

THE VIRTUES OF IMAM 'ALI IN THE POETRY OF 'AMR B. AL-'AS

Taken from Grand Ayatollah Makarem Shirazi's Office site

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Question :

What poem does 'Amr b. al-'Ās have in praising Ali (peace be upon him) and denouncing and condemning Mu'āwiyah?

'Amr b. al-'Ās composed a poem in praise of the Commander of the Faithful, Imam Ali ibn Abi Talib (A.S), Also, he rebuked and condemn his mentor Muawiyah ibn Abi Sufyan. Both of them, i.e. 'Amr b. al-'Ās and Mu'āwiyah ibn Abi Sufyan were one of the worst enemies of the Holy Quran, the Holy Messenger of Allah (S.A) and Imam Ali (A.S).

“Juljulia’s poem and ode.” (قصيده جُلْجُلِيَّه)

1. معاويه الحال لا تجهل و عن سبيل الحق لا تعدل

1.O Mu'āwiyah, do not be ignorant about my situation (do not pretend to be ignorant and how much and why I am doing such things); *** and do not deviate a step from the path of truth.

2. نسبت احتیالی فی جلق (a) على اهلها يوم ليس الحلى

(a): Jelleq (the State of Levant, Syria)

2. Have you forgotten that day when you wore the jewels of government in Jelleq (the State of Levant, Syria); *** how by deception and fraud, I misguided and lead astray their people?!

3. وقد اقبلوا زمرا يهرعون مهاليع كالبقر الجفل (b)

(b) (الهلع) "panic": Alarm, screams, moans and shouting (in fear); (الجفل) "to throw away".

3. Groups and groups (of people) turned towards you (Muawiyah) in haste; and their bellows and moans were loud like the driven cows. (And their moans and groans were loud like those of cows.

4. و قولى لهم ان فرض الصلاه بغير وجودك لم تقبل

4. Have you forgotten that I told them; *** obligatory prayer is not acceptable (to Allah) without your presence?!

5. فولوا و لم يعباوا بالصلاه و رمت النفار الى القسطل (c)

(c): (القسطل) Al-Qastal: dust raised from war

5 - So, they turned their backs on religion and did not care nor paid any attention about the prayer; and I led this scattered flock to the dust raised from the war.

6. و لما عصيت امام الهدى و فى جيشه كل مستنقل

6 - And that time when you rebelled (and disobeyed) against the Leader of Guidance; *** while there were brave men in his army.

7- أَبالْبَقَرِ الْبُكْمِ أَهْلَ الشَّامِ *** لِأَهْلِ التَّقَى وَالْحِجَا أَبْتَلَى؟

7 - You (Mu'āwiyah) said: Shall I along with the people of the Levant (as-Sham) who are like dumb cows; *** go to war with the pious and wise people?

8- فقلت نعم قم فإني أرى *** قتالَ المُفضَّلِ بالأفضل

8 - So, I (Amr) said: Yes, get up (make preparation for the war) for I want to see; *** and fight with this person [Imam Ali (A.S)] whom the Almighty Allah has given excellence and superiority (over all of his creatures).

9- فبى حاربوا سيّد الأوصياء *** بقولى دمٌ طلٌّ من نعتل (d)

(d): Tal ad-Dam: the blood that was wasted and no one took revenge for it. That blood is called Talil; Matlool and Mutal.

9- It was I who provoked them to fight with the Leader of the Ausiyas [Guardians, Imam Ali (A.S)]; *** on the pretext of seeking the blood lust (vengeance) for that stupid man[Na'thal (Uthman)].

10- وكدتُ لهم أن أقاموا الرماح *** عليها المصاحفُ فى القسطل

10- It was I who taught your army this deception and fraud; *** that they raised their spears on which they had pierced the Qur'an to rise in the dust raised from the war.

11- وعلمتهم كشف سواتهم *** لردِّ الغصنِقرّةِ المُقبِل

11 - And I taught them (your people) to reveal and expose their nakedness; *** so that the lion of the manly forest (Imam Ali (A.S)] will refrain from killing you.

12- فقامَ البغاهُ على حيدر *** وكفوا عن المشعلِ المصطفى

12 - So, the oppressor, sinners and the rebels rose up against Haider; ***and they were kept away (by me) from the blazing torch of guidance.

13- نسيتَ محاورَةَ الأشعريِّ *** ونحنُ على دَوْمَةِ الجندَلِ

13 - Have you forgotten how I negotiated with Abu Musa Ash'ari; *** in "Duma Al-Jandal " (while we were always at the sidelines).

14- أَلينٌ فيطمعُ في جانبي *** وسهميَ قد خاضَ في المَقْتَلِ

14 - I spoke softly and the other party (Abu Musa Ash'ari) coveted and desired my good thoughts; *** while my cunning arrows penetrated in deadly positions in his body.

15- خلعتُ الخلافةَ من حيدرٍ *** كخَلعِ النعالِ من الأرجلِ

15 - I removed Haider ([Imam Ali (A.S)] from the caliphate (I removed the robe of caliphate from the stature of Imam Ali (A.S)] with falsehood and treachery; *** with the same ease of removing the shoes from the feet.

16- وألبسْتُها فيكَ بعد الإياسِ *** كلبسِ الخواتيمِ بالأنمُلِ

16 - And I (Amr) dressed you (put the robe of caliphate) on you (Mu'āwiyah) after the cessation of menopause (distress); *** like (putting of) a ring on a finger. (while you yourself were demoralized and hopeless about the caliphate).

17- ورقيُّكَ المنبرِ المُشتمَّخِرُ *** بلا حدِّ سيفٍ ولا مُنصِلِ

17 - And I promoted (raised) you to the lofty and high pulpit [of the Holy Messenger of Allah (S.A)]; *** without (being compelled to) sharpen your sword (and waging a war) nor there was a need of a defender and rescuer (another army coming to your defense).

18- ولو لم تكن أنت من أهلهِ *** وربِّ المقامِ ولم تكْمُلِ

18 - Although you (Mu'āwiyah) were not worthy; *** of this position, status and excellence.

19- وسيرتُ جيشَ نفاقِ العراقِ *** كسَيْرِ الجنُوبِ مع الشمالِ

army of hypocrites from Iraq; *** which was like bringing the south and the north together. - And I set in motion an

20- وسَيَّرْتُ ذِكْرَكَ فِي الْخَافِقِينَ *** كَسِيرِ الْحَمِيرِ مَعَ الْمَحْمَلِ

20 - And it was I who made your remembrance among the weak; *** which was as difficult as the walking of a donkey with a (overburden) load.

21- وَجَهْلِكَ بِي يَا ابْنَ آكَلَةِ الْإِل- *** كِبُودٍ لِأَعْظَمِ مَا أَبْتَلِي

21 - O son of the liver-eating Hind! *** the greatest thing that is afflicting me and making me suffer with pain is that you (presume) that you do not know me.

22- فَلَوْلَا مَوَازِرَتِي لَمْ تُطْعَمْ *** وَلَوْلَا وَجُودِي لَمْ تُقْبَلْ

22 - Without my support, you would not have been obeyed (the people would never have submitted to you), *** And they would never have accepted you without me (without my assistance for strengthening you).

23- وَلَوْلَايَ كُنْتَ كَمِثْلِ النِّسَاءِ *** تَعَافَى الْخُرُوجِ مِنَ الْمَنْزِلِ

you would be sitting at home like the women; *** you would not be able to leave the house. 23 - If it were not for me,

24- نَصَرْنَاكَ مِنْ جَهْلِنَا يَا ابْنَ هِنْدٍ *** عَلَى النَّبِيِّ الْأَعْظَمِ الْأَفْضَلِ

24 - We helped you out of our ignorance, O son of Hind; *** We put you and helped you (to fight and wage the war) against the Greatest News and the best people.

25- وَحَيْثُ رَفَعْنَاكَ فَوْقَ الرُّؤُوسِ *** نَزَّلْنَا إِلَى أَسْفَلِ الْأَسْفَلِ

25 - And when We placed you above the people and in change of all the affairs; *** we descended and thied ourselves to the lowest ranks of hell (where the most worst people are being punished).

26- وَكَمْ قَدْ سَدَمْنَا مِنَ الْمَصْطَفَى *** وَصَايَا مُخَصَّصَةً فِي عَلَى

26- And how many advices we heard from the Mustafa (S.A); *** the instructions and commandments specified specifically about (Imam) Ali (A.S)?

27- وفى يوم حُمّ رقى منبراً *** يُبلِّغُ والركبُ لم يرحل (e)

(e): in some versions, instead of the second stanza, these words have been quoted:

(وَبَلِّغِ وَالصَّحْبَ لَمْ يَرْحَلْ) he informed, while the companions had not gone.)

27- The day when the Holy Messenger of Allah (S.A) ascended the pulpit in Ghadir Khumm; *** and announced the Divine Lord's command to everyone while the caravans had not yet left.

28- وفى كَفِّهِ كَفُّهُ مَعْلَنًا *** يُنَادِى بِأَمْرِ الْعَزِيزِ الْعَلَى

28 - He held Ali's hand in his hand and showed it to everyone; *** and proclaimed with a loud voice the command of the Mighty and Most High Divine Lord:

29- السُّتُ بِكُمْ مِنْكُمْ فِى النَّفُوسِ *** بِأَوْلَى فَقَالُوا بَلَى فَا فَعَلْ

29 – (O people)! Am I not having absolute authority over you than have over yourselves? *** They said: Yes, and do whatever you want (we submit entirely and absolutely to you).

30- فَأَنْحَلُهُ إِمْرَةً الْمُؤْمِنِينَ *** مِنْ اللَّهِ مُسْتَخْلَفِ الْمُنْجَلِ

30 - So, he [the Holy Messenger of Allah (S.A)] made the leadership of the believes special for him [Imam Ali (A.S)] from Allah; *** and it is He (the Divine Lord) who bestows His caliphate on whomsoever He wishes.

31- وَقَالَ فَمَنْ كُنْتُ مَوْلَى لَهُ *** فَهَذَا لَهُ الْيَوْمَ نَعَمَ الْوَلَى

31 - And he [the Holy Messenger of Allah (S.A)] said: "Anyone whose master I am; *** from today, this Ali (A.S) is the best master for him also."

32- فوال مُؤاليه يا ذا الجلال *** وعادِ مُعادى أخی المُرسَل

32 - And he prayed: "O the Almighty Allah! Be a friend of his followers; *** and consider the enemies of his brother as enemies!

33- ولا تَنقُضُوا العَهْدَ من عَترتى *** فقاطِعُهُم بىَ لم يُوصِل

33 - O people! Do not break the covenant that you have made with regards to my Household (Etraati); *** that anyone who refrains (separates and keep distant) from following (obeying and submitting to) them will not approach me [the Holy Messenger of Allah (S.A)] in the Hereafter.

34- فَبخَبَخَ شَيْخُكَ لَمَّا رَأى *** عُرَى عَفْرِ حَيْدِرٍ لَمْ تُحَلَّل

34 - So, when your teacher (Abu Bakr) saw that the strong bond of the Wilayat pact and Haider's leadership could not be broken; ***he (Abu Bakr) congratulated him [Imam Ali (A.S)] with a loud voiced cheers.

35- فقالَ ولِيُّكُم فاحفظوهُ *** فَمَدَّخَلَهُ فيكُم مَدَّخَلِي

35 - The Holy Messenger of Allah said: "Ali is your Wali (Guardian), so protect and save him (and assist and help him); *** and treat him (obey and submit to him in the same way) as you treated (obeyed and submitted to) me."

36- وإِنَّا وما كان من فعلنا *** لفي النارِ في الدركِ الأَسفل

36 - And we, due to our actions (ways of hypocrisy and committing innumerable misdeeds); *** we will be in the worst level of hell.

37- وما دَمُ عِثمانَ مُنْجٍ لنا *** من الله في الموقِفِ المُخجل

37 - The Day of Judgment is the day of our regret and misfortune; *** Uthman's blood will not save us [we pretended to avenge the blood of Uthman and thus resorted to genocide, killing and usurping the Caliphate of Imam Ali (A.S)].

38- وَإِنَّ عَلِيًّا غَدًا خَصْمُنَا *** و يعتزب الله و المرسل

(f): In the narration of Khatib Tabrizi, instead of the second stanza, these words have been quoted: (سيحتج بالله و المرسل), (Through Allah and His Holy Messenger (S.A), he will bring evidence against us).

38 - And tomorrow Ali will be our adversary *** and he takes pride (against us and takes evidence through) the Almighty and His Holy Messenger (S.A).

39- يُحَاسِبُنَا عَنْ أُمُورٍ جَرَتُ *** وَنَحْنُ عَنِ الْحَقِّ فِي مَعْرَلٍ

39 - Then the Almighty Allah will hold us accountable for the events that happened (we were its cause), while we dragged ourselves away while running away from the truth (we were in the forefront of his enemy).

40- فَمَا عُذْرُنَا يَوْمَ كَشَفِ الْغَطَا *** لَكَ الْوَيْلُ مِنْهُ غَدًا تَمَّ لِي

40 – Then, what is our excuse when the truth (cover) is revealed? *** Woe, hardship and punishment be upon you and then to me (on the Day of Judgment).

41- أَلَا يَا ابْنَ هِنْدٍ أَبَعْتَ الْجَنَانَ *** بَعْدَ عَهْدٍ وَلَمْ تُوفِّ لِي

41. O son of Hind! You sold the heavens***for a covenant you made with me and (you) did not fulfill it for me.

42- وَأَخْسَرْتَ أَخْرَاقَ كَيْمَا تَنَالُ *** يَسِيرَ الْخَطَامِ مِنَ الْأَجْزَلِ

42 - In order to reach the insignificant wealth of this world against the endless and abundant blessings of the hereafter, *** you lost your hereafter.

43- وَأَصْبَحْتَ بِالنَّاسِ حَتَّى اسْتَقَامَ *** لَكَ الْمَلِكُ مِنْ مَلِكٍ مَحُولِ

43- You got up in the morning while the people were around you (supporting and assisting you);

***while the kingdom had been prepared for you from someone else and it is unstable.

44- وكنتَ كَمُقْتَنصٍ فِي الشَّرَاكِ (g) *** تَدُوذُ الظِّمَاءَ عَنِ الْمَنَهْلِ

(g): (اقتنص الطير أو الطيبي) He hunted it.

44- You are like a predator (fisherman) who throws and casts a net and deceives people; (g) ***; and forces the thirsty away from the water stream (you didn't allow them to quench their thirst).

45- كَأَنَّكَ أَنْسَيْتَ لَيْلَ الْهَرِيرِ *** بِصَقِيْنٍ مَعَ هَوْلِهَا الْمُهْوَلِ

forgotten "Laila al Harir" in the battle of Saffin; *** with all the (terrible) fear and terror. 44 - It seems that you have

46- وَقَدْ بَتَّ تَذَرَقُ دُرُقَ النَّعَامِ *** حَذَاراً مِنَ الْبَطْلِ الْمُقْبِلِ

46 - You were so weak that you defecated like an ostrich; *** out of fear of the brave man who had turned (returned to battle against you and to kill you).

47- وَحِينَ أَزَاحَ جِيُوشَ الضَّلَالِ *** وَافَاكَ كَالْأَسَدِ الْمُبْسِلِ

47- When he drove away the armies of the misguidance; *** he attacked you like a valiant lion.

48- وَقَدْ ضَاقَ مِنْكَ عَلَيْكَ الْخَنَاقُ *** وَصَارَ بِكَ الرَّحْبُ كَالْفَلْفَلِ (h)

(h): (الفلفل) : close between the two steps.

48- You were caught in a very tight situation; *** and the wide field had become too narrow for you. (h)

49- وَقَوْلِكَ يَا عَمْرُو أَيْنَ الْمَفْرُءُ *** مِنَ الْفَارِسِ الْقَسْوَرِ الْمُسْبِلِ

49 - You said to me: O Amr, is there any escape route (where should we flee) from the claw (clutches) of a powerful warrior; *** who is coming towards us like a flood?

50- عَسَى حَيْلُهُ مِنْكَ عَنِ ثَنِيهِ *** فَإِنَّ فَوَادِيَّ فِي عَسَلِ

50 - Unless you, O Amr, perform a deception and cunning trickery (which will escape any observation) against his repeated attacks (to dissuade him from waging a war against us); ***do something that my heart is in a fever.

51-. وشاطرتنى كل ما يستقيم *** من الملكِ دهرَكَ لم يكمل

51 - When your government was not fully complete (you had not yet reached the Caliphate of Kufa);

*** you promised to share with me every position you get.

52- ففمتُ على عَجَلتِي رافعاً *** وأكثيفُ عن سواتِي أُذيلِي

52 - So, I got up in haste; ***until I (purposefully) revealed and exposed my private parts [so as to escape from being killed by the virtuous and modest Imam Ali (A.S)].

53- فسُتِرَ عن وجهِهِ وانثنى *** حياءً وروعَكَ لم يعقل

53 - So, his [Imam Ali (A.S)] modesty, chastity and greatness caused him to cover his face (and thus, I was not killed by him); and *** this is something that your intellect does not give importance to.

54- وأنتَ لخوفِكَ من بأسِهِ *** هناك مُلنت من الأفكل (i)

: Trembling and shuddering from fear. (الأفكل)

54 - And you trembled and shuddered from the fear of his punishment; *** you were filled with calamities there.

55- ولما ملكت حُماة الأنام *** ونالت عصاك يدَ الأوّل

And when you achieved the reins of the kingdom and you started to rule over the people; *** and the baton and stick of rulership reached your hands.

56- منحتَ لِغَيْرِي وَزَنَ الجبال *** ولم تُعْطِنِي زنة الخردل

mountains of wealth to others; *** and you did not give me anything even a grain of mustard. 56- You have given the

57- وَأَنْحَلَّتْ مِصْرًا لِعَبْدِ الْمَلِكِ (10) *** وَأَنْتَ عَنِ الْغِيِّ لَمْ تُعَدِلْ

(j): (Abd al-Malik bin Marwan, the father of the Umayyad caliphs).

57 - You gave the government of Egypt to Abdul Malik; *** and this was nothing but oppression towards me.

58- وَإِنْ كُنْتَ تَطْمَعُ فِيهَا فَقَدْ *** تَخَلَّى الْقَطَا مِنْ يَدِ الْأَجْدَلِ

58- Although you were aspired and were greedy for it (the country of Egypt); *** but know that the stone-eating chicken escaped from the hands of the bird eating falcon. (Egypt was lost for you as I became the ruler and amassed its wealth).

59- وَإِنْ لَمْ تَسَامَحْ إِلَى رَدِّهَا *** فَإِنِّي لِحَوْبِكُمْ مُصْطَلِي

59 - If you don't give up on the good of (the wealth) Egypt and its taxes; *** I am ready and impatient to campaign, scare and terrorize you.

60- بِخَيْلِ جِيَادٍ وَشَمِّ الْأَنْوْفِ *** وَبِالْمُرْهَفَاتِ وَبِالذَّبَلِ

60 - With stingy horses and smelling noses (ready and proud army, sharp swords and raised spears);

*** and with delicate ones and withers.

61- وَأَكْشَفُ عَنْكَ حِجَابَ الْغُرُورِ *** وَأَوْقِظُ نَائِمَةَ الْأَثْكَلِ

61 - I will destroy the veil of your pride; *** and will awake the sleep of the bereaved and grieving (orphans whose fathers were killed because of you and incite them against you).

62- فَإِنَّكَ مِنْ إِمْرَةِ الْمُؤْمِنِينَ *** وَدَعْوَى الْخِلَافَةِ فِي مَعْزَلِ

62 – For you are far from being the leaders of the believers (and ruling over them); *** and the claim of caliphate (is not in your purview).

63- وَمَالِكَ فِيهَا وَلَا ذَرَّةً *** وَ لَا لِجُدُودِكَ بِالْأَوَّلِ

63 - And you do not own a single atom in it(you don't have the slightest right in the government); *** and your grand-parents (ancestors) before you didn't have the same right either.

64- فإن كانَ بينكما نِسْبَةٌ *** فأينَ الحُسامُ من المِنجلِ

64 - O Mu'āwiyah! What relationship can there be between you and Ali?! *** Ali is like a sword and you are like a scythe (slow-moving sickle).

65- وأينَ الحصى من نجومِ السما *** وأينَ معاويةُ من على

65 - Where is Ali who is like a star in the sky; *** and where are you who are nothing more than a grain of sand?!

66- فإن كنتَ فيها بلغتَ المُنَى *** ففى عُتقى علقُ الجُلجلِ (k)

(k): It is a proverb in Arabic language. A person who disgraces and makes himself ignominious amongst the people. He risks his life so as to reach his desired aim.

'Amr b. al-'Āṣ says to Mu'āwiyah : I disgraced and made myself wretched and disgraceful because of you. I risked myself so that you will become the ruler. I did not spare anything until you came to rule over the people. Refer to: Majma ul Amthal by Maidani Page 195 (Vol. 3, p. 209, number 3694).

66- O Mu'āwiyah! If you achieved your goal in the matter of Caliphate; *** it was because I hung a scandalous bell around my neck (and be aware that there is a bell around my neck that if I shake my neck, the bell will ring, and your Caliphate will come under trouble and through my cunning deceit, it will eventually be destroyed. So, do not trouble me and allow me to rule over Egypt and do not ask me to remit the taxes and incomes from Egypt). (k)

This poem is also known as (قصيدته جُلجُلِيَه) "Juljulia's ode" (I). Juljul (جُلجُل) means bell. By composing this poem, 'Amr b. al-'Āṣ wishes to warn Mu'āwiyah that: Your government is the result of the scandals, deceits, frauds and the immense hardships that I undertook. 'Amr wants to

say: O Mu'āwiyah! It was only through my cunning fraudulence, deception and cheating that you have become the king. It was I who made you the ruler over the Islamic lands. If you trouble me and wish to take the wealth of Egypt from me, I will ring the bell like and inform everyone about it. I will take away your dignity and make you disrespected and tarnish your image in the society.

Perhaps this is what 'Amr b. al-Āṣ means: O Mu'āwiyah! During the establishment of your government, the bell was on my neck. It was I who organized all the works for the foundation of your usurped Caliphate. Be aware and make yourself conscience that this bell is still on my neck. I did not spare anything and was fully vigilant and used all my cunningness and wisdom until you came to rule over the people. If I wish and you make trouble for me in Egypt, I will bring the same calamity that I brought on your opponents on your head.

The subject of this poem is a letter written by Mu'āwiyah ibn Abi Sufyan to 'Amr b. al-Āṣ.

'Amr b. al-Āṣ composed this poem in response to Mu'āwiyah's letter, which asked him to pay the taxes of Egypt. Mu'āwiyah had reprimanded 'Amr for refusing to pay the taxes.

Reference: ibn Abi al-Hadid has narrated some of its odes in his book of "Sharh Nahj al-Balagha" (Commentary on Nahj al-Balaghah), Vol. 2, Page 522 (vol. 10, p. 56, sermon 178).

Ishaqi says in "Lataef Akhbar ad-Dual, Page 41 (p. 61).

Mu'āwiyah wrote in a letter to 'Amr b. al-Āṣ: I wrote repeated letters to you regarding the demand for the payment of the taxes and wealth from Egypt. But, you have refused and refrained from paying it. You have not remitted

anything and refrain from making any payment. For the last time, I say with emphasis that you send for me the taxes of Egypt.

Was Salam.

In response to Mu'āwiyah's letter, 'Amr b. al-'Āṣ composed a poem, which is famous as "Qasida Juljuliyyah" (the ode of Juljuliyyah). These two verses are from those poems:

و ان كان بينكما نسبه***فاين الحسام من المنجل.

54- O Mu'āwiyah! What relationship can there be between you and Ali?! ***
Ali is like a sword and you are like a scythe (slow-moving sickle).

وأين الثريا وأين الثرى***وأين معاويه من على

Where is the Pleiades, where is the wealth *** and where is Mu'āwiyah in relation to Ali?

- Where is Ali who is like a star in the sky; *** and where are you who are nothing more than a grain of sand?!

In Arabic the Pleiades are known as ath-Thurayya (الثريا), the first main consonant becoming a morpheme into outlying linguistic zones north and east. Some scholars of Islam suggested that the Pleiades are the "star" mentioned in Sura An-Najm ("The Star") of the Holy Quran.

Stellar jewels: the Pleiades. One of the most easily recognizable star clusters in the night sky is the Pleiades, also known as the 'Seven Sisters'. The brightest stars in the Pleiades asterism (pattern of stars) glow a luminous blue, and are bright enough to be seen with the naked eye.

When Mu'āwiyah heard these verses, he did not agitate him anymore, nor he asked for the remittance of Egyptian taxes and the wealth.

In the second section of his book "Riyadh al-Jannah", Zanouzi mentioned the entire ode and said: "This poem is called " Juljuliyyah ode" due to its last stanza:

فإن كنتَ فيها بلغتَ المُنَى *** ففى عُنقى علقُ الجِجل

66- O Mu'āwiyah! If you achieved your goal in the matter of Caliphate; *** it was because I hung a scandalous bell around my neck (and be aware that there is a bell around my neck that if I shake my neck, the bell will ring, and your Caliphate will come under trouble and through my cunning deceit, it will eventually be destroyed. So, do not trouble me and allow me to rule over Egypt and do not ask me to remit the taxes and incomes from Egypt). (k)

Footnote: Riaz Al-Jannah" by Mirza Mohammad Hassan Fani Zanouzi (1218-1172 AH), is a book in Arabic on the subject of biographies of Islamic scholars, sages and scholars, which was written in the late 12th and early 13th centuries of Hijri. Also, refer to the book of Al-Ghadir by the famous and virtuous researcher, Allam Amini.

The Battle of Layla-tul-Harir

Next morning, Ali and Malik mounted their horses, and rode in front of the Syrian army surveying its disposition. They made some minor changes in the plan of the battle, and then, upon a signal from Ali, Malik attacked the left wing of the enemy.

The Syrians enjoyed a numerical superiority over Malik, and their generals tried to make the best of it. Whenever he attacked, they gave in but somehow managed to regroup.

Malik fought all day long. Normally, the two armies stopped fighting after sunset, and returned to the camp for prayers and for rest but that day

Malik refused to return. He also didn't let the Syrians return to their camp, and kept them in the battlefield.

After a brief pause for his prayers, Malik launched his blitz upon the Syrian army. This time his charge was so impetuous that the Syrians were driven before him like sheep. After the night prayer, Ali also returned to the battlefield, and attacked the right wing of the Syrians. Between them, they began to grind the Syrian army.

They killed hundreds of Syrian warriors and spread terror and dismay in their ranks. The groans and screams of the Syrian wounded and the dying, the clangor of arms, the clash of steel, Malik's double-edged sword ripping through the Syrian armor, and his battle-cry of Allah-o-Akbar, filled the night sky of the desert.

Malik was, beyond all measure daring and intrepid. He did indeed seem in the presence of the enemy to be the very Genius of Victory. He was a special and a fatal instrument in the hands of the Providence. Wherever he rode, victory charged with him.

Edward Gibbon

In this sanguinary contest the lawful caliph displayed a superior character of valor and humanity. His troops were strictly enjoined to await the first onset of the enemy, to spare their flying brethren, and to respect the bodies of the dead, and the chastity of the female captives. He generously proposed to save the blood of the Moslems by a single combat; but his trembling rival declined the challenge as a sentence of inevitable death.

The ranks of the Syrians were broken by the charge of a hero who was mounted on a piebald horse, and wielded with irresistible force his ponderous and two-edged sword. As often as he smote a rebel, he shouted Allah Akbar, 'God is Victorious!' and in the tumult of a nocturnal battle he

was heard to repeat four hundred times that tremendous exclamation. (The Decline and Fall of the Roman Empire)

The hero who broke the ranks of the Syrians, was Malik. But already he had killed so many of them – the rank-and-file Syrians – that he began to lose interest in them. He searched for quarry of a higher grade. In the battle of Basra, he had put an end to fighting by killing the camel which carried Ayesha on its back. His aim now was to kill or to capture Muawiya, and thus to put an end to the battle of Siffin. With the instinct of a hunter, therefore, he began to move toward his prey.

Malik rode through pools of blood and over high banks of the Syrian slain, irresistibly, inexorably and perhaps inevitably. Whoever challenged him or stood in his way, was cut into pieces.

Muawiya now could see with his own eyes that the crunch was coming. What he saw closing in on him, was not Malik, Ali's Chief of Staff, but the Angel of Death. The solid ground under his feet appeared to him to be turning into a quicksand.

His bodyguards, though hand-picked for their bravery, strength and devotion to him and to his house, were powerless before Malik. They could not stop him from advancing toward his prey but they did the second-best thing – they got fresh horses ready for him (for Muawiya) to mount and to escape from the battlefield under the cover of darkness.

In this dire distress, Muawiya turned to Amr bin Aas, and said:

“Is there any hope that we can still save our lives or this desolate plain is destined to become our graveyard? And incidentally, do you still want Egypt? If you do, then think at once of some stratagem to check Malik or else all of us including you, will be killed in the next few moments.”

The instinct for survival was very strong in Amr bin Aas. He could rise equal to almost any occasion, and was, in fact, ready with a stratagem for this very moment. Amr's stratagem was going to wrest not only the prey but victory itself out of Malik's hand!

The battle that Malik was fighting, is famous in history as the “Battle of Layla-tul-Harir.” It was the climax of the grim contest in the plain of Siffin on the bank of the Euphrates. It was also the high point of the political and military careers of both Ali and Malik, as events were very soon to show.

Ever since Ali had demanded the pledge of loyalty from Muawiya, he (Muawiya) had opened a psychological war against him. One of the weapons, he had used in his psychological warfare against

Ali, was gold or the lure of gold. His mother, Hinda, had used sex as a weapon in her warfare against Islam in the battle of Uhud.

With the weapon of gold, Muawiya had success – fully seduced many of the senior officers in the Iraqi army, and had dented their will-to-fight. He had not only loaded them with gold and silver but had also promised to appoint them as governors of the provinces and commanders in his army if they betrayed Ali at the critical moment in the battle.

The critical moment had arrived. Malik's immense strokes had thrown the Syrians into hopeless disorder. Their only hope for their safety was in the darkness of the night which would or might conceal them from the sight of Malik.

Malik who figured that he was on the point of killing or capturing Muawiya and Amr bin Aas, did not know that both of them were in possession of a secret weapon which would save their lives and would baffle him. The secret weapon of Muawiya was already working silently and insidiously but effectively. It was the seed of treason that he had planted in the Iraqi army. The seed suddenly burgeoned in the battle of Layla-tul-Harir!

Malik was still clobbering the Syrian army savagely when Amr bin Aas ordered his soldiers to hoist copies of Qur'an on the points of their lances as a gesture of their wish to refer the dispute to the Judgment of God to be found in it.

Those officers in the Iraqi army who had been bought by Muawiya, and were ready to act their part, were awaiting a signal. As soon as they saw copies of Qur'an on the lances, they put their swords in the scabbards and stopped fighting, to the great surprise and consternation of Ali, Abdullah ibn Abbas, and the handful of their faithful officers. Just then, Abdullah ibn Abbas also caught sight of the spiked copies of Qur'an, and he understood what was afoot. His terse comment was:

“The battle is over; treachery has begun.”

And so, it was. Muawiya and Amr bin Aas had appealed to the arbitration of arms, and they had failed. They now appealed to treachery, and as events were soon to show, they were going to succeed! The first man in the Iraqi army who stopped fighting, was Ash'ath bin Qays, the same whose daughter, Ju'dah, was to kill Hasan ibn Ali with poison some years later. He was the ringleader of the traitors in the Iraqi army. He came to see Ali and said to him:

“The Syrians do not want to see any more bloodshed among the Muslims. They want the Book of God to be a judge between them and us. We, therefore, cannot fight against them anymore.”

The leaders of other tribes who were also in league with Muawiya, stopped fighting in imitation of Ash'ath bin Qays. The tribesmen followed the example of their leaders, and they too stopped fighting. Thus, fighting came to a virtual halt over most of the front. Only one squadron - the one led by Malik – was left in the field fighting and battering the Syrians.

It did not occur to the traitors in the Iraqi army that if Muawiya and Amr bin Aas had any respect for Qur'an, they would have invited it (the Iraqi army) to make the Word of God the Arbiter in their dispute before or even during the battle but they did not. They remembered Qur'an only when the defeat and the destruction of the Syrian army suddenly loomed before them over the horizon.

Ash'ath bin Qays was suddenly gripped with love for the lives of the Muslims. He seized a copy of Qur'an, stood facing his army, and shouted:

“O Muslims! Compel Ali to accept arbitration of the Book of God, and thereby put an end to this bloodshed.”

The bloodshed of the Muslims alarmed Ash'ath only when he saw that Ali was on the point of winning the battle. Ali's victory, he knew, would not change anything for him. But in the event of Ali's failure, he was assured of rich rewards from Muawiya. His “anxiety” to save the lives of the Muslims, therefore, was understandable.

Presently, Ali was surrounded by the leaders of the tribes in his army, and they began to urge him to

stop fighting against the Syrians, who, they said, at that very moment, were appealing to him, in the name of the Book of God, to stop killing the Muslims. Ali warned them that they were being duped by the enemy, and exhorted them to press their advantage to victory. He also told them that the appeal in the name of the Book of God was nothing but a ruse to deprive them of the fruits of their victory, and to escape defeat and death.

But Muawiya's gold and silver proved to be much more powerful argument than anything Ali could say. The traitors soon became insolent; they asked Ali to recall Malik from the battlefield, and to declare a cease-fire immediately. Ali hesitated but realized that he did not have much of a choice

in the face of an impending mutiny in his own army, and sent a messenger to Malik calling him from the front-line.

Malik had been so engrossed in grinding the remnants of the Syrian army that he had not even noticed that his own army was not fighting any more. He, therefore, told the messenger that it was no time for him to leave the battlefield, and to leave his job unfinished.

Malik was very soon going to find out that his ponderous and double-edged sword which had decimated the Syrian army, would become powerless against a new weapon forged by Muawiya and Amr bin Aas – the weapon of the double-cross!

When Muawiya's agents and hirelings in Ali's camp heard Malik's reply, they told him that if he (Malik) did not return from the battle immediately, they would seize him (Ali), and would deliver him into his (Muawiya's) hands. This time Ali had to send a signal of distress to Malik who was told that if he did not return to the camp at that very moment, he would not see his master any more.

Malik ground his teeth in anger as he could now see his quarry slip from his grasp. He came into the camp in a towering rage, raring to kill the traitors but sensed the danger to his master who was in their midst, and all of them had their hands at the hilts of their swords. When he sharply reproved them for their stupidity and treachery, they moved menacingly toward him with their drawn swords. But Ali interposed between them, and said to the traitors:

“You may not fight against your enemy but at least do not kill your own greatest friend.” Ali did not want Muawiya to see the in-fighting in his own camp.

The battle of Siffin was over. Where Muawiya's power had failed, his craft and guile had succeeded. Victory eluded Ali's grasp, and thenceforth he was to be on the defensive in a losing war against Muawiya. The cease-fire marked the beginning of his political decline.

After the cessation of hostilities, it was agreed that the civil war of the Muslims should be referred to arbitration, and the decision of the arbitrators should be accepted by all parties. It was clearly stipulated in these early negotiations that the arbitrators would make their decision only "in the light of the Book of God." Muawiya designated Amr bin Aas as the arbitrator representing his side; and the rebels in Ali's army proposed the name of Abu Musa al-Ash'ari to represent Iraq.

Abu Musa was a man who combined stupidity with questionable loyalty to Ali. He was soon to demonstrate both qualities, one of his head, and the other of his heart, in his encounter with Amr bin Aas for whom he was no match in anything, least of all in the subtleties of diplomacy and negotiation.

Ali instinctively rejected Abu Musa whom he had always found repulsive. His own choice was Abdullah ibn Abbas or Malik ibn Ashtar. But both of them were acceptable neither to Muawiya nor to his agents in the Iraqi army like Ash'ath bin Qays and others. They said that they wanted an "impartial" and a "non-partisan" man such as Abu Musa was but Abdullah ibn Abbas and Malik ibn Ashtar were not. Ali asked them: "If that is so, then why don't you raise objection to the designation of Amr bin Aas who is neither impartial nor non-partisan?" They replied that they were responsible only for their own affairs, and not for the affairs of others.

Ali resisted the pressures of the traitors but they were all fattening on Muawiya's gold which they were not ready to forfeit at any price. It was, in fact, arranged beforehand that Abu Musa would represent Iraq. Eventually,

the traitors succeeded in foisting the dim-wit Abu Musa upon their master as his “representative.”

When the cease-fire agreement was being drafted, an incident occurred which harked back to Hudaibiya. The secretary wrote the words: “This is an agreement between Ali ibn Abi Talib, the Chief of the Believers, and Muawiya bin Abu Sufyan...” Amr bin Aas, the representative of Muawiya, raised objection, and said: “Delete the words, ‘the Chief of the Believers.’ If we had acknowledged Ali as the Chief of the Believers, we would not be fighting against him.”

Thereupon, Ali remarked: “How true was the Apostle of God when he foretold this very incident. When the Treaty of Hudaibiya was being drafted, and I had written the words, ‘This is a Treaty between Muhammad, the Messenger of God, and ...’ the idolaters interrupted me, and said that if they had acknowledged Muhammad as the Messenger of God, then they would not be fighting against him, and they insisted upon the deletion of the words, ‘Messenger of God,’ from the text of the Treaty.”

At Hudaibiya, Muhammad had deleted the words “Messenger of God” from the draft treaty; at Siffin, Ali, walking in his (Muhammad's) footsteps, allowed the words “the Chief of the Believers” to be deleted from the draft treaty. The cease-fire agreement was duly signed and witnessed by both sides, and copies were exchanged for preservation in the archives.

https://en.wikishia.net/view/Battle_of_Siffin

Laylat al-Harir

Laylat al-Harir was a rough night during the battle of Siffin. The armies of Imam Ali (a) and Mu'awiyah fought in that night and many soldiers of both sides were killed. According to al-Minqarī, in that night, there was no sound

heard except the sound of hitting the swords which was more terrifying in the hearts of men than the sound of thunder or horrifying fall of mountains.[16] Ibn Miskawayh described that night, "They fought in that night, so hard that spears broke and no arrow was left in quivers and then they began fighting with swords." [1] In Laylat al-Harir, the soldiers of Imam Ali (a) were close to victory, until Ash'ath rose among al-Kindis, gave a sermon and with a peace-making tone, asked for stopping more bloodshed. According to hadiths, as soon as Mu'awiya was informed about the sermon of Ash'ath, ordered to put the copies of the Qur'an on the spears.[2]

- Ibn Miskawayh, *Tajārub al-umam*, vol. 1, p. 535.

- Ibn Muzāhim, *Waq'at Šiffīn*, p. 480-481; *Dīnawarī, al-Akhhbār al-Tiwāl*, p. 188-189.

https://en.wikipedia.org/wiki/Battle_of_Siffin

Laylat al-Harir (lit. 'the Night of Rumble')

On the third day, Mu'awiya turned down the proposal to settle the matters in a personal duel with Ali, brought forward separately by Ali and some of Mu'awiya's followers.[197][122][198] Urwa ibn Dawud al-Dimashqi volunteered to fight instead of Mu'awiya and was promptly "cleft in two" by Ali.[197][122] After another indecisive day, the battle continued throughout Laylat al-Harir (lit. 'the night of rumble').[199] Unlike Ali, Mu'awiya did not allow the enemy to recover and bury their dead when he advanced.[199] It was perhaps around this time that Mu'awiya repeated his earlier offer for peace in return for the rule of Syria, according to Ibn Muzahim. His account adds that Ali rejected the offer again, saying that he would not abandon jihad against the enemies of God, even if he were to be killed in His way seventy times and revived each time.[200][201] According to the same source, also around the same time did Mu'awiya send his brother Utba to negotiate a

separate truce with al-Ash'ath ibn Qays, the influential Yemenite tribal leader, who was not closely associated with Ali or his cause.[65]

https://en.wikishia.net/view/Amr_b._al-As

‘Amr b. al-‘Āṣ

Amr b. al-‘Āṣ al-Sahmī (Arabic:عَمْرُو بْنُ الْعَاصِ السَّهْمِيِّ; d. 43/664) was among the most serious enemies of the Holy Messenger of Allah (S.A). He accepted Islam shortly before the conquest of Mecca. His enmity with Imam Ali (A.S) and his deceptions in the battles with Imam (A.S) made a despicable character of him to Shia. It is said that he had a role in many of Mu'awiya's deceptions against Imam Ali (A.S) including the shirt of 'Uthman. In the Battle of Siffin, he was among the top commanders of Mu'awiya. He put the Holy Qur'an on spears and it was his satanic stratagem.

Lineage and Attributes

His lineage has been recorded as: 'Amr b. al-'As b. Wa'il b. Hashim b. Sa'id b. Sahm b. 'Amr b. Hasis b. Ka'b b. Lu'y al-Qarashi al-Sahmi. His teknonym was Abu 'Abd Allah. [1] Arab sources of biography mentioned him among cleverest Arabs. In many Persian sources, his name has been mentioned as 'Amru 'As (عمرُو عاص).

At the Time of the Holy Messenger of Allah (S.A)

'Amr accepted Islam in 8/630, shortly before the conquest of Mecca.
[2]

Character of Amr Ibn al-Aas

We would like to describe the character of Amr ibn al-Aas before discussing about Arbitration so that readers get more information about the 'right hand of Muawiyah'. The father of Amr, Aas at Thami, was one of those who would make fun and ridicule the Holy Messenger of Allah (S.A). The Almighty Allah has said in Surah Kauthar about the father of Amr ibn Aas at-Thami:

{3}

[al-Kauthar (108):3] "Surely your enemy is the one who shall be without posterity".

[al-Kauthar (108):3] "Lo! it is thy insulter (and not thou) who is without posterity".

[al-Kauthar (108):3] "For he who hateth thee, he will be cut off (from Future Hope)

[Ibn Athir, Al-Kamil fit Tarikh, Vol. 2, Pg. 49-50]

إِنَّ شَانِيكَ هُوَ الْبَيْتُ

Ibn Khaldun writes thus about those who ridiculed (Mustahzi'een) the Holy Messenger of Allah (S.A). The Quraish saw that the Holy Messenger of Allah (S.A)'s uncle was helping him openly and he would not allow anyone to touch him. They made it a practice to immediately meet visitors of Mecca and tell them that they have a magician in Mecca who is a poet and he is also crazy. They used to ask the visitors to keep away from him. They had formed an entire group in order to hurt the Holy Messenger of Allah (S.A). Rabi's two sons viz. Utbah and Shaybah, Uqbah ibn Abil Muit, Abu Sufyan, Hakam ibn Umayyah, Aas ibn wail and his two cousins viz. Nabia and Munabbah were the members of this group.

They used to ridicule the Holy Messenger of Allah (S.A) at every place. If they got an opportunity, they used to hurt the Holy Messenger of Allah (S.A) physically also.

Amr's mother was al-Nabigha bint Harmala from the Banu Jallan clan of the Anaza tribe. Reference: Lecker, Michael (1989). "The Estates of 'Amr b. al-'Āṣ in Palestine: Notes on a New Negev Arabic Inscription". *Bulletin of the School of Oriental and African Studies, University of London*. 52 (1): 24–37.

The mother of Amr ibn al-Aas was known for her bad character and was notorious for prostitution. She also had a flag atop her house announcing her services as was a custom during those times.

When Amr was born, both Aas and Abu Sufyan claimed that the child belonged to them. When the conflict increased, they decided to go to the mother and ask her. She said that Amr was the son of Aas.

On being asked why she mentioned Aas instead of Abu Sufyan, she said that Abu Sufyan was a miser and Aas used to spend more on her.

The mother's lap is the first school for a child and the mother's character affects the child. Amr had grown up on the milk of such a mother and under the care of a father who was a great enemy of the Prophet. When parents have such manners, how can the child be noble?

[Ibn Khaldun, *Kitab ul Abru Diwan al-Mubtada wal Khabar*, Vol. 2, Pg. 177; Abdul Fattah Abdul Maqsood; al-Imam "Ali bin Abi Talib, Vol. 2, Pg. 270]

Amr ibn al-Aas was one of the worst enemies of Islam during his youth. He had participated in the Battle of Uhad along with the disbelievers against the Holy Messenger of Allah (S.A). The poetic verses recited by him regarding the Battle of Uhad are very famous. When Amr saw that the

Prophet was getting an upper hand in every place, he thought that his future was dark. He took to hypocrisy instead of being an open enemy.

Ibn Hisham has recorded the following words of Amr: “After we returned from the Battle of Confederates (Ahzab) defeated, I gathered the people of Quraish who used to listen to me. I told them: I see that Muhammad’s power is increasing day by day. I think that we should go to King Negus. Muhammad will dominate our community soon. Therefore, it is better for us to be under the rule of Negus than to be slaves of Muhammad. If our community dominates Muhammad, we would return.” [Sirah Ibn Hisham, Vol. 2, Pg. 177]

Amr ibn al-Aas was the same who stopped Uthman ibn Affan from punishing Ubaidullah ibn Amr. He told him: “It is not obligatory on you to avenge the death of Hurmuzan and Jufaina because you were not the ruler when they were killed by Ubaidullah.”

[Abdul Fattah Abdul Maqsood, Al-Imam “Ali bin Abi Talib, Vol. 4, Pg. 83]

We are surprised at Amr ibn al-Aas how he considered that it was not the responsibility of Uthman to avenge the death of Hurmuzan and Jufaina because he was not the ruler when they were killed, but this same person was on the forefront in avenging the death of Uthman from Imam ‘Ali (A.S), even though Imam ‘Ali’s (A.S) government was not established when Uthman was murdered?

Amr ibn al-Aas with Muawiyah

Amr ibn al-Aas was a one of the bitterest enemies of Uthman. He would instigate everyone he met against Uthman. As per his own admission: “I instigated every shepherd I met against Uthman.”

Amr had not supported Muawiyah for free. He had taken a huge amount for this purpose. Amr ibn al-Aas was the governor of Egypt during the time of the third Caliph. However, Uthman dismissed him and appointed Ibn Abi Sarah in his place. Amr ibn al-Aas was enraged at this and he quarreled with Uthman. Then he returned to his property in Palestine and lived there along with two sons. He used to instigate the locals against Uthman. Finally, a time came for which he had waited for. He got the news that Uthman was killed, Imam ‘Ali (A.S) had become the Caliph of the Muslims and Muawiyah had hoisted the flag of betrayal against the central government.

Muawiyah invited him to be his ally, and he asked Muawiyah to give in writing that he would make him the governor of Egypt. Muawiyah complied with his request and gave in writing that if he conquers Egypt, he would hand over its charge to him.

Amr discussed his future political life with his two sons. Abdullah said: “If you want to take a part any way, join ‘Ali.”

Amr told him: “If I join ‘Ali, I would get no benefit from him. ‘Ali would treat me like a common Muslim. On the other hand, if I go to Muawiyah he would give me lots of respect and would make me his chief advisor. He would hand over the charge of Egypt to me as promised.”

His second son, Muhammad, advised him to join Muawiyah. Amr ibn al-Aas told Abdullah: “You have advised me to better my hereafter and Muhammad advised me to better my worldly life. The hereafter is credit and worldly life is cash. An intelligent person should not leave credit and take cash.”

Amr ibn al-Aas came to Muawiyah and told him: “It is a fact that we are not better than ‘Ali. We are opposing him for the sake of gaining this world.” [6]

Amr ibn al-Aas was Muawiyah's representative in Arbitration.

The representative of Imam 'Ali (A.S) was Abu Musa Ashari who used to stop people from helping the Imam during his tenure as the governor of Kufa. At last, Imam 'Ali (A.S) was forced to dismiss him.

Why did Amr accept Islam outwardly.

A story has been narrated by him in some sources according to which, when he found that Islam will take over Mecca and the Arabian peninsula, Amr took refuge to Habasha (Abyssinia). Negusta, the king of Habasha spoke about the honesty of the noble Messenger of Allah (S.A) and urged 'Amr to accept Islam. So, he accepted Islam there and then went to the Messenger of Allah (S.A) in Medina. [3]

After he accepted Islam, the Messenger of Allah (S.A) sent him to the tribe of his father to invite them to Islam. 'Amr participated in some military missions including Dhat al-Salasil and then went to Oman for a preaching mission and became the governor there and remained in that position until the demise of the Holy Messenger of Allah (S.A). [4]

After the Holy Messenger of Allah (S.A)

During the rule of Abu Bakr, 'Amr had an important role in conquering some regions of Palestine. However, his fame in western historical sources is due to the conquest of Egypt during the time of 'Umar b. al-Khattab. 'Umar appointed him as the governor of Palestine and its surrounding areas. He then wrote a letter to 'Amr and told him to go to Egypt. 'Amr b. al-'As conquered Egypt with three thousand and five hundred Muslim soldiers. 'Umar appointed him as the governor of Egypt and did not change him until his death. [5] After the death of 'Umar, 'Amr remained the ruler of Egypt for some more years. Then 'Uthman b. 'Affan dismissed him and replaced him with 'Abd Allah b. Sa'd b. Abi Sarh. 'Amr went to Madina and stayed there. Upon the revolt of people against 'Uthman, 'Amr went to

Syria and stayed in his farm called Sab' in Palestine.[6] By staying there, 'Amr thought to have kept away from chaos. [7]

After 'Uthman was killed, 'Amr went to Mu'awiya and joined him in calling for revenge for the blood of 'Uthman and participated in the Battle of Siffin. Later, Mu'awiya appointed him as the governor of Egypt. He died on the day of Eid al-Fitr, 43/January, 664 and was buried in Muqattam which was the cemetery of Egyptians, at the feet of a mountain. [8]

The Battle with Imam Ali (A.S)

According to sources of the Islamic history, in the dispute between Mu'awiya and Imam Ali (A.S), 'Amr b. al-'As was the adviser of Mu'awiya and planned many of the plots and tricks of the army of Syria; among which, it has been reported that when 'Uthman was killed and Imam Ali (A.S) accepted the caliphate due to the insistence of the majority of Muslims. The holy Imam Ali (A.S) sent someone to Mu'awiya and asked him to give allegiance to him like other Muslims. Mu'awiya wanted to announce his own caliphate and thus did not answer. He consulted with 'Amr, and 'Amr told him, "you neither have a background in Islam like Ali (A.S) and not the power to stand against him. Thus, you first need to introduce Ali (A.S) among people of Syria as the murderer of 'Uthman and rise up to take revenge of the blood of 'Uthman and this way you pave the ground to claim your own caliphate."

Mu'awiya accepted and began propagating in Syria that Imam Ali (A.S) was the murderer of 'Uthman and by the excuse of taking revenge for the blood of 'Uthman, prepared the grounds for the battle with Imam Ali (A.S) and claiming caliphate. In return to helping Mu'awiya, 'Amr received the promise of Mu'awiya for the government of Egypt.[9] After Imam Ali (A.S) knew about the plan of Mu'awiya and 'Amr b. al-'As, wrote a letter to them. In his letter to 'Amr, Imam Ali (A.S) warned him that helping

Mu'awiya would not bring him any benefit. But in response, 'Amr asked Imam Ali (A.S) to withdraw from caliphate and leave it to a council. [10]

In the Battle of Siffin, 'Amr was the adviser of Mu'awiya and among his top commanders and perhaps the commander of his horsemen. [11] According to some sources, in the Battle of Siffin when 'Amr faced Imam Ali (A.S) and he (A.S) wanted to attack 'Amr, he showed his private part and Imam (A.S) turned his face from him and 'Amr escaped. [12]

In the Battle of Siffin, when a group of Imam Ali's (A.S) army led by Malik al-Ashtar broke the resistance of the army of Syria and the victory of Imam Ali's (A.S) army was close to be achieved, 'Amr advised Mu'awiya to distribute copies of the Qur'an among his soldiers and they put them on spears and ask to stop the battle, so that the Qur'an will judge between them. This trick of 'Amr b. al-'As helped the army of Syria to escape defeat and the event of Arbitration took place. [13]

The Event of Arbitration

In the event of Arbitration, 'Amr b. al-'As was the representative of Syria against Abu Musa al-Ash'ari, the representative of Kufa. He persuaded Abu Musa that they give the verdict to dismiss both Ali (a) and Mu'awiya and leave the caliphate to a council. On the day of giving verdict, as they had agreed, first Abu Musa went on the pulpit and dismissed Ali (A.S), but then 'Amr went on the pulpit and appointed Mu'awiya for the caliphate and this way, the event of Arbitration resulted in nothing but escaping the army of Syria from defeat. [14]

Notes:

Ibn 'Abd al-Barr, *al-Istī'āb*, vol. 3, p. 1185.

Ibn 'Abd al-Barr, *al-Istī'āb*, vol. 3, p. 1185.

Ibn Sa'd, *al-Ṭabaqāt al-kubrā*, Translation: vol. 7, p. 501.

Ibn 'Abd al-Barr, al-Istī'āb, vol. 3, p. 1186.

Ibn Sa'd, al-Ṭabaqāt al-kubrā, Translation: vol. 7, p. 501.

Ibn Sa'd, al-Ṭabaqāt al-kubrā, Translation: vol. 7, p. 501.

Dīnawarī, al-Akḥbār al-Tiwāl, Translation: p. 195.

Ibn Sa'd, al-Ṭabaqāt al-Kubrā, Translation: vol. 7, p. 502.

Naṣr b. Muzāhim, Waq'at Ṣiffīn, Translation: p. 60; Dīnawarī, al-Akḥbār al-Tiwāl, Translation: p. 194-198.

Dīnawarī, al-Akḥbār al-Tiwāl, Translation: p. 204.

Dīnawarī, al-Akḥbār al-Tiwāl, Translation: p. 213.

Maqdisī, Āfarīnish wa Tārīkh, Translation: p. vol. 2, p. 881; Dīnawarī, al-Akḥbār al-Tiwāl, Translation: p. 219.

Maqdisī, Āfarīnish wa Tārīkh, Translation: p. vol. 2, p. 881.

Dīnawarī, al-Akḥbār al-Tiwāl, Translation: p 240 – 246.