Imam Ali
And Political Leadership

(Siyāsat Nāmeh Imām 'Ali)
Muḥammadī Reyshahrī

Translated by: Ahmād Rezwani

In Cooperation with
The Islamic Research Foundation Translation Department
Āstān Quds Raḍawī
Imam Ali and Political Leadership

(Siyāsat Nāmeh Imām 'Alī)

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The Islamic Research Foundation Translation Department
Āstān Quds Raḍawī

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A Word to the Readers

"Imam Ali and Political Leadership (Siyāsat Nāmeh)" is the most comprehensive and useful part of "The Encyclopedia of Imām 'Ali (a.s.) (Mawṣūʿa al-Imam 'Ali ibn Abī Ṭālib)". It is the most perfect asset, for the organization of a well-founded Islamic Civilization and a system of ruling a state in today's human society.

In reality, Imam Ali and Political Leadership is a book that speaks about the sovereignty of human values. Thus, this work is extremely helpful and instructive not only for the Islamic world and statesmen, but also for all those who suffer from the dominance of power, wealth and fraudulence under various names, and for those who yearn for the prevalence of values (of which its foremost is justice). Thus and for this reason, this part of the "Encyclopedia" was translated prior to other sections of this collection and presented as a separate volume to the interested readers.

Before reading this volume, respected readers are requested to consider the following points:

1. Imam Ali and Political Leadership is a complete translation [into English] of the fourth volume of The Encyclopedia of Imām 'Ali (a.s.) that also includes the Arabic text for those interested in hadīth and historical texts in its source language.

2. The Introduction to this version of "Imam Ali and Political Leadership" is more detailed than the fourth volume of the Encyclopedia, consisting along with new points, an analytical explanation for the reasons of Imām 'Ali's (a.s.) solitude towards the end of his ruling and also the reasons behind the disruption and discontinuity of his government despite his efficient policies.¹

¹. This analysis added to the Introduction of this book is taken from Volume Seven of "The Encyclopedia of Amir al-Mu'minin" [in Persian].
3. The Introduction of *Imam Ali and Political Leadership* is a summary of the policies of Imām ʿAli (a.s.). In order to be fully aware of the policies of Imām ʿAli (a.s.) in various fields, it is necessary to refer to the main text [of this volume] according to the order of the topics.

4. The references in the footnotes of the 'Introduction' are just a part of the sources used in *Imam Ali and Political Leadership* and it is necessary to refer to the main chapters of the book for further information about other sources.

5. Wherever reference is made to a 'section', it refers to the sections of the Encyclopedia of Imām ʿAli ibn Abī Ṭālib.

In the end, I would like to thank my respected colleagues and everyone else who collaborated in the compilation of the Encyclopedia of Imām ʿAli ibn Abī Ṭālib, in particular the eminent scholars Sayyid Muḥammad Kāẓim Ṭabāṭabāʾī, Sayyid Maḥmūd Ṭabāṭabāʾī Nijād and the dear professor Mr. Muḥammad ʿAli Mahdawī Rad, for their efforts in presenting analyses. I am also sincerely grateful to Mr. Aḥmad Riḍwānī who took on the English translation of *Siyāsat Nāmeh* and the eminent scholar Hujārat-Īslām Mohammad Sharīf Mahdavī and Mr. Zaid Alsalami for editing this work. I pray to Allah the Beneficent to bestow His rewards on them all, befitting His Grace and the dignity of the Master of the Pious [*ʿAli ibn Abī Ṭālib (a.s.*)].

'O Lord, Deign to accept this from us! Verily, You are the All-Hearing, the All-Knowing.'

Muḥammad Muḥammādi Rayshahri
21 Shawāl 1431
30 September 2010

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1. Qur'ān 2:127
Introduction

(1)

Politics in the Two Schools of Thought

On the 18th of Dhil Hijjah 35 AH/June 17,656 CE, Imām ‘Ali (a.s.) took over as leader of the Muslims and was martyred in his prayer niche on Ramādān 21st,40 AH /January 29th,661CE. His rule thus lasted for just four years, nine months and three days.

Among the many issues that merit discussion in relation to this period of his life are the following:

1. How the Imām (a.s.) came to power and the dimensions of his political reform;

2. The various kinds of resistance against the policies of Imām ‘Ali (a.s.), politically and militarily, and the wars and other conflicts during his short period of rulership;

3. The insubordination of Imām ‘Ali’s (a.s.) army, their refusing to go to battles and their weakness in front of the enemy and also tyrannical invasions, plundering and night raids by Mu‘āwiya;

4. The companions of Imām ‘Ali (a.s.) and his agents;

5. Events leading to the plot for the assassination of Imām ‘Ali (a.s.) and his Martyrdom.

Of these topics, perhaps the most important is the way that Imām ‘Ali (a.s.) organized his administration, and the reasons for his policies, and that is because of its relevance to the present era and the guiding principles it can offer to contemporary rulers, particularly to the statesmen of the Islamic Republic of Iran and the leaders of Islamic movements. We believe that a clarification of the political principles of Imām ‘Ali (a.s.) and a comparison with those of the Umayyad school, would confirm the validity of the Imām’s political principles in governing and respond to the objections that some people have raised against them, both in the past and even today.
According to Imām ‘Ali (a.s.), political insight is one of the most crucial requirements of leadership. Imām not only considers ‘understanding and correct political perception’ as the secret to a government’s success and survival, but also stresses that ‘governing a state is exactly politics itself’.

He asserts that political incapability is a blight that undermines a statesman’s authority and can lead to his downfall. In Imām’s view, therefore, rulers who do not possess such political insight will not be able to remain in power for long. Eventually, according to the teachings of Imām ‘Ali (a.s.), the pursuit of ineffective and wrong policies is a clear sign of the decline of a government’s authority and the weakness of a state.

Therefore, the management of a society on the basis of Islamic principles, as defined by Imām ‘Ali (a.s.), is only possible through the effective leadership of the rulers. In other words, statesmanship is one of the general principles of management and it is equally important in other schools. What distinguishes Islam from other doctrines, and puts the political principles of Imām ‘Ali (a.s.) above others and those of Umayyad politics, is how politic is viewed and understood.

Umayyad Politics

In the political ideology of the Umayyads, the only principle involved in politics appears to be identifying the goal and achieving it through whatever means possible and necessary. Such approach to politics has been common in all societies throughout history. Even today, politicians and statesmen in the “International Community” seem to have no other definition of politics than this. In other words, politics in the Umayyad School, is the same category as the common understandings of the governments that are not based on any principles or values, and for them, it is not the criteria for distinguishing between truth and falsehood that give them direction in their practices. In describing a politician, Oswald Spengler says, “A person who is politician by nature has nothing to do with the truth and falsehood of things.”

1. See 10/1 (Causes of Durability of Governments).
2. See 10/2 (Causes of the Decline of Governments).
The British philosopher Bertrand Russell had a similar view of the political motives and behavior of men in politics:

Political motives in most people include profiteering, selfishness, competition and love of power. For instance, in politics, all human actions originate from the above traits. A political leader who can convince people that he would be able to satisfy these needs, would also be able to subjugate people in such a way that they get to believe that two plus two equals five, or his authority has come down to him right from God.

The political leader who neglects these basic motives is usually deprived of the support of the masses. The psychology of public mobilizing forces is the most basic part of the education of successful political leaders. Most political leaders achieve their positions by convincing people that they have humanitarian ideals. It is easily understood that such a belief will be welcomed as it is emotionally appealing. Fettering people, public lectures and sermons, illegal punishments, and wars are procedures and steps towards the development of emotions. I think, for the followers of illogical thinking, keeping people in emotions provides with a better chance to deceive them and make benefit from them.¹

This interpretation of politics is clearly the same interpretation of Umayyad statesmen, beginning with Mu'awiya. On this basis, and by relying on the slogan 'Kingdom is barren', in order to seize control and safeguard his acquired power, Mu'awiya was ready to commit any mischievous act and use any means to achieve this goal.

The Politics of Imām 'Ali (a.s.)

In the view of Imām 'Ali (a.s.), by contrast, politics is the administration of society based on Divine principles and values, and a truth-oriented movement. He is quoted as saying:

Kingdom is politics.¹

Thus he (a.s.) never approved of doing anything simply for the purpose of achieving or retaining power. On the contrary, he never considered resorting to illegitimate measures, even if the alternative was the possible loss of rightful power.

According to the teachings of Imām ʿAli (a.s.), politics involves recognizing and employing of legitimate strategies to administer a society and provide its people with material and spiritual welfare. In other words, in Imām ʿAli’s (a.s.) teaching, exploiting illegitimate methods and tactics, to achieve ends, is not politics, rather they are deception, fraud and as in Imām al-Ṣādiq (a.s.’s words, ‘imposture’, even though they may appear effective.²

Therefore, from the viewpoint of Imām ʿAli (a.s.), the government is based on mastery over the hearts and the subjugation of the intellects and emotions, not dominating over them by the exploitation and subjugation of their bodies. In such an understanding of government, there is no need to resort to duplicitous and illegitimate political strategies and methods. According to Imām ʿAli (a.s.), power has no sanctity other than to administer justice, and therefore there is no reason to resort to illegitimate or underhand methods to preserve it. Such mastery over hearts is only possible by using legitimate methods and by treating people in accordance to the principles of justice and truth. Unlawful and false policies may achieve and maintain power for a short while, but they will never last long and they bring nothing to people but harm and loss:

“Truth has a [lasting] sovereignty while falsehood has a [short-lived] turn.”³

1. al-Amālī by al-Ṣādiq, p. 132.
2. Imām al-Ṣādiq (a.s.) says about Muʿāwiya’s political cunningness: “It is imposture and devilishness; it looks like intellect but it is not intellect.” (al-Kāfī, vol. 1, p. 11.)
Imām 'Ali's (a.s.) Reforms

In accordance to this approach towards government and understanding of politics, Imām ‘Ali (a.s.), immediately after taking over the reins of power, launched a series of state reforms, calling for 'social and economic justice'. He declared that his main object in accepting government was to 'embark on reforms and restore suppressed rights'. Imām ‘Ali (a.s.) believed that the events that occurred after the death of the Messenger of God (s.a.w.) had radically distorted the values that he (s.a.w.) had introduced, and there was as a result a great inconsistency between the rule and example of the Prophet (saw), and what had been done in the name of an 'Islamic State'. In his formal statement at the beginning of his Caliphathe, Imām ‘Ali (a.s.) had asserted that what had previously been done had been inconsistent with the conduct (ṣīrah) and tradition (sunnah) of the Messenger of God (s.a.w.). He believed that the current state of affairs was unacceptable; and there was a strong need to establish new ways and procedures of government, and that this idea can be achieved by the 'code of conduct and reforming of Imām ‘Ali (a.s.)' which are in concordance with the 'Prophetic traditions and reforms' rather than the 'tradition of the two Sheikhs'¹.

Imām ‘Ali (a.s.) with his deep political insight realized that such a process of radical reforms would not be tolerated by the people who had become accustomed to reversed values over a period of years:

لا تقوم علیة القلوب ولا تلبیه علیه العقول.

Neither hearts can bear it nor can intellects stand firm before it.²

However, he was a truth-oriented statesman who regarded honesty in speech and clarity in position as well as adherence to the truth, and nothing less, as being the very essence of politics. Thus, in his

1. The first two Caliphs.
very first statement after accepting the leadership of the community, he explicitly declared an unrelenting struggle against the errors and deviations of latest years, without the slightest fear of the political repercussions and social tensions that would ensue.

Policies of Imām ‘Ali (a.s.) concerning Confrontation with Deviations

Imām ‘Ali (a.s.) had a deep and precise awareness of what had befallen the people and knew how they had acclimatized to the deviations; he therefore became determined to embark on reforms. He knew both the depth of the calamity and the difficulty of removing it from every circle of the society. Thus, Imām ‘Ali (a.s.) acted neither hastily nor unplanned. He divided the reforms he intended to make into two categories:

1. Fighting against administrative and economic corruption.
2. Fighting against cultural deviation.

The Policy of Administrative and Economic Reformation

Imām ‘Ali (a.s.) began to encounter administrative and economic deviations and fight against corruption in these areas from the very beginning of his rule. He expelled incompetent, corrupt and ill-behaved administrators from their posts and reclaimed the plundered public treasury.

On the first day of his rule, Imām proclaimed his intended reform policy in the following thought provoking words:

\[\text{وَأَعْلَمَنَا آتَى إِنَّ أَحْيَانَكُمُ رَكِّبَتُ رَكِّبَتُ مَا أَعْلَمُ َ،ُوَمَا أُصْغِرُ إِلَىْ قُوَّلِ الفَالِقِ وَعَظِمٌ}\\
\text{العائِبٍ.}

"You should know that if I responded to you, I would lead you as I know I should, and would not care about whatever one may say or reproach." ¹

Meaning, you should comply with me in a way that I know. Imām ‘Ali (a.s.) is a truth-centered person, proficient in the *sunnah* and

¹. See 1/3, ḥ. 8.
absorbed in God. What is thought-provoking here is that Imām indicates that he knows that compelling people to comply with his way, would lead to hardships, or even more, being followed with rebukes, faultfinding, and stirring up the society, but his motto was ‘I am a truth-centered and I safeguard the truth and nothing else’.

Then, on the second day of his Caliphate, he asserted in his lofty status of social guidance, and in view of his great responsibility of leadership, saying:

آلا إن كُل قَطِعَةٍ أَطْعَمَهَا غَنَّيًا وَكُلُ مَالٍ أَعطاَهُ مِن مَالِ الله فَهُوَ تَزْدَوَّرُ في بُيُوتِ الْمَالِ، فَإِنَّ الحَقَّ الْقِدِيمِ لاِ بَيْطَلَةٌ شَيْءٌ، وَلَوْ وَجِدتَهُ وَقَدْ نَزَوَّجَ يَوْمَ النَّارِ وَفَرَقَ في الْبَلدَانِ لَكُرِّدُتْهُ إِلَى حَالِهِ، فَإِنَّ فِي الْعَدْلِ سَعْتَهُ، وَمِن ضَلَّةِ عَنْهُ العَدْلُ فَلْتُحْوَي عَنْهُ أَصْبَحُ.

Know that any land that ‘Uthmān had granted and any wealth from God’s property that he had given as gift will be refunded to the Public Treasury; as nothing can annul previous rights. If I find the assets I will restore them to their rightful place, even if they are given as dowries to women or distributed among cities; for “spaciousness is only in justice, and for whomsoever justice is constraining, oppression will be even more so.”

In a fervent, awakening and thought-provoking sermon, Imām spoke widely on the same day about the responsibilities of the authorities of a community in realizing social justice, stressing that he would not give a special privilege to anybody to use Public Treasury; and those who have taken public treasury, plots of land, water, well-bred horses, and beautiful maids through usurpation, should know that Imām ‘Ali (a.s.) will confiscate them all and return them to the Treasury.

These words came down like a heavy thunderbolts, striking like a blacksmith’s hammer, on the heads of those who had plundered and pillaged (illegitimately) and were now extremely worried. Thus Imām ‘Ali’s (a.s.) outcry, advocating justice, reverberated more than ever

1. See 2/3, h. 72.
among the well-known figures that soon turned into staunch opponents of his (a.s.) ruling.

These mottos were announced and the people got familiar with a resonance, unknown to them up to then.

On the third day of Imām 'Ali’s (a.s.) rule, people sought to receive their portion of the Public Treasury. Imām ordered his scribe, 'Ubaydullāh ibn Rāfi' as follows:

Start from Muhājirīn (the emigrants). Call for them and give them three dinars each. Then, call for the Aνṣār (the supporters) and treat them similarly. Anyone else that comes to you, black or red, or..., treat them the same way as you treated Muhājirīn and Aνṣār...¹

The elders among the people found that Imām 'Ali’s (a.s.) plan of economic justice was not a slogan, but that it was indeed a real and very serious practice. Objections were raised before the scribe of the Imam [a.s.], who later reported them to him. Not only did the Imām remain unmoved by the onset of oppositions, [especially from insolent figures] and did not hesitate on his path, rather he asserted the continuation of his reforms decisively. He said:

وَأَلَّاَّلَهَّ إِنِّي يَقِيتُ وَسَلِمَتُ هُمْ لَأَقْيِسُوهُمْ عَلَى الْمُحْقَجَةِ الْيَبِيْضَاءِ

"By God, if I remain [in power] and stay secure and sound, I will set them firm on a bright path."²

From this very moment the vengeance for the killing of 'Utbmān began! Was it not ironic that some of the gold-hoarders and affluent stipulated their allegiance to the Imām on the following two conditions?

1. 'Ali (a.s.) should not meddle with the wealth that they have seized during the rule of 'Utbmān.
2. The murderers of 'Utbmān should be identified, arrested and killed.

However, the Imām knew that the revenge for 'Utbmān’s bloodshed was only a pretext. Their main concern was to prevent 'Ali (a.s.) from taking back the illegitimate riches and treasured up properties left

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¹. See 2/1, h. 62.
². Ibid.
over from the era of ‘Uthmān. Regarding this, the Imām had heard various proposals and had strongly rejected all the proposals which were compromising, contradictory to the restoration of rights and based on trampling on the Public Treasury.

The Policy of Cultural Reformation

In different parts of the Encyclopedia of Imām ‘Ali’s (a.s.), the reasons for people’s uprising against ‘Uthmān’s rule are mentioned; the most important of which was standing up against administrative vices and economic corruptions.¹ People were fed up with the unfair extravagance and nepotism and would not tolerate the incompetent sovereignty and incapability of the statesmen who had been assigned to their posts, only because of their attachment to the Caliph. Accordingly, from the early days of his rule, Imām ‘Ali (a.s.) started his bureaucratic and economic reforms, despite all the difficulties that arose thereby. However, the society was not yet ready for the accomplishment of cultural and intellectual reforms and fight against distortions of values and deviations which had taken place in various dimensions in the Islamic state. Imām ‘Ali (a.s.) had to delay and act prudently, preparing the ground and then begin the struggle. In other words, this movement was in need of more stability and stronger establishment in his government. That was why Imām ‘Ali (a.s.) declared:

_almost astoot fardh adā wāfiyyah min taddallih yadāfiyyat Arsha.

“If my steps remain firm through these slippery places, I shall alter [many] things.”²

The Imām could not easily and immediately build a different culture and fight against what had been fixed in the people’s minds, tongues, souls, and characters over a period of twenty five years and they were accustomed to, so far.

Without doubt, this fight would have raised widespread discontent and exacerbated the already complex affairs, hindering the chance for

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² See 2/4, h 73.
other reformation. Therefore, forbearance had to be shown until the
appropriate time came.
Nonetheless, Imam 'Ali (a.s.) embarked on reforms on the basis of
precise planning, clear perspective and explicit goals, aiming at
restoring the community back to the Prophet's (s.a.w.) conduct and
tradition. He took the first step toward the founding and expansion
of social justice and implementation of administrative and economic
reforms, carrying it on to the end of his life in order to lay the
foundation for an 'Islamic' community in its absolute meaning,
based on the Qur'anic values and Divine doctrines. It is regretful
that evil-mindedness, inhumanity and tyranny hindered this great
man of justice and faith, from achieving all those noble goals.

What we are dealing with here is an account of the most fundamental
reforms of Imam 'Ali (a.s.) in the bureaucratic, cultural, economic,
social, judicial, security, military and international areas, based on
texts of history and traditions, while trying to explain the principles
of the reforms. Without question, a thorough explanation of the
foundations of Imam 'Ali's policies and an interpretation of his
reformation certainly demand more efforts and time.
(2)

Ruling over the Hearts

Islam is the religion of governance (hukumah), as is clearly evident in the doctrines of this Divine faith. However, a close study of the Islamic texts dealing with the foundations of an Islamic government indicates that Islam is a religion that rules over people’s hearts rather than over their ‘bodies’, dominate them with political authority. The principles of this type of ruling and statesmanship are tantamount to the political foundations of the Islamic state and the political foundations of Imām ‘Ali’s (a.s.) ruling system are the very foundations of Islamic management.

Islam is the system for the material and spiritual advancement of human beings. The most basic element of this code is love. The role of love in the actualization of an Islamic government and the plans provided by the Divine religion for the development of human society is so highly emphasized upon, that Imām al-Bāqir (a.s.) considers the religion of Islam as nothing other than love, saying:

何人の心を愛すか？

Is religion anything but love?¹

In the view of Imām ‘Ali (a.s.), the main pillars of Islam and the principles of its plan of perfection are based on love for Allah. In this regard he says:

إن هذا الإسلام دين الله الذي اصطفاه ليصفه، واصطفاه على عينه وأصفاه.

Verily, this Islam is the religion which Allah has chosen for Himself, formulated before His eyes, for which He selected the best among His Creation and He established its pillars on His love.”²

Religious and truthful political leaders of the Islamic nation are manifestations of the people’s love for their Lord and the people’s love for them is love for God. In this respect, the fundamental basis of the Islamic government is beyond people’s allegiance and their votes. An Islamic government is rooted in the people’s love. This is indeed the secret of so much emphasis given by the Holy Qur’an and Islamic traditions regarding love of Ahlul Bayt (a.s.).

On the other hand, it is clearly evident that love is not something which could be gained by compulsion. It is not possible for a person, by merely reading a statement or a pamphlet, to start loving someone or something or being forced to do so, contrary to his inner drive.

Man loves beauty. This love for beauty lies deep in his soul, and by nature, he loves all types of material and spiritual beauties. Consequently, if he views someone’s personality, manner and behavior as beautiful, he would fall in love with him; and if he finds him displeasing, he would turn away from him. This is what human nature dictates, unless this inner nature changes.

We therefore understand that the secret of the emphasis on showing love for Ahlul Bayt (a.s.) and the philosophy of its necessity, are in persuasion to achieve real knowledge about them, as their character, behavior and treatment of people is so beautiful and attractive that true and unbiased knowledge of them simply leads to loving and attachment to them. How is it possible for a person to see and know so much inner beauty in the conduct of Imâm ‘Ali (a.s.) and yet not to love him, unless one has lost his human conscience and defiled his pure and noble nature? This is the secret of the people’s such fervent love and devotion towards Imâm ‘Ali (a.s.). Clearly, those who love him are of various types throughout history and unbounded by ideologies and beliefs, from all schools of thought; as beauty and the love for beauty have no boundaries, such as love for Imâm ‘Ali (a.s.) who is the greatest manifestation of beauty on earth.

The comportment of Imâm ‘Ali (a.s.) during his life was totally adherent with the truth, truth-centeredness and the spreading of truth. He (a.s.), during his brief period of reign, demonstrated the most beautiful aspect of human rule. Would it be possible to behold
Imam 'Ali's (a.s.) grace, beauty and its manifestation in his government and yet not to fall in love with it?

Now, before we elaborate on the historical texts and traditions relating to the statesmanship of Imam 'Ali (a.s.), we intend to review the Imam's political principles in government. This review would be very brief and within our limited ability and time. In reality, restating these principles is manifesting the secret of the beauties and attractions of Imam 'Ali (a.s.) and indicating the political principles of ruling over hearts. We hope that the officials of the Islamic Republic of Iran do their best in getting to know, introducing and implementing these beauties and try to identify the reality of their political and administrative life as well as their transient responsibility with Imam 'Ali (a.s.), and hence delineating a beautiful perspective of the government of Imam 'Ali (a.s.) for all mankind.

One: Administrative Policies

The managerial policies of Imam 'Ali (a.s.) in administration can be stated in the following principles:

1. Honesty in Politics

Honesty is the most fundamental principle in the administrative policies of Imam 'Ali (a.s.). Throughout history, statesmen were mostly dishonest to people; what they have told people was not what they had thought about, nor acted upon accordingly. Imam 'Ali (a.s.) had set honesty and truthfulness to the people, as a steadfast principle in his sovereignty and remained faithful to it from the early days of his reign to the moment of his Martyrdom. Without doubt, honesty has been one of the most significant causes of the everlasting attractions of Imam 'Ali's (a.s.) rule over the hearts throughout history and an explicit distinction between his (a.s.) politics and the Umayyad politics.

In the Umayyad culture, honesty is meaningless. All sorts of fabrication, lies and imposture are the motif of their politics. As previously mentioned and as it is evident to those having a slight familiarity with the history of politics, most statesmen of the past had no implication of politics except for inversion of reality and truth and spreading falsehood in their interactions. Narrating a
memory of a true follower of Imam Ali's (as.) school of politics, the late Imam Khomeini in this respect would be very beneficial and interesting. After his first intense attack against the tyrannical monarchy he was arrested and a high government official met with him and spoke to him about politics. His account of what that person said is as follows:

"[He said:] Politics is a kind of malice, falsehood, rascality, etc, so you'd better leave it to us!"

Imam Khomeini goes on to say:

"He was right in that. If politics is such, then it is theirs."

As for the professional statesmen, if lying, deception and hypocrisy are eliminated from politics, nothing will be left of it for them. Imam 'Ali (as.) politics is in extreme contradiction with this. In his view, honesty is the primary condition of statesmanship. If honesty is left out of the statesmen's actions and relations with people, then, human rights, adherent to law, social justice, and being truth-oriented, etc., would be meaningless and vain. In other words, all these in the absence of honesty would be mere slogans for deception of people and instruments for further violation of their rights.

In the politics of Imam 'Ali (as.), employing "inverting" methods is permissible only in battles, within all its restrictions, exceptions, and frameworks which will be pointed out when mentioning the warfare policies of the Imam (as.).

2. Truth-Orientation

Adherence to the truth is the manifestation of political honesty in Imam 'Ali's (as.) government, and is evident all through the short period of Imam 'Ali's (as.) reign. He thought of nothing but truth and intended nothing but the establishing of rights. His outcry was for the restoring of rights and his silence was for preparing the grounds for safeguarding the truth. His teachings in this regard are very thought-provoking and awakening. There were many who spoke of truth and claimed to be adherent to it; but when their personal,

group and sectarian interests happened to conflict with their slogans, their interpretations and justifications would come to their aid to surrender the truth. But, Alis's steadfastness and firm stance on truth and right is indeed a matter of wonder. In his view the 'Principle' is right. So it must be equally applied to everyone and practiced by all, friends, near of kin, insiders, outsiders, etc.

3. Adherence to the Law

Law is a strong cord that brings union and alliance among different social strata. What is addressed here is not the issue of lawlessness, as a lawless society is not a human society, rather a jungle. In fact, the position of law and the way rulers and people look at it, hold significance. The sanctity of law according to Imām ʿAli (a.s.) is something irreplaceable. This can be seen in many texts, such as "Imām ʿAli (a.s.) Encyclopedia", where it reports his interaction with people in financial matters, implementation of legal punishments, judgments, etc. Contemplating on these narrations will show that from the view of Imām ʿAli (a.s.) no one was above the law and no person or no authority could hinder the execution of Divine law. The position of Imām ʿAli (a.s.) clearly indicates that he did not regard himself as a man of authority above the law. This was why he did not tolerate any compromising and struggled against flattery and hypocrisy in politics, strongly fought against falsehood, pretending rightfulness (as a show), baseless justifications and [personal] interpretations that were so prevalent in the Umayyad politics.

4. Administrative Discipline

Imām ʿAli (a.s.) frequently and emphatically enjoined orderliness in affairs and discipline in behavior. This instruction was so important that Imām, even in his deathbed —where he would naturally have stated his most significant and efficient instructions—emphasized it.

He viewed organization in life and discipline in action as among the lofty goals of Divine Revelation:

1. See 3/3, h. 89.
2. See 3/5, h. 102.
"Verily, in it [the Qur’ān] there is the knowledge of the future, the accounts of the past, the remedy to your maladies, and (what brings) order of your affairs."

He would continuously advise his administrators to attempt to maintain administrative discipline and not to forget orderliness in affairs, doing whatever they plan to in its due time and not wasting their time in disorder and confusion.

5. Appointment of Competent and Capable Administrators

Administrators are the executive arms of the rulers and they are the agents of establishing justice and spreading the law in society. Their competence, capability, steadfastness and behavioral soundness have doubtlessly the most effective function in organizing the society in its various dimensions. Therefore, from the perspective of Imām ‘Ali (a.s.), in the appointing of administrators, competence and merits must be the criteria, rather than kinship or any kind of social relations. ‘Meritocracy’ is the quintessence of appointment in Imām ‘Ali’s (a.s.) politics. Moral competence, nobility, expertise and capability should be the criteria for the appointments, and not kinship, or any kind of causal, factional, and sectarian relations, particularly if they are with political motivations (and void of truth).

The Imām maintains that, directors and officials do not have the right to grant governmental posts to people on the basis of familial or political relations. They do not have the permission to consign people’s affairs to those who do not come from a noble and righteous family; they are not privileged to assign those who are far from moral virtues and good disposition. They cannot employ those who do not possess the proper expertise and necessary cheerfulness in performing executive jobs. He (a.s.) viewed the job of an administrator as a ‘trust’ that should not be consigned to anyone but a trustworthy person.

6. Providing the Administrators with Their Financial Needs

Imām believed that the administrators must enjoy sufficient remuneration. According to Imām ‘Ali (a.s.), in preventing othe
formation of any corruption and in introducing reforms, it is necessary that administrators be handsomely remunerated. In this case, on one hand, they will avoid the embezzlement of the Public Treasury, and on the other hand, the officials will have the authority to punish the mutinous and treacherous and discipline the corrupt so that they would have no excuse for violation.

7. Special Care for the Armed Forces

Armed forces are the strong fortresses for safeguarding the sovereignty of a community. Their military power is definitely very effective in maintaining security and preventing the intrusion of the enemy, and above all, in barring even the slightest temptation by the rebels to launch an invasion. Military forces according to Imam 'Ali (a.s.) must enjoy special care from the officials. They must interact with troops as fathers do with their sons.

8. Necessity for Setting up an Establishment to Monitor the Function of the Administrators

The world is a slippery place, and worldly attractions and glamour may cause one to blunder and fall. The officials are to take utmost care in selecting worthy administrators, and appointing pure-hearted, good-tempered and steadfast people for administrative tasks. Once they achieve this goal, they should not feel relieved of possible administrative corruption, violation of the law and behavioral abnormalities. Therefore, setting up an organization for supervising the administrators' behavior and watching over the administrative violations and deviations would be mandatory. Imám 'Ali (a.s.) strongly forbade prying into people's privacy in a ruling system, but he always emphasized the surveillance over employees of an Islamic state and monitoring the behavior of administrators through certain intelligence establishments, lest they should neglect their duties or violate people's rights by means of their power and the authority which is at their disposal.

That section of Imam's letters in this respect and his letters to the wrongdoing administrators such as Ash'ath ibn Qays, Ziyād ibn

1. See Nahj al-Balāghah, letter 53.
Abīth, ʿAbdullāh ibn ʿAbbās, Qudāma ibn ʿAjībān, Maṣqala ibn Haybarā, and Mundhir ibn Jārūd, indicate that he (a.s.) had employed very powerful intelligence establishments in his government to monitor the administrators.

However, what is very important here is that the informants were both honest and faithful so that they would watch over carefully, follow up steadfastly and investigate honestly on one hand, and be truthful and loyal in their reports on the other.

The people that Imām ʿAli (a.s.) had selected for this extremely important task were so highly endowed with justice, truthfulness, and authority that their reports were the bases for administrative rewards and punishments. Based on the reports, those who had done good were rewarded, the treacherous were punished once proven guilty and the corrupt ones were expelled from work, in order to set an example for others.

9. Prevention of Gifts

In order to put an end to bribery in the bureaucratic system and cleanse the society of this evil and corruptive practice, he (a.s.) banned the acceptance of gifts. Nonetheless, imposters will try to penetrate into the administrative body of the government to utilize the state facilities by any possible means, Imām (a.s.), therefore, considered the acceptance of gifts by the administrators as transgression (ghulāl) and called the bribery as a kind of polytheism (shirk).

10. Decisiveness together with Tolerance

Imām ʿAli’s (a.s.) behavior highly represented decisiveness and tolerance. From his point of view, administrators must practice tolerance and flexibility while being decisive. He regards extreme violence as harmful to management and he also considers too much leniency and easygoingness in administering justice in people’s affairs as detrimental. According to Imām (a.s.), a successful manager would be he who can devise a midway between decisiveness and compassion, strictness and leniency. Wherever there is need for firmness, he should practice it and not back down; and if leniency is demanded for being successful, he should not avoid using it.
Decisiveness coupled with tolerance, and strictness joined with leniency is the strategy that Imām ‘Ali (a.s.) employed to prevent rebels from turning more rebellious and the hopeful from becoming desperate. Pondering on factual examples of what was said here—and presented in this book—would be very instructive.

**Two: Cultural Policies**

Discussing the various dimensions of cultural policies demands much wider attention. Here, however briefly, we will mention certain points as an introduction to texts of history and *ḥadīth*:

1. **Development of Education**

   In Imām ‘Ali’s (a.s.) system of government, cultural development precedes economic development, for the fact that economic development is not possible without cultural development, and also unconscious society submerged in ignorance neither enjoys the economic possibilities, facilities and blessings nor is it endowed with skills to use them or be even aware of the necessity to use them. Cultural and educational development is a true need of the human soul and mind, and economic development is the need of the body. Without doubt the needs of the soul and the intellect supersede the needs of the body.

   Imām ‘Ali (a.s.) considered knowledge as the origin and basis of all physical and spiritual goodness and a criterion for the evaluation of human beings. He believed that ignorance is the source of all evils and disappointments:

   
   "The worth of every person is what he knows."¹
   
   "Knowledge is the root of all good, and ignorance is the origin of all evils."²

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1. See *Science and Wisdom in the Qur’ān and Hadith*, 1/30.
2. Ibid. h. 15 For more information on the texts denoting the precedence of cultural development over economic development, see Chapter Two of Part One of the book.
He (a.s.) also emphasized that the people’s need for knowledge and acquisition of moral virtues are higher than their economic needs:

\[
\text{‘In nās al-salāh lā ṣawā‘i lā wālīh wālīh lā fīṣlāh wālīh.’}
\]

"Verily, people need righteous manners (ādāb) more than they need silver and gold."\(^1\)

\[
\text{‘In kā’m lā iṣbāb lā ṣawā‘i lā wālīh lā fīṣlāh wālīh.’}
\]

"Verily, your need to acquire manners is more than your need to acquire silver and gold."\(^2\)

By looking at this issue from another perspective, we notice that the Divine teachings have clearly stated that the philosophy of Revelation, the secret of Prophethood and the reason for government in the doctrine of Prophecy is to educate and discipline human beings, remove ignorance and motivate the intellect. Similarly, Imām ‘Ali (a.s.) whose mind, tongue, and manners were the clarifiers and explainers of the Prophetic culture, has presented this reality in a very beautiful form in his sermons.\(^3\) He clearly presented in his practical way of life the necessity of attaching importance to the culture of the society, giving priority to education over daily human needs and stressing the development of culture along with other dimensions of life. How subtly he defines the “age of pagan ignorance (jahiliyya)” as a symbol of spreading ignorance and total destruction of knowledge, and without doubt a Divine Prophetic community and that of Imām ‘Ali’s (a.s.) must be far from that.\(^4\)

2. Reforming the Culture

Among the sublime and eminent policies of Imām ‘Ali (a.s.) is the battle against false traditions, impolite manners, unsuitable behaviors, and the emphasis on decent manners and befitting behaviors, or, in short, rectifying the culture of the public. Imām ‘Ali (a.s.) would

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1. Ghurar al-Ḥikam, h. 3590.
2. Ibid, h. 3835.
3. See Nahj al-Balāghah, Sermon 182.
4. See Nahj al-Balāghah, Sermon 2.
advise his administrators not to eliminate anything from the society on the pretext that it is left over from the past. He would ask them to have a thorough study of them and support the beneficial and humane traditions and fight only against evil traditions, and never tolerate their perpetuation and expansion.

3. Criticism, Yes! Flattery, Never!

Criticisms is a right by means of which other rights are restored. It prevents despotism -the most dangerous pitfall of governments-.

In a society where criticism is free and people are able to disclose the rulers' deficiencies and flaws, the statesmen can better notice their own weaknesses, fight against corruption and injustice and offer valuable services.

On the other hand, in the absence of criticism, the grounds will be paved for the emergence of flatterers, sycophants and hypocrites. The statesmen's weak points in policies, plans and steps will also remain unnoticed, and thus corruption, decadence, and injustice in governmental organizations will develop, leading to the fall of the governments.

When the Commander of the Faithful (a.s.) took over the government, undue praises and exaggerated compliments about authorities were part of the general culture. The rulers did not prevent these things on the contrary they further encouraged them. It was in this way that the culture of flattery and sycophancy had developed and the cunning enemies of truth had achieved political and social positions by flattering the commanders and authorities, without being qualified for those jobs.

On the other hand, since the authorities were never criticized, they began to slowly consider themselves immaculate and flawless, to the extent that they took the constructive and compassionate criticisms as offensive and deemed it necessary to stand against them, in order to protect their position.

Of the most exciting and exhilarating measures of Imām ʿAli (a.s.) taken in rectification of the common culture, was battling against flattery and sycophancy and his stress on constructive criticism.
He (a.s.) asked his administrators to appoint their associates, consultants and companions, from among people who were more straight forward in their impartiality and their sincerity. They were told that they must treat them in a way that they would never appeal to flattery, evade any criticism or excessively praise [others]. He (a.s.) would also openly and staunchly oppose any praises [made to himself] and mordantly respond to those who praised him. He asked people neither to praise nor to flatter him for his Divine duties, but instead to criticize him benevolently if they found anything wrong with his plans or if they found his manners in need of criticism, and that they should not talk to him the way they talk to the tyrants.

Interestingly enough, the Commander of the Faithful (a.s.) had brought up the issue of letting others criticize him, not only in regular circumstances but even on the most critical occasions of his government, like amid the battle of Siffin.

It so happened that in an exciting speech, Imām (a.s.) made some remarks regarding the mutual rights of the leadership and the people. One of his companions who was very excited by these points began as usual to praise and applaud him while expressing his loyalty. Without being influenced by his praising and applause or even being concerned about the sensitive and critical current circumstances, Imām (a.s.) responded to such admiration as follows:

"According to righteous people, the worst trait of rulers is that it may be thought about them that they love glory, and their
affairs may be taken to be based on pride. I really hate that it may occur to your mind that I love high praises or to hear eulogies. By the Grace of Allah, I am not like this. Even if I had loved to be mentioned like this, I would have quickly given it up in submissiveness before God ....”

“Do not address me in the same manner despots are addressed, do not evade me as the people of passion are (to be) evaded, do not meet me with flattery and do not think that I shall take it badly if a true thing is said to me or think that I wish to be admired, because the person who finds the truth said to him or justice presented to him unbearable, it would be more difficult for him to act upon them.”

Furthermore, he draws the following conclusion from his words:

 فلا كفروا عني مقالتي بحق أو مشورة بعدل، فإنني تمس في تقسيٍّ يُقوى أن أخطأ و لا أنس
ذاك من فعل إلا أن يتقري الله من تقسي ما هوُ أملك بمنى.

Therefore, do not abstain from saying the truth to me or pointing out a matter of justice, because I do not regard myself being immune from mistake. I am not immune from making mistakes in my actions, unless God helps me in my affairs as He is more Powerful than I am.

By these words, Imam ‘Ali (a.s.) clearly expressed that if it were not through God’s assistance and his Divine infallibility (‘ismah), he would possibly fall into mistakes too. Despite his enjoyment of this Divine immunity, he did not want people to be hindered by his political and spiritual status from criticizing him, and stressed that if they realized anything mischievous and wrong in his government, they must proceed and point it out to him.

In other words, by responding to the excessive admiration of that person, Imam (a.s.) on one hand firmly condemned the bad custom of praising the commanders and political authorities in the Muslim community, and on the other hand, he wanted to develop in people the spirit of criticizing and scrutinizing the actions of the authorities

1. See 4/5, h. 164.
2. Ibid.
of the Islamic state, even if they were on the highest level of administration, like the infallible Imām (a.s.), and also encouraged the acceptance of constructive criticism among the high ranking authorities of the Muslim community.

4. Imām ‘Ali’s (a.s.) Reaction to Destructive Criticism

One point that must be understood at the end of this discourse is Imām’s (a.s.) sagacious reaction to criticism. Taking his conduct in encountering criticism and the objections of three main political opposition trends, i.e., Nakithin (covenant breakers), Qasījīn (deviators), and Māriqīn (transgressors) into consideration, indicate that although he formally and practically asked people to express their criticism, he did not allow the seekers of power, the spiteful and the plotters to tell and write whatever they wished in order to achieve their political goals on the pretext of criticism.¹

5. Adherence to Truth, rather than to Personalities

However high people soar towards the truth, the possibility of their eventual deviation can never be negated. Therefore, it is important that people, in following the personalities, to notice this fact, and never consider human beings as ‘absolute’. Paying attention to this issue and other enlightening teachings of Imām ‘Ali (a.s.), should be regarded as the most fundamental guidelines of that holy Imām in rectifying the general culture of the public. It is obvious that in political and social trends, most deviations that occur, originate from absolutism in regards to figures and the notion of ‘personalism’ in taking stances.

Imām ‘Ali (a.s.) used to warn people that personalities, however great, noble, popular or trustworthy they may be, cannot be a criterion for distinguishing truth from falsehood. He tried to get the society to a stage of awareness, understanding of stances and criteria and cultural consciousness, that people would measure personalities and their stand by truth and to see the truth as a criterion for getting to know personalities, and not the other way round.

¹ Leadership in Islam, M. Muḥammadi Rayshahri, p. 391-418.
Three: Economic Policies

The people who stood up against 'Uthmān's policies proclaimed that the reasons for their uprising was economic disorder, the caliph’s excessive open-handedness, unnecessary spending, negligence of people’s livelihood and dishonest use of the Public Treasury.

In such an environment, Imām ‘Ali (a.s.) from one side stressed on the issue of production, and from the other, gave priority to the regulation of the market, and to conclude, he paid close attention to the distribution of the Public Treasury, rejecting any kind of discrimination. Perhaps this was Imām’s most difficult position.

The principles of the policies of Imām ‘Ali (a.s.) in economy can be specified as follows:

1. Promotion of Work Ethos

Paying attention to work and endeavor occupies a high status in the teachings of Imām ‘Ali (a.s.). From his (a.s.) point of view, economic poverty is caused by the culture of lassitude, inactivity, laziness and incapability. A society replete with cheerfulness, full of positive movement and dominated by the culture of work will not be inflicted by poverty which is the origin of many spiritual, material, individual and social maladies. Imam therefore highly emphasized the necessity of working and striving, regarding work, as an act of worship and striving for the improvement of living condition, as taking steps towards God Almighty.

2. Agricultural Development

Land is the source of life. According to Imām ‘Ali (a.s.) people who possess land and water and at the same time suffer from poverty are far from Divine Mercy and deprived of God’s support. Imām ‘Ali (a.s.) emphasized reviving the land and highly recommended the development of farming as a means of eliminating poverty from the society. He would ask people to engage in the prospering and developing of lands. Above all this, he regarded paying attention to the agriculture as a touchstone for evaluating the governments and their efficiency in rulership. He considered agricultural development
as among the main duties of the administrators and commissioned the troop commanders to defend the farmers’ rights.

3. Development of Crafts

Due to its regional conditions, the society in which Imām ‘Ali (a.s.) had set up his government did not have the qualifications for the development of crafts and industry. However, according to traditions quoted from him, he (a.s.) placed great importance on crafts, using the term ‘treasures’ for such professions. Imām ‘Ali (a.s.) enjoined his administrators to seriously support the artisans and he encouraged craftsmen to take utmost care regarding the production of well-made goods and never sacrifice a product’s quality’ for the sake of speed in its production.

4. Development of Trade

In early Islam and also during the time of the government of Imām ‘Ali (a.s.) trade played the most important role in the society. As a result, from one side he would encourage the trade prosperity, and on the other side he would stress on supporting the merchants within the governmental structure. He would also explain how to practice trade, how merchants were to deal in transactions, and in what manner trading had to be performed.

5. Direct Supervision of the Market

The market presents the outcomes of the economic endeavors of a society. Transactions take place in the marketplace, and the businessmen are somehow directly associated with people. The well-being of the market would not only lead to healthy transactions, but also to people’s proper use of the process of economic struggles and endeavor for daily sustenance. Without doubt, the first loss due to abnormality of improper relations in market transactions would be primarily sustained by the people.

Due to the importance of the market and its great impact on the economical situation of the people and their livelihood, Imām ‘Ali
(a.s.) himself directly supervised the market and the quality of the transactions made there. He (a.s.) would go to the markets of Kufa every morning and, as the narrator expresses, 'like a children’s teacher', instruct the traders to observe piety and avoid shortchanging, defraud, lying, deceiving and oppressing the customers. The narrations that report this direct supervision are very interesting and instructive to read. The Imam (a.s.) would shout among the Muslims, enjoining them not to practice fraud and hoarding, to be fair and honest in offering the goods as they really were, not to pretend genuineness, to treat the customers in a well-disposed manner, not to humiliate the seller when they are buying goods and not to overestimate their own goods when selling them.

All of these admonitions, warnings and instructions of Imam (a.s.) that were given to the tradesmen in regards to the practice of honesty, justice, human disposition, dignity and magnanimity, are all worth paying attention.

6. Fair Levying of Taxes

Rulership according to Imam 'Ali (a.s.) is for the sake of people and the establishment of their rights. That is why a part of the government’s financial needs must be met by the people who benefit from the government, and are engaged in producing and trading under its protection. It is for such reasons that taxes are levied in all ruling systems, although by different methods of collection and inclusiveness. In the view point of Imam 'Ali (a.s.), while the levying of taxes and the government’s responsibility in receiving these taxes from people are stressed, the type of approach towards taxes, why they should be levied, how they must be collected are of particular importance. According to him, having trust in people, emphasis on not creating problems for them and also drawing people’s attention to the status of taxes are very important.

In an instructions to one of his administrators, Imam 'Ali (a.s.) states: “Never use the whip and never put the people under pressure for collecting taxes.” The administrator said, “In that case I will return the same way I had gone [to collect taxes], because the people
will not give me anything.” Imām (a.s.) replied, “Even if it happens so.”

A glance at the teachings of Imām ‘Ali (a.s.) in this respect shows that the tax organization and its agents are bound to win the people’s trust, and to observe Islamic morality and religious behavior, while they are trying to be alert and careful in safeguarding the Public Treasury and vigilantly learn about the problems of taxation.

7. Not Delaying the Distribution of Public Assets

Imām ‘Ali (a.s.) never approved the blocking of public assets in the state’s treasure; he would rather try to deliver them to the needy immediately. Imām’s (a.s.) code of conduct indicates that he would not tolerate the delay of its distribution even for one night. He firmly believed that what rightly belonged to the people had to be delivered to them as soon as possible.

8. People’s Equal Enjoyment of Public Assets

The equal allocation of the public assets among all Muslims was one of the policies in the government of Imām ‘Ali (a.s.). This was contrary to what had been practiced in the years previous to his reign and it was therefore very hard for the well off people and those that benefited from the government and were the influential of that time to accept it. In Imām’s view, the skin color of a Muslim, his tribe, ancestors and their social status did not make any difference in their portion of the public assets. Arabs and non-Arabs, the muhājirīn (migrants) and the Ansār (supporters), black and white and even the freed slaves and their former masters were equally treated and all enjoyed equally from the public incomes.

9. Provision of Basic Needs of Life for all

The general trend of the economic policy of Imām ‘Ali (a.s.) is to struggle against poverty and eradicate it from the Islamic society. His (a.s.) guidelines in this respect are very interesting and thought-provoking. He insists that the hunger and poverty of a group is

1. See 5/8, h. 208.
caused by unlimited exploitation by another group and the squandering of the wealthy:

ما جاء غزير إلا ضعاُ معه غصون

"A poor person would never go hungry except by that which a rich one enjoys (and he is deprived of it)."\(^1\)

The Islamic government is bound to prevent the undue accumulation of wealth in the hands of the powerful, and try to eradicate the means of any exploitation by the rich, and with constant attempts and accurate planning assist the poor to meet their basic needs of their lives. In that short period of his (a.s.) ruling and despite all the clashes, intrigues and hindrances, he made Kūfa reach such a condition about which he proclaimed:

ما أصبح بالكرامة أحد إلا ناعم وإن أدناهم منزولة التيكتي من النير ويسرب في الفرات

"All in Kūfa are now enjoying ease and comfort. The most inferior in status among them has bread, can sit under shelter and drink from the water of the Euphrates."\(^2\)

Imām’s (a.s.) recommendations to his administrators for paying attention to the lower classes of society and the ‘low-income stratum’ are extremely astonishing. He does not tolerate the destitution of a Christian whom the rich benefited from and now in his old age had been abandoned\(^3\) and commanded his men to meet his needs through the Public Treasury. He (a.s.) also ordered his governors to search all corners of the society to identify the poor and needy and to save them from the claws of poverty.

10. Prohibition of Giving Gifts from the Public Assets

Governors are the trustees of the people and what they have at their disposal is a trust in their hand. Government administrators do not have the right to give away gifts from the government’s assets on

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1. See 5/11, h. 247.
2. See 5/11, h. 249.
3. See 5/14, h. 250.
various occasions and for different reasons. Imām ‘Ali (a.s.) considers such treatment of the Public Treasury, as a form of tyranny:

"The generosity of the administrators with the public assets is a tyranny and a betrayal."

11. Prevention of Granting Privileges to One’s Kin

We said earlier that from the viewpoint of Imām ‘Ali (a.s.) what is at the disposal of the governors and administrators is entrusted to them and they are allowed to use these assets only for administering and rendering services. They do not have the right to allocate certain privileges or provisions to specific group of people. The children and close relatives of political and social dignitaries in Imām ‘Ali’s (a.s.) government and also his own children and relatives did not enjoy any particular privileges. Moreover, in order to set an example for others, the Imām (a.s.) showed more sensitivity towards his friends and kin and was harder and stricter on them in using the public assets.

12. Economization with Public Assets

As previously mentioned, the Imām’s policy in spending public assets, how the administrators should use them and how the Public Treasury should be spent, is very remarkable and instructive. In order to draw the attention of the administrators to maximum economization in [spending] public incomes and preventing them from extravagance, the Imām (a.s.) asked them through a decree to observe frugality, even in writing letters to him:

"Sharpen your pens and reduce the space between lines; eliminate needless and useless things when writing to me,

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1. See 5/14, h. 262.
concern yourself solely with the meaning and beware of verbosity in writing, for the Muslim public treasury does not tolerate any loss.\footnote{1}

It is clear that when an administrator hears about so much carefulness in writing letters, he would no longer give lavish banquets, ride costly horses, or try to achieve more and more welfare for himself through public assets.

Imām’s personal economy and thrift in spending the public treasury is also extremely astounding. He would not even use the lantern that belongs to the public treasury when responding to those people who came to him at night for personal purposes. Along the same line is the thought-provoking and instructive story of Ṭalḥa and Zubair who went to Imām ‘Ali (a.s.) to discuss their personal problems while he was taking care of affairs of the public treasury. He turned off the light which belonged to the public treasury and had another lantern brought in, unwilling to use the public belonging for personal purposes even for a few moments.\footnote{2}

\section*{Four: Social Policies}

In social issues, the government of Imām ‘Ali (a.s.) has also very firm and strong foundations, methods, and positions. The texts recounting the dimensions of his social policies are insightful and noteworthy. Based on these texts, Imām’s principles of social policies can be recounted as follows:

1. Social Justice

Justice is the firmest, most pivotal, comprehensive and fundamental issue of the policies and rulership of Imām ‘Ali (a.s.). The sacred name of Imām ‘Ali (a.s.) is so intertwined with justice that his name reminds us of justice and justice reminds us of him. Justice always prevailed in Imām ‘Ali’s life (a.s.) to the extent that he sacrificed his life dying a martyr’s death in the way of establishing justice and spreading equity.

\footnotesize{1. See 5/16, h. 282.}

\footnotesize{2. See 5/16, h. 283.}
We emphasized the above point in order to ascertain that the only government that can claim to have followed the example of the government of Imám ‘Ali (a.s.) and his way of conduct (ṣira) is a government whose authorities attach more importance to justice than anything else and spare no efforts in spreading justice and the development of equity, not merely in words and speech—which is the top motto of many claimants today— but in action, behavior and in relations with people of all levels of society. Such justice is as rare as an elixir. Only a government that does not sacrifice justice in favor of expediency, by means of interpretation and justification, can indeed claim the establishment of justice.

In the government system of Imám ‘Ali (a.s.) and in the teachings of that ‘manifestation of justice’, there is no expedient, higher than the establishment of justice. The only ruling system that can claim to be a follower of Imám ‘Ali (a.s.) is that which gives priority to justice over interests and insists on implementing it, and despite the hubbub and troubles, aims at holding a permanent rule over the ‘hearts’ rather than a transient rule over ‘bodies’, which is the result of giving preference to unfounded and vain interests.

2. Safeguarding People’s Rights

The psychological factors in the people’s support of governments are as numerous as their different spiritual needs. One of the most important factors of public support is the safeguarding of people’s rights by that government.

One of the most important factors that contributes to securing the content of the masses is how the government views them and itself, whether it regards them as its slaves or as its masters and guardians, or whether it considers the people as possessing legitimate rights and itself only as their trustee, agent and representative. In the first case, whatever service a government may render to the people is nothing more than the care an owner would take of his animal. In the second case, the service presented is like the act of a loyal trustee fulfilling his duty. Among the foremost conditions of securing the confidence and goodwill of the people is the state’s acknowledgement of the genuine rights of the people and the avoidance of any kind
of action that implies the negation of their right of sovereignty.\(^1\)

In a scholarly analysis, the Martyr Murtadā Muṭahari (may God sanctify his soul) believes that one of the main reasons for inclination towards materialism in the recent centuries is the dangerous and misleading teachings which imply that responsibility towards God necessitates no responsibility towards the masses, and that ‘God’s rights’ substitutes ‘the rights of the masses’ and the right of national sovereignty is equivalent to Godlessness:

At the dawn of the modern age a movement against religion was formed in Europe, which also more or less affected other regions outside of Christendom. This movement was inclined towards materialism. When we examine the causes and roots of this movement, we discover that one of them was the inadequacy of the teachings of the Church from the viewpoint of political law. The Church authorities and some European philosophers developed an artificial relationship and association between belief in God on one hand and stripping the people of their political rights by despotic regimes on the other. Naturally, this led to the assumption that there is some necessary relation between democracy and atheism, and that we should either choose the belief in God and accept that the right of sovereignty was bestowed by Him upon certain individuals who have no superiority over others, or deny the existence of God so as to establish our right as masters of our own political destinies.

From the point of view of religious psychology, one of the causes of the decline of the influence of religion is the contradiction created by religious authorities between religion and a social need, especially at a time when that need expressed itself strongly at the level of public consciousness. Right at a time when despotism and repression had reached their peak in European political life and the people were thirstily, longing for the ideas of liberty and people’s sovereignty, the Church

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and its supporters made an assertion that the people had only
duties and responsibilities towards the state and had no rights.
This was sufficient to turn the lovers of liberty and democracy
against religion and God in general and the Church in
particular.
This mode of thought, in the West as well as in the East is
deeply rooted in ancient times.¹

Based on this dangerous way of thinking, people have no right
against the leader; and authority and religious leadership means
taking away people’s socio-political rights, and in short, leaders are
masters and people are servants! It is obvious that the government
that is run on this basis lacks popular support and the leader who
has this kind of belief about people’s rights would not enjoy people’s
consent and support.

The Mutual Rights of the People and Leadership

From the viewpoint of Imam ‘Ali (a.s.) the right of the political
leader of the society within this doctrine does not conflict with the
rights of the people, but in fact his right is dependent on securing
their rights and the people are bound to obey and protect the leader
only if their rights are secured within the system under his rule.

In this respect, Imam ‘Ali (a.s.) says:

أما بعد، فقد جعل الله سبحانهني عليكم حقاً بولاية أمركم، وللهم عليّ من الحيى يذلّ الذي لي عليكم، داخلي أوسع الأشياء في النواصيف وأضيفها في النواصيف، لا يجري لأحد إلا جرى عليه، و لا يجري عليه إلا جرى له.

“Now, God Almighty has given me rights over you by giving
me the authority over your affairs, and you too have a right
over me the same as my right over you. A right is the vastest of
things in description, but the narrowest in equitability of
action. It does not apply in favor of any person unless it also
applies against him and it does not apply against a person
unless it also applies in his favor.”²

1. Ibid. p. 119.
2. See, 6/2, h. 305.
In another statement he (a.s.) mentions the mutual rights of the people and the leader as follows:

خلوق على الإمام أن يحكم بما أنزل الله و أن يؤتى الأمنة، فإذا فعل فحقل عليه الناس أن يسمعوا له وأن يطيعوا، وأن يجيبوا إذا دعوا.

"It is incumbent upon the leader (imam) to rule according to what God has ordained and to hand over the trust. Once he does so, it is incumbent on the people to accept his words, obey his commands and respond to him when they are summoned."

In this discourse, not only is the leader's right dependent on fulfilling the rights of the people, but the right of leadership (imamah) and authority (wilāyah) is also considered as an entrusted right.

Throughout history, the safeguarding of people's rights has never passed beyond being a mere slogan; rather, it (slogan) has always been a means of violating people's rights and suppressing the truth.

Within the history of Islam, after the era of the holy Prophet (s.a.w.), the time of Imám 'Ali (a.s.) was an exception in the establishment of social justice, expansion of equity and the fulfilling of people's rights. Unfortunately, people could not take the best advantage of this valuable opportunity as a result of the disturbances and turmoil. This in fact was an injustice which was done to his ruling. In this regard he (a.s.) has said:

إن كانا الرعاءا قبللي لتشكو خيف رعانيها وأني اليوم لأتشكو خيف رعيتي.

"If the people prior to my era complained of the injustice of the rulers, then indeed today I complain of the injustice of my own people."

It so happened that Imám 'Ali (a.s.) hastened to meet his Almighty Lord with a heart, burdened with sorrows. Justice also departed with his departure and once again there were governments and the oppression of the masses and violation of their rights!

It is up to us in this present time to take an example of what occurred in the past in order to prepare the ground for the establishment of social justice.

3. Development of Legitimate and Constructive Freedoms

Freedom is the first step on the path of the actualization of justice and development of respect for the rights of others. However, this freedom is to be constructive rather than destructive, like freedom from internal and external bonds, or as the Holy Qur’ān puts it, deliverance from ‘heavy burdens’:

ويبعث عنهم اصرهم والأغلال التي كانت عليهم.

“He releases them from their heavy burdens and from yokes that are upon them.”

The Messengers of God were the heralds of freedom and advocates of liberty. Imām ‘Ali (a.s.) considered the philosophy of the Prophetic Mission (bi‘tha) as a deliverance of the human beings from their bonds and their ascension to the highest peaks of glory and worshipping of God Almighty:

إن الله تبارك وتعالى ٍ بعث محمداً صلى الله عليه وسلم ليخرج العبادة من عبادة عباده إلى عبادة...) و من ولاية عباده إلى ولاية... God, the Blessed and the Exalted, sent forth Muḥammad (s.a.w.) with the truth, to bring forth His servants from serving them to His serving...and from the authority (wilāyāt) of His servants to His Authority.\(^2\)

According to the teachings of the school of Imām ‘Ali (a.s.) all human beings are free and should never be entrapped into slavery to anyone or take part in the enslavement of others. It is clear that what forces people to be slave to the powerful and entraps them into servitude to others, is their internal bondage to their own whims and carnal desires. Those who are internally liberated and have cut off their bondage of desires and those who have accepted servitude to

2. See 6/3, b. 308.
God and have deemed their status too high to fall prey to obedience to others like themselves, would never give up their independence and do not accept slavery. It is only a person like this that deserves to be emancipated. Imām ʿAli (a.s.) says:

ما قام بِشرائط العبودية أُهل البعث.

He who fulfills the requirements of servitude [to God] is worthy of emancipation.

The conditions of servitude includes submission to God as His servant and acceptance of Divine law, which leads to real independence, freedom and liberation, and evading this is in fact returning to slavery, even if it may appear to be freedom.

4. To Care about People

Caring about people and valuing and respecting all is a sublime manifestation of social policies in Imām ʿAli’s (a.s.) ruling. In his (a.s.) view, people should be treated with compassion and kindness, and rulers must respect people, their perspectives and their principles. Politicians in other governments mostly try to satisfy the ‘influential’ and the powerful, or in other words, the elite in the political circle, even if it leads to the dissatisfaction of the masses.

Contrary to this policy, Imām ʿAli (a.s.) has stated:

إِنَّ مَسْحُوتِ العَالِمَةِ يُحْفِصُ يَرْضَى الْحَاصِرَةِ وَإِنَّ مَسْحُوتِ الْحَاصِرَةِ، يُعْتَفِرُ مَعَ رَبِّ الْعَالِمَةِ

Verily, the discontent of the general public harms the content of the elite, and the discontent of the elite is pardoned with the content of the masses.²

Imām ʿAli (a.s.) recommended the administrators to be kind to people, to maintain direct relations with them, have personal meetings with them and be informed of their problems. The Imām would say: “People have mainly suffered hardships, endured pains

1. See 6/3, h. 310.
2. See 6/4, h. 317
and have been oppressed. Therefore, if they ever find a chance to express their sufferings and pains, they may speak coarsely." He would hence advise his administrators to tolerate people’s rough language, occasional ill-temper, bitterness and unseemly reactions, never to get angry at them and treat them with a smiling face and nice words, and if they found out that blunders were committed secretly and away from public’s eyes, they should not make any enquiries about them.

Imām ‘Ali (a.s.) tried to maintain the people’s relationship with the state as candid, transparent and far from any ambiguity. He would therefore enjoin administrators to sincerely try to remove the grounds for people’s suspicion towards the state, and if some hoodlums, would by commotion and hubbub, accuse the administrators of violating people’s rights, they should try to elucidate the reasons for their actions with honesty and meet them with clear explanations and never leave any doubts about the affairs of the state in the people’s minds. In reality, this is an indication of the value of people and their significance in the perspective of Imām ‘Ali (a.s.).

5. Protecting the Oppressed

Imām ‘Ali (a.s.) believed that restoring the rights of the oppressed from the oppressors was a ‘Divine covenant’. He (a.s.) therefore stressed on helping the oppressed and insisted on fighting against the oppressors. Helping the oppressed and fighting the oppressors were among the last instructions bequeathed to Imam Ḥasan (a.s.) and Imām Ḥusayn (a.s.) and to all those who would hear the Imām’s testament, throughout history.

Imām ‘Ali (a.s.) seized every opportunity to promote the culture of fighting against oppression, protecting the oppressed, seeking help from people to carry out social reforms and to make social links and relations.

He (a.s.) would say:

أَنَّى النَّاسُ أُعِينُونَ عَلَى أَنْفُسِكُمْ وَإِيَامِ اللَّهِ لَنَصْفَنَّ المَظَلُومَ يَن طَالِبٍ، وَلَأَفْوَدُنَّ

التَّعالَى يَجْزِيَهُمْ
"O People! Assist me against your desires. By Allah, I will take revenge for the oppressed from his oppressor and I will control the oppressor by holding his harness."

Stories of the practical assistance and support of the oppressed by such a paradigm of justice are examples to ponder on and are very instructive for those who claim to be followers of this noble figure of Islam.

6. Setting up a Complaints Box (Baytul Qisās)

The leader of the fighters against oppression who tried in every way possible to support the oppressed and to take vengeance on their behalf, would certainly spare no efforts in this way to see into the complaints of the oppressed.

However, how should the oppressed have their complaints heard by the rulers? It is evident that subordinates are mainly not able to get near to the ruling system, let alone to bring up a case or raise a complaint. Many a time it has so happened that when the complaint of an oppressed person was expressed, it was responded reversely, i.e., the one who should have been reprimanded has been promoted and turned into a complainant against the very person who had complained against him. In order to remove such difficulties and solve the problem of directly expressing the complaints and pleading for justice, as much as possible, Imām ʿAli (a.s.) set up a station called ʿbaytul -qisāsʿ (complaints box) so that the people, the oppressed, and everyone who had a problem and was unable to bring it up, could write his complaint and place it there, to inform Imām ʿAli (a.s.) about it. Imām himself called out among the people that anyone who had a case to bring up and did not want anybody else to know about it and in order to be immune from being identified, should write down his inquiry and drop it in the complaints box. Seemingly, this is the first step in history towards connecting people to the ruling system.

1. See 5/11, h. 349.
7. Attempts to Create Empathy and Unity in the Society

The leader is the link between different sections of the society and the leadership and he is also the axis of struggles, movements and activities. The existence of various ideas, tendencies and trends in a society is natural and the concept of oneness in ideas and principles in all strata and levels of society is totally incorrect and unrealistic. Therefore, various trends, groups and possessors of different ideas must seek for unifying ways to rescue the society from disunity; and while approving the multiplicity of ideas try to hold on to convergence in sublime and transcendent principles. It is the leadership that plays the most significant role in this respect. Imām 'Ali (a.s.) strongly emphasized the necessity of unity and empathy in society.

He (a.s.) considered solidarity as a means for the survival of governments and differences as the cause of its falling, and hence he strongly emphasized the former. Parts of the sermon called (Khwībah al-Qāṣi‘a) are regarded as among the most instructive and awakening doctrines of the government of Imām 'Ali (a.s.). He would himself do his best in this direction, to recognize the roots of differences and how to achieve solidarity and empathy, and he would overlook his inalienable rights so as the community would not burn in the fire of differences. He would say:

\[
\text{ليَسَ رَجُلٌ - فَاعْلِمُ - أَحْرَضَ عَلَى جَمِيعَةٍ أُمَّيَةٍ - أَنَّهُ اِلْهَيْبُ (صِلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَأَلْقَاهَا بِيْنَيْنِ.}
\]

"Know that no one is more desirous and concern for the unity and concord of the community of Muḥammad (s.a.w.) than I am."1

Imām stressed the unity and regarded empathy and the removal of tension necessary to the extent that he forced his judiciary to avoid enforcing a ruling that incites disunity and might disturb the solidarity of the society. Imām had frequently warned that if the faithful were disunited and gave up unity and solidarity, falsehood would definitely dominate over them.

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1. See 6/14, h. 360.
Five: Judiciary Policies

The Judiciary is the main pillar of a ruling system. Correct and lawful judgments play the greatest role in protecting a society’s well-being and stability. Doctrines of the government of Imām ‘Ali (a.s.) indicate that he was particularly attentive to the Judiciary. Texts and documents concerning Imām ‘Ali’s (a.s.) judgments as well as his recommendations and emphasis in this respect are abundant and most inspiring. What is stated here, in this volume, can also be very enlightening for judges and Judiciary officials.

The principles of Imām ‘Ali’s (a.s.) policies for judgment can be mentioned as follows:

1. Appointment of Qualified Judges for Juridical Posts

A judge is without doubt the main element of judging and plays the most significant role in the Judiciary establishment and in restoring people’s rights and battling against oppressions and irregularities. In judicial practice, the more steadfast, morally healthy, pure, stronger and the more unbending in action a judge is, the more efficient, organized, and well-founded his judgment will be. Thus, Imām ‘Ali (a.s.) would enjoin Mālik to select the best judges for the act of judgment; those who would not put the people under pressure and are not obstinate and adamant in their judgment or easily fall into blunders. They must be intelligent, deeply insightful, protected from falling prey to misconceptions, patient and forbearing, so that confusions and conflicting turmoil would not affect and change them.

2. Providing for the Financial Needs of the Judges

Needs and necessities of life can neither be forgotten nor passed by negligently, even those people who are ascetic and abandon the world, have the responsibility of running a household, they will also encounter certain worldly demands in their lives. The natural needs of one’s family are neither forgettable nor are to be ignored. It is in this respect that Imām ‘Ali (a.s.) advises Mālik al-Ashtar to select the best judges for practicing judgment, and to provide the best and most suitable livelihood for them so that the judge in his judgment never looks to other people’s hand and for worldly gains and
fulfillment of his needs is not seduced into corruption, and thus, a person or a system that must safeguard the society against corruption does not fall into it.

3. Job Security for the Judges

The judge passes a judgment and obviously by his decisive judgment offends some people. There are very few people who would submit to a verdict against them and are not discontented. It is also evident that the violators and lawbreakers are not always from among the lower class of society, nor do clashes and conflicts always take place among them. In fact, it can be said that the upper class commit most of the law breaking and many conflicts do occur among them, and they are those who exert influence and are involved in the political affairs of the society. If a judge does not feel at ease while judging these people and does not see the judiciary and legal system as supporting and assisting, he might hesitate while passing a judgment and back down in restoring rights.

In the ruling system of Imam ‘Ali (a.s.), qualified judges enjoy an elevated status. In his outstanding instructions to Malik al-Ashtar, after giving him advise to select the best judges for judgment, Imam ‘Ali (a.s.) enjoins him to station the judges near himself in such high position that nobody, not even his own close associates, would harbor any criticism against them to him. It is worth noting that the Imam (a.s.) then draws his attention to the evil doing of the ill-natured, to show that the selfish would often misuse their closeness to him [as a governor] against the judges, in order to reap worldly gains and escape punishment.

4. Observing the Manners of Judgment

The judge occupies a highly distinguished position and his duty is the restoring of rights and firm judgment. A judge is not himself one side of a lawsuit and what he says is most decisive in all disputes. He has to observe the rules of judgment with care. The teachings of Imam ‘Ali (a.s.) in this regard are highly attentive.

He (a.s.) would warn the judges against discriminating between clients, enjoining them not to be suspicious of either of the litigants, offend people with tough language and authoritarian speech, make decisions when angry, speak out of whim, underestimate the tribunal,
behave in a way that the inferiors become disappointed of justly achieving their rights and that they should lay aside avarice, maintain their dignity in the court sessions. He (a.s.) discharged one of his companions from his judicial post, and when he asked for the reason his removal, the Imām replied as follows:

إِلَّا رَأَبِيتْ كَلامًا تَعْلَمُ عَلَى كَلامٍ أَخْصِمَ

"I saw that you speak more loudly than your claimant does."\(^1\)

5. Close Supervision over the Actions and performances of Judges

Judges are the upholders of the society’s interests and the judiciary system is responsible for its security. The interest of a society is more than anything else dependent on the Judiciary’s soundness. Therefore, as the Authority of the affairs (wali al-amr) of the Muslims, Imām ‘Ali (a.s.) felt himself responsible for the Judiciary’s function and did not content himself with admonishing the judges and giving lectures and merely warning them; rather, he would personally supervise their function and sometimes would even see into the way they issued their verdicts. Due to the important role of the judiciary in the welfare of a society and the correction of social problems, he (a.s.) would use any possible chance—despite his heavy responsibilities and numerous tasks—to call on the ‘Platform of Judgment’ (dakkatul qadā) in person and would practice judgment himself so as to present a right pattern for judgment to the people and the judges.

6. Unifying Judicial Procedures

Among the things that the Commander of the Faithful (a.s.) would emphasize, was the consistency of judgments, or in other words, ‘unity of judicial procedures’ in judgments. If people notice that judges make different judgments in similar cases, their prompt reaction would without doubt be mistrust in the judiciary and disbelief in the legitimacy of the judgments. Imām insisted that

\(^1\) See 8/4, h. 421.
difference in judgments would disrupt the establishment of justice and create disunity in the society. He enjoins then the judges to discuss and consult with each other concerning the things they disagree on, in order to achieve a consensus, or else take the issue to the leader and submit to his verdict. This means that it is in fact the responsibility of the leader to create a unity of judicial procedure in all judgments.

7. Equality of All before the Law

Imam ‘Ali (a.s.) stressed the equality of all people in the implementation of rulings. In his (a.s.) system of ruling, all people are equal before the law, and the Judiciary enjoys such a high status and firm station that it can execute the law for all people, and people must also submit to the verdicts of the judges and the judiciary irrespective of their social status. In his doctrines, Imām stressed on this equality and, despite his greatness, reverence and lofty status in his knowledge and action, he would humbly stand before his state judiciary and answer to the questions of his own appointed judges. Doing so, he was indicating the importance of the judiciary system and safeguarding the station of judgment and practically protecting people’s rights so as to set an example for all people and for future generations.

8. The Status of the Interests of the Islamic State in the Issuing of Verdicts

We previously mentioned that Imām ‘Ali (a.s.) never sacrificed truth for interests and never took a stand for the sake of specific interests. He was a leader, leader of the people and a protector of the state and at the service of all. He therefore placed the highest value and significance on the most superior expediency, which was the protection of the state that belongs to the people and is at their service.

Imām emphasizes that in judgments the state’s interests should be taken into consideration. In his (a.s.) system of government, nothing can hinder the carrying out of the genuine laws of Islam in the Judiciary, nevertheless the state’s interests have a special status in the implementation of laws. In one case, due to certain social, cultural and political circumstances and also the people’s particular notion of
the Divine law, Imām identifies judgment based on genuinely fixed Islamic rules as disuniting and its execution as detrimental to the foundation of the government. Therefore, he did not permit any judgment to be made on that basis in order to prevent the society from falling prey to disunity. This is why he ordered Shurayh the following:

إقضِي يا كُنت تلقّبي ، حَتَّى يجتَبَع أَمرُ الناسِ.

Judge as you have been judging (before), so that the affairs of people are set together and organized.

Six: Security Policies

An insecure and chaotic society is more like a lawless jungle than being a human society. From the perspective of Imām ‘Ali (a.s.), a society devoid of peace and security is the worst place to be. Imam (a.s.) regards the restoration of peace and security to the society as among the most important reasons for his acceptance of government and he was therefore highly concerned with security. His principles and procedures for security policies and his attempts in maintaining security among his people are listed as follows:

1. Establishing an Efficient Intelligence System

Although in Imām ‘Ali’s (a.s.) code of conduct (sīra) no reference is made to an establishment entitled ‘intelligence organization’, yet there are various texts concerning intelligence missions and the measures taken by him in his ruling days on the basis of reports gathered secretly. These all suggest that Imām’s government enjoyed an efficient and vigilant establishment. Secret investigations and collection of various reports in relation to internal security, all sorts of military information and the behavior of administrators were the major responsibility of this organization. Unfortunately, there is nothing in hand of the details regarding the above-mentioned organizations, but through the outcomes of Imām’s decisions and the way he made them, it is clear that such an establishment existed. This organization can be regarded as one or even more than one intelligence systems.
2. Détente (Removal of Tension)

Trying to create changes in the thoughts and the positions of the enemies was among the valuable doctrines of Imām ‘Alī (a.s.). The antagonism of many enemies, was rooted in their unawareness and lack of knowledge of Imām’s stances and the methods and the reasons behind them. Imām insisted that attempts had to be made on the correction of thoughts and then the change of positions of the opponents. In his own words the reform of the enemy (istišlāh al-‘a’dā’) [into friends] must be carried out as a procedure and method in the policies of the government.

Imām views conciliation with the enemy, rectifying their thoughts and correcting their positions as the utmost form of deep and far-sightedness, and stresses that it is much easier to transform the enemy’s ideas and stances by means of good speech and nice treatment than by drawing the enemy to the battlefield, as the former approach will be effective in reforming the enemies [to friends] and compelling the evil doer enemies to do good. All this implies that Imām had pursued the policy of ‘détente’ (removal of tension), in order to transform the enemy into a friend, emphasizing the eradication of tension and an intelligent compromise with the enemy, as an effective means of establishing internal security.

3. Vigilance and Timeliness

Besides stressing the policy of “détente (removal of tension) and moving towards a peaceful life and compromising with the enemy, Imam ‘Ali (a.s.) also emphasized watchfulness and prudence in the face of the enemy. He also insisted that the believers should not underestimate the enemy, and should be especially alert before those who do not openly express their enmity. They should be prepared to encounter any unprecedented event at the right time, knowing that if they ever sink into oblivion, the enemy will never remain ignorant.

4. Avoidance of Using Methods of Terrorizing and Spreading Fear

In his government, Imām ‘Ali (a.s.) never resorted to the terrorization and spreading of horror against violators and opponents. He (a.s.) would not even employ the policy of terror, fear and the use of unlawful harsh actions against the violators of
security. He never confronted people on the basis of suspicion and probability and never punished the accused or the suspects who were charged with actions against the security of the state.

5. Adherence to Law in Dealing with Criminals

Imām ‘Ali’s (a.s.) system of government relied on law, and in all aspects it was the law and not the will of a person that ruled. He therefore, strongly emphasized adherence to the law and on law-centering in his doctrines. Thus, in his ruling system, torturing the accused and suspects was forbidden, and the criminals were never tortured or even offended. If anyone was proven guilty, they would be punished only according to the law. If the executor of the law deliberately or unintentionally violated the law in enforcing a verdict, he would be punished by way of retaliation (qīṣāṣ). When Imam ‘Ali (a.s.) found out that his servant Qanbar had given three extra lashes when whipping a criminal, he ordered that three lashes be given to him in return as a qīṣāṣ [retaliation].

6. Tolerance towards Political Dissidents

Imām (a.s.) also never treated political dissidents with harshness. Tolerance in the diplomacy of Imām ‘Ali (a.s.) was an inviolable principle, and this tolerance was so great that the opponents would dare to conspire. Imām ‘Ali (a.s.) believed that tolerance with opponents would cut down their vehemence and divert them from creating turmoil and disorder. Accordingly, Imām did not confront the Khārijites; he tolerated their invectives and did not even cut off their rights from the public treasury, until they committed murder and jeopardized the security of the society. His confrontation with the plotters against internal security was proportionate to the extent of their intrigue and their role in the plotting. Sometimes he would exile them, at other times he would incarcerate them, and finally when other alternatives did not work, he would resolve the problem by military intervention.

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1. See 7/10, h. 394.
Seven: Military Policies

Imām 'Ali (a.s.) was a gallant and courageous warrior. His challenges in battlefields and his superiority in combats are historically well-known. Furthermore, he was a keen sighted, sagacious and prudent army general.

It is very regretful that Imām 'Ali's (a.s.) rule, as short as it was, was mostly spent in internal battles against the conspirators. However, his code of conduct in these battles was full of doctrines in warfare, truly instructive, with many dignified acts worthy of him. Imām 'Ali’s (a.s.) policies in warfare can be summed as follows:

1. The Importance of Military Training and Arrangement of Troops

We previously said that Imām 'Ali (a.s.) was the most gallant warrior in the battlefield. Having spent a whole lifetime in the battlefields, he doubtlessly possessed the most efficient and the highest of relevant experiences. Furthermore, he was matchless in his courage and gallantry, and also his knowledge of various tactics of warfare. Imām personally trained his troops and prior to any battle he would reiterate the major points of his training while arranging the troops and arraying the combatants. When the ambushes by Mu'āwiya mounted up and the opponents accused him of lacking knowledge in war tactics, Imām said the following while complaining towards some of his companions:

وأفسدتم علی رأي بالعصيان والحداث، حتى لقد قالت فرّت إن ابن أبي طالب رجل شجاع ولكن لاعلم به بالحرب الله أعلمهم، واهل أحمد منهم أشد لها مراسا واقدم فيها قفماً متي لقد لبست فيها وما بلغت العشرين، وما أنا ذا فدّزفت على السرّين ولكن لا رأي دين لأبطاع

"Through disobedience and disappointment, you ruined my opinion to the extent that the Quraysh say that the son of Abi Ṭalib is brave but lacks knowledge of war. How strange it is! Which one of them has been in battlefields more than I have been and experienced fighting and the battlegrounds more than I did? I was still in my teens when I entered the
battleground, and now I am over sixty, but he who is not obeyed does not have command of the situation.\(^1\)

In his military training of the troops, Imām ‘Ali (a.s.) was not negligent of even the smallest details, such as: the troops should not part from their weapons, should use the right chance to launch attacks on the enemy, and should not stare into the enemy’s eyes, the multitude of the enemy forces should not cast fear in their hearts, and that they should know what must be done at the time of defeat and how to withdraw tactically once defeated in war, and so on.

2. Formation of Special Forces

The forces may vary in their morale, level of knowledge and the extent of ability and self-sacrifice, even though they are on one single battleground and with a shared intention. Scenes of confrontation also vary, with each scene demanding appropriate and competent fighters and warriors. Thus, one of the most outstanding features in Imām ‘Ali’s (a.s.) military policies is the formation of ‘special troops’ which Imām called the Forces of Thursday (\textit{shurṭab al-khāmis}).\(^2\)

Imām ‘Ali’s (a.s.) most efficient, self-sacrificing and most accomplished warriors were recruited for the special forces. This unit was astonishingly competent, and the Imām employed them for special purposes and for specific battlefields. He (a.s.) addressed them in a sermon as follows:

\begin{align*}
\text{أَنَّمَ الْأَقْصَارُ عَلَى الْحَلْقِ وَ الْإِخْوَانِ فِي الْذِّكْرِ وَ اجْتَنَبُتُ الْبَيْمَ الْبَيْسِ وَ الْبِطَالَةِ دُوَنَ النَّاسِ يَكُنِّي أَصَبْبُ الْمُهْدِرِ وَ أُرِجِّعُ عَلَى مَثْلِيَةٍ مُتُبَلِّغِيِّ مِنْ عَمْلِيَّةٍ صَلِيحٍ مِنْ النَّاسِ}
\end{align*}

You are the helpers of the Truth, brothers in faith, the shields on the day of tribulations and hardships of the time, and my confidants rather than other people. With your help, I will beat those who turn their back, and I look forward to the obedience of the supporters. So, help me with benevolence

\(^{1}\) \textit{Nahj al-Balāghah}, Sermon 27. Also, see \textit{The Encyclopedia of Amir al-Mu‘minin}, vol. 7

\(^{2}\) See 9/2, [Forming of Special Forces].
devoted of fraud and free from suspicion, as I swear to God that I have a greater right to people than themselves.

The Special Forces, or those who are referred today as wise and skillful ‘fundamentalists’ and ‘hizbullahis’ [members of the party of Allah] were next to the Imam and while criticizing and expressing their viewpoints about his policies, remained loyal to him in the most distressing situations and moments of his rule.

It seems that they were called the Forces of Thursday either because of their special features or due to their presence with the Imam (a.s.) with a special allegiance. Aṣbah ibn Nabātā was asked:

"O Aṣbah! How were you named the ‘Forces of Thursday’?
He replied: “We guaranteed that we would sacrifice ourselves for him and he guaranteed victory for us.”

3. Strengthening the Troops’ Morale

Without doubt, spiritual forces and mental power play a decisive and astonishing role in actions and all sorts of creativity. Imam therefore, greatly emphasized the importance of mental power, spiritual capability and increasing the chivalrous spirit in his combat forces. He tried through every possible means, to strengthen the morale of the armed forces in confrontation with the enemy and enhancing their steadfastness through uplifting their sense of chivalry. The Imam’s speeches in this respect are highly thought-provoking and interesting.

The fiery speeches of Imam, his thrilling words, inspiring sermons, stimulating slogans, his attentive characteristics in that part of his life and his explanation to the combatants of their final station after life were all intended to provide and spread such elevated states of a spiritual mind.

Once having organized the combat forces, Imam would explain in a highly eloquent speech the shortness and undesirability of the worldly life in contrast to the excellence and everlastingness of the

Hereafter. The impact of this, would, in many times, remain in the troops for a very long time. That is why for many of them their lives were intermixed with enthusiasm, self-sacrifice, valor and bravery, and their actions were amalgamated with their steadfastness, being unconquerable and daring when confronting the enemy.

Creating the spirit of ‘Martyrdom’ among the companions of Imām ‘Ali (a.s.) which was without doubt the outcome of his lofty sermons and teachings, is indeed wonderful.

Paying attention to the role of inculcation was also among the meaningful tactics of Imām ‘Ali (a.s.) to strengthen the spiritual capabilities of his fighters (mujahidin) in the battles. Concerning his own experience, the Imām said to his son Muḥammad ibn al-Ḥanafiya:

إِنَّنِي لَمْ آتِيْ أَحْدَاثًا إِلَّا حَدَّثْتُنِي قَمْيُ بِقَتَالِهِ، فَحَدَّثْتُ نَفْسِي بِعَقُونِ اللَّهِ بِظُهُورِهِ

عَلَيْهِمْ

I did not confront anyone [in war] without inculcating in myself that I would be able to kill him, therefore tell yourself that you will have victory over them with the help of God.¹

On the other hand, Imām demonstrates that the inculcation of weakness, fear and thinking about the power of the enemy is among the causes of disorder of the troops and defeat by the enemy. Once the Imām was asked:

بِأَيِّ نَيْكِ عَلَيْتُ الأَقْوَانَ؟

How did you win victory over [your] rivals?

He replied:

ما لَقَبَتُ رَجُلاً إِلَّا أَعَانُي عَلَى نُفْسِيْهِ

I did not meet [confront] anyone, without him assisting me against himself [by revealing his weaknesses].²

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¹. See 9/4, h. 499.
Describing the evil outcome of running away from the battlefield in this world and the next was another method that Imam 'Ali (a.s.) used in order to strengthen the spirit and morale of his soldiers.

Furthermore, Imām also insisted that the army generals should never disclose the reality of the current situation that could leave a bad impact on the morale of the combatants. In the heat of the battle of Šıffin and amid the direst states of war, the Imām outlined to one of his generals the perspective and outcome of the battle and explained how serious and destructive the upcoming confrontation would be serious for the forces. At the same time he (a.s.) stressed that this information should be kept as a secret and the troops should not be informed about it.

4. Employing Deceitful Tactics in Battles

In order to achieve victory, the Imām would try all kinds of rational tactics. As previously stated, he (a.s.) never appealed to 'deceit and fraud' in his statesmanship diplomacy and never practiced this in his managerial approaches. He used and emphasized it in his battles, saying:

كُنَّ فِي الْحَرَّابِ بِحِيلَيْكَ وَأَلْقَا بِكَ بَشَٰدٍ نَكَّ.

"Rely on your tactics and crafts in the battle more than on your strength."

This is one of the differences between the policies of Imām 'Ali (a.s.) and those of the Umayyads.

Imām’s teachings and the practical examples indicate that ‘craftiness’ in warfare policies is a rational option to achieve victory and to avoid resorting to irrational actions as much as possible. 'Adī ibn Ėṭām is quoted as saying that, amid the clashes of the battle of Šıffin, Imām 'Ali (a.s.) said with a loud voice for his companions to hear:

وَاللَّهُ لاَقِلُ لِمَعَاوَيَةَ وَأَصْحَابَهُ.

1. See 9/8, b. 509.
"I swear by God that I will kill Mu‘awiya and his companions."

He then said with a low voice:

إِن شاء الله!

"If God wills!"

The narrator said, "I asked: O Commander of the Faithful! You swore and then made an exception. Why is that?" Imām replied:

الحِربُ حَدَّةٌ

"War is craftiness."¹

Imām employed the same tactic when confronting ‘Amr ibn ‘Abda Wūd and managed to kill him with the opportunity he got by means of this tactic.

Therefore, the Imām’s use of craftiness is in line with the human values and dignities, and on the other hand is an efficient and accurate tactic in warfare.

5. Ethics of War

In the school of Imām ‘Ali (a.s.), resorting to war is only to defend the entity of faith and for the purpose of destroying tyranny, eliminating oppression and removing hindrances of rulership. ‘Ali (a.s.) who always used the sword to safeguard the Truth, never neglected moral principles and human dispositions, even amid the direst moments of war. Observing such warfare characteristics and moral codes in a battleground in Imām ‘Ali’s (a.s.) code of conduct, would be most instructive and enlightening. Some topics in this respect are as follows:

A. Refraining from Initiating a War

Imām never initiated a war. He would never draw his sword before his opponent and he ordered his companions not to ever initiate a

¹. See 9/5, h. 510
war, unless the enemy had most stubbornly blocked the way for peaceful and direct negotiation. In reality, this policy of Imām is a confirmation of the importance attached to peace, human values and opposing belligerency in Ali’s Islamic approach.

Imām always emphasized the execution of this policy. Jundub Azdi has said:

إِنَّ عَلَيْاَ كَانَ يَأْمُرُنَا فِي كُلِّ مُوْلِيَةٍ أُلْجِنَا فِيهَا مَعَهَا عَدُوًا فَيُقُولُنَّ: لا تَتَقَلَّبُوا الْقُوَّةَ

حتى يَبْدُوُوْكُمْ مَأْلُومٌ بِحَمْدِ اللَّهِ عَلَى حَجَّةٍ وَتَرْكُكُمْ إِنا هُمْ حَتَّى يَبْدُوُوْكُمْ حَجَّةٍ

أُخْرَى لَكُمْ.

Whenever we encountered an enemy in the company of ‘Ali (a.s.), he would order us, by saying: “Do not fight them until they start; because, thanks be to God Almighty, you possess the proof (ḥujja), and letting them start the battle is another proof for you [against them].”

He would therefore show that in his culture, the crucial principle is ‘peace and silence’, rather than belligerence and warmongering.

It was for this reason that Imām would order his combat forces not to initiate the war and if the enemy started the war and they were defeated by the help of God, those who run away should not be killed, nor should the wounded be assaulted. They must not strip or dismember the corpses and so on. All these show that in Imām ‘Ali’s war conduct and in his policies, warfare is an exception and the main principle is emphasis on human values and their promotion.

B. Refraining from Calling to War

Imām ‘Ali (a.s.) insisted that his troops should adhere to characteristics such as gallantry, steadfastness, authority in the battlefield, strong will and the spirit of defeating the enemy. He (a.s.) prepared them for the battle by all the necessary means. However, he would enjoin them never to challenge the enemy to fight, and not to

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1. See 9/6, h. 511.
call for a rival to prepare for the war, which was a way of creating terror and panic. In reality, this was also in line with his methods and policy of opposing belligerency. Imam instructed that if the enemy challenged and asked for a rival in a battle, only then, they must proceed to fight in order to stop the enemy's obstinacy.

C. Diplomatic Immunity of the Enemy's Envoys

Islam is a global religion and its doctrines are universal and apply all periods of time, hence addressing international and global policies. In Islam, political envoys of foreign countries enjoy diplomatic immunity in military and political confrontations (even though in the thick of the war). 'Ali (a.s.) had instructed this noble doctrine to the troops and wanted them to take this policy seriously, and in case some people claimed to be carrying a message from the enemy, they should not be encountered before verifying the matter through sufficient inquiries.

D. Furnishing the Argument before Starting the War

We previously said that according to Imam 'Ali (a.s.) war is a means of removing the barriers against the spread of truth and guidance of mankind. He therefore, never failed to enlighten the enemy and used every possible chance to guide them. He would even attempt to guide the enemy on the battleground and in the heat of the war, frequently presenting arguments to avert the war. In all, in the conduct of Imam 'Ali (a.s.), a war would not be waged unless when necessary.

E. Supplication at the Time of War

In the teachings of Imam 'Ali (a.s.), spiritual dimensions and advancement of spirituality in people and human society is prior to anything else. Imam never forgot to create and develop such a spirit, even during the midst of the war. With illuminating words he would speak to the troops who were mobilized and prepared to assault, trying to put out the fire of sedition, but to no avail, the obstinacy of the enemy would inevitably lead to war. At the time of war Imam would engage in supplication and worship of God, reviving His
remembrance in the hearts of his soldiers and with his mystical whispers he would calm the atmosphere of his army, seeking the assistance of God Almighty. His (Jihad) and fighting was therefore a basis for Divine Love and a means of approaching to God, as well as a step in the direction of the actualizing of Divine teachings and human values. The contents of Imâm’s supplications and the theme of his invocations, clearly prove what has been previously said.

F. Starting War in the Afternoon

Imâm would try through all possible ways and arrangement to lessen as much as possible the damages and human losses that war might inflict, in case fighting was inevitable. Imâm would therefore try to get the war started in the afternoon so that by the falling of the night the fighting would stop and thus the fighters would withdraw earlier and there would be less bloodshed and also the runaways from the battleground could easily flee.

G. Good Treatment of the Survivors of the Enemy

When the battle would subside, Imâm ‘Ali (a.s.) would command that the defeated troops, the wounded, the captives and those of the enemy’s army that were left behind, especially the women to be given the best of treatment. As previously mentioned, Imâm’s orders were: not to chase the runaways, not to kill the wounded, not to invade people’s houses, not to take any of the spoils and never to mistreat the women, even if they insulted the troops and their army commanders.

Eight: International Policies

What has been said so far is just a glance at the policies of Imâm ‘Ali (a.s.) in various aspects of governing a state.

We now intend to recount some aspects of Imâm ‘Ali’s (a.s.) global policies. We have selected particular doctrines from among the Imâm’s world policies that would be beneficial and practical for the governing of a state in every place and in any culture. The guidelines presented with their relevant texts in the main part of the book include political, social, cultural and governmental guidelines that
the innate human nature (fitra) and common sense confirm its soundness and efficiency, and historical experiences testify their correctness and value. By referring to conscience and history, anyone with any kind of ideology can easily perceive these facts and confirm their efficacy in governing a state. In chapter ten of the present book, these guidelines and principles are divided into the following three categories:

1. Policies Causing the Perpetuation of Governments

Imam 'Ali (a.s.) regards certain policies necessary for the survival of governments. By observing the doctrines of Imam 'Ali (a.s.) and his code of conduct we can find out that Imam (a.s.) considered the following of utmost necessity: the spreading of equality, social justice, proper management in administering people's affairs, good treatment and respect to all, awareness of political trends and safeguarding freedom, independence, dignity and all that which is related to people's individual and social rights. He considers them all, as essential for the steadfastness and perpetuity of government. His interpretation of justice is something truly interesting to contemplate.

Imam 'Ali (a.s.) compared justice with a fortress, a shield, a firm foundation and a binding string and he considered the implementing of justice as the best and the most efficient policy in ruling. He defined it as 'the adornment of politics', affirming that it is with justice that the ruler captures the hearts and attains Divine Mercy. He was also quoted as saying that once governments are based on the foundations of justice and rested on the pillars of wisdom, God Almighty will help their advocates and destroy their challengers. In addition to the spread of justice, Imam regarded proper management as a necessity for the stability and continuation of governments. He considered benevolence as the beauty of power and awareness as a sign of astuteness and correct governing.

2. Policies Causing the Decline of Governments

Imam 'Ali (a.s.) considers the outcomes of certain policies as destructive and damaging. Even though such policies are effective for a short time and may preserve the government for a while longer, they would ultimately lead to its fall and destruction. What the
doctrines of Imám ‘Ali (a.s.) deem destructive and damaging are: violation of people’s rights, unjust bloodshed, mismanagement in handling affairs, selfishness, misappropriation, giving priority to governors, heads of government and their associates over others, neglecting fundamental tasks and issues, dealing with trivial, fruitless and unimportant issues, assigning inefficient people to critical posts and failing to employ competent individuals.

Imám asserts that oppression and injustice under any name and in any form will cause the decline of the state, and if injustice is allowed in a society, it will consequently lead to wars and the state’s authority and its dignity will be marred. This is why he views oppression as the worst of policies and affirms that injustice and tyranny create instability, remove blessings and ruin communities and states.

In his instructions to Málík al-Ashtar, Imám ‘Ali (a.s.) wrote: “Never commit bloodshed when dealing with opponents and those of other ideologics, as the shedding of unlawful blood will bring Divine revenge, take away blessings and sovereignty will never be set firm by bloodshed, rather it will weaken, enfeeble and ruin its authority.”

He asserted that if a government is inflicted with mismanagement and does not enjoy wise and precise policies, it will start to decline and will consequently topple. The state which provides the best facilities for the ruler and his dominance, and instead of self-sacrifice (tibár), it proceeds with selfishness and the use of facilities for the ruler and his associates (isti’ibár) will definitely be bound to decline. Imám said: “The rulers who deal with trivial, baseless, and transient issues instead of proceeding with fundamental tasks, basic policies, and principal planning, will rapidly slide to decline. Those who put aside the great tasks and excellent deeds and deal with mean and petty work will lead the government to its plight.” Pondering on such teachings of the Imám is necessary and beneficial for rulers, officials, and heads of states.

3. Efficient International Policies

In addition to what has been said, Imám followed certain policies and introduced methods of interaction that should be taken into consideration by the rulers when interacting with other states,
nations, and countries. The following facts and policies can be extracted from among the highly valuable words of Imam and by studying his way of life:

respecting the rights of the human beings, regardless of their ideas and ways of thinking, upholding their rights, absolute respect in dealing with others, avoiding any disrespectful and belittling relation or association with governments and nations, never submitting to derogation, stressing on removal of tension in connection with governments, moving towards the development of genuine tranquility and a peaceful life accompanied by esteem, prevention of arousing enmity, sparing no means to correct the enemy’s ideas and conducts (istiṣlāḥ al-‘adū); remaining loyal to various treaties and being trustworthy in fulfilling of the people’s rights, benefiting from other people’s knowledge and expertise in the field of culture, yet stressing on the policy of cultural independence, warning against being absorbed in polytheistic and corrupt cultures; and finally, studying various cultures and selecting what is best in them and many other things.

Furthermore, there are many issues that have been expressed in the various sayings of Imam ‘Ali (a.s.) which are very illuminating in regard to international relationships. Such tenets have been presented in the ‘miscellaneous’ section at the end of this present volume.

A Summary of the Policies of Imam ‘Ali (a.s.)

That which has been presented so far, was a glance at the contents of the chapters which have been compiled in this book to explain the different politics of Imam ‘Ali (a.s.). Contemplating on what was mentioned would reveal that politics according to Imam ‘Ali (a.s.) is an instrument for ruling on the basis of human rights and the real needs of the people, not for the dominance of dictators and violators of people’s rights.

Based on what we mentioned, and after summing up and studying the above information, we can now respond to the questions and criticisms raised regarding the policies of Imam and analyze the causes and reasons of what is mentioned about his statesmanship and discuss their veracity or incorrectness.
Defending Imām 'Ali's Statesmanship

Imām 'Ali (a.s.) took over the caliphate in response to the public demand and insistence, and his caliphate came to an end with his Martyrdom on Ramadan 21st, 40 AH [January 29th, 661]. People had been accustomed to the rulership of the three caliphs for twenty five years, during which certain policies and procedures had been performed most of which Imām regarded as unjustifiable. Changing the views and behavior of people was as difficult for him as 'returning the water which has run downstream', and in some cases even impossible. He therefore accepted the caliphate with extreme precaution and prudence and only after several times of refusing it - so that nobody would think that he had a desire for ruling. Nonetheless, from the very beginning he stated future plans and the difficulties ahead of him very clearly.

Parts of the policies of Imām 'Ali (a.s.) and some of his political positions have since long prompted discussions and criticisms. Those who viewed politics as a tool of power and aimed at dominance over people from a governmental position did not tolerate some of Imām's political stances. It should be first known that Imām 'Ali (a.s.) had accepted the government in order to administer justice, and he adopted politics as tools for the government to secure the human rights and fulfill the real human needs.

If we look from this angle and evaluate his rule and authority by this criterion, we will see that what the Imām did, was well-founded and meticulously organized and precisely in line with his lofty goals.

However, those who do not look from this angle do not accept Imām's position in the six-person electoral council of 'Umar for appointing the caliph, and believe that his insistence on the deposal of Mu'āwiya at the beginning of his rule, when the foundations of his sovereignty were not yet firmly set, as being far from diplomatic
prudence, and say that ‘Ali (a.s.) was a brave and fearless warrior but not a political ruler!

They say that if ‘Ali (a.s.) had been a man of politics, why had he not accepted the proposal of ‘Abdul Rahman in the six-person electoral council (that was appointed by ‘Umar to assign a caliph after him) when he suggested that he would swear allegiance to him (a.s.) on the condition that Imam acts according to the conduct of Abu Bakr and ‘Umar? Political prudence suggests that he should have accepted the condition, and after the establishment of his government, act in his own way and follow his own path. Did ‘Uthman who accepted the condition follow their (the caliphs) steps?!

If Imam had acted the way politicians do, he should not have treated the opposition the way he did, especially Talha and Zubair who were influential figures and Mu’awiya who was very powerful in Sham (Syria). He should have compromised for a while and fulfilled their demands, and later, after the establishment of his government, he should have begun to extirpate them. There were many similar occasions where he took such problematic stances. Imam’s insistence on moral and Islamic values created problems in the establishment of his authority and dominance and made him encounter serious hardships. Before continuing, we will refer to the words of Ibn Abi al-Hadid in this respect:

وَاعْتَمَدَ آنَ قَوْمًا يَمِينَ لَمْ يُعَرَفْ خَقَّةَ فَضْلٍ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامَ) زَعَمْوَآ آنَ عَمْرٍ

Kaan A’soos Binne, wa‘An Kan ‘Amm Abi Rameen}

 Know that a group of those who do not know the real virtue of the Commander of the Faithful (a.s.) claim that ‘Umar was more diplomatic than he was, even though [they considered] him as being more knowledgeable than ‘Umar.

Ibn Abi al-Hadid goes on to say:

Ibn Sina [Avicenna] admits to this, in his book al-Shifā’, and my teacher also inclines to this belief, in his book al-Ghurar, where he mentions it. Moreover, his (a.s.) enemies and

opponents assumed that Mu‘awiya was ahead of him in politics and so was his management.¹

What shortly follows here is a general response to all criticisms raised regarding Imam ‘Ali’s (a.s.) policies, and the detailed responses are presented in their appropriate places in the following chapters.

The most important point in response to this issue is emphasis on the way in which, politics and government is looked at. If politics is viewed as a means for ruling over the hearts or interpreted as ruling on the basis of people’s rights and real needs of society, and if we look at Imám ‘Ali’s (a.s.) stances from such perspective, then we will realize that Imám ‘Ali (a.s.) is the greatest statesman throughout history, second to the Holy Prophet (s.a.w). But, if we consider politics and statesmanship as a means to achieve power and domination, or interpret it as taking advantage of the people and exploitative domination over them, then Imám’s stances are not defendable indeed.

It is evident that Imám was aware of these issues and knew how to employ them, but due to his commitment to Divine laws, ethical values and his stress on the people’s rights, he did not deem their use as permissible. The following narration quoted from him clearly elaborates this fact:

لَوْ لَمْ يَكْنُ مَكْرُ وَالْخَدْيَةُ فِي الْجَاهِلِيَّةِ لَكَنْتُ أَمْكَرُ النَّاسِ.

“If it was not that plotting and deception have their place in Hellfire, I would have been the trickiest and craftiest person!”²

هَيَهَاتٌ! لَوْ لَمْ يَكْنُ آدَمُ أَدْقَى الْعَرَبِ.

“Heals! Had it not been for God wariness, I would have been the craftiest of all Arabs.”³

He also had said:

“I swear by God, that Mu‘awiya is not cleverer than I, but he practices deception and commits debauchery; and if it were

1. Ibid.
3. See 3/1, h. 75.
not for the hideousness of deception, I would have been the shrewdest of all people! However, every kind of deception is sin, and every sin darkens (the heart) and for any deceiver, there will be a banner raised on the Day of Resurrection, by which he will be identified.”

Accordingly, Imām knew well how to suppress voices; how to bring down loud cries to silence; how to deceive people with tricks; how to cast fear in their hearts by force; how to subdue the unruly greedy misers by allurement and consequently, and by violating the people’s rights, massacres suppress internal oppositions and rebellions. However, he was ‘Ali, the axis of truth, conscious of God and a believer in Resurrection Day, whose commitment to the truth and ethical values, and whose stressing on Divine teachings prevented him from perpetrating illegitimate policies. Imām frequently referred to these facts, by saying:

إِنِّيُعَدُّوْنَكُمْ وَيَغْلُبُكُمْ وَلَا أَرُى إِلَّا إِسْلَاهُكُمْ إِلَى اللَّهِ فَإِلَيْهِ تُحْلِقُونَ

I certainly know what can reform you and straighten your crookedness. But I shall not improve you by way of corrupting myself.2

He clearly states that he knows how to reform people and is familiar with the oppressive policies that suppress them for a short period of time, but he does not apply them since he views them as corrupting to the reformer.

Furthermore, Imam ‘Ali (a.s.) viewed that above all, such actions lead the statesman to the dreadful domain of harassing, domination and, in his own words, corruption. This is why he calls out: “There will never be reformation at the cost of the corruption of the reformer!”

The Imam’s lofty words indicate that superficial reformation will inevitably lead to corruption.

By this Imām obviously meant unlawful reformation, such as the undergoing economic reformation in contemporary world, at the

1. See, 3/1, b. 77.
cost of sacrificing social justice. Imām does not tolerate such reforms. On one hand, he knew well, how to deceive the influential political opponents and outlaws and keep them silent, by promising to fulfill their avarices and then, gradually eliminate them; and on the other hand, to promise people to restore their rights and stress on developing Divine and human values; and as soon as he would have established the foundations of his rule, he would do whatever he wished and break all promises, as politicians have always done. If he did so, he would no longer be ʿAli ibn Abī Ṭālib, but rather a politician like any other politician.

Indeed, so much love and devotion from the people towards ʿAli (a.s.) throughout history is because of his own righteousness and truth-centeredness and his emphasis on right. We should carefully study and ask ourselves where the power-centered hypocrites and imposters are now? On the other hand, we ought to see what were the reasons for the continuous remembrance of ʿAli (a.s.) in History and throughout time. Why do the hearts carry so much love for ʿAli (a.s.)? We reiterate here and repeat again and again that ʿAli (a.s.) regards politics as a means of establishing the truth and restoring people’s rights, and not a means of domination over them.

Imām ʿAli’s (a.s.) reformations were solely intended to revitalize the sīra and sunna of the Prophet (ṣ.a.w.) and his method of government. Imām ʿAli (a.s.) could not have followed immoral, antireligious and antihuman policies. This was why he (a.s.) faced the same difficulties that the holy Prophet (ṣ.a.w.) did.

Through tolerating hardships and practicing patience towards difficulties, Imām ʿAli (a.s.) attempted to replicate once again the illuminant outlook of the Prophetic rule and the government policies of the Messenger of Allah in the history of Islam, presenting an efficient, just, and perfect way of conduct to the generations and nations to come.

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Reasons for Imām 'Ali’s (a.s.) Loneliness

Towards the end of this brief study, we present the following important question: if the administration of a state on the basis of the aforementioned policies are applicable and such policies are proper and competent, why then did the people distance themselves after a short time from such a truth-centered statesman as Imām ‘Ali (a.s.) whom they had selected as their leader with their widespread support and left him alone and solitary during the last months of his life?

Explaining the Issue

We will now delve further into the various aspects of this topic and raise the issue more clearly. The foremost questions here are: What was the reason for people’s withdrawal from ‘Ali (a.s.) in such a short period of time within his ruling? Why could he not practically preserve the people’s widespread support of the government? Why was the bond of relations detached between the ruler and the people in Imām ‘Ali’s (a.s.) government, and why were the people so disunited that Imām could not create concordance and harmony even among those who had directly sworn allegiance to him and maintain any unity among them?

Why did Imām (a.s.) complain of the lack of people’s support in actualizing his superior teachings and implementing his reforms during the last days of his life and would painfully say:

قِلْ: أَلَا أَتَعْلَمُ أَنَّمَعَ أَنْ تَكُمُّمُ شَرَّ الْأَمَلَ أَوْ أَتَعْلَمُ أَنْ تَكُمُّ مَعَاذِجَ الْحَقِّ؟

"Alas! It is indeed hard that I make manifest through you the codes of justice or set in place the crookedness of truth."

Why did he consider them as the heart-rending pain of his political life? Saying:

أريد أن أداوي أصلكم وأنتم داني.

"I want to cure (sicknesses) through you, but you (yourselves) are my very pain." ¹

And he complained of disobediences and rebellions, saying:

"I am entangled with people who do not obey." ²

And he would complain of their dispersed tendencies and their fruitless crowded presence with their dissociated hearts, where he said:

لا غناة في كثرة عددكم مع قلبة اجتماع قلوبكم.

"There is no richness, even though you may be big in number, when there is little unity in order to bring your hearts together." ³

He yearned to have a few (sincere) companions of the battle of Badr:

لو كان لي منكم عصابة بعدهم أهل بدر...

"If I had companions similar in number to the people of Badr..." ⁴

And:

What was the reason for such regression after that wonderful turnout for swearing allegiance?

Is it not correct to say that such a surprising loneliness after an unbelievable turnout for allegiance and support (of his rule) indicate that ruling on the basis of Imam ‘Ali’s (a.s.) policies and his system of government, was not practically applicable in the society of the

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1. Ibid, vol. 6, p. 227 h. 2609
2. Ibid, vol. 7, p. 26
3. Ibid, vol. 7, p. 28
4. Ibid, vol. 7, p. 32
real world and that Imām ʿAlī’s (a.s.) utopia was not but an image in the world of illusion?

In this discourse we will try as much as possible, to respond to these questions on the basis of historical texts and the realities of the Islamic society of those days. However, it would be worthwhile to briefly outline several points in advance:

1. Role of the Elite in Political and Social Transformations

The role of the elite and prominent personalities, in social transformations is very fundamental and extensive. They had the most influential impact on political and social developments of the society throughout history.¹

In reality, they often make decisions for the masses, and people, time and again, do not hesitate in following them. They play their roles of controlling and manipulating people in such a way that people imagine that they themselves have made the decisions and are acting on their own!

In such a time as the early period of Islam, chiefs of tribes played pivotal roles in political and social changes. In other times, the intellectual elite and party leaders played such roles and in today’s society, heads of media, political establishments, managers of large cultural, educational and information organizations, chief executives of press agencies and other mass media are the main manipulators, role-creators and decision makers of societies.

2. Role of the Kūfans in Imām ʿAli’s Government

In the political geography of early Islam, the territory of Iraq used to serve as a bridge, connecting the east and the west of the Islamic world and acted as a center, for supplying military power to the central authority. In this territory, Kūfā enjoyed a special status and a sensitive role.

Kūfā was constructed in 17AH/638CE for the stationing of troops. The organizers founded this city for the purpose of setting up a large camp for the troops. It is therefore clear that Kūfā was

made as a military center; a place for those who knew nothing other than to fight and combat, and hence, always thinking of conquering borders and gaining spoils of war.

The people who had gathered in Kūfa were far away from Madīna which hosted most of the [Prophet’s] companions. Very few companions frequented Kūfa as it was the Caliph ‘Umar’s policy to have them remain in Madīna.¹

The Kūfans were therefore deprived of acquiring knowledge and had very little understanding of religious laws and doctrines.

‘Umar had explicitly asked the companions who intended to travel to Kūfa not to teach them any hadith and not to distract them from their familiarity with the Holy Qur’ān.² The Kūfans’ familiarity and preoccupation with the Qur’ān was restricted to mere recitation and nothing more and this point can also be found in the words of the Caliph. This is why, those who initially gathered in Kūfa as the ‘reciters’ (qurrā’) later formed the original core of the Khārijites.

The important point here to take notice of is the tribal system in Kūfa and the prevalence of ethnocentrism and dominance of the clannish culture and lifestyle in the behavior and relations of the Kūfans. In this culture, the chief of the tribe was the key role player in the movements and efforts, while other people were blind followers who had no power of choice.

Thus, when we say that people left Imām ‘Ali (a.s.) alone, we mean the elite, the influential and the chieftains of the Islamic community left him alone. This painful fact was more evidently seen in the people of Iraq at that time, especially among the Kūfans.

Now and after this brief explanation, we proceed to deal with the reasons for Imām ‘Ali’s loneliness, according to his own words and sayings.

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¹ al-Mustadrak ‘ala al-Sahihayn, vol. 1, p. 193, h. 374
² Kanz al-‘Ummal, vol. 1, p. 292, h. 29479
Imām Ali’s Loneliness in His Own Words

We said earlier that history is a truthful witness to the claim that the short period of Imām ‘Ali’s (a.s.) government has been the most sublime manifestation of a rule based on human values. His ruling method was not only attractive to those committed to Islamic human values, but those uncommitted to such values were also attracted by it, and they sometimes did not fail to admit its magnificence and perfection. Therefore, the reasons for the people’s distance from the government of Imām ‘Ali (a.s.) is not to be sought in the inconsistency of his method, but there are other reasons and causes to be delved into, that will be mentioned in the following pages.

Imām ‘Ali (a.s.) himself explicitly and sufficiently has talked about the reason for the withdrawal of people from him and turning their backs on his government. In his sermons and responses to queries, he expressed the reasons for their initial welcome and then their eventual distancing from him. Here is a review of the background, reasons and causes of the people’s withdrawal and Imām ‘Ali’s (a.s.) loneliness:

1. Contradictory Demands

The first reason for the people’s distance from Imām ‘Ali (a.s.) was the fundamental difference between two types of views about government. In reality, these two approaches had fundamental conflict between each other in their motivations and purposes.

A great majority of the participants in the uprising against ‘Uthmān, especially a number of the key players of that movement such as Ṭalḥa and Zubair, did not intend to bring the community back to the Prophetic conduct (sīra) and tradition (sunna). They did not wield their swords, in order to maintain the sovereignty of genuine Islamic values. Party monopolization tendencies and tribal decision-making of the Umayyads in government which was formed through ‘Uthmān’s rule had exhausted them. For them, overthrowing ‘Uthmān and their pledge of allegiance to ‘Ali (a.s.) were in fact aimed at solving this problem, although in their slogans they stated otherwise.
Finally after much insistence by the people and his frequent refusals, Imam ‘Ali (a.s.) took over the caliphate, so as to restore a right, lead the community back to the conduct (ṣīra) of the Prophet, revive the forgotten genuine Islamic values in the society, and to spread reforms in all bureaucratic, cultural, economic, social and judicial fields. In one of his earlier sermons, he stated among other things, the perspective of these changes.

In other words, while people were motivated by the material and worldly inclinations, ‘Ali (a.s.) was motivated by truth-centrism, seeking God’s pleasure and being concerned about the revival of religious values. In this regard he (a.s.) said:

\[\text{لاَّسَ أَمْرِي وَأَمْرُكُمْ وَاحِدَاً،ُإِنِّي أَرَايْكُمُ اللَّهُ وَأَنَّمَا أَرَايْدُونِي لِنَفْسِيَ.} \]

“My concerns and yours are not the same. I want you for the sake of Allah but you want me for your own self.”

In such a time when some people saw Imam ‘Ali’s (a.s.) persistence in his goals and realized that they could not be in harmony with these goals, they turned away and abandoned ‘Ali (a.s.) and refused to support him. As time passed, religious concerns, Divine motives and Islamic-human orientation of Imam ‘Ali’s (a.s.) rule were further manifested. At the same time, the distance became wider and the support of those who were seeking other than the truth slackened even more.

2. The Betrayal of the Elite and Obedience of the Masses

Through the era of the government of the Commander of the Faithful (a.s.), tribal chiefs played the main role in making decisions for most of the people. He (a.s.) tried very hard to develop the necessity of following of criterion in the minds and lives of the people so that they would choose their path and measure the others by the criterion of truth, rather than measuring truth with the criteria of prominent individuals and personalities...²

1. See, b. 15.
2. See 4/6, p. 341 Cultural Policies
The efforts of Imām 'Ali (a.s.) in this respect were unfortunately of no avail. The prevalence of the aforementioned situation seriously hindered the basic reforms of 'Ali's (a.s.) rule and this was extremely painful for him as his decisions were occasionally left unfulfilled by the opposition of an individual who was backed by a large group of ignorant followers. Imām described this sorrowful situation as follows:

لا يَعْتَهُ نَاسٌ التَّلَّاَةُ: فَقَامَ رَبِّيَّ، وَمَعَالَمَ عَلَى سَبِيلٍ نَجَاةٍ، وَهَمَجَ رَعَاهُ أَتَابَعَنَّهُ

People are divided into three groups: a Lordly (divinely inspired) knower, one seeking knowledge who moves along the path of salvation, and the riffraff and rabble, the followers of every screaming voice, those who bend with every wind, who have not sought to be illuminated by the light of knowledge and who have not had recourse to a solid support.

In this insightful statement, Imām 'Ali (a.s.) divides people into three groups concerning to the choosing of their way of life:

1. The learned who have found the way: 'Divine Scholars'.

2. The seekers of truth and those on the path of deliverance from darkness and corruption: 'The learners on the path of salvation'.

3. People who neither know the right and straight path nor its correct course; rather, they are prompted to move by blind following of the influential. Imām has called them the uncivilized rabble (hamaj ra'a'd), who are like the petty flies who sit on the faces of animals, and the foolish ignorant who are moved around, with any blowing wind and drift along any flow, without achieving any firm position.

By the Imām's (a.s.) analysis, those who neither know the right way of life nor allow themselves any wise deliberation and knowledge and blindly follow others are like flies that have gathered around those who are more ignorant than themselves and seek benefit from them. Such people neither possess a firm intellectual status nor are

able to stand steady on one position. Without knowing who their leader is and whether he speaks the truth or not, they highly respect him with their body and soul, and follow him only because he has some reputation, or holds a lofty position and bears on his forehead the title of chief of the tribe or the leader of a party or for any other reasons, just like a swarm of flies which are blown to every direction without knowing why and where they are heading.

It was so painful for 'Ali (a.s.) to see that such a great number of people of his time were among the third group. He (a.s.) was faced with large masses who were neither 'people of knowledge' nor on the path of understanding.

More heart-rending and distressing was the lack of a sympathetic person who would listen to these social problems and calamities, and the lack of some intelligent ones with whom Imam 'Ali (a.s.) would share all of these. In other words, he (a.s.) could not unveil the pains and reveal the nature of the people whom he ruled upon and accompanied him. When he intended to share what he was involved in, to one of his close companions, Kumayl, he took his hand, led him to the desert and asserted the bitter reality with much sorrow and pity. What he told him was not conveyable to anyone since many were not able to tolerate listening to all these problems. According to him, every person who enjoyed a larger intellectual and spiritual capacity would become a more valuable and helpful person to listen.

Imam then revealed the reasons for not being supported by people. He announced that the root of all problems and failures concerning his reforms and reformative plans was hidden in the people's ignorance and their blind following of the treacherous elite.

More Explanation on the Roots of the Problem

On one occasion Imam 'Ali (a.s.) spoke in front of his relatives and a group of the elite about his problems, stating more openly than before the reasons of the disturbance (in Kufa), elucidating its origins and revealing the reasons for disunity in the Islamic community of that time. He explained why people were not consistent
with his reformative planning, did not tolerate the government and sovereignty based on the Prophetic path (ṣīra) and tradition (sunna) and did not support his policies. Then Imâm began his insightful speech with the following words of the Holy Prophet (s.a.w.):

لا إن أخوئ ما أخاف عليكم خلتان: إبتاعاً اتها، وطول الأمه.

What I fear most for you are two things: the following of vain desires and extending of hopes.¹

He (a.s.) then explicitly stated that the political disturbances that had caused disunity in the Muslim community and created factions and division are rooted in moral corruptions, egoism and desires:

إنه بذاء وقوع الفتن من أهواء تنعم وأحكام تبَتَّدَع، يجاهل فيها حكم الله ويتولى فيها رجالاً رجلاً.

Surely the causes of seditions (and conspiracies) in which the Divine Law is disobeyed and men rule over other men are the following of desires and laws that are innovated.²

Imâm (a.s.) indicates that egoism, desire and self-centrism bring baseless and anti-religious innovations under the cover of religion; and it is through this approach that blind factionalism is founded, moral disturbances grow into cultural turmoil, and eventually wind up in political and social seditions and rebellions. It is in such cases that the perpetrators in order to justify their goals and to spread the seditions, misuse the truth and pretend to support it. Imâm 'Alî (a.s.) warns:

لا إن الحق لون تخلص لم يشكن اختلافة ولأنا الباطل تخلص لم يشفع على ذي جحى إن كتبه يوحي من هذا ضغث وان هذا ضغث.

Verily, if the truth becomes purified and manifest, there will be no differences and if falsehood becomes manifest, it will not be hidden from the wise. However, (what is done) is that some from this and some from that are taken (and mixed).³

1. See 2/4, h. 74.
2. Ibid.
3. Ibid.
By these words, Imām (a.s.) actually delineated the cultural features of his time and drew attention to the fact that truth and falsehood had been intertwined in the past and those who had promoted falsity pretended truthfulness to achieve their false goals. As a result, after the lapse of one generation, innovations that were presented were regarded as tradition. Now that he (a.s.) intended to expose the features of falsehood and to rightly clarify the aspects of truth, it would be extremely difficult to do so, because people did not realize the depth of the tragedy.

Imām 'Ali (a.s.) quoted as saying from the holy Prophet (ṣ.a.w.) who had predicted and mentioned that such an atmosphere will occur after him:

إِنَّ شُعَبْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَيْفَ أَنْتُمْ إِذَا لَسْتُمْ مُحْزِنَةُ فِيَّ إِنْوَانَ الصَّغِيرِ،

وَبَهْرُمُ فِيهَا الْكِبَرِ، يَجْرِي النَّاسُ عَلَيْهَا وَيَخْمَدُونَهَا شَيْهًا فَإِذَا غَيْرُ مِنْهَا شَيْءٌ قَبْلُ:

...قد غَيْرُ السَّنَةُ...

Verily, I heard the Messenger of God (ṣ.a.w.) say: “How would you be when a sedition would encompasses you? Such that the children would turn to adults and the adults would turn old. People would act according to them and adopt them as traditions to the extent that if one of them is changed, they would cry out that the tradition (sunnah) is changed!”

It is a wonder that the Prophetic doctrines had settled in people’s minds, tongues, and beliefs so reversely that when someone like Imām ‘Ali (a.s.) who was a clear manifestation of truth and was a truth-centered personality intends to reform and rectify the minds and thoughts of the people, they cry that ‘the tradition has been changed!’ and so on.

Were any fundamental reforms, essential changes and restoring the Muslim community back to the sunna of the Prophet (ṣ.a.w.) possible in such an atmosphere? Thus, in these words and after his introductory statement, Imām (a.s.) returned to the main issue and candidly talked about innovations and stated part of these

1. Ibid.
innovations imposed on the sunna. He painfully unveiled what the former statesmen and authorities had bequeathed people, asserting that he could no longer do anything else because if he would not hold on to this cultural transformation and carry on the campaign against cultural deviations, the troops would disperse and he would be left alone. Here are the Imam’s painful words:

وَلَوْ خَلَتْ الْأَنْسَاقُ عَلَى تَرْكِهَا وَخَلَتْهَا إِلَى تَوَاضَعِهَا وَإِلَى مَا كَانَتْ فِي عَهْدِ الْرَّسُولِ ﷺ أَنْفَرَقَ عَنِي جَنَّدِي حَتَّى أَقَرْنُ وَحَدِي أَوْ قَلِيلٌ مِّن شَيْبِي

If I force people to abandon their own customs (what they practice now) and restore the traditions to their original state and to the way they were during the Prophet’s (s.a.w.) era, my troops will scatter and I will be left alone or with only a few of my followers.

Expressing Grievances, an Ultimatum to all

During the last months of Imam ‘Ali’s rule, his life was hard, painful and unbearable. The tribulations, rebellious, lootings and stubbornness of the enemies made his life difficult. In a lengthy and exciting speech that he delivered for relatives and closed ones, he reiterated what he had told earlier to Kumayl ibn Ziyād in the desert. By explaining the situation for them, he left no excuse for any one, the elites or the common people.

In this speech, known as the Sermon of Disparagement and Threatening (Khutbah al-Qāsi‘a) which was delivered after the battle of Nahrawān, Imām stated very important and fundamental points as to how and why pre-Islamic religious revolutions ended in failure and he precisely predicted the future history of Islam.

With the Elite (al-Khawāṣ)

In his eloquent words, Imām ‘Ali (a.s.) described the destiny of Satan that he had worshipped God for six thousand years, and with references to his high status [before his rejection], he (a.s.) points to the elite who enjoyed good accounts in their services to Islam and warns them lest they end up in a destiny similar to that of Satan:

Therefore, O servants of God, beware of Satan infecting you with his disease or leading you astray through his call.¹

He then explains that the only way to avoid this destiny is to give up groundless prejudices, factional tendencies, and vindictiveness rooted in the age of ignorance, and seeking undeserved superiority:

Extinguish what is hidden in your hearts of the fires of prejudice and the grudges of the age of ignorance, as this vanity and self-conceit can only exist in a Muslim by the (astute) machinations of Satan, his haughtiness, mischief and whisperings. Practice humbleness, to trample self-pride under your feet and to cast off vanity from your necks.²

### Warning the Masses

When eminent figures of the community, the political and cultural manipulators, and those of ethnic, and ideological reputation get involved in prejudiced clashes, they make use of means such as enflaming disturbances within the people and the communities and thus lead the society into the fire of disunity.

As well, in his sermon, Imám 'Ali (a.s.) insistently enjoins the people to refuse obeying their dignitaries and elite, in case they would not give up their arrogance and persist on their haughtiness arrogance and sedition. They should not follow their illegitimate objectives and should be heedful of the fact that all seditions, corruptions and abnormalities are rooted in their positions:

1. Ibid.
2. Ibid.
Beware and avoid obeying your leaders and elders who felt proud over their lineage and boasted over their descent... they are the main sources of obstinacy and main pillars of mischief... They are the roots of vice and people of disobedience. Satan has made them as the carriers of misguidance and the troops with whom he attacks men.¹

Imâm then gave an enlightening explanation of what was stated. Afterwards, he proceeded to make a very important political and ethical discussion about social interaction and behavior. He talked about the difficult Divine trials aimed at training the human beings, stressing that life's various misfortunes and difficulties are in line with the spiritual construction of man and to purify him of moral vices, particularly selfishness, arrogance and haughtiness just as God Almighty has ordained prayers, fasting and alms for such purposes.

He (a.s.) then enjoined people to delve into history, deliberate on events and take lessons from the fates of the religious revolutions to find out how they had ended, and recognize the impact of disparity and disunity on the failures in religious calls, lest the haughtiness and egoism of the elite and the influential along with the people's unaware obedience would lead the Islamic government to a destiny similar to that of previous revolutions.

In this part of his speech, Imâm (a.s.) gives an explicit warning and issues an ultimatum to the elite and the influential:


Indeed, you have shaken off your hands from the rope of obedience and broken the divine fortress around you by (resorting to) pre-Islamic laws. You should know that you have

¹. Ibid.
again reverted to the position of the Bedouin after the immigration (to Islam) and have become different parties after having been once united. You do not possess anything of Islam except its name and know nothing of faith other than its form.\(^1\)

**The Danger of Abandoning the ‘Enjoining Good and Forbidding Wrong’**

From the viewpoint of Imām ‘Ali (a.s.) the enjoining to do good and forbidding them from doing any wrong are among the major elements in the continuation of an Islamic revolution. The establishment of all human and Islamic values is directly related to this duty. If this obligation is forgotten, values will also be forgotten and once the Islamic community turns its back on religious values and takes refuge in other than Islam, it will lose Divine assistance and fail in its battle against foreign enemies, and a government based on the teachings of Muhammad (s.a.w.) and ‘Ali (a.s.) will thereby be defeated, the devils will dominate the Islamic Community and the prayers of the pious will not be answered.

Imām (a.s.) goes on to say further in the sermon of al-Qāsi’ā regarding this same issue:

\[إِنَّمَا يَجْعَلُ إِلَى غَيْرِهِ حَارِجَةَ أُهُلَّ الْكَفْرِ، ثُمَّ لاَ يُجَرَّ أَيْنَ بِهِمْ، وَلاَ مِيْثَاقٍ لَّهُمْ. وَإِنْ عِثْرَكُمْ الأَمْثَالُ مِنْ نَبِيِّ اللَّهِ وَقُوَارِئُهُ وَقَوْلَاءِهِ وَوَقُولُهُمْ، فَلاَ تَسَلَّطْنَهُمْ وَعِيدَةٌ.\]

\[فَإِنَّ اللَّهَ سِيِّاحَةٌ لَا يَلْعَبُ الْقُرْآنَ الْمَاضِيَ بَيْنَ أُيُوبَيْنِ مَثََٰلُهُمْ إِلَّا يَقْرَأُهُمُ الْأَمَرُ بِالْمُعَروْفِ وَاتْبَعُوهُ عِنْدَ الْمَلِكِ يَقْلُلُ اللَّهُ الْسَّفِهَةَ لِقَوْمِهِ، وَقَلْنَ اللَّهُ لِكُلِّ مَعَاجِمٍ وَالمُتَّقِينَ لَنْ تَصَاوِّرُ الْمَعَالِقَةَ لَكُمْ إِلَّا يَقْرَأُهُمُ الْأَمَرُ بِالْمُعَروْفِ وَاتْبَعُوهُ.\]

Be sure that if you incline towards anything other than Islam, the disbelievers will fight against you. Then neither Gabriel nor Michael nor the Muhājirin or Anṣār will help you, you will draw swords against each other, until Allah settles the matter for you.

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1. Ibid.
Certainly, there are examples before you of God’s wrath, punishment, days of tribulations and happenings. Therefore do not disregard His warnings due to ignorance of it or taking light His Wrath, or feeling immune from His punishment, for God the Glorified did not curse people of the past except because they had abandoned enjoining good and forbidding wrong. In fact, Allah cursed the foolish for committing sins and the clement because they gave up forbidding wrong.¹

The Holy Prophet (s.a.w.), prior to Imam ‘Ali (a.s.), had also warned people of this danger in the following words:

يا أئبها الناسُ! إنَّ الله يَقْوُلُ لَكُمْ: مَنْ رَأَى بَلْغَةً وَأَذى عَيْنَ المَنِيَّيْر، قَلْ آنَ دُعُوا
فَلا أَجْبِبُ لَكُمْ، وَتَسأَلُونَ فَلا أَعْطُيَكُمْ، وَتَسْتَنْصَرُونَ فَلا أَنْضِرُكُمْ.

O People! Verily God says to you: Command people to do good and forbid them from wrong, or else you will pray, but I do not answer your prayer and you ask Me but I do not grant you and you seek My assistance but I do not assist you.²

The danger of abandoning the enjoining to do good and forbidding the wrong in regard to the continuance of the Islamic revolution is so serious that Imam ‘Ali (a.s.) warned people about it until the last moments of his life, saying in the last sentence of his testament:

لا تَنْزِكوا الأَمْرَ بِالْمَعْرُوفِ وَالْتَسْهِيَّةَ عَنِ المَكْرِيِّ، فَيَوْلُى عَلِيَّكُمْ شَرَارُكُمْ، فَمَنْ نَدَاوُنَّ
فَلا يُسْتَجِبَ لَكُمْ.

Do not abandon the enjoining of good and forbidding the wrong, or else the villains would dominate over you, then when you pray, you will not be answered.³

After drawing attention to the dangers that await the future of the nation because of abandoning the enjoining good and forbidding

1. Ibid.
2. Mizān al-Hikma, vol. 8, p. 3708, h. 12727
wrong and turning away from the [Islamic] values, Imám ‘Ali (a.s.) goes on to say in the sermon of al-Qāṣi‘a that the Islamic community is facing this problem at the present time. Therefore, if it is not cured, people must be expecting the dominance of the villains and the wicked over them:

إِنْ هَذَا تَصَلُّبَتُمُ ﻋَلَى ﺍﻟْإِسْلَامِ وَتَفْتَرُؤُوْنَ ﺧَٰدِمَةَ وَأَمْسَأَ أَحَكٰامَهَا.

Indeed! You have broken the ties of Islam, transgressed its limits and destroyed its rules.¹

Indeed, refraining from obeying the wise and a truth-seeking leader, breaking through the stronghold of religion by following pre-Islamic tendencies and behaviors and leaving meritocracy, solidarity, harmony and empathy by yielding to disunity and satanic pomposity, contenting oneself with grandiose titles, towing behind only the titles of truth, faith and Islam (neglecting their essence); abandoning the practice of enjoining good and forbidding wrong, not practicing Divine sanctions, annihilating religious ordinances and so forth are all causes of failure, defeat, falling into hardships, and consequently being ruined and witnessing the satanic dominance of the enemy, and so on.

3. Equality in Distribution

Human beings very often fall into the trap of material and worldly inclinations and attractions. If one gets accustomed to worldly indulgence and fills his life up with worldly provisions and concerns himself with its pleasure and comfort, then it will be difficult for him to part himself from them.

After the Messenger of God (ṣ.a.w.) and during the reign of the [first] three caliphs, one of the wrong policies pursued was bribing and alluring the reputed figures and discrimination in favor of the related elites. In this way many who did not deserve such lofty positions were lifted high in rank and others were unfrightfully degraded and tyrannized.

¹. Nahj al-Balāghah, Sermon 192.
Imām (a.s.), as he stated in one of his early sermons, intended to eliminate this appalling class discrimination and disorder in enjoyment of the privileges.¹

It was evident that this policy would stimulate many people against Imām (a.s.) and they—mainly consisting of the elite and reputed figures—would in turn pull many of the common people behind them by various tricks in order to justify their opposition and to hide the secret of their parting from ‘Ali (a.s.).

It was for this reason that many of Imām ‘Ali’s (a.s.) advocates frequently asked him to give up this policy and forget about the chieftains, influential political figures and pompous persons who enjoyed special economic privileges for a time and temporarily and that he should not confront them and their indulgence. Nonetheless, he (a.s.) found the suggestions in conflict with the principles and fundamentals of his government and therefore rejected them. He regarded these suggestions as somehow abandoning the goals and ideals of an Islamic state and so he refused them.

Here are some examples of such suggestions and the Imām’s responses to them:

1. It is reported in the book al-Ghārāt that:
‘Ali (a.s.) was complaining to Mālik al-Ashtar of the people’s flight toward Mu‘āwiya. Al-Ashtar said: “O Commander of the Faithful! We fought against the people of the Battle of Jamal in the company of Başrans and Kufsans who were all unanimous in their opinions, but then they differed, bred enmity and their intentions slackened and justice failed. And you call them to justice, treat them righteously, and take back the rights of the weak from the wealthy who in your views have no superiority over the weak.
Many of them, who were with you when they were treated as such, began to grieve and became sad with this justice. As for Mu‘āwiya, his gifts were with the opulent. People’s soul yearned towards the worldly gains. Those who are not infatuated with the world are very few; many of them are the

¹ See 2/1, h. 62.
ones who discard the truth, go along with falsehood and prefer the worldly gains. If you are munificent toward them, they will be drawn toward you and become benevolent to you and their friendship will purely belong to you. May God settle your affair (O Commander of the Faithful) and terminate your enemy, disperse their assembly, nullify their plots and slacken their efforts, as He knows what He does.”

In response to him, ‘Ali (a.s.) thanked God and praised him, and said: “As for what you said that my manners and character are based on justice, verily, God says: “Whoever acts righteously, it is for his own soul, and whoever does evil, it is to its detriment, and your Lord is not tyrannical to the servants”¹ and I am more fearful that I may have been negligent in what you said.

As for what you said that they found the truth too heavy and thus turned away from us, God knows that they did not turn away from us due to our tyranny. When they did turn away, they were not called forth to justice; [rather] they sought nothing but the transient world that they had been parted from it; and on the Resurrection Day, they will be called to account whether they sought worldly gains or acted for the sake of God.

As for being munificent to men and buying them off, actually we are not able to give away out of public assets to people beyond what they deserve, as God has rightfully said: “How many a small party has overcome a large party by Allah’s will?”²

He Almighty chose Muhammad (s.a.w.) as a Prophet and he was alone and after a while he turned his few followers into multitudes and raised his party to power after being humiliated. If God wishes to assign us to a task, He would smooth out the difficulties and would ease the hardships (for us too). I approve all that of your ideas in which there is the pleasure of God; you are the most trustworthy of my companions, and the most trusted, the most benevolent, and the most discerning of them to me.

1. Qur’an, 41:46. [All translations of the Qur’an are from the translation of Sayyid ‘Ali Quli Qara’, The center for Translation of the Holy Qur’an, 2003, Qum, Iran.]
2. Qur’an, 2: 249.
2. In the same book, Rabi’ā and ‘Ammāra are quoted as saying:
   A group of ‘Ali’s (a.s.) companions went to him and said: “O Commander of the Faithful, give these riches away, and give the noble and the dignitaries of the Arabs and Quraysh superiority over the non-Arab liberated ones and also [give preference and advantage] to those opposition you fear their harm.”
   Rabi’ā Said: “They said this because Mu’āwiya treated those who went to him in this way”. ‘Ali (a.s.) said to them: “Do you order me to seek victory by means of tyranny? By God, I would not do that as long as the sun keeps rising, and a star is shining in the sky. By God, if these riches belonged to me, I would treat them equally, how is it possible when they are the public properties.”

3. Sahl ibn Ḥunayf, Imām ‘Ali’s (a.s.) governor in Madina sent him a letter reporting that a group of Madinans had joined Mu’āwiya. Imām wrote in reply:
   “Now, I have come to know that certain persons from your side are stealthily going over to Mu’āwiya. You should not worry if the number of your men is reduced and their help is lost. Indeed they have joined misguidance and you have been relieved of them. They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it and are leaping towards it. They have known justice, seen it, heard it and appreciated it. They have realized that here, to us, all men are equal in the matter of right. Therefore, they ran away to selfishness and partiality. Let them remain remote and far away from the mercy of Allah. By Allah, surely they have not gone away from oppression and have not joined justice. In this matter, we only beseech Allah to resolve for us the hardships and to level for us its unevenness, if Allah wills; Wassalam.”

4. Avoidance of Using Unlawful Means in the Enforcement of Commands

   An ideal human society, as it must be, is a society full with human values. It is a society in which law and justice create relations or break

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1. See 5/10, h. 229.
them, extinguish rebellions and rectify abnormalities. However, it is evident that achieving such a stage in human society is very difficult. What was the kind of society that Imam 'Ali (a.s.) ruled over? What were people's tendencies at its public level? How were the inclinations and efforts of people basically determined?

The community during those days had been ruled by others for 25 years. Those governments faced, towards the final years, rebellions, criticisms and confrontations, and in return reacted with violence, severe confrontations, punishments, and occasional imprisonments, tortures and atrocities.

The general public was not rightly familiar with the law and its significance so the rulers ruled over people in this milieu. The rulers, whenever encountered with people's wrongdoing, right from the beginning practiced force, violence and dominance instead of resorting to them as a final solution.

In the Umayyad policy, ends justify the means and the politicians use any tools, even illegitimate ones for implementing their policies, plans and orders. The leader of such policy speaks to some in a language of allurement and to others through threatening and still to some others by means of deception. Mu'āwiya did rule over Shām by means of such policies and perhaps the maintenance of the interests of Shām demanded doing so!!

What should Imam 'Ali (a.s.) do when in his doctrines, the use of illegitimate means to implement his policies is not permissible and the people's leader speaks solely by means of explanation, elucidation and instruction, does not use words of allurement deception, threat, or violence; and how should he bring the people who had been accustomed to these methods, back to the right way?

Surprisingly, the public masses of Shām indisputably used to obey Mu'āwiya without receiving anything from him simply and just because he used the means of the policy of imposture, allurement and threat. The public masses of Kūfa however, did not obey the Imam, even though they were not deprived of material interests. In this regard Imam said:
Is it not strange that Mu‘āwiya calls out to some rude, low people and they follow him without receiving any support or grant, but when I call you, although you are the successors of Islam and the (worthy) survivors of the people, to help and grant you, you scatter away from me and oppose me?¹

Imām (a.s.) knew well that the society was not at a level of understanding to grasp his heart-rending and suspicion-free words. He knew that he could make many, including some dignitaries, obey him through violence and threat and put things in order even though temporarily, but he refused to do so and said:

Indeed, yesterday I was the Commander of the Faithful, but today I am commanded and until yesterday I was dissuading people (from wrong acts), but today I am being dissuaded. You have now shown that you only love to live in this world and it is not for me to force you to what you dislike.²

In the policy of Imām ‘Ali (a.s.), achieving goals is rightful only when people think freely and accept the reform plans and submit to them without any obligation. Imām (a.s.) never deemed it right to make people accept what he viewed as truthful and proper by resorting to the sword, violence and to force them to obey him. At the end, it is people who would finally choose a way which they are attached to.

In other words, if Imām ‘Ali (a.s.) had been asked why people had left him alone, he would have answered: “I was not willing to force them to obedience by the language of the sword. And they were regretfully not in a position to appreciate this path [my rule] and submit to it for some cultural reasons and due to the social structure that has been imposed on them and they have been accustomed to.”

¹. See 5/10, h. 243 (Nahj al-Balaghah, Sermon 180)
². The Encyclopedia of Amir al-Mu'minin, vol. 6, p. 191, h. 2577
Imam (a.s.) believed that problems of a government could be temporarily solved by violence, but such sovereignty and rule would no longer be that of Imam ‘Ali’s (a.s.). He has frequently stated this fact as follows:

يا أهل الكوفة! أن تزورني لا أعلم ما يصلحكم، بلني، ولكن أكروه أن أصلحكم

O People of Kufa! Do you think I do not know what can rectify you? Yes indeed. But I do not like to rectify you by corrupting myself.¹

And then he said:

ولقد علمت أن الله يصلاحكم هوى السيف، وما كنت منحرًّا صلاحكم بفساد.

I know that what rectifies you is the sword, but I do not seek to rectify you by corrupting myself. After me, however, a tough authority will dominate over you.²

Imam ‘Ali (a.s.) asserted that he knew how to confront people and subjugate them by means of violence and sword and was able to straighten their crookedness with a sword and to force the rebels to obedience, but he refused to do so. He said: “Correcting you by resorting to violence would cost a price, (i.e., ruining the moral values) and I am not willing to pay such a price. This would neither be compatible with my disposition nor with my philosophy of governing. But you should know that after me a hard time will be awaiting you. With such manners and acts, you pave the way for the rule of those who would not have mercy on you and would not talk to you except by the language of the sword:

لا يصلح لكم يا أهل العراق إلا من أحزاكم وأحزاكم... 

You will not be rectified (O people of Iraq!) except by he who shall humiliate you, and God will humiliate him too.”³

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¹ See 8/9, h. 447.
² See 8/10, h. 449.
³ Rabi’ al-Abrar, vol. 4, p. 250.
Imām ‘Ali’s (a.s.) Predictions Coming True

Finally, Imām (a.s.) departed people while having been unjustly treated by them and complaining about them:

إن كانت الرؤاية فليلك شكوك حليف رعاية واقترب اليوم لأشتكوك حليف رعيتي.

People before me used to complain of the oppression of their rulers but now I have to complain of the wrongful actions of my subjects....

He had told people that their wrongdoing towards the just leader would be as dangerous to the community as the wrongdoing of an oppressive leader, and a community that does not observe the rights of a just leader and refuses obedience, solidarity and empathy to him—who is most deservedly entitled to such rights—will be entangled in commotion and burn in the fire of decline:

وإذا علمت الرؤية وليها وأجحف الوالي بريعته اختلفت هنالك الكلمة
وظهرت معارك الجوار وكثير الإذعان في الدبلي، ونارك محاج السماوي فعمل بالطروى
وعطلت الأحكام وكررت عمل النعومي. فلا يُستحسن لعظم حق عُمُل ولا لعظم
باطل فعمل قُبِح إلى للأمراء وتعمز الأشرار وتعظم تسمية الله سبحة عند العباد.

And if the subjects come to dominate over the ruler, or the ruler oppresses the subjects, differences will arise among them, signs of oppression will appear, mischief will enter religion and the tradition will be forgotten. Then desires are acted upon, the religious commands are discarded, diseases of the spirit become numerous, great rights will remain idle, falsehood will be practiced. In such circumstances, the virtuous are humiliated, the wicked are honored and the chastisements of God Almighty towards people will be severe.

Thirty four years after the martyrdom of Imām ‘Ali (a.s.), his prediction about the Kūfans came true. In the caliphate of ‘Abdul Malik ibn Marwān, a group of Khārijites called “Azāriqa” rose up in

2. See 6/2, h. 305.
the Ahwāz region against the central government. The only place that
could dispatch military troops to the fronts was Kūfa, but the people
did not comply and refused to go to battle. In an inciting sermon,
‘Abdul Malik sought a solution from his dignitaries and close
companions, by asking them:

فمن يندب لكم فهم منكم بسيف قاطع وسنان لامع؟

Who will volunteer against them with a cutting sword and a
piercing spear?\(^1\)

All remained silent. Ḥajjāj ibn Yūsuf who had recently suppressed
‘Abdullah ibn Zubair in Mecca stood up and declared his readiness,
but ‘Abdul Malik did not accept. Referring to the difficulty of
dispatching troops to the Ahwāz front, he asked them to choose
volunteers from among their most powerful troops to Iraq for the
battle against the Azariqa army. Here again, the only one who
volunteered was Ḥajjāj ibn Yūsuf.

Interestingly, ‘Abdul Malik wonders how Ḥajjāj wants to have
such rebellious and unsteady people to obey, and thus asked him:

إن لكل أمير آلة وقلاعه، فإن أنتو وقلاعدكم؟

Every commander has instruments and leashes. What are your
instruments and leashes?\(^2\)

And Ḥajjāj replied, “The tongue of the sword and the instruments
of violence!” He would talk to them with the language of the sword
and would raise whips of violence. He said that he would spread the
policy of threat and allurement and by doing this he would uproot
the opposition:

فمن نازعني قسمته ومن دنا مني أكرمه، ومن نآي عني طلبته ومن ثبت لى
طاعتته ومن ولي عنني حقفته ومن أدركته قتله... إن أنتي... ازرع بدهمك من
يوبلك، واحصد بسيفك من يعاديك.

I will destroy anyone who fights against me and honor anyone
who shall approach me. I will chase anyone who runs away
from me, harm anyone who resists me and trace those who
turn their back on me, so when I find them, I will kill them.

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1. al-Futūḥ, vol. 7, 8, p. 3.
2. al-Futūḥ, vol. 7, p. 4, h. 3.
These are indeed my instruments. Saw your friend with your dirhams (gold coins) and reap those who are hostile to you with your sword.\(^1\)

‘Abdul Malik approved this policy and in 74 AH /887 CE he appointed Hajjāj as the governor of Kūfah and Baṣrah. In his first encounter with them and in a warning sermon to the people Hajjāj said: “Verily I see heads ripe enough to be plucked and I am undertaking this task. It seems as if I am looking at blood gushing out of the turbans and the beards... Know that I will not promise anything, unless I carry it out to full term; I do not utter anything unless I fulfill it; I will not come close unless I find out and will not stay far unless I hear. Therefore, avoid shouting, gatherings, demonstrations, playing champions and listening to every individual! What is happening to you, O people of Iraq? O separatists? O people of hypocrisy and vulgar morals? Verily you are inhabitants of a town that [God said] was secure and peaceful. Its provision came abundantly from every place, but it was ungrateful toward God’s blessings, so He made it taste hunger and fear because of what they used to do.\(^2\)

Know that my sword will soon be satiated by your blood and it will peel off your skin. Therefore, whoever wishes, should preserve his blood!”\(^3\)

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1. *al-Futūḥ*, vol. 7, p. 8, h. 4.
2. Qur'ān, 16:112.
3. *al-Futūḥ*, vol. 7 & 8, p. 8-10. Mas’ūdi has said:

Hajjāj died at the age of 54 in the region of Wāsīt, Iraq in 95 AH/713 CE. He ruled for twenty years and the number of people who were killed [during his reign] in battles or due to their being tortured, were up to 120000. At the time of his death, 50000 men and 300000 women, including 16000 girls, were in his prisons.

He used to keep men and women in the same place. His prisons did not have roofs, so the prisoners could not keep away from the heat of the sun in summer time and the rain and cold in winter time. His other methods of tortures are described in my [i.e. Mas’ūdi’s] other books. It is reported that one day he mounted his horse to go to the Friday prayer. He heard moans, so he asked what it was. He was told: “The prisoners are moaning and complaining of their hardships.” He went towards them and said: *Be gone in it, and do not speak to Me!* [Qur’ān, 23:108]

It is said that Hajjāj died on this same Friday, and he never again mounted a horse after this. (*Munajj al-Dhabab*: vol. 3, p. 175).
From the very first time, Ḥajjāj showed in his speech that death would be flowing out of his eyes and blood shall be shed from his sword. He talked to the Kufans with the harshest words and the most degrading epithets and revealed the ending of rebellions, openly stating that he would quench his sword with the blood of those disobeying him and intending to be haughty towards him. After this horrifying speech, characterized with blood dripping from his every word, he issued a statement, which was announced to the public in every quarter and district:

"Be informed that we gave the companions of Muhlab a respite of three days, whomever we catch after that, his punishment will be the decapitation of his head."1

In order to show that the statement would definitely be implemented, he quickly ordered his disciplinary commander and doorman Ziyād ibn 'Urwa to have a number of his troops patrol around town, recruiting people to be dispatched to the war front and to kill those who hesitated or refused.

In this way, all the troops who had abandoned Muhlab ibn Maqra - the commander of the troops against Azāraqa- returned to the battle front and not even one person lagged behind.2

‘Abdul Malik was able to suppress all the opponents of the central government by implementing the policy of threat and allurement throughout the society and then set out for Ḥajj pilgrimage with a peaceful mind in 75 Ah/694 CE. al-Ya‘qūbī wrote:

When things were settled in favor of ‘Abdul Malik and the cities were controlled and calm and there was no place in need of control or being taken care of, he left for Ḥajj pilgrimage in the year 75 AH.3

1. al-Futūḥ, vol. 7 & 8, p. 10.
This kind of reform, which was based on subjugating the people and creating peace under the glittering of swords, was the kind of reform whose price in Imam 'Ali's view was the corruption of the reformer and he was not willing to approve such 'reformation' of the society. He could not yield to a policy that would solve the problems of the state to the cost of ruining human values.

What is the need for messengers, divine leaders and a person like Ali, in a society which resorts to this type of solution for the problem? What need do they have for Divine leaders and what need is there for 'Ali (a.s.)? In such politics, the government of Imam 'Ali (a.s.) is meaningless. Anyone who possesses power and impudence in action, puts aside compassion, discards human wisdom, abandons moral virtues and appeals to whatever enforces his dominance, can rule.

However, in Imam 'Ali's (a.s.) government it is values that are fundamental. He is not willing by any means to sacrifice human and Islamic values. A government in which values are sacrificed and human values and criteria are beheaded in the slaughterhouse of statesmanship is a Satanic and Umayyad government. These kinds of governments will not be an Imam 'Ali's (a.s.) government, even though it might carry behind it the name of 'Ali (a.s.) and Islam.

It must also be added that in today's world the policy of sword, force and violence is no longer efficient. Military equipment is gradually losing its efficacy and statesmen are basing their systems of governments on new foundations. Human values are now being wiped away in a different way in such modern policies. The policy of eradicating social justice through economic reforms and crushing the feeble is an example.

5. Peripheral Factors

What we enumerated so far are the major factors of the people's lassitude and weariness and Imam 'Ali's (a.s.) loneliness in the last days of his government. Other factors can also be mentioned for the people's withdrawal from him. Although they were not as effective as the aforementioned factors, they had a conspicuous role in humiliating the people. Such factors which we have called 'peripheral factors' are listed below:
A. War against the People of the Qibla

In the first days of the establishment of his government, Imām ʿAli (a.s.) unfortunately plunged into war; civil war and war against the people of the Qibla. The previous wars were entirely against the disbelievers. The wars against the disbelievers were unambiguous and free of any misconception. But the wars during Imām ʿAli’s (a.s.) government which were fought to suppress seditions, reform the society and bring it back to the conduct (ṣīra) and tradition (ṣunna) of the Prophet (ṣ.a.w.) were wars against the people of the Qibla, against those who were called Muslims and in cases had good reputations with high ranking socio-political profiles.

That was how the Prophet (ṣ.a.w.) —who had seen these events in the mirror of time and had predicted how they would happen—regarded these battles as wars based on the interpretation (taʿwil) of the Qur’ān and confirmed their difficulties.\(^1\)

War against the people of the Qibla was creating lots of trepidation in faith for the narrow-minded. They could not correctly make up their minds, so they refused to stay with him (a.s.). This way the cunning statesmen who had problems with Imām (a.s.) justified their refusal and raised doubts among the common people. Thus from the very beginning the so-called influential personalities such as Saʿd ibn Abī Waqqās, Usāma ibn Zaid and ʿAbdullah ibn ʿUmar refused to support ʿAli (a.s.). When he (a.s.) asked them about the reason for their refusal, Saʿd ibn Abī Waqqās said:

إِنَّ أَكْرَمَ الْخَلْقِ فِي هِذَا الْحَرْبِ لَيُنَابِعَ مُؤْمِنًا فَأَنْ أَعْطِيَتِي حُرُومًا يُعْفُّ مِنَ الْكَافِرِ قَطْعًا مَعَكَ.

“I hate to go out to this battle lest I kill a believer. So, if you give me a sword that distinguishes a believer from a disbeliever, I will fight along with you.”\(^2\)

Usama said:

أَنِئُ أَحُذُّ الخَلْقَ عَلَىَّ وَلَكِنَّا عَاهَدُتُ اللَّهَ أَنْ لاَ أَقْتَلَ أَهْلَ اللَّهِ إِلَّاَ اللَّهَ.

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1. See The Encyclopedia of Amīr al-Muʾminin: vol. 5, p. 25
2. See 1/9, h. 44.
"You are the dearest of people to me, but I have made a pledge to God not to fight against the people of 'lā ilāha illa Allah' (those who say, There is no god but Allah)."1
And 'Abdullah ibn 'Umar said:

"I do not know anything about (the nature of) this battle and I ask you not to make me do that which I do not know."2

Mental readiness of people in accepting such an unjustified doubt concerning the prohibition of fighting against the people of the Qibla on one hand, and the raising of doubts by those who opposed the reform plans of Imām (a.s.), particularly by the propaganda network of Mu‘awiya on the other hand, had made the recruiting and mobilization of the military forces extremely difficult. Therefore, Imām was often forced to explain to the people the grounds, causes and motives of his stance. In the beginning of the emergence of disturbances and when he was forced to fight against the perpetrators, Imām said:

"The door of war has been opened between you and the people of the Qibla [other Muslims]. This banner will be borne only by him who is a man of insight, endurance and knowledge of the position of truth. Therefore, go ahead with what you are ordered and desist from what you are forbidden. Do not make haste in any matter until you have clear knowledge of it. For in every matter you dislike, we have another solution for it."3

Although Imām spared no effort in explaining to people the reasons for his stances and the causes of events, it was difficult for

1. Ibid.
2. Ibid.
many to accept that 'Ali (a.s.) was always right, that he had a resolute position, and that Ṭalḥa, Zubair and 'A’yishah were always wrong and on the false path.¹

B. Soldiers being tired of War without Spoils

The people of that time, even though they were Muslims and ready to set out for battle, by the order of their Divine leaders, but they were not on such a high level of culture and predisposition that they could be solely God-seeking and practice sincerity and devotion. Collecting spoils in wars was a strong motivation, especially for those who for years had been accustomed to this practice. Now they had to remain in the battlefield for days and months, without being able to enjoy what they seized [as spoils of war].

During the reign of former rulers, they were accustomed to gaining spoils in wars and using them. Now, Imam (a.s.) from the very beginning of the battle wanted them to keep their hand off people’s property and to know that they had no right to keep what they seized at the height of the battle. Participating in a battle without gaining any spoils was very difficult for the people.

Most of those who accompanied Imām ‘Ali (a.s.) did not have that deep faith and strong insight to think only of God and ‘to wield their sword for His sake’ and to have no desire except for God’s pleasure in their battle against the wicked. In the war, the majority were only thinking of their own interests rather than righteousness, faith or putting an end to the disturbances. Historical facts state that among the most frequent and numerous complaints that were brought up in the battles of Nahrawān and Jamal were concerning the booties of wars. People were asking why the enemies women were not taken as captives and their properties were not divided among the soldiers. Ibn Abī al-Hadīd has quoted this historical event based on the consensus of the reporters:

أتَفَقَتْ الرَّوايَاتُ كَلِلَّهَا عَلَى أَنَّهُمْ فَي عَسْرَةَ الْجَمَالِ مِنْ سَلاَحِ وَدَابَّةٍ
وَعَلَوَّهُ وَمَتَاعٍ وَعَمْرِي وَفَضْلٍ وَفَقَهَّهُ بِنَى أَصْحَابِهِ، وَأَنَّهُمْ قَالُواَ لَهُ، أَقَسَمَ بِبَيْنَا أَهْلَهُ

It is a consensus among the narrators that what 'Ali (a.s.) found in [the Battle of] Jamal, including weapons, riding animals, slaves and other things, he divided them among his companions. They said to him: “Divide the people of Baṣra between us as slaves.” He (a.s.) said: “No.” Then they said: “How can the shedding of their blood be lawful to us, but taking them as captives cannot?”

When the physical and mental fatigue of the troops who had fought for two years without receiving any spoils and financial benefits is accompanied with the misconception of the illegitimacy of the war against people of the Qibla, along with other factors of the Imām’s (a.s.) loneliness, the result would obviously be nothing but disobedience. Thus, Imām (a.s.) faced serious problems in controlling and mobilizing his troops towards the end of his government.

C. Losing Eminent Companions

He who manages a society and leads the people is in dire need of competent staff and loyal companions among his administrators in order to enable him to overcome problems and resolve complicated social intricacies. The presence of self-sacrificing talented and dedicated wise men that support the leader by making sacrifices in challenging situations is greatly effective in the managing of the society. The role of such people in removing ambiguities, delivering messages, explaining situations and motivating the forces, those who could indirectly actualize the strategies of the leader in society is extremely significant. Amid the battle of Ṣiffin, the impact of the sermons and valorous speeches delivered by such companions like Malik al-Ashtar, Hāshim ibn Mirqāl and others is evident and attests to this.

It is unfortunate that Imām ‘Ali (a.s.) did not enjoy the company of such persons toward the end of his government. The most outstanding of his (a.s.) companions who were eloquent explainers and advocates of his path were no longer present. The absence of Mālik al-Ashtar, ‘Ammār, Hāshim ibn Mirqāl, Muḥammad ibn Abī Bakr, ‘Abdullah ibn Badil, Zaid ibn Śūhān and others who were among the companions of Imām ‘Ali (a.s.) was sadly felt. No longer was it possible to hear those passionate, encouraging and stimulating sermons among the troops. On the other hand, there were many evil-minded, misleading and ill-hearted individuals who raised difficulties and spread apathy.

It is due to such an atmosphere of chaos, sedition and insubordination that Imām (a.s.) remembers with sorrow those vigilant, insightful ‘worshippers in the night and fighting lions in the day’, who were pioneers in the fields of action and warriors on the battlefields, saying:

Where are those who were invited to Islam and accepted it wholeheartedly? Those who read the Qur’ān, acted according to it and established it in their hearts. Those who were exhorted to fight and leapt towards it as a she-camel leaping towards its young, drew their swords out of their sheaths and went out and took control of lands in groups and ranks. Some of them passed away and some survived. The good news of their survival did not please them nor did they condole the dead (living in this world would not make them happy as departing this transient life could not sadden them). Their eyes turned white from weeping, their bellies were emaciated because of fasting, their lips were dry because of constant praying, their color was pale because of staying awake and their faces bore the dust of God-fearing humility. They were my comrades who have departed. Therefore, it behooves that we long for them (and desire their presence) and bite our hands (out of sorrow) from being separated from them.¹

In the end of his painful words, uttered in the last days of his life, he said:

¹. Nahj al-Balāghah, Sermon 121.
Where are my brothers who took the true path and departed from the world with righteousness? Where is ‘Ammār? Where is Ibn al-Tayyān? Where is Dhūl-Shahādatayn? Where are those who were like them from among their comrades and had pledged themselves to death and whose severed heads were gifted to the corrupt [enemies]?3

It must be further added that some of the companions and soldiers of Imām ‘Ali (a.s.) became members of the Khawārij who stood up against him after the battle of Ṣiffin. Some of them were killed in the Battle of Nahrawān and others retreated from society. Imām ‘Ali (a.s.) was therefore left totally alone with no combatant companions, eloquent speakers and intelligent intellectuals and brave indefatigable heroes of the battlefields.

The Peak of the Power of Leadership during Loneliness

Now, and at the end of this brief analysis, we find it necessary to draw the attention of the esteemed readers to a significant point regarding the policies of Imām ‘Ali (a.s.) and his leadership approach, which I have not seen to be noticed and raised by any one. This point is the authority, power of management and extraordinary capability and steadfastness of Imām (a.s.) in leadership, in such a time and conditions, and despite all those circumstances as have all been explained.

Historical documents show that ‘Ali (a.s.) has displayed the most sublime, the most powerful and the most significant characteristics of leadership during the days of his loneliness. Therefore, when we say ‘Ali (a.s.) was alone, it must not be presumed that, due to so much disobedience and difficulties that he faced and which can be realized through his lamentation and complaints, he went into

1. Mālik ibn Ṭayyān al-Anṣārī was one of the companions (ṣaḥāba) in the Battle of Badr and was martyred in the battle of Ṣiffin.

2. Khuzayma ibn Thābit al-Anṣārī, who was present in the Battle of Badr and other battles and was martyred in Ṣiffin. The Holy Prophet (s.a.w.) considered his testimony as equal to that of two persons.

retreat or left the society. Nor could it be said that during the final months of his government he lost the power of leadership and management of the society, and until his martyrdom he contented himself only with grieving and complaining about the people’s disobedience and lack of support and the weakness of the elite. Never!

Historical texts and abundant statements reporting about the code of conduct of Imám ‘Ali (a.s.) show that, the most hard-working and diligent period of his (a.s.) government, was during the time of his loneliness. Never did despair overwhelm the matchless hero of the battlefields and the most sagacious figure of resistance in the onslaught of hardships and difficulties. All alone he made reforms, delivered great sermons, created enthusiasm and continued with the path he had delineated at the very outset of his government to the end of his life and never kept quiet or remained idle for even a moment.

In a society where a great part of the elite and influential people did not support ‘Ali (a.s.); and the masses who followed them, in an atmosphere of misconception and ambiguity about fighting against the people of the Qibla and renowned and eminent personalities, turned to disobedience and lassitude, the soldiers were exhausted from fighting three severe battles without gaining any spoils, and at the time when Imám had lost the best of his companions, and when the frequent ambushes by the ignorant, wicked and inhumane troops of Mu‘awiyah and their plundering had wearied the people, Imám nevertheless, stood firm. He bravely and persistently pursued the mobilization of people against Mu‘awiyah’s iniquities and criminalities. In such surroundings, fraught with disappointment, lassitude, and horror, he controlled the people—without resorting to violence— and brought them again to the battlefront of war against Mu‘awiyah. How much power in leadership, how much strength in management and charisma in leadership, ‘Ali (a.s.) must have had to be able to stand up in such an environment and to mobilize the troops to such an extent...?

The last fervent and heroic sermon of Imám ‘Ali (a.s.) delivered before re-dispatching the troops to Siffin attests to the above claim.
Nawf Būkālī described the outer appearance of Imām at the time of delivering his exciting sermon along with the way he arrayed the troops:

The Commander of the Faithful (a.s.) delivered this sermon to us in Kūfa while standing on a rock set up by Ja‘da son of Hubayra al-Makhzūmī. He was wearing a woolen garment, his sword-belt was made of palm tree filaments and so were the slippers he was wearing. The trace of prostration on his forehead was like the callus on the camel’s knees.

Nawf goes on to say that in the end of his speech, Imām (a.s.) shouted with a loud voice:

الجَهَادُ، إِلَّا الرَّحْمَةُ إِلَى اللّهِ أَمْثَلَ الْمُسَكِّرِينَ فِي ثُوُّمي هَذِهِ؛ فَمَن أَرَادَ الْزَّوْاجَ إِلَى اللّهِ

Jihād, Jihād (struggle, struggle), O servants of Allah! By Allah, I am preparing the army today. He who desires to proceed towards Allah, let him go forth.

Then, concerning the organization and arraying of the troops he reports:

The Commander of the Faithful (a.s.) then allocated Ḥusain (a.s.) over (a force of) ten thousand; Qays ibn Sa‘d over ten thousand; Abū Ayyūb al-Anṣārī over ten thousand and others with different numbers. He was ready to return to Śiffin, but it was before the Friday when Ibn Muljam carried out his fatal strike. As a result, the armies came back and we were left like sheep that had lost their shepherd, while wolves were snatching them away from all sides.¹

According to what was said, the painful utterances of Imām ‘Ali (a.s.) and his frequent complaints about his companions were not due to his weakness, failure in leadership and managing people, rather instead of using the language of violence and sword for gaining authority over people, he used this language to motivate them.

As explained above, the mobilization of a great numbers of troops in less than a week (the same week before his martyrdom) indicates his superb capability in mobilizing masses on one hand, and the success of his (a.s.) policies on the other.

What was presented here was a glimpse at the background, reasons and causes of the people’s lassitude in such a period of time, as well as a delineation of Imām ‘Ali’s (a.s.) way of conduct in administering a state.

In conclusion, we beseech Almighty Allah to grant us success to derive benefit from ‘Ali’s (a.s.) radiating Divine knowledge and the everlasting doctrines of the Ahlul Bayt (a.s.).
الفصل الأول

النحو

1

تاريخ الإمام

اختالف المؤرخون وكتاب السيرة في تعيين التاريخ الدقيق لبيعة النبي للإمام، فقال البعض: إنها حصلت في اليوم الذي قُتل فيه عثمان. وقال آخرون: إنها وقعت بعد قتل عثمان بفترة؛ وأختلفوا في تحديدها بين اليوم الواحد والخمسة أيام. فورد في بعض المصادر التالية: "بوقع على يوم الجمعية خمسة بنين من ذي الحجة والناس يحسون من يوم قتل عثمان".  

لكن نقل الطبري عن أبي المليخ، ونقل ابن أبي الحديد عن أبي جعفر الإسكافي، كذا:

1. الأستبعاد: ج 3 ص 217 الرقم 1875، مروج الذهب في: ج 2 ص 398، تاريخ الطبري: ج 4 ص 436، الكامل في التاريخ: ج 2 ص 305 وفيها: "والناس يحسون بيعته من يوم قتل عثمان، المستدرك على الصحيحين: ج 3 ص 4594 وفيه: "بوقع عقب قتل عثمان".
2. ذكر في بعض المصادر أن بيعة الإمام بعد يوم واحد من قتل عثمان، مثل: أنساب الأشراف: ج 3 ص 7، وبعضها ذكرت إنها حصلت بعد ثلاثة أيام، مثل: المستدرك على الصحيحين: ج 3 ص 4594، والأخبار الطويل: ص 140.
3. تاريخ الطبري: ج 4 ص 436، الكامل في التاريخ: ج 2 ص 305، المستدرك على الصحيحين: ج 3 ص 123 ح 4594.
4. تاريخ الطبري: ج 4 ص 428.
5. شرح نهج البلاغة لابن أبي الحديد: ج 7 ص 36.
Chapter One

Allegiance of Light

1/1

The Date of Allegiance to the Imām

Historians and hagiographers have differed in determining the accurate date of the people's pledge of allegiance to Imām 'Ali (a.s.). Some hold that on the same day which 'Uthmān was killed people swore allegiance to the Imām (a.s.).¹ Others believe that the allegiance to the Imam took place several days after the murder of 'Uthmān. This interval, varying from one to five days, is a matter of disagreement among the historians.²

It is reported in some historical sources that the allegiance to 'Ali (a.s.) was sworn on Friday 25th of Dhil Ḥijja, which people is supposed to be the same day that 'Uthmān was killed.³

Finally, according to what⁴ Ibn Abī al-Ḥadīd quoted his teacher Abū Ja‘far Iskāfī⁵ and based on what is reported in Tārikh Dimashq

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   It is narrated in the above volumes that: "People presumed that allegiance to the Imām took place the day 'Uthmān was killed." al-Mustadrak 'ala al-Sahihayn, vol. 3, p. 123, h. 4594. It is reported in this volume that, "It is said that the allegiance to Imam took place after 'Uthmān was killed".

2. It is reported in some sources that the allegiance took place one day after the killing of 'Uthmān. Cf., Ansāb al-Ashrāf; vol. 3, p.7. Other sources state that the allegiance was sworn three days later. Cf. al-Mustadrak 'ala al-Sahihayn; vol. 3, p.123, h. 4594, al-Akhibar al-Timmal: p. 140. Some sources report that the allegiance took place four of five days later. Cf., al-Mustadrak 'ala al-Sahihayn, vol. 3, p.123, h. 4594.


5. Sharh Nahj al-Balāghah, vol. 7 p. 36.
 جاء في تاريخ دمشق وذكرت الخواص، أن بيعة الناس كانت يوم الثامن عشر من ذي الحجة سنة (35 هـ).

والذي نراه هو أن القول الثاني أقرب إلى الواقع حيث أنه يلائم القول باعتقاد تاريخ قتل عثمان، الذي هو 18 ذي الحجة على أصح الأقوال - مع تاريخ بيعة الإمام، مضافًا إلى تصريح المصادر السابقة بذلك.

ومن جهة أخرى إذا لاحظنا الشرائح السياسية الحاكمة على المجتمع الإسلامي آنذاك، ولاحتظانا شخصية الإمام العديدة النظير، فإنه ينجز - غاية البعد - وقوع فاضل زمانى بين قتلى عثمان وتعيين الغناء الجديد للأمة.

2 / 1

حيات الناس في ظل الإمام

1. الإمام علي عليه السلام - في كتابه إلى أهل الكوفة عنده مسيرة من المدينة إلى البصرة، بابع عيني.

2. عنة神仙: ﴿وَتَرَى رَسُولُ اللَّهِ ﭼ ﭧ أَيُّ أَيْنَ أَنتَ اٍ أَنَّى يَدُ النَّاسِ ﭼ ﭧ فَاجْعَلْ النَّاسَ عَلَى أَبِي بُكْرٍ إِنَّ الشَّيْطَانَ أَهْرَى أَن لا يُجْلَبَ عَنْهُ، فَوَلَّٰٓيٌّ عَمَّرُ قَسِيمَةٌ، أِذْ اٍ أَيُّ أَيْنَ أَنَّى، قَفَّّتَتْ أَنَّى لا يَدُعُوَّهَا عَبْنِي، فَجَعَلَهَا فِي...
and *Tadhkirat al-Khawāṣṣ*, people swore allegiance to the Imām on Friday Dhil Ḥijja 18, 35 AH/June 12, 656 CE.

In my opinion, this last view is closer to reality; for besides being asserted by the foregoing sources, it is compatible with the view of those who identify the date of allegiance to the Imām with the date of the murder of ʿUthmān, since according to the most authentic traditions, ʿUthmān was murdered on the 18th of Dhil Ḥijja.²

On the other hand, considering the political circumstances of the Islamic society of that time and the exclusive situation of Imām ʿAli (a.s.), to claim that there was an interval of time between ʿUthmān’s murder and the appointing of a new leader is far from reality.

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1/2

People’s Freedom in Electing the Imām

1. Imām ʿAli (a.s.), in a letter to the Kūfans while leaving Madīna for Baṣra: “People swore allegiance to me, not by force or compulsion, but willingly and with free choice.”³

2. Imām ʿAli (a.s.): “The Messenger of God departed and I saw myself the most worthy among the people for this affair [of leadership]. But people agreed upon Abū Bakr for ruling. So I listened and obeyed.

Then came the death of Abū Bakr and I presumed that it [the government] would be handed over to no one but me, but he appointed ʿUmar as ruler. Again I listened and obeyed. Then ʿUmar was injured and I presumed that it would not be given to someone other than me, but ʿUmar turned it over to six persons

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2. *Fadāʾ-il al-Ṣaḥāba*, vol. 1, p. 480, h. 778,
3. عنةً من كتاب الله إلى طالحةٍ والزُبيديٍ: أما بعد، فقد علمتُها وإن كنتُ نايفًا أتِمْ قُلْنِي للناس حتَّى أرادوني، ولمْ يُبِينهم حتَّى بايعوني، وإنَّهاَ مِن أُرازي وبايُعيوني، وإنَّ العامَة لمْ تبايعني بِسلطانِ غاليِّب، ولا لِجَزَرِي حاضرٍ.

4. الفتحَ: أقُلْ عَزَّوَاللهُ بِن يَأَسِرٍ إلى علي بن أبي طالب (رضي الله عنه)، فقال: يا أمير المؤمنين، إنَّ الناس قد بايعوك طائعين غير كارهين، فلَّبِّنْتِ إلى أسامة بن زيد وعبد الله بن عمر، وعَدُّنْ أَحْمَد بن مسلمة وحسن بن ثابت وكمال بن مالك قَدْ عَوَّنُوهُم؛ ليدخُلوا فيها

دَخَلَ في النَاسِ بِنَيْنَانَ وجَوَّارَ، وإنَّها لَحَاجَةٌ لَنَا فِيْنا لا يُرَبِّعُ فينا.

فقال عليٌّ (رضي الله عنه): إِنَّهُ لا حَاجَةُ لَنَا فِيْنا لا يُرَبِّعُ فينا.

3/1

كَأِهِنْدَ اللَّهُمَّةُ لِلنَّارِ

5. الإمام عليٌّ - في خُطُطِهِ: بعد النَبَيّةِ: أَنَّا بَعْدُ، فإني قد كنت كَا رَا هُ فِهِ نَارِ الْوَلَيَّةٍ، يُعْلَمُ اللهُ فِي سَياوِهِ وَقُوَّةِ عَرْشِهِ. علمَ أَنَّهُ مَحَكيّ، حَتَّى اجْتَمعَتْ عَلَيْ ذلِك، دَخَلتْ فِيْهِ.

6. تاريخ الطبري عن أبي بكر الصديق: كنت بالمنارة حين قُلْنِي عَشَانَ، واجْتَمَعَ المُهاَجِرنَ، والأنصار فيهم طَلْحَةُ والزُبِيْدِ، فَأَنَذَرَ عَلَيْهِم، فقالوا: يا أبا حسن، هَلْمُ تُبَايعُكَ!

1. تأريخ دمشق: ج 42 ص 439-440. أَسْدُ العَيْنِ: ج 4 ص 106 ح 3789 كلاماً عن يحيى بن عروة المزري.

2. نهج البلاغة: الكتاب 54، كشف الغطاء: ج 1 ص 1239، النصر: ج 2 ص 465 كلاماً نحوه الإمام والسياسة: ج 1 ص 90 وفيه: وحشي يديل غالب، وليس فيه ولا لعرض حاضر.

3. الفتح: ج 2 ص 441.

of whom I was one. It was given to ‘Uthmān, and I listened and obeyed. ‘Uthmān was then killed and the people came to me and swore allegiance to me willingly with no compulsion.1

3. Imām 'Ali (a.s.), in a letter to Ṭalḥa and Zubair: “Now, you both know, even though you conceal it, that I did not approach people till they approached me, and I did not ask them to swear allegiance to me until they themselves swore allegiance to me. In fact both of you were among those who wanted me and swore allegiance to me. Indeed, the masses did not swear allegiance to me under any force or for any money given to them.”2

4. al-Futūḥ: ‘Ammār ibn Yasir came to ‘Ali ibn Abī Ṭalīb (a.s.) and said: “O Commander of the Faithful, now that people have sworn allegiance to you obediently and not out of compulsion, send for Usāma ibn Zaid, ‘Abdullah ibn ‘Umar, Muḥammad ibn Maslima, Ḥassān ibn Thābit, and Ka‘b ibn Mālik and invite them to what the Muhājirūn and Anṣār have taken part in.” ‘Ali (a.s.) said: “We are not in need of those who are reluctant and unwilling toward us.”3

1 / 3

The Imām’s Reluctance to Rulership

5. Imām ‘Ali (a.s.) in his speech after the people’s allegiance (bai‘ah): “[After praising God] Verily, as God in His heavens and over His Throne knows I was reluctant to assume authority over the community of Muḥammad (ṣ.a.w.) until you (people) agreed upon this (my ruling) and I then accepted it.”4

6. Tārīkh al-Ṭabarī —narrating from Abū Bashīr al-ʿAbidi: “I was in Madīna when ‘Uthmān was killed and the Muhājirūn and Anṣār gathered along with Ṭalḥa and Zubair and went to Imām ‘Ali (a.s.), saying: “O Abū al-Ḥasan! Let us swear allegiance to you.”

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فقال: لا حاجة لي في أمركم، أنا متعكم، فقموا اختبرتم، فقد رضيت به، فاختاروا.
فقالوا: والله ما نختارك، قالت فاجتمع الناس إليه، فقال: إنكم قد اختبرتم، إنكم قد استيقظتم إلى رأيتم، وإنكم قائلون أنتم بقلمي قاتل أمركم، وإلا فلا حاجة لي فيه، فما قلت من شيء قبلنا إنا بناء الله، فgisي قضاء المبنى، فاجتمع الناس إليه، فقال: إن الذي كدت كارها لأمركم، فأيتم إلا أن يكون عليكم، فما وإن ليس له أمر دومنكم، إلا أن نطقين مالكم معي، ولم يعتني لي أن أخذ منه دومنكم، فما ورد، قالوا: نعم، قال اللهم أشهد عليكم، ثم باعثتم على ذلك.

7. تاريخ الطبري عن محمد وصلحه: غني الناس علیبيًا، فقالوا: نباياكم، فقد ترى ما نزل بالإسلام، وما اعتزنا به من ذوي القرية! فقال علي: دعوني، وال Киевياء غري، فينا مستقيماً، إما أنه وجهة الله، لا تقوم له القلوب، ولا تنبت عليه العقول.
فقالوا: نشيدنا الله، ألا ترى ما ترى! ألا ترى الإسلام! ألا ترى الفتنة! ألا تخرج الله! فقال: قد أحبتكم لما أرى، واعلموا إن أجبتكم زكبت بكم ما أعلم، وإن تركموني فإني أنا كأخذكم، إلا أن أستمعكم وأطروحك بِن وليَّموه أمريك، وإن كان عليكم من كلام الله، أما آرائنا الناس عن البيعة بعد قتل غسان: دعوني وال Киевياء غري، فإنا مستقيماً، إما أنه وجهة الله، لا تقوم له القلوب، ولا تنبت

8. الإمام علي - من كلام الله: أما آرائنا الناس عن البيعة بعد قتل غسان: دعوني وال Киевياء غري، فإنا مستقيماً، إما أنه وجهة الله، لا تقوم له القلوب، ولا تنبت


The Imâm said: "I have no need in ruling over you. I am with you and I will accept whomever you chose. So choose (you)." But they said: "By God we choose nobody other than you."

He [Abû Bashîr] said: "They used to visit the Imâm after 'Uthmân was killed and in the last meeting they said: "The people's affairs will not be settled except under a rulership and this [your acceptance of caliphate] has taken too long."

He said to them: "Verily, you have come to me many times and my reply to you is that if you accept what I say I will accept ruling and if not, I have no need of it."

They said: "We will accept whatever you say, if God wills."

The Imam came and ascended the pulpit where the people gathered around him and he said: "I was reluctant to rule over you, but you refused everything other than me ruling over you. Indeed, I have nothing to hide from you, but the keys of your wealth are with me. Indeed, I have no right to take one dirham from it without your consent. Do you agree with this?" They said: "Yes."

He said: "O God! Bear witness to them." He then accepted their allegiance. 1

7. Ta'rikh al-Tabari, narrated from Mu'hammad and Talha: "People gathered around 'Ali (a.s.) and said to him: "We swear allegiance to you. You can see what has befallen Islam and what calamities have been inflicted upon us by our kin."

Imâm 'Ali (a.s.) said: "Leave me and seek someone else. We are facing a matter which has multiple faces and colors, which neither hearts can endure nor can intellects accept."

The people said: "We implore you by God. Do you not see what we see? Do you not see [the problems that] Islam [faces]? Do you not see the disturbance? Do you not fear God?"

He (a.s.) then said: "I answered you according to what I view. Know that if I accept your request I will act on the basis of what I know, and if you leave me I shall be one like you, except that I will be the most submissive and obedient among you towards the one to whom you surrender as your ruler."

8. Imâm 'Ali (a.s.) —from what he said when people wanted to pay allegiance to him after the killing of 'Uthmân: "Leave me and seek someone else. We are facing a matter which has multiple faces and

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10. الإمام علي بـ: من كلام الله في جواب طلحة والزبير: ولا والله ما كنت لي في الجالية رغبة، ولا في الولاية إربه، وعليكم إجعلوني إبديها، وجعلوني علىها، فلما أفضت إلي نظرت إلى كتاب الله وما وضعت لنا وأمرنا بالحكم، وطالت عهدها، وما استنبط النبي ﷺ ف aztته.

11. عنه بـ: من كلامه أنا أراد المسير إلى ذي قار: يابثموني وأنا غير مسرور بذلك، ولا جدل، وقد أعلم الله سبحانه أنك كتب كارما للحكومة بين أمية مختوم، وأدر يسعته يقول: ما بين وال يلي شيئاً من أمر أنت إلا أن ييوم القيام مغولة بدأنا إلى عنده، على رؤوس الخلق، ثم يصير كتاباً، فإن كان عادلاً جنباً، وإن كان جائراً هو.
colors, which neither hearts can endure nor can intellects accept. The horizons (of life) have been covered by clouds and the right path is not discernable. Know that if I accept your request I will lead you according to what I know and I will not care about whatever one may say or the admonishing of an admonisher. If you leave me I will be like one of you, and I might be the most listening and obedient among you to whom you put to rule over your affairs. I am better for you as a counselor more than I am as a commander.”

9. *Tārikh al-Ṭabarī* – narrated from Muḥammad ibn al-Ḥanafīyya: “I was with my father when ‘Uthmān was killed. He suddenly stood up and entered his house and the companions of the Messenger of God (ṣ.a.w.) came to him and said: “This man has been killed and the people must have a leader. Moreover, we know nobody for this affair more rightful than you, or with such a past [in Islam] or being closer to the Messenger of God (ṣ.a.w.).

My father said: “Do not do this, for I am better for you as a counselor than I am as a commander.”

The people said: “No, by God, we will do nothing until we swear allegiance to you.”

He said: “So let it be in the mosque, as allegiance to me is not to be done in secrecy and will not be without the consent of the Muslims.”

10. Imām ‘Ali (a.s.) – in what he said in response to Ṭalḥa and Zubair: “By Allah, I had no liking for the caliphate nor any interest in government, but you yourselves invited me to it and prepared me for it. Then, when it [caliphate] came to me, I kept the Book of God in my view and I followed everything that He had put therein and I acted according to what the Prophet (ṣ.a.w.) had taught.”

11. Imām ‘Ali (a.s.) – from what he said when leaving for Dhī Qār: “You swore allegiance to me, while I was not happy [about it]. God the Glorious knew that I did not have any liking for ruling over the community (ummah) of Muḥammad (ṣ.a.w.), and I heard him say: “There is no ruler who will lead something of the affairs of my nation without being brought on the Day of Resurrection in front of all creation with his hands tied to his neck. His book [of deeds] will be presented, and if he was just he will be saved and if he was a tyrant he will perish.”

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An Analysis of the Reasons for Imām ‘Ali’s (a.s.) Reluctance to Accept Rulership

The general uprising against ‘Uthmān by all the masses took place because of his method of ruling. The expansion of the revolt against ‘Uthmān and the people’s attention towards an eminent figure to become the caliph had practically taken the caliphate out of the clutches of political trends. Thus, it was the people who were deciding on their political leader. In such a critical situation, almost all hearts were directed towards Imām ‘Ali (a.s.) without the slightest doubt, as he was the most appropriate successor to the Holy Prophet (s.a.w.), whose name is mentioned again by all after twenty five years of seclusion.

The general inclination of the people was so strong and to the extent that nobody could oppose this public movement. Therefore, the claimants who had assumed themselves as equal to ‘Ali (a.s.) and had been beside him in ‘Umar’s electoral council of six people were feeling that it was politically reasonable to precede others in swearing allegiance to Imam (a.s.).

People from all walks of life crowded the way towards Imām ‘Ali’s (a.s.) house to pledge their allegiance. The Imām strongly resisted and refused to accept, explicitly asked them to go to someone else, saying: “I am better for you as a counselor than being a commander.”

How surprising! Someone who regarded himself as the immediate successor to the Messenger of God (s.a.w.) and during his long period of seclusion used to speak of his oppressed state on every occasion and in any appropriate situation, and prove his worthiness of caliphate and that his rights have been usurped, is now clearly pronouncing his unwillingness to accept the responsibility of caliphate and ruling which was then so strongly and whole-heartedly and in a free and direct election demanded and approved of by such great multitudes of followers.

Why was this so?! Did the Imām not like to accept rulership and he was inclined towards the ruling of another person?! Or was he playing a political maneuver by taking such a stance in order to attract more popular support?! Or there are other reasons for these two approaches in his life.
Any slight familiarity with the viewpoints and behavior of Imam 'Ali (a.s.) leaves no doubt that he was far from any political maneuvering and had a true aversion to the very government itself. 'Ali (a.s.) was neither seeking to rule nor intending to dominate over people. He considered government as an instrument for the establishment of rights, spreading justice and implementing equality. Were the political, social and cultural circumstances of those days prepared for achieving such goals of a government? Now, after twenty-five years of political, social and intellectuals vicissitudes and other spiritual and mental changes, the companions had also undergone changes with different ideas and criterions and views for life, and so on.

The present generation who are leading the political arena and are engaged in the current challenges are neither familiar with the firm criterions and standards of religion, nor with the conditions of the era of the Prophetic revelation, nor with the sīra (conduct) of the Prophet (s.a.w.), or are they truly aware of Imam 'Ali (a.s.) and his high position in religion and his great virtue. What befell the religion in that quarter of a century was because of (false) explanations and interpretations of religious texts along with distortions that were made in the Divine laws.

All of these things created an image of religion in the minds and sayings of people which made it extremely difficult to act according to the Book of God and the traditions (sunna) far from courtesy and flattery. Imam 'Ali (a.s.) knew well that trying to reverse the situation would be tantamount to prompting all kinds of disturbance and that the implementing of truthfulness would urge the wrongdoers and deceivers to rise up! He therefore persistently refused to submit, in order that the rebellions would not have any excuses in future. This is why he said in a sermon:

دعوني والتحمسوا غيري، فإن أنا مستقبلون أمرًا من روحو وألوان، لا تقوم له القلوب ولا تنثبت عليه العقول. وإن الآفاق قد أغلقت، والمحيط تنتكث، وإعلموا أنى إن أعتكم ركبت بكم ما أعلم، ولم أصح إلى قول القائل وعنب العائب، وإن نركموني فانا كأحدكم، ولعلى أسمعكم وأطوركم مل ولئموع أمركم، وأنا لكم وزيروا، خير لكم متي أميراً.

Leave me and seek someone else, for we are facing a matter which has multiple faces and colors, which neither hearts can
endure nor can intellects accept. The horizons have been covered by clouds and the right path is not discernable. Know that if I accept your request I will lead you according to what I know, and I will not care about whatever one may say or any admonishing of an admonisher. If you leave me I will be like one of you, and I might be the most listening and obedient among you to whom you put to rule over your affairs. I am better for you as a counselor than being a commander.”

Imám ‘Ali’s (a.s.) words are so precise, illuminating and profound: “What we are facing will be of several aspects and layers: The torrents that are ahead of us, the storms that will begin, the justice that I will insist on, the shouts that will follow it, etc."

The Imám wanted to prepare the ground for sharing with people the criteria and standards of interaction and to restate the principal lines of the government and clarify the future so that the people would make conscious decisions and take wise stances.

The Imam’s words in the above sermon and in his other sayings in regard to his refusal and then accepting the rulership include the following matters:

1. Asserting that he is not enamored or fascinated by leadership. If he has talked of himself, complained of deviations following the death of the Messenger of God, (s.a.w.) or if he has stressed on his right of ‘Imamate and leadership, it was all for the sake of clarifying the truths and emphasizing the interests (of the Ummah). Now that he is taking charge and accepting the caliphate, it is for implementing rights and laying the foundation for a government that he approves and cares for, so that no one in future would lay any claims or intend to impose any demands on him.

2. Asserting that certain changes had taken place in religious doctrines. After the passing away of the Prophet (s.a.w.), the Divine doctrines underwent vicissitudes. Therefore, if he takes over the government, he will fight against the distortions and will make attempts toward revealing the genuine aspects of the religion and remove

the dusts of distortion, which would inevitably lead to a lot of political and social tensions.

3. A careful study of the Imām’s (a.s.) meticulous sociology, and psychology is bearing witness to the fact that he was not enamored by the people welcoming his allegiance in that particular political condition. He clearly saw the future of his government and knew that the ground was not prepared for his reforms and bringing the Islamic nation back to the sīra (conducts) and sunna of the Messenger of God (ṣ.a.w.). He was also well-aware that the people’s uprising against ‘Uthmān was not to return the community back to Islamic values. Rather, some opportunists like ‘A’isha, Ṭalḥa, and Zubair engaged in this uprising with specific political and economic motivations. Therefore, their motivation for allegiance was not compatible with the Imām’s (a.s.) government goals and any time they realized that ‘Ali (a.s.) would not accompany them and would refuse to grant them unlawful and unfair privileges, they would stand up against his reforms and lead the community to disunity and confusion.

4. Pledging allegiance to him is pledging allegiance to Imām ‘Ali’s (a.s.) values. He who joins hands with ‘Ali (a.s.) and swears allegiance to him must be ready to be at his side in the removing of distortions, spiritual reforming of the society, reinforcement of the real laws of religion, revival of what people have forgotten, clarifying the realities that have gone through changes, and so on.

Thus the Imām (a.s.) gives an ultimatum to the massive multitudes who clamorously demanded him to take over the caliphate, that by accepting caliphate he intends to spread justice, implement the truth and revive the Divine doctrines, and this is the (right) way and nothing else.
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١٢. الإمام علي عليه السلام: أما الذي فلى الحبكة، وبرأ الساحة، لولا خضوئ الحاضر، وقيام الحجة بوجود الناصر، وما أخذ الله تعالى الله تعالى علي ذلك ظالم، ولا يُغلب. لم أكثروا، ولكنهم خجلوا على غاربها، ونستوي عليها. دعنا أزده عدني من عقيلة. 

١٣. عنه من كلام له تبين سبب طلبه الحكم: أي أن النفوذ لم يكن مرغوب، والقلوب المنكسة، لا أن تصادفهم، والغالبة عليهم. أظفكم على الحق وأنتم تثورون عليه تثورون المعزز من وعوضة الأسد! سبب أن أطلع لكم سرار العدل، أو أقيم اعوجاج الحق.

لنلزم أن نعلم أنه لم يكن الذي كان مثا مَفَاضَّفة في سلطان، ولا النصارى شيء من فصول الحبكة، ولكن يُهر المعلم بين دينك، وتظهر الإصلاح في بيادك، فبأين المُظلوم من عبادك، وتنام المَعْطَّلة من حدودك.

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١. قال أبو حاتم: أي تُر معه وسكون، وهو تفاعل من القرار (أساس العرب: ج5 ص 65).
٢. القطعة: البيلة، كتبه العلماء والشريحة بكتابه كتبت إذا ملأه، حتى لا يطق الناس. ( أساس العرب: ج7 ص 457).
٣. والمارد استمر الظلم بالحقوق.
٤. شنق الرجل ينفع وشنق ينفع: جام (أساس العرب: ج1 ص 468).
٦. ظلالي فلان على أمر كذا وأظفني وظاذي: أي عاملي (أساس العرب: ج4 ص 515).
٧. نهج البلاغة: الحزنة 131، نصف العشر: ص 129، المعتزية: ص 277 كلاهما نحوه من "قلهم". 

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The Imām’s Motives in Accepting the Rulership

12. Imām ‘Ali (a.s.): Behold! By Him who split the grain (to grow) and created living beings, if people had not come to me and the argument had not been furnished through the presence of supporters, and if there had been no pledge taken from the learned to the effect that they should not acquiesce in the gluttony of the oppressor or the hunger of the oppressed, I would have cast its rope [of caliphate] on its own shoulders, and would have given the drink to the last one with the same cup as to the first one [have treated the last one the same treatment as the first one i.e. abandon it. And you would have seen that this world of yours for me is no better than the sneezing of a goat.¹

13. Imām ‘Ali (a.s.)—explaining the reasons for his acceptance of the ruling: “O differing souls and divided hearts whose bodies are present but whose intellects are absent. I am leading you towards the truth, but you run away from it like sheep running away from the roaring of a lion. How hard it is for me to establish with you the foundations of justice or to correct the curves created in truthfulness.

O God! You know that what we did was neither to seek power nor to acquire anything from the vanities of the world. We rather wanted to restore the foundations of Your religion and to bring reform in Your land so that the oppressed among Your servants may be safe and Your forsaken commands might be established.²

14. عنة: 
في الحكم النسوية إليه: اللهم إنك تعلم أن لم أريد الإمارة، ولا علم الملك ورئاسة، وإن أدرت القيام بحدهكم، وأداة ليترعك، ووضع الأمر في مواقفهم، وتوفر الحقوق على أهلها، والمغني على بنهاج أبيك، وإرشاد الصالح إلى أنوار هدايتكم.

15. عنة: 
لم يكن يعتنيكم إلا قلعة، وليس أمري وأمركم واحداً، إن أريدكم الله، وأنتم تحبدون أنفسكم.

16. عنة: 
أيها الناس أعنينوا على أنفسكم، وابن الله لأنصفر الموظم من طالبه، ولأقدون الظلم بجزائهما حتى أورده منهل الحق وإن كان كارهاً.

17. عنة: 
عذرا الناس على هذا الرجل، وأنا معتزل، فقلت: ثم ولوني وأنا كباره، ولولا خشية على الدين لم أجابهم.

18. عنة: 
في كتابه إلى أهل الكوفة: والله يعلم أن لم أجد بدأ من الدخول في هذا الأمر، ولئذ علمن أن أخذ أولى بما قدمت عليه.

والله ما تقدمت عليه [الخلافة] إلا خوفاً من أن ينرّ على الأمر ليس من بني أمية، فقلعب يكتب الله عز وجل.

راجع: موسوعة الإمام علي بن أبي طالب، ج 2 ص 481 (إقامة العدل).

1. شرح نهج البلاغة لابن أبي الدنيا: ج 20 ص 299 ح 414، الدرجات الرفيعة: ص 38.
2. نهج البلاغة: الحكمة 136، الإرشاد: ج 1 ص 243 من الشعبي وله إلى الأنفسكم.
3. تاريخ الطبري: ج 4 ص 491، فتح الباري: ج 13 ص 57 كلاهما عن كليب الجرم.
4. الجمل: ص 259.
5. النس: الذكر من المعج (ال손 العرب: ج 6 ص 33).
6. أساب الأشراف: ج 2 ص 353 عن حبيب بن أبي ثابت.
14. Imām ‘Ali (a.s.): “O God! You know that I had not been seeking authority or the loftiness of dominion and leadership. Rather, I want to uphold Your commands, implement Your law, put things in their right order, restore rights to its people, move according to the path of Your Prophet and guide the misled towards the lights of Your guidance.”

15. Imām ‘Ali (a.s.): “Your allegiance to me was not by accident, nor is my position and your position the same. I seek you for God’s sake, but you seek me for your own benefits. O People! Assist me over your selves [despite your desires], and by God I will take revenge for the oppressed from the oppressor, and I will drag the oppressor from his nose until I bring him to the source of truth, even if he is reluctant.”

16. Imām ‘Ali (a.s.): “People revolted against this man [‘Uthman], and while I was secluded, they killed him. They then chose me to rule despite my reluctance, and had it not been for the fear for religion, I would have not accepted them.”

17. Imām ‘Ali (a.s.) —in a letter to the Kufans: “God knows that I did not have any choice but to enter this affair, and if I knew that there was someone more deserving than myself I would not enter it.”

18. Imām ‘Ali (a.s.): “By God, I did not undertake it [the caliphate] for other than the fear that a billy goat from the Umayyads would seize it and play with the Book of God Almighty.”

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4. al-Jamāl, p. 259.
الكلام في التاريخ: "ما قيل غياب، اجتمع أصحاب رسول الله ﷺ من المهاجرين والأنصار وفيهم طلحة والزبير، فأنوا عليه، فقالوا له: إني لابد للايمان من إمام! قال:
لا حاجة لي [في] أمركم; فقمي اختيرتم رضيت بي. فقالوا: ما نختار غيرك.
وتزودوا إليه مبارا، وقالوا له في آخر ذلك: إنا لا نتعلم أحداً حقاً بيك، لا أقدم سابقة، ولا أقرب قربان من رسول الله ﷺ. فقال: لا تفعلوا، فإني أكون وزيراً خيراً من أن يكون أميراً. فقالوا: والله ما نحن بفاعلين حتى نباحك. قال: ففي المسجد; فإن تبعتي لا تكون خفية، ولا تكون إلا في المسجد، وكان في بيته، وقال:
في حائط ليتي عمرو بن مبذول.
فخرج إلى المسجد وعله إزار وطاق وعياوة، وعلاه في يده، مصوناً على قوس، فنابعة الناس. وكان أول من نابعة من الناس طلحة بن عبيد الله. فنظر إليه حبيب بن ذويب فقال: إن الله! أولاً من نابعة، فهذا الأمر! ونابعة الزبير. وقال له علي: إن أحببته أن تبعني، وإن أحببته بالبعنها! فقال: بل تبعئيك.

الجمل عن زيد بن أسلم: جاء طلحة والزبير إلى علي ﭺ وهو متعود بحيلتي المدينة.
فأخذه عليه وقال له: أبسط يذك تبعئك، فإن الناس لا يرضون إلا بك.

1. ما بين الملفتون إضافة بخصبها السياق.
1/5

The First Person to Swear Allegiance

19. *al-Kāmil fī al-Taʾrikh*: “When ‘Uthmān was killed, the companions of the Messenger of God (ṣ.a.w.) from among the *Muhājrīn* and *A.§ār*, including ‘Alī and Zubair got together and went to ‘Alī (a.s.) and said to him: “People must have a leader.” ‘Alī (a.s.) said: “I have no need to rule over you, so whoever you choose I will accept.” They said: “We will not choose anybody other than you.”

They would frequently go to him and in the last of their visits they said to him: “We know nobody more deserving of it [ruling] than you; someone who is more pioneering [in Islam] and closest in kinship to the Messenger of God (ṣ.a.w.).”

The Imām then said: “Do not ask for this! I am better to you as a counselor than as a commander.”

They said: “By God, we shall do nothing until we swear allegiance to you.”

The Imām said: “So, let it be done in the mosque, as my allegiance will not be in secret, and would not be accomplished except in the mosque.”

At this time, the Imām was at his home, and it is also said that he was in the garden of Bani ‘Amr ibn Mabdhūl.

He then set out towards the mosque, wearing a robe over a long shirt, a fur turban on his head, holding his shoes in his hand and leaning on a bow. It was then that people swore allegiance to him.

The first person who swore allegiance was ‘Alī ibn ‘Ubaydullah. Habib ibn Dhū’ayb looked at him and said: “We belong to God! The first to swear allegiance is a feeble hand. This affair will not be settled!” Then Zubair swore allegiance.

‘Alī (a.s.) said to the two: “If you wish you may swear allegiance to me, or if you wish, I will swear allegiance to you?”

They said: “We will swear allegiance to you.”

20. *al-jamāl*—quoting from Zaid ibn Aslam: “‘Alī and Zubair came to ‘Alī (a.s.) who had then retreated to the outskirts of Madīna. They approached him and said: “Hold out your hand so that we

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فقال قلما: لا حاجة لي في ذلك، لأن أكون لكم وزيراً خير من أن أكون لكم أميراً، فليبعث من شاء منكما بدعة أباعبة.

فقال: إن الناس لا يُثيرون غيرة، ولا يعيلون عنك إلى بيئتك، فابع بما بلدك.

فقال: نابعك أول الناس.

فقال: إن تعبتي لا تكون بشرًا، فأمهلا حتى أخرج إلى المسجد.

فقال: بل نابعك هنا، فنابعك في المسجد، فبابعة أول الناس، ثم بابعة الناس على النبي، أوهم طلحة بن نسيب الله، وكانت صدقة شعاء، فصحب النبي إلى يده، وزوجي بني أبي أسيد يرجع الطقر، فقام ينظر إليه، فنابعه رأى أول صدقته على بيد أمير المؤمنين، فدب طلحة وهي شعاء، قال: إن الله وإنا إليه راجعون، أول بيد صدقته على بيد شعاء، يوشك أن تيم هذا الأمر. ثم نزل طلحة والزبير وبابعة الناس بعدهما.

1. الإبادة والسياسة - في ذكر بابعة الإمام علي: كان أول من ضعف النبي طلحة، فبابعة بنيه، وكانت صاعدية شعاء، قطعت من منها علي، فقال: ما أختلفها أن تكن. ثم بابعة الزبير، وسعد، وصاحب النبي، جمعاً.

swear allegiance to you, for the people do not accept anyone other than you.” The Imām said to them: “I have no need for this. I am better to you as a counselor than as being your commander. So, whoever of you holds out his hand I will swear allegiance to him.”

The two of them replied: “People prefer nobody other than you nor will they turn away from you; hold out your hand so that we can be the first of people to pledge allegiance to you.”

The Imām said: “My allegiance would not be in secret. Give me some time to go forth to the mosque.”

They said: “Rather, we will swear allegiance to you right here and then we will swear allegiance to you again in the mosque.” They were the first of people to swear allegiance to him, and then the rest of the people swore allegiance to him on the pulpit. The first of them was Ṭalḥa ibn ῾Ubaydullah who had a feeble hand. He went up the pulpit and shook hands with ᾿Ali (a.s.).

A man from Bani Asad who used to spell bad omen was standing there watching them. When he noticed that the first person to swear allegiance to the Commander of the Faithful (a.s.) was Ṭalḥa whose hand was limping, he said: “Indeed we belong to God, and to Him do we indeed return! The first hand swearing allegiance was a limping hand. It is likely that this affair will not be fulfilled.”

Ṭalḥa and Zubair then came down from the pulpit, and after them the rest of the people swore allegiance to him.”

21. al-Imāma wa al-Sīyāsa —mentioning the pledge of allegiance to Imām ῾Ali (a.s.): “The first one to go up the pulpit was Ṭalḥa who swore allegiance to him by shaking his hand while his fingers were limping. ῾Ali (a.s.) took it as bad omen and said: “How befitting would it be for this allegiance to be broken!” Then Zubair, Sa’d and all of the companions of the Prophet (ṣ.a.w.) swore allegiance.

22. al-‘Iqd al-Farid: When ῾Uthman ibn ῾Affān was killed, people rushed towards ῾Ali ibn Abi ῾Ṭalib (a.s.) and gathered around him in crowds to swear allegiance. He (a.s.) said: “This is not in your hand. Rather, it is the right of the people of Badr to swear allegiance.” Then he asked: “Where are Ṭalḥa, Zubair and Sa’d?” They then came and pledged allegiance, and then the Muhājirin
والأنصار، ثم بايعته الناس. وذلك يوم الجمعية لثلاث عشرة خلت من ذي الحجة
سنة خمس وأثلاثين.
وكان أول من بايع طلحة، فكانت إصبعه شلها، فقطع من بيايعه، وقال: ما
أخليقة أن ينكث.

23. المناقش للخوارزمي عن سعيد بن المُصْبِب: خرج علي عليه السلام منزلة، وجاء الناس
كُلّهم يُهرعون إلى علي، وأصحاب رسول الله ﷺ يقولون: أمير المؤمنين علي، حتى
دخلوا عليه داره، فقالوا له: يا بايعتك، قُمِّم بيايعك، قال: فلان بدك، فلبنبد من أمير
قال علي: ليس ذلك إليكم، إنما ذلك لأهل بدر، فمن رضي به أهل بدر فهو
 الخليفة. فلم يبق من أهل بدر إلا أني عليا، فقالوا: ما ترى أحدا أحقّ بها ملك، ملك
 بذلك يا بايعك. فقال: أين طلحة و الزبير? فكان أول من بايعته طلحة، فبايعته نبذه،
وكان إصبع طلحة شلها، فقطع من بيايعه، فأختلقت من بيايعه وقال: ما أختلقت أن ينكث.
ثم بايعته الزبير، وسلم، وأصحاب النبي ﷺ جميعاً.

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1. مختصر السيرة: ص 311.
2. أي يسعون عباسا (لسان العرب: ج 8 ص 369).
3. المناقش للخوارزمي: ص 49 ح 11، نسخة الغزالة: ج 4 ص 107 ح 3789، كشف الغمة: ج 1 ص 78 كلاهما نحوه.
and Ansār swore allegiance, and after them the rest of the people.
This took place on Friday, Dhil Hijja 13, 35 AH/June 12, 656 CE.

The first person who swore allegiance was Talhā. His fingers
were limping. 'Ali (a.s.) took it as a bad omen and said: "How
befitting is it for it to be broken!"\footnote{1}

\textbf{23. al-Manāqib} - quoting from Sa'id ibn al-Musayyib: 'Ali (a.s.) left
and went back home. People rushed towards him and the
companions of the Messenger of God (s.a.w.) were saying: "'Ali is
the Commander of the Faithful", until they entered his house
and said: "We swear allegiance to you, so extend your hand
because there is no other choice but to have a commander."

At this moment 'Ali (a.s.) said: "This is not up to you. It is
the right of the people of Badr. Whomever the people of Badr
agree upon will be appointed as the caliph." All of the people of
Badr came to 'Ali (a.s.) and said: "We do not know anyone more
rightful for it than you. Hold out your hand to us to swear
allegiance to you.

Then 'Ali (a.s.) said: "Where are Talha and Zubair?" The first
one who swore allegiance was Talha who did so by shaking his
hand, and his [Talha's] fingers were limping then 'Ali (a.s.) took
it as a bad omen, saying: "How befitting is it for it [caliphate] to
be broken!" After that, Zubair, Sa'd and other companions of
the Prophet (s.a.w.) swore their allegiance to him.\footnote{2}

\footnote{1} al-'iqd al-Farid, vol. 3, p. 311.
\footnote{2} al-Manāqib, vol. 49, p. 11, Usd al-Ghāba, vol. 4, p. 107, h 3789, Kashf al-Ghumma,
volt. 1, p. 78.
Attributing the Expectation of ‘Bad Omen’ to Imām ‘Ali

As previously mentioned, Ṭalḥa was the first to give his pledge of allegiance to ‘Ali (a.s.). Ṭalḥa’s hand was limping and it was thus taken as a bad omen (tā’ayyur/tafa‘ul) that the allegiance would not last long. There are different views as to the person who uttered the bad omen. Some have attributed it to a person called Ḥabib ibn Dhu‘ayb, while others say it was a man from Banī Asad who made the comment of bad omen, saying:

أوَّل من بدأ بالبيعة يد شل، لا يتمع هذا الأمر.

"The first person who initiated the allegiance was a limping hand. [So] This affair will not be settled."

Some other traditions have attributed this statement of 'evil augury' to Imām ‘Ali (a.s.) and reported that at the time of allegiance he (a.s.) had said:

ما أخلصها أن تنكث.

"How befitting it is for it [the allegiance] to be broken!"

However, it appears that such an attribution is not correct and this can be proven by the intellect and traditions.

There is no doubt that on such an occasion with all the multitude of people who came to pledge allegiance, no intellect would allow to expect bad omen [talk about failure]; no wise person would then do so. How would ‘Ali (a.s.), an unrivaled person in his wisdom proclaim the breaking of allegiance from one of the most eminent political figures in front of the public and on the first day of allegiance, especially by resorting to augury and considering it as a bad omen?!

On one hand, such utterances would add fuel to the rumors that can lead to the weakening of the foundations of the government, and on the other hand, it would encourage the breaking of allegiance.
Moreover, there are many traditions that discourage the *expectation of bad omen*, and people have been prohibited from it. It is clearly stated that the Ahlul Bayt (a.s.) never see anything as a bad omen, and ...¹

Therefore, it is extremely unlikely that the Imam might have uttered such inappropriate words or acted in such a way.

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إذلال الناس على البيعة

24. الإمام علي ﷺ في وصف بيته: "أقبلهم إلى إقبال العوز المطلابل على أولادها، تقولون: البيعة البيعة! قبضت كم يقتسموها، ونارٍ عليكم يدي فجاجذبواهما!"

25. عنه ﷺ في صفقة الناس عند بيعته: "فأراغت إلا والناس كعرف الصبيغ إلى يبنالاون على من كل جانب، حتى لقد وطين الحسنان، وسبع عطافي، مجتمعين حولي كريريلا القنده.

26. عنه ﷺ في ذكر البيعة: "فانذروا علي نداك الأعلى الحليم يوم وردها، وقد أرسلها راعيها، وخلعت مثانثها، حتى ظنتم أنهم قائليل، أو بعضهم قابل بعض لذي.


3. أي يبت ببعضهم ببعض (الساند العرب: ج 9 ص 240).

قال ابن أبي الحدين: "عرف الصبيغ نحن ويدرأ به التل في الازدحام. (شرح نهج البلاغة لا ابن أبي الريحان: ج 1 ص 200).


7. نهج البلاغة: الخزينة: 54.
People’s Welcoming the Allegiance

24. Imām ‘Ali (a.s.)—describing the pledge of allegiance to him: “You advanced towards me shouting ‘allegiance, allegiance’ the way she-camels who have delivered their newly born young ones leaping towards their young. I held back my hand, but you pulled it towards you. I refused to give my hand, but you dragged it.”

25. Imām ‘Ali (a.s.)—describing the people at the time of his allegiance: “At that moment nothing took me by surprise but the people rushing to me like the mane of the hyena, advancing to me from every corner so much that Ḥasan and Ḥusayn were getting crushed and both the ends of my garment were torn. They gathered around me like a herd of sheep.”

26. Imām ‘Ali (a.s.)—on mentioning the pledge of allegiance: “They leapt upon me as the camels leap upon each other on their arrival for drinking water, having been let loose and their legs unfastened by the shepherd to the extent that I thought they would either kill me or some will kill others in front of me.”

لا أشعر بهم في ذكر تكية طلحة والزبير بيعة، تُتنمو قلاؤم بابي، فقلت: لا أفعل، فقلت: يبنى قلاؤم، ونازعتهم فشذبموها، ونداكتم عمله، فقلت: لا وقفت بني فشذبموها، حتى طلبت أن تقتله، وأن يمضى قاتل رئيس، فشذبموها نباي، في أرسل طلحة والزبير طلعتين غير مكرهين، ونداكتم عمله، ثم مددموها، فقتلوا.  

28. عمه، في وصف بيعته، يبنى قلاؤم، ونازعتهم فشذبموها، ثم نداكتم عمله، فقتلوا.  

29. وقعة صفين، بن عبد الله: تهافت الناس على علي بالبيعة، بهاء الفراشي، حتى ضلّت النعل وسقفت الرداء، ووطفت الشيخ.  

7/1

بيعة عامة الناس

30. شرح نهج البلاغة لأبي الحيد، عن ابن عباس: ما دخل علي المسجد وجا الناس للباعو، خفته أن يتكلم بعض أهل البنان لم يعلي، فمن قتل أباه أو أمه أو ذا قربته في حياة رسول الله، فرده علي في الأمر، فكانت أرض ذلك

1. الأرشاد: ج 1 ص 244، مهاتم: ج 1 ص 375،Backdrop: ج 1 ص 375، مجموع: ج 1 ص 375، نهج البلاغة: ج 1 ص 309.
3. وقعة صفين: ص 165، شرح نهج البلاغة: ج 3 ص 111، الإيمان والسياسة: ج 1 ص 105.
27. Imam 'Ali (a.s.)—on Ṭalḥa and Zubair breaking their allegiance: “You came to me and told me to accept your pledge of allegiance and I refused. You said: “Yes [you will].” I said no, and pulled back my hand, but you pulled it towards you. I drew back my hand, but you dragged it. You leapt upon me as the camels leap upon each other on their arrival for drinking water to the extent that I thought you would either kill me or some will kill others. Then I extended out my hand and you swore allegiance to me willingly. The first among you was Ṭalḥa and Zubair who swore their allegiance to me willingly, but without any compulsion.”

28. Imam 'Ali (a.s.)—on his pledge of allegiance: “You opened my hand, but I closed it and you stretched it, but I pulled it to myself. Then you crowded over me as thirsty camels crowd on the watering pond when taken there, to the extent that shoes were torn, robes fell off and the weak got trampled. The happiness of people on their allegiance to me was so much that small children felt joyful, the old staggered for it, the sick reached towards it and the young girls ran for it without their veils.”

29. Waq'at Ṣifīn—quoting from Khafāf ibn 'Abdullah: “People gathered around 'Ali (a.s.), like moths, to swear allegiance, to the extent that shoes got lost, robes fell off and the old men got trampled.”

1/7

Allegiance of the General Public

30. Sharḥ Nahj al-Balāghah—narrating from Ibn 'Abbas: “When ‘Ali (a.s.) entered the mosque and the people came forward to swear allegiance to him, I feared that some of ‘Ali’s enemies whose father, brother or relatives had been killed by him during the life time of the Prophet (s.a.w.) might say something that would cause ‘Ali to turn his face away from ruling and abandon it. I was constantly observing the situation while being apprehensive.

وأخذوه، فلقد يتكلم أحدن حتى بايعت الناس كلههم، راضين ومنسلمين غير مكرهين.

الفتح: قالت الأنصار [الله يهدي]: إنكم قد عرفتم فضل علي بن أبي طالب وسبيته وقرايته ومنزلته من النبي ﷺ، مع علمنه بخلالهم وخارابكم، وجاهمكم إليه بن بني الصحابة، وأن يانوكم صحًا، وله علمنا مكانًا أحد هو أفضل منه وأجمل لهذة الأمر وأولى به منه لدعوناكم إليه. فقال الناس كلههم بكلمة واحدة: رضينا به طائعين غير كارهين.

قالن لهم علي: أخبرون عن قولكم هذا: «رضينا به طائعين غير كارهين»، أحق واجب هذا من الله عليكم، أم زائِر وابتسومن عند أنفسكم؟ قالوا: بل هو واجب أو جبة الله عز وجل لجَل علّينا.

الجمل عن عبد الحميد بن عبد الرحمن بن أبي أبى: ألا أحدثك ما رأيت عبدي؟ وسمعته أحدثي! إن الله متعه الناس عند أبي بكر المقال على مليحة. أقسم به أبايعك. فقال طلحة: أجل نحن بهذا الأمر بئس، وقد جمعت لك من أهواك الناس ما لم يحباني في. فقال له: ما حشيتنا غيرك! فقال طلحة: لا ينسى، فوالي لا تؤتي من قبلي.

وقام عياض بن بايبر، وأبو المهايته بن اليماني، ورفاعة بن رافع بن مالك بن العجلان، وأبو أبواب خالد بن زيد، فقالوا لعلي: إن هذا الأمر قد قصدة، وقد رأيت ما ضعع عثمان، وما أنا من خلاف الكتاب والسنة، فابسط يذك نبأعك، يئصالح من أمر الامة ما قد فسده.

1. شرح نهج البلاغة لابن أبي الجعد، ج 4 ص 10. وفي هذا قول يأمّل: "فلا أر كأن columna كان عاماً من جانب عثمان على الجهل وقدم المدينة. وقد ي רפואי لعلي". راجع: تاريخ الطبري، ج 4 ص 439. ويمكن أن يكون الراوي عبيد الله بن قيم بن عباس.
about it, but nobody said anything until all people swore allegiance to him, willingly, without any compulsion."

31. *al-Futūḥ*: The *Anṣār* told the people: "You all know the excellence of ‘Ali ibn Abū Ṭālib, his precedence, kinship and his status with the Prophet (s.a.w.), his knowledge about what is permissible and prohibited, and your need for him from among the companions. He has never stopped giving advice to you. If we were to know someone better than him and more appropriate for this affair, we would lead you to that person."

The people unanimously said: "We accept him willingly, without any compulsion."

‘Ali (a.s.) then told them: "Tell me that when you say: ‘We swear allegiance to him willingly, without any compulsion’, is it a right incumbent upon you by God or is it your own opinion."

They replied: "It is incumbent enjoined upon us by God the Glorious."

32. *al-Jamal* —quoting from ‘Abd al-Hamīd ibn ‘Abd al-Rahmān from Ibn Abī: "Shall I tell you what I saw by my own eyes and heard by my own ears? When people gathered near the Public Treasury, ‘Ali (a.s.) said to Talhā: “Extend your hand so that I can swear allegiance to you.” Then Talhā said: “You are more deserving for this affair [of ruling] than I am, since the people are gathered more in your favor than in mine.”

‘Ali (a.s.) said: "We do not fear anyone other than you."

Talhā said: "Have no fear, for by God no harm will come to you from me."

After that, ‘Ammār ibn Yasir, Abū al-Haytham ibn al-Tayyāhān, Rīfā‘ah ibn Rāfī‘, and Abū Ayyūb Khālid ibn Zaid stood up and addressed ‘Ali (a.s.), saying: "This affair [the government] has become corrupt and you yourself saw ‘Uthmān’s actions which were contrary to the Book and the Traditions (*sunnah*). Extend your hand, that we may pledge allegiance to you and you will correct from the affairs of the nation whatever has been corrupted."

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1. *Sharḥ Nahj al-Balāghah*, vol. 4, p. 10. There is hesitance in the acceptance of this narration, as ‘Abdullāh ibn ‘Abbās was ‘Uthmān’s agent in Hajj and when he reached Medina, the allegiance to ‘Ali had been accomplished. See *Tārikh al-Tabarī*, vol. 4, p. 439. The narrator may have been ‘Abdullāh or Qutham —the sons of ‘Abbas.
فاستقال عليّ، وقال: قد رأيت ما صُنع بي، وعرفت رأي القوم، فلا حاجة لي فيهم.

فأقابلو عليّ الأنصار قالوا: يا معالي الأنصار، أنتم أنصار الله وأنصار رسوله، ويرسوله أكرمكم الله تعالى، وقد علمتم فضل عليّ وسابقته في الإسلام، وقرانته ومكانته التي كانت له من النبي، وإن ولي أناكم خيراً. فقال القوم: تحن أرضي الناس به، ما تريده به بدلاً.

ثم اجتمعوا عليه، فلم يزالوا يحيي بالله والياً.

33. الإمام علي - من كتاب الله إلى معاونية: إن الله بابعيني القوم الذين بابعوا أبا بكر وُعمر وعلي، على ما بابعوا عليه، فلم يكتم للشهداء أن يختار، ولا لغائب أن يمرد، وإنما الشعور بين المهاجرين والأنصار، فإن اجتمعوا على رجل وسمو، فإنما كان ذلك لله رضاً، فإن خرج عن أمرهم خارج يطعن أو يدعة، زدته إلى ما خرج منه، فإن أبي قاتلوه على اتباعه غير سبيل المؤمنين وولاة الله ما تولي.

34. عونه - في جواهر كتاب معاونية: أما قبرك بنيك وبنين طلحة والزبير، وبنين أهل الشام وأهل البصرة، فعمري ما الأمر فيها هنالك إلا سواء، لأنها بيئة شامية، ولا يُستبيح فيها الخيار ولا يُستأثر فيها النظر.
'Ali (a.s.) turned it down and said: "You saw how I was treated and you know the opinion of the group. I have no need for them."

They then went to the Anṣār and said: "O Group of Anṣār! You are the supporters of God and His Messenger. God Almighty has graced you because of His Messenger and you know the excellence of 'Ali (a.s.), his precedence in Islam, his kinship and status that he had with the Prophet (ṣ.a.w.) and if he was to rule he will bring goodness to you.

Then the group [of Anṣār] said: "We are the most content people with him and we want nobody other than him."

After that they gathered around him and stayed with him until they all swore allegiance to him."1

33. Imām 'Ali (a.s.) — in a letter to Mu‘āwiya: "Verily, those who swore allegiance to Abū Bakr, ‘Umar and ‘Uthmān have sworn allegiance to me on the same basis they swore allegiance to them. Therefore, those who were present had no choice to consider, and he who was absent had no right to reject (what was decided by the council). Indeed the council is confined to the Muhājirin and the Anṣār. If they agree on one person and call him the leader (imam), it would be deemed to mean Allah's content. If anyone keeps out by way of objection or innovation, he must be brought back to the position from where he left, and if he refuses they must fight him for following a path other than that of the believers, and God will put him with those he deserves."2

34. Imām 'Ali (a.s.) — in response to Mu‘āwiya's letter: "You should not consider yourself different from Ṭalḥa and Zubair, and the people of Shām from the people of Baṣra, by my life, all are equal in accepting this affair [of government], because it was an inclusive allegiance in which the elite were not excluded and in it there is no place for any revision in it."3

35. الفتح: بابتُ أهل الكوفة عليه الصلاة وسلام (رضي الله عنه) يّمّدحهم... فَبَابَتُ أهل الحجاز
وأهل العراقين ليّهُمّ بن أبي طالب (رضي الله عنه).

36. الطباق ينتركشف: ما أنّ عثمان يوم الجمعة ليهاني عشرة ليلة تقدّم من ذي الجُمَهَر المَنَّاسِ فيّلا،
ولبسه صخّش وثلاثين، وبويع ليّهُمّ بن أبي طالب، وصلبيّة الخلافة، والزبير، وشعبة بن أبي وقاص، وشعبيّ بن زيد بن عمرو بن
نفيّل، وعباس بن باسر، وأسامة بن زيد، ويسحَّب بن حليّف، والبهبوب الأنصاري،
وحمّاد بن مسلم، وزيد بن ثابت، وخزيمة بن ثابت، وجَمِيع من كان بالمدينة من
أصحاب رسول الله عليه الصلاة وسلام، وغيرهم.

خطاب طارق بن زياد: من أطواره بعد النهاية

37. تاريخ اليعقوبي - بعد ذكر تبعه الناس له عليه الصلاة وسلام - وقام قوم من الأنصار فتركلموا،
وكان يقول: لا يُبَيِّن ثابت بن قيس بن سهاس الأنصار - وكان خطيب الأنصار -
فقال: والله، يا أمير المؤمنين، لَئن كانوا تقدّموا في الولاية فَأَاوْمِلُوا في الدّين،
ولَئن كانوا سبقوك أمسي فقد أخرجتهم اليوم، ولَقد كانوا خُفِّفت تّعَمُّك،
ولا يحيد من مكانه، يحتجون إليك فيما لا يغغمون، ومما احتسب إلى أحد من عِمْك.
فلَم قام خُرُوجَة بن ثابت الأنصاري - وهو ذو الشهداء - فقال: يا أمير المؤمنين، ما
أصبت كأميرنا هذا عيرك، ولا كان المَقَلِّب إلّا إلّكّ، ولَئن صَدَقنا أنفسنا فيك، فلآنَت أقدم
الناس إيانا، وأعلمو الناس بالله، وأولى المؤمنين برسول الله، لَك ما هُم، وليّه هم ما لُك.
35. *al-Futūḥ*: “All the Kufans swore allegiance to ‘Ali (a.s.)...then the people of Hijāz and the people of Iraq swore allegiance to ‘Ali ibn Abū Ṭālib (a.s.).”

36. *al-Ṭabaqāt al-Kubrā*: “Uthmān was killed on Friday the eighteenth of Dhil Hijja, 35 (AH) [June 17, 656], and the pledge of allegiance to caliphate was sworn to ‘Ali (a.s.) in Medina one day after the assassination of Uthmān. Ṭalḥa, Zubair, Sa‘d ibn Abī Waqqās, Sa‘d ibn Zaid, Ammār ibn Yāsir, Usāma ibn Zaid, Sahl ibn Ḥanif, Abū Ayūb al-Anṣārī, Muḥammad ibn Maslima, Zaid ibn Thābit, Khuzayma ibn Thābit and everyone else that was in Madina from among the companions of the Messenger of God (ṣ.a.w.) swore their allegiance to him.”

1/8

Statements of a Group of the Imām’s Companions after the Pledge of Allegiance

37. *Ṭārīkh al-Yaʿqūbī*—after mentioning the people’s allegiance to ‘Ali (a.s.): “A group of the Anṣār stood up and spoke. The first one to speak was Thābit ibn Qays ibn Shammas al-Anṣārī who was the orator of the Anṣār. He said: “By God, O Commander of the Faithful, if they preceded you in the rule (wilāya), they did not precede you in religion, and if they went before you yesterday, you have caught up to them today. They and you were not unaware of your status and they were not ignorant of your position. They were in need of you in what they did not know, and you with all your knowledge are in no need of anyone.”

Khuzayma ibn Thābit al-Anṣārī who was also known as Dhul Shahādatayn3 then stood up and said: “O Commander of the Faithful! We find nobody for this affair other than you, and the affairs of the state will not settle except by you. If we are to be truthful to ourselves, about you, you are the most preceded of people in faith, the most knowledgeable among people about God and the closest among all believers to the Messenger of God. What they possess you possess, but they do not have what you have.”

3. The Prophet (ṣ.a.w.) gave him this title when he took sides with the Messenger of God in an argument with a Bedouin, with the reasoning that “We believed in you with the bringing of the Divine Message, so how could we not believe in you against a Bedouin? (*Muʿjam Rijāl al-Ḥadīth*, vol. 8, p. 52).
وقام ضعفت بن صوحان فقال: وأمه يا أمير المؤمنين، لقد زِينت الخلافة وما زانتم، ورفعتها وما رفعتك، وبجي إليك أحوَّج منك إليها.

ثم قام مالك بن الحارث الأشر فقال: أيها الناس، هذا وصي الأوضاع، ووزارت علم الأlemen، العظيم البلا، الحسن البناء، الذي شهد الله كتب الابن لابن الله بالدين، ورسوله بفرتَب الرضوان، من كُمنَّت فيه الفضائل، ولم يشع في سابقيه وعليه وفصله الأواخر ولا الأوائل.

ثم قام عقبة بن عمر فقال: من الله يوم كهون الغفقة، وربعة كبيعة الرضوان، والإمام الأسمى الذي لا يخف جوره، والعالم الذي لا يخف جهله.

راجع: موسوعة الإمام علي بن أبي طالب، ج 4 ص 629 (حديقة بن البيان)، وص 652 (خزيمة بن ثابت الأنصاري)، و ج 5 ص 57 (أحمد بن حنبل).

1. من خلف عميرية

1. كانت بيعة الإمام عامة شاملة، وقد اشترك فيها جميع المهاجرين والأنصار، وتمام من كان في المدينة. وقد بني الجمع عن اختيار كامل، وحرية تامة. ثم بابت أهل مكة والحجاز والكوفة.


2. تاريخ البغدادي: ج 2 ص 179.

3. تاريخ دمشق: ج 42 ص 437.

1. الفتح: ج 2 ص 439.
After him, Şa‘ṣā‘a ibn Ṣuḥān stood up and said: “By God, O Commander of the Faithful! You have adorned the caliphate, and it did not adorn you. You elevated it [the caliphate], and it did not elevate you. Indeed it is in need of you more than you are in need of it.”

Then Malîk ibn al-Ḥārith al-Ashtar stood up and said: “O People! This is the successor of the successors, the heir of the knowledge of the Prophets, he who has undergone great tests and possesses immense forbearance. The Book of God testifies to his faith and His Messenger testifies for him to be in the Heaven. All virtues have been perfected in him and no one of the past and the future has doubted his precedence, knowledge and virtue.”

‘Uqba ibn ‘Amr also stood up and said: “Who has one day like the day of ‘Aquaba and an allegiance like the allegiance of Ridwan [Good Pleasure]; who is the most guiding leader with no fear of his tyranny and a learned person with no fear of his ignorance.”


1/9

Those Who Did not Pledge Allegiance to the Imâm

The allegiance to Imâm ‘Ali (a.s.) was widespread and inclusive where all the Muhâjirîn and Anṣâr participated in it along with everyone else that was in Madîna. Everyone swore allegiance by complete choice and absolute freedom, and then the people of Mecca, Hijâz and Kûfah pledged their allegiance.
وقد صحّ الإمام بِأنَّ بيعته عامة شاملة، كما صَرِحَ المصادر التاريخية الكثيرة بِاجتماع المهاجرين والأنصار على بيعة الإمام.

لكن ذكرت بعض المصادر أخذاءاً تدل على تختلف آمالات: عبد الله بن عمر، وسعد بن أبي وقاص، محمد بن مسلمة، وأسامة بن زيد، وحسان بن ثابت، وعبن مالك، وعبد الله بن سلام، ومروان بن الحكم، وسعد بن العاص، والوليد بن عقبة، عن البيعة.

وفي تختلف هؤلاء عن البيعة نظرًا:

الأولى: إن هؤلاء تخلّفوا عن بيعة الإمام، بل كانوا تخلّفنا لبيعته واقعًا.

الثانية: إنهم لم يخلّفوا أصل البيعة، وأن ما ورد في النصوص مشاعرًا بذلك فهو بمعنى عدم مسايرتهم للإمام في حروبه الداخليّة.

قال الحاكم النيسابوري - بعد ذكر الأخذاء الوازدة في بيعة الناس للإمام -: "أنا قول من زعم أن عبد الله بن عمر وأبا مسعود الأنصاري وسعد بن أبي وقاص وأبا موسى الأشعري ومحمد بن مسلمة الأنصاري وأسامة بن زيد فقدوا عن بيعته، فإن هذا قول من مجحد حقيقة تلك الأحوال، ثم ذكر أن هؤلاء بابعوا الإمام لكن لم يسابروه في حروبه الداخليّة لأسباب دَعَتهم إلى ذلك، كما أوقع البعض في اعتقاد أنهم تخلّفنا لبيعة الإمام.

وقد ارتفع هذا الرأي ابن أبي الحديد، ونسبه إلى المعتزلة في كتابه "شرح نهج البلاغة".

1 الكمال المحرز: ج 1 ص 428 وتاريخ صعّف: ص 58، الإرشاد: ج 1 ص 243.
2 العقد الفريد: ج 3 ص 311، تاريخ الطبري: ج 4 ص 427، الكمال في التاريخ: ج 2 ص 302.
3 الإرشاد: ج 1 ص 243، تاريخ مدنى: ج 4 ص 437، شرح نهج البلاغة لابن أبي الحديد: ج 4 ص 9.
4 المستدرك على الصحيحين: ج 3 ص 124 ح 127.
5 شرح نهج البلاغة لابن أبي الحديد: ج 4 ص 9 و 10.
The Imám (a.s.) clearly stated that the allegiance to him was public and inclusive. Many historical sources have also asserted this gathering of all the Muhājirūn and Anṣār for pledging allegiance to the Imám.

However, some sources quote reports which state that some of the companions did not pledge their allegiance to 'Āli (a.s.), such as: ‘Abdullah ibn ‘Umar, Sa‘d ibn Abī Waqqās, Muḥammad ibn Maslama, Usāma ibn Zaid, Ḥassān ibn Thābit, Ka‘b ibn Malik, ‘Abdullah ibn Salām, Marwān ibn al-Ḥakam, Sa‘īd ibn al-‘Āṣ and Walīd ibn ‘Uqba.

There are two views about the refusal of these people to give allegiance to the Imám:

The first: They were against the pledge of allegiance to the Imám and hence did not participate in it.

The second: They did not oppose to the allegiance itself. What has been mentioned in the sources regarding their refusal of allegiance to the Imám is taken to mean that they did not participate with the Imám in his civil wars.

Al-Ḥākim al-Nayshabūrī after stating the traditions concerning the peoples pledging of allegiance to the Imám says:

\[
\text{أَمَّا قُولُ مِن زِعمِ أَنَّ عَبْدَاللهَ بْنَ عَمْرَو أَبَا مُسْعُودَ الْاَحَسَّارِي وَسَعِيدُ بْنِ أَبِي وَقَاضِ وَأُسَمَّى مُوسِى الأَشْعَرِي وَمُحَمَّدُ بْنَ سَلَامَةَ الْأَحَسَّارِي وَأَسْمَىَ بْنَ زِيَادُ فَهُمُ عَلَى عِلْمِ فَإِنَّ هَذَا قُولُ}
\[
\text{أَيْنَ قُبَلَ حَقِيقَتَهُ تَلَكَ الْأَخْوَالِ.}
\]

As for the view of those who claim that ‘Abdullah ibn ‘Umar, Abū Mas‘ūd al-Anṣārī, Sa‘d ibn Abī Waqqās, Abū Mūsā al-Ash‘ārī, Muḥammad ibn Maslama al-Anṣārī and Usāma ibn Zaid refused to swear allegiance to the Imám, it is in fact a view of those who have no knowledge of the realities of those conditions.

He goes on to explain that they did swear allegiance to the Imám, but for some reasons they refused to keep his company in war. Their refusal to participate in war led some people to presume that they have opposed pledging the allegiance to him (a.s.).

The Mu‘tazilite Ibn Abī al-Hadīd adopts this opinion and in his commentary on Nahj al-Balāghah has attributed it to the Mu‘tazilites.

وإذا تأملنا نصوص الباب نجد أنّ أكثر من غرّف بالتناقل عن البيعة قد بَعِي المَؤْثَرَم، لكنّ بيعة بعضهم - نظر: عبد الله بن عمر، وسعد بن أبي واقع - لم تكن بمعنى الوفاء لقيادة الإمام؛ حيث أعلنوا صراحة عدم مراقتهما للإمام في حروبه. كَيَا أن بيعة بعض آخر منهم - نظر: مروان بن الحكم، وإسحاق بن العاص، وإلَّيْد بن عقبة - كانت بدُوَافِج سبَاسِيَّة.

ومن هنا يمكن عدّ هؤلاء في المَتَنْقُلِينَ عن البيعة؛ لأنّ بيعتهم لم تكن حقيقية وكاملة، كما يمكن عدّهم في المُبَيَّعِينَ؛ لاشتراكتهم من المراسم الرسمية للبيعة. وبهذا يمكن الجمع بين النظرتين.

هَذَا يَا احتِيَال ثَلَثٌ، وهو: أنّهم تَنْقُلُوا عن البيعة العامة الشاملة والتي كانت في المسجد، وقد اختلفوا أَعْدَاءاً لِتَبَرِّر ذَلَّكَ، لكنّ ما تمت البيعة واستحتمت خلافة الإمام رغبوا في البيعة.

وَيَوَّد ذَلَّكَ أنّ مروان بن الحكم، وإلَّيْد بن عقبة، وإسحاق بن العاص جاءوا إلى الإمام، بعد انتهاء البيعة العامة فيبايعوه بعد نقاش.

كَيَا يَشِهِد لِهِ اعْتِراف عبد الله بن عمر، وأُسْاَمَة بن زيد، وسعد بن أبي واقع ببيعة الإمام علي! كَيَا وُردَ في بعض النصوص.

الإمام علي: من كلاهما حين تَنْقُلُ عن بيعة عبد الله بن عمر، وسعد بن أبي واقع، ومحمد بن مسُلَّمة، وحسان بن ثابت، وأُسْاَمَة بن زيد - إنّهُ النَّاسُ إنّهمُ بأعتِمُورِني على ما يَوُىِّعُ عَلَيهِ مِن كَانُ قَبِيلٍ، وإنّا اختيار إلى الناس قبل أن يبايعوا، فإذا بايعوا فلا

1. أراد مروان أن يبايع الإمام بعد الانتشار في حرب الجمل، لكنّ الإمام رَدَّ ذلك، وقال في ردّه: "أمل يا بابعي! بعد قتل عثمان؟ لا حاجة لي في بيعة، إذا كنت بهذّب العين، الحجّة 63، الخرائط والجدير أننا ج 1 ص 197 ح 35."
If we contemplate on the sources in this chapter, we will find that the majority of those who are known for their refusal to swear allegiance to the Imâm did in fact swear allegiance. However, the allegiance of some of them, like ‘Abdullah ibn‘Umar and Sa‘d ibn Abî Waqqâṣ did not mean that they were loyal to the Imâm’s leadership, as they openly announced that they would not accompany him in his wars. The allegiance of another group, such as Marwân ibn al-Ḥakam, Sa‘īd ibn al-‘Āṣ and al-Walîd ibn ‘Uqbah was for political motives.¹ Since the allegiance of this group was not true and complete, therefore, this group in a way can be considered as deviators from the allegiance to the Imâm, but they can still be ranked among those who pledged allegiance to the Imâm, as they performed the formal rite of pledging allegiance, and hence combining the two views is possible.

A third possibility is that they refused to participate in the public allegiance which took place in the mosque and made excuses for justifying their refusal; however, after the rite of allegiance was over and the caliphate of ‘Ali (a.s.) was firmly established, they became inclined to the allegiance.

This claim is confirmed by the presence of Marwân ibn al-Ḥakam, al-Walîd ibn ‘Uqbah, and Sa‘īd ibn al-‘Āṣ who visited the Imâm at the end of the public allegiance and pledge of allegiance to him after some discussions. The confessions made by ‘Abdullah ibn ‘Umar, Usâma ibn Zaid and Sa‘d ibn Abî Waqqâṣ of their allegiance to ‘Ali (a.s.), as is mentioned in some sources, also confirms this claim.

38. Imâm ‘Ali (a.s.) —from his speech when ‘Abdullah ibn ‘Umar, Sa‘d ibn Abî Waqqâṣ, Muḥammad ibn Maslima, Ḥassân ibn Thâbit and Usâma refused to pledge allegiance: “O people! You swore allegiance to me on what you did to those before me. Verily, people have options before they swear allegiance; but after

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¹ After being defeated in the battle of Jamal, Marwân proposed to swear allegiance to Imâm ‘Ali (a.s.). In rejecting his allegiance, the Imâm said: “Did he not swear allegiance after the killing of ‘Uthmân? I have no need for his allegiance, because his is the hand of a Jew.” Nahj al-Balâqghah, Sermon 73, al-Kharâ‘ij wa al-Jârâ‘ ib, vol. 1, p. 197, h. 35.
يمكن قراءة النص العربي بشكل طبيعي.
that they have no option. The leader (imam) must be steadfast and truthful, and the people must be obedient.

This is a public allegiance, so whoever turns away from it is turning away from the religion of Islam and is following a path other than that of the Muslims. Your allegiance to me was not without thinking [by accident] and your motives are not the same as mine. I want you for God, but you want me for your own interests. By God, I will be benevolent to the adversary and bring justice to the oppressed.

I have been informed about Sa’d, ibn Maslima, Usāma, ‘Abdullah and Ḥassān ibn Thābit certain things that I do not approve and the Real [Almighty] will be the Judge between them and me.”

39. Murūj al-Dhahab: “Sa’d, Usāma ibn Zaid, ‘Abdullah ibn ‘Umar and Muhammad ibn Maslima were among those who refused to swear allegiance to ‘Ali ibn Abū Talib (a.s.) and as their argument said: It is a kind of sedition (fitnah).”

Another group said to ‘Ali (a.s.): “Give us swords in order to use them to fight along with you. If we strike them upon the believers it will not hurt them, but if we strike the unbelievers, they will pierce their bodies!

‘Ali (a.s.) turned away from them and recited: “Had Allah known any good in them, surely He would have made them bear, and were He to make them bear, surely they would turn away, being disregardful.”

40. Tārikh al-Ya’qūbī: “People swore allegiance, except for three men from Quraysh: “Marwān ibn al-Ḥakam, Sa’īd ibn al-‘Āṣ and al-Walīd ibn ‘Aqaba who was their spokesman. He said: “O you! You have cut all of us from our kin. As for me, you killed my father in the battle of Badr. As for Sa’īd, you killed his father in the battle of Badr and his father was one of the greatest of

2. Qur’ān, 8:23
فَرَّقَ وَأَمَّا مَرَّوْنَ فَشَتَتَ أَبَا وَعَبَّدٌ عَلَى عَيْشَانَ حُنْ نَ ضَحْيَةٍ إِلَيْهِ... فَقَبَأَنا عَلَى أَن
تَقَصَّعَ عَنَا مَا أُصِينَا، وَتَعْفَيْنَا عَلَيْهِ فِي أَلْدَا، وَقُلِّئْتُ نَحْلًا صَحَافِنَا.
فَقَضَبَ أَبَا وَقَالَ: أَمَّا مَا ذَكَرْتُ مِن وَتَرِي إِبَاكَمُ، فَالْحَلَقُ وَتَرْكُمُ. وَأَمَّا وَضَعِي
عَنْكُمْ مَا أُصِينْتُ، فَلَيْسَ لَيْنَ أُصِينَ حَقَّ اللَّهِ تَعَالَ. وَأَمَّا إِفْعَالِي عَلَيْهِ فِي أَلْدَيْكَمُ، فَإِن
كَانَ اللَّهُ وَلَبَسُ مُسْلِمِينَ فَلَيْسَ لَيْنَ يَنْبُعُمُ. وَأَمَّا قَتْلُ قَتْلَةَ عَيْشَانَ، فَلَيْسَ أَرْمَيْنِي قَتْلُهُمُ الْيَوْمُ
لَأَرْمَيْنِي قَتْلُهُمُ الْيَوْمُ، وَلَكِنْ لَكْمُ أَنْ أُحْكَمُ عَلَى كَبَّةٍ اللَّهِ وَسَنَةٍ لَّهُ، فَقُمْ ضَقَّ عَلَيْهِ
الْحَقَّ قَاتَبَتْ عَلَيْهِ أَصْبَحَ، وَإِنْ قَتَبَتْ فَقَالْهَا بِمَلاَحَجَتْكُمُ
فَقَالَ مَرَّوْنُ: يَلْبِيْعَيْكُمُ، وَنَقُفْنِي مَعَكُ، فَقُرِىَ وَتَرَى.

41. تاريخ الطبري عن عبد الله بن الحسن: لمَّا قَبِلَ عَيْشَانُ بَابَتُ الأُنْصارِ عَلَيْهِ إِلَّا تُبَيْرِا
بُسْرَةَ؛ مِنْهُمُ حَسَنَ بْنَ ثَابِثٍ، وَكَعْبَ بْنَ مَالِكٍ، وَمَسْلِمَةَ بْنَ مُحَلِّلٍ، وَأَبُو سَعْدٍ
الْجَدُرِيُّ، وَمَعْمَدَ بْنَ مَسْلِمَةٍ، وَالْعَلَّانَ بْنَ بَشْيَرٍ، وَزَيْدَ بْنَ ثَابِثٍ، وَرَافِعَ بْنَ عَدْجَيٍّ،
وَقَصَدَةَ بْنَ عَبْدِ اللَّهِ، وَكَعْبَ بْنَ عُجَارَةٍ؛ كَانَوْا عُثْمَانِيِّينَ.

فَقَالَ رَجُلٌ لْعَبْدِ اللَّهِ بْنِ حَسَنِ: كَيْفُ أَبُو هُوْلَاءِ بَيْعَةٌ عَلَيْهِ! وَكَانُوا عُثْمَانِيِّينَ؟
فَقَالَ: أَمَّا حَسَنَ فَكَانَ شَاخِراً لَا يِبَالَيُ ما يَصْنَعُ، وَأَمَّا رَيْدٌ بْنُ ثَابِتٍ فَقُولَهُ عَيْشَانُ
الدَّبْوَانُ وَبِيْتُ المَالَ، فَقَالَ حُصَرَ عَيْشَانُ قَالَ: يَا مَعْنَاءُ الأُنْصارِ كَونُوا أَنْصارِ اللَّهُ
مَرَّهُنَّ. فَقَالَ أَبُو يَوْبٍ: مَا نَضْرِهُ إِلَّا أَنَّهُ أَكْثَرُ لَكُمْ مِنِّ الْيَعْضَائِلِ. فَأَمَّا كَعْبَ بْنَ
مَالِكَ فَأَصْلَفَةْنَا عَلَى صَدَقَةٍ مُّرَيْرَةٍ، وَتَرَكَ مَا أَخَذْنَهُ مِنْهُ لَهُ؟

42. وقعة صفüns بن عمر بن سعد: دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَسَعَدُ بْنُ أَبِي وَقَاصٍ وَالْعَفْرَةُ
بِنُ شُعْبَةٍ مَعَ أَنْاسٍ مَعْهُمْ، وَكَانُوا قَدْ تَفَاخَأُوا عَلَى فِئَةٍ فَدَخَلُوا عَلَيْهِ، فَسَأَلَّهُ أَن
Quraysh, and as for Marwān, you insulted his father and mocked 'Uthmān when he brought his father close to him. We have therefore taken an oath between ourselves that [we swear allegiance to you on the condition that] you forgive the punishment of what we have done, leave us with what is in our possession and kill the murderers of our friend ('Uthmān)."

'Ali (a.s.) got angry and said: "As for what you said that I have cut you from your kin, it was the Truth that has cut you. As for me forgiving what you have done [of wrong doings], I have no right to forgive the right of God Almighty, as for me disregarding what is in your possession, justice will apply to you in that which belongs to God and the Muslims.

"As for killing the murderers of 'Uthmān, if I must kill them today, I must fight against them tomorrow. However, it is to your benefit that I force you to accept the Book of Allah and tradition of his Prophet. He who feels confined by the truth, then falsehood will be more confining, and if you wish you may join along with your predecessors."

Marwān then said: "Rather, we swear allegiance to you and will stay with you until you see and we see [what will happen]."

41. Taʾrikh al-Ṭabarī —narrating from 'Abdullah ibn al-Ḥasan: "When 'Uthmān was killed, the Anṣār swore allegiance to 'Ali (a.s.), except for a few people such as: Hassan ibn Thabit, Ka'b ibn Malik, Muslima ibn Mukhallad, Abū Sa'id al-Khudrī, Muḥammad ibn Maslima, al-Nu'mān ibn Bashir, Zaid ibn Thabit, Rāfi' ibn Khadij, Fadala ibn 'Ubayd and Ka'b ibn 'Ujra. They were the followers of 'Uthmān.

Then a man said to 'Abdullah ibn Hasan: "How could they refuse to swear allegiance to 'Ali (a.s.) and (when we know that) they were followers of 'Uthmān?"

He replied: "As for Hassān, he is a poet who does not care what he does; as for Zaid ibn Thābit, 'Uthmān had appointed him as the head of the state council and Public Treasury and when 'Uthmān was besieged, he said: "O group of Anṣār, assist God Almighty", repeating it twice. Abū Ayyūb answered: "You will only assist him because he has put countless palm trees at your disposal"! As for Ka'b ibn Malik, 'Uthmān had used him to collect the alms tax of Muẓayna and granted him what he had collected from them."

42. Waqʿat Ṣifṭīn —narrating from 'Amr ibn Sa'd: "'Abdullah ibn 'Umar, Sa'd ibn Abī Waqqāṣ and al-Mughayra ibn Shu'bā with a group of people went to visit 'Ali (a.s.) and they had not participated in swearing the allegiance to him. They asked him to
يُعطِينَهم عُطياتهم - وَقَدْ كَانُوا تَحَلُّفْوا عَنْ عَلَيٍّ حَينَ خَرَجَ إِلَى صِفَةِ وَالجَمْهُرِ -

فَقَالَ ْهُمْ عَلَيِّ ْمَا ُهُمْ تَحَلَّفُوا عَنْهُ؟
قالوا: َقَبِلُوْ عَشًّا، وَلا تَدْرُ كَأَحْلَ دَهُمْ أَمْ لَا، وَقَدْ كَانَ أَحَدُهُمْ أَحَدًا، وَمَا أَسْتَبْتَعَوْهُ
قَتَبَ، ْمَمْ دَخَلُوْهُمْ فِي قَتْبِهِ حَينَ قَبِلُوْ، فَلَسْنَا نَدْرِي أَصَابُتُمْ أَمْ أَخْطَأْتُمْ! ْمِنْ أَنَا عَارِفُونَ
بِقَضَائِلِكَ ْيَا أَمِيرُ الْمُؤْمِنِينَ، وَسَابِيْكَ وَهُجْرُيْكَ.
فَقَالَ عَلَيْ: الْسَّمَّتُ تَعْلَمُونَ أَنَّ اللَّهُ عَزَّ وَجَلَّ قَدْ أَمَرَكُمْ أَن تَأْمَرُوا بِالْمَعْرُوفِ وَتَنْهَوا
عَنِّ الْمُكَرِّرِ، فَقَالَ: هَلْ فَلَوْ ْكَلَّمْتُم مِّنْ الْمُؤْمِنِينَ فِي اسْتَبْٰتُكُمْ؟ فَأَلْتَكُوا وَتَبَيَّنُوا، فَإِنَّ بَعْثُ إِخْدَاحُهَا
عَلَى الْأَخْرَى فَذَاكَلُوا أَلْتَكُوا تَبَيَّنُوا حَتَّى تَبْيِنُوا إِلَى أَمِيرِ اللَّهِ؟
قال سعد: بِأَنْ عَلَيْ، أَعْطِني سَيْفًا يَعُرفُ الكَافِرَ مِنَ الْمُؤْمِنِينَ، أَخَافُ أَنْ أَقْتُلَ مَؤْمِنًا
فَأَدْخُلُ الْبَنَّارَ.
فَقَالَ ْهُمْ عَلَيْ: الْسَّمَّتُ تَعْلَمُونَ أَنَّ عَشًّا كَانَ إِمَامًا، بَايِعُوْهُ ْعَلَى السَّمَتِّ وَالطَّاعَةِ،
فَعَلَّمُ خَذَلَتُمُوهُ إِن كَانَتُ مُحَبِّي، وَكَيْفَ لَمْ تَذَاكَلُوا إِذ كَانَ مُسْتَنَبِيًا؟ فَإِنَّ كَانَ عَشًّا
اِصْبُرُ بِأَنْ صَعُبُ فَقَدْ ظَلَّلْتُمْ، إِذْ لَمْ تَنْضُرُوا ْإِمَامَكُمْ، وَإِنَّ كَانَ مُسْتَنَبِيًا، فَقَدْ ظَلَّلْتُمْ، إِذْ لَمْ
تَعِسْنَوْنَ مِنْ أَمَرِّ الْمَعْرُوفِ وَتَبَيَّنُ عَنِّ الْمُكَرِّرِ، وَقَدْ ظَلَّلْتُمْ إِذْ لَمْ تَقْوَمُوا بَيْنَانَ وَبَيْنَ عَدْوَنَ
بِهَا أَمَرَكُمْ اللَّهُ يَهِي، فَإِنَّهُ قَالَ: ْذَاكَلُوا أَلْتَكُوا تَبَيَّنُوا حَتَّى تَبْيِنُوا إِلَى أَمِيرِ اللَّهِ؟
فَرَدْهُمْ، وَلَمْ يُعْطِهِمْ شَمَيَا. ً 

المستدرك على الصحيحين - يُبُدَد ذُكُرُ الْأَخْبَارِ الْوَارِدةُ فِي بَعْضِهَا النَّاسِ أَمِيرِ الْمُؤْمِنِينَ ١:
ِ ١ أَنَّمَا قَوْلُ مِنْ زُعمَ أَنَّ عَبْدُ اللَّهِ بْنَ عُمَرُ وَأَبَا مَسْعُوْدٍ أَلْصَارِي وَسَعَدُ بْنَ أَبِي وَقَاصِٰٓ.

١. الحَجِّيات: ٩.
٢. وِلَّةَةُ صَفَقين: ص. ٥٥١.
give them their share of the spoils, even though they did not take part in the battles of Šiffin and Jamal.

‘Ali (a.s.) said to them: “What made you keep away from me?”

They said: “Uthmān was killed and we do not know whether his blood was shed rightfully or not. He had committed some things and you made him repent and he did so. Then at the time of his killing, you contributed to it, so we do not know whether you acted rightfully or went wrong, even though we know of your excellence, O Commander of the Faithful, and your precedence [in Islam] and your migration (biḥrā).”

‘Ali (a.s.) then said: “Do you not know that God Almighty has commanded you to enjoin the good and forbid the wrong. He said: “If two groups of the faithful fight one another, make peace between them. But if one party of them aggresses against the other, fight the one which aggresses until it returns to Allah’s ordinance.”

Sa’d said: “O ‘Ali! Give me a sword that distinguishes the unbeliever from the believer. I fear that I may kill a believer and be taken to Hellfire.”

‘Ali (a.s.) told them: “Do you not know that ‘Uthmān was a leader to whom you swore allegiance to out of obedience? If he was righteous, why did you let him down? And if he was a wrongdoer, why did you not fight against him? If he was righteous, you did wrong since you did not help your leader, and if he was a wrongdoer, still you did wrong, as you did not help the person who asked others to practice good acts and restrained them from committing bad; and you did wrong, for you did not act between us and our enemy according to what you were commanded by God, as He said: “fight the one [party] which aggresses until it returns to Allah ordinances.” He then turned the group away and gave them nothing.

43. *al-Mustadrak ‘alā al-Šahihain* —after mentioning some reports regarding the people’s allegiance to the Commander of the Faithful (a.s.): “As for the view that claims that ‘Abdullah ibn ‘Umar, Abū Mas‘ūd al-Anṣāri, Sa’d ibn Abī Waqqāṣ, Abū Mūsā

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وأبا موسى الأشعري وعمرو بن مسلمة الأنصاري وأبي أسامة بن زيد فعدوا عن يعيشون، فإن هذا قول من تبع حقيقة تلك الأحوال.

ثم قال: "بعد أن ذكر أسباب اعتزالهم. فأذن بهم الله عنه، وقضى من قالته.

44. الجمل عن أبي خضف: إن أمير المؤمنين لا من الله إلى البصرة، بلغ محمد عن ساعي بن أبي وقاص بن مسومة وأبي بن زيد وابن عمر تكلم عنه، فبعث إليهم. فلما خصموا قال لهم: قد بلغني عنكم هنات كريمته، وأنا لا أكرهكم على السير معي، أستم على يعيشتي؟ قالوا: بل.

قال: قائل الذي يعتذرك عن صحبتي؟

قال: نعم، ثبت أن أحضر في هذا الحرب، فلقد أصيب صديقي، فإن أعطيني

سيفا يعرف أنتصاره من الكافر، قالت متعك.

وقال له أستم: أنت أعز الحلفاء على الله، فعذب الله أن لا أقبل لأهل لا إله

إلا الله...

وقال: أرم الله بن عمر: لست أعرف في هذا الحرب شيئا، أسألك ألا تحملني على

ما لا أعرف.

قال: أحمد بن محمد بن عبد الله: ليس كل مفتون مقتنع به، أستم على يعيشتي؟ قالوا: بل.

قال: إنصرنا فقد صحن الله تعالى عنكم."

1. المستدرك على الصحيحين: ج 3 ص 124 ح 4596 و ص 127 ح 4605.
2. الجمل: ص 95.
al-Ash‘arī, Muḥammad ibn Maslima al-Anṣāri and Usāma ibn Zaid withdrew from the allegiance, this view is of he who denies the realities of those events ....” [Then after explaining the reasons for their withdrawal, said]: “It was for these and other similar reasons that some refused to fight along with ‘Ali (a.s.) against his enemies.”

44. al-Jamāl—narrating from Abū Mikhnaf: “The Commander of the Faithful was informed at the time of his departure toward Baṣra that Sa‘d ibn Abī Waqqās, Ibn Maslima, Usāma ibn Zaid, and ibn ‘Umar have stopped moving on. He sent for them, and when they returned to him, he said to them: “I have heard unpleasant news about you that I do not like. I do not force you to go to Baṣra, but are you not holding your allegiance to me?”

They replied: “Yes.”

He said: “So why do you refuse to accompany me?”

Sa‘d said: “I do not like going to this war, lest a believer may be killed. If you give me a sword that distinguishes a believer from an unbeliever, I will fight alongside you!”

Usāma said: “You are the noblest of Allah’s creation to me, but I have pledged to Allah not to fight against the faithful....”

And ‘Abdullah ibn ‘Umar said: “I know nothing about this war and I request from you not to force me to do something I have no knowledge about.”

Then the Commander of the Faithful said to them: “Not every deceived person is reproached. Are you still holding your allegiance to me?”

They said: “Yes.”

He said: “Go back, God Almighty shall make me needless of you.”

2. al-Jamāl, p. 95.

46. شرح نهج البلاغة لابن أبي الحподоб: ذكر أبو جعفر في كتاب الجمل أن الأنصار والمهجرين اجتمعوا في مسجد رسول الله. ينظروا من يولونه أمرهم، حتى غص المسجد بأهله، قالن رأين عبار وأبي الهيثم، في السهان ورفاعة بن رافع، ومايكل بن عجلان، وأبي أتوب خاليد بن زيد، على إقعا أمير المؤمنين في الخلافة. وكان أشدهم تهلاكنا عليه عمار، فقال لهم: إن الأنصار، قد سار فيكم عثمان بن الأنس بن رأيمي، وأنتم على شرف من الوقوع في مثله إن لم ننظروا لأنفسكم، وإن علينا أول الناس، يهذا الأمر، فضليلهم، وسافيهم. قلنا: رضينا به حبيبنا.

قالوا: وأجمعهم ليبغين الناس من الأنصار والمهجرين: إنها الناس، إن أن تلقوه...
45. *Tārīkh al-Ṭabarî*—narrating from Abū Malīḥ reporting some of the events that took place at the time of allegiance to the Imām: “Ali (a.s.) went to the mosque and went up the pulpit, wearing a long robe and garment, a turban made of fur and holding his sandals in his hand. The people swore allegiance to him while he was leaning on a bow.

Sa‘d was brought in and ‘Ali (a.s.) said to him: “Swear allegiance.”

He said: “I will not swear allegiance until the people swear their allegiance. By God, I will bring you no harm.”


Ibn ‘Umar was brought in and the Imām said: “Swear allegiance!”

Ibn ‘Umar replied: “I will not swear allegiance until the people swear their allegiance.

He said: “Bring a guarantor.”

He replied: “I do not see a guarantor around here.”

[Malik] al-Ashtar said: “Let me cut off his head.”

‘Ali (a.s.) said: “Let him go. I will be his guarantor myself.”

And then said to Abdullah: “As much as I know, you have been indeed an ill-mannered person when you were young and now that you are old.”

46. *Sharḥ Nahj al-Balāghah*: “Abū Mikhnaf says in his book *al-Jamal* that the Muhājirīn and the Anṣār gathered in the mosque of the Messenger of God (ṣ.a.w.) to decide whom to choose as a leader and the mosque was full of people.

‘Ammār, Abū Haytham, Rafa‘a ibn Rāfi‘, Mālik ibn ‘Ajlan, and Abū Ayyub Khālid ibn Zaid agreed to persuade the Commander of the Faithful to accept the caliphate, and ‘Ammār was more insistent than the others, addressing the people and saying: “O group of Anṣār! You saw how ‘Uthmān treated you yesterday, and now you are about to see it repeated if you do not assist yourselves. In truth, ‘Ali (a.s.) is the most deserving person for leadership on account of his excellence and precedence.”

The people said: “Therefore, we now consent to him.”

All of them then said to the rest of the Muhājirīn and Anṣār: “O people! We spare no efforts in doing good to you and

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Imam Ali and Political Leadership

لا أولى به، وفقال الناس بأجمعهم: قد رضينا، وهو عندي ما ذكرتم وأفضل.
وقاموا كلههم، فأتنا علياً، فاستخرجوه من داره، وسائلوه بسطت نبد، فقتضوها،
فتدكروا عليه نزل الناس نبى الهم على وريها، حتى كاذب بعضهم يقتلي بعضًا، ففاته رأي
ينهم ما رأى سلماً أن تكون بيعتة في المسجد الظاهر للناس، وقال: إن كرهني رجلٌ
واحد من الناس لم يدخل في هذا الأمر.

فنهض الناس مهته حتى دخل المسجد، فكان أول من يبايعه ضاحية. فقال قيصرة ابن
ذويب الأسدي: تحفظت أن لا يتكلم الله أمرًا، فإن أول يباع يبايعه سلامة. ثم بايعه развитие،
وابيعه المسلمون بالدينية، إلا محمد بن مسلم، وعبد الله بن عمر، وأسامة بن زيد،
وسعد بن أبي وقاص، وعبد الله بن مالك، وحنان بن ثابت، وعبد الله بن سلام.
فأتمر بإحضار عبد الله بن عمر، فقال له: بايع. قال: لا أباع حتى يبايع جميع
الناس. فقال له: فأعطني حيالًا أن لا يبرح. قال: ولا أعطائك حيالًا. فقال الأمير:
يا أمير المؤمنين، إن هذا قد آمن سوتوط وسفيك، فدعي ضرب عقبة! فقال: است
آريد ذلك منه على ك، خلوا تبابه. فلم انصرف قال أمير المؤمنين: لقد كان صغيراً
وهو سبئ الخليل، وهو في كبره أسوأ خلقًا.
ثم أبي بسحة بن أبي وقاص، فقال له: بايع. فقال: يا أبي الحسن خلبي، فإذا لم يبق
غيري بايعتك، فوالله! لا تأتيك من قبل أمر تكرهه آبادي. فقال: صدق، خلوا تبابه.
ثم بعت إلى محمد بن مسلم، فإنا أناه قال لله: بايع. قال: إن رسول الله أَمَرَنَّه
إذا اختل الناس وصاروا هكذا - وشقيق بين أصحابي - أن أخرج سيسيف فأصل بيه عرض أحد فإذا تقطع أثني منوتي، فكتبت فيه لا أبرحه حتى تأتيني بيد خاطحته، أو
فيّي فاضية. فقال له: فانطلق إذا، فكان كلا أمرت به.
ourselves, God Willing. Indeed, ‘Ali is the one whom you know, and we do not know anyone more capable and competent than him to take charge of this affair.”

Then all the people said: “We consent. He is to us as you have described and even better.”

They all stood up, went to ‘Ali (a.s.) and called him out of his house and asked him to hold out his hand for the pledge of allegiance. ‘Ali (a.s.) held his hand back. Then the people crowded around him like thirsty camels flocking around a watering pond, to the extent that some were about to kill others. When he saw this, he asked the allegiance to be pledged in front of the people in the mosque, and said: “Even if a single person does not consent, I will not get involved in this affair.”

People accompanied him into the mosque. The first person who swore allegiance was Talha. Qabiṣa ibn Dhu’ayb al-Asadi said: “I fear that his affair may not be settled, since the first hand that pledged allegiance to him was limping.”

After Talha, Zubair swore allegiance and so did all the Muslims of Madina except Muhammad ibn Maslima, ‘Abdullah ibn ‘Umar, Usama ibn Zaid, Sa’d ibn Abi Waqqas, Ka’b ibn Mālik, Ḥassan ibn Thābit and ‘Abdullah ibn Salam.

‘Ali (a.s.) commanded ‘Abdullah ibn ‘Umar to be brought to him. He told him to swear allegiance. He said: “I will not swear allegiance until all the people swear their allegiance.” He (a.s.) then said: “Bring a guarantor [to secure] that you will not disobey. He said: “I will not bring a guarantor.”

[Malik] Ashtar said: “O Commander of the Faithful! He sees himself secure of your whip and sword. Let me cut off his head.”


When ‘Abdullah ibn ‘Umar went away, the Commander of the Faithful said: “When he was a child he was ill-mannered and now in his old age he is more ill-mannered.”

Then Sa’d ibn Abī Waqqas was brought in and the Imam said: “Swear allegiance.”

He said: “O Abu al-Hasan, Let me be free! When there shall be no one left but me, then I will swear allegiance. By God, I will bring no harm to you.”

‘Ali (a.s.) said: “He is telling the truth. Let him go.”

Then he sent for Muhammad ibn Maslima. When they brought him in, the Imam said: “Swear allegiance!”

He replied: “Indeed, the Messenger of God (s.a.w.) commanded me that whenever people disagree and become like this—interlocking his fingers—I must go forth with my sword and strike it across mount Uhud, then if it breaks into pieces, I must go back home and not leave until the hand of a wrong-doer comes to me or I will be taken by death.”

‘Ali (a.s.) said to him: “Then go and do as you have been ordered.”
فَمَتَّعْ بِإِسْلَامِ آلِ زِيَادٍ، فَلَنْ يَجَاءَ قَالَ اللَّهُ بِالْيَوْمِ الْآخِرِ. فَقَالَ: إِنَّ مُوبَّالِكَ، وَلَا حُلَفُ يَسِينِي عَلَيْكَ، وَسِتَّانِيكُ تَبْعِثُي إِذَا سَكَنَ النَّاسُ. فَأَمَرَهُ بِالرَّحْطِ، وَلَمْ تَبْعِثَ إِلَيْهِ عَرْشَهُ.

وَقَالَ لَهُ: أَلَا تَبْعِثُ إِلَى حَسَنٍ بْنِ ثَلَّثٍ، وَكَعْبٍ بْنِ مَالِكٍ، وَعَبْدُ اللَّهِ بْنِ سَلَمَ. فَسَلَامٌ؟ فَقَالَ: لَا حَاجَةٌ لَّنَا فِي مَنْ لَا حَاجَةَ لِهِ فِي نَا.

فَأَمَّا أَصْحَابُهُمْ فَإِنَّهُمْ يَذْكُرُونَ فِي كُتُبِهِمْ أَنَّ هُوَ الْرَّهْطُ إِنَّهُ مَا اعْتَرَضَ بِهِ إِلَّا أَحْزَنُوا وَيَتَبَحَّرُوا عَنْ الْبَيْعَةِ، وَإِنَّهُ مَتَبَحَّرُوا عَنْ غَزْوِهِ.

وَرَوَى شَيْخُانَا أَبُو الحَسَنٍ فِي كُتُبِ الْعُرْفِ أَنَّهُمْ مَا اعْتَرَضُوا إِلَيْهِ هَذَا الْأَعْذَرُ، قَالَ هُمْ: مَا كَلَّ مَقْتُونٌ يُعَالِبُ، أَعْتَنَكُمْ مَكَّةً فِي بَيْعَتِي؟ قَالُوا: لَا. قَالَ: فَإِذَا بَيْعَتُمْ فَقَدُ قَاتَلُتمُ، وَأَعْفَاهُمْ مِنْ حُضُورِ الحَرْبِ.

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ابن عمر بن الخطاب

ولد في السنة الثانية بعد الهجرة وأسلم منذ نعومة أظفاره مع أبيه في مكة، وهاجر...
Then he sent for Usāma ibn Zaid. When he arrived, the Imam said: “Swear allegiance.”

He said: “I am your supporter, and there will be no opposition from me to you. Once the people calm down, I will swear allegiance to you.”

He commanded him to go back and sent for no one else.

They asked the Imam: “Will you not send for Ḥassān ibn Thābit, Ka'b ibn Mālik, and ‘Abdullah ibn Salām?”

He said: “We are in no need of those who do not need us.”

[Ibn Abī al-Ḥadid says:] Our followers (the Mu'tazilites) mention in their books that this group gave excuses when they were called to fight in the battle of the Camel (al-Jamāl), and refused to participate in the war they did not refuse to swear allegiance.

Our master Abu al-Ḥusain narrates in his book ‘al-Ghurar’ that when this group expressed their excuses, ‘Ali (a.s.) told them: “Not everyone who is deceived will be reproached. Do you have doubt in your allegiance to me?”

They said: “No.”

He said: “If you have sworn allegiance, then [it is as if] you are present in war.” And he exempted them from being present in the war.¹

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A Biography of Those Who Refused to Swear Allegiance

1/10-1

‘Abdullah ibn 'Umar ibn al-Khaṭṭāb

‘Abdullah was born two years after the Bi‘tha [beginning of Prophethood] of the Prophet (s.a.w.).² He embraced Islam together

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إلى المدينة المنورة قبل أبيه أو معه.
ولصغر سنة 3 لم يشارك في حربي بدر 1 وأحدثُ، نعم التحق بعسكر المسلمين في حرب الحنظل وما بعدها من الحروب 2. كما روى أحاديث كثيرة في كتب أهل السنة.
وقد استثمر عمر 3 أواخر أيام حياته في جعله أحد أعضاء الشورى، لكنه خالف ذلك وقال: ليس له أهلي الخلافة، بل ليس له القدرة على طلاق زوجته.
فل بيد أنه دُكَر في بعض الروايات أنه صار أحد أعضاء الشورى بأمر أبيه على أن لا يكون له من الأمر شيء.
ولما تسبَّمت عثمان الخلافة ابتعد عن الساحة السياسية، فلم يشارك في النُّزاعات السياسية الحاكمة آنذاك، كا اعتزل الساحة السياسية والاجتماعية أيام خلافة الإمام علي عليه السلام قوم سياسته الاجتماعية، فلم يشارك مع الإمام في شيء من حروبه أيام الخلافة.

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1. الاستيعاب: ج 3 ص 81 الرقم 1630 الإسلامي، ج 3 ص 337 الرقم 2038.
3. تاريخ دمشق: ج 31 ص 85، سير أمثال السلاطين: ج 3 ص 204 الرقم 45.
5. تاريخ الإسلام للمهابي: ج 5 ص 454 الرقم 199، تاريخ دمشق: ج 31 ص 83.
10. تاريخ الطبري: ج 4 ص 229، الكامل في التاريخ: ج 2 ص 220، تاريخ دمشق: ج 31 ص 179، الإعماة والسياسة: ج 1 ص 158.
with his father in Mecca in his childhood\(^1\), and migrated to Madina prior to his father\(^2\) or along with him.\(^3\) He did not participate in the battles of Badr and Uḥud\(^4\) due to his young age,\(^5\) but from the battle of Khaḍāq onward he accompanied the troops of Islam.\(^6\) Many reports mentioned in Sunni books of traditions have been narrated from him.\(^7\)

When ‘Umar was on his deathbed, he was consulted to allocate his son as one of the members of the electoral council, but ‘Umar objected to the proposal, saying: “He does not deserve caliphate. He is not even able to divorce his own wife.”\(^8\)

It is mentioned in some narrations that ‘Abdullah became a member of the council by the order of ‘Umar on the condition that he would not have the right to be elected [as a caliph].\(^9\)

During the reign of ‘Uthmān, he kept away from political issues and did not partake in the ruling political trends. In the caliphate of Imām ‘Alī (a.s.), he also isolated himself and did not participate in any of them rather he chose this isolation as the cornerstone of his social policy.

In the battles during the government of ‘Ali (a.s.), ‘Abdullah ibn ‘Umar also secluded himself from politics and kept withdrawn, not participating in any of the Imām’s battles during his caliphate.

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ومن الواضح أن هذه السيرة كانت قائمة على أسس وافية لا على أساس مثير، 
وتحذى لان يتجاوزها منهجاً إلا هذه البرهة من حياته؛ فلم يعتزل الساحة أيام الخلفاء 
الثلاث، كما لم يعتمد هذه السياسة زمن الحكام الذين تقلدوا زمام الأمور بعد 
أمير المؤمنين، حيث بايع معاوية، ويزيد مع مختلف عدد كبير من الصحابة والوجوه 
البارزة من الأمة - ومنهم الحسين بن علي بن أبي طالب - على تبعه. وكذا بايع عبد الملك، 
بل 
حتى محمد ابن الحنفية على البيعة له ما امتنع منها وشرط لها بيعة جميع الناس.  
والعجب أن ذهب ليلة إلى الحجاج بن يوسف ليبعد له يد البيعة لعبد الملك؛ لدلا 
يبيقي ليلة بل إمام، لأنه روى عن رسول الله ﷺ: "مما مات ولا إمام لمن مات ميتة 
جاهلية"، فاحتمل الحجاج - ذلك الحكم المتكرر للعالم - وقد له رجل من تحت الفرس 
لتصفح عليها يد البيعة؛ لعلمه بأنه منشأ هذه البيعة هو الخروج والضعف والعجز.
مع أنه لم يصحب الإمام في شيء من حروبه أيام خلافته. نعم لم يكن من الموادين له 
أيضاً، بل كان من جملة الذين وصفهم الإمام بأنه "أخذوا الحق، ولم يضرووا 
بائتلاً".
نعم أشارت بعض النصوص التاريخية إلى أنه تأسف نهاية عمره أسفًا عميقاً على 
تساهل وعدم نصرته للإمام، وكان يقول: "ما آسى على شيء إلا أتي لم أقاتل مع 

1. الاستيعاب: ج 3 ص 472 الرقم: 2464.
2. الطبقات الكبرى: ج 2 ص 362، مروج الذهب: ج 2 ص 361.
5. الطبقات الكبرى: ج 5 ص 111، سير أعلام النبلاء: ج 2 ص 128 الرقم: 36.
6. شرح نهج البلاغة: ج 3 ص 13 ص 1242 الفضول المختار: ج 245، الفرقان: ص 73.
It is evident that such a kind of an attitude throughout the life of 'Abdullah ibn 'Umar was based on weak foundations, and this is why he did not act so during the time of the previous caliphs nor did he do so in the time of rulers after 'Ali (a.s.). He swore allegiance to Mu‘awiya and Yazid (whom a great number of eminent figures among the nation and the companions, including Husain ibn 'Ali (a.s.) refused to pledge allegiance to). He also swore allegiance to 'Abd al-Malik. Moreover, when Muhammad ibn Hanifa refused to swear allegiance to 'Abd al-Malik, saying that he would swear allegiance only on the condition that all people do the same, 'Abdullah ibn 'Umar pledged allegiance to 'Abd al-Malik and encouraged Muhammed to follow in doing so.

It is indeed strange that it was during the night that 'Abdullah went to Hajjaj ibn Yusuf to give his hand for allegiance to 'Abd al-Malik lest he might not remain without allegiance even for a single night, as he had heard that the Messenger of God (s.a.w.) has been quoted as saying: “He who dies while having no leader (imām) dies the death of the period of ignorance.” He was humiliated by Hajjaj [the arrogant tyrannical ruler] who stretched out his foot from his bed for 'Abdullah to swear his allegiance to, because he knew that the reason for this allegiance was based on fear, weakness and incompetence.

Even though he did not partake with the Imam in any of his battles during his caliphate, he was not one of the Imam’s enemies either. He was described by Imam 'Ali (a.s.) as one of those who:

خخلوا الحق ولم ينصروا بالباطل

“They abandoned the truth and did not support the falsehood.”

Some historical documents indicate that towards the end of his life, 'Abdullah deeply regretted his negligence and failing to help 'Ali (a.s.), saying:

ما آلمي علي شيء إلا التي لم أقاتل مع علي فتنة الإغريه.

I do not regret anything except that I did not fight along with 'Ali (a.s.) against the 'rebels group.'
على الفتنة الباغية.

نعلم من بعض المصادر أن المراد بـ "الفترة الباغية" في كلامه هو الخوارج، أو الخناجر، أو ابن الزبير. وإذا لاحظنا قوله: "مع علي" في النص الذي أشارنا إليه لا يبقى مجال للاحتفال آخر.

وكان يقول: كل من يدعو إلى الصلاة أتقن به من أي فرقة كان، ولا أتبع من يدعو إلى الفتنة.

وكان يعتقد أن الحكمة وطاعة الحاكم قاتمان على أساس "قانون الفجر"، فكان يقول: الحكمة تغلب وتسجل على رقاب الناس وقهرهم.

ولما كان الإمام علي رضي الله عنه فكانت حريته الناس واختيارهم في البيعة ويقول:

لا أصير أحداً على طاعتي، تختلف عن بيته، ولم يختلف عن البيعة ليزيد بن معاوية!

وقد عرف أنفاضة أمر المدينة - حين اشتدت فسق يزيد وفجوره وعدم توزعه عن فعل أي حرم، وبعد قتله أبا عبد الله الحسين - بأنها عذر للبيعة، ولذا مع أهلها عن الاشتراك فيها.


2. فتح الباري: ج12 ص 286.


Of course, some sources have interpreted ‘the rebel group’ in his words as the Khārijis, or Ḥajjāj or Ibn Zubair. If we consider the expression ‘with ‘Ali’ in the statement, then there would be no room for other possibilities (Mu‘āwiya is meant).

He used to say: “Whoever calls me to prayer, I will follow him whosoever he may be, but I do not follow the one who calls me to war.”

Similarly, he believed that the government and obedience to the ruler are based on the foundation of ‘the law of dominance’. He used to say: “The right is for him who overcomes and has power over the people and dominates them.”

That was why when ‘Ali (a.s.) stressed on the people’s freedom and their choice in the pledge of allegiance, saying, “I do not compel anyone to obey me”, ‘Abdullah refused to obey him, but he did not refuse to pledge allegiance to Yazid ibn Mu‘āwiya.

When the corruption, debauchery and crimes of Yazid who did not refrain from committing any forbidden act were disclosed – following the murder of Imam Ḥusain – (a.s), he called the uprising of the people of Madīna as a betrayal to the allegiance and therefore prevented his family from participating in it.

وأخيراً، فمع أن عبد الله كثير الرواية، بل هو في عداد كبار محتيري أهل السنة
لكنه قليل المعرفة، ضيق الرؤية، متحجرًا، لا يملك تحليلًا متبناً للنبرات السياسية
والاجتماعية القائمة آنذاك. وقد أعانه ضعف شخصيته وطليبه للحياة على ارتكاب
ذلك الموقف القبيح.

توفي سنة (74 هـ) عن عمر يناهز (84) سنة.

47. تاريخ الطبري: بعث [عليه] إلى عبد الله بن عمر كمبيال النجاحي، فجاء به، فقال:
إني معتقيك. فقال: أنا مع أهل المدينة؟ إنما أنا رجل منهم، وقديمًا ولهذا الأمر
فأخذت معهم لتأخرهم، فإن نخرجوا أخرج، وإن تبعوا أتبع. قال: فأعطيك
رعيًا بأن لا تخرج. قال: ولا أعطيك رعيًا. قال: نولا ما عرفي من سوء خلقك
صغيرًا وكبيرًا لأنك تركت، دعوه؛ فأتاه به وصية.

48. تاريخ الطبري عن محمد وطلحة: خرج الزبير وطلحة حتى ألب ان عمر، ودعوا
إلى الخروج، فقال: إن أمر من أهل المدينة، فإن جميععوا على النهوض أهبه، وإن
يجمعوا على السخاء أفرع. فتركت وأرجع.

49. الطبقات الكبرى عن أبو حسن: إن معاوية قال: ومن أحق هذا الأمر ولي؟ فقال
عبد الله بن عمر: فأردت أن أقول: أحق منك من ضيتك وأباك عليه! ثم ذكرت
ما في الجلد، فخشيت أن يكون في ذلك قسماً.

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1. المستدرك على الصحيحين: ج 3 ص 442 ح 6355، الطبقات الكبرى: ج 4 ص 187، تاريخ بغداد: ج 1
ص 173 ح 13، وفيه أقوال أخرى، منها: عمرو: سنة 73 وكان عمره 87 سنة، التاريخ الكبير: ج 5 ص 2 الرقم 9،
تاريخ دمشق: ج 31 ص 83 الرقم 87، تاريخ بغداد: ج 1 ص 173 ح 13، تاريخ الإسلام للدهماني: ج 5 ص 467.
2. تاريخ الطبري: ج 4 ص 446، الكامل في التاريخ: ج 2 ص 312 نسخه.
4. الطبقات الكبرى: ج 4 ص 182 وأيضاً في نفس الصفحة عن الزهري نحوه: تاريخ دمشق: ج 31 ص 183 وقليه: "ما
أعد الله في الخلافة بدلاً ما في الجلد، سير أعلام النبلاء: ج 3 ص 225 الرقم 45 وليس فيه "ثم ذكرت ما في الجلد".

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Finally, even though ‘Abdullah narrated many traditions and is regarded as one of the great narrators of the Sunni School, but he was weak in knowledge, short sighted and dogmatic, not able to give a strong analysis of the political and social currents existing during that time. This weak personality and desire for a worldly life helped him to take such a vile position. ‘Abdullah died in 74 AH/ 703 CE at the age of eighty-four.1

47. Tārikh al-Ṭabarī: “‘Ali (a.s.) sent Kumayl al-Nakha’ī for ‘Abdullah ibn ‘Umar. He brought him. ‘Ali (a.s.) said to him: “Rise with me.” ‘Abdullah ibn ‘Umar said: “I am with the people of Madīna. I am but only one man from among them. When they enter into this affair I will also enter with them and I will not separate from them, so if they leave [for war] I will leave and if they stay, I will stay.”

‘Ali (a.s.) said: “Then give me someone to guarantee that you will not rise [against me].” He said: “I will not give you anyone.”

‘Ali (a.s.) said: “If I did not know of your bad manners when you were young and at your old age, I would not have accepted. Let him go. I myself will vouch for him.”2


49. al-Ṭabaqat al-Kubrā –narrating from Abū Ḥaṣīn: “Mu‘āwiyah said: “Who is more deserving than we are for this affair [of ruling]?” ‘Abdullah ibn ‘Umar said: “I wanted to say: “The more deserving than you is the person who fought against you and your father over it”, but I remembered what I had in mind, so I feared that this might create a problem.”4


51. مسند ابن حنبل عن نافع: إن ابن عمرو جمع بنية - حين انتزى أهل المدينة مع ابن الزبير، وخلعوا يزيد بن معاوية - فقال: إذا قد بايعنا هذا الرجل يبيع الله ورسوله، وأي سمعت رسول الله صلى الله عليه وسلم يقول: الغادر ينصب له لواء يوم القيامة، فقال: هذه غدرة فلان، وإن من أعظم العذر إلا أن يكون الإشراف بالله تعالى - أن يباع الرجل رجلاً على تبع الله ورسوله ثم ينكت ببعثته، فلا يخلع أحد منكم يزيد، ولا يسفرن أحد منكم في هذا الأمر، فتكون صيبًا فيها بني وئيسكم!

فتح الباري: كان عبد الله بن عمر في تلك القدة [الدورة الحكومية] عبد الله بن الزبير، اعتنعت أن تباع لابن الزبير أو لعبد الملك، كما كان اعتنعت أن يباع لعلي أو معاوية، ثم بيع لمعاوية مما اصطلح به الحسن بن علي واجتماع عليه الناس، وتباع لابنه يزيد بعد موت معاوية، لا جمع الناس عليه، ثم اعتنعت من البلاطية لأحد حال الاختلاف إلى أن قتل ابن الزبير واختصم الملك كله لعبد الملك، فتباع له حنين.

53. صحيح البخاري عن عبد الله بن دينار: لم يبايع الناس عبد الملك، كتب إليه عبد الله بن عمر إلى عبد الله عبد الملك أمير المؤمنين، إنه أقر بالسمع والطاعة لعبد الله

1. ما بين المتوفين إضافة بتخصيص السياق.
2. الاستيعاب: ج 3 ص 472 الرقم 2464.
3. الانتزاء، والمنير: يسرع الإنسان إلى الشتر (الإنسان العرفي: ج 15 ص 320).
4. في الطبيعة المعمدة: "يشبه" بدلاً من "هو" و"التصريف، والتصحيح من طبعة دار صادر: ج 2 ص 96.
5. مسند ابن حنبل: ج 2 ص 412 ح 5713 و ص 304 ح 5088، الطبقات الكبرى: ج 4 ص 183 كلاهما نحوه.
6. فتح الباري: ج 13 ص 195.
50. *al-İsti‘āb*: "Nafi’ was asked: "Why did ‘Abdullah ibn ‘Umar swear allegiance to Mu‘awiya but not to ‘Ali (a.s.)?".

Nafi’ replied: "Ibn ‘Umar would not stretch a hand at a time of disunity, nor would he restrain it when there was unanimity. He did not swear allegiance to Mu‘awiya until all others agreed to pledge allegiance to him."

51. *Musnad Ibn Hanbal*—narrating from Nafi’: "When the people of Madina rose up with Ibn Zubair and dethroned Yazid ibn Mu‘awiya, Ibn ‘Umar called his children and said: "We swore allegiance to this man on the basis of allegiance to God and His Messenger, and verily I heard the Messenger of God (ṣ.a.w.) say:

"For the treacherous there will rise a banner on the Day of Resurrection and it will be said: ‘this is the treachery of so-and-so’, and the greatest treachery, other than sharing a partner with God [polytheism] is that one pledges allegiance to another on the basis of allegiance to God and His Messenger and then abandon it. Therefore, let no one among you dethrone Yazid and exceed the limits of this affair [of ruling], or else a sword will lie between me and you!"

52. *Fath al-Bārî*: "During that period [the period of the government of ‘Abdullah ibn Zubair], ‘Abdullah ibn ‘Umar refused to swear allegiance to Ibn Zubair or to ‘Abd al-Malik, as he also refused to swear allegiance to ‘Ali (a.s.) or Mu‘awiya. But later on, he swore allegiance to Mu‘awiya when he made peace with Hasan ibn ‘Ali (a.s.) and when people agreed on him. After the death of Mu‘awiya, he ['Abdullah Ibn 'Umar] also swore allegiance to his son Yazid as the people had agreed upon him. After that, during the time of disagreements, he did not swear allegiance to anyone until Ibn Zubair was killed and the government was entirely handed over to ‘Abd al-Malik, and ['Abdullah] then swore allegiance to him."


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عبد الملك أمير المؤمنين، على عہد الله ورسوله فيما استطعت، وإن نبيًا قد أقرّوا
بنذكٍ.

54. شرح نهج البلاغة لابن أبي الحديد: "إنه [ابن عمر] استمع عن بيعة عليٍّ، وطّرَق على
الحجاج بابة ليلى لثنيه لعبد الملك، كي لا يثبت تلك الليلة بل إمام، رضي الله عنه، وقد روى
النبيّ عن النبيّ قال: "من مات ولا إمام له مات مثبت جاهيلية"، وحينئذ بُلغ عن احتقار
الحجاج لعِناني وقد يغ평 حاله أن أخرج رجلة من الغراش، فقال: إصفه نييتك علىها.

الطبقات الكبرى عن نافع: قال ابن عمر - زمن ابن الزبير واحترام والخشية -
أنْتَشَرِّنَّا على هؤلاء ومع هؤلاء ويعتبرهم يقتل بعضهم! قال: فقال: من قال: "خفٌّ
على الصلاة" أجابه، ومن قال: "خفٌّ على الفلاح" أجابه، ومن قال: "خفٌّ على فتٍّ
أخيك المسلم وأخذ ما هو"، قلت: لا.

الطبقات الكبرى عن سفيان المازني: كان ابن عمر يقول: لا أقائل في الفتنه، وأصلي
وزارة من غلب.

57. المستدرك على الصحيحين عن عبد الله بن عمر: ما أرى على شيء، إلا أنني لم أقابل
مع عليٍّ (رضي الله عنه) في النهبة الباغية.

4. الطبقات الكبرى: ج 4 ص 149.
5. المستدرك على الصحيحين: ج 3 ص 643 ح 6360، أساب الأشراف: ج 3 ص 404، الاستعاب: ج 3 ص 83، 1630، أصدع الغزاة: ج 4 ص 109 ح 13789 ح، كل التأريخ: ص 222 نحوه.
“To the servant of God ‘Abd al-Malik, the commander of the faithful, I truly confess my obedience and heedfulness to the servant of God ‘Abd al-Malik, the commander of the faithful, according to the teachings of God and the traditions of His Messenger as much as I am capable, and my children have also confessed to that.”

54. Sharh Nahj al-Balagah: “He [‘Abdullah ibn ‘Umar] refused to swear allegiance to ‘Ali (a.s.), but knocked the door of Ḥajjāj’s house at night to swear allegiance to ‘Abd al-Malik in order that he would not sleep that night without having a leader, as he heard that it had been narrated that the Prophet (ṣ.a.w.) had said: ‘He who dies not having a leader dies the death of the age of ignorance’, and the humiliation of Ḥajjāj to him was so extreme that he stretched his foot out of his bed and said: ‘Lay your hand on this [for allegiance].’”

55. al-Ṭabaqat al-Kubra —narrating from Nāfi’: “During the time of Ibn Zubair, the Khawārij and the Khashabiya, Ibn ‘Umar was told: ‘You perform your prayers with these people and those people and they are killing each other?’ Ibn ‘Umar answered: ‘Whoever says ‘make haste to the prayer’ (ḥayya ‘ala’ al-ṣalāh) and whoever says ‘make haste to righteousness (ḥayya ‘ala’ al-fāl āḥ), I will answer to him, and whoever says ‘make haste to the killing of your Muslim brother and seizing of his wealth’, I will say ‘no’.”

56. al-Ṭabaqat al-Kubra —narrating from Sayf al-Mazini: “Ibn ‘Umar used to say: ‘I will not fight during the time of sedition (fiṭnāh), but I will pray behind whoever is victorious.’”

57. al-Mustadrak ‘ala al-Ṣaḥīḥayn —narrating from ‘Abdullah ibn ‘Umar: “I do not regret anything except that I did not fight along with ‘Ali (a.s.) against the rebel group.”


2. In al-Fusul al-Mukhtara, this tradition is mentioned as follows: Ḥajjāj told him, “Yesterday you refused to swear allegiance to ‘Ali (a.s.) although you yourself narrated this tradition [of being left without a leader (Imam)] and now you have come to me to accept your allegiance to ‘Abd al-Malik? My hand is busy. Here is my foot, so swear your allegiance to it!” (Sharh Nahj al-Balaghah, vol. 13, p. 242. Also cf. al-Fusul al-Mukhtara, p. 245.)

3. A branch of Jahmiya who believed in predestination.


5. al-Ṭabaqat al-Kubra, vol. 4, p. 149.

الطبقات الكبرى عن حبيب بن أبي ثابت: بلغت عن ابن عمر في مرضه الذي مات فيه قال: ما أجد شبيهًا على شيء بين أمر الدنيا إلا أن لم أقاتل الفئة الباغية.

راجع: موسوعة الإمام علي بن أبي طالب، ج 4 ص 650 (عبد الله بن عمر).

1 / 10 - 2

سمع بن أبي وقاص

أسلم في التاسعة عشرة من عمره، وشهد حروب النبي، ع، هذه أهل السنة في العشيرة المشرفة. تولى قيادة جيش القادسية في خلافة عمر. من هذه داع شبيه في التاريخ الإسلامي. ثم ولي الكوفة. وبعد ذلك عزله عمر لأن أهلها شكوه إليه.

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58. al-Ṭabaqāt al-Kubrā —narrating from Ḥabib ibn Abī Thābit: “I heard that Ibn ʿUmar said [in his illness that led to his death] on his deathbed, “I do not regret over anything in the world except that I did not fight against the rebel group.”


1/10-2

Saʿd ibn Abī Waqqāṣ

He embraced Islam at the age of nineteen and he was present in the battles of the Prophet (ṣ.a.w.) The Sunnis consider him as one of ‘the ten promised to enter paradise’. He was chosen as the commander of the Qadisiya army during the caliphate of ʿUmar, and it was here that he became famous in the history of Islam. He then became the governor of Küfā, and when the people of Küfā complained about him, ʿUmar discharged him.

وكان سعد أحد أعضاء الشورى السداسية، ثم اعتزل لصالح عبد الرحمن بن عوف. وويلي الكوفة مرة أخرى في عهد عثمان. وظل واهيا عليها برده، ثم عزله عثمان وعيونه الوالي بن عقبة مكاحه. لم يباجع الإمام أمير المؤمنين بالخلافة أول الأمر، واعتزل جانباً، ولم يشهد حروبه، ولم ينصره.

وحين ملك معاوية أنقى سعد على الإمام عليّ، وأعد شبيطاً من مناصبه وفضائله، فقرر ذلك على معاوية، وشتمه، وقال له: إذا كنت تقر هذا كله، فليم طاهره، فاعترف سعد بتقصيره في حيّ الإمام عليّ، وبعثه ومرافقاته له.

مات سعد سنة (55 هـ)، وابنه عمر بن سعد هو الذي قاد الجيش الأموي في كربلاء.

1. تاريخ بنداد: ج1 ص144 ح4، حلقة الأولية: ج1 ص94، المعارف لا ين تقبله: ص241، سيرة أعلام البلاط: ج1 ص93.
2. التأريخ الصغير: ج1 ص114، التاريخ الكبير: ج1 ص12، المعارف لا ين تقبله: ص242، سيرة أعلام البلاط: ج1 ص1356 ح3، التأريخ الكبير: ج2 ص171 رقم 968.
3. التأريخ الصغير: ج1 ص118، التاريخ الكبير: ج2 ص121، المعارف لا ين تقبله: ص242، التأريخ الكبير: ج1 ص172 رقم 968.

5. أسابيع الأشراف: ج4 ص143، التاريخ الكبير: ج1 ص133، الكامل في التاريخ: ج2 ص103، تاريخ دمشق: ج4 ص392، تاريخ البلاط لا ين تقبله: ص4 ص9.
6. سيرة أعلام البلاط: ج1 ص122، التأريخ الكبير: ج2 ص171.
8. مرجع الذهب: ج1 ص24.
10. التاريخ الصغير: ج1 ص126، الطبقات الكبرى: ج3 ص149، المشجر الكبير: ج1 ص133 ح301، تاريخ بغداد: ج1 ص146 ح4، المعارف لا ين تقبله: ص242، سيرة أعلام البلاط: ج1 ص123، التأريخ الكبير: ج2 ص123 رقم 5.
11. المعارف لا ين تقبله: ص243.
Sa’d was a member of the six member council (to elect the Caliph) who then left it in favor of ‘Abd al- Raḥman ibn ‘Awf. In the caliphate of ‘Uthmān, he once again took office as the governor of Kūfa for a while. After some time, ‘Uthmān dismissed him and designated Walid ibn ‘Uqaba in his place.

After the caliphate of Imām ‘Ali (a.s.), Sa’d in the beginning did not swear allegiance to the Imām and he secluded himself from the battles led by ‘Ali (a.s.) and did not support him.

He admired Imām ‘Ali (a.s.) and enumerated his excellence during the reign of Mu‘awiya and in his presence. It was too heavy for Mu‘awiya, so he insulted him and said to him: “If you admit to all this, why didn’t you help him?” [Later on] He admitted to his own failure in observing the rights of Imām ‘Ali (a.s.), swearing allegiance to him, and accompanying him.

Sa’d died in 55 AH/ 674 CE. His son, ‘Umar ibn Sa’d was the commander of the ‘Umayyad army that fought against Ḥusain (a.s.) in Karbalā.

المستدرك على الصحيحين عن حيَّة بن عبد الرحمن: سمعتْ سعد بن مالك وقال:

"لله رجل، إن علِّيًا يقعن فيك، إنك تتجلات عناه فقال سعد: والله إني لرأيما رأيتُه، وأخذ أن يبي، إن علي بن أبي طالب أعطي ثلاثًا، لأن أكون أعطيت إحداهما أكب إلى من الدنيا وما فيها." 1

60. مروج الذهب عن ابن عاشْه وغَرَ، بعد أن مدعى سعد عليه، واذكر له خصائصه، وتمى أن تكون واحدة من هذه الحصائص له: قال: [معاوية]: أُعْدَد حتّى تسمع جوابنا ما قلت، ما كنت عني قط أعلم منكّ الآن، فهل تصرّتح، وقلت: عند خاجةٍ! فإني مسأته من النبي، مثل الذي سمعت فيه لكبست خاجةٍ ما عشت. فقال سعد: والله إني لأحتَّمكم مثوبي، فقال: معاوية: بأبي عليك ذلك بنو عُذراء، وكان سعد فيما يقول ليه يرجل من بني عذارة. 2

راجع: موسوعة الإمام علي بن أبي طالب، ج 4 ص 633 (سعد بن أبي وقاص).

10/1 / 3

من أصحاب رسول الله ﷺ، وقد شهد حربه كنها، إلا تبوك. وسعد النبي ﷺ كان مع عمرلا دخلوا بيت فاطمة ﷺ، وهو النبي كسر سيف الزبير. ويقال: إنه اشترك في قتله سعد بن عبادة. 3

2. مروج الذهب: ج 3 ص 24.
5. أسد الغابة: ج 5 ص 107 الرقم 4788، الطبقات الكبرى: ج 3 ص 443، الإصابة: ج 5 ص 28 الرقم 7822.
7. الاحتجاج: ج 1 ص 180 ح 36.
Chapter One: Allegiance of Light

59. **al-Mustadrak ‘alā al-Šābīhān** —narrating from Khaythama ibn ‘ Abd al-Rahman: “I heard someone say to Sa’d ibn Malik: ‘Truly, ‘Ali (a.s.) will reprimand you. Why did you shun allegiance to him?’ Sa’d replied: ‘By God, that was what I concluded and [I admit that] I made a mistake. Truly, ‘Ali (a.s.) possesses three features that if one of them belonged to me, it was more favorable to me than the whole world and what it contains.”

60. **Munžî al-Dhahâb** —narrating from Ibn ‘A’isha and others: “After Sa’d praised ‘Ali (a.s.), mentioned some of his virtues and wished that he had one of them, Mu’awiyah told him: ‘Be seated in order to listen to the reply to what you have said. You have never been more reproachable to me than you are now. Why didn’t you help him then? Why did you refuse to swear allegiance to him? For indeed if I had heard from the Prophet (s.a.w.) what you have heard about ‘Ali (a.s.), I would have been a servant to him as long as I lived.”

Sa’d said: “By God, I deserve this position [serving ‘Ali (a.s.)] more than you.” Then Mu’awiyah went on to say: “The people of the Bani ‘Udhra tribe would not accept this from you (Sa’d is said to belong to the Banî ‘Udhra tribe).”

See: The Encyclopedia of Amir al-Mu’minin, -Sa’d ibn Abī Waqqâs.

1/10-3

**Muḥammad ibn Maslama**

He was one the companions of the Messenger of God (s.a.w.) who was present in all his battles except in the Battle of Tabûk. After [the death of] the Prophet (s.a.w.), he accompanied ‘Umar when they entered the house of Fatima (a.s.) and he is the one who is said to have broken Zubair’s sword and was an accomplice in the killing of Sa’d ibn ‘Ubâda.

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6. al-Īṣîjā‘î, vol. 1, p. 180, h. 36.
وكان صاحب العجال أيام عمر. كان عمر إذا شُكِّي إليه عامل أرسل محمداً يكشف الحال.

وبعد قتل عثمان أبي عن بيعة الإمام عليٌّ وسبيَّاه فتنةٌ، واعتزل، واتخذ سيفًا من خشب.

قتل بيد رجل من أهل الأردن، لقعوده عن الإمام عليٌّ ومعاوية.

10-4

أسامة بن زيد

مولى رسول الله ﷺ، وأمه أم أبيمن حاضنة رسول الله ﷺ استعمله النبي ﷺ في آخر أيام حياته وهو ابن ثانٍ عشرة سنة، وفي جشه أبو بكر وعمر وأبو عبيدة. وكان مكرماً معرزاً في زمن الحلفاء، ففرض عمر بن الخطاب له خمسة آلاف، في الوقت الذي فرض فيه عبد الله بن عمر ألفين. لكنّه لم يبيع الإمام علياً، واعتذر عن ذلك بماعزير. وقد ورد في بعض النصوص أن الإمام قبّ عزره.

وقد ورد عن الإمام الباقر أنه قال: قد رجعت؛ فلا تقولوا إلا خيراً.

1. أسد الغابة: ج1 ص 107 الرقم 728، الإصلاحي: ج6 ص 29 الرقم 728.
3. سير أعلام النبلاء: ج1 ص 373 الرقم 77، الإصلاحي: ج6 ص 29 الرقم 7822.
4. رجال الطوماني: ج1 ص 21 الرقم 1، سير أعلام النبلاء: ج2 ص 497 الرقم 104، أسد الغابة: ج1 ص 195 الرقم 84.
5. سير أعلام النبلاء: ج2 ص 498 الرقم 104، أسد الغابة: ج1 ص 195 الرقم 84.
6. سير أعلام النبلاء: ج2 ص 500 الرقم 104، أسد الغابة: ج1 ص 195 الرقم 84، الطبقات الكبرى: ج2 ص 190.
7. أسد الغابة: ج1 س 195 و 196 الرقم 84.
8. أسد الغابة: ج1 ص 196 الرقم 84.
9. رجال اللدبي: ج1 ص 197 الرقم 82.
10. رجال اللدبي: ج1 ص 195 ح 81.
He was in charge of inspecting state administrators during the
government of ‘Umar and whenever a complaint was brought
against one of the administrators, ‘Umar would dispatch him to
investigate.\(^1\)

After the assassination of ‘Uthmân, [Muhammad] refused to
swear allegiance to ‘Ali (a.s.) and called it a ‘sedition’. Therefore he
secluded himself and took up a wooden sword [remained
indifferent].\(^2\)

He was killed by a man from Jordan due to his disobedience to
‘Ali (a.s.) and Mu‘āwiya.\(^3\)

1/10-4

Usāma ibn Zaid

Usāma\(^4\) was a mawla of the Prophet (s.a.w.),\(^5\) and his mother,
Umm Ayman, was one of the Prophet’s nursesmaids.\(^6\)

In the last days of his life, the Holy Prophet (s.a.w.) appointed
him as the commander of the army\(^7\) while he was only eighteen
years of age and there were people like Abū Bakr, ‘Umar and Abū
‘Ubayda in his army.

He was highly respected and honored during the time of the
caliphs. ‘Umar ibn al-Khaṭāb allocated a salary of five thousand
dinars for him, while his own son would receive only two thousand
dinars.\(^8\)

He refused to swear allegiance to ‘Ali (a.s.) and gave excuses,\(^9\)
and in some historical sources it is mentioned that Imām ‘Ali (a.s.)
accepted his excuses.\(^10\)

It is mentioned that Imām al-Bāqir (a.s.) has said: “He had
repented, so do not speak but well about him.”\(^11\)

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   al-Ghāba, vol. 5, p. 107, h. 4768.
4. He was the son of Zaid, who was freed by the Prophet (s.a.w.)
5. Rijāl al-Ṭusti, p. 21, h. 1, Siyar Aʿlām al-Nubalā, vol. 2, p. 497, h. 104 Usd al-Ghāba,
   vol. 1, p. 195, h. 84.
8. Usd al-Ghāba, vol. 1, p. 195 & 196, h. 84.
10. Rijāl al-Kashī, vol. 1, p. 197, h. 82.
11. Ibid, p. 195, h. 81.
مات أسامة، وكفُّته الإمام الحسن في بَرَد أَحْرَ حِبْرَةٍ.

١ / ١٠ـ٥

خُسان بن ثابت
صاحب الرسول الأعظم، وشاعره الذي قال له: «لا تزال يا خسان مؤيداً يُروِّح الفُضْسِي ما تَسْتَرْتُنا بِلِباسِكَ».
ومن شعراء الأنصار الذين هجوا مشركي قريش، وهو الذي نظم حديث الغدير.
وكان من أجنين الناس، فلم يشهد حرباً من حروب النبي.
وكان عثماناً منحرفاً عن الإمام على.
لم يشهد بيعة الإمام ولا حرباً من حروبه، ولم يقل شعراً في مدحه بعد خلافته.
عاش ستين في الجاهلية، وستين في الإسلام.

المستدرك على الصحيحين عن عروة عن صفية بنت عبد المطلب: أنَّ أَوَّل امرأة
قُلُتُتْ رِجَالاً; كُنْتُ في فارع حصن خُسان بن ثابت وكان خُسان مَعَنا في النَّسَاء

١. الكافي: ج ١٤٩ ح ٥، مذهب الأمام: ج ١ ص ٢٩٦ ح ٦٦٥، رجيم: ج ١ ص ١٩٣ ح ٨٠.
وعلى هذا ما جاء في أسد الغابة (ج ١ ص ١٩٦ الرقم ٥٤) من أن أسامة مات في سنة ٥٤ أو ٥٨ أو ٥٩ ليس صحيح.
لأن الإمام الحسن استشهد في سنة ٥٠ بعد الهجرة.
٢. سير أعلام النبلاء: ج ٢ ص ١٠٤ الرقم ١٠٦.
٣ و ٤. الوائدة: ج ١ ص ١٧٧، مختصر الأمثلة (١٤٢ ص ٢٦٢ و ٢٦٣.
٥. سير أعلام النبلاء: ج ٢ ص ٥١٩ الرقم ١٠٦، أسد الغابة: ج ٢ ص ٥ إ٧ الرقم ١١٥٣.
٦. مروج الذهب: ج ٢ ص ٣٥٥، تاسيس الأشراف: ج ١ ص ١٦٤، الغفارات: ج ١ ص ٢٢١.
٧. سير أعلام النبلاء: ج ٢ ص ٥١٢ الرقم ١٠٦، أسد الغابة: ج ٢ ص ٦ الرقم ١١٥٣.
٨. فارع: هو حصن بالمدينة (معجم البلدان: ج ٤ ص ٢٢٨).
When Usāma died, Imām Ḥasan (a.s.) shrouded him in red cloth from Yemen.\footnote{al-Kāfī, vol. 3, p. 149, h. 9, Tāhābīb al-Ahkām, vol. 1, p. 296, Rijāl al-Kashi, vol. 1, p. 193, h. 80.}

\section*{1/10-5}

\textbf{Ḥassān ibn Thābit}

Ḥassān was a companion of the great Messenger (ṣ.a.w.) and his poet\footnote{Siyar A'īlam al-Nubalā, vol. 2, p. 512, h. 106.} about whom the Prophet (ṣ.a.w.) said: “O Ḥassān! You will continue to be assisted by the Holy Spirit as long as you give assistance to us by your tongue.” He was a poet from among the \textit{Anṣār} who used to satire the polytheists of Quraysh. He was also the one who versified the event of Ghadir al-Khumm in a poem.\footnote{al-Irshād, vol. 1, p. 177, Khaṣā'is al-'Imma, p. 42, I’lām al-Warā, vol. 1, p. 262 & 263.}

Ḥassān was a very coward, so he did not attend any of the battles of the Prophet (ṣ.a.w.).\footnote{Siyar A’īlam al-Nubalā, vol. 2, p. 513-521, h. 106, Usd al-Ghāba, vol. 2, p. 6-9, h. 1153.} He was a follower of ‘Uthmān and deviated away from Imām ‘Ali (a.s.).\footnote{Murūj al-Dhahab, vol. 2, p. 356, Ansāb al-Ashraf, vol. 3, p. 164, al-Ghārāt, vol. 1, p. 221.} He did not participate in the pledge of allegiance to ‘Ali (a.s.) nor did he participate in any of the Imām’s battles, and he did not write any poems in honor of Imām ‘Ali (a.s.) after his caliphate.

Ḥassān lived for sixty years in the pre-Islamic era (al-fāhiliya) and sixty years after the advent of Islam.\footnote{Siyar A’īlam al-Nubalā, vol. 2, p. 512, h. 106, Usd al-Ghāba, vol. 2, p. 9, h. 1153.}

61. \textit{Al-Mustadrak ‘alā al-Ṣāhibayn} –narrating from ‘Urwa on the authority of Ṣafiyya, daughter of ‘Abd al-Muṭṭalib: “I was the first woman to kill a man. I was in the shelter of Ḥassān ibn Thābit
والصبيان حين تخندق النبي ﷺ، فذكرت صفيحة: فَمَا رَجُلٌ مِن يهود، فَجَعَل يُطِيح بالحصن، فلعلت حسان: إن هذا اليهودي بالحصن كما ترى ولا آمنة أن يُلد على عوراتنا، وقد شُغل عننا رسول الله ﷺ وأصحابه فقم إليّ فأقوله. فقال: يغفر الله للك يا بن عبد المطلب، والله لقد غرفت ما أنا بصاحب هذا! فذكرت صفيحة. فلما قال ذلك ولي أمر بن عبدكم احتجز، وأخذت عمودا من الحصن، ثم نزلت من الحصن إلى فضريبة بالعمود حتى فقلت، ثم رجعت إلى الحصن، فقلت: يا حسان أنزل فاستلبه، فإنه لم يمنعني أن أسلبه إلا أنه رجل! فقال: ما لي بالسلب من حاجة.
and he stayed with the children and women while the Prophet (ṣ.a.w.) was digging the ditch.”

Ṣafiya said: “A Jewish man passed nearby and wandered around our fort. I said to Ḩassān: “This Jewish man is approaching the shelter as you see and our women are not safe while the Prophet (ṣ.a.w.) and his companions are unaware of us. Go and kill him.”

Ḥassān said: “May God bless you, daughter of ‘Abd al-Muṭṭalib! By God, you know I am not a man for this.”

Ṣafiya said: “When Ḥassān said so and I found that he was not going to do anything, I prepared myself then picked up a pole from the shelter and went down to that person and beat him with the pole until I killed him. I then returned to the shelter and said: “O Ḥassān! Get out and take his clothes off. I would have done it myself had I not been a woman.””

Ḥassān said: “I have no need to ransack him.”

الفصل الثاني
الإصلاحات العلوية
1/2

شرح نهج البلاغة لابن أبي الحديد عن أبي جعفر الإسكافي: صعيدٌ (عليه السلام) المبر الذي اليوم الثاني من يوم النيابة وهو يوم السبت لإحدى عشرة ليلة بين من ذي الحجة، فَحَدَّى الله وأَتى عليه، وذكر مثناه فصلًا فعليه، ثم ذكر نعمة الله على أهل الإسلام، ثم ذكر الدنيا فرَهْ دُمُوا فيها، وذكر الآخرة فرَغَعْبُهُمَّ إليها، ثم قال:

أما بعد فإنهما لما قَيِّصَ رسُول الله ﷺ استخلف الناس أبا بكر، ثم استخلف أبو بكر عمر فعَمِل بطريقه، ثم جعلها شورى بين سنتين، فأضقي الأمر منهم إلى عثمان، فعمل ما أنكرتم وعرفتم، ثم حضر وقال، ثم جمعه في طاعين قطبله إلى فإنهما أبا زُجَّر مَنْكَمُهُ، ي لا ما كتم وعلي ما أعلُكُم، وقد فتح الله الباب ببَيّنكم ويبين أهل القيامة، وآقبلا الفين كما قطع الليلي المظلم، ولا يحمل هذا الأمر إلا أهل الصبر والبهجة والعلم بما واقع الأمر، وإني حاملكم على منهج نبيكم ﷺ ومنفده فيكم ما أُبرهُ به، إن استقتم به وبي الله المستعان، إلا إن وُفِيكم من رسل الله ﷺ بعد وفاته كموضعية سنة أيام حيابه، فامضوا لا تُمروون يد وقفو عندما تنهون عنه، ولا تَجَلُّوا في أمر حتَّى نبيتَهُ لكم، فإن لنا على كل أمر شكرتكم عذراً.
Chapter Two
The Reforms of Imām ‘Ali (a.s.)

2/1

The Voice of Justice and Its Reverberation

62. *Sharh Nahj al-Balāghah*—narrating from Abū Ja‘far al-Īskāfī: “On the second day of his allegiance, which was Monday 19th of Dhil Hajj, he [Imām ‘Ali (a.s.)] ascended the pulpit, praised and glorified God Almighty and mentioned Muhammad (s.a.w.) and sent blessings to him. He then enumerated the bounties of God Almighty over the Muslims and mentioned this world and called people to be ascetic [adopt a life of asceticism], and he mentioned the Hereafter and encouraged people towards it. He then said:

‘Verily when the Messenger of God (s.a.w.) passed away, people elected Abū Bakr as their caliph; and then Abū Bakr appointed ‘Umar as the caliph [after himself], he followed the way of Abū Bakr. Then he consigned the caliphate to the six person council which led to the election of ‘Uthmān. He committed things that you disapproved of and you knew so. Then he was besieged and murdered. After that you came to me willingly and asked me to accept your leadership. I am one of you whose benefit and loss are the same as yours; and God has opened up the door between you and the people of the *Qibla* [the Muslims]. Evils have assailed like the pieces of a dark night; and the weight of the government cannot be borne except by a man of forbearance, insight and aware of the affairs of this matter. If you stay straight by my side, I will carry you on the path of your Prophet (s.a.w.) and will implement among you what I am assigned to provided you remain steadfast, and God is the Helper.

Let it be known that my position in relation to the Messenger of God (s.a.w.) after his death is the same as my position during his lifetime. So be committed to what you are commanded to and stop what you are forbidden to do. Do not make haste in anything until I clarify it for you, for we have reasons to present for whatever you do not like.
ألا وإن الله علّمهم من فوق سهله وعرشه أنت كنت كارها لليلاية على أَنْثى مهدي
حتى اجتمع رأيكم على ذلك، فكل سمعت رسول الله ﷺ يقول: «أَنَّا وإيا وَلَي الأمر من بعدٍ أقيم على خُذٍّ الضراء، وَنَمَرَّ الملاكاء صحيقته، فإن كان عادلاً
إن الجدالة للهدية، وإن كان جامعاً لتفخض إله الضراء حتى تنزيل مقاصلة، ثم يهوي إلى النار فيكون أول ما يتقضيه إلهة وحَرَّ وَجِه»، ولكني لما اجتمع رأيكم لم يسعني
تَكُّم.

ثُمَّ النَّفَت: »بِيِّنًا وَشَيْبٌاً قَالَ: أَلا لا يقْلُن رُجُل يُنْتِجُه منَّكَمْ عَدَاً قد غَمَرَهُمُ الدُّنْيَا فَاغْتَفِقُوا الْمَفَاضِرَ، وَفَجَّرُوا الأَهْيَا،
وَزِدْكُوا الحِبُّوَل الفَارْحَة، وَأَحْذِرُوا الْوَصُّائِف الْزُّرْقَةَ فِيْ فُصُّارْ ذَلِكَ عَلَيْهِمْ عَارًا وَشَنَارًا،
إِذَا مَا سَعُنتُكَمْ مَا كَانَ بِكُلِّ هُمْهُمْ فِي وَأَصْرَرْتُمْ إِلَى حُقوُقَهُمْ الْأَنْبَعْدُمُونَ، فَتَمْضُونَ
ذَلِكَ وَيْسَكْنُونَ وَيُقُولُونَ: حَرُّمَنَا ابْنُ أَبِي طَالِب فَخُفُوقُنا.

أَلا وَأَبِي رَجُلٌ مِنِّ الْمُهاجِرِينَ وَالْأَنْصَارِ مِنْ أَصْحَاب رَسْوْل الله ﷺ يَرَى أَنْ
الْفَضْلُ لَهُ عَلَى مِن سَوَاءٍ لِّصَحِيحِهِ، فَإِنَّ الْفَضْلُ النَّبِي غَدَا عَنْهُ اللَّهُ، وَثُوبَة أَجْرَهُ عَلَى
اللَّهُ، وَأَبِي رَجُلٌ إِسْتَجَابَ اللَّهُ وَرَسُول اللَّهُ فَصَدَّقُ مَنْ تَبَيَّنَ وَدَخَلَ في دِينِهِ وَأَسْتَقَبَ قِيلَتْنَا،
فَقَدْ أَسْتَوِبْ خَمْوَقَ الإِسْلَامِ وَحُدُودَهُ، فأَوْمَمْ عِبَادُ اللَّهِ، وَالْمَلَأِ مَلَأَ اللَّهُ يَقْسَمُ بِنَبَّأً
بَشَرِيَّةٍ، لا فَضْلُ فيهِ لأَحْدٌ عَلَى أَحَدٍ، وَلَبَّمِنْتَيْنِ عِنْدَهُ غَدَّا أَحْسَنَ الجَزَايِ أَفْضَلُ
الْثُّوَابِ، لَمْ يَعْلَمَ اللَّهُ الدُّنْيَا لِلمَتَّقِينَ أَحْجَرًا وَلَا نَوَابًا وَلَا عِنْدَهُ غَدَّا، فَلَا يُخْلَفُنَّ
أَحْدَنَّكُمْ غَرِي بِوَلَدُ عِنْدَهُ، كَانَ مِنْ أَهْلِ الْعُطَاةِ أَوْ لَمْ يُكْنِи إِلَّا حَصَرُ إِذَا كَانَ مَسْلِيًا
جُرَا. أَقُولُ قُولِي هَذَا وَأَسْتَغْفِرُ اللَّهُ وَلَكُمْ. ثُمَّ نَزَلَ.

١. الزَّوْقَة: الجَمِيل كُلُّهَا مِنْ النَّاس (السُّنَّة الْأَرْبَعَاءِ: ج. ١٠ ص. ١٣٤).
God from above His heavens and Throne knows that I was reluctant to rule over the nation of Muḥammad (ṣ.a.w.) until you all agreed unanimously upon it, because I heard the Messenger of God (ṣ.a.w.) say: “Any ruler who rules the government after me will be stopped at the edge of the Path (jirāf) and the angels will open his book of deeds. If he is a just ruler, God will save him for his justice, and if he was a tyrant the Path will shake him so violently that his joints will break apart and he will fall down to Hellfire. The first thing that will hit the fire will be his nose and then the scorching of his face.” But now that you have agreed upon my rule, I cannot leave you.”

Then he turned his face to his right and left and said:

“Be aware, tomorrow, when your men are enticed by the world, acquire gardens, make rivers gush out, ride on light-footed horses, and take their own fair looking maids, if I prevent them from what they are involved in and make them observe their rights that they know well, no men of yours should disapprove, criticize, take it as shame and disgrace upon himself and say: “The son of Abu Ṭālib has deprived us of our rights”.

Anyone of the Muhajirin and the Anṣar among the companions of the Messenger of God (ṣ.a.w.) who thinks that he has merit and virtue more than anyone else because of his companionship must know that the real virtue tomorrow is with God and his reward will be by God. Anyone who responds to the call of God and His Messenger, confirms our doctrine, enters our religion and faces towards our qibla will enjoy the rights of Islam and its laws.

You are the servants of Allah, and wealth belongs to God, and it will be equally divided among you. Nobody has superiority in it over others, and God will reward the virtuous tomorrow with the best of rewards and greatest of blessings. God has not put the world as rewards for the pious, and what is with God is best for the good doers.

By the will of God, when tomorrow comes, you must come to us so that we can divide among you the wealth that is with us, and no Muslim should fail in showing up, Arab or non-Arab, rich or poor. This was what I had to say. I ask God’s forgiveness for myself and you.”

He then descended the pulpit.
قال سبحانه: أبو جعفر: وكان هذا أول ما أنكره من كلام الله، وأورثهم الصغر عليهم، وكُرهوا إعطاءهم وقسمة بالسوية. فلما كان من العقد غدا وغدا الناس لقبض المال، فقال: لِعبد الله بن أبي رافع كاتبه: إبّا بالمهاجرين فنادهم وأعط كل رجُل مِن حضير ثلاثة ذهبيات، ثم قال: بالأنصار فاعل معهم مثل ذلك، ومن يحضر من الناس كلهم الأخر والأسود فاصنع به مثل ذلك.

فقال سهل بن حنيف: يا أمير المؤمنين، هذا غلامي بالأسس وقد أعتقت اليوم.

فقال: تعطيه كي يعطيك، فأعطى كل واحد منهم ثلاثة ذهبيات، ولم يفضل أحداً على أحده، وفصل عن هذا القسم بتوفيق طلحة والزبير وعبد الله بن عمر وسعيد بن العاص ومروان بن الحكم ورجال من فريش وغيرهم.


ثم إن: عبيد الله بن أبي رافع أخبر علني بذلك فقال: والله، إن بقيت وسليست لهم لأنهم لهم على=${\text{Imam Ali and Political Leadership}}$
[Ibn Abī al-Ḥadid says:] "Our master Abū Ja'far says: "This was the first speech of his (a.s.) that some did not like and they started to hate him and disapproved of distributing the wealth in equal shares.

The next day, 'Ali (a.s.) came and the people gathered to receive their portion. He then said to his secretary 'Ubaydullah ibn Abī Rāfī': "Begin with the Muhājirīn. Call them and give three dinārs to each person, then call the Aṣār and give them the same amount. After that, call all the present people, Arabs and non-Arabs and give them their portion."

Sahl ibn Ḥunayf said: "O Commander of the Faithful! This man was my servant yesterday and I freed him just today."' Ali said: "We will give him the same portion as yours." And he gave everyone three dinārs and did not give anyone superiority over another. Ṭalḥa, Zubair, 'Abdullah ibn 'Umar, Sa'īd ibn al-'Āṣ, Marwān ibn Ḥakam and some men from Quraysh and other tribes refused [to accept] such division.

Abū Ja'far said: "'Ubaydullah ibn Abī Rāfī' heard 'Abdullah ibn Zubair say to his father, Ṭalḥa, Marwān and Sa'īd: "We know what 'Ali meant by his words yesterday." Sa'īd ibn al-'Āṣ turned toward Zaid ibn Thabit and quoting the proverb: "It is you I am speaking to, but listen O neighbor!" Then 'Ubaydullah ibn Abī Rāfī' said to Sa'īd and 'Abdullah ibn Zubair: "God said in His Book: "But most of you were averse to the truth.""

Then 'Ubaydullah ibn Abī Rāfī' reported the event to 'Ali (a.s.). He said: "By God, if I remain safe and sound I will take them to the bright path. May God kill ibn al-'Āṣ! He found out from the words I said yesterday that I meant him and his companions --the ones who are among the perished."

He [Abū Ja'far] said: "While people gathered in the mosque after dawn, Ṭalḥa and Zubair entered and sat in a corner away from 'Ali (a.s.). Then Marwān, Sa'īd and Ibn Zubair arrived and sat next to the two. Later on, a group of Quraysh joined them, and they whispered together for a while.

1. i.e., he was indirectly addressing us.
2. Qur'ān, 43:78.
فوجئت إلى علي، فقال: يا أبا الحسن، إن الله قد وترتنا جميعًا، أما أنا فقتلته
أبي يوم بدرس، وحدثت أختي يوم الدار بالأسمر، وأنا سعيد. فقتلته أباه يوم
في الحرب وكان يتره قريشي، وأنا مروان فقتلته أباه عند عشان إذ ضعفت إليه،
وتحين إخوتي وكفراؤك من بني عبد مناف، ونحن نبايعك اليوم على أن تضع عيناً
ما أصبت منه في أيام عشان، وأن تقتل قتلته، وإذا أن خففت تركناك قالنتما
بالشام.

فقال: أما ما ذكرتم بن وتره إياكم فاهلته وتقركم، وأنا وضعي عنكم ما أصبت.
قلت قلني أن أضع حسن الله عنكم ولا عن غيركم، وأنا قلتي قتلة عشان فلو لبني
قتلتم اليوم لقتلتهم أمسي، ولكنكم علي إن خفتمون أن أرمكم وإن خفتم أن
أستركم.

فقيام الوالي إلى أصحابه فحضتهم، وافترقوا على إظهار العدوة وإنشاع الخلاف.
فقال ظهير ذلك من أمرهم، قال عباس بن ياسر لأصحابه: قوموا بنا إلى هؤلاء النمر من
إخوانيهم فإنه قد بلغنا عنهم وزأينا منهم ما كره من الخلاف والطعن على إمامهم،
ونحن لا نجعل أهل الجنيه بينهم وبين الزبير والأعيان العلاج. يعني طلبنا...
فقام أبو الحسن وعفـر وأبو أبوب وسـئل بن حبيب وجماهـرهم معهم، فدلوا على
علي فقالوا: يا أمير المؤمنين انظر في أمرك واعتبر قومك هذا الحي بين قريشي،
فالله قد تصبوا عهدكم وأخلفوا وعدك، وقد دعوتكم في السخر إلى رفضكم، هداكم الله
إلى شبك، وذلك لا يدركم كرها الأسوأ وفقدوا الأثر، ولا أنتم بينين وبين الأعاجم
أنكروا واستشاروا علواً وعظموه، وانتظروا الطلب بيدم عشان فرقة للجميعة
وننا لنا لاهل الصلاة، فرأيكم!

1. وتلت الرجل إذا قلت له قنبلة وأخذته له مالاً (النور العبذر، ج 5 ص 274).
After that, Walid ibn ‘Aqaba stood up, went close to ‘Ali (a.s.) and said: “O Abū al-Ḥasan! You cut us from our near of kin (ruined us all). As for me, you killed my father in the battle of Badr so painfully and humiliated my brother in the event of Yawm al-Dār. As for Saʿīd, you killed his father in the battle of Badr while he was a warrior of the tribe of Quraysh. As for Marwān, you humiliated his father in front of ‘Uthmān when ‘Uthmān called and joined him to himself, even though we are your brothers and peers from among the children of ‘Abd Manāf. Today, we swear allegiance to you on the condition that you let us keep the possessions left to us from the time of ‘Uthmān and that you kill the murderers of ‘Uthmān. In truth, if we fear you, we will abandon you and join the people of Shām.”

Then ‘Ali (a.s.) said: “As for your saying that I have killed your near of kin (ruined you all), the Truth [God] did so to you (you deserved it); as for letting you keep your possessions, it is not permissible for me to dispense to you and others with the rights of God; as for killing the murderers of ‘Uthmān, if it were incumbent on me to do it, I would kill them yesterday. However, it is your right upon me that if you fear me I will provide you with security, and if I fear you I should send you away.”

Walid stood up and talked to his companions. Then they scattered around with the intention to express their hostility and to spread opposition. Once their hostility became evident, ‘Ammār ibn Yāsir said to his companions: “Make a move to go to these few brothers of yours, as we heard their opposition and accusations toward their leader. Verily, the tyrants have penetrated among them and Zubair and the left-handed rebel, i.e., Talha.”

Abū Haytham, ‘Ammār, Abū Ayyūb, Sahl ibn Ḥunaif and another group with them stood up and went to ‘Ali (a.s.) and said: “O Commander of the Faithful! See into your affair and reprimand this group from Quraysh, since they have broken up their allegiance and promise to you and they have secretly called us to abandon you—may God make you successful on your path. The reason is that they do not like leadership and have no longer the spirit of following. When you treated the Arabs and the non-Arabs equally, they turned their back on you, maintained a liaison with your enemy and revered him, bringing up the vengeance for the murder of ‘Uthmān in order to create disunity among Muslims and coalition among the misguided. Now, whatever you say!”
فخرج على عصر المسجد وصعد المنبر مرتدية يطاً مثيراً بصرى قطريًّا،
مثلكاً سنيفاً مغطكاً على قوس، فقال:
أما بعد، فإذا تمحى الله زيننا وإلينا وويلنا وويلي النعمة علينا، الذي أصبحت نعمة
علينا ظاهرة وباطنة، إمتنانا منه بخير حول منا ولا قوة، ليبلغنا أنكراك أم تذكر فنحن
شكرًا شدة ومن كفر عدبة، فأفضل الناس عند الله منزلة وأقرههم من الله وسيلة
أطروحتهم لأمره، وأعملهم بطاعة، وأتبعهم لرسوله، وأحياءهم لكتابه، ليست
لأحد عندنا فصل إلا بطاعة الله وطاعة الرسول. هذا كتاب الله بين أظهورنا، ودعه
رسول الله وسبرته فينا، لا يجعل ذلك إلا جاهل عابد عن الحق متكور، قال الله تعالى:
"فأيها الناس إنا خلقتمكم من ذكر وأنثى وجعلناكم شعوبًا فلا تفاصّلوا إن
أكبركم عند الله أتقينكم". 1

فم صح باعل صوريه: أطيعوا الله وأطيعوا الرسول فإن توليتم فإن الله لا يحب الكافرين.

ثم قال: يا معتمر المهاجرين والأنصار، أتوبن على الله ورسوله بإسلامكم بل الله
يعلم عليكم أن هداكم لله ياب Satan إن كتبت صيدان 2
ثم قال: أيا أبو الحسن - وكان يقوله إذا غضب - فمياً قال: ألا إن هذه الدنيا التي
أصحابنا منونها وترغعون فيها، وأصبحت تغضبكم وتضربكم، ليست يداكم ولا
منزلكم الذي خلقتم له، فلا تعركم فقد خطر لكمها، واستيقظتم على الله عليكم
بالصبر لانفزعكم على طاعة الله والذل وكبحكم جل تناؤه، فاما هذا الفيء فليس
لأحد على أحد فيه أثر، وقد قرع الله من قسمه فهو مال الله، واسم عباد الله.

1 الحجرات: 13
2 إشارة إلى الآية 32 من سورة آل عمران.
‘Ali (a.s.) came out [of his house] and ascended the pulpit, wearing a colorless shirt, clad in a Qatari coverlet with a sword fastened on his waist and leaning on a bow. He said: “We praise God, our Lord, our God, our Protector, and our Benefactor; the One who granted us His apparent and unseen blessings as His favor to us without our power and ability, in order to test us [to see] whether we are grateful or ungrateful. He who is grateful will receive more [blessings], and the one who is ungrateful will be punished. [Thus] The best of people in the sight of Allah in status and the closest of them to Him through their deeds are the most submissive to His commands, the most committed to obeying Him, the most obedient to the sunna of His Messenger, and the most active in reviving the Qur’an. Nobody is superior in our view except by obedience to God and His Messenger. Here is the Book of God among us, and the covenant and the sira [conduct and teachings] of the Messenger of God before us. No one is unaware of this fact but the ignorant defiant and denier of Truth. God Almighty says: “O mankind! Indeed we created you from a male and a female, and made you nations and tribes that you may identify with one another. Indeed the noblest of you in the sight of Allah is the most God-fearing among you.”

He then called out in a loud voice: “Obey Allah and the Apostle, but if they turn away, indeed Allah does not like the faithless.”

He then said: “O group of Muhajirin and Ansār! Do you count it as a favor to Allah that you have embraced Islam. Say, ‘Do not count it as a favor to me your embracing of Islam. Rather it is Allah who has done you a favor in that He has guided you to faith, should you be truthful.”

After that he said” “I am Abū al-Hasan!” (He would utter this statement when in a fury.) Then he said: “Let it be known that this world that you desire and seek after and is the cause of your anger and happiness is not your home or your station for which you were created. So let it not deceive you! I have warned you against it. Seek the completion of God’s favor on you by exercising endurance in His obedience and humility before His commands, glorified be His praise.”

“In these assets, there is no superiority for any person over the other. These are the assets of God who has commanded to be divided and you are Muslims the servants of God, and this is the

2. Qur’an, 3:32.
المسلمون، وهذا كتاب لله ﷺ أقرنا ولته أسلمتنا، وعهدنا بين أهلهنا، فمن لم يرض به فليتبع كيف شاء، فإن العامل يطاع الله والحاكم يحكم الله لا وحشة عليه.

ثم نزل علينا المنتر ففصل ركعتين، ثم بعث عيناب يبنيس بن ياسر وعبد الرحمن بن جسل السعد إلى طلحة والزبير وهما في ناحية المسجد، فأتياهما فدعواهما فقاما حتى جلبنا إليه.

قال: نسدنك لنا الله خل قلبيك طابعين للبيعة، ودعوتان إلى إلها وآنا كارد لها؟

قال: نعم.

قال: غير مخبرين ولا مقسرين، فأسلمتنا لي بيعتكما وأطيعتاني عهدتكم.

قال: نعم.

قال: ما دعقوم تعود إلى ما أرى؟

قال: أعطيناك بيعتنا على ألا تقضي الأمور ولا تقطعها دوننا، وأن تشتهرنا في كل أمر ولا تستبد بذلتك علينا، ولننا من الفضل على غنينا ما قد علمنا، فأعتنتمتفصيم الفهم وتقطع الأمر، وتقضى الحكم، فعقر مشارينا ولا علمتنا.

قال: لقد قضمتا يسيراً وأرجأتتما كثيراً، فاستغفرنا الله يغفر لكما. أ لا تخيريني، أ دعمنك عن حق وجوب لكما فظلمتكم إنا؟

قال: معاً الله!

قال: فهل استأثرت من هذا المال ليقضي بيتي؟

قال: معاً الله!

قال: أوقع حكم أو حقاً لأخيك عن المسلمين ف حنهلة أو ضعفت عنه؟

قال: معاً الله!

قال: قلنا الذي كرهنا عن أمري حتى زالاي يخلفي؟
Book of God to which we have admitted and surrendered. It is the covenant of our Prophet among us. Whoever is not content with it then let him go to wherever he wishes, for there is no fear for him who practices obedience to God and who judges according to God’s commands.”

He then descended from the pulpit and performed two rak’as of prayers. He then sent ‘Ammār ibn Yāsir and ‘Abd al-Rahmān ibn Ḥisl al-Qurashi for Ṭalḥa and Zubair who were sitting in a corner of the mosque. They went to Ṭalḥa and Zubair and called them to ‘Ali (a.s.). They rose, went to ‘Ali (a.s.) and sat next to him.

‘Ali (a.s.) told them: “I swear you by God, did you not come to me obediently for allegiance and asked me for it, whereas I was reluctant towards it?”

They said: “Yes.”

He said: “Wasn’t it that you swore your allegiance to me and entrusted your covenant to me without force and compulsion?”

They said: “Yes.”

He said: “So what has made you to do such things?”

They said: “We swore allegiance to you on the condition that you do not do anything without our view, consult with us in all affairs and do not rule over us arbitrarily. Our superiority over others is evident to you. Then why do you divide properties, make decisions and do all these without consulting and informing us?”

‘Ali (a.s.) said: “You protested against minor things but left out many other things. Seek God’s forgiveness and He will forgive you. Tell me whether I prevented you from a right that was yours and wronged you thereby?”

They said: “God forbid!”

He said: “Did I choose anything for myself from these assets?”

They said: “God forbid!”

He said: “Has anything happened concerning the rights of any of the Muslims or a precept [of the Faith] that I am unaware of or failed in?”

They said: “God forbid!”

He said: “So what work of mine do you dislike that made you decide to oppose me?”
قالاً: خلائق الله علیه نبی الخطاب في القسم، فإنّه جعلت حقنا في القسم كحق
غورنا، وسوّيتن بيتنا وبيين من لا يعبدها فيها، أطاع الله تعالى علينا بإسياقتنا ورماجنا
والله تعالى يحبينا ورحبنا، وظهرت علينا دعوتنا، وأخذنا قسرا قهرنا يبنى لا يرى
الإسلام إلا كرها.
فقال: فأما ما ذكرناه من الاستشارة يكناها الله تعالى ما كانت لي في الولاية زغبة
ولكنهم دعوا عيوني إليها وجعلتموني عليها، فأعتقت أن أزركم فلم تختلف الأنف، لاتقا
أقضت في نظرت في كتاب الله ونحو رسوله فأمسقت ما ذل لي علي خبي واتبعته، ولم
أحتج إلى آرائكم فيها إلا أن أغركم، وقوفت حكيم ليس في كتاب الله يباني ولا في
النسبة برها، واحتاج إلى المشاوره فيه لما أراك فيه.
وأما القسم والأسوة، فإن ذلك أمر لم أنحكم فيه بادي، قد وجدت أنا وأنت
رسول الله عليه السلام يحكم بذلك، وكتب الله ناطق به، وهو الكتاب الذي لا يأتيه الباطل
من بين يديه ولا من خليفي تبرئ من حكيم جميل.
وأما قولكم: جعلت فيها وما أفادتها سيوفنا ورماجنا سواء بيننا وبين غيرنا،
فقدننا سبق إلى الإسلام قوم وضروة يسيوفهم ورماجهم فلم يعفواهم
رسول الله في القسم ولا أثرهم بالسيوف، والله سبحانه موف النبي والمجاهد
يوم القيامة أعاهم، وليس لكم والله على ولا يغريكم إلا هذا، أخذ الله يفدرنا
واقفوكم إلى الحق وأفتتموا وإياكم الصبر، فهكذا قال: رحم الله الأمر رأى حقا فعان
عليه، ورأى جوابا لله، وكان عونا لله على من خالفه.
قال الشيخنا أبو جعفر: وقد رُوي أنهم قالا له وقت البعثة: لا يبيغك على
أنا شكرك في هذا الأمر. فقال لهما: لا، ولكني شريك في الفيء، لا أستأثر عليك.
They said: “You divide the property in a different way from that of 'Umar ibn Khattāb; you allotted the same portion to us as others, treating us and those who are not like us as equal in the spoils that God granted to us under the protection of our swords and our lances, and we laid our hand on them, on foot and on horseback and took them back by force and compulsion from those who did not surrender to Islam except by force.”

‘Ali (a.s.) said: “As regards what you said about consulting with you, I swear by God that I was not inclined to rule. You called me to it and appointed me therein. I feared that if I would refuse your proposal, disunity would arise among the nation. So when the government came to me, I looked through the Book of God and the traditions of his Messenger and did what they guided me to do. I followed that [guidance] and I did not need your opinions or any other’s. If something happens that is not stated in the Book of God and whose proof is not present in the traditions and requires consultation, I will of course consult you.”

“As for dividing [property] and not acting according to the way of the caliphs, verily, it is not something I have initially passed a ruling about; but you and I saw that the Messenger of God did so and the Book of God to which falsehood has no access from neither front (now) nor back (in future) and is sent by God the Most Wise and the Most Praised also orders such.”

“As for my dividing the spoils gained by swords and lances among you and others equally, in the past there were also a group who were precedent over others in Islam who contributed to it by their swords and lances, but the Messenger of God did not give them priority in dividing the spoils and did not grant them any advantages for their precedence in faith. Of course, God Almighty will reward the pioneers and the fighters on the Day of Resurrection. By God, you and others do not have anything beyond this with me. May God guide our hearts and yours toward the Truth and inspire patience and forbearance in all of us!”

Then he said, “May God have mercy on the person who sees the truth and supports it, and when he sees the wrong, rejects it and he who helps the truth against who is on the wrong.”

[Ibn Abī al-Hadid says,] Our master Abu Ja’far said: “It is reported that Talha and Zubair have said at the time of allegiance: ‘We swear allegiance to you on the condition that we participate in the government with you.” But ‘Ali (a.s.) replied to them: “No, but you will share the spoils with me. I shall not prefer anyone of you over the others or over a slave for a dirham
ولا على عبد حنيبي جمعًا، بيدهم فما دونه، لا أنا ولا ولايائي هذان، فإن أنفسه إلا
لطف الشمكة، فألقيا عوران في عند الغمر والفاتحة، لا عند الفوز والإستقامة.
 قال أبو جعفر: فاشترطنا ما لا يجوز في عقد الأمانتي، وشرطنا هما ما يجيب في
الدين والشريعة.
قال: وقد روي أيضاً أن الزبير قال في ملاً من الناس: هذا جزاؤنا من علمنا فعن
له في أمير عثمان حتى قتيل، فقلت بلغت بنما أراد جعل قوتنا من كنا قوة. وقال طلحة
ما اللوم إلا علينا، كنا معه أهل الشورى ك ثقة فكرهه أخذناه، يعني سعداً، وبإبناء
فأعطيناهما ما في أديتنا وستعنا ما في نيد، فأصبحنا قد أخطتنا اليوم ما زوجنناه أسوأ،
ولا نرجع غداً ما أخطأنا اليوم.
فإن قلت: فإن أبا بكر قسم بالسواء، كل قسمه أمير المؤمنين، ولم ينكروا ذلك
كما أنكره أبى أمير المؤمنين، ما الفرق بين الحالتين؟
قلت: إن أبا بكر قسم مختبئاً لقسم رسول الله ﷺ، فلما ولى عمر الخلافة فقصل
قوماً على قوم أبلغوا ذلك وتسوا ثلث القسمة الأولى، وطلبت أيام عمر، وأشربت
فلوهم محب المال وكثرة الغطا، وإنما الذين استمروا فقيعوا ومرضوا على التناغم،
ولم يخطر لأحد من الفريقين أنه أن هذه الحال ستتقبض أو تتغير يوجه ما، فلما ولي
عثمان أجزى الأمر على ما كان عمر يجريه، فازداد وثوى القوم بذلك، ومن أثب أمر
شق عليهم فرقة، وتغيير العادة فيه، فلما ولي أمير المؤمنين، أراد أن يرد الأمر إلى ما
كان في أيام رسول الله ﷺ وأبي بكر، وقد نيب ذلك ورفض وتحت بين الزمانين

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1. الإجذاع: قطع الألف والأذن والشفة، وهو بالألف أخص إذا أطلق غلب عليه (النهية: ج1 ص246).
2. كذا في المصدر، الصحيح: "الإمام."
or anything less than that. Neither I nor these two children of mine will do that. If you insist on participation, you will be my companions at the time of [my] weakness and need, not at the time of strength and resistance."

Abū Ja‘far says: "They put conditions that were not legitimate in the 'agreement of trusteeship' (‘aqd al-Amāna)\(^1\), and he set conditions that were necessary in religion and law.

It is reported that Zubair shouted from among the crowd: "This is our reward from 'Ali! In the event of 'Uthmān, we rose up in his favor until he was killed and when he attained his goal with our help, he placed our inferiors above us."

Talḥa said: "We deserve reproach. We were in a council of three people; one of us, being Sa‘d, disagreed, but we two swore allegiance to him. What we had we left at his disposal and he withheld from us what he had in his possession. Today, we see yesterday’s hopes gone with the wind and hold out no hope of tomorrow because of today’s faults."

[Ibn Abī al-Hadīd goes on to say] "If you say: ‘Abu Bakr also made divisions equally but nobody objected to him as they did in the time of the Commander of the Faithful, then what is the difference between these two eras?” I would answer: ‘Abu Bakr divided the assets equally following the Messenger of God (s.a.w.). When ‘Umar became a caliph and preferred one group to another, this turned into a habit and previous manners were forgotten, and ‘Umar’s government lasted too long. Avarice and extravagance overwhelmed people’s hearts and the oppressed began to practice contentedness and they got used to it. There was no assumption for any of the two classes that this situation would change. When ‘Uthmān took over the caliphate, he followed the footsteps of ‘Umar in running the state. Thus people’s trust in this way of ruling increased and it is hard to change what people are accustomed to.

So, when the Commander of the Faithful took up the government, he was determined to bring the way of government back to the way it was during the time of the Messenger of God and Abū Bakr, a way which had remained forgotten and unpracticed.

\(^1\) The original text (Sharh Nahj al-Balāghah) has it as Amāna (trust), however, the right word is imāma (leadership) which is more pertinent as per its context.
63. الإمام عليٰ رضي الله عنه - في أول خطبة خطبها بعد نبأ الناس له على الأمر، وذلك بعد قتل عثمان: أما بعد، فلا ترعين مرجع إلا على نفسه، بل عين الجزية من الناز أمانة، ساعته، وطالب برجوع، ومطر في النار، ثلاثاً، واثنان: ملك طار بجانب فيه، فبقي أحد الله يقضاءه، لا سادس.

هلك من أذى، ورمى من اقتضى، السام يسيئ الشهال مضلة، والوسطى الجادة، منهج عليه باقي الكتاب والسنة وآثار النبوة.

إن الله تعالى دأوا هذه الأمة بدوانين: السوط والسيف، لا هواة عند الإمام، فاستروا يبنوته، وأصلحوا فيها بنوته، وأنموته من ورائه، من أبدى صفحته للفتح هكذا.

قد كانت أمور لم تكونوا عندي فيها معدورين، أما إنني لئن أشاء أن أقول لفت.

علق الله علها سلف، سيب الرجلان، وقام الثالث كالغراب هيئة بطنها، وبلة لئن فص جناحاء وقطع رأسه لكان خيراً له.

أنظروا فإن أدركتم فأنكروا، وإن عرفتم قبادروا، حق وباطل وليكول أهل، وليين أمر، الباطل لقديماً فقلل، وليين قل الحق فللما وله، ولقد ما أدبر شيء فقابلل، وليين أمر الشيء: كل وضم (السان العرب: ج 4 ص 31).
Chapter Two: The Reforms of Imām 'Ali (a.s.)

for twenty two years. Therefore this change was intolerable for people. They disliked it and saw it too heavy for them to bear, to the extent that it was followed by the breaking of allegiance and disobedience, and God has His own decrees and He carries them out."

63. **Imām 'Ali (a.s.)**—in his first sermon after the people’s allegiance to him following the assassination of 'Uthmān: “Now, be aware, nobody should care about anyone else except himself; one before whose eyes is the fire of Hell is distracted from Paradise [by thinking of the Hell]. There are three groups [of people]: the hard-working struggler, the hopeful seeker, and the neglectful whose place is in the Fire. There are two other groups: the angel who flies by two wings and a prophet whom God supports. There is no sixth.”

“Perished is he who claims, and he who plunges into (doubts) will tumble; both the right and the left are misleading and the middle way is the [right] Path; the Path on which are the Qur’ān, the sunna and the traces of Prophethood.”

“God has cured [the pains of] this nation by two medicines: the whip and the sword. The imām is to have no leniency [towards wrong-doings], so hide in your houses and improve yourselves. Repentance is behind you. The one who rises to battle against the truth will be destroyed.”

“There were things that took place wherein you are not excused for in my view and if I wanted to state them, I would. May God forgive what has occurred! Those two men left and the third one rose like a raven whose only concern is its belly. Woe on him! It would be better for him if his wings were clipped and his head cut off.

“Look (and listen carefully)! If you have not believed then deny, but if you recognize, then take action. There is right and wrong and there are followers for each. If wrong dominates, it has always happened so in the past, and if truth goes down, that may one day gain power even though insignificant. It seldom happens that a thing that lags behind comes forward. If you return to

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2. Evidently, the Imām (a.s.) means special situations, as his other words in confrontation with people and also his practical way of life refer to this point. [The Author]
بُعِّضَت إِلَيْكُمْ نُورُّكُمْ إِنْكُمْ لَسَعْداء، وَإِنْ لَأَخْشَى أنَّ تَكُونُوا فِي فَتْرَةٍ، وَمَا عَلِيّ إِلَّا الْإِجْهَادُ.

أَلَّا إِنَّ آبَارًا عَزِيزَة وَأَطَابِيْبٌ أَعْمَلُتُوْنَى، أَحْلَمُ الْناَسِ صَيْغَارًا، وَأَعْلَمُ الْسَّامِ كِيَارًا،

أَلَّا وَإِنَّا أُهِلْ بِبَيْتٍ مِنْ عِلْمِ اللَّهِ عَلَمْنَا، وَيَحْكُمُ اللَّهُ حَكْمَانَا، وَيَقْوِلُ صَادِقٌ أَخْدُنَا، فَإِنَّ

تَبَعْنَا آئِرًا يَتَبَهَّدُونَا بِبِتَانَتِهِنَا، وَإِنَّ لَمْ تَقْطَعْنَا بِيَكْلَكُمُ اللَّهُ بِأَيْدِينَا، مَعْنَا رَأْيَةُ الْحَقَّ، فَمِن

تَبَعْهَا جَنَّةٌ، وَمِنْ نَأْخُرِ عَنْهَا غَرْقٌ، أَلَّا وَبِنَا نَدْرُكُ بِرَّةٌ كَلَّ مُؤْمِنٍ، وَبِنَا نَقْلُ رَبِّهَا

الْدُّلْ انَأَمَاكُمْ، وَبِنَا نَقْلُ لاَ بِكْمُ، وَبِنَا نَقْلُ لاَ بِكْمُ. !

64. عَنْهُ : اَنْمِ كَلَاهُمَا لَا يَبْعَثُ في الْمَدِينةَ : ذَكَرَنِي يَا أَقُولُ زَهِيْتَهُ، وَأَنَا يَا رَعْمُي، إِنْ مِن

صَرْحَةُ اللهَ الْعَبْرَاي بَيْن يَدَيْهِ مِنْ المَلَائِكَاتِ، حَجْرَةُ الْقَرَأةُ عَنْ تَفْعَلَيْنَ السَّيِّدَاتِ، أَلَّا

وَإِنَّ بِيَكْلَكُمْ قدَ عَدَّتْ كَفْهَتِيْنِ يَوْمَ يَتَقَلَّبُ اللهُ نَيْبُهُ، وَالْمَهْدَيْنِ يَتَقَلَّبُ النَّبِيّ، وَالْمَهْدَيْنِ يَتَقَلَّبُ الْبَلَّاءَ، وَلِتَغْلَبَنِ عَرْبَيْنِ، وَلِتَتَسَافَ النَّعَطُوْنِ سَيْفُهُمَا، وَلِتَقَطَّرُ النَّبِيّ

وَالْيَعْلَمُ أَسْفَلُهُمْ، وَلِيَصْفَرُنَّ سَيْفُهُمَا كَانُوا قَصُورًا، وَلِيَقْطَرُنَّ سَيْفُهُمَا كَانُوا سَبِيقًا، وَالْيَعْلَمُ أَسْفَلُهُمْ، وَلِيَصْفَرُنَّ سَيْفُهُمَا كَانُوا قَصُورًا، وَلِتَقَطَّرُنَّ سَيْفُهُمَا كَانُوا سَبِيقًا,

وَاللَّهِ مَا كَثَبَ وَشَمَتْهُ، وَلَا كَذَّبَ كَذَّبّهُ، وَلَقَدْ كَسَبَّ هَذَا الْقَمَامُ وَهَذَا الْيَوْمُ، أَلَا

وَإِنَّ الْحَامِلَةِ خُلِقَتْ مُحْمَلَهُ عَلَيْهَا أَحْلَمُهَا، وَخُلِقَتْ جَمِيعُهَا، فَقُضِّحَتْ بِيَمِّهِ فِي النَّارِ

أَلَا وَإِنَّ النَّجَّارَيْنِ مَطَابًا دَلْلٌ، مَحْلٍ عَلَيْهَا أَحْلَمُهَا، وَأَعْطَا أَرْضَهَا، فَأَوْرَزُهُمَا المِنْجَةُ. حَقًّا
Yourselves (your senses), you will become fortunate. I fear that you remain in laxity; I have no other duty but to be diligent."

"Let it be known that the pious of my family and the pure ones of them are the most tolerant in childhood and the most knowledgeable in adulthood. Let it be known that we are the household that have acquired our knowledge from the Divine Knowledge, we rule by Divine Command and we are committed to the sayings of a truthful person. If you follow our signs, you will be guided by our insight; otherwise Allah will destroy you with our hands. The banner of Truth is with us. Those who follow it will reach [us] and those who turn their back on it will perish."

"Let it be known that through us the failings of the faithful will be made up for and through us the loop of humiliation will be removed from your necks. It [Guidance] begins by us, rather than by you and it ends by us, rather than by you."\(^1\)

64. **Imām 'Ali (a.s.)** – from what he said when he was sworn allegiance to in Madīna: "I take the responsibility for what I say and I am answerable for it. He who takes lessons from (God’s) punishments that afflicted the people in the past is prevented by piety from falling into doubts."

"Be aware that the same test and trouble which existed when the Prophet (s.a.w.) was first sent has returned. By Him who sent the Prophet with truth you will be severely tested, bitterly sieved as a thing that is sieved, and fully mixed as by spooning in a cooking pot until your low persons become high and high ones become low and those who were ahead shall remain behind."

"By God, I have neither concealed a single word nor spoken any lie, and I had been informed of this event and of this time. Beware that sins are like unruly horses on which their riders have been placed and their reins have been let loose so that they would jump with them into Hell. Indeed, piety is like trained horses on which the riders have been placed with the reins in their hands to take them to the Heaven."

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وابطل، وليكَ أهله، فلَمّا أمر الباطل أطْلُ اقتِلِ، وليمّ قَل القلب قَرْبًا وليّ، ولقَّبَكَ أبْتَ بّ ويّ، فأقتِلِ!

65. عنه: من كلام نبه بعددًا بويع بالخليفة، وقد قال له: قومي من الصحابة: لو عاقبت قومًا يمن أنجلت على عيان؟! يا أميرًا! إن لست أجِال متافعين، ولكن كيف في يقُرّر والقوم المجتهدون على حقّ شكوكهم، يملكوننا ولا نملكونهم؟! وها نحنُ قد نازلَ بعضهم عبد الله، والقُلُوب لعليهم أعرابكم، وهم يخلّلونك بسُوءَكَنكم ما شاؤوا، وهل ترون موضعًا لقدّرته على شيءٍ تفرونونه! إن هذا الأمر أمير جاهليّة. وإن ليوالِي القوم مادَةً. إن الناس من هذا الأمر - إذا حرك - على أمور: فرقةً ترى ما تكون، وفرقةً ترى ما لا ترون، وفرقةً لا ترى هذا ولا ذلك، فأشاروا حتى بهذا الناس، وتفتح القلوب مواقفها، وتؤخذ الحقائق مسمحة، فأخذوها عيني، وانفردوا وذا، وتأتيكم به أمرٍ، ولا تفعلي فنَفعُ تفضيض قوة، وتسبّط منه، وتورث ونها وذلة.

وسأخّيك الأمر ما استمثّك، وإذا لم أجدُ بدًا فأخير الدواء الثاني.

1: نهج البلاغة: الخاتمة 16، الكافي: ج 8 ص 67 ح 23 عن علي بن رباح ويعقوب السراج عن الإمام الصادق عنه. ووفق من كلامه فأتي على بثبأة وراح فيه: وفتحت لهم أبوابها ووجدوا رجلا وطليها وقيلها، ادخلوها سلام أمين. ألا وقد سبقني إلى هذا الأمر من لم أشركه فيه ومن لم أبه له ومن ليس له منه نوبة إلا يبني بيعث، ألا ولا بنيّ بعد.

2: أشرف نفسه على شفا جرب هار فائم حه في نار حهم بعد: فأورموهم الجنة.

3: قال الشهير الرشيدي: إن هذا الكلام الأدنى من مواضع الاستحسان ما لتبغ مواضع الاستحسان، وإن حظ العجب منه أكثر من حظ العجب به، وفيه مع الحال أني وصفنا - زواتنا من الفصاحية لا يقرون بها لسان ولا يقرون فيها إنسان ولا يعرف ما أنفل النصر في هذه الصناعة بقٍَٰ، وجري فيها على عرق، (و ما يعقلُها إلا الكذبون).

4: (العنقود: 43) (نهج البلاغة: ذي الخاتمة 16).

5: يقال: أشلوا عليه، إذا تجمعا ورآليهم (النهيّاء: ج 1 ص 282).

“There is right and there is wrong and there are followers for each. If wrong dominates, it has always been so in the past and if truth goes down, that too has often occurred. It seldom happens that a thing that is gone should return.”

65. Imām 'Ali (a.s.) – from what he said after being sworn allegiance to for the caliphate. Some people from among the companions of the Prophet (s.a.w.) said to him: “You should punish the people who assaulted Uthmān.” He (a.s.) answered: “O My brothers! I am not ignorant of what you know, but how do I have the power for it while those who assaulted him are in the height of their power? They have power over us and we do not have power over them.

They are those with whom your slaves have risen and the Bedouins have joined. They are now among you and harming you as they like. Do you see that you have any power to gain what you want? This is certainly an act of the pre-Islamic period (al-jahiliyya) and these people have still roots in that period. When the matter is taken up, people will have different views about it. One group will see as you do, but another will see what you do not see and there will be still another group who will be neither this way nor that way. Be patient till the people calm down and hearts settle in their places so that rights can be easily achieved for the people. Let me be calm, and see what comes to you from me [wait for my order]. Do not do anything that can shatter your power, weaken your strength and create feebleness and disgrace. I shall control this affair as far as possible [not resorting to a war], but if I find it necessary, the last treatment will of course be branding with a hot iron [through war].”

1. Nahj al-Balāghah, Sermon 16, al-Kāfī, vol. 8, p. 67, h. 23. It is quoted in al-Kāfī narrating from 'Ali ibn Ri'āb and Ya'qūb al-Sarrāj who have quoted this sermon from Imām al-Ṣādiq on the authority of 'Ali (a.s.), however, this book contains the additional statement as follows: “Doors of paradise were opened up to them and they scented its fragrance. It was said to them, ‘Enter you here in peace and security! Let it be known that he has preceded me in this affair whom I have not shared therein, to whom I have not given it (caliphate), and for whom there is no way to gain save through a prophet to be sent forth. However, there will be no Prophet after Muhammad (s.a.w.) (He got the position by usurpation) – [for that reason] he was placed on the brink of a collapsing bank, which collapses with him into the fire of hell. Sayyid al-Sharif al-Radi says: “In this small speech there is more beauty than can be appreciated, and excellence aroused by it is more than the appreciation accorded to it. Despite what we have stated it has so many aspects of eloquence that cannot be expressed nor can anyone reach its depth and no one can understand what I am saying unless one has attained this art and known its details.”” “...but no one grasps them except those who have knowledge.” Qur'an, 29:43.
2 / 2

عُرَّضَ عَلَى أُمِّيَّةُ عُثَامَانٍ عِنْيُوَّةُ الدِّينَاتِ خَلَّا أَيُّ مُوسِّيَّ النَّشِئِيِّ، كَلَّمَهُ فِي الْأَشْرَافِ فَأَفْرَكَهَا.

66. تاريخ اليعقوبي: عَرَّضَ عَلَى طَيِّبَةٍ عُثَامَانٍ عِنْيُوَّةُ الدِّينَاتِ خَلَّا أَيُّ مُوسِّيَّ النَّشِئِيِّ، كَلَّمَهُ فِي الْأَشْرَافِ فَأَفْرَكَهَا.

67. الاختصاص: إِجْمَاعُ النَّاسِ عَلَيْهِ سَلَّمَا، فَقَالَ اتْبَعُوا نَعْمَانًا تُمُشَّيْنَا، فَقَالَ الْمَهْرُوفُ: الْمَكْرُ وَالْخَيْرَةُ وَالْعَدْرُ فِي الْنَّارِ.

68. الأمالي للطوسي عن شيخهم: فَلَا بِوْيَعُ أميرُ الْمُؤْمِنِينَ عَلَيْهِ بُنِّ أَبِي طَالِبٍ، بِلِفْعَةِ آنَّ مُعاوِيةَ قَدْ تَوَفَّى عَنْ إِبْنِهِ الْبِيْعَةَ، فَقَالَ: يَا أَفْرَقْنَا عَلَى الْشَّامِ، فَأَهْلُ الْبَايْةِ الْمُحْرُورَةُ إِلَى إِمْرَاءِ الْمُؤْمِنِينَ. فَقَالَ اتْبَعُوا، فَقَالَ: قَدْ كَانَ مَنْ قَدْ كَانَ، فَكَوْلُهُ أَنَّ كَيْبَةٌ تَنْتَطَبُ عَيْنَاءُ الْأَمْرِ، فَمُعَلِّيَةُ فِي نَارٍ.

فَقَالَ كَيْبَةٌ: أَ تَنْتَنِي إِنَّيْ أَعْلَمُ بِهَا أَيْنَ تَكُونُ تُؤْلِيكَ إِلَى عَيْنَاهَا؟

فَقَالَ: لَا.

فَقَالَ: لَا تَسْأَ لِي اللَّهُ عَزَّ وَجَلَّ عَنْ تُؤْلِيكَ هَزَمَتُهُ عَلَى رَجْلِيْنَ مِنَ الْمُسْلِمِينَ لِيَلَّا سُوَادٌ أَبْدَأَهُمَا، مَا كَتَبْهَا مُحْذِرُ مَثَلَّهَا عَضْداً؟ فَلَكُنَّ أُدْهُ إِلَيْهِ وَأَذْدُعُهُ إِلَيْهِ مَا فِي يَدِيْهِ مِنَ الْحَقِّ، فَإِنَّ أَجَابَ نَفْجَلُ مِنَ الْمُسْلِمِينَ لَعَلَّهُمَا مَا يُقْرَأَ عَلَيْهِمَا، وَإِنِّي حَاكمَةُ إِلَّا اللَّهُ.

قَوْلُ المُعَلِّيَةُ وَهُوَا تَقُولُ: فَحَاِكِمَةُ إِذْنَ، وَأَنَا بَايِلَوَٰعُ

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1. تاريخ اليعقوبي: ج 2 ص 179.
2. الاختصاص: ج 150، بحار الأنوار: ج 40 ص 105.
3. الكهف: 51.
Dismissing 'Uthmān's Administrators

66. *Tārikh al-Ya'qūbi*: "Ali (a.s.) dismissed 'Uthmān's administrators from the cities, except Abū Mūsā al-Ash'ari whom Mālik al-Ashtar recommended, so he was kept in office."¹

67. *al-Ikhtisās*: "People gathered around 'Ali (a.s.) and said to him: "Appoint your opponents as governors and then dismiss them." 'Ali (a.s.) said: "Cheating, deception and treachery are in Fire."²

68. *Al-Amāli* —narrating from Sahīm: "When allegiance was sworn to the Commander of the Faithful 'Ali ibn Abī Ṭalib (a.s.), he was informed that Mu‘āwiya had refused to pledge allegiance and had said: "If he reinstalls me as governor of Shām and gives me back the responsibilities that 'Uthmān had assigned to me, I will swear allegiance to him."

After this, al-Mughayra came to the Commander of the Faithful and said: "O Commander of the Faithful! You know Mu‘āwiya very well and that the ruler before you appointed him as the governor of Shām. Appoint him with the same post so that the situation will not lose order, then if you happen to change your mind, dismiss him."

The Commander of the Faithful said: "O Mughayra! Do you guarantee my life in between his appointment and his dismissal?"

He said, "No."

'Ali (a.s.) said: "Would not God Almighty ever ask me how I installed him over two Muslims in the darkness of the night?" "...Nor do I take those who mislead as assistants."³ However, I will send for him and call him to what is with me from the Truth. If he complies, he is considered as a Muslim who has rights and duties like those of others, and if he refuses, I will complain of him to God."

Mughayra returned while saying: "Then complain of him", and recited:

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¹ *Tārikh al-Ya'qūbi*, vol. 2, p. 179.
³ Qur‘ān, 18: 51.
تأسست علياً في ابن حرب عن الصليبة.
وأما الصليبة عن الصليبة فإنها.
وقالوا لنا ما أخلص النصح غاليه.

تاريخ الطبري عن ابن عباس: دعا عثمان قاستعمل على الحج، فخرج إلى منتهى.
 فأتمته للناس الحج، وقرأ عليه كسب عثمان إليه، ثم قدمت المدينة وقد بوقع.
ليلي، فأقبلت في داره فوجدت المغيرة ببن شعبة مستخلصاً بها، فحسبت حتى نخرج بين
عبده، فقالت: ماذا قال ذلك هذا؟

قال: قال لي قبيل مولى هذى: أرسل إلى عبد الله بن عامر إلى معاوية ولى عمال.
وأصحابهم مسجاتهم على أصحابهم وبياؤون للناس، فإنهم يهددون البلاد.
ويسكنون الناس، فأقبلت ذلك على يوم تبكي وقررت: والله، لو كان ساعة من تجار.

لأجرت فيها زاوي، ولا وليت هؤلاء ولا مثلهم نولي.

فقال: ثم انصرف من عني، وأنا أعرف فيه أنه يرى أي خطيئة، ثم عاد إلى الآن.

قال: إن أشرت عليك أول مرة، قال لعلي، وأنا أرى أن تصنع الذي رأيت فتموه، وستصنعين بين تنقير، فقد كمني.

له، وهم أمون شروكة ما كان.

قال ابن عباس: قالت لي علي: أما المرة الأولى فقد تصححك، وأما المرة الأخيرة فقد.

وقت.
"I advised 'Ali about the son of Harb,
He rejected the advice and fate will not give him a second chance.
He did not accept my advice that I came to him with,
And that advice was sufficient for him.
Others said to him the best and most sincere of advices,
And I said to him that this advice is priceless."

69. Tārikh al-Tabarî—narrating from Ibn 'Abbâs: "Uthmân summoned me and appointed me in charge of Hajj pilgrimage. I left for Mecca and prepared the people’s affairs for the Hajj pilgrimage and read 'Uthmân’s letter to them. I then returned to Madîna and 'Ali (a.s.) was sworn allegiance to, so I went to his house and I found al-Mughayra ibn Shu'ba who was meeting him privately. I was kept at the door until al-Mughayra came out and I asked him: 'What did this person [al-Mughayra] say to you?'
The Imam said: 'He has said to me more than once before: "Send letters to 'Abdullah ibn 'Amir, Mu'âwiya and to the agents of 'Uthmân and reinstall them to their previous posts so that they would be able to let people swear allegiance to you. They can convince the people and calm down the towns." I rejected his proposal from that day and said: "By God, if there is only one hour left of my life, I will make attempt to maintain my notions and I will never give authority to these people or let anyone like them to enter the government."

He ['Ali] (a.s.) then said: "So, he [al-Mughayra] then left me and I knew that he believed that I was wrong, until he came to me again this time and said: "I gave advice to you the previous time and you rejected it, now I have come with another proposition that you do as you wish and dismiss them and seek the help of your trusted figures. Sufficient is God and these people have become weaker than ever before."

Ibn 'Abbâs said: "I told 'Ali (a.s.): The first time he [al-Mughayra] gave advice to you, but in the second time he has betrayed you."

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2. It is stated in al-Kâmîl fi al-Târikh as follows: "I rejected his proposal and said; "I will not compromise in my faith and will not submit to disgrace in my actions."
قال لله عليٌّ: وَلِيْ تَصْحَبِني؟
قال ابن عباس: لأنك تعلم أن معاوية وأصحابه أهل دنيا فلم تكن لهما إِلَّا أَن يُبْيَبَوا
يَمُنَ وَيْلُ هَذَا الْأَمَرِ، وملت تعرَّبُوا بقولوا: أَخْذُ هَذَا الْأَمَرِ يُعْرَفُ شُورِيَّةً وَهُوُّ فَتْل صاحبنا، وَأَنْبُلُونَ عَلَيْكَ فَيُبْيَبَ عَلَيْكَ أَهْلُ الْشَّامِ وَأَهْلُ الْعَرَبِ، مَعَ أَنَّهُ
طَلُحَةُ وَالْبَزِيرُ أَن يُكَرَّ عَلَيْكَ.
فَقَالَ عَلِيٌّ: أَنَا مَا ذَكَّرْتُ هُنَاكَ بِمِنْ إِقَارَاٰرِهِمْ، فَوَلَّاهُ هُوَ أَن يُتَجَلَّى أَن هَذَا خَيْرَ فِي عَاجِلِ الدُّنْيَا لِإِسْتِسْلَالِهِ، وَأَنَّ الَّذِي كَلَّمَهُ مِنْ الْحَقِّ وَالْمَعْرُوفِ بِعَيْنِي عَلَيْهِنَّ قَوَالِهِ لَأُوْلَى
يَبْحَثُونَ أَهْدَا أَنْتَا، فَإِنْ أَقَبَلُوا فَذُلُّكَ خَيْرُ هُمْ، وَإِنْ أَقَبَلُوا أَنْتَا بِلَعْلَعُ السَّيِّفَ.
فَقَالَ أَبِي عُبَيْدَةَ: فَأَطْمَعُ وَأَدْخِلُ دَاوُزَ وَالْحَقِّ بِماْيَتُهُ وَأَعْلِقُ بَابَكَ عَلَيْكَ،
إِنَّ الْعَرَبِ تَجُوَّلُ جَوَّةٌ وَتَضْطَرِبُ وَلَا تُحْيَى عَلَيْكَ، فإِنَّهُ وَلَّاهُ أَنْ يَتَنَهَّى مَعْ هُؤُلَاءِ الْيَوْمِ لِيَحْمَلَ النَّاسُ دَمَّ عَهْدَانَ عَدَاً.
فَأَمْلَى عَلِيٌّ، فَقَالَ إِلَى عُبَيْدَةَ: يَسِيرُ إِلَى إِلَى الشَّامِ فَقِدَ وَلِتَبْكِيهَا.
فَقَالَ أَبِي عُبَيْدَةَ: مَا هَذَا يَتَأَرَّى، مَعَاوِيَةُ رَجُلٌ مِنْ بَنِي أَمْيَةٍ وَهُوُّ إِبْنُ عَمْ عُمَيْنَ وَعَامِلُهُ عَلَى الشَّامِ، وَلَسْتَ أَمْنًّا أَنْ يُقَضِّبَ عَنْتُقِيٍّ لِعَهْدَانَ أَوِّلَةَ مَا هُوُّ صَائِعٌ أَن
يَحْسَبُهُ فِي يَتَحَكَّمُ عَلَى.
فَقَالَ لَهُ عَلِيٌّ: وَلَمْ؟
فَقَالَ: لِقَرَآبِي مَا بَيِّنِي وَتِبْنِيَ، وَإِنْ كُلُّ مَا خَيْلَ عَلَيْكَ خَيْلٌ عَلِيٌّ، وَلَكِنْ اكْتُبْ إِلَى
مَعَاوِيَةٍ قَمْتُهُ وَعَدهُ.
فَأَمْلَى عَلِيٌّ وَقَالَ: وَلَّاهُ لَا كَانَ هُذَا أَيْدَاً.

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1. يَتَأَرَّى: يَلَبِّي بالْقَرَآبِ مِنْ الْمَدِينَةِ، مَهَا عِيْنَ وَغَضَرَ وَحَصْنٌ (الْتَفْوِيْمُ الْبَلَادُانَ: صَ.٨٨).
'Ali (a.s.) said to Ibn 'Abbās: "How did he give me advice?"

Ibn 'Abbās said: "You know that Muʿawiya and his companions are worldly oriented. If you reinstall them, they do not care who is running the government, and if you dismiss them, they will say: "He has taken the government without consultation and has killed our chief." They will stir up people against you and then the people of Shām and the people of Iraq will rise up against you, furthermore I am not sure that Talḥa and Zubair would (not return to you) and attack you."

'Ali (a.s.) said: "As for your recommendation to reinstall them, by God, I have no doubt that this will be helpful for improvement of the transient worldly life. But based on my commitment to the truth and according to my knowledge of the administrators of 'Uthmān, I swear by God that I would never appoint any one of them to the government. If they submit to this [situation], it would be better for them and if they turned their back, I will draw sword against them."

Ibn 'Abbās said: "Accept my words, enter your house, go to your properties in Yanbūʿ and close the door behind you, because the Arabs will make a move and then disperse and then you will find no one but yourself. By God, if you rise up with them today, they will impose on you the vengeance for the murder of 'Uthmān."

'Ali (a.s.) refused and said to Ibn 'Abbas: "Leave for Shām! I appointed you as the governor of that region."

Ibn 'Abbās said: "This is wrong. Muʿawiya is a man from the Umayyad tribe and is 'Uthmān's cousin and his administrator in the Shām region. I will not be safe from him beheading me in revenge for the murder of 'Uthmān, or at the least, he will imprison me or treat me in whatever way he wishes."

'Ali (a.s.) asked him: "Why?"

Ibn 'Abbās said: "Because of the kinship between you and me. Whatever He intends to impose upon you, will impose on me therefore send a letter to Muʿawiya and oblige him and make promises to him."

'Ali (a.s.) refused and said, "By God, this will never happen."

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1. A small town near Madīnah with springs and orchards.
70. شرح نهج البلاغة لأبي أبي الحديد ابن المدائني - في ذكر جليلي خضير فيه ابن عباس وصاحبته: معاوية. فقال المغيرة بن شعبة: أما والله لقد أشرت على علماً بالنصيحة فاتى رأيته، ومضى على علواه، فكانت العافية عليه لا لله وإلا لأحبست أن خلقته يقتدون بمعهجه.

فقال ابن عباس: كان وله أمير المؤمنين أعلم بهجته، وفعلاً، وفاعل أمره، وتصرف الأمور، من أن يقبل مشورتك فيها نهكما لله عنه، وعنف عن بي، قال سباحة: لا تجد قوماً يؤمنون بالله و البولم الأخير يبردون من خاذ الله و رسوله، وقال وفقه على ذكر مبين، وآية ملموسة: قوله تعالى: "أي ما كنت من جنود المؤمنين! ".

وهل كان يسوع عليه السلام أن يحكم في دماء المسلمين في عهد المؤمنين؟ من ليس يسامون عنه، ولا مؤمنون؟ في نفسه؟ مهبات هيبة! هو أعلمه ي jeste الله وسُبِّح رسوله أن يُبْعْث خلاف ما يظهر إلإ للنبي، ولا ت حين تقيه! مع وضوح الحق، وثوب الجنان، وكفارة النصارى، يッضي كالسيف المصلي في أمر الله، مُؤثِّراً لطاعة ربه، والتقوى على أوراء أهل الدنيا.

3 / 2

إِسْتِبَارًا أُمَّالًا بِيِّنَطِمْاللَّٰٰلَّٰلَّٰلـ

الإمام عليٌّ ﷺ - من كلام الله ﷲ فيها روْدَة على المسلمين من قطانع عشائر - والله ﷲ ﻟَوَ ﺮَجُدْ

قد تزوج يه النساء، وملك يه الإمام، تزودته، فإن في العدل سعة، ومن ضيق عليه

1. المجادلة: 22.
2. الكهف: 51.
3. شرح نهج البلاغة لأبي أبي الحديد، ج 6 ص 130، بحار الأنوار، ج 42 ص 170.
70. *Sharh Nahj al-Balāghah* – narrating from al-Maḍā’ini reporting on the meeting in which Ibn ‘Abbās and Mu‘āwiya were present: “al-Mughayra ibn Shu‘ba said: “Indeed, by God, I gave advice to ‘Ali (a.s.) and he preferred his own view and went on with his excessiveness which ended up to his loss rather than to his benefit and I suppose his people will follow his manner.”

Ibn ‘Abbās said: “By God, the Commander of the Faithful was more informed and aware of the various opinions, places of prudence and handling of situations than to accept your council in what God has forbidden and disapproved of. “You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle...”¹, and he informed you of the Clear Reminder [The Qur’an] and a recited verse, which is the saying of His Almighty: “...Nor do I take those who mislead as assistants.”²

Was it permissible for him to assign people who were not trustworthy and confidential to him, to the public treasury and life of the Muslims? Far from it! Far from it! He is too aware of divine obligations and the traditions of His Messenger to harbor in his heart contrary to what he expresses, unless for the sake of dissimulation (*taqiyya*) and there is no room for dissimulation here, with the clearness of the truth, stability of the hearts and large amount of companions! He moves on like an unsheathed sword towards implementing God’s commands, preferring obedience to his Lord and being God-fearing over the views of the worldly-minded.”³

### Refunding Public Assets

71. *Imām ‘Ali* (a.s.) –delivered when taking back the land grants made by ‘Uthmān: “By God, even if I had found that women were married by such money or slave-maids have been obtained by it, I would have returned it back because there is an expansiveness in justice and he who finds justice hard and

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1. Qur’an, 58: 22.
2. Qur’an, 18: 51.
العدل فأجتُوز عليه أضيقً.

72. شرح نهج البلاغة لابن أبي الحديد: هذه الخطبة ذكرها الكائني مروية مرفوعة إلى أبي صالح عن ابن عباس أن عليه خلَب، في اليوم الثاني من بيعة بالمدينة، فقال:

ألا إن كل قطيعة أقطعها عدوان، وكل مال أعطاه من مال الله، فهو م ردود في بيبي المال، فإن الحق القديم لا يبطله شيء، وله وجدته وقد تزوَّج به النساء، وفرق في البلدان، كردها إلى حاله؛ فإن في العدل سعة، ومن ضاقت عنه الحق فأجتوز عليه أضيقً.

وتفسير هذا الكلام أن الوالي إذا ضاقت عليه تدبرات أمره في العدل، فهيم في الجسور أضيق عليه؛ فإن الجائز في منظمة أن يمنع ويصعد عن جوره.

قل الكائني: لم أمرهم يكثر سلحاً وجد لعثمان في داره، وما تقوله يهعل المسلمون قضي، وأمر يقضي تجاب كانت في داره من إيلي الصدقة فقضيت، وأمر يقضي شريف وجرعه، وأمر الله يضر لسلاح وجد له لم يقاتل به المسلمون، وبالBackingField عن جميع أموالي النبي وجدت في داره وفي غير داره، وأمر أن ترجع الأمور التي أجاز بها عثمان حيث أصيبت أو أصيب أصحابها.

فبلغ ذلك عمرو بن العاصي، وكان بائدة باب أرض الشام، أناها حيث وقَّب الناس على عثمان فترته، فكتب إلى معاوية: ما كنت صائعاً فاصمع، إذ قتَّل ابن أبي طالب من كل مال تملكه كما تقتصر عن العصا جاهًا.

1. نهج البلاغة: الخالصة 15، الناقب لابن شهر أشرب: ج 2 ص 110، دعائم الإسلام: ج 1 ص 396، شرح الأحبار: ج 1 ص 373 ح 314 كلاماً نجواها.
2. شرح نهج البلاغة لابن أبي الحديد: ج 1 ص 269.
constricting should find it harder to deal with injustice.”

72. *Sharh Nahj al-Balaghah*—al-Kalbî has attributed this sermon in the form of a *marif‘a* tradition\(^2\) to Abū Šālih who has quoted it from Ibn ‘Abbās: “On the second day of his allegiance, ‘Ali (a.s.) gave a lecture in Madīna, saying:

“Verily, any land that ‘Uthmān has granted and any wealth from God’s property that he has given as gift will be taken back to the Public Treasury. Nothing nullifies the previous rights and if I find these properties, I will restore them to their rightful place, even if they were given as a marriage portion to women or distributed among cities because there is an expansiveness in justice and he who finds it hard to act justly should find it harder to deal with injustice.”

The interpretation of this statement is that: If it is hard for an administrator to manage affairs on the basis of justice, it would be harder for him to do it on the basis of injustice, for the unjust is always in a position that he might be prevented and averted from his injustice.

al-Kalbî said: “He [‘Ali] (a.s.) then ordered all the weapons stored in ‘Uthmān’s house which were used against the Muslims to be confiscated. He ordered that the camels that were at his house and were from the alms to be collected and they were seized. He (a.s.) also ordered that his sword and shield be confiscated, and he instructed that no action should be taken in regard to the weapons which were not used to fight against Muslims and also avoid taking hold of his properties whether in his house or in other places. He ordered that the assets given away by ‘Uthmān, wherever and with whomever they were, to be taken back.”

The news of this treatment reached ‘Amr ibn ‘Āṣ, who was in Ayla, in Shām, where he had fled to when people assaulted ‘Uthmān. He sent a letter [from there] to Mu‘awiya saying, “Do whatever you wish. The son of Abū Ṭalīb separated you from your wealth, just like the bark cut off from a walking stick.”\(^3\)

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2. *A hadîth* interrupted in its chain of transmission.
نَعَظَ بِعض الإضلاعِ

73. الإمام عليٰ: نَفَر قَدْ استَوَى قَدرَمَيْنِ من هَذَا الدِّينِ، فَغَيرُتُ أَشياءٍ.

74. الكافَّةُ عَنْ شُهَيْمَ بَنْ قِيسٍ: حَطَّبَ أمير المؤمنين ﷺ خَمِيدَ الله وأَثِنّى عَلَيْهِ، ثُمَّ صَلَّى عَلَى النَّبِيٰ، ثُمَّ قَالَ: أَلَا إِنَّ أَخْوَافَ ما أَخْفَى عَلَيْكُمْ جَلَّانَا إِبَانَ الزَّوْرِ، وْطُولَ الأَمْلِ. أُنَّا إِبَانَ الزَّوْرِ: فَيَضْعُدُ عَنَ الحَقِّ، وَأُنَّا طَوْلَ الأَمْلِ تَمَّتَمَّ الْقَبْلَةُ، وِيُكْلِفُ وَاحِدَةً بَعْدَنَا، فَكُونَا مِنْ أَبَانِهَا الأَخْرَةِ، وَلَا تَكُونَا مِنْ أَبَانِهَا الْذِّنْبَا. إِنَّ الْيَوْمَ عَمَلَ وَلَا حَسَبٌ، وَإِنْ غَدَ حَسَبٌ وَلَا عَمَلٌ.

وَأَنَّى بَدْعٌ وَقُوعُ الفَتْنَةِ مِن أَحَدِنَا، تَنْبَغُو أَحَدُهُمْ بَبَانَةُ، يَخَافُونَ مِنْ هَذَا حُكْمِ الله، يَتَّقُونَ فِيهَا رَجَالًا، أَلَا إِنَّ الْحَقَّ لَوْ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ، وَلَوْ أَنَّ البَاطِلَ خَلَصَ لَمْ يَجَفَ عَلَى ذِي حَجِّي، لَكِنَّهُ يَوْحَدُ مِنْ هَذَا ضِيقَّ. أَوْ مِنْ هَذَا ضِيقَ، يَفْرَجُ، يَفْرَجُ مِنْ هَذَا ضِيقَ، يَفْرَجُ، يَفْرَجُ مِنْ هَذَا ضِيقَ، يَفْرَجُ مِنْ هَذَا ضِيقَ، يَفْرَجُ مِنْ هَذَا ضِيقَ، يَفْرَجُ مِنْ هَذَا ضِيقَ.

إِنَّ سَمَعَتْ رَسُولُ اللهٰ ﷺ يَقُولُ: كَيْفَ أَنْتُ إِذَا لَسْتُ كُنْتُمْ فَتَنَتُ بَيْنَ فِيَهَا الصَّغِيرِ، وَبَيْنَ مِنْ هَذَا الكَبِيرِ، يَجْرِي النَّاسُ عَلَيْهَا وَيَبْقَى عَلَيْهَا سَنَةً، فَإِذَا عَيْنُ مِنْهَا تَميِّزَ قَبْلُ: قَدْ عَيْنَ السَّنَةَ، وَقَدْ أَتَى النَّاسُ مَنْكَرًا، ثُمَّ تَسْتَدِينَ الْبَلَاءَ وَتَسْتَدِينَ الْذَّرَائِرَ، وَتَدْفِعُهُمُ الفَتَنَةَ.

1. تَأْهِيلُ البَلَاغَةِ: الْخَلَفَةُ 272، غَرْرُ الحَكَمِ: جَ1، 2570، عُوْنُ الحَكَمِ، المَدِينَةُ: ص. 145 ح. 2060.
2. أَتْمَهُ: قَصَةُ مِنْ قُصَائِدِ مَعَلِّمَةٍ، وَقَبْلَهُ: هِيَ الْحَرُّمَةُ مِنْ الحَجِّي. (أُسَانُ الرَّبِّ: جَ2، ص. 164).
The Difficulties of Certain Reforms

73. Imām ‘Ali (a.s.): “If my steps stay firm in these slippery places, I will alter [many] things.”

74. al-Kāfī —narrated by Sulaym ibn Qays: “The Commander of the Faithful gave a speech praising and glorifying God and giving salutations to the Prophet (ṣ.a.w.). He then said:

“There are two features that I fear for you most: following desires and [having] long hopes. As for following desires, it bars one from the Truth, and as for long hopes, it makes one forget the Hereafter. Indeed the world is [departing] turning its back and the Hereafter is upcoming, each one having its own children [i.e. seekers]. Be the children of the Hereafter and not the children of this world, as today is the day of action not of reckoning and tomorrow is the day of reckoning not of action.

The cause of the trials and seditions are the desires that are followed and the laws that are innovated, in which (seditions) the laws of God are disobeyed and by which some men take authority over others.

Verily, if truth had not been intermingled with falschood no conflicts would have existed and if falsehood had not been intermingled with the truth, it would not have been concealed from the people of wisdom. But some from each have been taken, intermixed and are shown together. Thereby the Satan dominates over its followers and only those whom Allah has already promised blessings will be far from hell [are saved]."

“Verily I heard the Messenger of God (ṣ.a.w.) say: “How will you be when sedition befalls upon you in which the children grow up and the elderly age. People will follow according to these seditions and consider them Sunnah [tradition] and if a part of it is altered they would cry out that the tradition has been changed and people have committed a wrong act! Adversities will then mount, children will be taken captive, iniquities will

كما تذكر النبراء الحطب، وكما تذكر الرحا يثفلها، ويتفقهون في إرادة الله، ويتعلمون أيضاً العمل، ويطلبون الدنيا بأعمال الآخرة.

فلم يقبل ووجهه وحولته ناس من أهل بيته وخاصةه وشعبيه، فقال: قد عملت الوالدة قبل أعيالا خلفوا فيها رسول الله ﷺ متعتمدين خلاليه، ناجزين حينها، معمرين ليسبيه، وأن عال голос الناس على تركها وحواليها إلى مواضعها، وإلى ما كانت في عهد رسول الله ﷺ، لترفق علي جندي حتى أبقى وحدى، أو قليلٌ من شيختي.

أرَتْينَ أو آتيتِين أو نماين يا إبراهيم قُرَّدةُهُ إلى السّيّدة الذي وُضَعُه في رسول الله ﷺ، ورددت قِدَّدَ لِعُرُفَة فاطمة ﷺ، ورددت صاع رسول الله ﷺ كأنه كان، وأمضيت قطاعًا أقطعها رسول الله ﷺ لِإِقَامُه لم تُمَضَّهم ولم تُنَقِّد، ورددت دار جعفر إلى عرفة وهمُدنها من المسجد، ورددت قضايا من الجوهر قضيته، ونَرْعَتْ يَسِيَّة تحت جبال يَعْقِرْ خَلَفَ قُرَّدةَهُن إلى أزواجهم، واستقبلت بين الحكم في الغرب والأحкам، وسَمِّيت دارياً ينفي تغلب، ورددت ما قيم من أرض عبارة، وتحوى ذواوين العطاء، وأعطيت كأنى كان رسول الله ﷺ يعطي بالسوية، وآخذها دولة بين الأغنياء وألفت الساحة، وسُمِّيت بين المناكث، وانفتَتْ خمس الرسول كأنزل الله عز وجل وفرضها، ورددت المسجد رسول الله ﷺ إلى ما كان عليه، وسَدَّدت ما فَتْحُ فيه من الأبواب، وفتحته ما سُدَّ منه، وحَرَّمت السبخ على الحلفين، وحَرَّدت على النبي، وأمرت بإحلال الْمَعْتَطَنِين وآمرت بالتكبير على الجنائز.

النهاية: جلدة نسبيت تحت رحا يا النبي، ليست في الحجر الأثقل ثقالاً بها، والمعلنة: أنها وافتتهم.

دقي رحا للحبيب إذا كانت ملتقطة، ولا يُقَال إذا عند الطعن (النهاية: ج1 ص215).
overtake them as fire overtakes dry woods and millstone rubs away the bed stone. They will acquire [religious] knowledge for other than God, learn not for the sake of practice and seek worldly gains by means of [selling] the hereafter.”

Then while a group of his near of kin, close companions and followers were around him he said:

“The previous governors acted in such a way that they purposely opposed the Messenger of God (ṣ.a.w.) and broke their allegiance to him and altered his tradition (ṣunna). If I prompted people to give it up and turned it back to its original position as it was during the time of the Messenger of God (ṣ.a.w.), the troops would stay away from me and I would be left alone or would only be with a small group of my followers who knew my virtue and were aware of the necessity of my leadership which is based on the Book of God Almighty and the tradition of the Prophet (ṣ.a.w.).”

“If I were to order the Station of Abrāham (a.s.) to be taken back to its original place where the Messenger of God (ṣ.a.w.) had laid it, to return Fadak to the inheritors of Fāṭima (a.s.), to return the measure scale (Ṣā'ū) of the Messenger of God (ṣ.a.w.) to its original measurement, to implement the land grants that the Messenger of God (ṣ.a.w.) bestowed on some but they were not handed over to them, to return Ja‘far’s house to his inheritors and separate it from the Mosque, to nullify the unjust judgments, to separate the women who have been unrightfully married to men and return them back to their husbands, to carry out God’s ordinances about these women, to take Taghlab’s children captive; 2 to take back the lands divided out in Khaybar, to close down offices of grants’ and to provide equal grants like the time of the Messenger of God (ṣ.a.w.) and prevent circulation of assets among the rich, to cancel taxes levied on lands and to promote equality in marriages, to implement the ḥums of the Prophet as God has ordained and made obligatory, to reshape the Mosque of the Prophet back to its original form, to close the opened up doors and to open the doors closed, to forbid wiping of the shoes [in ablution instead of the feet], to administer punishments (ḥadd) for drinking wine, to allow the two types of Mur’a [temporary marriage - mut’atu’l Ḥajj and mut’atu’l nisāʿ], to order the [number of] takbirs [saying Allāh akbar] in the—

1. A measure that is common among Muslims which weighs four mudds (about 1.6 kg.); however, according to some traditions, the Prophet’s measure weighed five mudds. (Sharḥ Mullā Šāhī, vol. 11, p. 373.)

2. They were not people of Dhimma, thus taking them captive was permissible. In the time of ‘Umar, he compromised with them by exempting them from paying tax and they paid zakāt twice as much instead. (Mir‘at al-‘Uql, vol. 25, p. 134.)
خمس تكبيرات، وألزم الناس الجهر برفع الله الرحمن الرحيم، وأخرجت من أُدخلت مع رسول الله ﷺ في صمود، فإن كان رسول الله ﷺ أخرجها، وأدخلت من أخرج بعد رسول الله ﷺ. إن كان رسول الله ﷺ أدخلها، وحكم الناس على حكم القرآن وعلي الطلاق على السنة، وأخذت الصدقات على أصنافها وحدودها، وردت الوصية والглас والصلاة إلى مواجهتها وشرابها وموضعيها، وردت أهل تجران إلى مواضيعهم، وردت سبابة فارس وسائر الأشياء إلى كتاب الله ورسوله.

وأخيرًا، إذا أنهرت وعني، والله لقد أمرت الناس أن لا يجمعوا في شهر رمضان إلا في قرية، وأعلمنا أن اجتمعهم في النواحي، فأتادي بعض أهل العسكر، يتباثل مع: يا أهل الإسلام، غلبتم سابقة عمران، يبناها عن الصلاة في شهر رمضان تطوعًا، ولقد خفف أن يكرروا في ناجية جانب عسكري ما لقيت من هذه الأمة من الفرق، وطاعة أئمة الصلاة، والدعاء إلى الناس، وأعطيته من ذلك مسهم ذي الفرّي الذي قال الله عز وجل: "إِنَّكُم مَّعَ امْتَنَعَنِي اللَّهُ وَمَا أَنْزَلْنَا عَلَى عِبَادِي هَٰذِهِ الْقُرْآنَ نَيَّرُونَ النَّظَّامَ الْجَمِيعَانَا" فلحن وله عن يدي الفرّي الذي قرنا الله ﷺ نعمة وبرسوله ﷺ فقال تعالى: "فَعَلَّلْهُ بِالْقُرْآنِ وَلَيَدُوَّارِهِ" (15: 101). ففيما خاصة فإن لا يكون دولة بين الأغنياء ينكم و ما أسكنهم الرسول ﷺ وعاو و ما تُسهِف عنهم فانتهوا و اقتنوا الله في ظلم آل محمد ﷺ إن الله شديد العقاب، لين ظلمهم، وهم من أنفسنا وغبنا أغنينا الله ووه ووصي公寓 ﷺ.

1. كما في المصدر، وفي الاحتياج: لأعظم، وهو الصحيح ظاهرًا.
2. الألفاظ: 41.
3. الحشر: 7.
prayer performed for the dead to be five, to have people recite bi-smi 'llah al -Rahmân al-Rahîm loudly in prayers, to take out from the mosque those who were brought in next to the Messenger of God (s.a.w.) while he had expelled them and to bring back those who the Messenger of God (s.a.w.) had brought in but were expelled, to order people to obey the commands of God and divorce on the basis of the traditions (sunna), to collect all religious taxes (sadaqâts) in their various types and amounts, to take (the rules of) minor ablution (wudu), major ablution (ghusl) and prayer (Salât) back to their original time and status and rules, to return the people of Najran back to their homes, to change the way of treating the captives of Persia and of other origins back to the way commanded by the Book of God and the traditions of the Messenger of God, then they would disperse from around me.

"By God, I ordered people not to perform prayers in the month of Ramadan in congregation except for the obligatory prayers and instructed them that congregation in supererogatory prayers is an innovation (bid'â). Suddenly some of the soldiers who were in my company screamed out: "O People of Islam! The tradition of 'Umar has been changed. He is preventing us from performing supererogatory prayers in Ramadan." I was afraid that [if I had not cancelled this order] the deviators from the right path and callers to the fire would have aroused disunity among some of my troops.

From this I [also] gave the share of the relatives [of the Prophet (s.a.w.)] about whom God Almighty has said: "Know that whatever thing you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveler, if you have faith in Allah and what we sent down to Our servant on the Day of Separation, the day when the two hosts met; and Allah has power over all things." By God, we are those meant by 'the relatives', whom God has mentioned in association with Himself and His Messenger, as He Almighty said: "The spoils that Allah gave to His Apostle from the people of the towns, are for Allah and the Apostle, the relatives and the orphans, the needy and the traveler..." Meaning us, "...so that they do not circulate between the rich among you. Take whatever the Apostle gives you, and relinquish whatever he forbids you, and be wary of Allah." He has [further] said about the injustice to the relatives of the Prophet: "Indeed Allah is severe in retribution" for those who oppress them. This is a form of grace from Him Almighty to us and richness by which God has made us free from need and He has instructed His Messenger so.

1. Qur'ân, 8: 41.
ولَمْ يَجِلَّ لَنَا فِي سَهْمِ الصَّدِّيقَةِ نَصِيبًا، أَكْرَمُ اللهُ رَسُولَهُ ﷺ وَأَكْرَمْنَا أَهْلَ الْبَيْتِ أَن
يُطْعِمْنَا مِنْ أُوسَامِ النَّاسِ، فَكَذَّبُوا الله وَكَذَّبُوا رَسُولَهُ وَجَهَّدُوا كَبَابُ الله النَّاطِقُ
بِحَقٍّ، وَمَنْعُونَا فَرْضاً فَرْضَهُ الله لَنَا، مَا لَقِينَا أَهْلَ الْبَيْتِ ﷺ مِنْ أَمْرِهِ مَا لَقِينَا بَعْدَ
النَّبِيِّ ﷺ وَاللَّهُ الْمُسْتَعِنُّ عَلَى مَنْ ظلَّمَنَا، وَلَا حَوْلٌ لَّا قُوَّةٌ إِلَّا بِاللَّهِ الْعَلِيمِ الْعَظِيمِ.
God did not allocate for us a portion in the share of alms. He gave honor to His Messenger and He made us the Ahlul Bayt greater than to feed us from the remnants of the people. They denied God and denied His Messenger, repudiating the Book of God that speaks about our rights and they deprived us that which God has allocated for us. There is no family of any prophet who has endured so much suffering and hardship from his community as we have suffered after [the passing away of] our Prophet (ṣ.a.w.). God supports us against those who have oppressed us and there is no power and no strength save in God the Exalted, the Supreme.”

الفصل الثالث
السياستن الإدارية
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الصِّدف في السياسة

75. الإمام علي ﷺ: "فبهات لا أنت أنتك أدحئ الغرب".
76. عنه ﷺ: "آيها الناس! آن والكراهة العذر كتب من أدحئ الناس، إلا إن يكن عذرًا في مجرة، وليك فجرة كفرة. ألا وإن العذر والفجر والتجن والانتباه في النار.
77. عنه ﷺ: "ولله ما معاهد بأدهي مبني، وليك فجرة وفجء، ولولا كراهة العذر لكتب من أدحئ الناس، ولكن يكن عذرًا في مجرة، وليك فجرة كفرة، وليك غادير لها يعرف يوم القيامة، والله ما استغل بالكبدة، ولا استغلم بالصدفة.
78. عنه ﷺ: "في عهدته إلى ماليك الأشر، وإن عقدت بنيك ويبين عذوّك عفدة، أو ألبسته منك دم، فخط يعدك بالوفاء، وأفع ذمتك بالأمانة، وأجعل نفسك جنّة دون ما أعطيت، فإن الله ليس من فرائض الله شيء الناس أشد عليه اجتيا، مع تفرق أهوائهم،

1. الكافي: ج 8 ص 24 ح 4 عن جابر بن يزيد عن الإمام الباقري، فقرر الحكم: ج 1004، عنون الحكم والمؤذية: ص 12 ح 932.
2. الكافي: ج 2 ص 338 ح 6 عن الأصبغ بن بائدة، حوار الأئمة: ج 33 ص 454 ح 671.
3. نهج البلاغة: الخطبة 1200، ينادٍ الله، ج 1 ص 454، للمبادر والموازنة: ص 166 وفيه إلى يوم القيامة.
Chapter Three
Administrative Policies

3/1
Honesty in Policy

75. Imām ʿAli (a.s.): “Far be it! Had it not been for God-wariness, I would have been the craftiest of Arabs.”¹

76. Imām ʿAli (a.s.): “O People! If perjury were not repulsive, I would be the craftiest of people. Verily every perjury is an offence and within every offence there is disbelief and unthankfulness. Verily perjury, offences and betrayal all lead to Hellfire.”²

77. Imām ʿAli (a.s.): “By God, Muʿāwiya is not craftier than I am, but he practices deception and commits debauchery and were it not for the hideousness of deception, I would have been the craftiest of all people. But every kind of deception is a sin and every sin is disbelief [in God]. There will be a banner for every deceiver by which he will be known on the Day of Resurrection. By God, neither artifice can catch me by surprise nor shall I be overpowered by hardship.”³

78. Imām ʿAli (a.s.)—in his instructions to Mālik al-Ashtar: “If you bind an agreement between yourself and your enemy or give him quarter in a protective covenant (dhimma), guard your agreement in good faith and tend to your covenant with fidelity. Make yourself a shield for what you have granted; for men, do not unite more firmly in any of the obligation (imposed upon them) by God than attaching importance to fidelity in agreements despite the division among their sects and the diversity of their opinions. The idolaters.

¹ al-Kāfī, vol. 8, p. 24, h. 4, Ghurar al-Ḥikam, h. 10041, Usūn al-Ḥikam wa al-Mawāʾiq, p. 512, h. 9322.
وتَشْتَهِبُ أرَائِهِمْ، مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ، وَقَدْ لَمْ يُذِلْكَ الْمُشْرِكُونَ فِي نَبِيِّهِمْ دَوَنَّ السَّلَمِينَ بِهَا اسْتَوَلِواْ مِنْ عَواِقِبِ الْعُدْه، قَلَا تَعْلَمُونَ يَدِمِنكُمْ، وَلا تَعْسَمُونَ يَهِيدُكُمْ، وَلا تَجْلِلُونَ عُدْوَانٍ۝

راجع: موسوعة الإمام علي بن أبي طالب، ص 551 (الخِدْعَة).

2 / 3

الإِبْنُ يُنْبِأٍ الرَّحْمَٰنٌ

79. الإمام علي: "إن أفضل الناس عند الله من كان العامل بالحق أحب إلى الله - وإن نقصه وكَرَّهَ ـ من الباطل وإن جَعَّل إليه فائدة وزادة.

80. عنه: لا تَمْنَعْنِي رَعَايَةُ الْحَقِّ لأُهْدِ عِنْمَ إِثْمَاءُ الْحَقِّ عَلَيْهِ.

81. الاستشراق: للنَّوْجُةُ أمير المؤمنين، إلى الَّجَانَةَ، تَسْرُّ الْرِّبَّةَ، فليَقِيمَهَا مَا آخِرُ الْحَاجٌّ، فآجَتْهُمْ لِيَسْمَعُواْ مِنْ كُلِّمَاهُ وَهُوَ فِي جَبَاهِهِ.

قال ابن عباس: فأتينه فَوْجَدُهُ يَحْتَضِنُ ثَلَاثاً، فَلَمْ تُقَدِّسْنَهُ لَهُ: نَحْنُ إِنَّ لَنَسْجُدُ أَمْرَنَا أَحْجَرُ مَنُّا إِلَى مَا تَصْنَعُ، فَلَم يَكَلَمْنِي حَتَّى أُرِيَ عَنْ نَسْجُدِهِ، ثُمَّ ضَمَّها إلى صَحِيحِهَا، ثُمَّ قَالَ: لَسْنَهَا قَيْمَةً، قَالَ: عُلِّكَ ذَلِكَ، قَالَ: كُسِّرْ دِرْهَمٍ.

1. الويل: الورشة وسوء العلاقة (عصر البحرين: ج 3 ص 190).
2. خاص عنده، وعده، وقصده، ونحده (ال финансов: ج 6 ص 75).
3. خُتنُهُ: خدمة وراءه (النهاية: ج 2 ص 9).
4. رحلة: الدبلوما، كتاب 10، نص 100، نص 110، (النهاية: ج 4 ص 161).
5. تجربة: كتاب 125، وقعة صفي: ص 429، (الجغرافيا: ج 5 ص 69 كلاهما عن شريف بن مهني وفه).
6. خان: (بديل) (جزأ).
7. خبرات: ج 1032، عيون الحكم والمؤثر: ص 529 ح 9620.
8. البريد: نور النور، على ثلاثين مكان، قريبا من ذات عريق على طريق الحجاز إذا رحلت من فهد زرده مكة، وهذا الموضوع قبر أبي ذر الغفاري (معجم البلدان: ج 5 ص 24).
also adhered to that (honoring agreement) among themselves by reason of evil consequences of treachery that they had seen. So never betray your covenant, never break your agreement and never deceive your enemy.”

3/2

Commitment to Truthfulness

79. Imām ‘Ali (a.s.): “Indeed, the best of people according to God are those for whom acting according to the truth [enforcing the truth] is more beloved—even though it brings hardship or grief—than the wrong—even though it brings them benefit and increase.”

80. Imām ‘Ali (a.s.): “Let not protecting of someone’s rights prevent you from executing the rights [of other] against him.”

81. al-Irshād: “When the Commander of the Faithful (a.s.) set out for Baṣra, he stopped at a village by the name of ‘Rabadha’ where he was met by the last of the Hajj pilgrims who gathered around him in his tent to listen to his speech.

Ibn ‘Abbās said: “I went to ‘Ali (a.s.) and saw him stitching his shoes, so I said to him: “Our need for you to set in place our affairs is greater than what you are doing.” He did not say anything until he finished stitching his shoe, placing it next to the other one. He then said: “What is the price of these?”

I said: “They have no value.”

He said: “Whatever value they have (tell me)!“

I said: “Half a dirham.”

4. A village between Mecca and Madīna where Abā Dharr is buried.
قال: "وَاللَّهُ قَلِيلًا أَحْبَبَ إِلَيْهِ مِن أَمْرٍ مَّعْدُومٍ هَذَا، إِلَّا أَنْ أَقُلُّ حَقًّا أَو أَدْفَعَ بَاطِلًا.")

82. الإمام علي بن أبي طالب: "في حرب صفين، فзвفت الله ما دفعت الحرب يومًا إلا وأنا أطيع أن تلحق بأيامه، فتणادي بي وتعذر إلى ضوئي، وذلك أحب إلائي من أن أقبلها على ضلالة، وإن كانت بوجه باثارية.

83. عنه: "في الشكوى مبني يميل إلى معاوية من أصحابه، يا ويجهم، مع من يميلون ويدعون! فوالله ما أردتهم إلا على إقامة حق، ولا يريدهم غيري إلا على باطل.

84. عنه: "من كتابه إلى أهل مصر، يا بنى يأتم الآمن، ولي علواة الآمن، أما بعد فقد بعثت من عباد الله، إلا بنأت أيام الخوف ولا ينكل عن الأعداء ساعات الزوال، أشن على الفغ互联 من حريت الناس، وهو ملك بن الحازب، أخر مذبح، فاستمعوا لله وأطيعوا أمره فيما طاب.

85. عنه: "في عهده إلى مالك الأشتر: "ألزم الحق من أرومة من الفرير والتبعيد، وكن في ذلك صبراً ومحبباً، وافعاً ذلك من قرايتكم وخاصتكم حديث وواقع وابتع عليكم بما يقبل عليكم منه، فإن عقبه ذلك محمود.

86. عنه: "بذل يوم الحق يحصل الاستظهار.

87. عنه: "من عمل بالحق مال إليه الحق.

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1. الإرشاد: ج 1 ص 247، نهج البلاغة: الخليفة 33 نخو، بحار الأبوار: ج 32 ص 113 ح 90.
2. نهج البلاغة: الخليفة 55، بحار الأبوار: ج 32 ص 556 ح 469.
3. تاريخ السلف: ج 2 ص 184.
4. نهج البلاغة: الكتاب 38، بحار الأبوار: ج 33 ص 595 ح 741.
6. غزير الحكم: ج 4352، عيون الحكم والمراهق: ص 189 ح 3897.
7. غزير الحكم: ج 8646، عيون الحكم والمراهق: ص 460 ح 8382.
He said: "By God, they have more value to me than the ruling over you, unless I can establish a rights and repel a wrong."

82. **Imām 'Ali (a.s.)** – in the battle of Ṣiffin: "By God, I did not delay the war even for a day except in the hope that some group may join me and find guidance through me. This is more beloved to me than to kill them while they are misguided, even though they will be bearing their own sins."

83. **Imām 'Ali (a.s.)** – complaining about some of his companions who had inclinations towards Mu‘awiya: "Woe unto them! Towards whom are they inclined and they too invite me along with them? By God, I did not want them except for the establishing of rights while others want them to bring about falsehood."

84. **Imām 'Ali (a.s.)** – To the people of Egypt when he appointed Mālik al-Ashtar as their Governor: "Now I have sent to you a man from among the servants of God who allows himself no sleep during days of danger nor does he shrink from the enemy at critical moments. He is severer on the wicked than the blazing of a fire. He is Malik ibn Ashtar, from (the tribe of) Madhāhij, so listen to him and obey his orders when they are according to the truth."

85. **Imām 'Ali (a.s.)** – in his instructions to Mālik al-Ashtar: "Impose the right upon whomsoever it is incumbent, whether he is related to you or not. Be patient and look for your ultimate account, even though it may affect your relatives and close friends. Desire the ultimate end in that of it (imposing the right) which weighs heavily against you. Seek its outcome with all its difficulties, for its outcome will be praiseworthy."

86. **Imām 'Ali (a.s.)**: “Adhering to the truth will bring about mightiness.”

87. **Imām 'Ali (a.s.)**: “People will be inclined to him who acts according to the truth.”

6. Ghurar al-Hikam, h. 4332, ʿUyun al-Hikam wa al-Mawahīḍ, p. 189, h. 3897.
الإلتزام بالقانون

89. الإمام الباقر: أخذ [عليه] رجلاً من تابي أنشد في حد، فاجتمع قومه ليكلموا فيه، وطَلَبَوا إلى الحسن أن يصححهم، فقال: انتوٌّا فهي ظهر أعينكم، فدحلوا عليه وسألوه، فقال: لا تسألوني شيناً أملك إلا أعطيكم، فخرجوا برون أثهم قد أنجبعوا، فسألهم الحسن، فقالوا: أتينا خبر ماتي، وحكوا له قوله، فقال: ما كنتم فاعلين إذا جلبت صاحبكم قاصعه، فأخرجته عليّ فحدثه، ثم قال: هذا والله لست أملكه!

90. الغارات - في ذكر النجاحي الشاعر: كان شاعرٌ عليّ بصفين، قرب الحمر بالكويك، فحمله أمير المؤمنين، فغضب وحرب ينفعوا ورمج عليًا ... لما حدث عليّ النجاحي غضب ليذلك من كان من عالي من الكنافتين، وكان أحصاههم بي طارق بن عبد الله بن كعب بن أسامة الكناني، فدخل على أمير المؤمنين، فقال: يا أمير المؤمنين، ما كنّا نرى أن أهل المصيبة والطاعة وأهل الفرقة والجماعة عند ولاة العدل وممادين الفضل ميالين في الجزاء، حتى رأيته ما كان من صبيعك بأخي الحاير، فأغرت صدورنا، وشتمت أموتنا، وحُملتنا على الجادة التي كنّا نرى أن سبيل من زكاه البلاز.

1. غرو الحكم: ج1 865، عيون الحكم والمراجع: ص40 ح7653
2. المناقش لابن شهر أشوب: ج2 ص147، دعاية الإسلام: ج2 ص443 ح1547 نحذ ر، بحار الأنوار: ح9 ص41
88. Imām 'Ali (a.s.): "He who endeavors to establish the truth will succeed."\(^1\)

3/3

Commitment to Law

89. Imām al-Baqir: "He ['Ali] (a.s.) arrested a man from the tribe of Bani Asad to carry out a punishment. His people gathered to mediate for him and asked Hasan (a.s.) to go along with them."

"He [Hasan] (a.s.) said: "Go to him ['Ali] (a.s.) for he is better aware of your affairs."

They went to him and brought up their issue.

He said: "Ask me for anything which is at my disposal and I will grant it to you."

They left him, thinking they were successful. Hasan (a.s.) asked them about what happened between them and they said: "We have come with the best of results", and told him the story.

He said: "Do whatever you need to do for your friend when he is being punished."

'Ali (a.s.) took him out and carried out the punishment on him, and he then said: "By God this [execution of punishment] is an issue out of my power [rather, it is God’s command]."\(^2\)

90. al-Ghārāt—in a report about the poet al-Najashi: "In the battle of Siffin, al-Najashi was 'Ali's (a.s.) poet. He drank wine in Kūfa and the Commander of the Faithful (a.s.) executed the punishment on him. He became angry and joined Mu‘awiya and dispraised 'Ali (a.s.)."

When 'Ali (a.s.) punished al-Najashi, those from among his companions from the Yamaniyah tribe got angry and the closest of them to 'Ali (a.s.), Tariq ibn Abdullah Nahdi, went to him and said: "O Commander of the Faithful! We did not imagine that the sinners and the obedient, the separatists and allies, are equal before the leaders of justice and the fountainheads of virtue until I saw your treatment of my brother Hārith [al-Najashi]. You pained our hearts, dispersed our affairs and you made us choose a road which we previously thought that he who walks on it will be led to Hellfire."

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قال علي: "فَقَرَ إِنَّهَا لِكَبِيرَةٌ إِلَّا عَلَى الْمُتَّقِينَينَ". يا أخا بني تهيد، وهل هَوَّ إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ انتَهَكَ حُرْمَتَهُمْ مِنْ خَلْقِ اللَّهِ فَأَقْسَمَنَا عَلَيْهِ خَلَدًا كَفَّارَةً، إنَّ اللَّهَ تَعَالَ بِكَوْلٍ: "إِنَّمَا تَنَافَسُوا فِى نَفَسٍ مَّعَ الْأَرْضِ إِنَّا أَنْصَلُوهَا هُوَ أَثْرُبٌ لِلَّطِيفِ".

راجح: موسوعة الإمام علي بن أبي طالب، ص 574 (إقامة الحدود على القريب والبعيد).

4 / 3

عَلَى الْإِلْمَلْحَةَ

91. رسول الله: إرْفَعُوا الْيَسِّيْنَكُمْ عَنْ عَلِيٍّ بْنِ أبي طَالِبٍ، فَإِنَّهُ خَيْسٌ فِي ذَاتِ اللَّهِ

92. الإمام علي: لا يَقْبِلُ أَمْرُ اللَّهِ سَبِيلَانَةُ إِلَّا مَنْ لا يُصَانِعُ، لَا يُضَارِعُ، لَا يَتَبَعُّ الْمَطْعَامِ.

93. عنه: - وَأَرَايَةُ الْمَنَّانِ عَلَى الْبَيْعَةِ: إِذَا أَلْعَبَوْا آتِيَ إِنَّ أَجْبَتُكُمْ رَكِيْتُ بِكُمْ مَا أَعْلَمُ، وَلَمْ أُصِبَّ إِلَّا قِوَّةُ الْقَلِيلِ وَعَضْبُ العَائِلِ.

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1. البقرة: 45
2. المائدة: 3
"Ali (a.s.) said: "...and it is indeed hard except for the humble." O Brother from Bani Nahd! Was he not a Muslim man who violated one of God’s sanctities and we executed against him the penalty which was his expiation? God Almighty has said: "...and ill feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness."  

See, 7/10: "Equal Execution of Legal Punishments on the Near of Kin and Strangers"

3/4

Never Compromising

91. The Messenger of God (ṣ.a.w.): "Keep your tongues from criticizing 'Ali ibn Abū Ṭalib (a.s.), for he is strict in matters related to God Almighty and is uncompromising in his faith."  

92. Imām 'Ali (a.s.): "No one can establish the rule of God Almighty except he who shows no compromising (in the matter of rights), and who does not make himself abject and does not go after objects of greed."

93. Imām 'Ali (a.s.)—when people decided to swear allegiance to him: "Know that if I respond to your request I will lead you as I know and would not listen to whatever one may say or abuse."

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1. Qur’ān, 2: 45.
95. عنه: لا أدام في ديني ولا أعطي الدينية في أمري.

96. حلبة الأولياء عن عبد الواحد الدمشقي: نادى حましたが الخيري عليه، ناً بوم صفيقين، فقال: إنصرف عننا ابن أبي طالب، فإننا نشذك الله في يومئنا وودكم، نحلى بينك وبين عراقك، ونحلى بيننا وبين شامنا، ونحلى يوم الدين المسلمين.

97. الإمام علي عليه: في عهد إلى مالك الأشتر: وأمضى لنقل يوم عمله فإنا لنكل يوم ما فيه... إياك والجنة بالأمور قبل أوانها، أو تستenant فيها عند إمكانيها، أو اللجابة فيها إذا تذكرت، أو الوعن عنها إذا استوصحت. فقضى كل أمر موضعية، وأوقعت كل أمر موقعة.

1. تجميع البلاغة: الخطبة 24.
4. تجميع البلاغة: الكتاب 53، تحق القول: ص 143 و ص 147، دعائم الإسلام: ج 1 ص 367 كلاماً نهجاً.
94. Imām 'Ali (a.s.): “By my life, there will be no compromising nor slackening from me in fighting against one who opposes the right or gropes in misguidance. O creatures of God! Fear God and flee from (the wrath of) God unto God (His Mercy).”

95. Imām 'Ali (a.s.): “I would not compromise in my religion, nor would I be villainous in my affairs.”

96. Hiliyat al-Awliya –narrating from ‘Abd al-Wahid al-Dimashqi: “Khawshab al-Khayrī called out to ‘Ali (a.s.) in the battle of Siffin and said: “O Son of Abu Ṭālib! Forsake us! Be mindful of God as regards to our blood and yours. We leave you with the land of Iraq and you leave us with the land of Shām and preserve the blood of the Muslims.”

‘Ali (a.s.) said: “Far from it! O Son of Umm Zalim! By God, if I knew that I could compromise in the religion of God, I would do so and it would have cost me less. However, God will not be pleased that the people of the Qur’ān compromise and keep silent while He is being disobeyed.”

See 3/11, “Decisiveness towards Administrators”
2/2, “Dismissing ‘Uthmān’s Administrators”

3/5
Planning and Organizing

97. Imām 'Ali (a.s.) –in his instructions to Mālik al-Ashtar: “...Each day perform the work of that day, for each day has its own work. Beware of being hasty to (accomplish) affairs before their (proper) time, or neglecting them when it is possible, or being persistent in doing them when they are impracticable, or showing weakness in them when they have become clear. So put everything in its place and perform every action at its time.”

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إِنَّكَ الْعَلِيمُ الْخَالِدُ ١٠٣

الإمام علي ﷺ: في عهده إلى ماليك الأشتر: يُكَلِّل على الوالي حتى يقبر ما يُصَلِّحه، ولَيس يخرج الوالي من حقيقة من أثرَة الله من ذلك إلا بالهبات والاستعانة باليه، وتوطن نفسه على أثر الجِنح، والصدام عليه فيها خلف عليه أو تقل.
فقول من جنودك أصحَّهم في تفليس الله ويرسله ولإماميك، وأنفسهم جيّبا، وأفضلهم جميّا، يَمَن يُعذِّب عِنَّ العَقْبَة، ويتسرِّب إلى المغر، ويَرَفَ بالضَّغدَاء، ويبعَ على الأقوياء، وينَم لا يثيرُه الَّعْفُ، ولا يَدَعُّه الَّعْفُ.

٦. نيا فلنان عن فلان: لم يُقَدِ له، ولا يَبَي فلان تَنْوَأ: إذا جَفَّاني (السن المبالي: ج ١٥ ص ٣٠٢).
98. Imam 'Ali (a.s.)—in his letter to the chiefs [collectors] of land tribute: “Beware of postponing works and repelling (to do) goodness, for there is remorse in them.”

99. Imam ‘Ali (a.s.): “One who plucks fruits before its ripening is like one who cultivates in an unsuitable land.”

100. Imam ‘Ali (a.s.): “It is absurd to make haste before the proper time or to delay after opportunity arises.”

101. Imam ‘Ali (a.s.)—describing the Qur’an: “Know that it contains knowledge of what is going to occur, stories of the past, a cure for your illnesses and rules to organize your affairs.”

102. Imam ‘Ali (a.s.)—in his advice to Hasan and Husain (a.s.): “I advise you (both) and all my children and members of my family and everyone whom my writing reaches to fear God and to keep your affairs in order.”

3/6

Election of Righteous Administrators

103. Imam ‘Ali (a.s.)—in his instructions to Malik al-Ashtar: “For every person there is a right over the ruler to the extent that set it aright and his life is settled on to the extent that set it aright. But the ruler will not truly accomplish what God has enjoined upon him in this respect except by resolutely striving and recourse to God’s help, by making himself adhere to truth and by being patient in enforcing the right, be it easy for him or burdensome.

Appoint as commander from among your troops the one who in your sight is the most sincere [advising] in the way of God, His Messenger (s.a.w.) and your Imam and who is the purest and the most chaste of heart and the most outstanding in intelligence forbearance, who is slow to anger, accepts pardon, is gentle to the weak and harsh with the strong, and who is not stirred by severity nor held back by incapacity.

لا يمكن اختبار الإيام على فرائستك، واستناتيك، وحسن الطُنَّ منك، فإن الرجال يتعورون في إفراط الولاة بنسختهم وحسن خدمتهم، وليس وراء ذلكِ من الصبيحة والأمانة شيء، ولكن اختبريهم بما وُلِوا بالصبيانِ قبل ذلك، فأعد لاحظظُ كنَّا في العائِلة أثيرة، وأعرِفُهم بالأمانة ووجهًا، فإن ذلك ذا للِّدِّي على مصباحك لله ولِين وليت أمره.

وَاحِجُ لِرَأْسِي كَلِّ أمرٍ فِي أَمُورِكِ رَأُساً بِنِمْهُ لَا يُفْهُمُ كِبَيرِهَا، وَلا يُرَكَّبَ عَلَيْهَا كِبَيرِهَا، وَمَهْما كَانَ في كِتَابٍ مِن عِيبٍ فَتُغَابِنْت عَنْهُ الْأَزْمَهُ. ۳

فِي عِهْدِهِ إلى مَالِكَ الأَشَّرَ: ۳۰۴ تَصَطَّفُ لِوَلَايَةِ أعْمَالِكِ أَهْلُ الْوَزْرَ وَالْعِلْمٍ وَالشِّيَامَة. ۱

راجع: موسوعة الإمام علي بن أبي طالب، ص 380 (عزل عزى خليفة).

۱. استناد إلى الشيء: استناد إلى شيء، واستناد لزال إلى ذكر: إذا أنت به، واظب على ذلك، وتذكر (الساحة: ج 2، ص 598).
۲. تغافل: أي تغافل وتباطأ (النهاية: ج 3، ص 342).
۴. تحت العقول: ص 132، دعاء الإمام: ج 1، ص 361.
Then hold fast to men of magnanimity and noble descent and those of righteous families and good precedents, then to men of bravery, courage, generosity and magnanimity, for they are encompassed by nobility and embraced by honor. Then inspect their affairs the same way parents look into the affairs of their child....

Then look into the affairs of your administrators. Employ them (only after) having tested (them) and appoint them not with favoritism or arbitrariness, for these two (attributes) bring about different kinds of oppression and treachery. Among them look for people of experience and modesty from righteous families and the foremost in Islam, for they are nobler in moral qualities, more genuine in dignity and less concerned with ambitious desires, and they perceive more penetratingly the consequences of affairs.

Let not your choosing of them be in accordance with your own discernment, confidence and good opinion, for men make themselves known to the discernment of rulers by dissimulating and serving them well, even though beyond this there may be nothing of sincere counsel and loyalty. Rather examine them in that with which they were entrusted by the righteous (rulers) before you. Depend upon him who has left the fairest impression upon the common people and whose countenance is best known for trustworthiness. This will be proof of your sincerity towards Allah and towards him whose affair has been entrusted to you. Appoint to the head of each of your concerns a chief who is neither overpowered when these affairs are great nor disturbed when they are many. Whatever fault of your secretaries you overlook will come to be attached to you.”

104. Imām ‘Ali (a.s.) – in his instructions to Malik al-Ashtar:
“Appoint the pious, the knowledgeable and men of policy for taking charge of the works.”

See 2/2, “Dismissing ‘Uthman’s Administrators”

الإمام عليٍّ ﷺ: إنّ المغيرة بن سهيلة قد كان أشدّ علّي أن استعمل معاوياً على النّامٍ وآنا بالذِّينة، فأثبت ذلك عليه، ولم يقال الله ليترا اتحذ المهددين عصداً.

106. عنه ﷺ في عهدٍ إلى مالك الأُنثَرِ: إنّ شرّ وقراةك من كان للأُمراء قبلك وزيراً، ومن شرّ كُلهم في الأنام، فلا يكونون للك بطلان، فإنهم أعوان الأنفة وإيوان الظلمة، وأنّوا واحد منهم خبر الحلف يمنّ له مثل أئتيهم وتفاؤليهم، وليس علّيهم مثل أئتيهم وأوزارهم وأنّواهم يمنّ لم يعاونوا عالياً على ظلمتكم، ولا أنا على إثنيه أولئك عرف عليك مؤونتكم، وأحسن لكل معاوينكم، وأحبّ عليك خطاً، وأقلّ ليغبركم إلّا أنه أوكلنها خصبة جلواتكم وحفلاتهم.

107. عنه ﷺ من كتابه إلى رفاعة قاضيه على الأهواز: إنّهم يرفعون عنها أمانة؛ فمن جعلها خيانة فعلّيه لعنّه الله إلى يوم القيامة، ومن استعمل خائناً فإنّ عُتّاماً للنبيّ في الدنيا والأخرى.

108. عنه ﷺ يصفّ الإمّام الحقّ: وقد علمتم أنه لا ينبغي أن يكون الوالي على الفروج والدماء والمغامّ والأحكام وإمامة المسلمين الفقهي؛ فتكون في أمورٍ نهمه، ولا

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1. إشارة إلى الآية 51 من سورة الكهف.
2. وقعة صفين: ص 52 عن الجرجاني; الإمامة والسياسة، ج 1 ص 116، تاريخ دمشق، ج 59 ص 113، وراجع: الحصّال، ص 379، واختصاص: ص 177.
4. نهج البلاغة: الكتب 53، تلف عنوان: ص 129، دعائم الإسلام: ج 1 ص 555 كلامها نحوه.
5. دعائم الإسلام: ج 2 ص 531 ح 1890، نهج السعادة: ج 5 ص 33.
Refraining from Employing the Treacherous and the Feeble

105. Imām 'Ali (a.s.): “Mughayra ibn Shu‘ba suggested to me that I should appoint Mu‘awiya as the governor of Shām and that I should stay in Madīna, but I rejected his suggestion and God will never see me take those who mislead as my assistants.”

106. Imām 'Ali (a.s.) —in his instructions to Mālik al-Ashtar: “Truly the worst of your viziers are those who were the viziers of the evil (rulers) before you and shared with them in their sins. Let them not be among your retinue, for they are aides of the sinners and brothers of wrongdoers. You will find the best of substitutes for them from among those who possess the like of their ideas and effectiveness but are not encumbered by the like of their burdens, sins and offences; those who have not aided a wrongdoer in his wrongs nor an offender in his offences. They will be a lighter burden upon you, a better aid and more inclined towards you in sympathy and less intimate with others. So choose them as your special companions in your private and public assemblies.”

107. Imām 'Ali (a.s.) —from his letter to Rifā‘a who was his judge in the city of Ahwāz: “Know, O Rifā‘a that this position of governance is a trust, so whoever betrays it, on him will be the curse of God until the Day of Judgment; and whoever employs a traitor, truly Muhammad (s.a.w.) will despise him both in this world and the world to come.”

108. Imām 'Ali (a.s.) —describing a true leader: “You indeed know that he who is in charge of the people’s honor, life, war gains, the laws and the leadership of the Muslims should not be a miser, as with his greed he may have expectations in their...

الجاهل، فَيَضللهم يُبَحَّرِيه، ولا الحاق؟ ولا الجاني؟ فَتَقَطَّعهم يُبَحَّرِيه، ولا الحاق؟ يَلْدُوْل؟

فَيَبَدَّل قُوَّةً دَوْنَ قُوَّةً، ولا المرتشي في الحكم، فَيَبَدَّل بِالْحَقِيعِ، وَيَبَدَّل بِهَا دُونَ

الْقَطْعِ، ولا المَعْطَل بِالْحَقِيعِ، فَيَجْلَبَ الْأَكْتاَنِ. 1

فِي الْحَكْمِ المُنْسَوِبِ إِلَىُهُ، فَمِنْ قَسَّمَتْ يِطَالُهَا كانَ كُمْ مَنْ غَيْر ابْنَاءَهُ، فَيَنْهِيُ لَو

غَيْرَ بِقَرْرَةِ لَأَسَأَ الْمَاةَ غَيْرَهُ. 2

فَهَلَّ عَنْهُ؟ فَاْنَأَلْ أَعْلَلَ الْعُجَالِ. 4

فَهَلَّ عَنْهُ؟ لَا تَنَكُّلُ فِي أَمْرِكَ عَلَى أُسَلَانٍ. 6

فَهَلَّ عَنْهُ؟ فَمِنْ خَالِيَةٍ وَرَبِّهَا قَسَّمَ تَدَبِّرَهُ. 7

فَهَلَّ عَنْهُ؟ كَذِبَ السَّفِيرُ يُؤْنَىُ الْفُسَادَ، وَيَقْوَتُ الْمُرَادَ، وَيَبَدَّلُ الْحَرِزَ، وَيَنْقَضُ العَزْرَمَ. 9

1. المَظْفَر: جمع مقطع وهو ما ينتهي الحق إلى أبي لا تصل الحقوق إلى أربابها لأخذ ما أخذ من الرشوة عليها أسرح.
2. نهج البلاغة، 8، ص 266.
3. نهج البلاغة، 131، وراجع: دعائم الإسلام، ج 2، ص 531 
4. وادي الإسلام، ج 2، ص 181 ح 526.
5. غير الرأي: ح 3958، عيون الحكم والمراجع: ح 3958.
6. غير الرأي: ح 1025، عيون الحكم والمراجع: ح 1025.
7. غير الرأي: ح 8059، عيون الحكم والمراجع: ح 8059.
8. غير الرأي: ح 3974، ح 3974.
9. غير الرأي: ح 6724، ح 6724.

قد فطر عل بالبعض هذه الشبهة، وهي أن الإمام عليًا: كان يؤكد على اختبار الصلاحية، في مثل من استعمال الخلق وال حاجز، يتفكك كان بين عهده وولاته أشخاص غير صالحين؟ فقد كان بعض عهده كرباد بين أبيه، والمدرر بين الجارود، والنعيمان بن عثمان وغيرهم خانين، وفيها هناك كان أخرون كعبد الله بن عباس وأبو أيوب وغيرهم يفتقدون لعنصر الكفاية والتدبير. فلماذا استعملهم؟ ولماذا عزل رجلاً متديناً مدركًا كفيس بن سعد، وفي مكانه كرباد بن أبي بكر وهو شاب عليه التجربة؟

جاْء جواب الشبهة الأولى في مدخل القسم السادس عشر (طاقنة من عهده، وأصحابه).

أما الشبهة الثانية فقد وردت ضمن سيرة فس بن سعد، وجاء الجواب عنها تصريحًا في القسم السادس عشر أيضًا.
wealth, nor should he be ignorant as he would then mislead them with his ignorance, nor should he be of harsh and indifferent as he will estrange them with his behavior, nor should he be unjust in the distribution of wealth, that he gives to a group and denies another, nor should he be one who accepts bribes when taking decisions, as he would forfeit the rights of others and hold them up not letting them reach the owners, nor should he stop the practice of the tradition (sunna) as he would ruin the nation.”

109. Imām 'Ali (a.s.) - from the aphorisms attributed to him (a.s.): “The person whose retinue are corrupt is like the one whose throat is congested with water [and there is no solution to it], since whatever that is stuck in the throat would be removed [washed down] with water.”

110. Imām 'Ali (a.s.): “The blight of affairs is the incapacity of administrators.”

111. Imām 'Ali (a.s.): “In your affairs do not rely on the lazy.”

112. Imām 'Ali (a.s.): “He whose vizier betrays him, his (power of) management will be spoiled.”

113. Imām 'Ali (a.s.): “The lying of the envoys produces corruption, ruins the goals, invalidates the prudence and breaks one’s determination.”

1. Nahj al-Balāghah, Sermon 131, also cf, Da'ā'ī'm al-Islām, vol. 2, p. 531, h. 1886.
5. Ghurar al-Hikam, h. 8054, 'Uyūn al-Hikam wa al-Mawā'īz, p. 432, h. 7430.
6. Ghurar al-Hikam: h. 7259, 'Uyūn al-Hikam wa al-Mawā'īz, p. 397, h. 6724. It may sometimes come to one's mind that why did Imām 'Ali (a.s.), who emphasized on the appointment of truthful administrators and warned against employment of the inefficient and traitors, employ incompetent administrators and governors and appoint such persons as Ziyād ibn Abīh, Mundhir ibn Jārūd, and Nu'mān ibn 'Ajlān etc., who were traitors; and 'Abdullāh ibn 'Abbās and Abu Ayyūb and others who were incapable. On the other hand, why did he dismiss a religious and competent person like Qays ibn Sa'd and appoint Muhammad ibn Abī Bakr in his place? The response to the first question is given in the introduction of Section 16 and the answer to the second is in this same section in relation to the life (sīra) of Qays ibn Sa'd.
الإسحاق الأزرق علي العينالي

الإمام علي رضي الله عنه في عهده إلى مالك الأنصاري: ثم أصغ عليه الأزرق: فإن ذلك قوة وهم على استصلاح أنفسهم، وغنيهم عن تداول ما تحت أيدهم، وهجته عليه إن خالفوا أمرك أو تلموا أمانتك.

راجع: موسوعة الإمام علي بن أبي طالب، ج2 ص105 (التأمين الاقتصادي للقضاة).

ال診نال العينالي

الإمام علي رضي الله عنه في كتابه إلى كعب بن مالك: أما بعد، فاستخف على عملك، واخرج في طاعة من أصحابك حتى تؤثر كورة السوا، تنسأل عن عالي، وتنظر في سبيلهم فيها بين ذلة والعدم، ثم ارجع إلى الهذيالات فتولى معونتها، وأعمال بطاعة الله فيها ولاك منها.

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1. ذوية الدلالة: الكتب 53، تحت العقول: ص170، دعائم الإسلام: ج1 ص81.
2. الظاهرة أن الصحيح هو مالك بن كعب: لعهد وجود عام للإمام: باسم كعب بن مالك، بل إن كعب بن مالك عن لم يبيع الإمام، وأما مالك بن كعب فهو من عيانه، ومنه يعتقل عليه وهو عامه على عين القول بأبيه والباقية.
3. المورد: أراضى وقرى العراق وضياعها الذين افتتحها المسلمون على غهد عمر بن الخطاب، شنن بذلك لسوا به الزروع والمنخل والأشجار (راجع: مجمع البلدان: ج3 ص272).
4. العبّد: تصير العدد: وهو الماء الطب، وهو ما بين الفقيبة والمغنية، بينه وبين القادسية أربعة أبيب
وإلى الفقيبة الثانى وثلاثون ميلاً (معجم البلدان: ج4 ص92).
5. بفهة: اسم للثم كور بينداد من أعان سني الفرات منسوب إلى قبائل ابن فروز والد النوري (معجم البلدان: ج1 ص516).
3/8

Generosity in Providing Administrators with Daily Sustenance

114. **Imām ‘Ali (a.s.)**—in his instructions to Mālik al-Ashtar: "Then bestow provisions upon them abundantly, for that will empower them to reform themselves and it will make them needless from consuming what is under their authority and it is an argument against them if they should disobey your command or sully your trust."

See Chapter Seven: 'Judicial Policies'

3/9

Choosing Secret Agents to Keep a Check on the Administrators

115. **Imām ‘Ali (a.s.)**—in his letter to Ka‘b ibn Mālik: "appoint someone in your place and set forth with a group of your companions until you reach the villages of Sawād. Then, see into the affairs of my administrators in the regions of Tigris and ‘Udhabb and check their conducts. After that, return to al-Bihqubadh and take charge of the affairs there and follow

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2. It seems that the name Mālik ibn Ka‘b is correct, as Imām ‘Ali (a.s.) did not have an administrator by the name of Ka‘b ibn Mālik, rather there was a person by this name who refused to swear allegiance to the Imām. Malik ibn Ka‘b was indeed one of the trusted administrators of the Imām in the region of ‘Ayn al-Tamr and the area of Bihqubadh.
3. A part of the Iraqi lands and villages that were conquered during the time of the Caliph ‘Umar ibn al-Khaṭṭāb It was called Sawād (blackness) as it was covered with palm groves, trees and crops.
4. ‘Udhabb is the Banī Tamim water reservoir and the first water that the travelers encounter while traveling from Kūfah towards Mecca.
5. The name of three villages near Baghdad located on the banks of Euphrates.
واعلم أن كل عمل ابن آدم يحفوظ عليه عجزي يه، فاصنع خيراً أن تعبد الله بيتا وبك خيراً، وأعلمي الصدق في صمت، والسلام.

116. عنه في عهدئ إلى مالك الأشتر: "ثم انظر في أمر عواليك فاستعملهم اخباراً... ثم تفقد عواليكم، واعقب العيون من أهلك الصدقي والوقاء عليهم، فإن تعاذوا فبالتصرف مرة عجلوهم من الأعوان، فإن أحد منهم بانتباعاً إلى خيانة إجتمعت بها علي عليه عينكم أحبهم عواليكم، اكتفوا بذلك شاهداً، فستفعلوا عليهم العقوبة في بنده، وأخذت بأصاب من عملهم، ثم نصفتهم بمقام الذالة، ووصفتهما بالخيانة، وقلدت عهدها.

117. عنه في عهدئ إلى مالك الأشتر (في مواجهة الجند): "ثم لا تدع أن يكون لكل عليهم عيون من أهلك الأمانة والقول بالحق عند الناس، فشيرون بناء كلذي يبلاهم منهم ليهن أولياء يعلمون ببلاءهم.

10/3

أكرم المحصنين عقوى الله:

الإمام علي بن أبي طالب(ع) في عهدئ إلى مالك الأشتر: ولا يكون المحصن والنسى عندك بعنزة سواء، فإن في ذلك ترهذدا لأهل الإحسان في الإحسان، وتدريبا لأهل الإساة على الإساة، وألزم كل منهم ما أترم نفسه.

1. تاريخ البقيع، ج 2، ص 209.
2. حدوة لهم: أي باعث ومحرض لهم، والجحد في الأصل: سوق الإبل والفناء لها (يحيى الفارابي: ج 33 ص 625).
3. نهج البلاغة: الكتب 53، حرف العقول: ج 137، دعاء الإسلام: ج 1، ص 361 كلها نحوه.
4. العين: الذي بعث ليجمس الحري أواسط العرب: ج 131، ص 301.
5. حرف العقول: ص 133.
God in what He has assigned to you. Know that all the actions of the son of Adam are recorded and preserved and will be rewarded. Do perform good deeds. May God make you and us successful in goodness! Let me know of your honesty in what you do. Wassalām!

116. Imām ‘Ali (a.s.) —in his instructions to Mālik al-Ashtar: “Then look into the affairs of your administrators. Employ them (only after) having tested (them). Then investigate their actions. Dispatch truthful and loyal observers (to watch) over them, for your investigation of their affairs in secret will incite them to carry out their trust faithfully and to act kindly towards the subjects. Be mindful of aides. If one of them should extend his hand in a treacherous act, concerning which the intelligence received against him from your observers, concur, and you are satisfied with that as a witness, subject him to corporeal punishment and hold him responsible for the consequences of his actions. Then subject him to humiliation, brand him with treachery and gird him with the shame of accusation.”

117. Imām ‘Ali (a.s.) —in his instructions to Mālik al-Ashtar (on monitoring the troops): “Then do not fail to choose intelligence from trustworthy agents who are known for their truthfulness by people in order to reveal problems people undergo and they become sure that you are aware of their difficulties.”

3/10

Rewarding and Punishing

118. Imām ‘Ali (a.s.) —in his instructions to Mālik al-Ashtar: “Never let the good-doer and the evil-doer possess an equal station before you, for that would cause the good-doer to abstain from his good-doing and urge the evil-doer to his evil-doing. Impose upon each of them what he has imposed upon himself.”

3. Tuḥaf al-‘Uqūl, p. 133.
119. عندهم في عهده إلى ماليك الأشتر: وليكن أكثر رؤوسهم جنودكم، من واسعهم في
معوني، وأفضل عليهم في بلدهم، يُرمي سعهم ويسع من وراءهم من الخلفية، من
أهلههم، حتى يكون همهم جما وائدا في جهاد العدو:
ثم وائر أعلامهم ذات تفسك في إشارهم والتكرم، والإرصاد بالتوبة. وحقق
ذلك يحسن المعال والآخر والعطوب، فإن عطفك عليهم يعطف قلوبهم عليك.

11 / 3

الوفد الحاوزب المبالي

1 / 3

الأشتث بن قسي

الإمام علي بن أبي طالب. في كتابه إلى الأشعث بن قسي. قال: إن عطفك ليس
لك بطعمه، ولكنك في عطفك أمانة، وانت مسرع على كفرته، ليس لك أن
تفنن في رعيته، ولا محاصر إلا بوبقية، وفي أن بك مال من مال الله عز وجل،
وأنت من خزاهي حتى نسلمه إليه، وعليك ألا يكون شر ولا يليك لك. وعليه.

1. الخوارج، أهل الدين لا يغزوون (السنن/العرب: ج9 ص68).
2. تحقيق العقرا، ص133.
3. الأشعث هو عامر عثمان، عزله الإمام عقيب خلافته.
4. أذربيجان: اسم لمنطقة كبيرة، وهي اليوم جزء من القسم الجنوبي، وهو يشكل ثلاث محافظات من محافظات شبه غربي
إيران، وهي: أذربيجان الشرقية، وأذربيجان الغربية، وأردبيل. والقسم الشمالي الذي كان ضمن دول الاتحاد السوفيتي
السابق وقد استقل وصار يعرف اليوم بأذربيجان.
5. يقول: اتفات على: إذا أفرد برآيه ده، في التصرف فيه (النهضة: ج3 ص477).
6. نهج البلاغة: الكتاب 5، وثيقة ص1: ص20 عن الجراح، العقد الفريد: ج3 ص327، الإجابة: و_grade: ج1
ص110 كلها نحوي.
119. Imām 'Ali (a.s.) — in his instructions to Mālik al-Ashtar: “The best of your commander of the troops should have such a position before you that renders help to them equitably and spends from his money on them and on their families so that all will converge on one concern, fighting the enemy. Then send a message to them encouraging their self-sacrifice and your honoring of them. Tend to the extension of their livelihood. And attain that by good behavior, attentiveness and kindness. Your kindness to them will turn their hearts to you.”

3/11
Decisiveness toward Administrators

3/11-1

Al-Ash‘ath ibn Qays

120. Imām 'Ali (a.s.) — in his letter to al-Ash‘ath ibn Qays, his governor in Azerbaijan: “Certainly, your assignment is not a morsel for you, but it is a trust around your neck and you are being observed by your superiors. It is not for you to deal with your subjects as you like or act with save on strong grounds [being instructed]. You have in your hands the funds, which is the property of God to whom belong Might and Majesty and you hold its charge till you pass it on to me. I hope I am not one of the bad rulers for you. Wassalām!”

1. Tuhaf al-Uqūl, p. 133.
2. An agent of ‘Uthman whom the Imām (a.s.) dismissed once he took over the caliphate.

راجع: موسوعة الإمام علي بن أبي طالب. ج 7 ص 257 (الاشتهب بن قيس).

3/11-2

زياد بن أبيه

122. الإمام علي: من كتابه إلى زيد بن أبيه: إنّي أقسم بالله؛ قُسِّمْنا صادقاً، عيني يغليّ أنك كنت من في المسلمين شيئاً صغيراً أو كبيراً، لأسدّن عليك شدة تدّعك قليل الزفر، تقبل الظهير، ضبط الأمر، والسلاّم.

123. أنساب الأشراف: و جهة [عليهم السلام] إلى زيد، رسول الله، يا أباً و قال: اللاسر: إن الأكراه قد كسرها من الخراج و أنا أدارهم، فلا تعلّم أمير المؤمنين ذلك، فترى إليه اعتلاء وتبني فقد تمّ الرسول، فأخبر على بي قال: زيداً، فكتب إليه: قد يبلغني رسولك عنك ما أخبرته بي عن الأكراه، و استكتملك، إذاً ذلك، وقد علمت أنك لم تلق ذلك إليه إلا ليبلغني إليه، وإنّي أقسم بالله عز وجل قسماً صادقاً، عيني يغليّ أنك كنت من في المسلمين شيئاً صغيراً أو كبيراً، لأسدّن عليك شدة تدّعك قليل الزفر، تقبل الظهير، والسلاّم.
121. *Nathr al-Durr*: [Imām ‘Ali (a.s.) said] to al-Ash‘ath ibn Qays: “Pay back what has been entrusted to you, or I will strike you by the sword.” Thus he paid what was due on him [to pay]. The Imām then told him: “Who would have protected you if I had struck you by the sword?”

Al-Ash‘ath replied: “You are among those who do what they say.”


3/11-2

Ziyad ibn Abīh

122. Imām ‘Ali (a.s.) – in his letter to Ziyad ibn Abīh: “I swear by God a truthful oath that if I come to know that you have betrayed the funds of the Muslims, in a small or large amount, I shall inflict upon you such punishment which will leave you with an empty hand, a heavy back and humiliated. Wassalām!”

123. *Ansāb al-Ashrāf*: “‘Ali (a.s.) dispatched an envoy to Ziyad to take back whatever of the taxes that had been collected by him. Ziyad sent what was with him along with the envoy and said: “The Kurds have ruined the taxes and I am trying to tolerate them. But do not tell this to the Commander of the Faithful lest he would think that it was the result of my negligence.”

The envoy returned and reported what Ziyad told him. ‘Ali (a.s.) wrote to Ziyad: “My envoy reported what you said to him about the Kurds and that you asked him to conceal it from me. You well know that you did not tell him, but with the intention that he informs me about it. I truthfully swear by God that if I come to know that you have betrayed any of the funds of the Muslims, small amount or large, I shall inflict upon you such punishment that will leave you with an empty hand, a heavy back and humiliated. Wassalām!”

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124. الإمام علي - في كتابه إلى زيد، وكان عاملة على فارس: أما بعد، فإن رسوالي
أخبرني بحجة، ورغم أنك قلت فيه تمكن وتبينه: إن الأكواد ماهجم عليك، فكسرت
علىك كثيرا من الخراج، وقدت له: لا تعلم يذكيل أمير المؤمنين
يا زيدا وأقسم بإلهي أنك لكاذب، وليس لم تبعث يحرجك لا أسدлан عليك شدة
تدعوك قليل الوفير، فقيل الظهر، إلا أن تكون ما كسرت من الخراج محتفلا.
راجع: موسوعة الإمام علي بن أبي طالب، ج 7 ص 323 (زياد بن أبيه).

3 / 11-3

مُسْرِحْ القاضي

125. نهج البلاغة: "رَوِى أَنَّ مُسْرِحٍ بِنَ الْحَارِثِ قَاضِيِ أمِيرِ الْمُؤْمِنِينِ اشْتَرَى عَلَى عَهْدِهِ
دارٍ بِضَانِينَ دِينارًا، فَبَلَغَهُ ذَلِكَ قَاسَدُ عِنْدَ مُسْرِحٍ وَقَالَ لَهُ:
بَلْغَيْتُكَ أَنَّكَ اشْتَرَيتَ دِارًا بِضَانِينَ دِينارًا، وَكَانَتْ لَهَا كِتَابَةً، وَأَشْهَدْتُ فِيهِ شُهُودًا!
فَقَالَ لِهِ مُسْرِحٍ: قَدْ كَانَ ذَلِكَ يَا أمِيرِ الْمُؤْمِنِينِ
فَقَالَ: فَنَظَرَ إِلَيْهِ نَظَرَ الْمَعْصَبِ نَمَّ يَا فَقَالَ لَهُ: يَا مُسْرِحٍ! أَمَّا إِنْ هِيَ سَيْنَاتِكَ مِنْ لا يَنْظُرُ
فِي كِتَابِكَ، وَلا يَسَّأَ لَكَ عَنَّ يَتَنَكَّرُ كَحْتَ يُحْرِكَهُ بِنَها شَخْصًا، وَيُسَلْمِكَ إِلَى قَرْأَة
خَالِصًا. فَنَظَرَ يَا مُسْرِحٍ! لَا تَكُونَ اشْتَرَيْتُهذَ الْخَاذَرُ مِنْ غَيْرِ مَالِكَ، أوُفَقَتْ
الْمَنْ أَنِّي خَلْلَكَ؛ فَإِذَا أَنْتَ قَدْ حَبَّتْ خَلْلَ دِينَ أَنْتُ دَارًا وَدارُ الأَخْرَجُ. أَمَّا إِنْكَ لَوْ
كُنْتَ أَثْبَتَتْ عَنْدَ شَرَائِكَ مَا اشْتَرَيْتُ، لَكَنْتُ لَكَ كِتَابًا عَلَى هذَ الْخَسَافَةُ، فَلَم
تُرِغَّبَ فِي شَرَاء هذَ الْخَاذَرُ بِدِّيْرُهُمْ فَإِنَّ فَوْقَ. وَالْخَسَافَةُ هَذِهِ
هُدْدَا مَا اشْتَرَى عَدْدُ ذَلِّلُ مِنْ مَيْبُ قَدْ أَرْيَّعَ لِلدِّيْرِ، اشْتَرَيْتُ مِنْهُ دَارًا مِنْ دَارٍ
الْقَوْرُورُ مِنْ جَانِبِ الْغَفَانِ، وَخَطْبَةُ الْهَالِكِنَّ، وَجَمْعُ هذَ الْخَاذَرُ حُدُودُ أَرْيَعَةُ: الْخَدُّ"
124. Imam 'Ali (a.s.)—in his letter to Ziyad, his governor in Persia (Fars): “And now, my envoy has indeed brought me strange news. He thought that you have said to him something that should remain between you and him, that the Kurds had rebelled against you and ruined much of the taxes and you have told him not to report this to the Commander of the Faithful.

O Ziyad! I swear to God that you are a liar, and if you do not discharge the taxes, I shall inflict upon you such punishment that will leave you with an empty hand, a heavy back and humiliated, unless you take responsibility for whatever of the taxes you have ruined.”


3/11-3

Shurayh al-Qadî

125. Nahj al-Balâghah: “It is narrated that Shurayh ibn Harith who was the judge (qâdi) of the Commander of the Faithful at Kufa purchased a house for eighty dinars during his term. The Commander of the Faithful came to know of this and sent for Shurayh and said to him: “I have come to know that you have purchased a house for eighty dinars and that you have written a document for it and you had witnesses for it.”

Shurayh replied, “Yes it is so, O Commander of the Faithful.”

The Commander of the Faithful cast an angry look at him and said: “O Shurayh, indeed someone [the angel of death] will come to you who will not look at your document nor question you about your evidence, but will take you out of it [the house] open-eyed and throw you in your grave empty-handed. Beware! O Shurayh, if you have purchased this house from money other than yours or paid the price of it from an unlawful source, then you have incurred the loss of this world as well as of the next. If you had come to me at the time of purchase, I would have written for you a document like this paper and then you would not have liked to purchase the house even for one dirham and nothing more than that. This is the document:

“This is the purchase made by a humble slave [of God] from a deceased person who has been forced to depart [for the next world]. He has purchased a house from the houses of deceit in the area of mortals and place of those liable to perish. This house has four boundaries:

الأول ينتهي إلى دعاوي الآفات، والأخير الثاني ينتهي إلى دعاوى المصائب، والأخير الثالث ينتهي إلى الفراغ المريدي، والأخير الرابع ينتهي إلى الشیطان المغوی، وفيه بیشر باب هذی الادار.

بیشر هذا المغری بالامل، من هذا الزمین بالأجل هذا الدار بالخروج من عزرالاقامة، والدخول في ذلك الطلب والشراعة، فآدرك هذا المشری فيها بشیری منه من ذریه.

فعل مبابیل أقسام الملوك، وسالیب نفویس الجذابیة، ومزبل ملك الشرعیة، مثل كسرى وقیصر، وعیس وعیسی، ومن جمع المال علی المال فأكثر، ومن بیت وکیل ورخص، ونجد وانتج، واعتیقد ونظر يرعمه للولید، يشخصهم جميعاً إلى موافقة الغری وحاسب، وموضوع النّوب والعقاب إذا وقع الأمر بفصل القضاء و страх همایک المبطلون، وله على ذلك العقل إذا خرج من أمر

اهلی وسلام من علائی الدین.

4/11-3

عبد الله بن عباس

الامام علي بن مولان، مما كتبته إلى عبد الله بن عباس، وهو عامله على النصرة: فارنب

أبا العباس سامت وحکم الله فيها جری على ليسایک ونیدك من خیبر وشیر، فإنا مسلمان

(الصحیح ج3 ص1212).

1. من التجديد: الریخن (النهایة ج5 ص19).
2. إخضاعهم، مبتدأ مرفوع، وخیر الجار والمجروح المقدم، وهو قوله: "فعل مبابیل أقسام الملوك".
3. غافر: 78.
4. نهج البلاغة: الكتاب 3، روضة الراضیین: ص489 نحوه.
5. يقول الرجل بیرع: إذا وقف و친ا، ومنه قوله: اربی علی نفسك، واربی علی طلعتك، أي ارفق نفسك وکف (الصحیح ج3 ص1212).
The first boundary ends up with the sources of blights, the second boundary ends to the sources of distress, the third boundary ends up with devastating desire and the fourth boundary ends up with deceitful Satan and towards this fourth opens the door of this house.

This house has been purchased by one who has been deceived by desires from one who is being driven by death at the price of leaving the honor of contentment and entering into the humility of want and submissiveness. What a great loss this buyer will suffer.

If the purchaser encounters some (evil) consequences of this transaction, then it is for Him who dismantles the bodies of monarchs, snatches the lives of despots, destroys the domain of Pharaohs like Cyrus, Caesar, Tubba', Hîmyar and all those who amass wealth upon wealth and go on increasing it, build high houses and decorate them and collect treasures and preserve them for children, (Yes! It is for Him) to take them to the place of accounting and judgment and the position of reward and punishment, when the verdict will be passed "...and it is thence that the falsifiers become losers."¹ This affair can be testified by the intellect when it goes forth from the shackles of desires and is free from the attachments of this world."²

3/11-4

‘Abdullah ibn ‘Abbās

126. Imām ‘Ali (a.s.)—from a letter he wrote to ‘Abdullah ibn ‘Abbās, his administrator in Baṣra: “O Abu al-‘Abbās, may God have mercy on you, restrain yourself in whatever you say or do, good or bad, as we are both partners in this (responsibility). Keep a good reputation with me and do not ruin my view about yourself. Wassalām!”³

1. Qur’ān, 40: 78.


في ذلك، وكن عند صالحي طئبي بيك، ولا تفعلين رأي فيك. ووالسلام.

127. عينه من كتاب إبي عباس: أسا سبت ربت، وأخربت أمانتك، وعصب بيك، وحست المسلمين.

128. الإمام علي بن طالب: من كتاب: عينه من كتاب إبي عباس.

1. من فلال فين: أcketى وضعف (السوان العربي: ج 11 ص 349).
2. نبع البلاغة: الكتاب 18، بحار الأنوار: ج 33 ص 493 تع 689.
4. القصص: الأكل بأطراف الأنساب (السوان العربي: ج 12 ص 487).
5. الطبر: النبض الحافي (السوان العربي: ج 3 ص 138).
127. Imām 'Ali (a.s.) – from his letter to Ibn 'Abbās: "Now, I have been informed something about you that if you have done it, then you have displeased your Lord, undermined your trust, disobeyed your Imām and betrayed the Muslims. I have come to know that you have razed the lands and consumed whatever was at your disposal. Send me your account, and know that the reckoning of God shall be severer than that of the people. Wassalām!"¹


3/11-5

'Uthmān ibn Ḥunayf

128. Imām 'Ali (a.s.) – from his letter to 'Uthmān ibn Ḥunayf al-Anṣārī who was his administrator in Baṣra, when he came to know that the people of the place had invited 'Uthmān to a banquet and he had attended: "And now, O Ibn Ḥunayf, I have come to know that a young man of Baṣra invited you to a feast and you hastened towards it. Foods of different colors were being chosen for you and big bowls were being given to you. I never thought that you would accept the feast of a people who turn out the beggars and invite the rich. Look at the morsels you take, leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully.

Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light. Realize that your Imam has contented himself with two shabby pieces of clothes out of the (comforts of the) world and two loaves for his meal. Certainly, you cannot do so but at least support me in piety, exertion, chastity and uprightness."

1. وهي التي غفر ظهرها، فقلل أكملها لشرح نهج البلاغة لأنها لم تحدث: ج 16 ص 207.

2. العصف والعصفة: ما كان على ساق الزروع من البرز الذي يبسي فينحث (السُّلْع: ج 9 ص 247)، والم när

3. الصبر: وهو هذا الدواء المم تعرفة (النحو: ج 4 ص 347).

"By God, I have not treasured any gold from your world nor amassed plentiful wealth nor added any clothes to my two shabby pieces of clothes. I have not taken from its land [even as little as] a span of the hand, nor have I taken more than a meager meal sufficient to feed a wretched animal, and indeed, in my eyes, it (the world) is more unworthy and insignificant than the gall oak fruit.

Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and another group withheld themselves from it generously. God is, after all, the best arbiter.

What shall I do with Fadak or with other than it, while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and (even) news of it will disappear? It is a pit that even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its aperture.

I try to keep myself engaged in piety so that on the day of great fear it will be peaceful and steady in slippery places. If I wished I could have taken the way leading towards (worldly pleasures like) pure honey, fine wheat and silk clothes; but far be it that my passions lead me and greed takes me to choosing good meals while in Hijaz or in Yamama there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there are hungry bellies and thirsty livers? Or shall I be as the poet has said:

"It is enough for you to have a disease that you lie with your belly full,

While around you people are badly yearning [of hunger] for dried leather?"

Shall I be content with being called ‘The Commander of the Faithful (Amir al-Mu'minin), although I do not share with the people the hardships of the world or shall I not be an example for them in the distresses of life? I have not been created to be kept busy eating good foods like the tied animal whose only worry is its fodder or like a loose animal whose activity is to fill its belly with its feed and forgets the purpose behind it. Shall I be
يراد بها، أو أترك شديًا، أو أعمل عانياً، أو أجرج حبل الصلاة، أو أعطني طريق المثابة.

إليك عني يا دنيا، فحملك على غاربك، قد استللت بين محاليك، وألقى من خبايلك، واجتبت الذهاب في مداهلك. أي النورون الذين عرركهم بمداهلك،

أين الأسماضل الذين فنعتهم بصرارفك! فها مراهم رهائن القبر، ومضامين اللحم.

والله لا كن في شخصاً مريناً، وقليلاً جيسيماً، لأفمت عليك حدوه الله في عباد غزريهم بالأمان، وأمام ألقاهم في المهاوي، وسلموا أرسلهم إلى النفل، وأودهم قواردة البلايا، إذا عز واصر.

هيهات من وطئ حاضرتك لزمن، ومن زكم ليحنك غرق، ومن ازور عن خبايلك.

ووقت السالي منك لا يبالي إن ضاق به مناخه، والدنيا عنده كيوم حان النسالة،

أعربي عني! فوالله لا أذل ذلك فهستيلني، ولا أسعد لك فتفودني. وأيا الله ـ

سميناً أسنتي فيها بمشيبيه لله، لأروض نصي رياضة تمشى معها إلى القرضي إذا قدرت عليه مطعوماً، وتفتت بالملح مادراً، ولاعن مقتلى كعيم ماء، نصب معيها، مستغرقة ذموعها. أن تنبي السائحة من زعيها قنيرك؟ وتنعيم الزبيدة من عشيها فرشض؟ وياكل علي من زاويه فيهتحج! قرت إذا عنيها إذا اقتدى بعد النسيان المتطاولة بالبهيجية الهاملة، والسائحة المرعبة.

طيب لنفس أدت إلى زبيها فرضها، وعركت بجنبيها يوسبهما، وعمرت في النبل غمضها، حتى إذا غلب الكرى على أرضها، وتوسعت كنها، في

1. هذي هذا الأمر تيشر: إذا قره واستبشر وارتاح له وخفي (النهائي: ص 264).
2. رفض في المكان يشر: إذا الصدق به وأقام ملابسه له (النهائي: ص 184).
3. أي اليوم (النهائي: ج 4 ص 170).
left uncontrolled to pasture freely, or draw the rope of misguidance or roam aimlessly in the paths of bewilderment?

Stay away from me, O world! Your rein is on your own shoulders as I have released myself from your clutches, removed myself of your snares and avoided walking into your slippery places. Where are those whom you have deceived by your jesting? Where are those communities whom you have enticed with your embellishments? They are all now confined to graves and hidden in burial places.

By God, if you [O world!] had been a visible person and a body capable of being felt, I would have inflicted on you the punishment fixed by God because of the people whom you deceived through (false) desires, the communities whom you threw into destruction and the rulers whom you consigned to ruin and drove to places of distress after which there is neither going nor returning.

Far from it! Whoever stepped on your slippery path slipped; whoever rode your waves was drowned; and whoever evaded your snares was successful. He who keeps himself safe from you does not worry even if his abode is narrow and restricted and the world to him is like a day, which is near expiring. Get away from me! For by God, I do not bow before you so that you may humiliate me nor do I let you rein on my neck, so that you may drive me away. I swear by God, (unless He wishes not), that I shall so discipline my self that feels joyful if it gets one loaf for eating, and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream whose water has flown away. Should ‘Ali eat whatever he has and fall asleep like the cattle that fill their stomach from the pastureland and lie down, or as the grazing goats, that eat the green and go into their pen? Woe is to him, if he, after long years, follows loose cattle and pasturing animals.

Blessed is he who discharges his obligations towards God and endures his hardships, allows himself no sleep in the night but when sleep overpowers him lies down on the ground using his hand as pillow, along with those who keep their eyes wakeful in
معتبر أسهر عيونهم خوف تمادهم، وتحافز عن مضايعتهم جنوبهم، وهمومت.
بذكر زعمهم شفاهمهم، وتسهلت بطول استغفارهم ذنوبهم، أولاً تلك جزء الله ألا
إن جزء الله هم المفصلون.
فائق الله يد بابا خبيث، ولتكعف أفراسك، ليكون من النار خلاقك.

6 / 11

قدامة بن عجلان

الإمام عليٰـ في كتابه إلى قدامة بن عجلان عاميله على كسكر: أما بعد، فأجل ما قيلك من مال الله، فإنه فيء للملجومين، لست بأوفر خطا فيه من رجلي مهما، ولا تحسين باب، أم قدامة أن مال كسكر مباح لكي كايل وأنت عنه آبيك وأملك، فعجل حملة وأعجل في الإقبال إلينا، إن شاء الله.

راجع: موسوعة الإمام علي بن أبي طالب، ص 7 ص 440 (قدامة بن عجلان الأزدي).

7 / 11

مصطلح بن يبردة

الإمام عليٰـ في كتابه إلى مصطلح بن يبردة: بلغني عنك أمر إن كنت فعلته فقد أنت شيخنا إذا، بلغني أنك تقضي في المسلمين فيم اعتفاك وتغشاك من أعراب

بكر بن وائل!

المجلة: 22.

1. نهج البلاغة: الكتاب 145، ربيع الآخر: ج 2 ص 719 نحوه وفيه إلى "وثلث وثاني براد بهوا"، وراجع: المنالب لابن

2. نهج البلاغة: الكتاب 145، ربيع الآخر: ج 2 ص 719 نحوه وفيه إلى "وثلث وثاني براد بهوا"، وراجع: المنالب لابن

3. كسكر: كورة واسعة فصيتها اليوم واسط، أني بين الكوفة والبصرة (معجم البلدان، ج 4 ص 461).

4. أنساب السادات: ج 2 ص 388.

5. الإذ: الأمر الفاطم العظيم (السنار، العريج: ج 3 ص 21).
fear of the Day of Judgment, whose bodies are ever away from beds, whose lips are humming in remembrance of Allah and whose sins have been erased through their prolonged beseeching for forgiveness. "They are Allah's confederates. Look! The confederates of Allah are indeed felicitous!"1

"Therefore, O Ibn Ḥunayf, be wary of God and be content with your own loaves so that you may escape Hell."2

3/11-6

Qudāma ibn 'Ajlān

129. Imām 'Ali (a.s.) —in his letter to Quḍāma ibn ‘Ajlān, his administrator in Kaskar:3 "Send back to me what is in your possession from wealth of God as it belongs to the Muslims and your share of it is no more that the share of one of them. O son of the mother of Quḍāma! Do not suppose that the riches of Kaskar are permissible to you like what you have inherited from your parents. So hasten to return the property and be quick to come back to me as well, God willing!"4


3/11-7

Maṣqala ibn Hubayra

130. Imām 'Ali (a.s.) —in his letter to Maṣqala ibn Hubayra: "I have been informed about a matter which is indeed horrible, if you have done it. I have been informed that you have distributed the property of Muslims among some of the Bedouins of the Bakr ibn Wa’il tribe who have asked you for

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1. Qur'ān, 58:22.
3. A big city in Iraq located between Kūfah and Basrah, close to 'Āmarah and Kūt.
قوال النبي ﷺ في كتابه: "أنا دائماً، فإن من أعظم الحبابة جياله النبي، وأعظم المماليك على أهل البيت ﷺ، فعند ذلك من حق المسلمين حضرة النبي، فعبثها إلى سنة يابيك رسول، وإلا فأمك حين تنظر في كتابي، فإنما قد تقدمت إلى رسول الله ﷺ، ألا يذكرون أن تقيم ساعة واحدة بعد قدوته عليه ﷺ إلا أن تبعث بالمال والسلام علىك؟

131. الغارات عن دُهُل بن الحارث: ذعاي مُصْفَّة إلى رحيله، فقد تُغَنِّب غُصَّاء قطعهم منه، وهم قُاَل: "والله إن أمير المؤمنين نُسَأْلُي هذا المال، ووالله لا أقدر عليه، فقلت له: "ألا يُمْضِي عليك جمعة حتى تجمع هذا المال، فقال: "والله ما كُتِب لاحاليها قومي، ولا أطلبه فيها إلى أحد.

ثم قال: "أما والله لأخذ ابن هبيب من اللائي سألكها لي، لم تر إلى ابن عُفَّان حيث أطعَم الأشعة بن قيس أم حظومَة أم حضرة أم خراج أذْرَيبِيْجَان في كل سُئِم، فقلت: إن هذا لا يرى ذلك الرأي، وما هو يناراً للكن سبعة، فصُبكت ساعة وسُبكت عنة، فما مكتب ليلة واحدة بعد هذا الكلام حتى حُقي بمعاوية، قُبِلَ

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1. الكهنوت: 103 و104.
2. أنساب الأسرار: ج2 ص1389 في البلاط: الكتب 43 نحوه.
3. تاريخ الطبري: ج5 ص129، شرح نهج البلاغة في أي أبو الحنيد: ج3 ص145، الغارات: ج1 ص364 وراجع.
favor and benevolence. By God who split the seed and created the living beings and encompasses all things in knowledge, if this is true you will become low in my view. Therefore do not treat lightly the obligations of your Lord and do not reform your world by ruining your religion, or else you will be among those who are: "the biggest losers in regard to works; those whose endeavor goes away in life of the world, while they suppose they are doing good."  

131. Imām 'Ali (a.s.) —in his letter to Maṣqala: “The greatest of treachery is the treachery against the [Muslim] nation and the greatest deceit against the people of a city is the deceit of their leader. There is five hundred thousand [coins] of the property of the Muslims with you, so send it to me when my envoy comes to you, otherwise come to me when my letter reaches you; as I have told my envoy not to let you go unless you return the property. Wassalām!”

132. al-Ghārāt —narrating from Dhahl ibn Ḥarīth: “Maṣqala invited me to his residence and prepared dinner and we had it together. He then said to me: “By God, the Commander of the Faithful asks me to return this property and I am not able to do that.”

I said to him: “If you wish, he will give you one week of respite so that you can collect the property.”

He said: “By God, I do not want to impose it on my folk or ask anyone for it.”

Then he said: “By God, if the son of Hind or the son of 'Affān had demanded that property, they would have left it to me. Did you not see how 'Uthmān [in his rule] granted a hundred thousand dirhams of the taxes of Azerbaijan each year to Ash'ath ibn Qays?”

I said: “This man ['Ali ibn Abī Ṭalib] (a.s.) does not view it like that and he would not grant you anything.”

He kept silent for a while and so did I. No longer than one night after the talk we had together, he joined Mu'āwiya. The

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ذلك علّي، فقال: ماله؟ ترَحَب الله! فعَمِلَ فَعَلَ السَّبِيل، وقَرَّ فَرَّازَ العَبَي، وَخَانَ جَبْحَةَ الفَاحِرِ! أما إِنّهُ لَو أَقَامَ فَعَمِلُهُ مَا زَدَنا عَلَّي حَبَسِه؛ فَإِن وَجَدْنا لَهَا شَيْئًا أَخَذْنَاه،\n\nوَإِن لم تُقَدِّرِ الْهُلْكُ عَلَّي مَالُ تَرَكْنَا، فَمَسَارَ إِلَى دَارَ وَعْدِهَا؟\n\nراجع: موسوعة الإمام علي بن أبي طالب 88، ج7 ص 393 (مصفلة بن هديرة).

المُذْدَرُ بِنِ الجَارُوج

133. أَنْسَبُ الْأَشْرَافُ: وَكَتَبَ إِلَى الْمُذْدَرِ بِنِ الجَارُوج، وَبَنْتُهُ أَنَّهُ يَبْسُطُ الْبَيْذَةُ فِي الْمَالِيَ، وَيَقْبِلُ مِنْ أَنْهَارِهِ، وَكَانَ عَلَى إِصْطَخْرَةٍ. فَإِنْ صَلَاحَ أَبِيكَ عَرْقَيَّ مِنْكَ، وَطَبَّةَ أَنْثُكَ تَتَبَيَّنُ هَدِيَةً وَفَعَّالَةً، فَإِذَا أَنْتُ فِي هَا رَقَيَّ إِلَى عَنْكَ لا تَذْهَبُ الْإِنْقيَّةُ لَكَ، وَإِن أَزْرَى ذلِكَ دِينِكَ، لا تَتِسْعِي إِلَى النَّاسِحِ وَإِن أَخْلَصَ النَّصَّحُ لَكَ، بَلْ غَيْرُ أَنْثُكَ تَذْهَبُ عَمْلُكَ كَثِيرًا وَتَخْرَجُ لَا هَيْا مَنْتَزُهَا مُنْصِدًا، وَأَنْثُكَ قدْ بَسْطَتْ بِذَلِكَ فِي مَالِ الْهُلْكِ مِنْ أَنْتَ مِنْ أَعْرَابٍ قُومَكَ، كَأَنْتَ ثَارُكَ عَنِ أَبِيكَ وَأَمْكَ.

وَإِنِّي أُقِيمُ بِيَاهَا لَيْنَ كَانَ ذلِكَ حَقًّا لَحَمَلَ أَهْلِكَ وَيَبْسُطُ عَمْلُكَ حَيَّيْ مِنْكَ، وَأَنَّ الْعَلِيَّ وَاللَّهُ أَرَضَاهُ مَا كَانَ مِنْهُ عَلِيَّ، وَخَيْبَةُ الْمُسْلِمِينَ وَتَصْبِيحُ أَعْمَالِهِمُ مَا يُسْجَلُ رَبُّكَ، وَمَنْ كَانَ كَذلِكَ فَلِبَسَ يَأْهَلِ لَيْنْ يَسْتَصْبِحُ يَهْتُرُ، وَيَقُولُ يَدَّعِي الْتَعْيِنَ، وَيَؤْمِنُ عَلَى مَالِ الْمُسْلِمِينَ، فَأَقِمْ حَيْنَ يُمْلِكْ كَتَابِ هَذَا إِلَيْكَ.

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1. التَّرَحُ: غَنٌّ، فَرْجُ. يُؤْهَلُ الْهَلْكَ وَالْإِلْزَامُ أَيْضًا (ثِيَالَةُ: ج1 ص186).
2. الغَرَارَاتُ: ج1 ص129، 1365، 1366، 181، 311، 4، 4، 227، 227، 227، 227، 227، 227، 227، 227.
3. إِصْطَخْرَةٌ، مَعْرُوبُ أَسْتَخْرَةٍ، وَهِيْ مِنْ أَقْبَدِ مَدِينَ فَارِسٍ، وَهِيْ كَانَ سُرُّرُ الْمَلِكِ دَارًا بِنَ ذَرَابٍ، وَهِيْ أَثَّارُ عَظِيمَةٍ، وَبِهَا
وبِهَا نَشْرُ وَقَالُ عَشَرُ فَرْسِخًا (إِبْنُ: تنْفُرِمُ الْبَلَادُ: ص129).
news of this reached 'Ali (a.s.) and he said: "What has happened to him? May God kill him! He acted like the masters and ran away like the slaves, and became treacherous like the vicious people. Let it be known that if he had stood up to collect the property and failed, I would not have added to his jailing. If we had found something with him we would have confiscated it; and if we had not found any property with him, we would have released him." Then he went to [the house of Maṣqala] and destroyed it."


3/11-8

Al-Mundhir ibn al-Jārūd

133. Ansāb al-Asbāf—in a letter to al-Mundhir ibn al-Jārūd, his governor in Iṣṭakhr\(^2\) when he was informed that he had misappropriated certain property in his charge and granted lavishly to whomever he wished: "The good behavior of your father deceived me about you and I thought that you would follow his way and continue on his path. But according to what has reached me about you, you are not giving up the following of your passions however detrimental it is to your religion and you do not listen to [the words of] those who advise you however sincere they are in their well-wishing. I have been informed that you give up many tasks and go out for recreation, leisure and hunting and that you are lavishly generous to your Bedouin tribesmen with public property as if it is your parents’ bequest.

I swear by God, if this is true, the camel of your family and your shoelaces are better than you. Indeed God does not like amusement and leisure. And the betraying of Muslims and ruining their works enrages Him and the person who acts this way is not fitting for safeguarding the borders, securing public property and being trusted with the belongings of the Muslims. Therefore proceed to me as soon as this letter of mine reaches you."

2. This is the Arabic pronunciation of the Persian word Iṣṭakhr, which was one of the most ancient cities of the Persian Empire.
عمّر من تِنَبَّت خِيَانَتَهُم من العبّال

الاستعجاب: كان عليّ... لا يُصِّب بالولايات إلا أهل الديانات والأمانات، وإذا بلغت عن أحدِهم خيانة كتب إليه: قد جاءتكم موعظة من ربيكم فآووا الكيل والمؤذّن بالقضاء ولا تبخنوا الناس أشياءهم ولا تقعوا في الأرض مفسدين. بقول الله تعالى: "إن كنتُ مؤمنين وما أنا عليك بمحتبِسٍ " إذا أنك كتبى هذا فاحتفظ بها في يدك من أعياننا حتى تبعث إليه من يتسامى من بنك، ثم يرفع طرفة إلى السماء فيقول: اللهم إنك تعلم أن لا أخوم يظلم حلفك، ولا يترك حقك. وخطبته وموعظته ووصيّاته لعِناباه إذا كان خرجهم إلى أعيانه كثيرًا مفهومة لم أز التّعّرض لذكره، لبئس يطول الكتاب، وهب جسان كلها؟


1. أنساب الأشراف: ج 5 ص 913; تج líة البلاغة: الكتاب 71; تاريخ البصرة: ج 5 ص 203 كلخلة نوحه.
2. اقتباس من سورة الأعراف: 85 و 86.
3. الاستيعاب: ج 3 ص 210 و 211 الرقم 1875 عن أبي إسحاق السبيعي.
Mundhir went to the Imām. Some people complained that he had taken thirty thousand [coins from the public property]. He [the Imām] asked him about this matter and he denied it. He got him to swear, but he refused, so he arrested him.”¹


3/12

Dismissing Treacherous Administrators

134. al-Iṣṭi‘āb: “Ali (a.s.) would appoint only the faithful and the trustworthy people [in the cities], and if any one of them was reported to him to have committed treachery, he would write to him the following: “There has certainly come to you admonition from your Lord. Observe fully the measure and balance, and do not cheat the people of their goods and do not cause corruption on the earth. What remains of God’s provision is better for you, should you be faithful, and I am not a keeper over you.”² When my letter reaches you, settle what you are in charge of until I send someone to take it over from you.” He would then turn his face towards the sky and say: “O God! Certainly You know that I neither ordered them to tyrannize Your creatures nor to abandon Your rights.”³ ⁴

135. Da‘ā‘im al-Islām: “Ali (a.s.) summoned Ash‘ath ibn Qays, who was appointed by ‘Uthmān as the governor of Azerbaijan and received a hundred thousand dirhams. Some said ‘Uthman had granted that money to him and others believed that he had gained it through his work.

² Taken from the Qur’ān, 7: 85, 11: 85 – 86.
⁴ The speeches, sermons and recommendations of the Imām to his administrators when he would send them on their missions are abundant, but many are not mention here in order here to avoid lengthening the present book, as enlightening as they are.
فأمره عليه بإحضارها فدعاها. وقال: يا أمير المؤمنين، لم أصحبها في عملك.
قال: إن الله لين أنت لم تحضرها بيت مال المسلمين، لأضيعت سيفي هذا أصحاب
وإنك ما أصحاب.
فاضهرها وأخذها منه وصبرها في بيت مال المسلمين، وتبعت عليه غنائم.
فأخذ منه كل ما أصابته قبلها في أيديهم، وضمْنْهُم ما انفقوا.
الفصول المهمة: تُبْلَغ عن سودة بنت غزاء الهضيديَّة أنها قُلِّمت على معاوية بعد
موت علي، فجعل معاوية بیْنْهَا على تعريضها عليه في أيام قتال صفیْن، ثم إنه
قال لها: ما حاجتك؟ فقالت: إن الله تعالى مسألك عن أميرنا وما فرض إليك من
أميرنا، ولا تزال يقدِّم علينا من قبيلة من نسمو بمقامك ويبتغُب سلطانك
فيحصِّننا خصت السُّئَلِ، ويدرسنا دوُس الحمر، يسوقنا الخُفف، ويديتنا
الحلف، هذا بسر بن أرطاقة قد قدم علينا، فقتل رجالينا، وأخذ أمانتنا، وثورة
الطاعة لكان فيها عزٌ ومتاع، فإن عزلت عنا تسكرنا وإلا فإلى الله تكون...
فقال معاوية: إياي تعني، ولا تهدِّد قلبي! لقد سمعت يا سودة أن أحملك على قلب
أشوَس، فأدركك إليه، فإن حكمت فيك. فأمَّرتعت ثم أنستت تقول:
صل الله تعالى على جسم تصنعته
فقال حالف الحق لا يعي أنها تقول
فقال معاوية: من هذا يا سودة؟ فقالت: هذا والله أمير المؤمنين علي بن
أبي طالب، لقد جئتني في رجل كان قد ولفاء صدقائنا فجار علينا فصادفتنا قائلًا
يريد الصلاة، فلما رآني اقتلل ثم أقبل علي يوجه طليق، ورحمة ورفق، وقال: لك
'Ali (a.s.) commanded him to present that money, but he refused and said: "O Commander of the Faithful! I have not obtained this money in your government."

The Imam said: "By God, if you do not present it to the public treasury, I will strike you with my sword and it will take from you what it must."

Thereupon he brought back the property and the Imam placed it in the treasury. He followed up this [inquiry] in relation to 'Uthmān's administrators, taking back whatever of [unlawful] property left in their hands and fining them for what they had wasted."

136. al-Fuṣūl al-Mubīmma —narrated by Sūda daughter of Hamdāniya who went to Mu‘āwiya after the death of 'Ali (a.s.): "Mu‘āwiya started to reproach her for her mocking remarks to him during the battle of Siffin. Then he asked her, "What do you need?"

Sūda replied: "Indeed God Almighty will question you about our affairs and what has been entrusted to you. There is always someone coming to us from you who towers up your position, spreads your dominion, reaps us like the ears of wheat, beats us up like seeds of wild rue, debases us and makes us taste death. That was Busr ibn Arta‘a who came to us, killed our men and took away our property. If it was not for our obedience [to you], we would have been dignified and honored, so if you dismiss him we will be grateful of you; otherwise we will complain about you to God."

Mu‘āwiya said: "Are you referring to me and threatening me? O Sūda, I have decided to put you on an unruly camel and send you back to Busr to carry out his judgment about you."

Sūda put her head down keeping silent and then recited the following couplets:

May God's blessing be upon the body who was embraced,
By a grave in which justice was buried.
He allied with the truth and would not substitute it with anything,
And he became equal to the truth and faith.

Mu‘āwiya said: "O Sūda, who is this person?"

Sūda said: "By God, this is the Commander of the Faithful (a.s.). I once went to him to talk to him about a man whom he had appointed as the head of [levying] taxes and that person had done injustice to us. I found him standing and ready to start saying prayer. When he saw me, he stopped and came towards me with a bright face, affection and leniency, saying: "Do you have any need?"

حاجة؟ فقلت: نعم، وأخبرته بالأمر فيك، ثم قال: اللهم أنت شاهد أيت لم أرهم يظلمون خلقك ولا يتركون خلقك. ثم أخرج من جيبه قطعة خلق وكتب فيها:

"إسبر الله الرحمن الرحيم. قد جاءكم بيئة من رزقكم فأقووا الكليل والميزان ولا تبخشوا الناس أشياءهم ولا تفسيدوا في الأرض بعد إضلجهما. د تكرم خيركم إن كنتم مؤمنين!" وإذا قرأ كنيابه، هذا فأحيط بها في يدك من عصيتك حتى تقدم عليك من نقيضة وسلام.

ثم دفع إلى الرفعة، فجفت بالرفعة إلى صاحبه فانصرف عنه مزعولاً.

فقال: أكتبوا لها يا تربة، واصرفوها إلى بندها غير شاكيه.

137. الإمام علي: لم استدرك على ابن هرمحة خياله، وكان على سوق الأهواز، فكتب إلى رفاعة: إذا قرأت كتابي فتحمل ابن هرمحة عن السوق، وأوقفة لناس، واسجنه وناد عليه، وأكتب إلى أهل عميتك تعلمهن رأيع فيه، ولا تأخذ فيه عطفاً ولا تريفظ، فتهلك عند الله، وأعزوك أحبب عزاز، وأعذبك بالله من ذلك.

فإذا كان يوم الجماعة فأخرجوه من السجن، وأضرمواهم وثلاثين شوطاً، وطُف به إلى الأسواق، فمن أتي عليه بإذن فحشته مع شاهده، وادفع إليه من مكسيما ما شهد به عليه، ومر به إلى السجن مهاناً مقبوباً منبوحاً، وأحزم رجله.
I said: "Yes." And I told him the story.

He wept and said: "O God! You are witnessing that I did not command them to do injustice to your creation and to abandon Your rights." He then took a piece of leather out of his pocket and wrote on it as follows:

"In the Name of Allah, the All-beneficent, the All-merciful. There has certainly come to you a manifest proof from your Lord. Observe fully the measurement and the balance, and do not cheat the people of their good, and do not cause corruption on the earth after its restoration. That is better for you, if you are faithful."¹ "When you read my letter, settle what you are in charge of until I send someone to take it over from you. Wassalām!"

He gave me this letter he had written, I took it to his governor and gave it to him, and he left us dismissed."

Mu'āwiya said: "Write for her whatever she wishes. Return her to her town that she may not have any complaints."²

3/13

Punishing the Treacherous among the Administrators

137. Imām 'Ali (a.s.) — when he found out about the treachery of Ibn Harma who was in charge of the Ahwāz market, he wrote to Rafā'a: "When you read my letter, dismiss Ibn Harma from the market, cut him off from the people, put him in jail and inform the public. Write to your administrators and let them know about my opinion concerning him. Do not be negligent or extreme regarding him or you will perish in the eyes of God and I will dismiss you in the worst of ways. I seek God's refuge for you from this happening to you.

On the coming Friday, take him out of jail, give him thirty five lashes and take him around in the markets. If someone brings a witness against him, make him swear an oath with his witness and then pay him from the assets of Ibn Harma. Order him to be taken to jail degradingly, shamefully and by shouting

1. Qur'ān, 7:85.
الإمام علي: أُبيا و‌الإحتمام عن حواتِم الناس، احتُجب الله عنده يوم القيامة.
وعن حواتِم، وإن أخذت هُدى كان غُلولاً، وإن أخذ شروط فهو مشرِك.

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1. اللَّهُ: الحصومة الشديدة (السنجاء: ج 3 ص 391).
2. دعاء الإسلام: ج 2 ص 532 ح 1892.
3. دعاء الإسلام: ص 137، دعاء الإسلام: ج 1 ص 361 نجوم.
5. نُباع الأعمال: ص 310 ح 1 عن الأصبغ، يحار الأنوار: ج 2 ص 345 ح 42.
at him; tie his feet with a rope and bring him out at the time of prayer. Do not prevent anyone who might bring to him food, drink, clothes or a mattress. Do not let anyone approach him, to inculcate to him animosity or make him hopeful of being freed. If it was proved to you that someone inculcated something to him that could harm to the Muslims, punish him with a lash and put him in jail until he repents.

During the night take the prisoners out into the courtyard to breathe fresh air, except for Ibn Harma, unless he is feared to die in which case also let him out into the courtyard. After thirty days, if you see in him strength, give him thirty five lashes besides the previous thirty five lashes. Write to me about what you did in the market and whom you have chosen after that traitor. Cut off the salary of that traitor.”

138. Imām ‘Ali (a.s.) —from his instructions to Mālik al-Ashtar on looking into the affairs of the administrators: “If one of them should extend his hand in a treacherous act concerning which the intelligence received against him from your observers concurs and if you are satisfied with that as a witness, subject him to corporeal punishment and charge him for what befell from his action. Then set him in a position of degradation, brand him with treachery and chain his neck with the shame of accusation (defame).”

3/14

Forbidding Administrators from Accepting Gifts

139. Imām ‘Ali (a.s.): “Any ruler who hides himself from the people’s needs, God will also hide Himself from him and his needs on the Day of Judgment. If he accepts gifts he is a traitor, and if he accepts bribes he is a polytheist.”

140. أخبار القضاة عن علي بن ربيعة: إن علياً استعمل رجلًا من نبي آخر بقال له: صبيعة بن زهير، فلم يق عرضاً عاملًا أبي علياً يضرب فيه مال، فقال: يا أمير المؤمنين، إن قوماً كانوا يبدون لي حتى اجتمع منه مال فهداها، فإن كان لي في خلافاً أكلته، وإن كان غير ذاك فقد أتبت به. فقال علي: لم أستكمل لكان غلوا، فقيضي منه وجليلة في بيت المال.

141. الإمام علي - في خطبة ذكر فيها تعاوناً مع عقيل عندما طلب من بيت المال، ثم قال: وأعجب من ذلك طريقًا طرقاً يملؤها في وعائدها، ومعجوجة نستنجها، كأنها عجينة بريق خيَّة أو فيه، فقالت: أصلت، أم ركأة، أم صدقته؟ فذلك عمرُ علياً أهل البيت! فقال: لا ذا ولا ذاك، ولكنها خيَّية، فقالت: هينئك القبول!

أ عن دين الله أتبتني لتخذلعني؟ أخبِط أنى آم ذي جيئة، أم تهمرأ؟

142. الإمام علي - في كتابه إلى بعض عائلته: أما بعد، فإن دهاقين أهل بلدي شكا ينقض على وقعة، واحتفارًا وجنوة، وتظرفت قلم أزعم أنه أهلًا لأن يدعوا ليشتركهم.
140. *Akhbār al-Quḍāt*—narrating from 'Ali ibn Rabi'a: “Indeed 'Ali (a.s.) had employed a man from the Bani Asad tribe by the name of Dubi'at ibn Zuhayr. When his mission concluded, he went to 'Ali (a.s.) along with a sack full of money and said: “O Commander of the Faithful! Some people have brought me these gifts which have amounted to this. If they are lawful for me, I will use them; otherwise I am bringing them to you.”

‘Ali (a.s.) said: “If you had kept them, it would have been treachery.”

Then he took it from him and placed it in the public treasury.”

141. Imam 'Ali (a.s.)—in his sermon in which he states his treatment with ‘Aqil when he had asked for some money from the Public Treasury: “A very strange thing which happened is that a man came to us with a closed flask full of honey paste but I disliked it as though it was the saliva of a snake or its vomit. I asked him: “Is this a reward or zakāt or charity, for these are forbidden to us, the members of the Prophet’s family [Alhul-Bayt].” He said that it was neither this nor that, but a present.”

“Then I said: “May childless women weep over you. Have you come to mislead me from the religion of God by tricking me? Are you insane, or have you been overpowered by some jinn or are you speaking nonsense?”

“By God, even if I am given all the seven domains with all that exists under the skies in order that I may disobey God to the extent of snatching a grain of barley from an ant, I would not do it. For me, your world is lower than a leaf in the mouth of a locust that is chewing it. What has 'Ali to do with bounties that will pass away and pleasures that will not last? We seek the protection of God from the slumber of the intellect and the ugliness of stumbles, and from Him we seek succor.”

3/15

Rigorousness along with Softness

142. Imam 'Ali (a.s.)—in his letter to one of his administrators: “The farmers of your province complain of your strictness, arrogance, humiliating treatment and harshness. I deliberated over it and found that if on account of their paganism they do not deserve any favorable treatment of extra privileges they
ولا أن يُنصَرَا ويُجَبَّوا بعِدهم، فانضموا كُلّهم جُلِبُوا مِنَ اللَّهِ تَشُوَّهُ يَطْرُفُ مِنُ الْمِلَّةِ، وداوَلُهم مِنَ الْقَوْمَةَ الْزَّائِفَةِ، وأمْرُهُم مِّنَ التَّقْرِيبِ والإِنَذَارِ، والإِبْعَادِ وَالْإِقْصَارِ، إن شاء الله.


وهمهم! وقرعواً يخراجهم، وقابل في ورائهم، وإياك ودامهم، السلام.

الإمام علي - في كتابه إلى بعض عهله - أما بعد، فإنك لم تستدرقه على إقامة زينبي، وأقطع به نحوه الأثم، وأصدق به حرارة الشعر الخفيف، فاتبعوني بالله على ما أحكم، وإخليط السِّدة وضعف من الذرة، وارتق ما كان الرفق أرقق، واعتزز بالسِّدة حين لا تغني عنها إلا السِّدة، واحتفظ للمرح فجاحك، وابسط قدمك وجعله، وألّن قدم جلفك، وآس بيتهم في الحقيقة والنظر، والإشارة، والتحية حتى لا تنطم الطلاء في حفك، ولا يأس الصّغائر من عدلك، السلام.

1. نهج البغاغة: الكتب: 19، بحار الأوراء: ج 33 ص 484، نحوه: ج 2 ص 390، وذكر أنه كتب إلى عمر بن مسلمة الأرخبي، وفيه: في غير ما أن يظلموا، لا تنقض لهم عهد، ولكن نفرعوا طرائهم، ويقائل من ورائهم، ولا يخذ منهم فوق طاقتهم، فذلك أمركم، والله المستعان، والسلام، بدل وداولهم...
2. آلح عمران: 118.
3. المائدة: 51.
4. تاريخ البيقوبي: ج 2 ص 203.
do not deserve to be treated cruelly either because of our agreement with them that we have to respect. Therefore tolerate them and at the same time keep the position of strictness and behave between harshness and mercy and keep them neither too close nor too far and do not repel and drive them away, by the will of God.\(^1\)

143. *Tāriḥ al-Ya’qūbī*: “Ali (a.s.) wrote to ‘Amr ibn Muslama al-Arḥābi: “After praising Allah, the farmers of your area have complained of your strictness and I looked into their affair and did not see any good. Your position must be moderate in being soft along with being strict and without doing injustice and diminution because they brought prosperity to us while being feeble, so take what you demand from them while they are subordinate. Do not take any guardian besides God. Certainly God the Exalted and Almighty has said: “...do not take your confidants from other than yourselves; they will spare nothing to ruin you.”\(^2\), and He the Great, the Exalted has said about the People of the Book: “...do not take the Jews and the Christians for guardians...”\(^3\), and He the Exalted and Almighty says: “Any of you who takes them as guardians is indeed one of them Keep them under control by taking land tax, be prepared against them and beware of [shedding] their blood. Wassalām!”\(^4\)

144. *Imām ‘Ali* (a.s.) – in his letter to one of his administrators: “You are surely one of those whose help I seek in the establishing of religion, breaking the haughtiness of the sinful and guarding critical boundaries. Therefore, seek God’s help in your difficulty and your anxiety. Have a little harshness with some leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without it. Lower your wings (in humbleness) before the subjects. Meet them with a broad face and keep yourself lenient (in behavior) with them. Treat them equally in the way you look at them, in signaling and in greeting so that the big do not expect from you transgression (in their favor) and the weak do not lose hope in your justice (for them). Wassalām!”\(^5\)

1. *Nahj al-Balāghah*, Letter 19, *Bihār al-Anwār*, vol. 33, p. 489, h. 694, *Anṣāb al-Āshraf*, vol. 2, p. 390. It is stated in *Anṣāb al-Āshraf* that he wrote this letter to ‘Amr ibn Salama al-Arḥabī in which instead of the phrase ‘behave with them in between strictness and softness’, he wrote ‘no injustice should be done to them nor their pledge be broken; however, they should pay land tax and in order to preserve them nothing beyond their capacity should be taken from them. I commanded you to this and God is our resort. Wassalām.’
2. Qur’ān, 3: 118.
5. *Nahj al-Balāghah*, Letter 46, *al-Amāli* by al-Mufid, p. 80, h. 4. It is stated that this letter had been written to Mālik al-Ashtar after the murder of Muhammad ibn Abī Bakr, but apparently this is not true, since Muhammad ibn Abī Bakr was martyred after Mālik al-Ashtar.
الفصل الرابع

السياسة الفقهية

1/4

نبذة التعليم الرئيسي

الإمام علي ﷺ: على الإمام أن يتعلم أهل ولايته حدود الإسلام والإيمان.

145. عنه ﷺ: إن الناس إلى صلوات الأذكار أحرج منهم إلى الفضيحة والذم.

146. عنه ﷺ: إنما الناس على حق، ولكلم علي ﷺ: فأنما اختُم على فالت非常好的.

147. عنه ﷺ: أنت الناس إنما تعلمن على حق، وتعليمكم ﷺ: يا تعلمنا، ونأسيبكم ﷺ: كنا تعلمنا.

148. الإمام الباقر ﷺ: كان علي ﷺ: إذا صل الحج لم يزل مُتمتعاً إلى أن تطلع السنة، فإذا طلعت اجتمع إليه الفقراء والميسرين وغيرهم من الناس، فيعلمنهم الفقه والقرآن، وكان ﷺ: و плот يكون فيه من جليبه ذلك.

149. إرشاد القلوب: و روى أنه ﷺ: كان إذا قُص الدهد يضع لتعليم الناس، والقضاء.

- 1 - غرر الحكم: ص 6196، عين الحكيم والمواضع: ص 328 ح 5637.
- 2 - غرر الحكم: ص 3590، عين الحكيم والمواضع: ص 143 ح 3210.
- 3 - نهج البلاغة: الحكمة 434، أسباب الأشراح: ج 3، ص 154، تاریخ الطبري: ج 5، ص 91، الكامل في التاريخ: ج 2، ص 408. 
- 4 - نهج البلاغة: لأبي الحسين: ج 4، ص 109، عن أبي، يحيى الأنصاري: ج 41، ص 132.
- 5 - إرشاد القلوب: ص 218، عادة الداعي: ص 101، يحيى الأنصاري: ج 103 ح 70.
Chapter Four
Cultural Policies

Development of Education

145. Imām 'Ali (a.s.): “It is incumbent upon the leader to teach the laws (ḥudūd) of Islam and faith to the people under his rule.”¹

146. Imām 'Ali (a.s.): “Indeed people are more in need of good manners than they are in need of gold and silver.”²

147. Imām 'Ali (a.s.): “O people, I have a right over you and you have a right over me. As for your right over me, that is to advise you, to pay you your dues fully, to teach you so that you may not remain ignorant and to train you so that you are knowledgeable.”³

148. Imām al-Bāqir (a.s.): “When 'Ali (a.s.) performs the morning prayers, he keeps on with after-prayer invocations (ta‘qibāt) until sunrise. At sunrise, the poor, the needy and other groups of people would gather around him and he would teach them laws (fiqh) and the Qur'ān. At a certain hour, he would end the session and leave.”⁴

149. Irshād al-Qulūb: “It is reported that 'Ali (a.s.) after finishing a battle, he would proceed to teach people and judge among them.”⁵

¹ Ghurar al-Ḥikam, h. 6199, 'Uyun al-Ḥikam wa al-Mawā'iz, p. 328, h. 5637.
² Ghurar al-Ḥikam, h. 3590, 'Uyun al-Ḥikam wa al-Mawā'iz, p. 143, h. 3210.
الطبقات الكبرى عن علي بن أبي طالب حَفُّظُ النَّاسُ قَالَ: "فَنِّيَمَتْ يَنْتِيُهُمْ أَيْنَ مَعْنَىً؟ فَنَقَلَةُ الْحَارِثَةُ الْأَعْوَارُ صَحِحَةً بِـهَا يَكْتُبُ هُمْ جَائِزًا بِـهَا عَلَيْهِ. فَكَانَتْ لَهُ عَلَى كَانَكَ بِـهَا إِنْ هُمْ إِنْ يَجْعَلُونَ خَطْبَ النَّاسِ بَعْدُ، قَالَ: يَا أَهْلَ الْكِوْفَةِ! أَلْكُمْ يَضْرُّهُمْ يُصُفُّ رَجُلًا.

الغارات عن سلمان بن أبي الجعد: "قَرَّضَ عَلَيْهِ بِـهَا مَنْ قَرَأَ الْقُرْآنَ أَنْ تَنْيِمَ الْقُرْآنَ". قَالَ: "وَكَانَ أَبَا مَيْنُ قَرَأَ الْقُرْآنَ".

شرح هجيج البلاغة لأبي الحديث: "وَقَدْ غَلِبَ بِنْصَ الصَّعْصِعَةَ عَلَيْهِ وَمَعَاهُ إِبْنُ الْفَرَزْدِق" أَفْرَدَ لَهُ "مَا أَنْتُ؟" قَالَ: "غَلِبَ بِنْصَ الصَّعْصِعَةَ المَجَاجِيِّ". قَالَ: "يَا أَبَا الأَحْيَاطِ، إِنَّ هَذَا الْعُلَامَةُ مَعْكَ؟" قَالَ: "إِنِّيْنِي، وَهُوَ شَاعَرُ. قَالَ: "عَلَمَةُ الْقُرْآنِ فَهُوَ خَلَيْلُ مِنَ النَّشَر".

الإِمَامُ عَلِيُّ، مِنْ كِتَابِ لَهُ "إِلَى قَتَمِ بِنْ الْعَيْبَيْسِ، وَعَلَى عَلَيْهِ عَلَى مَنْكَةً: آمَّا بَعْدُ، فَأَقَامَ لِلنَّاسِ الحَجَّ، وَذَكَرَهُمْ بِيَأَمِّ اللَّهِ، وَأَجَلَّ مُمَعَتِّرَ، قَدْبَ الْمُسْتَنَبِّي، وَعَلَّمَ الْجَاهِلِ، وَذَاكِرَ العَالَم".

عَنْهُ "لَسَيْرُ سَالَةَ عَنْ مَعْصِيَةٍ: سِلَّ ثَقِفَهَا وَلَا تَسَالُ تَنْهَعَتْ، إِنَّ الْجَاهِلَ المَتَعْمَلِ مَعَهَا حَسَبَ الْعَالَم، وَإِنَّ الْعَالَمَ مَتَعْمَلُ تَنْهَعَتْ بالْجَاهِلَ المَتَعْمَلِ".

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1. الطبقات الكبرى: ج.6 ص.5 ص.56. وراجع: تاريخ بغداد: ج.8 ص.357.
2. الغارات: ج.7 ص.1317 كُتِبَ الْعَالَبَ: ج.2 ص.339 خ 1864 نَقْلًا عَنْ شُعْبَ الْإِبِّ. وَلِيَ سِيِّدُ البَيْتِ أَيْنَ بِـهَا...!
3. هَوَاءْ أَبِي فَرَسَا، هَوَاءْ بِنْ غَلِبَ بِنْصَ الصَّعْصِعَةَ، المَعْرُوفَ بِالْفَرَزْدِق، وَلِدَ عَامٍ (25 هـ) فِي الْبَيْضَةَ، وَتَوُيَّ الْعَامِ (114 هـ).
4. بَعْدَ تَطْوِيْرِ الْعَرَاقِ وَالْشَّامِ وَالْأَبْيَضَةَ. وَفَقَدِسِهِ فِي مَدِحِ الْإِمَامِ السَّجَدِيِّ". حَسَبُ هَشَامِ بْنِ عَبْدِ اللَّهِ دِلْلَيْ عَلَى النَّشَر، وَعَرِّفَهُ. إِنَّ هَذَا الْيَوْمَ تَعْرَفُ الْبَحَظَةَ وَطَائِرَةً
5. (راجع: سَبِيلُ أَعْلَمَ الْبَلَادَ: ج.4 ص.599 الرَّقْم 245 وَهُوَ نَفْقُ الْأَبْيَضَةَ: ج.6 ص.95 الرَّقْم 784.)
6. شَرِيحُ البَلَاغَةِ لَانِبٍ أَبِي الحديث: ج.10 ص.21 كُتِبَ الْعَالَبَ: ج.2 ص.238 خ 4026 نَقْلًا عَنْ أَبِي الآبَارِيَ فِي
7. المَكَّةَ، وَهُوَ نَفْقُ الْأَبْيَضَةَ نَحْوَهُ.}

8. تَلْحِيقُ البَلَاغَةِ: ج.5 ص.977 خ 702.}

150. *al-Ṭabaqāt al-Kubrā* – narrating from ‘Albā’ ibn Ḥmar: “Ali ibn Abī Ṭalīb (a.s.) was addressing the people, saying: “Who would buy knowledge for one dirham?”

al-Harīth al-A‘war (who was one-eyed) bought several sheets for one dirham and brought it to ‘Ali (a.s.) and he wrote abundant issues of knowledge for him.

After that, ‘Ali (a.s.) said in his sermon: “O people of Kūfah! A half a man overcame you.”

151. *al-Gharāt* – narrating from Sālim ibn Abī Ja‘d: “Ali (a.s.) allocated two thousand (coins) [as an income] for every reciter of the Qur‘ān and my father was one of the reciters.”

152. *Sharḥ Nahj al-Balāghah*: “Ghālib ibn Ṣa‘ṣa’ā went to ‘Ali (a.s.) together with his son, Farazdaq, and ‘Ali (a.s.) said to him: “Who are you?”

He replied. “Ghālib, the son of Ṣa‘ṣa’ā al-Mujashi‘ī”

He (a.s.) said: “O Abū al-Akhtal! Who is this young man with you?”

He replied: “My son and he is a poet.”

He (a.s.) said: “Teach him the Qur‘ān, for it is better for him than poetry.”

153. Imām ‘Ali (a.s.) – in his letter to ‘Utham ibn ‘Abbās, who was his administrator in Mecca, wrote: “Set up Hajj for the people and remind them of the days [to be devoted] to God. Sit for giving them audience in the morning and evening, explain the law to those who ask, teach the ignorant and discuss with the learned.”

154. Imām ‘Ali (a.s.) – in response to someone who had asked him a difficult question: “Ask me for understanding and do not ask to create confusion [for fault finding], because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant.”

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3. He is Abū Farās Ḥumām ibn Ghālib, known as Farazdaq. He was born in 25 AH in Baṣrah and died in 114. The following poem that he wrote in praise of al-Imām al-Sajjād in the presence of Hishām ibn ‘Abd al-Malik is a an evidence of his bravery:

“This is the person whom the land of Baṣrah knows, And the Ka‘ba and the Haram know him too.”

155. عنه: "يرجى سأنتُ رجَل أن يُعرَفُهِ الإيَانَ: إذا كان الْغَدَّ قَاتِني حَتَّى أَحْرَكَ عَلَى
أَصِمَانِ النَّاسِ، فإن نسِيت مِقْتِلِي خَيْفَهُا عَلَيْكَ غَيْرُكَ؛ فإنَّ الكِلَامَ كَالْمَدَارِدَةَ يَتَضَفَّعُهَا
هَذَا وَيَحْمِدُهَا هَذَا.

156. الإمام علي: في عهدِهِ إلى مالك الأشْرِي: لا تَنْفِضْ سَنَةً صَالِحَةً عَمَّلْ يَا صَدْرُ
هَذِهِ الْأَمَيْهِ؛ وَاجْمَعْتَ بِهَا الْأَلْفَةَ، وَصَلَّحْتَ عَلَيْهَا الرُّيْهَةَ، وَلَا تَحْجِيِّنَ سَنَةً ثُلُّ
يَشِيِّيَ مِن مَّاضِيِّ يَلِكَ السَّنَنَ؛ فَيَكُونَ الأَجْرُ لِنَسْتَهَا، وَالْوَزْرَ عَلَيْكَ بِهَا يَقْضِسْ
مِنْهَا... وَالْوَاجِبُ عَلَيْكَ أَن تَتَذَكَّرْ مَا قُضِسَ لَنَ تَقُدَّمْكَ مِن حُكْمَةِ عَادِلَةٍ، أَوْ سَنَةً
فَاضِلَةً، أَوْ أَثَرَ عَنْ يَسَّانَةَ، أَوْ قَرِيبَةً فِي كِتَابِ اللَّهِ.

157. عنه: في عهدِهِ إلى مالك الأشْرِي: (في رواية صنف العقول): وَأَكْثَرَ مُدَارَسَةٌ
الْعَلْيَاءِ، وَمَتَافِقَةً الحَكَمَاءِ، فَكَبِيِّت مَا صُلِّبَ عَلَيْهِ اِلْهُ يَلِادَكَ، وَإِقْلِيَمَا مَا أَسْتَقِمَّ يَتْنَأَّسُ
مِنْ قَبْلِكَ؛ فَإِنْ ذَلِكَ يَجِلُّ الْحَقَّ، وَيَدْفَعُ الْبَاطِلَ، وَيَكْتَفَى بِهِ ذَلِكَ وَمِثَالًا لَّأَنَّ
الْسَّنَنَ الصَّالِحَةُ هُيَّ السَّبِيلُ إِلَى طَاعَةِ اللَّهِ.

158. الإمام علي: "إِعْلَمُ أَنَّ أَفْضِلَ عِبَادَ اللهِ عَلَيْهِمُ السَّلَامُ إِمَامُ عَادِلٍ، هَدِيٌّ وَهَدِيٌّ، فَأَقْامَ"
155. Imam 'Ali (a.s.) – in response to someone who had asked him to define faith for him: “Come to me tomorrow so that I enlighten you in the presence of all the people, so that if you forget what I say, others might retain it, for an utterance is like a frightened away prey which may be caught by someone but missed by others.”

Prohibition of Abolishing Proper Customs

156. Imam 'Ali (a.s.) – from his instructions to Malik al-Ashtar: “Abolish no proper custom (sunna) which has been acted upon by the leaders of this community, through which harmony has been strengthened and because of which the subjects have prospered. Create no new custom which might in any way damage the customs of the past, lest their reward belong to him who originated them and the burden be upon you for abolishing them. It is incumbent upon you to recall the just government, the excellent customs, the sunna of our Prophet (s.a.w.) and the obligations (promulgated) in the Book of God, which preceded you (and follow them).”

157. Imam 'Ali (a.s.) – in his instructions to Malik al-Ashtar (as narrated in Tuḥaf al-‘Uqūl): “Study much with men of knowledge (‘ulama) and converse much with sages (hukamā) concerning the consolidation of that which causes the state of your land to prosper and the establishment of that by which the people before you remain strong, since this will establish righteousness more firmly and repel falsehood; and this will suffice as guidance and exemplar. Indeed proper customs are the path toward obedience to God.”

Fighting against Evil Customs

158. Imam 'Ali (a.s.): “Know that the most distinguished servants of God before Him is the just leader who has been guided (by

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3. Tuḥaf al-‘Uqūl, p. 131.
المنهج من طريق الإستقبالي

سنته معلومة، وأمتأت دعوة مجهولة، وإن النسماً كثيرة ها أعلام، وإن الدعوة ناظرة لعلامها أعلام.

الإمام الصادق: أنبياء الموالي أمير المؤمنين. فقالوا: نشكر إليك هؤلاء الغرباء، إن رسول الله كان يعطيهم مغامرة العطاب بالسواد، وروج وسلا ونبلاء وصبيان، وأبوا عليا هؤلاء وقائلوا: لا تفعل! فذهب إليهم أمير المؤمنين، فكلمهم فيهم، فأصاب الأعيان: أننا ذلك يا أنا الحسن، أبينا ذلك! فخرج وهو مغيب، فنزل رده، وهو يقول: يا معتمر الموالي! إن هؤلاء قد صبروا ومثنا الهود والنصراء; ينزوون إليكم ولا ينزوونكم، ولا بعطيكم مثل ما يأخذون؛ فأثبحوا بأرك الله لكم، فإن كُفّر قد سمعت رسول الله يقول: الزرقtm.

عشرة أجزاء، نسعة أجزاء في التجارة، وواحدة في غيرها.

المنهج من طريق الاستقبالي


قال: والله ما يتتبع بهذا أمرؤكم، وإنكم لنضكون على أنفسكم في دينكم، وتشكون به في آخرينكم، وما خطر المفهوم وراءها العقاب، وأربع الدعوة معها.

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1. نهج البلاغة: الخطبة 164، الجزء: ص 187 عن ابن داب، تأريخ الطبري: ج 3، ص 337، الفيهة، والنهيي: ج 8، ص 168 كلامها عن عبد الله بن محمد عن أبيه، الخاقد الفريد: ج 3، ص 310 عن ابن داب وليسه فيه دور النسمنة، لنيرة... الكافور في التاريخ: ج 2، ص 276 كلامها نحور.

2. الكافي: ج 5، ص 318 ح 59 عن الفضل بن أبي ثريا.
God) and guides others. He establishes the recognized customs (of the Prophet's Sunnah) and destroys the unrecognized innovations. The [Prophet's] ways are clear and have their signs, while innovations are also clear and they too have their signs."

159. Imām al-Ṣādiq (a.s.): Some non-Arab Muslims (al-Mawāli) came to the Commander of the Faithful (a.s.) and said: "We have a complaint to you against these Arabs. Verily the Messenger of God (ṣ.a.w.) gave us portions that were equal to theirs and married off Salmān, Bilāl and Ṣuḥāyb, but these (Arabs) refuse and say: "We will not do that!"

The Commander of the Faithful (a.s.) went to them and talked to them about this. The Arabs shouted: "We refuse it, O Abū al-Ḥasan! We refuse it!"

So, 'Ali (a.s.) left angrily dragging his robe and saying: "O group of non-Arabs! In truth, they have reduced you to the status of the Jews and the Christians. They get married to your women but refuse to allow you to marry theirs. They do not give you as much as they take from you. Therefore engage in trading and God will bestow His blessings on you. Indeed I heard from the Messenger of Allah (ṣ.a.w.) that sustenance (rizq) has ten parts; nine parts are in trading and one part is in other things."

4/4

Refraining from Reception Ceremonies

160. Nahj al-Balāghah: The Commander of the Faithful (a.s.) was proceeding towards Syria when the countrymen (farmers) of al-Ānbar met him. Seeing him, they began to walk on foot and then ran in front of him.

He enquired: "Why are you doing this."

They replied: "This is the way we respect our chiefs."

He then said: "By God, this does not benefit your chiefs. By doing this you are troubling yourselves in this world and earning misery for the next world. How harmful is the labor

الأمان من النار

161. نهج البلاغة: قول الله تعالى: {ما ورد الكوفة قادماً من صفين متين فإن الشعبيين} فسمعت
بكتاه النسا على أفلح صفين، وخرج إليه حرب بن شرحبيل الشعبي... بمعنى معه
وهو راكب، فقال: ارجع، فإن منشئ يمثلك مع مثل فتنة يلوالي، ومدله للمؤمنين.

162. الإمام الصادق: {خرج أمير المؤمنين} على أصحابه وحرك راكب، فقسموا خلفه
قالتت إليهم، فقال: لكما حاجة؟ فقالوا: لا، يا أمير المؤمنين، ولكن نجب أن
تمشيا معك، فقال لهم: انصرفوا، فإن منشئ المشي مع الراكب مفسدة للراكب،
ومدله للمشير.

قال: وركب مرة أخرى فقسموا خلفه، فقال: إنصرفوا، فإن خلف النصار خلف
أعقاب الرجال مفسدة لقلوب التوکی

النقض والإطلاع

163. الإمام علي: في عهده إلى مالك الأشعث بعد ذكر خصائص البطائنة الصالحة...
فاحت أولئك خاصة بطلائعك وحللائك، ثم لم يكن أثراً عالياً أقوامهم بمرار الحق

2. وراجع: وضعه صفين: ص 144.
6. محسن: ج 2 ص 470 ح 2862، الكافي: ج 6 ص 480 ح 16 وليس فيه ذله وكلاهما عن هشام بن سالم، تحت
المذاهب: ج 2 ص 299، معاوية: ج 6 ص 1189 ح 2 من هشام بن سالم، يرجع إلى الإمام علي، نهج البلاغة لا يسن
شهر آشور: ج 2 ص 104 وفيه الرجوع، النصار خلف أعقاب الرجال مفسدة النصار: بدل إذا خلف...
that is followed by punishment and how profitable is the case with which there is deliverance from Hellfire!"1

161. *Nahj al-Balāghah*: It is reported that when the Commander of the Faithful (a.s.) returned to Kūfah from the battle of Șīffin, he passed by the tribe of Shibbām (in Yemen) and heard the women weeping over those killed in Șīffin. At that time Ḥarb ibn Shurahbil al-Shibāmi came and started walking along with the Imām (a.s.) while he (a.s.) was riding, so he (a.s.) said to him: "Get back because the walking of a man like you with one like me is a trial for the ruler and a humiliation for the believer."2

162. *Imām al-Ṣādiq* (a.s.): The Commander of the Faithful (a.s.) set out on horseback with his companions walking behind him. He turned his face back to them and asked: "Do you want anything?"

They replied: "No, O Commander of the Faithful! But we would like to walk along with you."

He then told them: "Go back, because walking behind a riding man is a mischief for the rider and a humiliation for the walker."

[The narrator says:] He rode on once again and they followed walking behind him, and he said: "Go back, because the sound of footsteps behind a man corrupts the hearts of the unwise."3

4/5

**Criticizing rather than Admiring**

163. *Imām ‘Ali* (a.s.) – in his instructions to Mālik al-Ashtar, after describing the characteristics of the righteous confidants: "So choose these men as your special companions in privacy and at assemblies. Then let the most influential among them be he who speaks most to you with the bitterness of the truth and

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لك، وأقبلتم مساعدة فيها تكون منك لما كرَّة الله لأولاه، وفِعا ذلك من هواك
حيث وقعت. واصفع بإهل الزرع والصق، ثم رضيعكم على ألا يطوروك ولا
تبيبحوك، إياً يا باطل لا تفعله، فإن كُرُّة الإطارات تحدث الزهر، وتنادي من الجزء.

164

- في جواب من قال: أنت أميرونا ونحن زعيمك، بك أخرَّجنا الله عز وجعل
من الذل، ويلعوزك ألقن عثارة من الغل، فاحتر عليًا وأمضي اختيارك، وانتهر
فأمسيت اختيارك، فإن كاقب المصدوق، والحاكِم الموفق، وملك المحقون، لا تستجل
في شيء مقصوب، ولا تفس عملاً ليعلمك، يعظم عندنا في ذلك حصرًا ويجعل عنه
في أنفسنا فضلًا: إن من حق من عظَّم جلاله في نفسه، وجعل موضعه من
قلبه أن يصغر عنده - يعظم ذلك كل ما سواه، وإن أحق من كان كذلك لمن
عظِّم بعثة الله علية، ولفظ إحسانه إليه، فإنه لم يعظم نعمة الله على أحد إلا زاد
حيث الله عليه عظَّمًا.

بإذن من أصحاف حالات الولاة، عند صالح الناس أن يظلهم حسب الفخري،
ويوضع أمرهم على الكبري، وقد كنت أن يكون جال في طنمهم أن أجيب الإطارات،
واستبعاد الشعوب، وستت. يعمود الله كذلِك، وله كتب أجيب أن يقال ذلك كتركه
النحاطة الله سبحانه عن تناول ما هو أحق به من العظمة والكبيراء، وربما استحلال
الناس الشعوب بعد البلاء.

فلا تنشوا عليًا بجميل ناناه، لإحراجي تعني إلى الله وإليك يُين البكيَّة في حقوق
لم أزغ من أدائها، وقرئون لا بد من إمضائها; فلا تكلموني بها تكلم من يحجابيه،

1. بيجاحوك أيا، أيا في شرح النهج، بيجاحوك أيا لا يجعله من يبيع، أي يفمار باطل لم يفعله كيا يبيحوج أصحاب

الأمراء الأمراء (شرح نهج البلاغة) لا يزيد عليه، ج 17 ص 45.

2. نهج البلاغة، الكتب 55، كيف العقول: ص 129 نهج، نحوه، نحو الأوراق ج 33 ص 602 ح 244.
supports you least in activities which God dislikes in His friends, even though this may contradict your pleasure. Cling to men of piety and veracity. Then accustom them not to lavish praise upon you nor (to try to) gladden you by (attributing to you) a vanity you did not do, for lavishing of abundant praise causes arrogance and draws (one) close to pride.”

164.  Imām 'Ali (a.s.)—one of his companions had told him: “You are our commander and we are your subordinates. Through you God the Great and Almighty brought us forth from disgrace and for your glory He freed His servants from chains. You choose for us and carry them out and command as you wish and enforce it, because you are a speaker whose words are believed, a successful ruler and entrusted sovereign. We do not see lawful disobedience to you in any matter and we do not measure any knowledge with yours, as your status is so lofty to us and your superiority so great.” To which Imām responded: “If a man considers God’s glory as being high in his self and believes in his heart that God’s position is sublime, then it is his right that—on account of the greatness of these things—he should regard all other things as small. The person who most deserves to be as such is he who receives God’s bounty and favor most, because the bounty of God over any person does not increase without an increase in God’s right over him.

In the view of virtuous people, the worst position of rulers is that it may be thought about them that they love glory and their affairs may be taken to be based on pride. I would really hate that it may occur to your mind that I love high praises or to hear eulogies. By the grace of Allah I am not like this. Even If I had loved to be mentioned like this, I would have given it up in submissiveness before Allah, the Glorified, rather than accept greatness and sublimity to which He is more entitled. Generally people feel pleased at praise after good performances.”

“Do not mention for me glowing praise so that I can discharge my responsibilities towards God and towards you I have not yet carried out and injunctions that have to be performed. So do not address me in the manner despots are

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ولا تتحفظوا بني يا تتحفظ يهودي عند أهل البادية، ولا تتحفظون باليهودي بعاصمته، ولا تخففون باليهودي في حق قبيله، ولا تخففون بإعظام إبنوتكم يا لا تصلح لي، فإر niezb من استقلم الحق أن يقال له، أو العدل أن يعبر عليه، كان العمل بها أعظم عليه.
فلا تكتموا على مقاطعة يحق، أو مشورة يعدل؛ فإن يسنت في تفسيت يفوق ما أن يفسى، ولا آمن ذلك من يفجع، إلا أن يكذب الله من تفسيتهما هو أملك به يبني، فإنا أتا وأنتم عبيد لم يكون يرث لا زيت غيره، يملك منا ولا تمليك من أفقيتنا، وأخرجنا بما كنا فيه إلى ما صلحتنا عليه، فأبيننا بعد الصلاة بالهدي، وأعطانا البصيرة بعد العمي.

165. الأمازيغ في معرفة الرجال

في فقر من الشعرة وكنت فيهم، فجعل الحائض يتأذى في مشيته، ويجسدهم الأرض بسجوجهم، وكان مباوضيًا، فأقبل على أمير المؤمنين، وأمنت له منه منزلة، فقال: كيف تجدك يا حايرت؟ فقال: نال الدهر يا أمير المؤمنين ونبوي، ورادي أورا، وعليهما اختصاص أصحاب بياي، قال: وفيهم خصوصية؟ قال: فيه وفي الثلاثة من قبلك، فهم مفرط منتهم غالب، ومتفقد تال ومن متردده.

1. البداية: الجدة، وهو ما يصدر من جدة الرجل عند غضبه من قول أو فعل (الساند العربي: ج 4 ص 48).
2. الكافي: ج 8 ص 355 ح 550 عن حجغر عن الإمام الباقري، بهج البلاغة: الخطبة 216 وفيه الطفيلة بدل الماية.
4. المخزون: محاكمة والرسالة كالصورة، والمريم زادة (النهاية: ج 1 ص 342).
5. الأورار - بالضم: حرارة النار والشمسم والعاش (النهاية: ج 1 ص 80) وهو هنا كتابية عن الإمام.
addressed. Do not evade me as the irascible people are (to be) evaded; do not meet me with flattery and do not think that I shall take it ill if a true thing is said to me; and do not entitle me with undue greatness. Certainly the person who feels disgusted and burdensome when truth is said to him or a just matter is placed before him would find it more difficult to act upon them.

Therefore do not abstain from saying the truth or pointing out a matter of justice because I do not regard myself above erring. I am not immune from erring in my actions unless that God helps me (in avoiding errors) in matters in which He is more powerful than I. Certainly I and you are slaves owned by a Lord, other than Whom there is no Lord. He owns from ourselves that which we do not own. He brought us forth from where we were towards what brings prosperity to us. He altered our straying into guidance and gave us insight after blindness.  

4/6

Commitment to the Truth in Knowing Men

165. *al-Amāli*—narrated by Asbaq ibn Nubāta: “Ḥarīth ibn Ḥamdānī along with a group of Shi’ites, including myself, went to visit the Commander of the Faithful ‘Ali ibn Abī Ṭālib (a.s.). Being sick, Ḥarīth walked in with a bent back and a walking stick. The Commander of the Faithful (a.s.) came towards him, for Ḥarīth was highly esteemed by him, and said: ‘How are you feeling Ḥarīth?’

He said: “Life has done to me what it has pleased, O Commander of the Faithful, and the conflict of your companions at your doorstep is irritating and infuriating me.”

He asked: “What is their conflict about?”

He replied: “About you and the previous three caliphs. One

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1. It is evident from what follows in his words that Imam ‘Ali (a.s.) regards his *iḥma* (infallibility) as a blessing from God and in accordance says if God does not help him in avoiding errors, he would be misguided. Therefore, this statement does not contradict the infallibility of the Imam.

مرتاب، لا يُدري أيّ قدَّام أَم بِحَجَّم؟ قَالَ: حَسَبَكِّ يا أَخَا هَمَانُ، أَلَا إِنَّ خَيرَ شَيْعِي
الْمَطْحُ الأُورَسْطُ، إِلَيْهِمْ يُرِجَّعُ الغَالِي، وَهُمْ يَلِحْقُونَ التَّالِي.
قوال: لَهُ الحَارِثُ، لَوْ كَسَفْتُ - فَذاَكَ أَي وَأَمِي - الْيَرِينَ عَنْ قُلُوبِنا، وَجَعَلْنَا فِي
ذلك على بصيرة من أمرنا. قال: فَذِكَّرْنَاهُ لَيْتَهُ إِنْكَ أَمْرُ مَلْبَوسٌ عَلَيْكَ. إنَّ بَيْنَ اهْلِهِ لا
يَعْرِفُ بِالرَّجَالِ، بَلْ بِأَبِيهِ الحَقَّ، قَاعِرُ فِي الحَقَّ تَعْرِفُ أَهْلَهُ.
يا حَارِثُ، إِنَّ الحَقَّ أَحْسِنَ الْحَدِيثِ، وَالصَّادِقُ بِهِ مَجاهِدٌ.
البيان والتبينين: يَهْضُبُ الحَارِثُ بِنِمْو حَوْضَ الْلِّبَيْنِ إِلَى عَلَيٍّ بْنِ أَبِي طَالِبِ، وَهُوَ عَلَيْهِ.
الidar, قال: أَنْظِرْ أَنْ تَنَظُّرَ أنَّ طَلَحَةَ وَالْزَرْيَّةَ كَانَا عَلَى صَلاَتِكَ؟ قال: يَا حَارِثُ، إِنَّهُ
ملبوسٌ عليك؟ إنَّ الحَقَّ لا يُعْرِفُ بِالرَّجَالِ; قَاعِرُ فِي الحَقَّ تَعْرِفُ أَهْلَهُ؟
راجع: موسوعة الإمام علي بن أبي طالب 3 ص 132 (البسام الأزهري المتأخر من لا بصريه له).
of them is an extremists and zealot, another falls short, and a third is hesitant who does not know whether to go forth or back."

'Ali (a.s.) said: "Enough O brother from Hamadan! You should know that the best of my followers are the middle group; he who exceeds the due bounds shall be brought back to them, and he who falls short shall be made to reach them."

Ḥārith told him: "May my father and mother be your ransom! Would you cleanse our sullied hearts and elucidate our affairs for us!"

'Ali (a.s.) said: It is enough. You are confused in (certain) affairs. The religion of God is not known through men, but with the sign of the truth. So come to know the truth and you will only then know its people.

'O Ḥārith! Truth is the best of words, and he who declares it is a struggler (mujāhid)."  

166. *al-Bayān wa al-Tabyīn*: When 'Ali ibn Abī Ṭālib (a.s.) was on the pulpit, Ḥārith ibn Ḥawī al-Laythī stood up and said: "Do you think that we consider that Ṭalḥa and Zubair have gone astray?"

He replied: "O Ḥārith! You are confused. Certainly you are confused. The truth is not known through men. So come to know the truth and you will only then know its people."

See: The Encyclopedia of Amir al-Mu'minin: (Confusion by those lacking insight).

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الفصل الخامس

السياست والأقتصادية

1/5

الخضوع على العقل

الإمام عليٌّ: إن الأشجاعة لما أزدوج ضد الكسل والمعجز، فتتزايد بينهم الفقر.

167. عنه: إن لأبيض الرجل يكون كُسلاً من أمر ذنياه، لأنه إذا كان كُسلاً من أمر ذنياه فهو عن أمر أجره أكثراً.

168. عنه: ما غدّة أحدكم غدداً من غددته يطلب لولده وعَيَّله ما يُصيبُهُم.

169. عنه: من طلب الدنيا خلاقًا، تخففًا على والدك أو ولدك أو زوجته، بعده الله تعال.

170. عنه: أو صبكم بالحشية من الله في السُّر والعلانية، والعدل في الرضا والغضب، والاكسباب في الفقر والغنى.

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1. كذا في المصدر، وفي تخطيط العقول: "نعت منهما، ولعله أصح.
2. الكافي: ج 5 ص 86 ح 8 عن عه بن محمَّد رفعه، تخطيط العقول: ص 220.
3. دعايا الإسلام: ج 2 ص 34 ح 2.
5. مستند زيادة: ص 253.
Chapter Five
Economic Policies

1/5
Encouragement to Work

167. Imām 'Ali (a.s.): “When things coupled one with another (chosen as pairs), laziness and incapability were connected and poverty was produced from them.”

168. Imām 'Ali (a.s.): “Indeed I hate a man who is lazy in his worldly affairs; for if he is lazy in his worldly affairs, he will be more lazy in the affairs of the Hereafter.”

169. Imām 'Ali (a.s.): “No early rising of any of you in the path of God is greater than the early rising of someone who seeks for that which improves [the conditions for] his children and household.”

170. Imām 'Ali (a.s.): “He who seeks the world lawfully in order to take care of his parents, children or wife, God will resurrect him with his face radiating like a full moon.”

171. Imām 'Ali (a.s.): “I advise you to fear God secretly and openly, to practice justice in pleasure and anger, and to earn livelihood in poverty and affluence.”

172. عن الإمام علي رضي الله عنه: "إن طلب المعيشة من جهل لا يقبل عن عمل الآخرة.

173. عنه في كتابه لابن الحسن: "لا تَعْطِي اللَّهُ في سبيل وجهة، فلا بد من بلغة.

174. عنه: للمؤمن ثلاث ساعات: ساعة ينادي فيها ريح، وساعة يبرم معاينة، وساعة يَجِّل بين نفسه وبين لذته فيها يَجِّل ويجمَّل.

وليس للعاقل أن يكون شاهقاً إلا في ثلاث: مرحلة لعيش، أو خروجه في مساعد.

175. نهج البلاغة لابن أبي الحديد: في ذكر صدقات أمير المؤمنين: كان يعمل بيده، ويجرب الأرض، ويسقي الماء، ويغرس النخل، كل ذلك ببضعة بضعة القرية.

راجع: موسوعة الإمام علي بن أبي طالب: ج 5 ص 440 (الجمع بين العبادة والعمل).

وص 466 (صدقاته).

176. الإمام علي رضي الله عنه: في عهد إلى ماليك الأشتر: هذا ما أمر به عبد الله علی أمير المؤمنين.

1. الأمام المسعود: ص 118 ح 3 عن الحسن بن أبي الحسن البصري، بحار الأموات: ج 77 ص 422 ح 41.

2. كترب الغار: ج 16 ص 177 ح 44215 نفلا عن وثبيت والعسكري في المواضع.


4. نهج البلاغة: الحكمة 1394 عقد العقول: ص 203، الأمالي للطياري: ص 147 ح 240 عن أبي وحزة السعدي عن أبيه وفيها "الساعة يحاصر فيها نفسه" بدل "ساعة يبرم معاشه"، بحار الأموات: ج 103 ص 12 ح 56.

5. محرم نهج البلاغة لابن أبي الحديد: ج 15 ص 147.


1. عبارة أخرى: عياطة البلد في قاموس اللغة العصرية تعلو "الشمسية" بمعنى: بهومها الغمّ شامل للتنمية الزراعية، والصناعية، والتجارية، وكل ما يضمن رفاهية العيش لدى الإنسان من قبل توفير الماء، والكهرباء، وحماية البيئة، وغيرها.

ومن هنا فالعناوين البالغة تُعد من قبل ذكر الماضي بعد العام.
Chapter Five: Economical Policies

172. Imām 'Ali (a.s.): “Certainly, seeking a lawful livelihood does not prevent [man] from working for the Hereafter.”

173. Imām 'Ali (a.s.) – in his letter to his son Ḥasan (a.s.): “Do not leave out what is lawful and agreeable, since the necessities of life must be met, and what is destined for you will reach you.”

174. Imām ‘Ali (a.s.): “A believer has three time periods [in life]: The period when he is in communion with God, the period when he manages for his livelihood and [thirdly] the period when he is free to enjoy what is lawful and pleasant. A wise person should not spend his time other than for three reasons: For the purpose of earning a living, or pursuing something for the next life or for enjoying what is not prohibited.”

175. Sharh Nahj al-Balāghah – in the report about the benefactions of the Commander of the Faithful: “He used to work with his hands, cultivate the land, plant palm trees and would do all these by himself.”


5/2

City Developments

176. Imām 'Ali (a.s.) – in his instructions to Malik al-Ashtar: “This is what ‘Ali, the servant of God and Commander of the Faithful

ماليك بن الحارث الأشر في عهده إليه، حين ولاله مصر: جبابة خراجها، وجهاد
عذوها، واستصالح أهلها، وعيازة بلادها. 1

177. عنه: ـ معاذ بن أبي عمرو، قال: كنت مع النبي ﷺ في بيعة الجاهلية، وكان
أصحابه يرتفعون في الأوطان، فلما جاء نداء النبي ﷺ، فنصب النصارى،
فإنما كان لنا أن نصبهن، وننصبها عندها، وننصرها بمساندءهن،
فانظر أن ندنها، ثم أعمرها وأصلحها: فلتمس أو تسمح، لأن يفسدوا
أحزنا بني إسرائيل، أن يتبعوا وأن يعجزوا أو يغفلوا في واحد بمن صالح البلاد. والسلام.

178. عنه: ـ حمزة بن عبد الملك، ظهير الدولة. 2

راجع: موسوعة الإمام علي بن أبي طالب ﷺ: ج 2 ص 439 (سياسة أخذ الخراج).

3 / 5

النعمة الزراعية

الإمام عليّ: ـ من وجد ماء ونير وتبنياً تمّ استغلاله فألحقه الله. 3

179. عنه: ـ النبي ﷺ، عن اللئف بن مالك، قال: إن معاوضة الحقل: خمسة: الإمارة،
العيازة، والتجارة، والإجازة، والصدقات...

180. عنه: ـ حمزة بن عبد الملك، ظهير الدولة: ـ إذا أتمّ السبب بالعيازة، فليكون
ذلك لمن الأرض، وليكون لمن الأرب، وليكون لمن الحب، والتفرج، وما شاء الله به.

1. نهج البلاغة: الكتاب 53، تحق العقول: ص 126.

2. تاريخ البقرة: ج 2 ص 203.

3. غزوة الحكيم: ج 6562، عن ابن الحكم، وweischnitzt: ص 357 و6044.


5. هود: 61.

6. وسائل الشيعة: ج 13 ص 195 ح 10 نقلاً عن تفسير النجاشي عن غزابة بن إبراهيم عن الإمام الصادق،

بحاج الأبوار: ج 93 ص 46 و47.
charged Mālik al-Ashtar in his instructions to him when he appointed him governor of Egypt: to collect its land tax, to struggle against its enemies, to improve the condition of the people and to engender prosperity in its cities [regions].”¹

177. Imām 'Ali (a.s.) – from his letter to Qarẓa ibn K'ab al- Anṣāri:
"Indeed some men from among the protected people (Ahl al-
Dhimma) in your area have reported that a river in their land
has been destroyed and submerged. They have the rights over
the Muslims to engender prosperity for them. See into this
matter along with them, then repair and improve the river. By
my life, bringing prosperity is more pleasant for us than their
leaving or undergoing poverty or falling short of that which
sets right the cities. Wassalam!"²

178. Imām 'Ali (a.s.): “The virtue of a ruler (sultan) is in the
development of the cities.”³

5/3

Agricultural Development

179. Imām 'Ali (a.s.): “He who finds water and land and then
becomes poor, God will send him far [from His Mercy].”⁴

180. Imām 'Ali (a.s.): “Verily, there are five ways of [earning]
livelihood for people: rulership, developing, trading, leases and
taxes...Concerning development, God Almighty says: “He
brought you forth from the earth and made it your inhabitation [to
develop it].”⁵ It is implied here that God the Exalted has
commanded his servants to construct the earth so that it will be
a means for their livelihood through what grows from it such
as grain, fruits and other things which God has made as
provision for people.”⁶

¹ Nahj al-Balāghah, Letter 53, Tuḥaf al-‘Uqūl, p. 126.
³ Ghurar al-Hikam, h. 6562, 'Uyun al-Hikam wa al-Mawā'iz, p. 357, h. 6044.
⁴ Qurb al-Insād, p. 115, h. 404, Bihār al-Anwār, vol. 103, p. 65, h. 10.
⁵ Qur‘ān, 11: 61.
التمييز الصناعيّة

182. الإمام علي: جزيرة المرة كثرت.
183. عليه: إن الله غزى وجعل يحب المحرَّف الأمين.
184. عليه: إن الله عزّ وجل يحب المحرَّف الأمين.
186. تفسير العاشي عن محمد بن خالد الضبي: مرت إبراهيم النخعي على امرأة وهي جالسة على باب دارها بكرة، وكان يقول لها: أم بكر، وفي بيدها مغزل طويل. فقال: يا أم بكر، أ ما كبرت! لم يأت لك أن تغني هذا الغزل؟

1. تورب الإسمنت: ص 133 ح 489 عن أبي البخترى عن الإمام الصادق.
2. الحرفية: الأسم من الاحتراف وهو الاتسخاب بالصناعة والتجارة (جمع البخترى: ص 1 ح 389).
3. المراجع المدونية: ص 55.
4. الكافي: ج 111 ح 1 عن محمد بن مسلم عن الإمام الصادق، كتاب من لا يحضره الفقه: ج 3 ص 158.
5. تفسير نهج البلاغة لابن أبي الحديد: ح 20 ص 267.
6. الكافي: ج 5 ص 311 ح 32، توليب الأخلاق: ح 6 ص 382 ح 1127.
181. Imām al-Bāqir (a.s.): “Ali (a.s.) used to write to his commanders of the troops: “I implore by God to refrain from doing wrong to the farmers.”

See 5/8 (Levying Taxes).

5/4

Development of Crafts

182. Imām 'Ali (a.s.): “The profession of a person is a treasure.”

183. Imām 'Ali (a.s.): “Verily God Almighty loves one who has a profession and is trustworthy.”

184. Imām 'Ali (a.s.) – in an aphorism attributed to him: “Do not seek speed of action, rather seek good quality. Indeed people will not be asked how long they took to finish the job, but they will be asked about the excellence of the product.”

185. al-Kāfī - narrated by Umm Ḥasan al-Nakha‘ī: “The Commander of the Faithful passed by me and asked: “Umm Ḥasan! What do you do?”

I said, “I am a spinner.”

The Imām said, “Verily it is the most legitimate occupation [or] one of the most legitimate of occupations.”

186. Tafsīr al-Ayyāshī – narrating from Muḥammad ibn al-Ḍabbi: “Ibrahim al-Nakha‘ī passed by a woman who was sitting at her doorstep in the morning holding a spindle in her hands and spinning. Ibrahim told her: “O Umm Bakr! Have you not grown old! Is it not the time for you to put the spindle aside?”

فقالت: وكيف أضعف وسعبت علي بن أبي طالب أمير المؤمنين! يقول: هو من طلبات الكسية.

5 / 5

النبوية التجارية

الإمام علي ﷺ: تعرضوا للتجارة، فإن فيها خير لكم علی أيدي الناس. 

الله ﻟلمَوالِي: إنَّكِ شريفة بالله ﻟلكم، فإنَّكِ قد سمعت رسول الله ﷺ يقول:

الوقت عشرة أجزاء: نسعة أجزاء في التجارة، وواحدة في غيرها. 

الله ﻟلمَوالِي: في عهدك إلى ملك الآشتر: تَمَّ استوص بالتجارة وذوي الصناعات، وأوصي بهم خيراً، اللهم تقبل منهم والمصطفى باليه، والمترقق يقدر به، فإنهم موال بالنافع، وأسسبب الراضق، وجلالهم من المباعد والمطراد، في بزل وبرك وسركل وسحلاك، كأنك لا تقبل الناس لؤلؤها ولا تجرؤون عليها، فإنهم سلم لا ذاق

بايقته، وصلح لا تخليه، وتفقد أعرضهم يحضرونك، وفي خوابي يبلادك. 

الله ﻟلمَوالِي: في عهدك إلى ملك الآشتر (في رواية تُحَب العقول): تَمَّ التجار وذوي الصناعات فأستوص وأوص بهم خيراً، اللهم تقبل منهم، والمصطفى باليه، والمترقق

1. تفسير العبد المختار، ج1 ص 150 ح 494، يحرر الأبواب: ج 103 ص 53 ح 15.
4. الطرخ: البلد والمكان البعيد، (السند: الص 2 ص 528).
5. نهج البلاغة، الكتب: 53.
6. المضرب بالله: المرتد به بين البلدان.
Umm Bakr said: "How should I put it aside and I have heard 'Ali Ibn Abi Ṭālib the Commander of the Faithful (a.s.) say: Spinning is among the good occupations."\(^1\)

See 5/5 (Development of Trade).

5/5

Development of Trade

187. **Imām 'Ali (a.s.):** "Engage in trade as it makes you self-sufficient and independent of what is in the hands of others."\(^2\)

188. **Imām 'Ali (a.s.)**– to the freed slaves: "Carry on trade, may God grant you blessing. Verily, I heard the Messenger of Allah (ṣ.a.w.) say: "Provision is in ten parts. Nine parts are in trade, and one is in other occupations."\(^3\)

189. **Imām 'Ali (a.s.)**– in his instructions to Mālik al-Ashtar. “Then make merchants and craftsmen–those who are permanently fixed, those who move about with their wares and those who profit from (the labor of) their own body–your own concern, and urge others to do so, for they are the bases of benefits and the means of attaining conveniences. They bring (benefits and conveniences) from remote and inaccessible places in the land, sea, plains and mountains, and from places where men neither gather together nor dare to go. They (the merchants and craftsmen) are gentle people from whom there is no fear of calamity and pacifying people from whom there is no worry of disruption. Examine their affairs in your presence and in every corner of your land."\(^4\)

190. **Imām 'Ali (a.s.)**– in his instructions to Mālik al-Ashtar (as reported in Ṭuḥaf al-'Uqūl): “Now have the best intentions with merchants and craftsmen and give them good counsel whether they are settled (shopkeepers) or traders or laborers, because

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1. *Taṣfīr al-'Ayyāshī*, vol. 1, p. 150, h. 494; *Bihār al-Anwār*, vol. 103, p. 53, h. 15.
191. الإمام الباقر ﷺ: كان أمير المؤمنين ﷺ بالكوفة عندما عينهم ﷺ كل يوم بكره ينَّ. القصر، فيطوفون في أسواق الكوفة سوقًا بسوق وسطه الدرة على عائبه، وكان لهما طريقان، وكان من تُسمى الشبيبة، فتُيقف على أهل كل سوق، فينادي: يا مَعَدْرُ التجار، انغوا الله عَزَّ وَجَلَّ.
فإذا سمعوا صوتها، ألقوا ما يخرجه، وأرغعوا إليه يقلدوهم، وسمعوا ياذائهم.
فقولهم: قدَّموا الإستخاراة، وتدبروا بالشهداء، والذين بمن البشرين، وترمروا بالجمال، وتناحوا عن اليمين، وجابروا الكذب، وتحركوا عن الظلم، وأنصروا المظلومين، ولا تقرروا الربا، وأوقفوا النكيل والميزان، ولا تبخنوا الناس أشياءهم، ولا تغلوا في الأرض مُفسدين. فيقول: في جميع أسواق الكوفة، ثم يرجعُ.
they are sources of profits and their providers and bringers. They bring them from distant and remote areas throughout the lands and sea, plains or mountains, from where people do not feel at ease or dare to go, like the countries of your enemies they are people by whose hands God has brought comfort.

So protect their dignity, secure their paths and give them back their rights, for they are peaceful and there is no fear of their harm. The most favorable affairs for them are safeguarding their security and their authority. Look after their affairs in your presence and in every corner of your land.”

5/6

Direct Inspection of the Bazaars

191. Imām al-Bāqir (a.s.): “The Commander of the Faithful was among you in Kūfa and every morning he would leave the statehouse and walk through the markets of Kūfa one by one while carrying a double headed whip called a ‘sabība’ on his shoulder. He would stop before people of every market and call out: “O Tradesmen! Be wary of God Almighty!”

When the marketers heard his call, they would give up what they were doing and attentively listen to him.

Then he would say: “Seek what is best, look for blessing by being lenient, be close to the customers, adorn yourself with tolerance refrain from swearing, avoid telling lies, beware of doing injustice and assist the oppressed in returning his right. Do not seek nearness to usury and observe fully the measure and the balance. Do not cheat the people of their goods and do not act wickedly on the earth, causing corruption.”

He would walk around all the bazaars of Kūfa, then he

1. Tuhaf al-'Ugul, p. 140.
192. الإمام الحسين: إنّه [عليه] ركّب لعَفْلِّهِ رسول الله ﷺ الشهادَة بالكرمة، فأَتأَى سوقًا سوقًا، فأأتي طاق النحاسين، فقال بآكل صوبي: يا معشر القضابين، لا تتبعوا ولا تعمِّلوا الأفس حتي تزهق، وإنماكن والنهج في النشح لليبع، فإنّي سمعت رسول الله ﷺ ينهي عن ذلك.

ثمّ أمّي التكذيبين فقال: أظهروا من ردي بيعكم ما نظُرُون من جيده.

ثمّ أمّي السواقيين فقال: لا تبيعوا إلا طبيّة، وإنّاكم وما طفلكم.

ثمّ أمّي التكلمانيّة أذا فيها أنواع التجارة: بين نحاس، وبين مانج، وبين قبط، وبين بائع إبر، وبين صبري، وبين خناط، وبين ذراع: فاندُأ بأعلا صوبي: إنّ أسوأكم هذه تجّرُّها الأحياء، فتشوّوا أمّناكم بالصدقة، وكفوا عن الحلف: فإنّ الله عزّ وجلّ لا يقدّس من خلقه بسبيله كابن.

193. فضائل الصحابة لابن حنبل عن أبي الصهباء: رأيت علية بن أبي طالب بنقط الكلا

يا سأل عن الأعصار.
would return and sit for [seeing into the affairs of] the people.”

192. **Imām Ḥusain**: “‘Ali (a.s.) rode on the Prophet’s (ṣa.w.) mule called ‘Shahbā’ in Kūfā and visited every market. He entered the butcher’s market and called out: “O group of butchers! Do not cut the spinal cord of the animal nor make haste in taking its life. Let the soul gently leave its body. Avoid from blowing into the meat when selling it for I have heard the Messenger of God (ṣa.w.) prohibited doing so.”

Then he went to the date sellers and said: “Display the bad products just like you display the good ones.”

Then he went to the fish dealers and told them: “Do not sell except good fish, and refrain from selling what is caught dead [floating].”

Then he entered the Kunāsa area [in Kūfā] where various transactions were being made by the copper dealers, liquid sellers, sellers of swaddling clothes and needles, and there were also exchangers and sellers of camphor and cloth. He called out loudly to them: “Swearing oaths is common in your markets; protect yourselves from your oaths with charity and avoid swearing oaths, as God Almighty will not purify he who uses His Name in oath and tells lies.”


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194. دعائم الإسلام: إنه [عليه] كان يمشي في الأسواق، ويبنده درة يضرب بها من وجدة من مكلفة أو غش في جمارك المسلمين.
قال الأصبغ: قلته الله تبليماً أن أكنفه هذا يا أمير المؤمنين، واجلس في بيتكم. قل: ما أنا نصحتي يا أصبغ.

195. تاريخ دمشق عن أبي سعيد: كان علي بن أبي الطالب قتعاون: يا أهل السوق، أنتم الله، ويابكم والعمال، فإن الخالف ينفق السلمة، ويمتني البركة. وإن التاجر فاجتر، إلا من أخذ الحق، وأعطى الحق، والسلام عليه.

196. ربيع الأول: كان علي بن أبي الطالب يتمر في السوق على البائع، يفقول: كم أحسنوا، أروحوا بيعكم على المسلمين، فإنه أعظم للبركة.


198. مكارم الأخلاق عن وشكة: رأيت علياً ينشق فوق سرته، ويرفع إزاءه إلى أصباق ساقية، وببيده درة يدور في السوق، يفقول: إنتموا الله، وأوفوا الكيل، كأنه معلم صبيان.

1. دعائم الإسلام: ج2 ص 538 ح 1913.
2. تاريخ دمشق: ج2 ص 420 تصفح لابن أبي تعبية: ج5 ص 260 ح 4 عن زاذان نحوه إلى البركة: ج1 ص 110.
3. ربيع الأول: ج4 ص 154.
4. القصص: 83.
5. تاريخ دمشق: ج2 ص 429، البندية والنهيحة: ج8 ص 55 بينلفت لابن شهر آشور: ج2 ص 104 نحوه وليس فيه مفصول: تزول...
6. مكارم الأخلاق: ج1 ص 247 ح 732.
194. Da‘āʿīm al-Islām: “He [‘Ali] (a.s.) used to walk in the market places holding a whip in his hand with which he would punish the defrauders who used short measures and the cheaters in the trading with Muslims.

Aṣbāgh said: “One day I told him: O Commander of the Faithful! You may stay home and I will do it for you.” He replied: “O Aṣbāgh! You are not giving me good advice.”

195. Tārikh Damascus – narrating from Abū Sa‘īd: ‘Ali (a.s.) used to come to the market and say “O Tradesmen! Be wary of God and avoid taking oath, for taking oath will ruin the deeds and bring the blessings to naught. Indeed, a tradesman is vicious unless he receives right (fully) and pays the right. Wassalam.”

196. Rabi‘ al-Ahrār: “Ali (a.s.) would pass by the salesmen in the market and say to them: “Do good. Sell goods to the Muslims at cheap prices, because this will increase prosperity.”

197. Tārikh Damascus – narrating from Zādān: “When he [‘Ali] (a.s.) was a ruler, he would walk around alone in the Markets. He would guide the lost ones, help out the poor and when he passed by the salesmen and the shopkeepers, he would open the Qur‘ān and recite, “This is the abode of the Hereafter which We shall grant to those who do not desire to dominate in the earth nor to cause corruption.” He would then say: “This verse is revealed concerning the just and humble leaders and the people who possess power.”

198. Makārim al-Akhlāq – narrating from Washīka: “I saw ‘Ali (a.s.) who was wearing a short garment and had pulled his robe up to the middle of his foreleg while holding a whip in his hand and walking around the market saying: ‘Be wary of God and observe the measure fully,’ as if he was a teacher for children.”

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الطبقات الكبرى عن جُرموز: رأيتُ علَئًا وهو يخرجُ من الفناء وعليه قطٍّ بنان:

إزار إلى ينصف الساق، ورداء: مستمرُ قربتُ بناء، ومعهُ دزرهُ لله منشيَّها يوماً في

الأسوأ، ويا ملوكهم يفقوا الله، وحُسن البيع، ويقولون: أجلها الكيل والميزان،

ویقولون: لا تنفتحوا اللحم.

200. مكارم الأخلاق عن عبد الله بن عباس: ألا رجعتِ من النصرة وحلَّ المال ودخلَ

الكمية، وجدَ أمير المؤمنين، قايسًا في السوق، وهو يبديني بتقيبه: معاشر الناس،

من أصبغنا بعد ثيومنا هذا يبيعُ الجريحُ والطاني والماراوي علَوهُ بدرَّيتنا هذه،

وكان يقول ليه: السُلامة.

قال ابن عباس: قسلستُ عليه، فردة على السلام، ثم قال: أنا ابن عباس، ما فعل

المال؟ فقال: ها هو يا أمير المؤمنين، وحملته إلىه، قدرته، ورَحبِ بي.

ثم أتى مصافحة سريعة ينادي عليه سريعة دراهم، فقال: لو كان لي في ثيَّ مال

المسلمين两项 إياها أراك ما بعتها، فباعها، واشترى قميصًا بأربعة دراهم له،

وصدقته إبداعين، وأضافني پردهم ثلاثة أيام. أ

فضلات الصحابة لابن حبل عن أبي مطر البصري أنه شهد على أني أصحاب

التمرا وفارقة يبكي عند اللقاء، فقال: ما شاء الله؟ قالت: باعي مروة بدرهم، فردةً

مولاي، فأي أن يقبله.

قال: يا صاحب التمر، قد تمرك، وأعطها درهمها، فإِئها خادم، وليس لها أمر.

قدفُع عليُّا، فقال له المسلمون: تدري من دفعت؟! قال: لا. قالوا: أمير المؤمنين! أقصب

مرحا، وأعطها درهمها.

1. الطبقات الكبرى: ج3 ص28، تاريخ دمشق: ج4 ص484، تاريخ الإسلام للمهيري: ج3 ص645، شرح

الأخبار: ج2 ص364 ح725 نحوه.

2. مكارم الأخلاق: ج1 ص249 ح740.
199. *al-Ţabaqat al-Kubra* – narrating from Jarmūz: “I saw ‘Ali (a.s.) leaving his seat of reign and he had two pieces of cheap clothing on; a loincloth covering down to the middle of his foreleg and a robe which was rolled up close to the lower part of the loincloth. He was holding a whip and walking in the markets enjoining the marketeers to be wary of God and make fair deals. He would say: “Be loyal in the measure and balance.” And: “Do not blow in the meat.”

200. *Makārim al-Akbālq* – narrating from ‘Abdullah ibn ‘Abbas: “When he [Ibn ‘Abbās] returned from Bāsra and entered Kūfah carrying money, he saw the Commander of the Faithful (a.s.) standing in the market and shouting: “O People! From now on whomever I see selling hagfish, the fish caught dead [floating] and eels, I will punish them with this whip.” The whip he had was called ‘Sabtiyya’.

Ibn ‘Abbās says, “I greeted him and he returned the greeting and then said, ‘O Ibn ‘Abbas! What happened to the money?’”

“I said, “Here it is, O Commander of the faithful!” I gave it to him and he brought me near to him and welcomed me.”

After that, a herald came to him carrying his sword, announcing the selling of it for seven dirhams and then he said: “If I had a share in the Muslims’ public treasury as little as the price of an Arak tooth brush, I would not sell the sword.”

He sold the sword and bought himself a shirt for four dirhams, gave two dirhams as charity and treated me as a guest for three days with the remaining one dirham.”

201. *Faḍā’il al-Ṣahāba* – narrating from Abū Maṭar al- Başri who said: “I saw ‘Ali (a.s.) going towards the date sellers. A female slave was crying near a date seller. He [‘Ali] asked her: “What has happened to you?”

The female slave said: “He sold me some dates for one dirham, but my master returned them and he [the date seller] is not refunding the money.”

‘Ali (a.s.) said: “O owner of the dates! Take your dates back and refund her money as she is only a slave and she is not in authority.”

The date seller pushed ‘Ali (a.s.) back. The Muslims said to him: “Do you know whom you pushed back?” He said: “No I do not.” They said: “It is the Commander of the Faithful!” At this time, he took back the dates and refunded her the dirhams.

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قال: أحب أن ترضى عنني! قال: ما أرضيني عنك إذا أوقيت الناس حقوقهم.

الأخلاق عن تجارة النصار: كنت أبت في تمسك الكوفة، وأنزل في الرحبة، وأكل الخبز من البقال، وكان من أهل البصرة. فخرجت ذات يوم، فإذا زجل يصوت بي: ارفع إراسدا، فإنه أنفق ليهيبك، وأنفق ليهيبك. فقلت: من هذا القبيل.

علي بن أبي طالب.

فخرجت أتباعه وهو متجه إلى سوق الإبل، فقلل أخاه وقف، وقال: يا معتمر.

التجار، إياكم وليممن الفاحر، فإنه تحق السلمة، وتحق البركة.

ثم مضى حتى اتى إلى التجارين، فإذا جارية nisi بقى على تمار، فقال: ما أتى؟ قالت:

إلي أمه، أرسلني أهلي أبنها فهم يدرهم غمرا، فلما أنبتهم به لم يرضوهم، فردده، فأبى أن يقبلها: فسأل: يا هذا، خذ منها التمر، ورد على SCRIP يثمرها. فأبى، فقبل للنجار، هذا علي بن أبي طالب، فقيل التمر، ورد الشهر على الجارية، وقال: ما عرفناك يا أمير المؤمنين، فأغفر لي. فقال: يا معتمر التجار، انفوا الله، وأحسينوا شيا عكم.

بُغفر الله لنا ولكلكم.

ثم مضى حتى أتى سوق الكريبي، فإذا هو يرجل وسهم، فقال: يا هذا، عندك توبان تبمسدة دراهم؟ فألب الرجل فقال: يا أمير المؤمنين، عندي حاجتك. فلما عرفته عنه، فوقف على غلام، فقال: يا غلام، عندك توبان تبمسدة دراهم؟ قال: لكم عندي، فأخذ توبين، أدخليه بثلاثة دراهم، والآخر يدرقه.

قال: يا قدس، خذ الذي يثلاثية. فقال: أنت أولا، يتقضى الذي، وتخليج الناس.
He then said to 'Ali (a.s.): “I would like you to be pleased with me.”

‘Ali (a.s.) said, “I will be pleased with you only when you fully observe the rights of people.”

202. *Makārim al-Akhlaq* – narrating from Mukhtar al-Tammar: “I used to spend the nights in the mosques and stay in the open square and buy bread from a grocer (he was from Baṣra). One day, I went out and all of a sudden a man called upon me and said: ‘Hold up your gown; it will stay cleaner this way and it will be closer to God-fearing.’

I asked who he was and I was told that he was ‘Ali ibn Abi Ṭalib (a.s.).

I went after him while he was going towards the camels market. When he got there, he stopped and said: “O Tradesmen! Beware of false swearing, as it would ruin the goods and bring the blessings to naught.”

He then continued moving till he reached the date sellers. At this time, a female slave was crying before a date seller.

He asked her, “What happened to you?”

She answered, “I am a slavegirl. My people have sent me to buy one dirham of dates for them. When I took the dates to them, they did not like it, so I returned them, but this man refuses to take them back.”

He said, “O Man! Take the dates back and refund her money!”

He [the salesman] refused to do so. He was told: “This [man] is ‘Ali ibn Abi Ṭalib (a.s.).” Then he took back the dates and refunded her the money and said: “O Commander of the Faithful! I did not recognize you. Forgive me.”

He said, “O tradesmen! Be wary of God and make your dealings fairly. May God forgive you and us.”

He then left that place and arrived in the canvas market and encountered a handsome man. He said: “O Man! Do you have two garments for five dirhams?”

The man rose to his feet and said, “O Commander of the Faithful! I have what you want.” Since the shop owner knew it was the Imām, he left him and went to another young person and said: “O Young man! Do you have two garments for five dirhams?”

He said: “Yes I do.” He bought the two garments; one of them was for three dirhams and the other was for two. He said: “O Qanbar! You take the garment that is for three dirhams.”

Qanbar said: “You deserve it more; you go on the pulpit and give sermons to people.”

قال: وأنت شاب وليك شريرة الشباب، وأن أستتحي من ربي أن أفصل عليك؟

سبعه رسول الله ﷺ يقول: ألسوءهم ما تسود، وأطعموهم ما تطعمون.

فقال: ليس العيسف مدّ يدّ في ذلك، فإذا هو يفصل عن أصحابه، فقال: إقطع
هذا الفضل، فقلبه، فقال العالم: هل يمصّك؟ قال: دعه كما هو، فإن الأمر أسرع من ذلك.

تاريخ الطبري عن زيد بن عدي بن عبان: رأيت عليه خارجا من همدان، فرأيت يتمنين
يقتيلان، ففرق بينهما، ثم تمسى، فسقى صوتنا: يا غوراء بالله! فخرج ليحضر نحوه حتى
سبعه خفف تعلبه وهو يقول: أتاك الغوث، فإذا رجل يلبس رجلا، فقال: يا
أمير المؤمنين، بعث هذا ثوبا يبسطها ذراعهما، وشرطت عليه أيدي تعمرها ولا
مقطوعا، وكان ترهظهم يمتد، فأتيت هذه الدراهم ليبدلا لي، فأتي، فقلت: فطمعني.

فقال: إلهي. قال: ليس بك على اللطمة؟ فأتاه بالله. ففائدته، ثم قال: دوتك
فاقص! فقال: إنني قد عقوت يا أمير المؤمنين. قال: إنما أردت أن أحتاطا في حفك،
ثم قصر الرجل يفسر ذرات، وقال: هذا حق السلطان.

منيع الإخبار
204. الإمام علي: من كتبه إلى رفاعة: إنه عني الحكمة، فمن ركب النهي فأوجبته، ثم
عاقبه بإظهار ما احتكر.

1. مكارم الأخلاق: ج 1 ص 224، ح 659 ورافع: الإغرارات: ج 1 ص 105، والثقافات: ج 2 ص 602، ح 1103.
4. تاريخ الطبري: ج 3 ص 156، الكمال في التاريخ: ج 2 ص 442 نحوا وفيه وفجة برجيل، بدل معين.
5. دعاء الإسلام: ج 2 ص 36، ح 80.
He said: "And you are young and have youthful wishes, and I feel shy of myself before God to look superior to you. I have heard the messenger of God (s.a.w.) say: "Clothe your servants from what you clothe yourselves and feed them from what you feed yourselves."

When he put on the garment he noticed that the sleeves were longer than his hands. He said: "Cut off the extra." And the young man did so. Then he said: "Come forward and let me stitch it."

'Ali (a.s.) replied: "Leave it as it is, as things will pass sooner than that [life shall come to an end soon]."  

203. Tārikh al-Tabari – narrating from Yazīd ibn ‘Uday ibn ʿUthman: "I saw 'Ali (a.s.) passing by the Hamdān neighborhood. He saw two groups fighting there. He separated them and then kept on going and he heard someone say: "Come to my help for God's sake!"

He quickly ran towards him in such a way that I heard the sound of his footwear and he was calling out: "Help is coming to you."

At this moment, he saw a man who was holding on to another man's collar. He said: "O Commander of the Faithful! I sold a garment to this man for nine dirhams on the condition that he would not give me torn and defective dirhams (and this was their common condition of that time) and now I come to him to change these dirhams for me and he is refusing to do so. So I held on to him, and he slapped me."

'Ali (a.s.) said: "Change it for him!" He then said: "What is your proof for being slapped?"

The man showed his proof. Then 'Ali (a.s.) seated the man and told him [the complainant] to take revenge on him. The man said: "I forgive him O Commander of the Faithful!"

'Ali (a.s.) said, "I wanted to be cautious for your rights." Then he gave the man nine lashes and said, "This is the right of the state."  

5/7

Prevention of Hoarding

204. Imām 'Ali (a.s.) – in his letter to Rifā‘ā: "Forbid hoarding, punish the one who commits it and penalize him by revealing what he had hoarded."  

205. عنةٰ في عهده إلى مالك الأشتر – ثم استوحي بالتجارة وذوي الصناعات... وأعلمنا
مع ذلك أن كثر منهم صيقاً فاحشاً، وسحباً فحيحاً، واحتكاراً للمتنازع،
وعكتاك في البيعات، وذلك باب مقررة للعامة، وعيت على الولاية، فانقل من
الاحتكار، فإن رسول الله ﷺ متنع منه.
ولكن البيع بيعاً شمماً، يمارةً عن عدل، وأسعار لا تجفف بالقريعين بين
البائع والمتابع.
فمن فازف محترف بعد تهك أيال فتكفل بيه، عاقبة في غير إسراَف.

8/5

سياسة أخذ الخراج

الإمام علي ﷺ في كتابه إلى أمراء الخراج يقسم الله الرحمن الرحيم، من عبد الله
علي أمير المؤمنين إلى أمراء الخراج، أما بعد، فإن أهله من لم ينحذ ما هو صاري إلى له
يُقدم لي نفسه ولم عبرزها، ومن أنفع هواء وانقاد لى على ما يعرف نفع عافية به عباد
ليصحتين من الذاكرين.

ألا وإن أسعد الناس في الدنيا من عدل عما يعرفي ضرره، وإن أشفاهم من أنفع
هواء، فاعتقروا.

واعتقروا أن لكم ما قدتمكم من خير، وما سيؤذي ذلك ودمنتم لو أن بينكم وبينه
أبداً بعيداً، ويجتزمكم الله تسمه، والله زورف ورحيم بالعباد. وأن عليكما ما
فرطتم فيه. وإن الذي طلبهما ليسير، وإن عوابه الكبير.

١ نهج البلاغة: الكتب ٣، نصف المضمول: ص ١٤٠.
205. Imām ‘Ali (a.s.) – in his instructions to Mālik al-Ashtar: “Then do good to traders and craftsmen (or examine their affair). Know, nevertheless, that in many of them, there are shameful miserliness, detestable avarice, hording of benefits and arbitrariness in sales. They hoard goods for profiteering and fix high prices for the merchandise. This is a source of loss to all and a stain upon rulers. So prohibit hoarding, for the Messenger of God (ṣ.a.w.) prohibited it. Let selling be openhanded one with justly balanced scales and prices, not harmful to either party, the seller or the buyer. Whoever lets himself be tempted to hoard after you have forbidden him (to do so), make an example of him and punish him, but not excessively.”

5/8

Levying Taxes

206. Imām ‘Ali (a.s.) – in his letter to the tax collectors: “In the Name of God the All-Beneficent, the All-Merciful. From the servant of God ‘Ali, Commander of the Faithful to the tax collectors: So now, he who does not fear where he is going (viz. the Hereafter) does not send forward for himself that which could protect him; and he who follows his desires and surrenders to them (despite of his knowledge of benefits that exist in the hereafter), will soon be among the regretful.

Know that the most felicitous person in the world is he who withdraws from what he knows is detrimental to him; and the most wretched person is he who follows passions. So take heed!

Know that whatever good you forward [to the Hereafter] will belong to you; apart from that, whatever you send forth, you would like that there would be a long distance between you and that. God warns you to beware of [disobeying] Him and God is the most Affectionate and the most Merciful to His servants. Certainly the loss of what you were negligent of, would return to you. And what you have demanded, is little, and Allah’s reward is great.

ولو لم يكن فيها ثواب عنة من الظلم والعدووان عقاب باختصار، كان في توايته ما لا
عدر إلا به يدرك طليبه، فأخرجوا عرجوها، ولا تعذبوا خلق الله، ولا تكلموهم فوق
طاقهم، وأنصفوا الناس من أنفسهم، وأصبروا جاويتهم، فإنكم خزائن الرعية.
لا تبتذلون حججابة، ولا تحذنك أحدا عن حاجيته حتى ينفه إليها إليكم، ولا تأخذوا
أحدا يأخذ، إلا كفيلا عنم كلف عنه، وأصبروا أنفسكم على ما فيه الإغيبان،
وإياكم وتأخير العمل، ودفع الخير، فإن في ذلك الندم، والسلام.

الكافي عن مهاجر عن رجل عن نافع: أعتقلني علي بن أبي طالب، على بابك
وسؤود من سواد الكوفة، فقال لي: والناس حاضرون، أنظر خراجك فجدع فيه.
ولا تترك منه واحدا، فإذا أردت أن توجه إلى عمك، قفر بي.
قال: فيثته، فقال لي: إن الذي سمعته بيذ خدعة، إني أن تصر فسليا أو
جهويا أو تصرانيا في درهم خراج، أو تبيع ذاته عمل في درهم، فإنها أورنا أن نأخذ
منهم الغنوة.

السنن الكبرى عن عبد الملك بن عمرو: أحترم رجل عن نافع، قال: أعتقلني
علي بن أبي طالب (رضي الله عنه) على بورجسبابور، فقال: لا ترضن رجل سوطا
في جبهة درهم، ولا تبيع هم ربعا، ولا كسوة ثيام ولا صيف ولا ذاتية
يعتلون عليها، ولا تقيم رجلان قابلا في طلب درهم.

1. وثيقة صغرى: ص 15048، المعبور والذائرة: ص 12269، رواج، نهج البلاغة: الكتب 51.
2. بالطبع: ناحية من نواحي الكوفة (معجم البلدان: ج 1 ص 331).
3. الكافي: ج 3 ص 548، تهذيب الأحكام: ج 9 ص 275، عن ابن إسحاق بن إبراهيم بن مهاجر عن رجل من
نافع، كتب من لا يمضف، ذكره: ج 2 ص 24 م، 1605.
4. يرورجسبي: من سماحة بغداد (معجم البلدان: ج 1 ص 410).
If there were no punishment to be feared of in doing injustice and aggression that has been prohibited, there certainly is enough reward in avoiding it, leaving no excuse for anyone to give it up. Be merciful so that you may be granted (His) Mercy. Do not torture servants of God; and do not task them beyond their capacity. Be fair to people and be patient in fulfilling their needs, since you are the treasurers of the subjects. Do not keep doorkeepers for yourselves; and do not prevent anyone from gaining access to you to pursue his case. Do not take anyone for anyone else except he who has guaranteed for him. Make yourselves patient regarding the joys [of life]; and beware of postponing tasks and repelling goodness, for certainly there is regret in doing so. Wassalām.\textsuperscript{1}

207. \textit{al-Kāfī} – narrating from Muhājīr, on the authority of a man from the Thaqīf tribe: "Ali ibn Abī Ṭālib (a.s.) appointed me as tax collector in the region of Bānqiyya and a village in Kūfah and told me in the presence of the people, ‘See into the (land) taxes and make attempts in (collecting) them. Do not neglect even a single dirham, and whenever you want to go there come to me (first).’"

[He said,] “I went to him and he told me: ‘Indeed, what you heard from me was a kind of plan and tactic. Never beat a Muslim, a Jew or a Christian for a dirham of tax; or sell an animal used by people for [levying] taxes, because we are ordered to take from them the extras [to their income].’\textsuperscript{2}

208. \textit{al-Sunan al-Kubrā} – narrating from ‘Abd al-Malik ibn ‘Umayr: “A man from the Thaqīf tribe told me that ‘Ali ibn Abī Ṭālib (a.s.) assigned me [to collect taxes] over the vast region of Shāqūr\textsuperscript{3} and said: ‘Never whip anyone for collecting a dirham of tax or sell their sustenance, their winter or summer clothes, or their animals that they use. And do not appoint a person to collect a dirham.”

\begin{itemize}
\item[3.] An area in Baghdad.
\end{itemize}


فقل أصب أنت قلت له: يا أمير المؤمنين، أتصنع هذا بالعراق؟!! طعام العراق.

أكبر من ذلك!!

قال: أما والله ما أختم عليه بخلان عليه، ولكني أبتاع قدتر ما يكشف، فأخاف.

إن نسيت قيمتته فيه من غيره، فإنما جفظي لذلك، وأكره أن أدخل بطني إلا طيبة. وإلا لم أستطيع أن أقول لك إلا الذي قلت لكك بين أيديهم، إنهم قوم جد، ولكنهم الذين الآن بيا تأهلههم به، فإن أنت نقعل وإلا أخذ الله به دوني، فإن يلعني

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1. السنن الكبرى: ج 9 ص 345 ه 18736، أص: الجهراء: ج 4 ص 98 ه 3789 وفيه 'مجرد سابورة' بدل 'برج جاسباره.
2. الوقت: ج 4 ص 501 ه 11483 تقول عنه سنين معدود من صور وفيه 'مجرد سابورة'.
3. عكرا: بلدة على دلتة فوق بغداد يبعد عنها فرسخ بينها وبين بعضها، وقد نابها منصور ذو الأكادف في بطليوس عليه السلام أيضاً 'برج جاسباره (راجعة: تمرد، المبانية: ص 301).
4. كذا في حديث الأولى: 'بطليوس' وهي في هامشها. 'كذا' في حجة وفي حجة (بطليوس، ونحوه الصحيح، والنظيرة: جزاء صغير أو ما شبه الخريطة والكتاب)
5. كذا في المصدر، وفي حديث الأولى: 'أğa فاحب أن ينعي قصص من غيره' وهي أظهر.
The man said: "I told him: "O Commander of the Faithful! In that case I would return to you empty-handed as I left you empty-handed!""

He said, "Even if you return as you left, Woe onto you! We are ordered to take from them the extras."¹

209. Tarikh Dimashq – narrating from ‘Abd al-Malik ibn ‘Umayr: "A man from Thaqif told me that ‘Ali ibn Abi Talib (a.s.) assigned me [to collect taxes] over the region of ‘Ukbarā (where no one who performed prayers lived) and told me in the presence of the people there: ‘Taxes must be fully taken from them. Take care not to show them leniency.’ Then he told me to go to him at noon time."

I went to him and I did not see any doorman (at his place) to stop me. I saw him sitting down, and there was a bowl and a water jug. He asked for his bag and I said to myself that maybe he wanted to do me a favor, as I did not know what was in the bag. I found that the bag was sealed and he broke the seal and there was sawiq² in it. He took it out, put it in a bowl and poured some water on it. He then drank from it and also gave me some to drink.

I could not help asking him: ‘O Commander of the Faithful! Do you act like this in Iraq? The Iraqis have much better food than this.”

He said, "Know that by God, I do not seal it out of avarice; rather I buy as much as it meets my needs, for I fear that if it is not sealed, other things may be added to it. So I take care of it [by sealing it]³ and I dislike using anything other than clean food. As for what I said in the presence of the people, I had no option but to say what I said to you. They are deceitful people; but now I order you how to deal with them, for if you act that way, you will be saved; otherwise – besides me – God will also reprove you. If I am informed that you have acted contrary to

². A food made of wheat and barley flour.
³. It is clear that he means that if this food is added to, his friends and relatives might add better food to it, and this is why he buys to his need and seals the container.
عندَ خلاف ما أمرتُك عزرَتَك! فلا تبيعَنَكم رضيًا يأكلونه، ولا كسوة أيضًا ولا صيغَّ، ولا تضرفَين رجلاً منهم ضعفًا في طلبِ درهم، ولا تصطحبُينه في طلبِ درهم؛ فإنَّا لم نوبر على ذلك، ولا تبيعَنَكم دابةً يعملون عليها، فإنَّا أمرنا أن نأخذَ منهم العقوب.

قال: قد في ذلك إذا أجبتك كذا ذهبَ! قال: وإن قُلتك؟

قال: قد في ذلك تسبعت ما أمرني به، فرجعتُ والله ما طبق على درهم واحد إلا وقتما؛

الإمام علي: من عهده إلى بعضه عينه وقد بعثه على الصدقة: أمره يقوي الله في سرائر أمه، وخفافيس عمله، حيث لا شهيد غيره، ولا وكيل دونه. وأمره إلا يعمل يبني، من طاعة الله فيها ظهرًا، في خالف إلى غيره فيها أمر، ومن لم يخفف بيته وعلاءينه وفعله ومقاولته، فقد أدى الأمانة، وأخلص العبادة.

وأمره أن لا يحببهم، ولا يعضهم، ولا يرغب عنهم، فتفضل بالإمارة عليهم;

فإنهم الإخوان في الدين، والأعيان على استبدال الحقوق.

وإن ذلك في هذه الصدقة نصيباً مغرضاً، وحقاً معلماً، وشركاً أهل مسكينة، وضعفًا ذوي فاقه، وإنما فوائد حقك، فوفينهم خوفكم، وإنما تفعل فإنك من أكثر الناس خصوصاً يوم القيامة، ويؤسين بين حسمه عند الله العقرا والمسلمين، والسائلون والمدفوعون والغارمون وابن السبيل.

1. في الطريقة الممتددة: يتبجيء، وهو تصحيح وتصحيح من تاريخ دمشق "ترجمة الإمام علي" تحقيق محمد بن مهدي المحمودي (ج 3 ص 199 ح 1249).
2. تاريخ دمشق: ج 42 ص 487، حلبة الأولاد: ج 1 ص 82 وفيه إلى "طيئة"، وراجع: المعيار والمرازيق: ص 248 وكبر

العلاء: ج 5 ص 773. ح 14346 وشرح الأخبار: ج 2 ص 384 ح 725.
what I have ordered you, I will dismiss you. Do not sell (take from) their daily foods and their summer and winter clothes; do not whip anyone for a dirham, nor disgrace them, as we are not ordered to do so; do not seize their draught horses, since we are ordered to take from them the extras.”

The man said: “I told him that I would return the same way that I went (with empty hands).”

‘Ali (a.s.) said: “Even if you do so.”

The man said: “I went on to collect taxes as he had ordered me and by God; when I returned I gave him what was with me to the last dirham.”

210. Imam ‘Ali (a.s.) – in his letter to one of his administrators whom he had sent for (collecting) taxes: “I order him to be wary of God in his secret matters and hidden actions where there is no witness except He and no one watches save He.

I also order him that whatever he does in obedience to God openly should not be different from what he does secretly. He whose hidden position is not different from his open position and whose action is not different from his words has discharged his obligation and his worship is pure.

I also order him that he should not harass them, should not be harsh with them and should not turn away from them because of superiority of official position over them, for they are brethren in faith and help in the recovery of rights.

Certainly you have a fixed share and a known right in these alms, and there are other sharers who are poor, weak and starving. We shall fully discharge your rights. So you should fully discharge their rights. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in view of Allah are the needy, the destitute, the beggars, the turned away, and the indebted and (penniless) travelers.

ومن استهان بالأمانة، ورَعَّ في الحيَّانة، ولم ينجز نفسه وديثة عنها، فقد أخلّ بِنفسه الذلّ والجزي في الدنيا، وهو في الآخرة أذل وأجزى. وإن أعظم الحيَّانة
حياًة الأمة، وأعظم العيش غشي الأبينة، والسلام.

211. عنهِ رضي الله عنهِ: كان يكتبُ عَلَى الصُدَّاقانِ: إِنْ تُطَرِّقَ عَلَى تَفْرُّق
الله وحدهُ لا شريك له، ولا تُّوَّعُ عَلَى مسليا، ولا تُجْزَاءَ عَلَى كارها، ولا تأخذنَّ عنبه
أكثر من حقه في ماليه، فإذا قَدِمَ عَلَى الحق قَانُول بهم من غير أن تخلال
أباهُم، ثم أمضِ إليهِم بِالسِّكبة والوقار حتى تقوم بينهم فتستلم عليهم، ولا
تُجْمَعُ بِالجنبِهِمْ هُمْ فتقولُ: عِبَادِ الله، أرسِلني إليكم وَرَبُّي وَحَلِيَّةِهَا إن أتى
حقه في أموالكم، فهل الله في أموالكم من حق فنتوذرو إلى وليه؟ فإن قال قائلٌ:
لا، فلا يرَجِعَ، وإن أتَمَّ لَك منعم فأنطلق منه من غير أن تقيقه أو توعَّدة أو
تَسِيَّفة أو ترَفَّعة، فخذ ما أعطاك من ذهب أو فضة. فإن كان له مانبة أو إيل فلا
تدخلها إلا بإذني، فإن أكثرها له، فإذا أتيتها فلا تدخل عليها وحمل ما استلبت عليه
ولا غنيف به.
ولا تَفْرُقَ بِهِمْ ولا تَئْرِعَنَّها، ولا تَسْوَأَن صاجبَهَا فيها. وأصدعُ المال
صداعين، ثم خيره، فإن أتى اختار فلا تعرضُ لِما اختارته، فتم اصطدهُ الباقين صدعين،
ثم خيره، فإن أتى اختار فلا تعرض لِما اختارته، فلا تزال كذيلن حتى يبقى ما فيه وفاء
حقه في ماليه، فاقض حق الله منه. فإن استقالَّ فأقنع، ثم أخلطهم، ثم أصتح
مَثَلَ الّذِي صَنعتُ أولاً حتى تأخذ حق الله في ماليه.

1. مهج البلاغة: الكتاب 26، بحار الأنوار ج 33 ص 528 و 719 وراجع: معجم الإسلام ج 1 ص 252.
2. قال الشريف الرضي: وإذ لا ذكرنا هنا جملًا في علم بها الله كان يقيم عباد الحق ويشتهر أمثلة العدل في صغير الأمور
وكيِّهِ وذبيِّهِ وجليلهِ.
He who treats the trust lightly, indulges in treachery and does not keep himself and his faith untarnished by it has certainly deserved humiliation in this world, and his humiliation and disgrace in the Hereafter will be greater. Surely the greatest treachery is treachery against the Muslim community and the ugliest deceit is deceit towards the Muslim leaders. Wassalam!"1

211. Imām ‘Ali (a.s.) – from his instructions that he used to write to whomever he appointed for the collection of taxes: “Move on with the fear of God who is One and has no partner. Do not frighten any Muslim. Do not pass over his lands without his consent. Do not take from him more than God’s right in his wealth. When you go to a tribe, you should stay at their watering place instead of entering their houses. Then go to them maintaining your dignity, calm. When you are in their midst salute them and do not be negligent in greeting and respecting them.

Tell them: “O servants of God, the vicegerent of God and His caliph has sent me to you to collect from you God’s right in your wealth. Is there anything of His right in your wealth? If so, give it to His vicegerent.” If someone says no, then do not repeat the demand [accept his plea]. If someone speaks to you in the affirmative, then go with him without frightening him, threatening him, making him nervous or behaving with tyranny. Take what he gives you such as gold or silver (coins). If he has cattle or camels do not enter upon them save with his permission, because the major part is his. Therefore, when you get there do not enter upon them as one who has full control over them or in a violent manner.

Do not scare away and frighten any animal; do not tease and bother their owner. Divide the property into two parts and let the owner choose one. When he has chosen do not object to it. Then divide the remaining into two parts and let him choose one and when he has chosen do not raise any objection. Continue like this till only that much remains which is enough to satisfy God’s dues, then take God’s due from it. If he still disputes your action allow his views, then mix the two (separated) parts and repeat what you had done before until you take God’s due from his wealth.

ولا تأخذن عودةً، ولا هزيمة، ولا مكسورة، ولا قهولوة، ولا ذات عوار، ولا تمأسن عليها إلا من يثبت بثنيه، رافقت پايل المسلمين حتى يوصله إلى وليمهم في قيامة بيتهم، ولا نوكبها إلا ناصحا شقيقا، وأمينا خفيفا، غير معيب ولا يعجب، ولا مغيب ولا منيع، ثم احذر إليانا ما اجتمع عندك نصيحة حيث أمر الله بيه.

إذا أخذها أمينك فأوعز إليه اسجد اللقب بين ناقة وبين فضيلها ولا يمسه الأئمة في ذلك، ولا يижدها ركوبا، ولا يعدل بين ضواحيها في ذلك، ويبنها، وليرفقها على الألغاب.

وليسن باللقب والطاعون، ولا يعودها ما يتبرى منه العدي، ولا يعدل بها عن البيت الأرضي إلى جواوطر، ولا يبرحها في الساعات، ولا يحملها عند الغناء والآذاب، حتى تأتينا إذن الله بندا منيعات غير متعيات ولا مجهودات، لنتكسمها على كتاب الله ومسمى تنزهٙ فإن ذلك أعظم لآخرك، وأقرب لرشيدك، إن شاء الله.

العواد: الصلح المبين وفيه بنيت (السلاطين العرب: ج 3 ص 321).


اللغوي: اللغوي، والباقع في البلد والزمان في البلد (السلاطين العرب: ج 1 ص 9).)

المصر: حلب كل ما في الضرع وفي جديد عالي: "ولا يصير لنا بيد: لا أكثر من أخذلناها (السلاطين العرب: ج 5 ص 175).

اللقب: رقة الأذفاء، لقب البعد: فنون اللقب، وفي جديد عالي: "وليستن باللقب والطاعون" أي يرفع بها.

ويجوز أن يكون من الجرب (السلاطين العرب: ج 1 ص 66).

القول: اللقب، والطاعون: الاحواج خلقه يكون في المحيط مع أهل (السلاطين العرب: ج 8 ص 227).

النقطة والنقطة: القليل من الماء (السلاطين العرب: ج 9 ص 335).

النير الزياب: الكتاب 25، الكافي: ج 3 ص 536 ح 1، تلخيص الأحكام: ج 4 ص 96 ح 964 كلها عن بريدة بن معاوية، المفتتح: ص 255 عن بريدة بن عبيد بن سلامة، وكلها عن الإمام الصادق عنه بن سلماء.
Do not take an old, decrepit, broken, limbed, sick or unsound animal. Do not entrust them (for custody) except to one whom you are confident of his faith and takes care of Muslims' wealth until he hands it over to their chief to distribute it. Do not entrust the animal to anyone except a well wiser, God-fearing, trustworthy and watchful, and a person who is not harsh on Muslims' wealth nor makes them exhausted too much, nor tires them, nor labors them. Then send to us all that you have collected and we shall deal with it as God has ordered.

When your trustee takes over (the animal) tell him that he should not separate the she-camel from its young and not to milk so much that nothing is left for its young and also that he should not exhaust it in riding, and should treat it and all rest fairly. He should allow camels (that are tired) to rest, and drive with ease those whose hoofs have been rubbed off. When passing a water spring he should take the camels there for drinking and should not take them away from vegetated land to barren paths. He should allow them rest now and then and give them time near water and grass. In this way when they reach us by will of God they will be fat with plenty of marrow and would not be fatigued or distressed. We will then distribute them according to the (commands of) the Book of God and the sunna of His Prophet (s.a.w.). Certainly this will be a great source of reward for you and a means to secure your salvation by the will of God.\textsuperscript{1}

\begin{flushleft}
212. عنة في عهده إلى مالك الأشتي: تُفقَد أمَّ الخراج مما يُصِبَح أهلاً، فإنَّ في صلاحته وصلاحهم صلاحاً لأي ضيواً، ولا صلاة لأي ضيواً إلا يهم; فإن الناس كلهم عبادٌ على الخراج وأهله. وليكن نظرك في عبارة الأرض أبلغ من نظرك في استجلاب الخراج، فإن ذلك لا يذرك إلا بالعبارة، ومن طلب الخراج يُعبر عبارة أحزاب البلاد، وأهلك العباد، ولم يستمتع أمره إلا قليلاً. فإن شكو تلقاء أو علة، أو انقطاع شرب أو بالان، أو إحالة أرض اغتُصرها غرق، أو أخفقت بها عطش، خفقت عنهم يا ترجو أن يصلح به أمرهم؛ ولا ينقشق علىّي شيء خفقت به المؤونة عنهم، فإنها ذُخرت يعودون به علىَّك في عبارة البلاد، وترسون ولا ينفك، مع استجلابك حسن ثلاثهم وتبني جعله بإستفادة العدل فيهم، معتبِداً فعل قوميهم بما ذرت عنهم من إجمالك هم، والثقة منهم يعودون هذه عن علِّمهم وفرضت بهم، فربما حدثت من الأمور ما إذا عولت فيه عليهم في بعدَ احتتمت طبيعة أنفسهم به؛ فإن العمران محتاج ما خجلته، وإنها يَوني خراب الأرض من إعوار أهلها، وإنها يعور أهلها لإشراف أنفس الولاة على الجمع وسوء طينهم بالبناء، وقتَل اتفاقهم بالعبر.

213. عنة في عهده إلى مالك الأشتي: في رواية تُخب العقول: فاجمع إلى بك أهل الخراج من كل بلدائك، ومرهم قليبلمتوك حال بلاهم وما فيه صلاحهم ورخاء صحبتهم، ثمّ صل علّما يرفع إلى بك أهل العلم به من غيرهم؛ فإن كانوا شفوكاً فيّ فلا أو علة من انقطاع شرب أو إحالة أرض اغتُصرها غرق أو أخفقت بهم العطش أو أفة خففت عنهم ما ترجو أن يصلح الله به أمرهم، وإن سألوا موعوناً على إصلاح ما يُقدر على يأوامهم فأذنهم مؤونته، فإن في عافية كتيبيك إياهم صلاحًا، فلا...
212. Imām ʿAli (a.s.) – in his instructions to Mālik al-Ashtar: “Investigate the situation of the land tax in a manner that will rectify the state of those who pay it, for in the correctness of the land tax and the welfare of the taxpayers is the welfare of others. The welfare of others will not be achieved except through them, for the people, all of them, are dependent upon the land tax and those who pay it. Let your care for the prosperity of the earth be deeper than your care for the collecting of land tax, for it will not be gathered except in prosperity. Whoever exacts land tax without prosperity has desolated the land and destroyed the servants (of God). His affairs will remain in order but briefly. So if your subjects complain of burden, of blight, of the cutting off of irrigation water, of lack of rain, or of the transformation of the earth through its being inundated by a flood or ruined by drought, lighten (their burden) to the extent you wish their affairs to be rectified. And let not anything by which you have lightened their burden weigh heavily against you, for it is a store which they will return to you by bringing about prosperity in your land and embellishing your rule. You will gain their fairest praise and pride yourself at the spreading forth of justice among them. You will be able to depend upon the increase in their strength (resulting) from what you stored away with them when you gave them ease; and upon their trust, since you accustomed them to your justice toward them through your kindness to them. Then perhaps matters will arise which afterwards they will undertake gladly if in these you depend upon them, for prosperity will carry that with which you burden it. Truly the destruction of the earth only results from the destitution of its inhabitants, and its inhabitants become destitute only when rulers concern themselves with amassing (wealth), when they have misgivings about the endurance (of their own rule) and when they profit little from warning examples.”

213. Imām ʿAli (a.s.) – in his instructions to Mālik al-Ashtar (as narrated in Tuhaf al-ʿUqīl): “Gather tax-payers of all the regions under your dominion and order them to inform you of the situations of their regions including ways of prosperity and the ease in the collection of taxes. Then check the views raised by the experts other than tax-payers. If they complain of heaviness of taxes, or problem caused by the severing of the irrigation water, or of a change in the condition of the land either due to flood or drought or pestilence, you should remit the tax to the extent that you hope God will improve their position. If they seek help in rectifying what they can do with their own fortune, you should assist them; for your assistance will bring about prosperity.

عَلَّمَ النَّافِئِي فِي قَرِينُ أَمْرُ العَالِمَة

214. أساب الأشراف عن أبي صالح الكلبان: رأيت عليه دخل بيت المال، فرأى فيه مالا، فقال: هذا هامتنا والناس يعملون! فأمر به قسم بين الناس، فأمر بالبيت فكبس فوضع وصل فيه.

215. الغارات عن بكر بن عيسى - في ذكر سيرت الإمام علي: إنه كان يقسم ما في بيت المال، فلا يأتي الجمعة وفي بيت المال ميء. وياَمُر بيت المال في كل عشية خمس فينصب بالماء، ثم يصب فيه ركعتين.

1. المقدمة: كل شيء يستحسن الرجل به لنفسه ويعتمد عليه (السان المرزاب: ج 3 ص 299).
2. الإمام: الراحة (السان المرزاب: ج 12 ص 105).
3. محفوظ العقاب: ص 137.
4. أساب الأشراف: ج 2 ص 371، تاريخ دمشق: ج 42 ص 476.
5. الغارات: ج 1 ص 69 وراجع: حلية الأولام: ج 7 ص 300.
Chapter Five: Economical Policies

The remission granted for the removal of distress from them should not be grudged by you, because it is an investment which they will return to you in the form of prosperity of your country, the progress of your dominion, the earning of their praise, well intention and happiness in addition to those which Allah makes easy for you to attract. The land tax cannot be collected through fatigue and exhaustion, yet, it is what you can depend upon. Besides, if something happens, you can depend upon them, that is because of the strength you preserved abundantly for yourself in them through catering for them and also because of their trust in you that you have gained through always treating them justly and also because you have shown to them that you have understood their excuses concerning the matters you relied on them and they happily accepted them. Indeed prosperity of towns guarantees what you expect and impose and the poverty and ruin of the land is because of the poverty of its people and people become poor when rulers turn towards extravagancy. As a result there remains very little hope for them (rulers) to remain in their post because of benefiting little from past lessons.”

5/9

Refraining from Delaying the Distribution of Public Assets

214. Ansāh al-Ashraf – narrating from Abī Sālih al-Sammān: “I saw ‘Ali (a.s.) enter the public treasury and he noticed some money there and he said: “These are here while there are people in need?” He then ordered the money to be distributed among people. He had the place swept and sprinkled with water and he said his prayers there.”

215. al-Ghārāt – narrating from Bakr ibn ‘Īsā mentioning the conduct (sīra) of Imām ‘Ali (a.s.): “Verily he distributed (among the people) whatever there was in the public treasury. There came no Friday when anything would remain in the treasury. Every Thursday evening, he ordered the treasury to be cleaned and sprinkled with water and he would then perform two units (rak’as) of prayers.”

1. Ṭuḥaf al-'Uqul, p. 137.
الغارات عن مجمع القيمتي: إن عليًا كان يتضمن بيت المال، ثم يتنقل فيه ويقول:

إشهد لي يوم القيامة أني لم أحبس فيه المال على المسلمين.

217. فضل الصاحبة لابن حنبل عن مجمع القيمتي: إن عليًا كان يأمر بيبت المال فيكتسب، ثم ينصبح، ثم ينصبح، ثم ينصبح، رجاء أن يشهد له يوم القيامة أنه لم يحبس فيه المال عن المسلمين.

218. تاريخ دمشق عن أبي حكيم صاحب الحفاظ عن أبيه: إن عليًا أعطى العطاء في سنة ثلاث مرات، ثم أناه مال من أصحابه، فقال: أعدوا إلى العطاء الرايع، إلي لست لحكم محازن. قال: وقسم الحبال، فأخذها قوم، ورددها قوم.


وكان في طالبه أسوة للناس، يأخذ كأنه الواحد منهم.

220. الإمام للطوري عن هلال بن مسلم الجحدري: سمعت جد يجرة أو جرة، قال: شهدت علي بن أبي طالب، أن يبالي عند الناس، فقال: إقسموا هذا المال.

1. الغارات: ج 1 ص 494; تاريخ الجفاف: ص 219 نحوه وراجع: المدائلك، ج 2 ص 32 ح 517.
4. مروج الذهب: ج 2 ص 421.

217. *Faḍā’il al-Ṣahāba* – narrating from Mujamma’ al-Taymi: “‘Ali (a.s.) would order the treasury to be swept and sprinkled with water. After that he would perform his prayers there in the hope that it would bear witness for him on the Day of Resurrection that he did not lock up wealth from people.”

218. *Tārīkh Dimashq* – narrating from Abū Ḥakīm Ṣāhib al-Ḥifā on the authority of his father: “‘Ali (a.s.) would distribute the collected wealth [among people] three times a year. Once, some wealth was brought to him from Isfahan and he said: ‘Proceed for the fourth distribution. Certainly I am not the one who amasses [wealth].’

[The narrator says] “He distributed the ropes and some people took [their share] and some refused to take.”

219. *Murūj al-Dhabab* – regarding the events of the year 38 AH / 658 CE: “‘Ali’s (a.s.) companions received from him their provisions three times a year, depending on whatever wealth he would receive. He then received some wealth from Isfahan and he said: “The fourth distribution shall be next morning. By God, I am not the one who amasses [wealth].”

He was an exemplar for the people in the distribution of the public wealth and he would take a share for himself like any of the other people.

220. *Al-Amālī* – narrating from Hilāl ibn Muslim al-Jahdari: “I heard my grandfather, Jarrah (or Jawwah) say: “I was in the presence of ‘Ali ibn Abī Ṭālib (a.s.) in an evening when some money was brought to him.”

He said. “Distribute this!”

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الغارات عن الضحاك بن مزاحم عن الإمام علي: كان خليلي رسول الله لا يحب أن يلقي، وكان أبو بكر يفعل، وقد رأى عمر بن الخطاب في ذلك أن دُون الدواوين أخرج المال من سنة إلى سنة، وأما أنا فأصنع كأني صنع خليلي رسول الله.

قال: وكان علي يعطيهم من الجوهرة إلى الجمعية وكان يقول:

هذا جناة وخيارة فيه

إذ كل جان يده إلى فيه

222. شرح نهج البلاغة لابن أبي الحديد بن عبد الرحمن بن عجلان: كان علي يقسم بين الناس الأزهار والحرف والكتمون، وكذا وكذا.

1. الفتاوى: الكفالة، وكلم، بالضم: إذا صار قيلا: أي كفالة (النساء العبد: ج1 ص44).
3. قال ابن الأثير: هذا مثل، أول من قاله عمر بن عبد الجليل: بن علي بن الأشرش، فكان على الكفالة مع أصحابه، فكانوا إذا وجدوا يجاز الكفالة أكلوها، وإذا وجدوا عمرو جعلها في كله حتى يأتي بها خاله. وقول هذه الكلمة ضارب مثلاً.
4. أورد علي (رضي الله عنه) يقوله أنه لم يلتفظ بشيء من في المسلمين بل وصعدها ووضعها ووضعها (النهاية: ج1 ص 309).
5. الفتاوى: ج1 ص 47، بحار الأثراء: ج100 ص 60 ح9.
7. الحروف: حب الأشرش، وأجدها حرفه. وقال الأزهري: حب كا خردا (النساء العبد: ج9 ص 45).
The people said: “O Commander of the Faithful! It is night now, put it off until tomorrow.”

He said: “Do you guarantee that I will live until tomorrow?”

They replied: “It is not in our hands.”

He said: “Then do not delay it and distribute it.” A candle was brought in and the money was distributed on that same night.”

221. *al-Ghārat* – narrating from Ḍahḥāk ibn Muzāḥim from Imām ‘Ali (a.s.): “My friend, the Messenger of God (ṣ.a.w.) would not keep anything for the next day, but Abū Bakr did. ‘Umar ibn Khattāb, however, decided to establish bureaus and the distribution of the wealth to be on yearly basis; but I will do as did my friend, the Messenger of God (ṣ.a.w.).”

[The narrator said:] ‘Ali (a.s.) used to distribute the wealth every Friday and would say:

“This is my harvest and the best of it is in it;

Yet, every harvester puts it with his own hand in his own mouth.”

222. *Sharḥ Nahj al-Balāghah* – narrating from ‘Abd al-Raḥmān ibn ‘Ajlan: “‘Ali (a.s.) used to distribute seeds of flax, pepper-grass, caraway, and other things among the people.”

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2. Ibn Athir said, “This is a parable first uttered by ‘Amr, Jadhima’s nephew. He and his friends were picking mushrooms and whenever his friends found a good mushroom, they would put it in their mouth, but he would place it in his sleeve to take it to his [maternal] uncle. ‘Ali (a.s.) has implied by this parable that he does not ruin the Muslims’ wealth; rather, he puts it in its rightful place.” *al-Nihāya*, vol. 1, p. 309.


224. الإمام الباقر: إنّ عليّاً بن أبي بكر بلغ الموت. فأعداد بين يديه الزوال والانقاذ، فقوم كومة من ذهب، وكومة من فضة، فقال: يا جراء ويا بيضاء، أحمر وابيض وغري غيري.

هذا جناية وخيال فيه.

225. تاريخ دمشق عن أبي صالح السبائ: رأيت عليًّا دخل بيت المال، قرأ فيهما، فقال: لا! أرى هذا حاكمًا ويا الناس إليه حاجة! فأمر به فقسم، وأمر بالبيت فيكش وتفضح، فقصّ فيه، أو قال: فيه؛ يعني نام.

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1. الصّفة: الكُتُب (السّنّة: الإعراب: ج.4 ص.44).
2. شرح نهج البلاغة لابن أبي الحديد. ج.2 ص.198; الغزارات. ج.1 ص.14; بحار الأئمة. ج.1 ص.135.
3. الأموات. ص.285 ح.675 من عبد الطاهر بن محمد بن الإمام الصادق، خليفة الأمويين. ج.1 ص.81 عن علي بن ربيعة الوالي، شرح نهج البلاغة لابن أبي الحديد. ج.19 ص.126 من دون إسناد إلى أحد أهل البيوت. وكلهم نحوا، كتبه المجلل: ج.13 ص.182 ح.4555; النافع للكوني. ج.2 ص.53 ح.541 عن سلمان بن بلال عن الإمام الصادق عليه الصلاة والسلام.
4. في المصدر: «لا! أرى هذا حاكمًا ويا الناس إليه حاجة! فأمر به فقسم، وأمر بالبيت فيكش وتفضح، فقصّ فيه، أو قال: فيه.»
5. تاريخ دمشق. ج.42 ص.476، مسند ابن الجيع. ص.315 ح.2145.
223. **Sharḥ Nahj al-Balāghah** – narrating from Sha‘bi: “I was a young man when I entered a square in Kūfa together with other young men. I saw ‘Ali (a.s.) who was standing over a pile of gold and silver and holding a whip in his hand with which he was keeping people off and at the same time distributing the property among people until there was nothing left of it. Then, he returned home without taking anything with him, neither little nor much.

I went back to my father and said to him: “Today, I saw the best of the people or the most foolish one!” He asked: O son, who he was.”

I said: “‘Ali ibn Abī Ṭālib (a.s.), the Commander of the Faithful. I saw him acting in such and such a way”, and I told him the story.

My father wept and said: “My son! You have seen the best of the people.”

224. **Imām al-Bāqir**: “Some money was brought to ‘Ali (a.s.), and he seated the weighers and the exchangers next to him. He then made a pile of gold and a pile of silver and said: ‘O reds and O whites! Be whatever you want to be, red or white but deceive someone else!”

“This is my harvest and the best of it is in it; Yet, every harvester puts it with his own hand in his own mouth.”

225. **Tārikh Dimashq** – narrating from Abū Ṣalīḥ al-Sammān: “I saw ‘Ali (a.s.) enter the treasury and see something there, and he said: “I should not see it here, while people are in need of it.” Then he ordered it to be distributed, had the treasury swept and sprinkled with water, and he then performed prayers there or took an afternoon nap; or he slept there.”

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226. الدعوات: كان أمير المؤمنين ﷺ إذا أعطى ما في بيت المال أمرًا به فكمس، ثم صلى فيه، ثم يدعو، فقوله في دعائه: اللهُمَّ إني أعودُ بِكَ من ذنبٍ يحيطٌ بالعمل، وأعودُ بِكَ من ذنبٍ يعجل النقم، وأعودُ بِكَ من ذنبٍ يغيب النعم، وأعودُ بِكَ من ذنبٍ يجعل النعيم، وأعودُ بِكَ من ذنبٍ يضيع الرزق، وأعودُ بِكَ من ذنبٍ يضيع الدعاء، وأعودُ بِكَ من ذنبٍ يضيع النبوة، وأعودُ بِكَ من ذنبٍ يضيع العصمة، وأعودُ بِكَ من ذنبٍ يورث الندم، وأعودُ بِكَ من ذنبٍ يجسِّد القسم.

10 / 5

227. الاختصاص: في بيان خصال وفضائل الإمام علي ﷺ: القسم بالسماوية، والعدل في الرؤية؛ ولي بيت مال المدينة عمار بن بانير، وليبا الهجمم بن الهجامه كتب: العريش، والفرعّي، والإجساري، والعجيمي وكل من كان في الإسلام من قبائل العرب وأجنس العجم سواء.


228. الأمالي للطروسي عن إبراهيم بن صالح الأنباطي رفعه: لما أصبح على يد جمع، دخل بيت المال، فدعا الناس كان قد اجتمع، فقسمه ثلاثة دنانير، ثلاثة دنانير بين من

1. الدعوات: ص 60 ج 120، بحار الأنوار: ج 94 ص 93 ج 9.
2. الاختصاص: ص 152، بحار الأنوار: ج 40 ص 107 ج 117.
226. Al-Da'awāt: "Whenever the Commander of the Faithful gave out what was in the treasury, he would order it to be swept and would perform prayers there and would say in his invocation: "O God! I seek Your protection from the sin that brings my deeds to naught; and I seek Your protection from the sin that expedites retribution; and I seek Your protection from the sin that alters blessings; and I seek Your protection from the sin that holds back provision; and I seek Your protection from the sin that averts repentance; and I seek Your protection from the sin that tears apart immunity; and I seek Your protection from the sin that brings about penitence; and I seek Your protection from the sin that withholds portion (in bounties)."¹

5/10

Equality in Distributing Public Assets

227. al-Ikhtīṣas - describing the characteristics and virtues of Imam 'Ali (a.s.): "He made equal distributions and practiced justice among citizens. He appointed 'Ammār ibn Yāsīr and Abu Haytham ibn Tayyhan as directors of the treasury of Madīna and wrote to them: "The Arabs, Qurayshites, Anṣārs, non-Arabs and whoever is a Muslim, whether from among the Arab or non Arab tribes are all equal."

Sahl Ibn Hanif brought a freed black slave to him and asked: "How much would you give him?"

The Commander of the Faithful asked him: "How much have you received?"

He replied: "Three dinārs. The others have received the same amount."

The Imam said: "Give the freed one the same amount as others: three dinārs."²

228. Al-Amālī – narrating from Ibrāhīm ibn Ṣāliḥ al-Anmāṭī: "In the morning after the allegiance, he entered the treasury and distributed the wealth that gathered there among all the people present, giving three dinārs to each one of them.

¹ al-Da'awāt, p. 60, h. 150, Bihār al-Anwār, vol. 94, p. 93, h. 9.
² al-Ikhtīṣas, p. 152, Bihār al-Anwār, vol. 48, p. 107, h. 117.
الكافي عن أبي محمد: "أني أمر المؤمنين صلوات الله عليه رهط من السجدة، فقلنا: يا أمر المؤمنين، لا أخرجت هذه الأموال فرقتها في هؤلاء الرؤساء والأشراف، وقضيتهم علينا، حتى إذا استوفقت الأمور وعدت إلى أفضل ما عز دين الله في القسم بالسوية، والعدل في الرعية"! فقال: "أمر المؤمنين"! أتاموروني - ويكثف - أن أطلب النصر بالظلم واجتىأ فبين وليت عليه من أهل الإسلام! لا والله، لا يكون ذلك ما سمح السليمر، وما زأت في السمنة نجاة، والله لو كانت أمورنا مالي لسأؤيت بهم، فكيف و agréableي هي أمورهم؟

الإمام علي رضي الله عنه، في حديثه: "لني في ح⁼ية نعمة، عندما عينت على السويبة في الغياء، فأنا هذا الفقيه، فين أحد فين عين أحد أثره، فقُرُب الله عز وجلين من قسيموه، فهو مال الله، وأبين بيان الله المسلمون، وهذا كتاب الله، يه أقرنا، وعليه شهدنا، وله آجرنا، ووعده نبينا بين أظهرا، فضلنا وجعلنا كểكم الله، فلن يبرق هذا قليوب كعب شاء!» عندهم: "من كتبنا إلى مصقلة بن هديث الشايب العالمه على أرضخ خرمه! إنا وإن حق من يتكلم ويدعو من المسلمين في قسم هذا الفقيه، سواء، بدون عدد عليه، ويتصرفون عنه!"
Sahl ibn Hunayf stood up and said: "O Commander of the Faithful! I freed this slave."

Then the Imam gave him [the freed slave] three dinars; the same amount that he had given to Ḥanīf.¹

229. al-Kāfī - narrating from Abū Mikhnaḥ: "A group of the Shi'ites came to 'Ali (a.s.) and said: 'O Commander of the Faithful! Why don't you distribute these assets among the dignitaries and chiefs and give them priority to us so that things can settle down. Then, later you can return to the best of your character that God has bestowed on you, which is making equal distributions and practicing justice among citizens."

The Commander of the Faithful said: "Woe unto you! You are commanding me to seek support by doing injustice and inequity to the Muslims over whom I have been chosen as a guardian. By God, I will not do that as long as the world remains and as long as I see stars in the skies. By God, even if it were my wealth, I would distribute it equally among them; how could it be when the wealth is theirs?"²

230. Imam 'Ali (a.s.) - in his sermon given when he was reprimanded for equal distribution of assets: "Regarding this booty, no one should enjoy precedence in the shares of the booty. God the Great and Almighty has completed its distribution. It is God's possession and you Muslim are the servants of God. This is the Book of God; we recognize it, declare it and submit to it. Our prophet's Sunnah (ways of conduct and teachings) is with us. Hence submit to the matter. May God's Mercy be upon you! Whoever does not yield to this matter may leave us in any way he chooses."³

231. Imam 'Ali (a.s.) - from his letter to Maṣqala ibn Hubayra al-Shaybānī, his administrator in Ardashir Khurrah: "Know that the right of those Muslims who are around you and those who are around me in this wealth is equal. For that reason they come to me to take it and return."⁴

2. al-Kāfī, vol. 4, p. 31, h. 3, Tuḥaf al-'Uqūl, p. 185, Nāṣr al-Durū, vol. 1, p. 318. Also cf., al-Amālī, p. 175, h. 6.
4. A region in Fārs (a province in southern Persia) which Ardashir Babakan developed and this area includes Shiraz and Kāzīrun.
232. عنه: من كتابه إلى حذيفة بن الليث والي المدائين: "أمرك أن تحيي خراج الأرضين على الحق والنصفة، ولا تتجاوز ما قدمت به إليه، ولا تدع منته شتاتاً، ولا تبتعد فيه أمرنا، ثم اقسمه بين أهله بالسورة والعدل.

233. الغارات عن أبي إسحاق الهمداني: إن امرأتي أنت عليه: "أتمت فارقاً عند القسمة: إحداها بين العرب، والأخرى بين الموالي، فأعطى كل واحد حسنة وعشرين درهماً وكرماً بين الطعام.

قالت الغزالة العربية: يا أمير المؤمنين، إني امرأة من العرب، وهذه امرأة من العجم! فقال:

عليها: إن وله لا أذن لي إسحاق في هذا الغي: فثبت على يني إسحاق!


3. أنساب الأشراف: ج 2 ص 376.
232. Imām 'Ali (a.s.) — from his letter to Hudhayfah ibn Yamān, his governor of Mada'in: "I command you to collect land taxes rightfully and equally; do not violate what I sent you for and do not be negligent of it, nor make any innovation in it. Then distribute it equally and fairly among those who are entitled to it."

233. al-Ghārat — narrating from Abū Ishāq al-Hamadānī: "Two women came to 'Ali (a.s.) at the time of the distribution [of the wealth], one was Arab and the other non-Arab and he gave each one of them twenty five dirhams and a measurement of corn.

The Arab woman said, "O Commander of the Faithful! I am an Arab and she is a non-Arab."

'Ali (a.s.) said: "By God! I do not see any preference for the children of Ismā'il (Ishmael) over the children of Ishaq (Isaac) in this booty."

234. Ansāb al-Aṣrāf — narrating from Hārith: “I was with 'Ali (a.s.) when two women came to him and said: ‘O Commander of the Faithful! We are poor and needy.'

Ali (a.s.) said: "If you are truthful, your rights would be incumbent upon us and all the well-to-do Muslims."

Then he ordered a man to go along with them to the market and to buy for each one of them a measurement of corn, three pieces of clothes —dresses, scarves, and veils— and to give one hundred dirhams from his own grants to each one of them.

When they returned, one of them unveiled her face and said: "O Commander of the Faithful! Favor me by what God has favored and honored you."

He asked: "How has Allah favored and honored me?"

She said: "By the Messenger of Allah (s.a.w.)."

'Ali (a.s.) said: "You are right, who are you?"

She said: "I am an Arab woman and this woman is a freed slave."

[Hārith said:] "He took something from the ground and then said: "I have read what was between the two tablets (the Quran) and I did not find any virtue for the children of Ismā'il over the children of Ishaq, even by an insect's wing."

235. أنساب الأشراف عن مصباح: كان عليَّ يقيمهم بنينا كل شيء، حتى يقيمهم العطوء.


237. فضائل الصحابة لا ينبغي عند فضائل أبو عبد الله عن كرامة بنت همام الطيبة:
كان عليَّ يقيمهم فينورين بالكسوة. قال: فضائلًا: حكمًا على العدل منتهية.

238. المناقب لابن شهر آشور عن حكيم بن أوس: كان عليَّ يقفز إلينا برقاق.

239. تاريخ دمشق عن كليب: قدم علي على عائشة مال من أصبهان، فقسمة على سبع مائة، فوجد فيه زعفًا، فكسره على سبع مائة، وجعل على كل قسم منها كسرة، ثم ذاع أمراء الأشياء فأقرع بينهم ينظر إليهم يعطي أولًا.

1. أنساب الأشراف: ج 2 ص 374.

2. أنساب الأشراف: ج 2 ص 374.

3. فضائل الصحابة لا ينبغي عند حنبل: ج 1 ص 547 ح 920، ذخائر العقبة: ص 191، الروايات الطبية: ج 3 ص 221 وفيها.

4. الطابة: بدل الطابة: المناقب للكرقي: ج 2 ص 77 ح 559 عن كرامة بن عقبة وليس فيه ذلك.

5. الرق: كل رواية أخذ للشراب وغيره، وجمعه أوقاقا ورقاق، ويرافقنا كتاب العروس: ج 13 ص 146.


7. تاريخ دمشق: ج 2 ص 426، فضائل الصحابة لا ينبغي عند حنبل: ج 1 ص 547 ح 913، الكامل في التاريخ: ج 1 ص 442 الليالي: ج 2 ص 112 كثيرة نحوه وراجع: حنية الأولاياء: ج 7 ص 300.
235. *Ansāb al-Ashrāf* – narrating from Muṣ‘ab: “‘Ali (a.s.) distributed everything among us; he even distributed perfume among our wives.”

236. *Ansāb al-Ashrāf* – narrating from Ḥārith: “I heard ‘Ali (a.s.) say in his sermon: ‘We ordered to give red garments and needles to the Muhājirīn women.’ [Ḥārith says:] ‘He had taken the needles as poll tax (jizya) from a group of Jews.’

237. *Faḍā’il al-Ṣaḥāba* – narrating from Faḍāla ibn ‘Abd al-Malik, on the authority of Karīma, daughter of Humām al-Ṭabiya: “‘Ali (a.s.) distributed red garments among us in Kūfa.” Faḍāla said: “We construed it as justice from him (a.s.).”

238. *Al-Manāqib* – narrating from Ḥakīm ibn Aws: “‘Ali (a.s.) would send [leather] containers of honey to us to be distributed among us. He would then order the containers to be licked (cleaned). Several times fruits were brought to him and he ordered them to be sold and the money deposited in the treasury.”

239. *Tārikh Dimashq* – narrating from Kulayb: “Some wealth was brought to ‘Ali (a.s.) from Isfahan. He divided it into seven portions and found some bread in it and he also divided that bread into seven parts and allocated each part to one of the portions. He then called the chiefs of the tribes and drew lots among them to decide who to receive his portion first.”

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2. Ibid.
الغارات عن كُلْبِ الحُرَمِي: كَبَّرَ عَنْدَ عَلِيٍّ فَجَاءَ مَالَ مِنَ الجُملِ، فَقَامُ وَقَمَّنَا مَعَهُ، حَتَّى اتَّضَهَنَا إِلَى حُرَّاجِنَ وَجُفَّاَلِينَ، فَاجْتَمَعَ النَّاسُ إِلَيْهِ، حَتَّى ازدُحْمَوا عَلَيْهِ، فَأَخْذُوهُ جِبَالًا قَوَّضَلَهَا بِجَيْدٍ وَعَقِدَ بَعْضَهَا إِلَى بَعْضٍ، ثُمَّ أَدْرَجَهَا حُوَلَ النَّافَعِ، ثُمَّ قَالَ: لَا أَجْلُ لَا أَخْذُ هَذَا الجُمَلَ. فَقَعَدَنا مِنْ وَرَاءِ الجُمَلِ، وَدَخَلَ عَلَيْهِ، فَقَالَ: إِنِّي رُؤْوِسُ الْأَسْبَاسِ! فَذَخَرَهُ عَلَيْهِ، فَخُذْهُمَا لَعَلَّكُمَا تَجِدُونَ هَذَا الجُوَالِقَ إِلَى هَذَا الْجُوَالِقَ، وَهُذَا إِلَى هَذَا، حَتَّى قَسْمَتْهُ مَنْعَةً أَجَزَاءً. قَالَ: فَوَجَدَ مِنَ النَّافَعِ رَجُلًا، فَكَسِرَهُ سَبِيعُ كِسْمَةٍ، ثُمَّ رَضَعَ عَلَى كُلِّ جَزءٍ كَسِرةٍ، ثُمَّ قَالَ: إِذْ كَلِّ جَانِ يَدُّهُ إِلَى فِيَهُ.

مُروج الدَّهْبِ: إِبْتَرَعَ عَلَيْهِ أَمَالًا كَانَ عَنْهُ أَقْتَطُوْهَا جَمَاعَةٌ مِنَ النَّاسِ، وَقَسَّمَ مَا فِي بَيْتِ الْمَالِ عَلَى النَّاسِ، ثُمَّ لَمْ يَفْضِّلْ أَحَدًا عَلَى أَحَدٍ.

240. *al-Ghārāt* – narrating from Kulayb al-Jarmi: “I was with ‘Ali (a.s.) when some wealth was brought to him from the mountains. He stood up and we rose along with him too, and went toward the donkey-keepers and camel-drivers. People crowded around him. Then he took some pieces of rope, tied them together and made a fence around the wealth and said: “I shall not let anyone pass through this rope.”

We sat behind the rope and ‘Ali (a.s.) walked over the rope and said: “Where are the chiefs of the seven tribes?”

They went to him and began to move the saddlebags here and there until they divided them into seven portions.”

Kulayb said: “He [‘Ali (a.s.)] found some bread among the goods and he divided it into seven parts, then placed a piece of bread on each portion and said:

‘This is my harvest and the best of it is in it;
Yet, every harvester puts it with his own hand in his own mouth.’

Kulayb said, “Then he drew lots on the portions and the chiefs of each tribe called their tribesmen to carry away the saddlebags.”

241. *Murūj al-Dhabab*: “He took back the properties that ‘Uthmān had granted to a group of Muslims and distributed what was in the treasury, without favoring anyone over anyone else.”

242. *Murūj al-Dhabab* – from the report on the battle of Jamal: “‘Ali (a.s.) took hold of what was [left] in the battlefield of the enemy such as arms, animals, wealth, etc., and he sold them and distributed the money among his companions (those present in his army), taking for himself as much as his other companions, household and children which was five hundred dirhams.

Then a man from among his companions came to him and said: “O Commander of the Faithful! I did not get anything because I was not present for such and such reason.” And he gave his excuse for not being present and ‘Ali (a.s.) gave his own five hundred dirhams to him.”

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الجمل: 243. الجمل: "نَرْزُل [يَبِيعُونَهَا]، وَاستَدِعَ جَمْعَةً مِن أَصَابِيَّات، فَقَمَّوا مَعَهَا وَتَعَلَّقُ بِبَيْتِهِ، وَأَرْسَلَ إِلَى الْقُرَاءِ قَدِعَاهُمْ، وَدُعَاهَا الْحَزَّان، وَأَمْرَهُمْ يَفْتَحُ الأَبَابُ الَّتِي دَخَلَهَا الْمَالُ، فَلَمْ يَأْتِي كَثْرَةٌ الْمَالُ قَالُوا:

هَذَا جَنَّانٌ وَخَيْرَةٌ فِيهِ

كُنْ قَسَمُ الْمَالٍ بِبَيْتِ أَصَابِيَّةٍ، فَقَصَّبَ كُلُّ رَجُلٍ مِنْهُمْ بَيْتَهُ اثْلَافٍ إِنَّها، وَكَانَ أَصَابِيَّةُ الَّتِي عَشَرُ أَلْفًا، وَأَخْذُ هُوَةٍ كُلَّ أَخْذِهَا. فَبِنَاهَا مَعَ عَلَى كُلِّ الْحَالَةِ إِذْ أتَاهُ آبَ، قَالُوا: إِنَّ أَمْرَ الْمُؤْمِنِينَ، إِنَّ اسْمِي سُقُطً مِن كُبْلَكَ، وَقَدْ زَأَيْتُ مِن الْبَلَاءِ مَا رَأَيْتُ! كَذَٰلِكَ سُمُّهَا إِلَى ذَلِكَ الرَّجُلُ.

الغارات على المدينة الصليبي: كان أمراء أهل الكوّة غاضبين لعليّ، وكان هؤلاء مع معاوية؛ وذلك أن أَلْيَا كان لا يعطي أحداً من اللَّيْلي أكثر من حقه، وكان معاوية بن أبي سفيان يجعل الشرف في العتاء أثقل تحريره.

244. عليه في قومٍ مِن أهل المدينة جهوا بمعاوية: قد غرفوا العدل وزدوا وسعيو ووعوا، وعلمو أن الناس عندنا في الحق ضياء، فهربوا إلى الأثرة، وبدوا لهم وصحقاً.

راجع: موسوعة الإمام علي بن أبي طالب، ص 481 (إقاوة العدل).

245.

1. الجمل: ص 400 وراجع: شرح نهج البلاغة لأبي أبي الحسن ج 2 ص 250.
2. الغارات: ج 1 ص 44.
3. نهج البلاغة: الكتب 70، خصائص الأئمة: ص 113 وفيه من وعلماء... بحارة الأئمة: ج 33 ص 521.
4. ج 1714، أسباب الأشراق: ج 2 ص 386 وفيه من وعلماء...
243. al-Jamal: [After the Battle of Jamal] ‘Ali (a.s.) dismounted and summoned a group of his companions. They accompanied him to the treasury and entered it. He then sent for the Qur’ān reciters and called them in; he also summoned the treasurers and commanded them to open the doors behind which the assets were kept. When he saw the abundance of wealth, he said:

“This is my harvest, and the best of it.”

Then he distributed the wealth among his companions, who consisted of twelve thousand people, giving six thousand dirhams to each one of them. He took for himself the same amount as others. At this time, a man came in and said “O Commander of the Faithful! My name has been left out of your registers and I have faced a lot of problems.” ‘Ali (a.s.) gave his own share to that man.1

244. al-Ghārāt – narrating from al-Mughayra al-Ḍabbi: “The nobles of Kufa were dishonest to ‘Ali (a.s.) and were inclined towards Mu‘āwiya, as ‘Ali (a.s.) did not grant anybody beyond their rights from the spoils. However, Mu‘āwiya Ibn Abī Sufyān had allotted two thousand dirhams to each one of the chiefs.”2

245. Imām ‘Ali (a.s.) – regarding a group of people in Madina who joined Mu‘āwiya: “They have known justice, seen it, heard it and appreciated it. They have realized that according to us all people are equal in rights, but they ran away to selfishness and partiality. Let them be far away (from God’s Mercy).”3


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1. al-Jamal, p. 400.
2. al-Ghārāt, vol. 1, p. 44.
An Explanation on the Method of Distribution of Public Revenue in Early Islam

The term "Public Treasury" in the hadith texts is a general term for the public income of the Muslims that is left to the Islamic state to be spent. A comprehensive study of hadith (narrations) reveals that there are two categories of expenditure for the public treasury: the specific and the general.

1. Specific Expenditure

This category includes a series of public expenditure that has specific titles, such as: providing for the poor, the needy, the disabled and the families of martyrs; providing salaries for judges and troops; education and health care; the prisoners expenditures; [discharging the] debts of the [desperate] debtors; [discharging] blood money (diya) for the murdered who had no personal perpetrators; the developing and building of cities, etc.

2. General Expenditure

In early Islam, after providing for the specific expenditure, the surplus of public treasury was distributed among the Muslims. In hadith texts, this type of expenditure is referred to as the people's general right in the public treasury.

The ideal distribution of the public treasury from an Islamic viewpoint relies on two fundamental features: 1) Observing justice and fairness in distribution, 2) Not locking up any public assets.

1. Observing justice in distribution: Economic justice in the distribution of public facilities in Islam, incorporates two main criteria: giving priority to social welfare and fulfilling the needs of the underprivileged and vulnerable strata and increasing their welfare; observing justice regarding equal entitlements.

The clearest instance of these two criteria is seen in Imam 'Ali's (a.s.) distribution policies. In his letters to his governors, he would
always assert the allocation of part of treasury resources to the
underprivileged and the low-income class. His strong emphasis on
canceling undue and ambiguous privileges and granting equal rights
to relatives and non-relatives, Arabs and non-Arabs, men and women,
the famous and the unknown has displayed a brilliant image of
human justice to those searching for justice in the world.

2. Not locking up public assets: Hastening in spending (infāq) and
the avoidance of locking up public assets are among the basic
characteristics of economic policies in Islam. Despite its emphasis on
the necessity of moderation and even planning and precautions in
spending, Islam has strongly condemned the locking up of the public
property and stressed on speed in disbursement.

Considering the two above features, the ideal practice of spending
from the public treasury can be stated as follows: Whenever part of
the (state’s) incomes is dedicated through certain planning to a
particular purpose in a way that both the income and the expense are
immediate, delay in spending in such cases is regarded as ‘storing’
and ‘parsimony’, and that is what the hadīths concerning the
‘avoidance of accumulating public property’ refer to.

The holy Prophet’s (s.a.w.) concern for observing this principle
was so great that when even a small amount of the property that was
supposed to be handed over to those who were entitled to it,
remained in his hand, he would become very sorrowful. In the time
of ‘Umar, when there had been an unprecedented increase in public
incomes, the government proceeded to establish public treasury and
to set up state council. The public incomes were collected and stored
all year round then finally distributed among Muslims at the end of
the year.

Rejecting this policy, Imām ‘Ali (a.s.) took up the Prophet’s
(s.a.w.) procedure in this respect after he took reign over the
government. His avoidance of delaying the distribution of the public
treasury, even for a single night, and his emphasis on distributing
what existed in the public treasury and even the dividing of a rope
into seven portions indicates his great concern for refraining from
piling up public property.
11 / 5

قهر الحاكم بالضريبة للجميع

الإمام علي: إن الله سبحانه وتعالى فقد سئل меняة أن يعطيه فيmó المقترب

ألا يدانه؟ وَلَكِنَّهُ تعالى سائلهم عن ذلك.

246. عنه: إن الله وَلَكِنَّهُ تعالى يُقدِر ما يَكْنِي فَقْرَاءِها مَنَّهُمْ؛ فإن جاؤوا

وَعُرِّبا جاءوا في منع الأغنياء، فَحَيْبُ عَلَى الله أن يُحاَسِبُهُم بُيُوم القيامة وَيَعْمَلُونَ عَلَيْهِم.

247. عنه: ما أصبح بالكِرْفَةَ أحدًِ إلا جاءهم من عِدَّةٍ ضَرَّبَهُم في الظُّلل وَيَدْرِبُونَهُم.

248. عنه: تهذيب الأحكام عن محمد بن أبي حذافة عن رجل يبلغ به أمير المؤمنين: فَرَأَهُ شَيْخُ

مَكْفَعُ كَبِيرُ يُسَاءَ، فقال: أمير المؤمنين: ما هذا؟ فقالوا: يا أمير المؤمنين، تصرعي! قال: فقال أمير المؤمنين: أعطْتُنِيها، حَتَّى إذا كَبَرَ وَعَجَرُ مَعْتَمَعَهُمْ؟ انْفِقصوا عليه!

من بيت المال.

1. نهج البلاغة: الحكمة 328، رواية الراوي: ص 349، ح Bermuda، وراجع: ص 528

2. السني الكبير: ج 37 ص 326/37 ح وفِيِهَا: بِأَنَّهُ يُقَدِّرَهُ بِنَكِيرِهِ.

3. فضائل الصحابة لابن حنبل: ج 1 ص 531 ح 483 الصنف د بث يزوع: ج 8 ح 157 ص 147.


5. بحار الأنوار: ج 40 ح 327.

6. مبادئ الأحكام: ج 6 ح 293 ح 119.
Fulfillment of Basic Needs for All

246. Imam 'Ali (a.s.): “God the Glorified has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a poor person remains hungry it is because a rich person has denied (him his share) and God Almighty will question them about it.”

247. Imam 'Ali (a.s.): “God has fixed in the wealth of the rich what is enough to suffice the poor. If the poor remain hungry and clotheless, attempts must be made to restrain the rich. It is a right upon God to judge the rich on the Day of Resurrection and punish them for this [negligence].”

248. Imam 'Ali (a.s.): “There is no one in Kufa who does not have a good welfare. The lowest among them in rank has wheat bread, sits in the shade and drinks from the Euphrates.”

249. Tahdhīb al-Abhām – narrating from Muḥammad ibn Abī Ḥamza on the authority of a man who was met by ‘Ali (a.s.): “An old blind person who was begging passed by and the Commander of the Faithful asked: “Who is that man?” They said: “O Commander of the Faithful! He is a Christian.” [The narrator says] “The Commander of the Faithful said: “You exploited him until he grew old and disabled, and then you deprive him? Spend on him from the Public Treasury.”

حكاية الطبقة السفلى

الإمام عليٞ ﷺ من كتابه إلى كتاب العباسٞ: وانظر إلى ما اجتمع عندك من مال الله. فاستخرجه من مالك، ومن الذي يطلب منك، ومن يجد على الجبال، ومن يريجك، كما قال: "إلا ما أفعل وما أقضية، إلا ما يقلع، إلا ما يسرع، إلا ما ينبع، إلا ما يسلب، إلا ما يطيل، إلا ما يعتزم، إلا ما ينادي، إلا ما يقول".

251. في عهده إلى مالك الأشرٞ: "إن الله في الطابق السفلي من الذين لا حيلة لهم، من المساكين والمحتاجين وأهل البوس ورثمة؛ فإن في هذه الطابقة قابع، ومحترم، وحقق الله ما استحقاقك من حقه فيهم، وأجعل نفسك من بين مالك، وقسا من عائلة صفوٞ الإسلام في كل بلد، فإنك لأفضل منهم من كل الذي لايردي، وكل قد استرعي حقه، فلا يشعرون عنهم بطر، فإنك لا تقدر بضيع كثيرة إحكام الكثير المهم، ولا تخف فيهم، ولا تشعر خذلكهم، وتفتقد أمور من لا يصلك إليك منهم من تنتمج العيون، وحيرة الرجال، تفرغ لأولئك تفتك من أهل الخسية والتوسع. فلترفع إليك أمورهم، ثم عامل فيهم بالإيجار إلى الله توم للقاء، فإن هؤلاء من بين الزعيم أحرح إلى الإنصاف من غيرهم، وكل فأعذر إلى الله في تأديب حظه إليه."

4. المُنَعَّر: هو الذي يتعرض للمساء من غير طلب (النهاية: ج 3 ص 205).
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Supporting Lowest Class

250. Imām 'Ali (a.s.) – from his letter to Qutham ibn 'Abbās: “See into what has been collected with you of the funds of God (in the public treasury) and spend it on those around you from among the people with families, distressed, the starving and the empty-handed. Send the remaining to us for distribution among those who are next to us (throughout the state).”

251. Imām 'Ali (a.s.) – in his instructions to Mālik al-Ashtar: “Then (fear) God, (fear) God regarding the lowest class, the wretched, the needy, those suffering and the disabled who have no means at their disposal, for in this class there is he who begs and he who is needy (but does not beg). Be heedful for God’s sake of those rights of theirs, which He has entrusted to you. Set aside for them a share of your treasury and a share from the crops of the lands taken over as booty for Islam in every area, for to the farthest away of them belongs the equivalent of what belongs to the nearest. You are bound to observe the right of each of them; therefore be not distracted from them by arrogance, for you will not be excused, if attending to the important affairs, you neglect the small matter and trifling. So avert not your solicitude from them and turn not your face away from them in contempt.”

“Attend to the affairs of those (of the lowest class) who are unable to gain access to you, those upon whom eyes disdain to gaze and whom men regard with scorn. Appoint to attend exclusively to them a person whom you trust from among the God-fearing and humble and let him submit to you their affairs (demands). Then act towards them in a manner that will absolve you before Allah on the day that you meet Him. For among the subjects these are more in need of equity than others; in the case of each of them prepare your excuse with Allah by accomplishing for him his rightful due.”

وعُنِّهَ أَهُلُ الْيَمَِّم وَذُوقُ الْرُّقَةِ، فِي الْسَّنَةِ شَمَّةِ لَا حَيْلَةَ لَهُ، وَلا يُنْصِبُ لِلسَّلَّامَةِ نَفْسِهَ. وَذَلِكَ عَلَى الْوَلَّةِ تَقِيلُ، وَالْحَقُّ كَلِّهَا تَقِيلُ. 252

بِهِمْ 253. عَمَّا ـ فِي عُقُوبِ إِلَى مَالِكِ الْأَشْتَرِيِّ (في رَوَايَةِ حَبِّ الحَقِّ العَمُّلَ) ـ وَعَنِّهَ أَهُلُ الْيَمِّم وَالْزَّمِنَةِ وَالْرُّقَةِ فِي الْسَّنَةِ لَا حَيْلَةَ لَهُ، وَلا يُنْصِبُ لِلسَّلَّامَةِ نَفْسِهَ، فَأَجَرَ فَنُمَّ أَرْزَاقًا، فِيَنَبِّئُهُمْ عِبَادُ اللّهِ، فَتَقُرَّبُ إِلَى اللّهِ يَبْخَلُصُهُم وَيَضْعُفُهُم مَّشَايْحِهِم فِي أَفْوَاهِهِم وَخَلْقُهُم، فَإِنَّ الْأَعْلَاءَ يَخْلُصُ يَصِدِّقُ النَّبِيَّةَ. ثُمَّ إِنَّهُ لَا تَسْكَنُ نُفُوسُ النَّاسِ أَوْ بَعْضِهِمْ إِلَى أَنْلُكَ قَدْ قَضَىَ خَفَوْقَهُم يَظْهَرُ الْغِبَّ دُونَ مُشَايْحِهِمْ يَخْرُجُ يَأْمُرُهُمْ عَلَى أَقَوَامِ طَلَّبُوا الْعَافِيَةَ قَضَىَ يَفْسُوهُم، وَوَلَّوا يَصِدِّقُ مُوَفُودُ اللّهِ لَن يَصِرُّ وَاحْتَسبُ، فُكَّن بَيْنَهُم وَأَسْتَعَنَّ بِاللّهِ. 254

فِي عُقُوبِ إِلَى مَالِكِ الْأَشْتَرِيِّ، وَوَهُوَ فِي بَيْانِ طَلَّبَاتِ النَّاسِ ـ أَعْلَمُ أَنَّ الْرَّعَيَّةَ طَبِقَاتٍ 253، ثُمَّ الْطَّبِقَةُ الْعُفُوْفِ فِي أُهُلِ الْحَاجَةِ وَالْبِسْكَةِ الْأَدِينِ يَسْتَيْعَبُ وَيَضْفُعُهُمْ وَمَعْوَنُهُمْ، وَفِي اللّهِ لِكُلِّ سَلَّمٍ، وَلِكُلِّ عَلَى الْوَلَّى حَقٍّ يُقَدِّرُ ما يُصَبِّحُهُ. 254.

وَقَدْ بَعْثَهُ عَلَى الْصَّدَقَةَ ـ إِنَّ لَكَ فِي هَذِهِ الْصَّدَقَةَ نَصْبًا مَّفْرَوْعًا وَحَقًا مَّعْلُوْمًا وَشَرْكَاءُ أَهْلِ الْمَسْكِنَةِ وَضَعْفَاءُ ذَوِي فَانَّ، وَإِنَا مُؤْفُوكَ حَقَّكَ فِوْقُكَ حُفْوَقُهُمْ، وإِلَّا تَنْفَعُ إِنْلُكَ مِنْ أَكْثَرِ النَّاسِ حَسَوْمًا يَبْعَثُ. 254

1. يَقَالُ: رَحِمَ عَظَامًا فَلَانُ إِذَا كَبَرَ وَأَسْرُ (الْذَّلِيلُ، جَعَلَهُ عَظَامًا). 122).
2. نُجِّيْ عَلَى الْبَلَاغَةِ: الْكِتَابُ 53 وَرَاجِعُ: دَوْلَةُ الْإِسْلاَمِ: جَ1 ص. 366. 366
3. نُجِّيْ عَلَى الْبَلَاغَةِ: الْكِتَابُ 53، نُجِّيْ عَلَى الْمَعْلُومَ: ص. 132 وَفِيهٍ فِي فَتْرَةِ مَعْلُومٍ بِاللَّهِ، فِي الْإِسْلاَمِ: جَ1 ص. 357. 357.
"Take upon yourself the upkeep of the orphans and aged from among those who have no means at their disposal and do not exert themselves in begging. (All of) This is a heavy burden upon rulers. The truth, all of it, is a heavy burden."

252. **Imām 'Ali** (a.s.) — in his instructions to Mālik al-Ashtar (as related in *Tuḥaf al-Ūqūl*): “Take upon yourself the upkeep of the orphans and aged from among those who have no means at their disposal and do not exert themselves in begging. Arrange pensions for them. They are the servants of God. Seek God’s favor through relieving them [from their plights] and keeping them in their proper positions in provisions and rights, since deeds are regarded sincere when they are well intended. The people, or some of them, will not be tranquil even if you settle their needs and fulfill their rights in your absence, without attending to their problems physically present. This is a heavy burden upon the rulers. The truth, all of it, is a heavy burden. God lightens it for those who seek the next world and endure [hardships] upon themselves and trust in the truthfulness of God’s promise to those who endure [hardships] and are sincere. So be one of them and seek God’s help.”

253. **Imām 'Ali** (a.s.) — in his instructions to Mālik al-Ashtar on various classes of people: “Know that subjects are of various classes. Then there is the lowest class from among the needy and deprived who have the right to aid and assistance. With God there is ampleness for each [of these classes] and each has a claim upon the ruler to the extent that he will set them aright.”

254. **Imām 'Ali** (a.s.) — from his letter to one of his administrators sent for collecting taxes: “Indeed you have a fixed share and a known right in these taxes and there are other sharers who are poor, weak and starving. We shall fully discharge your rights, so you should also discharge their rights fully. If you do not do so, you will have the largest number of enemies on the Day of

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القيادة، ويؤمنون بخصوصة الله المفقورة، والساقين، والمباحث، والموضوع، والنازلون، وابن السبيل

255. دعائم الإسلام: إله [عليه] أوصى خلف بن سليم الأزدي - وقد بعثه على الصّدقة - يبّرّقونا أمّة، يحترمون الله ربيّه في سائر أموره، ولا يخلدونه في أموره، وأمره أن يلزمه التواضع، ويجهزه التكبير. فإن الله يرفع المتواضعين ويسّهذ المكّرين. ثم قال الله: ما خذلت بن سليم، إن كل في هذه الصدقة تستبيح وفقاً، وله في شرّ كرامة: فرّا، وأداس، وعساكر، وغارتين، ومجاهدين، وأبناء سبائل، ومجموع، ومنا، ونافع، وإنما مؤفّه حقّه، فقومهم حفظتهم، إلا فإنك من أكثر الناس يوم القيامة حصياء، ويؤذّن لا إّرام أن يكون

خصوصة مثل هؤلاء.

13 / 5

العياذة المحصّنة بالإمام

لكن عن حبيب بن أبي ثابت: جاء إلى أمير المؤمنين وعدد وثيبين من عهدان، وخلوان، فأمر العزة أن يبتدا بالبناعي، فأمكنهم من زوّروس الأزقاني بلعقولهم.

2. دعائم البلاعة: ج 1 ص 252، ج 2 ص 85 ح 7.
3. عهدان: مدينة تقع في غرب إيران، وهي مركز محافظة عهدان، قريبة من مدينة كرمانشاه.
4. خلوان: مدينة عامة ليس بآرام العراق يعد الكوفة والبصرة وواسطه وبغداد ودرز من رأس أكبر منها، وهي يقرب الجيل، وليس للعراق مدينة بقرب الجيل غيراً (الإمام البلاعة: ج 2 ص 291).
5. لم يعرف: وهو القلم بأمور القبيعة أو الجغافة من الناس بي أمورهم ويعترف الآخرين من أنفسهم (العياذة: ج 3 ص 218).
Chapter Five: Economical Policies

Judgment. How wretched is he whose enemies in the view of God are the needy, the poor, the beggars, the turned away, the indebted and the helpless traveler [who is without any means].”

255. *Da‘ā‘ im al-‘Ilām*: “He [‘Ali] (a.s.) gave lengthy instructions to Mikhnaf ibn Sulaym al-Azdi –whom he had sent to collect taxes – in which he enjoined him to be wary of God who is his Lord in hidden affairs and secret actions and to meet people cheerfully and gently. He enjoined him to commit himself to humbleness and to avoid arrogance, as God elevates the humble and debases the arrogant.”

“Then he told Mikhnaf, ‘O Mikhnaf ibn Sulaym! Indeed you have a fixed share and a known right in these taxes and you have other sharers in them who are the poor, the destitute, the indebted, warriors, travelers (with no money), the slaves and those whose hearts are to be reconciled. We shall fully discharge your rights so you should also discharge their rights fully. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is a man whose enemies are such people!”

5/13

Special Concern for the Orphans

256. *al-Kašf* – narrating from Ḥabīb ibn Abī Thābit: “Honey and figs were brought for the Commander of the Faithful from Hamadān and Ḥulwān, and he ordered the authorities of the tribes to bring along the orphans. He seated them next to the [leather] containers of honey to eat from them while he distributed it among the people, container by container.”

3. An ancient city in Persia that the Arabs conquered in 660 CE and the Seljuqis set it on fire in 1046 CE, and it was destroyed by earthquake in 1149 CE.
وهو يقسمها للناس قُدْحاً قُدْحاً، فقيل له: يا أمير المؤمنين، ما تقوم بلعقوتها؟ فقال:
إنه الإمام أبي البنام، وإنما أعطتهم هذا برعاية الآباء.

257. ربيع الأبرار عن أبي الطفيل: رأيت علياً حنيفه الله وجهه يدعو البنام فيقطعهم المغسل، حتى قال بعض أصحابه: أوددت أني كنت ستطأما.

258. أنساب الأشراف عن الحكَّم: شهدت علياً وأنتي يرغاني من عسل، فذلما البنام وقال:
تيروا وفقها، حتى تمتبت أني ينمي، قسمتهن الناس وبقي بنية رق، فأمر أن يسقأها
أهل المسجد.

259. المناقب لابن شهر أسوب: ينظر علياً إلى المرأة على كتيفها قريبة ماء، فأخذ منهما القرية فحملها إلى موضوعها، وسألها عن حايتها فقالت: عدت علياً بن أي طالب صاحبي إلى بعض الشعور فقلت، وترك على صبيان ينامي وليس عندي شيء، فقد البائتي الصروحة إلى خدمة الناس. قال ضرف وباك لييدها قلقة، فلقيت أصينت حمل زنيبلي فيه طعام، فقال بعضهم: أعيطني أحمله عنك، فقال: من يحمل وزري علي ؟ يوم القيامة! أنت وقَر عباد، فقالت: من هذا! قال: أنا ذلك العبد الذي حمل ملك القرية، فأفتحي فإن معي شيئاً للضيافة. فقالت: قضى الله عنك وحكم بيني وبيني على بن أي طالب! فذلول وقال: إني أحبب أكسماب

(1) الكافي، ج 1 ص 412 ح 30.
(2) ربيع الأبرار، ج 2 ص 145، المعاني والألفاظ: ص 251 نحواً من الناقب لابن شهر أسوب: ج 2 ص 75.
(3) الأدب الأول: حركة على الأرض آخفة من المال (مجلة معاصر الإسلام: ج 2 ص 263).
(4) في المصدر: الزهراة، وهو تصحيف.
(5) أنساب الأشراف: ج 2 ص 373.)
They asked him: “O Commander of the Faithful! Why do they lick the honey?”

He said: “The Imam is a father to the orphans, and as their father I made them eat honey.”¹

257. Rabi’ al-Abrār – narrating from Abū Ṭufayl: “I saw ‘Ali (a.s.) calling orphans and giving them honey to eat, to the extent that one of the companions said: “I wish I were an orphan too!”²

258. Ansāb al-Ashrāf – narrating from al-Ḥakam: “I saw ‘Ali (a.s.) to whom several containers of honey were brought and he called the orphans and said: “Come here and eat!” to the extent that I wished I had been an orphan. Then he distributed the honey among people and one container was left and he ordered it to be given to the people of the mosque.”³

259. Al-Manāqib: “‘Ali (a.s.) saw a woman carrying a container of water on her shoulder. He took the container from her and carried it to her house and he asked about her situation. The woman said: “Ali ibn Abī Ṭālib sent my husband to a frontier region and he was killed and he left behind orphaned children to me. I have no wealth and I have to serve people as a housemaid.”

‘Ali (a.s.) returned and was distressed throughout the whole night. When the morning dawned, he took a basket of food on his back. Some people said: “Let us carry it for you.”

He said: “Who will carry my sins for me on the day of Resurrection?”

Then he went to her house and knocked at the door.

The woman asked: “Who are you?”

‘Ali (a.s.) replied: “The one who carried your water container for you yesterday. Open the door; I have brought some food for your children.”

The woman said: “May God be pleased with you and judge between me and ‘Ali ibn Abī Ṭālib.”

He then entered the house and said: “I would like to earn some rewards; so choose between either you making dough and

الثواب فاختاري بين أن تعمِّئين وتخزيين، وبين أن تعنيين الصبيان لأحمر، فأما أن تعمِّين الصبيان فقلت: أنا بالخير أ_FC وعليه أفقير، ولكن شائك والصبيان؛ فعللتهم حتى أفرع من الخير. فعمدت إلى الديقية فعمسته، وعممت عليه إلى اللحم فطابعه، وجعل يلقم الصبيان من اللحم والنمر وغمره، فكلها ناول الصبيان من ذلك مما قال فأمءتي: بإي بني، اجعل علني أبي طالب في جلبي ما ماء في أمري. فقلت: اختم العجبين قال: يا عبد الله،nearest the tree، فبادر لي بشربه، فأنا أشعثه، وفتح في وجه جعل يقول: ذاك يا علي! هذا جزاء من ضعبي الأراز واليكمشاي. فقلت: امرأة تعني فقلت: ويجيك! هذا أمير المؤمنين، قال: فبادرت المرأة وهي تقول: واحييان بملك يا أمير المؤمنين! فقلت: بل واحياني بملك يا أمير الله فقاصرت في أمري!

260. كشف البقين: روي أنه [عليه السلام] اجترأ تلبية على أمراء مسكيكية لآطفال صغير ينتمون من الجماعة، وهي تسامعتهم وتلهمهم حتى ينموا، وكانت قد أشعلت نار تحت قدر فيها ماء لا غبر، وأوحيتهم أن بينها طعامها تطابعها كله، فقررت أمير المؤمنين حاملها، فوضعها على منديل، فأخرج قصرة، ثم وجراب، ثم أخرج وشيا من السحتم والأرعر والخبي، وحملها على كفينه الشريف، فطلب قصرة حملة فلم يفعل.

1. كذا في المصدر، وبحاجة بالأمور، ومتفقون الفروع التحية العمل بها اليوم أن يقول: أن تعمِّين وتخزيين... تعالى؟ لعلك تدعاه، لأننا تلقاه للعمل المتعلق. لكن ذكر صاحب النص، الذي أن بعض الطالب العلمية تلبية، فلا ينبغي بها المضارع برمع استعمالها شروط نفسية كفراء من قرأ قوله تعالى: (وأنزِل لذَّةً إِلى ضِرْعَةٍ وَأَدْمَجَنَّهَا كَامِلًا لِنَجْدَأ أن تعمِّين الزضعة). فبرع المضارع نمطًا على اعتبار أن أمير فصيلة ممولة، وأنساب اليوم تترك هذه اللغة لأهلها، والاقتصاد على الإداعة حرصًا على الإباحة، وبعدها عن الإباحة (التح corrid ج: 4 ص 267).


4. هي وعاء من قصب يعنى للنشر، وينقلون وينقث (السنان: المبرع: ج 4 ص 121).

5. هو وعاء من إعاب (جلد) الشاه، لا يعرض فيه إلا بابس (السنان: المبرع: ج 1 ص 265).
baking bread or amusing the children and I will make bread?”

The woman said: “I am more acquainted with the baking and more capable of it. You stay with the children and keep them amused until I finish with the baking of bread.” Then the woman took the flour and kneaded it and ‘Ali (a.s.) picked up the meat, cooked it and made morsels of dates, meat and other foodstuff and put them in the children’s mouth. Every time the children swallowed a mouthful, he would tell them: “My child! Forgive ‘Ali ibn Abi Ṭalib for what has befallen you!”

While the woman kneaded the flour, she said: “O Servant of God! Make some fire in the oven!” ‘Ali (a.s.) hastened to make the fire and when it flared up and the heat touched his face, he said: “O ‘Ali! Taste it! This is the punishment of he who neglects the widows and the orphans.”

Another woman who knew ‘Ali (a.s.) saw him and she said to the widow: “Woe onto you! This is the Commander of the Faithful!”

The narrator said: “The woman hastily said: “I am ashamed before you, O Commander of the Faithful!”

‘Ali (a.s.) said: “I feel ashamed before you, O servant of God, since I fell short of your affairs.”

260. *Kashf al-Yaqin:* “It is reported that one night ‘Ali (a.s.) passed by a woman whose little children were crying out of hunger. The woman was amusing and playing with them to make them go to sleep, while she had set up a fire under a pot that contained just water so that the children would think that there is some food in the pot being cooked for them.

The Commander of the Faithful (a.s.) found out about the woman’s condition. He went to his house along with Qanbar and he took a basket of dates; a sack of flour; some fat, rice and bread and put them on his back. Qanbar asked if he could carry it himself, but he (a.s.) refused.

فلأ تصل إلى باب المرأة استاذن عليها، فأذنت له في الدخول، فأمر من شبيه من الأزور في القدر وملئة من السحيم، فلما فرغ من نضجه عرفه للصغار وأمرهم بأكله. فلما شيعوا أخذ يطوف بالبيت ويدعى لهم، فأخذوا في الصحاة.
قلت: خرج، قال: فناسيا ما فولايا، رأيت النائمة شبينا عجبية، قد علقت نبضه.
ما هو، وهو حملك للزراد طلبا للثواب، أمما طفافك بالبيت على يديك وجلبي، والبيعة في أدي نبض ذلك.
قلت: يا قنبر، إنما ذهبت على هؤلاء الأطفال وهم ينكرون من شدة الجوع، فأحببت أن أعروج علمنهم، وهم يضحكون مع السحيم، فلم أجد سبباً سوى ما فعلت؟

اللهجة بالجر، بأمر الله الحرام

الإمام علي قد النبوة: جدود الوالد بقين المسلمين جور، و geçirنا

عنده من كلام له كلام يه عبد الله بن زمعة، وهو من شعبيه، وذلك أنه قدم عليه في خلافته يطلب منه مالاً، إن هذا المال ليس له ولا لك، وإنما هو في المسلمين، وجلب أسائرهم؛ فإن شاركنهم في خروجهم كان ذلك مثل حظتهم، وإلا فاجتاه أن يديهم.

لا تكون لي غير أقولهم.

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1. هكذا في المصدر، وفي هامته ما يأتي: في نسخة: فقلما يلهمه طبيبه تزراء الصغار.
2. كشف البديع: ج 136 ص 129.
3. المبتكر: المذكور (النهيثي: ج 2 ص 9).
4. غير المحدد: ج 4725.
5. جنتي النهاة (النهاية: ج 11 ص 170).
When he reached the woman's house, he asked permission to enter and the woman allowed him in. He put some rice in a pot together with some fat and when he finished preparing the food, he called the children and asked them to eat. When they became full, he began to hop around the room (mimicking the actions of a lamb) and bleating and making the children laugh.

When they left the house, Qanbar said: "O my master! I saw something astonishing tonight and I understood the reason for it that is your carrying of the food which was for the sake of earning reward, but I did not know the reason for your hopping around the room and bleating!"

The Imam (a.s.) said: "O Qanbar! I went to see these children while they were crying from starvation and I wanted to leave them while they are full and laughing. I found no way to make them laugh other than the way I did."

5/14

Prevention of Extravagance in Public Property

261. Imam 'Ali (a.s.): "The rulers' generosity in using public property of the Muslims is injustice and treachery."²

262. Imam 'Ali (a.s.) – addressing 'Abdullah ibn Zam'a, one of his followers who came to him during his caliphate to ask for some money: "This money is neither for me nor for you, but it is the booty gained by the Muslims and the acquisition of their swords. If you had taken part with them in their fighting you would have a share equal to theirs, otherwise the earning of their hands cannot be for other than their mouths."³

2. Ghurar al-Hikam, h. 4725.
263. دعائت الإسلام: إنه (عليه السلام) جَلَّسَ يَقِيمُ مَالٍ بَينَ الْمُسَلِّمِينَ، فَوَقَفَّتُهُ وَشَيَخُ كَبِيرٌ.
فَقَالَ: بَلْ أمير المؤمنين، وَإِنَّ شَيْخٍ كَبِيرٌ كَآ أَنَّى، وَأَنَا مُكَانَانِ. ۚ فَأَقَامَتْهُ مِن هَذَا الْمَالِ.
فَقَالَ: وَاللَّهُ، مَا هُوَ يَكَدِّي وَلَا نَرَاهُ يَنْزِلُ مِن الْوَالِدِينَ، وَلَكِنْهَا أَمْنَتْنَاهَا أَرَعَيْنَهَا فَأَنَا أُؤْتِيَهَا إِلَى أُهُمَا، وَلَكِنَّ الْجِلِّ. فَجَلِّسَ وَالْنَّاسُ حَوَلَ أمير المؤمنين، فَنَظَرَ إِلَيْهِمْ فَقَالَ:
ۚ رَحْمَ اللَّهُ مِن أَعَانَ شَيْخًا كَبِيرًا مُقَالًا، فَجَعَلَ الْلَّيْلَةُ بِعُطْرَةٍ.
263. *Da'ā'im al-Islām*: "He ['Ali (a.s.) was sitting and distributing some money among the Muslims and an elderly man stopped next to him and said: "O Commander of the Faithful! As you see, I am an aged man and I am a contracted slave (*mukātab*),¹ so help me from this money." He said: "By God, this wealth is not the earning of my hands, nor it is my father's bequest to me; rather it is a trust that I should keep and return to its owners; however, take a seat."

The old man sat down and the people gathered around the Commander of the Faithful. He looked at them and said: 'May God forgive him who helps this old man!' People started to help him out."²

5/15

Refraining from Preferring One's Children and Kin over Others

264. *al-Iṣṭīʿāb*: "'Ali (a.s.)...would not leave anything of the wealth in the treasury, unless he was unable to distribute it the same day and he would say: "O World! Deceive other than me!" He would not allocate anything of the booties for himself nor would he dedicate anything to his close ones or kin."³

265. *al-Ikhtīsās* - reporting on the merits of the Commander of the Faithful (a.s.): "One day before his martyrdom, people came to his audience and all of them testified that he improved the public assets and withheld himself from their world. He did not take bribes, nor used the Muslims' treasury, even as little as a camel's shackle; he did not make use of his own wealth except for his dire need. All of them testified that the most distant people to him had the same position to him as the nearest ones."⁴

¹ A *mukātab* slave is one who has contracted with his master that if he pays his price he will be freed.
⁴ *al-Ikhtīsās*, p. 160.
الحسن والخمين

266. أنساب الأشراف عن دولة بن أبي عوف عن رجل من تلميذة: رأيت الحسن والخمين على أكلان خيراً وخلقاً ورائلاً. فقالت: أكلان هذا ولي الرضوان ما فيها. أفقالا: ما أعفّاك عن أمير المؤمنين؟

267. شرح نوع البلاغة لابن أبي الحديد عن خالد بن معيّن السدوي - لعلي بن أبي تميم - ماذا تعشُّ عند رجل أريدته أن يزده في علاء الحسن والخمين دُراهيماً.


1. رحبة المكان - كالمسجد والدار - ساحته ومشتهعه (العصر: ج 2 ص 18).

2. المراد به هذا حبيبة بنت المال.


5. طولت العيش، يكلمه وشدته وعَرَى مالها (النهائية: ج 3 ص 159).


7. كذا في المصدر، وذؤائر العقيدة والرياض النصرة: المطعون، ولعله التأسي.

8. فضائل الصحابة لابن حكيم: ج 1 ص 840، المتألف منها: ج 8 ص 155 ح 7 نحوه، ذؤائر العقيدة: ص 191، الرياض النصرة: ج 3 ص 221.
5/15 – 1

Hasan and Ḥusain

266. Ansāb al-ʿAshrāf – narrating from Dāwūd ibn Abī ʿAwf, on the authority of a man from the Khathʿam tribe: “I saw Hasan and Ḥusain (a.s.) eating bread, vinegar and vegetable and I said to them: “You are eating such food, whereas there are various foods in Ruḥba1 [for you to eat]?” They said: “How unaware you are of the Commander of the Faithful!”2

267. Sharh Nahj al-Balāghah – narrating from Khalid ibn Muʿammar al-Sadūsī who was addressing ‘Albāʿ ibn al-Haytham: “What do you expect from a man whom when I asked to add a few dirhams to the share of Ḥasan and Ḥusain (a.s.) so that they could possibly make up for the shortages of their lives, he rejected, got infuriated and did not do so.”3

268. Fadāʾil al-Ṣaḥāba – from Abū Ṣāliḥ: “I went to visit Umm Kulthūm, the daughter of Ali (a.s.) who was sitting behind a curtain that was between her and me and she was combing her hair. Hasan and Ḥusain (a.s.) came in and went to her while she was still sitting there combing her hair.

They said to her: “Why don’t you give anything to Abū Ṣāliḥ to eat?”

Abū Ṣāliḥ said: “They brought in a bowl containing some soup and grains and I asked: “You serve me with such food while you are masters!”

Um Kulthūm said: “O Abū Ṣāliḥ! What would you say if you see the Commander of the Faithful?”4

1. Ruḥba has several meanings. It is the name of a village near al-Qādisiyya; it also means the public square as well as the courtyard to a mosque. Here it seems to mean the city’s public square.
269. تاريخ دمشق عن عبد الله بن أبي سفيان: أحدث إلى يحيى بن عبد منذر بن شرقيّ السُّواج بِرُدًا، وإلى الحسن بن الحسن بن علي بن أبي طلحة، قَالَهُما علِيّ بن أبي طالب، يوم الجمعة، قرأةً علىهما، فتمتع إلى الحسن بن علي، فقال لجدها، فقال: ما هذان البردان؟ قال: بعث إلى ولي الحسن بن علي بسقيء بن شرقيّ السُّواج. قال: فأخذهما فجعلهما في البيت المال.

270. الاختصاص: بُعِثَ إلَى [علي] مَنَّ الْبَيْتِ مِنَ الْمَرْؤُوهِينَ إِلَى يُعْلِي، كَمَا كَانَ مُؤَمِّنَينَ، يُصْلِينَهُمَا وَيَحْتَكُرُونَ عَلَيْهَا. فَقَالَهُما: أَيَا رَافِعَةً، أَدْخِلُهُ إِلَى بَيْتِكَ المَالِ، لَيَسْرُ إِلَى ذَلِكَ سَبِيلًّا حَتَّى لَا يَلْقَى مَرْؤُوهِينَ إِلَى وَهَوَ هُمْ ذَلِكَ؟

271. المصنف: لابن أبي شيبة عن أبي رافع: كنتا خازناً ليعلما، قال: رآيت ابنتها يتولدها من المال قد رفعتها فرآها عليها، فقال: أي ابن هما هذى؟ إن الله علَا أن أقطع يدها، فقال: فَأَلْيَتْ ذَلِكَ قُلْتُ: يا أمير المؤمنين، رآيت بها نتاني، وتبين ابنك تقبل عليها! أَفْلَيْتُ رَأَيْ ذَلِكَ سَكَتَ؟

1. الدَّهْفَانِ: رئيس القرية ومَقَامُ الْبَنَاءٍ وأصْحَابُ الزِّراعة، وهو مَهْرُ (النهائي: ج2 ص145).
4. الاختصاص: ص151، بهار الأقواس: ج40 ص106 نقلًا عن كتاب ابن ذَبَّ.
5. المصنف: لابن أبي شيبة: ص7 ح6، تاريخ الطبري: ج5 ص156 نحوه.
269. *Tārīkh Dimashq* – narrating from ‘Abdullah ibn Abī Sufyān:
“One of the chiefs of the villages in the region of Sawād (in Iraq) brought a cotton garment to me as a gift and he presented similar garments to Ḥasan and Ḥusain (a.s.). Then when ‘Ali (a.s.) proceeded to give the Friday Sermon in al-Madā’in, he saw Ḥasan and Ḥusain (a.s.) wearing the garments. He sent someone to me and Ḥasan and Ḥusain (a.s.) to ask [us] where the garments were from.

‘Abdullah ibn Abī Sufyān replied: “One of the chiefs of the villages in the region of Sawād sent these garments [as gifts] to me and Ḥusain (a.s.).”

He went on to say: “‘Ali (a.s.) took them from us and put them in the treasury.”

5/15 – 2

**Umm Kulthūm**

270. *al-Ikhtisāṣ*: “A gift from the sea was brought for ‘Ali (a.s.) from Baṣra whose price was not known, so his daughter Umm Kulthūm said to him: “O Commander of the Faithful! Will you give it to me to wear it around my neck as ornament?”

The Imām said: “O Abu Rāfī’! Put it in the Treasury! It is impossible, except when all Muslim women have one like that.”

271. *Al-Muṣannaf* – narrated by Abu Rāfī’ who was ‘Ali’s (a.s.) treasurer: “I gave Ali’s (a.s.) daughter a pearl from the Treasury, of which the Commander of the Faithful had knowledge, to ornament herself with. He saw it on her and he asked: “Where did she get this from? I am responsible in front of God to cut off her hand.”

Abū Rāfī’ said: “When I found out about this, I said: ‘O Commander of the Faithful! I gave it to my brother’s daughter, otherwise where could she have gotten it from?’ When he heard this, he kept silent.”

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272. عذب الأحكام عن علي بن أبي رافع: كنت على بيت مال علي بن أبي طالب
وكتب، وكان في بيت مال عقد لولو كان أصابه يوم البصرة، قال: فارسلت إلى
هذا علي بن أبي طالب.

فقال لي: بلغني أن في بيت مال أمير المؤمنين عقد لولو وهو في يدك، وانا
أجب أن تعزريه أحلامه فيه في أيام عيد الأضحى، فأرسلت إليهما: عارية مضمونة
مردودة يا بني أمير المؤمنين؟

فقالت: تعم عارية مضمونة مردودة بعد ثلاثة أيام، قد ضعفت إليهما. وإن
أمير المؤمنين رآه عليه فعرقه.

فقال لها: من أين صار إليك هذا العقد؟

فقالت: استعمره من علي بن أبي رافع خازن بيت مال أمير المؤمنين لآن زتن يه
في العيد ثم أردته.

قال: فعلت إلي أمير المؤمنين، فجتته.

فقال لي: أتخون المسلمين يا بني أبي رافع؟!

فقلت له: معاذ الله أن أخون المسلمين.

فقال: كيف أعترت بني أمير المؤمنين العقد الذي في بيت مال المسلمين يعير
إذن ورضاه؟

فقلت: يا أمير المؤمنين، إنها ابنته، وسألتني أن أعترها إياه تنزرن يه؛ فأعارتها
إياه عارية مضمونة مردودة، فضمنتها في مالي، وأظنه أن أرده سليماً إلى موسعه.
272. *Tahdhib al-'Abkām* – narrating from ‘Ali ibn Abī Rāfī‘: “I was the treasurer and scribe of the Commander of the Faithful and there was a necklace in his Treasury which had been obtained in the battle of Baṣra.

The daughter of ‘Ali ibn Abī Ṭālib (a.s.) sent a message to me saying: “I have heard that there is a pearl necklace in the Treasury of the Commander of the Faithful and that it is at your disposal. I would like you to lend it to me to wear during the celebration of ‘Īd al-aḍha.”

I replied the message asking: “O Daughter of the Commander of the Faithful! Is it as a guaranteed loan to be returned?”

She replied: “It is a guaranteed loan to be returned in three days.” So I handed it over to her. The Commander of the Faithful found it with her and recognized it and he asked: “How did this necklace happen to be with you?”

She said: “I borrowed it from ‘Ali ibn Abī Rāfī‘, the treasurer of the Commander of the Faithful in order to wear it as an ornament during ‘Īd al-aḍḥā and then return it to him.”

The Commander of the Faithful sent for me and I went to him. He told me: “O Son of Abū Rāfī‘! Are you betraying the Muslims?!?”

I said: “I seek refuge in God from betraying the Muslims.”

He said: “How did you lend to the daughter of the Commander of the Faithful a necklace from the treasury of the Muslims without my permission and their consent?”

I said: “O Commander of the Faithful! She is your daughter and she asked me to lend it to her to wear it as an ornament so I lent it to her as a loan guaranteed to be returned; and I guaranteed it with my own wealth and it is upon me to return it safely to its place.”
قال: قرّدته من يوّمك، وإيّاك أن تعّود يلّي هذا فكنّك عقريّي! فمّ قال:
أولي! لا حبي يأتدّع عقّدّه على غير عارِية مضمّونة. فرّدوه! لكانّه إذا
أولّه في لنّك شيئٍّ فطغّعته بيّنها في سرقة.
قال: فتلاعّ مقالته إبّنته، فقالت لِه:
يا أمير المؤمنين! أنا إبّنته وتّصغّبت نّسبي، فعنّم أحدهم بلّيبي ينبي!
فقال لها أمير المؤمنين: يا بنت عليّ بن أبي طالب! لا تدهمن نفسيك عن
احتي! أكثّر نساء الهُجر بن تّنزيين في هذا العيد مثلى هذا!
قال: فقيّضت نفسي بها ورّدمت إلى موضعه.

3 / 15

عقيل

الإمام الصادقُ: لما ولى عليّ صعّد المهير قَبِيلَهُ، فعَبَّرَ الله وآتى عليه، فمّ قال: إنّ
والله! لا أرزُوكم من فيكم دَرَّاهما ما قام ل عقّدٍ. فليصدّفكم الفُسّنُكُم.
أ قَتَّوالي ماهما تفسّروكم وتعطّلتمكم؟
قال: فقام إليه عقيل فقال له: والله لتجعلني وأسرّة يلبّيتي مثواه! فقال:
إجلي، ما كان هانٌّا أحدّ يتكلّم عَرِكّك! وما فَصَلُّك عليه إلا بساقيّة أو يقفُوا!؟

1. مصارع مثكّم من.innerText
2. علبدين الأحكام: ج 10 ص 125 ح 605، نسبي الحواطط: ج 2 ص 3 وراجع: النافع لا ين شهوه آثاره: ج 2
3. تازًا فلاتّنا شبيّة: أي ما أصاب من ماله شبيّة ولا نقص منه (السنان العرب: ج 1 ص 85).
5. أي ارجعوا إلى أنفسكم وأنتموا، وابقلّ أنفسكم لكم صادقًا في ذلك (مرآة الكمال: ج 2 ص 26).
6. الکاتب: ج 8 ص 182 ح 204 عن محمد بن مسلم، نسبي الحواطط: ج 2 ص 151، الاختصاص: ص 151 نحوي.
He said: "Return it today! Take care that this should not be repeated or you will receive my punishment!"

Then he said: "I swear that if my daughter had taken that necklace by any means other than the way of a guaranteed loan to be returned, she would have been the first Hāshimī woman that I would have had her hand cut off for theft."

The words reached her daughter and she told her father: "O Commander of the Faithful! I am your daughter and part of your flesh. Who is more deserving to wear it than I am?"

The Commander of the Faithful said to her: "O daughter of 'Ali ibn Abī Ṭālib! Do not be tempted by your desires to ignore the truth. Do all the women of the Muhājirīn ornament themselves on this 'Īd with such a necklace?"

'Ali ibn Abī Rāfi' said: "I took the necklace from her and returned it to its place."1

5/15 – 3

'Aqīl

273. Imām al-Šādiq (a.s.): "When Imām "Ali (a.s.) took up government, he ascended the pulpit and after praising God he said: "By God, I would not take a dirham from your treasury as long as I have a palm tree in Madīna. Return to yourselves (conscious) and be fair! Do you suppose that I deprive myself and bestow onto you (with no reason)?"

The [narrator] says: "[At this time] 'Aqīl stood up and said to him: "By God, will you equate between me and a black man in Madīna?"

The Imām said: "Sit down! Was there no other person than you to speak? You have no precedence over him [the black man] except by precedence in religion or Godwariness."2

الإمام علي

274. لله أن أبيت على حُمس السُنّادان مُسْهَداً، أَو أَجْرُ في الأَعْلَام مُصَادَّاً، أحب إلي من أن تلقى الله ورَسُولته يوم القيامة طالما يُعضِّي العباد، وغاصباً لسانا من الخطايا! وكيف أظليم أبداً ليسمى يَسْرُع إلى اليلى قَفُوهَا، ويتلألئ في النَّى حَلوُوهَا!

ولله، لقد رأيت عقيلة وقد أمللت خُصاقي استذكاري من بَرْم صاعاً، ورأيت صبيان شُهِب النُّضور، غَرَّ الألوان من فَرْقهم، كانا ضُرِّعاً وَجوهُهم بِالظلام، وعازدنا مُوكلداً، وكَرَّ على القول مَرَّدًا، فأسفنت إليه سمعي، فظن أنها أني أجعله ديني، واثني قِياطِه مُعارقاً طريقي.

فأَهِب لَه حُدَيْدَة، ثم أديثها من جِسِهه ليُسْتَمِها بها، فصّنِحَ صَحيح ذي ذنبٍ من أليها، وكَذَكَ أن بَحَرَ قَنِين من مَسْمِها، فقلت لَه: نكَّنُكما التُّراكِل، با عقيلة! أتين من حديث أُحِجَاها إنسانها لِلعَي، وَجَرَى إلى نار سِجْرُها جَبَازها لِغَضبة! أتين من الأذى ولا أنين من لُظَة! 1

النحايا لابن شهر أشوب: قدَّم علينا [عليه] عقيل فقال لِلْحَسُنِي: أَكُن عِمْكُ، فَكَسَة قَيمِصَا من فُصينه ورداً من أَريده، فَلَمْ حَضرَ العَشْا فَإِذَا هوُ خَرَب ومَلْحُ، فَقَال عقيل: ليس [لا] ما أرى؟ 2

274. Imam 'Ali (a.s.): "By God, I would rather pass a night in wakefulness on prickly thorns or be driven in chains as a prisoner than to meet God and His Messenger on the Day of Resurrection as an oppressor of some people and a usurper of some worldly wealth. How can I oppress any one for the sake of a life that is fast moving towards destruction and [a body which] is to remain under the earth for a long time? By God, I saw [my brother] 'Aqil fallen in destitution and he asked me for a ṣa'īd out of your wheat. I also saw his children with messy hair and a dusty face due to starvation, as though their faces had been blackened by an indigo color. He came to me several times and repeated his request to me again and again. I heard him and he thought I would sell my faith to him and I would follow his path leaving my own way. Then I heated a piece of iron and took it near his body so that he might take a lesson from it, and he cried the way a person in protracted illness cries with pain and he was about to get burnt with its branding. Then I said to him: "May moaning women moan over you, O 'Aqil! Do you cry on account of this iron which has been heated by a man for fun while you are dragging me towards the fire which Almighty God has prepared for [a manifestation of] His wrath? Should you cry from pain, but I should not cry from the (Divine) Furnace?"

275. Al-Manāqib: "'Aqil went to him ['Ali] (a.s.) and asked Hassan: "Clothe your uncle!" Hassan clothed him with a garment and a robe of his own and when dinner was prepared, there was only bread and salt.

'Aqil said: "Is there nothing else beside what I see?"

'Ali (a.s.) said: "Is this not God's blessings? All praise be to Him."

1. A ṣa'īd is about three kilograms in weight.

قال: أولاً ليس هذا من نعمته لله؟ قال: احمد كثيراً.
قال: أعطني ما أفضلي به هيه ويجب سراح حتى أرحل عنك.
قال: فكم دينك يا أبا يزيد؟
قال: نسبي أمتا أبي هريرة.
قال: والله ما يعيدي ولا إملكها، ولكن اصبر حتى يخرج عطائي فأعطيكها.
ولولا أن للعهاب من شيء لا أعطيك كله.
قال: عقلت: بيت المال في يدك وأنت تستودعي إلى عطائي؟ وكم عطائي وما عسى يكون ولو أعطيته كله؟
قال: ما أنا وأنت فيه إلا يبنوزلي رجل من المسلمين، وعساي يشكون أن قصر الإمام مفسرين على صناديق أهل السوق - فقال له علي بن أبي طالب: إن أبت يا أبا يزيد ما أقول فانزل إلى بعض هذه الصناديق فأكير أفقاته، وخذ ما فيه.
قال: وما في هذه الصناديق؟
قال: فيها أموال التجار.
قال: أن تأمرني أن أكير صناديق قوم قد توكلوا على الله وجعلوا فيها أموالكم?
قال: أمير المؤمنين: أن تأمرني أن أفتح بيت المال المسلمين فأعطيك أموالهم وقد توكلوا على الله وأقبلوا عليها! وإن شئت أخذت سيفك وأخذت صيفي وخرجنا جميعاً إلى الحيرة، فإنا بها نجحنا منا昨日، فدختنا على بعضهم فأخذنا ماله.
قال: أوصراً جئت؟

1. الجزيرة: مدينة جاهلية، كثيرة الأنهار، وهي عن الكوافة على نهر فرسخ، وكانت منازل آل الشعبان بن المدر (تقسيم)
2. جمع تخريج. وأسر الريح: صار ذو غيب (تاج الموريس: ج7 ص634).
'Aqil said; "Give me some money to discharge my debt and be quick to fulfill my request so that I may go away from you."

He asked him: "O Abū Yazīd! How much is your debt?" He said: "One hundred thousand dirhams."

'Ali (a.s.) said: "By God, there is not such an amount of money with me and I do not own this much; but wait until I receive my share [of the treasury] so that I help you with half of it and if it were not for the needs of my household, I would grant it all to you."

'Aqīl said: "The treasury is at your disposal and you put me off to [the time of receiving] your own share? Now, how much is your share? And if you give your entire share to me, how much would it be?"

He said: "You and I are [treated] like anyone of the Muslims in this wealth."

They were talking together on top of dār al-ḥukūma (the seat of rule) overlooking the [safe] boxes of the marketers and 'Ali (a.s.) told him: "O Abū Yazīd! If you do not accept my words, go down, break the boxes, and take what is in there!"

'Aqīl said: "What is in these boxes?"

He replied: "The wealth of the traders."

'Aqīl said: "Do you command me to break the boxes of the people who have trusted God and placed their wealth in there?"

The Commander of the Faithful said: "Do you command me to break into the treasury of the Muslims and give their wealth to you while they have trusted God and locked it? If you like, take your sword and I will also take my sword and go to Ḥira,1 as wealthy merchants live there and we will ambush them and take their wealth!"

'Aqīl said: "Did I come here as a thief?"

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1. An ancient city near Kūfah in which the house of 'Ali Nu'mān Mundhar is located. It had many rivers and a better climate than Kūfah.
قال: تسرقْ بن واحد خبر من أن تسرق من المسلمين جياعاً!
قال له: أَتَنَاذِرُكَ لِي أن أخرج إلى معاوية؟
فقال له: قد أذنت لِكَ.
قال: فأعطني على سقري هذا.
قال: يا حسن، أعط عمك أربعة درهم.
فخرج عقيل وهو يقول:
ويقضي ديننا رب قريب
سيغمِّنِي الذي أغنانك عني

4-15 / 5
عبد الله بن جعفر

الغارات عن حبيب بن أبي ثابت: قال عبد الله بن جعفر بن أبي طالب ليعلمه: يا أمير المؤمنين، لو أمرت لي بمعونة أو نسقة، فوالله ما عندي إلا أن أبيع بعض عُلمي.
قال له: لا والله، ما أبيع ذلك شيئاً إلا أن تأمر عمك أن تسرق قيامتي!

5-15 / 5
خفيفة الإمام

277. أنساب الأشراف عن مسلم صاحب الحناء: لما قرع علي بن أبي طالب بن أهلي الجمل آتي الكوفة فدخل بيته وماها... ثم جاءت ابنته للحسن - أو ليليم صبيت -

1. المتاح من شهر آشور: ج 2 ص 108، بحار الأمور: ج 41 ص 113 ح 23، والظاهر أن عقيل بن أبي طالب لم يأت معوية قبل استشهاد الإمام علي.
2. الغارات: ج 1 ص 166، شرح نهج البلاغة لابن أبي الحسن: ج 2 ص 200 عن هارون بن سعيد رضي الله عنه.

بعض علفوني.
He said: “It is better that you steal from one person than to steal from all Muslims!”

'Aqil said: “Do you permit me to go to Mu‘āwiya?”

He said: “I permit you.”

'Aqil said: “Then help me with this journey.”

He said: “O Hasan! Pay your uncle four hundred dirhams.”

'Aqil left the place saying:

“Soon he will make me needless (of you), He who made you needless of me;

And the Proximate Lord will soon discharge our debts.”

5/15 – 4

‘Abdullah ibn Ja‘far

276. al-Ghārāt –narrating from Ḥabīb ibn Abī Thābit: “‘Abdullah ibn Ja‘far, ibn Abū Ṭālib told ‘Ali (a.s.): “O Commander of the Faithful! Give an order so that I am being helped or provided with an allowance. By God, I have nothing except that I sell some of the forages.”

‘Ali (a.s.) said: “No, I do not find anything [of a share] for you, except that you command your uncle to steal and give it to you!”

5/15 – 5

The Imām’s Granddaughter

277. Ansāb al-Ashrāf – narrating from Muslim, the author of al-Ḥanā‘: “When ‘Ali (a.s.) was through with the Battle of Jamāl, he came to Kūfah and entered the treasury.... Then the daughter of Hasan –or Husain (a.s.) came in and took something from it.


6 / 5

أخت الإمام

الاختصاص: دخلت عليه أخته أم هاني بنت أبي طالب، فدقعت إليها عشرين درهماً، فسألت أم هاني موالاتها العجمية فقالت: كم دفع إليك أمير المؤمنين؟ فقالت: عشرين درهماً. فأنصرفت مسحورة، فقال لها: إنصر في رحمك الله! ما وجدنا في كتاب الله فضلًا إلا بإعيل على إسحاق!؟

7 / 5

أم وله الإمام

المصنف لابن أبي شيبة عن أم عثمان أم وله لعلٍ: جبت عليه ويبن يدنى قرنفل مكبوب في الركبة، فقلت: يا أمير المؤمنين، هب لابني ين من هذا القرنفل قرابة، فقال هكذا ونقر يدها: أرني درهماً جيداً، فإنها هذا المال المسلمين، وإلا فأسرني حتى باتي هنا حظنا بينه فتهب لا يذك بمى قلادة.

1. أنساب الأشراف: ج 2 ص 370.
2. الإخبارات: ص 151.
3. القرنفل: شجرة سجلة الأهل. وهو أفضل الأفواه والجزء (الج العروس: ج 15 ص 614 و 615).
5. أزن: صوت (الج العروس: ج 18 ص 246).
He [‘Ali] (a.s.) went after her, opened her fist and took it back from her."

We said: "O Commander of the Faithful! There is a right for her in the treasury!"

He said: "When her father receives his share, he can give her as much as he wishes."\(^1\)

5/15 – 6

The Imam’s Sister

278. *al-Ikhtisās*: "‘Ali’s (a.s.) sister Umm Ḥāni, the daughter of Abu Ṭālib came to visit him and he gave her twenty dirhams.

Umm Ḥāni asked her non-Arab freed slave girl: "How much did the Commander of the Faithful give you?"

She said: "Twenty dirhams."

Umm Ḥāni angrily returned [to ‘Ali (a.s.)] and ‘Ali (a.s.) said to her: "Go back! May God have Mercy on you! We did not find any precedence for Ismā’īl (Ishmael) over Išāq (Isaac) in the Book of God."\(^2\)

5/15 – 7

The Imam’s Maidservant

279. *Al-Muṣannaf* – narrating from Umm ʿUthmān, a maidservant who had a son from ‘Ali (a.s.): "I went to visit ‘Ali (a.s.) and saw carnations before him scattered in the yard. I asked him to give some flowers to my daughter and he said: ‘Like this (gesturing with his hands meaning “show me a good one dirham”); because these belong to the Muslims, or wait until we receive our share, then I shall give a bunch to your daughter.’"\(^3\)

\(^1\) *Ansāb al-Ashrāf*, vol. 2, p. 370.

\(^2\) *al-Ikhtisās*, p. 151.

العُلّمُ في نِسْبَةٍ مِنّهَا، فَقَلْتَ: ۱۰۲۸. إِحْيَانُ الحَقَّ: كَانَ أَمَيرُ الْمُؤُمِّنِينَ عُلَيٌّ رَضِيَ اللَّهُ عَنْهُ، فَدَخَلَ عَلَى ثَلَثَةِ قَبْطِيَّةٍ فِي بَيْتِ الْمَالِ يُكَبِّرُ قَسْمَةً مِّنّهَا، وَفَقَلَلَهَا، وَأَخْرَجَهَا عَلَى طَلْخَةٍ وَأَلْبَدَارِ، فَأَطْفَأَهَا. فَسَجَّرَهَا الْبَيْتُ، وَأَخْرَجَ الْمَالَ بِمَسْتَطِيعَةٍ، فَقَلَّ. كَانَ بَيْتُ الْمَالِ يَمِينُهُ مِنْ تَسْلِيمٍ، فَقَالَ: لَا نَضْعَفُهُ مِنْ تَسْلِيمٍ. فَقَالَتْ: لَا تَؤْمَنِي، قُوْلُ اللَّهِ مَدِينَةً يَسْتَقْلُّهُ إِلَّا أَخْذَهُ فِي تَسْلِيمِهِ.

۲۸۱. مَكَارِمُ الأخلاقِ عَلَى عَقِيلِ بْنِ وَلَاةِ الرَّحْمَنِ النَّفْوِيِّ: كَانَ عَقِيلُ عِنْدَ عَقِيلِ بِنْ عَبْدِ الرَّحْمَنِ النَّفْوِيَّ، فَقَالَ: فَدَخَلَ عَلَى عِلْيَ بْنِ مُسَلِّمَةَ فِي بَيْتِ الْمَالِ، وَكَانَ الْبَيْتُ عَلَى بِرْدَعَةٍ، فَقَالَتْ: فَدَخَلَ عَلَى عِلْيَ بْنِ مُسَلِّمَةَ، فَقَالَتْ: فَدَخَلَ عَلَى عِلْيَ بْنِ مُسَلِّمَةَ، فَقَالَتْ: فَدَخَلَ عَلَى عِلْيَ بْنِ مُسَلِّمَةَ، فَقَالَتْ: فَدَخَلَ عَلَى عِلْيَ بْنِ مُسَلِّمَةَ.
Simplicity and Caution in Spending from the Public Treasury

280. Imām 'Ali (a.s.) – in his letter to his administrators: “Sharpen your pens, shorten the space between the lines, [in writing to me] be brief and terse in wording and attend to the meaning, and avoid excessive writing; for the public treasury will not withstand to incur loss.”¹

281. *Iḥqaq al-Ḥaq*: “One night ‘Ali (a.s.) entered the treasury and was writing down the distribution of the wealth when Ṭalḥa and Zubair came in. He turned off the light in front of him and ordered a light to be brought in from his house.

Ṭalḥa and Zubair asked him for the reason and he said: “The oil of the light belongs to the public treasury and it is not correct for me to speak with you under its light.”²

282. *Makārim al-Akhlāq* – narrating from ‘Aqil ibn ‘Abd al-Raḥmān al-Khawlānī: “My aunt was the wife of ‘Aqil, son of Abū Ṭālib and she went to visit ‘Ali (a.s.) in Kufa and he was sitting on a worn out donkey packsaddle. She said: “At this time ‘Ali’s (a.s.) wife from the Banī Tamīm tribe arrived and I told her: “Woe onto you! Your house is full of goods and the Commander of the Faithful is sitting on a torn packsaddle?”

The woman said: “Do not reproach me. By God, whatever he sees that is unfamiliar to him, he places it in the treasury.”³

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فضائل الصحابة لابن حنبل عن الأعمش: كان علي بن أبي طالب رضي الله عنه بين شيء.

1. الغارات عن بكر بن عيسى: كان علي بن أبي طالب رضي الله عنه يقول: يا أمير المؤمنين إذا أنت سامح من عديكم تغيب زوجي وأنا نائم، وأنت نائم توحي من على يمينه بالدمية من بينه.

2. الجمل عن أبي مختف لوط بن يثيم عن رجله: يا أراذ أمير المؤمنين، التوجه إلى الكوفة قام في أهل البصرة فقال: ما تنقمن علي يا أهل البصرة؟ وأشار إلى قمصة ورداءه فقال: والله إنهما لإن غزيل أهلي ما نتقمن بيني يا أهل البصرة؟ وأشار إلى قمصة في يده فيها لنفتله فقال: والله ما هي إلا من غزيل بالدمية، فإن أنا أخرجت من عندكم يا أكرم getline أتمنى أن أكون فانا عند الله من الخانين.


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1. فضائل الصحابة لابن حنبل: ج 1 ص 36، ج 2 ص 221، ج 3 ص 6، ج 4 ص 29.
2. الغارات: ج 1 ص 66، شرح نهج البلاغة لابن أبي حذافة: ج 2 ص 200، وراجع: المتمت لا بن شهر آشور: ج 2 ص 98.
3. الجمل: ص 412، المتمت لا بن شهر آشور: ج 2 ص 98، وفيه يا أهل البصرة ما نتقمن منت من هذا من غزيل أهلي.
5. النجاحي: موضع بالكوفة، قبله: الإخوان: قصر كان يظهر الحيرة (معجم البلدان: ج 2 ص 401).
7. تاريخ دمشق: ج 4 ص 477 و ج 5 ص 481، الأموال: ج 1 ص 284، ج 2 ص 671، ج 3 ص 82، اللهجة والنهب: ج 8 ص 1.
283.  
Fadā'il al-Ṣahāba – narrating from al-ʿAmash: “ʿAlī (a.s.) used to have breakfast and dinner and eat from what was brought to him from Madina.”

284.  
al-Ghārat – narrating from Bakr ibn ʿĪsā: “Imām ʿAlī (a.s.) would say: “O Kufans! If I leave you with something other than my mount, my travelling apparatus and my servant, then I am a traitor!”” His income came to him from his products from Yanbuʿ in Madina.

285.  
al-Jamāl – narrating from Abū Mikhnaf Lūṭ ibn Yaḥyā on the authority of his narrators: “When the Commander of the Faithful decided to set out for Kuṣa, he stood up among the people of Baṣra and said: “O People of Baṣra! By which do you want to criticize me for?” He pointed to his clothes and said: “By God, these [two pieces of clothes] are made from my wife’s spinning. How can you criticize me, O People of Baṣra?” He pointed to a bag in his hand which contained his income and he then said: “By God, this is from my crops in Madina, so if I leave you and you see more than what is with me, then I will be among the traitors in the eyes of God.”

286.  
Ṭārikh Dimashq – narrating from ʿAntara: “I went to visit ʿAlī (a.s.) in the region of Khwarnaq and he was wearing an old garment and shivering. I said: “O Commander of the Faithful! God has allotted a share for you and your family in this wealth and you are treating yourself like this?” He said: “By God, I would not take anything from yours, and this is but the garment that I took from my house (or he said, ‘from Madina’).”

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4. A place around Kuṣa.
قال علي: لقد أحبت أن تدخل بيتي نارا كثيرا فأ괄 سبحة قصرت بها، فانكرت من بيتي إذا مقطوع يصفة أو ثقله. ثم قال: إني موعود بالخصم. فعلتما، فجعل يقول:
إذا كل جان يذهب إلى فيه
يا أبا بضاء غزير غزي، ويا صفارا غزير غزي؟

الختصاص في ذكر طعام الإمام علي
- سمع وقلت في بيته، فنهض وهو يقول:
في ذمة علي بن أبي طالب مقتل الكركر؟! فالقلع يباهيه وقالوا: يا أمير المؤمنين.

1. كذا في المصدر، وفي تاريخ دمشق والأمان: "نا هي!"، وهو أنساب.
3. جمع جام - وواحدة جام - من الآية (المجلس في اللغة: ج 2 ص 206).
4. هذا مثل: أول من قاله عن ابن أخت جوعة الأحمر، كان يبني الكشافه من أصحاب له، فكانوا إذا وجدوا جمع
الكتابات أكلوها، وإذا وجدوا عمرو جعلوا في كتب حتى يأتي بها حلاله، وقال هذا الكماله نسارت مثلاً، وأراد علو (في الله تعالى) نقوله أنه لم يتطف بهم من في المسلمين بل رضعله مواكثه (النهاية: ج 1 ص 309).
5. الغردارات: ج 1 ص 55، النافذ الكركر: ج 2 ص 33، ج 1 ص 519، وراجع: اللائق الابن شهير الكترب: ج 2 ص 108.
7. قوله: في ذمة علي بن أبي طالب مقتل الكركر، استكثري خذفت من آدائه الاستقرار؛ وكان مفاده: أن ما يعلم في بيته
من لم يفد في ذمة وحسبه عليه إنا كان دخله بيه من غير ما أحل الله. وكان عبده بالكركر كتابة عن اللحم الطين. فإن
الكركر - كما عن ابن الأثير -: حلم كركار، (يُروى: [الصف] العثور الذي إذا ترك أصاب الأرض، وهي ناتئة عن جسمه كالفرضة.
ومنه حديث عمرو: "ما أجلع عن كركار وشبيهه" فإلاما من أطابق ما يقلل من الأبيل (النهاية: ج 9 ص 166).
287. *al-Ghārāt* – narrating from Zādān: “I went together with Qanbar to visit ‘Ali (a.s.) and Qanbar said to him: “O Commander of the Faithful! Stand up as I have hidden something valuable for you.”

He asked: “What is it?”

Qanbar said: “Come with me.”

‘Ali (a.s.) stood up and left for his home and there he saw bags full of gold and silver cups. Qanbar said: “O Commander of the Faithful! You do not leave anything without dividing it, so I saved these for you.”

‘Ali (a.s.) said: “You liked to bring a huge fire into my house! Then he unsheathed his sword and struck down on the cups and cleaved each into two or three parts. He then said: “Divide them into portions!” They did so, and then he uttered the following poem:

*This is my harvest, and the best of it is in it;*

*Yet, every harvester put it with his own hand in his own mouth.***

*O white (silver), deceive someone else! O yellow (gold), deceive someone else!*  

288. *al-Ikḥṭisāṣ* – concerning the food of Imām ‘Ali (a.s.): “He heard [the sizzling of] meat being roasted in his house and he rose to his feet and said: “Woe betide ‘Ali ibn Abī Ṭālib if he eats this roasted meat (*karaker*)!”

The narrator goes on to say: “His family got scared and said: “O Commander of the Faithful! A camel has been slaughtered

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2. This statement means that if the meat being roasted in ‘Ali’s house is procured by unlawful means, he will be punished for it. Karaker here means tasty meat, as it is from the breast part of the camel’s meat which is its most delicious part. *al-Nihāya*, vol. 4, p. 166.
إنهما أمرتاكم فلأتكن تحرك جزورا في حيّها، فأخذ لها تصبح بنها، فأهدى أهلها إليها. قال: نكلوا كُنّينا مريكًا.

289. تاريخ دمشق عن عبد الرحمن بن أبي بكر: لم يرّنا علي بن أبي طالب بن بني مالك

- يعني بالبصرة - حتى فارقنا غير جربة محمرة أو خيصة دفاباجية.

290. الغارات عن أبي رجاء: إن بالله إنّي أخرج سيفا لله إلى السموق فقال: من يشترى يميّ

هذا قلب كان نميّ تمّ إزار ما بينه. فقتلت له: يا أمير المؤمنين، أنا أبيعك إزاراً

وانستكتميّته إلى عطائك، قبعته إزاراً إلى عطائي، فلبينا قبض عطاءه أعطاني حقّي.
in your wife’s tribe and her family has brought her a share as a gift.” He said: “Eat it, may it be pleasant and pure!”

289. Tārīkh Dimashq – narrating from ‘Abd al-Raḥmān ibn Abī Bakrah: “Ali ibn Abī Ṭalib (a.s.) did not take anything from our treasury (of Baṣra) until he parted from us, except for a cheap fur garment or a black tunic from the region of Dārābgard [in Shiraz].”

290. al-Ghārāt – narrating from Abū Rajā’: “Ali (a.s.) brought a sword to the market and said: “Who will buy this from me? If I had enough for [buying] a garment, I would not sell this.” I said: “O Commander of the Faithful! I sell you a garment on credit until you receive your share [of the public treasury].”

So I sold him the garment [on credit] until the time of distribution of treasury, and when he received his share, he paid me my due.”

1. al-Ikhtisāṣ, p. 152.
الفصل السادس
السياسة الاجتماعية
1/6
إقامة العدل

الإمام علي بن أبي طالب: فقد قدم علي رسول الله، وذكرت ما رأيته
وبلغت عن أهلي البصرة بعد أن صارت، وسألت عن القوم: هم بين مقييم ليزغبة
يرجوها، أو عقوبة يشعوها، فأرغب أن تتهم بالعدل عليه، والإنصاف له،
والإحسان إليه.

291. عنه. في عده إلى ملك الأشر: ولن يكون أحدهم يلقي أوضحتها في الحق،
وأعمها في العدل، وأجمعها لرقي الوعي. إن أفضل فرصة عين الوالا استقامة
العدل في البلاد، وظهر قوته الوعي.

292. عنه. في كتبه إلى الأسود بن قطبة صاحب جنيد خليفة: أما بعد، فإن الوالي إذا
اختطف هواء منعه ذلك كثيراً من العدل، فليكن أمر الناس عندك في الحق سواء;
فإنه ليس في الحور عرض من العدل، فأجيب بما تكبر أمثاله.

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1. وفترة صحيح: ص 105، شر/النشر: ج 1 ص 322 نحوه.
Chapter Six
Social Policies

6/1

Establishing Justice

291. **Imām 'Ali** (a.s.) – in his letter to Ibn 'Abbās: “Your envoy came to me and you have reported what you have seen or heard concerning the people of Baṣra after my return. I will now inform you about those people: They are either a group who desire something and aspire to obtain it, or one who are afraid of a punishment. So, make the eager ones hopeful by doing justice, being fair and doing good to them.”¹

292. **Imām 'Ali** (a.s.) – in his instructions to Mālik al-Ashtar: “Let the dearest of your affairs be those which are the nearest of them to righteousness, most inclusive in justice and most comprehensive in (establishing) the pleasure of the subjects. ...Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the appearance of friendship among the subjects.”²

293. **Imām 'Ali** (a.s.) – in his letter to Aswād ibn Qutba, the commander of the Ḥulwān troops: “Now, if the governor’s passions and desires increase, then he will be greatly hampered in justice. All people should be equal in right before you, for there is nothing in tyranny and oppression to substitute for justice. So avoid what you would not like for yourself.”³

294. عنه: هذا ما عُيِّنَ عبد الله عليه أمير المؤمنين إلى محمد بن أبي بكر حين وَلَاهُ.

295. عنه: في عهده إلى محمد بن أبي بكر حين قُلِّدَ مصر فأخفض هم جناحه.

296. عنه: من كلام الله تعالى على السوِّيَّة في الغزاة: أَتَأْمَرْتَُيْ أَوْلِيُّ الْأَمْرِ يَتَّقُوا الله وَلَيْبُ عَلَيْهِمَا! والله لا أُطُورُ يَهَا مَا سَمَّرُ سَمَّرًا وما أَمَّ تَجُومُ فِي السَّبَاطِ! يا أمَّرْتُوْنَ وَلَمْ يَكُنْ الله بِكُلِّ مَا يَدْعُوهُ! اللَّهُ وَإِنَّها المَالَ مَالُ الله!؟

297. عنه: والله لأن أبيَّت على حمل السعداء منَّهادًا أو أَجِر في الأغلال مُصِفَّدًا، أَحْبَيْتُ إِلَيْ مَن أَلْقَى الله وَرَسَوْنُه تَوَسَّعَاهُمَا تَوَسَّعَهُمَا لِيَلْبِي ضِيَاقَهُمَا، وَعَضِيَاً لَنَّهَيَّةً من الحَظَّام، وَكَيفَ أَطْلَمَ أَحْدَثَا يَبِنَ مُسْرُعٍ إِلَى الْبَيْنَ فَغُفِّهَا وَيَطْلُوهُ في النَّارِ!؟
294. Imam 'Ali (a.s.): “This is the commandment of the servant of God the Commander of the Faithful 'Ali to Muḥammad ibn Abi Bakr when he appointed him as the governor of Egypt. He ordered him to be wary of God, secretly and openly; to fear God in privacy and in public; to be gentle with Muslims; to be hard on the evil-doers; to do justice to those under the protective covenant (ahl al-dhimmah from among non Muslims); to be fair to the oppressed and severe to the oppressors; to pardon people and to be charitable to them as much as possible; God will reward the righteous and punish the sinful.”

295. Imam 'Ali (a.s.) – in his commandment to Muḥammad ibn Abi Bakr when he appointed him as the governor of Egypt: “Behave humbly with the people, keep yourself lenient, meet them with cheerfulness, accord them equal treatment so that the big should not expect injustice from you in their favor and the low should not be despondent of your justice to them. O group of His servants, God the Sublime will certainly question you about your actions, small or big, manifest or concealed. If He punishes you, it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous.”

296. Imam 'Ali (a.s.) – from his words when he was reproached for showing equality in the distribution (of shares from the public treasury): “Do you command me that I should seek support by oppressing those over whom I have been placed as ruler? By God, I will never do so as long as the world goes on and as long as one star leads another in the sky! Even if it was my wealth, I would have distributed it equally among them, so how would be the case when the wealth is that of God.”

297. Imam 'Ali (a.s.): “By God, I would rather pass a night in wakefulness on prickly thorns or be driven in chains as a prisoner than meet God and His Messenger on the Day of Judgment as an oppressor over any person or a usurper of anything out of worldly wealth. How can I oppress any one for the sake of a life that is fast moving towards destruction and [the body that] is to remain under the earth for a long time?”

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298. عن النبي ﷺ: "والله أبو أعطى الألفين السبعة بما تحب فلا يكاهوا، على أن أعزقي الله في نسماة أساليبها لجواب زعميرة ما فعلته، وإن ديباجكم عندي لإهان من وقفة في قم جرادة تفضي بها ما يجب ويتعيم يفى، ولدك لا تبقى!" 

299. عن النبي ﷺ: "أحاج الناس يوم القيامة يبسع: بإقامة الصلاة، وإبتناء القناعة، والأمر بالمعروف، والنهي عن المكّ، والعدل في الرعية، والقسم بالسورة، والجهاد في سبيل الله، وإقامة الحج، وأشجعه.

300. تاريخ دمشق عن علي بن زرعة: جاء جعده بن هشام إلى علي فقال: يا أمير المؤمنين، يا تائه الزجلان إن أنت أحب إلى أحدهما بين نفسه - أو من إهله وماهله - والآخر؛ أو يستطيع أن يذبحك لذبحك، فغضب لي هذا على هذا؟ قال: فله بركة إلي وقال: إن هذا شيء لم كان لي فعلك، ولكن إنه ذا شيء لله.

301. الكامل في التاريخ في ذكر عبيد الله بن الحارث الجعفي: لم يقل عثمان ووقع في الحروب بين علي ومعاوية قصد معاوية، فكان معه ليحكيه عثمان، وشهد معه صفين.

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1. نهج البلاغة: المجلة 224، الصراط المستقيم: ج 1 ص 416 442 46 وراجع: الآيات
2. المخطاطب: ص 722 978
3. فضائل الصحابة: لا بين حديث: ج 1 ص 538 898؛ خصائص: ص 363 53 عن عبادة بن ربيعة، وفيه "يسع" بدل
4. بعض: وليس فيه "والجهاد في سبيل الله، وأشجعه.
5. الأثر: الضرب بسجع الكف في الصدر (المجلة: ج 4 ص 281)
6. تاريخ دمشق: ج 4 ص 422، البداية والنهائية: ج 8 ص 55 النائب المكروي: ج 2 ص 57 ج 545 نجوم
7. عبيد الله بن الحارث الجعفي: كان من الشجعان الأبطال ومن أصحاب عثمان، فلهي قتل عثمان انتحار إلى معاوية وقال: أما إن الله ليعمل لآي أحبب عثمان، ولأضمره مينا. فخرج إلى الشام وشهد مع معاوية صفين، ولم يزل معه حتى قتل عليه.
9. وبعد قيام الإمام الحسن: خرج من الكوفة كرامة أن يدخلها الإمام وهو بها، وقال: والله ما أريد أن أراه ولا يراي
10. تاريخ المطيري: ج 5 ص 402.)
298. **Imām 'Ali (a.s.):** “By God, even if I was given all the seven domains and all that exists under the skies in order to disobey God to the extent of snatching one grain of barley from an ant I would not do so. For me your world is inferior than the leaf in the mouth of a locust that is chewing it. What has ‘Ali to do with bounties that will pass away and pleasures that will not last?”

299. **Imām ‘Ali (a.s.):** “On the Day of Resurrection I will argue with people regarding nine things: Performing of prayers (ṣalāt), paying alms tax (zakāt), enjoining good and forbidding wrong, doing justice among people, equal distribution, fighting in the path of God, implementing punishments, and the like.”

300. **Tārikh Dimashq** – narrated by ‘Ali ibn Rabī‘a: “Ja‘da ibn Hubayra came to ‘Ali (a.s.) and said: “O Commander of Faithful! If two men come to you and you are more likeable to one of them than his own soul or his household or his wealth and the other one would kill you if he could, then would you judge in favor of the first man and against the second one?” He struck me on my chest and said: “Indeed, if it were up to me, I would do so; but this is an affair pertaining to God.”

301. **Al-Kāmil fi al-Tārikh** – in a report about ‘Ubaydullah ibn al-Ḥurr al-Ju‘fi. “When ‘Uthmān was killed and the war broke

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4. ‘Ubaydullah ibn Ḥurr al-Ju‘fi was a brave warrior and one of the companions of ‘Uthmān. When the latter was killed, ‘Ubaydullah became inclined towards Mu‘awiya and said: “God knows that I love ‘Uthmān and I will help him until I die.”

He therefore left for Shām and attended the Battle of Șiffin along with Mu‘awiya and remained beside him until ‘Ali (a.s.) was killed. After the uprising of Imam Ḥusain (a.s.), he left Kūfa so that the Imam would not enter Kūfa while he was there, as he said: “By God, I do not want to see him nor should he see me.”
هو ومالك بن مسعود، وأقام عبده الله عند معاوية، وكان له رجاء بالكون، فلما طالت غيابته رجاءها أخوها رجلا يقال له: عكرمة بن الحجى، وبلغ ذلك عبده الله فأقبل من السام قصصه عكرمة إلى علي، فقال له: ظاهره عليه عدوونا فغلبة؟ فقال له: أين يتعيني ذلك بين عديك؟ قال: لا. فانظر عليه قضائه، قرد عليه.

وبعد قتل الإمام: دخل على ابن زياد قتله لمقدم نصرة جيش يزيد على الإمام، فغضب وخرج حتى أتي كربلاء، فنظر إلى مصدر القوم فاستغفر الله وقال في ذلك:

- لا كنت قالت الشهية ابن فاطمة!
- لذا كنت لا أست/auto داء
- قد حضرت ما إن تذكره
- على نصر سبأ من العين ساحب
- مفتاك الحوا بَيِّنُتْ وأعين سابح
- صراعًا إلى الحضارة حضاري
- بأساتهم أساد غيل ضارغهم
- على الأرض قد أصحت لذلك راغب
- لذي المتور سادات وراءه، فإنه
- قفز خطة ليست لنا بصلاتهم)
- فكتم ناقمًا على عليه
- إلى فئة زاغت عن الحق طالما
- أشهد عليهم كن من زوج في الدنيا.

(التعريف، ج 5 ص 470)

ثم ثار هو وأولاده، فقتل ونهب، ولم يقتصر على نهب الأموال الشخصية بل نهب الأموال العامة. واستمر في نزاعه زمان المختار وصعب، وانتهى به الأمر إلى مؤازرة عبد الملك بن مروان، وقتل في الحرب مع جيش مصعب النصيري.

التعريف، ج 6 ص 128 - 138)
out between 'Ali (a.s.) and Mu‘awiya, he ['Ubaydullah] went towards Mu‘awiya and remained with him because of his love for 'Uthmān. He and Malik ibn Misma' accompanied Mu‘awiya in the battle of Šiffin. 'Ubaydullah stayed with Mu‘awiya and his wife was in Kūfa and since his separation lasted long, his brother-in-law married her off to someone called 'Ikrama ibn Khabīs. When 'Ubaydullah was informed about this, he left for Kūfa and went to 'Ali (a.s.) to make a complaint against 'Ikrama.

'Ali (a.s.) told him: “You helped out the enemy and now you are infuriated?

'Ubaydullah said: “Will this deprive me of your justice?”

The Imam said: “No.”

When Imām Ḥusain (a.s.) entered Qaṣr Bani Maqātīl (one of the rest areas between Mecca and Kūfa) and saw his tent, he sent one of his companions to him ['Ubaydallah] to call him for his assistance, but he did not reply. Imām Husain (a.s.) put on his shoes and went to him, he greeted him and sat down. Then he invited him to join the uprising, but he did not accept.

After Imām Ḥusain (a.s.) was killed, 'Ubaydallah went to visit Ibn Ziyād who had reprimanded him for not helping the troops of Yazid against Imām Husain (a.s.). He then held back his tears and left for the land of Karbala. He observed the battlefield and asked for God's forgiveness for them and composed a long poem in which he praised Imām Ḥusain (a.s.) and his martyred companions, showing his repentance and pity for not joining them in the uprising against the trickster tyrants of the time.

He and his children rose up and turned to fighting and robbery. He robbed not only private but also public property. His uprising continued through the time of Mukhtār and Muṣ'ab, ending up to his cooperation with 'Abd al-Malik ibn Marwān. He was killed when confronting the troops of Muṣ'ab. [Tārīkh al-Tabari, vol. 6, p. 128-138]
الإيّازة بالحقوق

303. الإمام عليّ ﷺ: في صدّيقين، أما بعد، فقد جعل الله سبحانه لي عليكم حقاً بولاية أمركم، ولكم عليكم من الحق مثل الذي لي عليكم، فقلت أن أعني الأشخاص في التواصيف، وأضيفها في التناسيف، لا تجري إلا بعد إذا جرى عليه، ولا تجري عليه إلا جرى عليه، ولو كان لا أحد أن تجري له ولا تجري عليه لكان ذلك خليصاً للسماحة دون خليصة، يجري عليه عبانه، ويجلبه في كل ما جرى عليه صروف قضائهما، ولكن السماحة جعل حقاً حكمة على العباد أن يطيعه، وجعل جزاؤهم عليه مضايقة اللوح تفضيلاً منه، وتوجهاً بها هو من المديد عاهله.

ثم جعل سماحة من حقوقه حرفًا، أفترضها لبعض الناس على بعض، فجعلها تتكافأ في وجههم، ويوجه بعضها بعضًا، ولا يستوجب بعضها إلا
Then he told his story to ‘Ali (a.s.) and he returned his wife to him. She was pregnant, so he left her with someone whom he trusted until she gave birth to her child and he handed the child to ‘Ikrima and returned the woman to ‘Ubaydullah. He [‘Ubaydullah] went back to Shām where he stayed until ‘Ali (a.s.) was killed.”

302. Ṭārīkh al-Ya‘qūbī — narrating from al-Zuhri: “One day, I went to see ‘Umar ibn ‘Abd al-‘Azīz and while I was with him, he received a letter from one of his administrators stating that their city needed rehabilitation. I told ‘Umar: “One of the administrators of ‘Ali ibn Abi Ṭālib (a.s.) had sent him a similar letter and he had replied to him as follows: “Now, fortify the city with Justice and clean the tyranny off its pathway!” ‘Umar wrote the same reply to his administrator.”

See: 1/4 (The Imām’s Motives for Accepting the Rulership).

6/2

Commitment to Rights

303. Imām ‘Ali (a.s.) — in the Battle of Ṣiffin: “God the Glorified has made incumbent upon you some rights for me by placing me over your affairs (being your ruler) and you too have a right over me like mine over you. The truth is very encompassing in its description but very narrow [difficult] in its application.

Right does not apply in favor of any person unless it applies against him also, and it does not apply against a person unless it also applies in his favor. It is only Allah the Glorified that has rights over others without them having any rights over Him and that is by virtue of His Might over His creatures and by virtue of the justice permeating all of His decrees. He the Glorified has made His right over creatures that they should obey Him and He has laid upon Himself to reward them several times as a mark of His bounty and the generosity that He is worthy of.

Then, from His rights, He the Glorified assigned certain rights for certain people against others. He made them so as to equate with one another. Some of these rights produce other rights. Some rights are such that they do not apply except when

فإذا أدت الرعية إلى الوالي حقيقة، وأدى الوالي إليها حقها عز الحق ببهم، وقامت متناهج الدين، واعتدلت تعاليم العدل، وجررت على أذالها النسيج، فصلح بذلك الزمان، وطمئن في بقاء الدولة، ويسنم مطامع الأعداء.

وإذا علقت الرعية واليدها، أو أعجب الوالي برعيته، اختلقت هنالك الكلمة، ظهرت تعاليم الجرور، وكثر الإدغام في الدين، وتركت وجع الشتى، فجعلها فاحوى، وعطلت الأحكام، وكثر عجل النفويس، فلا يستعجل بعطيم حق عطيل، ولا ليعظيم باطل فعال!

فهنالك تبذل الأبرار، وتعبر الأشرار، وتعظم تيعات الله سبحانه عن الدعاء، فعليكم بالناصحي في ذلك، وحسين التعاون عليه، فليس أحد - وإن اشتهر عل رضى الله جرارة، وطال في العمل اجتهاده، يبلغ حقيقة ما الله سبحانه أهله من الطاعة له.

ولكن بين واجب حقوق الله على عباده: النصيحة يبلغ جهدهم، والتعاون على إقامة الحق ببهم، وليس أمرؤا - وإن عطمت في الحق مزئته، وتبعد في الذين فتيله - يقول أن يعنص على ما حملته الله بين حقه. ولا أمرؤا - وإن صغرته النفويس، وافتحمته العيون - بدون أن يعنص على ذلك أو يعنص عليه. 

1. أي وجهها وطرقيها، وهو جمع ذلّ (اللهجة: ج2 ص166).
others do. The greatest of these rights that God Almighty has made obligatory is the right of the ruler over the ruled and the right of the ruled over the ruler. This is an obligation which God the Glorified has placed on each one against the other. He has made it the basis of their (mutual) relations and honor for their religion. Consequently, the ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast.

If the ruled fulfill the rights of the ruler and the ruler fulfils their rights, then rights attain the position of honor among them, the ways of religion become established, signs of justice become fixed and the traditions (sunna) are carried out. In this way time will improve, the continuance of government will be expected and the aims of the enemies will be frustrated.

But if the subjects overcome the ruler or the ruler oppresses his subjects, then differences will arise, signs of oppression will appear, wile will enter the religion and the traditions (sunna) will become forsaken. Then desires are acted upon, the commands (of religion) are discarded, diseases of the soul become numerous and there is no fear for disregarding even great rights nor for the committing of major wrongs.

In such circumstances, the virtuous are humiliated while the vicious are honored and there are serious punishments from God almighty on the people.

You should therefore counsel each other (for the fulfillment of your obligations) and cooperate with each other. However extremely eager a person may be to secure the pleasure of God and however fully he strives for it, he cannot discharge (his obligation for) obedience to God Almighty as is really due to Him.

It is an obligatory right of God over the people that they should advise each other to the best of their ability and cooperate with each other for the establishment of truth among them. No person, however great his position in the matter of truth and however advanced his distinction in religion may be, is above needing help in connection with the obligations placed on him by God. No man, however small he may be regarded by others or however humble he may appear before eyes, is too low to assist or to be afforded assistance in this matter.”

304. عنه: جعل الله سبحانه حقوق عباده مقدمة حقوقه؛ فمن قام بحقوق عباد الله كان ذلك مؤدبا إلى القيام بحقوق الله.

305. الإمام علي: أيا الناس إن آدم لم يلب عبادا ولا أمدا، وإن الناس كلهم أحرار.

306. عنه: أما بعد! فإن الله تبارك وتعال يعت بمحمد صلى الله عليه وسلم ليخرج عبادة بين عبادة عباده إلى عبادته، ومن عهود عباده إلى عهوده، ومن طاعة عباده إلى طاعته، ومن ولاية عباده إلى ولايته.

307. عنه: لا تكن عبد غيرك وقد جعلك الله خرا.

308. عنه: من قام بشرط العبدية أهلك للعنتين. من قصر عن أحكام الحرية أعيد إلى الرغة.

309. عنه: إنك وما يستخط ربي وما يوجشن الناس منك، فمن أسلح ربي تعرض للعبية، ومن أوحش الناس نبرأ من الحرية.
304. Imām 'Ali (a.s.): “God the Glorified has put the rights of His servant ahead of His own rights (given priority to their rights). Therefore, whoever fulfils the rights of the servants of God will fulfill the rights of God.”

6/3

The Development of Constructive Freedom

305. Imām 'Ali (a.s.): “O People, verily Adam (a.s.) did not beget slave men and women; all people are free.”

306. Imām 'Ali (a.s.): “And now, verily God the Blessed and the Exalted sent Muḥammad (ṣ.a.w.) so as to bring His servants out from the servitude of His servants towards the servitude of Himself, from the covenant of His servants to the covenant of Himself, from obedience to his servants towards obedience to Himself and from the guardianship of His servants toward guardianship of Himself.”

307. Imām 'Ali (a.s.): “Do not be the slave of others as God has made you free.”

308. Imām 'Ali (a.s.): “He who fulfils the requirements of servitude [to God] deserves freedom and he who neglects the rules of freedom will be returned to slavery.”

309. Imām 'Ali (a.s.): “Beware of what infuriates your Lord and frightens people away from you! He who infuriates his Lord will be exposed to death and he who frightens people has disclaimed freedom.”

5. Ghurar al-Hikam, h. 8529-30, ʿUyūn al-Hikam wa al-Mawāʿiq, p. 450, h. 8004-5.
6. Ghurar al-Hikam, h. 2728, ʿUyūn al-Hikam wa al-Mawāʿiq, p. 100, h. 2292.
310. عنه: جَالِلُ الْحَرُّ جَعِيبُ الْعَلَّارِ.

311. عنه: الَّذِي عَرَضَ عَلَى الْجَحْمِ، الْمَلْكُ عِنْدَهُ وَإِنْ سَاعَةَ الْقُدُورِ.

312. عنه: يَا أَهْلُ الْكُوفَةِ! مَنْ يَقُولُ مَنْكَنَّ يَلِيَاءَ وَلَا نِسْبَةَ، ضَمُّ دُوَّابَ أَسْبَع، وَيُكْمَلُ دُوَّابَ
كَلَامٍ. وَعُمِّي دَوَّابَ أَبَارَ، لَا أَحَرُّ صَدِيقٌ عَنْدَ الْلَّغَاءِ، وَلَا إِخْوَانَ يَلِيَاءَ عَنْدَ الْكَلَامِ.

313. عنه: يُبْلُدُ نِسِبَتُـهُ لِأَمْرِ الْكُلَّمِينَ. أَفْ لَكَمْ! لَقَدْ لَقَفْتُ مَنْكَنَّ بَرْحَا: بَوْمًا
أَنَايْكُمْ، وَبَوْمًا أَنَايْكُمْ، فَلَا أَحَرُّ صَدِيقٌ عَنْدَ الْمَلْكِ، وَلَا إِخْوَانَ يَلِيَاءَ عَنْدَ
الْنَّجَاءِ.

314. عنه: ~ في الْحَكِيمِ المَنْسَوِيَّةِ إِلَيْهِ: كُلُّ مَا حَمِلَتْ عَلَيْهِ الحُرُّ احْتَمَلَةً وَرَأَةً زِيَادَةً في
شِرْطِهِ، إلَّا مَا خَطَّطَ جَزءًا مِنْ خَُرْيَتِهِ; فَإِنَّهَا بَيَاءَ وَلَا يَجِيبُ إِلَيْهِ.

الإِلْهَامُ ۚ وَرَضِيَ العَالِمُ

315. الإمام عليّـ: في عهده إلى مالك الأشترـ: لِيَكُنْ أَحْبَابُ الأُمُورِ إِلَيْكَ أَوْسُطُها
في الحقّ، وأَعْمِنَا في العدل، وأَجْمِعْنَاهَا لِرَضْيَ الزَّعْيِةِ; فَإِنَّ مَشْطَرَ الْعَالِمِيَّةِ يُبِيحُ
رَضْيَ الْحَقِّيَّةِ، وَإِنَّ مَشْطَرَ الْحَقِّيَّةِ يُبِيحُ مَعَ رَضْيَ الْعَالِمِيَّةِ... إلَّا عَبْدُ الْذَّيْنِ.
310. Imām 'Ali (a.s.): “The beauty of a free person (from all sorts of bondages) is in keeping away from infamy.”

311. Imām 'Ali (a.s.): “A free person remains free even if distress befalls him and a slave remains a slave even if destiny assists him.”

312. Imām 'Ali (a.s.): “O Kufans! I am entangled with you, there are three things [that you possess] and two others [that you lack]: [Concerning the three things] you are deaf in spite of having ears, dumb in spite of speaking and blind in spite of having eyes. [As for the two] you are neither true supporters in combat nor dependable brothers in distress.”

313. Imām 'Ali (a.s.) — after hearing about the issue of the arbitration: “Woe betide you! I had to bear a lot of difficulties from you. One day I have to call you loudly (to jihād) and on one day I have to whisper to you in confidence, you are neither true free men at the time of the call nor trustworthy brothers at the time of speaking in confidence.”

314. Imām 'Ali (a.s.) — from the aphorisms attributed to him: “Whatever befalls a free man, he will bear it and see it as per his magnanimity, unless when a [small] fraction of his freedom is degraded; and that is when he refuses and does not respond to it.”

6/4

Attaching Importance to the Pleasure of the Public

315. Imām 'Ali (a.s.) — in his instructions to Malik al-Ashtar: “Let the dearest of your affairs be those which are middlemost in rightfulness, most inclusive in justice and most comprehensive in (establishing) the content of the subjects, for the discontent of the masses invalidates the content of favorite [people] and the discontent of favorites is pardoned at the achievement of the content of the masses. Whereas the support of religion, the

2. Ghurar al-Hikam, h. 1322, Uyun al-Hikam wa al-Mawd'izg, p. 48, h. 1202-5, Bihār al-Anwār, vol. 78, p. 12, h. 70.
وجماع المسلمين، والعداة للأعداء، العاقبة من الأعداء، فليكن صبرك لهما، وميلك معهم... إن أفضل قرة عين الولاة استقامة العدل في البلاد، وظهور مودة الرعية، وإنما لا تظهر مودتهم إلا يسلامة صدورهم.

1316. عنه. في عهده إلى مالك الأشر: فاعمل فيها وليت عمل من يجب أن يذكر
حسن الشفاء من الرعية، والمثوبة من الله، والرضا من الإمام، ولا قوة إلا بالله.

5/6

الرثة للرعية، والبحية لهم

1317. الإمام علي. في عهده إلى مالك الأشر: وأشخبر قلبك الرثة للرعية، والبحية لهم، واللطف بهم، ولا تكون عليهم سبعة ضارياً تغتيمهم أكلهم؛ فإنهم صفحان: إما
أحـ لالك في الدين، وإما تظهر لك في الخلق، يفرط ببينهم الزوال، وتعرض كلهن العدل، ويونى على أبديهم في العدم والحدثة، فأعطهم من عفوك وصرفك مثل الذي يحب وترضي أن يعطيك الله من عفوك وصرفك؛ فإنك فوقهم، ووايلي الأمر علىك فوقك، والله فوق من ولاك. وقد استفكا أحدهم وأتلاع بهم. ولا تنصين
تفسك حرب الله؛ فإنه لا يدلك ببنقيته، ولا غنيك يك عن عفوك ورضي...
واعلم أنه ليس شيء يدانع إلى حسن طال راعي رعتاه من إحسانه إليها، وصرفه
الرثات علىهم، وترك استكراره إياهم على ما ليس له قابلهم، فليكن منك في ذلك

1. صوفو عليه: أي ميله معك (ليسان العرب: 14 ص 461).
2. سبع البلاط، الكتاب 53 سفح العقول: 128، 132، دعاي الإسلام: 1 ص 355 و 358 نحواً وليس فيها من مهنا أعياد الدين إلى المعه.
solidarity of Muslims and preparedness in the face of the enemy lie only with the common people of the community, so let your inclination and affection be towards them. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the appearance of friendship for the subjects. But surely the subjects' love will not appear without their hearts being sound."

316.  Imam ‘Ali (a.s.) – in his instructions to Malik al-Ashtar: “Therefore, you should act in your rule like him who desires to secure the praise of the subjects, the reward of God and the pleasure of the Imam. There is no power save in God.”

6/5

Kindness to the Subjects and Love for them

317.  Imam ‘Ali (a.s.) – in his instructions to Malik al-Ashtar: “Infuse your heart with mercy, love and kindness for your subjects. Be not in face of them a voracious animal, counting them as easy prey, for they are either your brothers in religion or your like in creation. They are subject to mistakes, deficiencies overcome them and evil deeds are committed by them intentionally and by mistake. So grant them your pardon and your forgiveness to the same extent that you hope God will grant you His pardon and His forgiveness, for you are above them and he who appointed you is above you and God is above him who appointed you. God has sought from you the fulfillment of their requirements, and He is trying you with them. Set not yourself to war against God, for you have no power against His vengeance, nor are you able to dispense with His pardon and His mercy.

Know that there is nothing that brings about the trust of the ruler in the subject more than to be kind to them, to lighten their burdens and abandon coercing them in that in which he possess not any right over them. So, you should attain a

أمر تجميعك، يا حسن الظن، يبقي على طابع الكلاً،
وأن أحق من خسن الظن، ين لن حسن بلاوأك عنه، وإن أحق من ساء الظن، ين لن
ساء بلاوأك عنه.

و&quot;و&quot;م في تحف العقول: فأعرف هذه المنزلة لك وعليك لزيادة بصيرة في حسن
الصنع، واستكثاء حسن البلاوأك عند العامية، مع ما يوجه الله بها لك في المعاذ.

عندها، من كتب، زين عباس، وهو عمامة على البصرة، وأعلم أن البصرة مهبط
إلياس، ومتغرس الطائفة، تحاول أملها بالإحسان إليهم، واحترم عقدتها الحرف عن
قلبيهم.

الإمام المباني بالنباء

الإمام علي في عهده إلى ماليك الأشتر: إجق نذري الحاجات منك فسناً تقرأ
فهم فيه شخصي، وتعليم كم مجيء عامان، فتذكرون فيه الله الذي خلقك، وتفرد
عنتهم جذوبك وأعواكك من أحراسك وشربك، حتى يكلنكم مظلمتهم غير
مضمنين; فإنه سمعت رسول الله ﷺ يقول في غريب موطئ: "أن تقدس أمة لا يوحده
للمضيف فيها حقيقة من القوى غير مضمنين!!...

ثم أمر من امورك لا ابدك لفت من مباصرتها، منها: إجابة عواكك بها يبت يعنه
كنابك، ومنها: إصدار حاجات الناس يوم ورودها عليك بها تخرج به صدوره.

1. نهج البلاغة: الكتب 53، دعائم الإسلام، ج.1 ص354 - 356 نحرة.
2. تحف العقول: ص354 - 130.
situation in which you can have trust in your subjects, as trusting them will sever from you a lasting strain. Surely he who most deserves your trust is he who has succeeded when you have tested him and he who most deserves your mistrust is he who has failed when you have tested him.”

[In Tuḥfat al-'Uqūl the following is added to the above:] “Try to realize that this position can be for or against you, so that you will be more cognizant in doing good and having a good impression with people in addition to the reward that God shall have for you on Judgment Day.”

318. ʿImām ʿAlī (a.s.) — from his letter to Ibn ʿAbbās when he was his agent in Baṣrā: “You should know that Baṣrā is the place where Satan descends and mischief happens. Therefore, keep the people of this place pleased with good treatment and untie the knots of fear from their hearts.”

6/6

Direct Contact with People

319. ʿImām ʿAlī (a.s.) — in his instructions to Mālik al-Ashtar: “Set aside for those who have requests from you a portion (of your time) in which you yourself are free (to attend) to them. Hold an open audience for them and therein be humble before God who created you. Keep the soldiers and aids that are your bodyguards and police away from them so that their spokesman may address you without stammering (in fear). I heard the Messenger of God (ṣ.a.w.) say on more than one occasion: “A nation in which the rights of the weak are not taken from the strong without stammering shall never be sanctified.”

“Then there are certain matters of your affairs in which you must carry out personally. Among them are: responding to your administrators when your secretaries are unable to do, and meeting people’s need the same day presented to you. Do not

أعواهك... فلا تطوى أ حتجاتك على زعيمك، فإن أعجات الولادة على الزعيم شعبية من الضغب، وقلمة علم بالأمور، والاحتجاب منهم يقطع عنهم علم ما احتجوا دونه، فقصرة عدتهم الكبير، وتغطص الصغير، ويقع الخشن، ويجسّد القبيح.

320. عنه عن كثرة إلى قبض بن العباس وهو عاملة على منك: لا يُكن لآك إلى الناس، سُفِر إن لا تسألوك، ولا حاجب إلا وُجهك، ولا تُحجّين ذا حاجبة عن يقينك بيا؛ فإنها إن ذيدة عن أبو البك في أول وردها لم تُعمد فيها بعد على قضائها.

321. عنه عن كثرة لأمراء الحراج: لا تُحذّين حاجبة، ولا تُحجّين أحداً عن حاجبه حتى ينحيها إليكم.

322. عنه عن كثرة إلى أميره على الجيش: من عبد الله علي بن أبي طالب أمير المؤمنين إلى أصحاب المسالخ: أنا بعد، فإن حقاً على الوالي ألا يغيب عن زعيمه ففصل ناله؛ ولا طول حصره، وإن يزيد ما قسم الله له من يعدهي ذلوها من عبايته، وعطفاً على إخوانه.

323. عنه في كتابه إلى قبض بن سعد: فألين حاجك، وافتح بابك، واعتمد إلى الحق.

الحق.

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1. تأليف البلاط: الكتاب 53، الفقه المفرز: ص 142 نحوه.
2. تأليف البلاط: الكتاب 67، بحار الأدوار: ج 33، ص 497 ح 702.
3. وفقة صفين: ص 108، بحار الأدوار: ج 75، ص 355 ح 70.
4. تأليف البلاط: الكتاب 50، وفقة صفين: ص 107 عن عمر بن سعد، الأملاني المطيري: ص 212 ح 381 عن تعلية بن زيد الحنائي، المبادر والمولون: ص 103 كلها نحوه.
5. تاريخ البغفراني: ج 2، ص 202.
prolong your seclusion from your subjects, for the rulers’ seclusion from their subjects is a kind of constraint and will result in a lack of knowledge of the affairs. Seclusion from people deprives the rulers from acquiring the knowledge of what they are unaware of and then as a result they begin to regard great matters small and bad matters good. The great appears to them as small and the small as great and the beautiful will appear as ugly and the ugly as beautiful.”

320. **Imām ‘Ali (a.s.)** – from his letter to Qutham ibn ‘Abbās, his agent in Mecca: “There should be no intermediary and envoy between you and the people except your tongue and no guard save your own face. Do not prevent any needy person from meeting you, because if the needy one is returned unsatisfied from your door in the first instance, then doing it thereafter will not bring you any praise.”

321. **Imām ‘Ali (a.s.)** – from his letter to the tax collectors: “Do not employ doorkeepers for yourself and do not bar anyone from making their requests until they hand it over to you.”

322. **Imām ‘Ali (a.s.)** – from his letter to the commanders of the troops: “From the servant of God ‘Ali (a.s.) ibn Abī Ṭālib the Commander of the Faithful to the commanders in charge of the garrisons. The distinction that an officer achieves or the wealth with which he has been exclusively endowed should not make him change his behavior towards his subjects and rather the riches God has bestowed on him should increase him in nearness to his people and kindness over his brethren.”

323. **Imām ‘Ali (a.s.)** – in his letter to Qays ibn Sa‘d: “Cut the distance between you and the people, leave your door open and adhere to the truth.”

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324. عن النبي ﷺ: "ثلاثة من كن فيه من الأئمة صلح أن يكون إماماً: إضطحلب بأمانته إذا عدلت في حكمه، ولم يجعل البعيد دون زعيته، وأقام كتاب الله تعالى في القريب والبعيد.

7/6

تحلل موعود النása

الإمام علي ﰝ: عن مُحَمَّد بن عُوَيْشَة أن كان مَلِكَتُ مَؤْنَة النása فقد أهِلَّ قَدْرَتَهُ لإِنْقَذَاها.

325. عن النبي ﷺ: الاحيال زمن السياسة.

326. عن النبي ﷺ: الاجتماعي زمن السياسة.

327. عن النبي ﷺ: في الحكم المنسوب إليه من ساس نفسه بالصرير على جهل الناس صلح.

328. عن النبي ﷺ: إذا ملكت فارق.

329. عن النبي ﷺ: رأس السياسة استعمال الرفقة.

330. عن النبي ﷺ: بعم السياسة الرفقة.

331. عن النبي ﷺ: من عامل بالرفقة وفرقة.

332. عن النبي ﷺ: من لم يقبل من دونه لم يقبل حاجته.


2. كتر الغال: ج 5 ص 644 ح 1431.

3. عُرْنُر الحكمة: ح 892.


5. شرّب مهج البلاغة لابن أبي الحديد: ح 20 ص 313 ح 656.

6. عُرْنُر الحكم: ح 397، عبير الحكم والمواضع: ص 133 ح 2998.

7. عُرْنُر الحكم: ح 5266، عبير الحكم والمواضع: ص 263 ح 4781.

8. عُرْنُر الحكم: ح 9947.


10. عُرْنُر الحكم: ح 9006.
324. Imām ‘Ali (a.s.): “There are three traits that if they were possessed by any of the leaders, he would deserve to be regarded as a trustworthy leader: to be just in his judgments, not to veil himself from his subjects and to execute God’s ordinances [equally] concerning the acquaintances and the strangers.”¹

6/7

Tolerating Difficulties Caused by People

325. Imām ‘Ali (a.s.): “He who does not tolerate the cost of people’s provision is preparing to hand over power [to someone else].”²

326. Imām ‘Ali (a.s.): “Tolerance is the adornment of politics (rule).”³

327. Imām ‘Ali (a.s.) – in the aphorisms attributed to him: “He who manages to direct his soul to be patient about the ignorance of the people deserves to become a ruler.”⁴

328. Imām ‘Ali (a.s.): “When you become a ruler, be lenient.”⁵

329. Imām ‘Ali (a.s.): “The foundation of politics is to practice leniency.”⁶


331. Imām ‘Ali (a.s.): “He who acts with leniency will be successful.”⁸

332. Imām ‘Ali (a.s.): “He who is not lenient to those inferior to him will not achieve his desires.”⁹

¹ Kanz al-'Ummāl, vol. 5, p. 764, h. 14315.
² Ghurar al-Hikam, h. 8982.
⁴ Sharh Nahj al-Balagha, vol. 20, p. 318, h. 656.
⁵ Ghurar al-Hikam, h. 3974, ‘Uyūn al-Hikam wa al-Mawā’īz, p. 133, h. 2998.
⁷ Ghurar al-Hikam, h. 9947.
⁹ Ghurar al-Hikam, h. 9006.
Imam Ali and Political Leadership

333. علمه: فيما كتبه الحكمة بن البيان: آمرك بالرفق في أمورك، والدين والعدل
على رضيتك.

334. علمه: فيما كتبه إلى أيوب المداني: قد توليت أموركم حكمة بن البيان: وهو يمن
أرضي بهدائه، وأروج صلاحته، وقد أثرته بالإحسان إلى جميعكم، والشفدة على
مريركم، والرفق بجميلكم، أسأل الله لنا ولكل حسن الجيرة والإحسان، ورحمة
الواضعة في الدنيا والأيام.

335. علمه: عليك بالرفق، فإنه مفتاح الصواب وسجينة أول الألباب.

336. علمه: الرفق يسر الصواب، ويسهل شديد الأسباب.

337. علمه: من استعمل الرفق لان له الشديد.

8 / 6

الإجتباء: عصبة

338. الإمام علي: من وصاية له بن عباس عند استخلفه إياه على البصرة: سمع
الناس بوهجك وجلبتك وحكمك، وإياك والغضب، فإنه طورة من الشيطان.

2. إرشاد القلب: ص 232، الدرجات الحقيقية: ص 289 وفيه: «الإسلام» بدر الأحسان» في الموضع الثاني وراجع:
الفقرات: ج 1 ص 211 وشرح نهج البلاغة للراوي أبي الحكيم: ج 6 ص 59.
3. غير الحكم: ج 1114، عيون الحكم والمناظر: ص 334 ح 5205 و ص 52 ح 1363 وفيه: «الرفق مفتاح الصواب
وشيمة ذوي الألباب».
4. غزوة الحكم: ج 1778.
5. غير الحكم: ج 8400، عيون الحكم والمناظر: ص 455 ح 4215 و فيه: «الشدة» بدر الأحسان.
333. Imam 'Ali (a.s.) – in what he wrote to Ḥudhayfa ibn al-Yaman: “I command you to be tolerant in your affairs, lenient and just to your subjects.”

334. Imam 'Ali (a.s.) – in a letter he wrote to the people of Mada’in: “I assigned your affairs to Ḥudhayfa ibn al-Yaman whose approach I favor and whose righteousness I am hopeful of. I have commanded him to do good to your benevolent ones, to be strict on your evil doers and to be lenient to those with good behavior among you. I ask God for well-being and benevolence and His All-embracing Mercy for you and for myself in this world and the hereafter.”

335. Imam 'Ali (a.s.): “Be lenient, for it is the key to righteousness and the character of those who possess intellect.”

336. Imam 'Ali (a.s.): “Tolerance and leniency ease off hardships and facilitate difficult means.”

337. Imam 'Ali (a.s.): “He who exercises leniency, difficulties will become easy for him.”

6/8

Refraining from Anger

338. Imam 'Ali (a.s.) – from his instructions to Ibn 'Abbās when he appointed him as his administrator in Baṣra: “Treat people with a broad face, when meeting them, in gatherings and when passing a rule. Beware of anger because it is an augury of Satan.”

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5. Ghurar al-Hikam, h. 8400, ‘Uyūn al-Hikam wa al-Mawā’iz, p. 455, h. 8215.
339. الإمام علي ﷺ: إن للناس عيوبياً، فلا تكشف ما غاب عنك؛ فإن الله سبحانه يحكم عليك، واستمر الغورة ما استطعت تسر فهو سبحانه ما تجيب ستره.

340. عنه ﷺ: في عهدِه إلى مالك الأشتر: ليكن أبعد زعيمك ينكر وأستحده عيندك أطلبهم لعذاب الناس؛ فإن في الناس عيوبياً، والولي أحق من سترها، فلا تكشف عيتك غاب عنك، فإن عليك تطمئن ما ظهر لك، والله يحكم على ما غاب عنك، فاستمر الغورة ما استطعت تسر الله سبحانه ما تجيب ستره.

341. عنه ﷺ: في الحكم المسوب إليه الأشتر يتبعون مساوئ الناس، ويتركون محايسهم، كما يتبعون الدنيا المواضع الفاسدة.

342. عنه ﷺ: إذا سبب الفاجر من سبب بك؟ فقالت: فلان، فإن عليها خذليت: حدنا لفجارها، وحدنا لفترته على الرجال المسلمين.

343. عنه ﷺ: تبع العورات من أعمم السوءات.
6/9

Forbidding Fault-finding

339. Imam ‘Ali (a.s.): “Certainly people are subject to faults, so do not uncover what is concealed from you; for God the Glorified will judge about it. Veil imperfection as much as you are able to and God will veil what you would like to be veiled.”

340. Imam ‘Ali (a.s.) – in his instructions to Malik al-Ashtar: “Let the furthest of your subjects and the most hateful to you be he who most seeks out the faults of men. For people have faults, which the ruler more than anyone else should conceal. So do not uncover those of them that are hidden from you, for it is only incumbent upon you to remedy what appears before you. God will judge what is hidden from you. So veil imperfections as much as you are able to and God will veil what you would like to be veiled from your subjects.”

341. Imam ‘Ali (a.s.) – in the aphorisms attributed to him: “The mischievous look for the defects of people and overlook their merits like the flies that go after putrid places.”

342. Imam ‘Ali (a.s.): “When a debauched woman is asked: ‘who has committed debauchery to you?’ and she answers ‘so-and-so’, then two punishments must be inflicted on her: a punishment for her debauchery and another one for accusing a Muslim man.”

343. Imam ‘Ali (a.s.): “To pursue others’ weaknesses is of the worst of vices.”

5. Ghurar al-Hikam, h. 4580.
الإفلاس

الإمام علي ﷺ: في عهده إلى ملك الأشرف - إن ظننت الزعيمة بك حيناً فأضررهم يعذرك. فأعدل عنك طومهم بإصلاحك، فإن في ذلك رياضتنا منك لنفسك، ورفقاً برعيتك، وإعداراً تبلغ به حاجتك من تفويضهم على الحقّ.

إعانة المسلم

الإمام علي ﷺ: من لم ينصب المطلوم من الطالب سببه الله قدرته.

عنه ﷺ: أما الذي فَلَق الحبة وبرأ النسمة، لا حضور الحاضر، وقبر الحيّة، يوجد الناس، وما أخذ الله على العلماء لأن يقزروا على كنّةٍ زائلة، ولا يرغب مطلوم، لأنني أحبها على مهربها، ولأنني أخرى يكأس أو لا، ولأنني ذئابه

هذا أُودعُ عندى من عفقةٍ عنيراً.

عنه ﷺ: أيها الناس! أعونوا على أنفسكم، وأبن الله لأنتم أصنص المطلوم من طالب، ولأنتم عنطى عجزتكم، حتى أورده منهل الحقّ، وإن كان كارهاً.

1. أي كن من أمرهم على أمر واضح منكَشف من أصغر الرجل: إذا خرج إلى الصحراة (النهائية: ج 3 ص 12).
2. نهج البلاغة: الكتاب 53 نجف القولون: ص 145 وزاد في آخرهم في حسّ وجمال.
3. غزير الحكم: ج 9966 غزير الحكم والمواعظ: ص 428 ج 7261.
4. الكيفية: ما يجري المثنى من الطالب (النهائية: ج 4 ص 177).
6/10

Uncovering Excuses to Remove Suspicions

344. Imām ‘Ali (a.s.) – in his instructions to Mālik al-Ashtar: “If your subjects should suspect you of an injustice, then explain to them your justification. By your explanation, turn their suspicions away from yourself. This way, you are training yourself, acting kindly to your subjects and you will achieve your goal of setting them on the path of the truth.”¹

6/11

Helping the Oppressed

345. Imām ‘Ali (a.s.): “He who does not take the rights of the oppressed from the oppressor, God will take his strength from him.”²

346. Imām ‘Ali (a.s.): “Behold, by Him who split the grain (to grow) and created living beings. If people had not come to me and supporters had not exhausted the argument and if there had been no pledge of God with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of Caliphate on its own shoulders. I would have given the last one the same treatment as to the first one (i.e. leave it as before). Then you would have seen that this world of yours in my eyes is no better than the sneezing of a goat.”³

347. Imām ‘Ali (a.s.): “O people! Support me in your own affairs. By God, I will take revenge on the oppressor on behalf of the oppressed and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it.”⁴

348. عن عمه: الدليل عندي عزيز حتى أخذ الحق له، والقوي عندي ضعيف حتى أخذ الحق منه.

349. عن عمه في الجاهلي إلى مالك الأشتر: "ثم انظر في أمر الأحكام بين الناس بينة صالحية، فإن الحكيم في إصلاح المظلوم من النظام والأخلاق للضعف من القوي وقيقة. إقامة خِدْوِهِ لله على سّبیلها ومنهاِ جِهَا هِما يَصِلُّون عِبَاد الله ویَلَّدُونه".


2. تعمج المقبول: ص 135.
3. يقال لكل من ندم وعذر جعف عن شيء: قد عذب في يده، وأسقط في يده. لغتان (جمع البهارين: ج 2 ص 854).
348. Imam 'Ali (a.s.): "The humiliated person in my view is honorable until I secure his rights for him and the strong in my view is weak until I take the rights (of others) from him."  

349. Imam 'Ali (a.s.) – in his instructions to Malik al-Ashtar: "Then, look into the matter of the judgments among people with good intention. The true judgment is to take back the rights of the oppressed from the oppressors, to support the weak against the strong and to execute God's laws according to their proper ways and courses, which will set aright God's servants and His lands."

350. Imam al-Baqir: "Ali (a.s.) was returning home in the heat [of the day] when he saw a woman standing, saying: 'My husband has wronged me, scared me, harassed me and he has threatened to beat me.'  

'Ali (a.s.) said: "O Servant of God! Be patient until the weather cool off and then I will go with you if God wills."  

The woman said: "His anger and fury will increase against me."  

He lowered his head, then raised it and said: "By God, (I will not stop) until the right of the oppressed is secured without stammering. Where is your house?"

He went to the man’s house, stopped at the door and called out: "Peace be on you (assalam alykum)!"

A young man came out and 'Ali (a.s.) said: "O Servant of God! Be wary of God! You have scared your wife and brought her forth."

The young man said: "Who are you to get involved? By God, I will burn her because of your words!"

Then the Commander of the Faithful said: "I am enjoining you to do good and refraining you from doing wrong and you respond to me with wrong and ignore the good?"

The narrator [Imam al-Baqir (a.s.)] said: "People were gathering around and saying: "Peace be on you O Commander of the Faithful!"

Repentant and confused, the man said: "O Commander of the Faithful! Forgive my fault. By God, [from now on] I will be like the ground for her to step on."

'Ali (a.s.) sheathed his sword and said: "O Servant of God! Enter your house and do not force your wife into such troubles."

351. *al-Ikhṭiṣāṣ*: Sa‘id ibn Qays al-Hamadānī saw ‘Alī (a.s.) near a wall on a hot day and he asked him: “O Commander of the Faithful! What are you doing here at this hour?”

He said: “I have not gone forth but to help an oppressed person or assist one who asks for help.”

At this time a woman who was disheartened and bewildered came towards him. She stopped before him and said, “O Commander of the Faithful! My husband has wronged me, harassed me and threatened to beat me. Come along with me to go to him.”

He lowered his head, then raised it and said: ‘By God, not until the right of the oppressed is secured without stammering. Where is your house?

She said in such and such a neighborhood.

He went along with the woman until they reached her house. The woman said: “This is my house.” [The narrator goes on to say] He greeted and then a man came out and he was wearing a long colorful garment. ‘Alī (a.s.) told him: “Be wary of God! You have scared your wife.” The young man said: “Who are you to get involved? By God, I will burn her because of your words!”

[The narrator says:] Whenever he [‘Alī (a.s.)] went somewhere he would carry his whip in his hand and wear his sword. If someone was judged to be punished by whipping, he would whip him and if someone was judged to be punished with a sword, he would promptly carry it out.

All of a sudden the young man noticed that ‘Alī (a.s.) had unsheathed his sword and was saying: “I am enjoining you to do good and refraining you from doing wrong and you are rejecting good? Repent! Or I will punish you.”

[The narrator says:] People from the nearby alleys came towards the Commander of the Faithful (a.s.) and crowded before him. [At this time] The young man repented and said: “O Commander of the Faithful Forgive me! May God forgive you [too]! By God, [from now on] I will be like the ground for her to step on.”

Then he ordered the woman to go back to her house and he himself returned [home] too, while reciting: “There is no good in much of their secret talks, excepting him who enjoins charity or what is right or reconciliation between people....”

“Praise be to God who through me reconciled between a woman and her husband. God the Blessed and the Exalted says: “There is no good in much of their secret talks, excepting him who enjoins charity or what is right or reconciliation between people, and whoever does that, seeking God’s pleasure, soon We shall give him a great reward.”

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الكافي عن أبي بن صفيوان صاحب رسول الله ﷺ: "ما كان اليوم الذي يُصَلَّ به أمير المؤمنين، ارتجل الموضوع بالبكاء، ودمت الناس كيوم قيصر النبي ﷺ، وجاهر رجُلًا بائياً وهو مسرعٌ مسرعٌ وهو يقول: اليوم انقطعت خلافة النبأة، حتى وقف على باب البيت الذي فيه أمير المؤمنين، فقال: رحلك الله يا أبا الحسن، كنت أول القوم إسلاماً وأخلصهم إيانا... الضعيف الدليل عندك قوي عزيز، حتى أخذ له بحثه، والقوي الغزي عندك ضعيف دليل حتى تأخذ منه الحق، والقوي والبعيد على ذلك سؤال.

راجع: موسوعة الإمام علي بن أبي طالب: ص 490 (الإتصال المباشر بالناس).

12 / 6

نَأْسِسَ بِنِيَالِقْصِصَ:

353. صحيح الإمام: أول من انده بنيتا ترمي فيه قصص أهل الطُّلّامات أمير المؤمنين على بن أبي طالب (رضي الله عنه).

354. الأوائل عن محمد بن سيرين: انده عليه بنيتا فلقي الناس فيه القصص.

355. شرح نهج البلاغة لابن أبي الحديد: كان لأمير المؤمنين بنت سبأ: بنت القصص، بلقي الناس فيه رقاعهم.

356. الإمام علي ﭼ: لا أصحبه: من كانت له إلا منكج حاجه، فلايرفعها في كتاب;

لإصون وجوهك في المسألة.

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1. الكافي: ج 1 ص 454 ج 4. كتاب الدين: ص 388. 2. صحيح الأعراف: ج 1 ص 414. 3. الأخلاق لأبي هلال: ج 142. 4. نهج البلاغة لأبي الحديد: ج 17 ص 87. 5. المعقد المفيد: ج 1 ص 203.
352. al-Kaifi – narrating from Usayd ibn Șafwan, a companion of the Messenger of God (s.a.w.): “On the day of the death of the Commander of the Faithful, the town of Kūfa was quivering with the people’s weeping and the people were astounded (confused) just like the day of the Prophet’s (s.a.w.) death.”

[At this time] a man came running towards us and reciting the verse “Indeed we belong to God, and to Him do we indeed return” and he said: “Today the chain of succession of Prophethood is broken off.” He stopped at the door of the house in which the Commander of the Faithful (a.s.) was and said: “O Abû al-Ḥasan may God have Mercy upon you! You were the first of the people in [embracing] Islam and their most sincere in faith. The weak and the humiliated were powerful and honorable with you until you would secure their rights and the powerful and strong were weak and humiliated before you until you would take from them the rightful due. The distant people and the nearest ones were all the same to you in these things.”

See, 6/6: “Direct Contact with People”.

6/12

Setting up the ‘House of Complaints’

353. Șubh al-ˁsha: “The first person who set up a place for people to lodge their complaints was the Commander of the Faithful ‘Ali ibn Abi Ṭalib (a.s.).”

354. Al-Awa’il – narrating from Muḥammad ibn Sirin: “Ali (a.s.) set up a house in which the people would lodge their complaints.”

355. Sharh Nahj al-Balâghah: “There was a house belonging to the Commander of the Faithful which he named bayaṭ al-qrâṣaṣ (the house of complaints) and the people would drop their letters of complaints in it.”

356. Imâm ‘Ali (a.s.) – saying to his companions: “Any one of you who has a request from me should write it in a note so that I spare your face from direct questioning.”

3. al-Awa’il, p. 142.
الفرقة للمهاجرين

الإمام عليٌّ رضي الله عنه

357

وعلَّم الله البلاد:

أما بعد، فإنَّه قد سُميُّت جنودًا هي مارة ليُهْم إن شاء الله، وقد أوصيتمُّها بِعبُوْنُهُنَّ بِأنْ يَذْهَبُنَّ بِهِنَّ مِن نَفْسِهِنَّ، إِنْ شَاءَ اللهُ، وَأَنْ يَصْنَعُنَّ مَعِيزَةً جَبَلَتْنَاهَا لِيُصْنَعَنَّ بِهَا نَفْسَهُنَّ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ، إِنْ شَاءَ اللهُ.

الجُرُوش على جمعية الأمة

الإمام عليٌّ رضي الله عنه

358

فإن الناس قد تَجْرِي كثير منهم عن كثير من حُشْوِهِنَّ، قَالَوا مَعَ الدُّنْيَا، وَتَنْطُقُوا بِالْحَرُورَ،

1. النَّدَّي: الْمُرْتَبِبِ وَالْأَذَى (الْمُهَالِيْة: ج1 ص454).
2. المَلْتَرِة: الْأَمْرُ الْفَيْضُ الْمُكْرِهِ وَالْأَذَى (الْمُهَالِيْة: ج3 ص205).
3. نَجِيَّ الإِلَهَاء: الْكَتَابِ 60، بِحَمْرَ الْأَمْوَار: ج33 ص486 ح691.
6/13

Inspection to Repel the Wrongs Done by the Troops

357. Imām 'Ali (a.s.): “From the servant of God 'Ali, the Commander of the Faithful to whomever through whose jurisdiction the army passes, be they collectors of revenue or administrators of the land;

I have sent an army that will pass by you, if God wills. I have instructed them about what God has made obligatory on them, namely that they should avoid molestation and evade harm. I declare before you and based on the covenant I have with you (or those who are under your protection) that I denounce any annoyance committed by the army except when one is compelled by hunger and there is no other way of satisfying it. Then punish those who commit injustice. Prevent those who intend to do wrong to them from their injustice and avert the silly ones among you from harming them [the army] and to intervene in their affairs except in that which I have allowed. I myself am within the army, so refer to me their complaints and any hardship which is caused by them and which you cannot repel except through God and through me. I shall then repel it with the help of God, if He so wills.”¹

6/14

Attempts towards Unifying the Muslim Community

358. Imām 'Ali (a.s.) — in his letter to Abū Mūsa al-Ash'ari in response to the issue of the arbitration: “Certainly many people changed because they lost so many lasting benefits. Therefore they inclined towards the world and spoke out of desire. I have been struck with wonder in this matter upon which people who are self-conceited have gathered. I am providing a cure for their wound, but I fear it develops into a clot of blood (and becomes incurable). Remember that no person is more covetous than I am for the unity of the nation of Muḥammad (ṣ.a.w.) and their

اذا واقعنا صراحة اخاف أن يكون علقة، وليس رجل - فاعلام - أحرض على جماعته أوئن محذدا، وألفت بها وشرأ، أبتغي بذلك حسن الظهور، وكرم المطلب، وسألني بالذي وآلت على نصي.

359. عنه: في التحذير من البتين: لا تكونوا أنصات البتي، وأعلام البذاع، والزموا ما عقد على حبل الجماعة، ونبت عليه أركان الطاعة.

360. عنه: من كلابه مع الخوارج: إن الزموا السواذ الأعظم؛ فإن يد الله مع الجماعة، وإياكم ولفرة! فإن الشاذ من الناس للشيطان، كأ أن الشاذ من العظم للذئب.

361. عنه: ليزددكم الإسلام ووقاره عن البذاع والتهادي، والتمايع كلبكم، والزموا دين الله الذي لا يقبل من أحد غيره، وكلمة الإخلاص التي هي قوام الدين.

362. عنه: إذاكم والذلون في دين الله، فإن جماعته فيها كثر هم من الحق، خير من فرة فيها عيون من الباطل، وإن الله سبحانه لم يعط أحدا فرة خيرا، يمن مضى ولا يمين يقي.

363. عنه: إن الشيطان ليس للكم فرحة، ويقال أن يجعل دينكم عقيدة عقيدة، ويجعلكم باجماعته الفرحة، والفرحة الفننة، فاصفروا عن أراغه والنقشبنة.

1. الوالي: الوعد الذي يوقعه الرجل على نفسه، ويضع على الوفاء به (النهائية: ج5 ص144).
2. نهج البلاغة: الكتاب78، بحار الأدوار، ج3 ص304 ح554.
4. نهج البلاغة: الحزينة127، عيون الحكم والمؤلفات، ص101 ح2312، وفيه من إياكم والفرحة...، بحار الأدوار، ج3 ص337 ح605.
5. شرح نهج البلاغة: ابن أبي الحديث، ج9 ص45.
6. نهج البلاغة: الحزينة126، بحار الأدوار، ج2 ص313 ح76، بحار الموارنة، ج3 ص377 ح9، وليس فيه من فإن
7. جامعاً إلى الباطل.
8. نهج البلاغة: الحزينة121.
solidarity. I seek through it good reward and an honorable place to return to. I shall fulfill what I have pledged upon myself.”

359. **Imām 'Ali (a.s.)** – on warning against seditions (fitnah): “You should not be signs of sedition and flags of innovations but should adhere to that on which the community is united and on which the pillars of obedience (of Allah) have been founded.”

360. **Imām 'Ali (a.s.)** – from his speech to the Khawārij: “Be with the great majority (of Muslims) because God’s hand (of protection) is with the united community. You should beware of division because the one isolated from the group is a prey to Satan just as the one isolated from the flock of sheep is a prey to the wolf.”

361. **Imām 'Ali (a.s.)**: “Let Islam and its dignity keep you away from rebelliousness and blathering. Be united on one word. Hold fast to the religion of God, that beside it, no other creed would be accepted from any one; and to the word of sincerity (There is no god but Allah) which is the firm basis of religion.”

362. **Imām 'Ali (a.s.)**: “You should avoid being divided in the matter of God’s religion for your unity in respect of a right you dislike, is better than disunity in respect of a wrong that you like! Certainly God the Glorified has not given any person, neither in the past nor present, any good for [his] separation.”

363. **Imām 'Ali (a.s.)**: “Satan has made his ways easy for you and wants to break the joints of your religion one by one and to cause division among you in place of unity and bring you turbulence by division. So keep away from his evil ideas and whisperings.”

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364. عنه: "وَيَتَّبِعُونَ، طَوَالًا، مَا أَخْلَقْتُهُمْ، إِلَّا أَنْ يَظِهْرُوا بَاطِلًا عَلَى حَقَّهُ، إِلَّا مَا شَاءَ اللَّهُ.

365. عنه: "وَلَأَيْنَ أَن هُؤُلَاءِ الْقَوْمُ سِيَّادُونَ، يَتَّبِعُونَ بِاجْتِبَاعِهِمْ عَلَى
بَاطِلِهِمْ، وَتُفْرَكُونَ عَن حَقَّهُمْ.

366. عنه: "فِي تَحْدِيرِ الْأَمْوَةِ مِنِّ الْفُرْقَةِ: إِحْدَرَوْا مَا نُزِّلْتُ بأَلَّامٍ قَبْلَكُمْ مِنَ الْمَلَائِكَةِ
بِسُوءِ الأَفْعَالِ وَذِمَّمِ الأَعْيَالِ! فَتَذَكَّرُوا فِي الْهَيَرِ، وَالْمُنْفَرِ أَحْوَافُهُمْ، وَإِحْدَرُوا أَن
تَكُونُوا أَمْنَاهُمْ.

فَإِذَا تَغَرَّبُوا فِي تَفَوَّتِ حَالِهِمْ فَالْزَّمُوا كَلِّي أَمَرَ لَيْمَتَّبَعْ عَزَّةً بَيْنَهُمْ، وَزَاخَت
الأَعْدَاءُ لَهُ عَنْهُمْ، وَبَعْثَتِ الْعَلْيَا بِهِ عَلَيْهِمْ، وَالْبَعْثَتِ النُّعْمَةَ لَهُ مَعْهُمْ، وَوَضَعْتِ
الْكِرَامَةَ عَلَيْهِ حَبْلُهُمْ مِنَ الْجَنَّاتِ لِلْفُرْقَةِ، وَالْمُلْكُ لِلْأَلَفَةِ، وَالنُّجَاحُ عَلَيْهَا
وَالْبَعْثَتِ تَوَاصَى، وَأَجْهَدَوْا كَلَّمُ أَمَرَ كَثِيرًا فَقُرَّتُهُمْ، وَأَوْحَى مُنْتَزِهِمْ. مِنْ تَضَاغِعِ الْقُلُوبِ،
وَتَشَاءُ الْمَلَائِكَةِ، وَتَدَلَّيْنَ الْمُفَرُوسِ، وَخَالِدِ الأَيْدِيِّ، وَتَدَلَّوْا أَحْوَالَ الْمَاشِيِّ مِنْ
الْمُؤْمِنِينَ قَبْلَهُمْ، كَيْفَ كَانُوا فِي حَالِ الْتَّمَحِيصِ وَالْبِلَاءِ، أَلَّيْنِ كَبَرَ أَثْلُبُ الحَلَائِقِ
أَعْبَاءَ، وَأَجْهَدُ الْمَاشِيِّ بَلَاءً، وَأَضْحَيْنَ أَهْلُ الْذِّنَبِ حَالًا؟ أَنْذَكَّرُوهُمْ الْفِرَايَةَ عَبِيدًا;
فَقَامُوهُمْ سُوءًا الْعَذَابِ، وَجَرَّعُوهُمْ الْمَوْرَازَ، قَلْبُ تَرْجُحُ الحَالِ يَغْهِرُ
الْحَلَائِقِ. لَانْجُدَونَ حِيَلَةً فِي امِّيْنَا، وَلَا سِبْلًا إِلَى دِفَاعٍ
حَتَّى إِذَا رَأَى الَّذِي سُحَبُّهُ جَدَّ الصَّبِيرِ مِنْهُمْ عَلَى الأَيْدِي فِي مَحْيَيْهِ، وَالْإِحْتِيالِ
لِلْمَكْرِ. وَمِنْ عَرُوبِ جَعْلُ هَؤُلَاءِ مِنْ مَنْضَبِقِ الْبَلَاءَ قَرْجاً، فَأَذْهَبُوهُمْ بِالْعِرْصِ مَكْانِ الذِّلَّ.

2. الإبلاطية: ص 141 ح 11.
3. الإبلاطية: الخطبة 25.
364. Imām 'Ali (a.s.): “By God, no communities differ [among themselves] after their Prophet except that their falsities overwhelm their truths except what God wills.”

365. Imām 'Ali (a.s.): “By God, I can see that these people will soon overcome you because of their unity [even] on their wrong and your disunity in your right.”

366. Imām 'Ali (a.s.) – on warning people against disunity: “You should fear what calamities befell people before you on account of their evil deeds and detestable actions. Remember what has happened to them during good or bad circumstances and be cautious that you may become like them!

After you have thought over both conditions of these people, attach yourself to everything with which their position became honorable and on account of which enemies remained away from them and through which safety spread over them. Attach yourself to that by which riches bowed before them and as a result of which they achieved distinction and honor. These things were all because of abstention from division, sticking to unity, calling each other to it and advising each other about it. Avoid everything which broke their backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other’s help) and withholding the hand from the assistance of one another!

Think about the condition of people from among the believers who passed before you. How they were in trials and distress! Were they not the most overburdened among all the people and in the most straitened circumstances in the whole world? The Pharaohs took them as slaves. They inflicted on them the worst punishments and bitter sufferings. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no plan for escape and no way for protection from sufferings until God the Glorified noticed that they were enduring troubles in His love and bearing distresses out of fear for Him, He saved them from the distress of trials. He changed their disgrace into

وال أمر مكن الحروف، قصاروا ملوكا حكاماً، وأيضاً أعلاماً، وفد بلغت الكراهة

اللههم ما لم تذهب الأمال إلى يحيٍ؟

فانظروا كيف كانوا حيث كانت الأمال مجمعه، والأهواء مؤلفة، والتقوت معتدلة، والآيدي متزامنة، والسيوف مناصرة، وال_CONNECT_CLIENT_ في نفاذة، والعرائيم واحده، لم يكونوا أرباباً في أفكار الأرضين، ومثلكاً على رقاب العالمين؟ فانظروا إلى ما
صاروا إليه في آخر أمرهم حين وقعت الفرقة، وتفتتت الألفية، واحتفلت الكلمة والألفية، وتشعبوا مختلفين، وتفرعوا مشابرين، قد خلع الله عنهم الباش كراميت، وسلتهم عضارة تعميتهم، وبني قصص أخبارهم فتكلم عبراٌ للمعترين. قاعترموه بحالة وليلة إسابعل وبني إسحاق وبني إسرائيل، فإنه أتى اعتدال الأحوال، وأجرى أشياء الأمثال. تأملوا أمرهم في حال تتشتتهم، وتفتتتهم أئمة
كانت الأكابر والقبارصة أرباباً لهم، يحتارونهم عن ريف الأفاق، وبحر العراق وخضرة الدنيا إلى مصانع السحب، ومهايا الريح، ونكد المعاش. فتركهم عالة مشاكن، إخوان دير ودير، أدلل الأمل داراً، وأخذتهم قرزاً، لا ياذون إلى جناح دعوة يتعصمون بها، ولا إلى ظل الفقه يعتبدون على عيدها. فالآبائر مسطرة، والأيدي مختلة، والكثرة مترفة، في بلاو أزيل، وأطابق جهيل! من بنات مّعوودة، وأصنام معبودة، وأرحام مقطوعة، وغارات مشوّرة.

فانظروا إلى مواقع نعم الله عليهم حين بعث إليهم رسوله، فعقد بديلة طاعتهم، وجمع على دعوته ألقائتهم. كيف نشرت النعمة عليهم جناح كرامتها، وأسالت لهم جداول تعبيها، والقتيلة يهيم، في عوايد تزكيها. فأصبحوا في

1. جمع ملا: أشراف الناس ورؤساؤهم ومقدموهم الذي يرجع إلى فورهم (النهائي: 4ص ص. 151).
honor and fear into safety and they became ruling kings and conspicuous leaders and God’s favors over them reached that limit which their own wishes had not reached.

Look how they were when their groups were united, their views were unanimous, their hearts were upright and straight, their hands used to help one another, their swords were intended for assisting one another, their eyes were sharp and their aims were the same. Did they not become masters of all corners of the earth and rulers over the parts of the worlds? Thereafter, see what happened to them towards the end when division overtook them, unity became fractured and differences arose between their words and their hearts. They were divided into various groups and were scattered, fighting among each other and then, God took away from them the apparel of His honor and deprived them of the affluence of His favors. Only their stories have remained among you for the guidance of those who may learn lesson from them.

You should take a lesson from the fate of the progeny of Ismā‘īl, the children of Ishaq and the children of Isra‘īl. How similar are their affairs and how akin are their examples. Ponder on their condition during the days of their division and disunity, when [such tyrants as] Kesras and Caesar were their masters. They turned them out from the pastures of their lands, the rivers of Iraq and the fertility of the world towards thorny forests, the passages of (hot) winds and hardships in livelihood. In this way they turned them into just herders of camels. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one voice towards which they could turn for protection, nor any shred of affection on whose strength they could trust. Their condition was full of distress. Their hands were scattered. Their majority was divided. They were in great anguish and under layers of ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and practiced robbery.

Now, look at the various favors of God upon them, when He sent forth for them a Prophet who made them to pledge their obedience to Him and made them unite through His call. [Look] how God's bounty spread the wings of its favors over them and flowed for them streams of its blessing and the whole community became wrapped in blissful prosperity. Consequently
نعمتها غيوران، وفي خُصَرِة عَمِيِّتها فُكُهجان. قد تَرَبَّعت الأمور بِهم، في ظلِّ سلطان قاهر، وأُوْرِثَهم الحال إلى كَنْب عَزِز غَالِبٍ، وتَطَفَّت الأمور عَلَيْهم في ذَٰلِك ثَابِثٍ. فَهُم حَكَامِ عَلَى الْعَالَمِينَ، ومَلُوكٌ في أطُراف الأَّرْضِينَ. يَمْلِكون الأمور عَلَى مَن كَانَ يَمِلِكُهُ عَلَيْهِم، وَيَمْضون الأَحَكَامِ فِي مَن كَانَ يَمِضِي هُمْ فِيهِم. لا تَعْمَرُهُمُ الْقَنَاةِ، ولا تُفرِعُهُمُ الْصَفَاةُ.

أَلَا وَإِنْ كُنْتُمْ قد تَقَضَّتْ أَيْدِيُكُمْ مِنْ خَلْلِ الْطَعَاعَةِ. وَتَلَمْهُمْ جُنُونِ اللَّهِ الْمَضَرِّعُ عَلَىْكُم بِأَحَكَامِ الجَاهِلِيَّةِ، فَإِنَّ اللَّهُ سَبِيلَهُ قد امْتَنُّ عَلَى جَمَاعَةِ هَذِهِ الأَمْمِ فِي عَقِدَ بَيْنَهُمْ مِنْ خَلِيلِ هِذهِ الأَلْفَةِ الَّتِي يَسْتَقْلَوْنَ فِي ظُلُّهَا، وَيَئْوَانَ إلى كُنْفَهَا، يَنِعُّهَا لَا يَعْرَفُ أُحَدُ مِنْ النَّحْلِيَّينَ لَا قِيَّةُ؛ لِإِنَّهَا أَرْجَعُ مِنْ كُلِّ نَّمَى، وَأَجْلُ مِنْ كُلِّ حَذْرٍ.

راجع: موسوعة الإمام علي بن أبي طالب، ج 2 ص 58 (خليفة الفرقة).
و ص 517 (موقع مصالح النظام الإسلامي في صدور الأحكام).

۱ الصَّفَاة: الصَّخرة والحجر الأَمْسِى، والمُرَادُ أَنَّهُ لا يَنَامُ أَحَدٌ بِسَوْءِ (النبيّة: ج 3 ص 41).
۲ نهج البلاغة: الحَلَطِة ۱۹۲، بِحَبَّار الأَمْرِي: ج ۱۴ ص ۴۷۲ ح ۳۷.
they were submerged under its bounty and enjoyed its lushful life. Their affairs became settled under the protection of a powerful ruler and the circumstance offered them overpowering honor and all things became easy for them under the auspiciousness of a strong country. They became rulers of the world and kings in [various] parts of the earth. They became masters of those who were formerly their masters and began issuing commands over those who used to command them. They were so strong that neither their spears needed testing nor did their weapons have any flaw.

Indeed, you have diverted yourselves from the rope of obedience and broken the divine fortress of God that was put up for you [by resorting to] the laws of the age of ignorance. Certainly it is a great blessing of God Almighty that He has engendered among them unity through the cord of affection under whose shade they walk and take shelter. This is a blessing whose value no one realizes because it is greater than any cost and more majestic than any honor.1

الفصل السابع
السياسية القضايية

1/7

إختيار الافضل للقضاء

الإمام عليٌّ - ﷺ في عهده إلى مالك الأشترٌ: "ثمَّ اخترَ للحكَم بين الناسَ أفضلٍ رعيته في نفسه، يَمين لا تصيبه الأمور، ولا تتهجمه الحكَم، ولا يتجاوز في الزَّلَة، ولا يحصر من الفيء إلى الحق إذا عرفته، ولا تشرف نفسه على طعام، ولا يكتفي بأبنى فهم دون أقضاء، وأوقفهم في الشهادات، وأخذهم بالحجج، واقلهم بما يراجعه الحكَم، واصبرهم على تكليف الأمور، وأصرفهم عند اقتراح الحكَم، يَمين لا يزدهره إطعاء ولا يستميِّله إغضاء، وأولئك فقيل.

2/7

التأمين الافضل للقضاء

الإمام عليٌّ ﷺ في عهده إلى مالك الأشترٌ: "ثمَّ اخترَ للحكَم بين الناسَ أفضل رعيته في نفسه... وافتح له في البناء ما يزيد علَّته وينقل معه حاجته إلى الناس.

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1. الأحكَم: اللجاج (النهبى: ج 6 ص 303).
2. نهج البلاغة: الكتاب 53 نفح العقول: ص 135.
Chapter Seven
Judicial Policies

7/1

E lecting the Best for Judgment

367. Imām 'Ali (a.s.) — in his instruction to Mālik Ashtar: “Then choose to judge among men, the most excellent of subjects in your sight, i.e., one who is not beleaguered by (complex) affairs, who is not rendered ill-tempered by the litigants, who does not persist in error, who is not distressed by returning to the truth when he recognizes it, whose soul does not descend to any kind of greed, who is not satisfied with an inferior understanding (of a thing) short of the more thorough, one who hesitates most in (acting in the face of) obscurities, who adheres most to arguments, who is the least to become annoyed at the petition of the litigants, who is the most patient (in waiting) for the facts to become clear and who is the firmest when the verdict has become manifest; a man who does not become conceited when praise is lavished upon him and who is not attracted by temptation. But such (men) are few.”¹

7/2

Financial Support for the Judges

368. Imām 'Ali (a.s.) — in his instruction to Mālik Ashtar: “Then choose to judge among men, the most excellent of subjects in your sight ... and grant generously to him that which will eliminate his wants and through which his need from men will decrease.”²

الآمَنُ الوظيفي للقضاء

الإمام علي ﷺ: في عهده إلى مالك الأشرار... ثم اختر للحكام بين الناس أفضل رجُليك في نفسك... وأعطى من المنزلة لذُبك ما لا يطمعب فيه غيره من خاصِّبك؛ لتأمان بذلك اغتيال الرجال له عندنا فانظر في ذلك نظراً أثناهًا، فإن هذا الذي قد كان أميراً في أيدي الأشرار، يعمّل فيه بالنمر، وتُطلّقب فيه الذنوب.

وفي رواية شهاب الحاكم: لم أكثر تعبُّد قضايته، وافتتح له في البذل ما يزيل عُلّته، وتستعين به، وتتولى معة حاجته إلى الناس، وأعطيه من المنزلة لذُبك ما لا يطمعب فيه غيره من خاصّبك؛ لتأمان بذلك اغتيال الرجال إليه عندنا. واحسن توقيته في صحتبك، وقربه في جلسك، وأمضى قضاءه، وأفضل حكمه، واشدد عضده، واجعل أوعاه خباز من ترضي من نظرئه من الفقهاء، وأهل الزوّار، والتصحِّحية لله ولعباد الله، ليتذكرهم فيها شبه حقوقه، ويلطف عليها لعلم ما عاب عنه، ويكونون شهداء على قضاءه بين الناس إن شاء الله.

4 / 7

الفتوى على آلام القضاء

الإمام علي ﷺ: لنصِّب - أنظر إلى أهل الملل والمطل، ودفع حقوق الناس عن أهل المقدُّر والمستور، ينفَّذ بأموال المسلمين إلى الحكم، فخذ للفتوى بحكمتهم.

1. مهت البلاغة: الكتاب 53.
2. ص 136.
3. الفتوى: المطال واللزَّ يبالدين، ورجل ممل، شهيد الحصومات (السنيّ العربي: ط10 ص 492).
7/3

Occupational Security for Judges

369. Imām ‘Ali (a.s.) – in his instruction to Mālik Ashtar: “Then choose to judge among men, the most excellent of subjects in your sight .... Bestow upon him that station near to you that none of your other favorites may aspire to, that by it he may be secure from harm by men of importance. Look into that (i.e., the selection of judges) with thorough consideration, for this religion was prisoner in the hands of the wicked who acted with it out of caprice and used it to seek (the pleasures of) the present world.”

[It is also narrated in the same letter in Tuhaf al-Uqūl:] Check frequently his decisions and grant generously to him that which will eliminate his wants and through which his need for men will decrease. Bestow upon him that station near to you to which none of your other favorites may aspire to, so that he remains safe from the harm of those around you. Be respectful to him when you associate with him, favor him in sessions, agree to his judgment, implement his rulings, support him and choose his supporters to be from among the jurisprudents and people of piety who would advise for the sake of God and His servants. He may discuss with them any doubtful question, refer to them what he is ignorant of and they can be witnesses on his settlement of disputations among the people, God willing.”

7/4

Emphasis on Good Manners of the Judicature

370. Imām ‘Ali (a.s.) – to Shurayh: “Look into the state of those delaying in discharging people’s rightful due from among the rich and the needless, who put the Muslims’ riches at the rulers’ disposal. So take the Muslims’ rightful due from them and sell

منهم، بِيع فيها العقار والدُّيار; فإنِّي سمعت رسول الله ﷺ يقول: "قاتل المُسلمين الموسر ظَلَّمُ المُسلمين، ومن لم يَكن له عقار ولا دار ولا مال فَلا سُبِيلٌ عليه".

وأخبر أنه لا يُحل الناس على الحق إلا من وَرَعُهم عَن الباطل، ثم وَاس تَين المُسلمين يُوجَهكان وَتَنْطَفِق وَتَجَّلِبُونَه حتى لا يطمع قَرَبُك في حِيتك. ولا يَتأس عدَوَّاه من عدائكم، وزَدَ اليمين على المُدعى مَع بنيته؛ فإن ذلك أجل يَلْعَمَيْ رَأيْت في القضاء.

وأخبر أن المُسلمين مُهدَوَّلون بضَعْبهم على بعضي إلا مَجَلُوداً في حَدَد لم يَبَعَيْ بُنِيته أو مُعَرَّفون بتَنَُّهُمْ زور أو نُطبيهاً. وَإِيَّاك وَالْمُطْسَجَر وَالْتَنََّذَي في مجلس القضاء الذي أُوجِب الله فيه الأجر، وَجَيِّسَ في الْذِّلْل والْحِلَل.

وأخبر أن الصَّلَح جَانَب بين المُسلمين إلا صَلحاً خَلَالاً أو أَحْلَ حُرايا، وَأَجِلَ قَبْل دِين أَدْعُو شهوداً عَيْباً أمَّا بَينِيْهَا؛ فإن أَحضَرَهُم أُخْذَتِ اللَّهَ بَعْضُهَا وإن لم يَجِسُّهم أُوجِبَت عليه القضيَّة، فإِيَّاك أن تَنَفَّذ في قضيتك في قَصاص أو حَدٍ من جَهود الله أو حَقٍّ من حقوق المُسلمين حتى تعرض ذلك عليه إن شاء الله، ولا تَفَعَّلَ في مجلس القضاء حتى تَطْعِم.

371. الكافي عن أحمد بن أبي عبد الله رفعه: قال: أمير المؤمنين، لِيُشْرِيح: لا نُسَار أَحَدًا في مجلسك، وإن قَضَيْت فَقُمْ، فلا تَقَضِيْنَ وَأَنْت عَذَابان.

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1. ظَلَّمُ، أي لَم يتَم بنيته، فَ insane مفعولاً من الظَّلَّة النهجية: ج 3 ص 163، 2. الكافي: ج 7 ص 412 ح 1، طَلَب الأحكام: ج 6 ص 225 ح 544 كلاماً عن سلامة بن كهيل، كتاب من لا يَجِسُّهُم، الفقه: ج 3 ص 15 ح 3245 نجوم.

3. في المصدر: أَفْتَيْت، وأَصْحَحَ ما أَنشئْنا كَيْناً كَيْناً من لا يَجِسُّهُم، الفقه: ج 3 ص 14 ح 3239، 4. الكافي: ج 7 ص 413 ح 5 كَيْناً من لا يَجِسُّهُم، الفقه: ج 3 ص 14 ح 3239.
the houses and lands, for I heard the Messenger of God (ṣ.a.w.) say: “The delaying of a rich Muslim is [equal to] oppression to the Muslims; and those who do not own lands nor houses or wealth are not to be obliged.”

Let it be known that no one will enjoin people to righteousness except he who drives them away from falsehood. Treat the Muslims equally by way of your facial expression, speaking and meeting so that those who are near you not to be tempted and encouraged by your injustice (in their favor) and your enemy shall not lose in hope your justice. Return the oath to the claimant when evidence is presented (if evidence is presented by the accused then the claimant should take oath), for this will remove ambiguity and maintain (sound) judgment.

Let it be known that Muslims are just. They can bear testimony regarding each other except the one who has been whipped for a punishment and has not repented or is known for giving false witness or is suspected (concerning his faith). Take care not to express suffering and pain in a judgment session, for God has decreed a reward for it and there is a good reward reserved for the one who judges rightfully.

Let it be known that reconciliation among the Muslims is permissible, except that which prohibits something lawful or allows something prohibited; and give a respite to he who claims to have an absent witness. If he presents them, his right will be restored and if not, he will be duly judged. Take care not to carry out a verdict concerning retaliation (qīṣās), Divine sanctions and the Muslims’ rights without informing me about it – God willing – and do not sit for judgments except after you have had your meal.”

371. al-Kaṣī – narrating from Ahmad ibn Abī Ṭālib (in a disconnected narration): "The Commander of the Faithful told Shurayh: “Do not whisper to anyone in a judgment session and if you get infuriated, stand up and do not make any judgment in anger.”

2. A hadith which is either directly or through intermediaries attributed to the Prophet (ṣ.a.w.) or one of the Imāms (a.s.). [Muṣʿam Muṣṭalḥāt al-Riḍāl wa al-Dirāya, p. 155.]
372. الإمام علي ﷺ - مثلاً أن شرحاً يقضي في بيته - يا شريف، اجلس في المسجد؛ فإنك
أعدل بين الناس، وإنك رجُلًا بالغاضب أن تجلس في بيته.
373. عنه ﷺ - من كتابه إلى رفعة ما استفاضة على الآراء أ. ذكر المطالع، وخلافل
القوى، وزيار العلم يسبي صلاح، نعم عون النبي الصغير، لكي الصغير رجُلاً
لكن رجُلاً صالحاً.
وإياك ﷺ والإمارة، فإنها من السخف والانكار، لا تحصر مجيلك من لا يبهث،
و经商 لوردك، قضي بالظاهر، وفصول إلى العالم الباطن، دع عنك: "أظنً وأحسب
وأرى ليس في الدين إشكال، لا ممار سلفها ولا قبها، أما الفقه فيجرح مك خيره،
وأما السلفية فيجرح مك شرها. لا تحاول أهل الكتاب إلا يبي هم أحسن بالكتاب
والسلف، لا تعود نفسك الصبحٌ؛ فإنه بِذبه النار، ويتجزئ الحصوم على
الاعتداء، إياك ﷺ وقبول التفاح من الحصوم. وحايد الدخلة. فمن امتاراء
حقها، ومن شاورها قليل من ندمه، احذري من دموع المؤمنين، فإنها تقصف من
دموعها، وتطبن بحور النار عن صاحبها، لا تثير الحصوم، ولا تتم السائلة، ولا
تجلس في مجلس القضاء غير شيء، ولا تشاري في الدنيا فقاتاً المشورة في الخرب
وتصالح العاجل، والذين ليس هو بالرعي، فإنهم هو الإتباع، لا تصفح القرائن
وتكتل على البواسير، أحسن إلى من أساء إليهك، واعف عن تُصمل عينك، وانع لن
تضرب، وأعط من حرصك، وتوضع فن أعطاك، واشترك الله على ما أولاك واحده
على ما أبلاك، العالم ثلاثون: أيها محكمها، وستة مبتعده وفرقة عادلة، وملاكان أمنو.

1. دعاوين الإسلام: ج 2 ص 534 ح 1897.
2. الأهمار: مدينة كبيرة في مدين إيران، وهي مركز محافظة خوزستان. تقع في جنوب غرب إيران قرب الخليج العربي.
4. دعاوين الإسلام: ج 2 ص 534 ح 1899.
372. **Imām 'Ali (a.s.)** – when he was informed that Shurayh was making judgments in his house: “O Shurayh! Sit in the mosque as people consider it fairer (and closer to justice) and certainly it is a disgrace for a judge to sit in his house.”

373. **Imām 'Ali (a.s.)** – from his letter to Rifa'a, when he appointed him as his judge in Ahwāz: “Leave aside aspirations, oppose the desires and adorn knowledge with righteous manners. Forbearance is a good assistant for religion; had forbearance been (in the feature of) a man, it would have been a righteous one.

Beware of [expressing] boredom, for it is [a sign] of folly and meanness! Do not let the one who is not your like attend your sessions and choose the men of courage. Judge by what is apparent (and evident) and leave the secrets and the hidden matters to the Knower [God]. Give up saying, ‘I suppose!’ or ‘It seems to me!’ There is no room for ambiguity in religion. Do not dispute with the fools and the legal experts (*faqīhs*); because the latter will deprive you of his blessings and the former will dishearten you by his evils. Do not dispute with the People of the Book except in a manner that is recognized by the Qurʾān and the *sunna*. Do not accustom yourself to laughter, for it effaces your eminence and make your enemy brazen against you. Beware of accepting gifts from the adversaries and be wary of the internal (secret) side of affairs!

He who trusts in a foolish woman and consults with her and consents to her will shall regret. Beware of the tears of the faithful; for the one who moves them to tears will be shattered; and those tears will put out the seas of fire of such persons. Do not humiliate the adversaries and do not chide and repel one who has asked. Do not associate with non-jurist in judgment sessions and do not consult with them in your verdicts, for consultation is done only in warfare and in urgent expediencies. Religion is not a matter of opinion; rather, it is a matter of following and obedience. Do not waste the obligatory practices while depending on supererogatories.

Do good to him who has done evil to you; forgive him who has done injustice to you; pray for one who has assisted you; give him who has deprived you and be humble to him who has granted to you. Be thankful to God for what He has granted to you and praise Him for what He tried you with. Knowledge consists of three things: the explicit verses (of the Qurʾān), the established Sunnah (tradition) and the moderate obligation and their criteria is what we command (they are measured by our command and loyalty to us).”

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عزمَ مؤِّذٍ في الأئمة

وأواحي الالهيّ: إن أمير المؤمنين ولي أبا الأسود الدؤوب القضاء تُم عزلة، فقال له: لم أزلتي وما جنيت وما خدت؟ فقال: إن هما كلامك يعلو على كلّ حكم.

1. دعائم الإسلام: ج2 ص537 ح1909، دستور مصلى الحكم، ص63.
2. تفسير البلد: ص177، حفر الألوار: ج33 ص586 ح733.
3. الكافي: ج7 ص413 ح3، تهذيب الأحكام: ج6 ص226 ح43، 543 كلاماً عن السكونى عن الإمام الصادق، فنصب الراية: ج4 ص23، وفهّ فيديس، ج1، فليوس.
4. دعائم الإسلام: ج2 ص533 ح1895.
5. الكافي: ج7 ص413 ح4، تهذيب الأحكام: ج6 ص226 ح43، 543 كلاماً عن السكونى، كتاب من لا يحضره الفقيه.
6. ج2 ص343 ح12، وفيه: حكومته بدلًا، في الخصومات، ج10 ص232 ح2470، عن الحسن بن نجوم.
7. عمار الباجي: ج2 ص343 ح5.
374. Imām 'Ali (a.s.) – to Rifā‘a: “Do not make judgment when you are angry, nor when you are drowsy.”

375. Imām ‘Ali (a.s.) – in his letter to Muhammad ibn Abī Bakr: “If you judge among people, you should be humble, treat them leniently, have a cheerful face before them and have equal looks at them so that the chief will not expect your injustice in their favor and the weak will not despair of your justice for them.”

376. Imām ‘Ali (a.s.): “The one who practices justice should treat people equally in pointing and looking at them and in seating.”

377. Imām ‘Ali (a.s.): “It behooves a judge to avoid paying attention to only one of the litigants. He must share his glances at them equally and not to let one party show injustice to the other.”

378. Imām al-Ṣādiq (a.s.): “A man came to stay with the Commander of the Faithful [as a guest] for a few days and he brought up a lawsuit that he had not earlier informed him about. The Commander of the Faithful asked him if he were one of the litigants and he said that he was. Then he said: ‘Keep away from us. Verily the Messenger of God (ṣ.a.w.) has prohibited that one litigant be a guest [to the judge] unless the other one also be with him.”

7/5

Dismissing Judges who Violate the Rules of Judgment


‘Ali (a.s.) replied: “I noticed that your voice was louder than that of the litigant.”

6 / 7

محتاجة قضاء

الإمام علي ﷺ. 380. في عهد ملوك الأشر، بعد أن ذكر كيفيتنا اختيار القضاء: ثمّ أُثيرت حسب قضاء.

381. عنه ﷺ. شرح: إنّ هذا أن ننعت قضاء في قصاصي أو جزء من حدود الله أو حقّ من حقوق المسلمين حتى تعرّض ذلك على إن شاء الله. 

382. الإمام الصادق ﷺ: ما ولى أمير المؤمنين صلى الله عليه شرحا القضاء شرط عليه أن لا ينعت القضاء حتى يعرض عليه.

7 / 7

التراكيز بين الجريح والحيث في القضاء

الإمام علي ﷺ: أجلّه وقيّم استقلال القضاء.

383. عنه ﷺ: أن اختياريء ما هو قضاء.

384. عنه ﷺ: من جارته أن قضية ذلك قدّرته.

385. عنه ﷺ: إن من أغضتي الحكمة إلى الله عزّ وجلّ لرجلين: ورجل قام في رجل في}

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1. نهج البلاط: الكتاب 53، بحار الأنوار: ج 33 ص 605 ح 244.
2. تهذيب الأحكام: ج 6 ص 226 ح 541 الكتاب: ج 7 ص 412 ح 1 كلاهما عن سلامة بن كهيل، كتاب من لا تفضله.
3. الفقه: ج 3 ص 16 ح 3243 نحوه.
7/6

Watching over the Judgment of the Judges

380. Imām 'Ali (a.s.) – in his instructions to Mālik al-Ashtar after mentioning to him how to select judges: “Then, investigate frequently his decisions.”

381. Imām 'Ali (a.s.) – to Shurayh: “Beware of carrying out a verdict concerning retaliation (qiṣāṣ), divinely decreed penalties and the rights of Muslims without informing me about it – God willing!”

382. Imām al-Ṣādiq (a.s.): “When the Commander of the Faithful appointed Shurayh as a judge, he warned him not to carry out any verdict unless he informs him about it.”

7/7

Warning against Unjust and Reckless Judgments

383. Imām 'Ali (a.s.): “The vilest act is the injustice of the judges.”

384. Imām 'Ali (a.s.): “He whose judgments are unjust, his power will vanish.”

385. Imām 'Ali (a.s.): “Among all the people the most detested before God Almighty are two kinds of people: ... and the one who has

5. Ghurar al-Hikam, h. 7943, 'Uyūn al-Hikam wa al-Mawā'īg, p. 454, h. 8161.
جَهَالِ النَّاسِ، عَانِيٌّ بِأَغْيَابِ الفِتْنَةِ، أَتَدْفَكَةُ أَشْباَءُ النَّاسِ عَالِماً وَلَمْ يَخْفُنَّ فِيهَ يَوْمَاً سَالِياً، يَكَرُّؤُ قَاضِيَّةً، مَا قَلِيْنَ مِنْهَا خُطْرٌ مَا كَرِيرٌ، حَتَّى إِذَا أَرْتُوُنَّ مِنْ أَجِينٍ وَاكْتَزَرَ مِنْ عَيْنِ الطَّالِبِينَ جِئَـسَ بَيْنِ النَّاسِ قَاضِيَاً ضَامِنًا لِتَخْلِصُ مَا يُقَدِّرُ عَلَى غَيْرِهِ، وَإِنَّ خَالِفَ فَقَارِيْصاً سَبِيعَهُ، لَمْ يَثْمَنَ أَنْ يَنْقُضَ حُكْمَهُ مِنْ بَأْيِ بَعْدَهُ، كَفَفَهُ مَنْ كَانَ قَبِيلَهُ، وَإِنَّا نَرْتَبُّ لِهِ إِدْخَالَ الْيَدِيْهَا المُعْضَلَاتِ هُمْ لَا هَيْثُماً لَا رَأْيًا، فَمَقْطَعُ قَبِيلَهُ، فُهُوَ مِنْ لَيْسَ الشَّهَابَاتِ فِي بَيْلِ عَرْوَ الْمَنْيَنَةَ لَا يَدْرِي أَصَابَ أَمْ أَخَذَتْ اِلْيَلْعَمْ، قَوْمًا أَخَذَتْ الْيَلْعَمْ فِي كُلِّهَا مَا نَكُرُ كُلَّ يَأْنِي أَنْ هُمْ بَيْنَ مَنْ يَا مَدْرَسَةٌ مَئَادْ، إِنَّ قَاسَمَ نَهْدِيّ يَأْنِى لِيْبُدُّ نَظَرُهُ، وَإِنَّ أَظْلَمَ عَلَيْهِ أَمْرُ إِكْتَشَمُهُ يَأْنِى لِيْلَمَّمُهُ نَظَرُهُ أَغْنَى مِنْ كِتَابٍ، لِيْكَبْلُ لِيْكَبُلُ لِيْكَبْ، فَهُوَ مَفْتَحُ عَشْوَاتِ، رُكَابُ شَهَابِ، حِيَاَّتِ جَهَالَاتِ، لَا يَعْتَدَرُ بِمَا لَا يَعْلَمُ قَوْمَذَا، وَلَا يَبْعَضُ فِي الْيَلْعَمِ يُضْرِبُ قَاطِعًا فِيْهِ، يُدْرِي الْرَّوايَاتُ ذَوْ الْرَّيْحَ الْمُضِمَّ، بَيْكَيْ مَنْهُ الطَّوَائِفُ، وَتُصَرَّحُ مِنْهُ الْجَمَاعُ، يُزْجَلُ بِقَضَائِهِ الْجَرِّ الْحَرَامَ، وَيَخْرَجُ بِقَضَائِهِ الْجَرِّ الْحَرَامَ، لا مِلَىٰ إِلَى إِسْدَارُ ما عَلِيِّهِ وَرَدْ، وَلَا هُوَ أَهْلُ لِي مَنْهُ قَرْطَا مِنْ أَعْلَمَهُ عَلَمَ الْحَقّ. ١ً

راجع: الارشاد: ج. 1 ص. 194-222
وقضاء أمير المؤمنين، للدستري.

٢. الماء المنتحر الطموم واللون (النهائية: ج. 1 ص. 26).
٣. الملي: المثنى العلي (النهائية: ج. 4 ص. 352).
selected the ignorant to live with, he is enshrouded by the darkness of seditions. Those so-called humans have named him a scholar but he has not lived soundly even for a day. He wakes up early to collect the things the less of which is better (for him) than its abundance (worldly things) until when he has quenched his thirst from polluted water (wickedness) and acquired meaningless things in his mind. He sits among the people as a judge responsible for solving whatever is confusing to the others and if he opposes a judge preceding him, he himself will not be secure from his verdict being invalidated by the one who is to come after him, as he did to the preceding ones. If an ambiguous problem is presented before him, he prepares pleonastic arguments for it of his own accord and passes judgment on their basis and considers it right.

Thus, he is entangled in the confusion of doubts like the one in the spider's web, not knowing whether he was right or wrong (in his endeavors). He does not consider it as knowledge what he does not himself accept and believes in no religion except what he has come to believe himself. If he measures something with another, he will not disclaim his own view; and if he is confused, he will conceal it lest they tell him he does not know, for he is well aware of his own ignorance. Thus, he ventures and makes judgments. He is the key to darkness, seeking doubts and wandering astray in ignorance.

He does not apologize for what he does not know so as to remain safe. He does not strive to ascertain knowledge through which he would be able to make gains. He scatters the traditions as the wind scatters the dry leaves. The (lost) heritages will weep because of him and blood will cry on his account (civil and penal laws of Islam will be corrupted by him). By his judgments, unlawful relations (with women) become lawful and lawful becomes unlawful. He is neither to be trusted in the verdicts he passes nor is competent in what is performed by him; for he [only] claims to have knowledge about rights. 81

ذهب الإمام علي بن أبي طالب إلى بيته ورآه يشاور بعضاً من أقاربه، ورد عليه أن هو قولهم: ما باليكم؟ أجريتم أنتم؟ فقال قومه: يا أمير المؤمنين إن سرت

ما بالكم؟ لا سددتم لرشيء، ولا هديتم لقصص! في مثل هذا ينبغي لي أن أخرج? وإنما أخرج في مثل هذا رجل بمن أرضاه من شجاعته وذوي بابككم، ولا ينبغي لي أن أدع الجند والنصر وبيت المال وجبابة الأرض والقضاء بين المسلمين والنظر في حقوق المطالبين، ثم أخرج في كتبنا أتبع أخرى أتخلف تقليل القلد في الجغراف? الفارغ، وإني أنا قطب الراحا تدور عليه وأنا يمناني، فإذا فارقت هذه استحبار

مباراةها واضطراب فناها، هذا لعمر الله الذي أنت السوء.

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1. حوالي اللائي: ج 2 ص 343 ح 8.
2. إرشاد القلوب: ص 218، عادة الداعي: ج 1018 ص 16 ح 70.
3. القلّ: السههم، والجدير: الكتالك والجدير التي يجعل فيها السههم (النهائي: ج 4 ص 20 و ج 1 ص 278).
5. نهج البلاغة: الخطبة 119.
The Imām’s Direct Judgments

386. ‘Awālī al-Li‘ālī: “Ali (a.s.) is reported to have been sitting in the mosque of Kufa to judge and there was a special platform for this purpose called the platform of judgment (dakkatu‘l qadā).”

387. Irshād al-Qulūb: “It is reported that when ‘Ali (a.s.) would come back from a battle, he would dedicate some time to educating people and judging between them.”

388. Imām ‘Ali (a.s.) – from his sermon when he assembled the people and exhorted them to jihād and they remained silent: “What is the matter with you? Are you dumb?”

A group of them replied: “O Commander of the Faithful! If you go forth we shall be with you.”

Whereupon the Commander of the Faithful said: “What has happened to you? You may not be guided aright or shown the right path! Should I in these circumstances go forth? In fact, at this time one of the brave and the valorous among you whom I select should go out. It does not behoove me to leave the army, the city, the public treasury, the land revenue and the dispensation of justice among Muslims and looking after the demands of the claimants; and then follow one contingent after the other moving here and there like a featherless arrow moving in the quiver. I am the axis of the mill. It rotates around me while I remain in my position. As soon as I leave it the center of its rotation would be disturbed and its lower stone would also be disturbed. By God, this is a very bad opinion.”

389. الإمام عليٌٌّ في عهده إلى مالك الأشترٌ... ثمَّ حملة الأخبار لطراف فقضائه

تحفظ فيهم نفسه، لا يختلفون ولا يتداورون في حكم الله وسنة رسول الله ﷺ، فإن الإخلاف في الحكم إضاعة للمعدل وغيره في الدين وسبب من الفرقية. وقد بين الله ما يأتون وما ينفقون، وأمر بردّ ما لا يعلمون إلى من استودع الله علم كتابه، واستحفظه الحكم فيه، فإنَّ الإخلاف القضاء في دخل البعي ببئهما واكتفاء كل أمير منهم برأيه دون من فرض الله ولاينة، ليس يصلح الدين ولا أهل الدين على ذلك. ولكن على الحاكم أن يجمع بها عنة من الأمر والمعنى، فإذا أعيدا ذلك رد الحكم إلى أهله، فإن غاب أهله عنه ناظر غيره من فقهاء المسلمين ليس له ترك ذلك إلى غيره.

وليس لقاضيَّ من أهل الله أن يقيم على اختلاف في الحكم دون ما رفع ذلك إلى ولّي الأمر فيكون هو الحاكم بها علامة الله، ثم يجمع الناس على حكيمه فيها واخلاقها، فإن هذه النظرة أبلعها، فإن هذا الدين قد كان أميراً بأيدي الأشرار، يعمل فيها بالقرى، وتطلب بها الذنوب.

وكتب إلى قضاء ملادانك قلبر فرعوا إليك كل حكم اختلفوا فيه على حقوقه. ثم تصرف تلك الأحكام، فإن وافق كتاب الله وسنة النبي وآخرين من إمامك فأمضيه واحلميهم عليه، وما استبطع عليك فاجع له الفقهاء يحضرّيكم فتأطرهم فيه، ثم أمر ما يجمع على أفعال الفقهاء يحضرّيكم من المسلمين، فإن كل أمر اختلف

Imam Ali and Political Leadership
Consistency in Judgment Procedures
Settlement of Judges' Difference

389. Imam 'Ali (a.s.) - in his instructions to Malik al-Ashtar: "...Then, you should do your best to select judges from amongst the best about the traditions and the most knowledgeable reporters. They should not disagree nor dispute regarding the verdict of God and the traditions of His messenger (s.a.w.). Disagreements regarding the verdict results in the waste of justice, inadvertnce in the religion and cause of divergence. God has shown what to do and what to offer; and ordered to refer what they are ignorant of to those with whom God has entrusted the knowledge of His Book and authorized them the issuing of rulings."

"Divergence of judges arises when tyranny controls them and each depends on his own opinion without referring to those whose leadership is obligated by God. Neither the religion nor its followers will be righteous through such behaviors. Judges should issue verdicts according to what they know from the Prophet's traditions and practices. If it is impossible for them to judge in a case, they should refer to its rightful people. If a qualified person is not available, they should discuss the case with the Muslim jurisprudents. They should not leave this to others."

"Two judges of the Muslim community should never issue different rulings regarding one case without referring it to the Leader. Hence, the Leader will judge in that matter according to his knowledge that he received from God. The two judges then should agree on the Leader's ruling whether it corresponds or differs from their opinions. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious people when action was taken according to passion and worldly wealth was sought."

"Write letters to the judges of your regions ordering them to raise before you any question of judgment about which they dispute. You should see into these rulings, authorize any ruling that you find consistent with God's Book, the Prophet's traditions and your leader's instruction, and order the judges to follow. Regarding matters that you are in doubt you should gather the jurisprudents you and discuss the matter with them. Authorize what Muslim scholars unanimously agree upon in your presence. Each matter about which the subjects
في الرعية مُردوّد إلى حُكم الإمام، وعلى الإمام الاستعانة بالله، والاجتهاد في إقامة الحدود، وحُكر الرعية على أمره، ولا قوة إلا بالله.\\n\\n391. النبي عليه السلام في خطيئة له: إن أخفى ما ينهاه الراعي من رعبه أن يتعاهدهم بالله، على الأمة، في وظائف دينهم، وإن كل عليا أن نأمرهم بما أمركم الله به، وأن

1. تفسير التوحيد، ص 156، بحار الأقوال: ج 77 ص 251 ح 1.
2. الأئمة: 88.
3. النساء: 82.
4. تفسير المباني: الحقيقة 18، احتجاج: ج 1 ص 620 ح 142، بحار الأقوال: ج 2 ص 284 ح 1.
dispute should be referred to the leader and he should seek God's aid and do his best to enforce the law and force the subjects to follow his commandment. There is no strength save in God.”

390. Imām ‘Ali (a.s.) – Criticizing the scholars’ differences in divine rulings: “When a problem is put before anyone of them he passes judgment on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then these judges go to the leader who had appointed them and he confirms all the verdicts, although their God is One, their Prophet is one, and their Book (the Qur’ān) is one.”

“Is it God who ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or (is it that) God sent an incomplete Faith and sought their help to complete it? Or they were His partners in the affairs, thus they have the right to say and He has to agree? Or is it that God the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that God the Glorified says: “We have not omitted anything from the Book…” and in it there is an explanation for everything, and He the almighty, says that one part of the Qur’ān verifies another part and that there is no divergence in it, as He says: “Had it been from [someone] other than God, they would have surely found much discrepancy in it.” Indeed the outward (manifest) aspect of the Qur’ān is wonderful and its inward (nonmanifest) aspect is deep (in meaning). Its wonders will never disappear, its marvels will never pass away and darkness cannot be cleared except through it.”

7/10

Execution of Legal Punishment on Near of Kin and Strangers

391. Imām ‘Ali (a.s.) – in his sermon: “The most important responsibility of a ruler towards his subjects is to make certain that they performed their religious duties and what God has imposed on them. Certainly, it is upon us to command you with what God has

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2. Qur’ān, 6: 38.
3. Qur’ān, 4: 82.
إنها كُم خُذْوهُمُ اللّهُ عَلَّمَهُ عَنْهُ، وأنْ نُفْسِم أَمْرُ اللّهِ فِي قَرْبِي النَّاسِ وَتَعَبِّدُوهُمْ لَا نُبَالِي فِي مَنْ جَاءَ الحَنْثُ عَلَيْهِ.

392. الإمام الباقر: إنّ أمير المؤمنين, أمّر قبّرةً أن يَتَضَرّبُّ رجلاً حدّا، فِقَالُ، تَنُبئُ قبّرةً قُرْأَةً ثلاثَةٌ أَسْوَاطٍ، فِقَالَ عليه من قبّرة ثلاثَة أَسْوَاطٍ.

393. الإمام الصادق: قال أمير المؤمنين, يَتَضَرّبُّ رجلاً حدّا، فِقَالَ لى عِنْيَ تنَبئُوهُنْ وَعَيْنَتُوهُنْ، فِي نَفْسِكَ مَا يَسَوَاهُنْ، وإن تَرَكْتُوهُنْ لَيَنْفَعْكُ فَيَسَوَاهُنْ. فِي نَفْسِكَ مَا يَسَوَاهُنْ، فقال: وما هُنُّ يَا أَبَا الحسن؟ قال: إِقَامَةُ الخَِّدْوَةُ عَلَى القَرْبِ وَاللَّبَدِي، وَالْحَكِيمُ يُكَتَبُ اللهُ فِي الرُّضُاعِ وَالْمَخْتَط، وَالْقَسْمُ بِالْعَدْلِ بَيْنَ الأَحْمَرِ وَالأَسْوَدِ,

فَأَلِمَ عُمْرٌ أُجَرَّتْ وَأَبْعَثْتِ.

راجع: موسوعة الإمام علي بن أبي طالب، ج 4 ص 81 (النجاشي) و ص 82 (طارق بن عبد الله).

الخصوم للقصص

394. الكامل في التاريخ عن الشهبي: وَجَدَ عَلَى دِرِعَةٍ لَّهُ عَنْدَ نَصْرَانِيٍّ، فَأَقِلَّهُ ِهِنَّ شَرِيح وَجَلَّسَ إِلَيْهِ جَالِسًا، وقال: هذا دَرِعَةٌ. فقال النَّصْرَانِي: ما هُنَّ أَلَّا دِرِعَةٌ، ولم يَكْذِب أمير المؤمنين. فقال شَرِيحِ لُعِلُّي: أَلْكَ بَيْنَهُ؟ قال: لا، وهو يَكْذِبُ. فَأَخَذَ النَّصْرَانِيُّ الدَّرِعَة وَمَشَى يَسَرًا فَعَلَّهُ وقال:

2. الكَبَّارِي: ج 7 ص 260 ح 1 عن الحسن بن صالح الدور، بهاء الأدوار: ج 10 ص 278 ح 1085 عن الحسن بن صالح بن حجِّي عن الإمام الصادق، دعائم الإسلام: ج 2 ص 444 ح 1552 نحوي.
commanded you [to do] and prohibit you from what God has prohibited you from [doing]. It is also upon us to carry out God’s commands on both the people who are near and those who are far [in kinship] and not to heed, that on whom justice is being administered.\footnote{1}

392. Imám al-Bāqir: “The Commander of the Faithful ordered Qanbar to whip a man as legal penalty. He gave the man the due lashes plus three more so ‘Ali (a.s.) retaliated him with three lashes in return.”\footnote{2}

393. Imám al-Ṣādiq (a.s.): “The Commander of the Faithful said to ‘Umar ibn al-Khattāb, ‘There are three things that if you take heed of and act accordingly, you will be free from needing other things and if you abandon them, other things will be of no benefit to you.’

‘Umar asked: ‘What are these three, O Abū al-Hasan!’

The Imám said: “Executing legal penalty on the near and the far [of kin]; administering justice on the basis of the Book of God in both [states of] anger and satisfaction; and equitable distribution among the black and the white.”

‘Umar said: “By my life, you said it tersely and eloquently.”\footnote{3}


7/11

Submission to Judgment

394. al-Kamīl fi al-Tārikh – narrated by al-Sha‘bī: “‘Ali (a.s.) found his shield with a Christian and he (a.s.) took him to Shurayh [the judge], sat beside him and said: “This is my shield.”

“The Christian said: This is my own shield and the Commander of the Faithful is not a liar!”

“Shurayh asked ‘Ali (a.s.): “Do you have any proof?”

‘Ali (a.s.) laughingly said: “No.”

“The Christian took the shield, walked a few steps away and then returned and said: “I bear witness that these are the

\footnote{1}{al-Ghārat, vol. 2, p. 501, Bihār al-Anwa‘r, vol. 27, p. 234, h. 15.}
أشهد أن هذه أحكام الأنبياء، أمير المؤمنين فَدَمَّمْي إلى قاضيه، وقاضيه يقضي عليه! ثم أسلم واعترف أن الدرع سقطت من علي عند مسيره إلى صفين، ففرح عليَّ بإسلامه ووهب له الدرع وفرساً، وشهد معه قتال الخوارج.

الغارات عن الشعبي: وجد عليُّ درعاً له عندنصراني، فاجعل به إلى سريح، تهاجمت إليه، فنازلت إليه سريح دُعُّب ينتحى فقال: مَكَانُك، وجلس إلى جنبي...


فِقَضَيْهَا لِلنَّصرَانِي، فْقِصَيْنِ مَيْتِيْنَ، ثُمَّ أقِيَلَ فِقَالَ:

أما أنا فأشهد أن هذه أحكام النبي، أمير المؤمنين يمشي بي إلى قاضيه، وقاضيه يقضي عليه! أشهد أن لا إلا الله، وحده لا شريك له، وأن محمد عبده ورسوله، الدَّرْعُ والله ورَبُّك يا أمير المؤمنين، ابتعد الجُنُود وأنت مُنْطِلٌ إلى صفين، فجرت من بعيرك الأورق. فقال: أما إذا أسلمت فهي لك، وحملها على فرسي.

ربيع الأبرار: استعدى رجل عمرو على علي، وعلي جالس، فأنغفت عمرو إليه فقال:

يا أبا الحسن، فقم قلبيَّ مع خصبي، فقم قلبيَّ مع خصبي، فتنافراً، وانصرف الرجل، فرجع عليَّ إلى مجلسه، فتبين عمر التغيير في وجهي، فقال:

يا أبا الحسن، ما لي أراك متغيراً؟ أكرهت ما كان؟

قال: نعم.

1. الكامل في التاريخ: ج 1 ص 443، جواهر المطالب: ج 2 ص 127.
2. الأورق: الأسمر (النهج): ج 3 ص 127.
Prophetic judgments. The Commander of the Faithful brought me to his judge and he judged against him.”

Then the Christian converted to Islam and admitted that 'Ali (a.s.) had unknowingly dropped the shield on his way to Šīfūn. 'Ali (a.s.) was pleased that he embraced Islam and granted him the shield and a horse as well. The Christian took part in the battle against the Khawārij with him.”1

395. _al-Gharāt_ – narrated by Sha'bi: “'Ali (a.s.) found his shield with a Christian. He took him to Shurayh and made a complaint against him. When Shurayh noticed him, he headed for another direction. 'Ali (a.s.) said: "Stay where you are!" He went to him, sat beside him and said: "This is my shield and I have not sold it nor given it away."

Shurayh told the Christian: "What does the Commander of the Faithful say?"

The Christian said: "This is my shield and in my view the Commander of the Faithful is not a liar."

Shurayh turned towards 'Ali (a.s.) and asked: "Do you have any evidence?" He said that he did not.

So Shurayh passed the verdict in favor of the Christian. Then he happily set out to go, but he returned and said: "Let it be known, I bear witness that this is [the type of] Prophets' judgments. The Commander of the Faithful brought me to his own judge and he passed a verdict against him! I bear witness that there is no god but Allah who is One and without partners. I also bear witness that Muhammad (s.a.w.) is His servant and His Messenger. I swear by God, O Commander of the Faithful that this shield is yours! It dropped off from your tawny camel while you were on your way to Šīfūn along with your troops."

The Commander of the Faithful said: "Now that you have embraced Islam, keep the shield for yourself" and he (a.s.) mounted him on a horse [grant it to him].”2

396. _Rabi' al-Abrār_: “A man raised a complaint with 'Umar against 'Ali (a.s.) who was sitting down. 'Umar looked at 'Ali (a.s.) and said: "O Abū al-Hasan! Get up and sit next to your plaintiff! 'Ali (a.s.) stood up and sat next to his plaintiff and they both began to debate. Then the man left and 'Ali (a.s.) returned to his place."

'Umar found him troubled in his face and asked him: "O Abū al-Hasan! Why do I see you disturbed? Are you upset about what happened?"

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قال: وما ذلك؟
قال: كنتي بخضرة خصمي، فانصرف لي يا علي، فانصرف معي خصمي.
فأخذه عمر بن أسس عليه فقبل بين عينيه، ثم قال: يا أنتم، يكمن هداياني الله، ويكمن أخرجنا من الطلبات إلى النور.

موضع مصالح النظام الإسلامي في صد ودر الأحكام

الغارات عن شرحي بسم الله الرحمن الرحيم أن أقضى بما كنت تقصي حتى يجمع أمر الناس.

397. شرح نهج البلاغة لابن أبي الح hàiد - في شرح قوله: «لا تقدث قدمائِي من هذه الدعائي لغيرت أشياء» قال: «لست بسُك أنَّه كان يدُمُب في الأحكام المُلْعَبَة والقضايا إلى أشياء جائفة فيها أقوال الصحابة، نحو قطعه بند الساري من زؤوس الأصبع، وبيعه اسْمَّات الأحاديث، وحفر ذلك، وإنما كان يجمعه من تعيث أحكام من تقدئة اشتعاله يحبب النّبى والخروج، وإذ ذاك يشير بالدأعي التي كان يوُتُّ عينه قدمائِي منها، وهذا قال في بحثه: "إقضوا كأنت تقصون حتى يكون للناس جمعة، فبلغته "حتى" - ها حنا - مورَّدة بأنه في أثاب عادتهم في القضايا والأحكام التي يجهدونها إلى أن ينصير للناس جمعة، وما بعد إلى "حتى" يبيني أن يكون مالياً لما قبلها.

1. ربيع الأثام: ج3 ص55 المناقب للمخروصي: ص98 ح99 عن عبد الله بن عباس، شرح نهج البلاغة لابن أبي الحادي.
2. الغارات: ج3 ص123.
3. شرح نهج البلاغة لابن أبي الحادي.

19 ص131.
He said: “Yes.”
‘Umar asked: “Why?”
‘Ali (a.s.) replied: “You called me by my kunya (nickname) in
up and sit next to your plaintiff?”
‘Umar held ‘Ali’s (a.s.) head [in his hands] and kissed
between his eyes and then he said: “May my father be sacrificed
for you! Through you God has guided us and by you He
brought us forth from darkness into light.”

7/12

The Status of the Interests of the Islamic State in the Issuing
of Verdicts

397. al-Ghārat – narrating from Shurayh, “‘Ali (a.s.) sent an order to
me: “Judge as you have judged before until the affairs of the
people are settled.”

my steps stand firm on these slippery places, I would alter
several things”: Without doubt, in certain legal ordinances and
events he moved in a direction which contradicted the
companions (jahāb) declarations such as amputation of the
thief’s tips of fingers [rather than the whole hand], sale of
mothers of one’s children (slave-maid), etc.; what prevented
him from reforming the previous ordinances was his
involvement in the battles against the rebels and the Khārijites,
to which he referred as madahid (turbulences or slippery places)
and in which he wished his steps would stand firm. Therefore,
he ordered his judges: “to judge as you have judged before so
that people remain united.” Here the word ‘hatta’ suggests that
he allowed them to follow the previous procedures in judgment
so long as the people’s integration is maintained; and [it is
evident] that the clauses after ‘hatta’ are in contrast to the main
clauses (this means that when there is no fear of division, do
not follow the previous procedures any more).

17, p. 65.
الفصل التامن
السياسية الأممية

1/8

أهمية الأمن

الإمام علي: "قلبي لبلادَة لا أمن فيها، ولا خصبة."

400. عنه: اللهم إنك تعلم أنّه لا ينكل الذي كان منا مناقفة في سلطان، ولا الناس شيء من فصول الحكم، ولكن لبُرّة العالم بِهِ وبيت، ويُظهِر الإصلاح في بلادك، في أمّ المظلومون من عبادك، وتقام المُعتلة من حدودك.

401. عنه: في عهدٍ إلى ملك الأشتر: الجنود إذن الله خصوًّن الرعية، وزينَ الولاء، وعزى الدين، وسُبِّل الأمن، وليس تقوم الرعية إلا يهم... لا تدع عرّباً ذاكاً إِلَيْهِ عدوُّهُ...

402. عنه: لا بد للناس من أمير بر أو فاجر، يعمل في إمرته المؤمن، ويستمنع فيها الكالف، ويبلغ الله فيها الأجل، ويجمع فيه الفيء، ويقاتل فيه العدو، وتأمُّن به.

1. غرير الحكم: ج 684، عيون الحكم، والمراجع: ص 294 ح 5253.
2. نهج البلاغة: الخطبة 131، ألسنة الخواص: ص 120 عن عبد الله بن صالح العجلي.
3. نهج البلاغة: الكلمات 53، نزح العقول: ص 131 وفيه "وسائل الأمن والخوف" بدل "وسائل الأمن" و ص 145.
4. وراجع: دعاء الإسلام: ج 1 ص 352.
Chapter Eight

Security Policies

8/1

Importance of Security

399. Imām 'Ali (a.s.): "The worst of countries is a country that has neither security nor prosperity." 1

400. Imām 'Ali (a.s.): "O God! You know what we did was neither to seek power nor to acquire anything from the vanities of the world. Rather we wanted to restore the signs of Your religion and to bring prosperity into Your cities so that the oppressed among Your worshippers might be safe and Your forsaken commands might be established." 2

401. Imām 'Ali (a.s.) – in his instructions to Malik al-Ashtar: "By the will of God, the soldiers are the fortresses of the people, the adornment of the rulers, the honor of religion, the routes of security and the people's affair will not be firm except through them. Never reject a peace treaty to which your enemy calls you to and which is accepted by God, for in peace there is ease for your soldiers, relaxation from your worries and security for your land." 3

402. Imām 'Ali (a.s.): "The fact is that people have no choice but to have a ruler, good or bad, in whose rule the faithful persons perform (good) acts, while the unfaithful enjoy (worldly) benefits until God would therein bring all to end. Through the ruler, public assets are collected, the enemy is fought,

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2. Nahj al-Balāghah, Sermon 131, Tadbhīr al-Khawāṣ, p. 120.
الانشبار

403. الإمام علي بن أبي طالب. في كتابه إلى عليّة: يسجد لله الرحمن الرحيم. بين عبد الله عليّ أمير المؤمنين إلى من قرأ كتابي هذا من القرآن، إذا أدرك، فإن رجاء لنا أن نحن نتبعه، خرجوا لصراط قنطنين وتجهوا نحو بلاد النصرة، فسأل عنهم أهل بلادنا، واجعل عليهم القSurname في كل جزء من أرضنا، ثم كتب إليهم لا يتبعهم إلينا عنهم، وسلام

404. وقعة صفين: إن عليّا أظهر أن له صبيح غدا معاوية ومن أخذه، فبلغ ذلك معاوية، وفور أهل الشام لذلك واكتسر واشق على قولهم. وكان معاوية بن الصبيان صاحب رأية تبي سليم معاوية، وكان مغيضاً لمعاوية وأهل الشام، وله هو من أهل العراق وعلي بن أبي طالب، وكان يكتب بالأمر إلى عبد الله بن الطفيل العماري ويعتبرها إلى عليّ

405. وقعة صفين: بعث عليّ خيال ليحبسوا عليهم معاوية مادياً، فبعث معاوية الصحابة بن قيس الفهري في خيال إلى ذلك الخيل فأزالوه، وجاءت عيون عليّاً فأخبرته بها. قد كان، فقال عليّ لصاحبه: في أرون فيها هائماً! فقال بعضهم: ترى كذا. وقال بعضهم: ترى كذا. فلما رأى ذلك الاختلاف أمرهم بالعودة إلى القوم، فعادوه إلى القتال قتال صفين، فظهر أهل الشام.

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1. مهج البلاغة: الخطبة 40
2. الفتوحات: ج 1 ص 337، بحار الأنوار: ج 33 ص 407 ح 628.6
3. وقعة صفين: ص 468.
roads are protected and the right of the weak is taken from the strong until the virtuous enjoys peace and protection from (the oppression of) the wicked."1

8/2

Collecting Information

403. Imām 'Ali (a.s.) – in his letter to his administrators: "In the Name of God, the All-Beneficent, the All-Merciful. From the servant of God, 'Ali the Commander of the Faithful to whomever of the administrators that reads my letter: Now, some men who have sworn allegiance to us have now escaped. We suspect that they have moved towards the cities of the Basra region. Ask about them from your townspeople and assign secret agents throughout your land over them. Then write to me whatever you find about them. Wassalām!"2

404. Waq'at Ṣiffin: "Ali (a.s.) mentioned that the next morning he would be setting out to fight against Mu'āwiya. The news reached Mu'āwiya and the people of Sham fell into a panic and were shattered by this [rumor]. Mu'āwiya ibn al-Ḍahhāk ibn Sufyān – the standard bearer of the Bani Salīm tribe – was with Mu'āwiya while antagonizing him and the people of Sham and favoring the people of Iraq and 'Ali ibn Abu Ṭalib (a.s.). He used to write the news to 'Abdullah ibn Ṭufayl al-'Amīrī and he would then send them to 'Ali (a.s.)."3

405. Waq'at Ṣiffin: "'Ali (a.s.) sent a group to obstruct the source of the water to Mu'āwiya who then dispatched al-Ḍahhāk ibn Qays al-Fihri along with a group of soldiers towards them and dispersed the group sent by 'Ali (a.s.).

'Ali's (a.s.) secret agents came back and reported what had happened to him (a.s.), so 'Ali (a.s.) asked his companions: "What shall we do?"

A group said, do this and the other said do that; when he noticed their discrepancy, he ordered them [to be prepared] to launch an assault on Mu'āwiya. He led them to the battle (of Ṣiffin) and the people of Sham were defeated."4

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406. أسباب الأشراف: قَدَّمَ عَلَى عَلِيٍّ بْنَ أَبِي طَالِبِ عَبْنَ لَهُ بِالشَّامِ فَاخْتَرَهُ بِعُمَرُ بْنُ يَحْيَى بْنُ سَلِيْمٍ، eBay. قال: إنَّهُ قَيْسُ بْنُ زُرَاءَةَ بْنَ عَمَّرو بْنَ حَطِيَانَ الْعُثْمَانِيُّ، وكان قَيْسُ هُذَا عُمِّيُّ لَهُ بِالشَّامِ يَكْتُبُ إِلَيْهِ بِالْأَحَلَاء.*

407. الإمام عليٍّ ﷺ - من كتابه إلى عبد الله بن بدر بن يزيد، وموقفة أحد من خليفة العدل حتى أتقَدَّمَ عليك، وأذكر العيون نَحْوُهُم، وليكن مع عيونك من السلاح ما يُباشرون بي القتال، ولكن عيونك السُّجَاعان من جنده، فإن الجند لا يتأتيك بصحِبَةَ الأمير، وتنح إلى أمري ومن تَبَلَّك بِذَلِكَ إِلَى اللَّهِ وَالسَّلَامَ.?

408. الفتح - في ذكر حرب صفين: قد كان مع معاوية رجل من حُمير يقال له الحصين بن مالك، وكان يكتب عليّ بن أبي طالب (رضي الله عنه) ويذده على عورات معاوية.?

راجع: موسوعة الإمام علي بن أبي طالب ﷺ: ص 535 (تعليم الجيش).

3 / 8

استملَّح الأعداء

409. الإمام عليٍّ ﷺ: من استملَّح عدوّه زاد في عدوته.

410. عنه ﷺ: من استملَّح الأعداء بلغ المَرَادَ.

1. أسباب الأشراف: ج3 ص 212.
2. المبادئ والยวظة: ص 131.
3. الفتح: ج3 ص 78.
5. غير الحكم: ج8043.
Chapter Eight: Security Policies

406. *Ansāb al-Ashrāf:* “‘Ali’s (a.s.) secret agent in Shām came to him and handed him a report on Busr. This secret agent is said to have been Qays ibn Zurāra ibn ‘Amr ibn Ḥifyān al-Hamadānī who used to report all news from Shām to him.”

407. Imām ‘Ali (a.s.) – from his letter to ‘Abdullah ibn Badil: “Beware of encountering the enemy’s troops until I come to you! Send the secret agents toward them and make sure they carry arms with them to fight with. The secret agents should be from among the brave troops; for the coward would not bring you correct reports. You and whoever is with you should abide by my commands, by the will of God. Wassalām.”

408. Imām ‘Ali (a.s.) – in his report on the battle of Șīffīn: “A man from the Himyar tribe by the name of Ḥaṣīn ibn Mālik was with Mu‘āwiya and used to have correspondence with ‘Ali ibn Abi Ṭālib (a.s.), informing him about the weaknesses of Mu‘āwiya.”

8/3
Reforming the Enemies

409. Imām ‘Ali (a.s.): “He who reforms his enemy has [indeed] added to the number of his company.”

410. Imām ‘Ali (a.s.): “He who reforms the opponents will achieve his goal.”

1. *Ansāb Al Ashrāf*, vol. 3, p.212
5. Ibid, h. 8043.
411. عنه: كُلُّ الحَزَّينَ استِمْتَعَاصَمُ الأُصْدِادِ، وَمُدَارِجَةُ الأُعَاوِنَ.

412. عنه: الاستِمْتَعَاصَمُ لِلَّاِعْدَاءِ يَحْسَنُ المَقَالُ وَجَمِيلَ الْفَعْلِ، أُهْوَنُ مِنْ مَلَاقَائِهِمْ

ومَعَالَائِهِمْ يُضَيِّضُ القَتَالَ.

413. عنه: الإِسْحَانُ إِلَى النَّبيِّ يَسْتَقَلُّ الصَّدْرُ.

414. عنه: كَانَتِ الحِكْمَةِ فِيَّ مَضْيٍ مِنْ الدُّهْرِ تَقُولُ: يُبْنِيُّ أنْ يَكُونَ الاِخْتِلَافُ إِلَى

الْأُبْوَابِ لِعَشَرَةٍ مَّهِيَّ: أَوْهُمُ: بَيْنَ اللَّهِ عَزَّوَ جَلَّ لَقَضَائِهِ سُكُوكَ وَالْقِبَامَ بِحَقِّهِ وَأَدَاءٍ غَرَضِهِ...

الْأَنْسَعُ: أَبْوَابُ النَّاسِ أَنَا تَسْكُنُ بِالْمَدَارِجِ عَوْانَهُمْ وَيَدْفَعُ بِالجَهَّلِ وَالْبَرَقِ

وَالْلَّطِيفَةَ وَالْزَّيْبَةَ عَدَاوَّهُمْ

415. عنه: مَنِّي أَذَاذَ يُصِلُّ لَكَ قُلُوبَ عَدَاكِ.

416. عنه: صَافِحٌ عَدُوُّكَ وَإِنِّ كَرَّة، فَإِنَّهُ مَا أَمَرَ اللَّهُ عَزَّوَ جَلَّ بِعِبَادَتِكَ يَقُولُ: أَذْفُ

بَلَّيْنِ أَحَسُنَ فَإِذَا الَّذِي شَرَكْتُ بِبَيْنَكَ وَبَيْنِهِ عَدَاوَةً كَأَنَّهُ وَلِيُحِبَّمُ وَلَيْقُلْهُمْ وَلَا يَلْبَقُهُمْ إِلَّا

الْذِينَ ضَرَّرَوْا وَلَا يَلْبَقُهُمْ إِلَّا دُوَّرَ حَظَّ عَظِيمٍ.

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1. غَرَّرُبِ الْحَكِيمُ جُلُد١٣٢٩.

2. المُقْضِي، وَرِجْعُ الْمَصِيَّبِ، وَمَضْفُوطُ حِمَيْنِ: أَلْلَهُ وَقَلْبُ الْحَرْجِ: أَلْلَهُ وَأَوْجَعِيُّ (الْمَسْتَرَعُ) ب.ج ٧ ص ٢٣٣.

3. غَرَّرُبِ الْحَكِيمُ جُلُد١١٤٠.

4. غَرَّرُبِ الْحَكِيمُ جُلُد١٥١٧.

5. أَخْصَالُ: ص ٤٢٦ ح ٣ عَنِ النَّافِعِ بْنِ نَافِعٍ، بِحَادِثَ الْأَخْصَالِ، ج ٧٦ ص ٦١ ح ١.

6. غَرَّرُبِ الْحَكِيمُ جُلُد٩٧٨٤.

7. فَضَلُّ: ص ٣٤ و ٣٥.

8. أَخْصَالُ: ص ٦٣٣ ح ١٠ عَنِ أَبِي يَسَرُّ، وَعَمِيدُ بْنِ مُسْلِمٍ عَنِ الْإِمَامِ الْمَقَادِشِ عَنِ أَبِيهِ، بِحَادِثَ الْأَخْصَالِ، ج ٧١ ص ٤٢١ ح ٥٨.
411. Imām ‘Ali (a.s.): “The most complete of prudence is reforming the opponents and acting moderately with the enemies.”¹

412. Imām ‘Ali (a.s.): “Reforming the enemies with nice words and decent behavior is more convenient than confronting them and fighting against them with pain and suffering.”²

413. Imām ‘Ali (a.s.): “Doing good to him who wrongs us reforms him.”³

414. Imām ‘Ali (a.s.): “In the past the wise used to say: “It is befitting to frequent houses of others for ten purposes:
First, to the House of God Almighty for performing the rituals [of Hajj], discharging God’s right and fulfilling His obligatory commands;
... and nine to the houses of the enemies those who by tolerance their turbulence would calm down and by leniency and visitation, their hostility would be repelled.”⁴

415. Imām ‘Ali (a.s.): “Refraining from annoying [others] would reform the hearts of the enemies.”⁵

416. Imām ‘Ali (a.s.): “Shake hands with your enemy, even though he dislikes it, for it is one of the things to which God has enjoined his servants, [where] He says: “Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient and none is granted it except the greatly endowed.”⁶⁷

¹. Ibid, h. 7232.
². Ibid, h. 1926.
³. Ibid, h. 1517.
⁴. al-Khiṣāl, p. 426, h. 3, Bihār al-Anwār, vol. 76, p. 61, h. 1.
⁵. Ghurar al-Hikam, h. 9784.
417. عنه: في الحكم المتسوية إليه: إذا صافقت عدوكم ربياء ومنه فقلت ذلك بأوقى مودة، فإنه إن ألف ذلك اعتذارة خلصت لك مودته.

4/8

المسألة: مع الواسع

الإمام علي: وجدت المسألة ما لم يكن وهم في الإسلام أنجز من القتال.

418. عنه: من أفضله النصيح الإشارة بالصلح.

419. عنه: في عهدته إلى ماليك الأشر: ولا تدقن صلحًا دع الله عذرك وله فيه رضي، فإن في الصلح دعة الشموك، وراحة من هموك، وأمنا لبلادك. ولكن الحذر كل الخطر من عذرك بعد صلحتك، فإن العدو ربما قارب ليغفل، فخذ بالحذر، واتخاذ في ذلك حسن النظرة.

5/8

بلاطة الحذر من العذر

الإمام علي: من نام لم يعلم عنه.

421. عنه: كأن من عذرك على أشد الخطر.

422. عنه: من عذرك على أشد الخطر.

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1. شرح نهج البلاغة لأبي الحسن: ج 20 ص 321 ح 680.
2. غزير الحكم: ج 10138 عن ابن الحكيم والمؤذن: ص 506 ح 9288 وزاد فيه الخبراء بعد المسألة.
3. غزير الحكم: ج 9379 عن ابن الحكيم والمؤذن: ص 470 ح 8579 وفيه احتمال بدل "أفضل".
5. نهج البلاغة: الكتاب 62، الفوائد: ج 1 ص 321 عن حنبد.
6. غزير الحكم: ج 10301.
417. Imam 'Ali (a.s.) – from an aphorism attributed to him: "If your enemy pretended friendship and honesty to you, accept it with warm friendship, for if he goes on with this [attitude] and gets accustomed to it, his friendship will become sincere."

8/4

Compromise along with Sagacity

418. Imam 'Ali (a.s.): "I found compromising more beneficial than combating, so long as it does not weaken Islam."²

419. Imam 'Ali (a.s.): "The best of advice is guiding to reconciliation."³

420. Imam 'Ali (a.s.) - in his instructions to Malik al-Ashtar: "Never reject a peace to which your enemy calls you and in which is God's pleasure, for in peace there is ease for your soldiers, relaxation from your worries and security for your land. But be cautious, very cautious, with your enemy after (having made) peace with him, for the enemy may have drawn near in order to take advantage of (your) negligence. Therefore be prudent and have doubts about trusting your enemy in this (matter)."⁴

8/5

Extreme Warning against the Enemy

421. Imam 'Ali (a.s.): "One who is asleep (negligent), [others] are not asleep (negligent) about him."⁵

422. Imam 'Ali (a.s.): "Be extremely vigilant against your enemy."⁶

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423. عته: لا تأمن عدوًا وإن شكرًا.

424. عته: شر الأعداء أبعدهم غورًا وأخفها تكبدًا.

425. عته: في الحكم المنسوب إليه: كن لعدوتك المكائد أشد خذراً بنك لعدو。

426. عتهم: aseg الأعداء كيماً من أظهر عداوته.

427. عتهم: من أظهر عداوته فل كيما.

428. عتهم: لا تغترن بمجاعة العدو، فإنه كماله وإن أطيل إسخاله بالنار لا يسمع من إطفائها.

1. غزوة الحكم: ج 10197.
2. غزوة الحكم: ج 5781.
3. تمرير نهج البلاغة من أبي الحسين: ج 20 ص 311 ح 575.
5. غزوة الحكم: ج 7956.
6. غزوة الحكم: ج 10298.


فقال: كيف ينبغي للإنسان يا جليل أن يكون؟

قال: يجب أن يكون قبل الصديق كثير العدوان، قال: يا أبنتي يا جليل! فقد أجمع الناس على أن كثرة الأصدقاء أول.

فقال: ليس الأمر على ما طرأ، فإن الأصدقاء إذا كنوه السعي في حضرة الإنسان لم ينضموا بها كي يحب وينتع، ولا يتأثر من كثرة الملاحين غرفت السفينة.

فقال أمير المؤمنين: لقد اجتمع هذا توجيه صوابًا، في صفعة كثرة الأعداء?

فقال: إن الأعداء إذا كنوه الإنسان أبداً متحيزًا متحفظًا أن ينقل بها يؤخذ عليه أو نبده منه كله يؤخذ عليها، فيكون أبداً على هذه الحالة سليماً من الخطيئة والزلل. فاستحسن ذلك أمير المؤمنين (السادة: ص 297 ح 65، بحار الأنوار: ج 34 ص 345).
423. Imām 'Ali (a.s.): “Do not feel safe from any enemy, even if he expresses appreciation.”

424. Imām 'Ali (a.s.): “The worst of enemies is he who is more insightful and more covert in conspiracies.”

425. Imām 'Ali (a.s.) – from an aphorism attributed to him: “Be more wary of a secretive enemy than the enemy who openly fights against you.”

426. Imām 'Ali (a.s.): “The weakest enemy in deception is he who manifests his enmity.”

427. Imām 'Ali (a.s.): “He who manifests his hostility is less deceitful.”

428. Imām 'Ali (a.s.): “Do not be deceived by the enemy’s flattery, for the enemy is like water which, although taking long to boil with fire, it does not fail to put it out.”

1. Ibid, 10197.
2. Ibid, 5781.
5. Ghurar al-Hikam, h. 7956.

Imām al-Bāqir (a.s.) says: “When the Commander of the Faithful (a.s.) came down to the region of Nahrawān, he asked about Jamil ibn Bašīrī, Anushirwān’s scribe. They said he was still alive and having [his] daily sustenance. He ordered him to be summoned. When he arrived, ‘Ali (a.s.) found him sound in his senses (except for his sight), clear-minded and highly talented. He asked him: “O Jamil! How should a person be?”

He said: “He should have few friends and many enemies!”

The Imām said: “You uttered a strange thing, O Jamil, as people are unanimous that it is better to have many friends.”

He said: “It is not as they suppose; for when something is imposed on friends, they do not act as they should, there is also a proverb in this regard which says: “The ship sank because it had too many sailors.”

The Commander of the Faithful said: “I have tried this and it is true; but what benefit is there in having many enemies?”

He said: “When there are too many enemies, man is always cautious and careful not to utter a word by which to get stuck [in trouble], or make a blunder to be reprimanded for. Therefore, he is always protected from erring.” The Commander of the Faithful approved this. (al-Da’wāt, p. 297, h. 65, Bihār al-Anwār, vol. 34, p. 345)
6 / 8

التحذير من استباحة الحسم

429. الإمام علي: لا تستصغير عدواً وإن ضعفت.

430. عنه: في الحكم المنسوب إليه: إحدٍ استصغر الحسم فإنه يمنع من التحفظ، وربّ صغير غلبه كبيراً.

431. عنه: أيضًا: لا تستصغر أمر عدوتك إذا حاربته، فإنك إن ظهرت به لم تحمد وإن ظهر بك لم تُحذر، والضعف المتحرس من العدو القوي أقرب إلى السلامة من القوي المتحرس بالضعف.

7 / 8

التحذير من استباحة الأهدال العنيفة

432. عنه: قد جعل من استباح أعداءه.

433. عنه: لا تشاجر عدوتك وأسَّر عجزك.

434. عنه: استثير أعداءك تعرف من رأيهم مقدار عداوتهم ومواضع مقاهم.

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1. غرور الحكم: ج 10216
2. شرح نهج البلاغة لابن أبي الحديد: ج 20 ص 282 ح 231
3. شرح نهج البلاغة لابن أبي الحديد: ج 20 ص 309 ح 543
4. غرور الحكم: ج 1563
5. غرور الحكم: ج 10198
6. غرور الحكم: ج 2462
8/6

Warning against Underestimating the Enemy

429. Imām ʿAli (a.s.): “Do not underestimate any of the enemies, even if they are weak.”

430. Imām ʿAli (a.s.) – from an aphorism attributed to him: “Beware of underestimating the enemy, for it bars you from vigilance. Many a small group has defeated a great group!”

431. Imām ʿAli (a.s.) – from an aphorism attributed to him: “Do not underestimate the power of your enemy when you are fighting with him, for if you win [the battle], you will not be praised and if he defeats you, you are not excused. The weak that keeps a watchful eye on the powerful enemy is closer to safety than the powerful who is conceited of his own power over the weak.”

8/7

Warning against Consultation with the Enemy

432. Imām ʿAli (a.s.): “He who seeks consultation with his enemy is ignorant.”

433. Imām ʿAli (a.s.): “Do not consult your enemy, and conceal your news from him.”

434. Imām ʿAli (a.s.): “Consult your enemies only in order to find out the extent of their enmity and their goals.”

1. Ghurar al-Ḥikam, h. 10216.
4. Ghurar al-Ḥikam, h. 6663.
5. Ibid, h. 10198.
6. Ibid, h. 2462.
435. عنه. في الحكم المسوّية إليه: إسْتَيْر عَذْوَكَ جَنْرِيًا لَتَعْلَمْ مَقْدَارَ عَذَاءِكَ.

436. عنه. ۚ مِنِّي أَسْتَعَانُ أَبًّا عَذَّرُوْنَ عَلَى حَاجِجِهِ اِزْدَادُوْاُ نَهَا.*

437. الإمام علي. ۚ إِسْتَعِيْل مَعِ عَذْوَكَ فُراَفِقَةً الإِمْكَانَ وَالنَّهْرَةُ الْفَرْضُيَّةُ، تَذْكَرُ. *

438. عنه. ۚ لَا تَوْقِعُ بِالْعَذْوَةِ قَبْلَ الْقُدرةِ.

439. عنه. ۚ لَا تُظَهِّرِ العَذَاءَةَ لَنْ لَا سُلْطَانَ لَكَ عَلَيْهِ.

440. عنه. ۚ لَا تَعْرَضْ لِعَذْوَكَ وَهُوَ مُقْبِلٌ; فَإِنْ إِقْبَالُهُ بِعِبْيَّةٍ عَلَيْكَ، وَلَا تَعْرَضْ لَهُ وَهُوَ مُدْرِكٌ; فَإِنْ إِدَارَةُهُ يُكْفِيكَ أَمْرُهُ.

441. عنه. ۚ أَنْكَ الأَشْبَاءُ لِعَذْوَكَ الْحَمْلَةَ أَنْ تُعْلِمْهَا أَنَّكَ مُعْتَدُونُ عَذَّوَا. *

442. عنه. ۚ فِي الحَكَمِ الْمَسْوِيَّةِ إِلَيْهِ: أَقْتُلَ الأَشْبَاءُ لِعَذْوَكَ إِلَّا تَعْرَضَهَا أَنَّكَ مُعْتَدُونَ عَذَّوَا.

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1. شرح نهج البلاغة لابن أبي الحديد. ج. 20 ص 317 ح 634.
2. غيور الحكم. ج 8984.
3. غيور الحكم. ج. 2347.
4. غيور الحكم. ج. 10258.
5. خيبر الفوائد. ج. 2 ص 183، بحار الأنوار. ج 78 ص 93 ح 104.
6. غيور الحكم. ج 10306.
7. نور الخزاعي. ج. 1 ص. 293.
8. شرح نهج البلاغة لابن أبي الحديد. ج. 20 ص 283 ح 244.
435. Imām 'Ali (a.s.) – from an aphorism attributed to him: “As a test and trial, consult your enemy in order to realize the extent of his enmity.”

436. Imām 'Ali (a.s.): “He who seeks help from his enemy for his need, will move farther away from it.”

8/8

Knowing the Right Time [seizing the opportunity] in Encountering the Enemies

437. Imām 'Ali (a.s.): “Employ [the strategy of] waiting for possibilities and seizing the opportunity in order to gain victory.”

438. Imām 'Ali (a.s.): “Do not assault the enemy before you are powerful [enough].”

439. Imām 'Ali (a.s.): “Do not disclose your enmity to those over whom you have no power.”

440. Imām 'Ali (a.s.): “Do not confront your enemy when he is advancing, as this will help him over you; nor confront him when he is retreating, as his withdrawal will be sufficient for you regarding his affair.”

441. Imām 'Ali (a.s.): “It is most destructive to your enemy that you do not inform him that you have taken him as an enemy.”

442. Imām 'Ali (a.s.) – from an aphorism attributed to him: “It is most fatal to your enemy that you do not let him know that you have taken him as an enemy.”

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2. Ghurar al-Hikam, h. 8984.
4. Ibid, h. 10258.
8. Sharḥ Nahj al-Balāghah, vol. 20, p. 283, h. 244.
443. الجمل: ذَهَلَ (ابن عباس) على أمير المؤمنين، فابنده، وقال: "ابن عباس، أعندي خبر؟"

قال: "قد رأيت طلحة والزبير.

قال له: "إنهما استاذاني في العصر، فأذنت كنما بعد أن استوثقت منها باليان ألا يغدرنا ولا ينكثنا ولا يعدها فساداً. والله، ابن عباس ما قدنا إلا الغنية، فكانت يبها وقد صارى إلى مكة ليستعيننا على خروج، فإن بعل من مئة الخائن الفاجر قد جعل أموال العراق وفارس يُ intValue ذلك، وتسبس هذان الرجلان على أمرَي، ويسفكان دماء شيعتي وأنصاري."

قال عبد الله بن عباس: إذا كان عندك الأمر كذلك، فليعلم أنتا فيها وحلا خيستكها وأوتفتها بالحديد. وكفية المسلمين شرها!

قال له: "ابن عباس، أتأنثري أن أبدأ بظلم وبالسفاح قبل الحسنات، وأفاقب على الظلم والنهمة وأخذ بالفعل قبل كونه؟ كلاً، والله لا عدلت عنه أخذ الله عليها من الحكم بالعدل، ولا القول بالفصل. ابن عباس، إنني أذن الله لها وأعرف ما يكون منها، لكنني استطعت بالله عليها، والله لا يظلمونها وليخينهم، ولا يلقيان من الأمر لناهما، فإن الله يأخذهما بظلمهم في ونكثِها نعهتي، وبغيها على."

الجمل: ص 165.
8/9

Refraiming from Punishment on the Basis of Conjecture

443. *al-Jamal*: "Ibn 'Abbās visited the Commander of the Faithful (a.s.) and he first started to speak and said: "O Ibn 'Abbas! Do you have any news?"

He said: "I saw Ṭalḥa and Zubair."

He told him: "The two asked my permission for 'Umra (pilgrimage) and I granted them permission after I had them pledge not to deceive, commit betrayal or get involved in corruption. O Ibn 'Abbās! By God, they have no intention other than treason. I know that they have gone to Mecca to seek assistance against me; for the treacherous wicked Ya'lä ibn Munyah has taken the wealth of Iraq and Persia to spend it all. The two men will soon ruin my affair and shed the blood of my followers and companions."

‘Abdullah ibn ‘Abbās said: "If you think so, why did you give them permission and why did you not put them in jail and shackle them so that you would save Muslims from their harm?"

The Imām (a.s.) said: "O Ibn 'Abbās! Are you asking me to hasten to tyrannize and practice evil instead of doing good and punish on the basis of conjecture and accusation? Far be it! By God, I will not withdraw from the pledge I made to God as to judge on the basis of justice and speaking the truth.

O Ibn 'Abbās! I gave them permission and I know what they will commit; however, I asked God for help against them and I swear by God that I will kill them and make them hopeless and they will not fulfill their wish, for God will punish them for their injustice and transgression towards me and their violation of my allegiance and persecuting me."

تاريخ الطبري من جندب: قال، "أنا علي بن أبي طالب، فهل ترى فيهم؟ قلته له: إنما لا أخذ على النهاة، ولا أعاصب على التأثيم، ولا أقاتل إلا من خالفني ونافضني وأظهرت في العدوان، ولست مقاتلا حتى أدعوه وأعزر إليه، فإن تاب ورجع إلينا قبلنا منه، وهو أخونا، وإن أبي إنا إلا الاعتزاز على حريتنا استعنا عليه الله، وناجنا، دفعت عننا ما شاء الله.

فلم جاءني مرة أخرى فقال لي: قد تخشي أن تفسد عليك عبد الله بن وهب الرافعي وزيد بن خضيب، إذ ثبوتهما تدركان بأشباه لسمعتها لم تفارقها عليها حتى تمشيهما أو تورقهما، فلا تفارقهما من خبيتك أبداً. قلت: إنك مصدري فيهما، فإذا تأمنين بيه؟ قال: فإني أمرك أن تدعو بيها، فقضيب رقباتها، فجعلت الله لا ورع ولا غايبر، قلت وله ما أطلتك ورعا، ولا عاقبتة نابعا، والله لقد كان يبغيه ذلك لو أردت فقلهم أن تقول: إن للله، لم تستجل قتلهما ولم يقتلوا أحدا، ولم يباداها، ولم يجذروا من طاعتك؟

الإمام الصادق: كان أمير المؤمنين علي بن أبي طالب صلوات الله عليه يقول ليتاي بالكوفة: يا أهل الكوفة، أتروني لا أعلم ما يصنعكم؟ بل، ولكني أكره أن أصلحكم بقائد نفسي.

1. تاريخ الطبري: ج 5 ص 131، شرح نهج البلاغة بل باب الحديث: ج 3 ص 148 عن حبيب الف满脸ات: ج 1 ص 371
2. الأعلام للصفدي: ص 207 ح 40 عن هشام، يحاير الأموي: ج 91 ص 110 ح 18
444. *Ṭāriḵh al-Ṭabarî* - narrated from Jundab: "When ‘Ali (a.s.) was informed about the afflictions and tragedies inflicted upon of Bani Najjya and the murder of their chief, he said: "May his mother fall [die]! How feeble-minded he was and how daring he was towards God! Once somebody came to me and said, ‘There are men among your companions who, I fear, may separate from you. What do you think of them?’"

I told him: "I do not administer punishment on the basis of accusation, nor do I chastise on the basis of assumptions. I do not fight against anyone but the one who has antagonized me and manifested his enmity towards me and that I will not start to fight him [but] after I have invited him and presented my proofs to him. Then, if he repents and returns to us, I will accept him as one of our brothers; but if he refused and wished for nothing but battle against us, we will ask God to help us against him and will fight him. May God keep away from me what He wishes!"

Once again he came to me and said: "I fear that ‘Abdullah ibn Wahab al-Râsbî and Zaid ibn Huṣayn would ruin your affair. I heard them say things about you that if you hear, you will not let them go unless you kill or chastise them. So never release them from the prison."

I said: "I will consult with you about them, so what do you suggest?" He said: "I suggest you send for them and kill them."

Then I found out that he was neither pious nor wise, so I said: "By God, I do not suppose you are pious, nor helpful or wise. By God, even if I ever wanted to kill them, it would be more fitting for you to say to me: ‘Be wary of God! Why do you consider their blood as lawful since they have neither killed anyone, nor have they risen up in war against you, or given up obeying you?’"\(^1\)

445. ʿImām al-Ṣādiq: "The Commander of the Faithful ‘Ali ibn Abī Ṭalîb (a.s.) used to say to the people in Kufa: "O people of Kufa! You suppose that I do not know what sets you aright? Yes, I do. But I do not like to do so by ruining myself [using unlawful means]."\(^2\)

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الغارات في خير مفازفة الخبرت بن راشد (وهو من الحواضر) أمير المؤمنين ﷺ.
قال عبد الله بن قعَن: إن ثبت أمير المؤمنين ﷺ فأخبرته بها سمعت من الخبرت.
وما قلت لابن عمته وما رأته عليه.
قالت: دعوة فإن قبِلى الحق ورجع عمري ذلك له وقبلته منه وإن أبي طلبه.
قالت: يا أمير المؤمنين قلم لا تأخذت الآن فاستوحِيمي منه؟
قال: إننا لو فعنا هذا لكل من نتهجه من الناس لمأتانا السجون منهم، ولا أراتي يسمعون الزوثوب عن الناس والحبس هم وعقوبتهم حتى يظهروا لنا.
الخلفاء.
راجع: موسوعة الإمام علي بن أبي طالب. ج 4 ص 43 (خروج الخبرت بن راشد).

10/8

التحديرون في المعاناة

الإمام علي ﷺ: من ضرب زجلا سوتوا طلبا، ضربه الله نبارك وتعال يقسو من
نار.2

عنة: أغْضب الحق إلى الله عز وجل من جرّد ظهر مسلم بغير حق، ومن ضرب
في غير حق من لم يضره أو فتّل من لم يفتله.3

1. الغارات: ج 1 ص 333 و ص 335، بحار الأبواب (ج 33 ص 407 ح 628)؛شرح نحو البلاغة لابن أبي化合ه) ن.3
2. دعاء الإسلام: ج 2 ص 341 ح 1927.
3. دعاء الإسلام: ج 2 ص 444 ح 1551، تهذيب الأحكام: ج 10 ص 148 ح 588 عن السكري عن الإمام
الصادق) عن رسول الله ﷺ وليس فيه وصية من ضرب في غير...
446. *al-Ghārāt* – reporting on the desertion of Khirrīt ibn Rāshid, who was one of the Khārijis, from the Commander of the Faithful: "Abdullah ibn Qa‘īn said: ‘...I came to the Commander of the Faithful and reported to him what I had heard about Khirrit, what I had told his cousin and the response he had given me.’

The Imām said: ‘Leave him alone. If he accepts the truth and returns, we will recognize that and accept it from him; and if he rejects it, we will send for him.’

I said: ‘O Commander of the Faithful! Why do you not seize him right now to give his pledge of assurances [to be secure of his evils]?’

He said, ‘If we treat all those whom we accuse like this, then we should fill up prisons by them; and I do not believe it to be permissible to attack people, imprison them and punish them, unless they have openly expressed their antagonism towards us.’

See: *The Encyclopedia of Commander of the Faithful*, VI, 447 (The Revolt of Khirrit ibn Rāshid).

8/10

**Warning against Torture**

447. Imām ‘Ali (a.s.): ‘He who whips a person unjustly, God the Blessed and the Exalted will whip him with a whip of fire.’

448. Imām ‘Ali (a.s.): ‘The most detested person before God is one who bares a Muslim’s back unrightfully and beats a person who has not beaten him, or kills he who has not committed a murder.’

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449. عندهم أنه من كتابهم إلى أئمة الخراج -: لو لم يكن فيها شيء من الظلم والعدوان عقات نجاف، كان في توابا ما لا قدروا فلا يوجد بترك طلبهم، فارحموا ترحموا، ولا تعودوا خلق الله ولانكلفوهم فوق طاقتهم.

450. عندهم أنه الناس! إذا دعواكم إلى الحق فقولتم عني، وضربتكم بالدرة فأعذبتموني. أما إنه سيكلكم بعيدي ولائدة لا يرضون بينكم بهذا حتى يُعذبكم بالسياط والخدي، فما كان فلا أعود بينكم بها؛ إن من عذب الناس في الدنيا عذبة الله في الآخرة.


452. الإمام علي - من خطبة له في أوائل خلافته، إن الله خرَى حراماً غير تعجوه، وأحل خلاقاً غير مدخول، وفضل حربة المسلمين على الحرم كله، وشت بالأخلاص والتوهيد حقوق المسلمين في معايدة، ظلم المسلمون من سليم المسلمون من ليسائه ويدل إلا بالحق، ولا يُجل أذى المسلمين إلا بإجتهاد.

2. الغفران: ج 2: 458 عن زياد بن علي بن أبي طالب، الإشارات: ج 1 ص 322 وليس فيه، فلما أن فلا أعلمهم بها.
3. مسند ربيعة: ص 335، كشف الينين: ج 1 ص 73 ح 55، كشف الغمة: ج 1 ص 113، الخادج الرافعي: ص 146 وليس فيه.
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449. Imām 'Ali (a.s.) – in his letter to the chiefs [collectors] of land tax: “Even if there had been no fear of punishment for revolt and disobedience, which God has prohibited, the reward in keeping aloof from them would be enough [incentive] to abstain from going after them. Show mercy [on others] so as to be shown mercy; do not torture servants of God and do not charge them to that which is beyond their capacity.”

450. Imām 'Ali (a.s.): “O People! I called you to the Truth but you turned your back on me and I beat you with the lash but you tired me out. Know that after me you will be ruled by rulers who would not be content with this; rather they would torture you with whips and iron. But I do not torture you with whips and iron, for whoever tortures people in this world, God will torture him in the Hereafter.”

451. Musnad Zaid – narrating from Zaid ibn 'Ali (a.s.), from his father, from his grandfather about 'Ali ibn Abi Ṭalib (a.s.): “In truth, he ['Ali] (a.s.) told 'Umar concerning a pregnant woman who had admitted to committing adultery and 'Umar had ordered her to be stoned: ‘Perhaps you have shouted at her or frightened her?’ 'Umar replied: ‘That is so.’

‘Ali (a.s.) said: ‘Have you not heard the saying of the Messenger of God (s.a.w.): ‘There should be no legal punishment to the one who has confessed after being tortured. Indeed the confession of the person whom you shackle, incarcerate, or threaten is invalid?’

He [the narrator] said: ‘'Umar released the woman, then he said: ‘Women are unable to give birth to a son like 'Ali ibn Abi Ṭalib. If it was not for 'Ali, 'Umar would be perished.”

452. Imām 'Ali (a.s.) – in his sermon at the beginning of his government: “Surely, God has made unlawful the things which are not unknown and made lawful the things which are without defect. He has given precedence to the esteem of Muslims over others. He has placed the rights of Muslims in the same grade of importance as sincerity [to Him Almighty] and monotheism. Therefore a Muslim is one from whose tongue and hand every (other) Muslim is safe except in the matter of truth. It is not lawful to harm another Muslim unless it is obligatory.”

3. Musnad Zaid, p. 335, Kashf al-Yaqīn, p. 73, h. 55, Dhakhā'ir al-'Uqba, p. 146
وقعة صفين عن عبد الله بن شريك: خرج حُتْرُج بن علقاء وعمرو بن الحمَّيْد يُنظِرَان في البراءة، واللَّهُمَّ لِيُصْدِقُ عُليَّ، أنَّ الله أَعْلَىَّ بِِّعَلْمِهِ، فأتىهُم الشَّام، فأرسل إليهما عليَّا، أي: أن كُفِّوا عبَّاَ بِلِبَغْيِ عَمْلِهِ.  
قالَ: فَقَالَ: يا أمير المؤمنين، أَلْسِنَا نَحْنُونَ؟  
قالَ: بَلْ.  
قالَ: أَوْ لَيْسَا مُبْطَلَنِ؟  
قالَ: بَلْ.  
قالَ: فَكَيْنَ مُمَعَّنَا بِمَن شِئْنَاهُمُ؟  
قالَ: كَيْنَتْ لَكُمْ أَن تَكُونُوا لَعَانِياً شَناَبِنِي، تَشْيَمُونَ وَتَكَبَّرُونَ، وَلَكِنْ أَوَّلَ  
وْصِيَتُ مَسَاعِي أَعْلَاهُمْ فَقَلَّتُمْ: يَن سَيَّرُهُمْ كَذَا وَكَذَا، وَيَن عُلْلُهُمْ كَذَا وَكَذَا  
كَانَ أَصْوَبَ بِالْقُوَّالِ، وَأَبَلَغَ بِالْعَلْدِ، وَلَوْ قَلَّتِمْ مَكَانَ أَعْلَاهُمْ إِيَّاهُمْ وَبَرَاءَةُكُم  
مِنْهُمْ: الْلَّهُمَّ اَحْكِنِ دِمَآءَنَا وَدِمَآءِهِمْ، وأَصْلِحُ ذَاتَ بَيْنَنَا وَبَيْنِهِمْ، وَأَهْدِهِمْ مِنْ  
صَلَائِبِهِمْ، حَتَّى يَعْرِفَ الحَقَّ بِنَفْحِهِمْ مِنْ جَهَّلٍ، وَيَرَعِي عَنَّ الْغَيْبِ وَالْعُدْوَانِ مِنْ  
فَجَّ يَ، كَانَ هذَا أَحْبَبَ إِلَّا وَخَرَّأً لَكُمْ  
فَقَالَ: يا أمير المؤمنين، تَكُنْ عُطَّنَاً وَإِن شَانَكَ.  
الإِمَامُ عَلِيٌّ رَ.}

454.
8/11

Warning against Insult

453. Imām ‘Ali (a.s.) – narrating from ‘Abdullah ibn Sharik: “Hujr ibn ‘Adi and ‘Amr ibn Hamq went out while openly expressing their aversion and cursing the people of Shām, so ‘Ali (a.s.) sent a message to them to avoid what he had been informed about.

The two came to ‘Ali (a.s.) and said: “O Commander of the Faithful! Are we not on the right path?”

He said: “Yes.”

They asked again: “Are they not on the wrong path?”

He said: “Yes.”

They said: “Why then did you prevent us from cursing them?”

He said: “I did not like you to be among the cursers and revilers who curse people and express aversion; but if you described their misbehavior and said: “Their conduct is such and their behavior is so”, it would be more appropriate in saying and more effective in excusing. If instead of cursing and disavowing them, you would say: “O God! Spare our blood and theirs, reconcile between us and them and deliver them from their misguidance so that the one who has ignored the truth knows it and the one who has attached himself to aggression and enmity refrains from it”, this would be dearer to me and better for you.”

They both said: “O Commander of the Faithful! We accept your advice and we shall discipline ourselves by your good manners.”

454. Imām ‘Ali(a.s): “Do not dishonor your enemy even if he dishonors you.”

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2. Ghurar al-Hikam, b. 10418.
الإمام عليّ ﷺ: الرُقق يَبْلُغ حَدَّ الْمُخالَفَةِ

455. إنه بِالحكم المنسوب إليه قَارِب عَدْوُوك بِتَحَكُّمٍ وَمُثْلَك، ولا تَعْرَضُ في مَتْحِبِيك أن تَفْسَك وتَحْزَرُك، وتأمل حال الحكمة المنسوبة في الشَّمْسِي الذي إن أملِكُه زادَ ظلُّها، وإن أفرطت في الإملاءِ تَقْصُر الْطَّلُّ.

456. نَارِيخ الطبري عن عبد الملك بن أبي حُرْيَة الحكيم: أن علياً خرج ذات يوم هُجُنُب، وقيل: نعِيَهُ هُجُنُبًا إذ حكمت المحكمة في جوانب المسجد.

فَقَالَ عَلِيٌّ: اللَّهُ أَكْبَرَ! كُلْمَةٌ حَرَّمَهُ يُرَادُ ذِي بَاطِلٍ إن كَسَّنَا عَمْنَانَاهُمْ، وإن تكَلَّمُوا حَجَّاجَنَاهمْ، وإن خرجوا علينا قانِناهم.

457. السنن الكبرى عن كثير بن قيم: بنِي أنا في الجماعة وعليٌّ (رضي الله عنه) عَلَّ المَنْتَزِر، إذ قام رجل فقال: لا حكم إلا الله. ثم قام آخر فقال: لا حكم إلا الله، ثم قاموا من تواحي المسجد، فأشار إلى أبيه عليٌّ (رضي الله عنه) يَبْدِي إجليسًا، ثم لا حكم إلا الله. كُلِمَةٌ يَنْبِغِي ذِي بَاطِلٍ حكم الله تَنْظُر فيكم، إلا أن لكم يَعْدِيَنَّ ثُلُثَّ حَصَال، ما كُنْتُم مُكَآنًا لا تَمْنِعُكم مُساجِد الله أن تذكروا فيها اسم الله، ولا تَمْنِعُكم فيها ما مَعِنَّا.

458. شرح نهج البلاغة لابن أبي الدنيا: ج 20 ص 342 ج 293.

بحث من فوهم: عَمْنَانَاء أَمْرًا أَيَّ الوُلُوَّاهُ (راجح: ابن فضله: ج 12 ص 427).

4. نَارِيخ الطبري: ج 5 ص 72، الكمال في التاريخ: ج 2 ص 398، إنساب الأشراف: ج 3 ص 315 وليس فيه "فإن خرجوا... وفِيهِ"  إعْمَنَاهمَ.

560 1. غيّر الحكيم: ج 923.

6. "تَمَنِّعُكم من مساجد الله أن تذكروا فيها اسم الله، ولا تمنعكم فيها ما معنا ما..."
8/12

Gentleness as long as There Is no Conspiracy

455. Imām 'Ali (a.s.): "Gentleness will soften the roughness of opposition and defiance."[1]

456. Imām 'Ali (a.s.) – in the aphorisms attributed to him: "Get close to your enemy to the extent that you may fulfill your need; and do not get too close to him lest you should debase your companions and yourself. Look at the stick erected before the sun. If you tilt it, the shadow will get longer and if you go to extremes in tilting the stick, the shadow will diminish."[2]

457. Tārikh al-Tabari – narrating from 'Abd al-Malik ibn Abī Hurrah al-Hanafi: "One day 'Ali (a.s.) went out to give a sermon. He was lecturing while the Khawārij were chanting in a corner of the mosque ‘there is no Sovereignty save for God’ (lā hukm illā lī'llah)!

'Ali (a.s.) said: "God is the Greatest (Allah Akbar)! It is a true word but falsehood is intended. If they keep silent, we will abandon them; if they go on talking, we will debate with them; and if they rise against us, we will fight them."[3]

458. al-Sunan al-Kubra – narrating from Kathīr ibn Namīr: "While I was attending the Friday prayer and 'Ali (a.s.) was on the pulpit when a man rose and said, 'there is no Discretion belong only to God' (lā hukm illā lī'llah)"

Another person rose and said, 'there is no Sovereignty save for God'! Then the Khawārij stood up from around the mosque. 'Ali (a.s.) requested them to sit down and he said: "Yes, Sovereignty belongs to God alone; a word by which a falsehood is intended. We will deal with you according to the judgment of God. Let it be known that there are three issues regarding you that matters for me:

So long as you are with us, we will not prevent you from the mosque in which you may utter the name of God;

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1. Ibid, p. 560.
كتبت أيديكم مع أدينيا، ولا تثایلوكم حتى تُقابلوا. ثم ذُكِر في خطيئة أ.


المستفّن لابن أبي سهم عن كثير بن نبر: جاء رجل بقرة إلى علي، فقال: إن رأيت هؤلاء يسْتَثْك! فَقُلْتُوا وأخذت هذا، قال: أنا أقتُل من لم يقتني؟ قال: إنه

مسبك، قال: صبي أو دع.

راجع: موسوعة الإمام علي بن أبي طالب، ج 3 ص 645 (صبر الإمام علي وأداء ورفقه بهم).

13 / 8

أجْلَاءُ اللَّهُ أُجْلَاءٌ أُحْجِبُتُهمْ

شرح نهج البلاغة لابن أبي الحديد: قد رَوَى أن عمران بن الحسين كان من المنحرفين عنه، وأن عليا سيرة إلى المدائين، وذلك أن كان يقول: إن مات على فلا أدرى ما مثْنُوه، وإن قتُل فَعْصى أي إن قتُل رجوت له.

1. السنن الكبرى، ج 8 ص 319 ح 16763، تاريخ الطبري: ج 5 ص 73 عن كثير بن نبر الحضرمي الكامل في التاريخ.
2. ج 2 ص 398، البخاري، والبخاري: ج 7 ص 285 كلها نحوا.
3. في المصدر: الرجل وهو تصنيف.
4. المامون: ص 315 ح 5687، كنز العمال: ج 11 ص 300 ح 3156.
5. المصنف لابن أبي سهم: ج 8 ص 614 ح 142، كنز العمال: ج 11 ص 319 ح 16763.
6. شرح نهج البلاغة لابن أبي الحديد: ج 4 ص 72.
Chapter Eight: Security Policies

So long as your hands are in ours, we will not deprive you of the public assets; and we will not fight against you unless you fight against us.” Then he went on with his sermon.”¹

459. al-Amzāl — narrating from Kathīr ibn Namīr: “A man brought another man from the Khawārij to ‘Ali (a.s.) and said, ‘O Commander of the Faithful! I saw this man cursing you.’

He said: “Curse him back, the same way as he cursed me.”

He said: “He has threatened you!”

‘Ali (a.s.) said: “I will not kill a person who has not killed me.”

Then he said: “They have three rights over us: not to prevent them from the mosques where they utter the name of God; not to deprive them of public assets so long as their hands are in ours and not to fight against them until they begin to fight against us.”²

460. al-Muṣannif — narrating from Kathīr ibn Namīr: “A man brought another man from the Khawārij to ‘Ali (a.s.) and said he [and his group] have threatened you and then ran away and I caught this man.”

The Imam said: “Should I kill the person who has not killed me?”

The man said: ‘He cursed you!’

He said: “You either curse him or let him go.”³

See The Encyclopedia of Commander of the Faithful, VI, 390 (The Imam’s patience with the persecutions of the Khawārij and his tolerance towards them).

8/13

Exiling or Detaining the Plotters

461. Sharḥ Nahj al-Balāghah: “It is narrated that ‘Umrān ibn Ḥuṣayn was one of those who had deviated from ‘Ali (a.s.) and he (a.s.) had exiled him to Madā’in for he had said: “If ‘Ali dies, I do not know how his death will come! And if he is to be killed – that I hope he will – I look forward to that!”⁴

² al-Amzāl, p. 245, h. 567, Kanz al-Ummal, vol. 11, p. 300, h. 31569.
⁴ Sharḥ Nahj al-Balāghah, vol. 4, p. 77.
الغارات عن سعيد الأشجري: استخلف عليّه حين سار إلى النهر سوار رجلاً من
البُتَحٍّ يقال له: هاني بن هودف، فكتب إلى عليّ: إن غنيباً وباهرة فقنوا، فدعوا الله
عليك أن تظفر بملك عدُوك، قال: فكتب إليه عليّه: أجعلهم من الكوفة ولا تدع
بونه أحداً.

تاريخ الطبري عن المجلّ بن خليفة: إن رجلاً منهم بن بني سُعوّس يقال له
العُيْرَازُ بن الأُحْسَيْنِ كان يرى رأي الخوارج، خرج إليه، فاستقبل ورآه المذن
عُدَيٌّ بن حاتم ومعته الأسود بن قيس والأسود بن نزيد المرايان، فقال له العُيْرَاز
حين استقبله: أسلمًا غانم، أأم ظالم آنتم؟ فقال عديّ: لا، بل سلماً غانم، فقال له
المرايان: ما فلّت هذا إلا ليشر في نفسك، وإنkel نعرفك يا عيّراز، يرأى القوم، فلا
تُفارقنا حتى تذهب بك إلى أمير المؤمنين فتخرجه خيرًا، فلم يكُن يأوشك أن جاء
عليًا فأخبره بما عليه، وقال: يا أمير المؤمنين، إنّه يرى رأي القوم، قد عرفناه بذلك.
فقال: ما يجل لنا دمه، ولنكن نحبسه.

فقال عديّ بن حاتم: يا أمير المؤمنين، ادفعه فإنه أضعف ألا يأتينك من يئله
مكرهًا. فدفعت إليه.

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1. الغارات: ج 1 ص 14، بحار الأنوار: ج 33 ص 356 ح 588.
2. تاريخ الطبري: ج 5 ص 89.
462. *al-Ghārāt* – narrating from Saʿīd al-ʿAshʿarī: “When setting out for Nahrawān, ʿAli (a.s.) put a man from the Nakhaʾ tribe by the name of Ḥānī ibn Hūdha in his place. He wrote to ʿAlī (a.s.) that: “The Ghānī and Bāhila tribes had revolted and prayed that your enemy gain victory [over you].”

ʿAlī (a.s.) wrote back: “Deport them from Kufa and do not leave any of them therein.”

463. *Tārīkh al-Ṭabarī* – narrating from Muḥill ibn Khalīfa: “A man from the Bani Ṣadūs tribe called ʿAyyār ibn Akhnas who believed in the Khawārij [sympathizing with them] set off on a trip towards them. In the outskirts of Madāʾin, he ran into ʿAdi ibn Ḥātim who was accompanied by Aswād ibn Qays al-Murāḍī and Aswād ibn Yazīd al-Murāḍī.

When ʿAyyār encountered ʿAdi, he asked him: “Are you a healthy and successful person or a tyrannic and sinful one?

ʿAdi said: “healthy and successful.”

The two Murāḍīs said: “You only ask this out of the evil you have in you. We know for sure that you carry the views of the Khawārij. O ʿAyyār! You shall not be separated until we take you to the Commander of the Faithful and report your state to him.”

A short while later ʿAlī (a.s.) came and they reported to him saying: “O Commander of the Faithful! He is of the same opinion as that of the Khawārij. We know him.”

He (a.s.) said: “[The shedding of] his blood is not permissible to us; however, we will imprison him.”

ʿAdi ibn Ḥātim said: “O Commander of the Faithful! Leave him with me and I ensure that no harm would come to you from him.” ʿAlī (a.s.) left him with ʿAdi.”

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الفصل الثاني
السياسة الحربية

1/9
الإجهاض والتدابير العسكري

أ- تعليم الجيش

الإمام عليٍّ بن أبي طالب، رضي الله عنه، كان معيناً للقيادة في النصر حين أنقذه على مقدمته إلى صفوفه. إعلم أن مقدمة القوم غيرونهم، وعيون المقدمة طالعتهم، فإذا أتى خرجت من بلادك ومزوت من عدوك فلا تسام من توجه الطلائع في كل ناحية، وفي بعض الشعاب والشجر والحمر، وفي كل جانب، حتى لا يغترب عدوكم، ويكون لكم كمين. ولا تسير الكتاب والقبائل من لذن الصباح إلى المساء إلا نعيبة، فإن ذهبتم أمر أو عينكم مكروة كنتم قد تقدمتم في النعيبة. وإذا تزعمتم يعدو، أو تزول بكم قلبكم مفسكونكم في أقبل الأشراح، أو في سفاح الجبال، أو أثناء الأنهار، كما تكون لكم رداءً، وذوبكم مرداً، ولتكن مقاتلتكم من وجه واحد واثنين.

1- استم منه: فلل (السان العرب: ج12 ص 280).
2- الحلم: ما واراك من الشجر والجبال ونجوها (السان العرب: ج4 ص 256).
Chapter Nine
Warfare Policies

9/1

Attaching Importance to Military Training

A. Training the Troops

464. Imām 'Ali (a.s.) – from his commandments to Ziyād ibn Nādr when he assigned him as the commander of his army in the battle of Šīffīn: "You should know that the vanguards of an army serve as their eyes and the eyes of the vanguard are their forerunners. Therefore when you leave your town and approach the enemy you should not feel weary to search for them because the informers are everywhere and in some of the defiles, woods, and secret places as well as every area so [be on your guard] that your enemies will not raid you or lay trap for you.

Do not make the battalions and tribes proceed from morning to evening unless you want to mobilize them, so that when a matter occurs or a trouble befalls you are already mobilized for it."
واجعلوا رمياكم في ضياءِكم في الجبال، وبأعلى الأشراف، وبمناكب الأنهار؛
فَإِذٌ تَرْيِينَ لَكُمْ; إِنَّهُ تَأْنِيْنَكُمْ عَدُوَّ من مكان نُهَاةَ أو أمن.
وإذا تزورتم فإنا لهم جمعًا، وإذا رحلتم فارحلوا جميعًا، وإذا غيرواكم الله فارنائلهم.
فَحُمَّوا عسكركم بالرماح والقرنية، واجعلوا زمانكم بلوون ضرتكم، كيلاً
نصاب لَكُمْ غَرَّة، ولا تلبقي لَكُم غعلة.
وأحرس عسكركم يا ثقيلك، وِيَبَّاَكَ أن ترقد أو تصبح إلا غرارًا أو تضطسه؟
فَمَّ ثَلَّك ذلك شئانك وذاتك حتى تنتهي إلى عدوُوك.
وعليك بالثاني في حريتك، وَيَبَّاَكَ والعجلة إلا أن تكنك فرضة، وِيَبَّاَكَ أن
تقاتل إلا أن بيدوك، أو يتأيتك أمري، والسلام عليك ورحمة الله.  

465. عنه - ومن وصية له ﷺ للعقول من قيس الزنايحي حين أنفذه إلى النمام في ثلاثته
آلاف مقدمة له - إنك الله الذي لا بد لك من لقائه ولا تستمئ لك دوته. ولا
تقاتلين إلا من قائلك، ومصر الترددين، وعزو بالناس، ورُزَّه في السير. ولا ترب أول
الليل فإن الله جعلها سكنا وقذرة مُقدما لا ظنًا. فأخرج فيه بذلك ورُزَّه ظهرك.
فإذا وقفت حين ينبت الخمار أو حين يصعُّر الفجر قبل على بركة الله. فإذا لقيت
العذور قترف من أصحابك وسطا، ولا تندم من القوم دَنُو من يُريد أن ينسب
الحرب، ولا تبايع عليهم تباعد من يهاب البأس حتى يتأيتك أمري، ولا يجميلكم
نشأتهم على فتحاتهم قبل دُعُائِهم والإعداد إليهم.

1. ضيائي الجبال: أطرافها العالية (جمع البحرین: ج2 ص1063).
2. الغار: النوم القليل، وقيل: هو النوم من النوم وغيره (الابن/العرس: ج5 ص17).
3. أي يام ثم يستยก ثامين فتبيه بين مضتاقها الماء في القمر، يأخذ ثم يسج، وهو يدق تشبيه وأجعله (صحي الصالح).
5. مهج البلاغة: الكتاب 12.
Your camp should be upon heights, slopes of the mountains, or in between rivers so that they will form fortresses for you and will prevent your enemies from reaching you. Your fighting should be from one or two fronts. Order the vanguards to settle on the summits of mountains, heights and on the edges of rivers. They should oversee for you so that the enemies will not attack you from a fearful or secured place.

If you want to reside, you should reside collectively and when you want to continue your march, you should continue collectively. When you reside at night, you should encompass your camp with spears and armors. Put the archers behind the carriers of armors so that you will not be taken by surprise or inattentively.

Guard your army yourself. Beware, you should not sleep unbrokenly and should not pass a night with deep sleep. You should keep up this method until you meet your enemy.

You should be careful and deliberate in fighting. Beware of hastening unless a good opportunity arises for you. Do not fight before the enemy attacks you or you receive my order. Peace and God’s mercy be upon you."

465. Imam ‘Ali (a.s.) – from his commandments to Ma‘qal ibn Qays al-Riyahi when he was dispatched to Sham as the head of a three thousand strong vanguards: “Be wary of God before Whom attendance is inevitable and with other than Whom there is no meeting. Do not fight except with those who fight you. Travel in the two cool periods (i.e. morning and evening). Let the men have midday rest and sleep. Give them ease and comfort when marching and do not travel during early hours of night for God has made it for resting and has ordained it for staying, not for journeying. Therefore give rest to your body in the night and let your carrier-beasts also rest. When morning has appeared and dawn has arrived, commence your journey with God’s blessings. When you face the enemy stand in the midst of your comrades. Do not get too close to the foe, like the one who wants to commence the fighting, nor remain too distant like he who is afraid of action, till you receive my orders. Hatred for them should not lead you to fight before inviting them (to guidance) and leaving no excuses for them.”

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466. عنه: من كتاب الله إلى بعض أمراء جيشه: فإن عادوا إلى ظل الطاعة فذاك الذي نحب، وإن توافقت الأمور بالقوم إلى الشقاق والعصيان فأنه فين أطاعكم إلى من عصاباك، واستعيني ومن اتناقذ معلك ومن تقاعس عليك فإن المكاري مغيبة خير من مشهدته، وقدعده أعزى من تهويده.

467. عنه: إن رحف العدو إلىكم قصفوا على أبواب الحنادق، فليس هناك إلا الستروف، ولزوم الأرض بعد إحكام الصفو، ولا تنظروا في وجههم، ولا يهولكم عددهم، وانظروا إلى أوطانكم من الأرض، فإن حملوا عللكم فاجتعوا على الركب، واستترووا بالأنفس، صفًا متقنًا لا خلل فيه، وإن أدرونا فاجنبوهم بالسروح، وإن كنوا فائتبا على التعبا، وإن احترموا فاركتا الحبل واطلبو الفقدام.

468. عنه: إن كنت وأعود بالله فيكم هزيمة قتدعوا، واذكروا الله وما توعد به من قر من الرحب، وبيكنوا من رأيتهم ون. واجتمعوا الألوية، واعتقدوا. وليستيع المحتون فرًا من أمرهم إلى الجماعة إلى المعسكر، فليطرب من فيه إليكم، فإذا اجتمع أطرافكم، وأتت أمداناكم، وانصرف فلكلم، فأظهروا الناس بقوادهم، وأحكموا عليهم، وقاطعوا، واستعينوا بالله، وأصروا; وفي الليالي عند الهزيمة، وحَل الرجل الواحد الواحد بسجاعي أعلى الكعبة، فضل عظيم.

2. نهج البلاغة: بالله (النور: ج 32 ص 67) ج 64..radius: ص 165.
3. دعاء الإسلام: ج 1 ص 373.
4. التكفير والتوبيخ (النهاية: ج 1 ص 148).
5. دعاء الإسلام: ج 1 ص 373.
466. Imām ‘Ali (a.s.) – from his letter to some of his army chiefs: “If they [the enemies] return to the shelter of obedience, then this is all that we want. But if the affair of these people led to separation and disobedience, then take with you those who obey you and rush upon those who disobey you. And be content with those who follow you and do not worry about those who hold back from you because the absence of a halfhearted man is better than his presence and his sitting down is better than his rising up.”

467. Imām ‘Ali (a.s.): “If the enemy launches an assault upon you, then spread your troops on the gates of the ditches for there exists nothing save swords; stand firm on the ground after arraying the troops. Do not look at the enemies in the face. Their number should not scare you, look to your own land [and front] instead. If they assault you, bend over on your horses and hide yourselves behind your shields like an impenetrable stronghold; and if they turn their back on you, launch an attack on them with your swords. If they stand firm, then stand firm on the other side too. And if they run away, rush on them and catch them.”

468. Imām ‘Ali (a.s.): “If God forbids you happen to face a defeat, hold a gathering and remember God and how He promised the deserters of the battlefield [to be punished]. Reproach the one whom you see turning his back on the enemy. Gather the banners and tie them together. The roughriders must hasten to bring the fugitives back to the troops and the army and anyone hiding in the hideaways is to come back to you. When the dispersed troops were gathered and your power was reclaimed and the defeated state has left you, hand over the troops to the commanders, mobilize the forces and fight. Seek assistance from God and be patient, for there is great reward for perseverance at the time of defeat and for the brave man’s attack on the enemy.”

تاريخ دمشق عن ابن عياش: عُقِيم النُساء أن يأتين يَبْلِي أمير المؤمنين علي بن أبي طالب، والله، ما رأيت ولا سمعت رِبْسَيْن يُوزَرُّهن إياه، لرأيت يوم صفين، وعلى رأسه علم، فأتى أبو طالب بسجعه، كان عمته براجا سلطاً، وهو يقف على سردهم، يُحَضِّرُهم، حتى انتهى إلي وآت في كتاب من الناس فقال:

"تعوَّرتُ السُلَكُ، استنجدوا الحَسَنَة، تغينوا الأصوات، وتجفُّوا السَكَينَة، وعملوا الأسئلة وألفقوا السِّيوف قبل السَّلَة، واطعُموا الزُّرَخَ، ونافحوا الظُّباء، وصلوا السُلُوف باحظة، والتُّبُلّ بالرِّماح. فإنكم بعث الله وتعمل بين عينين.

وأذرُوا الكُبر، واستحيا بين القُرْء، فإن على عزاب في الأعقاب والأعيان، ونار يوم الحساب، وطيبوا عن أنفسكم أنفساً، وأمشوا إلى الله أصحاً، وعلىكم يندا السَّواد الأعظم، والزراع المطلب. فاضروا النبيما، فان السُلطان راكب صعب، ومفرش ذراعه، قد قدَّم للوثبة بنما، وأمر للنَّكوس رجلًا، فصدما صدماً حتى يتجلَّل لكم عمود الدين، فأتمنى الأعلون والله معكم ولن يترككم أعملكم.

الإمام علي: لا تميلوا بِرِبَا، ولا تُزِيلوا، ولا تجعلوا إلا مع شجعائكم.

إذن المانع للذمار والصافي عند نزول الحقائق هم أهل الحفاظ، وأعلموا أن أهل

1. في تاريخ دمشق (תרגمة الإمام علي) 1191745، تحقيق محمد باقر محمودي، "أعلامهم" (ج3 ص145 ح1).
2. أقفل النسخ من مكانه واقلهه: حزَّركه (السُناIENTLHE: ج10 ص324).
3. كذا في المصدر، وفي نهج البلاغة: المَلْبِّيّ (ج2 ص425).
4. كذا في المصدر، وفي نهج البلاغة: المَلْبِّيّ (ج2 ص425).
5. كذا في المصدر، وفي نهج البلاغة: المَلْبِّيّ (ج2 ص425).
6. مَلْبِّيّ: وسط و множество (النهج: ج1 ص206).
7. عمٌّم: 35.
8. تاريخ دمشق: ج4 ص60، مرجع الذهب: ج2 ص389، عيون الأحكام لا ينقده: ج1 ص1110، نهج البلاغة: المختصر 66 و فيه من "المعادر المسلمين...، حصاد الأمة" (ج75 ص75، بشار/المصطفى: ص141، 1 كُلّيّاً نحوه).
469. *Tārīkh Dimashq* – narrating from Ibn ‘Abbās: “Women fail to give birth to the like of the Commander of the Faithful ‘Ali ibn Abī Ṭalib (a.s.). By God, I have neither seen nor heard of any chief to be compared to him. I saw him at the Battle of Ṣiffin wearing a turban with the folders on both sides let down. His two eyes looked [glazing] like two fiery lights. He was standing before a small group and inciting them to fight until he reached me while I was standing amid the people. Then he said: “O Gathering of the Muslims! Let your heart feel the fear of God, lower the voices, put on tranquility, make use of the spears and before drawing your sword give it a good shake. Wave your swords to the left and right and strike them with their sharp edges. Coordinate your swords with your steps and your arrows with your spears. Certainly you are in the sight of God and in the company of the Prophet’s cousin. Launch your assaults consecutively and be ashamed of deserting, for it is a great shame that will remain in generations and it is fire on the Day of Account.

Keep yourselves lively and delighted. Step toward death readily and lightheartedly. Take care of (concentrate on) the bulk of the [enemy’s] troop and the tent whose ropes are stretched around and aim at their hearts, for the Satan has mounted the unruly camel and has extended his arms, holding one hand forward to attack and a foot backward to run away. So stay firm and persevere, so as the Light of God may shine on you, as: “…and when you have the upper hand and God is with you, and He will not stint [the reward of] your works.”¹ ²

470. Imām ‘Ali (a.s.): “Do not let your banners bend down, nor leave it alone. Do not give it to anyone except the brave and the defenders of honor among you because they alone endure the befalling of troubles. And know that the guardians are those

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1. Qur’ān, 47:35.
الفقهاء هم الذين يحفظون رياضاتهم، ويكتبونها، ويتصورون جفافها، ورواهوها، وأمامها، ولا يضيعونها، لا يتآخرون عنها فيسملوها، ولا يُؤديون عليها فيجردوها.

ب- تنظيم الجيش

471. دعائم الإسلام في علي بن أبي طالب. إنه كان إذا رضى للقتال جعل ميمنته ويسره وقتباً يكون نحو قه، ويجلس لها روابط، ويقذف عليها مقدسين، ويرمرهم يحمض الأدوات، والدعاء، والجذاع الفلوس، وشير السيف، وإظهار العدداً، ونوره كل قوم مكانها، ورجع كل من خالط إلى مصايف بعد الحملة.

472. دعائم الإسلام في علي بن أبي طالب. إنه كان إذا رضى للقتال يضع الكتائب، ويقوم بين القبائل، ويقذف على كل قوم رجلًا، ويزعم صفوفه، ويزعم الكراديس، ثم يرخص إلى القتال.

473. الإمام علي. في كيفية القتال. قدموا الرجلان والرماة، قلوا تشفعوا باللقي، ولينيوا اللجان، وأجعلوا أحلام الروابط والمتحجية رداءً للواء والمقدمة، ولا تشردوا عن مراكزهم لفاضس ضد من العدو.

註
2. دعائم الإسلام: ج 1 ص 372.
4. أي جميلتها كتبة (السابع العربي: ج 6 ص 195).
5. دعائم الإسلام: ص 372.
6. الجد: الناحية (السابع العربي: ج 1 ص 278).
7. المنتج: المختار من كل شيء (السابع العربي: ج 1 ص 748).
8. يقين: مثوى من مكانات شنوزة، إذا ارتفع عنه، ونور الرجل من أموره: تركه (المصاحف النجاح: ص 605).
9. دعائم الإسلام: ج 1 ص 372.
who surround the banners and encircle them on all sides and do not let it be ruined. They do not remain behind lest they give them over to the enemy, nor they go ahead of them lest they leave them alone.”

B. Arrangement of the Troops

471. Da‘ā’im al-İslām – regarding ‘Ali (a.s.): “When he advanced forward to fight, he would arrange the troops to the left, the right and the middle flanks, with himself stationed in the middle. He would appoint liaisons for them, would send forth vanguards and would order them to lower their voices, to pray, to have their hearts united, to draw their swords, to display their power. He would also order every group to be stationed in their own positions and that everyone who would make a raid should return to his position after the raid.”

472. Da‘ā’im al-İslām – regarding ‘Ali (a.s.): “When he was ready to go on a battle, he would prepare the battalions and separate the tribes. He would appoint a person over every group, array the troops and divide them into divisions. Then he would set off for the battle.”

473. İmām ‘Ali (a.s.) – on how to prepare for a war: “Send the infantry and the archers ahead to storm them [the enemy] with arrows, while the two flanks raid on them with spears. Set the riders and the elite forces as the support of the banner and the forerunners; and do not leave your positions for a rider from the enemy who has been left alone.”

3. Ibid.
474. عنة في وصيَّتِهُما وَصَّى يَا جِيِّشًا بِهَا إِلَى الْعَدْوَ: "إِفَأَرْتُمْ بِعَدْوُ أَوْ بَرَزَ نُكَّمْ فَلِيَكُنْ مُعَسْرُكُمُ فِي قُلُبٍ الأَشِرافِ، أَوْ سَفَاحِ الجَبَالِ، أَوْ أَنَانِيَ الأَثَارِ; كِيْنَكُمْ لُكَّمْ رَدًا، وَدُوَّنُكُمْ نَرَاءً. وَلَكُنْ مُقَافَتُكُمْ مِنْ وَجَهٍ وَاحِدٍ أَوْ اثْنَيْنِ، وَاجْعَلُوا لُكَّمْ رَقِيَّةً فِي صِفَائِيِّ الجَبَالِ، وَمَلَاكِيِّ الْهَضَابِ، يَقُولُ: "بِأَيْنِكُمْ الْعَدْوُ مِنْ مَكَانِ نَحْقَا أَوْ أَمْنًا. وَأَعْلَمُونَ أَنَّ مُقَدَّمَةَ الْقُوَّةِ عَلَيْهِمْ، وَعْيُونَ الْقُدْرَةِ طَالِعَةَهُمْ. وَإِبْكَارُ وَالْبَقُورَ، إِفَأَرْتُمْ فَانْزِلُوا جَمِيعًا، إِفَأَرْتُمْ فَارْجِلُوا جَمِيعًا. وَإِفَأَرْتُمْ اللَّيْلَ فَانْجِلُوا النَّومُ كَثِيرًا، وَلَا تَنْذُوكُوا النَّوْمَ إِلَّا غَرَارًا أَوْ مَضْقَضَةً.

ج - عَدْمُ مَفَاقَةِ السَّلَاحِ فِي الْحَرب

475. دعاء الإمام: إِنَّهُ [عليه] قَرَأَ كِتَابَ أَهْلِ الْجُلُّ السَّلَاحِ عَنْدَ الْبَيْتِ: وَقَدْ قَالَ اللَّهُ عَزِزُ وَجَلِلٌ عَنْدَ ذِكْرِ صَلاةِ الحَوْفِ: (وَلَيْتَأْخَذْنَا أَشْحَاصَهُمْ) وَقَالَ: (زَدِ الْأَخْيَارِ) كَفْرُوا لَوْ تَغْفِلُونَ عَنْ أَشْحَاصِهِمْ وَأَنْتَ مَيْلِكُمْ فَيْصِّبُونَ عَلَيْكُمْ ثَبَتًا وَجَدًا.

فَأَقَامُ الْأَمْوَرُ أَنَّ كَانَ فِي الْجِهَادِ أَن لا يُفَاقَةُ الْسَّلَاحُ عَلَى كُلِّ الْأَوْحَالَ.

راجع: ج 4 ص 128 (استشهاد محمد بن أبي بكر) و ص 135 (خزائن الإمام).

د - إِنْتِهَازُ الفُرَصَيَّة

476. الإمام علي: في وَصَفِ الْبَيْتِ: مِنْ رَأْيِ فُرَصَيَّةٍ مِنْ الْعَدْوَ فَلِيَنْهِدُ، وَلَيْتَهُ الزَّمَنُ "بُعْدَ إِحْكَامٍ مَّرْكَزۡهُ، فَإِذَا قَضِيَ حَاجَتُهُ عَادَتٌ إِلَيْهِ.

١. الْقُلُبُ - بِالْقَضَمِ - مِنْ الْجَلِّ: سَفَحَهُ: يَقُولُ: أَنْزِلْ بَيْنِ هَذَا الْجَلِّ: نَفْسِهِ (نَاسِمُ الْعَرَامُ: ج 15 ص 595).
٢. نُجُوحُ الْبَلَاغَةِ: الكِتَابُ ١١، شَيْخُ الْعَقِفَةِ: ص ١٩٢، وَقَعْنَاءُ صَفِيقٍ: ص ١٢٤ عَنْ بِرِزَيْدٍ بْنِ خَالِدٍ بْنِ قَطَنٍ: الْخَمَارُ.
٣. النَّسَاءَ: ص ١٠٢.
٤. دعاء الإمام: ج ١ ص ٣٧١.
٥. دعاء الإمام: ج ١ ص ٣٧٢.
474. **Imām 'Ali (a.s.)** – in his commandment to the troops when dispatching them to confront the enemy: “When you proceed towards the enemy or he proceeds towards you, the position of your forces should be on the high ground or on the mountain slopes or the bends of rivers so that it may serve you as a shelter and a hindrance to the enemy. Your encounter should be from one or two fronts.

Place watchers on the peaks of mountains and the sides of highlands so that the enemy may not approach you from a secure or a fearful place. And know that the vanguard of an army serves as their eyes, and the eyes of the vanguard are their informers.

Beware of separation. When you halt, do so together, and when you move, you should move together. When night comes fix your spears in a circle and do not sleep except for a dosing or napping.”

C. Keeping Hold of One’s Weapon in Battles

475. **Da'ā'īm al-Islām**: “He ['Ali] (a.s.) detested a man to drop his weapon during combat. When pointing out the 'Prayer at the time of Fear', God said: 'Let a group of them stand with you carrying their weapons' and He also said: ‘The faithless are eager that you should be oblivious of your weapons and your baggage, so that they could assault you all at once.’

The best thing for those who are in combat is not to separate their weapon from themselves by any means.”

See The Encyclopedia of Commander of the Faithful, VII, 100, (Martyrdom of Muḥammad ibn Abī Bakr), and 104, (the sorrow of the Imām).

D. Taking Opportunities

476. **Imām 'Ali (a.s.)** – describing the fighting: “He who notices a chance over the enemy should raid on him and take advantage of the opportunity – of course after strengthening his position – and when his goal is achieved he should return to his position.”

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وقعة صفين: أقبل الأحمر بن قيس السعدي في حرب صفين فقال: يا أهل العراق، والله لا نصيبون هذا الأمر أدل عنف باذن اليوم، قد كشف القوم عنكم قناع الحياة، وما يقايقون على دين، وما يصبرون إلا حياء. فتقدموا. فقالوا: إن تقصدنا اليوم فقد تقصدنا أمس، فما تقول بالأمير المؤمنين؟ قال: نتقدم في موضع النقد، وتأخرنا في موضع التأخر، نتقدم من قبل أن نتقدم إليكم.

هـ: الإنسحاب التاككي.

الإمام علي: الفرار في أولاه تعدل الفقر في زمانه.

عمل على لأصحابه عند الحرب: لا تستدُّن عليكم قوة بعدها كره، ولا جولة بعدها حملة.

تأسِّس القورات الخاصة

الإمام الصادق: كانوا شروطاً حمسيًا، بعثت آثارًا رجل أنصاره [أي علي].

الاختصاص عن علي بن الحكم: أصحاب أمير المؤمنين الذين قال هم: شرطنا، فلنا اشارى لكم على الجنيه، ولست أشارى لكم على دهب ولا فضة؟ إن...

2. غزوة الحكم: ج 3.
3. نهج البلاغة: الكتاب 16، عيون الحكم، والمراوعة: ص 530 ح 9644 و فيه صولة بدل "حملة":
5. الاختصاص: ص 2.
477. *Waq'at Siffin*: [in the battle of Siffin], Aḥnaf ibn Qays al-Saʿdi addressed the people and said: “O people of Iraq! By God, You will not confront this issue with your necks more lowered [more humiliated] than [you are] today. They lifted the veils of shame and they do not fight for the religion nor do they resist except out of shamefulness. So proceed!”

They said: “If we proceed today, [it will be the same way as] we proceeded yesterday. O Commander of the Faithful! What do you say?”

The Imām said: “At the time of proceeding, do proceed; and at the time of withdrawal, withdraw. Proceed before they proceed towards you.”

E. Tactical Withdrawal

478. **Imām ʿAli (a.s.):** “To retreat at the right time is equal to victory in its time.”

479. Imām ʿAli (a.s.) – would say to his companions at the time of battle: “The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy.”

9/2

Establishment of Special Forces

480. **Imām al-Ṣādiq (a.s.):** “The elite army included six thousand of ʿAli’s (a.s.) companions.”

481. *al-Ikhtiṣās* – narrating from ʿAli ibn al-Ḥakam: “The companions of the Commander of the Faithful were those to whom he said: ‘Swear [your] allegiance, and I will promise you Paradise and not gold and silver. Our Prophet (s.a.w.) has

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فيما مضى قال لأصحابه: تُحَذِّرُوا، فإنَّي نَفَّضُت أَشْهَارًا طَوَّمًا إِلَّا عَلَى الْجَنَّةَ
وهُم: سُلَيْمَانُ الفَارِسيِّ، وَأَبُو ذَرٍّ الغَفَّارِيِّ، وَعَمَّارٍ بْنُ يَاضِر، وَأَبُو سَاسَانَ
وَأَبُو عُمَرٍو الْأَنْصَارِيِّ، وَسَهْلٌ بْنُ بَدِيرٍ، وَعَبْدُحَمَدٍ بْنُ خَيْبِرٍ، وَجَابِرٌ بْنُ عُبَيْدِ اللَّهِ الْأَنْصَارِيِّ
وَمِنْ أَصْفَياءِ أَصْحَابِهِ، عُمَرُو بْنُ الحَمِيمِ الحْرَاصِيِّ غَزَّي، وَمِثْلَهُ الْبَكَّارِ – وَهُوَ
مِثْلُ بْنِ يَحْيَى، مُوَلِّى، وَكَرْمَةُ الْمُهْتَجِرِيِّ، وَخَيْبِرٌ بْنُ مُكَّارِمِ الْأَسْبَعِيِّ، وَمُحَمَّدٌ بْنُ
أَبِي بَكْر.
وَمِنْ أَوْلَيَّاهُ: الْعَلْمِ الأَرْيَدِيِّ، وَشُفَيْدُ بْنُ عَلْدَةُ الْجَفِّيِّ، وَالْحَارِثُ بْنُ عَبْدِ اللَّهِ
الأَعْرُوفُ النَّحَدَائِيِّ، وَأَبُو عَبْدِ اللَّهِ الْمُتَضَرَّعِيِّ، وَأَبُو يَحْيَى حَكِيمُ بْنُ سَعْدِ الْمُتَضَرَّعِيِّ.
وَكَانَ مِنْ شَرْطَةِ الْخَمِيسِ: أَبُو الْمُتَضَرَّعِ يَعْبُدُ اللَّهَ بِيَدِيِّ الحَلْمِيِّ، وَسَلَامُ بْنُ
قَيْسِ الْحَلْمِيِّ، وَعَلْبَةُ السُّلَامِيِّ المُثْعَاثِيِّ غَزَّي.
وَمِنْ خَوَارَشِهِ: مَيْمُورُ بْنُ عَلْدَةِ الْجَفِّيِّ، وَقَدْ شَهِدَ مَعَ عَلِيِّ، وَ[ْ] قَنَبَرُ مُولِّ
عَلِيِّ بْنُ أَبِي طَالِبٍ صَلَواتُ اللَّهِ عَلَيْهِ، وَ[ْ] أَبُو فَاتِحَة مُولِّ بَنِي هَاشِمِ، وَعَلِيِّ اللَّهِ
بْنُ أَبِي رَافِعٍ – وَكَانَ كَابِنُهُ أَنْفِكَ. 482
رُجَالُ الْكَتْبَيْنِ عَنْ أَبِي الْجَارِودِ: قَلْتُ إِلَى الأَلْسِنَةِ بْنِ بَلَائِرِ: مَا كَانَ مَتَّىَهُ هَذَا الْرَّجُلِ
[عَلِيَّ] فِي كُلِّمَكِ قَالَ: مَا أَدْرِي مَا تَقُولُ إِلَّا أَنْ رَبِّي يُهِيِّنِي كَانَتَ عَلَى عَرَبَيْنِ، فَمَنْ
أَوْمِي إِلَيْهُ ضَرِبَتْ بِهَا. وَكَانَ يُقْبَلُ لَنَا: تُقِدْرُطْوا، قَوْلَةُ مَا اشْتَرَاطْكُم لِدَقَقٍ وَلَا
لَفْضَةٍ، وَمَا اشْتَرَاطْكُم إِلَّا لِيُبْخَتْ، إِنْ قَوْمًا مِنْ كَبِيلِكُمْ مِنْ [ْ] بَنِي إِسْرَائِيلَ. أَ
previously said to his companions: “Swear allegiance as I do not promise you except [the reward of] Paradise.”

And they [the Commander of the Faithfull’s companions] included: Salmān al-Fārsī; al-Miqdād; Abū Dhar al-Ghifārī; ‘Ammār ibn Yasir; Abū Šāsān and Abū ‘Amr al-Anṣāriyān; Šahl (Badrī) and ‘Uthman, the sons to Ḥunayf al-Anṣārī; and Jābir ibn ‘Abdullah al-Anṣārī.”

And from among his close companions were: ‘Amr ibn al-Hamq al-Khuza‘ī, the Arab; Maytham al-Tammār – Maytham ibn Yaḥyā, the freed slave – Rushayd al-Hijrī; Ḥabīb ibn Muẓahar al-Asadī; and Muḥammad ibn Abī Bakr.


His elite forces included: Abu al-Raḍī ‘Abdullah ibn Yaḥyā al-Ḥadramī; Salīm ibn Qays al-Hilālī; and ‘Ubayda al-Salmānī al-Murādī, Arabī.

The elite from among his friends included: Tamīm ibn Ḥadhīm al-Najī (who was killed as a martyr with ‘Alī (a.s.); Qanbar (a slave freed by ‘Alī ibn Abī Ṭalib (a.s.)); Abū Fakhīta (freed slave by Bānī Ḥāshim); and ‘Ubaydullāh ibn Abī ‘Raǧī (who was ‘Alī’s (a.s.) secretary).”

482. Rijāl al-Kashshī – narrating from Abū Jārūd: “I said to Aṣbah ibn Nubātā: ‘What is the status of this man [‘Alī (a.s.) among you?’”

He said: “I do not know what you say; but our swords were on our shoulders, whomever he beckoned we would strike by sword. ‘Alī (a.s.) would say to us: Swear [your] allegiance! I swear by Allah that your allegiance is not for gold and silver rather it is for death. In the past a group of people from Bānī Isrā‘īl

تنارطو بنيهم، فما أصاب أغلب منهم حتى كان بني قوميه، أو بني قريبيه، أو بني قبله.

1

رجال الكني: روى عن أمير المؤمنين، قال: "قلت لله في شيء الحضري، يوم الجمل: أبناء بني متيح; قلت وأبودك من شرطة الحميس حقاً، لقد أخبرن

رسول الله ﷺ يا محمد واسمع أبيك في شرطة الحميس، والله سناكم شرطة الحميس على يسراً تبيه، وذكر أن شرطة الحميس كانوا يتعشّون آلياً زوج، أو

خمسة ألا في.

3

العبداية الخاصة بالقرى المسلحة

الإمام عليٰ في عهده إلى مالك الأشر: لم تفقد من أمورهم ما يفقدونه

والودان من ولدهم، ولا يتقدمون في تفسير شيء قوينهم به. ولا يمرون لطفاً

تعهدهم به وإن قال: فإنه داعبة ألم إلى بذل النصية لك، وحسن الظن بلك. ولا

تقد لطيب أمورهم أكلالا على جسمها، فإن للبصير بين لطفس توضعا

ينتقمون به، ولهجمان موقععا لاستعان عنده.

ولكن آخر رؤوس جنده عادلة من واسهم في متعونته، وأفضل عليهم من

جذبيتها بها يسعهم ويسع من وراءهم من خلوف أهلهم، حتى يكون همهم حما

وأحدا في جهاد العدو، فإن عطفنهم عليهم يعطون كلRibهم عليهم. وإن أفضل قبلة

عين الوئام استقامة العدل في البلاد، وظهور مودة الرعية، وإن كل لا تظهر مودتهم

1. رجال الكني: ج 1 ص 19 ح 8، بحار الأنوار: ج 42 ص 150 ح 16.
2. رجال الكني: ج 1 ص 24 ح 10، بحار الأنوار: ج 42 ص 151 ح 18.
swore allegiance among themselves and none of them departed from the world except that he was a Prophet to his folk or his village or himself and you are like them, except that you are not Prophets.\textsuperscript{1}

483. \textit{Rijāl al-Kashḥī}: “It is narrated from the Commander of the Faithful that he told ‘Abdullah ibn Yahyā al-Ḥaḍramī in the battle of Jamal: “Glad tidings to you O son of Yahyā, for you and your father are indeed among the elite forces. The Messenger of God (ṣ.a.w.) informed me that you and your father are named among the elite forces. God has called you the elite forces (\textit{shurṭaḥ al-khamis}), on the tongue of His Prophet. He also said: “The elite forces consist of five or six thousand people.”\textsuperscript{2}

9/3

Paying Special Attention to the Armed Forces

484. \textit{Imām ʿAli (a.s.)} – in his instructions to Mālik al-Ashtar: “Inspect the affairs of the soldiers as parents inspect their own child. Never let anything through which you have strengthened them distress you and do not underestimate the kindness you have undertaken for them even if it were small, for it will invite them to counsel you sincerely and trust you. Do not leave out attending to their minor affairs while depending upon (the examination of) the great matters because your small favors will also be of benefits to them as the big ones are also such that they cannot do without.

Among the chiefs of your army favor most him who assists the soldiers with his aid and bestows upon them what is at his disposal to the extent that suffices both them and those members of their families left behind, then their worries and concern in battle with enemy will be a single concern. Your kind inclination towards them will incline their hearts to you. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the manifestation of love for the subjects. But surely the subjects’ love will not appear without

\begin{itemize}
\item[\textsuperscript{1}. \textit{Rijāl al-Kashḥī}, vol. 1, p. 19, h. 8, \textit{Bihār al-Anwār}, vol. 42, p. 150, h. 16.]
\item[\textsuperscript{2}. \textit{Rijāl al-Kashḥī}, vol. 1, p. 24, h. 10, \textit{Bihār al-Anwār}, vol. 42, p. 151, h. 18.]
\end{itemize}
لا يسلالطة صدورهم، ولا تصح تصريحتهم إلا يحيطتهم على وقاة أمورهم، وقيلة
استيصال دُولهم، وترك استياء القطاع مدعيم.
فانشح في أرجاعهم، وواصل في حسن النشأة عليهم، وتحديد ما أبنى دُور البلاط
بهم: فإن كان الناس الذي جسمت أفعالهم عبر الشجاع، وحصر الناءك إن شاء الله. ثم
عرف لكل أمر وهم ما أبلي، ولا تسعن بلاه أمراً إلى غيره، ولا تقصرون فيه
دون غاية بلاه، ولا يدعونك شرف أمر إلى أن تعظم من بلاه ما كان صغيراً،
ولا ضعفة أمر إلى أن تستصغشت من بلاه ما كان عظيماً.
ولا ضعفة أمر إلى أن تستصغشت من بلاه ما كان عظيماً.

الإهبة بغضنًا للجيش

1- التحريض

الكافي عن أبي صادق: سمعت علياً "يَجَرُّضُ النَّاسَ فِي ثَلَاثِيِّ مَواطِنٍ: الجنَّي،
وصفيين، ويوم النهاة؛ يقول: عباد الله، اتقووا الله، وغضوا الأصوات، واحفزوا
الأصوات، وأقلوا الكلام، ووضعوا أعظمكم على المأذنة، ومتاحفة: ومبارزة: 
والمناصفة، والمنافقة، والكافئة، واتبوا لكى أدركوا الله كثيراً تعلكم
تفيحون، وأطيعوا الله ورسوله: ولا تسرعوا فتلمذوا، وتذهب رحكم: واصبروا
إن الله مع الصبرين."

1- نهج البلاغة: الكتاب 53، نصف المقال: حق 15، دعاء الإسلام: ج 1 ص 613، كلامه نحوه.
2- الكاف: نجش الفن كي يكون الحج، وقيل: هو الغزاة عامه، أو كفّر: أثر في حديثه، وكتب الصيد: كذا:
3- الألفاظ: 56، الآلفات: 46،
4- الكافي: ج 38، الازدانت: ج 265، وقمة صدارة: ص 249 عنا الحضرمي: المعاني، والوازرة: ص 158،
شرح نهج البلاغة لابن أبي الدنيا: ج 4 ص 26 كتبها نحوه.
the well-being of their hearts, and their advice and sincerity (toward rulers) will not become right and free from blemishes unless they watch over the rulers, find their governments of little burden and cease to hope that their period (of rule) will soon come to an end.

Therefore, let their hopes be expanded, persist in praising them warmly and taking into account the (good) accomplishments of everyone among them who has accomplished, for frequent mention of their good deeds will encourage the bold and rouse the weak and the indolent, God willing.

"Then recognize in every man that which he has accomplished, attribute not one man’s accomplishment to another and fall not short (of rewarding) the full extent of his accomplishment. The eminence of one man should not lead you to regard his small deeds as big nor should the low position of a man make you consider his big deeds as small."

9/4

Care for the Troops’ Morale

A. Encouragement


He would say: “O Servants of God! Be wary of God, cast down your eyes, lower your voices, speak little; and prepare yourselves for battle, conflict, confrontation, struggle, warfare, involvement, tough combat and steadfastness: “...and remember God greatly so that you may be felicitous. And obey God and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient; indeed God will be with the patient.”

3. Qurʾān, 8:45-46.
الإمام علي ﷺ - من كلام الله ﻟَإِنْ يَبْنِيَ ﱢمَحْمُد١ ﻓِيَنَفْتَحُ ﻣِنَ الْحَيْثِينَ ﻟَأْعِطَاءُ الْرَّأَيَةُ ﺑُوْمَ ﺑُعْدَلَٰٓ -

۴۸۶ - تُرُولُ الْجِبَالَ وَلا تُرُولُ، عَضُب٥ عَلَى نَأْجُدُكَ. أَعْلَمُ أَنَّ الْلَّهَ جَمِيعُهُ، يَبِدُ ﺑِنَّا جَمِيعَهُ.

إِذَا نَبْيِضُوا أَقْصَى الْقُوَّمِ، وَغَضَبُوا ﻣَعَهُ، وَأُعْلَمُ أَنَّ النَّصَرَ ﻣِنَ أَنَّهُ ﺑِنَّا جَمِيعُهُ

۴۸۷ - عِنْهُ ﻣَا كَانَ ﺑِنَّا جَمِيعُهُ ﻋَلَّا الْحَزَبِ. لَيْتَ شُكُرُ ﻋَلَّيْكَ ﻓِرْقَة٤ ﺑِنَّا جَمِيعُهُ.

وَلا ﻣَنزِلَةٍ ﻋَلَّيْكَ جَمِيعُهُ، وَأَعْطُوا الْبُكْرَاءَ ﺘُقِيفُهُ. وَوَظَنُّوا ﻟِلْجُنُوبِ ﺧُفِقُهُ.، وَأَمَّيُّوا الْأَصَواتَ

۴۸۸ - إِنَّهُ ﻋَلَّيْكَ ﺘُقِيفُهُ ﻋَلَّيْكَ ﺘُقِيفُهُ، قُلْ ﻋَلَّيْكَ ﺘُقِيفُهُ ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ، ﻋَلَّيْكَ ﺘُقِيفُهُ، 

۱ - نهج البلاغة: الخطبنة ۱۱، النافذ لابن شهر آشور: ج ۲ ص ۱۵۵.
۲ - أي نظرها (أساس البلاغة: ص ۱۴۵).
۳ - الدعاء: شدة الوطأة (الآداب: ج ۶ ص ۸۴) وألما ها الطعن الشديد.
۴ - فَطَرْتُ فِي ﻣَيْرَةٍ ﺧَلَقَهَا. أي شَدَأْتُ (الآداب: ج ۹ ص ۲۲۳).
۵ - نهج البلاغة: الكتاب ۱۶، معبر الحكم والمواضيع: ص ۳۳۰ ح ۶۴۴، ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ 
۶ - نهج البلاغة: كتاب ۱۶، الرؤية والحيوانات: ص ۵۳۰ ح ۶۴۴، ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ ﻓِي ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ ﺑِنَاحِيَةٍ 
۷ - زمارة المشاشه: مورثة: ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ. أي ﺗُرْبَىٰ.
486. Imām 'Ali (a.s.) – in a sermon he delivered in the Battle of Jamal when the Commander of the Faithful gave the banner to his son Muḥammad ibn al-Ḥanafīyya: “Mountains may move from their position, but you should not move from yours. Grit your teeth, lend your head to God (in fighting for God, give yourself to God), fix your feet firmly on the ground. Have your eye on the remotest foe and close your eyes (to their numerical majority) and be sure that help is only from God the Glorified.”

487. Imām 'Ali (a.s.) – to his followers at the time of battle: “The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy. Give the swords their due (to its maximum use). Knock your foes down on the ground; prepare yourselves for hurling strong spears and striking swords with full force and keep your voices down as it wards off defeat. By Him who split the seed (for growing) and created living beings, they [the hypocrites] had not accepted Islam but they surrendered (by verbally professing it) and had hidden their disbelief. Consequently, when they found helpers for their disbelief, they disclosed it.”

488. Imām 'Ali (a.s.) – exhorting his followers to fight: “Put the armored men forward and keep the unarmored ones behind. Grit your teeth because this will make the swords skip off the skull. Dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because it wards off defeat. Do not let your banner bend down, nor leave it alone. Do not give it to anyone except the brave and the defenders of honor among you because those who endure the befalling of troubles are the ones who surround the banners and encircle them from the left, the right the rear and the front. They do not separate from them lest they give them over (to the enemy). They do not go ahead of them lest they leave

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أجزأر أمول قربته، وأمسى أخاه بقبيسه، ولم يكيل قربته إلى أخيه، فتجميع عليه قربته وقرن أخيه. وأيهم الله ليت قريرتم من سبيل العاجلة لا تسألوا من سبيل الآخرة، وإنتم حاجمهم العرب، والساحل الآدم، والمساح الرأسم، إن في الآخرة موجهة الله، والذين الأزل، والعار البلاغي. وإن الغاف لغير مزيد في عمورة، ولا محجوز تبينه وبينه يوما من الزائرين إلى الله كالظلمان يرد الماء؟ الجنة تحت أطراف العواء! اليوم نبأ الخوارج.

وأيهم الله لنا أشور إلى صفائهم منهم إلى ديابهم!!

الله ين ردوا الحق فاقتضى جماعتهم، وشنت كلمتهم، وأرسلهم بخطاياهم، إنهم لن ينزلوا عن مواقيفهم دون طعن دراك، يخرج عنهم النسيم، وضرب نبقة الهام، ويضع العظام، وينبره الناس ووالقادم، وبحتى يرمو بالمنابر تبعها المناير، ويرجعوا بالكتائب تفقوها الشلالات، وبحتى يجر بيناهم الحفريات يتبكون الحماس، وبحتى تدعون الحبل في تواجر أرضهم، ويأعنان

مسارهم ومسار جهم.

الكافي عن مالك بن أعين: حضر أمير المؤمنين سلوات الله عليه الناس يصفين، فقال: إن الله عز وجل ذلكم على تجارة تنجيكم من عذاب اليم، وينشي يكمن على الحبل، والإيام بلله، والجهاد في سبيل الله، وجعل توابه مغفرة للذنوب، ومساكن

489.

1. أجزاء النبي، كفاءة (السائك العربي: ج1 ص64).
3. قدر: أي سقط ووقع (النهائي: ج5 ص35).
them alone. Everyone should deal with his adversary and also help his comrade by his own life and should not leave his adversary to his comrade lest both his own adversary and his comrade’s join against him (comrade). By God, even if you run away from the sword of today you would not remain safe from the sword of the world to come. You are the foremost among the Arabs and the great figures. Certainly in running away there is the wrath of God, unceasing disgrace and lasting shame. And certainly he who runs away does not lengthen his life. Nor does anything come to intervene between him and his day (of death). He who come forward to God is like a thirsty man who approaches the water.

Paradise lies under the edges of spears. Today the reputations will be tested (all that is in mind will be revealed in the war). By God! I am more eager to meet them (in combat) than they are for (returning to) their houses!

‘O God! If they reject truth, disperse their group, divide their words and destroy them on account of their sins. They will not budge from their positions until the continuous striking of spears causes piercing (of wounds) through which wind may pass, until the hitting of swords cuts through their skull, cleaves bones and breaks forearms and legs, until they are attacked by contingent after contingent and assaulted by detachments which are followed by reserves for support, until their cities are continuously assailed by force after force and until the horses trample the extreme ends of the lands, the tracks of their beast and their meadows.”

489. al-Kāfī – narrating from Mālik ibn A’yan: “The Commander of the Faithful (a.s.) exhorted the people in Ṣiffin and said: “God Almighty and Exalted guided you to a transaction that will deliver you from painful torments and persuade you to good faith in God and the struggle in the path of God. And He has set aside as rewards for this the forgiveness of your sins and

طيبة في جنات عدن، وقال عزر وجل: "إِنَّ اللَّهَ يُحبَّ الْذَّيْنَ يَقْتِلُونَ فِي سَبِيلِهِ صَفًا،
كَأَنَّهُمْ يَشْرَكُونَ مَعَ اللَّهِ". فَسُوِّهَا صَفْوُهُمُ كَالْجَنَّةِ الْمَرْصُوصِ.
فَقَدْ أَمَرُوا الْمَوْمِعَةَ، وأَخَرَّوا الْجَمِينَةَ، وَعَضُوا عَلَى الْوَثَّاَدِ: إِنَّ أَبِي يَسْرُفُ عَلَى
الْهَامِ، وَالْخَلَّاءَةِ عَلَى أَطْرَافِ الْرُّمَاحِ؛ فَإِنَّهُ أَمْوَى لِلْدُّنْيَا، وَعَضُوا الأُبْصَارَ؛ إِنَّهُ أَرْبَطُ
يَلْجَأَهُ، وَأُسْكِنُ يُلْقِلُهُ، وَأَمْتِحَنُ الْأَصِبَاطَ؛ فَإِنَّهُ أَطْرُدُ لِلْقُلُولِ، وَأُولِي الْبَالِ.
الإِلَجَآءِ، 490. فَإِنَّمَا يَقْصُرُ عَلَى الْحَزَبِ وَيَصْدُقُ فِي الْلَّفَاءِ إِلَّا
نَُّمْعَمًا: مُّسْتَبْصِرُ فِي دِينِ، وَأَعْرَابُ عَلَى حَرَمَة، وَمُمْتَعِضُ فِي ذَلِكَ.
ب. الشَّاعَر
491. الإِلَيْهِ، إِنِّي رَسُولُ اللَّهِ ﷺ أَمَّرَ بِإِلَاعِلنِّ الشُّعْرَاءِ فِي الْحَزَبِ، وَقَالَ: لَيْسَ فِي
شَعْرَكُمْ اسْمُ دِينَ أَسْبَاءِ اللَّهِ.
492. وَقَعَةُ سَفَنَى عَنَّ الْأَصِيَّبِ بِنْ النَّبِيَّةِ: مَا كَانَ عَلَيْهِ فِي قَتَالِهِ قَطِعَ إِلَّا نَادَى: "كِتَابُهُ".
493. الإِلَيْهِ، الْإِلَاعِلنِّ الشُّعْرَاءِ: بِأَنْ يَحْيَى، وَشَغَرَنَا بِيْنَ الْكَبْرِ، وَأَقْتَرَبْتُ اللَّهِ،
فَيَقْرَبُ الْبَلَدِ. وَشَغَرَ مُسْلِمِينَ يَوْمَ أَحَدٍ: "يَا نَصِرُ اللَّهِ، أَقْتَرِبْ"، وَيَوْمَ يَتَّخِبُ النَّفْسُ:
"يَا رَوَاحُ الْقُدُسِ أَجَحِي"، وَيَوْمَ يَتَّخِبُ النَّفْسُ: "يَا زَنَا لاَ يَعْلِبَكَ"، وَيَوْمَ الطَّلِيقُ:

1. الصَّف: 4.
2. الكافاني: ج 5 ص 39 ح 4.
4. فَمَنْ مِنْ ذَلِكَ الْأَمَرَ يَمْعَضُ مَعْصَا، وَمَعْصَا، وَبَعْضُ مِنْهُ: غَضَبَ وَشَقَّ عَلَى وَأَوْجَهُ (الْأَسْبَاطُ: ج 284 ص 292).
5. دَعَاءِ الْإِلَيْهِ: ج 1 ص 370.
6. وَقَعَةُ سَفَنَى: ص 231، بِحَمَّامِ الْأَمْرَارِ: ج 32 ص 461 ح 398 و ج 100 ص 36 ح 322 شَرِّحَ هَمَّ الْبَلَاغَةِ لَيْسَ بِيْنَ أَبِي
المَهْدِيَّ. ج 5 ص 126.
pleasant abodes in the Garden of Eden. God the Exalted said: "Indeed God loves those who fight in His way in ranks, as if they were a compact structure."1

Then put the armored men forward and keep the unarmored ones behind. Grit your teeth because this will make the swords skip off the skull. Dodge on the sides of the spears for it better changes the direction of their blades. Cast down the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because it wards off defeat and is better for enhancing dignity."2

490. Imām 'Ali (a.s.) – in the aphorisms attributed to him: "No one will practice forbearance in war and veraciously face it except three groups: Those who are insightful in religion, those who are zealous over sacred and chastity, or those to whom degradation is torturous."3

B. Slogan

491. Imām 'Ali (a.s.): "The Messenger of God (s.a.w.) commanded the proclaiming of slogans before [launching] war and he said: "Let your slogans include one of the Divine names."4

492. Waqʿat Şiffin – narrating from Aṣbaq ibn Nabātā: "'Ali (a.s.) never set out to fight except that he would cry "Kaf, Ha, Ya, Ayn, Sad."5

493. Imām al-Ṣādiq: "Our slogan is "O Muḥammad, O Muḥammad! And the slogan of the Muslims in the battle of Badr was: "O Divine Triumph come nigh, come nigh!"
The slogan of the Muslims in the battle of Uḥud was: "O Divine Triumph come nigh!"
The slogan of the battle of Bani Naḍīr was: "O Holy Spirit! Comfort!"
The slogan of the battle of Bani Qaynaqa was: "O Our Lord! Never will they overpower You!"

2. al-Kāfī, vol. 5, p. 39, h. 4.

494. شرح نهج البلاغة لابن أبي الحديدي عن سلام بن سويد عن الإمام علي في كلمة الله أكبر قال: هي آية النصر. قال سلام: كانت نشاعرة، يقوها في الحرب، ثم يحمل فوردة و الله من أتغبة ومن حادثة حيات الموت.

495. وقعة صفقيين عن شعويم: كان عليه إذا سار إلى القتال ذكر اسم الله حين تركب... ثم يقول: الله أكبر، الله أكبر، لا إله إلا الله والله أكبر، يا الله، يا أحد، يا صمد، يا زك في النجوم، يسوم الله الرحمن الرحيم، لا تقول ولا تقول إلا بسم الله العلي العظيم، (الحمد لله رزب النبلين، الرحمن الرحيم، صليك يوم الدين، إياك نعبد و إياك نستعين)، اللهم كف عننا بأمر الظالمين. فكان هذا نشاعرة بصفقيين.
The slogan of the battle of Ta‘if was: “O Ridwân (O Approver)!”
The slogan of the battle of Ḥunayn was: “O Sons of ‘Abdullah! O Sons of ‘Abdullah!”
The slogan of the battle of Aḥzab was: “Ḥā, Mīm, they do not see!”
The slogan of the battle of Bani Qurayza was: “O Salām! Keep them safe!”
The slogan of the battle of Murist’, i.e., the battle of Bani Mustalaq was: “Indeed, things return to God!”
The slogan of the battle of Hudyabiya was: “May God’s curse be on the unjust!”
The slogan of the battle of Khaybar, i.e., the battle of al-Qamūs was “O ‘Ali, forgive them out of dignity!”
The slogan on the day of the conquest of Mecca was “We are truly-the servants of God.
The slogan of the battle of Tabuk was: “O One (aḥad)! O The Absolute, The Eternal (samad)!“
The slogan of the battle of Bani Maluḥ was: “Cause them to die! Cause them to die!”
The slogan of the battle of Ṣiffīn was: “O Divine help!”
The slogan of Husain (a.s.) was: “O Muḥammad!” And our slogan is: “O Muḥammad!”

494. Sharḥ Nahj al-Balāghah – narrating from Salām ibn Suwayd from Imām ‘Ali (a.s.) concerning the phrase: “God is the greatest (Allah Akbar): “This is an expression for victory.”

[Salām says:] “Allahu Akbar was ‘Ali’s (a.s.) slogan that he uttered in battles and then launched his attacks. By God, he would lead whoever chased him and those who fought against him to the docks (sources) of death.”

495. Waq‘at Ṣiffīn – narrating from Tamīm: “Whenever he set out on a battle, ‘Ali (a.s.) would utter the name of God when mounting. Then he would say, “Allahu Akbar, Allahu Akbar! La ilāha illa Allah wa Allahu Akbar! O God! O Aḥad! O Īḥād! O Lord of Muḥammad! In the Name of God the Compassionate the Merciful! There is no power and no strength save in God, the All-Exalted, the All-Supreme. “All praise belongs to God, Lord of all the worlds, the Compassionate the Merciful, Master of the Day of Retribution. You [alone] do we worship, and to You [alone] do we turn for help.” O God! Keep away from us the harm of the oppressors!” This was ‘Ali’s (a.s.) slogan in the battle of Ṣiffīn.”

1. The name of a fortress of the castles of Khaybar.
وقعة صفرين: كانت علامة أهل العراق يصفرون الصوف الأبيض: قد جعلوه في رؤوسهم، وعلى أكتافهم، وشعراهم: "يا الله، يا أحقب، يا صمد، يا زوجي، يا زوجي!
وكان علامة أهل النهض خزفا صفراء قد جعلوها على رؤوسهم وأكتافهم، وكان شعرهم: "نحن عباد الله حقا حقا، يا نارات عيان".

ج - تحدث النقيس بالغليبة

الجمل عن عمرو بن دينار: قال أمير المؤمنين: "لا يبيع الله وامرأته خذت الزراعة وامرأته.
وعلى علقته، قناعة: يا أنا القاسم، فقال: "لَبِّنِكَ يا أباه. قال: يا نباتي لا يستفترك ما ترى، قد خذت الزراعة وأنى أصغر منك، فإني استفرح عدوي وذلك أنني لم آتي أحدا إلا حدثت نفسك يقبلها، فحدث نفسك ي続ける النجاة، قل: يا أباه، أرهو أن أكون
كما نحب، إن شاء الله".

د - التحذير من الفرار

498. الإمام علي: الفرار من الرحمة من الكبائر.

499. عنه: الفرار أحد الذليل.

500. عنه: عاووا الله الكور، واستحيوا من الفرار فإنه عار في الأعاق، ونال يوم الحساب، وطيبوا عن أنفسكم نفسيًا وامشوا إلى الموت مشياً مسجحاً.

1. ونعة صفرين: ص 332، بحار الأنوار: ج 33 ص 27 ح 1380، شرح نهج البلاغة لابن أبي الخديجة: ج 8 ص 15.

2. الجمل: ص 368.

3. دعوات الإسلام: ج 1 ص 370، للصفن لابن أبي نعمة: ج 7 ص 33 ح 8 عن مالك بن جرير الحضرمي.

4. غزوة الحكم: ج 6 ص 1663.

5. نهج البلاغة: الجزء 66: ناريض دمتي: ج 42 ص 460 وفيه: "فأشهر عمار في الأعاق والاعتقا".
496. Waq' at Ṣiffin: The sign of the people of Iraq in [the battle of] Ṣiffin was a white piece of wool cloth worn over their heads and shoulders and their slogan was “O God! O Aḥad (One)! O Ṣamad (O Everlasting Refuge)! O Lord of Muhammad! O Compassionate, O Merciful!”

And the sign of the people of Shām was a piece of yellow cloth worn over their heads and shoulders and their slogan was: “We are the slaves of God indeed, indeed; O Avengers for ‘Uthmān’s blood!”

C. Inculcation of Victory

497. al-Jamāl – narrating from ʿAmr ibn Dinar: “The Commander of the Faithful said to his son Muḥammad: “Hold the banner and move on!” ʿAli (a.s.) was behind him, he then called him: “O Abū al-Qāsim!”

He replied: “Yes. O Father!”

He said: “My son! What you see should not frighten you. I carried the banner when I was smaller than you and the enemy did not frighten me for I did not confront anyone except that I instilled in myself that I would kill him.

So with the help of God inculcate in your mind that you will triumph over them; and do not let mistrust in yourself bring you to your knees as it is the worst of degradations.

[Muḥammad said:] I said: “O Father! I hope I will be the way you wish for me to be. God willing!”

D. Warning against Fleeing from the Battleground

498. Imām ʿAli (a.s.): “Escape from the battle is among the great sins.”

499. Imām ʿAli (a.s.): “Escape is one of the two degradations.”

500. Imām ʿAli (a.s.): “Launch successive attacks and feel ashamed of escaping for it is a disgrace among generations to come and a cause of fire on the Day of Judgment. Give your lives (to God) willingly and walk towards death with ease.”

2. al-Jamāl, p. 368.
4. Ghurar al-Ḥikam, h. 1663.
501. عنهما: ليعلّم المتهوم بأنه ممسكّ رئة، وموضي نفسه، إن في الفرار موجودة الله، والذّل اللؤلؤ، واللاعب الباقٍ، وفساد العيش على. وإن الفار لغبر مزيّد في عمرو، ولا يغلى ببيته وتبين يومه، ولا يرضع ربيه، ورمت الرجليّات تحتا قبل إبان هذه الحصال خيّر من رعيه بالتيسيس بها، والإقرار عليها!

502. الكافي عن مالك بن عزيز: خرَّج أمير المؤمنين صلوات الله عليه الناس بصفين فقال... رحم الله امرؤا وامرأٍ أخاه نقيسه، ولم يكل قربنه إلى أخيه; فقامت قربته وقرون أخيه، فكتسب بذلك اللائمة، وتأتي بدناءة، وكيف لا يكون كذلك؟ وهو يقاتل الأثنين، وهذا نسبًا بذله قد جعله قريبًا على أخيه، هاربا منه، ينظر إليه وهذا! فمن يفعله بمقتله الله، فلا ينفضوا بلقيت الله عز وجل، فإنما أدرك إلى الله، وقد قال الله عز وجل: أمّن ينفعكم الفرار فإن قررت من الموت أو الهلال، وإذا لا تمتعون إلا قليلاً،

وأيّم الله، لين قررتم من سبوع العاجلة لا تسلمون من سبوع الأثرة، فاستعينوا بالصبر والصبر، فإنها تنزل العصر بعد الصبر، فقاحدهوا في الله حسن جهاده. ولا قوة إلا بالله.

503. وقعة صفreen عن أبي ربو: قال زيد بن النضر الحرانيّ لعبد الله بن يُقين بن وقادة: إن بُنيت وهم تومه عصب، ما يضرب عليه إلا كُل مشرّع القلب، صادق.  

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1. الكافي: ج. 5 ص 41 ح 4 عن مالك بن أعين، بخاري الأدوية: ج 32 ص 422 ح 411 عن زيد بن وهب نحوه وله.

2. الإص 갖고: 161 الأحزاب: ص 150.

501. Imām 'Ali (a.s.): “The escapee (from the battle) should know that he has infuriated God and has destroyed himself. Verily in escaping there is hostility towards God, perpetual degradation, eternal disgrace and depravity of life. The escapee will not prolong his life, nor will there come an interval between him and the day he is destined to die, nor will he please God. A man’s death in honesty and truthfulness before committing such a practice [escape from battle] is better than involving in these practices and accepting them.”

502. al-Kāfī – narrating from Mālik ibn A’yan: “The Commander of the Faithful exhorted the people in the Battle of Šiffin saying, ‘...May God have mercy on him who helps his brother and does not leave the adversary to his comrade lest both his own adversary and his comrade’s join against him (comrade). This way he will be condemned and will come to vileness; and why should it not be so when his brother fights with two people whereas he has given up and left his adversary to his brother and while he is fleeing he looks back at the enemy and his brother? Everyone who does so, God will regard him as His enemy. Do not expose yourselves to enmity with God for you will certainly be moving towards Him. God the Glorified and Exalted said: “Flight will not avail you, should you flee from death or from being killed, and then you will be left to enjoy only for a little while.”

“By God, if you flee from the sword of the world, you will not be secure against the swords of the world to come. Take recourse in patience and truthfulness, for triumph would verily follow patience. Struggle for the sake of God with a struggling which is worthy of Him; and there is no power and no strength save in God.”

E. Concealing that which Ruins the Troops’ Morale

503. Waq’at Šiffin – narrating from Abū Rawq: “Ziyad ibn al-Nadīr al-Hārithi said to ‘Abdullah ibn Badil ibn Warqa’: “Indeed our day and theirs is so hard. No one will endure it except he who is brave-hearted, well-intended and steadfast. By God, I

النبي، رابط الجاش، وابن الله، ما أظن ذلك اليوم يبقى وما يهمل إلا الرذال! قال:
عبد الله بن يُبدل: والله أظن ذلك.
فقال عليه: ليكن هذا الكلام مخزونا في صدوركم، لا تظهره، ولا تسومة منكم سامع? إن الله كتب القتل على قوم، والموت على آخرين، وكل آية تأتيه كما كتب الله له، قطعى لبالمهاجرين في سبيل الله، والمقتولين في طاعته.

للخطبة

الإمام علي
إذا خذلتكم عن رسول الله حديثاً، قوّالله: لآن أخرج من السواء أحب إلي من أن أكتب عليّه، وإذا خذلتكم فيها بيني وبينكم، فإن الحرب خدعة.

الإمام الباقر
إذن عليّاً، كان يقول: لأن خلقتهما الطيبر أحب إلي من أن أقول على رسول الله ما لم يقل، سمعت رسول الله يقول في يوم الحدثة: الحرب خدعة. يقول: تكلموا بها أشدّكم.

الإمام علي
في الحكمة المسوية إليه: كن في الحرب بحيلك أو تنك بştırٍ، وبحترك أفرح منك بتجذيبك، فإن الحرب حرب المنهور، وغيبة المتجرد.

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1. وقعة صفين: ص 111، بحار الأنوار: ج 32 ص 403 ح 369 - 373، شرح نهج البلاغة لابن أبي الحديد: ج 3 ص 183 وفيه «صبيح».
2. صحيح البخاري: ج 6 ص 253، ح 1322 ج 3 ص 746 ح 1322، صحيح مسلم: ج 2 ص 408 ح 1066.
3. سنن أبي داوود: ج 4 ص 244 ح 4767، مسندا: ابن خليفة: ج 1 ص 177 ح 616 وفيه «عن غيره فإنا أتيناه رجل مهرب».
4. البخاري: بيني وبينكم، وأ ص 278 ح 1086، كلها عن سويد بن غفلة.
5. تهذيب الأحكام: ج 6 ص 162 ح 298، عن إسحاق بن عمار عن الإمام الصادق، جرب الاستدلال: ص 133 ح 466.
6. عن أبي البخاري عن الإمام الصادق: نحن نعود.
7. شرح نهج البلاغة لابن أبي الحديد: ج 20 ص 312 ح 588.
do not suppose that today anyone would survive except the villainous."

Abdullah ibn Badil said: "By God, I think so too."

‘Ali (a.s.) said: "Let this word be hidden in your hearts. Do not express it, and nobody should hear of it from you. Verily God has destined some group to be killed and some to die; everyone will receive his death as it is ordained. So how blessed are those who fight in the path of God and those who are killed in obedience to Him."¹

9/5

Deception

504. Imâm ‘Ali (a.s.): "Whenever I quote a tradition from the Messenger of God (s.a.w.), by God that it is dearer to me to fall off [such a high place as] heaven than to attribute a lie to him; but in respect to mine, then indeed war is a deception."²

505. Imâm al-Bâqir (a.s.): "‘Ali (a.s.) would say: "Being snatched the way by the birds is better for me than attributing to the Messenger of God (s.a.w.) something that he has not said. I heard the Prophet (s.a.w.) say on the day of [the battle of] Khandaq: "War is a deception." And he would say: "Speak in any way you wish [when in battle]."³

506. Imâm ‘Ali (a.s.) — in the aphorisms attributed to him: "In battles trust your tricks more than you trust your strength and be more delighted at your vigilance than at your valor, for the war is the war of the fearless and the advantage is of the vigilant."⁴

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² It is narrated in Musnad Ahmad ibn Hanbal in the following way: "When I relate something from someone other than the Prophet (s.a.w.), I am indeed a man in battle." (Musnad Ahmad ibn Hanbal, vol. 1, p. 177, h. 216)
⁴ Tabâdhr al-Akhâm, vol. 6, p. 162, h. 298, Qur‘ān al-Insâd, p. 133, h. 466
⁵ Sharḥ Nahj al-Balâghah, vol. 20, p. 312, h. 588.
الكافية عن عميّيّ بن حاييم: إنَّ أمير المؤمنين ﷺ قال يوم التقي هو ومعاوية يصفين
- ورفع بها صوته ليسمع أصحابه: والله لاقتلن معاوية وأصحابه، ثم يقول في
آخر قولته: إن شاء الله يختفض بها صوته...
وكونت قريبا منه، فقدت: يا أمير المؤمنين إنك خلت أن ما فقت، ثم
استنعت، فما أردت بذلك؟ فقال لي: إن الحرب خدعة، وأنا عبد المؤمنين غير
كذوب، فأردت أن أحرض أصحابي عليهم؛ كيلا يفتشوا، وكي يطمعوا فهم;
فأغفلهم بسجع به يبعد اليوم إن شاء الله.

تفسير الفقه - في ذكر غزوة الحديقة: أمر أمير المؤمنين ﷺ بحول في مشبهه... فقال
له عمرو: من أنت؟ قال: أنا علي بن أبي طالب؛ ابن عم رسول الله ﷺ، وخنته.
فقال: والله إن أبيك كان لي صديقا قديما وإنه أكره أن تقتلك، ما أمن ابن عمك
حين تقتلني إلى أن أختفك يرجمي هذا فأتركك شاهلا بين السماء والأرض: لا
حي ولا ميت!!
فقال له أمير المؤمنين: قد علم ابن عمك أنك إن كنت ذختي دخلت الجنة وأننت
في النار، وإن كنت قلت: ذات النار وأنا في الجنة.
فقال عمرو: وكلاهما لك يا علي! تنلك إذا يسمسة ضيرو!!
قال علي: دع هذا يا عمرو، إنني سمعت منك وانت متعلق بأسبار الكعبة
تقول: لا يعرض علي أحد في الحرب ثلاث خصال إلا أجنبي إلى واجدة منها،
وأنا أعثر علي ثلاث خصال، فأجنبي إلى واجدة! قال: حات يا علي!!
507. *al-Kašf* - narrating from ‘Adi ibn Ḥātim: “When the Commander of the Faithful confronted Mu‘āwiya in Şiffin, he raised his voice so that his companions could hear him and he said: “By God, I will kill Mu‘āwiya and his companions!” Then he lowered his voice and said: “If God wills!”

I was near him and I said to him: “O Commander of the Faithful! You have truly sworn to do it and then you said ‘if God wills’. What did you mean by this?”

He said: “War is a deception and I am not a liar in the sight of the faithful. I wanted to incite my followers and encourage them not to show weakness and to fight against the enemy. Therefore, in future the wisest of them will benefit from this word. God willing!”

508. *Tafsīr al-Qummi* – in the report about the Battle of Khaṇḍaq:

“The Commander of the Faithful passed by while walking hastily and ‘Amr [Ibn ‘Abduwud] asked him: “Who are you?”

He said: “I am ‘Ali ibn Abī Ṭālib, the cousin of the Messenger of God (ṣ.a.w.) and his son-in-law.”

‘Amr said: “By God, your father was an old friend of mine and I do not like to kill you. When your cousin sent you to me, wasn’t he afraid that I would snatch you up with my weapon and leave you in the air, neither killed nor alive??”

The Commander of the Faithful said to him: “My cousin knew that if you killed me I would enter Heaven and you would be in fire; but if I killed you, you would stay in Hellfire and I will go to Heaven.”

‘Amr said: ‘O ‘Ali, both of them are for you! This is not a fair dividing!”

He said: “Leave it aside now! I heard you say while holding on to the curtain of the Ka‘ba: “If a person presents to me three requests, I will at least answer one of them.” And [now] I have three requests from you, so answer to one of them.”

‘Amr said: “O ‘Ali, say what they are!”

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قال: أخذنا تشهد أن لا إله إلا الله، وأن محمداً رسول الله. قال: تح عندي هذا، فاسأل الثانية.

قال: أن ترجل وترعد هذا الجيشه عن رسول الله ﷺ؟ فإن يلقي صديقاً فانتقم أعله، وإن يلقي كاذباً كل كاذب دُعون العرب أمهما! قال: إذا لا تتحدّث نساء قريش بذلك، ولا تنسد الشعراء في أشعارها أي جنبت ورتجعت على عقب ما من الحرب، وخذلت قوماً رأسوني عليهم!

قال: أمير المؤمنين. قال: إن المتولى إلى إني، فإنك راكب وآنا راجل، حتى أناذك! قومت عن قريش وعربية، وقال: هذه حصلت ما طلبت أن أخداه من العرب يسوموني عليه.

ثم بدأ قصر أمير المؤمنين بالسيف على رأسه، فاتغنه أمير المؤمنين بدراً، فقطعها، ونبطت السيف على رأسه. قال: الله علي! يا عمر، أآ كفتك أي بارزتك وأنت في العرب، حتى استمعت علي يظهر! فانتزعت عمرو إلى حلفه، فصرع أمير المؤمنين مسراً عليه ساقية. فقطعها جميعاً، وارتغقت بينها عجاجة، فقال المفاوضون: قُتل علي بن أبي طالب. ثم انكشفت، وفتحوا فإذا أمير المؤمنين يقول:

أنا علي، وابن عبد الموتيل.

قال رسول الله ﷺ: يا علي! ما كرمت؟ قال: تعم يا رسول الله، الحرب خدعة.

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1. في بحار الأنوار نقل عن المصدر: إذا تحدثت نساء قريش بذلك، ويستشهد الشعراء...، وهو الأسبق.
2. ما بين المعلقين إضافة يتنبأ بها سياق.
3. في المصدر: إن الكشف، والتصحيح من بحار الأنوار.
He said: “The first is that you bear witness that there is no god but Allah and that Muhammad is His Messenger.”

‘Amr said: “Put this aside and ask the second one!”

He said: “The second is that you go back and turn this army [of yours] away from [confronting] the Messenger of God (s.a.w.). If he [the Prophet] is truthful, you will be honored through him, and if he is a liar then the Arab robbers and rascals do it (kill him) for you.”

‘Amr said: ‘Would not the women of Quraysh then speak about it and the poets mention it in their poems that I was cowardice and retreated from a battle and that I betrayed a group that chose me as their chief.”

The Commander of the Faithful said: “My third [request] is that you dismount [your horse] so that I could fight with you, as you are mounted and I am on foot.”

He then dismounted his horse and hamstrung it and said: “This is a trait for which I did not suppose any of the Arabs would bargain with me.” Then he started [the battle] and struck ‘Ali’s (a.s.) head with his sword. The Commander of the Faithful held his head behind his shield, but the sword rent the shield and hit his head.

‘Ali (a.s.) said to him: “O ‘Amr! As an Arab warrior will you not be able to fight by yourself and need to ask for assistance while I am fighting you alone?”

‘Amr turned his face [to look behind him] and the Commander of the Faithful delivered a swift blow on his knees and cut them off. A huge cloud of dust rose around them and the hypocrites said ‘Ali ibn Abi Ṭalib was killed.

Soon the dust settled and they saw the Commander of the Faithful who was saying:

“I am ‘Ali, son of ‘Abd al-Mu’talib; Death is better for the knight than running away.”

Thereupon, the Messenger of God (s.a.w.) said: “Did you play a trick on him?”

He replied: “Yes, O Messenger of God! War is a craftiness.”}

أخلاق الحروب

أ- النهي عن الإبادة بالقتال

تاريخ الطبري عن جندب الأزدي: إن علياً كان يأمرنا في كل موطن لقتينا فيه مغبلاً عقولاً يقول: لا تقتلاوا القوم حتى تبدؤوا كمم، فإنهم يحمد الله عز وجل على حبهم، وترككم إياهم حتى تبدؤوكم حجة أخرى لكم، فإذا قاتلتموه فهزمتموه فلا تقتلاوا مدبراً، ولا تجهزوا على محرم، ولا تدخلوا عرفة، ولا تغلوا قتيل، فإذا وصلتم إلى رحالهم فلتأينكونوا بستراً، ولا تدخلوا داراً إلا بإذان، ولا تأخذوا شيء من أمواتهم إلا ما وجدتم في عسكرهم، ولا تهجموا أمراءهم وأذى، وإن شنتين أعراضكم وسبين أمراءكم وصلحائكم، فإنهن ضعاف القوى والأئمة.

الإمام علي - في كتابه إلى مالك الأشيقر قبل وقعة صفين: إنّك أن تبدأ القوم بقتال إلا أن تبدؤوك، حتى تلقاهم، وتسمع منهم، ولا تجعلック شنّهم على قتالهم قبل ذئاعهم والإذار إليهم مره بعد مره! عناه - من وصية له لعسكره قبل لقاء العدوّ يصفين: لا تقاتلوهم حتى يبدؤوكم؛ فإنكم يحمد الله على حبهم، وترككم إياهم حتى تبدؤوكم حجة أخرى لكم عليهم، فإذا كانت الهزيمة - بإذن الله فلا تقتلاوا مدبراً، ولا تصيبوا مورياً، ولا تجهزوا على محرم.

3. نهج البلاغة: الكتاب 14, وقعة صفين: ص 203.
9/6

Ethics of War

A. Prohibition of Initiating a Battle

509. Tārikh al-Ṭabarī - narrating from Jundab al-Azdi: “ʿAli (a.s.) would command us whenever we were in his company and we confronted the enemy: “Do not fight them until they begin; because you, by the grace of God, have proof (reason), and letting them initiate the fighting will be another proof and excuse for you. Whenever you fight with them and defeat them, do not kill one who retreats; do not murder the wounded; do not slander, nor mutilate the dead. When you reach the encampment of the enemy do not plunder nor enter a house without permission. Do not seize anything from them except what you find in their military base. Do not inflict pain on women by persecuting them even if they insulted your honor and abuse your officers, as they [the women] are weak in power and in will.”

510. Imām ʿAli (a.s.) – in his instructions to Mālik al-Ashtar before the battle of Șīffin: “Beware of starting the war against this group till you meet them and hear their words unless they begin it. Their evil should not prompt you to fight before inviting them [to guidance] and repeatedly leaving some room for their excuses.”

511. Imām ʿAli (a.s.) – in his instructions to his army before confronting the enemy in Șīffin: “Do not fight them unless they initiate the fighting for by the grace of God, you have proof, and let them them until they begin fighting will be another proof for you against them. If, by the will of God, the enemy is defeated then do not kill the one who runs away, do not strike a helpless person and do not finish off the wounded.”

ب- النهى عن الدعوة إلى المبارزة

الإمام علي عليه السلام: لا تدعون إلى مبارزة، وإن دعوت إلىها فأجيب، فإن الداعي إليها باغ، والباغ من ضعيف.

ج- الحصانة السياسية للرشدين

الإمام علي عليه السلام: إن ظهرت يرجعل من أهل الحزب فزعم أن رسول الله ﷺ قد قرر ذلك عندها، ويذهب عليه فلا سبيل له كله عليه حتى يبلغ رسالاته، ويرجع إلى أصحابه، وإن لم يتجاوز على قوله ذيليا فلا تتبعوا منه.

د- إقامة الحجية قبل الحرب

السنن الكبرى عن البراء بن عازب: بعثني علي بن أبي طالب (رضي الله عنه) إلى النهر إلى الحوارج: فدعوتهم ثلاثًا قبل أن تقابلهم.

الإمام علي عليه السلام: كتبني إلى من شاق وغدر من أهل الجند، وصنعته: إذا أتاك رسولنا فتفرقو والصافرة إلى رحالكم أعف عنكم، وأصحم عن جاهلكم، وأحفظ فاصبيكم، وأعمل فيكم يحكم الكتاب. فإن لم تفعلوا فاستدعوا لقعدهم.

1. تهيم البلاغة: الحكمة 233، عن الحمدين، والمؤذن: ص 521 ح 9589، بحار الأنوار ج 33 ص 454 ح 668.
2. دعائم الإسلام: ج 1 ص 376.
3. السنن الكبرى: ج 8 ص 309 ح 16739.
4. الجند: مدينة شهيرة تقع، وهي عن صنعة ثانية وأربعون فرسخًا، وهو بلد جليل به مسجد جامع لمغادرة بن جبل، وغالبًا أغلبها شعبية تدير:(المرج: ص 91).
5. صنعاء: عاصمة اليمن، وتقع جنوب الحجاز، وشيال مدينة عدن. كانت من أهم مدن اليمن والحجاز آنذاك.
B. Prohibition of Calling to Fighting

512. Imām 'Ali (a.s.) – to his son Imām Ḥasan (a.s.): “Do not call out for fighting, but if you are called to it do respond, because the caller to fighting is a rebel and the rebel deserves destruction.”¹

C. Diplomatic Immunity of Envoys

513. Imām 'Ali (a.s.): “If you triumph over a man of the enemy and he claimed to be an envoy to you, if his claim is proven and he brings something that can substantiate it, then do not harm him until he delivers his message and returns to his comrades; but if you find no proof to his claim, do not accept his assertion.”²

D. Giving an Ultimatum before a Battle

514. al-Sunan al-Kubrā – narrating from Bara' ibn 'Āzib: “'Ali (a.s.) dispatched me to fight against the Khawārij in Nahrawān and I invited them [to guidance] three times before we fought them.”³

515. Imām 'Ali (a.s.) – from his letter to the people of Ṣan‘ā and Janad who were hostile and deceitful: “When my messenger comes to you, disperse and go to your residences so that I may grant you amnesty, forgive your ignorance, protect those of you who are away, and treat you by the ordinances of the Qur’ān. However, if you do not do so, be prepared to face a mighty

² Da‘ā'īn al-Islām, vol. 1, p. 376.
جيش جُمُعُ الفرسان، عظِمُ الأركان، يَقَضُّونَ فِي طَمَعٍ وَعَصَى، فَقَطَحُوا كَطَحْنٍ
الرَّحَاءَ فَقَمَنَ أَحَسِسُنَّ فِي نَفْسِهِ، وَمَنْ أَسَاءَ فَعَلْهُ، وَما زُبَّكَ بِطَلَامٍ لِلْعَيْبِ؟
راجع: موسوعة الإمام علي بن أبي طالب ﷺ، ج. 3 ص 418 (إقامة الحجة في ساحة القتال)
وج. 4 ص 21 (إقامة الحجة في ساحة القتال).

هـ- الدعاء إذا أراد القتال

الإمام الصادق: إن أمير المؤمنين كان إذا أراد القتال قال هذه الدعاء:

اللهُمَّ إن كُنتُ أعلمت شبيلا من شبيك، جعلت فيه رضاك، ونذبت إليه أولاً،
وجعلته أشرف شبيك عندك نذاباً، وأكرمهما لدينك ماباً، وأحبها إليك مسلكاً، ثم
اشترى في من المؤمنين نفسهم وأمواتهم بِأنْ هَمَّ الجَنَّةُ يُقَالْونَ فِي سِبْيلِ
اللهِ يُقَالُونَ وَيُقَالُونَ ردعاً علٍّك حَقّاً، فاجعلني يَمْنُو اشترى فيه منك نفسه، ثمّ وَقَ
لك سبيبه الذي بابيعك عليه، غير ناك ولا ناقض عنا، ولا بِدلاً تبديلاً، بل
استجاجباً ليحييتك، وتغزباً به إليك، فاجعله خائياً عملي، وصبر فيه فَنَا عِمْرِي،
وأزقني فيه ذلك وفيه مشهدًا توجب لي بِه منك الرضا، وعَظِمْ بِه عَظِمَتِي الحِظَايَا،
وجعلني في الأحياء المرزوقين بأيدي العذاء والعصاة، تحت لواء الحق ورَائة
الهُدَّى، ماضياً على نُسَرِهِمْ قَدْماً، عُيِّر مَوْلٌ ذيراً، ولا تَحْدِثْ شَكَّاً، الْلَّهُمَّ وَأَعْوَدُ
يَكَ عَنْذَا ذَيَّكَ من الجَيْنَ عند موارد الأهل، ومن الضَّعِيفِ عند مُسَأْوَرِكْ.
army with a great number of cavalrymen who will head for those who have rebelled and disobeyed and you will be crushed as in a mill. \textit{Whoever does well, it is for his own soul, and whoever does evil it is to its detriment, and your Lord is not tyrannical to the servants.}\textsuperscript{1, 2}

E. Supplication before a Battle

516. Imam Ṣādiq (a.s.) – when the Commander of the Faithful set out for a battle, he would recite the following supplication: “O God! Verily, You showed one of Your paths, put Your satisfaction in it, called Your friends to it and made it the best of Your ways for reward, the noblest for returning [to You] and the most favorable to You as a conduct. Then [in this path], You purchased of the believers their persons and their wealth, that they would gain in return (the Garden) Paradise; they fight in His Cause, and slay and are slain; a true promise binding on You.

So, place me among those from whom You have bought his soul and he has fulfilled his covenant to You; one of those who did not break a pact, nor violate or alter it; rather, he made it (his sacrifice) in response to Your loving kindness and as a means of approximation to You.

So make it the seal of my affairs and ordain the end of my life in this way. Bestow upon me in it a martyrdom which brings me Your pleasure and removes my blunders. Place me among those who are living and provided for by the enemies and the rebels [through being martyred by them] under the banner of truth and guidance; moving ahead to assist them, not turning his back [on fighting], and nor creating doubts.

O God! I seek refuge in You from cowardice at the time of terror, from indolence at the time of the champions’

\textsuperscript{1} Qur’ān, 41:46.
\textsuperscript{2} Sharḥ Nahj al-Balāghah, vol. 2, p. 5.
الأبطال، ومن الذُّنب المُحيط للأعثال، فأحججم عن شكك، أو أمضين يعبر يقين،
فيكون صحيبي في تباب، وعملي غير مقبول.

وقعة صفيح عن متمم: كان علي إذا سار إلى القتين ذكر اسم الله حين يركب، ثم
يقول: احتمله على يعجي عليه، وفصله العظيم، اشحِحْ أو لَدَى سحر لنا هدى
و ما كنت له مُجرمين و إنيا إلى ربي لتقرب، ثم يستقبل القبولة، ويرفع يده إلى
الله، ثم يقول: اللهم إليك تُقَدِّم الأقدام، واتعبِب الأبدان، وأفصِب القلوب،
ورغبب الأبد، وشخصَت الأنصار، فاربِبنا انيحُ بيننا وَبَينَ فَوْمَا بَالْحَيَّ وَايَنُّ
خير الفيتينين، فسيرا على بركة الله.

ثم يقول: الله أكبر، الله أكبر، لا إله إلا الله، والله أكبر، يا الله، يا أحب، يا صمّد،
يا رَبَّ مَحْمُود، يسمِن الله الرحمن الرحيم، لا حول ولا قوة إلا بهله العليم العظيم،
أَحْمَدُ الله رَبَّ الْعَلِيمِينَ الْرَّحْمَنُ الرَّحِيمُ مَسَيْك بُيُوم الَّذِينِ إِنَّا نَعْبَدُ
وَإِنَّا نَسْتَسْعَيْنَ ۚ "لَهُمْ كَفَّ عَنَا بَأَسِ الْطَّالِينَ."

فكان هذا شعاره فين. و... البدء بالقتين بعد الزوال.

الإمام الصادق: كان أمير المؤمنين صلوات الله عليه لا يقاتل حتى يرول
الشمس ويقول: تفتح أباو الماء، وتقيَّل الرحم، وينزل النصر. ويقول: هو

1. في الطبعة المعتادة: "حمن"، والتصحيح من بحار الأنوار نقله عن المصدر.
2. الكافي: ج 5 ص 46 ح 237 عن ميمون عن الإمام الصادق.
3. من أعيه عن الإمام زين العابدين عن الإمام علي بن أبي طالب: "نعم، تصرف العناشي: ج 2 ص 113 ح 143 عن عبد الله بن ميمون المقتدي، وفيه إلى "البدعة"، بحار الأنوار: ج 33 ص 452 ح 664.
5. الأعراف: 89.
6. البقرة: 2.
assault, and from the sins that would ruin my actions. I would thus be enfeebled out of doubt, or pass on without certitude, so my attempts would be futile and my actions unaccepted.”

517. Waq’at Şiffin – narrating from Tamim: “Whenever ‘Ali (a.s.) set out for a battle, he would utter the name of God when mounting [his horse] and say: “Thanks be to God for His bounties to us and His immense Grace! “Immaculate is He who has disposed this for us, and we [by ourselves] were no match for it. Indeed we shall return to our Lord.”

Then he would face the Ka’ba, raise his hands towards heaven and say: “O God! The steps were taken toward You, the bodies tired out, the hearts inclined to You, the hands raised up and the eyes turned keen. “Our Lord! Judge justly between us and our people, and you are the best of judges!”

Then he would say: “God is the greatest! God is the greatest! There is no god save God! God is the greatest! O God! O Āḥad (One)! O Ṣamad (Everlasting Refuge)! O Lord of Muhammad! “In the Name of Allah, the All-Benevolent, the All-Merciful.” There is no power and no strength save in Allah, the All-Exalted, the All-Supreme. All praise belongs to Allah, Lord of all the worlds, the All-Benevolent, the All-Merciful, Master of the Day of Retribution, You [alone] do we worship, and to You [alone] do we return for help.” O Lord! Repel from us the oppression of the oppressors”. This was his slogan in the battle of Siffin.

F. Beginning the Battle in the Afternoon

518. Waq’atu Şiffin: “The Commander of the Faithful (a.s.) would not start fighting except in the afternoon and he would say: “At this time the doors of heaven will be open, mercy is accepted and victory descends.”

3. Qur’ān, 7:89.
أقرب إلى الله، وأجزر أن يقتله القتل، ويرجع الطالب، وينفي المتهمين.

- إعالة الضعيف

الإمام عليٍّ ﷺ - لأصحابه في ساحة الحرب يصفون: أي أمر أمرك أحسن من نفسه رباطة جأش عند اللقاء، ورأى من أحد من أخوائه فشالاً، فُلِّذَبُّ عَن أخٍ.

يفضل نجدها التي فصلها عليه، كما يذب عن نفسه، فلو شاء الله جعله مهله.

520. عن ح: إذا رأيت من إخوانيكم في الحرب الرجح المجروح، أو من قد تكلَّك به، أو

مثًه قد طمع عدوكم فيه، فقوهُ بألفيسكم.

ج - حسن المعاونة مع بقائها العدوّ

521. تاريخ الباقورى عن إسحاق بن علي: إن أول من علم بقتل أهل البصرة علي بن

أبي طالب، ولم يكن يقتل أسرى، ولا ينبع منهمرما، ولا يُفْجَر على جريح.

522. العقد الفردي عن أبي الحسن ﷺ في ذكر حوادث وقائع صفين: كان منادي عليه يجري كُل يوم ونادى: أيها الناس، لا تجهرُ على جريح، ولا تتبغَّن مولى، ولا تسليمن

قبولًا، ومن ألقى سلامًا فهو آمن.

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1. الكافي: ج 5 ص 28 ح 5، عام الشرائع: ص 603 و ص 70 وفيه التوبة، يقال المرحمة وكلاهما عن يحيى بن أبي العلاء.
2. بحث البلاطية: الحفتة 1123، الإرشاد: ج 1 ص 253، الجمل: ص 334، وفيها مفسر نجدها.
3. الجزار: ص 617 ح 10 عن أبي بصر وعُمَّد بن مسلم بن الإمام الصادق عن أبيه ﷺ، خلف العقول: ص 107، بحار الأمور: ج 100 ح 15 و ح 2.
4. تاريخ الباقورى: ج 2 ص 383.
5. العقد الفردي: ج 3 ص 333، هذا الموقف من العدو كان يُمثَّل السيرة العمليَّة للإمام أمير المؤمنين، في حربه جميعها.

He would also say: "This time [the afternoon] is closer to the evening, helps reduce murder, helps the warriors to disengage [from] chasing the enemy] and the defeated to be saved."1

G. Helping the Feeble

519. Imām 'Ali (a.s.) – to his companions on the battlefield in Ṣīffīn: "Whoever among you feels spiritedness of heart during the battle and finds any of his comrades feeling disheartened, he should defend him just as he would do for himself because of the superiority in courage he enjoys over him. If God wills, He will make the former also like him."2

520. Imām 'Ali (a.s.): "Whenever in a war, you find any of your brothers wounded, or someone afflicted with an injury, or someone who has been targeted by the enemy, strengthen him by your spirit [giving him courage]."3

H. Good Conduct towards the Remaining Enemy Troops.

521. Tārīkh al-Ya'qūbī – narrating from Ismā'īl ibn 'Ali: "The first person who taught how to fight with the people of qibla was 'Ali ibn Abī Ta'lib (a.s.). He would not kill the captives, would not chase after the defeated and would not finish off the wounded."4

522. al-'Iqd al-Farīd – narrating from Abū al-Hasan – in the reports concerning the events of the battle of Ṣīffīn: "‘Ali’s (a.s.) herald would come out every day and call out: “O People! Do not finish off the wounded; do not chase after those who have turned their back to the battlefield; do not rob the killed; and those who have laid down their weapons should remain secure.”5

1. al-Kāfī, vol. 5, p. 28, h. 5, 'Ilal al-Sharā'i', p. 603, p. 70.
523. الكافئ عن عبد الله بن شريك عن أبيه: لما هزم الناس يوم الجمل، قال أمير المؤمنين: لا تتبعوا مولياً ولا تخلووا على جريح، ومن أعلم بالله فهو آدم.
فلما كان يوم صفين، قثل المقبيل واللودر، وأجاز على جريح. فقال أبان بن نجلب
ليعبد الله بن شريك، هذه سير تان معتيشتان: فقال: إن أهل الجمل فقبر طلحة
والزبير، وإن معاوية كان قَبَّاً يعيبه وكأنه قائدهم.

524. السنن الكبرى عن أبي فاختة: إن علياً (رضي الله عنه) أبي بأسير يوم صفين، فقال:
لا تقلص صبرًا. فقال علياً (رضي الله عنه): لا أقثلص صبراً، إن أخاف الله زريب
والعالمين. فخلى سبيله، ثم قال: أفيك شيء تاريخ؟

525. المسنن لابن أبي شيبة عن يزيد بن بلال: شهدت مع عليٍّ يوم صفين، فكان إذا أبي
بالأسر، قال: لن أقثلص صبرًا، إن أخاف الله زريب العالمين، وكان يأخذ بسلاحة،
وي(Mouse) لا بقائلته، ويعطيه أربعة ذراعًا.

526. المسنن لابن أبي شيبة عن أبي جعفر: كان عليٌّ إذا أتي بأسير صفين أخذ دابته
وسلامة، وأخذ عليه أن لا تعود، وخل سبيله.
523. **al-Kāfī** – narrating from 'Abdullah ibn Sharīk from his father: “When the people were defeated in the battle of Jamal, the Commander of the Faithful said: “Do not chase after those who have turned their back to the battlefield and do not finish off the wounded. The one who shuts the door of his house is secure.”

When the battle of Ṣiffin took place, he killed the warriors as well as those who had turned their back on the battlefield and allowed concerning the wounded. Abān ibn Taghlib said to 'Abdullah ibn Sharīk: “These two treatments are different.”

He ['Ali] (a.s.) said: “In the battle of Jamal, [their commanders] Talḥa and Zubair were killed but [in Ṣiffin] Mu'āwiya is still standing and commanding (they could be remobilized and return to war again).”

524. **al-Sunān al-Kubrā** – narrating from Abū Fākhita: “A captive was brought to 'Ali (a.s.) in the battle of Ṣiffin. He [the captive] said: “Do not torture me to death.”

'Ali (a.s.) said: “I will not torture you to death. Indeed, I fear God the Lord of the worlds.” He let him go and then said to him: “Is there any good in you to swear allegiance?”

525. **Al-Muḥannif** – narrating from Yazīd ibn Bilāl: “I was in the company of 'Ali (a.s.) in Ṣiffin and when a captive was brought to him, he would say: “I will not torture you to death. Indeed, I fear God the Lord of the worlds.” He would take his weapon and swear him not to fight against him [any longer]; and he would grant him four dirhams.”

526. **Al-Muḥannif** – narrating from Abū Ja’far: “In the battle of Ṣiffin, whenever a captive was brought to 'Ali (a.s.), he would take his mount and weapon and make him promise not to return. Then he would free him.”

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2. **al-Sunān al-Kubrā**, vol. 8, p. 315, h. 16754, **Kanz al-`Ummāl**, vol. 11, p. 348, h. 31706.
527. الإمام عليٰ ﷺ - بعد التحريض على الفتّال في صفين: ولا تُفْطَّلوا فَيْتَأْخُذُوا، وإذا وصلتم إلى رحال القوم فلا تَحِكُوا بِرْأِيْهم، ولا تدخلوا داراً، ولا تأخذوا شيئاً من أموالهم إلا ما وجدتم في عسكرهم، ولا تهيجوا أمرأةٌ بأذى وإن شمنن أعراضكم وسبيين أمرأةكم وصلحاءكم، فإنهم ضعفاء القوى والأنفس والعقول، وقد كنّا نُؤْمَر بالكف عنهم وحُمن مُشرِّكين وإن كان الرجل ليتناول المرأة قيصرًا، لها وعفُوٌّ من بعد.

تاريخ الطبري - في ذكر وقعة الجميح: خرج إليه الأحنف بن قيس رضي الله عنه عند النذر
قد ذهبوا خُرَقُوف بن زَهْرَم - ولا يرون القتال مع علي بن أبي طالب - فقال: يا علي، إن قومنا بالبصرة يُرْعَمون أنك إن ظهرت عليهم عدا أنك تقتل رجالهم، ونستبي نساءهم! فقال: ما يفتيٌّ يُفْتِح هذا بينه، وكل يُجَل يُجَل هذا إلا ما يُمِنَّ تولى، وكتَرا؟

أَنَّا نَسْمِعُ إِلَى قُرْوَةِ اللَّهِ عَزَّ وَجَلَّ: فَلَسْتَ عَلَيْهِم مِّصْبُحٌ إِلَّا مَنْ تَوَلَّى وَكَفَّرَ! ١

الكامل في التاريخ: كان في الحوارج أربعون رجلًا جُرَحُوا، فأفَّر علي بإدخالهم الكوفة ومُدَّادِهِم حتَّى يَرُوا.

لا يمكنني قراءة النص العربي بشكل طبيعي، ولكن يمكنني قراءة النص الإنجليزي إذا كنت بحاجة إلى ذلك.
527. Imâm ‘Ali (a.s.) – to the army before confronting the enemy at Ṣiffìn: “Do not mutilate the dead; when you reach the encampment of the enemy do not plunder nor enter a house [without permission]. Do not seize anything from them except what you find in their military base. Do not inflict pain on women by persecuting them even though they may insult your honor and abuse your officers, because they are weak in potencies, mind, and intelligence. We have been ordered to restrain (our hands) from them even though they may be unbelievers, for if a man offends a woman he will be rebuked along with his descendants after him.”¹


Then he [Harqûs] said: “O ‘Ali! Our people in Basra presume that if you triumph over them tomorrow, you will kill their men and take their women captive!”

He said: “There should be no fear from someone like me. Will it be permissible in regard to anyone except he who turns back [from the religion of God] i.e. an apostate and disbelieves? Have you not heard the words of God Almighty saying: “And [you are] not a taskmaster over them, except he who turns back and disbelieves.”²⁻³

529. al-Kāmil fi al-Tārikh: “There were forty wounded among the Khârijîtes and ‘Ali (a.s.) then ordered them to be taken inside Kûfâ and be treated until they recovered.”⁴

² Qur‘an, 89:22-23.
الفصل العاشر
السياسة الدولية

1 / 10

ما هو نجوم النجوم

1 / 1 - 10

إقامة العدل

الإمام عليِّ ﷺ - ما سبيل على العدل والأجرود أيضًا أفضل؟ - العدل يضع الأمور مواضعها، والأجرود يشرحها من جهةها، والعدل ساكن عام، والأجرود عارض خاص، فالعدل أشرفها، وأفضلها.

530. عنه: من عُميل بالعدل حصن الله ملكة.

531. عنه: عدل تيمك.

532. عنه: عدل تيمك.

533. عنه: عدل تيمك.

534. عنه: ما حصن الدول يمثل العدل.

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1. نهج البلاءة: الحكمة 437، روضة الوعاظين: ص 511.
2. غزوة الحكم: ح 8722.
5. غزوة الحكم: ح 9574، عيون الحكم والمواضع: ص 476 ح 18712.
Chapter Ten
State Policies

10/1

Causes of Continuance of Governments

10/1 - 1

Establishing Justice

530. Imām 'Ali (a.s.) — when asked which of the two is better, justice or generosity: "Justice puts things in their places while generosity takes them out from their directions. Justice is the general guideline (that applies to the whole community and is essential for the survival of the society) while generosity is an exceptional case; consequently, justice is superior and more distinguished of the two."¹

531. Imām 'Ali (a.s.): "He who acts with justice, God will safeguard his kingdom."²

532. Imām 'Ali (a.s.): "Observe justice and you will rule."³

533. Imām 'Ali (a.s.): "Do justice to [be able to] govern."⁴

534. Imām 'Ali (a.s.): "Nothing has safeguarded states like justice."⁵

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2. Ghurar al-Hikam, h. 8722.
535. عنه: أن تُحصَّن الدُول بِيثْلُ استعمال العدل فيها.

536. عنه: دولة العدل ومن الوُاجبات.

537. عنه: العدل، تنمأ كُلُ القُدرة.

538. عنه: نيات الملك في العدل.

539. عنه: الطاعة جُنُبُ السُرَّة، والعُدل جُنُبُ الدُول.

540. عنه: نيات الدُول بإقامة سنن العدل.

541. عنه: في العدل الإقادة بِنساء الله، ونيات الدُول.

542. عنه: من عدل في سلطة، استغني عن أعوانه.

543. عنه: العدل قوام الرعية.

544. عنه: العدل قوام النزاهة.

545. عنه: حسن العدل نظام التربة.

546. عنه: العدل نظام الامراء.

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1. غَرَرُ الحَكْم: ح 7444، عَوْنُ الحَكْمِ وَالموثَفَّجَة: ص 408 ح 690.
2. غَرَرُ الحَكْم: ح 5110، عَوْنُ الحَكْمِ وَالموثَفَّجَة: ص 249 ح 4668.
4. الموثَفَّجَة البَدْعِيَة: ص 54.
5. غَرَرُ الحَكْم: ح 1873.
6. غَرَرُ الحَكْم: ح 4715، عَوْنُ الحَكْمِ وَالموثَفَّجَة: ص 212 ح 4263 وليس فيه 4 سن.
7. غَرَرُ الحَكْم: ح 4696، عَوْنُ الحَكْمِ وَالموثَفَّجَة: ص 355 ح 6023 وفيه في العدل طاعة الله، ونيات الدول.
8. غَرَرُ الحَكْم: ح 8669، عَوْنُ الحَكْمِ وَالموثَفَّجَة: ص 421 ح 7665 وفيه: "إخوانه" بدل "أعوانه"، الصبراء المستقيم.
9. غَرَرُ الحَكْم: ح 6974، عَوْنُ الحَكْمِ وَالموثَفَّجَة: ص 30 ح 466 و ص 42 ح 99.
10. غَرَرُ الحَكْم: ح 806.
11. غَرَرُ الحَكْم: ح 4819.
12. غَرَرُ الحَكْم: ح 774، عَوْنُ الحَكْمِ وَالموثَفَّجَة: ص 42 ح 982.
535. Imām 'Ali (a.s.): “Nothing safeguards states like practicing justice in them.”

536. Imām 'Ali (a.s.): “A just government is one of the necessities.”

537. Imām 'Ali (a.s.): “Do justice so that your authority may continue.”


539. Imām 'Ali (a.s.): “Obedience is a shield for the subjects and justice is a shield for the governments.”

540. Imām 'Ali (a.s.): “The stability of governments is [dependent upon] setting up just traditions.”


542. Imām 'Ali (a.s.): “He who does justice will be in no need of companions.”

543. Imām 'Ali (a.s.): “Justice is [the source of] stability for the ruled.”

544. Imām 'Ali (a.s.): “Justice is [the source of] stability for people.”

545. Imām 'Ali (a.s.): “The advantage of justice is its organizing of people.”

546. Imām 'Ali (a.s.): “Justice is the system of ruling.”

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2. Ghurar al-Hikam, h. 5110, 'Uyūn al-Hikam wa al-Mawā'iz, p. 249, h. 4668.
4. al-Mawā'iz, al-Adliya, p. 54.
5. Ghurar al-Hikam, h. 1873.
10. Ghurar al-Hikam, h. 806.
547. عنه: جعل الله سبحانه العدل قواماً للأنام، وتنزيراً من المظالم والآثام، وتسيئة لِلإسلام.

548. عنه: إذا أذن الزعيم إلى الوالي حفظه، وأذن الوالي إليها حفظها عقب الحق ببنبهم، وقالت مناهج الدين، واعتقدت معاني العدل، وجرته على أذلاها السجن، فضل الله ذلك الزمان، وطمغ في بناء الدولة، وكيست ماظم الأعداء.

549. عنه: العدل أقوى أساس.

550. عنه: العالم حديثة، سياحها الشريفة، والشريعة سلطان جهية الطاعة، والطاعة سنة يقوم بها الملك، والملك راع يعضده الجيش، واجيسيل أعون يكملهم المال، والمال رزق جمعة الوعية، والوعية سواء يستعيدهم العدل، والعدل أساس به قوام العالم.

551. عنه: العدل أفضل السياسين.

552. عنه: أرى بالعدل ساتساً.

553. عنه: ملاك السياسة العدل.

554. عنه: خير السياسات العدل.

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1. على الحكم: ج 4789، عن عون الحكم، والمراجع: ص 223، 4355.
2. أي وجهها وطربها، وهو جمع ذل (النهباء): ج 2 ص 166.
4. عليه الحكم: 863.
5. بحار الأنوار: ج 78 ص 63، 87.
6. عليه الحكم: ج 1656.
7. عليه الحكم: ج 7031، عيون الحكم، والمراجع: ص 386 ح 137.
8. عليه الحكم: ج 9714، عيون الحكم، والمراجع: ص 486 ح 896.
547. **Imām ‘Ali (a.s.):** “God the Glorified made justice the stability of the subjects, purity from tyranny and sins, and the cause of easy execution of [the rules of] Islam.”

548. **Imām ‘Ali (a.s.):** “When the subjects fulfill the rights of the ruler and the ruler fulfils their rights, then the right will attain the position of honor among them, the ways of religion become established, signs of justice become fixed and the *sunnah* will be practiced. In the light of this, time [life] will improve, the continuity of government will be expected and the coveted objects of the enemies will be frustrated.”

549. **Imām ‘Ali (a.s.):** “Justice is the strongest foundation.”

550. **Imām ‘Ali (a.s.):** “The world is like a garden whose wayfarer is the *shari‘a* (religious law); the *shari‘a* is a king whose obedience is obligatory; obedience is a way by which the ruler will last; the ruler is a shepherd whom the troops help; the troops are assistants who are dependent on wealth; the wealth is [a means of] sustenance that the people gather; people are masses who are made obedient and submissive by justice; and justice is a foundation on which the world is based.”

551. **Imām ‘Ali (a.s.):** “Justice is the best of two policies.”

552. **Imām ‘Ali (a.s.):** “Justice is the only sufficient policy.”

553. **Imām ‘Ali (a.s.):** “Politics can be measured by Justice only.”


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5. Ghurar al-Hikam, h. 1656.
8. Ghurar al-Hikam, h. 4948, *‘Uyūn al-Hikam wa al-Mawā‘ig*, p. 237, h. 4505
لا يُراَيَّسَ كَالعَدْلِ فِي الْسَيَاسَةِ.

جالُ السَيَاسَةِ العَدْلُ فِي الإِمَامَةِ، وَالعَفُوَّةُ عِنْدَ الْقُدُورِ.

الرَّعِيَّةُ لَا يُصِلْحُهَا إِلَّا العَدْلُ.

إِجْعَلِ الدِّينَ كَفَّارَةً، وَالعَدْلُ سَيَفَكَ، تَنَجِّي مِن كُلّ سُوءٍ، وَتَظْفِرُ عَلَى كُلّ عَاذَةٍ.

إِذَا بَيَّنُ المَلِكُ عَلَى قَوَاعِدِ العَدْلِ، وَدُفِعمَ بِدَعَائِمِ العَقْلِ تَضَرِّعُ اللَّهُ مَوَالِيَةً، وَخَلَّلَ مَعَايِرهَا.

قَلَوْبُ الرَّعِيَّةِ خُزَانٌ رَاعِيَّةً، فَأُودِعُها مِن عَدْلٍ وَجُوُرٍ وَجَدَهَا.

مَعْرِضُ الْبَلَادَ يُمِيلُ العَدْلِ.

عَدْلُ السُلَطَانِ حَيَّ مِن حُصُبِ الزُّمَانِ.

بِالعَدْلِ تَضَعَعُّ الْبَرَكَاتُ.

مِن عَدْلٍ مُتَمَكِّنٍ.

1. غَيْرُ الْحُكْمَاءِ حَجَّ 5,108,954, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 544 ح 10115.
2. غَيْرُ الْحُكْمَاءِ حَج 4,792, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 223 ح 4356.
3. غَيْرُ الْحُكْمَاءِ حَج 1342 وزَمَرِ الْبَالِغُ الْحُكْمَاءِ، تَصَلِّحُ الْرَّعِيَّةِ، عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 303 ح 5396 وَفِيهِ.
4. صَلِحُ الْرَّعِيَّةِ العَدْلِ.
5. غَيْرُ الْحُكْمَاءِ حَج 2433, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 77 ح 1853 وَفِيهِ إِنْذَارُ. بِدَلَّ أَنْتَفْرَ.
6. غَيْرُ الْحُكْمَاءِ حَج 4,118, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 132 ح 29712.
7. غَيْرُ الْحُكْمَاءِ حَج 6,825, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 370 ح 6243 وَفِيهِ «الْمَكَيْكَهُ»، بِدَلَّ أَنْتَفْرَ.
8. غَيْرُ الْحُكْمَاءِ حَج 9,543, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 481 ح 8864.
9. مُتَأَمِّلِ السُّؤْوَاتِ: ص 56.
10. غَيْرُ الْحُكْمَاءِ حَج 4,211, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 188 ح 3858.
11. غَيْرُ الْحُكْمَاءِ حَج 7,711, عِيْبَةِ الْحُكْمَاءِ، وَالْمَوَافِقَةِ: ص 428 ح 7283.
555. Imām 'Ali (a.s.): “No mastery is like justice in politics.”¹

556. Imām 'Ali (a.s.): “The beauty of politics is [doing] justice in ruling and forgiveness at the time of [enjoying] power.”²

557. Imām 'Ali (a.s.): “The subjects are not reformed except through justice.”³

558. Imām 'Ali (a.s.): “Make religion your sanctuary and justice your sword so as to be safeguarded from any evil and gain victory over every enemy.”⁴

559. Imām 'Ali (a.s.): “If the government is based on justice and supported by wisdom, God will make His friends victorious and vilify His enemies.”⁵

560. Imām 'Ali (a.s.): “The hearts of the ruled are treasures of the rulers. Whatever justice or injustice he stores in them, he will find [the same].”⁶

561. Imām 'Ali (a.s.): “Cities will not flourish except through justice.”⁷

562. Imām 'Ali (a.s.): “Justice of the king is better than the abundance and fertility of the times and life.”⁸

563. Imām 'Ali (a.s.): “In the shadow of justice, bounties multiply.”⁹

564. Imām 'Ali (a.s.): “He who does justice will gain power.”¹⁰

5. Ghurar al-Hikam, h. 4118, 'Uyūn al-Hikam wa al-Mawā'iz, p. 132, h. 2971.
8. Maṭālib al-Su'ūl, p. 56.
9. Ghurar al-Hikam, h. 4211, 'Uyūn al-Hikam wa al-Mawā'iz, p. 188, h. 3858.
567. عنه: لئنَّ قوَابَ عند الله سبحةه أعظم من قوَاب السُلطان العادل، والرفق.

المحسن.

568. عنه: شيطان لا يوزَنَّ بها: العفر والعدل.

569. عنه: سياسة العدل ثلاث: يبن في حزم، واستقصاء في عدل، وإفضل في قصد.

570. عنه: استعمل على العدل يحسن النبض في الرعي، وقبلة الطمع، وكرمة الورع.

راجع: موسوعة الإمام علي بن أبي طالب: ص 481 (مقامة العدل).

1 / 0 - 10

حسن التدبير

571. الإمام علي: الملك سياسة.

572. عنه: من حسن سياسة دامت رياضته.

573. عنه: حسن السياسة يستمد الزراعة.

1. غزوة الحكم: ج 8638، عيون الحكم والمراجعات: ص 460 ح 8362.
2. شرح نهج البلاغة لابن أبي الحديد: ج 20 ص 308 ح 535.
3. غزوة الحكم: ج 7526، عيون الحكم والمراجعات: ص 410 ح 6976.
4. غزوة الحكم: ج 5769، عيون الحكم والمراجعات: ص 297 ح 5298.
5. غزوة الحكم: ج 5592، عيون الحكم والمراجعات: ص 284 ح 5141، وفيه سياسة الدين ثلاث: رقة في حزم ...
6. غزوة الحكم: ج 4088، عيون الحكم والمراجعات: ص 77 ح 1860.
7. غزوة الحكم: ج 17، عيون الحكم والمراجعات: ص 18 ح 45.
565. Imām 'Ali (a.s.): “He who brings justice to cities, God will bestow His mercy upon him.”

566. Imām 'Ali (a.s.) – among the aphorisms attributed to him: “Those who treat the subordinate justly, will be treated justly by the superior.”

567. Imām 'Ali (a.s.): “No reward is greater with God than the reward for a just ruler and a benevolent person.”

568. Imām 'Ali (a.s.): “There are two things whose reward cannot be measured: forgiveness and justice.”

569. Imām 'Ali (a.s.): “The policy of justice lies in three: leniency along with prudence, full enforcement of justice and generosity along with moderation.”

570. Imām 'Ali (a.s.): “In establishing justice, seek assistance from having goodwill towards people, little expectation and plenty of piety.”

See Chapter Six, 6/1 (Establishing Justice).

10/1 – 2

Good Management

571. Imām 'Ali (a.s.): “Ruling is nothing but policies.”

572. Imām 'Ali (a.s.): “He whose administration is good, his supremacy will last.”

573. Imām 'Ali (a.s.): “Good politics immortalizes supremacy.”

5. Ghurar al-Hikam, h. 5592, 'Uyun al-Hikam wa al-Mawa'id, p. 284, h. 5141.
7. Ghurar al-Hikam, h. 17, 'Uyun al-Hikam wa al-Mawa'id, p. 18, h. 45.
حسن السيرة

الإمام عليٌّ رضي الله عنه: "حسن السيرة جمال القُدرة، وحسن الإمرة".

من أكثر جمهور الناس على تفضيله.

من عامل الناس بالحمل كأقوىهم.

البيقة لحراستة الأمور

الإمام عليٌّ رضي الله عنه: "من أمارات الدولة البيقة لحراستة الأمور".

من النبي أن تبقيّت لإيجاب حسن الرّوعة عليك، وتعابي عن الجناية عليك.

من دلالات الدولة فئة الغفلة.

1. غزوة الحكم: ح 4816، عيون الحكيم والمواضع: ص 227 ح 4369.
2. غزوة الحكم: ح 8025، عيون الحكيم والمواضع: ص 431 ح 7403.
3. الكافي: ج 1 ص 28 ح 34 عن يحيى بن عمران عن الإمام الصادق.
4. غزوة الحكم: ح 4847.
5. غزوة الحكم: ح 8407، عيون الحكيم والمواضع: ص 455 ح 8218.
7. غزوة الحكم: ح 9360، عيون الحكيم والمواضع: ص 469 ح 8558 وفيه "بيقة".
8. غزوة الحكم: ح 9407، عيون الحكيم والمواضع: ص 470 ح 8597 وفيه "بيقة".
9. غزوة الحكم: ح 9410، عيون الحكيم والمواضع: ص 473 ح 8668 وفيه "من دلالات إقال الدوله". 
Chapter Ten: State Policies

574. Imām ‘Ali (a.s.): “Good politics is [the source of] steadfastness of the subjects.”

575. Imām ‘Ali (a.s.): “He who follows good politics, obedience to him will be made incumbent.”

576. Imām ‘Ali (a.s.): “Through good politics there will be righteous manners.”

10/1 – 3

Good Behavior

577. Imām ‘Ali (a.s.): “Good behavior is the beauty of power and a haven for governing.”

578. Imām ‘Ali (a.s.): “He whose good behavior increases, people agree on his superiority.”

579. Imām ‘Ali (a.s.): “He who treats people nicely will be treated likewise.”

10/1 – 4

Vigilance in Taking Care of Affairs

580. Imām ‘Ali (a.s.): “Vigilance in taking care of the affairs is a sign of [the permanency of] sovereignty.”

581. Imām ‘Ali (a.s.): “It is sagacious to be vigilant in securing the rights of the subjects and to feign negligence of their offences against you.”


3. al-Kafti, vol. 1, p. 28, h. 34.
ما هو خبر 그래ت

إحقبة المظلم

الإمام علي

الظلم بوار الوعيدة

الظلم يدمر الديار

في عهده إلى ملك الأشر: أنصف الله وأنصف الناس بين تمسك، ومن خاصية أهلك، ومن لكي فيه قوى من زعيمك؛ فإنك إلا تفعل تظلم، ومن ظلم.

عباد الله كأنه خصم لأنه دون عبادة، ومن خاصية الله أدخله حجيته وكان الله خرفا حتى ينزع أو يتوب، وليس شيء أدعى إلى تغيير نعمة الله وتعجيل نقمته من إقامة على ظلم؛ فإن الله سمع دعوة المضطهدين، وهو لملاليين بالمرصاد.

1. غير المحكم: ح 11717، عيون الحكم والمواضع: ص 295 ح 5283.
2. غير المحكم: ح 5715، عيون الحكم والمواضع: ص 429 ح 1299.
3. غير المحكم: ح 42، عيون الحكم والمواضع: ص 229 ح 995.
4. غير المحكم: ح 1068، عيون الحكم والمواضع: ص 33 ح 704.
5. غير المحكم: ح 8748.
10/2
Causes of the Decline of States

10/2 – 1

Tyranny

583. Imām 'Ali (a.s.): “The worst ruler is he who oppresses his subjects.”¹

584. Imām 'Ali (a.s.): “He who does injustice to his subjects assists his adversaries.”²

585. Imām 'Ali (a.s.): “Injustice ruins the subjects.”³

586. Imām 'Ali (a.s.): “Injustice devastates the cities.”⁴

587. Imām 'Ali (a.s.): “He who treats his subjects unjustly, God would destroy his sovereignty and expedite his overthrow and destruction.”⁵

588. Imām 'Ali (a.s.) – in his instructions to Malik al-Ashtar: “Make sure that you, the members of your family and those whom you favor from amongst your subjects observe justice as regard to Allah and the people. For indeed if you do not do so, you have wronged. And as for he who wrongs the servants of God, God is his adversary instead of His servants. God renders null and void the argument of whosoever contends with Him. Such a person will be God’s enemy until he desists or repents. Nothing is more conducive to the removal of God’s blessing and the hastening of His vengeance than to continue in wrongdoing, for God listens to the call of the oppressed and He is always on the watch against the wrongdoers.”⁶

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¹ Ghurar al-Hikam, h. 5717, 'Uyun al-Hikam wa al-Mawā'iz, p. 295, h. 5283.
² Ghurar al-Hikam, h. 7815, 'Uyun al-Hikam wa al-Mawā'iz, p. 429, h. 7299.
⁴ Ghurar al-Hikam, h. 1068, 'Uyun al-Hikam wa al-Mawā'iz, p. 43, h. 1047.
⁵ Ghurar al-Hikam, h. 8740.
589. عن_hello_بـ بن عبيد_ : استعمل العدل، وأحذّر العسف وخالفته، فإن العسف يعود بالجلاء، والخوض يدعو إلى السيف.

590. عن_hello_ما من سلطان آناء الله فقوة ونعمه، فاستعان بها على ظلم عبادي، إلا كان حقا على الله أن يزعمها منه، أم تر إلى قول الله تعالى: فإن الله لا يغيب ما يقوم حتى يغيبوا ما أنفسهم؟

591. عن_hello_في احتساب الظلماء رؤو القدرة.

592. عن_hello_من جارته ولايته زالت دولته.

593. عن_hello_يضسن السياسة الجذور.

594. عن_hello_من جار ملكة فتميم الناس هملك.

595. عن_hello_ظلم الظلماء يعود إلى الهلاك.

596. عن_hello_من ظلم دمر عليه ظلمته.

597. عن_hello_الجذور أحد المهمرين.

2. الreed: 11.
3. إرشاد الغلوب: ص 68.
4. احتفظ فلاذ الإيمان: كاتبه جمعه وإحليه من خلقه، واحفظهسمح احتمل، (المجلد العربي: ج 1 ص 325 و 326).
5. غرار الحكم: ج 12 ص 6512، عيون الحكم والموافظ: ص 355 ح 6024.
6. غرار الحكم: ج 655.
7. غرار الحكم: ج 193 ص 3970.
8. غرار الحكم: ج 4404، عيون الحكم والموافظ: ص 439 ح 7606 وقية في ملكة يدل في ملكة.
10. غرار الحكم: ج 452 ح 4078.
11. غرار الحكم: ح 1657.
589. Imām 'Ali (a.s.) – to Ziyad ibn Abīh: “Act on justice and keep aloof from violence and injustice because violence will lead them to forsake their abodes while injustice will prompt them to take up arms.”

590. Imām 'Ali (a.s.): “Any king to whom God bestows power and blessing and he employs them in order to oppress people, it is incumbent on God to take them back from him. Do you not see the words of God: “Indeed God does not change a people’s lot, unless they change what is in their souls.”

591. Imām 'Ali (a.s.): “In continuous wrongdoings lies destruction of power.”

592. Imām 'Ali (a.s.): “He who wrongs in his rule, his state will decline.”

593. Imām 'Ali (a.s.): “Wrongdoing is the worst of policies.”

594. Imām 'Ali (a.s.): “He who wrongs in his statecraft, people will wish for his ruining.”

595. Imām 'Ali (a.s.): “The oppression of an oppressor would lead to his destruction.”

596. Imām 'Ali (a.s.): “He who oppresses will be destroyed by his oppression.”

597. Imām 'Ali (a.s.): “Injustice is one of the two destroyers.”

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3. Irshād al-Qulūb, p. 68.
5. Ghurar al-Hikam, h. 8365.
ائم علي: في عهده إلى مالك الأشتر: إنّي وَالدّما وَسَفِكْهَا بِقِيرِ جَلَّهَا، فَلَيْسَ يَميِّز أَدنِى لَمَثَة، وَلَا أَعْظَم لَثَبَّة، وَلَا أَحْلَىٰ يَرَوْال نَعْمَة، وَالْمَقطَع مَدْرَةٌ مِنَ السَّفِكَ الدّما بِقِيرِ حَقًّا، وَاللَّهُ سَبِحَانَهُ مُبَيِّنٌ أَحْكَمَ بِبِيْحَامٍ بِيْنِّيِنَ الْعَبَاد، فِيَنْسُكَ مِنْ الدّما بِقِيرَ الْقِيَامَة.

فَلا تَبَلْؤَنَّ السَّلَاطِينَ سَفِكَ مَدْمَعًا إِنْ ذَلِكَ بَيْنَاً يُضِعِفْهُ وَيُقَهَّرُهُ، فَلَبِنْتُهُ وَيُقَلُّهُ، وَلَا غَذَرَ أَلَكَ عَنْذِ اللَّهِ وَلَا عَنْذِي فِي قُتْلِ الْعَمَدِ إِنْ فِي هَذَا الْمَلَكُ، وَإِنْ أَبْلِكَ بِحَتْهَا، وَأَقْرَطِ عَلَيْكَ سَوَاطِعَ أَوْ سِفُكَ أَوْ يَدُكَ بِالْعَقْبَةِ، فَإِنَّ فِي الْمُكْرُوحَةِ فِيْ قُرْحُها مُقْتَلَةُ، فَلَا تَطَمِّنَّ بِرَكَّ نَحْوَةَ سَلِطَانِ يَكُونُ أَنْ تُؤْدِيَ إِلَى أُلَيْاءِ المُقْتُولِ.

802. على السيف أعجباً، وأكثر وَلَداً.

1. غَرْبُ الحَكَمَةٌ: حَ، 1734
2. غَرْبُ الحَكَمَةٌ: حَ، 865، عَيْنِ الحَكَمَةَ وَالْمَوَاعِظَ: صَ. 51 حَ، 1319
3. غَرْبُ الحَكَمَةٌ: حَ، 8966، عَيْنِ الحَكَمَةَ وَالْمَوَاعِظَ: صَ. 428 حَ، 7261
4. الْمُكْرُوحَةُ: الْشَّرْبُ بِجَمِيعِ الْفِئَةِ (الْبَيْتَةُ): حَ، 5 صَ. 219
5. نَجْعُ الْبِلَادَةُ: الْكِتَابَ: صَ. 146 نَحْوُهُ
6. نِجْعُ الْبِلَادَةُ: الْحَكَمَةٌ، 84، عَيْنِ الحَكَمَةَ وَالْمَوَاعِظَ: صَ. 196 حَ، 4004 وَفِيهُ أَنْسَى بَدْلَ أَلْبِقِ 1
598. Imam 'Ali (a.s.): “Oppression causes the steps to stumble, brings about an end to blessings and destroys nations.”

599. Imam 'Ali (a.s.): “Tyranny ruins power.”

600. Imam 'Ali (a.s.): “He who does not secure the rights of an oppressed from the oppressor, God will dispossess his power.”

10/2 – 2

Unlawful Bloodshed

601. Imam 'Ali (a.s.) — in his instructions to Malik al-Ashtar: “Beware of blood and spilling it unlawfully, for nothing is more deserving of vengeance, greater in its consequence or more likely to (bring about) a cessation of blessing and the cutting off of (one's appointed) term than shedding blood unjustly. God, the Glorified, on the Day of Resurrection will begin judgment among His servants over the blood they have shed.

So never strengthen your rule by shedding unlawful blood, for that is among the factors which weaken and enfeeble it, nay, and rather overthrow and transfer it. You have no excuse before God and before me for deliberate killing, for in that there is bodily [talion] retaliation. If you are stricken by error and your whip, your sword or your hand should exceed their bounds in punishment — harmed anyone by mistake — never let the arrogance of your authority prevent you from paying the relatives of the killed their rightfully due.”

602. Imam 'Ali (a.s.): “The survivors of the sword’ are larger in number and more in descendants.”

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1. Ibid, h. 1734.
5. God will not let their blood be wasted and will increase the number of those who remain after them.
سوء التَّدِيرِ

الإمام عليٌّ عليه السلام: سوء التَّدِيرِ سبب التَّدمير.

603

عَنـه: من ساء تدبيره تعجل تدميره.

604

عَنـه: يُستدَل على الإدارَة بأربع: سوء التَّدِيرِ، وقَبْح التَّدِيرِ، وقَلْبَة الْاعْتِبارِ، وكتَّة الاعْتِبارِ.

605

عَنـه: من قَضِر عن السياسة صغر عن الرَّياضَة.

606

عَنـه: أَفَّهَا الرَّعْهاء ضعف السياسة.

607

عَنـه: من تأخَّر تدبيره تقدم تدميره.

608

عَنـه: من ساء تدبيره كان هلاكًا في تدبيره.

609

عَنـه: في الحكم المَنْسوب إليه: إذا أنقض ملك قوم خبوا في أرايهم.

610

الاستinent

الإمام عليٌّ عليه السلام: في الحكم المَنْسوب إليه: الاستينات يوجب الحَتْشد، والَحَتْشد يوجب البَغْضة، والبَغْضة توجب الاختلاف، والاختلاف يوجب الفَرْقَة، والفرقَة توجب

611

1. غَيْرَ الحَكَم: ح 551، عُرُون الحَكَم والموازنة: ص 281، 5068.

2. غَيْرَ الحَكَم: ح 7906.

3. غَيْرَ الحَكَم: ح 10958، عُرُون الحَكَم والموازنة: ص 552، 10176، وفيه «الغَيْرَاء» بدل «الاعْتِبارِ».

4. غَيْرَ الحَكَم: ح 8536، عُرُون الحَكَم والموازنة: ص 450، 8011.

5. غَيْرَ الحَكَم: ح 3931، عُرُون الحَكَم والموازنة: ص 181، 3703.

6. غَيْرَ الحَكَم: ح 8045، ح 8346، وفيه "من ساء تدبيره تعجل تدميره"، عُرُون الحَكَم والموازنة: ص 432، 4217.


10/2 – 3

Mismanagement

603. Imām 'Ali (a.s.): “Mismanagement causes destruction.”

604. Imām 'Ali (a.s.): “He who mismanages will hasten his destruction.”

605. Imām 'Ali (a.s.): “There are four reasons [for the state] to fall off: mismanagement; the evil of extravagance; failing to take lessons; resorting to too many apologies and excuses.”

606. Imām 'Ali (a.s.): “He who fails in politics will be belittled in leadership.”

607. Imām 'Ali (a.s.): “Political feebleness is the blight of the leaders.”

608. Imām 'Ali (a.s.): “He whose management falls behind [the community] his destruction comes forward.”

609. Imām 'Ali (a.s.): “He who mismanages, his destruction will lie in his mismanagement.”

610. Imām 'Ali (a.s.) – from an aphorism attributed to him: “When the rule of a group is expired, they become frustrated in their opinions.”

10/2 – 4

Arrogance

611. Imām 'Ali (a.s.) – from an aphorism attributed to him: “Arrogance and possessiveness arouses envy, envy brings about enmity, enmity causes disunity, disunity causes separation,

2. Ghurar al-Hikam, h. 7906.
5. Ghurar al-Hikam, h. 3931, 'Uyun al-Hikam wa al-Maw'a'ig, p. 181, h. 3703.
الضعيف، والضعيف يوجب الذل، والذل يوجب رؤى الدولة وذهب النعم.

1. ضعيف نعته في عهده إلى مالك الأشتر: نعم إن للولاء خاصة وبطلان فيهم استنكار وتضارع، وقلة إنصاف في معاملة، فأصبح مادة الأولى يقطع آسيا بذلك الأحوال، ولا تقطع أي أحد من حاشيته وحاشيته قطعة، ولا يقطع من شرك يبحثون مؤذن، على غيرهم، يكون هنالك ذلك عم دونك، وطمع عليك في الدنيا والآخرة، وألزم الحق من لزمه من قريب والبعيد، ولكن في ذلك صارا مختبسا، وافعا ذلك من قرائك وخاصتك حيث وقع، واتبع عافية، بما ينقل عليك منهم، فإن ضعيف ذلك محمود.

2. ضعيف نعته في عهده إلى مالك الأشتر: إياك والأسنتار، ما الناس فيه أسوة، والثواب عليه نعم، ما قد وضح للعيون، فإنه مأخوذ، إنه ليعدك، وعرا قليل انك، أغطية الأمور، وتنصف منك للمظلوم.

3. ضعيف عنة في عهده: أنا جامع لكم أمرة، استنتر فاساء الأئمة، وجرعم فأساتهم الجزع، والله حكم واقع في المستضيء والجارية.

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1. تشرح نحو البلاغة ليبن أبي الحديد. ج. 20 ص 345. 1946.
2. جامع الإنسان، خاضع، ومن يقرب منه (النهج، ج 1 ص 446).
3. الرحم: الصبيعة، وأعتقد ضيعة، وما أتيت لنا (السابق، ج 3 ص 299).
4. نحو البلاغة، الكتب 54، نحو 144، مصباح.
5. نحو البلاغة، الكتب 53، نحو 147، نحو عم، الحكيم، نظماء، ص 100 ح 2296، وفيه إلى الغبرة.
6. أثر أثر: الأثر من أثر إذا أثر، والاستنتر: الانجراف بالشي، (النهج، ج 1 ص 222).
7. نحو ليلة: الخطة 30.
separation causes feebleness, feebleness causes degradation, which [in turn] ruins the governments and destroys bounties."

612. **Imām 'Ali (a.s.)** – in his instructions to Mālik al-Ashtar: “Then surely the ruler has favorites and intimates among whom there is a certain arrogance, transgression and lack of equity in transactions. Remove the causes of these (qualities) by cutting off their roots. Bestow no fiefs upon any of your entourage or relatives, nor let them covet from you the acquisition of an estate which would bring loss to the people bordering it in (terms of) water supply or a common undertaking, the burden of which would be imposed upon them. Its benefit would be for those (who acquired the fiefs) and not for you and its disgrace would be upon you in this world and the next.

Impose the right (al-haqq) upon whomsoever it is due, whether he be related to you or not. Be patient in this and look to your (ultimate) account; however this may affect your relatives and favorites. Look for the ultimate end in that (i.e., imposing the right) which weighs heavily against you, for its outcome will be praiseworthy.”

613. **Imām 'Ali (a.s.)** – in his instructions to Mālik al-Ashtar: “Beware of arrogating for yourself that in which men are equal; and of negligence in that which is of concern after it has become manifest to the eyes (of men), for these things will be held against you for (the benefit of) others; and (beware of negligence) of the fact that little remains until the coverings of affairs are lifted from you and justice is demanded from you for the wrong.”

614. **Imām 'Ali (a.s.)** – regarding 'Uthmān: “I am putting before you his case. He ruled with arrogation and did it badly. You protested against it and committed excess therein. With God lies the real verdict upon the arrogant and the impatient.”

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1. Ibid., vol. 20 p. 345, h. 961.
تضييع الأصول

الإمام علي: يستدل على إدارته الدوّل بأربع: تضييع الأصول، والتَّمَّتُك، بالفروغ، وتلقي الأراذل، وتأخير الأفاضل.

615.

عليه: توالي الأراذل والأحداث الدوّل دليل انحلالها وإدارتها.

616.

عليه: عوَّال الدوّل باصطناع السَّفل.

617.

إرشادات في العلاقات الاجتماعية والسياسية

قياس الناس بالنسي

الإمام علي: في وصیته لابنه الحسن: وأيْ كلمة حكم جامعه! أن تُبِّع لِلناس ما تُبِع في نفسك وكره هم ما كره هم لها.

618.

عليه: من حق الزاعي أن يختار لرعيته ما يختاره لنفسه.

619.

عليه: في كتابه إلى محمد بن أبي بكر: وأجب لعامة رعيتك ما تُبِع في نفسك.

620.

1. في النطعة المعتادة: بالغزورة، وما أثبتنا من طبعة النجف وبيروت.
3. غزير الحكم: ح 4523، عيون الحكم والمراجع: ص 202 ح 4095.
4. غزير الحكم: ح 5486، عيون الحكم والمراجع: ص 273 ح 4998.
5. في مهاس البخار: كذا في النجف، وفي المصدر: وأحسن كلمة حكم.
6. تحقيق المقول: ح 81، بحار الأنوار: ح 77 ص 208 ح 1 نقلاً عن السيد ابن طارف في كتاب الوصايا.
7. غزير الحكم: ح 9335، عيون الحكم والمراجع: ص 469 ح 8562.
10/2 – 5

Violation of the Principles

615. Imām 'Ali (a.s.): “There are four reasons for states to decline: violating the principles, holding onto the secondary things, giving priority to the villainous and putting aside the elite.”¹

616. Imām 'Ali (a.s.): “The coming to power of the villainous and the parvenu is an indication of its [the state’s] dissolution and decline.”²

617. Imām 'Ali (a.s.): “The decline of states lies in the employment of the basest of men.”³

10/3

Recommendations Concerning Socio-Political Relations

10/3 – 1

Comparing others with Oneself

618. Imām 'Ali (a.s.) – in his will to his son Hasan (a.s.): “What wise words are more comprehensive than [saying]: you should aspire for others what you aspire for yourself and to dislike for others what you dislike for yourself.”⁴

619. Imām 'Ali (a.s.): “It is the duty of the ruler to choose for his subjects what he chooses for himself.”⁵

620. Imām 'Ali (a.s.) – in his letter to Muhammad ibn Abī Bakr: “Long for your subjects whatever you long for yourself and

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5. Ghurar al-Hikam, h. 9335, 'Uyun al-Hikam wa al-Mawā'iz, p. 469, h. 8562.
وأْهِلِّي نُبُوَّةٌ، وَأَكْرِرُهُمْ مَا نَكَّرَهُ إِنِفْسِكَ وَأُهِلِّي نُبُوَّةٌ.

621. عـن هـ ـ بـ وـ ضـ بـ نـ سـ نـ ـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ م~

622. عـن هـ ـ بـ وـ ضـ بـ نـ سـ نـ ـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ م~

623. عـن هـ ـ بـ وـ ضـ بـ نـ سـ نـ ـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ م~

624. عـن هـ ـ بـ وـ ضـ بـ نـ سـ نـ ـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ مـ بـ نـ ـ هـ م~

625. الإمام علي رـ ـ : أُكِرِّمْ نُفْسِكُ عَنْ كُلِّ ذَيِّةٍ وَإِنْ سَافَتِكَ إِلَى الْرَّغَابِيْنِ؛ إِنْ إِنَّ لَنْ
your household, and dislike for them whatever you dislike for yourself and your household.”

621. Imām 'Ali (a.s.) — in his instructions to his son Hasan (a.s.): “Make yourself a scale between you and others. You should aspire for others what you aspire for yourself and dislike for others what you dislike for yourself. Do not oppress, as you would not like to be oppressed. Do good to others as you would like good to be done to you. Consider as ignoble for yourself that which you consider as ignoble for others. Be pleased with what others do, that which you would like others to be pleased with.”

622. Imām 'Ali (a.s.) — from his instructions to his son Muḥammad ibn al-Hanafīya: “My son! Do good to all people as you like good to be done to you and long for others what you would long for yourself. Consider as ignoble for yourself that which you consider as ignoble for others. Be amiable to all people so that when you are away they would be looking forward to your return and when you die they would weep for you and say: ‘Indeed we belong to God, and to Him do we indeed return.’ Do not be like those about whom when they die, people would say: “All praise belongs to God, Lord of all the worlds.”

623. Imām 'Ali (a.s.): “The most equitable treatment of people is that you deal with people as you like to be dealt with.”

624. Imām 'Ali (a.s.) — From an aphorism attributed to him: “Treat people in any manner you wish, they would treat you the same.”

10/3 – 2

Self-Esteem

625. Imām 'Ali (a.s.): “Honor yourself [by avoiding] every ignoble thing even though it may take you to your aspirations,

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3/10

التحجب من المعاداة

الإمام علي بن أبي طالب: إجتاه يا من تضاغعت القلوب، وتشاخص الصدور، وتداول

التغوص، وتحاذي الأيدي.

خالطوا الناس خالطاً إن بتهم معها بكون عليكم، وإن عشتتم خروياً إليكم.

1. تيج البلاطاء: الكتب 31، غيور الحكم: ج 2428، عيون الحكم والمواضع: ص 85 ج 3، جواب المطالب: ج


3. غيور الحكم: ج 10237، عيون الحكم والمواضع: ص 514 ح 9395.


5. المشابه: يقبض التنازل، بدل بلاده فهو بلاد، وهو استكعاس وخصوم (السند: ج 3، ص 96).

6. الكافي: ج 8 ص 21، عن جابر بن زيد الجعفي عن الإمام الباقر، في معرفة القنوات: ص 207 نبوءة.


8. غيور الحكم: ج 8032، عيون الحكم والمواضع: ص 484 ح 904 وفعه: "الثمار، بدل الديال.


10. تيج البلاطاء: الحكمة 10، غيور الحكم: ج 5070، وفيه: "اليكم، بدل عشتكم، تنازل الأنتار ج 74 ح 167".
because you will not get any return for the respect, which you have spent."

626. Imam 'Ali (a.s.): “Keeping away from the low things would debase the enemy.”

627. Imam 'Ali (a.s.): “Do not act in a way that ruins your prestige.”

628. Imam 'Ali (a.s.): “Let it be death, rather than lowering oneself with disgrace!”

629. Imam 'Ali (a.s.): “O People! Certainly death is more preferable than to be disgraced; and to be whipped is more preferable than to be humiliated and vilified.”

630. Imam 'Ali (a.s.): “Let it be death but not humiliation. Let it be little but not disgrace!”

631. Imam 'Ali (a.s.): “Let there be lack but not encounter with disgrace.”

10/3 – 3

Refraining from Enmity

632. Imam 'Ali (a.s.): “Refrain from having malice in the hearts, hatred in the chests, turning away (from each other’s help) and withholding assistance from one another.”

633. Imam 'Ali (a.s.): “Interact with people in a manner that if you were to die they would cry for you, and if you were to live they would yearn for you.”

5. al-Kašf, vol. 8, p. 21, h. 4, Tuhaf al-'Uqul, p. 207.
634. عنه: "رأس الجهل متعادة الناس.

635. عنه: "من سوء الأخبار مغالبة الأكفاء، ومعادة الرجال.

636. عنه: "من حارب الناس حرب.

637. عنه: "حسن الجهر يستقيم المؤدة.

638. عنه: "حسن الجهر تدوين المؤدة.

639. عنه: "أجرات الدوول إنشاء الجيل.

640. عنه: "الواجد من الأعفاء كثير.

641. عنه: "يا بني إسرائيل ومعادة الرجال، فإنهم لا يجرون من ضربين: من عاقل يمكر،

642. عنده: "يا بني إسرائيل! وإن الوفاة توأم الصدقي، ولا أعلم جنة أوقى بئس، وما

643. عنده: "في غد مرجع، ولقد أصبحنا في زمن قد امتد أكثر أهل الغدر.

1. غريب الحكم: ج: 527، يتبع الحكمة والإمعان: ص 264 ح 4835.

2. غريب الحكم: ج: 9429 ح 9429 وليس فيه ومعادة الرجال، يتبع الحكمة والإمعان: ص 469 ح 8355.


9. أي من علم الآخرة وطوى عليه عقيدته منعه ذلك أن يغدر (شرح تهيب البلاغة، لي بن أبي الحديدي، ج. 2 ص. 313).
634. Imam 'Ali (a.s.): "The peak of ignorance is enmity with people."\textsuperscript{1} 
635. Imam 'Ali (a.s.): "It is among unseemly choices to seek dominance over one's peers and to incur enmity towards people."\textsuperscript{2} 
636. Imam 'Ali (a.s.): "He who fights against people will be fought against."\textsuperscript{3} 
637. Imam 'Ali (a.s.): "Sociability prolongs friendship."\textsuperscript{4} 
638. Imam 'Ali (a.s.): "Through having good relationship, friendship is prolonged."\textsuperscript{5} 
639. Imam 'Ali (a.s.): "Deceptions are the roots of the transformations of the states."\textsuperscript{6} 
640. Imam 'Ali (a.s.): "Even one enemy is too many."\textsuperscript{7} 
641. Imam 'Ali (a.s.): "My children! Beware of hostility to people, since they are either of the two groups: the wise who would play tricks on you; or the ignorant who would quickly retaliate. Statement is masculine while response is feminine, so whenever the masculine and the feminine become one, then there must be a result."

He then recited the following poem:

"The honorable is he who avoids responding;  
And he who is tolerant towards people will achieve his goal.  
He who has respect for people will be respected by them too;  
And he who humiliates people, will receive no respect."\textsuperscript{8}

\textbf{10/3 - 4}

\textbf{Loyalty in Agreements}

642. Imam 'Ali (a.s.): "O People! Surely loyalty in agreements is the soulmate and twin of truth. I do not know a better shield more protective (against the assaults of sin) than it. One who knows how the Resurrection Day is

\begin{itemize}
\item[1.] Ghurar al-Hikam, h. 5247, 'Uyun al-Hikam wa al-Mawā'īz, p. 264, h. 4814.
\item[2.] Ghurar al-Hikam: h. 9352 & 9429, 'Uyun al-Hikam wa al-Mawā'īz, p. 469, h. 8555.
\item[3.] Ghurar al-Hikam, h. 9013, 'Uyun al-Hikam wa al-Mawā'īz, p. 427, h. 7252.
\item[4.] Ghurar al-Hikam, h. 4811, 'Uyun al-Hikam wa al-Mawā'īz, p. 228, h. 4380.
\item[5.] Ghurar al-Hikam, h. 4200, 'Uyun al-Hikam wa al-Mawā'īz, p. 187, h. 3820.
\item[6.] Ghurar al-Hikam, h. 1230, 'Uyun al-Hikam wa al-Mawā'īz, p. 127, h. 2902.
\item[7.] Ghurar al-Hikam, h. 1149, 'Uyun al-Hikam wa al-Mawā'īz, p. 45, h. 1107.
\item[8.] al-Khiṣal, p. 72, h. 111, Rawḍatul Wa'īzin, p. 412.
\end{itemize}
كَيْسًا، وَتَسْتَبِعُهُمْ أَهْلُ الْجَهَلِ فِي هَاذِهِ الْحَيَةِ.

643. عن مُعَدَّة: في أفضَلِ الْإِسْلاَمِ الْإِلَهَامَ.

644. عن مُعَدَّة: في عهده إلى مالك الأشتر: وإن عقدت بنيك وبين عدوك عقدة، أو البستة مكان ذمة فَحَدِك بالفداء، وارع دمتك بالأمانة، واجعل نفسك جنة دون ما أعطيت; فإنَّهُ ليس من قرارِي الله شيء الناس أشد علياً إجياعاً مع تفرُّق أهواحهم وتسدِّب أرائهم من تعظيم الوفاء بالهُدْر. وقد أرمِك ذلك المشركون فيها بُنيه دون المسلمين يا استولوا من عواقب الغدر. فلا تغدِّرَن بذاتي، ولا تخسَّنُ بعهدك، ولا تخيلن عدوك; فإنَّهُ لا يجري على الله إلا جاهل شقي. وقد جعل الله عهده وذمته أمناً أفضاء بين العباد برحمته، وحريةً تسكنون إلى متوفين وتستقبلون إلى جواره. فلا إغفال ولا مدائمة ولا ذنيب فيه.

ولا تعقِد عقداً تجَّرُوه في الغريل، ولا تعلَّمن عن حنى قول بعد التأكيد والتوقيع، ولا يدعونَك ضبق أمير كمك فيه عهده الله إلى طلب انفساه بالقير الحكَّى; فإنَّ صبرك على ضبق أمير ترجمَ انفراجة وفصل عافية خير من غدر نafs تبعتك، وأن حيَّت بَلَك من الله فيه طيبة، فلا تسقيِ فيها ذنيب ولا أجرُك.

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1. الكُبْس: والعقل (النهاية: ج 6 ص 217).
2. نهج البلاغة: الخطبة 41، خصائص الأئمة: ص 98 نحوه، عيون الحكم، والمواعظ: ص 152 ج 3344 وقته إلى أوقات من لهجر الغزاة والوازن: ص 96 نحوه.
3. عيون الحكم، والمواعظ: ص 471 ج 6614.
shall never betray. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorant call it the excellence of cunning.1

643. Imām 'Ali (a.s.): "The best [feature in relation to] Islam is to fulfill one's pledges."2

644. Imām 'Ali (a.s.) – in his instructions to Mālik al-Ashtar: "If you bind an agreement between yourself and your enemy or grant him a protective covenant (dhimmah), guard your agreement in good faith and tend to your covenant with loyalty. Make of yourself a shield before what you have granted, for men, despite the division among their sects and the diversity of their opinions, are not united more firmly in any of the obligations (imposed upon them) by God than in attaching importance to fidelity in agreements. The idolaters had already adhered to that (honoring agreement) among themselves before the Muslims, by reason of the evil consequences of treachery that they had seen. So never betray your protective covenant, never break your agreement and never deceive your enemy, for none is audacious before God but a wretched fool. God has made His agreement and His protective covenant a security, which He has spread among the servants by the Grace of His Mercy and a sanctuary in whose impregnability they may rest and in whose proximity they may spread forth. Within it there is no corruption, treachery or deceit.

Do not make an agreement in which you allow deficiencies and rely not upon ambiguity of language after confirmation and finalization (of the agreement). Let not the difficulties of an affair in which an agreement before God is binding upon you invite you to seek its abrogation unjustly. For your patience in the hardships of an affair, hoping for its solution and the blessing of its outcome is better than an act of treachery that you fear its consequences and being questioned by Allah and you could not ask for forgiveness for it in this world and the next."3

2. ʿUyūn al-Ḥikam wa al-Mawāṣīṣ, p. 471, h. 8614.
أداء الأمانة

الإمام علي رضي الله عنه: "أدنوا الأمانة إلى من أعطىكم وأثرى إلى قلعة أولاد الأعيان".

الإمام علي رضي الله عنه: "لا تخلى من الأمانة وإن خانك، ولا تديث بمره وإن أذاه."

الإمام علي رضي الله عنه: "من كتاب الله إلى الأشعث بن قيس: وإن عمليك ليس لك بعلمتها، ولكن في عتقك أمانتك، وأنت مسرت على لين فوقك.

الإمام علي رضي الله عنه: "من عهد الله إلى بعض عُمال الصداقات: من لم يختلق برء وعليته وفعله ومقابلته فقد أدى الأمانته، وأخلص العبادة. وأمره ألا يجهوه، ولا يعضوه. ولا يرغب عليهم تفاضلًا بالامارة عليهم; فإنهم الأخوان في الدين، والأعون على استغراق الحقوق. وإن لك في هذه الصدقة نصيبًا مفروضًا، وحقًا معلومًا، وشركاء أهل مسكة، وضعفاء ذوي فاقة. وإنك موقوف حقك، فوقهم حقوقهم، ولا تفعل فإنه من أكثر الناس خصوًا يوم القيامة، وليس من حصنه عند الله الفقراء والمساكين والسايرون والمددعون والغاغرون وابن السبيل. ومن استهان بالأمانة ورجع في الحياة ولم يسر نفسه ودينها فقد أحل بنفسه الذل والخزي في أماكنه.

2. تفاسير العقول: ص 81 عن ابن الحكيم والمواعظ: ص 519 ح 9428 وقده: "ولا تشي عذرك وإن شانك بدل ولا تدع."
5. من الجوهري: وهو الاستقبال بالذكر (السّان العرب: ج 13 ص 484).
10/3 – 5

Discharging Obligations

645. Imām 'Ali (a.s.): “Return the trust to the person who has trusted you, even though he would be the murderer of the children of the Prophets.”

646. Imām 'Ali (a.s.): “Do not betray him who has regarded you as trustworthy, even though he has betrayed you; and do not disclose his secret, although he discloses it himself.”

647. Imām 'Ali (a.s.) – from his letter to Ash'ath ibn Qays: “Certainly, your assignment is not a morsel for you to have but it is a trust on your neck and you are being overseen by your superiors.”

648. Imām 'Ali (a.s.) – from his letter to one of his tax collectors: “He whose hidden position is not different from his open position and whose action is not different from his words, has discharged his obligation and his worship is pure. I also order him that he should not harass them (subjects), should not be harsh towards them and should not turn away from them because of superiority of an official position over them, for they are brothers in faith and helpers in the recovery of levies.

Certainly you have a fixed share and a known right in this levy, and there are other sharers who are poor, weak and starving. We shall discharge your rights. So you should pay off their rights. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in the presence of God are the needy, the destitute, the beggars, the turned away, and the indebted and (penniless) travelers.

He who treats the trust lightly, indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world and his humiliation

الإسهام في علوم الأُجانب

الإمام علي: ضالة الحكم الحكمة: فهو يبطلها حيث كانت.

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and disgrace in the next world will be greater. Surely the greatest treachery is the treachery against the Muslim community and the ugliest deceit is the deceit towards the Muslim leaders. Wassalām!"1

10/3 – 6

Making Use of Other People’s Knowledge

649. Imām ’Ali (a.s.): “The lost article of a wise person is knowledge. He should seize it anywhere it may be.”

650. Imām ’Ali (a.s.): “Knowledge is the lost article of a wise person. Therefore he deserves it more anywhere it may be.”

651. Imām ’Ali (a.s.): “Acquire the knowledge wherever you find it. Certainly knowledge is a lost article of the believer.”

652. Imām ’Ali (a.s.): “Knowledge is a lost article of the believer. Seek it even though it is in the possession of the evil-doers.”

653. Imām ’Ali (a.s.): “Acquire knowledge even from the polytheists.”

654. Imām ’Ali (a.s.): “Knowledge is a lost article of the believer. Seize it even from the mouth of the polytheists.”

655. Imām ’Ali (a.s.): “Knowledge is a lost article of the believer. Seek it even from the polytheists; as you deserve it more and are more worthily of it.”

656. Imām ’Ali (a.s.): “Knowledge is a lost article of the believer. Acquire it even from the mouth of the hypocrites.”

2. Ghurar al-Hikam, h. 5897.
5. Tuhf al-Uqūl, p. 201.
8. al-Amāli by al-Tusi, p. 625, h. 1290.
657. عنده: الحكمة ضالمة المؤمنين: نُفِذِّل الحكمة وَلَوْ من أهل التفاقيَّ.

658. عنده: نُفِذ الحكمة أثيَّاتك: فإن الحكمة تكون في صدر المنافق، فلمجلُج في صدره حتَّى تخرج، فتستُر إلى صفويَّتها في صدر المؤمن.

7 / 10
الاستقلال التفاقي


660. الإمام الصادق: كان أمير المؤمنين يقول: لا تزال هذه الأمة مبتكر ما لم يبتسموا لباس العجم، ويطعموا أطعمة العجم، فإذا قلوا ذلك صبرهم الله بالذَّل.

8 / 10
النواير

661. الإمام علي: لا يكون العمران حيث يجوز السلطان.

662. عنه: آفة العمران جوز السلطان.

663. عنه: يُهدد في راغب فيك تقصان خطأ وراغب فيك ذل تمس.

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1. نهج البلاغة: الحكمة 80، خصائص الأئمة 74: ص 94.
5. في الطبعة المعمدة: ينجزوا، وما أثبتنا من طبعة بروت وطهران.
7. غزير الحكم: ح 39554، عيون الحكم والمواعظ: ص 181 ح 3277.
657. Imām 'Ali (a.s.): “Knowledge is a lost article of the believer. Therefore acquire wisdom even from people of hypocrisy.”

658. Imām 'Ali (a.s.): “Acquire knowledge from wherever it may come, because if wisdom is in the heart of a hypocrite it stammers in his heart until it comes forth and settles in the breast of the believer.”

10/3 – 7

Cultural Independence

659. Imām 'Ali (a.s.): “It is seldom that a man likens himself to people and does not become one of them.”

660. Imām al-Ṣādiq (a.s.): “The Commander of the Faithful would say: ‘This nation will always live with happiness as long as they would not wear the clothing or eat the foods of foreigners. However, if they did so, God would inflict disgrace upon them.”

10/3 – 8

Miscellaneous

661. Imām 'Ali (a.s.): “There shall be no prosperity where a tyrant is ruling.”

662. Imām 'Ali (a.s.): “The blight of prosperity is the tyranny of a ruler.”

663. Imām 'Ali (a.s.): “Your turning away from him who inclines towards you is a loss of benefit while your inclination towards him who turns away from you is humiliation of the self.”

1. Nahj al-Balāghah, Aphorism 80, Khaṣa’iṣ al-A’īmma, p. 94.
664. عنهم: كِلَّ الْأَمْرَ مِنْ أَمْرِكَ مُؤْمِنٌ وَكِلَّ اِلْإِنْقَارِ إِلَى الْأَمْرِ مِنْ أَمْرِكَ.
665. عنهم: إِنْ رَغِّبَ فِيكَ عَنْدَ إِبْيَالِكَ رَهِمْ فِيكَ عَنْدَ إِبْيَالِكَ.
666. عنهم: أَحْبَبْ حَبِيبَكَ هُوْا مَا عَنْسَ أَنْ يَكُونَ بَعْضَاكَ يُوماً مَا، وأَغْضَبَ بَعْضَاكَ
هوَانًا ما عَنْسَ أَنْ يَكُونَ حَبِيبَكَ يُوماً مَا.
667. الإمام الصادق: كان أمير المؤمنين يقول: ليجتمع في قلب الإنقار إلى
الناس، والاستغناها عنهم؛ يكون انتفاخهم في لين كلامك وحسن يشراك،
ويكون استغناك عنهم في تراقة عرضك وتباء عزوك.
668. الإمام علي: أُبُدِّلَ لصديركُم كل المردة، ولا تُبِدِّلُ لَهُ كُلَّ الْعُطْمَانِيَةِ. واعف عنه كُل
المواطنة، ولا تنص على يكل الأسرار؛ توفِّ الحكمة حقها، والصديق واجب.
669. عنهم: ليس الحكيم مِنْ لَمْ يُبَدِّلْ مِنْ لا يُقَدِّرُ عَلَى الإنصاف وبة.
670. عنهم: لا تعامل مِنْ لا يُقَدِّرُ عَلَى الإنصاف وبة.

۱. المواعظ العالية: ص 61۱۱.
۲. غدر الحكم: ح 887۲.
۴. الكافي: ج 2 ص 149، ح 7 عن عزاز السباطي، معايي الحاجب: ص 267 ح 1 عن بخيت بن عمران، تخف العقول: ص 204، مشاقة الألوار: ص 312 ح 977، نسبه المعاويا: ج 2 ص 196.
۵. في المصدر: التوفي، والأخير ما أثبتناه.
۶. كنهر الموالد: ج 1 ص 93۶.
۷. تخف العقول: ص 218، بخار الألوار: ج 78 ص 57 ح 121۷.
۸. غدر الحكم: ح 10184، عيون الحكم والمراوعة: ص 515 ح 940۸.
664. Imām 'Ali (a.s.): "He who does not incur enmity towards you is your friend."

665. Imām 'Ali (a.s.): "He who inclines towards you in time of your fortune will turn away from you in time of your misfortune."

666. Imām 'Ali (a.s.): "Have love for your friend up to a limit, for it is possible that he may become your enemy some day; and hate your enemy up to a limit for it is possible that he may become your friend some day."

667. Imām al-Ṣādiq (a.s.): "The Commander of the Faithful would say: "Let your heart combine need for people with independence from them. Your need for them should appear in your lenient words and affability, and your independence from them should appear in [maintaining] the integrity of your reputation and the retaining of your self esteem."

668. Imām 'Ali (a.s.): "Grant all your friendship to your friend, but do not fully put your trust in him. Help him by all means, but do not divulge all your secrets to him, so that you have used wisdom and observed bonds of friendship."

669. Imām 'Ali (a.s.): "He who does not tolerate those whom he has to tolerate is not wise."

670. Imām 'Ali (a.s.): "Do not deal with him from whom you cannot extract justice."

1. al-Mawā‘ız al-‘Adadiyya, p. 61.
2. Ghurar al-Ḥikam, h. 8878.
4. al-Kašī, vol. 2, p. 149, h. 7, Ma‘ānt al-Akhbār, p. 267, h. 1, Tuḥaf al-‘Uqul, p. 204.
المحرر: الإمام علي بن أبي طالب

1. عهده: إذا كنت توجّه موالذك وحشة تفضي به إلى اختياره البديل عنك وإيثار

الفرقة.

2. عهده: من كان يغفل في تضره لا يغل في كل حال من عداواتك.

3. عهده: تجاوز مع القدرة، وأحسين مع الدولة تكمل تلك السيادة.

4. عهده: إحق الظلم وليثك لوقت وثباتك.

5. عهده: تأسيس الناس ينالك عدم من حونيهم تكاكل.

6. عهده: أقيم الرغبة بليك مقام الحرمة بليك.

7. عهده: أقيم الناس على سيّتيهم وديّتهم، وليأمتك يرثهم، وليحلف مربيهم، وتعاهد

نُغورهم وأطرافهم.

8. عهده: أصعب السياسات نقل العادات.

9. عهده: لا تزال الناس يخبر ما تفارّت، فإذاك استحوا هلكوا.

10. عهده: من عامل الناس بالمساحية استمعّ بصحبته.

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1. غنرال الحكم: ح2689، عيون الحكم والمواضع: ص 98 ح 2253.
2. غنرال الحكم: ح9150.
3. غنرال الحكم: ح4528، عيون الحكم والمواضع: ص 200 ح 4048.
4. غنرال الحكم: ح2 ج166.
5. غنرال الحكم: ح4510، عيون الحكم والمواضع: ص 203 ح 4119 و فيه المير: بدر الأناوال.
6. غنرال الحكم: ح2291، شرح نهج البلاطة لابن أبي الجديد: ج 20 ص 311 ح 573.
7. كذا في المصدر، والظاهر: البرؤهم.
10. عيون أخبار الرضا: ج2 ص 53 ح 204، الأفاني للإمبراطور: ص 531 ح 718 كلاهما عن عبد العظيم الحسن عن

الإمام الجواد عن ابنه، غنرال الحكم: ح289 وفيه المير: ما تفارّت.
671. Imām 'Ali (a.s.): "Beware of scaring your friends to the extent that it will force them to keep a distance and make them desert from you."\(^1\)

672. Imām 'Ali (a.s.): "He whose benefit lies in your loss will never be free from hostility to you at any time."\(^2\)

673. Imām 'Ali (a.s.): "Overlook at the time of strength and do good in your good turn of fortune so as to perfect your magnanimity."\(^3\)

674. Imām 'Ali (a.s.): "Put up with your friend’s blunders for the time of the enemy’s assault."\(^4\)

675. Imām 'Ali (a.s.): "People looking forward to your rewards is better than their fear of your punishment."\(^5\)

676. Imām 'Ali (a.s.): "Substitute [other people’s] interest in you with [their] respect for you."\(^6\)

677. Imām 'Ali (a.s.): "Let people hold on to their rites and customs so [act in a way] that the innocent feel secure from you and the evil-doers be scared of you; and attend to the borders and the outskirts of cities."\(^7\)

678. Imām 'Ali (a.s.): "The hardest of all policies is to change habits and customs."\(^8\)

679. Imām 'Ali (a.s.): "People will prosper as long as they differ. Then when they become alike they will be ruined."\(^9\)

680. Imām 'Ali (a.s.): "He who treats people with tolerance will enjoy their company."\(^10\)

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2. Ghurar al-Hikam, h. 9150.
5. Ghurar al-Hikam, h. 4510, 'Uyun al-Hikam wa al-Mawā'iz, p. 203, h. 4119.
1. غير الحر الحكيم: ج 942، عيون الحكم والمواضع: ص 473 ح 8676.
3. غير حر الحكم: ج 5067، عيون الحكم والمواضع: ص 242 ح 4612.
4. غير حر الحكم: ج 2727، عيون الحكم والمواضع: ص 100 ح 2291.
5. غير حر الحكم: ج 8613.
6. المواضع الحنونية: ص 57.
7. غير حر الحكم: ج 4550، عيون الحكم والمواضع: ص 473 ح 8681.
8. شرح نهج البلاغة: ابن أبي الدنيا: ج 20 ح 311، ص 574.
681. Imām ‘Ali (a.s.): “Obedience to the superior, respecting the peers and being equitable to the subordinate are among the signs of wisdom.”

682. Imām ‘Ali (a.s.): “The instrument of governing is tolerance and forbearance.”

683. Imām ‘Ali (a.s.): “People delving into something is a preliminary step forwards achieving it.”

684. Imām ‘Ali (a.s.): “Beware of doing something that makes an honorable person disgust you, or debases your status, or ushers evil towards you, or makes you suffer a penalty on the Day of Resurrection.”

685. Imām ‘Ali (a.s.): “He who rises to a high position undeservedly will collapse unreasonably.”

686. Imām ‘Ali (a.s.): “Measure people with their own scales.”

687. Imām ‘Ali (a.s.): “Wisdom is that you do not dispute with your superior, do not debase your subordinate, do not promise [to do] what you are not capable [of doing]; that your tongue should not disagree with your heart and your words should not disprove your deeds. Do not talk about what you have no knowledge of. Do not give up affairs when applicable and do not pursue them when inapplicable.”

688. Imām ‘Ali (a.s.) – from an aphorism attributed to him: “Treat the honorable magnanimously, the average interestedly and fearfully and the ignoble contemptuously.”

5. Ghurar al-Ḥikam, h. 8613.
6. al-Mawā‘ig al-Adabiyya, p. 57. This apparently means to measure people according to their own capacities and circumstances.
689. عنه: أيضاً: إذا كان لَك صديق ولم تُمحَّد إخاءةً، مَوْرّدَهُ فلا تُظهر ذلك لِلناس، فإنّهُ هو من نَفْع السيف الكليل في منزل الرجل، يُهَبُّهُ عدوّهُ ولا يُعلَّمُ العدُوّ أ صَاعِدُهُ هوُنَّا كَليِلٌ.

690. عنه: أيضاً: إذا أحسنت أخَذ صاحب بك فلا تخرج إليه غايةً يراَك، ولكني اترك منهُ نَينَا صُبْدًا إليه عند تتبعك مَنَة الزيادة في تصحيحه.

691. عنه: أيضاً: من الناس مننطقُ يُتُصلُّه إذا ذُدة، ويهون عليك إذا خاصصته، ليس في رَضاء موضع تعرُّفةً، ولا يلمع مكان تجذرُه، فإذا تُلقيت أولئك فاِذ الّذين موضع المودة العامَّة، وأحمرهم موضع خاصّة؛ ليكون ما بُذِّلت هم من ذلك حاملًا دون شرهم، وما حرمتهم من هذا فاطعًا حُرَّمهم.

692. عنه: أيضاً: من الناس رُكبةً حُرَّم عليٌّ السُكْر عظماً، لأنما تبيَّن أن يَجَاح الحارس إلى من يَجَّرِّبه.

693. عنه: أيضاً: لا تقبل الرياسة على أهل مدينتك، فإنّهم لا يشتقمون لَك إلا يَجاوِر به من ضرر الرئيس الفاضل.

694. عنه: أيضاً: لا تخُذل من رِئاساً كنت تعرُّفه بالحملون، وسمى به الحال، ويعفر منك أنك تعرُّف قديمةً، فإنما وإن شر يمتكِل من خدمتِه، إلا أنه يَعَلم العين التي تراء بها، فينقيض عليك يحسب ذلك.

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1. كل السيف فهو كليل: إذا لم يقطع (النهباء: ج 4 ص 198).
2. شرح نهج البلاغة لابن أبي الحدید: ج 20 ص 309 ح 550.
3. شرح نهج البلاغة لابن أبي الحدید: ج 20 ص 331 ح 798.
4. شرح نهج البلاغة لابن أبي الحدید: ج 20 ص 320 ح 673.
5. شرح نهج البلاغة لابن أبي الحدید: ج 20 ص 338 ح 871.
7. شرح نهج البلاغة لابن أبي الحدید: ج 20 ص 337 ح 865.
689. Imām ‘Ali (a.s.) – from an aphorism attributed to him: “If you have a friend whose brotherhood and friendship you do not approve, do not reveal it to the people, for such a friend is like a dull sword in one’s house that frightens the foe and they do not know whether it is sharp or dull.”

690. Imām ‘Ali (a.s.) – from an aphorism attributed to him: “Whenever a friend of yours does something good to you do not pay him back with full reward, but reserve some of it for a later time when his benevolence adds up.”

691. Imām ‘Ali (a.s.) – from an aphorism attributed to him: “There are some people who diminish their favor when you increase yours and degrade you when you take them as your special friend. Their pleasure is not positioned where you can realize it and their fury is not situated where you can avoid it. If you ever encounter them, offer them your common friendship and deny them your deep friendship so that what you grant them may serve as a defense against their harms and what you deny them may keep their respect in check.”

692. Imām ‘Ali (a.s.) – from an aphorism attributed to him: “A person who heads a group, wisdom forbids him to get drunk, for it is indecent for a guardian to be in need of someone [else] to guard him.”

693. Imām ‘Ali (a.s.) – from an aphorism attributed to him: “Do not accept chairmanship over the people of your hometown since they would not be in agreement with you unless you overpass the status of an accomplished leader.”

694. Imām ‘Ali (a.s.) – from an aphorism attributed to him: “Do not serve a leader whose indolence you are aware of and whom the circumstances has raised [to a high position] and he knows that you are aware of his past. For although he would be pleased with your service, he knows how [disdainfully] you look at him, so he would be annoyed with you.”

2. Ibid, vol. 20, p. 331, h. 798.
695. عنه: ولا تُرْحَصُوا لأنفسكم فتُهَنُوا وَتَذْهَبَ يَكْمُ الرُّحُصِ مَذَاهِبَ الْطَّلْبَةِ
فَتَهَلِكُوا ولا تُهَنُوا في الحَقِّ إِذَا وَرَدَّ عَلَيْكُمْ وَعَرَفْتُمْ فَتَهَلِكُوا وَخَسَرَتُوا حَسَرَتًا مَّبِينَةً.
696. عنه: في الحَكْمِ المَنْسَوْبَةِ إِلَيْهِ: أَضْرَبَ الأَشْبَاءُ عَلَيْكَ أن تُعْلِمَ رَئيْسَكَ أَنَّكَ أَعْرُفُ
بالْرِّياضَةِ مِنْهُ.

697. عنه: أَيْضاً: قَلِيلٌ يُزَرَّقُ مِنْهُ إِلَى كَثِيرٍ خِيرٍ مِنْ كَثِيرٍ يُنْحَطُ عَنْهُ إِلَى قَلِيلٍ.

698. عنه: أَيْضاً: لَيْسَ يُشْرَكُ أن تَرَاي صَدِيقَكَ عِنْدَ عَدْوَكَ; إِنَّهُ إِنْ لَمْ يَنْفِعَكَ لَيْسَ يُشْرَكَ.
695. **Imām ‘Ali (a.s.)**: “Do not let your desires be free, for they will lead you to the ways of tyrants and hence destroy you. Once truth comes to you and you happen to realize it, do not be indolent about it, as you will be at a great loss.”

696. **Imām ‘Ali (a.s.)** – from an aphorism attributed to him: “The most detrimental to you is to inform your superior that you excel over him in chairmanship.”

697. **Imām ‘Ali (a.s.)** – from an aphorism attributed to him: “The little that leads to abundance is better than the abundance that leads to little.”

698. **Imām ‘Ali (a.s.)** – from an aphorism attributed to him: “It is of no harm to you to find your friend with your foe, for if he brings you no profit he will not cause you any harm.”

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