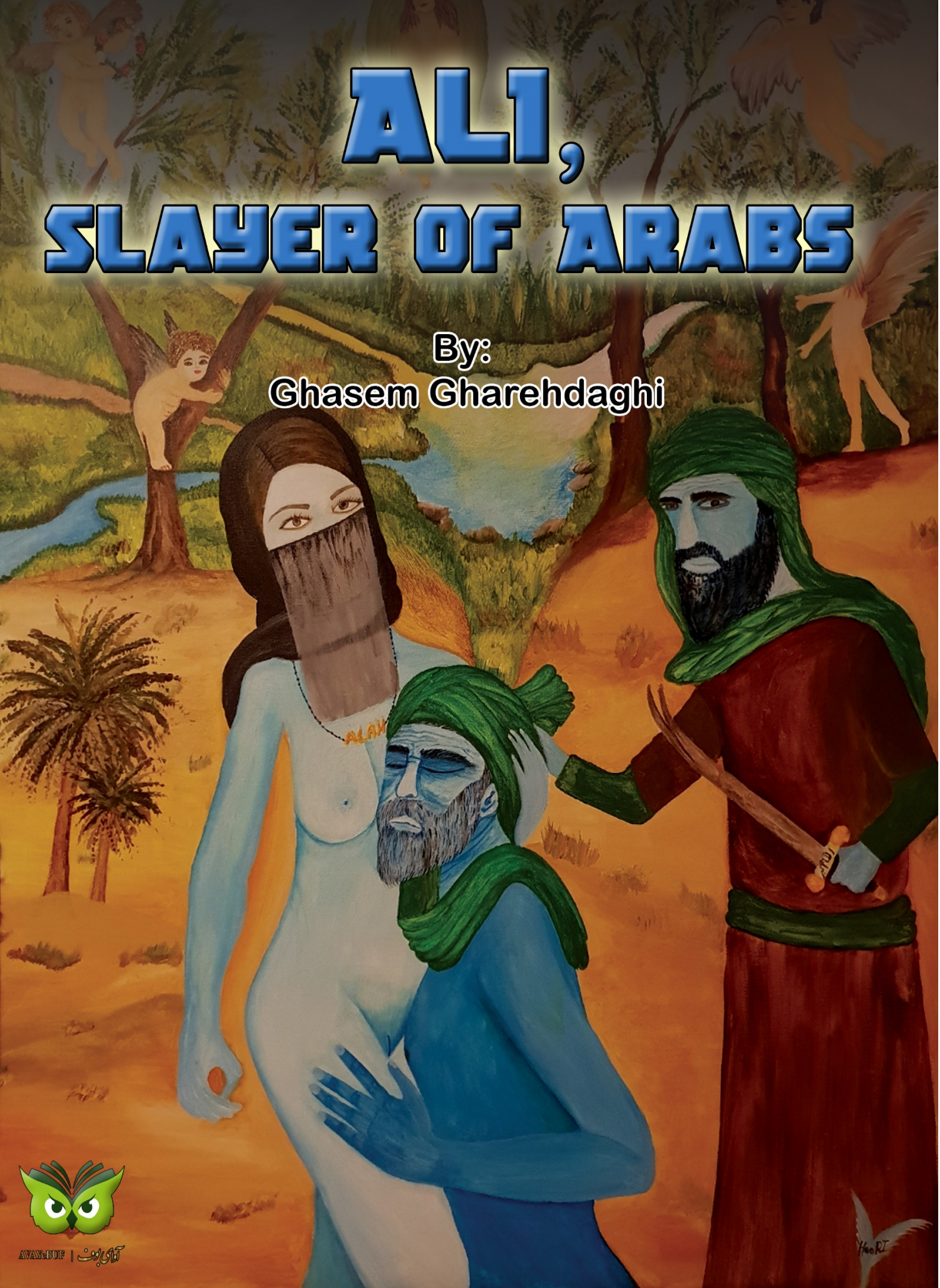


ALI, SLAYER OF ARABS

By:
Ghasem Gharehdaghi



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Translator: Sound of liberty



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The translation of this book is dedicated to Mahsa Badiei.

A brave freedom fighter who is now in the dark prison of the Islamic republic.

Challenging these black worshipers and their bigots requires great courage. (Challenging these advocates of darkness and ruthless individuals requires great determination.)

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Ghasem Gharehdaghi: Engineer, Poet, Writer, Researcher, and Fearless Fighter
Whose Pen Was Not Only a Tool for Art but a Weapon Against Tyranny and Ignorance

His life was a fusion of resilience and rebellion—from his early student activism in Iranian universities to laying the foundations for publishing banned books. He was one of those who, at the cost of exile and losing his homeland, chose the path of enlightenment and dedicated his entire life to awakening dormant minds.

His poetry echoes the pains and aspirations of a people who have lived for centuries under the yoke of religious and political despotism. From his earliest poetry collections, censored and suppressed, to his latest writings published in the digital sphere, his words have been weapons against oppression, inequality, and ignorance. Books such as **Kofraneha** (Blasphemies), **Gurab**, and **Symphony of Evil** stand as testaments to his unwavering commitment to truth and freedom.

Ghasem Gharehdaghi was not only a writer who broke free from the chains of tyranny but also a figure who introduced a new generation to a fresh approach to resistance. Inspired by the student group The White Rose, he founded Avaye Boof (The Call of the Owl)—a tireless endeavor to publish banned books and amplify the voices silenced by the regime.

With a deep understanding of history and politics, Gharehdaghi firmly believed that awareness is the most fundamental weapon for change. He argued that revolutions begin with ideas and that without persistent efforts to foster cultural transformation, a free and just society can never be realized. In this pursuit, he not only authored critical works but also edited and republished books by other writers to help spread knowledge and awareness.

Though exile took his homeland from him, it only strengthened his resolve to enlighten others and create invaluable works. His legacy—at the intersection of poetry, literature, and politics—continues to shine like a beacon for truth-seekers and freedom fighters, illuminating even the darkest nights in Iran's history.

Publisher's Foreword:

The book "Ali, the Slayer of Arabs", written by the talented poet, author, and researcher, Engineer Ghasem Gharehdaghi, is free from religious biases and superstitions. In this book, the reader is introduced to a man far removed from the god-like figure that Shi'a scholars have portrayed Ali to be over the centuries. In this investigative work on Ali, you encounter a man who is cunning, yet naive, politically inept, and a fanatical killer who, in the name of religion, commits the most shameless acts. He shows no hesitation in killing or burning people.

This book challenges the religious scholars whose evidence of Ali is based on fabrications by figures such as Sheikh Mufid and Allameh Majlisi.

For about 1,400 years, they have silenced dissenters with the threat of excommunication, monopolizing science and history. They have suppressed any enlightened and inquisitive minds with labels like "infidel," "heretic," "irreligious," and "Babi." From Ibn Muqaffa to Suhrawardi, from Razi to Hallaj and Kasravi, all were killed or burned for expressing opposing views, their mouths sewn shut, while groundless fabrications and superstitious tales were spread among the people. They crafted an image of Ali as a god-like figure, free from any flaw or weakness.

This book examines Ali as he truly was—a political figure and an earthly human being with both his dark and bright sides. It breaks taboos, crossing the red lines of religious zealots, and forces them to think and respond.

Challenging these advocates of darkness and ruthless individuals requires great determination.

AvayeBuf

Abstract

Did you know that " Ghatal al-Arab " (Slayer of Arabs) is none other than Imam Ali?

Ali ibn Abi Talib killed so many people that he became known among the Arabs as " Ghatal al-Arab ", meaning "the Killer of Arabs."

During both the lifetime of Muhammad and after gaining power(after the death of Uthman, the third caliph), he never ceased his wars and killings, even for a moment.

(Images 1 and 2) — The depictions of Ali ibn Abi Talib that the clerics are trying to impose on the people:





صورة للأمام علي
المنقوشة على جدار القرائة في المتحف الوطني (روما)

Picture no.3 "The true image of Ali ibn Abi Talib, which is preserved in reputable museums around the world, perfectly matches the historical description of him given by Tabari."

"For many years, Iranians have been told that Ali was a friend of the Iranian people and that in return, Iranians also loved Ali. But no one has ever explained to us why. He didn't show any compassion for his own fellow Arabs, easily putting them to the sword. So why would he have had any attachment to the Iranians?"

"Let us first look at the false image of Ali that has been presented to us. This misleading portrayal of Ali is designed to evoke feelings of kindness, goodness, and purity in our hearts when we look at it. They have depicted him in the style of Iranian men to create the impression of an Iranian figure in the viewer's mind. But as you can see, the real Ali was a harsh, brutal, and merciless figure, and this is evident from his true appearance."

1. After the victory over the Banu Qurayza tribe:

Ali beheaded 900 men from the tribe in front of the trenches that had been dug beforehand. (Tarikh al-Tabari, Volume 3, Page 1088)

The Prophet ordered the trenches to be dug, and Ali and Zubayr, in the presence of the Prophet, beheaded them. (Tarikh al-Tabari, Volume 3, Page 1093)

2. Massacre of the "Azd" family:

In one day, Ali and his followers beheaded 2,500 members of the Azd family, leaving no one alive to comfort the others. (Muruj al-Dhahab, Volume 1, Page 729)

3. Massacre of the Kharijites:

On the 9th of Safar, in the year 38 AH, a bloody battle took place between Ali's army and the Kharijites in the plain of Nahrawan, where about 1,800 Kharijites were killed. (no one has ever asked mullahs why didn't ask his god to bring Kharijites to the right path instead of massacring them!)

4. Battle of Laylat al-Harir:

In the battle known as "Laylat al-Harir," Ali killed between 500 and 900 people. (Muntaha al-Aamal, Volume 1, Page 153)

5. The massacre of Abdullah Khorrami and his followers:

Abdullah Kharami and 70 of his followers sought refuge in a fortress, fearing for their lives. Ali ordered the fortress to be set on fire, and all of them were burned

alive. The smell of their roasted flesh filled the air, causing discomfort to the people. (Ali, the Infinite Frontier, Page 199)

6. Massacre of those who renounced Islam after Muhammad's death(ex-Muslims/murtads of that time):

Those who had painted their hands and showed joy and delight at the passing of Muhammad were all killed by Ali and Khalid ibn al-Walid, and their bodies were burned. (Tarikh al-Tabari, Volume 4, Pages 1380, 1464) (Tarikh al-Tabari, Volume 6, Pages 2420, 2265)

* Those who believe that Ali had the power to perform miracles could have asked why Ali should carry out such horrifying acts when he could have done a miracle and stopped these people from becoming murtads.

Ali's Role in the Assassination of Opponents:

1. Assassination of the poet "Huwairith ibn Nuqaydh":

He, who had frightened the camels of Muhammad's daughters, Fatimah and Umm Kulthum, was killed by Ali as part of a plot on the orders of Muhammad. (Sirah Ibn Hisham, Volume 2, Page 273)

2. Beheading of "Mughira":

An old man named "Mughira," who had fled from Muhammad after the conquest of Mecca, was captured and beheaded by Ali. (Women of the Prophet, Page 316)

3. Ali severed the carotid arteries of men and left them in the desert like half-dead birds to die from torture. (Imam Ali, Abdul-Fattah, Volume 5, Page 27)

4. Beheading of "Nadhar" and "Utbah":

After the defeat of "Ayl," Muhammad ordered Ali to behead "Nadhar," the son of "Harith." Similarly, in another area called "Al-Zuh," "Utbah," the son of "Abi Mu'ayth," was beheaded by Ali on Muhammad's orders from among the captives. (Muntaha al-Aamal, Volume 1, Page 57)

5. Beheading of "Utbah":

A man named "Utbah," who spat in the face of Muhammad for not distributing the spoils of war equally among the Islamic army, was beheaded by Ali. (Tarikh al-Tabari, Volume 5, Page 1103)

During Imam Ali's time, the people of Istakhr revolted several times. In one instance, Imam Ali sent Abdullah ibn Abbas as the head of an army to quell the uprising, suppressing the masses in a flood of blood. (*Farsnameh* Ibn Balkhi, Page 136).

In another instance when the people of Istakhr revolted, Imam Ali sent Ziyad ibn Abih, who was known for his bloodthirstiness and killings, to crush the rebellion. Numerous books and accounts have been written about the atrocities and massacres committed against the people of Istakhr by Ziyad ibn Abih. (Refer to *Muruj al-Dhahab*, Volume 2, Page 29).

❓ In the year 39 AH, the people of Fars and Kerman also revolted and expelled the oppressive governors of Imam Ali from their cities. Imam Ali once again sent Ziyad ibn Abih to that area, and his troops committed numerous atrocities. (*Tarikh al-Tabari*, Volume 6, Page 2657, or *Farsnameh*, Page 136)

❓ The people of Khorasan also revolted several times during Imam Ali's time. As they had nothing to offer as tribute or tax, they renounced Islam and launched a fierce resistance. Imam Ali sent Jadd ibn Hubayrah to Khorasan. He besieged the people of Nishapur until they were forced to make peace. (*Tarikh al-Tabari*, Volume 6, Page 2586, and *Futuh al-Buldan*, Page 292)

❓ During Imam Ali's time, the people of the city of Rey also rose up and refused to pay their taxes. Imam Ali sent Abu Musa with a large army to quell the rebellion and restore order. Abu Musa had previously been sent by Imam Ali to fight the people of Rey before this uprising. (*Futuh al-Buldan*, Page 150)

❓ At the end of the year 38 and the beginning of year 39 of the caliphate of Ali ibn Abi Talib, Harith ibn Sarrah al-Abdi led an army to Khorasan on the orders of Ali and achieved victory, obtaining immense spoils and countless slaves. In just one day, he distributed a thousand slaves among his followers. However, ultimately he and his companions, except for a small group, were killed in the land of Qayqan (the border of Khorasan). (*Futuh al-Buldan*, al-Baladhuri)

❓ Ali ibn Abi Talib sent Abdul Rahman ibn Jaz al-Tai to Sistan. However, Habsah (name should be checked!) killed him. Ali then said, "We must kill four thousand of the Habsah people." They replied to him that the Habsah did not even amount to five hundred. (*Futuh al-Buldan*, al-Baladhuri)

❓ Ali appointed Sa'id ibn Sariyah al-Khuzai to govern Azerbaijan and then transferred the position to Ash'ath ibn Qays. One of the elders of Azerbaijan narrates that Walid ibn Uqbah, along with Ash'ath, requested support from Walid, who sent an army from Kufa to aid him. Ash'ath conquered house by house (Han = house by house) and advanced. After the conquest of Azerbaijan, he brought a group of Arab converts and settled them there, commanding them to call the people to Islam. (*Futuh al-Buldan*, al-Baladhuri)

In conclusion, to better understand Ali:

Ali gave his 7-year-old daughter, Umm Kulthum, as a gift to the 57-year-old Umar (the exact Umar that Shia Muslims believe killed Fatimah's son "Mohsen" when he was still in his mother's womb!). This despicable act is common among Muslims. Ali has stated that a woman has deficient intellect and that the testimony of one woman in a court of law is not sufficient; two women must take the place of one man. (*Nahj al-Balagha*)

During the time of Imam Ali, the people of Rey in Iran revolted against the Arab Muslims and refused to pay taxes to their Arab governors, leading to a significant shortfall in tax revenue. Imam Ali sent Abu Musa with a large army to suppress the revolt of the people of Rey in Iran. (*Futuh al-Buldan*, Page 150).

- Fars and Kerman:
The people of Fars and Kerman in Iran also revolted against the Arab Muslims and expelled Imam Ali's officials from their city. Imam Ali sent Ziyad ibn Abi to quell the rebellion of the people of Fars and Kerman in Iran. (For more information about the crimes of this notorious commander, Ziyad ibn Abih, please refer to *Muruj al-Dhahab*, Volume 2, Page 29)

During Imam Ali's time, the people of Istakhr in Iran once again revolted against the Arab Muslims, and this time, Abdullah ibn Abbas was commanded by Imam Ali to suppress the popular uprising in Istakhr with bloodshed. (*Farsnameh*, Page 136)

Isa ibn Abdullah al-Amri narrates from his father that Ali said: "The earth was created for seven people, and the people receive their sustenance because of them; rain falls upon them for their sake, and they are victorious: Abu Dharr, Salman, Miqdad, Ammar, Hudhayfah, and Abdullah ibn Mas'ud. And I am their leader, and they are the same ones who participated in the prayer over Fatimah's

funeral.”

(*Al-Khisal*, Volume 2, Page 360)

Al-Baladhuri narrates:

Ali, the fourth Caliph of the Rightly Guided, the first Imam of the Shiites, cousin, and son in love of the Prophet Muhammad, was one of the first people to convert to Islam and built a mountain of the slain Arab and non-Arab opponents in the way of promoting the religion of Muhammad. Regarding his appearance, it is said: that [Ali] had dark, deep skin, bulging eyes, a bald head, and was of short stature.

Contrary to merely doctrinal and religious claims, Ali was a wealthy individual, earning 40,000 dinars annually just from his palm groves. (*History of Islamic Studies, Ali Mir Fitrus, based on Tajārib al-Salaf, Page 13*). This wealth, which grew several times during the era of Muhammad's pure Islam, played a significant role alongside the bloody school of the Zulfikar in promoting Islam.

Ali believed that we [Muslims] carry our beliefs on our swords. (As narrated in *Nahj al-Balagha*)

After the death of Muhammad and Fatimah al-Zahra, Ali began to expand his harem so much that, according to a book written by Emadzadeh, which draws from reputable sources, he housed over 30 women and a considerable number of concubines in his harem. According to Ghazali, he is among the men with many marriages in history. The permanent wives of Ali, whose names have been recorded in history, in addition to the women whose names have not been mentioned and the concubines from whom he had children, include: Fatimah Zahra, Khawlah bint al-Ayas al-Hanafiya, Layli bint Mas'ud al-Nahshaliyya, Asma bint Umayy, Fatimah bint Hizam, known as Umm al-Banin, Umm Sa'id bint Urwah ibn Mas'ud al-Saqafi, and Zaynab bint Abu al-Aas ibn al-Rabi'.

After the death of the Prophet Muhammad, despite a six-month struggle with the first Caliph of the Muslims (Abu Bakr), Ali pledged allegiance. During the second Caliph's (Umar's) reign, he agreed to the marriage of his daughter to Umar so that he could play a role in political dealings. In this context, during the Muslim campaigns to Iran, he acted as one of Umar's close advisors.

After Umar was assassinated by Firuz Abululu and the rise of the third Caliph (Uthman), Ali repeatedly opposed him, and after Uthman's murder, he ascended to the Islamic empire's throne without considering the opinion of the "people of consensus." With Ali gaining power, disputes between him and Muawiyah (son of Abu-Sufyan, ruler of Shum) escalated over power and territorial expansion, leading to bloody wars. These conflicts eventually came to an end when neither side obeyed the other, culminating in a letter written by Muawiyah to Ali. In this letter, Muawiyah wrote to Ali: "If you wish for Iraq to be yours and for Syria (Shum) to be mine, and if you wish to remove the sword from this community and not shed the blood of Muslims, accept this proposal." Ali accepted this proposal, and thereafter, Muawiyah governed with his

armies in Syria and its surroundings, while Ali governed in Iraq.

(As narrated by Ziyad ibn Abdallah, *History of Tabari*, Volume Six, translated by Abulqasim Payandeh)

******In the course of the wars between Ali and Muawiyah and the ideological massacres in the territories under their control, hatred and vengeance grew in many grieving families and among opposing factions, leading many to begin organized underground activities. One of these groups, considered supporters of the Khawarij, concluded that the main reasons for the decline of Islam and the ideological killings were the existence of sinful leaders who had deprived the people of happiness. In this context, they decided to assassinate the tyrannical rulers (both Ali and Muawiyah). Three individuals named Ibn Muljam, Bark ibn Abdallah, and Umar ibn Bakr were assigned to assassinate Imam Ali, Muawiyah, and Amr ibn al-As, respectively. The date set for this mission was the seventh of Ramadan. Each, armed with poisoned swords, went forth to carry out their assignments on the specified day. Bark ibn Abdallah and Umar ibn Bakr, for various reasons, were unable to eliminate their targets, but Ibn Muljam, who had made his way to Kufa, was able, with the help of a like-minded friend named Shibib, to strike a fatal blow to Imam Ali's forehead. After the strike, Ibn Muljam was brought before Imam Ali, who asked him: "Why did you do this?" Ibn Muljam replied: "I sharpened my sword for forty mornings and asked God to help me kill the worst and most despicable creature of God with it." Ali responded: "You too will be killed by it, for you are the worst of God's creatures." (*History of Tabari*, Page 2681)

After this hasty look at the life of Imam Ali, we will now try to delve deeper into his significant role in the suppression and slaughter of opponents, referencing credible historical sources. ******

Ali and the Shiites

Sometimes it seems that Shiites are more sensitive about Ali than they are about God. That is, if someone criticizes God and says He does not exist, it doesn't bother Shiites much, but if someone suggests there's a flaw in Ali, their temper rises, and they may explode. I have written several articles disputing the existence of God, yet no theist has ever provided a comprehensive and precise response to them. However, regarding almost all the articles written about Imam Ali, Shiites have made efforts to provide answers. It is not for nothing that some Sunnis call Shiites "**Ali worshippers**" They have told so many tales about Ali and attributed such strange things to him that the imaginary Ali in the minds of Shiites is light-years away from the historical figure of Ali who lived fourteen centuries ago.

Shahryar has composed about Ali: "I can't call him god, neither human" The beliefs of Shiites about Ali range from those who view him as divine (Aliullelahi) to rational Shiites who see him differently. The "Aliists" naturally have more bizarre beliefs about Ali and can be confidently called completely insane. After them are the common Shiites who do not consider Ali to be God, yet still indulge in excessive praise of him. This group of Shiites usually gathers their information about Ali from the sermons of Shia clergy. Shia clerics and those who believe in their falsehoods can be considered semi-insane Shiites.

For example, consider some examples regarding Ali from the prominent Shiite hadith scholars, which are common beliefs among this faction of Shiites:

In *Muntahi al-Aamal*, Sheikh Abbas Qummi writes on volume one, page 184, quoting Ibn Shahr Ashub:

The story of the Prophet tearing his swaddling clothes: It is narrated by a group from Fatimah, the mother of that noble one, who said that when Ali (A) was born, he was wrapped in swaddling clothes, and he grew strong and tore them apart. I made the swaddling clothes two-layered and then three-layered, and he kept tearing them until I made them six layers. The fabric was partly silk and partly leather. When I wrapped that noble one in the swaddling clothes, he grew strong again and tore them apart. He then said, "O mother, do not bind my hands; I want to use my fingers for glorifying and supplicating to God."

In the same book, page 186:

"... and the miracles that sometimes appeared from that noble one are beyond number. I will briefly mention some of them here as a list for the discerning and informed, including miracles related to animals and jinn. It is evident from the hadith of the lion and Juwairiyah ibn Mazher and the speaking of birds and wolves and deer with him, the fish of the Euphrates greeting him with peace, and the carrying off of his shoe by a raven, and the incident of the Azerbaijani man and his stubborn camel, the story of the Jewish man and the disappearance of his wealth, and

the jinn bringing it back at the command of the Commander of the Faithful, and the manner of taking allegiance from the jinn in the valley of Aqiq, and so forth. Other miracles of that noble one are related to inanimate objects and plants, such as the sun setting for him in the presence of the Messenger of God (peace be upon him) and after he died in Babylon and some others. There are books written about the returning of the sun for him in several instances, and the speaking of the sun with him in various places, and another command of his for the earth to be still during an earthquake that occurred in Medina during the time of Abu Bakr, and it did not cease to shake until it obeyed his command, and the speaking of the donkey in the hand of the worshipper of God, and his appearing before him to travel the earth and reach his house when he complained to him about his excessive longing to see his family and children, and other stories about the mat that carried him and taking him to the cave of the companions of the cave, and the greeting of the companions to the companions of the cave, and the youth not responding to them except the Commander of the Faithful (A), and their speaking with him, and other miracles such as transforming stones for the seeker of loans, and the softening of iron armor in his hand, as Khalid said, "I saw that noble one repairing the rings of his armor with his own hand and he said to me, 'O Khalid, God softened iron in the hand of David because of us and by our blessings.' There are many more miracles, such as the testimony of the date palms of Medina about his virtues and that of his uncle and brother, the Messenger of God (peace be upon him), and the Prophet (peace be upon him) said to him, 'O Ali, the date palms of Medina have proclaimed your and my virtue,' and the green sprouting of the almond tree by the miracle of that noble one, and the transformation of the bow into a serpent by his command, and so many more miracles that cannot be enumerated, and the greeting of trees and plants to him in the lands of Yemen and the reduction of the Euphrates during its flooding by his command.**

**Shiites believe that Imam Ali possesses the strength and abilities of all the cartoon characters and Hollywood movie heroes, such as Superman, Spider-Man, Hercules, Zorro, and Cinderella. The remaining group of Shiites are the rational ones. However, some may find this phrase contradictory and argue that such a person has never been seen; thus, it might be better to call this group the less insane Shiites. Rational Shiites recognize that all these exaggerations are merely superstitious beliefs constructed by the clergy for the people. Ali was an ordinary individual; he neither had wings nor was it difficult to regard him as a human being.

What rational Shiites do not understand is that Ali was not only not superhuman but was also a base and tyrannical person. The historical character of Ali is what this writing will focus on. This writing will attempt to briefly compare the fictional character of Ali with his historical persona. The aim of this writing is not to describe Ali's life and examine his characteristics, as many books have been written on this subject. The true goal of this writing is to examine several stories and events attributed to Ali by Shiites and upon which they rely to claim that Ali had lofty teachings and moral values. This writing serves as a critique of those claims and statements that can always be heard from semi-insane to completely insane Shiites. A society that considers Ali as its moral model and regards him as infallible and sinless is undoubtedly a sick society.

I hope that readers who believe in Islam will not read this writing with prejudice, and those who read it should assume that everything they have previously read and heard about Ali might be incorrect and fabricated by the religious establishment, including the clergy and their associates. Truly, it is only with this perspective that one can get closer to the truth.**

Review of the Battle between Imam Ali and Amr ibn Abd al-Wud:

Two men grappled with each other. Ali, unable to reach the head and neck of Amr, struck a powerful blow to Amr's thigh, cutting it off. Amr fell, and Ali leaped onto his chest, grasping his beard to lift his head. Amr, filled with rage at being defeated by a youth he considered lesser in valor, spat in Ali's face. Ali became intensely angry, placing his sword on Amr's neck. Suddenly, he withdrew and stepped aside. Ikramah and others quickly fled, crossing the trench. Ali looked at them, paced, and turned his eyes in all directions, and various thoughts rushed through his mind. His anger subsided. He returned with a calm smile and approached Amr, stepping on his chest. Amr, astonished by this act, asked, "What is this?!"

Ali replied, "I became angry because of your actions; I did not wish to kill you out of anger. I waited until I calmed down to ensure that I kill you solely for the sake of Allah." Then, as if he were speaking of a camel, he recited verses about the flight of Ikramah from the sword of Ali.

The incident of Amr ibn Abd al-Wud spitting in Imam Ali's face and Ali's subsequent actions of rising and circling him is often discussed among Shiites. I believe I first heard this story in the third grade. The focus of this narrative usually lies in the fact that Imam Ali stood up, circled, and then beheaded him. This act of standing up and circling is considered of greater significance by Shiites than the beheading itself. I remember during my own ignorance (when I was a Muslim) thinking about Amr ibn Abd al-Wud and what he had done. I would say to myself, "What a lowly person this is! When you are defeated in battle and the Imam sits on you to sever your head with his blessed hands, you must be quite despicable to spit in the face of the celestial Imam! Rather, you should allow that revered Imam to separate your head from your body with ease." I would then recall one of the reciters who, with lamentation, recited poetry attributed to Rumi during the nights of prayer, weeping, and mourning. We, too, would shed tears with him, asking God to forgive us for the bad deeds we had committed.

The act of spitting on the face of the Commander of the Faithful, Ali (may God honor his face), and the act of the Commander of the Faithful dropping his sword are noteworthy.

Translation of the Poem on Imam Ali:

From Ali, learn the sincerity of action,
The lion of God, pure from deceit.
In battle, he faced a champion,
Quickly raising his sword, he advanced.

The foe struck a blow upon Ali's face,
The pride of every prophet and saint.
That strike fell upon a countenance
Which causes the moon to bow in prostration.

In an instant, the sword of Ali was drawn,
Yet he showed restraint, remaining calm in battle.
The champion stood bewildered by this act,
Awed by the display of forgiveness and mercy.

He asked, "You raised your sharp blade against me,
Why did you not strike when you had the chance?"
"What you saw was better than my fight;
Why did you falter in the face of my challenge?"

"What did you see that calmed your fury,
So that you flashed like lightning and then retreated?"
"What did you perceive beyond existence and place
That you preferred to give your life rather than take mine?"

In bravery, you are the lion of the Lord;
In your generosity, who can know your essence?
In generosity, you are like the cloud of Moses,
Providing more than mere bread and sustenance.

The clouds give wheat that jumps forth,
Cooking and sweetening it like honey for the people.
The cloud of Moses, full of mercy, opened wide,
Providing sweetened bread without toil.

For the hungry, his mercy stretched across the world,
For forty years, that bounty and grace did not cease.

Then, from their avarice, they sought
Cabbage, leeks, and greens instead.

O followers of Ahmad, who are you among the noble,
Until the Day of Judgment, that food will remain.
When my abode with my Lord became evident,
He will nourish and provide, a metaphor for the potage.

Rumi speaks of the incident as if Imam Ali has forgiven Amr ibn Abd al-Wudd and has become indifferent to the matter. He then praises Imam Ali for being so generous and forgiving, and he also describes Amr as being sick, spitting on the face of Imam Ali, who was wielding his sword and rushing towards him without any reason. However, in reality, Rumi has lied; there is no record in any historical texts that Imam Ali forgave Amr ibn Abd al-Wudd and did not kill him. Perhaps Rumi, like today's religious intellectuals, sought to deceive historical figures and the colorful lies of his contemporaries with such distortions, hoping to invite the Islamists of his time to compassion and humanity, in hopes that the historical barbarism of the stoners would diminish. Perhaps the art and value of Rumi lie entirely in this, just as this story of Rumi is similar to his story of Moses and the shepherd, which cannot be found in any book and is a fabrication of Rumi, promoting tolerance and religious patience, while such things are not found in the Quran.

This incident relates to the Battle of the Trench, where all the Arabs had gathered to eliminate Muhammad, who had attacked caravans, massacred people, and was considered a threat to the region. But why did Abd al-Wudd spit on the face of Imam Ali? There is a very interesting answer to this question. Wadd was one of the famous idols of the Arabs, and Abd al-Wudd was a worshiper of that idol. Abdu-Wadd was a champion among the Arabs and was one of the few who managed to cross the trench that had been dug at the suggestion of Salman the Persian. After crossing the trench, he sought a challenger, and Ali volunteered to fight him.

Ibn Hisham's Sirah mentions in the third volume, quoting Imam Ali the incident of the fight with Abdu-Wadd: "How can I fight you when you are mounted on a horse (while I am on foot)? Get down from your horse so we can fight equally." So, he dismounted from his horse. The Arabs were not as lowly as Muslims insist they were. Abdu-Wadd, as a champion, wanted to maintain fairness in the fight with Ali, so he dismounted his horse to ensure that they were equal, demonstrating that the principles of chivalry existed even in those conditions, and humanity had taken root in that desert. But a fierce battle ensued, and the Arab champion fought Ali. However, Imam Ali, who seemingly did not possess the strength he had when he tore down the wall in Khaybar (!), resorted to an unchivalrous and very ugly act. The account of this treacherous act is presented in many hadith books as follows:

Mizan al-Hikmah, Volume 3, regarding the etiquette of warfare: In the Battle of the Trench, a conversation occurred between Ali and Amr ibn Abdu-Wadd. Ali said to him: "O Amru! Is it not enough that I have come to fight you in single combat, and you have brought a helper with

you?" Amru turned to look behind him, and at that moment, Amir al-Mu'minin struck him with such a blow that his two calves were severed from his body, and a cloud of dust arose. The Imam, while blood was flowing from his head due to Amr's blow, and blood was dripping from his sword, returned to the Messenger of God. The Messenger of God said: "O Ali! Did you deceive him?" Ali replied: "Yes, O Messenger of God! War is deception."

Is it clear why that accursed man spat on the face of the first Imam of the Shiites and the fourth caliph of Muslims? Abd al-Wudd dismounted to maintain the principles of chivalry and have an equal fight, but in the midst of the battle, Ali tells him that his friends have also come to aid him. Abdu-Wadd turns around to see if indeed his companions have crossed the trench, only to find that the honor of every prophet and every saint has lied to him. At this moment, the Imam cuts off the legs of the Arab champion, and it is then that accursed one spit on the face of the Imam of the Shiites. Where is the justice of Ali that the Shiites speak of? The Prophet also seemed to know that Ali would not be able to handle Abdu-Wadd; he asked Ali if he deceived him. Ali replied, "Yes! Truly, war is nothing but deception." This deception is similar to the deceit that Imam Khomeini played on the people of Iran. In France, he spoke to them of democracy and human rights, and in Iran, he spoke of an Islamic Republic and Islamic (sharia) law—the same Imam who initially said the people's votes were significant and later declared that if everyone said yes, he would say no! That Imam who was supposed to provide free water and electricity and distribute oil money in people's homes! Indeed, how similar these two Imams are.

The story of Abdu-Wadd spitting on Ali amazes me. On one hand, I am astonished by how humanity and chivalry could exist even in the deserts of Arabia, where Abdu-Wadd, finding himself alone among the Muslims, was willing to dismount from his horse to have an equal fight with Ali. On the other hand, it is Ali's lowliness, brutality, and ugly behavior that astounds me. How could he respond in such a manner to such kindness? More than Ali's behavior, it is the behavior of the Shiites that surprises me; how, while considering Ali to be ethical, they themselves trample on ethics and humanity, viewing such brutality as virtuous.

Ali's Poverty

The Healing of Hasan and Husayn:

Imam Hasan and Imam Husayn fell ill. The Prophet Muhammad, along with a group of people, came to visit them. During the gathering, some attendees suggested to Ali, saying: "O Abu al-Hasan! It would be good if you make a vow for the recovery of your children." Consequently, Ali, Fatimah, and their maid, Fiddah (*name should be checked), vowed that if Hasan and Husayn recovered, they would fast for three days. When Hasan and Husayn regained their health, they began to fulfill their vow and fast. However, since there was nothing to break their fast within Ali's house, Amir al-Mu'minin borrowed three sa' of barley from a Jewish man named Shimon in Khaibar, and Fatimah baked five loaves of bread from one sa' and placed the bread on the table for breaking their fast. As they prepared to break their fast, a beggar's voice called out, saying: "Peace be upon you, O family of Muhammad! A poor man from the poor Muslims has come to your door; please feed me. May God provide you with a heavenly meal." At this moment, the family of revelation sacrificed their Iftar bread, and Fiddah also followed their example and gave her food to the beggar, so they all spent the night without food, with nothing but water to drink...

The next day, they also fasted, and when night fell again, their bread was placed on the table. At that moment, an orphan came to the door, and once again, they sacrificed their food for the orphan. On the third day, a captive arrived and asked for food. For the third time, what was on the table was sacrificed by the family of the Prophet before Iftar. On the morning of the fourth day, Ali took Hasan and Husayn by the hand and went to the Messenger of God. When the Prophet saw Hasan and Husayn, he noticed that they were trembling from hunger. He said: "How hard it is for me to see you in this state." The Prophet immediately got up and went with them to Fatimah's house, where he saw her in her prayer niche, looking very distressed. Due to extreme hunger, her blessed belly had stuck to her back, and her eyes were sunken. Upon seeing this scene, the Prophet was very saddened and distressed. At that moment, Gabriel descended and said: "Take, O Muhammad, congratulations to you for this family of yours," and then recited Surah "Al-Insan."

Now, whether the above story, which many Shiites have repeated, is entirely a lie, or Ali was indeed a wicked person. Imam Hasan and Imam Husayn, during Fatimah's lifetime, could not have been older than four or five years. There are, of course, various narrations regarding Fatimah's age, which in that case would make their age slightly older. This story is likely fabricated. It seems improbable that Ali would have kept Imam Hasan in such severe hunger during his childhood; if so, he would truly be disgraceful.

However, what makes Ali's poverty a part of this discourse is not solely this possibly fabricated story. One of the false values that Islam has spread among the people is poverty. In Iran, sometimes a poor person is considered a good person. This mindset is propagated by Islamic governments because they want to convince people that poverty is a good thing so that people complain less about their poverty and do not seek to claim their material rights. This Islamic disease of venerating poverty, which weighs heavily like a dreadful burden on Iranian society, is what makes people consider Ali's poverty a virtue and a reason for his greatness. Except for those who have failed financially due to incompetence and poor decisions, it should be clear to everyone that having wealth is a virtue. A poor person is either a lazy individual or someone who has not worked enough for their economic well-being and that of their family, or they lack a precise plan for advancement in their work. Poverty is often a sign of individuals' shortcomings. Worse than being poor is when a poor person has children, causing them to live in deprivation and hardship. Therefore, poverty cannot be considered a virtue in any way. Xiaoping Deng, a leader of communist China, said: "Being wealthy is an honor." This viewpoint of his has made China one of the economic powers of the modern world. On the other hand, the clerics have turned the veneration of poverty into a value among the people. (if poverty is such an honorable thing, why did Muhammad start attacking different tribes to steal their wealth? If Muhammad could do miracles, he could have made Muslims around the world wealthy and rich and stop other countries from invading their lands? Spreading the culture of poverty among Muslims is sth that has made Sunni and Shia clerics super-rich.)

Regarding Ali's poverty, it is true that he was initially very poor. History states that he (like other Muslims) was in a very bad economic situation after the Muslims fled to Medina, working for the Jews for very little pay.

However, the conditions that prevailed among all Muslims in the early years changed with the aggression against the lives and properties of the Jews residing in Medina during those early years after Muhammad and his followers fled from Mecca. Furthermore, after Muhammad's death and the caliphate of the corrupt Rashidun caliphs, the scope of aggression against others expanded beyond the borders of Arabia, and the Muslim aggressors amassed great wealth. Dr. Ali Mir Fetrus, in his book *Introduction to the Islamology of Ali Mir Fetrus* (Babak Doustdar) (Volume 2, pages 90 to 99), recounts various historical accounts of Ali's wealth, which included cash, numerous slaves, villages, and date palm groves. Among the most interesting of these accounts are the following:

- He had valuable lands and properties in the city of Yanbu and owned a date palm grove that earned him an annual income of 40,000 dinars. (*Tajareb al-Salaf*, p. 13)
- The weight of the ring that Ali gave to a beggar during prayer was four mithqals of silver, and the weight of its stone was five mithqals of red ruby, **the value of which was equivalent to the annual tax revenue of the country of Sham.** (*Jawahir al-Wilayah*, Ayatollah Boroujerdi Kazemini, p. 137, as narrated by Imam Sadiq)

- The annual income from Ali's "productive" activities was approximately eighty thousand gold dinars (equivalent to 230 kilograms of gold). (*The Life of Imam Husayn*, Zain al-Abidin Rahnama, p. 96)
- In *Nahj al-Balagha*, Ali discusses that if his slave women had children, they should be freed, and he also explains how his date palm groves should be distributed among his heirs. (*Nahj al-Balagha* by Sheikh Razi, Volume 3, page 23)

If even one of these sources speaks the truth, Ali's poverty is limited to the tales spun by clerics. It is clear that neither was Ali poor nor was poverty a source of pride for him. If Ali was poor, his poverty was a shame for him, not a source of honor. Of course, this does not mean that all wealth is honorable. Part of the wealth that Ali acquired came from spoils of war and from the properties of people who were looted due to their non-Muslim status, or his accomplices and other criminal Muslims committed such acts, and he benefited from their plunderings.

Ali and Fatimah

Regarding the lives of Ali and Fatimah, the clerics, along with the deluded Shia, have greatly exaggerated and made unfounded claims. Some Islamists present Ali and Fatimah as the best examples and role models of all times, but history, as Napoleon remarked, who considered it an enemy of religion, strongly contradicts this hypothesis. Historical sources indicate that there were not always good relations between Ali and Fatimah. Ali had intentions of marrying again, and for this reason, Fatimah complained to Muhammad. The famous hadith of Muhammad regarding Fatimah states, "Fatimah is a part of me; whoever harms her has harmed me." This refers to Fatimah's displeasure with Ali. The *Islamic Encyclopedia*, one of the most respected books that various scholars and historians from different universities have collaborated on, describes these tensions under Fatimah's name on page 843 using Islamic historical sources as follows:

Tensions between Ali and Fatimah and Muhammad's Intervention:

Ali and Fatimah did not always live harmoniously together. Ali behaved with severity and anger toward his wife, which is why Fatimah went to complain to her father. Some hadiths clearly depict these family problems and how the Prophet intervened, and his face shone with satisfaction when his desires were fulfilled. The most serious disagreement (between Fatimah and Ali) occurred when Banu Hashim ibn al-Mughirah of the Quraysh suggested that Ali marry one of their women. Ali did not reject this proposal, but when this news reached Muhammad, he defended his daughter. Muhammad said, "Fatimah is a part of me; whoever harms her has harmed me" (*Al-Baladhuri, Ansab al-Ashraf*, 1, 403; *Al-Tirmidhi*, 2, 319, and others) or "Whatever displeases her displeases me" (This hadith is narrated in various forms, but there is little change in meaning). It seems that at that time, Ali wanted to marry the daughter of Abu Jahl (Abu Hekam), known as Al-'Urwah (the One-Eyed). Muhammad objected from the pulpit to Ali's decision to accommodate the daughter of the Messenger of Allah alongside the daughter of the enemy of the Messenger of Allah. In this incident, the Prophet also proclaimed, "Fatimah is a part of me," and if Ali wants to successfully complete

his project, he must first divorce Fatimah. (*Ahmad ibn Hanbal, Mas'oud Cairo, 1313, Volume 4, 326; Bukhari, Volume 2, No. 440*).

Some writers have concluded from this incident that one of Fatimah's characteristics was that her husband only had the right to have one wife. One of Ali's names was Abu Turab, meaning "man of the dust." One explanation for this name is that instead of answering Fatimah with anger, Ali would go outside and throw dust on his head. Muhammad, having seen him this way, gave him the name Abu Turab, which Ali later became known by.

If these accurate historical reports and their differences from what the clerics fabricate and recite from pulpits astonish you, perhaps this fact will surprise you even more: Ali married a girl named Umamah just three days after Fatimah's death. Umamah was a playmate of Imam Husayn. Just as Muhammad did not dare to marry another woman while Khadijah was alive, during Fatimah's life, he did not take another wife, as he could not do so and suppressed his desire for polygamy. However, after her death, he began to establish and complete his harem, showing that in polygamy, he did not fall short of Muhammad and demonstrated at least as much aptitude in this regard. About ten women officially belonged to Ali's harem:

- Fatimah bint Muhammad ibn Abdullah
- Khawlah bint Ja'far ibn Qays ibn Muslamah
- Layli bint Mas'ud ibn Khalid
- Umm al-Banin bint Hazm ibn Khalid
- Umm Walad (a term for a female slave who bore him children)
- Asma' bint 'Umayy al-Khath'ami
- Al-Sahba Umm Habib bint Rabi'ah
- Umamah bint Abu al-'Aas ibn al-Rabi' ibn Abd al-'Uzza, mother of Zainab bint the Messenger of Allah, and her mother Khadijah bint Khuwaylid
- Umm Sa'id bint 'Urwah ibn Mas'ud
- Muhayyah bint Imri al-Qays ibn 'Adi

Two of these women were slaves that Ali purchased.

The *Book of the Wives of the Prophet of Islam* by Emadzadeh, page 391, narrates the story of the purchase of a beautiful slave girl named "Sahba Thalabiyeh," whose full name is "Al-Sahbaa Umm Habib bint Rabi'ah," by Imam Ali, as described by Khalid ibn Walid. Imam Ali sees her in Khalid's house and becomes infatuated with her. He buys her from Khalid for 40 dinars, and as a

result of this union, Sahba gives birth to two children for Ali, named Umar al-Asfar and Ruqayyah. Khawlah bint Yas al-Hanifiyah is another slave that Ali had, and the child she bore for him was Muhammad al-Akbar ibn al-Hanifah, who was killed in the event of Karbala. Sheikh Abbas Qummi in *Nafas al-Mahmum*, page 324, recounts the story of his killing. According to Ibn Sa'd in his book *Tabaqat al-Kubra* (1/108), the result of Ali's polygamy was **14 sons and 17 daughters**.

In my opinion, love is unique, meaning one cannot be in love with two women at the same time. Therefore, all those who have more than one wife do not base their marriages on love; rather, they see women as mere sexual objects, not as human beings. Unfortunately, Ali was one of these individuals. Honestly, what do you think of a man who has ten wives? Is he a healthy and moral person? Would you be willing for your loved ones to join his group of women?

Of course, there are instances in history and hadiths that demonstrate Ali's transgressions, using Islamic and Quranic laws against slaves and war captives. For example:

Sahih al-Bukhari, Volume 5, Book 60, Hadith 637 states that Muhammad ibn Bashir narrated from Ru'ba ibn Abadah, from Ali ibn Suwayd ibn Manjuf, from Abdullah ibn Buraydah that: "The Messenger of God sent Ali to Khalid to take the fifth (the Prophet's share of the spoils), and I was upset with Ali. After Ali had bathed (after having sexual contact with one of the female slaves that were part of the spoils), I said to Khalid: 'Do you not see this?' (referring to Ali sleeping with Burayrah). When we reached the Prophet, I told him the incident. The Prophet said: 'O Buraydah, do you dislike Ali?' I said: 'Yes.' The Prophet said: 'Do not dislike him, for his share of the fifth is more than this.'"

The explanation on page 447 regarding this hadith mentions that Burayrah disliked Ali because Ali had chosen a girl from among the captives and had sexual contact with her, which, in Buraydah's view, was inappropriate. Here, Ali selects a girl from among the captives and sleeps with her. When this matter is brought to Muhammad, he approves of it. Note that captives were considered spoils of war, and Muslims could use their slave women for sex or, in other words, could violate them.

Imam Ali and Not Drawing Weapons Against the Kharijites

It is often said that Ali did not draw his sword against the Kharijites until they drew theirs against him. However, Shiites do not mention what Ali did with them when he drew his sword and what blood he shed from his critics. The reason why Ali did not take such action earlier relates more to the fact that, unlike Muhammad, he was not a good politician and made many political mistakes. On one hand, he was preoccupied with other political issues and conflicts with other rivals, and he did not have the opportunity to suppress the Kharijites until he took action against them. But even if we assume that Ali behaved appropriately towards other Muslims, is this enough to consider him a moral and just person? This is only possible if we ignore the horrific acts he committed.

Typically, religious fascists ignore their leaders' actions against non-believers and dissenters and only consider the behavior of early Islamists toward other Islamists. Below are a few examples of these horrific acts.

Beheading the Jews of Bani Qurayza

In the case of Banu Qurayza, all historians agree that Imam Ali and Zubair ibn al-Awwam were responsible for beheading the captured Jews, cutting off their heads, and throwing their bodies into a pit. Regarding the number of individuals from this tribe that were killed, two accounts mention either 900 or 700 people. If we take the average of these two accounts, which is 800, and assume that Ali and Zubair ibn al-Awwam beheaded an equal number of people, we conclude that Imam Ali personally beheaded 400 individuals. If a person beheads just one innocent person, he is considered a killer and filthy; what can be said of someone who beheaded 400?

It is also noted: "On the night of al-Harir (during the Battle of Siffin), he killed more than five hundred, and according to some, nine hundred with his sword, and with each blow, he proclaimed takbir." (Sheikh Abbas Qummi, *Muntahi al-Amal*, Volume 1, page 183).

What does your conscience say about someone who looked into the eyes of hundreds of people while beheading them and taking their lives before their loved ones? Would you be willing to live next door to such a man? Imam Ali holds the record for killing individuals with his own hands; I have never encountered any historical figure in any country at any time who has killed this many people personally. Of course, there have been figures like Genghis Khan, Timur, and Hitler, whose actions and thoughts led to the deaths of hundreds, thousands, and millions of people, but none of them personally killed this many individuals. Even if others emerge who have personally killed more than Ali, Imam Ali would still rank second or third in history for such deeds. This is a man whom Shi'ites attempt to construct as a moral model by distorting historical events and ignoring his actions.

Imagine a person looking into the eyes of others while simultaneously beheading them. Can any respect be accorded to such a person?

The massacres committed by Ali do not end here; he and his companions committed many horrific crimes. Consider another corner of historical records:

When asked about Ali, Abi Labid al-Juhdami, who was from the "Azd" tribe, said:
"How can I love someone who killed two thousand five hundred of my tribe in one day? He killed so many people that there was no one left to offer condolences, and every family was preoccupied with its own slain."

Imam Ali Burning Dissenters Alive

*Ali hasn't been the first human to burn other humans alive but such as Hitler and what he did in Holocaust, he has burned humans alive. Him burning humans alive just like Hitler was due to his beliefs.

During his lifetime, Imam Ali burned dissenters (those who didn't believe in what he believed) alive, and as will be discussed later in this writing, this same action was done to his assassin. Ali's burnings occurred during the *Wars of Ridda*. Many Arabs, like Iranians, who had converted to Islam under the pressure and threat of the sword, celebrated the death of Muhammad, and women dyed their hands with henna. The Muslims brutally suppressed and massacred these people and tribes. These wars are referred to as the *Ridda Wars*. Ali burned these people alive.

(*Al-Kamil ibn al-Athir, Volume 2, Pages 37, 83, 88*).

Ali has repeatedly beheaded individuals (for example, Nadr bin al-Harith) and has cut people in half (for instance, Marhab the Jew).

(*Muntaha al-Amal, First Volume, Page 184*).

For a more extensive list of such crimes committed by Ali, refer to the book *A Research in the Life of Ali*, Chapter 7, under the heading "Ali, the Executioner of Muhammad."

Suppressing Iranians

Another crime of Ali is the suppression of Iranians who were fed up with the dominance and aggression of Arab Muslims. During Ali's rule, many Iranian cities were violently suppressed by Ali's governors under his direct orders. He also played a significant role in the initial Arab invasions of Iran, which led to centuries of the Iranian nation's enslavement.

If humanism in some Iranians is not strong enough to be shaken by the massacre of Arabs, Jews, and opponents of Islam and to reveal the brutal nature of Ali, hopefully, reading about the calamities that Ali and others like him brought upon Iranians will help uncover Ali's true character for Iranians. When putting Ali's refusal to draw his sword against the Khawarij alongside these actions, one can then judge whether Ali was an executioner or a humane and tolerant person.

The Role of Imam Ali in Mass Killings

1. The Jewish tribe of "Banu Qurayza" had signed a pact of friendship and cooperation with the Prophet of Islam, according to which, if enemies attacked Medina from outside, the tribe was obligated to fight alongside the Muslim army. After some time, Muhammad waged war against the Banu Nadir tribe, which was one of the tribes of Medina, and asked for help from Banu Qurayza. This tribe refused, stating that they were only responsible for cooperation if external enemies attacked Medina. Muhammad became angry and ordered Imam Ali to lead an army to punish them severely. After conquering the Banu Qurayza tribe, Imam Ali, along with the other Muslim forces, beheaded between 700 to 900 men of the tribe in front of trenches that had been dug in advance.
(*History of Tabari, Volume 3, Page 1088*).
2. Imam Ali and his companions, in one day, beheaded 2,500 people from the Azd family, such that no one was left to comfort another.
(*Muruj al-Dhahab, Volume 1, Page 729*).
3. The Khawarij were Muslims who, after the Battle of Siffin and the issue of arbitration, opposed Ali. Since Abu Musa al-Ash'ari was chosen as the arbitrator for Ali, and Amr ibn al-As for Mu'awiya, to judge between them based on the Quran and the Sunnah, the arbitrator from Sham (Syria) deceived the Iraqi arbitrator, and the Iraqis realized they had been tricked by Amr ibn al-As. They protested to Ali for accepting the arbitration, and they became a faction that opposed him. Later, a battle named Nahrawan occurred between the Khawarij and Ali's army, in which many Khawarij were killed by Ali's forces. According to *Tabari* and *Futuh al-Buldan*, thousands of bodies of the Khawarij covered the ground. The Khawarij believed in a caliphate elected by the people, regardless of whether the caliph was from Quraysh, Arab, or any other nation. They said that after the caliph was chosen, he should obey God's commands, or else he should be removed.
Ruhollah Khomeini, leader of the Islamic Republic of Iran, 14 centuries after the massacre of the Khawarij, said: "The real *Yawm Allah* (Day of God) is the day when Amir (Ali) drew his sword and mowed down the Khawarij from the first to the last and killed them all."
(*Khomeini's speech in 1982 on the anniversary of the Prophet of Islam*).

4. In a battle called *Laylat al-Harir*, Imam Ali killed between 500 and 900 people.
(*Muntaha al-Amal, Volume 1, Page 153*).
5. Abdullah Khurrami and 70 of his companions, fearing for their lives, took refuge in a fortress. Under Imam Ali's orders, the fortress was set on fire, and all of these individuals were burned alive, such that the smell of roasted human flesh filled the air and disturbed the people.
(*Ali, The Infinite Boundary, Hass Sadr, Page 199*).
6. After the death of Muhammad, the Prophet of Islam, some people from different tribes left Islam, killed the Prophet's agents, and celebrated Muhammad's death by having their women dye their hands with henna.
(*Qisas al-Anbiya, Nishapuri, Page 455*).
7. Abu Bakr, Umar, and Ali immediately ordered that anyone who apostatized should be beheaded, burned with fire, and their women and children taken as slaves.
(*History of Tabari, Volume 4, Pages 1379, 1380, 1394, 1407; Volume 6, Pages 2420, 2665*).

During these massacres, the swords of Khalid ibn al-Walid and Imam Ali were more effective than others. *Tabari* writes about the massacres of "Khalid ibn al-Walid": "Those who had dyed their hands and showed joy and happiness over the death of the Prophet of Islam were all killed, burned with fire, and their heads were gathered to build a base for the pots. He set fire to their bodies and burned them all." The same book writes about Ali's role in burning people's bodies during these massacres: "Ali alone burned them in the fire and reduced them to ashes."
(*History of Tabari, Volume 4, Pages 1380, 1464; Volume 6, Pages 2420 to 2265*).

The True Face of the Slayer of Arabs

1. A poet named "Huwayrith ibn Naqid," who, through his eloquent speeches and revelations, caused distress and annoyance to Muhammad, the Prophet of God, and who also drove away the camels of Muhammad's daughters, Fatimah and Umm Kulthum, was killed in a plot by order of Muhammad, the Messenger of God, and by Ali, the first Imam of the Shia. *(See History of Tabari, Volume 3, Page 1188, and Sirah Ibn Hisham, Volume 2, Page 273).*
2. An old man named "Mughira," who had fled in fear of Muhammad, was captured and beheaded by Imam Ali. *(The Women of the Prophet's Household, Emadzadeh, Pages 316-317).*
3. Imam Ali severed the arteries of men and left them in the desert like half-slaughtered birds to die in agony. *(Imam Ali, Abdulfattah, Volume 5, Page 27).*
4. A man named Utbah, who spat in Muhammad's face due to the unequal distribution of spoils among the Islamic army, was beheaded by Ali. *(History of Tabari, Volume 3, Page 1103).*

Imam Ali and the Iranians

Imam Ali was one of the close advisors to Umar (the second Caliph of the Muslims) during the Muslim army's invasion of Iran. When Umar wanted to personally participate in these wars, Imam Ali told him: "If you go and get killed, the Islamic army will disintegrate. You should stay at the center of the Caliphate so that if the Islamic army is defeated, the Iranians know that this force has a backing."

(History of Tabari, Volume 5, Pages 1943 and 1945, Akhbar al-Tiwal, Page 147, and Nahj al-Balaghah, Pages 443-446).

Umar, who was Imam Ali's son-in-law and valued his words, accepted his suggestion and stayed in the capital of the Caliphate. He appointed experienced and bloodthirsty commanders to lead the Islamic armies toward Iran. After the defeat of the Iranians and the victory of the Islamic forces, Ali addressed the people of Kufa, saying: "O people of Kufa! You have broken the power of the Ajam (Persians)."

(History of Tabari, Volume 6, Page 2208).

After the reign of the three Muslim Caliphs (Abu Bakr, Umar, Uthman), Imam Ali's turn to rule came, which was very unstable and short-lived. The disputes between Muawiyah and Ali over power escalated, leading to prolonged wars. To fund these wars, Ali had to demand more tribute and taxes from the Iranians. These pressures led to courageous uprisings and resistance from various Iranian cities, prompting Imam Ali to send his most ruthless commanders, including "Khalid Ibn Tawif" and "Ziyad ibn Abih," to Khurasan, Fars, Ray, Azerbaijan, and other cities and regions. (why couldn't he perform a miracle and settle all the disputes down without any bloodshed?)

Here are some examples of the suppression of Iranian uprisings during Imam Ali's caliphate:

- During Imam Ali's time, the people of Estakhr revolted multiple times. In one instance, Imam Ali sent "Abdullah ibn Abbas" at the head of an army to quell the rebellion, which was drowned in a sea of blood. [can you see how

much Imam Ali loved the Iranians??]

(Farsnama Ibn Balkhi, Page 136).

- In another case, when the people of Estakhr rebelled, Imam Ali dispatched "Ziyad ibn Abih," who had earned the nickname "the second Anushirvan" for his brutality and bloodshed, to suppress the uprising. Numerous books and accounts have documented the atrocities and massacres committed by Ziyad ibn Abih against the people of Estakhr.
(Refer to Murooj al-Dhahab, Volume 2, Page 29).
- In the year 39 AH, the people of Fars and Kerman also revolted and expelled the oppressive rulers of Imam Ali from their cities. Imam Ali once again sent Ziyad ibn Abih, whose forces committed all sorts of atrocities.
(History of Tabari, Volume 6, Page 2657, and Farsnama, Page 136).
- The people of Khurasan also rose up several times during Imam Ali's rule. Having nothing to pay as tribute, they abandoned Islam and mounted a fierce resistance. Imam Ali sent "Ja'dah ibn Hubayrah" to Khurasan, where he besieged the people of Nishapur, forcing them into a peace settlement.
(History of Tabari, Volume 6, Page 2586, and Futuh al-Buldan, Page 292).
- The people of Ray also revolted during Imam Ali's rule and refused to pay their taxes. Imam Ali sent "Abu Musa" with a large army to crush the uprising and restore order. Abu Musa had previously been sent by Imam Ali to fight the people of Ray during an earlier rebellion.
(Futuh al-Buldan, Page 150).

During the caliphate of Ali ibn Abi Talib, in the years 38 and 39 AH, Harith, under Ali's command, led an army to Khurasan and won. They captured a large number of spoils and many slaves. In one day, he divided a thousand slaves among his companions. However, he and most of his forces were eventually killed in the region of Qaighan (on the border of Khurasan).

(Futuh al-Buldan, Baladhuri).

Ali ibn Abi Talib sent Abdulrahman Bani Jaza Tai to Sistan. However, Hasaka ibn Atab al-Habti killed him, prompting Ali to say: "Let us kill four thousand of the Habtians." He was told: "The Habtians do not even number five hundred."

(Futuh al-Buldan, Baladhuri, Page 383).

Ali and the Governance of Azerbaijan

Ali first appointed Saeed ibn Sariyah al-Khuza'i as the governor of Azerbaijan and later replaced him with Ash'ath ibn Qays. One of the elders of Azerbaijan narrates that Walid ibn Uqba, along with Ash'ath ibn Qays, came to Azerbaijan. When Walid left the region, the people of Azerbaijan revolted. Ash'ath sought help from Walid, who sent an army from Kufa to assist him. Ash'ath advanced, conquering the region house by house. After the conquest of Azerbaijan, he brought a group of Arab tribesmen from among the people receiving stipends (Ahl al-Ata) and settled them there. He commanded them to call the people to Islam.
(Futuh al-Buldan, Baladhuri).

The Individual Crimes of Imam Ali

Number of people beheaded by Imam Ali, the first Imam of the Shia:

Imam Ali, the first Imam of the Shia, is considered one of the greatest specialists in beheading people in human history. Although this might seem unbelievable to many Shia followers, numerous Shia-authored books sadly testify to this tragic story. Here, I will present the number of people killed by Ali from historical books. I will then add them to see whether Imam Ali holds the title of “the greatest killer(slayer)”.

1. Ali and Zubair ibn al-Awwam: After defeating the Jewish tribe of Banu Qurayza, they beheaded 900 men in front of trenches that had been dug beforehand.
(*History of Tabari, Volume 3*)
The Prophet ordered trenches to be dug in the ground, and Ali and Zubair beheaded them in front of the Prophet.
(*History of Tabari, Volume 3, Page 1093*)
If we assume Ali and Zubair equally shared the task of beheading, this would mean Ali personally beheaded 400 people so far.
2. The massacre of the tribe of "Azd":
Ali and his companions beheaded 2,500 members of the "Azd" tribe in one day, such that no one remained alive to comfort another.
(*Muruj al-Dhahab, Volume 1, Page 729*)
Assuming that Ali had four other companions alongside Zubair, his share would be 500 people, bringing the total to 900 beheaded so far.
 $900 = 500 + 400$
3. The Battle of "Laylat al-Harir":
Ali killed between 500 to 900 people in a battle known as "Laylat al-Harir."
(*Muntaha al-Amal, Volume 1, Page 153*)
Taking the lowest estimate of 500 people, Ali killed 500 people in this unfair battle.
 $1,400 = 500 + 900$
4. The massacre of Abdullah Khurrami and his companions:
Abdullah Khurrami and 70 of his companions sought refuge in a fortress. Under Ali's orders, the fortress was set on fire, and all these individuals

were burned alive, with the smell of their roasted flesh permeating the air and disturbing the people.

(Ali: The Infinite Border, Page 199)

Here, Ali is responsible for burning 70 people alive.

$$1,470 = 70 + 1,400$$

5. The killing of apostates after Muhammad's death:

Those who dyed their fingers, celebrated Muhammad's death and abandoned Islam were all killed by Ali and Khalid ibn al-Walid, and their bodies were burned.

(History of Tabari, Volume 4, Pages 1380, 1464; Volume 6, Pages 2420, 2265)

We estimate that around 100 men and women were killed by Ali.

$$1,570 = 100 + 1,470$$

It is important to note that I am only accounting for the unjust killings attributed to Ali here. If we were also to include the people killed by Ali in wars such as Nahrawan, Siffin, Jamal, Khaybar, and many other battles, the number would certainly exceed 5,000.

To give the final credit to Ali, we round 1570 down to 1500. Therefore:

Ali (ع), who is the symbol of mercy! has, with a clear conscience, unjustly killed 1500 people.

The Story of Aqil and Imam Ali

The most prominent example of the justice-seeking nature of the Commander of the Faithful (ع) is his decisiveness in dealing with his brother, Aqil. Although Aqil was blind, poor, and destitute, and the dust of poverty was evident on his children's faces, Imam Ali (ع) never exploited his position and did not give his brother anything more from the public treasury than others received.

Another story that reflects Imam Ali's justice is the account of Aqil ibn Abi Talib, who came to him and asked for money from the public treasury. Imam Ali brought a hot iron close to his blind brother and, according to some accounts, struck him with it, saying that the fire of hell is hotter than this. "I cannot bear that fire; how can you ask me to give you money from the public treasury?"

Shia Muslims view this incident as evidence of Ali's abundant justice. Taking money from the public treasury, which is the property of others and entrusted to the ruler, is undoubtedly considered theft. Shia Muslims insist that because Imam Ali did not steal, it makes him morally very elevated and exceptional. Meanwhile, most people are not thieves, and not stealing, in my opinion, is an ordinary act that does not deserve much praise. I don't think it is commendable to reward someone just for not being a thief. Other similar stories, like how Imam Ali would pay for the candle he lit for administrative work from his own money rather than from the public treasury, are very much like this case. If you also do not steal the electricity bill of your home from the company or place you work for, you are as moral as Ali was.

Shia Muslims should be asked: Are you thieves? If they say no, they should be reminded that then they are as moral as Imam Ali, assuming Imam Ali was not a thief.

On the other hand, Aqil is someone who used to go to Imam Ali's enemy, Muawiya ibn Abi Sufyan, and also asked him for help; thus, he was a treacherous brother. Interestingly, another brother of Ali, Talib, also fought against him at the Battle of Badr on the side of the Meccans, so another brother was also against him. Which person would be willing to help such a treacherous brother? Aqil

appears not only to be a treacherous brother but also a thief. He asked Imam Ali to steal from the public treasury for him.

Imagine yourself in Imam Ali's position; would you be a thief? Would you be willing to provide financial assistance to such a disreputable and lowly brother or commit theft for him? If your answers to these two questions are negative, then you are as praiseworthy as Imam Ali. I believe that most people would answer negatively to these two questions and demonstrate through their actions that they behave according to these answers. If this is the case, what extraordinary value does Imam Ali's actions gain? Is every person who is not a thief an extraordinarily ethical and worthy individual? It is evident that Shia Muslims exaggerate in this matter and draw extraordinary conclusions from a relatively insignificant story.

Now, whether putting a hot iron in the hand of someone who is blind is an ethical act, or whether it is a sickly behavior indicating the foolishness of a person, is left to your judgment. Similarly, the comparison between this story and another story where Ali gave his ring, which was used to collect taxes from Rome, to a beggar while in prostration, and the contradiction between these two stories is also left to you.

Islamists, perhaps due to the severe moral corruption that grips them and the injustices and thefts prevalent among them, may view such acts as extraordinary and astonishing. However, such behaviors certainly do not make a person an exceptional moral model for humanity throughout all times.

Imam's Recommendations to Malik al-Ashtar

One cannot dismiss the significance of the words in letter 53 of Nahj al-Balagha. However, two issues should not be forgotten. First, the book Nahj al-Balagha was written approximately 400 years after Ali's life, and it does not provide credible sources and documents from narrators, which weakens the connection between this book and Imam Ali. While this book has gained significant value among Shia Muslims, its historical worth is quite limited.

The second point, which is more important than the first, is that justice is a very broad and general term. Have you ever heard of someone encouraging people to act unjustly or stating that they support injustice? All humans advocate for justice, but their definitions of justice differ. Hitler believed that exterminating Jews, homosexuals, and communists, and establishing Aryan supremacy (blond-haired blue-eyed humans) over other humans whom he called sub-humans, was just/fair. Thus, advocating for justice holds no special value.

From Imam Ali's perspective, justice equated to enslaving people, invading various countries, killing men, and seizing their women. Imam Ali considered the violation of captives as a form of justice. In his view, **blinding, amputating hands and feet, burning people, beheading, and similar actions were synonymous with justice**. Therefore, such advice holds no real value.

Ali viewed Islam as just, and that alone is sufficient to suggest that he was not a just person. His call for justice essentially means adhering to Islam and its laws. Now, if Islam is not just, which it is not, Ali's justice is also called into question. If blinding, amputation, beheading, burning people, violating other people and nations, suppressing freedom-loving individuals, stoning, enslaving, cohabitating with slaves, raiding caravans, and so on are considered just, then figures like Ali, along with Genghis Khan, Alexander, Hitler, Stalin, and Khomeini can also be regarded as just and fair.

Imprisonment Under Ali

In terms of political accusations, as is evident from the life of Imam Ali (peace be upon him), political opponents of a just government and its critics are free as long as they do not resort to armed actions. Imprisonment, detention, and severing communication with their families to prove a crime and obtain a confession, as well as applying any form of pressure, especially prolonged solitary confinement, is not permissible. I have heard this statement from many Islamists; I believe it was Hashmatullah Tabarzadi who asked Mr. Khamenei, “Did Imam Ali have political prisoners?” Interestingly, these individuals do not know that, under those conditions and at that time, there essentially were no prisons. Prisons only emerged later with the conquest of Iran and the establishment of the Umayyad and Abbasid dynasties. The reason is clear; there was neither the cost of maintaining prisoners nor a reason to do so. Imprisonment was later introduced into Islamic law. It is possible that an individual was imprisoned for a period as a captive during that era, but imprisonment in the modern sense, meaning punishing someone by confining them for a crime they committed, is not found in early Islamic history. Imam Ali and other Arabs had to behead individuals or amputate a part of their bodies instead of imprisoning them to resolve matters.

Surah Al-Ma'idah, Verse 33

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ لَكُمْ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

“Indeed the requital of those who wage war against Allah and His Apostle, and try to cause corruption on the earth, is that they shall be slain or crucified, or shall have their hands and feet cut off from opposite sides, or be banished from the land. That is a disgrace for them in this world, and in the Hereafter, there is a great punishment for them. (source:

[https://wiki.ahlolbait.com/%D8%A2%DB%8C%D9%87_33_%D8%B3%D9%88%D8%B1%D9%87_%D9%85%D8%A7%D8%A6%D8%AF%D9%87#.D8.AA.D8.B1.D8.AC.D9.85.D9.87_.D9.87.D8.A7.DB.8C_.D8.A7.D9.86.DA.AF.D9.84.DB.8C.D8.B3.DB.8C.28English translations.29\)\"](https://wiki.ahlolbait.com/%D8%A2%DB%8C%D9%87_33_%D8%B3%D9%88%D8%B1%D9%87_%D9%85%D8%A7%D8%A6%D8%AF%D9%87#.D8.AA.D8.B1.D8.AC.D9.85.D9.87_.D9.87.D8.A7.DB.8C_.D8.A7.D9.86.DA.AF.D9.84.DB.8C.D8.B3.DB.8C.28English%20translations.29)\)

“Indeed, the penalty for those who wage war against Allah and His Messenger and strive to spread corruption in the land is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world, and for them in the Hereafter is a great punishment.”(second translation)

Thus, it is clear that this matter cannot be considered an advantage for Ali. He neither had the capability to establish the current prison system nor did such an idea occur to him. Mr. Tabarzadi might benefit from looking at Islamic history and only after doing so should he ask the descendants of Ali to act like their ancestor.

The Killing of Ibn Muljam

The killing of Ibn Muljam is another story that Shiites usually tell about Ali. See what the Shiite writer below has said about this killing:

"Shiites all know that when Imam Ali (peace be upon him) was on his deathbed, and they brought him milk, he said: 'Have they also brought food for my assailant (Ibn Muljam, the one who struck him)?' He recommended that not only should he not be treated poorly, but he should not even be left hungry or thirsty. He further said: 'If I survive, I know how to treat him. And if I do not survive, you are allowed to strike him only once, just as he struck me, and do not mutilate him or torture him.' This conduct of Imam Ali is a truly Islamic behavior, meaning it is a value, not a governmental or political one."

— *Mohammad Reza Sa'adat, Islamic Government or Islamic Value*

Note that according to the above writing, Ali did not know whether he would die or survive. This should serve as a reason for Shiites to realize that he was not a prophet and did not know many things, including whether he would die from this strike or not.

That day when the Imam went out of his house, his clothes got caught on a nail, and he said to the nail with a nail-like tongue: "O Nail, let me go; I want to go and become a martyr." The nail replied: "O Imam, do not go!" and the ducks, whose origins in that desert are unknown, told him: "Do not go; Ibn Muljam will kill you." The Imam replied in the language of the ducks: "Do not interfere in this matter; we Imams know what to do."

Ibn Muljam did not realize that Islam was a mafia-like movement and that the leaders of this bloodthirsty mafia would turn against each other after the death of their godfather. He thought that Islam had genuinely come for equality and brotherhood. Thus, like other democratic Kharijites, he believed that the caliph should be chosen from all people, both Persian and Arab, and that the most deserving person should be in power. He viewed Ali and Muawiya as individuals who wanted to trample on justice and engage in a power struggle against each other. When he attacked Ali, he shouted: "The judgment is for God, not you, O Ali!" He believed that Ali, like Seyyed Ali Khamenei, had deceived the people and

called himself a ruler on behalf of God (It should also be mentioned that previous Shah knew himself as "the shade of God"). He drew his sword against Ali, striking it on the head of that noble Imam.

Shiites usually enjoy such stories and show little interest in history.

Do you want to know what happened to the person who was supposed to be killed with a single blow and not be tortured?

Here is the answer from one of the most credible historical books of Islam:

When they wanted to kill Ibn Muljam, Abdullah ibn Ja'far said: "Let me take my revenge." He cut off his hands and feet, heated a nail, and drew it across his eyes. Ibn Muljam said: "Glory be to the God who created man! You are using your own eyes to grind your eyeliner." After that, they captured him, wrapped him in a mat, smeared him with oil, and set him on fire.

Umran ibn Hattan praised Ibn Muljam for the blow he struck, and in a long poem, he said, "What a strike it was from a pious man who wanted to gain God's approval! Whenever I remember him, I think that his deeds weigh more heavily with God than all others."

— *Murooj al-Zahab, Ali ibn Hussein Mas'udi, translated by Abul Qasim Payandeh, Tehran, Scientific and Cultural Publishing Company, 1382, Volume 1*

Another historian, Ibn Sa'd, wrote:

After the burial (of Ali), Hasan ibn Ali went to Abdul Rahman ibn Muljam and brought him out of prison to kill him. Then the people gathered, and he (Hasan) smeared his body with oil and said they should burn him. Abdullah ibn Ja'far, Hussein ibn Ali, and Muhammad ibn Hanif said: "Let us take our revenge on him." Then Abdullah ibn Ja'far cut off his hands and feet. He (Ibn Muljam) did not complain. Then they applied a hot nail to his eyes, and he did not complain. Then he said: "You are using your own eyes to grind your eyeliner." Then he recited: "Read in the name of your Lord who created, created man from a clinging substance," and continued until the end of the Surah. His eyes then filled with tears. They ordered that his tongue be cut off, and he cried out (screamed). They said: "O enemy of God, when we were cutting off your hands and feet, you did not cry out. Now what has happened that you scream when we want to cut off your tongue?" He said: "I scream because I despise this world." Then they cut off his tongue and wrapped him in felt and burned him.

— *Al-Tabaqat al-Kubra, Ibn Sa'd, Volume 3, mentioning Abdul Rahman ibn Muljam al-Muradi.*

Sheikh Abbas Qummi wrote:

Thus, in accordance with the will of the Commander of the Faithful (peace be upon him), that cursed Ibn Muljam was sent to hell with a single blow, and according to another narration, he ordered that he be beheaded. Then, Umm al-Haytham, daughter of Aswad al-Nakha'i, requested that his body be entrusted to her. She then lit a fire and burned that filthy body... Ibn Shahr Ashub and others have narrated that the vile bones of Ibn Muljam were thrown into a pit, and the people of Kufa constantly heard the cries and wails from that pit. The stories of the punishment of Ibn Muljam were such that a bird would come and devour his body in four stages, and this continued with him, and his remains were well known on a stone in the sea, as documented in reputable books.

— *Manatihi al-Amal, Volume 1, page 224*

Have you ever heard that clerics and the children of clerics tell this part of the story? In no historical book of Islam can you find that Ali said to give milk to his murderer or that he should only strike him once. These stories seem to have been crafted by the powerful hands of the Shiite clergy.

George Jurdak and Imam Ali

The Christian George Jurdak wrote a six-volume book titled "Ali, the Voice of Human Justice." This has led many Shiites to adopt his book as a significant endorsement, claiming that all great thinkers in the world believe in Ali and his justice.

"Wherever you seek justice, you will find the name of Ali, and wherever you seek humanity, you will not find a comparison to him. He is the highest model and the greatest example, and no one can match him in humanity, justice, generosity, open-mindedness, forgiveness, and courage, nor can anyone reach his level of knowledge, culture, eloquence, tolerance, and kindness. Indeed, they are where they are, and Abu al-Hasan is where he is; the difference is as vast as that between the earth and the sky."

Imam Ali (peace be upon him) is the true embodiment of all human virtues; his name is synonymous with every virtue and good deed, and there is no choice but to regard him as such, as these lofty meanings are manifested in him. Humanity has yet to find a counterpart to him, and if one has a discerning eye, they will understand the great loss suffered by losing Ali and the significant detriment still endured.

Since the Imam (peace be upon him) represents values and is a beacon of civilization, all great figures bow before him, and all they can do is lower their heads and bend their backs in reverence and respect for him. These great figures, regardless of their beliefs, cultures, or ideologies, find themselves insignificant in the presence of the son of Abu Talib, and they see no escape from venerating and honoring him. Love for this great and towering figure engulfs them, and who would not fall in love with someone like him and acknowledge that he is an unparalleled character?

Thus, scholars, literati, thinkers, politicians, intellectuals, university scholars, and all seekers of truth, along with all lovers of goodness and virtue across various religions, sects, and philosophical and ideological trends, regard this great figure with admiration and awe, for he astonished the world and cast a shadow over it

with his justice and humanity. One of these great figures is the renowned Christian thinker and literatus, *George Jurdak*, whose motivation to rediscover Ali led him to write six large volumes introducing the unique character of that great figure. He presented this extensive scholarly work to the world under the title "*Ali, the Voice of Human Justice*," a book whose fame has spread throughout the horizons and has had an unprecedented impact in the modern world.

The name "*Al-Munsif*" is often mentioned alongside Jurdak in Shiite writings. The term *Munsif* refers to a historian or thinker who thinks about Ali in the same way as the Shiites do. Interestingly, the author of the above lines believes that all thinkers should be supporters of Ali. The logical conclusion is that anyone who thinks differently about Ali is not a thinker.

For instance, Dante, who depicted Ali and Muhammad in hell in *The Divine Comedy*, should be removed from the list of greats.

However, the question is whether Jurdak can demonstrate that Ali is not a record-holder in murder, that he did not have several wives, that he was not a slave owner, that he did not suppress people, that he did not burn people alive with his own hands, that he did not behead anyone, and that he did not dismember anyone, etc.? Does his fairness resemble that of Shiite writers who turn a blind eye to all these events and call Ali just because of the stories presented in this writing?

It is clear that Jurdak's being a Christian cannot prove that everything he has said or woven is true. All the nonsense that Shiites have fabricated about Ali, the addition of a Christian to their ranks does not change anything. It seems that Shiites, in quoting Jurdak, fall into the fallacy of appealing to authority; Jurdak is a fellow human, and his words about Ali have no value unless they are supported by historians who were close to the time of Ali. Of course, it seems that Jurdak's "love" for Ali is not enough for him to abandon Christianity and the Trinity and become a Muslim, which, in Ali's view, is heresy(kufr). I wish Jurdak had lived during Ali's time so that Ali could have severed the heads of several humans in front of him! Personally, I would have liked to see if he would still consider Ali the founder of human rights or if he would have written such nonsense.

None of the stories mentioned above can demonstrate that Ali holds a special and high position in ethics and humanity, as recorded in historical books. He not only

lacks noble character but has also been a cruel and base human being. If we have to choose between the narratives from pulpits and grandmothers and the historical books, we should undoubtedly choose the historical texts, and this choice will create a significant gap between the imaginary character of Ali and the historical one. A society whose moral models consist of lowly and cruel individuals like Ali can never be a successful and advanced society.

Women from Ali's Perspective

Everything about women is bad, and the worst thing about them is that a man has no choice but to be with them.

Letter 230, Nahj al-Balagha

List of Ali's Wives:

1. Fatimah Zahra
2. Khawlah bint Ayyas Hanifah
3. Laila bint Mas'ud Nahshaliyyah
4. Asma bint Umays
5. Fatimah bint Hizam, known as Umm al-Banin
6. Umm Sa'id bint Urwah bint Mas'ud Saqafi
7. Ummamah bint Abu al-As ibn al-Rabi'

He left behind 34 children.

- Daughters of Imam Ali: 16
- Sons of Imam Ali: 18

Sermon 80, Nahj al-Balagha

"O people, women are deficient in faith, luck, and intellect..."

O people, women have little share in faith, inheritance, and intellect. The deficiency of their faith is due to not praying or fasting during their menstruation. The deficiency of their intellect is that in Islam, the testimony of two women is equal to that of one man. And regarding their share and portion, their inheritance is half that of men. So, avoid the bad women and be wary of the good ones, and do not follow them in righteous words and deeds, lest they aspire to unworthy speech and actions.

Sermon 155, Nahj al-Balagha

(This sermon was read to Aisha after the Battle of Jamal)

"As for that woman (Aisha), the thoughts of women have overwhelmed her, and animosity has boiled in her breast, like a blacksmith's forge where metal is melted. If she were called upon to do to another what she did to me, she would be restrained, and after this, no respect or honor remains for her, and the reckoning and scrutiny is with God."

Letter 14, Nahj al-Balagha

Do not incite women by harming them, even if they insult your honor and nobility or speak ill of your leaders and elders because their strength, souls, and intellects are feeble. Even during the time of disbelief, it was said to us to keep our distance from them; in the age of ignorance, if a man struck a woman with a stone or a club, he would be blamed for it, as would his children.

Letter 31, Nahj al-Balagha

"And beware of consulting women, for their opinions are weak and their resolve is feeble..."

Beware of consulting women, for their opinion is weak and their resolve is weak. Keep their wandering eyes away from you, for strictness in their seclusion will increase their endurance. The coming out of women from the house is not worse than bringing someone into your house whom you do not trust (i.e., both can be equally dangerous). If you can do something that they do not know except for you, do it. Assign tasks that are beyond their capacity to them because a woman is like a delicate flower, not a fierce warrior. Honor her without going beyond limits and do not tempt her to the extent that she intercedes for someone else. Beware of harboring jealousy and unwarranted possessiveness, for it may lead a virtuous woman to wrongdoing and cause a chaste woman to doubt.

Wisdom 58: A woman is like a scorpion; she is sweet, but her sting is bitter.

Wisdom 119: A woman's jealousy is disbelief, while a man's jealousy is faith!

Wisdom 131: A woman's jihad is her good behavior towards her husband and obedience to him.

Wisdom 227: The best traits of women are the worst traits of men, which are arrogance, fear, and stinginess. Whenever a woman is arrogant, she does not bow her head; when she is stingy and greedy, she hoards her wealth and that of her husband; and when she is fearful, she shies away from whatever comes her way.

Wisdom 230: **Everything about a woman is bad**, and the worst thing about her is that a man has no choice but to be with her.

(These pearls of wisdom are quoted from the translation of *Nahj al-Balagha* by Feyazul-Islam.)

In all the sermons and letters, the phrase "all women" has been used, indicating that Imam Ali ibn Abi Talib was referring to women in general. Thus, the justification that he was addressing a specific group of women is completely unacceptable; if that were the case, Ali should have used appropriate expressions to eliminate this ambiguity. Just as when he speaks about men and complains about them, he never addresses all men. For example, in a part of Sermon 27, Ali says: "O you who claim to be men but are not! O foolish children and O brides in their wedding chambers! How I wished I had never seen you and never recognized you—the recognition that eventually made me so weary and upset. May God kill you for the grief you have caused me, filling my heart with rage and my bosom with sorrow, and making me drink cup after cup of grief. By your obstinacy and refusal to help, you have thwarted my plans."

This sermon was delivered when news arrived that Muawiya's army had attacked the storehouse, and no one had stood up against his forces. It clearly shows that Ali was not addressing all men at all times but was speaking to the men who had caused him grief and thwarted his plans by disobedience. This justification is particularly applicable to Sermon 80 of *Nahj al-Balagha*, as it is said that the main target is Aisha; however, this view is strongly rejected given the content of Sermon 80. All women, according to Islamic laws, inherit half of what men do, not just Aisha. The equivalence of one man's testimony to that of two women applies to all women. Furthermore, all women, whether Muslim or non-Muslim, experience menstruation for a few days each month. Moreover, when Ali speaks about Aisha, he does not use the term "all women" but addresses her directly; this is evident in Sermons 13 and 155 of *Nahj al-Balagha*.

Sermon 13: "O people! You were the army of a woman and followers of a dumb animal; you were stirred by the sound of a camel, and when it came to the time of trial, you all fled."

There is no need for further discussion, and it is clear from what has been mentioned about Ali that he was speaking to all women. However, one noteworthy point in Sermon 80 is Ali's reasoning regarding the deficiency of women's intellect and thought. Here, Ali places the effect in the position of the cause, claiming that the reason for women's lesser intellect is that the testimony of two women equals that of one man, whereas the reality is that Islamic law regards women as weaker and less intelligent than men. On the other hand, Ali attributes the deficiency of women's faith to the fact that they cannot pray or fast for part of the month, implying that quantity is the factor determining the quality of faith as if the more someone prays and dedicates time to worship, the stronger and firmer their faith will be. Although, in any case, women had no role in this, as they merely bowed their heads before the law of nature (or in this case, for Muslims, they bowed their heads before the law of ALLAH!).

Thus, one should avoid bad women and be cautious even of good women, and not obey them even in good deeds **because they cannot fast and pray all year round**. Therefore, their faith is incomplete, and their intellect is also flawed. The third reason is that their share is lesser since they inherit half of what men do. Here, again, Ali places the effect in the position of the cause, as Islamic law considers women to be at a lower level than men, hence their inheritance is set at half that of men. Nonetheless, it is incomprehensible that because women's inheritance is half that of men, one should avoid good women and not obey them in matters.

In Sermon 155, Ali sees Aisha's actions as a result of the overpowering influence of women's thoughts over her, which, when viewed alongside the text of Sermon 80 and Letters 31 or 14, can be interpreted as saying that Aisha acted due to the overwhelming influence of women's thoughts over her, and since the opinions and thoughts of women are weak and frail, this led to such a result.

Letter 31: Ali clearly illustrates the position and image of women in his view. He reiterates his previous statements regarding women's inability and weakness of intellect, and this time he issues a ruling regarding their seclusion.

“And cover them from the sight of those who cannot be trusted among them, for strict adherence to the veil protects them. Their going out is no worse than bringing in someone untrustworthy among them. If you can live in a way that they do not know anyone other than you, do so.”

The veil mostly signifies a curtain or barrier between two things, rather than a covering. The appropriate word for the concept of covering in Arabic is “sitr.” Therefore, the term “hijab” used for covering as it is understood today is not a correct interpretation. Just as Ali states in a command he gives to Malik al-Ashtar in Letter 53 of *Nahj al-Balagha*:

“Do not keep yourself hidden from your subjects for too long...”

This means to be among the people, and not to hide yourself within your home from them; do not let a doorkeeper or porter separate you from them.

Certainly, Ali's use of the term "احتجابك" (your seclusion) does not mean that Malik al-Ashtar should remove his headscarf or veil and move freely among the people without them. Therefore, the concept of hijab that Ali used in Letter 31 signifies seclusion, not merely covering. In Ali's view, this seclusion is better for women's survival. To the extent that he even suggests, if possible, to arrange it so that women do not recognize anyone other than their husbands! Furthermore, from Ali's perspective, both the woman going out and bringing an unreliable person into the house can be equally bad and dangerous. Thus, they should avoid going out as much as possible, and even better if conditions are created such that a woman does not recognize anyone other than her husband.

The mentioned wisdoms clearly illustrate the position of women in Ali's view, needing no further elaboration. However, it is worthwhile to mention a few opinions and interpretations that Islamic scholars and dignitaries have expressed regarding women.

“Everything about a woman is bad, and the worst thing about her is that a man has no choice but to be with her.”

From the perspective of Ibn Maysam al-Buhrani, the meaning of the statement that everything about a woman is detrimental to a man can be interpreted in two ways: either due to the financial responsibilities she imposes on him, which is evident or due to the enjoyment a man derives from her, which itself can be a hindrance to divine obedience, distancing him from God. The necessity and

dependence on women are part of the worldly nature, which is why men tolerate them. It is worth noting that the evil inherent in women is a logic that is stronger than its consequences.

(Sharh Nahj al-Balagha, Ibn Maytham, Volume 5)

From the perspective of Allameh Khui:

Men are inevitably confronted with material and worldly affairs that connect their lives in various ways, such as dealing with wealth, **women**, workers, neighbors, relatives, children, and so on. In these encounters, they face difficulties and ease, good and bad, which reflects the goodness or badness of men in their lives. The most challenging of these encounters is with women in various aspects of life. Ali (AS) conveyed through his words that this confrontation is harmful to men in every respect because if a woman is a troublemaker, she takes away a man's reason; if she is bad, she instills fear in his heart. If she is his wife, he is obliged to provide for her, and if she is a stranger, she leads him to corruption and misguidance. If she is an enemy, she can triumph over him through slander and lies. With all these characteristics, a man has no choice but to be with a woman, and he can't free himself from her. (It seems like women have more power and intelligence than men! Alongside that, it seems men are Too stupid that they obey whatever women ask them. And all those prayers and faith in Allah won't even help them a little.)

(Minhaj al-Bara'a fi Sharh Nahj al-Balagha, Allameh Khui, Volume 21)

From the Perspective of Ibn Maytham al-Buhrani

A woman is like a scorpion; her sting is sweet.

The sting is characteristic of a scorpion, and since the nature of a woman also involves harm, the term "scorpion" is metaphorically used for her. However, with women, the sting is accompanied by pleasure, similar to an itch where scratching, although it leads to discomfort, brings momentary pleasure.

(Sharh Ibn Maytham al-Buhrani, Volume 5)

Ibn Maytham al-Bahrani's Commentary on the Will of Imam Ali (AS) to Imam Hasan (AS) Regarding Women

Imam Ali (AS) advised Imam Hasan (AS) regarding women on several matters, including:

1. Avoid consulting with women, as they are rationally deficient, and their thoughts are prone to error; anyone who has such limitations is not worthy of consultation.
2. Cover the eyes of women with hijab, which is the most eloquent indication of hijab.
3. Do not allow unreliable individuals (whether male or female) into your house.
4. In some cases, bringing certain people into the home is more corrupt than women going out, and a woman should be in a state where she does not recognize anyone other than her husband.
5. Women should not be given control over matters beyond their capabilities (whether related to food, clothing, etc.).

However, the notion that a woman is like a fragrant plant (ريحانه) rather than a laborer means that she is a source of enjoyment and benefit. The term “ريحانه” may metaphorically relate to the frequent use of perfume among Arab women. The reason a woman cannot be a laborer is that she was not created for governance but rather to be governed.

6. Do not overstep in honoring her regarding her matters.
7. Do not encourage her to intercede for others, as this is beyond her capabilities and stems from a deficiency in her instincts and intellectual limitations.
8. Do not exhibit jealousy towards chaste women, as this could lead to corruption for them, compelling them to engage in inappropriate actions and stripping them of the shamefulness of such acts.
(*Sharh Nahj al-Balagha, Ibn Maytham, Volume 5*)

Commentary on the Will وصيت ٣١ from Allameh Khui's Perspective

Imam Ali (AS) advised regarding women in the following ways:

1. Avoid consulting with women due to their inability in thought, will, and decision-making.
2. Cover the eyes of women from strangers and the beauty of the world with hijab, as it is more lasting for them and fosters loyalty to their husbands.
3. Do not allow corrupt or seditious strangers into your home.

4. Do not burden women with household matters beyond their abilities, as this causes them distress and diminishes their beauty and value.
5. Do not compel them to intercede for others, as it draws attention from others towards them, leading to corruption.
6. Avoid expressing jealousy and suspicion where it is unnecessary, implying that one should steer clear of mistrust towards women and hold affection for them, as mistrust could lead to their corruption.

(Minhaj al-Bara'a fi Sharh Nahj al-Balagha, Allameh Khui, Volume 20)

Commentary on Letter 14 from Ibn Maytham al-Bahrani's Perspective

The phrase “لا تهيجوا النساء” (Do not provoke women) means do not incite them with annoyance or harm, even if they elevate insults against your honor to the highest degree. The principle of not harming women arises from their inherent weakness. This weakness means they are unable to resist men and, in this regard, possess weak defenses; to repel harm, they resort to insults. The use of the term “نواقص العقول” (deficiencies of intellect) concerning women signifies that they lack the capacity to comprehend the futility of insults, which indicates a moral shortcoming leading to increased evil and wrongdoing, arousing internal states that one wishes to soothe.

The statement of Imam Ali (AS) that “we were commanded during the time of the Messenger to refrain from them while they were polytheists” suggests that upon expressing Islam, one should not cause them any annoyance. Additionally, the comment about a man striking his wife with a stone or club during the days of ignorance indicates that such behavior brings disgrace upon him and his descendants, as it leads to a lasting stigma that accompanies him throughout his life and even after death, meaning he will always be reproached.

(Sharh Nahj al-Balagha, Ibn Maytham al-Bahrani, Volume 4)

Wisdom 226 and the View of Ibn Abi al-Hadid

In the wisdom of Plato, one of the strongest arguments for a man's affection for his wife and the bond between them is that a woman's voice is inherently lower than a man's, and her power of discernment is less than that of a man, and her heart is softer and more delicate. Therefore, whenever any of the attributes of a woman surpass those of a man, she distances herself from him.

(Sharh Nahj al-Balagha, Ibn Abi al-Hadid, Volume 17)

Wisdom 226 from the Perspective of Allameh Khui

One of the most important and commendable qualities of a woman is her chastity and trustworthiness. A woman is often subject to the lust of foreign men and the flames of desire from various directions. She is the owner of the household and the guardian of her husband's wealth. On the other hand, she is known among people for her weakness and incapacity; therefore, it is essential to educate women regarding their property and self-awareness.

Among the best qualities of a woman is her pride, such that this pride and arrogance prevent the gaze of foreign men or their covetousness towards her. This pride is considered a blameworthy trait for men, but it is praiseworthy in women. Additionally, a woman's stinginess—refusing to give away the wealth in her possession—is also commendable, as it protects her assets from the greed of outsiders and thieves. Furthermore, a woman's fear, in terms of being cautious about going to secluded places, traveling at night, or traversing deserts, acts as a restraint on her.

These traits (fear, stinginess, pride) are associated with emotions, and emotions in women are stronger than in men.

(Minhaj al-Bara'a fi Sharh Nahj al-Balagha, Allameh Khui, Volume 21)

Jealousy

Jealousy in Women and Men

Jealousy in women is considered disbelief, while jealousy in men is seen as faith.

View of Ibn Maytham al-Buhrani:

A man's jealousy is a result of what God is angry about, as God has made two men adversaries over one woman. Anger over what God is angry about aligns with God's pleasure and supports God's prohibitions, which constitutes faith. However, a woman's jealousy regarding what God has made lawful(halal)—such as the sharing of one man by two or more women—and her opposition to this matter and rejection of what God has made lawful signifies disbelief.

(Sharh Nahj al-Balagha, Ibn Maytham, Volume 5)

The Struggle (Jihad) of Women

The Struggle of a Woman

For a woman, she struggles to treat her husband well and obey him.

View of Allameh Tabatabai:

Islam does not equate the deprivation of women—such as being barred from jihad in the path of God—with a lack of compensation; rather, it compensates for this shortcoming with equivalent virtue and merit. For example, treating one's husband well is deemed equivalent to jihad. These acts and such virtues may seem of little value in our corrupt lives, but in Islam—where everything is evaluated by its true worth and virtues pleasing to God are sought—God has assigned a true value to everything.

In Islam, a man's martyrdom in battle does not surpass a woman's good treatment of her husband. Similarly, a ruler who drives the social wheel or a judge sitting on the throne of justice does not hold more honor than a homemaker, even though these positions may entail burdensome responsibilities and challenges in defending the rights of the vulnerable. Thus, what merit do they hold compared to those whose religion forbids them from entering these matters and has paved a different path for them? These honors are upheld by the various needs of societies and the selection of individuals for specific tasks. There is no doubt regarding the different social and human roles based on varying community environments.

(Tafsir al-Mizan, Volume 4, p. 517)

Ibn Maytham's View on the Mentioned Wisdom

The jihad of a woman is to excel in managing her household, and this is part of the mysteries of being a wife. Obeying her husband equates to obeying God, which leads to the taming of the woman's base desires, allowing her to submit to the divine path. (It seems that the divine path is men's desire path!)

(Sharh Nahj al-Balagha, Ibn Maytham, Volume 5)

The Story of the Return of the Sun

The story of "Return of the Sun" or "The Return of the Sun" has been narrated by more than twenty prominent Sunni scholars, in addition to the Shia scholars, with

slight variations from Asma' bint Umays, Abu Rafi', Umm Salamah, Jabir, Abu Sa'id al-Khudri, Abu Hurairah, and other companions. "Return of the Sun" is one of the events of the seventh year of the Hijra, which is mentioned to have occurred during the conquest of Khaybar and while dividing the spoils of war.

It has been narrated by Asma' bint Umays that one day, during the afternoon, the Messenger of Allah (peace be upon him) rested his head in the lap of Ali (peace be upon him), and the state of revelation came upon him, lasting until sunset. Ali (peace be upon him) had not performed the afternoon prayer, but out of respect for the Prophet, he could not rise from his place. When the Prophet (peace be upon him) stood up, he asked Ali (peace be upon him) if he had prayed the afternoon prayer. Ali replied, "No." The Prophet then prayed and said, "O Lord, Ali (Your servant) has been in obedience to You and in following Your Messenger, so return the sun for him."

Asma' says that at that moment, she saw the sun returning, illuminating the walls once again until Ali (peace be upon him) performed his ablution and prayed, after which the sun set. Although the occurrence of this event is beyond the natural order of the universe, the virtue of Ali (peace be upon him) before Allah is established for everyone. Such a phenomenon for a person, for whom Allah has chosen to honor and elevate his status by making his birthplace His own home, is a sign for all.

The Affection of Iranians for Ali

Why and for what reason did Iranians develop such an attachment to Ali? What assistance did Ali provide to the defeated Iranians during the caliphates of Umar and Uthman? What help did Ali offer to Iranians during his caliphate when he was in a position of power? **None at all.** There is no instance in history where Ali prevented the brutal acts of the Arabs in Iran, nor did he aid the Iranians against the cruel orders of Umar and Uthman regarding massacres and the brutal treatment of prisoners. On the contrary, he always collaborated with Umar and Uthman in their consultations to better and more easily overpower the Iranians. It seems more logical that an Arab would collaborate and agree with his caliph, the caliph with whom he pledged allegiance, rather than support a foreign tribe, especially an Ajam (that's what Arabs used to call Iranians) tribe! Thus, Ali had no reason to assist the Iranians and did not hold any affection for them, just as Umar and Uthman did not. Isn't it obvious that when a war is underway between two nations, each side looks out for its own tribe and not for a foreign one?

One of the excuses that ignorant Arab nationalists give for Ali's innocence is that the Arab invasion of Iran occurred during Umar's time, so Ali is innocent. According to historical documents, Ali participated alongside the other Arab caliphs, Umar and Uthman, in all consultations and was considered one of the important military advisors of Umar and Uthman. In Nahj al-Balagha, it is stated:

Nahj al-Balagha Sermon 146

"Among the sayings of that noble man (peace be upon him) to Umar ibn al-Khattab, when he consulted him regarding his departure to war against the Iranians. Umar said, 'O Ali, what is the order?' He replied, 'My opinion is that you should remain in Medina and send a brave man as the commander of the Islamic army to fight the Iranians. If you are defeated, you will remain in your place and gather another army again. For the leadership of the Islamic army, Nu'man ibn Muqrrin is qualified.' Umar adopted this advice and wrote a letter to Nu'man, who was in Basra, and appointed him to lead the Islamic army against the Iranians..."

Thus, he articulated his reasoning for Umar not going to war, saying: "The ruler of the religion and the governor of the state is like a string of beads that ties them together; if the string breaks, the beads will scatter and never come together

again... Although the Arabs are few today, because of Islam (and dominance over other religions), they are numerous..." (Can you see any enmity between Ali and Umar?? Because Shiites believe one day, Mahdi will come and bring Umar and Abu-Bakr back to life and punish them for standing against Allah, Ali, and his prophet? If this was correct why didn't Ali ask Umar to join the army and hopefully that Munafiq gets killed and later he will become the rightful Caliph?)

"So be like the central nail in water-mill (steady and stable) and revolve water-mill (of war) with the Arabs (strive to equip the army and organize their affairs) and incite them to the fire of war without entering the battle yourself..."

"And another reason is that if you enter the battle, the Iranians will see you and say: 'This is the leader of the Arabs; if we get rid of him (by killing him), we will have peace.' This thought will increase their greed to fight you and their desire to eliminate you..."

In Tabari's History:

"Tabari, Volume 5, page 1942–1943 states: 'So it was that Umar had forbidden them from advancing into the mountainous region... Then the call to congregational prayer was announced, and the people gathered, and Sa'd came, and Umar took a good omen from Sa'd's name and stood on the pulpit and spoke to the Muslims, consulted with them, and said: 'Is it correct that I should go with those who are with me and settle between these two cities, invite them to move, and provide the group for God to grant them victory over the Persians? Then, if God grants them victory, I will direct them towards the land of the Persians to start a war for their kingdom?' Then Ali ibn Abi Talib (peace be upon him) stood up and said: 'O Commander of the Faithful, the group brought a good opinion, and they understood the letter that has reached you; victory and defeat do not depend on more or less (numbers)... Your position regarding the Muslims is like a string of beads that gathers and holds them, and if it breaks, the beads scatter and leave, and will never come together completely. Now, although the Arabs are few, because of Islam, they are many and powerful. Stay and write to the people of Kufa, who are the leaders and nobles of the Arabs, and none are more numerous, powerful, and vigorous than them, and do not worry about them. Two-thirds of them will go toward the Persians, while one-third will remain, and write to the people of Basra that some of the army there should be sent to aid the people of Kufa.'"

Continuation on Page 1945

"Ali stood up and said: 'However, O Commander of the Faithful, if you take the people of Sham away from Sham, the Romans will attack their women and children; and if you take the people of Yemen away from Yemen, the Abyssinians will attack their women and children. If you leave this land, all surrounding areas will become chaotic to the extent that what is behind you will become more important than what is in front of you due to women and dependents. Leave these people in their cities and write to the people of Basra that they should form three groups: one group should remain with their women and children, another group should stay with the Dhimmis who will not breach the covenant, and a third group should go to aid their brothers toward Kufa. If the Ajams see you tomorrow, they will say this is the Arab leader and the root of the Arabs, and they will attack with even greater force and determination.'

As you can see, Ali did not view Umar's presence in the Arab army as beneficial for the Arabs and opposed it. Perhaps Umar's presence among the Arab forces would have enraged the Iranians, ultimately resulting in the war ending in favor of the Iranians.

Note how much importance Ali places on his Arab identity, repeating it several times. Yet, Islamic apologists claim that Ali did not care about being Iranian or Arab; instead, he fought for the rights and justice of the Iranians! We ask: where, how, and why?

Ali Mir Fetros writes on this matter in his book "Considerations in Iranian History...":

"Ali was a significant factor and a close advisor to Umar during the invasion of Iran, especially in the Battle of Nahavand. In this battle, when the Islamic forces were initially defeated, Umar wanted to personally go to battle against the Iranians to encourage and motivate the troops. However, Imam Ali advised him against this and told Umar: 'You are the leader of this army, and if you go and get killed, the Islamic army will be completely shattered. You must maintain the center of the caliphate so that if the Islamic forces are defeated, the enemy (the Iranians) knows that there is support here.'

(Refer to: Tabari's History, Volume 5, pages 1943 and 1945 + News of Al-Taval, page 147 + Nahj al-Balagha, pages 443–446).

Numerous examples of such consultations and Ali's collaboration in the invasion of Iran and his assistance to Umar and Uthman in caliphate affairs exist in history:

"After that, Abu Bakr appointed Ali, Zubair, Talha, and Abdullah ibn Mas'ud to guard the passages of Medina..." Tabari, Volume 4, page 1371

Tabari, Volume 4, page 1631

"Abdullah ibn Umar says: The year Umar became caliph, he appointed Abdul Rahman ibn Auf as the leader of the Hajj... Ali ibn Abi Talib was in charge of the judiciary."

Tabari, Volume 4, page 1632

"Umar called for prayer, and the people gathered around him, sending for Ali ibn Abi Talib, who had been appointed as his deputy in Medina."

"...and it was as such that Ali ibn Abi Talib had been appointed as Umar's deputy in Medina..."

Tabari, Volume 5, page 1822 (after the arrival of the spoils of Tisfun)

"When they brought the sword, belt, and ornaments of Khosrow to Umar, he said: 'Those who surrendered this are trustworthy.' Ali said: 'You have restraint; the subjects(people) have also exercised restraint.'"

Tabari, Volume 5, page 1842

"Umar ibn al-Khattab gathered the people and said: 'From what day is the date of the ninth?'"

Tabari, Volume 5, page 1864

"The messengers of the tribe went to Umar, and Walid also sent the leaders and devout Christians. Umar said to them: 'Pay the jizya.' They said: 'Take something from us and do not call it jizya.' Umar replied: 'We will call it jizya, and you can name it whatever you like.' Ali ibn Abi Talib said: 'O Commander of the Faithful, did not Sa'd take two times the zakat from them?' He replied: 'Yes,' and he listened to Ali."

Tabari, Volume 5, page 2046

"Umar ibn al-Khattab consulted with the Muslims about the organization of the diwans; Ali ibn Abi Talib said: 'Every year, distribute the wealth that accumulates before you and do not retain anything from it.'"

Tabari, Volume 5, page 2078 (during Umar's succession)

"Abdul Rahman said to Ali: 'You say that because of your relationship with the Prophet and your prior effective service in religious matters, you are more deserving of the caliphate than all those present. And it is not unfounded. But if the matter does not go to you, who among this gathering do you consider more deserving of this position?' He said: 'Uthman.'"

Tabari, Volume 5, page 2079

"Abdul Rahman remained in his house for three days, which was close to the mosque... Abdul Rahman sent someone to summon Ali and told him: 'If I do not pledge allegiance to you, to whom do you think I should turn?' He replied: 'Uthman.'"

Tabari, Volume 5, page 2127 (Ali's support for Uthman)

Ali (peace be upon him) said: "You who criticize Uthman are like the one who strikes himself, hoping to kill his companion."

Tabari, Volume 6, Page 2241 (The Rebellion of the Egyptians Against Uthman)

"When the Egyptians camped at Zi-Khashb, they spoke with Ali and the companions of the Messenger of God, asking them to return."

Tabari, Volume 6, Page 2243

"After the departure of the Egyptians, Ali came to Uthman and said: 'Speak so that the people may hear and witness it... I fear that another group from Kufa may come and say, 'O Ali, go to them,' and I will not be able to go and have no excuse, and another group from Basra may come and say, 'O Ali, go to them. If I do not go, you may think I have not honored my kinship and have taken your rights lightly.'"

Tabari, Volume 6, Page 2245

"When Na'ila, the daughter of al-Qaramidha, came out, the wife of Uthman approached him and said: 'I heard Ali say that he will not come to you again; you have become obedient to Marwan, who will kill you wherever he wishes.'

He said: 'What should I do?'

She replied: 'Send someone to Ali and seek his conciliation, for he is a relative and will not go against you.'"

Tabari, Volume 6, Page 2248

"On the day Uthman fainted, Ali ibn Abi Talib went to him, surrounded by the Banu Umayya. Ali said: 'O Commander of the Faithful, what is the matter with you?'"

Tabari, Volume 6, Page 2254

"Then Uthman sent someone to Ali and summoned him. When he arrived, he said: 'O Abu Hasan(father of Hasan), the people's behavior has been as you have seen, and my behavior has been as you know. I fear they will kill me; send them

back."

Tabari, Volume 6, Page 2278

The Egyptians said: "We have no way out of this predicament except to kill this man (Uthman) so that the people become preoccupied with this incident. There remains no way for our salvation except killing Uthman." They intended to do so, but Hasan, Ibn Zubair, Muhammad ibn Talha, Marwan ibn Hakam, Sa'id ibn al-As, and other companions who were with them prevented them and engaged in a confrontation.

Tabari, Volume 6, Page 2284

After the killing of Uthman:

"Ali also learned of it and said: 'May God have mercy on Uthman and bring goodness in his place.'"

Tabari, Volume 6, Page 2286

"Everyone left; Uthman requested the Quran and began reciting it. Hasan was with him."

Tabari, Volume 6, Page 2302

"Ikrimah, quoting Ibn Abbas, said: 'When Uthman was besieged for the last time...'

I asked Ibn Abbas: 'Was there only one siege?'

He said: 'Yes, the first siege lasted ten days. The Egyptians came, and Ali saw them at Zi-Khashb and turned them back from Uthman. By God, Ali was a true supporter for him...'

Tabari, Volume 6, Page 2590 (Conversation of Shurayh ibn Hani with Amr ibn al-As)

"Shurayh said: 'I said these words to him, and his face darkened, and he said:

'When have I accepted Ali's counsel, or followed his command, or paid attention to his opinion?'

I said: 'O son of a prostitute, what is the harm in accepting the opinion of your master, who is the leader of the Muslims after the Prophet?'

There were those better than you, such as Abu Bakr and Umar, who consulted with him and acted according to his opinion.'"

Nahj al-Balagha, Sermon 134, Page 415

From the words of the Commander of the Faithful, peace be upon him, when Umar ibn al-Khattab consulted him about going to war against the Romans...
Tabari, Volume 5, Page 1999

"Ali ibn Abi Talib said: 'When the news of the conquest of Khorasan reached Umar, he said: 'I wish there were a sea of fire between us and them.'
I asked: 'Why are you upset about their conquest when it is now a time for joy?'"
(An example of Ali's joy in the conquest and slaughter of Iranians by the bloodthirsty Arab commanders.)
Tabari, Volume 5, Page 1872

"In that same year, which was the seventeenth of Umar's caliphate, he came to Shaam for the last time. Umar set out and appointed Ali (peace be upon him) as his deputy in Medina."
After the defeat of the Iranians and the victory of the Arabs, Ali said to the people of Kufa:
"O people of Kufa! You have broken the might of the Persians."
Nahj al-Balagha, Sermon 235, Page 819

"From the words of the Commander of the Faithful, peace be upon him, to Abdullah ibn Abbas, when a letter from Uthman, who was besieged, was brought to him, in which Uthman requested that he go to his property in Yanbu so that the commotion of the people nominating him for the caliphate might diminish. After he had made a similar request earlier. (Before that, he requested that the Imam come to Yanbu, and when he went, he later requested that he return to Medina to assist him; now he again requested him to go to Yanbu.) Then Imam Ali (peace be upon him) said:
'O son of Abbas, Uthman wants me, but only so that I may be like a camel carrying water, coming and going (previously) he sent to me to leave (Medina), then he sent (for my help from Yanbu to Medina), and now he sends you to ask me to leave. I swear by God (I have supported him) and defended him, to the point that (from excessive effort in accompanying him) I am guilty (because due to the misdeeds he has committed and continues to commit, he does not deserve defense).'"

From the writings above in Nahj al-Balagha, it is evident that Ali was like a pawn, a consultant and subordinate in the service of Uthman, who whenever he wanted, would send him about like a camel carrying water and would give orders for him

to come and go from Medina. Is this the same Ali that the Shiite clerics have sold to us, who was at odds with the Umayyad caliphate and had no part in the invasion and slaughter of the Iranians?????

In another place, we see that when Umar wants to decide on the precious carpet of Baharestan, he consults with Ali. (History of Tabari and also al-Kamil, Ibn Athir - Vol. 1, Page 213):

History of Tabari, Volume 5, Page 1824

".... He(Sa'd) sent the carpet to this agreement. The carpet was sixty cubits by sixty cubits, a single piece, the size of a jareeb, with designed pathways and fountains like rivers, and within it like pearls, and the borders were like fields and meadows of spring, made of silk with gold threads that had gold and silver flowers and the like.

When the carpet was brought to Umar, he distributed from the khums (one-fifth of the spoils) to the people and said: 'From the khums, we should give to all the warriors who have been present or have worked hard between two khums, and I do not think they have been given much from the khums.' Then he divided the khums for its expenditures and said: 'What do you advise regarding this carpet?' The group began to speak, and they said: 'This is entrusted to your opinion; what is your opinion?'

But Ali said: 'O Commander of the Faithful, the matter is as they said, but we should consider that if you accept it now, tomorrow some people will use it as a pretext to unjustly take things.'

Umar said: 'You have spoken rightly and advised.' And he tore it apart and distributed it among the people."

Again, on another page of the history of Tabari, the same consultation between Umar and Ali is expressed in different words:

History of Tabari, Volume 5, Page 1825

"It is said: And when the carpet was brought to Umar in Medina, he had a dream and gathered people and praised and thanked God, and asked for advice regarding the carpet and told the story. Some said to take it, others left it to his opinion, and others had no specific opinion. Ali saw Umar's silence, stood up, went near him, and said: 'Why do you turn your knowledge into ignorance and bring your certainty into doubt? You have nothing in this world except to give or to take away or to tear it apart or to eat it and render it worthless.'

He said: 'You have spoken rightly,' and he tore the carpet apart and distributed it

among the people. One piece of it reached Ali, which he sold for twenty thousand, and there was nothing better than the other pieces."

Similarly, the History of Habib al-Seyr states the spoils that fell into the hands of the Arabs and their distribution among the Ahl al-Bayt and Ali's share of the carpet of Baharestan.

History of Habib al-Seyr - Khvandamir - Volume 1, Page 481

".... Sa'd ibn Abi Waqqas, when he was assigned the victory and triumph, arose to express gratitude to God... with the gathering of spoils that were beyond measure... with uncountable coins and precious gems and golden and silver vessels and silks and fine garments, and a large number of riding camels and mules and weapons, the khums of the spoils of that battle were presented to Umar, may God be pleased with him, and the caliph spent those properties on legal expenditures... and the names of the noble Ahl al-Bayt (the Prophet's family, such as numerous women and countless relatives, Fatima, Ali, etc.) and the companions were registered for each one of them. He first wrote twelve thousand dirhams for Abbas, may God be pleased with him, and according to another report, twenty-five thousand dirhams, after that, he prioritized the Sayyids of the family of the Prophet and designated ten thousand dirhams for each of the mothers of the believers and gave five thousand dirhams to each of those present at Badr and established a salary for the two grandsons of the Prophet, Imam Hasan and Imam Husayn, may God be pleased with them, according to the orders of the people of Badr, and included Abu Dharr al-Ghifari and Salman al-Farsi in that category..."

Sa'd ibn Abi Waqqas... After this, he looked at those ornate and magnificent palaces and their charming high arches and saw the countless and immeasurable wealth and the endless valuable items. He entrusted the collection of the spoils to Umar ibn Maqran al-Mazkhi. The treasures included precious goods, noble textiles, silver and gold vessels, carpets, and valuable furnishings that cannot be described with pen and ink. Among these was a sixty-cubit silk carpet, adorned with emeralds, and according to one narration, eighteen arsh of it was decorated with rare jewels, including two arsh of green emeralds, ten arsh of white crystal, ten arsh of red rubies, ten arsh of blue sapphires, and ten arsh of yellow sapphires. The edges and sides were adorned with various flowers and types of trees and fruits made from sparkling jewels, and it was named Baharestan (the Garden of Spring). The Persian kings used to spread this carpet during the winter season, decorating their feasts, believing it to be the early days of spring.

In short, Sa'd ibn Abi Waqqas allocated nine hundred (900) camels for transporting it and when the value of the described carpet overwhelmed the wise men, he added it to the spoils of the khums (one-fifth of the spoils) without distributing it within the usual division, sending it to Medina. The remainder of the spoils was divided among sixty thousand horsemen, each receiving twelve thousand dinars. When the wealth of khums and the news of the conquest of Ctesiphon reached Medina, the Commander of the Faithful, Umar, was delighted and happy and distributed that wealth, tearing the mentioned carpet apart, sending a piece of it to the noblemen of God (may peace and blessings be upon the first Imam of the Shiite), who sold it for twenty thousand dirhams, or according to another report, twenty thousand dinars (two hundred thousand dirhams).

A point that often goes unnoticed is that, based on the verses of the Quran (Surah Al-Hashr 6 and Surah Al-Anfal 41 and 69), Ali should have participated directly in the war against the Persians, drawing his sword against the enemies to claim a share of the war spoils!

Surah Al-Hashr, Ayah 6

"And what Allah has restored to His Messenger from the people of the Bani Nadhir, it is for Allah and the Messenger and for [his] near relatives and orphans, the needy, and the traveler, and if Allah wishes, He would put you in your homes and send you forth as those who fight for the sake of Allah..."

Nahj al-Balagha, Sermon 223

"From the words of the Commander of the Faithful, peace be upon him, to Abdullah ibn Zam'ah, one of his companions, when he came to the great one asking for property (from the public treasury), Imam said: 'This wealth is the spoils of the Muslims (gained from overpowering and dominating the disbelievers(kuffar) in battle), and the accumulation of their swords. If you have been with them in their battles, you will have a share like theirs; if not, you will have no share, for the fruits of their labor are not for the mouths of others.'"

Does Ali encourage Umar to commit this foolish act so that he might gain a share of that precious carpet?

In any case, we see once again that Ali is hand in hand with Umar and other brigands, aggressors, and murderers of the Iranians, involved in the distribution of spoils, and he too takes a share.

The conclusion is that Ali was involved in the negotiations, tearing apart the

precious carpet of Baharestan, and ultimately gaining a share of the spoils. **So far, he has shown no affection or interest in the Iranians!**

One of the lies told to the Iranians over the years is about the enmity between Ali, Umar, and Uthman. They have claimed this to embed Ali's love in the hearts of the Iranians because they know how much Iranians despise Umar and Uthman for the atrocities they committed. But the enmity that the Arabists speak of is not evident in the close relations between Ali, Umar, and Uthman. As previously stated, Ali was one of the relatives, counselors, and companions of the two caliphs and participated in all internal and external matters and the wars of the Arabs against the Iranians, being involved in everything.

The relationship between Ali and Umar was so close that Umar appointed Ali as his successor in his absence.

1. Hafsa was one of the wives of Muhammad, the daughter of Umar. If Umar was a criminal, how could Muhammad have given his daughter to him?
2. Umm Habibah, the daughter of Abu Sufyan, the sister of Muawiyah, was also one of Muhammad's wives. This makes Muawiyah Muhammad's brother-in-law.
3. Ruqayyah, the daughter of Muhammad, was the wife of Uthman. After the death of Ruqayyah, **who is said to have died from Uthman's beatings**, Muhammad married another daughter, Umm Kulthum, to Uthman.
4. Ali gave his underage daughter, Umm Kulthum, to Umar in marriage. If Ali had animosity with Umar, why would he give his daughter to him?

Ibn Sa'd (in the *Tabaqat Ibn Sa'd*, Volume 8, Page 462) says:

"... Umar ibn al-Khattab married Umm Kulthum, the daughter of Ali ibn Abi Talib, while she was an underage girl and was with him until Umar was killed, and for him, two children were born named Zayd and Ruqayyah."

Al-Hakim al-Nishapuri narrates through his chain from Ali ibn Hussein:

Umar ibn al-Khattab came to ask for the hand of Umm Kulthum, daughter of Ali (peace be upon him), and he asked him to marry his daughter. Ali (peace be upon him) said: "I have betrothed her to my brother's son, Abdullah ibn Ja'far." Umar replied: "You must marry her to me." Then Ali (peace be upon him) married Umm Kulthum to him. Afterward, Umar came to the Muhajirin and said: "Do you not

congratulate me?" They asked: "For what reason?" He replied: "For marrying Umm Kulthum, the daughter of Ali and Fatimah. I heard the Messenger of Allah (peace be upon him) say: 'Every lineage and connection will be severed on the Day of Resurrection except for my lineage and connection.' Therefore, I would like a lineage and connection between myself and the Messenger of Allah (peace be upon him)." (*Mustadrak al-Hakim*, Volume 3, Page 142)

Bayhaqi also narrates through his chain from Ali ibn Hussein: After the marriage, Umar asked the Muhajirin to congratulate him because he had heard from the Messenger of Allah (peace be upon him) that every lineage and connection except for the lineage and connection of the Prophet would be severed on the Day of Resurrection. (*Sunan al-Kubra*, Volume 7, Page 63)

Al-Khatib al-Baghdadi (in *Tarikh Baghdad*, Volume 6, Page 182), Ibn Abd al-Barr (in *Al-Isti'ab*, Volume 4, Page 1954), Ibn Athir (in *Asad al-Ghalibah*, Volume 5, Page 614), and Ibn Hajar al-Asqalani (in *Al-Isabah*, Volume 4, Page 492) have also mentioned this.

5. If Ali was against Umar and his caliphate, why did he name his son Umar? (*History of Tabari*, Volume 4, Page 1521; *Tuhfat al-Alam*, Volume 1, Page 224; *Mustadrakat Ilm Rijal al-Hadith*, Volume 6, Page 101; *Bihar al-Anwar*, Volume 45, Page 37).
6. If Ali was against Uthman and his caliphate, why did he name another son Uthman? (*Mustadrakat Ilm Rijal al-Hadith*, Volume 5, Page 220; *Lubab al-An****, Volume 1, Page 398; *Tuhfat al-Alam*, Volume 1, Page 231).
7. In Nahj al-Balagha, Sermon 219 (page 721), regarding the death of Umar, Ali says:
8. Ali, the Fighter of the Arabs —
9. "He is the one who straightened the crooked, healed the pain, established the tradition, and passed through the turmoil. He departed in pure attire and received a little flaw and good of the caliphate, while he avoided its evils. He performed the obedience of God and was cautious in fulfilling His rights."
Futuh al-Buldan, al-Baladhuri (the section related to Iran), page 7:
10. "A chapter on the issue of gifts during the time of Umar ibn al-Khattab (may God be pleased with him)."
11. Umar ibn al-Khattab (may God be pleased with him) voted with the Muslims in the compilation of the registers. Ali ibn Abi Talib (peace be upon

him) said to him: "Distribute whatever has been collected each year and keep nothing for yourself." Uthman said: "I see that a great amount of wealth has been gathered, which should suffice for all people. But if we do not enumerate them so that it can be known who has received their share and who has not, I fear that the matter will become chaotic."

This was at a time when thousands of Iranian women and children were being taken captive by the Arabs, heading to Mecca and Medina and the slave markets of the world. This is also a sign of Ali's love for the Iranians! Tabari, volume 5, page 1958:

12. "When the captives of Nahavand were brought to Medina, Abu Lulu Firuz, the slave of Mughira ibn Shu'bah, would stroke the head of each of them, young and old, and weep, saying: 'Umar has eaten my liver.'"
13. Two Centuries of Silence, page 59, Dr. Abdul Hossein Zarrinkoub:
14. "In the Battle of Jalula, many slaves fell into the hands of the Arabs, and such spoils were gained as had not been obtained before. Women and girls were also taken captive to the extent that Umar became worried due to the multitude of captives. Al-Dinawari writes that Umar repeatedly said, 'I seek refuge in God from the children of these women who have been captured in Jalula.'"
15. The term "the children of these women" refers to the children that Iranian women became pregnant with after the Arabs' assaults. Umar's fear was of the illegitimate children that were in the wombs of these women.
16. Al-Buldan, page 62, Yaqoubi:
17. _____
18. Qasim Qaradaghi 83:
19. The people of Kerman also resisted the Arabs for years until finally, during the caliphate of Osman, the ruler of Kerman paid two million dirhams and two thousand slaves and maidservants as jizya to make peace with the invading Arabs.
20. During the Arabs' assault on Sistan in the time of Osman, the people of the city resisted greatly, but the Arabs, with extreme violence, ultimately managed to bring them to peace. Rabi' ibn Ziyad (the Arab commander) ordered to instill terror and reduce their spirit of resistance:
21. "...so that they built a platform from the dead (that is, they piled the corpses of those killed in battle) and threw garments over their backs and also made supports from the dead. Rabi' ibn Ziyad sat upon it and 'Iran ibn Rustam'... and the nobles and the chief of the magi came... When Iran ibn

Rustam saw him in that state, with his platform from the dead, he did not turn away and said to his companions: 'They say the evil spirit does not come forth in daylight; here it has indeed come forth, and there is no doubt about it.'"

22. History of Sistan, page 80; Al-Kamil ibn Athir, vol. 3, page 50:

23. After this defeat, the Iranians agreed to pay one million dirhams and one thousand boy slaves (each of whom had a golden cup) annually to the Arabs from Sistan.

24. History of Tabari, volume 4, page 1521:

25. "Then Khalid left from Masikh and passed through Huran, Ranqu, and Hama, which now belong to Bani Janadah ibn Zahbar, a clan of Kalb. He also passed through Zamil, which is the same as Bashar, and Thani is near it, and both are in the east of Rasafeh. He started from Thani, gathered his companions, and attacked from three directions at night, and swords were gathered, and none of the tribe escaped. The young were taken captive, and the share of God was sent with Nu'man ibn Awf al-Shaybani to Abu Bakr, and the spoils and captives were divided, and Ali ibn Abi Talib (peace be upon him) bought a girl named Rabi'a bint Bajir and brought her home, and Umar and Ruqayyah were from her."

26. Not only was Ali involved in the spoiling of the Arabs and purchasing captive women, but he also named his son Umar. It is said that Ali remained silent for 25 years and opposed Umar and Osman!! Is this Ali's silence?

27. In the following, you will read a letter written by Ali during his caliphate to the governor of Basra and the successor of Abdullah ibn Abbas, Ziyad ibn Abih in Iran. Abdullah ibn Abbas is the one whom Ali sent to quell the rebellion of Estakhr. As you can see, Ali in this letter is only concerned about the "tax" collected from the Iranians, and not about the lives, property, and honor of the Iranians.

28. Nahj al-Balagha, page 871:

29. "This is from the letters of that honorable man, peace be upon him, to Ziyad ibn Abih when he was the deputy and successor of Abdullah ibn Abbas in the government of Basra, and Abdullah was then ruling Basra and the cities of Ahvaz, Fars, and Kerman on behalf of the Commander of the Faithful, peace be upon him:

30. I swear by God, a true and sincere oath, that if I learn that you have embezzled anything, small or large, from the public treasury of the Muslims and spent it against orders, I will deal with you harshly, in a way that will

make you lowly and humiliated, stripping you of your rank and status, and I will seize what you have accumulated from the public treasury to the extent that you become impoverished and unable to carry the burden, leaving you humiliated and degraded in the eyes of the people. And blessings upon the one who deserves blessings."

31. It is true that the Arab invasions occurred during the caliphate of Umar, and orders were issued by Umar. However, based on historical documents and the words of Ali himself, Ali willingly pledged allegiance to both caliphs, Umar and Osman. Furthermore, in all important consultations, Ali stood alongside Umar and Osman and cooperated with them. The only thing that could indicate Ali's true intentions at that time would be if, after he became caliph, he had changed the barbaric methods of the Arabs against the Iranians. Only then could it be claimed that Ali's participation in consultations with his predecessors was not from a place of genuine willingness. However, this does not seem accurate, as after his caliphate began, Ali did not change the brutal methods of the Arabs under his command in Iran.
32. According to historical documents, after coming to power, Ali repeatedly issued orders for the massacre of innocent people in Iran. These orders were issued following the successive uprisings that the people carried out in various cities, which can in no way be justified. The killing and being killed of soldiers in the battlefield are unfortunate consequences of war; however, we are not discussing military soldiers here, but rather the merciless slaughter of ordinary people, women, children, and innocent men.
33. Ali sent between 4,000 to 5,000 people who did not cooperate with him in the Battle of Siffin under the command of Rabi' ibn Khuthaym al-Thauri to fight in Daylam. Futuh al-Buldan, page 81.
34. The people of Fars and Kerman expelled Ali's representatives from the city in their uprising against Ali's caliphate and refused to pay taxes. Ali sent Ziyad ibn Abih to Fars to suppress the people and collect the taxes. Tabari, volume 6, pages 2657 and 2674; Tabari, volume 7, page 2722; + Al-Kamil, Ibn Athir, volume 1, pages 328 and 333.
35. The people of Estakhr rebelled again during Ali's time, and this time Ali sent Abdullah ibn Abbas to suppress the people of Estakhr, who, according to Ibn Balkhi, "killed an immense number of them." Farsnameh, Ibn Balkhi, page 278 + Futuh al-Buldan, page 146.

36. "In the last years of Osman's caliphate, when the caliphate was in a state of weakness and turmoil, such local conflicts continued to exist. Just as during the tumultuous caliphate of Ali, when Basra and Kufa were under his control, the work of 'Futuh' continued. After Osman's murder, the people of Estakhr revolted again, and Abdullah ibn Abbas, by command of Ali, flooded their rebellion in blood." History of Iran After Islam, page 350; Dr. Abdul Hossein Zarrinkoub.
37. The people of Khorasan also revolted again during Ali's time and renounced Islam. This time, Ali sent Ja'dah ibn Hubayrah to Khorasan, and he besieged the people of Nishapur until they surrendered. The people of Marv also revolted at that time, and he silenced them as well. Tabari, volume 6, page 2582; Al-Kamil, Ibn Athir, volume 1, page 325; Futuh al-Buldan, page 164.
38. "When Ali ibn Abi Talib (peace be upon him) was in Kufa during his caliphate, the border commander of Marv, Mahwiyah, came to serve him. Ali (peace be upon him) wrote to the farmers, the landowners, and the village elders to pay jizya to him. The people of Khorasan refused. So Ali (peace be upon him) sent Ja'dah ibn Hubayrah al-Makhzumi, who was the son of Umm Hani, daughter of Abu Talib, to that place. But he could not achieve victory, and the situation in Khorasan remained chaotic until Ali (peace be upon him) was killed." Futuh al-Buldan, page 187.
39. "When it was the end of the thirty-eighth year and the beginning of the thirty-ninth year of Ali ibn Abi Talib's caliphate (may God be pleased with him), Harith ibn Murrah al-Abdi, by command of Ali (may God be pleased with him), led an army to those regions (referring to Khorasan) and was victorious, gaining much booty and countless captives, and in one day alone, he distributed a thousand slaves among his companions. However, eventually, he and his companions, except for a few, were killed in the land of Qiqan. His killing occurred in the forty-second year. Qiqan is in the region of Sind, near the border of Khorasan." History of Tabaristan – Hassan ibn Asfandiyar; page 157.
40. "The army of Musqalah ibn Huyrah al-Shaybani came to Tabaristan:
41. At this time, the caliphate had reached Amir al-Mu'minin Ali (peace be upon him). There was a group who called themselves 'Banunajiyah,' who joined the Christians and became Christian. The Commander of the Faithful attacked them and plundered them all, and he took women and children as captives. Musqalah ibn Huyrah bought a hundred thousand dirhams worth of slaves and freed them. He brought thirty thousand dirhams and owed

the rest, fled, and joined Muawiyah. The Commander of the Faithful, Ali (peace be upon him), said about him: 'May God curse Musqalah for what he did as a free man and for the cowardice of slaves.' He sent him to Basra and destroyed his house and palace; and the first palace that was destroyed in Islam was this one, and he demanded property from his sister, and even today the remains of his palace still exist in Basra, and his descendants reside in Kufa..."

42. In utter amazement, we read how Ali attacked a tribe and captured their women and children to enslave them for the Muslims, then sold them to Musalla for one hundred thousand dirhams, who then freed them after the purchase. However, Musalla could not pay more than thirty thousand dirhams and was unable to pay the remaining amount. As a result, fearing Ali, he fled and sought refuge with Muawiya. The Iranian-friendly Ali sent his agents to Basra, destroyed his house, and even demanded the remaining money from Musalla's sister!

— Qasim Qara Daghi, *Futuh al-Buldan*, p. 150-151, and *Tarikh Sistan*, p. 85.

43. "They say: Abdul Rahman went to Zarang. He stayed there until the matter of Uthman became chaotic. Then he appointed Amir ibn Ahmar Yashkuri over there and returned from Sistan. Ziyad al-Ajam said about the Amir: If it were not for the Amir, the Yashkuri people would all have perished. In any case, the Yashkuri will all perish.

After a while, the people of Zarang expelled the Amir from the city and closed its gates. At the same time when Ali ibn Abi Talib (peace be upon him) finished with the matter of the Camel, Hasaka ibn Atab Habti and Imran ibn Faisal Barjami, along with a group of Arab bandits, rushed to Zalaq. The people there had broken their pact. The Arabs obtained a lot of wealth and also captured the ancestor of Bakhtari Asm son of Mujahid and the freedman of Shaban there. They then turned from that city to Zarang. The governor of Zarang became frightened and sought peace. The Arabs entered the city.

A poet said: Announce to the land of Sistan that hunger and war have arrived. Ibn Faisal and the Arab bandits have come. They are not satisfied with silver or gold.

Ali ibn Abi Talib (peace be upon him) sent Abdul Rahman ibn Jar Taa'i to Sistan. However, Hasaka Habti killed him, then Ali said: "I must kill four thousand of the Habtians." They said to him: "All the Habtians do not number even five hundred."

Abu Mukhnif said: Ali (may Allah be pleased with him) sent Awn ibn J'adah ibn Habira Makzumi to Sistan. He was killed by Bahdali the bandit Ta'i halfway to Iraq. Then Ali (peace be upon him) wrote to Abdullah ibn Abbas and commanded him to send a man with four thousand to the province of Sistan. Abdullah sent Rab'i ibn Kas Anbari with four thousand warriors. Husayn ibn Abi al-Harr—whose father was Malik ibn Khushkhash Anbari—and also Thabit accompanied him. Thabit was the commander of the advance army. When they reached Sistan, Hasaka confronted them in battle and was killed, and Rab'i took control of all that land."

44. This illustrates Ali's affection for the Iranians, that the first Iranians who rebelled (broke the pact) were plundered by the Arab bandits, and then Ali's troops, after killing the bandits, forced the people to pay tribute again. "Qarza was appointed governor of Kufa by Ali (peace be upon him) and he died there, and Ali (may Allah be pleased with him) prayed for him."
— Futuh al-Buldan, Baladhuri, p. 78.

45. Qarza ibn Kab Ansari is the one who last conquers Ray, and as we see, to appreciate Qarza, Ali makes him governor of Kufa and prays for him after his death.

During the caliphate of Umar, the people of Azerbaijan revolted, and Ash'ath ibn Qais Kindi, the commander of the Arab army, violently suppressed this revolt with a large army from Kufa. Ali, during his caliphate, appointed the same Ash'ath ibn Qais Kindi as the governor of Azerbaijan to proceed with forty thousand troops to Azerbaijan. Ash'ath was preparing the army when Ali was killed.

— Futuh al-Buldan, Baladhuri, p. 86 + Tabari, Volume 7, p. 2713.

46. Based on this evidence, Ali was engaged until his last days in sending armies and killing Iranians, enslaving them, and committing atrocities, and if he had not been killed, he would have continued his policies of plunder and bloodshed against the Iranians as before.

Another point is Ali's choice in the commanders of his army, individuals like Ash'ath ibn Qais, Qarza ibn Kab Ansari, and Ziyad ibn Abih, who have a bloody history in dealing with Iranians. The question arises: how can Ali, who claims to be a friend of the Iranians, choose such people to command his army against them?

After the defeat of the Iranians and the victory of the Arabs, Ali said to the people of Kufa:

“O people of Kufa! You have destroyed the might of the Ajam (Iranians).”
— Tabari, Volume 6, p. 2408.

47. As you can see, there is no difference between the caliphates of Ali and Umar, Uthman, and other Arab aggressors. At no point has Ali shown kindness towards the defeated Iranians, so why should the Iranians harbor affection for someone who ordered the massacre of their ancestors? In the history of which nation do the descendants worship the murderers of their ancestors?

Khidr in the Presence of Ali

Imam Muhammad Taqi (peace be upon him) said: The Commander of the Faithful was coming along with Hasan ibn Ali (peace be upon them), leaning on Salman, when he entered the Sacred Mosque and sat down. A handsome and well-dressed man approached and greeted the Commander of the Faithful, who replied and invited him to sit. The man then said: "O Commander of the Faithful, I ask you three questions; if you answer, I will know that those people (who took power after the Prophet) committed an act against you that condemns themselves, and they are not at peace regarding their worldly and otherworldly affairs. If you do not answer, I will know that you are equal to them." The Commander of the Faithful said to him: "Ask whatever you wish." He asked:

1. When a person sleeps, where does his soul go?
2. How is it that a person sometimes remembers and sometimes forgets?
3. How is it that a person's child resembles his uncles and aunts?

The Commander of the Faithful turned to Hasan and said: "O Abu Muhammad! Answer him." Imam Hasan provided the answers, and the man said: "I bear witness that there is no deity worthy of worship except Allah, and I always testify to this. I bear witness that Muhammad is the Messenger of Allah, and I always testify to this. I bear witness that you are the successor of the Messenger of Allah and that you have risen as his proof," pointing to the Commander of the Faithful, "and I always testify to this. I bear witness that you are his successor and the established proof of him," pointing to Imam Hasan. "And I bear witness that Husayn ibn Ali is the successor of his brother and the established proof after him. And I bear witness that Ali ibn Husayn is the established proof after Husayn. And I bear witness that Muhammad Ali is the established proof of Ali ibn Husayn. And I bear witness that Ja'far ibn Muhammad is the established proof of Muhammad. And I bear witness that Musa (ibn Ja'far) is the established proof of Ja'far ibn Muhammad. And I bear witness that Ali ibn Musa is the established proof of Musa ibn Ja'far. And I bear witness that Muhammad ibn Ali is the established proof of Ali ibn Musa. And I bear witness that Ali ibn Muhammad is the established proof of Muhammad ibn Ali. And I bear witness that Hasan ibn Ali is the established proof of Ali ibn Muhammad. And I bear witness that there is a man from the descendants of Hasan who should not be called by a title or name until his affair

becomes evident and he fills the earth with justice as it has been filled with oppression.

Peace, mercy, and blessings of Allah be upon you, O Commander of the Faithful!" He then stood up and left. The Commander of the Faithful said: "O Abu Muhammad! Follow him and see where he goes." Hasan went out and said: "As soon as he placed his foot outside the mosque, I did not realize which direction he took and left." I then returned to the Commander of the Faithful and informed him. He said: "O Abu Muhammad! Do you know him?" I said: "Allah and His Messenger and the Commander of the Faithful know better." He said: "He is Khidr (peace be upon him)."

— Qasim Qara Daghi, p. 91, Usul al-Kafi, Volume 2, p. 468, narration 1.

In Sahih Bukhari, it is mentioned:

Ikrimah reports: A group of polytheists was brought before Ali, and he ordered them to be burned. The news of this act reached Ibn Abbas, who, upon hearing it, said: "If I were in Ali's place, I would not do such a thing, for the Messenger of Allah prohibited burning people, saying: 'Burning is the punishment of Allah; do not punish anyone with Allah's punishment, which is burning.' Therefore, if I were in Ali's place, I would order them to be killed in a way other than burning. From now on, any Muslim who turns back from Islam should be killed."

— Sahih Bukhari, 9:57, p. 45.

Acts of Kindness by Ali

Zayd ibn Ali narrates from his father, Ali ibn Husayn, who said: The Messenger of Allah went out one day and performed the Fajr prayer. He then said: "O people, who among you is willing to go to the three who have sworn by Lat and Uzza to kill me, and defend me? By the God of the Kaaba, they have sworn falsely." The people fell silent and no one spoke. The Prophet said: "I believe Ali ibn Abi Talib is not among you." Amir ibn Qatada said: "He has a fever and did not come for prayer; let me inform him." The Prophet said: "Inform Ali!" He informed Ali, and Ali hurried to come, wearing a long shirt that he had tied at the neck. He then asked: "O Messenger of Allah! What is this news?" The Prophet replied: "This news comes from my Messenger of Allah, informing me that some people have risen to kill me and have sworn falsely by the God of the Kaaba." Ali said: "I will go to meet them; I will put on my armor." The Messenger of Allah said: "Take this armor, helmet, and sword!" He donned the armor, placed the turban on his head, strapped the sword to his waist, and rode out. For three days, there was no news of him. Gabriel had not brought any news about him. Fatimah came with Hasan and Husayn and said: "Perhaps these two children have become fatherless." At this moment, tears flowed from the eyes of the Prophet, and he said: "O people! Whoever brings me news of Ali, I will give him glad tidings of Paradise." The people set off to bring news. The Prophet was very sad and distressed; even the elderly women rushed out. Amir ibn Qatada returned with good news, and Gabriel also brought news to the Prophet. At that moment, Ali entered with three camels, two prisoners, and three horses, holding a head in his hand. The Prophet said: "O Abu al-Hasan! Do you want to recount your deeds?" The hypocrites said: "He was sad until a moment ago, and now he wants to recount his deeds!" The Prophet said: "You recount your deeds, so the people may have evidence." Ali said: "O Messenger of Allah! When I reached that place, I saw three mounted men who shouted: 'Who are you?' I said: 'I am Ali ibn Abi Talib, the cousin of the Messenger of Allah.' They said: 'We do not have a messenger from God, and killing you is the same as killing him.' A person who was killed attacked me, and there were exchanges of blows between us. A red wind blew, and I heard your voice saying: 'Tear his armor and strike him on the vein and shoulder.' So I struck him on his shoulder, and nothing happened. A yellow wind blew, and I heard you saying: 'His armor has fallen from him, strike him on his foot!' I struck and cut it off and took his head and threw it aside. These two men said: 'We have heard that Muhammad is a kind-hearted and compassionate man; do not hasten to kill

us, and take us to him, for our leader was equal to a thousand champions.’ The Prophet said: ‘O Ali! The first voice you heard was from Gabriel, and the second voice was from Michael.’ He then said: “Bring one of these two men to me!” He was brought. The Prophet said: “Say ‘There is no deity but Allah’ and testify to my prophethood!” He replied: “Cutting the mountain of Abu Qubays is easier for me than confessing.” The Prophet said: “O Ali! Take him and behead him.” Then he said: “Bring the second one.” He also told him to say: “There is no deity but Allah” and testify to my prophethood! He said: “Join me with my friend!” The Prophet said: “O Ali! Behead him too.” Ali pulled him aside and drew his sword to behead him when Gabriel descended and said: “O Muhammad! Allah sends greetings and says: Do not kill him, for in his tribe, there is a kind-hearted and generous man.” The Prophet said: “O Ali! Hold back, for my Messenger of Allah informs me that this person is kind-hearted and generous.” The polytheist said: “Did your Lord’s Messenger give you this news?” He said: “Yes!” He said: “I swear by Allah, I have never possessed even a dirham in front of my brother, nor have I ever turned away in war. I now believe in Allah: I testify that there is no deity but the One God and that you are His Messenger.” This is one of the instances where his good character and generosity led him to a Paradise filled with blessings.
Amali Sheikh Saduq, p. 169.

Uqbah ibn Alqamah narrates from Ja'far ibn Muhammad (peace be upon him):

A Bedouin came to the Prophet and claimed that he owed him seventy dirhams for a camel. The Prophet said to him: “Did you not take it from me?” The man replied: “No!” The Prophet said: “I gave it to you.” The Bedouin said: “I am satisfied for someone to judge between us.” The Prophet took him to one of the Quraysh. The Quraysh asked the Bedouin: “What do you claim against the Messenger of Allah?” He said: “Seventy dirhams for a camel I sold him.” The Quraysh said: “O Messenger of Allah, what do you say?” He replied: “I have paid him.” The Quraysh said: “O Messenger of Allah! You have admitted he has a claim, so you must bring two witnesses to prove that you have paid, or you must give him seventy dirhams.” The Prophet stood up angrily, pulling his cloak and said: “By Allah, I will go to someone who will judge between us by the judgment of Allah.” He went with the Bedouin to Ali, who asked the Bedouin: “What claim do you have against the Messenger of Allah?” He replied: “I demand seventy dirhams for a camel I sold him.” Ali said: “O Messenger of Allah, what do you

say?" He replied: "I have paid him." Ali said to the Bedouin: "The Messenger of Allah says he has paid you; is that true?" The Bedouin replied: "No, he did not pay me." Ali immediately drew his sword and beheaded him. The Prophet said: "Why did you kill the Bedouin?" Ali replied: "Because he denied you. Anyone who denies you, his blood is permitted, and killing him is obligatory." The Prophet said: "O Ali! By the God who sent me with the truth, you have not erred in the judgment of Allah, but do not do such a thing again!"
Amali Sheikh Saduq, p. 164.

It is narrated that Ali traveled with the Messenger of Allah and that Aisha was with him, and they had only one blanket! The Messenger of Allah slept between me and Aisha (meaning Ali and Aisha). When the night came for the night prayer, Aisha and I were under the same blanket!

Bihar al-Anwar, Volume 2, p. 40, Dar Ihya al-Turath al-Arabi, Beirut, Bihar al-Anwar, p. 297, 314, Volume 1, p. 40, Book of Suleiman ibn Qays, p. 221.

The Privilege of Imamate

Sunnis, who make up the majority of Muslims, do not consider the imamate as a principle alongside monotheism, prophethood, and resurrection. Imamate is a belief exclusive to Shia Islam, meaning that the twelve successors of Muhammad also possessed divine attributes similar to those of Muhammad himself. They may not have spoken with Gabriel, but many believe they were infallible and chosen by God for the imamate of Muslims. Except for Ali, none of these imams reached political power. Ali's rule was also short-lived, and he was killed by his former companions.

Assuming there is a God and Muhammad is a true prophet, imamate cannot be established. If we are to accept the principles of faith through reason and intellect, then imamate must also be proven in its own right. The first intriguing question in this regard is why Sunnis do not accept imamate. Perhaps the answer is that there is no mention of imamate in the Quran. If you pay attention to the Quran, the concepts of unity, prophethood, and life after death occupy a significant portion of its verses. If the God of Muslims intended for imamate to also be one of the principles of faith, wouldn't it have been logical for Him to say three or four clear words about it in the Quran? Consider the following verse in the Quran:

Quran, Surah Al-Ahzab (33:53)

"O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its arrival. But when you are invited, then enter; and when you have eaten, disperse, and do not linger for conversation. Indeed, that behavior was disturbing to the Prophet, and he is shy of [refusing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not permissible for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah a great sin."

Look at how the Lord of the worlds has set aside His work and life and has meticulously addressed trivial matters, such as that no one should marry Muhammad's beautiful wives after his death. Did Ali, Hassan, Hussein, Fatimah, and the Mahdi not deserve to have a few words spoken about them, stating that they are also like the Prophet, infallible, and whose words should be listened to,

and whose deaths and births should be commemorated with mourning and celebration? Many verses of the Quran are repetitive, meaning that God merely reiterates a phrase or understanding, yet the imamate, as accepted by Shia, is nowhere introduced or called upon. Shia sometimes struggle to find verses in the Quran that they relate to the Ahlul Bayt and imamate through various stories and tricks. If God intended this, He would have had the means to speak and convey it clearly. All of this indicates why Sunnis claim to be correct and that Shia is a completely fabricated and additional school of thought to Islam.

However, even if imamate has validity, not everyone is an imam. Some imams in history competed with their brothers for imamate, and throughout Shia history, there have been false imams as well. Therefore, one can only accept imamate rationally if the imamate of each individual imam has been proven to us. Now, can we truly believe in imamate with reason?

The Prophet's Successor: Inheritance or Reward for Good Service?

I brought the Arabs to their knees in my childhood, broke the branches of Rabiah and Mudar, and you are aware of my status in the eyes of the Messenger of Allah, both in terms of kinship and the special respect he held for me. When I was young, he would seat me beside him, embrace me to his chest, and have me sleep in his bed, my body touching his, and I would smell his pleasant fragrance. Sometimes, he would chew something and place it in my mouth. He never heard a lie from me nor did he see a mistake in my behavior from the time the Messenger of Allah was weaned.

Sermon 192 of Nahj al-Balagha

Abu Musa al-Dhari (the blind) said: Musa ibn Ja'far said to me: "I told Imam al-Sadiq (peace be upon him): Was not the Commander of the Faithful the scribe of the will, and the Prophet dictating it, with Gabriel and the angels of the Most High witnessing it?!" The Imam lowered his head for a while and then said: "It was as you said, O Abu al-Hasan. But when the death of the Messenger of Allah (peace and blessings be upon him) approached, the matter of the will came down from God in a sealed letter. This letter was brought down by Gabriel along with the trustworthy angels of Allah, the Blessed and Exalted. Gabriel said: 'O Muhammad! Command that everyone with you leave, except for the will, meaning Ali, so that he may receive the written will from us and that we may bear witness that you gave it to him, and he himself becomes its guarantor and witness.' The Prophet ordered everyone in the house to be removed except for Ali (peace be upon him), while Fatima was between the door and the curtain.

Then Gabriel said: 'O Muhammad! Your Lord sends greetings and says: This is the same document that I made a covenant with you (on the Night of Ascension) and made a condition with you, and I have myself borne witness to it, and I have also called my angels to witness. My testimony alone is sufficient, O Muhammad.' The bones of the Prophet trembled, and he said: 'O Gabriel! My Lord is Peace (meaning free from every defect), and peace comes from Him and returns to Him.' Allah, the Exalted, has spoken the truth and has done good; give me the document.' Gabriel gave it to him and commanded him to deliver it to the

Commander of the Faithful and said to him: 'Read it.' The Prophet (peace and blessings be upon him) read it word for word.

Then the Prophet said: 'O Ali! You have received my will, understood it, and guaranteed its implementation for Allah and for me?' Ali (peace be upon him) said: 'Yes, my father and mother be sacrificed for you; I guarantee it, and I seek Allah's help and success to carry it out.' The Messenger of Allah (peace and blessings be upon him) said: 'O Ali! I want to take you as a witness that you will inform me on the Day of Resurrection about implementing this will.' Ali (peace be upon him) said: 'Yes, take me as a witness.' The Prophet (peace and blessings be upon him) said: 'Now Gabriel and Michael are present between me and you, along with the closest angels.' Ali (peace be upon him) said: 'Yes, let them be witnesses; I also, my father and mother be sacrificed for you, take them as witnesses.' Then the Messenger of Allah (peace and blessings be upon him) took them as witnesses. Among what the Prophet conditioned for Ali by the command of Gabriel and the command of Allah, the Exalted, was that he said to him: 'O Ali! Will you fulfill what is in this will? You will love those who love Allah and His Messenger and distance yourself from those who oppose Allah and His Messenger, with patience and swallowing your anger, in the event of the disappearance of your rights and the usurpation of your due and the tearing of your honor.' He said: 'Yes, I am willing, O Messenger of Allah!'

Then the Commander of the Faithful (peace be upon him) said: 'By Him who split the grain and created man, I heard from Gabriel (peace be upon him) that he told the Prophet (peace and blessings be upon him): O Muhammad! Inform Ali that his honor, which is the honor of Allah and His Messenger (peace and blessings be upon him), will be violated, and this will is conditional upon his beard being dyed with fresh blood.' The Commander of the Faithful (peace be upon him) said: 'When I understood this sentence from Gabriel, I cried out and fell to the ground, saying: Yes, I accept and am satisfied, even if my honor is violated, traditions are abrogated, the Quran is torn, the Kaaba is destroyed, and my beard is dyed with fresh blood; I will always be patient and account for Allah until I enter to You.' Then the Messenger of Allah (peace and blessings be upon him) called Fatima, Hasan, and Husayn and, as he announced to the Commander of the Faithful, he informed them, and they also answered like him.

Then that will was sealed with several seals made of gold that had not been touched by fire (not made by human hands) and was handed over to the

Commander of the Faithful (peace be upon him). Abu Musa said: I said to Musa ibn Ja'far: 'May my father and mother be sacrificed for you; do you not say what was written in that will?' He said: 'It was the traditions of Allah and the traditions of His Messenger.' I asked: 'Did it mention the rebellion and opposition of those who rebelled (against the Prophet after him) against the Commander of the Faithful?' He said: 'Yes, by Allah, word for word, unless you have not heard the saying of Allah, the Exalted, which states: "Indeed, We are the ones who bring the dead to life and record what they have sent before and their traces; and all things We have enumerated in a clear register." - (Surah Yasin 12)."

(Then the writing of everything in the will is not improbable)

By Allah, the Prophet (peace and blessings be upon him) said to the Commander of the Faithful and Fatima (peace be upon them): "Is it not true that what I have bequeathed to you and commanded you, you understood and accepted?" They replied: "Yes, and we will be patient with what causes us discomfort and anger." In the version of Safwani, there is more than this: this statement is from one of the narrators of the late Kulayni, as the book "Al-Kafi" has several versions and its narrators differ. One of them is this Safwani, whose name is Muhammad ibn Ahmad ibn Abdullah ibn Qudamah ibn Safwan, who was a trustworthy, knowledgeable, and learned man. Other narrators of Al-Kafi include Muhammad ibn Ibrahim al-Na'mani and Harun ibn Musa. There have been discrepancies among the versions of Al-Kafi, and Sheikh Saduq, Sheikh Mufid, and others have collected the versions of Al-Kafi and mentioned the discrepancies in their books. Since this noble report had an addition in the Safwani version that is mentioned now, it was referred to with this statement. The addition is as follows: Hariz said: "I said to Imam al-Sadiq (peace be upon him): 'May I be sacrificed for you! With the need that people have for you, why is your lifespan so short and your family's death so close together?!' He replied: 'Each of us has a document and a written record that contains what he needs during his lifetime regarding his tasks; when the matters and commands within it are completed, the Imam understands that his time has come.'

Then the Prophet (peace and blessings be upon him) comes to him and informs him of his death and what he has with Allah. Imam Husayn (peace be upon him) read the document that was given to him, and his impending death was explained to him, but there were still things in that document that had not yet been fulfilled. He went out to battle, and the remaining things were that the angels had

requested assistance from Allah for him, and Allah had granted permission. The angels were prepared and ready for battle and were waiting until he was martyred. The angels descended at the time when his lifespan had ended and he had been martyred. The angels said: 'O Lord! You granted us permission to descend and to assist him, but we descended and You took his soul!!' Allah revealed to them: 'You should be present at his grave until you see him coming out; then assist him. Now, weep for him and for the loss of his support from you. For you have been chosen for him and to weep for him.' Thus, the angels wept for Imam Husayn and lamented the loss of their support for him, so that they could be there for him when he emerged.

Usul al-Kafi, Volume 2, Page 31, Narration 4

All these fantasies of the Shia clerics and their historical followers, along with the current rulers of Iran, lead to nothing but elevating the Imams, especially Ali, to a superhuman status. The interests and power guarantees of these rulers lie in these fantasies and sacred imaginings, so that they can govern a people immersed in superstition and delusion.

It is clear that Ali's justice, like the knowledge of Imam al-Sadiq, is fabricated, hollow, and constructed by the religious apparatus of Shiism, which has consistently turned the Shia Imams into these twelve colossal deities, exaggerating their merits. Ali is not a noble human being worthy of being called the king of men; rather, he was a very base and lowly individual. For the establishment of a healthy society and human rights, these harmful moral paradigms should be discarded into the dustbin of history, and a new plan should be devised. Even during his lifetime, Ali was very much despised due to his bloodthirstiness. Had his admirers lived in his time, they would probably have lost one of their close relatives because of Ali's violence and brutality, just as the Arabs of that time did. I wish that Ali's admirers had a little wisdom and fairness to seek Ali's true character in history, not at the foot of pulpits and during lamentations.

