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# **Chapter Eight: Security Policies**

## 8.1 Importance of Security

401. Imam Ali (a.s.): "The worst of cities is the one in which there is no security and prosperity."1

402. Imam Ali (a.s.): "O Allah! You know what we did was neither to seek power nor to acquire anything from the vanities of the world. Rather, we wanted to restore the signs of Your religion and to usher prosperity into Your cities so that the oppressed among Your creatures might be safe and Your forsaken commands might be established."2

403. Imam Ali (a.s.) – in his instructions to Malik al–Ashtar: "Now soldiers, by the leave of Allah, are the fortresses of the subjects, the adornment of rulers, the might of religion and the means of security. The subjects have no support but them.... Never reject a peace to which your enemy calls you and in which is God's pleasure, for in peace there is ease for your soldiers, relaxation from your cares and security for your land."3

404. Imam Ali (a.s.): "The fact is that there is no escape for men from a ruler, good or bad, in whose rule the faithful persons perform (good) acts, while the unfaithful enjoys (worldly) benefits. During the rule, Allah would carry everything to end. Through the ruler tax is collected, enemy is fought, roadways are protected and the right of the weak is taken from the strong till the virtuous enjoys peace and allowed protection from (the oppression of) the wicked."4

## 8.2 Collecting Information

405. Imam Ali (a.s.) – in his administrators: "In the Name of Allah, the All–Beneficent, the All–merciful. From the servant of Allah, Ali the commander of the faithful, to whomever of the administrators who reads my letter: Now then, some men have sworn allegiance to us who have escaped [now]. We suspect that they have moved towards the cities of the Basra region. Inquire your townspeople about them and assign secret agents from all over your land over them. Then, write to me of whatever you

happen to find out in this respect. Wassalam!5

406. Waqʻatu Siffin: "Ali (a.s.) pretended that the next morning he would be setting out to fight against Muʻawiya. The news reached Muʻawiya and the Shamis got into a panic and were shattered by this [rumor]. Muʻawiya b. al-Aahhak b. Sufyan, the standard bearer of the Bani Salim tribe, was with Muʻawiya while antagonizing him and the Shamis and favoring the people of Iraq and Ali b. Abi Talib (a.s.). He used to write the news to 'Abd Allah b. Tufayl 'Amiri, who would then send it to Ali (a.s.)."6

407. Waq'atu Siffin: "Ali (a.s.) sent a group to obstruct the course of the spring water to Mu'awiya. The latter dispatched al-Aahhak along with a gang toward them and they dispersed them [Ali (a.s.)'s group]."

"Ali (a.s.)'s secret agents came to him and reported what had happened. Then Ali (a.s.) asked his companions, 'What shall we do?'"

"A group said do this and the other said do that. When he noticed their discrepancy, he ordered [to prepare] to launch an assault on Mu'awiya the next morning. In the morning, he led them to the battle (of Siffin), and the Shamis were defeated."7

408. Ansab al-Ashraf: "Ali (a.s.)'s secret agent in Sham came to him and handed him a report on Busr. This secret agent is said to have been Qays b. Zurara b. 'Amr b. Hityan Hamadani. Qays was Ali (a.s.)'s secret agent in Sham and used to report the news to him."8

709. Imam Ali (a.s.) – from his letter to 'Abd Allah b. Badil: "Beware of encountering the enemy's troops, until I come to you! Send the secret agents toward them and make sure they carry arms with them to fight with. The secret agents should be from among the brave troops; for the coward would not bring you correct reports. You and whoever is with you, by the leave of Allah, abide by my commands. Wassalam."9

410. Imam Ali (a.s.) – in the report on the battle of Siffin: "A man from the Himyar tribe, by the name of Hasin b. Malik, was with Mu'awiya and [at the same time] had correspondence with Ali b. Abi Talib (a.s.), informing him about the secrets of Mu'awiya." 10

## 8.3 Rectifying the Enemies

- 411. Imam Ali (a.s.): "The one who rectifies his enemy, has [indeed] augmented his company."11
- 412. Imam Ali (a.s.): "The one who corrects the opponents will achieve his goal." 12
- 413. Imam Ali (a.s.): "The pinnacle of prudence is rectifying the opponents and putting up with the enemies." 13
- 414. Imam Ali (a.s.): "Rectifying the enemies with nice words and decent behavior is more convenient than confronting them and fighting against them with pain and suffering."14

- 415. Imam Ali (a.s.): "Doing good to the wicked would rectify the enemy." 15
- 416. Imam Ali (a.s.): "The sages used to say in the past, 'It is befitting to frequent houses of others for ten purposes: first, to the House of Allah for performing the rituals [of Hajj], discharging Allah's right, and fulfilling His obligatory commands;... and nine, to the houses of the enemies so as by tolerance their turbulence would calm down and by leniency and visitation their enmity would resolve their enmity." 16
- 417. Imam Ali (a.s.): "Refraining from persecuting [others] would rectify the hearts of the enemies." 17
- 418. Imam Ali (a.s.): "Shake hands with your enemies, even though they dislike it, for it is one of the things to which Allah has enjoined his servants, [where] He says, (Repel [evil] with what is best. [If you do so,] behold, he between whom and you was enmity, will be as though he were a sympathetic friend. But none is granted it except those who are patient and none is granted it except the greatly endowed. 18)19
- 419. Imam Ali (a.s.) from the Aphorisms attributed to him: "If your enemy pretended friendship and honesty to you, accept it with warm friendship, for if he goes on with this [attitude] and gets accustomed to it, his friendship will turn sincere." 20

#### 8.4 Compromise Accompanied by Sagacity

- 420. Imam Ali (a.s.): "I found compromise more beneficial than combat so long as it is not weakening to Islam."21
- 421. Imam Ali (a.s.): "Of all the benevolence, guiding to peace and compromise is the best."22
- 422. Imam Ali (a.s.) in his instructions to Malik al–Ashtar: "Never reject a peace to which your enemy calls you and in which is God's pleasure, for in peace there is ease for your soldiers, relaxation from your cares and security for your land. But be cautious, very cautious, with your enemy after (having made) peace with him, for the enemy may have drawn near in order to take advantage of (your) negligence. Therefore be prudent and have doubts about trusting your enemy in this (matter)."23

## 8.5 Keeping Extremely vigilant against the Enemy

- 423. Imam Ali (a.s.): "[The warrior should be wakeful for] If he sleeps the enemy does not sleep." 24
- 424. Imam Ali (a.s.): "Be extremely vigilant against your enemy." 25
- 425. Imam Ali (a.s.): "Do not feel safe from any enemy, even though they express appreciation." 26
- 426. Imam Ali (a.s.): "The worst of the enemies is the one who is more insightful, and more surreptitious in conspiracies."27

- 427. Imam Ali (a.s.) from the Aphorisms attributed to him: "Be more wary of a surreptitious enemy than the enemy who openly fights against you." 28
- 428. Imam Ali (a.s.): "The weakest enemy in deception is the one who manifests his enmity." 29
- 429. Imam Ali (a.s.): "The one who manifests his enmity, is less deceitful."30
- 430. Imam Ali (a.s.): "Do not be deceived by the enemy's flattery, for the enemy is like water which although it takes long to boil it with fire, it does not fail to put it [the fire] out."31

## 8.6 Not Underestimating the Enemy

- 431. Imam Ali (a.s.): Do not underestimate any of the enemies, even though he is weak32
- 432. Imam Ali (a.s.) from the Aphorisms attributed to him: "Beware of underestimating the enemy, for it bars you form watchfulness. Many a small ones has defeated the great ones!"33
- 433. Imam Ali (a.s.) from the Aphorisms attributed to him: "Do not underestimate the power of your enemy when you are fighting with him, for if you win [the battle], you will not be praised, and if he defeats you, you are not excused. The weak that keep a watchful eye on the powerful enemy are closer to safety than the powerful who is conceited of his own power over the weak."34

## 8.7 Avoid Consultation with the Enemy, except for Trial

- 434. Imam Ali (a.s.): "Ignorant is the one who seeks consultation with his enemy."35
- 435. Imam Ali (a.s.): "Do not consult with your enemy, and conceal your news from him." 36
- 436. Imam Ali (a.s.): "Consult with your enemies in order to find out the extent of their enmity and their goals."37
- 437. Imam Ali (a.s.) from the Aphorisms attributed to him: "As a trial, consult with your enemy in order to realize the extent of his enmity." 38
- 438. Imam Ali (a.s.): "He who seeks help from his enemy for [meeting] his need, will move farther away from [meeting] his need."39

## 8.8 Knowing the Right Time in Encountering the Enemies

- 439. Imam Ali (a.s.): "Employ [the strategy of] waiting for possibilities and timeliness in order to gain victory."40
- 440. Imam Ali (a.s.): "Do not assault the enemy before you are powerful [enough]."41

- 441. Imam Ali (a.s.): "Do not disclose your enmity to those over whom you have no power." 42
- 442. Imam Ali (a.s.): "Do not challenge your enemy when he is upcoming, as his upcoming will help him over you; nor challenge him when he is turning away, as his turning away will suffice you over him." 43
- 443. Imam Ali (a.s.): "It is most destructive to your enemy that you do not inform him that you have taken him as enemy."44
- 444. Imam Ali (a.s.) from the Aphorisms attributed to him: "It is most fatal to your enemy that you do not let him know that you have taken him as enemy."45

## 8.9 Not Punishing on the Basis of Conjecture

445. Al-Jamal: Ibn 'Abbas entered the presence of Amir al-Mu'minin and Ali (a.s.) began to speak and said, "O Ibn 'Abbas! Do you have any news?"

He siad, "I saw Talha and Zubair."

He told him, "Those two asked my permission for 'Umra (pilgrimage) and I granted them permission after I had them pledge not to practice deception, commit perfidy or get involved in corruption."

"O Ibn 'Abbas! By Allah, they have no intention other than sedition. I have the vision that they have gone to Makka to seek assistance against me; for the treacherous libertine Ya'la b. Manih has taken the wealth of Iraq and Fars to spend to this end. The two men will soon ruin my affair and shed the blood of my followers and companions."

'Abd Allah b. 'Abbas said, "If you think so, why did you give them permission and why did you not put them in jail and shackle them so that the Muslims get rid of them?"

The Imam said, "O Ibn 'Abbas! Are you getting me to start to tyrannize and practice evil before doing good; and punish them on the basis of conjecture and accusation? Far from it! By Allah, I will not withdraw from the pledge I made to Allah as to judge on the basis of justice and speaking the truth."

"O Ibn 'Abbas! I gave them permission and I know what they will commit; however, I asked Allah for help against them, and I swear by Allah that I will kill them and make them hopeless, and they will not fulfill their wish, for Allah will punish them for their injustice and perfidy to me and persecuting me."46

446. Tarikh al-Tabari – related by Jundab: When Ali (a.s.) was informed about the frivolities of Bani Najiya and the murder of their chief, he said, "May his mother die! How feeble-minded he was and how daring he was toward Allah! Once somebody came to me and said, 'There are men among your companions who, I am afraid, may separate from you. What do you think of them?'"

"I told him, 'I do not administer punishment on the basis of accusation, nor do I chastise on the basis of

conjecture; I do not fight against anyone but the one who has antagonized me and manifested his enmity to me, and that I will not start to fight him unless after I have invited him and presented my proofs to him. Then, if he repents and returns to us, I will accept him as one of our brothers; but if he refused and wished for nothing but battle against us, we will ask Allah for helping us against him and will fight him. May Allah keep away from me what He wishes!"

"Once again he came to me and said, 'I am afraid that 'Abd Allah b. Wahb al-Rasbi and Zayd b. Husayn would ruin your affair. I heard them say things about you that if you hear, you will not let them go unless you kill or chastise them. So, never release them from the prison."

"I said, 'I consult with you about them. What do you suggest?' He said, 'I suggest you to send for them and behead them."

"Then, I found out that he was neither pious nor wise. I said, 'By Allah, I do not suppose you are pious, nor helpful or wise. By Allah, if I ever wanted to kill them, it would be more fitting for you to say to me, 'Be wary of Allah! Why do you consider their blood as lawful since they have not killed anyone, nor have they rose up in war against you, or given up obeying you?"47

447. Imam a-Sadiq: "Amir al-Mu'minin Ali b. Abi Talib – upon whom be blessings from Allah – said in Kufa to the people, 'O People of Kufa! You suppose I do not know what can rectify you? Yes, I do. But I do not like to do so by ruining myself."48

448. Al-Gharat – reporting on withdrawal of Khirrit b. Rashid, one of the Kharijis, from Amir al-Mu'minin: 'Abd Allah b. Qa'in says: "... I came to Amir al-Mu'minin and reported to him what I had heard about Khirrit, what I had told his cousin and what response he had given me."

"The Imam said, 'Leave him alone. If he accepts the truth, we will know him by this and accept him; and if he rejects it, we will send for him."

I said, 'O Amir al-Mu'minin! Why do you not seize him right now to have him give his assurances [to be secure of his evils]?'

He said, "If we treat all those whom we accuse like this, then we should fill up prisons by them; and I do not believe it to be permissible to attack people, imprison them, and punish them, unless they have openly express their antagonism toward us." See The Encyclopedia of Amir al-Mu'minin, VI, 447 (The Revolt of Khirrit b. Rashid)

## 8.10 Warning against Torture

449. Imam Ali (a.s.): "He who whips a person out of cruelty, Allah, the Blessed and the Exalted, will whip him with fiery whips." 50

450. Imam Ali (a.s.): "Among all the people the most detested before Allah is the person who bares a Muslim's back unrightfully and beat him who has not beaten him, or kill him who has not intended to kill him."51

451. Imam Ali (a.s.) – in his letter to the chiefs [collectors] of land tax: "Even if there had been no fear of punishment for revolt and disobedience, which Allah has prohibited, the reward in keeping aloof from it would be enough (incentive) to abstain from going after it. Then, have pity [on others] so as to be pitied on; do not torture servants of Allah, and do not demand from them beyond their capacity."52

452. Imam Ali (a.s.): "O People! I called you to the Truth, you turned your back on me, and I beat you with the lash, you tired me out. Know that after me you will be ruled by rulers who would not be content with this; rather, they would torture you with whips and iron. But I do not torture you with whips and iron, for whoever tortures people in this world, Allah will torture him in the Hereafter."53

453. Musnad Zayd – related by Zayd b. Ali (a.s.), from his father, from his grandfather about Ali b. Abi Talib (a.s.): "In truth, he [Ali (a.s.)] told 'Umar concerning a pregnant woman who had admitted to committing adultery and 'Umar had ordered her to be stoned: 'Perhaps you have shouted at her or frightened her?'

'Umar replied, 'That is so.'

Ali (a.s.) said, 'Have you not heard from the Messenger of Allah saying, "There should be no legal punishment to the one who has confessed after being tortured. Certainly, the confession of the person whom you shackle, incarcerate, or threaten is invalid"?

He (the narrator] said, "'Umar released the woman. Then he said, 'Women are unable to give birth to a son like Ali (a.s.) b. Abi Talib [any more]. If Ali were not here 'Umar would be ruined." 54

454. Imam Ali (a.s.) – in his sermon at the beginning of his hukuma: "Surely, Allah has made unlawful the things, which are not unknown and made lawful the things, which are without defect. He has declared paying regard to Muslims as the highest of all regards. He has placed the rights of Muslims in the same grade (of importance) as devotion (to Himself and His oneness). Therefore, a Muslim is one from whose tongue and hand every (other) Muslim is safe save in the matter of truth. It is not, therefore, lawful to molest a Muslim except when it is obligatory."55

## 8.11 Warning against Invective

455. Imam Ali (a.s.) – related by 'Abd Allah b. Sharik: "Hujr b. 'Adi and 'Amr b. Hamq went out while openly disavowing and cursing the Shamis. Ali (a.s.) sent a message to them to avoid what he had been reported about."

"The two came to Ali (a.s.) and said: 'O Amir al-Mu'minin! Are we not in the right?

"He said, 'Yes."

"They asked again, 'Are they not in the wrong?"

"He said, 'Yes."

"They said, 'Why, then, did you prevent us from cursing them?"

"He said, 'I did not like you to be among the cursers and damners who curse and then disavow; but if you recounted their misbehavior and said: "Their conduct is such and their behavior is so", it would be more in the right and more plausible to give excuse for. And if instead of cursing and disavowing them, you would say: "O Allah! Preserve our blood and theirs, put things right between them and us and deliver them from misleading so that the one who does not know the truth may know it and the one who is eager for misguidance may be averted from it", this would be more lovely to me and better for you."

"They both said, 'O Amir al-Mu'minin! We accept your advice and we seek to be refined by your good manners."

456. Imam Ali (a.s.): "Do not find fault with your enemy even if he finds fault with you."56

## 8.12 Gentleness as long as no Intrigue is Going on

457. Imam Ali (a.s.): "Gentleness will soften the roughness of opposition."57

458. Imam Ali (a.s.) – in the aphorisms attributed to him: "Get close to your enemy as far as you may fulfil your need; and do not get too close to him lest you should debase your comrades and yourself. Look at the stick erected before the sun. If you slant it, the shadow will elongate; and if you go to extremes in slanting, the shadow will diminish."58

459. Imam Ali (a.s.) – related from 'Abd al-Malik b. Abi Harrat al-Hanafi: "One day Ali (a.s.) went out to give a sermon. He was lecturing while the Khawarij were chanting in a corner of the mosque la hukm illa li'llah (judgment belongs to Allah alone)!"

"Ali (a.s.) said, 'Allahu Akbar (Allah is the greatest)! It is a true word that is intended for a false meaning. If they keep silent, I will abandon them; if they go on talking, I will debate with them; and if they rise against us, we will fight them." 59

460. Al-Sunan al-Kubra – related by Kathir b. Namir: "I was attending the Friday prayer and Ali (a.s.) was on the minbar, when a man rose and said, 'La hukm illa li'llah (judgment belongs to Allah alone)!"

"Another person rose and said, 'La hukm illa li'llah! Then the Khawarij stood up from around the mosque. Ali (a.s.) beckoned to them to sit down, [and said:] 'Yes, judgment belongs to Allah alone; a true word that is intended for a false meaning! I look at you by the judgment of Allah. Let it be known that

to me there are three manners for you: So long as you are with us, we will not repel you from the mosque where you utter the name of Allah; so long as your hands are in ours, we will not deprive you of the public assets; and we will not fight with you unless you fight against us.' Then he went on with his sermon."60

461. Al-Amwal – related by Kathir b. Namir: "A man brought another man from Khawarij to Ali (a.s.) and said, 'O Amir al-Mu'minin! I saw this man cursing you.'

He said, 'Curse him back, the same way as he cursed me.'

He said, 'He threatened you!'

Ali (a.s.) said, 'I will not kill the one who does not fight against me.'

Then he said, 'They have three rights over us: not to prevent them from the mosques where they utter the name of Allah; not to deprive them of public assets so long as their hands are in ours; and not to fight with them so long as they do not fight against us."61

462. Al-Musannif – related by Kathir b. Namir: "A man brought another man from Khawarij to Ali (a.s.) and said he [and his band] threatened you and then ran away, and I caught this man.

The Imam said, 'Should I kill the person who has not fought against me?'

The man said, 'He cursed you!'

He said, 'You curse him too, or let him go."62

See The Encyclopedia of Amir al–Mu'minin, VI, 390 (The Imam's Patience for the Persecutions from the Khawarij and Tolerance towards them).

#### 8.13 Exiling or Incarcerating the Plotters

463. Sharh Nahj al-Balagha: "It is related that 'Umran b. Husayn was one of those who had withdrawn from Ali (a.s.) and Ali (a.s.) had exiled him to Mada'in for he had said, 'If Ali dies, I do not know how his death will come! And if he is to be killed – that I hope he will – I look forward to that!"63

464. Al-Gharat – related by Sa'id Ash'ari: "When setting out for Nahrawan, Ali (a.s.) put a man from the Nakha' tribe by the name of Hani b. Hudha in his place. He wrote to Ali (a.s.) that 'the Ghani and Bahila (tribes) have revolted and prayed that your enemy gain victory [over you]'.

Ali (a.s.) wrote back, 'Deport them from Kufa and do not neglect any of them'."64

465. Tarikh al-Tabari - related by Mahall b. Khalifa: "A man from Bani Sadus tribe named 'Ayzar b. Akhnas who believed in Khawarij [sympathizing with them] set off a trip toward them. In the outskirts of

Mada'in, he ran into 'Adi b. Hatam who was accompanied by Aswad b. Qays Muradi and Aswad b. Yazid Muradi."

"When encountered 'Adi, 'Ayzar asked him, 'Are you safely redeemed or tyrannically sinful?"

"'Adi said, 'Safely redeemed.'"

"The two Muradis said, 'You did ask this only out of the evil you have in you. We know for sure that you harbor views of Khawarij. O 'Ayzar! You will not go away from us until we take you to Amir al-Mu'minin and report your state to him."

"A short while later Ali (a.s.) came and they reported to him, saying, 'O Amir al-Mu'minin! He is in the same opinion as that of the Khawarij. We know him."

"He said, 'His shedding blood is not permissible to us; however, send him to prison."

"'Adi b. Hatam said, 'O Amir al-Mu'minin! Leave him with me and I ensure that no harm would come to you from him."

"Ali (a.s.) left him with 'Adi."65

- 1. Ghurar al-Hikam: 5684, 'Uyun al-Hikam wa al-Mawa'iz: 294/5253.
- 2. Nahj al-Balagha: Sermon 131, Tadhkira al-Khawas: 120.
- 3. Nahj al-Balagha: Letter 53, Tuhaf al-'Uqul: 131, Ibid., 145. Also see: Da'a'im al-Islam: 1/357.
- 4. Nahj al-Balagha: Sermon 40.
- 5. Al-Gharat: 1/337, Bihar al-Anwar: 33/407/628.
- 6. Waq'atu Siffin: 468.
- 7. Wagʻatu Siffin: 360, Bihar al-Anwar: 32/500/430, Sharh Nahj al-Balagha: 8/39.
- 8. Ansab al-Ashraf: 3/212.
- 9. Al-Mi'yar wa al-Muwazina: 131.
- 10. Al-Futuh: 3/78.
- 11. Ghurar al-Hikam: 8230, 'Uyun al-Hikam wa al-Mawa'iz: 445/7838.
- 12. Ghurar al-Hikam: 8043.
- 13. Ghurar al-Hikam: 7232.
- 14. Ghurar al-Hikam: 1926.
- 15. Ghurar al-Hikam: 1517.
- 16. Al-Khisal: 426/3, Bihar al-Anwar: 76/16/1.
- 17. Ghurar al-Hikam: 9784.
- 18. Al-Qur'an, 41:34-35.
- 19. Al-Khisal: 633/10, Bihar al-Anwar: 71/421/58.
- 20. Sharh Nahj al-Balagha: 20321/680.
- 21. Ghurar al-Hikam: 10138, 'Uyun al-Hikam wa al-Mawa'iz: 506/9288.
- 22. Ghurar al-Hikam: 9379, 'Uyun al-Hikam wa al-Mawa'iz: 470/8579.
- 23. Nahj al- Balagha: Letter 53, Khasa's al-A'imma: 123, Da'a'im al-Islam: 1/367.
- 24. Nahj al- Balagha: Letter 62, Al-Gharat: 1/321.
- 25. Ghurar al-Hikam: 10301.
- 26. Ibid., 10197.

- 27. Ibid., 5781.
- 28. Sharh Nahj al-Balagha: 20/311/575.
- 29. Ghurar al-Hikam: 3258, Sharh Nahj al-Balagha: 20/343/947.
- 30. Ghurar al-Hikam: 7956.
- 31. Ghurar al-Hikam: 10298. Imam al-Baqir (a.s.) says: "When Amir al-Mu'minin (a.s.) came down to the region of Nahrawan, he asked about Jamil b. Bashiri, Anushirwan's scribe. They said he was still alive and having [his] daily sustenance. He ordered him to be summoned. When he arrived, he [Ali (a.s.)] he found him sound in his senses (except for his sight), clear-minded and highly talented. He asked him, 'O Jamil! How should man be?'

He said, 'He should have few friends and many enemies!'

The Imam said, 'You uttered a novel thing, O Jamil, as people are unanimous that it is better to have many friends.' He said, 'It is not as they suppose; for when the friends are required to do something, they do not act as they should, as it is said, "The ship sank because of too many sailors".

Amir al-Mu'minin said, 'I have tried this and it is true; but what benefit is there in having many enemies?"

He said, 'When there are too many enemies, man is always cautious and careful not to utter a word by which to get stuck [in trouble], or make a blunder to be reprimanded for. Therefor, he is always protected from erring. Amir al–Mu'minin approved this. (al–Da'wat: 297/65, Bihar al–Anwar: 34/345)

- 32. Ghurar al-Hikam: 10216.
- 33. Sharh Nahj al-Balagha: 20/282/231.
- 34. Sharh Nahj al-Balagha: 20/309/543.
- 35. Ghurar al-Hikam: 6663.
- 36. Ibid., 10198.
- 37. Ibid., 2462.
- 38. Sharh Nahj al-Balagha: 20/317/634.
- 39. Ghurar al-Hikam: 8984.
- 40. Ghurar al-Hikam: 2347.
- 41. Ibid., 10258.
- 42. Kanz al-Fawa'id: 2/183, Bihar al-Anwar: 78/93/104.
- 43. Ghurar al-Hikam: 10306.
- 44. Nathr al-Durar: 1/293.
- 45. Sharh Nahj al-Balagha: 20/283/244.
- 46. Al-Jamal: 166.
- 47. Tarikh al-Tabari: 5/131, Sharh Nahj al-Balagha: 3/148, Al-Gharat: 1/371.
- 48. Al-Mufid, Al-Amali: 207/40, Bihar al-Anwar: 41/110/18.
- 49. Al-Gharat: 1/333 & 335, Bihar al-Anwar: 33/407/628, Sharh Nahj al-Balagha:3/129.
- 50. Da'a'im al-Islam: 2/541/1927.
- 51. Da'a'im al-Islam: 2/444/1551, Tahdhib al-Ahkam: 10/148/588.
- 52. Waq'atu Siffin: 108, Nahj al-Balagha: Letter 51, Al-Mi'yar wa al- Mawazina: 122.
- 53. Al-Gharat, 2/458, Al-Irshad: 1/322, Sharh Nahj al-Balagha: 2/306.
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