

Imam Ali's stance on the events of the revolution against khalifa Uthman and his assassination: A reading of the texts of "Bihar Al-Anwar"

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Abstract:

This research examines the financial and administrative policies during the caliphate of Uthman ibn Affan, exploring their repercussions that led to the emergence of an opposition movement and his subsequent assassination. Moreover, it analyzes the stance of Imam Ali ibn Abi Talib regarding these events, highlighting his pivotal role as a reformist mediator, a faithful advisor, and a dedicated figure striving to rectify the course of the caliphate and preserve social cohesion.

Introduction:

The period after the martyrdom of the Holy Prophet The most prominent and sensitive historical turning point in the history of the Islamic nation; as the issue of the "Caliphate" and political and religious leadership formed the starting point for the establishment of different intellectual, doctrinal and historical paths, and sparked a fierce conflict between them, which Al-Shahrastani (d. 548 AH/1154 AD) expressed by saying: "And the greatest disagreement among the nation is the disagreement over the Imamate, as no sword was drawn in Islam on a religious basis as much as it was drawn over the Imamate in every era..."⁽ⁱ⁾ Thus, with the beginning of their disagreement, they split into two factions: the first adhered to the will of the Messenger of God Regarding what he recommended to the one who succeeded him as Caliph, Imam Ali ibn Abi Talib(v)The second one who rebelled against the will, and this trend imposed itself from the first moment, taking advantage of the circumstances in addition to exercising power. The difference in the succession resulted in the formation of the first starting points on which sectarian pluralism was later established.

And at the heart of these momentous events, Imam Ali stood Given his central personality and exceptional stature, his stance on the succession of the three caliphs—Abu Bakr, Umar, and Uthman—has been the subject of intense study by historians, hadith scholars, theologians, and researchers. Since Islamic heritage is replete with narrations that convey and depict these stances, a pressing need arose for a systematic and objective reading of this heritage. Therefore, we have chosen the encyclopedic work "Bihar al-Anwar al-Jami'a li-Durar Akhbar al-A'immah al-Athar" by Allamah Muhammad Baqir al-Majlisi (d. 1111 AH/1699 CE) as a model for studying this position. Before delving into the subject, it is necessary to provide a brief overview of al-Majlisi and his book "Bihar al-Anwar."

The sources that dealt with the biography of al-Majlisi agreed that he was Muhammad Baqir ibn Muhammad Taqi ibn Maqsur Ali al-Majlisi al-Isfahani ⁽ⁱⁱ⁾It also ended with a statement of its origin to Ahmad ibn Abdullah, known as al-Hafiz Abu Nu'aym al-Isfahani (d. 430 AH/1038 AD), the author of the book "Hilyat al-Awliya' fi Tabaqat al-Asfiya'" ⁽ⁱⁱⁱ⁾However, some attributed al-Majlisi to Jabal Amil, basing this on statements attributed to his father in which he described himself as al-Amili ^(iv)One scholar interpreted this description by stating that al-Majlisi's father's affiliation with Jabal Amil came from his mother's side, as his mother was the daughter of Mawla Kamal al-Din Darwish ibn Muhammad ibn al-Hasan al-Amili, whose lineage ended with Jabal Amil, which leads to al-Majlisi being of Amili lineage from his mother's side, and of Isfahani origin from his father's side.^(v)

As for the reason for his being called "Al-Majlisi", there are two accounts of this. The first indicates that his grandfather, "Maqsur Ali," was known for his asceticism, poetry composition, eloquence, and sweet speech, which made his company beloved by people, so he was given the title Al-Majlisi, and this title was later transferred to become the name of the family and his descendants after him.^(vi) The second account suggests that this title is attributed to a village located in the city of Isfahan.^(vii) Known as "Majlis", Muhammad Taqi al-Majlisi resided there, and the family was named after it.^(viii)

Muhammad Baqir al-Majlisi was born in 1037 AH/1628 AD in the city of Isfahan, according to most historical accounts.^(ix) This was during the late reign of Shah Abbas I (996-1038 AH/1588-1629 AD), while Ahmad al-Bahbahani stated that his birth was in the early years of 1038 AH/1629 AD.^(x) He is the youngest son of Muhammad Taqi al-Majlisi (d. 1070 AH/1660 AD), and he is known within a distinguished scholarly family that was distinguished by its extensive scholarly contributions in jurisprudence, exegesis and hadith, as his father was one of the most prominent scholars who had an influential scholarly presence in his time, and he left behind a number of important works, the most prominent of which are: "Explanation of the Sahifa, and the Garden of the God-fearing, and Explanation of the Book of Man La Yahduru al-Faqih, and a Treatise on Breastfeeding, and an Explanation of the Comprehensive Visitation" ^(xi)He had seven brothers, two of whom were male: the first, Azizullah al-Majlisi (d. 1074 AH/1664 AD), was described as a pious scholar, and he had contributions to authorship, including "Arranging the Summary of Sayings, Commentary on Tahdhib al-Ahkam, Commentary on the Book Man La Yahduru al-Faqih, and Commentary on the Book Madarik al-Ahkam" ^(xii)As for the second, Abdullah al-Majlisi (d. 1084 AH/1674 AD), al-Muhaddith al-Nuri described him as "the virtuous, holy, righteous scholar, the purest of the virtuous and diligent scholars... unique in his time in holiness and virtue" ^(xiii)He left a scholarly legacy through his works such as "Commentary on the book Rawdat al-Muttaqin by his father, Explanation of Tahdhib al-Ahkam by al-Tusi, al-Masa'il al-Hindiyya" ^(xiv)As for the sisters, four of them were mentioned, the most famous of whom was "Amina Begum" (d. 1070 AH/1660 AD), whom the author of Riyad al-Ulama described as "virtuous, knowledgeable, righteous and pious" ^(xv)She authored several works, including "A Commentary on Ibn Malik's Alfiyya, A Commentary on Al-Suyuti's Examples, A Collection of Jurisprudential Issues, and A Collection of Poetry"^(xvi)The remaining sisters were not named by the sources, which only mentioned their husbands.^(xvii) This was reflected in the formation of al-Majlisi's scholarly personality and the construction of his intellectual and cultural approach, which qualified him to occupy a prominent position among the most prominent scholars of his time. This scholarly formation was clearly reflected in his abundant and diverse scholarly output, which was counted by al-Majlisi's grandson and student, Muhammad Husayn al-Khatunabadi (d. 1151 AH/1739 AD), as exceeding fifty-five works, both large and small, that dealt with the principles of religion, the principles of jurisprudence, the principles of interpretation, language, biography, history, literature, and ethics.^(xviii) What concerns us in this study is his book entitled "Bihar al-Anwar," which is considered one of the most important hadith compilations in the Imami heritage. It also occupies a central position among his works, and al-Majlisi's scholarly standing is largely derived from this massive encyclopedic work, due to what it reflects of the breadth of his knowledge, the diversity of his learning, and his ability to compile and classify. This centrality is confirmed by al-Majlisi's reliance in a number of his Persian works on translating or summarizing large sections of this book, making it the foundation upon which his general scholarly project was built. The scholarly and practical importance of Bihar al-Anwar reached a level that made it a primary criterion in evaluating al-Majlisi's scholarly personality, whether by those who praised him or those who criticized him.^(xix)

The book Bihar al-Anwar was classified as a comprehensive hadith encyclopedia.^(xx) This contributed to attracting the attention of researchers, both past and present, especially due to the book's extensive collection of hadiths and narrations with their chains of transmission connected to the Imams (peace be upon them), as well as its adoption of a precise thematic arrangement that facilitates its scholarly benefit. In addition, the book included extensive explanations and commentaries at the end of most narrations, as well as scholarly investigations in multiple fields, including theology, history, jurisprudence, exegesis, ethics, hadith, and language.^(xxi) Furthermore, the Bihar al-Anwar

encyclopedia is unique in that it contains a large number of hadith sources belonging to early Imami scholars, whose originals have been lost or are no longer in circulation, which gave it documentary value in preserving the Shiite hadith heritage.^{xxii)}

Al-Majlisi explained the reason for naming his book with this name, clarifying that its inclusion of various types of sciences, wisdom, and secrets, and the researcher's ability to dispense with other books of hadith, was the motive behind naming it "Bihar al-Anwar al-Jami'a li-Durar Akhbar al-A'imma al-Athar" (The Seas of Lights, Comprehensive of the Pearls of the Hadiths of the Pure Imams)^{xxiii)}.

Al-Majlisi also explained the motives and reasons that prompted him to write the book Bihar al-Anwar, which can be summarized in his realization that a large part of the Imamite writings had become out of circulation, or had been lost and forgotten, which necessitated - in his view - tracking down these writings and collecting them in a comprehensive work that would preserve them from extinction. He stated this by saying: "After being familiar with the well-known circulating books, I tracked down the reliable but neglected sources that were left out in the long ages and extended periods, either due to the control of the sultans of the opponents and the imams of misguidance, or due to the spread of false sciences among the ignorant who claim virtue and perfection, or due to the lack of attention given to them by a group of later scholars."^{xxiv)}

Al-Majlisi pointed to one of the reasons for writing his Hadith encyclopedia, saying: "Because a group of later scholars paid little attention to it."^{xxv)}He noted an important observation, which is that after the compilation of the major Shiite hadith encyclopedias in the fourth and fifth centuries AH / tenth and eleventh centuries AD, students of knowledge found what was sufficient for them in these comprehensive works, so they were satisfied with them and did not have to refer to the original sources. As a result, they no longer felt the need to keep, possess, and preserve them, which led to a decrease in their copying and their neglect over time.^{xxvi)}So, in his first step, Al-Majlisi worked on searching for them and collecting them in one place, then he corrected, revised and promoted them, as he said: "I exerted my utmost effort in promoting, correcting, arranging and revising them."^{xxvii)}

The second reason that prompted Al-Majlisi to write his book Bihar al-Anwar was his realization that these sources that he collected could be neglected and forgotten with the passage of time, especially since they were not written down according to an organized, objective method. He expressed this concern explicitly when he said: "When I saw the times in the height of corruption and found most of its people deviating from what leads to guidance, I feared that they would soon return to what they were in of forgetfulness and abandonment, and I feared that they would be scattered, due to the lack of help from treacherous times. Moreover, the information related to each of its purposes was scattered in the chapters, dispersed in the sections, and it was rare for anyone to find all the information related to one of its purposes. Perhaps this was also one of the reasons for abandoning it, and the lack of people's desire to compile it."^{xxviii)}Based on this scientific and methodological awareness, Al-Majlisi resolved to collect those scattered hadiths, organize and arrange them into a comprehensive work, with well-organized chapters and sections, and clear aims and objectives.^{xxix)}

Another reason that prompted Al-Majlisi to compile Bihar al-Anwar, according to what he stated, was his belief that beneficial knowledge can only be drawn from the sources of revelation, and that this knowledge is inherent in the Holy Qur'an and the hadiths of the Ahl al-Bayt (peace be upon them). He says: "I became certain, by His grace and inspiration, that the pure water of knowledge is not effective unless it is taken from a clear spring that flowed from the springs of revelation and inspiration, and that wisdom is not effective unless it is taken from the laws of religion and the strongholds of mankind. So I found all knowledge in the Book of God the Almighty, which falsehood cannot approach from before it or from behind it, and the hadiths of the Ahl al-Bayt of the message."^{xxx)}

It seems to us that the social motive was behind Al-Majlisi's writing of his book Bihar al-Anwar, in response to what was observed of doctrinal deviations among the people of his society, and out of his desire to spread the sciences of the Ahl al-Bayt (peace be upon them) in Persia – especially since he made Bihar al-Anwar a fundamental reference to be relied upon when writing his Persian works – as it was the actual way to address the prevailing doctrinal and social situation, although he did not explicitly state this motive in Bihar al-Anwar, but a clear statement of his in one of his other works supports this interpretation, where he said: "When I found the people of our time with scattered opinions and different desires, ... some of them called ignorance which they took from the dregs, from the people of disbelief and misguidance, who deny the laws of prophethood and the foundations of the message... and some of them follow the paths of the people of innovation and desires who belong to poverty and annihilation, they have nothing in their world and the hereafter but misery and hardship... and some of them are confused in their ignorance, snatched away by the devils of jinn and mankind to the right and to the left." They waver in their doubt, blind and astray. So God, by His grace, enlightened my soul, guided it, and inspired it with its wickedness and piety. So I chose the path of truth, as it is worthy of being sought, and I followed the path of guidance and defiance, to what was revealed in the Holy Qur'an of numerous verses, and what was reported in the Prophetic Sunnah of continuous narrations, among the people of knowledge and narration, from all the nation. So I knew with certainty that God Almighty did not entrust us in any of our affairs to our opinions and desires, but rather commanded us to follow His chosen Prophet, who was sent to perfect all of mankind, and to clarify the paths of salvation for those who believe and are guided, and his family, whom He made lamps of darkness and beacons of the path of guidance... So I knew from what I conveyed to you that the reality of knowledge is not found except in their narrations, and that the path of salvation is not found except by examining their traces..."^{xxxi)}

It also appears that personal motivation played a pivotal role in al-Majlisi's writing of his book Bihar al-Anwar, especially since he grew up in a scholarly family known for classifying and collecting books, and he lived during a period rich in cultural and social transformations, which prompted him to seek to immortalize his name among his family, his community, and his peers, through the production of a unique and unprecedented work. He himself expressed this motivation, saying: "So I resolved... to compile it, organize it, arrange it, and collect it... according to a strange system and a wondrous composition, the like of which has never been seen in the writings and works of the people."^{xxxii)}It should be noted that Al-Majlisi succeeded in achieving this goal, as his book "Bihar al-Anwar" became a standard for many scholars who praised it.^{xxxiii)}

Considering Al-Majlisi's narrations in his book Bihar al-Anwar regarding the position of Imam Ali Regarding the revolution against Caliph Uthman and his assassination, we review the most prominent points mentioned by Al-Majlisi in this regard.

1- An overview of the financial and administrative situation during the reign of Caliph Uthman:

The era of Caliph Uthman ibn Affan witnessed profound structural transformations in the composition of Islamic society, encompassing its various fields. The most prominent of these transformations was the dominance of the tribal current with a utilitarian tendency over the centers of influence and decision-making. The Umayyads found in the personality of Caliph Uthman a favorable opportunity to strengthen their political presence and achieve their interests. In this context, historical sources, including the narrations of al-Majlisi, highlight a number of observations directed at Caliph Uthman ibn Affan, the most important of which was his inclination towards manifestations of luxury and extravagance and the resulting repercussions on the management of the treasury.

Al-Mas'udi provided a detailed description of this transformation, explaining that Uthman reached the pinnacle of generosity and liberality in spending on his relatives and others, so his workers and many of his contemporaries followed his example in this approach. He also indicated that Uthman built his house in Medina with stone and lime, and made its doors from teak and juniper, and acquired money, orchards and springs.^{xxxiv)}This reveals to us that the manifestations of luxury that characterized the Caliph did not remain confined to the

personal sphere, but rather their influence extended to the administrative and political circles surrounding him, as it was reflected in the behavior of his workers and governors, and gradually spread to the regions of the state.

Al-Ya'qubi also reported that if the Caliph granted a reward to one of his family members, he made it an obligation from the public treasury.^{xxxv} That is, he considered what he gave to his relatives as a permanent entitlement from the resources of the state, not from his own money. Rather, it was reported that he explicitly said: "We will take what we need from this booty, even if some people are displeased."^{xxxvi} This is an expression that indicates his conviction that he has the right to dispose of the public treasury without restriction.

In this regard, Ibn Khaldun pointed to the enormous wealth that Caliph Uthman ibn Affan possessed at the time of his assassination, as he mentions that his treasurer kept for him approximately one hundred and fifty thousand dinars and one million dirhams, in addition to his extensive properties in Wadi al-Qura, Hunayn and elsewhere, which were estimated to be worth about two hundred thousand dinars, in addition to the large number of camels and horses he left behind.^{xxxvii}

Al-Majlisi informed us that Caliph Uthman's policy did not stop at urban expansion or personal luxury, but went beyond that to a structural change in the management of public funds. He made economic decisions based on his conviction that he had absolute authority over the resources of the state, and this concept was reflected in his financial behavior, as he appropriated the treasury of the Muslims for himself and his relatives and distributed grants and gifts to his relatives from the Banu Umayya without legitimate entitlement, citing some evidence, as he reported that Uthman gave four hundred thousand dinars to four men from Quraysh, who had married his daughters, and he also gave Marwan bin al-Hakam one hundred thousand dinars when he conquered Africa (^{xxxviii}).

One researcher stated that Caliph Uthman's actions stemmed from a particular doctrinal and political vision he believed in, namely that the caliphate was a divine mandate that could not be taken away from its holder, as he was reported to have said: "I will not take off a garment that God has clothed me with."^{xxxix} And in another narration: "I will not take off a shirt that God Almighty has clothed me with."^{xl} This speech suggests that he adopted what could be called the "theory of the divine right to rule," an idea that differed from what prevailed during the reigns of Abu Bakr and Umar.^{xli}

Based on this vision, the Caliph's position on public money changed, and he began to act on it as the owner acts on his property, not bound by what the Sharia required in terms of accountability, justice and equality among Muslims. As a result, wealth accumulated in his hands and in the hands of his relatives, and a clear class disparity appeared between the affluent ruling class and the poor general Muslim population, which represented a reversal of the Islamic principle that makes money a means to achieve social justice, not a means of class discrimination.

One of the most prominent criticisms leveled against Caliph Uthman was that his administrative policy was characterized by a clear tendency to favor relatives from the Banu Umayya, by assigning governorships and granting them gifts and land grants, relying on the criteria of kinship and personal interest more than on the criteria of competence and integrity. In the context of applying this approach, Caliph Uthman, in the year 25 AH/646 AD, dismissed Saad bin Abi Waqqas from the governorship of Kufa, and appointed in his place Al-Walid bin Uqba bin Abi Mu'ayt.^{xlii} He is his maternal half-brother, despite the controversial biography of Al-Walid, as it is mentioned that the Messenger of God (A mission to Banu al-Mustaliq^{xliii}) To collect their alms, he returned with false news, claiming that they had apostatized from Islam, so the Prophet sent (Khalid ibn al-Walid went to investigate the matter and found the people to be Muslims, so the following verse was revealed concerning him:" (^{xliiv})His governorship of Kufa was also associated with undisciplined practices, most notably drinking alcohol and performing the dawn prayer with four rak'ahs while drunk.^{xlv}) This angered the people of Kufa, who questioned his suitability to manage the affairs of the Muslims, so they forced Caliph Uthman to dismiss him from the governorship of Kufa and appointed Saeed bin Al-Aas in his place.^{xlivi} His position, which reflected Uthman's tendency to employ his relatives in sensitive positions, regardless of their administrative competence, as Saeed bin Al-Aas was close to the Caliph by blood relation, and at the beginning of his term he used a speech with an Umayyad condescending reference, where he expressed that the land of Al-Sawad was "a garden for the Quraysh" (^{xliivii}) This stance provoked the objection of the people of Kufa, so Malik al-Ashtar responded to him, saying: "Do you claim that the land which God has bestowed upon us through our swords is a garden for you and your people! By God, the most generous among you will not have a greater share in it than one of us."^{xliiviii} This led to direct clashes between the people of Kufa and the ruling authority.^{xliivix} Sa'id wrote to the Caliph informing him of the position of the people of Kufa, led by al-Ashtar, who had tried to incite public opinion against his administration. Uthman then issued an order to transfer them to Mu'awiya in Syria.^l Meanwhile, Saeed headed to Medina, while a delegation from the people of Kufa arrived in Medina asking the Caliph to dismiss Saeed bin Al-Aas because of his seizure of funds and the harm he inflicted on Medina and its people. However, Caliph Uthman rejected this request, confirming his supportive stance towards Saeed, saying: "Whenever one of you sees harshness from his governor, he wants us to dismiss him."^{li}

Uthman continued his policy of appointing relatives to important provinces, such as appointing his cousin Abdullah ibn Amir (^{lii}) He was appointed governor of Basra in 29 AH/650 AD, after Abu Musa al-Ash'ari was dismissed.^{liii} He said to him: "I did not dismiss you because of incompetence or treachery, and I remember the custom of the Messenger of God, Abu Bakr and Umar using you, and I know your virtue, and you are one of the first emigrants, but I wanted to maintain the kinship with Abdullah bin Amer, and I ordered him to give you thirty thousand dirhams."^{liiv} And Abdullah ibn Abi Sarh was appointed governor.^{liv}— Uthman's foster brother — was appointed governor of Egypt after the dismissal of Amr ibn al-Aas in 25 AH/646 AD^{lv}.

It is evident from this that Uthman preferred kinship and personal loyalties over competence and administrative experience, a method that led many people to feel wronged and resentful, and contributed to strained relations between the Islamic states and the center of the Caliphate, and was one of the factors that contributed to the outbreak of the crises that later plagued the Caliphate.

As for the position of Imam Ali the Imam witnessed the transformations that occurred in the system of governance during the reign of Caliph Uthman ibn Affan, particularly in the administrative and economic spheres. He observed that the policies followed at that time had deviated from the Prophetic approach based on justice and equality. In the administrative sphere, his stance was characterized by clarity and candor, expressing his sense of responsibility to offer advice in light of the Caliph's administrative deviations. The Imam explained...^(v) He had no need for anyone to teach him the truth, because he was one of the companions who lived during the time of the Prophet.) (They witnessed his teachings, as others did, but he warned them against following what contradicts justice and the interests of the nation. Imam Ali emphasized this.^(v) In his address to the Caliph, he stated that the right to rule is not based on kinship or lineage, but rather on adherence to truth and justice. The Imam then concluded ^(v) His advice was a clear warning, saying: "Fear God regarding yourself, for you cannot see due to blindness, nor can you learn due to ignorance."^{lvii} He called on the Caliph to review himself and bear his religious and political responsibility before things get out of hand.

Regarding the economic aspect, Al-Majlisi cited a narration that illustrates Imam Ali's firm stance. Regarding Caliph Uthman ibn Affan's transgression against the treasury of the Muslims, as the latter viewed state funds as his private property, it is mentioned that Caliph Uthman seized some of the jewels and ornaments stored in the treasury, which provoked the protest of Imam Ali. He said to him: "If you refuse to do that, and something is prevented from you" (^{lviii}).

The firm stance of Imam Ali This led to frequent verbal clashes with Caliph Uthman ibn Affan, whose attempts to quell this opposition, whether through material inducements or financial rewards, were unsuccessful.^{lix} In this context, one researcher believes that criticizing Imam Ali(v)Uthman's general policy and his financial policy in particular stemmed from a principle that is the core of Islamic policy, and the foundation upon which it relies in building the character of the Muslim individual with a free mind who speaks the truth frankly and honestly without fear or desire. That is the principle of "enjoining good and forbidding evil" (lx).

2- The protest against Caliph Uthman and his assassination:

It was natural that the policy of Caliph Uthman ibn Affan, based on bringing the Umayyads closer and appointing them as governors over the Islamic provinces, would lead to these governors controlling the affairs of the state and its resources in its various aspects, and the accompanying practices characterized by despotism and arbitrariness in managing the affairs of government. These policies led to widespread and violent reactions against the Caliph and his governors in a number of Islamic provinces, especially in Medina, Iraq and Egypt, and this opposition manifested itself in two main directions:

the first Similarly, the senior companions in Medina adopted the method of peaceful opposition, as it is no secret that the policy of Caliph Uthman ibn Affan did not meet the requirements of the Islamic society in general and the senior companions in particular at various levels, especially since it coincided with what Caliph Umar ibn al-Khattab expected regarding the control of the Umayyads over the people.^{lxi} Therefore, it produced opposition from senior companions, foremost among them the noble companion Abu Dharr al-Ghifari, who said that the Messenger Regarding him: "The green earth has not shaded, nor has the dusty earth carried, anyone more truthful than Abu Dharr."^{lxii} He who took an opposing stance towards Uthman's caliphate, challenging its legitimacy, and in this context, al-Ya'qubi narrated a story that stated that Abu Dharr sat in the Prophet's Mosque He challenged Uthman's caliphate, declaring that Imam Ali was the rightful successor. Regarding the caliphate: "And it reached Uthman that Abu Dharr was sitting in the mosque of the Messenger of God, and people were gathering around him, and he was speaking about things that were critical of him, and that he stood at the door of the mosque and said: people, whoever knows me knows me, and whoever does not know me, then I am Abu Dharr al-Ghifari... God chose Adam, Noah, the family of Abraham, and the family of Imran over all the worlds, descendants of one another... Muhammad is the inheritor of Adam's knowledge and what the prophets were given with, and Ali ibn Abi Talib is the successor of Muhammad and the inheritor of his knowledge. nation bewildered after its Prophet! If you had given precedence to those whom God gave precedence to, and put aside those whom God put aside, and acknowledged the guardianship and inheritance in the family of your Prophet, you would have eaten from above your heads and from beneath your feet, and no guardian of God would have been poor, and no arrow from the obligations of God would have missed, and no two would have disagreed about the ruling of God, except that you would have found the knowledge of that with them from the Book of God and the Sunnah of His Prophet. But since you did what you did, then taste the consequences of your actions, and those who have wronged will know what a terrible end awaits them."^{lxiii} Some historical sources mention a number of stances attributed to Abu Dharr, most notably that he used to roam the roads and markets calling out: "Give the disbelievers the tidings of a painful punishment," citing the noble verse: "^{lxiv}As part of his public objection to the policies of Caliph Uthman, which he considered a departure from the principles of justice and Sharia (^{lxv}Al-Majlisi indicated that Abu Dharr's position was conveyed to Caliph Uthman, so the latter sent his servant to Abu Dharr ordering him to refrain from what was attributed to him. Abu Dharr replied to him, saying: "Does Uthman forbid me from reading the Book of God and criticizing those who abandon God's command? By God, pleasing God by displeasing Uthman is more beloved to me than pleasing Uthman by displeasing God."^{lxvi} This response angered Caliph Uthman.^{lxvii} In a later council, Uthman asked: Is it permissible for the Imam to take a loan from public funds and then repay it when he becomes wealthy? Ka'b al-Ahbar replied to him (^{lxviii}) By permitting it, Abu Dharr rebuked him, saying: "O son of two Jews, are you teaching us our religion?" Uthman considered that an infringement upon him and his close associates, saying to him: "Your harm to me and your obsession with my companions have increased. Go to Syria."^{lxix}

Abu Dharr was exiled to Syria, where he continued to oppose Muawiyah's policies, criticizing some of his extravagant displays of wealth, addressing Muawiyah by saying: "If this is from God's money, then it is treason, and if it is from your own money, then it is extravagance." He also responded to Muawiyah when he sent him three hundred dinars. Muawiyah became increasingly concerned about Abu Dharr's influence among the people of Syria, so he wrote to Uthman warning him about him. Uthman then sent an order to return him to Medina on the roughest of mounts. Abu Dharr was carried on a difficult journey that exhausted him—according to the account narrated by al-Majlisi—until the flesh of his thighs fell off from the intensity of the effort. When he arrived in Medina, Uthman sent him to al-Rabadha.^{lxx} He lived there until his death.^{lxxi}

As for the position of Imam Ali Regarding the case of Abu Dharr, al-Majlisi informs us of two situations in which the Imam had an opinion. The first is what he narrated from al-Waqidi in a chain of transmission regarding the incident of the confrontation that took place between Caliph Uthman ibn Affan and Abu Dharr al-Ghifari. It is narrated that when Abu Dharr was brought before Uthman, he said to him in a tone of disapproval: "Is it you who did such and such?" Abu Dharr replied: "I advised you, but you deceived me, and I advised your companion, but he deceived me," indicating his sincerity in giving advice and their refusal to accept it. At that point, Uthman accused him of lying and of seeking to incite sedition, saying: "You have turned Syria against us." He then addressed those present, saying: "Advise me about this lying old man! Should I strike him, or imprison him, or kill him, or banish him from the land, for he has divided the Muslim community?"^{lxxii} Amid this tension, Imam Ali intervened.(v) With wise and balanced advice, he said: I advise you with what the believer from Pharaoh's family (^{lxxiii}).

As for the second position of Imam Ali(v)Al-Majlisi, quoting Al-Mas'udi, reported that when Caliph Uthman ordered the return of the noble companion Abu Dharr al-Ghifari to Medina, he sent him on a dry camel. When Abu Dharr stood before him, Uthman said, "Turn your face away from me." Abu Dharr asked, "Will you permit me to go to Mecca?" Uthman replied, "No, by God." Abu Dharr asked, "Then to Syria?" Uthman replied, "No, by God." Abu Dharr asked, "Then to Basra?" Uthman replied, "No, by God. Choose another place." Abu Dharr responded, "No, by God, I will not choose anything other than what you have mentioned. Even if you had left me in my place of migration, I would not have turned away from it. Take me wherever you wish." Uthman said, "I am sending you to al-Rabadha." Abu Dharr exclaimed, "God is Great! The Messenger of God spoke the truth!" told me what I was going to face." Uthman said: "What did he tell you?" He replied: "He told me that I would be prevented from entering Mecca and Medina, and that I would die in Al-Rabadha, and that a group of people returning from Iraq to the Hijaz would be responsible for burying me."^{lxxiv}

Abu Dharr prepared his mount, loaded his wife (or, it is said, his daughter) onto it, and made ready to depart. Meanwhile, Uthman ordered the people not to bid him farewell or assist him. When he left the city, and Marwan ibn al-Hakam was instructed to escort him, Imam Ali caught up with him.(v) With him were Imams Hassan and Hussein (peace be upon them), Aqil ibn Abi Talib, Abdullah ibn Jaafar, and Ammar ibn Yasir, who were there to bid him farewell. Marwan intercepted them, saying, " Ali, the Commander of the Faithful has forbidden people to accompany Abu Dharr on his journey and see him off. If you were unaware of this, I have informed you." Imam Ali became angry. He struck Marwan's camel between the ears with his whip, saying, "Move aside, may God remove you to Hell," then he went on accompanying Abu Dharr until he bid him farewell and left.^{lxxv} When Uthman learned what had happened, he addressed the people, saying: "O Muslims, who

will excuse me from Ali? He has rejected my messenger's message... By God, we will give him his due."^(lxvii) When Imam Ali returned (v) Some people greeted him, saying: Uthman is angry with you for accompanying Abu Dharr to his grave. He replied: "The horse is angry with the bridle."^(lxviii) Indicating that his anger does not change the truth in any way.

Then the Caliph sent for Imam Ali (v) A heated debate ensued between them, which ended with the Caliph showing a preference for Marwan ibn al-Hakam over Imam Ali. This stance angered the Imam, who became furious and withdrew from the Caliph's life. This led to growing resentment among the Companions towards the Caliph's policies. Faced with this widespread tension, the Caliph sought reconciliation with Imam Ali. ^(lxviii)

The companion Abdullah ibn Masoud had ^(lxix) In opposition to Uthman's economic policy, when Uthman assumed the caliphate, Abdullah bin Masoud was in charge of managing the treasury in Kufa, so Uthman kept him in his position. However, things changed when Al-Walid bin Uqba was appointed governor of Kufa, as he disposed of the treasury funds without the knowledge of Ibn Masoud, so the latter went out to the people in the mosque saying: "O people of Kufa, one hundred thousand have gone missing from your treasury tonight, and no letter came to me from the Commander of the Faithful."^(lxx) In another account, it is stated that Al-Walid borrowed a sum of money from the treasury, as some governors used to do. Ibn Masoud responded to him and lent him what he asked for. However, Al-Walid refused to repay, so Ibn Masoud wrote to Caliph Uthman demanding an explanation for this. Uthman replied, saying: "You are only our treasurer, so do not interfere with Al-Walid regarding what he took of the money." So Ibn Masoud threw down the keys to the treasury, saying: "I thought I was the treasurer of the Muslims, but if I am only your treasurer, then I have no need for that."^(lxxi) Al-Walid then brought this to Uthman, complaining about Ibn Masoud. The Caliph wrote ordering him to be brought to Medina. Al-Baladhuri described the scene that took place when Ibn Masoud arrived in Medina. Uthman was giving a sermon to the people, and he said: "Behold, a vile creature has come, walking on its food, vomiting and defecating," referring to Ibn Masoud. Ibn Masoud replied to him, saying: "I am not like that, but I am a companion of the Messenger of God on the day of Badr and on the day of the Pledge of Ridwan." Uthman then ordered him to be forcibly removed from the mosque, and he was thrown to the ground until one of his ribs was broken. ^(lxxii)

This action angered Imam Ali He rebuked the Caliph for his action, saying: "Do you do this to the companion of the Messenger of God based on the words of Al-Walid ibn Uqba?" However, the Caliph paid no attention and ordered that Abdullah ibn Masoud be placed under house arrest in Medina, where he remained until he died. ^(lxxiii)

As for the position of Abd al-Rahman ibn Awf, as the main godfather of Uthman's caliphate and one of the most prominent of those who pledged allegiance to him, a narration was mentioned that revealed Abd al-Rahman's retraction of this choice, as he addressed a group of companions, saying: "companions of Muhammad, O Muslims, I call God and you to witness that I have removed Uthman from the caliphate as I have removed this garment of mine."^(lxxiv) Al-Majlisi mentioned that Imam Ali He commented on Ibn Auf's statement, saying: "Now, when you disobeyed before and were among the corrupters?"^(lxxv) In another account, the Imam addressed (v) Abdul Rahman said: "This is your job." Abdul Rahman replied: "If you wish, take your sword and I will take mine."^(lxxvi)

The Islamic historical record also recorded for us the position of some of the Companions who stood against Uthman and contributed to his killing. It was reported that Lady Aisha attacked Caliph Uthman and incited people against him. Among her statements to Marwan bin Al-Hakam when he asked her to reconcile the Caliph with those rebelling against him: "O Mother of the Believers, if you would get up and reconcile this man with the people?" She said: "I have finished my preparations, and I want to perform Hajj." He said: "Then he will give you two dirhams for every dirham you spent." She said: "Perhaps you think that I am in doubt about your companion? By God, I wish that he were cut into pieces and placed in one of my sacks, and that I could carry him, and throw him into the sea."^(lxxvii) In another narration, it was mentioned that she was inciting the killing of Caliph Uthman, and its text is: "She used to slander Uthman and incite against him, and she would go out riding the mule of the Messenger of God - may God bless him and grant him peace - with his shirt and she would say: This is the shirt of the Messenger of God, may God bless him and grant him peace, it has not worn out and his religion has worn out, kill Na'thal, may God kill Na'thal, meaning Uthman."^(lxxviii)

The same applies to Talha and Al-Zubayr, who were inciting people against Caliph Uthman by saying: "Al-Zubayr and Talha had seized power, and Talha prevented Uthman from having fresh water brought to him. So Ali sent word to Talha, who was on his land a mile from Medina, saying: 'Let this man drink from his water and from his well - meaning the well of Ruma - and do not kill him with thirst.'^(lxxix) And in another narration mentioned by Al-Tabari, the text of which is: "Ali said to Talha: I adjure you by God not to turn the people away from Uthman. He said: No, by God, until the Banu Umayya give the right from themselves."^(lxxx) Even Caliph Uthman used to seek refuge in God from them, saying: "O God, protect me from Talha bin Ubayd Allah, for he attacked these people and incited them. By God, I hope that he will be annihilated and that his blood will be shed, for he has violated what is not permissible for him."^(lxxxi) Amr ibn al-Aas was also among those who incited and resented Uthman, and the proof of that is his joy on the day of his killing upon hearing the news, saying: "I am Abu Abdullah, if I scratch a sore, I reopen it. I used to incite against him to the point that I would incite the shepherd against his sheep on the top of the mountain."^(lxxxii)

A text in al-Tabari confirms that the opposition of the Companions to Uthman was even greater than that of those we have mentioned, saying: "When the year thirty-four came, the Companions of the Messenger of God wrote **Some of them said to each other: Come forward, for if you want jihad, then we have jihad. And the people crowded around Uthman, and they inflicted upon him the worst that anyone has ever been inflicted upon...**" ^(lxxxiii)

The second was represented by the movement of the people of the Islamic provinces, especially Iraq and Egypt, who resorted to armed opposition after the Caliphate refused to fulfill their demands. Sources stated that the Muslims in these provinces demanded that Caliph Uthman dismiss their corrupt governors and appoint competent governors in their place. As for the people of Iraq, the people of Kufa demanded the dismissal of their governor, Saeed bin Al-Aas, and the appointment of Abu Musa Al-Ashari in his place, while the people of Egypt demanded the dismissal of their governor, Abdullah bin Abi Sarh, and the appointment of someone they trusted in his place. ^(lxxxiv) However, Caliph Uthman rejected those demands, as indicated by the account transmitted by Al-Baladhuri, who said: "Something would come from his commanders that the companions of Muhammad, may God bless him and grant him peace, would disapprove of, and he would seek redress from them but would not dismiss them."^(lxxxv) Regarding the style and method of opposition presented by the Islamic provinces to Caliph Uthman, al-Majlisi quoted from Sheikh al-Tusi a chain of transmission on the authority of Sa'sa'ah ibn Suhan al-Abdi ^(lxxxvi) He entered with a group of people from Egypt to see Uthman, and Uthman asked them to send one of their men to speak to him. They chose Sa'sa'ah ibn Suhan, and Uthman was surprised and said in disapproval: "This one?!" as if he disapproved of his eligibility to speak. Sa'sa'ah replied to him, saying: "If knowledge were based on age, neither you nor I would have a share in it, but it is based on learning." So Uthman asked him to explain what he had to say, and he began by reciting the words of God Almighty: "Those who, if We give them power in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to God belongs the outcome of all matters."^(lxxxvii) After hearing the verse, Uthman asked, "Was this revealed about us?" Sa'sa'ah replied, "If you see it applied to you, then begin by implementing its meaning, by enjoining what is right and forbidding what is wrong." Then he recited the words of God Almighty: "Those who were expelled from their homes without right, except

for saying, 'Our Lord is God...'."xcviii) Then Uthman objected again, saying, "And this was also revealed concerning us?!" Sa'sa'a replied to him: If you believe that, then return to us what you took of God's rights, which angered Uthman, so he ended the council and ordered the delegation to leave and the doors to be closed.^{xcix}

As for Ibn Qutaybah's account, which indicated that a delegation from the people of Egypt came to Medina complaining about the actions of their governor, Abdullah bin Abi Sarh, they raised their complaint to Caliph Uthman, who promptly sent a letter to the governor containing guidance and a warning regarding the transgressions attributed to him. However, Ibn Abi Sarh did not respond to the Caliph's orders, but rather exceeded them by mistreating those who carried the message from the people of Egypt, until the matter reached the point where he struck one of them and killed him. This incident provoked widespread anger among the Egyptians, so about seven hundred men left them heading to Medina, where they stayed in the Prophet's Mosque and raised their complaint to the senior Companions, explaining the injustice and mistreatment they had suffered at the hands of their governor^(c).

3- The position of Imam Ali **From the revolt against Caliph Uthman and his assassination:**

Faced with this turbulent situation, al-Majlisi and a number of other Islamic sources presented us with an accurate picture of the role of Imam Ali.(v) In managing the crisis that arose in the late reign of Caliph Uthman, this role took on two main dimensions:

First: The role of advisor and guide to Caliph Uthman

He repeatedly warned him against the consequences of being led astray by his inner circle, especially Marwan ibn al-Hakam, pointing to his negative influence on directing political decisions. The Imam addressed him, saying: "Is Marwan not satisfied with you except by diverting you from your religion and your intellect? You are with him like a camel in a caravan, led wherever it is taken..."^{xc} He emphasized that Marwan was leading him to his doom without showing him a way out, and indicated that he would not advise him again because reviewing the matter was futile given the dominance of Uthman's inner circle over his opinion.^{cxii} In another account, following the siege of Uthman in Medina, the Imam said to him: "I have spoken to you time and time again, and each time we go out and you speak, and we say and you say, and all of that was done by Marwan bin Al-Hakam, Saeed bin Al-Aas, Ibn Amir and Muawiyah. You obeyed them and disobeyed me."^{cxiii} This confirms that his adherence to the advice of those people was a direct cause of the crisis worsening.

Second: The role of a trusted intermediary

Like Imam Ali(v) He served as a link between the Caliph and the disgruntled groups who came forward to complain about the abuses of his governors, seeking to contain the tension and address the grievances. In doing so, he formed a pivotal factor in attempting to restore balance between the authority and society, especially since the Imam(v) He is distinguished by his high and influential position in the Islamic community. At a time when people were expressing their discontent with Uthman's policies, they turned to him as a solution, seeking his intercession with the Caliph. Imam Ali intervened.(v) The Caliph Uthman was offering him advice, so he said to him: "The people are behind me and they have asked me to act as an intermediary between you and them, and by God I do not know what to say to you. I do not know anything that you do not know, nor can I guide you to something that you do not know. You know what we know. We have not preceded you in anything so that we may inform you of it, nor have we been alone with anything so that we may convey it to you. You have seen as we have seen, and heard as we have heard, and you have accompanied the Messenger of God, may God bless him and his family and grant them peace, as we have accompanied him... So know that the best of God's servants in the sight of God is a just imam, who guides and is guided, so he establishes a known Sunnah and eradicates an unknown innovation..."^{cxiv}

Caliph Uthman asked Imam Ali(v) "He mediated with the people to give him time to rectify matters." He spoke to the people, asking them to postpone his request until he could address their grievances.^{cxv} Imam Ali narrated(v) The rebels did not fulfill what Caliph Uthman had promised them, so they returned to their cities. However, the Caliph reneged on what he had promised, and what prevented him from doing so was his advisor Marwan bin al-Hakam, as he said to Uthman: "Speak and inform the people that the people of Egypt have returned, and that what they heard about their Imam was false, for your sermon will travel throughout the country before the people flock to you from their cities, and then someone will come to you whom you cannot repel."^{cxvi}

Those who rebelled against the Caliph's policies returned to the city and began besieging it, which prompted Caliph Uthman to request the mediation of Imam Ali.(v) Once again, in an effort to contain the crisis, this is illustrated by the narration transmitted by Sheikh al-Tusi in a hadith with a chain of transmission going back to Imam al-Baqir.(v) When the people of Egypt descended upon them for the second time, Uthman consulted Marwan ibn al-Hakam, who advised him to seek refuge with Imam Ali.(v) Because he was the only figure whose obedience the protesters commanded, and because of his social influence, which enabled him to calm the situation, control the masses, and warn against the outbreak of sedition.^{cxvii}

Uthman responded to this advice and sent a message to Imam Ali.(v) He explained that the situation had gone beyond the usual limits and was out of control, to the point that the weak and the greedy had dared to attack him after they had been unable to defend themselves: "...Now then, the water has gone too far, the situation has reached a critical point, the matter has exceeded my capacity, and those who cannot defend themselves have become greedy..."^{cxviii}

Imam Ali was present(v) To Caliph Uthman in response to his request, as Uthman had asked him to go to the protesters and call them to the Book of God and the Sunnah of His Prophet, Imam Ali agreed(v) He agreed to undertake this task, but he stipulated that Uthman give him God's covenant and pledge to abide by all that he would promise the rebels. Uthman accepted this, and the Imam took a firm oath from him before he went to the people. After a lengthy dialogue between Imam Ali Those who were disgruntled with Uthman's policies accepted his mediation on the condition that the Imam would guarantee the implementation of the promises made by the Caliph. He wrote down an official covenant between them which stated: "In the name of God, the Most Gracious, the Most Merciful. This is what Abdullah Uthman, Commander of the Faithful, wrote to those believers and Muslims who were disgruntled with him: that I will act according to the Book of God and the Sunnah of His Prophet, may God bless him and his family and grant them peace, that the deprived will be given, that the fearful will be given security, that the exiled will be returned, that the envoy will not be deprived, that the spoils will not be concentrated among the rich, and Ali ibn Abi Talib, peace be upon him, is the guarantor for the believers and Muslims that Uthman will fulfill his obligations to them as stated in the document..."^{cxix}

And in another account, that Imam Ali(v) He entered upon Caliph Uthman, advising him and explaining that the request of the people of Egypt was limited to replacing one governor with another, and that they were claiming blood against him, which necessitated his dismissal. "They only asked you for a man in place of another, and they claimed blood against him, so dismiss him from them and judge between them, and if he owes them a right, then give them justice from him..."^(cx) Caliph Uthman agreed with the Imam's opinion.(v) He asked the delegation from Egypt to choose a new governor, and they chose Muhammad ibn Abi Bakr. The Caliph wrote his appointment letter and appointed him governor of Egypt.^{cxii}

Caliph Uthman did not show a serious stance in implementing the pledges he made to the rebels, and Marwan ibn al-Hakam was the main factor in diverting him from them. He misled the protesters against the appointment of Muhammad ibn Abi Bakr as their governor instead

of Abdullah ibn Saad ibn Abi Sarh, and issued an official letter to that effect. However, at the same time, he sent with his servant a secret message to Ibn Abi Sarh ordering him to kill Muhammad ibn Abi Bakr and his companions upon their arrival, and to remain in his governorship.^{cxii}.

This is a picture of Imam Ali(v)His situation at that critical stage of the mediation relationship with Uthman, where he said: "O servants of God, O God for the Muslims, if I stay in my house, he will say to me: You have abandoned me and let me down, and if I speak and convey to him what he wants, Marwan will come and play with him until he has become a slave to him, driving him wherever he wants..."^{cxiii}.

After the situation became clear to the rebels, they returned to besiege Uthman in his house, and they cut off his water and food and gave him three options: dismissing his governors against whom complaints had been filed, or giving up his position, or confrontation and fighting. It seems that Uthman chose the third option, as it was reported that he said: "I will not take off a garment that God has clothed me with."^{cxiv}And in another narration: "I will not take off a shirt that God Almighty has clothed me with."^{cxv} The rebels besieged the house of Caliph Uthman, and after forty days he was killed, and they did not allow him to be buried in the Muslim cemeteries.^{cxvi}.

After reviewing all these facts, a fundamental question arises concerning the position of Imam Ali.(v) From the siege of Caliph Uthman and the incident of his killing, in addition to identifying the side to which the Imam was closest during that crisis.

To answer the question posed, there is a set of narratives mentioned in Islamic sources which, upon examination and careful consideration, yield three different perspectives that define Imam Ali's position.(v)From the siege and killing of Uthman, which is?

First visionShe saw that Imam Ali's position(v)The siege of Uthman last was limited to the humanitarian aspect only, represented by delivering water and food to Uthman without siding with either party, while his position was characterized by moderation, advice, and guidance to both sides. In this regard, Sheikh al-Tusi mentioned that when Imam Ali learned(v)When Caliph Uthman was denied water, he ordered that full water skins be brought to him. When the crowds blocked their path due to the large gathering, Imam Ali stepped forward.(v)He personally delivered the water to the Caliph.^{cxvii}And in the context of discussing the Imam's position(v)Regarding the killing of Uthman, Al-Majlisi dedicated a chapter in his book *Bihar al-Anwar* entitled "The Commander of the Faithful's (peace be upon him) acquittal from the blood of Uthman and his lack of denial," in which he mentioned a collection of narrations, including, as quoted from Nahj al-Balagha, the words of Imam Ali.(v)Regarding the killing of Uthman, he said: "If I had ordered it, I would have been a killer, or if I had forbidden it, I would have been a supporter. However, whoever supports him cannot say that he was abandoned by someone better than me, and whoever abandons him cannot say that he was supported by someone better than me. I am gathering his matter for you. He acted selfishly and did so badly, and you were impatient and did so badly. God has a judgment that will be carried out on the selfish person and the impatient person."^{cxviii}.

Al-Majlisi comments on this text and says that the meaning of Imam Ali's words(v)It revolved around the fact that those who abandoned him were in a better position in terms of appreciation than those who supported him; since his supporters at that stage were people of deviant behavior like Marwan bin Al-Hakam and those like him, while the majority of the Muhajireen and Ansar let him down. As for his expression "the one who monopolizes the thing," he meant the one who is autocratic in opinion and single-handed in decision-making, in reference to what was considered an abuse by Uthman in his monopolization of the management of the affairs of the caliphate and his introduction of what was not practiced.^{cxix}.

Al-Majlisi reported in another account that the Commander of the Faithful(v)When he learned of the accusation by some of the Umayyads that he had participated in the shedding of Uthman's blood, he delivered a sermon in which he denied these claims, saying: "Did not the Umayyads know of me and refrain from accusing me? Did not the ignorant spread my precedence over my accusation? And when God magnified them with it, my tongue spoke louder than mine. I am the argument of the renegades, and the adversary of the doubters. The examples are presented according to the Book of God Almighty, and the servants are rewarded according to what is in the hearts."^{cxx}He explained that the meaning of the speech is what was attributed to the Commander of the Faithful.(v)Regarding the matter of Uthman, it should be referred to the Book of God. If any of those events are proven true, then a ruling must be issued accordingly; otherwise, no.^{cxxi}.

In the same presentation, Al-Majlisi quoted a hadith with a chain of transmission from Sheikh Al-Tusi, stating that Imam Ali(v)He said: "If the people wish, I will stand before them behind the Station of Abraham and swear to them by God that I did not kill Uthman nor did I order his killing, and I did forbid them but they disobeyed me."^{cxvii}.

The second view, represented by a number of Muslim historians, indicates that Imam Ali(v)He stood by Caliph Uthman and tried to support him, but for the large number of rebellious crowds and the impossibility of controlling and subduing them. In this context, it was mentioned that on the day of the siege of the house, Caliph Uthman sent to Imam Ali(v)He wanted to come to him, so the Imam wanted to fulfill his request, but the crowds clung to him and prevented him, so he threw his turban to Uthman's messenger and told him to tell him what he had seen. After hearing of his killing, he kept saying: "O God, I disavow myself before You of his blood."^{cxviii}And in another account mentioned by some on the authority of Aban ibn Uthman^(cxvii) He entered upon Imam Ali(v)He complained to him about the severity of the stones that the people were throwing, saying: "O uncle, the stones have destroyed us." So the Imam went out with him until he reached the place, and he began to throw back the stones, so he threw them with his right hand until it weakened, then he continued throwing with his left hand until it also weakened. At that point he turned to Aban and said: "O my nephew, gather your entourage and do as you see me do."^{cxv}Al-Jahiz narrated, with his chain of transmission, on the authority of Imam Ali ibn al-Husayn(v)He said: "Marwan told me: 'There was no one among the people who defended our companion more than your companion.' I said: 'Then why do you insult him on the pulpits?' He said: 'The matter will not be set right for us except by doing so.'^{cxvi}.

Other accounts state that Imam Ali intervened militarily on the side of Uthman, ordering his two sons, Imam Hassan and Imam Hussein (peace be upon them), to take up their swords and defend Uthman, preventing people from harming him.(v)He was wounded by an arrow and was the last to leave Uthman's presence.^{cxvii}Therefore, the position of the Commander of the Faithful(v)He was with Caliph Uthman against the rebels.

Those who hold this view have faced criticism from a contemporary researcher who addressed the narrative that Imam Ali(v)He sent his two sons, Imam Hassan and Imam Hussein (peace be upon them), to defend Caliph Uthman. This researcher explained that historians differed on the authenticity of this account; some questioned its validity, while others denied it entirely. Even assuming its authenticity, the sending of Imam Ali(v)His sons—in his opinion—were only there to deliver water and food to Uthman, a behavior that reflects human and moral values, and which is not unlikely to have originated from the Imam.(v)"^(cxviii).

In contrast, proponents of the third view adopted the position that Imam Ali(v)He indirectly sided with those rebelling against the policies of Caliph Uthman, and proponents of this view relied on a number of accounts reported by some Muslim historians. Al-Baladhuri, for example, mentioned a narration stating that Caliph Uthman accused Imam Ali.(v)By being involved in the message that the people coming from Egypt seized with a slave of Uthman, which included an order to kill the heads of the Egyptians, and its text is: "Then they found a letter to his agent in Egypt to strike the necks of the heads of the Egyptians, so they returned and gave the letter to Ali, so he brought it to him and

swore to him that he did not write it and did not know about it, so Ali said to him: [Who do you accuse in it?] He said: I accuse my scribe and I accuse you, O Ali, because you are obeyed by the people and you did not turn them away from me.^{”cxxxix)}

In a narration reported by al-Tabari, it is mentioned that Caliph Uthman was pelted with stones while delivering a sermon, causing him to fall and be taken to his house unconscious. Imam Ali then rushed to his aid.(v)He visited him to check on his well-being, and during that time a group from the Banu Umayya said to Imam Ali(v)“O Ali, you have destroyed us and done this to the Commander of the Faithful. By God, if you achieve what you want, the world will become bitter for you.”^{”(cxxx)}The Commander of the Faithful responded to them(v) He said: “Be single, for God has not granted you the destiny you desire. You are fools and the sons of fools, and you are free men and the sons of free men. You know that I have no part in this matter.”^{”(cxxxi)}Then he left Uthman's presence in anger.

In this regard, Nasr ibn Muzahim narrated the dialogue that took place between Amr ibn al-Aas and Ammar ibn Yasir, in which he clarified that those who rebelled against Uthman and those who participated in his killing are today in the ranks of Imam Ali's army.(v)Its text reads: “Amr said to him, ‘What do you think about the killing of Uthman?’ He said, ‘It opened the door to all evil for you.’ Amr said, ‘So Ali killed him?’ Ammar said, ‘Rather, God, the Lord of Ali, killed him, and Ali was with him.’ Amr said, ‘Were you among those who killed him?’ He said, ‘I was with those who killed him, and today I am fighting with them...’^{”(cxxxii)}

This view is shared by Allamah Majlisi, based on a set of evidence which he considers proof of the Imam's position.(v)With the rebels, among them is what he stated, saying: “Even if there was nothing in his affair except what was narrated from the Commander of the Faithful, peace be upon him, that he said: God killed him and I was with him, and that there were among his companions those who openly declared that he killed Uthman, yet he did not restrain them nor deny them, and the people of Syria were openly declaring that with the Commander of the Faithful were the killers of Uthman, and they made that one of the strongest suspicions, and he did not deny that to them, even though we know that if the Commander of the Faithful, peace be upon him, had wanted to prevent them from killing him and defend him with others, he would not have been killed... One of the clearest proofs that they believed what was attributed to him of the events, and that they did not accept what he made an excuse, and no one who looked at the news of the two sides would doubt that the Commander of the Faithful, peace be upon him, was not averse to what happened in the affair of Uthman.”^{”(cxxxiii)}In explaining the meaning of the Commander of the Faithful's statement(v)“I neither liked killing him nor did I hate it...”^{”(cxxxiv)}He said that the Imam did not like to kill him in order to avoid and prevent sedition, while he did not hate him because Uthman deserved to be killed, and there is no contradiction between the two matters.^{”(cxxxv)}Al-Majlisi explained that if Imam Ali(v)Dissatisfied with the killing of Uthman, he would have hastened to fight those who participated in his killing; for there is no evil more heinous than the killing of an imam whose obedience God has made obligatory upon the people.^{”(cxxxvi)}

Al-Majlisi then expressed an opinion regarding Imam Ali's position. (v)From these events, it is clear that the Imam's actions and words revealed his disapproval of the Caliph's actions and his satisfaction with removing their causes. However, he did not explicitly order the killing of Uthman, realizing the potential for corruption and inciting sedition, or out of consideration for the principle of taqiyya (dissimulation). He also did not reprimand those who carried out the killing, believing that they had justification for what they did.^{”(cxxxvii)}

It is reported that one researcher adopted this view and put forward an opinion stating that those who rebelled against Uthman had a close connection with Imam Ali.(v)He had a secret relationship with them, and this relationship became public after the killing of Uthman, saying: "The biography of the first rank of prominent men in the events of the Day of the House reveals that these men had a close relationship with Imam Ali."(v)**Their leadership of the rebel groups coming from all directions, their active participation in the storming, the completion of the assassination mission, and their placement in high-ranking positions within the army structure led by Imam Ali.(v)And then, within the state apparatus he formed, his statements about them reveal their standing with him, and their personal relationship with him—all of this leaves no doubt in the observer's mind that this group was Ali's inner circle.(v)The same group with whom he had discussed public affairs secretly the previous day, and who, once his position was secure, discussed them openly. The analyst does not hesitate to judge the actions of that group, the architects of the events of that day, as stemming from prior planning and direction by the political leadership and the intellectual authority they believe in and whose directives they follow.**^{”(cxxxviii)}

In light of reviewing the three contrasting opinions, it appears to us that these positions were formed based on the intellectual and doctrinal references held by each of the three groups. The first view, adopted by a number of Shiite historians, stemmed from the perception that the approach of Imam Ali(v)After the death of the Prophet He confined himself to protecting the religion and offering advice and counsel in a way that served the best interests of the nation, avoiding resorting to the sword except within the limits prescribed by the Prophet From fighting the oath-breakers, the unjust, and the renegades (^{”(cxxxix)}

The second view is based on the belief in the legitimacy of Uthman's caliphate; therefore, its proponents found it necessary to justify the Companions' stances towards the events that occurred during his caliphate, and they went so far as to say that Imam Ali(v)He stood with Uthman against the rebels, and this is countered by the third view, whose proponents considered Uthman's caliphate illegitimate, and that opposing him was a legitimate act, in addition to the fact that a select group of Imam Ali's companions(v) They were among the rebels, which they considered proof of the correctness of their position and the approval of Imam Ali.(v) About their actions.

From an analytical perspective, it appears that Imam Ali (v)He was dissatisfied with Uthman's policies and the Umayyads' dominance over the affairs of the nation. However, at the same time, he did not issue an order authorizing armed action, knowing that it would incite sedition and lead to unrest. Therefore, he preferred the approach of preaching and advising over resorting to force. Historical records show that Imam Ali(v)He did not take a definitive stance towards either side; an incident is recounted indicating that the rebels – after discovering the message carried by Uthman's servant to the governor of Egypt ordering their killing – turned to the senior companions seeking their opinion on what to do. Most of them advised proceeding, while Imam Ali refrained.(v)Regarding issuing a decisive statement, he said: "I am not ordering you, but if you refuse, then let the eggs hatch."^{”(cxl)}In reference to waiting until the matter becomes clear and complete.

Furthermore, anyone familiar with the historical accounts that dealt with the circumstances of the pledge of allegiance to Imam Ali The caliphate reveals a highly significant fact: the agreement of the conflicting parties, despite their differing orientations and positions, to accept him as caliph of the Muslims after the assassination of Caliph Uthman. This agreement implies that Imam Ali(v)He was not considered to be on either of the two opposing sides, for if he were otherwise, it would not have been possible for the parties to agree on him. Among those historical texts that clearly reflect this meaning is what was reported from the dialogue of the revolutionaries with the people of Medina, as the revolutionaries acknowledged that the appointment of the Imamate was within the powers of the people of the Shura, and that their decision was binding on the entire nation, calling on them to choose whomever they deemed worthy of the Caliphate, with their commitment to follow: “You are the people of the Shura and you appoint the Imamate and your command is binding on the nation, so look for a man to appoint and we will follow you.” The public said: “Ali bin Abi Talib, we are satisfied with him.”^{”(cxli)}In the same context, the accounts of Muhammad ibn Jarir al-Tabari confirm that Imam Ali(v)He refused to assume the caliphate, and his agreement was only obtained through the insistence of the senior companions and the general Muslim public, as he said: “The companions of the Messenger of God (peace be upon him)

came to him and said: This man has been killed, and the people must have an imam, and we do not find anyone today more deserving of this matter than you, neither more senior in lineage nor closer to the Messenger of God (peace be upon him). He said: Do not do that, for it is better for me to be a minister than to be a ruler. They said: No, by God, we will not do that until we pledge allegiance to you. He said: Then let it be in the mosque, for my pledge of allegiance will not be in secret, nor will it be except with the consent of the Muslims... And he refused except the mosque. So when he entered, the Muhajirun and Ansar entered and pledged allegiance to him, then the people pledged allegiance to him.^(cxlii) And in another narration, he mentioned the following: "When Uthman, may God be pleased with him, was killed, Ali went out to the market, and that was on Saturday, the eighteenth night of Dhu al-Hijjah. The people followed him and smiled at him, so he entered the walled garden of Bani Amr ibn Mabdul, and said to Abu Amrah ibn Amr ibn Muhsin ^(cxliii) **He closed the door, and the people came and knocked on the door, and they entered, among them Talha and Al-Zubayr, and they said: O Ali, extend your hand, so Talha and Al-Zubayr pledged allegiance to him.**^(cxliiv)

Conclusion:

1. The study proved the prominent influence of the family environment and the rich cultural incubator in which Allamah Majlisi grew up, which was clearly reflected in the crystallization of his scientific personality and the formation of his intellectual and cognitive structure.
2. The study concluded that the book "Bihar al-Anwar" represents the most important scientific output and the most prominent intellectual front for Allamah Majlisi, as it is the basic pillar that established his prestigious scientific position and immortalized his impact in the Imamite historical heritage.
3. The study showed that pursuing policies of discrimination and exclusion, and the absence of social justice, leaves negative repercussions and serious consequences on the stability of the state and the status of the Caliph alike.
4. The results showed that Caliph Uthman's reliance on advisors and inner circle who lacked competence and integrity cast a negative shadow on the state's general policy and the nature of its dealings with society.
5. The study highlighted the pivotal and important role played by the Commander of the Faithful(v) During that complex era, he played the role of reformer, guide, and corrector of the course of both the authority and the subjects.
6. The study clearly refuted the claims of those who rebelled against the caliphate of Imam Ali.(v) Later, in the events of the Battle of the Camel and the Battle of Siffin, regarding their demand for vengeance for Uthman's blood, it was proven that they were directly and significantly involved in his killing, while the innocence of the Commander of the Faithful was confirmed.(v) The complete version of that.
7. The study concluded with a historical truth: rights must be restored, no matter how long exclusion, marginalization, and falsification of facts persist. This was clearly manifested in the will of the Muslim masses and their urgent demand to pledge allegiance to Imam Ali.(v) As Caliph of the Muslims after an exclusion that lasted twenty-five years.

References:

- (i) Al-Milal wa al-Nihal, 1/22.
(ii) Al-Ardabili, Jami' al-Ruwat, 2/78; Al-Hurr al-Amili, Amal al-Amal, 2/248; Al-Bahrani, Lulu'at al-Bahrain, p. 53; Al-Khwansari, Rawdat al-Jannat, 2/78; Al-Nuri, Al-Fayd al-Qudsi, included in Al-Bihar, 102/9.
(iii) Al-Nuri, Al-Fayd Al-Qudsi, listed in Al-Bihar, 102/108.
(iv) Al-Majlisi, Bihar al-Anwar, 107/51; Al-Subhani, Ja'far, The Role of the Shi'a in Hadith, p. 343.
(v) Mahdavi, Muslih al-Din, Zindaki Nameh Allama Majlisi, 1/77.
(vi) See Al-Bahbahani, Mir'at al-Ahwal Jahan Nama, 1/58; Al-Qummi, Al-Kuna wa al-Alqab, 3/151.
(vii) Isfahan, also called Isfahan, is a well-known city in Persia. It was named after Isfahan ibn Falluj ibn Lamti ibn Yafith, who was the first to settle there. It is also said that it was named Isfahan because "Isbah" in Persian means "country" and "Han" means "horse," thus meaning "land of horsemen." It is said that only the people of Isfahan carried the king's banner, due to their bravery, courage, and horsemanship. This city was conquered towards the end of the reign of Umar ibn al-Khattab in 23 AH/644 CE. Many scholars known as Isfahanis are associated with this city. During the Safavid era, it became the administrative capital of the state. See al-Bakri, Mu'jam Ma Ista'jam min Asma' al-Bilad wa al-Mawadi', 1/163; Yaqut al-Hamawi, Mu'jam al-Buldan, 1/206; al-Aydami and San'ab Abd al-Azim, Madinat Isfahan fi al-'Ahd al-Safawi Dirasah fi Awda'iha al-Ijtima'iyyah wa al-Iqtisadiyyah, p. 59.
(viii) Turner, Colin, Shiism and Conversion in the Safavid Era, p. 252.
(ix) Al-Bahrani, Pearl of Bahrain, p. 57; Al-Khwansari, Gardens of Paradise, 2/83; Al-Nouri, The Sacred Overflow, included in the seas, 102/149; Abdul Hamid, Saeb, Dictionary of Shiite Historians, 2/118.
(x) Mir'at al-Ahwal Jahan Nama, 1/78.
(xi) Al-Hurr Al-Amili, Amal Al-Amal, 2/252; Al-Qummi, Al-Kuna Wal-Alqab, 3/150.
(xii) Muhsin al-Amin, A'yan al-Shi'a, 8/144; Center for Scientific Studies and Research, Indexes of Bihar al-Anwar, 1/8.
(xiii) The Holy Effusion listed in the seas, 102/122.
(xiv) Muhsin al-Amin, A'yan al-Shi'a, 8/70; Center for Scientific Studies and Research, Indexes of Bihar al-Anwar, 1/9.
(xv) Al-Afandi, Abdullah, 5/407.
(xvi) Al-Amin, Hassan, Mustadrakat A'yan al-Shi'a, 4/8
(xvii) See Al-Bahbahani, Mir'at al-Ahwal Jahan Nama, 1/62; Al-Nuri, Al-Fayd al-Qudsi, included in Al-Bihar, 102/118; Center for Scientific Studies and Research, Indexes of Bihar al-Anwar, 1/9.
(xviii) Al-Majlisi, Best and Panj, Persian Message, pp. 633-642.
(xix) Tarmi, Al-Majlisi and his book Al-Bihar, p. 212.
(xx) The compilation of hadith collections and Imami sources occurred in two periods. The first period, during the fourth and fifth centuries AH, saw the compilation of the four books: Al-Kafi by Al-Kulayni, Man La Yahduruhu Al-Faqih by Al-Saduq, and Al-Tahdhib and Al-Istibsar by Al-Shaykh Al-Tusi. The second period, beginning in the eleventh century AH (around 1000 AH), witnessed the compilation of broader and more comprehensive sources. This period saw the compilation of Al-Wafi by Al-Fayd Al-Kashani, containing approximately fifty thousand hadiths; Wasa'il Al-Shi'a by Al-Hurr Al-Amili, containing over thirty-five thousand hadiths; and Bihar Al-Anwar by Al-Majlisi. (See: Al-Subhani, Ja'far, Kulliyat fi 'Ilm Al-Rijal, p. 351; Tarmi, Al-Majlisi and his book Bihar Al-Anwar, p. 213.)
(xxi) Tarmi, Al-Majlisi and his book Al-Bihar, p. 212.
(xxii) A collection of hadiths was classified in books called "al-Usul al-Awwal" (The First Sources), written during the time of the Imams (peace be upon them). These books numbered around four hundred, but many were abandoned or hidden in private libraries. Al-Majlisi succeeded in collecting two hundred of these

First Sources, thanks to a group of students he sent to gather them. He then began his project, which resulted in the encyclopedia Bihar al-Anwar. (See: al-Majlisi, Bihar al-Anwar, vol. 1, pp. 3-4; al-Tehrani, al-Dhari'ah, vol. 2, p. 130; Turner, Shi'ism and Conversion in the Safavid Era, pp. 282-283.)

- (xxiii) Al-Majlisi, Bihar al-Anwar, 1/5-6.
- (xxiv) Al-Majlisi, Bihar al-Anwar, 1/3.
- (xxv) Al-Majlisi, Bihar al-Anwar, 1/3.
- (xxvi) See Al-Tehrani, Al-Dhari'ah, 2/134; Tarmi, Al-Majlisi and his book Al-Bihar, p. 217.
- (xxvii) Al-Majlisi, Bihar al-Anwar, 1/4.
- (xxviii) Al-Majlisi, Bihar al-Anwar, 1/4.
- (xxix) Al-Majlisi, Bihar al-Anwar, 1/4.
- (xxx) Al-Majlisi, Bihar al-Anwar, 1/3; see Tarmi, Al-Majlisi and his book Bihar, p. 215.
- (xxxi) Al-Majlisi, Mir'at al-'Uqul, 1/3.
- (xxxii) Al-Majlisi, Bihar al-Anwar, 1/4.
- (xxxiii) Tarmi, Al-Majlisi and his book Al-Bihar, p. 212.
- (xxxiv) (Muruj al-Dhahab, 2/332).
- (xxxv) Al-Yaqubi's History, 2/168.
- (xxxvi) Al-Baladhuri, Jumal min Ansab al-Ashraf, 5/538; Al-Majlisi, Bihar al-Anwar, 31/193.
- (xxxvii) (Ibn Khaldun's History, 1/256).
- (xxxviii) (Bihar al-Anwar, 31/218).
- (xxxix) Ibn Saad, Al-Tabaqat Al-Kubra, 3/49; Ibn Abi Al-Hadid, Sharh Nahj Al-Balaghah, 2/152.
- (xl) Al-Majlisi, Bihar al-Anwar, 30/505; see Al-Baladhuri, Jumal min Ansab al-Ashraf, 5/556.
- (xli) Al-Fatlawi, Thaer Abdul Aziz, The Positions of the Ahl al-Bayt (peace be upon them) on Financial and Administrative Deviations in the Arab Islamic State until the year (61 AH), p. 172.
- (xlii) Al-Walid ibn Uqba ibn Abi Mu'ayt ibn Abi Amr ibn Umayya ibn Abd Shams ibn Abd Manaf. His mother was Arwa bint Kurayz ibn Rabi'a ibn Habib ibn Abd Shams, the mother of Uthman ibn Affan. He was Uthman's maternal half-brother, and his kunya was Abu Wahb. He and his brother Khalid ibn Uqba embraced Islam on the day of the conquest of Mecca. The Prophet sent him He went to the Banu al-Mustaliq, and returned with false news, claiming that they had apostatized from Islam, so the Prophet sent Khalid ibn al-Walid went to investigate the matter and found the people to be Muslims. Regarding him, the following verse was revealed: {O you who have believed, if a disobedient person comes to you with information, investigate}. Caliph Uthman appointed him governor of Kufa, but his tenure was marked by undisciplined practices, most notably drinking alcohol and performing the dawn prayer with four rak'ahs while intoxicated. This angered the people of Kufa, forcing Caliph Uthman to dismiss him and appoint Sa'id ibn al-'As in his place. After Uthman's assassination, he went to Basra, then to Raqqa, where he remained neutral in the conflict between Imam Ali and the Prophet. (v) And Muawiyah, and he died there. See Ibn Saad, Al-Tabaqat Al-Kubra, 6/101; Ibn Abd Al-Barr, Al-Isti'ab, 4/1552.
- (xliii) The Banu al-Mustaliq were a branch of the Khuza'ah tribe. They were allies of the Banu Mudlij and settled near a well known as al-Muraysi', which is located nine days' journey from Medina. Several prominent figures belonged to them, including Juwayriyah bint al-Harith, the wife of the Prophet. As for the name al-Mustaliq, it was a nickname given to Jadhima ibn Sa'id ibn 'Amr ibn Rabi'a. He was given this nickname because of the beauty and charm of his voice, as he is considered the first person from the Khuza'a tribe to be known for singing. See Ibn Hazm, Jamharat Ansab al-'Arab, 1/239; Ibn al-Athir, al-Lubab fi Tahdhib al-Ansab, 3/220; al-Zubaydi, Taj al-'Arus, 26/39.
- (xliv) Surah Al-Hujurat: 6.
- (xlv) Ibn Abd al-Barr, Al-Isti'ab, 4/1554
- (xlvi) Sa'id ibn al-'As ibn Sa'id ibn Uhayha ibn al-'As ibn Umayya ibn 'Abd Shams ibn 'Abd Manaf ibn Qusayy, and his mother was Umm Kulthum bint 'Amr ibn 'Abd Allah. He was born in the year of the Hijra, and it is said that the Messenger of God (ﷺ) Sa'id died at around the age of nine. His father was killed at the Battle of Badr while still an unbeliever. Caliph Uthman appointed him governor of Kufa after dismissing al-Walid ibn Uqba ibn Abi Mu'ayt. Sa'id led several military campaigns in the east, including the conquest of Tabaristan and Jurjan, which he conquered in 29 AH/650 CE, or, according to another account, 30 AH/651 CE. He also led a campaign to conquer Azerbaijan after it broke the peace treaty, bringing it back under his control. He is credited with the famous saying, "The Sawad (the fertile lands of Iraq) is but a garden for the Quraysh." After the assassination of Caliph Uthman, Sa'id withdrew from the civil strife and remained at home, not participating in the Battles of the Camel or Siffin. After Mu'awiya ibn Abi Sufyan consolidated his rule, Sa'id joined him. A lengthy discussion ensued between them, during which Mu'awiya reproached him for his absence from his wars. Sa'id apologized, and Mu'awiya accepted his apology. He then appointed him governor of Medina. Sa'id ibn al-'As died in 59 AH/679 CE. See Ibn Saad, Al-Tabaqat Al-Kubra, 5/21-22; Ibn Abd Al-Barr, Al-Isti'ab, 2/621-622; Ibn Al-Atheer, Usd Al-Ghaba, 2/481.
- (xlvii) Al-Baladhuri, A Collection of Genealogies of the Nobles, 5/529; Al-Tabari, History of the Prophets and Kings, 4/323.
- (xlviii) Al-Tabari, History of the Prophets and Kings, 4/323.
- (xlix) Ibn al-Athir, Al-Kamil fi al-Tarikh, 2/512.
- (l) Al-Tabari, History of the Prophets and Kings, 4/323; Ibn Abi al-Hadid, Commentary on Nahj al-Balaghah, 2/129.
- (li) Ibn Saad, Al-Tabaqat Al-Kubra, 5/23; Ibn Asakir, Tarikh Madinat Dimashq, 21/114.
- (lii) Abu Abd al-Rahman, Abdullah ibn Amir ibn Kurayz ibn Rabi'ah ibn Habib ibn Abd Shams ibn Abd Manaf ibn Qusayy al-Qurashi, the maternal cousin of the third Caliph Uthman, was appointed governor of Basra during Uthman's reign while still in his youth, not yet twenty-five years old. His name is associated with what are known as the Islamic conquests in the East, as he managed to conquer parts of Persia and most of Khorasan, Isfahan, Hulwan, and Kerman. He is also credited with digging the Basra Canal. He continued as governor of Basra until the assassination of Caliph Uthman, after which Mu'awiyah ibn Abi Sufyan appointed him governor and married him to his daughter Hind before dismissing him. He died in the year 57 AH, or it is said 59 AH. See Ibn Abd al-Barr, al-Isti'ab, 3/931; Ibn Asakir, Tarikh Madinat Dimashq, 29/247.
- (liii) Abu Musa Abdullah ibn Qays ibn Salim ibn Hadar ibn Harb ibn Amir ibn Anz ibn Bakr ibn Amir ibn Adh, embraced Islam in Mecca and emigrated to Abyssinia, then returned while the Messenger of God (ﷺ) (He was appointed governor of Aden and the Yemeni coast during the caliphate of Umar ibn al-Khattab in 20 AH/641 CE. He remained in Basra until Uthman ibn Affan dismissed him. The people of Kufa appointed him as their governor after they dismissed Uthman's governor, Sa'id ibn al-'As. He remained in Kufa until Uthman's assassination, at which point Imam Ali dismissed him. (v) This led to a deviation against the Imam. (v) Even the one who appeared on the day of the arbitration died in Kufa, and it is said that he died in Mecca in the year 44 AH/665 CE, and it is also said in the year 50 AH/671 CE, and it is also said in the year 52 AH/672 CE. For Zayd, see Ibn Sa'd, al-Tabaqat al-Kubra, 4/78; Ibn 'Abd al-Barr, al-Isti'ab, 4/1762; Ibn 'Asakir, Tarikh Madinat Dimashq, 32/14.
- (liv) Ibn Saad, Al-Tabaqat Al-Kubra, 5/23; Ibn Asakir, Tarikh Madinat Dimashq, 32/82.

- (IvAbu Yahya, Abdullah ibn Saad ibn Abi Sarh al-Qurashi, the maternal cousin and foster brother of Uthman ibn Affan, embraced Islam and emigrated to the Messenger of God.()Then he apostatized and became a polytheist, and went to the Quraysh in Mecca, and said to them: I used to direct Muhammad wherever I wanted, and for that reason the Prophet declared his blood forfeit. Then, on the day of the conquest, he fled to Uthman ibn Affan, and Uthman hid him until he brought him to the Messenger of God.()He was granted safe passage, and during the caliphate of Uthman, he appointed him governor of Egypt after dismissing Amr ibn al-As. He remained governor there until Uthman was killed, at which point Imam Ali dismissed him.()He was dismissed from his governorship of Egypt after serving there for ten years. He then sided with Mu'awiya ibn Abi Sufyan and fought alongside him at the Battle of Siffin. He died in 43 AH/664 CE. For further information, see Ibn Sa'd, al-Tabaqat al-Kubra, 7/344; Ibn al-Athir, Usd al-Ghaba, 3/156; Ibn Hajar al-Asqalani, al-Isaba, 4/94.
- (IviKhalifa bin Khayyat, The History of Khalifa bin Khayyat, p. 178; Al-Kindi, Governors and Judges, p. 12.
- (IviiAl-Baladhuri, Jumal min Ansab al-Ashraf, 5/550; Al-Shaykh Al-Mufid, Al-Jumal, p. 100; see Al-Tabari, Tarikh al-Rusul wa al-Muluk, 4/337.
- (Iviii) Bihar al-Anwar, 31/193; see, Al-Baladhuri, Jumal min Ansab al-Ashraf, 5/538; Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 3/49.
- (IlixIbn Abi al-Hadid, Sharh Nahj al-Balaghah, 9/16; al-Majlisi, Bihar al-Anwar, 31/452.
- (IxAl-Aridh, Jalil Mansour, The Thought of Imam Ali ibn Abi Talib()As it appears in Nahjul Balagha, p. 232.
- (IxiAl-Baladhuri, Jumal min Ansab al-Ashraf, 5/512; Al-Yaqubi, Tarikh al-Yaqubi, 2/164, 168; Al-Tabari, Tarikh al-Rusul wa al-Muluk, 4/252; Ibn al-Jawzi, Al-Muntazam, 4/362.
- (IxxiiAl-Tirmidhi, Sunan Al-Tirmidhi, 6/145; Al-Majlisi, Bihar Al-Anwar, 31/185.
- (IxxiiiAl-Yaqubi's History, 2/171.
- (IxivSurah At-Tawbah, 34.
- (IxvSee Al-Murtada, Al-Shafi fi Al-Imama, 4/294; Ibn Abi Al-Hadid, Sharh Nahj Al-Balaghah, 8/256; Al-Nuwairi, Nihayat Al-Arab fi Funun Al-Adab, 19/442; Al-Majlisi, Bihar Al-Anwar, 31/174.
- (Ixvi) Bihar al-Anwar, 31/175; see Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 3/54.
- (IxviiAl-Baladhuri, A Collection of Genealogies of the Nobles, 5/542.
- (IxxviiiKa'b ibn Mani' ibn Haysu' (also known as Halsu') al-Himyari, famously known as Ka'b al-Ahbar, is considered one of the People of the Book who converted to Islam. Accounts differ regarding the time of his conversion; some say he embraced Islam during the caliphate of Abu Bakr, while others say it was during the caliphate of Umar ibn al-Khattab. He narrated hadiths from a number of Companions, including Abdullah ibn Abbas, Abdullah ibn Umar, Abdullah ibn al-Zubayr, and Abu Hurayrah. Many people narrated hadiths from Ka'b. He settled in the Levant until his death. Two accounts mention the year of his death: one states that he died in the year 34 AH, before the assassination of Caliph Uthman ibn Affan, while another indicates that he died in the year 32 AH, at the age of approximately 104. (See al-Sam'ani, al-Ansab, 4/265; Ibn Asakir, Tarikh Madinat Dimashq, 50/151).
- (IxxixSee Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 8/256; al-Majlisi, Bihar al-Anwar, 31/175.
- (Ixxx)A village of the city, three days away from Dhat Irq on the Hijaz road if you travel from Fayd towards Mecca, and in it is the grave of the companion Abu Dharr al-Ghifari, may God be pleased with him... For more information, see Yaqut al-Hamawi, Mu'jam al-Buldan, 3/24.
- (IxxxiAl-Majlisi, Bihar al-Anwar, 31/174-176.
- (Ixxxii) Bihar al-Anwar, 31/177-178.
- (IxxxiiiSurah Ghafir, 28.
- (Ixxxiv) Bihar al-Anwar, 31/180-181; Muruj al-Dhahab, 2/341.
- (IxxxvSee Al-Mas'udi, Muruj Al-Dhahab, 2/341; Al-Ya'qubi, Tarikh Al-Ya'qubi, 2/172; Al-Majlisi, Bihar Al-Anwar, 31/182.
- (IxxxviAl-Mas'udi, Muruj al-Dhahab, 2/341. 341.
- (Ixxxvii"“The horse's anger is against the bridle” is a proverb used to describe someone who becomes angry in a way that is neither beneficial nor appropriate. See Al-Maydani, Majma' al-Amthal, 2/56.
- (IxxxviiiAl-Baladhuri, Jumal min Ansab al-Ashraf, 5/544; Al-Mas'udi, Muruj al-Dhahab, 2/342.
- (IxxxixAbu Abd al-Rahman Abdullah ibn Masoud ibn Ghafil ibn Habib al-Hudhali, an ally of Banu Zuhrah, embraced Islam early and was the first to recite the Quran publicly in Mecca. He migrated twice, to Abyssinia and Medina, and prayed towards both qiblas. He was a close companion of the Prophet.()He witnessed the battles of Badr, Uhud, the Trench, the Pledge of Ridwan, and all other battles with the Messenger of God.()The Messenger of God testified to this.()He died in Medina in 32 AH/653 CE. For more information, see Ibn Sa'd, Al-Tabaqat al-Kubra, 3/111; Ibn Abd al-Barr, Al-Isti'ab, 3/987; Ibn al-Athir, Usd al-Ghaba, 3/381.
- (IxxxIbn Abi Shaybah, Al-Musannaf, p. 271.
- (IxxxiAl-Baladhuri, A Collection of Genealogies of the Nobles, 5/518.
- (Ixxxii) Sentences from the lineages of the nobles, 5/525.
- (IxxxiiiAl-Baladhuri, Jumal min Ansab al-Ashraf, 5/525; Al-Amini, Al-Ghadir, 9/4.
- (IxxxivAl-Halabi, Taqrib al-Ma'arif, p. 281; Al-Majlisi, Bihar al-Anwar, 31/289.
- (IxxxvAl-Majlisi, Bihar al-Anwar, 31/289.
- (IxxxviAl-Majlisi, Bihar al-Anwar, 31/290.
- (Ixxxvii(Al-Yaqubi's History: 2/176; see Ibn A'tham, Al-Futuh, 2/421).
- (Ixxxviii(Miskawayh, Experiences of Nations, 1/469; see, Fakhr al-Din al-Razi, Al-Mahsul, 4/342; Ibn al-Athir, Al-Kamil fi al-Tarikh, 2/570; Ibn al-Ibri, Abridged History of States, p. 105.)
- (IxxxixAl-Baladhuri, Jumal min Ansab al-Ashraf, 5/582; see Sheikh al-Amini, Al-Ghadir, 9/95.
- (xc) History of the Prophets and Kings, 4/405; see, Ibn Abi al-Hadid, Explanation of Nahj al-Balagha, 10/5; Ibn al-Athir, Al-Kamil fi al-Tarikh, 2/549.
- (xciAl-Tabari, History of the Prophets and Kings, 4/379; Ibn al-Athir, The Complete History, 2/541.
- (xciiAl-Tabari, History of the Prophets and Kings, 4/357; see Ibn Shabah Al-Numairi, History of Medina, 3/1089.
- (xciiiHistory of the Prophets and Kings, 4/336-337.
- (xcivIbn Qutaybah, Al-Imamah wa Al-Siyasah, 1/39.
- (xcv) Sentences from the lineages of the nobles, 5/512.
- (xcviAbu Talha Sa'sa' ibn Suhan ibn Hajar ibn al-Harith ibn Hajras ibn Sabra ibn Hadrajan ibn 'Asas al-'Abdi al-Kufi, embraced Islam and met the Messenger of God()He was a leader among his people, the Abd al-Qays tribe. Historians described him as an eloquent and wise advisor, a man of sound judgment, piety, and virtue. He was a supporter of Imam Ali.()He witnessed his wars and was a trustworthy narrator who transmitted hadiths from Imam Ali.()Ibn Abbas died during the caliphate of Muawiyah ibn Abi Sufyan. For more information, see Ibn Abd al-Barr, al-Isti'ab, 2/717; Ibn al-Athir, Usd al-Ghabah, 3/21; al-Dhahabi, Siyar A'lam al-Nubala', 4/498; Ibn Hajar al-Asqalani, al-Isabah, 3/348.
- (xcviiSurah Al-Hajj, 41.
- (xcviiiSurah Al-Hajj, 40.

- (xcix) Bihar al-Anwar, 31/475-476; see, Al-Amali, pp. 236-237.
(cImamate and Politics, 1/39.
(ciIbn Abi al-Hadid, Sharh Nahj al-Balaghah, 2/147.
(ciiIbn Abi al-Hadid, Sharh Nahj al-Balaghah, 2/147.
(ciiiAl-Tabari, History of the Prophets and Kings, 4/358; Ibn Abi al-Hadid, Commentary on Nahj al-Balaghah, 2/144.
(civIbn Abi al-Hadid, Sharh Nahj al-Balaghah, 9/261; al-Majlisi, Bihar al-Anwar, 31/488.
(cvSheikh Al-Mufid, Al-Jamal, p. 100; Al-Majlisi, Bihar Al-Anwar, 31/489.
(cviAl-Tabari, History of the Prophets and Kings, 4/360.
(cviiAl-Amali, p. 712; Al-Majlisi, Bihar al-Anwar, 31/485.
(cviiiSee Al-Saduq, Ma'ani Al-Akhbar, p. 358; Al-Sheikh Al-Tusi, Al-Amali, p. 712; Al-Majlisi, Bihar Al-Anwar, 31/476.
(cixAl-Majlisi, Bihar al-Anwar, 31/436.
(cxIbn Shabah, History of Medina, 4/1158.
(cxiiMuhibb al-Din al-Tabari, Al-Riyad al-Nadhra, 3/63.
(cxiiiIbn Shabah, History of Medina, 4/1150; Al-Tabari, History of the Prophets and Kings, 4/355; Miskawayh, Experiences of Nations, 1/444.
(cxiiiiIbn Abi al-Hadid, Sharh Nahj al-Balaghah, 2/147.
(cxiv) Ibn Saad, Al-Tabaqat Al-Kubra, 3/49; Ibn Abi Al-Hadid, Sharh Nahj Al-Balaghah, 2/152.
(cxvSee Al-Baladhuri, Jumal min Ansab al-Ashraf, 5/556; Al-Majlisi, Bihar al-Anwar, 30/505.
(cxviSee Al-Tabari, History of the Prophets and Kings, 4/412; Al-Majlisi, Bihar al-Anwar, 31/167.
(cxviiAl-Amali, p. 751.
(cxviiiNahj al-Balaghah, 1/75; Al-Majlisi, Bihar al-Anwar, 31/499.
(cxix) Bihar al-Anwar, 31/499-450.
(cxxNahj al-Balaghah, p. 103; Bihar al-Anwar, 31/500.
(cxxiAl-Majlisi, Bihar al-Anwar, 31/502.
(cxxiiAl-Amali, p. 269; Al-Majlisi, Bihar al-Anwar, 31/505.
(cxxiii) Ibn Saad, Al-Tabaqat Al-Kubra, 3/50; Ibn Shabah, Tarikh Al-Madinah, 4/1221; Al-Baladhuri, Jumal min Ansab Al-Ashraf, 5/587.
(cxxivAbu Sa'id, Aban ibn Uthman ibn Affan ibn Abi al-As ibn Umayya ibn Abd Shams, his mother was Umm Amr bint Jundub ibn Amr. He narrated from his father and Zayd ibn Thabit. He was appointed governor of Medina during the reign of Abd al-Malik ibn Marwan for seven years. He died in the year 105 AH during the reign of Yazid ibn Abd al-Malik. See Ibn Sa'd, al-Tabaqat al-Kubra, 5/115; Ibn Asakir, Tarikh Madinat Dimashq, 6/150; al-Dhahabi, Tarikh al-Islam, 7/22.
(cxxvIbn Asakir, History of Damascus, 39/369. See also Ibn Shabah, History of the City, 4/1220.
(cxxviAl-Uthmaniyya, p. 283; Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 13/220.
(cxxviiAl-Mas'udi, Muruj al-Dhahab, 2/344-345; Ibn Asakir, Tarikh Madinat Dimashq, 39/391-392.
(cxxviiiAl-Shahrestani, Ali, The Ablution of the Prophet (PBUH), 1/111-112.
(cxxix) Sentences from the lineages of the nobles, 5/588.
(cxxxThe History of the Prophets and Kings, 4/365.
(cxxxi) Ibn Utham, Al-Futuh, 2/414.
(cxxxii) Siffin, pp. 338-339.
(cxxxiii) Bihar al-Anwar, 31/163-164.
(cxxxivAl-Baladhuri, Jumal min Ansab al-Ashraf, 5/595; Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, 3/65.
(cxxxv(Bihar al-Anwar, 31/166).
(cxxxvi(Bihar al-Anwar, 31/169).
(cxxxvii(Bihar al-Anwar, 5/506).
(cxxxviiiAl-Bahrani, Ahmad, Interpretation: The Method of Deduction in Islam, p. 173.
(cxxxixAl-Hakim Al-Nisaburi, Al-Mustadrak: 3/150; see Al-Tabarani, Al-Mu'jam Al-Awsat, 8/213.
(cxliIbn Saad, Al-Tabaqat Al-Kubra, 3/48; Ibn Abi Shaybah, Al-Musannaf, 8/692.
(cxlii(Saif bin Omar, The Fitna and the Battle of the Camel, p. 93; see Al-Tabari, History of the Prophets and Kings, 4/434; Ibn Al-Athir, Al-Kamil fi Al-Tarikh, 3/556; Al-Nuwairi, Nihayat Al-Arab fi Funun Al-Adab, 20/13.)
(cxliii(History of the Prophets and Kings, 4/427; see Ibn al-Athir, Al-Kamil fi al-Tarikh, 2/554).
(cxliiiiAbu Amrah Bashir ibn Amr ibn Muhsin ibn Amr ibn Atik ibn Amr ibn Mabdhuil ibn Malik ibn al-Najjar al-Ansari al-Khazraji, a companion of the Prophet who participated in the Battles of Badr and Uhud, brother of Abu Ubaydah ibn Amr ibn Muhsin, who was killed at the Well of Ma'unah, was a supporter of Imam Ali.(v)He was killed in the Battle of Siffin while fasting. For more information, see Ibn Abd al-Barr, al-Isti'ab, 4/1721; Ibn al-Athir, Usd al-Ghabah, 6/224.
(cxlivThe History of the Prophets and Kings, 4/428.

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