in the establishment of the advanced study courses at the Islamic Religious Seminary of Qum in Propagation *(Tabligh),* Commentary *(Tafseer)* and Discourses *(Kalam)*. The tenure of these studies consists of 4 years and their completion is equivalent of Ph.D.

Grand Ayatollah Sobahnie has been a pioneer in the defense of Shi'i School of thought and its beliefs, and has written several precious books in this regard. Also, from the very beginning when the ominous school of *Wahbiyat* started its roots in the Islamic Holy Land of Hejaz, and its extremist, fanatic and petrified followers started attacking, and repressing other Islamic thoughts; although, several eminent intellectuals and scholars from various countries has taken stand for the defense of other Islamic schools against this *Wahabi* onslaught, however during this recent period the one who has painstakingly took this challenge seriously was Grand Ayatollah Sobhanie; who has published large numbers of valuable books against this ridiculous, superstitious and illogical *Wahabi* ideology. His books have created a new and fresh wave of the Islamic awareness through out the Islamic lands. Through publication of

several precious books against this illogical ideology, he has succeeded in guiding a large number of sincere and devoted Youngman especially in Sudan and Morocco.

He has shown a special respect towards earlier Shi'i intellectual and elders, and has published about their contributions in his magazines. He is very particular to participate personally in their funeral ceremonies, offers Funeral Prayers *(Lailateh al-Dafn)* as well recites the Holy Qur'an as a gift for their souls. As one of the most distinguished personality of the Islamic Seminary of Qum, he is very active in attending the educational conferences and seminars in various cities of Iran as well in the foreign countries. He was selected as the Chairman of the Sciences and Context of the Holy Qur'an Conference. He has presented papers in the International Conference of Imam al-Rida (AS), Conference of the Islamic Unity, Conference of the Nearness of Islamic Schools, International Conference of Sheik Mufid (RA), Seminar for Paying Tributes to Allameh Tabatabi in Tabriz and Kazoron, Seminar of Payer and the Islamic Conference for the Physical issues, held in Iran. Grand Ayatollah Sobhanie is fluent in Arabic, most of his books are written in Arabic that have been widely distributed, and have been welcomed by the scholars in Arabic countries.

During his prolonged stay at the Islamic Religious Seminary of Qum, Grand Ayatollah Sobhanie has produced a large number of eminent scholars among his pupils, has been an active speaker in the cultural conferences, and contributed several articles for the cultural magazines in Iran. In addition to that he has also offered numerous religious interviews, as well has founded famous religious research institutes. He has extensively written on the topics of Commentary, Traditions, Jurisprudence, Principles, Discourse, History Philosophy, Dignitaries, Literary Sciences, Defense of the Shi'i School of Thought, Criticism of

Wahabism and many other issues. Some of his famous works are listed as follows: Commentary of the Holy Qur'an, Eternal Charter of the Holy Qur'an (14 Volumes), Basis of Monotheism from the Point of View of the Holy Qur'an, Sedition, Tales of Hypocrites, and Human Knowledge, Life of the Holy Prophet Muhammad (SAW), Resurrection in the Holy Qur'an, Justice in the Holy Qur'an, Council in the Holy Qur'an and Path of Eloquence *(Nahj al-Blagheh)*, Limits of Miracles: Translation of part of Commentary of *al-Bayan* of Grand Ayatollah Al-Khoei (RA), Knowledge of Characteristics of God, Learning of Islamic Principles, Resurrection, Man and World, Intercession from the point of view of the Holy Qur'an, Tradition and Faculty of Reason, Analysis of Philosophy of Karl Marx, Ethics of Principles *(Thazib al-Usool)* 3Volumes—Lectures of Principles by Imam Khomeini (RA), History: Eternal Radiance *(Froogh-e-Abdiyat)*—Comprehensive Analysis of the Life of the Holy Prophet Muhammad (SAW), Radiance of Vicegerency *(Faroogh-e-Vilyat)*—A Comprehensive Historical Analysis Research Study about the life of the Commander of the Faithful, Imam Ali (AS), Dignitaries, Ideology, The Code of Victory of Great Statesmen, and Shi'i Islamic Personalities (2 Volumes).

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“In the Name of Allah the Beneficent and the Merciful”

3. Preface

From the point of view of researchers the human society is like a calm ocean without any movement; with the passage of time a portion of it gets dried and quite often after a very lengthy period, it might be completely annihilated. The only thing that produces movement to this calm and restful ocean to roaring movement is the breezing of wind together with a mild or strong storm. Wind and storm come and by creating the turbulent waves determine the eventual outcome of the fate of navigating ships. It is here that, some turbulent waves result either in the destruction of ships spelling darkness of death of their occupants, or rescue them towards the shore, and saving their lives. Therefore, the great human beings—makers of the history—are like those turbulent waves which produce movement in the human society, that sometimes results in the total annihilation and tragedy while at other times leads them towards the happiness and prosperity.

Without any doubt God’s great heavenly messengers, and their pious and righteous representatives are makers of the turbulent waves, who with their unique guidance and conduct has rescued the boat of the human society. Through utilizing, divine scriptures, revelations, logic and the faculty of reason, and inviting the human beings for building their eternal abodes; guide them towards the eternal shore of happiness and prosperity thus, laying the foundations of the great human civilization on the basis of divine guidance. These architects grandeur in their confrontation against the forces of degradation and wretchedness, through their

heavenly guidance, perseverance and patience have always blessed the mankind with dignity and honor; history bears witness that wherever the illumination of the revelation has radiated it has resulted in the perfection of human reason and logic, thus resulting in the advancement, and progress of the human civilization.

The Prophet of Islam, Muhammad (SAW) was such an illumination that radiated in the midst of darkness, ignorance and idol worshipping of the human beings, ultimately connected the demonized society of that period of ignorance, and made it familiar with the angel of humanity. He founded such a great civilization that according to the witness of everyone, was the most perfect and excellent civilizations that has never been witnessed by the world. Only, if the Muslims would have marched in the direction that was most clearly assigned by him, haven't created the disagreement and division, controlled their egoism and prejudices, with hundred percent certainty after the passage of fourteen centuries would have plucked the sweetest and desirable fruits from the blessed and magnificent Islamic Civilization. They would have still possessing their grandeur and majesty and have been guardians of the world against tyranny and corruption.

Ironically, after the Last Holy Prophet's (SAW) tragic demise, some of the Muslims engaged themselves in dispute, protest, egoism and love for the power that resulted in a great dangerous deviation in the path of heavenly guidance, thus the straight path of the Islamic Leadership suffered a crucial blow. Truthfully on that day, what was the reason of unhappiness of the society? What caused them to show their unthankful ness and rebellion? Yes! Ungratefulness and unhappiness of them was due to their opposition against an Imam who had been introduced by the Holy Prophet (SAW) at various important occasions and different opportunities through out his life time.

Ultimately, these ironic ungratefulness and opposition caused, isolating and forcing the highest ranking person among the righteous believers, intellectuals, scholars, politicians, thinkers and in summary—the greatest heavenly leader after the Holy Prophet (SAW) into the corner of his home for a prolonged period of 25 years; limiting him only to succeed in preventing the division in the newly established Islamic Society. It could be said with certainty that the world of that day not only failed to recognize Imam Ali (AS), but were not able to appreciate even a small part of the virtues of that exalted Imam.

After twenty fives years sitting in the isolation in the corner of his home that in accordance of his own description was like a throne in the eye and a bone struck in the throat; the deviation of the society from the straight path of the leadership of the Holy Prophet (SAW) was explicitly identified and ultimately the Muslims found an opportunity to compensate for whatever losses they have suffered, they went in search of the real leader, an exalted personality of their own. So that he, once more, could prevent the deviation completely, through establishing a government of equality and justice—that was the most cherished goal of the Holy Prophet (SAW).

Although, the people extended their hands for the allegiance with Imam Ali (AS) with these holy intentions, and he too in accordance with the divine instructions that whenever the ground is readied for the establishment of a government of equality and justice; the heavenly assigned leaders are obliged to utilize the opportunity to arise. Therefore, Imam Ali (AS) too made allegiance with them but unfortunately the deviation of the Islamic Society during the last twenty five years was so deep and widespread that its correction wasn’t possible without waging crusade and fighting against the deviators.

From this consideration, the span of caliphate of that exalted person of Islamic History, who was the most shining example of the faith, unfortunately was spent in fighting the internal wars. That started with the battle with those who broke their allegiance *(Nakithan)* and ultimately ended up by the uprooting of those who, become apostates from the religion *(Mareghan)*. Ultimately through the remaining internal enemies *(Khawarij-e-Naherawan)*, drank the sherbet of martyrdom through the hand of most wretched person of the history in the House of God (Mosque) like his birth that took place in the House of God (Holy K'aba); spending his most precious and blessed life span through walking between the two most sacred places—K'aba, and the alter of the Mosque of Kufa.

3.1. Few Words About the Book

The total life span of the Commander of the Faithful (AS) could be divided into five parts of the history as follows:

1. From birth until the Holy Prophet's (SAW) prophet-hood *(ba'that)*.
2. From the Holy Prophet's (SAW) prophet-hood *(ba'that)* until the migration *(hijrat)*.
3. From the migration until the Holy Prophet's (SAW) death.
4. From the Holy Prophet's (SAW) death until his caliphate.
5. From the caliphate until his martyrdom.

The chapters of this book have organized on the basis of the above mentioned important mile stone events of the Islamic History. In these five chapters the life of Imam Ali (AS) has been presented in an explicit manner based on the authentic resources. Efforts have been made to avoid

presenting any sort of exaggeration as well as assumptions without any solid evidence. I have tried my best to refer the readers to the original and authentic sources neither using verbosity and tedious phrases nor resorting to interrupting conciseness text, instead have referred to the sufficient original and authentic sources that would not be too annoying for various English readers, and have explained the matter to the extend it was supposed to be desirable.

After having successfully achieved completion and publication of the book: The Comprehensive Research Study about the Holy Prophet Muhammad's (SAW) Life Story, "Eternal Radiance *(Faroogh-e-Abadiyat),"* this writer utilizing the opportunity had decided to write a book about the epic life of the pioneer leader of Shi'i of the world—Imam Ali ibn Abi Talib (AS), exactly in the same manner. Luckily the divine grace also accompanied these efforts, and four parts of the life of that great statesman were published as one volume.

Unfortunately in the aftermath of the victory of the Islamic Revolution in Iran, in a free political environment after the revolution, widespread introduction of various school of thought of deviations and apostates, forced me to combat with these fallacies especially Marxism, and prevented from continuing writing about the holy life of the Leader of the Pious *(Imam al-Muttaqiyeen)*—Imam Ali ibn Abi Talib (AS). However, after a little while divine grace repeated itself, and I was able to accomplish the part fifth and sixth of Imam's (AS) life that was the most sensitive and memorable period of his life. I have been able to present the complete duration of Imam's (AS) epic life in an analytical manner with references to the authentic sources, in a presentable format suitable with the present culture, which is dedicated to his holy threshold.

3.2. Reminders

Here the following points needs to be emphasized:

The present book as have been mentioned earlier, presents a picture of the personal and ordinary life; but the various characteristics of that great personality like: education and knowledge, piety and asceticism, virtues and talents, sermons and discourses, letters and magazines, advices and short sentences, debates and arguments, his companions and friends and their lives, miracles and generosities, astonishing verdicts and judgments etcetera haven't been discussed and described in this book, since the comprehensive presentation of each of these topics shall require a separate book.

The writer of the book Radiance of Vicegerency *(Froogh-e-Vilayat)* without any doubt explicitly admits that he couldn't even present a half profile of the illuminated face of that great statesman in these pages, but is proud to be listed among the Joseph's buyers, even though with such a low price he wouldn't be able to bye even a tiny hair of that Joseph of the Age. However, what else could be done:

Arabic Verse:

"Ma kulun ma yatamanni almar'a yuderkoho,

Tajri arriyahu bema la tashtahi alsufun."

English Translation:

"Not every desire of human beings shall be fulfilled,

Wind doesn't blow for every ship towards its destination."

J'afar Sobhanie
Imam al-Sadiq (AS) Institute, Qum, I.R. Iran
15 Rajab, 1410 Hijri (Lunar), January 11, 1990

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Part-1: Imam’s Life (AS)—before the Holy Prophet’s (SAW) Prophet-hood

Chapter-1: Great Personalities—Friends and Enemies

Regarding the great personalities of the world, generally conflicting and contradictory stands are taken; there are friends, who in their path don't care the least about themselves, like a moth sacrifice their existence upon their beloved, and for the sake of their friendship, tolerate and welcome by their souls, worst kind of taunting, insults, and all sorts of tortures. On the contrary there are enemies who are stubborn extremely revengeful, who are not ready to give up their enmity, and couldn't accept the path of peace and sincerity. Friendship and enmity of these people sometimes become so fierce and widespread that it doesn't accept, any limit or boundaries, confine themselves to a particular time and place rather keep alive these fierce conflicts for the forthcoming times and places.

Among the great personalities of the world, none except Imam Ali (AS) has been judged with so much contradicting conflicts, and at the scene of absorption and hatred has not been paid so much attention by the two opposite camps. Among the greatest human personalities, perhaps only Jesus Christ (AS) may be compared to Imam Ali (AS) in this regards, because he too in the domain of his love and hatred has absorbed the attention by totally two contradictory and opposite groups. Therefore, from this aspect some kind of similarity could be observed between these two heavenly leaders. In the perception of majority of the Christians of the world, Jesus Christ (AS)—is visualized as the same god, who incarnated in the physical form, came to the earth to relieve his own servants from the inherited sin from their father (Adam) and ultimately was crucified!

From the point of view of the ordinary Christians he is not regarded any other personality except godliness. Contradictory to this belief the Jews belong to a completely opposite group, accused him of exaggeration, lying, and made most obscene accusations to his chaste mother that the pen feels ashamed in describing them.

Unfortunately such a contradictory similarity has always been existed about Imam Ali (AS) too. A group because their low capacity and short sighted ness due to their fierce love towards him, has elevated the supreme leader of the monotheism to the position of godliness; miracles and supernatural acts that has been shown by him through out his life time are taken as a proof of his godliness. Unfortunately this group called them by the holy name of Alavites *(Alavi),* and a significant number of people still follow their disposition. It is so unfortunate that till now the Shi'i propagation establishment hasn't yet been succeeded to utilize these enormous sentiments to show the real face of Imam Ali (AS), thus inviting them to the straight path of the Monotheism that the Commander of the Faithful (AS) has the honor of offering his own life in this path.

From most pioneer days of the apparent Imam's (AS) caliphate, in opposition to this above mentioned group there were gangs who kept his enmity in their hearts, and with the passage of time appeared in the groups namely: apostates *(khawarij),* and enemies *(nawasib)*. The Holy Prophet was completely aware about the appearance of these two deviated groups during Imam Ali's (AS) caliphate, and in one of his discussions he told Imam Ali (AS): ***"Two groups would be destroyed in your path; the group that would exaggerate you to (godliness), and the group that would bear enmity against you."***[11]

Another similarity also exists between Jesus Christ (AS), and Imam Ali (AS) which is about the place where these two

exalted personalities opened their eyes in the world at the time of their births. Jesus Christ (AS) opened his eyes at his birth in the Holy Land of Bethlehem, which is other than Jerusalem *(Bayt al-Moqaddas)* and from this consideration was regarded to be superior as compared to the other messengers of the Bani-Israel. While the leader of the nobles and freemen opened his eyes miraculously inside the House of God—Holy K'aba, and by destiny drank the sherbet of martyrdom in the House of God—the Mosque of Kufa thus having blessed with the two unique superiorities as compared to any one else in the history for his auspicious birth, and glorious martyrdom.

1.1. Triangle of Imam's (AS) Personality

From the point of view of psychologists, the essence of the personality of any individual consists of three important factors that each one plays a crucial role regarding its development. Therefore, it could be said that characteristics, moral, and the style of thinking of a human being are the out come of the connection of these three lines of a triangle. These three factors consist of as follows:

1. Inheritance.
2. Education and Training.
3. Life environment.

The good and bad virtues of a human being and his moral goodness and wretchedness are founded upon these three important parameters. Regarding the inheritance it is sufficient to state that children not only possess the apparent physical characteristics like the face and features as inheritance from us, rather the esoteric virtues, and morals of the parents are also transferred to the child through the bounds of inheritance. Education, training and the life environment are two other lines that influence the

human personality; in nourishment of good virtues that the Creator's hand has placed as a trust in the structure of a human being as well as other virtues, which are inherited from the parents play a significant role in the child's development.

One single teacher is capable of changing the ultimate outcome of a child or a class. It is very often that environment makes the polluted people righteous and visa versa. The power of these two important factors in shaping the human personality is obviously so explicit that their further explanation shall be unnecessary. Of course, it shouldn't be forgotten that together with the crucial influence of these three key parameters, ultimately it is the human desire and decision that dominates and supersedes over them.

1.2. Imam's (AS) Inherited Personality

The Commander of the Faithful Imam Ali (AS) opened his eyes to this world from the lions of a father like Abu Talib who was the Chief of Holy Mecca, and the Tribe of Bani-Hashim. His entire existence, saturated with munificence, benevolence, love, emotions, valiance, and self sacrificing was devoted in the service of the Path of Monotheism. The same day, when the Holy Prophet's (SAW) grandfather—Abd al-Muttlab died, Abu Talib was only eight years old. From that day until forty two years, Abu Talib continuously assumed the Holy Prophet's (SAW) protection and guardianship at home or in traveling and with a unique love and devotion, in the sacred path of the prophet that was—spreading belief in Monotheism—offered valiance and self-sacrificing. This reality has been reflected in many relevant verses in Abu Talib's poetry as follows:

"Layalam khiyaro alannas anna Muhmmadan

Nabiyun kaMusa walMasih bin Maryam."

“Let all the righteous and good natured know,

Muhammad is a prophet like Mosses and Jesus.”[12]

Also the following:

“Alamd ta’lumwa inna wajanda Muhammdin

Rasulan kaMusa khuttan fee awwale alkotob.”

“Don’t you know that Muhammad is the heavenly prophet like Moses?

His prophet hood is written in the template of the heavenly scriptures”[13]

A self sacrificing like that, ultimately ended in the imprisonment of the entire Abu Talib’s clan in the dry and burning caves for several years. There can’t be any other motivation except fierce love for the objective, and deep liking for the heavenly exalted goal. Other factors, such as family bonds alone can’t produce such a self sacrificing sprit within a human being. The proofs of Abu Talib’s faith about the ideology of his cousin are so abundant that has absorbed the serious attention of so many neutral researchers. Unfortunately, there are groups, who because of their unfair prejudices remained at the limit of silence about Abu Talib, while some others elevated their obscenity by introducing him as—a nonbeliever. In spite of the fact that had only a part of proofs in the historical books and traditions about Abu Talib’s Islam, been written for another individual, there would certainly be no doubt and contradiction left about his Islam. But its looks quite strange that despite of the abundance of all these logical proofs, and arguments why one couldn’t succeed in illuminating the hearts of some people?

1.3. Imam’s (AS) Mother’s Personality

His mother Fatimeh is the daughter of Asad, Hashim's son, she happens to be the pioneer woman who believed in the Holy Prophet (SAW) as well before his prophet hood *(bethat)* in Abraham's (AS) faith. She was the same pious woman that having encountered the severe pangs of the birth started walking toward the Holy Mosque and made her close to the wall of the Holy K'aba and said:

"O God! I witness that I have pure belief in You, holy messengers, and holy scriptures sent by You, as well have firm faith in the teaching of my grandfather Abraham—the builder of the Holy K'aba. O God, for the sake of his honor as well as for the sake of this child that I hold inside my ovary, please make the birth of this child easy upon me."

Instantaneously, Fatimeh entered inside the Holy K'aba miraculously and delivered the baby.[14] This special distinction has been mentioned collectively by all of the Shi'i scholars and researchers as well as all the experts of descent. Among the Sunni intellectuals a large group has described this reality and regarded it as a unique distinction.[15] Hakim Nishapuri has narrated:

"Ali's birth inside the Holy K'aba has reached to us by successive or chain narrations." [16]

Aalewasi Baghdadi, writer of the famous commentary has written:

"Ali's birth inside the Holy K'aba is famous and well recorded among the nations of the world, and until now no one else has been blessed with this most noble distinction."[17]

1.4. In the Holy Prophet's (SAW) Bosom

Whenever we divide Imam Ali's (AS) life into five parts, the prime part consists of his life before the Holy

Messenger's (SAW) prophet hood *(be'that)*; during this period his age doesn't exceed more than ten years; because the moment Imam Ali (AS) opened his eyes to the world the age of the Holy Prophet (SAW) was not more than thirty years, and he was assigned the prophet hood *(be'that)* at the age of forty years.[18] The most sensitive episode of his life in this part consists of shaping the Imam Ali's (AS) personality, and the development of the second line of the triangle through the Holy Prophet (SAW). This part of the age, for every body is considered as the most sensitive and precious moments of his life. The personality of child at this age is like a white page which is ready to accept any form drawn upon it. This part of the age is the best opportunity for his trainers and teachers to develop the righteous moral virtues and ethical characteristics that have already been placed as a trust by the Creator's hand in his structure, thus enabling him to be aware of the moral ethics, and about the prosperous path and ways of life.

The noble messenger of Islam assumed Imam Ali's (AS) training since his birth with this objective. When Imam Ali's (AS) mother brought the newly born child before the Holy Prophet (SAW), she was encountered with his extreme liking with respective to the child. The noble messenger asked her to place the child's cradle near his own bed, from this consideration the prime period of Imam Ali's (AS) life received special attention of the noble messenger. Not only the noble messenger moved cradle of child at the time of sleep, but also during day washed his body, fed him with milk, and at the time of his awakening talked to him with special emotions by pressing him against his chaste and said: ***"This child is my brother, in the future would be my helper, deputy, vicegerent, and my daughter's husband."***

Because of the special attachment he had towards Imam Ali (AS), he was never separated from him, and whenever

he went out side Mecca for worship, carried him like a younger brother or beloved child.[19] The aim of these special care taking was the development of the second line of the triangle of Imam Ali's (AS) personality, which should be formed only by the Holy Prophet's (SAW) means, and no one else should have any influence in this regard. The Commander of the Faithful Imam Ali (AS) in his own words has spoken about the valuable services of the Holy Prophet (SAW) as follows:

"O you the companion of the noble messenger are completely aware and knowledgeable about my special relationship and position that I possessed near him; that I was nourished in his bosom full of love and compassion; when I was a new born baby he took me near his chest and helped me from the side of his bed, massaged me with his own hand, and I used to smell his sweet fragrance when he placed the food in my mouth."[20]

1.5. The Holy Prophet (SAW) takes Imam (AS) to His Home

Since God has already destined that the exalted great leader of the religion should be raised in the house of the exalted noble messenger, in order to make him knowledgeable about his important roll in the Islamic History. Islamic researchers have written as follows:

"The unexpected and strange famine took place in Mecca. Abu Talib—prophet's uncle has a large family to support through his meager resources. The noble messenger with his another uncle—Abbas, whose financial condition was better as compared to Abu Talib, discussed this matter among them, and agreed that each one of them should take over the custody of one of Abu Talib's children until betterment of his financial conditions. Because of this consideration

Abbas took J'afar, and the Holy Prophet (SAW) took Ali (AS) to their respective homes to ease the Abu Talib's[21] financial burden. This time when the Commander of the Faithful (AS) was taken under the complete guardian of the noble messenger; he fully utilized from the moral ethics, and human virtues from his holy existence, and was able to attend the most exalted credentials under his direct supervision."

Imam (AS) in his own words has made indication about this special guardianship of the noble messenger as follows:

"Like a camel's child who follows her mother, I followed the noble messenger; every day he taught me one of his own moral virtue and ordered me to practice it."[22]

1.6. Imam (AS) inside Cave of Hera

The Holy Prophet (SAW) before he was appointed to the prophet hood, used to perform the worship for one complete month in the Cave of Hera, every year, and after the end of month he used to descend from the mountain, went straight to the Holy K'aba, and having completed seven rounds of the circumambulation *(tuwaf)* returned to his own home. Here the question could be raised that the special emotional attachment which the noble messenger showed towards Imam Ali (AS), took him with himself to that strange place of worship, and benediction or left him at his home? But the traditions indicate that since the day the Holy Prophet (SAW) took Imam Ali (AS) to his own home, he never left him alone. The researchers have written: ***"Ali (AS) was so much present with the Holy Prophet (SAW) that whenever he went out side the city, mountain, and plain he took Ali (AS) along with him."*** [23]

Ibn Abi al-Hadid has written as follows: ***"Authentic traditions confirm that when the Angel Gabriel descended upon the Holy Prophet (SAW) and appointed him with the honorable position of the prophet hood, Ali (AS) was standing next to him. That day, was among the scheduled days of the month, when the Holy Prophet (SAW) had gone to the cave for worship."*** Imam Ali (AS) himself has said about it as follows: ***"The noble messenger performed the worship in the Cave of Hera, every year, and no one saw him except me."*** [24]

Although, this sentence may testify about his proximity in the Cave of Hera with the Holy Prophet (SAW) during the period after the prophet hood, but past indications clearly confirm that the proximity with the Holy Prophet (SAW) perhaps, could be considered as related to the period before the period of his prophet hood. Imam Ali's (AS) spiritual purification, and continuous supervision by the Holy Prophet (SAW) resulted that during the childhood with possessing a sensitive heart, piercing eyes, and heedful ears, he was able to see things, hear sounds that wasn't possible for the ordinary persons; as has been explained by Imam Ali (AS) in his own words as follows:

"During my childhood when I was next to the side of the noble messenger inside the Cave of Hera, witnessed descend of the illumination of the revelation, prophet hood towards him, and could smell the holy fragrance of the prophet hood from him." [25] Imam al-Sadiq (AS) has narrated: ***"The Commander of the Faithful (AS) before the Holy Prophet's (SAW) prophet hood has witnessed the prophet hood's illumination, and heard the voice of Angel of Revelation."*** At the historical grand occasion of the explicit revelation, the Holy Prophet (SAW) said to Imam Ali (AS) as Follows:

"If, I wasn't the last prophet after me you possessed the noble ability of having the position of the prophet hood, but you are my vicegerent and inheritor, and you are the lord of all vicegerents and pious."[26] The Commander of the Faithful (AS) about hearing the voices from the unseen says: ***"At the time of descend of the revelation upon the noble messenger, I heard the sad cries. I asked the Prophet of God, what are these sad cries? 'These are the cries of Satan and the cause of his cries is that after my prophet hood, his hope for being worshipped upon the earth has been vanished completely.' Then the prophet turned his face towards Ali and said: 'What ever is heard and seen by me is also heard and seen by you accept after me you aren't the prophet rather is my vicegerent and helper.'"***[27]

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Part-2: Imam’s (AS) Life—after the Holy Prophet’s (SAW) Prophet hood and before Migration

Chapter-1: First Person—who Accepted Islam

The second part of Imam Ali's (AS) life consists of during the period after the prophet hood *(be'that)* and before the immigration *(hijrat)*. This period doesn't exceed more than twelve years and through out this period, he was in the service of the noble messenger, and was responsible for the important assignments. The interesting and sensitive points during this period consist of a series of distinctions that were awarded upon him. The distinctions that during the entire Islamic History weren't awarded upon any one except Imam Ali (AS); the prime merit during this part of his life was his being the forerunner in accepting the Islam, and in another correct expression—was his candid declaration of the ancient belief in his Islam.[28]

Being forerunner in acceptance of the Islam and showing inclination towards the Code of Monotheism is an act which has been clearly mentioned in the Holy Qur'an, that those who were vanguards in the acceptance of Islam would also be considered foremost in attaining the divine pleasure and God's blessings.[29] The Holy Qur'an pays special attention to the matter of being foremost in Islam to the extent that those accepted Islam, and sacrificed their selves and personal assets before the victory of Mecca are considered superior with respect to those who accepted Islam, and participated in crusade after the victory of Mecca.[30]

Since the victory of Mecca was achieved in the eight year of the migration, and the Holy Prophet (SAW) after eighteen years of the prophet hood was able to open the strong fortress of the idol worshippers. The reason for the superiority of the faith of the Muslims is that they believed

in Islam during the circumstances when it hasn't yet achieved the power and government in the Arabian Peninsula, and the garrison of the idol worshippers still existed as an invincible fortress which was a great danger for the life and wealth of the Muslims. Although the Muslims due to the immigration of noble messenger to the City of Medina and inclination of Aws and Khazraj and other tribes in the vicinity of Medina were able to possess a relative power; and have been victorious during the several armed encounters, but still the danger hasn't been vanished away completely.

Under the circumstances when the munificence of life and wealth for Islam was supposed to be a great merit, certainly acceptance of the Islam, and its open declaration in the beginning of the movement when there was no power except the power of Qureshite as well as there was no manpower except the manpower of the enemies, ought to be a thing of higher esteem and more worth. Therefore, from this consideration the act of being the vanguard of Islam in Mecca among the helpers of the noble messenger is regarded as the most precious, and valuable distinction that couldn't be compared with any merit whatsoever. During Omar's caliphate, one day he asked Khabab—the sixth pioneer of the Islam—who was severely tortured in the beginning of Islam, how was the behavior of the Polytheists of Mecca with him?

He removed his clothing from his back to show the scars of torture and burns to the caliph and said: ***"Many times they forced to put on the coat of armor upon my body, and left me under the burning sun of Mecca for several hours; sometimes they ignited the fire, and throwing me upon it, and keep pulling me over it until the fire was quenched."*** [31] Yes! Certainly the precious merit and intellectual distinction belongs to those individuals who purchased all sorts of severe tortures and

pains at the cost of their lives, and accepted them from the profundities of their heart and soul in the path of dear Islam.

1.1. None was Ahead of Imam (AS)

A majority of the historians and narrators have written that Holy Prophet (SAW) was appointed to the prophet hood on Monday, and Imam Ali (AS) accepted the Islam the very next day.[32] Before every body else, the Holy Prophet (SAW) himself explained the forerunner ship of Imam Ali (AS) and stated in a public gathering of his companions: ***"The first person who would meet me at the Stream of Kauthar in the Hereafter would be forerunner most among you in Islam is—Ali ibn Abu Talib."*** [33]

The traditions narrated from the Holy Prophet (SAW) and the Commander of the Faithful (AS) and our infallible imams (AS), as well as the opinion of the historians and narrators about the forerunner ship in acceptance of Islam by Imam Ali (AS) as compared to others, is so vast that that the pages of this book don't have sufficient capacity to narrate all of them.[34] Therefore, from this consideration it would be sufficient to narrate Imam's (AS) words as an historical anecdote. Imam Ali (AS) said: ***"I am a slave of Allah, brother of the prophet, and a great truthful; this statement after me wouldn't be uttered by any one except a malicious liar. I prayed with the noble messenger seven years ahead of the people, and was the vanguard who offered prayers with him."*** [35]Imam (AS) said in one of his speech: ***"On that day, Islam doesn't have access except in the Holy Prophet's (SAW) and Khadijeh's (SA) home, and I was the third person of this family"*** [36]At another place Imam (AS) had explained his forerunner position in Islam as follows: ***"O Allah! I am the pioneer who returned towards You, listened to Your message, accepted the invitation of***

Your messenger, and before me no one else except God's prophet offered the prayers." [37]

1.2. Narration of Afif Kindi

Afif Kindi has narrated: ***"One of these days I entered in Mecca to buy some perfume and clothing, and sat down next to Abbas bin Abdul Muttlab in the Holy Mosque. When the sun rose high, suddenly I saw a man came, and looked towards the sky and then stood towards the Holy K'aba. Without any moment passed a youth accompanied him, and stood to his right side, then a lady entered in side the Holy Mosque, and stood behind those two. Then all of the three joined themselves to offer the prayer, and worship. Seeing this scene, I was astonished that among the idol worshippers of the Mecca, three people have separated their account from the society, and worshipped God other than god of the people of Mecca. I looked towards Abbas and said: 'It is something great!' He repeated the same words and asked me: 'Do you know these three people?' I replied: 'No.' He said: 'The first person who came, and stood ahead of the two others is my nephew—Muhammad bin Abdullah, the second person is my another—nephew Ali ibn Abu Talib, the third among them is Muhammad's wife, he claims that his religion has been revealed to him by God, and until now under this heavenly sky, none except these three believe in this religion.'"*** [38]

Here, a possible question could be raised: If Imam Ali (AS) was the first person who after the prophet hood of the Prophet of Islam, believed in him, in that case what was Ali's (AS) situation before the prophet hood *(be'that)*? In accordance with the point that was explained in the earlier description, the reply of this question is quite explicit. That

here, what is meant with the belief is the same old faith trough which Ali's (AS) soul was saturated fully before the prophet hood, and he was never separated from it even for a moment. Because of the continuous and fruitful guidance of Imam Ali (AS) through the Holy Prophet (SAW), roots of believe in the Unity of God were perfectly developed in the profundities of his soul and mind, and therefore his existence was full of sincerity, and pure belief. Since the Holy Prophet (SAW) until that time was not officially appointed to the prophet hood, it was therefore natural for Imam Ali (AS)—after the Holy Prophet (SAW) was elevated to such an exalted position—to show his relationship with the Holy Prophet (SAW) firmly declaring his earlier belief, and acceptance in the aftermath of the prophet hood.

In the Holy Qur'an, belief *(iman)* and Islam has been described a lot as in the sense of showing and declaring one's old belief or ideology. For example when the God commands Abraham (AS) to accept the Islam, he replied by uttering: ***"I have surrendered to the Lord of the Worlds."***[39] In the Holy Qur'an, the quotation from the prophet of Islam (SAW) about his own self has been mentioned: ***"I am commanded to surrender to the Lord of the Worlds."*** [40] Certainly, the objective of Islam in these and similar cases means surrender, and open declaration of the belief that has been implanted in the soul of a person, and it never means primary education of the belief *(iman).* Because the Prophet of Islam (SAW) before the revelation of this verse and even before the prophet hood had always been a Monotheist—completely surrendered at the God's threshold. On this basis, it could be said that faith *(iman)* is supposed to have two meanings:

1. Declaration of the esoteric faith that has already been implanted in the soul and mind of a person. Thus, the meanings of acceptance of the faith by Imam Ali (AS) on the

second day of the prophet hood—means this, and nothing else.

2. Education of faith and primary inclination towards Islam—was the type of faith belonging to many of the companion and helpers of the Holy Prophet (SAW).

1.3. Debate of Ma'mun with Ishaq

During his own caliphate, Ma'mun due to some political considerations, or perhaps due to his own belief towards Shi'i pretended to accept the superiority of Imam Ali (AS). One day, in an intellectual conference in which he has assembled the forty eminent scholars of that age including Ishaq, looked towards them and asked: ***"The day God's prophet was appointed to the prophet hood, what was the best deed?"*** Ishaq in reply answered: ***"Belief in God and the prophet hood of His Prophet."*** Ma'mun asked again: ***"Doesn't being the foremost in Islam was the best deed?"*** Ishaq replied: Why not; we read in the Holy Qur'an: ***"And the foremost in the race, the foremost in the race: Those are they who will be brought nigh;"*** and meaning of foremost in this verse—***is being foremost in acceptance of Islam.*** Ma'mun asked again: ***"Was there any body who took lead over Ali in acceptance of Islam or Ali was the pioneer among the men who believed in the Holy Prophet (SAW)?"***

Ishaq replied: ***"Ali was the first person who believed in the Holy Prophet's (SAW) belief, but the day he believed wasn't more than a child and therefore such an Islam couldn't be regarded as having the distinction. But Abu Bakr even though accepted the Islam later on, however when he joined the lines of God's worshippers, he was grown up man, and therefore his faith and belief at his age has a special distinction."*** Ma'mun asked: ***"How Ali Accepted Islam?***

Was he invited by the Holy Prophet (SAW) to accept the Islam or God revealed him to accept the principle of Monotheism and Islamic Codes? Never can it be said that Imam Ali's (AS) Islam was due to God's revelation, because the prerequisite of this assumption would implicate that his belief had superiority over the Holy Prophet's (SAW) Islam. Because of the reason that acceptance of the Holy Prophet's (SAW) faith was due the revelation and guidance through Angel Gabriel, and not due to the direct revelation from God. So if the faith of Imam Ali (AS) was due to the Holy Prophet's (SAW) invitation, did the Holy Prophet (SAW) in this acted at is own or was it due to the God's command?

Never could it be said that the Holy Prophet (SAW) invited Imam Ali (AS) to accept the Islam without the God's command or instruction, and certainly it must be said that the invitation of the Holy Prophet (SAW) to Imam Ali (AS) for the acceptance of Islam had been due to the God's command. Does the wise God would command the Holy Prophet (SAW) to invite him towards the Islam regarding such a child who is susceptible to change, and his belief or the unbelief is same? Therefore, it should be said that Imam Ali's (AS) intelligence and intuition at the age of his child hood was to the level that his faith—equivalent to the level of faith of the elders." [41] There was still a possibility that Ma'mun could had given a better answer about this issue. This reply is suitable for those, who in the debates of vicegerency *(vilayat)* and spiritual leadership *(imamat)* possessed most comprehensive information, and it could be summarized as follows:

Never God's saintly personalities should be seen from the point of view of an ordinary person, and their childhood

and nourishment durations should not be regarded like the childhood of other ordinary children. Further, from the point of view of their intelligence and intuition they should not be considered as equal with the others. Among the divine messengers there were some who had attended the highest levels of intelligence and understanding during their very childhood period, and had possessed the distinction that God taught them discourses of wisdom and sublime divine learning. About Prophet John (AS) the Holy Qur'an has stated as: ***"(And it was said to his son): O John! Hold fast the Scripture. And We gave him wisdom when a child."***

—The Holy Qur'an (19:12).

Some considers the wisdom in the above verse as the prophet hood while some other gives the possibility of its being as the divine learning. In any case the text of the verse clearly indicates that God's prophets and saints were created with a series of special potentials and super capabilities, and therefore, the account of their childhood duration is separate from the other children. Prophet Jesus Christ (AS) on the first day of his birth by the God's Command spoke with his tongue: ***"He spoke: Lo! I am the slave of Allah. He hath given me the scripture and hath appointed me as a Prophet."***

—The Holy Qur'an (19:30).

In the lives of Infallible Imams (AS) of the Holy Prophet's (SAW) Holy Progeny too, we read that during their childhood, they were able to answer the most complex intellectual, philosophical, and jurisprudential issues. [42] Yes! The acts of the righteous saints shouldn't be compared and guessed with our own deeds, and likewise the criteria of understanding and the learning of our children should not be regarded as a measure of the intelligence and insight of the period of childhood of God's prophets and saints. [43]

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Chapter-2: Prohibition from Spread of Imam's (AS) Virtues

The history of the human civilization doesn't rarely finds any other personality like Imam Ali (AS), where the friends and enemies together join hands to hide and cover up his exalted distinctions and sublime virtues, nevertheless writings and narrations about his great kindness and excellent qualities have filled the world. Enemies filled their hearts because of his enmity and jealousy, from the point of view of their evil mindedness, endeavored to cover up his glorious accomplishments and exalted distinctions; and the friends who from the depth of their soul loved him, under the continuous threat of tortures and executions had no alternative except to keep their lips tightly closed, don't show his love and the friendship, and shouldn't bring any thing about him upon their tongues.

The unmanly efforts of the Bani Umayyad's clan in their destruction and cover up of exalted virtues and distinctions the Holy Prophet's (SAW) Holy Progeny are unforgivable. It was sufficient that any one could be accused of Imam Ali's (AS) friendship, and the two vagabonds among the mercenaries of the same shameful regime of time could testify about this friendship; then immediately there names were removed from the list of the government service employees, and their income from the public treasury was terminated. Mu'awiyeh in one his official orders to his governors and commanders addressed them as follows:

"If it is proved that a certain person is a friend of Ali and his family, delete his name from the lists of government employees, and terminate their salaries and deprive them from all sorts of benefits." In

another of his official orders he moved his feet further and strictly ordered to cut off the ears and nose of those who shows friendship of Imam Ali (AS), and to destroy their dwellings. As a result, by issuance of such brutal orders, the nation of Iraq and especially the people of Kufa were so much scared by Mu'awiyeh's underground secret agents, to the extent that they were afraid to tell any of their secrets to their own friends until and unless they took an oath from them not to break their secrets. [44] Askafi in the Book: of ***Nakhs-e-Uthmaneyeh***, writes as follows:

"The Umayyad and Abbasids regimes were so sensitive with respect to the Ali's virtues and distinctions, and in order to prevent their publication called the jurisprudents, judges, historians, and ordered them strictly not to open their tongues to quote any narration about his virtues. Therefore, from this consideration, a group of the narrators were helpless to quote the Imam's (AS) distinctions directly; instead through saying that a Qureshite man did so and so!" [45]

Mu'awiyeh for the third times wrote for his own provincial political representatives in the Islamic lands not to accept the witnesses of Imam Ali's (AS) Shi'i in any case! But these types of strict restrictions more than limits couldn't succeed in preventing the spread of virtues of Ali's (AS) family. From this consideration Mu'awiyeh wrote for the fourth times to his current governors as follows: ***"Pay respect towards all those who narrates Othman's virtues and distinctions, and send their names and addresses for me, so that I could compensate their services through the payment of large sums of bonuses."*** Such attractive promise resulted that in all the cities the bazaar of fabrication of the false narrations about the Osman's virtues and distinctions became heated and charming, and the narrators through fabrication of lies about

the third caliph’s virtues and characteristics were able to make a large fortune.

This situation reached to the point that Mu’awiyeh himself become tired with the publication of the disgraced virtues with out any base, and ordered to prevent the narration about the third caliph’s virtues. Instead the narrators were encouraged to narrate about the first’s and second caliph’s virtues, and other companions; in case a historian quoted a distinction for Abu Turab, they too were supposed to fabricate a similar narration about the others companions of the prophet, and to publish it immediately, because this would be more influential to trample the arguments of Ali’s (AS) Shi’i.[46]

Marwan bin Hakam was the one who used to say that the defense which Ali did for the Osman, couldn’t be compared with the defense of any one else, nevertheless Imam Ali’s (AS) damnation was the incantation of his tongue. When he was criticized that while believing such excellence about Ali (AS), why did you curse him, in replying he said: ***“The foundations of my government would never be strong and dependable without trampling Ali’s (AS) excellence and continuing his cursing.”*** Some of them in spite of their belief in Imam Ali’s (AS), and his sons’ righteousness and shining distinctions, used to curse him in order to preserve their positions and the privileges

Omar bin Abd al-Aziz has said: ***“My father was the Governor of Medina and was regarded among one of the most eloquent and famous orators, who delivered the Friday Prayer Sermon with excellent eloquence and perfection. But in accordance with orders issued from the Government of Syria, he was forced to send curse upon Ali(AS), and his family. When he used to speak about it suddenly he felt stuttering of his***

tongue, his face changed its color and used to encounter discontinuity in his speech. I asked him about this reason. He replied: 'What I know about Ali (AS), if others too would have been informed, they would haven't followed me; in spite of my knowing of Ali's (AS) exalted distinctions send cursing upon him, because to secure the position of Aal-e-Marwan; I am forced to act in this manner.'"[47]

The hearts of Umayyad's sons were full of the grudge and hatred from Imam Ali (AS). When, a group of the well wishers advised Mu'awiyeh to stop this act. He Replied: ***"I would continue this act to such an extent that our children would become old with these thoughts, and our elders would become old in this condition!"*** Damnation and cursing of Imam Ali (AS) upon the top of pulpits, in preaching gatherings, in the lectures and traditions among the historians and preachers attached to the Mu'awiyeh's organization, continued for a period of sixty years. And it was so effective that it is said that one day Hajjaj lost his temper upon a man, and treated him harshly; the person who belonged to the Tribe of Aazad turned his face toward Hajjaj and said: ***"O Emir! Don't behave in this manner with me because we possess some superiority and distinctions." Hajjaj asked him about those things, and he replied: 'One of our distinctions is that if some one wants to establish the family ties with us, the first thing we ask him whether he loves Abu Turab or not! If he shows a least inclination of his friendship, we don't establish the family ties with him. In my clan the enmity and grudge against Ali's family has reached to such limits that in our clan no man could be found named Hasan or Husain, and there is no daughter who could be named as Fatimeh. If it is said to one of my clan man to show hatred***

towards Ali, he shows grudge towards his children as well as."[48]

Due to severe pressure exerted by the Bani-Umayyad's clan in covering up of Imam Ali's (AS) exalted distinction, preventing the spread of his virtues and encouraging cursing and damnation upon him has taken roots in the hearts of all the young and old that it was considered by some as a part of recommended while by others as a moral act. The day Omar bin Abd al-Aziz decided to wash this shameful spot from the Islamic Society's skirt, cries were raised by those, who were nurtured in the Umayyad school of thought that: ***"The caliph wants to destroy the Islamic traditions!"*** Notwithstanding, all those endeavors the Islamic History witnesses that all the unmanly plans and plots of the Umayyad's clan were ended up like tracing the design on the water, and even produced completely opposite results. And the shining sun of the exalted existence of Imam's (AS) profound characteristics and virtues—spread its brightness all over the universe in spite of the fragile cover ups, delusions, and the implications of the preachers associated with the Umayyad's organization.

The continuous persistence and denial by the enemies not only didn't produce any slight dent in Imam Ali's (AS) position and love in the awakened hearts, instead resulted in the extensive research conducted about him, thus judging Imam Ali's (AS) noble personality without the political propaganda to the extent that Amir ibn Abdullah, Abdullah bin Zubyar's grand son—the Ahl al-Bayt's (AS) enemy advised him to stop Ali's (AS) cursing, because Bani Umayyad clan cursed upon him from the top of the pulpits for a period of sixty years but couldn't get any result except elevating of Ali's (AS) position and distinctions, and absorption of the awakening hearts towards him.[49]

2.1. Lone Vanguard

The cover up and hiding of the Commander of the Faithful Imam Ali's (AS) exalted virtues and noble distinctions, and personal motives in analyzing the absolute realities with respect to him wasn't limited only to Bani-Umayyad's period, rather this perfect example of humanity continuously was under attack by enemies and malicious individuals. Including, the prejudiced writers didn't limited themselves from the attacks and oppressions against Imam Ali's (AS) family, and now when fourteen centuries have passed since the beginning of Islam, still some people who imagine themselves as the self-styled intellectuals, freedom seekers and the leaders of the new generation with their poisoned pens helps to accomplish the Umayyad goals, and roll over curtains over Imam Ali's (AS) exalted distinctions and noble virtues. Here is an explicit example:

God's revelation for the first time descended upon the Holy Prophet's (SAW) heart at the Mountain of Hera, and bestowed upon him the exalted and distinguished position of the divine prophet hood. Although the Angel of Revelation made him aware of his assignment as a divine prophet, nevertheless, the exact period of its declaration wasn't mentioned. From this consideration the Holy Prophet (SAW) didn't declare the general invitation to all the people for a period of three years, and limited himself only to the guidance towards the newly divine message for a small group of specifically selected individuals through personal meetings. Until the divine revelation angel appeared again to announce the God's command that the noble messenger should declare an open invitation through invitation to his own clan and relatives:

"And warn thy tribe of near kindred, and lower thy wings (in kindness) unto those believers who follow thee. And if they (thy kinsfolk) disobey thee, say: Lo I am innocent of what they do."

—The Holy Qur'an (26: 214-216).

The reason that why kinsfolk were invited first was that until and unless the near relatives of a spiritual or social leader believe in his faith and obey him, his invitation shall never be effective upon the outsiders. Because, the near relatives are completely knowledgeable about his defects, secrets, and affairs, therefore there belief in a claimer of the prophet hood would be an indication of his truthfulness, and likewise there opposition against his belief would be an indication of his being a liar. From this consideration the Holy Prophet (SAW) ordered Imam Ali (AS) to invite the forty five most distinguished, and elderly personalities from the Bani Hashim Clan to his home, and to prepare a dinner of meat and milk to be served to them.

The entire group showed up themselves on time at the Holy Prophet's (SAW) home. Abu Lahab, the prophet's uncle by commenting a sarcastic talk was able to break the gathering before their being readied to hear the invitation towards the cherished goal. The Holy Prophet (SAW) decided to arrange another meeting for the dinner at his home the very next day, and to invite every one except Abu Lahab. Imam Ali (AS) in accordance with the Holy Prophet's (SAW) orders again prepared the food consisting of meat and milk, and invited the most distinguished and elderly personalities of Bani-Hashim Clan to prophet's home for the lunch, and to listen to his speech. All the guests appeared at the right time at his home, and the prophet after serving the lunch started his words as follows:

"Verily, the guide of people never speaks lies to them. If I would like to speak a lie (which is impossible to be imagined) at any time for the others, certainly, I would never lie to you, and if I would like to cheat the others, certainly I would never do it to you. I swear by God that there is no

god except Him that I am His messenger towards you, and for all the people of the world. Yes! Be aware that the way you sleep, you will die, and like wise the way you are awake, you would be raised alive. Righteous would be given the rewards of their righteous deeds; the wicked ones would be punished for their sins, the eternal paradise is for the righteous ones, and the eternal hell would be place for the wicked ones. No body has brought a better message for you as compared to me. I have brought for you the prosperity of the word and the hereafter. My God has commanded me to invite you towards His Unity, and my prophet hood. Is there any one among you who could help me in this path so that he would become my brother, vicegerent, and deputy?"

He uttered this sentence and paused for a few moments to see who would give a positive reply to his invitation. At that moment a strange silence mixed with amazement and bewilderment has over taken the assembly, and all of them with their heads downwards were puzzled in deep thoughts. Suddenly Imam Ali (AS), whose age at that time wasn't more than fifteen years stood up, broke the deep silence, and said the Holy Prophet (SAW): ***"O! Prophet of God I would help you in this path. Then he raised his hand towards the prophet to press it as a sign of making the allegiance."***

The Holy Prophet (SAW) ordered Ali (AS) to sit down, and once again repeated his question. Again Ali (AS) stood up, and declared his readiness. This time, again he was told by the Holy Prophet (SAW) to sit down. At the third chance, like two earlier ones no one responded except Ali (AS), and he was the only one who stood up and declared his support to back the Holy Prophet's (SAW) sacred goal of Islam. At this moment the Holy Prophet (SAW) put his hand upon Imam

Ali’s (AS) hand in the assembly of Bani Hashim’s elders, and said the following words:

“Yes! O my bondsman and kinfolk know that Ali is my brother, vicegerent, and my caliph among you.” In accordance with the quotation of the Halabi’s tradition, the Holy Prophet (SAW) also added the two sentences and said: ***“And he is my vizier, and inheritor too.”*** In this manner, the pioneer vicegerent *(wasi)* of Islam, was appointed by the Last Divine Ambassador in the beginning of his prophet hood, during a period when except a small numbers of people, no one else has believed in his message. The reason, that the Holy Prophet (SAW) declared his own prophet hood and divinely appointed leadership *(imamat)* of imam Ali (AS) simultaneously on the same day was to emphasize the position of spiritual leadership *(imamat)* explicitly, and to let it be known that these two positions aren’t separate from each other—the position of *imamat* is always complimentary to the completion of the prophet hood.

2.2. Records of Historical Documents

This historical document has been narrated by a group of historians[50] and commentators Shi’i and non-Shi’i, without a slight criticism about its text, have considered it as a part of Imam Ali’s (AS) exalted position and noble distinctions. Among this group, the only one famous writer of Sunni’s—Ibn Timyeh Damishghi—whose style and method of writing against distinctions and virtues of Prophet’s family is very explicit and recorded, the books of traditions has rejected this documentation, and considered it as unauthentic. He not only regards this tradition as unknown and unauthentic, but because of having a special point of view about Imam’s (AS) family, even though its continuity has been proved—regards it unauthentic and without any basis!

The writer, of the footnotes of *Tarikh al-Kamil* from his teacher, whose name isn't mentioned, quotes that he has regarded it as unauthentic. (As though his teacher was influenced by Ibn Timyeh's thoughts, or because he has diagnosed this document against the previous three caliph's caliphate, has rejected it intentionally as unauthentic). Then he himself justifies this tradition in a strange manner that Imam Ali's (AS) vicegerency at the beginning of the Islam doesn't have any contradiction with the later caliphate of Abu Bakr, because on that day there was no Muslim other than Ali who could have become the Holy Prophet's (SAW) vicegerent!

Debate and argument with such people is futile; however I am critical of those who have narrated this tradition in some of their books in details while at other places in summary and ambiguity, which is really a sort of concealment of the truth. Or the person, who has mentioned this tradition in the first edition of his book, and then has deleted it in his subsequent editions due to the pressure of environment. Here it must be said that aggression upon the Imam Ali's (AS) right that started with the Holy Prophet's (SAW) sad demise—is still continuing. Here is a comprehensive detail of this matter:

2.3. Concealment of Historical Facts

Muhammad bin Jurair Tabri is one of the great Islamic historians in his own book has mentioned about this historical distinction together with an authentic document,[51] but when he reaches to the verse: ***"And warn the tribe of near kindred,"*** in his commentary, describes it with a vague ambiguity and doubtful, that couldn't prove any thing except his prejudice. As has been described earlier that the Holy Prophet (SAW) at the end of the invitation asked the people present in the assembly: ***"Is there any one who is going to be my brother, vicegerent, and caliph?"*** Tabri

has narrated this question as follows: ***“Who is going to be my brother etc?”***

It is obvious that his deleting of two clear words: v***icegerent, and caliph,*** and changing them to ambiguity and vague doesn’t mean any thing except his prejudice and preservation of the position and opportunity for the caliphs. He hasn’t only changed the question asked by the Holy Prophet (SA) but also the second part of tradition, when he said to Imam Ali (AS): ***“You are my brother, vicegerent, and caliph,”*** has presented in the similar manner and instead of using the two words: ***vicegerent, and caliph—*** which are clear witness of Imam Ali’s (AS) caliphate, without any gap—has used ambiguous and vague like, etc. Ibn Kathir Shami who regards his history on the basis of the Tabri’s history, when encounters with this document, suddenly releases it, but follows Tabri’s style in his own commentary, and like him resorts to ambiguity and vagueness.

The worst among all is the deviation that has been made by one of the intellectual of our time and famous writer from Egypt: Dr. Muhammad Hasnain Haykal in his book “The Life of Muhammad,” and thus has inflicted a severe blow to the value of his own book. Firstly, about the two sensitive sentences uttered by the Holy Prophet (SAW) at the end of the invitation has narrated only one sentence of the question, but the second sentence that the Holy Prophet (SAW) said to Imam Ali (AS): ***“That you are my brother, vicegerent, and caliph,”*** has been eliminated completely, and nothing has been mentioned about it. Secondly in the printing of the second and third prints of the book he has stepped his feet even further by deleting the complete narration. Thus, it appears that the prejudiced individuals have condemned him even in narrating the first portion, and as a result forced him to give another leaf in the hands of

the commentators of history inflicting another tragic blow upon the creditability of his book.

2.4. A Quotation from Iskafi

Iskafi in his famous book have narrated that about historical distinction that Imam Ali (AS) in the presence of his father, uncles and distinguished personalities of Bani Hashim declared his faith in the Holy Prophet (SAW), and he too declared him as his brother, vicegerent, and caliph. He has narrated: ***"Those who say that Imam Ali's (AS) faith has been during the childhood's age—duration in which a child can't differentiate correctly between his good and bad—what do they say about this historical document? Is it possible that the Holy Prophet (SAW) assign the responsibility of the food preparation for a large group on the shoulders of a child? And does he order the small child to invite his clan?***

Is it correct that the Holy Prophet (SAW) put his hand upon the hand of a minor child, and introduces him as his brother, vicegerent, and his representative among the people? The absolute answer is no, instead it must be said that Imam Ali (AS) on that day from the point of view of physical and intellectual development has reached to such a limit that he deserved the responsibility of executing of all these tasks. Therefore, this child was never emotionally attached to other children, did not enter in their circle, and play games with them, instead since the moment when he stretched his hand for the service and self sacrificing towards God's messenger—was truthful in his decision and continuously endeavored to blend his character with him, and was the most sincere devotee of the Holy Prophet (SAW) in all the affairs of his life.

Not only was he the vanguard in that assembly in declaring his belief about the Holy Prophet (SAW), rather when the Qureshite chief asked the prophet to show a miracle in order to prove his truthfulness, and his being connected with God (i.e. he should order the tree to uproot itself from its place, and move to stand in front of them), Ali (AS) was the only pioneer who declared his faith against the refusal of the others." [52]

The Commander of the Faithful (AS) describes this event of miracle demanding in one of his sermons: ***"The Holy Prophet said to them: 'If God does that, would you believe in His Unity, and my Prophet hood?' All of them replied: 'Yes.' At that moment the Holy Prophet (SAW) prayed, and God granted his prayer and tree was uprooted from its place, and stood in front of him. Seeing this scene the group of miracle demanding followed the path of negation and infidelity, and instead of believing in the prophet, called him as a magician. But I, who was standing next to the prophet looked at his face and said: 'O prophet! I am the pioneer, who believe in your prophet hood, and admit that tree has done this act with God's command in order to testify your prophet hood, and to show the respect to your words. At that in juncture my testimony angered them, and they said that no one would believe in you except Ali.'"*** [53]

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Chapter-3: Unique Sacrifice

The behavior and deeds of each person depends upon his belief and ideology. The self sacrificing and valor indicate righteous people with faith. If the faith of a person reaches to the limit where he considers its superior to his life and wealth, certainly doesn't care about any thing and even is willing to sacrifices his own existence in that path. The Holy Qur'an has reflected this reality in one of the following verse: ***"The (true) believers are those who only believe in Allah and His messenger and afterward doubt not, but strive with their wealth and lives for the cause of Allah. Such are the sincere.***

—The Holy Qur'an (49:15).

In the years of beginning of the prophet hood, the Muslims tolerated most severe tortures and pains in the path of advancement of their cherished goal. What prevented enemies from acceptance of the principle of Monotheism were—their deviated believes of securing positions of their gods, competition for keeping their tribal privileges, class difference, and inherited grudges and rivalries. This obstacle existed on the path against the advancement of Islam in Mecca and it's surrounding until when the Holy Prophet (SAW) was able to conquer it, and was removed only through the power of the Islamic Army.

The intense pressure of the Qureshite resulted in migration of a group of them to Ethiopia *(Habsheh)* and another one towards Medina *(Yathrib)*. Notwithstanding, that the Holy Prophet (SAW) and Imam Ali (AS) have privileges of being protected by the Bani Hashim Clan, and especially by Abu Talib, still J'afar bin Abu Talib, accompanied with a few Muslims, has no other choice but to leave Mecca in the fifth

year of the prophet hood and to migrate to Ethiopia, and remained there until the seventh year of the migration—year of the victory of Khaybar.

The Holy Prophet (SAW) lost his most powerful defendant—Abu Talib—in the tenth year of the prophet hood in Mecca. Only few days haven't been passed away since the death of his great uncle that his most kind wife—Khadijeh (SA)—who was never reluctant in sacrificing her life and wealth for the advancement of the cause of Islam—too passed away. With the passage of these two great defendants of Islam, intensity of oppression and pressure upon the Muslims in Mecca was intensified significantly; until in the thirteen year of the prophet hood when the Qureshite chief in a general council meeting decided to silence the Voice of Monotheism for always through imprisonment, murder, and the Holy Prophet's (SAW) exile. The Holy Qur'an has described about these three plots in the following verse: ***"And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters."***

—The Holy Qur'an (8:30).

The Qureshite chief decided to select one person from the each tribe, and then the selected group was supposed to attack altogether Muhammad's (SAW) home in the mid night and kill him instantaneously. Through this means the polytheists wouldn't be bothered to hear his propagation as well as his blood spill would be distributed among all the Arab Tribes, and thus the Bani Hashim Clan would not be able to arise and demand the blood money against all the tribes, who have participated in the spilling his blood. The angel of the revelation informed the prophet about their ominous plot, and divine command to leave Mecca towards

the Medina as soon as possible. The planned night finally arrived; Mecca and surrounding of the Holy Prophet's (SAW) home were covered with the darkness of night. The assigned hit men from the Qureshite Clan approached the prophet's home from all directions. At this point the prophet, through utilizing an opportunity of their negligence left home, and at the same time pretended as though he is still inside the home sleeping upon his bed.

For execution of this plan there was need of a devoted, and self sacrificing person to lie upon his bad, and to cover himself under the prophet's green color bed sheet, so that the people who have plotted for his murder should imagine that he has still not left his home. Therefore, they should keep busy in concentrating their eyes upon his house, and shouldn't think about checking of the movement of the people on the alleys and streets of Mecca. But who is the person readied to sacrifice his own life, and lie upon the prophet's bed? At least this self sacrificing person is a—pioneer who has believed in him before any body else, and since the beginning of the prophet hood has circled around the candle of his existence like a moth. Yes, this deserving individual—is no one except Imam Ali (AS), and this unique distinction should be awarded upon him.

Therefore from this consideration, the prophet turned his face towards Ali (AS) and said: ***"The polytheists of the Qureshite have planned to kill me and decided to attack my home all together to murder me on my bed. God has commanded me to quit Mecca, therefore you are required to sleep on my bed tonight covering yourself with my green bed sheet so that they would imagine that I am still sleeping on my bed, and therefore would not be searching for me out side of my home."*** Imam Ali (AS) in obeying the Holy Prophet's (SAW) orders slept on the bed since the beginning of that night. The Forty man killers had seized the

surrounding of the prophet's home and from door gap were busy in watching inside the home, and regarded the situation as normal imagining that the prophet is sleeping upon his bed. All of them were alert and they have controlled the surrounding of the home that even entrance of a tiny ant inside was not hidden from their sharp eyes. Let us see that in spite of this intense watch how the prophet left his home?

A majority of the narrators think that the Holy Prophet (SAW) came out of the home while reciting the verses of the Surah *Ya-Sin;* [54] broke the siege in a manner and passed through that none of them was able to saw him. Although the acceptance of this fact can't be denied because whenever God's expediency desires to rescue his messenger miraculously in an ordinary manner, nothing would be able to prevent it. But the point that needs to be emphasized is that many indicators proves that God didn't want to rescue his messenger through the miracle, because in this situation, there was no need for Ali to sleep on the prophet's bed, and the prophet himself should have to walk to the Cave of *"Thur,"* and later on should continue his journey on the road to Medina with lot of difficulties.

Some of the narrators have said that the moment the prophet decided to quit the home all of them were overtaken by the deep sleep, and he utilized the opportunity of their negligence. But this point of view seems quite far away from the reality, and a wise man would never believe that a group of forty man killers, who had encircled the home to prevent the prophet to leave home, so that they could have killed him at a suitable moment; would have taken their assignment so lightly that all of them would have fallen into deep sleep so easily! But as many have written, it might be quite possible that prophet had already left the home before the arrival of killers.[55]

3.1. House of Revelation—Under Attack

Qureshite man killers, while their hands were tightly grasped upon the handles of their swords were waiting for the moment when all of them could had attacked the house of revelation simultaneously and spilled the prophet's blood on his bed. They were watching through door split with their hearts thrilled with ecstasy imagining that soon they would be able to accomplish their cherished goal. But Ali (AS) with a fully tranquilized heart and without the least restlessness was lying on the prophet's bed, because he knew for sure that God had already rescued his dear prophet. First enemies have decided to attack the prophet's home during midnight, but due to some reason they changed their decision, and ultimately agreed to enter the home in early morning to execute their assignment. The dark curtain of the night finally rolled over, and the light of the morning pierced the horizon's chest.

Holding naked swords in their hands killers attacked the prophet's home simultaneously and knowing that they would soon be accomplishing their desired target were thrilled with joy, but when they entered near the Holy Prophet's (SAW) bed found Ali (AS) on the bed instead of him. Seeing, this unexpected scene wrath and wonder has overwhelmed them completely and looking towards Ali (AS) they asked: ***"Where is Muhammad?! He replied coolly: 'Have you handed over him to me that now you are demanding from me?'"*** Due to severe wrath they attacked Ali (AS) and pulled him towards the Holy Mosque, but after retaining him for a while they have no alternative except to free him, and while their wrath has chocked their throats decided to find the Holy Prophet's (SAW) location.[56] In order that this unique and epic self sacrificing should remain eternal for all the ages and centuries, God has praised this exalted bravery of Ali (AS) in the following and regards him among those who haste towards attaining His

pleasure while holding their lives over the palm of their hands: ***“And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compensation on (His) bondsman.***

—The Holy Qur’an (2:207).

3.2. Criminal of Bani Umayyad’s Period

A majority of the commentators consider the dignity of dissension of this earlier verse as the incident of *(Lail al-Mubeet)* and regards that the verse has been revealed about Imam Ali (AS) about this occasion.[57] Samara bin Jandab—a known criminal of the Umayyad’s period—after receiving four hundred dirhams, became ready to deny this verse about Imam Ali (AS), and announced in a public gathering that the verse has been revealed about Abd ar-Rahman bin Muljim! Not he denied the revelation about this verse about Ali (AS), but added that another verse (which is about the hypocrites) has been revealed about Ali (AS). Here is the said verse: ***“And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.”***

—The Holy Qur’an (2:204).

Such a deviation from the reality isn’t unexpected from such a wretched person. During the governor ship of Ziyad in Iraq, when he was the Commander of the City of Basra, and because of his vengeance with the Holy Prophet’s (SAW) family, he killed eight thousands people because of their crime of believing in the Ali’s (AS) vicegerency and friendship. When Ziyad investigated this horrible crime and asked him as how did you dare to kill so many people without realizing there might have been innocent individuals among them, he replied with utmost impudence: ***“I would***

have never been scared even to kill twice of that number!" [58] The description of details of Samareh's shameful deeds is beyond the scope of these pages. He is the same person who didn't obey the Holy Prophet's (SAW) order to take the permission from the people before entering their homes for plucking the dates from his palm tree (that was located inside the other's home). He even rejected prophet's offer to sell the tree to him at a manifold price rather insisted that for this purpose he would never seek permission from the people living inside that home. Witnessing his rude behavior the Holy Prophet (SAW) ordered the home owner to cut his tree and throw it away, and told to Samareh: ***"You are a harmful person, and Islam doesn't permit any one to harm others."***

Yes, such deviations for a few days made a small dent upon some simple minded persons but with the passage of time curtains of prejudiced finally were rolled over; researchers of the Islamic History ultimately were able to abstract the truth out of the ambiguities and the commentators and narrators testified the revelation of verses about Imam Ali (AS). This historical incident is a proof that Syrian people were so much influenced by the propagation of the Umayyad Organization that whatever they had heard from the preachers of that institution considered all of it as written in the divine tablet. The reason that Syrian people testified words of the people like Samareh proves the point that they were completely ignorant about the smallest information about the Islamic History, because at the time of revelation of this verse Abd al-Rahman Ibn Muljim hadn't opened his eyes to this world, or at least hadn't entered in the surrounding of Hejaz, and seen the prophet so that a verse could had been revealed about him.

3.3. Unjust Prejudices

The epic self sacrificing act of Imam Ali (AS) during the night when the Holy Prophet's (SAW) home was surrounded by the Qureshite man killers is not something that could be denied or considered as insignificant. In order to emphasize the importance of this historical act God has blessed it with the color of eternity and immorality by revelation of the verse 2:207 in the Holy Qur'an and the great commentators too in commenting about this verse have pointed out its revelation about Imam Ali's (AS) dignity. But there were people, whose eyes were covered by curtains, and their hearts were filled with vengeance, grudge, and enmity of Imam Ali (AS) were embarrassed, and therefore interpreted this historical distinction in order to reduce its from his exalted grandeur and majesty. Jahiz one of the famous Sunni intellectual has written: ***"Sleeping of Ali on the prophet's bed could never be regarded as a great obedience and privilege, because the prophet has already assured him that no harm would be inflicted upon him if he sleeps on his place"*** [59]After him, Ibn Timyeh Damishghi[60] too has added to this: ***"Ali from other means was aware that he wouldn't be killed, because prophet had already told him that tomorrow from a specific place in Mecca he was assigned to announce publicly that whoever has deposited a thing as a trust with Muhammad could come and pick up his deposit. Ali because of this task assigned to him by the prophet was very well aware that if he would sleep in the prophet's bed, no harm would be inflicted upon him."***

3.4. Reply

Before analyzing this issue, it is inevitable to emphasize the point that Hajiz, Ibn Timyeh, and their followers, who are famous for their cruelty against the Holy Prophet's (SAW) family, in order to deny this distinction un intentionally have

testified a greater privilege for Imam Ali (AS)! Because Imam Ali (AS) who had an assignment by the Holy Prophet (SAW) to sleep in his bed, from the point of view of faith wasn't out from two conditions. Either his faith was like ordinary people or possessed an extra ordinary belief about truthfulness of the prophet's words. In first condition, it can't be said that Imam Ali (AS) would have an absolute knowledge about his safety and being alive. Because for someone, from the point of view of faith and belief of a lower level, he would have never achieved absolute certainty about truthfulness of the Holy Prophet's (SAW) words, and even if he had slept at his bed must have been disturbed facing a lot of concern and restlessness for his own safety.

But Imam Ali (AS) from the point of view of faith was possessor of the highest level, and truthfulness of the Holy Prophet's (SAW) words were clearly illuminated like the illumination of the sun in his heart, then in that case an exalted distinction would certainly be proved for Imam Ali (AS). Because, whenever faith of a person reached to the level that whatever he hears from the Holy Prophet (SAW) considers it as absolute truth, and certainty that doesn't make any difference from the light of the day for him, and if the prophet tells him to sleep in his bed, and no harm would be inflicted upon him, he sleeps in his bed with such a tranquilized and restful heart of not even imagining the possibility of slightest risk. Then nothing would be regarded equal to such an exalted distinction. Now let us turn the pages of the history.

So far our argument was based on the assumption that the Holy Prophet (SAW) had told Imam Ali (AS) that—he wouldn't be killed, but if we refer to the history, we would found out quite explicitly, that the matter isn't the way as it has been imagined by the followers of Hajiz, Ibn Timyeh, and all the other narrators have written the occasion quite

differently than the way it has been described by these two. The writer of *Tabqat-e-Kubra* [61] has written the incident of migration comprehensively, and has never mentioned the sentence that Jahiz has claimed as a document (that the Prophet told Ali: ***"Sleep in my bed and no harm would be inflicted upon you.")*** Not only him but Mighridhi the famous historian of the ninth decade [62] too in his famous book *Imta'a al-Asma'a*, has narrated the incident like Waghidi, and has never mentioned that the Prophet said to Ali: ***"No harm would be inflicted upon you."*** Yes! Among them Ibn Hisham in his Book: *Seereh,* v. 1, p-483, and Tabri in his Book: *Tarikh,* v. 2, p-99, have remembered that conversation and like Ibn Athir in his book: *Tarikh-e-Kamil,* v.2, p-372, and others who has written about it, all of them has taken it from *Seereh* Ibn Hisham or from *Tarikh-e-Tabri.*

Based upon the above it is not absolutely certain that the Holy Prophet (SAW) had mentioned about this matter, and even if he said this by no means it is clear that both matters: ***(no harm would be inflicted and returning the deposit of the people)*** were told at the very first night; since in accordance with the writings of Shi'i scholars and researchers, and some of the narrators from Sunnis have narrated it quite differently. Here is the further explanation: The famous Shi'i intellectual Sheik Tusi (RA) in his book: *Aamali* has written about the incident of immigration that resulted in the rescue of the prophet as follows: ***"Ultimately the night of migration ended and Ali (AS) was aware of the Holy Prophet's (SAW) hiding place, and in order to facilitate provisions of the journey, it was required that he should meet him at the night time."*** [63] The Holy Prophet (SAW) spent three nights at the *Cave of Thur.* During one of these nights, Imam Ali (AS) together with Hind bin Abi Haleh, Khadijeh's son went to the cave in the Holy Prophet's (SAW) presence. The prophet

gave following orders to Ali (AS): 1. Arrange two camels for me and my companion. (At this point Abu Bakr said: ***"I have already arranged the two camels for this purpose."*** Prophet replied: ***"I would accept these two camels from you with the condition of paying their price, and then asked Ali to pay the price of both camels."***

2. I am the trustee of the Qureshite, and currently I have their deposits in my home. Tomorrow you must announced loudly from a prominent place in Mecca that whoever has his deposits with Muhammad could come and collect it.

3. After returning the deposits make you readied for the migration. Whenever you receive my letter, start your journey together with my daughter Fatimeh, your mother Fatimeh, and Fatimeh Zubyar bin Abd al-Mutlab's daughter. And in case someone from Bani Hashim requests you for the migration please make relevant arrangement for them accordingly. Then he added: ***"From now on any danger waiting for you in ambush has been removed, and no harm would be inflicted upon you."***

This sentence is exactly the same that Ibn Hisham, and Tabri have mentioned in their books *Seereh* and *Tarikh* respectively. Therefore, if the prophet has assured immunity against any harm for Ali, it has been occurred in later nights, and not on the night of the migration; and if he has ordered Ali to return the deposits of the people, it has been done on the second or third night and not in *Laileh al-Mubeet.* If some of the Sunnis narrators have narrated this incident that the Holy Prophet (SAW) has assured immunity from harm on the same night as well has given the instructions to return deposits, could be regarded as feasible, because it could be possible that their aims and intentions could have been to narrate the main issue without paying significant attention to the importance of detailed description of the

place and time. Halabi in his Book: Seereh, has written: ***"During one of these night when the Holy Prophet (SAW) was hiding in the Cave of Thur, Imam Ali (AS) succeeded in meeting him. At that night the Holy Prophet (SAW) ordered Imam Ali (AS) to return the deposits of the people and to pay the prophet's debts."*** [64] And he quotes from author of the book: *Al-Dur al-Manthur* that Imam Ali (AS) has met the Holy Prophet (SAW) after the night of the migration.[65]

3.5. Two Shining witnesses about Imam's (AS) Sacrifice

Two historical events clearly testifies that Imam Ali's (AS) act at that night was nothing but self sacrificing, and he was indeed prepared to be martyred for the sake of God.

1. The verses composed by Imam Ali (AS) about this historical episode, has been narrated by Suiti in his commentary, [66] clearly proves Imam's (AS) epic self sacrificing: ***"I put my soul as vanguard for the most righteous person upon the earth, Who did circumambulation of the House of Lord and Hujr of Ishmael.***

That noble personality was Muhammad, when pagans plotted the attack, But my God protected him against the plots of his enemies.

While I was lying on his bed during the night waiting for their attack, And have prepared myself for the death, and imprisonment."

2. Both Shi'i and Sunni intellectuals have narrated that God on that night addressed His two great angles—Gabriel and Michael and said: ***"If I decide death for one of you, and the life for another one, who is ready among you to accept the death and gave his life to his companion?"***

At that critical in juncture no one was ready to accept the death and self sacrificing his own life for the sake of the other companion. Then God addressed those two angles and said: ***“Descend towards the earth, and see how Ali has purchased death, and has self sacrificed himself for the prophet; then both of you protect Ali’s soul from the danger of the enemies.”*** [67]

If due to the passage of time, curtain has been rolled over the eyes of some ones, but at the beginning of Islam, act of Imam Ali (AS) was regarded as the greatest self sacrifice in the eyes of friends and enemies. At the council of six individuals that was formed by Omar’s order for the designation of caliph, Ali (AS) by describing this exalted distinction protested with the members of the council and said: ***“I ask you members of the council to swear in the Name of God that was there other than me, who went to bring food for the prophet at the Cave of Thur? Was there any one else who slept at his bed to vanguard him from the danger? All of them replied: “By God there was none except you.”***[68] Seyed Ibn Ta’oos (RA) has a interesting analysis about the Imam Ali’s (AS) epic self sacrificing, imagining it to the self sacrificing and surrender of Ishmael in front of his father, thus proving the superiority of Imam Ali’s (AS) epic self sacrificing. [69]

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Part-3: Imam’s (AS) Life after Migration and Before the Holy Prophet’s (SAW) Demise

Chapter-1: Summery of this Period

The migration of Imam Ali (AS) from Mecca to Medina after the Holy Prophet's (SAW) migration consists of third part of his life. All the pages of this chapter: "Book of Imam Ali's (AS) Life" consists of a series of golden lines, epic, marvelous, and very significant episodes. The Important and sensitive deeds of Imam (AS) in this chapter of his life could be summarized as follows.

1.1. Devotion and Self Sacrificing in the Battlefield

The Holy Prophet (SAW) during his entire life in Medina waged twenty seven wars *(ghazveh)* against the Polytheists, Jews, and Rebels. On the basis of styles of the writing of the Muslim narrators, those categories of fighting and self sacrificing were called as wars *(ghazvat)* in which the Holy Prophet (SAW) himself assumed the leadership and supreme command of Islamic Army in the battle fields, personally moved with the soldiers, and also returned with them to Medina. In addition to these wars fifty five secret rapid expeditions were also executed by his orders.[70] The secret rapid expeditions were the fighting whereby an Army of the Islamic soldiers went out from Medina to crush the plots of rebels and command was assigned to a celebrated and dignified individual of the Islamic Army. The Commander of the Faithful Imam Ali (AS) participated in twenty six wars with the Holy Prophet (SAW), and only in the War of Tabuk, by the Holy Prophet's (SAW) orders was assigned to remain in Medina as his deputy, and couldn't participate in the war because of the fear of mutiny, and taking over the control of the Islamic Capital's (Medina) affairs by the hypocrites in the Holy Prophet's (SAW) absence in the city. The number of rapid secret expeditions whose command was assigned to

Imam Ali (AS) hasn't been described accurately, but details of some of them would be explained in this chapter.

1.2. Collection and Writings of the Holy Qur'an

The writings of revelations, preparation of the various historical and political documentations, writings of the letters of invitations, and propagations etc, were some of the sensitive and distinguished tasks that were assigned to Imam Ali (AS). He compiled all of the verses of the Holy Scripture whether they were revealed either in Mecca or Medina during the Holy Prophet's (SAW) life with complete accuracy, and from this consideration was regarded as one of the most celebrated writers of the revelation, and the Holy Qur'an's guardian. Also, in the preparation of political and historical documentations and propagation letters—that currently texts of a larger number of them had been preserved in the books of traditions and history—certifies of his being a pioneer and celebrated Islamic officer. Even the historical peace ***Treaty of Hudaybiyeh*** was documented by the Holy Prophet's (SAW) dictation in Imam Ali's (AS) hand writing.

Imam's academic and writing talents weren't limited to them rather he made his best endeavourers for the preservation of the Holy Prophet's (SAW) work and traditions, and at various opportunities succeeded in documenting prophet's speeches regarding the religious duties, obligations, incidents, and forecasts from the unseen. From this consideration Imam Ali (AS) accomplished the compilation of the six precious books on the basis of whatever he has heard from the Holy Prophet (SAW). After his martyrdom all those books were preserved by his holy progeny as the most valuable, and precious treasure of Islam, and other infallible imams (AS) after the Commander of the Faithful (AS) as a criticism against others used them as authentic and basic references from the Holy Prophet

(SAW). Zurareh—one of the most celebrated Imam al-Sadiq's (AS) pupil has seen some of these books with him, and has narrated about their characteristic features.[71]

1.3. Details of Imam's (AS) Migration

After the migration of the Holy Prophet (SAW), Imam (AS) was waiting for his letter and it wasn't very long that Abu Waghid Leethi brought a letter from him to Mecca and handed it over to Imam Ali (AS). The Holy Prophet (SAW) in his letter confirmed whatever he has already verbally recommended to him in the Cave of Thur on the third night of the migration. He has ordered him to move with the ladies of the prophet's family as well to help the improvised people inclined for the migration. Having executed all recommendations of the prophet about the deposits of the people exactly to his instructions, Imam (AS) doesn't has any thing else to do except to make the relevant arrangements of means of travel for him, and his kinships in Medina.

Therefore, he sent a message for the group of believers who were ready for the migration to leave Mecca secretly, continue to move for a few kilometers from Mecca, and to wait at a particular place known as Dhu-Taw'a till they are joined by his caravan. But in spite of issuance of such a message of secret movement for the others, Imam Ali (AS) prepared means of his journey in the bright day light, and mounted the ladies on the camel litters with the help of Aaiman—Ummeh Aaiman's son, and said to Abu Waghid: ***"Let the camels move slowly because the ladies doesn't have the capacity of riding at a faster speed."***

Ibn Shaher Aashub writes: ***"Abbas learned about Imam Ali's (AS) decision and knew that he intend to leave Mecca accompanied with the ladies during the***

bright day light in front of the enemies' eyes; from this consideration he immediately arrived to see him and said: 'Muhammad (SAW) left Mecca secretly, and the Qureshite fiercely trampled all the routes from Mecca in order to trace his footprints; how can you leave Mecca together with the ladies in front of the enemies' eyes? Don't you know that they would prevent your movement?' Imam Ali (AS) in reply to his uncle said: 'The night when I met with the Holy Prophet (SAW) in the cave, and he ordered me to migrate from Mecca together with the Hashmite ladies, he gave me the good omen that from now on no harm would be inflicted upon me. I trust in my God and have firm belief in the Holy Prophet's (SAW) words, and his path and my path is the same; thus I would leave Mecca in the bright day light in front of the Qureshite' eyes!' Then he recited the verses whose meanings were same as already has been explained above."

He not only replied to his uncle in such a manner, instead when Leethi assumed the responsibility of guiding the camels, and in an effort to take caravan swiftly away from the range of Qureshite's arrows accelerated the speed of camels. Imam Ali (AS) ordered him to stop their speeding, and said to him: ***"The Holy Prophet (SAW) has told me that no harm would be inflicted upon me during this path."*** Then he took over the responsibility of guiding the camels in his own hands, and recited the following Arabic verses whose meanings are as follows: ***"All affairs rest only in the hands of God, therefore try to keep away from any sort of mistrust because the God of the Worlds is alone sufficient to fulfill your important needs."*** [72]

1.4. Imam's (AS) Prosecution by Qureshite

Imam Ali's (AS) was reaching near the Land of *Dhabjanan,* suddenly seven horse masked riders appeared from a distance who drove their horses swiftly towards the caravan. In order to avoid any harm inflicted upon the ladies, Imam Ali (AS) ordered Waghid and Aaiman to lay down the camels and tie their feet. Then he helped the ladies to step down from the camel litters and while this task has been accomplished; those masked riders with their naked swords arrived upon his head, while their throats chocking with severe wraths, they started ill speaking: ***"Do you imagine that you could escape from our hands together with these ladies?! Certainly turn back to the Mecca from this route.*** Imam Ali (AS) replied: ***"What would happen if I didn't return?"*** They Replied: ***"We would return you by force, or would return with your head."*** Uttering these hard words they approached toward the camels to force them to start moving again. At that moment, Imam Ali (AS) with his swords prevented their advancement.

One of them pulled his swords towards Imam Ali (AS). Abu Talib's son, not only was able to turn his swords back away from him, and then with a lightening attack with burning wrath pulled his sword towards one of them called Jinah; the swards was about to struck his shoulder that suddenly his horse moved backward causing Imam's (AS) swords to struck its back. At this point Imam Ali (AS) shouted towards them: ***"I am going towards Medina and doesn't have any other aim except to join the God's prophet; whoever wants his blood spilled, and cut into pieces should dare to approach me."*** Having uttered these words and looking towards Aaiman and Abu Waghid ordered them to untie the feet of the camels, and to continue their movement. Enemy realized that Imam Ali (AS) is ready to fight with them till the verge of his own life, and witnessed with their own eyes that one of them was

about to be killed, therefore changed their decision, and started moving back towards Mecca. Imam Ali (AS) too continued his journey towards Medina. Near the Dhabjanan Mountain he rested for twenty four hours so that the others who have decided to migrate could be joined with him. The people who joined Imam Ali (AS) and his companions included Umme Aaiman—the pious lady who was never separated from the prophet's clan until her death.

History has documented, that Imam Ali (AS) traveled on feet all along during this journey, and never stopped his tongue from the God's remembrance passing through all the stations, and lead the congregation prayers with his companions through out the journey. In the opinion of some of the commentators the following verse of the Holy Qur'an has been revealed about these people: [73]

"Such as remember Allah, standing, sitting, reclining and consider the creation of the heavens and earth, (and say): Our Lord! Thou created not this in vain. Glory be to Thee! Preserve us from the doom of fire."

—The Holy Qur'an (3:191).

After Imam Ali (AS) and his companions' arrival in Medina, the Holy Prophet (SAW) rushed towards their welcome. When the prophet's eyes felt over Imam Ali (AS) and observed that his feet were swollen and bleeding, then he took him into his bosom, and tears appeared circled in of the Holy Prophet's (SAW) the loving eyes.[74]

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Chapter-2: Two Great Distinctions

If we are in doubt about every issue relevant to the social life, or in order for their acceptance, require testing, reason and witness, certainly as far as the requirement of solidarity and collective united stand, and its multifold benefits about the social matters are concerned—consider the schism and division as unthinkable. We can never find any one saying that the discards and dissension are good and useful and the unity and solidarity are bad, and destructive. Because, the least gain that could be fruitful for the society is the uniting of various smaller scattered groups with each other, under whose shadow we would produce a mighty force that could be quite influential in creating great transformations of the various venues of the society.

Waters that are collected behind the large dams manifest them as reservoir which has been formed due to the intermingling of the smaller rivers that each of them alone wasn't capable neither for generating the electricity nor sufficient for producing the sufficient irrigation water required for the agricultural land. However, due to mixing of all these tiny rivers at one place, in the form of reservoir results in the production of thousands of kilo watts of electricity as well as irrigating thousands of hectors of the agricultural lands. Here is a beautiful Persian verse that pictures this phenomenon: Persian verses:

"Ghraz az anjuman wa ijtem'a jamay ghuwa ast,

Chira ke qatra chu shud muttasil beham darya ast.

Az ghatreh heech nayayaed wali chu darya ghasht,

Har aanche tassawur kunid der aan aanja ast.

Az ghatreh maahi paida namishavad hargiz,

Muhite ghasht, az aan nahang khuwahid saakht.

Az gandumi natawan pukht naan wa quwwat namud,

Chu ghasht kharman wa khuwar waqt bergo nawa ast.

Az farde fard muhaal ast kaarhai buzurg,

Wali ze jame tawaan khast her che khuwahi khuwast.

Bali chun morchegan ra wafaaq dast dehad,

Baqole sheikh hazhbare zhiyan aseer wa fana ast".

English Translation of the Persian Verses:

The objective from the collectivity is to produce the strength, The mixing together of the tiny drops could make a river.

A drop couldn't do anything except when it is a river, Then it could produce whatever you could imagine.

Never one could produce a fish from the drop of water, But when it becomes a river even crocodiles are produced.

A single germ of wheat alone couldn't produce bread,

But when they are accumulated, you could feed the people.

Greater tasks could not be achieved from one individual, But with a group of individuals any thing is possible.

Yes! If the tiny ants start disobeying each other,

In the elder's opinion they all are doomed to the destruction.

Therefore, not only we should seek material assistance for the pursuits of our objectives rather should most effectively utilize all the power of reason and creative thinking of all the individuals for the solution of collective social problems with accurate planning in an efficient manner. And with mutual exchange of the opinions, and consultations about the appropriate means and ways, should conquer the mountains of difficulties. From this consideration, in basic programs of the magnificent principles of Islam, topics of consultation and discussion in social affairs have been assigned a great importance. Therefore, the Holy Qur'an introduces those as the truth seekers, and responsible whose decision making about the social affairs is based upon mutual consultation, and the exchange of the opinion as explained in the following verse: ***"And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them."***

—The Holy Qur'an (42: 38).

2.1. Solidarity and Brotherhood

Islamic brother ship is a social principle of the Islamic code. The Holy Prophet (SAW) has tried his best to strengthen these bonds in various manners. Having accomplished the entrance of the immigrants successfully in the City of Medina, the bonds of brotherhood were knotted together between the two rival tribes of Aws and Khazraj, for the first time through the Holy Prophet's (SAW) blessed hands. These two native tribes of Medina who were engaged in the prolonged fighting against each other for so many years, due to his sincere endeavourers became brothers with each other and decided to forget bygone forever. The objective behind this bond was that Aws and Khazraj tribes formed the two fundamental columns of the Islamic Army

against the polytheists, thus forgetting the bloody fighting, oppression, and tyranny against each other forever, and replacing the prevailing past grudges and enmities with peace, harmony, and coexistence living side by side.

On the second time Holy Prophet (SAW) ordered that his followers consisting of the immigrants ***(muhajir)*** and the helpers ***(ansar)*** should become brother with each other, and all of them should select a brother for themselves. Very often it happened that the two immigrants became brothers of each other while in other cases one immigrant selected a brother among the helpers, and pressured their hands against each other as a symbol of the bonds of brother ship between them, and with the result they realized that a unique political and spiritual power is providing a shadow upon their heads. The Islamic historians and narrators have written: ***"One day the Holy Prophet (SAW) arose, and said to his companions: 'Form groups of the twos by selecting a brother for you in the path of Allah.'"***

In this regards history has mentioned names of the people who with the Holy Prophet's (SAW) command established the bonds of brotherhood with each other on that day. For example Abu Bakr with Omar, Osman with Abdur Rahman bin Ouf, Talheh with Zubayr, Abi bin Ka'b with Ibn Ma'sud, Ammar with Abu Hudhefeh, and Salman with Abd ad-Daar etc, made the bonds of brotherhood that was approved by the prophet. This bond of brotherhood that was developed between a limited numbers of the people is some thing different than the universal Islamic brotherhood that has been declared by the Holy Qur'an for the entire Islamic world and has called all the believers each other's brothers.

2.2. Imam (AS)—the Holy Prophet's (SAW) Brother

The Holy Prophet (SAW) for all the people who were present in the Prophet's Mosque appointed brothers for all of them. Imam Ali (AS) remained alone, and for him no brother was appointed. At this moment Imam Ali (AS) with tears rolling from his eyes approached the Holy Prophet (SAW) and said: ***"You have appointed brothers for all of your companions except me!"*** At that moment he announced his historical words that has described Imam Ali's (AS) position, nearness, and the special distinction with respect to the prophet by declaring: ***"You are my brother in this world as well in the abode of the Hereafter. By God Who has appointed me in, I intentionally set aside the task of selection of your brother hood backward so that I could select you as my own brother—the brother hood whose dimensions would engulf both the worlds."*** [75]

These words explicitly reflect Imam Ali's (AS) exalted position with respect to his nearness with the Holy Prophet (SAW) from the point of view of righteousness, spirituality, sincerity, and religious objectives. Among the Sunni intellectuals author of: ***al-Riyaz al-Nazareh*** has admitted about this reality. Also, from there we could discover the basis of the commentary of the verse of ***Mubahileh.*** The scholars of the commentary unanimously has declared the meanings of worlds: ourselves and yourselves ***(anfusana-wa-anffusekum)*** means Ali Ibn Abi Talib (AS). The Holy Qur'an has called him as the Holy Prophet's (SAW) self ***(nafs-e-payamber)*** or prophet himself. Because the attractions of thoughts and soul not only attract the two thinkers of similar thinking towards each other rather sometimes indicates the two individuals as one.

As we observe in the nature that every existence attracts its homogeneous and distracts his opposite ones isn't limited to the worlds of the bodies, and masses of earth and sky rather the great personalities of the world are true

manifestations of the attractions and distractions by attracting one group while repelling another one. This type of attraction and repletion has been planted in our primordial nature on the basis of similarity or contradiction that is responsible for the attraction of one group while repelling the other one.

2.3. Another Distinction for Imam (AS)

After completion of the newly built prophet's mosque, the Holy Prophet's (SAW) companions built their homes around the mosque in such a manner that one of their home's door opened inside the mosque thus providing them an easy entry. The Holy Prophet (SAW) announced that in accordance with God's command all the door entrances should be closed except the door of Ali Ibn Abi Talib's (AS) home. This announcement was too hard for most of his companions; therefore the Holy Prophet (SAW) went upon the pulpit and said: ***"God has commanded me to declare the closure of all the doors towards the mosque except the door of Ali's home; and I never issue the orders about the opening and closing of the doors at my own desire and follow God's commands regarding all the affairs."***[76]On that day, all of the prophet's companions regarded this incident as a great privilege for Imam Ali (AS) and even the Second Caliph said later on that: ***"Alas! Three distinctions that were bestowed upon Ali, instead would have been bestowed upon me, and those three distinctions consists of: 1. Prophet wedded his daughter to Ali 2. All the doors opening towards the mosque were closed except the door of Ali's home. 3. In the Battle of Khaybar, prophet gave the banner in Ali's hand.*** [77]

The distinctions that has differentiated Imam Ali (AS) with the others was that his association with the mosque was never disconnected any time as he was born inside the

Holy K’aba, and had opened his eyes in this world inside the House of God. Therefore, on this basis since his birth, mosque has been his home, and this special privilege was never repeated for any one else. Apart from that Imam Ali (AS) observed the etiquettes of mosque in all conditions, while others weren’t able to observe them the way they were supposed to be observed.

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Chapter-3: Unique Hero of Battle of Bader

The heart piercing cries of a man called Dhamdham who had sheered his camel's ears, punctured its nose, turned it litter backward, and upside down in order to attract the Qureshite's attention. He while his clothing pierced from front and back was standing on the back of the camel with its nose dripping blood drops and shouted: ***"People! Camels transporting the musk scent are in danger from Muhammad's companions. They want all of them to be captured in the Land of Bader. Mobilize for help! Rush for their support!"*** His continuous cries were eventually responsible that all valiant and brave Qureshite's sons should suddenly quit their homes, and the places of work, and assembled them around his mount.

The horrible condition of his camel, and crying and begging for the help by Dhamdham has caught all of them in a state of dumbfounded ness in a chaotic condition, thus they weren't in a position to utilize the faculty of their reason instead their efforts were left in the control of their sentiments and emotions. Majority of people decided to quit the City of Mecca immediately towards the Bader for rescuing the Qureshite's caravan. The Holy Prophet (SAW) was greater than some on who would put his eyes upon capturing the wealth and money of a group without any reason. But what happened that he had taken such a decision? His motivation for this task was based upon the two factors:

1. To let the Qureshite know that their main trading routes have fallen under the control of Islamic Forces, and in case they created any obstructions in the propagation of Islam, and prevented the freedom of expression from

Muslims, their lives blood arteries would be sheered off by means of the Islamic forces. Because the speaker no matter how much powerful and eloquent he may be, and in spite of practicing sincerity and persistence, unless he doesn't possess the power of freedom of free expression and propagation, wouldn't be able to execute his duties in an excellent manner.

In the environment of Mecca, the Qureshite were the largest obstruction for the Islamic propagation, and were preventing the people's attention towards the divine Code of Monotheism. They had given permission to all the native tribes to enter Mecca freely during the Hajj pilgrimage but the noble Leader of Islam and Muslims were completely forbidden even to approach the City of Mecca, its surrounding areas, and in case of reaching their hands upon them, they were executed suddenly. While during the Hajj pilgrimage since people came from various points of Hejaz, thus forming a great gathering near the House of God, that made it to be most appropriate opportunity for the propagation of Monotheism, and the sacred divine code.

2. A group of Muslims who were enable to quit Medina towards Mecca due to some reasons were continuously under distress of the Qureshite as well of those who were succeeded to immigrate to Medina but still haven't transferred their wealth from Mecca were threatened by them. The Holy Prophet (SAW) through confiscating the goods of the Qureshite's caravan indeed wanted to issue a serious warning to them, who had continuously prevented all sorts of freedom from the Muslims, and were engaged in their fierce oppression and harassment, and weren't mindful of confiscating their wealth and belongings.

Therefore, from this consideration the Holy Prophet (SAW) in the Holy Month of Ramadan of the second year of migration, accompanied with three hundreds and thirteen

companions, left Medina and took the position near the vicinity of the Bader's wells in order to confiscate the goods and items of the Qureshite's caravan. That used to return from Syria towards Mecca and passing through their route through the Village of Bader. Abu Sufiyan, the leader of the caravan became aware of the prophet's decision, and accordingly reported matter to the Chiefs of Mecca through Dhamdham, who was hired for the task to inform the Qureshite's leaders to rush quickly for the caravan's help.

The bizarre scene that Dhamdham was able to picturesque in front of the Qureshite in Mecca resulted that all of their warriors and valiant rushed towards the caravan's rescue to finish the task through fighting. The Qureshite with nine hundred skilled and experienced fighters, and equipped with the most modernized arsenal of the day moved toward the Bader. But before reaching to the place through Abu Sufiyan's another dispatcher learned that the caravan had changed their path, and through a deviated route had rescued itself from the Islamic forces' onslaught. In spite of that they continued their path in order to crush the young Islamic combatants, and on the morning of the seventeenth of the Month of Ramadan of the second year of hijri, descended from behind the hills of Bader's plain.

The Muslims took positions at the northern passage of the Bader at downstream of the near bank [78] *(al-adwatud duniya)* and were waiting for the passage of the caravan that suddenly they were informed that the Qureshite warriors for the protection of caravan's commercial goods had quit Mecca, and had taken position at the elevated upstream bank [79] ***(al-adwadut quswa)*** The pact of the prophet with the helpers *(ansars)* was only defense, and not for the attack. At their commitment at ***Ughbeh*** they have committed themselves to defend the prophet in Medina against enemy's attack, and not to attack the enemy outside of Medina. Therefore, the Holy Prophet (SAW) in a

military council consisting of youths of the helpers, and a group of the immigrant asked for their general opinion in this matter.

The opinions exchanged in the council reflected the valiance and heroism on the part one side, and degradation and cowardice on the part of other side. The prime person who stood was Abu Bakr who said: ***"The nobles and valiant warriors of the Qureshite participated in mobilization of this army. The Qureshite had never believed in any code, and they had never allowed them to be degraded and humiliated even for a moment. We have never come out with complete preparation for the fighting."***[80] ***Therefore, expediency dictates that we should return to Medina from this path.*** Omar too stood up and repeated his friend's recommendation. At this moment Mighdaad arose and said: ***"By God we aren't like Bani-Isreal to ask Moses (AS): 'O Moses you together with your God go to fight while we are sitting here.' While we speak opposite to that; you fight under the divine blessing, and we too would fight under your valiant leadership."***

Tabri has written that the prophet's face showed sign of severe anger with respect to the opinions of the previous two persons, and it was only after Mighdad's ended his words with arising hopes that his face turned to calm, and happiness.[81] S'ad M'adh too stood up and proclaimed: ***"Whenever*** you ***will move your feet toward the Red Sea, we too would put our feet behind your back. Please lead us towards any direction whatever you think is prudent."*** At that point happiness and joy appeared upon the prophet's face and with a tone of hopefulness he said to them: ***"I am looking toward the slaughterhouse of the Qureshite.*** Then the Islamic Army under the Holy Prophet's (SAW) command started moving and finally took positions near the Bader's waters.

3.1. Concealment of Reality

A group of historians like Tabri, and Mighridhi have tried to cover up the face of reality with rolling up the curtains of prejudice and didn't quote the text of Abu Bakr's and Omar's discussion with the Holy Prophet (SAW) the way it was narrated by Waghedi in his Maghadhi instead had written: ***"Abu Bakr arose and said good words, and then Omar stood up, and said similar good things!"*** But here it should be asked with both of these celebrated historians that when they mentioned about their speaking of the good words at that moment why they didn't quote the exact text of their wordings, while the text of Mighdaad's and S'ad's speeches have been quoted with all details? If those two also have spoken the good words why the signs of unhappiness and anger appeared upon the prophet's face, because Tabri himself has quoted about this incident? Now, we think it would be appropriate to investigate Imam Ali's (AS) position about this confrontation.

3.2. Lines of Truth and Falsehood against Each Other

The positioning of battle lines for the Muslims and the Qureshite warriors started and some minor incident resulted in the inflammation of the battle. The fighting started on one by one basis, as the mighty combatant from the Qureshite called by the names of Utbeh, Hind's father (Abu Sufiyan's wife), his elder brother Sheebeh, and Walid Utbeh's son, shouting with wrath, and demanded combatant from the other side. The three valiant fore runners from the helpers came ahead, and introduced themselves to three Qureshite but they declined to combat with them, and instead shouted loudly: ***"O Muhammad! We would fight only with the Qureshite who are our equivalent in the combat."*** The prophet commanded Ubedeh bin Harith, bin Abdul Mutlab, Hamdheh, and Ali (AS) to arise and answer the enemy. The three most celebrated officers of the Islamic

Army while covering their faces with masks went to the battlefield. All of them introduced themselves and Utbeh accepted to combat with them and said: ***“All of them possessed the dignity of being our combatants in this battle.”*** Here some of the historians like Waghidi had written:

“When three youths from the valiant of the helpers made themselves readied to go the battlefield, prophet himself forbidden them from the combat and didn’t like that in the prime battle of Islam the helpers should participate in the fighting. Because he wanted to emphasize upon all of them that the Code of Monotheism is so dearest in his opinion that he was willing to dispatch his dearest and nearest persons to the battlefield. From this consideration he looked towards his own Bani Hashim Clan and said: ‘Arise and fight with the falsehood because they want to quench the God’s illumination.’” [82]

Some have narrated that in this battle three combatant of the Islamic Army went to fight with combatant of the opposite camp in accordance with their age. The youngest person Ali (AS) went towards Walid—Mu’awiyeh’s maternal uncle, their middle aged Hamdheh went towards Atbeh—Mu’awiyeh’s maternal grand father, and the oldest Ubedeh started fighting with Sheebeh. But in accordance with narration of Ibn Hisham, Sheebeh fought with Hamdheh, and Utbeh fought with Ubedeh. [83] Now let us see which of these two opinions are correct; through considering the two facts the reality would became completely explicit.

The historians had written that Ali and Hamdheh immediately killed their opponents throwing them upon the ground, but exchange of the swords blows continued between Obedeh and his opponent in a way that both of

them injured each other without any one getting victorious. Ali, and Hamdheh after killing their opponents rushed to help Ubedeh, and killed his opponent. The Commander of the Faithful (AS) in a letter written to Mu'awiyeh has reminded him: ***"The sword that I struck in one day upon the heads of your grandfather (Utbeh, Hind's father, Mu'awiyeh's mother), your uncle (Walid, Utbeh's son) and your brother, Hantleh is still in my possession, meaning that I am still equipped with the same strength. And at another place has said: "O Mu'awiyeh! Do you scare me with the sword? While you are completely aware about the places where my sword had struck your brother, uncle, and grandfather, and knew that I killed all of them in a single day."***[84]

From these two letters it becomes quite clear that Imam Ali (AS) has participated in the killing of Mu'awiyeh's grand father, while on the other hand we know that Ali and Hamdheh had killed their opponents almost instantaneously. Therefore, had Hamdheh been opponent of Utbeh (Mu'awiyeh's grandfather), then in that case Imam Ali (AS) wouldn't have said: ***"O Mu'awiyeh! Your grandfather was struck by my sword."*** Therefore, it is inevitable that Hamdheh fought with Shebeh, and Ubedeh fought with Utbeh, and that Ali and Hamdheh after finishing their opponents rushed to help Ubedeh, and killed his opponent.

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Chapter-4: Imam (AS)—the Holy Prophet's (SAW) Son in Law

Imam Ali (AS) in accordance with God's command as well as on the basis of auspicious Islamic tradition started to think to end the crises of his youth age and to provide calmness, and permanent abode to his life's boat. But a personality like Imam Ali (AS) would never compromise in selecting a life partner only limited to the fulfillment of relative and temporary calm without considering the overall dimensions of his future life. From this consideration he should look for a life partner who should be a suitable match ***(kafu)*** for him on the basis of firm belief, faith, ideology, piety, nobility, and chastity. Such a life partner couldn't have been any one except the Holy Prophet's (SAW) daughter—Fatimeh al-Zahra (SA)—about her characteristics and virtues; he was thoroughly knowledgeable since her child hood until present.

4.1. Zahra's (SA) other Seekers

Before Imam Ali's (AS) asking for Fatimeh al-Zahra (SA) for his life partnership, people like Omar, and Abu Bakr had already announced their readiness for marrying the Holy Prophet's (SAW) daughter, and both of them had heard prophet's reply that he is waiting for the divine revelation in this regard. Having disappointed in their efforts both of them discussed the matter with S'ad M'adh—Chief of Clan of Aws—and reached the conclusion that no one except Imam Ali (AS) deserve to marry Fatimeh al-Zahra (SA), and also the Holy Prophet (SAW) had him in sight for this purpose. From this consideration all of them went together in search

of Imam Ali (AS) and found him in the garden of a helper, irrigating plants with his camel.

They said: ***“The nobles of Qureshite had already asked to marry the Holy Prophet’s (SAW) daughter; in reply prophet had told them that this task depends upon the divine will. And we hoped that if you (because of possessing all those magnificent distinctions) would ask to marry her, would certainly receive a positive answer. And if your wealth is not sufficient we are ready to help you.”*** Hearing these words tears of joy appeared in his eyes and said: ***“Yes! The Holy Prophet’s (SAW) daughter would be the best match for my life partnership, and I do like her.”*** Having uttered these words he quit his work and went straight to see the Holy Prophet (SAW) who was in Umme Salameh’s company. When he knocked the door prophet immediately said to Umme Salameh: ***“Hurry up to open the door for some one who is loved by God and his prophet.”***

Umme Salameh said: ***“The keen desire to identify such a person who had been praised by the prophet overwhelmed me with such an ecstasy that my feet were about to be trembled. I opened the door and Imam Ali (AS) entered and sat down in the Holy Prophet’s (SAW) presence but the grandeur of the prophet’s presence prevented him to speak any word, therefore he lowered his head because of the shyness, and silence prevailed in the assembly.” Until the Holy Prophet (SAW) broke the silence and said: “It seems as though you have come for something?” Imam Ali (AS) replied” “My bonds with the prophet’s clan, steadfastness in the path of faith, and my endeavors in fighting for the advancement of Islam are very well known to you.” The Holy Prophet (SAW) replied: “You are much more elevated than***

whatever you have just said." Imam Ali (AS) said: "Do you think it would be feasible to marry Fatimeh with me?" [85]

For seeking Fatimeh al-Zahra (SA), Imam Ali (AS) has rested his proposal only on the basis of his righteousness and exalted distinctions for Islam; personally presented his case directly without bringing any one else as a source and in this manner had taught a lesson for all others that this is the criteria of superiority instead of handsomeness, wealth, and the position. The Holy Prophet (SAW) has utilized this opportunity for demonstrating fundamental freedom of women in their selection of husbands, and in replying to Imam Ali (AS) said: ***"Before you, other individuals had asked my daughter to marry her, and presented their proposals to her but I observed signs of serious disapproval upon her face. Right now I am going to present your proposal to her, and would let you know her response."*** The Holy Prophet (SAW) then entered in Fatimeh al-Zahra's home, she arose and took off the cloak from his shoulders, removed shoes from his feet, washed, and helped him in his ablution, and sat in his presence. Prophet started his talks with his respected daughter in the following manner: ***"Ali son of Abu Talib is some one who's superiority, and exalted position in the Islam is clearly known to me, I had requested God to marry you with His most distinguished creation, and right now he himself had arrived to seek you for the marriage, now what is your opinion in this matter?*** At this moment Fatimeh al-Zahra (SA) took a profound silence but didn't turned her face away from the Holy Prophet (SAW), and showed any least sign of unhappiness upon her face. The Holy Prophet (SAW) arose from his place and said: ***"God is great; my daughter's silence is an indication of her permission."***[86]

4.2. Matching of Spiritual, intellectual, and Moral Virtues

It is true that in the Code of Islam every Muslim individual is equivalent and possess similar respect like other Muslims, and every Muslim women if married to a Muslim man has been married to her equivalent. But as far as the dimensions of intellectual and spiritual aspects are concerned; many women aren't equivalent of some men, and visa versa. Therefore, Muslims with noble and gentle background, who are possessors of the epic human virtues, deep foresight, knowledge, and moral ethics should select their life partner among the women who are their equivalent, and similar to their own in intellectual, spiritual, and moral virtues.

This criterion is also applicable for the pious and chaste ladies who possess exalted moral virtues, deep foresight, and profound knowledge. The highest goal of the marriage, is to accomplish relative harmony, calmness, and happiness during the entire duration of the married life, can't be achieved without paying attention to these points. Therefore, until and unless shadows of the moral similarities of virtues, ethical beliefs, and spiritual attractions aren't overwhelmed over the marital environment, certainly such a marital bond would be lacking in providing the required stability and permanence. In this regards reality of the following God's command to the Holy Prophet (SAW) could be explained clearly: ***"Had I not created Ali, there would have been no equivalent match for your daughter—Fatimeh upon the earth."*** [87]

Therefore, without any doubt above command defines the criteria of equivalency for the marital bonds based upon similarities in social ranks and common spiritual virtues.

4.3. Expanses of Matrimonial Ceremony

At this moment all the financial net worth of Imam Ali (AS) consisted of a sword, and a coat of arms that were required for waging the crusade in God's path. Also he possessed a camel to work for irrigating the gardens of Medina that made him self sufficient, and needless of asking for being a guest of the helpers *(ansar)* for food. Having sought the prophet's daughter hand for his marriage, Imam Ali (AS) was supposed to make the necessary arrangement for the household items to start a common married life with his wife. The Hoy Prophet (SAW) accepted that Imam Ali (AS) should sell his coat of arms, and the money earned should be handed over to him as a part of Zahra's (SA) dowry.

The coat of arms was sold for four hundred dirhams. The Holy Prophet (SAW) assigned a part of it to Billal for buying the perfumes for Zahra (SA), and remaining amount was given to Ammar Yasir, and a group of his companions to make the arrangement for the household items required by Ali and Fatimeh. A glance upon Zahra's (SA) dowry would enable everyone to see the simple life style of this exalted, and noble lady of Islam. Dispatchers of the Holy Prophet (SAW) returned from bazaar, and whatever was arranged for Zahra (SA) is listed as follows:

1. A piece of dress, cost 7 dirhams.
2. Head cover scarf, cost 1 dirham.
3. A bathrobe that could not cover the entire body.
4. One Arabic bed filled with the Palm tree leafs.
5. Two mattresses of Egyptian linen, one of wool, and other one filled with Palm tree leafs.
6. Four Pillows, two filled with wool, and two filled with the Palm tree leafs.
7. Curtain.
8. Straw mat.
9. Manual stone mill for grounding of flour by hand.

10. Large tray.
11. Water skin.
12. Wooden pot for milk.
13. Skin pot for water.
14. Water pot with a spout.
15. Large pot of Copper.
16. Few small pitchers of pottery.
17. Silver bracelet.

The Holy Prophet's (SAW) companions placed the purchased dowry items before him. While he was touching the items purchased for his daughter's home said: ***"O God bestow Your Blessing upon the married couple whose most of the household items consist of pottery."*** [88]

4.4. Zahra's (SA) Dowry

The dowry of the Holy Prophet's (SAW) daughter consisted of five hundred dirhams that each dirham is equivalent of one *Mesghal* of Silver (equivalent to about 5 grams, each Mesghal is equivalent of 15 chick peas). The marriage ceremony of the prophet's daughter was arranged with utmost simplicity without any extra ordinary formalities. Only one month has already passed from the signing of marital contract *(aqd)* that the prophet's wives asked Imam Ali (AS) as to why was he not taking his wife to his own home? In reply, Imam Ali (AS) announced his readiness; Umme Aaiman came before the Holy Prophet (SAW) and said: ***"Had Khadijeh been alive she would***

have certainly enjoyed the marriage ceremony of her daughter." When the Holy Prophet (SAW) heard Khadijeh's name, his blessed eyes became full of tears and replied: ***"She testified me when every body refused; she helped me in the advancement of God's religion, and spent her entire wealth for the propagation of Islam."*** [89] Umme Aaiman Said: ***"Let us make every one happy by sending Fatimeh to her husband's home."***

The Holy Prophet (SAW) ordered to prepare one room for the Fatimeh al-Zahra's (SA) wedding night. [90] When the time of departure finally reached for the bride to go to his son in law's home, the Holy Prophet (SAW) asked to bring his daughter near him. While sweating of the shyness had covered her entire face, Fatimeh (SA) appeared before the prophet, and due to the intense shyness her feet trembled, and she was about to fell down upon the ground. At this instant the Holy Prophet (SAW) prayed for her and said: ***"May God prevent you from stumbling in both the worlds."*** Then he opened her daughter's face and placed her hand in Ali's hand, congratulated him, and said: ***"Congratulation for marrying the daughter of God's prophet, and having blessed with Fatimeh as your wife."*** Then he looked towards Fatimeh (SA), and said: ***"Congratulations for having Ali as your husband."*** Then he told them to go towards their home, and asked his dearest companion—Salman—to hold the string of Fatimeh's (SA) camel in his hands thus announcing the grandeur, and exalted position of his blessed daughter.

When the bride, and the bridegroom arrived in their wedding night chamber, both of them due to intense shyness looked toward the ground. The Holy Prophet (SAW) then entered in the chamber, and holding a pot of water as blessings sprinkled over the head, and body parts of his daughter, and then prayed for them: ***"O God! This daughter of mine is the most beloved person near***

me. O God! Ali too is the most beloved person among the men near me. O God make their loving relationship stronger and….”

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Chapter-5: Imam’s (AS) Self-Sacrificing in Battle of Ohud

The Qureshite’s morale because of suffering a severe defeat in the Battle of Bader was badly demoralizing. In order to compensate for this material, and moral defeat, and to seek the revenge of their dead, they decided to move together with a well equipped army consisted of the valiant, and brave warriors from a vast majority of all Arabic tribes toward Medina. From this consideration Omroo A’as and few others were assigned to invite Kananeh and Thaghif tribes, and provide them assistance for the fighting. They succeeded in motivating three thousands warriors to join them in the fighting against the Muslims. The Islamic intelligence unit made the Holy Prophet (SAW) aware of the Qureshite’s movement, and their decision to wage a war against the Muslims. For confrontation with the enemy the Holy Prophet (SAW) formed a military council, and majority of them expressed their opinion for dispatching the Islamic Army out of Medina, and to fight with the enemy out side of the city.

Having offered Friday Prayer, prophet with an army of ten thousands warriors left Medina, towards the Ohud Mountain’s skirt. The formation of the battle lines of the two armies started in the morning of seventh of Shawwal of the year third hijri. The Islamic Army selected the strategic place for its garrison that had the advantage of being fortified from the back with a natural obstruction of Ohud Mountain. But in the middle of two mountains there was a wide opening that would enable the enemy to encircle around the mountain, and could appear at the back of the Islamic Garrison. In order to safeguard this danger the

prophet assigned Abdullah Jubayr with fifty archers upon the height to prevent the entry of the enemies from this opening, and further ordered them strictly never to leave their strategic position even if the Muslim army become victorious, and enemy started running from the battlefield.

The Holy Prophet (SAW) gave the banner in the hand of Mas'ab because he belonged to the Tribe of Bani Abd ud Daar since the career of banner from the Qureshite also belonged to the same tribe. The battle started, and because of the bravery of the Islamic Army, the Qureshite Army after suffering severe casualties started running away from the battlefield. The archers at the mountain peak imagined that their presence over there was no longer required. Therefore, against the Holy Prophet's (SAW) orders, they left their strategic guarding position in order to collect the spoils of war. Khalid bin Walid who was a brave, and experienced warrior knew from very beginning that access between the two mountains was the key for the victory of this battle. In the beginning of battle he had attempted to enter behind the Islamic Army from that opening but was forced to retreat because of the severe resistance of archers assigned upon the mountain heights.

This time, seeing the strategic spot vacated by its guards, he appeared at the back, and waged a deadly surprise attack upon the unarmed, and neglectful Muslims that created a chaotic disorder, and confusion among them thus enabling the defeated Qureshite's Army once again to enter in the battlefield from this unguarded strategic opening. In this surprise assault the Islamic Flag Career Mus'ab bin Omayr was killed through an enemy soldier, and since his face was masked, his killer thought that he had killed the Prophet of Islam, therefore he started shouting: ***"O People! Be aware that Muhammad had been killed."*** The news of prophet's death circulated among the Muslims quickly, and unanimously a majority of them turned

their backs from the battlefield; started running in such a manner that the number of warriors, left in the battlefield was so small that could had been counted by hand fingers. Ibn Hisham the great narrator of the Islam had written as follows:

"Ans bin Nadhran uncle of Anas bin Maliki had written: 'When the Islamic Army was inflicted with the surprise enemy assault, and the news of the prophet's death was circulated among them, a majority of the Muslims thought how to save their own lives, and each one of them took shelter in a corner.' He continued: 'I saw a group of the immigrants, and helpers including Omar bin Khattab, Talheh, and Abdullah sitting in a corner, and were busy thinking about their own rescue. I asked them with a tone of complaint: 'Why are you sitting over there?' They replied: 'The prophet had been killed therefore fighting didn't make any sense.' I told them: 'Arise, and be martyred for the same path for which he had been martyred; if Muhammad was killed his God is still alive.' He added: 'My words didn't produce any effect upon them; I took my own arms in my hands and return to the battle.'" [91] Ibn Hisham had narrated: ***"Anas was inflicted with seventy wounds in this battle, and none was able to identify his body except his sister. A group of the Muslims were so much depressed that they starting planning for their own rescue through resorting to Abdullah bin Ubay—hypocrite (munafiq) to seek immunity for them from Abu Sufian! A group of them took shelter towards the mountain."*** [92]

Ibn Abi Hadid had written: ***"A person in Baghdad in the year of 608 hijri lunar was learning Mighdadhi Waghdi's book under the tutorship of a great scholar Muhammad bins M'ad Alavi, and one day, I also***

joined that meeting. When, the lecture reached where Muhammad bin Muslameh had clearly narrated that on the Day of Ohud, he had witnessed with his own eyes that Muslims kept ascending towards the mountain, while their prophet called them by their names and raised his voice: 'O! So and so come towards me!' But no one replied positively to his call. The teacher replied to me that what was meant with so and so, were the very same people who after the prophet's demise grabbed the position, and post in their hands; the narrator for the sake of the fear hadn't written their names and intentionally had avoided to write them explicitly.'" [93]

5.1. Self-sacrificing—an Indicator of Commitment towards Faith and Belief

The valor and self sacrificing are indicators of a commitment towards an objective; continuous monitoring of these acts, would enable us to measure precisely the degree of faith and belief of a human being towards his cherished goals. In reality, the most precise and sophisticated monitors to identify the magnitude of the faith and belief of a person, consist of measuring accurately his forgiveness or generosity towards the path of a cherished goal. The Holy Qur'an has explained this reality in the following verse:

"The (true) believers are those only who believes in Allah and His Messenger and afterward doubt not, but strive with their wealth, and their lives for the cause of Allah. Such are the sincere.

—The Holy Qur'an (49:15).

The Battle of Ohud was a golden opportunity for smelling and identifying believer from a non believer; it was the most precise and sophisticated scale for measuring the degree of faith for a vast number of the claimers of faith. Running

away of a vast group of the Muslims from the battlefield of this war was so sad, and touching that even the Muslim women who had arrived at the battle field accompanied with their sons for the performance of duties of nursing of the injured as well as to provide water to thirsty, were forced to defend the Holy Prophet's (SAW) existence. Nasibeh, a women present at the battlefield, when saw the escape of the claimers of the faith, took a sword in her own hand and defended the Holy Prophet (SAW). When prophet witnessed the self sacrificing of this valiant women as compared to the escape of the others, he made his historical statement about the bravery of this great women: ***"The rank of Nasibeh is far superior than the position of so and so."*** Ibn Abi al-Hadid had said: ***"The narrator had done a treachery against the prophet for not writing the names of the persons who were called by the names by the prophet clearly."*** [94]

Exactly opposite to these peoples, history admits the valor and self sacrificing of a noble officer who was a shining example of the sacrificing in the entire Islamic history and this repeated victory of the Muslims, was the result of his epic self sacrificing. This exalted officer, a real devotee was —the Lord of the Pious and the Commander of the Faithful, Imam Ali (AS). In the beginning of the Battle of Ohud, the reason of Qureshite's quick escape away from the battlefield was because nine of their valiant flag careers one after other were killed by Imam Ali's (AS) hand, and as a result the Qureshite's Army was badly shaken, demoralized and decided to escape from the battlefield instead of offering any formidable resistance.[95]

5.2. Details of Imam's (AS) Epic Self Sacrificing

The contemporary Egyptian scholars who analyzed the important Islamic episodes did not defend Imam Ali's (AS) right the way it deserved to be or at least the way it was

recorded in the books of history, instead presented his epic self sacrificing as equivalent to the level of the others. Therefore, it is necessary to reflect here at least in summary the details of his heroic sacrifices from their own authentic sources. Ibn Athir had written in his history:[96] ***"The Holy Prophet (SAW) was attacked by various Qureshite's Army groups from all directions. Imam (AS) with the prophet's command repulsed their deadly assaults, by killing some of them from each group, forced them to be scattered, and this pattern was repeated several times. For compliment of this epic self sacrificing the dispatcher of divine revelation appeared before the Holy Prophet (SAW), praised the epic valor of Imam Ali (AS), and said: 'This is the highest degree of sacrifice that he had shown.' The Holy Prophet (SAW) testified his statement and replied: 'I am from Ali and He is from me.' Then a heavenly voice was heard in the battlefield whose text was as follows:***

"La saif illa dhulfighar wa lafata illa Ali."

"There was nothing like Dhulfighar (Ali's-sword) and no one was a valiant like Ali."

1. Ibn Abi al-Hadid had described the above episode with more details: ***"The groups who waged onslaught to kill the prophet consisted of fifty people, and Ali (AS) while standing on foot made all of them scattered."*** Then he narrates about descending of Angel Gabriel and says: ***"In addition the above which is absolutely certain from historical point of view. I had also seen in some of the versions of: The Book of Ghazvaat of Muhammad bin Ishaq about descending of Angel Gabriel. Even I asked from my own teacher Abdul Wahab Sakineh about its authenticity, and he replied that it was true. I asked him why this authentic***

incident hadn't been mentioned by the writers of Six-Authentic Books (Sahiyeh Shish-ganeh)? He replied: 'There were many authentic traditions that their writers had acted neglectfully in omitting them!'"[97]

2. In his detail sermon, the Commander of the Faithful, Imam Ali (AS) at Ra's al-Yahoud, which he had delivered in the presence of his companions, described about his sacrificing: ***"When Qureshite's Army attacked us like a flood, the helpers and immigrants runaway towards the path of their homes. In spite of being inflicted with seventy wounds, I continued to defend the prophet. Then he removed his cloak and placed his hand upon the scar of wounds whose indications were still there. According to a narration from Khisal-e-Sadduq, Imam Ali (AS) in defending the life of the Holy Prophet fought so fiercely that even his swords was broken. The prophet gave his own swords—Dhulfighar so that he could continue fighting in the God's path."*** [98]

3. Ibn Abi al-Hadid had written: ***"When the majority of his companions escaped from the battlefield, the enemy onslaught upon him became very extensive. A column from the Tribe of Bani Kananeh, and a group from the tribe of Abd Munaf that included four famous valiant warriors attacked the prophet vigorously. During this episode Imam Ali (AS) circled around the Holy Prophet (SAW) like a butterfly, and prevented enemies to reach near him. A column consisted of more than fifty people decided to wage a severe attack with the intention of killing the prophet; it was only the fiery strokes of Ali's swords that forced them to be scattered. In these attacks those four heroes, and ten other people whose name hadn't been recorded in the history were all killed. Angel Gabriel congratulated this valiant sacrificing of***

Imam Ali (AS) to the Holy Prophet (SAW) who replied: 'Ali is from me and I am from him.'"

4. In the ancient wars flag bearer was supposed posses an exalted valiant position, banner was always handed over to the most brave and courageous person. Firm determination and courage of the flag career was responsible for the high morale for the other warriors; therefore in order to prevent psychological moral setbacks of the other fighting soldiers, few people were always selected in advance before the attack as flag careers so that if one gets killed the other one would carry the banner in his place, and thus in this manner fighting would be continued without any interruption. Since the Qureshite's Army was well aware about the valiance and bravery of Muslims in the Battle of Badar, from this consideration they had assigned their brave and the most valiant warriors as successive flag careers one after the other respectively.

The prime flag career of the Qureshite's was Talheh bin Talheh, who was the first to be killed with Ali's (AS) stroke. After his killing other warriors took the banner in a successive manner as they were assigned for this task but all of them one after the another were killed with the striking swords of Ali (AS) named as: S'aeed bin Talheh, Osman bin Talheh, Sh'afeh bin Talheh, Harith bin Abi Talheh, Aziz bin Osman, Abdullah bin Jamileh, Irteh bin Sharjil and Swaab. With the killing of all those brave flag careers the Qureshite's Army started fleeing desperately from the battlefield, and it was from this reason that the first victory of the Muslim Army was accomplished because of the epic self sacrificing of Imam Ali (AS).[99] Sheik Mufid (RA) in his book Irshad had narrated from Imam al-Sadiq (AS) that there were nine flag careers from the Qureshite's Army, that all of them were killed by Imam Ali's (AS) hand. Ibn Hisham in his narration has mentioned the names of the people of

other than these nine who were killed in the prime attack by Imam Ali’s (AS) hand.[100]

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Chapter-6: Absolute Victory of Islam over Polytheism

The Arab idol worshipping army fiercely stormed the other side of wide trench like locust, and ants that was recently excavated by the Muslims just six days before their arrival. They had imagined that like before they would be confronted by the Muslims in the Battlefield of Ohud. But this time, seeing no signs of their presence continued their speedy movement until they reached at the city's doorway. Seeing a wide trench newly excavated at the vulnerable areas of the city made them totally dumbfounded, and confused with surprise. The number of enemy's soldiers was more than ten thousands, while the number of the Islamic combatant didn't exceed three thousands.[101] The Siege of Medina continued for a period of one month, and whenever the Qureshite's Soldiers tried to cross the trench they were prevented by the guards of archers, who were responsible for its defense taking positions behind the fortified bunkers at a short distance in the trench's vicinity. Archery attacks continued from both sides without any side achieving clear victory over the other side.

Continuation of this status quo for the enemy troops was very expansive and difficult, because cold air and shortage of the fodder for their animals was threatening them with certain death, and the idea of waging the war was getting out of their minds slowly instead replacing it with the feelings of fatigue, exhaustion, and tiredness in their morals. From this consideration they saw no other option except to motivate their most valiant and strong warriors to cross the trench through jumping of their horses. Therefore, the Qureshite's war heroes started running fast their horses

surrounding the trench areas and finally through jumping from a point that was not so wide, were able to cross the trench, and entered in the battlefield.

One among these six persons who crossed the trench was a famous Arab hero—Omroo bin Abdowad—who was regarded as unique and most valiant warrior in the Arabian Peninsula, and alone was considered as equivalent to one thousands warriors. He was completely covered with the coat of arms made of steel from the head to toe, and was roaring like a lion in front of the battle lines of the Muslims and cried: ***"Where were the claimers of the Paradise? Was there no one among you who could dare to send me to hell, or could I send him to Paradise?"*** His repeated cries sounded like a certain invitation to death and a profound fear was inflicted upon the hearts as though ears and tongues of the Muslim combatant had become inactivated from hearing, and replying respectively. [102] Once again the old man of Arab released string of his horse, walked gracefully in front of the Muslim battle lines, and arrogantly shouted for combatant for the fighting.

Each time the cry for combat of Arab hero was heard only a youth stood up, and asked permission from the prophet to go to the battlefield for combat but his request was continuously turned down by the prophet. That youth was Imam Ali (AS) and the Holy Prophet (SAW) against his requests said: ***"Sit down, this is Omroo!"*** Omroo cried loudly for the third time and said: ***"My voice is almost gone by crying, was there no one among you to come, and put his feet in the battlefield?*** This time again, Imam Ali (AS) pleaded with the Holy Prophet (SAW) to let him permit to go for the combat. Prophet replied: ***"This is Omroo challenging for the combat."*** Imam Ali (AS) Replied: ***"Yes."*** Eventually, prophet yielded to Ali's repeated requests for the combat with Omroo, gave his own swords to him, placed turban upon his head, and prayed for

him.[103] And said: ***"O! Allah, protect Ali from any harm. O! Allah in the battle of Bader, Obedeh, and in Ohud, the Lion of God—Hamdheh were taken from me; O! Allah, protect Ali from any harm."*** Then he recited the verse: ***"My Lord! Leave me not child less, though Thou art the best of inheritors."***

—The Holy Qur'an (21: 89).

Then he recited the following historical statement: ***"The two real manifestations of the Monotheism, and Polytheism are combating against each other."*** [104] Imam Ali (AS), and Omroo both were the perfect manifestations of the belief *(iman)* and polytheism *(shirk)* respectively. And Perhaps the Holy Prophet (SAW) meant that the distance between the belief and polytheism has been reduced to very small, and the defeat of the belief in this battle would make the position of polytheism strengthen in the world. Imam Ali (AS) to compensate this delay arrived in the battlefield, and recited the epic verses that were exactly similar, and equivalent to his opponent which meant: ***"Take it easy, a powerful man had come to reply to your demand."*** Imam Ali (AS) was clad in an iron coat of arms, and only his eyes were shining from his head covering. Arabian hero having identified his opponent refused to fight with him and said: ***"Since your father was a friend of mine, and therefore I didn't want to spill the blood of his son."*** Ibn Abi al-Hadid had narrated: ***"My teacher of history Abul Khyar when taught me this portion of the history said that since Omroo was present in the Battle of Bader, and had seen Imam Ali's (AS) epic bravery from his own eyes very closely, hence from this consideration he was looking for the false excuse because he was scared to fight with such a valiant hero."*** Ultimately Imam Ali (AS) said to Omroo: ***"Don't be angry of my getting killed, I either would get killed or be victorious, and would be***

lucky in both the cases because my position would be in the paradise, however in any case the hell was waiting for you."

Omroo smiled and replied: ***"O my nephew this distribution didn't seem just; let the paradise, and hell both belong to you."*** [105] Imam Ali (AS) then reminded Omroo about his vow with God that if a Qureshite's man would request him of two things, he would at least accept one of them, and Omroo replied that it was correct. Imam Ali (AS) said: ***"My first request with you was to accept Islam.*** Arabian hero Replied: ***"Forgive me from this request because I didn't have any need of your religion."*** Then Imam Ali (AS) replied: ***"Come on and didn't wage war, return back to your native place, and let leave the prophet to others so that if they got victorious, it would bring a great happiness, and joy for the Qureshite; and if he got killed you would achieved your desire without participating in the act."*** Omroo replied: ***"The Ladies of Qureshite didn't think like that. How could I return now when Muhammad was within my reach, and right now the time had arrived that I should act according to my vow? Because I had vowed after the Battle of Bader not put the oil on my head without taking my revenge with Muhammad."***

This time Imam Ali (AS) said: ***"Thus inevitably let us be readied for combat to loosen the knots of our argument with the stroke of swords."*** At his juncture the old champion with fierce wrath like the melted steel, since saw Imam Ali (AS) on foot, he too dismounted from his horse back, struck it with it with his sword, and then attacked Imam Ali's (AS) head with a severe stroke of his sword. Imam Ali (AS) defended the attack with his shield but it was sheared in to two halves, and resulted in injuring his head; utilizing this opportunity, Imam (AS) delivered a

crucial blow of his sward upon Omroo's head that caused him to fell down upon the ground. In the midst of the sound of striking swords, dirt and dust arosed from the battleground that prevented the soldiers of the opposite camps to be able to see closely the ultimate outcome of the battle between the two giant combatants.

But when suddenly the loud cry of "God is Great *(Allah ho Akbar)*" was raised by Imam Ali (AS), an exclamation of joy and cheerfulness arose from the Islamic Army and the Muslims became aware that Imam Ali (AS) had been victorious over the Arabian hero, and thus had saved the Muslims from his sedition. The killing of this famous valiant of the Qureshite resulted that those other five heroes i.e. Akrameh, Hubereh, Nofil, Dharar, and Mardas who also had crossed the trench following Omroo, and were waiting for ultimate outcome of the combat between Ali (AS) and Omroo, started fleeing their feet. Four of them succeeded in crossing the trench towards their own garrison thus informing the Qureshite regarding the killing of their great hero. But Nofil while trying to jump the trench fell down together with his horse. Imam Ali (AS) who was chasing him, entered inside the trench, and killed him with a stroke of his sword.[106]

The death of this hero resulted in silencing the fervor of battle forcing the various Arabian Tribes to be scattered in the direction of their native lands. It was not long that army consisted of ten thousands warriors who were also encountered by the cold and fodder shortage left the battlefield towards the path of their homes, and the foundation of Islam that was being threatened by a powerful enemy was preserved, and secured through radiation of Imam Ali's (AS) epic self sacrificing.

6.1. Worth of this Self-Sacrificing

Those who aren’t aware about intricacies and awesome situation of the Muslims and terrible fear, that has inflicted upon them due to the roaring cries of the Qureshite famous hero for demanding his match for the combat, or in accordance to a proverb—have their hands upon the fire from a safe distance, would be unable to realize about the esoteric, and real essence of this self-sacrificing. However for a researcher, who had read a portion of the Islamic history, comprehensively and analyzed it methodically, on the basis of authentic, and firm resources the epic worth of this great sacrificing can’t remain hidden. In this judgment it is sufficient to know that had Ali (AS) wouldn’t have gone for the combat, each of the Muslim present at the scene didn’t had the courage to combat with an enemy who transgressed upon them; the greatest shame for an army wasn’t to offer a positive response to an enemy’s combat challenge in the battlefield, while its soldiers had been shaken by a feeling of the intense fear, and loss of morale inside their souls. Even if the enemy would had overlooked from hand to hand combat, and simply by breaking the siege had returned to his native land, the spot of this shameful impotence would had remained upon the forehead of the History of Islamic Defense for eternity.

Had Imam Ali (AS) not participated in the battle or killed, unanimously the soldiers, who were gathered around the prophet under the Skirt of Sul’a Mountain, and due to repeated roaring cries of the Arabian hero for the demand of combat, were trembling like a willow, would have certainly fled towards the mountain heights to be scattered eventually. Since, such a similar incident occurred earlier in battles of Ohud, and Hunayn as had been recorded in the Islamic History that except a few people countable upon the fingers, who offered the stiff resistance, perseverance, and defended the Holy Prophet’s (SAW)—life all of them fled away leaving him alone in the battlefield. Had Imam (AS)

suffered a defeat in this combat, not only the soldiers gathered under the Islamic Flag around the prophet at the skirt of Sal'a-Mountain would have escaped; rather even the soldiers responsible for its guarding from the fortified positions in the near vicinity of the trench all along its length, would certainly vacated the defense bunkers, and each of them have escaped taking the shelter in the isolated corners.

Had Imam Ali (AS) not resisted the transgression of the Qureshite's Heroes or was killed in this path, crossing of the enemy soldiers from the defense line of the trench was easy and absolutely certain without any doubt. Ultimately continuous waves of the enemy columns would had attacked the Islamic Army's Command Center to fight until the last point of resistance was destroyed. The ultimate result of this battle had been nothing except the Victory of the Polytheism over the Code of Monotheism, and closing of the Islamic file forever. Therefore, on the basis of these reckonings the Holy Prophet (SAW) with the inspiration of the divine revelation, appraised Imam Ali's (AS) self sacrificing on that day and delivered his historical statement: ***"Dharbathe Ali Ibn Abi Talib, Youm-al-Khanadq afzalu min ebadattul saghalain."*** [107] ***"The worth of stroke, that Ali struck upon the enemy on the Day of Trench—was superior to the worship of all the inhabitants of the world."***

The philosophy of this appraisal is quite explicit because if this self sacrificing was not occurred the Code of Polytheism would had overtaken the entire world with no other flame left out there for the world's inhabitants for gathering around it for God's Worshipping under its heavenly radiance. Therefore, here it must be said that Imam Ali (AS) with this unique and magnificent self sacrificing had obliged all the Muslims of the World, and followers of the Code of Monotheism, or in other words Islam

and faith *(iman)* of all past centuries until now is obliged to Imam Ali's (AS) epic self sacrificing. Yes! In addition to the self sacrificing Imam Ali's (AS) stalwartness was so exemplary that after killing Omroo, he didn't look towards his precious coat of arms, and other arsenal of war, and without removal of clothing from his dead body left the battlefield. Although he was rebuked by Omar about this matter but Imam Ali (AS) didn't pay any serious attention to it. It was because of this reason that when Omroo's sister arrived upon his dead body she said: ***"I would never shade tears upon you because you were killed by such a generous person***[108] ***that he hadn't even touched your precious clothing, and the war arsenals."***

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Chapter-7: Battle of Khaybar and Three Great Distinctions

How enemy's tongue was opened to describe Imam Ali's (AS) distinctions in a meeting that was arranged for his back biting ended up in a meeting of his appreciations? Imam al-Hasan's (AS) martyrdom provided an opportunity for Mu'awiyeh to prepare ground his son Yazid's caliphate, during his own life span through seeking the allegiance of the prophet's exalted companions and supporters, who were living in Mecca, through their pressing his son's hand as the Caliph of Islam and the Prophet's successor.

In order to accomplish his cherished goal Mu'awiyeh left the land of Syria with the aim of pilgrimage of the House of God, and during his stay in the religious center of Hejaz hold meeting with the companions, and supporters of the prophet. Having completed the circumambulation of K'aba at *Dar al-Naduweh* that was the meeting place of Qureshite's chiefs during the period of ignorance, he rested for a while, and then started discussions about his plan with S'ad Waghaas, and other Islamic personalities because at that time the idea of the Yazid's caliphate and successor ship without receiving their blessings was neither practical nor feasible.

He sat down upon the thrown that was placed for him at *Dar al-Naduweh* and also asked S'ad Waghaas to be seated near him. He saw the environment of the meeting suitable to dare, and start ill speaking, and slandering about the Commander of the Faithful Imam Ali (AS). This act—near the House of God, and further in the presence of the prophet's respectable companions, who were completely aware about the distinguished self sacrificing and braveries of Imam Ali

(AS) wasn’t an easy task. Because, all of them knew very well that it wasn’t too long before that the environment of K’aba from inside as well from the outside was filled with—gods of falsehood. Which were destroyed only Imam Ali’s (AS) means, when with the Holy Prophet’s (SAW) command he put his feet upon his blessed shoulders, and the idols—that were worshipped by Mu’awiyeh himself, and his fore fathers during the prolonged years were thrown upside down from the zenith of their majesty, and grandeur into the nadir of wretchedness. [109] Now, Mu’awiyeh wanted through pretending to Monotheism, and worshipping of a Single God, to say ill speaking and backbiting, about the most distinguished hero of the Path of Monotheism. It was under the radiance of his self sacrificing that the Tree of Monotheism was able to penetrate its roots deeply and strongly among the hearts, and was currently blooming with strong branches, and leaves.

Although, S’ad Waghaas consciously was a bitter enemy of Imam (AS) and envied his exalted distinctions, and spiritual status, the day Osman was killed, and all the people with intense pleasure and joy selected Imam Ali (AS) for the caliphate for managing their affairs, only few persons countable upon the fingers refused allegiance with him including S’ad Waghaas. When Ammar invited him for the allegiance with Imam Ali (AS), he replied in an insulting manner. Ammar informed Imam Ali (AS) about this incident, and he said his envy towards me has prevented him from my allegiance. His pretension to Imam’s (AS) enmity was to the extent that when the second caliph ordered the formation of the Council of the Caliphate, appointed his members himself, and selected S’ad Waghaas and Abd al-Rahman Ouf—a cousin of S’ad, and Osman’s son in law—people with foresight out side of the council openly said that Omar with the formation of this council, whose members included S’ad and Abd al-Rahman had prevented Ali’s (AS)

hand for the caliphate for the third time—and the ultimate result declared by the council was exactly the same as was predicted.

S’ad in spite of his past background of bitter enmity, and opposition with Imam (AS) when observed that Mu’awiyeh was ill speaking about Imam Ali (AS), suddenly twisted, and turned his face towards Mu’awiyeh, and said: ***“You placed me upon your own thrown, and speak slander against Ali? I swear by God that whenever one of the three distinctions awarded to Ali had given to me, would be better than my possessing of all the wealth of this world, covered by sunlight.***

1. The day the Holy Prophet appointed him as his successor in Medina, and went towards the Battle of Tabuk, and said to him: ‘Your position with respect to me was like the position of Aaron with Moses, with the exception that there would be no other prophet after me.’

2. The day when it was decided that the prophet would have a debate with the Chiefs of Najran, he took the hands of Ali, Fatimeh, Hasan, and Husain, and said: ‘O God! These are the members of my progeny (Ahl al-Bayt).’

3. The day when the Muslims had already conquered the important parts of all the Jewish fortresses but the Fortress of Qamoos that was the largest center of their valiant fighters, was under the siege for eight days by the Islamic Army, and the crusaders of the Islam didn’t had the power of conquering, and opening its gate. The severe headache prevented the Holy Prophet (SAW) to appear at the scene of the combat to take over the army command in his own hand, and every day he gave banner in the hands of one of the commanders

of the Islamic Army, and all of them returned without any result. A day he gave banner in Abu Bakr's, and following day in the Omar's hands, but both of them returned before prophet the empty handed without accomplishing any thing. The continuation of this situation was so bitter and annoying for the prophet, that he announced: 'Tomorrow I would give the banner in the hand of some one who would never flee from the combat, and would never show his back towards the enemy. He was some one who was loved by God and His prophet, and God would open this fortress from his hands.'

When the Holy Prophet's (SAW) words were narrated for Imam Ali (AS), he raised his face towards heaven and said: 'O! God whatever was granted by You there was no on to take it away, and whatever wasn't granted by You there was no one to grant it.' S'ad continued: 'When the sun arose the next day all of the Holy Prophet's (SAW) companions surrounded themselves around in his tent in order to see that the great distinction would be awarded to whom. When the Holy Prophet (SAW) came out of his tent, necks of companions were stretched towards him, and I stood near him thinking perhaps this distinction would be given to me. Omar, and Abu Bakr both were more anxious than the others to had that great distinction for themselves. Suddenly the Prophet asked: Where was Ali? He was told that he was inflicted with the severe pain in his eyes, and was resting in his tent. The prophet ordered Salmeh bin Ako'o to go to his tent, and holding Ali's hand brought him near the prophet.

Then the prophet prayed for Ali's health that was granted in his favor. Then the prophet himself covered Ali with his own coat of arm, tied his swards

(Dhulfighar) to his back, handed him the banner, reminded him to invite them to the Islam before starting of battle, and in case of their decline should suggest them to live freely, following their own religion, after disarmament under the security of Islamic Flag through paying a tax (jadhiyeh). If they refused to accept all of these options, then fight with them; and know that whenever God guides a person through your means is better than possessing of the red woolen camels, and giving all of them away in the path of God.'" [110]

S'ad Waghaas, when narrated, the summary of this incident that was presented here thoroughly, the people assembled in that gathering were scattered angrily as a protest leaving the Mu'awiyeh alone.

7.1. Shinning Victory of Islam in Battle of Khaybar

This time again Muslim under the radiance of Imam Ali's (AS) self sacrificing, were able to achieve a shinning victory, and from this consideration has called him as—The Conqueror of the Khaybar. When he reached near the fort with a group of the soldiers who were following him from behind, Imam Ali (AS) placed the Islamic Banner upon the ground. At that moment all the warriors rushed out side from the fort. Harris—Marhab's brother rushed towards Imam Ali (AS) while shouting the loud cries for the combat. His cry was so scaring that the soldiers who were following Imam Ali (AS) from behind uncontrollably returned back, and Haris like a roaring lion with rage rushed to attack him, but hardly a moment had passed that his dead body was fallen upon the ground.

Killing of his brother angered Marhab with frenzy, and in order to take the revenge while he was drowned with heavy arsenal, wearing coat of arm of steel, and placing a piece of

stone under his steel helmet rushed towards Imam Ali (AS); both them started recital of the epic verses about themselves. The exchange of the strokes of pierces, and the swords between the two Jewish and Islamic heroes had created a terrible fear among the hearts of the other warriors present on the battle scene. Suddenly sharp cutting, and crushing Dhulfighar of the Islamic Hero was struck upon Marhab's head throwing him upon the dirt. Jewish warriors, who were standing behind Marhab seeing this horrifying scene started fleeing, and a group of them, who dared to offer stiff resistance against Imam Ali (AS) fought hand to hand combat, and all of were them were killed miserably.

Finally the time arrived when Imam Ali (AS) should enter inside the fort but the closing of its mighty door prevented Imam Ali's (AS) and his soldiers entrance, but with God's special power, he succeeded in lifting this giant Door of Khaybar away, thus providing the opportunity for the entrance of the soldiers inside the fort. And in this manner, he completely annihilated the last den of the conspiracy and danger and relieved the Muslims permanently from the sedition of these dangerous, and mischievous elements who possessed continuous enmity and hatred with Islam and the Muslims. [111]

7.2. Imam's (AS) Relation with the Holy Prophet (SAW)

Here one of three distinctions about the Commander of the Faithful, Imam Ali (AS) that S'ad Waghaas had reminded to Mu'awiyeh was presented in detail and it would also be fitting to discuss about the two other distinctions in summary. One of the epic distinction of Imam (AS)—was that in all the battles he was at the Holy Prophet's (SAW) service as well as his Flag Carrier only with the exception of the Battle of Tabuk, when the prophet ordered him to remain in Medina as his successor. Since, the Holy Prophet (SAW)

was well aware that the hypocrites had already plotted for a mutiny after his departure form Medina. Therefore, from this consideration he said to Imam Ali (AS): ***"You were the guardian of my family (Ahl al-Bayt), my relatives, the group of immigrants, and no one had merit for this task except me and you."***

The presence of the Commander of the Faithful (AS) in Medina made hypocrite's plot impossible to be materialized. Therefore, they immediately started plotting another scheme for Imam Ali's (AS) departure from Medina. In order to accomplish their desired ambition, they started spreading the rumors that since relations between imam and the prophet had become strained and Imam Ali (AS) because of the long distance and intense heat had refused to participate in the crusade in the path of God. While, the Holy Prophet (SAW) hadn't gone too far away that the rumor was circulated in the entire City of Medina. In order to respond to this new development, Imam Ali (AS) reached to the prophet's presence and informed him about the situation. By declaring the following historical statement—that S'ad Waghaas wished to be said about him—the Holy Prophet (SAW) while offering sympathy to Imam Ali (AS) announced as follows: ***"Were not you happy that your position with me was like the position of Aaron with Moses? Except that there was no prophet after me."***[112]

This narration in the intellectual's terminology was called as—the Tradition of Status *(Hadith-e-Manzelat)*—that confirms all the positions held by Aaron for Imam Ali (AS) except the chapter of the prophet hood which was closed for ever. This tradition was a continuous Islamic Narration that had been presented by the historians and the narrators in their books. The third distinction that S'ad Waghaas has mentioned was cursing upon each other *(Mubahileh)* of the Holy Prophet (SAW) with the Christians of Najran. Having

argued with the prophet about their false beliefs of the Christianity they refused to accept the Islam but announced their acceptance for cursing upon each other. The time of cursing upon each other finally arrived. The Holy Prophet (SAW) selected only four people from his relatives in order to participate in this historical episode and these four people were none accept Imam Ali (AS), his daughter—Fatimeh al-Zahra (SA), Hasan, and Husain (AS). Because among the entire Muslims, selves *(nafus)* containing the purest and firm faith, didn't exist except the selves of these four individuals.

The Holy Prophet (SAW) traveled the distance between the destination and the place of ceremonies of the cursing in a special manner. He took Husain (AS) in his bosom, hold Hasan's (AS) hand, while Fatimeh al-Zahra (SA), and Ali (AS) were following him from behind. He entered at the designated place and before entering inside its surrounding said to his fellow travelers: ***"Whenever I start praying, you should farewell my prayer accompanying with your Amen!"*** The illuminated face of the Holy Prophet (SAW) accompanied with the four other persons that the three of them—represented the branches of his own holy existence**—**created such uproar among the Christians of Najran that their Archbishop told them: ***"I was witnessing the faces that if they raised their faces up towards the heaven for cursing, this plain would turn in to a horrible burning hell and the skirt of divine punishment would stretch until the Land of Najran."*** Therefore, from this consideration they refused to engage in the cursing and accepted payment of tax *(jadhiyeh).* A'aysheh had narrated: ***"On the Day of Cursing, the Holy Prophet (SAW) covered his four fellow companions with a black cloak and recited the following verse:***

‘Allah’s wish is but to remove uncleanness far from you, O Folks of the Household, and cleanse you with a through cleansing.’”

—The Holy Qur’an (33:33).

Zamaskhari has narrated: ***“The episode of the cursing and the context of this verse are most authentic witness regarding the Companions of the Cloak (Ashab-e-Kis’a) and is considered as a live document regarding the legitimacy of the Islamic Code.”***[113]

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Chapter-8: Justice that Permits—Nurturing of Enemies

"Ali (AS) in executing the divine commands is extremely accurate and uncompromising, flattery and praising don't have any entrance in his life."

—The Holy Prophet (SAW).

Those who pursuit a sacred goal in order to accomplish it endeavors continuously through out the day and night, and can't remain neutral towards the affairs that are in direct conflict with their cherished objective. These people in the path of their aim succeed with the backing and support of a group, while at the same time are confronted with the wrath and opposition of another group. In this path righteous, enlightened, and open minded people become charmed with their justice and firmness while the people naïve and unbelievers in an ideology are annoyed with their justice and implementation of the strict regulations.

There is a group that accepts both good and bad warmly, cooperates with the Muslims as well as with the Non Muslims and didn't raise enmity and wrath of each group; they aren't at all interested in following any cherished goal or an ideology; because reconciliation with all the groups demonstrates, nothing except sedition and duality. During the reign of the Commander of Faithful (AS) a commander of a certain area praised himself and said that all classes are happy with him. Imam Ali (AS) replied: ***"It indicates that he wasn't a just person because approval of all the classes indicated his reconciliation, sedition and being unjust; otherwise all the people wouldn't had been happy with him."***

The Commander of the Faithful (AS) is one of those man who absorbed love, sentiments, of all the righteous seekers of the justice while at the same time contrary to that ignited the fire of rage in the chests of greedy, law breakers, and wretched elements of the society. The voice of justice and Imam's (AS) firm commitment to execute the laws and regulations strictly wasn't only limited especially during the period of his government. Although, a majority of the writers and narrators, when speak about Imam's (AS) piety and justice most probably present their opinion on the basis of the events occurred during the period of his government, because opportunities for presentation of these exalted human virtues were available relatively more easily during this period. But justice and its fair execution through Imam Ali (AS) as well his strict commitment for respecting the rules since the period of prophet hood was upon the tongues of the ordinary and special people.

From this consideration, very often people who didn't have capacity to tolerate Imam Ali's (AS) administration of justice approached the Holy Prophet (SAW) to complaint against him and were encountered with quite opposite response that: ***"Imam Ali (AS) in executing God's Commandments and regulations didn't differentiate the head from the foot."*** In the history of Imam Ali's (AS) life during the period of the prophet hood some important incidents shade light about this reality and as an example we are presenting two of them as follows:

1. In the tenth year of hijri when, the Holy Prophet (SAW) aimed for the pilgrimage of House of God, he dispatched Imam Ali (AS) with a group of the Muslims to Yemen. Imam Ali (AS) was assigned the responsibility of collecting clothing from the Christians of Najran that they had promised on the Day of Cursing *(Mubahileh)* and presented it to the Holy Prophet (SAW), during his return journey from Yemen. Having accomplished his assignment successfully, he

learned that the Holy Prophet (SAW) had gone for the pilgrimage of House of God hence he changed the direction of his returned journey towards Mecca. He traveled the path of Mecca speedily in order to reach in the prophet's presence as soon as possible, due to this reason he handed over the collected clothing to one of his deputy, and took distance from his soldiers to meet the prophet in the vicinity of Mecca.

The Holy Prophet (SAW) was very happy of seeing him in the dress of pilgrim's garb *(ahram)* and therefore inquired about how he had made his intentions for the pilgrimage. Imam Ali (AS) replied: ***"At the time of wearing the pilgrim's garb (ahram) I said: 'O! God I am wearing it with the same intention the way the prophet had intended it at the time of wearing his garb."***

Imam Ali (AS) reported to the prophet about the clothing that he had brought during his journey of Yemen and Najran and in accordance to his instructions returned towards his soldiers in order to return to Mecca again in their company. When Imam Ali (AS) returned near his soldiers he saw that his deputy had distributed the entire clothing among the soldiers who were wearing them as the pilgrim's garb. Imam Ali (AS) was very unhappy with the act of his deputy and asked him why he had distributed it before handing it to the Holy Prophet (SAW). He replied that your soldiers insisted that clothing should be distributed among them as a trust and later should be collected after the Hajj ceremonies. Imam Ali (AS) didn't accept his excuse and said that you didn't had such an authority. Then he ordered that all of the pieces of the clothing should be collected from the soldiers to be handed over to the prophet in Mecca. [114]

A group who are continuously unhappy with the execution of a fair and just system organized in an orderly manner and desired that all affairs should always be

managed in accordance to their own personal preferences reached before the Holy Prophet (SAW) and complaint against Imam Ali's (AS) strict and firm discipline in managing the affairs. However they were neglectful that such a law breaking and unfair flexibility would eventually lead to a series of unlawful acts of greater magnitudes eventually. From the point of view of the Commander of the Faithful (AS) a person who commits a mistake (especially if he regards that mistake as small) is like a horse rider who had ridden upon a rebellious and unbridled horse, then absolutely such a mutinous mount would ultimately through its rider upside down inside the deep and dark mountainous valleys.[115]

Imam's (AS) intention with such an analogy meant that every sin, no matter how small it may be, if regarded as nothing would motivate to commit greater sins and it would never leave a human being without drowning him into greater sins and ultimately throwing down inside the deep and dark valleys of hell. Therefore, from the very first day piety should be practiced and opposition of the principles and Islamic regulations should always be avoided strictly.

The Holy Prophet (SAW) who was thoroughly aware about Imam Ali's (AS) work and his fairness sought one of his companions to go inside the complaining group to deliver the message to them: ***"Stop from ill-speaking about Ali (AS) because he was very strict and disciplined in implementing God's Command, flattering, and appeasement didn't exist in his life."***

2. Khalid bin Walid was on of the powerful Chief of the Qureshite. He migrated in the seventh year of hijri from Mecca to Medina and joined the Muslims. However, before his acceptance of the Code of Monotheism continuously participated in the wars waged by the Qureshite in order to overthrow the newly established Islamic Government. He

was responsible for waging the surprising attack from the back of Muslim Army in the Battle of Ohud entering through the unguarded mountain opening and attacked the Islamic crusaders. This man even after the acceptance of Islam didn't forget Imam Ali's (AS) enmity and was always envied with the strength of his powerful arms and unique bravery. After the Holy Prophet's (SAW) demise, by the orders of the then caliph was assigned to kill Imam Ali (AS) that wasn't materialized due to certain reasons. [116] Ahmad bin Hambal has stated in his book *(masnad)*:

"The Holy Prophet (SAW) dispatched Imam Ali (AS) to Yemen together with a group soldiers including Khalid bin Walid. The Islamic Army fought with the Tribe of Bani Zayd at a certain place in Yemen, become victorious over the enemy and captured some spoils of war. The distribution of the spoils of war wasn't acceptable to Khalid and in order to create a misunderstanding, between the Holy Prophet (SAW) and Imam Ali (AS), he wrote a letter and gave it to Burideh to hand over it to the prophet as soon as possible. Burideh said: 'I traveled fast to arrive in Medina and presented the letter to the prophet. He handed over it to one of his companions to read it for him. When the letter was read, suddenly I noticed that the signs of anger started appearing upon the Holy Prophet's (SAW) face.' Burideh continued: 'I was extremely ashamed of bringing such a letter, in order to clear my self, explained that I had done such an act by Khalid's order, and I had no other option except to follow my superior in the chain of command.' He said: 'After I finished talking a deep silence prevailed upon the assembly. Suddenly breaking the silence, the Holy Prophet (SAW) said: 'Don't commit slender against

Ali, because he is from me and I am from him and is your leader after me.'"

"Burideh continued: 'I was very sorry for my action, felt ashamed, and requested the prophet to seek repentance for me. The Holy Prophet (SAW) replied that until Ali arrives and didn't give his permission for such a thing, I am never going to seek repentance for you. Suddenly Imam Ali (AS) arrived and I requested him to plead with the Holy Prophet (SAW) to seek repentance for me.'" [117] This incident resulted in Burideh's cutting his friendship with Khalid and extending his sincere hand of friendship towards Imam Ali (AS); even he didn't made allegiance with Abu Bakr after the Holy Prophet's (SAW) demise and was one among the group of the twelve people who censured Abu Bakr and didn't recognize him officially. [118]

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Chapter-9: The Holy Prophet's (SAW) Courier and Special Representative

Imam Ali (AS) with God's command recited the verses of Surah Repentance *(al-Bara'ah)* and the special memorandum for up rooting the idol worship during the Hajj pilgrimage forever for all the Arabian tribes and in order to discharge this assignment, he leaned exactly upon the Holy Prophet's (SAW) place. The Islamic History confirms that the day the Holy Prophet (SAW) announced his prophet hood on the same day, he also declared successor ship and vicegerency of Imam Ali (AS). During the twenty three years of his prophet hood period, the Holy Prophet (SAW) some times illusively and repeatedly mentioned Imam Ali (AS) as his successor for leadership of the Islamic Community to the people and especially to those—he considered as the potential trouble makers and adverse opponents—advised and admonished them and some times even scared them from the divine punishment in case of their disobedience. How surprising was it, when the Chief of Tribe of Bani-Aamir, proposed to the Holy Prophet (SAW) to defend his divine code staunchly with the condition of appointing him as his successor for the leadership after him. The Holy Prophet (SAW) in reply said: ***"Only God had the power for this decision, and who ever was appointed by Him—would be my successor."***[119]

When Hakim Yamameh mentioned the similar proposal like the Chief of Bani-Aamir's Tribe, again the Holy Prophet (SAW) shown sign of severe anger strongly rejected his demand. [120] In spite of that, the Holy Prophet (SAW) at several occasions, using different contexts had introduced Imam Ali (AS) as his successor and in this manner

repeatedly warned the Islamic Community that God had appointed Imam Ali (AS) as his successor and vicegerent and he himself didn't have any power in this matter. As an example the following incidents shall be reminded here as follows:

1. In the beginning of the prophet hood, when the Holy Prophet (SAW) was commanded by God to invite his own kinfolks towards the Code of Islam, he introduced Imam Ali (AS) has his vizier, successor, and caliph in that meeting.

2. When the Holy Prophet (SAW) went towards the Tabuk and declared the position of Imam Ali (AS) with respect to him like the position of Aaron with respect to Moses (AS) and emphasized that all the positions held by Aaron were true for Imam Ali (AS) except the prophet hood.

3. He told to Burideh and other Islamic personalities that Ali (AS) was the most deserving person for the leadership of the Islamic Community after him.

4. In the Land of Ghadir, in a gathering of exceeding more than eighty thousands hold Imam Ali's (AS) hand, introduced him to the people and explained their obligation towards him explicitly.

In addition to the above important historical incidents, occasionally the Holy Prophet (SAW) assigned some political affairs to Imam Ali (AS) and in this manner tried his best to prepare the background for developing the Islamic Community's thinking for the acceptance of Imam Ali's (AS) leadership after his demise. As an example the following incident would be investigated here:

For more then twenty years that the Islamic logic regarding the polytheism and duality was very well propagated among all the Arabian polytheist tribes and a majority of them unanimously had learned the Islamic point of view about the idols and idol worshiping. They were

knowledgeable that the idol worshipping was nothing except following a fallacy of their ancestors and their false gods were so abject and wretched that not only they couldn’t perform any task beneficial to the others instead were even totally incompetent in defending themselves from any harm or producing any gain. Therefore, such abase and helpless gods weren’t worthy of any worship and praise.

A group with a live conscience and enlightened hearts had already listened to the Holy Prophet’s (SAW) words that had resulted in a profound impact in their lives, thus changing their inclination from the idol worshipping to Monotheism and worship of a Single God. Especially when the Holy Prophet (SAW) conquered Mecca and the religious preachers were able to engage in the Islamic Propagation in an open environment a significant majority of the people started the idol breaking and sound of the Monotheism was echoed in most of places in Hejaz. But still some prejudiced and ignorant groups for whom it was painful and difficult to renounce the ancient customs, although continuously they were at struggle with their conscience, yet were not prepared to quit their indecent and evil habits of following the delusions and superstitions.

Finally, time had arrived when the Holy Prophet (SAW) should destroy completely any manifestation of the idol worshipping and any inhuman behavior through the means of Islamic Army and utilizing the military power; he totally uprooted and annihilated the idol worshipping—which was the main source of all sorts of moral and social corruption and in reality was a kind of aggression upon the sacred bounds of humanity through firm declaration of disgust of God and his Prophet, on the *Day of Eid al-Adha (Eid-e-Qurban)* at *Mina*; in that great congregation where the people were gathered from all areas of Hejaz.

Either he himself or another person was supposed to recite a portion of the first part of Surah Repentance *(al-Bara'ah)* that showed God's and His prophet's disgust from the polytheists in that great congregation and with an eloquent voice should declare to the Idol Worshippers of the Arabia to announce their position in this regards within a period of four month. That if they accepted the Code of Monotheism they would be treated like the other Muslims enabling them to be benefited from all the material and spiritual resources of Islam. But in case if they decided to continue to follow their stubbornness and arrogance, they should be ready for the fighting after the completion of the four months period and should know that after that wherever they were found would be arrested and killed.

The verses of Surah Repentance were revealed at a time when the Holy Prophet (SAW) didn't had any intention of participating in the Hajj pilgrimage. Because last year that was the year of Victory of Mecca, he had already participated in the Hajj ceremonies and decided to participate in the next year's pilgrimage that was later on called as "Farewell Hajj *(Hajjateh al-Wid'a.)"* It was due this consideration that he had no other choice but select a person for the Declaration of God's Message. Therefore, first he called Abu Bakr near him and taught the portion from the beginning of Surah Repentance and dispatched him to Mecca accompanied by forty people in order to recite these verses for them on the *Day of Eid al-Adha.* Abu Bakr took the path of Mecca when suddenly God's revelation descended again commanding the Holy Prophet (SAW) that these verses should be recited for the people only either personally by him or some one who was from him (i.e. from his Holy Progeny—Ahl al-Bayt A.S) and other then these two persons, no one else was authorized to undertook that assignment. [121]

Now let us see from the point of view of the revelation, that the person, who was supposed to be from prophet's the Holy progeny—Ahl al-Bayt (AS) and this robe had been specifically stitched to fit upon his body—was whom? It was not too long, that the Holy Prophet (SAW) called Imam Ali (AS) and ordered him to take immediately the path of Mecca, found Abu Bakr during the path, to take verses from him, explained to him that God's revelation had commanded the prophet that either he himself or some person from his Ahl al-Bayt (AS) should recite these verses for the people, and therefore he was appointed for this assignment. Imam Ali (AS) accompanied with Jabir and a group of the Holy Prophet's (SAW) companions while mounting upon the prophet's special camel took the path of Mecca, delivered his message to Abu Bakr, and he too handed over the verses to Imam Ali (AS).

The Commander of the Faithful (AS) entered Mecca and on the day of tenth of *Dhu al-Hijja* stood upon the *Jamreh Aqabeh* and with his eloquent voice recited the thirteen verses from the Surah Repentance as well as read the Holy Prophet's (SAW) Memorandum of four clauses, loudly for all the people present in that great congregation. All of the polytheist understood clearly that they had been given only four month's time to finally declare their position to the Islamic Government. The verses of the Holy Qur'an and the Holy Prophet's (SAW) Memorandum caused a strange influence upon their thoughts and before the arrival of the four months deadline, the polytheists group by group started accepting the Code of Monotheism and the tenth year of hijri hadn't yet ended that the polytheism in Hejaz was completely uprooted.

9.1. Unjust Prejudices

When Abu Bakr learned about his dismissal he returned to Medina with a special irritation, opened his tongue for

complaint, and said to the Holy Prophet (SAW): ***"You assigned me for the recital of the verses of the Holy Qur'an and Your Memorandum and considered me deserving and worthiness for this assignment but it was not long that you dismissed me. Did you receive an order from the God about this matter? The Holy Prophet (SAW) replied in a sympathetic manner that God's angel said that except me or some one from me, no one else had the decency for this assignment."***[122]

Some prejudiced writers, who in analyzing Imam Ali's (AS) privileges possessed a special deviation about the incident of Abu Bakr's dismissal and Ali's (AS) appointment for that position, had justified it as showing—Abu Bakr a manifestation of the compassion and mercy, while Imam Ali (AS) as a manifestation of strength and courage. Since in their opinion recital of the verses and the declaration of memorandum required a strong heart and courage which were strongly manifested in Imam Ali (AS), therefore he was selected for the assignment and Abu Bakr was dismissed.

This justification wasn't valid and fair at all. As it had already been shown earlier, that the Holy Prophet (SAW) had commented about the reason of this dismissal and appointment entirely in a different manner and said that for this assignment no one except me or some one from me—was authorized to undertook that assignment. Ibn Kathir in his commentary had analyzed this episode in a different manner. He writes: ***"It was the traditions among the Arabs that whenever someone wanted to break a contract, it must be broken by the same person, or a person from his family and therefore from this consideration Imam Ali (AS) was appointed."***

Inadequacy of the above justification was quite explicit, because basic aim of the Holy Prophet (SAW) for dispatching

Imam Ali (AS) wasn’t only to recite the verses, to announce the memorandum of breaking the existing treaties, and therefore to send to one of his relatives. On the contrary meaning of the fourth verse of the Surah Repentance clearly meant that the treaties with people who had sincerely respected their provisions should be honored till their term. [123] Therefore, even if the breaking of the treaties was supposed to be considered as part of this assignment—it was totally a secondary issue. The main objective was that the idol worshipping should be declared as unlawful and unpardonable sin.

If we want to make a fair and neutral judgment about this historical episode, it must be said that the Holy Prophet (SAW) with God’s permission had an objective to keep Imam Ali’s (AS) hand open regarding the political issues relevant to the Islamic Government during his own life span, so that the Muslims should became aware and habitual that after the setting of the sun of the prophet hood they are supposed to resort towards Imam Ali (AS) in political and governmental affairs. There was none more deserving than Imam Ali (AS) for this noble task, because they saw it explicitly with their own eyes, that the only person that was appointed by God for the termination of the immunity for the Polytheists of Mecca—which was clearly a Governmental Assignment—was none except Imam Ali (AS).

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Chapter-10: Planning for Future of Muslims

The Islamic universal movement started, facing severe opposition and warfare not only with the Qureshite rather against all of the idol worshippers of the entire Arabian peninsula. With their united front, multitude conspiracies and dangerous plots in order to quench this heavenly torch the more they tried the less they succeeded. Their only last hope was that the foundation of this heavenly movement would be collapsed with demise of the holder of the prophet hood, like the invitations of many individuals who had lived before the prophet were eventually silenced. The Holy Qur'an in many of its verses had reflected about their conspiracies and dangerous nightly puppet shows, and described their thinking about the Holy Prophet's (SAW) death as follows: ***"Or say they: (he is), a poet, (one) for whom we may expect the accident of time? Say (unto them): Expect (your fill)! Lo! I am with you among the expectant. Do their minds command them to do this, or are they an outrageous folk?"***

—The Holy Qur'an (52:30-32).

Right now it is not important to know that how their entire plots one after the another were destroyed and the enemies couldn't prevent the Islamic influence. Our aim here is find out about the issue that how to preserve the Islamic Movement after the Holy Prophet's (SAW) demise, so that his death shouldn't result in a standstill and retro gradation. There were two paths and each of them would be discussed here in the details.

A. The development of the intellectual and logical thinking of the Islamic Community could reach to a level to enable them to lead the newly implanted Islamic Movement

in a manner exactly like during the period of prophet hood after the Holy Prophet’s (SAW) demise . They should protect it from all sorts of inclinations of its deviation towards the left and right, and thus motivating the community and the forthcoming generations towards the straight path. After the Holy Prophet’s (SAW) demise, overall leadership of the Islamic Community was hostage of the conditions that unfortunately a majority of the people were lacking to be qualified for this responsibility. Right now, it is not the time to debate about how and when of these conditions, but in a nutshell it could be said that the all over dimensions of a movement and its profound transformation in the heart of a community wasn’t the work of one or two days, one or ten years; and the founder of the revolution—who wanted to make his movement as an eternal code, steadfast, and permanent for all the periods can’t accomplish this objective in a short period.

The permanence of a revolution and its deep penetration among the people’s hearts in a manner that its followers, after its founder’s demise neither retreat their feet backward nor should return to the ancient customs, ethics, and moral ways of their ancestors and kinfolks. It would be possible only if an exalted personality or personalities could take over the movement’s over all affairs in his hand, with diligent supervision, and continuous propagation should protect the society from all sorts of undesirable deviations until the time that a generation should passed away and a new generation that from the very first day had became completely familiar with the Islamic ethics and etiquettes—should replace the earlier generation.

Among all the heavenly movements, the Islam possessed a unique specialty, and the existence of such exalted personalities, whose existence for the steadfastness and continuity of the movement, was absolutely essential. Because, the Code of Islam was descended upon the people

who were most backward with respect to other people of the world and from the point of social moral and intellectual resources were totally deprived from all other manifestations of the cultural advancement and civilization. They were completely ignorant of all the religious traditions except the Hajj ceremonies that they had inherited from their early ancestors. The teachings of Moses (AS) and Jesus (AS) weren't infiltrated in their land and majority of the people in Hejaz were totally ignorant about it. On the contrary belief and traditions of the period of paganism were profoundly infiltrated in their hearts and were thoroughly intermingled with their soul and psychology.

All kind of religious movements were easily possible for such nations, but its preservation and continuation among these people requires intense efforts and continuous guidance in order to prevent them from all sorts of deviations and retreat. The horrible and tragic episodes and strange scene of the Battles of Ohud and Hunyain, when the followers in the midst of severe attacks become scattered from surrounding of the God's messenger, leaving him alone in the battlefield—was a clear witness that the Holy Prophet's (SAW) companions from the point of view of the development of faith and intellect had yet not attended the position that the prophet had assigned them the responsibility of managing the affairs and thus destroying the last plot of the enemy—for an opportunity to kill the prophet. Yes! Delegation of the task of the Leadership to the Islamic Community wouldn't had absolutely satisfied the Holy Prophet's (SAW) objective, instead there must be some other option that would be pointed out here: B. For the permanence and continuation of the movement the right path was that God should select a person for the leadership of the movement, who should possess worthiness from the point of view of faith and belief of the main and the secondary principles of the movement, just like the prophet;

so that in the radiance of his strong faith, vast knowledge, immunity from all sorts of negligence and mistakes, should accept the leadership of the movement thus guaranteeing its preservation forever.

This is the essence of matter that the Shi'i school claims its authenticity and continuity and plenty of historical proofs witness that the Holy Prophet (SAW) on the eighteen day of month of Dhu al Hijja al-Haram, in the year of tenth hijri, while returning from the Farewell Hajj Pilgrimage *(Hajjateh al-Wid'a)* opened the knot of this complex puzzle, through the appointment of his own successor and vicegerent by means of God, and thus guaranteed the eternal continuity of the Islam.

10.1. Two Points of Views about Leadership

In accordance with the Shi'i intellectuals' point of view the caliphate is a heavenly position which is bestowed by God upon the most deserving and intelligent person of the Islamic Community. The shining limit and clear boundary between the prophet and imam—is that a prophet is a founder of an ideology, recipient of the revelation, and possessor of a scripture. While an Imam isn't required to possess any of the above, but in addition of managing governmental and leadership affairs is also an authentic, intellectual, and explanatory authority for the explanation of that part of the religion that the prophet because of not having an opportunity, or not having a suitable background didn't succeed in their full explanation and therefore left the task to his divinely appointed successor. Therefore, from the Shi'i point of view a caliph isn't only the Leader of an Islamic State, who is responsible for execution of the laws and safeguarding its rights and boundaries, but at the same time is also responsible for the clear explanation of the doubtful points and complicated religious issues, and is a compliment to those parts of the rules and regulations that

due to some reasons weren't clearly explained by the founder of the religion.

But exactly opposite to that, in accordance of the opinion of Sunni intellectuals, caliphate is an ordinary and temporal position whose aim is nothing except to guard the physical boundaries of the state and managing materialistic affairs of the Muslims. The Caliph of the time is selected in accordance with the public opinion for managing the political, legal and economical affairs. Regarding the explanation of that portion of the obligatory commands that in summary have been explained during the Holy Prophet's (SAW) period but due to the factors beyond his control, he wasn't able to thoroughly explain their details—is the responsibility of the religious scholars and intellectuals to solve these kinds of issues through utilizing their own jurisprudence. Therefore, the difference of opinion about the essence or reality of the caliphate was created among the two opposite camps of the Muslims thus, dividing them into two sects and that difference is still continuing until today. On this basis in accordance with the former point of view in some portions imam is a partner or like the prophet; and conditions that are required for the prophet are also required for the imam. Here these conditions are described as follows: 1. Prophet should be infallible *(ma'sum)* i.e. throughout his life should not have committed a sin and in explaining the religious rules and regulations, and in replying religious inquiries shouldn't make any negligence and mistake. Imam should be like this and the argument for both of them (i.e. imam and prophet) is the same.

2. Prophet should be the most intelligent person with respect to the ideology and any point among various points about the religion shouldn't be hidden from him. Imam too—as for as he is supposed to compliment and explain those parts of the ideology that weren't thoroughly explained during the prophet's life time—should be the most

intelligent person with respect to the religious issues and regulations.

3. The Prophet hood is a divinely appointed position and not elective and the prophet should be introduced by God and be appointed as His prophet. Because, He is the only one who could differentiate between the fallible and infallible and only He knows that who under divine grace has reached to a position whereby he is completely aware and knowledgeable about all comprehensive details of the religion.

The above three conditions that are prerequisite for the prophet are equally valid for his successor and vicegerent as well as. But one the basis of the later opinion, none of these conditions required for the prophet hood is required for the imam. In their opinion an imam doesn’t has to possess infallibility, justice, knowledge, comprehension of the ideology, divine appointment, and connection with the unseen world, instead it is sufficient for him to mange the affairs of the Islamic State and its grandeur either utilizing his own intelligence or through consultation of the other Muslims. He should provide security through execution of the laws and under the auspices of invitation for the crusade should endeavor for the expansion of Islamic domain.

We would now solve the issue, (is position of imam divinely appointment or elective, and selective? Or was it required for the prophet to appoint it himself or leave the matter for the Islamic Community?) through a series of social reckoning and thus, the respectable readers would find out explicitly that the social, cultural and especially the political affairs of the prophet’s time required that the Holy Prophet (SAW) in his own life span should himself had resolved the crucial problem of the successor ship and not leaving it to—the Islamic Community. There is absolutely no doubt that the Islamic Ideology—is a universal ideology and

is the religion of the last heavenly appointed messenger of God, since the Holy Prophet (SAW) was alive, the leadership of the people was in his own hands and after his demise the leadership position should be handed over to the most deserving person in the Islamic Community. Regarding the position of the leadership after the prophet's demise whether it should be divinely appointed or elected by people, two opinions are prevailing: Shi'i believes that position of the leadership is—a appointed position and therefore, prophet's successor must be appointed by God while Sunni believes that this position is elective or selective and after the prophet's demise, the Islamic Community should select or elect some one for managing the leadership affairs of the country. Each group has brought proofs and arguments in support of their beliefs which exist in the books of belief. What is suggested here consists of analyzing and reviewing the state of affairs during the prophet's time that could prove authenticity of one opinion over the other. The external and internal politics of Islam during the prophet hood's time dictated that the Holy Prophet's (SAW) successor should be decided by prophet himself through the means of God.

Because the Islamic Society was continuously under severe threat of war, conspiracies, and internal sedition from the dangerous triangle of the enemies consisted of Rome, Iran, and hypocrites. Also, expediency of the Islamic Community required that the prophet by appointing the political leadership should create a strong solidarity among the entire Islamic Community; organizing them as a single front of the defense against the external enemy and therefore safeguarding them completely from the infiltration and dominance of the powerful enemy—that could have been further strengthened by the internal conflicts. Here is the further explanation of this matter: One line of this dangerous triangle consisted of the Roman Empire. This

great power was firmly positioned at north of the Arabian Peninsula and the prophet was continuously engaged thinking about the existence of this severe threat and he never stopped thinking about it until the very last moment of his death. The prime engagement of the Muslim Army with the Christian Military took place in the eight year of hijri in the Land of Palestine. This confrontation resulted in the martyrdom of the three great commanders of Islam i.e. J'afar Tayyar, Zayd bin Harthey, and Abdullah bin Rawahey and ultimately resulted in the most unpleasant defeat of the Islamic Army.

The retreat of the Islamic Army against the Infidel Army resulted in the encouragement of Caesar's Army and every moment it was feared that the capital of newly established Islamic Government could be attacked by the powerful enemy at any moment. Therefore, because of this reason the Holy Prophet (SAW) in the year of ninth hijri accompanied with a great army marched towards the Syrian Coasts in order to encounter any military actions under his own personal command. In this journey that was continuously painful and harsh, the Islamic Army was able to regain its old prestige and restoration of its political existence. But this relative victory didn't satisfy the prophet and few days after his sickness, he assigned the Islamic Army under the Usameh bin Zayd's Command to march toward the Syrian Coasts, and strictly ordered them to be presented at the battlefield.

The second line of triangle consisted of the Emperor of Iran. It is well known that Khosro of Iran with the severe wrath tore the Holy Prophet's (SAW) blessed letter and treated his ambassador impolitely with insults and forced him to leave his palace, country, and even wrote a letter to the Governor of Yemen to arrest the prophet; and in case of his refusal to execute him. Although, Khosro Pervaiz died during the Holy Prophet's (SAW) period but the issue of

independence of the Region of Yemen—that has been an Iranian Colony for a prolonged period—was never far way from the perspective of Khosros of Iran—and arrogance and pride of the Iranian politicians never allowed to tolerate the existence of such a power.

The third danger was the Party of Hypocrites who as a fifth column of the enemy among the Muslims were busy continuously for an opportunity. To the extent, that they have decided to terror the prophet, in the path of his return from the Battle of Tabuk. A group of them started murmuring among themselves that with the demise of God's messenger, Islamic Movement would end soon and all of them would be relieved.[124] After the Holy Prophet's (SAW) demise, Abu Sufiyan planned an ominous plot and in the name of offering allegiance to Imam Ali (AS) created a situation for the face to face confrontation of the two opposite groups of the Muslims thus, taking advantage from the muddy waters.

But Imam Ali (AS) who was thoroughly aware of his filthy intentions rejected his proposal and said: ***"By God! You had no objective except to create the sedition, corruption, and it was not only today that you wanted to ignite the fire of evil rather had tried repeatedly to create the sedition. Know that I didn't had any need for your help."***[125] The power of sabotage of the hypocrites was to the limit that the Holy Qur'an had reminded about it in Surahs: The Family of Omran *(Al-Imran)*, Women *(Al-Nis'a)*, The Table Spread *(Al-M'aidah)*, Spoils-of-War *(Al-Anfal)*, Repentance *(Al-Taubah)*, The Spider *(Al-Ankabut)*, The Clans *(Al-Ahzab)*, Muhammad (SAW), Victory *(Al-Fath)*, She that Disputeth *(Al-Mujadalah)*, Iron *(Al-Hadid)*, The Hypocrites *(Al-Munafiqin),* and Exile *(Al-Hashr)*.

In spite of the existence of such powerful enemies who were lying for ambush was it correct that the Prophet of

Islam shouldn’t had appointed a leadership for the political, religious and …? The social reckonings of the time would clearly reveal that the Holy Prophet (SAW) by appointing a leader, in his life time could had prevented the appearance of all sorts of schism and discard after his death through creating a united line of defense, firm and steadfast; he must had insured the Islamic Unity forever. Prevention of all types of undesirable incidents, after the Holy Prophet’s (SAW) demise and each group claiming leadership for his own tribe—wasn’t possible except only with the appointment of the leader.

These social reckoning and the state of affairs of the time guide us about the authenticity and steadfastness toward the point of view—that position of leadership means it’s divinely appointed after the prophet. Perhaps it was due to this consideration as well as other reasons that the Holy Prophet (SAW) from the first days of his Prophet hood *(be’that)* until the last moment of his breath repeatedly described his Successor ship’s issue explicitly at beginning of his prophet hood as well until the last moments of his life before his demise. Here is the description of these two parts: Apart from the arguments of reason, philosophy and social reckonings, which absolutely testify the authenticity of the former point of view, authentic traditions that has been reported by the Holy Prophet (SAW) clearly testify the Shi’i scholars opinion. The Holy Prophet (SAW) during the tenure of his own prophet hood repeatedly appointed his successor and without any doubt had completely taken the issue of leadership *(immamat)* outside the domain of the selection and election through the ordinary people’s opinion. He not only appointed his successor at the end of his life rather in the very beginning of his prophet hood when no one except only one hundred persons had inclined towards him—introduced his successor and vicegerent to the people.

The day when he was commanded by God to scare his kinship folks from the divine punishment and before the declaration of the general invitation, to invite them for the acceptance of the Code of Monotheism, in an assembly consisting of forty five chiefs from the Bani Hashim's Tribe, he said: ***"The first person among you who would support me—was also my successor and vicegerent among you."*** When Imam Ali (AS) arose among them and testified his prophet hood, the Holy Prophet (SAW) looked toward assembly and said: ***"This Youngman was my brother, successor, and vicegerent."***

This tradition among the commentators and historians by the names of: *"Hadith-e-Youm ad-Dar"* and *"Hadith-e-Bida ad-Dar"* had been reported extensively. The Holy Prophet (SAW) not only in the beginning of his Prophet hood rather at different occasions, in traveling or being at home, had explicitly declared about the vicegerency *(vilayat)* and successor ship of Imam Ali (AS); but each of these declarations from the point of view of grandeur, explicitness, forceful, and generality couldn't be compared with the firmness of the Tradition of Ghadir. Here the incident of Ghadir would be presented in details: 10.2. Ghadir-e-Khum's 126 Incident The Holy Prophet (SAW) in the year of tenth of hijri, with the intention of the performance of the Hajj pilgrimage as well as teaching of the Hajj Ceremonies went to Mecca. This time this performance coincided with the last year of the blessed age of the dear prophet, and therefore from this consideration was named as: Farewell Hajj *(Hajjateh al-Wid'a)*. The people who had accompanied him with the intention of being in his company during Hajj ceremonies as well to learn about them were estimated to be one hundred and twenty thousands. Ultimately the Hajj Ceremonies were ended, the Holy Prophet (SAW), while a huge gathering of the pilgrimages were saying farewell to him, and except those who had

joined him only in Mecca, every body else was accompanying him, started his return journey to Medina.

When the caravan reached to a plain without water called *“Ghadir-e-Khum”* that was located about three miles from Johfhey[127], suddenly the dispatcher of the revelation descended and ordered the prophet for a halt. Accordingly the prophet too ordered that every body should stop so that those who are running behind could join them. The travelers were surprised with this issuance of sudden and unexpected order of the prophet, at a waterless place during the mid day when the heat of sun was intense and severely burning the ground. People started talking among themselves: ***“An important divine command had arrived from the God, and about its importance, it was sufficient that it had assigned the prophet to stop everyone in such an undesirable condition to declare the divine command.”*** God’s command to the honorable prophet came in the form of following verse: ***“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou ill not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.”***

—The Holy Qur’an (5: 67).

A concentration about the context of the verse would guide us towards the following points: 1. The command that was assigned to the prophet was so exalted and profound that whenever (assuming it as difficult) the prophet in its declaration would had allowed to be controlled by fear and wouldn’t had announced it—was tantamount of his not discharging the divine prophet hood, instead by declaration of this command his prophet hood was supposed to be completed. Or in other words *(Make known that)* was never meant to be applied regarding over all verses of the Holy Qur’an, and the other Islamic Commands. Because without

mentioning, it is obvious that whenever the prophet didn't declare the divine commands for all the verses, he hadn't really discharged his prophet hood and such an obvious act didn't require descend of a specific verse for its emphasis. Instead what this verse meant was—the declaration of a very important matter that its announcement was considered as a completion of his prophet hood and until its declaration serious assignment of the divine prophet hood wouldn't had achieved its completion. Therefore, the matter of declaration should be one of the most important Islamic Principles connected with the other Islamic basic and secondary issues—after the issue of God's Unity *(Towheed)* and the prophet's prophet hood.

2. From the point of view of the social reckoning, the Holy Prophet (SAW) had thought about the possibilities of harm inflicted upon him through the people after the declaration of this assignment. Therefore, in order to protect him from any sort of harm, the verse included specific sentence: ***"Allah would protect thee from mankind."*** Now, let us see among the different possibilities, assumed about this assignment by the Islamic Commentators and historians, which one was more close to the reality of this verse.

In accordance with all the Shi'i narrator's opinion as well thirty great Sunni[128] narrators, the verse had been revealed at ***"Ghadir-e-Khum"*** through which God had commanded the Holy Prophet (SAW) to introduce Imam Ali (AS) as the Lord of the Believers *(Mola-e-Mominaan)*. Since the issue of the vicegerency and successor ship of imam after the prophet was so crucial and of profound importance that it was justified that its declaration was prerequisite for the completion of the prophet hood. Also, it was prudent that the honorable prophet considering the social and political reckonings was justified to be scared, because the vicegerency and successor ship of a person like Imam Ali

(AS), whose age wasn't more than thirty years was terribly unpleasant for a group of the people whose age was much longer with respect to him. [129]

Apart from them, the blood of relatives of a majority of the people, who were now circled around the prophet, was spilled at the scene of battlefronts by Imam Ali's (AS) hands, and therefore government of such a person over the revengeful group was going to be extremely hard. In addition to that Imam Ali (AS) was also cousin and son in law of the Holy Prophet (SAW), and appointment of such a person for the caliphate for some people with shortsighted ness—was regarded as prejudice because of the family bonds. But in spite of all these unfavorable circumstances, the wise God intended to insure the steadfastness of the movement with Imam Ali's (AS) appointment, and in this manner completed the universal prophet hood of his own prophet through the guidance and appointment of a leader. Now let us continue to describe the details of *Ghadir's* incident: The burning sun of the midday of the eighteen Month of Dhu al-Hijja shined intensely upon the land of ***"Ghadir-e-Khum,"*** a huge group whose number had been reported by history from seventy thousands to one hundred twenty thousands dismounted on this place with the command of God's messenger, and they were waiting to witness this historical event; while due to intensity of severe heat they had divided their cloaks into two pieces one for covering of their heads, and another piece for lying under their feet. At those sensitive moments, the sound of the call of prayer *(adhan)* covered the entire plain as the voice of prayer caller arose louder. People made them readied for the noon prayer and the prophet lead noon prayer together with such a magnificent gathering—that the ***"Land of the Ghadir"*** had never witnessed such a grandeur. Having performed the noon prayer the prophet appeared before the gathering and mounted upon a high pulpit prepared with the

saddles of four camels, and with a loud voice recited the following sermon: ***“Praise belongs only to God. I seek His help, have faith, put my trust upon Him, and take shelter in Him from the sedition of our selves and evil acts of our characters, because except Him there is no guide, and helper for the deviators; whoever is guided by the God, there is no deviator for him. I witness that Muhammad is His servant and messenger. O people! It is near that I would announce my acceptance to His invitation, and would be departing from you; I am responsible and you too are responsible. What do you think about me? His companions replied: We witness that you have propagated God’s religion, with respect to us, advised, was our well wisher, and endeavored a lot in this path; may God reward you with His best blessings. When the gathering became silent, the Holy Prophet (SAW) again said: Don’t you witness that there is no god except God, and Muhammad is His servant and the prophet?***

The Paradise, hell and death is true, and the day of resurrection without any doubt would arrive and God would make those alive who are hidden under the dirt? His companions answered: Yes! Yes! We witness. The Prophet continued: I am leaving among you the two precious things as my souvenir; how would you treat them? An unknown person asked: What do you mean with those two things? The Holy Prophet (SAW) Answered: The great trust is the book of God, its one side is connected with God’s hand, and you are holding the other side. Keep remain holding His book so that you would never be deviated. The small trust is my progeny (Ahl al-Bayt). God has informed me that these two souvenirs shall never be separated from each other until the Day of

Resurrection. O People! Don't try to lead over the book and my Ahl al-Bayt, as well as shouldn't remain too far behind from them that would result into your destruction."

At this moment the Holy Prophet (SAW) took Imam Ali's (AS) hand in his own hand, and raised it higher until the whiteness of his armpit could be seen by all the people, and every one saw Imam Ali (AS) near the Holy Prophet (SAW), identified him well, and understood that aim of this gathering was related to Imam Ali (AS), therefore all of them become specially readied to listen carefully to the Holy Prophet's (SAW) speech. The Holy Prophet (SAW) said: ***"O people! Who is the most deserving person, over believers more than them? His companions replied: 'God and His prophet know him better.' He continued: 'God is my master, I am the master of the believers, am superior, and have authority over them than their own selves. O People! For whomever I am the master and leader Ali too is his master and leader.' The Holy Prophet (SAW) repeated these words three times.*** [130] ***Then he continued: 'O God! Love him, whoever loves Ali as his friend; treat him as Your enemy, whoever considers Ali as his enemy. O God! Help Ali's helpers and make his enemies abased and wretched.***

O God! Make Ali as the axis of the Truth.' Then he added: 'Those who are present in this assembly are obliged to inform those who are absent as well as should make all the others knowledgeable about it.' The assembly of the people was still at the peak of its grandeur that the angel of revelation descended and gave glad tidings to the Holy Prophet (SAW) that God had perfected his religion today, and completed the favors upon the believers. [131] ***At this moment Holy Prophet (SAW) cried loudly God is Great (Allah-ho-Akbar) and declared: 'I am thankful to God that He***

had completed His religion and bounties and is happy from my Prophet hood and Ali's Vicegerency.'"

The Holy Prophet dismounted from his place and his companions group by group offered congratulations to Imam Ali (AS) and called him as their own master as well as the master of all the men and women believers. At that occasion Hassan bin Thabit—Prophet's poet—arose, composed this epic historical incident in the form of most the eloquent verses and thus, bestowed upon it a color of eternity. From his famous elegiac Arabic verses here, we would limit our self of translating only the two of them: ***"The Holy Prophet (SAW) said to Imam Ali (AS): 'Stand up that I had appointed you for the leadership and guidance of the people, after me. For whomever, I am his master, Ali was also his master. O People! You were obliged to be righteous followers, and real sincere friends of Ali.'"***

Whatever had been described above was the summary of this great historical incident that had been very well quoted in the documents of the Sunni scholars. In Shi'i the books too this historical epic episode had been described more comprehensively. Tabarasi (RA) in his Book of Ahtejaj,[132] had quoted the Holy Prophet's (SAW) detailed sermon, and interested readers are advised to refer this book.

10.3. Ghadir-e-Khum's Incident—Shell Never be Forgotten

God intended that historical epic incident of the ***"Ghadir-e-Khum"*** should remain as a live picture in the human hearts as well as be written in all of the historical books and official documents of all the centuries. The Islamic writers should speak about it in the books of commentary, narrations, discourse, and history; all religious speakers and orators are obliged to declare it forcefully in all

the religious assemblies of preaching and intellectual discussions, and should regards it as an undeniable distinction of Imam Ali (AS). Not only the preachers and orators rather poets and composures were inspired with this epic incident. And thorough utilizing of their literary elegance and talents with profound pondering about the background of this event, had paid their sincere tributes to the possessor of the vicegerency *(sahib-e-vilayat)* and excited the people through composing most eloquent verses in various backgrounds as well as in different languages had spoken all over the world.

From this consideration, not any other historical event could be compared to the incident of Ghadir, which was able to absorb so much zealous attention among all the Islamic intellectuals including narrators, commentators, orators, philosophers, poets, and historians receiving their highest esteem to such an extent. One important reason that had made this incident eternal—was descend of two the verses of the Holy Qur'an[133] regarding its importance. Hence, until the Holy Qur'an exists this epic historical incident too would exist and never be deleted from the memories.

The Islamic Society in their ancient traditions had considered it as a religious celebration, Shi'i until today celebrates it as a religious festival and ceremonies which are performed in other religious feast are also performed on this occasion. Reference to the Islamic History would clearly indicate that eighteen day of the Dhu al-Hijja among the Muslims is famous as The Day of ***"Eid-e-Gadhir,"*** to the extent that Ibn Khalghan about Must'ali bin al Mustansar writes: ***"In the year 478 hijri the Day of Eighteen of Dhu al-Hijja al-Haram—which is the day of Eid Ghadir, people made allegiance with him."***[134] Al Obaydi about Al Mustansir Billah had written: ***"He in the year 478 hijri when only 12 days were remained until the end of month of Dhu al-Hijja was still alive and passed after***

later on. This night is the same night of eighteen of the Dhu al-Hijja—the night of Eid-e-Ghadir."[135] Not only Ibn Khalghan has called this night as the night of ***Eid-e-Ghadir,*** but also Mas'udi[136] and Th'alebi[137] have considered it as a famous night in the Islamic Community.

The roots of this Islamic Eid goes go back to the Day of Ghadir itself, because on that day the Holy Prophet (SAW) ordered his companions including his wives to visit Imam Ali (AS) and should congratulate him for being blessed with such an epic distinction. Zayd bin Argham has narrated: ***"The first persons among the immigrants who shook Ali's hands were Omar, Abu Bakr, Osman, Talheh, and Zubayr, and the festivities of offering congratulations and allegiance continued until the evening prayer."*** In order to prove the magnitude of importance of this historical episode, it is sufficient that one hundred and twenty of companions of the Holy Prophet (SAW) had narrated this tradition.

Off course, it doesn't mean that from that large assembly only this number of people had narrated it instead only in the books of Sunni intellectuals, names of one hundred ten could be seen. It is true that the Holy Prophet (SAW) delivered his speech in an assembly of one hundred thousand people, but a large number of them were from the remote areas of Hejaz and no narration had been written by them. Also, a group of the people who had mentioned this narration hadn't been documented in the history, and if it had been documented in it, unfortunately we don't have access to it. During the second century of hijri which is considered as the period of the followers *(tabey'an)*, eighty nine of them had quoted this narration.

During the later centuries, most of the narrators are among the Sunni scholars and intellectuals and three hundred and sixty of them had narrated in their books; a

majority of them confirmed and testified about its accuracy and authenticity. In the third century, ninety two scholars, in the fourth century, forty three, in the fifth century, twenty four, in the sixth century, twenty, in the seventh century, twenty one, in the eight century, eighteen, in the ninth century, sixteen, in the tenth century, fourteen, in the eleventh century, twelve, in the twelfth century, thirteen, in the thirteen century, twelve, and in the fourteen century twenty scholars had narrated bout this tradition. A group hadn't only limited them to mention the narration rather about its references and documentations had decided to write separate books.

Tabri—the great Islamic scholar in his book: ***"Al-Vilayateh fi tariq hadith-e-Al-Ghadir,"*** had quoted this narration from the Holy Prophet (SAW) more then seventy times. Ibn Aghd Kufi in the journal of: ***"Vilayat,"*** had quoted this tradition from one hundred and five people. Abu Bakr Muhammad bin Omar Baghdadi, famous as Jaa'ni has narrated this tradition from twenty five people. The number of the people who had written separate books about this epic historical incident is twenty six. The Shi'i scholars had written precious books about this great historical event but the most famous and comprehensive one among them is the historical book: ***"Al-Ghadir,"*** which had been written by powerful pen of the most eminent Islamic writer Allameh Mujahid Ayatollah Amini (RA) and from the writing of this blessed book about the Imam Ali's (AS) Life a lot of readers had taken plenty of advantage.

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Part-4: Imam’s (AS) Life after the Holy Prophet’s (SAW) Demise and before Caliphate

Chapter-1: Twenty Five Years of Silence

The review of all the important events in the lives of the Commander of the Faithful Imam Ali (AS)[138] till the Holy Prophet (SAW) was alive had been completed. Notwithstanding, that in this part a comprehensive and extensive research wasn't conducted and many of the crucial episodes and historical events that Imam (AS) had encountered during this period, but from the point of view of importance, were considered as the second class weren't analyzed. But still all the great epic incidents which contributed in building the Imam's (AS) personality and were responsible for high lightening the exaltedness and steadfastness of his soul and faith respectively were described in details that enabled readers to be thoroughly aware about his human and moral virtues up to a certain extent. Now, it is time to explain another part of Imam Ali's (AS) life—which is the fourth part of his blessed life—to be analyzed in details:

The three parts of Imam Ali's (AS) life that consisted of thirty three year of his precious life, and during this short period he was recognized as the most exalted hero, superior leader, and most radiant face of Islam. After the Holy Prophet's (SAW) demise, there was no one from the point of view of piety, virtue, intellect, knowledge, crusade, endeavors, in the path of God taking care of the impoverished masses equivalent to Imam Ali (AS); and apart from Hejaz and Yemen, words of his courage, heroism, self sacrificing, valor and intense love and friendship of the prophet with respect to Ali were upon the tongues of the people every where in the Islamic Domain.

Therefore, logically a person like Imam Ali (AS) after the Holy Prophet's (SAW) demises should had been the axis of Islam and center of the administrative activities for the Islamic Society; but when the pages of history are turned they reveal something exactly opposite to that. Because Imam Ali (AS) in the fourth part of his precious life that consisted of a quarter century, due to some unusual circumstance that were prevailing, in a peculiar manner renounced himself from the social arena and preferred silence. Neither does he participated in any war nor delivered a speech officially in any congregation instead put his swords in side its sheath and kept himself busy to live his ordinary life and provided guidance to others.

This silence and prolonged sitting in an isolated corner for a personality that in the past was central pivot of the society, was second most important person of the Islamic World, and regarded as the most strategic pillar of the Muslims—wasn't so easy and pleasant for him. The exalted soul of Imam Ali (AS) expected him the complete domination upon his self, and to adapt to new circumstances that were in the total contradiction with the past era. The Imam Ali's (AS) contributions during this period can be summarized as follows:

1. God's worshipping, that too in the form that was worthy of a personality like Imam Ali (AS), to the extent that Imam al-Sajjad (AS) considers his astonishing prolonged night vigils compared to his great grandfather as—nothing or worth less.

2. Completion of the Commentary of the Holy Qur'an, the solutions of the difficulties relevant to the verses, and training of pupil like Ibn Abbas—who was regarded as the greatest Commentator of the Islam after Imam (AS).

3. Replies to the intellectual inquiries of the people from the near and far nations especially Jewish and Christians

who after the Holy Prophet's (SAW) demise, in order to undertake the research about the Islam visited Medina and raised the questions that except Imam Ali (AS)—who was an authority about the Torah and Bible—no one else was able to satisfy them. If this vacuum wouldn't had been filled by Imam Ali (AS) the Islamic Society would had suffered a terrible defeat, and when Imam Ali (AS) offered the explicit and detailed replies for all the questions a cheerfulness and astonishment could be seen upon the faces of the caliphs—who were sitting upon the Holy Prophet's (SAW) place.

4. Issuance of many judgments about newly raised issues that weren't encountered in the past, and regarding them no clear verdict was available from the Hoy Qur'an and the Holy Prophet's (SAW) traditions. This was one of the most sensitive affairs about Imam's (AS) life and amongst the companions if there wasn't a personality like Imam Ali (AS) whom in accordance with the testimony of the Holy Prophet (SAW)—was the most intelligent person among the Islamic Community familiar with the legal judgments—many of the issues in the beginning of Islam would had remain as unresolved mysteries and blind knots.

These types of newly raised issues required that after the Holy Prophet's (SAW) demise, an infallible and knowledgeable leader *(imam)* like the prophet should exist among the people who should have complete domination about the fundamental principles and the secondary issues of Islam. His extensive and profound knowledge should prevent the Islamic Community from following the undesirable deviations and actions based upon the assumptions *(qayas)*. In accordance with the testimony of all the Holy Prophet's (SAW) friends no one possessed this great divine grace except Imam Ali (AS). A portion of the Imam's (AS) legal judgments and utilization of his interesting ingenuities from the divine verses are recorded in the books of traditions and history.[139]

5. When the institution of the caliphate while encountering some political issues and other problems reached to dead ends, Imam (AS) was the only single trustable advisor who with a special realistic far sight was able to remove the difficulties from their heads and offered the most feasible solution for them. Some of these consultations are narrated in The Path of Eloquence *(Nahj al-Balagheh)*, and other books of the history.

6. The training and tutoring of a group who with possessing of a pious self, and soul were readied for undertaking the spiritual journeys under the of Imam Ali's (AS) radiance of the spiritual and meaningful leadership, in order to conquer the peaks of esoteric knowledge. And whatever was not seen with the apparent eyesight was possible to be realized through the inner eyes of the hearts.

7. The efforts and endeavors for providing the needs of the impoverished, poor and helpless people to the extent that Imam (AS) had planted gardens with his own hands, excavated water aqueducts for their irrigation, and then gave them away as public endowments in the God's path.

These were the principles of Imam's (AS) shinning work involvements during this quarter century. Unfortunately it must be said with bitter regret that the Great Islamic Historians had not assigned a fair importance to this part of Imam's (AS) life and didn't record about the distinctions and details of his life during this period. On the contrary when they enter inside the lives of Bani Umayyad's tyrant rulers, had described them with such comprehensive details, without leaving a single stone unturned. Is it not a terrible tragedy that the accomplishment of twenty five years of Imam Ali's (AS) life should remain hidden in the circles of ambiguities.

While the oppressed history or criminal writers, had written with such minute details and accuracy about

merrymaking and drinking assemblies of Mu'awiyeh's sons, Marwan, and Abbasid-caliphs, that even poetic verses which were recited in them were recorded completely; to such an extent that the curtains were rolled up to picturesque the details of most obscene talks and the vulgarities exchanged between the musicians and the caliphs, hidden in the darkness of the night, to be registered in the name of Islamic History in their own books?!

Not only had they covered this part of their lives rather details of lives of the people behind the scene, exact number of the sheep and cattle, details of jewelries, details of fashion styles, and clothing decoration of their concubines all were recorded comprehensively. But when they enter to describe the scene of the Life of God's Saints and righteous individuals that was it not for their valor and self sacrificing, this group of incompetent people would had never been able to take over the affairs of the caliphate and leadership in their own hands. It seems as though their pens were chained and like a traveler in rush had tried to close up this chapter of the history very fast.

1.1. Prime Page turns Over

The prime page of this chapter turns at the moment when the Holy Prophet's (SAW) blessed head was laid upon Imam Ali's (AS) chaste, and his soul had joined the eternity. Imam Ali (AS) describes the details of this incident in his own historical sermon[140] as follows:

"The Companions of the Holy Prophet (SAW) who are memorizers of his life history know it very well that I had never disobeyed God and His Prophet even for a moment. In the fighting against enemies when the heroes had fled taking their steps backward, I didn't care for my own life in the path of God's messenger. The Holy Prophet (SAW) died when his

head was laid upon my chest, it was upon my hand that his soul was separated from his body and I pulled my hand over my face as a blessing. Then I washed his dead body while angles were helping me in this task; a group of them descended, a group of them ascended upward towards the heaven, and their murmuring while offering the prayers upon his dead body was continuously heard by my ears until his body was placed in his grave. No one in the Holy Prophet's (SAW) life and death was more deserving and worthy over me."

The Holy Prophet's (SAW) demise made a group silenced, while the other group tried to start their mysterious and secret plots. After the Holy Prophet's (SAW) death the first incident that was encountered by the Muslims—was the denial of his death by Omar! He created a bizarre scene in front of the prophet's home threatening the people—if they said that he was dead. Even the recitals of the verses of the Holy Qur'an proving the prophet's death by Abbas and Ibn Ummum Maktum weren't effective, until his friend Abu Bakr, who was out side of Medina, finally returned, and having learned about the issue through the recital of verse,[141] which were earlier recited by others too—made Omar silenced!

When Imam Ali (AS) was busy in performing the bath for the Holy Prophet (SAW), a group of the companions helped him, while they were patiently waiting for the completion of his funeral arrangement, and being readied to offer the prayer upon the prophet's sacred body. Suddenly the uproar from—*Saqifai Bani Saida*—for the selection of the Holy Prophet's (SAW) successor was heard loudly. This act was first initiated by the helpers *(ansar)*, but when Omar, Abu Bakr, and Abu Obaydeh, who were from the immigrants learned about this meeting—they left the Holy Prophet's (SAW) dead body that was being readied for the bath—

joined the assembly of the helpers in Saqifa; after the verbal arguments and apparently accompanied with the physical clashes as well as, Abu Bakr with the five opinions was elected as the Holy Prophet's (SAW) successor, while no body from the immigrants—except those three were aware about his selection.[142]

Meanwhile in this complex conflict, when Imam Ali (AS) was busy in making the arrangements of the Holy Prophet's (SAW) funeral, and the Assembly of Saqifa was busy in their own plotting; Abu Sufiyan who was one of the most powerful politicians, in order to create the division among the Muslims, knocked the door of Ali's (AS) home and said: ***"Give me your hand so that I could made allegiance with you, could press your hand as the Caliph of the Muslims; when I made the allegiance with you, no one from Abd Munaf's children would arise in your opposition, and if Abd Munaf s children made the allegiance with you, no one from the Qureshite would refuse to make the allegiance with you, thus ultimately all of the Arabs would accept you for their leadership. But since Imam Ali (AS) regarded Abu Sufiyan's words as unimportant as he was aware of his intentions, replied to him: Currently I was busy in the funeral arrangement of the Holy Prophet (SAW)."***

Simultaneously with Abu Sufiyan's proposal or before it, Abbas too requested his nephew to press his hand for the allegiance, but Imam Ali (AS) didn't pay any attention toward his suggestion. It wasn't too long that the sound of—God is Great *(Allah ho Akbar)* was heard by them; Imam Ali (AS) asked about it from his uncle Abbas, Abbas replied: ***"Didn't I tell you that others would compete with you to seek the allegiance? Didn't I ask you to give your hand to me for the allegiance? But you didn't pay any attention towards it and now the others had taken a lead over you."***

1.2. Were Proposals of Abu Sufiyan and Abbas Realistic?

In case, Imam Ali (AS) had accepted Abbas' proposal and without any least delay after the Holy Prophet's (SAW) demise had invited a group of personalities for allegiance to him, certainly in that case the Assembly at Saqifa had ended or might not had formed at all. Because, the others certainly had not dared to decide about the important issue of the Islamic Caliphate, in a small place belonging to a special group thus selecting a person with few votes. In any case, the general open invitation of the prophet to the entire Islamic community and the special allegiance of few personalities to Imam Ali (AS) would had been too far away from the reality, and the history about this allegiance too had made similar judgment that was made for the Abu Bakr's allegiance.

Because Ali's (AS) leadership wasn't out of the two possibilities: Whether Imam Ali (AS) was clearly and specifically appointed by God or not. In the former case, there was no need for seeking the allegiance and asking for votes for the caliphate and making himself as a candidate to occupy this position which would be tantamount of being totally indifferent towards the divine determination as announced by the Holy Prophet (SAW) on the Day of Ghadir. This would had resulted in taking away the caliphate's issue outside of God's domain whereby a leader must be appointed by Him, and instead would had made it as an elective position; never a righteous person with a realistic far sight for the sake of securing his own position, would under take an action to deviate it from the reality for his personal gains, what to expect from an infallible imam. Assuming the second possibility, that the selection of the Imam Ali (AS) would had taken the same color and shape that was valid to Abu Bakr's caliphate and his most intimate and sincere friend—the second caliph—after the passage of a long period of time said: ***"Abu Bakr's selection for the***

leadership was a hectic act done in the haste and God prevented its mischief."[143]

The most important among the all was that Abu Sufiyan in his proposal didn't had the least sincerity; his intentions and objective was nothing except the creation of division, confrontation between the two opposite camps among the Muslims, and taking the advantage of the muddy waters. He really wanted to turn the clock backward towards the Arab paganism, and thus drying the freshly planted sapling of the Islam forever. Having entered inside Imam Ali's (AS) home he recited few poetic verses in his praise and translation of two of them is presented as follows:

"O Sons of Hashim! Break your silence so that the people especially Tribes of Teem and Adi shouldn't open the greedy eyes over your right. The affairs of the caliphate belong to you, are towards you, and except Ali no one has its worthiness." [144]But Imam Ali (AS) allusively pointed towards his filthy intentions and replied: ***"Whatever your intentions are—we aren't interested in them."*** Tabri has written: ***"Ali admonished him and said: 'You didn't had any other aim except creating the sedition and disturbance, you possessed a deep grudge against the Islam for a long time. I don't have any need for your advice of providing me the mounted, and on foot fighters.'"***[145]

Abu Sufiyan learned well about the division among the Muslims about the Holy Prophet's (SAW) successor ship and appraised it as: ***"I saw a storm that would never be silenced with any thing except blood."***[146] Abu Sufiyan in his appraising of the situation was absolutely accurate and wasn't it for the self sacrificing and self generosity of Bani Hashim Clan, there was nothing to stop the storm except the fighting and bloodshed.

1.3. Revengeful Group

Many of the Arabian pagan tribes were famous and well known for their taking revenge and keeping intense grudge in their hearts towards their enemies; and if we read the history of the Arab paganism that minor incidents continuously had resulted in the major conflicts, because they never renounced their feelings of revenge. True, that under the influence of Islamic teachings they had given up their pagan traditions to a certain extent, found themselves as born again, but it wasn't so that all of such sentiments were completely uprooted, and no such effects had remained in the perspective of their souls; rather the sense of the revenge after the Islam—more or less was still clearly visible. It wasn't without logic when Hubab bin Mundhir—a powerful man and supporter of the transfer of the caliphate to the helpers' front—in Saqifa's assembly looked towards the second caliph and said:

"We were neither opposed to your leadership nor jealous about it, but were scared that if the leadership falls under the hands of the people, whose sons, fathers, and brothers were killed by us in the battlefields of wars that were waged for the destruction of the Polytheism and Islam's expansion. Since the relatives of the immigrants were killed by means of helper's sons and youths, therefore if the same people took over the power our position would certainly be changed."

Ibn Abi Al-Hadid has written: ***"I started reading the Book of Saqifa written by Ahmad bin Abdu Aziz Johari, under the tutorship of Ibn Abi Zayd, Chief of Basra in the year of 610 hijri. When the discussion reached about the words of Hubab bin Mandhir, my teacher said: 'Hubab bin Mandhir's forecast was very intelligent and whatever he was scared of was***

materialized during the attack of Muslim bin Aqbeh on Medina, when the city was surrounded with Yazid's order and Bani Umayyad succeeded in taking the revenge of their ancestors killed in the Battle of Badar by the sons of the helpers.' Then my teacher reminded me about the another issue as well and said: 'Whatever was forecasted by Hubab was also true for the prophet. He too was scared from the revenge and grudge of some Arabs from his own family. Because he knew well that the blood of most of them in the wars was spilled by the Bani Hashim's youths and therefore was concerned that if the leadership was taken over by other people, there were chances that their revenge and grudge would excite them to shed the blood of the sons of the prophet's clan. From this consideration he repeatedly made recommendations for Ali, had introduced him as his successor, and vicegerent of the community so that because of the influence of position and status possessed by the prophet's clan, the blood of Ali and his Ahl al-Bayt would remain immune… But what could be done the fate completely changed the path of incidents, others took over the control of the affairs; the prophet's suggestion wasn't materialized and what wasn't supposed to occur—happened and what sacred blood from his clan were spilled.'" [147]

Although, the words of chief of Basra from the Shi'i point of view weren't correct, because in accordance with our ideology the Holy Prophet (SAW) with God's command had appointed Imam Ali (AS) as the leader of Islamic Community and the reason of Ali's (AS) appointment wasn't for the sake of saving his and his Ahl al-Bayt's (AS) blood from the spilling rather it his worthiness that made such an opportunity and exalted position prepared for him; nevertheless his analysis was true. Had the affairs remained

in Imam Ali's (AS) family, never the horrible tragedy of Karbala and killing of his sons by the executioners of Bani Umyyad and Bani Abbas have been possible and the holy blood of the prophet's family would never have been spilled by the hands of a fistful group of apparent Muslims.

1.4. Meaningful Silence

Certainly there was no room for the discussion that the Holy Prophet's (SAW) demise left the Islamic Community and the prophet's family to encounter with a strange and unforeseen crisis. And there was a fear that flames of the fire of internal bloody war could be ignited any moment over the issue of the caliphate and successor, ultimately resulting in the destruction of the newly established Islamic Society and the Arabian tribes who had accepted the Islam only recently would return to the period of paganism and idol worshipping. The Islamic Movement was like a young movement, a sapling freshly planted in the ground whose roots had yet not been fully penetrated among the hearts and a majority of them had not accepted it with sincerity. Imam Ali (AS) together with the large number of the Holy Prophet's (SAW) sincere companions had yet not quite completed the burial arrangement of the prophet that suddenly two groups of the companions declared the proclamation of the caliphate creating a bizarre scene of uproar and loud shouting. These two groups consisted of:

1. The Helpers *(Ansars)* especially the Tribe of Khazraj, who before the immigrants had assembled at a place called the Saqifae Bani Saida, decided to assign the leadership affairs to S'ad bin Abadah, the Chief of their Tribe, and appointed him as the prophet's successor. But since among the tribes of the helpers, solidarity was still lacking and the ancient grudges especially between the tribes of Aws and Khazraj weren't completely forgotten from their memories, the helpers front was confronted with the internal

opposition, and the tribe of Aws refused to accept Sa'd's leadership who belonged to Khazraj. They not only refused to help him in this path rather showed inclination that the leadership affairs should be assigned to an immigrant person.

2. The second group consisted of the immigrants headed by Abu Bakr and his supporters having similar opinion like him. Although, this group constituted an absolute minority in the Assembly of Saqifa, but due to reasons pointed out earlier were able to get few votes for Abu Bakr, ultimately came out of the Saqifa Assembly as the winners, and during the halfway to the mosque were joined by few supporters. Abu Bakr went up straight to sit over the Holy Prophet's (SAW) pulpit as the caliph, and invited people for his obedience and allegiance.

1.5. Third Party and Caliphate's Issue

Confronting with these two parties there was a third party that had the distinction of possessing the powerful moral and spiritual strength. This party consisted of the Commander of the Faithful (AS), distinguished personalities from Bani Hashim, and a number of the followers of the real Islam who considered the caliphate as Imam Ali's (AS) special right, and regarded him more deserving and worthy for the Leadership and Caliphate as compared to any one else. They had witnessed with their own eyes that the burial arrangement of the Holy Prophet's (SAW) blessed body was not quite yet completed that the two parties of the helpers and immigrant had started a war against each other about the prophet's caliphate.

This party in order to declare their opposition, to be heard by the immigrants, helpers, and all the Muslims that selection of the Abu Bakr was completely unlawful, in contradiction with the Holy Prophet's (SAW) appointment

and was incompatible with the principle of the consultation, took asylum inside Zahra's (SA) home and didn't participated in their meetings. But ultimately this asylum was scattered and the opponents of the caliphate were forced to quit the prophet's honorable daughter's home and should go to the mosque. Under these circumstances the third party had a heavy burden of responsibilities.

Especially Imam Ali (AS) himself witnessed with his own eyes that the Caliphate and the Islamic Leadership was leaving from its own assigned axis and accordingly many of the affairs would be taken away from their own true axis. Therefore, from this consideration Imam Ali (AS) diagnosed that to remain silent and not to speak would be tantamount of its certification of a deviated action that was taking an official form, and silence of a personality like Imam Ali (AS) had been interpreted by the people of that period as well of the forthcoming periods—as an indication of the authenticity for the action of those who proclaimed the caliphate.

Thus he had to break the seal of silence and discharged his prime obligation of reminding reality through delivering a sermon in the Holy Prophet's (SAW) Mosque where he was being forced to take the allegiance; looking towards the immigrant's group he said: ***"O group of the immigrant! The Government, whose fundamental are established by the Holy Prophet (SAW) don't take it away from his family to your own homes. By God, the prophet's family is more deserving for this task because among there is some one who possessed the complete domination over the Holy Qur'an's contexts, principles and branches of the religion; is thoroughly familiar with the prophet's traditions, could manage the Islamic Society with excellence, prevent the corruption, and distribute the spoils of war just fully. With the existence of such a person, others didn't***

have a chance. Don't allow yourselves to follow lust and the whims of your selves, deviating from the God's path and departing from the reality." [148]

Imam Ali (AS) in order to prove his own worthiness for the caliphate, in this sermon, had rested his own case because of the possessing of the vast knowledge about the heavenly scripture, the prophet's traditions, his moral strength in managing the society's affairs on the basis of justice; and if had pointed out his bonds of kinship with the Holy Prophet (SAW) it was only to confront with the immigrant's argument, who based their proclamation of the caliphate on the basis of their being related to the prophet. In accordance with the Shi'i traditions the Commander of the Faithful (AS) accompanied with a group of Bani Hashim, appeared before Abu Bakr, argued with him for possessing the worthiness of the caliphate for himself, like his earlier sermon, on the basis of knowledge of book and the traditions, being a vanguard in the Islam as compared to the others, steadfastness in the path of crusade, the eloquence in speech, bravery, and the moral courage; therefore he said: ***"I am during the Holy Prophet's (SAW) life as well as after his death is more deserving for this position. I am his vicegerent, vizier, treasure of his mysteries, and reservoir of his knowledge. I am the great truthful (siddiq-e-akbar), and exalted distinguisher (farroq-e-aazam). I am the first person who believed in him, and testified him in this path. I am the most stead fastest in the crusade against the Polytheists, your scholar about the book and the prophet's tradition, most learned one about the principles and branches of the religion, the most eloquent among you in the speech, and the most powerful and the persistent person during the hard times. Why did you compete with me about this heritance?***[149]

The Commander of the Faithful (AS) in one his another sermon had considered the caliphate belonging to some one who was the most competent in running the affairs of the country and the most intelligent and learned about the divine obligations; therefore he said: ***“O people! The most deserving person to govern is the most competent one for managing the affairs and most learned about the divine regulations. If a person who didn’t possess the combination of these two conditions desires to have the caliphate, he is required to follow the truth, and in case he continued his corruption would be killed eventually.”*** [150]

It wasn’t only Imam Ali’s (AS) logic instead some of his opponents, when occasionally talked with an awakened conscience accepted the merit and Imam Ali’s (AS) worthiness for the caliphate and admitted that by preferring other over him they had trampled his great right. When Abu Obaydeh Jarrah learned about Imam Ali’s (AS) refusal to allegiance with Abu Bakr, he said: ***“Hand over leadership to Abu Bakr, if you remained alive and possessed a long life, you were the more deserving for the leadership with respect to every one, because of your epic distinctions, strong belief, vast knowledge, farsightedness to understand the realities, your vanguard ship in the Islam, bond of kinship, and the Holy Prophet’s (SAW) son in law is explicitly clear for all.”***[151]

The Commander of the Faithful, Imam Ali (AS) in reclaiming his own right, not only limited his endeavors to advice and reminder instead on the basis of the writings of a majority of historians during some nights accompanied by the Holy Prophet’s (SAW) honorable daughter, and the light of his own eyes—Hasnain (AS)—met with the chiefs of the helpers in order to return the caliphate to its real and natural axis. But unfortunately didn’t receive a positive

response from them instead they replied that if Imam Ali (AS) had raised the issue of his own caliphate in advance than the others, and had asked for their allegiance, they would certainly have taken the allegiance with him, left him alone, and never have made the allegiance with some one else. The Commander of the Faithful (AS) in replying them said: ***"Was it correct for me to left the Holy Prophet's (SAW) dead body in a corner of my home and had started thinking about the caliphate and seeking the allegiance? The Holy Prophet's (SAW) honorable daughter in testifying Ali's (AS) words said: 'Ali was more aware about his obligations than the others. The account of this group who had prevented him from his own right was with the God.'"*** [152]

This was the Imam Ali's (AS) first task against the transgressed group so that through reminding and support of the helpers' elders could return his own right from the transgressors. But in accordance with the history Imam Ali (AS) through following this path didn't get any result, and his right was trampled. It is time to ask that under such a sensitive position and the dangerous circumstances what was the obligation for the Imam's (AS). Does his obligation was only to remain as a silent spectator, or uprising, and movement?

1.6. Imam (AS) Doesn't has More then One Path

The advice and reminders of Imam Ali (AS), in the Holy Prophet's (SAW) Mosque in the presence of groups of the immigrants and the helpers made truth explicitly clear and in this manner he completed his justified arguments for all the Muslims. But the caliph and his supporters insisted for the usurpation of the caliphate and decided to strengthen their power hold. The passage of the time wasn't only in Imam's (AS) favor, instead more than ever the pillars of the caliphate become stead fastest in the hearts and minds of

the people; gradually they started recognizing such a regime as an official government and become accustomed to it. During such sensitive and dangerous conditions whereby passage of every moment, was a loss and gain for the regime of that time. What was the obligation of a personality like Imam (AS)?

For Imam Ali (AS) there were only two alternatives available: Either to arise to help the statesmen of the prophet's clan and his righteous followers, to repossess his usurped right or remain silent renouncing all the social affairs, and within boundaries of possibilities pay attention toward his individual and ethical obligations. The signs and timings testify—as would be presented later on—that uprising of Imam (AS) under those circumstances wasn't in the interest of the young Islam and the newly established Islamic Society therefore, following the later path for the Imam Ali (AS)—was determined and essential.

1.7. The Holy Prophet's (SAW) Concern about Apostates

1. The Holy Qur'an verses indicate that the Holy Prophet (SAW) during his own life was seriously concerned and through observation of a series of unpleasant incidents, this probability had overpowered his mind that there was a possibility that either groups or group after his demise would return to the period of ignorance, completely forgetting divine traditions forever. This probability had further strengthened in his mind that when in the midst of the War of Ohud, the rumor of the prophet's killing was circulated in the battlefield by the enemy. He witnessed with his own eyes that almost the unanimous majority of the Muslims took path of fleeing taking shelters in the mountains and farthest corners, while some of them even decided through establishing secret communications with the leader of hypocrites (Abdullah bin Abbay) to seek the immunity from Abu Sufiyan. Their ideological believes

become so slow that they started thinking ill will about the God, and allowed bad thought to enter in their minds. The Holy Qur'an rolls up the curtain about their behavior in the following verses:

"While (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: 'Have we any part in the cause?'"

—The Holy Qur'an (3:154).

The Hoy Qur'an in another verse implicitly describes the split of the Holy Prophet's (SAW) companions into two groups after his demise as follows:

"Muhammad is but a messenger, messengers (the like of whom) have passed away from him. Will it be that, when he dieth or is slain, you will turn back on your heels? He who turneth back doth no hurt to Allah and Allah will reward the thankful."

—The Holy Qur'an (3:144).

This verse shows the division of the prophet's companions into two groups: the conservatives or reactionaries returning to the age of ignorance, and steadfast and thankful after the Holy Prophet's (SAW) death thus, implicates the possibility of the Muslims being divided into two sects, or groups.

2. Looking at the adventures of the group who assembled them in the Saqifa-e-Bani Saida clearly shows how curtains were rolled up from the secrets on that day. The tribal and sectarian prejudices and tendencies of the time of ignorance that were reflected during the words exchanged between the Holy Prophet's (SAW) companions explicitly demonstrated that the Islamic training had yet not

been penetrated in a group of them, and the Islam and faith was nothing except a cover on their faces of the ignorance.

The analysis of this historical incident would demonstrate clearly that objective behind that assembly, speeches and dispute was nothing except to seek their own self interests, whereby every one tried to put on the dress of the caliphate that—should had been put upon the most deserving person of that community—upon their own bodies. What wasn't considered in this union was the interest of the Muslims and Islam, and transferring task to the most deserving person of the community, who with his vast knowledge, intellectual capabilities, exalted soul, and praiseworthy ethics could had successfully maneuvered the damaged boat of the Islam to the shore of salvation. In those circumstances when the Islamic ideology wasn't penetrated inside the hearts, habits, and following the days of ignorance, had not completely exited from their minds as yet, any sort of internal warfare and division into the groups would had—resulted in the annihilation of the Islamic Society and assured the return of a vast majority of the people towards the Polytheism, and Idol Worshipping.

3. Among all these above factors, the most shining are Imam Ali's (AS) words about the beginning of Saqifa's episode. He in his words had pointed out about the importance of the Islamic Solidarity and ultimate consequences of the ominous sedition and division. As an example, when Abu Sufiyan wanted to press Imam Ali's (AS) hand in favor of his allegiance, thus accomplishing his filthy objective in this manner, Imam Ali (AS) looking towards the people said: ***"Do break the waves of the sedition with the boats of rescue. Take distance from being divided into different groups and remove the signs of self-glorifying from your heads…. If I speak they blame me of being greedy for the leadership, while in case of my remaining silent they accuse me of being***

scared of death. By God! Love of death for Abu Talib's son was more than an infant's love for the mother's breast. If I was silent it was because of the special sense of profound knowledge and awareness that had over taken me and had you been aware too like me, your condition would had been similar to some one holding a rope hanging in the well, trembling with fear and fiercely scared." [153]

4. When news of the Holy Prophet's (SAW) death was circulated among the tribes who had accepted the Islam recently, they immediately raised the banner of the apostasy and return to the codes of their ancestors and practically revolted against the Central Government and refused to pay the Islamic Taxes. The prime act that was performed by the Central Government was to mobilize a group of the real and devoted Muslims to fight with the apostates in order to force them to surrender once more to the Central Government and as a result the apostate thinking that was more or less spreading quickly among the other tribes as well—could be uprooted. Apart from being apostates, some of the tribes created another evil in Yamameh, and that was the appearance of the prophet hood's of claimers like: Musilmeh, Sajjah, and Tuleheh.

In those circumstances and conditions when the helpers and the immigrant had forgotten about their united solidarity, the tribes of the surrounding areas had raised the banner of the apostasy, the false claimers of the prophet hood appeared in Najd and Yamameh provinces. Therefore it wasn't at all prudent that Imam Ali (AS) should had raised the another banner and up rise to regain his usurped right. In one of the letter, which he had written for the Egyptian people, Imam (AS) had pointed towards this point:

"By God I never imagined that the Arab would take away the caliphate from the Holy Prophet's

(SAW) family, and preventing me from it. I was really astonished for me to see the people pressing hand of some one else for the allegiance to his caliphate. Therefore, from this consideration I restrained my hands. Because I saw a group of the people returning from the Islam and wanted to erase the Holy Prophet's (SAW) heavenly code . I was scared that if I didn't rush for the help of the Muslims and the Islam, it would result in the cracking and destruction of its image, whose sorrow and tragedy for me was greater and larger than the government of few days that like clouds or mirage disappears quickly. Thus, I decided to fight with those incidents and helped the Muslims until falsehood was completely erased, calmness, and stability was returned to the Islam's bosom." [154]
In the beginning of the Osman's caliphate when the council voted in Osman's favor, Imam Ali (AS) looked towards the council and said: ***"All of you know it very well that I was more deserving for the caliphate as compared to the others. But so far the affairs of Muslims were heading in the right direction, I would renounce the caliphate; even though if it was an oppression against me, and if I show my lack of interest for seeking the government—it was for the sake of earning the divine reward, and bonus that existed in this path."***[155]

Ibn Abi al-Hadid had written: ***"During one of these days when Ali, was sitting with his hands folded after his renunciation from the caliphate, his honorable wife—Zahra (AS) incited him for the uprising and movement for retaking his usurped right of the caliphate. At that very moment the Call of Prayer: 'I witness that Muhammad—was the prophet of God (Ashdoannah Muhammaden rasul al Allah) was recited loudly by the announcer.' Imam looked towards his honorable wife and said: 'Do you want***

this sound to be silenced upon the earth?' Zahra (SA) replied: 'Never.' Imam (AS) replied: 'Then in that case, the right path was the one—that I have selected.'"[156] Because of the importance of this topic it has been discussed here briefly, now the result of the armed uprising of Imam Ali (AS) would be analyzed while presenting the authentic documents.

1.8. Worth of an Exalted Goal

Among the social issues, there is no issue that could be assigned more importance and diligence as compared to the issue of its managerial and leadership position. The conditions of the leadership are so accurate and important that in a large congregation of a society only the few people countable by the hand fingers are qualified to hold that position. Among all kind of leaderships, the conditions of the heavenly leaders comparatively are heavier and its duties are more crucial than the leaders of the human societies, who are appointed for such highest office positions on the basis of election by the people. In divine, and spiritual leaderships the goal is much higher, and dearest than simply securing the position, and opportunity. A spiritual leader is supposed to accomplish his cherished goal, in case of encountering dual options and being forced to renounce one option in favor of the another one; for the sake of principle and the basis of cherished goal, he must renounced the leadership position and should regard the goal more sacred than securing his own position and the leadership.

The Commander of the Faithful (AS) after the Holy Prophet's (SAW) demise was encountered with this crucial issue. Because the basic goal of his government and leadership position was—nourishing the sapling that was freshly planted by means of the Holy Prophet (SAW) in the Land of Hejaz; the sapling with the passage of the time

should had been turned into a mighty fruitful tree whose branches would engulfed the entire universe, thus enabling the people to rest under its shadow, and enjoy with its blessed fruits. Imam Ali (AS) after the Holy Prophet's (SAW) demise found himself in a unique position and realized that if he insisted only for the taking over the government to secure his own position—it would result in creating the circumstances that the painstaking efforts of the Holy Prophet (SAW) and the holy blood that was spilled in his sacred path would had been wasted completely.

1.9. Continuation of Old Revenges and Grudges

During those days, the Islamic Society was inflicted with such difference of opinion and divisions between the two opposite camps that any internal warfare and small bloodshed would had resulted in the huge explosions inside and out side of Medina. A majority of the tribes who lived in Medina or its outskirts were unhappy with Imam Ali (AS) and carried a deep grudge inside their hearts against him, because he was the one who had annihilated the banner of infidelity and degraded all of their heroes to abjectness. Notwithstanding, their strengthening of bonds with the Islam later on, and showing their apparent inclination towards the Monotheism and following of the Islam, they still kept their esoteric enmity and grudge with respect to the crusaders of Islam. Under such circumstances if Imam Ali (AS) by means of the power and armed uprising had decided to retake his usurped position it would resulted in the following consequences:

1. In this fighting Imam Ali (AS) would had lost a large number of his friends and relatives who believed in his spiritual leadership *(imamat)* through profundities of their souls and minds. Of course, if their martyrdom would had resulted—in the truth returning to its right place—their self sacrificing in the path of achieving goal wouldn't had been

regarded so tragic and unfortunate, but as it would be mentioned later on by killing of these individuals the truth wouldn’t had returned to its actual owner.

2. Not only Imam Ali (AS) had lost his own relatives rather the uprising of Bani Hashim together with other real and sincere friends and supporters of imam would had resulted in getting killed a large group of the Holy Prophet’s (SAW) companions, who were opposed to his caliphate and wouldn’t had given up so easily their resistance, and with the result the power of the Islam in the center would had definitely been weakened. Although, this group had stood against Imam Ali (AS) as far as the issue of his caliphate was concerned, but in other affairs they didn’t had any opposition with him and were regarded as a power against the Polytheism, Idol Worshipping, Christianity, and Judaism.

3. Because of the weakness of the Muslims, the Arabian tribes living at farthest points, among whom sapling of the Islam had yet not taken it roots deeply in their lands, who would had formed a united fronts with the apostates and enemies of the Islam, and it was quite possible that because of the power of enemies and lack of correct leadership at the center, the Lamp of Monotheism would had been silenced for eternity.

The Commander of the Faithful (AS) felt these bitter and painful events from near, and therefore preferred the silence over an armed rebellion. It would be more appropriate to hear these matters from Imam Ali’s (AS) tongue. Abdullah bin Janadah has narrated: ***“During prime days of Ali’s (AS) leadership, I entered Medina from Mecca, saw that all the people had gathered in the prophet’s mosque and were waiting for the imam’s arrival. After some time Imam Ali (AS) while his swords was hanging upon its belt came out of his home. All eyes***

were raised upon him until he sat upon pulpit and after praising God started his words as follows:

'Yes O people! Be it known that when the Holy Prophet (SAW) was demised, it was required that no one should had stood up against me for the government that had been already founded by him. They were not supposed to look towards it with their greedy eyes, because I was his successor, guardian, and belonged to his holy progeny (itrat). But contrary to the expectations a group of the Qureshite stretched their hands towards my right, prevented me from the caliphate, and usurped it for their own. By God! Had it not for the fear of appearance of a crack and division among the Muslims, and return of Infidelity, and Idol Worshipping in the Islamic Countries, my situation would be entirely different from—what you were witnessing.'"[157] Kalabi had narrated: ***"When Imam Ali (AS) for the suppression of the allegiance-breakers like Talheh and Zubayr entered Basra, he delivered the following sermon:***

'When God took up the soul of his messenger, the Qureshite preferred their own self interest over me and prevented me from my rights. But I realized that remaining patient and showing statesmanship is far better than creating the division among the Muslims and spilling their blood. Because people had accepted the Islam only recently and the religion for them was like—a water skin full of milk that could had been spoiled easily while encountering a slight negligence and the smallest person could had made it upside down thus spilling its milk.'"[158]

Ibn Abi al-Hadid, who also showed his love towards Imam Ali (AS) while remaining prejudiced towards the caliphs, writes about the deep rooted grudge of a group of

the companions with respect to the Commander of the Faithful (AS), he had written as follows:

"Experience had proved that the passage of time results in forgetting grudges, quenching of fire of jealousy, and cooling down of the hearts full of revenge. With the passage of the time a generation dies, another generation takes over as their successor, and therefore the ancient grudges in the form of faded colors are transferred to the later generation. When Imam Ali (AS) sat over upon the seat of the caliphate—twenty five years had already been passed since the prophet's demise, and it was natural to expect that during this prolonged period the jealousy and the grudges would had been forgotten or decreased to a certain extent. But quite unexpectedly the morale of the Ali's enemies even with the passage of a quarter century hadn't changed and the enmity and the grudges with respect to Ali that they possessed during the prophet's period and after his demise weren't decreased at all. Even the sons of the Qureshite, youths and younger generations who hadn't witnessed the bloody incident of the Islamic battles and not seen imam's heroism in the wars of Bader and Ohud… against the Qureshite possessed the severe grudge towards Ali like their diehard ancestors, and kept his jealousy in their hearts. Therefore with this background when the imam after the prophet's demise sat on the seat of the Caliphate and took over the control of affairs in his own hands a fierce fire was ignited inside his opponent's hearts, and explosions took place that there result was nothing except annihilation of the Islam and return of paganism to the Islamic Countries."[159]

Imam (AS) in one of his speeches had pointed out a portion of the results of his armed uprising, as follows:

"After the prophet's demise I thought profoundly about my task. In facing the battle lines of the Qureshite that had formed against me, I didn't see any helper except my own family (Ahl al-Bayt). Therefore, I couldn't accept their death and like an eye with a piece of straw in it, and drunk with a throat that was struck with a bone; I tolerated the suffocation in my path and remained patient to encounter the episodes that were bitter than poison."[160]

1.10. Muslim Solidarity

The Muslim solidarity was the greatest actions and desires of Imam Ali (AS). He was very well aware that this unity during the Holy Prophet's (SAW) period was the basis for creating the strange fear and crack among the hearts of the world's emperors, great powers, and had resulted in an unprecedented and sudden expansion of the Islam. But if this solidarity because of the caliphate's issue was disappeared, then the Muslims would encounter all sorts of problems and division, especially a group of the Qureshite who were determined for the destruction of the Islam, and were simply looking for an excuse in order to succeed to inflict a crucial stroke upon the Islam's body.

Among the immigrants there were excuse makers like Suhyal bin Omroo, Harith bin Hishaam, and Akrameh bin Abi Jahl…. who were regarded the diehard enemies of the Muslims and especially of the helpers, but due to some reasons they apparently had renounced their infidelity, idol worshiping, and accepted the Islam. The helpers after suffering a defeat at the Saqifa decided to up rise in Imam Ali's (AS) support and invited the people to follow him.

These troublemakers were severely angered and demanded from the institution of the caliphate to invite the tribes of Aws and Khazraj for taking the allegiance and in case of their refusal should declare a war against them. All of these three people delivered fiery speeches in a large congregation and Abu Sufiyan also joined them! In front of them the Helpers' Preacher named Thabit bin Qays stood up to criticize the immigrants and replied to their speeches.

The war between the helpers and the immigrants in the form of delivering the sermons and the recital of the poetry continued for a long period. The context of the speeches and the verses of both sides had been described by Ibn Abi al-Hadid in his Commentary of *Nahj al-Blagheh*. [161] Considering these state of affairs, it becomes explicitly clear that why Imam Ali (AS) preferred the silence over the armed rebellion and how through practicing prudence and expedience, lead the storm inflicted boat of the Islam towards the shore of salvation. If he had not paid any interest in the Islamic Solidarity and wouldn't had farsighted ominous and dangerous result of the division and the split into the two groups—he would never had allowed the position of the leadership to be taken by the others. During the early days of the Saqifa one of the Imam Ali's (AS) relative recited the verses in his praise whose translation is given as follows:

"I never imagined the usurpation of the leadership from the Bani Hashim Clan and from Imam Abul Hasan. Wasn't Ali the first person who performed the prayer towards the Holy K'aba? Wasn't he the most intelligent among you about the Holy Qur'an and the prophet's traditions? Wasn't he the nearest person to the prophet? Wasn't he the person who was helped by Angel Gabriel in the prophet's funeral?"

When Imam Ali (AS) learned about his verses, he immediately dispatched a messenger to prevent him from the recital of the verses and said: ***"The safety of the Islam was far sweeter for me than its being inflicted with the division."*** In the Battle of Siffin a man from the Tribe of Bani Asad asked Imam Ali (AS): ***"How the Qureshite prevented you from the position of the caliphate?"*** Imam Ali (AS) became unhappy after hearing this unexpected question, because some of Imam Ali's (AS) soldiers believed in the caliphs and discussion of these issues, at such a sensitive moments would had caused the split and division among their battle lines. Therefore, Imam Ali (AS) after showing his unhappiness for asking such a question, replied to him as follows:

"Respecting yours bound with the Holy Prophet (SAW) and because every Muslim had a right to ask the questions, I am replying to your question briefly: 'The leadership of the community belonged to me and my bonds with the prophet as compared to the others were more steadfast, but a group acted greedily towards it and another group closed their eyes. The judge between me and them is God and all of us would be returned towards Him.'"[162] These were some of the reasons behind Imam Ali's (AS) silence, who renounced his own right for the sake of safety of the Islam and sipped the drinks bitter than poison for a period of twenty five years.

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Chapter-2: Caliphs' Caliphate and Imam's (AS) Logic

The Sunni intellectuals and researchers who have written the commentaries about the Path of Eloquence *(Nahj al-Balagheh)* have analyzed Imam Ali's (AS) speeches regarding his worthiness for the caliphate repeatedly. And from this collection have announced the result that imam's aim from these words was to prove his own worthiness for the caliphate without mentioning the existence of any explicit declaration from the Holy Prophet (SAW) about the authenticity of his caliphate. Or in other words since, Imam Ali (AS) from the point of view of the relationship had very close bonds with the Holy Prophet (SAW), possessed the most exalted personality in education and knowledge and was the tallest figure in the society regarding the execution of justice and governmental affairs as compared to the other companions of the Holy Prophet (SAW). From this criterion it was prudent that the community should had selected him for the position of the caliphate, but since the chiefs of the community had selected some one else for that position, therefore imam had opened his tongues for being oppressed and complaints that: ***"I was the more deserving for the caliphate and vicegerency as compared to the others!"***

Therefore, the right that Imam Ali (AS) had reminded in his sermons and mentioned that since the Holy Prophet's (SAW) demise, he had been deprived of it—wasn't the religious right that was given to him by the prophet, and preference of the others over him couldn't be regarded a sort of opposition to a religious right, rather his aim was about his natural right—that after having the most superior

person they weren't allowed to select some one else and the leadership affairs should therefore be handed over to the most intelligent, powerful and expedient person. However, whenever a group for the sake of expediency didn't follow this fundamental rule and handed over the leadership affairs to a person, who from the point of view knowledge, strength, bodily, and spiritual conditions possessed a lower rank, it was desirable that the superior person should open his tongue for the grievance and complaint by saying: ***"I swear in the Name of God that since the day when He took the Holy Prophet's (SAW) soul till today I had been deprived from my right."***[163] Imam Ali (AS) uttered these words when Talheh and Zubayr had raised the banner of rebellion against him and turned the City of Basra as their military garrison.

Answer: This conclusion which is presented as the out come of their research—is nothing more than an illusion. Never, the collection of Imam's (AS) historical speeches could be interpreted as his personal superiority, and such superiority couldn't be used as a justification for his fierce attacks against the caliphs because: Firstly Imam (AS) in some of his speeches had rested his case upon the Holy Prophet's (SAW) death will. Including when he introduced the prophet's family, he spoke as follows: ***"The Prophet's family (Ahl al-Bayt) was the keepers of his secrets, the shelter of his commands, reservoir of his knowledge, wisdoms, the guardians of the scripture, and the pillars of his ideology. Not a single person of the community could be guessed with them. They were the foundation of the religion, columns of the faith, and certainty. The people left behind from the path of the truth resorts to them, and those who were exhausted joined them. The specifications of the spiritual leadership (education, knowledge, and other criteria of the spiritual guidance) were with***

them and the prophet's had willed about their rights, and they were—inheritors of the prophet." [164]

The aim of Imam (AS) was to emphasize what was the Holy Prophet had willed about them? Considering the word vicegerency *(villayat)* in the Arabic sentence: ***The specifications of the spiritual leadership (education, knowledge, and other criteria of the spiritual guidance) were with them (Walahum Khasaiso al-Vilayeh)*** clearly demonstrates that what he really meant from the will—was the will for recommending of their caliphate and vicegerency—that was declared on the Day of Gahdir as well as other times officially in details by the prophet.

Secondly, the competence, and worthiness never create a right until the other conditions like the selection by the people weren't attached to it. While Imam (AS) in his speeches, talked about his confirmed, established right, and declared that after the Holy Prophet's (SAW) demise his right—had been trampled. In other words, if the problem of leadership in Islam should be resolved through consultation, discussion, and resorting to the public opinion, then in that case, so long as the person—even if he had possessed the outstanding superiority over the others—if not selected for such a position, can't consider himself as an official holder of that position, and to consider the revoking by the people a sort of oppression and tyranny towards him, and should criticize the others who were selected in his place. While Imam's (AS) tone, in his speeches, was quite contrary to it. Instead, he considered the caliphate as his absolute right and revoking from it regards a sort of oppression and despotism against him, and introduced the Qureshite as the transgressors and claimers of his own right as he said: ***"O God! Please help me in front of the Qureshite and those who supported them. Because they sheered off their kinship's bonds with me, treated my superior***

position as small and formed a united front against me for the caliphate which was my absolute right."[165]

Could these harsh words be justified as simply of his being a superior personality in the Islamic Community? If the issue of the caliphate should be resolved through resorting to the general public opinion and consultation with the elder companions then how does Imam said: ***"They formed a united front against me for the caliphate which was my absolute right?"*** When the fire of war between the Imam Ali (AS) and Mu'awiyeh in the Land of Siffin was still burning a man came near Imam (AS) and asked: ***"How the Qureshite prevented you from the position of the caliphate in spite of your being the most worthy for it?"*** Imam (AS) was unhappy of being asked about this unexpected question, but very politely—because of the sensitive condition of that time didn't permit more than that, simply replied: ***"A group acted greedily towards it, the other one closed their eyes, and God is the best judge between me and them, and all of us shall returned towards Him."***[166] After the incident of the Saqifa one day Abu Obaydeh bin Jarrah said to Imam (AS): ***"O son of Abu Talib! How much did you like the caliphate and are greedy about it?"*** Imam Ali (AS) replied to him: ***"By God, you were greedier than me while from its conditions you were too far way and I am the most closest. I demand my own right and you were acting as an obstruction between me and my right."***[167] Therefore, it is never correct to justify this sort of criticism of the caliphate of the caliphs through the means of superiority and worthiness. All of these speeches prove that Imam Ali (AS) considered the caliphate as his absolute right and regarded any sort of deviation from him as a deviation from the truth. Such a right can't be proved except providing the explicit proof of his being appointed by the Holy Prophet (SAW) through a clear divine command.

Also, such interpretation can't be justified through commenting him as the very best and the most superior for the position of the caliphate. The groups who interpret Imam Ali's (AS) speeches in this manner present their incorrect belief under the title of advanced judgment. Of course, some times Imam Ali (AS) rested his case on the basis of his competence and worthiness, and had ignored the issue of the divine appointment, including the following speech: ***"The Holy Prophet's (SAW) soul was taken away while his head was laid upon my chest; I gave him bath while angles were helping me. The surroundings of the home were full of cries of mourning. The angels descended in groups to offer the prayers and ascended back towards the heaven and I heard their voices. Thus, who was more deserving than me for his successor ship during the Holy Prophet's (SAW) the life and death?"***[168] In the Sermon of *Shaqshaqyeh* which is considered as one of the most famous sermon of Imam Ali (AS) he had picturesque his superiority and worthiness for people and said: ***"By God the son of Abi Qahfeh, put on the caliphate, like a dress upon his body while he knew it well that the floor mill of the caliphate rotates only upon my axis. From the highest peak of my existence, the sciences flow downward and thinking of any one never reaches near the peak of my intellect.*** [169] In some of the cases he counted upon his nearness and kinship with the Holy Prophet (SAW) and said: ***"My nobility was higher and had close bond of kinship with the Holy Prophet (SAW)."***[170] Of course, counting of Imam Ali's (AS) bonds with the Holy Prophet (SAW) was for his defense against the logic of the Group of Saqifa, who announced the reason of their being elected because of their relationship with the Holy Prophet (SAW). From this consideration when he learned about their logic said: ***"In order to be benefited***

with its fruits they were counting upon their nearness with the tree." [171]

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Chapter-3: Method of Taking Allegiance from Imam (AS)

This part of the Islamic history is the most painful and bitter parts of it that causes all the awakened and aware hearts to be burnt and filled with intense pain and sorrow. This part of history in the books of Sunni intellectuals is written with brevity and summarized, while in the books of Shi'i scholars quite comprehensively. Perhaps among the respectable readers there are some who would desire to hear this tragic episode of transgression upon the House of Revelation from the tongues of Sunni's historians and narrators. Hence this part would be presented purely based upon their own references and documents so that doubtful and late convincing people too could believe in this bitter event. In this article translation of whatever the writer: Shahir Ibn Qutibeh Dinvari, had written in his book: *Al-Imameh wal-Siyasateh,* would be quoted here leaving the reviewing and analyzing of this part for later on.

Sunni writers unanimously accept that it wasn't yet quite late from allegiance in the Saqifa that the institution of the caliphate decided to seek allegiance from Imam Ali (AS), Abbas, Zubayr, and other Bani Hashim with respect to Abu Bakr so that his caliphate takes the color of unity and cooperation, and as a result any sort of obstruction and opposition could be removed from the path of caliphate. After Saqifa's incident, Bani Hashim and a group of immigrant and supporters of Imam Ali (AS), as a sign of their opposition took refuge in Zahra's (SA) home that during the period of the Holy Prophet (SAW) was regarded with a special reverence like a safe heaven or sanctuary. It was a solid obstruction not to allow the institution of the

caliphate to dare and think about a scheme in their minds, that the transgression upon the House of Revelation, would enable them to pull out the refugees by force from inside, and take them to the mosque by force for the allegiance.

But ultimately the desire of expansion of the power did its on task and the House of Revelation's reverence was unfortunately disregarded. The Caliph appointed Omar with a group to pull out the people who had taken refuge in Zahra's (SA) home at any price whatsoever and force them to take oath of his allegiance. He with a group among whom Usid bin Hasir, Salmeh bin Salameh, Thabit bin Qays, and Muhammad bin Muslameh could be seen[172] arrived at Zahra's (SA) home with assignment to invite the refugees inside for the allegiance with the caliph, and in case of their refusal to bring them by force to the mosque. The caliph's in charge shouted with a loud voice in front of the house that the refugees should leave it as soon as possible. But his crying and shouting didn't produce any positive results upon them, and they refused to obey his orders.

At his point the caliph's in charge asked for the fire wood so that he could burn the house and destroying it upon the head of all of its occupants, but one of his companions came forward and tried to prevent him from his decision, and said: ***"How could you burn the house when the prophet's daughter—Zahra is inside?" He replied very coolly: 'Zahra's presence didn't mean any obstruction for me to carry out this task.' At that time Fatimeh (SA) came behind the door and said: 'I didn't know any community whose conditions could be more degraded then yours. You left the Holy Prophet's (SAW) dead body among us, and after that decided about the caliphate by yourselves. Why did you want to superimpose your government upon us and didn't want to return the caliphate to us which was our right?'"***

Ibn Qatibeh narrated: ***“At this time the caliph’s in charge renounced his efforts of forcing the refugees from inside of house, return to the caliph and informed him about the situation. The caliph who knew it very well that with the opposition of refugees who were regarded as very important personalities among the immigrants and Bani Hashim Clan, foundations of his government would never become stable and powerful; this time he assigned his slave Qinfaz to bring Ali (AS) to the mosque. He too came near the door of house and said: ‘By orders of the caliph of the God’s prophet, you were required to come to mosque!’ When Imam Ali (AS) heard this sentence from Qinfaz, he replied: ‘Why did you lie about the Holy Prophet (SAW) so soon?’ When did the Holy Prophet (SAW) appoint him as his successor so that—he could declare himself as the caliph?’ The slave too returned hopelessly and reported the incident to the caliph.’”***

The stiff resistance shown by the refugees against these repeated invitations of the institution of the caliphate made the caliph burned with wrath and very angered. Ultimately, Omar accompanied with group second time came to the Zahra’s (SA) home. When the Holy Prophet’s (SAW) honorable daughter heard loud noises of the attackers, she cried loudly from behind the door and said: ***“O my beloved father, O the prophet of God, after your demise, what severe troubles were inflicted upon us by the sons of Khattab and Abu Qahafeh.”***

The wailing of Zahra (SAW)—who was still sitting in the mourning of her father were so heart rending that a group of the people who had accompanied Omar to attack Zahra’s (SA) home changed their minds from the assignment and returned with sorrow and tearful eyes. But Omar and other group, who insisted from taking the allegiance from Imam

Ali (AS) and Bani Hashim, brought them outside the home by force and insisted to take the allegiance with the caliph. Imam Ali (AS) said: ***“What would happen if I refused for the allegiance?” They replied: “You would be killed.” Imam Ali (AS) replied: “How would you dare to kill a servant of God and the Holy Prophet’s (SAW) brother?”*** Imam Ali’s (AS) stiff resistance in front of the institution of the caliphate ultimately caused them to leave him alone. Imam Ali (AS) utilizing this opportunity and announcing his being oppressed went immediately near the Holy Prophet’s (SAW) grave and recited, the same historical sentence that was said by Aaron to Moses (AS), upon his tongue: ***“Son of my mother! Lo! The folks did judge me weak and almost killed me.”***

—The Holy Qur’an (7:150).

“O brother! After your demise, this group considered me weak and almost killed me.” [173]

3.1. History’s Judgment—Regarding Attack Upon House of Revelation

The incidents after the *Saqifa* are one of the most painful and bitterest episodes of the Islamic History and the Commander of the Faithful, Imam Ali’s (AS) life. Showing the reality and presenting its background the way it really was, surely makes some people unhappy—who carry a deep prejudice in the favor of the directors and the causers of these bitter tragedies—since they try their best not to show any dust sitting upon their skirts, stature, and position to remain intact. Because the covering up of the historical incidents or showing them upside down is regarded as a sort of treason against the history and the forthcoming generations that a writer possessing freewill would never like to take part in such a treason or would like to bye such a

shame simply in order to seek the pleasure of a group, and certainly would never trample the truth by his own feet.

The greatest incident after the Abu Bakr's selection for the caliphate is the issue of attack upon the House of Revelation and Zahra's (SA) residence with the intention of taking out the people who had taken the refuge in this free heaven to the mosque for the allegiance. The description and accurate appraisal of this matter would depend upon the selection of authentic and creditable documents, and after debating the following three topics; we would be able to make a judgment about the results of the incidents. These three topics consist of: 1. Was it true that the caliph's assigned people decided to burn down Zahra's (SA) home? How much they advanced to accomplish this task?

2. Was it true that the Commander of the Faithful Imam Ali (AS) forcefully taken in a shocking and heart rending condition to the mosque in order to seek the allegiance from him?

3. Was it true that the Holy Prophet's (SAW) honorable daughter suffered sever bodily injuries through the attackers to the extent that the child in her womb was miscarried?

These three issues are very crucial and sensitive in this tragic episode that would be analyzed and discussed here comprehensively based upon the documents and references of the Sunni scholars and intellectuals.

One of the most alive and valuable Islamic educational instruction is—that none of the Muslim is allowed to enter in any one's home except with permission already obtained. And in case, the home owner wasn't prepared and offered the excuse for not inviting the guest inside, it should be accepted by the guest, and he should immediately return from there without being annoyed.[174] Apart from this moral

command, the Holy Qur'an in the following verse has considered every house where—the Name of God is revoked and worshiped as respectable: ***"(This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morning and evening."***[175]

—The Holy Qur'an (24: 36).

The respect of these houses is because of the worshipping and praise that is performed in them, and it is the respect of the divine statement for those who are busy inside them in the praise and God's remembrance, otherwise mud mixed with the straw neither had any respect now or would had it in future. Among all the homes of the Muslims, the Holy Qur'an announces a special command for the Holy Prophet's (SAW) and says: ***"O ye who believe! Enter not the dwellings of the Prophet, unless permission is granted you."***

—The Holy Qur'an (33:53).

There is no doubt that the Zahra's (SA) home was included in those respected and sacred homes, she and her children worshipped and praised the God. It can't be said that the homes of Aa'yesheh, and Hafzeh are the Prophet's, home but his exalted daughter's home, who was the most honorable Lady of the Universe was—certainly the Holy Prophet's (SAW) home. Now, let us see that the assigned people of the institution of the caliphate, to what extent showed their respect to the Holy Prophet's (SAW) home. Investigation of the prime days of the caliphate proves beyond any doubt that the people assigned by the institution of the caliphate trampled all these verses and didn't pay the least regards about the special privilege for the Holy Prophet's (SAW) home. Many of the Sunni historians had written tragic event of attack upon the House of Revelation in ambiguity, while some of them had written

about it explicitly. Tabri, who possessed a special prejudice towards the caliphs, had written only that Omar accompanied with a group arrived in front of Zahra's (SA) home and said: ***"By God I would burn this house until the people who had taken refuge inside should leave it for the allegiance."***[176]

But Ibn Qatibeh Dinvari rolled up the curtain a little farther that Omar not only said the above sentence rather ordered the firewood to be placed near the home and added: ***"By God, who holds Omar's soul in His hand, either you quit the home, or otherwise I would burn it down with fire." When he was reminded that the Holy Prophet's (SAW) honorable daughter was inside the home, he replied: "So let it be."***[177] The writer of the Oghd al-Farid[178] had taken a further step and said: ***"The caliph assigned Omar to pull the refugees out from the home and if they offered resistance should wage a war against them. From this consideration Omar brought the fire to burn the home. At his moment he was encountered with Zahra (SA) who said to him: 'O the son of Khattab, did you come to burn my home with fire?' He replied: 'Yes, except like the others you must make the allegiance with the caliph.'"***

When you refer to the books of Shi'i scholars, the incident was presented explicitly and more comprehensively. Salim bin Qays[179] in his book regarding the attack upon the House of Revelation had narrated in details and removed the curtain from the face of the reality. He had written: ***"The caliph's assigned person ignited the fire and applied the intense pressure upon the door, entered inside the home but was encountered with Zahra's (SA) resistance."***[180] The most eminent and exalted Shi'i scholar Seyed Murtada (RA) had undertaken a profound discussion about the incident including narrating from Imam al-Sadiq (AS) that Imam Ali (AS) didn't agree for

the allegiance until the heavy smoke had engulfed his entire home. [181] Here we would summarize the boundaries of our discussion about the prime question to be asked about the incident leaving the judgment to the awakened hearts and would continue to follow up the incident on the basis of Sunni authentic documents.

3.2. How Imam (AS) was Taken to Mosque?

This part of the Islamic history like earlier part is bitter and heart rending because never it could had been imagined that a great personality like Imam Ali (AS) should be taken to the mosque in a manner that after the forty years Mu'awiyeh would dare to quote it as a taunting. He in his letter to the Commander of the Faithful, Imam Ali (AS) after having reminded Imam's (AS) resistance against the institution of the caliphate had written:***"… Until the institution of the caliphate having bridled you took like a rebellious camel pulled towards the mosque for the allegiance."***[182] The Commander of the Faithful, Imam Ali (AS), in replying to Mu'awiyeh's letter, implicitly accepts the real issue and consider it as an indication of his being oppressed as follows: ***"You accused me of being dragged like a rebellious camel to offer my allegiance, by God you desired to criticize me but on the contrary ended up in praising me. Instead of insulting me you had really insulted to your own self. Never was it a shame for a Muslim to be in a state of being oppressed."*** [183]

Ibn Abi al-Hadid wasn't the only one who had narrated audacity inflicted upon Imam's (A.S) holiness, rather before him it had also been narrated by Ibn Abd Rabbeh in his book *Aqd al-Farid* (vol. 2, p-285). Also, after him it had been narrated by the author of the book named: *Subeh al-Aashi* (vol.1, p-128). Here it was really astonishing that Abn Abi al-Hadid had narrated this incident of exchange of the letters

between Mu'awiyeh and Imam (A.S) only when he commented about the letter number twenty eight of his book: The Path of the Eloquence *(Nahj al-Blagheh).* Although, he didn't contradict about the authenticity of this incident, nevertheless in the beginning of book when he concluded his commentary about the sermon number twenty six, he had denied the real incident: ***"This type of topics were narrated only by the Shi'i and not by other than them."*** [184]

3.3. Impertinence Shown towards Zahra (SA)

The third question was that when Imam Ali (A.S) was forced to take the oath of the allegiance, whether impudence had been shown towards the Holy Prophet's (S.W.A) honorable daughter of or not? The reply of this question from the point of view Shi'i scholars is more painful than the earlier two questions, because during their forceful endeavors to take Imam Ali (A.S) to the mosque for the allegiance they were encountered with the severe resistance offered by Zahra (S.A). Unfortunately, during this struggle of preventing them to take her honorable husband to the mosque, she was inflicted with plenty of severe psychological and physical injuries that the pen and the tongue didn't had the courage for their detailed description in writing. However, Sunni scholars in order to safeguard the position of the caliphs restraint themselves from analyzing this discussion explicitly and even Ibn Abi al-Hadid in his own commentary had regarded these problems that had been narrated only by Shi'i among the Muslims. The most eminent Shi'i scholar Seyed Murtada (R.A) had narrated as follows: ***"In the beginning the narrators and the historian didn't hesitate from describing the audacities and cruel treatment shown towards the Holy Prophet's (SAW) honorable daughter, and this topic among them was very famous that the caliph's***

assigned person intensely pressed the door of her home against Zahra (SA) that resulted in miscarriage of her child who was in her womb, and Qanfaz—by Omar's orders—lashed Zahra (SA) to prevent her from holding Ali (AS) belt by her hand. But later on they realized that the narrations of these incidents weren't compatible with the caliph's position and situation thus they had decided to renounce its narration."[185]

Seyed Murtada's (RA) statement could be testified that in spite of the patronages and lot of strict controls, even then this incident could be seen in some of their books. Shaherstani from Ibrahim bin Sayyar famous as Ghatam Mo'atazileh's chief quotes that he said: ***"Omar in the incident of seeking the allegiance pressed the door strongly against Zahra's (SA) side which resulted in the miscarriage of the child who was in her womb. Also he ordered to burn the home upon those who were inside, while there was none except Ali, Fatimeh, Hasan and Husain (AS) inside the home."***[186]

3.4. Zahra's (SA) Position—was Superior than Position of the Holy Prophet's (SAW) daughter, Zainab

Abu al-A'as, Zainab's husband—the Holy Prophet's (SAW) daughter was taken as a prison of war by the Muslims in a battle, but later on was freed like the other prisoner of war. Abu al-A'as promised to the Holy Prophet (SAW) that after his return to Mecca he would arrange means of return for the prophet's daughter to Medina. The Holy Prophet (SAW) assigned Zayd bin Harthey together with a group of the helpers to stop at eight miles from Mecca, and whenever her camel litter arrived over there, to bring her to Medina. The Qureshite became aware of the prophet's daughter's escape from Mecca and a group of them decided to let her return from the midway. Jabbar bin al-Aswad

accompanied with a group reached near the Zainab's camel litter and struck his lance upon it. Because of this stroke Zainab's child who was in her womb was miscarried, and she returned to Mecca. Having heard this news the Holy Prophet (SAW) was very upset to the extent that during the Victory of Mecca he had allowed the spilling of his blood as permissible.

Ibn Abi al-Hadid said: ***"I read this incident for my teacher, Abu J'afar. He replied: 'When the prophet allowed the blood of some one permissible for scaring his daughter Zainab and causing the miscarriage of her child, had he been alive certainly would considered the blood of some one permissible, who scared his daughter Zahra, and resulted in miscarriage of her son—Mohsin.'"***[187]

3.5. People's Government over People

Those who want to justify the caliph's caliphate in the form of—the people's government over the people—or on the basis of the consultation belonged to one of these two groups: 1. The group that continuously emphasized the importance of the Islamic principle, had adopted it with the state of art knowledge of today's world politics; and through this means desired to attract the attention of the westerners or the westernized individuals and implicate that—the government of the people over the people—wasn't the result of modern thinking rather fourteen centuries ago the Islam had already presented such a perfect model. After the Holy Prophet's (SAW) demise his companions executed this model in his caliph's appointment. This group although their intentions were pure, move their steps towards this path but unfortunately regarding the Islamic issues didn't want to bother them with the pain of research as well as to consult the specialists and simply rest their case upon a series of

the narrations and misleading appearances and as a result had resorted to noise making.

2. A group who due to the various reasons possessed a frustration against the Shi’i and spirituality and apparently on the basis of the mysterious propagation had shown their inclination towards the Sunnis and instead of combating with different types of the moral corruptions and ideological deviations had targeted their energy towards the lives of the simple minded young believers to weaken their thinking with respect to the basic principles of the Shi’i belief.

The mistakes of the former group were compensable, through the submittal of correct and authentic documents, they could had still returned from their mistakes. Therefore, the ill speaking against them was very undesirable and the best service towards them was to continuously remain in touch and should never cut off our intellectual and educational relationships with them. But the reform of the later group was quite difficult, because apart from having an obsession unfortunately they didn’t had the correct and sufficient information about the religion, therefore, efforts for their guidance were probably useless. The important thing was that serious efforts should be made to prevent the simple minded, and less learned youths to become their prey and in case of their falling as victims, doubts, and misunderstandings should be cleansed from their hearts as soon as possible.

Did the meaning of democracy consisted that the head of a ruling party should assign some people to take the allegiance from the people who were either neutral or were in opposition forcefully, and in case of their un acceptance, to wage a war against them until their surrender or execution? The history had witnessed that among all the members of the ruling party, it was only Omar who insisted more than any one else to push the others to had their

positive response for seeking the allegiance, and in this path had gone to the extent of even waging war. Zubayr was included among the sit ins in Zahra's (SA) home, and as yet his relationship with the prophet's clan wasn't turned into turbidity.

When pressure of the attackers upon sit ins in the prophet's honorable daughter's reached to a climax, Zubayr with his naked swords came out and said: ***"I would never made the allegiance, not only I wouldn't made the allegiance rather all of you should make the allegiance with Ali."*** Zubayr was a famous valiant hero of Islam, a courageous and skilled swordsman and his sword was recognized among the other strikes. Therefore, the attackers sensed a danger, and with a joint attack succeeded in taking the sword away from his hand, and thus were able to prevent a great bloodshed.

What was the reason of all that insistence or so called self sacrificing of Omar? Does he really put his feet ahead in the field because of his sincere intentions, or in other words some kind secret deal behind the scene had already been made between him and Abu Bakr? The Commander of the Faithful Imam Ali (AS) at the very moment when he was under the intense pressure by the assigned people of the institution of the caliphate and was continuously being threatened to be executed, looked towards Omar and said: ***"Do continue the milking, because fifty percent of it belonged to you and tie down strongly the mount of the caliphate for Abu Bakr—so that it could be returned to you, tomorrow."***[188]

If seeking the allegiance for Abu Bakr was really based on the principle of the democracy and was a model of the instructions of the Holy Qur'an: ***"Decide your affairs through mutual consultation (Wa amrohum shura baynohum),"*** why in last moments of his life he desired

not to had committed the following three acts: 1. I wish I would had respected Zahra's (SA) home's reverence and had not ordered for the attack even if its gate were closed upon my assigned people.

2. I wish on the Day of Saqifa, I wouldn't had assumed the burden of caliphate, instead had left it for Omar, Obaydeh bin Jarrah, and would accepted for my self the position of vizier or deputy.

3. I wish I had not burnt Ayas bin Abdullah famous as Al-Fijathe alive in the trench of the burning fire. [189]

It was so terribly unfortunate that the famous poet of that time: Muhammad Hafiz bin Ibrahim Misri, died in the year of 1351 hijri in his elegy named: Umriyeh praised the second caliph for his committing of shameful insults and showing impudence towards Zahra (SA): ***"I remind you Omar's word who told Ali, let all the listeners of this words as well its composure be respected and exalted respectively. When he said to Ali that if you refused for the allegiance, I would burnt your home and wouldn't permit you to stay here. He uttered these words, when Muhammad Mustafa's (SAW) honorable daughter was inside the home. No on else except Omar could dare to utter these words in front of the most famous Arabian Tribe of Adnan's chief and his supporters"*** [190]

This wretched poet deprived of any sort of intelligence and common sense considers the criminal act that—had shaken the divine thrown—as a pride for the caliph! Is it pride to declare that the Holy Prophet's (SAW) honorable daughter didn't possessed least respect before Omar, who was ready for the sake of having few more votes for the Abu Bakr—even to burn down the Holy Prophet's (SAW) honorable daughter's home? And it was so laughable that Uqd al-Farid's author had narrated that when Ali (AS) was

forcefully brought to the mosque, the caliph asked him: ***“Didn’t you like my leadership?”*** And Ali (AS) replied: ***“Never! Because I had committed to my self that after the Holy Prophet’s (SAW) demise, wouldn’t put on the cloak upon my shoulder until completing the collection of the entire Holy Qur’an, and from this consideration remained behind from the others! And then he made the allegiance.”*** [191] While he himself and others had narrated from A’aysheh that for six month until Zahra (SA) was alive—Ali (AS) didn’t offer the allegiance, and it was only after her demise that he gave his hand to the caliph for the allegiance.[192]

But not only Imam Ali (AS) didn’t make the allegiance and his speeches in the *Nahj al-Balagheh* are shinning witness of this fact rather a group that was identified earlier, while discussing events of the Saqifa, too didn’t made allegiance with the caliph; and Salman who was the greatest supporter of Imam Ali’s (AS) vicegerency *(vilayat)*, said about Abu Bakr’s caliphate as follows: ***“You accepted the caliphate of some one who was only eldest in age among you while ignored the Holy Prophet’s (SAW) Ahl al-Bayt (AS). Had you not moved the caliphate away from its assigned axis, differences and divisions would never have appeared, and all of us enjoyed the sweet fruits of the caliphate (of the truth).”***[193]

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Chapter-4: Imam Ali (AS) and Fidak

4.1. Economic Worth of Fidak

The complexities of the Saqifa in the path of the caliph's selection ended, and finally Abu Bakr was able to take over the control of the caliphate's affairs. Imam Ali (AS) together with his loyal supporters left from the scene of government, but only after announcing the truth and making the minds of the society thoroughly knowledgeable about his usurped rights. For the sake of the solidarity they decided not to enter as opposition, and through the means of education, the commentary of the exalted themes of the Holy Qur'an, the issuance of the correct judicial judgment, engaging in debate, answering the profound enquiries by the people of book, and …. continued their individual and social services.

Imam Ali (AS) among the Muslims possessed plenty of outstanding virtues and distinctions, that it was never possible for his opponent to take them away from him. He was the Holy Prophet's (SAW) cousin, his successor designate (without any gap), famous crusader, greatest hero of the Islam and was the Gateway the Holy Prophet's (SAW) City of the Knowledge. There was none who could supersede him in the Islam, his vast knowledge, unique expertise about the Holy Qur'an and the traditions, about the fundamental principles, branches of the religion, and the profundities of the heavenly scriptures, could had taken these privileges away from him. In this case Imam (AS) had a great distinction that it was possible that in the near future he could create a trouble for the institution of the caliphate; and that was the economical power and income that he was receiving through the Fidak's property. From this consideration the institution of the caliphate saw it as

expedient to take over this power away from Imam's (AS) hands, because this distinction wasn't like other distinctions that couldn't had been taken away from the Imam (AS).

4.2. Fidak's Description

The developed and fertile land located in the Khaybar's vicinity, whose distance from Medina was only about 140 km and after the Khaybar's fortresses was considered as a strategic area for the Jews of Medina—was named as the Village of Fidak. [194] The Holy Prophet (SAW) after having conquered the Jewish forces at Khaybar, Wadi al-Qura, and Tima, the great vacuum that was felt in the north of Medina had filled it with the military forces of Islam. In order to diffuse the Jewish power in this land that was considered as a potential threat, possible ground for the dangerous plots, and movements against the Islam and Muslims, the prophet dispatched an ambassador by the name of Muheet to meet with the Fidak's chief, Joshua bin Noon, who preferred surrender and peace over the fighting, and its residents had committed them to pay half of its yearly earning to the prophet and onward decided to live under the banner of Islam without making any treason against the Muslims.

The Government of Islam too as a reciprocation assumed the security of their region. In Islam, areas of land that are possessed through the victory in the warfare belong to all the Muslims and they would be managed under the supervision of the religious officials of the government. But the lands which are obtained by the Muslims without any military engagement and warfare belong solely to the Holy Prophet (SAW) and Imam after him, and should be utilized in accordance with the instructions already determined by the Islamic Laws for the specific provisions. One of the important provisions was that the Prophet and Imam should be able to provide the needs of their families, and nearest relatives in a respectable manner.

4.3. Fidak—the Holy Prophet's Gift (SAW) to Zahra (SA)

The commentators and narrators of Shi'i and a group of Sunni had written that when the verse was revealed: ***"Give the kinsman his due, and the needy, the wayfarer, and squander not (thy wealth) in wantonness."*** [195] ***The Holy Prophet (SAW) called for Fatimeh and gave the land of the Fidak to her. The narrator of this matter was Abu S'aeed Khidri, one of the great companion of the Holy Prophet (SAW).***[196] All the Shi'i and Sunni commentators accept that this verse was revealed for his family and the nearest relatives and his daughter was the best manifestation of the nearest relatives *(Dha al-Qurba)*.

Even when a Syrian man asked from Imam Ali Ibn al-Husain (AS) to introduce himself, he recited the same verse and this matter was so clear among the Muslims that the Syrian man shook his head in testifying and said to him: ***"Because of your being nearest and having relationship with the prophet, God ordered his prophet to give your right."***[197] To summarize this discussion that verse had been revealed for Zahra (SA) and her children's right was acceptable by all the Muslims, but the issue that at the time of the revelation of this verse the Holy Prophet (SAW) bestowed the Fidak to his honorable daughter was unanimously acceptable by all the Shi'i and some of the Sunni intellectuals.

4.4. Why the Holy Prophet (SAW) Bestowed Fidak to His Daughter?

We know well and the history of the Holy Prophet's (SAW) life, and his family clearly testify that they never had any attachment towards the world, and thing that didn't had any worth before them—was same worldly wealth. Nevertheless, we see that the Holy Prophet (SAW) bestowed

the Fidak to his daughter, and specially assigned it to Imam Ali's (AS) family. Here the question arises that why the prophet bestowed the Fidak to his own daughter? In replying to this question the following reasons could be described:

1. The leadership of the Muslims after the Holy Prophet's (SAW) demise in accordance with his most clear and repeated words belonged to Imam Ali (AS) and this position of the caliphate or vicegerency required a heavy expenditure. Imam Ali (AS) in order to manage the affairs relevant to the caliphate's position had used the Fidak's income in an efficient manner. It seems that the institution of the caliphate was already well informed about the Holy Prophet's (SAW) this forecast. Aand due to this reason immediately had removed the Fidak from the Prophet's family's hands during those very early days.

2. The Holy Prophet's (SAW) family that consisted of his perfect manifestation—his unique daughter Zahra (SA), the light of eyes, the two grand children, Imam al-Hasan (AS), and Imam al-Husain (AS)—after the Holy Prophet's (SAW) death should live a respectable life, and so that the prestige and dignity of the prophet and his family should remain intact. In order to assure this objective the Holy Prophet (SAW) had bestowed the Fidak to his daughter.

3. The Holy Prophet (SAW) was very well aware that a group possessed the severe grudge against Imam Ali (AS) because a majority of their relatives were killed by his swords in the battlefields. One of means to decrease this enmity was that Imam Ali (AS) through providing them some financial help should show some consolation towards them, and gradually be able to absorb their sentiments, and sympathies. Likewise, he should be able to help all the deprived and poor people, and from this manner the sentimental obstruction that existed on his caliphate's path could be removed. Although the Holy Prophet (SAW)

apparently bestowed the Fidak to Zahra (SA), but its income was at the disposal of the holder of the vicegerency so that in addition of meeting his own personal family needs, he could also utilize it for the Islam and the Muslim's interests.

4.5. Fidak's Income

Reviewing of the history would make all of the above three factors strengthened in the human mind, because the Land of Fidak was a fertile land that could have helped him in the pursuits of his cherished goals. The famous historian Halabi, had written in his book as follows:

"Abu Bakr was inclined that the Fidak should remain in the prophet's daughter's hand and confirmed her ownership upon a piece of paper; but Omar intervened in giving the paper to Zahra and looking at Abu Bakr said: 'Tomorrow, you would had a severe need for the Fidak's income, because if the Arab Polytheists rebelled against the Muslims, from where are you going to provide the expanses for the war?'"[198]

From this sentence it could be clearly interpreted that income from the Fidak was equivalent of the amount to meet at least a part of the military warfare expanses against the enemy. From this consideration, it was prudent that the Holy Prophet (SAW) should provide this economical power at Imam Ali's (AS) disposal. Ibn Abi al-Hadid had written: ***"I told to one of the intellectual of the School of Imamyeh (Shi'i) about the Fidak: 'The village of Fidak doesn't had a lot of area, a tiny peace of the land not having more than few plants wasn't so important that Zahra's opponent should show their greediness for it. He replied: 'You are mistaken in your belief, the number of the plants over there weren't less the number of plants in Kufa at present. Absolutely,***

preventing the prophet's family from the income of this fertile land was for reason, lest the Commander of the Faithful could utilize that income to up rise against the institution of the caliphate. Therefore, not only they deprived Zahra from the Fidak, instead deprived all Bani Hashim and Abd al-Muttlab's children from their genuine rights of having one fifth of the spoils of the war (khums)."

The people, who were continuously busy in providing their means of living, would never think about the rebellion against the prevailing situation. [199] Imam Musa ibn J'afar (AS) in a tradition defined the Fidak's boundaries: ***"Fidak boundaries consisted from one side to Aden, from the second side to Samarqand, from the third side to Africa, and from the fourth side to oceans, islands, and Armanistan…."***[200] Absolutely the Fidak was only apart of Khaybar and didn't consist of such boundaries; Imam al-Kazim's (AS) objective was to announce that not only the land of Fidak was usurped from them rather the Government over the vast Islamic Countries whose four boundaries were mentioned in the Imam's words was taken away from the Ahl al-Bayt (AS). Qutbudin Ravandi had written: ***"The Holy Prophet (SAW) gave the property of the Fidak as a rental for an amount of twenty four thousands dinars and in some of the narrations for an mount of seventy thousands dinars "When Mu'awiyeh took over the caliphate, he divided the Fidak between the three individuals: One third of it to, Marwan bin Hakm, one third of it, Omroo bin Osman, and the last one third to his own son Yazid. And when Marwan become the caliph, he took all of it for himself."***[201]

This manner of distribution indicates that Land of the Fidak was significantly large that Mu'awiyeh divided it among three people that each of one of them was the representative of a great family. When Zahra (SA) spoke

with Abu Bakr and took witnesses along with her to prove her claim, in replying to the Holy Prophet's (SAW) honorable daughter he said: ***"Fidak wasn't personal property of the prophet; instead it was the property of the Muslims that from its income he mobilized the soldiers to dispatch them to fight with the enemies as well as distributed it in the God's path."***[202]

Since, the Holy Prophet (SAW) was able to utilize the Fidak's income for the army mobilization or distributed it among the Bani-Hashim, and other deprived people, proves that this portion of the Khaybar provided a huge income that was sufficient to meet the expanses required for the mobilization of the Islamic Army. When Omar decided to clean the Arabian peninsula from Jews, he warned them to surrender their lands to the Islamic Government, accept their compensation, and should also evacuate the Fidak. The Holy Prophet (SAW) from the very first days when he decided with the Jewish residents of the Khaybar to keep half of the income for them and to pay the remaining half to him; therefore, the caliph dispatched, Ibn Tehaan, Farweh, Habab, and Zaid Ibn Thabit to Fidak in order to appraise the price of the usurped land and to pay it to the local residents of that area. They paid share of the Jews as fifty thousands dirhams, and Omar paid this amount from the wealth that he obtained from the Iraq. [203]

4.6. Motivations behind Fidak's Occupation

The support of a group of the Holy Prophet's (SAW) companions from the caliphate and successor ship of Abu Bakr was the prime bridge of his victory and with the result —the Khizrajs who were the most powerful tribe among the helpers with the opposition of their other tribe left the scene of resistance. Bani Hashim, who were headed by Imam Ali (AS) because of the reasons explained earlier after the enlightenment of the public opinion, decided to renounce

the armed uprising and the formation of an opposite front against the ruling party. But his relative victory in Medina for the caliphate wasn't sufficient and the support of Mecca was also required. But the Bani-Umayyad who were headed by Abu Sufiyan and formed a powerful group refused to accept the caliph's caliphate officially and waited to learn about the recognition and approval by Abu Sufiyan.

Therefore, when the news the Holy Prophet's (SAW) demise reached Mecca, the Governor of Mecca who was a young man of twenty four years, named Attab bin Aseed bin al-A'as informed the people about the Holy Prophet's (SAW) demise but didn't mention any thing to the people about his caliphate, and successor ship while both of these events had occurred simultaneously. Naturally both of them were reported together, and it was very unlikely that the news of the one incident reached Mecca without any report being circulated about the other important incident. The ominous silence of the Umayyad Governor of Mecca had no other reason except to learn about the chief's opinion from his own family—Abu Sufiyan and then to act accordingly with his instructions.

Because of these realities, the caliph learned it very well that the continuation of his leadership upon the people of the opposite groups, requires absorption of the point of views and the beliefs of the opposition and until and unless he was able to attract their thinking and higher than this—their hearts and souls through various means and tactics—continuation of his leadership was going to be very difficult. One of the most influential people who should had been approached was—the chief of Bani-Umayyad's family, Abu Sufiyan. Because he was one of the staunch opponents of the Abu Bakr's Government and when learned that he had assumed the leadership affairs declared his discontent: ***"What had I to do with Abu Fasil?"*** Also, it was who that after entering Medina went straight to Ali's (AS) and Abbas'

homes, invited both of them for the armed uprising, and said: ***“I would fill Medina with the mounted and on foot soldiers; up rise and take over the affairs of the leadership in your own hands!”***

Abu Bakr in order to appease him and to purchase his beliefs, the wealth which Abu Sufiyan has brought with him bestowed upon him and didn’t even take a single dinar from it. Even he didn’t limit his generosity at this point rather offered the Governorship of the Syria to his son Yazid, Mu’awiyeh’s brother. When the news reached to Abu Sufiyan that his son had been offered a share in the Government he immediately said: ***“Abu Bakr had shown respect to the kinship bond!”***[204] While, earlier Abu Sufiyan didn’t believe any sort of kinship bonds between Abu Bakr and himself.

The number of the people like Abu Sufiyan whose beliefs should be bought was more than that could be described in these pages, because every body knows that the allegiance with Abu Bakr in the Saqifa-e-Bani Saida took place without the presence of the immigrant’s group. Among the immigrants only three persons i.e. caliph and two of his supporters—Omar and Abu Obaydeh were present. Absolutely this manner of taking the allegiance and placing the immigrants against an already committed act naturally resulted in raising the wrath of that group. From this consideration it was required that the caliph should try to eliminate their grievances and pay attention towards their means of living.

Apart from that group of the helpers especially the Khazrajs who didn’t make the allegiance with him from the prime days and left the Saqifa with a heart full of wrath should be treated with love and compassion of the caliph. In order to accomplish these goals the caliph not only took the action to purchase beliefs of the men but also distributed wealth among the helper’s women. When Zayd bin Thabit

brought the share of a woman of Bani Adi Tribe to her home that honorable lady asked: ***"What was this?" Zayd replied: "This was the share that the caliph distributed among the women including you."*** That lady with this special charity realized that this money was nothing but religious bribery! Therefore she replied to him: ***"Were you paying me this bribery to purchase my religion? By God I wouldn't accept any thing out of it and returned it."***[205]

4.7. Government's Budget Deficit

The Holy Prophet (SAW) during his illness whatever he possessed distributed all of it with the result Islamic Treasury *(Bayt al-maal)* was empty. The Holy Prophet's (SAW) representatives after his demise entered in Medina with the limited amount of money or sent it through the trusted individuals. But this limited revenue was certainly not sufficient for a Squandering Government that was busy in buying the beliefs of its opponents. On the other hand surrounding tribes raised the banner of the opposition and refused to pay the religious tax *(zakat)* to the caliph's representatives and in this manner inflicted a severe shattering economic blow upon the ruler.

From this consideration the head of the ruling party had no option except to meet the Government Budget through stretching his hand towards this or that side and to seize the properties. Among them there was nothing far better than the Fidak, that thorough quotation of a tradition from the prophet—that only the caliph himself was its narrator,[206]was usurped from Zahra's (SA) hand and its enormous wealth was thus utilized for fortifying the pillars of his Government. Omar earlier already admitted this reality when he said to Abu Bakr: ***"Tomorrow you would desperately require the Fidak's income because if the Arabian Polytheists***

rebelled against the Muslims, how were you going to meet the expanses of the war to fight with them."[207]

The wordings and action of the caliph himself and his supporters with similar thinking also witnessed about this fact. When Zahra (SA) demanded Fidak from him, he replied: ***"The Prophet provided your living expanses from its income and distributed the remaining income among the Muslims. In this case what were you going to do with its income?"*** The Holy Prophet's (SAW) honorable daughter replied: ***"I too would follow his style and would distribute the remaining income among the Muslims."*** With this reply although Zahra (SA) created a dead end for the caliph's path, but still he replied: ***"I am going to do the same thing that your father used to do!"***[208]

If the caliph's aim from the Fidak's seizer was only to implement a divine command that the Fidak's income after deduction of the living expanses of the Holy Prophet's (SAW) family should be distributed among the path of the Muslims; then what difference would it had made that this task either was done either by him or through the Holy Prophet's (SAW) honorable daughter and her respectable husband who in accordance with the testimony of the Holy Qur'an were considered as immune from committing sins and God's disobedience. Insistence of the caliph that the Fidak's income should remain in his own hands explicitly proves that he had stitched his eyes towards its income so that he could utilize it to fortify his own Government.

4.8. Other Factors behind Fidak's Occupation

The another crucial factor of the Fidak's usurpation, whose details had been already mentioned earlier, was fear of the economical power of the Commander of the Faithful, Imam Ali (AS). Since he possessed all the conditions for the

leadership, because the knowledge, piety, shining distinctions, nearness with the Holy Prophet (SAW), and his recommendations about the imam's rights couldn't had been refused; whenever such a person with such conditions and background also possessed the economical power, if he wanted to compete with the shaking institution of the caliphate, this institution had been confronted with a serious threat.

In this case if the usurpation of the resources and other conditions of Imam Ali (AS) wasn't possible, and distinctions that existed in his personality could not be subdued but at least he could be deprived from the economical power base. From this consideration in order to weaken the family, and Imam Ali's (AS) peculiar position, the caliph seized the Fidak's property from its real owner's hands and thus making the Holy Prophet's (SAW) family dependent upon their own institution. This reality could be made explicitly clear through a conversation between Omar and the caliph, when he said to Abu Bakr: ***"People are the slaves of the world and didn't had any other aim except it. If you take out the one fifth income (khums) of the spoils of war from Ali as well as take out the Fidak from his hands, when the people would see him empty handed they would naturally be inclined towards you."***[209]

Another witness about this matter was that the institution of the caliphate not only deprived the Holy Prophet's (SAW) family from the Fidak rather also deprived them from the one fifth income from the spoils of war, which in accordance with the very clear command of the Holy Qur'an, belonged to the near relatives of the prophet,[210] and after the Holy Prophet's (SAW) demise not a single dinar from this income was paid to them. Probably historians imagined that the dispute between Zahra (SA) and the caliph of period was only limited to the Fidak, while she had

disputed with the caliph regarding the following three issues:

1. Fidak—that was given by the Holy Prophet (SAW) to her.

2. Inheritance that was left by the Holy Prophet (SAW) for her.

3. The share of the near relatives that in accordance with the very clear command of the Holy Qur'an—one fifth of it should be used for this purpose.

Omar had said: ***"When Zahra (SA) asked the caliph about the Fidak and share of the near relatives, he refused and denied it to her."*** Ans bin Malik had narrated: ***"Zahra (SA) came near the caliph and recited the verse of the Khums in which there was a share for the near relatives of the prophet. The caliph replied: 'The Qur'an recited by you was the same Qur'an that was also recited by me. I would never give you share of the near relatives but I am ready to provide your living expanses from it and the remaining would be utilized for the Muslim's needs.' Zahra replied: 'This isn't the God's command. When the verse of the Khums (One-fifth) was revealed the Holy Prophet (SAW) said: 'Greeting be upon the Muhammad's family that God through (His benevolence and generosity) had made them needless.' The caliph replied: 'Let me consult with Omar and Abu Obaydeh, if they agreed with your opinion, I am ready to pay you all the share of the near relatives!' When they were consulted both of them agreed with the caliph's opinion. Fatimeh was very much astonished with this situation and realized that all of them participated in a conspiracy against her.'"***[211]

The caliph wasn't supposed to use his jurisprudence against the Holy Qur'an's clear command, which, very clearly stated that the one fifth share of the spoils of war belonged to the nearest relatives, but he utilizing the excuse that he had not heard any thing from the prophet regarding this matter commented about the context of the verse and said: ***"Muhammad's family should be paid in accordance with their living expanses and the rest should be used for the expediency of the Islam."*** These efforts weren't undertaken for any other reason except to make Imam's (AS) hand empty from the worldly wealth making him dependent upon the caliph himself, thus making him unable to make the idea of an armed uprising against the Government as feasible.

From the point of view of Shi'i jurisprudence, on the basis of the testimony of the traditions that had reached to us through the Holy Prophet's (SAW) successors that the share of the near relatives wasn't their personal property. Because if the Holy Qur'an accepted such a share for the near relatives, it was because of the reason, that the holder of this title after the Holy Prophet (SAW)—was also the possessor of position of the religious leadership *(imamat)*. From this consideration, the share of God, prophet and the near relatives that consisted of the half [of the of one fifth] of the spoils of war *(Khums)* should reach, to the Holy Prophet's (SAW) family—who was also the guardian and the leader, and therefore should be spent under his supervision.

The caliph knew it very well that if Zahra (SA) demanded the share of the near relatives wasn't asking for her personal wealth rather was demanding the share for the person—who was the holder of the title of near relative and as a Leader of Muslims—should be able to spent it to fulfill their needs. And such a person after the Holy Prophet's (SAW) demise was none except Imam Ali (AS) and therefore allowing to give such a share to Imam Ali (AS)—had been

considered a sort of retreat from the caliphate and the acceptance of the leadership and successor ship of the Commander of the Faithful, Imam Ali (AS). Therefore, looking towards Zahra (SA) he said: ***“I would never hand over you the share of the near relatives, and after meeting your personal living expanses, would spent the remaining in the Islam’s path!”***

4.9. Fidak Under Conflicting Political Ambitions

In the prime days of the caliphate the aim behind Fidak’s occupation and seizure of the personal assets of the Holy Prophet’s (SAW) honorable daughter was for the sake of fortifying the financial base of the ruling party and emptying the hands of the righteous caliph from the worldly wealth. But after expansion of the Islamic Government, the great Muslim victories resulted in flooding the center of the caliphate from plenty of wealth and the institution of the caliphate found itself needless of Fidak’s income.

On the other hand the passage of the time fortified the pillars of the caliph’s caliphate in the Islamic Society and therefore no body imagined that the righteous caliph—the Commander of the Faithful, Imam Ali (AS) after having the Fidak’s income would create an opposite front against them. Although during the other caliph’s period, the first consideration of fortifying the financial base of the institution of the caliphate was no longer valid, and was completely renounced. However, Fidak’s land and its income was still considered as political dominion and every caliph’s who took over the power and decided about its distribution in accordance with his own point of view and inclination towards the Holy Prophet’s (SAW) family.

Those who had completely cut off their meaningful bonds with the prophet’s family strictly prevented the Fidak’s return to its real owners and considered it as a public

and Government Property and apparently either took it under their own control or gave it to one of their close friend or near relative. But those who possessed a more or less compassion with respective to the Holy Prophet (SAW) or in accordance with the expediencies and politics of the time thought, it was essential to show consolation towards Zahra's (SA) children, handed it over to them until the day when the another caliph and the politics become successor of the earlier caliph and his politics. From this consideration, the Fidak never had a steady and continuous status rather was always governed in accordance with the conflicting and contradictory politics. Some times it was returned to its real owners while most of times was seized and over all remained a sensitive and painful issue of Islam.

During the caliphate of the caliphs until Imam Ali's (AS) period the Fidak possessed a steady position. From its income a small amount as living expanses was paid to the Holy Prophet's (SAW) family and its remaining income like other public properties was spent under the caliph's supervision. When Mu'awiyeh took over the control of the leadership affairs, he divided it into between three persons: a share for Marwan, a share for Omroo bin Osman, and a share for his own son Yazid. The Fidak continued to be exchanged from hand to hand until Marwan bin Hakam during his caliphate bought shares from those two persons and took its control, and ultimately bestowed upon his own son Abdul Aziz, who gave it as gift or left it as an inheritance for his own son Omar bin Abdul Aziz.

When Omar bin Abdul Aziz reached to the caliphate, he decided to cleanse plenty of shameful spots of the Bani Umayyad from the Islamic Society's skirt. Therefore, from this consideration since he had some inclination towards the Holy Prophet's (SAW) family, in order to compensate for prime injustice, returned the Fidak to its actual owners. He returned it to Hasan bin Hasan bin Ali and in accordance

with other tradition gave it to Imam al-Sajjad (AS)[212]. He wrote a letter to the Governor of Medina: Abu Bakr bin Omroo and ordered him to return the Fidak to Zahra's (SA) children. The excuse seeking Governor of Medina in replying to the caliph's letter wrote: ***"Fatimeh had many children in Medina that each one of them lives in his own home; to whom I should return the Fidak?"*** After receiving the reply from his Governor Abdul Aziz's son become extremely angry and said: ***"If I give you an order for killing a cow, would you be asking me about its color like the Bani Israel. When this letter reached in your hand, distribute the Fidak among Zahra's children who were from Ali."***

The people closer to the surroundings of the caliphate's position, all of them were from the Bani Umayyad's branches were very unhappy with the caliph's justice and said: ***"With this act you insulted earlier three caliphs (shaykhain). It wasn't too long that Omar bin Qays with a group from Kufa entered Damascus and criticized the caliph's action.*** The caliph replied to them: ***"You are ignorant and foolish, whatever I remembered you too heard it but forgotten. Because my teacher Abu Bakr bin Omro bin Hizam from his father and his father from his grandfather narrated that the Holy Prophet said: 'Zahra is a part of my body; her wrath is my wrath, and her happiness was my happiness.' The Fidak during the period of the caliphs was a public and private property which was later on handed over to Marwan, who bestowed it upon my father Abdul Aziz. After my father's demise I and my brother inherited it as an inheritance and my brother sold or gifted his share to me, and I too in accordance with the Holy Prophet's (SAW) narration distributed among the Zahra's children."***

After Abdul Aziz's demise, Aal-e-Marwan one after the another took over the caliphate's control and all of them took an opposite path from the path selected by Abdul Aziz's son, and during the period of the caliphate of Marwan's children, the Fidak was under their occupation and the Holy Prophet's (SAW) family were completely deprived from its income. After the end of the Umayyad Government and establishment of the Abbasid Government the Fidak continued special fluctuations as follows:

The prime Abbasid Caliph, Saffah returned the Fidak to Abdullah bin al-Hasan and after that Mansur seized it from him. His son Mehdi didn't follow his father's way and returned the Fidak to Zahra's (SA) children. After his children Moses and Aaron who took over the caliphate one after the another respectively after his demise, seized it from the Holy Prophet's (SAW) family and took it under their own control until M'amun, Haroon's son took over the caliphate in his own hands. One day M'amun officially sat on his thrown to review the letters of the grievances and complaints written by oppressed people. The prime letter which reached in his hand on the same day and its writer introduced him self as Zahra's (SA) attorney and representative, in which he requested the Fidak's to the prophet's descendents. Having read content of letter, tears circled in caliph's eyes, and he ordered that writer of the letter should be summoned.

After a while an old man entered the caliph's assembly and sit down in front of M'amun for debating about the Fidak. After a series of arguments exchanged between them finally M'amun become contented and agreed to write an official letter to the Governor of Medina to return the Fidak to Zahra's (SA) descendents. Letter was written and after the caliph's signature was dispatched to Medina for its implementation. The return of the Fidak resulted in the happiness and joy of Shi'i and D'ebal-e-Khudh'ai a famous

poet composed an elegy in this regard whose prime verse is: ***“The face of the period smiled, when M’amun returned the Fidak to the Hashim’s children (who were its real owners).”***[213]

The astonishing letter that was written by M’amun in the year of 210 hijri to the Governor of Medina: Qeem bin Ja’far was summarized: ***“The Commander of the Faithful, because of possessing a special position regarding God’s religion and the Islamic caliphate, due to his close kinship with the prophet’s family is the most deserving person who should pay respect to the prophet’s traditions and whatever he had given to the others should implement it accordingly. Since the honorable prophet has bestowed the Fidak to his daughter Zahra and this issue is so clear that the prophet’s children didn’t had any contradiction about it, and no one higher than them had claimed against it, that requires the further investigation.***

Therefore on this basis the Commander of the Faithful M’amun regards it expedient that in order to seek God’s pleasure to administer and implement justice returns its to the prophet’s descendents in confirmation of his orders. I hereby order to the government officials and writers that this should be officially registered in the relevant government offices. After the Holy Prophet’s (SAW) demise whoever claimed any charity, or promise from the prophet during the Hajj ceremonies, the Muslims accepted his claim without any proof; so what could be said about his honorable daughter that her words —should be accepted and confirmed.

The Commander of the Faithful therefore ordered to Mubarik Tabri the Fidak with all its boundaries and rights intact should be given to Zahra’s (SA)

inheritors and whatever slaves and grains belong to the Village of the Fidak should be handed over to Muhammad bin Yahya, bin Hasan bin Zaid bin Ali bin al-Husain and Muhammad bin Abdullah bin Hasan bin Ali bin al-Husain. Let it be known that this was the judgment that was inspired by God to the Commander of the Faithful and God had inspired and blessed him to seek the nearness with Him and His prophet. Let it be declared to those who were assigned by you should make their best endeavors for the Fidak's development and to increase its income." [214]

Fidak was in the hands Zahra's (SA) descendents when Muttawakil was selected for the caliphate. He was one of the most staunchest enemies of the prophet's family and therefore seized the Fidak from Zahra's (SA) descendents and appointed Abdullah bin Omar as its administrator. In the Land of the Fidak there were eleven date palm trees that were planted by of the Holy Prophet's (SAW) blessed hands and during the Hajj Ceremonies people bought its dates at an expensive price as a sacred gift and that itself was a significant economical help towards the prophet's family. Abdullah lost his temper and was very upset about this matter and therefore dispatched a person named Bashiraan to Medina to cut off these date palms trees. He too with the extreme heart hardness discharged his assignment immediately but when returned to Basra become crippled. From that period onward the Fidak was seized from the prophet's family and the tyrannical governments rejected claims of return filed by Zahra's (SA) inheritors.

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Chapter-5: Fidak’s File for Public Exposure

Fourteen centuries from the occupation and complaint of the Holy Prophet’s (SAW) honorable daughter had already passed; perhaps some people would think that the correct judgment about this incident was difficult. Because the passage of time creates an obstruction for a judge to have a comprehensive access to the details of the file to enable him to read all the lines of its content with details and could issue a just judgment; probably an unseen hand having access to its content might had deviated it. But what can make the prosecutor’s task easier was—to refer to the Holy Qur’an and the Holy Prophet’s (SAW) traditions and thus to create a new file based upon the acceptances and claims of the opponents; on its basis and respecting some absolute unchangeable principles of the Islam, he should issue his own judgment. Here is the explanation of this matter:

One of the absolute principles of the Islam is that that every land without war and military confrontation was conquered by the Muslims—should belongs to the Islamic Government and was regarded as the public domain assets at the Holy Prophet’s (SAW) disposal. This type of property wasn’t his personal property rather belonged to the Islamic Government that was headed by him and after him would be at the disposal of some one who would take over the leadership affairs and position. The Holy Qur’an describes these basic Islamic principles in Surah: Exile *(al-Hashr)* as follows:

“And that which Allah gave as spoil unto His messenger from them ye urged not any horse or riding-camel for the sake of thereof, but Allah giveth His messenger lordship over whom He will. Allah is

able to do all things. That which Allah giveth as spoil unto His messenger from the people of townships, it is for Allah, His messenger, for the near of kin, and the orphans, and the needy and the wayfarer."

—The Holy Qur'an (59: 6-7).

The properties that were at the Holy Prophet's (SAW) disposal were consisted of two types:

5.1. Private Property

The properties that were owned by the Holy Prophet (SAW) personally were mentioned and reflected in details in the books of history and traditions as his personal properties. The disposal of these sorts of properties during the Holy Prophet's (SAW) life was at his discretion and after his demise in accordance with the laws of the inheritance of Islam, would be transferred to his inheritor; except where it was proved that the inheritor of the prophet was deprived of the his personal assets, and in that case it should be distributed among the deserving people or should be utilized for the Islamic interests. In the forthcoming parts a comprehensive discussion would be presented to prove that in the laws of inheritance—there was absolutely no difference between the Holy Prophet's (SAW) inheritors and the other inheritors and the tradition in accordance with which the first caliph deprived the prophet's inheritor from the inheritance—with the assumption of its being correct—had another meanings that the institution of the caliphate acted neglectfully towards it.

5.2. Public Property

The wealth and properties that belong to the Islamic Government and the Holy Prophet (SAW) as guardian of the Muslims had right of their disposal and spent it in the Islam and Muslim's interests were called the public domain assets.

In jurisprudential debates there is a chapter in the name of: *Fe'e* that in the book of crusade, occasionally is debated in the chapter of charities *(sadqaat)*. The word: *Fe'e* in the Arabic dictionary means—return—and it was meant for the lands that were taken by the Islamic Government without war and bloodshed and whose residents under certain conditions agreed to live under the Islamic Government's security.

This type of property which was given to the Holy Prophet (SAW) without any painstaking encounter by the Islamic Army belonged to the Islamic Government, and the soldiers, and the Muslims didn't had any right upon it. The Holy Prophet (SAW) spent its income for the Islamic interests and occasionally distributed among the deserving impoverished people in order for them to utilize it and together with their own ingenuity and endeavors could earn their living expenses. The earning of the Holy Prophet (SAW) consisted mostly from the income of these properties and occasionally from one fifth *(Khums)* of the spoils of war. Here it would be appropriate to present an example of the distribution of these types of properties by the Holy Prophet (SAW).

Bani al-Nazir consisted of the three Jewish tribes who possessed homes gardens and agricultural lands in the vicinity of Medina. When the Holy Prophet (SAW) migrated to Medina the tribes of Aws and Khazraj believed in his faith but the other three tribes remained upon their own religion. The Holy Prophet (SAW) through his painstaking endeavors tried to sign the special treaties for having solidarity and unity between the residents of Medina and the tribes living in its surrounding areas. Ultimately the three tribes signed a peace treaty with the Holy Prophet (SAW) that they will renounce all sorts of treason against the Muslims and never take steps against the Muslim's interests.

But all the three tribes openly and secretly committed treason against the signed peace treaty and didn't prevent themselves from committing treason for the fall of the Islamic Government including the Holy Prophet's (SAW) murder. When the Holy Prophet (SAW) had gone to Bani al-Nazir's place to perform some task, they plotted to kill him through an act of terror. Due this reason the Holy Prophet (SAW) forced them to quit Medina and distributed their homes and agricultural lands among the immigrants and some impoverished people among the helpers.[215] In the Islamic history the names of some people who were benefited from this property and become home owners were mentioned and Ali (AS), Abu Bakr, Abd al-Rahman bin Ouf, and Billal from the immigrants, and Abu Dajjaneh, Sahal bin Hanif, and Hatith bin Sameh from the helpers belonged to this category. [216]

5.3. Fidak was a Public Domain Property

The historians and narrators had unanimously accepted that the Fidak belongs to the public domain assets. Because the Fidak was a land that was never conquered through waging a military warfare, rather when the news of the defeat of the people of Khaybar reached to the Village of the Fidak, its resident unanimously decided for a peace treaty with the Holy Prophet (SAW) providing him one half of the Fidak's property and thus, they would be completely free in performing their religious ceremonies, and in reciprocation the Islamic Government would provide the security for that region.[217] None of the Islamic scholars had any difference of the opinion about this issue and from the discussion of the Holy Prophet's (AW) honorable daughter it could be concluded with certainty that both the opponents accepted —Fidak as being a public domain property and there difference was about something else that would be discussed later on.

5.4. The Holy Prophet (SAW) had Already given Fidak to Zahra (SA)

The Shi'i scholars and a group of the Sunni narrators had unanimous opinion that after the revelation of the verse: ***"It is for Allah and His messenger, near of kin, the orphans, and the needy, and the wayfarer."*** The Holy Prophet (SAW) bestowed the Fidak upon his own daughter. The documentation of this tradition ultimately terminates to the great companions Abu S'aeed Khidhri and Ibn Abbas and among the Sunni narrators the following individuals narrated this tradition:

1. Jalalud Din Seuti, died in the year of 909 hijri, writes in his famous commentary: ***"When the above verse was revealed, the prophet called Zahra and gave her the Fidak."*** And said: ***"This tradition was narrated by narrators like Bazaz, Abu Yaali, Ibn Abi Hatam, and Ibn Marduyeh quoted from the famous companion Abu S'aeed Khidhri."*** And added further: ***"Ibn Marduyeh narrated from Ibn Abbas that when the above verse was revealed the prophet gave the Fidak to Zahra."***[218]

2. Alauddin Ali bin Hisaam, famous as Muttaqi al-Hindi, resident of Mecca died in the year 976 hijri also narrated above the mentioned tradition.[219] He said: ***"Narrators like Ibn al-Najjar and Hakim narrated this tradition in their own history quoted from Abu S'aeed."***

3. Abu Ishaq Ahmad bin Muhammad bin Ibrahim Nishapuri famous as Tha'labi died in the year 427 or 437 hijri in his own commentary: *"Al-Kashf wa al-Bayan"* narrated about this issue.

4. The Historian Shahir Biladhari, died in the year 279 hijri narrated the content of M'amun's letter to the Governor of Medina. In this letter it was mentioned: ***"God's***

Messenger bestowed the Fidak upon Zahra and this fact was absolutely certain that the Holy Prophet's (SAW) descendents never had any contradiction about it and she (Zahra) continued to claim the Fidak's ownership until her death.[220]

5. Ahmad bin Abd al-Aziz Johari, writer of the book: "Al-Saqifa" had written: ***"When Omar Abd al-Aziz took over the control of the leadership affairs, the prime occupation that was returned to its real owner—that he returned the Fidak to Hasan bin Hasan bin Ali."***[221] It could be interpreted from this sentence that the Fidak was the absolute property of the Holy Prophet's (SAW) honorable daughter.

6. Although Ibn Abi al-Hadid quoted about the revelation of this verse about the Fidak from Abu S'aeed Khidhri, he based his writings from the quotation of Seyed Murtada's (RA) Book: Sahafi, and in case if, the words of Seyed Murtada weren't correct in his views he would certainly criticized them. In addition to that in the chapter of research of this issue that he mentioned in his Commentary of the *Nahj al-Balagheh*, from his discussion with his teacher of the Western School of Baghdad, it could be clearly interpreted that he believed that the Holy Prophet (SAW) had given the Fidak to his honorable daughter. [222]

7. Halabi in his own tradition mentioned the incident of the claim of the prophet's daughter and names of her witnesses and said: ***"The caliph of the time signed the document of the Fidak in Zahra's name but Omar tore it apart."*** [223]

8. Mas'udi had written in the Book, *Muruj al-Dhahab*: ***"The Holy Prophet's (SAW) honorable daughter discussed about the Fidak's issue with Abu Bakr, asked him for its return, brought Ali, Hasnain, and Umme Aaiman as her witnesses."*** [224]

9. Yaqut Hamavi had written: ***“Zahra went before Abu Bakr and told that the prophet had given the Fidak to her; the caliph asked for the witness… and (ultimately had written): ‘During the Omar bin Abdul Aziz’s caliphate the Fidak was returned to the prophet’s descendents because the Muslim’s income was very desirable.’”***[225] Samhudi in the book of: *Waf’a al-Wafa* described the Zahra’s (SA) discussion with Abu Bakr and wrote: ***“Ali and Umme Aaiman testified in Zahra’s favor and both of them testified that during the prophet’s life, he had given the Fidak to Zahra.”*** [226] He further added: ***“Fidak in Omar bin Abd al-Aziz’s caliphate was returned to Zahra’s family.”***[227]

The Syrian man met with Ali bin al-Husain (AS) and asked to introduce himself. Imam (AS) replied: ***“Didn’t you read this verse in the Surah Bani-Isreal: ‘It belongs to the prophet and near kinship.’ The Syrian man in confirmation said: “It was because of your kinship with the prophet that God commanded his prophet to pay for their rights.”*** [228] Among the Shi’i scholars personalities like Kulayni, Ayyashi, and Sadduq quoted the revelation of this verse about the Holy Prophet’s (SAW) kinships and added that after the revelation of this verse he gave the Fidak to her own daughter Zahra. In this regard the most eminent Shi’i researcher, Seyed Hashim Behreni narrated eleven significant and authentic traditions[229] from the infallible imams like the Commander of the Faithful, Imam al-Sajjad, Imam al-Sadiq, Imam al-Kazim, and Imam al-Rida (AS).

Yes, there was almost unanimous opinion about this fact that the verse was revealed about the right of the prophet’s family. But about the fact that after the revelation of this verse, the Holy Prophet (SAW) had given the Fidak to Zahra (SA), in this regards the narrations were quoted by the Shi’i, and a also a group of the Sunni narrators. The identification

of the parties, difference of opinion, knowledge, awareness of their position, and situation, as well creditability of witnesses of the file certainly played a significant importance in the diagnoses of the reality. In this file the plaintiff and the claimer was the Holy Prophet's (SAW) honorable daughter—whose position, distinction, piousness, and infallibility *(ismat)* was explicitly clear for every one. The other complaint was the chief of the ruling party and the caliph of time, who had taken over the control of the leadership after the Holy Prophet's (SAW) demise and a group due to being scared, and another for the sake of the greed surrounded him. It wasn't more than ten days that from the Holy Prophet's (SAW) demise that Zahra (SA) was informed that the caliph's assigned individuals forced her employees to quit the Fidak's land and had taken over the control of its affairs in their own hands. Therefore, Zahra (SA) accompanied a by a group of Bani-Hashim's women went near the caliph and the following exchange of the words between her and the caliph took place as follows:

The Holy Prophet's (SAW) honorable daughter said: ***"Why did you force my employees from the Fidak's land and deprived me from my right?"***

The caliph replied: "I heard from your father that the messengers never leave any thing from the inheritance for themselves!"

Zahra (SA) said: "My father gave it to me during his life time and I was its owner during his life."

The caliph asked: "Did you have any witness about this issue?"

The Holy Prophet's (SAW) honorable daughter replied: "Yes I do. My witnesses are Umme Aaiman and Ali." And both of them upon the Zahra's (SA) request testified about her ownership of the Fidak during the Holy

Prophet's (SAW) life. While most of the writers had written, only the names of Ali and Umme Aaiman as the witnesses of the Holy Prophet's (SAW) honorable daughter, but some also mentioned that Hasan and Husain (AS) were also presented as the witnesses. This fact was narrated by Ma'sudi[230] and Halabi;[231] even Fakhr-e-Raadhi [232] had written: ***"A slave among the slaves of God's prophet also witnessed about the truth of Zahra (SA) but didn't elaborate his name."*** But Biladhari mentioned the name of that slave and said: ***"The name of the prophet's slave was Ribah."***

From the point of view of the history it could be easily concluded that these two narratives didn't had contradiction between them because in accordance with the narration of the historians the caliph didn't regard the testimony of one man and one woman for the confirmation of the claim as sufficient (this issue would be explained later on). Because of this reason it was possible that the Holy Prophet's (SAW) honorable daughter in order to complete the testimony might had brought Hasanain (AS) and the prophet's slave as the additional witnesses. In accordance with the Shi'i narrations the prophet's daughter in addition to the above mentioned witnesses also presented Asm'a Binte Omays. Also in our traditions it had been mentioned that the Holy Prophet (SAW) through a letter confirmed [233] Zahra's (SA) ownership over the Fidak and naturally she must submitted that letter as a document.

The Commander of the Faithful (AS) after testifying reminded the caliph about his mistake. Because he required the witness from some one who owned the Fidak's property and demanding witness from a possessor of the property was against the Islam's judicial laws. From this consideration he looked at the caliph and asked: ***"When ever I claim a wealth which was possessed by a Muslim, with whom are you going to ask to provide the witness? Would you ask the witness from me who was the plaintiff or***

from the other person who was possessor of the wealth? The caliph replied: 'In that case I would ask you to provide the witness.' Ali (AS) replied: 'For a long time the Fidak was in our control and possession. If now the Muslims claimed the Fidak as a public property they should be 2asked to bring the witnesses instead of asking witnesses from us!' And the caliph remained silent[234] in front of this powerful logic of Imam (AS)."

5.5. Caliph's Replies

History recorded the caliph's replies to Zahra (SA) in different forms. As far as the issue of the Fidak's was raised by the Holy Prophet's (SAW) honorable daughter repeatedly, there was room to believe that the caliph had given a sort of reply each time. Here we would describe the possible answers given by the caliph:

1. When Zahra's (SA) witnesses testified in her favor, Omar and Abu Obaydeh testified in the caliph's favor and said: ***"The honorable prophet having met the living expanses of his family, spent the remaining income of the Fidak for the public interests. If the Fidak was the property of his daughter then why a portion of its income was spent for the other affairs?"*** The contradiction of the point of views of the witnesses of both the sides caused the caliph to stand up to announce their statements as correct and he said: ***"Witnesses of both the sides speak the truth, their testimonies were correct and I hereby accepted the witnesses of all of them, Ali and Umme Aaiman spoke the truth and so do the Omar and Obaydeh. Because the Fidak that was under the possession of Zahra (SA) was the prophet's property, from its income he provided the living expanses of his family and spent the remaining amount among the Muslims. I too would follow the***

prophet's tradition." The Holy Prophet's (SAW) honorable daughter said: ***"I was also ready to spend the remaining income for the Islam's interests."*** The caliph replied: ***"Instead of you, I would do it myself!***[235]

2. The caliph didn't consider Zahra's (SA) witness as convincing for her claim and replied: ***"Never the witness of one man and one woman was sufficient. Either two man or one man and two women were required for the witness."*** [236] From the point of view of Shi'i traditions the caliph's criticism of the Holy Prophet's (SAW) honorable daughter indeed was very painful. He rejected Ali and Hasnain's (AS) witnesses as being husband and children of Zahra (SA), witness of Umme Aaiman, as being Zahra's (SA) maid, and witness of Asm'a Binte Omays due to being the J'afar Ibn Abu Talib's wife, sometimes in past, and in this manner deprived Zahra (SA) from returning of the Fidak to her. [237]

3. The caliph considered Zahra's (SA) witnesses convincing to prove her ownership and therefore prepared the ownership title for her and later on because of Omar's instance regarded it a null and void. Ibrahim bin S'aeed Thaqafi had written in the Book of: *Al-Gharaat*: ***"After listening to the statements of the witnesses the caliph ultimately decided to return the Fidak to the prophet's daughter. Thus, on a peace of skin he wrote the ownership title for Zahra. She came outside of the caliph's home and was encountered with Omar in path, he becomes aware of the matter, asked for the title from her, came near the caliph and said: 'You gave the Fidak to Zahra, while Ali witnessed in his own interest, and Umme Aaiman was nothing more than a women. Then he spat upon the title and tore it apart.'"***[238]

This episode before proving the soundness of the caliph's judgment clearly indicates the weakness and inconstancy of the caliph's morale and further demonstrates that to what extent, his judicial judgment was under the influence of the others. But Halabi has narrated the episode in a different manner and has said: ***"The caliph certified Fatimeh's ownership. Suddenly Omar entered and asked: 'What is this letter?' He replied: 'I have certified the Fatimeh's ownership in this page.' Omar said: 'You are needful of the Fidak's income, because if tomorrow the Arabian polytheists rebelled against the Muslims, from where are you going to provide the expenses for the war?' Then he took the letter and tore it apart."*** [239] Here the research about the incident of the Fidak is completed and the file of events that approximately one thousand and four hundred years occurred is prepared anew. Now let us see that in accordance of the principles and traditions of the Islam how the judgment would be issued.

5.6. Ultimate Judgment about Fidak's Issue

The ultimate judgment about the Fidak's file shall be presented in the forthcoming chapter where it would be proved that the deprival of the Holy Prophet's (SAW) honorable daughter from the Fidak was the first greatest oppression that was recorded in the judicial history of the Islam. But here it would be appropriate to remind about a point: We have proved in the earlier discussion that after the revelation of the verse: ***"Give the kinsman his due."***[240] The Holy Prophet (SAW) gave the Fidak to his daughter Zahra (SA). About this matter in addition to a large majority of the Sunni intellectuals, the pious Shi'i scholars had clarified about this topic and the great narrators like Ayyashi, Arbili, and Seyed Bahraini collected the Shi'i traditions in their books that as an example one of them

would be presented here: ***“Imam al-Sadiq (AS) has narrated: ‘When the verse of—give kinsman his due—was revealed, the Holy Prophet (SAW) asked from Gabriel what was meant with kinsman? Gabriel replied: ‘Your relatives.’ At that moment the Holy Prophet (SAW) called Zahra and her children and gave the Fidak to them and said: ‘God had commanded me to give you the Fidak.’”***[241]

5.7. Reply of a Question

There was a possibility that it could be said that: Surah Bani-Israel was a Surah revealed in Mecca and the Fidak was given to the Muslims in the year of the seventh hijri. How the verse that was revealed in Mecca described about the judgment of an event that occurred after a few years later on? The reply of this question was clear. What was meant with the verses reveled in Mecca or Medina that majority of the verses were revealed either in Mecca or Medina, because in various Surahs of Mecca the verses of Medina were present and vice-versa. Referencing to the commentaries and special circumstances of the revelation of the verses *(shan-e-nazul)* would make this point explicitly clear. Apart from that the content of the verse testifies that this verse was revealed in Medina, because the Holy Prophet (SAW) didn’t possess such resources in Mecca to enable him to pay the rights of the kinsman, needy, and the wayfarer. In accordance with the quotations of commentators not only this verse which was twenty sixth verse of the Surah Bani-Israel, instead the verses 32, 33, 57, 73 thru 81 were revealed in Medina as well. [242] Therefore, the revelation of this Surah in Mecca didn’t had any conflict or contradiction with the revelation of this verse in Medina.

5.8. Other Pages from Fidak’s File

In spite of the Fidak's file being completely clear, why the judgment was not issued in the favor of the Holy Prophet's (SAW) honorable daughter? In the previous chapter, the Fidak's file was organized in accordance with the authentic and the reliable Islamic documents, arguments, and the reasons of both the parties were reflected with accurate details. Now the time had arrived that about its content the correct judgment should be made. The submittal of this file before any judicial authority or neutral judge would result in the issuance of a judgment that would be nothing—except the confirmation of the Fidak's ownership in favor the Holy Prophet's (SAW) honorable daughter. Here is the review of the file:

1. Discussion of the caliph with his co thinker would reveal it clearly that their motivation behind the Fidak's occupation was for the sake of security of the caliphate's interest and strengthening the pillars of their own government against the opponents and the issue of (not leaving the inheritance by the prophets) was nothing but an apparent fabrication so that the Fidak's issue could take a religious color. The witness of this claim that when the caliph was influenced by the reasonable and logical of argument presented by Zahra (SA) he decided to return the Fidak to her to the extent that the title was written by him in Zahra's (SA) name; but suddenly Omar entered in the assembly and became aware of the matter looked toward the caliph and said: ***"Tomorrow, if the Arabs rebelled against your government, from where would you arrange the expenses of the fighting against them?"*** Then he took the title of the deed and torn it apart. [243]

This discussion, away from all sorts of cover ups clearly shows that the real motivation behind the confiscating and firmly closes the path for all sort of day dreaming.

2. The Islamic historians and narrators narrated that when the verse: ***“Give kinsman his due,”*** was revealed, the Holy Prophet (SAW) gave the Fidak to Zahra. The document of authenticity of this tradition terminates with the famous companion Abu S’aeed Khidhri. Was it not required on the caliph’s part to call Abu S’aeed and ask him about the truth? Abu S’aeed wasn’t an unknown personality that the caliph didn’t know him or could had contradiction about his righteousness. Never could it be said that the reputable Islamic narrators accused Abu S’aeed with such a lie. Because apart from the fact that the narrators of the traditions were righteous and pious persons, their number was so narrow and limited that the faculty of reason considers any plots of lies on their part as very unlikely. Abu S’aeed Khidhri was an authority of the traditions, plenty of traditions were narrated by him, and a group of people like Abu Harun Abdi and Abdullah Alghameh who were staunch enemies of the prophet’s family after consulting him renounced their enmity.[244]

3. In accordance with the laws of the Islam’s judicial laws, rather world, the possessor of the property, is regarded as its owner unless proved otherwise. Any time a person who is not the possessor of a property claimed its ownership that was possessed by the other person he must provide two honest witnesses who should testify in favor of his ownership; otherwise the Court of the Justice would regards the possessor of the property as its owner. There was no doubt that the Fidak’s land was under the possession the Hoy Prophet’s (SAW) honorable daughter. When the order of confiscation was issued by the caliph, Zahra’s (SA) employees were busy in their work over there.[245] Zahra’s (SA) possession of the Fidak’s land for the several years and having her representative and workers over there was a clear sign of her ownership. In spite of that the caliph in his seizure of the Fidak completely ignored

Zahra’s dignity as its owner and forced her workers to leave their place of work.

The worst tragic incident was that the caliph instead of asking witnesses from non possessor claimer asked the witness from the Holy Prophet’s honorable daughter, who was the possessor of the property and was denying the ownership of the others than herself; while in accordance with the Islam’s juridical laws those witnesses should be required from the non possessor plaintiff and not from the possessor of the property. The Commander of the Faithful (AS) as was mentioned earlier, reminded the caliph about his mistake at the same time.[246] Apart from that the history witnesses about the Holy Prophet’s (SAW) honorable daughter’s possession. The Commander of the Faithful in one of the letters to the Governor of Basra, Osman bin Hunif wrote: ***“Yes, whatever was shadowed by the sky only the Fidak was in our possession. A group showed greed upon it and the another group (imam himself and his family) closed their eyes from it. How good is God as the best arbitrator and judge?***[247]

Right now there is a room for a question: Since the Holy Prophet’s (SAW) honorable daughter was the possessor and denier of the ownership other than herself—the only obligation on her part in front of the claimer was simply taking an oath to disgrace her opponent. Then why, when the caliph asked her for the witnesses, she brought persons as witnesses for the judgment? The answer to this question was clear from the words quoted earlier from the Commander of the Faithful (AS). Because the Holy Prophet’s (SAW) honorable daughter due to the intense pressure exerted upon her by the institution of the caliphate agreed to present the witnesses; while the prophet’s family since the prime moment of the possession considered them needless of providing any witnesses.

If it is assumed that the Holy Prophet's (SAW) honorable daughter before the demand of the witnesses by the caliph already arranged some witnesses could be due to the reason that the Fidak wasn't a smaller piece of land or village near Medina that the Muslims could had been very well aware about its owner and representative, rather was located at a distance of 140 km from Medina. It was not quite unlikely that the Holy Prophet's (SAW) honorable daughter was certain that the caliph was going to ask the witnesses from her to prove her possession and the ownership; therefore she arranged witnesses and brought them for the judgment.

4.There was absolutely no doubt that the Holy Prophet's (SAW) honorable daughter through the command of the verse of the cleansing[248] *(tathir)* was immune from any sorts of sins and filthiness; his daughter A'aysheh quoted the revelation of this verse about the prophet's, family, and the Sunni scholar's books also testified the revelation of the verse about Zahra, her husband, and children. Ahmad bin Hambal wrote in his treatise: ***"After revelation of this verse, every time for offering the Morning Prayer, the prophet came out from his home and passed through Zahra's home said: 'Prepare for the prayer' (As-salaat), then he recited this verse and continued doing it for the six months."***[249]

With this virtue was it right for the caliph to ask the Holy Prophet's (SAW) honorable daughter to produce the witnesses? In a situation that there was no special plaintiff against her and only plaintiff against her was the caliph. Was it deserving that the caliph should totally ignore the Holy Qur'an's witness about the purity and immunity from the filthiness from any sorts of sins about Zahra (SA), and should ask the witnesses from her? We don't want to say why the judge had not practiced his knowledge. Because it is true that the knowledge is more powerful and steadfast

than the witness, but knowledge too like witness makes the negligence and mistakes although mistakes of certainty are lesser than the imaginations and assumptions. We don't want to say about this. We say that why the caliph ignored the explicit witness of the Holy Qur'an about the immunity from sins and mistake for Zahra (SA)—which is a sort of unmistaken knowledge and far away from any sorts of mistake—set it completely aside?

Had the Holy Qur'an specifically mentioned Zahra's (SA) ownership would it been possible for the caliph to demand a witness from the prophet's daughter? Absolutely the answer was a no. Since, against the divine revelations any sort of opposite words weren't permissible. Likewise the judge of the court in front of the clear revelation of the Holy Qur'an about Zahra's (SA) infallibility should not had demanded the witness from her because in accordance with the verse of the cleansing *(ayae-tathir)* she was infallible, and never spoke a lie. We didn't want to enter in this debate right now whether a ruler could act or not on the basis of his own personal knowledge, because this was a prolonged issue that was debated by the Islamic jurisprudents in the books of Justice. But we would like to remind that the caliph on the basis of the two following verses could had voided the Fidak's file by issuing the judgment in the favor of the Holy Prophet's (SAW) honorable daughter. These two verses were as follows:

1. ***"And if ye judge between mankind that ye judge justly."***

—The Holy Qur'an (4:58).

2. ***"And of those whom We created there is a nation who guide with the truth and establish justice therewith."***

—The Holy Qur'an (7:180).

In accordance with above two verses the judge of the court should had judged with the truth and justice. Therefore, as far as the Holy Prophet's (SAW) honorable daughter was infallible from sins, her tongue was immune from speaking the lies thus her claim was equivalent to the exact reality and real justice, and the court should had observed this matter. But why the caliph in spite of the above two verses which constituted the principles of the Islamic justice—didn't issue the judgment in Zahra's (SA) favor? Some of the commentators gave the possibility that perhaps what was meant with these two verses that the judge of the court should had judged on the basis of the principles and standards of the justice with the truth and justice, although from the point of view of the reality it might be opposite to the justice! But this view was very unlikely from the commentary of the verse and apparent meaning of the verse was same as explained earlier.

5. The history of the caliph witnessed that in plenty of the cases he accepted the claims of the individuals with out any witnesses. For example when from Ala'a Hazrami, his belongings were brought to Medina for the Islamic Treasury, Abu Bakr said to people: ***"Whoever had any claims from the prophet or he had promised any one something, should come and get it."*** Jabir was a person who came near the caliph and said: ***"The prophet had promised to help me so much."*** Abu Bakr gave him three thousands and five hundreds dirhams. Abu S'aeed narrated: ***"When such news was circulated by Abu Bakr groups of the people visited him and received cash money. One person named Abu Bashir Mazani said to the caliph: 'The prophet told me that whenever wealth would be brought near him, I should see him and Abu Bakr gave him one thousand and four hundred dirhams.'"***[250]

Now, it should be asked that how did the caliph accepted the claims of each plaintiff without asking any witnesses from them but regarding the Holy Prophet's (SAW) honorable daughter offer resistance and with the excuse of not having any witness and reason refused to listen to her words? The judge who was extremely benevolent, to such an extent, regarding the public property that he paid attention and accepted the claims of the loans and probable promises of the Holy Prophet (SAW), why about her daughter acted so miserly?!

The reason that prevented the caliph from testifying the Holy Prophet's (SAW) honorable daughter was same that Ibn Abi al-Hadid narrated from his great teacher Baghdad Ali bin al-Far, who said: ***"I told to my teacher: 'Was Zahra in his statement true?' He replied: 'Yes.' I said: 'Did the caliph knew that that she was a righteous woman?' He replied: 'Yes.' I said: 'Then why the caliph didn't give her absolute right?' At that moment my teacher smiled and in a dignified manner replied: 'Had he accepted her words on that day because of her being a righteous woman without any witness, he would returned her the Fidak; tomorrow she would had utilized this for the benefit of her own husband—Ali and could had said that the caliphate belonged to Ali. In that case the caliph would had been helpless except to return the caliphate to Ali; because (with his own act) he would had accepted her as righteous. But for the sake of closing the chapter of the claim and argument forever, he deprived her from her absolute right.'"***[251]

5.9. Fidak's File didn't Had any Defect

With such clear documents, why and with what reason the true judgment was prevented for the Fidak? The Muslim's caliph should be a defender of the rights and

interest of the community. If really the Fidak was a part of the public domain property that the Holy Prophet (SAW) temporarily had handed over to one individual of his family, after his demise it must be handed over to the Muslim's Leader and should be utilized for their general interest—and this was accepted by every one unanimously. But security of the rights and support of general interests of the people didn't mean that the individual freedom and the private properties should be ignored completely; the private properties of the individuals should be confiscated by declaring them as the public domain, and declaring them as nationalized.

The Code of Islam simultaneously paying due respect to the congregation also paid due respect toward the individual properties that were obtained through the legitimate means and the institution of the caliphate as it was responsible for the protection and restoration of the public domain properties; likewise it was also responsible for the safety of the individual rights and properties that were officially recognized by the Islam. Therefore, giving away the public domain assets to the individuals without paying any attention to the principles and overall interests shall constitute a sort of aggression towards the individual rights, similarly the confiscating of the legitimate ownership from the individuals who become owner of things legitimately in accordance with the Islamic principles and guidelines—shall be regarded as an aggression towards the rights of a community.

If the claim of the Holy Prophet's (SAW) honorable daughter with respect to the Fidak's ownership was in accordance with the judicial regulations, in order to prove her right she required witnesses in her control. And from the point of view of the judge of the court, the file didn't not has any defect in it, in that case—the refusal of the judge to declare the truth, his inclination opposite to the facts

recorded in the file's content was an action against the interests of the people, and was a great crime that is severely condemned in the principles of the Islamic Judicial system. The special parts of the file testify that it didn't had any defect, and in accordance with the Islamic Judicial regulations, the caliph could issued the judgment in favor the Holy Prophet's (SAW) honorable daughter because:

Firstly, in accordance with the narrations of the historians as was repeatedly mentioned earlier, the caliph after providing the witnesses by Zahra (SA) decided to return the Fidak to its real owner. From this consideration, he wrote the Fidak's title of the deeds in Zahra's (SA) name, and handed over it to her, but since Omar learned about this issue he lost his tamper, grabbed it and tore it apart. If the witnesses of the Holy Prophet's (SAW) honorable daughter for confirmation of her claim weren't sufficient, and if the file had a defect in its content, the caliph would never issued the judgment in her favor and not certified her ownership officially. Secondly, those who witnessed in the favor of the Holy Prophet's (SAW) honorable daughter consisted of as follows:

1. The Commander of the Faithful, Imam Ali (AS).
2. Imam Hasan (AS)
3. Imam Husain (AS)
4. Rebah, the Holy Prophet's (SAW) slave
5. Umme Aaiman
6. Asm'a binte Omays

Were these witnesses not sufficient in order to prove the Holy Prophet's (SAW) honorable daughter's claim? Let us assume that Zahra (SA) in order to prove her claim didn't bring any one except Ali (AS) and Umme Aaiman to the court of justice. Were the witnesses of these two persons in proving her claim insufficient? One of these two witnesses was the Commander of the Faithful, Imam (AS) that in

accordance with the Holy Qur'an's clear testimony in the verse of the purity *(aya-e-tathir)* was infallible and immune from the sins and in the Holy Prophet's (SAW) word: ***"Ali was with the truth and the truth was with Ali, he was the axis of the truth, and the wheels of the reality rotated around it."*** In spite of that the caliph didn't accept and rejected his witness with the excuse of two men, or one man and two women, were required for the witness.

Thirdly if the caliph's refusal was due to the reason that the number of the witnesses of the Holy Prophet's (SAW) honorable daughter were less than the required number, in that case the regulations of the Code of the Islamic Justice would required to ask her to take an oath. Because, in the code of administration of justice in Islam regarding the properties and debt, judgment could be made on the basis testimony of one witnesses together with a solemn oath taken by the claimer. Why the caliph didn't use this basic principle and announced the suspension of the case?

Fourthly, on one hand the caliph certified the words of the Holy Prophet's (SAW) honorable daughter and her witnesses (Ali an Umme Aaiman) while on the other hand accepted Omar's and Abu Obaydeh's words, who testified that the Holy Prophet distributed the Fidak's income among the Muslims, announced his judgment, and said: ***"All of you spoke the truth, because the Fidak was a public domain property, from its income the prophet provided the living expanses for his own family, and distributed the remaining income among the Muslims."*** While it was required that the caliph should paid more attention towards the statements made by Omar and Abu Obaydeh. Since both of them never testified that the Fidak belonged to the public domain property instead they only witnessed that the Holy Prophet (SAW) spent its remaining income among the Muslims and this issue had the least conflict with Zahra's (SA) ownership of the Fidak,

because the Holy Prophet (SAW), was authorized from her honorable daughter to distribute the remaining income among the Muslims.

Without any doubt it was clear that the caliph's prejudgment and his esoteric inclination was the basis of his Fidak's confiscating that he considered the witnesses of both of them, who only testified for the distribution of its remaining income among the Muslims, and thus decided to deprive Zahra (SA) from the Fidak's ownership. Amongst all it was interesting enough that the caliph promised Zahra (SA) that his method about the Fidak was going to be same like the prophet's method. If in reality the Fidak was a public domain property what was the need of seeking the consent of Zahra (SA)? And if it had a private owner, i.e. it was Zahra's (SA) property such promise without the owner's permission to renounce the property couldn't be considered as an authority for its requisition.

Notwithstanding all of above, let us suppose that the caliph didn't had such authority, but could resorted to seek the opinion of the helpers and the immigrants, and after having their permission handed over the property to the Holy Prophet's (SAW) honorable daughter. Why he didn't do that and instead inflamed Zahra's (SA) wrath within her inner self? In the life of Holy Prophet (SAW) too similar incident occurred and he solved the problem through attracting the Muslim's point of views. In the Battle of Bader, the prophet's son in law (Zaynab's husband), Abu al-Aa's was taken as prisoner of war together with other seventy individuals by the Muslims. The Holy Prophet (SAW) announced that the relatives of those who were taken as the prisoners of the war could release there prisoners through the payment of compensation. Abu al-Aa's was one of the Qureshite's noble merchant who married the prophet's daughter during the period of paganism.

But after the prophet hood opposite to his wife Zaynab, he didn't incline towards the acceptance of the Code of Islam, participated in the Battle of Bader against the Muslims and was arrested. His wife Zaynab at that time was living in Mecca; in order for her husband's freedom, Zaynab sent a necklace that was given by her mother Khadijeh on the night of her marriage—as compensation. When, the Holy Prophet's (SAW) eyes felt upon that necklace, he cried bitterly because he remembered her mother, Khadijeh's self sacrificing who helped him during the most difficult period through spending all of her wealth for the expansion of the Code of Monotheism. In order to pay the respect for the public domain property he looked toward his companions and said: ***"This necklace belonged to you and was at your disposal. If you like you could return it, and release Abu al-Aa's without compensation."*** And his honorable friends accepted his proposal. Ibn Abi al-Hadid had written: ***"I recited Zaynab's incident for my teacher Abu J'afar Basari. He confirmed it and added: 'Was the position of Zahra not superior to Zaynab?' Didn't it deserve that the caliph too could pleased Zahra's heart through returning the Fidak? Even, if the Fidak happened to be a public domain property.'"*** Ibn Abi al-Hadid continued: ***"I said: 'Fidak in accordance with the tradition (we prophets didn't leave any heritance) was the Muslim's property. How was it possible to give it away to the Holy Prophet's (SAW) honorable daughter?' My teacher replied: 'Was not the Zaynab's necklace sent for Abu al-Aa's freedom was the Muslim's wealth?' I replied: 'Prophet was the master of the religious regulations (shari'at) and possessed the leadership affairs to issue such an order, but the caliphs didn't had such authority.'***

He answered: 'I didn't say that the caliphs had taken the Fidak by force from the Muslims and would

given it to Fatimeh, I say why not the then leader attracted the contentment of the Muslims? Why not like the prophet arose and didn't say before his companions: 'O People! Zahra is your prophet's daughter. She wants, like during the prophet's period the garden of the Fidak at her disposal. Were you ready that with your pious conscience to return it to her?' Ibn Abi al-Hadid concluded in the end: ***'In front of the logical replies of my teacher I didn't had any answer and in confirmation to his comments said: 'Abul Hasan Abd al-Jabbar too had such criticism of the caliphs and said that although their behavior was in accordance of the religion but the respect of Zahra and her position wasn't considered.'"***

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Chapter-6: Didn’t Prophets Leave their Inheritance?

6.1. Holy Qur’an’s Point of View about this Matter

Abu Bakr in order to deprive the Holy Prophet’s (SAW) honorable daughter from the inheritance rested upon a tradition whose content from the caliph’s point of view was: ***“The prophets didn’t leave any inheritance from them and their inheritance after their death was charity (sadqeh).”*** Before quoting the content of the tradition upon which the caliph referred his case, it was required to invest issue in accordance with the Holy Qur’an because it was the highest criteria in order to identify a right tradition from a false one. If the Holy Qur’an couldn’t certify it, it wasn’t possible to believe and regard it as a true narration—even though if its narrator was Abu Bakr—rather should consider it as a creation and assumption of the simple minded ignorant persons.

From the Holy Qur’an’s point of view, deprival of the prophet’s children or inheritors from their inheritance was totally unacceptable until an absolute argument that could set aside the content of those verses could be presented; the overall laws of the inheritance are applicable for all including the children and inheritors of the prophets. Basically it should be asked: Why the prophet’s children shouldn’t inherit their inheritance? Why after the death their homes and means of living should be taken away from them? What kind of sins the prophet’s inheritors committed that they should be forced out to quit their dwellings?

Although the deprival of the prophet’s inheritors from the inheritance seems quite unlikely from the point of view

of the faculty of human reason, but if through the means of the revelation, if an absolute and correct argument reached to us that the prophet's didn't leave any thing from them as the inheritance and their personal assets are announced as nationalized (!) in that case, with all due respect we would accept the tradition, ignore the logic of the reason, and would review the verses of the inheritance in the light of correct tradition. But the soul of our words is right here that —did we have such a tradition from the Holy Prophet (SAW)?

In order to identify the authenticity of the tradition that the caliph narrated, the best way was to present this tradition's content upon the Holy Qur'an's verses and in case of the approval should except it and in case of the rejection should threw it away. When we refer to the Holy Qur'an's verses, we found that it spoke about the prophet's children's inheritance and their possessing of the inheritance is mentioned with absolute certainty. Here were the verses that testify about this matter:

6.2. John Inherits Inheritance from Zachariah

"Lo! I fear my kinsfolk after me, since my wife is barren. O, give me from Thy presence a successor; who shall inherit from me and inherit (also) of the house of Jacob. And make him my Lord, acceptable (unto Thee).

—The Holy Qur'an (19:5-6).

If this verse was presented to any one who was far away from the conflict would certainly admit that Prophet Zachariah (AS) desired for a son from God to become his inheritor, because he was scared from other inheritors and didn't desire that his wealth should be given to them. Why was he scared could be clarified later on. Our objective with: ***"Who shall inherit of me,"*** in the above verse meant that he should take over my wealth. Off course, this matter was

not in the meaning that this word couldn’t be used for other than the inheritors of the wealth, like the inheritor of the knowledge, and the prophet hood, instead it meant that until there was a definite indication for the second meanings, inheritance here would meant only as wealth and not the knowledge and the prophet hood. Currently the indication that confirmed that what was meant with: ***“Who shall inherit of me and inherit (also) of the house of Jacob,”*** was inheritance in the wealth and not the inheritance in the prophet hood and the knowledge. [252]

1. The words used in the above mentioned verse for the inheritance and inheritor meant the inheritance in the wealth and not in other thing and until we could found the definite reasons in its opposition, its apparent meaning couldn’t be renounced. If you search the entire Holy Qur’an, you will found out that this word (except in verses-32 of Surah; al-Fatir) is used for the inheritance of the wealth and for nothing else. This in itself was a best example that these two words should be used for their common and apparent meanings.

2. The prophet hood and being a messenger was a divine blessing that after having acquired a series of sublime virtues, self struggles and self sacrificing is bestowed upon the superior individuals. This grace isn’t given to any one without possessing its worthiness, the criterion was the worthiness and without it is never given to any one—even though he happened to be a prophet’s child. Therefore Zachariah couldn’t request God for a child who could be his inheritor in the prophet hood or a messenger. This issue was explained in the Holy Qur’an in the following verse:

“Allah knoweth best with whom to place His message.”

—The Holy Qur’an (6:124).

3. Zachariah not only asked God for the child but also desired that his successor should be pious and acceptable to God. If the aim was inheritance in wealth, it was true that Zachariah should pray for him: ***“Make him my Lord, acceptable (unto thee),”*** i.e. make him desirable because very often the inheritor of the wealth could be an undesirable person. But if the aim was inheritor for the prophet hood, such prayer wouldn’t be correct, and was similar to asking God to send a prophet to a certain area, and made him pious and desirable! It is obvious that such a prayer regarding the prophet, who is assigned to the position of the prophet and messenger by God, shall be invalid.

4. Zachariah in his prayer in the praying condition reminds that (I am scared from masters and my cousins). But what was the origin of Zachariah’s fear? Was he afraid that after him the position of the prophet hood would reach to an unworthy person and from this consideration requested a worthy child for himself? It was obvious that this probability wasn’t valid because God never assigns the position of the prophet and the messenger to any unworthy person, so that he could be worried from such a happening. Apart from that if his aim was the same, in that case Zachariah shouldn’t request for a child instead it was sufficient to ask the God to send for them a prophet—be an inheritor from his own progeny or from the others’ progeny—to rescue the people to return to the period of the ignorance; while Zachariah rested only for having an inheritor.

6.3. Replies of Two Questions

Regarding the verse under the discussion there were two questions or complaints that were pointed out by some of the Sunni scholars and here we would investigate both of them.

A. John reached to position of the prophet hood during his father's life but never received any inheritance from him, because he was martyred before his father. On this basis the word inheritor could be interpreted as the inheritor of the prophet hood and not as the inheritor of the wealth.

Reply: This objection should be answered in every condition; whether be it inheritance in the prophet hood or in the wealth. Since the aim from the inheritance in the prophet hood was that he should attend this position after the death of his father. Therefore, the objection was valid for both points in the verse and wasn't limited especially to the interpretation of the inheritance in the prophet hood. But the reply was that taking the inheritance by John from Zachariah wasn't a part of his prayer, rather his prayer consisted only that God should bless him with a pious child and his aim from this request of asking the child was—that he should be the inheritor of Zachariah. God accepted his prayer; even though Zachariah from this aim of his request of a child (John's taking the inheritance from him) wasn't successful. It should be stated that in the verse under the discussion consist of the following three sentences:

1. ***O, give me from Thy presence of a successor.***
2. ***Who shall inherit from me, and inherit, (also) of the house of Jacob.***
3. ***And make him my Lord, acceptable (unto Thee).***

From the above mentioned three sentences the first and the third was the request and consists of the text of Zachariah's prayer. That he wanted to be blessed with a worthy child but his aim and desire behind this prayer was the issue of the inheritance. Although the issue of the inheritance wasn't a part of the prayer, whatever Zachariah requested from God was materialized even though his aim

and need wasn’t fulfilled and his child didn’t remain after him to inherit the inheritance of the prophet hood or the wealth. The clear witness that the inheritance wasn’t part of the prayer rather it was a hope that was derived from his prayer and due to this reason the text of Zachariah’s prayer in another verse come in another form where the word inheritance is not used at all as follows:

“Then Zachariah prayed unto his Lord and said: ‘My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.’”

—The Holy Qur’an (3:38).

As it could be seen that in this request the inheritance wasn’t a part of the prayer rather it was confined in—goodly offspring. In the Surah Maryam instead of goodly offspring the word child, and instead of the word goodly the word acceptable is used.

B. In the verse under the discussion Zachariah’s son should inherit the inheritance from the two persons: Zachariah and the house of Jacob: ***“Who shall inherit from me, and inherit, (also) of the house of Jacob.”*** The inheritance from the entire house of the Jacob couldn’t be any thing except the inheritance of the prophet hood.

Reply: The content of this verse didn’t mean that Zachariah’s child should be inheritor of the entire house of the Jacob rather the aim was that, the child could be inheritor from some of the people from that house and not from all. In order to prove this matter being correct it was sufficient that child could inherit the inheritance from the child’s own mother or from some one else from the House of Jacob. But what was meant with Jacob or whether he was same Jacob bin Isaac or another person at this time is not relevant for us.

6.4. Solomon Inherits Inheritance from David

“And Solomon was David’s heir.”

—The Holy Qur’an (27:16).

There was absolutely no doubt that in accordance with the content of this verse it means that the Solomon inherited the wealth and the kingdom from the David and the assumption that it was means the inheritance of the knowledge wasn’t acceptable due to following two points of views:

Firstly the word heir in accordance with all the ordinary expressions means taking the inheritance of the wealth and its interpretation as the inheritance of the knowledge was opposite to its apparent meanings that wouldn’t be correct without presenting a correct analogy to prove it otherwise.

Secondly the acquired knowledge was transferred by means of a teacher to a student and therefore it was permitted to say (that so and so was the heir of his own teacher’s knowledge) but as for as the position of the prophet hood and the divine knowledge—was a divine blessing and weren’t acquired or inherited—God bestowed it upon whoever He desired. The interpretation of the inheritance for such type of knowledge, position, learning, and the title until having a definite analogy couldn’t be valid, because the forthcoming prophets acquired them from the God and not from their fathers. Notwithstanding this verse, earlier than this, God explained about David and Solomon in the Holy Qur’an as follows:

“And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!”

—The Holy Qur’an (27:15).

Didn’t apparent meaning of this verse are that the God bestowed the knowledge and the learning to both the individuals and the knowledge of Solomon was a divine grace and not inheritance? Therefore in accordance with the abovementioned context of the verses (al-Namal, 27: 16) and (Maryam,19:6) it could be proved very clearly that the divine regulations for past prophet’s weren’t that their children didn’t inherit the inheritance from them rather their children too like the children of the others inherited from one another. Due to the clear indications of the verse of the Holy Qur’an regarding the inheritance of John and Solomon from their fathers, the Holy Prophet’s (SAW) honorable daughter in his fiery sermon that she delivered after the Holy Prophet’s (SAW) demise in the Mosque of Medina on the strength of these two verses, proved the caliph’s thinking as baseless and said: ***“This Book of God is the ruler, the explicit administrator of the justice and the ultimate decision maker that says: ‘[John] from me [Zachariah] and from the House of Jacob took inheritance.’ (And also says): ‘Solomon inherited from David.’”*** [253]

6.5. Abu Bakr’s Narration from the Holy Prophet (SAW)

The discussion about the verses of the Holy Qur’an very explicitly demonstrated that that prophet’s inheritors inherited from them and their inheritance wasn’t distributed as charity among the impoverished and the deserving people. Now it would be appropriate to thoroughly investigate the content of the traditions that the Sunni scholars narrated and in this manner tried to justify the action of the first caliph in depriving the Holy Prophet’s (SAW) honorable daughter from her father’s inheritance. Firstly the content of the traditions that are quoted in the books of the traditions shall be presented, so that a logical judgment could be made about them:

1. We the group of prophets didn’t leave any inheritance of gold, silver, land, and home; we leave faith, wisdom, and knowledge as our inheritance.

2. Prophets didn’t leave any inheritance (or hereditary didn’t materialize).

3. Prophet didn’t leave any inheritance (or hereditary didn’t materialize).

4. We leave nothing as heritance; whatever left from us is charity *(sadqeh).*

These are the texts of the traditions that are narrated by the Sunni narrators. The first caliph in depriving the Holy Prophet’s (SAW) honorable daughter referred to the fourth tradition. In this regards there was also a fifth text that Abu Hurereh narrated it but since his narrations were mostly fabricated and their situation was obvious (to the extent that Abu Bakr Johri writer of the Book of Al-Saqifa had admitted invalidity of the text of that narration) its presentation here wasn’t required and the analysis and the discussion about the abovementioned four traditions shall be presented.

Regarding the first narration it can be stated that it didn’t mean that the prophets didn’t leave any inheritance but its aim was to show that it wasn’t appropriate for the prophets to spent their noble lives in gathering the gold, silver, water, land, estates, and leave their wealth as an inheritance for their inheritors; memories that are left from them aren’t like gold and silver rather are the wisdom and the knowledge. This context was something else than saying that if the prophet spent his life in the guidance and helping the people and lived a very pious and ascetic life after his death, because of the command that the prophets didn’t leave any inheritance, his belongings should be taken

immediately from his inheritors and should be given to the charity.

Or in other explicit words it means that the objective of this tradition was that the community of the prophets and their inheritors shouldn’t expect that after them they should leave any wealth, because they didn’t come for this purpose; instead they were divinely appointed to propagate the religion, ethics, knowledge, and wisdom among the people, and should leave these things as their memories. From the Shi’i intellectuals a narration about this context is narrated from Imam al-Sadiq (AS) that proved that the aim of the prophet was exactly the same. Imam al-Sadiq (AS) said: ***“The scholars were inheritors of the prophets, because the prophets didn’t leave any dirham or dinar as their inheritance rather (for the people) left the traditions from their own traditions as their memorials.”***[254]

The objective of this tradition and similar traditions is that the dignity of the prophets isn’t the accumulation of the wealth and leaving the worldly inheritance but it was worthy for them to leave the knowledge and the faith for their community. Therefore, this interpretation didn’t testify that if the prophet left something it should be taken from the hands of his inheritors. From this explanation it becomes very clear that the objective behind the second and the third traditions means the same thing; even though it is presented in a summarized and nut-shell form.

In reality what prophet said isn’t more then one tradition and during its narration, an unwarranted change is made and presented in a short form. Until this point the first three traditions are commentated correctly and their conflict with the Holy Qur’an that proves the inheritance of the prophets’ children from them is obviated. Now the real problem rests with the fourth tradition; because it was here that the above

explanation wasn’t applicable and very clearly states that whatever is left with the prophet or the prophets—should be taken over in the name of charity.

Write now, it should be asked whether aim of this tradition is that this command is applicable for all the prophets, in that case its context is contradictory to the Holy Qur’an and therefore is regarded as in creditable or invalid. And if its objective is that this command is applicable only for the prophet of the Islam and only he amongst all the prophets has such a special provision, in that case it didn’t contain an overall contradiction with the Holy Qur’an, but acting in accordance with the tradition alone compared to the repeated verses of the Holy Qur’an especially about the inheritance and its distribution among the inheritors which is overall and general—should also be applicable to the prophet of the Islam, depended upon the authenticity and absolute accuracy of this tradition to the extent that on its basis those verses of the Holy Qur’an could be set aside. But unfortunately the relevant tradition upon which the first caliph counted wasn’t creditable because of the following criterions that would be discussed as follows:

1. Among all of the companions of the Holy Prophet (SAW) the first caliph was the only person to narrate this tradition and none of the companions narrated the abovementioned tradition. Declaring that he was the only single person to narrate such a tradition wasn’t something exaggerated, because this matter happened to be absolute truth of the history to the extent that Ibn Hujr for narrating this tradition only by the first caliph testified him as being—the most learned one![255]

Yes, only thing that is mentioned in the history is that in a debate that Ali (AS) had with Abbas about the prophet’s inheritance, Omar while arbitrating between them referred to the news that is narrated by the first caliph, and in that

gathering the five people testified about its accuracy. Ibn Abi al-Hadid wrote: ***“After the prophet’s demise, Abu Bakr in narrating this tradition was the only person and no one else except him narrated this tradition. Occasionally it is said that Malik bin Aws too narrated about the relevant tradition. Yes, some of the immigrants during the caliphate of Omar also testified about its being correct.”***[256]

Therefore, was it true that the caliph of the time who himself was a party in a judicial dispute testified upon a tradition that during that period no one else except him was aware about the existence of such a tradition? It is possible to say that the judge in his judgment could act in accordance to his own knowledge and should judge the dispute with his personal knowledge and awareness of the facts and since the caliph heard this tradition himself from the prophet was in a position to believe in his own knowledge setting aside the verses of the Holy Qur’an relevant to the inheritance of the children.

But unfortunately the conflicting and contradictory actions of the caliph in making the judgment, his hesitation in giving the Fidak and taking it back again (as comprehensively discussed earlier) testified very clearly that he didn’t had the certainty and the confidence with respect to the accuracy of the news. Therefore, how it could be said that the caliph in depriving the Holy Prophet’s (SAW) honorable daughter from her father’s inheritance acted firmly upon his knowledge and set aside the book of God with the narration that he heard from the prophet?

2. If the God’s command about the prophet’s inheritance is that his property should be nationalized and be spent for the interests of the Muslims, why then the Holy Prophet (SAW) didn’t speak about this matter with his only surviving inheritor? Was it reasonable that the Holy Prophet (SAW)

shouldn’t talk about the divine command that is especially relevant to her to his own daughter? No, such a thing isn’t possible, because the infallibility of the Holy Prophet (SAW) and the immunity from the sin for his honorable daughter would be a big hurdle to assume such a probability. Instead Zahra’s (SA) refusal in itself was a witness that such an expression wasn’t a reality and the relevant tradition was the fabrication of those who wanted to deprive real the inheritor of the prophet from her legitimate right for the sake of the political considerations.

3. If tradition that was narrated by the caliph really correct and steadfast tradition then why the Fidak’s issue continuously remain under the conflicting inclinations, struggles, political considerations, and every caliph during his tenure treated it in a different manner? Referencing to the history would clearly demonstrate that the Fidak during the history of the caliphs never maintained a steady position. Occasionally it was returned to its real owners, while at other times it was seized and in any way during every period remained a sensitive and intricate Islamic issue. [257]

Therefore, as it was discussed earlier during the Omar’s caliphate, the Fidak was returned to Ali (AS) and Abbas. [258] During Osman’s caliphate it was handed over to Marwan. During Mu’awiyeh’s caliphate after Hasan bin Ali’s (AS) demise was distributed between the three persons (Marwan, Omroo bin Osman, and Yazid bin Mu’awiyeh). Then during the Marwan’s caliphate it was completely taken over by him, and bestowed upon his son Abd al-Aziz. Omar bin Abd al-Aziz during his tenure returned it to Zahra’s (SA) descendants. When Yazid bin Abd al-Malik took the control of the affairs he retook it from her descendants and for a time was passed from hand to hand in Bani-Marwan’s Clan until their caliphate was finally collapsed.

During Bani Abbas' caliphate the Fidak was encountered with the special oscillations. Abu al-Abbas Saffah returned it to Abd Allah bin Hasan bin Ali (AS); Abu J'afar Mansur took it back; Mehdi Abbasi returned it to Zahra's (SA) children. Musa bin Mehdi and his brother repossessed it, until the caliphate reached to M'amun, who again returned it its real owners. When Muttawkil become the caliph he seized it from its real owner again.[259] If the tradition of the depriving of the Holy Prophet's (SAW) children from his inheritance would really was an absolute and certain tradition—the Fidak had never faced such an—unfortunate fate.

4. In addition to the Fidak the Holy Prophet (SAW) also had some other inheritance but over all the pressure of the caliph was exerted only upon the Fidak's heritance. Others inheritance left by the Holy Prophet (SAW) were the homes of his wives that remained in their hands as usual, the caliph didn't intervene at all and never dispatched any one to clarify the situations of their homes so that it could be determined whether was it the prophet's property or he bestowed to his wives during his life. Abu Bakr not only didn't investigate about it instead for his own burial asked the permission from his own daughter A'aysheh—because he regarded her the prophet's inheritor!

Not only the homes of the prophet's wives weren't seized rather ring, turban, swords, mount, and dresses of the Holy Prophet (SAW) that were in Imam Ali's (AS) possession didn't take them from him and never uttered a single word about them. Ibn Abi al-Hadid, in front of such gross discriminations becomes so astonished and embarrassed that he tried to fabricate some sort of his own justification that was so unreasonable and baseless that it didn't even deserve the worthiness to be mentioned here.[260]

Was the deprival of the inheritance limited especially for the prophet's daughter or applicable for all of his inheritors, or basically no deprivation of any sort effective for the others? And only the political motivations deprived Zahra (SA) from her inheritance? Why the Holy Prophet's (SAW) honorable daughter who in accordance of the verse of the purity *(aya-e-tathir)* is declared as immune from all sort of sins; in her fiery sermon she said as follows:

"O son of Abi Qhafeh! Is it in the book of God that you inherit from your father and I should be deprived from my father's inheritance? What astonishing act you have brought! Did you intentionally renounce the book of God, throw it away behind your head, or imagined that I don't inherit from my father's inheritance and there are no family bonds between me and him? Does God has reveal a special verse for you that in which He has separated my father from the laws of the inheritance or do you claim that the two followers of same religion don't inherit the inheritance from each other? Aren't me and my father followers of the same religion? Are you more aware about the common and special context of the Holy Qur'an than my father and cousin? Take this mount with its saddles and bridles—that on the Day of Judgment you are going to be encountered with me. Then how good arbitrator is God and how good leader is Muhammad (SAW) our meeting place would be the Day of the Judgment and on that the followers of falsehood shall be the looser."[261]

With such a fiery sermon was it correct to give the possibility that the relevant news steadfast and accurate? What sort of analysis was this which being specifically relevant the Holy Prophet's (SAW) honorable daughter and his cousin, they themselves weren't aware about the news and a stranger individual with no relevance with the

tradition was aware about it?! In the conclusion of this debate the following points need to be emphasized:

A. The dispute of the Holy Prophet's (SAW) honorable daughter and ruler of the time was about the four things:

1. The Holy Prophet's (SAW) inheritance.

2. The Fidak that the prophet especially gave it to her during his own life and which was called in the Arabic language *(naheleh)* a thing given to a particular person as a gift.

3. The share of the kinfolks that is mentioned in the Surah of the Spoils of the War *(al-Anfal)* verse 41.

4. The Government and the Vicegerency.

In Zahra's (SA) sermon and in her complaints all these four issues were mentioned. From this point sometimes it is mentioned as the inheritance and other times as *(naheleh).* Ibn Abi al-Hadid (in v. 16, p-230 in his commentary of Nahj al-Balagheh) debated about these issues in details.

B. Some of the Shi'i scholars like Seyed Murtada (RA) interpreted the fourth tradition: ***"We leave nothing as heritance; whatever is left from us is charity (sadqeh),"*** in a manner that it didn't show any conflict with the inheritance of the Holy Prophet's (SAW) honorable daughter. According to their interpretation meanings of this tradition are: ***"Whatever we leave as charity doesn't include it in the inheritance."*** Therefore, with out any need of any clarification, it was obvious that things that in the Holy Prophet's (SAW) life assigned the color of the charity couldn't be included in the heritance, and this is something else than that we should say—the Holy Prophet (SAW) never left any thing as his inheritance. But this interpretation isn't without objection, because this issue has nothing to do with the prophet, instead every Muslim

individual during his life if assigns something as a trust or charity isn't considered as inheritance, and never reaches to his children, be he the prophet or an ordinary person.

C. In general the words spoken by the Holy Prophet's (SAW) honorable daughter either in her fiery sermon or during discussions with the then caliph clearly proved that Zahra (SA) was intensely angered with the existing situation; severely angered with her opponents and until she had her soul in her body—wasn't not at all happy with them.

6.6. Zahra's (SA) Anger

As explained, the debate and the argument of the Holy Prophet's honorable daughter (SAW) with the Abu Bakr didn't produce any result and ultimately the Fidak was taken away from her, and she left this world in a condition that she was filled with wrath against the caliph. This matter is so explicit from the point of view of the history that it could never be denied. Bokhari the famous the Sunni narrator wrote: ***"When the caliph on the basis of a tradition which he heard from the Holy Prophet (SAW) deprived Zahra from the Fidak, she was severely angered with the caliph, and didn't speak with him until her death.*** [262] Ibn Ghatibeh in the book of (Al-Imameh wal-Siyasateh, v. 1, p-4) narrated:

"Omar said to Abu Bakr: 'Let us go near the Fatimeh because we have angered her. They came to Zahra's (SA) home and asked the permission to enter. She didn't give them the permission to enter but later on with Ali's (AS) mediation, they both entered inside the home. She turned her face away from them and didn't answer their salutations. After showing consolation from the prophet's daughter that why they denied her from the Fidak, Zahra in replying to them said: 'I sworn you in the name of the God,

didn’t you hear it from the prophet who said that Zahra’s content is my contend and her wrath is my wrath; Zahra is my daughter, whoever has pleased her pleased me and whoever angered her angered me?’

At that time both of them testified that they heard about it. Zahra (SA) added: ‘I take the witness of God and His angels that you angered me and didn’t please me and if I meet the prophet would complaint about you.’ Abu Bakr replied: ‘I take refuge in God from your and the prophet’s wrath.’ At that point the caliph started crying and said: ‘I swear by God that after every prayer I would pray for you.’ He said that and in a crying state left her home. The people surrounded him and he said: ‘Every one of you would spend the night with perfect pleasure because of your piousness while you directed me to such a task. I don’t need your allegiance, remove me from the position of caliphate.’”[263] All of the Islamic narrators quoted the following tradition from the Holy Prophet (SAW): ***“Zahra is a part of my body, whoever angered her angered me.”*** [264]

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Chapter-7: Imam Ali (AS) and Council

The selection of the caliphs after the Holy Prophet's (SAW) demise wasn't made in accordance with one method. Instead all the three other caliphs were selected each in a different manner. For example, Abu Bakr was selected with the help of the helpers that a lot of them assembled in the Saqifai Bani Saida and later on the allegiance of the immigrants either willingly or unwillingly was attached to it. Omar was nominated for the leadership by Abu Bakr himself, and Osman was selected through a council of the six persons who were appointed by the second caliph.

These different styles of the selection is a witness that the caliphate wasn't a matter of the selection and—regarding the appointment of an Imam through the means of the people—there was no official order issued by the Holy Prophet (SAW). Otherwise, it wasn't possible that after his demise his caliphs with the different methods and styles—that none of them was similar to one another—would be selected; the real order issued by the prophet would be completely overlooked, all the people put on a seal of the silence upon their lips, and didn't complain about the method of the selection. This difference in the selecting methods is the clear witness that the position of the *Imamat* and Leadership in the Islam is a position—appointed by the God. But unfortunately the leaders of that nation like so many other cases, completely ignored the appointment by the Holy Prophet (SAW) and motivated the people for the selection of the leader through the means the community and since the selection of the leader through the means of the people was something completely new for the directors behind the scene because they don't have the previous background for such a task, therefore the selection of each

of the subsequent leader was performed with different styles.

7.1. Abu Bakr Pays in Kind for Omar's Political Favors

For the selection of Abu Bakr for the caliphate, Omar made his best endeavors and his motivation behind these acts was that after the Abu Bakr's demise, who was a lot older in age as compared to him, the position of the caliphate would be in his hands. In the beginning the Commander of the Faithful (AS) looked towards the Omar and said: ***"Milk it carefully that you too would be benefited from it. Today tie it strongly so that tomorrow it could be returned to you."***[265] Abu Bakr too didn't forget his kind political maneuvers, showed disloyalty towards him, in the last moment of his life when he was laying sick in his bed called Osman, and ordered him to write: ***"This is the testimony of Abdullah bin Osman***[266] ***for the Muslims during the last moments of his life of the world and the prime moments of the hereafter; at this hour that a believer in efforts, belief, and righteousness, and, an infidel are, in the state of surrender."***

When the dictation of the caliph reached at this point he was fainted. Osman with the assumption that the caliph passed away without completion of his will, completed the caliph's testimony at his own by adding: ***"After him, appointed Khattab's son as the caliph."*** It wasn't too long that the caliph regained his consciousness and Osman whatever he added by himself read for him. Abu Bakr asked Osman: ***"Why did you write my will in such a manner?"*** He replied: ***"I knew that you don't have any one else in your mind except him."*** Even if this incident is a fabricated, still it could be said that Osman in this selection wasn't without an influence and like a skilled and experienced diplomat played his act excellently. After years

the time arrived when finally Omar returned for Osman's diplomatic obligations through appointing him as his own successor and to pay the right of his salt.

7.2. Establishment of Ethnical Discrimination and Class Distinctions

One of the greatest distinctions of the Islam that is still responsible for attracting a large number of the impoverished and oppressed people of the world towards it —is very condemnation of any sort of ethnical discrimination, and its implemented slogan that the most honorable amongst you are the most pious ones. During the Holy Prophet's (SAW) period, the soldiers and the government employees didn't have any specified salaries and their living expenses were provided with the income from the spoils of the war. The spoils that Muslims were able to obtain through waging the combats against the Polytheists, after the subtraction of the one fifth *(Khums)* was distributed among the soldiers and in its distribution previous records of the people and their race or relationship with the prophet wasn't taken into consideration.

During the first caliph's rein, the same procedure continued to be practiced but it was changed during the second caliph's period. The expansion of the Islam caused the caliph to organize the records for the salaries of the government servants and the soldiers. But unfortunately in determination of the basis of the salaries instead of piety, political, militarily knowledge, and previous records of the service or at least nothing except the Islam should had been considered as a criteria instead the race and the social positions were selected as the basis. In this system, the soldier of the Arab over the soldier of Iran, Arab Ghahtaan over the Arab Adnan, the Arab of Mudhir over the Arab of Rabiyeh, the Qureshite over the non Qureshite and Bani Hashim over the Bani Umayyad had preference over each

other, and the salaries of the first group were more then salaries of the second group.

Famous historians like Ibn Athir, Ya'qubi, and George Zaydan in their own histories described in details the difference of the salaries of the soldiers and the servants of the Islamic Government. [267] The difference in compensation was terribly amazing; the salary of Abbas bin Abd al Muttlab famous wealthy person was 12,000 dirhams per year while the salary of an Egyptian soldier wasn't more than 300 dirhams per year. The salaries of each of the prophet's wife were 6,000 dirhams per year while the salary of the soldier of Yemen wasn't more than 400 dirhams per year. The salary of Mu'awiyeh and his father Abu Sufiyan were 5000 dirhams per year while the salary of an ordinary person of Mecca who hasn't migrated was only 600 dirhams.

The caliph with this act once again activated the renaissance of the ethnical discrimination that was condemned by the Holy Qur'an and the Holy Prophet (SAW) and thus established an incorrect social injustice system in the Islamic Society. It wasn't very long that a horrible split was established in the Islamic Society and the accumulators of the wealth and the world worshippers, under the caliph's support, competed with each other in the accumulation of the silver and gold, and the ground for the oppression of the hardworking people and the workers was founded.

Although the caliph of time seized the wealth of the commanders and a group of the world worshippers like Sa'd Waghaas, Omroo Aa's, and Abu Hurereh…. and continuously struggled that the distance between the various classes shouldn't be allowed to expand beyond a certain limit, but since his earlier decisions and economic plans were based upon the social superiorities, the seizure of the properties didn't produce any fruitful result and the progress rather made things easier for the upcoming leader—who himself

psychologically was a racist—and thus, allowed his hand to remain more opened towards the social discrimination. The accumulators of the wealth in the society of that time because of possessing the greater power of the purchase, starting buying of the slaves, and forced them to do hard work in order to meet their own living expenses, as well as to pay the daily or monthly amount to their masters. The helpless poor slave ran from the morning till the evening and almost killed him in order to enable to pay his master's dues.

7.3. Demand of Justice by an Iranian Worker from Caliph

Firooz-e-Irani, famous as Abu-Lolo was Mughireh bin Shaybeh's slave. In addition to meet his own living expanses he was forced to pay two dirhams to Mughireh. One day Abu Lolo's eyes felt upon the caliph in the bazaar and he demanded the justice from him and said: ***"Mughireh's imposed upon me a back breaking burden."*** The caliph who was very well aware of his skills asked him: ***"What was your specialty?"*** He replied: ***"Carpentry, painting, and blacksmithing."*** The caliph replied him naively: ***"As compared to your skills his dues weren't too much and also I heard that you could make a flourmill that could work with air; can you make such a flour mill for me?"*** Firooz who was very upset with the caliph's words implicitly threatened to kill him and in reply said: ***"I would make a flourmill for you that would be unique in the entire East and West."*** The caliph was upset with the daring words of an Iranian worker and said to some one who was in his company: ***"This Iranian slave threatened to kill me."***

At the end of his caliphate he was aware that the Islamic Society's health is polluted and the calamities of tyranny and oppression are growing in it speedily. Therefore, he promised people that if he still remained alive would be

visiting them through out year, and would hear their grievances since he knew that some complaints didn't reach him. In accordance to quotations of Dr. Ali Wardi, the second caliph said: ***"Through practicing discrimination and preference of some over the others I didn't mean any thing except pleasing of the hearts. If I remain alive in the forthcoming year, would establish the equality among all the people, remove the ethnical discrimination completely and would treat the black and white, Arab and Iranians, with the same scale like the way it was done by Abu Bakr and the prophet."*** [268]

But the caliph didn't remain alive, the death created the distance between him and his desires and the Firooz's knife terminated his life. But his establishment of the basis of the horrible discrimination passed away to the third caliph that caused the Islamic Society to encounter with powerful waves of the wrath of the masses. The Firooz's knife was the wrath of the hardworking masses; had the caliph was not murdered by the Firooz's knife, tomorrow, a greater numbers of the knives would have been pulled upon him. Our writers and the speakers imagine that the basis of the class difference and the racial discrimination in the Islamic Society was established during the Osman's government, while the fact is that during his government it reached only to its climax and was resulted in the people's uprising against the Islamic Government from the near and the far areas; but its criteria and basis of the discrimination was really founded during the second caliph's period. Yes, the first person of the Islam who after the Holy Prophet (SAW) sang this song, and its smoke entered in his own eyes as well as in the others eyes was—the second caliph. He continuously used to say: ***"It was shameful indeed that the Arabs should arrest the other Arabs while God***

already prepared the vast expanded land of the Iran for making the arrests." [269]

More shameful than this was his deviation of the Islamic teaching when he said: ***"The children of the Iranians could only inherit from their ancestors, only in case if they are born in the Arab lands."***[270]

One of the examples of his discriminations was that he never permitted that Iranians in Medina could possess their own dwellings, and if Firooz, Mughireh's slave lived in Medina, it was because of the permission that he obtained earlier.[271] It was the result of these discriminations and similar acts of this nature that resulted in a plot by three Iranians that one of them was Firooz, the second was prince Hamazan, and the third was Jafineh—Abu Lolo's daughter which caused his death. He was injured by the stroke of the Firooz's knife and after three days closed his eyes from the world.

It was expected that the caliph—who tasted the bitter fruit of the deviation from the path of the truth, certainly in the sensitive moments when the blaze of his life was going to be silenced would naturally think about the steadfast and the correct thinking and would no longer be able to had the heavy responsibilities any more, at least should select the most competent and worthy leader after him. But unfortunately at that moment he appointed a council that through its means, the deprivation of the most deserving leader of the Islamic Society was made absolutely certain and the selection of a racist person—who in accordance to Omar's own words: ***"That if he takes over the leadership affairs in his hand would mount his kinsfolk upon the people's shoulders,"*** was made absolutely certain. In spite of all this profound awareness, he ordered the formation of a council; the council about

which Imam Ali (AS) said in his sermon: *Shaqshaqiya,* ***"O God I need Your help from that council!"***

With complete neutrality all the details of the council shall be quoted and then about this historical episode—that brought a lot of the bitterness and failures and eventfully caused the Bani Umayyad Clan to take over the control of the Islamic Government for one hundred years and after that Bani Abbas took its control—a judgment would be made.

7.4. Selection of Council Members

The absolute certainty of the caliph's death was near and he too realized that he is spending the last moments of his life. The messages were coming from the every corner and street for the appointment of his successor. A'aysheh through Abdullah bin Hazifeh sent him a message not to leave the Muhammad's community without a appointing a shepherd and should select a successor for himself as soon as possible, because she was scared of the mischief and the riots.[272] Omar's son said to him the same words: ***"If you call the shepherd of your own cattle before you, wouldn't you like him to appoint his successor to prevent the attack upon his flock? People who paid courtesy visits to see him also reminded the caliph and some of them even suggested appointing his son Abdullah as his successor. Caliph who was very well aware about the incompetence of his son offered excuses and said: 'For Khattab's family one person is sufficient to take over the responsibility of the caliphate upon his neck."*** Then he said to bring the six persons with whom the prophet at the time of his death was pleased, so that he could assign the responsibility of the selection of the caliph of the Muslims upon their shoulders. These six people consisted of: Ali (AS), Osman, Talheh, Zubayr, S'ad Waghaas, and Abd ar-Rahman bin Ouf. When

these six people gathered around the caliph's bed, he lost his temper, talked to them harshly, and said: ***"Inevitably all of you want to take over the leadership affairs in your hands after me!"***

Then Omar said things about of all of them except Ali (AS) and after describing the reasons rejected all of them from the worthiness of the caliphate. Then he looked at Ali (AS) and looking his entire span of the life couldn't find any fault and weakness in him accept possessing a sense of humor! Then he added that: ***"If he could take over the leadership affairs in his hands, would be able to guide the people on the straight path of the truth very clearly."*** In the end he looked towards the Osman and said: ***"I could see that the Qureshite would appoint you for the leadership and ultimately you would impose Bani Umayyad and Bani Mu'eet upon the people especially allowing them free access to the Muslim Treasury, at that time the angered Arabs would rebel against you, and would kill you inside your own home."*** Then, he added further: ***"If such an incident did occur do remember my words."***

Then looking towards the group of the council members he said: ***"If you will help each other, you and your children would eat from the fruits of the tree of the caliphate. But if you practiced envy against each other in that case I could see Mu'awiyeh grabbing the caliphate for him."*** When Omar finished talking, he called Muhammad bin Muslameh and said to him: ***"When you returned from my burial ceremony, accompanied by the fifty armed people invite these six people for the leadership affairs, gather all of them inside a house and then appoint those fifty armed people to guard that home until they should elect one person for the caliphate amongst them. If five the people of them reached an agreement and one of them disagreed,***

cut of his neck, if the four become united cut off the neck of the twos who were opposed to them, and if these six people are divided into the two groups of the three, the right belonged with Abd ar-Rahman bin Ouf's group. Then invite the other group to join them. If they didn't agree cut off the neck of the three persons of opposite group; after three days if no agreement was reached, cut off of the necks of all the six persons and let the Muslims be free to select their own leader."

Since the people returned from Omar's burial ceremony Muhammad bin Muslameh accompanied with the fifty people holding swords in their hands gathered the council members inside a home and informed them about Omar's order. The first thing which was done that Talheh whose relationship with Ali (AS) was strained renounced his candidacy in Osman's favor. Because, he knew that in Ali's and Osman's presence no body was going to select him for the caliphate; so what could be better than renouncing in Osman's favor, and thus reducing the chances of Ali's (AS) selection. But the reason of Talheh's strained relationship with Ali (AS) was that he too like Abu Bakr belonged to the tribe of Teem and after the selection of Abu Bakr for the caliphate relations of the tribe of Teem with the tribe of Bani Hashim were intensely strained which continued in the same position for a long period.

Zubyar who was Ali's (AS) aunt's son and Ali was his maternal uncle's son, for the sake of relationship with him, renounced his candidacy in Ali's (AS) favor, and S'ad bin Waghaas left the scene in Abd ar-Rahman's favor because both of them belonged to the Tribe of Zohreh. Therefore, eventually the three people remained in the council that each of them was required to have the two other votes and the victory belonged to the person, that one of these three persons be inclined towards him. At this crucial in juncture,

Abd ar-Rahman looking towards Ali (AS) and Osman and said: ***“Who was ready among you to leave the contest in favor of the other?”*** Both of them remained silent and didn’t say any thing. Abd ar Rahman continued and said: ***“I take both of you as the witness that I left from the caliphate’s contest in order to appoint one of you as the caliph.”***

Then looking towards Ali (AS) he said to him: ***“I will make allegiance with you if you follow the book of God, tradition of the prophet, and the Shaykhain’s traditions (the first and the second caliphs).”*** Ali (AS) didn’t accept the last condition and replied: ***“I am ready to accept your allegiance with the condition that I would act in accordance with the book of God, tradition of the prophet, and with my own jurisprudence and knowledge.”*** Since Abd ar Rahman heard this negative reply form Ali (AS) he looked towards Osman, repeated the same question with him, and he replied immediately: ***“Yes that I am ready to accept.”*** Then Abd ar Rahman put his hand upon Osman’s hand and saluted him as the Commander of the Faithful! The result of the election was also announced for the Muslims waiting outside.

The result of the council wasn’t something that Ali (AS) wasn’t aware from very beginning. Even Ibn Abbas after being aware of the combination of the council members already announced Ali’s (AS) deprivation from the caliphate —for the third time. Therefore, when Ouf’s son played his roll well in making the allegiance with Osman, Ali (AS) looking towards him said: ***“Expecting that Osman will return the caliphate to you at the end of his age, you selected him, because Omar too selected Abu Bakr with the same expectation, but I hope that God would create division and obstruction among you.”***

Historians had written that it wasn't very long that the relation Ouf's son with Osman become strained and they didn't talk to each other until Abd ar-Rahman died. [273] This was the summary of the council of the six persons of the second caliph. Before making the judgment about this leaf of the history, the Imam Ali's (AS) point of view, would be reflected here first. Imam (AS) in the Sermon of *Shaqshaqiyeh*, third sermon of the *Nahj al-Balagheh* said: ***"When Omar died he handed over the leadership affairs in the domain of the council of the six persons, and imagined that I am too just like the other members. O God I need your help from that council. Was my right under doubt when I encountered Abu Bakr until today when I was treated as equivalent with these persons?! But helplessly in the ups and downs I agreed with them and participated in the council. But one of the member because of having the grudge [Talheh or S'ad bin Waghqaas] against me turned his face away from me, left in favor of my opponent, another one [Abd ar-Rahman bin Ouf] because of the kinship with the caliph voted in his favor, and regarding the other two members—it would be shameful even to mention their names [Talheh and Zubayr]."***

In the book of the *Nahj al-Balagheh* regarding the Omar's council there is nothing except these words. But in order for the readers to become thoroughly familiar about the severe crimes of the actors and the directors, who played the mysterious dirty tricks behind the scene in the political arena as well as the contradiction and the malicious acts on the caliph's part, the following point needs to be reminded:

7.5. Review and Analysis of Omar's Council

In this review and analysis, the fingers would be placed only upon the sensitive points and the efforts shall be made to avoid the quotation of the secondary issues.

1. The point that the various groups proposed the second caliph that he should select a successor for himself is a witness that the ordinary people naturally realized it that the Chief of the Muslims in his own life should appoint the Leader for the Islamic Community, because otherwise the sedition and riots would engulfed the entire society[274] and the blood would be spilled in this path. Nevertheless, how do the Sunni scholars say that the Holy Prophet (SAW) passed away, before the appointing of any successor?

2. The proposal of the appointment of the successor through the caliph indicates that the proposal of the government through the counsel after the Holy Prophet's (SAW) demise was without any basis and such a suggestion has never existed at all; otherwise how was it possible that in case of the Holy Prophet's (SAW) explicit order for the appointment of a counsel, the proposals were made to the second caliph to appoint his successor? The Government of the council, not considering the appointment of Imam by God, was most reasonable method of the formation of a Government—was an act upon all the tongues and their supporters through the heaven and the rope weaving, wanted to declare that the basis of the Government in Islam, after the Holy Prophet's (SAW) demise—is absolutely the same government of the counsel. However, it was really astonishing that such a government was never established during any period of the Islamic History. Could it be said that the Holy Prophet's (SAW) companions and supporters all together made such a blunder and completely regarded the prophet's instructions as unseen?

3. Omar in response to the people said: ***"Had Abu Obaydeh was alive, I would appointed him as my***

successor, because I heard from the prophet that he was the trustee of this community, and had Salim the master of Abu-Hafideh been alive, I would appointed him as my successor because I had heard from the prophet that he was a friend of God." At that sensitive and crucial moment instead of thinking of the live persons he was thinking about the dead—which apart from being an innovation of the dead worshipping was also a sort of being so naïve towards the people who were still living during his own period. Apart from that if the criterion of the selection of Salim and Abu Obaydeh that the Holy Prophet (SAW) called them as the trustee of the community, and friend of God, then why Omar didn't remember Abu Talib's son? The same one about whom the prophet said: ***"Ali is with the truth and the truth is with Ali."*** He was more aware as compared to the others about the distinguished and the exalted academic position of Ali (AS), his virtues and riotousness, unique and outstanding judicial judgments, heroism, self sacrificing and his knowledge of the book and the traditions. Why didn't he remember Ali (AS)—instead of started remembering the dead who would never raise the grudge and the jealousy of any one?

4. If the position and title of the divine vicegerency *(imamat)* was a divine position and continuation of the duties of a messenger, thus in identification of the imam, the divine appointment should be followed, and in case, if it was a social position, then his identification should be consulted through the public opinion. The selection of the imam through a counsel, whose members were appointed by the caliph himself, was neither a following of the divine appointment nor the consultation to the public opinion. If the forthcoming caliph, should be appointed by previous the caliph, why task should be assigned to a counsel of the six persons.

From the point of view of the Sunni, the imam should be appointed on the basis of the congregation of the society or agreement of the elderly intellectuals and in this task opinion of the previous caliph didn't carry the least value. But right now it's not known why they considered this act as valid and approved the formation of the counsel of the six people as an inevitable act. If the right of the selection is with the community and the people, why and through which reason the then caliph deprived it from the people and assigned it to a council whose members were selected by him?

5. It isn't clear through any reason why the membership of the council was limited to these the six individuals. If the reason of their selection was that at the time of the prophet's demise, he was contended with them, this criterion was equally valid for regarding Ammar, Hadhifai Yemeni Abudhar, Mighdad, Abi Ibn Ka'b and .....For example the Holy Prophet (SAW) said about Ammar: ***"Ammar is the axis of the truth and the truth revolves around his existence."*** About Abudhar he said: ***"Earth hasn't produced and sky hasn't covered one who is more honest than Abudhar."***

Nevertheless, why he deprived these people from the membership of the council and appointed individuals that most of them had strained relations with Ali (AS) and among them only one person was Ali's (AS) supporter who was Zubayr and the four others person were his die hard opponents. Freshly, the selection of Zubayr was too ended against Ali (AS) later on, because until that day Zubayr never regarded himself as equivalent with Ali; he was placed as his equivalent and ultimately after Osman's murder become a claimer of the caliphate for himself. If the criterion in the council was fighting in the wars of Bader and Uhad and being the immigrant for the individuals, this criterion was also equally valid for the other individuals as

well. Why amongst all of them only this special group was selected?

6. The caliph claimed that he appointed them for the counsel membership because the Holy Prophet (SAW) at the time of his demise was contended with them, while during his discussion with the members of the council he introduced Talheh in an opposite manner when he said to him: ***“During the revelation of the verses of covering (hijab) you uttered a word that angered God’s prophet and he was angered with you until his death.”*** Really, which one of these two opinions and quotations, from him should be accepted? Caliph in criticizing the members of the counsel uttered the words that the credentials of most of them for the caliphate and even for the membership of the counsel weren’t valid. For example about Zubayr he said: ***“You are a human being one day while a Satan on the other day!”*** Could such a person be allowed to participate in the counsel of the caliphate and become the caliph of the Muslims? In case, he really participated in the counsel with his satanic intentions who could had prevented him from his satanic thoughts?

7. He said about Osman: ***“If you become the caliph would mount Bani Umayyad and Bani Mu’eet upon people’s shoulders and ….*** Does such a person who possessed such moral characteristics and on the basis of the family prejudices could be deviated from the truth deserved the worthiness to be a member of the council or should be elected the caliph of the community? (Then he requested Osman to help him in such a sensitive moment). How caliph possessed this insightfulness or the future forecasting? Was it not that he formed the council in a manner where the appointment of Osman and deprivation of Ali (AS)—was made absolutely certain.

8. With all the curiosity and the investigations that Omar was able to Ali's (AS) life couldn't find any fault or flaws in him and only said some thing which later on Omroo bin A'as used it as an excuse that and said: ***"Ali possesses a sense of humor."*** Omar interpreted Imam Ali's (AS) liberality, forgiveness and his regarding worldly affairs as insignificant as his wittiness. What was required from a leader that he should be determined in the implementation of the right and in safeguarding the peoples rights should be decisive and Imam Ali (AS) was a perfect example of these capabilities; in a manner that the second caliph himself described this reality as: ***"If he could take over the leadership affairs in his hands, would be able to guide the people on the straight path of the truth very clearly."***

9. Why Omar assigned the special veto power to Abd ar Rahman bin Ouf and said that in case of the equal voting on the both sides, the group including Abd ar Rahman would have the priority? It's possible to be said that the caliph didn't had any other alternative. Because in case of the equal voting on both sides the problem of the equality should be resolved and the caliph through allowing the veto power to Abd ar Rahman solved this problem. Reply of this question was very easy, because his giving of the veto power to Abd ar Rahman had no other result except strengthening the ground for the Osman's absolute victory. Abd ar Rahman was Osman's sister's husband and certainly in his own arbitration the factor of the relationship with him, wouldn't had forgotten and even if it assumed that he was a person of possessing a sound self, even then the kinship ties as unconsciously had played its own influence.

In order to resolve this problem Omar could had assigned the another group as authority for the ultimate decision making and responsible for the official announcement of the election for the public with instructions that if both groups got equal votes, ultimate

decision should be in favor of group which was backed by the approval of the Holy Prophet's (SAW) righteous companions and not the opinion of Abd ar-Rahman's opinion —Osman's brother in law (his sister's husband) and belonging to S'ad bin Waghaas' family.

10. Omar while turning with severe pangs of the pain said to the people present in that assembly: ***"After me don't be divided and be careful from being divided into the two opposite camps, because in that case the caliphate would belong to Mu'awiyeh who would grab the government from you."*** Nevertheless, still gave the veto rights to Abd ar Rahman who was a close family member of Osman and Mu'awiyeh both of them, who were the bitter fruits of the unclean tree of the Bani Umayyad and the Osman's caliphate was a means of preparation the ground and steadfastness of Mu'awiyeh's Government after Osman.

Astonishing! The caliph occasionally seized the wealth of his commanders and removed them from their positions but he never intervened or touched Mu'awiyeh's Government Organization and left him completely free in Damascus for the accumulation of the wealth and in strengthening the pillars of his own government. In spite of his being completely aware that Mu'awiyeh didn't discharge his duties like an ordinary governor that was the method of most of the governors of that time and his palace wasn't less than the representatives of the Caesar and Kasra. Could it not be said that there were wheels and deals within and the objective of this task was to strengthen the situation of Bani Umayyad Clan who were the bloody enemies of Bani Hashim before the Islam? Yes! The objective was that one day if Bani Hashim becomes powerful in the Center of Islam (Medina) and the people supported them, one external power continuously should be there for their annoyance— the way it happened.

11. In order to declare his honesty Omar said: ***“Don’t vote for my son Abdullah because he doesn’t deserve the worthiness of even divorcing his own wife, but still appointed him as the adviser of the council and said: ‘Whenever the members of the council had three equal votes, parties should follow the opinion of my son.’”*** But never allowed that Hasan bin Ali (AS) and Abdullah bin Abbas to be the members of the council or its advisors instead said that they could participate in the council as the silent observers![275]

12. In principle what could happened if Omar like Abu Bakr could appointed Ali (AS) as his successor for the caliphate and in this manner could taken the control of a lot of the corruption and mischief making? In that case, Bani Umayyad from Mu’awiyeh till Marwan would neither had the power of the rebellion nor the courage and opportunity for, the issue of the feud, looting of Islamic the Treasury, discrimination, weakening of the people’s faith and belief that resulted in the change of behavior of the ruling regime, and strengthening of the traditions and etiquettes of the period of the ignorance that trampled the basic Islamic principles—had not occurred.

The outstanding logical, physical and ethical power of Imam Ali (AS) together with all that daring courage and physical strength, that was consumed to encounter the sedition and schism of his supporters, could be used for the expansion of heavenly and human principles of the Islam, absorption of the hearts and souls of the various nations—in the form of a concentrated power at one point and absolutely would brought another destiny for the human beings as well as for the world thus—giving a hope of shining and bright future.[276]

13. Astonishing! On one side Omar declared Abd ar Rahman as a monotheist believer that whose faith was

heavier then the faith of the half of the believers! On the other hand, called this famous capitalist—as the Pharaoh of the Community *(Firoun-e-ummat).*[277] The reality on the basis of the history was that Abd ar-Rahman bin Ouf was a famous capitalist and hoarder of the Qureshite who left a significant fortune after his death. One of items of his wealth was that he had one thousand cows, three thousands sheep, and one hundred horses and irrigated the Region of Jerf of Medina with twenty irrigating cows. He had four wives and at the time of his death each of them inherited eighty thousands dinars as the inheritance and this amount was equivalent to the one fourth from the one eight of his wealth that was inherited by his wives. When he divorced to one of his wife, during the period of his sickness, her inheritance was arbitrated to a sum of eighty three thousands dinars. Therefore, for such a person could it be said that his faith was superior to half of the people upon the earth planet?

14. Abd ar-Rahman in the selection entered through the gate of trickery. First he proposed to Imam Ali (AS) to rule in accordance with the book of God, the prophet's traditions and the tradition of the Shyakhain; while he knew it well that the traditions of the Shyakhain—in case of being complimentary with the Holy Qur'an and the Prophet's traditions—couldn't be a separate task in itself and therefore the opposition against it didn't mean any value. Nevertheless he insisted that the allegiance with Ali (AS) should be steadfast upon these three conditions, and he was thoroughly aware that Ali (AS) would refuse to accept his last condition. Therefore, when he refused, Abd ar Rahman proposed the matter to his wife's brother—Osman who accepted it immediately.

15. The Government for Imam Ali (AS) was only a means and not aim, while for his opponent it was the aim and not the means. Had Imam Ali (AS) thought the caliphate in similar manner as was case with Osman, it was very simple

for him to accept the condition of Ouf's son, apparently but could avoided it in the practicing later on. But Imam Ali (AS) didn't do such thing, because he never wanted to demand his right through the means of the falsehood.

16. Imam Ali (AS) from the very beginning was completely aware about the conspiracy of the second caliph and intentions of the candidates. Therefore, when he learned about the special combination and the conditions of the council, he said to his uncle Abbas: ***"This time too I am going to be deprived from the caliphate."*** Not only Imam (AS) was aware of the result instead the youth like Abdullah ibn Abbas when learned about the combination of the council said: ***"Omar wanted to make Osman as the caliph."***[278]

17. Omar ordered Muhammad bin Muslameh that if the minority didn't obey the majority they should be executed immediately, the group having equal votes if didn't agreed with Abd ar Rahman's group should be executed, if all of the candidates didn't reach an agreement within three days all of them should executed by the sword and…..It must be said about these orders: ***"Bravo about this freedom!"*** Where in world if a minority stood in front of the majority—all of them should be killed?! The affairs of the Islamic Society for ten full years were taken over by such a heart hearted person that neither he had the correct methods nor the sentiments and human kindness and therefore the people said about him: ***"Omar's lash was more horrifying than the Hajjaj's sword."***

The selection of Osman provided such wings and hairs and so much power that Abu Sufiyan who belonged to the Tribe of Osman, went to Ohud and kicked the Grave of Hamdheh—the exalted Chief of Islam—who was martyred while fighting against Abu Sufiyan and his supporters and said: ***"O Aba Ali! Arise and see that whatever we***

fought for ultimately fallen in our hands."[279] In one of the prime days of Osman's caliphate when his family members were gathered in his home, the same old infidel looking towards those who were present said: ***"Rotate the caliphate from hand to hand, select your employees from the Bani Umayyad Tribe, because except ruling there was no other aim—neither there was paradise nor hell!"***[280]

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Chapter-8: Imam’s (AS) Opinion about the Holy Prophet’s (SAW) Family

During the twenty five years span of Imam Ali’s (AS) life—that started with the Holy Prophet’s (SAW) demise, and finished with the beginning of his apparent caliphate—consists of very sensitive and instructive parts that some of them were explained earlier, and the remaining ones shall be described here. These parts consist of as following:

1. Imam’s (AS) position while encountering with the caliphs and the manner in which he behaved with them.
2. The teaching of the commands and the Islamic issues.
3. Imam’s (AS) Social Involvement.

Before pointing out Imam’s (AS) position about the caliphs it’s essential to describe his opinion about the prophet’s clan, or in accordance of his own terminology—Muhammad’s family (*Aale-Muhammad or Ahl al-Bayt)* should be described. In order to clarify that Ali’s (AS) cooperation with the caliphs for the expansion and development of the Islam wasn’t in the sense that he regarded them the axis of the truth or the real leaders; rather while offering the cooperation and solution of the political and educational problems, has regarded the prophet’s family as the exalted teachers of the truth and real leaders, to the extent that he said it very clearly: ***“Nobody of this community could be compared and whoever is benefited from their blessing isn’t equal to them.”*** Imam (AS) in another one of his speeches pointed out about only a portion of the educational privileges of the Holy Prophet’s (SAW) progeny —Ahl al-Bayt (AS) and said: ***“The Holy Prophet’s progeny***

is the guardian of his secret mysteries, devotees of his commands, treasurers of his knowledge, and keepers of his books. They are like the mountains that protect the Islamic Lands from shaking. The prophet through their means makes his back straight and himself comfortable.[281] ***At another place Imam Ali (AS) in his words, mentioned them as the basis of the religion and certainty and added that it's through resorting to their sayings and following their traditions, that the exaggerators could be prevented from crossing the bounds, and those who are left behind could be joined with the caravan."*** [282]

And at another place he said: ***"Observe the prophet's progeny and follow their path that wouldn't allow you to be deviated from the path of the reality, and prevent you from the path of the misguidance. If they stopped at a point you should also be stopped, and if they started moving you should also move. Never move ahead of them in order to be misguided, and never remain behind them to become annihilated."***[283] Imam Ali (AS) considered the acquaintance and identification with the prophet's progeny—Ahl al-Bayt (AS)—very close with the acquaintance and identification of God and His prophet: ***"Whoever dies while having acquaintance with rights of God, His prophet, and the prophet's progeny—left this world as a martyr."***

This part of Imam's (AS) words where he placed the acquaintance with the prophet's progeny very close to the acquaintance of rights of God and His prophet, illuminates the context of a tradition that is narrated by the Islamic narrators as follows: ***"Whoever dies and don't have the identification of the imam of his time has closed his eyes from the world—like a death of the ignorance."*** Imam (AS) in one of his another statement pointed out about the continuation of God's providence during each

time and period and said: ***“The example of the prophet’s progeny is like stars of the heaven if one of them sets another one of them arises.”*** Imam (AS) in describing the distinctions and privileges of the prophet’s progeny said more than this, that its full description isn’t possible here.[284] For example few more samples shall be pointed out. He mentioned about their names as follows: ***“May my father and mothers be sacrificed for them whose names that are famous in the heaven and are unknown upon the earth.”***[285] The following words of Imam (AS), although are about the followers of the truth, but its perfect manifestation are the prophet’s progeny: ***“They identified the principles, branches of the religion with perfect reason and through the action, not through the identification through the means the hearing; because the narrators of the knowledge are plenty but its doers are very few.”***[286]

Imam (AS) in his following words although praises their heavenly position, but in his other words also explained about their leadership and vicegerency. He introduced them as the successors, leaders of the community, successors of the prophets, and possessors of the exalted divine positions (except the prophet hood): ***“The distinctions of the vicegerency and imamate (knowledge and miracle) are near them, the prophet has witnessed about them and they are the successors of the prophet.”***[287] With the clarification of the prophet’s progeny in Imam Ali’s (AS) opinion—who himself happened to be chief of this progeny—it would be now appropriate to describe the attitude and the position of Imam (AS) about the caliphs in accordance with the real historical documents.

8.1. Imam (AS)—Supreme Intellectual and Judicial Authority of Caliphs

Imam’s (AS) silence during his removal from the position of the caliphate that continued for a prolonged period of twenty five years as an absolute silence, wasn’t in the sense of his renunciation from all sorts of interference in the affairs of the leadership. Although the caliphate and the political leadership was usurped by the others, the appointments and dismissal of the persons and the possession of the Islamic wealth were also under their control, nevertheless the only supreme intellectual authority and unique educational teacher that all classes of the Islamic Society were humbled in front of his knowledge was—Imam Ali bin Abi Talib (AS).

One of the most outstanding services of Imam Ali (AS) during this period was to lead the newly established institution of the judiciary. Whenever this institution was encountered with a problem, it immediately passed on to Imam (AS) and requested its solution. Occasionally Imam Ali (AS) without being consulted by any one, guided the then caliph who was also the holder of the judicial position and informed about his mistake in the issuance of the correct verdict; and through the issuance of firm and outstanding astonishing judgments created a wave of astonishment in the Holy Prophet’s (SAW) companion’s minds.

Although, Imam (AS) didn’t recognized their caliphate officially rather considered him as an appointed successor of the Holy Prophet (SAW) and the most worthy individual for administrating the community affairs and its leadership. But whenever the basis of Islamic and Muslims interests were threatened, he never denied any sort of service and help even self sacrificing and heroism, and with a cheerful face welcomed the difficulties. Imam’s (AS) dignity was so higher and his soul was so exalted, to think like the others that since the affairs of the caliphate were taken away from his hands, he shouldn’t interfere in any affairs of the government; and shouldn’t move his step forward for the

solution of any sort of trouble until the disorder and grievances engulf the entire Islamic Society, thus resulting in shaking up of the institution of the caliphate and its eventual fall. No, Imam Ali (AS) wasn't such an individual; he was the son of Islam, was raised in its bosom and in taking the roots and blooming of its sapling that was planted by the Holy Prophet's (SAW) hands, suffered severe pains and sacrificed his bloods. Faith and conscience of Ali (AS) didn't allow him, while encountering the problems of the Islam and complicated affairs of the Muslims, to keep his lips remain tightly sealed, and pull himself aside from any sort of interference.

The steadfastness of the Islam and its expansion in the world, acquaintance of the community with its insight, principles and branches, and safeguarding the Islamic magnificence among the Jewish and the Christian intellectuals, who were coming to Medina group by group, to inquire about the newly established religious code, was basic aim for Imam Ali (AS); to the extent the path was open for him and the institution of the caliphate didn't create any obstruction in his path and occasionally even stretched their own hands for needs towards him; he didn't refuse from offering the leadership and guidance rather welcomed it. Imam (AS) in a letter that he sent toward the people of the Egypt through Malik al Ashtar explained about this reality and reason of his cooperation with the caliphs as follows: ***"In the beginning I kept my hands away from the caliphs (and left them upon their own) until I witnessed that the groups returned from the Islam and are inviting the people for the destruction of Muhammad's (SAW) religion. I become scared that I if didn't act quickly for the Islam's support—would see the schism and destruction in the Islam's Palace and that tragedy was much greater for me than distance***

from the government of few days that would disappear like a mirage."[288]

This letter shows an aspect from his pious conscience of Imam (AS) and his clear logic for interference in the Islamic Community's affairs, that were under control of the others who weren't recognized officially by Imam (AS).

8.2. Imam's (AS) Introduction by the Holy Prophet (SAW)

Why after the Holy Prophet's (SAW) demise, the caliphs and his supporters approached Imam Ali (AS) for the solution of their problems was due to the reason that they learned very clearly from the Holy Prophet (SAW) about Imam Ali's (AS) knowledge and judicial wisdom that following sentence is an example: ***"In my community, the most intelligent about the Islamic traditions and the judicial laws—is Ali Ibn Abi Talib."***[289] They heard from the Holy Prophet (SAW) that he in introducing some individuals like Zayd bin Thabit, Abi bin K'ab said about Imam Ali (AS) that: ***"The most intelligent among you about the method of judgment is—Ali."*** These words were still ringing in the ears of his companions when he further added: ***"I am the city of knowledge and Ali is its gateway, whoever wants to enter the city should enter through its gate."***[290]

Yes, why the institution of the caliphate and the Holy Prophet's (SAW) companions shouldn't resorted to him for the solution of their problems to seek his final judgment? They witnessed with their own eyes that when Yemenites people requested the Holy Prophet (SAW) and said: ***"Dispatch a person towards us who could teach us the religion and the Islamic traditions and could judge in accordance with the book of God."*** The Holy Prophet (SAW) looked towards Imam Ali (AS) and said: ***"O Ali! Move towards the Yemen, teach them the religion***

of God, make them acquainted with the Islamic traditions, and judge them in accordance with the book of God. (Then he put his hand upon Ali's chest) and said: 'Go, God would guide your heart towards the truth, and would make your tongue immune from the mistake and negligence." The prayer of the Holy Prophet (SAW) for Ali (AS) was granted in such a manner that Imam (AS) said: ***"Since that time until now I never had slight doubt or least contradiction regarding any problem."***

8.3. Imam's (AS) Judgment During the Holy Prophet's (SAW) Period

The Commander of the Faithful (AS), Imam Ali (AS) was the most supreme judicial authority and unique arbitrator not only during the caliph's period for the community rather during the Holy Prophet's (SAW) period was also absolute judicial authority upon the people in Yemen and Medina. The Holy Prophet (SAW) praised his judgments and in this manner introduced him as the most supreme judicial authority after him for the people. Here are two examples of Imam's (AS) judgments that were testified by the Holy Prophet (SAW) in his own period as follows: 1. During the period when Ali (AS) was living in Yemen as the Holy Prophet's (SAW) representative, the following incident took place: A group after hunting the lion surrounded it in the deep trench and took positions around it in the bunkers. Suddenly, the foot of one of them slipped and in order to secure, he caught the hand of the another one, he took the hand of the third one, and the third one took the hand of the fourth one. Ultimately all of them were fallen in the trench and were attacked by the lion and due to the severe injuries were killed. And a dispute arose amongst their inheritors; Imam Ali (AS) learned about the incident and said that I would make the judgment between you. If you don't accept

my judgment you are free to take your case in the Holy Prophet's (SAW) presence. Then he said: ***"The group that excavated this trench must pay the blood money to the guardians of the four people in the following manner: To the guardian of the first person one fourth of the blood money, to the guardian of the second person one third of the blood money, to the guardian of the third person half of it, and to the guardian of the fourth person complete blood money."*** When Imam (AS) was asked the question, why the guardian of the first person should be paid one fourth of the blood money, he answered: ***"Because, after him three people are killed, and in this manner he said about others: 'To the guardian of the second person one third, because after him two other people are killed, to the guardian of the third person half because after him one person is killed, and to the guardian of the fourth complete blood money should be paid because he is the last person killed by the lion.'"*** [291]

Yes, the relatives of the killed persons didn't agree to Imam Ali's (AS) judgment and went to Medina and told about incident to the Holy Prophet (SAW). He replied: ***"The Judgment is same as the Ali's judgment."***[292] The Shi'i and Sunnis narrators narrated Imam Ali's (AS) judgment in this above mentioned case. Shi'i narrators also narrated about this incident in another manner; in accordance with this narration Imam Ali (AS) said: ***"The first person is in the direct hit of the lion and his blood money isn't due upon any one. But the guardians of the first person must pay one third of the blood money to the guardian of the second; the guardians of the second person should pay to the guardians of third person half of the blood money, and the guardians of the third person should pay the guardians of the fourth person the complete blood money."***

Shi'i narrators didn't consider first narration as correct because un- truthful person exists in the chain of its narration, but regards the second narration as absolutely correct. The important point in this judgment is that Imam (AS) distributed the blood money of the fourth person equally among guardians of the first three persons. In a manner that the guardians of the first person should pay to the guardians of second person one third of the blood money, and the guardians of the second person two third (one third of their own right should be added to whatever they have obtained from the first person) to the guardians of the third person. The guardians of the third should pay the complete blood money to the guardians of the fourth person and in this manner the blood money of the fourth person is equally distributed over the previous three persons. (Refer to the book of *Jawhir al-Kalam,* v.6, Book of Blood-money).

2. The Holy Prophet (SAW) and a group of the Muslims were sitting in a mosque that the two persons entered in the mosque and mentioned about a grievance that in summary, meant that one person's cow with its thorns has killed the another person's animal. Is the owner of the cow responsible for the payment of the cost of killed animal? One of the Muslims took precedence in replying and said: ***"Animal isn't responsible for the payment of the money to any one."*** In accordance with a quotation from Kulayni in al-Kafi, the Holy Prophet (SAW) asked Omar and Abu Bakr to arbitrate in this matter and to finish the dispute. Both of them replied: ***"An animal killed the another animal and there is no obligation upon an animal."*** At that moment the Holy Prophet (SAW) asked Ali (AS) to arbitrate in this matter. Imam Ali (AS) through a method of over all judicial law that even today is practiced in the legal societies solved the problem and said: ***"The loss should be compensated by some one who was guilty of not***

performing his duty with respect to his animal. Had the owner of the animal tried sufficiently to keep his animal in a safe corner this incident would not occurred. But since the owner of the cow didn't performed his duty properly in letting it to be free, in that case the owner of cow is guilty, therefore he should pay the compensation of the animal; and if the case is otherwise he isn't responsible for the payment of the loss."

Having heard this ingenious arbitration together with an over all judicial law the Holy Prophet (SAW) raised his hands towards the heaven and said: ***"Thanks God that He blessed my family with some one whose arbitration is like the arbitration of the prophets ."***[293] Off course this judgment of the Commander of the Faithful (AS) during the Holy Prophet's (SAW) period wasn't limited two these two cases rather that honorable one performed outstanding astonishing judgments repeatedly during the Holy Prophet's (SAW) life that are recorded in the historical and the traditional texts. [294]

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Chapter-9: Imam (AS) and Political Problems of First Caliph

The comprehensive introduction through the Holy Prophet (SAW) regarding the Commander of the Faithful (AS) in front of his own companions and supporters resulted that after the prophet's demise Imam Ali (AS) should be identified as an intellectual and educational authority of the community. Even the groups who removed Imam Ali (AS) from the political scene, in the educational, ideological, and even the political affairs extended their hands of need towards that honorable one and resorted to seek his help.

Seeking help of the caliphs from Imam (AS) are absolutely the certain issues of the history that are attached with a large number of voluminous definite documents and none of the honest and just person could refuse about this reality. This in itself is a proof that Ali (AS) was the most eminent scholar of the community about the book, traditions, principles, branches and political interests of the Islam. Only writer of the book: *Al-Washiyeh* refused to accept this historical reality sarcastically and mentioned second the caliph in spite of tens of historical documents, as the jurisprudent and scholar among the companions.[295]Presently we have nothing to do with above words, because there are plenty of cases where the second caliph resorted to seek Imam Ali's (AS) help are registered in the history and could be answerable to these baseless imaginations. Therefore, instead of replying, it would be better to remind here some relevant issues of seeking educational and political help from the Commander of the Faithful (AS) from each caliphs.

9.1. Imam (AS), Intellectual, and Political Problems of Abu Bakr

History witnessed that the first caliph in the political, ideological, and theological issues, the commentary of the Holy Qur'an and the commandments of the Islam resorted to Imam Ali (AS) for seeking his help and utilized his guidance continuously. Here some samples shall be presented.

9.2. Battle with Romans

One of the most die hard enemies of the young Islamic Government was the Roman Empire which continuously threatened the Center of the Islamic Government from north and therefore, the Holy Prophet (SAW) until the last moments of his life, was never negligent from its danger. He dispatched a group in J'afar bin Abi Ta'lib's command towards the Syrian Coast in the seventh year of the hijri, but the Islamic Army after giving up three commanders returned without any result. In order to compensate this defeat the Holy Prophet (SAW) accompanied by a large army left towards Tabuk, but without encountering enemy returned to Medina. This journey's outstanding results are recorded in the history. Nevertheless, the danger of the second attack always kept the prophet's thoughts busy about this possibility, and it was due to this reason that in his last moment of the life while lying in sickness on his bed, he arranged the soldiers from the helpers and the immigrants to be dispatched towards the Syrian Coast. But this army due to some reasons didn't leave Medina, and the Holy Prophet (SAW) died while it was stationed in a military camp only few kilometers from Medina.

After the Holy Prophet's (SAW) demise and when the environment of Medina after being inflicted with a severe crisis calmed down, and Abu Bakr took the control of the

caliphate in his hands, the caliph in implementing the prophet's order for combat with the Romans was completely dual hearted. Therefore, he took advise from a group of the companions and every one gave an opinion that didn't made him contended. Ultimately he consulted with Imam Ali (AS) who motivated him to execute the prophet's command, and added that if he fought with the Romans, he would be victorious. After listening to Imam's (AS) words the caliph was cheerful and said: ***"You gave me good the omen and forecasted the goodness."*** [296]

9.3. Debate with Great Jewish Intellectuals

After the Holy Prophet's (SAW) demise, the groups of the Christians and the Jewish intellectuals headed towards the Islamic Capital, in order to weaken the Muslim's morale, and raised some questions. Including an intellectual Jewish group who entered in Medina and said to the first caliph: ***"It is written in Torah that the prophet's successors are the most brilliants ones in the community. Write now you are the caliph, therefore please reply where is God now. Is He present on the earth or is present in the heaven?"*** Abu Bakr replied to them that didn't satisfy them; he believed a position of God upon the heaven, and was encountered with the complaint of the Jewish intellectual who said: ***"In this case the earth should be without God!"*** It was at this sensitive in juncture that Imam (AS) rushed to the Islam's help and saved the prestige of the Islamic Society. Imam (AS) with his steadfast logic replied: ***"The places are created by God; He is so higher to be contained within the places. He is every where, but never is in contact or in the vicinity of any existence. He keeps His educational dominance upon every thing and nothing is outside of the domain of His kingdom."***[297]

Imam Ali (AS) in his reply presented the most explicit reason and logic about the God's power of dominance over the places and the Jewish intellectual group was so drowned in wonder that they uncontrollably admitted the truth of Imam Ali's (AS) words and accepted his worthiness for the position of the caliphate. Imam (AS) in his prime content (God created the places….) used from the Logic of Monotheism, and with the command that in the ancient world, there was nothing except God's existence, and other than Him whatever exsits—is His creation; thus he negated any sort of place for God. Because, if God should have a place, it must me accompanied with His existence from the very beginning, while whatever exists in the world is His creation, including all the places, and therefore from this consideration there could be nothing to be accompanied with His existence.

In another explicit context, if a place is assumed for God, this place like the existence of God should be ancient or should be considered as His creation. The First assumption isn't compatible with the Monotheism's argument that in the domain of the ancient existence, there is nothing except God; and with the second assumption that the hypothetical or assumed place or space is God's creation, is a witness, that He doesn't need a place, because God existed, and this place didn't exist, and then He created it. Imam Ali (AS) in his second context that (He is every where without being in touch with any thing or being in its vicinity) rested upon one of the God's characteristics that He is an infinite existence and its prerequisite is—to be every where, and having the knowledgeable dominance and with the command that He isn't a body, neither have a surface contact with the existence, nor exists in the vicinity of a thing. Doesn't this short meaningful context is a witness to Imam Ali's (AS) profound knowledge, and his utilization of the divine knowledge?

Off course this was not only case that Imam Ali (AS) spoke words in front of the Jewish intellectuals about the God's characteristics, rather during the period of the two caliphs, and in his own period talked to them repeatedly. Abu Na'eem Isfahani quoted the details of Imam's (AS) discussion with a group of forty Jewish intellectuals that the commentary about his words, spoken in that meeting, required the writing of a separate journal and is beyond the boundaries of this book.[298] The style of Imam's Ali (AS) debate depended upon the magnitude of their knowledge and awareness. Occasionally he rested upon the most accurate reasons while at other times clarified the matter through presenting the analogies and examples.

9.4. Convincing Reply to a Christian Scholar

Salman said: ***"After the Holy Prophet's (SAW) demise a group of Christians under the leadership of a Bishop entered in Medina and in caliph's presence asked some questions. Caliph sent them near Imam Ali (AS); one of their questions from Imam (AS) was that where is God? Imam Ali (AS) ignited some fire and then asked them: 'Where is the front of this fire?' The Christian scholar replied: 'All of its surrounding would be regarded as it front and fire doesn't have a front or back.' Imam (AS) replied that if for the fire, which is a God's creation, there is no special front; isn't its creator going to be similar to it and is higher than having a front and back. The East and west belong to Him and wherever you look around you will see the God's presence, nothing is hidden, and covered from Him.'"***[299]

Imam Ali (AS) in the ideological and meaningful issues not only helped the Islam and the Muslims but as a result helped the caliph rather some times the caliph in the commentary of the simple substances and wordings of the

Holy Qur'an was helpless and desperately resorted to his help. Therefore, when a person asked Abu Bakr the meanings of word: *(Abb)* in the verse, ***"And fruits and grasses: Provision for you and your cattle."***[300] ***He with complete surprise said: 'Where should I go, to comment the God's words without having the knowledge. When the news reached to Imam Ali (AS), he replied: 'What is meant with this word is—grasses and fodder.'"***[301] Why the word *(Abb)* in Arabic is used in the meaning of the grass and fodder could be testified by the verse itself because after the usage of the: ***"Fruits and grasses,"*** immediately the sentence: ***"Provision for you and your cattle,"*** i.e. these two are for your own enjoyment as well for your animals. What could be reason for the enjoyment of the human beings is the word: fruits, and what could be a source of enjoyment for their animals is: grasses and fodder of the plain.

9.5. Imam's (AS) Judgment for a Drunken Person

The first caliph not only resorted to seek Imam Ali's (AS) help about the sublime themes of the Holy Qur'an rather in commands and secondary issues too extended his hands towards that honorable one. The government agents brought a person near the caliph who was drunk in order to issue the penalty of punishment for the drinking. He claimed that he wasn't aware about the prohibition of the alcoholic drinks and lived among a group who until present considered the alcoholic drinking as permissible. The caliph was astonished in issuance of the judgment about this case and immediately dispatched some one near Imam Ali (AS) and asked the solution of the problem from him, Imam said: ***"The two trustable persons should take the hand of this drunk person and should take him around the gatherings of the helpers and the immigrants, and should asked them that till now had they recited the***

verse of the prohibition of the alcohol for this man or not. If they witnessed that they had recited the verse of the prohibition of the alcohol for this man, the penalty of punishment for the drinking should be executed upon him; and if their answer is a no, then he should be given the repentance that in the future he should never touch the alcohol with his lips and let him go."

The caliph followed Imam's (AS) orders and ultimately that man was freed. [302] It is true that Imam (AS) during the period of the caliphate of the caliphs didn't accept any responsibility but at no occasion left the responsibility of defending the Islam, and sacred boundaries of the religion. It is reflected in the history that Ra's al-Jalut (the Leader of the Jews) mentioned the following issues and asked Abu Bakr about the Holy Qur'an's point of view about them:

"1. What are roots of life and a live existence?

2. Who is the inanimate that in a manner has uttered the words?

3. Thing which is continuously in a state of becoming the large or small is what?"

When the news reached near Imam (AS) he replied: ***"In accordance with the Holy Qur'an roots of the life is water.***[303] ***The inanimate object that has spoken is earth and sky, who accepted God's orders.***[304] ***Thing which is continuously in a state of becoming the large or small is night and day.***[305] It is obvious that these are Imam Ali's (AS) words, because normally in order to prove them he always quoted the verses from the Holy Qur'an that resulted in strengthening of the steadfastness of his words. [306]

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Chapter-10: Imam's (AS) Political Advises to Second Caliph

The expansion of the Islam and the security of the Muslim Lands was the exalted objective of Imam Ali (AS). From this consideration although he regarded him as the prophet's appointed successor and his worthiness and distinctions over the others were clear, nevertheless whenever a knot was tied to the caliphate's affairs with his intelligent thinking and farsighted ness, he opened it quickly. Therefore, from this consideration it could be clearly seen that during the period of the second caliph too he acted as his chief advisor, and was able to untie the knots of the difficulties relevant to the complicated political, social, and educational problems. Here are some issues where Omar utilized Imam Ali's (AS) guidance in the political affairs that will be described as follows:

10.1. Advice for Conquering of Iran

In the year of fourteen hijri in the Land of Qadsiyeh the intense fighting took place between the Islamic and Iranian Armies that ultimately resulted in the victory of the Muslims and Rustam Farrakhzadeh, the Commander of Chief of the Iranian Army and a group of his army were killed. The entire Iraq came under the political and military influence of the Muslims and Median that was the capital of the Sasanian Kings was occupied by the Muslims and the chiefs of the Iranian Army retreated towards inside their country. The advisors and the military individuals of Iran were scared that the Islamic Army through their little by little movement would eventually be victorious over the entire country. In order to defend against this dangerous attack Yazdgard-III,

the Emperor of the Iran organized an army consisting of one hundred and fifty thousands soldiers under the command of Firoozan in order to defend against any attack, and in case of the suitable conditions they should start the attack themselves against the Muslim Army.

S’ad Waghaas the Commander of Chief of the Islamic Army (or according to other quotation: Ammar Yasir) who was the Governor of the Government of Kufa wrote a letter to Omar informing him about the situation and added that the army of Kufa is ready to start the attack and before enemy starts his attack, they want to start the fighting to scare the enemy. The caliph went to the mosque and collected the heads of the companions and informed about his decision of leaving Medina and to be stationed in the area between Basra and Kufa, in order to take over the control of the command in his own hand. At that moment Talheh stood up and encouraged the caliph to leave Medina, and through his words the smell of flattery could be observed very clearly. Also Osman arose and not only encouraged the caliph to leave Medina but also added that he should write to the Armies of Syria and Yemen that all of them should leave that region and should join you so that you could encounter the enemy with such a huge army. At this moment the Commander of the Faithful (AS) arose, criticized both opinion, and said:

“The lands which is recently taken over by the Muslims with a lot of pains shouldn’t be left without the Islamic Army. If you called the Muslims of Yemen and Syria from those regions, it is quite possible that the Ethiopian Army would occupy the Yemen, the Roman Army would occupy the Syria, and the women and children who are living in Yemen and Syria shall be inflicted. If you leave Medina, the surrounding Arabs will utilize this opportunity to start a sedition and mischief whose losses would be far greater than

sedition you are going for its welcome. The leader of a country is a rosary that keeps all the beads connected with each other, if the rosary is broken all of the beads shall be scattered.

If your concern is because of the small size of the army, the Muslims because of their being equipped with their strong faith consider them as plenty. You should act like the axis of the flour mill and let the flour mill of the war keep turning through the Islamic Army. Your participation in the war at the front line would encourage only daring of the enemies. Because they would start thinking that you are the only leader of the Islam, and except you the Muslims don't have any another leader; if they could get rid of you in the battlefield, their problems would be solved, and this thinking would increase their greed for becoming victorious upon you in the war manifold."[307] The caliph after hearing Imam's (AS) words cancelled his plan of going to the war and said: ***"My opinion is Ali's suggestion, and I would like to follow his advice."***

10.2. Advice for Victory of Jerusalem

Also, in the victory of the Jerusalem Omar resorted to Imam Ali's (AS) advice and followed his opinion. From the victory of the Damascus by the Muslims, one complete month already passed and they intended to march towards the Jerusalem. The Commanders of the Muslim Army were Abu Obaydeh Jarrah and M'adh bin Jabal; M'adh said to Abu Obaydeh: ***"Write a letter to the caliph and ask him about the advancement towards the Jerusalem."*** Abu Obaydeh did so; the caliph read the letter for the Muslims and asked for their opinion. Imam Ali (AS) encouraged Omar to write to the Commander of the Army to advance towards the Jerusalem and after its victory shouldn't stop rather

continue moving forward until entering inside the Caesar's Land, be assured that the victory belongs to you, and the Holy Prophet (SAW) already forecasted about this it. The caliph immediately requested the ink and paper wrote a letter for Abu Obaydeh, encouraged him to advance towards the Jerusalem and added that the prophet's cousin has given me the glad tidings that the Jerusalem would be conquered by your hands. [308]

10.3. Determination of Origin of Islamic History

Every genuine and noble nation for itself had the origin of its history so that all of the incidents and episodes could be described upon its basis. For the nation of Jesus Christ (AS) the origin of history starts with his birth and for the Arabs before the Islam the Year of Elephant *(A'am al-Feel)* was considered as the origin of their history. Some of the nations for themselves have national origin of the history while others relate their incidents with a outstanding episode like the year of drought, the year of the war, the year of the epidemic and ….. Until the third year of Omar's caliphate the Muslims were lacking such a historical origin in order to date the letter and contracts of the government offices in accordance to that origin. Very often the letters were written for the military commanders containing only name of the month in which the latter was written and was lacking the year. This act in addition of being a defect in the Islamic system, also created the problems for the receiver of the letters because very often the two letters with contradictory instructions reached in the hand of the military commander or the ruler of the time and because of the distance of the path and not being dated properly he didn't know which letter was written earlier.

The caliph for the determination of the origin of the Islamic history gathered the Holy Prophet's (SAW) companions and each of them gave his opinion. Some of

them suggested that the Holy Prophet's (SAW) birth, while the others proposed his prophet hood should be considered as the origin of the history. Meanwhile, Imam Ali (AS) suggested that the day the Holy Prophet (SAW) left the Land of the Polytheism and moved his feet towards the Land of Islam should be appointed as the origin of the Islamic history. Among the various proposals Omar liked Imam's (AS) suggestion and officially declared the Holy Prophet's (SAW) migration—as the origin of the Islamic history and accordingly on that day all the letters and the certificates in the government offices were dated with the year of the migration.[309]

Yes, it is true that the birth and the prophet hood were great episodes but during those days the Islam doesn't have an outstanding radiance; on the day of the birth of the prophet, there was no news about the Islam and similarly on the day of the prophet hood the Islam doesn't have a government or a country. But the Day of the Migration—is the day of the establishment of the beginning of the power of Islam; is a day when the Holy Prophet (SAW) left the Land of the Polytheism and established—an Islamic Homeland for the Muslims.

10.4. Imam (AS)—Unique Judicial Authority during Omar's Period

The expansion of the Islam, after the Holy Prophet's (SAW) demise among the various nations and countries resulted that the Muslims should be encountered with a series newly developed issues that their command wasn't given in the book of God and the traditions of the honorable prophet. Because the verses are limited to the commands, secondary issues, traditions regarding mandatory, and prohibited acts from the Holy Prophet (SAW) that were in possession of the Islamic Community didn't exceed more than the four hundred traditions. [310] Therefore, the Muslims

in resolving many issues about which clear the instructions from the Holy Qur'an or the prophet's traditions weren't available—were facing the difficulties.

These issues lead a group to think that in solution of those types of issues they could use their own faculty of the reason and opinion, and through utilizing the incorrect criteria could determine the command of that particular issue. This group was named as (the Companions of the Opinion). This group without having a certain absolute religious reason from the book and the traditions appraised the issues purely from the point of view of the benefits and the losses, and through using guess *(qiyas)* determined the God's command about them. Although, the second caliph himself in some cases against the explicit texts *(nasus)* acted in accordance of his own opinion and those matters are registered in the history, but with respect to those who believed in utilizing their opinion, he wasn't favorable, and said about them: ***"Those who believe in the utilization of their opinion are the enemies of the prophet's traditions. They couldn't save the prophet's traditions, and from this consideration issued their own decrees. They are misguided and are misguiding the others. Be aware that we are the followers and don't start any thing new from ourselves, our own innovations (bid'at). We have caught the prophet's traditions with our hands, and therefore are never going to be misguided."***

Notwithstanding, that the second caliph acted in accordance with his opinion against the clear explicit religious commands, and in some cases because of not having the reason himself issued the opinions, nevertheless in most of the cases he consulted to the Holy Prophet's (SAW) Gateway of the Knowledge—the Commander of the Faithful, Imam Ali (AS). In accordance with the description of the honorable prophet, the Commander of the Faithful (AS)

—was the treasure of the prophet's knowledge and inheritors of the divine commands, and was knowledgeable about every thing whatsoever that would be required by the community until the Day of the Resurrection. There was no one more intelligent than him in the community. Therefore, from this consideration the second caliph, in tens of the cases whereby the history succeeded in registering some portion of it, utilized from knowledge of Imam (AS) and the incantation of his tongue was similar to the following sentences: ***"Women are helpless to give births, some one like Ali; O God! Don't allow me to face a problem where Ali isn't available."*** Right now some of them shall be described as examples:

1. A man came near Omar and complaint to him that his wife delivered a child after only six months of the marriage. His wife too accepted this and added that before the marriage, she never had any contact with any other man. The caliph ordered that the wife should be stoned to death for the adultery. But Imam (AS) prevented him from the execution of his orders and said that in accordance with the Holy Qur'an it's possible that the wife could deliver a child after the six months, because duration of the pregnancy and breastfeeding was limited to thirty months: ***"And the bearing of him and the weaning of him is thirty months."***

—The Holy Qur'an (46:15).

In another verse the period of the milk feeding was described as two years only: ***"And his weaning is in two years."***

—The Holy Qur'an (31:14).

If the two years are subtracted from the thirty months the six month would still be remaining for the pregnancy.

Omar after hearing Imam's logic said: ***"Had Ali was not there Omar would be destroyed."*** [311]

2. In the judicial court of the second caliph it was proved that the five people are involved in an unchastely act. The caliph issued the same judgment for all of them, but Imam Ali (AS) didn't agree with his judgment and asked that further investigation should be conducted regarding their situations. If their situation proves to be different accordingly their punishment penalty is going to be different. After the investigations Imam (AS) said: ***"One of them should be executed, the second should be stoned to death, the third should be lashed one hundred times, the fourth should be lashed fifty times, and the fifth one should be reprimanded."*** After hearing Imam's (AS) verdict the caliph put his fingers in his mouth with the astonishment and asked its reason. Imam (AS) replied: ***"The first one is an infidel under the protection of the Islamic State (Dhimmi) and the infidel's life is respectable so far as he respects the laws of the state protection, but when he trampled these laws his punishment is death. The second one is a married man and committed adultery and its punishment in the Islam is to be stoned to death, the third one is a bachelor who sinned and his punishment is one hundred lashes, the fourth one is a slave and his punishment is half of the penalty of a free man, and the fifth one is an insane."***[312] At this moment the Caliph said: ***"I should never be in a gathering where Abu Talib isn't present."***

3. A slave whose feet were tied with the iron chain was walking. the two individuals had difference of the opinion about the wait of the iron chain, and both of them said that if his words are not true his wife shall be regarded as three times divorced! Both of them came near the slave's owner and asked him to open the chain so that it could be

weighed. He replied that he really doesn’t know about the weight of the chain and on the other hand I took an oath not to open the chain until pay the charity equal to its weight. The issue was brought near the caliph who said that since the slave’s owner can’t open the chain both of these persons should be separated from their wives.

They requested the caliph to take the issue near Imam Ali (AS), who said: ***“Weighing of the chain is easy; then he ordered to bring a big tub full of the water and asked the slave to stand in its middle. Then Imam (AS) lowered the chain and tied a thread to it and filled the tub with the water. Then he pulled the chain up with the thread till it completely came out of the tub. Then he ordered to fill the tub with the small broken pieces of iron so that the water in the tub could reach to the previous level of the water. Ultimately he ordered that the broken pieces of the iron should be weighed and that would be equal to the weight of the chain. In this manner the obligations of all three people were made clear.”***

4. A woman in a desert was inflicted with the severe thirst. Inevitably she was forced to seek water from a shepherd and he accepted her request that he would provide her water, should she make her available to him. the second caliph asked Imam Ali (AS) about the orders for that woman. Imam Ali (AS) replied that the woman in indulging in this act was helpless and for a such person punishment isn’t applicable.[313]These stories and similar to them that would be quoted later on show of Imam Ali’s (AS) domination about the overall judicial laws of the Islam that are mentioned in the Holy Qur’an and traditions, and the caliph was negligent about them.

5. An insane woman was charged with an unchaste act. The caliph condemned her, but Imam Ali (AS) through

reminding of a tradition from the Holy Prophet (SAW) acquitted her and that tradition is that: ***"The pen is removed from three groups and one of them is insane until he becomes well".***[314]

6. A pregnant women admitted her sin. The caliph ordered that she should be stoned to death that in the same condition. Imam Ali (AS) prevented the execution and said: ***"You have control upon her body but not upon the infant who is in her ovary."*** [315]

7. Sometimes Imam (AS) through utilizing the principles of the psychology solved the problem. One day a woman acquitted herself from her son, refused of being his mother and claimed that she is still virgin, while her son insisted that she was his mother. The caliph ordered to whip the youth with the lashes because of his claiming such a relationship with that woman. When the news of this incident reached to Imam Ali (AS) he took the permission from the woman as well as from her relatives that he would arrange the marriage of this woman to whomever he wishes and they too allowed Imam Ali (AS) to act as her attorney for the recital of the marital contract *(aqd)*.

Imam looked towards that Youngman and said: ***"I married this woman with you and her dowry is 480 dirhams, then he put a sack containing the exact amount in front of that woman and told to that Youngman: 'Hold hands of this woman and don't come near me until the effects of marriage could be seen upon your head and face.' Hearing these words the woman started crying: 'I seek shelter in God; shelter in God, result of this act is fire. I swear that he is my son, then she explained the reason of her refusal.'"***[316]

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Chapter-11: Solution of Educational Issues of Osman and Mu’awiyeh

The educational and intellectual guidance of Imam (AS) weren’t limited to the caliphs during period of Abu Bakr and Omar, instead as the guardian, supporter, and compassionate of the religion, he solved the political and educational needs of the Islam and the Muslims during the different periods. Including, the third caliph who also continuously was benefited from the sublime thoughts and the intelligent guidance of Imam Ali (AS). The utilization of Imam’s (AS) opinion by the third caliph isn’t a place of the astonishment; the great astonishment is here, that even Mu’awiyeh too—in spite of having all that severe enmity and grudge with Imam (AS) in the educational issues and intellectual problems stretched his needful hands towards that noble one, and dispatched the strangers near Imam in order to learn the answers about some of the problems.

Including the Roman Emperor’s asking of the questions with Mu’awiyeh and requiring their answers with him. Mu’awiyeh in order to safeguard his prestige—who introduced himself as the caliph of the Muslims—dispatched an individual near Imam Ali (AS) to get the answers from him, and to bring it for Mu’awiyeh. Here are some of the examples that would be reflected where Mu’awiyeh and Osman extended their hands towards Imam (AS): 1. In general the rights of women in the Islam are that in case her husband divorced her wife and before the end of the detachment period *(iddeh)* if her husband dies; the wife like the others inheritors would inherit the inheritance from her deceased husband; i.e. until the period of the detachment is not completed the marital bond are still valid.

During Osman's caliphate, a man had two wives—one from the helpers and the another from the Bani-Hashim. It happened that the man gave divorce to his wife from the helpers and after a while he passed away. The helper woman went near the caliph and said: ***"Until now my period of the detachment (iddeh) isn't completed and I want my inheritance." Osman was confused in the judgment and reported issue to Imam (AS) who replied: 'If the helper women takes an oath that after the demise of her husband doesn't had her monthly period for the three times, then in that case she could inherit from her husband's inheritance.' Osman said to the Hashmite's woman: 'This judgment is relevant to your cousin Ali, and I don't have any opinion about this matter.' She replied: 'I am contended with Ali's judgment. She could take the oath and have her inheritance.'"*** [317] This incident is narrated by the Sunni narrators in a different manner that isn't compatible with the decrees issued by the Shi'i jurisprudents.[318]

2. Man who wrapped the pilgrim's grab for the performance of the Hajj or the smaller pilgrimage *(Omreh)* isn't allowed to hunt the animals living on the dry land. The Holy Qur'an describes it as: ***"But to hunt on land is forbidden you so long as ye are on the pilgrimage."***

—The Holy Qur'an (5:96).

But a person who is not performing the Hajj pilgrimage, hunts an animal, can a person *(mohrim)* who is wearing the pilgrim's grab *(ahraam)* could eat its meat? This is the same issue that the third caliph followed Imam Ali's (AS) opinion. The earlier opinion of the third caliph was that he can eat the meat of an animal hunted by a person not wearing the pilgrim's grab. Incidentally he himself was wearing the pilgrim's grab and wanted to join the invitation of a group

who prepared their food in this manner, but when he was encountered with Imam's Ali (AS) objection changed his own opinion. Imam Ali (AS) quoted an incident from the Holy Prophet (SAW) that convinced him. The incident was that for the Holy Prophet (SAW) when he was wearing the pilgrim's grab such a food was offered. That noble one said: ***"We are wearing the pilgrim's grab; give this food to those who aren't wearing this grab."*** When Imam (AS) narrated this incident the twelve people present over there also testified in his favor. Then Imam Ali (AS) added: ***"The Holy Prophet (SAW) not only prevented us from eating such food rather also asked not to eat the eggs of the hunted birds."***[319]

3. In accordance of the Islamic belief an infidel is under divine the punishment after the death. During the Osman's caliphate as a complaint to this fundamental ideological belief, a man brought the skull of an infidel from his grave, took it near the caliph and said: ***"If after the death an infidel is burnt in fire this skull should be hot right now, while I touched it with my hands and I don't feel any heat!"*** The caliph in replying become helpless and dispatched some one near Imam Ali (AS). Imam Ali (AS) through creating a scene replied to him. He asked to bring a piece of the iron and the stone used for igniting the fire then he struck them against the each other to produce a sparking of the fire. Then he said: ***"Through the touching pieces of iron and stone we can't feel the heat, while both of them contain the heat which could be felt under the certain circumstances. What could prevent it if the punishment of infidel inside the grave could be similar to it?*** The caliph was very happy and said: ***"Without Ali Osman is destroyed."***[320] But the issues where Mu'awiyeh resorted to seek Imam Ali's (AS) help are as follows: The Islamic history reminded seven occasions when Mu'awiyeh stretched his hands of need towards Imam

Ali (AS) and thus was able to defend his shamefulness and humiliation, through Imam's knowledge. Odeneh said: ***"A man asked some question from Mu'awiyeh. Mu'awiyeh replied: 'Ask this matter with Ali.' The questioner replied: 'I don't like to ask him; would rather prefer to ask you.' He replied: 'Why don't you like to ask from a person about whom prophet has said: (The position of Ali near me is like the position of Aaron with Mosses, except that after me there is no messenger.) And Omar solved his problems through him?"***[321] When the news of Imam Ali's martyrdom reached Mu'awiyeh, he said: ***"The jurisprudence and knowledge has died."*** Mu'awiyeh's brother said to him: ***"The people of Damascus shouldn't hear these words from you."***[322] Here is a list where Mu'awiyeh sought the help from Imam Ali (AS):[323]

1. Punishment for some one who exhumed the graves and stolen the shrouds for a long time.

2. Punishment for some one who killed a person and claimed that he killed him while he was busy in the sexual intercourse with his wife.

3. Two persons differed about the clothing. One of them produced two witnesses that his clothing belongs to me. The second claimed that he bought it from a stranger.

4. A man married a daughter, but the bride's father sent another one instead of her to the bridal chamber.

5. A series of questions about the galaxies, arcs, the angles of the rain clouds and .... that Emperor of Rome asked Mu'awiyeh.

6. The Roman Emperor again asked the questions similar to abovementioned matters and said that he would pay levy only upon receiving their correct answers.

7. For the third time questions were sent from the Roman Emperor for Mu’awiyeh to submit their answers. Omro A’as with the trickery got their answers from Imam (AS).

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Chapter-12: Imam (AS) and His Social Services

The duration of the Imam Ali's (AS) removal from the position of the caliphate, wasn't the period of the retirement and renunciation of the other obligations of the Islamic Society, instead during this opportunity, Imam (AS) succeeded a lot in performing the educational and the social services for it that history hasn't recorded for the others. He wasn't the type of person to see the problems of the society and its requirement only from one window and that too was the window of the caliphate, which was closed for him, may renounce all sort of commitment and responsibilities from his shoulders. That noble one, in spite of being deprived from the political leadership, regarded himself competent for the performance of the different sort of responsibilities and therefore, from this consideration didn't leave the scene from undertaking other obligations and services and like the advice of Jacob[324] to his children, entered from the different directions to the fields of the services. During the period of three caliphs the important services of Imam Ali (AS) could be summarized as follows: A. The defense of the Islamic ideological principles against the educational onslaught of the Jewish and Christian's scholars, replying to their questions and clarifications of their doubts.

B. Providing of the guidance and instructions, to the institution of the caliphate regarding the difficult affairs especially the judicial affairs.

C. Providing of the social services which would be described as follows.

12.1. Helping of Poor and Orphans

Regarding this it is sufficient to remind that the verse: ***"Those who spend their wealth by night and day, by stealth and openly,"*** [325] in accordance with the unanimous opinion of the commentators is revealed for Imam Ali (AS). Although this describes Imam Ali's (AS) situation during the Holy Prophet's (SAW) life nevertheless his situation remained continued after the prophet's demise. That noble one continuously helped the orphans, poor and impoverished and his exalted sprit until the very last moment of his life in helping the poorer never rested in peace. The plenty of the testimonies of the Islamic History recorded these facts that their further description here would only prolong the discussion.

12.2. Freeing of Slaves

The freeing of the slaves is a highly recommended act in the Islam, and it was from the Holy Prophet (SAW) that he said: ***"Whoever frees a believer slave, God equal to each part of the freed salve's body, frees each part of that person's body, who freed the slave, from the hell's fire."*** Imam Ali (AS) in this scene too like the other services and privileges was the vanguard and succeeded from his hard earned income (not from the Islamic Treasury) purchased one thousand slaves and freed them. Imam al-Sadiq (AS) witnessed about this fact. [326]

12.3. Agriculture and Trees Plantation

Imam Ali's (AS) one of the most favorable tasks during the prophet's life and after his demise was—the agriculture and the trees plantation. That noble one provided plenty of services and help to the poor through this means. In addition to that he developed many properties and made them as charitable trusts. Imam al-Sadiq (AS) said: ***"The Commander of the Faithful used shovel to excavate the earth and extracted bounties hidden inside the***

heart of the earth." [327] Also, it narrated from Imam Ali (AS) who said: ***"There is no work more praiseworthy before the God than the Agriculture."***[328]

12.4. Excavation of Irrigation Aqueducts

In the Land of the Arabia which is extremely dry and burning with heat, the excavation of the irrigation aqueducts is considered as an outstanding significant task. The Holy Prophet (SAW) gave the lands of the spoils of war [329] at Imam Ali's (AS) disposal and he excavated an aqueduct and water came out like a fountain similar to a camel's neck. Imam Ali (AS) named it as: *Yunbeh*. Abundance of the water resulted in the cheerfulness and shining of the people's eyes that were living in its vicinity; and a man amongst them because of the grace of this blessed service gave Imam Ali (AS) the news of the glad tidings. He replied to him: ***"This aqueduct is an endowment for the pilgrimages of the House of God and any one who is passing from this place. No one is authorized to sell this water and my children shall never inherit it as an inheritance."***[330] At present in the path of Medina to Mecca, there is a region by the name of: ***Ba'r-e-Ali*** where he excavated a well. From some of Imam al-Sadiq's (AS) saying it could be interpreted that the Commander of the Faithful (AS) in the path of Kufa and Mecca excavated the wells. [331]

12.5. Construction of Mosques

The building and repairing of the mosques is an indication of firm belief in God and the hereafter and the Commander of the Faithful, Imam Ali (AS) founded some mosques that some of their names are reflected in the Islamic histories, including: Mosque of Al-Fateh in Medina, mosque near the Grave of Hamdheh, mosque at fixed places *(miqaat)* for the Hajj pilgrimage, mosque in Kufa and

mosque in Basra are some of the examples of those mosques.[332]

12.6. Endowments of Housing and Real Estates

The Names of the several trusts and the foundations of Imam Ali (AS) are written with details in the history. In their significance it is sufficient to mention that in accordance with the writings of the authentic narrators their annual income was forty thousands dinars that all of it was spent for the improvised and helpless poor people. It is surprising that in spite of having such an enormous amount of wealth —the Commander of the Faithful (AS) in order to meet his living expanses—was forced to sell his own sword. Yes, why Ali (AS) shouldn't leave such endowments from him? But was it not for that the Holy Prophet (SAW) said: ***"Whoever passes from this world, after the death nothing reaches to him except three things left by him in advance—a righteous child who could repent for him, a good righteous tradition that he established among the people, and the righteous works whose effects remain after him.*** [333]

Imam Ali's (AS) endowments in addition of being a source of inspiration and emphasis upon the divine command regarding the charitable trusts and the foundations in the Islam, is also a self evident and firm proof of his human and social services. In order to learn more from these endowments *(waqf-namaha)* please refer to the precious book: Wasael al-Shi'a, v.13, the book of the endowments and charities.

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Part-5: Incidents During Imam’s (AS) Caliphate

Chapter-1: Reasons of People's Inclination towards Imam's (AS) Caliphate

The description of the four parts of Imam Ali's (AS) life is completed. Right now we are at the threshold of the fifth part of his blessed life, the part in which Imam Ali (AS) was selected for the position of the caliphate and the leadership, and during this period, he encountered plenty of episodes and ups and downs. Comprehensive description of all those incidents is beyond the capacity of our pen. Therefore, from this consideration we are helpless like earlier chapters to discuss only the significant and most outstanding episodes of this period. The prime debate is the explanation of the inclination of the helpers as well as the immigrants towards Imam Ali's (AS) leadership; an inclination—that was unique, wasn't at all comparable to the selection of the earlier caliphs, and later on too the alike of this was never seen.

After the Holy Prophet's (SAW) demise Imam Ali's (AS) supporters constituted a negligent minority, and except a small righteous group of the immigrants and the helpers, no one else showed any liking towards his caliphate. But after passing of the quarter century since the beginning of the Islamic Caliphate page turned in such a manner that the general opinion of the people wasn't paying attention towards any one except Imam Ali (AS). After Osman's murder, all the people with joy and uproar gathered them at Imam Ali's (AS) home and with profound insistence requested to seek his allegiance. The reason of this severe inclination should be searched during bitter rein of the third caliph; incidents that were eventually resulted in his own murder, and forced the Iraqi and the Egyptian

revolutionaries not to return to their homes until the finalization of the task of the caliphate unilaterally.

1.1. Roots of Uprising against Osman

The real roots of the uprising were due to Osman's special attachment and privileges towards Bani Umayyad Clan. He, who himself was a branch of this tree—in the path of respecting and bestowing outstanding privileges to this filthy clan, in addition to the trampling of the book and the traditions, took giant steps farther apart than the traditions of the previous two caliphs. He was completely famous for having such a tendency and inclination. When the second caliph appointed members of the council complaining against Osman, he said: ***"I could see that the Qureshite would appoint you for the leadership and ultimately you would impose Bani Umayyad and Bani Mu'eet upon the people especially allowing them free access to the Muslim treasury and at that time the angered Arabs would rebel against you and would kill you inside your own home."***[334]

Bani Umayyad who were very well aware about Osman's morale, after his selection through the council, circled them around him and it wasn't very long that the Islamic Government's top positions and ranks were distributed among them and their daring reached to limit that Abu Sufiyan went to the Graveyard of Ohud and kicked the Holy Prophet's (SAW) respectable uncle Hamdheh's grave who was martyred in the fighting against Abu Sufiyan and said: ***"Abu Ya'ali! Arise and see that whatever we fought for is fallen in our hands."*** During the prime days of the third caliph's caliphate, when the members of Bani Umayyad Clan gathered around, Abu Sufiyan looking towards them said: ***"Right now when the caliphate after passing through the Clans of Teem and Adi has reached in your hands, be careful that it should never***

leave your clan, and like a ball keep it passing from hand to hand that the objective from the caliphate is nothing except the government and ruling, and the paradise and hell didn't exist."[335]

As far as the circulation of these words inflicted an un compensable injury upon the caliph's integrity; those who were present in this assembly tried their best to cover up this incident but ultimately the truth revealed itself. It was required that the caliph should reprimand Abu Sufiyan as well as to execute the divine limit of the punishment against him for the declaration of his apostasy openly, but unfortunately he didn't do so rather treated him repeatedly with the honor and bestowed upon him plenty of wealth.

1.2. Causes of Uprising

Osman was selected to the caliphate through the council whose members were appointed by the second caliph on the third of the Month of Muharram, twenty fourth year of the hijri, was killed by the revolutionaries of the Egypt and Iraq, and some groups of the helpers and the immigrants, on the eighteen of the Month of Dhu al Hijja, thirty five year of the hijri, after twelve years of his rein. The authentic Islamic historians explained the roots of Osman's downfall and the revolution of the Muslims groups in their works, even though some historians because of being respectful towards the exalted position of the caliph's caliphate tried not to open about these incidents in details. Yes, following factors could be regarded as infrastructure of the revolution and uprising of a group of the angered Muslims:

1. The termination of the divine limits.

2. The distribution of the Islamic Treasury among the Bani Umayyad Clan.

3. The Foundation of the Umayyad Government and the Appointments of the undeserving candidates for the top Islamic positions.

4. The torture and beating of a group of the Holy Prophet's (SAW) companions, who complaint to the caliph and his courtiers.

5. The Exile of a number of the companions who were considered by the caliph as an obstruction in implementing his thinking, wealth, and planning.

1.3. Prime Factor—Termination of Divine Code

1. The Caliph appointed his step brother Walid bin Atbeh to the Governorship of Kufa. He was the type of person that the Holy Qur'an reprimanded him in two acts of the corruption and the disobedience.[336] But the caliph, notwithstanding his past performance as unseen still awarded him the Governorship of a large region of the Islamic Government. For a corrupt person what doesn't matter is respecting the divine limits and dignity of the higher positions. The rulers of that period in addition to the administering of the political affairs were also responsible for leading the Friday and the congregational prayers as an imam. This unworthy person (Walid) while was severely drunk recited the Morning Prayer with the people as four units *(rak'ats)* instead of the two units, and polluted the alter of the mosque through vomiting!

The severity of his drunkenness was to the limit that the people were able to remove his official ring easily without his being realized. The people of Kufa for complaining of this shameful deed of the Governor went to Medina and reported the incident to the caliph. Unfortunately not only the caliph took any action against him instead threatened them and asked: ***"Did you see my brother drinking alcohol?" They replied: 'We didn't see him drinking but***

witnessed his drunkenness and removed his ring from his finger without his being realized.'"

The witnesses of the incident who were the dignified statesman of the Islam informed Imam Ali (AS) and A'aysheh about the episode. A'aysheh who has her heart full of the blood with Osman said: ***"Osman terminated the divine commandments and threatened the people."*** The Commander of the Faithful (AS) met with Osman and reminded him the second caliph's quotation on the day of the council and said: ***"Don't impose the Umayyad children upon the people. Must dismiss Walid from the Governorship's position, and execute the divine punishment upon him."*** Talheh and Zubayr too complaint with the caliph about Walid's appointment and asked him that he should be lashed. Under the general public pressure, the caliph was forced to appoint S'aeed bin Abu al-A'as, who himself belongs to the criminal roots of Bani Umayyad, as the Governor of Kufa. When he entered Kufa, cleansed and washed the alter, pulpit, Governor's place, and sent Walid to Medina.

Walid's dismissal wasn't sufficient for calming down the general public affaires. The caliph must had executed the divine punishment limit for his brother, but Osman because of his having intense liking for his step brother put on a dignified robe upon his body and placed him in a chamber so that the Muslims could execute the limits of the divine punishment upon him. Individuals who were readied to execute the divine limit of the whipping him with lashes were threatened by Walid. Ultimately Imam Ali (AS) took the lash in his hand and whipped him without paying any attentions towards his threats and ill speaking. [337]

2. One of pillars of social life of human beings is—the just and legal Government that could make the life and the properties of the individuals of society immune from the

transgression of the aggressors; and important than that is the execution of the law to such an extent that the executor of law in its execution shouldn't identify the far from near and the friend from enemy; so that law should come out of the pen and paper, and the social justice should be implemented. The heavenly rulers executed the divine laws without any fear and anguish and never their human sentiments, bonds of the kinship, and their fast passing material interests have any influence upon them. The Holy Prophet (SAW) himself was the most advanced vanguard in the execution of the Islamic Laws and the perfect manifestation of the verse: ***"And fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will."***[338] His short sentence about Fatimeh Makhdhumi, a well known woman who had stolen something is a clear indication of his path, and method of insuring the social justice.

Fatimeh Makhdhumi a very famous woman whose stealing was proved before the Holy Prophet (SAW). A group as an intercessor and in order to prevent the execution of her punishment, ultimately sent Osama bin Zayd near the prophet, so that they could prevent him to cut off the hand of this well know woman. The Holy Prophet (SAW) was very sad and upset about these intercessions and said: ***"The unfortunate ness of the past nations was that if a person of the exalted status committed the theft, he was forgiven and his theft was considered as ignored, but if an unknown person committed a theft they immediately executed God's command about him. By God if my own daughter Fatimeh would do such an act I would execute God's command about her and before God's law Fatimeh Muhammadi and Fatimeh Makhdhumi are exactly equal."***[339]

The Honorable Prophet (SAW) developed the Islamic Community towards this thinking, but after his demise

gradually the discrimination in the execution of the justice entered into the Islamic Society's structure. Especially during the period of the second caliph the issue of being an Arab *(Arabiat)*, the racial discrimination and the difference of this group with the other groups was founded, but it wasn't to the extent to create a reason for an uprising and revolution. During Osman's caliphate the issue of the racial discrimination in execution of the laws reached to its climax, and become such a crucial cause of grievance that angered the wrath of a group to rebel against the caliph and the people who were gathered around him.

For example the second caliph was killed by an Iranian's hand named Abu Lolo, who was Mughireh bin Shebeh's slave. What was the reason of his murder, at present it isn't important for us to find out and in the discussion of—Ali and the Council—a part of the causes of Omar's murder was pointed out. It is not the place for the discussion that the issue of the caliph's murder should had been investigated thoroughly through the Islamic Judiciary's institution. His killer and motivators (if there were any motivators) should had been tried in a court of law in accordance of the Islamic laws and the regulations. But it was certainly not correct that the caliph's son or his relative should undertake a trial of the killer or to kill him; and what to say about the killer's friends or the relatives without any definite proof of their involvement in the caliph's murder should be killed without any trial!

But unfortunately the caliph's murder or during his agony of the death, caliph's son, Obaydullah killed the two innocent people named Harmazan and Jufineh with accusing them that they were involved in his father's murder; and if one of the companions didn't take the swords from his hand, he wanted to kill all the prisoners present in Medina. Obaydullah's crime caused a huge uproar in Medina and all the helpers and the immigrants with their powerful

insistence, demanded from Osman to take the retaliation from him for the revenge of spilling the blood of Harmazan's and Abu Lolo's daughter.[340] More than any one else, the Commander of the Faithful Imam Ali (AS) insisted that he should take the retaliation with Ubaydullah and said to the caliph: ***"Take the revenge from Ubaydullah for killing the innocent persons, because he committed a great sin of killing the innocent Muslims. But when he become disappointed with Osman, he looked towards Obaydullah and said: 'If a day, I could hold my hand upon you, would kill for the retaliation of Harmazan's killing.'"*** [341]

The criticism of Osman's negligence in Obaydullah's retaliation was intensely up roared and still the innocent blood spilled of Harmazan and Abu Lolo's daughter was making the people angered. Since the caliph sensed the danger, he ordered Obaydullah to quit Medina towards Kufa and bestowed upon him a large portion of the land that was called as Small Kufa of Omar's son *(Kufatheh Ibn Omar)*.

1.4. Un Justified Excuses

The Muslim historians in the defense of the third caliph and his co thinkers narrated the excuses that by all means didn't appear less than childish and here some of them are described as follows:

A. When Osman sought the advise regarding Ubayullah, Omroo A'as said to him: ***"Harmazan's killing occurred at a time when the ruler was the another person and the ruling affairs were not in your hands, therefore from this consideration you don't have any obligation in this regards."*** The reply of this excuse is quite clear.

Firstly: It was required from each Muslim ruler to seek the right of the victim from the aggressor whether the crime was committed during his own rule or during the rule of the

another person; because the right was permanent and steadfast, and with the passage of the time and change of the ruler, demand of implementation of the law remained always valid and active.

Secondly: The ruler during his rule this incident occurred himself issued the order for the investigations, that when the second caliph was informed that his son Obaydullah killed Harmazan, he asked about its reason. They replied: ***“It was rumored that Harmazan ordered Abu Lolo to kill you.” The caliph replied: ‘Asked my son that if he could produce a witness for this issue my blood would be equal to Harmazan’s blood, otherwise he should be tried for the retaliation.’”***[342] Was it not required upon the later caliph to execute the previous caliph’s orders? Because Omar’s son never had a witness that either Harmazan was involved in his father’s murder or issued such an order to Abu Lolo.

B. True that the blood of Harmazan and Abu Lolo’s youngest daughter was spilled innocently but the victim who didn’t had an inheritor; his guardian of the blood money becomes the Muslim’s caliph or imam. From this consideration Osman utilized his situation and position and freed and forgave the killer.[343] This excuse didn’t seem to carry more weight than the previous excuse, because Harmazan wasn’t like a mushroom just growing out from the earth and the inheritor or the relative shouldn’t be considered for him. The historians wrote that was the Shuster’s ruler[344] for a long time. Such a person can’t be without an inheritor, therefore it was the caliph’s duty to find out his inheritor and leave the affairs at his disposal.

Notwithstanding it, let us assume that he was without an inheritor; in this case his rights and property belong to the Muslims, and whenever Muslims forgave his murderer at that time, the caliph could ignore about his retaliation. But

unfortunately the incident was completely opposite to that, and in accordance with the narrations all the Muslims except a few countable upon the fingers demanded severely regarding Obaydullah's retaliation.[345] The Commander of the Faithful (AS) with lot of persistence said to Osman: ***"A corrupt person who spilled the blood of an innocent Muslim should be retaliated."***[346] When the caliph wanted to make the arrangements for Obaydullah's freedom, Imam Ali (AS) strongly complained and said to him: ***"The caliph isn't authorized to be negligent about the rights that belong to the Muslims."***[347] Apart from this, in accordance of the jurisprudence of Sunni, imam and other guardians like the mother and the father are authorized to take the revenge from the killer or accept the blood money from him, but never have the right of the forgiveness.[348]

C. Had Obaydullah was killed, the Muslim's enemies would rejoiced that yesterday their caliph was killed and today they killed his son.[349] This excuse too from the point of book and the traditions is not valid because the retaliation of such an influential person was a means of the grandeur of the Muslims; practically proved that their country is a country of the law and the justice and the law breakers, no matter what position and rank they possessed were given in the hands of the law, their possession of position, and influence wouldn't be an obstruction in the execution of justice. The enemies rejoiced only when they observed that the ruler and his governors were playing a game with the divine law, and preferred their own carnal desires, and partisanships with respect to its implementation.

D. It was said that Harmazan was a party in spilling of the caliph's blood, because Abd ar Rahman bin Abu Bakr witnessed that he saw Abu Lolo, Harmazan, and Jenefeh talking in whispering tones, and when they scattered, a knife was fallen upon the ground containing the two heads and its handle was in the middle, and the was caliph killed

with the similar knife. [350] This excuse is not of any worth in the Islamic Court of Justice, because notwithstanding that the witness was one person, gathering of the three people who were acquainted with each other for a longer period of time, and one of them was another person's daughter couldn't be a proof of plotting of the caliph's murder. Perhaps at that time Harmazan advised Abu Lolo not to kill the caliph. Could the blood of the people be spilled based upon the imaginations and guesses? Did such documents based upon the assumptions were acceptable in any court of justice?

Yes, these incorrect excuses resulted that Harmazan's killer lived free life for a long time. But Imam Ali (AS) already told him that if one day he got his hold upon him, would execute him for the limits of the retaliation.[351] When Imam (AS) took over the leadership affairs in his hands, Obaydullah ran away from Kufa to Damascus. Imam Ali (AS) said: ***"If you ran away today would be trapped the next day."*** It wasn't very long that in the Battle of Siffin he was killed by the hands of Imam Ali (AS) or Malik al-Ashtar or Ammar Yasir (with differences in histories).

1.5. Second Factor—Distribution of Public Treasury among Bani Umayyad

The position of the caliphate and the successor ship of the Holy Prophet (SAW) was such sacred and pious that the Muslims after the prophet hood's and messenger ship's position regarded it as the most important. The difference of opinion among them regarding whether the caliph should be appointed by God or selected by the people wasn't an obstruction not to pay the homage, and not to consider the Islamic caliphate's position as respectable. It was due to the same respect and importance that the Commander of the Faithful, Imam Ali(AS) as a representative of the people said to the third caliph: ***"I swear you in the name of God,***

lest you be killed as the leader of this community, because it said that a leader of this community would be killed, whose murder would result in the beginning of a widespread blood shed until the Day of Judgment."[352]

In spite of such a position and situation that the Islamic Caliphate and the Caliph of the Muslims possessed among the helpers, the immigrants and other Muslims, significant groups consisting of the exalted personalities gathered in Medina, and with the help of the immigrants and the helpers killed the third caliph and then returned to their own cities. The factors of uprising against Osman weren't limited to one or two. One of the factors of the revolution was the termination of the limits of the divine punishment that was already discussed briefly earlier. The other factor which is being discussed here, was the munificence and the generously bestowing of the huge amount of wealth by the caliph to his family without any account whatsoever. Although the history was not able to record all of them accurately with details and even the famous historian Tabri declared openly that (because of the in tolerance of the most people, I didn't write down all the criticisms and complaints that were implied by the Muslims against the third caliph). [353]

But whatever is recorded by the history could indicate very clearly about Osman's actions about the Muslims public treasury. The amount of wealth that he generously bestowed upon his family was very huge; here some of them would be pointed out. Regarding the Village of the Fidak that was an issue of conflict between the Holy Prophet's (SAW) honorable daughter and the first caliph, he bestowed it upon Marwan bin Hakam and this property kept circulated from hand to hand among Marwan's children until eventually Omar bin Abdul Aziz returned it to Zahra's (SA) children. The Holy Prophet's (SAW) honorable daughter said

that my father had given it to me. But Abu Bakr claimed that it was a charity and like all the other charities, should be preserved, and its income should be spent for the Muslim's interests. In any case its bestowment by Osman to Marwan didn't had any logical reason. A majority of the historians criticized the caliph and all of them mentioned this sentence that: (the complaints were brought against him were that he bestowed the Fidak, which was the charity of the God's prophet to Marwan).[354]

Alas, the caliph limited himself only to this and not given to his cousin and son in law more than this as the infinite amounts of the huge sums without any account, but unfortunately the caliph's liking for the Bani Umayyad Clan didn't had any fixed limits or boundaries. He didn't contend to this much instead in the year of 27 hijri when the Islamic Army brought a large amount of the spoils of the war that was accounted as two and half million dinars, that one fifth of it belonged to the six categories of spending in accordance with the teaching of the Holy Qur'an, [355] without any reason, bestowed it upon his son in law and through this means excited the public opinion against him to the limit that some of the poets composed against him the following verses:

Khums which was especially reserved for Allah's servants,

Unjustly bestowed upon his son in law, and practiced nepotism."[356]

1.6. Islamic Point of View about Public Treasury

Any sort of act was a reflection of an ideology and belief; the act of the caliph indicated that he regarded himself as a sole private owner of the public treasury, and therefore considered this type munificence a type of service and help to his own family members. Let us now find out what is the

Islamic point of view regarding the public treasury, including the spoils of the war, charities *(zakat)* and other types of Muslim's public assets. Here the Holy Prophet's (SAW) and the Commander of the Faithful, Imam Ali's (AS) opinion through quotations of the few examples from them shall be reflected as follows:

1. The Holy Prophet (SAW) about the spoils of the war said: ***"One fifth is God's share and the remaining four fifth belonged to the army."*** It is obvious that God is needless than that to assign a share for Him, rather what is meant that the one fifth portion should be spent for God's desirable deeds.

2. When the Holy Prophet (SAW) dispatched Madh bin Jabal to Yemen, he ordered him to speak to the people: ***"God has made the charity (zakat) mandatory upon you. It is taken from your wealthy ones, and is distributed among your impoverished and poor ones."***[357]

3. The Commander of the Faithful Imam Ali (AS) wrote to his Governor in Mecca: ***"Whatever was accumulated near you from God's share, accounts it properly and distribute it among the 2people with family and hungry; be careful that it reaches in the hands of the poor and needful individuals."***

In history it is mentioned that the two women from the two races one Arab, and another freed one came near the Commander of the Faithful (AS) and both of them told him about their needs. Imam (AS) in addition to the forty dirham also provided them some food material equally for both of them. The woman who was from the non Arab race picked her stuff and left but the Arab woman because of having thoughts of ignorance said to Imam (AS): ***"Did you give me same amount that was given to a none Arab woman?" Imam (AS) replied: "In the Book of God I***

didn’t find any superiority for the children if Ishmael over the children of Isaac.”[358]

In accordance with these clear instructions and explanations and also on the basis of method of the first and the second caliph that was totally different than Osman’s method, nevertheless, Osman during the entire period of his own caliphate had plenty of these generous giving that can’t be justified through any reason. Even if the caliph acted this generosity in distributing the wealth from the public treasury to the righteous people with exalted shining experience in the Islam’s service, he might not be strongly criticized to such an extent. But unfortunately the people who were placed under the cover of his generosity and benevolence didn’t possess any privileges in the Islam. Marwan bin Hakam was one of the staunchest enemies of the Commander of the Faithful (AS). When he broke his allegiance with Imam Ali (AS) and was taken as a prisoner in the Battle of Jamal and with the intercession of Imam al Hussein (AS) was freed, Imam’s (AS) children said to him: ***“Marwan would make the allegiance with you one more time.”***

Imam (AS) replied: ***“I didn’t need his allegiance. Didn’t he make allegiance with me after the Osman’s murder? His allegiance was like the allegiance of a Jew that was famous for trickery and breaking of the contracts. If he made the allegiance with his own hand would break it with trickery and deceit. For him there is such a short government like a dog licking its nose. He is father of the four sons and the Islamic Community would witness a bloody day from him, and his sons.”***[359]

1.7. Third Factor—Establishment of Umayyad Government

The third factor of the uprising against Osman was tyrannical domination of the Bani Umayyad Clan upon the sensitive Islamic centers; domination that didn't differentiate any old or young and completely burnt down every dry and wet. In principle the third caliph possessed very special sentiments and strong attachment with Bani Umayyad, and his prejudice towards his family reached to its zenith. Regarding his relatives in their demands for founding an Umayyad Government, the reason, rationality, interest and the losses of the Muslims, the Islamic laws and the regulations—nothing was a criteria and standard for Osman. Therefore, under the cover of his sentiments and benevolence a lot of wrong doings were committed.

However, it must be pointed out that the absolute sentiments and love by the caliph didn't exist at all towards all the other Muslims, rather his affections were especially reserved for his family and the others weren't immune from his wrath and tyranny. That is while having the absolute affection towards the roots and branches of the Umayyad he was full of intense wrath and tyranny towards the Abudhars, Ammars, Abudullah Ibn Mas'uds and …. When he exiled Abudhar-e-Ghaffari to a land without water and fodder—Rabaza and that old pious crusader died in the terrible circumstances over there, his affection was never roared. When Ammar was physically beaten and tortured by fists and legs of soldiers of the caliphate in front of him and was fainted, the caliph wasn't affected the least. The caliph's prejudice of for Bani Abi Mu'eet Clan wasn't possible to be covered up, and even the second caliph when he realized this matter; talked about it with Ibn Abbas: ***"If Osman takes over the control of the caliphate's affairs and impose the Abi Mu'eet's children upon the people, and he did so—would be killed."***[360]

When Omar ordered the formation of the council and also included Osman in it, he looked towards him and said:

"If you got the caliphate, be scared of God and don't impose the Abi Mu'eet Clan upon the people." When Osman appointed Walid bin Atbeh as the Governor of Kufa, The Commander of the Faithful (AS), Talheh, and Zubayr reminded him about the Omar's wordings and said to Osman: ***"But didn't Omar warn you not to impose Abi Mu'eet and Bani Umayyad Clans upon the people?"***[361] But ultimately his affections and strong likings become victorious upon all the standards, recommendations, benevolences, and all the sensitive Islamic Centers were taken over by the Umayyad. It happened that a group of the drunk with power and the ruling affairs and the another group in the accumulation of the wealth kept themselves busy in plundering while the rest of the Muslims from near and far were responsible for the payments of indemnity for the caliph and his family.

In reality Osman followed the saying of the old man of Umayyad Clan—Abu Sufiyan, who on the Day of Osman's appointment for the Caliphate entered in his house and when realized that all the surrounding people belonged to the Bani Umayyad Clan said: ***"Keep passing on the ball of the caliphate from hand to hand…."***[362] Abu Musa Ash'ari, a Yemenite was the Governor of Kufa. This act for the administrators of the caliphate was intolerable that a person other than the Umayyad should occupy such a position. Therefore, from this consideration Shabl bin Khalid, in a confidential and private assembly where all the people present were Umayyad looked towards them and said: ***"Why a land of such vastness was handed over to Abu Musa?"***

The caliph asked: "Whom do you have in mind? Shabl pointed out towards Aamir bin Abdullah that on that day wasn't more sixteen years!"[363] It was due to such thinking that S'aeed bin A'as uncle of the Governor of Kufa said upon the top of the pulpit: ***"Iraq has become***

as a grazing round of the Qureshite youths." If list of the top brass of Osman's Government could be abstracted from the pages of the history the truth and wordings of the third caliph's would certainly become explicitly clear, when he said: ***"Had I possessed the keys of the paradise in my hands, would given it to the Bani-Umayyad until the last person amongst them entered in the Paradise."***[364]

Such a fanatic love towards his clan without any limit or account caused that the people from the oppression of the caliph's rulers and politicians of his government become completely fad up and ultimately thoughts of uprising against the caliph started nurturing in the community that eventually ended in the termination of his caliphate and life. The changes that were made only in the Provinces of Kufa and Egypt in the replacements of the governors during the Osman's caliphate are indicative of his political style of nepotism towards the Umayyad. The day caliph took power in his hand he dismissed Mughireh bin Shaibeh from the Governorship and appointed S'ad bin Waghaas as his replacement. In this move, apparently he had correct far sight, because position of S'ad Waghaas, as the great Conqueror of the Iraq wasn't comparable with Mughireh being accused as a slanderer person.

But as though S'ad Waghaas was assigned to play the roll of a resolvent, because he was quickly dismissed from his job after only one year, and Osman appointed his own step bother Walid bin Atbeh bin Abi Mu'eet as the Governor of Kufa. In the year of 27 hijri he dismissed Omroo bin A'as from the collection of the taxes from the Egypt and instead appointed his own foster brother Abdullah bin S'ad bin Abi Sareh for the tax collection of the Egypt. In the year 30 hijri, he dismissed Abu Musa Ash'ari, the Governor of Basra who was holding this position from the second caliph's duration and instead of him appointed his maternal cousin Abdullah

bin Aamir for the post of the governorship while he wasn't more than a young man.[365] The above mentioned issues clearly indicate that Osman continuously endeavored for the foundation of an Umayyad Government.

1.8. Fourth Factor—Torture and Oppression of the Holy Prophet's (SAW) Companions

One of factors of the uprising was insulting of the Holy Prophet's (SAW) companions that was done directly through Osman himself or his appointed individuals. In this matter it would be sufficient to mention the following two examples:

1.9. Torture and Oppression of Abdullah bin Mas'ud

Abdullah bin Mas'ud, the Holy Prophet's (SAW) great companion, who possessed an exalted and distinguished position; in the books relevant to the companions he has been presented some one who could lead us towards strong faith, steadfastness, endurance, and publishing of the Islamic education through the Holy Qur'an's learning. [366] He was the first person who appeared at the cost of his own life to recite the Holy Qur'an loudly near the Qureshite's gathering, in the Mosque of al-Haram in order to let the sound of God's words enter in the ears of blind hearted Qureshite. Yes, during the midday when the Chief of the Qureshite were busy in discussing the relevant affairs in their assembly, suddenly Abdullah stood near the Abraham's (AS) Place and with an eloquent and loud voice started the reciting the Surah ar Rahman.

The Qureshite said to one another: ***"What did Ibn Umme Abd say?" One of them replied: "He was reciting the Holy Qur'an that was descended upon Muhammad."*** At that moment all of them arose and through severe beating and torture of Abdullah and hitting him hard with a slap upon his face silenced his voice.

Abdullah with his face injured returned toward his friends. They told him that that they were scared about him because of this reason. Abdullah replied that God' enemies were never so much degraded and abased as much before in my sight. He continued to talk to his friends and said that if you are willing I am ready to repeat the similar act tomorrow! They replied that whatever they already heard, which they didn't want to hear was sufficient. [367]

This is a leaf from the golden leaves of this great companion who spent his entire life since the beginning of his youth in inviting the people toward the Monotheism and teaching of the Holy Qur'an to the Muslims. He was included in the following verse revealed about the six peoples:

"Repel not those who call upon their Lord at morn and evening seeking His countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers."

—The Holy Qu'ran (6:52).

Abdullah's praise was much comprehensive than that it could be described here completely. What was worthy to mention that with such a pious believer and devoted companion, whose offence was only not to surrender to the illegitimate demands of the Governor of Kufa—Walid bin Atbeh, how was he treated? S'ad Waghaas was the Governor of Kufa; Osman dismissed him and replaced him with his foster brother Walid bin Atbeh. Having entered Kufa, Walid tried to take over the control of the public treasury in his own hands whose keys holder was Abdullah bin Mas'ud. Abdullah refused to turn over the keys to him. Walid reported the matter to Osman. Osman wrote a letter to Abdullah bin Mas'ud in which he reprimanded him from not handing over the keys to Walid. Under pressure of the caliph, Abdullah thrown away the keys towards the Governor

and said: ***“What strange days are that S’ad bin Waghaas is being removed and replaced with Walid bin Atbeh. God’s words are truest and the Holy Prophet’s (SAW) guidance is most beautiful. Know that the worst new innovations are those that are not ordered by the Islam; any thing that doesn’t have the religious roots is an innovation, every innovation is a deviation and every deviator would certainly join the fire.”***

Abdullah said the above words and since he was summoned by Osman to Medina, took over the path of Medina. The People of Kufa surrounded him and promised their help and the victory. He replied: ***“The caliph had the right of the obedience upon me and I didn’t want to be the first person to open the gate of sedition.”*** When he entered Medina and went to the mosque straight and found the caliph speaking from the pulpit. Biladhri had written: ***“When Osman’s eyes felt upon Abdullah, looking towards the people he said: ‘O people! Right now a tiny smelling animal entered in your assembly; animal that walks upon his food and vomits upon it and thus making it polluted.’ When Abdullah heard it he replied: ‘I am not like that, I am the Holy Prophet’s (SAW) companion, a combatant of the Day of Bader, and maker of the allegiance in the Treaty of Ridhwan.’*** At that moment A’aysheh shouted from her chamber: ***‘Osman! Why do you remember the Prophet’s companion in this manner?’”***

The confrontation started and in order to terminate the argument Abdullah was ordered by the caliph to leave the mosque. Ibn Dhamhey threw him upon the ground. Osman’s slave raised Abdullah and strongly hit him causing to fell down upon the floor that resulted in breaking his teeth. At that moment Imam Ali (AS) stood up for the objection and said: ***“Because of Walid’s slander do you torture the***

Holy Prophet's (SAW) companion in such a manner?" Ultimately Imam (AS) took Abdullah to his home but Osman didn't allow him to leave the Medina and he remained there until he died in the year 32 hijri.[368] (three year before Osman's murder). Abdullah bin Mas'ud when was fallen upon the sickness bed, his friends and lovers went for a visit to see him. One day Osman also visited him and discussions as follows were exchanged between them:

Osman: ***"What are you worried for?"***

Abdullah: ***"Abut my sins."***

Osman: ***"What do you want?"***

Abdullah: ***"God's expanded blessings upon me."***

Osman: ***"Should I order a physician at your bed side?"***

Abdullah: ***"The real physician made me sick."***

Osman: ***"Should I order your previous pension to be paid to you?" (it was terminated from the last two years).***

Abdullah: ***"The day I needed it, you denied it to me, now I am need less of it, do you want to pay?"***

Osman: ***"It would reach to your children and family."***

Abdullah: ***"God is their provider."***

Osman: ***"Please pray to God for my forgiveness."***

Abdullah: ***"I ask God to take my right from you."***

When Abdullah felt about his death nearing, Ammar or in accordance with other tradition Zubyar made his guardian that they shouldn't allow Osman to offer the prayer upon his dead body. From this consideration they buried him and

offered the prayer during night time. Since Osman learned about the incident, he asked Ammar why he didn't inform him about Abdullah's death. He replied: ***"He willed that you shouldn't offer the prayer upon his dead body."*** After hearing these words between Ammar and Osman, Zubyar recited the verses: ***"I could see you crying after my death, but when I was alive you didn't pay my rights."***

Such an oppressive behavior with a distinguished companion who was considered to be one of the Holy Qur'an's great readers and about whom Imam Ali (AS) said: ***"He taught the Qur'an and the traditions and completed it, and this knowledge was sufficient for him,"*** [369] with absolute certainty, wouldn't remain without the serious consequences. When the institution of the caliphate is a reflection of such an unfair offence, it creates a widespread and profound wrath among the people's thoughts. With the repetition of such ghastly incidents the thoughts of uprising and the revolution against the existing government took roots in the memories, and eventually what wasn't supposed to occur—unfortunately happened.

1.10. Torture and Oppression of Ammar Yasir

It wasn't only Abdullah bin Mas'ud who was disliked by the caliph; rather Ammar Yasir the Holy Prophet's (SAW) another exalted companion too couldn't remain unblessed from it. The reason for his insult and torture was that the caliph allotted some of the public treasury's ornaments specifically to his family members and since due to this act raised the public wrath, in order to defend himself went upon the pulpit and said: ***"We would take over from the public treasury whatever we like, and the groups who would oppose in this act, we would rub their noses upon the ground."*** Imam Ali (AS) replied to the caliph: ***"You wouldn't be allowed to do it."*** Ammar said: ***"I***

take God as witness that I would be the first to get his nose to be rubbed upon the ground."

At that moment Osman lost his temper and shouted: ***"O you with a large belly! Do you dare to challenge me? Get him."*** He was taken and was beaten to the extent until he was fainted. Ammar's friend took him to Umme Salameh's home—the Holy Prophet's (SAW) wife. When he becomes conscientious he said: ***"Thanks to God this isn't the first time that I was tortured."*** A'aysheh become aware of this incident and she brought hairs, shoes, and clothing of the Holy Prophet (SAW) and said: ***"Until now his clothing, shoes, and hairs aren't worn out that you made his traditions as obliterated."*** Osman lost his temper with A'aysheh's comment but didn't reply her.

Umme Salameh treated with hospitability to his old husband's lover and the individuals from the Bani-Makhzoom Clan, with whom Ammar had an allegiance, started visiting him; which was criticized by the caliph. Umme Salameh sent the message to Osman: ***"You are the one who forced the people to behave in this manner."***[370] Ibn Ghatibeh in his book *Al-Imameh wal-Siyasateh* written Ammar's incident in a different manner that could be summarized as: A group of the prophet's supporters gathered them around a place and wrote a letter to the caliph informing him about his offences and weakness as follows:

1. The Caliph in some cases opposed the Holy Prophet's (SAW) and Shaykhain's traditions.

2. One fifth spoils of the war from Africa in which God, Prophet, his relatives, orphans, and destitute have their rights was totally bestowed upon Marwan bin Hakm.

3. The caliph built seven homes in Medina for his wife Naileh and his daughters.

4. Marwan built palaces using the public treasury’s money.

5. Important assignments, were handed over to the Umayyad and the Muslim affairs over to un experienced Youngman who never saw the God’s prophet.

6. The Governor of Kufa, Walid bin Utbeh, in a state of drunkenness, offered the Morning Prayer as four units and looking toward the followers said that if they are willing he could add another unit to it.

7. Nevertheless Osman didn’t execute limits of the drinking of the alcohol upon him as yet.

8. The caliph renounced the helpers and the immigrants and didn’t consult with them.

9. The caliph like the kings confiscated the lands around Medina.

10. For the people, who never saw the prophet’s period as well as are without experience of participating in the crusades and currently weren’t defending the religion, the caliph bestowed upon them plenty of wealth and allocated vast lands in their names.

And…….

This letter was written through the cooperation of the ten persons but because of the bad consequences didn’t dare to sign the letter and gave it to Ammar to hand it over to Osman. He came to Osman’s home while he was surrounded by Marwan and a group of the Umayyad and delivered the letter to Osman. After reading the letter caliph become aware about the people who wrote it but realized that none of them because of the fear dared to come to his home. From this consideration he looked towards Ammar and said: ***“Your dare ness increased towards me.”*** Marwan looking toward the caliph said: ***“This black slave***

motivated the people to be courageous against you, if you could kill him, you would take the revenge from him as well from the others." Osman said: ***"Beat him."***

He was beaten until his hernia was ruptured and he become fainted and in the same condition he was thrown out of the home. Umme Salameh, prophet's wife learned about him and brought him to her own home. Mughireh Clan with whom Ammar had a common pact become very upset with this incident. When the caliph for the performance of the Morning Prayer came to the mosque, Hishaam bin Walid looked toward the Osman and said: ***"If Ammar passed away because of these injuries, tomorrow I would kill one of your kinsman."*** Osman Replied: ***"You didn't have the courage for such a thing."*** Then he encountered with Imam Ali (AS) and the fiery words were exchanged between both of them and in order to avoid the prolongation of this issue its not being quoted here. [371]

1.11. Fifth Factor—Exile of Personalities

A group of the Holy Prophet's (SAW) companions and friends who were famous in the community for being well mannered and pious, Osman exiled them from Kufa to Damascus, from Damascus to Homs and from Medina to Rabdha. This chapter of the Islamic history is the most painful amongst all of them that its studying guides a reader towards the existence of a darkest despotism in the institution of the caliphate. In this chapter we will present in summary some of the incidents among them because every body more or less are well aware about Abadhar's exile to Rabdha, [372] it would be avoided here from the presentation rather the attention would be paid towards the other exiles of Osman's caliphate.

1.12. Exile of Malik al-Ashtar and His Friends

As mentioned earlier, the third caliph because of the pressure of general public opinion, dismissed the obscene Governor of Kufa, Walid bin Atbeh and replaced him with appointing of S'aeed bin A'as, an Umayyad to take over the control of the affairs of Kufa, ordered him to especially behave properly with the Holy Qur'an's readers, and distinguished personalities. From this consideration the newly appointed governor had meeting and discussions with Malik and his friends such as Zayd and S'ashey, the children of Sohan and ultimately the result was that the governor considered Malik and his co-thinkers as opposed to the caliph's strategy. He confidentially exchanged letters with the caliph about this matter and reminded him that with the existence of Malik al-Ashtar and his friends, who are the Holy Qur'an's readers, he is unable to perform his duties. In reply to the governor's letter caliph wrote him to exile this group to Damascus.

Incidentally he also wrote a letter directly to Malik al-Ashtar in which he reminded: ***"You have the affairs hidden in your heart that if they are expressed openly would make the spilling of your blood as legitimate; I never believe that through reading of this letter you would change your behavior lest a hammer blow is inflicted upon your head, and after that there is no life left for you. Whenever my letter reaches in your hand take the path of Damascus immediately."*** When the caliph's letter reached in the Governor of Kufa hand's, he exiled a group of the ten people all of whom consisted of the righteous and distinguished people of Kufa that among them apart from Malik al-Ashtar names of Zayd, S'ashey, children of Sohan, Kumyal bin Ziyad Nakh'ee, Harith Abdullah Hamedani, and …. could be noticed.

Ironically, through the fate, existence of this group of the Holy Qur'an's readers, courageous, valiant, eloquent

speakers, and pious made the scene so unbearable for Mu'awiyeh, the Governor of Syria, and it was almost near that the general public opinion against the caliph and his representative in Syria could be materialized. Therefore, Mu'awiyeh wrote a letter to the caliph in which he diagnosed that the existence of this group in such an environment isn't in the interest of the caliphate. In that letter it was written: ***"You exiled a group to Syria who made my cities and regions as polluted and roared up the masses in their own favor. I am not absolutely certain that Syria shouldn't suffer a fate similar to Kufa, and the safety of thinking and steadfastness of the Syrian people shouldn't turn into the deviation and agitation."***

Mu'awiyeh's letter ultimately scared the caliph, thus in his reply he wrote that these people should be exiled to Homs (a place quite far away in Damascus). Some said that the caliph decided to return them again to Kufa, but the S'aeed bin A'as, the Governor of Kufa resulted in the caliph's change of his decision and therefore they were exiled to Homs.[373] Those who were exiled from one province to the another didn't commit any crime except being truthful and criticizing the complete monopolization of the institution of the caliphate. They desired the caliph to follow and practice the Holy Prophet's (SAW) traditions. It was desirable for the caliph's dignity that instead of accepting the Governor of Kufa's report, he should had dispatched the trusted and righteous individuals to enquire about the reality and in such a sensitive and important matter shouldn't had counted simply upon a report of his servant.

1.13. Who were Exiled?

1. Malik al-Ashtar: Is was personality who had seen the Holy Prophet's (SAW) period, none among the statesman writers criticized him and the Commander of the Faithful

Imam Ali (AS) described in a unique manner that until now no one was to able to describe him like that.[374] When the news of Malik's death reached to Imam (AS) he was severely affected and said: ***"Do you know who Malik was? If he was a mountain, it was its highest peak (no bird would dared to fly across it) and if he was a stone it was a very hard stone. Your death O Malik made a world very sad and made the another world very happy. For some one like Malik the mourners must shed tears. Does some one like Malik exist?"***

2. Zayd bin Sohan: About him it is sufficient to say that Abu Omroo in the Book of Istiab writes: ***"He was a religious and the distinguished elder person of his clan. In the Battle of Qadsiyeh he lost his one hand, and in the Battle of Jamal in Imam Ali's (AS) company drank the sherbet of the martyrdom."***[375] Khatib-e-Baghdadi had written: ***"Zayd spent his nights in the worshipping and his days in the fasting."***[376]

3. Brother of Zayd: S'as'ahey like him was an exalted personality, an eloquent speaker and a religious person.

4. Omroo bin Himq Khudha'i: Was the Holy Prophet's (SAW) friend and preserved the few traditions from him. When he quenched the Holy Prophet (SAW) with milk, that honorable one prayed for him and said that O Allah! Let him bless to be fully utilized with his youth ness. [377]

The acquaintance with these individuals would make us knowledgeable about the affairs of the other exiles, because all of them were gathered under one thought and ideology, and were busy in criticizing the then caliph and his officers. The explanation about their lives, spiritual, and academic positions of all of them would result in the prolongation of this discussion. Therefore, we will stop at this point and pay the attention towards the lives of the other exiles. K'ab bin 'Abdeh with his own signature wrote a letter to the third

caliph in which he strongly complained about the obscene acts of the then the Governor of Kufa and handed over it to Abu Rabiyeh. When the letter career delivered the letter in the caliph's hand he immediately got arrested. Osman asked about him all K'ab's co thinkers who wrote the letter jointly (but without signatures) and handed over it to Abu Rabiyeh, but he refused to tell their names, the caliph decided to punish the letter career, but Imam Ali (AS) prevent him to do so. Then Osman wrote a letter to his own governor S'aeed bin al-A'as to whip the twenty lashes upon K'ab and exile him to the City of Rey. [378]

5. Abd ar-Rahman bin Hambal Jamhee: The prophet's companion who was exiled from Kufa to Khaybar and his only crime was that he criticized the caliph when he bestowed the one fifth spoils of the war from the Africa and composed the following poetry:

"One fifth spoils of war from the Africa gave to Marwan,

He preferred him upon the others and practiced the nepotism."

This man lived under the exile in Khaybar until Osman was alive. [379]

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Chapter-2: Incident of Trial and Osman’s Killing

2.1. Consequences of Five Actions

The reaction of above mentioned five actions caused a wide uproar of criticism from the surroundings of the Islamic Country, placing the caliph and his entire ruling hierarchy under a big question mark, and accused all of them as being deviated from the straight path of the Islam. From this consideration the companions and the Muslims surrounding him continuously advised the caliph to change his course; otherwise he would be dismissed from the caliphate. The magnitude of the opposition would become clear in case we become familiar with the names of some of the opposition figures and their words:

1. The Commander of the Faithful Ali (AS) said a lot of words regarding Osman’s actions whether before his murder or after that. Amongst all of them he said his words that clearly reflected his point of view about Osman’s actions. That noble, one day, invited the children of the immigrants to fight with the Syrians and said: ***“O the children of the immigrants arise against to fight with the heads of the infidelity, the remaining polytheists, and Satan’s supporters, move to fight a war against Mu’awiyeh who had arisen to spill the blood of some one who carries the burden of many offences upon his shoulders (Osman). By God! Who split the seed and create the human beings would pull the offences of the others upon his shoulders until the Day of Hereafter, while nothing would be reduced from the sins of the others.***[380] Imam Ali (AS) on the second day of

his caliphate in a speech said: ***“Every land that Osman distributed to the others and any money from God’s money that he gave to any one should be returned to the Public Treasury.”***[381] These words and other sayings of Imam Ali (AS) clearly explains Imam’s point of view with respect to the caliph’s actions. The most explicit amongst all of them is the content that Imam (AS) said in his Sermon of Shaqshqiyeh: ***“Consequently, the third caliph proudly took charge of the caliphate, as it was a private grazing ground and with the bloated stomachs he and members of his Bani Umayyad Clan started the plundering the Muslim world’s wealth in the same recklessly gluttonous manner which characterizes a camel when it devours the harvest grass. However, this man met an ultimate death, the greed of this clan was the cause of his undoing.”***[382]

2. A’aysheh—the Holy Prophet’s (SAW) wife: **C**riticized Osman a lot more than the others, when Ammar Yasir was tortured and beaten and she learned about it, brought the prophet’s clothing and shoes and said: ***“O People! While the prophet’s clothing and shoes hadn’t been worn out as yet, but you forgotten his traditions.”*** During the period when the Egyptians and a group of the companions besieged Osman’s home, A’aysheh left Medina with the aim of performance of the House of God’s pilgrimage. At this crucial in juncture Marwan bin Hakam, Zayd bin Thabit and Abd ar-Rahman bin Attab requested her to cancel her journey because her presence in Medina might save the caliph from a certain tragedy. A’aysheh not only rejected their request for the help instead replied: ***“Alas I wish that in your feet as well as in your friend’s feet to whom you are trying to help, a heavy peace of stone was tied and I would had thrown both of you in the water or placed him inside a bag and tolerated***

the pains of its transportation finally dumping him in the water.” [383]

A’aysheh’s words about Osman are more than that all of them could be quoted here. It is sufficient to mention that until the day she wasn’t informed about the caliph’s murder and the allegiance of Imam Ali (AS) she continuously criticized Osman, but when she completed her Hajj-pilgrimages and started her journey towards Medina in the midway in a place named, Saraf learned about the caliph’s murder and the people’s allegiance with Imam Ali (AS) suddenly changed her position and said: ***“Alas may the sky fall upon my head!*** She said this sentence and requested that: ***“Take me back to Mecca because by Allah! Osman is killed as an oppressed and I will take his revenge!”*** The person who reported the news of Osman’s murder to her dared to say: ***“You are the first person who changed your words. In the past, you kept saying that this (N’asal) should be killed, because he indulged in infidelity against the God’s religion, now how do you say that he was killed as an oppressed?”*** She replied: ***“They killed the caliph after his repentance and my second comment is better than my first comment.”*** When she entered in Mecca went towards the mosque, hanged a curtain near the Hujr-e-Ishmael and lived under it. The people surrounded her and she kept saying: ***“Osman is killed as an innocent and I will take his revenge.”*** [384]

3. Abd ar-Rahman bin Ouf: Was another person amongst Osman’s criticizers, that Osman’s victory in the council of the six persons was due to his ingenuity and trickery. When Osman trampled his commitment of acting in accordance with the Holy Prophet’s (SAW) tradition and the Shaykhains’ method, the people complaint with Abd ar Rahman and said: ***“All these innovations are because of you.”*** In replying he said: ***“I never imagined that things would***

ultimately reach to such a situation, it is compulsory upon me not to speak with him any more." Since that day Abd ar Rahman didn't talk to Osman until the very last moment of his life. Even when Osman during his sickness paid him a courtesy visit, he turned his face away from the caliph and didn't agree to talk to him. [385]

Yes! The number of the people who rebelled against the caliph and provided ground for his murder in accordance of their own words is more than that their names could be described here. The description of the two more cases is also important and i.e. Talheh and Zubayr criticized him a lot more as compared to the others. Any way, in order to get acquainted with the names and speeches of the other opponents and their endeavors in the fall of the caliph from the caliphate's position, the readers should refer to the historical books, because our aim isn't to explain the fall of Osman's caliphate rather is to describe the background for the allegiance with Imam Ali (AS).

2.2. Siege of Osman's Home

The abovementioned five factor of the rebellion did it own task. The negligence of Osman towards the faults and grievances in the domain of his caliphate, in itself resulted that the groups from the important Islamic Centers of that period like Kufa, Basra, and Egypt, started arriving in Medina. These groups, in the name of encouraging goodness, forbidding evils, in order to force the caliph from not following God's book, the Holy Prophet's (SAW) traditions, and the Shaykhain's method, together with their co thinkers in Medina to think about an alternative, tried to emphasize upon the caliph to either repent or return to the real Islam, or to decide about his dismissal. Biladhari writes in his Book: *Ansab al-Ashraf*: ***"In the year of the thirty four hijri the individuals opposite to the caliph's methods from the three cities namely Kufa, Basra***

and Egypt gathered in al-Haram Mosque and held discussions about Osman's acts and all of them decided that as a witness about the indecent acts of the caliph should return to their own cities; should discuss matter with the people who possessed the similar thinking towards the caliph; and next year during the same period should meet each other in Medina in order take a decision about the caliph.

From this consideration in next year (35 hijri) Malik al Ashtar accompanied with a group of one thousand from Kufa, Hukim bin Jubbaleh Abadi accompanied with a group of one hundred and fifty from Basra, Kananeh bin Bushar Sakooni Tajjibi, Omar, and Badyl Khizai accompanied with a group of four hundred or more from the Egypt, entered in Medina, and a huge group of the helpers and the immigrants, who were intensely opposed with the caliph also joined them."[386]

Mas'udi writes: ***"Since Abdullah bin Mas'ud, Ammar Yasir, and Muhammad bin Abu Bakr were treated harshly with the Caliph, the Clan of Bani Zohr for backing of Abdullah, Bani Makhzoom for backing of Ammar Yasir, Teem for backing of Muhammad bin Abu Bakr, the others in addition to these three groups joined the rebels, and besieged the caliph's home. The delegation from the Egypt wrote a letter to the caliph with the following content: 'But after that; God never changes the conditions of any nation until they changed it by themselves. For God, for God, and again for God don't forget your enjoyment from the hereafter. We swear in the Name of God that we are angry for God and are happy for God. We aren't going to lay down our swords from our shoulders upon the ground until a proof of an immediate***

repentance for your ill deeds is submitted for us. These are our words and deeds.'" [387]

2.3. Caliph's Commitment towards Rebels

The siege of his home resulted that the caliph should take his task seriously and should endeavor to break the siege. But unfortunately he wasn't aware about the profundities of the rebellion and couldn't differentiate between the well respected people of the society from the notorious ones. He imagined that through the mitigations of Mughireh bin Sh'abeh and Omroo bin Aa's dispute would be resolved. From this consideration he sent these two persons out side from his home to extinguish the fire of the revolution. When revolutionaries saw the unpopular faces of these two individuals, they begin shouting slogans against them. They said to Mughireh: ***"Go back O adulterer and lewd."*** And said to Omroo A'as: ***"O the enemy of God go back you aren't a trust worthy person."*** At this sensitive moment Omar's son reminded the caliph about Imam Ali's (AS) position, and said that he is the only one who could silence the uprising.

Due to this reason, the caliph requested to that honorable one to invite these people towards the Book of God and the Holy Prophet's (SAW) traditions, and Imam Ali (AS) accepted this task with the condition that the caliph would act in accordance with whatever assurances he would offer on his behalf. Imam Ali (AS) decided to assure on his behalf that the caliph would act in accordance with the Book of God and the Holy Prophet's (SAW) traditions. The rebels too because of Imam Ali's (AS) goodwill, accepted his assurances on behalf of the caliph. Then they entered with him near Osman and harshly admonished him. He too accepted their agreement and it was decided that he should give them a written commitment. Thus the commitment letter was written as follows:

“This is the letter from God’s servant—Osman, the Commander of the Faithful towards those, who criticized and complaint against him. The caliph commits himself to act according to the Book of God and the prophet’s traditions; will take care of the destitute; will give a general pardon to those who are living under the fear; would return the exiles to their native places; would halt the Islamic Army in the land of enemy; …. Ali Ibn Abi Talib is the well wisher of the Islam and the believers, and it is required that Osman should act according to this commitment.”

A group like Zubayr, Talheh, S’ad Waghaas, Abdullah bin Omar, Zayd bin Thabit, Suhayl bin Hanif, Abu Ayoub, and …. as witnesses signed at the bottom of this page. The letter was written in thirty five hijri and every one of the groups received the letters with the same content and took the path of their own cities. The siege of the caliph’s home was lifted, and its entrance and exits become completely free. [388] After scattering of the rebels Imam (AS) once again met with the caliph and said to him: ***“It is required that you should speak to the people so that they could listen to your words and could act as witnesses. Because the uproar of the revolution engulfed the entire Islamic Land and it is inevitable that the delegations from the other cities may enter Medina once more, and you would ask me to speak to them again.”*** The caliph, who was completely aware about Ali’s (AS) truth and transparency therefore came out of his home and expressed regret towards his indecent acts.

Imam (AS) for the sake of unity and respect towards the caliphate’s position, in reality did a great service, and only if after that Osman under the shadow of his guidance moved his steps, no tragic incident would had been inflicted upon him. But unfortunately the caliph had weakness in the decision making, lacked farsighted ness as well as didn’t

have the realistic and matured advisors. Some one like Marwan bin Hakam already grabbed his faculty of reason and intelligence. Therefore, after scattering of the Egyptians, the caliph due to Marwan's pressure committed an extremely indecent act. Osman tried to reflect his meeting with the Egyptians in an entirely different manner and explained that since the reports from Medina reached to the Egypt they came here for the enquires and once they found out that the reports were baseless they returned towards their homes. When such words came out of the caliph's mouth uproar of the protest was raised by opposition. All of them shouted together: ***"Be ashamed of God and repent."*** The pressure of protest was so profound that the caliph took his words back and raising his hands towards the Holy Mecca and said: ***"O God! I am the first person returning towards you!"***

2.4. Execution Orders for Rebel Leaders' Heads

The incident of the Egyptians almost ended; they already left Medina towards the Egypt but during the way encountered the Osman's slave at a place called Elhey who was going towards the Egypt. They thought the possibility of his carrying a letter of the caliph for the Governor of the Egypt, Abdullah bin Abi Sureh. Therefore, they started searching his belongings and in the middle of his water pot found a letter hidden inside a tin pipe. The content of the letter was that whenever Omroo bin Budayl entered in the Egypt his neck should be cut off, cut off the hands of Kananeh, Urweh, and Abi Adis, and after their being weltered in their own blood, all of them should be hanged. Seeing such a letter caused the Egyptians to lose their self control completely, all of them returned from the midway, met with Imam Ali (AS), and presented him the letter.

Imam Ali (AS) with the letter entered in Osman's home and showed it to him. Osman swore that the hand writing of

the letter was his official writer's hand writing and the seal upon the letter was his own seal, nevertheless he wasn't aware about the existence of such a letter. Apparently it seems that in reality the caliph wasn't aware about the letter and this acts was done by the people in his near circle like Marwan bin Hakam, especially the seal of the caliph was kept near Hamran bin Aaban that after his transfer to Basra was with Marwan. [389]

The Egyptian delegation besieged the caliph's home again and requested to meet him and when saw him asked: ***"Did you write this letter?" Osman swore in the name of God and said: "He wasn't informed about it".*** The representative of the delegation replied***: "If such a letter was written without your knowledge then you didn't deserve the worthiness of the caliphate and running the affairs of the Muslims; therefore quit the caliphate as soon as possible."*** The caliph replied: ***"The dress that is placed upon me by God, I would never take it out."*** The boldness of the Egyptians made Bani Umayyad Clan upset but instead of mentioning the real reason they didn't find any wall shorter than Ali's (AS) wall, and regarded him the main factor of the boldness behind the delegation against the caliph. Imam Ali (AS) cried upon them and said: ***"You knew very well that I didn't have any camel in this valley. I provided the ground for the return of the Egyptians, but now I can't do any thing else." Then he said: "O God I am disgusted with their accusations and the spilling of caliph's blood, and in case if an incident occurred I didn't have the least responsibility toward it."***

All the indicators proved clearly that either the letter was written by Marwan himself or by his orders. Due to this reason the Egyptians asked the caliph to handover Marwan to them, but the caliph refused to hand over this person who was responsible for that mischief. Therefore, the siege

of the caliph's home become further tighter and even carrying of the water inside the home was seriously prevented. The caliph requested his surrounding people to inform Imam Ali (AS) as soon possible to send some quantity of the water to the center of the caliphate. Imam Ali (AS) with Bani Hashim's help sent three water skins of water inside the caliphs' home. While sending the water inside the caliph's home Bani Hashim were encountered with severe resistance of the people who besieged his home and some of them were injured but ultimately succeeded in sending the water inside.

2.5. Rumors about Caliph's Letters during Siege

During the siege Osman wrote a letter to Mu'awiyeh in which he reminded him that the people of Medina after breaking the allegiance with him become infidels and therefore asked him to send warriors to Medina as soon as possible. But Mu'awiyeh didn't show any response to the caliph's request and said that he wouldn't stand against the Holy Prophet's (SAW) friends! Also the caliph wrote letters to Yazid bin Asad Bijili to Damascus, Abdullah bin Aamir to Basra, and to those who were present in the Hajj pilgrimage that was headed by Ibn Abbas in that year but unfortunately none of the letters produce any result. Some of them tried to rush to help the caliph but learned about his murder before their arrival in Medina.

2.6. Marwan's Evil Actions Quickened Osman's Murder

The people responsible for the siege of the caliph's home weren't interested to attack upon his home; rather their endeavors were limited that the water and food stuff shouldn't be allowed to enter inside so that the caliph and his courtiers should surrender to their demands. But Marwan's evil action who started to attack and killed one of the revolutionaries by the name of Orweh Lesi resulted in

their attack inside the home. In this attack the three people of the caliph's supporters by the names of Abdullah bin Waahab, Abdullah Auf, and Abdullah bin Abd ar Rahman were killed. Attackers from Omroo bin Hazm Ansari's home were able to reach access to the center of the caliphate and thus terminated his life. Inside the home Osman's slave Naqil was killed with the Malik al-Ashtar's and Omroo bin Abid's hands.

The intensity of the attack was so severe that the Bani Umayyad Clan who were responsible for the caliph and his courtier's security all of them ran away and Umme Habibeh —prophet's wife (Abu Sufiyan's daughter) hide them in inside in her home and therefore this episode in the history was famous as *Youm ad-Dar*. The caliph was killed by the hands of Muhammad bin Abu Bakr, Kanateh bin Bashar Tehjeebi, Sudan bin Hamran Muradi, Omroo bin Hamaq, and Omayr bin Sabi. During the time of the caliph's murder his wife Naileh threw herself upon her husband's half dead body, and as a result the two of her fingers were sheered off, and thus she prevented cutting off Osman's head from his body, but the strokes of the attackers finished his life and after a few moments his body without the soul was lying in a corner of his home.

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Chapter-3: People's Allegiance with Imam (AS) after Osman's Murder

Third caliph's harsh behavior with the righteous companions, his undesirable munificence, bestowments and handing over the government affairs in the hands of incompetent people from the Bani Umayyad Clan resulted to his murder. On the Day of the eighteen of the Month of Dhu al-Hijjah in the year of 35 hijri, Osman was killed in his own home by the hands of the Egyptian and Iraqi revolutionaries together with the cooperation of a group of the Holy Prophet's (SAW) companions; his first rank and intimate supporters ran away towards Mecca.[390] The publication of the caliph's murder shocked the Muslims of Medina and its surrounding areas with surprise and amazement; every one started thinking about the future leader of the Muslims and people like Talheh, Zubayr, S'ad Waghaas and .... made themselves as the potential candidates and were thinking about the caliphate more than the others.

The revolutionaries knew it well that because of the caliph's murder the situation of the various Islamic Countries would become upside down. Due to this reason they decided to fulfill this vacuum as soon as possible, and therefore only after having elected and the caliph and making the allegiance with him, they should return to their native lands. They were looking for some one, who during these twenty five years remained completely loyal with respect to the Islamic Learning and the Holy Prophet's (SAW) traditions; and that was no one except—Imam Ali (AS). The others polluted them with the world in a certain manner and ways with Osman's weaknesses and were his partners. Talheh and Zubayr and individuals like them

during the period of the third caliph spent their time in managing their worldly affairs, collection of income from their estates and building palaces in this or that city, completely cut off their bonds with the Holy Prophet's (SAW) traditions as well with the Shaikhyain's methods.

In spite of Imam Ali's (AS) name being upon the tips of every body's tongues and during the period when the caliph's home was besieged by the revolutionaries, The Commander of the Faithful Imam Ali (AS) was the only unique messenger, who was acceptable to both the parties and more than all the others tried his best to silence the crises in a way acceptable to both the parties. But the factors that in the episode of the Saqifa caused Imam Ali's (AS) removal from the scene (except youth age) were all still present in their same condition. Had it not been for the absolute decision and the pressure of the powerful revolutionaries and the general opinion, the same factors of Imam Ali (AS) again for the fourth time would removed him behind from the scene and the caliphate would be given to one of the sheiks amongst the prophet's companions thus depriving the Islamic Community from the true divine government forever.

Had Osman been died in a natural death, the situation of Medina would have remained ordinary; the companion sheiks, who during the Osman's caliphate acquired a lot of prestige and wealth would never given the vote for Ali's (AS) Government and in case of formation of the council, could made it in a format to produce the ultimate result against him. Instead the directors and the mystery players of the political scene played an act at the scene that the selection shouldn't even prolong to the formation of the council and motivated the existing caliph to appoint some one of their liking as Abu Bakr appointed Omar for the caliphate earlier.

This group knew very well that if Imam Ali (AS) would take over the affairs of the caliphate in his own hands, he would confiscate their wealth and properties, and would select none of them for the higher positions of his caliphate. They read this reality from Imam Ali's (AS) forehead and were completely knowledgeable about his moral characteristics. Therefore when Imam Ali (AS) didn't allow Talheh and Zubayr to interfere in his administrative affairs, they broke their allegiance immediately and created a bloody War of the Jamal. The elements who removed Imam Ali (AS) from the Islamic Government at the Saqifa consisted of as follows: 1. The killings of the close relatives of the Holy Prophet's (SAW) companions by Imam Ali's (AS) hand.

2. The ancient enmity between Bani Hashim and other tribes especially with Bani Umayyad existed. Not only these element after Osman's murder were still existing at their full strength rather another element—that wasn't lesser in strength as compared to the others, rather was more powerful—the intense opposition of the Holy Prophet's (SAW) wife, A'aysheh with Imam Ali (AS).

During the Osman's caliphate, A'aysheh was a heavy political weight. She repeatedly encouraged the people to spill Osman's blood and due to this reason occasionally showed the Holy Prophet's (SAW) clothing and said that still they hadn't worn out but his religion unfortunately has been exposed to the transformations. [391] The prestige that A'aysheh possessed among the Muslims, and the lot of the traditions that she narrated from the Holy Prophet (SAW) resulted in her being a heavy political balance in favor of those, who were liked by her, and a means of serious trouble for those, who were disliked by her. A'aysheh's opposition with Imam Ali (AS) was due to following reasons: Firstly, in incident of *(Ifek)* Imam Ali (AS) given his opinion for A'aysheh's divorce. Secondly, Zahra (SA) the Holy Prophet's (SAW) honorable daughter had few children from

Imam Ali (AS) while she wasn't able to had a child from the prophet. Thirdly A'aysheh felt that Imam Ali (AS) is not happy with her father's caliphate and regarded him as an Fidak's usurper. In addition to that Talheh from the Clan of Teem was A'asheh's nephew and Zubayr was her sister's (Asm'a) husband, and these two individuals for occupying the caliphate possessed the complete readiness. An explicit witness about A'aysheh's unhappiness with Ali's (AS) Government is the following episode that is written by Tabri: ***"In the event of Osman's murder A'aysheh was in Mecca. Having performed Hajj pilgrimage's ceremonies she started his journey towards Medina. In the middle of the path in a place named (Sarf) she learned about the caliph's murder, and the people's allegiance of the immigrants and the helpers with Ali (AS) and due to this reason become so unpleasant that desired her death and said: 'Alas the heavens fallen upon my head.' Then she returned to Mecca and said: 'Osman was killed as an oppressed and by God I am going to take his revenge.' The reporter of the caliph's murder dared to challenge her and asked: 'Until yesterday you said to the people to kill Osman because he become an infidel, how do you consider him as an oppressed today?' She replied: 'the revolutionaries repented him first, and then killed.'"***[392]

3.1. Allegiance of Revolutionaries with Imam (AS)

Although, the above mentioned elements were close to deprive Imam Ali (AS) from the caliphate for the fourth time, the power of the revolutionaries and backing of the general public opinion made their efforts less effective. The Holy Prophet's (SAW) companions altogether came to Imam Ali's (AS) home and said to that honorable one that for the caliphate there was no one more deserving than him.[393] Abu

Minhaf in the Book of: *Al-Jamal*, writes: ***"After Osman's murder a huge gathering of the Muslims was formed in the mosque in a manner that it become over flooded with the people. The aim of the assembly was to appoint a caliph. The distinguished personalities from the immigrants and the helpers like Ammar Yasir, Abu al-Hitham bin Al-Tihan, Rafeh bin Rafeh, Malik bin Ajlan, Abu Ayoub Ansari and …. expressed their opinion for the allegiance with Ali. More than others Ammar talked about Imam Ali (AS) and including his sentence that: 'You had seen the situation of the previous caliph. If you didn't move fast, things might encounter the same destiny again. Imam Ali (AS) is the best person for this task and all of you are well aware about his distinctions and previous records.' At that moment all of them shouted together unanimously: 'We are ready for his caliphate and vicegerency. At that time all of them left that place and surrounded Imam Ali's (AS) home."*** [394]

Imam (AS) himself explained the arrival of crowd towards his home: ***"Like the thirsty camels when the camel driver opens their shackles, and through loosening the ropes releases them, they rushed towards me that I imagined as though they wanted to kill me, or some of them wanted to kill some others in my presence."***[395] That honorable one in his Sermon of Shaqshaqyeh talks about the onslaught of the immigrants and the helpers at the time of entrance to his home: ***"The people like the hairs of a hyena's neck encircled me and from every direction, severely pressured me until Hasan and Husain were almost trampled under the feet and the hands; and my dress side and clock were torn off and like the flock of sheep they surrounded me until I accepted their allegiance."***[396]

Yes, Imam (AS) in replying to their request said: ***"I would be better as your advisor than being your ruler.*** They refused to accept and said: ***"Until we make the allegiance with you, would not let you leave."*** Imam (AS) said: ***"Now that you are insisting the ceremony of the allegiance should be performed in the mosque, since the allegiance with me can't be hidden and it should be done with the permission of the Muslim masses."*** Imam (AS) walked ahead of the crowd towards the mosque and the immigrants and the helpers made the allegiance with him; then the other groups joined them. The first persons who made the allegiance with him were Talheh and Zubyar. After that the others too pressed his one hand as an indication of the allegiance with him, and except a small number who weren't more than to be counted upon the fingers,[397] all of them voted for his caliphate and leadership.[398]

3.2. Most Natural Allegiance

In the Islamic Caliphate's history none of the caliphs like Imam Ali (AS) was elected, with the unanimous majority of the votes, and his selection wasn't based upon the votes of only the companions, righteous ones from the immigrants and the helpers, jurisprudents, and readers. It was only Imam Ali (AS) who obtained the caliphate through this path or in other words the Government reached to Imam Ali (AS) —in this manner. He in one of his own sermon described the unprecedented situation of the uproar and welcome of the people for his allegiance as: ***"The shoe laces become untied, cloaks were fallen from the shoulders, feeble remained under the feet, and enjoyment of the people from my allegiance reached to such a limit that a child become joyful, old, weak came for the allegiance, and the daughters in order to witness the scene of the allegiance lifted their veils towards the***

back.” Abdullah bin Omar refused to make the allegiance with Imam (AS), because he knew that the caliphate for Ali (AS) wasn’t the goal, he didn’t want it to break his head and hands for its sake, rather he only desires it to establish the truth, execute justice, and to retake the lost rights of the feeble and the destitute. On the second day of the allegiance that was the twenty six of the Dhu al-Hijjah of the thirty five year of hijri, Abdullah came near Imam (AS) with the intention of discouraging him from the acceptance of the caliphate through the path of whispers and doubts. He said: ***“It was better to assign the task of the caliphate to the council, because all the people weren’t ready for your caliphate.”*** At this moment Imam (AS) became angry and said: ***“Woe upon you! I didn’t ask them to make the allegiance with me; did not you see their onslaught? Arise and go away, O ignorant.*** Omar’s son didn’t find Medina’s environment favorable for him, therefore took the path of Mecca, because he knew it well that Mecca was the sacred immune place of God, and Imam (AS) would continuously honor its immunity. [399]

The true history and imam’s (AS) words indicated that in the allegiance of the people with him there was no compulsion or reluctance and those who made the allegiance with him did it so with complete satisfaction, although with various expectations and thoughts pressured his hand for the leadership. Even Talheh and Zubayr, who regarded them as the co-equal with that honorable one, either with the expectation of being benefited from his leadership or with the fear of opposition with the general public opinion, together with the immigrants and the helpers made the allegiance with Imam Ali (AS). Tabri about the allegiance of these two people narrated the two categories of the narrations, but that category of the narrations which proves their allegiance with their own free will with Imam (AS) quoted in his history more than the

second category and perhaps it indicated that this great narrator possessed more belief in the first category of the narrations than the second category. [400]

Imam's (AS) word in this matter testified clearly the second category of the narrations. When these two individuals broke their allegiance and thus indulged in a great offence, propagated among the people that they did not made their allegiance with Imam Ali (AS) with their free will and liking. Imam (AS) in replying to both of them said: ***"Zubayr imagined that he did the allegiance with his hand and not with his heart, that is not true. He admitted about his allegiance and claimed the bonds of the kinship. He should better bring an argument or witness or he should return one more time to allegiance that he had broken."***[401] Imam (AS) in his discussions with Talheh and Zubayr rolls curtain further higher and reminds them about their insistence upon their allegiance till he mentioned: ***"I never had any liking for the caliphate and there was no goal for me in it. You invited me towards it and insisted to take over the ruling affairs."***[402]

3.3. Historical Lies

Saif bin Omar belongs to the spreaders of the historical lies who endeavored in his narrations to deviate the path of the history through fabrication of the matters without any basis. He narrated in this matter that the allegiance of Talheh and Zubayr was accomplished due to the fear of Malik al-Ashtar's sword.[403] This matter notwithstanding whatever Tabri narrated earlier had contradiction and even wasn't compatible with Imam's (AS) words, rather was completely opposite with the freedom and method of Ali's (AS) Government. Imam Ali (AS) regarding those few people countable upon the fingers didn't interfere in their lives and left them alone to their own conditions, and when it was

said to Imam to dispatch some one for them, he replied: ***"I don't have any need for their allegiance."*** [404]

Fortunately History of Tabri was based upon the documentations and the documentations of its narrations were specific, therefore, the diagnosis of the correct from the incorrect was possible easily. The hero of these types of narrations, which mostly were favorable of the three caliphs, and unfavorable to the Holy Prophet's (SAW) family was—Saif Ibn Omar that Ibn Hajr in the Book of: *Tahzib al-Tahzib,* wrote about him: ***"He is a man who fabricates the lies. His quotations are worthless and all of his narrations are denied by the scholars. He is also accused of being an atheist."*** [405] Unfortunately, his fabricated narrations, after the History of Tabri also were quoted in different books of history like the History of Ibn Asakar, Kamil Ibn Athir, al-Baldyeh wal Niyaheh and the History of Ibn Khaldun, and all of them without the research followed Tabri and imagined that whatever was narrated by Tabri was an absolute—reality.

3.4. Roots of Conflicts and Uprisings

The environment that Imam Ali (AS) inherited from the thirteen years of the Osman's Government was full of affluence and the spoils of war that was obtained through the victory of the Muslims in different countries. Existence of the wealth and abundance of the spoils of war wasn't a knot that couldn't easily be loosened by Imam Ali (AS); the problem was its method of the distribution. Because from the end of the second caliph's period, and throughout during the Osman's Government, the Holy Prophet's (SAW) tradition was changed completely and a powerful group associated with the caliphate's clan was allocated the spoils of war especially for themselves, as a result the great class difference and the strange grievances developed in the society.

During the Holy Prophet's (SAW) and the first caliph's period till the year fifteen[406] or twenty hijri[407] the spoils of war and wealth wasn't accumulated rather it was distributed equally among the Muslims. But the second caliph founded the Public Treasury, for the people and appointed their salaries in accordance with their ranks and privileges, and created an office for this task. Ibn Abi al-Hadid, wrote the amount of the salaries[408] of a group of the Muslims: ***"For Abbas Prophet's uncle: 12,000/yr, for every prophet's wife: 10,000/yr, and among them 2,000 more for A'aysheh, for the companions of the Bader for the immigrants: 5,000/yr, for the ansars 4,000/yr, for the companions of the Ohud till Hudaybiyeh 4,000/yr, for the companions after the Hudaybiyeh 3000/yr, and for those who participated in the crusade after the Holy Prophet's (SAW) death was 2,500, 2,000, 1,500, and 200/yr in accordance with their particulars and ranks."***[409]

Omar claimed that through this means he wanted to absorb the nobles towards the Islam, but in the last year of his life he used to say that if remained alive, would distribute the wealth equally the way it was distributed by the prophet. [410] This innovation of Omar become the pillar of the class difference in the Islam, and during Osman's caliphate the split become further profound and the differences become more intense. Imam Ali (AS) who was inheritor of such circumstances wanted to return the people towards the Holy Prophet's (SAW) methods and traditions, to completely destroy the class differences, and to distribute the spoils of the war equally; naturally he was encountered with the difficulties because the distribution of the wealth equally resulted in endangering some group's interests.

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Chapter-4: Elements who Opposed Imam's (AS)

The differences and the split into two groups, that after the selection of Imam Ali (AS) as a leader appeared among the Muslims was totally unprecedented and never before such a split was noticed during the rule of the three previous caliphs. True, that the first caliph was appointed with the division and the conflict, and encountered with the uproar of complaints from those who considered the caliphate's position to be appointed divinely by God but it wasn't too long that the situation calm down soon; various groups for the sake of the superior Islamic Goals closed their lips, and ignored their rights. Although, the selection of the two other caliphs wasn't materialized without any conflict nevertheless, it wasn't to long that the uproar was subdued, and both the caliphs were able to control the situations. But after Imam Ali's (AS) selection some groups openly declared their opposition against him, and a profound split was developed in the Islamic Community.

Their opposition with Imam Ali's (AS) Government had ancient roots; a large number of the relatives of the opposition groups were killed by his hands during the wars. Including during the days of the allegiance, Walid bin Atbeh said to Ali (AS): ***"My father on the Day of Bader was killed by your hands, yesterday you didn't helped my brother Osman; also S'aeed bin al-A'as' father was killed by your hands on the Day of Bader and you treated Marwan near Osman as an abject, unintelligent and …."*** But what gave an excuse in the hands of the opponent consisted of the two issues:

1. The cancellation of the undesirable discrimination in the distribution of the Public Treasury.

2. The dismissal of the incompetent commanders of the previous caliph.

These two issues caused that the groups of the world worshippers and over ambitious, rebelled against Imam (AS), and in order to rescue their wealth and properties, which they accumulated illegitimately, from the domain of Ali's (AS) confiscation. Imam (AS), during his own caliphate, desired to return the people to the Holy Prophet's (SAW) period, and to renaissance absolutely, his style and traditions in the affairs of the leadership. But unfortunately piety and righteousness of the Holy Prophet's (SAW) duration was completely forgotten, the moral values were changed among the people; undesirable discrimination already entered in the people's conscience and among the pillars of the society, and the affairs of the leadership were assigned to the debased individuals.

In the council of the six persons Abd ar Rahman the famous capitalists of the Qureshite proposed to Imam Ali (AS) that if he agree to rule in accordance with the book, the prophet's tradition and the Shakhain's method, he is ready to make the allegiance with him, but since he didn't accept his condition and said: ***"I would rule in accordance with the book, the tradition and with my own jurisprudence, and not on the basis of the styles of the previous caliphs."*** Imam's (AS) resistance in front of Abd ar Rahman resulted that he should be deprived from the Islamic Government for the twelve years and Osman should take over the ruling affairs in his own hands. Now, that Imam (AS) taken over the ruling affairs in his own hands the time arrived for the renaissance of the Holy Prophet's (SAW) traditions in the distribution of the Public Treasury. The Holy Prophet's (SAW) was method that he

never accumulated it, and distributed all of it equally between the Arab, Iranians, black, and whites without making any least difference.

4.1. Imam's (AS) Sermon before Distribution of Public Treasury

Ali (AS) before ordering the distribution of the Public Treasury delivered the following sermon and said: ***"O People! None is born from a mother to the world as slaves and maids and all of them are independent and free. God blessed some of you with plenty of blessings, one who is in a bad situation should practice patience, and with his patience shouldn't put an indebt ness upon God. At present the Public Treasury near me is ready to be distributed, and that would be distributed among the whites and black equally."***[411]

When Imam Ali's (AS) speech reached at this point, Marwan looked towards Talheh and Zubayr and said: ***"With this words Ali (AS) meant you, i.e. you wouldn't have any preference with the others."*** Iskafi in the Book of: *Naqz-e-Osmaniyeh* that is a Criticism of Osmaniyeh written by Jahiz quoted Imam's (AS) speech in more details: ***"Ali (AS) on the second day of the allegiance on the day of Saturday nineteen Dhu al-Hijjah al-Haram in the year of 35 hijri went above the pulpit and in a detailed speech said as follows:***

'…. People! I invite you towards the Holy Prophet's (SAW) shining path and execute my order in the society. Whatever I ask you to do, do it and from whatever I prevent you don't do it.' Then from the pulpit looking at the right and left, added: 'O People! Regarding this group charmed with the world and become owners of the water, land, horses,

slaves, and beautiful maids, whenever I prevent them from this abjectness, introduce them to their religious obligations, they aren't supposed to criticize me and say that Abu Talib's son deprived us from our rights.

The one who thinks that because the Holy Prophet's (SAW) companionship possess superiority above the others must know that the criteria for the superiority—is some thing else. The superiority belongs to some one who replies to the Commands of God, the prophet, and accepts the Code of Islam. In this case, the people from the point of view of the rights would be equal with each other. You are the slaves of God, the wealth belongs to God, and it would be distributed between you equally. No one possesses any superiority above any one else. Tomorrow the Public Treasury would be distributed among you and all the Arabs and the Iranians are equal in it."[412]

4.2. Distribution Method of Public Treasury

Imam (AS) ordered his writer and secretary Obaydullah bin Abi Raf'eh [413] that he should pay every one immigrant and helpers an amount of three Dinars. At that moment Sahal bin Hanif Ansari opened his tongue for the complaint and said: ***"Is it desirable that I should be treated equal to this black person who was my slave until yesterday?"*** Imam (AS) in replying to his question replied: ***"In the Book of God, I didn't see any difference between the children of Ishmael (Arab) and the children of Isaac."***

4.3. Dismissal of Previous Commanders

The most important political decision of Imam (AS) was dismissal of the previous caliph's commanders, and Mu'awiyeh was on top of the list. Imam (AS) since the first day, when he accepted the caliphate, decided to terminate all the commanders of Osman's period from the work, who spent the wealth and public treasury for the fulfillment of their own political aims and objectives or allocated it for them or their children, and established their Governments like Caesar and Kasra. One of Imam's (AS) objections against Osman was Mu'awiyeh's reinstatement upon the Government of Syria and the people listened this from Imam's (AS) tongue repeatedly.

Imam (AS) in the beginning of the year 36 hijri selected very distinguished and righteous personalities, for the administration of various provinces of the Islamic Countries. He dispatched Osman Bin Hunif to Basra, Ammar bin Shahab to Kufa, Obaydullah bin Abbas to Yemen, Qays bin S'ad to Egypt, and Sahal bin Hunif to Syria, and all of them except Sahal bin Hunif who returned from the midway, entered in the provinces of their assignments, and took control of the ruling affairs in their own hands. [414]

The dismissal of the past governors especially Mu'awiyeh was under discussion during those early days and also later on. A group of the near sighted and unaware about the situation and affairs, regarded this, as a reason for the political weakness, ruling of a country, and inadequacy of the management of Ali's (AS) Government. They claimed that since Ali (AS) didn't possess the political gimmicks and trickery, regarded lie and fabrication against God's pleasure, dismissed Mu'awiyeh and like him, only due to this reason, and as a result was inflicted with the severe tragic encounters. But if he had not touched the composition of the past commanders, allowed to let them be dominated upon the affairs, reinstated them upon their chairs for a little while longer, to dismiss them later on, he

would never had been encountered with the tragic incidents like the Jamal and Siffin etc, and more successful in his government and the ruling affairs.

These words don't contain any freshness and during those prime days of Imam Ali's (AS) Government, some people did suggest them to him but he refused to accept them. Mughireh bin Sha'beh was on of the four sided Arab politician; when he learned about Ali's (AS) decision, went to Imam's home and talked to him confidentially and said: ***"The expediency dictates to reinstate the Osman's commanders for one more year in their places; when they succeeded in taking the allegiance for you from the people; your ruler ship become absolutely firm over the Islamic Empire from east till west and you are completely dominated upon the ruling affairs, then you could dismiss and reinstate them in accordance to your liking."*** Imam Ali (AS) in reply said: ***"By God, I would not tolerate the flattery in the religion and wouldn't assign the affairs of the country in debased people's hands ."*** Mughireh replied: ***"If you don't accept my words for all of Osman's commanders, at least compromise with Mu'awiyeh so that he could take the allegiance for you from the people of Damascus, and then with complete ease and confidence remove him from his position."*** Imam (AS) replied: ***"By God, I wouldn't allow Mu'awiyeh to be dominated upon the life and wealth of the people even for two days."***

Mughireh was disappointed with Ali's (AS) not getting influenced with his opinion and therefore left his home. Tomorrow once again, he came to Imam's (AS) home and accepted his position about Mu'awiyeh and said: ***"It isn't worth of your position to enter in the life with fraud and deceit; dismiss Mu'awiyeh too like the others as soon as possible."*** Ibn Abbas has said: ***"I told Ali (AS) if***

Mughireh proposed Mu'awiyeh's reinstatement; he had no other aim except showing the well being and farsighted ness towards you, but in his second proposal, he was perusing an objective opposite to his first suggestion. In my opinion it is prudent not to dismiss Mu'awiyeh from his job, and when he made the allegiance with you as well as obtained the allegiance from the people of the Damascus for you, that would be time to remove him from the Damascus." But Imam (AS) didn't accept this opinion either. [415]

Now time has arrived that the issue of the dismissal of the past commanders and especially the dismissal of Mu'awiyeh, from the political principles, social conditions, interest of the Islamic Community, and also the issue of imam's (AS) personal interest should be analyzed. Apart from that the issue of the reinstatement of the past non righteous commanders was against the interest of the Muslims and Islam. Was it prudent from the point of view of political principles, and in the interest of the domestic affairs —to consider their reinstatement, or path of piety and politics here dictated that if some one, other than Imam (AS), occupied the caliphate's seat wouldn't had any other alternative—except the dismissal of the past commanders? If after Osman, Mu'awiyeh was selected for the caliphate's position had he any other alternative except the dismissal of the past commanders?

4.4. Imam's (AS) Reason for Mu'awiyeh's Sudden Dismissal

There is absolutely no doubt that the reinstatement of the position for the individuals like Mu'awiyeh was against Imam's (AS) piety and righteousness which was quite famous, but the debate here is whether reinstatement of such individual's wasn't in accordance with the politics, expedience, accompanied by the wealth accumulation, and

the farsightedness? If a non pious person was sitting in Imam's (AS) position, brought by the means of the same group that was responsible for bringing Imam (AS) was it possible for him to leave such individuals remaining in their positions? Or intelligence, farsightedness, and the personal interests of Imam (AS) (minus the piety and superior interest of Islam) too would required it to dismiss such individuals from their posts and positions, and the sensitive Islamic positions should be assigned in individual's hands, who were acceptable to the Muslims and the revolutionaries?

Some of the people support the first point of view and say that Imam's (AS) piety was responsible to dismiss such types of individuals; otherwise his personal interest required it prudent to leave Mu'awiyeh alone, compromise with him for the time being so that he wasn't encountered with the incidents like the Wars of Siffin, and Naherawan. But the other researchers like eminent Egyptian scholar Abbas Mahmood Aqqad, the author of the book: *Abqaryateh al-Imam Ali* as well as the contemporary writer Hasan Sadr accepts the second point of view and with very clear arguments prove that if Imam (AS) followed the other path except this one he was to face more severe complexities and problems and dismissal of Mu'awiyeh, and alike him wasn't only due to his piety, rather thinking about the accumulation of wealth, farsightedness and interests of the governing would required to the terminate association of such corrupt elements from the institution of the caliphate. True, that after Mu'awiyeh's dismissal, Imam (AS) was inflicted with the oppositions of the people of Damascus, but in case of his reinstatement not only he was to face the opposition of this group; rather the opposition of the oppressed revolutionaries—who brought Imam (AS) to the Caliphate—was resulted in compounding the oppositions and complexities to manifolds, thus suffering the Islamic

Society with more serious discard and losses. It is required to be acquainted with this point of view:

1. Imam (AS), was selected to the caliphate through the deprived and oppressed revolutionaries who were really facing harsh conditions of severe oppression and tyranny of Osman's functionaries and ultimately gathered in Medina and finally killed him. The degree of their rebellion and wrath was to the extent that individuals like Talheh and Zubayr preferred silence and were forced to make the allegiance with Imam Ali (AS). This group of the revolutionaries pressured Ali (AS) hand with the expectations to eradicate stubbornness and self interests and to completely destroy the prolonged corruption and destruction of the ruler's agents.

Along side with this group there were the righteous companions who completely disgusted with the past caliph but remained neutral and silenced and only after the caliph's murder made the allegiance with Imam (AS). On the other hand the oppression and corruption in Mu'awiyeh's institution weren't hidden upon any one. If Imam (AS) shown the least hesitation and negligence his actions were interpreted nothing except a sort of reconciliation with Mu'awiyeh and therefore ignorance towards the supreme objectives of the revolutionaries and the righteous companions. The reinstatement of position of individuals like Mu'awiyeh in the eyes of the pious, righteous, and self sacrificing supporters of Imam (AS) was considered a sort of political expedience or deception, and Mu'awiyeh had used it more for his purification, and thus Imam (AS) had suffered the damage in its direct proportion. The stormy and fiery sentiments of the people were silenced only with the firm and immediate dismissal of Abu Sufiyan's son.

Had Imam (AS) shown the mild reconciliation and compromise with Mu'awiyeh, he would lost the majority of

his supporters during the prime days of his caliphate and their sprit of the rebellion and disobedience agitated once more, thus creating a formidable pillar of the opposition against him. Only a minority that remained available in all the conditions, no matter whatsoever, to surrender and to be loyal to Imam's (AS) opinion would be still left with him, and therefore the division and discard had been created in the Islamic Government's Center. The masses who formed the solid backing of Imam (AS) would be scattered into the groups of supporters and opponents, and the lamp of Imam Ali's (AS) Government had been silenced during those very prime days.

2. Let us assume that the extreme and hot revolutionizes accepted Imam's (AS) reconciliation with Mu'awiyeh, and in united ranks of his supporters too any sort of division and discard was not taken place; but it must me seen that from Imam's (AS) this invitation of cooperation what kind of reaction Mu'awiyeh had shown? Had he accepted Imam's (AS) invitation, for taking the allegiance from the Syrian people for him and Imam's (AS) concern from Syria would become eased and resolved satisfactorily? Or Mu'awiyeh with his evil sharpness and special far sightedness had discovered that this reconciliation and cooperation wouldn't last but just far a while and Imam (AS) after having his total dominance in the entire domain of the Islamic Government eventually would fire him from his position ending his stubbornness for ever?

The notoriety and wealth accumulation of Mu'awiyeh wasn't hidden from any one. More than any one else he was acquainted with Imam (AS) and knew that under his government's cover, he wouldn't be able to take care of his self interest and spending the Public Treasury for his own political motives. If Imam (AS) invited him for the cooperation, it couldn't be any thing else except the temporary reconciliation and expediency, later on he had

completely annihilated him with all the power at this disposal and handover the vast land of Syria in the hands of the pious companions and the righteous people. Therefore, due to the abovementioned issues Mu'awiyeh had never accepted Imam's (AS) invitation rather utilized that opportunity like clothing Osman's clothing, soaked with his blood, for strengthening his own position among the Syrians, and accusing Imam (AS) in the involvement of Osman's murder. The thing that was known earlier by Ibn Abbas that Imam's (AS) reconciliation isn't going to be permanent rather it is only for the time being until his domination over the situation. Mu'awiyeh knew better than him that Imam's (AS) reconciliation with him was temporary and transient, and in that case had not accepted his invitation absolutely, instead would thought about the another alternative.

4.5. Opportunity that Could be Lost

The greatest opportunity and attack that Mu'awiyeh possessed—was Osman's blood. If he couldn't used this opportunity in the very prime days, it wasn't possible for him to use it later on. Mu'awiyeh already hanged Osman's bloody shirt together with his wife's fingers which were sheered off during defending her husband, upon the top of the Damascus' Pulpit, in order to motivate his people to arise for the vengeance of Osman's blood, which in accordance with Mu'awiyeh's belief was killed through Imam Ali's (AS) encouragement. If during those prime days, he accepted Imam Ali's (AS) invitation positively, then it was impossible for him to write the spilling of Osman's blood in Imam's (AS) account and portraying Osman's oppression in his opposition. The Osman's murder was the only historical opportunity that Mu'awiyeh could use it as a winning card against Imam Ali (AS) and playing of this card was possible only that if he didn't accept Imam Ali's (AS) invitation,

otherwise the allegiance made with Imam (AS), his leadership being fully established, the Osman's blood was forgotten and the opportunity had been lost from his hand.

4.6. Establishment of an Inherited Government

It was going on for the years that with his special cunning ness Mu'awiyeh, with his munificence and benevolence without any limit, through the exiles of those who didn't tolerate his government, vast publicity, and with absorption of the special favors of the then caliph, founded infrastructure for an inherited government. He continuously was lying in wait for Osman's death or murder so that he could accomplish his ancient desire. Due to this reason even after having informed about the siege of the caliph's home through the revolutionaries, he didn't help him so that the shadow of Osman's presence disappears from his head as soon as possible, and thus he should achieve his desired objective. Such a person had never accepted Imam's (AS) invitation, rather would used it as an opportunity for his own benefit and Imam's (AS) loss. The history bears clear witness that the then caliph desperately sought his help but with complete awareness about his situation, he didn't rush towards his help.

The Commander of the Faithful (AS) in one of his letter to Mu'awiyeh writes: ***"You helped Osman on the day, when it was in your own interest and on that you made him degraded and wretched when helping him was only in his interest."***[416] In another letter to Mu'awiyeh the Commander of the Faithful (AS) wrote: ***"I swear in the name of God that no body killed your cousin except you, and I hope like his sin, I could associate you with him."*** [417] Ibn Abbas in his own letter writes to Mu'awiyeh: ***"By God yours lying in wait for Osman's death, desired his annihilation and prevented the people from his help. His letter and his***

desperate request for seeking your help did reach in your hand in time but you didn't pay any attention towards it while you knew very well that the people aren't going to leave him without killing. If Osman was killed as an oppressed person, you were the greatest oppressor."[418] With this situation that he was continuously lying in wait for caliph's death or murder in order to achieve his ancient desire. Had he accepted Imam's (AS) invitation and golden opportunity that destiny provided him would have gone from his hand so easily?

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Chapter-5: Mu’awiyeh’s Ancient Desire for Caliphate

The reasons described earlier clearly demonstrate that the shortening of the hands of elements like Mu’awiyeh from the dignity of caliphate, wasn’t only based upon piety, righteousness. Instead, the protection of the wealth, farsightedness, politics, prudence, intelligence, and the tolerance of the least damage, all proved that Imam’s (AS) path—was the most prudent that one realistic politician selected and the reconciliation with Mu’awiyeh would have resulted in nothing except to suffer the manifold losses. If Ibn Abbas suggested to Imam Ali (AS) to reconcile with his ancient enemy, his words lacked the realization of the reality and if the most famous and shrewd politician Mughireh bin Sha’beh recommended Imam (AS) not to dismiss Mu’awiyeh from his position, the very next day, he gave the opposite opinion and said expediency dictates to fire him from his position, but it is never known toward which of these two sides of his opinion Mughireh was really truthful.

Those simple minded people, who thinks that the reinstatement of Mu’awiyeh upon his position was expedient for Imam (AS) but since he was amongst those rare individuals, for whom following the truth was absolutely priority over any thing else, without considering the result of his actions, appraising the political and military profits and losses, he issued the order of Mu’awiyeh’s dismissal. They aren’t really knowledgeable or have studied the issue only superficially about Mu’awiyeh’s thoughts and actions in his ancient desire to achieve the caliphate; his involvements in the third caliph’s duration, trickery in the dispatching of the

letters after Osman's murder, before receiving the order of dismissal from Imam Ali (AS) and .....Here, some of the historical reasons relevant to this matter are quoted which clearly indicate that Mu'awiyeh didn't had any other objective except to establish an apparent Islamic Empire, and had Imam (AS) reinstated him as the Governor of Syria, he would not have been contended, instead could abused it.

1. After the caliph's murder, a person named N'aman bin Bashir with a letter of Osman's wife, and his blood spattered clothing, started his journey towards the Damascus, and reported the situation of Medina to him. Mu'awiyeh went upon the pulpit, took Osman's clothing in his hands, showed it to the people, and invited them to take the vengeance of Osman's blood. The people having seen the blood spattered clothing wept bitterly! And said: ***"You are the caliph's cousin and his religious guardian. We too like you want the vengeance for his blood."*** Then they made the allegiance with him as the ruler of Syria.

Mu'awiyeh in order to inform the distinguished personalities who lived in the Syrian Province dispatched the individuals as well as wrote the letter to Sharjil Kandi an influenced personality of the City of Hams, and requested him to make the allegiance with him as the ruler of Syria. He replied in his answer: ***"You committed a biggest blunder and asked me to make the allegiance with you as the ruler of Syria. The vengeance for the past caliph's blood could be taken only by some one who was the caliph of the Muslims, as well as the ruler of a province. I make the allegiance with you as the Caliph of the Muslims."*** When Sharjil's letter reached in Mu'awiyeh's hands, he become extremely excited and read the letter for the people and sought their allegiance as the Caliph of the Muslims. Then he opened the chapter of the communications with Imam Ali (AS). [419]

This chapter of the history indicates that Mu'awiyeh's attitude was already prepared for the acceptance of the caliphate that with the allegiance of an influenced personality of the City of Hams, he immediately declared himself as the candidate for the caliphate, mentioned his caliphate in Syria and from the people of that area—without paying the least attention towards the allegiance of the revolutionaries, the immigrants, and the helpers with Imam Ali (AS)—took the allegiance for himself. As though during the past several years he already prepared the ground that only in a single meeting, the proposal of seeking of the allegiance and its accomplishment was finalized.

2. When Mu'awiyeh learned about the allegiance of the people of Medina with Imam Ali (AS) before the letter from Imam (AS) reached in his hand, the two letters were written by him, one for Talheh, and another for Zubayr, in which he motivated and encouraged both of them to take over the control of the two large cities of Iraq, i.e. Kufa and Basra. In his letter to Zubayr he wrote: ***"I took the allegiance for you from the Syrian people, therefore make your self readied for the occupation of Kufa and Basra as soon as possible. And after you, I also made the allegiance with Talheh. Therefore, arise for the vengeance of Osman's blood, and call the people to arise as soon as possible."*** Seeing the content of the letter Zubyar became very happy, he informed about it to Talheh, and all of them decided to rebel against Imam (AS). Mu'awiyeh wrote another letter for Talheh whose content was totally opposite to the content of Zubayr's letter. He wrote in that letter: ***"I already made the ground readied for the caliphate of both of you, whoever renounced the task of the caliphate in favor of the other, would automatically become the Caliph of the Muslims after his death."***[420]

There was absolutely no doubt that the objective behind provoking Talheh and Zubayr for claiming the caliphate and occupation of Kufa and Basra was nothing except weakening of Imam's (AS) position, and fortifying his own position in the Syrian political environment. So that through introducing division among Imam's (AS) ranks, and with the cooperation of these two individuals, he could take over the ruling affairs from Imam Ali's (AS) hands, and in case of the success, victory upon Talheh and Zubayr (these two world seeking companions while at the same time being simple)—was an easy task for Mu'awiyeh.

3. Mu'awiyeh in the very beginning of task and in the middle of the Battle of Siffin proposed to Imam (AS) to hand over the Government of Syria and Egypt as autonomous to him, revenue and taxes of these two provinces should belong to him, and after Imam's (AS) death he should become the Caliph of the Muslims. Here are the details of this matter:

Imam (AS) in the beginning of his own task dispatched a personality like Jurair Bijili with his letter to Damascus. It was written in that letter: ***"The groups who made the allegiance with Omar and Osman also made the allegiance with me. After the unanimous agreement of the immigrants and the helpers and their allegiance with me, no one else possessed the right of being selected as the caliph, whether at the time of the allegiance was present in Medina or not."*** Jurair with this letter entered in Damascus and handed over the letter to Mu'awiyeh. But he, in replying the answer for the letter, showed reluctance and consulted with individuals like Oqbeh and Omroo bin A'as, ultimately expressed his heart's secret mystery to Imam's (AS) ambassador that if Ali could close his eyes from Syria and Egypt, and handover their income to him—only in that case he would accept him for the caliphate. Imam's (AS) ambassador through a letter

reported Mu’awiyeh’s point of view to him. Imam (AS) reminded to him through a letter that: ***“Mu’awiyeh didn’t want to make the allegiance with me and eventually should achieve his own objective, with prolonging of time and presenting ahead the self government proposal for Syria and Egypt, he wants to fortify his position. Therefore, in case he agreed for the allegiance, so much better, otherwise quit Damascus and rush towards me.”*** [421]

From Imam’s (AS) response it was clearly visible that Mu’awiyeh’s objective with this proposal was that Imam’s (AS) allegiance and obedience shouldn’t be upon his neck; he as an autonomous ruler should govern the two great provinces of Syria and Egypt, and Imam (AS) shouldn’t interfere in checking of the financial accounts and appointment of the officials in those areas. Only God knows that after fortifying his positions in that region what sorts of plots, Mu’awiyeh wouldn’t had under taken for overthrowing the Imam’s (AS) government. In addition, this was same the theses—of the two kings, that the faculty of the reason and religion didn’t accept it officially; and wouldn’t provide any other result except dividing the Islamic Government. The clear witness that Mu’awiyeh desired the caliphate and not simply representing Imam (AS) was the sentence that Imam (AS) written in a letter to him: ***“Know that O Mu’awiyeh! You belonged to the freed ones that the caliphate for them isn’t permissible, with their allegiance the caliphate of any one can’t be recognized, and also you didn’t possess the right of the membership in the selection council.”***

5.1. Excuse in the Name of Osman’s Killers

One of clear reasons that Mu’awiyeh desired the caliphate was that during Imam’s (AS) caliphate more than any thing else he rested upon the issue of the Osman’s

killers, and demanded from Imam (AS) to hand over them, so that in this manner the acquaintance and integrity of Imam (AS) could be proved. He knew very well that Osman's killers weren't limited to one or two people that Imam (AS) could arrested and handed over to them. Because the lines of the aggressors consisted of the groups from Medina, and amongst whom a large number were from the Egypt and Iraq, who surrounded the caliph's home, killed him, and identification of such a group wasn't possible. More than any one else Mu'awiyeh himself realized this problem, and his objective was to arrest all the transgressors, and not only those who were responsible for the caliph's killing.

Notwithstanding it, the investigation of such an episode was responsibility of the Caliph of the Muslims and not of his cousin (with few steps) of caliph and handing over of the caliph's killers from Imam (AS) to Mu'awiyeh in itself had been interpreted as an acceptance of Mu'awiyeh's caliphate. Imam (AS) in one his letters wrote to Mu'awiyeh: ***"In insisting for the Osman's killers you are crossing the limits. If you change your incorrect opinion I would deal with you and the others in accordance with the Book of God, but whatever you want (handing over the Province of Syria to you) is similar to tricking an infant from giving milk from the mother's breasts.*** Imam (AS) in another of his letters writes to Mu'awiyeh: ***"Things that you desperately demand, know that—can't be reached to the freed ones like you so that they could become the leaders of the Muslims, as well as they weren't permitted to become the members of the selection council."***

The clearest witness that the vengeance of Osman's blood and surrender of Osman's killers wasn't more than an excuse and Mu'awiyeh under its cover was seeking the leadership and the caliphate; it was because of this reason that when Imam (AS) was martyred, Mu'awiyeh took the

control of the ruling affairs and the only thing about that he never uttered a single word—was the issue of Osman's blood and the arrest of his killers. Even when Osman's daughter caught Mu'awiyeh's skirt and asked him to take the revenge of her father's blood from the killers, he replied: ***"This was a task that I can't accomplish it, and it is sufficient that you are the daughter of the Caliph's cousin!"***

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Chapter-6: Fighting with Cowards and Battle of Camel

Unprecedented onslaught of the Holy Prophet's (SAW) companions from the immigrants and the helpers and their demands for the formation of the government of the truth and justice caused Imam (AS) to take over the ruling affairs in his own hands, and to treat the people in accordance with the traditions and Islamic Regulations. Imam's (AS) method in distributing the Public Treasury raised the wrath of the groups who continuously were uncomfortable with justice and renaissance of the righteous traditions, desired discrimination, and saturation of their unlimited carnal desires. Imam (AS) during the period of his five years old government, was encountered with three mutinous groups that their rebellion and transgression didn't recognize any limits; they wanted nothing except the revival of the situation of Osman's Government, munificence, and benevolence without any basis, extravagance, formation of the government of the incompetent and stubborn people like Mu'awiyeh, and fortifying the ruling power of the past governors and their alike.

In these battles the blood of the Muslim brothers was spilled, a group of the Holy Prophet's (SAW) companions, who fought in the Battles of Bader and Ohud in most sensitive moment of the Islam's history, waged combat in the prophet's company. Now, this time in the company of his righteous successor and the caliph, again they fought in the war for the sake of accomplishment of Imam's (AS) exalted cherished goals, and thus sacrificed their precious lives. Notwithstanding this, Imam's (AS) precious time that was to be utilized, for the training of the individuals, guidance of

the community and education of the Islamic discourses—was spent in defending the assault of these three groups—who were a great obstruction in the path of Imam's (AS) sacred objective. Eventually before accomplishing of his ultimate cherished goal—that was the establishment of the international government based upon principles and Islamic Traditions—the sun of his Government after radiance for five years was finally set. The Islamic Government after his death turned in the form of an inherited Government; children of Umayyad and Abbasid Clans passed it like a ball from hand to hand and the Islamic Government remained as a desire among the hearts of the believers. These three groups were consisted of as follows:

1. The Group of Brokers of Treaties Cowards *(Nakithan)*: The heads of this group were especially Talheh and Zubayr, who under the cover of the respect for the Holy Prophet's (SAW) wife, A'aysheh, and the generous support of Umayyad—whose influence was completely destroyed from every where in Imam's (AS) Government—were able to dispatch a large group of the warriors for occupation of Kufa and Basra, arrived over there, and took the control of these cities in their own hands. Imam (AS) prosecuted them, the fighting took place between two the groups in which Talheh and Zubayr were killed, their army became scattered, and a group of them were taken as the prisoners of war, who were pardoned later on through Imam's (AS) generosity.

2. The Group of Oppressors *(Qasitan)* deviated from the path of reality: The head of this group was Mu'awiyeh who with deceit and trickery and fabrication of fraudulent incidents for approximately two years rather until imam's demise, kept his thought engaged with him, and the Battle of Siffin took place between Ali (AS) and him in a region between the Iraq and Syria in which the blood of more than one hundred thousands of Muslims was spilled. But unfortunately Imam (AS) didn't accomplish his ultimate

objective, even though Mu'awiyeh become isolated and confined only to the Syrian Province.

3. The Group of the Apostates *(Mareqan)*: Or the group who became apostates. This group was same group called as: *Khawarij*. They accompanied Imam Ali (AS) until the end of the Battle of Siffin and were engaged in the swordsmanship in his favor, but Mu'awiyeh's fraudulent act resulted in their rebellion against the imam; and the formation of a group that was against both of them—i.e. Imam (AS) and Mu'awiyeh. The danger of this group upon Islam and the Muslims as well as Imam's (AS) Government was much more severe than the previous two prime groups. Imam Ali (AS) confronted with this group in region of Naherawan, scattered their gathering, and was being readied to finally uproot the evil roots and the devil of Syria. But unfortunately he drank the sherbet of martyrdom by the hand one of the apostates *(khawrij),* whereby humanity sacrificed one of its most noblest and dearest individuals and the Islam, gave from its hand the most worthiest person after the Holy Prophet (SAW) sending the moon of the Government of divine justice under the wane—until the reappearance of Imam al-Mehdi (AF). Imam (AS) before encountering these heart rending tragic incidents was aware about their happening. It was in this background that when after Osman's murder the revolutionaries surrounded Imam's (AS) home and requested him to give his hand for the allegiance, he said to them: ***"Leave me alone and search for some one else that we are encountered with the incidents that possessed manifold faces; incidents that the hearts and reasons didn't have capacity for their toleration."***[422]

One of the sources of his knowledge about these tragic episodes during his own ruler ship was the reports by the Holy Prophet (SAW) regarding those incidents. The Islamic narrators narrated that he said to Imam Ali (AS): ***"Ali! You***

are going to fight with the treaty brokers, cowards (nakithan), oppressors (qasitan), and apostates turning away from the religion (mariqan).”[423] This narration with the different faces that all of them indicated one matter, was quoted in the books of the history and narrations and its most clear version was the same as has been mentioned above.

Not, only Imam Ali (AS) was knowledgeable about the occurrence of these tragic and regretful incidents instead the heads of the cowards that in the history are mentioned as the Companions of the Camel *(Ashab-e-Jamal)* learned from the Holy Prophet (SAW) about their own combat against Imam Ali (AS) and the Holy Prophet (SAW) personally warned them seriously especially to Zubayr and A’aysheh. But unfortunately their attraction towards the Government made them seduced and completely blinded towards the transient material gains that they never had an opportunity to return, and ultimately selected the path which terminated into—the transgression, sins and divine wrath, and ultimately were gone. The Holy Prophet’s (SAW) words regarding the Incident of the Camel would be reminded at an appropriate place later on.

It is extremely unfortunate that during the blooming of the Islam and when the truth returned towards it axis and the leadership affairs were taken over by the person—trained from the prime days for the ruling and the leadership—it was expected that from this chapter of the Islam, the great spiritual and material progress would be blessed upon the Muslims; and the Islamic Government would accomplish its complete renaissance through Imam Ali’s (AS) powerful hands, so that his Government could become a precious, complete and perfect model for the future. Unfortunately a group of opportunists rebelled against Imam’s (AS) opposition and raised a flag of combat against him.

Imam (AS) in one of his own sermon showed regret about such happenings: ***“When I arose for managing the ruling affairs, some people broke their allegiance with me, a group left the divine code and became the apostates, and the another group become deviated from the path of the truth. As though they didn’t listen to God’ words when He said: ‘That eternal abode belongs to those who aren’t rebellious and don’t indulge in corruption over the land.’ By God they listened to it and memorized it, but the world decorated itself for them, and they were charmed with its ornaments.”***

6.1. Childish Excuse!

The group of the treaty breakers i.e. Talheh and Zubayr and the followers of the those two while made the allegiance with Imam (AS) during a shining day; and the pressure of the general public opinion and gatherings of the immigrants and the helpers forced them to make the allegiance. Any way while raising the banner of the opposition they claimed that we made the allegiance apparently with the tongue and never voted for Ali’s (AS) Government from the sincerity of our hearts. Imam (AS) in one of his own speeches replied to them: ***“He admitted his allegiance but claimed that in esoteric essence, he hid things in his heart. He should bring a witness to prove this matter or should return to his own allegiance.”***[424]

6.2. Discard and Duality

Talheh and Zubayr arrived near Imam (AS) and said: ***“We made allegiance with you in order to be a partner in the leadership.*** Imam (AS) rejected their condition and replied: ***“You made the allegiance with me to help at the time of my distress.”***[425] Ibn Ghatibeh

in his Book: Caliphs, quoted the details of their discussions with Imam (AS). He said: ***"They looked towards Imam Ali (AS) and said: 'Do you know that upon what basis we made the allegiance with you?' Imam (AS) replied: 'Why not, I know that; you made the allegiance for my obedience in the same manner as you did the allegiance with Abu Bakr and Omar.'"***

Zubayr imagined that Imam (AS) would hand over him the Governorship of Iraq, the way Talheh thought that the Government of Yemen would belong to him. [426] But Imam's (AS) method of distribution of the Public Treasury and dispatching of others for governing of the Islamic Provinces deprived them from attaining their desires. Therefore, they decided to runaway from Medina to indulge in a conspiracy against Imam (AS). Before his running away Zubayr, said in a general gathering of the Qureshite: ***"Was it our punishment? We rebelled against Osman, provided the means for his murder, while Ali was sitting in his home. When he took over the ruling affairs in his own hands, he assigned the ruling tasks to others."***[427]

6.3. Roots of Uprising of Cowards

Talheh and Zubayr become completely disappointed and helpless from their desire of being appointed as provincial governors in Imam's (AS) Government. On the other hand from Mu'awiyeh, the letter with almost similar content reached in the hands of both of them in which he described them as the Commander of the Faithful and reminded them that he already obtained the allegiance from the Syrian People for both of them. Therefore, they should occupy the Cities of Kufa and Basra as soon as possible before Abu Talib's son dominated upon both of them; their slogans every where should be that they are demanding for Osman's blood's vengeance, and should invite the people to take the revenge for his blood.

These two simple minded companions were fooled by Mu'awiyeh's letter, they decided to leave the Medina for Mecca, and over there to make their endeavors for gathering of the people and arrangements for the required equipments of the war. In order to execute the plot prepared by Abu Sufiyan's son, both of them arrived in Imam's (AS) presence and said: ***"You witnessed Osman's oppression with respect to the affairs of the government and vicgerency that except the Bani Umayyad, he didn't pay attention towards any one lese. At present, God blessed you with the caliphate, therefore appoint us for the governorship of the Kufa and Basra."*** Imam (AS) replied: ***"Whatever God bestowed upon you, be thankful about it, so that I could think about this matter. Be aware that I would appoint the people for the Government about whose religion and trust I am satisfied as well as am thoroughly aware about their morale."***

Having heard these words both of them become much more helpless than before; since Imam (AS) sprinkled the pure water upon their faces and thus they discovered that he didn't trust both of them. Therefore, they changed their words and said: ***"Please permit us to go to perform the smaller pilgrimage to Mecca (Omra)."*** Imam (AS) replied: ***"Under the cover of the smaller pilgrimage you possessed the other intentions (in your mind).*** They swore in the name of God, that except the performance of the smaller pilgrimage they didn't have any other ambition. Imam (AS) replied: ***"You were planning a deceit and want to break the allegiance."*** They repeated their oath again and made the allegiance with Imam (AS) once more. When both of them left Imam's (AS) home he said to those who were present: ***"I could see them being killed in the sedition."*** Some of them present in that assembly said to him: ***"Prevent them to***

undertake their journey." Imam (AS) replied: ***"Their destiny and God's will would be materialized."***

Ibn Ghatibeh writes: ***"Both of them after leaving Imam Ali's (AS) home said: 'This is our rewards that Ali had given us! We rebelled against Osman, provided the means for his murder, while Ali was sitting in his home. Now when he reached the caliphate, prefers the others over us.'"*** Talheh and Zubayr in spite of their intense oaths at Imam Ali's (AS) home, after leaving Medina during the path of Mecca with whoever they met refused their allegiance with Imam Ali (AS). [428]

6.4. A'aysheh's Return to Mecca from Midway

It was described earlier that during the siege of Osman's home through the Egyptian and Iraqi revolutionaries, A'aysheh left Medina for Mecca with the intention of performance of the Hajj Pilgrimage. She was in Mecca when heard the news of Osman's murder but wasn't informed that after Osman's murder the issue of the caliphate was not terminated finally at what point. Due this reason she decided to leave Mecca towards Medina. While returning to Medina at a place called (Saraf) she met with a man called Ibn Umme Kallab and asked him about the situation of Medina. He replied that the siege of caliph's home continued for eighty days than he was killed and after few days people made the allegiance with Imam Ali (AS). When A'aysheh was informed about the unanimous allegiance of the immigrants and the helpers with Imam Ali (AS) she was exploded with wrath severely and said: ***"Alas heaven would fallen upon my head."*** Then she ordered that her mount should be turned towards Mecca, while she changed her opinion completely about Osman and said***: "By God Osman is killed as an oppressed and I demand his vengeance from the killers."***

The man who reported the incident looked towards her and said: ***“You were the prime person who said to the people that Osman become an infidel and in appearance looks like Na’thal Jew, he should be killed. Now what caused you to change your words? In reply, like some one, who shots an arrow in the darkness, she said: ‘Osmans killer’s gave him the repentance and then killed him. Regarding Osman, every one said the words, and I too said some words, but my last words were better then my previous words.’”*** That man regarding irresponsible apology of A’aysheh complied verses that were translated as follows: ***“You issued order for the caliph’s killing and told me that he left the God’s religion. It was absolutely certain that in his killing we obeyed your order, due to these reasons his killer, in our eyes was the one, who issued the orders for his killing!”*** In Mosque of al-Haram, A’aysheh dismounted from her mount, went towards the Hujr Ishmael and hanged a curtain over there. The people surrounded her place and in addressing to them she said: ***“O People! Osman is killed as an oppressed and I would take the vengeance of his blood.”***[429]

6.5. Military Base of Imam’s (AS) Opponents

After Osman’s murder and allegiance of the people with Imam (AS), the Land of Mecca was regarded as a base of his opponents and the individuals who were against Imam Ali (AS) or were scared of his justice, especially the Osman’s Commanders and Governors. They knew it very well that Imam (AS) would confiscate their wealth and because of the treacheries committed would persecute them in a court of law. Therefore, all of them gathered under the cover of the immunity of God’s home and started making the plots for the Battle of Camel *(Jamal).*

6.6. Cost of Battle of Camel

The expanse of the cost of Battle of Jamal *(Jamal)* was paid by Osman's Governors who during his rein freely looted the Public Treasury and accumulated huge wealth; their aim behind the payment of the expanses was to make Imam Ali's (AS) young Government upside down and thus returning the situation like before. The names of some of individuals who arranged back broken heavy expanse of this battle consisted of as follows:

1. Abdullah bin Abi Rab'yeh, Osman's Governor in Sana, Yemen. He left Sana in order to help Osman and since in the midway learned about the news of his murder returned to Mecca. When he heard that A'aysheh is inviting the people to take the vengeance for Osman's blood entered inside the mosque, and while sitting upon a couch cried loudly: ***"Whoever is ready to participate in this crusade to take the vengeance for the caliph's blood, I would arrange his expanses for the journey."*** He helped equipped a large group to participate in the combat.

2.Ya'ali bin Umayyeh, one of the Commanders of the Osman's Army, he similar to Abdullah spent the huge amount of money in this path. He purchased six hundred camels [430]and made them readied for the movement outside of Mecca and spent ten thousands dinars in this cause. When Imam Ali (AS) learned about this munificence and benevolence of Y'aali, he asked: ***"From where Umayyeh's son obtained ten thousands dinars? By God, if I could get my hand upon him and Ibn Rabi'yeh's son would confiscate their wealth and deposit it into the Public Treasury."***[431]

3. Abdullah bin Aamir, Governor of Basra. He runaway from Basra towards Mecca with huge amount of wealth and it was he who planned the occupation of Basra and motivated Talheh, Zubayr, and A'aysheh to retake over this

province in their control.[432] In Mecca, all of the runaways of Osman's Governors were assembled together, also Abdullah bin Omar, his brother Obaydullah, as well as Marwan bin Hakam, Osman's sons and slaves, and a group of Bani Umayyad joined them. [433]

In spite of all their cries and invitations through individuals with famous and identified faces, they couldn't succeed in motivating the masses of the people in Mecca, and in the midway against Imam (AS). Due to this reason they were helpless that in addition to having these ordinary soldiers who were obtained through munificence and benevolence of Osman's dismissed ex Governors, they should also possess a firm spiritual backing as a resting place, and through this means should be able to motivate the religious sentiments of the Arabs, who are living in that path. Due this reason they decided to invite A'aysheh and Hafzeh to take over the spiritual leadership of this group.

True that A'aysheh since her entrance in Mecca raised the banner of Imam Ali's (AS) opposition, but she never had a specific plan for the execution of his opposition and it wasn't entered in her thoughts to take over the spiritual leadership of the army and should move towards Basra. Therefore, when Zubayr dispatched his son Abdullah who was A'aysheh's nephew to God's home, in Mecca in order to encourage her to join the uprising and going to Basra. She replied to Abdullah's request: ***"I never ordered the people for the uprising. I came to Mecca only in order to announce to the people that how their leader is killed, that a group after giving repentance to the caliph killed him, so that the people should up rise against those, who rebelled against him, and took over the ruling affairs in their own hands without consultation."***

Abdullah replied: ***“If this is your opinion against Ali and Osman’s killers then why are you sitting as retired from helping and cooperating against Ali, while the group of the Muslims already announced their readiness for an uprising.”*** In reply A’aysheh said: ***“Be patient, let me think a little bit about this issue.”*** Abdullah from the tone of her reply assumed her readiness. Therefore, while returning to home he promised Talheh and Zubayr that Mother of Believers *(Ummul-Momeneen)* accepted my invitation. But, for confirmation of the matter he came near A’aysheh next day, was able to obtain her certain and absolute approval; for its announcement dispatched a group of the announcers to announce loudly in the mosque, bazaar about A’aysheh’s exit with Talheh and Zubayr, and in this manner the issue of the uprising against Imam Ali (AS) and occupation of Basra became absolutely certain.[434] Tabri has written the content of the announcement of rebels as follows:

“Know that the Mother of the Believers, Talheh and Zubayr were traveling towards Basra. Whoever loves Islam and is ready to wage the war with those who consider the spilling of Muslim’s blood as permissible; any one who seeks the vengeance of Osman’s blood should move with this group, and whoever didn’t have a mount and the travel expense for journey—here is his mount and the travel expense.[435]

The actors of the political scene in order to have further acceleration of the people’s religious sentiments also went to see Hafzeh—the Holy Prophet’s (SAW) another wife. She replied: ***“I am a follower of A’aysheh; right now she was ready for journey, therefore I too announce my readiness.”*** But when she was being readied for the journey her brother Abdullah prevented her from it and

Hafzeh sent a message to A’aysheh that: ***“My brother prevented me from accompanying you.”***

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Chapter-7: Imam’s (AS) Plan for Arresting of Cowards

The planning of the Commander of the Faithful (AS) during the prime days of his own Government was purifying the environment of the Islamic Community from the existence of the self centered officials who turned the Muslim Public Treasury into a feudal system. An important portion of it was into the personal treasures, another portion was spent upon their own personal interests, each of them in a corner were acting as the autonomous rulers, busy in plunder and strangulation of the deprived masses. At top of it was Mu’awiyeh Abu Sufiyan’s son that during the period of the second caliph because of the excuse of living as Caesar’s neighbor was drowned in bounties and blessing while living in the Caesarian Palaces and whoever spoke a word against him—was either exiled or completely destroyed immediately.

When the rebellion of the self centered Ruler of Syria reached to Imam (AS) he decided with his powerful combatant army to strike a crucial blow upon Mu’awiyeh’s for his insubordination and was occupied in these thoughts, when suddenly Ummul Fazal’s letter—Harith bin Abd al-Muttalab’s daughter through a fast messenger was received by Imam (AS), informing him about the breaking of Talheh’s and Zubayr’s allegiance as well as about their march towards the Basra.[436] Receipt of this letter made Imam’s (AS) decision upside down and caused him to move with the same group, with whom he was supposed to march towards Syria, towards Basra in order to arrest the allegiance breakers in the midway and thus destroying the evil in the bud. Due to this reason he appointed Tamam, Abbas’ son as

the Governor of Medina and another son Qism as the Governor of Mecca [437] and with seven hundred devoted warriors took the path of Basra. When he reached Rabdha, he learned that the allegiance breakers earlier had foreseen the probability of their being arrested in the midway therefore, accompanied with the individuals familiar with the path entered Basra through a shortcut.[438] Had Imam (AS) learned about their movement he would arrested them in the midway and there arrest was quite easier without any resistance offered by them.

Since, unity between Talheh and Zubayr was just fictitious and each one of them wanted to take over the ruling affairs in his own hand by removing other one from his path. The dissension between them was to such an extent that since their movement from Mecca, a clear split between those two was clearly apparent. Even during the path of Basra the issue of the leading prayer reached to a fine conflict as each one them wanted to lead the prayer with there followers. Because of this division with A'aysheh's order both of them were deprived from leading the congregation prayer and Abdullah—son of Zubayr was assigned the responsibility of leading the congregation prayer. Ma'az said: ***"By God if these two people became victorious upon Imam Ali (AS) they would never reach an agreement about the issue of the caliphate."***[439]

Some of Imam's (AS) companions' reminded him to renounce Talheh's and Zubayr's persecution, but Imam (AS) didn't accept their opinion. Imam Ali (AS) had spoken words regarding this matter which are quoted: ***"I swear by God that I shall not sit quiet and allow those people to do as they like. I shall not act like the hunted beast which could be lulled and fooled by its hunter and which fall an easy prey to his tricky devices. But with the help of the believers in the truth and justice of Islam, I shall try to suppress this revolt against God***

and religion. I declare that with the assistance of the faithful followers I shall always fight against the upholders of schism and hypocrisy and against the supporters of injustice and falsehood, till I meet my death." [440] Imam Ali (AS) with these words declares his plans and didn't prefer silence against the rebellious and stubbornness and in order to accomplish his cherished goals decided to reorganize the organization of his army.

7.1. Reorganization of Armed Forces

Imam (AS) having learned about the escape of cowards from Basra, decided to pursue them until Basra, through a group that accompanied him and was not more then seven hundreds or nine hundreds. Although the majority of them were experienced warriors of the immigrants and the helpers that some of them also participated in the Battle of Bader, but this number for the combat with a large group who were hired for the fighting, as well as the tribes from surrounding of Basra too coordinated with them wasn't sufficient. Therefore, Imam (AS) decided to reorganize his army and to seek the help from the surrounding tribes who were under Imam's (AS) obedience. On this basis Adi bin Hatim went towards his own tribe, informed them about Imam Ali's (AS) movement for crushing of the allegiance breakers, and in that assembly of the tribal chiefs he said as follows:

"O elders of Tribe of Tee! During the prophet's period you refused to fight against him, and in the incident of the Apostates (Murtadan) supported God and His prophet. Know that Imam Ali (AS) is arriving near you. You fought in the period of ignorance for the world; right now, during the period of Islam fight for the hereafter. If you want the world, plenty of bounties exist near the God. I invite you towards the world and the hereafter. Right now Ali and the great

crusaders of Islam from the immigrants, helpers, fighters of Bader and fighters who didn't participated in Bader are coming towards you. Before it's not too late arise and rush towards the Imam's (AS) welcome." Adi's speech created a strange uproar in that assembly and the voices of the confirmation and readiness were raised from every side and the members of the assembly for the help and support of Imam (AS) declared their readiness unanimously. When Imam (AS) arrived over their an old man stood up in front of that noble and welcomed him in the following manner:

"Congratulation upon you O the Commander of the Faithful, by God even if your allegiance was not upon our necks, because of your shining past accomplishments and kinship with the prophet had helped you. You follow the path of the crusade and all of the people of the Tribe of Tee are following you from the behind, and none of them would commit any offence with your army." The result of Adi's action was that a group of mounted soldiers accompanied Imam's (AS) Army thus making the reorganization possible. At the side of Tribe of Tee, Tribe of Bani Asad also lived over there. One individual, the chief of that Tribe named Zafar was also Imam's (AS) servant from Medina, asked his permission that he should also visit his tribe and invite them for Imam's (AS) help. Having discussions with the people of his tribe, he also succeeded and was able to get a group readied for Imam Ali's (AS) help, and brought them with him into the garrison.

Of course the result of Zafar's action from the point of view of successes wasn't like Adi's action, and its reason was that Adi because of his family's nobility, munificence and benevolence of his father Hatim Tai had outstanding influence among his tribe, while Zafar didn't possess such a position. Notwithstanding, the tribe of Tee already proved their excellent in the Islamic steadfast belief, discipline in

the incident of the apostates, and after the Holy Prophet's (SAW) death not only a single person among them become Apostate, while the Tribe of Bani Asad returned towards the path of the apostates; and it was only due to the painstaking crusades of the Tribe of Tee that Tribe of Bani Asad, once against returned towards the Islam. [441]

7.2. Story of Cowards on the Path of Basra

Although Talheh and Zubayr were the Holy Prophet's (SAW) companions but they didn't possess such a position and power that they alone could rebelled against the Central Government and could lead the army from Mecca till Basra. Had the Holy Prophet's (SAW) wife not accompanied them and if they didn't have huge wealth of Umayyad at their disposal, right there in Mecca, their plot would have leaked and destroyed. Yes, they under the cover of the vengeance of Osman's blood, and that Imam Ali (AS) was either his killer or supporter of his killers left Mecca towards Basra, and through out the path shouted the slogan of: ***"O Seekers! Of the Osman's Blood."*** But this slogan was so funny and ridiculous that Osman's near relatives were laughing upon it. The two following incidents are witnesses of this matter:

S'aeed bin A'as at Zat-e-Arq region met with the caravan of the cowards whose leaders were Talheh and Zubayr. S'aeed who belonged to Umayyad looked towards Marwan and asked him: ***"Where are you going?"*** Marwan replied to him: ***"We are going to take the revenge of Osman's blood."*** Sa'eed replied: ***"Why are you going too far away; Osman's killers are walking behind you. (i.e.: Talheh and Zubayr)."*** Ibn Ghatibeh in this regard spoken more transparently. He writes: ***"When Talheh, Zubayr and A'aysheh dismounted at the Land of Abu Taas in the Khaybar region; S'aeed bin A'as while Mugireh bin Sh'ebeh was accompanying him with a black bow***

upon his shoulder, went to look for A'aysheh and said: 'Where were you going.' She replied: 'Basra.' S'aeed asked: 'What did you want?' She replied: 'Revenge of the Osman's blood.' S'aeed said: 'O Mother of Believers! The killers of Osman were accompanying you.' Then he went near Marwan and had similar discussion with him and said: 'The killers of Osman were same the people Talheh and Zubayr, who after killing Osman wanted the Government for themselves, but since they didn't accomplish their goal, right now want to wash blood with blood, and sin with repentance.'"[442]

Mughireh bin Sh'ebeh who after Imam Ali's (AS) martyrdom was regarded as Mu'awiyeh's right hand said on that day to the people: ***"O people! If you came out with the Mother of the Believers, ask for her a well ending, if you came out for Osman's killers, they were your leaders, if you came out to criticize Imam Ali (SA), say what criticism you had against him. I swear you by God, practice abstinence from creating the two seditions (Osman's murder and combat with Ali) during one year."*** But unfortunately neither S'aeed's nor Mughireh's words made any effect upon them. Thus S'aeed took path of Yemen and Mughireh took path of Taif and none of them participated in the Battle of Camel.

7.3. Their Quick Movement

Talheh and Zubayr in order to escape from being arrested through Imam (AS) traveled all the halting places between Mecca and Basra at a very fast speed. Due to this reason they thought of obtaining the fast running camels in order to send A'aysheh to Basra as soon as possible. In the midway they were encountered with an Arab belonging to the Tribe of 'Urineh who was mounted upon a fast running male camel. They asked him to sell them his camel; he said

to them that the price of the camel was one thousand dirhams. The purchaser complaint and said: ***“Were you crazy? How could value of a camel be one thousand dirhams?”*** The camel owner replied: ***“You didn’t know about its value. None of the camel had the power to compete with it.”*** The purchaser said: ***“If you knew for whom I was purchasing this camel you would give it away without asking any dirham.”*** Asked: ***“For whom did you want it?”***

He was told for the Mother of the Believers and due to his respect and sincerity towards the prophet, the camel owner presented it to him freely without asking anything. The purchaser in order to utilize him as a guide took him to the place where A’aysheh’s caravan was dismounted, he gave him against the camel, a female camel together with four or six hundred dirhams, requested him to guide them to pass through a portion of that plain, and he too accepted.

The guide who was most familiar person with that land said: ***“From every habitation and water well that we traveled A’aysheh asked me about its name until we reached to the Land of Hawwab that the sound of its dogs was raised. The Mother of the Believers took her head out from the camel litter and asked: ‘What was the name of this place?’ I replied: ‘Huwwab.’*** A’aysheh having heard the name of Huwwab raised her voice and hit the shoulder of camel to lie it down, and said: ***“By God! I am the same woman who passed through the Land of Huwwab and its dogs barked upon her camel.”*** She repeated this sentence three times and cried that she should be returned.

The stoppage of the Mother of the Believers caused that caravan too should be halted through lying down of the camels. The insistence for movement wasn’t effective and until the next day, A’aysheh stopped there. But ultimately

her nephew Abdullah bin Zubayr came and said: ***“Start moving as soon as possible that Ali was pursuing us and it was possible that all of us got caught in his pawns.”***[443] Tabri due to the prejudice and cover up had narrated the incident as mentioned above, but Ibn Ghatibeh who was more preceding to him (died in 276 hijri) had written as follows:

“When the Mother of the Believers become aware about the name of Land of Huwwab, she said to Talheh’s son: ‘I must go back because a day God’s prophet was talking to his wives and I was included in them, he said including the sentence: ‘I could see that one of you were passing through the Land of Huwwab and its dogs were barking upon her. Then he looked at me and said, Humereh lest you be that women.’ At that moment Talheh’s son requested the continuation of path, which wasn’t effective. Her nephew Abdullah bin Zubayr hypocritically swore that: ‘This Land wasn’t Huwwab and we already passed the Huwwab during early at night.’ Not only they stopped at this point instead called a group the Arabian Bedouin and all of them witnessed a lie that the name of this Land wasn’t Huwwab. This type of witness in lying was unprecedented in—the Islamic History. Then the caravan continued upon its path and dismounted [444] ***near Basra in order to occupy that city where Osman bin Hanif was appointed as the governor by Imam Ali (AS).”***

7.4. Allegiance Breakers Arrive near Basra

When the caravan of cowards reached in the vicinity of Basra, a man from the Tribe of Tamim requested A’aysheh that before entering the Basra she should inform its elders about her objective. Due to this reason A’aysheh wrote letters to the elderly personalities of the Basra and

dismounted at a place named: Hufir and waited there for the reply of her letters. Ibn Abi al-Hadid writes that Talheh and Zubayr too wrote letters to Osman bin Hanif the Governor of Basra and requested him to leave the Governor's Place at their disposal. When their letter reached to Osman, he called Ahnaf bin Qays and informed him about the content of the letter. Ahnaf in giving his advice said: ***"They rebelled for the revenge of Osman's blood, spilled their blood themselves and I think it was required that you should get ready to fight with them. You are the Governor and the people would listen to your words therefore before their arrival you should go and meet with them." Osman replied: "I had the same opinion but I am waiting for Imam's (AS) order."***

After Ahnaf, Hukim bin Jubleh Abdi entered, Osman read Talheh and Zubayr's letter for him and he too repeated the similar words like Ahnaf and said: ***"Permit me to arise and fight against them; if they surrendered to the Commander of the Faithful's (AS) obedience so far so good, otherwise I would fight with all of them." Osman replied: "If the decision is for the fighting I deserve more for this task." Hakim replied: "As soon possible take action that if the cowards entered in Basra, because of being accompanied with the prophet's wife they might be able to absorb the people's hearts towards themselves and would leave you alone in this position."***

At this moment a letter from Imam (AS) reached to Osman bin Hanif in that he was informed about the allegiance breaking of Talheh and Zubayr and their movement towards the Basra and ordered him to invite them to pay respect to their allegiance and show loyalty towards it; if they accepted behave with them in a nice manner, otherwise let the matter be decided through the

war, so that God could make a judgment between you and them. Imam (AS) dispatched this letter from Rabadha. The letter was dictated by him and was written in the handwriting of his secretary Obaydullah. [445]

The Governor of Basra after consulting with his companions and after receiving Imam's (AS) letter immediately called the two elderly personalities of Basra Omran bin Haseen and Abul Aswad Doyeli[446], assigned them to go out side of Basra and meet with Talheh and Zubayr at a place where their heads were dismounted and inquire them about their objective of mobilizing the army towards the Basra. They too immediately went to the garrison of the cowards and met with Talheh, Zubayr and A'aysheh. A'aysheh in replying said to them: ***"A group killed the Leader of the Muslims without any offence, spilled blood of a respected person, plundered forbidden wealth, and didn't pay respect towards the month in which fighting wasn't permissible (haram). I came here to lift the curtain from the crimes of this group, want to tell the people what they are supposed to do about this matter[447] and according to the another narration she said: 'I came here to arrange the soldiers and with their help should punish Osman's enemies.'"***

Both of them stood up from the Mother of Believer's presence, went near Talheh and Zubayr and asked them: ***"Why did you come here?"*** They replied: ***"For the vengeance of the Osman's blood."*** The governor's representative asked: ***"Didn't you make the allegiance with Ali?"*** They replied: ***"Our allegiance was due to the fear of Malik al-Ashtar's sword."*** Then the representatives returned near the governor and informed him about the objective of the alliance breakers. Imam's (AS) decided to prevent their entry near Basra with the help of the mobilized forces of the people. Due to this reason the

announcers loudly declared in the city and its surrounding, and invited the people to gather in the mosque.

The governor's spokesman in order to hide his identity introduced himself as an individual from the City of Kufa belonging to the Tribe of Qays and said: ***"If this group says that they came to Basra for the fear of their lives, they were telling something baseless; because they were in the immunity of God's House where even the birds flying over the sky were immune and safe. If they came to take the vengeance for Osman's blood, Osman's killers aren't in Basra that they are coming to get them. O the people! It was required that up rise against them and forced them to return to the same place from where they are coming."***

At that moment a man named Aswad stood up and said: ***"They didn't consider us as Osman's killers, instead they came here to seek our help to take the vengeance for Osman's blood."*** Although Aswad's word were opposed by a majority but this incident indicated that Talheh and Zubayr too possessed some supporters in Basra.

The Caravan of the cowards from the place where they dismounted started moving towards Basra and Osman bin Hanif too started moving to prevent and resist their entrance into Basra and in the region named Marbad they were encountered with each other. The Talheh's and Zubayr's soldiers were upon the right hand region while Osman bin Hanif and his companions were upon the left hand region. Talheh and Zubayr talked about Osman's virtues and his being as innocent and oppressed person, but the Governor's companions claimed both of them as liars and conflict between the opponents increased but even the smaller fissure didn't appeared among Osman's companions.

When A’aysheh saw this situation she started talking: ***“The people continuously had grievances against Osman’s close officials and reported matter to us. We reviewed it and found him as an innocent, righteous and loyal and found the reporters as liars and fraudulent. The rebels when become stronger attacked his home and spilled his blood with out any reason in the forbidden month. Know that what was worthy for you and wasn’t worthy for other than you —was that you should arrest his killers and execute God’s command against them. Then she recited this verse: ‘Hast thou not seen how those who have received the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them.’”***[448]

A’aysheh’s speech developed a fissure among the companions of the Governor; a group testified her words while a group opposed them and throwing of dust and stones against each other, started among the Osman’s united front. At this moment A’aysheh left Marbad with the intention of going towards a point called Dabbagheen, while the split into the two opposite groups was ruling over Osman’s companions and ultimately a group amongst them joined the cowards.

7.5. Impeachment of Cowards

The place where A’aysheh was dismounted a man from the Tribe of Bani S’ad impeached her and said: ***“O the Mother of the Believers! Killing of Osman was easier for us than your exit from the home and mounting upon this damned camel. God has provided for you the covering, veil of dignity and prestige,***[449]***but you sheered off the veil of your dignity, and destroyed your prestige with your own hands. If you come at your own will, then return right from here, and if you***

come with the reluctance, seek my help." Another Youngman from same the tribe looked towards Zubayr and Talheh and said: ***"But O Zubayr you were considered as the prophet's supporters and O Talheh you saved the God's prophet from the injury by your hands. I see your mother accompanied with you. Did you bring your own wives with you? They replied: 'No.' He replied: 'At this moment I depart from you.'"***

Then he recited following verses:

"You placed your wives covered with the curtains,

But lead your mother; by your own soul it was not fair."[450]

At this moment Hukim bin Jubleh Abdi with his companions arose for the help of Imam's (AS) Governor and intense fight took place between him and the supporters of Talheh and Zubayr. In order to separate both the opposite groups, A'aysheh ordered them to depart from that point and to move towards the graveyard of Bani Mazan. When they arrived there, the darkness of the night created a distance between the two groups, and the Governor too decided to return towards the city. A'aysheh's companions during the night assembled at a place called Dar ar-Rizq and made themselves readied for the fighting. Tomorrow of that day Hakim bin Jableh attacked them and a bloody fierce war took place between the opponents and a number from both of the groups were killed and injured.

7.6. Interim Peace between two Groups

The writers of the history until this point had written unanimously about the incident in a manner as it was described above. The discussion is about the later event that how these two opposing groups reached agreement to stop the fighting and to wait for another incident. Here Tabri,

through following from Jazri in Kamil had written matter in two forms. It seems that the second form is more realistic to the incident, but we are going to describe here both the forms.

7.7. Religious Inquiry about Talheh's and Zubayr's Allegiance

Tabri writes: ***"The opponents agreed to write a letter to the people of Medina in which the religious opinion should be sought about Talheh's and Zubayr's allegiance with Ali (AS). If the people of Medina witnessed that their allegiance was with their free will and freedom both of them should be returned from this place to Medina and shouldn't interfere with Osman bin Hanif, and in case if they witnessed that their allegiance was due to fear and reluctance, in that case Osman should leave Basra and the Governor's place, Public Treasury, and whatever belongs to the Government should hand over to Talheh and Zubayr."***

Tabri quoted the content of the peace treaty and reminded that K'ab bin Sur took it and went towards Medina. On Friday the message of the people of Basra was heard by people of Medina in the mosque, but except one person named Osameh no one replied to him. Osameh said: ***"Their allegiance wasn't with their free will but was due to force, and reluctance."*** At this moment the people rushed to attack him and if some people like Suhyab and Muhammad bin Muslameh wouldn't had reach to his rescue his blood was spilled. K'ab reported the incident of the Mosque in Medina and that resulted in Talheh and Zubyar's writing a message for Osman bin Hanif to quit the governor's place because it was proved that their allegiance wasn't due to their free will and freedom. The peace and compromise on his basis seems quite unlikely and this narration is far away from the reality because:

1. Its narrator was Sayf bin Omar that researchers didn’t consider him as the righteous and truthful person, but unfortunately History of Tabri (from the incidents of year 11 hijri till year 36 hijri) was filled with his quotations.

2. The traveling path from Basra to Medina requires plenty of time and cowards knew that Imam (AS) already left Medina to pursue them. Therefore, it wasn’t expedient for them, with their being aware of such a danger at their back, that they surrendered themselves to such a condition placing their one hand upon the other, without taking action for occupation of the city, removal of the Governor, and remained waiting for reply from Medina.

3. Some one who would accept to such a condition that the prophet’s companions certainly confirmed that their allegiance was taken due to fear with reluctance, while such certainty didn’t exist for them, instead it must be said they were certain to receive the opposite reply, and therefore in accordance with Tabri only one person Sayf bin Omar—who was also an opponent to Imam’s (AS) allegiance—testified for their allegiance with reluctance, and others in Saif’s own words remained silent in relying.

4. The most shinning witness that their allegiance wasn’t due to reluctance was that group like S’ad Waghaas, Abdullah bin Omar, Osameh, and Hassan refused to make the allegiance, and separated themselves from every thing while no one created any inconvenience for them. If Talheh and Zubayr weren’t really interested they could followed the example of the others as mentioned above. Therefore when Imam (AS) learned about this matter he said about Zubayr: ***“Zubayr imagines that he made the allegiance with his hand, while his heart was against. Any way in every condition he admitted about his the allegiance and claimed that in esoteric essence was against it. He should bring a witness for this matter, in case he***

failed to do so, his allegiance was still valid, and he was supposed to obey me."[451]

Later on after the killing of the leaders of the allegiance breakers, Imam Ali (AS) explained their situation: ***"O God! Talheh and Zubayr cut off their bonds with me, oppressed me, broken their allegiance with me, and encouraged the people to rebel against me. O God! Whatever they closed, let it be opened for me; whatever they ignited, don't let it be permanent, and punish them for whatever they desired and committed. I gave them opportunity to return towards the allegiance which they made with me earlier, but instead they showed ungratefulness, thus loosing the prosperity of both the worlds."***[452]

7.8. Consultation with Imam (AS)

The other form of the agreement was that Osman bin Hanif talked to them that he is appointed by Ali (AS) and by no means could accept their demands except to write a letter to him and ask his opinion regarding the situation. [453] Ibn Ghatibeh in the Book of: *Al-Imameh Wal-Siyasateh* added: ***"The opponents agreed that Osman bin Hanif should remain in his position, the Governor's place, Public Treasury should remain in his hands, and Talheh and Zubayr could be dismounted wherever they pleased until the news arrived from Imam Ali (AS). If Imam (AS) reached a compromise then nothing would happen; otherwise every one would be free to choose whatever path and method they would like to follow. They wrote this agreement and took the witnesses from both the groups."***[454]

This narration appeared to be more realistic. Of course it wasn't in the sense that the leaders of the cowards would agreed to do this through sincerity of their hearts, instead

they agreed upon this agreement superficially. They decided to inflict a surprise night attack during first available opportunity to occupy the Governor's place and to remove Osman bin Hanif from the Governor's position. Therefore, it is written that A'aysheh wrote a letter to Zayd bin Suhan, called him as his own son, and requested him either to join with her group or at least should remain neutral sitting in his home, and shouldn't help Ali. Zayd wrote to her in reply: ***"Blessing of God be upon the Mother of the Believers. She is commanded to sit in her own home and we are commanded to participate in the crusades. She renounced her duty and invited me to perform her duty (to sit at home)! While on the other hand what is supposed to be our obligation—she already rebelled and now wanted to prevent us to discharge our duty."*** Ibn Abi al-Hadid narrated that the leaders of the cowards engaged each other in the discussions and reminded that if Imam Ali (AS) arrived with his army their task would soon be reached to an end. Due to this reason they wrote the letters to the leaders of the few tribes and succeeded in having the supports of some of the tribes (like Aazad, Zibbeh and Qays bin Gheelan). While on the other hand some of the tribes remained loyal to Imam (AS). [455]

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Chapter-8: Bloody Coup d’etat

It was under these circumstances that the leaders of the cowards realized that they possessed sufficient power, it wasn’t yet too late from the dispatch of Osman’s letter. Duirng a dark cold night, when the wind was blowing very fast, during the period of the night prayer, and in accordance with some narrations, during the period of the morning prayer they waged a severe attack upon the mosque, the Governor’s place, and through killing of the guards of the mosque, the Governor’s place, and prison, positioned them upon the most strategic points of the city. Then, each one of the leaders of the cowards started delivering speeches.

Talheh while praising the murdered caliph said: ***“The caliph committed sins but repented for them. We wanted to reprimand him but stupid people dominated upon us and killed him.”*** When his words reached at this point, the people opened their lips against for the complaint and said: ***“The letters which were received regarding the caliph from you contained a different content than this. You invited us to rebel against the caliph.”*** At that moment Zubayr stood up and in order to exonerate him, said: ***“No such letter was received by you through me.”*** At this moment a person from the Tribe of Abd al-Qays stood up and described the story of the four caliphs, and result of his words was that the appointment of all the four caliphs was accomplished through the means of the immigrants and the helpers and even least consultation wasn’t done with us until you made the allegiance with Imam Ali (AS) without consulting us. Now what do you have against him? Did he allocate the wealth for himself? Did he act other than the truth? Did he commit

an offence? If none of above were done then why did you rebel against him? His powerful and firm logic aroused the wrath of the world seekers who wanted to kill him, but his tribe prevented them. But the day after the tomorrow they surrounded him, and together with the other seventy people, who arisen for his support, killed all of them by the swords. Then they took the control of the affairs from leading of the prayers till the Public Treasury in their own hands, and thus were able to accomplish some of their desires.[456]

8.1. Governor's Story

The steadfast shown by the Governor in defending Imam's (AS) position and situation made the cowards severely agitated. Therefore, during the prime moments when they took hold of him, he was beaten severely through their fists and feet, and was tortured through plucking the hairs of his head and beard. Then they argued between themselves about his killing and eventually decided to free him, because they were scared that his brother Sahal bin Hanif in Medina might take a severe revenge. Osman bin Hanif for seeing Imam Ali (AS) quit Basra, and when Imam (AS) saw him in that condition said to him in jesting: ***"You left us like an old man and now are returned like a young man!"*** Osman explained the incident to Imam (AS).

The number of the people who were killed in this coup d'etat was narrated as different. In accordance with the narrations of Tabri in his own history, and Jazri in Kamil, the number of killed was forty, but Abi Ibn al Hadid written their number as seventy, and in accordance with a quotation from Abu Makhnaf (in Camel) four hundred people were killed. [457] It was tragic that the cowards, upon this group, who were guards of the mosque, the Governor's place, and the prison approached them through the deceit and trickery and then beheaded all of them in a horrible manner.

8.2. Uprising of Hukim bin Jubleh

Meanwhile, Hukm bin Jubleh when learned about the tragic and horrible news about Osman's removal and the killing of the Governor's guards in a bizarre tragedy, he became very sad; with three hundred people from the Tribe of Abd al Qays he decided to fight, organized his forces into the four battalions, accompanied with his three brothers, and appointing the commander for each, attacked them. The cowards, in order to excite the people's sentiment, mounted the Holy Prophet's (SAW) wife upon a camel for the first time, and through the utilization of her situation, were able to absorb the people towards them. Due to this reason, the Day of Uprising of Hukim bin Jubleh was named as the Day of Camel, but in order to distinguish it with famous Day of Camel, first was called with smaller and later was called with greater quality respectively.

During this combat all of the three hundred companions of Hukim together with his three brothers were killed, and in this manner the leadership of Basra without any obstruction came under Talheh's and Zubayr's disposal. But since both of them desired the Government and control of the ruling affairs, about the leading of the prayers had serious arguments between each other, because the leading of the prayer by each of them was an indication of his political leadership as a ruler. When A'aysheh learned about their dispute about the leading of the prayer, she dismissed both of them and appointed the responsibility of leading the prayers upon Talheh's and Zubayr's sons. Thus, one day Abdullah bin Zubayr, and the next day Muhammad bin Talheh lead the prayers respectively. When they opened the gate of the Public Treasury and their eyes felt upon the huge wealth of the Muslim's treasure, Zubayr recited the following verse:

"Allah promiseth you much booty that ye will capture, and hath given you this in advance."

—The Holy Qur'an (48: 20).

Then he said: ***"We were more worthy and deserving for this wealth than the people of Basra."*** Then, they confiscated all the wealth and when Imam (AS) took over the control of Basra in his own hand, he returned all the wealth back into the Public Treasury. [458]

8.3. Imam (AS) Learns about Coup-d'etat

The land of Rabdha was a land of memories. Imam (AS) was familiar from this region for a long time, especially since the day when it turned into a place of exile for his most sincere companions, including—Abudhar the Holy Prophet's (SAW), great distinguished companion who was exiled on this land for the crime of protesting for the discrimination, and the extravagance against Osman. After the passage of the years God destined and directed Imam Ali (AS) towards these lands in order to gather the forces for arresting of the cowards. Imam (AS) was at this place, when he learned bout the unpleasant news of the Coup-d'etat of the cowards, and learned that Talheh and Zubayr entered inside the Basra, killed guards of the Mosque, Public Treasury, and the Governor's place; through spilling the blood of hundreds of the people dominated upon the city. They exited his Governor after severe beating and plucking the hairs of his head and beard, and through the poisonous propaganda were able to absorb a group of the Tribes of Basra to accompany them.

At this stage Imam's (AS) intention was to get help from the people of Kufa to crush the rebellion of the cowards, because the only bunker that was left in the Land of Iraq for him was the City of Kufa, and the tribes of its surrounding areas. But the Governor of Kufa was a big obstruction in this

path, because he regarded any sort of uprising as sedition and prevented the people from helping Imam (AS). Abu Musa before the allegiance of the immigrants and the helpers with Imam (AS) was the Governor of Kufa, and after Imam's (AS) taking over the ruling affairs with Malik al-Ashtar's suggestion was reinstated in his position. Apart from Malik al-Ashtar's favorable view, Abu Musa's due to his strictness and discipline in maintaining a good record of the preservation of the Public Treasury without plunder and extravagance, was quite opposite to Osman's others Governors from this consideration. Yes, Imam (AS) thought it as an option to dispatch personalities to Kufa and write the letters for Abu Musa and the people of Kufa in order for them to prepare the ground for dispatching the fighters for his help, or otherwise he should think of dismissal of his Governor replacing it with some one else. Here are the details of efforts that Imam (AS) made about this matter:

8.4. Dispatch of Muhammad bin Abu Bakr

Imam (AS) dispatched Muhammad bin Abu Bakr and Muhammad bin J'afar together with the letter for Kufa to be read loudly in an assembly of the people of Kufa so that they could hear his voice of seeking the help, but stubbornness of Abu Musa made efforts of those two individuals fruitless. When the people resorted to Abu Musa for the advice he replied to them: ***"Either choose sitting at home for the hereafter or uprising for the world."***[459] Therefore, the Imam's (AS) representatives without getting any result left Kufa and met with him at a place called: Dhi Qar and informed him about the situation.

8.5. Dispatch of Ibn Abbas and Malik al-Ashtar

Imam (AS) in this matter too like the other matters was trying not to create a dead end situation and as much possible didn't want to take the harsh action. Therefore, he

thought it prudent to dispatch to the more distinguished personalities like Ibn Abbas and Malik al-Ashtar to Kufa in order to resolve the problem through the negotiations. Therefore, he said to Ashtar: ***"What ever you did so far produced only the bad results therefore try to get things improved."*** Then these persons entered Kufa and held discussions with Abu Musa. This time too Abu Musa put his words into a different frame and said to them: ***"This is rebellion in which a person in the dream is better than an awake, an awake is better than a sitting, a sitting is better than a standing, a standing is better than the mounted and the mounted is better than the diligent."*** The he added: ***"Put your swords inside their sheaths and …."*** This time too Imam's (AS) representatives after making their best efforts and endeavors returned empty handed, disappointedly, and informed him about Abu Musa's stubbornness and his stand in this matter.

8.6. Dispatch of Imam al-Hasan (AS) and Ammar Yasir

This time, Imam (AS) decided that in order to send his message, he should seek the help of the most superior personalities, and worthiest persons were his own elder son Imam al-Hasan (AS), and Ammar Yasir. The first one was the Holy Prophet's (SAW) daughter's son, who continuously was his love and affection, and the second person was the most exalted vanguard in Islam, and the Muslims, the people heard about a lot of his appreciation and praise from the Holy Prophet (SAW). These two respected persons too entered in Kufa with Imam's (AS) letter. First Imam al-Hasan (AS) recited Imam's (AS) letter containing the following content:

"This letter was from the servant and creature of God Ali— the Commander of the Faithful to the people of Kufa who are the leaders of the helpers[460]

and respectable Arabs. After praising God and invoking His blessing upon the Holy Prophet (SAW) I want to throw the light on the Osman's event , to make the whole affair as clear as if you were present on occasion, and witnessing affairs with your own eyes. The people were dissatisfied, accusing, and blaming him. Out of the immigrants I was the only person, who wanted to appease and pacify the people and didn't want to participate in the activities of those angered people. While Talheh and Zubayr were instigating the populace in such a way that the least they said was worst than worst that could be alleged about Osman. Their whispering campaign was deadlier than loudest propaganda which could be carried on. A'aysheh also exhibited extreme annoyance and anger against him (Osman).

Under such conditions some persons resolved to kill him and murdered him. Then everybody (friend and foes alike) came, and took oath of the allegiance with me. This was done without any desire, instigation, inducement, persuasion or compulsion, and force on my part. They came to me of their own free will, without hesitation, with pleasure, ecstasy, and joy. Let it be known to you that the people of the city towards which the Holy Prophet (SAW) migrated Medina is being deserted by its inhabitants. They are leaving it; it is seething with discontent and rebellion. Sedition started against the Emir. I want you to come to the help of your caliph to fight against his enemies."[461]

After the recital of Imam's (AS) letter the time arrived when his representatives too should talk and make mind of the people enlightened. When Imam's (AS) son started speaking all the eyes were tied upon him and the listeners prayed with their lips and asked God to make his logic more

steadfast. Imam al-Hasan (AS) while resting upon a lance or staff started his word: ***“O People! We came to invite you towards the Book of God, the traditions of the prophet, most superior, steadfast, and righteous person for the allegiance of the Muslims. We are inviting you towards the one, about whom the Holy Qur’an hadn’t criticized him, denied his traditions and in faith he possesses the two bonds with him (faith and relationship) had superiority amongst all, and never left him alone. The Day when the people scattered from his (Prophet) surrounding, God considered his help to be sufficient (to save the life of his prophet), and he prayed with the prophet while others were the Polytheists.***

O People! Such a person seeks your help, invites your towards the truth, wants your backing and to up rise against the group who broken their allegiance, killed of his righteous companions and plundered his Public Treasury. Arise may God’s blessing be upon you, move towards him, encourage good, prohibit evil, and whatever righteous people accumulate, you should also try to accumulate it.”

Ibn Abi al-Hadid had quoted from the famous historian Abu Makhnaf, the two speeches from Imam al-Hasan (AS) that here we had limited to translating only one of them. Both Imam al-Hasan’s (AS) speeches in motivating the sentiments, and expressing Imam Ali’s (AS) position were totally miraculous.[462] When Imam al-Hasan’s (AS) reached to an end, Ammar Yasir arose and praised the God, sent the salutation upon the prophet and said: ***“O People! The brother and cousin of the prophet seeks your help for the God’s religion. May greeting be upon you to have an imam who didn’t perform any wrong, intellectual who didn’t need any education, the most powerful, who was never scared and no one could be compared***

to his vanguard ness in the defense of the Islam. If you encountered him face to face he would reveal the reality for you."

The speeches of the prophet's son and the most distinguished companion of the prophet awakened the hearts, conscience, and whatever simple minded Governor woven earlier quickly became loosened. Especially when Zayd bin Suhan recited A'aysheh's letter for the people of Kufa, all of them were astonished. She written to Zayd to sit in his own home and didn't help Imam Ali (AS). Zayd after reciting the letter cried: ***"O People! Be aware that the duty of the Mother of the Believers was to sit in her home and my duty was to fight in the battle field. Right now she invited us to act in accordance with her duty and taken our duty upon her own shoulders!"***

These happenings turned the situation in Imam's (AS) favor, and the groups made them readied for his help and approximately twelve thousands people left their homes and lives in order to accompany Imam (AS). Abu al-Tafil said: ***"Imam (AS) before the entrance of soldiers of Kufa to his garrison said to me that the numbers of the supporters who were coming from Kufa towards him was twelve thousands and one. After their arrival I counted them; from that number neither one of them was more nor less."***[463]

But Sheik Mufid narrated the number of soldiers who rushed from the Kufa towards Imam (AS) as six thousands and six hundred and said: ***"Imam (AS) said to Ibn Abbas that during the period of two days the reminded number, would come towards him and would kill Talheh and Zubayr. Ibn Abbas said that when he searched about the numbers of the soldiers he was***

told that they were six thousands and six hundreds. [464]

8.7. Abu Musa's Fruitless Efforts

Abu Musa because of turning the situation completely up side down was very upset and looking towards Ammar, said to the people: ***"I heard from the prophet that soon the sedition would happen in which the sitting person was better than the standing, both of them were better than the mounted person, and God made our blood and wealth for each other forbidden."*** Ammar who possessed a sprit of protesting replied to him and said: ***"Yes the Prophet of God intended especially towards you and your sitting was better than your arising, but not for the others."***[465]

Here some one must ponder about the abovementioned narration. Let us assume that the Holy Prophet (SAW) described such a narration, but how it could be known that his intention was Jamal? Doesn't the prevention of a group of the transgressors, who for sake of taking over the ruling affairs in their own hands cut off the heads of the four hundred people like sheep—was the sedition in which—a sitting person was better than the standing person? After the Holy Prophet's (SAW) death plenty of events occurred; from Saqifa till Osman's murder. Why the Holy Prophet's (SAW) narration was not valid for them? If we turn the pages of the history and review the conditions from the year 11 till 35 hijri we would found out that some of those incidents were quite horrible and tragic. Was it possible to pass simply from the bitter and tragic incident of Malik bin Nuwereh? Incidents during the third caliph including torture and severe beating and exiles of the righteous could be forgotten? Why should not this narration be valid for the caliphates of Mu'awiyeh, Marwan, and Abdul Malik?

Apart from that, in principle the Islam had indisputable verses of the Holy Qur'an that could never be ignored no matter whatsoever and that includes the obedience of the Islamic Ruler *(Ulul-Amr)*. The obedience of a caliph appointed by the helpers and the immigrants was an Islamic obligation that every one unanimously considered it as correct. Abu Musa too recognized Imam (AS) as official ruler of the Muslims *(vali-amr)* because he accepted his order of reinstatement on the position of the Governor of Kufa and after that whatever responsibilities he discharged; he did so as the Governor of Imam Ali (AS). Therefore, on this basis he shouldn't had stood against the clear verse of the Holy Qur'an simply through presenting a brief narration as a document: ***"O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority."***

8.8. Abu Musa's Dismissal from the Governor's Position

The repeated dispatching of the several representatives and their efforts being fruitless resulted in Imam's (AS) discussion for Abu Musa to be dismissed from the position of the Governor of Kufa. Through sending a letter he already had given ultimatum to him: ***"I dispatched Hashim bin Atbeh that through your help he should dispatch the Muslims towards me, therefore you were supposed to cooperate with him. I reinstated you upon this position in order to be a supporter of the truth."*** When Imam (AS) seeing effect of the letters, dispatch of the personalities in changing Abu Musa's stand he became completely disappointed, together with the Imam al-Hasan's (AS) dispatch, he wrote a letter to Abu Musa and officially dismissed him from the position of the Governor of Kufa and replaced him with Qardheh bin K'ab. Following is content of the Imam's letter:

“I see it as expedient that you should resign from this position; the position that God didn’t think it should belong to you. God didn’t like me to tolerate your disobedience. I dispatched Hasan bin Ali and Ammar Yasir to dispatch the people towards me and appointed Qardheh bin K’ab as the Governor of the City. Quit my administration while you happened to be a reprimanded and dismissed person.” The content of the letter was circulated in the city and it wasn’t too long that Malik al-Ashtar, who was dispatched to Kufa upon his own request, took the control of the Governor’s place in his own hands and handed over it to the new Governor, and Abu Musa after residing one night left the Kufa. [466]

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Chapter-9: Imam's (AS) Movement from Dhi-Qadr towards Basra

Imam Ali (AS) was at Rabdha when he learned about the Coup d'etat of the cowards *(nakithan)* and he was at Dhi-Qar that he decided firmly to crush the rebellion. The dispatching of the personalities like Imam al-Hasan (AS) and Ammar Yasir created an uproar and enthusiasm among the people that caused the groups to rush towards Imam's (AS) garrison at Dhi-Qadr. Thus, Imam Ali (AS) with strong military power left Dhi-Qadr region towards Basra. Like the Holy Prophet (SAW) he too before the start of the fighting wanted to complete argument upon his opponents, even though reality was completely explicit for them. Therefore, he sent the separate letters for heads of coward i.e. Talheh, Zubayr and A'aysheh, and in each letter deplored their action and seriously condemned the killing of guards of the Governor's place and Public Treasury, and because of the oppression which they considered permissible with respect to Osman bin Hanif reprimanded them strongly. Imam (AS) dispatched all three letters through Sa'saheh bin Sohan, he said:

"First I met Talheh and gave him Imam's (AS) letter. After reading letter he said that at present a war had put serious pressure upon Ali, did he show any sign of flexibility? Then I met Zubayr and found him softer than Talheh. Then I gave A'aysheh's letter to her and found her more prepared for creating the sedition and war as compared to the others. She said to me: 'I arose for Osman's vengeance and by God I was going to accomplish this task.'"

Sa'saheh bin Sohan continued: ***"Before Imam's (AS) entrance in Basra I reached in his presence. He asked me what was the news from behind my back? I replied: 'I saw the groups that they didn't want any thing else except war.' He said: "I seek God's help."***[467]

When Imam Ali (AS) was informed about the absolute determination of the leaders, he called Ibn Abbas and said: ***"Meet these three leaders and because of their making an allegiance with me they were indebted to my obedience, therefore protest with them."*** When he met Talheh and reminded him about the allegiance with Imam, he replied to Ibn Abbas: ***"I made the allegiance while the sword was upon my head."*** Ibn Abbas replied: ***"I saw that you made the allegiance with complete freedom; with the proof that at the time of the allegiance Ali said that if you want, he would make the allegiance with you, but since you replied that you want to make the allegiance with him."*** Talheh replied: ***"True that Ali said such words but at that moment the groups of the people already made the allegiance with him and I didn't had an option to oppose him …."*** Then he added: ***"We were seeing the vengeance for Osman's blood, if your cousin desired to prevent the spilling of the Muslim's blood, he should hand over Osman's killers, and resign from the caliphate so that this issue could be decided by a council that would select the caliph to whoever it likes, otherwise my gift for him was—this sword."***

Ibn Abbas utilized this opportunity to roll the curtain a little higher and said: ***"You remember that you besieged Osman's home for the complete ten days, prevented the entry of the water inside his home; Imam Ali (AS) hold discussion with you to allow the entry of the water you didn't approve it; when the Egyptians***

witnessed such resistance they entered in his home, and killed him. Then at that moment the people saw the shining past performance and clear distinctions of some one, who also had very close relationship with the Holy Prophet (SAW); they made the allegiance with him and you and Zubyar without any compulsion and force also made allegiance with him;. at present you had broken it. Strange! That during the three previous caliphates you were calm and silent but when the chance went to Ali, you just seemed to be extremely agitated. By God Ali was not smaller as compared to both of you; regarding your demand for Osman's killers, you knew them better than any body else, and also knew that Ali wasn't scared with the sword."

At this moment Talheh, who was ashamed in his inner self with Ibn Abbas' powerful logic, terminated the discussions and said: ***"Ibn Abbas leave me alone from these debates."*** Ibn Abbas said: ***"I rushed towards Ali (AS) and reported the result of my negotiations. He ordered me to negotiate with A'aysheh too and should tell her: 'To lead an army wasn't worthy for a woman and you had never been assigned for this task, but through this act you had rebelled, accompanied with the others came to Basra, killed Muslims and forced the Government employee to escape, had opened the gate and regarded the spilling of Muslim's blood as permissible. It was better for you to rethink since you had been the most bitterest enemy of Osman.'"***

Ibn Abbas informed A'aysheh about Imam's (AS) message and she replied: ***"Your cousin thought that he dominated over the cities. By God that if he had things in his hand, we had more than that in our hands."*** Ibn Abbas replied: ***For Ali there were privileges***

and past distinctions in the Islam and he had suffered a lot in this path." She replied: ***"Talheh too had suffered a lot of pains in the War of Ohud."*** Ibn Abbas replied: ***"I didn't imagine that amongst the prophet's companions there was any one who had suffered more than Ali in the path of Islam ."*** At this moment A'aysheh entered through the gate of the justice and said: ***"Ali other then this possessed other distinctions as well."*** Ibn Abbas utilizing opportunity said: ***"I swear you by God; try not to spill the blood of the Muslims."*** She replied: ***"The blood of Muslim shall continue to be spilled until Ali and his companions should kill themselves."*** Ibn Abass said: ***"Having heard this logic of the Mother of the Believers, I smiled and said: "Ali was accompanied by farsighted statesmen who would spill their own blood in this path. Then I left her presence."***

Ibn Abass said: ***"Ali (AS) recommended me that I should also talk to Zubayr and as much as possible should meet him alone without his son Abdullah. In order to find him I again tried but couldn't find him alone. Third time, I saw him alone and he ordered his servant Sharhash not to allow any one inside. I opened the dialogue; first I noticed him angered but slowly was able to make him softer. When his servant noticed the change in his behavior he immediately informed his son Abdullah and since he entered in the assembly I stopped my words. Zubayr's son in order to justify his father's uprising mentioned Osman's blood and approval of the Mother of the Believers.***

In replying to him I said: 'The Osman's blood was upon your father's neck; either he killed him or at least hadn't helped him. The approval of the Mother of the Believers wasn't a proof of his being steadfast.

He brought her out side of her home while the prophet warned her: 'A'aysheh lest the day come that dogs of the Land of Huwwab bark upon you.' Finally I said to Zubayr: 'By God I counted you as Bani Hashim, you were Safiyeh's son, Abu Talib's sister Ali's cousin. Since your son Abdullah become old he cut off the bonds of the kinship.'"

But from Ali's (AS) words in the Path of the excellence *(Nahj al-Balagheh)* it could be interpreted that he was completely disappointed with discussions with Talheh an due to this reason instructed Ibn Abbas to meet only with Zubayr and negotiate with him and perhaps this order was relevant to Ibn Abbas's second assignment. Here are eloquent words of Imam (AS) about this matter: ***"Don't meet Talheh; he isn't open to conviction and reasoning. He is arrogant and behaves like a bull with raised head and horns tilted towards his back. He is trying to lead an illiterate, unruly and ungodly mob believing it to be docile and obedient. But you must meet Zubayr, he is reasonable and considerate. Tell him you had a message from your cousin. 'You accepted me in Hejaz as the caliph of the prophet and as your leader, but in Iraq you refused to recognize my rights. What made you to turn back upon your words and deeds?'"*** [468]

9.1. Q'aq'a bin Omroo's Dispatch

Q'aq'a bin Omroo, the Holy Prophet's (SAW) famous companion was a resident of Kufa and among his tribe possessed a special prestige. With Imam's (AS) order, he was assigned to meet with the leaders of the cowards. The content of his negotiations with the leaders of the cowards was quoted by Tabri in his History and Jazri in Kamil, respectively. He with a special logic was able to dominate the coward's thoughts and made them readied with peace

with Imam (AS). When he returned towards Imam Ali (AS) and informed him about the result of his negotiations, Imam (AS) was astonished with their softening. [469]

During at this moment a group of the people of Basra came to Imam's (AS) garrison in order to be informed about his point of view as well as of their brothers from Kufa, who accompanied him. After their return to Basra, Imam (AS) delivered a speech to his soldiers and then moved from that region and dismounted at a place called Zaviyeh. Talheh, Zubayr and A'aysheh too moved from their position and dismounted at a place that later on became Obaydullah bin Ziyad's place, and were placed facing Imam's (AS) Army. The calmness was dominated upon the both armies; Imam (AS) dispatched the representatives so that the rebel's issue could be resolved through negotiations. Even he sent the message that if they are still ready to their words given to Q'aq'a, in that case exchange of the ideas could be continued. But indicators pointed it out that the issue couldn't be resolved through political negotiations, and in order to quench the sedition arms had to be used.

9.2. Imam (AS) Efforts to Reduce Enemy Troops

Ahnaf bin Malik in addition of being the chief of his own tribe also possessed the significant influence upon the surrounding tribes. During the siege of Osman's home he was in Medina and during that period asked with both Talheh and Zubayr that after Osman with whom I should make the allegiance, and both of them told him about Imam (AS). When Ahnaf returned from the Hajj pilgrimage and saw Osman killed, he made the allegiance with Imam (AS), and returned to Basra. When he saw Talheh and Zubayr's breaking their allegiance he was astonished. When he was invited by A'aysheh to help them he rejected it and said: ***"I made the allegiance with Ali with the approval of those two people and I would never enter to wage a***

war with the prophet's cousin rather would prefer to remain neutral." Due to this reason he came to see Imam (AS) and said: ***"My tribe said that if Ali become victorious he would kill the men and would take the women as the prisoners of the war."***

Imam (AS) in his reply said: ***"They shouldn't be scared from some one like me. This act is permissible only for those who turned their back from the Islam and become infidels, while this group is Muslim."*** Having heard this sentence from Imam (AS) Ahnaf looked towards Him and said: ***"Let us select one of these two options, either I fight in your company or should protect you from the evil of the ten thousand swordsmen."*** Imam (AS) replied: ***"It is better that you remain loyal upon your promise of remaining neutral."*** Because of his influence, that Ahnaf had among his own as well as the surrounding tribes prevented all of them to participate in the war. When Imam (AS) become victorious all of them entered through the path of the allegiance and joined him.

9.3. Imam (AS) Meets with Talheh and Zubayr

In the Month of the Jamadi al-Thani in the year of 36 hijri, Imam (AS) in between the two armies met with the heads of the cowards and both sides become so close that the ears of their horses were touching each other. Imam (AS) first with Talheh and then with Zubayr said: ***"You accumulated arsenal, on feet and mounted soldiers, if you have any argument and reason let me know, otherwise practice piety from God's opposition and shouldn't act like that woman who turns his woven threads as cotton. Was I not your brother, didn't I regard your blood as forbidden and also didn't you regarded my blood as forbidden? Have I committed***

something that right now you consider my blood as permissible?"

Talheh: ***"You motivated the people for Osman's murder."***

Imam (AS): ***"If I committed such an act, on the Day of Judgment God would punish the people for their deeds and the truth would become explicit upon every one. O Talheh! Do you demand Osman's blood? May God curse upon Osman's killers? You brought the prophet's wife in order to fight under her shadow, while you placed your own wife inside your home. Didn't you make the allegiance with me?"***

Talheh: ***"I made the allegiance when the sword was upon my head."***

Then Imam (AS) looking towards Zubayr said: ***"What is the reason of this rebellion?"***

Zubayr: ***"I don't consider you more worthy for this task than me."***

Imam (AS): ***"Am I not deserving for this task?! (Zubayr in the council of the six persons voted for Imam). I considered you from Abdul Muttalab till your son Abdullah become old and made the separation between us. Do you remember the day that when the Holy Prophet (SAW) was passing through the Tribe of Bani-Ghnam? The Holy Prophet looked at me and laughed, and I too laughed. You said to the prophet that Ali doesn't want to quit his humor, and the prophet said to you: 'By God O Zubayr you will fight with him, and in that case you would be an oppressor.'"***

Zubayr: ***"It is true and if I remembered this incident earlier, I wouldn't taken this course. By God I***

would never fight with you."

Zubayr was affected with Imam's (AS) words, returned towards A'aysheh and informed her about the matter. When his son Abdullah learned about his father's decision, in order to persuade him to return from his position started to reprimand him and said: ***"You accumulated these two groups here and now that one of them become powerful you want to leave the other one? By God you are scared of the swords that Ali raised because you know that they are being carried upon the shoulders of the brave people."***

Zubayr replied: ***"I had taken an oath not to fight with Ali, what I should do now?***

Abdullah replied: ***"The solution is paying the ransom. You better free a slave and due this reason Zubayr freed his slave named Makhool.***

This event indicates how superficial Zubayr's point of view about the incidents was. He through the reminder of a tradition from the Holy Prophet (SAW) undertakes an oath not to fight with Ali (AS), then after being motivated by his own son regards the prophet's word as unseen and through the payment of the ransom trampled his own oath. The situation dictated that the military encounter is certain therefore the cowards decided to strengthen their forces.

At places where people lives like the tribes the ruling affairs are under the hand of the chief of tribe and his words are absolute. Among the surrounding tribes of Basra there was a personality named Ahnaf, due to his joining them provided the cowards a great fighting man power and more than six thousands people came under the banner of the cowards. But Ahnaf with awareness found out that the cooperation with them is nothing except carnal desires. He clearly realized that Osman's blood is nothing more than an

excuse and the reality of the matter is nothing except—to take over the control of the power in their hands through removal of Imam Ali (AS). Therefore, with Imam's (AS) approval he decided the seclusion and prevented from the joining of six thousands people of his tribe and the surrounding tribes with the cowards.

Ahnaf's decision to seclude was a heavy blow upon the cowards. Notwithstanding, this they also pierced their eyes upon the Judge of Basra, Ka'b bin Sur, but since they sent a message for him, he too refused to join the lines of the cowards. When they witnessed his refusal, decided to go for having a meeting with him to have close negotiations but he refused to meet with them. Than they have no other alternative except to persuade A'aysheh to go and visit him. She was mounted upon a horse and a group of the people of Basra surrounded her mount. She went to Judge's, residence who was the elder of the Tribe of Azd and hold a high position among the people of Yemen, and asked the permission to enter, which was granted. She asked him about the reason of his seclusion. He replied: ***"There is no need for him to enter in this sedition."*** A'aysheh replied: ***"O my son! Arise that I see things that you can't see (she meant to angels who arrived for the help of the believers, i.e. cowards!) and she added: 'I am afraid of God who is severe in punishment."*** And in this manner she was able to absorb the Judge's approval for joining the cowards.

9.4. Zubayr's Son's Speech and Imam Mujtaba's (AS) Reply

Having organized the army Zubayr's son delivered a speech and his speech was circulated amongst the Imam's supporters. At this moment Imam al-Hasan (AS) responded to his speech through delivering a sermon. Then a competent poet compiled poetry in the praise of Imam's (AS) son that excited sentiments of the people present in

the assembly. The sermon of Imam al-Hasan (AS) and poet's verses were very affective among the Coward's Army, because the Holy Prophet's (SAW) grandson made Talheh's stand with respect to Osman as exposed. Due to this reason Talheh delivered a speech in which he called the tribes who were Imam Ali's (AS) followers, as hypocrites.

Talheh's words for their relatives who were present in his army were very hard. Suddenly a man arose and said: ***"O Talheh! Do you speak obscene words for the Tribes of Muzir, Rabiyeh and Yemen? By God they are from us and we are from them."*** Zubayr's supporters tried to arrest him but the Tribe of Bani Asad prevented his arrest. But incident didn't end here and another person named Aswad bin Auf arose and repeated his words. This incident clearly indicated that although Talheh was a man of war but wasn't knowledgeable about the principles of the politics even at that sensitive moments.

9.5. Imam's (AS) Sermon

Imam (AS) in such a sensitive and predestined conditions arose and delivered a sermon in which he said: ***"Talheh and Zubayr entered in Basra while its residents were under my obedience and allegiance. They invited them to rebel against me and whoever refused to obey them was executed. Every one knows that they killed Hukim bin Jubleh, guards of the Public Treasury and forced Osman bin Hanif to leave Basra with an extremely abominable face. Now that the veil has been removed from their face—they decided to declare a war."*** When Imam's (AS) words ended, Hakim bin Munaf through recital of a poetry in Imam's (AS) praise breathed a fresh sprit in Imam's (AS) Army. Two verses of that poetry are as follows:

"O Abul Hasan! You have awakened the sleeping,

Not every one, invited towards the truth, listens.

You are blessed with best of all perfections,

And God bless upon whoever He likes, or forbids."

Imam (AS) gave an ultimatum to the cowards for three days hoping that perhaps they could give up their opposition and may surrender to his obedience. But when he become disappointed from them, delivered a sermon among his supporters in which he explained the tragic outcome of the cowards. When Imam's (AS) sermon was ended, Shaddad Abdi arose and in the short sentences spoke about the Holy Prophet's (SAW) holy progeny's distinctions: ***"When the offenders increased, and the stubborn rebelled in opposition, we took shelter in the Holy Prophet's Holy Progeny; God has made us respected through their means and prevented us from deviation towards His guidance. It is up to you O people to cling to their skirt and take the distance from those who have deviated towards left or right, and let them be drowned into the whirlpool of the wretchedness."***

9.6. Imam's (AS) Final Argument

On Thursday the tenth of the Jamadi al-Awwal in the year of 36 hijri Imam (AS) was inside the lines of his army and said: ***"Don't hurry up until I complete my argument with this group. Then he gave a Qu'ran in Ibn Abbas' hands and said: 'With this Qur'an go towards the leaders of the cowards and invite them towards this Qur'an and speak to Talheh and Zubayr but they didn't made the allegiance with me? Why they have broken it? And tell them that this Book of God is the judge between me and you."***

Ibn Abbas first went near Zubayr and informed him about Imam's (AS) words. He replied to Imam's (AS) and said: ***"My allegiance wasn't optional and I don't need judgment of the Qur'an either."*** Then Ibn Abbas went near Talheh and said: ***"The Commander of the Faithful has asked why you did break the allegiance?"*** He replied: ***"I want the vengeance for Osman's blood."*** Ibn Abbas replied: ***"In order to seek the vengeance his son Aaban is worthiest among all."*** Talheh replied: ***"He is a weak person and I am stronger with respect to him."*** Ultimately Ibn Abbas went near A'aysheh and found her in side the camel litter that was mounted upon the camel's back being lead by Judge of Basra, K'ab bin Sur and the people of the Tribes of Azd and Zibheh circled its surroundings. When A'aysheh's eyes caught Ibn Abbas she asked: ***"You have come for what? Go back and tell Ali that between us and him there is nothing except sword."***

Ibn Abbas returned towards Imam (AS) and informed him about the matter. Imam (AS) once more wanted to complete the argument so that with explicit excuse should put his hand upon the clutch of his sword. This time he said: ***"Who is there among you who could take this Qur'an towards that group and invite them to it, if they cut off his one hand he should take it into his other hand and if they cut off his both hands he should take it by teeth?"*** A young man arose and said: ***"O the Commander of the Faithful! I am ready."*** Imam (AS) once more repeated his words amongst his supporters and except the same young man no one responded to him. Then Imam (AS) gave the scripture in the hands of that young man and said: ***"Present this Qur'an to this group and say that from the beginning until the end let this book be a ruler and an arbitrator between you and us."***

With Imam's (AS) command the young man went towards the enemy together with the Qur'an. They cut off both of his hands and he took the Book of God in his teeth until the last moment of his life. [470] This incident made fighting certain as well as indicated clearly position of the cowards. Again Imam (AS) showed the statesmanship and generosity and said before the attack: ***"I know that until Talheh and Zubayr don't spill the blood will not renounce their efforts, but still you don't start fighting until they start it. If some one escapes among them don't follow him, don't kill the wounded and don't remove enemy's clothing from his body."***[471]

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Chapter-10: Valor of Imam's (AS) Army and Fall of Camel

Among the military commanders of the world we don't any one who would give so much time to the enemy as it was given by Imam Ali (AS) together with the dispatch of the personalities, invitation to the Qur'an's arbitration, and have so much calm and patience in starting the hostilities, or in other words to postpone until the uproar and complaint of his own companions could be heard. Therefore, Imam (AS) has no option but to organize order of his army and appoint his commanders in the following manner:

Ibn Abbas as Commander in chief of the preliminaries, Ammar Yasir as Commander of the mounted troops, and Muhammad bin Abu Bakr as the Commander of the on foot troops. After that for mounted, and on foot troops he appointed the flag career from the Tribes of Madhhaj, Hamedan, Kindeh, Quzaeh, Aazad, Bakr, Abd al-Qays and ……The number of the people including the mounted and on foot who have been readied for the combat under the Imam's (AS) banner reached to sixteen thousands. [472]

10.1. Beginning of Coward's Attack

While Imam (AS) was still busy in explaining of the military commands to his soldiers, suddenly the shower of arrows by the enemies engulfed Imam's (AS) garrison and some of his companions lost their lives, including an arrow that struck Abdullah bin Budyal and killed him. Abdullah brought dead body of his son near Imam (AS) and said: ***"Should we still show the patience and self control until the enemy kills us one after another? By God if the aim was to complete the argument you have***

completed it." Abdullah's word caused Imam (AS) to be prepared for the fighting. Thus, he put on the Holy Prophet's (SAW) coat of arms and mounted upon the horse that he has near him and stood between the battle lines of his companions. Qays bin S'ad Abada [473] who was Imam's (AS) most sincere companion compiled the poetry about him and the banner that he has raised whose two verses are as follows:

"This flag that we have circled around—is the same flag,

From the prophet's days when Gabriel came for our help.

For whom, the helpers are the keepers of his mysteries,

Doesn't matter, if he doesn't possess supporters from the others."

The outstanding and well organized Imam's (AS) Army created havoc amongst the Cowards Army; they brought the camel that was carrying A'aysheh's camel litter in the battlefield whose rope was handed over to K'ab bin Sur, Judge of Basra who was hanging the scripture in his neck and individuals from the Tribe of the Azd surrounded it. Abdullah bin Zubayr was in front of A'aysheh and Marwan bin Hakam was on her left side. The Army's Command was in Zubayr's control, Talheh was the Commander of the Mounted Troops, and Muhammad bin Talheh was the Commander of the On Foot Troops.

Imam (AS) handed over the banner to his son Muhammad bin Hanafiyeh and instructed him with the most superior military slogans and said: ***"Remember my son that the mountains may move away and may leave their places, but you on no account would retreat or run away from the battle field. Be brave and resolute***

and offer the head in God's service. Strongly dig yourself (don't think of fleeing); Keep your eyes on the last line of your enemy's army (you must reach there after throwing the front rows, must not overlook the movements of the rear ranks and merely concentrate on the front lines). Remember that only God could help and should be trusted upon."[474]

Every sentence of Imam Ali (AS) is a constructive slogan that to comment upon it would cause prolongation of our discussion. When the people asked Muhammad bin Hanafiyeh that why Imam (AS) dispatched him to the battlefield but didn't send Hasan and Husain, he replied: ***"I am my father's hand and they are his eyes; he defends them through his hand."*** [475] Imam (AS) with a group that he named as *Katibateh al-Khizra* whose members consisted of the helpers and the immigrants, while Hasan and Husain encircled its surroundings, ordered them to attack upon the enemy's army. He gave the banner in Muhammad bin Hanafiyeh's hands and said: ***"Go ahead forward to the extent that you could see the camel's eye."*** Imam's son decided to move forward but the storm of the arrows prevented him from moving forward. He stopped for a few moments so that the rain of the arrows could be slowed down.

At this in juncture Imam again ordered his son to attack but since he found him a little hesitated, felt pity for him and took the banner from him while he was holding the sword in his right hand and banner in his left hand, started attack himself and moved forward until the heart of the army. Then in order to make his distorted swords straight returned towards his companions. Imam's companions like Ammar, Malik, Hasan, and Husain said to him: ***"We would start the attack and you may stop at this place."*** Imam neither answered them nor looked towards them, but

roared like a lion and all of his attention was towards the enemy's army and didn't find any one near him.

Then he again gave the banner to his son and started another attack, went until the heart of the army, and whoever obstructed him in front, killed him. Seeing his valiant advancement the enemy started fleeing and took shelter in the surrounding areas. In this attack Imam (AS) killed to the extent that ground becomes colorful with the enemy's blood. Then he returned and made his distorted swords straight throw pressing it against his knees. At this moment his companions surrounded him and sworn to God lest he again start the attack personally because his getting killed would result in the complete annihilation of the Islam and they added that we are here for you. Imam replied: ***"I fight for the sake of God and want to seek His pleasure."*** Then he said to his son Muhammad bin Hanafiyeh: ***"Look that is the way to attack."*** Muhammad replied: ***"Who could dare to act like you O Commander of the Faithful!"***

At this moment Imam sent a message for Malik to attack on the left side of the enemy's army that was commanded by Hallal. In this attack Hallal was killed, also, K'ab bin Sur, the Judge of Basra who was holding the camel's rope in his hand, Omro bin Yasribi, who was the hero of the Battle of Jamal, and for a long time was responsible for Osman's judgment of the legal affairs, were killed. All the efforts of the Army of Basra were concentrated that A'aysheh's camel should remain on its feet as a symbol of their resistance and steadfastness. Therefore, since Imam's (AS) Army like a mountain attacked the camel they too like a mountain defended it and in order to protect it seventy people amongst the cowards sacrificed their lives. [476] While heads were flying from necks, hands were being sheered off from the bodies, hearts and intestines were coming out of the stomachs, and in spite of that all the cowards like the locust

were firm and steadfast in surrounding the camel. At that moment Imam (AS) cried and said: ***"Woe upon you! Strike A'aysheh's camel because it is the manifestation of the devil. Strike it otherwise Arabs would be destroyed. Until this camel stands upon its feet swords would continued to be raised up and fell down."***[477]

10.2. Imam's (AS) Strategy for Strengthening of His Army's Morale

In order to strengthen his army's morale he started recital of the slogans: ***"O the Helpers of the Community"*** and occasionally ***"They (enemy) can't be winners"*** both of them were result of the Holy Prophet's (SAW) ingenuity and were utilized in the fighting against the Polytheists. The recital of these slogans caused an astonishing demoralization among the enemy's army because it reminded them fighting of the Muslims against the Polytheists. Due to this reason A'aysheh too recited the slogan in order to strengthen the Army of Camel's morale: ***"O my sons be steadfast and attack that I guarantee Paradise for you!"*** Due to this slogan a group surrounded her and moved forward to the extent that they reached within few steps of Imam (AS) Army. A'aysheh in order to motivate her companions filled her fist with dirt and throwing it towards the Imam's (AS) companions said: ***"Let your faces be blackened."*** In doing this she copied the Holy Prophet's (SAW) act, who in the Battle of Badar filled his fist with the dirt, throw it upon the enemy, and said the same sentence and God revealed the following verse upon him:

"And thou (Muhammad) threwest not when thou didst throw, but Allah threw."

—The Holy Qur'an (8:17).

Witnessing this act of A'aysheh Imam Ali (AS) immediately replied: ***"That is, if for the Holy Prophet (SAW) God's hand was manifested from the sleeves of the prophet; for A'aysheh, the hand of the devil could be seen coming out from her sleeves."***

10.3. Striking of Camel

A'aysheh's camel was an animal with its tongue tied; it was being used to achieve the ominous goals and with A'aysheh's presence in the camel litter it was bestowed with a special kind of reverence. The Army of Basra in order to protect it from the standing upon its own feet made the intense efforts and sacrificed a lot of hands in this path. Each hand when was cut off, the another hand took the control of its bridle. But ultimately the camel's bridle remained without a holder and there was no one ready to hold it. At that moment Zubayr's son took the hold of its bridle but Malik with a severe attack threw him upon the ground and took hold of his neck. When Zubayr's son realized that he is going to be killed by Malik's hand he started crying and said: ***"O people surround Malik and kill him even if his killing resulted in my own death."***[478]

Malik through striking a stroke upon his face left him and finally people become scattered from the surroundings of A'aysheh's camel. Imam (AS) considering that through observing A'aysheh's camel the people might return again, repeatedly issued the orders to strike it. Then camel fell upon the ground and A'aysheh's litter became upside down. At that moment A'aysheh's cries were raised in a manner that both the armies heard her voices. Muhammad bin Abu Bakr with Imam's (AS) order reached near his sister's chamber and opened her bonds. In these complexities the words were exchanged between sister and brother that are summarized as follows:

A’aysheh: ***“Who are you?”***

Muhammad bin Abu Bakr: ***“The most disgusted person of your family with respect to you.”***

A’aysheh: ***“Are you the son of Asm’a Kash’amiyeh?”***

Muhammad: ***“Yes but she wasn’t less than your mother.”***

A’aysheh: ***“True that she was a noble woman, forget about it, thanks God that you remained safe.”***

Muhammad: ***“But you didn’t want me to remain safe.”***

A’aysheh: ***“If I didn’t want then I would hadn’t said such words.”***

Muhammad: ***“You wanted your own victory even at the cost of my getting killed.”***

A’aysheh: ***“Yes I wanted that but it wasn’t in my luck. I wanted you to remain safe. Don’t reprimand any more, behave like the father who wasn’t like that.”***

Imam Ali (AS) too arrived near A’aysheh’s camel litter and striking his lance upon it said: ***“O A’aysheh does the Holy Prophet (SAW) recommended you for this task?*** She replied: ***“O Abul Hasan! Now that you are victorious, excuse me.”*** It wasn’t long that Ammar and Malik too arrived near the camel litter and following words were exchanged between them:

Ammar: ***“Mother! Today did you see the bravery of your sons that how they did swordsmanship in the path of religion?”*** A’aysheh acted as though she hadn’t heard his words because Ammar was the most distinguished companion and chief of his tribe.

Ashtar: ***“Thanks God that He helped His Imam and made his enemy wretched. Truth came and falsehood was plucked because falsehood had to go away. Mother! How did you see your own task?”***

A’aysheh: ***“Who are you, may your mother sit in your mourning?!”***

Ashtar: ***“I am your son—Malik al Ashtar.”***

A’aysheh: ***“You are lying, I am not your mother.”***

Ashtar: ***“You are my mother even if you don’t want to be.”***

A’aysheh: ***“You are the same one who wanted to sit my sister Asm’a in the mourning of her son (Abdullah bin Zubayr)?”***

Ashtar: ***“It was due to some reason, that before God I should have an excuse (it was due to God’s command).”***

Then A’aysheh while she was mounted upon a mount, said: ***“You created the glory and become the victorious, God’s will is always dominated.”*** Imam (AS) said to Muhammad bin Abu Bakr: ***“Ask your sister wheatear an arrow had hit her?”*** Because the out side of the camel litter because of the abundance of arrows was looking like a hedgehog. She said in reply: ***“Only one arrow had strike me in my head.”*** Muhammad said to his sister: ***“God would judge against you on the Day of Judgment, because you are the one who rebelled against your imam, motivated the people to rebel against him, and ignored the Book of God.”*** A’aysheh said in reply: ***“Leave me alone and ask Ali to protect me from any injury and harm.”***

Muhammad bin Abu Bakr informed Imam (AS) about her sister’s being in good condition and Imam (AS) said: ***“She***

is a woman and women aren't very strong from the point of view of logic; assume the responsibility of her safety and transfer her to Abdullah bin Khalaf's home so that we could decide about her." A'aysheh received Imam's (AS) compassion and her own brother but her tongue was continuously busy and polluted in ill speaking about Imam (AS), and asking God's forgiveness for the people killed in Jamal. [479]

10.4. Story of Talheh and Zubayr

The historians agreed that Talheh was killed by Marwan bin Hakm's hand. Because when Talheh witnessed the fleeing of his soldiers and felt the danger for his own life, he decided the path of escape. At this moment Marwan's eye caught him and he remembered that he was the most effective element in Osman's murder, therefore through shooting an arrow struck him throwing upon the ground. Talheh felt that this arrow was shot towards him from his own garrison, therefore he ordered his slave to transfer him to the another region. Ultimately his slave took him to a ruin belonging to the ruins of the Tribe of Bani-S'ad while his blood was spilling from his wound and he said: ***"Blood of the none of the elders was lost like my blood."*** Having said this sentence he gave up his soul.

10.5. Zubayr's Murder

Zubayr, the second most important element of kindling the fire of the Battle of Jamal, when realized to be defeated, decided to escape towards Medina unfortunately passing through the area of the Tribe of Ahnaf bin Qays, who refused to participate in the war in Imam's (AS) favor. The chief of tribe lost his temper when he witnessed the cowardice act of Zubayr's fleeing, because he against the human principle sacrificed the people for his own self-interest and now wanted to flee from the battlefield. One of Ahnaf's

companions named Omroo bin Jarmuz decided to take the revenge of the blood spilled from Zubayr. Then he followed him and when in the midway Zubayr stood for the prayer attacked him from his back and killed him and confiscated his horse, arsenal and the ring, and left the Youngman, who was accompanying Zubayr without any harm, and he buried Zubayr at a place called Wadi al-Sabb'a. [480]

Omroo bin Jarmuz returned towards Ahnaf and informed him about Zubayr's killing. He said: ***"I don't know whether you did some thing good or not."*** Then both of them arrived near Imam; when Imam's (AS) eyes caught Zubayr's sword, he said: ***"That is this sword that repeatedly removed the dust of sorrow from the prophet's face."*** Then he sent it for A'aysheh.[481] When Imam's (AS) eyes caught Zubayr's face, he said: ***"You were a companion of God's prophet for a long time and had bonds of kinship, but Satan dominated your reason and your task terminated in this manner."***[482]

10.6. Number of Dead in Battle of Came/

The number of the dead in the history is not reported with accuracy and a lot of the difference could be noticed about it. Sheik Mufid written: ***"Some written the number of dead as twenty five thousands, while Abdullah bin Zubayr (fire-kindler of this episode) quoted it as fifteen thousands. Then Sheikh Mufid prefers the second quotation and said that it was famous that the total of dead was fourteen thousands."***[483]

10.7. Burial of Dead

The incident of Jamal happened on the Day of Thursday, the tenth of the Jamadi al-Thani, in the year of 36 hijri (lunar), still the sun wasn't set[484] that the fire of the battle due to the camel's fall and upturning of A'aysheh's camel

litter—was ended; and because of not possessing a correct motivation a majority of the cowards fled. Marwan bin Hakam took shelter with a family belonging to the Tribe of Anzeh and it could be interpreted from Imam's (AS) words in the Path of the Eloquence *(Nahj al-Balagheh)* that Hasnain (AS) got immunity for him from Imam (AS). But it is interesting that when Imam's (AS) son reminded him that Marwan would make the allegiance with him, Imam (AS) said: ***"Didn't he swear the allegiance to me after Osman's murder? Now I don't see any need for his allegiance because his hand is like the hand of a Jew; if he makes the allegiance with his hand, breaks it with his own back. He would rule for very short time as much as it takes a dog to licks his nose with his tongue. He is father of the four types of rams and the Islamic Community would see the bloodiest days from him as well from his sons."***[485]

Abdullah bin Zubayr took the shelter in the home of some one belonging to the Tribe of Azdiyan and informed A'aysheh about his location. She sent her own brother Muhammad bin Abi Bakr, who was responsible for her safety through Imam's (AS) order to Abdullah's place, in order to transfer him into Abdullah bin Khalf's home where she herself was transferred. Ultimately Abdullah bin Zubayr, and Marwan bin Hakam were also transferred over there. Then Imam (AS) spent the remaining day in the battlefield and invited the people of Basra to bury their killed. In accordance with Tabri, Imam (AS) offered the prayers upon the killed belonging to the cowards from Basra and Kufa as well as offered the prayer upon his own companions who drank the sherbet of the martyrdom and buried them together in a big grave. Then he ordered that all of the wealth should be returned to the people themselves except the arsenal that upon which the sign of the Government was

engraved and said: ***"From the wealth of a dead Muslim nothing becomes permissible for the others."***[486]

A group of Imam's (AS) companions insisted that the cowards should be treated like the Polytheists that like the prisoners of war should be taken as slaves and their wealth should be distributed. Imam (AS) about his matter said: ***"Who is ready amongst you to accept A'aysheh as his share?"*** Imam al-Sadiq (AS) in a tradition explained about a group that was mentioned in the Islamic Jurisprudence as rebels *(baghi)*: ***"Ali (AS) killed the people of Basra because of their rebellion and corruption but didn't touch their wealth, because the command for the Polytheists with the Muslim rebel is different; For the Muslim Army in the environment of infidelity and polytheism what ever they could get their hold upon is permissible but whatever is there in the Islamic environment isn't permissible. Ali put an indebt ness upon them since the Holy Prophet (SAW) did the same with the residents of Mecca."***

10.8. Imam (AS) Talks with Dead

When the Holy Prophet (SAW) threw the Qureshite's dead bodies inside a well, who were killed in the Battle of Badar then he talked to them. When they asked him, does dead listen to the words of the living people, he replied: ***"You aren't a better listener than them."***[487] The Commander of the Faithful (AS) too was passing through the dead bodies killed in the Battle of Jamal, when he observed Abdullah bin Khalf Khiz'ai's dead body, who was wearing a beautiful dress upon his body. The people said that he was the chief of the cowards, Imam (AS) replied: ***"It wasn't so rather he was a noble person of good nature."*** Then he noticed body of Abd ar-Rahman bin Attab bin Asid's dead body and said: ***"This man was the pillar and chief of that group."*** Then he continued his movement till

observed the dead bodies of a group of the Qureshite and said: ***“By God your condition is sorrowful for me, I completed my argument upon you but you were young men with less experience, and were not aware about the consequences of your acts.”***

Then his eyes noticed Judge of Basra, K’ab bin Sur’s dead body who had the Qur’an in his neck. He ordered that his Qur’an should be transferred to a clean place and then said: ***“You possessed the knowledge; alas (that knowledge) could had been benefited you. But Satan deviated, made you tremble, and finally pulled towards the fire.”***[488]Since Imam (AS) noticed body of Talheh’s dead body he said: ***“You had some good deeds in the service of the Islam that could benefited you, but Satan made you tremble, deviated, and pulled you towards the fire.”***[489] In this part of history except that Imam (AS) condemned the rebels and introduced all of them as belonging to the fire, any thing else wasn’t mentioned, but the Sect of Schismatic *(Muta’zaleh)* claims that some of these individuals were ashamed from their deeds and repented before their deaths. Ibn Abi al-Hadid who happens to be a staunch defender of the School of Schismatic, writes: ***“The sheiks narrated that Ali said let Talheh make seated and then talked to him: ‘It is unpleasant for me to see you under the sky and in the heart of a barren desert full of dirt. Was it appropriate that after the participation in crusade in God’s path and defense of His prophet to commit such a deed?”***

At this moment a man reached in Imam’s (AS) presence and said: ***“I was at Talheh’s side when he was struck with an unidentified arrow, he fell down, asked me for the help, and asked: ‘Who are you?’ I replied: ‘The Commander of the Faithful’s companion.’ He said: ‘Give me your hand so that through your means I could make the allegiance with the Commander of***

the Faithful.' 'Then he gave his hand to me.' At that moment Imam said: 'God wanted to take Talheh to the Paradise in a state when he made the allegiance with me.'"[490] This part of history is nothing more than a fiction. But wasn't Talheh knowledgeable about the position of Imam's (AS) personality and his righteousness?

This type of repentance is applicable for some one who is living in the ignorance for a long period, then was able to pierce his ignorance through seeing the true face of the reality, while Talheh from the prime days was knowledgeable about the truth and the falsehood. Apart from that assuming this story is indeed correct; Talheh's repentance in accordance with the Holy Qur'an's command is fruitless: ***"The Forgiveness isn't for those who do ill deeds until, when death attendeth upon one of them, he saith: 'Lo! I repent now; nor yet for those who die while are disbelievers. For such We have prepared a painful doom."***

—The Holy Qur'an (4: 18).

Notwithstanding this but could they wash his sins only through making the allegiance with Imam (AS)? He, together with the cooperation of Zubayr and the Mother of the Believers was the cause of spilling of the plenty of blood in Basra and in the battle field, and even a group through their orders was beheaded like sheep. These sorts of efforts without any reason are the result of the issuance of the advance judgment about for all the Holy Prophet's (SAW) companions because they want to introduce them as the honest and truthful.

10.9. Fall of Basra, Dispatch of Letters, and A'aysheh's Return to Medina

The probability of the military conflict between Imam's (AS) soldiers and the treaty breakers of Basra through the

means of commercial caravans that were continuously traveling in the plains of Iraq, Hejaz, and Syria, was circulated in the Islamic Lands and Muslims and a minority of Osman's supporters were waiting for the news of the incidents and any sort of report about the victory and defeat was regarded as fateful by each opponent. Due to this reason Imam (AS) after issuing the orders for the burial of the dead, started moving in the battlefield, ordering the transfer of some prisoners, finally returned into his tent, and called his secretary Abdullah bin Ra'feh in order to dictate some letters that all of them were written by his secretary.

The letters addressed to the people of Kufa and Medina —who were most sensitive regions in the Islamic World of that day; also he wrote a letter to his sister Umme Hani, Abu Talib's daughter. Through writing these letters Imam (AS) made his friends full of joy, and his enemies disappointed. Sheik Mufid in his Book[491] quoted the complete text of these letters, but Tabri among all these letters, only a very short text of Imam's (AS) letter to the people of Kufa quoted in his history, and since he in this part of his book trusted the material written by Syaf bin Omar, probably wasn't honest to the reality and simply passed through the edge of these sensitive issues. The letter that Imam (in accordance to Tabri) written to the people of Kufa, he mentioned the day of the military engagement on mid of Jumada al-Thani in the year of sixty-six hijri, and name of the place of fighting a place called Kharibeh.

Yes, ultimately Imam (AS) on Monday left Kharibeh with the intention of going to Basra, when he reached to the Mosque of Basra offered two units of the prayer and then went straight to Abdullah bin Khalaf Khizai's home that was the biggest home in Basra, where A'aysheh was kept under the protection. Abdullah during Omar's caliphate was Secretary of Court of Basra and as was described earlier that he and his brother Osman were killed in the Battle of

Jamal. Some people think that he had seen the Holy Prophet's (SAW), period[492] although this matter isn't certain. When Imam Ali (AS) entered inside Abdullah's home, his wife Safiyeh, of Haris bin Talheh bin Abi Talheh's daughter was busy in crying and mourning.

Abdullah's wife spoke indecent words for Imam (AS) and called him the killer of the munificent and the creator of the sedition but imam didn't reply to her. Then he entered in A'aysheh's room sat near her and reminded about Safiyeh's indecent behavior. Even at time of his leaving the home Safiyeh repeated her indecent words, at this moment Imam's (AS) companions lost their self control, and threatened Abdullah's wife. Imam (AS) prevented them from any sort of invasion and said: ***"I should never hear the news about the invasion upon the women."***

10.10. Imam's (AS) Sermon in Basra

After leaving Abdullah's home, Imam (AS) went towards the central point of the City of Basra and the people of Basra holding the different banners in their hands again made the allegiance with him. Even the wounded ones, and those who were granted the pardon made the allegiance with him.[493] It was necessary for Imam (AS) to inform the people of Basra about the profundities of their criminal treachery. Due this reason when the halos of the illumination, and magnificence surrounded him and the people of Basra were seriously eager to listen to his words he started his speech as follows:

"You were the soldiers of that woman and the followers of that camel. Since it kept making the sounds, you replied to it, and when finally it was struck down, you fled. Your ethic is low, your treaty is mutiny, your religion is sedition, and your water is full of the salt. Any one, who resides in your city

would be caught in your sins, and whoever takes the distance from you would found God's blessing. As though, I could see that God's punishment from the heaven as well from the earth is descending upon you; I could see all you as drowned, and only the minaret of your mosque like the chest of a ship could be seen upon the water." [494]

Then he added: ***"Your land is near the water but is away from the sky. Your faculty of reason is very light, and your thoughts are foolish. You (because of your laziness of determination) are target of the shooters of the arrows, fatty morsel for the free eaters, and a hunt for the beasts."***[495] Then he said: ***"O the People of Basra! Right now what do you think about me?"*** At this moment a man arose and said: ***"We don't expect from you any thing expect goodness and welfare. If you punish us we deserve it because we are the sinners, and if you forgive us the forgiveness is dearest to God."*** Imam (AS) replied: ***"I pardoned all of you, take the distance from mischief making. You were the prime people who broken the staff of the community into the two pieces, return from committing the sins and repent sincerely."***[496]

10.11. Good Intention—Reflection of Deed

At this moment one of Imam's (AS) companions stood up and said: ***"I wish my brother was here to witness your victories upon your enemies and could participated in earning the reward of the crusade.*** Imam (AS) asked him: ***"Did your brother's heart and thought were with me?*** He replied: ***"Yes."*** Then Imam (AS) said: ***"Your same brother was me in this battle (and like the other crusaders participated in the crusade and earned the rewards). Not only him but those who still are in the back of their fathers and ovaries of the mothers, the***

passage of the time would make them manifest, and the faith would be strengthened through their means —are my partners in this crusade." This Imam's (AS) discourse is an indication regarding a basic of development and nourishment, i.e. the good and bad intention from the point of view of the reward and punishment—becomes the successor of act itself. At other the places too in the Path of Eloquence *(Nahj al-Balagheh)* the indications were made about this basic principle, including as follows where he said: ***"O people, through the means of their approval or opposition of a task, brings the people under one banner. Since the Mount of Thamud was struck only by the one person but the punishment took all of them, because they all were contended with the act of that one person."***

10.12. Distribution of Public Treasury

Imam's (AS) soldiers didn't become owner of any thing in this battle, and in fact their fighting was one hundred percent divine fighting, because Imam (AS) except the enemy's arsenal returned every thing to them. Due to this reason, the Public Treasury too must be distributed among them. When Imam's (AS) eyes caught it, he closed his hands and said: ***"Go away and trick some one else."*** The amount of the Public Treasury was six thousands dirhams, that was distributed among the soldiers and every one received five hundreds dirhams. At the end of the distribution only five hundred dirhams were left that he assigned it for himself. Suddenly a person appeared and claimed that he participated in this battle but his name wasn't written in the list, Imam (AS) gave those five hundreds dirhams to him and said: ***"Thanks God that I assigned nothing from this money for my self."***[497]

10.13. A'aysheh's Return to Medina

A’aysheh because of being the Holy Prophet’s (SAW) wife possessed a special dignity. Imam (AS) made arrangement for the mount and food for the journey and ordered Muhammad bin Abu Bakr to accompany his sister during her journey to Medina, as well told all his companions from Medina who were willing to return to Medina, permitted them to accompany A’aysheh till Medina, and not only sufficed at it rather arrange the forty dignified women of Basra to accompany her to Medina. On Saturday the first day of the Month of Rajab of the year of thirty six hijri was decided as the day for the start of the journey. At the time of her departure a group of the people accompanied her and in this manner ceremony of her farewell was performed. Having seen all that compassion and love from Imam Ali (AS) towards A’aysheh, she lost her control and become emotionally touched and said to the people: ***“O my sons, some of us do wrangle against each other, but this act didn’t mean oppression. By God between me and Ali there was nothing except what happened among a woman and her relatives. Although he suffered my wrath—he belonged amongst the righteous and benevolent.”***

Imam (AS) thanked A’aysheh for her comments and added: ***“She is your prophet’s wife.”*** Then he accompanied her for a few miles. Sheik Mufid written: ***“The forty women who were accompanying A’aysheh with Imam’s (AS) orders were putting on manly uniforms so that the strangers should consider them as men, and the malicious thought should not enter in their minds with respect to the Holy Prophet’s (SAW) wife, as well as for their own selves. A’aysheh too assumed that Imam Ali (AS) appointed men as her guards, and therefore was continuously complaining about this act. When she reached Median and saw that her guards were really women wearing manly uniforms,***

she apologized from her criticism and said: 'May God bless Abu Talib's son with good rewards because of his paying respect to my relationship with the God's prophet.'"[498]

10.14. Appointment of Governor*s*

During Osman's caliphate the affairs of the Egypt were in Abdullah bin S'ad bin Abi Sareh's hands and one of the main factor behind the Egyptian's rebellion against the caliph were his shameful and indecent deeds to the extent that were terminated with his forced departure from Egypt. At that time Muhammad bin Abi Hadhifeh was in Egypt and continuously criticized the Governor of Egypt and Caliph. When the Egyptians with intentions of Medina and persecution of the caliph, left their own land, they assigned the affairs of Egypt in Muhammad bin Abi Hadhifeh's hands and he was still upon this position until Imam (AS) appointed Qays bin S'ad bin Ebadeh for managing the affairs of the Province of Egypt. Tabri regards dispatch of Qays in the year of Incident of Badar, but some of the historians like Ibn Athir[499] considered the date of departure of Qays to Egypt in the Month of *Safar*. If it is meant *Safar* of the year of thirty six, naturally it happened before the Incident of Jamal, and if it happened to be *Safar* of the year thirty seventh hijri, than in that case it occurred after six month or a little more after that; while Tabri's written date of the dispatch in the year of thirty six hijri that happened to be the year of the Incident of Jamal.

Yes, Imam (AS) appointed Khlid bin Qurreh Yarbo'ey as the Governor of Khorasan, Ibn Abbas as the Governor of Basra, and decided to leave the Land of Basra towards Kufa. Before his departure from Basra he dispatched Jurair bin Abdullah Bijali to Damascus to held the discussions with Mu'awiyeh to declare his obedience to the Central Government that was headed by Imam (AS). [500] Because of

the crucial importance of Basra and since Satan planted his eggs over there, Imam (AS) appointed Ibn Abbas as the Governor, Ziyad bin Abiyeh for the taxation, and Abu Aswad Doyli as the assistant for both of them.[501]

During Ibn Abbas' introduction Imam (AS) delivered a very delicate and sweet sermon that was narrated by Sheik Mufid in his Book of Al-Jamal.[502] Tabri written that Imam (AS) said to Ibn Abbas: ***"Crush the followers of the sinners, and those who don't obey your orders."*** When Imam (AS) left Basra he communicated with his God with prayers: ***"Thanks God that he took me out from the filthiest cities."*** In this manner the prime rebellion in Imam's (AS) Government was ended; he entered in Kufa in order to plan a map for Mu'awiyeh's persecution, and thus to cleanse the vast Islamic Land from the existence of the corrupt and self centered elements.

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Chapter-11: Kufa—New Capital of Islamic Caliphate

The sun of Islam arose in the Land of Mecca, after the passage of thirteen years appeared upon the Hejaz's sky, and after ten years of the radiance was set in Medina; while it showed a new horizon to the People of Arabian Peninsula, and the Land of Hejaz especially Medina was introduced as a center of religion and politics. After the Holy Prophet's (SAW) demise selection of the caliph through the immigrants and the helpers, caused that Medina should become the Center of the Islamic Caliphate, caliphs through dispatch of the Governors and administrators managed the ruling affairs of the surrounding areas, and through the conquest, and removal of the obstructions endeavored for the expansion of Islam.

The Commander of the Faithful (AS) who—in addition of being divinely chosen and appointed by God's prophet was also selected by the helpers and the immigrants, therefore it was natural that like the other previous caliphs he should make Medina as the Center of the Caliphate, and should mange the ruling affairs. In the beginning of his caliphate he followed the same method, through the writing of the letters, dispatching of the competent people, dismissal of the world worshippers individuals, and through delivering fiery and constructive sermons managed the ruling affairs of the Islamic Community. The Islamic System which from the beginning of Abu Bakr's Caliphate during the period of twenty five years was inundated with severe deviations and dishonesty was in an improving stage, when suddenly the issue of cowards *(nakithan)* i.e. breaking of the contract of those, who made the allegiance with him before any body

else occurred. The terrible and shocking reports reached to Imam (AS) in which he was informed that through Bani Umayyad's financial help and utilizing the influence and prestige of the prophet's wife the south of Iraq was occupied and after occupying Basra the cowards killed tens of Imam's (AS) companions unjustly.

This episode caused Imam (AS) to punish and crush the cowards and their backers to leave Medina with the intention of Basra and dismounting in the vicinity of Basra together with his soldiers. The fire of fighting between the righteous Imam's (AS) Army and the Army of the falsehood of cowards was ignited, and ultimately the Army of Truth become victorious, the leaders of the rebels were killed, a group of them decided to flee, and the City of Basra again returned in the Islamic Government's skirt. Its ruling affairs were taken over in the hands of Imam's (AS) companions, the situation of city and its people returned to normal. Ibn Abbas—the Holy Qu'ran's Commentator, and Imam's (AS) most distinguished pupil was appointed to the position of the Governor of City.

The apparent situation dictated that Imam (AS) should return towards Medina through same path from which he come, from the vicinity of the Holy Prophet's (SAW) Tomb, and through the consultation with a group of his companions and supporters should make efforts for publishing of the Islamic Learning, curing of the moral sickness of the society, dispatching of the soldiers to the farthest points in order to expand the influence of Islamic Power, discharging miscellaneous responsibilities of the caliphate, and avoiding any sort of conflicts and engagement with this and that.

But this was the apparent picture and every individual with the superficial sight would recommended to Imam (AS) for such an obligation; especially the Medina on that day

possessed a special sacred, spiritual and meaningful status because of being the real Cradle of the Islam, the place of the burial of God's messenger, and the center of the companions of the immigrants and the helpers, who possessed the string of the selection and dismissal of the caliph in their hands. Despite of its possessing all those conditions and dimensions, Imam (AS) selected the path of Kufa in order to reside over their for a certain period. This decision that was taken after the consultation with his companions [503] because of the following two considerations:

1. While the Commander of the Faithful (AS) started his movement from Medina accompanied with a large group and the lot of groups joined him in the mid way but a majority of his soldiers and valiant consisted of the residents of Kufa, and its surroundings areas. Because, Imam (AS) in order to crush the treaty breakers through the means of great companion—Ammar Yasir and his own respectable son Imam al-Hasan (AS) sought help from the people of Kufa, which was a an important center of the Iraq, a large number of the people of that area announced their readiness to Imam's (SA) cry for help and together with his representatives come to the battlefield. [504]

Although some groups like Abu Musa and his co thinkers prevented any sorts of help and support with their behavior and words tried their best to discourage the people for movement towards the battlefield. Nevertheless, after Imam Ali (AS) become victorious through complete annihilation of his enemies, courtesy and fairness dictated that he should visit Kufa to see the situation of living conditions of these people, praise the crusaders who responded positively to his request, and to admonish those who remained indifferent or didn't participated in the crusade.

2. Imam (AS) knew it very well that the rebel's sin—in reality was Mu'awiyeh's sin, who motivated them for

breaking the allegiance, through fraud, and given his hand for their allegiance in their absence. The letter that he wrote for Zubayr, in which he clearly explained the lines of rebellion, reminding him about the allegiance that was already taken for him from the Syrian People; that they should try to occupy Basra as soon as possible, use the excuse of the vengeance of Osman's blood, and never allowing Abu Talib's son in taking the control of those two cities in his own hands.

At present the arrow of this disobedient went in the wrong direction, the rebellion of the rebels was ended, it was required that as soon as possible the roots of the corruption must be cut off, and the branches of this damned genealogical tree of Bani Umayyad should be separated from the Islamic Society forever. The nearest place to Damascus happened to be same the Kufa. Apart from that, Iraq was the only region to raise an army of dedicated soldiers, more than any other point that was considered as a crucial factor. Imam (AS) himself in one o his sermon said: ***"I swear by God that I didn't come to you at my own free will and choice, but the fate sent me here to check your rebellious intentions against the religion, and remove the discord and disunity from the society."***[505]

These two reasons caused Imam (AS) to select Kufa as his center thus changing the capital of the caliphate from Medina to Kufa. Therefore, on the twelfth day of the Month of Rajab, Monday in the year of thirty six hijri accompanied with the elders of Basra, he entered in the City of Kufa. The people of Kufa, headed by the Holy Qur'an's readers, and distinguished personalities of the city in the up front welcomed Imam (AS), and said congratulations to him upon his arrival. In order for his stay they considered the Governor's palace and asked his permission to accept it as his residence. But Imam (AS) from residing in the palace

that before him was the center of the oppression and wickedness declined and said: ***“The palace is a center of destruction.”***

Finally he decided to reside[506] in his nephew J’adeh bin Habireh Makhdhumi’s home—his sister, Umme Hani’s son. The Commander of the Faithful (AS) requested that in order to speak to the people he should be dismounted at a place called Rahbeh that was a vast place where he came down from his mount. First of all he offered two units of prayer in the mosque that existed over there, went upon the pulpit, praised the God and sent salutations upon the prophet and started his sermon as follows:

“O the people of Kufa, there are privilege for you in Islam with the condition that you don’t try to make it up side down. I invited you towards the truth and you replied. You started with indecency but changed it….you are the leaders of those who should reply positively to your invitation and should enter wherever you entered. The worst things that I am scared about you are two things: Following of the whimsical desires and prolongation of the desires; the whimsical desires prevent you from the truth and the prolongation of the desires makes you forgetful of the hereafter’s abode. Be aware that the world turned it back and gone, and the hereafter with the welcome comes forward towards you. For each of them there are two kinds of children. You should belong to the children of hereafter. Today is the time of the work without accounting, and tomorrow will be the day of the accounting without work.

Thanks God that he helped His guardian and made enemy insulted, made the truthful and righteous dearest, and made the treaty breakers and followers of the falsehood as wretched. You should practice

piety, piousness, and obedience of the person, who obeyed the progeny of God's prophet—that this group for the obedience are more superior and deserving as compared to those, who show their nearness to Islam, the prophet, and claims the caliphate. They arise for the confrontation against us, because of their privileges that were given to them only through our means, contest in superiority with us, and refute our rights and position. They would see the punishment for their sins, and very soon be encountered with the result of their deviation in another abode. Be aware that a group among you refused to help me, and I condemned and admonish them for that. Quit them and whatever they didn't like to hear, make them heard so that could seek the contentment of the people, and God's Party could again be identified from the Satan's Party."[507]

11.1. Justice in Appointment of Commanders

Imam's (AS) compassionate response towards the people of Kufa who hadn't helped him wasn't liked by some of the extremist revolutionizes. Therefore, Malik bin Habib Yerbu'ee, who was Imam's (AS) chief of the police stood up and said and with a tone of complaint: ***"I consider this much punishment for them as insufficient, by God if you permit me I would kill all of them."*** Imam (AS) replied to him through the recital of the sentence, ***"Glory to God (Subhan-Allah)"*** warned him, and said: ***"Habib you transgressed from the God's limits ."*** Habib stood up once more and said: ***"Harsh punishment for their transgression is more prudent in preventing the forthcoming unpleasant incident as compared to showing compassion towards the enemies."*** Imam (AS) with his words full of wisdom guided him and said:

“God didn’t give such an order, a man is killed for the killing of a man; then where is the place for the oppression and the transgression? God said: “We have given power unto his heir, but let him not commit excess in slaying. Lo! He will be helped.”

—The Holy Qur’an (17:33).

11.2. Open Political Environment

The group of the people of Kufa who were against Imam Ali (AS) when witnessed his discussions with his own chief of police, saw Imam’s (AS) justice with their own eyes, regarded the political environments as open, and therefore decided to explain their reason of the offence:

1. A man from the opposite camp named Abu Bardeh bin Ouf stood up and clarified the reason of their not joining Imam’s (AS) soldiers through asking a question about those were killed in the Jamal. He asked Imam (AS): ***“Did you see the killed ones in the vicinity of bodies of Talheh’s and Zubayr’s dead bodies, why were they killed?”*** Imam (AS) through the explanation of the reason of their killing absorbed the confidence of the questionnaire towards his path and method, and said: ***“They executed my government employees with their swords and killed the Muslim personalities like Rabi’yeh Abdi. The crime of the killed was that they replied to the treaty breakers and the tyrants, they were not supposed to break their commitments like them, and not to arise against their imam through deceit and trickery. I wanted the cowards to handover me the killers of my Government employees so that they could be punished accordingly, and then the Book of God could be a judge between me and them.***

They declined from handing over the killers and started waging a war against me while my allegiance

was still upon their necks, and they spilled the blood of approximately one thousand of my friends. I too in order to seek the vengeance from the killers and to quench the fire of the rebellion of the cowards (nakithan) fought and crushed their rebellion. Then he added: 'Do you have any doubt about this?' The questionnaire replied: "I was doubtful about your truthfulness but after this explanation their offence become explicit for me, and understood that you are guided and realistic.'"[508]

Which of the political environment could be more open than this where the individuals opposed to the crusade, in the presence of a group of Imam's (AS) companions and chiefs could present the reason of their offence—which was the doubt about the authenticity of the ruler's system—as a question, and could receive their answer? Despite of the fact that the questionnaire before of his becoming an Alavite was an Osmani, and although later on waged wars in Ali's (AS) saddle but inwardly had some secret and mysterious links with Mu'awiyeh. Therefore, after Imam's (AS) martyrdom and Mu'awiyeh's domination upon Iraq as a compensation for his good services that he did for Mu'awiyeh, was given[509] a vast land in the area of Falujeh.[510]

2. Sulayman bin Surd Khizai was amongst those who didn't help Imam (AS) in the Battle of Jamal and refused from the participation. He entered in Imam (AS) presence, who admonished him and said: ***"You doubted about my truthfulness and righteousness and refused to participate in my army; while I consider you as the most righteous and vanguard person with respect to my help. What factor prevented you from not helping Holy prophet's Ahl al-Bayt and made you indifferent from their support?"*** Sulayman while feeling extremely shameful replied: ***"Please don't turn affairs backward (don't talk about the past), and don't admonish me***

for that. Keep my love and commitment that I would help you sincerely. The task is not completed as yet, and there are remaining affairs where you would be able to identify yours friends from the foes."

Imam (AS) opposite to the Sulayman's expectations remained silent and in reply to Sulayman's apology didn't say a word. Sulayman waited for a while and then went to see Imam al-Hasan (AS) and said: ***"Aren't you surprised with Imam's (AS) condemnation and admonishment?"*** Ali's son replied politely: ***"A person is admonished more because there are more expectations from him to help due to his friendship."*** At that moment the exalted companion informed him about the forthcoming mutinies against Imam (AS), and reminded that there would be more need for the righteous and sincere individuals like Sulayman and said: ***"There are remaining episodes where the spears of the enemy would be gathered around and the swords would come out of their sheaths, and in those incidents there is more need for some one like me. Please don't interpret my seeking of your pleasure as a deceit and don't accuse me for not being as your well wisher."*** Imam al-Hasan (AS) replied: ***"May God bless you and we never accused you for being so."*** [511] After that moment, Sulayman bin Sard didn't keep his feet idle from the defense of the Holy Prophet's (SAW) Ahl al-Bayt (AS); he participated in Imam Ali's (AS) saddle in the Battle of Siffin and killed famous Syrian hero named Hushab. After Ma'wiyeh's death he wrote letter to Imam al-Husain (AS), inviting him to Iraq and although acted negligently to help him in the Land of Karbala but compensated it later on with the uprising of a huge group called the people who offered the repentance *(tawwabins)* consisting of four thousands people. They aroused for the vengeance of Imam al-Husain's blood (AS) and in the year of the sixty-five hijri in an area called (Abu-Wardeh), waged

combat with a large group of the soldiers who were dispatched from Damascus and all of them drank the sherbet of martyrdom. [512]

3. Muhammad bin Mukhnaf said: ***"After Imam's (AS) entrance in Kufa together with my father we entered in his presence while a group of distinguished personalities and heads of tribes were already present in his company, and all of them committed the offence of not participating in the crusade against the cowards. Imam admonished all of them and said: 'You are heads of your own tribes then why did you put your feet backward? If your intentions were simply the laziness then all of you are the losers, and if you were doubtful about my truthfulness and righteousness then all of you are my enemies.' They replied that they are the friend of your friends and the enemy of your enemies, then every one of them apologized to Imam (AS) through presenting excuses like sickness or journey. Imam (AS) remained silent in front of their excuses but praised the services of my father and my tribe and said: 'Makhnaf bin Salim and his tribe didn't belong to that group that is described in the Holy Qur'an as follows:***

"Lo! Among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them! And if a bounty from Allah befell you, he would surly cry, as if there had been no love between you and him: O, would that I had been with them, then should I have achieved a great success!"

—The Holy Qur'an (4: 72-73).

Ultimately Imam (AS) after conducting these enquiries and acceptance of the apologies or remaining silent in front

of them declared that if they were excused this time and their excuses accepted then this behavior shouldn't be repeated in the future. If Imam (AS) wouldn't issue such a mild condemnation and admonishment them at least to such an extent, it was quite possible that this group had continued their disobedience in the future as well.

11.3. Imam's (AS) Prime Sermon at Friday Prayer in Kufa

Imam (AS) after entering in Kufa made the intention of residing over there and offered his prayer as complete, and on Friday performed his Friday Prayers with the people. In one of the sermon he looked towards the people and praising God and sending salutations upon the prophet, he said as follows:

"I recommend you piety that piety is the best thing that God recommended for his slaves, is the best means of seeking His pleasures, and is the basis of the prosperous end near Him. You are commanded for the piousness and created for the goodness, and God's obedience….Perform your deeds for God's sake, without seeking fame. Any one who did some thing for some one other than God—He would hand over that person to him, and whoever performed task for God—He would assume its rewards upon Him. Be afraid of God's punishment as you weren't created in vain. God is aware about your deeds, and appointed the duration of your life. Don't get tricked with world's fraud, because it deceits those who are his lovers, and an arrogant is some one who was made arrogant by the world. The other abode happens to be—the real abode indeed, if people know about it. I ask God to provide for me the position of the martyrs, companionship of the messengers, and the life of the prosperous individuals."[513]

11.4. Dispatch of Commanders

The Commander of the Faithful (AS) after his residing in Kufa dispatched the righteous and competent individuals towards those Islamic Lands where till that time the Governors and Commanders weren't assigned by him. The history registered the characteristics of the Commanders and their provinces with detailed accuracy.[514] Including a person named Khulid bin Qurreh was dispatched to Khorasan. When he arrived in Nishapoor, he was informed that through the remnants of Kasra, who at that time were living in Kabul, Afghanistan, movements was made to motivate the people to up rise against the Islamic Government. Imam's (AS) Commander with the help of the manpower that he was accompanied with destroyed them and after arresting a group sent them to Kufa.

The dispatch of the Commanders throughout the length and width of Imam's (AS) Government, strengthened his rule throughout the Islamic Lands, but Mu'awiyeh's opposition was still remaining like a wound upon a bone that required an urgent alternative for its removal. Imam (AS) while meeting with the people of Iraq was encountered with a group that all of them lived for a long time under the tyranny of the Clan of Kasra. Imam (AS) asked that that how many people from the family of Kasra ruled upon them. They replied that thirty two kings; Imam (AS) asked about the style and method of their government. They replied that all of them possessed one style but Kasra Harmuz's son selected a special style that he assigned the wealth to himself and opposed our elders. Whatever was in the interest of people destroyed it, and whatever was in his own interest inhabited it. He considered the people as degraded, and made the nation of Fars aggrieved. Ultimately the people rebelled against him and he was killed.

His wives become widowed and his children become the orphans. Imam (AS) in reply to their spokesman who was named as Narsa said: ***“God created human beings upon the truth, and truly isn’t happy with any individual except the deeds. In God’s Government there is a reminder for whatever He has bestowed; that a country without the management doesn’t has an existence, and therefore it is required that a Government must be established. And our task would be unified only when the predecessors shouldn’t speak ill about their ancestors. Then whenever the predecessors started speaking ill of their ancestors, disobeyed their righteous methods, they destroyed themselves as well as the others.”*** Then Imam Ali (AS) made their elder Narsa as their chief. [515]

11.5. Imam’s (AS) Letters to Some of His Governors

After Imam’s (AS) entrance in Kufa and dispatching of the Governors to the surrounding areas, more than any thing else Mu’awiyeh’s stubbornness kept busied his thoughts, and he was continuously thinking to remove this cancerous tumor from the Islamic Society’s body. On the other hand the situation of some of the Governors and their sincerity towards Imam (AS) wasn’t very transparent, and as yet they didn’t declare their own as well as the people’s allegiance with him. Therefore, Imam (AS) wrote the letters to some of the Governors who were appointed by the third caliph, asked them to clarify their position, and should declare their own, as well of the people’s allegiance of their regions.[516] Among these letters of Imam’s (AS), the two important letters have existed that one of them was written to Jurair bin Abd Allah Bijili, the Governor of Hamedan, and the another one to Ash’as bin Qays Kindi, the Governor of Azerbaijan. Here is the summary of those two letters:

11.6. Imam's (AS) Letter to Governor of Hamedan

God never changes the condition of a nation until and unless they changed their moral conditions by themselves. I want to inform you about Talheh's and Zubayr's incident when they broke their allegiance and inflicted a calamity upon the head of my Governor, Osman bin Hanif. Accompanied by the helpers and the immigrants I came out of Medina, and in the midway ordered my son Hasan, Abdullah bin Abbas, Ammar Yasir, and Qays bin S'ad bin Abadeh to go to Kufa to invite the people to participate in the Islamic Army for crushing the rebellion of the treaty breakers. The people of Kufa too answered positively.

I dismounted behind Basra and forgave their stumble and invited the heads of the cowards and asked them once more to remain steadfast upon their allegiance with me, but they refused to surrender except to wage a war. I too sought God's help and entered in the battle; a group was killed and a group fled towards Basra. Then whatever I asked them before the battle they asked it from me. I too desired their safety, prosperity, peace, and goodness instead of war. I appointed Abdullah bin Abbas for the position of the Governor over there and I my self came to Kufa, and this letter is being sent to you through Dhor bin Qays. Whatever you wanted to enquire ask from him.[517]

In this letter as well as in the other letter that was written to Ash'as, efforts were made to clarify the reason of the confrontation with two Qureshite's sheiks and famous companions (Talheh and Zubayr) so that the Islamic Society should know that they first made the allegiance with their imam and through breaking of their commitment destroyed the organization of the society through starting a rebellion and mutiny. Since Imam's (AS) letter reached in the hands of the Governor of Hamedan, he arose among the people and said: ***"O people! This is letter of the Commander***

of the Faithful Ali Ibn Abi Talib (AS). He is the trusted person in the religion and the world, and I am thankful to God upon his victory over the enemy. O People, the predecessors in the Islam among the helpers, the immigrants and group of the followers (tab'een) made the allegiance with him, and if they allowed task of the caliphate to be selected among all the Muslims, he was the worthiest person for this task. O people the continuation of the life is feasible only through the unity of the congregation, and the death and destruction is the result of the division. Ali leads you till you are steadfast upon the truth, and in case you are deviated from it, he would return you towards it."

The people after hearing the Governor's word of that time said: ***"We heard and obey, and all of us are contented with his Government.*** Then the Governor wrote a letter indicating his own, and the people's obedience for Imam (AS). [518] Dhar bin Qays the career of the letter stood up from his place, delivered an eloquent and beautiful sermon, and said: ***"O people! The immigrants and the helpers because of the perfection which existed in Ali and information that he possessed from the Book of God and the path of truth made the allegiance with him but Talheh and Zubayr broke their allegiance and motivated the people for the rebellion and didn't stop at this point rather ignited the fire of the war."***[519] The allegiance of the Governor of Hamedan and the people of the west made the pillars of Imam's (AS) Government more steadfast. After a while the Governor in order to earn Imam's (AS) confidence and support went to Kufa.

11.7. Imam's (AS) Letter to Governor of Azerbaijan

Ash’ath bin Qays maintained a steadfast relationship with the previous caliph and his daughter was the caliph’s bride (Omroo bin Osman’s wife). Imam (AS) through the means of one of his Hamedani friend [520] by the name of Ziyad bin Marhab [521] sent him a letter as follows: ***“If there was nothing in your heart, you should have been the vanguard for my allegiance and if you practiced piety it would motivate you to expose the truth regarding some of the affairs. As you are aware that the people made the allegiance with me, and Talheh and Zubayr after taking the allegiance broke it and took the Mother of the Believers from her own home to Basra. I too rushed towards them and asked them to return to their allegiance, but they didn’t accept. I insisted but it didn’t produce any gain….”*** [522]

Then Imam (AS) said his historical sentence to Ash’ath: ***“The Governorship for you isn’t an oily morsel rather is a trust. You have wealth near you which is God’s wealth and you are God’s treasurer upon it in order to return it to me. Know that I would not be a bad ruler for you so far as you follow the correct path…..[523]”***

Each of these two letters were written simultaneously while the first letter happened to be completely sentimental but the second letter is accompanied with the harshness and warning. The reason of this difference in styles was the difference in the morale of the two Governors. Ash’ath wasn’t very much inclined to seek the allegiance and introducing of Imam (AS) to the people, therefore, after receiving the letter, instead of arising from his place, like the Governor of the Hamedan, preferred silence. Due to this reason the representative and the career of Imam’s (AS) letter Ziyad bin Marhab stood up from his place and described the incident of Osman’s murder and the allegiance breaking by Talheh and Zubayr, and said: ***“O***

People! For some one who is not contended with the short words, lengthy words are not going to satisfy him either. The Incident of Osman isn't an issue that talking towards it would make you contented, but certainly the listener of the incident isn't like its seer. O people be aware that after Osman's murder the immigrants and the helpers made the allegiance with Imam Ali (AS). Those two people (Talheh and Zubayr) broke their allegiance without any basis and ultimately God made Imam Ali (AS) as the successor of the earth and to righteous belong the good ending." [524]

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Chapter-12: Reasons for Starting of Battle of Siffin

12.1. Imam's (AS) Firm Message to Mu'awiyeh

After the establishment of the pillars of the Divine Government, the Commander of the Faithful (AS), through the means of dispatch of the righteous, and dismissal of the non righteous individuals, finally the time arrived that Imam (AS) should cut off the roots of the damned genealogical roots from the Land of Syria and should defend the Islamic Society from its sedition. This decision become absolute when Jurair the Governor of Hamedan entered Kufa, and since he became aware of Imam's (AS) intentions, he asked him to be assigned as his letter career, and said: ***"I have long friendship with Mu'awiyeh. I would invite him to officially recognize your Government of the truth and till he remains in God's obedience, he should be reinstated as your Governor in Syria."***

Imam (AS) remained silent for his second condition and didn't say any thing, because he knew that Jurair didn't possess the qualifications for such an assignment, Malik al-Ashtar opposed Jurair's assignment as Imam's (AS) representative and accused him of cooperating with Mu'awiyeh. But Imam (AS) in spite of Malik's opposition selected Jurair,[525] and future also certified the correctness of his opinion. When Imam (AS) dispatched Jurair, he said to him: ***"You witnessed that all of the Holy Prophet's (SAW) companions are religious and possessor of the diagnoses are accompanying me…..The Prophet described you as a righteous person from Yemen. Go with my letter towards Mu'awiyeh, if he accepted***

whatever the Muslims decided unanimously so far so good, otherwise announce to him that the silence and calmness that existed so far would not exist any more.[526] ***Inform him that I was never satisfied with his Governorship, and the people too were not contended with his reinstatement."*** [527]

Jurair with Imam's (AS) letter left towards Syria. When he reached near Mu'awiyeh he said: ***"The people of Mecca, Medina, Kufa, Basra, Hijaz, Yemen, Egypt, Oman, Bahrain, and Yamameh made allegiance, with your cousin Ali and except only these few forts, that you are in them nothing else remained, and if the flood starts from their plains, it would engulf every thing. I came to invite you towards the righteousness and to guide for the allegiance of this man."***[528] Then he gave Imam's (AS) letter to Mu'awiyeh; in which it was written: ***"Verily those who took the oath of allegiance to Abu Bakr, Omar, and Osman sworn the allegiance with me too. After this allegiance neither those who were present at the election nor those who absentees like you have the right to oppose me.***

As far as the council is concerned, (limited franchise or selection) it was supposed to be limited to the immigrants and the helpers. Also it was supposed that whomsoever they selected would became the caliph as per approval and pleasure of God. If any one goes against such a decision then he should be persuaded to adopt the course followed by the others; and if he refuses to fall in line with the others then the war is only course left open to be adopted against him, as he refused to follow the course that was followed by Muslims; God will let him wander in the wilderness of his ignorance and schism, and on the Day of Judgment would make him enter into the hell—a hapless journey's end." [529]

Talheh and Zubayr made the allegiance with me and then broke their allegiance. The breaking of the allegiance is like rejecting it (that is like your act, O Mu'awiyeh). Until the truth came and God's Command became victorious, the best thing near me is your safety and prosperity, but if you insist putting yourself in a calamity, I would fight with you and seek God's help in this path. You spoke too much about Osman's killers, like all the other Muslims you should also enter near me, and then raise the issue.

I invited every one to follow the Book of God. (That you mentioned that I should handover you Osman's killers so that you could make the allegiance with me) this demand of you is like tricking a child with the milk. By the oath of my own soul, if you would return to your wisdom and not to your capricious desires—you would find me the most innocent person with respect to Osman. Know that you belonged to the freed ones after having been taken as prisoners in Islam, and for this group the caliphate isn't legitimate as well as they don't have right to be a member of the council. I am sending Jurair bin Abdullah, who is a believer and immigrant, towards you, and those who are employed through your means, in order to make the allegiance and announce your loyalty."[530]

12.2. Imam's (AS) Representative in Damascus

The representative and ambassador of a person is the manifestation of his personality, and appropriate selection is an indication of the maturity and perfection of his reason. Therefore, it was said by the ancient intellectuals: ***"i.e. The right selection is an indication of wisdom, and the magnitude of his development."*** Imam Ali (AS) in order to deliver the order of Mu'awiyeh's dismissal selected a

person who was very well experienced in several political and Governmental assignments, identified Mu'awiyeh very well and himself was an eloquent and skilled speaker. This person was Jurair bin Abdullah Bijili.[531] He delivered Imam's (AS) letter to Mu'awiyeh in official assembly and when he completed its reading, Jurair as an official representative of Imam Ali (AS) stood up from his place and delivered a most eloquent, sweet and heart rendering sermon. In that sermon after praising God and salutations upon the Holy Prophet (SAW) he said as follows:

"The task of Osman (His killing by the hands of the prophet's companions) left the people who were present in Medina as helpless and incompetent, what to say about those who were absent from the scene. The people made allegiance with Ali, and Talheh and Zubayr too were among those who made the allegiance with him, but later on without any feasible reason broke it. Neither the Code of Islam tolerates the sedition nor the Arab people tolerates the swords. Yesterday a tragic incident occurred in Basra that if it is repeated then nothing would remain.

Know that masses of people made allegiance with Ali and if God would assign this task to us, we too had not selected any one except him. Whoever is opposed to the general selection in order to earn the content of the people (he should also accept the ruler selected by the people).You too O Mu'awiyeh should accept the path that was already chosen by the people and accept Ali as official ruler of the Muslims. If you say that Osman appointed you on this position and didn't dismiss as yet, these are the words that if are accepted—there is no religion left for God and every one should strongly protect whatever he had left in his hold." [532] When speech of Imam's (AS) representative was ended, Mu'awiyeh said: ***"Be patience,***

let me consult with the Syrian People so that I could announce the result."[533]

12.3. Imam's (AS) Goal in seeking Mu'awiyeh's Allegiance

Imam (AS) from prime day of his Government didn't insist upon seeking the allegiance from any one. Then why he has so much insistence for seeking the allegiance from Mu'awiyeh? The reason was that he wanted to dismiss him after through his making the allegiance, and thus to terminate his hands from the wealth and rights of the Muslims. Because those who pressured, Ali's (AS) hand as an Imam of the Muslims, so that he could return the condition of the Muslims back to the Holy Prophet's (SAW) days, didn't show any negligence in protecting their interest and in advancement of the Islamic Objectives. The existence of the person like Mu'awiyeh was greatest obstruction of this path. In principle the revolution against Osman shaped in this manner that all of the previous Governors and the Commanders shall be dismissed from their positions, and the hands of the wealth accumulators and world worshippers would be shortened from the right of the deprived and helpless ones.

12.4. Mu'awiyeh's Design of Issue with Syrian People

On a particular day announcer of Mu'awiyeh's court gathered the people of Damascus in the mosque. Mu'awiyeh went upon the pulpit for God's praise and the Land of Syria in the context that God here made it as the land of the prophets and the righteous servants, and the people of this land continuously obeyed God, founders of His Commandments, defenders of His Code, and helped them. Then looking towards the people he said: ***"You know that I am the representative of Omar bin Khattab, and Osman bin Affaf. I never did any thing that I should be ashamed with anyone.***

I am Osman's guardian who was killed as an oppressed and God has said: 'We have given power unto his heir, but let him not commit excessive slaying. Lo! He will be helped.'[534] Then he added that I am interested to know about your opinion about Osman's killing. At that moment the people present in the mosque arose and said: ***"We seek the vengeance for Osman's blood."*** Then they made allegiance with him for this task, and emphasized that in this path they would sacrifice their lives and wealth. [535]

12.5. Analysis of Mu'awiyeh's Speech

1. Mu'awiyeh praised the Land of Syria as a Land of Messengers and from Syrian People as supporters of God's representatives, defenders of religion and commandments; so through this manner to present himself as the defender of the God's religion; as well as to excite the people's sentiments in his own favor, and thus preparing all of them on the path of a destructive warfare.

2. He introduced the killed caliph as an oppressed whose blood was spilled by a group of tyrants, while in fact his blood was spilled by the Holy Prophet's (SAW) companions and their followers, and in their logic the companions and the followers *(tabe'an)*—are the followers of the path of the truth, and are just and fair.

3. Let us assume that Osman was killed as an oppressed and his heir should take the decision about his killers, but what was meant with *(wali al-dam)* is the inheritor of the killer's wealth. Was Mu'awiyeh the inheritor of his wealth or with the presence of near inheritor the chance didn't reach to him? It is true that Osman was Affan's son, Abi al-A'as' son, Umayyeh's son; while Mu'awiyeh was Abu Sufiyan's son, Herb bin Umayyeh's son, and all of them reached their heredity to Umayyeh. But was this distant bond sufficient in

spite of the presence of the nearest heir, that Mu'awiyeh could introduced himself as the Osman's blood's guardian? The Commander of the faithful (AS) in a letter wrote: ***"You are a person from Umayyeh's children and Osman's children deserve more then you to seek the revenge of their father's blood."***[536]

These are the questions that their reply rolls the curtain up from the conscience of Abu Sufiyan's son, and explicitly makes it clear that the issue of Osman's blood wasn't an issue at all, rather its aim was to take over the Government through isolating an imam that the immigrants and the helpers unanimously made the allegiance with him. The most astonishing than any thing else was his seeking the people's opinion. He asked the people's opinion in an environment while earlier he himself declared his absolute and firm determination for seeking the revenge of the caliph's blood and persisted upon this issue. This type of superficial ground preparation excited from the ancient times and the imposition of ones own belief—was named as seeking the people's opinion. The history has written: ***"In spite of hearing the positive reply of the congregation by Mu'awiyeh, the circles of sorrow engulfed his heart, and he was murmuring poetry verses under his lips whose last verse were as follows:***

"I am hopeful for the best thing that could be hoped by a hopeful,

And I am not disappointed yet from the country of Iraq."[537]

In order to achieve his ambitions, he invited to his supporters, and among them Atbeh bin Abi Sufiyan said to him: ***"The issue of war with Ali should be consulted with Omroo bin A'as through purchasing his religion. Because he took the distance from Osman's***

Government, and naturally in your Government would like to take further distance, except if he could be made contended through dirhams and dinars."[538]

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Chapter-13: Mu’awiyeh’s Preparation for Confrontation with Imam’s (AS)

13.1 Mu’awiyeh’s Letter to Omroo bin A’as

In order to absorb the cooperation of Omroo bin A’as—the most shrewd and seasoned figure of the political field, Mu’awiyeh wrote a letter to Umroo A’as, who at that time was living a life of undesirable and expelled element in the Palestine as follows: ***“The episode of Ali and Talheh and Zubayr must reached to you. Marwan bin Hakm accompanied with a group arrived in Damascus, and Jurair bin Abdullah as a representative of Ali in order to seek the allegiance entered in Damascus. I refused to take any decision until I know your opinion. As soon as possible join me so that we could exchange our opinions about this matter.”***[539]

Since letter reached in Omroo’s hand he shared its content with his two sons named Abdullah and Muhammad and sought their opinion. The first son, who in the history was famous for piousness to certain extent (only Allah knows) said to him: ***“The day God’s prophet and the two caliphs after him died in Medina all of them were happy with you, and the day Osman was killed you were not present in Medina. Right now, it is far better for you to sit inside your home and for earning an insignificant gain quit sitting in Mu’awiyeh’s company. Because you would never reach to the caliphate till the sun of your life sets and may became unfortunate at the end of your life.”*** But his second son opposite to his brother encouraged him to cooperate with Mu’awiyeh and said: ***“You’re an elder of***

the Qureshite and if you remain seated silent in these affairs, you would became smaller in the isolation and the truth is with the Syrian People. Help them and seek the vengeance for Osman's blood, in case the Bani Umayyad would make an uprising for this task." Omroo bin A'as who was an intelligent person looked towards Abdullah and said: ***"Your opinion is for the profit of my religion, while Muhammad's opinion is profitable for my world. I should further study about this matter."*** Then he composed some poetic verses in which he reflected the opinions of his both sons and after that asked the opinion of his youngest son called Wardan. He replied: ***"Do you want me to inform whatever you have in your heart?*** Omroo said: ***"Tell me whatever you know."***

He replied: ***"The world and the hereafter both attacked upon your heart. Following of Ali would result in your prosperity in the hereafter and although the world doesn't exist in his following, but the life of hereafter is for compensation of the world's failures; while accompanying Mu'awiyeh has world but lacks the hereafter, and the life of the world will not compensate for the prosperity in the hereafter. You are now encountered with these two options and don't know which one to select."*** Omroo said: ***"You said it right, now what is your opinion?"***

He replied: ***"Sit down in your home, if the religion got victorious you could live under its covering and if the people of the world became victorious, they aren't needless from you."*** Omroo replied: ***"Should I stay in my house now while my movement towards Mu'awiyeh already reached in the ears of the Arabs?"***[540] In esoteric sense he was a world worshipper, therefore he selected Mu'awiyeh's side but composed the

delicate poetic verses about the advice of his youngest son as follows:

"Obedience of Ali is accompanied with the religion and not with world,

While Mu'awiyeh's following would give me the world and power."

"Due to my greed and desire for power I have selected the world,

But for this selection I don't have any excuse and argument."

Then he went to Damascus and with his long time friend engaged in discussion and debate and presented the plan for Imam's (AS) removal that would be discussed later on.

13.2. Cooperation Between two Seasoned Politicians

Ultimately Omroo A'as, the seasoned, famous politician and Machiavellian of his period from the Tribe of Bani Saham, preferred the world over the hereafter and left the Palestine for Damascus, so that once again in the old age and the state of decrepitating could become the Egypt's ruler. He was completely aware of Mu'awiyeh's need for his strategy and politics, therefore tried his best that while offering his cooperation with Mu'awiyeh, he should induce him for a paying a heavy price for his services. [541] He during his discussions continuously repeated and emphasized the importance of his roll in order to absorb Mu'wiyeh's attraction towards him as much as possible. In the prime meeting of the negotiations Mu'awiyeh presented the three problems among them, including Imam's (AS) readiness to attack the Damascus that kept his mind more occupied than any thing else. Here are the details of their negotiations without any less or more, quoted from the Book of *Tarikh-e-Siffin* written by Nasar bin Madhahim.

Mu’awiyeh: ***“For the couple of days my mind is occupied with the three problems, I am continuously thinking about them and now I ask you to present their solution for me.”***

Omroo bin A’as: ***“What are those three problems?”***

Mu’awiyeh: ***“Muhammad bin Hadhifeh broken the prison of Egypt and he is the calamity of the religion [in reality Government of Mu’awiyeh].***

It should be explained that during Osman’s caliphate the ruling affairs of the Province of the Egypt were handed over to Abdullah bin S’ad bin Abi Sareh and Muhammad bin Hadhifeh, was some one, who encouraged the people to rebel against the then Governor. After Osman’s murder his Governor because of the fear of the people quit Egypt, and appointed a representative in his place. But Hadhifeh’s son encouraged the people to rebel against his representative as well, and ultimately forced him to leave the Egypt and took control of the ruling affairs in his own hands. In the beginning of Imam Ali’s (AS) caliphate the position of the Governor of Egypt was assigned to Qays bin S’ad, and Muhammad was dismissed. But when Mu’awiyeh got his domination in Egypt he imprisoned Muhammad but he together with his companions was able to escape from the prison in a special manner. [542] Yes, Muhammad bin Hadhifeh was very a dynamic person and able to create the events; incidentally he happened to be the of Mu’awiyeh’s maternal uncle’s son.

Omroo A’as: ***“This incident doesn’t have any importance, you could dispatch a group to arrest or kill him or hand him over to you alive and even if you could take hold upon him; he is not as dangerous as to takeover the Government from you.”***

Mu’awiyeh: ***“The Caesar of Rome with a group of the Romans is moving towards Damascus in order to take over this vicegerency from me.”***

Omroo A’as: ***“The problem of Caesar should be solved through sending gifts like Roman slaves and maids, pots of silver and gold and invite him towards the peaceful coexistence that this problem would be solved very soon.***

Mu’awiyeh: ***“Ali dismounted in Kufa and is ready for the movement towards me, what is your opinion about this problem?”***

Omroo A’as: ***“Arabs never consider you like or equivalent of Ali. Ali is also aware of the codes of war and there is no match for him among the Qureshite; and he has the right for the Government that he holds in his hands, but if you oppressed him and usurped his right.”***

Mu’awiyeh: ***“I want you to fight with this man, who disobeyed God, killed the caliph, created the sedition, division among the congregation and cut off the family bonds.”***

Omroo A’as: ***“By God you and Ali are never equal in the nobility and distinctions. You neither possessed the distinction of his immigration nor his other precious services; you don’t possess like his companionship with the prophet, neither crusade with the polytheists nor his intellect and wisdom. By God Ali possessed the sharp intelligence, purest mind, and continuous endeavors. He is the man with virtue, prosperous and near God is a good and experienced ruler. In order to fight with such a distinguished person what price are you willing to pay me, so that I could be your partner in this***

mission? You know that in this cooperation what sort of dangers exist.

Mu'awiyeh: ***"You have the right, what do you want?"***

Omroo A'as: ***"The Government of the Egypt."***

Mu'awiyeh: (While he was completely astonished) acting as a deceitful, pulled ahead the issue of the world and hereafter and said: ***"I don't like that Arabs should think that because of the worldly gains you joined my party. It would be far better if they imagine that because of God's pleasure and hereafter's rewards you helped us and never the insignificant gains of the world could be equal with the rewards of the hereafter."***

Omroo A'as: ***"Stop these (baseless) talks."***[543]

Mu'awiyeh: ***"If I wish to deceive you, I can."***

Omroo A'as: ***"Like me can't be deceived, I am more cunning than what you could imagine?***

Mu'awiyeh: ***"Come near me so that I could inform you about my inner secrets."***

Omroo went near him and placed his ear near Mu'awiyeh's mouth. Suddenly Mu'awiyeh bit his ear and said: ***"Right now you witnessed that I too could deceive you.*** Then he said: ***"Do you know that Egypt is like Iraq and both of them are considered as the large provinces."*** Omroo: ***"Yes I know, but Iraq would belong to you only with the condition that Egypt should belong to me. While the people of Iraq surrendered to Ali's obedience and are ready to fight in his saddle."*** At this moment when both traders were drowned in debate and quarrel, Mu'awiyeh's brother Atbeh bin Abi Sufiyan entered in his presence and said: ***"Why are***

you buying Omroo at the cost of giving him the Land of Egypt? Alas this Government of Syria was left for you and no one bothered you." Then he compiled poetic verse and exposed the nature of cooperation between Omroo and Mu'awiyeh that one of them is as follows:

"Give the demand of Omroo to him,

Who sold his religion for the sake of world."[544]

Ultimately Mu'awiyeh decided that with whatever means the cooperation of Omroo should be absorbed towards him and therefore surrendered to his demand. But Omroo wasn't satisfied with his deceit and trickery, gave the probability of his being used as a bridge of the victory, and after accomplishment of task could be removed easily. Therefore he looked at Mu'awiyeh and said: ***"The contract should be written on a peace of paper, all the agreed conditions should be described in details and it should be signed with both parties."*** The contract was written and readied for the signatures. But both the signatories near their signatures and seal added notes that fully exposed their deceit and discard. Mu'awiyeh near his signature written: ***"This contract would be creditable only until the other opponent wouldn't refuse my obedience."*** Omroo too added near his signature: ***"With the condition that the other person wouldn't break the condition of contract."***[545]

Through the means of addition of these notes they cheated each other and kept the path of the offence opened. Because Mu'awiyeh's aim with the addition of this note was that Omroo absolutely, without any terms and condition made the allegiance with Mu'awiyeh; that if one day, Mua'wiyeh refuse to hand over the Egypt to him, he didn't have the right to break his allegiance with the excuse that Mu'awiyeh wasn't loyal to his promise. But when Mu'awiyeh's seasoned adversary learned his fraud, he

closed this path upon him through the addition of a note, that this allegiance with Mu'awiyeh would be creditable only until the obedience of Mu'awiyeh wasn't resulted in his breaking of the contract regarding the Government of Egypt; and that Mu'awiyeh would handover the Egypt to Omroo. In reality, both persons were the shrewd politicians with the characteristics of a fox and they neither possessed religious nor political piety.

Omroo while exploding with happiness and joy came out of Mu'awiyeh's home and since he was encountered with the people who were waiting for him out side questions and answers were exchanged between them as follows:

Omroo's children: ***"Father! What was the ultimate result?"***

Omroo: ***"The Government of the Egypt was given to us."***

Omroo's children: ***"The Land of the Egypt as compared to the domain of the Arab power—is nothing."***

Omroo: ***"If you aren't satisfied with the Land of the Egypt, God would never make you satisfied with any thing else."***[546]

Omroo's nephew: ***"Under what title do you want to live among the Qureshite? You sold your religion and were deceived with the world of some one else. Do the people of Egypt who are Osman's killers in spite of Ali's existence, would hand over the Egypt to Mu'awiyeh? If assuming that Mu'awiyeh would be dominated over there, because of note that he added near his signature, wouldn't make your cut off from the Land of Egypt?"*** Omroo for the moment started thinking and on the basis of habit of Arabs and not on the basis of his faith upon the God said that: ***"The task***

belongs to God and not with Ali or Mu'awiyeh. Had I been with Ali, my home was sufficient for me, but right now I am with Mu'awiyeh!"

Omroo's nephew: ***"If you didn't need Mu'awiyeh, he too was not in your need; you were greedy for his world and he was your religion's buyer."*** The discussion Omroo's nephew with his uncle reached to Mu'awiyeh's ears. Mu'awiyeh wanted to arrest him but he fled towards Iraq, joined Imam's (AS) army, and informed him about the negotiations held between the two shrewd, old, and skilled politicians and ultimately achieved a special position near him. [547] Marwan bin Hakm too when was informed about the political deal between Mu'awiyeh and Omroo opened his tongue in complaint and said: ***"Why don't they buy me like Omroo (and as a price of the debt towards the Umayyad and hand over a portion of the Islamic Countries to me?).*** When Mu'awiyeh was informed about his words he asked him to be patient and said: ***"Individuals like Omroo are purchased for some one like you, so that he could strengthen the Umayyad Government which belongs to you."***[548]

13.3. Implementation of Umroo's Satanic Plot

Negotiation between the two deceitful politicians ultimately were completed and the time arrived that Mu'awiyeh should implement the Omroo's plan. The plan that Omroo suggested for the confrontation with Muhammad bin Hadhifeh and about the Caesar's attack upon Damascus were executed accurately and in both cases mission was accomplished successfully. But the great problem of confrontation with Imam Ali (AS) who was still being readied to move towards the Damascus—was still remaining. Omroo for with Imam Ali's (AS) confrontation presented a plan whereby the people happily with their own desire got mobilized under Mu'awiyeh's banner. Let us see

that how easy going and the affluent people, like the people of Damascus were made readied to leave Damascus preferring death over their comfortable life.

It is said that one of the oldest companion went near Mu'awiyeh, who welcomed and paid respect towards him. He sat between Mu'awiyeh and Omroo A'as and asked: ***"Do you know why I am sitting between you? They replied: 'No, he said that one day you whispered to each other in the Holy Prophet's (SAW) presence; he said that may God bless some one who could keep them at a distance from each other, because their meeting wouldn't produce any good.'"*** [549] No factor like faith and belief could produce great movement and endeavors; nevertheless the religious sentiments like a sword has two possibilities. If it falls under the hand of an opportunist and self centered ruler, its destructive power is far beyond explanation.

Omroo's plan for Imam Ali's (AS) confrontation was to ignite the religious sentiment of the people of Damascus against him, to accuse in the caliph's murder, and in publicity of this matter should utilize the existence of ascetics and pious people of the society—who are trusted and respected by the masses. In addition to that he said to Mu'awiyeh: ***"Sharjil Kindi*** [550] ***is respected by the Syrian people and is the enemy of his compatriot Jurair—Imam Ali's representative. You must inform him about this matter in a manner that he should believe that Ali is really the Osman's killer and assign the people who are trusted by you and him, that they should announce this propaganda throughout the Syria, and if such a thing entered in Sharjil's heart it wouldn't be exited so soon."*** [551]

13.4. Mu'awiyeh's Letter to Sharjil al-Kindi

Mu’awiyeh wrote a letter to Sharjil and informed him about Jurair’s arrival from Imam’s (AS) side. Sharjil at that moment was living in Homs, Syria. Mu’awiyeh invited him to come to Damascus as soon as possible and then together with the mercenaries of his court all of whom belonged to Yemen-e-Qahtan and had good relations with Sharjil, assigned to go to Homs; and all of them unanimously should introduce Imam (AS) as Osman’s killer. When Mu’awiyeh’s reached in Sharjil’s hands, he invited his friends and informed them about Mu’awiyeh’s invitation. A man named Abd ar-Rahman bin Ghanam Azdi—who was the most intelligent person of Syria—stood up and warned this ascetic and pious person about the tragic end of this task and said:

“Since the day you migrated from infidelity towards Islam continuously are under the divine blessing, and until by the people God’s thanking was not renounced, His blessings would never be cut off. (God doesn’t changes the condition of the people unless they changed it themselves). The news of Osman’s killing through Ali’s means reached to us. If Ali really killed him the immigrant and the helpers made the allegiance with him and they are the guardians over the people, and if Ali hadn’t killed him why do you certify Mu’awiyeh? I plead you not to throw yourself and your relatives to be doomed. If you are scared that Jurair might get a position you too could go to see Ali and made the allegiance on behalf of your tribe and people of Syria.” But unfortunately well wishing of that Azdi man was not very effective[552], since Sharjil gave a positive reply to Mu’awiyeh’s invitation and started his journey towards Damascus.[553]

13.5. Mu’awiyeh Seeks Help from Tribal Chiefs and Simple Minded Ascetics

In the tribal societies the hand of the tribe's sheik was completely open regarding the decision making, his inclination towards one side, was resulted in the inclination of all the people of that tribe. In reality, his opinion became the successor of all the opinions and votes especially if, that chief possessed the apparent confidence of his people. Mu'awiyeh in mobilizing all of the native Syrian people and immigrants from the Yemen required to absorb the inclination of all such types of people. Also his so-called truncated reason i.e. his advisor Omroo A'as, too encouraged him for this task and among them Sharjil of Yemen—a native of Homs possessed both of these conditions. He was famous as ascetic as well was regarded the elder of the immigrants of Yemen, and with the absorption of his opinion, a great transformation among the general public opinion was accomplished against Imam (AS).

Therefore, due to this consideration Mu'awiyeh wrote him a letter, invited him to Damascus,[554] assigned the individuals who were trusted by Sharjil to remain in touch with him. He introduce Imam (AS) as Osman's killer, and brainwashed him thoroughly in a manner so that no other thought except (Ali being a murderer) should be allowed to enter inside his brain. When he entered from Homs in Damascus was respected and welcomed by all. Mu'awiyeh had meeting with him and said: ***"Jurair bin Abdullah Bijali come from Iraq, invited me to make allegiance with Ali, and he is the best person except that—he happend to be Osman's killer. I decided not to make any decision by myself, because I am only a person among Syrian People, whatever opinion they would give, I would accept it too, and whatever they consider as abominable, I also wouldn't like it."***

The ascetic of Syria refused to announce his opinion and said: ***"I should make investigations and then would give my opinion."*** Therefore he left meeting and started

following path of investigation.[555] The individuals who were already assigned by Mu'awiyeh for his brainwashing contacted him utilizing miscellaneous excuses and reasons; testified about Imam (AS) as being killer, and introduced doubts and contradictions in his heart with respect to Ali (AS). The poisonous propaganda and white lies ultimately transformed thoughts of this simple minded person and turned him like a pot hotter than the soup, or a nanny more compassionate than the mother. Therefore, when he finally contacted Mu'awiyeh one more time, he said: ***"I didn't hear any thing from the people except Ali as being a killer. Therefore, you don't have a right to make the allegiance with him and if you did so, we would kick you out of the Syria or kill you."***[556]

Hearing these words Mu'awiyeh became convinced that how the pretentious persons deceived this simple minded ascetic very well. Then he said to him: ***"I am a person among the Syrian people and would never have opposition with you."*** The ascetic of Syria left meeting with Mu'awiyeh, went to see Haseen bin Numayr and requested him to dispatch some one for Imam's (AS) representative so that he could have discussions with him too.

13.6. Discussions of Syrian Ascetic with Imam's (AS) Representative

After Jurair accompanied with Haseen visited Sharjil, and all three people sat down for the discussions. The Syrian Ascetic look towards the Jurair and said: ***"You came towards me with a vague report as though you wish to throw us in the mouth of a lion to destroy Iraq and Syria all together; you praise Ali while he happens to be Osman's killer and you are responsible before God on the Day of Judgment."*** When Sharjil's words were ended, Imam's Ali (AS) representative replied: ***"I never***

come to Damascus with a vague report, how Ali's caliphate could be ambiguous while the immigrants and the helpers made allegiance with him, and because of its breaking killed Talheh and Zubayr? You have thrown yourself in the mouth of the lion, and I have never done such an act. If Iraq and Syria become united for the protection of the truth, its far better than their being separated for an act of the falsehood. That you say Ali is the Osman's killer—by God these words are nothing except shooting an arrow of accusation, even that from a farthest point. You have inclined towards the world and in the past too during S'ad Waghaas' period had some thing inside your heart."[557]

The meeting was ended and Jurair later on through composure of an elegiac poetry for his compatriot Sharjil sent a message as follows:

"Sharjil! O son of Simit don't follow whimsical desires that the religion can't be exchanged for the world. And tell the Herb's son that you don't possess any respect so that you could accomplish whatever you intended, thus cut off his hope."[558]

When the message containing the excellent advice through the beautiful verses reached in the hands of the Ascetic of Syria, he was shaken and went into deep thoughts and said: ***"This message contains guidance for my world and hereafter, By God I would not make haste in the decision making."*** When Mu'awiyeh heard about the discussion between Jurair and ascetic of Syria living in Damascus as well Jurair's message, admonished Imam's (AS) representatives, in order to neutralize Jurair's words; he ordered a group that on a regular basis should make contact with Sharjil, should glorify the incident of Osman's killing through Ali—in his views as absolute and

certain and in their efforts to accomplish their objective shouldn’t even hesitate from lying in taking the false oaths as well as should present the fabricated letters to him. This group of lackeys made task to a point that awakened the ascetic was deceived again, he suffered the deceit of forced witnesses and thus again become steadfast in his goal.

When other heads of the other tribes of Yemen learned about Sharjil’s decision and being deceived, couldn’t find any alternative except to send his nephew (his sister’s son) to his presence so that he could speak and make him enlightened. He was among the people from Syria, countable upon the fingers who made allegiance with Imam (AS) and was considered amongst the ascetics and righteous of Syria. He through compilation of the elegiac poetry rolled the curtain up from Mu’awiyeh’s deceit and trickery, and reminded him that those witnesses and letters are nothing except fabrication with superficial background. When the ascetic of Syria learned about the content of his poetic verses, he said: ***“He is dispatcher of Satan. By God, I would force him to leave Syria lest if I couldn’t get hold upon him.”*** [559]

Mu’awiyeh who through his own people was monitoring the journey of Sharjil’s thoughts when found him determined in his decision wrote a letter for him as follows:

“Now that you have responded to the truth, your reward belongs with God. You know that the righteous people accepted your opinion but their contentment and awareness of this group is not sufficient for confrontation with Ali, instead the general approval for the crusade against Ali is required. There is no option left except for you to travel to the various cities of Syria to declare that Ali killed Osman and its mandatory upon the Muslims to seek the vengeance from the killer.”

He started his journey from City of Damascus, first he arrived at area of Homs and over there delivered a sermon and said: ***“O People! Ali killed Osman as well as killed a group who lost their temper upon him. Ultimately Ali become dominated upon all of the Islamic Lands and only Syria is left. He put sword upon his shoulders and drowned through the vortex of the death until he could reach to you. But if an event occurred by God, there is no one more powerful than Mu’awiyeh for his confrontation—hence arise and start moving.”***

The words of the deceived ascetic were as influential among the people of Homs who had a special affection towards him and therefore all of them responded positively to his request, except the ascetic and righteous of that place, who all of them unanimously condemned him. Then Sharjil journeyed to the other cities of Syria to invite the people for the crusade against Imam Ali (AS) and also heard the positive response of the people. Sharjil returned from his journeys of various cities to Damascus and drunken with pride entered near Mu’awiyeh and repeated his earlier words strongly and said: ***“If you waged the crusade with Ali and Osman’s killers either we would succeed in taking the revenge or would be sacrificed for our cherished objective, and in this case you would remained in your position; or otherwise we would dismiss you and place another one so that he would wage crusade under his shadow, and either take the revenge from Ali or be killed.”*** Mu’awiyeh after hearing the words of this deceived ascetic exploded with happiness and joy.

13.7. Jurair’s Final Argument

Witnessing whatever happened that he never expected, Jurair became extremely sad, he decided once more time to

contact his long time friend and ascetic from his own tribe, informed him about the horrible consequences of his decision, and said: ***“God prohibited the Islamic Community from spilling blood, condemned the duality, and it is very near that the Islamic Countries very soon would return to calm and normality. Don’t engage to encourage corruption among the people. Keep your words hidden lest task reaches to a point where you wouldn’t be able to return it.”*** Sharjil said: ***“No, I would never hide my words.”*** Then he arose and talked in a general assembly. The people too because of his precedence in the worship testified his opinion. It was at this in juncture that Imam’s (AS) representative became completely depressed, hopeless, and didn’t know what to do. [560]

13.8. Reason of Defeat of Imam’s (AS) Representative

There is absolutely no doubt that the Commander of the Faithful, Ali’s (AS) representative dispatched to Damascus for seeking the allegiance was unsuccessful in his assignment; not only he was able to advance his task, instead when he informed Imam (AS) about Mu’awiyeh’s ultimate decsion—when things were out of control and he already made the Syrian people readied to wage the war against Imam (AS). The reason of his taking things easy was that Mu’awiyeh deceived him through making promises of today and tomorrow, and the Ruler of Syria with his own Umayyad and Satanic trickery prevented any sort of announcement of his opinion and kept Imam’s (AS) representative in a hope and fear condition. Jurair hoped that through perusal he might convince Mu’awiyeh to make the allegiance and thus removing the split. Therefore, he considered his stay as worthy and continuously endeavored to seek Mu’awiyhe’s absolute opinion.

The declaration of Mu’awiyeh’s opinion in the early days was not in his interest. Of course, his opinion since the prime days of the entrance of Imam’s (AS) representative was opposition, stubbornness, and rebellion against the central caliphate. But announcement of such a candid opinion was resulted in the return of Imam’s (AS) representative to Kufa and informing him about the details of Mu’awiyeh’s opposition, naturally Imam (AS) in crushing the rebellion of the opponents had not shown any pause and would inflicted a heavy blow with huge army thus cutting the roots of corruption.

Yes, Mu’awiyeh kept Imam’s (AS) representative delayed in Damascus with different types of excuses so that he could get Omroo A’as’ cooperation in confrontation with the Central Government. Then through dispatching the groups for the propaganda surrounding Damascus, he pictured very poisonous and disgusted face of Imam Ali (AS) in the minds of Syrian people and utilized their affection for the Holy Prophet’s (SAW) successor ship and caliphate in his own interest. He didn’t stop at this point instead succeeded in absorbing the approval of the famous ascetic of Syria, Sharjil, who possessed a special influence upon the general public opinion, against Imam (AS) and this deceived ascetic seduced to war against him to such an extent that on the assumption that even if Mu’awiyeh changed his mind, he alone would mobilized the simple minded Syrian people against Imam (AS).

These satanic achievement were possible for Mu’awiyeh because Imam’s (AS) representative in discharging of duty that he was assigned, was deceived by Mu’awiyeh’s apparent superficiality; thus suspended Imam (AS) in taking the decision against this greatest peak of corruption and he returned near Imam (AS) when Mu’awiyeh already mobilized the large portion of the Islamic Countries against Imam (AS), while motivation of the vengeance for Osman’s blood from

Osman’s murderers and in their sight Imam (AS) was already nested in their minds and thoughts at the top.

13.9. Mu’awiyeh’s Last Plot

The last leaf which Mu’awiyeh had at his disposal was the testing of Imam (AS) that whether he is absolutely determined in his decision for his dismissal from his the position or not. Due to this consideration he went to Jurair’s home—Imam’s (AS) representative, and said: ***“I have some fresh ideas that you should write to your friend to handover the Government of Syria to me, as well as the taxation of the Egypt should belong to me, and since his death approaches he shouldn’t put my neck under the allegiance of any one else. In this case, I would surrender my self to him and would declare his Government in writing.”***

Imam’s (AS) representative said: ***“Write your letter and I would testify it.”*** Ultimately the letters were written and a career took both the letters to Kufa; the content of Mu’awiyeh’s letter became famous among the Arabian tribes. A group of Mu’awiyeh’s co thinkers like Walid bin ‘Uqbeh criticized him in writing such a letter. Walid through compilation of the following verse wrote to Mu’awiyeh:

“Whatever you asked Ali, you would never accomplish it.

If you received it, would be able to keep it only for the few nights.”

The son of Oghbeh in first verse spoke the correct words because Imam (AS) would never compromised with Mu’awiyeh but his second verse was totally a blunder. Because although it was impossible, but assuming that if expediency dictated that Ali (AS) should enter through the door of compromise, he had never broken his commitment

and conditions as his commitment, that in the issue of arbitration was very clearly explicit.

Mu’awiyeh had a better understanding of Ali than Walid and knew well that all of the two options are to his advantage. If Imam (AS) would have handed over the Government, a durable Government without any headache would have reached to him, and if he had not done it, Mu’awiyeh would had put on his boots more tightly in order to spill the blood of the aroused masses of Hejaz and Iraq. Notwithstanding this sort of time delaying tactics and delay of Imam’s (AS) representative was in Mu’awiyeh’s interest, because he increased his fighting capacity and was able to produce more readiness among the Syrian people to fight against Imam (AS).

13.10. Imam’s (AS) Reply to His Representative in Syria

“The aim of Mu’awiyeh is that he should not have any allegiance upon his neck, so that whatever he wants to do, to accomplish it and through keeping you installed over there to test the Syrian people for the war. In very prime days when I was in Medina, Mughireh bin Sh’abeh gave me his opinion to reinstate Mu’awiyeh upon his position, but I didn’t accept it. May God never bring the days when I should accept the help of the deviated individuals. If he gave his hand for the allegiance than do nothing, otherwise return towards me.”[561] Imam (AS) in this letter pointed out about one of the Mu’awiyeh’s objective that through sending this proposal he was practicing the politics of the filibuster. During the period of writing the letter in receiving its reply, he wanted to strengthen his fighting capability and if Imam’s (AS) reply was negative (that it would certainly be), he would arranged the battle lines to fight against him with more power at his disposal.

13.11. Jurair is Accused of Compromise with Mu’awiyeh

Jurair’s delay in Damascus resulted that the Iraqi people started of accusing him for compromise with the enemy. Since this news reached to Imam’s (AS) ears he said about him: ***“I would write him another letter terminating his stay in Damascus. If after this too he decided to reside in Damascus, either he was deceived or regarded my order as unseen and entered through the gate of opposition. Due to this reason Imam (AS) wrote a letter for Jurair: “After God’s praise and salutations upon the Holy Prophet (SAW), I want to advice you that as soon as you receive this letter of mine, force Mu’awiyeh for the reply to my letter written to him. Compel him to come to a decision and to give a final reply. He must decide between the two things. Either chose a decisive war or an obedience. If it is going to be a war then I shall get ready to fight against him and if it is going to be peace, then you must make him swear the oath of the allegiance to me and then you must return.”*** [562]

When Jurair received Imam’s (AS) letter, he read it for Mu’awiyeh and said to him: ***“The heart of a man in the shadow of his sins becomes closed and in the shadow of repentance becomes opened and I could see your hearts as closed. You are placed between the truth and falsehood and are looking for a thing that belonged to other than you.”*** Mu’awiyeh replied to him: ***“In an another meeting, I would declare my absolute opinion.”*** He announced his absolute opinion when the Syrian people made the allegiance with him and Mu’awiyeh examined them. It was at that moment that he asked Imam’s (AS) representative to leave Damascus to be joined with him and wrote a letter to Imam (AS) that historians narrated it as follows:

“….Since the immigrant and helpers made obedience with you because you were immune from Osman’s blood in that case your caliphate was like the caliphate of past three caliphs. But because you motivated the immigrants to spill Osman’s blood and prevented the helpers from his help, as a result the ignorant made the allegiance with you and weak turned to the powerful. The people have decided to fight with you so that you should hand over Osman’s killers to them. Whenever you did so the caliphate’s issue would be referred to the Muslim Council. By my own soul that your situation with me is not like the situation of Talheh and Zubayr because those two people already made the allegiance with you, but I refused to make the allegiance. Also the Syrian people are not like the people of Basra, since the people of Basra taken your allegiance and hand entered under your obedience, while the Syrian people didn’t accept your caliphate and entered through the gate of obedience. But your distinctions in Islam, relationship with God’s prophet and position amongst the Qureshite are things that I never denied.” [563]

This letter that was written with the ink of lies indicated Mu’awiyeh’s Machiavellian fraudulence that in advancement of his ambitions he didn’t stop from uttering all sorts of accusations against his rival. But Imam (AS) in his own letter received help from the incidents and from the pulpit of defense of truth, only limited himself to write the facts and realities. He in replying to Mu’awiyeh’s accusations wrote as follows:

“The letter of a person reached in my hands who neither possessed any thought that could guide him nor has any leader who could show him the true path. The carnal desires invited him and he accepted

their invitation and surrendered himself to them. You imagine that my act with respect to Osman cancelled my allegiance upon you. By my own soul, I belong to the immigrants that wherever they entered I too entered and God never gathered them upon the deviation and did not pull a curtain upon their eyes. Regarding Osman's murder neither I issued any order that could be regarded as my mistake nor I killed him so that the retaliation could be taken against me. You mentioned that the Syrian people today are the rulers upon the people of Hejaz, show me a person from the Syria whose membership could be accepted in the of the selection council and possessed the worthiness of being the prophet's successor. If you had such assumptions the immigrant and the helpers would certainly deny it.

You asked that I should handover Osman's Killers to you, is really weird. Who are you to Osman? You are a man from Bani Umayyad and Osman's children are more deserving for this task. If you think that in order to seek the vengeance for their father you are stronger and powerful, first enter in the domain of my obedience and then complain about his killers. I encourage every one to follow the path of the truth. But your judgment about Syria, Basra, Talheh, Zubayr and yourself is completely baseless and same verdict is applicable for all, because that was an allegiance taken by all, which could neither be changed nor renounced. But your insistence for my accusation in Osman's murder, you did not say it through the path of the truth and the news hadn't reached to you about this incident. You accepted my distinction and nearness with the prophet; by own soul that if there was a way—you had denied it too as well." [564]

Then he ordered Najjashi, his Government's spokesman to reply the letter attached with an epic anthem and both of them were sent to Mu'awiyeh.

13.12. Return of Imam's (AS) Representative from Syria

About his being eloquent, sharp, patient, and statesmanship, Jurair, Imam's (AS) representative, in accordance with the basic conditions was a representative and diplomat in the politics. He made his best endeavors to obtain Imam's (AS) view without any bloodshed and warned Mu'awiyeh to surrender to the Central Government's obedience, certainly there are no words in this regards. But he certainly made a mistake and deceived by the two seasoned and cunning politicians in his patiently believing in their delaying tactics, and kept postponing his final reply with the promises of today and tomorrow. During this period Mu'awiyeh examined the Syrian people and readied them to fight against Imam (AS) and announced his absolute opinion when he already had taken the oath of allegiance with them.

The result of this blunder of Jurair was that Imam (AS), who arrived in Kufa during early days of the Month of Rajab of the year of thirty six hijri, remained in waiting for months to receive Jurair's reply about the absolute Mu'awiyeh's obedience. With the result during this period Mu'awiyeh was able to reinforce the Syrians with arms up to their teeth and made all of them readied for the combat against Imam (AS) and therefore the opportunity of surprised attack upon the enemy was completely lost. There is no definite proof that Jurair could had done treachery but absolutely his mistake or negligence was influential in the trend of Islamic History and the existence of wretched life of the deviated group *(qaseteen)* to certain extent was indebted to historical blunder of the Imam's (AS) representative.

Of course, Imam (AS) during his residence in Kufa performed some tasks, dismissed the Governors and Commanders, appointed righteous individuals for the positions and therefore reason of Imam's (AS) residence during this period was not deposited in the account of Jurair's delay. Especially, it was after Imam's (AS) residence in Kufa that he called Jurair from the position of the Governor of Hamedan and assigned such crucial assignment. One of the Imam's (AS) problems, during this period was meeting with the valiant youths, who were ready for the combat with the enemy and asked his permission for the movement and exit towards the Syrian borders. But since Imam (AS) wanted to avoid the bloodshed and desired to end incident without the military encounter, did not permit them to leave instead said to them as follows:

"My getting greedy for the war when Jurair was still with Mu'awiyeh appears as if I was closing the doors for the peaceful negotiations for the Syrians and as I am forcing them to rebel against me even if they had a genuine and sincere desire to take my allegiance. The fact is that I already fixed a time for Jurair's return. If he still prolonged his stay over there, then there could be the two possibilities. Either he is being fooled by Mu'awiyeh or he turned a rebel against me. I preferred to be a little prudent in this task, but it doesn't mean that the people should not be prepared gradually, so that at the time of movement there should not have any reason for the unnecessary delay."

13.13. Jurair's Trial before Imam (AS)

Jurair after all that prolonged suspension returned disappointedly near the Imam (AS); Malik al-Ashtar accused him and harsh words were exchanged between them that some of it would be described here.

Malik: ***“My Imam, if you dispatched me instead of him I would accomplished the mission accurately. This man closed all sorts of doors of hope upon us. The Umayyad Clan in the past through appointing him upon the position of Governor of Hamedan purchased his religion. He didn’t deserve to walk upon the earth. Now that he returned from Damascus he was scaring us from their power. If Imam permits me I would send him and his co-thinkers to the prison until the incident becomes completely clarified, and tyrants are destroyed.”***

Jurair: ***“Alas! You had gone instead of me and in that case you would not even returned alive, because Omroo A’as, or Dhilkulah and Hushab had killed you since they consider you as Osman’s killer.”***

Malik: ***“Had I gone their reply would not have made me weak. I had invited Mu’awiyeh towards a path and never allowed him time to think.”***

Jurair: ***“Right now the path is open, go ahead.”***

Malik: ***“It is too late now as the episode was already ended in Mu’awiyeh’s favor.”***

There is no doubt that Malik al-Ashtar’s logic was very strong and Jurair against his logical criticism didn’t have any correct answer. It was desirable for a defeated diplomat to accept his mistake or negligence and to make a request for his pardon, but he in facing Malik’s criticism offered resistance and gradually took distance from Imam (AS) taking the refuge in the Land of Farqisa.[565] If Jurair until that time hadn’t committed any crime his earlier mistake was pardonable, but after that his behavior was against the principle, because quitting the Imam’s nearness and living at a distant place was a sort of practical complaint against Imam’s (AS) Government.

Notwithstanding it, because of Jurair's isolation, the tribal prejudice did its own job and from the Tribe of Jurair only a small number (only nineteen people) by the name of Qasar who belonged to the Tribe of Bijali moved in Imam's (AS) saddle; although some other branches from the Bijali named Akhmas, seven hundred people participated. Jurair's act was a sort of rebellion and uprising against the Government of truth; and Imam (AS) in order to burn the roots of these acts destroyed Jurair's and his sympathizer Thavir bin Aamir's home in order to be a lesson for the others.[566]

13.14. Mu'awiyeh's Letter to Islamic Personalities

Mu'awiyeh before his movement to Siffin said to Omroo A'as: ***I want to write letters to three people and to motivate them to rebel against Ali (AS). These three people are Abdullah bin Omar, S'ad bin Waqqaas, and Muhammad bin Muslameh."*** Mu'awiyeh's advisor accepted his opinion and replied: ***"These three people aren't out of these three possibilities; either they are Ali's supporters, in that case your letter would result in their being more steadfast in his path, or are Osman's supporters then in that case nothing would increase their steadfastness, and if they are neutral persons you would never be more influential in their opinion than Ali, therefore as a result yours letters you would not be able to produce any effects upon them."***[567] Mu'awiyeh didn't accept his opinion and ultimately wrote the letter to Abdullah bin Omar with his and Omroo's signatures whose content was as follows:

"If realties are hidden for us certainly they aren't hidden from you. Osman was killed by Ali because of the reason that he pardoned his killers. We are seeking the vengeance for Osman's blood so that we could retaliate against them in accordance with the

Holy Qur'an's command. If Ali handed over Osman's killer to us, we would leave him alone and then issue of the caliphate like Omar bin Khattab would be presented it to the council among the Muslims. We were neither seekers of the caliphate in the past nor are at present. We want you to up rise and help us in this path. If we and you become united Ali would be intimidated and prefer withdrawal."[568]

13.15. Abdullah bin Omar's Reply

"By my own soul that both of you have lost the sense farsightedness and seeing the realities. You are looking things from a distance and your letter increased doubt and contradiction for the doubtful. What do you have to do with the caliphate? Mu'awiyeh you belonged among those who were freed and Omroo you too is an accused and untrustworthy person. Leave me alone that I don't need your help." [569] Abdullah bin Omar's reply proved Mu'awiyeh, Omroo A'as' farsightedness and anthropology as well realized that so far he hadn't reached to the level of his shrewd rival in these affairs. If he in some of the political issues reached agreement (e.g. listening the opponents words with open chest, who come to him, forgetting about their pasts, that if he in negotiations reaches to a dead end, suddenly changes topic, and turning discussion in another direction) has not yet been become a complete anthropologist.

13.16. Mu'awiyeh's Goal for Writing of these Letters

Mu'awiyeh's goal from these letter writings and dispatching was to absorb the views of the neutral personalities that had not yet joined the lines of the opposition nor shown an opposite expression upon their faces. Those were the people living in cities of Medina and

Mecca, who were respected by the people and absorption of their favor would had created a colony of the opposition in two great cities of Mecca and Medina that were regarded as the Center of the Council and important in the selection of the Islamic Caliph. But these individuals were far more intelligent to be deceived by Mu'awiyeh's deceits and become ready to pressure his hand. Therefore others too like S'ad Waghaas and Muhammad bin Muslameh replied similar to Abdullah bin Omar's reply.[570]

Nasr bin Madhahim in his Book: Waghai Siffin narrated another letter form Mu'awiyeh written to Abdullah bin Omar and accused him of being opposed to Imam (AS), and in this manner desired to plan the seed of opposition in his heart and than had written: ***"I don't desire the caliphate for me rather, want it for you, and in case you didn't accept it would be raised in the Council of the Muslims."*** Omar's son despite of his being famous for his simple mindedness read Mu'awiyeh's hand and in reply wrote to him: ***"You had written that I had taken the objection against Ali; by my own soul, where am I, and where is the precedent of his faith, migration, position, nearness with the prophet, and nobility against Polytheists? If I entered with the door of opposition it was due to the reason that in this event I did not hear any thing from the prophet, therefore I refused my inclination towards the both sides."***[571]

13.17. Mu'awiyeh's Letter to S'ad bin Waghaas

Mu'awiyeh through a letter to S'ad bin Waghaas, the conqueror of Iran wrote: ***"The most deserving people to help Osman were the Council of the Qureshite. They selected him and preferred him over the others. Talheh and Zubayr arose for his help, they were yours colleagues in the council, and were similar to you in Islam. The Mother of the Believer (A'aysheh) too***

rushed for his help. It is not appropriate for you to hate and reject whatever was liked by them. We should return the caliphate to the council."[572]

13.18. S'ad bin Waghaas' Reply

"Omar bin Khattab sent people to the council that the caliphate for them was permissible. None of among was more deserving but that all of us should had accepted his caliphate. If I possessed some distinctions Ali too possessed them, meanwhile Ali possessed a lot more distinctions that I didn't have. If Talheh and Zubayr would remained seated in their own homes it would had been far better. May God forgive the Mother of the Believers for the task that she had undertaken." [573]

13.19. Mu'awiyeh's Letter to Muhammad bin Muslameh

In this letter Mu'awiyeh mentioned him as a horsemen of the helpers, and at the end of letter wrote: ***"The helpers (ansars) who belonged to your tribe, disobeyed God, made Osman as insulted and God is going to ask them and you on the Day of Judgment."***[574] Muslameh's son in reply after the preliminaries explained Mu'awiyeh's motives from these letter writings and said: ***"You don't want any thing except—world and doesn't follow any thing except your whimsical desires. After Osman's death you are defending him while during his life time didn't help him."*** [575]

13.20. Contents of Mu'awiyeh's Letter and His Motivations

The contents of Mu'awiyeh's letters were completely exciting and the writer tried his best in pointing his hands towards the points containing the strength of their readers, thus motivating them against Imam (AS), e.g. he wanted

Omar’s son for taking over the caliphate, because he was an observer of the council. Since S’ad Waghaas, was the member of the council of the six persons as well co-equal to Talheh and Zubayr, thus Mu’awiyeh reminded him about his exalted status of being a member of the council. Also, he reminded Muhammad bin Muslameh as his being the horseman of the helpers and for his efforts in mobilizing of the immigrants, thus demanded from him that in order to be compensated for their past offence—of not helping Osman—they should up rise right now for his help.

The over all collection of these letters clearly indicated that Mu’awiyeh had no other aim—except to destroy, create disorder, chaos, and induce the Islamic Society against Imam (AS). If it could be assumed that he was the real guardian of Osman’s blood, it was justified that for the retaliation of blood of a Muslim, one could induce the Muslims to become each other’s enemy. Mu’awiyeh insisted that the caliph should had been elected through the council; the number of Omar’s council were exceeded more than six persons. If the selection of the council created an obligation, unanimous and joint recommendations by the helpers and the immigrants was far more mandatory then the council.

All of them knew that Imam (AS) was appointed to this position through the means of the helpers and the immigrants; he was sitting in his home when the people stormed it, with the insistence took him to the mosque, made the allegiance with him and except a few people no one else refused to his allegiance. Notwithstanding, if the immigrants and the helpers did not help Osman, Mu’awiyeh too refused to help him while the siege of Osman’s home continued for a long time; he was very well aware about the siege and through having forces at his disposal, he could had rushed towards the caliph’s help, but he had not done so, and instead acted as an spectator of the spilling of his blood.

In addition Osman personally wrote a letter to the Syrian people and its ruler Mu'awiyeh and sought their help and even added at the end of his letter: ***"Rush towards the help of your Emir, and O! Mu'awiyeh hurry up, hurry up, try to understand, try to understand, and do something immediately for my rescue."*** Nevertheless, Mu'awiyeh treated this letter for the desperate help as unseen and did not do the least help for his caliph, but it was only after his death, that he started thinking to take the revenge of his blood! The historians narrated two types of sieges about Osman that between the first and second a long period occurred. Some had written the siege for forty nine days, two months and ten days, forty days and more than one month respectively. Therefore, it is quite unlikely that the news of the siege did not reach to Mu'awiyeh's ears and he was completely ignorant about this incident.

13.21. An Eyewitness Meets Mu'awiyeh in Damascus

If, there are people in every place and time who eats their bread at the price of day, flatterers and adorers in order to please the powerful and wealthy individuals, spoke words in glorify the truth as falsehood and visa versa. But throughout history, we also encountered with great statesmen, who never traded the truth with any thing else, and their tongues never spoke any thing except the truth. The people of the Tribe of Tee, who lived in a land in the middle of the two mountains between Damascus and Medina, all of them, and at the top of them their chief, 'Adi bin Hatim, really adored Imam (AS). Adi came near Imam Ali (AS) and said: ***"A man from my tribe named Khffaf in order to meet his cousin, Habis is going to Damascus. Khffaf is a man who is an eloquent orator and poet. If you allow me, I would request him to meet Mu'awiyeh, and through explaining your position in***

Iraq and Medina might be able to break the morale of Mu'awiyeh and Syrians."

Imam (AS) approved 'Adi's proposal and Khaffaf went to Damascus entered near his cousin Habis and told him that in the incident of Osman's murder he was present in Medina, then in Imam Ali's (AS) saddle come to Kufa, and was completely aware about the situation. The discussions between the two cousins were terminated at a point that both of them should visit Mu'awiyeh, the next day, and should inform him about the episode. Tomorrow of they day both of them went to see Mu'awiyeh. Habis introduced his cousin and said that he was present on the Day of Osman's murder *(youm al-dar)* and come to Kufa with Ali, and is completely honest in his words. Mu'awiyeh looked towards Khaffaf and said: ***"Let me know about Osman's incident."*** Khaffaf in a condensed sentence described the incident of Osman's murder as follows:

"Makshooh surrounded him and a man named Hakim ordered attack. Muhammad bin Abu Bakr and Ammar both participated in his killing and three persons 'Adi bin Hatim, Ashtar Nakh'i, and Omroo bin al-Hamaq were active in this incident; like wise Talheh and Zubayr too were involved actively. The cleanest person of this group is Ali—who didn't play any roll in this event."

Mu'awiyeh said: ***"What happened after that?"***

Khaffaf replied: ***"The people after Osman's murder while his dead body was still upon the ground like the moths stormed Ali in a manner that the shoes were lost, cloaks were fallen from the shoulders, and the old peoples were trampled under the feet, all of them made the allegiance with Ali as an Imam and leader. When the treaty breaking of Talheh and Zubayr occurred, Imam got readied for the movement***

and his light winged immigrants and helpers also accompanied him. This movement came hard upon the three persons named S'ad bin Malik, Abdullah bin Omar, and Muhammad bin Muslameh, and all of three decided to be isolated.

But Ali with the help of the prime group become needless of these three persons. Imam on his path reached to the land of the Tribe of Tee, and a group of my tribe joined him. When in the midway he was informed about the path of Talheh and Zubayr towards Basra, he dispatched a group to Kufa, they too accepted his invitation and started moving towards Basra. Basra was fallen and came in his control. Then he intended towards Kufa, uproar was raised in this city, children ran towards the place and old and young people come towards him joyfully. Right now he is in Kufa and except taking over Damascus—doesn't have any thing else in his mind."

When Khaffaf ended his words fear had over taken the entire existence of Mu'awiyeh. At that moment Habis looked towards Mu'awiyeh and said: ***"My cousin is also a great poet. He recited the verses relevant to the incidents of our discussion, changed my views about Osman and bestowed exaltedness upon Ali. Mu'awiyeh requested him to recite his verses for him.*** After hearing his verses Mu'awiyeh's morale was totally shattered and looking towards Habis said: ***"This man could be a Ali's spy, remove him from Damascus as soon as possible."*** But once again Mu'awiyeh invited him in his presence and said: ***"Inform me about the people's affairs."*** He once again repeated his words and Mu'awiyeh hearing his delicate and wise talks remained astonished.[576]

13.22. Seeking Help from Companion's Children

Abu Sufiyan's son in the field of confrontation with Imam (AS), who possessed an exalted position in precedence in faith and crusade with Polytheism, endeavored that through gathering of some of the Holy Prophet's (SAW) companions and their children around him he could earn a prestige for himself. When, he learned—about the entrance of Obaydullah bin Omar[577] into Damascus and escape from Imam Ali's (AS) justice, who wanted to retaliate him against Harmazan's blood, he was exploded with joy. Therefore, he made contact with his advisor, his reason truncated from him (i.e. Omroo A'as) and said congratulation about Obaydullah's entrance and regarded him as a means for the existence of Syria.[578]

Then both of them decided to request him to go upon the pulpit and say curse upon Ali. When Obaydullah entered in to Mu'awiyeh's court assembly, Mu'awiyeh said to him: ***"O my nephew your father's name (Omar Ibn Khattab) is in front of you. With widely opened eyes, and with full capacity of your mouth speak the words that you are respected and trusted among the people. Go upon the pulpit and curse upon Ali, and testify that he killed Osman."***

The ruling affairs were taken in the hands of such mischief makers who seduced the caliph's children to indulge in such indecent and shameful acts so that through this path, they could succeed in reducing Imam's (AS) majesty and grandeur, but his personality was so exalted and vast that even the enemies were unable to deny it. Obaydullah who escaped from Imam's (AS) justice looked towards Mu'awiyeh and said: ***"I don't have the courage to curse and insult Ali. He is the son of Fatimeh binte Asad and son of Hashim. What should I say about his lineage?***

Regarding his spiritual and physical power it is sufficient to say that—he is a valiant who crushes his enemy. The only thing that I could do is to put Osman's blood upon his neck." Omroo A'as jumped from his place and said to him: ***"By God, what would happen at that moment when he started opening the head's wound throwing his mysteries outside; since Obaydullah left the assembly Mu'awiyeh looked at Omroo A'as and said: If he hadn't killed Harmazan and was not scared of Ali's justice, would never come towards us; didn't you see how he praise Ali?"***

Yes, Obaydullah delivered the speech and since his word reached about Ali (AS) he said nothing and came down from the pulpit. Mu'awiyeh sent him a message and said: ***"My nephew! Your silence about Ali was due to your two reasons: Incompetence or Treason.*** He in reply said to Mu'awiyeh: ***"I didn't want to be a witness against a person who never participated in Osman's killing and if I had said it would the people accepted it from me?"*** Mu'awiyeh was unhappy with his reply, left him and didn't believe in awarding any sort of position and honor for him. Obaydullah in a manner compiled an anthem, changed his words and reminded that: ***"Although, Ali didn't play any role in Osman's killing, but his killers surrounded him and neither he praised their work nor condemned it. Regarding Osman, I testify that he was killed in a condition when he already repented about his deeds."***[579]Such flexibility from Omar's son was sufficient for Mu'awiyeh, therefore because of his only this flexibility, he appointed him as his courtiers.

13.23. Problem of Handing over of Osman's Killers

The greatest excuse for Mu'awiyeh for raising the banner of opposition, and gathering army for the combat against Imam (AS) was the issue of his support of Osman's killers.

Earlier the complete details were described regarding Osman's killing. Whatever should be mentioned here is that the position and situation of the transgressors in the society was such that Imam (AS) wasn't in a position to hand them over. It is true that a group besieged Osman's home and another group killed him, but the situation of this group because of the oppressions that Umayyad Caliph's courtiers made them permissible upon the people—went to such a higher level among the people that their handing over through any one at any position of the power had resulted in the creation of a complex problem. About this matter, let us pay attention towards the following events.

Fighting against Imam (AS) wasn't an easy task. It was due to this reason that when Abu Muslim Khulani, Yemen's ascetic living in Damascus, becomes aware of Mu'awiyeh's endeavors to combat with Imam (AS) he accompanied with a group of the readers of the Holy Qu'ran came near Mu'awiyeh and asked him: ***"Why do you want to fight with Ali, while through any scale you are not a match to his exalted position?" Neither you possessed his companionship with the Holy Prophet (SAW) nor his precedence in Islam and his immigration and relationship with the prophet.*** In replying them Mu'awiyeh said: ***"I never claimed that I possessed distinctions like Ali, but I ask that do you know that Osman was killed as an oppressed?*** They replied: ***"Yes."***

He said: ***"Let Ali hand over his killers so that I could retaliate against them. In that case I wouldn't have any fighting with him."*** Abu Muslim and his sympathizers requested to write a letter to Imam (AS). Mu'awiyeh in this regard wrote a letter to Imam (AS) and gave it to Abu Muslim. Abu Muslim entered Kufa, handed over Mu'awiyeh's letter to Imam (AS) arose, and said: ***"You assumed a task upon your shoulders that by God, I***

never wish it belonged to any other than you, but Osman had been killed as an oppressed. Hand over his killer to us and you are our Emir and Imam. If some one opposes you our hands are for your help, our tongues are witnesses for you and in this condition you would be immune."

Imam (AS) in reply didn't say any thing and only said: ***"Visit me tomorrow and take the reply of your letter."*** Tomorrow of that day Abu Muslim in order to receive the reply of his letter came near the Imam (AS), he saw that a huge group came, were armed till their teeth and all of them giving the slogan: ***"We are Osman's killers."*** Abu Muslim witnessed this scene, in order to receive the reply of his letter reached near Imam (AS) and said to him: ***"I saw a group do they have some association with you?"*** Imam (AS) replied: ***"What had you seen?"*** Abu Muslim said: ***"A group was informed that you want to handover Osman's killer to me, therefore due to this reason, they have gathered, are armed and crying the slogan that all of them had their hands in Osman's killing."*** Imam (AS) replied: ***By God, I had not decided even for a second to handover them. I carefully investigated this issue and saw that its not correct to hand them over to you or other than you."*** [580]

This event indicates that Osman's killers on that day possessed a higher position and their handing over to any holder of the position or the title would had resulted in an uprising and severe bloodshed. This congregation and solidarity was a natural thing and it never happened due to an order issued by Imam (AS) otherwise he in replying to Abu Muslim Khulani's enquiry had not expressed that his is not aware about that outside event. This was the simple mindedness of Abu Muslim that he expressed his assignment openly in a gathering, since this news mouth by

mouth was circulated and the revolutionaries harassed by the tyranny and oppression of the Governors of Umayyad Caliph and due to the same reason spilled his blood, become so united.

If Imam (AS) said that he investigated this issue and seen that it is never desirable to hand over to them to Syrian or any body else was due to the reason that any sort of decision regarding one person had resulted in the excitement of all of them. Notwithstanding, the request for the retaliation is relevant to the guardian *(wali-dam)* of the killed, that should had been made by Oman's children and not through Mu'awiyeh who had a distant ties with him and wanted to use Osman's murder simply as a shield for his own adventure ness .

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Chapter-14: Imam’s (AS) Army’s Readiness for Battle of Siffin

14.1. Imam’s (AS) Advance Forces at Nakhliyeh Garrison

Time delaying politics of Abu Sufiyan’s son finally ended and the result that he wanted to obtain through sending the letter and dispatching of the personalities was accomplished. During this period he increased the military power and dispatched the spies to the surroundings and all other areas in order deceive some of Imam’s (AS) Governors and to create an split between his Army Commanders. Imam (AS) on 25th. of Dhu al-Hijja in the year of 35 hijri, in addition to the caliphate appointed by the Holy Prophet (SAW) also reached to the apparent caliphate [581] and the general immigrants and helpers pressed his hand as the Caliph of the Muslims. Since the prime days of his Government through the means of a messenger named Samra Jamhi, he continuously invited Mu’awiyeh for the obedience of the Central Government, but he except self centeredness, self desires, stubbornness, threatening, sending the letters of accusation, lies, dispatching of the individuals, and as a result only in suspending Imam (AS), saw nothing.

Right now the time had arrived that Imam (AS) after replying Mu’awiyeh’s letter that was sent through the means of Abu Muslim Khulani, should enter in to the field with absolute determination and should uproot the ominous genealogical roots of this damned tree. Therefore, due this consideration in the beginning of the Month of Shawwal in the year of the thirty-six hijri, he decided to dispatch the forces and before that invited the immigrants and the helpers and in accordance with the verse of the Holy Qur’an:

"Practice consolation in your affairs," with the elders who migrated with imam from Medina and were escorting him, said: ***"You are the masters of the blessed opinion, matured and dignified, announcers of the truth and possessor of the righteous character of our society. We want to move towards ours and yours enemy let me know your opinion."***[582]Among the group of the immigrants Hashim bin 'Utbeh stood up and said:

"O the Commander of the Faithful! We know Abu Sufiyan's family very well; they are your enemies as well of your followers, seekers of the world; and the power which they possessed in their hands wants to fight with you. In this path they aren't willing to give up any thing whatsoever, and they don't have any other aim except this. They in order to deceive some simple minded people made Osman's blood as an excuse, but they lied and didn't seek revenge of his blood instead desired the world. Move us towards them that if they replied to the truth so far so good and if they wanted the sedition and war and I assume that it wouldn't be otherwise we would fight with them." Then the another personality among the immigrants about whom the Holy Prophet (SAW) said: ***"Ammar is with the truth and the truth is with Ammar and when he turns the truth would also turn with him." Stood up and said:***

"O the Commander of the Faithful if it is possible not to pause even for one day don't pause. Move us before the corrupt individuals who wants to ignite the fire of war, decided to offer the resistance, and took separation from the truth and invite them towards whatever is prosperous for them. If they accepted it so far so good and in case they offered the resistance, we would fight them. By God spilling of their blood, endeavors in the crusade against them

would certainly result in our nearness with God and would be a divine grace upon us."

The speeches of these two personalities who were the most eminent representatives of the immigrants clarified the ground to a certain extent. Now it was the time that the personalities among the helpers too should expressed their point of view. At this moment Qays bin S'ad bin Abadeh stood up and said: ***"Lead us swiftly towards the enemy, by God the crusade with them is more pleasant for us than the crusade with Rome. Because they practiced deceit in their religion, God's saints (immigrants and helpers), and those who follow them with righteousness consider them as wretched and downcast. Also, they consider our belongings as permissible and us as their servants."*** Since, the words of Qays ended, Khadhimeh bin Thabit, and Abu Ayoub Ansari took an objection to his speaking ahead of them and said: ***"It was better for you to be a little patient so that the elders could spoken first."*** Then looking towards the heads of the helpers they said: ***"Arise and reply to Imam's (AS) consultations."***

Sahal bin Hanif, who was a personality amongst the precedent arose and said: ***"O! the Commander of the Faithful, we are your friend and friend of yours friends and enemies of your enemies. We are your right hand. But it is necessary to undertake this task with the people of Kufa; invite them towards the movement, inform them about the privileges that they were blessed with, since they are considered as the people and tribes of this land. If they would respond positively to your call your aim and objective would be materialized. We don't have the least difference with your point of view. Whenever you would invite us we are ready and whenever you order us, it would be followed."***

Sahal’s words indicated maturity of his reason, because although the immigrants and the helpers who were present in Imam’s (AS) saddle were counted as the elite of the Islamic Community and their announcement of solidarity was positive influence for the motivation of the community. But at the same time Imam’s (AS) army was consisted mostly by Iraqis and among them were the sheiks of tribes that without declaration of their solidarity organization of an army of one hundred thousands would not be possible. Hence due this reason Imam (AS) first consulted with the immigrants and the helpers, because they were the founders of his Government as well were paid attention by the general Muslims, and without the absorption of their support, inclination of the Iraqi people was not possible either.

14.2. Imam’s (AS) Sermon

Imam (AS) after Sahal’s proposal changed the personal consultation meeting to a very large assembly among the huge congregation, he went upon the pulpit and with an eloquent voice said: ***“Move towards God’s enemies, the enemies of the prophet’s traditions, the Holy Qur’an and towards the remaining elements of the infidel tribes (ahzab), the killers of the immigrants and the helpers.”*** At that point a man from the Tribe of Bani-Faraz named Arbaz arose and said: ***“Do you want us to move towards Damascus in order to fight with our own brothers likewise you moved us to Basra and killed our brothers from Basra? No, by God, we wouldn’t do such a thing.”***

Malik al-Ashtar suddenly stood up from his place and said: ***“Who is this man?”*** Till these words came out from Malik’s mouth necks were turned towards that man, he fled because of the fear of the people and took refuge in the bazaar. The angered masses like a storm prosecuted him

with fist and legs trampled him and with sheath of the swords hit him so much until he was dead. Since the news of his death reached to Imam (AS), it resulted in his sadness, because the reply of his rudeness was not that he should had been killed in such a terrible manner. The Islamic justice required that an investigation should be made about his killer and the result of the investigation was that he belonged to the Tribe of Hamedan and a group of the people and he didn't had a specific killer. Imam (AS) said: ***"This is a blind murder whose killer isn't known."*** Its blood money should be paid from the public treasury and he did so. [583]

14.3. Malik al-Ashtar's Speech

This unexpected happening resulted in Imam's (AS) sadness and in spite of that he ordered for the payment of blood money from the Public Treasury the effects of the sadness were still apparent upon his face. Due to this consideration Malik al-Ashtar—his most sincere friend arose, praise God, and said: ***"This occurrence shouldn't shook you up and let the word of this unfortunate traitor disappoint you. This huge group in front that you could see all of them, are your followers, don't want any thing except you and possessed no desire of living after you. If you want, lead us towards the enemy, by God whoever is scared of death was never rescued from it, whoever desired the life, it was not given to him; except a vicious person no one wants to live with them; we know that no one dies except when his death arrives. How shouldn't we fight with the group that you expressed those as the enemies of the prophet's traditions and the Qur'an and the killers of the immigrants and the helpers? A group of them yesterday (in Basra) rebelled against a tribe of the Muslims, angered God, and earth has become***

darkened as a result of their shameful deeds. They sold their reward of the eternal abode for the insignificant items of this world."

Imam (AS) having heard these words of Malik looked towards the people and said: ***"This path is the general path and people are equal in front of the truth. The one who with his opinion and views does something good for the society, God would reward him in accordance with his intentions; the task undertaken by that Afzari man, is now finished."***[584] Having said this he came down from the pulpit.

14.4. Presence of Syrian Spies in Imam's (AS) Army

The infiltration of the outside influential elements in the military and the ruling affairs, buying the commanders and forces are the ancient tactics of the great powers against their opponents, and Abu Sufiyan's son in this specialty was super ingenious person of his period. The politics in the views of a group is to accomplish their objective through all the possible means and ways, including the legitimate or illegitimate and in there logic end justifies the means. The simple minded people who saw Mu'awiyeh's apparent situation better than Imam (AS), accused him of the incompetence in political principles and said that Mu'awiyeh was more skilled politician than him. Therefore, due to the criticism of this ignorant group from the politics of Islam, Imam (AS) said: ***"By God Mu'awiyeh isn't more skilled in the politics than me, since he practices deceit and commits sins and was it not due to my reluctance from the deceits I was the most skillful politician among the people. But every deceit is a sort of sin, every sin is a sort of infidelity, and on the Day of Judgment every deceitful person would be identified through having a specific banner."***

In order to prove that the above words aren't without the proof and witnesses, few samples of Mu'awiyeh's trickery in sending the influential elements in side Imam's (AS) Army shall be reminded. The uproar and enthusiasm about the combat against Mu'awiyeh, that Imam's (AS) speech from the pulpit created among the congregation was beyond the description; until one of Mu'awiyeh's infiltrated element named Arbad, because of his criticism of Imam (AS), that too because of the lack of decency, was trampled under hands and feet and his killer wasn't identified.[585] The observation of this scene caused other infiltrated elements to think carefully about their own forthcoming assignments and in order to create the shakiness in Imam's (AS) decision they should select some other methods.

So that perhaps through pointing out about the serious consequences of the war and the uncertainties that it would be ended in who's favor, they could still scare Imam (AS). From this consideration the two infiltrated elements one of them from the Tribe of 'Abas (probably a branch of Ghatfaan) and another one from the Tribe of Tameem with names of Abdullah and Hanzaleh decided that in order to create the difference of opinion among Imam's (AS) companions, they should present themselves as the well wishers who were giving a good advice. Therefore, each one of them made a group of his tribe his sympathizers and entered near Imam (AS).

In the beginning Hanzaleh Tamimi stood up and said: ***"We came as a well wisher towards you and we hope that you would accept us. We think about you as well as those who are accompanying you that you should arise to communicate with this man (Mu'awiyeh) instead of making haste in fighting with the Syrians. By God no one knows that in the confrontation of the two groups against each other which one would be victorious and which one would be defeated."*** Then

Abdullah Isa arose and through a speech like ***Hanzaleh*** uttered the same words and individuals who come with them testified their words. Imam (AS) in their reply said as follows:

"God is the inheritor of the servants, lands, seven heavens, earths, and all of us would return to Him. To whomever upon He wishes bestows ruler ship and with whoever he wants takes it back. Whoever He likes, make him respected and whomever He wants make him wretched. Turning back from the enemy is an act of deviators and sinners, even though apparently it results in their victory or defeat. By God I am hearing the words of those who neither are ready to identify whatever is good nor to deny whatever is forbidden." [586]

14.5. Rolling Up of Curtains

Imam's (AS) words resulted that curtains should be rolled up from the reality and the characteristics of both of these person be exposed in the same assembly. Therefore, Mu'aqel Riyahi arose and said: ***"This group hasn't come for your well wishing rather have come to your presence for the deception. Be careful from them because they happened to be the most nearest enemies towards you."*** [587] Also another man by the name of Malik stood up and said: ***"Hanzaleh had communications with Mu'awiyeh, permit me to arrest him until the day that war is ended.*** Two other persons by the names of Ayyash and Ghayed, that both of them belong to the Tribe of 'Abas said: ***"The reports arrived that Abdullah had some secret contacts and letters were exchanged between them. You should arrest him or permit us to arrest him until the war is ended."*** [588]

The declaration of these four people resulted that the spies felt down upon their hands and feet and said: ***“Is this the rewards of somebody, who rushed towards your help and announced his opinion about you and your enemies?”*** In their reply, Imam (AS) said: ***“God is the judge between you and me; I leave you to Him and seek His help. Whoever want to leave may leave.”*** He said these words and the gathering was scattered. Few days were not yet passed that that after a confrontation between Hanzaleh and the elders of the Tribe of Tamim, both of the infiltrated elements with a group quit Iraq with the intention of Damascus and joined Mu’awiyeh. Imam (AS) because of the treason committed by Hanzaleh ordered that his home should be destroyed to be a lesson and admonishment for the others.[589]

14.6. Waiting or to Move towards Damascus

All the Army Commanders adored Imam’s (AS) style and regarding the method about one thing—that the task of Abu Sufiyan’s son should be finished—had unanimous opinion, except a small group like the companions of Abdullah bin Ma’sud who had a special opinion for them. (Their opinion would be described later on). But among them the individuals sincere and trusted by Imam (AS) like Adi bin Hatam and Zayd bin Husain Tai desired more pause so that perhaps through the letters and negotiations the problem might be solved. Therefore Adi looked towards Imam (AS) and said: ***“O My Imam! If you consider it feasible pause a little bit and permit them some time so that the letter could reach for them and your dispatched representatives could negotiate with them. If they accepted they would be guided, the peace for both the parties is better and if they insisted upon their stubbornness then move us towards them.”***

But against them a majority of the heads of Imam of (AS) Army were demanding the swift movement towards the Damascus and among them Yazid bin Qays Arji, Ziyan bin Nasr, Abdullah bin Budyal, Omroo bin Hamiq (two great companions) and Hujr bin Adi (famous follower) insisted a lot for the movement; and in expressing their point of view reminded some points, which were proved as their being correct, e.g. Abdullah bin Budyal's opinion was that: ***"They have confrontation with us because of the two reasons:***

1. They escaped from the establishment of the equal rights among the Muslims and desired the discrimination in the wealth and positions; are miser about the position and title they possessed and the world which they accumulated in their hands didn't want to give up.

2. How Mu'awiyeh would made the allegiance with Ali (AS) while Imam during in one day killed his brother, uncle, and grand father in the Battle of Badr? By God I don't think they would ever be ready for surrender, until the spears would be broken upon their heads, swords would struck their heads, and the iron hammers would be scattered upon their brains." Because of the reasons of Abdullah it becomes clearly manifested that any sort of delay was resulted in the enemy's interest and in a loss for Imam (AS) and his companions. Therefore, one of his affectionate named Yazid Arji looked towards him and said: ***"The combatants wouldn't allow laziness and sleep, never give up victory that had come in their hands and would never postponed it for today, tomorrow and day after tomorrow."*** [590]

14.7. Self Control while Being Furious

In the meanwhile news reached to Imam (AS) that Omroo bin Hamaq, the great companion and Hujr bin Adi exonerated them from the Syrian people and were cursing them. Imam (AS) immediately assigned some one to prevent them from this task. After hearing imam's message they arrived in his presence and said: ***"Why did you prevent us from such an act? Didn't they belong to the pagans?"*** Imam (AS) replied: ***"Why not, but I didn't like that you should belong to the people who were indulged in the cursing and exoneration; don't do that, instead speak about their bad deeds that would be much more effective and better instead of exoneration and cursing. Say to them: 'O God protect our and their blood, establish peace between us and them; guide them from the deviation so that one who is ignorant about our rights make him aware of it, which would be happier for me, and better for you."*** [591] Both of them accepted Imam's (AS) advice and Omroo bin Hamaq expressed his affection with Imam (AS): ***"I didn't make the allegiance with you neither because of the bonds of kinship nor for the sake of greed, position, and wealth. Instead the motivation of my allegiance was because of your being possessor of the five great distinctions which placed rope of your affection upon my neck: 'You are the cousin of prophet, first person who believed in him, your wife was the most distinguished among all the ladies of this community, and possessed the greatest share in the crusades among the immigrants.***

By God, if they asked me to dig out greatest mountain from their place or to empty the water of all the oceans full of waves to out side, until the day I was able to help you and to destroy your enemies, even then I would not be satisfied that I did my duty enough for your rights, which I have upon my neck.'"

The Commander of the Faithful (AS) when witnessed sincerity of Omroo prayed for him: ***“O! God make his heart illuminated and guides him towards the right path; Alas! There were ten people like you in my army.”*** Hujr: ***“If that happened your army would accept the reforms and then the number of the fraudulent people would be far lesser.”***[592]

14.8. Imam’s (AS) Final Decision

Having heard the positive and negative opinions, Imam (AS) in accordance with the command of the verse: ***“Having consultations when you have made a decision trust upon God,”*** decided to take the decision himself, therefore before any thing else he ordered that whatever extra wealth and material resources that the Governors of the provinces had at their disposal should be gathered so that it could be utilized for the mobilization expenses of the army for its movement towards the Damascus.

14.9. Three Important Pillars of Islamic Crusade

War and in the Holy Qur’an’s interpretation: the Crusade and fighting is possible through making the important preparations which could be summarized in the following three categories:

1. Man power and brave soldiers
2. Competent Commanders

3. Sufficient Budget

The continuous invitation and experimentations from the people and the positive response of a majority of groups from the tribes of Iraq, provided prime pillar of the crusade available, and there was no concern for Imam (AS) as far this factor was concerned. But in order to secure the readiness, personalities like his children Imam al-Hasan (AS) and Imam al-Husain (AS), his loyal companions like Ammar Yasir delivered the speeches at different occasions. In order to arrange the second pillar Imam (AS) wrote the letters to the competent individuals and invited them to participate in the battle. Presence of such individuals, notwithstanding, that it provided Imam's (AS) Army a special sort of spirituality and delight, also increased the credibility and meaningful worth of the crusade that tremendously increased the military strength of the army. In this respect, the following letter of Imam (AS) that was written to Mukhnaf bin Salim, the Governor of Isfahan shall be presented here as follows:

"Peace be upon you, praise to God that there is no god except him. But after that crusade with some one who was deviated from the truth, went into deep sleep of the darkness and misguidance, is mandatory upon the Gnostics. God with whoever who made Him contended—is contended, and with whoever who opposed Him—is angered with him. We have decided to move toward this group, the group that regarding God's servants had acted opposite to what was ordered, allocated the Public Treasury specifically for them, killed the truth, manifested the corruption, and selected those as their confidents who were gone out of the God's obedience.

If one among the God's friends counted their innovations as great, they considered him as their enemy, exiled him away from his native land and home, deprived him from the Public Treasury. If a tyrants helped them they considered him as their friend making him as their courtiers, offering their help to him. They insisted upon the oppression and opposition to (religion) and were on this position since the ancient period, so that they could prevent the people from the truth and could help in spreading the tyranny and sinning. When, this letter reached in your hand, handover your task to a trusted deputy and rush towards me. Perhaps you may encounter this deceitful enemy and encourage him towards the goodness and discourage him to do forbidden; we in seeking the reward of the crusade are not needless from you."

As soon as Imam's (AS) letter with his secretary Abdullah bin Abi Rafeh's hand writing reached in the Governor's hands, he immediately appointed the two people closed to him; assigned the affairs of Isfahan to Harith bin Abi Harith, affairs of Hamedan, which at that time politically were assigned under Isfahan to S'aeed bin Wahab and he himself started moving towards Imam (AS). As Imam (AS) had written to him that (we in seeking the reward of crusade are not needless from you), he was martyred during war. [593] He was not the only commander that was invited by Imam (AS) but like wise in the Month of Dhu al-Qa'da in the year of thirty seven hijri also written letter to Ibn Abbas, requested him about the remaining amount of the Public Treasury, and reminded him that first making those were in his surroundings needless should send it to Kufa. Of course, in the conditions of war only the Public Treasury of Kufa was not sufficient and naturally he took help from the other provinces as well.[594]

14.10. Motivation of Soldier's Morale

Imam (AS) from the point of view of the manpower wasn't in shortage because the vast Islamic Land was under his control. But at the same time, the infiltrated elements and the cowardly individuals through inducing the depression and shakiness attempted to decrease few degrees of heat from the soldiers of the path of the truth. Due to this reason Imam (AS) and after him his dearest sons Imam al-Hasan (AS) and another son Imam al-Husain (AS) until the moment of movement from Nakhliyeh Garrison continued giving speeches and delivering sermons and thus were able to strengthen the morale of the army.

Occasionally the distinguished personalities and martyrdom seekers like Hashim bin Utbeh bin Waghaas, S'ad Waghaas' nephew delivered the speech among the congregation and insisted that Imam (AS) as soon as possible should dispatch them to fight against the group, who turned their backs towards the Book of God, declared God's permissible as forbidden and visa versa. He spoke with the warmth and compassion to such an extent that Imam (AS) prayed for him: ***"i.e. O! God bless him with the martyrdom and make him Your prophet's companion."*** [595] Hashim was the flag career of Imam's (AS) in the Battle of Siffin and during the last days, drank the sherbet of the martyrdom.

14.11. Freedom in Selection of Alternatives

A group of the companions of Abdullah bin Mas'ud came in Imam's (AS) presence and said: ***"We would move together you but keep our tents at a distance in order to keep monitoring you as well as your opponents; whenever we observed that one party did forbidden acts and transgressing, then we would fight against them."*** The position of Imam (AS) during his

entire life and Government was not that it was controversial for them but the whispers of the infiltrated elements in their hearts made the righteous ones hesitant to fight with Abu Sufiyan's son. Due to this consideration Imam (AS) said to them: ***"i.e. Congratulations upon you; these words are understanding of the religion, the truth and awareness about the traditions of the prophet. Whoever is not contended with this is a tyrant rebel."***

Another group of the companions of Abdullah too came and said: ***"We while accepting your superiority in distinctions we are in doubt and contradiction about this war being as permissible. If it is required, that we should fight with the enemies, dispatch us towards a distant point where we could fight with the enemies of the religion."*** Imam (AS) didn't become unhappy from their complaint and dispatched the four hundred people of that group under the supervision of Rab'ee bin Khasim to Rey where they performed their obligation through helping the Islamic Crusade that was progressing in the surrounding of Khorasan.[596] If this group due to some reason wasn't inclined towards the crusade, in reciprocation Imam (AS) too refused the Tribe of Bahleh whose relations were strained with him, instead paid their wages, ordered them to go to Deelam to perform the duties with their Muslim brothers within those boundaries. [597]

14.12. Top Commanders of Imam's (AS) Army

The majority of Imam's (AS) companions were people from Kufa, Basra, and Yemenites Tribes living in the surrounding of these two big cities. Imam (AS) for the five tribes who entered the Garrison of Nakhliyeh accompanied by Ibn Abbas appointed the five senior Commanders as follows:

1. For the Tribe of Bakr bin Wail: Khalid bin M’ammar Sadus.
2. For the Tribe of Abd al-Qays: Omroo bin Marjoom Abdi.
3. For the Tribe of Azd: Sabreh bin Shiman Adhdi.
4. For the Tribes of Teem, Dhabbeh, and Rabab: Ahnaf bin Qays.
5. For the Tribe of Aaliyeh: Sharik bin A’ur

All of above the Commanders came from Basra to Kufa accompanied with Ibn Abbas, also he appointed Abul Aswad Doyali as his successor and he accompanied Imam (AS) in journey.[598] Also, Imam (AS) appointed seven Commanders for the seven Tribes of Kufa, whose presence stormed the Nakhliyeh Army Garrison and the history had recorded their names.[599]

14.13. Dispatching of Vanguards

The issue of the appointment of the Commander in Chief was ended and Imam (AS), appointed Uqbateh bin Omroo Ansari, who had precedence in Islam and was among those who made the allegiance with the Holy Prophet (SAW) at Uqbeh, as his successor and issued the order of alert for his army. At this moment the garrison of Kufa was full of the waves with the soldiers of Islam, a group of the people, who during Osman’s Government was exiled in Kufa due to their crime of complaint of the then Government become assembled and were shouting slogans: ***“The time arrived that those who were exiled from their homes should be readied for the combat against the enemy.”*** [600]At the start Imam (AS) dispatched the two regiments of twelve thousands soldiers as the vanguards towards the path of Damascus. The Commandership of one regiment of the eight thousands was assigned to Ziyad, one regiment of the

four thousands was assigned to Hani; he ordered both of them that with perfect unity they should take the path of Damascus, and wherever they are encountered with the enemy should made that point as their camp.

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Chapter-15: Imam (AS) Movement towards Battle Ground of Siffin

The garrison of Nakhliyeh in Kufa was full of waves of volunteer crusaders and all of them with the sprit of being martyred were waiting for the order of movement. Ultimately Imam (AS) on the day of Wednesday in the Month of Shawwal in the year of thirty six hijri entered in the garrison, looked towards his soldiers and said: ***"God be praised till the nights keep on setting, world keeps on getting dark and till the stars keep on rising and setting (i.e. till the revolution of the earth continues; and it will continue till the solar systems continue to exists in the galaxies and they will continue till the universe exists; therefore, it means that the praise of the Lord will be continued till the universe continues to exist); praised be God whose bounties will never disappear, whose favors are complimentary and don't require returns.***

Be it known that to you that I have advanced[601] the vanguard of my armies with the instructions to stay on the Euphrates' banks until further orders. I myself have decided to cross the Euphrates and to reach towards the group of people who lives on Tigris' banks, so that they could accompany you to fight with the enemies of Islam and be your helpers."[602]

"I have appointed Oghbeh bin Khalid [603] as the Commander of Kufa. I never separated my self from you (because I didn't believe any difference between you and me). I ordered Malik bin Habib Yerb'uee that he shouldn't renounce the offenders left behind until

all of them would be joined with you." [604] At that moment a man named Mu'aghil bin Qays Riyahi, who was an acute and zealous person arose and said: ***"By God, no body would commit offence but the doubtful and no body would ponder except a hypocrite. Therefore it would be a lot better to order Malik bin Habib to cut off the offender's neck."*** Imam (AS) in his reply said to him: ***"I gave him the relevant orders, God willing he wouldn't offend from my orders."*** Then the other groups wanted to speak but Imam (AS) had not permitted them, instead asked for his horse and when put his feet upon the straps he said: ***"In the name of God the beneficent and the merciful."***

And when he was mounted upon the saddle, he said: ***"Glorified be He Who hath subdued these unto us, and we weren't capable (of subduing them). And Lo! Unto our Lord we are returning."*** [605] Then he said: ***"O God! I seek yours shelter from the tiredness of the journey, burden of the return, confusion after attaining certainty, bad perspective towards the family and wealth. O God! Your are my companion in my journey, the successor of my family and these two components didn't meet in any one—except You, because the one who is the successor can't accompany and the one who is a companion in the journey can't be—a successor of the family at home."***

Then he moved his mount, while Hur bin Saham Rab'ee moved ahead of him and recited epic verses. At that moment Malik bin Habib, the Chief of Imam's (AS) security took the bridle of his horse and in a sad manner said: ***"O my Imam, is it permissible that you move for the crusade accompanied with the Muslims and together with them would earn the reward for the crusade in God's path, and left me here for the gathering of the offenders?"*** Imam (AS) replied: ***"Whatever reward***

would be earned by this group you also be included in it. Here you would be more useful than accompanying us. Ibn Habib replied: ***"O the Commander of the Faithful, I listened and would obey your orders."***[606] Imam (AS) accompanied by his soldiers left Kufa and since crossed through the bridge of Kufa looked towards the people: ***"The persons who are walking for the see off and those who are living at this point should offer the complete prayer, but we are the travelers, whoever is with us shouldn't take any mandatory fasting and his prayer is short.*** He performed the two units of the noon prayer and then continued his movement. When he reached at Dayr Abu Musa which was located at twelve kilometers *(two farsakhs)* he offered the two units of prayer and since finished the prayer in pursuance after that, said: ***"Glorious is God who is the owner of all blessings and bounties. Glorious is God who is the owner of power and compassion. I ask Him to make me contended with my fate, succeed in His obedience, and attentive towards His command that He is the listener of the prayers."***[607]

He continued to move until a place called Thars, where a great canal from Euphrates' branches was passing, dismounted to offer the Evening Prayer and in pursuance after that said: ***"Praise to God, Who enters night in to day and visa versa; praise of God, when the darkness spreads all over and the praise of God whenever a star appears and then declines."***[608] Then he rested during the night over there until the dawn and after offering the Morning Prayer continued his path. When he reached at a point called: Ghubeh-e-Ghabeen and his eyes fell upon the large date palms trees that were located behind the canal, he recited the following verse:

"And lofty date palms with ranged clusters."

—The Holy Qur'an (50:10).

He crossed the canal with his horse and rested for a while near a temple that belonged to the Jews. [609]

15.1. Imam's (AS) Passing through Land of Karbala

Imam (AS) in his path from Kufa to Siffin passed through the Land of Karbala; Hathleh bin Saleem said: ***"Imam (AS) dismounted at the Land of Karbala and offered the prayer with us. When he finished the salutations of the prayer picked up a little bit of soil in his hand, smelled it, and said: 'How blessed are you O the dust of the Karbala, that a group would be associated with you and without the accounting would enter into the paradise. Then he pointed with his hand towards this and that point and then said: Here and there.' S'ad bin Wahab said: 'I said what did you mean by this?' He replied: 'A precious family would be dismounted over here. Woe be upon those among you, woe upon you among those.' We asked: 'What did you mean?' He replied: 'Woe be upon those among you who would kill them, and would be sent to the fire.' [610] Hasan bin Kathir narrated from his father that Imam (AS) stood in Land of the Karbala and said: 'This is land of sorrow and calamities. Then pointing his hand towards a specific point said: This is the place of landing and stable of their animals. Then he pointed out toward the another point and said: This point is their slaughter house.'"***

Harthmeh the first narrator said: ***"The war of Siffin was eventually ended, I returned towards my living native place, and mentioned about Imam's (AS) report to my wife who belonged to his Shi'i and added: 'How Imam had known about the unseen?' My wife replied: 'Leave me alone that Imam (AS) doesn't***

speak any thing but truth.' The time passed; Obaydullah bin Ziyad dispatched a huge army to fight with Husain and I was in that army. When, I reached at the Land of Karbala, remembered Imam's (AS) words and was extremely sad about this happening.

I ran my horse towards Imam Husain's (AS) tent and reached in his presence, and reported to him about that incident. Imam Husain (AS) replied: 'Ultimately are you with me or not?' I replied: 'None of them, I left my family in Kufa, and I am very much scared with Ibn Ziyad.' He replied: 'Leave this place as soon as possible, because by God Who possesses the Holy Prophet's (SAW) soul in His hand, who ever heard my cry for the help and didn't help me, God would throw him into the fire.' Therefore, I left immediately from that point so that I would not see the Day of his Martyrdom.'"[611]

15.2. Imam (AS) in Saabat and Median

Imam (AS), left the Land of Karbala with the intention of the Sabbat and reached to the City of Behar Seer, where nothing was left from the remnants from Kasra. At this moment one of his companions named Hur bin Saham,[612] recited the verses of poet Abu Youghfar and said:

"The fall wind breezed swiftly upon their lands.

It seems they were committed to their promise."

Imam (AS) said: ***"Why didn't you recite these verses?"***

"How many were the gardens and the water springs that they left behind, and the corn lands and the goodly sites. And pleasant things wherein they took delight! Even so (it was), and We made it an

inheritance for other folk; and the heaven and the earth wept not for them, nor were they reprieved."

—The Holy Qur'an (44: 25-29).

Then Imam (AS) added: ***"The second group too was the inheritors but gone and the others became their inheritors. This group too didn't thank for the blessings and therefore because of their unthankful ness, divine bounties were taken away from them too. Take always the distance from being unthankful regarding the divine bounties in order to be saved from calamities."*** Then he ordered that army should dismount at an elevated point. The point at which Imam (AS) dismounted was near Median. Imam (AS) ordered that Haris A'aur should announce in city that whoever is capable for the fighting at the time of the after noon prayer should arrive in the Commander of the Faithful's (AS) presence.

When the time of the after noon prayer arrived and the stronger people came to see Imam (AS), he praised and thanked God and then added: ***"I am really astonished about your offence for not participating in the crusade, being separated from the people of the region, and living in the land of the tyrants who had been destroyed. Neither had you encouraged the goodness nor you discouraged the forbidden."*** The formers of Median replied: ***"We are waiting for your orders whatever you like order us to do so."*** Imam (AS) ordered Adi bin Hatim that he should remain there and accompanied by them should move towards Siffin. Adi after the three days stay over there together with three hundred people left Median but ordered his son Yazid to stay over there and should join Imam (AS) with the second group. He too joined Imam (AS) accompanied with four hundred people.

15.3. Peasants of Ambar and Imam's (AS) Welcome

Then Imam (AS) left the Median towards Ambaar, and the people of Ambaar, when they learned about Imam's (AS) movement from that area rushed towards his welcome, and the words were exchanged between them Imam (AS). When they were encountered by Imam (AS) they dismounted from their horses and started running, bowing, and making them as humiliated. Imam (AS) asked them: ***"What is this act which you performed just now, and why you did bring these animals with you?"***

They replied: ***"This is our tradition in respecting the elders (since the period of the king of Iran) also we arranged the food for you and yours soldiers as well as fodder for yours animals."***

Imam (AS) said: ***"Your tradition of respecting your elders by God is not good for them, and through this act you made yourself in hardship and trouble. Then you shouldn't repeat this task again, the animals that you brought are acceptable with the condition that they should be accounted as your taxes and revenue. The food that you prepared could be acceptable only after the payment of its expanses."***

The people of Ambary said: ***"You accept it, we would appraise its price, and then would take it from you."***

Imam (AS) replied: ***"Then in that case you would sell them for less than the real price."***

The people of Ambaar replied: ***"Our Imam we have friends and acquaintances among the Arab people. Would you prevent us from giving gifts to them and prevent them from their acceptance?"***

Imam (AS) said: ***"All of the Arabs are your friends, but every one did not deserve to accept your heavy***

gifts, and if some one was angered upon you let me know."

The people of Ambaar replied: ***"Our Imam! Please accept our gifts, we would like that you accept them."***

Imam (AS) said: ***"Woe upon you, we are far much needless as compared to you."***

Having said this sentence, he continued his path and reminded them about God's justice for those people who lived for years under the yoke of the oppression of the Persian Kings and continuously out come of their painful efforts was always presented to their rulers. [613] In continuation of his path when Imam (AS) reached at al-Jazireh, the Tribes of Taghlib and Namr welcomed him. He only permitted one of his Commanders named Yazid bin Qays to utilize their food and water because he was from those tribes. Then Imam (AS) reached to the Land of Raqqa and dismounted near the shore of Euphrates. Here a monk was living in his monastery and since he learned about his arrival went into his presence and said: ***"An scripture from my ancestor's inheritance reached to my hand that was written by the Jesus' companions and I brought it with me in order to recite before you then he recited as follows:***

In the Name of God the beneficent and the Merciful; God in the past destined and written that among the people who had not learned any lesson would send a prophet to teach them book and the wisdom; guide them towards His path, announce the Monotheism in the bazaars. He would not punish evil with badness instead would forgive. His followers at reaching of each high and low points would praise the God. God would made him victorious upon his enemies. When God would take him (prophet), his

community would be divided but again become united, remained in this condition and than be divided again.

A man from his community would pass through this Euphrates. He would be the person who would encourage the goodness and forbade the evil; would judge with the truth and in judgment wouldn't accept bribery and wages. The world in his eyes would be less valuable than the dust which takes place in the path of a strong wind, and the death for him would be sweeter than drinking of the water by a thirsty person. He would be sacred with God in hidden and sincere to Him openly. He would not be scared with the criticism and criticizers in execution of God's commands. Whoever from this area would see that prophet, and believed in him, his reward would be My pleasure and the paradise; and whoever would see this righteous servant, helped him, and be killed in his path—his path would be martyrdom….."

When that monk finished the recital of that scripture he added: ***"Now I am at your service and would not be separated from you until whatever happened to you would be shared by me as well."*** Having heard these words, Imam (AS) wept and said: ***"Thanks God that He hadn't made me among forgotten ones. Praise to God, that He had remembered me in the books of righteous."*** Since that moment monk was continuously in Imam's (AS) saddle until he received martyrdom in the incident of Siffin. Imam (AS) prayed upon his dead body and made his burial and said: ***"This man is from my family."*** And since then he repeatedly prayed for his forgiveness.[614]

15.4. Imam (AS) in the Land of Raqqa

Before his movement from the City of Median Imam (AS) dispatched three thousands soldiers to the Land of Raqqa under the command of M'oghal bin Qays, ordered him to take the path of Musal then Nasibeen, finally to dismount at Raqqa, and to join him over there. As though the aim behind the dispatching of this group in this manner was to reinforce the power of the ruler of this region, therefore Imam (AS) ordered the Commander of forces that he shouldn't fight with any one on his path, and should tried to make the people of that region comfortable and hopeful. Further he was supposed to travel upon this path only in the morning and the after noon, utilizing the mid day and the midnight for the rest (because God has created the night for resting) thus, to provide for the soldiers under his command and the animals, comfort and safety. The Commander of the Army traveled the path in a manner as was recommended by Imam (AS) and when he arrived at Raqqa, Imam (AS) too had already arrived over there before him. [615]

15.5. Dispatch of Letter to Mu'awiyeh from Land of Raqqa

Imam's (AS) companions thought it as expedient that he should write a letter to Mu'awiyeh and once more should complete the argument upon him. Imam (AS) accepted their proposal,[616] because he was inclined that Mu'awiyeh's mutiny should be resolved without the bloodshed, even though he knew well that the advice and guidance for those who are infatuated with the power wasn't very useful. When Imam's (AS) letter reached in Mu'awiyeh's hands, in replying he threatened him with the war. [617] Due to this reason Imam (AS) become more steadfast in his decision and issued the order to move from Raqqa towards Siffin.

15.6. Euphrates' Crossing through Building a Temporary Bridge

The problem of Imam (AS) was crossing from the large width of the Euphrates, which was not possible without the constructing a bridge or through connecting of the boats. Imam (AS) requested from the people of Raqqa to provide the means for him and his soldiers crossing through the Euphrates. But the people of this city, opposite to the people of Kufa, were unkind with respect to Imam Ali (AS), and refused to build the bridge. Imam (AS) at the peak of power didn't show any reaction against their refusal, and instead decided to cross his army through a bridge that was located at a distant point named Manbaj. Malik al-Ashtar shouted and threatened them to destroy their fort in which they had taken asylum. The people of Raqqa said to one another that Malik is some one that if he spoke about some thing also would acts absolutely. Therefore they immediately announced their readiness for the installation of the bridge and imam (AS) and his on-foot soldiers together with their consignment crossed the region and the last person was Malik himself. [618]

15.7. Imam (AS) Enters inside Land of Damascus

After passing the Euphrates, Imam (AS) left the Land of Iraq behind his head and put his feet in the Land of Damascus; and in order to confront any sort of probable attack and Mu'awiyeh's Satanic trickery, he dispatched his two powerful Commanders by the names of Ziyad bin Nasr and Shureh bin Hani in exactly the same manner as they were earlier dispatched to Kufa as preparation of the army towards the Mu'awiyeh's Army. Those two at a point named: Sur al-Rome were encountered with Mu'awiyeh's Preparation Army in the Command of Abu Altair and tried that through the peaceful means should convert the Commander to Imam's (AS) obedience but their efforts didn't produced any fruits. Both the Commanders wrote the letters for Imam (AS) and dispatched through the means of

a swift career named Hearth Bin Johan and after describing the details of the encounter asked for his orders.[619]

Having read their letters Imam (AS) immediately asked for Malik and said: ***“Ziyad and Shureh had written such and such, as soon as possible join them, and take over the supervision of both of them, but until you hadn’t seen the enemy and heard their words, don’t start fighting but only in case they had started. Your wrath and resentment shouldn’t result in your starting the war but you heard their words repeatedly and argument with them was ended completely and then ordered him: ‘To assign Ziyad as the Commander of the right wing, Shureh as the Commander of the left wing, and to place yourself at the center of army. Neither you should be as close to the enemy that they think that you are about to ignite the fire of the war nor should be so much distant that they imagined you were scared from the enemy. Position your self in this manner until I joined you.”***[620]

Then in reply to two of his Commanders wrote the letters and described Malik: ***“Both of the Commanders should know that I assigned Malik as the Commander of the Chief. Listen to his words and obey him, because he isn’t the one that we could be scared of his intelligence and trembling. He is not the one who at the time of the haste would act slowly or regarding his maturity that he would show the swiftness. I informed him, the way I ordered you not to start the fighting against the enemy without inviting them towards the truth and the argument should be completed upon them.”***

Malik swiftly arrived at the point where the advance forces of both the armies were facing each other, he

organized the position of army, after that did nothing except defending his army whenever through the enemy commander Abu Al'aur an attack might occur. It was really astonishing that even through means of the Commander of the enemy Malik sent a message to Mu'awiyeh that if you want to fight come out personally for the combat in order to avoid the bloodshed of the others but he never accepted it. Until in the mid of a dark night Mu'awiyeh's Army reiterated swiftly and positioned it in a vast land on the shore of the Euphrates' canal and closed the water for the Imam's (AS) Advance Army.[621]

15.8. Mu'awiyeh's Movement towards Siffin

Report reached to Mu'awiyeh that Imam (AS) through installing a bridge upon the Euphrates crossed it accompanied with a huge army from the Land of Raqqa. Mu'awiyeh, who already coordinated the people of Damascus with him, he went upon the pulpit and informed them about Imam's (AS) movement accompanied with the warriors of Basra and Kufa, motivated and encouraged them more than the limits to defend their own as well as their children's lives. After Mu'awiyeh the other individuals who were already trained for this task arose to testify Mu'awiyeh. Ultimately Mu'awiyeh accompanied with whoever possessed the fighting capability started his movement[622] and dismounted in the back of his advance forces under the Command of Abu Al'aur; made it as his garrison, and in accordance to a narration assigned forty thousand people to prevent Imam's (AS) soldiers from nearing the Euphrates.[623]

15.9. Imam (AS) Enters inside Land of Siffin

It wasn't to long that Imam (AS) with a large army entered in Siffin and joined the advance forces of his army that was under the Command of Malik al-Ashtar. Imam (AS), when stepped his feet in the Land of Siffin, the enemy

already positioned a huge army between his soldiers and Euphrates' water and totally cut off the possibility to access the water for Imam's (AS) soldiers. Abdullah bin Ouf said: ***"The storage of the water in Imam's (AS) army was decreasing and Abu Al'aur the Commander of the Advance Army of Mu'awiyeh closed the access to water thorough mounted, on-foot, and the arrow shooters were positioned ahead of them, as well as the lancers wearing the coat of arms were assigned in their surroundings. Ultimately the pressure of the thrust overwhelmed upon the Imam's (AS) Army and its complaint was brought to his attention."***

15.10. Imam's (AS) Statesmanship

Every Commander in such a situation would give up his self composure and issue the order of the attack. But Imam (AS) whose aim from the first day was to resolved issue without the bloodshed as far as possible. Therefore he asked one his confident companions named Sa's'eh bin Sohan and asked him to go towards the Mu'awiyeh as his ambassador and said to him: ***"We come to this region and wouldn't like to start the fighting without completing the argument. You came with all the power from the Damascus and before we started the fighting you already had started it. It is our opinion that you better not start the fighting until first listen to our arguments. What is this unmanly style that you positioned a barrier between us and the water? Remove the obstruction so that you could think about our position. And if you would like that the situation remained as it is, the individuals should fight for the water, and ultimately the victorious group would utilize the water from it, we too have nothing to say."***

Sa’s’eh bin Suhan, as the Imam’s (AS) Ambassador entered into the Mu’awiyeh’s tent that was located inside the heart of his army and delivered the Imam’s (AS) message. The people of the darkened heart like Walid bin Oghbeh were supporters of the Euphrates’ closing, so that Imam’s (AS) army should died with thrust. But the old man of the politics, Omroo A’as, opposite to Umayyad’s children said to Mu’awiyeh: ***“Let the water be opened for the soldiers and think about the other military means.*** And in accordance with other narration said: ***“This act was not practical that you are saturated and Ali was thirsty, while there are army under his control who are looking at the Euphrates’ water and ultimately either they would be dominated upon it or die. You know that Ali is a brave crusher and the people of Iraq and Hejaz are in his saddle. Ali is the person that on that Day when Fatimeh’s home was attacked, he said: ‘If I had only forty people with me, I would take revenge from the transgressors.’”***

While Mu’awiyeh considered the closing of the water upon Imam’s (AS) Army as his prime victory, an individual who was called an Ascetic of Hamedan was Omroo A’as’ friend, who was a powerful orator. He looked towards Mu’awiyeh and said: ***“Glory to God, that since you arrived earlier than the Iraqi Army to this point, should not be the reason of closing the water upon them. By God if they arrived earlier, they would never had closed the water upon you. The greatest task committed by you that you deprived them from the water temporarily, but let us wait for the another opportunity, whereby they would punish you in the same manner. Did not you know that among them the slaves, maids, workers, and feeble are present? By God your act is the prime oppression and tyranny. O! Mu’awiyeh with this shameful act, you awakened and***

enlightened the cowardice and double minded individuals, who earlier didn't had any reason to fight with you; now as a result of this act are turned more courageous and determined."[624]

Mu'awiyeh opposite to many of occasions where he usually showed maturity and self control against being criticized shouted at the ascetic of Hamedan and complaint to Omroo A'as about this behavior. The son of A'as because of his friendship with Mu'awiyeh behaved harshly with ascetic. But prosperity had showered it self upon that ascetic and he saw the horizon of Mu'awiyeh's Army intensely dark and in the middle of the night joined Imam's (AS) Army.

15.11. Order of Attack for Breaking of Barriers

Being without the water and thrust, severely threatened Imam's (AS) soldiers and he himself was surrounded with the halos of pain and sorrow. Since he come near the banners of the Tribe of Madhhaj, heard the sound of a soldier, who through recital of an elegiac verse said as follows:

"Would the Syrian Army prevent us from water?

While we are equipped with the lances and the coat of arms?"

Then Imam (AS) went near the banners of the Tribe of Kindeh and saw that a soldier near Ash'ath bin Qays' tent recited the following verses:

"If today Ash'ath didn't remove the death,

From the people drowned into the torture and pain.

We, would drink the Euphrates' water with his sword,

O Ash'ath, let us have the people who existed before their dying."

After listening to the verses of those two soldiers which they were reciting loudly in their garrison, Imam (AS) came to his tent. Suddenly Ash'ath entered and said: ***"Would it be correct that the people of the Damascus prevent us from the water while you are among us and we have the swords?! By God permit us either to open the path of the Euphrates or get killed in this path. Order Ashtar that together with his soldiers, where ever you ordered them, they should took their positions.*** Imam (AS) replied: ***"You have the choice."*** Then he selected a point where Ashtar should take the positions with his forces and then delivered a short sermon. The sermon was so fiery and stimulating that the Imam's (AS) Army in an exhilarating attack were able to remove the Mu'awiyeh's Army to a side, and were able to take over the control of the canal in their own hands. Following is the text of that short sermon:

"The army of your enemy challenged you to the battle (for closing the water upon you). You either accept the defeat and resulting humiliation or accept the challenge to wet your swords with your enemy's blood and your throats with the Euphrates' water. Remember that while defending Islam if you accept the defeat and lead the life of a subdued person—such a life will be worst than death, and if you die in defending your faith then in such a death—there is the eternal life. Be aware that Mu'awiyeh collected the hordes of the ignorant people whom he misguided as much as possible and from whom he hid the goodness and religion till they fanatically offered their throats as target for arrows of death."[625]

Ash'ath during the same night announced among the soldiers in his command, that whoever wanted the water or death, our meeting point with him would be in the morning. The intense pressure of the thrust from one side, and the fiery sermon of the Imam (AS) and soldiers' verses resulted that the twelve thousand people announced their readiness for occupying the Euphrates' canal. Ash'ath with his regiment and Ashtar with his mounted powerful regiment were positioned face to face, and with an electrifying swift attack removed the barrier of the army, that was twice in power from their path in a manner that the hoof of the horses of the mounted regiment were inside the Euphrates. In this attack the seven people by Ashtar's hands and five people with Ash'ath's hands were killed and the page of the war was turned into Imam's (AS) favor, and the great river of Euphrates came under the his soldiers' control. At this in juncture Omroo A'as looked towards Mu'awiyeh and said: ***"What do you think now if Ali would behave in a reciprocal manner and close the water upon you?"***

Mu'awiyeh who was very well aware about the munificence and the exaltedness of Imam's (AS) Islamic virtues, replied: ***"I don't think that he would close the water upon us, because he came here for some other objective."*** [626]Now let us see that what was Imam's (AS) reaction against this Abu Sufiyan's son's unmanly act.

15.12. Commitment to Principles at Peak of Power

Imam's (AS) soldiers' attack for the occupation of Euphrates' canal was done with a strategic military tactics and that was accomplished swiftly and the possibilities of utilizing the canal's water absolutely fell under their control. Mu'awiyeh's soldiers were pushed back from the canal area, and were positioned at an elevated point without the trees and water. The continuation of life for the Syrians in those conditions was not possible, therefore their water storage

was supposed to be ended soon, and they were helpless except in selecting one of the following three alternatives:

1. To carry out another attack for the canal's occupation; but they didn't see such a power among them.

2. To die with the thrust and thus making the Siffin as their own grave yard.

3. To start fleeing and get scattered around the Damascus and its surroundings.

But in spite of the Euphrates' occupation such chaos and anxiety did not appear among the heads of the Syrian Army and especially Mu'awiyeh. Because of his acquaintance with Imam's (AS) munificence, manliness, commitment to Islam and its ethical principles; they knew that he would never sacrifice the basic principles with the secondary issues and didn't believe in justifying the means to attend his goals. The commitment to the ethical principles and exalted human virtues oozed from the fountainhead of generosity of the celestial sprit of every human being. This principle was desirable in all conditions and circumstances didn't recognize peace and war; instead it was relevant to the relationship of one person with respect to another one during the entire life.

Attention towards the Holy Prophet's (SAW) messages in dispatching of soldiers, and Imam Ali's (AS) messages in the battlefield of Siffin, that some of them would be presented, are indicative of a reality that never the principles of the humanity should be sacrificed for the accomplishment of the goals; and even during the most toughest bottlenecks the commitment to the ethics should never be neglected. The reason that Mu'awiyeh's soldiers due to taking over of the canal by Imam's (AS) soldiers were not that much concerned could be obtained from the discussions held

between the two old politicians (Mu'awiyeh and Omroo A'as).

Omroo A'as was completely oppose of this inhuman act of Mu'awiyeh, but he acted opposite to the advice of his truncated reason (Omroo A'as), until the time when the page returned and the canal come under the Imam's (AS) soldiers' control and Mu'awiyeh's Army reiterated backward for several kilometers. At that moment these to old satanic politicians sat for the discussions whose content is reminded as follows:

Omroo A'as: ***"What do you think if the Iraqis closed the water upon you like the way you had closed upon them? Would you fight with them to open the path for the water like the way they attacked you?"***

Mu'awiyeh: ***"Forget the past; what do you think of Ali?"***

Omroo A'as: ***"I think that what you considered permissible against him, he wouldn't consider it fair for you, because he didn't come here to take over the control of the canal."*** [627] Mu'awiyeh uttered the words that made the old man of politics sad, and he in his reply composed an anthem, and reminded that the horizon is dark and it is quite possible that they too might suffered to the similar fate like Talheh and Zubayr.[628] But Omroo's guess was absolutely correct, and Imam (AS) after dominating upon the canal kept enemy's hand open for the utilization from the canal's water.[629] And through this manner he proved that even during the fighting with his worst enemy he was also committed to his ethical principles, and like Mu'awiyeh he never believed that the end justify the means.

15.13. In the Aftermath of Freeing Euphrates

The both armies took their positions at the special distances, and were waiting for their Commanders' orders. But Imam (AS) was not readied for fighting as yet, and again and again through dispatch of representatives and writing letters, desired to resolve the problem through negotiations.[630] In the last days of the Month of Rabi al-Akhir in the year thirty six hijri, suddenly Obaydullah, Harmazan's killer entered in Imam's (AS) presence. Harmazan was an Iranian that the second caliph of Islam accepted him and for his living expenses appointed some money.[631] When Omar with a stroke of knife of a man named Abu Lolo become incapacitated and the efforts for the arrest of the killer remained without any result. [632] One of the caliph's children named Obaydullah killed Harmazan in retaliation[633] against the human principle.

Imam's (AS) efforts for Obaydullah's retaliation through the then caliph (Osman) were not fruitful and he at that time made a convent with God that if he ever got the power, he would execute God's order about him. After, Osman's murder, Imam (AS) took over the ruling affairs in his own hands, Obaydullah fearing about the retaliation left Medina with the intention of Damascus.[634] Therefore due to this precedence, Obaydullah during the days of Siffin entered in Imam's (AS) presence and in a taunting way said to him: ***"Thanks God that he assigned you for the retaliation of Harmazan's blood, and to me for the Osman's retaliation."*** Imam (AS) replied: ***"God would join us in the battlefield."***[635] Incidentally when the heat of the fighting was intense, Obaydullah was killed by Imam's (AS) soldiers. [636]

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Chapter-16: Final Argument

16.1. Dispatch of three Representatives near Mu’awiyeh

The last days of the Month of Rabi al-Akhir in the year thirty six hijri were nearing the end that Imam (AS) called the three Islamic personalities, one helper, second Hamedani, third Tamimi, near him, asked them to go near Mu’awiyeh, and invite him for the obedience, joining the Islamic Community and following of God’s Command. The Tamimi looked towards Imam (AS) and said: ***“If he become ready for the obedience would you think it prudent to give him some distinctions (i.e. provincial government)?”*** Imam (AS) who never trampled the Islamic Principles under any condition replied to him: ***“Right now go to see him, protest and find out what is his opinion?”*** These three people entered near Mu’awiyeh and discussions between them were exchanged as follows:

The man from the helpers: ***“The world has ended for you and very soon you would be returning towards another abode, God would reward for your character, and account your advanced deposited deeds. I swear you By God lest you create the division among the community and spill their blood.”*** Mu’awiyeh intervened in the middle of his words and said: ***“Why you did not recommend these words to your elder?”*** The helper man replied: ***“Glory to God; my elder isn’t like you. He is the most deserving person from the point of view of the worthiness, honesty, distinctions, precedence in Islam, and relationship with the prophet.”***

Mu’awiyeh: ***“What do you mean, and what do you want?”***

The helper man: ***“I want you to invite for the obedience of your cousin, this invitation would result in the safety of your religion and a prosperous end for you.”***

Mu’awiyeh: ***“In that case vengeance of Osman’s blood would be delayed; no by God I would never do such a thing.”*** At that moment Hamedani wanted to speak but Tamimi over took him and said: ***“Your aim become clear during your discussion with the helper. Your goal was never hidden from us. In order to deceit the people and to absorb their sentiments you couldn’t find any thing else except to say that your leader was killed as an oppressed and you must take the vengeance of his blood.***

Due to this reason the ignorant groups replied to your words, while we know that you intentionally delayed to help the killed caliph, and because of same position which you now desired considered his murder as permissible. Very often there are people who want positions but God intervenes in materializing of their desires. How do you know that you would reach your desire, but in each of your desires there is no good. If you didn’t accomplish your desire, you would had the worst position and not accomplish it but to deserve entrance in to the fire. Be afraid of God and whatever you have in your hand renounce it and don’t fight with those who are worthy of the Government.”

The logical words of Imam’s (AS) representative created a wave of anger in Mu’awiyeh and opposite to his old practice that he replied to his opponents words with softness, this time with violence that was the result of losing his control of moral balance replied and said: ***“O you rude and stubborn nomad! Arise from this assembly, and***

leave; between you and me there is no ruler except the sword." Tamimi: ***"Did you want to scare us with the sword? Very soon I would bring my sword falling upon you."*** Then all of three returned towards Imam (AS) and informed him about the result of the negotiations. [637]

16.2. Assembly of Qur'an's Readers from Iraq and Syria

During the early Islam's period the Holy Qur'an's readers possessed a distinguished position in a manner that their attention towards one side would resulted in the attention of a majority of the Muslims towards that side. Under the conditions where there was no hope left for the peace and reaching an agreement; the readers of Iraq and Syria more than thirty thousands, camped at a particular point and their representatives like Obaydeh Salmani, 'Olghameh bin Qays, Abdullah bin 'Atbeh, and Aamir bin Abd al-Qays continued to meet with the heads of the two groups. Firs they went to see Mu'awiyeh and the following were their discussions:

The representatives: ***"What did you want?"***

Mu'awiyeh: ***"I want Osman's blood."***

The representatives: ***"From whom?"***

Mu'awiyeh: ***"From Ali."***

The representatives: ***"But had Ali killed him?"***

Mu'awiyeh: ***"Yes he killed and given the refuge to his killers."***

The representatives went near Imam (AS) and reminded him that Mu'awiyeh accused him in the Osman's murder.

Imam (AS) said: ***"By God he is a liar about these words, I never killed Osman."***

Then representative returned towards Mu’awiyeh and told him about Imam’s (AS) words.

Mu’awiyeh: ***“He was not an overseer but ordered and motivated the people for the Osman’s murder.”***

Imam (AS) after hearing Mu’awiyeh’s word again denied any sort of his interference in the caliph’s murder.

Mu’awiyeh after hearing Imam’s (AS) overall denial, mentioned another issue and said: ***“If such is the case, he should handover me Osman’s killers or should left my hand open to arrest them.”***

Imam (AS) in replying said: ***“Since such a murder was not intentional, the retaliation for that is not applicable.” Because the killers took the Qur’an as a permit for his killing, they explained their position, and the caliph and his representative disputed with each other, and the caliph was killed while having the power in his own hands. (And if assuming this act as incorrect, such murder didn’t require the retaliation).”*** When the representative narrated his jurisprudential argument (that in the Chapter of Justice is a principle) to Mu’awiyeh he found himself as guilty, therefore started his word from the other place and said: ***“Why Ali without consultation with us and those who were here selected the caliphate for himself and deprived us from it?”***

Imam in replying said: ***“The people are followers of the immigrants and the helpers and they are the speaking tongue of the other Muslims who are scattered in the domain. They made the allegiance with perfect desire, contentment and sincerity; I would never allow the likes of Mu’awiyeh to govern the Islamic Community, so that he could mount upon their loaf of bread and could broke their staffs.***[638]

Mu’awiyeh: ***“All of the immigrants and the helpers were not present in Medina rather some of them lived in Syria, why they were not consulted?”***

Imam (AS): ***“The caliph’s selection is not relevant to all of the immigrants and the helpers scattered throughout the world otherwise the selection would not be possible. Instead it was relevant to some of them, i.e. those who in beginning of the Islam showed manly hood and were famous as Badri, and all of them made the allegiance with me.”*** Then looking towards the representatives of readers he said: ***“Mu’awiyeh shouldn’t deceive you thus causing the destruction of your lives and religion.”***

It should be explained that the immigrants and the helpers after the prophet’s demise, because of the expansion of the Islamic Government’s domain become scattered in the Islamic Provinces and in that period because of not having the means of communication the voting of every one was not at all feasible and insistence upon it would had not produce any result except the disintegration of the Islamic Government. Due this consideration there was no alternative except to suffice upon the majority of the immigrants and the helpers who were living in Medina. In principle, it would not be fair that only the opinion of the immigrants and the helpers should had been the criteria, and if the possibilities of a referendum had existed, those wouldn’t had any superiority as compared to the Holy Prophet’s (SAW) companions to whom he had seen, believed in him, nevertheless hadn’t migrated. Why the selection of the caliph should be in the hands of the companions and other Muslims shouldn’t had any right of expressing their point of view in these affairs?

Fundamentally the issue of leadership *(imamat),* from Imam’s (AS) point of view was an issue of the explicit divine

appointment through the prophet. Therefore, if Imam (AS) spoke about the selection by the immigrants, helpers, and Badris, has presented it for the satisfaction of the rivals based upon their owns argument. Whenever we investigate the issue from the point of view of the election or selection, it was never possible in that period the votes of the helpers and the immigrants, or only the companions or Muslims could be raised; the period when the relations of the people were cut off and it took months to dispatch a career from one point to another point. From this consideration there was no other alternative except to suffice upon the contract of the great personalities and in Imam's (AS) language—the Badris.

16.3. Scattered Attacks

The Month of Jumada al-Thani and two other earlier months ended in sending the letters and dispatching the representatives, and during this period the scattered attacks (whose numbers was counted as eighty five) occurred. But they never ended in fighting and spilling of the blood, because Qur'an's readers intervened and separated them from each other.[639]

16.4. Efforts of Abu Imameh and Abu al-Dard'a

These two great companions in order to prevent the bloodshed went to see Mu'awiyeh and said to him: ***"Why did you want to fight with Ali?"*** Mu'awiyeh again recited his old arguments whose reply he heard from Imam (AS) repeatedly and both of these people brought his word for Imam (AS). This time Imam (AS) replied to Mu'awiyeh with another style and that he circulated among his companions that Mu'awiyeh wanted Osman's killers. Suddenly twenty thousands people while they were drowned with the iron and nothing from their bodies except their eyes was seen, came out and all of them claimed that they were the

Osman’s killers. [640] The two old companions after seeing this scene left both the groups so that they should not be the witnesses of the bloodshed; while it was necessary that both of them should have pondered about the truth and accordingly had supported it. The Month of the Rajab of the year of thirty six hijri arrived and the scattered attacks stopped. Mu’awiyeh was scared that the Holy Qur’an’s readers who positioned their camp between the two armies might join Imam’s (AS) Army. Therefore, in order to shook up the order of Imam’s (AS) garrison he planned about a trick that in the history of Islamic battles was very rare.

16.5. Rumor of Destroying Euphrates’ Dyke by Mu’awiyeh

After, taking control of path of access to Euphrates’ canal the conditions of war turned in Imam’s (AS) soldiers’ favor. Also in the assembly of the Holy Qur’an’s readers from Iraq and Syria, in Imam’s (AS) presence, after listening to his crushing and explicit logic absorbed a majority of the Syrian readers and a group among them declared as neutral. Mu’awiyeh because of the fear of the expansion of Imam’s (AS) influence planned about a plot in order to change the conditions of the war in his favor.

The Garrison of Imam’s (AS) soldiers was positioned on the down stream side while Mu’awiyeh’s Garrison positioned them on the upper stream side of the Euphrates dyke that was built upon the Euphrates water. Suddenly mouth by mouth the news spread among Imam’s (AS) Army that Mu’awiyeh wanted to destroy the Euphrates’ Dyke thus flooding the water towards the downstream side where the Iraqi Army was garrisoned. The method of spread of this rumor was that Mu’awiyeh confidentially ordered to shoot an arrow towards the garrison of Imam’s (AS) soldiers carrying a warning letter in which it was written: ***“From the well wisher servant of God! I report that Mu’awiyeh intended to destroy Euphrates’ Dyke in order to***

drawn all of you; as soon as possible take your decision and don't give up the prudence."

This warning reached in the hands of one of Imam's (AS) soldiers and was circulated through hand to hand until the episode was publicized in the entire garrison, and perhaps they believed about its being correct. Simultaneously, with the publicity of this rumor, Mu'awiyeh in order to deceive the people of Iraq dispatched two hundred people towards the Euphrates' dyke with shovels, picks, and baskets to pretend as though they were busy in destroying the dyke. Imam (AS) was aware about Mu'awiyeh's deceit and trickery, therefore he warned to his soldiers: ***"Mu'awiyeh didn't have the power to destroy the dyke rather wanted you to be scared through this means so that you could leave your positions and thus he could take over the Euphrates canal in his own control."***

Imam's (AS) heads of the Army said: ***"It is not so, its a serious matter and right now a group is busy in digging to open the water towards down stream."***

Imam (AS) said: ***"O people of Kufa don't oppose me."***

The heads of Army replied: ***"By God we are moving, if you wanted to stay here, you might."*** Then all of them left their garrison and selected a point located at a higher elevation. Imam (AS) was the last person to leave the region inevitably. But it was not very long that the truth of Imam's (AS) words become manifested as Mu'awiyeh with a lightening speed occupied the Imam's (AS) garrison thus putting the Iraqi soldiers in surprise.

16.6. Compensation for Disobedience

Imam (AS) called the heads of opposition near him and admonished them seriously. Ash'ath apologized for his

disobedience and promised that he would compensate this defeat. Then with Malik al-Ashtar's help with serious fighting they were able to get Mu'awiyeh's Army moved to a few kilometers away from the occupied area, and in this manner compensated for the defeat due to their opposition. The situation of the front again turned into Imam's (AS) favor and the place of utilization from the Euphrates' water come under the control of Imam's (AS) Army. But at that moment Imam (AS) showed his benevolence and manly hood and immediately sent a message for Mu'awiyeh that we would never behave reciprocally similar to your method; come on towards the water that we and you are equal in the utilization of this heavenly bounty. Than looking towards his army, he said: ***"Our goals were higher than the water."***[641]

After the Month of Rajab in the year of thirty six hijri, the scattered and local wars continued until the Month of Dhu al-Hijja of the same year and in giving more casualties, lest it lead to the annihilation of the army both the opponents avoided it. But the fire of the fighting in the Month of Dhu al-Hijja become intensified. Imam (AS) in this month dispatched his Commanders like Ashtar, Hujr bin Adi, Shabath Tamimi, Khalid Dosi, Ziyad bin Nasr, Ziyad bin J'afar, S'aeed Hamedani, Mo'aghal bin Qays, and Qays bin S'ad with battalions under their control to the battle field.[642] Among the Commanders Malik al-Ashtar shinned more than the others. Occasionally during one day two attacks occurred resulting in the casualties on both sides. When the Crescent of the Month of Muharram al-Haram in the year of thirty seven arose upon the horizon, the opponents accepted that due to the regards of Muharram al-Haram, to stop the war and ultimately the door of negotiations and dispatch of the representatives was widened. [643]

16.7. Episodes of 37th. Year of Hijri

The Month of Muharram al-Haram of the year of thirty seven hijri was the month of sending the messages and dispatching of the representatives. Imam (AS) during this month dispatched the great personalities like Adi bin Hatam, Shabis bin Rab'ee, Yazid bin Qays, and Ziyad bin Hifseh near Mu'awiyeh so that perhaps during this opportunity they could convince him to change his mind from the continuation of fighting. Following were the details of their discussions with Mu'awiyeh:

Adi bin Hatim: ***"We come to invite you, that God in its shadow would unite our community and protect the spilling of the Muslims. We invite you towards the most distinguished and most righteous person among them in Islam. The people gathered near him and God guided them and no one refused to make the allegiance with him except you and those who were with you. We request you to renounce this rebellion before you would meet the fate of companions of camel."***

Mu'awiyeh: ***"As though you come here to threaten and scare us instead of reforms! It would be very far away whatever you desire. I am Herb's son, and would never tremble with the striking of empty water skins. (Arabs in order to run away their camels used to strike their empty water skins). By God you are from those who encouraged the people to kill Osman, and you yourself are his murderers. Alas! O Adi I had obtained it with my own powerful hands."***

Shabis bin Rab'ee and Ziyad bin Hifseh: ***"We come for establishing the peace, and you (after losing your literary taste) engaged yourself in quoting examples? Renounce your nonsense words and better speak about things which would be useful for you and us."***

Yazid bin Qays: ***“We come here to announce the message and to receive your message. We would never renounce to listen to the advice, issues and arguments, that would result in the unity and solidarity. You knew our Imam (AS) and Muslims knew about his superiority and this act was never hidden from you. Never the righteous and distinguished people regard you as equivalent with Ali. Be afraid of God and didn’t oppose Ali that by God, I didn’t know any other person more pious and ascetic as compared to Ali, and possessing over all privileges like him.”***

Mu’awiyeh: ***“You invited me for the two things—the preservation of unity and obedience from Ali. I accept the second one but never see any need of Ali’s obedience. Your leader killed our caliph and gave refuge to his killers. If he thought that didn’t kill caliph, I too do not have any objection about it, but could it be denied that the caliph’s killers are his companions? He should return them to us so that we could retaliate against them and then would speak to you about the obedience and unity.”***[644]

16.8. Analysis of Mu’awiyeh’s Reply

In his arguments Mu’awiyeh did not select a single position and continuously was speaking according with the conditions. Sometimes, he emphasized Imam’s (AS) as a killer and at no price changed his position. Occasionally in these discussions Imam’s (AS) immunity from Osman’s blood was accepted by him nevertheless he insisted upon his handing over the killers to him for retaliation. While he was not at all qualified for demanding such a claim, because neither he was heir of the caliph nor was the ruler of the Muslims. The objective in handling of Osman’s killers was

nothing except creating an astonishment among the Imam's (AS) soldiers.

He knew that the revolutionaries of Iraq, Egypt and Hejaz were exhausted with the oppressions and tyranny of the caliph's elements and after Osman's killing pulled Imam (AS) to the scene of the allegiance with insistence and they were the Osman's killers (because of the participation or approval or invitation, propagation, showing contentment and happiness—were involved in this killing). The surrender of such a huge group notwithstanding that it wasn't possible, would hadn't produced any other result except disintegration of the ruling system and raising the possibility of rebellion. Mu'awiyeh in these negotiations considered surrender of the killers for his obedience with the Central Government—as sufficient, while in his other words also insisted that the issue of the Government should be resolved absolutely through the council of the immigrants and the helpers who were in the different provinces. Such a contradictory behavior was an definite indication of Mu'awiyeh's being son of the time *(ibn al-waqt)* who was eating the bread at the price of the day. Now let us present the negotiations of Mu'awiyeh with Imam's (AS) representatives.

Shabis bin Rab'ee: ***"O Mu'awiyeh I swear to God, if Ammar Yasir was handed over, would you kill him? (Ammar about whom the prophet said: 'He would be killed by a group of the oppressors).***

Mu'awiyeh: ***"By God if Ali handed me over to Summiyeh's son, I would kill him for Naael—Osamn's slave.***

Shabis bin Rab'ee: ***"By the God of heaven that you did not follow the path of justice. By God that except Him there is no god; you would never have the access to kill Summiyeh's son, but if the heads would***

be separated from bodies and earth with all of its vastness would be narrowed down upon you."

Mu'awiyeh: ***"If the earth would become narrowed upon me it would become more narrowest upon you too."*** Here the words of the Imam's (AS) representatives were ended, without getting any result or making a slight dent in the style and thinking of Abu Sufiyan's son they finally decided to return. Mu'awiyeh amongst them asked Ziyad bin Hafseh to speak to him privately and he thought that perhaps he might influence upon his thinking; although most of the representatives of these group consisted of Imam's (AS) companions.

Mu'awiyeh looked towards him and said: ***"Ali had cut off the kinship bonds, killed our Imam and gave refuge to his killers, I wanted you to help me through your family and tribe, and I am committed that after victory the Government of one of these two cities (Kufa and Basra) whatever you prefer would belong to you."*** Ziyad bin Hafseh replied: ***"I for the sake of God, Who blessed me with the blessings—would never be the supporter of a criminal."*** Having spoken, these words whose meanings reflected the content of the words spoken by Moses bin Omran (AS), he left the meeting with Mu'awiyeh. In that meeting Omroo bin A'as too was present, Mu'awiyeh looked towards this old politician and said: ***"When I talked to each one of them they all replied excellently. Their hearts were like the heart of one person and logic of every one of them was similar."***[645]

16.9. Mu'awiyeh's Representatives before Imam (AS)

Imam's (AS) aim from sending the representative was that Mu'awiyeh should change his position and the problem should be solved through the discussions, while Mu'awiyeh's objective from this task was delaying the war and creating a

fissure and division among the united ranks of Imam's (AS) military organization. Since he know that Imam (AS) would never change his stand against the people like him; this time Mu'awiyeh dispatched three people named Habib, Sharjil and Mo'an near the Imam (AS). The logic of these three people was Mu'awiyeh's logic and in another words they were his microphones—who repeated his words without any more or less. Right now their discussions with Imam (AS) would be presented as follows:

Habib: ***"Osman was a guided caliph and you transgressed upon his rights and killed him. If you said that you did not kill him, then you should renounce the Government so that it could be assigned to the council, and then whoever elected by the people, would takeover the control of ruling affairs."*** The logic of Habib was very weak and without any base. First he accused Imam (AS) as being the killer without any witness and then he considered himself as the defender of the caliph's right, then he accepted the Imam's (AS) refusal and asked him to renounce the Government! As though, all of his words wee for the preparation of his last words. Therefore, Imam ***(***AS) stood up against him strongly and said: ***"You are much less than that you could interfere in the issues relevant to the Government and desire my dismissal; be silent that you neither possess that position nor are worthy of it."***

Habib: ***"By God you would found yourself in the conditions that you wouldn't liked to be seen."***

Imam (AS): ***"Who are you! Go and bring your mounted and on foots, that you would not accomplish any thing."***

Sharjil: ***"My words are similar to Habib's words. Do you have any other reply except reply already given to him for me?"*** Imam (AS): ***"Why not, I have other***

reply for you as well for your friend. God dispatched his prophet and through his means rescued the people from the deviations and ultimately called him back towards Him, while he completed his mission of the prophet hood. Then the people selected Abu Bakr as his successor and Abu Bakr too made Omar as his successor….then Osman took over the control of the affairs. Because of the acts that he committed, the people criticized, attacked, and killed him.

Then the people came towards me, while I was not a participant in their acts, nevertheless they insisted to make the allegiance with me. In the beginning I did not accept; they again insisted and said: 'The community would not be ready for any one other than you, and we were afraid that if we didn't make the allegiance with you, the division would appear. Due to this reason I made the allegiance with them. Talheh and Zubayr too made the allegiance with me but broken it later on. Then Mu'awiyeh arose for my opposition. He was neither some one who has precedence in the religion nor the possessor of any correct deed in Islam.

He was a freed one and the son of a freed one. He was from the party of the Umayyad and continuously he and his father were the enemies of God and His prophet and accepted Islam only with reluctance. I am astonished that you are providing for him the manpower, left the prophet's family and in spite of the presence of the prophet's Ahl al-Bayt were inclined towards the others. I invited you towards the Book of God, the tradition of the prophet, destroying the falsehood and to make alive the signs of the religion. I said that and prayed for every man and woman believer." [646]

If Sharjil (pseudo ascetic) was not a prisoner of his whimsical desires and possessed a little bit awareness about the Islamic History, he too would had accepted the Imam's (AS) word. But since in front of the Imam's (AS) logic he had feelings of incompetence, acting like a fallacious people had taken his words to another place and said: ***"What do you say about Osman? Had you testified that he was killed as an oppressed?"*** Such a discussion was out of a messenger's duty and didn't has any other aim except to create the confusion in the assembly. The judgment in this issue would require a thorough investigation of the causes of the Osman's murder. Therefore, Imam Ali (AS) did not testify it and they too with the same excuse left the assembly and said: ***"Whoever do not testify of his being as an oppressed—we are disgusted with him."*** Imam (AS) considered them justified for the following verses of the Holy Qur'an:

"Lo! Thou canst make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee; nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.

—The Holy Qur'an (27:80-81).

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Chapter-17: Determination of Fate of Battle of Siffin

Imam (AS) was total the manifestation of patience and steadfastness, he showed all sort of softness and flexibility against the Abu Sufiyan's son. But charm of the power deceived Mu'awiyeh to such an extent that the dispatching of representatives and advice of the advisors did not produce any benefit instead made him a die-hard stubborn. Inevitably the Imam (AS) decided to finish the task of the war one way not to waste his precious time more than this and should remove this cancerous tumor from the Islamic Community forever. The regulations of Islam in fighting of the crusades against the enemy are that if the Islamic Government signed a treaty of no-war, this pact is respectable. If the Islamic Ruler feels on the basis of the indications that the other party intend to break the contract and wants to enter from the door of the treachery, then in that case, he could take the upper hand by declaring the cancellation of the treaty and resort to the war. As the Holy Qur'an described in the following verse:

"And if, thou fears treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous."

—The Holy Qur'an (8:58).

This basic proves the Islamic instructions for protecting the justice and is an ethical principle that it doesn't permit to attack the enemy without the issuance of the early warning although the indication of treachery through their behavior and words is totally manifested. Imam (AS) in the Siffin even stepped farther than this basic, because while

there was no any singed no-war treaty existed between him and the Mu’awiyeh. It was only the regards of the forbidden months that caused the opponent to stop the fighting, and the Siffin’s environment was calm for a few more days. Nevertheless, the Syrians might have imagined that this treaty even after the passage of the Month of Muharram al-Haram would remain valid with its strength, therefore, Imam (AS) ordered Marthad bin Harith, that on the last day of the Month of Muharram al-Haram at the time of sunset, he should position himself in front of the Syrian Army, and with a loud and eloquent voice should announce: ***“O the people of Syria! The Commander of the Faithful (AS) said: ‘I gave you a grace period and remained patient from starting the war so that you could return towards the truth; brought the argument for you from the Book of God, and invited you towards it; but you neither taken distance from the mutiny nor replied positively to the truth. Under these circumstances I hereby declare any sort of pardon as null and void, because God didn’t like the treacherous.”***[647]

Imam’s (AS) message through the means of Marthad made Mu’awiyeh’s Army suspicious, caused enthusiasm and movement among the opponent armies, and the Commanders of the Army were appointed. Imam (AS) organized his army as follows:

For the Commander of Chief of the mounted troops: Ammar Yasir, for the Commander of Chief of the on-foots: Abdullah bin Budayl Khizai, and the Flag of the Army was handed over to Hashim bin Otbeh. Then Imam (AS) organized his army for the left, right and center. The Yemenites in the right wing, various branches from the Tribe of Rab’ee on the left wing, and the brave valiant from the Tribe of Mudhar, who mostly from Kufa and Basra were positioned in the center respectively, and each of these three were divided in the mounted and on-foot troops. For

the mounted troops of the right wing and left wing: Ash’ath bin Qays, Abudllah bin Abbas, and for the on-foots of the two sides: Sulayman bin Surd and Harith bin Marreh were appointed respectively; then Imam (AS) handed over banner of each tribe in the hand of their elder or personalities. Ibn Madhahim, in the Battle of Siffin remembered the twenty six banners that were related to each of the tribes that the description of the names of their careers would be resulted in the prolongation of the discussion.[648] In the same manner Mu’awiyeh too organized his army and appointed the Commanders and the Flag Careers. In the morning when the sun raised its head from the horizon and fighting that would determine the fate of this battle become certain, Imam (AS) stood among his soldiers and with an eloquent sound declared as follows:

“Don’t start fighting until they started it against you that by God’s grace you in this war had the proof and argument; leaving them till the moment that they started the fighting is another proof in your hands. When you defeated them, the one who turned his back and escaped don’t kill him. Don’t kill the wounded ones, expose the private parts of the enemy and mutilate the dead bodies. When you entered in their storage and garrison don’t engage in the slandering, and should enter in the homes except with my permission. Don’t take any belonging of the enemies except whatever you could got hold in the battlefield. Don’t motivate women through hurting even though they spoke bad word about you. Because they are weak in the reason and strength; the day, when they were the Polytheists, we were prohibited not to stretch our hands towards them, and during the days of the infidelity, if a man attacked a women with the iron or staff it was a disgrace that later on his children were

admonished." The Commander of the Faithful (AS) in the battles of Jamal, Siffin, and Naherawan recommended the following acts to his soldiers:

"O slaves of the God! Be careful from the God's disobedience, keep your eyes lowered, lower your voices and speak less words. Make yourself readied for the combat with enemy and defend with your teeth and claws. Be steadfast and persistent and remember the God to become the righteous. Be careful from the division and split into two groups that would incline you towards the slowness and decrease your magnificence and grandeur. Be steadfast that God is with those who are steadfast"

Yes, Imam's (AS) words finally ended and with eleven military columns raised the banner in front of the enemy. The lines of Imam (AS) were organized in a manner that, the individuals of some of tribes, in such a manner that a part of them who lived in Iraq and while another lived in Syria, were positioned against each other in the battle scene. During the prime days the wheels of the combat rolled slowly and seize-fire, tolerance, and hopeful environment was ruling the both sides until now. The military columns engaged in the combat until noon and after that pulled back from the combat. But later on the war became intensified and continued from morning till the evening and even prolonged into some part of the nights.

17.1. Epic Movement of Army Columns

In prime the days of the Month of Safar Malik al-Ashtar from the Imam's (AS) Army and Habib bin Muslamah from the Syrian Army together with the individuals under their command come for the combat and a number were killed, then they took the distance and returned to their garrisons.[649] On the second day Hashim bin Otbeh

commanding a group of the mounted and on-foots troops, and from the Syrian Army Abul'aur Salmi in the same manner stepped up towards the battlefield, mounted troops with their counterparts and the on-foots troops with their opponents started the combat. [650]

On the third day Ammar Yasir from the Imam's (AS) Army and Omroo A'as from the Mu'awiyeh's Army together with the people under their commands came to the battle field and the most intense fighting was waged between them.[651] Ammar with a loud cry said to the Syrian Army: ***"Do you want to know some one, who showed the enmity of God and His Prophet, considered the oppression permissible against the Muslims and helped the Polytheists? At the moment, when God manifested His religion through helping His Prophet, he because of the fear and without his liking and inclination accepted Islam outwardly.***

When the Holy Prophet (SAW) demised he become enemies of the Muslims and friend of their enemies. O People! Know that person is—same Mu'awiyeh. Curse upon him and arose to fight against him. He is the one who desired to silence the God's illumination and helped the God's enemies." [652] A man said to Ammar that the Holy Prophet (SAW) said: ***"Fight with the people till they accepted the Islam and when they accepted the Islam their blood and wealth become immune."*** Ammar testified his words and added: ***"The Party of the Umayyad never accepted from the prime days of Islam rather pretended to Islam, until the day for their own unbelief, found the helpers and the supporters."***[653]

Having said these words, Ammar ordered his Commander of the mounted troops to attack the Syrian Army's mounted troops and he too ordered the attack, but

the Syrian offered the resistance against them. Then he ordered his Commander of the on-foots troops, and Imam's (AS) soldiers with an attack scattered the lines of the enemy and Omroo bin A'as was forced to change his place. Omroo A'as, the old politician used the same strategy that was used by Ammar. Ammar through accusing of Umayyad Party for heresy created chaos and confusion among their heads and enemy lines. Omroo reciprocated through tying a black peace of cloth upon his spear and raised it. It was the same banner that one day the Holy Prophet (SAW) had given in his hand. The eyes become astonished and the tongues started talking about it. Imam (AS) in order to prevent any sort of the influence of any sedition immediately in order to enlighten his companions said:

"Do you know what the story of this banner is? The Holy Prophet (SAW) brought it out on a day and looking towards the Islamic Army said: 'Who could take it with whatever it contains in his hands?' Omroo A'as asked: 'What did it contain?' The Holy Prophet (SAW) replied: 'Don't fight with the Muslims, and go near the pagans.' Omroo A'as with this condition took it, but by God that he come near the Polytheists and today he is fighting against the Muslims. By God who splits the seed and create the human beings this group never accepted the Islam with sincerity of their heart, hid their unbelief inside and when found the companions for the help of their unbelief returned towards their enmity, except that apparently that they have not yet renounced the prayer." [654]

On the fourth day Muhammad Ibn Hanafiyeh with a column stepped into the battlefield and from the Syrian Army Obaydullah bin Omar with a regiment came for the confrontation. The fire of war was ignited and intense fight was taken place between them.[655] Obaydullah bin Omar

sent a message to Muhammad Ibn Hanafiyeh to engage in the hand to hand fight with each other; Muhammad moved to engage with him hand to hand. Imam (AS) learned about this incident and immediately ran his horse towards his son and ordered him to stop and said to Obaydullah: ***"I will fight with you, come on."*** Hearing these words Obaydullah's body trembled and said: ***"I didn't need to fight with you."*** Then he turned his horse back and took the distance from the battlefield. At that moment the soldiers of the opponents returned to their garrisons. On the fifth day of the Month of Safar in the year of thirty eight hijri that was Sunday, the two military columns under the command of Ibn Abbas from the Iraqi Army and Walid bin 'Oghbeh from the Syrian Army, were engaged in the combat and after the intense fighting at noon time renounced their hands from the fighting and returned towards their centers. At that moment the Syrian Commander started cursing and said bad things about Abdul Mutllab's children. Ibn Abbas called him for the combat but he refused from the engagement. The Syrian Army was completely blind, deaf, and ignorant about the incidents and the Islamic History; otherwise the individual shouldn't be assigned as their Commanders, who in the Holy Qur'an's explanation were named as lewd and wicked. Walid was the same person about whom the Holy Qur'an has said as follows:

O ye who Believe! If an evil-liver brings you tidings, verify it."[656]

—The Holy Qur'an (49:6).

This was the person that the Holy Qur'an described him in such a manner:

"Is he who is a believer like unto him who is an evil-liver? They are not alike."

—The Holy Qur'an (32:18).

In these combats although the groups of the people were killed and opponents without obtaining any result returned towards their garrisons but the speeches of the Imam (AS), Ammar Yasir, and Ibn Abbas enlightened the horizon for the Syrians people, and Mu'awiyeh's stand without any sound basis more or less become explicitly clear. Therefore, on the fifth day of the combat Shimr bin Abrahey Hamiri together with a group of Qur'ans readers joined the Imam's (AS) Army. Their escape towards the illumination was a clear indication of the clear darkness that has engulfed upon the Syrian Army. The sinner ruler of Syria trembled upon himself and become scared with such a repetition. Omroo A'as looked towards Mu'awiyeh and said: ***"You decided to fight with the man who possessed close relationship with Muhammad and Islam, whose feet are steadfast and truthful. In understanding of the codes of the war, distinctions, and spirituality is without any match. He with Muhammad's companions, countable upon the figures, with heroes, readers and the most righteous people came to fight you, and for them there is the grandeur and exaltedness in influencing the Muslims. It was therefore necessary to put the Syrians under harsh pressure before prolongation of the war made them feel guilty. Whatever you wanted to forget—don't never forget that you are upon the falsehood."***

Mu'awiyeh learned wisdom from the old politician and understood that one of the factors for absorbing the Syrian towards the battlefield was—pretending towards the religion, faith, and piety even if there was no effect of it inside the heart. Due to this reason he ordered to arrange a pulpit, mounted upon it, then called the heads of the army in his presence, and like a person burning with sorrow in his heart for the sake of the religion and faith shaded tears said: ***"O the people hand over your lives and heads to me.***

Don’t be slow and don’t pull your hands from helping me. Today is a day of reality and its protection. You are upon the truth and your hands are its argument and the proof. You are fighting with some one who broke the allegiance and spilled the forbidden blood and in heaven none has considered him as pardoned.” Then Omroo bin A’as went upon the pulpit and delivered a speech similar to the Mu’awiyeh.

17.2. Imam’s (AS) Sermon

Information reached to Imam (AS) that Mu’awiyeh through deceit, trickery and pretending to religion is inviting Syrians for the war. Therefore he ordered that his army should gather upon a point. The narrator said that I saw Imam (AS) resting upon his bow while the prophet’s companions were gathered around him and wanted to let the people know that they were present around him. Then he praised the God and said as follows: ***“O People, listen to my words and save them in your memories. The self centeredness, stubbornness, arrogance, pride and Satan is the present enemy, who gives you only promises of the falsehood. Knew that a Muslim is a brother of another Muslim; don’t say bad things and restrain your hands from helping. The code of the religion is one and its paths are leveled. Whoever taken it had joined it, whoever would leave it would be separated from it, and whoever was separated from it would be doomed. The one who considered himself as trusted but committed treachery, or had promised but not delivered, had spoken but lied—is not a Muslim. We are the family of blessing; our words are true our character is always superior. The Last of the divine Messengers was from us, the leadership of the Islam belonged to us, we are the Qur’an’s readers, I invite you towards the God, His***

prophet, crusade with the enemy, steadfastness in His path, seeking His pleasure, performance of the prayer, paying charity (zakat), pilgrimage of the House of God, observing the fasting in Ramadan, and paying the Public Treasury to the deserving.

This is the world's astonishment that Mu'awiyeh and Omroo A'as have taken a share for themselves to motivate the people towards the religion! You knew that I never opposed the prophet, and in the situations when the heroes pulled themselves backward and fear and trembling over taken them, I put my soul—as his shield. Thanks God that he distinguished me with this privilege. The Prophet of God gave his soul while his head was laying upon my bosom and single handedly I washed his dead body while the nearest angels turned his body from this to that side. By God that none of the nations after the death of their prophet become divided but the followers of the falsehood were dominated upon the follower of the truth."[657]

When the words of Imam (AS) reached at this point, Ammar—that old man with faith, the loyal companion looked towards the people and said: ***"Imam informed you, that this community neither in the beginning nor at the end selected the correct path."*** From the words of Ibn Madhahim it appeared that Imam (AS) spoken his words in the Monday afternoon, sixth of the Month of Safar and in the end requested an allover attack of his army to uproot the roots of the corruption. Due to this reason he readied his soldiers for an all out attack, and delivered a sermon in which he pictured the style of war. [658]

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Chapter-18: Starting of All Over Attack

Since the beginning of the bloody Battle of Siffin, eight complete days were passed and the periodic attacks and the movement of the military columns didn't produce any result. Imam (AS) was thinking to accomplish the goal without the least casualties, and he was absolutely sure that a limited military attacks would not produce any result except the losses. Due to this reason in the radiance of the moon of the night of eight Safar (Wednesday night) he delivered the following sermon to his friends:

"Thanks God that whatever he defeated would never arise and whatever made permanent shall never be destroyed. If he desired even the two individuals of this community or from other creations wouldn't had differed; the human beings in the affairs relevant to them wouldn't had disputed and the people who were benefited from the learning wouldn't had denied the distinction of the learned individuals. The fate and destiny pulled us and this group towards this point—standing opposite to each other. All of us are standing in His presence and in the perspective of His witness.

If He desired, could had rushed in descending the punishment so that the oppressor was denied and the truth manifested. He made the world as a house of character and the hereafter as house of the rewards, so that evil ones would be punished for their bad character and would reward the righteous for their good character. Know that tomorrow, God willing, we would encounter with the enemy. Thus, tonight offer more prayer, recite more Qur'an, ask

God for the steadfastness and the victory, tomorrow encounter them with seriousness, precaution, and be truthful in your tasks."

Having said the above words, Imam (AS) left the assembly. Then all of his soldiers went towards their swords, spears and arrows, and mad them busied in their improvement. [659] Imam (AS) ordered that on the Wednesday, eight of the Month of the Safar a man should stood between the Syrians, to announce the Iraqi Army's readiness for the attack. Like Imam (AS), Mu'awiyeh too organized his Army and divided them into various groups. The people of Hasam, Ardan, Ghnasareen constituted the different sides of his Army and the Syrian People under Dhahak bin Qays' Command assumed the responsibility of protecting the Mu'awiyeh and surrounded him in order to protect him from the enemy's infiltration towards the Army Center where Mu'awiyeh was positioned.

The army was organized in a manner that wasn't liked by Omroo A'as and he wanted to help the Mu'awiyeh in the Army's organization. Therefore, he reminded him about the contract that they had signed (The Government of Egypt should belonged to him) and said: ***"Let me have the command of the people of Homs and dismiss Abul'aur."*** Mu'awiyeh was happy with his proposal and immediately dispatched some one near the Commander of the people of Homs and sent the message that: ***"Omroo A'as in the military affairs has more precedence and experience that I and you didn't possess. I appointed him as the Commander of the mounted troops and therefore you should move yourself to some other point."***

Omroo A'as because of the Government of Egypt called his two sons Abdullah and Muhammad[660] and on the basis of his experience organized the Army and ordered that

armored unit should be in front and those without the armor should take positions in the back. Then he ordered his two sons that they should walk among the lines and should check the organization with details and accuracy. Even he didn't suffice upon that instead himself walked among the Army and checked their order and like Mu'awiyeh positioned himself upon the pulpit in the Army Center whose security was assigned upon Yemenites, and ordered that whoever attempted to come close to the pulpit should be killed immediately. [661]

Whenever the motivation behind the fighting is to seek the power to rule, he must assign a group for his security but if the aim is spiritual, one would not care to be killed in that path. Therefore not only any body was assigned for the Imam's (AS) security instead he himself was mounted upon a dark color horse, ordered and lead his army, and some times with his heart rending cry trembled the bodies of the Syrian heroes, or kept them away through his cutting sword. The difference in the leadership's manner is manifestation of the relevant differences in the intentions. The culture of seeking martyrdom comes from the firm belief in the hereafter and faith upon being on the truth, while the fear of the death and sacrificing others for the protection of your own soul is due the affection of the world and refusal of whatever is beyond on the other side. It is astonishing that the son of A'as admitted about this reality and about the Imam's (AS) Army said: ***"This group come with a heavenly goal and didn't had any hesitation in martyrdom."***

Well wishing and help of A'as' son towards Mu'awiyeh was not due to his liking or for his victory rather was within the boundaries of his own interests. He desired his victory therefore in announcing his point of view and consultation with Mu'awiyeh repeatedly reminded him about the value of

his precious services. The following discussion between them was a reflection of this reality:

Mu'awiyeh: ***"Organize the lines of the Army as soon as possible."***

Omroo A'as: ***"Subjected to the condition that there should be a Government for me too."***

Mu'awiyeh fearing that after Imam (AS) Omroo would become his rival asked: ***"Which Government?"***

Omroo A'as, an old player of the politics and a merchant without piety placed a cover of piety upon his face and said: ***"Could Egypt be a replacement of the paradise? Does killing of Ali would be appropriate price for the hell's punishment which is never calm."***

Mu'awiyeh, fearing that Omroo's words don't get circulate among his Army replied: ***"Calm down, calm down, no one should listen to your words."***

Yes! Omroo A'as because of the desire of the Government of Egypt looked towards the people of Syria and said: ***"O soldiers of Syria! Organize your lines and gives your heads to your God as a loan. Seek help from God and do crusade with yours and God's enemy. Go ahead to kill them and also may God kill and destroy them."***[662]

From this side as was earlier described, on that day, Imam (AS) asked for a horse and they brought a dark color horse and because of the power it possessed continuously was in movement and controlled through pulling its bridles. Imam (AS) took its bridle in his hand and recited the following verse:

"Glorified be He who hath subdued these unto us and we weren't capable (of subduing them)."

—The Holy Qur'an (43: 13).

Then he raised his hands for the prayer and said: ***"O God! The steps are taken towards you, bodies suffered with pain, hearts pays attention, hands are raised, and eyes are opened…. O God I complaint to You about our prophet's absence, increase of our enemies, scattering of our desires, and bring it to your threshold. O God! Make the judgment between us and this nation with the truth, that You are the best of the judges."*** Ultimately on the Wednesday, eight of the Month of the Safar, the allover attack began and since early morning until the night continued and opponents without achieving the victory returned to their garrisons. On Thursday Imam (AS) offered the morning prayer in the darkness and after the recital of prayer started attack by himself and his companions too from each side engaged them in the fighting. A part of the prayer of Imam's (AS) before starting the attack was: ***"O God! If you made us victorious upon our enemy, prevent us from the oppression and make our steps steadfast for the truth. And if they become victorious upon us, bless us with the martyrdom and protect our remaining companions from the sedition."***[663]

18.1. Fiery Sermons of Imam's (AS) Army's Commanders

The speeches of the heads and the elder personalities of each army played an outstanding roll in the propagation. Very often a fiery sermon lifted an army from its place and provided the preparations of the victory. Due to this reason on Thursday, ninth of the Month of Safar, the second day of all over attack, the elder personalities in Imam's (AS) army delivered fiery speeches. Other than Imam (AS), elders like Abdullah bin Budayl, [664] Sa'eed bin Qays[665] (Nasreen region) and Malik al-Ashtar[666] delivered speeches and every one of them with a special logic encouraged Imam's (AS) Army to

attack upon the Syrian enemy. Meanwhile, the incidents occurred that some of them would be reminded here as follows:

18.2. Who would Carry this Qur'an in his Hands?

Imam (AS) before the beginning of combat, in order to complete the argument looked towards his soldiers and said: ***"Who could take this Qur'an in his hands and invite the Syrian towards it?"*** At this moment a youth by the name of S'aeed stood up and announce his readiness. Imam (AS) once more repeated his words and again the same youth stood up and said: ***"Me, O the Commander of the Faithful (AS)."*** Imam (AS) gave that Qur'an to him, he too moved towards Mu'awiyeh's Army, and invited them towards it, but it was not too long that they killed him.[667]

18.3. Fighting of two Hujrs

Hujr bin Adi Kindi is some one who met the Holy Prophet (SAW) accepted Islam upon his hand, and later on was positioned among the lines as Imam's (AS) most sincerest, defender of his sanctuary. Ultimately sacrificed his life in this path at the hands of Mu'awiyeh's executioner accompanied with a group of Imam's (AS) sincere supporters at Marj-'Adhra (which is located approximately twenty kilometers from Damascus). In history he was remembered as stone of blessing (*Hujr al-Khayr)* while his uncle Hujr bin Yazid was named as the stone of mischief *(Hujr al-Sharr).*

Incidentally on such a day these two Hujrs in spite of their having bonds of the kinship were confronted against each other. The invitation of the fighting started from *Hujr al-Sharr* and while both of them were busy in the combat a man from Mu'awiyeh's Army named Khazimeh rushed towards the help of Hujr bin Yazid and struck his spear upon

Hujr bin Adi. At this moment a group of the companions of Hujr attacked Khazimeh and killed him but Hujr bin Yazid fled and left the battlefield.[668]

18.4. Budayl's Attack Upon Syrian Army's Left Wing

Abdullah bin Budayl Khizai was considered Imam's (AS) Superior Commander. He was among the Holy Prophet's (SAW) most eminent companions, and in self purification, bravery, and epic fighting was famous upon the tongues after Malik al-Ashtar. He was the Commander of the right wing and command of the left wing was Abdullah bin Abbas' control. The Qur'an's readers gathered around Ammar Yasir, Qays bin S'aeed and Abdullah bin Budyal.[669] Abdullah after the beginning of attack looked towards his companions and said: ***"The position claimed by Mu'awiyeh didn't belong to him; he confronted against the real holders of the position, with the logic of falsehood; he came to fight against the truth, attacked together with Arab nomads and various tribes thorough making the deviation attractive before their eyes."*** Then he further added: ***"You, by God under the cover of His illumination possessed an illuminated argument. Fight with this tyrant rascals and didn't be afraid of them. While you possessed the Book of God, which was clear and acceptable. You fought them in the prophet's company and by God at present they are not pious and righteous as compared to that time."***[670]

While he was holding the command of the right wing of army, wearing two armor upon his body, picked up the two swords (one in each hand) begin attack; in his first attack removed Mu'awiyeh's Army and defeated Habib bin Muslameh's Army Commander of the left wing of the Mu'awiyeh's Army. All his enthusiasm was to reach near the Mu'awiyeh's tent and to remove this mother of the corruption. Mu'awiyeh's guards who had signed the contact

of death with him in the forms of five lines or in other words like five walls circled him, and obstructed his advancement. But these walls didn't create any problem, and were fallen one after the other. Even though Abdullah's attack was marvelous and before he reach to the Mu'awiyeh's pavilion unfortunately was killed.[671] In this regards Jurair Tabari in his history had described this incident more clearly than Ibn Madhahim in *Waghai-Siffin,* reported as follows:

"Abdullah was busy in combat on the left wing of enemy's army and Malik al-Ashtar too attacked towards it. Malik while completely armored was holding a Yemenite steel page in his hand, when he took it down words it seemed that as though the water was pouring from it, and when he raised it up its rays made the seers' eyes blinded. He in his attacks destroyed the left wing completely. In his attack he reached towards the same point where Abudllah bin Budayl accompanied with a group of the readers whose number was not more then three hundreds[672] has arrived. He found Abdullah's companions like dead bodies glued to the ground. Ashtar removed the enemies from their surroundings, having seen Ashtar they felt happy, immediately asked about the Imam (AS), and since they heard the reply that he was safe and fighting at the left wing of his army, all of them thanked God.

In this condition Abdullah accompanied with few people insisted to go ahead and after killing the Mu'awiyeh's guards could have access to him. But Ashter sent him a message not to move ahead and stay on the point where he was, and defend himself.[673]But he imagined that with an electrifying attack he could destroy the lines of the guards and thus to have access to Mu'awiyeh. Due to this reason while he was holding swards in his both hands, started the

attack together with his companions, whoever was encountered against him was killed with his one stroke, and he went so much ahead that the Mu'awiyeh was forced to change his position."[674]

One of Abdullah's astonishment was that while fighting with the guards he cried the slogan: "O Seekers of Osman's blood" and he meant to his brother Osman who was killed in the same war but the enemy interpreted it otherwise and therefore were surprised as how he was inviting the people to seek the Osman's blood! Ultimately his task reached to the point that Mu'awiyeh seriously feared for his life, repeatedly sent messages to the Commander of his right wing army—Habib bin Muslameh, to come for his rescue. But Habib's efforts reached no where and didn't prevent Abdullah from pursuing his goal; and there was not left much distance between the Mu'awiyeh's pavilion and him. Mu'awiyeh was left with any alternative except to order his guards to fight him with stone throwing. This tactic produced the result and the guards started pelting stones towards Abudllah, who was left with very few individual around him, were able to stop Abdullah who ultimately fell down upon the ground with his injured body.[675]

"A this moment when Mu'awiyeh was able to save his life, exploded with joy, appeared upon his dead body. A man named Abdullah bin Aamir who was close to Mu'awiyeh, threw his own turban upon Abdullah's face and sent blessing upon him. Mu'awiyeh insisted to open his face but he showed reluctance because he had friendship with him in the past. Mu'awiyeh promising that he wouldn't mutilate his body was able to see the face of Imam's (AS) brave commander. When Mu'awiyeh's eye caught his

face he said: 'By God he was the elder of this community, O! God make me victorious against the two other heros—Ashtar Nakh'ai, and Ash'ath Kindi.'[676] Then he recited the verses of Hatim bin Adi in praise about Abdullah's heroism and matchless bravery:

'For a warrior if war shows him its teeth he should reciprocate,

And if it rolls its sleeves upward he should do the same.'"

18.5. Continuation of Fighting until *Lailateh al-Harir*

The real fighting between Imam's (AS) followers and Mu'awiyeh's supporters started since the beginning of the Month of Safar of the year of thirty eight hijri and continued until the midday of that month. [677] The narrators named the mid of that month as *Lailateh al-Harir*. In Arab dictionary word *(Harir)* means to yelping of the dog, because that night Mu'awiyeh's Army under the stroke of Imam's (AS) Army yelped like a dog. It was very close that foundation of the resources of Umayyad's institution was uprooted forever. But suddenly, Omroo A'as though deceit and trickery was able to create division among the Imam's (AS) soldiers, that resulted in stopping of the bloody and fateful battle. Ultimately on the Friday eighteen of the month the course event was forced to the arbitration *(Hakmiyat)* that resulted in the declaration of temporarily seize fire. The narrators described the events of the Siffin until the tenth day in an orderly manner, but after that the narration of events were given up in systematic description like a continuous chain and after that the researchers with their own sense of smelling and knowledge of the history should arrange the incidents on the basis of their own findings. Therefore, we

too would describe the events of these few days after the mid day of the *Lailateh al-Harir* in a similar method.

18.6. Events of Tenth Day

The sun of the day of tenth pierced the horizon's chest and shined its light to illuminate the Plain of Siffin that was turned into a whirlpool of the blood. The lovers of martyrdom and Imam's (AS) adorers, i.e. the Tribe of Rab'iyeh circled him like the pupil of an eye. One of their Commanders stood up and said: ***"Who was ready to give his hand to make the allegiance with death and sell his soul for God?"*** At his moment seven thousand people arose and in the same manner made the allegiance with their Commander and decided to move ahead as much as to reach Mu'awiyeh's pavilion and shouldn't look at their back. In their adoration it is sufficient to say that one of them arose and said: ***"In the sight of Arabs you would never be excused if one of you remained alive and Imam (AS) suffered an injury."***

When Mu'awiyeh witnessed the enthusiasm and epic making of the Tribe of Rab'iyeh, un controllably recited the verses for their praise as follows:

"If it is said that Rab'iyeh' Tribe turned their back from the field.

Suddenly a condensed group like a mountain showed up for the fighting."

18.7. Reorganization of Front's Right Wing

In comparison to steadfastness shown by the Tribe of Rab'iyeh, the Tribe of Madhar did not show any loyalty from their side, the right wing of the Imam's (AS) Army because of Abdullah bin Budayl's killing—its Commander, and fleeing of the Tribe of Madhar from the battlefield, was defeated in

a manner, that the soldiers of that front joined with the center of army that was under Imam's (AS) command. In order to change the situation of the right wing Imam (AS) appointed Sahal bin Hanif as its Commander but the stormy attack of the Syrian Army under the Habib bin Muslameh's command did not give an opportunity to the newly appointed Commander of the right wing to be able to reorganize his forces. Since Imam (AS) learned about the weakness in steadfastness of the Tribe of Madhar, he immediately called Malik to his presence and ordered to tell this group who had given up their Islamic discipline: ***"Why are you escaping from the death against which you didn't have the strength to fight towards the unstable life?"***

Malik stood up in front of the right wing the defeated army and while announcing Imam's (AS) message through an exciting speech said: ***"Fleeing from battlefield would result in losing your pride, giving up your Public Treasury, and facing the wretchedness in life and death, shame of the world and the hereafter, God's wrath, and His painful punishment of the hell."*** Then he added: ***"Press your teeth tightly and with your heads rush to welcome the enemy."*** Having said these words he made the right wing organized, started the attack himself, and pushed back the left wing of Mu'awiyeh's Army that was combating against the right wing of Imam's (AS) Army to the extent until he reached to the center of Mu'awiyeh's Army. [678] Reorganization of the right wing of army after the defeat resulted in Imam's (AS) happiness; therefore looking towards them he said: ***"Right now be steadfast and patient that tranquility and calm come upon you from God and made your self stronger with certainty. And defeated persons (un-steadfast in battlefield) should know that they placed themselves against God' punishment and calamities. And in***

fleeing from the battlefield, God's punishment is mixed with wretchedness."

18.8. Self Lamentation after Killing!

M'arib a city located in the north-east of Sana, and because of the great dam that was destroyed between the years of 542-570 possessed a prestige and fame. The destruction of dam was caused due to the famous storm named, 'Aram, which resulted into their migration to various points in the Arabian Peninsula and a great majority of them settled in Syria, Jordon, Palestine, and Iraq. Nevertheless in spite of their being divided into various regions they were able to keep their tribal associations and bonds among them intact. It was due to this reason that the branches of the Tribes of Azd, Mudhar, Kindeh, Ghuzayeh, and Rab'iyeh were living in Iraq, while the other separated branches in Syria.

Imam's (AS) politics in organization of his army was that the individuals of each tribes form Iraq were positioned exactly in front of those individuals of the same tribe who were living in Iraq, because this confrontation might be more adoptable towards being flexible and thus reducing intense bloodshed. One day, one of the head of the Tribe of Khath'am of Syria named Abdullah requested meeting with his counterpart from Iraq and after a little while meeting was arranged. The Syrian man requested that both branches of the Tribe of Khath'am should stop killing, instead should sit in waiting, and whoever amongst the opponents become victorious should follow his obedience. But the discussion of these two chiefs did not produce any fruitful outcome, because the Iraqi individual under any conditions was not ready to take his hand away from Imam (AS).

Therefore, hand to hand fighting between these two persons of the same tribe started. Wahab bin Mas'ud

Khath'ami Iraqi succeeded to defeat his own counterpart from Syria and reciprocally one individual from the Tribe of Khath'am of Syria attacked the chief of Khath'am from Iraq and was able to kill Abu K'ab but without any delay immediately after the killing started crying upon the killed and said: ***"I killed you because of your obedience from Mu'awiyeh, while you had a close relationship with me and before this incident we loved each other. By God, I didn't know what to say except that Satan misguided me and the Qureshite made us a tool in their own hands."*** This hand to hand fighting between the two branches of the same tribe finally come to an end after eighty casualties from both sides.

18.9. History Repeats Itself

This incident in itself was a matchless rather in the Battle of Siffin more or less was a manifestation of some interesting scenes that some of them are described as follows:

1. N'aeem bin Suhaib Bijali from Iraq was killed. His cousin Na'eem bin Harith Bijali, who in the Syrian Army insisted upon Mu'awiyeh that he should bury the dead body of his cousin. Although Mu'awiyeh didn't permit him and said that because of this group Osman's dead body was buried during the night but Syrian Bijali said: ***"This task should be materialized or otherwise I am going to quit you and would join Ali."*** However ultimately Mu'awiyeh allowed him to bury the dead body of his cousin in the ground.[679]

2. Two branches from the Tribe of Adhad were confronted against each other. One of the chief of the tribe said: ***"One of the great calamites is that two the branches of the same tribe combat with each other and by God with this war, we did nothing except cutting our own***

hands and feet. If we did not do this, failed to help the leader of our own tribe and if we did so it was resulted in damaging of our own prestige and silencing the fire from our own lives."[680]

3. A combatant from Syrian stepped into Battlefield and asked for his opponents. A man from Iraq come to the battlefield and the strokes were exchanged between them. Ultimately the Iraqi crushed the Syrian upon the ground and sat upon his chest. When he removed the veil and the helmet from the Syrian's face, suddenly he found out that he was his own step brother! He requested his companions to ask Imam (AS) to clarify his duty. Imam (AS) ordered that he should let him go and he had done so, nevertheless that man again joined the Mu'awiyeh's Army.

4. A man from Mu'awiyeh's Army named Suwayd stepped into the battlefield and asked for the opponent. A combatant from the Imam's (AS) Army named Qays came to the battlefield. When they reached near recognized each other and every one invited the other towards his leader. The Iraqi man described the degree of his faith with respect to the Imam (AS) to his cousin and said: ***"By God that there is no god except Him, I am able to strike with this sword upon this white tent (Mu'awiyeh's) that nothing would remained left from its owner."*** [681]

18.10. Shimr bin Dhil al-Joshan in Imam's (AS) Company

The astonishment of the time (that its astonishments do not had an end) was—Shimr bin Dhil al-Joshan that in the Battle of Siffin shown sincerity towards the Imam (AS) and in a combat a Syrian named Adham, was struck strongly with his sword that Shimr's forehead's bone was broken. Shimr, too in order to take the revenge hit his Syrian counterpart with his sword that was not been very effective. Ultimately Shimr returned to this tent to regain energy, drank the

water, took a spear in his hand and returned to the battlefield and saw that the Syrian was still standing at the same position. He didn't give any time to that Syrian and struck his spear upon him causing to fell him down from his horse and if the Syrians had not rushed to his rescue he would killed him then Shimr said: ***"This spear is against your strike."*** [682]

18.11. Culture of Taking Pride in Martyrdom

Pride in seeking the martyrdom, love for God's countenance *(laqa-Alalh)* in the believers, certainty about the hereafter's abode, fighting for the sacred objective was the culture—that didn't exist amongst the other nations. Love for the martyrdom is most superior element of the motivation for the uprising and waging the crusade. A martyr with this belief—changed insignificant transient life of a few days into eternal life and in that path didn't see any thing except God. During one of these days in the Battle of Siffin a powerful hero from the Syrian Army belonging to the Tribe of Bani Asad stepped his feet in the battlefield.

Iraqi soldiers after seeing this hero pulled them backward, but suddenly an old man named Mughta'e Aamri stood up in order to combat with this Asadi hero in the battlefield. Imam (AS) paid attention and prevented him from going to the battlefield. The slogan of asking for the combatant made the ears deaf and every time this old lover of the martyrdom stood up, Imam (AS) prevented him. Ultimately the old man said: ***"O my Imam! Permit me to participate in this fighting so that either I get killed and rush towards the Paradise or kill him to remove his evil from your head."*** This time Imam (AS) permitted him and prayed in his favor. The epic and valiant attacks of this old man raised such an intense intimidation among that Syrian hero's heart that he did not find any alternative except to flee towards the Mu'awiyeh's pavilion; but that

told man prosecuted him to a point and since he couldn't get hold of him returned to his own place. After Imam's (AS) martyrdom when the people made the allegiance with Mu'awiyeh, he asked about Mughta'e Aamri and called him. Mughta'e when he was passing through his old age and decrepitating entered in the Mu'awiyeh's presence.

Mu'awiyeh: ***"Brother, if you did not come in my presence in this condition, I would never have let you go."***

Aamri: ***"I swear you in the name of God, kill and rescue me from this wretched life and made me closure to the God's countenance."***

Mu'awiyeh: ***"I would never kill you and I need you."***

Aamri: ***"What is your need?"***

Mu'awiyeh: ***"My desire is to become your brother."***

Aamri: ***"In the past I was separated from you for the God and remained in the same condition until God gathers us on the Day of Judgment and make judgment between you and me."***

Mu'awiyeh: ***"Let your daughter get married with me."***

Aamri: ***"I rejected yours easier requests what to say about this one."***

Mu'awiyeh: ***"Accept my relationship with you."***

Aamri: ***"I don't have any need for your relationship."***

18.12. A Military Tactic

On the tenth day or after that when the intense fighting was taken place between the Iraqi and Syrian mounted

troops, one thousands of Imam's (AS) soldiers were surrounded by the Syrian Army and their link with the main axis of their own army was severed completely. At his moment with a loud cry he said: ***"Is there any one who could buy God's pleasure through selling this world for the hereafter?" A man named Abdul Aziz, while he was mounted upon a dark horse, was completely clad with armor, and except the eyes nothing could be seen from his body came near the Imam (AS) and said: 'Order me whatever you want, I would execute it.'***

Imam (AS) prayed for him and said: 'Attack the Syrian Army and release your surrounded companions and since you reached closer to them tell them that the Commander of the Faithful sent you the salutations and wants you to raise the cry of God is Great from that side and we would raise the same cry from this side in order to break the circle of siege.' Imam's (AS) soldier manly attacked the Syrian Army and reached near his surrounded companions and delivered the Imam's (AS) message. Having heard the Imam's (AS) message they became happy and then fighting and crying of the slogans started from both sides, as a result the circle of siege was broken and the surrounded soldiers were able to join the center of Imam's (AS) Army. Syrians after offering eight hundred killed reiterated and the fire of the war was silenced temporarily." [683]

18.13. Increase of Political Maneuvers during Fierce Fighting

Since the beginning of the over all attack the military analysts and experts considered the Imam's (AS) victory as certain because they witnessed with their own eyes that the situation of the war every day turned in his favor and threatened Mu'awiyeh's Army towards the death and

annihilation. This victory was due to certain factors that some of them would be described as follows:

1.The worthy and competent guidance of the Commander of the Chief, i.e. Imam (AS). It was due to his correct military guidance that the Syrian Army suffered the double number of casualties as compared to Imam's (AS) Army (at the end of narrating the incidents of the Battle of Siffin, the number of the killed of the opponent shall be described).

2. Unique epic bravery of Imam (AS) that the eyes of world did not see like him. According to the interpretation of one of his enemies that Imam (AS) didn't get confronted with any of heroes except that he saturated the ground with his blood. It was under the shadow of this epic and courageous bravery that the evil of the most brave warriors of the opponent group was removed in advance from the Iraqi Army's feet and intense fear was rooted in the enemy's souls that most often preferred escape as compared to stand.

3. Faith and righteous belief of Imam's (AS) Army about his distinctions, piety, caliphate, and divine leadership *(imamat).* Those who believed in clear divinely appointed spiritual leadership as a criterion for the leadership; those who regarded the selection by the immigrants and the helpers as the basis for the caliphate, all of them in order to fight the truth against the falsehood and confrontation of the supporters of the truth and spirituality, were gathered under Imam's (AS) banner. While on the other hand Mu'awiyeh's Army's situation was completely in a different shape. If a group for the vengeance of the killed caliph's blood was following the Mu'awiyeh's footsteps a lot of uncountable groups for the material causes and worldly wealth were circled around him, while some others too

because of Imam's (AS) enmity came to this path and this reality was not hidden from any historian.

4. Presence of the famous and beloved faces of the Islamic Community in Imam's (AS) Army, those who engaged in the crusade in the Holy Prophet's (SAW) saddle in the Battles of Bader, Ohud, and Hunain and he testified for their truth and purity. Among them the people like Ammar Yasir, and Abu Ayoub Ansari, Qays bin S'ad, Hujr bin Adi, Abdullah bin Budayl and…….could be named who created the doubt and confusion among many of the need less soldiers but simple minded in the Mu'awiyeh's Army.

These factors and other elements caused that Mu'awiyeh and his truncated reason—Omroo A'as, saw their defeat absolutely certain and in order to prevent it they made a mysterious plots to halt the turning wheel of Imam's (AS) victory. These efforts consisted of secretly written letters for Imam Ali's (AS) Army's chiefs to absorb their inclination and the creation of division and scattering of the army.

1. The most loyal tribes to Imam (AS) in the fighting of Siffin were the Tribe of Rab'iyeh. If un steadfastness was observed from the Tribe of Mudhar, but Rab'iyeh like a mountain were steadfast on their position. When Imam's (AS) eyes caught upon their banners he asked to whom they belong. They replied: ***"They belong to the Tribe of Rab'iyeh."*** He said: ***"These are banners of God. May God protect their owners, bestow upon them steadfastness and strengthen their steps."***[684]

It was reported to Imam (AS) that one of the chief of this tribe named Khalid bin Mo'ammar had some mysterious connections with Mu'awiyeh and letter or letters were exchanged between them. Imam (AS) immediately called him and the elders of tribe and said: ***"O the Tribe of Rab'iyeh! You are my companions and announcers of***

the readiness to my call. It was reported to me that one of your companions is communicating with Mu'awiyeh." Then looking towards Khalid he said: ***"If whatever is reported to me about you is right I will excuse and pardon you with the condition that you must leave to Iraq, Hejaz, or any where which isn't a part of the domain of Mu'awiyeh's power and may live over there. While if whatever was reported about you is a lie make our burnt hearts with your oaths of assurance as cool."*** He in the same assembly swore that it was not so. His companion said that if it was proved true they would kill him and a man named Ziyad bin Hafdheh said to Imam (AS): ***"Ask Khalid to take the oath of assurance so that he shouldn't commit any treason against you."***

Indicators pointed out that he was part of the fifth column in Imam's (AS) Army and at the moment of victory and even at the sensitive moments that it was possible to caught Mu'awiyeh and arrest him inside his tent, ordered to retreat and than tried to justify his action. Some of the samples in this ground shall be described.

The Tribe of Rab'iyeh constituted the left wing of the Imam's (AS) Army and its command was with Abdullah bin Abbas. The left wing of Imam's (AS) Army was positioned in the front of the right wing of Mu'awiyeh's Army that was under the command of most influential Syrian personality named Dhul al-Kul'a Hamiri, and Obaydullah Ibn Omar. The tribe of Hamir under the command of Dhul al-Kul'a, and Obaydullah Ibn Omar with mounted and on-foots forces made a severe attack upon the Imam's (AS) left wing, but could not made any progress. In the second attack Obaydullah stood ahead of his army and looking towards the Syrian people said: ***"This tribe killed the Osman, if you defeat them, you would have taken your revenge and destroyed Ali."*** In this attack too the Tribe of Rab'iyeh

with a special steadfastness defended them and except a few feeble none else turned his feet towards the back.

Farsighted persons in the Imam's (AS) Army pointed out that when Khalid saw the retreat of some of the soldiers he too retreated with them and in this manner encouraged the steadfast soldiers with firm steps of Imam's Army to retreat. But when he saw their solid steadfastness and resistance immediately returned towards them and tried to justify his act and said: ***"My aim from the retreat was to return the fled soldiers to join you."*** [685]Ibn Abi al-Hadid writes: ***"Islamic historians are of the opinion that he in the second attack certainly gave the order of retreat so that Imam's(AS) Army could be defeated on the left wing front, because Mu'awiyeh promised him that if he became victorious upon the Imam's (AS) Army, until Khalid was alive—the Government of Khorasan would belong to him."***[686] Ibn Madhaham also wrote: ***"Mu'awieyh sent a message that if in this fighting he become victorious the position for Governor of Khorasan belonged to him. Khalid was deceived by the Mu'awiyeh but did not accomplish his desire, because when Mu'awiyeh took control of the ruling affairs in his hands, he dispatched him as the Governor of Khorasan but before reaching to the place of his assignment he was died in the midway of his journey."*** [687]

The Syrian Army with the presence of Obaydullah Ibn Omar took pride and said: ***"He is our righteous and the son of righteous."*** Similarly Iraqis too took pride with the presence of Muhammad bin Abu Bakr and called him righteous and the son of righteous. Yes, ultimately intense fighting between Hamir from Syrian Army and Rab'iyeh from Imam's (AS) Army was terminated with the killing of the five hundreds people and the minimum loss of this was that: five hundreds from Imam's (AS) Army while armored until their

teeth and except their eyes nothing was exposed from their bodies stepped up into battlefield and all of them waged intense fighting with Mu'awiyeh's Army. After the fierce fighting between these two battalions not a single person returned to their garrisons and all of them were killed. It was in same fighting that Dhul Alkal'a Mu'awiyeh's greatest supporter was killed by a person named Khandaf and the strange shaking was appeared among the Hamriyan. [688]

2. In the most sensitive moments of the battle, Obaydullah bin Omar with Satanic intentions and in order to create the division dispatched some one near Imam al-Hasan (AS) and requested for a meeting with him. Imam's (AS) son after his approval met with him; during the discussions Obaydullah said to Imam al-Hasan (AS): ***"Your father spilled blood of the Qureshite in the past and at present, are you ready to be his successor and introduced yourself as the Caliph of the Muslims?"*** Imam's (AS) son with harshness turned down his proposal and then through the means of knowledge of the Imamate ultimately informed Obyadullah about his misfortune and said: ***"I could see you as being killed either today or tomorrow, know that Satan made evil act as attractive in your eyes."*** The narrator has narrated: ***"He on the same day or the next day with a regiment of four thousands all whom were covered with the green dress, was killed by Hani bin Khattab's hand from the Tribe of the Hamedan."***[689]

3. Mu'awiyeh called his brother 'Otbeh bin Abi Sufiyan, who was a man of eloquent tongue and asked him to meet with Ash'ath bin Qays to invite him for the peace and compromise. He come near the Imam's (AS) Army and with a aloud voice called Qay's son. Ash'ath was informed that a person from the Mu'awiyeh's Army intended to see you. He said ask his name and when he was informed that he was 'Otbeh Abi Sufiyan's son, he said: ***"Since he is a pleasure***

seeking youth, I must see him. At the time of meeting ‘Otbeh said to ‘Ash’ath as follows:

“If it is decided that Mu’awiyeh should meet other than Ali, he should meet with you because you are the leader of the people of Iraq, elder of the Yemenites, Osman’s son in law, and his governor. You shouldn’t compare yourself with Ali’s other Commanders. Because Ashtar is some one who killed Osman, Adi bin Hatim motivated the people to kill him, Sa’eed bin Qays is same one that Ali took his indebt ness upon his neck, and Shureh and Dhar bin Qays didn’t understand any thing accept their whimsical desires. Because of your loyalty you helped the Iraqis and due to the prejudice fought with the Syrians, by God do you know our and yours task reached till what point. I didn’t say that quit Ali and help Mu’awiyeh; I only invite you to have peace between us and you.”

History claims that the Ash’ath was in some secret dealing with Mu’awiyeh and waiting for an opportunity to change the path of the battle in his favor. He in the beginning of his reply praised Imam (AS) and rejected the Otbeh’s word one by one, but in the end implicitly announced his readiness for the end of war and said: ***“You, in order to remain alive and to live were not more needful than us; I would think about it and would announce my opinion, God willing.”*** When ‘Otbeh returned to Mu’awiyeh and informed him about the discussion, Mu’awiyeh became happy and said: ***“He has announced his readiness for the peace.”*** [690]

4. Mu’awiyeh said to Omroo A’as: ***“The most famous personality after Ali is Ibn Abbas if he talked Ali would not opposed him. As soon as possible think about some alternative that the war is going to***

destroy our existence. We would never reach to Iraq but the Syrian would be annihilated completely." Omroo A'as replied: ***"Ibn Abbas could not be deceived if we could deceive him Ali too could be deceived."*** Mu'awiyeh's insistence caused Omroo A'as to write a letter to Ibn Abbas and in the letter should also composed some verses in his praise to be attached with the letter. When Omroo A'as showed the letter to Mu'awieyh he said: ***"Your letter could not be compared with the transparency of your verses!"***

The old man of the deceit and trickery, in his letter in the poetry praised Abbas and his clan, admonished Ashtar, and ultimately promised that after if the war is ended and Ibn Abbas would be a member of the council through which the Commander of the Faithful would be selected. Since the letter reached in Ibn Abbas' hands he showed it to Imam (AS), who said: ***"May God kill the son of A'as, what sort of fraudulent letter is this. As soon as possible write a reply to him and his poetry should be replied by your brother Fazal who is a competent poet."*** Ibn Abbas in reply of his letter wrote: ***"I never saw a person more shameful than you among the Arabs. You sold your religion for the insignificant price and regard the world as great like the sinners and acts as being an ascetic frequently. If you desired to make the God contended first get rid of the whimsical desire of the Government of Egypt out of your head and return to your home…. Ali and Mu'awiyeh are not the same, likewise the people of Syria and Iraq are not same. I desired God and you desired the position of the Governor of Egypt."*** Then he attached the poetry with the letter composed by his brother Fazal which was equivalent with Omroo's verse and showed it to Imam (AS). He replied: ***"If he is wise then he would not dare to reply to your letter."***

When the letter reached in Omroo's hands he showed it to Mu'awiyeh, and said: ***"You invited me for the letter writing but neither it has any good neither for me nor for you."*** Mu'awiyeh replied: ***"The heart of Ibn Abbas and Ali are same and all of them are Abdul Muttalib's children."***

5.When the Mu'awiyeh realized that Imam's (AS) movement increased and the circle become narrowest and it was possible that the Syrian position might be overtaken, he decided to write a letter directly to Ibn Abbas and reminded him that this war was an spark of the enmity between the Clans of Bani Hashim towards the Bani-Umayyad and scared him from the consequences of this war. In this letter he allured him and said: ***"If the people are ready to make the allegiance with you, I am ready to make the allegiance with you too."*** Since the letter reached Ibn Abbas' hands he replied with such a logical and decisive letter for the Mu'awiyeh in a manner that Mu'awiyeh felt ashamed and said: ***"This was the result of my own work that I wouldn't right a letter to him again for one year."*** [691]

18.14. Ammar and Rebellious Group's Sedition

The Ammar's family was among the noble families of Islam who at the beginning of the Holy Prophet's (SAW) invitation had given a positive reply, suffered the terrible tortures in this path and ultimately Yasir and his wife Smmaiyeh, under the terrible and severe tortures of Abu Jhal and his sympathizers—were martyred in the path of the Monotheism. Their young son, Ammar under the shadow of intercession of the youth of Mecca and apparently expressing his unbelief in the principles of the Monotheism was able to save his life. God approved this act of Ammar without any blame with the following verse:

"Whoso disbelieveth in Allah, after his belief—save him who is forced thereto and whose heart is still content with faith."

—The Holy Qur'an (16: 106).

When the news of the Ammar's incident and his expressing infidelity reached to the Holy Prophet (SAW) he said: ***"No, Ammar was saturated from the head to feet with the faith, and the Monotheism was intermingled with his blood and flesh."*** At that moment Ammar arrived with the tears shedding from his eyes intensely. The Holy Prophet (SAW) cleaned his eyes and reminded him that if you would again be encountered with these bottlenecks, express the acquittal.[692] This was not only the verse that was revealed about this self sacrificing companion; instead the commentators reminded two other verses as well.

"Is he who payeth adoration in the watches of the night, prostrate and standing, bewaring of the Hereafter and hoping for the mercy his Lord, (to be accounted equal with a disbeliever)." [693]

—The Holy Qur'an (39:9).

Also the following;

"Repel not those who call upon their Lord at morn and evening, seeking his countenance" [694]

—The Holy Qur'an (6: 52).

After the Holy Prophet's (SAW) migration to Medina he become the servant of his saddle, participated in all the minor and major military conflicts. Although the official caliphate was not of his liking but so far as the cooperation with the institution of the caliphate was in the Islam's interest, he never denied his support and cooperation. The first thing that the prophet did after his entrance into Medina was building of the mosque. In its construction

Ammar endeavored more than any body else and alone performed work equivalent of the few people. His honesty and commitment towards the Islam was the reason that the others encouraged him to perform more work than his capacity. One day Ammar complained about this with the prophet and said: ***"This group has killed me."*** The Holy Prophet (SAW) at that moment said his historical sentence that penetrated amongst the hearts of all of those were present in the assembly: ***"You wouldn't die until a group of the oppressors deviated from the path of the truth would kill you. Your last provision of world would be the milk."***[695]

These words were circulated among the Holy Prophet's (SAW) companions and later on mouth by mouth transferred, and Ammar since that day acquired a special position and situation among the Muslims because he was praised by the Holy Prophet (SAW) at the various occasions. In the Battle of Siffin, the news of his death resulted in the trembling of the hearts of Mu'awiyeh's Army, and motivated some people to engage in research about this matter.

18.15. Ammar's Speech

When Ammar decided to enter in the battlefield, he stood up among the Imam's (AS) companions and started his speech: ***"O the slaves of God arise to fight against a nation who sought the vengeance of some one's blood, who committed the oppression against his own self and commanded opposite to the God's command. He was killed by the righteous group responsible for encouraging goodness and forbidding of evil. But the group whose world was threatened by his murder, opened their tongue in complaint that why you killed him? In reply we said that he was killed for his evil deeds. They said: 'He did not commit any thing wrong!' Yes, from their point of***

view Osman did not commit any thing evil. He provided dinars at their disposal and they ate and grazed. They are not the seekers of his blood, rather they have tasted the pleasures of the world, loved it, and know that if they had fallen under our hands, be prevented from those eating and grazing.

The Clan of Umayyad was not a vanguard in the Islam so that they could be of worthy of the ruling affairs through this way. They deceived the people and announced the slogan (Our Imam was killed as an oppressed) in order to rule the people with tyranny and oppression. This a fraud that through this means they reached to whatever you have seen. If they did not utilize this deceit even the two people would not made the allegiance with them as well not arose for their support."[696]

Having delivered this speech, Ammar went towards the battlefield and his companion's followed him. When Omroo bin A'as was caught by his eyes, he shouted upon him: ***"You sold your religion for the Government of Egypt, woe upon you and this was not the first time that you inflicted an injury upon the Islam."*** When his eyes caught Obaydullah bin Omar's pavilion he cried: ***"May God annihilate you who sold your religion to the enemy of God and Islam."*** He replied: ***"We are seeking the retaliation for the oppressed martyr."*** Ammar Replied: ***"You are lying by God I know that you are never seeking the God's contentment. If you did not die today would be killed tomorrow, if God gives punishment and rewards to His slaves in accordance with their intentions think that right now what are your intention?"***[697]

Then while he was circled by Imam's (AS) companions, said: ***"O God! If its your desire that I should drowned***

my self in this ocean I would do so. O God if I know that your pleasure would consist in putting the edge of my sword upon my stomach and then to bent upon it to come out from my other side I would do so. O God I know and you already informed me that today the act that would made you happy and contented more than any thing would be none except to crusade against this group and if I knew that there is an act other then this—I would have executed it .” [698]

18.16. Reflection of Ammar’s Participation in Imam’s (AS) Army

Ammar’s distinguished personality and his revolutionary precedents was not an act that was hidden by the Syrian Army. The Holy Prophet’s (SAW) tradition about him was being circulated through out the world. Whatever was hidden up to a certain extent upon the Syrian People was—the Ammar’s participation in Imam’s (AS) Army. When the probability of his participation in the Imam’s (AS) army was infiltrated within the Mu’awiyeh’s Army, those who were influenced under his poisonous propaganda decided to make further enquiries about this matter. One of these people was a famous Yemenite personality named Dhul’alkla who in mobilizing the Hamiris in favor of Mu’awieyh possessed an outstanding influence. Right now the illumination of the truth touched his heart and he wanted to search the reality. Therefore he decided to make contact with Abu Nooh, a Chief of the Tribe of Hamir who was a resident of Kufa and was present in Imam’s (AS) Army. From this consideration, Dhul’alkla reached in the front lines of the Mu’awiyeh’s Army and cried from over there: ***“I want to talk to Abu Nooh from Tribe of Kal’a.”*** Hearing these words Abu Nooh came forward and said: ***“Who are you?”*** Dhul’alkla: ***“I am Dhul’alkla I request you to come near me.”*** Abu Nooh: ***“I take refuge in God that I come***

alone but with the group that is under my command." Dhul'alkla: ***"You are under the refuge of God, the prophet, and Dhul'alkla. I wanted to talk to you about a matter. Therefore come alone from the line, I too would come alone and in the middle of the two lines we would talk to each other."***

Then both of them come forward from their lines and started discussions between the two lines. Dhul'alkla: ***"I invited you because in the past (during the Omar bin Khattab's caliphate) I heard a narration from Omroo A'as."*** Abu Nooh: ***"What was that Narration?"*** Dhul'alkla: ***"Omroo A'as said that the prophet of God said: 'Syrian and Iraqi People would be confronted with each other. The truth and the leader of the guidance would be on one said and Ammar too would be on that side.'"*** Abu Nooh: ***"By God that Ammar is with us."*** Dhul'alkla: ***"Is he completely determined to fight in the war?"*** Abu Nooh: ***"Yes, by God of the Ka'beh that he is fighting against you more determined than me. And my intention is that alas all of you were a single person, I had beheaded all of them and before any body else started from you who are my cousin."***

Dhul'alkla: ***"Why do you have such a desire, while I have not severed kinship bonds with you, regards you as one of my close relatives, and I don't like to kill you."*** Abu Nooh: ***"Under the Islam's shadow, God cut off a series of bonds and joined the scattered people with one bond. I am on the truth and you are upon the falsehood with the proof that you are helping heads and parties of the infidels."*** Dhul'alkla: ***"Are you ready that together we enter inside the Syrian lines that in this path neither you would be killed nor any thing taken from you. You would not be forced to make the allegiance, rather the aim is to***

inform Omroo A'as about the Ammar's presence in Ali' Army, perhaps may God create peace and calm between the two armies."

Abu Nooh: ***"I am afraid from your deceit and your companions."*** Dhul'alkla: ***"I assure you about my words."*** Abu Nooh looked towards the heaven and said:***"O God you know what immunity Dhul'alkla has given me. You are aware of whatever I have in my heart; protect me."*** Having said these words accompanied with Dhul'alkla he went towards the Syrian Army. When he reached near Mu'awiyeh's and Omroo A'as' pavilions, he observed that both of them were encouraging the people to fight. Dhul'alkla looked towards Omroo A'as and said: ***"Are you ready to talk to an intelligent and truthful person?"*** Omroo A'as: ***"Who is this Man?"*** Dhul'alkla pointed towards Abu Nooh and said: ***"This man is my cousin from the people of Kufa."*** Omroo A'as looked towards Abu Nooh: ***"I could see in your face Abu Turab's signs.*** Abu Nooh: ***"There are signs of Muhammad (SAW) and his companions upon my face and there are signs of Abu Jahal and Pharaoh upon your face."*** At this moment one of the Commander of Mu'awiyeh's Army arose and pulling his swords said: ***"Let me kill this liar upon whose face there are Abu Turab's indications that he has so much courage to speak bad about us while being among us ."***

Dhul'alkla: ***"By God if you if you extend your hand towards him I am going to cut your nose with my sword, this man is my cousin and has entered in this assembly with my refuge. I brought him to you in order to inform you about Ammar regarding him you were continuously arguing."*** Omroo A'as: ***"I swore you in the name of God to speak the truth. Does Ammar Yasir is among you?"*** Abu Nooh: ***"I would not answer it until I become aware about the importance of this***

question.” Omroo A’as: ***“I heard from the prophet that Ammar Yasir would be killed by a group of the oppressors and it is not worthy for Ammar to be separated from the truth, and fire was forbidden upon him.”***

Abu Nooh: ***“I swear by God that there is no god except Him that Ammar Yasir is with us and is ready to fight with you.”*** Omroo A’as: ***“Is he ready to fight with us?!”*** Abu Nooh: ***“Yes I swear by God that there is no god except Him that he told me in the Battle of Camel that we would were victorious upon the companions of the camel and yesterday he said to me: ‘If the Syrians attacked us and forced us to go until the Land of Hujr, we wouldn’t stop fighting because we know that we are upon the truth and our killed are in the paradise and there’s are in the hell.”*** Omroo A’as: ***“Can you arrange a meeting for me with Ammar?”*** Abu Nooh: ***“I don’t know but I would try that this meeting takes place.”***

Therefore he left them and amongst the Imam’s (AS) Army went towards the point where Ammar was and explained his incident from the beginning till the end. He told him that a group of twelve people that one of them is Omroo A’as has desired to meet you. Ammar announced his readiness for the meeting. Then a group who, were all mounted and at the farthest point in the Imam’s (AS) Army started moving and a man named ‘Ouf bin Bashar separated from Ammar’s group and arrived in the Syrian Army’s domain and said in a loud voice: ***“Where is Omroo A’as?”*** They replied that he is here. ‘Ouf pointed him Ammar’s location. Omroo requested that Ammar should move towards the Syrian Army. ‘Auf replied that he was not immune from your deceit. Ultimately it was decided that both of them while a group protected them should engaged in discussion between the two lines. Both the groups

reached to a agreed point but did not give up precaution and while being dismounted their hands were upon the sheaths of their swords. Omroo having seen Ammar started reciting with loud voice his belief in God and His prophet so in this manner he could express his inclination towards the Islam. But Ammar was not deceived with him instead cried: ***"Shut up! During the Holy Prophet's (SAW) life and after his demise you renounced it right how do you dare to cry these slogans?"*** Omroo A'as shamelessly said: ***"Ammar! We didn't come for this issue. I found you the most sincere person among this Army and I wanted to know as to why are you fighting with us, while our God and the direction of the prayer is same."***

Ammar after a small discussion said: ***"The Holy Prophet (SAW) informed me that I would be fighting against the groups of the treaty breakers and deviated from the path of the truth. I already fought against the treaty brokers and you are the same deviators from the path of the truth, but I don't know whether I would see the apostates from the religion or not."*** Then looking towards Omroo he said: ***"O unproductive you know that prophet said about Ali: 'Upon whosoever I am the Master, Ali too is his master, O God! Be a friend to his friends and a foe to his foes."***[699] The negotiations between the two groups after the discussion of the Osman's murder were ended and they took distance from each of them and returned to their respective centers. [700]

From this meeting it become clear that what Omroo A'as really did not desire was the information about Ammar's presence in the Imam's (AS) Army, because he knew very well about the chiefs of the Imam's (AS) Army. Therefore, instead of surrendering to Ammar's logic engaged with him in debate and disputed through bringing the issue of

Osman's murder in order to get his admittance that he participated in the caliph's killing and thus in this manner could motivate the ignorant Syrians for the rebellion. Of course Mu'awiyeh and Omroo A'as were fortunate that Dhul'alkla was killed before Ammar, since had he remained alive after the Ammar's martyrdom, then it was impossible for Omroo A'as to deceit him any more with his nonsense talks without any basis, and he himself would become a great problem for Mu'awiyeh and Omroo A'as. Therefore after Dhul'alkla's killing and Ammar's martyrdom, Omroo A'as talking to Mu'awiyeh said: ***"I didn't know I should celebrate about whose killing amongst these two for the killing Dhul'alkla or Ammar Yasir? By God if Dhul'alkla was alive after Ammar's murder he had returned all the Syrians towards the Ali (AS)."***[701]

18.17. Imam's (AS) Epic Fighting in Battle of Siffin

Imam (AS), as the Commander of the Chief of his army was not like Mu'awiyeh and Omroo A'as to place himself in a tent at the safest point and walls consisting of army's heroes taken over the responsibility of his safety and at the dangerous moment started fleeing. Instead he discharged his duty through the circulation among the various divisions of his army at the most dangerous moments, engaged him in the fighting ahead of his army, and the key of the victory under intense attacks was always in his blessed and powerful hands. In these pages we would remind here about his epic braveries. The details of this matter could be found in the historical books including *Waghai-Siffin*, Ibn Madhaham, and in *Tarikh-e-Tabri,* that the interested readers may refer to those books.

18.18. Imam (AS) in the Midst of Storm of Arrows

The organization of the right wing of the Imam's (AS) Army after the killing of its Commander Abudllah bin Budayl

become scattered. Mu'awiyeh assigned Habib Ibn Muslameh to crush the remaining portion of the right wing. Reciprocally, Sahal bin Hanif was assigned to reorganize this part of the Imam's (AS) Army, but these efforts did not produce the desired results and the confused and astonished battalions of the right wing joined the center of army under the Imam's (AS) Command. Here history spoken about the steadfastness and resistance of the Tribes of Rab'iyeh and Juban and fleeing of the Madhar. Under such circumstances Imam (AS) stepped in and personally entered in the fight.

Zayd bin Wahab, the war reporter of the Battle of Siffin said: ***"I saw Imam (AS) in the storm of arrows those slightly missed him passing through his neck and shoulders. Imam's (AS) children were afraid that he might suffer injury during the storm of the enemy arrows, therefore in spite of imam's (AS) liking surrounded him as his vanguards but he opposite to their wish still gone ahead and forced the enemy to retreat. Suddenly in the front of Imam (AS), his slave Kisaan was fighting with Abu Sufiyan's slave named Ahmar and the incident ended with Kisaan being killed. Abu Sufiyan's slave full of arrogance and pride rushed towards the Imam (AS) with his naked sword, but he in the very first moment of the encounter swiftly put his hand upon Ahmar's armor, pulled near him, and then lifting upward crushed him against the ground so strongly that his shoulder and arms were broken and then he left Ahmar. At this moment Imam's (AS) son, Imam Husain (AS) and Abu Hanafiyeh with their swords ended his life and returned towards Imam (AS). Imam looked toward his own beloved son Hasan (AS) and asked him why you did not joined your brothers?" Imam's son (AS)***

replied: "O the Commander of the Faithful (AS) those two brothers were enough for him."

Zaid bin Wahab said: ***"Imam (AS) the more he reached closer to the Syrian Army the more he accelerated his speed. Imam al-Hasan (AS) fearing that Mu'awiyeh's Army might surround him endangering his life looked towards him and said: 'It won't hurt if you slow down a little while, so that the loyal and sincere individuals from the Tribe of Rab'iyeh could join you.' Imam (AS) replied: 'For your father a day is destined that couldn't could not be over powered; neither stoppage would make it slow nor the haste towards the enemy bring it ahead. Your father didn't care either he goes to welcome the death or the death comes towards his welcome."*** [702]

Abu Ishaq narrated: ***"In one of the days of Siffin, Imam (AS) while he was holding a small spear in his hand, passed in front of one of his own commander S'aeed bin Qays. He said to Imam (AS): 'Didn't you get scare while being so close to the enemy, you might be killed by their hands?' Imam (AS) replying to him said: 'There in none but God assigned the guards upon him to protect, if he is thrown inside a well, remained under the wall or a calamity reach to him. Then the when divine fate arrives they renounce him leaving in the range of his ultimate outcome.'"***[703]

18.19. Killing of Hareeth—Mu'awiyeh's Slave

Among Syrian Army the greatest hero was Hareeth—Mu'awiyeh's slave. He occasionally put on Mu'awiyeh's clothing upon his body and started the fighting while every body else imagined that Mu'awiyeh was fighting. One day Mu'awiyeh called him and asked: ***"Stay away from the fighting with Ali, but take any one else for your***

spear's target." He went near Omroo A'as and told him about Mu'awiyeh's words. Omroo (with whatever intentions) was opposed to Mu'awiyeh's word and told him: ***"If you were a Qureshite, Mu'awiyeh certainly liked that you should kill Ali but he didn't like that such an honor should be awarded to a non Qureshite. Therefore, if you find an opportunity you could attack Ali."***

Incidentally, the same day Imam (AS) ahead of his mounted troops came to the battlefield. Hareeth under the influence of Omroos' word called Imam (AS) for the combat. Imam (AS) after recital of the epic war poetry stepped his feet ahead and started the fighting and just at the starting moment struck him with a stroke that resulted in his being divided into two halves. When Mu'awiyeh was informed he was affected more than expected and admonished Omroo a lot who deceived him and then composed the verses that two of them are presented as follows:

"Hareeth (O! My defeated hero) did you know,

That Ali is victorious upon all the heroes.

None of the heroes fought with Ali but,

His clutches without any mistake killed him."

Hareeth's killing created a wave of fear and wrath among the Mu'awiyeh's Army. Another hero Omroo bin al-Hasees stepped into the battlefield to take the revenge from Imam (AS), but did not encounter with Imam (AS) that one of his Army's Commander named S'aeed bin Qays was able to kill him. [704]

18.20. Imam (AS) Invites Mu'awiyeh for Fighting

One day Imam (AS) came in the battlefield center, positioned him between the opposite lines of the two armies

and wanted to finish the argument upon the Mu’awiyeh for the last time.

Imam (AS): ***“Mu’awiyeh, Mu’awiyeh, Mu’awiyeh!”***

Mu’awiyeh called his special advisors and said: ***“Go away and let me know about his aim.”***

Mu’awiyeh’s Advisors: ***“O Abu Talib’son! What do you want?”***

Imam (AS): ***“I want to talk to him just one word.”***

Advisors looking towards Mu’awiyeh said: ***“Ali want to speak with you personally.”*** At that moment Mu’awiyeh accompanied with Omroo A’as moved towards the battlefield and positioned them before Imam (AS). Imam (AS) without paying any attention towards Omroo A’as looked towards the Mu’awiyeh and said: ***“Woe upon you why people should kill each other among us? So far so good, stepped your feet in the battlefield so that we could fight with each other and whoever is victorious should take over the control of the ruling affairs.”***

Mu’awiyeh: ***“Omroo A’as what is your opinion about this matter?***

Omroo A’as: ***“Ali has entered from the gate of justice and if you would turn it down a spot of shame would appear upon you and your entire clan that till Arabs are alive in the world it would never be washed.”***

Mu’awiyeh: ***“Omroo! A person like me would never be deceived by you. None of the heroes who fought with Ali, but the ground was saturated with their blood.”*** Having uttered this sentence both of them returned to their own battle lines. Imam (AS) smiled and then returned towards his place. Mu’awiyeh looked towards the

Omroo said: ***“How much were you a naïve person.”*** And then Added: ***“I imagined that your proposal was not serious rather it was mixed with kidding.”***

18.21. Epic Courage of Martyr’s Son

Hashim Mirghal was one of the brave and courageous Commanders among the Imam’s (AS) Army and his shining precedents in the Islamic victories were not hidden upon any one. It was accepted that his martyrdom would result in a significant loss of the morale in the Imam’s (AS) Army. But his son’s fiery sermon completely made the situation changed and resulted in making the followers of his path more determined then ever. He took his father’s banner in his hand [705] and looking towards the self-sacrificing valiant upon the path of the truth and reality said to them: ***“Hashim was a slave among the God’s slaves that his sustenance was limited and his deeds were registered in the divine book of the records.***

His death arrived and God Who could not be opposed called him to His nearness and he too joined God’s countenance. He waged the crusade in path of the Holy Prophet’s (SAW) cousin, who is the prime believer in the prophet, most knowledgeable person regarding the code of religion, the diehard enemy the God’s enemies—those who made God’s forbidden as permissible and ruled among the people with tyranny and oppression, Satan become victorious upon them, and presented their evil deeds as attractive before their eyes. It is incumbent upon you to wage the crusade upon those who have opposed the prophet’s traditions, renounced the God’s limits, and His friends. In this word make your pure souls sacrificed for the God’s obedience so that you could receive the most exalted positions in the Hereafter.”

After that he added: ***“Suppose that if there was no punishment, rewards, hell, and paradise, fighting in Ali’s saddle would be far superior than fighting together with Mu’awiyeh—the a liver eater’s son. And why it shouldn’t be so while you are hopeful towards what should be hoped.”*** [706] The echo the eloquent speech of the martyred Commander’s son was not yet been silenced that Abu al-Tanya Sahib, who was one of the sincerest among the Imam’s (AS) Shi’i composed verses in his praise that quotation of the prime verse would be sufficient :

“O Hashim of the welfare congratulations for being in the paradise

You killed the God’s enemies and His prophet’s traditions.”

18.22. Fox in Lion’s Clutch

The intensity of fighting and pressure of war made things extremely harsh for Syrians and igniters of the fire of war for the contentment of others, too were forced to be stepped up in the battlefield physically in order to silence the criticizers’ tongue. Omroo A’as has an enemy named Harith bin Nasr, although both of them were the pupils of same the school of thought, nevertheless were considered rivals of each other. Harith in his anthem strongly criticized Omroo that why he himself has not participated to fight with Ali, instead of sending others towards the battlefield. His verses were circulated among the army and Omroo become helpless that even for only one time he should appear in the fighting against the Imam (AS). But this fox of political field was also deceitful even in the battlefield. When he was confronted with Imam (AS), he did not gave him any time piercing him upon the ground with his lance. Omroo who was aware of Imam’s (AS) manliness, immediately through

exposing his private parts prevented the Imam (AS) from his prosecution and through closing his eyes Imam (AS) turned his face away from him.

18.23. Omroo A'as' Confrontation with Malik al-Ashtar

Malilk al-Ashtar's historic bravery in the battlefield took the sleep away from the Mu'awiyeh's eyes. Therefore he ordered Marwan bin Hakm that with the help of a group he should terminate Malik's life. But Marwan refused to accept this assignment and instead said: ***"The nearest person to you is Omroo A'as that you promised him the Government of Egypt. It would be very good, if you assign this assignment upon his shoulders. He is the keeper of your secrets, not me; he is the receiver of your munificence, while I am sitting in the deprived circles."*** Mu'awiyeh due to the helplessness ordered Omroo A'as that with the help of a group he should go to fight with Malik, because his war strategy and matchless bravery has crushed the Syrian lines.

Omroo who was aware about Marwan's words helplessly accepted the assignment but where is a fly as compared to the phoenix? Omroo A'as while encountering with Malik his body started trembling but still did not accept the shame of escape from the battlefield. The recital of the epic poems from both sides was ended and they started to attack each other. At the time of Malik's attack, Omroo pulled him self behind and therefore Malik's spear made only a little scratch upon Omroo's face. Omroo being fearful of his life made the wound upon his face as an excuse and while covering his face with one hand, and holding bridle of the horse from the other hand speedily fled from the battlefield. His escape from the battlefield resulted in the soldiers' complaint to Mu'awiyeh that why he has appointed such a coward and worthless person as their Emir.[707]

18.24. Young Pious and Worldly Old Man

One day Ashtar cried among the Iraqi lines and said: ***“Is there any one between you who could sold his life for the God’ pleasure?”*** A youth named Athal bin Hijal stepped up in the battlefield. Mu’awiyeh too dispatched an old man named Hajal for the battlefield to fight with that young man. The rivals while targeting their spears towards each other started to explain about their lineage. Suddenly it become clear that they were father and son. Therefore both of them dismounted from their horses and embraced each other through putting their hands upon each other’s necks. The father told his son: ***“My dear son come towards the world!”*** His son replied: ***“My dear father come towards the hereafter that it would be worthy for you instead of my becoming greedy towards the world and going towards the Syrian. Then you should prevent me from this path, what do you say about Ali and the righteous believers?”*** Ultimately both of them decided to return back to their own earlier positions. [708] In the fighting which was based upon the defense of the ideology any sort of bonds except the religious bonds were weak and ineffective.

18.25. Moral Weakness of Syrian Soldiers

Abrahey was one of the Syrian Army’s Commanders who was sad about the high casualties of the Mu’awiyeh’s Army and has witnessed with his own eyes that the Syrian were for the carnal desires of a person named Mu’awiyeh—who in order to hold one to his usurped Government has committed such a horrible astonishing act. Therefore due to this reason he cried to the Yemenites who were living in Syria and said: ***“Woe upon you O the people of Yemen who desire to destroy yourself leave these two persons (Ali and Mu’awiyeh) alone so that they could fight with each other and whoever is victorious we would follow***

him." When the news of Abrahey's word reached to Imam (AS) he said: ***"He spoke very steadfast words since I entered in the Land of Syria I have never heard such beautiful words."*** The circulation of this news trembled Mu'awiyeh's back and made him reached to the farthest point of his Army and said: ***"Abrahey's intelligence suffered some injury."*** But the people of Yemen said unanimously that from the point of view of religion, intelligence and bravery Abrahey was the most superior person among them.

At this moment in order to protect the Syrian People's prestige Orweh Demishki stepped up into the battlefield and cried: ***"If Mu'awiyeh was not ready to fight with Ali, O Ali, I my self am ready to fight with you."*** Imam's (AS) companions tried to prevent him from the fighting (because of his meanness), but he did not accepted and said: ***"Both Mu'awiyeh and Orweh are same before me."*** Having said that he attacked him and with one stroke divided him into the two halves in a manner that each half fell to the opposite sides. Both of the Armies were shocked with the intensity of Ali's (AS) stroke. Then Imam (AS) spoke to his dead body divided into parts and said: ***"By God, Who sent the prophet for the prophet hood you have seen the fire and are now ashamed."*** At that moment Orweh's uncle's son stepped up in for his revenge, demanded the combat with Imam (AS), and he too with a stroke of Imam's (AS) sword has joined Orweh.

18.26. History Repeats Itself

The Syrian people's zenith due to Imam's (AS) unmatched epic bravery in the battlefield was ultimately melted. Mu'awiyeh witnessing this situation from the top of hill uncontrollably started admonishing the Syrian People and said: ***"May all of you be doomed was there not any one amongst you who could assassinate Abul***

Hasan at the time of the fighting of the two armies in the covering of dirt and dust? Walid bin ‘Utbeh who was standing near Mu’awiyeh said to him: ***“You were more deserving for this task as compared to the others.”*** Mu’awiyeh replied: ***“Once, Ali invited me to fight with him but I never went to fight against him, because the Army is responsible for the Commander’s safety.”***

Eventually he was able to encourage Busar bin Arteh to fight against the Imam (AS) and said to him: ***“Fight with him under the covering of the dust and dirt.”*** Busar’s cousin who has freshly arrived from Hejaz prevented him from this task but Busar because of the promise that he has given to Mu’awiyeh come to the battlefield, while he was completely covered with the iron covering and he invited Imam (AS) for the combat. The stroke of Imam’s (AS) spear swiftly thrown him upon the ground and he too like Omroo A’as opened his private parts with his hand and thus prevented the Imam (AS) from persecution.[709]

18.27. Mu’awiyeh’s Insistence towards Peace

The Battle of Siffin fought with all the genuine standards because of its prolongation and in increase of heavy casualties of the Syrian Army forced Mu’awiyeh to think by whatever means it was possible to make the peace, compromise, seize-fire, and returning of the two Armies to their previous locations. He started this task with various methods that three important of them were as follows:

1. Negotiation with Ash’ath bin Qays
2. Negotiations with Qays bin S’aeed
3. Writing of the Letters to Imam (AS)

But this plot because of Imam’s (AS) Army’s strong morale was annihilated until the incident of *Lailateh al-Harir* occurred and it was very near that the Mu’awiyeh’s military

organization would completely destroyed. But unfortunately because of Mu'awiyeh's deceit, the simple mindedness of Iraqis, and the efforts and maneuvering of the Syrian fifth column within Imam's (AS) Army turned the tide into Mu'awiyeh's advantage. Here are the details of the meetings with Mu'awiyeh:

1. Mu'awiyeh called his brother 'Utbeh bin Abi Sufiyan, who was an eloquent speaker assigned him to meet with Ash'ath bin Qays who possessed a substantial influence in Imam's (AS) Army and asked him to be compassionate towards the remaining individuals among the both parties. 'Utbeh arrived at the front line and right from there introduced him and asked for Ash'ath in order to deliver the Mu'awiyeh's message. Ash'ath recognized him and said: ***"He is an extravagant person that I should meet him."*** In summary the massage of 'Utbeh was: ***"Suppose if it was that if Mu'awiyeh should meet some one other than Ali he would meet with you because of being the Chief of Iraqi People, elder of the Yemenites, Osman's son in law, and his Governor. Your account is separated than Malik and Adi bin Hatam. Ashtar is Osman's killer and Adi is a member of the motivators of this task. I did not say that you should renounce Ali or help Mu'awiyeh rather I invite you to save the remaining that would be good for you as well as for me. Ash'ath in his reply although praised and respected Imam (AS) and said that the elder of Iraq and Yemen is Ali but at the end of his words like a diplomat accepted the peace proposal and said: "Your need for the remaining alive is not more than our own need."*** When 'Atbeh informed Mu'awiyeh about the Ash'ath's words he said: ***"He is inclined towards the peace."***

2. While the Holy Prophet's (SAW) companions from the immigrants and the helpers were circled around Imam (AS)

among the helpers only two people with the names of Na'man bin Bashir and Mulameh bin Mukkhalid were cooperating with Mu'awieyh. Therefore he asked Na'man bin Bashir to meet with Qays bin S'ad, Imam's (AS) brave Commander and through absorption of his opinion should provide the ground for peace. He in his meeting with Qays rested upon the losses that were inflicted upon the opponents and said: ***"Whatever war has taken away from me and you is visible therefore be afraid of the God regarding those who are still alive (and think about the alternatives)."***

Qays in replying to Na'aman rested upon Ali's and Mu'awiyeh's supporters and said: ***"During the Holy Prophet's (SAW) period we replied to enemy swords and spears with our faces and throats so that the truth becomes victorious while the infidels were unhappy with this task. O Na'man right now those helping Mu'awiyeh are not more than a fistful freed ones, nomads, and the deceived Yemenites. Look at Ali the immigrants, helpers, and followers (tabe'an) that the God is happy with them surrounded him but near the Mu'awiyeh there is none except you and yours friend, Muslameh bin Mukkhlid. And none amongst you participated in wars of Badar and Ohud, as well as neither possessed neither the precedents in Islam, nor a verse was revealed about you. In this case if you move in the opposite direction with respect to me earlier your father did the same task."*** [710]

3. The aim of these meetings was preparation of the ground for peace and compromise but whatever Mu'awiyeh desired he could not accomplish through in this manner. Therefore due to this reason he become helpless except to write a letter to Imam (AS) to request the same matter that was mentioned by him earlier in the prime days of his

rebellion, i.e., giving him the Government of Syria without having any allegiance and obedience upon his neck and then he added: ***“We all are Abd Manaf’s children and none of us has superiority above the other.”*** Imam (AS) called his secretary Ibn Abi Ra’feh and ordered him that to write the reply of the letter in accordance of his dictation. The content of this letter is included in the *Nahj al-Balagheh* as Letter Number 17. [711]

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Chapter-19: Change of Axis of Battle of Siffin and Islamic History

On Tuesday, the tenth of the Month of Rabi al-Awwal of the year of thirty eight hijri, Imam (AS) offered the morning prayer at early morning when it was still dark. He was thoroughly aware about the fatigue and tiredness of the Syrian Army and knew that the enemy has retreated to their last bunker and with a powerful swift attack it was possible to reach to the Mu'awiyeh's Pavalion—the conspirator of the fire of battle. Therefore, he ordered Malik to organize Army, Malik while was completely covered with armor come to Army, while he was resting upon his spear and cried: ***"Organize your lines."*** It is not very long that the attack started and from very beginning indications of the enemy's defeat because of their fleeing from the battlefield were seen clearly.

At this point a man from the Syrian Army stepped out and requested discussions with Imam (AS) personally. Imam (AS), engaged himself in discussions with him in between the lines. He proposed that both the Armies should retreat to their previous positions and imam should hand over the Syria to Mu'awiyeh. Imam (AS) while thanking for his suggestion reminded him that I thought about this since very long time and in this matter has not found more than two alternatives. Either fighting with the rebellious or infidelity towards the God and whatever was revealed upon His prophet. God is never pleased that in his kingdom the sins and disobedience are committed, others should practice silent against it, and renounce the encouraging good and forbidding of the evil. Due to this reason war with insurgents for me is much better than embracing with the

chains and bonds. That man became disappointed with absorbing of Imam's (AS) approval and while reciting verse: ***"We are from God and towards Whom is our return,"*** returned towards the Syrian Army. The intense war between the opponents started again. In this battle all the available means were utilized including arrows, stones, swords, spear, and iron hammers that were falling upon the heads of the opponents like mountains. The battle continued until the Wednesday morning. At that night Mu'awiyeh's Army due to the heavy casualties yelped like a dog and due this reason in the history that night of Wednesday was named as: ***"Laileth al-Harir."*** Ashtar moved among his soldiers and said: ***"O people the victory is not away more than the length of a bow and he cried: 'i.e. is there any one out there who could sell his life to God and in this path fight together with me until getting victorious or joining God?'"***[712]

Imam (AS) at this sensitive moment in front of his Commanders and influential people of his Army delivered a speech and said: ***"O People, you could see that enemy's task is ended up to where that nothing is left from the enemy except its last breathing. Beginning of the acts should be appraised with their ends. In the morning I would prosecute them in the divine court of justice and end their shameful lives."***[713] Mu'awiyeh was informed about the content of Imam's (AS) speech. Therefore looking towards Omroo bin A'as he said: ***"This is the same night that tomorrow Ali will be finishing the task of war straight, right now what should be done?"***

Omroo A'as: ***"We must propose something that if they accept it would create the differences and if they reject it would create of their being divided into the groups; let us invite them to the Book of God so that it could be a judge between you and them. In***

this case you would accomplish your cherished desire. This matter was in my mind for a long time but I refused to mention it until its time has arrived." Mu'awieyh thanked his partner for maturity of the plot and started to plan its execution. In Thursday morning, thirteen of Rabi al-Awwal, the Imam's (AS) Army was confronted with a completely unmatched trickery and service that A'as' son did for the Syrian rebels truthfully resulted in a renewed life of the Umayyad destiny, and their return to the scene of congregation. The Syrian Army in accordance of Omroo's order tied Qu'ran upon the spears' edges and decorated their lines with those scriptures. The great Qu'ran of the Damascus with the help of ten people was transported upon the spear's edge. Then all of them cried together the slogan that: ***"The Book of God is the judge between you and us."*** The ears of Iraqis paid attention towards their cries and their eyes caught the attention of the spear's edges. From the Syrian Army nothing was heard except their compassionate cries. All of them cried simultaneously: ***"O people of the Arab, for the sake of your women and daughters consider God. Remember God, remember God for your religion. After the Syrian people, who would guard the Syrian front and after the Iraqi people who would guard the Iraq's front. Who would remain alive to wage the crusade with Rome, Turks, and other infidels?"***[714]

The soul exhilarating scene of the scriptures and the compassionate cries took the reason and sense away from a majority of the Imam's (AS) soldiers and made them astonished and dumbfounded. Brave warriors who few hours ago made the epic pride and were near within one step of victory now were nailed down at their places. But the lion hearted men like Adi bin Hatim, Malik-e-Ashtar and Omroo bin al-Haq knew very well were about this trickery and that since the enemies did not possess the strength for the

confrontation and reached to the threshold of their destruction and complete annihilation, desire to rescue them from this path, other wise they would neither surrender to Qur'an right now nor in the future. Therefore Hatam's son said to Imam (AS): ***"Falsehood never has the strength to fight with the truth. From both the groups people are killed and wounded and those who are left with us are more powerful than them. Don't pay any attention to the Syrian cries and we are your followers."***

Ashtar said: ***"Mu'awiyeh lacks the successor but you do. If he has soldiers they don't have patience like your soldiers, crush the iron with iron and seek help from the God."*** The third one said: ***"Dear Ali, we didn't arise for your support due to the prejudice rather have responded to your help for the sake of God…. Right now the truth has reached to its end point and with your presence we don't need an opinion."*** But Ash'ath bin Qays who placed him in the circle of Imam's (AS) companions showed mysterious movement since the prime day and his secret links with Mu'awiyeh more or less was exposed. He looked towards the Imam (AS) and said:

"Reply to the community's invitation since you are more deserving to reply to their invitation and the people likes to live and don't like the war." Imam (AS) who was aware about his impure intentions replied: ***"Let me think about this matter."*** [715]

Mu'awiyeh in order to excite the sentiment of the Imam's (AS) Army ordered Omroo A'as' son—pseudo-ascetics of the society of that time to position him among the lines of the two groups—and to invite them to accept the invitation of the judgment of the Book of God. He too positioned him between the two lines and said: ***"People! If***

our fighting is for the religion, both of the groups completed their argument upon the opposite group; and if it was for the world, both the groups have transgressed from the limits. We invite you towards the Book of God and if you invited us we would accepted it. Consider the opportunity as a blessing."

These enemy slogans deceived the scattered and simple minded people of Iraq and a significant majority asked Imam (AS) to accept their invitation. Imam (AS) at these sensitive moments in order to enlighten the minds of the deceived people looked towards them and said: ***"O people of God I am more worthy for the acceptance of invitation to the Qur'an, but Mu'awiyeh, Omroo A'as, Ibn Abi Mu'eet, Habib bin Muslameh, and Ibn Abi Sarh aren't the people of religion and Qur'an. I know them better than you. I have socially associated with them since my childhood until now; in all circumstances they were the worst children and the worst men. By God they didn't raised the Qur'an that they identified it or desired to act upon it instead this task is a deceit and trickery. O slaves of the God give for a while your heads and arms as a loan to me that the truth has reached to its certain and the absolute result and nothing is left to cut off the roots of the oppressors."***

While the sincere individuals were backing Imam's (AS) opinion, suddenly the twenty thousands of Iraqi soldiers while they were completely covered with the armor, because of the prostrations their foreheads were showing black patches and have their swords upon their shoulders,[716] left the battle field and returned towards the command center. This group was headed by people like Mas'ar bin Fidaki, Zayd bin Haseen, and some of the Readers of Iraq, who later on become the Heads of Apostates *(Khuwarijs)*. They stood in front of Imam's (AS) place and called him instead of the Commander of the Faithful as—O Ali—and

with a perfect rudeness said: ***“Accept the community’s invitation otherwise we would kill you the way we killed Osman bin ‘Affan. By God if you didn’t accept their invitation—we would kill you!”***

The commandership that until yesterday was respected with the absolute obedience right now things turned so much up side down that it was ordered to accept the imposed peace. Imam (AS) in their reply said: ***“I am the prime person who always invited you to the Book of God who has accepted its invitation and its not permissible for me to invite other than the Book of God. I fought with them because they didn’t pay the attention towards the Qur’an’s commands; they disobeyed the God has broken his contract and thrown His Book behind their heads. I hereby inform you that they have deceived you, they are not at all interested to act upon the Qur’an.”***

The rational and logical words of Imam (AS) were not effective upon them and the passage of time would indicated that they were extremists, lacked the capacity to understand and appreciate the realities and truth, and were influenced with the empty slogans of the Syrian People. The more Imam (AS) tried to advise them the more they insisted with their stubbornness that Imam (AS) should order Malik to stop the fighting. Nothing for an army at the time of fighting was worst than the division and split into the two groups. Worst than that was the rebellion of a simple minded group and distant from the political affairs from their farsighted and intelligent Commander. Imam (AS), saw himself at the threshold of victory and was aware about the reality of the enemy’s proposal, but what he could have done when the unity of his Army was destroyed. Imam (AS) did not considered it as expedient to fight against the twenty thousands people armed and armored and called one his near ones named Yazid bin Hani and said to him:

“Go to the point where Ashtar is busy in the fighting and tell him to stop the fighting and as soon as possible come back towards me.”

Yazid bin Hani reached to the front line and said to Ashtar: ***“Imam (AS) ordered that you should stop the fighting and return towards him.”***

Ashtar replied : ***“Say my salutations to Imam (AS) and tell him that this is not the time to call me from the battlefield. Soon the breeze of victory would be touching the Islam’s banner.”***

Messenger returned and said: ***“Ashtar did not consider the return as expedient and said that he is at the threshold of the victory.”***

The rebels looked towards the Imam (AS) and said: ***“Ashtar’s refusal from return was due to your order. You sent him the message to remain steadfast in the battlefield.”***

Imam (AS) with complete politeness said: ***“I never talked to my messenger confidentially. Whatever I said you also heard it, how did you accuse me for saying something that I said it openly?”***

Rebels: ***“As soon as possible order Ashtar to return from the battlefield otherwise we would kill you like Osman or would hand over you alive to the Mu’awiyeh.”***

Imam (AS) looked towards Hani and said: ***“Whatever you saw and witnessed inform it exactly to Ashtar.”***

Malik was informed about the Imam’s (AS) message and looked towards the messenger and said: ***“This sedition is the birth of raising the Qur’an upon the spears. This is the plot of the A’as’ son then with sorrow he said: ‘Didn’t you see the victory and witness the God?’”***

Messenger: ***“Would it be right that you stay here and the Commander of the Faithful would be killed or handed over to the enemy?***

Hearing these words Malik was trembled, he stopped the fighting immediately and reached near the Imam (AS); when his eyes caught upon those wretched rebels he said: ***“Right now when you have the upper hand upon the enemy and are at the threshold of the victory, would you be tricked with the enemy’s deceit? By God they quit the God’s command and renounced the prophet’s traditions. Never accept their request and give me a little bit of time to finish the task straight.”***

Rebels: ***“Cooperation with you meant participation in your mistake.”***

Ashtar expressing sorrow replied: ***“Distinguished individuals among you were killed and your abject group has remained. Tell me what time were you upon the truth? Were you upon the truth when you fought and right now when you have pulled your hands off from the fighting are upon the falsehood? Or at that time you were upon the falsehood and now you are upon the truth? If you imagined so, i.e. all of our killed ones that you believed in their faith, sincerity, and piety—should are in the fire.”***

Rebels: ***“We fought for God and for His sake have pulled our hands off from the fighting. We didn’t follow you, stay away from us.”***

Malik: ***“You are deceived and with this tactic the enemy invited to renounce the fighting. O the disgraced with the black patches! I imagined your prayers and black spots upon foreheads as an indication of your asceticism from the world and love towards the martyrdom, but right now it is proved for***

me that your aim from fleeing the death—is for your attraction towards the world. Woe upon you, who are like the animals who eat their own excrement. You would never the see face of dignity. Take distance away from me like the tyrants took the distance."

At this moment the rebels on one side and Ashtar on the other side cursed and said evil things about each other and lashed the faces of each others horses. This scene was so painful and shocking for Imam (AS) that he shouted upon them to take the distance from each other. Meanwhile in this situation from the opportunist rebels, the cry of his approval for the Qur'an's arbitration was raised in front of Imam's (AS) eyes in order to place him in front an act that already was materialized. Imam (AS) remained silent didn't say a word and was drowned in the ocean of thoughts. [717]

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Chapter-20: Issue of Judgment and Pressure Group

Omroo A'as' proposal to Mu'awiyeh to invite the Imam's (AS) Army to the Qur'an's Government, that if either they have accepted it or not would created a division—was completely fruitful and Imam's (AS) Army was divided into a strange division. But majority was consisted of the simple minded, who because of the fatigue from war, were deceived with Mu'awiyeh's superficial deceit, and without Imam's (AS) permission raised the slogan that he agreed to the Qur'an's Judgment, while he was drowned deeply into thoughts thinking about the Islam's future.

20.1. Mu'awiyeh's Letter to Imam (AS)

In this critical situation Mu'awiyeh through a letter written to Imam (AS) as follows: ***"The confrontation between us prolonged and each of us in demanding from the opponent considered it as the truth, while each of the opponents are not ready to give their hands in obedience to the other. From each side a lot are killed and I am afraid that the future could be worst as compared to the past. We are responsible for this war and none is responsible for it except you and me. I have a proposal which provided life, interest of the community, securing their blood, religious peace, renunciation of the grudges and i.e. the two people, one of my friend and one of your companion, who would be acceptable—should make the judgment regarding us in accordance with the Qur'an. This would be good for me, you, and renunciation of the evil. Be scared of God in this***

matter and allow the Qur'an's verdict—if you believed in it." [718] Raising of Holy Qur'an upon the spear's edges was nothing except a propaganda tactic for creating the division but it was never directed towards the Qur'an's judgment; but Mu'awiyeh in this letter removed that ambiguity through presenting the selection of the two people among the opponents and in the end of letter with utmost impudence—invited Imam (AS) to piety and the Qur'an's following!

20.2. Imam's (AS) Reply to Mu'awiyeh's Letter

"The oppression and lying destroy the religion and the world of a person and exposes his trembling before a slanderous person. You know that you don't have the capacity to compensate for the past. A group untruthfully, through breaking the treaty declared their desire for the caliphate, interpreted explicit God's command, and God exposed their lie. Be afraid of the day when the end result of one's efforts is praiseworthy and the one who has given his guidance in Satan's hands and didn't engaged in fighting against him—would feel ashamed; world has deceived him and he is charmed with it. You invited to me towards the Qur'an while you yourself did not believe in it, I therefore do not accept your invitation however I always accept the command of that book." [719]

Ash'ath bin Qays who since the prime day was accused of having mysterious relationship with Mu'awiyeh and during the fighting occasionally something was noticed about it. This time insisted that he should go towards Mu'awiyeh to enquire his objective of raising the Holy Qur'an.[720] Ash'ath's behavior with Imam (AS) was not truthful from first day, the idea of peace entered in his mind through discussions with Mu'awiyeh's brother 'Utbeh. On

the night of Yelping of the Dogs *(Lailateh al-Harir)* he described the continuation of fighting as the basis of destruction for both the opponents and in the sedition of raising scriptures insisted that Imam (AS) should accept the Syrian Army's invitation and talked about the Army's fatigue.

This time he requested the permission to meet with Mu'awiyeh to receive latest orders regarding the peace. In the same discussion it would be proved that he deprived the Imam (AS) from the power of selection of representative and placed the representative of Imam's (AS) liking upon the back burner with some excuse and imposed the individual of his own preference who was completely against the Iraqi Army. Yes, Ash'ath after meeting with the Mu'awiyeh did not bring any fresh word with him and simply repeated the content of Mu'awiyeh's letter. The pressure of armed group was imposed upon Imam (AS) to accept the Book's judgment. Due to this reason the readers of both the groups were assembled between the two Armies, looked at the Qur'an and decided to make the Qur'an's judgment activated. Then they retuned to their own positions and voices were raised from the both sides that we are ready to accept the Holy Quran's command and judgment.[721]

20.3. Selection of Judges

There was absolutely no doubt that the Holy Qur'an didn't speak by itself and therefore individuals who were its experts should make it to speak; they should look at it and found out about the God's Command. In order to accomplish this goal it was decided that the individuals from Syria and other from Iraq should be selected respectively. The Syrian people without any limit or condition were Mu'awiyeh's followers that whoever was selected by him, they voted for him and all of them knew that he would not select any one except Omroo A'as—the designer of the sedition. In

accordance to a famous proverb the Syrian People for the obedience of (God's) creature were most obedient than all and for the Creator—were the most disobedient amongst all. When Imam's (AS) chance arrived, the pressure group [that later on assumed their name as the apostates or *(khawarij)*, regarded the issue of judgment *(hakimiyat)* as a great sin *(gunah-e-kabireh),* they themselves repented from its acceptance and also asked Imam Ali (AS) to repent] imposed two issues upon the Imam (AS):

1. Acceptance of the Judgment.

2. Selection of the judge of their choice and not of Imam's (AS) choice.

This part of history which is totally a learning lesson is described as follows:

Pressure group: ***"We have accepted Abu Musa Ash'ari as a judge."***

Imam (AS): ***"I never agreed for him and gave such a right."***

Pressure group: ***"We would not vote for any one else except him because he was the only one who prevented us from this and called it a as sedition."***

Imam (AS): ***"Abu Musa Ash'ari is some one who in the prime days of my caliphate left me, prevented people from my help, in order not to face its punishment fled till I pardoned him, and he returned to me. I would select Ibn Abbas for the judgment.***

Pressure group: ***"For us, there was no difference between you and Ibn Abbas."***

Imam (AS): ***"I would select Malik bin Ashtar for this task."***

Pressure group: ***“He ignited the fire of the war and right now according to his judgment we are guilty.”***

Imam (AS): ***“What is his judgment?”***

Pressure group: ***“He desired the people to kill each other until accomplishing his and your desires.”***

Imam (AS): ***“If Mu’awiyeh is completely free in the selection of the judge in front of a Qureshite person (Omroo A’as) except Qureshite (Ibn Abbas) the selection of any one else would not be feasible. You should also select Ibn Abbas as his counterpart. Because the son of A’as didn’t tie a knot that would not be opened by Ibn Abbas, or didn’t open a knot but its wouldn’t be tied by Ibn Abbas, he would not made a task stronger but Ibn Abbas wouldn’t made it weaker, and he wouldn’t made a task weaker but Ibn Abbas would made it stronger.”***

Ash’ath: ***“Omroo A’as and Ibn Abbas both belonged to the Tribe of Mudhar and two Mudhari persons shouldn’t sit for the judgment. If one of them is Mudhari (e.g. Omroo A’as) the second one should be certainly a Yemenite i.e. (Abu Musa Ash’ari).***

(No one had asked this man that what was the document of this law and its explanation?)

Imam (AS): ***“I am afraid that this Yemenite of yours would be deceived because Omroo A’as is a person that in accomplishing his goal wouldn’t hesitate in utilizing any deceit.”***

Ash’ath: ***“By God at any place one of those two judges would be Yemenite, it would be better for us even though he issue the judgment against us. But when both of them are Mudhari it would be***

undesirable for us even if issue a judgment in our favor."

Imam (AS): ***"Right now when you were insisting upon Abu Musa Ash'ari, you knew it, and what ever you want, go ahead and do it."***[722]

Abu Musa Ash'ari, when he was the Governor of Kufa prevented the people from helping Imam (AS) for uprooting the sedition of camel *(Jamal)* and his excuse was the Holy Prophet's (SAW) tradition that: ***"Whenever a sedition is created in the community stay away from it.".*** Now such a person wanted to be Imam's (AS) representative in the issue of Judgment. There was no doubt that notwithstanding his simple mindedness because naturally he was an Imam's (AS) opponent, he wouldn't had voted in his favor. Imam (AS) in making efforts to return the pressure group from their inaccuracy and their suffering loss did not stop. Therefore due this reason he gathered all of his Commanders at a point and mentioned the issues in a general assembly:

"Be aware that the Syrians selected the nearest person that they liked, and you selected the nearest person among those with whom you were not happy nevertheless selected him (Abu Musa) for the judgment. You are dealing with people like Abdullah bin Qays, [723]***the one who said yesterday: 'War is a sedition, cut off the ropes of the bows and put your swords under their sheaths.' If he is truthful then why he participated in the battlefield without any compulsion and if he is a liar then he is accused. Break Omroo A'as' chest with Ibn Abbas' knotted fist, utilize this opportunity given by your opponents and take over the control of the Islam's fronts. Didn't you see that your cities are transgressed and your lands are targeted by the arrows of your enemies?"***

Imams (AS) speech did not produce any effect among his Commanders accept a series of the personal meetings, due to this reason Ahnaf bin Qays said to Imam (AS): ***“I examined Abu Musa and found him very shallow. He is a person who confronted the Islam during its beginning. If you like appoint me for the judgment, if you didn’t like this idea appoint me as a second or third judge so that you could see that any knots tied by Omroo A’as would be opened by me, and he wouldn’t open any knot tied by me.”*** Imam (AS) presented Ahnaf to the Army but being so much misguided and stubborn they refused to vote for any one else except Abu Musa. This selection was so tragic that a Syrian poet in his poetry rolls the curtain up and said:

“If the people of Iraq were steadfast in their opinion,

Ibn Abbas’ selection had saved them from the misguidance.

But they selected an old Yemenites, who couldn’t count five and six,

Tell Ali my words; Abu Musa wouldn’t be a trustworthy person.”

Later on it would be explained that these very same people who were imposed peace with Mu’awiyeh upon Imam (AS), also tied his hands in the selection of the Judge —were the first among those who regarded the issue of judgment as a great sin *(gunahey-kabireh)* and after writing of the contract letter forced him for its cancellation. But it was impossible that Imam (AS) broke the contract and again listen to the words of those foolish pseudo-ascetics. Let us see that how the content of the judgment was written or does Imam (AS) for the third time too was imposed by the this pressure groups opinion?

20.4. Imposition of Judgment Treaty

The tragedy of the issue of judgment, upon the Land of Siffin is one of the incidents that didn't have any precedence in the Islamic history. The Commander of the Faithful (AS) who was within two steps of the victory and if his ignorant and unintelligent companions had not closed their hands from his help or at least not created any obstruction in his path he was able to pluck the eyes of the sedition from the pot and had ended the Government of evil Umayyad dynasty. That later on continued for eighty or more years—and thus he would had completely changed the face of Islamic history and the Islamic civilization. Because of the Omroo's trickery that was appealing to some foolish and ignorant soldiers— thus prevented them from the continuation of fighting and achieving the victory that was within the reach. These foolish friends whose damage was much more than the intelligent enemy imposed four matters upon the Imam (AS) that the smoke of their foolishness first hurt their own eyes and later on other Muslims' eyes. These consisted of the following:

1. Acceptance of the seize-fire and accept the Qur'an's judgment and the Holy Prophet's (SAW) traditions.

2. Acceptance of Abu Musa Ash'ari as Imam's (AS) Representative.

3. Deleting of title of the Commander of the Faithful from the contract of the judgment.

4. Insistence upon to break the contract of judgment after its being singed.

In the past debate the description of the imposition of items first and second was clarified. Right now we shall get familiar with the style of imposition of the item third, fourth, and the peace contract. The dirt and dust of the cold war and confrontation by words was settled down after the

politics of raising the Qur’an upon the spears and it was decided that the heads of both groups should prepare the contract of the judgment. On one side were Imam (AS) and his companions and on the other side were Mu’awiyeh, his truncated reason—Omroo A’as, and a group of his guards.

In order to write the contract two papers of the yellow colors that their beginning and end were stamped with the seals of Imam (AS) and Mu’awiyeh engraved with the words: Muhammad (SAW) is the Prophet of God were readied for the writing. The responsibilities of the dictation and writing were assumed by Imam (AS) and his secretary Ubaydullah bin Ra’feh respectively. Imam (AS) started his words: ***“In the Name of God the Beneficent and the Merciful. This is the declaration that the Commander of the Faithful, Mu’awiyeh, and their followers agreed for the judgment on the basis Book of God and tradition of the prophet.”***

At this moment Mu’awiyeh boiling with wrath suddenly jumped from his place and said: ***“A person would be really mean if he accepted a person as the Commander of the Faithful and then would fight against him.”*** Omroo A’as immediately said to Imam’s (AS) writer: ***“Write the name of Ali and his father. He is your Emir and not ours.”*** Ahnaf the brave Commander of Imam (AS) said to him: ***“Don’t clean the title of the Commander of the Faithful from your name; I am afraid of its never returning back to you again. Don’t surrender even if it would resulted in the killing and spilling of the blood.”*** The discussion prolonged and part of the day was ended in discussing this matter and Imam (AS) has not accepted the removal of the Commander of the Faithful near his name. Ash’ath bin Qays the mysterious person who worked against the Imam (AS) since the prime day and has secret connections with Mu’awiyeh insisted that the title should be removed.

In this confrontation Imam (AS) brought bitter memories of the Peace Treaty of Hudaybyeh upon his tongue and said: ***"I was the Holy Prophet's (SAW) writer, the Prophet of God was one side and Suhyal bin Omroo was on the Polytheist's side. I prepared the Peace Treaty in this manner: 'This is the Peace Treaty between Muhammad, the Prophet of God, and Suhayl bin Omroo.' But the representative of the Polytheists looked towards the prophet and said: 'I would never signed the letter in which you added the words, the Prophet of God. If I know that you are the Prophet of God, I had never fought with you. I must be a tyrant and oppressor if I would prevent you from Circumambulation of the House of God, in case you are a Prophet of God, instead write Muhammad bin Abdullah so that I am contend.'***

At that moment the Holy Prophet (SAW) said to me: 'Ali I am the Prophet of God like I am the son of Abdullah. Through deleting of the title of Prophet of God from my name my prophet-hood wouldn't go away; write Muhammad bin Abdullah.' Yes that day the Polytheists' pressure increased upon me to delete the Prophet of God near his name. If that day the Holy Prophet (SAW) wrote the peace treaty with the Polytheists, to day I am writing for their children. My means and ways and the prophet's are same."

Omroo A'as looked towards Ali (AS) and said: ***"Glory to God, you have compared us with the infidels while we are believers."*** Imam (AS) replied: ***"Which was the day that when you were not the supporters of infidels and the enemy of Muslims. You are like your mother who gave birth to you."*** Having heard these words Omroo arose from the assembly and said: ***"By God after this incident I would never sit with you in any meeting."*** The Pressure of Imam's (AS) superficial friends

that he should delete the title of the Commander of the Faithful from his name manifested a fresh glory of his being oppressed.[724] But for the confrontation a group of Imam's (AS) righteous companions with naked swords came to his presence and said: ***"Give us the order to execute it."*** Osman bin Hanif advised them and said: ***"I was present at the Peace Treaty of Hudyabyeh and we too right now are following the same path of the Holy Prophet (SAW)."*** [725] Imam (AS) said: ***"The Holy Prophet (SAW) in Hudaybyeh informed me about this incident when he said: 'i.e. There would be such a day for you too and you would do the same thing while being helpless.'"***

20.5. Content of Peace Treaty

The conflict between the opponents in this regards with Imam (AS) flexibility and inspiration from the Holy Prophet's (SAW) method was ended eventually. Imam (AS) ordered that his blessed name should be written without the title (the Commander of the Faithful) and writing of the treaty of judgment continued. Its important points were consisted of as follows:

1. Both the groups agreed that in front of the Qur'an's judgment they would lower their heads wouldn't transgress its commandments except the Qur'an nothing would made them united and would made the Book of God from its beginning until the end as their judge regarding all their differences.

2. Ali and his followers selected Abdullah bin Qays (Abu Musa Ash'ari) as their judge and representative and Mu'awiyeh's followers appointed Omroo A'as with the same title.

3. From both of them promise similar to the greatest contract that God has taken from his slaves was obtained that they should consider the Book of God as their leader

where they would found its judgment. They wouldn’t transgress and where they have not found its judgment would resort to the Holy Prophet’s (SAW) traditions and methods. They wouldn’t ignite the differences, followed their whimsical desires, and enter in the doubtful tasks.

4. Abdullah bin Qays and Omroo A’as each of them have taken the divine oaths from their leaders that the judgment of both of them in accordance with the Book of God and the prophets tradition’s would be acceptable to them. They wouldn’t broke it, select any thing else, the life, wealth, and families of the people living in the domain of the Governments of both leaders would be respectable until they did not cross the divine limits.

5. Whenever one of the judges died before discharging his duty, the leader of that group would select a just person as his replacement under similar conditions. And if one of the leaders too died before the judgment his followers would select his replacement.

6. From both of the judges commitment is taken that they make their best endeavors and efforts in order to judge fairly and wouldn’t make an unfair judgment. If they did not act upon their commitment, the community would be disgusted with them and wouldn’t had any commitment about their judgment. To act upon this contract is incumbent upon the Emirs, Judges, Community, and from now on until the duration of signing of this contract the life, wealth, and the families of people would remain under immunity. The arsenal would not be placed upon the ground, paths would be peaceful, and in this regards there is no difference amongst those who are present here or absent.

7. It is incumbent upon the two judges that they should dismount at a point between Iraq and Syria and they wouldn’t visit any one except the people of their liking. They have time to finish their judgment until the end of the

blessed Month of Ramadan, if they want, they could finish it earlier, and could delay it until the Hajj pilgrimage's period.

8. If both of the judges did not judge in accordance with the Book of God and the Holy Prophet's (SAW) traditions, the Muslims would continue their fighting and there is no commitment between the opponents. The Islamic Community is obliged to act in accordance with this judgment, all of them against some one, who would behave unjustly or decide to break it, and should act as a united community.[726]

Then in accordance with Tabri from each side ten people signed the judgment treaty. Among the people of who signed from Imam's (AS) side, the names of Abdullah bin Abbas, Ash'ath bin Qays, Malik-e-Ashtar, S'aeed bin Qays Hamedani, Khubab bin Urat, Sahal bin Hanif, 'Umroo bin al-Hamaq Khizai, and Imam's (AS) children: Imam Hasan (AS) and Imam Husain (AS) could be seen. [727] Both of the judges decided to dismount at the Land of Dharheh (The front region between Syria and Hijaz) and should perform judgment over there, and from both sides four hundreds observers are dispatched to supervise the judgment.

20.6. Imam's (AS) Army's Reaction about Judgment Treaty

After completion of the written document of judgment treaty it was decided that the people of Syria and Iraq should be informed about the result of negotiations. Therefore due this reason Ash'ath presented the judgment treaty to the Syrians and Iraqis. At first any sort of opposition was not witnessed, while a group from the Tribes of 'Andheh showed their opposition and for the first time the slogans of: ***"There is no command except God's Command (La Hukm illa Allah),"*** from the throats of two Andhih youths named M'adan and Jo'ad came out, both of them with their naked swords attacked the Mu'awiyeh's

Army, and were killed near the Mu'awiyeh's tent. When judgment treaty was recited for the Tribe of Murad, their chief Saleh bin Shafigh also repeated the slogans of the two youths and then said: ***"There is no command except God Command even if its hated by the Polytheists."*** Then he compiled the following anthem:

"Why Ali agreed the judgment regarding the spilled bloods, if he fought with the parties (Mu'awiyeh and his co-thinkers) then his act would have been faultless."

Ash'ath continued his assignment and when he was encountered with the banners of the Tribe of Bani-Tamim, recited the judgment treaty for them, and 'Urweh Tamimi arose and said: ***"i.e. Did you prefer men upon the God's religion and appoint them as the judges? The command of judgment belong to God only, what is the duty of our killed ones, O Ash'ath?"***[728] ***(were they killed in the path of the truth or falsehood?).*** Then he attacked Ash'ath with his sword but it was struck upon his horse thus throwing him upon the ground, and was it not for the rescue by others, Ath'ath had been killed by 'Urweh Tamimi's hands.

Ath'ath after taking a tour among the Iraqi Army returned in Imam's (AS) presence and pretended as though the majority of Imam's (AS) supporters are contended with the judgment treaty, and except one or two groups no one else was opposed to it. But it was not very long that the slogans of the opposition: ***"There is no command except the God's Command,"*** were being shouted from every side and the people said: ***"We shall never allow that statesman should govern the God's religion (and make it upside down). God has ordered that Mu'awiyeh and his companions should be killed or should obey us. The incident of the judgment is a***

negligence and we should return from it and repent. You should also repent otherwise we are disgusted with you." [729]

20.7. Fourth Imposition

This time Imam's (AS) immature companions wanted to impose upon him fourth task that he should consider the signed judgment treaty as null and void at the same day. But this time Imam (AS) has severely resisted and cried upon them: ***"Woe upon you now you are speaking these words? Now that we agreed should return to the war again? But did not God say to honor the contracts, again He repeats—divine contracts when you made the contracts be loyal to them, should not broke oaths after taking them, while you trusted this task to God, and God is aware of whatever task you committed."***

But Imam's (AS) words were not influential upon them, they left the Imam's (AS) obedience, regarded the judgment treaty as a misguidance, showed their disgust against him, and in the history this group become famous as Apostates *(Khawarij or Muhakmeh)* and they formed the most dangerous group among the Islamic Tribes. They did not cooperate with any government and selected for them special ideology, methods, and tactics. In the chapter of apostates *(margheens)* mistake of their ideology shall be pointed in a comprehensive manner.

It would be reminded that the issue of judgment wasn't the issue of judgment of the statesman, but it meant the Qur'an's judgment and the Holy Prophet's (ASW) tradition during the conflict between two groups and this judgment is very authentic and steadfast. However mentioning about this issue in those circumstances by Omroo A'as was accompanied with the deceit and fraud. Imam (AS) said

about this matter: ***“We hadn’t made the people as ruler in God’s religion, rather made the Qur’an as a ruler. And that Qur’an is in writing placed between the two folding covers, it didn’t speak words with the tongue, and requires a speaker that he should announce its words. When the Syrian desired us to make the Qur’an as a judge, we are not the one who turned their face away from it, because God said in the Qur’an: ‘If you had conflict about some issue return it to the Qur’an and the prophet.’ Resorting to God is a return to the Qur’an, and resorting to the prophet is returning to his tradition.”*** [730]

Meanwhile, during the delivery of this sermon Imam (AS) had a sentence that required the attention: ***“Verily, if the judgment is made through the Qur’an we are most the deserving people, and if the judgment is made from the prophet’s traditions we still be the most superior (as compared to the others).*** Yes, ultimately on such a day, the Battle of Siffin that engaged Imam’s (AS) and his companions precious time for several months, with giving twenty to twenty thousands killed from the Iraqi Army, forty five or ninety thousands from the Syrian Army was ended, both armies took distance from each other, and returned towards their native lands. [731]

20.8. Prisoners of War’s Freedom

Since the task of writing of document, signatures and its transmittal was accomplished, the Commander of the Faithful (AS) freed all the prisoners of war as one sided before the freedom of Syrian prisoners; Omroo A’as insisted to execute all of the Imam’s (AS) prisoners. When Mu’awiyeh witnessed Imam’s (AS) exalted act, he trembled severely, and said to the son of A’as: ***“Had we executed the prisoners, we would be insulted among the friends and foes.”*** Imam’s (AS) method with the enemy’s

prisoners during the continuation of war was in a different manner. If a person becomes prisoner, he was freed but if he killed some one that in this case he should be killed for the retaliation. If the freed person was captured again, he was executed immediately since his return to the enemy revealed his filthy intentions.

20.9. Imam (AS) Monitors Situation of Judgment

Imam (AS) after moving from Siffin towards Kufa was not negligent about the judgment treaty and continuously sent relevant recommendations to Ibn Abbas who was dispatched as the head of the four hundreds people to that area. Mu'awiyeh too was not negligent about this matter and dispatched four hundreds to that area. The difference between the Imam's (AS) companions and Mu'awiyeh's followers was that the Syrians with their eyes and ears closed, were absolutely obedient to their own chief and whenever a letter was received from Mu'awiyeh they never asked what was written in it. While, whenever a letter reached in Ibn Abbas' hands the necks were raised to know what order from Imam (AS) was given to him. Therefore, due this reason Ibn Abbas admonished them and said: ***"Whenever a message is received from Imam (AS), you ask me what message was arrived. If I hide it, you asked me why it was hidden, if I open it for you, my secrets were leaked, and nothing is remained as a secret for me."***[732]

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Chapter-21: Imam’s (AS) Return from Siffin to Kufa

The judgment issue was an incident that Imam (AS) with extreme reluctance and hesitation, after all the paths and options were closed upon him—was forced to accept it. Because had he shown resistance against it, the internal opposition with the coordination of Mu’awiyeh’s Army was possible to fight against the Imam (AS) that would not produced any result except total the annihilation of his loyal companions. Therefore when the task of the judgment treaty was ended, Imam (AS) in order to dispatch his representative and a group of observers for the judgment, and for the solution of problems, returned to Kufa. While at the start of his movement recited a prayer that also was narrated by the Holy Prophet (SAW) as follows: ***“O God I seek refuge in You, from the hardship of the journey, and returning of sorrow, perspective of affliction upon my family and wealth.”***

Having recited this prayer and he took the path of the Euphrates’ shore to return to Kufa. When he reached in the City of Sanduda[733] the Tribe of Bani-S’aeed came to his welcome and invited him to enter in their city but he did not accept their invitation.[734] When he reached near Nakhliyeh Kufa, he was encountered with an old man, who was sitting in the shadow of his home, the effects of the sickness were apparent upon his face, and discussions between them were taken place as follows:

Imam (AS): ***“Why your color is faded? Are you sick?”***

Old man: ***“Yes.”***

Imam (AS): ***“Dodn’t you like sickness?”***

Old man: ***“No, I don’t want to become sick.”***

Imam (AS): ***“Aren’t these types of sickness before the God counted as the righteous act?”***

Old man: ***“Why not.”***

Imam (AS): ***“Congratulations that God blessing engulfed you and your sins are forgiven, what is your name?”***

Old Man: ***“I am Saleh the son of Saleem from the Tribe of Salman bin Tee and have treaty with the Tribe of Salim bin Mansur.”***

Imam (AS): ***“With special astonishment how much yours, father’s, and, treaty partner’s name are—good. Did you participate in my wars?”***

Old man: ***“No, I didn’t participate but was inclined towards them as you could see I am physically incompetent because of the fever that made me invalidated.”***

Imam (AS): ***“Listen to the God’s words Who said: ‘Not unto the weak, nor unto the sick, nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is the Forgiving, the Merciful.’”*** [735]

Imam (AS): ***“What the people say about my task with the Syrians?”***

Old Man: ***“Your foes are happy with it but your real sincere companions are angry and sad.”***

Imam (AS): ***"You are correct may God make your sickness as forgiveness to your sins. Since in the sickness there is no reward except the forgiveness of the sins, the rewards are related with your deeds and character but at the same time one should not be negligent about his good intentions because God enters a lot of groups to Paradise because of their good intentions."*** Having, said these words, Imam (AS) continued his path.[736] After traveling some path he meet with Abdullah bin Wadiyeh Ansari and was interested to learn about the people's point of view about his imposed peace with Mu'awieyh. Therefore he had discussions with him which are quoted as follows:

Imam (AS): ***"What do the people think about my task?"***

Ansari: ***"The people have two opinions some of them liked it while some others were unhappy about it and in accordance with the language of Qur'an they continuously have differences."***

Imam (AS): ***"What is the expert's opinion?"***

Ansari: ***"They say that Ali was surrounded with a large group but he made it scattered had a strong fort but destroyed it. After this when Ali would be able to assemble like those that he scattered and when he would be able to build the new structure which was destroyed? If he continued fighting with the same group who were in his command until getting victorious or annihilated he had done it right from the point of view of the intelligence as well as politics."***

Imam (AS): ***"Did I destroy or Apostates (Khawrij)? Did I scatter assembly or they created the duality and division amongst? Regarding your saying that***

the best tactic—that when a group raised the banner of my opposition, I should had continued the fighting together with my loyal supporters—this was not something that I was negligent about it. I was ready to sacrifice my life and to accept the death with a happy face, but I looked at Hasan and Husain and saw that they could might take precedence with me in the martyrdom. I was afraid that with their death the Holy Prophet's (SAW) lineage would be sheered off. Therefore I did not like this task. By God if this time when I would have encounter with the Syrians I would select this path and would never bring those two (Hasan and Husain) with me." [737] The candid and transparent discussion of Imam (AS) with Ansari very clearly explained these two matters:

A. The environment in which Imam (AS) lived was an environment of the freedom, the people were free to announce freely about their different opinions about the Government of time. The favorable and opposite people in expressing their thoughts and opinions in Imam's (AS) sight were equal, until the opponents did not used the arm and armed uprising he was assured of the absolute freedom.

B. Preservation of the Holy Prophet's (SAW) lineage that is mentioned in the Qur'an as a river or abundance[738] *(al-Kauthar)* in the Paradise was the most important Islamic mandatory act. The continuation of Imam's (AS) fighting against the Mu'awiyeh and internal opponents whose number was not very small, had lead to the martyrdoms of Imam and Hasnain (AS)—thus uprooting of the Holy Prophet's (SAW) lineage and annihilation of the divine leadership *(imamat)*. The divine intention of keeping the lineage of Infallible Imams (AS) until the appearance of the Lord of the Age Imam al-Mehdi (AF) caused that Imam (AS) accepted the judgment treaty. This issue was not the only

reason for the acceptance of judgment but was one of the reasons that Imam (AS) explained about it.

21.1. Imam (AS) at Khubbab bin Arrat's Grave

Imam (AS) continued his movement until he reached at the homes of the Bani-'Ouf tribe. On the right side of the road at an elevated point he noticed the seven or eight graves. Imam (AS) asked about the names of the people who were buried over there. Ghaddameh 'Ajaln Azdi replied: ***"Khubbab bin Arrat after your dispatch to Siffin died and willed that he should be buried upon an elevated point. His burial at this location resulted that other people too buried their dead surrounding his grave at this point."*** Imam (AS) after seeking the blessing for Khubbab said about him: ***"He accepted Islam from the sincerities of his heart, migrated with his liking and inclination, waged the crusade far a life, and ultimately was encountered with weakness. God never wastes the rewards of righteous ones."*** Then he spoken to the souls of the dead: ***"Salutations be upon you! You are living in the frightening lands and places without the water and the plants, from the men, women, and Muslims. You took precedence from us and we are following in your footsteps and after a while would join you. O God forgive us and overlook upon us and them."*** The he added: ***"Thanks God that He made the earth a place of the assembly for alive and dead. Thanks God that He created us from it and we would return to and would associate with it. How good is for those who remember the hereafter and did work for the day of accounting and were contended with their needs."*** [739]

Then Imam (AS) continued his journey and passed through the homes of Tribes of Hamedan and heard the sorrowful crying of the women who were weeping upon her

killed in the Battle of Siffin. Imam (AS) called Sharjil and said to him: ***"Recommend to your women for the self control and do not cry."*** He replied to Imam (AS): ***"If the issue is limited to few homes practicing this advise is possible, but only from this tribe one hundred and eighty people are killed, and there is no home where there is no crying but we the men never cry upon them rather are happy with their martyrdom."*** Imam (AS) sent blessings upon the dead and since Sharjil wanted to say farewell to Imam (AS) who was mounted upon a horse, said to him: ***"i.e. Go back because this sort of farewell results in the arrogance of ruler and abjectness for the believers."***

When he entered in Kufa, selected the four hundred people as observers for the judgment proceedings, appointed Shureh as their Commander and Abdullah Ibn Abbas as their religious leader, and finally time arrived when he dispatched his imposed representative. [740] Imam (AS) since beginning of his caliphate, was very well aware about Abu Musa's being indifferent about his leadership, and people too were knowledgeable about his simple mindedness and stupidity. Therefore Imam (AS) and the people at the moment of his dispatching held discussions with him that some of them would be described.

21.2. Imam's (AS) Discussion with Abu Musa

The friends and foes both possessed the unanimous opinion about Abu Musa's simple mindedness and being shallow and called him as a dull knife without the handle and an incapacitate person; but Imam (AS)—what else he could have done? His simple minded and incapacitate friends who were perhaps made of similar material of Abu Musa imposed upon him both matters—the basic issue of the acceptance of judgment treaty as well as the person who was supposed to make the judgment. Imam (AS) at the

time Abu Musa's dispatch to the place named Domeh al-Jandal talked to him and his secretary Ubaydullah bin Abi Rafeh as follows:

Imam (AS) talking to Abu Musa: ***"Judge on the basis of the Book of God and didn't put your steps any farther."***

When Abu Musa started his journey, Imam (AS) said: ***"I could see you being deceived in this task."***

Ubaydullah: ***"If such is the case that he would be deceived why are you dispatching him?"***

Imam (AS): ***"If God treated his servants in accordance with His own knowledge then He would not dispatched the messengers for them, and did not admonish them through their means."***[741]

21.3. Imam's (AS) Military Commander Speaks to Abu Musa

Shureh bin Hani, the Commander who was dispatched to Domeh al-Jandal as the chief of a group of the four hundreds people took Abu Musa's hand and said to him: ***"You have a great responsibility upon your shoulders, the task whose crack would never be repaired. Know that if Mu'awiyeh would take over the domination upon Iraq, then it would not exist any more, but if Ali would take the domination upon Syrians, there wouldn't be any problem for the Syrians. In the beginning of Imam's (AS) Government you took distance from him; if you would repeat it again, the imagination would turn into the certainty and the hope would turn into the hopelessness."***

Abu Musa replied to him: ***"The group who accused me of being unworthy to be selected for the judgment, so that I could defend them against the falsehood and absorb the truth for them."*** [742] Najjashi

the famous poet of Imam's (AS) Army and Abu Musa's old friend, through the poetic verses advised him to respect the justice and the truth, and since he recited his verse upon Abu Musa, he replied: ***"I ask God to enlighten my horizon, to do my duty according to His pleasure."***[743]

21.4. Ahnaf's Discussion with Abu Musa

The last person who made farewell to Abu Musa was Ahnaf; he took Abu Musa's hand and said to him: ***"Try to understand the grandeur of this task and know that the task would continue. If you destroyed the Iraq, then there would be no Iraqi. Be pious against God disobedience's that He would add for you the world and hereafter. If you encounter Omroo A'as don't offer him salutations in the beginning, although taking the precedence is a tradition in Islam but he is not worthy of it. Don't put your hand in his hand because your hand is the trust of the community. Lest he ask you to be seated in the front of the Assembly that this act would be a deceit and fraud, be careful not to speak with him alone in a room, because he might plant a secret witnesses who could testify against you."***

Then Ahnaf in order to examine Abu Musa's sincerity with respect to Imam (AS) suggested to him: ***"If you did not reach an agreement with Omroo about Imam (AS), you may suggest to him that Iraqis could appoint a caliph from the Qureshite Iraqi living in Syria, and if he didn't accept it suggest him that the Syrians could select a caliph from the Qureshite living in Iraq."*** [744] Having heard these words, which clearly meant Imam's (AS) dismissal and the appointment of another person as a caliph, Abu Musa did not show any reaction. Ahnaf immediately returned to Imam's (AS) presence and informed him about his talks with Abu Musa,

and reminded him that we are dispatching some one for seeking our own right, who did not even care about your being dismissed and renunciation. Imam (AS) replied: ***“Ahnaf just reminded me that this task would result in our sadness.”*** [745]

21.5. S’ad Waghaas and His Son—Omar bin S’ad

S’ad Waghaas was among those who neither made the allegiance with Imam (AS) nor engaged in confrontation against him. After the ignition of the fire of Battle of Siffin, he was dismounted him at the Land of Bani-Salim and continuously monitored news from the opponents. He was drowned in these thoughts that one day he saw a mounted person coming towards him; when he come near he found out that he was his son Omar, the the same person who killed Imam Husain (AS) and his companions in the Month of Muharram of the year of 61 hijri.[746]

His father enquired from him about the situation; Omar informed him about the imposed judgment treaty and the assembly of judgment in Domeh al-Jandal and asked his father because of his possession of precedence in Islam, that he should go to that area. In his opinion perhaps he was occupied with the Islamic Caliphate, however his father replied to him: ***“Take it easy my son. I heard from the prophet that after him the sedition would occur and the best person would be the one who hide him from it, and took distance from it. The caliphate’s issue is an issue that since the prime days I did not enter into it and would never do so. But if had to decide about it I would be in Ali’s favor; people threatened me with the sharpness of the sword, but I preferred it over the fire.”*** [747]

S’ad thought cooperation with each of the groups as full of sedition and imagined its end as fire, but at the same

time he completely preferred Imam's (AS) situation as compared to Mu'awiyeh; and complied verses in Imam's (AS) praise and admonished Mu'awiyeh that were also heard by his son as well.

"If, I have to get involved in this act one day,

I would follow Ali if he showed his inclination."

Regarding his heart's blindness it was sufficient to say that the following a leader *(imam)*, whose leadership *(imamat)* was explicitly clear for every one in Ghadeer, and after Osman's murder all of the immigrants and the helpers made allegiance with him, he considered it as entering into a sedition. While turning face away from such a divinely appointed leader *(imam)* would clearly resulted entering into the hell. [748]

21.6. Mu'awiyeh's Concern About the Situation

A group of the companions and their children who while keeping their distance from Imam (AS), at the same time didn't cooperate with Mu'awiyeh either; after the silence of the fire of fighting, on Mu'awiyeh's request came to Damascus, like Abdullah bin Zubayr, Abdullah bin Omar, and Mughireh bin Shabeh. Mu'awiyeh requested Mughireh to help him and inform about the judges' thinking. Mughireh accepted this assignment and entered into Domeh al-Jandal and in order to learn about the judges' opinion met each of them separately. First he asked Abu Musa: ***"What is your opinion about the individuals who practiced piety from this conflict and took the distance from the spilling of blood?"*** Abu Musa replied: ***"They are the most righteous persons! Their backs are lighted from the burden of the blood and their stomachs are empty from the forbidden wealth!"***

Then he went near Omroo and asked the same question. He said in replying: ***“Individuals sitting in the isolated corners are the worst type of persons; they neither identified the truth nor denied the falsehood.”*** Mughireh returned back towards the Damascus and said to Mu’awiyeh: ***“I examined and smelled both of the judges. Abu Musa would be dismissing Ali from the caliphate and would give it to Abdullah bin Omar who didn’t participate in this incident. But Omroo A’as is your oldest friend; people said that he desired caliphate for himself and didn’t consider you more deserving than him.”*** [749]

21.7. End of Judgment Plot

The issues about whom the opponent’s representatives should had discussions, abstract their command from the Qur’an and the traditions and to present it to Imam’s (AS) and Mu’awiyeh’s supporters consisted of as follows:

1. Review of the Osman’s murder.

2. Legitimacy of the Imam’s (AS) Government.

3. The reason of Mu’awiyeh’s opposition with Imam’s (AS) legitimate Government and the basis of its authenticity.

4. In the present situation what would assure the peace?

But unfortunately what judges did not talk about—were the same four topics. Because each one of them with a special precedence entered in the scene of the judgment and only was interested for the materialization of their own personal opinions and desires, as though these topic was never on the agenda for discussion by the judges. The prolongation of the residing of judges at Domeh al-Jandal resulted in an increased fear and anxiety among the Islamic Community. Every one thought it in a different manner: the hasty and ignoble ones saw it in one manner, while the

people with far sight and profundities, in an another manner.

The discussion about the prime issue consisted of the general complaints about the third caliph and his courtiers was supposed to be presented together with the relevant correct documents. Then persons accused of having their hand in the caliph's murder, from the Iraqis, Egyptians, and companions should have been called to discuss the details. The claims of the killers that the caliph trampled the Islamic principle under his feet and was deviated from the Holy Prophet's (SAW) traditions and even with the previous two caliphs' methods should had been investigated with neutrality and without any prejudice. But about this matter no work was done seriously, and Omroo A'as for the sake of advancement of his own objectives—dismissal of Imam (AS) and placing Mu'awiyeh or his son Abdullah upon the position of the caliphate—asked Abu Musa: ***"Was Osman killed as an oppressed?"*** He too in a way testified[750] and said: ***"The caliph's killers gave him repentance and then killed him, while if the accused repented, his sins were pardoned."***

Also what they did not discussed at all was the issue of the legitimacy of Imam's (AS) Government—the Government with the unanimous opinion of the immigrants and the helpers was imposed upon Imam (AS); he himself initially did not accept it, and when he saw great the congregation of the helpers and the immigrants, who all insisted that they would not vote for any one else except him—realizing his obligation ultimately accepted it. If the first caliph's caliphate with the handful of people's voting, countable upon the fingers became legitimate and official, the second caliph's caliphate by Abu Bakr's nomination, Imam's (AS) caliphate with the allegiance of all of the immigrants and the helpers (except five people) was also

become legitimate and official and there should not have been any doubt and contradiction about it.

On the third topic too like the second topic words were not uttered, since both the judges knew well that the reason of Mu'awiyeh's opposition was nothing except Imam's (AS) dismissal from his legitimate position and to occupy the caliphate by himself. Mu'awiyeh's life, his words and character either before Osman's murder or after it—explicitly demonstrated that for a long time he was trying for the establishment of an Umayyad Government. So that in the name of Islam he could renaissance the Governments of Caesar and Kasra; and the issue of retaliation of the caliphs' blood and his killers was nothing except an excuse for the justification of his breaking the law and opposition. If he really considered himself as the guardian of blood, it was required that like all other Muslims, first he should followed the legitimate Imam's (AS) Government and then would demanded about the retaliation of the Osman's killers from the then caliph.

Imam (AS) during the prime days of the Mu'awiye's opposition repeatedly showed him the way for filing a legal and judicial claim against the people, who opposed the caliph; he reminded him that his first duty was to preserve the solidarity and respect to the council of the immigrants and the helpers and then to claim and request for the retaliation etc. Until he did not accept the Government officially he was not eligible to raise this issue. Regarding the fourth matter, Abu Musa instead of the condemnation of Mu'awiyeh's rebellion against a Government that was approved by the council of the immigrant and the helpers or to consider himself as guilty because of his taking distance from Imam's (AS) caliphate in earlier days—considered both the opponents as guilty. Because he desired to appoint an individual for the caliphate whose only distinction—was being the second caliphs son who remained away from

these conflicts. While from the point of view of his competency he was weaker to the extent that his own father said about him: ***“My son is so week that even he is helpless in divorcing his own wife.”*** [751]

It would was worthy for the judges to held discussions and argument about the four important topics with neutrality, perhaps paying attention towards the Imam (AS) Government as being legitimate, and Mu’awiyeh’s mutiny against the Central Government were sufficient to take the right decision about the other issues. But unfortunately the ill-wishers Imam’s (AS) friends imposed upon him a representative that in the position of protest and judgment acted like an unworthy straw being thrown from this side to that side .Omroo A’as since primmest day of his entrance into Domeh al-Jandal, respected Abu Musa as prophet’s companion and eldest to him; and in talking always insisted of his speaking first before him. When both of them agreed for dismissal of Ali and Mu’awiyeh, again Omroo A’as in order to announce his belief for dismissal of his own client preferred him to be first to speak before Omroo A’as. Because the opponents’ style during their residing in Domeh al-Jandal was set in this manner.

Therefore due to this reason first Abu Musa declared Imam’s (AS) dismissal and trampled all the recommendations that his friends did emphasized upon him under his feet. But Omroo without any delay immediately appointed Mu’awiyeh for the caliphate! The stupidity and simple minded of Abu Musa brought a great tragic disaster that could never had been compensated. Here we would also describe the reflections of the discussions that were held between the two opponents, in order to clarify that how the game of the judgment was finally ended; and the stubbornness of Imam’s (AS) simple minded friends inflicted such a catastrophic damage upon the Islam:

Omroo A’as: ***“Did you know that Osman was killed as an oppressed?”***

Abu Musa: ***“Yes.”***

Omroo A’as: ***“O people, be the witness that Ali’s representative admitted about the oppressed killing of the caliph.”*** Then he looked towards Abu Musa and said: ***“Why did you turn your face against Mu’awiyeh, who was Osman’s guardian as well, a Qureshite? And if you were afraid of the people’s saying that you appointed a person as the caliph, who did not possess any precedence in the Islam, you could replied that Mu’awiyeh was the oppressed caliph’s guardian. He was powerful for taking the retaliation of the caliph’s blood, from point of view of prudence and politics was a distinguished person; and from the point of view of relationship with the Holy Prophet (SAW) was his wife’s brother (Umme Habibeh). Notwithstanding all of this, if he takes the control of the caliphate’s affairs in his own hands wouldn’t respect any one else more than you.”***

Abu Musa: ***“Be afraid of God, the caliphate belong to a religious and virtuous personality and if the family nobility is the criterion for the caliphate, most distinguished Qureshite is Ali. I would never renounce the primmest immigrants and never select Mu’awiyeh for the caliphate. Even if Mu’awiyeh stepped aside in my favor, I would never vote for him. If you desire to make Omar bin Khattab’s name alive, you may consider Abdullah bin Omar for the caliphate.”***

Omroo A’as: ***“If you are interested in Abdullah bin Omar’s caliphate why don’t you vote for my son Abdullah, who is never less than him and his virtues and riotousness are clear?”***

Abu Musa: ***“Like father, he too had his hand in the sedition and therefore did not deserve for the caliphate.”***

Omroo A’as: ***“The caliphate belonged absolutely for a person who could eat and let others eat as well, and Omar’s son did not possess such a capacity. Right now we did not reach agreement for these people suggest some thing else, perhaps we could reach agreement about it.”***

At this moment the opponents agreed for a confidential meeting in which they reached an agreement that is reminded as follows:

Abu Musa: ***“My opinion is to dismiss both (Ali and Mu’awiyeh) from the caliphate, and should assign the fate of the caliphate to the council of the Muslims, so that whoever they desire could appoint him as the caliph accordingly.”***

Omroo A’as: ***“I agree and let us announce our opinion officially.”***

Observers and others who were waiting gathered together in order to listen to the judges’ opinion. At this in juncture Omroo A’as used Abu Musa’s stupidity and simpleminded ness, and preferred him to open the proceedings of the assembly through announcing his opinion first. Abu Musa being completely negligent that perhaps Omroo A’as might refuse to testify the agreement that has been reached earlier in the private after his speech, started talking and said: ***“I and Omroo Aa’s reached an agreement between us about a matter, and I hope this would result in the prosperity and righteousness of the Muslims.”***

Omroo A’as: ***“It is true, continue your words.”***

At this moment Ibn Abbas reached near Abu Musa and warned him and said: ***"If you agreed upon an issue, first let Omroo A'as start his words and later on you could announce your opinion, because it is quite probable that he could change his mind in testifying whatever you agreed, after your announcement."*** But Abu Musa did not paid any attention to Ibn Abbas' warning and said: ***"Leave me alone, we both had same opinion about the caliphate's issue."***

Then he stood up and said: ***"We studied the situation of the community, in order to remove the differences and return to unity, we did not find any thing better than this except to dismiss both Ali and Mu'awiyeh from the caliphate and assign the task of caliph's selection to the Council of the Muslims so that they could appoint whoever they prefer as the caliph. On this basis I hereby dismiss Ali and Mu'awiyeh from the caliphate."*** Having said this sentence he pulled himself to the back and sat down. Then Omroo A'as reached to the place from where Abu Musa announced his opinion earlier, he praised and thanked God and added:

"O People! You heard Abu Musa's word of dismissing his leader (imam) and I agree with him in this matter and dismiss him from the caliphate but, opposite to Abu Musa, I reinstate Mu'awiyeh upon the caliphate. He is the guardian of Osman's blood and the most worthiest person." Abu Musa with an intense wrath looked towards Omroo and said: ***"You would never achieve the salvation because of your deceit and your likeness is the likeness of a dog; if thou attckest him, he panteth with his tongue, and if you thou leavest him he panteth with his tongue out. Such is the likeness of people who deny our revelations.'"*** [752] Omroo A'as had replied to Abu Musa:

"Your situation is also likeness of an ass carrying books." [753]

At this moment Omroo's deceit become exposed and the assembly lost it control. [754] Shrueh bin Hani arose and hit the Omroo's head with a lash. Omroo A'as' son rushed for his father's help and hit Hani with a lash and people placed themselves between them. Shureh bin Hani later on said: ***"I am ashamed that instead of hitting his head with the lash, why I did not hit his head with my sword."*** [755] Ibn Abbas: ***"May God made Abu Musa's face ugly. I warned him in advance about the Omroo's deceit but he did not pay attention."*** Abu Musa: ***"It was true that Ibn Abbas warned me about the deceit of this lewd person but I was confident and never thought that he would say any thing else for me except the well wishing."*** [756]

S'aeed bin Qays said to both the judges: ***"If you were united upon the truthfulness, there was nothing to add to our conditions, what to say that instead you became united upon the deviation and abjectness. Your opinion is not incumbent upon Imam (AS); today we were in the same situation that we were in the past, and would continue to fight against the rebellious persons."*** [757] In this episode more than all, Abu Musa and Ash'ath bin Qays (the players of the game of judgment) were admonished.

Abu Musa continuously said bad things about Omroo A'as and Ash'ath's tongue become dull and closed and he was not able to speak any thing. Ultimately Omroo A'as and Mu'awiyeh's supporters collected and tied their belongings and left towards the Damascus; they explained for him the incident in details, and saluted him as their Commander of the Faithful. Ibn Abbas and Shureh Hani too returned towards the Kufa and explained the episode. But Abu Musa,

because of mistake that he had committed took refuge in Mecca and continued to live over there. [758]

Ultimately the Battle of Siffin and the judgment tragedy with the killing of forty five thousands or in accordance with other narrations ninety thousands Syrians and twenty to twenty five thousands Iraqis[759] in the Month of Sha’ban al-Mu’azzam of the year of thirty-eight hijri was ended.[760] It created plenty of complexities for the Commander of the Faithful’s (AS) Government and the Islamic Caliphate that—a lot of them were never resolved.

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Chapter-22: Battle of Naherawan or Politics of Raising Qur’an upon Spears

The ominous and unmanly politics of Abu Sufiyan’s son and his truncated reason—Omroo A’as resulted in bringing the painful and most bitter catastrophes. The designer of the map from the prime days was aware about its profundities and was absolutely assured about his victory in the judgment issue. In order to appraise this politics it was sufficient to say that in its shadow the enemy reached to his ancient desires. He accomplished the results that could be described as follows:

1. Mu’awiyeh’s domination upon the Syria was certified and all the Governors and other officials of that region accepted his obedience from the sincerity of their hearts; and if due to any reason or personal interests if they had their half hearted loyalty with Imam (AS), it was completely cut off from him and they attached them to Mu’awiyeh completely.

2. Imam (AS) who was at the threshold of the victory becomes kilometers away from it, return to it wasn’t an easy task, because the morale of crusade in his army was lowered significantly, and onward there was no news any more about the feelings of enthusiasm, strong desire, and love towards seeking the martyrdom.

3. Mu’awiyeh’s Army completely annihilated was again reorganized or in other words took a fresh breath and in order to weaken the morale of Iraqi people, started looting and killing in order to endanger the security of the region thus introducing the Central Government as incapacitate.

4. Worst among all the Iraqi Army was spilt into two groups. A group believed in the judgment treaty while the other group regarded it as infidelity, sinning, and considered it incumbent upon the Imam (AS) to repent about it. Otherwise they opened the bonds of the obedience from their necks and would fought against him like Mu’awiyeh.

5. Under the shadow of this ideology the opponents of judgment who were its propagates one day, and Imam (AS) under their intense pressure against his own esoteric belief, accepted it, left Kufa as the opponents of the present Government and stationed them within two miles from its vicinity. It was too soon to forget the bitterness of the Battle of Siffin that ominous war named: The Battle of Naherwan occurred and although this mutinous group was annihilated apparently, but the remnants of this group in isolated corners and places continued to commit the seditions. Ultimately it was under these movements that on the night of the nineteenth of the Holy Month of Ramadan of the year of forty hijri—that Imam (AS) become sacrifice of the apostates’ *(khawarijs)* plots and was martyred upon the alter of worship in the Mosque of Kufa.

Yes, Imam (AS) during his Government was encountered with three tough and formidable wars that in the Islam’s history from various dimensions were unique and unprecedented. In the first war, the opponents were the allegiance breakers like Talheh and Zubayr, who used the position and prestige of the Mother of the Believers, A’ayesheh—which in reality was the Holy Prophet’s (SAW) prestige, as a game, started a bloody war, and eventually were crushed. In the second battle the opponents was Abu Sufiyan’s son who made the retaliation issue for Osman’s blood as an excuse for his rebellion against the Central Government and its legitimately appointed leader *(imam)* by the immigrants and the helpers, and thus become deviated from the path of the truth and justice.

In the third battle, the opponents were Imam's (AS) past companions who because of the access of worshipping their foreheads bore the black patches, and the music of their Holy Qur'an's recital engulfed all the surroundings. The battle with this group was more difficult than the previous two groups. But Imam (AS) after remaining patient for several months and dispatching of the influential personalities when became completely disappointed, on the other hand witnessed their armed rebellion, waged the combat against them, and in accordance of his words—removed the eye of the sedition from its pot. There was none to have the power except Imam (AS) for fighting against these apparent pious looking people, but Imam's (AS) precedence in Islam, migration, self sacrificing in the battlefield during the period of the prophet of God, asceticism, righteousness during his entire life, knowledge, wisdom, and his powerful logic in the debates, provided him this worthiness that with absolute determination and without any doubt uprooted the roots of this evil.

These three groups in history were mentioned with names of Treaty Breakers *(Nakethin)*, the oppressors and tyrant deviated from the path of the truth *(Ghasetin)* and the misguided and apostates *(Mareghin)*. The precedence of this naming goes is traced to the Holy Prophet's (SAW) period. He himself described these three groups with these names and reminded Imam (AS) as well as others that Ali would fight with these three groups. These Holy Prophet's (SAW) words consisted one of his news from the unseen that the Islamic narrators in the books of the traditions reminded it at various occasions and as an example one of them shall be quoted as follows: ***"The Holy Prophet (SAW) said to me to fight with Nakethin, Ghasetin and Mareghin."*** [761]

Ibn Kathir died in the year of 774 hijri (lunar), in his history collected a part of this tradition, including that the

Holy Prophet (SAW) entered in Umme-Salameh's (SA) home, and later on Ali too entered. The prophet looked towards his wife and said: ***"i.e. O Umme-Salameh! He (Ali) would be the fighter of wars against Nakethin, Ghasetin and Mareghin, after me."***[762] Referencing to books of the history and narrations proved the authenticity and continuity of this tradition. Therefore, it would be appropriate to shorten our description about this any further and would remind that the most eminent researcher Allameh Amini (RA) in his book of *Al-Ghadir,* collected the part of this narration. [763] The history of the apostates *(mareghin)* testified that they always were opponents of the official Government of time because, they did not accept the obedience of any Government; neither they accepted ruler formally nor his Government. The just ruler and unjust ruler like Imam (AS) and Mu'awiyeh—did not make any difference from their point of view and their behavior with Yazid, Marwan, and Omar bin Abdul Aziz—was exactly similar.

22.1. Roots of Apostates

The roots of the apostates *(khawarij)* are linked to the period of prophet of God. During the Holy Prophet's (SAW) period this group expressed their ideas and thoughts and said things that expressed the sprit of the disobedience and rebellion. Following are some of the examples of their behaviors about this matter: The Holy Prophet (SAW) distributed the spoils of war of Hunain in accordance with his prudence and in order to absorb Polytheists heart's recently turned to Islam, and were at war against the Muslims for a long period, offered for them a little more share.

At that moment Harghus bin Dhahir opened his tongue in complaint and rudely said to the prophet: ***"Do justice!"*** His impolite and rude talks made the Holy Prophet (SAW) sad and he said: ***"Woe upon you, if justice is not near***

me where else could it be find?" Omar, at this moment suggested to the prophet to behead him but the prophet did not accept and reported about his dangerous future and said: ***"Leave him that he would have the followers who would be curious about the religion more than the limits and like an arrow shot from the bow—would get out of the religion."***[764] Bokhari in the Book: *Al-Muwalafeh al-Ghloob*, narrated this incident comprehensively and said: ***"They would go out of the religion like an arrow shot from the bow."***[765]

The Holy Prophet (SAW) used the Arabic word *(margh)* which is used for shooting; this group because of their excessive bending and tilting in the understanding of the religion would reached to a point where they will remain away from the reality of the religion and among the Muslims were titled as apostates *(mareghin)* [766] It was more deserving for Harghus' morale—the protestor, to break the seal of his silence during the caliphate of first and second caliphs *(Shaykhain)*, to complain about their selection method and traditions, but unfortunately history did not write any thing about him. Only Kamil in Ibn Athir reminded that in the Ahvaz's victory, Hurghus was appointed as the Commander by the caliph and quoted the letter, that Omar wrote him after the victory of Ahvaz and Dooragh.[767] Tabri narrated that in the year of thirty-five hijri Hrghus as heads of the Basarites, rebelled against Osman's Government, entered in Medina and become united with the rebels from Egypt, and Kufa against the caliph. [768]

Since then nothing is entered in the history about his name and address until when Imam (AS) wanted to dispatch Abu Musa for the judgment, that suddenly Harghus together with Dharhey bin Nuh Tai entered in Imam's (AS) presence and the harsh words were exchanged between them which are reminded as follows:

Harghus: ***“You must repent for the sin that you committed and should turn down the judgment of the judges and should dispatch us to fight with the enemy until joining God’s countenance.”***

Imam (AS): ***“At the moment this issue of the judgment was raised, I reminded you about it but you did not pay attention to my words. Right now when I already accepted and gave my commitment, do you demand that I should turn it down?” God said: ‘Fulfill the covenant of Allah when ye have covenanted, break not your oaths after assertion of them, and after you made Allah surety over you. Lo! Allah knoweth what you do.’”*** [769]

Harghus: ***“This is a sin that you must repent.”***

Imam (AS): ***“There is no sin committed rater it was a sort of negligence in thoughts and deeds, which was imposed upon me from your side and I warned you at that time against it.”***

Dha’reh bin Noah Tai: ***“If you did not take yours hands off from the judgment treaty, we would fight against you for the sake of God and His pleasure!”***

Imam (AS): ***“O you poor miserable! I could see your dead body lying in the battlefield and wind covering it with the dirt.”***

Dha’reh bin Tai: ***“I would love to be in that position.”***

Imam (AS): ***“Satan misguided both of you.”***

The rude and impolite discussions of Harghus with the Holy Prophet (SAW) and the Commander of the Faithful (AS) was opposite to the expectations that he should be regarded as an ordinary Muslim; while from the point of

view of Holy Qur'an's commentators, he was a part of hypocrites about whom following verse was revealed:

"And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content and if they aren't thereof, behold! They are enraged."

—The Holy Qur'an (9:58).

22.2. Other Roots of Apostates

Another root of the apostates *(Khawarij)* was Dhul Thadyeh, that in the books of personalities he is mentioned as Na'feh. Many of the narrators imagined that Harghus famous as Dhul Khavisreh was the same Dhul Thadyeh, but Shaeristani in his Book: *Millal wa Nahl* had given the opinion opposite to that and mentioned: ***"First one was Dhul Khavisreh and the last one Dhul Thadyeh."*** [770] As far as the style of compliant towards the Holy Prophet (SAW) was similar and both of them in distribution of the spoils of war said to the prophet (do justice) and he gave the same answer to both of them,[771] perhaps it was imagined that both of them possessed a common name but the way Dhul Thadyeh, was recorded in the history and by the prophet's tongue, similar to that, had never been recorded for Dhul Khavisreh.

Ibn Kathir who collected the history and narrations about the apostates *(mareghin)* reminded in it that the Holy Prophet (SAW) said: ***"A group would go out of the religion similar to the shooting of an arrow from the bow and would never return. The indication of this group was that among them there was a man of black face with a defective hand whose end consisted of the flesh like a woman's attractive breast."*** [772] Imam (AS) after the end of the Battle of Naherawan ordered to locate Dhul Thadyeh's dead body and to look at his

defective hand; when they brought the dead body, his hand was found exactly in the same condition as was described by the Holy Prophet (SAW).

22.3. Ideological Schools of Thoughts among Apostate*s*

The Prime opposition of the apostates *(khawrij)* with Imam (AS) was regarding the issue of judgment and they interpreted it as against the Book of God. In this regards, there was no other factor involved in this task but with the passage of the time, this group developed itself into a school of thought and produced its branches and leafs. They also produce a new school of thought other than the judgment *(Muhakemeh)* like *Adhargheh, Najdat, Behaysiyeh, 'Ajardeh, Thalebeh, Abazyeh and Safriyeh.* All of the above groups with the passage of time were annihilated completely and only *Abadhyeh* sect (the Abdullah bin Abadh's followers who at the end of Marwanis' Government had rebelled) regarded as moderates of the apostates *(khawarij)* were scattered in Oman, Persian Gulf, Morocco, and Algeria.

Apostates' *(khawarij)* history apart from the incident of the Battle of Naherawan, was paid attention by the Islamic narrators and in this regards Tabri in the Book: *Tarikh*, Mubbarad in the Book: *Kamil*, and Biladhari in the Book: *Insab.*....gathered the contents relevant to the apostates and organized the events as a historical quotations. Among the historians Muslims and others, plenty of analytical books were written including the followings:

1. *Mulkhkhas Tarikh al-Khawarij*, written by Muhammad Sharif Salim that was printed in the year 1342 hijri in Cairo.

2. *Al-Khawrij fil-Islam,* written by Omar al-Nasar that was printed in the year of 1949 A.D in Beirut.

3. *Waghaiyeh Naherawan,* written by Khatib Hashmi, which in the year of 1372 hijri was printed in Tehran.

4. *Al-Khawarij fi al-Asr al-Amavi*, written by famous Dr. Nayaf Mahmood, which was printed twice in Beirut and the date of second edition, was in the year of 1401 hijri. Among the Orient list too some individuals paid attention and in this regards journals were written including like:

5. *Al-Khawrij wal-Shia*, written by Fluzon of Germany that in the year of 1902 A.D, which was written in German language and was translated by Abd ar-Rahman into Arabic.

6. *Adab al-Khawarij* was the thesis for Daheer Ghalmavi's Master degree during the years 1930-1940 AD. Ghalmavi in his thesis wrote regarding Khawarij's poets like: 'Umran bin Hattan, the book was published in the year 1940 A.D. The writer in analyzing the history of the historical events of the Khawrij, did refer to the basic authentic Islamic resources, and in a special manner that he possessed in the analysis of the Islamic history, pursued the matter and of course did not consider him need less of referencing to the above mentioned resources.

22.4. Shameful Demonstrations of Apostate*s*

The word apostates *(khawarij)* is a common word that was used a lot in the learning of discourse and history. In the Arabic culture this word is used for the rebel against the Government and is called to a group that rebel against the then Government for not recognizing it formally as legitimate and lawful. But in the terminology of the scholars of knowledge of discourse and history—it was used for the minority of the soldiers who because of the acceptance of judgment issue by Abu Musa and Omroo A'as were separated from Imam (AS) and raised their slogan: ***"There is no command except God's command (la hukm illa Allah)"*** and this slogan continuously remained with them

and because of this reason in the Knowledge of People and Bee were named as—judgment *(mohkkameh)*.

Imam (AS) after accepting to judgment issue thought it as prudent to leave the Siffin's battlefield, returned to Kufa, and sit in waiting for the result of Abu Musa's and Omroo A'as' judgment. Imam (AS) while entering in Kufa was encountered with the unmanly hood of his own army. He and his self-sacrificing companions noticed that the soldiers whose number was twelve thousands refused to enter into Kufa and as their protest for the acceptance of judgment instead of entering into Kufa went to a village named Harura and some others decided to reside at Nakhliyeh Garrison.

The judgment incident which apostates *(khawarij)* used it like the Osman's clothing and pulled in front of Imam's (AS) face—was the same issue that on the Day of raising of the Qur'an upon spears—they themselves pressured Imam (AS) for its acceptance and even threatened him to be killed. But after a while because of tilting in their thoughts and possessing a morale of searching the mistakes, returned from their belief and considered it as a basis of the sin, offence, and even the Polytheism and return from the religion. They repented for it as well as demanded from the Imam (AS) to accept his sin and should offer the repentance and before the announcement of the judgment should continue the war against Mu'awiyeh. But Imam (AS) wasn't the type of person to circle around the sin, accept the forbidden act, and should consider the signed contract as unseen. Imam (AS), did not pay any serious attention towards their mischief and started an ordinary life. But the stubborn apostates in order to accomplish their ominous objectives committed to various acts that some of them consisted as follows:

1. Having the private meeting with Imam (AS) in order to convince him to break the contract.

2. Refusal to attend the Friday Prayers

3. Shouting harsh and rude slogans at the mosque against Imam (AS)

4. Accusing Imam (AS) of heresy and all those who respected the Siffin's contract.

5. The killing of the personalities and creating insecurity in Iraq.

6. Armed uprising and confrontation against the Imam's (AS) Government.

In reciprocation in order to silence the apostate's sedition, Imam (AS) too took steps which could be summarized as follows:

1. Clarifying of his own position at the Siffin with respect to the judgment issue since the prime moment he opposed it and nothing except compulsion and pressure forced him to sign it.

2. Replying to all of their complaints through discussions and delivering the most meaningful and eloquent speeches.

3. Dispatching of the personalities like Ibn Abbas to enlighten their minds.

4. Providing promises, hope for their ordinary people that if they would keep silent, even though didn't change from their thought and belief wouldn't be discriminated with respect to the other Muslims. Therefore due to this reason he didn't deprive them from their share from the Public Treasury and paid their wages in full.

5. Prosecution of the criminal apostates who spilled Abdullah's and his pregnant wife's blood.

6. The confrontation with their armed uprising and uprooting the roots of the corruption.

These issues are the axis which constitute the basis of our general debates in this chapter. Fortunately the history very comprehensively has recorded all the events and we on the basis of natural reckoning would describe all of these incidents.

22.5. Private Meetings

One day, the two people from the apostates named Dhareh Tai and Harghus had arrived in the Imam's (AS) presence and hot discussions were held between them which are quoted as follows:

Dhareh and Harghus: ***"There is no command except the God's command."***

Imam (AS): ***"I too said the same words."***

Dhareh and Harghus: ***"You must repent for your sins, return from the judgment issue, dispatched us to fight with the Mu'awiyeh in order to fight him and attend the God's countenance."***

Imam (AS): ***"I desired that but you rebelled against me in the Siffin and imposed the judgment upon me. Right now, I did sign a contract with them, accepted the conditions and gave my assurance to them and God Says: "Fulfill the covenant of Allah when ye have covenanted, break not your oaths after assertion of them and after ye have made Allah surety over you. Lo! Allah knoweth what you do.'"*** [773]

Harghus: ***"This is your sin that is worthy of your repentance."***

Imam (AS): ***"It is not a sin rather it was incompetence of opinion and weakness of the efforts (and you were its basis) and I earlier warned and tried to prevent you from this task."***

Dhareh: ***"By God, if you did not renounce the judgment of the individuals in the book of God[774], we would fight against you for God's pleasure."***

Imam (AS) (with anger upon his face): ***"O unfortunate, what bad person are you! I could see right now your dead body lying upon the ground with wind blowing upon it."***

Dhareh: ***"I desire it to be so."***

Imam (AS): ***"Satan hijacked the reason form both of you. Be afraid of God's punishment, for the world for that you want to fight, there is no profit in it ."*** A that moment both of them left [775] Imam's (AS) presence while shouting the slogan of: ***"There is no command except God's command."***

22.6. Government's Complaint and Community's Opposition

The recital of prayer with the congregation is recommended and absence from it isn't regarded as a sin, but situation in the beginning of Islam was in a manner that the continuous absence from it was regarded as a protest to the Government, sedition, and hypocrisy. Therefore, in the Islamic narrations the participation in the Friday Prayer is emphasized that at this time we don't have the opportunity to describe further about this matter.[776] The apostates through their presence in the mosque and not participating in the congregational prayers expressed their opposition and at the same time shouted the very hot slogans. One day Imam (AS) was standing in the prayer that Ibn Kuwwa, among the heads of the apostates recited the following

verse as a protest: ***“And verily it hath been revealed unto thee as unto those before thee (saying): if thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.”*** [777]

Imam (AS) with perfect dignity and in accordance with the Holy Qur’an’s command that says: ***“And when the Qur’an is recited, give ear to it and pay heed that you may obtain mercy.”*** [778] Imam (AS) remained silent until Ibn Kuwwa completed the recital of the above verse and then continued his prayer. But he recited this verse again and Imam (AS) remained silent. Ibn Kuwwa repeated this verse several times and Imam (AS) with perfect dignity and patience preferred silence. Ultimately, the Imam (AS) through the recital of the following verse replied to him in a manner that his prayer isn’t damaged while at the same time silencing and crushing him: ***“So, have patience (O Muhammad! Allah’s promise is the very truth and let not those who have no certainty make thee impatient.”*** [779]

Ibn Kuwwa with the recital of the above mentioned verse with absolute rudeness wanted to accuse the primmest believer after the Holy Prophet (SAW)—as a Polytheist, because in the judgment issue accepted other than God as His partner. We would have a comprehensive debate about the judgment issue, later on.

22.7. Repetition of Slogan—No Command Except God’s Command

The Apostates *(khawarijs)* in order to announce their presence and to express their opposition with Imam’s (AS) Government repeatedly come to the mosque and cried the slogan of: ***“There is no command except God’s command.”*** This sentence is abstracted from the Holy Qur’an and including the following verse:

1. ***“The decision is for Allah only. He telleth the truth and He is best deciders.”*** [780]

2. ***“Surely His is the judgment. And He is the most swift of reckoners.”*** [781]

3. ***“The decision rests with Allah only, Who hath commended you that ye worship none than save Him.”*** [782]

4. ***“Lo! The decision rests with Allah only. In Him I put my trust and in Him let all the trusting put their trust.”*** [783]

5. ***“His is all praise in the former and the latter (state), He is the command and unto Him ye will be brought back.***[784]

6. ***“But when some partners was ascribed to Him, ye were believing. But the command belongeth only to Allah, the Sublime the Majestic.”*** [785]

There is no doubt that in these verses word command belong to God, and associating with some one else would be considered as Polytheism. But in another verse it is reminded that we gave Bani-Israel, the book, command, and the prophet hood:***” And verily We gave the Children of Israel, the Scripture, and the Command and the Prophet Hood”*** [786] At any other place, it is an order for Prophet David (AS) to judge between the people with the truth: ***“Therefore judge aright between aright between mankind, and follow not desire that it beguile thee from the way of Allah.”*** [787]

It is extremely painful that Imam (AS) was encountered with a fist of ignorant and foolish people who presented that exoteric essence of the verses as their excuse and endeavored to make the community confused and misguided. The group of the readers of the apostates was

memorizers of the verses of the Holy Qur'an, but in accordance of the Holy Prophets (SAW) words: ***"The Qur'an didn't go farther then their throats and chests and never entered in the environment of its pondering."*** They didn't think to resort to Imam (AS) who was the Holy Qur'an's real commentator and was nourished by the prophet's own hands, so that he could lead towards the real and esoteric meanings of the verses of the Holy Qur'an and could explained them that the word: Command *(hukm)*, in which meanings belongs to God. As it has already been explained the command has a meaning and is a term that is used in summary for the following:

1. Plan for the creation of the universe and influence of God's intention.[788]

2. The explanation of making of the laws.[789]

3. The command upon the people and domination upon them as the fundamental right.[790]

4. The judgment and issuance of the judicial verdict in the people's disputes in accordance with God's principles. [791]

5. The ruler ship and guardian ship of the people as God's trustee. [792]

Right now it is clear that the command *(hukm)* is a term that is used for miscellaneous meanings, how could it be limited only to the apparent meanings of the one verse, and therefore how with respect to the Siffin's contract about the judgment could be considered against the Holy Qur'an? First it should be found out that which command belongs only to God and to review Imam's (AS) deed and its pros and cons should be compared with the Holy Qur'an—which was a task that requires efforts, thinking, patience, persistence, and couldn't be analyzed simply through shouting of the slogans.

Through destiny, Imam (AS) with his special patience and self-control in some of his protests made them knowledgeable about the objective of the verses and in this manner tried to deprive them from their arguments, but stubbornness and rebellion was a pain without the treatment—that made all the messengers and well wishers of the world as helpless and incompetent to treat this sickness. Before analysis of the meanings of these verses we would like to describe some of the hot and rude encounters of the apostates so that the stubbornness and self centeredness of this radical group could become clearly visible.

22.8. Imam's (AS) Freedom Loving and Greatness

Any ruler or holder of the power had taken a swift action against these rude, stubborn and impolite people who called the ruler of a country as—infidel and Polytheist through strict punishment, but Imam (AS) opposite to the most of the rulers, encountered them with perfect politeness and with an expanded chest. A day Imam (AS) seated upon the pulpit was advising the people that suddenly one of the apostates from the mosque's corner shouted their favorite slogan. When he finished another one arose and repeated the same slogan and later on a group arose and shouted that slogan jointly. Imam (AS) in replying to them said: ***"Apparently this is a word of the truth but they are following the falsehood."*** Then he added: ***"Until you are with me, your dare ness, impoliteness would not deprive you from the following three rights:***

1. You wouldn't be prevented from entering into God's mosques so that you could offer the prayers over there.

2. You wouldn't be deprived of payments from the Public Treasury until you are with us (didn't join the

enemy).

3. Until you start fighting, I wouldn't fight with you." [793]

On another day when Imam (AS) was busy in speaking at the mosque, one person from the apostates *(khawarij)* cried the slogan to absorb the attention of the people towards him. Imam (AS) replied: ***"These are the words of the truth but from its meaning other than the truth is being intended."*** Then he added: ***"If they remain silent I would treat them like the others, if they desire to speak the words I would reply them, and if they rebelled, then I would fight against them."*** Then the another person from the apostates *(khawarij)* named Yazid bin 'Asim arose and thanking and praising God said: ***"I take refuge in God from the acceptance of wretchedness in God's code. Such a task was deceit in God's act and is abjectness that would be encountered by its doer with God's punishment. Ali, do you want to scare us with the death?"*** ....Imam (AS), remained silent instead of replying to him, sat down in waiting for the forthcoming incidents. [794]

22.9. Imam's (AS) Efforts for their Guidance

The rebellion of a part of the Imam's (AS) Army who were regarded as his powerful and steadfast arms resulted in making the situation more narrow and difficult. This rebellion took place twice: Once in the Siffin where the demand of the rebels was that Imam (AS) should order to stop the war and accept the judgment of the judges otherwise he would be killed; the second time after the signature of the judgment treaty and acceptance of the judgment, again through the same group. This time they wanted something completely opposite to their earlier

demands, to declare the signed treaty as null and void, and treating the earlier commitment as unseen.

The prime demand, although destroyed Imam's (AS) victory, but to agree to the peace—under the circumstances where his simple minded soldiers weren't ready for the fighting, instead they were even ready to kill him—was an illegal, against the principles and intellectual regulations. In accordance with Imam's (AS) own interpretation, while addressing the heads of the apostates *(khawarij)* that acceptance of the judgment due to the pressure exerted upon him through his companions—was an act of weakness of plan and lack of the readiness in taking the prudent action—that was imposed upon him from their side.[795] While, their second demand was clearly opposite to the Holy Qur'an's command that invited all to pay the respect to your singed contracts and commitments.

In this condition Imam (AS) did not had any alternative except to maintain order, show steadfastness and to provide the advice and guidance to the deceived people; also he did not make any efforts to scatter their assembly. Due to this consideration first he attempted the guidance efforts but since this policy wasn't very effective, in accordance with the circumstances he utilized from other tactics as well, including the dispatching his intellectual and wise companions who among the Muslims were famous for their domination upon the Book of God and the traditions—towards the apostate's *(khawarij)* garrison for their guidance.

22.10. Ibn Abbas and His Protest with Apostates

With Imam's (AS) order Ibn Abbas went to visit the apostate's *(khawarij)* garrison and held the discussions which are quoted as follows:

Ibn Abbas: ***“What are your words and your complaint against the Commander of the Faithful (AS)?”***

Khawarij: ***“He was the Commander of the Faithful but when he gave his hand for the judgment then became as an infidel. He should admit it first then repent against his infidelity, so that we could join him.”***

Ibn Abbas: ***“It was never worthy of a believer to admit his infidelity until his certainty towards the Islamic principles was not polluted with doubts.”***

Khawarij: ***“The reason of his infidelity was that he gave his hand for the judgment.”***

Ibn Abbas: ***“The acceptance of the judgment was an issue of Qur’an that God reminded it at many places including the following:***

‘O ye who believe! Kill no wild game while ye are on pilgrimage. Whoso of you killeth it of set purpose he shall pay it forfeit in equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for the justice.’[796]

Whenever in the issue of hunting while wearing the pilgrim’s grab, which is not a complicated issue, God issued the command for the judgment, when a problems was encountered by Muslims, was this command not permissible?”

Khawarij: ***“The judges issued the judgment about him but he did not accept it.”***

Ibn Abbas: ***“The position of the judge is not higher than the leader (imam). Whenever Muslim’s (imam) leader took a path opposite to the Muslims then the community should arose against him what to say***

about the judgment of a judge that was issued against the truth."

At this moment when apostates realized their condemnation, like the infidels of blackened hearts entered through the door of their stubbornness, criticized of Ibn Abbas, and said: ***"You are from the same Tribe of Qureshite that God said about them that: 'Nay! But they are a contentious folk.[797]' Also He said about them as: 'Warn therewith the froward folk.'*** [798]

If these individuals were seekers of the truth, their hearts darkness and oppressed thoughts did not control them they may have appreciated the steadfast logic of Abbas' son and through putting their arms upon the ground could had joined Imam (AS). They had fought with the real enemy but unfortunately against Imam's (AS) cousin's reply, they recited the verses that belonged to the Polytheists of the Qureshite and not for the individuals with belief. Referencing to the judgment was an issue that the Holy Qur'an proposed even in smaller family disputes and described its result, subjected to intentions of the opponents as being good—as righteous, since it says:

"If ye fear a breach between them twain (the man and wife), appoint an arbiter from his folks and an arbiter form her folks. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware."

—The Holy Qur'an (4: 35).

It could never be said that the conflict of a community after a crushing war during three months was less than the difference between a husband and, wife and if the community under the shadow of the book and the traditions requested the judgment of the two arbitrators—they didn't commit an offence that would convert them to the infidels

requiring repentance.[799] Therefore, in accordance with these verses the refusal of the judgment issue from the apostates *(khawarij)* did not have any other genuine reason except their stubbornness, self centeredness, egoism and an instrument of tyranny. Absolutely Ibn Abbas' debate wasn't limited to one time only and he was further ordered to engage in discussion with them for their guidance by Imam (AS). Since he in relevant debate utilized the verse from the Qur'an while Imam (AS) in one of his speech did order him that he should debate with the apostates *(Khawarij)* through the prophet's traditions. Because the verses of the Qur'an describe within the bounds of various probabilities and different interpretations could be made; and it was possible that the apostates might have selected the probability that was beneficial for them; since he said: ***"Don't engage in debate with Khawarij with the Qur'an's verses, because its verses possess the capacity to meet various probabilities and in this case you would say, and they would say (and the task would reach no where). But debate them with the tradition that whereby they wouldn't have any option except to agree to your argument."***

22.11. Imam (AS) Personally Visits Apostates' Garrison

When Imam (AS) become disappointed of their guidance through dispatching of persons like S'as'a bin Suhan Abdi, Ziyad bin Nasr, and Ibn Abbas, he decided to encounter them personally, so that perhaps through explaining the background of the preliminaries of the acceptance of judgment and since they themselves were responsible for this act, might prevent all of them or a group from the rebellion. At the time of his movement Imam (AS) asked S'as'a to whom the rebellious group was following among their heads. He replied: ***"Yahya bin Qays Araji."*** Therefore, he mounted upon his horse and passed through

the garrison and dismounted in front of the Yahya bin Qays' tent. He offered two units of prayer then resting upon his bow started his words as follows:

"Were all of you present at Siffin? They replied: "No." Then he said divide yourself into the two groups so that I could speak with each group in accordance with their capacity. Then with a loud voice he said: 'Be silent, don't make noises, listen to my words and make your hearts attentive towards me. If I ask you to witness, testify with respect to your knowledge." Then before talking to them he paid attention towards the Creator and made all of them attentive towards Him and said: ***"O God this is the place that whoever is victorious would also be victorious on the Day of Resurrection and whoever was condemned here would be blind and misguided in the another abode. Did not you say, at the time of the Qur'an's raising upon the spears even with deceit and trickery, that they are our brothers and co-religionists, renounced their past deeds, ashamed, took refuge in the God's book; their opinion should be accepted and they be relieved from this sorrow?***

And I replied to you: 'This was a proposal that outwardly contains the faith and inwardly contains the enmity and grudge; its beginning was blessing and charming for the heart but its end was shame and regret. Stay upon your task, don't leave your path, press yours teeth to fight the crusade with your enemy, didn't pay attention to the sound of any crier. If you listen to him he would make you misguided and if left him to his own self would become insulted. Ultimately this task (surrender in front of their demands) was done opposite to my strict instructions, and I saw that you provided such an opportunity to the enemy." [800]

Abi Ibn al-Hadid in his commentary of the sermon thirty-six said: ***“The apostates (khawarijs) replied that whatever you said was the truth and genuine, but what could be done, we committed a great sin, offered the repentance and you should also repent. Imam (AS) without pointing to any specific sin said: ‘I seek God’s repentance from all the sins committed.’”*** At this moment six thousand people left the garrison as Imam’s helpers and joined him. Abi Ibn Al-Hadid in his commentary writes about this repentance: ***“Imam’s (AS) repentance was a sort of dissimulation and like a war tactic. He spoke a word that was said by all the messengers and the enemy too agreed upon it, without Imam having admitted any of his sin.”*** [801]

22.12. Enemy or So called Friend’s Mischief

After the Apostate’s return from the garrison to Kufa, it was circulated among the people that Imam (AS) refused to accept the judgment, considered it as deviation and degradation, and he was planning to procure the resources to dispatch the people to fight with Mu’awiyeh, before the announcement of judgment by the judges. Among them Ash’ath bin Qays, whose life and alliance with the Imam (AS) was totally mysterious, he acting as an apparent Imam’s (AS) friend and while secretly working for Mu’awiyeh’s benefit, said: ***“People are saying that the Commander of the Faithful (AS) broke the judgment treaty, considered the judgment issue as an infidelity and misguidance, and considered the waiting period as irrelevant.”***

Ash’ath’s words placed Imam (AS) in a situation that he was helpless except to explain the reality and said: ***“Whoever thought that I returned from the judgment treaty is lying, and whoever imagined it as a misguidance had misguided himself.”*** This expression

of reality was so intolerable for the apostates that through the shouting of their slogan: ***“There was no command except God’s command,”*** left the mosque again and returned to their garrison. Here Abi Ibn al-Haid reminded that any sort of disturbances of Imam’s (AS) Government were linked directly to Ash’ath. Because if he did not raise this issue, Imam (AS) wouldn’t be forced to explain the reality explicitly and apostates, who were already contended with his over all repentance had rushed in the Imam’s (AS) presence to fight with Mu’awiyeh. But he was the reason that Imam (AS) was forced to break that curtain of dissimulation to expose the face of reality.

22.13. Repeated Efforts for Apostate’s Guidance

Mubarrid in the Book of Kamil quoted another debate of Imam (AS) with the apostates that seemed completely different with the first debate, and it was probable that it was the second debate that Imam (AS) undertook with them, which could be summarized: Imam (AS): ***“Did you remember that they raised the Qur’ans upon the spears; I said that this act was a deceit and fraud, if they really were interested in the Qur’an’s judgment they could come near me, and asked for the judgment? Did you know any one else who considered the judgment issue of those two individual as bad and shameful to my extent?”*** Khawarij: ***“No.”***

Imam (AS): ***“Do you testify that with my total reluctance and hesitation, you imposed this task upon me, I because of my helplessness replied to your demand, and made it as conditional that the command of the judges would only be valid if they judge in accordance with the God’s command? All of you were aware that the God’s command did not transgress over me (since I am the imam upon the***

truth and the caliph appointed by the immigrants and the helpers). Abdullah bin Kuwwa: ***“It was true that because of our intense pressure you made those two persons as judges in the God’s religion, but we admitted that with this act become infidel and right now offered our repentance; likewise you should also admit about your infidelity, repent, and then dispatch all of us to fight with Mu’awiyeh.”***

Imam (AS): ***“Did you know that in case of the differences between a husband and wife God commanded to refer to the two judges where he said: ‘Appoint an arbiter from his folks and an arbiter from her folks.’ And also in the determination of the atonement of the killing of hunts in the pilgrim’s grab commanded to refer to the two just people as judges, when it said: ‘The judge would be two men among you known for their justice’?”*** Ibn Kuwwa: ***“You cleaned the title of the Commander of the Faithful near your name and in this manner dismissed yourself from the Government.”***

Imam (AS): ***“The prophet was our model, in the Battle of Hudaybyeh when the peace treaty between the prophet and the Qureshite was written as (this was an agreement between the Prophet of God and Suhayl bin Omroo) the representative of the Qureshite complained: ‘If I admit your prophet hood, I would not fight against you, therefore remove your title as the Prophet of God.’ Prophet had said to me: ‘Ali! Clean the title of the Prophet of God near my name.’ I said: O Prophet of God, my heart didn’t allow me to do such a task, then the prophet with his own hand cleaned it and smiled a little towards me and said: ‘You too would be encountered with my fate.’”*** When Imam’s (AS) words ended, the two thousands people from the group who were assembled at Hurora

returned towards him, and because of the reason that they were assembled at that place were named as Hurwiyeh.[802]

22.14. Another Debate

Imam's (AS) politics about the apostates *(khawarij)* was that until they did not spill the blood and started the looting of the wealth, they could live freely in Kufa and its surrounding. Even though, their shouting of the slogans of refusal during the day and night filled the mosque and crying against him. Therefore, from this consideration Imam (AS) dispatched Ibn Abbas to one more time to the village of the Hurura. He said to them: ***"What do you want?"*** They replied: ***"All of those who participated in the Siffin accepted the judgment should leave Kufa, all of us should move towards the Siffin, stay over there for the three nights offering repentance, and in order to fight with Mu'awiyeh should enter into the Syria!"***

In this proposal the effects of their stubbornness and foolishness were clearly visible. Because whenever the judgment issue was an offence and sin, then it was not required that the repentance should be offered exactly at the same place where it was committed that too with the additional condition of staying there for the three consecutive nights! Rather the real repentance with a moment of being ashamed really and with the recital of the specific sentence of repentance could be done. Imam (AS) in their reply said: ***"Why do you say these words now when two the judges already were dispatched and the opponents promised the commitment to each other?"*** They replied: ***"At that time war become lengthy, hardship and pressure was severe, the number of the injured increased, and we lost a lot of our arms and animals, therefore due these reasons we accepted the judgment."*** Imam (AS) said: ***"Do you accept the day when the pressure was increased?***

The Holy Prophet (SAW) respected his treaty with the Polytheist, but you are now asking me to break my commitment?"

The Apostates *(Khawarij)* felt in their hearts as ashamed but because of the prejudice of their belief they started shouting the slogans: ***"There is no command except the God's command even if the Polytheists are reluctant."*** On day one of the apostates *(khawarij)* entered inside the mosque and he shouted their famous slogan, the people surrounded him, he kept repeating his slogan, and this time cried: ***"There is no command except the God's command even if Abu al-Hasan was hesitant."*** Imam (AS) replied: ***"I certainly didn't consider the God's Government as abominable (makrooh), but I was waiting for the God's command about you."*** The people said to Imam (AS): ***"Why do you give them all that time and don't uproot their roots?"*** Imam (AS) replied: ***"They wouldn't be destroyed, a group among them in the back of their fathers and in the ovaries of their mothers shall remained in the same condition until the Day of Resurrection."***[803]

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Chapter-23: Analysis of Motives of Apostate's Opposition

The motive behind the apostate's *(khawarij)* opposition against the Imam (AS) was completely different with the Mu'awiyeh's opposition against him. Since the Omar's caliphate, Mu'awiyeh did prepare the grounds for the declaration of the Syria as an Autonomous Province and regarded himself as an absolute ruler of the Syria. After the Osman's murder when he found out that Imam (AS) desired to cut off his hands from the position of Governor of Syria, he arose for his opposition, through motivation of Talheh and Zubayr, and later on igniting the Battle of Siffin stood in front of Imam (AS). At last moments with the ominous policy of raising the Qur'an upon the spears he was able to create a profound spilt among the Imam's (AS) companions and ultimately the Imam (AS) was the sacrifice of this ominous division.

But Khawarij were the people with superficial and outwardly sight and in accordance in today's terminology were dried sanctimonious that because of their ignorance, superficial look and lack of the esoteric knowledge about the fundamental principles of the Islam arose for the Imam's (AS) opposition. With the excuse of the nonsense reason they stood against the divine light of guidance and in silencing it even paid heavy price of their complete annihilation. Because of this clear distinction between the Mu'awiyeh and the apostates *(khawarij)*, after getting victorious upon them the Imam (AS) said: ***"Don't fight with the apostates (khawarij) after me, because some one while searching for the truth and due to some reason become deviated—as compared to some***

one who was seeking falsehood." [804] The analysis of the motives of the apostates *(khawarij)* proves that this group opposite to the Syrians wasn't after the position and wealth rather a special sort of crookedness and deprived thinking ruled upon them. Here we are quoting some important complaints of the apostates as follows:

23.1. Judgment of Individuals in Religion

They continuously complained upon their lips that how was it possible that the two individuals from the two opposite camps, in accordance with their personal methods, should take over the Muslim's destiny in their own hands; and impose their opinion over the officially recognized leader of the Muslims. The religion and destiny of the Muslims was far higher than the individuals, who with their defective reasons should rule upon it, and therefore continuously repeated that: ***"That Ali allowed individuals to act as the judges regarding the God's religion."*** This complaint indicates that they weren't knowledgeable about the conditions of the acceptance of the verdicts of the judges and assumed that Imam (AS) left in the hands of those two persons open regarding the destination of the community, that they could take over whatever decisions in accordance to their interest and likings. In replying to their complaint the Imam (AS) said:

"I never appoint the individuals as the ruler instead made the Qur'an a ruler among us. But since the Qur'an is in writing between the two binders, that itself doesn't speak and therefore some one should open its words. And the individuals appointed (were able to) to speak about it. When the Syrian people asked us to place the Qur'an as ruler between us, we weren't among the group who would turn his face from the God's book that the Glorious God said: 'If you have a conflict about an issue refer to the God

and his prophet.' Reference to God means to judge with His book and reference to the prophet is to upheld his tradition. Whenever the judges issued their judgment in accordance with the God's book we were the worthiest people to receive it; and if they judged in accordance with the prophet's tradition, again we were the worthiest people to follow it."[805]

Imam (AS) in another sermon gives the same reply with different words: ***"Both of the judges were selected to whatever the Qur'an made alive they should also made it alive it and whatever the Qur'an made it as dead should made it as abolished (to renaissance of the truth and to annihilate the falsehood), the Qur'an's renaissance meant gathering around it and the Qur'an's annihilation is taking distance from it. If the Qur'an guided us towards the Syrians we should follow them, and if it would guide them towards us they should follow us. I didn't bring any evil towards you, cheated you, and made you doubtful."*** [806]

23.2. Determination of Duration

The second of their complaint was that why the schedule of the time was fixed for the judgment, and it was agreed that both the judges should announce their judgment about opponents' differences at a neutral location (Domeh al-Jandal) till the end of the Holy Month of Ramadan. Further and why this task was done on the same day of raising the Qur'an upon the spears in the plain of Siffin? Really didn't these sorts of objection indicate their ignorance? But such a crucial judicial verdict, that too at the time when both opponents' hands until the elbow were drown in each other's blood—was such a simple task that could be accomplished within one or two days and opponents too would accepted it? Or whatever more patience and forbearance in this task was required the chances of the

awakening of the ignorant ones and the steadfastness of the learned ones was increased and the ground for the peace in the community could be readied more thoroughly? Imam (AS) in replying to this complaint said: ***“You say that I fixed a time schedule between you and them and didn’t rush to finish the task of judgment soon; I didn’t do this task but that the ignorant individuals would become aware, and the learned ones would remained steadfast.”***

23.3. Human Encroachment against God’s Limits

All along the duration of their opposition with the Imam (AS) the apostates rested upon the verse: ***“There was no command except the God’s command,”*** declared his act as an explicit opposition to the Holy Qur’an’s verdict and in their own slogans said: ***“Judgment was only from the God and belonged neither to you nor to your companions.”*** The reminded slogan was an abstraction from the Surah Joseph, verses 40 and 67 and its meanings were considered the principle of the Monotheism and indicated that the judgment and the ruling—as a fundamental and basic right—was from the God and no individual had this right over other individual. But this exclusive right of the judgment by God wasn’t in contradiction that a group with some special regulations, with the God’ permission—should rule the world and become the place of reflection of the God’s judgment. None of the intelligent person could claim that the social life was possible without a Government, since the solution of the conflicts and encounters was possible only under a Government’s shadow.

When the Imam (AS) heard their slogans he said: ***“Yes, the right of the ruling is from God (and each individual without God’s permission didn’t have the right to rule) but the apostates with their slogans***

had another aim, that there shouldn't be any government in the society (either from the God or other than Him). While for the people the existence of a ruler—either righteous or non-righteous—is absolutely necessary so in the shadow of his Government a believer could perform his righteous deeds and an infidel should also be able to enjoy his material life."[807]

The lack of a Government meant the lack of the security and in that case neither a believer would be able to good deeds nor an infidel enjoy his worldly life. If in reality the objective was negation of founding a Government, then in that case how the Holy Prophet's (SAW) and the first two caliph's *(Shykhain)* Government could be justified? The Apostates in their belief and deeds were continuously engaged in contradiction. On one side they knew very well that the social life without a manger wasn't possible, and on the other side because of their unsound understanding, considered the establishment of any sort of Government as a contradiction with exclusivity God's Government.

Astonishing, that in the beginning of their movement for their own party they appointed a chief! Tabri has written: ***"In the Month of the Shawwāl al-Mukarram in year of thirty-eight a group of the Khawarij were assembled in Abdullah bin Wahab Rasebi's home and Abdullah in his speech said: 'Its not appropriate that a group who believed in Allah, obeyed the Qur'an's command, that the life of this world in their sight should be more charming than the encouraging of the good and forbidding of the evil."*** After, that Hurghus bin Dhair and Hamdhey bin Sanan also spoke and the third one at the end of the speech said: ***"So, you must surrendered your affairs to an able person to act as a pillar, support, and banner around which you could gather."***

23.4. Judgement—the Last Hope

Among the Muslims, before the Battle of Siffin and after that the issues with deeper roots were raised that one of the solution was the selection of the judges, so that they could investigate the issues realistically and then issue their verdict about them; these issues consisted of as follows:

1. Osman’s killing.
2. Imam (AS) accused for the Caliph’s killing.
3. Mu’awiyeh’s claim as the guardian of the Osman’s blood.

Basically these issues which ultimately caused the Battle of Siffin and their solutions were possible only through the two ways:

The first option was that the opponents take these issues near the leader *(imam)* selected by the immigrants and the helpers, and he in a judicial court with complete freedom, should execute the God’s command and that was the same path that the Imam (AS) insisted upon it before the Battle of Siffin, and in his own letter he wrote to Mu’awiyeh: ***“You spoke too much about the Osman’s killers. Whatever the other people did that they took the allegiance with me; you should also enter, make the allegiance with me, then make your complaint, and I would guide all of you towards the God’s book.”***

This path because the Mu’awiyeh’s stubbornness and his desire for the position of the Governor of Syria was closed and terminated into the Battle of Siffin. The second correct path for the solution of the differences was referring to a court of justice in which the neutral and realistic judges should open the knot of difficulties, in their judgment regarding the real interest of the Islam and Muslims. They shouldn’t closed their eyes, should be freed from any sort of

gains like Omroo A’as, and keeping the grudge like Abu Musa. In such a court of justice, it was be possible for the Imam (AS) to accomplish his cherished goals and the raised issues could be resolved. The caliph’s killing wasn’t a complicated issue; its motivations existed from the past several years and were increasing. Until the intensity of the pressure and the severe beatings of the righteous and the torture of the well wishers become a basis of its explosion; the explosion that even Imam (AS) was not able to prevent it and could rescue the caliph from his murder.

Mu’awiyeh’s claim, and those associated with the Osman’s caliphate were referred to a righteous court of justice, and the truth should had been identified from the falsehood. No where in the world, in order to take the retaliation of one killed person, the movement of a huge army isn’t considered as a reasonable act, what to say when it was resulted in the killing of the sixty five thousand people. The judicial court at Domeh al-Jandal, if acted righteously, they could had reviewed these issues and thus enlightened the Muslims with respect to the incidents. But with a terrible tragedy thing that wasn’t mentioned in that judicial court—was the roots of the conflicts.

Omroo A’as was busy in trying to hijack the faculty of reason and thinking of his rival to some how get his signature for Imam’s (AS) dismissal in order to put his signature for the Mu’awiyeh’s caliphate. While Abu Musa was thinking to make his co thinker, Abdullah Ibn Omar as the caliph, because his hand wasn’t polluted with the spilling of the blood from each side! When opinion of judicial court was announced Imam (AS) did not accept it officially and said that the judges acted opposite to their commitment, and therefore he decided that through the organization of an army should move but meanwhile the apostates’ incident prevented him from the Mu’awiyeh’s persecution.

23.5. Uprooting of Roots of Corruption

Imam's (AS) method in his confrontation with the apostates, was a method of softness and flexibility and while addressing them nothing except befriending and guidance could be noticed. Exactly like a kind and compassionate father towards his disinherited and rebellious son, he tried his best to lead them to the correct path, paid their share from the Public Treasury, didn't pay any attention to their shouting and making the disturbances in the mosque and its surrounding. All of his thoughts and courage was concentrated upon to bring them back to the path of the guidance and thus bringing the solidarity back to the society, and to uproot the cancerous tumor of the Syria that even the apostates were a by product of that sedition.

The Treaty of Siffin gave this right to Imam (AS) that it was written in treaty's text that if the judges issued their verdict opposite to the Qur'an and the Holy Prophets (SAW) traditions, Imam (AS) would remain upon his previous position.[808]Imam (AS) in order to enlighten the people that the resumption of the fighting against the Mu'awiyeh wasn't against the Treaty of Siffin, instead in accordance of that, the fighting should be renewed to crush the enemy, delivered several speeches. In one of his speeches he said as follows:

"My condition with them was to make the judgment based upon the justice and should act in accordance with the truth and both of them before issuing their tyrannical verdict accepted my conditions. Right now they opposed the path of the truth and gave a verdict based upon the falsehood. My argument was sufficient and in order to silence this sedition we should get ourselves readied for the crusade." [809] In Imam's (AS) and his companion's thinking, there was no issue except uprooting of this damned lineage

and removal of this cancerous tumor and all their courage and efforts were concentrated upon this crucial task. But suddenly the page of the history turned over and the events happened exactly opposite to the thoughts and expectations and instead of war with the Mu'awiyeh—war with the apostates *(khawarij)* as an absolute although periodic become absolutely certain. Now let us see what caused that Imam's (AS) cup of patience and capacity become completely saturated and made him firmly decide to fight a war against them. The reason of this issue could be found out among the following matters:

1. It was reported that the apostates in Abdullah bin Wahab Rasebi's home assembled and in the name of encouraging the goodness and forbidding the evil decided for an armed uprising. In this regards they wrote the letters to their sympathizers in Basra requesting to rush to their garrison located near the Naherawan and the apostates of the Basra also announced their readiness.[810]

2.The opinion of the Court of Justice at Domeh al-Jandal with extreme shamelessness dismissed the Imam (AS) from his position and Mu'awiyeh was reinstated upon his position. Imam (AS) decided to enlighten the public affairs about this matter. Therefore, Imam (AS) went upon the pulpit and after God's praise said as follows: ***"The opposition to an aware individual and well-wisher brought the shame and regret. Regarding the judgment issue of these two people I had a negative opinion but you did not pay the attention to my advice and accepted the judgment of those two individuals, they opposite to their commitment what the Qur'an annihilated made it alive, and whatever it renaissances annihilated it; they followed their whim's carnal desires and without any argument issued their verdict. Therefore due to this reason, God, the prophet and the believers are exonerated from both of the judges. Be readied***

towards the Syria for the crusade and on Monday to be assembled in the Nakhliyeh garrison. By God that I would fight with this group (Syrinas) even though no one except me is present."

3. Imam (AS) decided that as soon as possible to leave Kufa towards the Siffin. Some of his companions suggested that the apostates who took distance from us should also be invited for the crusade. Due to this consideration Imam (AS) wrote a letter to heads of the apostates in which he reminded them: ***"Abu Musa and Omroo A'as committed a mistake, declared opposition against the God's book and followed their whimsical desires; neither they acted upon the tradition nor upon the Qur'an. God, the prophet and the believers are exonerated from their deeds. When my letter reaches in your hand rush towards me so that we should move to fight with our common enemy."***

4. Imam's (AS) letter did not produce the least affect in the apostate's morale and they gave a negative reply to his proposal. Therefore, Imam become disappointed with them and decided not to sit-in waiting for their joining and through gathering of the soldiers that he already at his disposal should rush towards the Siffin. Then he wrote a letter to Ibn Abbas, the Governor of Basra, requesting his help. When the letter reached in his hands he recited the letter for the people, but with extreme regret, except one thousand and five hundred under Ahnaf bin Qays' command, no body else announced his readiness to Imam's (AS) call.

Ibn Abbas was sad due to very small number of the volunteers and in a magnificent congregation delivered a speech and said: ***"The Commander of the Faithful's (AS) letter reached in my hands in which he requested me to dispatch a group for the crusade***

towards him. I already issued the order for the participation but only one thousand and five hundreds people declared their readiness for the crusade, while in the Government's records the names of the sixty thousands people are recorded. As soon as possible rush towards him, be pious and didn't create the superficial excuses, whoever opposed to the Imam's (AS) invitation would be encountered with the severe shame. I ordered Abul Aswad to arrange the plan of your movement."

With all the efforts made by Abul Aswad and the others only one thousand and eight hundreds were able to join the first group and ultimately a group of three thousands and two hundreds people went to Kufa. Imam (AS) seeing such a small number drowned in regret, stood up among the people of Kufa for the speech and looking towards them he said: ***"O people of Kufa you are my brothers and companions in the task of the truth. With your help I crushed the one who turned his back from the truth. I am hopeful that you should be the guardian of the truth and steadfast in this path. Know that from Basra only three thousands and two hundred people come towards me. It is up to you to help me without any dearth and fainting, do write to the chiefs of your tribes, your families, and demand from those who had the capacity of war to participate in this fighting."***

People like S'ad bin Qays Hamedani, 'Adi bin Hatim, Hujr bin 'Adi and the elders of the tribes accepted his orders by their souls and wrote the letters to their tribes and in this manner forty thousands soldiers, seven thousands youths and eight thousands slaves entered in Kufa and army of Basra was joined with them and ultimately a magnificent army capable of crushing the enemy was assembled under the Imam's (AS) banner. At this moment some groups

insisted that before fighting with the Mu'awiyeh, they should first finish the apostates' task straight. Imam (AS) didn't pay any attention towards their proposal and said: ***"Leave them alone and let us go towards the group who consider themselves as the king of the oppressors and taken the believers as their slaves."*** At that moment from every point cries of his army were raised and they addressed to the Imam (AS): ***"Wherever you think it's prudent, lead us towards to that point that our hearts are like a single heart that is beating for your help and the victory."***

5. At such a sensitive moment a report reached that the apostates beheaded Abdullah bin Khabab near the canal like a sheep; not only they stopped at this point, but also killed his pregnant wife and child who she had in her ovary also was taken out from her stomach and beheaded. Ibn Ghatibeh in the Book of : *Al-Imameh wal-Siyasateh* wrote about this event as follows: ***"When the apostates (khawarij) encountered with Abdullah they asked him: 'Who are you?' He replied: 'A salve and believer in the God.' They said: 'What is your opinion about Ali? He replied: 'He is Commander of the Faithful, the primmest believer to God and His prophet.'***

They said: 'What is your name?' He replied: 'Abdullah bin Khabab bin Al-Arath.' They said: 'Your father is the same companion of the prophet?' He said: 'Yes.' They said: 'Did we make you unhappy?' He replied: 'Yes.' They said: 'Narrate for us a tradition that you heard from your father and he heard it from the prophet.' He said: 'My father narrated that the Holy Prophet (SAW) said: 'That after me the sedition would start in which the heart of a believer would die; at night he would sleep as a believer, and during the day he would become an infidel.' They said: 'Our aim was to hear this

narration from you.' By oath we would kill you in a manner that till now no one is killed like that.' Then immediately they tied his hands and feet together with his pregnant wife and brought them under a palm tree.

At this moment a piece of date fell down from the tree and one of the apostates put it in his mouth. Suddenly the complaints from his companions were raised that why are you utilizing the people's wealth without their permission? Suddenly he took out that date from his mouth and threw it away! Also a pig belonging to a Christian was passing through that area, and was killed with an apostate's arrow. At that moment the criticism by the others was raised that this is a corruption upon the land and therefore they sought contentment of its owner! Then they brought Abdullah who was tied near the canal and beheaded him like a sheep and didn't stop at that point rather killed his wife, after cutting her stomach they took out the fetus, and beheaded it too. They again didn't stop and also killed three other women that one of them was a companion's wife with the name of Umme Sinan."[811]

Khabab bin al Orrat, Abdullah's father was one of the predecessors in the Islam and the scars of the torture by the infidels could be seen upon his body until his death. He died in Kufa before the Imam's (AS) return from Siffin and he after the return went upon his grave, praised him, and asked for God's blessing upon him. Mubbarad in the Book of Kamil mentioned the tragic incident of Abdullah's killing and reminded that when they caught his murderer he said: ***"I request you that whatever the Our'an made alive, make it alive and whatever it wanted to be dead, make it dead."***

Then after quoting the story of Abdullah's narrating a tradition through his father from the prophet, he has written: 'That apostates (khawarij) in order to utilize the fruits of that palm tree asked its owner to accept their price. He replied that he bestowed the fruit of tree upon them but they didn't accept and said: 'You should accept its price.' At that moment that Christian cried loudly that you aren't scared of the spilling blood of a fellow Muslim, while you refused to eat the fruits of the tree, whose owner already bestowed them upon you?!''"[812]

6. Since the Commander of the Faithful (AS) learned about the Abdullah's murder, he dispatched Harith bin Marreh to the Apostate's Garrison in order to bring the correct information. When he entered into their assembly in order to find out the correct details of the incident, opposite to all of the Islamic and human principles they killed him. His ambassador's murder increased the Imam's (AS) sorrow a lot. At that moment a group arrived in the Imam's (AS) presence and said: ***"Is it prudent that with existence of such a danger that exist behind back of our ears, we should go to Syria while leaving our wives and children among them?"***

23.6. Decision for Punishment of Abdullah's Killers

The intense fear and anxiety that was created among the people after Abudllah's terror imposed upon Imam (AS) to uproot the roots of ignorance and wickedness. Therefore he decided to move towards the Harura or Naherawan. At the time of movement one of his companions, who was the most famous person of his time in the knowledge of Astrology prevented Imam (AS) to move at that time and said: ***"If you move at this moment you would be inflicted with a heavy loss."*** Imam (AS) didn't pay any attention to and criticized him from using the knowledge of

Astrology in these affairs and said: ***“Astrology’s knowledge, as a guide, should be utilized during the dark nights in the plains and oceans.”***

Incidentally through destiny in this journey Imam (AS) achieved the great victory. Imam (AS) moved from Kufa a little distance when one of his companions come running towards him and said: ***“O the Commander of the Faithful (AS)! Congratulations upon you that the apostates’ group become aware about your movement and fled crossing the canal.”*** Imam (AS) said: ***“Did you see them with you own eyes that they crossed the canal?”*** He replied: ***“Yes.”*** Imam (AS) asked him to be sworn three times and he took the oath three times and every time said that he saw with his own eyes apostates’ crossing from the water and the bridge. Imam (AS) said: ***“I swear by God that they didn’t cross the water and would never be able to cross and their slaughter place is near the water. By God who splits the seed and created the human beings, they wouldn’t even reach to Thalath and Ghasr Buwazan’s area .”***

The other two persons also testified the words of this person but Imam (AS) didn’t accept their words. How he could believe in their words while the infallible prophet already reported to him that he was going to fight with three groups? He already fought with two other groups and the third group that mentioned in the Holy Prophet’s (SAW) indications, was the same group. At this moment a young man who was influenced with doubt and contradiction, that whether he should accept the words of an eye witness, or imam’s reports form unseen. Ultimately he decided that if Imam’s (AS) word were proved to be wrong he would join his enemies.

Imam (AS) mounted upon his horse and his army also moved following him. When they arrived at their garrison it was clarified that they had broken sheaths of their swords, freed their horses and all of them were ready for the combat. At that moment that simple minded youth reached near the Imam (AS) and offered apology about his intention. History reminded that Imam (AS) passed through Median and dismounted at the Naherawan and sent them a message to hand over the killers of Abdullah, his wife, and child so that they could be retaliated. The Apostates replied that we all of them are his killers and regarded his blood as permissible.

Imam (AS) come near towards them and said: ***"O the rebellious group! I warn you that lest you be cursed tomorrow by the Islamic Community and near shore of the water be killed without any reason. I prevented you to from surrendering to the judgment and said that Bani-Umayyad neither had religion nor wanted the Qur'an. I identified them very well since they were children till now when they become grown-ups. They were the worst children and the worst people. But you didn't pay attention to my words and opposed me, for such a day I got commitment from both the judges that whatever the Qur'an made alive should alive them, and whatever Qur'an said to die should be died. Right now they judged against both these issues, I still remain upon my first word, path, and method."*** In front of Imam's (AS) strong logic, they didn't have any reply except the repetition of their nonsense words and insisted that: ***"Through the acceptance of the judgment all of them become infidels, we repented, you too should be a witness upon your sin, and repent from it, in that case we would join you otherwise leave us and if you intend to fight—we are also ready for it."*** Imam (AS) said: ***"Should I testify for***

my infidelity after the belief and the crusade in the Holy Prophet's (SAW) saddle?" Did the acceptance of the judgment become the reason that you hanged your swords upon your shoulders, and brought them down upon the people's head and spilled their blood? This is your explicit loss."

23.7. Final Argument

Imam (AS) ultimately become disappointed with their discussion and started organizing his army. Hujr bin Adi and Shabath bin Rab'i were appointed as the Commanders of the right and the left wing of the army respectively, Abu Ayyoub Ansari and Abu Ghatdeh were appointed the Commanders of the mounted and on-foot soldier respectively. In this battle eight hundred of the Holy Prophet's (SAW) companions were present in the Imam's (AS) saddle and due this reason he appointed Qays bin S'ad as the Commander and positioned him in the center of the army. Then in the middle of the mounted troops he raised the banner of the immunity and ordered Abu Ayyoub Ansari to loudly announce that path of return is open, those who want to assemble around this banner their repentance is accepted and any one entered in Kufa or separated from this group is immune and pardoned.

We do not insist upon the spilling your blood. At that moment a group assembled around banner and Imam (AS) accepted their repentance.[813] Some had narrated that one thousand people from the apostates selected the path of the return and assembled them around the banner. Some of the Apostate's heads who returned towards the Imam (AS) were consisted of: Mas'ar bin Fidaki, Abdullah Tai, Abu Maryam S'aeedi, Asras bin Ouf, and Salim bin Rabi'yeh. In reality except, Abdullah bin Wahab Rasebi, no famous person remained with them.

Tabri had written that after the return of this group towards the Imam (AS), the apostates army consisted of two thousands and eight hundred people,[814] while Ibn Athir mentioned their number as one thousand and eight hundred people. Imam (AS) ordered to his companions not to start the fighting until the enemy started. At this moment a man from the apostate's lines came out, attacked the Imam's (AS) companions and killed three people. Then Imam (AS) started the battle with his own attack and first killed that person, then he ordered to his companions to attack and said: ***"By God, except not more than ten people would be killed from your group and except the ten people from them, no one else would be able to save his life."***[815] At this moment Abdullah bin Rasebi came to the battlefield and said: ***"O Son of Abu Talib, I am not going to be separated until I kill you or get killed."*** Imam (AS) in replying to him said: ***May God kill him; how shameful is this man! He knows that I love sword and spear."*** Then he added: ***"He is disappointed from his life and therefore is looking with a false greed upon me."*** Then, with one stroke he joined him with his friend.[816]

In this battle with minimum hours Imam (AS) was blessed with the victory. Imam's (AS) warriors from right and left attacked harshly upon the enemy and he himself from the center of the army attacked the rebellious army and it was not too long that the apostates' dead bodies were lying upon the dust. In this battle all of them were killed except nine people, who escaped alive; two people in Khorasan, two people in Oman, two people in the island of Iraq, and one person in Tilleh Mozon took refuge, where they gave birth to their children and thus in this manner apostate's *(khawarij's)* lineage was continued. [817]

At the end of fighting, Imam (AS) stood in front of their bodies without souls and said with sadness: ***"Misfortune upon you! The one who misguided you had inflicted***

upon you a terrible loss." His Companions asked from Imam (AS): ***Who deceived them?*** He replied: ***"The misguiding Satan, and their rebellious selves. They deceived them trough the desires, opened the path of mutiny upon them, promised victory to them, and ultimately threw them in the fire."***

Imam's (AS) companions imagined that lineage roots of the apostates *(khawarij)* was cut off but Imam (AS) replied to them: ***"No, its not so, they would survive in the form of sperm in the back of the men and the germs in the ovaries of women. Whenever a branch from them would come out it would be cut off by the Governments; another branch would grow from its place so that ultimately they would continue in the plundering and looting of the people's wealth."*** [818] Then he reminded: ***"After me don't fight with them that your real enemy was Mu'awiyeh and I took this action for the sake of maintaining security. A minority among them was left that wasn't worthy of the fighting."***

Imam (AS) distributed the spoil of the war arms and animals among his companions and handed over their household goods, slave and maids to their inheritors. Than he stood among his army and thanked them for their task and then ordered that from the same point they should leave towards the Siffin to destroy the real roots of the corruption. But they said that our arms were weakened, swords broken, and arrows finished. Therefore, it would be good to return to Kufa and to increase the number of the army. Their insistence was resulted in Imam's (AS) being sad, and helplessly he was forced to return to Nakhliyeh Garrison in Kufa. Gradually they left for Kufa to meet with their wives and children and it was not very long that a very insignificant group was left in the garrison, the group with whom it was never possible to go to fight with the Syrians.

23.8. History of Apostate’s Sedition’s End

The Seed of rebellious thoughts against the Imam (AS) was planted in the Land of Siffin in the Month of Safar in the year of thirty eight hijri, and with the passage of the time opposition against the judgment *(tahkeem)* with God’s book was increased severely. The Apostates *(Khawarij)* of Kufa on the tenth of Shawwal of the same year were assembled in Abdullah bin Wahab Rasebi’s home, made the allegiance, decided to leave Kufa, and from their left to Harura, then went to the Naherawan. Imam (AS) on his route to the Syria was forced to change his plan to fight with the apostates, and in accordance with the historians on ninth of the Month of the Safar in the year of thirty-eight hijri the roots of the corruption were plucked completely.

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Part-6: Incidents after Battle of Naherawan and Imam’s (AS) Martyrdom

Chapter-1: Plundering, Looting, and Mass Killings

The Rebellion of Naharewan with Imam's (AS) firm determination and his loyal companion's courage was ultimately ended; it was the time that Imam (AS) with the cleansing of his own army with the saboteurs elements should once again try to return the peace and security to the vast Islamic Lands and to end Mu'awiyeh's self centeredness of deceiving the Syrians, because all the seditions and corruption was linked with the Abu Sufiyan's son.

Mu'awiyeh placed spies upon the Land of Iraq who were regularly reporting the situation for him. In some of these ancients the spies held severe grudge and enmity against Imam (AS) like Ammar bin 'Ughbeh, Walid bin 'Ughbeh's brother. These two brothers who were the branches of this filthy lineage tree of the Bani-Umayyad and since Imam (AS) inflicted the crushing strokes upon this damned clan's body, they possessed intense enmity in their hearts because Walid's father was killed by Imam's (AS) hands in the Battle of Badar. Walid was the person—who in Surah: The Private Apartments *(al-Hujurat)* in the verse was called as a lewd person and during Osman's caliphate was lashed by Imam's (AS) hands and the limit of the punishment for drinking the alcohol was executed upon him. Due to this consideration it wasn't at all astonishing that his bother Ammar, as a spy in Kufa, and Walid himself too would be Mu'awiyeh's motivators for an all over war against Imam (AS).

Ammar, through a letter rolled up the curtain about the split into two groups and reported the incident of Naherawan, reminded that a group of the Qur'ans reader's

were killed in this incident by Imam's (AS) hands and his supporters; due to this reason the differences and unhappiness was increased significantly amongst them. He sent the letter through a traveler to Mu'awiyeh in Damascus. Mu'awieyh having read the letter thanked both the brothers, that one of them was present, and the other one was absent.[819]

Mu'awiyeh saw the ground as suitable for creating the unsafe conditions, plundering and killings of Imam's (AS) Shi'i, due this reason through dispatching the groups to the regions of Hejaz, Yemen and Iraq, initiated a psychological war, and through the plunder, murder of innocent people, lootings of the belongings of women and feeblest not only prevented Imam (AS) about the repeated occupation of Syria, instead practically wanted to prove that his Central Government wasn't even capable of defending its own frontiers. This politics which by truth was a Satan's politics did its own impact; Mu'awiyeh through dispatching the heart hearted tyrants in the domain of Imam's (AS) Government killed thousands of the people. These attacking rebels did not show any compassion towards the women and children as it would be described later on that how they beheaded Ubaydullah bin Abbas' infants in front of the people's eyes.

This leaf from the history regarding Imam's (AS) Government was very tragic and painful. Of course this wasn't in the sense that Imam (AS) didn't has the political prudence and management to completely destroy the enemy, rather what he had at his disposal were only a fist of the people curious, excuse makers, easy going, worst than among all being easily impressed whatever was said by the others; and it was due to this reason that Imam (AS) was unable to accomplish his cherished higher objective. The history recorded the details of these beastly onslaughts and we would try to manifest a picture so that Mu'awiyeh's

commitment about the Islamic principles and human criteria could be illuminated explicitly.

1.1. Dhohaak bin Qays' Plundering

Report reached to Mu'awiyeh that the Commander of the Faithful (AS) was ready to move towards the Syria in order to wage the fighting once again. Mu'awiyeh wrote a letter about this matter and dispatched his careers to all points of Syria to be recited in front of the people. A group of the Syrian people become ready to move towards the Iraq. A man named Habib bin Muslameh addressed them and said: ***"Don't transgress from the Siffin because we became victorious upon the enemy at that point."*** But Omroo gave his opinion that Mu'awiyeh with his army should enter deeper in to the Iraq, because this task would result in strengthening of the Syrian soldier's morale and insulting of the Iraqi people.

Although Mu'awiyeh did accept his opinion but said: ***"Syrian people didn't have the readiness to transgress farther than Siffin."*** The debate about positioning of the army was continued that suddenly news arrived that the severe fighting between Imam (AS) and *Khawarij* occurred and that he become victorious upon the rebels of his army and required the people to move towards the Syria but they asked some time. Again the letter arrived from Ammar bin 'Uqbeh bin Abi Mo'eet in which he wrote about the differences between Imam's (AS) companions and Qur'an's readers and ascetics, who arose in the rebellion, and although it was crushed but until now the division still existed.

In such a situation Mu'awiyeh appointed Dhohaak bin Qays Fehari as the Commander over the three to four thousands people, ordered him to go to Kufa and should indulge in plundering the tribes which were under Imam's

(AS) obedience. He should do this task speedily in a manner that if in the morning he entered in a city, in the after noon should be in another city and shouldn't position him at a particular point so that he could be encountered with a group, rather should continue his task in a manner of sudden attack and running tactics.

Dohaak on his path reached at the village of Th'albiyeh that was located upon the route for the Iraqi Hajj Pilgrims towards Mecca. He plundered the belonging of the pilgrims than continued his path till he was encountered with Omroo bin 'Omays, Abdullah bin Mas'ud's cousin, and killed him with a group of the people. Since the news of the Dhoaak's plundering reached to Imam Ali (AS), he went upon the pulpit and said: ***"O People rush towards the righteous servant Saleh 'Omroo bin 'Omays. Arise for help of your own companions who are inflicted with the enemy's attack. Move, fight with your enemy and secure your fronts from the enemy's entrance."***

They did not show any significant reaction about Imam's (AS) speech. When Imam (AS) noticed their laziness and incompetence he said: ***"By God I am ready to exchange ten people like you with one of Mu'awiyeh's companion! Woe upon you that you come with me out side and then leaving me in the middle of the battlefield alone all of you fleeing. By God I am not un happy with the death with enlightenment and for me there is a great comfort in it and not facing you and your hardships."*** [820]

Imam (AS), came down from the pulpit and moved until he reached at the Land of Gharbeen. Then he appointed Hujr bin Adi as the Commander of a group of the four thousands and gave him the banner. Hujr started moving and reached at the Land of Samaveh and he was continuously in persecution of Dhohaak till he encountered

him at a point Tadmar. Fighting started between the two groups and from the enemy nineteen people and from Imam's (AS) companions only two people were killed. Dhohaak through utilizing the night's darkness, stepped his feet to flee and there was no news from him in the morning. Dhohaak in the path of his escape from the Iraq suffered from the lack of water, because the camel that was carrying the water upon its back was lost in the way. But ultimately he found the way and requested the water from the local natives and saturated his thirst.

Imam (AS) regarding Dhohak's plundering delivered a sermon whose portions are quoted: ***"O the people whose bodies are near each other while your inclinations are so different. Your words could make the hard stones as soft but your deeds made your enemies greedy towards you. In the assembly you sit next to each other and speak the words of boasting and extravagance but at the time of the fighting you say to your enemy: 'O war take the distance from us.' Which home after your own home you would prevent from the enemy's occupation? With which imam or trustee after me you would like to wage the fighting? By God deceived is the one who is deceived by you. The one who arranged his affairs through your means by God he wouldn't achieve any thing except—the hopelessness, and the one who shoots an arrow through your means had shot an arrow without head and bow."*** At the end of the sermon he said: ***"What is the matter with you? What is your ailment? What is your cure? The Syrians are also men like you (but they are different in the character). Is talking without action correct? Being careless towards God without practicing piety? Did you greed in something other than the truth?"***[821]

Agheel, Imam's (AS) brother learned about the unmanly attack of Dhohak and from Mecca; he wrote a consolation letter for him and at the end of the letter asked that if Imam (AS) permits, he would like to come to Iraq to participate in his brother's happiness and sorrow, because he didn't like to remain alive after him. Imam (AS) in replying to his brother's letter—which is one of his historic letters—regarding the situation of the Qureshite and their ill-treatment and cruelty against him wrote as follows: ***"Same of the Arabs made treaty with each other to fight with your brother as they had made the treaty with each other to fight with the God's prophet.***

They refused to accept your brother's right, regarded his superiority as unseen, resorted to him with the enmity, closed their eyes from his painstaking efforts at the most critical moments during the prophet's period and ultimately moved the Army of the Tribes (Ahzaab) towards him."[822] These words explicitly demonstrated that Imam (AS) considered fighting with Mu'awiyeh as a follow up of the Holy Prophet's (SAW) fighting with Abu Sufiyan. In reality, in the covering of revenge of the Osman's blood its was a renaissance of the Battle of Trench *(Khandaq)* in the Land of Siffin.

1.2. Busar's Dispatch to Hejaz and Yemen

The Imam (AS) divided the management of the parts of the Lands of Yemen between Ubaydullah bin Abbas and Jand bin S'aeed bin Namran.[823] In the central region of the Yemen there was a group who were the followers of Osman's method and the Osmanites and didn't have any liking for Imam's (AS) Government and continuously endeavored to arose for a mutiny. When they learned about apostates' *(khawarij)* incident and split into the two groups in the Imam's (AS) army, they raised the banner of their rebellion

and to the extent forced out S’aeed bin Namran from the region of Jand. The other group, who weren’t the Osmanites from the point of view of thoughts, also joined the rebels in order not to pay the taxes.

S’aeed bin Numran and Ubaydullah bin Abbas reported to Imam (AS) about the rebel’s situation. Imam (AS) consulted with a Yemenite personality named Yazid bin Qays Arji, who was living in Kufa, and ultimately it was decided that Imam (AS) should write a letter to the rebels, advice them, to invite all of them once more towards the obedience and Central Government’s following. Imam (AS) sent the letter for them through a Yemenite man from the Tribe of Hamedan. Imam’s (AS) letter career recited the letter in an elderly congregation.

The style of the letter was very instructive and effective nevertheless the rebels announced their obedience with the condition of Obaydullah’s and S’aeed’s dismissal. Simultaneously in that situation the rebels considered the opportunity a blessing and wrote a letter to the Mu’awiyeh attached with some verses of the poetry and requested him to sent his representative to Sana and Jand so that they could make the allegiance with him; and if he delayed in this task they were helpless except to make the allegiance with Imam (AS) and his adviser Arji.

When the letter reached in Mu’awiyeh’s hands, he decided that the politics of killing, making the places unsafe and the uprising should be increased in the Lands of Yemen and Hejaz. Therefore, due this consideration, he called one of his most heart hearted Commander named, Busar bin Irtaah near him and said: ***“Take the path of Hejaz and Medina as the Commander of the three thousands soldiers and wherever you reach at each intersection in your path where the people were Ali’s Government’s followers open your tongue to say bad***

things and slander upon them. Then invite all of them to my allegiance and leave those who took my allegiance and those who did refuse to make the allegiance, kill them. At every point if you find Ali's Shi'i spill their blood."

Mu'awiyeh utilized this method while he was in Damascus and did not wage a face to face war with Imam (AS) but he got the same result of face to face fighting, those like Walid bin 'Utbeh who did propose for a face to face fighting with Imam (AS) considered them as foolish and believed that he did not possess the sufficient political experience. In this regards Abi Ibn al-Hadid has a beautiful analysis and wrote: ***"Walid was a colony of wrath against Imam (AS) because his father in the Battle of Badar was killed by him and during the Osman's caliphate, he was lashed by Imam's (AS) hands. He ruled Kufa for a long time and right now saw his inheritance in Imam's (AS) hands, and naturally did not has any other thoughts in his mind except confrontation with him. Opposite to Walid, Mu'awiyeh was farsighted since he experienced confrontation with Imam (AS) in the Battle of Siffin and learned that if he didn't utilize the deceit and trickery of raising the Qur'an upon the spears, it would had never been possible for him to escape and save his life from the Imam's (AS) clutches; and if for the second time he arose for the confrontation it was possible to be burnt in the flames of the war. Therefore, he thought it as expedient to create the fear, anxiety, and disturbances in the domain of Imam Ali's (AS) Government in order to make him weak and thus proving Imam's (AS) inability to mange the Islamic Lands.*** [824]

1.3. Movement of Busar

Busar started his movement with three thousands people from the Damascus. When he reached at Dyar-Marwan, the four hundred people among them died due to the sickness and accompanied with the two thousands and six hundred people he took the path of Hejaz. Wherever he reached, confiscated the people's camels by force, and he and his soldiers mounted upon them to reach to another habitation where they freed them and utilized the camels of the later habitation. In this manner they traveled this lengthy path until entered in Medina. Busar after entering Medina started ill-speaking and slandering against the people and raised the issue of the Osman's murder and said: ***"All of you had your hand in Osman's murder or at least because of being neutral made him insulted and wretched. By God I am going to do things that would provide comfort to the hearts of Osman's family."***

Then he started his threat and scare the people who took the refuge in Huwyatab bin Abd Alghurri's home, who was his mother's husband and under the shadow of her intersession, Busar's wrath slowed down a little. Then he invited all of them to take the allegiance with Mu'awiyeh. A group took the allegiance with him but he didn't stop at that point instead burnt down the homes of the famous personalities of Medina who were against Mu'awiyeh from the point of view of thinking and having close cooperation with Imam (AS) in Iraq. The homes of Dharareh bin Haroon, Rifayeh bin R'afeh, and Abu Ayyoub Anasri were destroyed in this manner. Then he called all the heads from the Tribe of Bani-Muslameh and asked them: ***"Where is Jabir bin Abdullah?" Either you should present him here or you should be ready to be killed."***

At that moment Jabir took refuge in Umme Salmeh's home, prophet's wife; and in replying to Umme Salmeh's question, who asked him what did you see, he said: ***"If I***

didn’t make the allegiance, would be killed, and if I make the allegiance would be associated with the misguidance and degradation.” However, according to the writing of *Al-Gharat*, eventually Jabir made the allegiance with Busar with Umme Salameh’s approval. When Busar finished his assignment in Medina, he started moving towards the Mecca and it was surprising that he appointed Abu Hurereh as his successor in Medina. At his path to Mecca he killed a group and plundered their wealth. When he was nearing the Mecca Imam’s (AS) Governor named Ghutham bin Abbas left the Mecca. After entering in the Mecca he started his program of ill speaking and insulting the people of Mecca and took the allegiance for cooperation with Mu’awiyeh, warned them from his opposition, and said: ***“If I received the news of your opposition towards the Mu’awiyeh, I would cut off you roots, plunder your wealth, and would destroy your homes”***

After a period Busar quit Mecca with the intentions of the Ta’if and dispatched a person as the head of a group towards the Tabaleh because he knew that the people of that area are Imam’s (AS) Shi’i and should execute all of them without talking and asking any questions. Busar’s assigned person reached Tabaleh and bonded all the people. A man named Mani’yeh requested to permit him to get a letter of the pardon from Busar, and he accepted his request. The messenger started towards the Ta’if and ultimately succeed in meeting Busar and to get a letter of the pardon from him. But Busar in writing the letter pardon wasted so much time with the intention that by the time the person would be able to return back to Tabaleh all of them would be executed certainly. Ultimately Mani’yeh with the letter of pardon put his feet in his land when they had brought every one to the city for the beheading. They pulled a person to cut off his neck but executioners sword was broken.

Soldiers said to each other to pullout their sword from their sheaths so that it could become soft due the sun's heat through rotation in the air. The messenger saw shining of the swards from a distance and through moving his clothing indicated them to hold on their hands. The Syrians said: ***"That this man has the good news with him and therefore they should wait."*** He arrived and handed over the letter of the pardon to the Commander and in this manner purchased the lives of the all. It was astonishing that they readied some one for the beheading and because of the breaking of the swords his execution was delayed happened to be his own brother. Busar after completion of his assignment quit the Ta'if and Mughireh bin Sh'abeh famous Arab politician made him farewell. He on his path reached to the Yemen to the Land of the Bani-Knaneh and was informed that the two infants of Ubaydullah bin Abbas, Imam's (AS) Governor in Sana, together with their mother were present in the land. Ubaydullah has handed over his children to a man from the Bani-Kananeh, that man with naked sword came near the Syrians. Basar said to him: ***"May your mother sit in your mourning, we didn't have any intention to kill you rather want Ubaydullah's infants."*** In replying to Busar that man said: ***"In defending those who were in my refuge, I was ready to be killed."*** Having said this sentence he attacked the Syrians and ultimately was killed.

They brought Obaydullahs infant's and with complete heart heartedness he killed both of them. A woman form the Bani Kananeh cried: ***"You kill men, what is the mistake of the innocent infants? By God, neither during the period of the ignorance nor in Islam infants were killed. I swear to God that the Government who steadfast its pillars through the killings of the elders and infants—isn't a stable Government."*** Busar replied: ***"By God I decided to kill even women."*** That woman

replied to him: ***“I seek God that you should do that.”*** Busar quit the Land of Kananeh and on his way he killed Najran Abdullah bin Abd al-Madan, Ubaydullah bin Abbas’ son in law and then said: ***“O People of the Najran, O Christians by God if you did some task that I didn’t like it, I would return, to cut off your lineage, your agriculture, and homes shall be destroyed completely.”***

Then he continued his path and on his way and killed Abu Karb, who was a Imam’s (AS) Shi’i and was considered among the elders of the Hamedan and eventually reached to Land of Sana. Imam’s (AS) Governors, Ubaydullah bin Abbas and S’aeed bin Namran already left the city and appointed a man by the name of Omroo Saghafi as their successor. Ubaydulah’s successor offered some resistance against the Busar, but ultimately was killed. The blood thirsty Busar entered in the city and killed a group of the people and even a council who were coming from the Maarab towards them, executed all of them except one person. The rescued person returned to the Maarab and said: ***“I warn all of the elders and the young people that the red death is lying in wait for the ambush.”***

Busar quit Sana with the intention of a point named Jishaan. The people of this area were all Imam’s (AS) Shi’i and the confrontation took place between them and Busar and after suffering the casualties, they were defeated, captured, and all them were martyred in a terrible manner. He returned to Sana once again and killed one hundred people with the excuse that a woman gave refuge to Ubaydullah bin Abbas’ son. This was a leaf from the file of Basar bin Irtaah’s darkest crimes that were recorded in the history.

Since news of the Busar’s crimes reached to Imam (AS), he dispatched a Chief Commander named Jariyeh bin

Ghadmeh as head of the two thousand soldiers to Hejaz to persecute and punish Busar. He took the path of Hejaz from the side of Basra until he reached in the Yemen and he was continuously trying to chase him when learned that he was in the Land of Bani-Tamim. When Busar learned about his being persecuted through Jariyeh he paid attention towards the Tamameh. When the people learned about Jariyeh's assignment they tried their best to create obstruction in his path, but eventually he was able to enter into the Damascus safely and to give report of his journey to Mu'awiyeh. He said: ***"I killed your enemies while going on this assignment as well as in returning."*** Mu'awiyeh: ***"You didn't do that, but God did this task!"***

The history has written that during this journey, Busar killed thirty thousands people while some of them were lynched. The Commander of the Faithful (AS) continuously cursed him and said: ***"O God don't make him dead before taking his reason away from him. O God curse upon Busar, Omroo A'as and Mu'awiyeh and descend Your wrath upon them."*** The cursing of Imam (AS) achieved its aim, and it wasn't very long that Busar become mad and continuously keep asking: ***"Give me a sword to kill the people."*** His observant didn't find any alternative except to give him a wooden sword and he continuously struck the wall and the doors with that sword until his death. Bursar's act was exactly similar to Muslim bin 'Aghabeh's, who on behalf of the Yazid did in the Land of Medina at the location called Hurreh. In reality this father and son—Mu'awiyeh and Yazid—not only from the point of view of the morale were ditto of each other but also their lackeys in hard heartedness and cruelty were ditto of each other, [825] and in accordance with the interpretation of Abi ibn al-Hadid: ***"If a son is a copy of his father, then its natural, and he didn't deserve to be blamed (wa man ashbahu abahu fama dhulam).*** At the end of this part

Imam’s (AS) sermon regarding the Busar is presented as follows:

“Nothing except Kufa remained in my control. If its decided that you too (O Kufa) became unstable in the political hurricane, may God make you ugly. I was informed that Busar entered in Yemen. By God I imagine that very soon they would also enter upon you, to issue orders upon you, because they in their own falsehood had unity and solidarity with each other but you on the contrary on the path of the truth had differences with each other. You do oppose you leader upon the truth while they obey their leader upon the falsehood. They would return the trust to their leader and you would commit the treachery against the trust of your own leader. If I assign one you to watch for the wooden bowel, I am sacred that he would steal its ropes. Yes O God! I am disgusted and sad with the people of the Kufa, they too are critical of me, and saturated with me, thus bestow upon me better than them, and instead of me impose upon them an evil one. O God melt their hearts like the salt in water. By God I would love to have one thousand children of Faras bin Ghanam in my control, in an exchange for all of you.”[826]

1.4. Sufiyan bin Ouf’s Plundering

Sufiyan bin Ouf Ghamadi was appointed by the Mu’awiyeh to move as the Commander of a mobilized and fearless army towards the Euphrates so that he could reach to the City of the Hyatt which was located above the Ambaar and from there he should move towards the Ambar. If he was encountered with the resistance, should attack and plunder them, otherwise he would continue his plundering till the City of Ambar. If he didn’t see any army he should go to the Median, from there to return to the

Damascus, and in any case he was not supposed even to dare near the Kufa. Then Mu'awiyeh addressed him: ***"If you plunder the Ambar and Median, it meant as though you plundered the Kufa itself. These plundering attacks would made the people of Iraq scared, made my supporters happy, those who are afraid of their cooperation would invite them towards me. In your path whoever didn't agree with you kill them, destroy the villages and confiscate their belonging as the spoils, because confiscating their belonging was equivalent to their killings as it would burnt their hearts."***

Sufiyan said: ***"I entered in the Garrison of Damascus, Mu'awiyeh delivered a speech and invited the people to cooperate with me. It wasn't very long that the six thousands people became readied to move with me. Then we took the path towards the Euphrates till I reach at a location of Hyatt. People become aware about my presence and crossed the Euphrates and I too crossed it and didn't encounter with any one. Then we reached to a place called Sandwada. The people over there too were scattered in front of me. I decided to move towards the Ambar. I took the two young people as the prisoners and asked them that what is the number of Imam's (AS) armed soldiers. They replied: 'They were five hundred people but a number of them left for the Kufa and right now we don't know how many people remain over there, perhaps there might be two hundred.'***

I divided the soldiers under my command into various groups and dispatched them into Ambar on the basis of the turns so that they could start hand to hand fighting in the city. But since I witnessed that this act didn't produce any result, I dispatched two

hundred soldiers on-foot and reinforced them with the mounted troops. In these conditions all of Imam's (AS) soldiers became scattered and their commander was killed together with the thirty soldiers. Then whatever existed in Ambar I plundered it and return to the Damascus. When I reached near the Mu'awiyeh and reported to him the incident. He replied: 'I had such an imagination towards you.' It wasn't long that the people were severely scared and started immigrating towards the Syria in groups."[827]

Imam (AS) was reported that Sufiyan entered into Ambar and killed his governor named Hissan bin Hissan. Then being severely angered he came out of his home, went towards the Garrison of Nakhliyeh, and the people too walked behind him. Imam (AS) reached to a higher location praised the God and sent salutations to the prophet and then started his sermon: ***"O people! Crusade is a gateway from the gates of the Paradise that God opened for his distinguished friends. That is a dress of piety and righteousness, a solid armor and the powerful shield. Whoever turned it down intentionally, God would cover him from the dress of the wretchedness and calamities, ultimately would become degraded and helpless. God would deprive his heart from His blessings and would be inflicted with the lack of intelligence….It is reported to me that Sufiyan bin 'Ouf with Mu'awiyeh's orders attacked the City of Ambar, killed its ruler Hissan bin Hissan Bakri and forced the soldiers to leave the city. I am reported that the soldiers of Sufiyan's army looted the Muslim women, those who were living under our security, looted their bracelet, necklace and ear rings, and those women didn't have any arms except crying and weeping. This group with the plenty of the spoils returned to the Damascus neither***

any body getting injured nor their blood spilling upon the ground.

If a Muslim man after hearing this incident with the intensity of the sorrow dies—there was no rebuke for him rather he is the most deserving for dying. It was a place of astonishment that they are united in their incorrect acts and you are divided in your path of the truth and steadfastness. Your deeds resulted in dying of your hearts and bring sorrow and pain. May your faces be ugly and your hearts painful…..when I order you to crusade in the summer, you say that the air is hot, give me time so that it gets a little cooler and since I command you for the war during the winter, you say air is cold, permit us till the air gets a little warm. the Cold and hot aren't more than the excuses; you are afraid of the sword. O you who looked like a man while there was no effect of manhood among you! Your faculty is equivalent of the children, women and the newly married bride. Alas I hadn't seen and known you…."[828]

Mu'awiyeh's in order to create fear in hearts of the Iraqi people wasn't limited only to dispatches of these three plunderers and executioners, instead he also dispatched the other persons for these assignments. For example he dispatched N'aiman bin Ansari to attack and plunder[829] the City of Ain al-Tammar that was located to the Euphrates' west. Also he assigned Yazid bin Shajreh Rawahi to go to the Mecca and plunder the people's wealth. [830] Ultimately these plots produced the results and a severe fear and intense anxiety engulfed the hearts of the Iraqi people. Of course these tragedies were inflicted after the Battle of Naherawan, when the internal pressure from one side and external pressure from the another side made the Iraqi people and especially Imam's (AS) lovers very annoyed.

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Chapter-2: Victory of Egypt and Muhammad bin Abu Bakr's Martyrdom

After the Osman's murder, all the Islamic provinces except the Syria was under the domain of Imam's (AS) Government. He in the year of thirty-six hijri, in the prime year of his own government, appointed Qays bin S'ad bin 'Abadeh as the Egypt's Governor and dispatched him over there. [831] But it wasn't very long that due to some considerations, Imam (AS) dismissed him from that position and in same year after the Battle of Camel *(Jamal)* appointed Muhammad bin Abu Bakr as the Egypt's Governor and dispatched him towards that land. History in this regards remembers the two letters from Imam (AS) that one was written officially as an appointment letter, and the second one was sent to him after his taken over of that position in the Egypt. Both of these letters were mentioned by the Author of the Book: *Tohf al-Aghul.* [832]

Likewise Abu Ishaq in the Book of *Al-Gharaat*, narrated those two letters and the date of writing of the first letter was recorded as the first day of the Holy Month of Ramadan of the year of thirty-six. The second letter in last book is narrated comprehensively in which Imam (AS) did explain about plenty of the Islamic Commandments and later on we would discuss about the second letter in details that how this letter was fallen into Mu'awiyeh's hand and then circulated in his family from hand to hand. Here is the translation of Imam's (AS) first letter: ***"In the Name of God the Beneficent and the Merciful, this is an order from the God's servant, Ali, the Commander of the Faithful to Muhammad bin Abu Bakr when he appointed him as the Egypt's Governor. He ordered***

you to the piety of God, His obedience in hidden and apparent, fearing Him in inside and outside, compassion towards the Muslims, anger and wrath upon the evil-makers, justice who are under our protection, taking the revenge of the oppressed from treating the oppressors harshly, forgiveness and pardon of the people and the goodness to the extent its possible that God likes the righteous and to punish the evil makers.

He ordered that Muhammad bin Abu Bakr should invite the people to obey the Central Government, associating with the Muslims because in this deed there is prosperity and great reward that can't be measured, and its reality can't be identified. He ordered that the land taxes, like before should be collected from the people, neither any thing should be increased nor decreased. Then distribute among the deserving like it was done in the past. He ordered the Governor to be hospitable with respect to the people, treat all of them equally in the assembly and shouldn't discriminate between the relatives and outsiders in their rights.

He ordered to issue the verdict with justice and should expand the justice. Shouldn't follow your whimsical desires and in the God's path shouldn't be scared from the admonishment of the admonishers that the God is always with those who practice piety and prefer His obedience over the others. Peace be upon you (Was- Salam). This letter in Ubaydullah bin Ra'feh's writing freed slave of the prophet of God was written on the primmest day of the Holy Month of Ramadan, in the year of thirty-six hijri." [833]The date of this letter coincided with the dismissal of Qays bin 'Abadeh, indicated that the duration of his Government was very short because the Commander of the Faithful (AS) was

selected as the Caliph of the Muslims at the end of the year of thirty-five hijri and this letter was written after the eight months of his taking the position of the caliphate.

When this letter reached in Muhammad bin Abu Bakr's hands he arose among the people of Egypt delivered a speech and then recited the Imam's (AS) letter for them. Muhammad bin Abu Bakr from the Egypt wrote a letter for the Imam (AS) and asked him about the permissible, forbidden and Islamic traditions, and requested his guidance. He wrote in his letter to Imam (AS): ***"This is letter to God's servant, the Commander of the Faithful (AS) from Muhammad son of Abi Bakr. May God bless you with peace, I thank God that there is no god other than Him. If the Commander of the Faithful thinks it as expedient to write for me a letter clarifying the mandatory obligations as well as the judicial commands of the Islam, for some one like me who is involved in these issues. May God increase His rewards upon the Commander of the Faithful (AS)."*** Imam (AS) in replying to his letter, wrote the matters regarding the legal judgments, the commandments of the ablution and prayer, encouraging good, forbidding of evil, fasting and sit-in in the mosques, then as an advice reminded him the issues about the death, accounting of the deeds, and characteristics of the paradise and hell.

The author of the Book: *Al-Gharaat,* narrated the full text of his letter. [834] Abu Ishaq writes: ***"Since Imam's (AS) letter reached Muhammad bin Abu Bakr's hands he continuously read it and issued the juridical verdicts in accordance to that. When in Omroo A'as' attack upon the Egypt he was defeated and killed that letter was fallen into Omroo A'as' hands, who collected all of them and sent them for the Mu'awiyeh. During those letters this particular letter caught the Mu'awiyeh's attention and he looked at it more***

carefully. Walid bin 'Ughbeh observed the Mu'awiyeh's astonishment and said: 'Order me to let this letter to be burnt.' Mu'awiyeh replied: 'Take it easy, you shouldn't better give your opinion in this regard.' The son of 'Ughbeh in reply to Mu'awiyeh said: 'You didn't have the right of giving the opinion! Was it correct that the people should understand that you had of Abu-Turab's (Imam Ali) traditions, you learn your the lesson from them, and issue the judicial verdicts?

If that was the case why did you fight with Ali?' Mu'awiyeh said: 'Woe upon you, do you order me to burn such a precious treasure of the knowledge? By God I never heard the knowledge—more perfect, steadfast, and explicit than this.' Walid repeated his words and said: 'If you are astonished with the knowledge and his judicial verdicts then why did you fight with him?' Mu'awiyeh in his reply said: 'Had Abu-Turab not killed the Osman and seated upon the place of issuing the religious decrees, we would had learned the knowledge from him.' Then he remained silent for a while and looked towards the people in his surrounding and said: 'We never say that these are Ali's letters, instead these are Abu Bakr's—truthful (siddiq) letters reached as inheritance to his son Muhammad, and we too issue the judicial verdict and the religious decrees in accordance with them.'"

Yes, Imam's (AS) letters always remained in Bani-Umayyad's treasures until Omar Bin Abd al-Aziz took the affairs in his hands, and then declared that these letters are Ali Ibn Abi Talib's (AS) narrations. When Imam (AS), learned that these letters fell into Mu'awiyeh's hand after the victory and Muhammad bin Abu Bakr's killing, he was regretful for that. Abdullah bin Salmeh said: ***"Imam (AS) offered the prayer with us and after the prayer I observed some***

sign of sorrow upon his blessed face. He recited some verses whose meanings were relevant to the feeling regret for the past. I asked Imam (AS): 'What did you mean by those verses?' He said: 'I appointed Muhammad bin Abu Bakr as the of Egypt's Governor. He wrote me a letter that he didn't have sufficient knowledge about the prophet's traditions. I wrote a letter and explained him the prophet's traditions. He was killed and the letter fell in the enemy's hands.'"

2.1. Imam Ali's (AS) Governor and Neutral Individuals

During the period of the dismissed Governor of the Egypt—Muhammad bin Qays, a group of the people took the distance from his Government and introduced them as the neutrals. When one moth passed after Muhammad bin Abu Bakr's Government, he offered the neutral individuals two options that either they should announce their obedience and association with the Government of Egypt or should leave the Egypt. In reply to the Governor they said: ***"Give us some more time to think."*** The Governor didn't accept their reply and they too showed the resistance about their position and become ready for their defense.

Under such conditions the Battle of Siffin occurred; when the news reached that the solution of the differences between Mu'awiyeh and Imam (AS) was assigned to the two judges and the opponents pulled their hands from the war, the dare ness of this group increased upon the Governor, this time they renounced their neutrality, and openly declared their opposition with the Government. The Governor was forced to dispatch the two people with the names of Harith bin Jamhan and Yazid bin Harith Kanani for their guidance and advice, but those two people during their assignment were killed at the opponent's hands. Abu Bakr's son dispatched the third one, who was also killed.

The murder of this group resulted giving the courage to some people that like the Syrians, they should also invite the people to seek the retaliation for the Osman's blood. Since the ground for the opposition was already available, the other groups to joined them and ultimately the Land of the Egypt was engulfed with the disturbances and the young Governor wasn't able to return the calmness and security. When Imam (AS) learned about the Egypt's situation, he said: ***"There are only two people who could return the security back to the Egypt, one is Qays bin S'ad who earlier possessed the ruling affairs in his hands and the other one is Malik bin Ashtar."*** He mentioned it when he already dispatched the Malik as the Governor of the Land of Jadhireh. Qays bin S'ad was the servant of Imam's (AS) saddle, but his presence in the Imam's (AS) Army, that was stationed in Iraq was also necessary.

Therefore, due to these considerations Imam (AS) wrote a letter to Malik, who at that time was in the Land of Nasibeen, which was the vast area between the Syria and Iraq. In that letter Imam (AS) explained his own as well of as the Egypt's position as follows: ***"But after, you belonged to those that with their help I keep the pillar of the religion stable, destroy the mutiny of the rebels, and fill the most horrible vacuums. I did appoint Muhammad bin Abu Bakr for the position of the Egypt's Governor, but a group opposed to his obedience and because of being young and in experienced, he wasn't able to be victorious upon them. Rush towards me as soon as possible so that what ever should be done be reviewed and appoint some trustable person as your successor."***

Since, Imam's (AS) letter reached in Malik's hand, he appointed Shoaib bin 'Aamir as his successor, he himself rushed towards Imam (AS) and become aware about the

Egypt’s unfavorable situation. Imam (AS) asked him to leave for the Egypt as soon as possible because I don’t have any one else at my disposal except you. Because of knowing the intelligence and farsightedness that you possessed, I am not going to make any recommendation to you. Seek God’ help in the hardships, mixed harshness with the softness, as far as its possible behave with compassion, and when nothing works except harshness, use your power.

Since the news of Malik’s dispatch from Imam (AS) reached to Mu’awiyeh’s ears he was shocked with this news, because his eyes showed greed upon the Egypt. He knew very well that if the ruling affairs were taken over by Malik al-Ashtar in his hands the situation over there for him would become relatively worst than Muhammad bin Abu Bakr’s period. Therefore, he thought about the alternatives and through the means of a taxpayer, promising him the freedom from any taxes, arranged the preliminaries of Malik’s murder. The people of Egypt requested Imam (AS) to introduce another Governor as soon as possible and Imam (AS) in replying them wrote as follows: ***“This letter was from the God’s servant Ali bin Abu Talib to the Muslims of Egypt. Peace upon you, I praise God that there is no god except Him. I am sending a man towards you that during the fearful days the sleep don’t enter into his eyes and at the horrible moment he is never afraid of the enemy, and is more intense than fire upon the infidels.***

He is Malik son of Harith from the Tribe of Madhhaj. Listen to his words and follow his command so far its complimentary with the truth. He is sword among God’s sword that is never dull and his stroke never makes the mistake. If he commanded you to march towards the enemy then move on and if he order you to halt then be halted, his command is my command. Through his dispatching towards the

Egypt I am giving more priority to you over me, because of the well wishing for you and the harshness that I have for your enemies." [835]

Imam's (AS) new Governor moved with required mobilization and since arrived at the area of Ghalzam[836] which was located at two halting places from Fastaat[837]and dismounted in a man's home of that area. This man because of his good hospitality was able to absorb Malik's confidence, ultimately through offering of a drink of sherbet of honey poisoned him, in this manner this God's cutting sword was entered into its sheath forever, and he thus surrendered his soul to the Creator of souls. He in year of thirty-eight hijri in Land of Ghalzam closed his eyes from the world and was buried over there. Absolutely this host wasn't an ordinary person rather was a famous person that Malik dismounted at his home. This person, through the means of Malik's real enemy—the same Mu'awiyeh, has already been purchased.[838] Some other historians had written his martyrdom more comprehensively in a different manner:

"When Mu'awiyeh learned about the Imam (AS) decision for Malik's appointment as the Egypt's Governor, he requested through an influential former from the Ghaldham area that through whatever means was possible for him, he should kill Malik. And in order to compensate for his services after Mu'awiyeh's domination upon the Land of Egypt, he would be free from the payment of land taxes. Mu'awiyeh not only stopped at this point but for strengthening of the people's morale, and to prove that he and his followers are walking on the God's path asked the Syrian people to continuously curse upon Malik and pray to God that He should destroy him. Because if Malik would be killed, his death would cause happiness and joy among the Syrian

people and it would increase their confidence in their leader.”

When Malik reached upon the Land of Ghaldham, the person assigned by Mu’awiyeh invited him to come to his home, and in order to absorb his confidence said that the expense of his hospitality would be considered as taxes. The host after Malik’s entrance in his home pretended him as a Imam’s (AS) friend until he was able to absorb Malik’s complete confidence. He spread for him the table cloth for serving the food and placed upon it the sherbet of honey that was poisoned to the extent that it wasn’t too late that Malik was immediately dead. When the news of Malik’s murder reached to Mu’awiyeh he went upon the pulpit and said: ***“O People! Abu Talib’s son possessed the two powerful hands, one of them was—Ammar Yasir—that was severed in the Battle of Siffin and other one—Malik Ashtar—is severed today.”*** [839]

2.2. Death that Caused Friends to Cry and Joy for Enemies

Martyrdom of Malik al-Ashtar was resulted in the celebration for the Syrian people, because since the Battle of Siffin they possessed a severe grudge against Malik. But when the news of his martyrdom reached to Imam (AS) he cried bitterly with the loud voice and said: ***“For some one like you, it was befitting for the wailing women to mourn upon you.”*** Then he said: ***“Where are people like Malik?”*** Then he went upon the pulpit and started his words: ***“We are from the God and would return towards Him. Praise of God Who deserved to be the God of the Universe. O God, I place Ashtar’s tragedy in the account of Your path, because his death was the greatest calamity of the world. God’s blessing be upon Malik; he remained faithful to his commitment, completed his life’s end and met with his God. In spite of our commitment, after the prophet’s death***

to remain patience in all tragedies, but any way in this condition we say that Malik's tragedy—is one of the most bitter tragedies." [840]

Fadheel said: ***"When the news of the martyrdom reached to Imam (AS), I went to his presence and noticed that he is continuously expressing regret and said: 'O God bestow prosperity upon Malik. What a personality Malik was? If he was a mountain he was the most unique and if he was a stone, it was the hardest. By God, your death O Malik—made a world trembling while another world as cheerful. For likes of Malik, it is befitting for the wailing women to mourn and cry bitterly. Is there an example for Malik?"*** Then he added: ***"Imam (AS) continuously expressed intense regret and for a couple of days, the effect of sorrow was clearly visible upon his face."***

2.3. Imam's (AS) Letter to Muhammad bin Abu Bakr

Muhammad bin Abu Bakr was upset because Imam (AS) dismissed him and replaced him with Malk al-Ashtar. Since the news of his anxiety reached to the Imam (AS) he showed compassion towards the Abu Bakr's son and wrote a letter to him: ***"Its reported to me that because of Ashtar's dispatch towards Egypt made you upset but I did not take this action that you acted negligently in discharging of your obligations. If I removed you from the position of Egypt's Governor, I would compensate it through making you a Governor of some other province, whose management might not be as heavy and its Government might be interesting for you. The person that I considered to be appointed as Egypt's Governor was a well-wisher with respect to me and harsh upon the enemies.***

May God bless him, who completed his life's duration and met with the death while I was happy with him. May God too be happy with him and bless him with His best rewards. Right now it is required that in order to confront the enemy you should transfer your army out side of the city, make a garrison over there, follow your task with the farsightedness and make your backs readied with courage for the war. Invite the people towards the God and seek the steadfastness from Him, Who is sufficient for your important affairs and helps you in your hardships." [841]

2.4. Muhammad bin Abu Bakr's Letter to Imam (AS)

When Imam's (AS) letter reached in Muhammad's hand, in reply to his letter, he wrote: ***"The Commander of the Faithful's (AS) letter is reached in my hand and become aware of its content. There is none harsher towards the Commander of the Faithful's (AS) enemies and more compassionate towards your friends as compared to me. I made my army garrison outside of the city, pardoned all the people except those who entered through the gate of the war and demonstrated their enmity towards me. In any case I remained your Faithful."***

2.5. Dispatching of Omroo A'as to Egypt

Mu'awiyeh after the end of fighting of the Battle of Siffin and the birth of a fissure in the Commander of the Faithful's (AS) Army through the means of the apostates, considered the opportunity as suitable and through the dispatching of soldiers under Omroo bin A'as command endeavored to take away the Egypt from the domain of Imam's (AS) Government. In order to execute this dangerous plot, he invited a group of the his Army Commanders. That among

them Omroo A’as, Habib bin Muslameh Fehri, Busar bin Irtaah Ameri, Dhohak bin Qays and Abd ar-Rahman bin Khalid could be seen and other then the Qureshite he also invited the other people for the consultation. Then he looked towards the congregation and said: ***“Did you know why I call you here?”*** Omroo A’as rolled the curtain up from his mystery and said: ***“You invited us for the Egypt’s victory, since it possessed the fertile land as well as lot of the revenue in the taxes, your and yours companions dignity is guaranteed in its victory.”***

Mu’awiyeh arose to testify the Omroo’s words and reminded that since the beginning of the Omroo’s cooperation he gave him the promise that if he becomes victorious upon Ali, I would bestow upon him the Egypt. In that assembly lengthy discussions were held, ultimately it was decided that plenty of letters to the Egyptian people including the friends and foes should be written; and the friends should be ordered to be steadfast and offer resistance and foes should be invited for the peace and calmness, or should be threatened with the fighting. Therefore, due to this condition Mu’awiyeh wrote the letters to two of Imam’s (AS) opponents named Muslameh and Mu’awiyeh Kindi and then dispatched the Omroo A’as to the Egypt accompanied with a huge army. When the Omroo reached at the Egypt’s frontiers, the Osman’s supporters gathered around him and joined him. Omroo A’as from that location wrote a letter to the Egypt’s Governor and wrote in it that: ***“I didn’t like to encounter with you and spill your blood. The Egyptian people have unanimous opinion against you and are ashamed from your obedience.”***

Omroo’s letter together with Mu’awiyeh’s letter which he wrote for Muhammad were sent to him. The Egypt’s Governor after the recital of the both letters dispatched them for Imam (AS) and in a letter reported the Syrian

Army’s advancement to the Egypt’s frontiers and reminded him that if you want that the Egypt should remain in your hand, you must help me with money and the army. Imam (AS) in his own letter recommended to the of Egypt’s Governor to be steadfast. Muhammad bin Abu Bakr then replied to letters of Omroo A’as and Mu’awiyeh. Ultimately he was forced with the mobilization of the people to encounter with Omroo A’as’ Army. He organized the preliminary army with two thousands people under Kananeh bin Bashar’s command and he himself too with two thousands people in his command moved behind him. When the Egyptian Army’s vanguards the encountered Syrian Army, they truthfully crushed the enemy columns but ultimately due to the shortage of manpower were defeated. Kananeh dismounted from his horse and engaged in the hand to hand fighting with the enemy while reciting the following verse and was martyred.

“No soul can ever die except by Allah’s leaves and a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.”

—The Holy Qur’an (3:145).

2.6. Muhammad bin Abu Bakr’s Martyrdom

Kananeh bin Bashar’s martyrdom resulted in the increase of the Syrian Army’s dare ness and all of them decided to continue their advancement until Muhammad bin Abu Bakr’s garrison. When they reached at his garrison, found his companions scattered and he himself was wondering until found a refuge in a ruined place. Mu’awiyeh bin Hadij become aware about his location, arrested him in the ruin, brought him out from there, and transferred to an area called Fistaat, which was center of the Omroo’s Army,

while he was about to die with thirst. Abd ar-Rahman bin Abi Bakr, Muhammad's brother who was in Omroo's Army shouted: ***"I wouldn't permit to kill my brother like that."*** He requested Omroo A'as to order the Commander of his Army, Mu'awiyeh bin Hadij to change his mind from his killing. Omroo A'as sent his representative towards Hadij that he should handover Muhammad as alive. But the son of Hadij replied: ***"Kananeh bin Bashar my cousin was killed; Muhammad too shouldn't remain alive."*** Muhammad when become aware of his fate requested for the water, but the son of Hadij with the excuse that Osman too was killed as thirsty refused to give him the water.

Meanwhile the son of Hadij showered a barrage of indecent and shameful words that for the sake of decency weren't worthy of describing in this book, and therefore would be ignored. However, at the end he said: ***"I would put your body inside the stomach of that dead donkey and then would burn it with the fire."*** Muhammad replied: ***"You God's enemies had done such a deal repeatedly with the God's saints. I was hopeful that God would make this fire cool and prosperous for me like the Abraham's fire and make it a disaster for you and your companions and God would burn your leader Mu'awiyeh bin Abu Sufiyan and Omroo A'as with the fire that whenever they would like to get it silenced, it would become more flammable."*** Ultimately that made Mu'awiyeh bin Hadij to lost his temper and cut off Muhammad's neck and after putting his body inside a dead donkey's stomach burnt him with the fire.

Abu Bakr's death made the two people very sorrowful and sad: One of them was his sister A'aiysheh who bitterly wept upon him. He at the end of each prayer cursed Mu'awiyeh bin Abu Sufiyan, Omroo A'as, and Mu'awiyeh bin Hadij. A'aiysheh took over the guardianship of his wife, children, and Muhammad bin Abu Bakr's son named Qasim

was raised in her guardianship. Other person was Asma Binte ‘Omays, who far a period had the honor of being J’afar bin Abu Talib’s wife, after his martyrdom was married to Abu Bakr, and Muhammad was born from her.

After Abu Bakr died she was married to Ali Ibn Abi Talib and a son named Yahyah was born from her. This mother when learned about her son’s fate was affected severely but controlled her wrath, went upon the place of the prayer, cursed his murderers and ultimately become inflicted with the severe bleeding. Omroo A’as in his letter to Mu’awiyeh informed the martyrdom of these two people and like the political players—who always lies with each other—glorified himself as righteous and said: ***“We invited them upon the God’s book and the prophet’s tradition, but they opposed to the truth and remained upon their wretchedness. Ultimately fighting occurred between us and them. We resorted to God for the help and He hit them upon their faces and backs and surrendered them to us with their hands tied.”***

2.7. Imam (AS) Learns about Muhammad’s Martyrdom

Abdullah bin Gh’aeed entered in Kufa while crying and wailing and informed Imam (AS) about most the horrible martyrdom of Muhammad bin Abu Bakr. Imam (AS) ordered that the people should be assembled to hear his words, then he said: ***“This is the cry and wailing for Muhammad and your brothers in the Egypt. Omroo A’as—God’s enemy and yours enemy went over there and was dominated upon them. I could never imagine that the commitment of the misguided ones towards the falsehood and their confidence upon their Toghoot would be more steadfast then your commitment towards the truth.***

It seemed that their attack upon the Egypt was equivalent as though they invaded you indeed. As soon as possible rush to help them. O God's servants, Egypt from the point of view of prosperity and blessings was far better than the Syria, and the Egyptian people are far better then the Syrian people. Didn't give up the Egypt from your hands; if Egypt remain in your hand—it was a dignity for you and miserable ness for your enemy. As soon as possible go to Jar'eh's garrison so that tomorrow we could meet with each other."

After the passage of several days and coming and going of the heads of Iraq near Imam (AS), ultimately Malik bin K'ab as The Commander of an Army of two thousands left towards the Egypt.[842] Imam (AS) in his letter to Ibn Abbas described the event: ***"The Egypt is fallen to the enemy and Muhammad bin Abu Bakr—upon whom God send His blessings—is martyred. I place this tragedy in the God's account and expect its reward from Him. This is a tragedy of giving up a compassionate son, most endeavoring servant, a cutting swards, and a defensive power. I encouraged people to join him and ordered them that before happening of any other tragedy should rush towards him. I had invited all of them openly and privately to move towards him. A group with reluctance announced their cooperation, another group superficially made them as sick, and the third group clearly refused their support. I pray to God that as soon as possible He rescued me from the hands of these people."*** [843]

Muhammad's martyrdom was very bitter and painful for Imam (AS) and he said with his tearful eyes: ***"He was a son to me and for my sons as well for my brother's sons—like a brother."*** [844] He also added: ***"I liked him and nurtured him in my own bosom."***[845] These types of

tragedies after the Battle of Siffin occurred one after the another and sharp sighted and intelligent individuals could had forecasted the setting of the Imam's (AS) Government at the hands of the foolish friends. At this time Imam (AS) was facing a situation, where the Mu'awiyeh was dominated upon the Syria and Omroo A'as took the Province of Egypt under his control, and the groups of plunderers and man killers continuously, on behalf of the Mu'awiyeh attacked the surrounding areas to completely destroy the security in order to weaken the Central Government. But what option was left for the Imam (AS) to challenge these catastrophes? How could he had taken the help from the Iraqi people with their dead hearts to uproot the roots of the corruption. The history had written that during the last days of his life, Imam (AS) delivered an eloquent fiery sermon that made even the dead hearts of Iraqis as alive.

2.8. Imam's (AS) Last Sermon

Nofil bin Fadhaleh said: ***"During the last days of the Imam's (AS) life, Jo'adh makhzoomi erected a stone bench for that noble one, Imam (AS) sat upon it while he had woolen dress upon his body, and his swords band and shoes were made of the Palm leafs. His forehead because of the access of the prostration has become like a camel's patched knee. He started speaking in this manner: 'O People! I distributed the advices of the messengers among you and whatever their successors were assigned to hand over to the forthcoming generations—I gave it to you. Through utilizing my lash I tried to made you civilized, but you didn't pay the attention to my guidance. I tried to lead you through my prudent words but didn't get unite. I sworn you by the God, are you waiting for a leader other than me who could made the path more leveled for you and lead you towards the God's path?***

My bothers whose blood was spilled in the Siffin did not suffer any loss because they have not witnessed such a day—in order to drink the cups filled with anger and didn't drink the water polluted with the mud of this sort of life. By God they reached to God's countenance and God too made His bounties perfected upon and positioned them in a place of calmness and immunity. Where are my brothers who stepped in the path of the truth and sacrificed their lives in that path? Where is Ammar? Where is Ibn Teehaan? Where is Dhul-Shadatayn? Where are all of them and their brothers—who were steadfast in their objective and intention?'

Nofil said: ***"At this moment Imam (AS) started hitting his beard with his hand cried and wept bitterly. And then he said: 'Alas! Pity! O my Brothers where are you now who read the Qur'an and made it steadfast, thought about its commandments and implemented them. They made the traditions alive and killed the innovations. They were invited for the crusade against the enemy and responded to it positively. They had absolute confidence in their leader and followed him.' Then he shouted loudly and said: 'O the servants of God! Crusade and fighting is incumbent upon you, I am going to my army garrison today and whoever is interested to join me towards the battlefield should get ready to move.'"*** [846]

These epic, fiery and enthusiastic words of the Imam (AS) made even the dead hearts of the Iraqi people alive to the extent that in a short period of time approximately forty thousands people gathered to fight a crusade in God's path with the God's enemy in the battlefield of Siffin. Imam (AS) for his son Husain (AS), Qays bin S'ad and Abu Ayyoub Ansari did assign banners and made them readied to be dispatched each of one them accompanied by ten

thousands soldiers. But unfortunately a week wasn’t passed that with Abd ar-Rahman bin Muljim’s sword he was martyred. Since news of Imam’s (AS) killing was reached to the soldiers out side of Kufa, all of them returned back to Kufa and become like the sheep who lost their shepherd being seized by the wolves speedily. Right now time had arrived that the last leaf of Imam’s (AS) life that is, details of his martyrdom should be described.

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Chapter-3: Imam’s (AS) Life’s Last Page

3.1. Martyrdom at the Altar of Worship

The Battle of Naherawan ultimately was ended and Imam (AS) returned to Kufa, but a group of the apostates who repented in the Naherawan again raised the slogans of the opposition and thus created the basis of sedition and disturbances. Imam (AS) sent the message for them and requested, invited them towards the calmness, and warned them from of the Government’s opposition but since he become completely disappointed with them waged a powerful crushing attacked upon those rebellious and adventurous group, destroyed them, some of them become injured, killed, and a few of them fled. One of the apostate who fled—was Abd ar-Rahman bin Muljim from the Tribe of Murad went towards Mecca. The fled apostate made Mecca as the center of their saboteur activities and three of them by the names of Abr ar-Rahman bin Muljim Muradi, Bark bin Abdullah Tamimi,[847] and Omroo bin Bakr Tamimi,[848] gathered at one of the nights, reviewed the situation of those days, blood spilling, internal warfare, remembered their killed at the Naherawan, and ultimately reached the result that Ali (AS), Mu’awiyeh, and Omroo A’as are responsible for this spilling of the blood, killing of the brothers, and if these three people could be removed from the scene through their terror, the Muslims would be able to know their obligation and would elect a caliph of their liking. Thus these three people made a commitment and further strengthened through taking of the oaths that each one of them should commit to kill one of those three persons. Ibn Muljim committed to kill Imam Ali (AS), Omroo bin Bakr took the

responsibility of killing Omroo A'as, and Bark bin Abdullah assumed the responsibility of killing of Mu'awiyeh. [849]

The map of this plot was drawn at Mecca, in order to make sure that all of three should make their aim materialized simultaneously, they determined the night of nineteenth of the Holy Month of Ramadan, and each one of them in order to execute his assignment started to move towards the city of their own assignment. Omroo bin for killing of Omroo A'as moved towards the Egypt, Bark bin Abdullah for killing of Mu'awiyeh moved towards the Damascus, and Ibn Muljim too started moving towards the Kufa.[850]

Bark bin Abdullah went to the Mosque of Damascus and on the assigned night stood in the first line of the prayer and as Mu'awiyeh put his head down in the prostration, he attacked him but because of the anxiety and nervousness his swords missed the target and instead of hitting the Mu'awiyeh upon his head, injured him severely at his groin. He was suddenly moved to his home and lied down upon his bed. When the attacker was brought near him Mu'awiyeh asked him: ***"How did you dare to do such an act?"*** He replied: ***"If the Emir pardons me so that I should give him a glad-tiding."*** Mu'awiyeh asked: ***"What is your glad-tiding?"*** Bark Replied: ***"One of my colleagues killed Ali on this night and if you didn't believe me keep me as a the prisoner until the news reaches to you, in case he isn't killed I commit my self to kill him, and return toward you again."*** Mu'awiyeh kept him under his custody until the arrival of the news about Imam's (AS) killing, and since the news reached he freed him or in accordance with other quotation killed him at the same time. [851]

Since the physicians looked at the Mu'awiyeh's wound they said: ***"If Emir didn't want children, they can cure***

his wound otherwise injury should be tempered with the hot fire” Mu’awiyeh scared with being tempered with the fire, instead accepted to cut off of his lineage and said: ***“That Yazid and Abdullah are sufficient for him.”*** [852] Omroo bin Bakr too went on the same night to the mosque in Egypt and stood in the first line of the prayer. By fate on that night Omroo A’as was suffering with severe fiver, his sickness and weakness didn’t allow him to go to the mosque and therefore he sent Kharjeh bin Hanifeh (Hadhafeh)[853] for leading the prayer, Omroo bin Bakr killed him instead of Omroo A’as, and since learned about the incident he said: ***“I wanted to kill Omroo and God wanted the killing of Kharjeh.”*** [854]

But Abd al-Rahamn bin Muljim Muradi come to the Kufa on the twentieth day of the Month of Sh’aban in the year of forty hijri. It was said since Imam (AS) learned about his arrival he said: ***“Did he arrive? The same except him, nothing is remain upon my shoulders and this was the time for that.”*** Ibn Muljim dismounted at Ash’ath bin Qays’ home remained there for one month, and every day through sharpening of his sword made himself readied. [855] He met over there with a girl named Ghuttam, she was also an apostate *(khawarij)* and he fell in love with her. In accordance of Mas’udi, Ghuttam was Ibn Muljim’s uncle’s daughter who was killed in the Battle of Naherawan. Ghuttam was one of the most beautiful girls of the Kufa, since Ibn Muljim saw her; he forget every thing and asked her hand for the marriage with him formally. [856]

Ghuttam replied: ***“With the perfect liking, I would accept you as my husband subjected to the condition that you should pay my dowry in accordance of my desire.*** Abd ar-Rahamn said: ***“Tell me what did you want?”*** Ghuttam seeing surrender of her lover increased the price of her dowry and said: ***“Three thousands***

dirhams, one slave, one maid, and Ali Ibn Abu Talib's murder."

Ibn Muljim: ***"I didn't imagine you want me and then suggest killing of Ali!"***

Ghuttam: ***"You try for a surprise attack, in that case if you killed him, both of us took our revenge, would have a prosperous life, if you got killed in this path the reward of the hereafter and whatever God did store for you—is far superior and steadfast as compared to the bounties of this world."***

Ibn Muljim: ***"Know that I didn't come to Kufa except to accomplish this task."***

The poet compiled following verses about the Ghuttam's dowry: ***"I had never seen a dowry such a generous one, Among the Arabs and the Persians who would pay.***

Ghuttam's dowry of three thousands dirhams, Including, a slave, a made and Ali's (AS) murder.

No dowry could be equivalent to Ali's worth, No crime could be worst than Ibn Muljim's crime."

Ghuttam said: ***"I would arrange that a few people from my tribe would accompany to help you in this task."*** She did the same and therefore assigned another man from the apostates named Wardan bin Mujalid from the same the Tribe of Teem al-Rabab with Ibn Muljim. Ibn Muljim, who was determined to kill Imam (AS) met with the another apostate named Shubayb bin Bajreh from the Tribe of Ashj'a and said to him: ***"Are you the seeker of the blessings of the world and the hereafter?"*** He replied: ***"What do you mean?"*** He replied: ***"Help me in Ali Ibn Abi Talib's murder."*** Shubayb replied: ***"May your mother mourn for you, but are you not aware about of the Ali's***

services, precedence, self sacrificing during the Holy Prophet's period (SAW)?

Ibn Muljim replied: ***"Woe upon you, don't you know that he believed in the judgment of the people about the God's book, and killed our brothers who always offered their prayers? Therefore to take the revenge of our own religious brothers, we are going to kill him."*** [857] Shubayb accepted and Ibn Muljim arranged a sword and watered it with a deadly poison and then come to the Mosque of Kufa at the promised time. Those two met with Ghuttam who was participating in the sit-in the mosque on the Friday thirteen of the Holy Month of Ramadan and she told both of them that Majasheh bin Wardan bin Alghameh did also volunteer to cooperate with them. Since the time of the action arrived Ghuttam tied their hands with the silk handkerchiefs, all of the three took their swords in their hands, spent the night among those who remained inside the mosque and sat down in front of a gate of the mosque named, Bab al-Sadhey.[858]

3.2. Imam (AS) at the Night of His Martyrdom

Imam (AS) in the Holy Month of the Ramadan of that year continued to inform about his martyrdom. Even during one day in the middle of the month, when he was sitting upon the top of the pulpit, he pulled his hands upon his blessed beard and said: ***"The most wretched would make these hairs colorful with the blood of my head."*** Also, he said: ***"The Holy Month of the Ramadan has arrived and that is the Lord of all the months; in this month the situation of the Government would change. Be aware that during this year you would perform the Hajj pilgrimage in one line (without Emir) and its indications are that I wouldn't be among you."*** [859]

His companions had said: ***“With these words he was giving the news of his own death, but we didn’t understand it.”*** [860] Due to this reason Imam (AS) during the last days of his life every night went to one of his children’s home. Each one night, visiting his sons Hasan (AS), Husain (AS), his son in law, Abdullah bin J’afar, Zainab’s (SA) husband, respectively, and didn’t eat more than three morsel of the food. One of his children asked him the reason of his eating so less. Imam (AS) replied: ***“God’s command is coming and I desire that my stomach should be empty, not than one or two nights has remained.”*** At the same night he was struck with the sword.[861]

On his martyrdom’s night he was his daughter—Umme Kulthum’s guest. At the time of his breaking the fast he ate only three morsel of the food, then kept him busy in the worshiping, and since the beginning of the night until morning was restless and anxious. Occasionally he looked towards the heaven looking at the star’s movement, and as the breaking of the dawn come closer his restless was increased and said: ***“Neither, I speak lie and nor the one who gave me the news did lie; this is the night that I was given the news of my martyrdom.”***[862]

This promise was given by the Holy Prophet (SAW), Imam (AS) himself narrated that the prophet in a sermon about the dignity and distinction of the Holy Month of Ramadan, suddenly started crying. I asked him: ***“Why are you crying?”*** He replied: ***“For the fate that would be inflicted upon you during this month. I could see that you are busy in your prayer and the most wretched person equivalent to the executioner of Thamud’s she-camel, would arose and inflict an stroke upon your head, and to color your beard with the blood.”*** [863] Eventually the horrible night was finally ended and Imam (AS) in the night’s darkness for offering the prayer went

towards the mosque. The ducks of the home followed him and through catching his clothing tried to prevent him to go out side.

Some one tried to made them go away from him, and he said: ***“Leave them alone since they are the criers preparing for the forthcoming mourning.”***[864] Imam Hasan (AS) said: ***“Why are you speaking about this bad omen?”*** He replied: ***“O my Son! I am not speaking the bad omen, but my heart did testify that I am going to be killed.”***[865] After hearing Imam’s (AS) these words, Umme Kulthum become sad and requested: ***“Please order that Jo’deh should go to the mosque to lead the prayers with the people.”*** Imam (AS) replied: ***“There is no escape from the God’s destiny, then he tied his belt strongly, murmured the following verses and left for the mosque.”***

“Tight your belt very strongly for the death, Because, the death is going to meet you.

And from the death, when it comes towards you, Don’t indulge into wailing and crying.”

Imam (AS) entered inside the mosque, stood for the prayer and said God is great *(takbir)* and after the recital went into the prostration. At that moment the Ibn Muljim while shouting—There is no command except God’s, O Ali—struck a heavy blow upon the Imam’s (AS) head with his severely poisoned sword. By fate this stroke was struck upon the same place that was hit by the Omroo Abdwad’s sword in the Battle of the Trench, [866] and broke his head until the forehead. Sheik Tusi (RA) in his Book of: *Aamali,* narrated another narration from Imam Ali Ibn Musa ar-Rida (AS), from his blessed fathers Imam al-Sajjad (AS) that: ***“Ali (AS) while he was in the state of the prostration, Ibn Muljim struck his sword upon his blessed head.”*** [867] The famous Shi’i commentator Abu al-Fatuh Radhi has

narrated in his commentary: ***“Ali (AS), in the prime unit of the prayer, when Ibn Muljim struck him, recited the eleven verses of Surah—The Prophets (al-Ambiyeh).”***[868]

The famous Sunni intellectual Sibt Ibn Jodhi narrated in his commentary: ***“When Imam (AS) positioned him at the altar, few people attacked him and Ibn Muljim struck a stroke***[869] ***and his colleagues fled immediately.”*** The blood from Imam’s (AS) head started spilling at the altar and made his beard colored, in this condition he said: ***“By the God of K’aba—that I attend the salvation, (Fudhto wa Rabbil al-K’abeh).”*** Then he recited the verse: ***“Thereof We created you, and there-unto We return you, and thence We bring you forth for a second time.”***

—The Holy Qur’an (20:55).

Imam (AS) when he was struck with the sword cried: ***“Get him!”*** The people rushed towards the Ibn Muljim and none dared to be closer to him except hitting him with their swards. Then Ghatham bin Abbas went ahead, took him from his arms and crushed him upon the ground. Since they brought him near Imam (AS), he said to him: ***“Are you Muljim’s son?”*** He replied: ***“Yes.”*** When he identified the attacker, said to his son Hasan: ***“Be careful of your enemy, keep his stomach full and tied him strongly. Then if I died, join him with me so that I would protest against him near the God, and if I remained alive, either would retaliate or forgive him.”***[870]Hasanain (AS) together with the Bani-Hashim placed Imam (AS) in a coarse carpet and took him to his home. Once again they presented the Ibn Muljim before Imam (AS), he looked at him and said: ***“If I die, kill him the way he killed me and if I remained alive I would see what is my opinion about him.”*** Muradi’s son

replied: ***“I bought this sward for one thousand dirhams then spent one thousand dirhams for its poisoning. Then if it did treachery with me, may God destroy it.”*** [871]

At that moment Umme Kulthum said to him: ***“O God’s enemy! You killed the Commander of the Faithful (AS)?”*** That renegade replied: ***“I didn’t kill the Commander of the Faithful, but killed your father.”*** Umme Kulthum said: ***“I hope that he recovers his health from this stroke.”*** Again Ibn Muljim replied with the rudeness: ***“I could see your mourning upon him. By God I struck him with a stroke that if it was divided between all the people of the world it would destroy all of them.”*** [872] A small amount of the milk was brought for Imam (AS), he drank a little, and then said also give some milk to your own prisoner, and don’t make him uncomfortable. When Imam (AS) was struck with the stroke the physicians of Kufa were assembled in his presence.

The most famous specialist surgeon of his time, Athir bin Omroo amongst them who was a specialist in treatments of the wounds; when examined the wound, requested a warm piece of lung from a freshly slaughtered sheep. Then he took out a vein from it and placed it inside the place of the stroke, brought it out, and said: ***“O Ali makes your death wills because this stroke did reach to your brain and its treatment would not be effective.”*** At that moment Imam (AS) requested the ink and paper and wrote his death wills addressed to his two sons Hasan and Husain (AS). This will, although is addressed to Hasnain (AS) but in reality was for all the human beings till the end of the universe. This will is recorded together with the authentic documents by a group of the narrators and the historians who lived before Seyed Radi’s (RA) period as well as after him.[873] Of course the original will was more than that Seyed Radi (RA) included in The Path of the Eloquence *(Nahj al-Balagheh)*.

Here are some of its parts: ***“I recommend you piety and fear from God, don’t seek the world, even though the world comes towards you, and whatever you lost from your ends didn’t feel regret about it. Always speak the truth and work for receiving the rewards and blessings from the God-Almighty and be friend of the oppressed and the enemy of the oppressor. I recommend to you, my children, family, and any one who would read this will, for piety, fear from the God, organizing your affairs and helping to strengthen the relations (between the two rivals) because I heard from your grandfather the Holy Prophet (SAW)—that this is superior than the prayer and fasting of the two years.***

For God regarding the orphans didn’t allow that they should be full some of the times while hungry at the other times; it shouldn’t happen that in your presence are annihilated because of your negligence towards them. For God behave nicely with the neighbors because they have been specially recommended by your prophet. He continuously made recommendations for the neighbors to the extent that we imagined that very soon he would make a share from the inheritance mandatory for them. For God, be careful regarding paying attention towards the Qur’an, lest you allow the others to take the lead from you in this matter. For God, be careful about the prayer which is a pillar of your religion. By God, by God be careful about the House of your God until you are alive and don’t let it remain empty that if it remained empty opportunity shall not be given to you and the divine punishment would descend upon you.

For God, be careful about the crusade in the path of God with your wealth, lives and tongues. It is

incumbent upon you to strengthen the bond of love and friendship, and shouldn't turn your back through breaking (family) bonds (sile-arham). Didn't renounce to encourage the goodness and forbidding the evil that the wicked ones would be dominated upon you and then whatever you would pray wouldn't been accepted." Then he added: ***"O the descendents of the Abdul Muttalib, after my martyrdom, don't take out your hands from your sleeves and spill the blood of the Muslims and say that since the Commander of the Faithful is killed, it should become an excuse for the spilling of the blood. Be aware that for the retaliation only the killer should be executed. Be careful that due to this one stroke whenever I left this world, you are allowed to hit the killer only with one stroke. So that for the retaliation one stroke upon him should be equal to his one stroke. Lest you do mutilate his body (cutting the bodily parts like nose, ears) that I heard from the prophet of the God that he said: 'Don't mutilate body even it happened to be of a biting dog.'"*** [874]

Imam's (AS) children were sitting silently and while sorrow and pain intensely did pressure their throats they still continued to listen to the pleasant and life-refreshing words of their father. At the end of his will, Imam (AS) fainted and since he once again opened his eyes said: ***"O Hasan I need to talk you few words. Tonight is the last night of my life. Since I die, wash my body with your hands, shroud my body, should personally be responsible for shrouding and burial, offer the death prayer upon my body, and in the night's darkness bury my body secretly distant from the City of Kufa, so that no one should be aware about the place of my burial."***

Imam (AS) was alive for two days and the night of Thursday *(Shab-e-Jumeh)* first day of the last ten days of the

Holy Month of Ramadan of the year of forty hijri at the night of twentieth *(Shabe-Beesto yakum)* at the age of 63 year closed his eyes from the world. His honorable son Imam Hasan (AS) washed his body with his own hands, offered the prayer upon his dead body in which he recited seven times God is Great *(takbir)* and said: ***"Know that after Imam Ali (AS) seven takbirs shouldn't be recited upon any one's dead body."*** Imam (AS) was buried at a place named Ghari (the present Najaf al-Asharaf) and the period of his caliphate was only four years and two months. [875]

3.3. Imam's (AS) Mourning

After Imam's (AS) martyrdom, Imam al-Hasan (AS) stood up for the sermon, praised and thanked God, sent salutations upon the prophet and then said: ***"Tonight a person is died that predecessors didn't reach to his reality and those coming would never been able to see someone like him. The one who when waged the fighting, Gabriel on the right side and the Michael on the left side were present with him. By God he died on the same night when Musa bin Imran died, Jesus was raised to the heaven and the Holy Qur'an was descended. Know that he didn't left any silver and gold but only seven hundred dirham that were saved from his salary and he wants to purchase a slave for his family with that saved amount."*** Then Gh'agh'a bin Dharareh stood up and said: ***"Pleasure of God be upon you O the Commander of the Faithful (AS). By God your life was the key of every goodness, had the people accepted they would eaten from above their heads and from under their feet, and God's blessing surrounded them; but they remained unthankful for this blessing and preferred the world over the hereafter."*** Abu al-Aswad Doeyli compiled the following verses in Imam's (AS) praise: ***"Say it to Mu'awiyeh bin***

Herb that, The taunting person's eyes my never be lighted.

Did you make us mourners in Ramadan?

The most superior amongst all the creatures.

You killed the best, who when rode upon the animals, He made all of them at complete ease and obedient.

The best one who put on shoes upon his feet, Who recited the verse of praise and the Qur'an.

If you looked upon the Husains's father, Its radiant rays fall upon the seer's head.

O Ali, wherever a Qureshite is, he knows it well, That you are the very best in the lineage and religion."

Those who compiled the elegies for Imam (AS) includes S'as'a bin Suhaan who was famous in eloquence and quick in answering. He said about Imam (AS): ***"May my father and mother be sacrificed upon you O the Commander of the Faithful (AS) and may God's miracles be refreshing for you. You were born cleansed, patient, epic crusader, whatever you cherished for, accomplished it, and you made a profitable deal with God. You rushed towards your God, He too accepted you with the glad tiding; the angles surrounded you; and are assigned place next to Mustafa (SAW). God assigned you a place next to Him bestowed upon you an exalted rank equivalent with Him and saturated you with His cup. I seek from my God (who indebted us with your following, bestowed divine grace to follow your traditions and be friend to your friends and be enemy to your enemies) to associate us with you. Because you achieved an exalted position that it was achieved by none before you—a distinction that wasn't awarded upon any one else. In God's path as***

a vanguard to the prophet, you waged the crusade in the best manner, made the God's religion steadfast, reinforced the traditions, silenced the seditions, Islam become stable with you and religion got organized; and virtues were accumulated in your blessed existence that were never assembled in other than you. Before any one else you accepted the Holy Prophet's (SAW) invitation, preferred his following superior than any thing else, acted as his vanguard to help him, self sacrificed your life in the God's path; and pulled your sword outside from its sheath for His help. Every brave tyrant was defeated through your means and every infidel insulted at your hand.

The infidelity, polytheism, and oppression were plucked by your hand, and you were able to completely annihilate the deviated and the rebellious ones. Thus be pleasant upon you O the Commander of the Faithful (AS), whatever distinctions and privileges God blessed upon you. You were the nearest person to the prophet and believed in him before any one else, in acquiring the knowledge and understanding were superior to all; in the certainty most perfect, the most bravest and courageous; and your precedence in the Islam—is greater than all. Thus, God didn't deprive us from your rewards, because you were the key of all goodness and closed upon us the gates of all the evil.

But with your martyrdom the gates of the evils become opened towards us, and the gates of goodness are closed upon us. Had the people listened to your words bounties would followed them for the top of their heads and from the bottom of their feet, but alas they preferred the world over the hereafter." The Apostates and other Islam's enemies were

thrilled with joy after this horrible crime of Ibn Muljim and praised his act. One of the apostate named Omraan bin Hattan Waghasi composed the following verse: ***“What a strong stroke of a pious person, Who didn’t have any aim except God’s pleasure.***

When I remember about him, I think that, His balance’s pan is the heaviest among all near God.”

Qadhi Abu Tayyab bin Abdullah Sah’afi in his rebuttal recited the following verse: ***“What a terrible tragic stroke from an evil doer, Who wanted nothing except to destroy the pillars of the faith.***

The day whenever I remember him, I send a world full of cursing upon Omran and Hattan.

And you happened to be wretched dogs of the hell, That explicit wording of the religion is its witness.”

In this manner the flames of the radiance of that most superior human who was born in the Holy K’aba and was martyred in the Mosque of Kufa—were silenced. The individual, that after the Holy Prophet (SAW)—this world neither saw any one comparable to him nor would see in future. In crusade and self sacrificing neither there was a match for him nor in the knowledge, awareness about mysteries of the existence and other privileges to the extent that his blessed existence was—a collection of contradictory characteristics that could had never been combined in the existence of a single individual: ***“The miscellaneous virtues were assembled in you, And from this consideration you didn’t have a match.***

You were the righteous, statesman, politician, and brave, An ascetics, bold, poor, benevolent and the self sacrificing.”

The writer at this in juncture with perfect embarrassment would like to stop his words and know it that he was unable to present even a defective half face from the Commander of the Faithful, Imam Ali's (AS) heavenly and distinguished face . Nevertheless is thrilled with the joy that he acted upon his duty and with possessing a worthless package of thread—has been listed in the Joseph's buyers that perhaps—one day might be blessed with his intersession.

J'afar Sobhanie
Imam al-Sadiq (AS) Institute, Qum, I.R. Iran.
10th. Khordad, 1367 Hijri (Solar).
15th. Shawwal al-Mukarram, 408 Hijri (Lunar) May 31, 1988 A.D.

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Index of the Narrations

‘Allah’s wish is but to remove uncleanness far from you, O Folks of the Household and cleanse you with a through cleansing.’

Every one of you would spend the night with perfect pleasure because of your piousness while you have directed me to such a task. I dont need your allegiance. Remove me from the position of caliphate.

O! God I am wearing it with the same intention the way prophet has intended it at the time of wearing his garb.

O! God whatever is granted by You there is no on to take it away and whatever isn’t granted by You there in no one to grant it.

“

Ali is with the truth and truth is with Ali, he is the axis of truth and the wheel of reality rotates around it.

Ali! You are going to fight with treaty-brokers, cowards (Nakithan), oppressors (Qasitan) and apostates turning away from the religion (Mariqan).

Al-Vilayateh fi tariq hadith-e-Al-Ghadir,

By God I would burn this house until the people who have taken refuge inside should leave it for allegiance.

By God the Son of Abi Qahfeh, put one caliphate, like a dress upon his body while he knew it well that the floor-mill of caliphate rotates only upon my axis. From the highest peak of my existence, Sciences flow downward and the thinking of any one never reaches near the peak of my intellect.

By God! I am the same woman who passes through the land of Huwwab and its dogs bark upon her camel.

By God, except not more than ten people would be killed from your group and except ten people from them no on else would be able to save his life.

Do continue milking, because fifty percent of it belongs to you and tie down strongly mount-of-caliphate for Abu Bakr—so that it could be returned to you, tomorrow.

Farewell-Hajj (Hajjateh al-Wida.)

Fidak boundaries consisted from one side to Aden, from second side to Samarqand, from the third side to Africa and from the fourth side to

oceans, islands and Armani Stan.

Hadith-e-Youm ad-Dar

How could you burn the house when daughter of the Prophet—Fatimeh is in side?

I am the city of knowledge and Ali is its gateway, whoever wants to enter the city should enter through its gate.

I am witnessing faces that if they raised their faces up towards heaven for cursing this plain would turn in to a horrible burning hell and the skirt of divine punishment would stretch until the land of Najran.

I swear in the Name of God that since the day when He took the soul of Holy Prophet (SAW) till today I have been deprived from my right.

I would rule in accordance with book, tradition and my own jurisprudence and not on the basis of styles of previous caliphs.

If he could take over leadership affairs in his hands, would be able to guide people on the straight path of truth very clearly.

In my community, the most intelligent about Islamic traditions and judicial laws, is Ali Ibn Abi Talib.

Lash of Omar was more horrifying than the swords of Hajjaj.

My nobility is higher and have close bond of kinship with the holy Prophet (SAW).

O my sons, some of us wrangle against each other, but this act doesn't mean oppression. By God between me and Ali there was nothing except what happens among a woman and her relatives. Although he has suffered my wrath—he belongs among righteous and benevolent.

Only God has power for this decision and who ever is appointed by Him —would be my successor.

People are slaves of the world and dont have any other aim except it. If you take out one fifth income (khums) of spoils-of-war from Ali as well as take out Fidak from his hands, when people would see him empty-handed they would naturally be inclined towards you.

Selection of Abu Bakr for leadership was a hectic act done in haste and God prevented its mischief.

The face of period smiled, when Mamun returned Fidak to the children of Hashim (who were its real owners).

The first persons among immigrants who shook Alis hands were Omar, Abu Bakr, Osman, Talheh and Zubayr and the festivities of offering

congratulations and allegiance continued until evening prayer.

The most wretched would make these hairs colorful with blood of my head.

This Youngman is my brother, successor and vicegerent.

Tomorrow you would desperately require Fidaks income because if Arabian Polytheists rebelled against Muslims, how are you going to meet the expanses of war to fight with them.

Whenever I start praying, you should farewell my prayer accompanying with your Amen!

Whoever dies and don't have identification of his imam of his time has closed his eyes from the world like a death of ignorance.

You are the guardian of my family (Ahl al-Bayt), my relatives and the group of immigrants and no one has merit for this task except me and you.

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A Request from the Translator
Dear Readers! Please recite a Surah al-Fatihah for my late parents—Sayyid Liaqat Husain, and Sayedeh Mahajra Khatoon—and sisters, Sayedeh Laiq Fatimeh, Shah Jahan, Iqbal Fatimeh, Khurshid Fatima, and other deceased members of my family, thanks!



Ahl al-Bayt (AS) Islamic Cultural Services (AICS), of USA

"ANA MADINAT AUL–ILMI WA ALIYUAN BABUHA"
"I am the City of Knowledge & Ali is the Gate"
—The Holy Prophet (PBUH)

O Allah! Please send Salutations to the Holy Prophet Muhammad and His Holy Progeny.

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AICS

"In the Name of Allah, the most Beneficent and the most Merciful"

OUR MISSION STATEMENT

1. ***"Wealth and children are an ornament of this life of the world; but the good deeds (Baqyat-as-Salehat) which endure are better in thy Lord's sight for reward and better in respect of hope; O ye who believe! If you help Allah's cause, He will help you and will make your foothold firm; 3-"As for those who strive in Us, We surely guide them to our path, and lo! Allah is with the good."***
—The Holy Qur'an (18:46, 47:07, 29:69).

4. It has been narrated that the (Eight) Imam al-Rida (A.S) has said to one of his followers: ***"May Allah bless the servant who keeps our vicegerency (vilayat) alive."*** The follower asked him: ***'How they could be kept alive?' "The truth and goodness of our sayings, realities of our traditions and profundities of our knowledge should be properly introduced and explained to the people that means keeping the affairs of our vicegerency (vilayat) alive."*** **Replied the imam (A.S)**

—Bihar al-Anwar, v. 2, page-30, Narration # 13.

5. Martyr Allameh Murtaza Mutaheri (R.A) has said: ***"We are responsible people; we have not produced sufficient literature in various aspects of Islam in current languages. Had we therefore made available the pure and sweet waters in abundance, people would not have contented themselves with polluted waters."***

6. In the aftermath of recent uprisings in the Middle East and Noth Africa, there is a genuine curiosity among the International Community to be enlightened about the Islam in general and especially about the School of–Ahl al-Bayt (A.S).

7. The Holy Prophet (SAW) has narrated that: "I am leaving two heavy trusts among you i.e. the book of God and my Ahl al-Bayt, who would never separate from each other until they would meet me at the Stream of Kauther in the Paradise; hold tight to both of them tightly in order to achieve salvation. "

8. Therefore the purpose of this organization is translation and publication of books regarding the Knowledge(Uloom) and Learning (Mo'arif) of Ahl al-Bayt (AS) in English so that the intellectuals and researches, university scholars, and all the seekers of truth should have access to these published books.

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مرقد الإمام علي عليه السلام النجف الأشرف

About the Translator:

Sayyid Hussein Alamdar, P.E, holds a MSCE from the University of South Carolina, at Columbia, S.C. He worked for Duke Power Company, Charlotte N.C (1971-1982) and served as Project Manager, Hydroelectric Projects at the Water & Power Company, Tehran, and (1983-2003). During his 20 years stay in Tehran, besides attending to his professional duties, he availed of the opportunity to meet with the eminent Scholars and erudite Ulama. Among other things, he had the fortune of attending Islamic Seminary under the able tutorship of Grand Ayatollah Seyed Mohammad Taqi Hakim and Hajj Aghai Ali Solemani in Tehran. He also founded Ahl al-Bayt (AS) Islamic Cultural Services of USA to disseminate and impart the learning and knowledge of Ahl al-Bayt (AS). Imam Rida (AS) is reported to have said to one of his followers***: "May Allah bless the servant who keeps our vicegerency alive through publication of our learning and knowledge."***

Alamdar has translated following classical and famous books of the most eminent Iranian Islamic scholars from Persian into English namely: 1. Self-Building: Ayatollah Ibrahim Amini 2. Truth and Falsehood: Martyr Allameh Murtaza Mutaheri (RA) 3. The Discourse on Patience: Grand Ayatollah Seyed Ali Khamenie 4. Profundities of the Prayer: Grand Ayatollah Seyed Ali Khamenie 5. Spiritual Journeys of the Mystics: Grand Ayatollah Javad Agha Malaki Tabrizi (RA) 6. Radiance of the Vicegerency: Grand Ayatollah J'afar Sobhanie 7. The Story of Karbala: Ayatollah Ali Nazari Munfarid 10. How to Bridge the Generation Gap? Grand Ayatollah Seyed Muhammad Taqi Hakim 11. Every Body Must Know: Ayatollah Ibrahim Amini 12. The Biography of Sayyid Sharif al-Radi (RA): Muhammad Ibrahim Nejad 13.

The Life of Imam Zain al-A’abedin (AS): 14. The Life of Imam Baqir (AS) 15. The Life of Fatimeh Zahra (SA): 16. The Life of Imam Jafar Sadiq (AS): Sayyid Mundhir Hakim. 17. The History of the Holy Mosque of Jamkaran, Qum, Iran. 18. Shii Replies to Wahabi Questions, by Grand Ayatullah Jafar Sobhani.

Glossary:

1. (SAW): SALLALLAAHU A'LAYHI WA AALIHEE WA SALLAM.

(O Allah send salutations upon Muhammad and his family).

2. (AS): A'LAYHIS SALAM.

(Salutations be upon him).

3. (SA): SALAM ULLAHI A'LAYHA.

(Salutations be upon her).

4. (RA): Rizwan Allah Aleh.

(May Allah be pleased with him).

5. (AF): Ajjallaho Farjeh

(May Allah hasten his appearance).

***

Endnotes

1· Ahl al-Bayt (AS): It refers to the immediate descendents of the family or such as the family of same house. In this compound form Ahl al-Bayt (AS) is used in the Holy Qur'an especially in reference to the Holy Prophet's (SAW) immediate family as mentioned in the following verse of the Holy Qur'an: ***"Allah's wish is but to remove uncleanness far from you, O Folks of the House Hold, and cleanse you with a thorough cleansing."***

—The Holy Qur'an (33:33).

All Commentators of the Holy Qur'an are unanimous in opinion that the term Ahl al-Bayt (AS) in this verse refers to the Holy Prophet (SAW), his daughter, Fatimeh al-Zahra (SA), cousin and son in law, the Commander of the Faithful, Imam Ali (AS), two beloved grand sons, Imam al-Hasan (AS), and Imam al-Husain (AS).

2· The Holy Prophet (SAW) said: ***"I am leaving the two heavy trusts among you, the book of God, and my progeny; until you would hold them tightly, they would never be separated from each other until they join me near the Kouther—a river in the paradise."***

—Sahih Muslim, v.7, p-122; Sinan Daarmi, v.2, p-432; Masnad Ahmad, v. 3, p-14,17, 26, v.4, p-371.

3· Istiab, 43/3, Printed *Dar Ahy'a al-Trath al-Arabi*, Beruit

4· After finishing his elementary school, Allameh Muhammad Taqi Jafri joined Talebieh seminary then moved to Qum where he studied under some of the leading religious scholars of his time before leaving for Najaf and attending the famous Islamic Seminary of Najaf. He studied 11 years in Najaf and learned from the great scholars. At the age of 23 years he was conferred the most prestigious and greatest honor—the degree of jurisprudence *(ijtihad)*. When Allameh returned to Iran, he continued to study new waves of thought that were rapidly spreading throughout. He undoubtedly approved the basic idea of the intellectualism, which drawn him from the traditional thoughts to study the modern ones that he continued during his sixty year academic career.

Allameh Muhammad Taqi endeavored to discover the mankind accurately, so he began by practically showing the value for human beings, presenting the highest of moral values, and constructive patterns in his behavior. He has written many books on a vast variety of fields, the most prominent of which are

his 15-volume Commentary and Criticism of Molana's Mathnavi and his unfinished, 27-volume Commentary of the Path of Eloquence *(Nahj al-Balagheh)*. These two major works of Allameh contain his most important thoughts and ideas in the fields of anthropology, sociology, moral ethics, philosophy, and Islamic Gnosticism. [Tr].

5· Introduction of the Translation and Commentary of the Holy Qur'an by Agha Pooya Yazdi and S.V.Mir Ali, p-8a.

6· It is narrated in the Islamic authentic traditions that whatever is inside the entire Holy Qur'an exixts in the Sura Praise and whatever is inside that Sura exists in the *Bismillah* of that Sura; whatever is inside the *Bismillah* also exists in the letter *Ba of the Bismillah*; whatever is inside the word—*Ba* also exists in the dot below that letter and that dot represents the blessed existence of Imam Ali (AS)—the speaking Qur'an *(Qur'an-e-Natiq).* Since the Holy Qur'an is contained between its two binders one on each side—it can't speak and therefore, after the Holy Prophet's (SAW) demise there must be some impeccable person—like the prophet himself in chastity or immunity from the sin *(ismat)* who could comprehensively explain its meanings to the Islamic Community. Therefore, till this world exists, the God's proof *(Hujjatullah or Baqiyatullah Aadham)* also exists and the world can't exist without the existence of an impeccable and sinless Imam (AS) from the Holy Prophet's (SAW) decedents from Imam Ali (AS) and his honorable daughter Fatmeh al-Zahra (SA). And that is the blessed existence of Imam Mehdi (AF) for whose joint uprising together with Holy Jesus Christ (AS), the savior—the entire humanity is awaiting anxiously and may God hasten their appearance soon.

7· Mushrafuddin Masleh bin Abdullah famous as Sheik Sa'di was a great learned scholar and poet of Iran in the seventh century. He was born in a religious family in Shiraz in 606 AH. His famous works are Gulistan and Bostan; he traveled a lot and visited Syria, Hejaz, and North Africa and used to mix socially with the people in those journeys.

8·Sayyid Muhammad Hussein Sharyar Behjat Tabrizi, the famous Iranian mystic poet son of Hajj Mir Khoosganabi was born in the year of 1285 AH in the city of Tabriz in Azerbaijan province of Iran. He was a mystic poet and has composed his poetry in the fields of Monotheism and Gnosticism. Quoting a verse from the Hafiz, Sharyar himself described his belief: *Her che kardem hame az dolate Qur'an kardem.* Whatever I accomplished, it was due to blessing of the Holy Qur'an's the blessing. His poetic works Diwane Sharyar was published in four volumes, Sharyar died in the year 1967 AH and was buried in Tabriz.

9· Molana Jalauddin Muhammad (604-672 AH), the son of Muhammad bin Khatibi famous as Bahauddin was the most eminent scholar and mystic poet of Iran. Also his father was a great scholar and mystic of his time. Molana was the complete manifestation of a perfect human being of his period who after journeying through various intermediate spiritual stations reached to the highest peak of enlightenment discovering the absolute realties. He describes his Gnostic journeys as: *Hathile omram se sukhan beesh neest; Kham budam pukhte shudam sokhtam.* My life's accomplishment could be defined into three words, i.e. I was raw, become ripe and was burnt.

10· Added by the Translator [Tr].

11· *Nahj al-Blagheh*, Short Sayings # 117

12· *Majma al-Bayan,* v. 4, p-37

13· *Majma al-Bayan*, v. 4, p-37

14 · *Kafsh al-Ghammeh*, vol. 1, p-90.

15 · Like *Muruj al-Dhahab* vol. 2, p-349 and *Shareh al-Shifa*, vol. 1, p-151…. etc.

16 · *Mustadrake Hakim*, vol. 3, p-483.

17· Commentary of elegiac poem of Abd al-Baqi Afandi, p-15.

18· Some narrators like Ibn Khshab, in his book of *Muwalid al-Iaemmeh*, considers the total age of Imam Ali (AS) as sixty five years and his age before the prophet hood as twelve years. Refer to the book of *Kashf al-Ghammeh*, of the famous writer Ali ibn Isa Arbali (demise: year 93 hijri Lunar), p-65.

19· *Kashf al-Ghammeh*, vol. 1, page-90.

20· *Nahj al-Balagheh*, vol. 2, p-182, Sermon of *Qa'aseyeh*.

21· *Seerai ibn Hissham*, vol. 1 , p- 236.

22· *Nahj al-Balagheh*, Abdoh, vol. 2, p-182.

23 · The Commentary of the *Nahj al-Balagheh* of Ibn al-Hadid, vol. 13, p-208.

24· *Nahj al-Balageh*, Sermon # 187 *(Qaseyeh)*

25· Before his Appointment to the prophet hood, according to the traditions, he was able to hear mysteriously the heavenly voices from the unseen. Ref. to the Commentary of *Nahj al-Balagheh*, Ibn Abi al-Hadid, vol. 13, p197.

26· The Commentary of the *Nahj al-Balagheh*, ibn Abi al-Hadid, vol. 13, page-310.

27· *Nahj al-Balagheh*, Sermon of *Qaseyeh..*

28· Explanation of this debate would be presented at the end of discussion.

29· ***"And the foremost in the race, the foremost in the race: Those are they who would be brought nigh."***

—The Holy Qur'an (56:10-11).

30· ***"Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards."***

—The Holy Qur'an (57:10).

31· *Asad al-Ghabeh*, v. 2, p-99.

32· *Mustadarak al-Hakim*, v. 2, p-112; Al-Istiab, v.3, p-32.

33· *Mustadarak al-Hakim,* v. 3, p-136.

34· Allameh Amini (RA) collected text and quotations and narrations from the Islamic historians and narrators regarding Imam Ali (AS) as being the vanguard about the belief in the Holy Prophet (SAW) in his book *Al-Ghadir*, pp-191-213, Printed in Najaf. Interested persons may refer to this book for detailed information about this subject.

35· *Tarikh-e-Tabri*, v. 2, p-213; Sinnan Ibn Majeh, v. 1, p-57.

36· *Nahj al-Balagheh*, Abdoh, Sermon, # 187.

37· *Nahj al-Balagheh*, Abdoh, Sermon, #127.

38· *Tarikh-e-Tabri*, v. 2, p-212; Kamil Ibn Athir, v.2, p-22; *Istiab*, v. 3, p-330.

39·The Holy Qur'an (2: 131).

40·The Holy Qur'an (40: 66).

41· *Aqd al-Farid,* v. 3, p-43: After Isahaq, Jabir in the book of *al-Uthmaniyeh* has followed this objection and Abu J'afar Iskafi has very comprehensively debated about this issue. Ibn Abi al-Hadid in his Commentary of the *Nahj al-Balagheh*, v. 13, pp-218-295 has presented all these discussions in details.

42· For example the complex questions raised by Abu Hanifeh from Imam al-Kazim (AS) and Yahyeh Ibn Aktham from Imam al-Jawad (AS) and the satisfying answered given to them all have been registered in the books of narrations and history.

43· Commander of the Faithful, Imam Ali (AS) has narrated: ***"No individuals of this community could compete with the family and children of the Holy Prophet (SAW) of Islam."***

***—Nahj al-Balagheh*, Sermon # 2.**

44· The Commentary of *Nahj al-Blagheh* of Ibn Abi al-Hadid, v.11, pp-44-45.

45· The Commentary of *Nahj al-Blagheh* of Ibn Abi al-Hadid, v.11, pp-44-45.

46· The Commentary of the *Nahj al-Blagheh* of Ibn Abi al-Hadid, v.3, p-15.

47·Ibid, v.13, p-211.

48· *Farhateh al-Ghari* of Seyed Ibn Ta'oos (RA), printed in Najaf, pp-13-14.

49· The Commentary of the *Nahj al-Blagheh* of Ibn Abi al-Hadid, v.13, p-221.

50· Refer to the Commentary of the Surah: The Poets, Verse:214.

51· This historical distinction has been narrated in the following books: *Tarikh-e-Tabri*, v. 2, p-216; *Tafsire Tabri*, v. 19, p-74; *Kamil Ibn Athir*, v. 2, p-24; *Shareh Sahifai* Qazi Ayaz, v. 3, p-37; *Seereh Halabi*, v. 1, p-321 and ….. This narration has also been written by the pioneers of narrations and history in different manners, which aren't mentioned here.

52· The detail of his discussion has been mentioned in the: *al-Naqze Ali al-Uthmaniyeh*, p-252, and Commentary of Ibn Abi al-Hadid, v. 13, pp-244-245.

53· *Nahj al-Balagheh,* Abdoh, Sermon # 238 *(Qasiyeh).*

54· Recital of the verses of eight and nine.

55· *Serai Halabi*, v. 2, p-32.

56· *Tarikh-e-Tabari*, v. 2, p-97.

57· The references about the descend of this verse about Ali (AS) have been narrated by Seyed Bahreni in his Commentary of Burhan, v. 1, pp-206-207, and Blaghi (RA) in his Commentary of *Ala ar-Rahman*, v. 1, pp-184-185. The famous Commentator of the Nahj al-Balagheh, Ibn Abi al-Hadid has said: ***"The Commentators has narrated descend of this verse about Ali"***, (refer to v.13, p-262).

58· *Tarikh-e-Tabri*, v.2, incidents of the fifth year of Hijri.

59· *Al-Uthmaniyeh*, p-45.

60· Ibn Timyeh, because of his opposition with the Islamic Scholars, and the belief that he had about the intercession, and ziyarat of graves and.... was boycotted by contemporary scholars and ultimately died in the year 728 Hijri in the prison of Damascus.

61· Muhammad bin S'ad famous as Katib-e-Waghdi who was born in the year of 168 Hijri and died in the year of 230 Hijri; his book: Tabqaat is regarded as the most comprehensive and most authentic book that has ever been written about the Seerai Holy Prophet (SAW). Refer to v.1, pp-227-228.

62· Taq al-Deen Ahmad bin Ali Mighrezi, died in the year of 845 Hijri.

63· *Aayan al-Shia*, v. 1, p-237.

64· *Serai Jalabi*, v. 2, pp-36-37.

65· *Al Dur al-Manthur*, v. 3, p180.

66· *Al Dur al-Manthur*, v. 3, p-180.

67· *Bihar al-Anwar*, v. 19, p-39, narrated from Ahyai al-Uloom of Ghazali.

68· *Khisale Sadduq*, v. 2, p-123; Ahtajaje Tabrasi, p-74.

69· Refer to, Iqbal, p-593; *Bihar al-Anwar*, v. 19, p-98.

70· Waghdi in his book: *Miqazi*, v. 1, p-2, has mentioned the number of them less than above.

71· *Tahzib al-Ahkam*, Sheik Tusi, v. 2, p-209, printed in Najaf. *Fahrist-e-Najjashi*, p-255, Printed in India. This writer in the preface to Book: "Review of Masnad-e-Ahmad," has written comprehensively about those six books.

72· *Aamali* Sheik Tusi, p-299, *Bihar Al-Anwar*, v. 19, p-65.

73· *Aamali,* Sheik Tusi, pp-301-303.

74· *Ailam al-Wara*, p-192; *Tarikh-e-Kamil*, v.2, p-75.

75· *Mustadaruk Hakim,* v. 3, p-14; *Istiab*, v.3, p-35.

76· *Masnad-e-Ahmad*, v. 3, p-369; *Musadarak Hakim*, v. 3, p-125; *Al Riaz al-Nazareh*, v.3, p-192, and.....

77· *Masnad-e-Ahmad*, v. 2, p-26.

78· Surah Spoils of War *(Al-Anfal)*.

79· Surah Spoils of War *(Al-Anfal)*.

80· *Maqazi Waghdi*, v. 1, p-48.

81· *Tarikh-e-Tabri*, v.2, p-140, quoted from Abdullah bin Mas'ud.

82· *Miqazi Waghidi*, v.1, p-62.

83· *Serai Ibn Hisham*, v.1, p-625.

84· *Nahj al-Balagheh*, Letter # 28.

85· Imam Ali (AS) in seeking the hand of his life partner follows a basic tradition. While circles of shyness has overwhelmed him, personally without any source he took action for his marriage proposal; and this type of moral valor mixed with chastity deserves appreciation.

86· *Kashf al-Ghammeh*, v.1, p-50.

87· *Bihar al-Anwar*, v. 43, p-9.

88· *Bihar al-Anwar*, v. 43, p-94; *Kashf al-Ghammeh*, v. 1, p-359, in accordance of the quotation of the last book all household items of Fatimeh al-Zahra (SA) were purchased with 63 dirhams.

89· *Bihar al-Anwar*, v. 43, p-130.

90· Ibid, p-59.

91· *Serai Ibn Hishaam*, v. 3, pp-83-84.

92· Ibid

93· The Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v.15, p23.

94· The Commentary of the *Nahj al-Balagheh* by Ibn Abi al-Hadid, v.14, p-266.

95· The Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v. 14, p-250.

96 · Kamil Ibn Athir, v. 2, p-107.

97· The Commentary of the *Nahj al-Balagheh*, Ibn Abi Al-Hadid, v. 14, p-215.

98 · *Khisal*, Sheik Sadduq, v.2, p15.

99· *Tafsir-e-Qummi*, p-103, *Irshaad* of Sheik Mufid, P-115; *Bihar al-Anwar*, v. 20, p-15.

100 · *Serai Ibn Hisham*, v. 1, pp-81-84.

101· *Imt'a ila Sam'a* of Miqrizi; quoted by Serai Ibn Hisham, v.2, p-238.

102· Miqazi in his narration had mentioned about this episode, v. 2, p-48.

103· *Tarikh al-Khamis*, v.1, p-486.

104· Kanz al-Fuwaid, p-137.

105· The Commentary of the *Nahj al-Balagheh*, ibn Abi al-Hadid, v. 2, p-148.

106· *Tarikh al-Khamis*, v.1, p-487.

107· *Mustadrak Hakim*, v.3, p-32 and *Bihar al-Anwar*, v. 20, p216.

108· *Mustadark Hakim,* v. 3, p-32 and *Bihar al-Anwar*, v. 20, p-33.

109· *Mustadarik Hakim*, v.2, p-367; *Tarikh al-Khamis*, v.2, p-95.

110· *Sahi-e-Bokhari*, v.5, p-22-23, *Sahi-e-Muslim*, v. 7, p-120; *Tarikh al-Khamis*, v.2, p-95, *Qamoos al-Rijal* v. 4, p-314 narrated from *Muruj al-Dhahab*.

111· Narrators and Historians about the epic victory of the Khaybar, exact details of Imam Ali's (AS) entrance and other incidents of this period of the Islamic history had presented them comprehensively. Interested readers are advice to refer to the books written about the Holy Prophet's (SAW) traditions.

112· *Seerai Ibn Hisham*, v. 2, p-520, *Bihar al-Anwar*, v.21, p-207. Also, Sharaf al-Deen (RA) in his book: *Al-Muraja't* has collected this narration.

113· *Kassaf,* v.1, pp-282-283, Commentary of Imam Radi, v.2, pp-471-472.

114· *Bihar al-Anwar,* v. 21, p-385.

115· *Nahj al-Blagheh*, Sermon # 16.

116· The details of this incident have been mentioned in Part-4: The Life of the Commander of the Faithful (AS) that is relevant to his life in the aftermath of the Holy Prophet's (SAW) demise.

117· *Asad al-Ghabeh,* v. 1, p-176, Waldarjate al-Rafiyeh, p-401.

118· *Rajal-e-Maqani*, v.1, p-199, narrated from Aehtajaj.

119· *Tarikh-e-Tabri*, v.8, p-84 and *Tarikh-e-Ibn Athir*, v.2, p-262.

120· *Tabq'at ibn S'ad*, v. 1, p-262.

121· *Serai Ibn Hisham*, v.4, p-545.

122· Rooh al-Ma'ni, v.10, Commentary of Surah Repentance, p-45.

123· ***Excepting those of the idolaters with who ye (Muslims) have a treaty and whom have since abated nothing of your right nor have supported any one against you. (As for these), fulfill their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).***

—The Holy Qur'an (9:4).

124· Refer to: Surah *al-Tur* (the Mount) verses30-32.

125 . *Kamil* Ibn Athir, v. 2, p-220, *Al-Oghad* al-Farid, v.2, p-249.

126· Refer to the Book: The Sprit of Islam by Justice Seyed Ameer Ali, Chapter, 8 p-290: The Political Divisions and Schisms, (Printed in London). The writer has quoted from Ibn Khalikan v.1, p-383. "According to al- Hazimi," says Ibn Khalikan, "Khumm is the name of a valley lying between Mecca and Medina and in the neighborhood of at-Tuhfa. It contains a pond *(Ghadir)* near which the Prophet pronounced his invocation." This took place on the 18$^{th.}$ of Dhu al-Hijja, for Ibn Khalikan says that 18$^{th.}$ of the month "is the anniversary of the Feast of Ghadir *(Eid ul-Ghadir)*, which is the same as *Ghadir-e-Khumm*." [Tr]

127· Jofhey is located at few miles in the path of Medina and is one of the fixed places (Miqaat) for the Hajj-pilgrimages.

128· Allameh Amini (RA) had mentioned the names of these thirty people and their credentials in details in his precious work al-Ghadir, v. 1, pp-196-209. Among them the names of some famous individuals such as Tabri, Abu Na'em, Isfahani, Ibn Asakar, Abu Ishaq Hamuni, and Jalaluddin Suti could be easily seen, and among the companions of the prophet, names of Ibn Abbas, Sa'eed Khadri, and Br'a bin Aazib could be seen.

129· Especially, for Arabs who always reserved important positions for the old men of their tribes, and for the Young men because of taking excuse of insufficient experience didn't regarded them worthy of consideration. Therefore, when the Holy Prophet (SAW) appointed Atab bin Asid for the governorship of Mecca, and Osama bin Zayd for the commander ship of army to be dispatched to Tabuk respectively, he was criticized by a group of his followers and companions.

130· In accordance of the quotation of Ahmad bin Hambal, the Holy Prophet (SAW) repeated these words four times.

131· ***"This day have I perfected your religion for you and completed My favor unto you, and have chosen for you as religion—al-Islam."***

—The Holy Qur'an (5:3).

132· *Ahtejaj-e-Tabarsi*, v. 1, pp-71-74, Printed in Najaf.

133· Surah The Table Spread, Verses, 3, 67.

134· *Wafyat al-Ayaan*, v.1, p-60 and v.2, p-223.

135· Ibid.

136· *Al-Tambihe wal-Ashraf*, p-822.

137· *Samar al-Quloob*, p-511.

138· ***"During his retirement Imam Ali (AS) devoted himself to the study of the Master's percepts by the light of reason. 'But for his assassination,' to quote the language of a French historian, 'the Muslim world might have witnessed the realization of the Prophet's teaching, in the actual amalgamation of Reason with Law, and the impersonation of the first principles of true philosophy in positive***

action.' The same passionate devotion to knowledge and learning which distinguished the Holy Prophet Muhammad (SAW) breathed in every word of his Disciple. With a liberality of mind—for beyond the age in which he lived—was joined a sincere devoutness of spirit and earnestness of faith. His sermons, faithfully preserved by one of his descendents, and his litanies or psalms, portray a devout up looking toward the Source of All Good, and an unbounded faith in humanity.

The accession of the Umayyad to the ruler ship of Islam was a blow to the progress of knowledge and liberalism in the Muslim World. Their stormy reigns left the nation little leisure to devote to the gentler pursuits of science; and to this, among the sovereigns, was joined a characteristic idolatry of the past. Their thoughts were engrossed by war and politics. During the comparatively long rule of a century, the House of Umayyad produced only one man devoted to the cultivation of letters; and this man was Abu Hashim Khalid ibn Yezid—'the philosopher of the Merwanian family'—as he has been called, who was set aside from the succession on account of his learning. The jealous suspicion and the untiring animosity of the children of Abu Sufian and Hind had obliged the decedents of the Holy Prophet (SAW) to live a life of humble retirement. 'In the night of misery and unhappiness,' they followed truly and faithfully the percepts of their ancestor, and found consolation in intellectual pursuits. Their ardent love of knowledge, their passionate devotion to the cause of humanity—their spirit looking upward for above the literalness of common interpretation of the law—show the spirituality and expansiveness of Islam. The definition by the Imam J'afar al-Sadiq (AS) of sciences and knowledge gives some idea of their faith in the progress of man: 'The enlightenment of the heart is its essence; Truth its principal object; Inspiration, its guide; Reason, its accepter; God, its inspirer; and the words of man its utterance.'"

—The Spirit of Islam by Ameer Ali, pp, 363-364 [Tr].

139· Eminent researcher Sheik Shooshtari (RA) had written a book under this title that had also been translated into Persian.

140· *Nahj al-Balagheh,* Abdoh, Sermon # 192.

141· ***"Lo! Thou wilt die and lo! They will die."***

—The Holy Qur'an (39: 30).

142· Regarding the History of Saqifa that how Abu Bakr was elected only with the five opinions, please refer to my books: Leadership of the Umma, and the Leadership in Islam *"Rahbari Ummat, wa Peeshwai der Islam,"* since in those two books the Incident of Saqifa is explained comprehensively therefore, here it would be limited to its summation.

143· *Tarikhe Tabri*, v.3, p-205; *Serai Ibn Hisahm*, v.4, p-308.

144· *Al-Darjat-e-Rafiyeh*, p-87

145· *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.2, p-45.

146· Ibid, quoted from the book of *As Saqifateh Johari*, v. 2, p-44.

147· The Commentary of the *Nahj al-Balagheh*, Ibn Abi Al-Hadid, v.2, p-53.

148· *Al-Imameh wal Siyasateh*, v.1, p-11.

149· *Ahtajaj-e-Tabarsi*, v. 1, p-95.

150· *Nahj al-Balagheh*, Abdoh, Sermon # 168.

151· *Al-Imameh wal Siyasateh*, v. 1, p-12.

152· *Al Imameh wal Siyasateh*, v.1, p-12 and The Commentary of *Nahj al-Balagheh* Ibn Abi al-Hadid, v.2, p-47 quoted from Letter of Mu'awiyeh.

153· *Nahj al-Balagheh,* Sermon # 5.

154· *Nahj al-Balagheh*, Abdoh, Letter # 62.

155· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 11, p-113.

156· The Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v. 11, p-113.

157· The Commentary of the *Nahj al-Balagheh*, Ibn Abi Al-Hadid, v. 1, p-307.

158· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.8, p-30.

159· Ibid, v. 11, p-114, Sermon # 311.

160· *Nahj al-Balagheh*, Abdoh, Sermon # 26. Similar context has also been mentioned in Sermon # 212.

161· Refer to The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.6, pp- 23-45.

162· *Nahj al-Balagheh*, Abdoh, Sermon # 153.

163· *Nahj al-Balagheh*, Abdoh, Sermon # 5.

164· Ibid, Sermon # 2.

165· *Nahj al-Balagheh*, Abdoh, Sermon # 167.

166· Nahj al-Blagheh, Abdoh, Sermon # 175.

167· Ibid, Sermon # 167.

168· Ibid, Sermon # 192.

169· Ibid, Sermon # 3.

170· *Nahj al-Balagheh,* Abdoh, Sermon # 157.

171· Ibid, Sermon # 64.

172· Ibn Abi al-Hadid in his The Commentary of the *Nahj al-Balagheh*, v. 2, p-50 had quoted the names of these people.

173· *Al-Imameh wa al-Siyasateh,* v.1, pp-12,13.

174· ***"O ye who believe! Enter not houses of others than your own without first announcing your presence and invoking peace upon the folks thereof. That is better for you, that you may be heedful. And if you find no one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do."***

—The Holy Qur'an (24:27-28).

175· Many of the commentators think that what is meant from the homes is the same mosque, while the mosque here is used as a meaning of home.

176· *Tarikh-e-Tabri*, v.3, p-202, Printed at Dairatul Mu'arif.

177· *Al-Imamteh wal-Siyasateh*, v. 2, p-112, Commentary of Ibn Abi al-Hadid, v.1, p-134, *Aylam al-Nisa*, v. 3, p-1205.

178· Ibn Abd Rabbeh Andalusi, died in the year 495 hijri; *Oghd al-Farid*, v.4, p-260, also Refer to: *Tarikh-e-Abi al-Fida*, v. 1, p-156 and *Aylam al-Nisa* v.3, p-1207.

179· Salim bin Qays Kufi is regarded among followers. He had seen the period of the Commander of the Faithful, Imam Ali (AS), Imam Husain (AS), Imam al-Sajjad (AS), and had died during the Hajjaj's Government approximately in the 90 hijri lunar. His book named: *Asal-e-Salem* is regarded one of the most basic and authentic books.

180· *Asal-e-Saleem*, p-74, Printed in: Najaf-e-Ashraf.

181· *Talkhis al-Shafi*, v.3, p-76.

182· The context of the letter was quoted in his own The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, V. 2, p-60.

183· *Nahj al-Balagheh*, Letter # 28.

184· The Commentary of the *Nahj al-Balagheh*, v.2, p-60.

185· *Talkhis al-Shafi*, v.3, p-76, which was written by Seyed Murtada (RA) and had been abstracted by Sheik Tusi (RA).

186· *Millal-wa-Nahal*, v. 2, p-95.

187· The Commentary of the *Nahj al-Balagheh*, v. 14, p-192.

188·*Al-Siyasateh wal-Imameh*, v.1, p-12. Also refer to Sermon: Sahqshaqiyeh, *Nahj al-Balagheh.*

189· *Tarikh-e-Tabri*, v. 3, p-236, and The Commentary of the *Nahj al-Blagheh* Ibn Abi al-Hadid, v. 2, p-463.

190· Verses of Poet of the Nile, v. 1, p-84.

191 . *Aghd al-Farid*, v.4, p-260.

192 . Ibid.

193 · The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.2, p-69.

194· The details of this discussion would be presented in part of 4.7: Motivations for Fidak's Usurpation.

195· ***The Holy Qur'an (17:26).***

196· *Majm'a al-Bayan*, v. 3, p-411; The Commentary of *Ibn Abi al-Hadid*, v. 16, p-268; *al- Dur al-Mansur,* v.4, p-177.

197· *Al Dur al-Mansur*, v. 4, p-176.

198· *Seerai Halabi*, V.3, p-400.

199· The Commentary of the *Nahj al-Balagheh* ibn Abi al-Hadid, v.16, p-236.

200· *Bihar al-Anwar*, v. 48, p-144.

201· Ibid, v. 16, p-216.

202· Ibid, p-214.

203· *Bihar al-Anwar*, v. 48, p-144.

204· *Tarikh-e-Tabri*, v. 3, p-202.

205· The Commentary of the *Nahj al-Blagheh* of Ibn Abi al-Hadid, v.1, p-133.

206· That fabricated narration is: ***"We group of prophets do not leave any heritance from us."***

207· *Seerai* Halabi, v.3, p-400.

208· The Commentary of the *Nahj al-Blagheh*, Ibn Abi al-Hadid, v.16, p-316.

209· *Nasikh al-Tawarikh*, v. Zahra, p-122.

210· ***"And know that whatever ye take as spoils of war, lo! A fifth thereof is for Allah and for the messenger and for the kinsman."***

—The Holy Qur'an (8:41).

211· The Commentary of the *Nahj al-Blagheh*, Ibn Abi al-Hadid, v.16, pp, 230-231.

212· This second probability that was narrated by Ibn al-Hadid didn't seem to be authentic. Because Omar Ibn Abdul Aziz reached to the caliphate's position in the year 99 hijri, while Imam al-Sajjad (AS) had already been demised in the year of 94 hijri. May be his aim was to point out Muhammad bin Ali bin al-Husain (AS) and perhaps the world Muhammad was left out from the original copy.

213· The Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v. 16, pp-216-218.

214· *Fatooh al-Baldaan*, pp-39-41; *Tarikh-e-Ya'qubi*, v. 3, p-48.

215· *Majm'a al-Bayan*, v.5, p-260, printed in Saida and other authentic books of the history and the traditions.

216· *Fatooh al-Baldan*, Bilazari, pp-27, 31, 34; Majma al-Bayan, v. 5, p-260; Seerai Ibn Hishaam, v.3, pp-193-194.

217· *Mighazi Waghdi*, v.2, p-706; Seerai Ibn Hishaam, v. 3, p-408; *Fatuh al-Baldan*: pp-41-46; *Ahkam al-Qur'an*, Jisas, v.3, p-528; *Tarikh-e-Tabri*, v.3, pp-95-97.

218· *Al-Dur al-Manthur*, v. 4, p-177.

219· *Kanz al-Aamal*, Chapter: Kinship Bonds, v.2, p-157.

220 . *Fatooh al-Baladan*, p- 46; *Ma'jm al-Baldan*, v.4, p-240.

221· The Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v. 16, p-216.

222· Ibid, v.16, pp-268 and 284. The content of the discussion shall be presented in the forthcoming debate.

223· *Seerai Halabi*, v. 3, pp-399-400.

224· *Muruj al-Dhahab*, v. 2, p-200.

225· *Ma'jma al-Baldan*, v. 4, p-238, the issue of Fidak.

226· *Waf'a al-Wafa*, v.2, p-160.

227· Ibid

228· *Tafsir-e-Burahn*, v.2, p-419.

229· *Commentary of Burhan*, v.2, p-419

230· *Muruj al-Dhab*, Chapter: Beginning of Abbasid Caliphate.

231· Seerai Halabi, v, 3 p-40.

232· The Commentary of the Surah Hashr, v. 8, p-125; Bihar al-Anwar, v.8, p-93

233· *Bihar al-Anwar*, v. 8, pp-93-105, (Printed-Camapani)

234· *Ahtejaj-e-Tabarsi*, v.1, p-22 (Printed in Najaf).

235· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.16, p-216.

236· Seerai Halabi, v.2, p-400; *Fatooh al-Baldaan*, v.43, *Ma'jam al-Baldan*, v.4, Item-Fidak.

237· *Bihar al-Anwar*, v. 8, p-105.

238· The Commentary of the *Nahj al-Balgheh* of Ibn Abi al-Hadid, v. 16, p-274.

239· Seerai Halabi, v.3, p-400.

240· ***—The Holy Qur'an (17:26).***

241· The Commentary of Ayyashi, v.2, p-278

242· *Al-Dur al-Manthur*, v.4, pp-176-177.

243· *Seerai Halabi*, v.3, p-400, quoted from Sibt Bin Jozi.

244· *Qamoos al-Rijal*, v. 10, pp-84-85.

245· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 16, p-211.

246· *Ahtajaj-e-Tabarsi*, v.1, p-122.

247· *Nahj al-Balgheh*, Abdoh, letter # 40.

248· ***"Allah's wish is but to remove uncleanliness far from you, O Folks of the Household, and cleanse you with a thorough cleansing."***

—The Holy Qur'an (33:33).

249· *Masnad-e-Ahmad*, v. 3, p-295.

250· *Sahi Bokhari*, v. 3, p-180 and *Tabqaat Ibn S'ad*, v.4, p-134.

251· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v. 16, p-284.

252· Yes, some times this same word due to a clear indication is also utilized in the inheritance of knowledge, like in the verse: ***"Then we gave the scripture as inheritance unto those whom We elected as our bondman."***

—The Holy Qur'an (35: 32).

That is: This book was given as inheritance to bondsmen who were selected by Me. Without specifically pointing it out is clear that here world (book) was a clear indication that didn't mean inheritance of wealth, rather inheritance of the Holy Qur'an and knowledge.

253· *Ehtejaje Tabarsi,* v.1, p-145 (Printed in Najaf).

254· *Moghadamai Mo'alim*, Page-1 quoted from Kulainy (RA)

255· *Sawaiq*, p-19.

256· The Commentary of the *Nahj al-Balagheh* by Ibn Abi al-Hadid, v. 16, p-227.

257· In order to acquire the awareness of these conflicts and relevant documentations please refer to the Book of al-Ghadir, v.7, p-159-196, Printed in Najaf.

258·This part isn't complimentary to the letter that Imam Ali (AS) had written to Osman bin Hanif. Where he wrote: ***"Yes, whatever was shadowed by the sky only Fidak was in our possession. A group showed greed upon it and another group (imam himself and his family) closed their eyes from it. How good is God as the best arbitrator and judge?***

259· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.16, pp-216-217.

260· The Commentary of Ibn Abi al-Hadid, v.16,

261· *Ahtajaj-e-Tabarsi*, v.1, pp-138-139, Printed in Najaf; the Commentary of Ibn Abi al-Hadid, v. 16, p-251.

262· *Sahi-e-Bokhari*, Chapter Khums, v.5, p-5 and *Book-of-Gazhwat*, Chapter *Ghazwae Khaybar*, v. 6, p-196. In this chapter, he added: ***Zahra after the demise of her father was alive only for six months. When she died, her husband buried her during the night and didn't inform Abu Bakr.***

263· Jahiz in his journals (p-300) made an investigative comment about this matter, in order to know more about his point of view, the readers are advised to refer to it.

264· In order to get the information about the documentation of this tradition please refer to *Al-Gadhir*, v.7, pp232-235, printed in Najaf.

265· *Al-Imameh wal-Siyasateh*, v. 1, p-12; The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v. 2, p-5.

266· It is the name of Abu Bakr.

267· *Tarikh-e-Ya'qubi*, v.2, p-106; *Kamil Ibn Athir*, v. 2, p-168; *Tarikh-e-George Zaydan*, translation by Jawaher al-Kalam after v. 1, p-159.

268· The roll of preachers in Islam, p-84.

269· *Tarikh-e-George Zaydan*, v.4, p-35.

270· *Al-Nass wal-Ijtehad*, p-60; p-275.

271· *Muruj al-Dhab*, v.1, p-42.

272· *Al-Imameh wal-Siyasateh*, v. 1, p-22.

273· All the abovementioned facts about the council are quoted and abstracted from the Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v. 1, pp-185-188.

274· *Al-Ghadir*, v.7, p-133, Printed in Beirut, quoted from *al-Imameh wal-Siyasateh*, v.1, p-22.

275· *Tarikh-e-Ya'qubi*, v.2, p-112; *al-Imameh wal-Siyasateh*, v, 1, p-24.

276· Quoted from the : *Mard-e-laaintehahi* (Infinite men), p-144.

277· *Al-Imamaeh wal-Siyasateh*, v. 1, p-24.

278· Kamil Ibn Athir, v. 2, p-45; The Commentary of Ibn Abi al-Hadid, v. 13, p-93.

279· *Nakhsh-e-Wa'az* der Islam, p-151.

280· *Al-Istiab*, v.2, p-290.

281· *Nahj al-Blagheh*, Abdoh, Sermon #2.

282· Ibid

283· Ibid, Sermon #3.

284· Refer to the *Nahj al-Balagheh*, Faiz, Sermons # 93, 96, 108, 119, 147, 153, 160, 224, Letter 317, and Short Sayings # 101.

285· *Nahj al-Balagheh*, Abdoh, Sermon # 182.

286· Ibid, Sermon # 234.

287· Ibid, Sermon #2.

288· *Nahj al-Balagheh*, Abdoh, Letter # 62.

289· *Kifayeh al-Talib*, printed in Najaf, p-190.

290· Hamid Husain Hindi had assigned one of his journals: *Aqbat al-Anwar* for the collection of authentic documents about this tradition.

291· Treasures of *al-Oghbah*, Written by Mohibbe Tabri, p-84; *Kanz al-Aamal*, v.2, p-393; *Wasail al-Shi'i*, v. 19, p-175.

292· *Kanz al-Aamal*, v.2, p-393; *Wasaile Shi'i* v.19, p-175, Chapter, 4 from *Abwaab Mojebate Zaman*.

293· *Sawaiq Mahrqeh*, p-75; Manaqib Ibn Shaher Aashub, v.1, p-488.

294· Allameh Majlisi (RA) in his Book of *Bihar al-Anwar* has described a part of these judgments. Refer to *Bihar al-Anwar* v.4, pp-219-240 (latest Print).

295· *Al-Washiyeh* (Preface).

296· *Tarikh-e-Ya'qubi*, v.2, p-123, Printed in Najaf.

297· *Irshad* of Sheik Mufid, page 107.

298· Refer to *Hulateh al-Waliyeh*, v.1, p-72.

299· The Judgments of the Commander of the Faithful, Printed in Najaf, 1369 hijri, p-96.

300· ***—The Holy Qur'an (80:31-32)***

301· *Al-Dur al-Manthur*, v. 6, p-317, *Irshad* of Sheik Mufid, p-106.

302· *Al-Kafi* of Kulayni, v. 2, narration 3 16; 6; Irshad of Sheik Mufid, p-106, Munaqib Ibn Shaher Aashub, v.1, p-489.

303· ***"We made every living thing from water."***

—The Holy Qur'an (21: 30).

304· ***"Then turned He towards heaven when it was smoke and said unto it and unto the earth: Come both of you willingly or loth. They said: We come obedient."***

—The Holy Qur'an (41: 11).

305· ***"Allah Causeth the night to pass into the day and causeth the day to pass into night."***

—The Holy Qur'an (31: 29).

306 · *Bihar al-Anwar*, v. 40, p-224.

307· *Nahj al-Blagheh* Abdoh, Sermon #144; *Tarike-e-Tabri,* v.4, p-237-238; *Tarikh-e-Kamil*,v.3, p-3; *Tarikh-e-Ibn Kathir*, v.7, p-107, *Bihar al-Anwar*, v.9, p-501 Printed Kamapani.

308· *Thmra-ul-Oraq*, in the borders of al-Muntastraf, written by Taqi Uddin Hamoee, v.2, p-15, Printed in Egypt, 1368 hijri, lunar.

309· *Tarikh-e-Ya'qubi*, v.1, p-123; *Tarikh-e-Tabri*, v.2, p-253; *Kanz al-Aamal*, v. 5, p-244; The Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v. 3, p-113, Printed in Egypt.

310· Rashid Rida, Author of Book: Al-Minar, in his nice book: "*Al-Wahi Al-Muhammadi"* (Second Edition p-225) has explained that the total number of the traditions regarding the commandments and the secondary issues from the Prophet of Islam are in our hands after deleting the repetitions doesn't exceed more than four hundred traditions. The probability that the traditions of the

prophet were more than that, and after that are lost is very weak. Therefore, the traditions that after the Holy Prophet's (SAW) demise were left with the community were approximately the same number or a little bit more.

311· *Munaqib-e-Shaher Aashub*, v. 1, p-496; *Bihar la-Anwar*, v.40, p-332.

312· Sheik Tusi: *Tehzib*, v. 10, p-50, The Commandments of the Adultery, tradition # 188.

313· *Sinnan Behaqqi*, v.8, p-236; *Dhakhairul al-Aqbi*, p-81, *Al-Ghadir* of Allameh Amini (RA), v.6, p-120.

314· *Mustadaruk Hakim*, v.2, p-95, *Al-Ghadir* of Allameh Amini (RA), v.6, p-102.

315· *Dhakhair al-Aqabi*, p-80; *Al-Ghadir* of Allameh Amini (RA), v.6, p-110.

316· *Kashf al-Ghammeh*, v. 1, p-33; *Bihar al-Anwar*, v.40, p-277.

317· *Mustadaruk al-Wasail*, v.3, p-166.

318· Refer to *Kanz al-Aamal*, v.3, p-178; *Dhakhair al-Oghba*, p-80.

319· *Kanz al-Aamal*, v.3, p-53; *Mustadaruk al-Wasail*, v. 2, p-119.

320· *Al-Ghadir* of Allameh Amini (RA), v.8, p-214, quoted from the Book of Aasemi named: *(Zainulfati fe shareh Surah Hal-Ata).*

321· *Dhakhir al-Oghba*, p-79.

322· *Al-Istia'b*, v.2, p-426.

323· Refer to Ali and Caliphs, pp-316-324.

324· Prophet Jacob (AS) in accordance with the verse of the Holy Qur'an, Surah Joseph verse 67, advised his children all together not to enter from one gate rather should enter with various gates.

325· ***— The Holy Qur'an (2:274)***

326· *Fro'o Kafi*, v. 5, p-74; *Bihar al-Anwar*, v.41, p-43.

327· Ibid.

328· *Bihar al-Anwar*, v. 23, p-20.

329· Lands which are obtained by Muslims without waging a war or blood shed is part of spoils of war, which belongs to the position of prophet hood and prophet utilized them in the path of interests for Muslims and Islam.

330· *Furo'e Kafi*, v. 7, p-543; *Wasail al-Shia*, v.13, p-303.

331· Refer to Munaqib, v.1, p-323; *Bihar al-Anwar*, v. 41, p-32.

332· Ibid

333· *Kashf al-Mohajjeh*, p-124; *Bihar al-Anwar*, v. 41, p-43.

334· The Commentary of the *Nahj al-Blagheh* ibn Abi al-Hadid, v.1, p-187.

335· *Al-Istiab*, v.2, p-690.

336· ***"O ye who believe! If an evil-liver brings you tidings, verify it."***

—The Holy Qur'an (49:6).

"Is he who is a believer like unto him who is an evil-liver? They aren't like."

—The Holy Qur'an (32:18).

This verse has been revealed about him. After the revelation of this last verse Hissan bin Thabit Has recited the following couplets:

"God has mentioned in his Book that Ali and Walid are opposite to each other."

"Walid is a corrupt hypocrite and Ali is the most sincere believer."

—The Commentary of the Nahj al-Balagheh, Ibn Abi al-Hadid, v.2, p-103 (Old Print)

337· *Masnad-e-Ahmad*, v. 1, p-142; *Sinnan-e-Behhaqqi*, v.8, p-318; *Asad al-Ghabey*, v.5, p-91; Kamil Ibn Athir, v.3, p-42; *Al-Ghadir* of Allameh Amini (RA), v.8, p-172 (Quoted from *Al-Ansab*, Biladhari, v. 5, p-33.

338· ***—The Holy Qur'an (5:54).***

339· *Al-Istiyab,* v. 4, p-347.

340· *Tabaqat Ibn S'ad*, v.5, p-17 (Printed in Beirut).

341· *Insab Balazari*, v. 5, p-24.

342· *Sinan-e-Behaqqi*, v.8, p-61 (Print Afsat)

343· *Sinan-e-Behaqqi*, v. 8, p-61.

344· *Qamus al-Rijal*, v. 9, p-305.

345· *Tabqat Ibn S'ad* , v.5, p-17.

346· *Insab-e-Bilazari*, v.5, p-24.

347· *Qamus al-Rijal*, v. 9, p-305 (Quoted from *al-Jamal*, of Sheik Mufid)

348· *Al-Ghadir* of Allameh Amini (RA), v.8, p-141 (Quoted from *Bdyeh al-Sanayeh*, Malek al-Ulema Hanafi).

349· *Tarikh-e-Tabri*, v. 5, p-24.

350· *Tarikh-e-Tabri*, v. 2, p-42.

351· *Insab Bilazari*, v.5, p-24.

352· *Nahj al-Balagheh,* Abdoh, Sermon #159.

353· *Tarikh-e-Tabri*, v.5, pp-108,113, 232 and etc.

354· Ibne Qatibeh Dinwari, *Mu'arif*, p-84.

355· —***The Holy Qur'an (8:41).***

356· *Sinan-e-Behaqqi*, v.6, p-324.

357· *Al-Amwaal*, p-580.

358· *Nahj al-Balagheh*, letter # 67.

359· *Sinan-e-Behaqqi*, v.6, p-348.

360 · *Insab-e-Bilazari*, v. 5, p-16.

361· *Insab-e-Bilazari*, v. 5, p-30

362· *Astia'b*, v.2, p-690.

363· Refer to *Tarikh-e-Tabri*; Kamil Ibn Athir; *Insab Biladhari.*

364· Ahmad Bin Hambal, *Masnad*, V. 1, p-62.

365· Refer to *Tarikh-e-Tabri*; Kamil Ibn Athir; *Insab-e-Bilazari*.

366· *Isti'ab*, v.1, p-373; Isabateh, v.2, p-369; *Asad al-Ghabeh*.

367· *Seerai* Ibn Hishaam, v. 1, p-337.

368· *Huleyatul Aauwliyeh*, v.1, p-138.

369· *Insab*, v. 5, p-36; *Tarikh* Ibn Kathir, v. 7, p-163.

370· Insab, v.5, p-48.

371· *Al-Imameh wal-Siyasateh*, v. 1, p-29.

372· Refer to the Shi'i Islamic Personalities, v.1, p-8.

373· *Al-Insab*, v. 5, pp-39-43. The profound description of this topic had been mentioned in *Tarikh-e-Tabri*, v.3, pp. 360-368, (incidents of year 33 hijri).

374· *Nahj al-Balagheh*, Letter # 38.

375· *Istiab*, v. 1, p-197.

376· *M'arif Ibn Qatibeh*, p-176.

377· *Tarikh-e-Baghdad*, v.8, p-439.

378· *Insab* v. 5, pp 41-43; Tarikh-e-Tabri, v.3, pp-372-373.

379· *Tarikh-e-Ya'qubi*, v.2, p-150.

380· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.2, p-194, (New Edition).

381· *Nahj al-Balagheh*, Abdoh, Sermon # 14.

382· *Nahj al-Balagheh*, Sermon # 3.

383· *Al-Insab*, v.5, p-48.

384· *Tarikh-e-Tabri*, v. 3, p-477.

385· *Ansab al-Ashraf*, v.5, p-48.

386· Al-Ghadir, v.9, p-168.

387· *Muruj al-Dhahab*, v.3, p-88, Printed in Beirut in the year 1970.

388· *Al-Insab*, v.5, p-62.

389· *Muruj al-Dhahab*, v.2, p-344.

390· *Tarikh-e-Tabri*, Print Boulaq, v.5, p-156.

391· *Tarikh-e-Abulfida*, v.1, p-172.

392· *Tarikh-e-Tabri* Printed Boulaq, v.5, p-173.

393· *Tarikh-e-Tabri*, Printed Boulaq, P-152.

394· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v. 4, p-8.

395· *Nahj al-Balagheh*, Sermon # 53.

396· *Nahj al-Balagheh*, Sermon #3.

397·They consisted of: Muhammad bin Muslameh, Abdullah bin Omar, Asameh bin Zayd, S'ad Waghaas, K'ab bin Malik and Abdullah bin Salam. In accordance with Tabri all these people were Osmaniyeh or his supporters (*Tarikh-e-Tabri*, v. 5, p-153) and according to the belief of the others they made the allegiance but didn't participate in the Battle of the Camel.

398· The Commentary of Ibn Abi al-Hadid, v.4, pp-8-9.

399· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.4, p-10.

400· In the *Tarikh-e-Tabri*, Printed Boulaq, v.5, pp, 152-153, this has been narrated in three manners.

401· Commentary of *Nahj al-Balgheh,* Abdoh, Sermon # 7.

402 Ibid, Sermon # 200.

403· *Tarikhe-Tabri*, v. 5, p-157.

404· Commentary of *Nahj al-Balagheh*, *Ibn Abi al-Hadid*, v. 4, p-9.

405· *Tahzib al-Tahzib*, v. 4, p-296.

406· Kamil Ibn Athir, v. 2, p-194.

407· *Tarikhe Ya'qubi* (First Edition 1384 hijri lunar), v.2, p-143.

408· The name of currency i.e. dirham or dinar, for the salary is not mentioned in the Persian book by the author; it seems the amount is given in dirham [Tr].

409· Commentary of *Nahj al-Balagheh*, Ibn Abi al-Hadid (Printed in Egypt), v.3, p-154.

410· Ibid, v.2, p-154.

411· *Al-Kafi*, v.8, p-68.

412· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.7, p-37.

413· The House of Abu Rafeh is from one of great and noble Shi'i families who have shown love towards the prophet's family since the prime days and Abu Rafeh himself was the Holy Prophet's (SAW) friend and attached to Imam Ali (AS).

414· *Tarikh-e-Tabri*, v.5, p-161.

415· *Tarikh-e-Tabri*, v. 5, p-160.

416· *Nahj al-Balagheh*, Letter # 37.

417· *Al-Oghd al-Farid*, v. 2, p-223.

418· Commentary of the Path of Eloquence, Ibn Abi al-Hadid, v.4, p-58.

419· *Al-Imameh wal-Siyasateh*, v. 1, pp-69-70.

420· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 1, p-7.

421· *Al-Imameh Wal-Siyasateh*, v.1, p-89; the incident of Siffin, p-538.

422· *Tarikh-e-Tabri*, v. 3, p-156.

423· *Mastadark al-Wasail*, v. 3, p-140.

424· *Nahj al-Balagheh*, Sermon #8.

425· Ibid, Short Sayings # 198.

426· *Tarikh-e-Khulefa*, printed in Egypt, v. 1, p-49.

427· Ibid.

428· *Tarikh-e-Tabri*, v.3, p-163; *al-Imameh al-Siyasateh*, v.1, p-49; The Commentary of *Nahj al-Balagheh*, Ibn Abi al-Hadid, v. 1, pp-231-232.

429· *Tarikh-e-Tabri*, v. 3, p-172.

430· *Tarikh-e-Tabri*, v. 3, p-166.

431· *Al-Jamal*, pp-123-124. And in accordance with the narration of Ibn Qatibeh (*Khalfa*, p-56), he gave sixty thousands dinars to Zubayr and forty thousands dinars to Talheh.

432· *Al-Imameh Wal-Siyasateh*, v.1, p-55; *Tarikh-e-Tabri*, v.3, p-166.

433· *Al-Jamal*, p-121.

434· *Al-Jamal*, p-123.

435· *Tarikh-e-Tabri*, v. 3, p-167.

436· *Tarikh-e-Tabri*, Printed in Egypt, v.5, p-167.

437· Tarikh-e-Tabri, v.5, p-169.

438· Ibid.

439· Ibid.

440· *Nahj al-Balagheh*, Sermon # 6.

441· *Al-Imameh Wal-Siyasateh*, pp-53-54.

442· *Al-Imameh Wal-Siyasateh*, v.1, p-58.

443· *Tarikh-e-Tabri*, v. 3, p-975.

444· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.9, p-312.

445· *Al-Imameh Wal-Siyasateh*, v. 1, p-59.

446· One of the most distinguished student of Imam Ali (AS) and founder of the education of grammar.

447· *Tarikh-e-Tabri*, v. 5, p-174.

448· ***—The Holy Qur'an (3: 23).***

449· ***"And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance.***

—The Holy Qur'an (33:33).

450· *Tarikh-e-Tabri*, v.3, p-482; al-Kamil ibn Athir, v.3, pp-213-214.

451· *Nahj al-Balagheh*, Abdoh, Sermon # 8.

452· *Nahj al-Balagheh*, Abdoh, Sermon 133.

453 *Tarikh-e-Tabri*, v.3, p-486; Kamil, v.3, p-216; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 9, p-319. Last book has quoted the copy of the contract.

454· *Al-Imameh Wal-Siyasateh*, v. 1, p-64.

455· Commentary of *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 9, pp-320-321.

456· *Tarikh-e-Tabri*, v.3, p-485; Kamil, v. 3, p-217; *Al-Imameh Wal Siyasateh*, v. 1, p-65.

457· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.9, p-321.

458· The Commentary of the *Nahj al-Balagheh*, Ibn Abi al-Hadid, v.9, p-322; *Tarikh-e-Tabri*, v. 3; Kamil, v.3.

459· *Tarikh-e-Tabri*, v.3, pp-393 and 496.

460· In Imam's (AS) letter, here only the word of *(Jibhetul-Ansar)* is written. *Jibhe* means a group and forehead and what is meant here with the Ansar means the same supporters, (not helpers against the immigrants), because before Imams (AS) immigration to Kufa this city doesn't consist of the center of the helpers *(ansars).*

461· *Nahj al-Balagheh*, Letter # 1.

462· Refer to the Commentary of Ibn Abi al-Hadid, v.14, pp, 11-14; *Tarikh-e-Tabri*, v.3, p-p, 499-500.

463· Refer to the Commentary of the *Nahj al-Balagheh* by Ibn Abi al-Hadid, v. 14, pp, 11-14; *Tarikh-e-Tabri*, v.3, pp-499-500.

464· Jamal p-157.

465· *Tarikh-e-Tabri*, v. 3, p-498.

466· *Tarikh-e-Tabri*, v.3, p-501.

467· *Al-Jamal*, p-167.

468· *Nahj-al-Balagheh*, Sermon #31.

469· *Tarikh-e-Kamil* Ibn Athir, v. 3, p-229.

470· *Tarikh-e-Tabri*, v.3, p-520.

471 · *Kamil Ibn Athir*, v. 3, p-243.

472· *Al-Jamal*, p-172.

473· In the book of *al-Jamal* (written by Sheik Mufid) Qays bin Abada has been mentioned that apparently means Qays bin S'ad.

474· *Nahj al-Balagheh*, Sermon # 11.

475· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 1, p-244.

476· The Commentary of the *Nahj al-Blagheh*, by Ibn Abi al-Hadid, v. 1, p-265.

477· The Commentary of the *Nahj al-Balagheh* by Ibn Abi al-Hadid, v.1, p-257-267.

478· He said: ***"Aqtulini wa Malikan, Wa uqtuluwa Malikan M'aee."***

479· *Al-Jamal*, pp-166-198; Tarikh-e-Tabri, v. 3, p-539.

480· *Al-Jamal*, p-204; *Tarikh-e-Ibn Athir*, v. 3, pp 243- 244.

481· *Tarikh-e-Tabri*, v.3, p-540; The Commentary of the Ibn Abi al-Hadid, v. 1, p-235.

482· *Al-Jamal*, p-209.

483· *Tarikh-e-Tabri*, v.3, p-543.

484· *Ibn Abi al-Hadid* considers the period of battle as two days. Refer to v.1, p-262.

485· *Nahj al-Balagheh*, Sermon # 73.

486· *Tarikh-e-Tabri*, v.2, p-543.

487· *Seerai Ibn Hisham*, v.1, p-639.

488· The Commentary of the *Nahj al-Balagheh* by Ibn Abi al-Hadid, v.1, p-348.

489· Ibid.

490· Ibid.

491· *Al-Jamal*, pp-211-212.

492· *Asad al-Ghabeh*, v.2, p-152.

493· *Tarikh-e-Tabri*, v.3, p-545.

494 . *Nahj al-Balagheh* , Sermon # 130.

495· Ibid, Sermon # 514.

496· Ibid, Sermon # 196 (Abdoh)

497· *Tarikh-e-Tabri*, v.3, p-547.

498· *Al-Jamal*, p-221.

499· *Tarikh-e-Ibn Athir*, v. 3, p-268.

500· Ibid, v.3, pp-546-560.

501· *Tarikh-e-Jamal*, p-324.

502 · Ibid

503· *Al-Imameh wal-Siyasateh*, p-85 (Printed in Jalb).

504· Mas'udi written the number of people of Kufa who joined Imam's (AS) Army as 7,000 and in accordance of other narration as 6,560—Muruj ad-Dhab, v.2, p-368. Ya'qubi had also written as 6,000—Tarikh-e-Ya'qubi, v.2, p-182. Ibn Abbas said: ***"When we dismounted at Dhi-Qadr, I said to Imam (AS): 'That very few people would arrive from Kufa for your help.' Imam (AS) replied: '6,560 people with out any less or more would come for my help.' Ibn Abbas said that I become surprised with Imam's (AS) reply***

and said to myself that I am going to count them certainly. We stayed fifteen days at Dhi-Qar till the sound of horses and mules become loud and the army arrived at Kufa. I counted them accurately and found out that the number is exactly same as was predicted by Imam (AS). I said: 'God is great and He and his prophet speak the truth.'"

—The Commentary of the Nahj al-Balagheh, Ibn Abi al-Hadid, v. 2, p-168.

505· *Nahj al-Balagheh*, Sermon # 70.

506· *Waghai Siffin*, p-8.

507· *Waqhai Siffin*, p-3; *Nahj al-Balagheh* Abdoh, Sermon # 27 and 41. Sheik Mufid (RA) in his book of Irshad (p-124) has narrated first part of this sermon.

508· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.3, p-104; *Waqai Siffin*, pp-4-5

509· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.3, p-104

510· Falujeh is a vast fertile region of Iraq which is located in the vicinity of 'Ain al-Tamar and Baghdad.

511· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.3, p-106; *Mirasad al-Ittl'a.*

512· *Muruj al-Dhab*, v. 3, pp-101-102.

513· *Waghai Siffin*, p-14; The Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v.3, p-108

514· *Waghai Siffin*, pp-14, 15; the Commentary of the *Nahj al-Balagheh* of Ibn Abi al-Hadid, v.3, p-108; *Tarikh-e-Tabari*, v. 3, Part 5, p- 233.

515· *Waghai Siffin,* p-14

516· *Kamil Ibn Athir*, v.3, p-141.

517· *Waghai Siffin*, pp-19-20; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 3, pp-170-171; Al-Imameh wal-Siyasateh , p-82

518· *Waghai Siffin*, p-16; the Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid; v.3, pp, 71-72.

519· *Waghai Siffin*, pp-17-18, *Al-Imameh wal-Siyasateh*, pp, 82-83.

520· The Tribe of Hamedan is a famous tribe of Yemen and their people had truthfulness and liking with respect to Imam (AS).

521· *Al-Imameh wal-Siyasateh*, p-83: Ziyad bin Ka'b.

522· *Al-Imameh wal-Siyasateh*, p-83; *Waghai Siffin*, pp, 20-21.

523· Ibid. In accordance with whatever had been narrated in *Waghai Siffin* written by Nasr bin Madhahim, Seyed Radi (RA) deleted the portion of the beginning of the letter. Refer to: the *Nahj al-Balagheh*, letter five. Ibn Abde Rabbeh in *Oghd al-Farid* (v.3, p-104) and Ibne Qatibeh in *Al-Imameh wal-Siyasateh* (v. 1, p-83) quoted in summary, whatever was narrated by Nasr bin Madhahim. Refer to: Masader the *Nahj al-Balagheh*, v.3, p-202; The Commentary of the *Nahj al-Balagheh* Ibn Mitham, v. 4, p-350.

524· *Al-Imameh wal-Siyasateh*, v.1, pp-83-84; *Waghai Siffin*, p-21.

525· *Tarikh-e-Tabri*, v. 3, part 5, p-235; *Tarikh-e-Ya'qubi*, v.2, p-184 (Printed in Beirut) ; *Kamil Ibn Athir*, v.3, p-141; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid; v.3, p-74.

526· The Islamic ruler is required to warn before the war that any sort of immunity that existed before shall be terminated. The Holy Qur'an described this matter in the following verse: ***"If thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.***

—The Holy Qur'an (8:58).

527· *Waghai Siffin*, pp-27-28; Tarikh-e-Tabri, v. 5, p-235.

528· *Al-Imameh wal-Siyasateh*, v.1, p-847; The Commentary of the *Nahj al-Balgheh* Ibn Abi al-Hadid, v.3, p-75; *Waghai Siffin*, p-28.

529· It is an indication towards the verse: ***"And whose opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way. We appoint for him that unto which he himself hath turned and exposed him unto Hell—a hapless journey's end."***

—The Holy Qur'an (4: 115).

530· *Waghai Siffin*, pp-29,30; *Al-Imameh wal-Siyasateh*, v. 1, pp-84-85; Aqd al-Farid, v. 4, p-322; *Tarikh-e-Tabri*, v.3, part 5, p-235 (Printed In London), Ibn Asakar in the History of Damascus in describing the affairs of Mu'awiyeh, Seyed Radi (RA) in *Nahj al-Balagheh* deleted the apportion of this letter. Refer to *Nahj al-Balagheh*, letter # 6.

531· Although later on he was accused of being neglectful in discharging of his assignment, but his accusation isn't confirmed and we would speak about it later on.

532· *Al-Imameh wal-Siyasateh*, v.1, p-85; The Commentary of the *Nahj al-Balgheh* ibn Abi al-Hadid, v.3, pp,76-77; *Waghai Siffin*, pp, 30-31.

533· The Commentary of the *Nahj al-Balgheh* ibn Abi al-Hadid, v.3, p-77.

534· The Holy Qur'an (17: 33).

535· The Commentary of the *Nahj al-Balgheh* ibn Abi al-Hadid, v.3, pp, 77-78; *Waghai Siffin*, pp-31-32.

536· *Waghai Siffin*, p-58; *Al-Imameh wal-Siyasateh*, v.1, pp-91-92.

537· The Commentary of the *Nahj al-Balgheh* Ibn Abi al-Hadid, v.3, p-78.

538· *Waghai Siffin*, p-33; The Commentary of the *Nahj al-Balgheh* Ibn Abi al-Hadid, v.3, p-79.

539· *Al-Imameh wal-Siyasateh*, v.1, p-84; *Waghai Siffin*, p-34.

540· *Al-Imameh wal-Siyasateh*, p-87.

541· *Al-Imameh wal-Siyasateh*, v. 1, p-87; *Tarikh-e- Ya'qubi*, v.2, p-186.

542· *Asad al-Ghabeh*, v.4, pp-315-316

543· Ibn Abi al-Hadid in his Commentary of the *Nahj al-Balagheh* writes: ***"I told to my teacher Abul Qasim Balkhi that doesn't these words of Omroo A'as are indication of his being non religious without faith towards the abode of the hereafter? He replied: "Omroo never accepted Islam and was still upon his infidelity and ignorance."***

544· The Holy Prophet (SAW) in one of his talks said: ***"Never sell a thing that doesn't belong to you."*** Now let us see that what Omroo sold with

respect to the Land of Egypt and what he given up from his hand. In accordance with clarification given by Abi Ibn al-Hadid that till moment of engaging in this transaction with Mu'awiyeh, he was lacking the religion and faith, naturally in this transaction too entered with the trickery and with an empty hand bought the Government of the Egypt freely.

545· *Waghai Siffin*, p-40.

546· *Waghai Siffin*, pp, 37-40; *Al-Imameh wal -Siyasateh*, pp-87-88 (with a minor difference).

547· *Waghai Siffin*, p-41; *Al-Imamaeh wal Siyasateh* (p-88; Nasar bin Madhaham has written this Youngman as Omroo's cousin (son of his brother).

548· *Al-Imameh wal -Siyasateh*, p-88.

549· Hindushah Nakhjavani, *Tajarab al-Sulaf*, corrected By Abbas Iqbal.

550· Kindi is name of a Tribe of Yemen who used to live in the south of Arabian Peninsula and then a large of group of them migrated to different points like Syria. Shrajil was from the tribe whose ancestors migrated from Yemen to Syria.

551· *Waghai Siffin*, p-24; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.2, p-71.

552· *Waghai Siffin*, pp, 44-45, the Commentary of the *Nahj al –Balgheh* Ibn Abi Al-Hadid, v. 2, p-71.

553· Ibn Abi Hatim in his Book: *Al-Jareh and al-Ta'dil* (v.4, p-338) has mentioned his name and Bokhari in his own history (v.2, p-249) has described him.

554· *Waghai Siffin*, pp, 44-45, the Commentary of the *Nahj al–Balgheh* Ibn Abi Al-Hadid, v. 2, p-71; Kamil Ibn Athir, v.3, p-143.

555· *Waghai Siffin*, pp, 44-45, The Commentary of the *Nahj al–Balgheh,* Ibn Abi Al-Hadid, v. 2, p-71; Kamil Ibn Athir, v.3, p-143.

556· *Waghai Siffin*, pp, 47-48, The Commentary of the *Nahj al–Balgheh* Ibn Abi Al-Hadid, v. 2, p-73.

557· He has pointed towards the following verse of the Holy Qur'an: ***"When they disbelieved in it of yore! They aim at the unseen afar off."***

—The Holy Qur'an (34:53).

558· *Waghai Siffin*, pp, 48-49, The Commentary of the *Nahj al–Balgheh* Ibn Abi al-Hadid, v. 2, pp-80-81.

559· *Waghai Siffin*, pp-49-50.

560· The Commentary of the *Nahj al–Balgheh* Ibn Abi al-Hadid, v. 3, pp-82-83; *Waghai Siffin*, pp-50-52.

561· The Commentary of the *Nahj al–Balgheh* Ibn Abi al-Hadid, v. 3, p-84; *Waghai Siffin*, p-52.

562· *Nahj al-Balagheh*, Letter # 8; *Waghai Siffin*, p-55 (with minor difference in the text of the letter.

563· *Al-Imameh wal-Siyasateh*, v.1, p-91; *Kamil Mubrad*, v. 3, p-184; The Commentary of *Nahj al–Balgheh* Ibn Abi Al-Hadid, v. 3, p-88; *Waghai Siffin*, p-52.

564· *Al-Imameh wal-Siyasateh*, pp-91-92; The Commentary of the *Nahj al–Balgheh* Ibn Abi al-Hadid, v. 3, p-89; Kamil Ibn Mubrad, v.3, p-224; *Waghai Siffin*, pp-57-58. In the letters # 6 and 7, in the *Nahj al-Balagheh* too reference is made about this letter.

565· Is a region up of Rujeh and near Khaboor.

566· *Waghai Siffin*, pp-60-61.

567· *Al-Imameh wal-Siyasateh*, v.1, pp-88-89.

568· *Waghai Siffin*, p-63, in accordance with views of Ibn Qatibeh Dinvari, this letter had been written by Mu'awiyeh to the people of Medina and Mecca.

569· *Waghai Siffin*, p-63. But Ibn Qatibeh had mentioned another letter in reply to Mu'awiyeh's letter; *Al-Imameh wal-Siyasateh*, pp-89-90.

570· The Mu'awiyeh's letter to S'ad bin Waghaas and Muhammad bin Muslameh Ansari and their reply, had been narrated by Ibn Qatibeh in his Book: *Al-Imameh wal-Siayateh*, pp-90-91.

571· *Waghai Siffin*, pp-72-73.

572· *Al-Imameh wal-Siyasateh*, v. 1, p-90; *Waghai Siffin*, p-74.

573· *Al-Imameh wal-Siyasateh*, v. 1, p-90; *Waghai Siffin*, p-74.

574· *Al-Imameh wal-Siyasateh*, v. 1, p-90; *Waghai Siffin*, pp, 75-77.

575· Ibid

576· *Waghai Siffin*, pp-64-66; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, pp-110-122.

577· *Tarikh-e-Tabri*, v.3, Part -5, pp-41-42.

578· *Al-Imameh wal-Siyasateh*, v.1, p-92.

579· *Waghai Siffin*, pp, 82-84.

580· *Waghai Siffin*, pp-85-86; The Commentary of the *Nahj al-Balgheh* Abi Ibn al-Hadid, v.15, pp-74-75

581· *Tarikeh-e-Tabri*, v.4, p-457; *Tarikh-e-Y'aqubi*, v. 2, p-178 (Printed in Beirut).

582· *Waghai Siffin*, p-92.

583· *Waghai Siffin, pp-94-95.*

584· *Waghai Siffin, p-95.*

585· *Waghai Siffin*, p-94.

586· Waghai Siffin, p-96; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-175.

587 · Ibid.

588· Ibid.

589· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-176.

590· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-177; Waghai Siffin, pp-98-102.

591· *Waghai Siffin* , p-103; *Nahj al-Balagheh*, Sermon # 97; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-181; *Akhbar al-*

Atwar ,p-155; *Tazkareh al-Khawas* Ibn Jozi, p-154; *Masadir Nahj al-Balgheh*, v.3, p-102.

592· *Waghai Siffin*, pp-103, 104.

593· Waghai Siffin, pp-104-106; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, pp, 182-183.

594· Ibid.

595· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-184.

596· The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-186.

597 · *Waghai Siffin*, p-116.

598· *Waghai Siffin*, p-117; the Commentary of the *Nahj al-Balagheh* of Abi Ibn al-Hadid, v. 3, p-194.

599· *Waghai Siffin*, p-121; in the Book of *Muruj al-Dhab*, v. 2, p-384, Aba Mas'ud Oghbeh bin Aamir al-Ansari has been mentioned.

600· *Waghai Siffin*, p-121.

601· Imam (AS) had already dispatched the twelve thousands soldiers under the commands of Ziyad bin Nasr and Shreh bin Hani.

602· Nahj al-Balgheh, Sermon # 48; *Waghai Siffin*, p-131 (with minor difference). Imam (AS) had delivered this sermon outside Kufa at the Garrison of Nakhlieyh on twenty fifth of Shawwal, in the year of thirty seven. The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-348.

603· 'Oghbeh bin Aamir, *Muruj al-Dhab*, v.2, p-348.

604· *Waghai Siffin*, p-132.

605· —***The Holy Qur'an (43:13-14).***

606· *Waghai Siffin*, pp,132-134.

607· *Waghai Siffin*, pp,132-134.

608 · Ibid.

609· Ibid, p-135.

610· *Waghai Siffin*, pp-140-142; the Commentary of the *Nahj al-Blagheh* Ibn Abi al-Hadid, v.3, pp-169-170.

611· *Waghai Siffin*, pp-140-141; the Commentary of the *Nahj al-Blagheh* Ibn Abi al-Hadid, v.3, p-169.

612· *Waghai Siffin*, pp-140-141; the Commentary of the *Nahj al-Blagheh* Ibn Abi al-Hadid, v.3, pp-169.

613· *Nahj al-Balagheh*, Chapter al-Hukm, # 36 (with summary); *Waghai Siffin*, p-144; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-203.

614· Waghai Siffin, pp-147-148; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, pp-205-206.

615· *Waghai siffin*, p-148; The Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3, p-208.

616· The text of Imam's (AS) letter and Mu'awiyeh's reply in *Waghai Siffin*, p-150 and in the Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v.3pp-210-211, is mentioned.

617· Ibid.

618· The Commentary of the *Nahaj al-Balagheh* Ibn Abi al-Hadid, v.3pp, 211-213, *Waghai Siffin*, pp-151-154; *Tarikh-e-Tabri*, v. v.3, part 5; *Kamil Ibn Athir*, v.3, p-144.

619· The Commentary of the *Nahaj al-Balagheh* Ibn Abi al-Hadid, v.3, pp,211-213, *Waghai Siffin*, pp, 151-154; *Tarikh-e-Tabri*, v. v.3, part 5; *Kamil Ibn Athir*, v.3, p-144.

620· Ibid.

621· *Waghai Siffin*, p-154; *Tarikh-e-Tabri*, v.3, Part 5, p-238.

622 Ibn Madhaham (in *Waghai Siffin*) had narrated the number of Mu'awiyeh's soldiers as one hundred and thirty thousands, but Ma'udi (in *Muruj al-Dhab*, v.2, p-384) had mentioned that the unanimous opinion was eighty five thousands. Also the number of Imam (AS) had quoted from *Waghai Siffin* (p-157) as one hundred thousands or a little bit more, and in accordance of the *Muruj al-Dhab*, had been ninty thousands.

623· *Waghai Siffin*, pp-156-157.

624· *Waghai Siffin*, p-60; with minor variation: *Al-Imameh wal-Siyasateh*, v.1, p-94; *Tarikhe-e-Ya'qubi*, v.2, p-188; *Tarikh-e-Tabri*, v.3, Part 5, p-240.

625· *Nahj al-Balagheh*, Sermon # 51; The Commentary of Ibn Abi al-Hadid, v. 3, p-244.

626· *Muruj al-Dhahab*, v.2, pp-386-387.

627· *Al-Imameh wal-Siyasateh*, v.1, p-94; *Muruj al-Dhab*, v. 2, p-386.

628· *Waghi Siffin*, p-186.

629· *Kamil Ibn Athir*, v.3, p-145; *Tarikhe-e-Tabri*, v.3, Part 5, p-242; *Tajarub al-Salaf*, p-47.

630· *Muruj al-Dhab*, v. 2, p-387; *Tarikhe-e-Tabri*, v.3, Part 5, p-242.

631· Biladhari, *Fatooh al-Bladan*, p-469.

632· About Abu Lolo that after Omar's killing, what had happened to him, there were differences among the historians. Some mentioned that he was arrested and killed (*Tarikh-e-Barguzideh*, p-184; *Tarikh-e-Fakhri*, p-131) and in accordance with Mas'udi, he killed himself with the same knife (*Muruj al-Dhab*, v. 2, p-329) but the writer of Habib al-Seer said that in accordance of the narration of Shi'i he escaped from Medina and rushed towards Iraq, and ultimately died in Kashan (*Habib al-Seer*, v.1, part 4, p-489.

633· Insab al-Asraf, v.5, p-24; the Commentary of the *Nahj al-Balagheh* Ibn Abi al-Hadid, v. 3, p-61; *Muruj al-Dhab*, v. 2, p-395.

634· *Muruj al-Dhab*, v. 2, p-388.

635· *Al-Akhbar al-Taval*, p-169, Printed in Cairo; *Waghai Siffin*, p-186.

636· Mas'udi said: Obaydullah's killer in the war of Siffin was Imam (AS) himself, that he struck such a stroke that all of his coats of arms was cut off and the sword went until his intestines.

637· *Waghi Siffin*, pp, 187-188; *Tarikh-e-Tabri*, v.3, Part-5, p-242; *Kamil Ibn Athir*, v.3, p-146.

638· *Waghi Siffin*, p-189; the Commentary of the *Nahj al-Balagheh* of Abi Ibn al-Hadid, v. 4, p-16.

639· *Waghi Siffin*, p-190; The Commentary of Ibn Abi al-Hadid, v.4, pp-17-18.

640· Ibid

641· *Waghai Siffin*, p-165.

642· *Tarikh-e-Tabri*, v.3, Part -5, p-243; *Kamil Bin Athir*, v.3, p-146.

643· *Waghai Siffin*, p-195.

644· *Tarikh-e-Tabri*, v.3, Part-6, pp-2-3; *Kamil Ibn Athir*, v. 3, p-147; *Waghai Siffin,* pp-107-198; the Commentary of Ibn Abi al-Hadid, v.4, pp-21-22.

645· *Tarikh-e-Tabri*, v.3, Part-3, p-3; *Kamil bin Ibn Athir*, v.3, p-148; *Waghai Siffin*, p-199; the Commentary of *Nahj al-Balgheh*, Ibn Abi al-Hadid, v.4, p-22.

646· *Tarikh-e-Tabri*, v.3, Part -6, p-4; *Kamil Ibn Athir*, v.3, pp-148-149; *Waghai Siffin*, pp-200-202; the Commentary of Abi Ibn al-Hadid, v.4, pp23-24.

647· *Tarikh-e-Tabri*, v.3, Part -6, p-5; *Kamil Ibn Athir*, v.3, p-149; *Waghai Siffin*, pp,202-203; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.4, p-25'; *Muruj al-Dhab*, v.2, p-378 (in short and with minor variation).

648· *Tarikh-e-Tabri*, v.3, Part -6, p-5; *Kamil Ibn Athir*, v.3, p-149; *Waghai Siffin*, p-205; the Commentary of Abi Ibn al-Hadid, v.4, pp, 24-25.

649· *Waghai Siffin*, pp, 214-215; the Commentary of the *Nahj al-Balagheh* Abi Ibn al-Hadid, v.4, p-30 and v.4, p-27-30 ; *Muruj al-Dhab*, v.2, pp, 387-388.

650· Ibid.

651 Ibid.

652· Ibid.

653· *Tarikh-e-Tabri*, v.3, Part -6, p-7; Waghai Siffin, pp, 215-216; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.4, p-31; Muruj al-Dhab, v.2, p-378.

654· Tarikh-e-Tabri, v.3, Part -6, p-7; *Kamil Ibn Athir*, v.3, p-149; *Waghai Siffin*, pp,215-216; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.4, p-31.

655· *Muruj al-Dhab*, v.2, p-388.

656· *Tarikh-e-Tabri*, v.3, Part -6, p-7; *Kamil Ibn Athir*, v.3, p-150; *Waghai Siffin*, pp,221-222; *Muruj al-Dhab*, v.2, p-388.

657· *Waghai Siffin*, pp, 223-222; The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, pp, 181-182.

658· Ibid.

659· *Waghai Siffin*, p, 226; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p, 182.

660· Remember that these two sons of Omroo A'as were pseudo ascetics that in the beginning had prevented their father from polluting himself for helping Abu Sufiyan's son but now they were most sincere companion and helpers of their father. This reminds us to a famous analogy that is prevailed in the Persian and Arabic languages that: ***"The ultimate consequences of the son of a wolf become wolf even though he was raised by the man."***

661· *Waghai Siffin*, p, 226; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p, 182.

662· *Waghai Siffin,* p, 237; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, pp- 189-190.

663· *Waghai Siffin,* p-232.

664· *Waghai Siffin*, p, 234; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p- 186.

665· *Waghai Siffin*, p, 347; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p- 188.

666· *Waghai Siffin*, pp- 239-241; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, pp, 190-191.

667· *Waghai Siffin*, p, 244; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p- 196.

668· *Waghai Siffin*, p, 243; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, pp, 195-196.

669· Ibid.

670· *Waghai Siffin*, p, 234; Tarikh-e-Tabri, v. 3 Part-6, p-9; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.3, p, 151 (With some minor variation)

671· Waghai Siffin, p, 248.

672· Ibn Madhahim in *Waghai Siffin* has written their number as one hundred.

673· *Kamil Ibn Athir*, v.3, p-153.

674· *Kamil Ibn Athir*, v.3, pp-152-153, the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.3, p-196.

675· *Waghai Siffin*, pp- 245-246.

676· *Waghai Siffin*, p, 246; *Taikh-e-Tabri*, v. 3, Part 6, pp-13-16; *Kamil Ibn Athir*, v.3, p,153-154; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-197; *Muruj al-Dahab*, v. 2, p-398.

677· *Tarikh-e-Tabri*, v. 3, Part-6, p-31. Ibn Jurair Tabari in referenced page considered the date of written peace as 13th. of Safar and introduced, *Lailateh al-Harir* on Friday (p-24; but since beginning of Month of Safar was on Wednesday, it is natural that night of *Lailateh al-Harir*, was the seventeen night of Safar (third night of Friday of month) and if it was meant second night of Friday, in that case *Lailateh al-Harir* was on tenth of Month of Safar and not thirteen. But it was narrated that during midday of *Lailateh al-Harir* until writing of peace treaty, three days of cold war between opponents was continued which resulted in writing of peace treaty on third day. But apparently what Ibn Madhahm in the Book of *Waghai Siffin* had written that fighting was continued even after tenth.

678· *Waghai Siffin*, p, 250; *Taikh-e-Tabri*, v. 3, Part 6, p-12; the Commentary of the *Nahj al-Balagheh,* Abi Ibn al-Hadid, v.5, pp, 197-198.

679· *Waghai Siffin*, p, 259; *Tarikh-e-Tabri*, v. 3, Part 6, p-6; *Kamil Ibn Athir*, v. 3, p-154; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-207.

680· *Waghai Siffin*, p, 262; *Taikh-e-Tabri*, v. 3, Part 6, p-15; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-209.

681· *Waghai Siffin*, p, 268; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-213..

682· Tarikh-e-Tabri, v. 3, Part 6, p-18; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-213.

683· The Commentary of Ibn abi al-Hadid, v-5, p-234; *Waghai Siffin*, p-308

684· *Tarikh-e-Tabri*, v. 3, Part 6, pp,18-19; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, pp, 225-226.

685· Tarikh-e-Tabri, v. 3, Part 6, p-19; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-156.

686· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-228.

687· *Waghai Siffin*, p-306.

688· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-5, p-233; *Waghai Siffin*, p, 297; *Al-Akhbar al-Tawal*, p-179.

689· *Waghai Siffin*, p-297; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.5, p-5, p-233.

690· *Waghai Siffin*, p-408.

691· *Waghai Siffin*, pp-414-416; *al-Immah wal- Siyasateh*, v.1, p-100.

692· *Tafsir-e-Tabri*, v.14, p-122; *Asbab al-Nadhul*, p-212; and other commentaries.

693· Refer to the Commentaries of Qirtabi, Kashaaf, and *Dur al-Manthur.*

694· Refer to the Commentaries of Qirtabi, Kashaaf, and *Dur al-Manthur.*

695· This tradition which is one of the news from the unseen by the prophet has been narrated by historians and narrators, Suiti in his Book: Khasayas has explained its continuity and Allameh Amini (RA) in *Al-Ghadir* (v. 9, pp, 21- 21) has quoted its documents. Refer to *Tarikh-e-Tabri*, v.3, Part-6, p-21; *Kamil Ibn Athir*, v. 3, p-157.

696· *Kamil Ibn Athir*, v. 3, p-157; *Waghai Siffin*, p-169; *Tarikh-e-Tabri*, v.3, Part 6, p-21.

697· *Waghai Siffin*, p-326; *A'ayan al-Shia*, v.1, p-496 (Printed in Beirut).

698· *Kamil Ibn Athir*, v. 3, p-157; *Waghai Siffin*, p-320; *Tarikh-e-Tabri*, v.3, Part 6, p-21.

699·Refer to: The Spirit of Islam, by Justice Ameer Ali, Chapter 8, The political Divisions an Schisms, p-293 [Tr.]

700· *Waghai Siffin*, pp, 332-336; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v.8, pp, 16-22.

701· *Kamil Ibn Athir,* v.3, p-157.

702· *Waghai Siffin*, pp, 248-250; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 5 pp, 198-200; *Tarikh-e-Tabari*, v, 3, Part 6, pp-10-11; *Kamil Ibn Athir*, v.3, pp-151-152.

703· *Waghai Siffin*, p-250; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 5, p-199.

704· *Waghai Siffin*, pp, 272-273; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 5 pp, 215-216; *al-Akhbar al-Tawal*, p-176.

705· *Waghai Siffin*, pp, 274-275; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 5 pp, 217-218; *Tarikh-e-Tabari*, v, 3, Part 6, p-3; *Kamil Ibn Athir*, v.3, p-158 (with minor variation) ; *Al-Akhbar al-Tawal,* pp, 176-177.

706· *Waghai Siffin*, p-356; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 8, p-29.

707· *Waghai Siffin*, pp, 440-441; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 8, p-79.

708· *Waghai Siffin*, p- 443; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 8, p-82.

709· *Waghai Siffin*, p-459.

710· He meant incident of Saqifa when Bashir, Na'man's father for the reason that caliphate wasn't won by Qays' father , i.e. S'ad bin 'Abadeh, his cousin, stood up and made the allegiance with Abu Bakr and thus destroyed the unity between the helpers. The Commentary of the *Nahj al-Blagheh*, Ibn Abi al-Hadid, v.8, p-97; *Waghai Siffin*, p-448; Al-*Imameh wal-Siyasateh*, v.1, p-97.

711· The content of the letter in *Nahj al-Blagheh* has some variation with the content that was narrated in *al-Akhbar al-Tawal*, p-187; *al-Imameh wal-Siyasateh*, pp-103-104 and *Waghai Siffin*, p-471.

712· *Waghai Siffin,* p-474; *al-Akhbar al-Tawal*, p-187, *A'ayan al-Shia*, v.1, p-510.

713· *Waghai Siffin*; *al-Akhbar al-Tawal*, p -188; *al-Imameh wal-Siyasateh*, v.1, p-108.

714· *Waghai Siffin*, p-481; *Tarikh-e-Tabari*, v, 3, Part 6, p-26; *Kamil Ibn Athir*, v.3, p-160; *al-Akhbar al-Tawal*, p-188; *Muruj al-Dhab*, v. 2, p-400.

715· *Waghai Siffin,* p-482; *Muruj al-Dhab*, v. 2, p-401; *al-Imameh wal-Siyasateh*, v.1, p-108.

716· *Waghai Siffin*, p-489; *Tarikh-e-Tabari,* v, 3, Part 6, p-27; *Kamil Ibn Athir*, v.3, p-161; *Muruj al-Dhab*, v.2, p-401.

717· *Waghai Siffin*, pp, 489-492; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, pp, 216-219.

718· *Al-Akhbar al-Tawal*, p-191; *Waghai Siffin*, p-493.

719· Both of these letters were narrated by Ibn Madaham Munghari in the Book of *Waghai Siffin*, pp, 493-494 and Ibn A'tham Kufi in the Book of *Al-Fatuh*, v. 3, p-322. The letter of Imam (AS) with some minor variation in the content was also mentioned in the Book of *Nahj al-Balagheh*, as Letter #48.

720· *Tarikh-e-Tabri*, v. 3, Part-6, p-28; *Kamil Ibn Athir*, v. 3, p-161.

721· *Tarikh-e-Tabri*, v.3, Part-6, p-28; *Kamil Ibn Athir*, v.3, p-161.

722· *Al-Akhbar al-Atwal*, p-192; *al-Imameh wal-Siyasateh*, v. 1, p-113; *Tarikh Ya'qubi*, v.2, p-189, *Waghai Siffin*, p-499, *Muruj al-Dhab*, v.2, p-402.

723· *Nahj al-Balagheh*

724· *Waghai Siffin* (Second Edition Printed in Egypt), pp, 508-509; *al-Akhbar al-Tawal*, p-194, *al-Imameh wal-Siyasateh*, v.1, p-114; *Kamil Ibn Athir*, v.3, p-162; *Tarikh-e-Ya'ghubi*, v.2, p-189 (With some minor variation); the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p- 232.

725· *Al-Imameh wal-Siyasateh*, v.1, p-112.

726· *Muruj al-Dhab*, v. p-403; *al-Akhbar al-Tawal*, p-195; *Tarikh-e-Tabari*, v.2, Part-6, p-29.

727· *Tarikh-e-Tabri*, v. 3, Part-6, p-30; *Waghai Siffin*, v. 3, p-29; *Kamil Ibn Athir*, v.3, p-162.

728· ‘Urweh imagined that because of this treaty the deeds of Iraqi Army are wrong and therefore all of them should be in the fire. *Waghai Siffin*, p-512; *al-Akhbar al-Tawal*, p-197, *Kamil Ibn Athir*, v.3, p-163; *Muruj al-Dhab*, v.2, p-403.

729· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p-238.

730· Nahj al-Balagheh, Sermon #125, Tabari in his own history, v. 3, Part-6, p-37 in describing incidents of year thirty-seven hijri and Ibn Athir in Kamil, v.3, p-166 narrated these words in summary as compared to whatever was mentioned in the *Nahj al-Balagheh*. Sibte bin Jodhi in the Book of *Tadhkireh*, p-100 from Hishaam Kalbi, Sheik Mufid in Irshad , p-129, and Tabrasi in his Book: *Ahtejaj*, v,1, p-275 narrated this sermon.

731· The Battle of Siffin was ended on the seventeen of the Safar, in the year of 37 hijri, prolonged for a period of 110 days and during this period ninety attacks were made. Mas’udi in the Book: *Al-Tambiyeh wal-Ashraf*, p-256 (Printed Cairo) as well in the Book of *Muruj al-Dhab*, v.3, p-305, mentioned the number of total killed as 110 thousands (twenty thousands from Imam’s (AS) Army and ninety thousands from the Syrian Army) and in accordance with other quotation as 70 thousands (25 thousands from Imam’s (AS) Army and 45 thousands from the Mu’awiyeh’s Army.

732· *Waghai Siffin*, p-233; *Tarikh-e-Tabri*, v. 3, Part-6, p-37; *Kamil Ibn Athir*, v.3, p-167; *al-Akhbar al-Tawal*, p-198.

733· Is a city located in between Syria and Iraq, *M’ajm al-Baldan*, Yaqut Hamavi.

734· *Waghai Siffin*, p-528; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p-86.

735· ***The Holy Qur’an (9:91).***

736· Waghai Siffin, p-528; Tarikh-e-Tabari, v.3, Part, 6, p-33.

737· *Tarikh-e-Tabri*, v. 3, Part-6, p-34; *Kamil Ibn Athir*, v.3, p-164; *Waghai Siffin*, p-529-530.

738· Abundance *(al-Kauthar):* This verse assures the Holy Prophet (SAW) of the abundance in all aspects and productivity here and the hereafter. There is a consolation as well as the prophecy that its the one who taunted the Holy Prophet as *Abtar*, who would go into the oblivion and not the Holy Prophet

(SAW), from the children he will be blessed, through Imam Ali (AS) and Fatimeh (SA), who will be in such an abundance that non will be able to enumerate them or know their number correctly. Today the *Sadaat* or the Holy Prophet's (SAW) descendents are found in every part of the world and this wonderful abundance is granted by God through the one single daughter, Lady Fatimeh (SA) who was married to Imam Ali (AS) [Tr].

739· *Tarikh-e-Tabri*, v. 3, Part-6, p-34; *Kamil Ibn Athir*, v.3, p-164; *Waghai Siffin*, pp-529-530.

740· *Tarikh-e-Tabri*, v. 3, Part-6, p-35; *Waghai Siffin*, pp-533; *Muruj al-Dhab*, v.2, p-406.

741· *Munaghib* Ibn Shahar Aashub, v.2, p-261.

742· *Al-Imameh wal-Siyasateh*, v.1, p-115; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p- 245.

743· *Waghai Siffin*, p-534 *Al-Imameh wal-Siyasateh*, v.1, p-116; the Commentary of the *Nahj al-Balagheh,* Abi Ibn al-Hadid, v, 2, p- 249.

744· *Waghai Siffin* p-536; *al-Imameh wal-Siyasateh*, v.1, p-117; the Commentary of *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p- 249.

745· *Waghai Siffin* p-537

746· Refer to the Book: The Story of Karbala, by Ayatollah Ali Nazari Munfarid, translated by this translator [Tr].

747· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p-249.

748· *Waghai Siffin*, p-539.

749· *Waghai Siffin*, p-539; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 3, p-167.

750· *Al-Akhbar al-Tawal*, p-199.

751· *Tabaghat Ibn S'ad,* v.3, p-343 (Printed in Beirut)

752· Is the content of verse that the people who didn't't believe in the verses of God are compared to the dog.

—The Holy Qur'an (7:176).

753· Abstract from the verse of the Holy Qur'an.

—The Holy Qur'an (62:5).

754· *Al-Akhbar al-Tawal*, p-199; *al-Imameh wal-Siyasateh*, v.1, p-118; *Kamil Ibn Athir*, v.3, p-167; *Tarikh-e-Tabari*, v.3, part-6, p-38; *Tujarab al-Salaf*, p-48; *Muruj al-Dhab*, v.2, p-408.

755· *Waghai Siffin*, p-546; *Tarikh-e-Tabari*, v.3, part-6, p-40; *Kamil Ibn Athir*, v.3, p-168.

756· Ibid. *Waghai Siffin*, p-546; *Tarikh-e-Tabari*, v.3, part-6, p-40; *Kamil Ibn Athir*, v.3, p-168.

757· *Waghai Siffin* , p-547.

758· *Al-Akhbar al-Tawal*, p-200; *Kamil Ibn Athir*, v.3, p-168; *Tujarab al-Salaf*, p-49; *al-Imameh wal-Siyasateh,* v.1, p-118

759· *Muruj al-Dhab*, v.2, p-404.

760· *Tarikh-e-Tabri*, v.3, Part-6, p-40. Tabari had quoted this from Waghedi and Mas'udi in *Muruj al-Dhab*, v.2, p-406 and in *Tambih al-Asraf* , p-45, had selected the same quote, but the correct had been the Month of Safar in the year of thirty seven hijri. *Tajarub al-Salf*, p-50.

761· *Tarikh-e-Baghdad*, p-340.

762· *Al-Balyeh wa al-Nihayeh*, Part-7, v.4, p-305.

763· *Al-Ghadir*, v.3, pp-188-195, in criticism about the Book:

764· *Seerai Ibn Hishaam*, v.2, p-497.

765· *Sahi Bokhari*.

766· *Al-Tambiyeh* wal-Rad, Malti, p-50.

767· *Kamil Ibn Athir*, v. 2, p-545 (Printed in Dar-Sadir).

768· *Tarikh-e-Tabri*, v.3, p-386 (Printed ila-'Alami).

769· —***The Holy Qur'an (16:91).***

770· *Al-Millal wa al-Nahl*, v.1, p-116, but on page-115 of the same book had considered both of them as one person.

771· *Kamil Mubrad*, v. 3, p-919 (Printed Halabi).

772· *Seerai Ibn Hishaam*, v. 2, p-496.

773· —***The Holy Qur'an (16:91).***

774· In the content of Book of Tabri it is shown as the Book of God, but apparently the Religion of God is correct.

775· *Tarikh-e-Tabri*, v.4, p-53

776· Refer to: *Wasail Shia*, v.5, Chapters of the Congregation Prayers, Chapter -1, p-370.

777· ***—The Holy Qur'an (39:65).***

778· ***—The Holy Qur'an (7:204).***

779· ***—The Holy Qur'an (30:60)***; Tarike-e-Tabri, v.4,p-54; the Commentary of the *Nahj al-Blagheh* of Abi Ibn al-Hadid.

780· ***The Holy Qur'an (6:57).***

781· ***The Holy Qur'an (6:62).***

782· ***The Holy Qur'an (12:40).***

783· ***The Holy Qur'an (12:67).***

784· ***The Holy Qur'an (28:70).***

785·***The Holy Qur'an (40:12).***

786· ***The Holy Qur'an (45:16).***

787· ***The Holy Qur'an (38:26).***

788 . ***The Holy Qur'an (12:67).***

789· ***The Holy Qur'an (6:57).***

790· ***The Holy Qur'an (12:40).***

791· ***The Holy Qur'an (5:49).***

792· ***The Holy Qur'an (45:16).***

793· *Tarikh-e-Tabri*,v.4, p-53

794.. Ibid.

795· *Tarikh-e-Tabri*, v. 4, p-53.

796· ***—The Holy Qur'an (5:95).***

797· ***The Holy Qur'an (43:58).***

798 · ***The Holy Qur'an (19:97);*** the Commentary of the *Nahj-al-Balagheh*, Ibn Abi al-Hadid, v.2, p-273, quoted from Kamil Mubarrad, p-582 (Printed in Europe)

799· The argument of referencing of this verse relevant to the differences between a husband and wife, would come later on in Imam's (AS) own rebuttal.

800· The Commentary of the *Nahj al-Balagheh*, v.2, p-280.

801· Ibid.

802· *Kamil Mubbarad*, p-45; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, pp- 274-275.

803· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, pp-310-311.

804· *Nahj al-Balagheh*, sermon # 58, Abdoh.

805· *Nahj al-Balagheh*, Sermon # 121.

806· *Nahj al-Balagheh*, Sermon # 17 and 123.

807· *Nahj al-Blagheh*, Sermon # 40.

808· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p-234.

809· *Nahj al-Blalgheh*, Sermon #172.

810· *Al-Imameh wal-Siyasateh*, v.1, p-132.

811· *Al-Imameh wal-Siyasateh*, p-136.

812· *Al-Kamil*, p-162; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p- 282.

813· Refer to Sermon # 36 of *Nahj al-Balagheh*.

814· *Kamil Ibn Athir*, v. 3, p-346; Tarikh-e-Tabri, v.4, p-64.

815· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, pp, 272- 273.

816· *Al-Imameh wal-Siyasateh*, p-138.

817· *Kalamt-e-Ghisar*, #315.

818· *Nahj al-Balagheh*, Sermon # 59.

819· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, pp-114-115, Quoted from the *Tarikh-e-Tabri.*

820· *Nahj al-Balagheh*, Sermon # 97.

821· *Nahj al-Blagheh*, Sermon # 29, *Al-Gharat Saghafi*, v.2, p-416; *Kamil Ibn Athir*, v.3, p-162; *Tarikh-e-Tabri*, v.4, p-416; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, pp- 111-125.

822· *Al-Gharaat*, v.2, p-431.

823· At that time Yemen was divided into three parts: The part in the vicinity of Hejaz was: Hazramut, The central part was: Sana and the farthest points were named as Jand. Mirasad al-Ittla, Chapter, Jand.

824· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, p-8.

825· *Al-Gharaat*, v.2, pp-591-628; *Kamil Ibn Athir*, v.3, pp 383-385; *Tarikh-e-Ya'ghubi*, v.1, pp-186-189; the Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 2, pp 3-18; *Tarikh-e-Tabri*, v. 3, pp 106-208.

826· *Nahj al-Balagheh*, Sermon # 25.

827· *Al-Gharaat*, v.2, pp 464-474; *Tarikh-e-Tabri*, v.4, p-103.

828· *Nahj al-Balagheh*, Semon #27.

829· *Al-Gharrat*, v.2, p-445.

830· *Al-Gharrat*, v.2, p-504.

831· *Tarikh-e-Tabri*, v.3, p-462.

832· *Tohf al-Aghul*, pp-176-177.

833· *Al-Gharat,* v.1, p-244.

834· *Al-Gharat*, v.1, pp 224-250.

835· *Nahj al-Balagheh*, Letter # 38; Al-Gharaat, v.1, p-260.

836· Is a city at the shore of Yemen waters from the side of Egypt. The caravan from here could reach within three days to Egypt *(Mirasad al-Ittla)*.

837· Is a city near Iskandriyeh *(Mirasad al-Ittla)*.

838· *Tarikh-e-Ibn Kathir*, v.7, p-312.

839· *Al-Gharaat*, v.1, p-264; *Tarikh-e-Tabri*, v.2, p-72; *Kamil Ibn Athir*, v, 3, p-352.

840· The Commentary of the *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 6, p- 77; *al-Gharaat*, v.1, p-264.

841· *Al-Gharaat*, v. 1, p-268.

842· *Al-Gharaat*, v. 1, pp-282-294.

843· *Nahj al-Balagheh*, Letter # 35.

844· *Tarikh-e-Y'aqubi*, v.2, p-194.

845· *Nahj al-Balagheh*, Letter # 65, Abdoh.

846· *Nahj al-Balagheh*, Sermon # 177, Abdoh

847· Deenvari in his Book *al-Akhbar wal al-Tawaal*, p-213, mentioned the name of Bark bin Abdullah as Nadhal bin Amir and name of Omroo bin Bakr as Abdullah bin Malik Saydavi; Mas'udi in *Muruj al-Dhab*, v. 2, p-423 mentioned Bark bin Abdullah as Hajjaj bin Abullah Sarimi famous with title of Bark and Omroo bin Bakr as Dhadviyeh.

848· Ibid.

849· *Maghatel al-Talebeen*, p-29; *al-Imameh wal-Siyasateh*, v.1, p-137.

850· *Tarikh-e-Tabri,* v.6, p-83; *Kamil Ibn Athir*, v.3, p-195; *Rodhe al-Waidheen*, v.1, p-161.

851· The Commentary of the *Nahj al-Blagheh* Ali Ibn al-Hadid, v, 6, p-114.

852· Maghatil al-Talebeen, p-30; the Commentary of the *Nahj al-Blagheh* Ali Ibn al-Hadid, v, 6, p-113.

853· . *Tarikh-e-Y'aqubi*, v.2, p-212.

854· *Tarikh-e-Y'aqubi*, v.2, p-312.

855· Ibid

856· *Muruj al-Dhab*, v.2, p-423.

857· *Kash al-Ghammeh*, v. 1, p-571.

858· *Muruj al-Dhab*, v. 2, p-424; *Tarikh-e-Tabri*, v.6, p-83; the Commentary of *Nahj al-Balagheh*, Abi Ibn al-Hadid, v, 62, p-115.; *Kamil Ibn Athir*, v.3, p-195; *Maghatil al-Taalebeen,* p-32; *al-Bidayeh wal-Niyhyeh*, v. 7, p-325; *al-Isti'ab*, v.2, p-282; *Rodhey al-Waizeen*, v.1, p-161.

859· *Irshad* of Sheik Mufid, p-151 (Printed Islamiyeh); *Rodheh al-Waidheen*, v.1, p-163.

860· Ibid

861· *Irshad* of Sheik Mufid, p-151 (Printed Islamiyeh); *Rodheh al-Waidheen*, v.1, p-164; *Kashf al-Ghammaeh*, v.1, P-581.

862· *Rodheh al-Waidheen*, v.1, p-164

863· '*Ayoun Akhbar al-Rida* (Printed in Qum).

864· *Tarikh-e-Y'aqubi*, v.2, p-212; *Irshad* of Sheik Mufid, p-652; *Rodheh al-Waidheen*, v.1, p-165; *Muruj al-Dhab*, v.2, p-425.

865· *Kashf al-Ghammeh*, v.1, p-584.

866· *Kashf al-Ghammeh*, v. 1, p-584.

867· *Bihar al-Anwar*, quoted from Aamali, v.9, p-650 (Old Edition).

868· The Commentary of Abu al-Fatooh Radhi, v.4, p-425.

869· *Tadhkireh al-Khawas*, p-177 (Printed in Njaf)

870· *Tarikh-e-Y'aqubi*, v.2, p-212.

871· *Kashf al-Ghammeh*, v.1, p-586; *Tarikh-e-Tabri*, v.6, p-212.

872· *Maghatil al-Talebeen*, p-36; *al-Akhbar al-Tawal*, p-214; *Tabaghat Ibn S'ad*, v.2, p-24; *Kamil bin Athir*, v.3, p-169; *Tarikh-e-Tabri*, v.6, p-85, *Oghad al-Farid*, v.4, p-359; *Kashf al-Ghammeh*, v.1, p-586.

873· Abu Hatim Sijistaani, *al-M'amroon wal-wasaya*, p-149; *Tarikh-e-Tabri*, v. 6, p-85; *Tohaf al-Oghul*, p-197; *Man la Youhadhreh al-Faghiyeh*, v.4, p-141; al-Kafi, v.7, p-51; In *Muruj al-Dhab*, v. 2, p-425, a part of it is written; *Maghatil al-Taalebeen*, p-38.

874· *Nahj al-Balagheh*, Letter # 47.

875· *Managhib Aaley Abi Talib*, v.3, p-313; *Tadhkiratil al-Khawas*, p-112; *Tarikh-e-Y'aqubi*, v.2, p-213.