كتاب سليم بن قيس الهلالي

THE BOOK OF SULAYM BIN QAYS AL-HILALI

أول مصنف عقائدي حديثي تاريخي وصل إلينا من القرن الأول
The first compilation of ideological historical Hadith that has reached to us from the first century

تأليف
Written by

التابعي الكبير سليم بن قيس الهلالي
The great follower Sulaym Bin Qays Al-Hilali
(2 قبل الهجرة - 76 هجرية)
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من خواص أصحاب الإمام أمير المؤمنين والإمامين الحسنين والإمام زين العابدين والإمام الباقر عليهم السلام
One of the special companions of the Imam Amir-ul-Momineen[asws], and the two Imams Al-Hasanayn[asws], and the Imam Zayn Al-Abidieen[asws], and the Imam Al-Baqir[asws]

تحقيق
Researcher

محمد باقر الأنصاري الزنجاني
Mohammed Baqir Al-Ansary Al-Zanjany

PART I

TABLE OF CONTENTS

Hadith of Imam Ja'far al Sadiq[asws] on kitab Sulaym ibn Qays 7

Preface 8

Dream of Aban[ra]: 8

A HISTORICAL JOURNEY OF THE BOOK 10

How did Ibn Azina come to know Abaan 10

Sulaym read his book to Abaan and submitted it to him 11

Approval of Al Hassan Al Basry of the contents of the Book of Sulaym 11

Approval of the Imam Zayn Al-Abideen[asws] for the book 12

Abaan and Abu Al-Tufayl 14

Reading of the Book of Sulaym by Abaan to Ibn Azina, and handing it over to him 15

HADITH 1 16

THE SPEECH OF THE PROPHET[saww] AT THE LAST MOMENT OF HIS[saww] BLESSED LIFE 16

The Progeny[asws] of Mohammed[saww] are the best of the creation of Allah[azwj] in His[azwj] Earth - 16

The Honouring by Allah[azwj] of Fatima[asws] – 17

The special features of the people[asws] of the Household –..... 18

The news given by the Prophet[saww] of what will appear in the nation to Ali[asws] after him[saww] - 19

HADITH 2 20

WHAT WILL MANIFEST FROM THE NATION TO ALI[asws] AFTER THE MESSENGER OF ALLAH[saww] 20

Ali[asws] the martyr, the only, the unique –..... 20

The program of the Prophet[saww] for Ali[asws] –..... 20

HADITH 3 22

THE HAPPENINGS AT AL-SAQIFA BY THE TONGUE OF BARA'A BIN AAZIB .22

The manner of the washing of the Messenger of Allah[saww] -.....22

Surprise of the People[asws] of the Household at the deeds of the companions of the Saqifa - 23

What transpired between the rightful companions on the night of Al-Saqifa -.....23

Attempt of the companions of Al-Saqifa to entice Al-Abbas regarding the Caliphate - .24

HADITH 4 27

ISSUES OF AL-SAQIFA BY THE TONGUE OF SALMAN AL-FARSi[ar] 27

1 – Argumentation of the 'Al-Ansar' against the people of Al-Saqifa -.....27

The manner of the washing of the Prophet[saww] and the Prayer over him[saww] 27

A few people paid allegiance to Abu Bakr.....28

Iblees[la] avenged the Day of Al-Ghadeer by Al-Saqifa 29

2 – Amir-ul-Momineen[asws] established his[asws] proof on the generations to come.....30

Completion of the argument on the 'Al-Ansar' and seeking their loyalty by their allegiance - 32

3 – The testimony of Fatima Al-Zahra[asws] at the attack of the tribe of Qureish on the House of Revelation and burning of it - 32

Defence of Ali[asws] for the descendant of the Prophet-hood 33

Abu Bakr issues an order to set fire to the house once again 34

4 – "Allegiance" of Amir-ul-Momineen[asws] by compulsion and abhorrence.....34

The entry into the House of Fatima[asws] without permission 34

Amir-ul-Momineen[asws] establishes his[asws] argument on the Qureysh.....35

Abu Bakr fabricates a Hadith to usurp the Caliphate 36

Amir-ul-Momineen[asws] exposes the accursed document.....36

The refutation of the fabricated Hadith, by the Book of Allah[azwj] the High 37

Defence of Al-Miqdad[ar], and Salman[ar], and Abu Dharr[ar] regarding Ali[asws] 37

Umar threatens to kill Ali[asws] 39

Defence of Umm Ayman and Bureyda about Ali[asws] 39

Manner of the "allegiance" of Amir-ul-Momineen[asws] 40

Allegiance of Al-Zubeyr, and Salman[ar], and Abu Dharr[ar] and Al-Miqdad[ar].....40

5 – The companions of Amir-ul-Momineen[asws] establish the argument against the usurpers: The words of Salman[ar] after the allegiance.....41

The words of Abu Dharr[ar] after the allegiance 42

Words of Amir-ul-Momineen[asws] after the allegiance.....42

The companions of the accursed agreement are in the Fire of Hell.....43

Words of the Messenger of Allah[saww] regarding Usman and Al-Zubeyr.....44

Apostasy of the people after the Messenger of Allah[saww], except for four 44

HADITH 5 46

IBLEES[la] AND THE FOUNDER OF AL-SAQIFA ON THE DAY OF JUDGEMENT 46

HADITH 6 47

GLORIES OF AMIR-UL-MOMINEEN[asws] 47

The news given by the Prophet[saww] of the injustices of the community towards Amir-ul-Momineen[asws] 47

Speech of Al-Hassan Al-Basry about the virtues of Amir-ul-Momineen[asws] 48

Hassan Al-Basry's attempt to justify his own hypocrisy.....49

HADITH 7 50

DIFFERENCES IN THE COMMUNITY AND ITS SECTS 50

Division of the community into seventy three sects 50

Specifications of the rescued sect.....50

Imams of the rescued sect.....51

The seventy third sect on the Day of Judgement 51

The weak religious ones.....51

People of the Paradise, and people of the Fire and people of the Heights (A'raaf).....52

The Believer, and the Infidel, and the weak one 53

Difference between faith and Islam 54

The efforts of the ignorant by the truth 54

People of the reckoning and the intercession 55

Supplication of the Wilyaha of Amir-ul-Momineen[asws] 55

HADITH 8 57

MEANING OF ISLAM AND THE FAITH 57

2 – The Pillars of Faith 58

The minimum levels of the Eman, and the Kufr (disbelief), and the straying 59

Link of the Messenger of Allah[saww] to the twelve Imams[asws] 59

HADITH 9 61

FEATURES OF ISLAM AND ITS EFFECTS 61

Hadith of Imam Ja'far al Sadiq[asws] on kitab Sulaym ibn Qays

[21397] 42 - الشيخ عبد النبي الكاظمي في تكملة الرجال: نقلا عن خط المجلسي رحمه الله، قال: اقول: وجدت نسخة قديمة من كتاب سليم بروايتين بينهما اختلاف يسير، وكتب في آخر احداهما: تم كتاب سليم بن قيس الهلالي - إلى أن قال - روي عن الصادق (عليه السلام)، أنه قال: " من لم يكن عنده من شيعتنا ومحبينا كتاب سليم بن قيس الهلالي، فليس عنده من أمرنا شئ، ولا يعلم من أسبابنا شيئا، وهو أبجد الشيعة، وسر من اسرار آل محمد (عليهم السلام) ".

The Sheykh Abdul Naby Al Kazmy in *Takmalat Al Rijaal* said, 'I copied from the writing of Al Majlisi, may Allah[azwj] have Mercy upon him, who said, 'I say that I found an old copy of Kitab Sulaym by two reports between which were simple differences, and written at the end of one of them was, "This completes Kitab Sulaym Bin Qays Al Hilali – until it said – A report from Al Sadiq[asws], that he[asws] said: **'The ones from our[asws] Shiites and those that loves us[asws], who does not have Kitab Sulaym Bin Qays Al Hilali, then there is nothing with him from our[asws] matters, nor does he know anything from our[asws] reasons, and it is the Alphabet (*Abjad*) of the Shiites, and a secret from the secrets of the Progeny[asws] of Mohammed[saww]'.**[1]

[1] AL MUSTADRAK AL WASAAIL – H 21397

Preface

Sulaym ibn Qays Kufi Amari Hilali[ra] is 'Tabai'[2] and has seen the lifetime of five Masoom Imams[asws], including Imam Ali[asws], Imam Hassan[asws], Imam Hussain[asws], Imam Zainul Abadeen[asws] and Imam Mohammed Baqir[asws]. Sulaym has written those accounts in his priceless book, which he has either observed by his own eyes or has directly heard from those who have directly heard from the Divine tongues of the Prophet Mohammed[saww] or Amir-ul-Momineen Ali[asws] ibn abi Talib[asws]. The date of birth of Sulaym ibn Qays can be estimated from the history somewhere during the early years after migration of the Holy Prophet[saww] to Medina and his demise is believed to have taken place somewhere between 70 to 90 Hijri[3]. Most of the Shia scholars have agreed that his book is the first Shia Ahadith book compiled even before the famous Shia book, consisting of the sermons and Ahadith narrated by Imam Zain-ul-Abadeen[asws] 'Sahifa-e-Kamila'.

Ibn Nadeem has included in his book when commenting about the scholars and Ahadith contributors that Sulaym ibn Qays Hilali was among the devout companions of Amir-ul-Momineen[asws]. He escaped persecution of Hajjaj ibn Yousif and took refuge with Abaan ibn abi Ayash. Hajjaj wanted to arrest and kill Sulaym Ibn Qays, so Abaan offered him shelter in recognition of him being a companion of Amir-ul-Momineen[asws]. When Sulaym ibn Qays was inspired about his death, he told Abaan, O the son of my brother, I am about to leave this world, as Prophet[saww] has informed me so. After having said that Sulaym entrusted to Abaan his book (as it is in your hands today). It's a famous book of Sulaym, which does not give reference to any other book but directly narrates from Amir-ul-Momineen[asws] and his[asws] pious companions.

Dream of Aban[ra]:

Ummar ibn Azina says, once Abaan ibn abi Ayash called for me and when I turned up he narrated to me the following: 'I have been informed in my dream that I will soon be leaving this world, so I am very pleased to see you, last night Sulaym ibn Qays came into my dream, and said, O Abaan! You are about to exit this mortal world, fear Allah about the my work (book) which I have entrusted to you and do not waste it, fulfil your promise of keeping it hidden from the others but passing it onto the shias of Amir-ul-momineen[asws], the shia which you entrust this book with should be pious and from good linage. Abaan then continued telling me about Sulaym ibn Qays, that when Hajjaj came to Iraq, he started enquiring about Sulaym ibn Qays, as he had a burning desire of killing him. Sulaym after finding it out slipped away from there and discreetly came to us in Nobandjan and resided with us at my house. Abaan says I have not seen anyone more devout and knowledgeable, fearing Allah, disliking fame; I was, at that time, only fourteen years of age.

I learnt the Holy Quran from Sulaym and I used to ask him about various religious matters and he would narrate to me the Ahadith from the companions of the warriors of 'Badr'. He narrated to me Ahadith from Salama ibn Umme Salama[sa] the wife of

[2] Those who did not see the Holy Prophet[saww] but had met with his[saww] companions

[3] After the Immigration of the Holy Prophet[saww] to Medina City.

the Holy Prophet[saww], Muaz ibn Jabal, Salman Farasi, Amir-ul-Momineen[asws], Abu Dharr, Miqdad, Ammar and Bara ibn Azab. He then put those Ahadith away without taking any commitment from me but then near his death time, he called me and said: O Abaan! I have stayed with you, and have not seen those things in you, which I really abhor. I have a book containing Ahadith which I have heard from most trustworthy narrators and I have written those down with my own hand, I do not want to reveal those Ahadith to the public as they will find those extremely strange and refute them, although those are just, I have directly heard those from just and pious ones, including Amir-ul-Momineen[asws], Salman Farsi[ra], Abu Dharr Ghafari[ra], Miqdad ibn Aswad[ra]. There is not a single Hadith in this compilation, which I after listening from one, has not ratified from the other one. All of them have agreed with those accounts. When I got ill I thought about destroying them but then I abhor that idea and instead will like you to safeguard my work, do not reveal it to anyone but after my death and only to the one whom you find trustworthy, reliable and is a staunch Shia of Ahl Al-Bayt[asws]. Upon accepting these conditions of Sulaym, he gave me his book, and read all of it to me, he then passed away. After his death, I read his book again and found it very strange and difficult as it clearly showed destruction, in the Hereafter, of all nation of the Prophet Mohammed[saww] except for the followers of Amir-ul-Momineen, whether they might be among the Mahajr[4], Ansaar[5] or the Tabaie[6].

[4] Those who immigrated to Medina for the sake of embracing Islam

[5] Who offer help and assistance to the Holy Prophet[saww] of Islam in Madina

[6] Those who did not see the Holy Prophet[saww] but his companions after him[saww]

مسيرة الكتاب التاريخية

A HISTORICAL JOURNEY OF THE BOOK

كيف تعرف ابن أذينة على أبان؟

قال عمر بن أذينة: دعاني أبان بن أبي عياش قبل موته بنحو شهر فقال لي: رأيت البارحة رؤيا، أني خليق أن أموت سريعا. إني رأيتك الغداة ففرحت بك. إني رأيت الليلة سليم بن قيس الهلالي فقال لي: (يا أبان، إنك ميت في أيامك هذه. فاتق الله في وديعتي ولا تضيعها، وف لي بما ضمنت من كتمانها. ولا تضعها إلا عند رجل من شيعة علي بن أبي طالب صلوات الله عليه له دين وحسب). فلما بصرت بك الغداة فرحت برؤيتك وذكرت رؤياي سليم بن قيس.

How did Ibn Azina come to know Abaan

Umar Bin Azina said, 'Abaan Bin Ayyash called me approximately one month before he died. He said to me, 'I saw a dream last night that I will soon die. I saw you this morning and happy with you. I saw Sulaym Bin Qays last night (in the dream), he said to me, 'O Abaan, You will soon be dead during these days, so fear Allah[azwj] with regard to my trust (this book) and do not let it go to waste, and be faithful to me with what responsibility I gave you for concealing it. And do not display it except in the presence of a man from the Shiites of Ali Bin Abu Talib[asws] who is reputable in his religion'. When I saw you today, I was happy to see you, and I mentioned to you the dream of Sulaym Bin Qays'.

كيف تعرف أبان على سليم؟

لما قدم الحجاج العراق سأل عن سليم بن قيس، فهرب منه فوقع إلينا بالنوبندجان متواريا، فنزل معنا في الدار. فلم أر رجلا كان أشد إجلالا لنفسه ولا أشد اجتهادا ولا أطول حزنا منه، ولا أشد خمولا لنفسه ولا أشد بغضا لشهرة نفسه منه. وأنا يومئذ ابن أربع عشرة سنة، وقد قرأت القرآن، وكنت أسأله فيحدثني عن أهل بدر. فسمعت منه أحاديث كثيرة عن عمر بن أبي سلمة ابن أم سلمة زوجة النبي صلى الله عليه وآله، وعن معاذ بن جبل وعن سلمان الفارسي وعن علي بن أبي طالب عليه السلام وأبي ذر والمقداد وعمار والبراء بن عازب. ثم استكتمنيها ولم يأخذ علي فيها يمينا.

When Al Hajjaj came to Al Iraq, he asked about Sulaym Bin Qays. He fled from him, and came to us at Al Nowbandajaan. He stayed with us at the house. I have never seen a man more intense in his reputation, nor more intense in his diligence, nor lengthier in his grief, nor more intense in being in isolation, nor more intense in abhorring publicity for himself, than him. And I was of fourteen years of age in those days, and had read the Quran, and I used to ask him, so he narrated to me about the people of Badr. I heard numerous Hadith from him, from Umar bin Abu Salma, the son of Umm Salma[as], the wife of the Prophet[saww], and from Ma'az Bin Jabal, and from Salman Al Farsy[as], and from Ali Bin Abu Talib[asws], and from Abu Dharr[ar], and Al Miqdad[ar], and Ammar[ar], and Al Bara'a Bin Aazib[ar]. Then he told me to conceal these, but did not take an oath from me with my right hand.

قراءة سليم كتابه على أبان وتسليمه إياه

فلم ألبث أن حضرته الوفاة، فدعاني وخلا بي وقال: يا أبان، إني قد جاورتك فلم أر منك إلا ما أحب. وإن عندي كتبا سمعتها عن الثقات وكتبتها بيدي، فيها أحاديث لا أحب أن تظهر للناس، لأن الناس ينكرونها ويعظمونها. وهي حق أخذتها من أهل الحق والفقه والصدق والبر، عن علي بن أبي طالب صلوات الله عليه وسلمان الفارسي وأبي ذر الغفاري والمقداد بن الأسود رضي الله عنهم. وليس منها حديث أسمعه من أحدهم إلا سألت عنه الآخر حتى اجتمعوا عليه جميعا، فتبعتهم عليه، وأشياء بعد سمعتها من غيرهم من أهل الحق.

Sulaym read his book to Abaan and submitted it to him

It wasn't long before, that death presented itself to him. He called me and was in seclusion with me, and said, 'O Abaan, I have come close to you. I have not seen from you except what I like. And in my presence is a book of what I have heard from the reliable ones, and written it by my hand. In this are Hadith, which I would not like you to display to the people, because the people will deny these and will magnify them. And this is the truth, which I have taken from the people of the truth, and the understanding, and the sincerity, and the goodness – from Ali Bin Abu Talib[asws], and Salman Al Farsy[ar], and Abu Dharr Al Ghaffary[ar], and Al Miqdad Bin Al Aswad[ar]. And there is no Hadith in it, which I have heard from one of them except that I asked about it to the other one until they all were in agreement with it. So I followed them, and there are things, which I heard afterwards from others, the people of the truth.

وإني هممت حين مرضت أن أحرقها، فتأثمت من ذلك وقطعت به. فإن جعلت لي عهد الله عز وجل وميثاقه أن لا تخبر بها أحدا ما دمت حيا، ولا تحدث بشيئ منها بعد موتي إلا من تثق به كثقتك بنفسك، وإن حدث بك حدث أن تدفعها إلى من تثق به من شيعة علي بن أبي طالب صلوات الله عليه ممن له دين وحسب. فضمنت ذلك له، فدفعها إلي وقرأها كلها علي. فلم يلبث سليم أن هلك، رحمه الله.

And I was considering burning it during my illness. I thought that to be a sin and cut myself off from it. Give me a promise of Allah[azwj] Mighty and Majestic, and by Him[azwj] you will not inform about it anyone as long as I am alive, nor will you narrate anything from it after my death except to the one as reliable as yourself. And if an event takes place whereby you have to hand it over, then give it to the reliable one from the Shiites of Ali Bin Abu Talib[asws] who is reputable in his religion' So he read it all out to me and handed all of it over to me. It was not long before Sulaym passed away. May Allah[azwj] have Mercy on him.

إقرار الحسن البصري بمحتوى كتاب سليم

فنظرت فيها بعده فقطعت بها وأعظمتها واستصعبتها، لأن فيها هلاك جميع أمة محمد صلى الله عليه وآله من المهاجرين والأنصار والتابعين، غير علي بن أبي طالب وأهل بيته صلوات الله عليهم وشيعته.

Approval of Al Hassan Al Basry of the contents of the Book of Sulaym

I looked into it afterwards, so I cut off by it, and magnified it, and found difficulties with it, because in it is the destruction of the whole of the community of Mohammed[saww], from the Emigrants, and the Helpers, and the Followers (Al Tabioun), apart from Ali Bin Abu Talib[asws], and the People[asws] of his[asws] Household, and his[asws] Shiites.

فكان أول من لقيت بعد قدومي البصرة الحسن بن أبي الحسن البصري، وهو يومئذ متوار من الحجاج. والحسن يومئذ من شيعة علي بن أبي طالب صلوات الله عليه ومن مفرطيهم، نادم متلهف على ما فاته من نصرة علي عليه السلام والقتال معه يوم الجمل.

So the first one I met when I proceeded to Basra was Al Hassan Bin Abu Al Hassan Al Basry, and in those days he was one of those fleeing from Al Hajjaj. And Al Hassan in those days was one manifesting himself to be one of the Shiites of Ali Bin Abu Talib[asws], and was remorseful and wanted to make up for not having helped Ali[asws] and fought alongside him[asws] in the battle of the Camel (Al Jamal).

فخلوت به في شرقي دار أبي خليفة الحجاج بن أبي عتاب الديلمي، فعرضتها عليه، فبكى ثم قال: (ما في أحاديثه شيئ إلا حق، قد سمعته من الثقات من شيعة علي بن أبي طالب صلوات الله عليه وغيرهم .

So, I secluded myself with him in the eastern part of the house of Abu Khalifa Al Hajjaj Bin Abu Otaab Al Daylami. I presented it (the book) to him. He wept, then said, 'There is no Hadith in it except that it is truth which I have heard from the reliable ones of the Shiites of Ali Bin Abu Talib[asws], and others'.

تقرير الإمام زين العابدين عليه السلام للكتاب

قال أبان: فحججت من عامي ذلك فدخلت على علي بن الحسين عليه السلام، وعنده أبو الطفيل عامر بن واثلة صاحب رسول الله صلى الله عليه وآله - وكان من خيار أصحاب علي عليه السلام - ولقيت عنده عمر بن أبي سلمة ابن أم سلمة زوجة النبي صلى الله عليه وآله. فعرضته عليه وعلى أبي الطفيل وعلى علي بن الحسين عليه السلام ذلك أجمع ثلاثة أيام - كل يوم إلى الليل - ويغدو عليه عمر وعامر. فقرآه عليه ثلاثة أيام، فقال عليه السلام لي: (صدق سليم، رحمه الله، هذا حديثنا كله نعرفه).

Approval of the Imam Zayn Al-Abideen[asws] for the book

Abaan said, 'I went for Pilgrimage during that year. I came to Ali[asws] Bin Al-Husayn[asws], and in his[asws] presence was Abu Tufayl Aamir Bin Waasila, a companion of the Messenger of Allah[saww] – and he was one of the good companions of Ali[asws] – and I met in his[asws] presence Umar Bin Abu Salma, son of Umm Salma[ar], wife of the Prophet[saww]. I presented it (this book) to him, and to Abu Tufayl, and to Ali[asws] Bin Al-Husayn[asws] in that gathering for three days – every day until the night – Umar and Aamir came to him[asws] as well. I read it out to him[asws] for three days. He[asws] said to me: 'Sulaym has spoken the truth, may Allah[azwj] have mercy on him. These are our[asws] Hadith, we[asws] recognise all of them'.

وقال أبو الطفيل وعمر بن أبي سلمة: (ما فيه حديث إلا وقد سمعناه من علي صلوات الله عليه، ومن سلمان ومن أبي ذر ومن المقداد).

And so said Abu Al-Tufayl and Umar Bin Abu Salma, 'There is nothing in it except that, which we have heard it from Ali[asws], and from Salman[ar], and from Abu Dharr[ar], and from Al-Miqdad[ar].

فقلت لأبي الحسن علي بن الحسين عليه السلام: جعلت فداك، إنه ليضيق صدري ببعض ما فيه، لأن فيه هلاك أمة محمد صلى الله عليه وآله رأسا من المهاجرين والأنصار والتابعين، غيركم أهل البيت وشيعتكم. فقال عليه السلام: يا أخا عبد القيس، أما بلغك أن رسول الله صلى الله عليه وآله قال: (إن مثل أهل بيتي في أمتي كمثل سفينة نوح في قومه، من ركبها نجا ومن تخلف عنها غرق. وكمثل باب حطة في بني إسرائيل)؟ فقلت: نعم.

I said to Abu Al-Hassan Ali[asws] Bin Al-Husayn[asws], 'May I be sacrificed for you, some of this which is in it, has constricted my chest, because in it is the destruction of the community of Mohammed[saww], chiefs of the 'al-Mahajir'[7] and the 'Al-Ansar'[8] and the Followers, except for you[asws] the People[asws] of the Household and your[asws] Shiites'. He[asws] said: 'O brother of Abdul Qays, has it not reached to you that the Messenger of Allah[saww] said that: 'The example of the People[asws] of my[saww] Household in my[saww] community is like the ark of Noah[sa] among his[as] people. The one who embarks upon it is rescued, and the one who is left behind will drown. Like the Door of *Hitta* among the Children of Israel?' I said, 'Yes'.

قال: من حدثك؟ فقلت: قد سمعته من أكثر من مائة من الفقهاء. فقال: ممن؟ فقلت: سمعته من حنش بن المعتمر، وذكر أنه سمعه من أبي ذر وهو آخذ بحلقة باب الكعبة ينادي به نداء ويرويه عن رسول الله صلى الله عليه وآله. فقال: وممن؟ فقلت: ومن الحسن بن أبي الحسن البصري أنه سمعه من أبي ذر ومن المقداد بن الأسود الكندي ومن علي بن أبي طالب صلوات الله عليه. فقال: وممن؟ فقلت: ومن سعيد بن المسيب وعلقمة بن قيس، ومن أبي ظبيان. الجنبي، ومن عبد الرحمن بن أبي ليلى - كل هؤلاء حاجين - أخبروا أنهم سمعوا من أبي ذر.

He[asws] said: 'Who narrated to you?' I said, 'I have heard it from more than one hundred of the *Fuqaha*'. He[asws] said: 'From whom?' I said, 'I heard it from Hanash Bin Al-Mo'tamar, and he mentioned that he heard it from Abu Dharr[ar] who was grabbing the ring of the Door of the Kaabah, calling out (loudly), and he[ar] was reporting from the Messenger of Allah[saww]'. He[asws] said: 'And from whom?' I said, 'And from Al-Hassan Bin Abu Al-Hassan Al-Basry. He heard it from Abu Dharr[ar] and from Al-Miqdad Bin Al-Aswad Al-Kindy[ar], and from Ali[asws] Bin Abu Talib[asws]'. He[asws] said: 'And from whom?' I said, 'And from Saeed Bin Al-Musayyab, and Alqama Bin Qays, and from Abu Zibyaan Al-Janbiy, and from Abdul Rahmaan Bin Abu Layli – all of them were Pilgrims – they informed that they heard from Abu Dharr[ar]'.

وقال أبو الطفيل وعمر بن أبي سلمة: (ونحن والله سمعنا من أبي ذر، وسمعناه من علي بن أبي طالب عليه السلام والمقداد وسلمان). ثم أقبل عمر بن أبي سلمة فقال: والله، لقد سمعته ممن هو خير من هؤلاء كلهم، سمعته من رسول الله صلى الله عليه وآله، سمعته أذناي ووعاه قلبي. فأقبل علي علي بن الحسين عليه السلام فقال: أو ليس هذا الحديث وحده ينتظم جميع ما أفظعك وعظم في صدرك من تلك الأحاديث؟ اتق الله يا أخا عبد القيس، فإن وضح لك أمر فاقبله وإلا فاسكت تسلم ورد علمه إلى الله، فإنك في أوسع مما بين السماء والأرض. قال أبان: فعند ذلك سألته عما يسعني جهله وعما لا يسعني جهله، فأجابني بما أجابني.

And so said Abu Al-Tufayl and Umar Bin Abu Salma, 'And we, by Allah[azwj], heard from Abu Dharr[ar], and we heard it from Ali[asws] Bin Abu Talib[asws], and Al-Miqdad[ar], and Salman[ar]'. Then Umar Bin Abu Salma said, 'By Allah[azwj], I have heard it from the one who is better than all of them. I heard it from the Messenger of Allah[saww]. I heard it by my ears, and remembered it by my heart. Ali[asws] Bin Al-Husayn[asws] addressed me. He[asws] said: 'Is this not one of the Hadith from all those that constricted you and created (a burden) on your chest? Fear Allah[azwj], O brother of Abdul Qays, for if its matter is clear to you, then accept it otherwise observe silence, submit and refer its knowledge to Allah[azwj], for you there is leeway with regards to this which is wider than what is between the sky and the earth'. Abaan said, 'At that point, I asked him[asws] about what I was ignorant of and what I was not ignorant of. He[asws] answered me what he[asws] answered me'.

[7] Immigrants who came to Medina with Holy Prophet[saww] mainly from Mecca

[8] Local residents of Medina who extended help to Holy Prophet[asws] during the early days of Islam

أبان وأبو الطفيل

قال أبان: ثم لقيت أبا الطفيل بعد ذلك في منزله، فحدثني في الرجعة عن أناس من أهل بدر وعن سلمان وأبي ذر والمقداد وأبي بن كعب. وقال أبو الطفيل: فعرضت ذلك الذي سمعته منهم على علي بن أبي طالب عليه السلام بالكوفة، فقال لي: (هذا علم خاص يسع الأمة جهله ورد علمه إلى الله تعالى). ثم صدقني بكل ما حدثوني فيها وقرأ علي بذلك قرآنا كثيرا وفسره تفسيرا شافيا، حتى صرت ما أنا بيوم القيامة بأشد يقينا مني بالرجعة.

Abaan and Abu Al-Tufayl

Abaan said, 'Then I met Abu Al-Tufayl after that at his house. He narrated to me regarding the Return (Al-Raj'at) about the people from the combatants of Badr, and from Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and Abu Bin Ka'ab. And Abu Al-Tufayl said, 'I presented that which I had heard from it, to Ali[asws] Bin Abu Talib[asws] at Al-Kufa. He[asws] said to me: 'This is a special knowledge, and there is leeway for the general public to be ignorant of it to refer its knowledge to Allah[azwj]'. Then he[asws] ratified to me of all what had been narrated to me regarding it, and read out to me regarding that a lot from the Quran and explained its explanation satisfactorily, to the extent that I ended up being more convince about the Return (Al-Raj'at) than the Day of Judgement'.

وكان مما قلت: يا أمير المؤمنين، أخبرني عن حوض رسول الله صلى الله عليه وآله، أفي الدنيا هو أم في الآخرة؟ فقال: بل في الدنيا. قلت: فمن الذائد عنه؟ قال: أنا بيدي هذه، فليردنه أوليائي وليصرفن عنه أعدائي. قلت: يا أمير المؤمنين، قول الله تعالى: (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم، أن الناس...) الآية، ما الدابة؟ قال: يا أبا الطفيل، اله عن هذا.

And from what I said was, 'O Amir-ul-Momineen[asws], inform me about the Fountain of the Messenger of Allah[saww], is it in the world or it is in the Hereafter?' He[asws] said: 'But, it is in the world'. I said, 'So, who is the one who will defend (turn people back) from it?' He[asws] said: 'I[asws] will, by these hands of mine[asws]. So, my[asws] friends will come near it, and my[asws] enemies will be turned back from it'. I said, 'O Amir-ul-Momineen[asws], the Statement of Allah[azwj] ***"[27:82] And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them, because people did not believe in Our communications"***, what is the creature?' He[asws] said: 'O Abu Al-Tufayl, refrain from this'.

فقلت: يا أمير المؤمنين، أخبرني به جعلت فداك. قال: هي دابة تأكل الطعام وتمشي في الأسواق وتنكح النساء. فقلت: يا أمير المؤمنين، من هو؟ قال: هو زر الأرض الذي إليه تسكن الأرض. قلت: يا أمير المؤمنين، من هو؟ قال: صديق هذه الأمة وفاروقها ورئيسها وذو قرنها. قلت: يا أمير المؤمنين، من هو؟ قال: الذي قال الله عز وجل: (ويتلوه شاهد منه) ، والذي (عنده علم الكتاب)، (والذي جاء بالصدق)، والذي (صدق به) أنا، والناس كلهم كافرون غيري وغيره.

I said, 'O Amir-ul-Momineen[asws], inform me about it, may I be sacrificed for you[asws]'. He[asws] said: 'It is a creature which eats the food, and walks in the markets, and marries the women'. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'He is a necessity for the earth for it to be tranquil'. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its 'Zukarn''. I said, 'O Amir-ul-Momineen[asws], who is he?' He[asws] said: 'The one about whom Allah[azwj] Mighty and Majestic has Said ***"[11:17] and a witness from Him recites it"***, and the one ***"[13:43] and whoever has knowledge of the Book"***, and the one ***"[39:33] And he who brings the truth and***

(he who) accepts it as the truth", it is I[asws], and all of the people disbelieved apart from me[asws], and him[saww'].

قلت: يا أمير المؤمنين، فسمه لي. قال: قد سميته لك. يا أبا الطفيل، والله لو دخلت على عامة شيعتي الذين بهم أقاتل، الذين أقروا بطاعتي وسموني (أمير المؤمنين) واستحلوا جهاد من خالفني، فحدثتهم شهرا ببعض ما أعلم من الحق في الكتاب الذي نزل به جبرئيل على محمد صلى الله عليه وآله وببعض ما سمعت من رسول الله صلى الله عليه وآله لتفرقوا عني حتى أبقى في عصابة حق قليلة، أنت وأشباهك من شيعتي.

I said, 'O Amir-ul-Momineen[asws], name him for me'. He[asws] said; 'I[asws] have named him for you. O Abu Al-Tufayl, by Allah[azwj], if the general public of the Shiites who have fought by my[asws] side come to me[asws], those that have accepted to be obedient to me[asws], and call me[asws] Amir-ul-Momineen, and consider it lawful to fight against the one who opposes me[asws], if I[asws] were to narrate to them for months some of what I[asws] know from the truth regarding the book which Jibraeel descended with upon Mohammed[saww], and some of what I[asws] heard from the Messenger of Allah[saww], they will disperse from me[asws] until there will remain only a few of the truthful ones, you and those like you from my[asws] Shiites'.

ففزعت وقلت: يا أمير المؤمنين، أنا وأشباهي نتفرق عنك أو نثبت معك؟ قال: لا، بل تثبتون. ثم أقبل علي فقال: إن أمرنا صعب مستصعب لا يعرفه ولا يقر به إلا ثلاثة: ملك مقرب أو نبي مرسل أو عبد مؤمن نجيب امتحن الله قلبه للإيمان. يا أبا الطفيل، إن رسول الله صلى الله عليه وآله قبض فارتد الناس ضلالا وجهالا(1)، إلا من عصمه الله بنا أهل البيت.

I panicked and said, 'O Amir-ul-Momineen[asws], I and those like me, we will disperse from you[asws], or will we remain steadfast with you[asws]?' He[asws] said: 'No, but you will remain steadfast'. Then he[asws] turned towards me and said: 'Our[asws] matters are difficult, and become more difficult, none understand it nor accept it accept for three – an Angel of Proximity, or a 'Mursil Nabi[as]',[9] or a 'Momin'[10] whose heart was Tested with Eman[11] by Allah[azwj]. O Abu Al-Tufayl, when the Messenger of Allah[saww] passed away, the people turned apostate by straying and ignorance, except for the ones whom Allah[azwj] Protected by us[asws], the People[asws] of the Household'.

قراءة أبان كتاب سليم على ابن أذينة وتسليمه إياه

قال عمر بن أذينة: ثم دفع إلي أبان (كتاب سليم بن قيس الهلالي العامري)، ولم يلبث أبان بعد ذلك إلا شهرا حتى مات. فهذه نسخة كتاب سليم بن قيس العامري الهلالي، دفعه إلي أبان بن أبي عياش وقرأه علي. وذكر أبان أنه قرأه على علي بن الحسين عليه السلام فقال: (صدق سليم، هذا حديثنا نعرفه).

Reading of the Book of Sulaym by Abaan to Ibn Azina, and handing it over to him

Umar Bin Azina said, 'Then Abaan handed the Book of Sulaym Bin Qays Al-Hilali Al-Aamiry over to me, and Abaan did not remain (alive) after that except for a few months, until he died. So this is the copy of the Book of Sulaym Bin Qays Al-Aamiry Al-Hilali, which Abaan Bin Abu Ayyash handed over to me, and read it to me. And Abaan mentioned that he had read it out to Ali[asws] Bin Al-Husayn[asws], he[asws] said: 'Sulaym spoke the truth, these are our[asws] Ahadith. We[asws] recognise it'.

[9] Prophet[as] who was given the Divine Book
[10] A believing servant
[11] Faith

HADITH 1

(1) كلام النبي (ص) في اللحظة الأخيرة من عمره المبارك

THE SPEECH OF THE PROPHET[saww] AT THE LAST MOMENT OF HIS[saww] BLESSED LIFE

قال سليم: سمعت سلمان الفارسي يقول: كنت جالسا بين يدي رسول الله صلى الله عليه وآله في مرضه الذي قبض فيه. فدخلت فاطمة عليها السلام، فلما رأت ما برسول الله صلى الله عليه وآله من الضعف خنقتها العبرة حتى جرت دموعها على خديها. فقال رسول الله صلى الله عليه وآله: يا بنية، ما يبكيك؟ قالت: يا رسول الله، أخشى على نفسي وولدي الضيعة من بعدك.

Sulaym said: 'I heard Salman Al-Farsy[ar] say, 'I[ar] was seated in front of the Messenger of Allah[saww] during his[saww] illness in which he[saww] passed away. Fatima[asws] entered the chamber. When she[asws] saw the weak state of the Messenger of Allah[saww], she[asws] almost suffocated and tears started flowing from her[asws] cheeks. The Messenger of Allah[saww] said: 'O daughter[asws], why are you[asws] crying?' She[asws] said: 'O Messenger of Allah[saww], I[asws] fear for the destruction of myself[asws] and my[asws] children after you[saww]'.

آل محمد عليهم السلام خيرة الله في أرضه

فقال رسول الله صلى الله عليه وآله - واغرورقت عيناه بالدموع -: يا فاطمة، أوما علمت إنا أهل بيت اختار الله لنا الآخرة على الدنيا، وإنه حتم الفناء على جميع خلقه وإن الله تبارك وتعالى اطلع إلى الأرض اطلاعة فاختارني منهم فجعلني نبيا. ثم اطلع إلى الأرض ثانية فاختار بعلك وأمرني أن أزوجك إياه، وأن أتخذه أخا ووزيرا ووصيا وأن أجعله خليفتي في أمتي. فأبوك خير أنبياء الله ورسله، وبعلك خير الأوصياء والوزراء، وأنت أول من يلحقني من أهلي. ثم اطلع إلى الأرض إطلاعة ثالثة فاختارك وأحد عشر رجلا من ولدك وولد أخي بعلك منك. بشارة النبي بالأئمة الاثني عشر عليهم السلام

The Progeny[asws] of Mohammed[saww] are the best of the creation of Allah[azwj] in His[azwj] Earth -

The Messenger of Allah[saww] said, and he[saww] had tears in his[saww] eyes: 'O Fatima[asws], don't you[asws] know that Allah[azwj] has Chosen for us[asws], the People[asws] of the Household, the Hereafter instead of the world, and destruction has been Ordained for all creatures, and that Allah[azwj] Looked at the earth and Chose me[saww] from them, and Made me[saww] to be a Prophet[saww]. Then He[azwj] Looked at the earth for a second time, and He[azwj] Chose your[asws] husband and Ordered me[saww] to marry you[asws] to him[asws] and I[saww] took him[asws] as a brother, and a Vizier[asws], and made him[asws] to be my[saww] Caliph in my[saww] community. Your[asws] father[saww] is the best of the Prophets[as] of Allah[azwj] and His[azwj] Messengers[as], and your[asws] husband[asws] is the best of the successors[as] and the Viziers, and you[asws] will be the first one to meet me[saww] from my[saww] Family. Then He[azwj] looked at the earth for a third time. He[azwj] Chose you[asws] and eleven men[asws] from your[asws] sons[asws] and the sons[asws] of my[saww] brother[asws] who[asws] is your[asws] husband'. The Prophet[saww] thus gave the good news of the twelve Imams[asws].

فأنت سيدة نساء أهل الجنة وابناك الحسن والحسين سيدا شباب أهل الجنة، وأنا وأخي والأحد عشر إماما أوصيائي إلى يوم القيامة، كلهم هادون مهديون. أول الأوصياء بعد أخي، الحسن ثم الحسين، ثم تسعة من ولد الحسين في منزل واحد في الجنة. وليس منزل أقرب إلى الله من منزلي ثم منزل إبراهيم وآل إبراهيم.

'So, O Fatima[asws], you[asws] are the leader of the women of the Paradise, and your[asws] two sons[asws] Al-Hassan[asws] and Al-Husayn[asws] are the leaders of the youths of the Paradise, and I[saww] and my[saww] brother[asws] and eleven Imams[asws] are my[saww] successors up to the Day of Judgement, all of them[asws] being guides and guided ones[asws]. The first successor[asws] after my[saww] brother[asws], is Al-Hassan[asws], then Al-Husayn[asws], then nine from the sons of Al-Husayn[asws], will all be of one and the same status in the Paradise. And there is no status nearer to Allah[azwj] than my[saww] status, then the status of Ibrahim[as] and the offspring of Ibrahim[as]'.

إكرام الله لفاطمة عليها السلام

أما تعلمين - يا بنية - أن من كرامة الله إياك أن زوجك خير أمتي وخير أهل بيتي، أقدمهم سلما وأعظمهم حلما وأكثرهم علما وأكرمهم نفسا وأصدقهم لسانا وأشجعهم قلبا وأجودهم كفا وأزهدهم في الدنيا وأشدهم اجتهادا. فاستبشرت فاطمة عليها السلام بما قال لها رسول الله صلى الله عليه وآله وفرحت.

The Honouring by Allah[azwj] of Fatima[asws] –

The Messenger of Allah[saww] said: 'But, do you[asws] know, O daughter, that from the Honours of Allah[azwj] to you[asws] is that your[asws] husband[asws] is the best of my[saww] community and the best of my[saww] Family. He[asws] is the first to submit, and the greatest in forbearance, and the most knowledgeable, and the most prestigious, and the most truthful by his[asws] tongue, and the most bravest of the hearts, and the most generous of the hands, and the most ascetic in the world, and the severest of the strugglers'. Fatima[asws] received the good news by what the Messenger of Allah[saww] had said to her[asws], and she became happy'.

ميزات أمير المؤمنين عليه السلام

ثم قال لها رسول الله صلى الله عليه وآله: إن لعلي بن أبي طالب ثمانية أضراس ثواقب نوافذ، ومناقب ليست لأحد من الناس: إيمانه بالله وبرسوله قبل كل أحد ولم يسبقه إلى ذلك أحد من أمتي، وعلمه بكتاب الله وسنتي وليس أحد من أمتي يعلم جميع علمي غير بعلك، لأن الله علمني علما لا يعلمه غيري وغيره، ولم يعلم ملائكته ورسله وإنما علمه إياي وأمرني الله أن أعلمه عليا ففعلت ذلك. فليس أحد من أمتي يعلم جميع علمي وفهمي وفقهي كله غيره. وإنك - يا بنية - زوجته، وإن ابنيه سبطاي الحسن والحسين وهما سبطا أمتي. وأمره بالمعروف ونهيه عن المنكر، وإن الله جل ثناؤه علمه الحكمة وفصل الخطاب.

Features of Amir-ul-Momineen[asws] –

Then the Messenger of Allah[saww] said to her[asws]: 'For Ali[asws] Bin Abu Talib[asws] there are eight shining wonders and merits which are not for anyone from the people: - He[asws] believed in Allah[azwj] and His[azwj] Messenger[saww] before anyone and he[asws] was not preceded to that by anyone from my[saww] community. He[asws] knew the Book of Allah[azwj] and my[saww] Sunnah, and there is none from my[saww] community who knows the whole of my[saww] knowledge other than your[asws] husband[asws], because Allah[azwj] Taught me[saww] the knowledge. He[azwj] did not Teach any one apart from me[saww] and him[asws], and He[saww] did not Teach His[azwj] Angels and His[azwj] Messengers[sa], but He[azwj] Taught it to me[saww] and Ordered me[saww] to make it known to him[asws], so I[saww] did that.

There is none from my[saww] community who knows the whole of my[saww] knowledge, and my[saww] understanding, and my[saww] doctrine, all of it, apart from him[asws]. And you[asws], O daughter, your[asws] husband[asws], and your[asws] two sons[asws], my[saww] grandsons[asws], Al-Hassan[asws] and Al-Husayn[asws], and they are both[asws] the chosen ones of my[saww] community. And he[asws] enjoins the good and forbids from the evil, and that Allah[azwj], Majestic is His[azwj] Glory, Taught him[asws] the wisdom and the intricacies of speech.

ميزات أهل البيت عليهم السلام الخاصة

يا بنية، إنا أهل بيت أعطانا الله سبع خصال لم يعطها أحدا من الأولين ولا أحدا من الآخرين غيرنا: أنا سيد الأنبياء والمرسلين وخيرهم، ووصيي خير الوصيين، ووزيري بعدي خير الوزراء، وشهيدنا خير الشهداء أعني حمزة عمي. قالت: يا رسول الله، سيد الشهداء الذين قتلوا معك؟ قال: لا، بل سيد الشهداء من الأولين والآخرين ما خلا الأنبياء والأوصياء.

The special features of the people[asws] of the Household –

O daughter, we[asws], the People[asws] of the Household have been Given by Allah[azwj] seven qualities, which no one from the former ones nor from the later ones have been Given apart from us[asws]. I[saww] am the chief of the Prophets[as] and the Messengers[as] and the best of them[as], and my[saww] successor[asws] is the best of the successors[as], and my[saww] vizier after me[saww] is the best of the viziers[as], and our[asws] martyrs are the best of the martyrs, meaning my[saww] uncle Hamza'. She[asws] said: 'O Messenger of Allah[saww], the chief of those martyrs who were killed with you[saww]?' He[saww] said: 'No, but the chief of the martyrs from the former ones and the later ones, except for the Prophets[as] and the successors[as].

وجعفر بن أبي طالب ذو الهجرتين وذو الجناحين المضرجين يطير بهما مع الملائكة في الجنة. وابناك الحسن والحسين سبطا أمتي وسيدا شباب أهل الجنة. ومنا - والذي نفسي بيده - مهدي هذه الأمة الذي يملأ الله به الأرض قسطا وعدلا كما ملئت ظلما وجورا. قالت فاطمة عليها السلام: يا رسول الله، فأي هؤلاء الذين سميت أفضل؟ فقال رسول الله صلى الله عليه وآله: أخي علي أفضل أمتي، وحمزة وجعفر هذان أفضل أمتي بعد علي وبعدك وبعد ابني وسبطي الحسن والحسين وبعد الأوصياء من ولد ابني هذا - وأشار رسول الله صلى الله عليه وآله بيده إلى الحسين عليه السلام - منهم المهدي. والذي قبله أفضل منه، الأول خير من الآخر لأنه إمامه والآخر وصي الأول. إنا أهل بيت اختار الله لنا الآخرة على الدنيا.

And Ja'far[as] Bin Abu Talib[as], the one who[as] migrated twice, and the one with two coloured wings with which he[sa] flies with the Angels in the Paradise. And your[asws] two sons[asws] are the chosen ones of my[saww] community and the chiefs of the youths of the Paradise. By the One[azwj] in Whose Hand is my[saww] soul, from us[asws] is the Guided One (Al-Mahdi[asws]) of this community by whom[asws] Allah[azwj] will Fill the earth with fairness and justice just as it had been filled with injustice and oppression'.
Fatima[asws] said: 'O Messenger of Allah[saww], of all those that you[saww] have named, which one is the best?' The Messenger of Allah[saww] said: 'My[saww] brother Ali[asws] is the best of my[saww] community, and Hamza[as] and Ja'far[as], these two[as] are the best of my[saww] community after Ali[asws], and after you[asws], and after my[asws] two sons[asws] and my[saww] two grandsons[asws] Al-Hassan[asws] and Al-Husayn[asws],[12] and after the successors[asws] from the sons[asws] of this son[asws] of mine[saww]' – and the Messenger of

[12] Holy Prophet[sawws] refers to Imam Hassan[asws] and Imam Hussain[asws] as sons as well as grandsons

Allah[saww] indicated by his[saww] hand towards Al-Husayn[asws] – 'from them[asws] is The Guided One (Al-Mahdi[asws]), and the one[asws] before him[asws] is higher than him[asws]. The former one[asws] is better than the later one[asws] because he[asws] is his[asws] Imam[asws], and the later one[asws] is his[asws] successor[asws] of the former one[asws]. For us[asws] the People[asws] of the Household, Allah[azwj] has Chosen the Hereafter instead of the world.

إخبار النبي صلى الله عليه وآله بتظاهر الأمة على علي عليه السلام من بعده

ثم نظر رسول الله صلى الله عليه وآله إلى فاطمة وإلى بعلها وإلى ابنيها فقال: يا سلمان، أشهد الله أني حرب لمن حاربهم وسلم لمن سالمهم. أما إنهم معي في الجنة. ثم أقبل النبي صلى الله عليه وآله على علي عليه السلام فقال: يا علي، إنك ستلقي بعدي من قريش شدة، من تظاهرهم عليك وظلمهم لك. فإن وجدت أعوانا عليهم فجاهدهم وقاتل من خالفك بمن وافقك، فإن لم تجد أعوانا فاصبر وكف يدك ولا تلق بيدك إلى التهلكة، فإنك مني بمنزلة هارون من موسى، ولك بهارون أسوة حسنة. إنه قال لأخيه موسى: (إن القوم استضعفوني وكادوا يقتلونني).

The news given by the Prophet[saww] of what will appear in the nation to Ali[asws] after him[saww] -

Then the Messenger of Allah[saww] looked towards Fatima[asws], her[asws] husband[asws], and her[asws] two sons[asws]. He[saww] said: 'O Salman[ar], I[saww] testify to Allah[azwj] as my[saww] Witness that I[saww] am at war with the one who is at war with them[asws], and at peace with the one who is at peace with them[asws]. But, they[asws] will be with me[saww] in the Paradise. Then the Prophet[saww] addressed Ali[asws]. He[saww] said: 'O Ali[asws], after me[saww], you[asws] will face severities from the Quraish from their revolt against you[asws] and injustices towards you[asws]. If you[asws] find 'Al-Ansar' then fight them and kill the one who opposes you[asws] including the one who agrees with them (your[asws] enemies). If you[asws] do not find 'Al-Ansar', observe patience, and withhold your[asws] hand, and do not let your[asws] hands meet with destruction, for you[asws] are with me[saww] of the status of Haroon[sa] with Musa[sa], and for you[asws] is the best example of Haroon[sa] where he[as] said to his[sa] brother Musa[sa] ***"[7:150] Son of my mother! the people did indeed reckon me as weak, and were close to slaying me!"***

HADITH 2

(2) تظاهر الأمة على علي عليه السلام بعد رسول الله (ص)

WHAT WILL MANIFEST FROM THE NATION TO ALI[asws] AFTER THE MESSENGER OF ALLAH[saww]

قال سليم: وحدثني علي بن أبي طالب عليه السلام قال: كنت أمشي مع رسول الله صلى الله عليه وآله في بعض طرق المدينة. فأتينا على حديقة فقلت: يا رسول الله، ما أحسنها من حديقة قال: ما أحسنها ولك في الجنة أحسن منها. ثم أتينا على حديقة أخرى، فقلت: يا رسول الله، ما أحسنها من حديقة قال: ما أحسنها ولك في الجنة أحسن منها. حتى أتينا على سبع حدائق، أقول: يا رسول الله، ما أحسنها ويقول: لك في الجنة أحسن منها.

Sulaym said: 'And narrated to me Ali[asws] Bin Abu Talib[asws] saying: 'I[asws] was walking with the Messenger of Allah[saww] in one of the roads of Al-Medina. We[asws] came to a garden. I[asws] said: 'O Messenger of Allah[saww], what a beautiful garden it is'. He[saww] said: 'What a beauty it is, and for you[asws] in the Paradise is better than it'. Then we[asws] came to another garden. I[asws] said: ''O Messenger of Allah[saww], what a beautiful garden it is'. He[saww] said: 'What a beauty it is, and for you[asws] in the Paradise is better than it'. To the extent that we[asws] came across seven gardens. I[asws] kept saying: 'What a beauty it is', and he[saww] kept saying: 'For you[asws], in the Paradise, is better than it'.

على عليه السلام الشهيد الوحيد الفريد

فلما خلا له الطريق اعتنقني، ثم أجهش باكيا فقال: بأبي الوحيد الشهيد فقلت: يا رسول الله، ما يبكيك؟ فقال: ضغائن في صدور أقوام لا يبدونها لك إلا من بعدي، أحقاد بدر وترات أحد. قلت: في سلامة من ديني؟ قال: في سلامة من دينك.

Ali[asws] the martyr, the only, the unique –

When we[asws] left the road, he[saww] embraced me[asws], he[saww] began crying. He[saww] said: 'May my[saww] father[as] be sacrificed for the lonely martyr'. I[asws] said: 'O Messenger of Allah[saww], what makes you[saww] cry?' He[saww] said: 'There are grudges in the chests of the people that will not be manifested to you[asws] except after me[saww], malice of Badr and enmity of Ohad'. I[asws] said: 'Will my[asws] Religion be intact?' He[saww] said: 'Your[asws] Religion will be intact'.

برنامج النبي عليه السلام لعلي صلى الله عليه وآله

فابشر يا علي، فإن حياتك وموتك معي، وأنت أخي وأنت وصيي وأنت صفيي ووزيري ووارثي والمؤدي عني، وأنت تقضي ديني وتنجز عداتي عني، وأنت تبرء ذمتي وتؤدي أمانتي وتقاتل على سنتي الناكثين من أمتي والقاسطين والمارقين، وأنت مني بمنزلة هارون من موسى، ولك بهارون أسوة حسنة إذ استضعفه قومه وكادوا يقتلونه.

The program of the Prophet[saww] for Ali[asws] –

He[saww] gave the good news: 'O Ali[asws], your[asws] life and your[asws] death is with me[saww], and you[asws] are my[saww] brother, and you[asws] are my[saww] successor[asws], and my[saww] choice, and my[saww] vizier, and my[saww] inheritor, and my[saww] caller from me[saww], and you[asws] are the fulfiller of my[saww] debts, and the fulfiller of my[saww] promises, and

you[asws] completer of my[saww] responsibilities, and the returner of my[saww] trusts, and the fighter on my[saww] Sunnah against the breakers (of the covenant) of my[saww] community, the unjust and the renegades, and you[asws] are of the status with me[saww] as Haroon[sa] had with Musa[sa], and for you[asws] are the best example of Haroon[sa] when his[sa] people considered him[as] to be weak and were very close to killing him[as]'.

فاصبر لظلم قريش إياك وتظاهرهم عليك، فإنك بمنزلة هارون من موسى ومن تبعه وهم بمنزلة العجل ومن تبعه. وإن موسى أمر هارون حين استخلفه عليهم: إن ضلوا فوجد أعوانا أن يجاهدهم بهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم.

So, observe patience on the injustices of the Qureysh upon you[asws] and their protests against you[asws], for you[asws] are of the status, which Haroon[as] had with Musa[as], and those that follow them (your[asws] opponents) are of the status of the one who followed the calf. And Musa[as] ordered Haroon[as] to be the Caliph to them saying that if they were to stray, and if he[as] should find 'Al-Ansar' he[as] should fight against them, and if he[as] does not find 'Al-Ansar', he[as] should withhold his[as] hand and save his[as] blood, and not create differences between them.

إختلاف الأمة امتحان إلهي يا علي، ما بعث الله رسولا إلا وأسلم معه قوم طوعا وقوم آخرون كرها، فسلط الله الذين أسلموا كرها على الذين أسلموا طوعا فقتلوهم ليكون أعظم لأجورهم. يا علي، وإنه ما اختلفت أمة بعد نبيها إلا ظهر أهل باطلها على أهل حقها، وإن الله قضى الفرقة والاختلاف على هذه الأمة، ولو شاء لجمعهم على الهدى حتى لا يختلف اثنان من خلقه ولا يتنازع في شيء من أمره، ولا يجحد المفضول ذا الفضل فضله.

The differences, which are in the nation, are a Test of Allah[azwj]. O Ali[asws]! Allah[azwj] did not Send a Messenger[as] (to a nation) except that a group submitted (to him[as]) willingly and another group submitted (to him[as]) reluctantly. Allah[azwj] Made the reluctant group to overcome the willing group. They killed them and their (the willing group's) Rewards were magnified. O Ali[asws], no community differed after its Prophet[as] except that the people of falsehood overcame the people of the truth, and Allah[azwj] has Ordained sects and differences on this community, and had He[azwj] so Desired, He[azwj] could have Gathered them all on Guidance until no two from His[azwj] creatures would have differed, nor disputed regarding anything from the Commands, nor would the lowers ones fought against the higher ones for their status.

ولو شاء عجل النقمة فكان منه التغييرحتى يكذب الظالم ويعلم الحق أين مصيره، ولكن جعل الدنيا دار الأعمال وجعل الآخرة دار القرار، (ليجزي الذين أساؤوا بما عملوا ويجزي الذين أحسنوا بالحسنى). فقلت: الحمد لله شكرا على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

If He[azwj] so Desired He[azwj] could have accelerated His[azwj] Revenge to change them until the unjust would come to know where the truth lay, but He[azwj] has Made the world to be a house of the deeds, and Made the Hereafter the house of the resolution'. ***"[53:31] that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness"***. I[asws] said: 'Praise be to Allah[azwj]. I[asws] thank Allah[azwj] on His[azwj] Bounties, and am Patient on His[azwj] Afflictions, and have submitted, and am pleased with His[azwj] Judgement'.

HADITH 3

(3) قضايا السقيفة على لسان البراء بن عازب

THE HAPPENINGS AT AL-SAQIFA BY THE TONGUE OF BARA'A BIN AAZIB

وعن سليم، قال: سمعت البراء بن عازب يقول: كنت أحب بني هاشم حبا شديدا في حياة رسول الله صلى الله عليه وآله وبعد وفاته.

And from Sulaym who said, 'I heard Al-Bara'a Bin Aazib say, 'I loved the Clan of Hashim with extreme love during the lifetime of the Messenger of Allah[saww] and after his[saww] passing away.

كيفية تغسيل رسول الله صلى الله عليه وآله

فلما قبض رسول الله صلى الله عليه وآله أوصى عليا عليه السلام أن لا يلي غسله غيره، وأنه لا ينبغي لأحد أن يرى عورته غيره، وأنه ليس أحد يرى عورة رسول الله صلى الله عليه وآله إلا ذهب بصره. فقال علي عليه السلام: يا رسول الله، فمن يعينني على غسلك؟ قال: جبرائيل في جنود من الملائكة. فكان علي عليه السلام يغسله، والفضل بن العباس مربوط العينين يصب الماء والملائكة يقلبونه له كيف شاء. ولقد أراد علي عليه السلام أن ينزع قميص رسول الله صلى الله عليه وآله، فصاح به صائح: (لا تنزع قميص نبيك، يا علي). فأدخل يده تحت القميص فغسله ثم حنطه وكفنه، ثم نزع القميص عند تكفينه وتحنيطه.

The manner of the washing of the Messenger of Allah[saww] -

When the Messenger of Allah[saww] passed away, he[saww] bequeathed to Ali[asws] that no one should wash him[saww] apart from him[asws], and it does not befit anyone that he should see his[saww] body parts other than him[asws], and that there is no one who would look at the body parts of the Messenger of Allah[saww] except that his eyesight will be lost. Ali[asws] said: 'O Messenger of Allah[saww], who will be helping me[asws] for washing you[saww]?' He[saww] said: 'Jibraeel and the armies of the Angels'. Ali[asws] washed him[saww], and Fazl Bin Abbas with his eyes covered, poured the water, and the Angels used to turn him[saww] however was needed. And Ali[asws] has the intention to remove the shirt of the Messenger of Allah[saww]. A shout came from a yeller: 'Do not remover the shirt of your[asws] Prophet[saww], O Ali[asws]!' He[asws] entered his[asws] hand under the shirt, washed him[saww], then embalmed him[saww] and shrouded him[saww], then he[asws] removed the shirt from within his[saww] shroud and his[saww] embalming'.

مفاجأة أهل البيت عليهم السلام بعمل أصحاب السقيفة

قال البراء بن عازب: فلما قبض رسول الله صلى الله عليه وآله تخوفت أن تتظاهر قريش على إخراج هذا الأمر من بني هاشم. فلما صنع الناس ما صنعوا من بيعة أبي بكر أخذني ما يأخذ الواله الثكول مع ما بي من الحزن لوفاة رسول الله صلى الله عليه وآله. فجعلت أتردد وأرمق وجوه الناس، وقد خلا الهاشميون برسول الله صلى الله عليه وآله لغسله وتحنيطه.

Surprise of the People[asws] of the Household at the deeds of the companions of the Saqifa -

Bara'a Bin Aazib said, 'When the Messenger of Allah[saww] passed away; I feared that the Quraish will take this matter (Caliphate) away from the Clan of Hashim. When the people did what they did by pledging allegiance to Abu Bakr, I was overcome by what a mother whose young son dies gets overcome by, along with the grief of the passing away of the Messenger of Allah[saww]. I reluctantly went to look at the faces of the people, and the Hashimites were engrossed with the washing of the Messenger of Allah[saww] and his[saww] embalming.

وقد بلغني الذي كان من قول سعد بن عبادة ومن اتبعه من جهلة أصحابه، فلم أحفل بهم وعلمت أنه لا يؤول إلى شيء. فجعلت أتردد بينهم وبين المسجد وأتفقد وجوه قريش. فإني لكذلك إذ فقدت أبا بكر وعمر. ثم لم ألبث حتى إذا أنا بأبي بكر وعمر وأبي عبيدة قد أقبلوا في أهل السقيفة وهم محتجزون بالأزر الصنعانية لا يمر بهم أحد إلا خبطوه، فإذا عرفوه مدوا يده فمسحوها على يد أبي بكر، شاء ذلك أم أبى

And it had reached to me, that which Sa'd Bin Abada and those that followed him from the ignorant ones of his companions had said. I never participated with them and knew that it will not achieve anything. I reluctantly went to be between them and the Masjid, and I looked at the faces of the Qureish. I lost track of Abu Bakr and Umar. Then, I did not see them until later. Abu Bakr, and Umar, and Abu Ubeyda came in with the people of Al-Saqifa, and they were wearing the 'San'aniya' shirt, and there was no one that they would pass by, but would get confused. If they recognised someone, they would make him extend his hand and rub it against the hand of Abu Bakr, whether he liked that, or refused'.

فأنكرت عند ذلك عقلي جزعا منه، مع المصيبة برسول الله صلى الله عليه وآله. فخرجت مسرعا حتى أتيت المسجد، ثم أتيت بني هاشم، والباب مغلق دونهم. فضربت الباب ضربا عنيفا وقلت: يا أهل البيت فخرج إلي الفضل بن العباس، فقلت: قد بايع الناس أبا بكر فقال العباس: (قد تربت أيديكم منها إلى آخر الدهر. أما إني قد أمرتكم فعصيتموني).

My mind did not accept that due to the anxiety from it, along with the calamity of the passing away of the Messenger of Allah[saww]. I went out quickly until I came to the Masjid, then I came up to the Clan of Hashim, and the door was closed, with no one there. I knocked on the door violently and said, 'O People[asws] of the Household!' Fazl Ibn Abbas came out. I said, 'The people have pledged allegiance to Abu Bakr'. Al-Abbas said, 'You have raised your hands from it (Caliphate) till the end of times. But, I had asked you to take it (Caliphate) but you disobeyed me'.

ما جرى بين صالحي الصحابة ليلة السقيفة

فكمثت أكابد ما في نفسي. فلما كان الليل خرجت إلى المسجد، فلما صرت فيه تذكرت أني كنت أسمع همهمة رسول الله صلى الله عليه وآله بالقرآن. فانبعثت من مكاني فخرجت نحو الفضاء - فضاء بني بياضة -، فوجدت نفرا يتناجون. فلما دنوت منهم سكتوا، فانصرفت عنهم، فعرفوني وما عرفتهم، فدعوني إليهم فأتيتهم فإذا المقداد وأبو ذر وسلمان وعمار بن ياسر وعبادة بن الصامت وحذيفة بن اليمان والزبير بن العوام، وحذيفة يقول: والله ليفعلن ما أخبرتكم به. فوالله ما كذبت ولا كذبت. وإذا القوم يريدون أن يعيدوا الأمر شورى بين المهاجرين والأنصار.

What transpired between the rightful companions on the night of Al-Saqifa -

I was remorseful in myself of what had happened. When it was night-time I went out to the Masjid. When I was inside it I remembered having heard the humming of the

Messenger of Allah[saww] reciting the Quran. I got up from my place and went to a place – the place of the Clan of Bayaaza. I found a number of people whispering to each other. When I approached them, they became silent. I went away from them. They had recognised me, and I had not recognised them. They called me over to them'. I came up to them, and there was Al-Miqdad[ar], and Abu Dharr[ar], and Salman[ar], and Ammar Bin Yaaser[ar], and Abaadat Bin Al-Saamit, and Huzayfa Bin Al-Yamany[ar], and Al-Zubayr Bin Al-Awaam, and Huzyafa[ar] was saying, 'By Allah[azwj], he will do what I had informed you all that he will do, for by Allah[azwj], I have not lied to you, nor have I been lied to. And the people want to have this matter referred to the assembly of the 'al-Mahajir' and the 'Al-Ansar''.

فقال حذيفة: انطلقوا بنا إلى أبي بن كعب فقد علم مثل ما علمت. فانطلقنا إلى أبي بن كعب فضربنا عليه بابه، فأتى حتى صار خلف الباب، ثم قال: من أنتم؟ فكلمه المقداد. فقال: ما جاء بكم؟ فقال: إفتح بابك، فإن الأمر الذي جئنا فيه أعظم من أن يجري وراء الباب. فقال: ما أنا بفاتح بابي، وقد علمت ما جئتم له. وما أنا بفاتح بابي، كأنكم أردتم النظر في هذا العقد. فقلنا: نعم. فقال: أفيكم حذيفة؟ فقلنا: نعم. قال: القول ما قال حذيفة، فأما أنا فلا أفتح بابي حتى يجري على ما هو جار عليه، ولما يكون بعدها شر منها، وإلى الله جل ثنائه المشتكى. قال: فرجعوا. ثم دخل أبي بن كعب بيته.

Huzayfa[ar] said, 'Come with me to Abay Bin Ka'ab (house), as he knows similar to what I know'. We went to Abay Bin Ka'ab. We knocked on his door. He came but stood behind the door, then said, 'Who are you all?' He[ar] said, 'Al-Miqdad[ar] '. He (Abay) said, 'What have you come here for?' He[ar] said, 'Open your door' for the matter which we have come for (to discuss) is greater than to be discussed from behind the door'. He said, 'I will not open my door, and I know what you have come for, and I will not open my door, it is as if you want this pact (allegiance to Abu Bakr) to be reconsidered'.

We said, 'Yes'. He said, 'Is Huzayfa[ar] among you?' We said, 'Yes'. He said, 'I say what Huzayfa[ar] says, but, I will not open my door until that, which has happened to him[ar], happens to me, and what will be happening after it (allegiance) is more evil than it. And it is to Allah[azwj], Majestic is His[azwj] Praise, that I complain to'. We returned. Then Abay Bin Ka'ab entered into his house.

محاولة أصحاب السقيفة تطميع العباس في الخلافة

قال: وبلغ أبا بكر وعمر الخبر، فأرسلا إلى أبي عبيدة بن الجراح والمغيرة بن شعبة فسألاهما الرأي. فقال المغيرة بن شعبة: أرى أن تلقوا العباس بن عبد المطلب فتطمعوه في أن يكون له في هذا الأمر نصيب يكون له ولعقبه من بعده فتقطعوا عنكم بذلك ناحية علي بن أبي طالب، فإن العباس بن عبد المطلب لو صار معكم كانت الحجة على الناس وهان عليكم أمر علي بن أبي طالب وحده.

Attempt of the companions of Al-Saqifa to entice Al-Abbas regarding the Caliphate -

And the news reached Abu Bakr and Umar. They sent for Ubeydullah Ibn Jarrah, and Al-Mugheira Bin Sha'ba. They asked them both for them opinions. Al-Mugheira Bin Sha'ba said, 'My opinion is that you should meet Al-Abbas Bin Abdul Muttalib. You should entice him with regard to this that there will be a share for him in this matter, for him as well as for those after him. By that you will be able to cut him off Ali[asws] Bin Abu Talib[asws] and sideline him[asws], for if Al-Abbas Bin Abdul Muttalib comes with you, it will be the proof over the people, and the matter will becomes easier for you, as Ali[asws] Bin Abu Talib[asws] would end up being alone'.

قال: فانطلق أبو بكر وعمر وأبو عبيدة بن الجراح والمغيرة بن شعبة حتى دخلوا على العباس بن عبد المطلب في الليلة الثانية من وفاة رسول الله صلى الله عليه وآله. قال: فتكلم أبو بكر فحمد الله جل وعز وأثنى عليه ثم قال: إن الله بعث لكم محمدا نبيا وللمؤمنين وليا، فمن الله عليهم بكونه بين ظهرانيهم، حتى اختار له ما عنده وترك للناس أمرهم ليختاروا لأنفسهم مصلحتهم، متفقين لا مختلفين. فاختاروني عليهم واليا ولأمورهم راعيا، فتوليت ذلك. وما أخاف بعون الله وهنا ولا حيرة ولا جبنا، وما توفيقي إلا بالله. غير أني لا أنفك من طاعن يبلغني فيقول بخلاف قول العامة، فيتخذكم لجأ فتكونون حصنه المنيع وخطبه البديع، فإما دخلتم مع الناس فيما اجتمعوا عليه أو صرفتموهم عما مالوا إليه. فقد جئناك ونحن نريد أن نجعل لك في هذا الأمر نصيبا يكون لك ولعقبك من بعدك، إذ كنت عم رسول الله صلى الله عليه وآله، وإن كان الناس أيضا قد رأوا مكانك ومكان صاحبك فعدلوا بهذا الأمر عنكما.

Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah, and Al-Mugheira Bin Sha'ba went to Al-Abbas Bin Abdul Muttalib on the second night from the passing away of the Messenger of Allah[saww]. Abu Bakr spoke. He Thanked Allah[azwj] Mighty and Majestic and Praised Him[azwj]. Then he said, 'Allah[azwj] Sent to you Mohammed[saww] as a Prophet[saww] and a Guardian for the believers. He[saww] was from Allah[azwj] to them for what Allah[azwj] had Chosen him[asws] for what He[azwj] had, and left the people to chose for themselves for their own affairs, in a united manner, not disputing with each other. They chose me as a guardian to oversee their affairs. I took over that (responsibility). By the Help of Allah[azwj], I have no fear here, nor am I confused, nor a coward, and there is no Reconciliation except by Allah[azwj]. However, the taunts have reached me. They are saying against what the general public has said. They will come to you for shelter and take you as a fortress and magnificent speeches. So, you will either enter along with the people in what they have formed a consensus on, or turn them towards you. We have come to you, and we want you to have a share in this matter (Caliphate) to be for you and those to come after you. This is because you are the uncle of the Messenger of Allah[saww], and the people as well have seen your position, and the position of your companion. They have decided to keep this matter away from both of you (Abbas and Amir-ul-Momineen[asws])'.

فقال عمر: أي والله، وأخرى يا بني هاشم على رسلكم، فإن رسول الله صلى الله عليه وآله منا ومنكم، وإنا لم نأتكم لحاجة منا إليكم، ولكن كرهنا أن يكون الطعن فيما اجتمع عليه المسلمون، فيتفاقم الخطب بكم وبهم. فانظروا لأنفسكم وللعامة. ثم سكت.

Umar said, 'Yes, by Allah[azwj], and secondly, O Clan of Hashim, on your Messenger[saww]. The Messenger of Allah[saww] is from us and from you, and we have not come to you due to our need for you, but we do not like the people taunting us over what the Muslims have formed a consensus on, and the situation gets aggravated between you and them. Look at (the benefits) for yourself and for the people'. Then he became silent'.

مواجهة العباس لمؤامرة أصحاب السقيفة

فتكلم العباس فقال: إن الله تبارك وتعالى ابتعث محمدا صلى الله عليه وآله - كما وصفت - نبيا وللمؤمنين وليا، فإن كنت برسول الله صلى الله عليه وآله طلبت هذا الأمر فحقنا أخذت، وإن كنت بالمؤمنين طلبت فنحن من المؤمنين، ما تقدمنا في أمرك ولا تشاورنا ولا تآمرنا ولا نحب لك ذلك، إذ كنا من المؤمنين وكنا لك من الكارهين. وأما قولك (أن تجعل لي في هذا الأمر نصيبا)، فإن كان هذا الأمر لك خاصة فأمسك عليك فلسنا محتاجين إليك وإن كان حق المؤمنين فليس لك أن تحكم في حقهم دونهم، وإن كان حقنا فإنا لا نرضى منك ببعضه دون بعض. وأما قولك يا عمر (إن رسول الله صلى الله عليه وآله منا ومنكم)، فإن رسول الله شجرة نحن أغصانها وأنتم جيرانها، فنحن أولى به منكم. وأما قولك (إنا نخاف تفاقم الخطب بكم وبنا)، فهذا الذي فعلتموه أوائل ذلك، والله المستعان.

Al-Abbas spoke. He said, 'Allah[azwj] Blessed and High Sent Mohammed[saww] – as you have described – A Prophet[saww] and a Guardian for the believers. If you have sought this matter (Caliphate) by the Messenger of Allah[saww], you have taken our right. And if you have sought this by the believers, we are also from the believers. You did not present to us regarding your matter, and you did not consult with us, nor did you tell us about it, and we do not like you due to that.

We are also from the believers, and we are from those that hate you for this. And as for your words, that you will have a share for me in this matter, if this matter is especially for you, you can keep it, for we are not needy of you. And if this matter is the right of the believers, then it is not for you to pass a Judgement in the rights of others. And if this is our right, we are not happy with a part of it without the other parts. And as for your word, O Umar, that the Messenger of Allah[saww] is from us and from you, the Messenger of Allah[saww] is a tree and we are its branches, and you are in its vicinity, for we are the first ones for it, rather than you. And as for your words that you are afraid it would aggravate the situation between us and them, this is which you have already done earlier, and Allah[azwj] is the Helper'.

فخرجوا من عنده وأنشأ العباس يقول: ما كنت أحسب هذا الأمر منحرفا * عن هاشم ثم منهم عن أبي حسن أليس أول من صلى لقبلتكم * وأعلم الناس بالآثار والسنن وأقرب الناس عهدا بالنبي ومن * جبريل عون له في الغسل والكفن من فيه ما في جميع الناس كلهم * وليس في الناس ما فيه من الحسن من ذا الذي ردكم عنه فنعرفه * ها إن بيعتكم من أول الفتن

They went out from his presence, and Al-Abbas recited a eulogy. He said, 'Don't think that this matter will pass away from Hashim, then from Abu Al-Hassan[asws]. Was he[asws] not the first one to Pray to your Qiblah? And he[asws] is the most knowledgeable one of the people, of the effects and the Sunnah, and the nearest of the people, and he[asws] was alone with the Prophet[saww] being helped by Jibraeel during the washing and the shrouding, and he[asws] has all the merits that all the people have put together, and there is nothing in the people what is within him[asws] from the merits. I know that, which you have kept away from him. This allegiance of your is the first of the seditions'.

HADITH 4

(4) قضايا السقيفة على لسان سلمان الفارسي

ISSUES OF AL-SAQIFA BY THE TONGUE OF SALMAN AL-FARSI[ar]

(1) احتجاج الأنصار على أهل السقيفة

وعن أبان بن أبي عياش عن سليم بن قيس قال: سمعت سلمان الفارسي قال: لما أن قبض النبي صلى الله عليه وآله وصنع الناس ما صنعوا جاءهم أبو بكر وعمر وأبو عبيدة بن الجراح فخاصموا الأنصار فخصموهم بحجة علي عليه السلام فقالوا: يا معاشر الأنصار، قريش أحق بالأمر منكم لأن رسول الله صلى الله عليه وآله من قريش، والمهاجرون خير منكم لأن الله بدأ بهم في كتابه وفضلهم وقد قال رسول الله صلى الله عليه وآله: (الأئمة من قريش).

1 – Argumentation of the 'Al-Ansar' against the people of Al-Saqifa -

And from Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, 'I heard Salman Al-Farsy[ar] say, 'When the Messenger of Allah[saww] passed away, and the people did what they did, Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah antagonised the 'Al-Ansar'[13]. They (the 'Al-Ansar') antagonised them by the proof of Ali[asws]. So they said, 'O group of 'Al-Ansar', the Qureysh are more rightful for this matter (Caliphate) than you because the Messenger of Allah[saww] is from the Qureysh, and the 'al-Mahajir' are better than you because Allah[azwj] Began with them in His[azwj] Book, and Extolled their preferences, and the Messenger of Allah[saww] has said: 'The Imams[asws] will be from the Qureish'.'

كيفية تغسيل النبي صلى الله عليه وآله والصلاة عليه

قال سلمان: فأتيت عليا عليه السلام وهو يغسل رسول الله صلى الله عليه وآله. وقد كان رسول الله صلى الله عليه وآله أوصى عليا عليه السلام أن لا يلي غسله غيره. فقال: يا رسول الله، فمن يعينني على ذلك؟ فقال: (جبرائيل). فكان علي عليه السلام لا يريد عضوا إلا قلب له. فلما غسله وحنطه وكفنه أدخلني وأدخل أبا ذر والمقداد وفاطمة والحسن والحسين عليهم السلام. فتقدم علي عليه السلام وصففنا خلفه وصلى عليه، وعائشة في الحجرة لا تعلم قد أخذ الله ببصرها. ثم أدخل عشرة من المهاجرين وعشرة من الأنصار، فكانوا يدخلون ويدعون ويخرجون، حتى لم يبق أحد شهد من المهاجرين والأنصار إلا صلى عليه.

The manner of the washing of the Prophet[saww] and the Prayer over him[saww]

Salman[ar] said, 'I[ar] came to Ali[asws] and he[asws] had washed the Messenger of Allah[saww]. And the Messenger of Allah[saww] had bequeathed to Ali[asws] that no one else should wash him[saww]. He[asws] had said: 'O Messenger of Allah[saww], who will help me[asws] for that?' He[saww] had said: 'Jibraeel'. Ali[asws] had not wanted anyone except for turning him[saww].

When he[asws] has washed him[saww], and shrouded him[saww], I[ar] entered, along with Abu Dharr[ar], and Al-Miqdad[ar], and Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. Ali[asws] came forward, and we formed a row behind him[asws] and Prayed for him[saww], and Aisha was in the chamber and was unaware, for as Allah[azwj] had Taken her

[13] The helpers, the inhabitants of Al-Medina were called 'the Al-Ansar' the helpers.

vision. Then ten from the 'al-Mahajir'[14] and ten from the 'Al-Ansar' at a time were entering, and Praying and leaving, until there did not remain anyone who had witnessed from the 'al-Mahajir' and the 'Al-Ansar', except that he had Prayed for him[saww].

أفراد قلائل بايعوا أبا بكر

قال سلمان الفارسي: فأخبرت عليا عليه السلام - وهو يغسل رسول الله صلى الله عليه وآله - بما صنع القوم، وقلت: إن أبا بكر الساعة لعلى منبر رسول الله صلى الله عليه وآله، ما يرضون يبايعونه بيد واحدة وإنهم ليبايعونه بيديه جميعا بيمينه وشماله فقال علي عليه السلام: يا سلمان، وهل تدري من أول من بايعه على منبر رسول الله صلى الله عليه وآله؟ قلت: لا، إلا أني رأيته في ظلة بني ساعدة حين خصمت الأنصار، وكان أول من بايعه المغيرة بن شعبة ثم بشيربن سعيد ثم أبو عبيدة الجراح ثم عمر بن الخطاب ثم سالم مولى أبي حذيفة ومعاذ بن جبل. قال عليه السلام: لست أسألك عن هؤلاء، ولكن هل تدري من أول من بايعه حين صعد المنبر؟ قلت: لا، ولكني رأيت شيخا كبيرا يتوكأ على عصاه، بين عينيه سجادة شديدة التشمير، صعد المنبر أول من صعد وخر وهو يبكي ويقول: (الحمد لله الذي لم يمتني حتى رأيتك في هذا المكان، ابسط يدك). فبسط يده فبايعه، ثم قال: (يوم كيوم آدم) ثم نزل فخرج من المسجد. فقال علي عليه السلام: يا سلمان، أتدري من هو؟ قلت: لا، لقد ساءتني مقالته كأنه شامت بموت رسول الله صلى الله عليه وآله. قال علي عليه السلام: فإن ذلك إبليس لعنه الله.

A few people paid allegiance to Abu Bakr

Salman[ar] said, 'I[ar] informed Ali[asws] of what the people had done whilst he[asws] was washing the Messenger of Allah[saww], and I[ar] said that, 'Abu Bakr is at this time on the Pulpit of the Messenger of Allah[saww], and the people are not happy with pledging allegiance with one hand, but are pledging their allegiance with both of their hands, right and left'. Ali[asws] said: 'O Salman[ar], do you know who was the first one to pledge allegiance to him on the Pulpit of the Messenger of Allah[saww]?' I said, 'No, except that I saw him[la] in the shade of the Clan of Sa'da when the 'Al-Ansar' were excluded, and that the first one who pledged allegiance to him was Al-Mugheira Bin Sha'ba, then Basheer Bin Saeed, then Abu Ubeyda Al-Jarrah, then Umar Bin Al-Khattab, then Saalim Mowla Abu Huzayfa, and Ma'az Bin Jabal.

Ali[asws] said: 'I[asws] am not asking you about those ones, but do you know the one who was the first one to pledge allegiance to him when he ascended the Pulpit?' I said, 'No, but I[ar] saw an old person leaning on a staff, with a severe mark of prostration between his[la] eyes, climbed upon the Pulpit first, and came down and said whilst weeping, 'Praise is due to Allah[azwj] who did not Cause me[la] to die until I[la] saw you in this place. Extend your hand!' He extended his hand, and he[la] paid allegiance to him, then said, 'This day is like the day of Adam[sa]', then came down and went out of the Masjid'. Ali[asws] said: 'O Salman[ar], do you know who he[la] was?' I[ar] said, 'No, but his[la] talk displeased me[ar], it was as if he[la] was gloating at the passing away of the Messenger of Allah[saww]'. Ali[asws] said: 'That was Iblees[la], may the Curse of Allah[azwj] be upon him[la].

[14] The emigrants, those who took refuge in Medina after embracing Islam.

إبليس ينتقم بالسقيفة من يوم الغدير

أخبرني رسول الله صلى الله عليه وآله: إن إبليس ورؤساء أصحابه شهدوا نصب رسول الله صلى الله عليه وآله إياي يوم غدير خم بأمر الله، وأخبرهم بأني أولى بهم من أنفسهم وأمرهم أن يبلغ الشاهد الغائب. فأقبل إلى إبليس أبالسته ومردة أصحابه فقالوا: (إن هذه الأمة أمة مرحومة معصومة، فما لك ولا لنا عليهم سبيل، وقد أعلموا مفزعهم وإمامهم بعد نبيهم). فانطلق إبليس كئيبا حزينا.

Iblees[la] avenged the Day of Al-Ghadeer by Al-Saqifa

(Ali[asws] said) The Messenger of Allah[saww] informed me that Iblees[la] and the leaders of his[la] companions witnessed the Messenger of Allah[saww] establish me[asws] on the Day of Ghadeer Khumm by the Order of Allah[azwj], and informed them that I[asws] was higher than their own selves and ordered them that those who have witnessed it should make this reach to those who are not present. The devils and the castaway of Iblees[la] came to him[la]. They said, 'This community is now a community which is under Mercy and impeccable, there is no way to them for either you[la] or for us, and they have come to know their Imam[asws] after their Prophet[saww]. Iblees[la] turned back gloomy and sad.

قال أمير المؤمنين عليه السلام: أخبرني رسول الله صلى الله عليه وآله بعد ذلك وقال: يبايع الناس أبا بكر في ظلة بني ساعدة بعد تخاصمهم بحقنا وحجتنا. ثم يأتون المسجد فيكون أول من يبايعه على منبري إبليس في صورة شيخ كبير مشمر يقول كذا وكذا. ثم يخرج فيجمع أصحابه وشياطينه وأبالسته فيخرون سجدا فيقولون: (يا سيدنا، يا كبيرنا، أنت الذي أخرجت آدم من الجنة). فيقول: أي أمة لن تضل بعد نبيها؟ كلا، زعمتم أن ليس لي عليهم سلطان ولا سبيل؟ فكيف رأيتموني صنعت بهم حين تركوا ما أمرهم الله به من طاعته وأمرهم به رسول الله وذلك قوله تعالى: (ولقد صدق عليهم إبليس ظنه فاتبعوه إلا فريقا من المؤمنين).

Amir-ul-Momineen[asws] said: 'After that, the Messenger of Allah[saww] informed me[asws], and said: 'The people will pay allegiance to Abu Bakr in the shade of the Clan of Sa'ada after having quarrelled against our[asws] rights and our[asws] proofs. Then they will come to Al-Masjid. The first one who will pledge allegiance to him on my[saww] Pulpit will be Iblees[la] in the form of an old man who will say such and such.

Then he[la] would go out and gather his[la] companions, and his[la] devils, and his[la] satans around him[la], who will prostrate before him[la] saying, 'O our chief, O our great one, you[la] are the one who got Adam[as] taken out from the Paradise'. He[la] will say, 'Which community did not go astray after its Prophet[as]? Never, you thought that I[la] would not have authority over them and no way to them? So, how do you see me[la] now of what I[la] have made them leave what Allah[azwj] had Ordered them to do of the obedience, and the Messenger of Allah[saww] had ordered them to do'. And that is the Statement of the High[azwj]: ***"[34:20] And Satan indeed found his calculation true concerning them, for they follow him, all except for a group of true believers".***

(2) أمير المؤمنين عليه السلام يقيم الحجة على الأجيال

قال سلمان: فلما أن كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنيه الحسن والحسين عليهما السلام، فلم يدع أحدا من أهل بدر من المهاجرين ولا من الأنصار إلا أتاه في منزله فذكرهم حقه ودعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلا. فأمرهم أن يصبحوا بكرة محلقين رؤوسهم معهم سلاحهم ليبايعوا على الموت. فأصبحوا فلم يواف منهم أحد إلا أربعة. فقلت لسلمان: من الأربعة؟ فقال: أنا وأبو ذر والمقداد والزبير بن العوام. ثم أتاهم علي عليه السلام من الليلة المقبلة فناشدهم، فقالوا: (نصبحك بكرة) فما منهم أحد أتاه غيرنا. ثم أتاهم الليلة الثالثة فما أتاه غيرنا.

2 – Amir-ul-Momineen[asws] established his[asws] proof on the generations to come

Salman[ar] said, 'When it was night time, Ali[asws] made Fatima[asws] ride on a mule, and took both of his[asws] sons[asws], Al-Hassan[asws] and Al-Husayn[asws] by their[asws] hands. He[asws] did not call upon anyone from the people of Badr from the 'al-Mahajir' as well as the 'Al-Ansar' but he[asws] came up to them in their houses. He[asws] reminded them of his[asws] rights, and called upon them to his[asws] help. No one answered his[asws] call for this except for forty-four of them. He[asws] ordered them to shave off their heads and come over the next morning with their weapons to pay allegiance to death. No one was faithful to it except for four. I said to Salman[ar], 'Who were the four?' He[ar] said, 'I[ar], and Abu Dharr[ar], and Miqdad[ar] and Zubayr Bin Al-Awaam'. Then Ali[asws] went back to them on the second night and urged them for help. They said, 'Tomorrow morning'. Not one of them came to him[asws] except for us. Then he[asws] went to them on the third night. No one came to him[asws] apart from us'.

علي عليه السلام يجمع القرآن ويعرضه على الناس فلما رآى غدرهم وقلة وفائهم له لزم بيته وأقبل على القرآن يؤلفه ويجمعه، فلم يخرج من بيته حتى جمعه وكان في الصحف والشظاظ والأسيار والرقاع. فلما جمعه كله وكتبه بيده على تنزيله وتأويله والناسخ منه والمنسوخ، بعث إليه أبو بكر أن اخرج فبايع. فبعث إليه علي عليه السلام: (إني لمشغول وقد آليت نفسي يمينا أن لا أرتدي رداء إلا للصلاة حتى أؤلف القرآن وأجمعه).

Ali[asws] started collecting the Quran to present it to the people. When he[asws] saw their treachery and their lack of loyalty to him[asws], he[asws] turned towards the Quran to collect it. He[asws] did not come out from his[asws] house until he[asws] had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he[asws] had collected the whole of it, and (was in the process of) writing it by his[asws] own hand in accordance with its Revelation, and its explanation, and the Abrogating and the Abrogated, Abu Bakr sent for him[asws] to come out and pay allegiance to him. Ali[asws] sent a message to him: 'I[asws] am busy and have taken it upon myself[asws] that I[asws] shall not put on a robe except for Prayer until I[asws] have compiled the Quran and collected it'.

فسكتوا عنه أياما فجمعه في ثوب واحد وختمه، ثم خرج إلى الناس وهم مجتمعون مع أبي بكر في مسجد رسول الله. فنادى علي عليه السلام بأعلى صوته: (يا أيها الناس، إني لم أزل منذ قبض رسول الله صلى الله عليه وآله مشغولا بغسله ثم بالقرآن حتى جمعته كله في هذا الثوب الواحد. فلم ينزل الله تعالى على رسول الله صلى الله عليه وآله آية إلا وقد جمعتها، وليست منه آية إلا وقد جمعتها وليست منه آية إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها). ثم قال لهم علي عليه السلام: لئلا تقولوا غدا: (إنا كنا عن هذا غافلين). ثم قال لهم علي عليه السلام: لئلا تقولوا يوم القيامة إني لم أدعكم إلى نصرتي ولم أذكركم حقي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعونا إليه ثم دخل علي عليه السلام بيته.

So they kept quiet from him[asws] for a few days. He[asws] collected in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of the Messenger of Allah[saww]. Ali[asws] called out in a loud voice: 'O you people! I[asws] Since the passing away of the Messenger of Allah[saww], I have been preoccupied with his[saww] washing, then with the Quran, and did not cease until I[asws] have collected all of it in this one cloth. There is no Verse that Allah[azwj] the High has Sent down on the Messenger of Allah[azwj] but I[asws] have collected it, and there is no Verse from it except that I[asws] have collected it, and there is no Verse from it except that the Messenger of Allah[saww] had read it out to me[asws] and made known its explanation to me[asws]'. Then Ali[asws] said to them: 'Lest you say tomorrow that

"[7:172] Surely we were heedless of this". Then Ali[asws] said to them: 'Lest you say on the Day of Judgement that I[asws] did not call you to help me[asws] and did not remind you of my[asws] right, and did not call you to the Book of Allah[azwj] from its opening up to its end'. Umar said, 'What we have from the Quran is sufficient for us, but rather, you[asws] are calling us to yourself[asws]'. Then Ali[asws] entered his[asws] house'.

إقامة الحجة على أبي بكر في ما ادعاه من ألقاب

وقال عمر لأبي بكر: أرسل إلى علي فليبايع، فإنا لسنا في شيئ حتى يبايع، ولو قد بايع أمناه. فأرسل إليه أبو بكر: (أجب خليفة رسول الله) فأتاه الرسول فقال له ذلك. فقال له علي عليه السلام: (سبحان الله ما أسرع ما كذبتم على رسول الله، إنه ليعلم ويعلم الذين حوله أن الله ورسوله لم يستخلفا غيري). وذهب الرسول فأخبره بما قال له.

And Umar said to Abu Bakr, 'Send a message to Ali[asws] to pay allegiance, for there is nothing in this (Caliphate) until he[asws] pays allegiance, and if he[asws] were to do so, it will be secure'. Abu Bakr sent a message to him[asws], 'Answer to the Caliph of the Messenger of Allah[saww]'. The messenger came and said that to him[asws]. Ali[asws] replied to him: 'Glory be to Allah[azwj], with what haste you have forged a lie to the Messenger of Allah[saww], he knows and those that surround him know that the Allah[azwj] and His[azwj] Messenger[saww] did not appoint a Caliph other than myself[asws]'. The messenger went and informed him(Abu Bakr) of what he[asws] had said to him.

قال: اذهب فقل له: (أجب أمير المؤمنين أبا بكر) فأتاه فأخبره بما قال. فقال له علي عليه السلام: سبحان الله ما والله طال العهد فينسى. فوالله إنه ليعلم أن هذا الاسم لا يصلح إلا لي، ولقد أمره رسول الله وهو سابع سبعة فسلموا علي بإمرة المؤمنين. فاستفهم هو وصاحبه عمر من بين السبعة فقالا: أحق من الله ورسوله؟ فقال لهما رسول الله صلى الله عليه وآله: نعم، حقا حقا من الله ورسوله إنه أمير المؤمنين وسيد المسلمين وصاحب لواء الغر المحجلين، يقعده الله عز وجل يوم القيامة على الصراط، فيدخل أوليائه الجنة وأعداءه النار. فانطلق الرسول فأخبره بما قال. قال: فسكتوا عنه يومهم ذلك.

Abu Bakr said, 'Say to him[asws], 'Answer to Amir-ul-Momineen Abu Bakr'. He came to him[asws], and informed him of what Abu Bakr had said. Ali[asws] said to him: 'Glory be to Allah[azwj], by Allah[azwj] it has not been long and he has forgotten it. By Allah[azwj], he knows that this is a name, which is not correct except for myself[asws], and the Messenger of Allah[saww] has ordered it, and he himself was the seventh one who had saluted me[asws] as Amir-ul-Momineen. He (Abu Bakr) and his companion Umar were among those seven (people) who inquired by saying, 'Is this truth from Allah[azwj] and His[azwj] Prophet[saww]?' The Messenger of Allah[saww] said to them: 'Yes, truth. Truth from Allah[azwj] and from His[azwj] Messenger[saww] that he[asws] is Amir-ul-Momineen and the Chief of the Muslims, and the standard bearer, and the resplendent face.

Allah[azwj] Mighty and Majestic will Make him[asws] to be seated on the Day of Judgement, on the Path. He[asws] will make to enter his[asws] friends into the Paradise, and his[asws] enemies into the Fire'. The messenger returned and informed him of what he[asws] had said. He kept quiet from him on that day.

إتمام الحجة على الأنصار ومطالبتهم بالوفاء ببيعتهم

فلما كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنيه الحسن والحسين عليهما السلام، فلم يدع أحدا من أصحاب رسول الله صلى الله عليه وآله إلا أتاه في منزله، فناشدهم الله حقه ودعاهم إلى نصرته. فما استجاب منهم رجل غيرنا الأربعة، فإنا حلقنا رؤوسنا وبذلنا له نصرتنا، وكان الزبير أشدنا بصيرة في نصرته.

Completion of the argument on the 'Al-Ansar' and seeking their loyalty by their allegiance -

When it was night time, Ali[asws] made Fatima[asws] ride on a mule, and took the hand of his[asws] sons[asws] Al-Hassan[asws] and Al-Husayn[asws]. There was not a single one from the companions of the Messenger of Allah[saww], but he[asws] visited him in his house. He[asws] urged them of Allah[azwj] and of his[asws] rights, and called upon them for his[asws] help. No man answered from them except for us four. So we shaved our heads, and expressed our support to him[asws], and Al-Zubayr was, among us showing the most fervour and support'.

(3) شهادة فاطمة الزهراء عليها السلام هجوم قبائل قريش على بيت الوحي وإحراقه

فلما رآى علي عليه السلام خذلان الناس إياه وتركهم نصرته واجتماع كلمتهم مع أبي بكر وطاعتهم له وتعظيمهم إياه لزم بيته. فقال عمر لأبي بكر: ما يمنعك أن تبعث إليه فيبايع، فإنه لم يبق أحد إلا وقد بايع غيره وغير هؤلاء الأربعة. وكان أبو بكر أرق الرجلين وأرفقهما وأدهاهما وأبعدهما غورا، والآخر أفظهما وأغلظهما وأجفاهما. فقال أبو بكر: من نرسل إليه؟ فقال عمر: نرسل إليه قنفذا، وهو رجل فظ غليظ جاف من الطلقاء أحد بني عدي بن كعب.

3 – The testimony of Fatima Al-Zahra[asws] at the attack of the tribe of Qureish on the House of Revelation and burning of it -

When Ali[asws] saw the Abandonment of the people, their avoidance of supporting him[asws], and their gathering around Abu Bakr and their obedience to him, and revering him, he[asws] resorted to staying at his[asws] house.

Umar said to Abu Bakr, 'What is preventing you to send someone to him for the allegiance, for there is no one remaining except that he has paid allegiance apart from him[asws] and those four'. And Abu Bakr was softer of the two men, and more thoughtful of the two, and the more benign of the two, and had more foresight of the two, and the other one was more short-tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr said, 'Who shall we sent to him[asws]?' Umar said, 'We should send to him[asws] Qunfuz, and he was a man who was rude, muscular, short-tempered from the freed ones of the Clan of Uday Bin Ka'ab.[15]

فأرسله إليه وأرسل معه أعوانا وانطلق فاستأذن على علي عليه السلام، فأبى أن يأذن لهم. فرجع أصحاب قنفذ إلى أبي بكر وعمر - وهما جالسان في المسجد والناس حولهما - فقالوا: لم يؤذن لنا. فقال عمر: اذهبوا، فإن أذن لكم وإلا فادخلوا عليه بغير إذن فانطلقوا فاستأذنوا، فقالت فاطمة عليها السلام: (أحرج عليكم أن تدخلوا على بيتي بغير إذن). فرجعوا وثبت قنفذ الملعون. فقالوا: إن فاطمة قالت كذا وكذا فتحرجنا أن ندخل بيتها بغير إذن. فغضب عمر وقال: ما لنا وللنساء

He sent him, and sent some 'Al-Ansar' along with him, and they dashed to him[asws]. They sought permission from Ali[asws] to enter the house. He[asws] did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar – and they were both seated in the Masjid, and the people were around them. They said, 'He[asws] is not permitting us'. Umar said, 'Go, if he[asws] gives you permission, and if not, enter without permission. They rushed across. They sought permission. Fatima[asws] said, 'Get out of here all of you that you cannot entered into my[asws] house without my[asws] permission!' They returned, and Qunfuz the accursed, remained steadfast. They said

[15] He was freed by the Messenger of Allah[saww] after the conquest of Mecca.

(to Abu Bakr and Umar), 'Fatima[asws] said such and such. She told us to get out of her[asws] house, for we entered without permission'. Umar got angry and said, 'What have we to do with the women?'

ثم أمر أناسا حوله أن يحملوا الحطب فحملوا الحطب وحمل معهم عمر، فجعلوه حول منزل علي وفاطمة وابناهما عليهم السلام. ثم نادى عمر حتى أسمع عليا وفاطمة عليهما السلام: (والله لتخرجن يا علي ولتبايعن خليفة رسول الله وإلا أضرمت عليك بيتك النار) فقالت فاطمة عليها السلام: يا عمر، ما لنا ولك؟ فقال: افتحي الباب وإلا أحرقنا عليكم بيتكم. فقالت: (يا عمر، أما تتقي الله تدخل على بيتي)؟ فأبى أن ينصرف. ودعا عمر بالنار فأضرمها في الباب ثم دفعه فدخل فاستقبلته فاطمة عليها السلام وصاحت: (يا أبتاه يا رسول الله) فرفع عمر السيف وهو في غمده فوجأ به جنبها فصرخت: (يا أبتاه) فرفع السوط فضرب به ذراعها فنادت: (يا رسول الله، لبئس ما خلفك أبو بكر وعمر).

Then he ordered the people around him to carry firewood. They all carried firewood, and Umar carried it with them. They went around the home of Ali[asws] and Fatima[asws], and their[asws] two sons[asws]. Then Umar called out until Ali[asws] and Fatima[asws] heard, 'By Allah[azwj], Come out to us, O Ali[asws], and pay allegiance to the Caliph of the Messenger of Allah[saww], or else we will burn down your[asws] house upon you[asws]'. Fatima[asws] said: 'O Umar, what have you to do with us[asws]?' He said, 'Open the door or else we will burn down your[asws] house upon you[asws]'.

She[asws] said: 'O Umar, do you not fear Allah[azwj] that you want to enter into my[asws] house?' He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. Fatima[asws] confronted him and shouted: 'O my[asws] father[saww], O Messenger of Allah[saww]! Umar raised his sword, and it was in its sheath, and hit her[asws] with it on her[asws] side. She[asws] screamed: 'O my[asws] father!' He raised the whip. He struck her[asws] with it on her[asws] arm. She[asws] called out: 'O Messenger of Allah[saww]! Evil it is what Abu Bakr and Umar have done after you[saww]!'

دفاع علي عليه السلام عن سليلة النبوة

فوثب علي عليه السلام فأخذ بتلابيبه ثم نتره فصرعه ووجأ أنفه ورقبته وهم بقتله، فذكر قول رسول الله صلى الله عليه وآله وما أوصاه به، فقال: (والذي كرم محمدا بالنبوة - يا بن صهاك - لولا كتاب من الله سبق وعهد عهده إلي رسول الله صلى الله عليه وآله لعلمت إنك لا تدخل بيتي).

Defence of Ali[asws] for the descendant of the Prophet-hood

Ali[asws] leapt up and grabbed him by the collar and pushed him away. He fell and injured his neck and nose. He[asws] resolved to kill him. He[asws] remembered the statement of the Messenger of Allah[saww] and what he[saww] had bequeathed to him[asws]. he[asws] said: 'By the One Who[azwj] has Honoured Mohammed[saww] with Prophet-hood – O son of Sahhaak – had the Book of Allah[azwj] not been in front of me[asws], and the pledge, pledged to me[asws] by the Messenger of Allah[saww], you would have known that you could not enter my[asws] house'.

أبو بكر يصدر أمره بإحراق البيت مرة أخرى

فأرسل عمر يستغيث، فأقبل الناس حتى دخلوا الدار وثار علي عليه السلام إلى سيفه. فرجع قنفذ إلى أبي بكر وهو يتخوف أن يخرج علي عليه السلام إليه بسيفه، لما قد عرف من بأسه وشدته. فقال أبو بكر لقنفذ: (إرجع، فإن خرج وإلا فاقتحم عليه بيته، فإن امتنع فاضرم عليهم بيتهم النار). فانطلق قنفذ الملعون فاقتحم هو وأصحابه بغير إذن، وثار علي عليه السلام إلى سيفه فسبقوه إليه وكاثروه وهم كثيرون، فتناول بعضهم سيوفهم فكاثروه وضبطوه فألقوا في عنقه حبلا وحالت بينهم وبينه فاطمة عليها السلام عند باب البيت، فضربها قنفذ الملعون بالسوط فماتت حين ماتت وإن في عضدها كمثل الدملج من ضربته، لعنه الله ولعن من بعث به.

Abu Bakr issues an order to set fire to the house once again

Umar yelled out for help. The people came over until they entered the house, and Ali[asws] reached for his[asws] sword. Qunfuz returned to Abu Bakr and he feared that Ali[asws] would come out to him with his[asws] sword, having known of his[asws] bravery and determination. Abu Bakr said to Qunfuz, 'Return, and see if he[asws] comes out, or else break down his[asws] house, and if he[asws] still refuses, burn down his[asws] house upon him[asws]'. Qunfuz the accursed returned. He and his companions entered without permission, and Ali[asws] reached for his[asws] sword. They got to him[asws] first, and they captured him[asws], and they were many of them. Some of them took their swords out, grabbed him[asws] and seized him[asws]. They put a rope around his[asws] neck. Fatima[asws] came in between him[asws] and them near the door of the house. Qunfuz the accursed struck her[asws] with the whip, she fell unconscious like she[asws] had died, and on her[asws] shoulder was a mark from the whip when she[asws] passed away. May Allah[azwj] Curse him and the one who sent him'.

(4) بيعة أمير المؤمنين عليه السلام بالجبر والإكراه

ثم انطلق بعلي عليه السلام يعتل عتلا حتى انتهي به إلى أبي بكر، وعمر قائم بالسيف على رأسه ، وخالد بن الوليد وأبو عبيدة بن الجراح وسالم مولى أبي حذيفة ومعاذ بن جبل والمغيرة بن شعبة وأسيد بن حضير وبشير بن سعيد وسائر الناس جلوس حول أبي بكر عليهم السلاح

4 – "Allegiance" of Amir-ul-Momineen[asws] by compulsion and abhorrence

Then they dragged Ali[asws] in a cruel manner until they ended him[asws] up to Abu Bakr, and Umar was standing ready with his sword, and Khalid Bin Waleed, and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Ma'az Bin Jabal, and Al-Mugheira Bin Shayba, and Aseyd Bin Hazeyr, and Bashir Bin Saeed, and rest of the people were seated around Abu Bakr, ready with their weapons.

الدخول إلى بيت فاطمة عليها السلام بغير إذن

قال: قلت لسلمان: أدخلوا على فاطمة عليها السلام بغير إذن؟ قال: إي والله، وما عليها من خمار فنادت: (وا أبتاه، وارسول الله يا أبتاه فلبئس ما خلفك أبو بكر وعمر عيناك لم تتفقأ في قبرك) - تنادي بأعلى صوتها -. فلقد رأيت أبا بكر ومن حوله يبكون وينتحبون ما فيهم إلا باك غير عمر وخالد بن الوليد والمغيرة بن شعبة وعمر يقول: إنا لسنا من النساء ورأيهن في شيئ.

The entry into the House of Fatima[asws] without permission

I said to Salman[ar], 'They entered into the House of Fatima[asws] without permission?' He[ar] said, 'Yes, by Allah[azwj], and she[asws] did not have a veil on her[asws]. She[asws] called

out: 'O father[saww]! O Messenger of Allah[saww]! O father[saww]! Evil it is what Abu Bakr and Umar are after you[saww], before your[saww] eyes did not even close in your[saww] grave' - She[asws] had called out in a loud voice. I saw Abu Bakr and those around him crying, and there was none among them except that he wept apart from Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Shayba; and Umar was saying, 'We have nothing to do with the women and their opinions'.

أمير المؤمنين عليه السلام يقيم الحجة على قريش

قال: فانتهوا بعلي عليه السلام إلى أبي بكر وهو يقول: أما والله لو وقع سيفي في يدي لعلمتم أنكم لن تصلوا إلى هذا أبدا. أما والله ما ألوم نفسي في جهادكم، ولو كنت استمكنت من الأربعين رجلا لفرقت جماعتكم، ولكن لعن الله أقواما بايعوني ثم خذلوني. ولما أن بصر به أبو بكر صاح: (خلوا سبيله) فقال علي عليه السلام: يا أبا بكر، ما أسرع ما توثبتم على رسول الله بأي حق وبأي منزلة دعوت الناس إلى بيعتك؟ ألم تبايعني بالأمس بأمر الله وأمر رسول الله؟

Amir-ul-Momineen[asws] establishes his[asws] argument on the Qureysh

They ended up with Ali[asws] to Abu Bakr, and he[asws] was saying, 'But, by Allah[azwj], if my[asws] sword was present in my[asws] hands, you would have known that you would have never arrived at this stage, ever. But, by Allah[azwj], I[asws] do not blame myself[asws] in fighting against you. And if there had been forty men (in my support) I[asws] would have been able to disperse your group, but may Allah[azwj] Curse the people who paid allegiance to me[asws] and then abandoned me[asws]'. When Abu Bakr saw him[asws], he shouted, 'Release him[asws]!' Ali[asws] said: 'O Abu Bakr, with what ease you have gone against the Messenger of Allah[saww]. With what right, and with which status have you called the people to your allegiance?' Did you not pay allegiance to me[asws] yesterday by the order of the Messenger of Allah[azwj]?'

وقد كان قنفذ لعنه الله ضرب فاطمة عليها السلام بالسوط - حين حالت بينه وبين زوجها وأرسل إليه عمر: (إن حالت بينك وبينه فاطمة فاضربها) - فألجأها قنفذ لعنه الله إلى عضادة باب بيتها ودفعها فكسر ضلعها من جنبها فألقت جنينا من بطنها. فلم تزل صاحبة فراش حتى ماتت صلى الله عليها من ذلك شهيدة.

And Qunfuz did hit Fatima[asws] with the whip when she[asws] came between him and her[asws] husband[asws], and Umar had sent him with a message, 'If Fatima[asws] comes between you and him[asws], hit her[asws]'. Qunfuz, may Allah[azwj] Curse him, forced her[asws] to take refuge behind the door of her[asws] house, and he pushed it. The ribs on her[asws] side broke, and as a result of which (Mohsin[asws]) was martyred. She[asws] did not cease being bed-ridden as a result, until she[asws] passed away from that as a martyr'.

قال: ولما انتهى بعلي عليه السلام إلى أبي بكر انتهره عمر وقال له: بايع ودع عنك هذه الأباطيل فقال عليه السلام له: فإن لم أفعل فما أنتم صانعون ؟ قالوا: نقتلك ذلا وصغارا فقال عليه السلام: إذا تقتلون عبد الله وأخا رسوله. فقال أبو بكر: أما عبد الله فنعم، وأما أخو رسول الله فما نقر بهذا قال: أتجحدون أن رسول الله صلى الله عليه وآله آخى بيني وبينه ؟ قال: نعم. فأعاد ذلك عليهم ثلاث مرات. ثم أقبل عليهم علي عليه السلام فقال: يا معشر المسلمين والمهاجرين والأنصار، أنشدكم الله، أسمعتم رسول الله صلى الله عليه وآله يقول يوم غدير خم كذا وكذا وفي غزوة تبوك كذا وكذا ؟ فلم يدع عليه السلام شيئا قاله فيه رسول الله صلى الله عليه وآله علانية للعامة إلا ذكرهم إياه. قالوا: اللهم نعم.

When they ended up with Ali[asws] to Abu Bakr, Umar rebuked him[asws], 'Pay allegiance, and stay away from these vanities. Ali[asws] said: 'And if I[asws] do not do this, what will you do?' He said, 'We will kill you[asws] with humiliation and degradation'. He[asws] said: 'Will you kill the servant of Allah[azwj] and the brother of His[azwj] Messenger[saww]?' Abu

Bakr said, 'As for being a servant of Allah[azwj], it is correct, but as for being a brother of the Messenger of Allah[saww], we do not accept it'.

He[asws] said: 'Are you denying that the Messenger of Allah[saww] established brotherhood between myself[asws] and himself[saww]?' He said, 'Yes'. He[asws] repeated that thrice to him. Then Ali[asws] addressed them by saying: 'O group of Muslims, and the 'al-Mahajir' and the 'Al-Ansar'. I[asws] would like you all to swear to Allah[azwj], did you all not hear the Messenger of Allah[saww] say on the Day of Ghadeer Khumm such and such, and during the expedition of Tabuk, such and such?' He[asws] did not leave out anything that the Messenger of Allah[saww] had said in the open, except that he[asws] reminded them of it. They said, 'Our Allah[azwj], yes'.

أبو بكر يختلق حديثا لغصب الخلافة

فلما تخوف أبو بكر أن ينصره الناس وأن يمنعوه بادرهم فقال له: كل ما قلت حق قد سمعناه بآذاننا وعرفناه ووعته قلوبنا، ولكن قد سمعت رسول الله صلى الله عليه وآله يقول بعد هذا: (إنا أهل بيت اصطفانا الله وأكرمنا واختار لنا الاخرة على الدنيا، وإن الله لم يكن ليجمع لنا أهل البيت النبوة والخلافة). فقال علي عليه السلام: هل أحد من أصحاب رسول الله صلى الله عليه وآله شهد هذا معك ؟ فقال عمر: صدق خليفة رسول الله، قد سمعته منه كما قال. وقال أبو عبيدة وسالم مولى أبي حذيفة ومعاذ بن جبل: صدق، قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

Abu Bakr fabricates a Hadith to usurp the Caliphate

When Abu Bakr feared that the people might help him[asws], in order to stop them he surprised them by saying to him[asws], 'All that which you[asws] have said is true. We have heard it with our ears, and understood it, and realised it by our hearts, but, I heard the Messenger of Allah[saww] say after this that: 'The People[asws] of the Household, Allah[azwj] has Chosen us[asws] and Honoured us[asws], and has Chosen for us the Hereafter over the world, and that Allah[azwj] does not want to gather for us[asws], the People[asws] of the Household, the Prophet-hood and the Caliphate together'.

Ali[asws] said: 'Is there anyone from the companions of the Messenger of Allah[saww] of this which is with you?' Umar said, 'The Caliph of the Messenger of Allah[saww] has spoken the truth, I heard from him[saww] as he has said'. And Abu Ubeyda, and Saalim Mawla Abu Huzayfa, and Ma'az Bin Jabal said, 'It is true, we have heard that from the Messenger of Allah[saww,].

أمير المؤمنين عليه السلام يفضح الصحيفة الملعونة

فقال لهم علي عليه السلام: لقد وفيتم بصحيفتكم الملعونة التي تعاقدتم عليها في الكعبة: " إن قتل الله محمدا أو مات لتزون هذا الامر عنا أهل البيت ". فقال أبو بكر: فما علمك بذلك ؟ ما أطلعناك عليها فقال عليه السلام: أنت يا زبير وأنت يا سلمان وأنت يا أبا ذر وأنت يا مقداد، أسألكم بالله وبالأسلام، أما سمعتم رسول الله صلى الله عليه وآله يقول ذلك وأنتم تسمعون: (إن فلانا وفلانا - حتى عد هؤلاء الخمسة - قد كتبوا بينهم كتابا وتعاهدوا فيه وتعاقدوا أيمانا على ما صنعوا إن قتلت أو مت) ؟ فقالوا: اللهم نعم، قد سمعنا رسول الله صلى الله عليه وآله يقول ذلك لك: (إنهم قد تعاهدوا وتعاقدوا على ما صنعوا، وكتبوا بينهم كتابا إن قتلت أو مت أن يتظاهروا عليك وأن يزووا عنك هذا يا علي).

Amir-ul-Momineen[asws] exposes the accursed document

Ali[asws] said to them: 'You have been faithful to the accursed document which you contracted to him in the Kaabah that stated, "If Allah[azwj] Kills Mohammed[saww] or he[saww] passes away, we will keep away this matter (Caliphate) from us the

People[asws] of the Household". Abu Bakr said, 'What is your[asws] knowledge of that? We have not informed you[asws] of this'. He[asws] said: 'You, O Zubeyr, and you, O Salman[ar], and you, O Abu Dharr[ar], and you, O Miqdad[ar], I[asws] ask you for the sake Allah[azwj] and for the sake of the Islam, but did you not hear the Messenger of Allah[saww] say that, and you were listening: 'So and so, and so and so – until he[saww] counted these five – have written between them a writing, and they have taken an oath in it, if I[saww] am killed or were to pass away?' They said, 'Our Allah[azwj], yes. We have indeed heard the Messenger of Allah[saww] say that to you[asws] that they have made an agreement between them and have vowed to keep to it, and wrote out an agreement among them that if he[saww] were to be killed or passed away, they will make appear against you these happenings, O Ali[asws]'.

قلت: بأبي أنت وأمي يا رسول الله، فما تأمرني إذا كان ذلك أن أفعل ؟ فقال لك: إن وجدت عليهم أعوانا فجاهدهم ونابذهم، وإن أنت لم تجد أعوانا فبايع واحقن دمك. فقال علي عليه السلام: أما والله، لو أن اولئك الأربعين رجلا الذين بايعوني وفوا لي لجاهدتكم في الله، ولكن أما والله لا ينالها أحد من عقبكما إلى يوم القيامة.

I said, 'May my[asws] father[as] and my[asws] mother[sa] be sacrificed for you[saww], O Messenger of Allah[saww], so what do you[saww] order me[asws] to do if that is what they do?' They said, 'He[saww] said to you[asws]: 'If you[asws] find supporters, fight against them, and reject them, and if you[asws] do not find any supporters, then pay allegiance and save your[asws] blood'. Ali[asws] said: 'But, by Allah[azwj], if those forty men who had paid allegiance to me[asws] had been faithful, I[asws] would have fought against you in the Way of Allah[azwj], but, by Allah[azwj], neither one of both your offspring will attain it (Caliphate) until the Day of Judgement.

الرد على الحديث المختلق بكتاب الله تعالى

وفيما يكذب قولكم على رسول الله صلى الله عليه وآله قوله تعالى: (أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما) ، فالكتاب النبوة، والحكمة السنة، والملك الخلافة، ونحن آل إبراهيم.

The refutation of the fabricated Hadith, by the Book of Allah[azwj] the High

And what belies your statements to the Messenger of Allah[saww] is the Statement of Allah[azwj] the High ***"[4:54] Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom"***, for the Book is the Prophet-hood, and the Wisdom is the Sunnah, and the Kingdom is the Caliphate, and we[asws] are the Children of Ibrahim[as]'.

دفاع المقداد وسلمان وأبي ذر عن علي عليه السلام

فقام المقداد فقال: يا علي، بما تأمرني ؟ والله إن أمرتني لأضربن بسيفي وإن أمرتني كففت. فقال علي عليه السلام: كف يا مقداد، واذكر عهد رسول الله وما أوصاك به.

Defence of Al-Miqdad[ar], and Salman[ar], and Abu Dharr[ar] regarding Ali[asws]

Al-Miqdad[ar] stood up and said, 'O Ali[asws], what is your order for me[ar]? By Allah[azwj], if you[asws] were to order me[ar] so, I[ar] would strike by my sword, and if you[asws] were to order me so, I[ar] would hold back my[ar] hand'. Ali[asws] said: 'Hold back, O Miqdad, and

remember the oath of the Messenger of Allah[saww], and what he[saww] has bequeathed to you[ar'].

فقمت وقلت: والذي نفسي بيده، لو أني أعلم أني أدفع ضيما وأعز لله دينا لوضعت سيفي على عنقي ثم ضربت به قدما قدما. أتثبون على أخي رسول الله ووصيه وخليفته في أمته وأبي ولده ؟ فابشروا بالبلاء واقنطوا من الرخاء.

I[ar] (Salman[ar]) stood up and said, 'By the One in Whose[azwj] Hand is my[ar] soul, if I[ar] knew that I[asws] could remove injustice and honour the Religion of Allah[azwj], I[asws] would have placed my[ar] sword on my[ar] neck, then would have struck with it step by step. You are pouncing on the brother[asws] of the Messenger of Allah[saww], and his[saww] successor[asws], and his[saww] Caliph in his[azwj] community, and the father of his[asws] sons[asws]? I give you the news of the afflictions that will cut you off from prosperity'.

وقام أبو ذر فقال: أيتها الامة المتحيرة بعد نبيها المخذولة بعصيانها، إن الله يقول: (إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذرية بعضها من بعض والله سميع عليم). وآل محمد الأخلاف من نوح وآل إبراهيم من إبراهيم والصفوة والسلالة من إسماعيل وعترة النبي محمد، أهل بيت النبوة وموضع الرسالة ومختلف الملائكة، وهم كالسماء المرفوعة والجبال المنصوبة والكعبة المستورة والعين الصافية والنجوم الهادية والشجرة المباركة، أضاء نورها وبورك زيتها. محمد خاتم الأنبياء وسيد ولد آدم، وعلي وصي الأوصياء وإمام المتقين وقائد الغر المحجلين، وهو الصديق الأكبر والفاروق الأعظم ووصي محمد ووارث علمه وأولى الناس بالمؤمنين من أنفسهم كما قال الله: (النبي أولى بالمؤمنين من أنفسهم وأزواجه امهاتهم واولوا الأرحام بعضهم أولى ببعض في كتاب الله). فقدموا من قدم الله وأخروا من أخر الله واجعلوا الولاية والوراثة لمن جعل الله.

And Abu Dharr[ar] stood up and said, 'O you community you surely have gone astray after the Prophet[saww], you have Abandoned (the religion) adapted the way of sins. Surely Allah[azwj] has Said ***"[4:54] Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom"***. And the Progeny[asws] of Mohammed[saww] are the successors from Nuh[sa], and the Children of Ibrahim[sa] from Ibrahim[as], and the elite, and the dynasty from Ismail[sa], and the Family of the Prophet Mohammed[saww], People[asws] of the Household of the Prophet-hood, and the Place of the Message and interchange of the Angels, and they[asws] are like the raised sky, and the firm mountain, and the veiled Kaabah, and the pure spring, and the guiding stars, and the Blessed Tree, illuminating its light, and its oil is blessed.

Mohammed[saww] is the last of the Prophets[as] and the chief of the children of Adam[sa], and Ali[asws] is the successor[asws] of the successors[as], and the Imam[asws] of the pious, and the guide of the resplendent, and he[asws] is the Great True one (Al-Siddique Al-Akbar), and the Great Differentiator (Al-Farooq Al-Aazam), and the successor[asws] of Mohammed[saww], and the inheritor of his[saww] knowledge, and the foremost of the believing people than themselves, as Allah[azwj] has Said ***"[33:6] The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah"***. So, the one who gives them preference has given preference to Allah[azwj], and the one who has disfavoured them has disfavoured Allah[azwj], and make the Wilayah and the inheritance to be to the one[asws] whom Allah[azwj] has Made it to be in'.

عمر يهدد عليا بالقتل

فقام عمر فقال لأبي بكر - وهو جالس فوق المنبر -: ما يجلسك فوق المنبر وهذا جالس محارب لا يقوم فيبايعك ؟ أو تأمر به فنضرب عنقه - والحسن والحسين قائمان - فلما سمعا مقالة عمر بكيا، فضمهما عليه السلام إلى صدره فقال: لا تبكيا، فو الله ما يقدران على قتل أبيكما.

Umar threatens to kill Ali[asws]

Umar stood up. He said to Abu Bakr – and he was seated on top of the Pulpit – 'What are you sitting on the Pulpit for, and this (man) is seated to battle against you and is not standing up to pay allegiance to you? Or give an order for his neck to be cut off' – and Al-Hassan[asws] and Al-Husayn[asws] were standing there – when they[asws] heard the words of Umar, they[asws] started crying. He[asws] embraced them[asws] to his[asws] chest and said: 'Do not cry, for by Allah[azwj], they do not have the ability to kill your[asws] father[asws]'.

دفاع ام أيمن وبريدة عن علي عليه السلام

وأقبلت ام أيمن حاضنة رسول الله صلى الله عليه وآله فقالت: (يا أبا بكر، ما أسرع ما أبديتم حسدكم ونفاقكم) فأمر بها عمر فأخرجت من المسجد وقال: ما لنا وللنساء. وقام بريدة الأسلمي وقال: أتثب - يا عمر - على أخي رسول الله وأبي ولده وأنت الذي نعرفك في قريش بما نعرفك ؟ ألستما قال لكما رسول الله صلى الله عليه وآله: (انطلقا إلى علي وسلما عليه بإمرة المؤمنين) ؟ فقلتما: أعن أمر الله وأمر رسوله ؟ قال: نعم. فقال أبو بكر: قد كان ذلك ولكن رسول الله قال بعد ذلك: (لا يجتمع لأهل بيتي النبوة والخلافة). فقال: والله ما قال هذا رسول الله، والله لا سكنت في بلدة أنت فيها أمير. فأمر به عمر فضرب وطرد

Defence of Umm Ayman and Bureyda about Ali[asws]

And Umm Ayman[sa], the nurse maid of the Messenger of Allah[saww] came forward. She[sa] said, 'O Abu Bakr, with what ease you have begun your envy and your hypocrisy'. Umar ordered for her[sa] to be thrown out of the Masjid and said, 'What have we to do with women'. Bureyda Al-Aslamy stood up and said, 'O Umar, you are pouncing upon Ali[asws], the brother of the Messenger of Allah[saww], and the father of his[saww] children[asws], and you are the one about whom we know among the Qureysh what we know? Are you two to whom the Messenger of Allah[saww] said: 'Go to Ali[asws] and salute him[asws] as Amir-ul-Momineen?' You both said, 'Is this the Order of Allah[azwj] and His[azwj] Messenger[saww]?' He[saww] said: 'Yes'. Abu Bakr said, 'That is how it was, but the Messenger of Allah[saww] said after that: 'For the People[asws] of my[saww] Household, the Prophet-hood and the Caliphate will not be gathered together'. He said, 'By Allah[azwj], the Messenger of Allah[saww] did not say this. By Allah[azwj] I will not stay in the city in which you are the Emir'. Umar ordered for him to be beaten up and thrown out'.

كيفية بيعة أمير المؤمنين عليه السلام

ثم قال: قم يابن أبي طالب فبايع. فقال: فإن لم أفعل ؟ قال: إذا والله نضرب عنقك فاحتج عليهم ثلاث مرات، ثم مد يده من غير أن يفتح كفه، فضرب عليها أبو بكر ورضي بذلك منه. فنادى علي عليه السلام قبل أن يبايع - والحبل في عنقه -: (يابن أم إن القوم استضعفوني وكادوا يقتلونني).

Manner of the "allegiance" of Amir-ul-Momineen[asws]

Then he (Umar) said, 'Arise, O son[asws] of Abu Talib[asws], pay allegiance'. He[asws] said: 'If I[asws] don't do it?' He said, 'Then, by Allah[azwj], we will cut off your[asws] neck'. He said this to him[asws] three times, then another one extended his[asws] hand and opened his[asws] hand. Abu Bakr struck his[asws] hand and he was happy with that regarding it. Ali[asws] called out, before the allegiance – and the rope was around his[asws] neck -: ***"[7:150] Son of my mother! surely the people reckoned me weak and had well-nigh slain me"***.

بيعة الزبير وسلمان وأبي ذر والمقداد

وقيل للزبير: بايع، فأبى، فوثب إليه عمر وخالد بن الوليد والمغيرة بن شعبة في أناس معهم، فانتزعوا سيفه من يده فضربوا به الأرض حتى كسروه ثم لببوه. فقال الزبير - وعمر على صدره -: يابن صهاك، أما والله لو أن سيفي في يدي لحدت عني). ثم بايع. قال سلمان: ثم أخذوني فوجئوا عنقي حتى تركوها كالسلعة، ثم أخذوا يدي وفتلوها فبايعت مكرها. ثم بايع أبو ذر والمقداد مكرهين، وما بايع أحد من الامة مكرها غير علي عليه السلام وأربعتنا.

Allegiance of Al-Zubeyr, and Salman[ar], and Abu Dharr[ar] and Al-Miqdad[ar]

And it was said to Al-Zubeyr, 'Pay allegiance'. He refused. Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Sha'ba were among the people who rushed towards him. They seized his sword from his hand. They struck it on the ground until they broke it, then they held him in a stranglehold. Al-Zubeyr said – and Umar was on his chest – 'O son of Sahhaak, but by Allah[azwj], if my sword was in my hand I would have buried you'. Then he (was forced to) paid allegiance. Salman[ar] said, 'Then they grabbed me[ar] and throttle my[ar] neck until it was like a commodity. Then they grabbed my[ar] hand and twisted it. I[ar] unwillingly paid allegiance. Then Abu Dharr[ar] and Al-Miqdad paid allegiance unwillingly. No one from the community was forced to paid allegiance (unwillingly) apart from Ali[asws] and four of us'.

ولم يكن منا أحد أشد قولا من الزبير، فإنه لما بايع قال: يابن صهاك، أما والله لولا هؤلاء الطغاة الذين أعانوك لما كنت تقدم علي ومعي سيفي لما أعرف من جبنك ولؤمك، ولكن وجدت طغاة تقوي بهم وتصول. فغضب عمر وقال: أتذكر صهاك ؟ فقال: ومن صهاك وما يمنعني من ذكرها ؟ وقد كانت صهاك زانية، أو تنكر ذلك ؟ أو ليس كانت أمة حبشية لجدي عبد المطلب، فزنى بها جدك نفيل، فولدت أباك الخطاب فوهبها عبد المطلب لجدك - بعد ما زنى بها - فولدته، وإنه لعبد لجدي ولد زنا ؟ فأصلح بينهما أبو بكر وكف كل واحد منهما عن صاحبه.

And there was no one from us who was harsher in his words than Al-Zubeyr, for when he paid allegiance, he said, 'O son of Sahhaak, but, by Allah[azwj], were it not for these tyrants who are your 'Al-Ansar' you would not have been able to overcome me and I would have had my sword with me since I am aware of your cowardice and wickedness, but you have found strength in the tyrants and are on the attack'. Umar got angry and said, 'You are mentioning Sahhaak?' He said, 'And who Sahhaak, and what prevents me from mentioning her? And Sahhaak was an adulteress, or are you denying that? Or was she not from the people of Ethiopia given to my grandfather Abdul Muttalib[as]? Your grandfather Nufail committed adultery with her and your father Al-Khattaab was born as a result. Abdul Muttalib[as] gifted her to your grandfather – after him (Nufail) having committed adultery with her – and he was born, and he is therefore the slave of my grandfather having been born from adultery? Abu Bakr made peace between the two, and made each of them withhold his hand from his companion.

(5) أصحاب أمير المؤمنين عليه السلام يقيمون الحجة على الغاصبين

كلمة سلمان بعد البيعة

قال سليم بن قيس: فقلت لسلمان: أفبايعت أبا بكر - يا سلمان - ولم تقل شيئا ؟ قال: قد قلت - بعد ما بايعت -: تبا لكم سائر الدهر أو تدرون ما صنعتم بأنفسكم ؟ أصبتم وأخطأتم أصبتم سنة من كان قبلكم من الفرقة والاختلاف، وأخطأتم سنة نبيكم حتى أخرجتموها من معدنها وأهلها. فقال عمر: يا سلمان، أما إذ بايع صاحبك وبايعت فقل ما شئت وافعل ما بدا لك وليقل صاحبك ما بدا له.

5 – The companions of Amir-ul-Momineen[asws] establish the argument against the usurpers: The words of Salman[ar] after the allegiance

Sulaym Bin Qays said, 'I said to Salman[ar], 'So, you paid allegiance to Abu Bakr, O Salman[ar], and did not say anything?' He[ar] said, 'I[ar] said, after having paid allegiance, 'Woe unto you for the rest of eternity. Do you know what you have done to yourselves? You are right, and you have erred as well. You are right in that you have chosen the way of those have been before you for sectarianism and infighting, and you have erred from the Sunnah of your Prophet[saww], to the extent that you have taken it out from is mine, and its deserving ones[asws]'. Umar said, 'O Salman[ar], now that your companion[asws] has paid allegiance and so have you, you can say what you like and do what you like, and your companion[asws] can say what he[asws] wants'.

قال سلمان: فقلت: سمعت رسول الله صلى الله عليه وآله يقول: (إن عليك وعلى صاحبك الذي بايعته مثل ذنوب جميع أمته إلى يوم القيامة ومثل عذابهم جميعا). فقال: قل ما شئت، أليس قد بايعت ولم يقر الله عينيك بأن يليها صاحبك ؟ فقلت: أشهد أني قد قرأت في بعض كتب الله المنزلة: (إنك - باسمك ونسبك وصفتك - باب من أبواب جهنم) فقالوا لي: قل ما شئت، أليس قد أزالها الله عن أهل هذا البيت الذين اتخذتموهم أربابا من دون الله ؟

Salman[ar] said, 'I[ar] said, 'I[ar] have heard the Messenger of Allah[saww] say that to you (Umar) and to your companion (Abu Bakr) whom you have paid allegiance to, will be the like (carrying) sins of the entire community up to the Day of Judgement, and the like of their entire Punishment'. He said, 'Say what you like. Have you not paid allegiance, and Allah[azwj] did not Accept that your[ar] eyes see it go to your[ar] companion[asws]?' I[ar] said, 'I[ar] testify that I[ar] have read in some Books of Allah[azwj] Sent down that you, by your name and your lineage and our characteristics on a door from the door of Hell'. He said to me[ar], 'Say what you like, has not Allah[azwj] Taken away from the People[asws] of this Household whom you[ar] have taken as lords besides Allah[azwj]?'

فقلت له: أشهد أني سمعت رسول الله صلى الله عليه وآله يقول، وسألته عن هذه الاية: (فيومئذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد)، فأخبرني بأنك أنت هو. فقال عمر: أسكت، أسكت الله نامتك، أيها العبد، يابن اللخناء فقال علي عليه السلام: أقسمت عليك يا سلمان لما سكت. فقال سلمان: والله لو لم يأمرني علي عليه السلام بالسكوت لخبرته بكل شيئ نزل فيه، وكل شيئ سمعته من رسول الله صلى الله عليه وآله فيه وفي صاحبه. فلما رأني عمر قد سكت قال لي: إنك له لمطيع مسلم.

I[ar] said to him, 'I[ar] bear witness that I[ar] have heard the Messenger of Allah[saww] say, and I[ar] asked him[saww] about this Verse ***"[89:25] But on that day shall no one chastise with (anything like) His chastisement, [89:26] And no one shall bind with (anything like) His binding"***, he[saww] informed me[ar] that it means you'. Umar said, 'Silence, silence, may Allah[azwj] Make you sleep (die), O slave, O son of the evil-tongued'.

Ali[asws] said: 'I[asws] give you[ar] a vow, O Salman[ar], keep quiet'. Salman[ar] said, 'By Allah[azwj], had Ali[asws] not ordered me[ar] to keep quiet, I[ar] would have informed him of everything that had Come down regarding him, and everything that I[ar] have heard from the Messenger of Allah[saww] regarding him and his companion'. When Umar saw me[ar] that I[ar] have observed silence, he said to me[ar], 'You[ar] are an obedient submitter to him[asws]'.

كلمة أبي ذر بعد البيعة

فلما أن بايع أبو ذر والمقداد ولم يقولا شيئا قال عمر: يا سلمان، ألا تكف كما كف صاحباك ؟ والله ما أنت بأشد حبا لأهل هذا البيت منهما ولا أشد تعظيما لحقهم منهما، وقد كفا كما ترى وبايعا. فقال أبو ذر: يا عمر، أفتعيرنا بحب آل محمد وتعظيمهم ؟ لعن الله - وقد فعل - من أبغضهم وافترى عليهم وظلمهم حقهم وحمل الناس على رقابهم ورد هذه الامة القهقرى على أدبارها. فقال عمر: آمين لعن الله من ظلمهم حقهم لا والله ما لهم فيها من حق وما هم فيها وعرض الناس إلا سواء. قال أبو ذر: فلم خاصمتم الأنصار بحقهم وحجتهم ؟

The words of Abu Dharr[ar] after the allegiance

When Abu Dharr[ar] and Al-Miqdad[ar] paid allegiance without having said a word, Umar said, 'O Salman[ar], why did you not leave off like these two companions of yours? By Allah[azwj], you[ar] are not stronger in your[ar] love of the People[asws] of this Household that these two[ar], nor stronger in respecting them[asws] that these two[ar], and they[ar] held back as you[ar] have seen, and paid allegiance. Abu Dharr[ar] said, 'Are you taunting us[ar] with the love of the Progeny[asws] of Mohammed[saww]?

May Allah[azwj] Curse (you) – and He[azwj] did Curse – the one who harbours hatred towards them[asws], and fabricates to them[asws], and does injustice on their[asws] rights, and make the people to attack their[asws] necks, and revert this community back on its prior beliefs'. Umar said, 'Amen, may Allah[azwj] Curse the one who is unjust on their[asws] rights. No, by Allah[azwj], there is nothing in this for them[asws] of their[asws] rights, and they[asws] do not have in this but except for equality with the people'. Abu Dharr[ar] said, 'Why did you then antagonise the 'Al-Ansar' by their rights and their arguments?'

كلمة أمير المؤمنين عليه السلام بعد البيعة

فقال علي عليه السلام لعمر: يابن صهاك، فليس لنا فيها حق وهي لك ولابن آكلة الذبان ؟ فقال عمر: كف الان يا أبا الحسن إذ بايعت، فإن العامة رضوا بصاحبي ولم يرضوا، بك فما ذنبي ؟ فقال علي عليه السلام: ولكن الله عز وجل ورسوله لم يرضيا إلا بي، فابشر أنت وصاحبك ومن اتبعكما ووازركما بسخط من الله وعذابه وخزيه. ويلك يابن الخطاب، لو ترى ماذا جنيت على نفسك لو تدري ما منه خرجت وفيما دخلت وما ذا جنيت على نفسك وعلى صاحبك ؟ فقال أبو بكر: يا عمر، أما إذ قد بايعنا وآمنا شره وفتكه وغائلته فدعه يقول ما شاء.

Words of Amir-ul-Momineen[asws] after the allegiance

Ali[asws] said to Umar: 'O son of Sahhaak, there is no right for us[asws] in this (Caliphate), and it is for you, and the son of the one who used to eat swarms of flies? Umar said, 'Be silent now, O Abu Al-Hassan[asws] since you[asws] have now paid allegiance. Since the general public are happy with my companion and are not happy with you[asws], so what is my fault?' Ali[asws] said: 'But, Allah[azwj] Mighty and Majestic, and His[azwj] Messenger[saww] were never happy except with me[asws]. Receive news that you, and your companion, and the one who followed the two of you, and strengthened you

two, of the Wrath of Allah[azwj] and His[azwj] Punishment, and shame. Woe be unto you, O son of Al-Khattaab, can you not see what you have gained for yourself, and what you have come out of and into what you have entered, and what you have done for yourself and your companion?' Abu Bakr said, 'O Umar, but he[asws] has paid allegiance to us, and we are safe from its evil, and its calamity. Let him[asws] say what he[asws] wants to'.

أصحاب الصحيفة الملعونة في تابوت جهنم

فقال علي عليه السلام: لست بقائل غير شيئ واحد. أذكركم بالله أيها الأربعة - يعنيني وأبا ذر والزبير والمقداد -: سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الاخرين، في جب في قعر جهنم في تابوت مقفل، على ذلك الجب صخرة. فإذا أراد الله أن يسعر جهنم كشف تلك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره.

The companions of the accursed agreement are in the Fire of Hell

Ali[asws] said: 'I[asws] am not going to say apart from one thing. I[asws] remind you four' – meaning myself (Salman[ar]), and Abu Dharr[ar], and Al-Zubeyr and Al-Miqdad[ar] – 'I[asws] heard the Messenger of Allah[saww] say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit in the bottom of Hell inside a locked coffin, on top of which is a rock. Whenever Allah[azwj] Intends to increase the heat of Hell, He[azwj] will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat'.

قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم - وأنتم شهود به - عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، وفرعون الفراعنة، والذي حاج إبراهيم في ربه، ورجلان من بني إسرائيل بدلا كتابهم وغيرا سنتهم، أما أحدهما فهود اليهود والاخر نصر النصارى، وإبليس سادسهم. وفي الاخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاقدوا على عداوتك يا أخي، وتظاهرون عليك بعدي، هذا وهذا حتى سماهم وعدهم لنا. قال سلمان: فقلنا: صدقت، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله.

Ali[asws] said: 'I[asws] asked the Messenger of Allah[saww] about them – and you four are witness to it – about the former ones, he[saww] said: 'But as for the former ones, it is the son[as] of Adam[as] who killed his brother[as], and Pharaoh of the Pharaohs, and the one who argued with Ibrahim[sa] about his[as] Lord[azwj], and two men from the Children of Israel who altered their Books and replaced their ways, as for one of them made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees[la] is the sixth of them.

And regarding the later ones, it included these five, the companions of the agreement and the writing, and are their obligors and their tyrants who made their vows and held on to their beliefs on being inimical to you[asws] O my[saww] brother, and they will make appear to you[asws] after me[saww], this one and this one, until he[saww] named them and counted them for us. Salman[ar] said, 'We said, 'You[asws] have spoken the truth, we testify that we have heard that from the Messenger of Allah[saww]'.

كلمة رسول الله صلى الله عليه وآله في عثمان والزبير

فقال عثمان: يا أبا الحسن، أما عندك وعند أصحابك هؤلاء حديث في ؟ فقال علي عليه السلام: بلى، سمعت رسول الله يلعنك مرتين ثم لم يستغفر الله لك بعد ما لعنك. فغضب عثمان ثم قال: ما لي وما لك ولا تدعني على حال، عهد النبي ولا بعده. فقال علي عليه السلام: نعم، فأرغم الله أنفك. فقال عثمان: فو الله لقد سمعت من رسول الله صلى الله عليه وآله يقول: (إن الزبير يقتل مرتدا عن الأسلام) قال سلمان: فقال علي عليه السلام لي - فيما بيني وبينه -: صدق عثمان، وذلك أنه يبايعني بعد قتل عثمان وينكث بيعتي فيقتل مرتدا.

Words of the Messenger of Allah[saww] regarding Usman and Al-Zubeyr

Usman said, 'O Abu Al-Hassan[asws], but is there with you[asws] and with these companions of yours[asws] a Hadith regarding myself?' Ali[asws] said: 'Yes, I[asws] heard the Messenger of Allah[saww] curse you twice, then did not seek Forgiveness from Allah[azwj] for you after having cursed you'. Usman got angry, then said, 'What is it to me and what is it to you[asws] that you[asws] do not leave me to myself, neither in the era of the Prophet[saww], nor after him[saww].

Ali[asws] said: 'Yes, may Allah[azwj] Grind your nose' (Humiliate you). Usman said, 'By Allah[azwj], I have heard from the Messenger of Allah[saww], he[saww] said that: 'Al-Zubeyr will be killed as an apostate from Islam'. Salman[ar] said, 'Ali[asws] said to me[ar] – just between me[ar] and him[asws] – Usman spoke the truth, and that he will pay allegiance to me[asws] after the killing of Usman, and will break the allegiance and will be killed as an apostate.

إرتد الناس بعد الرسول صلى الله عليه وآله إلا أربعة

قال سلمان: فقال علي عليه السلام: (إن الناس كلهم ارتدوا بعد رسول الله صلى الله عليه وآله غير أربعة). إن الناس صاروا بعد رسول الله صلى الله عليه وآله بمنزلة هارون ومن تبعه ومنزلة العجل ومن تبعه. فعلي في شبه هارون وعتيق في شبه العجل وعمر في شبه السامري.

Apostasy of the people after the Messenger of Allah[saww], except for four

Salman[ar] said, 'Ali[asws] said that: 'The whole of the people turned apostate, after the Messenger of Allah[saww], except for four'. After the Messenger of Allah[saww], the people became at the position of Haroun[as] and the ones who followed him[as], and the position of the calf and the ones who followed it. As for Ali[asws], he[asws] was in the position of Haroun[as], and Ateeq (Abu Bakr) was in the position of the calf, and Umar was in the position of Al-Samiri[16].

وسمعت رسول الله صلى الله عليه وآله يقول: ليجيئن قوم من أصحابي من أهل العلية والمكانة مني ليمروا على الصراط. فإذا رأيتهم ورأوني وعرفتهم وعرفوني اختلجوا دوني. فأقول: أي رب، أصحابي أصحابي فيقال: ما تدري ما أحدثوا بعدك، إنهم ارتدوا على أدبارهم حيث فارقتهم. فأقول: بعدا وسحقا.

And I[ar] heard the Messenger of Allah[saww] say: 'There will come a group of my[saww] companions from the people who used to be held in high regard and position with me[saww], to cross over the Bridge. They will see me[saww], and I[saww] will see them, and I[saww] will recognise them and they will recognise me[saww]. They will be taken away

[16] The one who incited children of Israel to worship the calf which he created by his own hands

from me[saww]. I[saww] will say: 'O Lord[azwj], my[saww] companions, my[saww] companions!' He[azwj] will Say: 'Don't you[saww] know what they did after you[saww], they turned back on their backs as soon as you[saww] parted from them'. I[saww] will say: 'Be distant and get crushed'.

وسمعت رسول الله صلى الله عليه وآله يقول: لتركبن أمتي سنة بني إسرائيل حذو النعل بالنعل وحذو القذة بالقذة، شبرا بشبر وذراعا بذراع وباعا بباع، حتى لو دخلوا جحرا لدخلوا فيه معهم. إن التوراة والقرآن كتبه ملك واحد في رق واحد بقلم واحد، وجرت الأمثال والسنن سواء.

And I[ar] heard the Messenger of Allah[saww] say: 'My[saww] community will adopt the way of the Children of Israel, like the slipper follows the slipper, step by step, inch by inch, and cubit by cubit, to the extent that if they entered into a hole, so will they along with them. The Torah and the Quran were written by one Angel, in one Parchment, with one Pen, and the Parables and the Sunnah became the same'.

HADITH 5

(5) إبليس ومؤسس السقيفة يوم القيامة

IBLEES[la] AND THE FOUNDER OF AL-SAQIFA ON THE DAY OF JUDGEMENT

عن أبان بن أبي عياش عن سليم بن قيس الهلالي، قال: سمعت سلمان الفارسي يقول: إذا كان يوم القيامة يؤتى بإبليس مزموما بزمام من نار، ويؤتى بزفرمزموما بزمامين من نار فينطلق إليه إبليس فيصرخ ويقول: ثكلتك أمك، من أنت؟ أنا الذي فتنت الأولين والآخرين وأنا مزموم بزمام واحد وأنت مزموم بزمامين فيقول: أنا الذي أمرت فأطعت، وأمر الله فعصي.

From Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilali who said, 'I heard Salman Al-Farsy[ar] say: 'When it will be the Day of Judgement, Iblees[la] will be brought chained with a rein of Fire, and they will come with Zafar (Umar) chained with two reins of Fire.
Iblees[la] will rush towards him. He[la] will scream at him saying, 'May your mother be bereft of you, who are you? I[la] am the one who corrupted the former ones and the later ones, and I[la] have been chained with one rein of Fire while you have been chained with two reins of Fire'.

He will say, 'I am the one who issued the orders and was obeyed, and I disobeyed the Order of Allah[azwj]'.

HADITH 6

(6) مفاخر أمير المؤمنين عليه السلام

GLORIES OF AMIR-UL-MOMINEEN[asws]

وقال سليم: وحدثني أبو ذر وسلمان والمقداد، ثم سمعته من علي عليه السلام، قالوا: إن رجلا فاخر علي بن أبي طالب عليه السلام، فقال رسول الله صلى الله عليه وآله لعلي عليه السلام: أي أخي، فاخر العرب، فأنت أكرمهم ابن عم وأكرمهم أبا وأكرمهم أخا وأكرمهم نفسا وأكرمهم نسبا وأكرمهم زوجة وأكرمهم ولدا وأكرمهم عما، وأعظمهم عناء بنفسك ومالك، وأتمهم حلما وأقدمهم سلما وأكثرهم علما. وأنت أقرأهم لكتاب الله وأعلمهم بسنن الله وأشجعهم قلبا في لقاء يوم الهيج، وأجودهم كفا وأزهدهم في الدنيا وأشدهم اجتهادا وأحسنهم خلقا وأصدقهم لسانا وأحبهم إلى الله وإلي.

And Sulaym said, 'It was narrated to me by Abu Dharr[ar] and Salman[ar], and Al-Miqdad[ar], then I heard it from Ali[asws] that, 'A man prided himself over Ali[asws] Bin Abu Talib[asws]. The Messenger of Allah[saww] said to Ali[asws]: 'Yes, my[saww] brother[asws], the Arabs pride themselves, but you[asws] are more prestigious than them as a cousin, and more prestigious than them as a father, and more prestigious than them as a brother, and more prestigious than them as yourself, and more prestigious than them by lineage, and more prestigious than them as a husband, and more prestigious than them as a son, and more prestigious than them as an uncle, and greater than them for having tolerated more hardship on yourself[asws] and your[asws] wealth, and more complete in forbearance than them, and foremost in submission than them, and more knowledgeable than them, and you[asws] are more literate than them of the Book of Allah[azwj], and more knowledgeable than them of the Sunnah of Allah[azwj], and braver than them in heart when meeting the enemy, and more generous than them by your[asws] hand, and more ascetic of them in the world, and more harsher in your[asws] struggles, and better than them in morals, and more truthful than them by the tongue, and more beloved by Allah[azwj] and to me[saww'.

إخبار النبي صلى الله عليه وآله بظلم الأمة لأمير المؤمنين عليه السلام

وستبقى بعدي ثلاثين سنة تعبد الله وتصبر على ظلم قريش، ثم تجاهدهم في سبيل الله عز وجل إذا وجدت أعوانا. تقاتل على تأويل القرآن كما قاتلت معي على تنزيله الناكثين والقاسطين والمارقين من هذه الأمة. ثم تقتل شهيدا تخضب لحيتك من دم رأسك. قاتلك يعدل عاقر الناقة في البغض إلى الله والبعد من الله ومني، ويعدل قاتل يحيى بن زكريا وفرعون ذا الأوتاد.

The news given by the Prophet[saww] of the injustices of the community towards Amir-ul-Momineen[asws]

He[saww] said: 'You[asws] will remain after me[saww] for thirty years. You[asws] will worship Allah[azwj] and observe patience on the injustices of the Qureish, then you[asws] should fight against them in the way of Allah[azwj] if you[asws] were to find 'Al-Ansar'. You[asws] will fight against them on the explanation of the Quran just as I[saww] have fought against them on its Revelation - the breakers (of the Covenant) and the unjust and the renegades of this community. Then you[asws] will be killed and your beard will be dyed by the blood of your[asws] head. Your[asws] killer will be like the one who cut the legs of the she-camel (of Prophet Saleh[sa]) in the hatred towards Allah[azwj], and is remote

from Allah[azwj] and from me[saww], he will be like the one who killed Yahya Bin Zakariyya[sa] and like the Pharaoh along with the army'.

كلام الحسن البصري عن فضائل أمير المؤمنين عليه السلام

قال أبان: وحدثت بهذا الحديث الحسن البصري عن أبي ذر، فقال: صدق سليم وصدق أبو ذر. لعلي بن أبي طالب السابقة في الدين والعلم والحكمة والفقه، وفي الرأي والصحبة وفي الفضل وفي البسطة وفي العشيرة وفي الصهر، وفي النجدة في الحرب، وفي الجود وفي الماعون وفي العلم بالقضاء وفي القرابة للرسول والعلم بالقضاء والفصل وفي حسن البلاء في الإسلام. إن عليا في كل أمر أمره علي، فرحم الله عليا وصلى عليه. ثم بكى حتى بل لحيته.

Speech of Al-Hassan Al-Basry about the virtues of Amir-ul-Momineen[asws]

Abaan said that this Hadith was narrated to him by Al-Hassan Al-Basry from Abu Dharr[ar], 'Sulaym spoke the truth, and Abdu Dharr[ar] spoke the truth for Ali[asws] Bin Abu Talib[asws], the foremost in the Religion, and the knowledge, and the wisdom, and the understanding, and in the opinion, and the socialising, and in the preference, and in the reputation, and in the relationships, and for help in the battle, and in the generosity, and in the kindness, and in the knowledge of Judgements, and in being close relation with the Messenger[saww], and the knowledge of the Judgements, and the intricacies (of speech) and in betterment in Islam. Ali[asws] was highest in every matter of his[asws]. May Allah[azwj] have Mercy on him[asws] and Send Blessings on him[asws]'. Then he wept until his beard was wet (with the tears)'.

قال: فقلت له: يا أبا سعيد، أتقول لأحد غير النبي (صلى الله عليه) إذا ذكرته؟ فقال: ترحم على المسلمين إذا ذكرتهم وصل على محمد وآل محمد. وإن عليا خير آل محمد. فقلت: يا أبا سعيد، خير من حمزة ومن جعفر ومن فاطمة ومن الحسن والحسين؟ فقال: إي والله، إنه لخير منهم، ومن يشك أنه خير منهم؟ فقلت له: بما ذا؟ قال: إنه لم يجر عليه اسم شرك ولا كفر ولا عبادة صنم ولا شرب خمر. وعلي خير منهم بالسبق إلى الإسلام والعلم بكتاب الله وسنة نبيه.

So, I said to him, 'O Abu Saeed, do you say for anyone, apart from the Prophet[saww], "May the Blessings of Allah[azwj] be upon him", when you mention him?' He said, 'I ask for Mercy to be upon the Muslims when I mention them, and Blessings upon Mohammed[saww] and the progeny[asws] of Mohammed[saww], and Ali[asws] is the best of the Progeny[asws] of Mohammed[saww]'. I said, 'O Abu Saeed, better than Hamza[as], and Ja'far[as], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]?' He said, 'Yes, by Allah[azwj], he[asws] is better than them, and who will doubt that he[asws] is better than them?' I asked him, 'Why is that?' He said, 'He[asws] never uttered a name of Polytheism (Shirk) nor of disbelief, nor did he[asws] ever worship idols, nor ever drunk intoxicants. And Ali[asws] is better than them by being foremost in Islam, and by the knowledge of the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww].

وإن رسول الله صلى الله عليه وآله قال لفاطمة عليها السلام: (زوجتك خير أمتي)، فلو كان في الأمة خيرا منه لاستثناه. وإن رسول الله صلى الله عليه وآله آخى بين أصحابه، وآخى بين علي ونفسه، فرسول الله خيرهم نفسا وخيرهم أخا. ونصبه يوم غدير خم وأوجب له من الولاية على الناس مثل ما أوجب لنفسه فقال: (من كنت مولاه فعلي مولاه). وقال له: (أنت مني بمنزلة هارون من موسى)، ولم يقل ذلك لأحد من أهل بيته ولا لأحد من أمته غيره. وله سوابق كثيرة ومناقب ليس لأحد من الناس مثلها.

The Messenger of Allah[saww] said to Fatima[asws]: 'I[saww] got you[asws] married to the best of my[saww] community'. Had there been anyone better in the community he[saww] would have made an exception for it. And the Messenger of Allah[saww] established brotherhood between his[saww] companions, and brotherhood between Ali[asws] and

himself[saww]. The Messenger of Allah[saww] is better than them and better than them as a brother. And he[saww] established him[asws] on the Day of Ghadeer Khumm, and more than obligated the Wilayah on the people, just like what he[saww] more than obligated it upon himself[saww]. He[saww] said: 'The one who's Master I[saww] was, Ali[asws] is his Master'. And he[saww] said to him[asws]: 'You[asws] are unto me[saww] of the status of Haroun[as] had with Musa[sa]', and he[saww] never said that to anyone from his[saww] Household, nor to anyone from the community apart from him[asws]. For him[asws] there are numerous precedence, and merits which are not for anyone from the people, the like of these'.

قال: فقلت له: من خير هذه الأمة بعد علي عليه السلام؟ قال: زوجته وابناه. قلت: ثم من؟ قال: ثم جعفر وحمزة. إن خير الناس أصحاب الكساء الذين نزلت فيهم آية التطهير، ضم فيه رسول الله صلى الله عليه وآله نفسه وعليا وفاطمة والحسن والحسين، ثم قال: هؤلاء ثقتي وعترتي في أهل بيتي، فأذهب الله عنهم الرجس وطهرهم تطهيرا. فقالت أم سلمة: أدخلني معك ومعهم في الكساء. فقال لها: يا أم سلمة، أنت بخير وإلى خير، وإنما نزلت هذه الآية في وفي هؤلاء خاصة.

I said to him, 'Who is the best of this community after Ali[asws]?' He said, 'His[asws] wife[asws], and his[asws] sons[asws]'. I said, 'Then who?' He said, 'Then Ja'far[as], and Hamza[as]. The best of the people are the Companions of the Blanket (As'haab Al-Kisaa) regarding whom the Verse of the Purification was revealed. Included in it was the Messenger of Allah[saww] himself[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. Then he[saww] said: 'These[asws] are my[saww] trusted ones, and my[saww] Family among the People[asws] of my[saww] Household. Allah[azwj] has Kept away from them[asws] the impurity, and Purified them a thorough purifying'. Umm Salma[ar] said, 'Include me[ar] along with you[saww] and with them[asws] in the Blanket'. He[saww] said to her[ar]: 'O Umm Salma[ar], you[ar] are with good and upon good, but this Verse has come down especially regarding myself[saww] and them[asws]'.

محاولة الحسن البصري تبرير نفاقه

فقلت: الله يا أبا سعيد ما ترويه في علي عليه السلام وما سمعتك تقول فيه؟ قال: يا أخي، أحقن بذلك دمي من هؤلاء الجبابرة الظلمة لعنهم الله. يا أخي، لولا ذلك لقد شالت بي الخشب ولكني أقول ما سمعت فيبلغهم ذلك فيكفون عني. وإنما أعني ببغض علي غير علي بن أبي طالب عليه السلام، فيحسبون أني لهم ولي. قال الله عز وجل: (ادفع بالتي هي أحسن السيئة) يعني التقية.

Hassan Al-Basry's attempt to justify his own hypocrisy

I said, 'Allah[azwj]! O Abu Saeed, what are you reporting regarding Ali[asws] and what has been heard from you saying regarding him[asws]?' He said, 'O brother, I am trying to save my blood from these oppressive tyrants, may the Curse of Allah[azwj] be upon them. O my brother, had it not been for that, I would have been lifted by the wood (my funeral would have taken place), but, I am saying what you have heard so that it would reach them and they would hold back from me. But what I mean by hatred towards Ali[asws] is hatred towards other than Ali[asws] Bin Abu Talib[asws], so that they will count me as a friend to them. Allah[azwj] has Said ***"[23:96] Repel evil by what is best"***, it means the 'Taqqiya' (dissimulation)'.

HADITH 7

(7) إختلاف الأمة وفرقها

DIFFERENCES IN THE COMMUNITY AND ITS SECTS

افتراق الأمة إلى ثلاث وسبعين فرقة

قال أبان: قال سليم: سمعت علي بن أبي طالب عليه السلام يقول: إن الأمة ستفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وفرقة في الجنة. وثلاث عشرة فرقة من الثلاث والسبعين تنتحل محبتنا أهل البيت، واحدة منها في الجنة واثنتا عشرة في النار

Division of the community into seventy three sects

Abaan said that Sulaym said, 'I heard Ali[asws] Bin Abu Talib[asws] say that: 'The community will be divided into seventy three sects, seventy two sects will be in the Fire and one sect will be in the Paradise. Thirteen of the seventy-three sects will arrogate to love us[asws] the People[asws] of the Household, one of these will be in the Paradise and twelve will be in the Fire.

تعيين الفرقة الناجية

وأما الفرقة الناجية المهدية المؤملة المؤمنة المسلمة الموافقة المرشدة فهي المؤتمنة بي المسلمة لأمري المطيعة لي المتبرئة من عدوي المحبة لي والمبغضة لعدوي، التي قد عرفت حقي وإمامتي وفرض طاعتي من كتاب الله وسنة نبيه، فلم ترتد ولم تشك لما قد نور الله في قلبها من معرفة حقنا وعرفها من فضلها، وألهمها وأخذها بنواصيها فأدخلها في شيعتنا حتى اطمأنت قلوبها واستيقنت يقينا لا يخالطه شك.

Specifications of the rescued sect

And as for the rescued sect, it is the guided, the hopeful, and the submissive in accordance with the guide[asws]. This sect is the trusted one to follow the orders that I[asws] issue, and it keeps away from my[asws] enemies, and loves me[asws], and harbours hatred towards my[asws] enemies. It has recognised my[asws] rights, and my[asws] Imamate, and the obligation to obey me[asws] from the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww], and has not turned apostate nor does it have any doubts, for Allah[azwj] has Enlightened its hearts by the recognition of our[asws] rights, and have understood its merits, and Inspired it and Taken it by its corners and entered it into the hearts of our[asws] Shiites until they achieved reassurance in their hearts and had firm conviction, not mixed with doubt'.

أئمة الفرقة الناجية

إني أنا وأوصيائي بعدي إلى يوم القيامة هداة مهتدون، الذين قرنهم الله بنفسه ونبيه في آي من الكتاب كثيرة، وطهرنا وعصمنا وجعلنا شهداء على خلقه وحجته في أرضه وخزانه على علمه ومعادن حكمه وتراجمة وحيه وجعلنا مع القرآن والقرآن معنا لا نفارقه ولا يفارقنا حتى نرد على رسول الله صلى الله عليه وآله حوضه كما قال.

Imams of the rescued sect

I[asws] am, and the successors[asws] after me[asws], are Guides and the Guided ones up to the Day of Judgement, whom Allah[azwj] has Joined them[asws] to Himself[azwj], and with His[azwj] Prophet[saww] in numerous Verses from the Book, and has Purified us[asws], and Made us[asws] to be infallible and as witnesses over His[azwj] creation, and His[azwj] Proof in his[azwj] earth, and the trustees on His[azwj] Knowledge, and the mine of His[azwj] Wisdom, and the Interpreters of His[azwj] Revelation, and Made us[asws] to be with the Quran, and the Quran to be with us[asws], it will not separate from us[asws] nor will we separate from it until we[asws] return to the Messenger of Allah[saww] to his[saww] Fountain as he[saww] has said'.

الفرق الثلاث والسبعون يوم القيامة

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقا، وهم سبعون ألفا يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه، هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين) ، (يحلفون له كما يحلفون لكم ويحسبون أنهم على شيئ ألا إنهم هم الكاذبون).

The seventy third sect on the Day of Judgement

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan, taking it from Iblees[la] and his[la] friends. They are the enemies of Allah[azwj] and His[azwj] Messenger[saww], and the enemies of the believers, and will be entering the Fire without reckoning. They are remote from Allah[azwj] and from His[azwj] Messenger[saww], having forgotten Allah[azwj] and His[azwj] Messenger[saww] and have associated with Allah[azwj], and denied Him[azwj], and have worshipped others apart from Allah[azwj] without having realised it, and they count themselves as having done something good.

They will say on the Day of Judgement ***"[6:23] By Allah, our Lord, we were not polytheists"***; ***"[58:18] then they will swear to Him as they swear to you, and they think that they have something; no surely they are the liars"***.

المستضعفون دينيا

قال: فقلت: يا أمير المؤمنين، أرأيت من قد وقف فلم يأتم بكم ولم يعادكم ولم ينصب لكم ولم يتعصب ولم يتولكم ولم يتبرء من عدوكم وقال: (لا أدري) وهو صادق؟ قال: ليس أولئك من الثلاث والسبعين فرقة، إنما عنى رسول الله صلى الله عليه وآله بالثلاث والسبعين فرقة الباغين الناصبين الذين قد شهروا أنفسهم ودعوا إلى دينهم.

The weak religious ones

I said, 'O Amir-ul-Momineen[asws], do you[asws] see that the one who has paused, and was never completely with you[asws], and was never inimical to you[asws], and never placed emphasis on you[asws], and was never prejudicial against you, and never

befriended you[asws], and never kept away from your[asws] enemies, and said, 'I don't know', and he is right?' He[asws] said: 'Those are not from the seventy three sects, but what the Messenger of Allah[saww] meant by the seventy three sects are the rebels, the oppressors who publicised themselves and called towards their own religion'.

ففرقة واحدة منها تدين بدين الرحمن، واثنتان وسبعون تدين بدين الشيطان وتتولى على قبولها وتتبرأ ممن خالفها. فأما من وحد الله وآمن برسول الله صلى الله عليه وآله ولم يعرف ولايتنا ولا ضلالة عدونا ولم ينصب شيئا ولم يحل ولم يحرم، وأخذ بجميع ما ليس بين المختلفين من الأمة فيه خلاف في أن الله عز وجل أمر به، وكف عما بين المختلفين من الأمة خلاف في أن الله أمر به أو نهى عنه، فلم ينصب شيئا ولم يحلل ولم يحرم ولا يعلم ورد علم ما أشكل عليه إلى الله فهذا ناج.

One sect will make it a religion to be on the Religion of the beneficents, and the seventy two will make it a religion to be on the religion of the Satan, and befriend those that have accepted it and keep away from those that have opposed it. As for the one who believes in Oneness of Allah[azwj] and believes in the Messenger of Allah[saww], and never understood our[asws] Wilayah, nor the straying of our[asws] enemies, and never established anything, and did not make anything to be permissible or prohibited, and took all that is not among the differences in the community, in case they end up going against the Order of Allah[azwj] Mighty and Majestic, with regards to it, and paused at what is among the differences in the community, in case they oppose what Allah[azwj] has Ordered with regards to it or Prohibited it, and never established anything, and never made anything permissible or prohibited, and do not know who to refer to when they come across what is difficult for them, their case will be left to (the Mercy) of Allah[azwj], so these will be rescued.

أهل الجنة وأهل النار وأصحاب الأعراف

وهذه الطبقة بين المؤمنين وبين المشركين، هم أعظم الناس وجلهم، وهم أصحاب الحساب والموازين والأعراف، والجهنميون الذين يشفع لهم الأنبياء والملائكة والمؤمنون، ويخرجون من النار فيسمون (الجهنميين).

People of the Paradise, and people of the Fire and people of the Heights (A'raaf)

And this is the class of people who are in between the Believers and the Polytheists, they will be the greatest number of people and most of them, and they are the people of the reckoning, and the Scale and the Heights, and the Hell-dwellers for whom shall intercede the Prophets[as], and the Angels, and the Believers, and will take them out of the Fire. They have been named 'The Hell-dwellers'.

فأما المؤمنون فينجون ويدخلون الجنة بغير حساب، أما المشركون فيدخلون النار بغير حساب. وإنما الحساب على أهل هذه الصفات بين المؤمنين والمشركين، والمؤلفة قلوبهم والمقترفة والذين خلطوا عملا صالحا وآخر سيئا والمستضعفين الذين لا يستطيعون حيلة الكفر والشرك ولا يحسنون أن ينصبوا ولا يهتدون سبيلا إلى أن يكونوا مؤمنين عارفين، فهم أصحاب الأعراف، وهؤلاء لله فيهم المشيئة. إن الله عز وجل إن يدخل أحدا منهم النار فبذنبه وإن تجاوز عنه فبرحمته.

As for the Believers, they will be entering the Paradise without reckoning. As for the Polytheists, they will be entering the Fire without reckoning. But rather, the reckoning is on the people of these characteristics of being in between the Believers and the Polytheists, and those whose hearts can be attracted and those who have committed good deeds, and delayed the bad ones, and the weak ones who do not have the ability against the tricks of the disbelief and the Polytheism, nor improve upon what

they have established, nor choose the path which will make them to be a Believer or knowledgeable, so they are the people of the Heights, and they will be there at Allah[azwj]'s Desire. If Allah[azwj] Mighty and Majestic Makes one of them to enter the Fire it will be due to his sins, and if He[azwj] Elevates him from it, it will be due to His[azwj] Mercy'.

المؤمن والكافر والمستضعف

فقلت: أصلحك الله، أيدخل النار المؤمن العارف الداعي؟ قال عليه السلام: لا. قلت: أفيدخل الجنة من لا يعرف إمامه؟ قال عليه السلام: لا، إلا أن يشاء الله. قلت: أيدخل الجنة كافر أو مشرك؟ قال: لا يدخل النار إلا كافر، إلا أن يشاء الله.

The Believer, and the Infidel, and the weak one

I said, 'May Allah[azwj] Keep you[asws] well, will the believer who recognises his caller[asws], enter the Fire?' He[asws] said: 'No'. I said, 'Will the one who does not recognise his Imam[asws], enter the Paradise?' He[asws] said: 'No, except if Allah[azwj] so Desires'. I said, 'Will the infidel or the Polytheist enter the Paradise?' He[asws] said, 'None shall enter the Fire except for the infidel, except for what Allah[azwj] so Desires'.

قلت: أصلحك الله، فمن لقي الله مؤمنا عارفا بإمامه مطيعا له، أمن أهل الجنة هو؟ قال: نعم إذا لقي الله وهو مؤمن من الذين قال الله عز وجل: (الذين آمنوا وعملوا الصالحات)، (الذين آمنوا وكانوا يتقون)، (الذين آمنوا ولم يلبسوا إيمانهم بظلم).

I said, 'May Allah[azwj] Keep you[asws] well, the one who meets Allah[azwj] as a believer, having recognised his Imam[asws] and having been obedient to him[asws], is one of the people of the Paradise?' He[asws] said: 'Yes, if he meets Allah[azwj], and he is a believer for whom Allah[azwj] has Said ***"[2:82] And (as for) those who believe and do good deeds"***, ***"[10:63] Those who believe and guarded"***, ***"[6:82] "It is those who believe and confuse not their beliefs with wrong"***.

قلت: فمن لقي الله منهم على الكبائر؟ قال: هو في مشيته، إن عذبه فبذنبه وإن تجاوز عنه فبرحمته. قلت: فيدخله النار وهو مؤمن؟ قال: نعم بذنبه، لأنه ليس من المؤمنين الذين عنى الله (أنه ولي المؤمنين)، لأن الذين عنى الله (أنه لهم ولي) و(أنه لا خوف عليهم ولا هم يحزنون)، هم المؤمنون (الذين يتقون الله والذين عملوا الصالحات والذين لم يلبسوا إيمانهم بظلم).

I said, 'If one of them meets Allah[azwj] having committed major sins?' He[asws] said: 'He will be at Allah[azwj]'s Desire. If He[azwj] Punishes him, it will be due to his sins, and if He[azwj] Elevates him, it would be due to His[azwj] Mercy'.

I said, 'He will enter the Fire, and he is a believer?' He[asws] said: 'Yes, due to his sins, because he is not from those believers about whom Allah[azwj] has Said ***"[3:68] Allah is the guardian of the believers"***, because Allah[azwj] Means ***"[10:62] Now surely the friends of Allah - they shall have no fear nor shall they grieve"***, they are the believers ***"[6:82] "It is those who believe and confuse not their beliefs with wrong"***.

الفرق بين الإيمان والإسلام

قلت: يا أمير المؤمنين، ما الإيمان وما الإسلام؟ قال: أما الإيمان فالإقرار بالمعرفة، والإسلام فما أقررت به والتسليم والطاعة لهم. قلت: الإيمان الإقرار بعد المعرفة به؟ قال: من عرفه الله نفسه ونبيه وإمامه ثم أقر بطاعته فهو مؤمن. قلت: المعرفة من الله والإقرار من العبد؟ قال: المعرفة من الله دعاء وحجة ومنة ونعمة، والإقرار من الله قبول العبد، يمن على من يشاء، والمعرفة صنع الله تعالى في القلب، والإقرار فعال القلب من الله وعصمته ورحمته.

Difference between faith and Islam

I said, 'O Amir-ul-Momineen[asws], what is the 'Eman' (faith) and what is Islam?' He[asws] said: 'As for the Eman, it is acceptance with understanding, whereas the Islam is to accept it and submit with obedience'. I said, 'The Eman is the acceptance after having the understanding of it?' He[asws] said: 'The one whom Allah[azwj] Makes to recognise Himself[azwj], and his Prophet[saww], and his Imam[asws], then accepts by obedience, he is a Momin'. I said, 'The recognition is from Allah[azwj], and the acceptance is from the servant?' He[asws] said: 'The recognition from Allah[azwj] is the Call, and the Proof, and Favour and Blessing, and the acceptance from Allah[azwj] is to Accept the servant He[azwj] will Bless whomsoever He[azwj] Desires to, and the recognition is what Allah[azwj] Makes in the heart, and the acceptance is the deed of the heart from Allah[azwj], His[azwj] Protection and His[azwj] Mercy'.

تكليف الجاهل بالحق

فمن لم يجعله الله عارفا فلا حجة عليه، وعليه أن يقف ويكف عما لا يعلم، فلا يعذبه الله على جهله. فإنما يحمده على عمله بالطاعة ويعذبه على عمله بالمعصية. ويستطيع أن يطيع ويستطيع أن يعصي، ولا يستطيع أن يعرف ويستطيع أن يجهل؟ هذا محال لا يكون شيئ من ذلك إلا بقضاء من الله وقدره وعلمه وكتابه بغير جبر لأنهم لو كانوا مجبورين كانوا معذورين وغير محمودين. ومن جهل وسعه أن يرد إلينا ما أشكل عليه ومن حمد الله على النعمة واستغفره من المعصية وأحب المطيعين وحمدهم على الطاعة، وأبغض العاصين وذمهم فإنه يكتفي بذلك إذا رد علمه إلينا.

The efforts of the ignorant by the truth

The one who Allah[azwj] has not Made to be an 'A'arif (understanding one), there is no Proof to him, and for him it is to pause where he does not know. Allah[azwj] will not Punish him on his ignorance. But rather, He[azwj] will Praise him on his deeds of obedience, and Punish him on his deeds of disobedience. And he has the ability that he should obey, and he has the ability that he should not obey, and does he have the ability that he can understand, and does he have the ability to remain ignorant? This is impossible. There is nothing that can be from that without Decree of Allah[azwj] and His[azwj] Power, and His[azwj] Knowledge, and His[azwj] Book without compulsion, because if they were to be under compulsion, they would be in a state of helplessness and not praiseworthy. And the one who is ignorant, he has the leniency that he can refer to us[asws] in what is difficult for him, and the one who Praises Allah[azwj] for His[azwj] Favours, and seeks Forgiveness for his acts of disobedience, and loves the obedient and praises them on their obedience, and abhors the disobedient ones and condemns them, that would be sufficient for him if he were to refer his knowledge to us[asws]'.

لهذا الحديث زيادة في (ج) وهي تنطبق على أواسطه هكذا:

This Hadith goes further, and it is applicable in the middle of it, like this –

أصحاب الحساب والشفاعة

يحاسبون، منهم من يغفر له ويدخله الجنة بالإقرار والتوحيد، ومنهم من يعذب في النار ثم يشفع له الملائكة والأنبياء والمؤمنون، فيخرجون من النار ويدخلون الجنة فيسمون فيها (الجهنميين) منهم أصحاب الإقرار، وليست الموازين والحساب إلا عليهم، لأن أولياء الله العارفين لله ولرسوله والحجة في أرضه وشهدائه على خلقه المقرين لهم المطيعين لهم يدخلون الجنة بغير حساب، والمعاندين لهم المنذرين المكابرين المناصبين أعداء الله يدخلون النار بغير حساب. وأما ما بين هذين، فهم جل الناس وهم أصحاب الموازين والحساب والشفاعة.

People of the reckoning and the intercession

They will be reckoned with. Among them will be the one for whom will be Forgiveness and he will be Made to enter the Paradise, due to their acceptance and the Oneness of Allah[azwj], and among them will be the one who will be Punished in the Fire, then there will be intercession for him from the Angels, and the Prophets[as] and the Believers. They will be taken out from the Fire and will be made to enter the Paradise. Therein they will be called Hell-dwellers, among whom will be people who accepted, and there is no Scale set up and the Reckoning except for them, because the friends of Allah[azwj], the ones who recognised Allah[azwj] (A'arifeen), and friends of His[azwj] Messenger[saww], and the Proofs[asws] on His[azwj] earth and witnesses over His[azwj] creation, those who accepted them[asws] and obeyed them[asws], will be entering the Paradise without reckoning. And the obstinate to whom the Warners warned, and the arrogant and the *Naasibis*, the enemies of Allah[azwj] will be entering the Fire without Reckoning. But, as for those that are in between these, and they are most of the people, and they are the people of the Scale, and the Reckoning, and the Intercession'.

دعاء أمير المؤمنين عليه السلام لسليم بالولاية

قال: قلت: فرجت عني وأوضحت لي وشفيت صدري، فادع الله أن يجعلني لك وليا في الدنيا والآخرة. قال: اللهم اجعله منهم. قال: ثم أقبل علي فقال: ألا أعلمك شيئا سمعته من رسول الله صلى الله عليه وآله، علمه سلمان وأبا ذر والمقداد؟ قلت: بلى، يا أمير المؤمنين.

Supplication of the Wilyaha of Amir-ul-Momineen[asws]

Sulaym said, 'You[asws] have turned away (problems) from me, and clarified for me, and healed my chest. Supplicate to Allah[azwj] that He[azwj] should Make me a friend to you[asws] in the world and the Hereafter'. He[asws] said: 'Our[asws] Allah[azwj]! Make him to be among them'. Then Ali[asws] addressed me by saying: 'Shall I[asws] teach you what I[asws] heard from the Messenger of Allah[saww], that I[asws] have taught Salman[ar] and Abu Dharr[ar] and Al-Miqdad[ar]?' I said, 'Yes, O Amir-ul-Momineen[asws]'.

قال: قل كلما أصبحت وأمسيت: (اللهم ابعثني على الإيمان بك والتصديق بمحمد رسولك والولاية لعلي بن أبي طالب والايتمام بالأئمة من آل محمد، فإني قد رضيت بذلك يا رب)، عشر مرات. قلت: يا أمير المؤمنين، قد حدثني بذلك سلمان وأبو ذر والمقداد، فلم أدع ذلك منذ سمعته منهم. قال: لا تدعه ما بقيت.

He[asws] said: 'Recite every morning and evening "Our Allah[azwj], Resurrect me on the Eman, and the ratification of Mohammed[saww], Your[azwj] Messenger[saww], and the Wilayah of Ali[asws] Bin Abu Talib[asws], and all the Imams[asws] of the Progeny[asws] of Mohammed[saww], for I am pleased with that, O Lord[azwj]", ten times'. I said, 'O Amir-ul-Momineen[asws], that has been narrated to me by Salman[ar], and Abu Dharr[ar] and Al-

Miqdad[ar]. I have never let go of it since I heard it from them[ar]'. He[asws] said: 'Do not let go of it for what remains of your life'.

HADITH 8

(8) معنى الإسلام والإيمان

MEANING OF ISLAM AND THE FAITH

(1) وعن أبان بن أبي عياش عن سليم بن قيس قال: سمعت علي بن أبي طالب عليه السلام - وسأله رجل عن الإيمان - فقال: يا أمير المؤمنين، أخبرني عن الإيمان، لا أسأل عنه أحدا غيرك ولا بعدك. فقال علي عليه السلام: جاء رجل إلى النبي صلى الله عليه وآله وسأله عن مثل ما سألتني عنه، فقال له مثل مقالتك، فأخذ يحدثه. ثم قال له: اقعد. فقال له: آمنت.

1 – And from Abaan Bin Abu Ayyah, from Sulaym Bin Qays who said, 'I heard Ali[asws] Bin Abu Talib[asws] – and a man asked him[asws] about the Eman (faith) – he said, 'O Amir-ul-Momineen[asws], inform me about the faith, I have not asked about it apart from you[asws], nor will I ask anyone after you[asws]'. Ali[asws] said: 'A man went to the Prophet[saww] and asked him[saww] similar to what you have asked me[asws]. His[saww] reply to him was similar to what I[asws] am going to tell you, so take what he[saww] narrated to him'. Then he[asws] said to him: 'Be seated'. He said to him[asws], 'I act as you[asws] command'.

ثم أقبل علي عليه السلام على الرجل فقال: أما علمت أن جبرئيل أتى رسول الله صلى الله عليه وآله في صورة آدمي فقال له: ما الإسلام؟ فقال: (شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وحج البيت وصيام شهر رمضان والغسل من الجنابة). فقال: وما الإيمان؟ قال: (تؤمن بالله وملائكته وكتبه ورسله وبالحياة بعد الموت وبالقدر كله خيره وشره وحلوه ومره).

Then Ali[asws] faced the man and said: 'But, get to know that Jibraeel came to the Messenger of Allah[saww] in the human form and said to him[saww]: 'What is Islam?' He[saww] said: 'Testifying that there is no God but Allah[azwj] and that Mohammed[saww] is the Messenger of Allah[saww], and the establishing of Prayers and the giving of the Zakaat, and the Pilgrimage of the House, and the Fasting of the Month of Ramadhan, and the Major Ablution'.

He said: 'What is the Eman?' He[saww] said: 'Believing in Allah[azwj], and the Angels, and His[azwj] Books, and His[azwj] Messengers[as], and of life after death, and Fate (Al-Qadr), all of it, be it good or bad, sweet or sour'.

فلما قام الرجل قال رسول الله صلى الله عليه وآله: (هذا جبرئيل، جاءكم ليعلمكم دينكم). فكان كلما قال له رسول الله صلى الله عليه وآله شيئا قال له: (صدقت). قال: فمتى الساعة؟ قال: ما المسؤول عنها بأعلم من السائل. قال: صدقت.

When the man stood up, the Messenger of Allah[saww] said: 'This was Jibraeel. He came to you to teach you about your Religion'. Whatever the Messenger of Allah[saww] said to him of anything, he (Jibraeel) said to him[saww], 'You[saww] have spoken the truth'. He (Jibraeel) said: 'So, when is the Hour?' He[saww] said: 'There is no knowledge of it with the questioned one than there is with the questioner'. He said, 'You[saww] have spoken the truth'.

(2) دعائم الإيمان

ثم قال علي عليه السلام - بعد ما فرغ من قول جبرئيل (صدقت) -: ألا إن الإيمان بني على أربع دعائم: على اليقين والصبر والعدل والجهاد. فاليقين منه على أربع شعب: على الشوق والشفق والزهد والترقب. فمن اشتاق إلى الجنة سلا عن الشهوات، ومن أشفق من النار اتقى المحرمات، ومن زهد في الدنيا هانت عليه المصيبات، ومن ارتقب الموت سارع في الخيرات.

2 – The Pillars of Faith

Then Ali[asws] said, after having related the words of Jibraeel where he said, 'You[saww] have spoken the truth', 'But, the Faith is built on four pillars – on the conviction, and the patience, and the justice, and the struggle. As for the conviction from it, is on four branches – on the desire, and the fear, and the asceticism, and the anticipation. The one who desires for the Paradise will withdraw from the desires, and the one who has fear from the Fire will keep away from the Prohibitions, and the one who is ascetic in the world, his troubles will become easy for him, and the one who anticipates the death, will make haste in doing the good deeds'.

والصبر على أربع شعب: على تبصرة الفطنة وتأول الحكمة ومعرفة العبرة وسنة الأولين. فمن تبصر الفطنة تبين في الحكمة، ومن تبين في الحكمة عرف العبرة، ومن عرف العبرة تأول الحكمة، ومن تأول الحكمة أبصر العبرة، ومن أبصر العبرة فكأنما كان في الأولين.

And the patience is on four branches – on intelligent observation, and the explanation of the wisdom, and learning a lesson, and the ways of the former ones. The one who observes intelligently, the wisdom will become clear for him, and the one for who the wisdom becomes clear, will take a lesson from it, and the one who takes a lesson will interpret the wisdom, and the one who interprets the wisdom will take the lesson, and the one who takes the lesson, will be as if he is among the former ones.

والعدل منه على أربع شعب: على غوامض الفهم وغمر العلم وزهرة الحكم وروضة الحلم. فمن فهم فسر جمل العلم، ومن علم عرضه شرائع الحكمة، ومن حلم لم يفرط في أمره وعاش به في الناس حميدا.

From it, Justice is on four branches – On mysteries of the understanding, and the immersion in the knowledge, and the flower of the wisdom, and the garden of the tolerance. The one, who understands, will explain all the knowledge, and the one who has knowledge, the laws of wisdom will present them to him, and the one who is tolerant, will not waste his affairs, and will live such a life that the people will be pleased with him.

والجهاد على أربع شعب: على الأمر بالمعروف والنهي عن المنكر والصدق في المواطن والغضب لله وشنآن الفاسقين. فمن أمر بالمعروف شد ظهر المؤمن ومن نهى عن المنكر أرغم أنف الفاسق، ومن صدق في المواطن قضى الذي عليه، ومن شنأ الفاسقين وغضب لله غضب الله له. وذلك الإيمان ودعائمه وشعبه.

And the Struggle (Jihad) is on four branches – on the enjoining of the good, and the forbidding of the evil, and the honesty in the matters, and the anger for the Sake of Allah[azwj] and abhorrence of the evil-doers. The one who enjoins the good will strengthen the back of the believer, and the one who forbids the evil will grind the nose of the evil-doer, and the one who is sincere in the matters will fulfil that which is for him, and the one who abhors the evil-doers, and has anger for the Sake of

Allah[azwj], Allah[azwj] Will get Angry on his behalf. And that is the Eman and its pillars and its branches'.

أدنى درجات الإيمان والكفر والضلالة

فقال له: يا أمير المؤمنين، ما أدنى ما يكون به الرجل مؤمنا، وأدنى ما يكون به كافرا، وأدنى ما يكون به ضالا؟ قال: قد سألت فاسمع الجواب: أدنى ما يكون به مؤمنا أن يعرفه الله نفسه فيقر له بالربوبية والوحدانية وأن يعرفه نبيه فيقر له بالنبوة وبالبلاغة. وأن يعرفه حجته في أرضه وشاهده على خلقه فيقر له بالطاعة. قال: يا أمير المؤمنين، وإن جهل جميع الأشياء غير ما وصفت؟ قال: نعم، إذا أمر أطاع وإذا نهي انتهى.

The minimum levels of the Eman, and the Kufr (disbelief), and the straying

He said to him[asws], 'O Amir-ul-Momineen[asws], what is the minimum by which a man becomes a Momin, and the minimum by which he becomes a kafir (an infidel), and the minimum by which he strays?' He[asws] said: 'Now that you have asked me, listen to the answer. The minimum by which one becomes a Momin is that Allah[azwj] Makes him to recognise Himself[azwj]. He accepts to Him[azwj] of His[azwj] Lordship, and the Oneness, and he recognises His[azwj] Prophet[saww] and accepts his[saww] Prophet-hood, and his[saww] preaching. And that he recognises the Proof[asws] in His[azwj] earth, and the witness on His[azwj] creatures. He accepts to him[asws] by obedience'. I said, 'O Amir-ul-Momineen[asws], if he is ignorant of all the other things which you[asws] have not described?' He[asws] said: 'Yes, if he is Ordered to do something, he obeys, and if he is prohibited from something, he refrains.

وأدنى ما يكون به كافرا أن يتدين بشيئ فيزعم أن الله أمره به - مما نهى الله عنه - ثم ينصبه دينا فيتبرأ ويتولى ويزعم أنه يعبد الله الذي أمره به.

And the minimum, by which one becomes a Kafir, is when he makes something to be his religion thinking that Allah[azwj] has Ordered it to be so – from what Allah[azwj] has Prohibited from it – then establishes it as his religion. So he keeps away and befriends on the basis of that and thinks that he is worshipping Allah[azwj], the Orders which He[azwj] has Commanded for.

وأدنى ما يكون به ضالا أن لا يعرف حجة الله في أرضه وشاهده على خلقه الذي أمر الله بطاعته وفرض ولايته.

And the minimum by which he strays is that he does not recognise the Proof[asws] of Allah[azwj] in His[azwj] earth, and the witness on His[azwj] creatures whose[asws] obedience Allah[azwj] has Commanded, and Obligated his[asws] Wilayah.

نص الرسول صلى الله عليه وآله على الأئمة الاثني عشر عليهم السلام

فقال: يا أمير المؤمنين، سمهم لي. قال: الذين قرنهم الله بنفسه ونبيه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم).

Link of the Messenger of Allah[saww] to the twelve Imams[asws]

He said, 'O Amir-ul-Momineen[asws], name them[asws] for me'. He[asws] said: 'The ones whom[asws] Allah[azwj] Joined with Himself[azwj] and His[azwj] Prophet[saww]. He[azwj] Said: ***"[4:59] O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you"***.

قال: أوضحهم لي. قال: الذين قال رسول الله صلى الله عليه وآله في آخر خطبة خطبها ثم قبض من يومه: (إني قد تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وأهل بيتي، فإن اللطيف الخبير قد عهد إلي أنهما لن يفترقا حتى يردا علي الحوض كهاتين - وأشار بإصبعيه المسبحتين - ولا أقول كهاتين - وأشار بالمسبحة والوسطى - لأن إحديهما قدام الأخرى. فتمسكوا بهما لا تضلوا، ولا تقدموهم فتهلكوا، ولا تخلفوا عنهم فتفرقوا، ولا تعلموهم فإنهم أعلم منكم).

He said, 'Clarify them[asws] for me'. He[asws] said: 'The Messenger of Allah[saww] said in the last sermon of his[saww] sermons, then he[saww] passed away on that day: 'I[saww] have left behind among you two matters, the one who holds on to both of them will not stray – Book of Allah[azwj] and the People[asws] of my[saww] Household. The Kind, the Knower has Promised me[saww] that these two will not separate until returning to me[asws] at the Fountain, just like these two', - he[saww] indicated by joining two of his[saww] fingers – 'I[saww] do not say like these two, - and he[saww] indicated by the two joint fingers – 'because one of them precedes the other. Attach yourselves to these two and you will not stray, and do not precede them[asws] for you will be destroyed, and do not stay behind from them[asws] for you will be separated, and do not (try to) teach them for they[asws] are more knowledgeable than you all'.

قال: يا أمير المؤمنين، سمه لي. قال: الذي نصبه رسول الله صلى الله عليه وآله بغدير خم، فأخبرهم (أنه أولى بهم من أنفسهم). ثم أمرهم أن يعلم الشاهد الغائب منهم. فقلت: أنت هو، يا أمير المؤمنين؟ قال: أنا أولهم وأفضلهم، ثم ابني الحسن من بعدي أولى بالمؤمنين من أنفسهم. ثم ابني الحسين من بعده أولى بالمؤمنين من أنفسهم. ثم أوصياء رسول الله صلى الله عليه وآله حتى يردوا عليه حوضه واحدا بعد واحد.

He said, 'O Amir-ul-Momineen[asws], name them[asws] for me'. He[asws] said: 'The one[asws] whom the Messenger of Allah[saww] established at Ghadeer Khumm. He[saww] informed them that he[asws] is higher to them than their own selves. Then he[saww] ordered them that those present from among them should make it known to those who are absent'. I (Sulaym) said, 'You[asws] are he[asws], O Amir-ul-Momineen[asws]?' he[asws] said: 'I[asws] am the first of them[asws] and the best of them[asws], then my[asws] son Al-Hassan[asws] from after me[asws] is higher to the believers than their own selves. Then my[asws] son Al-Husayn[asws] from after him[asws] is higher to the believers than their own selves. Then the successors[asws] of the Messenger of Allah[saww], until they[asws] return to him[saww] at his[saww] Fountain, one after the other'.

فقام الرجل إلى علي عليه السلام فقبل رأسه، ثم قال: أوضحت لي وفرجت عني وأذهبت كل شيئ في قلبي.

The man stood up in front of Ali[asws] and kissed his[asws] forehead, then said, 'You[asws] have clarified for me, and thrown out from me (my issues), and everything that was in my heart'.

HADITH 9

(9) خصائص الإسلام وآثاره

FEATURES OF ISLAM AND ITS EFFECTS

عن أبان بن أبي عياش عن سليم، قال: جاء رجل إلى أمير المؤمنين عليه السلام فسأله عن الإسلام. فقال عليه السلام: إن الله تبارك وتعالى شرع الإسلام وسهل شرائعه لمن ورده وأعز أركانه لمن حاربه، وجعله عزا لمن تولاه، وسلما لمن دخله، وإماما لمن ائتم به، وزينة لمن تحلاه، وعدة لمن انتحله، وعروة لمن اعتصم به، وحبلا لمن تمسك به، وبرهانا لمن تعلمه، ونورا لمن استضاء به، وشاهدا لمن خاصم به، وفلجا لمن حاكم به وعلما لمن وعاه، وحديثا لمن رواه، وحكما لمن قضى به وحلما لمن جرب، وشفاء ولبا لمن تدبر، وفهما لمن تفطن، ويقينا لمن عقل، وبصيرة لمن عزم، وآية لمن توسم، وعبرة لمن اتعظ، ونجاة لمن صدق، ومودة لمن أصلح، وزلفى لمن اقترب وثقة لمن توكل، ورجاء لمن فوض، وسابقة لمن أحسن، وخيرا لمن سارع، وجنة لمن صبر، ولباسا لمن اتقى، وظهيرا لمن رشد، وكهفا لمن آمن، وأمنة لمن أسلم، وروحا للصادقين، وموعظة للمتقين ونجاة للفائزين.

From Abaan Bin Abu Ayash, from Sulaym who said, 'A man came to Amir-ul-Momineen[asws]. He asked him[asws] about Islam. He[asws] said: 'Allah[azwj] Blessed and High Commenced Made Islam (a religion) and made its Laws easy for the one who came to it, and fortified its Pillars for the one who fought against it, and Honoured the one who befriended it, and a Sanctuary for the one who entered into it, and an Imam for the one who followed it, and a bounty for the one who adopted it, and an outfit for the one who impersonates for it, and a handle for the one who holds on to it, and a rope for the one who attaches to it, and a proof for the one who learns it, and a light for the one who wants to be illuminated with it, and a witness against the one who is antagonised by it, and a resource for the one who judges by it, and a knowledge for the one who realises it, and a narration for the one who reports it, and a verdict for the one who judges by it, and a tolerance for the one who tries it out, and a healing for the one who ponders over it, and an understanding for the one who discerned it, and a conviction for the one is intelligent, and a vision for the one who is determined, and a sign for the one who has expectation, and a lesson for the one paid attention to it, and a salvation for the one who is sincere, and an affection for the one who correct themselves, and a closeness for the one who came near it, and trustworthy for the one who relied upon it, and a hope for those who delegate to it, and a precedent for the one who is good at it, and a good for the one who hurried to it, and a shield for the one who is patient, and a clothing for the one who fears, and a helper for the one who want to be guided, and a cave for the one who wants security, and a shelter for the one who submits, and a happiness for the truthful, and an admonition for the pious, and salvation for the successful ones.

ذلك الحق، سبيله الهدى وصفته الحسنى ومأثرته المجد، أبلج المنهاج، مشرق المنار، ذاكي المصباح، رفيع الغاية، يسير المضمار، جامع الحلبة، متنافس السبقة، أليم النقمة، قديم النعمة، قديم العدة، كريم الفرسان.

That is the truth, its way is the guidance, and its attribute is the goodness, and its effect is glorious, shiny is the method, bright is the minaret, pure is the lamp, high is the purpose, easy is the track, complete is the arena, strivers compete to get ahead, painful is the revenge, old is the blessing, old is the preparation, generous are the riders.

فالإيمان منهاجه، والصالحات مناره، والفقه مصابيحه، والموت غايته، والدنيا مضماره، والقيامة حلبته، والجنة سبقته، والنار نقمته، والتقوى عدته، والمحسنون فرسانه.

Eman is its approach, and the goodness is its minaret, and the understanding is its light, and the death is its aim, and the world is its track, and the Day of Judgement is its arena, and the Paradise is what the strivers strive for, and the Fire is its revenge, and the piety is its luggage, and the good doers are its riders.

فبالإيمان يستدل على الصالحات، وبالصالحات يعمر الفقه، وبالفقه يرهب الموت، وبالموت يختم الدنيا، وبالدنيا تجوز القيامة، وبالقيامة تزلف الجنة، والجنة حسرة أهل النار، والنار موعظة المتقين، والتقوى سنخ الإيمان.

Eman is evidence by the good deeds, and by the good deeds the understanding lives long, and by the understanding death becomes terrifying, and by the death the world reaches its end, and by the world, the Day of Judgement is raised, and by the Day of Judgement, the Paradise is brought near, and the Paradise is the regret of the inhabitants of the Fire, and the Fire is the admonition of the pious, and the piety is branch of the faith.

فذلك الإسلام

So that is Islam'.

PART II

TABLE OF CONTENTS

HADITH 10 4

THE REASONS FOR THE DIFFERENCES BETWEEN THE SHIITE HADITH AND THE HADITH THAT OPPOSE THEM 4

The twelve Imams[asws] are associates of Amir-ul-Momineen[asws] 7

2 – Acceptance of the Imams[asws] to Sulaym regarding this Hadith 8

Treachery of the community to the People[asws] of the Household of its Prophet[saww] 9

The Saqifa of Abu Bakr and Umar 10

The consultation of Usman 10

Battles of the Camel (Al-Jamal), and Siffeen and Al-Naharwaan 11

The breaking (of the allegiance) and the treachery against the two Imams Al-Hassan[asws] and Al-Husayn[asws] 11

Oppression upon the Shiites during the era of Ziyad, and Ibn Ziyad, and Al-Hajjaj 12

Concocted history and the distortion in the Hadith 12

Samples of fabricated Hadith 13

HADITH 11 14

AMIR-UL-MOMINEEN [asws] ESTABLISHES THE ARGUMENT AGAINST THE MUSLIMS DURING THE ERA OF USMAN 14

The argumentation of Amir-ul-Momineen[asws] 15

Day of Ghadeer Khumm by the tongue of Amir-ul-Momineen[asws] 20

Description of the session of the witnesses 24

3 – Words between Amir-ul-Momineen[asws] and Talha - seven answers to the fabricated Hadith of Abu Bakr regarding the Caliphate 26

Exposure of their vows on the accursed agreement 26

The Second Answer – Hadith of Al-Ghadeer 26

The Third Answer – Hadith of the Status 27

The Fourth Answer – Hadith of the Two Weighty Things (Al-Saqalayn) 27

The Fifth Answer – Hadith of the recognition of Ali[asws] being the Amir-ul-Momineen .27

The Sixth Answer – The consultation ordered by Umar.....28

The Seventh Answer – What Umar said during his death.....28

The consultation of Umar was illegal.....29

The Caliphate and the Imamate is only for the twelve Imams[asws].....29

Who is more deserving for the seat of the Messenger of Allah[saww]? 30

4 – Speeches about the collection of the Quran collected by Amir-ul-Momineen[asws].....33

The Quran collected by Umar and Usman.....33

The Messenger of Allah[saww] dictated the Quran of Amir-ul-Momineen[asws].....34

What was written on the shoulder (bone) by the dictation of the Messenger of Allah[saww] 35

Support for the present Quran during our era.....35

Twelve Imams of misguidance from the tribe of Qureiysh.....36

HADITH 12 37

SERMON OF AMIR-UL-MOMINEEN[asws] IN THE LAST YEAR OF HIS[asws] BLESSED LIFE 37

Why did Amir-ul-Momineen[asws] not do what Usman did - keeping silent 38

Why Amir-ul-Momineen[asws] did not make a stand with the sword during the issues of Al-Saqifa 39

Steps taken by Amir-ul-Momineen[asws] to fight against Abu Bakr and Umar.....40

Usman helped in his own killing.....42

Attitude of Amir-ul-Momineen[asws] in the battles 42

The Shiites, the Nasibis, the Weak ones.....44

HADITH 13 46

THE PUBLIC TREASURY DURING THE ERA OF UMAR.....46

Reason for pardoning Qunfuz from the confiscation of his wealth.....47

HADITH 10

(10) علة الفرق بين أحاديث الشيعة وأحاديث مخالفيهم

THE REASONS FOR THE DIFFERENCES BETWEEN THE SHIITE HADITH AND THE HADITH THAT OPPOSE THEM

*** 1 * -** أبان عن سليم، قال: قلت لعلي عليه السلام: يا أمير المؤمنين، إني سمعت من سلمان والمقداد وأبي ذر شيئا من تفسير القرآن ومن الرواية عن النبي صلى الله عليه وآله، ثم سمعت منك تصديق ما سمعت منهم. ورأيت في أيدي الناس أشياء كثيرة من تفسير القرآن ومن الأحاديث عن النبي صلى الله عليه وآله تخالف الذي سمعته منكم، وأنتم تزعمون أن ذلك باطل. أفترى الناس يكذبون على رسول الله صلى الله عليه وآله متعمدين ويفسرون القرآن برأيهم؟ قال: فأقبل علي فقال لي: يا سليم، قد سألت فافهم الجواب. إن في أيدي الناس حقا وباطلا، وصدقا وكذبا، وناسخا ومنسوخا، وخاصا وعاما، ومحكما ومتشابها، وحفظا ووهما. وقد كذب على رسول الله صلى الله عليه وآله على عهده حتى قام فيهم خطيبا فقال: (أيها الناس، قد كثرت علي الكذابة. فمن كذب علي متعمدا فليتبوأ مقعده من النار). ثم كذب عليه من بعده حين توفي، رحمة الله على نبي الرحمة وصلى الله عليه وآله.

1 –Sulaym narrated Abaan that I said to Ali[asws], 'O Amir-ul-Momineen[asws], I heard from Salman[ar], and Al-Miqdad[ar], and Abu Dharr[ar] things from the commentary of the Quran, and from reports from the Prophet[saww], then I heard its ratification from you[asws] of what I heard. And I saw in the hands of the people, many things from the commentary of the Quran, and from the Ahadith from the Prophet[saww] which were different from what I heard from you all, and you all think that those are invalid. Have the people fabricated lies against the Messenger of Allah[saww] intentionally, and are interpreting the Quran by their opinions?'

Ali[asws] turned towards me and said to me: 'O Sulaym, You have asked, so understand its answer. That which is in the hands of the people is valid as well as invalid, truth and lies, and abrogating and abrogated, and specific as well as general, and decisive and allegorical, and memorised and suspect. And they have lied against the Messenger of Allah[saww] during his[saww] era to the extent that he[saww] stood up and preached to them saying: 'O you people! A lot of lies have been attributed to me[saww]. The one who forges a lie against me[saww] intentionally has reserved a seat for himself in the Fire'. Then they lied against him[saww] after his[saww] passing away. May the Mercy of Allah[azwj] be upon the Prophet[saww] of Mercy, and Blessings of Allah[azwj] be upon him[saww] and his[saww] Progeny[asws].

المحدثون أربعة وإنما يأتيك بالحديث أربعة نفر ليس لهم خامس: رجل منافق مظهر للإيمان متصنع بالإسلام، لا يتأثم ولا يتحرج أن يكذب على رسول الله صلى الله عليه وآله متعمدا. فلو علم المسلمون أنه منافق كذاب لم يقبلوا منه ولم يصدقوه، ولكنهم قالوا: (هذا صاحب رسول الله صلى الله عليه وآله، رآه وسمع منه وهو لا يكذب ولا يستحل الكذب على رسول الله صلى الله عليه وآله). وقد أخبر الله عن المنافقين بما أخبر ووصفهم بما وصفهم فقال الله عز وجل: (وإذا رأيتهم تعجبك أجسامهم وإن يقولوا تسمع لقولهم). ثم بقوا بعده وتقربوا إلى أئمة الضلال والدعاة إلى النار بالزور والكذب والنفاق والبهتان، فولوهم الأعمال وحملوهم على رقاب الناس وأكلوا بهم من الدنيا. وإنما الناس مع الملوك في الدنيا إلا من عصم الله. فهذا أول الأربعة.

The narrators are four, but rather those that come to you with the Ahadith are four in number and there is no fifth of them – A hypocrite man who displays the faith to make believe that he is with Islam. He does not consider it to be a sin, and does not feel shy of lying, intentionally, against the Messenger of Allah[saww]. Had the Muslims come to know that he is a lying hypocrite, they would not have accepted from him,

nor would they have ratified him, but they are saying, 'This is a companion of the Messenger of Allah[saww], who saw him[saww] and heard from him[asws], and he is not a liar nor does he consider it permissible to lie against the Messenger of Allah[saww]'. And Allah[azwj] has Informed about the hypocrites by what He[azwj] has Informed, and Described them. Allah[azwj] Mighty and Majestic has Said: ***"[63:4] And when you see them, their persons will please you, and If they speak, you will listen to their speech (They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!"***. Then they remained after him[saww], and went near to the Imams of straying, and called towards the Fire with the deception, and the lies, and the hypocrisy and the slander. They appointed them for works and bore them as riders upon the people, and they fed themselves in the world, through them. But rather, the people are with the kings (rulers) in the world except for the one Protected by Allah[azwj]. So this is the first of the four.

ورجل سمع من رسول الله صلى الله عليه وآله شيئا فلم يحفظه على وجهه ووهم فيه ولم يتعمد كذبا وهو في يده يرويه ويعمل به ويقول: (أنا سمعته من رسول الله). فلو علم المسلمون أنه وهم لم يقبلوا، ولو علم هو أنه وهم فيه لرفضه.

And a man who heard something from the Messenger of Allah[saww]. He did not memorise it on its perspective, and is unsure about it, and it is not his intention to lie, and it is with him that he is reporting and acting upon, and he is saying, 'I heard it from the Messenger of Allah[saww]'. Had the Muslims come to know that he is not sure, they would not accept it, and if he himself came to know that it is uncertain, he would reject it.

ورجل ثالث سمع من رسول الله صلى الله عليه وآله شيئا أمر به ثم نهى عنه وهو لا يعلم، أو سمعه نهى عن شيئ ثم أمر به وهو لا يعلم، حفظ المنسوخ ولم يحفظ الناسخ. فلو علم أنه منسوخ لرفضه، ولو علم المسلمون أنه منسوخ إذ سمعوه لرفضوه.

And a third man, he heard from the Messenger of Allah[saww] something that he[saww] ordered and then forbade it and he did not know about it, or he heard the prohibition about something, but later ordered came (it being permissible) which he did not know. He memorised the abrogated (order) and did not memorise the abrogating (order). If he were to come to know that it has been abrogated, he would reject it, and had the Muslims known that it has been abrogated, which he has heard, they would have rejected it'.

ورجل رابع لم يكذب على الله ولا على رسوله بغضا للكذب وتخوفا من الله وتعظيما لرسوله صلى الله عليه وآله ولم يوهم، بل حفظ ما سمع على وجهه فجاء به كما سمعه ولم يزد فيه ولم ينقص، وحفظ الناسخ من المنسوخ فعمل بالناسخ ورفض المنسوخ.

And a fourth man who does not lie against Allah[azwj], nor against His[azwj] Messenger[saww], hated the lies and feared Allah[azwj], and revered the Messenger of Allah[saww] and was never uncertain, but memorised what he heard on its perspective, and came with it as he had heard it. And he never added anything to it and never left anything out, and he memorised the abrogating from the abrogated. He acted upon the abrogating, and rejected the abrogated.

وإن أمر رسول الله صلى الله عليه وآله ونهيه مثل القرآن، ناسخ ومنسوخ، وعام وخاص، ومحكم ومتشابه. وقد كان يكون من رسول الله صلى الله عليه وآله الكلام له وجهان: كلام خاص وكلام عام، مثل القرآن، يسمعه من لا يعرف ما عنى الله به ومن عنى به رسول الله صلى الله عليه وآله.

And that the order of the Messenger of Allah[saww], and his[saww] Prohibitions are similar to those of the Quran, abrogating and abrogated, and general as well as specific, and decisive and allegorical. And the speech of the Messenger of Allah[saww] had two perspectives – specific speech, and general speech, just like the Quran. He (the listener) heard it but did not understand what Allah[azwj] Meant by it, and what the Messenger of Allah[saww] meant by it.

وليس كل أصحاب رسول الله صلى الله عليه وآله كان يسأله فيفهم، وكان منهم من يسأله ولا يستفهم حتى أن كانوا ليحبون أن يجيئ الطارئ والأعرابي فيسأل رسول الله صلى الله عليه وآله حتى يسمعوا منه. وكنت أدخل على رسول الله صلى الله عليه وآله كل يوم دخلة وفي كل ليلة دخلة، فيخليني فيها أدور معه حيث دار. وقد علم أصحاب رسول الله صلى الله عليه وآله أنه لم يكن يصنع ذلك بأحد من الناس غيري. وربما كان ذلك في منزلي يأتيني رسول الله صلى الله عليه وآله، فإذا دخلت عليه في بعض منازله خلا بي وأقام نساءه فلم يبق غيري وغيره. وإذا أتاني للخلوة في بيتي لم تقم من عندنا فاطمة ولا أحد من ابني.

And it was not that all the companions of the Messenger of Allah[saww] who asked him[saww], understood it, and among them were those who did not ask him[saww] nor did they understand until they preferred and desired that out of need a Bedouin would turn up to ask the Messenger of Allah[saww], so that they would also hear (about its explanation). And I[asws] used to go to the Messenger of Allah[saww] every day and every night. He[saww] used to be alone with me[asws] whenever and wherever I[asws] was with him[saww]. And the companions of the Messenger of Allah[saww] were aware that he[saww] never did that with anyone from the people apart from myself[asws]. And sometimes the Messenger of Allah[saww] used to come to my[asws] house. When I[asws] came to him[asws] at his[saww] place, the women would get up and leave, and no one would be there apart from me[asws] and him[saww]. And when he[saww] came to my[asws] place, neither Fatima[asws], nor any of my[asws] sons[asws] would get up and leave.

وكنت إذا سألته أجابني وإذا سكت أو نفدت مسائلي ابتدأني، فما نزلت عليه آية من القرآن إلا أقرأنيها وأملاها علي، فكتبتها بخطي. ودعا الله أن يفهمني إياها ويحفظني. فما نسيت آية من كتاب الله منذ حفظتها وعلمني تأويلها، فحفظته وأملاه علي فكتبته. وما ترك شيئا علمه الله من حلال وحرام أو أمر ونهي أو طاعة ومعصية كان أو يكون إلى يوم القيامة إلا وقد علمنيه وحفظته ولم أنس منه حرفا واحدا.

And if I[asws] asked him[saww], he[saww] would answer me[asws], and if I[asws] would be silent or ask no more questions, he[saww] would take an initiate. There was not a single Verse from the Quran which Came down upon him[saww] except that he[saww] read it out to me[asws] and dictated it to me[asws]. I[asws] would write it down by myself[asws]. And he[saww] would supplicate to Allah[azwj] for me[asws] that He[azwj] would Make these to be understood by me[asws] memorised by me[asws]. I[asws] did not forget a single Verse from the Book of Allah[azwj] ever since I[asws] memorised it, and he[saww] made known its explanation to me[asws]. He[saww] made me[asws] memorise it and dictated it to me[asws]. I wrote it down. And I[asws] did not leave out anything of the Teachings of Allah[azwj] from the Permissible and the Prohibited, or Order or Prohibition, or acts of obedience or disobedience that have happened and will be happening up to the Day of Judgement, except that he[saww] made it known to me[asws], and I[asws] memorised it and never forgot a single word from it.

ثم وضع يده على صدري ودعا الله أن يملأ قلبي علما وفهما وفقها وحكما ونورا، وأن يعلمني فلا أجهل، وأن يحفظني فلا أنسى.

Then he[saww] placed his[saww] hand upon my[asws] chest and supplicated to Allah[azwj] that He[azwj] should Fill my[asws] chest with (Divine) Knowledge, and understanding, and comprehension, and wisdom, and 'Noor', and that I[asws] should know it such that I[asws] would not be unaware of it, and that I[asws] should memorise it such that I[asws] would never forget it.

فقلت له ذات يوم: يا نبي الله، إنك منذ يوم دعوت الله لي بما دعوت لم أنس شيئا مما علمتني، فلم تمليه علي وتأمرني بكتابته؟ أتتخوف علي النسيان؟ فقال: يا أخي، لست أتخوف عليك النسيان ولا الجهل، وقد أخبرني الله أنه قد استجاب لي فيك وفي شركائك الذين يكونون من بعدك.

One day I[asws] said to him[saww]: 'O Messenger of Allah[saww], since you[saww] supplicated to Allah[azwj] for me[asws] by what you[saww] supplicated, I[asws] have never forgotten anything from what you[saww] have made known to me[asws], so why do you[saww] dictate to me[asws] and order me[asws] to write it down? Do you fear that I[asws] would miss it?' He[saww] said: 'O my[saww] brother[asws], I[saww] do not fear forgetfulness for you[asws], nor fear ignorance, and Allah[azwj] has Informed me[saww] that He[saww] has Answered me[saww] regarding you[asws] and your[asws] associates[asws] who are to be after you[asws],'.

الأئمة الأحد عشر عليهم السلام شركاء أمير المؤمنين عليه السلام

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرنهم الله بنفسه وبي معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن (خفتم التنازع في شيئ فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم. قلت: يا نبي الله، ومن هم؟ قال: الأوصياء إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أمتي وبهم يمطرون، ويدفع عنهم بمستجاب دعوتهم.

The twelve Imams[asws] are associates of Amir-ul-Momineen[asws]

I[asws] said: 'O Prophet[saww] of Allah[azwj], and who are my[asws] associates?' He[saww] said: 'The ones[asws] whom Allah[azwj] has Made to be in His[azwj] Proximity and with Him[azwj], regarding whom He[azwj] has Said ***"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger"***. I[asws] said: 'O Prophet[saww] of Allah[azwj], and who are they?' He[saww] said: 'The successors[asws] until they[asws] come to me[saww] at the Fountain. All of them[asws] are Guides and Guided ones[asws]. Neither will the plots of the plotters harm them[asws], nor the betrayal of those that abandon them[asws]. They[asws] are with the Quran and the Quran is with them[asws]. Neither will they separate from it nor will it separate from them[asws]. It is due to them[asws] that Allah[azwj] will Help my[saww] community, and due to them[asws] that He[azwj] will Make it rain, and Remove from them (calamities) due to the Answering of their[asws] supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن له على اسمي، اسمه (محمد) باقر علمي وخازن وحي الله، وسيولد (علي) في حياتك يا أخي، فاقرأه مني السلام. ثم أقبل على الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فاقرأه مني السلام. ثم تكملة الاثني عشر إماما من ولدك يا أخي.

So I[asws] said, 'O Messenger of Allah[saww], name them[asws] for me[asws]'. He[saww] said: 'This son of mine[asws]' – and he[saww] placed his[saww] hand upon the head of Al-Hassan[asws] – 'then this son of mine[saww]' – and he[saww] placed his[saww] hand upon the head of Al-Husayn[asws]' – then the son of this son of mine[saww]' – and placed his[saww] hand upon the head of Al-Husayn[asws] – 'then the son of his[asws] son whose name is Ali[asws], his[asws] name is my[saww] name (Muhammad), spreader of my[saww] knowledge and treasurer of the Revelation of Allah[azwj], and he[asws] will come to this (world) during your[asws] lifetime, my[saww] brother, so convey my[saww] greetings to him[asws]'. Then he[saww] turned towards Al-Husayn[asws] and said: 'Then will come to you[asws] son (Muhammad Bin Ali[asws]) in your[asws] lifetime, so convey my[saww] greetings to him[asws]'. Then twelve Imams[asws] will be completed from your[asws] sons, O my[saww] brother'.

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلا رجلا. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. والله إني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, 'O Prophet[saww] of Allah[azwj], name them[asws] for me[asws]'. He[saww] named them[asws] for me[asws], person by person. Among them – by Allah[azwj], O brother of the Clan of Hilal– is the Mahdi[asws] of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah[azwj], I[saww] recognise all the ones who will pay allegiance to him[asws] between the *Rukn* and *Al-Maqaam* (Places by Kaaba), and recognise all their names and their tribes'.

* 2 * تقرير الأئمة عليهم السلام لسليم في نقل هذا الحديث

قال سليم: ثم لقيت الحسن والحسين صلوات الله عليهما بالمدينة بعد ما قتل أمير المؤمنين صلوات الله عليه، فحدثتهما بهذا الحديث عن أبيهما. فقالا: صدقت، حدثك أبونا علي عليه السلام بهذا الحديث ونحن جلوس، وقد حفظنا ذلك عن رسول الله صلى الله عليه وآله كما حدثك أبونا سواء لم يزد فيه ولم ينقص منه شيئا.

2 – Acceptance of the Imams[asws] to Sulaym regarding this Hadith

Sulaym said, 'Then I met up with Al-Hassan[asws] and Al-Husayn[asws] in Al-Medina after the assassination of Amir-ul-Momineen[asws]. I narrated to both of them[asws] this Hadith from their[asws] father[asws]. They[asws] said: 'Your Hadith is true. Our[asws] father Ali[asws] narrated this Hadith of yours to us[asws], and we[asws] were seated, and have memorised that from the Messenger of Allah[saww] just as our[asws] father[asws] has narrated it to you and it is the same, there is no addition to it nor is there any omission from it of anything'.

قال سليم: ثم لقيت علي بن الحسين عليه السلام - وعنده ابنه محمد بن علي عليه السلام - فحدثته بما سمعته من أبيه وعمه وما سمعته من علي عليه السلام. فقال علي بن الحسين عليه السلام: قد أقرأني أمير المؤمنين عليه السلام عن رسول الله صلى الله عليه وآله، السلام وهو مريض وأنا صبي. ثم قال محمد عليه السلام: وقد أقرأني جدي الحسين عليه السلام بعهد من رسول الله صلى الله عليه وآله - وهو مريض - السلام.

Then I met up with Ali[asws] Bin Al-Husayn[asws] - and in his[asws] presence was his[asws] son Muhammad[asws] Bin Ali[asws] – So I narrated to him[asws] of what I had heard from his[asws] father[asws] and his[asws] uncle[asws] and from Ali[asws]. Ali[asws] Bin al-Husayn[asws] said: 'Amir-ul-Momineen[asws] conveyed greetings to me from the Messenger of Allah[saww], and he[saww] was ill and I[asws] was a child'. Then Muhammad[asws] said: 'My[asws] grandfather Al-Husayn[asws] conveyed to me[asws] greetings from the Messenger of Allah[saww] – and he[saww] was ill'.

قال أبان: فحدثت علي بن الحسين عليه السلام بهذا الحديث كله عن سليم، فقال: صدق سليم، وقد جاء جابر بن عبد الله الأنصاري إلى ابني وهو غلام يختلف إلى، الكتاب فقبله واقرأه من رسول الله صلى الله عليه وآله السلام.

Abaan said, 'I narrated the whole of this Hadith to Ali[asws] Bin Al-Husayn[asws] from Sulaym. He[asws] said: 'Sulaym spoke the truth, and Jabir Bin Abdullah Al-Ansaary came to my[asws] son[asws] and he[asws] was a young boy, after learning (some religious matters from him), he kissed him[asws] and conveyed the greetings to him[asws] from the Messenger of Allah[saww'.

قال أبان: فحججت بعد موت علي بن الحسين عليه السلام، فلقيت أبا جعفر محمد بن علي عليه السلام فحدثته بهذا الحديث كله لم أترك منه حرفا واحدا. فاغرورقت عيناه ثم قال: صدق سليم، قد أتاني بعد أن قتل جدي الحسين عليه السلام وأنا قاعد عند أبي فحدثني بهذا الحديث بعينه. فقال له أبي: صدقت، قد حدثك أبي بهذا الحديث بعينه عن أمير المؤمنين عليه السلام ونحن شهود. ثم حدثاه بما هما سمعا من رسول الله صلى الله عليه وآله.

Abaan said, 'I went on a Pilgrimage after the passing away of Ali[asws] Bin Al-Husayn[asws]. I met up with Abu Ja'far Muhammad[asws] Bin Ali[asws] (Imam Mohammed Baqir[asws]). I narrated to him[asws] all of this Hadith, not leaving out from it a single letter. His[asws] eyes filled up (with tears), then said: 'Sulaym spoke the truth. He came to me, after the assassination of my[asws] grandfather Husayn[asws] Bin Ali[asws], and I[asws] was seated in the presence of my[asws] father[asws]. He narrated to me[asws] this very same Hadith. My[asws] father[asws] said to him: 'You have spoken the truth. My[asws] father has narrated this very same Hadith from Amir-ul-Momineen[asws] and we[asws] are witness to it. Then they both[asws] narrated it as having heard from the Messenger of Allah[saww'.

قال حماد بن عيسى: قد ذكرت هذا الحديث عند مولاي أبي عبد الله عليه السلام فبكى وقال: صدق سليم، فقد روى لي هذا الحديث أبي عن أبيه علي بن الحسين عن أبيه الحسين بن علي عليهم السلام قال: سمعت هذا الحديث من أمير المؤمنين عليه السلام حين سأله سليم.

Hamaad Bin Isa said, 'I mentioned this Hadith in the presence of Abu Abdullah[asws]. He[asws] wept and said: 'Sulaym spoke the truth. My[asws] father[asws] reported this Hadith from his[asws] father Ali[asws] Bin Al-Husayn[asws], from his[asws] father Al-Husayn Bin Ali[asws] who said: 'I[asws] heard this Hadith from Amir-ul-Momineen[asws], when Sulaym asked him[asws]'.

* 3 * غدر الأمة بأهل بيت نبيها عليهم السلام

قال أبان: ثم قال لي أبو جعفر الباقر عليه السلام: ما لقينا أهل البيت من ظلم قريش وتظاهرهم علينا وقتلهم إيانا، وما لقيت شيعتنا ومحبونا من الناس إن رسول الله صلى الله عليه وآله قبض وقد قام بحقنا وأمر بطاعتنا وفرض ولايتنا ومودتنا، وأخبرهم بأنا أولى الناس بهم من أنفسهم وأمرهم أن يبلغ الشاهد منهم الغائب.

Treachery of the community to the People[asws] of the Household of its Prophet[saww]

Abaan said, 'Then Abu Ja'far Al-Baqir[asws] said to me: 'What has been taken away from us[asws], the People[asws] of the Household, from the injustices of the Qureish, and what they manifested to us[asws] and their killing of us[asws], and what was meted out to our[asws] Shiites (cruelities towards them) and those that love us[asws] from the people. The Messenger of Allah[saww] passed away, and he[saww] has established our[asws] rights

and ordered them to be obedient to us[asws] and obligated our[asws] *Wilayah*[1] upon them, and our[asws] cordiality, and informed them that we[asws] are higher (status for) them than their own selves, and ordered them that those present should make it reach to those that are absent from among them.

السقيفة لأبي بكر وعمر

فتظاهروا على علي عليه السلام، فاحتج عليهم بما قال رسول الله صلى الله عليه وآله فيه وما سمعته العامة. فقالوا: صدقت، قد قال ذلك رسول الله صلى الله عليه وآله ولكن قد نسخه فقال: (إنا أهل بيت أكرمنا الله عز وجل واصطفانا ولم يرض لنا بالدنيا، وإن الله لا يجمع لنا النبوة والخلافة) فشهد بذلك أربعة نفر: عمر وأبو عبيدة ومعاذ بن جبل وسالم مولى أبي حذيفة، فشبهوا على العامة وصدقوهم وردوهم على أدبارهم وأخرجوها من معدنها من حيث جعلها الله. واحتجوا على الأنصار بحقنا وحجتنا فعقدوها لأبي بكر. ثم ردها أبو بكر إلى عمر يكافيه بها.

The Saqifa of Abu Bakr and Umar

Ali[asws] manifested to them and argued against them by what the Messenger of Allah[saww] had said with regards to it and what the general public had heard. They (the Quraish) said (Ya Ali[asws]), 'You[asws] speak the truth, the Messenger of Allah[saww] has said it, but it has been abrogated. (The Quraish said) The Prophet of Allah[saww] had said that Allah[azwj] Mighty and Majestic has Honoured us[asws], the People[asws] of the Household, and has Chosen us[asws] and never Chose for us[asws] the world, and that Allah[azwj] has not Gathered for us[asws] the Prophet-hood and the Caliphate'. Four of them testified to that – Umar, and Abu Ubeyda, and Ma'az Biin Jabal, and Salim Mowla Abu Huzeyfa. They confused the people who ratified them and turned them on their backs, and took it (Caliphate) out from its origin (Amir-ul-Momineen[asws]) from where Allah[azwj] had Made it to be. And they argued against the Helpers of our[asws] rights and our[asws] arguments. They pacified them to Abu Bakr. Then Abu Bakr returned it (Caliphate) to Umar, thereby paying him back by it.

الشورى لعثمان

ثم جعلها عمر شورى بين ستة، فقلدوها عبد الرحمن. ثم جعلها ابن عوف لعثمان على أن يردها عليه، فغدر به عثمان وأظهر ابن عوف كفره وجهله وطعن عليه في حياته وزعم ولده أن عثمان سمه فمات.

The consultation of Usman

Then Umar established a 'Shura'[2] consisting of six persons (in the matter of Caliphate). They collared it on Abdul Rahman. Then Ibn Awf (Abdul Rahman) made it (Caliphate) to go to Usman on the condition that he would return it back to him. Usman betrayed him, and Ibn Awf (Abdul Rahman) slandered him as an infidel and an ignorant one during his lifetime. His children (Abdul Rahman's) thought that Usman had poisoned him, which (led to his) death.

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[1] Mastership

[2] Nomination

حروب الجمل وصفين والنهروان

ثم قام طلحة والزبير فبايعا عليا عليه السلام طائعين غير مكرهين. ثم نكثا وغدرا، ثم ذهبا بعائشة معهما إلى البصرة مطالبة بدم عثمان. ثم دعا معاوية طغاة أهل الشام إلى الطلب بدم عثمان ونصب لنا الحرب. ثم خالفه أهل حروراء على أن يحكم بكتاب الله وسنة نبيه، فلو كانا حكما بما اشترط عليهما لحكما أن عليا عليه السلام أمير المؤمنين في كتاب الله وعلى لسان نبيه وفي سنته، فخالفه أهل النهروان وقاتلوه.

Battles of the Camel (Al-Jamal), and Siffeen and Al-Naharwaan

Then Talha and Zubayr made a stand (in the hope of getting a share in Caliphate). Initially, they paid allegiance to Amir-ul-Momineen which was (as per their will) and without being compelled. Then they broke it and betrayed, then they both went with Aisha to Al-Basra seeking (to avenge) the blood of Usman. Then Muawiya called upon the tyrants of Al-Shaam to seek (avenging) the blood of Usman and established a war against us[asws]. Then the people of Haroura (Kharijites) opposed Ali[asws], that he[asws] should judge in accordance with the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww]. If they had stipulated that condition of Judgement to both of them to judge by, then Ali[asws] would have been Commander of the Faithful in accordance with the Book of Allah[azwj] and the tongue of His[azwj] Prophet[saww] and his[saww] Sunnah. However, the people of Naharwaan opposed him[asws] and fought against him[asws].

النكث والغدر بالإمامين الحسن والحسين عليهما السلام

ثم بايعوا الحسن بن علي عليه السلام بعد أبيه وعاهدوه، ثم غدروا به وأسلموه ووثبوا عليه حتى طعنوه بخنجر في فخذه وانتهبوا عسكره وعالجوا خلاخيل أمهات أولاده. فصالح معاوية وحقن دمه ودم أهل بيته وشيعته، وهم قليل حق قليل، حين لا يجد أعوانا. ثم بايع الحسين عليه السلام من أهل الكوفة ثمانية عشر ألفا. ثم غدروا به، ثم خرجوا إليه فقاتلوه حتى قتل.

The breaking (of the allegiance) and the treachery against the two Imams Al-Hassan[asws] and Al-Husayn[asws]

Then they paid allegiance to Al-Hassan[asws], after his[asws] father[asws] and made promises to him[asws], then they betrayed him[asws] and delivered him[asws] (to Muawiya) and pounced upon him[asws] to the extent that they stabbed him[asws] with a dagger in his[asws] thigh, and the soldiers rampaged and looted the belongings of his[asws] army. When he[asws] did not find helpers, he[asws] signed a peace treaty with Muawiya and preserved his[asws] blood, and the blood of the people of his[asws] Household, and of his[asws] Shiites, and they were very few in numbers and so remained very little the 'Haq' (the Just). Then eighteen thousand of the inhabitants of Al-Kufa paid allegiance to Al-Husayn[asws]. Then they betrayed him[asws]. Then he[asws] went out to them. He[asws] fought until he[asws] was martyred.

مظلومية الشيعة في عصر زياد وابن زياد والحجاج

ثم لم نزل أهل البيت - منذ قبض رسول الله صلى الله عليه وآله - نذل ونقصي ونحرم ونقتل ونطرد ونخاف على دمائنا وكل من يحبنا.

Oppression upon the Shiites during the era of Ziyad, and Ibn Ziyad, and Al-Hajjaj

Then the People[asws] of the Household, since the passing away of the Messenger of Allah[saww], have been subjected to humiliation, and have been reduced (considered less important), and denied, and killed, and dismissed, and we[asws] feared for our[asws] blood and of all those that loved us[asws],.

ووجد الكاذبون لكذبهم موضعا يتقربون به إلى أوليائهم وقضاتهم وعمالهم في كل بلدة، يحدثون عدونا عن ولاتهم الماضين بالأحاديث الكاذبة الباطلة، ويروون عنا ما لم نقل تهجينا منهم لنا وكذبا منهم علينا وتقربا إلى ولاتهم وقضاتهم بالزور والكذب. وكان عظم ذلك وكثرته في زمن معاوية بعد موت الحسن عليه السلام، فقتلت الشيعة في كل بلدة قطعت أيديهم وأرجلهم وصلبوا على التهمة والظنة من ذكر حبنا والانقطاع إلينا.

And the liars found a place for their lies by drawing close to their governors, and the judges, and the office bearers in every city. Our[asws] enemies were narrating about their past friends with false and invalid Hadith, and were reporting from us[asws] what we[asws] had never said, arguing on their behalf against us[asws], and lying from them against us[asws], and they drew closer to their governors and their judges by bearing false witness and lying. And that was widespread and frequent during the era of Muawiya, after the martyrdom of Al-Husayn[asws]. They killed the Shiites in every city. They cut off their hands, and their legs, and crucified them on the accusation for believing in their love for us[asws], and they cut them off from us[asws].

ثم لم يزل البلاء يشتد ويزداد إلى زمان ابن زياد بعد قتل الحسين عليه السلام. ثم جاء الحجاج فقتلهم بكل قتلة وبكل ظنة وبكل تهمة، حتى أن الرجل ليقال له (زنديق) أو (مجوسي) كان ذلك أحب إليه من أن يشار إليه أنه من (شيعة الحسين صلوات الله عليه)

Then the afflictions did not decline in their severity, and in fact increased up to the era of Ibn Ziyad, after the martyrdom of Al-Husayn[asws]. Then Al-Hajjaj came. He killed them (Shiites) for every suspicion and for every accusation, to the extent that it was more beloved to him for a man to be called an Atheist (Zindiq) or a Magian (Majoosi) rather than for him to be known as one of the Shiites of Al-Husayn[asws].

* 4 * تاريخ الجعل والتحريف في الأحاديث

وربما رأيت الرجل الذي يذكر بالخير - ولعله يكون ورعا صدوقا - يحدث بأحاديث عظيمة عجيبة من تفضيل بعض من قد مضى من الولاة، لم يخلق الله منها شيئا قط، وهو يحسب أنها حق لكثرة من قد سمعها منه ممن لا يعرف بكذب ولا بقلة ورع. ويروون عن علي عليه السلام أشياء قبيحة، وعن الحسن والحسين عليهما السلام ما يعلم الله أنهم قد رووا في ذلك الباطل والكذب والزور.

Concocted history and the distortion in the Hadith

And sometimes you will see a man who has been mentioned as being good – and he is pious and truthful – would narrate a great Hadith which would contain strange virtues of some of the past governors, although Allah[azwj] never Created from it anything at all, and he would consider it to be the truth for he would have heard it numerous times from the ones who are not known to be liars, nor for lack of piety. And he would be narrating from Ali[asws] ugly things, and from Al-Hassan[asws] and Al-Husayn[asws], what Allah[azwj] Knows that they are narrating that which is invalid, and lies, and forgery.

نماذج من الأحاديث المختلقة

قال: قلت له: أصلحك الله، سم لي من ذلك شيئا. قال: رووا (أن سيدي كهول أهل الجنة أبو بكر وعمر)، و(أن عمر محدث)، و(أن الملك يلقنه)، و(أن السكينة تنطق على لسانه)، و(أن عثمان، الملائكة تستحي منه)، و(أن لي وزيرا من أهل السماء ووزيرا من أهل الأرض، و أن اقتدروا بالذين من بعدي ، و أثبت حراء، فما عليك إلا نبي وصديق وشهيد) - حتى عدد أبو جعفر عليه السلام أكثر من مائة رواية يحسبون أنها حق - فقال عليه السلام: هي والله كلها كذب وزور.

Samples of fabricated Hadith

I said to him[asws], 'May Allah[azwj] Keep you[asws] well, tell me some of those things'. He[asws] said: 'They report that the Chiefs of the elderly of the inhabitants of the Paradise are Abu Bakr and Umar, and that Umar is a Muhaddith, and that the Angel teaches him, and that the tranquillity is pronounced upon his tongue, and that the Angels are embarrassed by Usman, and that there is a Vizier for me[asws] from the inhabitants of the sky and a Vizier from the inhabitants of the earth, and that they are being managed from a remote distance from me[asws], and to remain steadfast, for it is not upon you except for the Prophet[saww], and a truthful and a witness' – to the extent that Abu Ja'far[asws] recounted more than one hundred such reports which were regarded as being the truth. He[asws] said: 'By Allah[azwj], all of these are lies and forgeries'.

قلت: أصلحك الله لم يكن منها شيئ؟ قال عليه السلام: منها موضوع ومنها محرف، فأما المحرف فإنما عنى (إن عليك نبي الله وصديقا وشهيدا) يعني عليا عليه السلام، فقبلها. ومثله (كيف لا يبارك لك وقد علاك نبي وصديق وشهيد) يعني عليا عليه السلام. وعامها كذب وزور وباطل.

I said, 'May Allah[azwj] Keep you[asws] well, is there nothing from it (true)? He[asws] said: 'From these are clear (forgeries) and from these are distorted ones. As for the distorted, it is that 'there is nothing upon you except for the Prophet[saww] and a truthful and a witness', it means Ali[asws]. So accept it. And similar to it, 'How can it not be a blessing for you and upon you is a Prophet[saww], and a truthful and a witness', it means Ali[asws]. And the generalisation of it is a lie, and a forgery, and invalid.

اللهم اجعل قولي قول رسول الله صلى الله عليه وآله، وقول علي عليه السلام ما اختلف فيه أمة محمد من بعده إلى أن يبعث الله المهدي عليه السلام.

Our[asws] Allah[azwj], Make my[asws] speech to be the speech of the Messenger of Allah[azwj], and the speech of Ali[asws], in what the community of Muhammad[saww] differs, in after him[saww], (and) until Allah[azwj] Sends the Mahdi[asws],'.

HADITH 11

(11) أمير المؤمنين (ع) يقيم الحجة على المسلمين في عصر عثمان

AMIR-UL-MOMINEEN asws ESTABLISHES THE ARGUMENT AGAINST THE MUSLIMS DURING THE ERA OF USMAN

* 1 * أبان عن سليم قال: رأيت عليا عليه السلام في مسجد رسول الله صلى الله عليه وآله في خلافة عثمان وجماعة يتحدثون ويتذاكرون الفقه والعلم. فذكروا قريشا وفضلها وسوابقها وهجرتها وما قال رسول الله صلى الله عليه وآله فيهم من الفضل، مثل قوله: (الأئمة من قريش)، وقوله: (الناس تبع لقريش) و(قريش أئمة العرب)، وقوله: (لا تسبوا قريشا)، وقوله: (إن للقرشي قوة رجلين من غيرهم)، وقوله: (أبغض الله من أبغض قريشا)، وقوله: (من أراد هوان قريش أهانه الله).

1 – Abaan says that Sulaym said, 'I saw Ali[asws] in the Masjid of the Messenger of Allah[saww] during the Caliphate of Usman, and there was a group which was narrating and discussing the jurisprudence (Permissible and the Prohibited) and the knowledge. They were mentioning the Qureiysh and their virtues, and their being foremost, and their migration and what the Messenger of Allah[saww] had said regarding their virtues, for example his[saww] statement: 'The Imams[asws] will be from Qureiysh', and his[saww] statement: 'The people should follow the Qureiysh', and his[saww] statement: 'Qureiysh are the Imams[asws] of the Arabs', and his[saww] statement: 'Do not be prejudicial against the Qureiysh', and his[saww] statement: 'The strength of one man from the Qureiysh is equal to two from others', and his[saww] statement: 'Allah[azwj] will be Angry with the one who angers the Qureiysh', and his[saww] statement: 'One who intends to humiliate the Qureiysh, Allah[azwj] will Humiliate him'.

وذكروا الأنصار وفضلها وسوابقها ونصرتها وما أثنى الله عليهم في كتابه وما قال رسول الله صلى الله عليه وآله فيهم من الفضل. وذكروا ما قال في سعد بن معاذ في جنازته وحنظلة بن الراهب غسيل الملائكة والذي حمته الدبر، حتى لم يدعوا شيئا من فضلهم، فقال كل حي: (منا فلان وفلان).

And they were mentioning the 'al-Ansar' (Helpers) and their merits, and their being foremost, and their help, and what Allah[azwj] has Praised them by in his[azwj] Book and what the Messenger of Allah[saww] had said regarding their virtues. And they mentioned what he[saww] had said regarding Sa'd Bin Ma'az at his funeral, and the (funeral) washing of Hanzala Bin Al-Raahib by the Angels, and the one who was protected at the end, until they had not left anything out from their virtues. And each of them was saying, 'So and so is from us'.

وقالت قريش: (منا رسول الله صلى الله عليه وآله ومنا حمزة بن عبد المطلب ومنا جعفر ومنا عبيدة بن الحارث وزيد بن حارثة وأبو بكر وعمر وعثمان وسعد وأبو عبيدة وسالم وابن عوف). فلم يدعوا أحدا من الحيين من أهل السابقة إلا سموه.

And the Qureiysh said, 'From us is the Messenger of Allah[saww], and from us is Hamza Bin Abdul Muttalib, and from us is Ja'far, and from us is Ubeyda Bin Al-Haaris, and Zayd Bin Haaris, and Abu Bakr and Umar, and Usman and Sa'd, and Abu Ubeyda and Saalim and Ibn Awf. They did not leave out anyone from the two districts (Mecca and Al-Medina) from the previous ones, but they named him.

وفي الحلقة أكثر من مأتي رجل، منهم مسانيد إلى القبلة ومنهم في الحلقة. فكان ممن حفظت من قريش: علي بن أبي طالب صلوات الله عليه وسعد بن أبي وقاص وعبد الرحمن بن عوف والزبير وطلحة وعمار والمقداد وأبو ذر وهاشم بن عتبة وعبد الله بن عمر والحسن والحسين عليهما السلام وابن عباس ومحمد بن أبي بكر وعبد الله بن جعفر وعبيد الله بن العباس،

And in a circle of more than two hundred men, some of whom were facing the Qiblah, and from among them from what I can remember from the Qureiysh were Ali Bin Abu Talib[asws], and Sa'd Bin Abu Waqaas, and Abdul Rahman Bin Awf, and Al-Zubeyr, and Talha, and Amaar, and Al-Miqdad[ar], and Abu Dharr[ar], and Hashim Bin Utba, and Abdullah Bin Umar, and Al-Hassan[asws], and Al-Husayn[asws], and Ibn Abbas, and Muhammad Bin Abu Bakr, and Abdullah Bin Ja'far, and Ubeydullah Bin Al-Abbas.

ومن الأنصار: أبي بن كعب وزيد بن ثابت وأبو أيوب الأنصاري وأبو الهيثم بن التيهان ومحمد بن مسلمة وقيس بن سعد بن عبادة وجابر بن عبد الله وأبو مريم وأنس بن مالك وزيد بن أرقم وعبد الله بن أبي أوفى وأبو ليلى ومعه ابنه عبد الرحمن قاعد بجنبه، غلام أمرد صبيح الوجه.

And from the Helpers were – Ubay Bin Ka'ab, and Zayd Bin Saabit, and Abu Ayyub Al-Ansaary, and Abu Al-Haysam Bin Al-Tayhaan, and Muhammad Bin Muslamat, and Qays Bin Sa'ad Bin Abaadat, and Jabir Bin Abdullah, and Abu Maryam, and Anas Bin malik, and Zayd Bin Arqam, and Abdullah Bin Abu Awf, and Abu Layli, and with him was his son Abdul Rahman seated by his side, a young boy of a bright face, not yet having a beard.

وجاء أبو الحسن البصري ومعه ابنه الحسن غلام أمرد صبيح الوجه معتدل القامة. قال: فجعلت أنظر إليه وإلى عبد الرحمن بن أبي ليلى، فلا أدري أيهما أجمل، غير أن الحسن أعظمهما وأطولهما. فأكثر القوم، وذلك من بكرة إلى حين الزوال - وعثمان في داره لا يعلم بشيئ مما هم فيه - وعلي بن أبي طالب عليه السلام ساكت لا ينطق هو ولا أحد من أهل بيته.

And Abu Al-Hassan Al-Basry came and with him was his son Al-Hassan, a young boy not yet having a beard and of a bright face and moderate stature. I went and looked at him and at Abdul Rhman Bin Abu Layli. I could not make out who was more handsome of them, apart from the fact that Al-Hassan was bigger and taller. There were a lot of people, and that was from the morning up to the mid day – and Usman was in his house, not knowing anything from what they were doing – and Ali[asws] Bin Abu Talib[asws] remained silent. Neither he[asws] nor anyone from his[asws] Household spoke.

* 2 * احتجاجات أمير المؤمنين عليه السلام

فأقبل القوم عليه فقالوا: يا أبا الحسن، ما يمنعك أن تتكلم؟ قال عليه السلام: ما من الحيين أحد إلا وقد ذكر فضلا وقال حقا. ثم قال: يا معاشر قريش، يا معاشر الأنصار، بمن أعطاكم الله هذا الفضل؟ أبأنفسكم وعشائركم وأهل بيوتاتكم، أم بغيركم؟ قالوا: بل أعطانا الله ومن علينا برسول الله صلى الله عليه وآله وبه أدركنا ذلك كله ونلناه. فكل فضل أدركناه في دين أو دنيا فبرسول الله صلى الله عليه وآله لا بأنفسنا ولا بعشائرنا ولا بأهل بيوتاتنا.

The argumentation of Amir-ul-Momineen[asws]

The people addressed him[asws] saying, 'O Abu Al-Hassan[asws], what has prevented you[asws] from speaking?' He[asws] said: 'There is not one from the two groups, but that he has mentioned the virtues and has spoken the truth'.

Then he[asws] said: 'O group of Qureish, O group of 'Al-Ansar' (Helpers), due to whom has Allah[azwj] Given to you all these virtues? Due to your own selves, and your clans, and the people of your households, or by those apart from you?' They said, 'But, Allah[azwj] has Given to us, and is upon us due to the Messenger of Allah[saww], and it is by him[saww] that we have realised it all and got it. So, all the virtues that we have realised regarding the world and the Hereafter is by the Messenger of Allah[saww], not due to ourselves, and not by our clans, and not by the people of our households'.

قال: صدقتم، يا معاشر قريش والأنصار. أتقرون أن الذي نلتم به خير الدنيا والآخرة منا خاصة - أهل البيت - دونكم جميعا، وأنكم سمعتم رسول الله صلى الله عليه وآله يقول: (إني وأخي علي بن أبي طالب بطينة واحدة إلى آدم)؟ قال أهل بدر وأهل أحد وأهل السابقة والقدمة: نعم، سمعنا ذلك من رسول الله صلى الله عليه وآله.

He[asws] said: 'You have spoken the truth, O group of Qureish and the 'Al-Ansar' (Helpers). Do you acknowledge that due to that which you have acquired the good of the world and the hereafter is from us[asws] especially – People[asws] of the Household – apart from you altogether, and you have all heard from the Messenger of Allah[saww] say: 'I[saww] and my[saww] brother Ali[asws] Bin Abu Talib[asws] are of one clay to Adam[as]?' The people of Badr, and the people of Ohad, and the people who preceded and the former ones said, 'Yes, we heard that from the Messenger of Allah[saww]'.

قال: أتقرون أن ابن عمي رسول الله صلى الله عليه وآله قال: (إني وأهل بيتي كنا نورا يسعى بين يدي الله، قبل أن يخلق الله آدم بأربعة عشر ألف سنة. فلما خلق آدم وضع ذلك النور في صلبه وأهبطه إلى الأرض، ثم حمله في السفينة في صلب نوح، ثم قذف به في النار في صلب إبراهيم. ثم لم يزل الله ينقلنا من الأصلاب الكريمة إلى الأرحام الطاهرة ومن الأرحام الطاهرة إلى الأصلاب الكريمة بين الآباء والأمهات لم يلتق واحد منهم على سفاح قط)؟ فقال أهل السابقة والقدمة وأهل بدر وأهل أحد: نعم، قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

He[asws] said: 'Do you acknowledge that son of my[asws] uncle[as], the Messenger of Allah[saww] said: 'I[saww] and the People[asws] of my[saww] Household were a Light in front of Allah[azwj] even before Allah[azwj] Created Adam[as] by fourteen thousand years. When Adam[as] was Created, that Light was placed in his[as] 'Sulb' (forehead), and sent down to the earth, then it was borne in the ship within the forehead of Noah[as], then it was within the forehead of Ibrahim[as] when he[as] was thrown in the fire. Then Allah[azwj] did not Cease to Transfer it from the foreheads of honourable ones[as] and the purified mothers, and from purified mothers to the honourable 'Sulb' between the fathers[as] and the mothers[as], never did any one of them[as] ever came to this world in an un-Islamic way?' The people of the preceding ones, and the former ones, and the people of Badr, and the people of Ohad all said, 'Yes, we have heard that from the Messenger of Allah[saww]'.

قال: فأنشدكم الله، أتقرون أن رسول الله صلى الله عليه وآله آخى بين كل رجلين من أصحابه وآخى بيني وبين نفسه وقال: (أنت أخي وأنا أخوك في الدنيا والآخرة)؟ فقالوا: اللهم نعم.

He[asws] said: 'So, bearing Allah[azwj] as your Witness, do you acknowledge that the Messenger of Allah[saww] established brotherhood between each of the men from his[saww] companions, and established brotherhood between myself[asws] and himself[saww] and said: 'You[asws] are my[saww] brother, and I[saww] am your[asws] brother in the world as well as in the Hereafter?' They all said, 'Our Allah[azwj], yes'.

قال: أتقرون أن رسول الله صلى الله عليه وآله اشترى موضع مسجده فابتناه ثم بنى عشرة منازل، تسعة له وجعل لي عاشرها في وسطها وسد كل باب شارع إلى المسجد غير بابي. فتكلم في ذلك من تكلم، فقال صلى الله عليه وآله: (ما أنا سددت أبوابكم وفتحت بابه، ولكن الله أمرني بسد أبوابكم وفتح بابه). ولقد نهى الناس جميعا أن يناموا في المسجد غيري، وكنت أجنب في المسجد، ومنزلي ومنزل رسول الله صلى الله عليه وآله واحد في المسجد، يولد لرسول الله صلى الله عليه وآله ولي فيه أولاد؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] acquired a place for his[saww] Masjid. So he[saww] built it and constructed ten houses, nine for himself[saww] and made the tenth one for me[asws] in the middle of it, and closed all the doors leading to the Masjid apart from my[asws] door. So the ones who spoke about that, spoke about it. The Holy Prophet[saww] responded (to their disgust), 'It was not I[saww] that closed your doors and kept Ali door open (into Masjid), but it was Allah[azwj] Who Ordered me[saww] to close your doors and leave open his[asws] door'. And the all the people were prohibited from sleeping in the Masjid apart from me[asws], and I[asws] used to be in pure status at all times (hence it was appropriate for me to stay) in the Masjid, and my[asws] house and the house of the Messenger of Allah[saww] was one in the Masjid, and our children were came to (this world), for both the Messenger of Allah[saww] and for me[asws] within it?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن عمر حرص على كوة قدر عينه يدعها من منزله إلى المسجد فأبى عليه، ثم قال صلى الله عليه وآله: (إن الله أمر موسى أن يبني مسجدا طاهرا لا يسكنه غيره وغير هارون وابنيه، وإن الله أمرني أن أبني مسجدا طاهرا لا يسكنه غيري وأخي وابنيه)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that Umar was keen to have a niche the size of his eye to let him see from his house into the Masjid, but he[saww] refused it to him, then he[saww] said that: 'Allah[azwj] Ordered Musa[as] that he[as] should construct a pure Masjid, no one apart from himself[as] and Haroun[as] and two of his[as] sons should live in it, and that Allah[azwj] Ordered me[saww] that I[saww] should construct a pure Masjid, none should live in it apart from myself[saww] and my[saww] brother[asws] and two of his[asws] sons[asws]?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله دعاني يوم غدير خم فنادى لي بالولاية، ثم قال: ليبلغ الشاهد منكم الغائب. قالوا: اللهم نعم.

He[asws] said, 'Do you acknowledge that the Messenger of Allah[saww] called me[asws] on the Day of Ghadeer Khumm, so he[saww] called towards my[asws] Wilayah, then said: 'Those who had witnessed it should make it reach to those of you who are absent?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله قال في غزوة تبوك: (أنت مني بمنزلة هارون من موسى، وأنت ولي كل مؤمن بعدي)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] said regarding myself[asws] in the expedition of Tabuk: 'You[asws] are unto me[saww] at the status which Haroun[as] had with Musa[as], and you[asws] are the Guardian of all the believers after me[saww]?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله - حين دعا أهل نجران إلى المباهلة - إنه لم يأت إلا بي وبصاحبتي وابني؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] – when he[saww] called the People of Najraan to the imprecation (Al-Mubahila) – he[saww] never came except with me[asws], and with my[asws] wife[asws] and my[asws] two sons[asws]?' They said, 'Our Allah[azwj], yes'.

قال: أتعلمون أنه دفع إلي لواء خيبر ثم قال: (لأدفعن الراية غدا إلى رجل يحبه الله ورسوله ويحب الله ورسوله، ليس بجبان ولا فرار يفتحها الله على يديه)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that he[saww] handed over to me[asws] the flag of Khyber, then said: 'I[saww] shall be giving the banner tomorrow to a man who is Beloved of Allah[azwj] and His[azwj] Messenger[saww], and Allah[azwj] and His[azwj] Messenger[saww] will be beloved to him[asws], neither is he[asws] a coward nor does he[asws] flee. Allah[azwj] will Grant him[asws] victory by his[asws] hands'. They said, 'Our Allah[azwj], yes'

قال: أفتقرون أن رسول الله صلى الله عليه وآله بعثني بسورة براءة ورد غيري - بعد أن كان بعثه - بوحي من الله وقال: (إن العلي الأعلى يقول: إنه لا يبلغ عنك إلا رجل منك)؟ قالوا: اللهم بلى.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] sent me[asws] with the Chapter of Repentance (Surah Al-Bara'a), and rejected the other one (Abu Bakr) – after having sent him – due to the Revelation from Allah[azwj], and said that: 'The Most High has Said: "It should not be preached from you[saww] except from a man from you[saww]"? They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله لم تنزل به شديدة قط إلا قدمني لها ثقة بي، وأنه لم يدعني باسمي قط إلا أن يقول: (يا أخي) و(ادعوا لي أخي)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww], never did a severity come down upon him[saww] at all, but he[saww] always placed me[asws] in front of it, relying upon me[asws], and he[saww] never called me[asws] by my[asws] name at all except that he[saww] used to say: 'O my[saww] brother[asws]', or 'Call my[saww] brother[asws] for me[saww]'?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله قضى بيني وبين جعفر وزيد في ابنة حمزة فقال: (يا علي، أما أنت مني وأنا منك، وأنت ولي كل مؤمن بعدي)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] judged between myself[asws], and between Ja'far[ar] and Zayd with regards to the daughter of Hamza[ar], so he[saww] said: 'O Ali[asws], but you[asws] are from me[saww] and I[saww] am from you[asws], and you[asws] are the Guardian of all the believers after me[saww]?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أنه كانت لي من رسول الله صلى الله عليه وآله في كل يوم وليلة دخلة وخلوة، إذا سألته أعطاني وإذا سكت ابتدأني؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that I[asws] used to meet up with the Messenger of Allah[saww] during every day and night, in solitude. If I[asws] asked him[saww], he[saww] would give me[asws] the answer, and if I[asws] remained silent, he[saww] would initiate (the conversation)?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله فضلني على جعفر وحمزة، فقال لفاطمة عليها السلام: (إني زوجتك خير أهلي وخير أمتي وأقدمهم سلما وأعظمهم حلما وأكثرهم علما)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] preferred me[asws] over Ja'far[ar], and Hamza[ar], so he[saww] said to Fatima[asws]: 'I[saww] have married you[asws] to the best of my[saww] Family, and the best of my[saww] community, and he[asws] preceded them in submitting (to Allah[azwj]), and greater than them in forbearance, and more abundant than them in knowledge?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله قال: (أنا سيد ولد آدم وأخي علي سيد العرب وفاطمة سيدة نساء أهل الجنة وابناي الحسن والحسين سيدا شباب أهل الجنة؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] said: 'I[saww] am the chief of the Children of Adam[as], and my[saww] brother Ali[asws] is the Chief of the Arabs, and Fatima[asws] is the head of the women of the inhabitants of the Paradise, and my[asws] two sons Al-Hassan[asws] and Al-Husayn[asws] are the Chiefs of the youths of the inhabitants of the Paradise?' They said, 'Our Allah[azwj], yes'.

قال: أفتقرون أن رسول الله صلى الله عليه وآله أمرني أن أغسله، وأخبرني أن جبرئيل يعينني على غسله؟ قالوا: اللهم نعم.

He[asws] said: 'Do you acknowledge that the Messenger of Allah[saww] ordered me[asws] to wash him[saww] (for funeral), and informed me[asws] that Jibraeel[as] would be helping me[asws] for washing him[saww]?' They said, 'Our Allah[azwj], yes'.

قال: أنشدكم بالله، أفتقرون أن رسول الله صلى الله عليه وآله قال في آخر خطبة خطبكم: (أيها الناس، إني قد تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وأهل بيتي)؟ قالوا: اللهم نعم.

He[asws] said: 'With Allah[azwj] as your Witness, do you acknowledge that the Messenger of Allah[saww] said in the last of his[saww] sermons to you: 'O you people, I[saww] am leaving behind among you all two matters. You will not stray if you attach to them both – Book of Allah[azwj] and the People[asws] of my[saww] Household?' They said, 'Our Allah[azwj], yes'.

ثم قال علي عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل فضل في كتابه السابق على المسبوق في غير آية، وإني لم يسبقني إلى الله عز وجل وإلى رسوله صلى الله عليه وآله أحد من هذه الأمة؟ قالوا: اللهم نعم.

Then Ali[asws] said: 'With Allah[azwj] as your Witness, do you know that Allah[azwj] Mighty and Majestic has Preferred the 'السابق' who have passed over the 'المسبوق' who would yet to come in His[azwj] Book in another verse, and nobody has preceded me[asws] to Allah[azwj] Mighty and Majestic, and to His[azwj] Messenger[saww], from this community?' They said, 'Our Allah[azwj], yes'.

قال: فأنشدكم الله، أتعلمون حيث نزلت (والسابقون الأولون من المهاجرين والأنصار) ، (والسابقون السابقون أولئك المقربون)، سئل عنها رسول الله صلى الله عليه وآله، فقال: أنزلها الله تعالى ذكره في الأنبياء وأوصيائهم، فأنا أفضل أنبياء الله ورسله وعلي بن أبي طالب وصيي أفضل الأوصياء؟ قالوا: اللهم نعم.

He[asws] said: 'With Allah[azwj] as your Witness, do you know when the Verses ***"[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars"***, and ***"[56:10] And the foremost are the foremost, [56:11] These are they who are***

drawn nigh (to Allah)", the Messenger of Allah[saww] was asked about these, he[saww] said: 'Allah[azwj] has Sent these down Mentioning regarding the Prophets[saww] and their[as] successors[as], so I[saww] am the highest of the Prophets[as] of Allah[azwj] and His[azwj] Messengers[as], and Ali[asws] Bin Abu Talib[asws], my[saww] successor[asws], is the highest of the successors[as]?' They said, 'Our Allah[azwj], yes'.

يوم غدير خم على لسان أمير المؤمنين عليه السلام

قال: فأنشدكم، أتعلمون حيث نزلت (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)، وحيث نزلت (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، وحيث نزلت (أم حسبتم أن تتركوا ولما يعلم الله الذين جاهدوا منكم ولم يتخذوا من دون الله ولا رسوله ولا المؤمنين وليجة)، قال الناس: يا رسول الله، خاصة في بعض المؤمنين أم عامة لجميعهم؟ فأمر الله عز وجل أن يعلمهم ولاة أمرهم وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وزكاتهم وصومهم وحجهم. فنصبني للناس بغدير خم، ثم خطب وقال: (أيها الناس، إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس تكذبني فأوعدني لأبلغها أو ليعذبني).

Day of Ghadeer Khumm by the tongue of Amir-ul-Momineen[asws]

He[asws] said: 'With Allah[azwj] as your Witness, do you know that when the Verse ***"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you"*** Descended, and when the Verse ***"[5:55] Only Allah is your Guardian, and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow."*** Descended, and when the Verse ***"[9:16] What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Messenger and the believer."*** Descended, the people said, 'O Messenger of Allah[saww], are these regarding certain special believers or the generality of all of them?' Allah[azwj] Mighty and Majestic Ordered him[saww] to teach them about the ***those in authority*** (*Wali Al-Amr*) among them, and explain for them about the Wilayah as he[saww] had explained to them about their Prayers, and their Zakaat, and their Fasts, and their Pilgrimage. He[saww] established me[asws] to the people at Ghadeer Khumm, then preached to them, and said: 'O you people, Allah[azwj] Sent me[saww] with a Message which has constricted my[saww] chest, and I[saww] thought that the people would deny it. He[azwj] Called upon me[saww] to deliver it or else He[azwj] would Punish me[saww,].

ثم أمر فنودي بالصلاة جامعة، ثم خطب فقال: (أيها الناس، أتعلمون أن الله عز وجل مولاي وأنا مولى المؤمنين وأنا أولى بهم من أنفسهم)؟ قالوا: بلى، يا رسول الله. قال: (قم، يا علي). فقمت، فقال: (من كنت مولاه فعلي هذا مولاه، اللهم وال من والاه وعاد من عاداه).

Then he[saww] ordered the Call to congregational Prayer, then preached. He[saww] said: 'O you people, do you know that Allah[azwj] Mighty and Majestic is my[saww] Master, and I[asws] am the Master of the believers, and I[asws] am higher to them than their own selves?' They said, 'Yes, O Messenger of Allah[saww,]. He [aww] said: 'Arise, O Ali[asws,]. I[asws] stood up. He[saww] said: 'The one whom I[saww] am the Master of, this Ali[asws] is his Master. Our Allah[azwj], Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws,].

فقام سلمان فقال: يا رسول الله، ولاء كما ذا؟ فقال: (ولاء كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه). فأنزل الله تعالى ذكره: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا). فكبر النبي صلى الله عليه وآله وقال: (الله أكبر، تمام نبوتي وتمام دين الله ولاية علي بعدي).

Salman[ar] stood up. He[ar] said, 'O Messenger of Allah[saww], befriend like what?' He[saww] said: 'Befriend like having befriended me[saww]. The one to whom I[saww] am higher to than his own self, Ali[asws] is higher to him than his own self'. Allah[azwj] Sent down its Reminder ***"[5:3] This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion"*** The Prophet[saww] Magnified Allah[azwj] and said: 'Allah[azwj] is Great! My[saww] Prophet-hood is completed, and the Religion of Allah[azwj] is completed by the Wilayah of Ali[asws] after me[saww]'.

فقام أبو بكر وعمر فقالا: يا رسول الله، هذه الآيات خاصة في علي؟ قال: بلى، فيه وفي أوصيائي إلى يوم القيامة. قالا: يا رسول الله، بينهم لنا. قال: علي أخي ووزيري ووارثي ووصيي وخليفتي في أمتي وولي كل مؤمن بعدي، ثم ابني الحسن، ثم ابني الحسين، ثم تسعة من ولد ابني الحسين واحد بعد واحد، القرآن معهم وهم مع القرآن، لا يفارقونه ولا يفارقهم حتى يردوا علي حوضي.

Abu Bakr and Umar stood up and said, 'O Messenger of Allah[saww], is this Verse especially regarding Ali[asws]?' He[saww] said: 'Yes, regarding him[asws] and regarding my[saww] successors up to the Day of Judgement'. They said, 'O Messenger of Allah[saww], introduce them to us'. He[saww] said: 'Ali[asws], my[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] successor, and my[saww] Caliph in my[saww] community, and the Guardian of all the believers after me[saww]. Then my[saww] son Al-Hassan[asws], then my[saww] son Al-Husayn[asws], then nine from the sons[asws] of my[saww] son[asws] Al-Husayn[asws], one after the other. The Quran will be with them[asws] and they[asws] will be with the Quran, it will not separate from them[asws] nor will they[asws] separate from it until they[asws] return to me[saww] at my[saww] Fountain'.

فقالوا كلهم: اللهم نعم، قد سمعنا ذلك وشهدنا كما قلت سواء. وقال بعضهم: قد حفظنا جل ما قلت ولم نحفظه كله، وهؤلاء الذين حفظوا أخيارنا وأفاضلنا. فقال علي عليه السلام: صدقتم، ليس كل الناس يستوون في الحفظ، أنشد الله من حفظ ذلك من رسول الله صلى الله عليه وآله لما قام فأخبر به.

All of them said, 'Our Allah[azwj], yes. We have heard that and we bear witness that it was just as you[asws] said it'. And some of them said, 'We have memorised most of what you[asws] have said and did not memorise all of it', and these were the best of our memorizers and the preferable ones of us. Ali[asws] said: 'You have spoken the truth, all the people are not equal in the memorisation. With Allah[azwj] as your Witness, the one who has memorised that from the Messenger of Allah[saww] should stand up and inform about it'.

فقام زيد بن أرقم والبراء بن عازب وأبو ذر والمقداد وعمار فقالوا: نشهد لقد حفظنا قول النبي صلى الله عليه وآله - وهو قائم على المنبر وأنت إلى جنبه - وهو يقول: (يا أيها الناس، إن الله أمرني أن أنصب لكم إمامكم والقائم فيكم بعدي ووصيي وخليفتي والذي فرض الله على المؤمنين في كتابه طاعته فقرنه بطاعته وطاعتي، وأمركم فيه بولايته. وإني راجعت ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لتبلغنها أو ليعذبني.

Zayd Bi Arqam and Al-Bara'a Bin Aazib, and Abu Dharr[ar], and Al-Miqdad[ar], and Ammar[ar] stood up and said, 'We bear witness that we have memorised the speech of the Prophet[saww] – and he[saww] was standing on the Pulpit and you[asws] were by his[asws] side – and he[saww] said: 'O you people! Allah[azwj] has Ordered me[asws] that I[saww] should establish for you, your Imam[asws] who[asws] will remain among you after me[saww], and will be my[saww] successor, and my[saww] Caliph, the obedience to whom[asws] has been Obligated upon the believers by Allah[azwj] in His[azwj] Book, and has Combined it with obedience to Him[azwj] and obedience to me[saww], and Ordered you in it for his[asws] Wilayah. And I[saww] reviewed it with my[saww] Lord[azwj] for fear of taunts of the hypocrites

and their denying it. He[azwj] Called upon me[saww] to deliver it or else he[azwj] would Punish me[saww].

أيها الناس، إن الله أمركم في كتابه بالصلاة فقد بينتها لكم، وبالزكاة والصوم والحج فبينتها لكم وفسرتها، وأمركم بالولاية وإني أشهدكم أنها لهذا خاصة - ووضع يده على علي بن أبي طالب عليه السلام - ثم لابنيه بعده ثم للأوصياء من بعدهم من ولدهم، لا يفارقون القرآن ولا يفارقهم القرآن حتى يردوا علي حوضي.

O you people! Allah[azwj] Ordered you in His[azwj] Book for the Prayers. I[saww] have mentioned it for you, and for the Zakaat, and the Fasts, and the Pilgrimage. I[saww] mentioned these to you and explained them, and Ordered you for the Wilayah, and I[saww] bear witness that this is for him[asws] especially' – and placed his[saww] hand upon Ali[asws] Bin Abu Talib[asws] – 'then for his[asws] son[asws] after him[asws], then for the successors[asws] after him[asws] from his[asws] sons[asws]. Neither will they[asws] get separated from the Quran, nor will it separate from them[asws], until they[asws] return to me[saww] at my[saww] Fountain.

أيها الناس، قد بينت لكم مفزعكم بعدي وإمامكم بعدي ووليكم وهاديكم، وهو أخي علي بن أبي طالب وهو فيكم بمنزلتي فيكم. فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله من علمه وحكمته فسلوه وتعلموا منه ومن أوصيائه بعده ولا تعلموهم ولا تتقدموهم ولا تخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزايلونه ولا يزايلهم). ثم جلسوا.

O you people! I[saww] have mentioned for you, your shelter after me[saww], and your Imam[asws] after me[saww], and your Guardian, and your Guide, and he[asws] is my[saww] brother Ali[asws] Bin Abu Talib[asws], and he[asws] is with you at my[saww] status among you. Emulate him[asws] (Do his[asws] Taqleed) in your religion, and obey him[asws] in all of your affairs, for in his[asws] possession is the totality of what Allah[azwj] has Taught me[saww] from His[azwj] Knowledge and His[azwj] Wisdom.

Submit to him[asws] and learn from him[asws] and from his[asws] successors[asws] after him[asws], and do not (try to) teach them, and do not precede them[asws] and do oppose them[asws], for they[asws] are with the Truth and the Truth is with them[asws], it will not subside from them[asws] nor will they[asws] subside from it'. Then they sat down.

قال سليم: ثم قال علي عليه السلام: أيها الناس، أتعلمون أن الله أنزل في كتابه: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). فجمعني وفاطمة وابني حسنا وحسينا، ثم ألقى علينا كساء وقال: (هؤلاء أهل بيتي ولحمتي، يؤلمهم ما يؤلمني ويؤذيني ما يؤذيهم ويحرجني ما يحرجهم، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (أنت إلى خير، إنما نزلت في وفي أخي وفي ابنتي فاطمة وفي ابني وفي تسعة من ولد ابني الحسين خاصة ليس معنا فيها أحد غيرهم)؟ فقالوا كلهم: نشهد أن أم سلمة حدثتنا بذلك، فسألنا رسول الله صلى الله عليه وآله فحدثنا كما حدثتنا به أم سلمة.

Sulaym said, 'Then Ali[asws] said: 'O you people, do you know that Allah[azwj] Sent down in His[azwj] book ***"[33:33] Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying."*** He[saww] gathered me[asws], and Fatima[asws] and my[asws] sons Hassan[asws] and Husayn[asws], then covered us[asws] with a garment and said: 'These are the People[asws] of my[saww] Household and my[saww] flesh, whatever displeases them[asws] displeases me[saww], and whatever hurts them hurts me[saww], and whatever troubles them[asws] troubles me[as], the uncleanness has never reached them[asws] and they[asws] have been Purified by a thorough Purifying'. Umm Salma[ar] said, 'And (what about) me[ar], O Messenger of Allah[saww]?' He[saww] said: 'You[ar] are on 'good', but this has Descended especially

regarding myself[saww], and regarding my[saww] brother[asws], and regarding my[saww] daughter Fatima[asws], and regarding my[saww] two sons[asws], and regarding nine from the sons[asws] of my[saww] son Al-Husayn[asws]. There is no one along with us[asws] in this apart from them[asws]?' They all said, 'We bear witness that Umm Salma[ar] narrated that to us. We asked the Messenger of Allah[saww], so he[saww] narrated to us just as Umm Salma[ar] had narrated to us'.

ثم قال علي عليه السلام: أنشدكم الله، أتعلمون أن الله أنزل (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين). فقال سلمان: يا رسول الله، عامة هذا أم خاصة؟ قال صلى الله عليه وآله: (أما المأمورون فعامة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي وأوصيائي من بعده إلى يوم القيامة)؟ قالوا: اللهم نعم.

Then Ali[asws] said: 'With Allah[azwj] as your Witness, do you know that Allah[azwj] Revealed ***"[9:119] O you who believe! be careful of (your duty to) Allah and be with the true ones"***, so Salman[ar] said, 'O Messenger of Allah[saww], is this general or special?' He[saww] said: 'But the ordered ones are the general believers who have been ordered with that, and the truthful are especially for my[saww] brother Ali[asws], and my[saww] successors[asws] from after me[saww] up to the Day of Judgement?' They said, 'Our Allah[azwj], yes'.

قال: أنشدكم الله، أتعلمون أني قلت لرسول الله صلى الله عليه وآله في غزوة تبوك: لم خلفتني؟ قال: (إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي)؟ قالوا: اللهم نعم.

He[asws] said: 'With Allah[azwj] as your Witness, do you know that I[asws] said to the Messenger of Allah[saww] during the expedition of 'Tabuk': 'Why did you[saww] leave me[asws] behind?' He[saww] said: 'Al-Medina cannot be in a suitable state except by myself[saww] or by you[asws] (being there) and you[asws] are unto me[saww] of the status which Haroun[as] had with Musa[as] except that there will be no Prophet[as] after me[saww]?' They said, 'Our Allah[azwj], yes'.

قال: أنشدكم الله، أتعلمون أن الله أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس، فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير). فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله ولم يجعل عليهم في الدين من حرج، ملة أبيهم إبراهيم؟ قال: عنى بذلك ثلاثة عشر رجلا خاصة دون هذه الأمة. قال سلمان: بينهم لنا يا رسول الله؟ فقال: (أنا وأخي وأحد عشر من ولدي). قالوا: اللهم نعم.

He[asws] said: 'With Allah[azwj] as your Witness, do you know that Allah[azwj] Revealed in the Chapter 'The Pilgrimage' (Surah Al-Hajj): ***"[22:77] O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. [22:78] And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!"***, so Salman[ar] stood up and said, 'O Messenger of Allah[saww], who are the ones[asws] upon whom you[saww] are a witness and they[asws] are witness upon the people, whom[asws] Allah[azwj] has Chosen, and did not Make in their Religion any hardship, the Creed of their[asws] father Ibrahim[as]?' He[saww] said: 'It means

by that thirteen men especially apart from this community'. Salman[ar] said, 'Introduce them to us, O Messenger of Allah[saww]?' He[saww] said: 'I[saww], and my[saww] brother[asws] and eleven from my[saww] sons[asws]'. They said, 'Our Allah[azwj], yes'.

فقال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله قام خطيبا ثم لم يخطب بعد ذلك فقال: (يا أيها الناس، إني تارك فيكم الثقلين، كتاب الله وعترتي أهل بيتي. فتمسكوا بهما لن تضلوا، فإن اللطيف الخبير أخبرني وعهد إلي أنهما لن يفترقا حتى يردا علي الحوض). فقام عمر بن الخطاب - وهو شبه المغضب - فقال: يا رسول الله، أكل أهل أهل بيتك؟ قال: (لا، ولكن أوصيائي منهم. أولهم أخي علي ووزيري ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي. هو أولهم، ثم ابني الحسن، ثم ابني الحسين، ثم تسعة من ولد الحسين واحد بعد واحد حتى يردوا علي الحوض. شهداء الله في أرضه وحججه على خلقه وخزان علمه ومعادن حكمته. من أطاعهم أطاع الله ومن عصاهم عصى الله)؟ فقالوا كلهم: نشهد أن رسول الله صلى الله عليه وآله قال ذلك.

He[asws] said: 'With Allah[azwj] as your Witness, do you know that the Messenger of Allah[saww] stood up to give a sermon, then never gave a sermon after that, so he[saww] said: 'O you people! I[saww] am leaving behind among you two weighty things, Book of Allah[azwj] and my[saww] Family, the People[asws] of my[saww] Household. So attach yourselves to these two and you will never go astray, for the Kind, the Aware has Informed me[saww] and Promised to me[saww] that these two will never separate until they come to me[saww] at the Fountain'.

Umar Bin Al-Khattab stood up – and he was angry – he said, 'O Messenger of Allah[saww], all the members of your[saww] Household?' He[saww] said: 'No, but my[saww] successors[asws] from them. The first of them[asws] being my[saww] brother Ali[asws], my[saww] Vizier, my[saww] inheritor, my[saww] Caliph in my[saww] community and the Guardian of every believer after me[saww]. He[asws] is the first of them[asws], then my[saww] son Al-Hassan[asws], then my[saww] son Al-Husayn[asws], then nine from the sons[asws] of Al-Husayn[asws], one after the other until they return to me[saww] at the Fountain; witnesses of Allah[saww] in His[azwj] earth, and His[azwj] Proofs over His[azwj] creatures, and the treasurers of His[azwj] Knowledge, and the Mines of His[azwj] Wisdom. The one who obeys them[asws] has obeyed Allah[azwj] and the one who has disobeyed them[asws] has disobeyed Allah[azwj]?' They all said, 'We bear witness that the Messenger of Allah[saww] said that'.

وصف مجلس المناشدة

ثم تمادى بعلي عليه السلام السؤال، فما ترك شيئا إلا ناشدهم الله فيه وسألهم عنه حتى أتى على آخر مناقبه وما قال له رسول الله صلى الله عليه وآله كثيرا، كل ذلك يصدقونه ويشهدون أنه حق.

Description of the session of the witnesses

Then Ali[asws] went further with the questions, so he[asws] did not leave anything except that he[asws] made them bear witness to Allah[azwj] with regards to it, and questioned them about it until he[asws] came to the end of his[asws] numerous merits, and what Messenger of Allah[saww] had said to him[asws], all of that was ratified by them and they testified that it was the truth.

قال: فلم يدع شيئا مما أنزل الله فيه خاصة أو فيه وفي أهل بيته في القرآن ولا على لسان رسول الله صلى الله عليه وآله إلا ناشدهم الله فيه. فمنه ما يقولون جميعا: (نعم) ومنه ما يسكت بعضهم ويقول بعضهم: (اللهم نعم) ويقول الذين سكتوا للذين أقروا: أنتم عندنا ثقاة، وقد حدثنا غيركم ممن نثق به أنهم سمعوه من رسول الله صلى الله عليه وآله.

Sulaym said, 'He[asws] did not leave anything from what Allah[azwj] had Revealed regarding himself[asws] especially or regarding the People[asws] of his[asws] Household in the Quran, nor on the tongue of the Messenger of Allah[saww], except that he made them bear witness to Allah[azwj] with regards to it. From them were those who said in unison, 'Yes', and from them were those who were silent about some of it and said about some of it, 'Our Allah[azwj], yes'. And the ones who were silent, said to those who had acknowledged it, 'You all are reliable ones, and other reliable ones have also narrated it as having heard from the Messenger of Allah[saww]'.

ثم قال حين فرغ: اللهم اشهد عليهم. قالوا: اللهم اشهد أنا لم نقل إلا حقا وما قد سمعناه من رسول الله صلى الله عليه وآله، وقد حدثنا من نثق به أنهم سمعوه من رسول الله صلى الله عليه وآله. قال: أتقرون بأن رسول الله صلى الله عليه وآله قال: (من زعم أنه يحبني ويبغض عليا فقد كذب وليس يحبني) - ووضع يده على رأسي - فقال له قائل: وكيف ذاك يا رسول الله؟ قال: (لأنه مني وأنا منه، ومن أحبه فقد أحبني ومن أحبني فقد أحب الله، ومن أبغضه فقد أبغضني ومن أبغضني فقد أبغض الله)؟ فقال نحو من عشرين رجلا من أفاضل الحيين: (اللهم نعم)، وسكت بقيتهم.

Then he[asws] said when he[asws] had finished: 'Our Allah[azwj], I[asws] bear witness upon them'. They said, 'Our Allah[azwj], Be Witness that he[asws] never related except for the truth, and what we have heard from the Messenger of Allah[saww], and what has been narrated to us from the reliable ones of what they had heard from the Messenger of Allah[saww]'. He[asws] said: 'Do you accept that the Messenger of Allah[saww] said: 'The one who thinks that he loves me[saww] and hates Ali[asws] has actually lied and does not love me[saww], – and placed his[saww] hand upon my[asws] head – so a questioner said to him[saww], 'And how is that so, O Messenger of Allah[saww]?' He[saww] said: 'Because he[asws] is from me[saww] and I[saww] am from him[asws], and the one who loves him[asws] has loved me[saww] and the one who loves me[saww] has loved Allah[azwj], and the one who hates him[asws] has hated me[saww] and the one who hated me[saww] has hated Allah[azwj]?' Approximately twenty virtuous men from the two groups (Helpers and Emigrants) said, 'Our Allah[azwj], yes', and the rest of them remained silent.

فقال علي عليه السلام للسكوت: ما لكم سكوت؟ فقالوا: هؤلاء الذين شهدوا عندنا ثقاة في صدقهم وفضلهم وسابقتهم. فقال علي عليه السلام: اللهم اشهد عليهم. فقالوا: اللهم إنا لم نشهد ولم نقل إلا ما سمعنا من رسول الله صلى الله عليه وآله وما حدثنا به من نثق به من هؤلاء وغيرهم أنهم سمعوه من رسول الله صلى الله عليه وآله.

Ali[asws] said to the silent ones: 'What has kept you silent?' They said, 'Those who have borne witness are the reliable ones among us regarding their truthfulness, and their virtues, and their precedence'. Ali[asws] said: 'Our Allah[azwj], I[asws] bear witness upon them'. They said, 'Our Allah[azwj], he[asws] not borne witness, nor has he[asws] related except for what we heard from the Messenger of Allah[saww], and what has been narrated to us by the reliable ones from these and others what they heard from the Messenger of Allah[saww]'.

* 3 * كلمات بين أمير المؤمنين عليه السلام وطلحة سبعة أجوبة عن حديث أبي بكر المختلق في الخلافة

فقال طلحة بن عبيد الله - وكان يقال له (داهية قريش) -: فكيف نصنع بما ادعى أبو بكر وعمر وأصحابه الذين صدقوه وشهدوا على مقالته يوم أتوا بك تعتل وفي عنقك حبل، فقالوا لك: (بايع)، فاحتججت بما احتججت به من الفضل والسابقة، فصدقوك جميعا. ثم ادعى أنه سمع نبي الله صلى الله عليه وآله يقول: (إن الله أبى أن يجمع لنا أهل البيت النبوة والخلافة)، فصدقه عمر وأبو عبيدة بن الجراح وسالم ومعاذ بن جبل؟ ثم أقبل طلحة فقال: كل الذي ذكرت وادعيت حق وما احتججت به من السابقة والفضل نحن نقر به ونعرفه، وأما الخلافة فقد شهد أولئك الخمسة بما سمعت الجواب الأول:

3 – Words between Amir-ul-Momineen[asws] and Talha - seven answers to the fabricated Hadith of Abu Bakr regarding the Caliphate

Talha Bin Ubeydullah – and he used to be called 'the shrewd one of Qureiysh' – said, 'What should we make of what Abu Bakr and Umar had claimed and their companions had ratified and testified on their words, the day they brought you[asws] when (the situation) deteriorated and there was a rope around your[asws] neck. So they said to you[asws], 'Pay allegiance'. You[asws] argued with what you[asws] argued with, from the virtues and the precedence, so they all agreed with you[asws]. Then he (Abu Bakr) claimed that he had heard from the Prophet[saww] having said that: 'Allah[azwj] has Refused to Gather together for us[asws] the People[asws] of the Household, the Prophet-hood and the Caliphate'. This was ratified by Umar, and Abu Ubeyda Bin Al-Jarrah, and Saalim, and Ma'az Bin Jabal?' Then Talha came forward and said, 'All that you[asws] have mentioned and claimed is true, and what you[asws] have argued by from the precedence and the virtues. We accept it and recognise it, but as for the Caliphate, those five have testified with the answer that you[asws] have heard before'.

فضح تعاهدهم على الصحيفة الملعونة

فقام عند ذلك علي عليه السلام - وغضب من مقالة طلحة - فأخرج شيئا قد كان يكتمه وفسر شيئا قد كان قاله يوم مات عمر لم يدروا ما عنى به، وأقبل على طلحة - والناس يسمعون - فقال: يا طلحة، أما والله ما من صحيفة ألقى الله بها يوم القيامة أحب إلي من صحيفة هؤلاء الخمسة الذين تعاهدوا على الوفاء بها في الكعبة في حجة الوداع: (إن قتل الله محمدا أو مات أن يتوازروا ويتظاهروا علي فلا أصل إلى الخلافة)

Exposure of their vows on the accursed agreement

So Ali[asws] stood up at that – and he[asws] was angry from the words of Talha – so he[asws] took out something which he[asws] had kept hidden, and explained something about it, and said about the day Umar died, and he (Talha) did not understand what he[asws] meant by it, and came in front of Talha – and the people were listening – so he[asws] said: 'O Talha, but by Allah[azwj], there is none from the parchments, that I[asws] shall meet Allah[azwj] with, which is more beloved to me[asws] than the parchment (agreement) of those five who had vowed to remain faithful to it, which they placed in the Kaaba during the farewell Pilgrimage that, 'If Allah[azwj] Kills Muhammad[saww] or he[asws] were to pass away, they would collectively plot against me[asws] so that I[asws] would never arrive to the Caliphate'.

الجواب الثاني: حديث الغدير

وقال عليه السلام: والدليل - يا طلحة - على باطل ما شهدوا عليه قول نبي الله صلى الله عليه وآله يوم غدير خم: (من كنت أولى به من نفسه فعلي أولى به من نفسه)، فكيف أكون أولى بهم من أنفسهم وهم أمراء علي وحكام؟

The Second Answer – Hadith of Al-Ghadeer

And he[asws] said: 'O Talha, 'It is on falsehood what they have testified upon. The words of the Prophet[saww] on the day of Ghadeer Khumm were: 'The one to whom I[saww] am higher that his own self, similarly Ali[asws] is also higher to him than his own self'. So, how can I[asws] be higher than them than their own selves, whilst they are the Emirs over me[asws] and rulers?'

الجواب الثالث: حديث المنزلة

وقول رسول الله صلى الله عليه وآله: (أنت مني بمنزلة هارون من موسى غير النبوة)، أفلستم تعلمون أن الخلافة غير النبوة؟ ولو كان مع النبوة غيرها لاستثناه رسول الله صلى الله عليه وآله.

The Third Answer – Hadith of the Status

And the words of the Messenger of Allah[saww]: 'You[asws] are unto me[asws] at the status which Haroun[as] had with Musa[as], apart from the Prophet-hood'. Do you not know that the Caliphate is other than the Prophet-hood? And had it been together with the Prophet-hood, the Messenger of Allah[saww] would have excluded it'.

الجواب الرابع: حديث الثقلين

وقوله صلى الله عليه وآله: (إني تركت فيكم أمرين لن تضلوا ما تمسكتم بهما كتاب الله وعترتي لا تتقدموهم ولا تتخلفوا عنهم ولا تعلموهم فإنهم أعلم منكم)، فينبغي أن لا يكون الخليفة على الأمة إلا أعلمهم بكتاب الله وسنة نبيه وقد قال الله: (أفمن يهدي إلى الحق أحق أن يتبع أمن لا يهدي إلا أن يهدى فما لكم كيف تحكمون)، وقال: (وزاده بسطة في العلم والجسم)، وقال: أو أثارة من علم إن كنتم صادقين وقال رسول الله صلى الله عليه وآله: (ما ولت أمة قط أمرها رجلا وفيهم أعلم إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا)، فما الولاية غير الإمارة على الأمة؟

The Fourth Answer – Hadith of the Two Weighty Things (Al-Saqalayn)

And his[saww] words: 'I[saww] am leaving among you two matters, you will never go astray if you attach yourselves to them both, Book of Allah[azwj] and my[saww] Family. Do not be in front of them[asws], and do not oppose them[asws], and do not (try to) teach them[asws] for they[asws] are more knowledgeable than you are'. So it is befitting that none should be the Caliph over the community except for the one who is more knowledgeable than them of the Book of Allah[azwj] and the Sunnah of its Prophet[saww], and Allah[azwj] has Said: ***"[10:35] Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?"*** and Said: ***"[2:247] and He has increased him abundantly in knowledge and physique,"*** and Said: ***"[46:4 or traces of knowledge, if you are truthful."*** And the Messenger of Allah[saww] said: 'No community has ever been ruled by men, despite that there is a more knowledgeable one amongst them, except that its affairs never ceased to deteriorate to the extent that they return to where they had left'. So what is Al-Wilayah apart from the Emirate (ruling) over the community?'

الجواب الخامس: حديث التسليم عن على عليه السلام بإمرة المؤمنين

والدليل على كذبهم وباطلهم وفجورهم أنهم سلموا علي بإمرة المؤمنين بأمر رسول الله صلى الله عليه وآله، وهي الحجة عليهم وعليك خاصة وعلى هذا الذي معك - يعني الزبير - وعلى الأمة رأسا وعلى هذين - وأشار إلى سعد وابن عوف - وعلى خليفتكم هذا الظالم - يعني عثمان -.

The Fifth Answer – Hadith of the recognition of Ali[asws] being the Amir-ul-Momineen

And the evidence against their lies, and their falsehood, and their corruption is that they greeted me[asws] as Amir-ul-Momineen by the order of the Messenger of

Allah[saww], and this is a proof against them, and against you especially and the one who is with you' – meaning Al-Zubayr – 'and against these two leaders of the community' – and indicated towards Sa'd and Ibn Awf – 'and against this unjust Caliph of yours' – meaning Usman'.

الجواب السادس: الشورى التي أمر بها عمر

وإنا معشر الشورى الستة أحياء كلنا، فلم جعلني عمر في الشورى إن كان قد صدق هو وأصحابه على رسول الله صلى الله عليه وآله؟ أجعلنا في الشورى في الخلافة أم في غيرها؟ فإن زعمتم أنه جعلها شورى في غير الإمارة فليس لعثمان إمارة علينا ولا بد من أن نتشاور في غيرها لأنه أمرنا أن نتشاور في غيرها؟ وإن كانت الشورى فيها فلم أدخلني فيكم؟ فهلا أخرجني وقد قال: (إن رسول الله صلى الله عليه وآله أخرج أهل بيته من الخلافة فأخبر أنه ليس لهم فيها نصيب)؟

The Sixth Answer – The consultation ordered by Umar

And the consultative group (which Umar nominated for the 3rd Caliph) consisted of six in number and all of us are alive. Why did Umar include me[asws] in the consultation when he and his companions had testified against the Messenger of Allah[saww] (by fabricating a Hadith that Prophet-hood and Caliph will not be together)? Did he include me in the consultation regarding the Caliphate or for something else? And if you think that he made the consultation to be for something other than the Emirate, so it is not for Usman to be the Emir over us, and is it necessary for us to have a consultation for something else because he ordered us to have a consultation for something else? And if the consultation was regarding it (Caliphate), why did he include me[asws] among those (the nominees)? Did he not take me[asws] out by saying that the Messenger of Allah[saww] had taken out the People[asws] of the Household from the Caliphate and informed that there is no share for them[asws] in it (the fabricated Hadith)?'

الجواب السابع: ما قال عمر عند موته

ولم قال عمر - حين دعانا رجلا رجلا - لابنه عبد الله - وها هو ذا - أنشدك بالله، ما قال لك حين خرجنا؟ فقال عبد الله: أما إذ ناشدتني فإنه قال: (إن بايعوا أصلع بني هاشم حملهم على المحجة البيضاء، وأقامهم على كتاب ربهم وسنة نبيهم) ثم قال عليه السلام: يا بن عمر، فما قلت أنت عند ذلك؟ قال: قلت له: فما يمنعك - يا أبه - أن تستخلفه؟ قال: فما رد عليك؟ قال: رد علي شيئا أكتمه

The Seventh Answer – What Umar said during his death

And Umar never said it when he called each man separately what he said to his son Abdullah – and here he is – I[asws] adjure you to solemnly swear by Allah[azwj], what did he say to you when we came out?' Abdullah (son of Umar) said, 'But since you have asked me to bear Allah[azwj] as a Witness, he said that, 'If they pay allegiance to the shaved headed one of the Clan of Hashim he[asws] will lead them to clear arguments and establish them on the Book of their Lord[azwj] and the Sunnah of their Prophet[saww]'. Then he[asws] said: 'O son of Umar, What did you say about that?' He said, 'I said to him, 'So what prevents you – O father – from making him[asws] the Caliph?' He[asws] said: 'So what did he reply to you?' He said, 'He replied to me something that I am concealing'.

قال عليه السلام: فإن رسول الله صلى الله عليه وآله قد أخبرني بكل ما قال لك وقلت له. قال: ومتى أخبرك؟ قال عليه السلام: أخبرني في حياته ثم أخبرني به ليلة مات أبوك في منامي، ومن رآى رسول الله صلى الله عليه وآله في المنام فقد رآه في اليقظة. قال له ابن عمر: فما أخبرك؟ قال عليه السلام: أنشدك الله يا بن عمر، لئن حدثتك به لتصدقني. قال: أو أسكت قال: فإنه قد قال لك - حين قلت له: (فما يمنعك أن تستخلفه؟) - قال: الصحيفة التي كتبناها بيننا والعهد الذي تعاهدنا عليه في الكعبة في حجة الوداع فسكت ابن عمر فقال: أسألك بحق رسول الله صلى الله عليه وآله لما أمسكت عني قال سليم: فلقد رأيت ابن عمر في ذلك المجلس وقد خنقته العبرة وعيناه تسيلان دموعا.

Ali[asws] said: 'The Messenger of Allah[saww] has informed me[asws] of everything what he said to you and you said to him'. He (Abdullah ibn Umar) asked, 'And when did he[saww] inform you[asws]?' Ali[asws] replied: 'He[saww] informed me[asws] during his[saww] lifetime, then he[saww] informed me[asws] about it on the night your father died, in my[asws] dream, and the one who sees the Messenger of Allah[saww] in the dream, it is as if he has seen him whilst being awake'. Ibn Umar said to him[asws], 'So what did he inform you[asws]?' He[asws] said: 'I[asws] hold you to Allah[azwj] as a Witness, O son of Umar, if I[asws] narrate it to you about it, will you ratify me[asws]?' Abdullah ibn Umar said, 'Or I shall remain silent'. Ali[asws] said: 'He (Umar) had said to you, when you said to him, 'So what prevents you from making him[asws] the Caliph?', he said, 'The parchment (agreement) which we had written stands between us, and the vow that we vowed upon it in the Kaaba during the farewell Pilgrimage'. Ibn Umar was silent. He[asws] said: 'I[asws] ask you, by the right of the Messenger of Allah[saww], what keeps you silent from (testifying) me[asws]?' Sulaym said, 'I saw Ibn Umar in that gathering, and he was choking on his tears which were flowing'.

شورى عمر غير الشرعية

ثم أقبل علي عليه السلام على طلحة والزبير وابن عوف وسعد قال: والله إن كان أولئك الخمسة كذبوا على رسول الله صلى الله عليه وآله فما يحل لكم ولايتهم، وإن كانوا صدقوا ما حل لكم - أيها الخمسة - أن تدخلوني معكم في الشورى لأن إدخالكم إياي فيه خلاف على رسول الله صلى الله عليه وآله ورغبة عنه.

The consultation of Umar was illegal

The Ali[asws] turned towards Talha, and Al-Zubayr, and Ibn Awf, and Sa'ad. He[asws] said: 'By Allah[azwj], if those five lied against the Messenger of Allah[saww] then it is not permissible for you to hold their friendship, and if they spoke the truth then it is not permissible for you – O you five – to include me[asws] along with you in the consultation, for my[asws] inclusion in it is against the Messenger of Allah[saww], and away from him[saww'].

الخلافة والإمامة فقط للأئمة الاثني عشر عليهم السلام

ثم أقبل علي عليه السلام على الناس فقال: أخبروني عن منزلتي فيكم وما تعرفوني به، أصدوق أنا عندكم أم كذاب؟ فقالوا: بل صديق صدوق، لا والله ما علمناك كذبت في جاهلية ولا إسلام. قال عليه السلام: فوالله الذي أكرمنا أهل البيت بالنبوة فجعل منا محمدا وأكرمنا من بعده بأن جعلنا أئمة المؤمنين، لا يبلغ عنه صلى الله عليه وآله غيرنا ولا تصلح الإمامة والخلافة إلا فينا، ولم يجعل الله معنا أهل البيت لأحد من الناس فيها نصيبا ولا حقا.

The Caliphate and the Imamate is only for the twelve Imams[asws]

Then Ali[asws] addressed the people. He[asws] said: 'Inform me[asws] of my[asws] status among you, and what you recognise me[asws] by, am I[asws] truthful among you or a liar?'

They said, 'But, you[asws] sincere truthful one. No, by Allah[azwj], we do not know you[asws] of having lied during the (days of) ignorance nor the (days of) Islam'.

He[asws] said: 'By Allah[azwj], Who has Honoured us[asws], the People[asws] of the Household by the Prophet-hood, so He[azwj] Made Muhammad[saww] to be from us[asws], and Honoured us[asws] from after him[saww] by Making us[asws] as Imams[asws] of the believers, none can preach from him[saww] apart from us[asws], nor is the Imamate and the Caliphate correct except within us[asws], and Allah[azwj] never Made a share in it with us[asws] for anyone from the people, nor any right for them'.

أما رسول الله، فخاتم النبيين ليس بعده رسول ولا نبي، ختم الأنبياء برسول الله صلى الله عليه وآله إلى يوم القيامة، وختم بالقرآن الكتب إلى يوم القيامة، وجعلنا من بعد محمد خلفاء في أرضه وشهداء على خلقه وفرض طاعتنا في كتابه وقرننا بنفسه ونبيه في الطاعة في غير آية من القرآن. والله جعل محمدا نبيا وجعلنا خلفاء من بعده في خلقه وشهداء على خلقه وفرض طاعتنا في كتابه المنزل، ثم أمر الله جل وعز نبيه أن يبلغ ذلك أمته، فبلغهم كما أمره الله عز وجل.

But, the Messenger of Allah[saww] was the last of the Prophets[as], there is neither a Rasool[saww] nor a Nabi[as] after him[saww]. The Prophet-hood came to an end with the Messenger of Allah[saww] up to the Day of Judgement, and the Books came to an end with the Quran up to the Day of Judgement, and we[asws] were Made to be after Muhammad[saww] as Caliphs in His[azwj] earth and as witnesses over His[azwj] creatures, and obedience to us[asws] has been Made Obligatory in His[azwj] Book and Joined us[asws] along with Himself[azwj] and His[azwj] Prophet[saww] regarding the obedience as per the Verse from the Quran. And Allah[azwj] Made Muhammad[saww] to be a Prophet and Made us[asws] to be Caliphs after him[saww] among His[azwj] creatures, and Made obedience to us[asws] to be obligatory in His[azwj] Book that Came down, then Allah[azwj] Mighty and Majestic Ordered His[azwj] Prophet[saww] to preach that to his[saww] community. So he[saww] preached to them just as Allah[azwj] Mighty and Majestic had Ordered him[saww] to do so.

من هو الأحق بمجلس رسول الله صلى الله عليه وآله؟

فأيهما أحق بمجلس رسول الله صلى الله عليه وآله وبمكانه، وقد سمعتم رسول الله صلى الله عليه وآله حين بعثني ببراءة فقال: (إنه لا يصلح أن يبلغ عني إلا أنا أو رجل مني)؟ فأنشدكم الله، أسمعتم ذلك من رسول الله صلى الله عليه وآله؟ قالوا: اللهم نعم، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله حين بعثك ببراءة.

Who is more deserving for the seat of the Messenger of Allah[saww]?

Which of the two is more deserving for the seat of the Messenger of Allah[saww] and of his[saww] place, and have you heard from the Messenger of Allah[saww] when he[saww] sent me[asws] with (Surah) Al-Bara'a, so he[saww] said: 'It is not correct for it to be preached except for myself[saww] or a man[asws] from me[saww]? So, I[asws] hold you to Allah[azwj], did you hear that from the Messenger of Allah[saww]? They said, 'Our Allah[azwj], yes, we testify that we heard that from the Messenger of Allah[saww] when he[saww] sent you[asws] with (Surah) Al-Bara'a'.

قال: فلم يصلح لصاحبكم أن يبلغ عنه صحيفة قدر أربع أصابع ولم يصلح أن يكون المبلغ لها غيري فأيهما أحق بمجلسه ومكانه؟ الذي سماه خاصة أنه من رسول الله أو من خص من بين هذه الأمة أنه ليس من رسول الله؟ ألم يقل النبي صلى الله عليه وآله: ليبلغ الشاهد الغائب؟ فقال طلحة: قد سمعنا ذلك من رسول الله صلى الله عليه وآله، ففسر لنا كيف لا يصلح لأحد.

He[asws] said: 'So if it was not correct for your companion (Abu Bakr) that he should preach a Parchment the size of four fingers, and it is not correct that it should be preached by anyone apart from me[asws]. So, which of the two is more deserving with his[saww] seat and his[saww] place? The one who was specially named that he[asws] is from the Messenger of Allah[saww] or the one who may be considered special within the community but he is not from the Messenger of Allah[azwj]? Did not the Prophet[saww] say: 'Those who have witnessed it should make it reach to those who are absent?' Talha said, 'We have heard that from the Messenger of Allah[saww], so explain for us, how is it nor correct for anyone else?'

أن يبلغ عن رسول الله صلى الله عليه وآله وقد قال لنا ولسائر الناس: (ليبلغ الشاهد منكم الغائب)، وقال بعرفة حين حج حجة الوداع: (رحم الله امرء سمع مقالتي فوعاها ثم أبلغها عني، فرب حامل فقه ولا فقه له ورب حامل فقه إلى من هو أفقه منه، ثلاثة لا يغل عليهن قلب امرء مسلم: إخلاص العمل لله، والسمع والطاعة والمناصحة لولاة الأمر، ولزوم جماعتهم فإن دعوتهم محيطة من ورائهم)، وقام في غير موطن فقال: (ليبلغ الشاهد الغائب)؟

That he should preach from the Messenger of Allah[saww] and he[saww] has said to us and to the rest of the people: 'Those who have witnessed it among you should make it reach to the absentees', and said at Arafaat during the farewell Pilgrimage: 'May Allah[azwj] have Mercy on the person who heard my[saww] speech, memorised it and preaches it from me[saww].

It may be so that the bearer who memorised it has little understanding in it and similarly, a memorizer with better understanding would pass it on to the one who is of higher level than him (in understanding of this Divine Message). Three have no deceit in them – The heart of a Muslim, sincerity in a deed for the sake of Allah[azwj], and listening and obedience to the advice of Wali Al-Amr[asws], and it is, therefore, necessary that their[asws] call encompasses all people who are either there or away (from them[asws]), and Prophet[saww] stood up with regard to this and said: 'The ones who witness it should make it reach to those who are absent?'

فقال علي بن أبي طالب عليه السلام: إن الذي قال رسول الله صلى الله عليه وآله يوم غدير خم ويوم عرفة في حجة الوداع ويوم قبض. فانظر في آخر خطبة خطبها حين قال: (إني قد تركت فيكم أمرين لن تضلوا ما إن تمسكتم بهما، كتاب الله وأهل بيتي. فإن اللطيف الخبير قد عهد إلي أنهما لن يفترقا حتى يردا علي الحوض كهاتين الأصبعين - وأشار بمسبحته والوسطى - فإن إحديهما قدام الأخرى فتمسكوا بهما لا تضلوا ولا تزلوا، ولا تقدموهم ولا تخلفوا عنهم ولا تعلموهم فإنهم أعلم منكم).

So, Ali[asws] Bin Abu Talib[asws] said that: 'The Messenger of Allah[saww] said on the Day of Ghadeer Khumm, and on the Day of Arafaat during the Farewell Pilgrimage, and on the Day that he[saww] passed away, therefore look at the last sermon of his[saww] sermons where he[saww] said: 'I[saww] have left among you two matter, you will not go astray if you were to attach yourselves to both of them – Book of Allah[azwj] and the People[asws] of my[saww] Household, for the Kind and the Aware has Promised me[saww] that these two will never separate until they return to me[saww] at the Fountain like these two fingers' – and he[saww] indicated by his[saww] index and middle finger – 'for one of them proceeds the other. Attach yourselves to both of them and neither will you go astray not will you lead (anyone) astray, and do not go ahead of them[asws], nor oppose them[asws], and do not teach them for they[asws] are more knowledgeable than you all'.

وإنما أمر العامة أن يبلغوا من لقوا من العامة بإيجاب طاعة الأئمة من آل محمد عليهم السلام وإيجاب حقهم، ولم يقل ذلك في شيئ من الأشياء غير ذلك. وإنما أمر العامة أن يبلغوا العامة بحجة من لا يبلغ عن رسول الله صلى الله عليه وآله جميع ما بعثه الله به غيرهم.

But, rather he[saww] ordered the general public that they should make this reach to anyone they meet from the general public of the obligation to obey the Imams[asws] from the Progeny[asws] of Muhammad[saww], and the obligation of their[asws] rights, and he[saww] never said this about a matter from the matters, other than that. But, rather he[saww] ordered the general public that they should make it reach to others, by the argument that the one who did not make it reach to others from the Messenger of Allah[saww], had not made reach all of what Allah[azwj] Sent him[saww] with.

ألا ترى يا طلحة، إن رسول الله صلى الله عليه وآله قال لي - وأنتم تسمعون -: يا أخي، إنه لا يقضي عني ديني ولا يبرئ ذمتي غيرك. أنت تبرئ ذمتي وتؤدي أمانتي وتقاتل على سنتي). فلما ولى أبو بكر هل قضى عن رسول الله صلى الله عليه وآله دينه وعداته؟ فأثبتهم جميعا فقضيت دينه وعداته. وأخبرهم أنه لا يقضي عنه دينه وعداته غيري. ولم يكن ما أعطاهم أبو بكر بقضاء لدينه وعداته، وإنما كان قضاي دينه وعداته هو الذي أبرء ذمته وقضى أمانته.

Don't you see, O Talha, that the Messenger of Allah[saww] said to me[asws], and you were listening: 'O my[saww] brother[asws], none shall fulfil my[saww] debts, nor take care of my[saww] responsibilities apart from you[asws]. You[asws] will absolve my[saww] responsibilities, and return the trusts held by me[saww], and you[asws] will fight on my[saww] Sunnah'. When Abu Bakr became the ruler, did he pay back the debts of the Messenger of Allah[saww] and return the trusts? But I[asws] dispensed (Prophet[saww]'s) will all of that. I[asws] fulfilled his[saww] debts and his[saww] trusts. And he[saww] had informed them that no one apart from me[asws] will be fulfilling his[saww] debts and his[saww] trusts. And whatever Abu Bakr did not give to them (anything on behalf of Prophet[saww]), he never paid back his[saww] debts and nor returned his[saww] trusts, but the one who paid back his[saww] debts and returned his[saww] trusts is the one who absolved him[saww] from the responsibilities, and returned the entrusted properties.

الأئمة عليهم السلام هم مبلغوا أوامر الله إلى الناس وإنما يبلغ عن رسول الله صلى الله عليه وآله جميع ما جاء عن الله عز وجل الأئمة الذين فرض الله طاعتهم في كتابه وأمر بولايتهم، الذين من أطاعهم أطاع الله ومن عصاهم عصى الله.

The (Infallible) Imams[asws] are the (Divine) preachers, the ones[asws] about whom Allah[azwj] Ordered to the people, and they preached from the Messenger of Allah[saww] all what he[saww] came with from Allah[azwj] Mighty and Majestic. The Imams[asws] are the ones[asws] the obedience to whom has been Made obligatory by Allah[azwj] in His[azwj] Book, and Ordered for their[asws] Wilayah so that the one who obeys them[asws] has obeyed Allah[azwj], and the one who has disobeyed them[asws] has disobeyed Allah[azwj].

فقال طلحة: فرجت عني، ما كنت أدري ما عنى رسول الله صلى الله عليه وآله بذلك حتى فسرته لي. فجزاك الله يا أبا الحسن خيرا عن جميع الأمة.

Talha said, 'You[asws] have expounded for me what I used to understand what the Messenger of Allah[saww] meant by that, to the extent that you[asws] have made it easier for me. So, may Allah[azwj] Reward you, O Abu Al-Hassan[asws], better than all of community'.

* 4 * كلمة عن جمع القرآن جمع أمير المؤمنين عليه السلام

للقرآن يا أبا الحسن، شيئ أريد أن أسألك عنه: رأيتك خرجت بثوب مختوم عليه فقلت: (يا أيها الناس، إني لم أزل مشغولا برسول الله صلى الله عليه وآله، بغسله وتكفينه ودفنه. ثم شغلت بكتاب الله حتى جمعته، فهذا كتاب الله مجموعا لم يسقط منه حرف)، فلم أر ذلك الكتاب الذي كتبت وألفت.

4 – Speeches about the collection of the Quran collected by Amir-ul-Momineen[asws]

(Talha then said) O Abu Al-Hassan[asws], I would like to ask you[asws] something about the Quran. I saw you[asws] coming out with a sealed cloth to them (Abu Bakr and his companions in the Masjid-e-Nabavi). You[asws] said: 'O you people! I[asws] had been busy in looking after (at the Shahadat of) the Messenger of Allah[saww] with matters such as washing him[saww], and shrouding him[saww], and burying him[saww]. Then I[asws] occupied myself[asws] with the Book of Allah[azwj] until I[asws] collected (all of) it, so this is the Book of Allah[azwj] collected without a letter missing from it'. I (Talha) have never seen that Book which you[asws] wrote and composed (where it is?)'.

جمع عمر وعثمان للقرآن

ولقد رأيت عمر بعث إليك - حين استخلف - أن ابعث به إلي، فأبيت أن تفعل. فدعا عمر الناس، فإذا شهد اثنان على آية قرآن كتبها وما لم يشهد عليها غير رجل واحد رماها ولم يكتبه وقد قال عمر - وأنا أسمع -: (إنه قد قتل يوم اليمامة رجال كانوا يقرؤون قرآنا لا يقرأه غيرهم فذهب)، وقد جاءت شاة إلى صحيفة - وكتاب عمر يكتبون - فأكلتها وذهب ما فيها، والكاتب يومئذ عثمان فما تقولون؟

The Quran collected by Umar and Usman

And I (Talha) have seen Umar, when he became the Caliph, sent someone to you[asws] that you[asws] should send it (the Quran) to him. You[asws] refused to do it. Umar called the people, so when two people bore witness to a Verse of the Quran, he would write it down, and what no more than one person bore witness to, he threw it out and he did not get it written, and Umar said – and I was listening: 'On the Day of Yamama (a battle), men who would recite of the Quran (who had memorised it) were killed, and what they did not recite has been lost'. And a goat came to the Parchment and ate it – which Umar had made them (people) to write down, and what was in it had been lost, and the Book today written by Usman, what do you[asws] say about it?

وسمعت عمر يقول وأصحابه الذين ألفوا ما كتبوا على عهد عثمان: (إن الأحزاب كانت تعدل سورة البقرة، والنور ستون ومائة آية، والحجرات تسعون آية) فما هذا؟ وما يمنعك - يرحمك الله - أن تخرج إليهم ما قد ألفت للناس؟ وقد شهدت عثمان حين أخذ ما ألف عمر فجمع له الكتاب وحمل الناس على قراءة واحدة ومزق مصحف أبي بن كعب وابن مسعود وأحرقهما بالنار. فما هذا؟

And I (Talha) heard Umar say, as well as his companions who composed it in the era of Usman that, 'Al-Ahzaab (Chapter 33) was equal to Surah Al-Baqarah (Chapter 2)[3], and Al-Noor (Chapter 24) had one hundred and sixty Verses, and Al-Hujuraat

[3] The Holy Quran which we have in our hands today contains 73 Verses in 'Al-Ahzaab (Chapter 33) as compared with Surah Al-Baqarah (Chapter 2) which has 286 Verses

(Chapter 49) had ninety Verses, so what is this? And what prevented you[asws] – may Allah[azwj] have Mercy on you[asws] – to bring out to the people what you[asws] had composed? And I witnessed Usman when he took what Umar had composed, so he composed the Book and made the people agree over one recitation and ripped the Parchments of Ubay Bin Ka'ab and Ibn Mas'ood and burnt both of these in the fire. So what is this?'

إملاء رسول الله صلى الله عليه وآله للقرآن على أمير المؤمنين عليه السلام

فقال أمير المؤمنين عليه السلام: يا طلحة، إن كل آية أنزلها الله في كتابه على محمد صلى الله عليه وآله عندي بإملاء رسول الله صلى الله عليه وآله وخطي بيدي، وتأويل كل آية أنزلها الله على محمد صلى الله عليه وآله وكل حلال أو حرام أو حد أو حكم أو أي شيئ تحتاج إليه الأمة إلى يوم القيامة عندي مكتوب بإملاء رسول الله وخط يدي حتى أرش الخدش.

The Messenger of Allah[saww] dictated the Quran of Amir-ul-Momineen[asws]

Amir-ul-Momineen[asws] said: 'O Talha, All the Verses which Allah[azwj] Sent down in His[azwj] Book upon Muhammad[saww] is in my[asws] possession, by the dictation of the Messenger of Allah[saww] and in my[asws] writing by my[asws] hand, and the explanation of all that Allah[azwj] Sent down upon Muhammad[saww], and all the Permissible or Prohibitions, or Limits, or Orders, or anything which the community will need up to the Day of Judgement is in my[asws] possession in a written form by the dictation of the Messenger of Allah[saww], and in my[asws] writing, to the extent of the compensation for a scratch'.

قال طلحة: كل شيئ من صغير أو كبير أو خاص أو عام، كان أو يكون إلى يوم القيامة فهو مكتوب عندك؟ قال: نعم، وسوى ذلك أن رسول الله صلى الله عليه وآله أسر إلي في مرضه مفتاح ألف باب من العلم يفتح كل باب ألف باب. ولو أن الأمة منذ قبض الله نبيه اتبعوني وأطاعوني لأكلوا من فوقهم ومن تحت أرجلهم رغدا إلى يوم القيامة.

Talha said, 'All things, small or great, or specific or general, has occurred and will be (happening) up to the Day of Judgement, so it is written, and is in your[asws] possession?' He[asws] said: 'Yes, and that the Messenger of Allah[saww] divulged a secret to me[asws] during his[saww] illness, which opened a thousand doors of the knowledge, each of the doors opened to a thousand (further) doors. And had the community, since Allah[azwj] Captured His[azwj] Prophet[saww], had followed me[asws], and had obeyed me[asws], they would have eaten (sustenance) from above them and from under their feet, plentifully, up to the Day of Judgement'.[4]

ما كتب في الكتف بإملاء رسول الله صلى الله عليه وآله

يا طلحة، ألست قد شهدت رسول الله صلى الله عليه وآله حين دعا بالكتف ليكتب فيها ما لا تضل الأمة ولا تختلف، فقال صاحبك ما قال: (إن نبي الله يهجر) فغضب رسول الله صلى الله عليه وآله ثم تركها؟ قال: بلى، قد شهدت ذاك. قال: فإنكم لما خرجتم أخبرني بذلك رسول الله صلى الله عليه وآله وبالذي أراد أن يكتب فيها وأن يشهد عليها العامة. فأخبره جبرائيل: (أن الله عز وجل قد علم من الأمة الاختلاف والفرقة)، ثم دعا بصحيفة فأملى علي ما أراد أن يكتب في الكتف وأشهد على ذلك ثلاثة رهط: سلمان وأبا ذر والمقداد، وسمى من يكون من أئمة الهدى الذين أمر الله بطاعتهم إلى يوم القيامة.

[4] As was the case with 'Man o Salava' where the nation of Prophet Musa[as] could easily pick food by hands without having to exert any effort.

What was written on the shoulder (bone) by the dictation of the Messenger of Allah[saww]

O Talha, are you not a witness to the Messenger of Allah[saww] when he[saww] called for a piece of 'paper' (cloth/parchment) so that he[saww] would write on it what will ensure that the community will neither go astray not will it have differences, so your companion (Umar) said what he said, 'That the Prophet[saww] of Allah[azwj] is deranged'. So the Messenger of Allah[saww] became angry, then left it?' He said, 'Yes, I have witnessed that'. When you all left, the Messenger of Allah[saww] informed me[asws] of that which he[saww] had intended to write on that, and make the community a witness to it. Jibraeel[as] informed him[saww] that, 'Allah[azwj] Mighty and Majestic has Knowledge of the differences of the community and the sects'. Then he[saww] called for a Parchment, and dictated to me[asws] what he[saww] wanted to write on the 'paper' (earlier) and got a group of three to bear witness to that – Slaman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and named the ones[asws] who are to be the Imams[asws] of guidance, the obedience to whom[asws] Allah[azwj] has Ordered, up to the Day of Judgement'.

فسماني أولهم ثم ابني هذا - وأدنى بيده إلى الحسن - ثم الحسين ثم تسعة من ولد ابني هذا - يعني الحسين -. كذلك كان يا أبا ذر وأنت يا مقداد؟ فقاموا وقالوا: نشهد بذلك على رسول الله صلى الله عليه وآله. فقال طلحة: والله لقد سمعت من رسول الله صلى الله عليه وآله يقول لأبي ذر: (ما أظلت الخضراء ولا أقلت الغبراء على ذي لهجة أصدق من أبي ذر ولا أبر عند الله)، وأنا أشهد أنهما لم يشهدا إلا على حق، ولأنت أصدق وآثر عندي منهما.

So he[saww] named me[asws] first, then this son[asws] of mine[asws] – and lowered his[asws] hand on Al-Hassan[asws] – 'then Al-Husayn[asws], then nine from the sons[asws] of this son[asws] of mine[asws,] – meaning Al-Husayn[asws]. It was like that, O Abu Dharr[ar], and you, O Miqdad?' They stood up and said, 'We bear witness to that on the Messenger of Allah[saww,]. Talha said, 'By Allah[azwj], I have heard from the Messenger of Allah[saww] saying to Abu Dharr[ar]: 'None has been shaded by the green (sky) nor carried by the dusty (ground) who has a truer tone than Abu Dharr[ar], nor a kinder person with Allah[azwj,], and I bear witness that he[ar] has not testified except on the truth, and you[asws] are more truthful and more preferable with me than these two[ar,].

ثم أقبل عليه السلام على طلحة فقال: إتق الله يا طلحة وأنت يا زبير وأنت يا سعد وأنت يا بن عوف، اتقوا الله وآثروا رضاه واختاروا ما عنده ولا تخافوا في الله لومة لائم.

Then he[asws] turned to Talha. He[asws] said: 'Fear Allah[azwj], O Talha, and you O Zubeyr, and you O Sa'ad, and you O Ibn Awf, fear Allah[azwj] and opt for His[azwj] Pleasure and what He[azwj] has Chosen from Himself[azwj] and do not fear the accusation of the accuser'.

سند القرآن الموجود في زماننا

قال طلحة: ما أراك - يا أبا الحسن - أجبتني عما سألتك عنه من أمر القرآن ألا تظهره للناس؟ قال عليه السلام: يا طلحة، عمدا كففت عن جوابك. قال: فأخبرني عما كتب عمر وعثمان، أقرآن كله أم فيه ما ليس بقرآن؟ قال عليه السلام: بل هو قرآن كله، إن أخذتم بما فيه نجوتم من النار ودخلتم الجنة، فإن فيه حجتنا وبيان أمرنا وحقنا وفرض طاعتنا.

Support for the present Quran during our era

Talha said, 'What is your[asws] opinion – O Abu Al-Hassan[asws] – answer me[asws] to what I have asked you about the matter of the Quran, will you[asws] be displaying it to the

people?' He[asws] said: 'O Talha, I[asws] intentionally held back from answering you'. He said, 'So inform me of what was written by Umar and Usman, is it all the Quran, or there is in it which is not the Quran?' He[asws] said, 'But rather, all of it is the Quran. If you were to take to it with what is in it, you will be rescued from the Fire and will enter the Paradise, for in it are our[asws] Proofs, and the explanation of our[asws] matters and our[asws] rights, and the obligation of obedience to us[asws]'.

فقال طلحة: حسبي، أما إذا كان قرآنا فحسبي. ثم قال طلحة: فأخبرني عما في يديك من القرآن وتأويله وعلم الحلال والحرام، إلى من تدفعه ومن صاحبه بعدك؟ قال عليه السلام: إلى الذي أمرني رسول الله صلى الله عليه وآله أن أدفعه إليه. قال: من هو؟ قال: وصيي وأولى الناس بالناس بعدي، ابني هذا الحسن، ثم يدفعه ابني الحسن عند موته إلى ابني هذا الحسين، ثم يصير إلى واحد بعد واحد من ولد الحسين، حتى يرد آخرهم على رسول الله صلى الله عليه وآله حوضه. وهم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم.

Talha said, 'It is sufficient if it is the Quran, so it is sufficient for me'. Then Talha said, 'So, inform me about the Quran which is in your[asws] hands, and its explanation, and the knowledge of the Permissible and the prohibited, to whom will you[asws] be handing it over to, and who is your[asws] companion after you[asws]?'

Ali[asws] said: 'To the one[asws] the Messenger of Allah[saww] has ordered me[asws] to hand it over to him[asws]'. He said, 'Who is he[asws]?' He[asws] said: 'My[asws] successor and the first of the people to the people after me[asws], this son[asws] of mine[asws] Al-Hassan[asws], then my[asws] son[asws] Al-Hassan[asws] will hand it over, during his passing away, to this son[asws] of mine[asws] Al-Husayn[asws], then it will be passed to one after the other from the sons[asws] of Al-Husayn[asws], until the last of them[asws] will return it to the Messenger of Allah[saww] at his[saww] Fountain. And they[asws] are with the Quran and the Quran is with them[asws], it will not separate from them[asws] nor will they[asws] separate from it'.

اثنا عشر إمام ضلالة من قبائل قريش

أما إن معاوية وابنه سيليان بعد عثمان، ثم يليهما سبعة من ولد الحكم بن أبي العاص، واحدا بعد واحد تكملة اثني عشر إمام ضلالة، وهم الذين رآهم رسول الله صلى الله عليه وآله على منبره يردون أمته على أدبارهم القهقرى، عشرة منهم من بني أمية ورجلان أسسا ذلك لهم، وعليهما مثل أوزار هذه الأمة. فقالوا: يرحمك الله يا أبا الحسن وغفر لك وجزاك الله أفضل الجزاء عنا بنصحك وحسن قولك.

Twelve Imams of misguidance from the tribe of Qureiysh

As for that, Muawiya and his son will manage after Usman, and these two will be followed by seven from the sons of Al-Hakam Bin Abu Al-A'as, one after the other thereby completing the twelve Imams of misguidance, and they are the ones whom the Messenger of Allah[saww] had a 'Vision' (that they had ascended disrespectfully) upon his[saww] Pulpit, reverting the community to their past ways (of disbelief) backwards. Ten from among them from the Clan of Umayya, and the two men who laid that foundation for them, and to both of them will be the sins the like of this entire community. They said, 'May Allah[azwj] have Mercy on you, O Abu Al-Hassan[asws], and Forgive you, and may Allah[azwj] Reward you with the best of the Rewards, than ours, for your[asws] advice, and the good words of yours[asws]'.

HADITH 12

خطبة أمير المؤمنين (ع) في السنة الأخيرة من عمره المبارك

SERMON OF AMIR-UL-MOMINEEN[asws] IN THE LAST YEAR OF HIS[asws] BLESSED LIFE

أبان عن سليم قال: كنا جلوسا حول أمير المؤمنين عليه السلام وعنده جماعة من أصحابه، فقال له قائل: يا أمير المؤمنين، لو استنفرت الناس. فقام وخطب فقال: ألا إني قد استنفرتكم فلم تنفروا ونصحتكم فلم تقبلوا، ودعوتكم فلم تسمعوا.

Abaan reports that Sulaym said, 'I was seated around Amir-ul-Momineen[asws] and in his[asws] presence was a group of his[asws] companions. Someone said to him[asws], 'O Amir-ul-Momineen[asws], if only you[asws] had mobilised the people (for Jihad)'. So he[asws] stood up and gave a sermon.

He[asws] said: 'Nay, I[asws] had mobilised you but you never got mobilised, and I[asws] advised you but you never accepted it, and I[asws] called you but you never listened.

فأنتم شهود كغياب وأحياء كأموات وصم ذوو أسماع، أتلو عليكم الحكمة وأعظكم بالموعظة الشافية الكافية وأحثكم على الجهاد لأهل الجور، فما آتي على آخر كلامي حتى أراكم متفرقين حلقا شتى، تتناشدون الأشعار وتضربون الأمثال وتسألون عن سعر التمر واللبن تبت أيديكم، لقد سئمتم الحرب والاستعداد لها، وأصبحت قلوبكم فارغة من ذكرها، شغلتموها بالأباطيل والأضاليل والأعاليل.

So, you are present as if you are absent, and living as if you are dead, and deaf despite having ears. I[asws] preach to you the wisdom and preach to you with a preaching which is a sufficient healing, and I[asws] urge you towards the Holy War against the people of oppression. I[asws] do not reach to the end of my[asws] speech and I[asws] see you are dispersing in groups. You are reciting the poetry and striking the examples, and asking about the price of the dates and the milk. May your hands be broken. You have got bored of the war and the preparation for it, and your hearts are empty and you have stopped mentioning it. You have busied yourselves with the invalidities and the vanities and the excuses.

ويحكم، أغزوهم قبل أن يغزوكم، فوالله ما غزي قوم قط في عقر دارهم إلا ذلوا. وأيم الله ما أظن أن تفعلوا حتى يفعلوا ثم وددت أني قد رأيتهم فلقيت الله على بصيرتي ويقيني واسترحت من مقاساتكم ومن ممارستكم. فما أنتم إلا كإبل جمة ضل راعيها، فكلما ضمت من جانب انتشرت من جانب. كأني بكم والله فيما أرى، لو قد حمس الوغى واستحر الموت قد انفرجتم عن علي بن أبي طالب انفراج الرأس وانفراج المرأة عن ولدها لا تمنع يد لامس.

Woe be unto you, fight against them before they fight against you, for by Allah[azwj], no community was fought in its own houses except that they were humiliated. By Allah[azwj], I[asws] don't think that you will do it until they do it, then I[asws] wish, I[asws] had seen them. So I[asws] will meet Allah[azwj] on my[asws] insight and my[asws] conviction and be at rest from your sufferings and your practices. You are nothing but like camels whose shepherd has strayed, so if all of you are gathered on one side, you spread out from the other side. By Allah[azwj], from what I[asws] can see, if war is encouraged and the death is intensified, you have broken away from Ali[asws] Bin Abu Talib[asws] like the breaking away of the head which parts the body, like the woman giving birth

desires the child (inside) leaves her sooner and does not prevent the hand which touches it.

لما ذا لم يفعل أمير المؤمنين عليه السلام ما فعل عثمان من السكوت؟

قال الأشعث بن قيس الكندي: فهلا فعلت كما فعل ابن عفان؟ فقال علي عليه السلام: يا عرف النار، أو كما فعل ابن عفان رأيتموني فعلت؟ أنا عائذ بالله من شر ما تقول، يا بن قيس، والله إن الذي فعل ابن عفان لمخزاة لمن لا دين له ولا الحق في يده، فكيف أفعل ذلك وأنا على بينة من ربي وحجته في يدي والحق معي؟ والله إن امرء مكن عدوه من نفسه حتى يجز لحمه ويفري جلده ويهشم عظمه ويسفك دمه وهو يقدر على أن يمنعه لعظيم وزره وضعيف ما ضمت عليه جوانح صدره. فكن أنت ذلك يا بن قيس فأما أنا فدون - والله - أن أعطي بيدي ضرب بالمشرفي تطير له فراش الهام وتطيح منه الكف والمعصم ويفعل الله بعد ما يشاء.

Why did Amir-ul-Momineen[asws] not do what Usman did - keeping silent

Al-Ash'as Bin Qays Al-Kindi said, 'Why did you[asws] not do what Ibn Affan did?' Ali[asws] said: 'O one who is known to the Fire, do you see me doing what Ibn Affan did? I[asws] seek Refuge in Allah[azwj] from the evil of what you are saying, O Ibn Qays. By Allah[azwj], that which Ibn Affan did, does not even befit the one who has no religion to him, nor truth in his hands.

So, how can I[asws] do that and I[asws] am on the clear evidence from my[asws] Lord[azwj], and Proofs in my[asws] hand, and the truth is with me[asws]? By Allah[azwj], the man who strengthens his enemy over himself until he cuts his flesh, and rips his skin, and breaks his bones, and spills his blood whilst he had the ability to prevent it, has a great sin upon him, and weak are the wings of his chest. So you are like that, O Ibn Qays. As for myself[asws], by Allah[azwj], if I[asws] come with my[asws] hands and strike them by my[asws] honourable (sword), the important seats will be overthrown and from it hands and wrists will be cut off, and Allah[azwj] will Do what He[azwj] so Desires to.

ويلك يا بن قيس، المؤمن يموت بكل موتة غير أنه لا يقتل نفسه، فمن قدر على حقن دمه ثم خلا بينه وبين قاتله فهو قاتل نفسه.

Woe be unto you, O Ibn Qays, a believer dies of every (kind of) death apart from that he does not kill himself (suicide). Therefore, the one who has the ability of saving his own blood, then leaves opportunity between himself and his killer, so he has killed himself.

ويلك يا بن قيس، إن هذه الأمة تفترق على ثلاث وسبعين فرقة، فرقة واحدة منها في الجنة واثنتان وسبعون في النار. وشرها وأبغضها إلى الله وأبعدها منه السامرة الذين يقولون: (لا قتال)، وكذبوا. قد أمر الله عز وجل بقتال هؤلاء الباغين في كتابه وسنة نبيه وكذلك المارقة.

Woe be unto you, O ibn Qays. This community will divide into seventy-three (73)sects. One sect from it will be in the Paradise, and seventy-two (72) will be in the Fire. And the worst ones of it, and the most abhorrent ones of it to Allah[azwj], and the most distant ones from it are the ones who are saying, 'Do not fight them', and they are liars. Allah[azwj] Mighty and Majestic has Ordered for the killing of these rebels, in His[azwj] Book, and the Sunnah of His[azwj] Prophet[saww], and similar is the case for the renegades.

لما ذا لم يقم أمير المؤمنين عليه السلام بالسيف في قضايا السقيفة

فقال الأشعث بن قيس - وغضب من قوله -: فما يمنعك يا بن أبي طالب حين بويع أخو تيم بن مرة وأخو بني عدي بن كعب وأخو بني أمية بعدهما، أن تقاتل وتضرب بسيفك؟ وأنت لم تخطبنا خطبة - منذ كنت قدمت العراق - إلا وقد قلت فيها قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس وما زلت مظلوما منذ قبض الله محمدا صلى الله عليه وآله). فما منعك أن تضرب بسيفك دون مظلمتك؟

Why Amir-ul-Momineen[asws] did not make a stand with the sword during the issues of Al-Saqifa

Ash'as Bin Qays said that he was angered from his[asws] words - : 'So, what prevented you[asws], O Ibn Abu Talib[asws], when allegiances were given to the brother of Taym Bin Marat (Abu Bakr), and the brother of the Clan of Udayy Bin Ka'ab (Umar), and the brother of the Clan of Umayya (Usman) after these two, to fight and strike by the sword? And you[asws] have never preached us with a sermon – since you[asws] came to Al-Iraq – except that you[asws] have said in it, before you[asws] came down from your[asws] Pulpit: 'By Allah[azwj], I[asws] am the highest of the people than the people themselves, and I[asws] have not ceased to be an oppressed one since Allah[azwj] Captured Muhammad[saww]'. So what prevented you[asws] to strike by your[asws] sword to do away with being oppressed?'

فقال له علي عليه السلام: يا بن قيس، قلت فاسمع الجواب: لم يمنعني من ذلك الجبن ولا كراهية للقاء ربي، وأن لا أكون أعلم أن ما عند الله خير لي من الدنيا والبقاء فيها، ولكن منعني من ذلك أمر رسول الله صلى الله عليه وآله وعهده إلي. أخبرني رسول الله صلى الله عليه وآله بما الأمة صانعة بي بعده، فلم أك بما صنعوا - حين عاينته - بأعلم مني ولا أشد يقينا مني به قبل ذلك، بل أنا بقول رسول الله صلى الله عليه وآله أشد يقينا مني بما عاينت وشهدت. فقلت: يا رسول الله، فما تعهد إلي إذا كان ذلك؟ قال: إن وجدت أعوانا فانبذ إليهم وجاهدهم، وإن لم تجد أعوانا فاكفف يدك واحقن دمك حتى تجد على إقامة الدين وكتاب الله وسنتي أعوانا.

Ali[asws] said to him: 'O Ibn Qays, you have said, so now listen to the answer. Neither was it the cowardice that prevented me[asws] nor was it abhorrence of meeting my[asws] Lord[azwj], and it was not the knowledge that what is with Allah[azwj] is better for me[asws] than the words and what remains within it, but what prevented me[asws] from that was the order of the Messenger of Allah[saww] and his[saww] oath to me[asws].

The Messenger of Allah[saww] informed me[asws] of what the community will be plotting against me[asws] after him[saww]. There was none more knowledgeable than myself[asws] of what they were going to do – when I[asws] saw it with my[asws] own eyes – and more intensely convinced than myself[asws] about it even before that, but I[asws] had more conviction on the words of the Messenger of Allah[saww] than what I[asws] saw with my[asws] own eyes and witnessed. I[asws] said: 'O Messenger of Allah[saww], so what is your[saww] oath to me[asws], if that were to happen?' He[saww] said: 'If you[asws] find helpers, then reject them and struggle against them, and if you[asws] do not find helpers, hold back your[asws] hand and save your[asws] blood, and until such time as you[asws] find helpers for the Establishment of the Religion, and the Book of Allah[azwj], and my[saww] Sunnah'.

وأخبرني صلى الله عليه وآله أن الأمة ستخذلني وتبايع غيري وتتبع غيري. وأخبرني صلى الله عليه وآله أني منه بمنزلة هارون من موسى، وأن الأمة سيصيرون من بعده بمنزلة هارون ومن تبعه والعجل ومن تبعه، إذ قال له موسى: (يا هارون، ما منعك إذ رأيتهم ضلوا ألا تتبعن أفعصيت أمري قال يا بن أم إن القوم استضعفوني وكادوا يقتلونني)، وقال: (يا بن أم لا تأخذ بلحيتي ولا برأسي، إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي).

And he[saww] informed me[asws] that the community will be abandoning me[asws] and will pay allegiance to someone else and follow him. And he[saww] informed me[asws] that I[asws] am to him[saww] at the status which Haroun[as] had with Musa[as], and that the community will end up becoming, after him[saww], in a similar position that Haroun[as] faced and the ones that followed him[as], and the calf and the ones that followed it, when Musa[as] said to him[as]: 'O Haroun[as], what prevented you[as], when you[as] saw them going astray and disobeying my[as] orders?' He[as] said ***"[7:150] Son of my mother! Lo! the folk did judge me as weak and almost killed me."***, and said: 'Do not hold me[as] by my[as] beard and my[as] head, I[asws] was afraid to tell the dispersed ones of the Children of Israel, and they did not wait for my[as] words'.

وإنما يعني: إن موسى أمر هارون - حين استخلفه عليهم - إن ضلوا فوجد أعوانا أن يجاهدهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم. وإني خشيت أن يقول لي ذلك أخي رسول الله صلى الله عليه وآله: (لم فرقت بين الأمة ولم ترقب قولي وقد عهدت إليك إن لم تجد أعوانا أن تكف يدك وتحقن دمك ودم أهل بيتك وشيعتك)؟

And it means that Musa[as] ordered Haroun[as] – when he[as] made him[as] to be the Caliph – that when they go astray, so if he[as] were to find helpers then he[as] should strive against them, and if he[as] does not find any helpers then he[as] should hold back his[as] hand and save his[as] blood and not cause friction between them. And I[asws] am afraid that my[asws] brother[saww] the Messenger of Allah[saww] would say to me[asws] that: 'Why did you[asws] create friction between the community and did not heed my[saww] words and what I[saww] had covenanted to you[asws] that if you[asws] do not find helpers then you[asws] should hold back your[asws] hand and save your[asws] blood, and the blood of the People[asws] of your[asws] Household, and your[asws] Shiites?'

إقدام أمير المؤمنين عليه السلام لمحاربة أبي بكر وعمر

فلما قبض رسول الله صلى الله عليه وآله مال الناس إلى أبي بكر فبايعوه وأنا مشغول برسول الله صلى الله عليه وآله بغسله ودفنه. ثم شغلت بالقرآن، فآليت على نفسي أن لا أرتدي إلا للصلاة حتى أجمعه في كتاب، ففعلت.

Steps taken by Amir-ul-Momineen[asws] to fight against Abu Bakr and Umar

When the Messenger of Allah[saww] passed away, the people turned to Abu Bakr. So they paid allegiance to him, and I[asws] was preoccupied with the washing and the burial of the Messenger of Allah[saww]. Then I[asws] occupied myself[asws] with the Quran. I[asws] took it upon myself[asws] that I[asws] shall not wear (a cloak) except for the Prayer until I[asws] collect it in a Book. So I[asws] did that.

ثم حملت فاطمة وأخذت بيد ابني الحسن والحسين، فلم أدع أحدا من أهل بدر وأهل السابقة من المهاجرين والأنصار إلا ناشدتهم الله في حقي ودعوتهم إلى نصرتي. فلم يستجب لي من جميع الناس إلا أربعة رهط: سلمان وأبو ذر والمقداد والزبير، ولم يكن معي أحد من أهل بيتي أصول به ولا أقوى به، أما حمزة فقتل يوم أحد، وأما جعفر فقتل يوم مؤتة، وبقيت بين جلفين جافيين ذليلين حقيرين عاجزين: العباس وعقيل، وكانا قريبي العهد بكفر. فأكرهوني وقهروني، فقلت كما قال هارون لأخيه: (يا بن أم، إن القوم استضعفوني وكادوا يقتلونني). فلي بهارون أسوة حسنة ولي بعهد رسول الله صلى الله عليه وآله حجة قوية.

Then I[asws] got Fatima[asws] to ride (on a mule), and took my[asws] sons[asws] Al-Hassan[asws] and Al-Husayn[asws] by the hand, and there was none from the people of Badr, and the former ones from the 'المهاجرين والأنصار' (Emigrants and the Helpers) except that I[asws] got them to bear witness to Allah[azwj] for my[asws] rights and called upon them to help me[asws]. None answered me[asws] from the whole of the people except for a group of

four – Salman[ar], and Abu Dharr[ar], and Al-Miqdad[asws], and Al-Zubayr[asws], and there was no one with me[asws] from the people of my[asws] Household that I[asws] could attack by or derive strength from. As for Hamza[ar], he[ar] was killed on the Day of Badr, and as for Ja'far[ar], he[ar] was killed on the Day of Mu'ta, and I[asws] remained in between two weak ones, fearful ones, disgraced ones, lowly ones, helpless ones – Al-Abbas and Aqeel, apart from them all around me had committed to disbelief. So they (Abu Bakr and Umar and the people) forced me[asws] and overpowered me[asws]. So I[asws] said as Haroun[as] had said to his[as] brother[as] (Musa[as]) ***"[7:150] Son of my mother! Lo! the folk did judge me as weak and almost killed me."*** So to me[asws], with Haroun[as] was the best example (to give), and for me[asws] with the oath to me[asws] of the Messenger of Allah[saww] was a strong argument (to present).

فقال الأشعث: كذلك صنع عثمان، استغاث بالناس ودعاهم إلى نصرته فلم يجد أعوانا فكف يده حتى قتل مظلوما. قال عليه السلام: ويلك يا بن قيس، إن القوم - حين قهروني واستضعفوني وكادوا يقتلونني - لو قالوا لي: (نقتلك البتة) لامتنعت من قتلهم إياي ولو لم أجد غير نفسي وحدي، ولكن قالوا: (إن بايعت كففنا عنك وأكرمناك وقربناك وفضلناك وإن لم تفعل قتلناك). فلما لم أجد أحدا بايعتهم، وبيعتي إياهم لا يحق لهم باطلا ولا يوجب لهم حقا. فلو كان عثمان - حين قال له الناس: (اخلعها ونكف عنك) - خلعها لم يقتلوه، ولكنه قال: (لا أخلعها). قالوا: (فإنا قاتلوك)، فكف يده عنهم حتى قتلوه. ولعمري لخلعه إياها كان خيرا له، لأنه أخذها بغير حق ولم يكن له فيها نصيب وادعى ما ليس له وتناول حق غيره.

Al-Ash'as said, 'That is what Usman did. He sought help of the people and called them to his help. So when he could not find helpers, he held back his hand until he was killed as an oppressed person. Ali[asws] said; 'Woe be unto you O Ibn Qays, the people – when they overpowered me[asws] and considered me[asws] to be weak, and almost killed me[asws] – had they said to me[asws], 'We will kill you[asws] regardless', I[asws] would have stopped them from killing me[asws] even though I[asws] would not have found anyone (for help) apart from myself[asws], but they said to me, 'If you[asws] give allegiance, we will hold back our hands from you[asws], and will honour you[asws], and consider you[asws] as a near one, and will give you[asws] preference, and if you[asws] do not do it, we will kill you[asws]'. So when I[asws] did not find anyone (for help) I[asws] was forced for allegiance, and my[asws] allegiance to him (that way when he forcefully touched my[asws] hand) does not make his falsehood to be true nor does it obligate any of his rights (upon me[asws]). When the people said to Usman, 'Leave it (Caliphate) and we will hold back from you', had he left it he would not have been killed, but he said, 'I will not leave it'.

They said, 'Therefore we will kill you'. So he held back his hand from them until they killed him. And by my[asws] life, had he left it, it would have been better for him, because he had grabbed it wrongfully, and there was no share in it for him, and he sought that which was not for him, and had swallowed up somebody else's right.

عثمان أعان على قتل نفسه

ويلك يا بن قيس، إن عثمان لا يعدو أن يكون أحد رجلين: إما أن يكون دعا الناس إلى نصرته فلم ينصروه، وإما أن يكون القوم دعوه إلى أن ينصروه فنهاهم عن نصرته، فلم يكن يحل له أن ينهى المسلمين عن أن ينصروا إماما هاديا مهتديا لم يحدث حدثا ولم يؤو محدثا. وبئس ما صنع حين نهاهم وبئس ما صنعوا حين أطاعوه وإما أن يكون جوره وسوء سريرته قضى أنهم لم يروه أهلا لنصرته لجوره وحكمه بخلاف الكتاب والسنة.

Usman helped in his own killing

Woe be unto you, O Ibn Qays, Usman's position cannot be void of two situations; either he called upon the people for his help but they did not help him, or the people called upon him to offer their help but he prevented them from helping him. So it was not permissible for him to prevent the Muslims to help a guiding Imam[asws], who is guided one, and who did neither innovate nor did he ever help an innovator. And it was evil what he did when he prevented them, and evil was what they did (to kill him) after having obeyed him, but it was his oppression and his bad personality that made them judge that he was not deserving of help due to his cruelty and rulings against the Book and the Sunnah.

وقد كان مع عثمان - من أهل بيته ومواليه وأصحابه - أكثر من أربعة آلاف رجل، ولو شاء أن يمتنع بهم لفعل. فلم نهاهم عن نصرته؟ ولو كنت وجدت يوم بويع أخو تيم تتمة أربعين رجلا مطيعين لي لجاهدتهم، وأما يوم بويع عمر وعثمان فلا، لأني قد كنت بايعت ومثلي لا ينكث بيعته.

And there were with Usman – from his family and friends and companions – more than four thousand men. And had he so desired, he could have refrained by them to do it (killing him). So why did he prevent them from helping him? And had I found, on the day that the allegiance was paid to the brother of Taym (Abu Bakr), forty men obedient to me[asws], I[asws] would have fought them, and on the day of the allegiance to Umar and Usman. Nay, because I[asws] was (forced to) pay allegiance, and a person like me[asws] does not break his allegiance.

مواقف أمير المؤمنين عليه السلام في الحروب

ويلك يا بن قيس، كيف رأيتني صنعت حين قتل عثمان إذ وجدت أعوانا؟ هل رأيت مني فشلا أو تأخرا أو جبنا أو تقصيرا في وقعتي يوم البصرة وهم حول جملهم. الملعون من معه، الملعون من قتل حوله، الملعون من رجع بعده لا تائبا ولا مستغفرا، فإنهم قتلوا أنصاري ونكثوا بيعتي ومثلوا بعاملي وبغوا علي. وسرت إليهم في اثني عشر ألفا وهم نيف على عشرين ومائة ألف، فنصرني الله عليهم وقتلهم بأيدينا وشفى صدور قوم مؤمنين.

Attitude of Amir-ul-Momineen[asws] in the battles

Woe be unto you, O Ibn Qays, how did you see me[asws] react when they killed Usman, if I[asws] had found helpers? Did you see from me[asws] any failure, or hesitation, or cowardice, or negligence at what took place on the Day of Al-Basra and they were around their camel? He is the accursed, the one who was with them; the accursed, the one who was killed around it; the accursed, the one who returned after it and did not repent nor sought Forgiveness, for they killed my[asws] helpers, and broke their allegiance to me[asws], and mutilated my[asws] workers, and rebelled against me[asws]. And I[asws] went against them and I[asws] had with me[asws] twelve thousand (men) and they were just over twenty thousand of them. So, Allah[azwj] Helped me[asws] against them, and got them killed by our hands and healed the chests of the believing people.

وكيف رأيت - يا بن قيس - وقعتنا بصفين وما قتل الله منهم بأيدينا خمسين ألفا في صعيد واحد إلى النار. وكيف رأيتنا يوم النهروان، إذ لقيت المارقين وهم مستمسكون يومئذ بدين الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا؟ فقتلهم الله بأيدينا في صعيد واحد إلى النار لم يبق منهم عشرة ولم يقتلوا من المؤمنين عشرة.

O Ibn Qays, how did you see me[asws] at the occurrence of Siffeen[5], and what Allah[azwj] Killed from them by our hands, fifty thousand in one place who proceeded to the Fire. And how did you see me[asws] on the day of Nahrwaan[6], when I[asws] met the renegades and they were attaching themselves, on that day, to a religion which strayed them in the life of this world and they were reckoning that they were acting in a good way? So, Allah[azwj] Killed them by our hands in one place and they proceeded to the Fire. Not even ten of them remained, and they did not even kill ten of the believers.

ويلك يا بن قيس، هل رأيت لي لواء رد أو راية ردت؟ إياي تعير يا بن قيس؟ وأنا صاحب رسول الله صلى الله عليه وآله في جميع مواطنه ومشاهده والمتقدم إلى الشدائد بين يديه، لا أفر ولا أزول ولا أعيى ولا أنحاز ولا أمنح العدو دبري، لأنه لا ينبغي للنبي ولا للوصي إذا لبس لامته وقصد لعدوه أن يرجع أو ينثني حتى يقتل أو يفتح الله له.

Woe be unto you, O Ibn Qays, did you see me[asws] turn back or return the flag? Are you taunting me[asws], O Ibn Qays? And I[asws] was the companion of the Messenger of Allah[saww] in all the places and witnessed it, and I[asws] advanced in the face of extremities facing him[saww]. Neither did I[asws] flee, nor eased off, nor got exhausted, nor aligned myself[asws] with the enemies, nor turned my[asws] back on them, because it does not befit for the Prophet[saww] nor for the successor[asws], when they[asws] dress up for battle against the enemies that he[asws] should turn back or fold (surrender), until he[asws] is either killed or Allah[azwj] Grants victory to him[asws]'.

لو وجدت أربعين رجلا مثل الأربعة يا بن قيس، هل سمعت لي بفرار قط أو نبوة؟ يا بن قيس، أما والذي فلق الحبة وبرأ النسمة، إني لو وجدت يوم بويع أخو تيم - الذي عيرتني بدخولي في بيعته - أربعين رجلا كلهم على مثل بصيرة الأربعة الذين قد وجدت لما كففت يدي ولناهضت القوم، ولكن لم أجد خامسا فأمسكت.

If only I[asws] could have found forty men like the four, O Ibn Qays. Have you ever heard for me[asws] to have fled at all or even hesitate? O Ibn Qays, but by the One[azwj] Who Split the grain and Created the species, if I[asws] could have found, on the day the allegiance was paid to the brother of Taym (Abu Bakr) – that which you are taunting me[asws] with by including me[asws] in the allegiance to him – forty people, all of whom having the 'بصيرة' (knowledge and understanding) of the four which I[asws] did find, I[asws] would not have held back my[asws] hand and would have fought against the people, but I[asws] could not find even a fifth one, so I[asws] kept quiet'.

قال الأشعث: فمن الأربعة، يا أمير المؤمنين؟ قال عليه السلام: سلمان وأبو ذر والمقداد والزبير بن صفية قبل نكثه بيعتي، فإنه بايعني مرتين: أما بيعته الأولى التي وفى بها فإنه لما بويع أبو بكر أتاني أربعون رجلا من المهاجرين والأنصار فبايعوني وفيهم الزبير، فأمرتهم أن يصبحوا عند بابي محلقين رؤوسهم عليهم السلاح، فما وفى لي ولا صدقني منهم أحد غير أربعة: سلمان وأبو ذر والمقداد والزبير.

Al-Ash'as said, 'So who are the four, O Amir-ul-Momineen[asws]?' He[asws] said: 'Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and Al-Zubeyr Bin Safiya before he broke his allegiance to me[asws], for he had paid allegiance to me[asws] twice. As for the first allegiance, he was faithful to it. So when allegiance was paid to Abu Bakr, forty men from the 'المهاجرين والأنصار' (Emigrants and the Helpers) came up to me[asws]. They

[5] War which took place at the place of Siffeen

[6] War at the place of Nahrwaan

paid allegiance to me[asws] and Al-Zubayr was among them. So I[asws] ordered them to be at my[asws] door in the morning, with their weapons and having shaved off their heads. No one was faithful to me[asws], nor ratified me[asws] from among them anyone except for four – Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and Al-Zubyar[ar].

وأما بيعته الأخرى إياي، فإنه أتاني هو وصاحبه طلحة بعد ما قتل عثمان فبايعاني طائعين غير مكرهين، ثم رجعا عن دينهما مرتدين ناكثين مكابرين معاندين خاسرين، فقتلهما الله إلى النار. وأما الثلاثة - سلمان وأبو ذر والمقداد - فثبتوا على دين محمد صلى الله عليه وآله وعلى ملة إبراهيم حتى لحقوا بالله يرحمهم الله.

As for his second allegiance to me[asws], so he came up to me[asws] along with his companion Talha after the killing of Usman. So he paid allegiance to me[asws] obediently, not grudgingly. Then they turned back from their religion as two apostates, breakers (of allegiance), and stubborn, obstinate, losers. So Allah[azwj] Killed them both and they proceeded to the Fire. And as for the three – Salman[ar], and Abu Dharr[ar] and Al-Miqdad[ar] – they were steadfast on the Religion of Muhammad[saww], and on the Creed of Ibrahim[as] until they met Allah[azwj]. May Allah[azwj] have Mercy on them[ar]'.

يا بن قيس، والذي فلق الحبة وبرء النسمة، لو أن أولئك الأربعين الذين بايعوا وفوا لي وأصبحوا على بابي محلقين رؤوسهم قبل أن تجب لعتيق في عنقي بيعته لناهضته وحاكمته إلى الله عز وجل. ولو وجدت قبل بيعة عثمان أعوانا لناهضتهم وحاكمتهم إلى الله، فإن ابن عوف جعلها لعثمان واشترط عليه فيما بينه وبينه أن يردها عليه عند موته، وأما بعد بيعتي إياهم فليس إلى مجاهدتهم سبيل.

O Ibna Qays, by the One[azwj] Who split the grain and Created the species, had those forty of them who had paid allegiance to me[asws] been faithful to me[asws], and came up to my[asws] door with shaved heads, before the allegiance to Ateeq (Abu Bakr) was forced upon my[asws] neck, I[asws] would have confronted them, and left their judgement to Allah[azwj] Mighty and Majestic. And had I[asws] found helpers, before the allegiance to Usman, I[asws] would have confronted them and left their judgement to Allah[azwj]. So, Ibn Awf made it (Caliphate) to go to Usman, and made a deal with him for it to remain between the two of them, and that he shall return it back to him at the time of his death, and after my[asws] (forced) allegiance to them, there was no way of fighting against them'.

الشيعة، النواصب، المستضعفون

فقال الأشعث: والله لئن كان الأمر كما تقول لقد هلكت أمة محمد صلى الله عليه وآله غيرك وغير شيعتك. فقال له علي عليه السلام: فإن الحق والله معي يا بن قيس كما أقول. وما هلك من الأمة إلا الناصبون والناكثون والمكابرون والجاحدون والمعاندون، فأما من تمسك بالتوحيد والإقرار بمحمد صلى الله عليه وآله والإسلام ولم يخرج من الملة ولم يظاهر علينا الظلمة ولم ينصب لنا العداوة وشك في الخلافة ولم يعرف أهلها وولاتها ولم يعرف لنا ولاية ولم ينصب لنا عداوة، فإن ذلك مسلم مستضعف يرجى له رحمة الله ويتخوف عليه ذنوبه.

The Shiites, the Nasibis, the Weak ones

Al-Ash'as said, 'By Allah[azwj], if the matter is as you[asws] are saying, the community of Muhammad[saww] will be destroyed apart from you[asws] and your[asws] Shiites'.

He[asws] said to him: 'As for the truth, by Allah[azwj], it is with me[asws], O Ibn Qays, as I[asws] have said. And none from the community will perish except for the Nasibis, and the Breakers (of the allegiance), and the stubborn, and the deniers, and the obstinate

ones. So, as for the one who adheres to the Oneness (Al-Tawheed), and accepts Muhammad[saww], and the Islam, and does not exit from the nation, and does not perpetrate injustices against us[asws], and does not establish enmity to us[asws], and they have doubts in the Caliphate, and do not recognise its deserving ones[asws], and its governors, and did not recognise our[asws] Wilayah, but did not establish enmity against us[asws], so those are the weak Muslims, there is hope for the Mercy of Allah[azwj] for them, and there is fear for their sins (whether they will be Forgiven or not)'.

قال أبان: قال سليم بن قيس: فلم يبق يومئذ من شيعة علي عليه السلام أحد إلا تهلل وجهه وفرح بمقالته، إذ شرح أمير المؤمنين عليه السلام الأمر وباح به وكشف الغطاء وترك التقية. ولم يبق أحد من القراء ممن كان يشك في الماضين ويكف عنهم ويدع البراءة منهم ورعا وتأثما إلا استيقن واستبصر وحسن رأيه وترك الشك يومئذ والوقوف. ولم يبق حوله ممن أبى بيعته إلا على وجه ما بويع عليه عثمان والماضون قبله إلا رئي ذلك في وجهه وضاق به أمره وكره مقالته. ثم إنه استبصر عامتهم وذهب شكهم.

Aban said that Sulaym said, 'On that day, there did not remain anyone from the Shiites of Ali[asws] except that he had joy on his face and was happy with his[asws] words when Amir-ul-Momineen[asws] explained the matters, and revealed it and uncovered the mask, and left the 'Taqqiya' (dissimulation). And there did not remain anyone from the reciters (of the Quran) who had doubts with regards the people of the past, and had paused from then and stayed away from them thinking it to be a sin except that they now had conviction in their perceptions and corrected their opinions, and on that day they left their doubts and their hesitation.

And there did not remain anyone from those who had refused to pay allegiance to him[asws] although they had paid allegiance to Usman and those before him, but you could see the disgust on their faces due to their abhorrence of his[asws] words. Then, gradually their eyes were opened, and their doubts disappeared.

قال أبان عن سليم: فما شهدت يوما قط على رؤوس العامة كان أقر لأعيننا من ذلك اليوم، لما كشف أمير المؤمنين عليه السلام للناس من الغطاء وأظهر فيه من الحق وشرح فيه من الأمر والعاقبة وألقى فيه من التقية، وكثرت الشيعة بعد ذلك المجلس من ذلك اليوم وتكلموا، وقد كانوا أقل أهل عسكره وسائر الناس يقاتلون معه على غير علم بمكانه من الله ورسوله، وصارت الشيعة بعد ذلك المجلس أجل الناس وأعظمهم. شهادة أمير المؤمنين عليه السلام وذلك بعد وقعة أهل النهروان وهو يأمر بالتهيئة والمسير إلى معاوية. ثم لم يلبث أن قتل صلوات الله عليه، قتله ابن ملجم لعنه الله غيلة وفتكا، وقد كان سيفه مسموما قد سمه قبل ذلك. وصلى الله على سيدنا أمير المؤمنين وسلم تسليما.

Aban said that Sulaym said, 'I had never witnessed a day which was more pleasing to our eyes, on the chiefs of the people, than that day, when Amir-ul-Momineen[asws] uncovered from the people, the cover and exposed the truth and explained in it the matters and the outcome of having left the 'Taqqiya' (dissimulation). After that, the Shiites became more numerous in their gatherings from that day onwards and used to speak freely, and they used to be very few in his[asws] army and among the rest of the people, who would object him[asws] due to lack of their knowledge about his[asws] position from Allah[azwj] and His[azwj] Messenger[saww].

After that, the Shiites became to be more respectable and of elevated status. Then, it was not long before he[asws] was assissinated. Ibn Muljim, may Allah[azwj] Curse him, martyed him[asws] in cold blood with a deadly strike of his poisoned sword which he had applied posion to beforehand. And Peace of Allah[azwj] be upon Amir-ul-Momineen[asws], and Greetings'.

HADITH 13

(13) بيت المال في عصر عمر

THE PUBLIC TREASURY DURING THE ERA OF UMAR

عن أبان، قال سليم: كتب أبو المختار بن أبي الصعق إلى عمر بن الخطاب هذه الأبيات: ألا أبلغ أمير المؤمنين رسالة * فأنت أمين الله في المال والأمر وأنت أمين الله فينا ومن يكن * أمينا لرب الناس يسلم له صدري فلا تدعن أهل الرساتيق والقرى * يخونون مال الله في الأدم الحمر وأرسل إلى النعمان وابن معقل * وأرسل إلى حزم وأرسل إلى بشر وأرسل إلى الحجاج واعلم حسابه * وذاك الذي في السوق مولى بني بدر ولا تنسين التابعين كليهما * وصهر بني غزوان في القوم ذا وفر وما عاصم فيها بصفر عيابه * ولا ابن غلاب من رماة بني نصر واستل ذاك المال دون ابن محرز * وقد كان منه في الرساتيق ذا وقر فأرسل إليهم يصدقوك ويخبروا *

Aban said that Sulaym said, 'Abu Al-Mukhtar Bin Abu Al-Sa'aq wrote these verses to Umar Bin Al-Khataab: - 'May this letter reach Amir-ul-Momineen (Umar). 'You are the trustee of Allah[azwj] in the wealth and the affairs, and you are the trustee of Allah[azwj] with regards to us, and the ones to come. For the trustee of the Lord[azwj] of the people, my chest bows down to him. Do not leave the inhabitants of the towns and the villages who have betrayed the wealth of Allah[azwj] regarding food and the animals, and send a message to Al-No'man and Ibn Ma'aqal. And send a message to Hazam, and a message to Bishr, and a message to Al-Hajaaj and get to know their accounting. And that is also for the one who is in the market, Mawla the son of Badr, and do not forget all of their followers. And Sahr the son of Ghazwaan, who is affluent in the community, nor Aasim whose bag is not empty, nor Ibn Ghalaab the archer of the clan of Nasr, and the wealth which has accumulated with Ibn Mahraz, and he used to be affluent in the town. So, send a message to them to tell you the truth.

أحاديث هذا المال من كان ذا فكر وقاسمهم أهلي فداؤك إنهم * سيرضون إن قاسمتهم منك بالشطر ولا تدعوني للشهادة إنني * أغيب ولكني أرى عجب الدهر أرى الخيل كالجدران والبيض كالدمى * وخطية في عدة النمل والقطر ومن ريطة مطوية في قرابها * ومن طي أبراد مضاعفة صفر إذ التاجر الداري جاء بفأرة * من المسك راحت في مفارقهم تجري ننوب إذا نابوا ونغزو إذا غزوا * فإن لهم مالا وليس لنا وفر

This is the talk about the wealth from the one who is worried about that, and distribute it among my relatives and they will sacrifice themselves for you. They will be pleased to get a share of the distribution from you, but do not call upon me as a witness for I am hidden, but I see strange things of the times. I see horses like hosts (numerous), and the whiteness like my blood, and errors like the number of ants and the drops of rain, and the folded sheets and what is kept near it, and the merchants who have kept double, and the Musk (perfume), the aroma of which flows into the head if you smell, invades others if you let it flow. So the wealth is for them, and it's provision is not for us'.

فقال ابن غلاب المصري: ألا أبلغ أبا المختار إني أتيته * ولم أك ذا قربى لديه ولا صهر وما كان عندي من تراث ورثته * ولا صدقات من سبي ولا غدر ولكن دراك الركض في كل غارة * وصبري إذا ما الموت كان ورا السمر بسابغة يغشى اللبان فصولها* أكفكفها عني بأبيض ذي وفر حكم عمر بمصادرة نصف أموال عماله

Ibn Ghalaab Al-Misry said, 'May it reach Abu Al-Mukhtar that I approached him, and I was not a relative of his nor through in-laws, and there was no inheritance in my

posession, nor any charity from the captives nor any treachery, but I participated in every raid. And my patience in the death when it was behind the spears, and the shields which were covering the chests to stop the spears from reaching it. I held back and will be happy with the Judgement of Umar if he were to confiscate half the wealth of his workers'.

قال سليم: فأغرم عمر بن الخطاب تلك السنة جميع عماله أنصاف أموالهم لشعر أبي المختار ولم يغرم قنفذ العدوي شيئا - وقد كان من عماله - ورد عليه ما أخذ منه وهو عشرون ألف درهم ولم يأخذ منه عشره ولا نصف عشره وكان من عماله الذين أغرموا أبو هريرة - وكان على البحرين - فأحصى ماله فبلغ أربعة وعشرون ألفا، فأغرمه اثني عشر ألفا.

Sulaym said, 'Umar Bin Al-Khataab, during that year fined all of his workers half of their wealth due to the verses of Abu Al-Mukhtar, but he did not fine Qunfuz Al-Adawyy anything – and he was from his workers – and returned to him what was taken from him, and it was twenty thousand Dirhams, and neither took from him a tenth nor half of the tenth. But, one of his workers who he penalised was Abu Hureira – and he was upon (governor of) Bahrain. So he examined his wealth and it had reached forty thousand, so he fined him twenty thousand.

علة العفو عن قنفذ من مصادرة أمواله

قال أبان: قال سليم: فلقيت عليا عليه السلام فسألته عما صنع عمر، فقال: هل تدري لم كف عن قنفذ ولم يغرمه شيئا؟ قلت: لا. قال: لأنه هو الذي ضرب فاطمة عليها السلام بالسوط حين جائت لتحول بيني وبينهم، فماتت صلوات الله عليها وإن أثر السوط لفي عضدها مثل الدملج.

Reason for pardoning Qunfuz from the confiscation of his wealth

Aban narrates that Sulaym said, 'So I met Ali[asws] and asked him[asws] about what Umar had done. He[asws] said: 'Do you know why he held back from Qunfuz and did not fine him anything?' I said, 'No'. He[asws] said: 'Because he is the one who struck Fatima[asws] with the whip when she[asws] came in between myself[asws] and them. So she[asws] passed away, with the effect of the whip on her[asws] shoulder having still remained, like the swelling.

PART III

TABLE OF CONTENTS

HADEETH 14.....5

INNOVATIONS AND OBJECTIONS OF ABU BAKR AND UMAR IN THE RELIGION.....5

1 – Innovations of Abu Bakr and Umar – Umar fines the workers.....5

Amir-ul-Momineen[asws] wonders at people's tendencies towards the innovations.....6

Relocation of the 'Maqaam-e-Ibrahim[asws]' to where it used to be in the era of Ignorance.....6

Changing of the weight measures of the Messenger of Allah[saww] of 'Sa'a' and 'Mudd'...6

Usurpation of Fadak.....7

A conspiracy to kill Amir-ul-Momineen[asws].....9

Withholding of Al-Khums.....10

The joining of the house of Ja'far with the Masjid.....10

The innovation regarding the inheritance from the grandfather.....11

Liberation of the (slave) mothers of the boys.....11

The false Judgement regarding three persons.....11

The innovation regarding the divorce.....12

The dropping of the parts of the Call (to Prayer).....12

The innovation regarding the matter of the missing husband.....12

2 - Disobedience of Abu Bakr and Umar to the Messenger of Allah[saww] and their objections against him[saww].....13

Umar Insults the Messenger of Allah[saww].....14

The Messenger of Allah[saww] challenged them with regards to their lineages and (their fate) in the hereafter.....18

Umar's interception with his insult of the Holiness of the Messenger of Allah[saww].....18

Objection of Umar against the Messenger of Allah[saww] regarding Zakaat of the wealth of Al-Abbas.....19

Objection of Umar against the Messenger of Allah[saww] regarding the Prayer at the funeral of a hypocrite, and he was the companion Abdullah Bin Abu Salool.....19

Objection of Umar against the Messenger of Allah[saww] regarding the Reconciliation of Al-Hudaybiyya 19

Objection of Umar on the Day of Ghadeer Khum.....20

Objection of Umar during the illness of Ali[asws] and his mockery.....20

3 – Completion of argument on Abu Bakr, and Umar, and Usman during the Caliphate of Ali[asws].....21

The election, or the selection, or the consultation.....21

Abu Bakr and Umar were worse than Usman 22

HADEETH 15.....24

FROM THE ARGUMENTS OF AMIR-UL-MOMINEEN[asws] AROUND ABU BAKR AND UMAR AND USMAN 24

Description of the men of war.....24

Companionship of the sincere ones with the Messenger of Allah[saww] 24

Fleeing of Abu Bakr and Umar in the battles and their evil manners during the Reconciliation 25

Amir-ul-Momineen[asws] informs his companion about the consequence of the matter 26

The strangeness of the Caliphate of Abu Bakr, and Umar and Usman on the community 26

Abu Bakr and Umar never went forward in the Religion 27

They both worshipped the idols after Al-Islam.....27

Quarrelling of Abu Bakr and Umar with the Helpers by the argument of Ali[asws] 29

The affliction of the community by the love of those that misled it and its shortcoming about cursing them 29

What prevented Amir-ul-Momineen[asws] from announcing the facts 29

Affliction of Amir-ul-Momineen[asws] by the bad people 30

HADEETH 16.....32

PROPHECIES OF THE PROPHET OF ALLAH[azwj] ISA[as] REGARDING THE MESSENGER[saww] AND THE IMAMS[asws] AND THE MISLEADING IMAMS 32

The Prophet[saww] and the twelve Imams[asws] in the Books of Isa Bin Maryam[as] 32

Text of what is in the Books of Isa[as] 34

The news about Abu Bakr and Umar and Usman and the rest of the usurpers in the Books of Isa[as] 35

The Monk pays allegiance to Amir-ul-Momineen[asws] 36

HADEETH 17.....38

SERMON OF AMIR-UL-MOMINEEN[asws] WARNING OF 'FITNA' STRIFE 38

'Fitna' (Strife) of the Clan of Umayyad.....39

'Fitna' after the Clan of Umayyad 40

The People[asws] of the Household, they[asws] are the shelter in the 'Fitna' (Strife).....41

Affliction of the Progeny[asws] of Muhammad[saww] in the 'Fitna' 43

HADEETH 18.....44

THE EFFECTS OF THE TENDENCIES TO THE WORLD IN THE KNOWLEDGE OF THE HUMAN AND HIS RELIGION.....44

How 'Fitna' starts 45

2 – Speech of Amir-ul-Momineen[asws] about the innovations of Abu Bakr and Umar and Usman.....46

HADEETH 19.....48

NARRATIONS ABOUT THE 'FITNA' OF ABU BAKR AND UMAR 48

The accursed agreement and the treaty in the Kaaba.....49

Remorse of the companions for neglecting the right of Amir-ul-Momineen[asws] (Taqseer of Amir-ul-Momineen[asws]) 50

HADEETH 20.....52

COMPANIONS OF THE AGREEMENT AND THE COMPANIONS OF AL-UQBA.52

Ammar and Huzayfa during the 'Fitna' of Al-Saqifa 53

HADEETH 14

(14) بدع واعتراضات أبي بكر وعمر في الدين

INNOVATIONS AND OBJECTIONS OF ABU BAKR AND UMAR IN THE RELIGION

قال أبان عن سليم، قال: انتهيت إلى حلقة في مسجد رسول الله صلى الله عليه وآله، ليس فيها إلا هاشمي غير سلمان وأبي ذر والمقداد ومحمد بن أبي بكر وعمر بن أبي سلمة وقيس بن سعد بن عبادة.

Aban narrates from Sulaym who said, 'I ended up near a group in the Masjid of the Messenger of Allah[saww]. There was no one in it except for the Hashimites, apart from Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and Muhammad Bin Abu Bakr, and Umar Bin Abu Salma, and Qays Bin Sa'd Bin Abada'.

* 1 * بدع أبي بكر وعمر تغريم عمر لعماله

فقال العباس لعلي عليه السلام: ما ترى عمر منعه من أن يغرم قنفذا كما أغرم جميع عماله؟ فنظر علي عليه السلام إلى من حوله ثم اغرورقت عيناه بالدموع، ثم قال: شكر له ضربة ضربها فاطمة عليها السلام بالسوط، فماتت وفي عضدها أثره كأنه الدملج.

1 – Innovations of Abu Bakr and Umar – Umar fines the workers

Al-Abbas said to Ali[asws], 'What is your[asws] opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?' So Ali[asws] looked at the ones around him[asws], then his[asws] eyes filled up with tears, then he[asws] said: 'In appreciation for the strike which he struck at Fatima[asws], with the whip. She[asws] passed away, and on her[asws] shoulder was the effect of it, like a bruise and swelling'.

ثم قال عليه السلام: العجب مما أشربت قلوب هذه الأمة من حب هذا الرجل وصاحبه من قبله، والتسليم له في كل شيئ أحدثه لئن كان عماله خونة وكان هذا المال في أيديهم خيانة ما كان حل له تركه، وكان له أن يأخذه كله فإنه فيئ المسلمين، فما له يأخذ نصفه ويترك نصفه؟ ولئن كانوا غير خونة فما حل له أن يأخذ أموالهم ولا شيئا منهم قليلا ولا كثيرا، وإنما أخذ أنصافها. ولو كانت في أيديهم خيانة ثم لم يقروا بها ولم تقم عليهم البينة ما حل له أن يأخذ منهم قليلا ولا كثيرا وأعجب من ذلك إعادته إياهم إلى أعمالهم لئن كانوا خونة ما حل له أن يستعملهم، ولئن كانوا غير خونة ما حلت له أموالهم.

Then he[asws] said: 'The strange thing is what the hearts of this community are drinking from the love of this man and his companion that was before him, and their submission to him in everything 'new' that he comes up with. If his (2nd Caliph's) workers were fraudsters and that this wealth, which was in their hands was fraudulent, it was not permissible for him to leave it (any of it with them), and he should have taken all of it back, for it was the wealth of the Muslims.

So what made him take half of it and leave the other half (in their possession)? And if it was not fraudulent, then it was not permissible for him to take anything from their wealth, neither little nor a lot. But he (Umar) took half of it. And if that which was in their hands, was fraudulent, and they did not accept it as such, and he did not establish any proof over them for it, it was not permissible for him to take from them, neither little nor a lot. And what is even stranger than that is that he has reinstated

some of them back to their positions. If they were fraudsters, it was not permissible for him to keep them as the office-bearers, and if they were not fraudsters, their wealth was not permissible for him (to take back from them)'.

أمير المؤمنين عليه السلام يتعجب من ميل الناس إلى البدع

ثم أقبل علي عليه السلام على القوم فقال: العجب لقوم يرون سنة نبيهم تتبدل وتتغير شيئا شيئا وبابا بابا ثم يرضون ولا ينكرون، بل يغضبون له ويعتبون على من عاب عليه وأنكره ثم يجيئ قوم بعدنا، فيتبعون بدعته وجوره وأحداثه ويتخذون أحداثه سنة ودينا يتقربون بها إلى الله في مثل:

Amir-ul-Momineen[asws] wonders at people's tendencies towards the innovations

Then Ali[asws] turned towards the people and said: 'It is strange that the people are seeing the 'Sunnah'[1] of their Prophet[saww] being altered and replaced by other things, one by one, and door by door (part by part), but they are happy with it and do not deny them, but instead they get angry on his behalf at the one who finds faults with him and denys him instead. Then, very soon people will come after us who will follow his innovations, and his injustices, and his new things, and will take his new things as 'Sunnah' and make it to be their religion, in order to be close to Allah[azwj] by these. For example -

نقل مقام إبراهيم عليه السلام إلى موضعه في الجاهلية

تحويله مقام إبراهيم عليه السلام من الموضع الذي وضعه فيه رسول الله صلى الله عليه وآله إلى الموضع الذي كان فيه في الجاهلية الذي حوله منه رسول الله صلى الله عليه وآله.

Relocation of the 'Maqaam-e-Ibrahim[asws]' to where it used to be in the era of Ignorance

He (Umar) transferred the '*Maqaam-e-Ibrahim[as]*' from the place where it was placed by the Messenger of Allah[saww] to the place which it used to be in the era of ignorance, where the Messenger of Allah[saww] had moved it from (upon conquering Mecca).

تغيير صاع رسول الله صلى الله عليه وآله ومده

وفي تغييره صاع رسول الله صلى الله عليه وآله ومده، وفيهما فريضة وسنة. فما كان زيادته إلا سوء لأن المساكين - في كفارة اليمين والظهار - بهما يعطون ما يجب من الزرع. وقد قال رسول الله صلى الله عليه وآله: (اللهم بارك لنا في مدنا وصاعنا). لا يحولون بينه وبين ذلك، لكنهم رضوا وقبلوا ما صنع.

Changing of the weight measures of the Messenger of Allah[saww] of 'Sa'a' and 'Mudd'

And with regards to him changing the *Sa'a* of the Messenger of Allah[saww] and his[saww] *Mudd*, and in both of them is an obligation and a Sunnah. So, he did not increase anything except for evil, because the poor – with regards to their expiations of the

[1] Traditions of Holy Prophet Mohammed[saww].

oath and the '*Zihaar*' – by both of these they give what is obligatory for them. And the Messenger of Allah[saww] has said: 'Our Allah[azwj], Bless for us with regards for our *Mudd* and our *Sa'a*!' They did not place any obstructions between him and that, but they were pleased with it and accepted what he did.

غصب فدك

وقبضه وصاحبه فدك وهي في يد فاطمة عليها السلام مقبوضة قد أكلت غلتها على عهد النبي صلى الله عليه وآله. فسألها البينة على ما في يدها ولم يصدقها ولا صدق أم أيمن. وهو يعلم يقينا - كما نعلم - أنها في يدها. ولم يكن يحل له أن يسألها البينة على ما في يدها ولا أن يتهمها.

Usurpation of Fadak

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of Fatima[asws]. She[asws] had consumed from its yield in the era of the Prophet[saww]. So they asked her[asws] for proof for that which was already in her[asws] hands, and neither did they ratify her[asws] nor Umm Ayman[ra] (Bibi Fizza). And he knew with conviction – just as we[asws] know – that it was in her[asws] hands. And it was not permissible for him to ask her[asws] for proof for that which was already in her[asws] hands, or for him to hurl accusations at her[asws].

ثم استحسن الناس ذلك وحمدوه وقالوا: (إنما حمله على ذلك الورع والفضل) ثم حسن قبح فعلهما أن عدلا عنها فقالا: (نظن إن فاطمة لن تقول إلا حقا وإن عليا لم يشهد إلا بحق، ولو كانت مع أم أيمن امرأة أخرى أمضيناها لها). فحظيا بذلك عند الجهال وما هما ومن أمر هما أن يكونا حاكمين فيعطيان أو يمنعان؟ ولكن الأمة ابتلوا بهما فأدخلا أنفسهما فيما لا حق لهما فيه ولا علم لهما به.

Then the people beautified that and praised him for it and said, 'But he did that due to his piety and virtue'. Then they beautified the ugly deeds of them both as being fair and equitable. So they said, 'We think that Fatima[asws] did not say except for the truth, and that Ali[asws] did not testify except with the truth, and had there been with Umm Ayman another woman (to testify), we would have given it to her[asws]'. So they both gained credibility by that among the ignorant people, and what are these two, and who made these two to be rulers, so they should be followed or prevented?' But, the community got involved with the two of them and entered themselves into that in which they had no right for them both, and both of them did not have any knowledge about it.

وقد قالت فاطمة عليها السلام لهما - حين أراد انتزاعها وهي في يدها -: (أليست في يدي وفيها وكيلي وقد أكلت غلتها ورسول الله صلى الله عليه وآله حي)؟ قالا: بلى. قالت: (فلم تسألني البينة على ما في يدي)؟ قالا: لأنها فيئ المسلمين، فإن قامت بينة وإلا لم نمضها قالت لهما - والناس حولهما يسمعون -: (أفتريدان أن تردا ما صنع رسول الله صلى الله عليه وآله وتحكما فينا خاصة بما لم تحكما في سائر المسلمين؟ أيها الناس، اسمعوا ما ركباها. أرأيتما إن ادعيت ما في أيدي المسلمين من أموالهم، أتسألونني البينة أم تسألونهم)؟ قالا: بل نسألك.

And Fatima[asws] had said to them both – when he wanted to take it (Fadak) away from her[asws], and it was in her[asws] hands: 'Is this not in my[asws] hands and my[asws] representative regarding it is here, and I[asws] had consumed the yield from it whilst the Messenger of Allah[saww] was alive?' He said, 'Yes'. She[asws] said: 'So why do you ask me[asws] for the proof on that which is already in my[asws] hands?' He said, 'Because this is war booty for the Muslims, so you[asws] produce the proof otherwise we will not give it'. She[asws] said to both of them – and the people around them were listening: 'Do the

two of you want to turn back what the Messenger of Allah[saww] has done, and you both are issuing a ruling with regards to us[asws] especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I[asws] were to claim to be in my[asws] hands from the wealth of the Muslims, you will ask me[asws] for the proof or from them?' They said, 'But we will ask you[asws]'.

قالت: (فإن ادعى جميع المسلمين ما في يدي تسألونهم البينة أم تسألونني)؟ فغضب عمر وقال: إن هذا فيئ للمسلمين وأرضهم، وهي في يدي فاطمة تأكل غلتها، فإن أقامت بينة على ما ادعت أن رسول الله وهبها لها من بين المسلمين - وهي فيئهم وحقهم - نظرنا في ذلك

She[asws] said: 'If all the Muslims were to make a claim for that which is in my[asws] hands, you will ask them for the proof or from me[asws]?' Umar got angry and said: 'This is the 'Fey' (war booty) for the Muslims and their land, and it is in the hands of Fatima[asws] and she[asws] is consuming the yield of it, so if she[asws] can establish proof on what she[asws] is claiming that the Messenger of Allah[saww] gifted it to her[asws] from between the Muslims – and it is their war booty and their right – we will look into that'.

فقالت: حسبي أنشدكم بالله أيها الناس، أما سمعتم رسول الله صلى الله عليه وآله يقول: (إن ابنتي سيدة نساء أهل الجنة)؟ قالوا: اللهم نعم، قد سمعناه من رسول الله صلى الله عليه وآله. قالت: أفسيدة نساء أهل الجنة تدعي الباطل وتأخذ ما ليس لها؟ أرأيتم لو أن أربعة شهدوا علي بفاحشة أو رجلان بسرقة أكنتم مصدقين علي؟ فأما أبو بكر فسكت، وأما عمر فقال: نعم، ونوقع عليك الحد

So she[asws] said: 'It is sufficient for me[asws] that I[asws] should adjure you with Allah[azwj] as Witness, O you people, but have you not heard the Messenger of Allah[saww] say: 'My[saww] daughter[asws] is the Chieftess of the women of the Paradise?' They said, 'Our Allah[azwj], yes, we have heard it from the Messenger of Allah[saww]'. Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me[asws] for immorality, or two men for theft, you will ratify them against me[asws]?' As for Abu Bakr, he was silent, but not Umar. He said, 'Yes, we will apply the Limits (of the Law) on you[asws]'.

فقالت: كذبت ولؤمت، إلا أن تقر أنك لست على دين محمد صلى الله عليه وآله. إن الذي يجيز على سيدة نساء أهل الجنة شهادة أو يقيم عليها حدا لملعون كافر بما أنزل الله على محمد صلى الله عليه وآله، لأن من (أذهب الله عنهم الرجس وطهرهم تطهيرا) لا تجوز عليهم شهادة لأنهم معصومون من كل سوء مطهرون من كل فاحشة.

She said: 'You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad[saww]. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her[asws], is an accursed infidel by what Allah[azwj] Sent down upon Muhammad[saww], because they[asws] are the ones from whom[asws] Allah[azwj] has kept away all uncleanness and Purified them[asws] with a thorough Purifying ***[33:33]***. It is not permissible to have witnesses against them[asws] because they[asws] are infallible from every evil, and pure from every immorality.

حدثني - يا عمر - من أهل هذه الآية، لو أن قوما شهدوا عليهم أو على أحد منهم بشرك أو كفر أو فاحشة كان المسلمون يتبرؤون منهم ويحدونهم؟ قال: نعم، وما هم وسائر الناس في ذلك إلا سواء

Narrate to me[asws] – O Umar – who are the People[asws] (Ahl) of this Verse? If the people testify against them[asws] or any one[asws] from them[asws], of Polytheism or infidelity, or immorality, will the Muslims keep away from them[asws] and apply the Limits (of the Law) on them[asws]?' He said, 'Yes, and they[asws] and the rest of the people with regards to that are not but equal'.

قالت: كذبت وكفرت، ما هم وسائر الناس في ذلك سواء لأن الله عصمهم ونزل عصمتهم وتطهيرهم وأذهب عنهم الرجس. فمن صدق عليهم فإنما يكذب الله ورسوله. فقال أبو بكر: أقسمت عليك - يا عمر - لما سكت

She[asws] said: 'You have lied and transgressed (Kufr), they[asws] and the rest of the people are not equal with regards to that because Allah[azwj] has Made them[asws] to be Infallible and Revealed their[asws] Infallibility, and their[asws] Purification, and Kept away from them[asws], the impurities. Therefore the one who ratifies against them[asws], he has lied against Allah[azwj] and his[azwj] Messenger[saww]'. Abu Bakr said, 'I am holding you on oath – O Umar – to keep quiet'.

مؤامرة قتل أمير المؤمنين عليه السلام

فلما أن كان الليل أرسلا إلى خالد بن الوليد فقالا: إنا نريد أن نسر إليك أمرا ونحملكه لثقتنا بك. فقال: احملاني على ما شئتما، فإني طوع أيديكما. فقالا له: (إنه لا ينفعنا ما نحن فيه من الملك والسلطان ما دام علي حيا أما سمعت ما قال لنا وما استقبلنا به؟ ونحن لا نأمنه أن يدعو في السر فيستجيب له قوم فيناهضنا فإنه أشجع العرب، وقد ارتكبنا منه ما رأيت وغلبناه على ملك ابن عمه ولا حق لنا فيه، وانتزعنا فدك من امرأته. فإذا صليت بالناس صلاة الغداة فقم إلى جنبه وليكن سيفك معك، فإذا صليت وسلمت فاضرب عنقه)

A conspiracy to kill Amir-ul-Momineen[asws]

When it was night time, they both (Abu Bakr and Umar) went to Khalid Bin Waleed. They said, 'We want to issue a secret command to you, and trust that you will be steadfast with it'. He said, 'Burden me with whatsoever you like, for I am obedient at your hands'. They said to him, 'This (Caliphate) is of no benefit to us, what we have regarding it, from the kingdom and the Sultanate, so long as Ali[asws] is still alive. Did you hear what he[asws] said to us and what he[asws] had replied back out to us? And we do not feel secure for he[asws] might call in secret, so the people would respond to him[asws] and he[asws] will confront us since he[asws] is the bravest of the Arabs. And we have committed from it what you have seen, and have overcome the kingdom of the son[as] of his[saww] uncle[as] whilst we had no rights with regards to it, and we confiscated Fadak from his[asws] wife[asws]. So when you Pray the morning Prayer with the people, stand beside him[asws] and have your sword with you, and when I send the salutations in the Prayer, strike his[asws] neck'.

قال علي عليه السلام: فصلى خالد بن الوليد بجنبي متقلدا السيف. فقام أبو بكر في الصلاة وجعل يؤامر نفسه وندم وأسقط في يده حتى كادت الشمس أن تطلع ثم قال - قبل أن يسلم -: (لا تفعل ما أمرتك) ثم سلم فقلت لخالد: وما ذاك؟ قال: كان قد أمرني - إذا سلم - أن أضرب عنقك قلت: أو كنت فاعلا؟ قال: إي وربي إذا لفعلت

Ali[asws] said: 'Khalid Prayed by my[asws] side wearing the sword. Abu Bakr stood up during the Prayer, and regretted to himself, and was silent with his hands until the sun almost rose. Then he said (to Khalid) – before he sent salutation: 'Do not do what I had ordered you to'. Then he sent salutations. I[asws] said to Khalid: 'And what was that about?' He said, 'He had ordered me – when he sends salutations – that I

should strike your[asws] neck'. I[asws] said: 'Would you have done it?' He said, 'Yes, and by my Lord[azwj], I would have done it'.

حبس الخمس

قال سليم: ثم أقبل عليه السلام على العباس وعلى من حوله، ثم قال: ألا تعجبون من حبسه وحبس صاحبه عنا سهم ذي القربى الذي فرضه الله لنا في القرآن؟ وقد علم الله أنهم سيظلموناه وينتزعونه منا، فقال: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان).

Withholding of Al-Khums

Sulaym said, 'Then he[asws] turned towards Al-Abbas and those who were around him, then said: 'Do you not wonder at the one who withheld it and his companion who withheld it from us, the share for the near relatives which Allah[azwj] had Obligated for us[asws] in the Quran? And Allah[azwj] Knew that they would oppress us by it and seize it from us[asws], so He[azwj] Said: ***"[8:41]*** (***And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer*), *if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met".***

إلحاق بيت جعفر بالمسجد

والعجب لهدمه منزل أخي جعفر وإلحاقه في المسجد، ولم يعط بنيه من ثمنه قليلا ولا كثيرا. ثم لم يعب ذلك عليه الناس ولم يغيروه، فكأنما أخذ منزل رجل من الديلم.

The joining of the house of Ja'far with the Masjid

And it is strange that he demolished the house of my[asws] brother Ja'far and joined it with the Masjid, and never gave his sons anything from its value, neither little nor more. Then the people did not fault that to him and did not change it. It was as if he had taken a house from a man from 'Daylam'.

البدعة في غسل الجنابة

والعجب لجهله وجهل الأمة أنه كتب إلى جميع عماله: (أن الجنب إذا لم يجد الماء فليس له أن يصلي وليس له أن يتيمم بالصعيد حتى يجد الماء وإن لم يجده حتى يلقى الله) ثم قبل الناس ذلك ورضوا به، وقد علم وعلم الناس أن رسول الله صلى الله عليه وآله قد أمر عمارا وأمر أبا ذر أن يتيمما من الجنابة ويصليا، وشهدا به عنده وغيرهما فلم يقبل ذلك ولم يرفع به رأسا.

The innovation regarding the Major Ablution (Ghusl Al-Janaba)

And it is strange, his ignorance and the ignorance of the community, that he wrote to all of his office bearers that, 'The one who is in requirement of the major ablution, if he does not find water, it is not upon him to Pray and it is not upon him to perform *'Tayammum'* with the earth until he does find water, even though he does not find it until he meets Allah[azwj]' Then the people accepted that and were happy with it, and he knew as well as the people that the Messenger of Allah[saww] had ordered Ammar

and ordered Abu Dharr[ar] that they should perform *Tayammum* from the '*Janaaba'*[2] and Pray, and he was a witness to it as well as the others, but he did not accept that and did not approve it (the way of the holy Prophet[saww]).

البدعة في إرث الجد

والعجب لما خلطا قضايا مختلفة في الجد بغير علم تعسفا وجهلا وادعائهما ما لم يعلما جرأة على الله وقلة ورع. ادعيا أن رسول الله صلى الله عليه وآله مات ولم يقض في الجد شيئا منه ولم يدع أحد يعلم ما للجد من الميراث ثم تابعوهما على ذلك وصدقوهما.

The innovation regarding the inheritance from the grandfather

And it is strange, when he mixed up different issues with regards to the inheritance from a grandfather arbitrarily without knowledge and due to ignorance, and what these two claimed to know and their audacity against Allah[azwj] and their lack of piety. They claimed that the Messenger of Allah[azwj] passed away never having made any decision with regards to the (inheritance of) grandfather, and no one knows what is to be the inheritance from the grandfather. Then the people followed them on that and supported the two of them.

عتق أمهات الأولاد

وعتقه أمهات الأولاد فأخذ الناس بقوله وتركوا أمر رسول الله صلى الله عليه وآله.

Liberation of the (slave) mothers of the boys

And the freeing of the mothers of the boys (*Ummuhaat Al-Awlaad*), so the people took his word but left (ignored) the order of the Messenger of Allah[saww].

القضاء الباطل في ثلاثة أشخاص

وما صنع بنصر بن الحجاج وبجعدة من سليم وبابن وبرة.

The false Judgement regarding three persons

And what he did with Nasr Bin Al-Hajjaj, and with Jo'da and the son of Wabrat.

البدعة في الطلاق

وأعجب من ذلك أن أبا كنف العبدي أتاه فقال: (إني طلقت امرأتي وأنا غائب فوصل إليها الطلاق. ثم راجعتها وهي في عدتها وكتبت إليها فلم يصل الكتاب إليها حتى تزوجت). فكتب له: (إن كان هذا الذي تزوجها قد دخل بها فهي امرأته، وإن كان لم يدخل بها فهي امرأتك) وكتب له ذلك وأنا شاهد، فلم يشاورني ولم يسألني، يرى استغناءه بعلمه عني، فأردت أن أنهاه، ثم قلت: (ما أبالي أن يفضحه الله). ثم لم يعبه الناس بل استحسنوه واتخذوه سنة وقبلوه منه ورأوه صوابا وذلك قضاء لو قضى به مجنون نحيف سخيف لما زاد.

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[2] In requirement of Major ablution (bath/shower).

The innovation regarding the divorce

And stranger than that is when Abu Kanaf Al-Abady came up to him and said, 'I divorced my wife whilst I was away, and the news of the divorce reached her. Then I reverted back to her whilst she was still in her waiting period, and I wrote to her. The letter did not reach her until after she had remarried'. He (Umar) wrote to him, 'If this man who has married her did establish marital relations with her then she is his wife, and if had not had marital relations with her then she is your wife'. And he wrote that to him, and I[asws] am a witness to it. He never consulted me[asws] and did not even ask me[asws] about it. He thought that due to his knowledge, he was in no need of me[asws]. I[asws] intended to prevent him, but then I[asws] thought: 'What do I[asws] care if Allah[azwj] Exposes him'. Then the people did not fault him, but beautified his actions and took to his ways and accepted it from him and saw it as being correct, and that is such a judgement that even if an insane person were to judge it, he would not have exceeded this.

إسقاط أجزاء الأذان

ثم تركه من الأذان (حي على خير العمل)، فاتخذوه سنة وتابعوه على ذلك.

The dropping of the parts of the Call (to Prayer)

Then he left from the Call to Prayer (Azaan), 'Hurry to the best of the deeds' (Hayya Alaa Khayr Al-Amal). So they took to his ways and followed him on that.

البدعة في حكم المفقود زوجها

وقضيته في المفقود وأن (أجل امرأته أربع سنين، ثم تتزوج، فإن جاء زوجها خير بين امرأته وبين الصداق). فاستحسنه الناس واتخذوه سنة وقبلوه منه جهلا وقلة علم بكتاب الله عز وجل وسنة نبيه.

The innovation regarding the matter of the missing husband

And he judged regarding the missing husband, and that if four years have passed, then she could wed again. So if her husband turns up then he shall have the choice between the wife and the dowry. The people beautified it and took to his way and accepted it from his ignorance, and said that he knew the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww].

بدعه في الأعاجم وإخراجه من المدينة كل أعجمي

His Innovation regarding the non-Arabs and his expelling of all the non-Arabs from Al-Medina.

وإرساله إلى عماله بالبصرة بحبل طوله خمسة أشبار وقوله: (من أخذتموه من الأعاجم فبلغ طول هذا الحبل فاضربوا عنقه)!

And his sending of a rope to his office bearers in Al-Basra the length of five spans 'Ashbaar' and his statement, 'Anyone from the non-Arabs whose height is longer than this rope, so have his neck struck off'.

ورده سبايا تستر وهن حبالى!!

And he returned the female captives who were secretly carrying a child.

وإرساله بحبل في صبيان سرقوا بالبصرة وقوله: (من بلغ طول هذا الحبل فاقطعوه)

And his sending a rope with regard to the captive thieves in Al-Basra, and his statement, 'Anyone who has reached the length of this rope, so cut off (his hands)'.

وأعجب من ذلك أن كذابا رجم بكذابة فقبلها وقبلها الجهال فزعموا أن الملك ينطق على لسانه ويلقنه

And even stranger than that is the stoning of the liar by a liar. So they accepted it, and accepted his ignorance. (And defended his ignorance by) coming up with a fabrication that an Angel was speaking through his tongue and was teaching him.

وإعتاقه سبايا أهل اليمن.

And his releasing of the captives of the people of Yemen.

* 2 * معصية أبي بكر وعمر للرسول صلى الله عليه وآله واعتراضاتهما عليه

وتخلفه وصاحبه عن جيش أسامة بن زيد مع تسليمهما عليه بالأمرة.

2 - Disobedience of Abu Bakr and Umar to the Messenger of Allah[saww] and their objections against him[saww]

And his staying behind along with his companion, from the army of Usama Bin Zayd, after having greeted him as an Emir.

ثم أعجب من ذلك أنه قد علم الله وعلمه الناس أنه الذي صد رسول الله صلى الله عليه وآله عن الكتف الذي دعاه به. ثم لم يضره ذلك عندهم ولم ينقصه.

Then even stranger than that is that he knew, and Allah[azwj] also Knew, and the people knew as well that he was the one who was repelled by the Messenger of Allah[saww], when (Prophet[saww]) asked for the paper (and ink)[3]. Then it did not matter to them, nor did they find any fault with him.

وإنه صاحب صفية حين قال لها ما قال. فغضب رسول الله صلى الله عليه وآله حتى قال ما قال.

And it was him who said to Safiya what he said. So the Messenger of Allah[saww] was angry to the extent that he[saww] said what he[saww] said.

وإنه وصاحبه اللذان كفا عن قتل الرجل الذي أمرهما رسول الله صلى الله عليه وآله بقتله، ثم أمرني بعدهما وقال النبي صلى الله عليه وآله في ذلك ما قال.

[3] The Holy Prophet[saww] asked for paper and ink so that he[saww] would leave behind his final instructions but Umar said, the Book of Allah is sufficient for us.

And it was him and his companion who both held back from killing the man whom the Messenger of Allah[saww] had ordered both of them to kill. Then he[saww] ordered me[asws] to do it after these two, and the Prophet[saww] said with regards to it, that which he[saww] said.

وأمر النبي صلى الله عليه وآله أبا بكر ينادي في الناس: (إنه من لقي الله موحدا لا يشرك به شيئا دخل الجنة)، فرده عمر وأطاعه أبو بكر وعصى رسول الله صلى الله عليه وآله فلم تنفذ أمره، فقال رسول الله صلى الله عليه وآله في ذلك ما قال.

And the Prophet[saww] ordered Abu Bakr to call out within the people, 'The one who meets Allah[azwj] as a Monotheist, not having associated anything by it, will enter the Paradise'. Umar sent him back, and Abu Bakr obeyed him and disobeyed the Messenger of Allah[saww], and so he did not carry out his[saww] order. So the Messenger of Allah[saww] said regarding that what he[saww] said.

فمساويه ومساوي صاحبه أكثر من أن تحصى أو تعد، ثم لم ينقصهم ذلك عند الجهال والعامة، وهما أحب إليهم من آبائهم وأمهاتهم وأنفسهم، ويبغضون لهما ما لا يبغضون لرسول الله صلى الله عليه وآله.

So, his evil actions and the evil actions of his companion are more numerous than what you can realise or count. Then they (the people) did not fault them due to their ignorance and the blindness, and these two are more beloved to them than their own fathers and their own mothers and their own selves. They get angry for these two (in their defence), and they do not get angry for the Messenger of Allah[saww].

إهانة عمر لرسول الله صلى الله عليه وآله

قال علي عليه السلام: ثم مررت بالصهاكي يوما فقال لي: (ما مثل محمد إلا كمثل نخلة نبتت في كناسة) فأتيت رسول الله صلى الله عليه وآله فذكرت له ذلك. فغضب النبي صلى الله عليه وآله وخرج مغضبا فأتى المنبر، وفزعت الأنصار فجاءت شاكة في السلاح لما رأت من غضب رسول الله صلى الله عليه وآله

Umar Insults the Messenger of Allah[saww]

Ali[asws] said: 'One day I[asws] passed by Al-Sahhaky (Umar, who was the son of Sahaak), so he said to me[asws], 'What is the example of Muhammad[saww] except for the example of a date tree growing in the rubbish dump'. I[asws] came up to the Messenger of Allah[saww], so I[asws] mentioned that to him[saww]. The Prophet[saww] got grieved by it and came out distressed to the Pulpit, and the 'al-Ansar' (Helpers) were horrified by it and came out armed with their weapons when they saw the disapproval of the Messenger of Allah[saww].

فقال: ما بال أقوام يعيرونني بقرابتي؟ وقد سمعوا مني ما قلت في فضلهم وتفضيل الله إياهم وما اختصهم الله به من إذهاب الرجس عنهم وتطهير الله إياهم، وقد سمعتم ما قلت في أفضل أهل بيتي وخيرهم مما خصه الله به وأكرمه وفضله من سبقه في الإسلام وبلاؤه فيه وقرابته مني وأنه بمنزلة هارون من موسى، ثم تزعمون أن مثلي في أهل بيتي كمثل نخلة نبتت في كناسة؟

He[saww] said: 'What is the problem with the people that they taunt me[saww] by my[asws] near relatives? And you have heard what I[saww] have said regarding their[asws] virtues and what virtues Allah[azwj] has Preferred them[asws] with and what Allah[azwj] has Specialised them[asws] with from keeping away the uncleanness from them[asws], and that Allah[azwj] has indeed Purified them[asws]. And you have heard what I[saww] have said regarding the preferences of the People[asws] of my[saww] Household, and their

goodness which Allah[azwj] has Specialised him[asws] with, and Honoured him[asws], and his[asws] merits of being foremost in Islam, and the afflictions that he[asws] had to bear with regards to it, and his[asws] nearness to me[saww], and that he[asws] is unto me[saww] at the status which Haroun[as] had with Musa[as], then you are alleging that my[saww] example among the People[asws] of my[saww] Household is like the example of a date tree growing in a rubbish dump?

ألا إن الله خلق خلقه ففرقهم فرقتين، فجعلني في خير الفريقين. ثم فرق الفرقة ثلاث فرق، شعوبا وقبائل وبيوتا وجعلني في خيرها شعبا وخيرها قبيلة. ثم جعلهم بيوتا فجعلني في خيرها بيتا، فذلك قوله: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا)، فحصلت في أهل بيتي وعترتي وأنا وأخي علي بن أبي طالب.

Nay! Allah[azwj] Created His[azwj] creation and divided it into two sections. He[azwj] Made me[saww] to be in the better of the two sects. Then He[azwj] Separated the sect into three sections – nations, and tribes, and households, and Made me[saww] to be in the best of the nations, and the best of the tribes. Then He[azwj] Made them to be households, so He[azwj] Made me[saww] to be in the best of the Households, so that is His[azwj] Statement ***"[33:33] Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying."*** So He[azwj] Revealed this with regards to the People[asws] of my[saww] Household, and my[saww] Family, and myself[saww] and my[saww] brother Ali[asws] Bin Abu Talib[asws].

ألا وإن الله نظر إلى أهل الأرض نظرة فاختارني منهم، ثم نظر نظرة فاختار أخي عليا ووزيري ووصيي وخليفتي في أمتي وولي كل مؤمن بعدي. فبعثني رسولا ونبيا ودليلا، فأوحى إلي أن أتخذ عليا أخا ووليا ووصيا وخليفة في أمتي بعدي. ألا وإنه ولي كل مؤمن بعدي، من والاه والاه الله ومن عاداه عاداه الله ومن أحبه أحبه الله ومن أبغضه أبغضه الله. لا يحبه إلا مؤمن ولا يبغضه إلا كافر.

Nay! And Allah[azwj] Looked towards the inhabitants of the earth with a Glance (Considered it with a Consideration). So He[azwj] Chose me[saww] from among them. Then He[azwj] Looked (Considered) again, so He[azwj] Chose my[saww] brother Ali[asws], as my[saww] Vizier, and my[saww] successor, and my[saww] Caliph in my[saww] community, and the guardian of every believer after me[saww]. He[azwj] Sent me[saww] as a Messenger[saww], and as a Prophet[saww], and as evidence. So He[azwj] Revealed unto me[saww] that I[saww] should take my[saww] brother Ali[asws] to be a guardian, and a Caliph for my[saww] community after me[saww]. Nay!

He[asws] is the guardian of every believer after me[saww]. The one who befriends him[asws], Allah[saww] will Befriend him, and the one who is inimical to him[asws], Allah[azwj] will be Inimical to him, the one who loves him[asws], Allah[azwj] will Love him, and the one who angers him[asws], Allah[azwj] will be Angry with him. None will love him[asws] except for a believer, and none will hate him except for an infidel.

رب الأرض بعدي وسكنها وهو كلمة الله التقوى وعروة الله الوثقى. أتريدون أن تطفؤوا نور الله بأفواهكم؟ والله متم نوره ولو كره المشركون. ويريد أعداء الله أن يطفؤوا نور أخي، ويأبى الله إلا أن يتم نوره. يا أيها الناس، ليبلغ مقالتي شاهدكم غائبكم. اللهم اشهد عليهم.

He[asws] is the 'Raab ul Arz' (Lord of the earth and its inhabitants), after me[saww], and he[asws] is the pious Word of Allah[azwj] and the strong Rope of Allah[azwj]. Do you want to extinguish the 'Noor Allah[azwj]' (The Light of Allah[azwj]) with your mouths? And Allah[azwj] will Complete His[azwj] Light even though the Polytheists may not like it. ***[9:32]***. The enemies of Allah[azwj] want to extinguish the Noor of my[saww] brother, and

Allah[azwj] Refused that, except that He[azwj] will Ensure the Completion of His[azwj] Noor. O you people! Those who are witnesses to this should make my[saww] words reach to those who are absent from among you. Our Allah[azwj], be a Witness to them!

يا أيها الناس، إن الله نظر نظرة ثالثة فاختار منهم بعدي اثني عشر وصيا من أهل بيتي وهم خيار أمتي منهم أحد عشر إماما بعد أخي واحدا بعد واحد كلما هلك واحد قام واحد منهم. مثلهم كمثل النجوم في السماء كلما غاب نجم طلع نجم لأنهم أئمة هداة مهتدون، لا يضرهم كيد من كادهم ولا خذلان من خذلهم بل يضر الله بذلك من كادهم وخذلهم.

O you people! Allah[azwj] Looked (Considered) for a third time, so He[azwj] Chose from among them, after me[saww], Twelve Successors from the People[asws] of my[saww] Household, and they[asws] are the best of my[saww] community. Among them[asws] are Eleven Imams[asws] after my[saww] brother[asws], one after the other. Whenever one of them[asws] passes away, another one[asws] will take his[asws] place from them[asws].

Their[asws] example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they[asws] are the Guiding Imams[asws] who are Guided (by Allah[azwj]). The plots of the plotters do not adversely affect them[asws], nor does the abandonment of the ones who abandon them[asws], but Allah[azwj] will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فهم حجة الله في أرضه وشهداءه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم حتى يردوا على حوضي.

So, they[asws] are the 'Hujjat Allah' (Proofs of Allah[azwj]) in His[azwj] earth, and His[azwj] Witnesses over His[azwj] creatures. The one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj]. They[asws] are with the Quran and the Quran is with them[asws]. Neither will they[asws] separate from it, nor will it separate from them[asws] until they[asws] return to me[saww] at the (Divine) Fountain (in the Hereafter).

أول الأئمة أخي علي خيرهم، ثم ابني الحسن ثم ابني الحسين ثم تسعة من ولد الحسين، وأمهم ابنتي فاطمة، صلوات الله عليهم. ثم من بعدهم جعفر بن أبي طالب ابن عمي وأخو أخي، وعمي حمزة بن عبد المطلب.

The first of the Imams[asws] is my[saww] brother Ali[asws] who is the best of them[asws]. Then, my[saww] son Al-Hassan[asws], and my[saww] son Al-Husayn. Then, nine from the sons[asws] of Al-Husayn[asws], and their[asw] mother is my[saww] daughter Fatima[asws], may Peace be upon them[asws]. Then, after them[asws], the best is Ja'far Bin Abu Talib[asws] the son of my[saww] uncle[asws] and the brother of my[saww] brother[asws], and my[saww] uncle Hamza Bin Abd Al-Muttalib[asws].

ألا إني محمد بن عبد الله. أنا خير المرسلين والنبيين، وفاطمة ابنتي سيدة نساء أهل الجنة، وعلي وبنوه الأوصياء خير الوصيين، وأهل بيتي خير أهل بيوتات النبيين وابناي سيدا شباب أهل الجنة.

Nay! I[saww] am Muhammad Bin Abd Allah[saww]. I[saww] am the best of the Messengers[as] and the Prophets[as], and Fatima[asws] my[saww] daughter is the Chieftess of the women of the Paradise, and Ali[asws] and his[asws] successor sons[asws] are the best of the successors[as], and the People[asws] of my[saww] Household are the best of the people of the households of the Prophets[as], and my[saww] two sons[asws] are the Chiefs of the youths of the Paradise.

أيها الناس، إن شفاعتي ليرجوها رجاءكم، أفيعجز عنها أهل بيتي؟ ما من أحد ولده جدي عبد المطلب يلقى الله موحدا لا يشرك به شيئا إلا أدخله الجنة ولو كان فيه من الذنوب عدد الحصى وزبد البحر.

O you people! As for my[saww] intercession, it is what you hope for, and it is your desire. Do you reckon that the People[asws] of my[saww] Household will be deprived of it? There is none from the children of my[saww] grandfather Abd Al-Muttalib[as] who will meet Allah[azwj] as a 'Mushrik' (Monotheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equAl-the number of the pebbles, and the foam of the sea.

أيها الناس، عظموا أهل بيتي في حياتي ومن بعدي وأكرموهم وفضلوهم، فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي. إني لو أخذت بحلقة باب الجنة ثم تجلى لي ربي تبارك وتعالى فسجدت وأذن لي بالشفاعة، لم أوثر على أهل بيتي أحدا.

O you people! Magnify the Members[asws] of my[saww] Household in my[saww] lifetime and after me[saww], and honour them[asws] and prefer them[asws], for it is not permissible for anyone to stand up from his place for anyone else except for the people[asws] of my[saww] Household. If I[saww] were to grab hold of the Door of the Paradise, then my[saww] Lord[azwj] Blessed and High is Manifested for me[saww], so I[saww] will prostrate and He[azwj] will Permit me[saww] for the intercession, I[saww] will not give priority to anyone over the People[asws] of my[saww] Household.

أيها الناس، انسبوني من أنا؟ فقام إليه رجل من الأنصار فقال: نعوذ بالله من غضب الله ومن غضب رسوله، أخبرنا - يا رسول الله - من الذي آذاك في أهل بيتك حتى نضرب عنقه وليبر عترته. فقال: انسبوني، أنا محمد بن عبد الله بن عبد المطلب بن هاشم حتى انتسب إلى نزار، ثم مضى في نسبه إلى إسماعيل بن إبراهيم خليل الله، ثم قال: إني وأهل بيتي بطينة طيبة من تحت العرش إلى آدم نكاح غير سفاح لم يخالطنا نكاح الجاهلية.

O you people! Look at my[saww] lineage. Who am I[saww]?' So a man from the Helpers stood up and said, 'We seek refuge with Allah[azwj] from the Wrath of Allah[azwj], and from the wrath of His[azwj] Messenger[saww]. Inform us, O Messenger of Allah[saww], who is the one who has hurt you[asws] with regards to the People[asws] of your[saww] Household, so that we may strike his neck-off and his family becomes ineffective'.

So he[saww] said: 'I[saww] will introduce my[saww] lineage. I[saww] am Muhammad[saww] Bin Abd Allah[asws] bin Abd Al-Muttalib[asws] Bin Hashim[asws]' – until he[saww] mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail[as] bin Ibrahim[as], the Friend (Khaleel) of Allah[azwj], then said – 'I[saww] and the People[asws] of my[saww] Household are by the good clay from underneath the Throne, up to Adam[as], our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us[asws] in (those who were born as a result of) the marriages of the ignorance.

تحدي الرسول صلى الله عليه وآله لهم في أنسابهم وآخرتهم

فسلوني، فوالله لا يسألني رجل عن أبيه وعن أمه وعن نسبه إلا أخبرته به. فقام إليه رجل فقال: من أبي؟ فقال صلى الله عليه وآله: أبوك فلان الذي تدعى إليه. فحمد الله وأثنى عليه وقال: لو نسبتني إلى غيره لرضيت وسلمت. ثم قام إليه رجل آخر فقال له: من أبي؟ فقال: أبوك فلان - لغير أبيه الذي يدعى إليه - فارتد عن الإسلام. ثم قام إليه رجل آخر فقال: أمن أهل الجنة أنا أم من أهل النار؟ فقال: من أهل الجنة. ثم قام رجل آخر فقال: أمن أهل الجنة أنا أم من أهل النار؟ فقال: من أهل النار.

The Messenger of Allah[saww] challenged them with regards to their lineages and (their fate) in the hereafter

So, ask me[saww], for by Allah[azwj], no man will ask me[saww] about his father, and about his mother, and about his lineage, but I[saww] will inform him about it' So a man stood up and said, 'Who is my father?' The Messenger of Allah[saww] said: 'Your father is so and so, whom you are claiming him to be'. So he Praised Allah[azwj] and Extolled Him[azwj] and said, 'Had you[saww] related me to someone else, I would have been pleased with it and would have accepted it'.

Then another man stood up to him[saww] and said to him[saww], 'Who is my father?' So he[saww] said: 'Your father is so and so' – someone other than whom he had been claiming him to be – so he reverted back from Islam (became an apostate). Then another man stood up to him[saww] and said, 'Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he[saww] said: 'From the inhabitants of the Paradise'. Then another man stood up and said, 'Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he[saww] said: 'From the inhabitants of the Fire'.

اعتراض عمر بإهانته لساحة رسول الله صلى الله عليه وآله القدسية

ثم قال رسول الله صلى الله عليه وآله - وهو مغضب -: ما يمنع الذي عير أفضل أهل بيتي وأخي ووزيري ووارثي ووصيي وخليفتي في أمتي وولي كل مؤمن بعدي أن يقوم فيسألني من أبوه وأين هو، أفي الجنة أم في النار؟ فقام إليه عمر بن الخطاب فقال: أعوذ بالله من سخط الله وسخط رسوله، أعف عنا يا رسول الله عفا الله عنك، أقلنا أقالك الله، استرنا سترك الله، اصفح عنا صلى الله عليك. فاستحى رسول الله صلى الله عليه وآله فكف.

Umar's interception with his insult of the Holiness of the Messenger of Allah[saww]

Then the Messenger of Allah[saww] said – and he[saww] was angry -: 'What has prevented the one who taunted the preference of the People[asws] of my[saww] Household, and my[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] successor[asws], and my[saww] Caliph in my[saww] community, and my[saww] Guardian of every believer after me[saww], to stand up so that he would question me[saww] about his father and where he is to be, in the Paradise or in the Fire?' So Umar Bin Al-Khattab stood up to him[saww] saying, 'I seek refuge with Allah[azwj] from the Wrath of Allah[azwj] and the wrath of His[azwj] Messenger[saww]. Excuse us, O Messenger of Allah[saww], may Allah[azwj] Excuse you[saww]. Discharge us, may Allah[azwj] Discharge you[saww]. Veil us, may Allah[azwj] Veil you[saww]. Forgive us, may Allah[azwj] Bless you[saww]. The Messenger of Allah[saww] did not want to embarrass him anymore, so he[saww] stopped.

اعتراض عمر على رسول الله صلى الله عليه وآله في زكاة أموال العباس

قال علي عليه السلام: وهو صاحب العباس الذي بعثه رسول الله صلى الله عليه وآله ساعيا فرجع وقال: إن العباس قد منع صدقة ماله. فغضب رسول الله صلى الله عليه وآله وقال: (الحمد لله الذي عافانا أهل البيت من شر ما يلطخونا به. إن العباس لم يمنع صدقة ماله ولكنك عجلت عليه وقد عجل زكاة سنين. ثم أتاني بعد ذلك يطلب أن أمشي معه إلى رسول الله صلى الله عليه وآله شافعا ليرضى عنه، ففعلت.

Objection of Umar against the Messenger of Allah[saww] regarding Zakaat of the wealth of Al-Abbas

Ali[asws] said: 'And he (Umar) was with Al-Abbas when the Messenger of Allah[saww] sent him to seek him. So he came back and said, 'Al-Abbas has refused to give charity from his wealth'. So the Messenger of Allah[saww] was angered and said: 'Praise be to Allah[azwj] Who has Excused us[asws], the People[asws] of the Household from the evil of what they are mixing us up with. Al-Abbas never refused to give charity from his wealth, but you made haste towards him and wanted the Zakaat for two years'. Then he (Umar) came to me[asws], seeking that I[asws] should walk with him to the Messenger of Allah[saww] to intercede so that he[saww] may be pleased with him. So I[asws] did it'.

اعتراض عمر على رسول الله صلى الله عليه وآله في الصلاة على جنازة المنافق وهو صاحب عبد الله بن أبي سلول

حين تقدم رسول الله صلى الله عليه وآله ليصلي عليه فأخذ بثوبه من ورائه فمده إليه من خلفه وقال: (قد نهاك الله أن تصلي عليه ولا يحل لك أن تصلي عليه) فقال له رسول الله صلى الله عليه وآله: ويلك، قد آذيتني إنما صليت عليه كرامة لابنه، وإني لأرجو أن يسلم به سبعون رجلا من بني أبيه وأهل بيته. وما يدريك ما قلت، إنما دعوت الله عليه.

Objection of Umar against the Messenger of Allah[saww] regarding the Prayer at the funeral of a hypocrite, and he was the companion Abdullah Bin Abu Salool

When the Messenger of Allah[saww] stepped forward to Pray for him (Abdullah Bin Salool), he (Umar) grabbed his[saww] garment from behind so it got extended from behind him[saww], and said, 'Allah[azwj] has Prohibited you[saww] that you[saww] should Pray for him, and it is not Permissible for you[saww] to Pray for him'. The Messenger of Allah[saww] said to him: 'Woe be unto you, for you have hurt me[saww]. But, I[saww] Pray for him for the honour of his son, and I[saww] hope that seventy men from the children of his father and his family would embrace Islam. And what do you know what I[saww] said, but I[saww] called upon Allah[azwj] for him'.

اعتراض عمر على رسول الله صلى الله عليه وآله في صلح الحديبية

وهو صاحب رسول الله صلى الله عليه وآله يوم الحديبية - حين كتب القضية - إذ قال له: أنعطي الدنية في ديننا؟ ثم جعل يطوف في عسكر رسول الله صلى الله عليه وآله يشككهم ويحضضهم ويقول: (أنعطي الدنية في ديننا)؟ فقال رسول الله صلى الله عليه وآله: (افرجوا عني، أتريدون أن أغدر بذمتي؟ ولأفي لهم بما كتبت لهم، خذ يا سهيل بيد أبي جندل). فأخذه فشده وثاقا في الحديد. ثم جعل الله عاقبة أمر رسول الله صلى الله عليه وآله إلى الخير والرشد والهدى والعزة والفضل.

Objection of Umar against the Messenger of Allah[saww] regarding the Reconciliation of Al-Hudaybiyya

And he (Umar) was with Messenger of Allah[saww] on the day of Al-Hudaybiyya – when he[saww] wrote the decision – then he (Umar) said to him[saww], 'You[saww] are giving us disgrace in our religion?' Then he went around the soldiers of the Messenger of Allah[saww], causing in them doubt and stirring them and saying, 'He[saww] is disgracing us in our religion?' So the Messenger of Allah[saww] said: 'Go away from me[saww], do you desire that I[saww] should betray my[saww] responsibility? In order for me[saww] to be faithful to them with what I[saww] write to them, O Suhail, grab the hand of Abu Jandal

(Umar)'. So he grabbed his hands and held them in chains. Then, Allah[azwj] Made the end result of the matter of the Messenger of Allah[saww] to be good, and correct, and Guided, and honourable, and virtuous.

اعتراض عمر يوم غدير خم

وهو صاحب يوم غدير خم إذ قال هو وصاحبه - حين نصبني رسول الله صلى الله عليه وآله لولايتي - فقال: (ما يألو أن يرفع خسيسته) وقال الآخر: (ما يألو رفعا بضبع ابن عمه) وقال لصاحبه - وأنا منصوب -: (إن هذه لهي الكرامة). فقطب صاحبه في وجهه وقال: لا والله لا أسمع له ولا أطيع أبدا ثم اتكأ عليه ثم تمطى وانصرفا، فأنزل الله فيه: (فلا صدق ولا صلى ولكن كذب وتولى ثم ذهب إلى أهله يتمطى، أولى لك فأولى، ثم أولى لك فأولى) ، وعيدا من الله له وانتهارا.

Objection of Umar on the Day of Ghadeer Khum

And he was the companion on the Day of Ghadeer Khum when he and his companion said – when the Messenger of Allah[saww] established my[asws] Wilayah – so he said, 'He[saww] never misses an opportunity to elevate (the status of) his[saww] relative'. So the other one said, 'He[saww] never misses an opportunity to elevate the son[asws] of his[saww] uncle[asws]'. So he said to his companion – and he[asws] had already been appointed -, 'This is a prestige for him[asws]'. So his companion had a frown on his face and said, 'No, by Allah[azwj], I will not listen to him[asws], nor will I obey him[asws] ever'. Then he leaned upon him, stretched out and left. So Allah[azwj] Revealed with regards to it ***"[75:31] So he did not accept the truth, nor did he pray, [75:32] But called the truth a lie and turned back, [75:33] Then he went to his followers, walking away in haughtiness. [75:34] Nearer to you (is destruction) and nearer, [75:35] Again (consider how) nearer to you and nearer."***

اعتراض عمر في مرض علي عليه السلام واستهزاءه

وهو الذي دخل علي مع رسول الله صلى الله عليه وآله يعودني في رهط من أصحابه، حين غمزه صاحبه فقام وقال: يا رسول الله، إنك قد كنت عهدت إلينا في علي عهدا وإني لأراه لما به فإن هلك فإلى من؟ فقال رسول الله صلى الله عليه وآله: إجلس، فأعادها ثلاث مرات، فأقبل عليهما رسول الله صلى الله عليه وآله فقال: إيه، والله إنه لا يموت في مرضه هذا. والله لا يموت حتى تمليا غيظا وتوسعاه غدرا وظلما، ثم تجداه صابرا قواما. ولا يموت حتى يلقى منكما هنات وهنات، ولا يموت إلا شهيدا مقتولا.

Objection of Umar during the illness of Ali[asws] and his mockery

And he is the one who came along with the Messenger of Allah[saww], hurting me in the group of his companions, when he winked at his companion, so he stood up and said, 'O Messenger of Allah[saww], you[saww] have made an oath to us about Ali[asws], and I cannot see who it will be if he[asws] were to perish in this?' So the Messenger of Allah[saww] said: 'Sit down'. He[saww] called this out three times. The Messenger of Allah[saww] addressed them both saying: 'By Allah[azwj], he[asws] will not pass away in this illness of his[asws]. By Allah[azwj], he[asws] will not pass away until you two fill him[asws] with rage, and heap upon him[asws] treacheries and injustices, then you will find him to be patient and consistent. And he[asws] will not pass away until he[asws] receives from you both errors upon errors, and he[asws] will not pass away except as a martyr, an assassinated one'.

* 3 * إتمام الحجة على أبي بكر وعمر وعثمان في خلافة علي عليه السلام

وأعظم من ذلك كله أن رسول الله صلى الله عليه وآله جمع ثمانين رجلا، أربعين من العرب وأربعين من العجم - وهما فيهم - فسلموا علي بإمرة المؤمنين. ثم قال: (إني أشهدكم أن عليا أخي ووزيري ووارثي وخليفتي في أمتي ووصيي في أهلي وولي كل مؤمن بعدي، فاسمعوا له وأطيعوا)، وفيهم أبو بكر وعمر وعثمان وطلحة والزبير وسعد وعبد الرحمن بن عوف وأبو عبيدة وسالم ومعاذ بن جبل ورهط من الأنصار. ثم قال: (إني أشهد الله عليكم).

3 – Completion of argument on Abu Bakr, and Umar, and Usman during the Caliphate of Ali[asws]

And greater than all of that is that the Messenger of Allah[saww] gathered eighty men, forty from the Arabs and forty from the non-Arabs – and they were both among them – so they greeted me[asws] as *Amir-ul-Momineen*[asws]. Then he[saww] said: 'I[saww] hold you all as witnesses that Ali[asws] is my[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] caliph in my[saww] community, and my[saww] successor[asws] in my[saww] Family, and my[saww] guardian on every believer after me[saww]. So listen to him[asws] and obey him[asws]'. And among them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Sa'd, and Abdul Rahmaan Bin Awf, and Abu Ubeyda, and Saalim, and Ma'az Bin Jabal, and a group from the 'al-Ansar' (the Helpers)[4]. Then he[saww] said: 'I[saww] keep Allah[azwj] as a Witness on you all'.

الانتخاب أو الانتصاب أو الشورى

ثم أقبل علي عليه السلام على القوم فقال: سبحان الله، مما أشربت قلوب هذه الأمة من بليتهما وفتنتهما، من عجلها وسامريها. إنهم أقروا وادعوا أن رسول الله صلى الله عليه وآله لم يستخلف أحدا وأنه أمر بالشورى وقال من قال: (إن رسول الله صلى الله عليه وآله لم يستخلف أحدا وإن نبي الله قال: (إن الله لم يكن ليجمع لنا أهل البيت بين النبوة والخلافة)، وقد قال لأولئك الثمانين رجلا: (سلموا على علي عليه السلام بإمرة المؤمنين) وأشهدهم على ما أشهدهم عليه.

The election, or the selection, or the consultation

Then Ali[asws] turned towards the people and said: 'Glory be to Allah[azwj]! What the hearts of the people have drunk from the afflictions and the discords of these two, from the calf and the Samiri of the people. They all accepted, and then claimed that the Messenger of Allah[saww] never left behind anyone (as Caliph), and he ordered for the consultation, and so said the one who said that the Messenger of Allah[saww] never left behind anyone (as Caliph) and that the Prophet[saww] of Allah[azwj] said that: 'Allah[azwj] never Gathers together for us[asws] the People[asws] of the Household, the Prophet-hood and the Caliphate'. And he[saww] said to eighty of those people: 'Greet Ali[asws] as 'Amir-ul-Momineen', and made them witnesses over it, along with others who also witnessed it.

والعجب أنهم أقروا ثم ادعوا أن رسول الله صلى الله عليه وآله لم يستخلف أحدا وأنهم أمروا بالشورى، ثم أقروا أنهم لم يشاوروا في أبي بكر وأن بيعته كانت فلتة. وأي ذنب أعظم من الفلتة.

And it is strange that they accepted, and then claimed that the Messenger of Allah[saww] never left behind anyone (as Caliph), and so they ordered for the

[4] The original inhabitant of Medina who invited and help Holy Prophet[saww].

consultation. Then they accepted that they themselves never had a consultation with regards to Abu Bakr (becoming caliph), and that the allegiance to him happened as a slip. And which sin is greater than the slip.

ثم استخلف أبو بكر عمر ولم يقتد برسول الله صلى الله عليه وآله فيدعهم بغير استخلاف فقيل له في ذلك، فقال: (أدع أمة محمد كالنعل الخلق، أدعهم بغير أحد أستخلف عليهم)؟ طعنا منه على رسول الله صلى الله عليه وآله ورغبة عن رأيه

Then Abu Bakr made Umar to be the Caliph, while not adhering to the way of the Messenger of Allah[saww] that he had alleged not to have left behind a Caliph. When people reminded him of that. He (Abu Bakr) said, 'Shall I leave the community of Muhammad[saww] like a broken slipper, leaving them without anyone as Caliph over them?' This was his taunt on the Messenger of Allah[saww], and he was away from his[saww] opinion.

ثم صنع عمر شيئا ثالثا. لم يدعهم على ما ادعى أن رسول الله صلى الله عليه وآله لم يستخلف ولا استخلف كما استخلف أبو بكر، وجاء بشيء ثالث وجعلها شورى بين ستة نفر وأخرج منها جميع العرب. ثم حظى بذلك عند العامة، فجعلهم مع ما أشربت قلوبهم من الفتنة والضلالة أقراني ثم بايع ابن عوف عثمان فبايعوه، وقد سمعوا من رسول الله صلى الله عليه وآله في عثمان ما قد سمعوا من لعنه إياه في غير موطن.

Then Umar came up a third thing (for the selection of a caliph). He did not leave them on what he had claimed that the Messenger of Allah[saww] never left behind a Caliph, nor did he appoint a Caliph as Abu Bakr had appointed, and came up with a third scenario. He made it a consultation between six people and excluded from it all the Arabs. Then he gained the support for that among the general public. He made them to be with those whose hearts drank from the afflictions and the errors. Ibn Awf accepted me[asws], then paid allegiance to Usman, so they all paid allegiance to him, and they had heard from the Messenger of Allah[saww] with regards to Usman what they had heard from him[saww] having cursed him in other places.

أبو بكر وعمر أسوء حالا من عثمان

فعثمان على ما كان عليه خير منهما. ولقد قال منذ أيام قولا رققت له وأعجبتني مقالته. بينما أنا قاعد عنده في بيته إذ أتته عائشة وحفصة تطلبان ميراثهما من ضياع رسول الله صلى الله عليه وآله وأمواله التي بيده، فقال: (لا والله ولا كرامة لكما ولا نعمت عنه ولكن أجيز شهادتكما على أنفسكما. فإنكما شهدتما عند أبويكما أنكما سمعتما من رسول الله صلى الله عليه وآله يقول: (النبي لا يورث، ما ترك فهو صدقة). ثم لقنتما أعرابيا جلفا يبول على عقبيه ويتطهر ببوله (مالك بن أوس بن الحدثان) فشهد معكما، ولم يكن في أصحاب رسول الله صلى الله عليه وآله من المهاجرين ولا من الأنصار أحد شهد بذلك غيركما وغير أعرابي.

Abu Bakr and Umar were worse than Usman

As for Usman, he was better than the two of them. He said some words, days ago, that I[asws] sympathised with and his speech pleased me[asws]. I[asws] was seated in his presence at his house when Aisha and Hafsa came over seeking their inheritance from the loss of the Messenger of Allah[saww], and their wealth which was in his hands. He said, 'No, by Allah[azwj], there is no honour for the two of you, nor any enjoyment from it, but I have been permitted by the very testimonies that you two bore against yourselves. The two of you bore testified to your own two fathers that you two had heard the Messenger of Allah[saww] saying: 'The Prophet[saww] does not bequeath, whatsoever that he[saww] leaves behind is charity'. Then the two of you teamed-up an uncouth Bedouin who was urinating like an animal and cleaning himself with his own

urine (Malik Bin Aws Bin Al-Hadsaan), so he testified with the two of you. And there was none among the companions of the Messenger of Allah[saww] neither from the Emigrants nor from the Helpers who testified to that apart from the two of you and that Bedouin.

أما والله، ما أشك أنه قد كذب على رسول الله صلى الله عليه وآله وكذبتما عليه معه. ولكني أجيز شهادتكما على أنفسكما فاذهبا فلا حق لكما. فانصرفتا من عنده تلعنانه وتشتمانه. فقال: ارجعا، أليس قد شهدتما بذلك عند أبي بكر؟ قالتا: نعم. قال: فإن شهدتما بحق فلا حق لكما، وإن كنتما شهدتما بباطل فعليكما وعلى من أجاز شهادتكما على أهل هذا البيت لعنة الله والملائكة والناس أجمعين.

But, by Allah[azwj], there is no doubt that he lied against the Messenger of Allah[saww], and the two of you lied with him. But for me, I am permitted by the very testimonies of the two of you against your own selves, so go away, for there is no right for the two of you. So, the two of them left from his presence cursing and insulting him.

So he said, 'Come back, did not the two of you testify that in the presence of Abu Bakr?' They said, 'Yes'. He said, 'So if the two of you have testified by the truth, there is no right now for the two of you, and if the two of you have testified falsely, then upon the two of you, and the one who permitted your testimonies, are the Curses of Allah[azwj] and His[azwj] Angels, and all of the people'.

قال عليه السلام: ثم نظر إلي فتبسم ثم قال: يا أبا الحسن، أشفيتك منهما؟ قلت: نعم، والله وأبلغت وقلت حقا، فلا يرغم الله إلا آنافهما. فرققت لعثمان وعلمت أنه إنما أراد بذلك رضاي وأنه أقرب منهما رحما وأكف عنا منهما، ح وإن كان لا عذر له ولا حجة بتأميره علينا وادعائه حقنا.

He[asws] said: 'Then he (Usman) looked at me[asws], smiled, then said, 'O Abu Al-Hassan[asws], was I just with two of them?' I said, 'Yes, by Allah[azwj], you have conveyed and spoken the truth. Allah[azwj] will not but humiliate the two of them'. I[asws] sympathised with Usman, and I[asws] knew that he only intended to please me[asws] by that, and he was similar to the two of them (Abu Bakr and Umar) in unjust, and held back from us[asws] (our rights) more than the two of them, and it was not an excuse for him, nor an argument that he could construct against us[asws] and his claim over our[asws] rights'.

HADEETH 15

(15) من احتجاجات أمير المؤمنين عليه السلام حول أبي بكر وعمر وعثمان

FROM THE ARGUMENTS OF AMIR-UL-MOMINEEN[asws] AROUND ABU BAKR AND UMAR AND USMAN

وصف رجال الحرب

أبان عن سليم، قال: سمعت علي بن أبي طالب عليه السلام يقول قبل وقعة صفين: إن هؤلاء القوم لن ينيبوا إلى الحق ولا إلى كلمة سواء بيننا وبينهم حتى يرموا بالعساكر تتبعها العساكر، وحتى يردفوا بالكتائب تتبعها الكتائب، وحتى يجر ببلادهم الخميس تتبعها الخميس، وحتى تشن الغارات عليهم من كل فج عميق، وحتى يلقاهم قوم صدق صبر لا يزيدهم هلاك من هلك من قتلاهم وموتاهم في سبيل الله إلا جدا في طاعة الله.

Description of the men of war

Abaan from Sulaym who said, 'I heard Ali[asws] Bin Abu Talib[asws] saying, before the event of Siffeen: 'These people will never come to the truth, nor to an equitable word between us and them until they are hit by an army followed by an army, and until this is added on by a battalion followed by a battalion, and until there come to their cities horses after horses, and until raids are launched upon them from every direction, and until they are met with a people who are truthful, patient, who do not get increased except in their efforts for their obedience to Allah[azwj], from the death from their battles and their deaths in the Way of Allah[azwj].

الصحبة الصادقون مع رسول الله صلى الله عليه وآله

والله لقد رأيتنا مع رسول الله صلى الله عليه وآله نقتل آبائنا وأبنائنا وأخوالنا وأعمامنا وأهل بيوتاتنا، ثم لا يزيدنا ذلك إلا إيمانا وتسليما وجدا في طاعة الله واستقلالا بمبارزة الأقران. وإن كان الرجل منا والرجل من عدونا ليتصاولان تصاول الفحلين، يتخالسان أنفسهما أيهما يسقي صاحبه كأس الموت. فمرة لنا من عدونا ومره لعدونا منا. فلما رآنا الله صدقا وصبرا أنزل الكتاب بحسن الثناء علينا والرضا عنا وأنزل علينا النصر.

Companionship of the sincere ones with the Messenger of Allah[saww]

By Allah[azwj], we have seen with the Messenger of Allah[saww], our fathers got killed, and our sons, and our brothers, and our paternal uncles and our maternal uncles, and the people of our households, then that did not increase us except for our faith, and our submission, and our efforts in obedience to Allah[azwj] and the enthusiasm in fighting against the enemies. When the man from us and the man from our enemies fought in a duel, both of them were sincerely determined to get the other one to drink from the cup of death. So sometimes it was for us from our enemies, and at times it was for our enemies from us. When Allah[azwj] Saw us as sincere and patient, He[azwj] Sent down the Book with good Praises for us, and was Pleased with us, and Sent down Help upon us.

فرار أبي بكر وعمر في الحروب وسوء أدبهما عند الصلح

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالا. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر.

Fleeing of Abu Bakr and Umar in the battles and their evil manners during the Reconciliation

And I[asws] am not saying that all those that were with the Messenger of Allah[saww] were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah[azwj] Mighty and Majestic has Said ***"[3:118] vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still"***.

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتوارى واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لامس، وإذا لقي العدو فر ومنح العدو دبره جبنا ولؤما، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلقوكم بألسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the booty (from the war) they spoke, as Allah[azwj] has Said ***"[33:19] but when the fear is past, they will smite you with sharp tongues, covetous of the goods"***.

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوما وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكنيه -: (أبا فلان، اليوم يومك) فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا بن قيس، لا آمن الله روعة الشيطان إذ قال

So he (Umar) never ceased to seek permission from the Messenger of Allah[saww] to strike the neck of the men whom the Messenger of Allah[saww] did not want to kill, so he[saww] would refuse (him). And one day the Messenger of Allah[saww] saw him with the weapon (put on him without being in the state of war), so the Messenger of Allah[saww] smiled, then said: 'O father of so and so, today is your day'.

Al-Ash'as said, 'You[asws] have not made it known to me as to who is meant by that, from whom even the Satan[la] would flee'. He[asws] said: 'O Ibn Qays, there is no safety with Allah[azwj] from the sight of the Satan[la] when he said it'.

إخبار أمير المؤمنين عليه السلام عن عاقبة أمر أصحابه

ثم قال: ولو كنا - حين كنا مع رسول الله صلى الله عليه وآله وتصيبنا الشدائد والأذى والبأس - فعلنا كما تفعلون اليوم لما قام لله دين ولا أعز الله الإسلام. وأيم الله لتحتلبنها دما وندما وحسرة، فاحفظوا ما أقول لكم واذكروه. فليسلطن عليكم شراركم والأدعياء منكم والطلقاء والطرداء والمنافقون، فليقتلنكم ثم لتدعن الله فلا يستجيب لكم ولا يرفع البلاء عنكم حتى تتوبوا وترجعوا فإن تتوبوا وترجعوا يستنقذكم الله من فتنتهم وضلالتهم كما استنقذكم من شركم وجهالتكم.

Amir-ul-Momineen[asws] informs his companion about the consequence of the matter

Then he[asws] said: 'And had we, when we were with the Messenger of Allah[saww] and faced with hardship and extremities and evil, acted as you are acting today, the Religion of Allah[azwj] would not have been established, nor would Allah[azwj] have Honoured the Islam. And I[asws] swear by Allah[azwj] that this creates blood and shame and regret, so memorise what I[asws] am saying to you all and mention it. Very soon you will be governed by the evil ones from among you, and the impostors from among you, and the freed captives, and the castaways and the hypocrites. So you will be slain and plead to Allah[azwj] (for a refuge). (But) He[azwj] will not Answer you, nor will He[azwj] Lift the affliction from you until you repent and revert (back to just). If you were to repent and to return, Allah[azwj] will Save you from your trials and your straying just as He[azwj] Saved you from your evil and your ignorance.

التعجب من استخلاف أبي بكر وعمر وعثمان على الأمة

ألا إن العجب كل العجب من جهال هذه الأمة وضلالها وقادتها وساقتها إلى النار لأنهم قد سمعوا رسول الله صلى الله عليه وآله يقول عودا وبدءا: (ما ولت أمة رجلا قط أمرها وفيهم أعلم منه إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا)، فولوا أمرهم قبلي ثلاثة رهط ما منهم رجل جمع القرآن ولا يدعي أن له علما بكتاب الله ولا سنة نبيه. وقد علموا يقينا أني أعلمهم بكتاب الله وسنة نبيه وأفقههم وأقرأهم لكتاب الله، وأقضاهم بحكم الله.

The strangeness of the Caliphate of Abu Bakr, and Umar and Usman on the community

Nay! The strangeness of all strange things is the ignorance of this community, and its straying, and its leaders driving it to the Fire, because they have heard the Messenger of Allah[saww] saying, promising at the beginning: 'No community will hand over any of its commands to any man when there is a more knowledgeable one among them, except that it will not cease going lower in its affairs, until they return to what they had avoided'. So they gave the command to a group of three before me[asws], and there was no man among them who had collected the Quran nor made a claim to know the Book of Allah[azwj], nor the Sunnah of His[azwj] Prophet[saww]. And they had firm conviction that I[asws] was more knowledgeable than them of the Book of Allah[azwj], and the Sunnah of His[azwj] Prophet[saww], and more contemplative than them, and better read than them of the Book of Allah[azwj], and a better judge than them of the Judgements of Allah[azwj].

وأنه ليس رجل من الثلاثة له سابقة مع رسول الله صلى الله عليه وآله ولا عناء معه في جميع مشاهده، فلا رمى بسهم ولا طعن برمح ولا ضرب بسيف جبنا ولؤما ورغبة في البقاء. وقد علموا أن رسول الله صلى الله عليه وآله قاتل بنفسه فقتل أبي بن خلف وقتل مسجع بن عوف. وكان من أشجع الناس وأشدهم لقاء وأحقهم بذلك.

And there was no man from the three of them who had offered any help to the Messenger of Allah[saww], nor shared any of his[saww] problems in all that which had been witnessed. **Neither did they shoot an arrow, nor stabbed with a spear, nor struck with a sword. They were cowards, and fearful and desired to remain alive.** And they knew that the Messenger of Allah[saww] fought himself[saww] personally, so he[saww] killed Ubay Bin Khalaf and killed Masja'a Bin Awf who was one of the bravest of the people and severest in duels, and was the most deserving of that (to be killed).

وقد علموا يقينا أنه لم يكن فيهم أحد يقوم مقامي، ولا يبارز الأبطال ولا يفتح الحصون غيري، ولا نزلت برسول الله صلى الله عليه وآله شديدة قط ولا كربة أمر ولا ضيق ومستصعب من الأمر إلا قال: (أين أخي علي، أين سيفي، أين رمحي، أين المفرج غمي عن وجهي)، فيقدمني، فأتقدم فأفديه بنفسي ويكشف الله بيدي الكرب عن وجهه. ولله عز وجل ولرسوله بذلك المن والطول حيث خصني بذلك ووفقني له.

And they convincingly knew that there was no one from among them who could stand in my[asws] place, or strive against the falsehood, or conquer the forts apart from myself, and there did not come down upon the Messenger of Allah[saww] any severity whatsoever, nor any unfavourable situation, nor any narrowness and difficulty from the affairs except that he[saww] said: 'Where is my[saww] brother Ali[asws], where is my[saww] sword, where is my[saww] spear, where is the one who[asws] takes away my[saww] grief from my[saww] face?'

So he[saww] would place me[asws] forward, and I[asws] would go forth sacrificing myself[asws] for him[saww], and Allah[azwj] Removed the grief from his[saww] face by my[asws] hand. And Allah[azwj] Mighty and Majestic and His[azwj] Messenger[saww] Favoured me[asws] by that and Guided me[asws] to it.

لم يكن لأبي بكر وعمر أي سابقة في الدين

وإن بعض من سميت ما كان ذا بلاء ولا سابقة ولا مبارزة قرن ولا فتح ولا نصر غير مرة واحدة، ثم فر ومنح عدوه دبره ورجع يجبن أصحابه ويجبنونه وقد فر مرارا فإذا كان عند الرخاء والغنيمة تكلم وتغير وأمر ونهى.

Abu Bakr and Umar never went forward in the Religion

And one of them from what you have heard, never kept away the difficulties nor did he ever go forth, nor duelled, nor conquered a fort, nor helped even once, but he fled and showed his back to the enemy, and when he returned he accused his companions of cowardice and they accused him of it, and he had fled many times. And when it was during the prosperity and the (distribution) of the booty, he spoke and changed, and ordered and prevented.

ولقد نادى ابن عبد ود - يوم الخندق - باسمه، فحاد عنه ولاذ بأصحابه حتى تبسم رسول الله صلى الله عليه وآله مما رآى به من الرعب وقال صلى الله عليه وآله: (أين حبيبي علي؟ تقدم يا حبيبي يا علي).

And Ibn Abd Wad had called out – on the Day of Khandaq – by his name, so he hid from him and fled with his companions to the extent that the Messenger of Allah[saww] smiled when he[saww] saw him to be so horrified and he[saww] said: 'Where is my[saww] beloved Ali[asws]? Go forth O my[saww] beloved, O Ali[asws]'.

عبادتهما الأصنام بعد الإسلام

وهو القائل يوم الخندق لأصحابه الأربعة - أصحاب الكتاب والرأي -: (والله إن ندفع محمدا إليهم برمته نسلم من ذلك، حين جاء العدو من فوقنا ومن تحتنا) كما قال الله تعالى: (وزلزلوا زلزالا شديدا)، (وظنوا بالله الظنونا)، (وقال المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غرورا).

They both worshipped the idols after Al-Islam

And he was the one who told his four companions – his writers and his advisors, 'By Allah[azwj], if we hand over Muhammad[saww] to them outright, we will be safe from that',

and this was when we had enemies from the top of us and from underneath us, as Allah[azwj] Said ***"[33:11] and they were shaken with a severe shaking", "[33:10] and you began to think diverse thoughts of Allah", "[33:12] And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive"***.

فقال له صاحبه: (لا، ولكن نتخذ صنما عظيما نعبده لأنا لا نأمن أن يظفر ابن أبي كبشة فيكون هلاكنا ولكن يكون هذا الصنم لنا ذخرا فإن ظفرت قريش أظهرنا عبادة هذا الصنم وأعلمناهم أنا لن نفارق ديننا، وإن رجعت دولة ابن أبي كبشة كنا مقيمين على عباد ة هذا الصنم سرا).

So his companion (Abu Bakr) said to him (Umar), 'No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. So if the Qureish are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. And if the government of Ibn Abu Kabasha returns, then we will remain on the worship of this idol in secret'.

فنزل جبرئيل عليه السلام فأخبر النبي صلى الله عليه وآله بذلك، ثم خبر به رسول الله صلى الله عليه وآله بعد قتلي ابن عبد ود. فدعاهما فقال: (كم صنم عبدتما في الجاهلية)؟ فقالا: يا محمد، لا تعيرنا بما مضى في الجاهلية. فقال صلى الله عليه وآله لهما: (فكم صنم تعبدان يومكما هذا)؟ فقالا: والذي بعثك بالحق نبيا ما نعبد إلا الله منذ أظهرنا من دينك ما أظهرنا.

So Jibraeel, may Peace be upon him, descended and informed the Prophet[saww] of that, then the Messenger of Allah[saww] informed about it after I[asws] had killed Ibn Abd Wad. So he[saww] called both of them over. He[saww] said: 'How many idols did you two worship during the era of ignorance?' They said, 'O Muhammad[saww], do not embarrass us of what has passed in the era of ignorance'. He[saww] said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who[azwj] Sent you[saww] with the truth as a Prophet[saww], we have not worshipped any except Allah[azwj] since appeared to us from your[saww] Religion what appeared to us'.

فقال: يا علي، خذ هذا السيف، فانطلق إلى موضع كذا وكذا فاستخرج الصنم الذي يعبدانه فاهشمه. فإن حال بينك وبينه أحد فاضرب عنقه. فانكبا على رسول الله صلى الله عليه وآله فقالا: استرنا سترك الله. فقلت أنا لهما: (اضمنا لله ولرسوله أن لا تعبدا إلا الله ولا تشركا به شيئا). فعاهدا رسول الله صلى الله عليه وآله على ذلك. وانطلقت حتى استخرجت الصنم من موضعه وكسرت وجهه ويديه وجذمت رجليه، ثم انصرفت إلى رسول الله صلى الله عليه وآله. فوالله لقد عرفت ذلك في وجههما علي حتى ماتا

He[saww] said: 'O Ali[asws], take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you[asws] and it, strike his neck'. They both fell down in front of the Messenger of Allah[saww] and said, 'Veil us, Allah[azwj] will Veil you[saww]'. So I[asws] said to both of them: 'Do you two give the guarantee to Allah[azwj] and to His[azwj] Messenger[saww] that you will not worship any except for Allah[azwj] and will not associate anything with Him[azwj]?' They made an oath to the Messenger of Allah[saww] for that. And I[asws] went until I[asws] took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I[asws] went to the Messenger of Allah[saww]. By Allah[azwj], I[asws] saw that (embarrassment) in both of their faces to the day they died.

مخاصمة أبي بكر وعمر للأنصار بحجة على عليه السلام

ثم انطلق هو وأصحابه - حين قبض رسول الله صلى الله عليه وآله - فخاصموا الأنصار بحقي. فإن كانوا صدقوا واحتجوا بحق (أنهم أولى من الأنصار لأنهم من قريش ورسول الله صلى الله عليه وآله من قريش)، فمن كان أولى برسول الله صلى الله عليه وآله كان أولى بالأمر، وإنما ظلموني حقي، وإن كانوا احتجوا بباطل فقد ظلموا الأنصار حقهم، والله يحكم بيننا وبين من ظلمنا حقنا وحمل الناس على رقابنا.

Quarrelling of Abu Bakr and Umar with the Helpers by the argument of Ali[asws]

Then he and his companions went – when the Messenger of Allah[saww] passed away – so they quarrelled with the Helpers by my[asws] right. So if they were speaking the truth, and arguing by my[asws] right that, 'they were higher than the Helpers because they were from the Qureish and that the Messenger of Allah[saww] was from the Qureish', so the one who was higher due to the Messenger of Allah[saww] was higher (to have) the command. But rather, they wronged me[asws] by my[asws] right. And if they were arguing wrongly, so they had wronged the Helpers of their right, and Allah[azwj] will Judge between us[asws] and the one who wronged us of our[asws] rights, and burdened us[asws] by placing the people upon our[asws] necks.

ابتلاء الأمة بحب مضليها وقصورها عن لعنهم

والعجب لما قد أشربت قلوب هذه الأمة من حبهم وحب من صدهم عن سبيل ربهم وردهم عن دينهم والله، لو أن هذه الأمة قامت على أرجلها على التراب ووضعت الرماد على رؤوسها وتضرعت إلى الله ودعت إلى يوم القيامة على من أضلهم وصدهم عن سبيل الله ودعاهم إلى النار وعرضهم لسخط ربهم وأوجب عليهم عذابه - بما أجرموا إليهم - لكانوا مقصرين في ذلك.

The affliction of the community by the love of those that misled it and its shortcoming about cursing them

And the strange thing is what the hearts of this community have drunk from its love for them and the love for the ones who repulsed them from the Way of their Lord[azwj], and turned them back from their Religion. By Allah[azwj], even if this community stands upon its feet on the dust, and puts ashes upon its heads and laments to Allah[azwj] and supplicates up to the Day of Judgement against the ones who misled them from the Way of Allah[azwj] and called them to the Fire, they will still be exposed to the Wrath of their Lord[azwj], and His[azwj] Punishment would be more than Obligated upon them – for the crimes that were committed – they would still fall short with regards to that.

ما منع أمير المؤمنين عليه السلام عن إعلان الحقائق

وذلك أن المحق الصادق والعالم بالله ورسوله يتخوف إن غير شيئا من بدعهم وسننهم وأحداثهم، وعادته العامة، ومتى فعل شاقوه وخالفوه وتبرؤا منه وخذلوه وتفرقوا عن حقه، وإن أخذ ببدعهم وأقر بها وزينها ودان بها أحبته وشرفته وفضلته.

What prevented Amir-ul-Momineen[asws] from announcing the facts

And this is due to the fact that the righteous[asws], the sincere[asws] and the knowledgeable one[asws] and the inheritor of the Knowledge of Allah and His[azwj] Messenger[saww], is fearful to alter anything from their innovations, and their ways and

their traditions and their general habits. And when he[asws] does that, they will doubt him[asws], and oppose him[asws] and keep away from him[asws] and abandon him[asws] and separate from his[asws] rights. And if he[asws] were to take to their innovations, they will accept him[asws] and adorn him[asws], and if he[asws] makes this to be the Religion, they will love him[asws], and honour him[asws] and prefer him[asws].

والله لو ناديت في عسكري هذا بالحق الذي أنزل الله على نبيه وأظهرته ودعوت إليه وشرحته وفسرته - على ما سمعت من نبي الله صلى الله عليه وآله فيه - ما بقي فيه إلا أقله وأذله وأرذله ولاستوحشوا منه ولتفرقوا عني.

By Allah[azwj], if I[asws] were to make this call, within my[asws] army, of the truth which Allah[azwj] has Sent down upon His[azwj] Prophet[saww] and displayed it and called towards Him[azwj] and explained it and interpreted it – on all that what I[asws] heard from the Prophet[saww] of Allah[azwj] with regards to it – there will not remain any but a few of them, and they will humiliate it as a trivial matter and disperse from me[asws].

ولولا ما عاهد رسول الله صلى الله عليه وآله إلي وسمعته منه وتقدم إلي فيه لفعلت، ولكن رسول الله صلى الله عليه وآله قد قال: (يا أخي، كل ما اضطر إليه العبد فقد أحله الله له وأباحه إياه)، وسمعته يقول: (إن التقية من دين الله، ولا دين لمن لا تقية له).

And had not the Messenger of Allah[saww] given an oath to me[asws], and I[asws] heard it from him[saww] before, I[asws] would have done so (announced the facts). But, the Messenger of Allah[saww] had said: 'O my[saww] brother[asws], all that which is forced upon the servant, so Allah[azwj] has Permitted it for him and neutralised it for him'. And I[asws] have heard him[saww] say that: 'The 'Taqeeya' (dissimulation) is from the religion of Allah[azwj], and the one who does not observe Taqeeya has no religion'.

ثم أقبل عليه السلام علي فقال: أدفعهم بالراح دفعا عني * ثلثان من حي وثلث مني فإن عوضني ربي فأعذرني

Then he[asws] turned towards me and said (a poem): 'They pushed the claim away from me[asws], two thirds from the district and a third from me[asws], for my[asws] Lord[azwj] will Compensate me[asws] and Excuse me[asws]'.

ابتلاء أمير المؤمنين عليه السلام بأخابث الناس

وقال علي عليه السلام للحكمين - حين بعثهما -: (أحكما بكتاب الله وسنة نبيه وإن كان فيهما حز حلقي، فإنه من قادها إلى هؤلاء فإن نيتهم أخبثت). فقال له رجل من الأنصار: ما هذا الانتشار الذي بلغني عنك؟ ما كان أحد من الأمة أضبط للأمر منك، فما هذا الاختلاف والانتشار؟ فقال علي بن أبي طالب عليه السلام: أنا صاحبك الذي تعرف، إلا أني قد بليت بأخابث من خلق الله، أريدهم على الأمر فيأبون، فإن تابعتهم على ما يريدون تفرقوا عني

Affliction of Amir-ul-Momineen[asws] by the bad people

And Ali[asws] sent judges, he[asws] said to them: 'Judge by the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww] even though my[asws] throat is cut due to it, so whoever inclined you toward them (Mouwiya' group) his intention is surely bad'.

A man from the Helpers said to him[asws], 'What is this being circulated which had reached to me related to you[asws]? There is no one from the community who is more appropriate for the command than you[asws] are. So why is this opposition, and the disorder?'

Ali[asws] said: 'I[asws] am your companion whom you recognise, however I[asws] have been involved with some bad (people) from the creatures of Allah[azwj]. I[asws] want them to come to the just, but they have refused, but if I[asws] were to follow them on what they want, even then they will disperse from me[asws].

HADEETH 16

(16) نبوءات نبي الله عيسى عليه السلام عن الرسول والأئمة عليهم السلام والأئمة المضلين

PROPHECIES OF THE PROPHET OF ALLAH[azwj] ISA[as] REGARDING THE MESSENGER[saww] AND THE IMAMS[asws] AND THE MISLEADING IMAMS

أبان عن سليم: قال: أقبلنا من صفين مع أمير المؤمنين عليه السلام، فنزل العسكر قريبا من دير نصراني. فخرج إلينا من الدير شيخ كبير جميل حسن الوجه حسن الهيئة والسمت ومعه كتاب في يده، حتى أتى أمير المؤمنين عليه السلام فسلم عليه بالخلافة. فقال له علي عليه السلام: مرحبا يا أخي شمعون بن حمون، كيف حالك رحمك الله؟ فقال: بخير يا أمير المؤمنين وسيد المسلمين ووصي رسول رب العالمين. إني من نسل رجل من حواري أخيك عيسى بن مريم عليه السلام، وأنا من نسل شمعون بن يوحنا وصي عيسى بن مريم. وكان من أفضل حواري عيسى بن مريم عليه السلام الاثني عشر وأحبهم إليه وآثرهم عنده وإليه أوصى عيسى بن مريم عليه السلام وإليه دفع كتبه وعلمه وحكمته، فلم يزل أهل بيته على دينه متمسكين بملته فلم يكفروا ولم يبدلوا ولم يغيروا.

Aban from Sulaym, who said, 'We came back from Siffeen along with Amir-ul-Momineen[asws]. The army camped near to a Christian Monastery. A very old man, of beautiful face, good built and good looks came out from the Monastery, and he had a book in his hand. He came over to Amir-ul-Momineen[asws]. He greeted him[asws] as 'Caliph'. Ali[asws] said to him: 'Welcome, O my[asws] brother Shamoon Bin Hamoon. May Allah[azwj] have Mercy on you, how are you?'

He said, 'I am well, O Amir-ul-Momineen[asws], and O the Chief of the Muslims, and O the Successor of the Messenger[saww] of the Lord[azwj] of the Worlds. I am from the lineage of men from the disciples of your[asws] brother Isa Bin Maryam may Peace be upon him[as], and I am from the lineage of Shamoon Bin Yohanna[as], the successor of Isa Bin Maryam[as]. And he was the best of the twelve disciples of Isa Bin Maryam[as] and the most beloved to him[as], and it is to him[as] that Isa Bin Maryam[as] bequeathed to, and it is to him[as] that he[as] hand over his[as] Book, and his[as] knowledge, and his[as] wisdom. The people of his[as] household never ceased to be on his[as] Religion, having attached themselves to his[as] nation. They never denied it, nor did they alter it, nor did they replace it.

النبي والأئمة الاثني عشر عليهم السلام في كتب عيسى عليه السلام

وتلك الكتب عندي إملاء عيسى بن مريم وخط أبينا بيده، وفيها كل شيء يفعل الناس من بعده ملك ملك، وكم يملك وما يكون في زمان كل ملك منهم، حتى يبعث الله رجلا من العرب من ولد إسماعيل بن إبراهيم خليل الرحمن من أرض تدعى (تهامة) من قرية يقال لها (مكة)، يقال له (أحمد)، الأنجل العينين، المقرون الحاجبين، صاحب الناقة والحمار والقضيب والتاج - يعني العمامة - له اثنا عشر اسما.

The Prophet[saww] and the twelve Imams[asws] in the Books of Isa Bin Maryam[as]

And those Books are in my possession as dictated by Isa Bin Maryam[as] in the writing of our father by his hand, and in these is everything that the people will be doing, king after king, and for how long they will rule, and what will transpire in the reign of every king from among them until Allah[azwj] Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim[as], the Friend of the Beneficent[azwj], from the land called

Tahaamat from a village called Mecca. His[saww] name will be Ahmad[saww]. He[saww] will have two wide eyes with connected eyebrows. He[saww] will be the owner of the camel, and the donkey, and the staff, and the crown – meaning the turban. He[saww] will have twelve names for him[saww].

ثم ذكر مبعثه ومولده وهجرته ومن يقاتله ومن ينصره ومن يعاديه وكم يعيش وما تلقى أمته من بعده من الفرقة والاختلاف. وفيه تسمية كل إمام هدى وإمام ضلالة إلى أن ينزل الله عيسى بن مريم من السماء. فذكر في الكتاب ثلاثة عشر رجلا من ولد إسماعيل بن إبراهيم خليل الله، هم خير من خلق الله وأحب من خلق الله إلى الله. وإن الله ولي من والاهم وعدو من عاداهم. من أطاعهم اهتدى ومن عصاهم ضل. طاعتهم لله طاعة ومعصيتهم لله معصية.

Then, in it is the mention of the declaration of his[saww] Prophet-hood, and his[saww] coming (to earth), and his[saww] migration, and the ones who will fight against him[saww], and the ones who will help him[saww], and the ones who will be inimical to him[saww], and for how long he[saww] will live, and what the community will undergo after him[saww] regarding the sects and the differences. And in it are the names of every Imam[asws] of guidance and the Imam of misguidance, until such time as Allah[azwj] Sends down Isa Bin Maryam[as] from the sky.

In the Book there is a mention of thirteen men from the Children of Ismail Bin Ibrahim[as] the Friend of Allah[azwj], who are the best of the Creation of Allah[azwj] and the most Beloved to Allah[azwj] from the Creation of Allah[azwj]. And Allah[azwj] will Befriend the one who befriends them[asws], and be Inimical to the one who is inimical to them[asws].

The one who obeys them[asws] will be guided, and the one who disobeys them will go astray. In their[asws] obedience, Allah[azwj] is obeyed, and in their[asws] disobedience, Allah[azwj] is disobeyed.

مكتوبة فيه أسمائهم وأنسابهم ونعتهم وكم يعيش كل رجل منهم واحدا بعد واحد، وكم رجل منهم يستسر بدينه ويكتمه من قومه، ومن يظهر منهم ومن يملك وينقاد له الناس حتى ينزل الله عيسى بن مريم عليه السلام على آخرهم. فيصلي عيسى خلفه ويقول: (إنكم أئمة لا ينبغي لأحد أن يتقدمكم)، فيتقدم فيصلي بالناس وعيسى خلفه في الصف الأول. أولهم أفضلهم، وآخرهم له مثل أجورهم وأجور من أطاعهم واهتدى بهداهم.

Written in it are their[asws] names, and their[asws] lineages, and their[asws] 'Kunya' (teknonyms), and for how long each of these men[asws] will live, one after the other, and how many men from them[asws] will veil the Religion and conceal it from his[asws] people, and one[asws] who will make it to be apparent, and the one[asws] who will rule, and the one[asws] to whom the people will submit to, until such time as Allah[azwj] Sends down Isa Bin Maryam[as] from the sky to the last one[asws] of them[asws].

So Isa[as] will Pray behind him[asws] and he[as] will say: 'You[asws] are the Imams[asws], it does not befit anyone to be in front of you[asws]'. So he[asws] will move forward and Pray with the people, and Isa[as] will be behind him[asws] in the first row. The first of them[asws] will be the highest of them[asws], and the last of them[asws], for him[asws] will be the recompense of all the ones who obeyed them[asws] and were guided by their[asws] guidance.

نص ما في كتب عيسى عليه السلام

بسم الله الرحمن الرحيم، أحمد رسول الله واسمه محمد وياسين وطه ون والفاتح والخاتم والحاشر والعاقب والماحي، وهو نبي الله وخليل الله وحبيب الله وصفيه وأمينه وخيرته. يرى تقلبه في الساجدين - يعني في أصلاب النبيين - ويكلمه برحمته فيذكر إذا ذكر. وهو أكرم خلق الله على الله وأحبهم إلى الله، لم يخلق الله خلقا - ملكا مقربا ولا نبيا مرسلا، من آدم فمن سواه - خيرا عند الله ولا أحب إلى الله منه، يقعده الله يوم القيامة على عرشه ويشفعه في كل من شفع فيه. وباسمه جرى القلم في اللوح المحفوظ في أم الكتاب وبذكره، محمد رسول الله.

Text of what is in the Books of Isa[as]

In the Name of Allah[azwj], the Beneficent, the Merciful. Ahmad[saww] is the Messenger of Allah[saww], and his[saww] name is Muhammad[saww], and Yaseen, and Taha, and Noon, and Al-Fateh, and Al-Khatam, and Al-Haashar, and Al-Aaqab, and Al-Maahy, and he[saww] is the Prophet[saww] of Allah[azwj], and the Friend of Allah[azwj], and the Beloved of Allah[azwj], and of His[azwj] Qualities, and His[azwj] Trustee, and His[azwj], the best one. He[saww] will have been transferred within the worshippers – meaning in the foreheads of the Prophets[as] – and Allah[azwj] will Speak to him[saww] by His[azwj] Mercy. So He[azwj] will Mention, when He[azwj] will Mention. And he[saww] is the most prestigious to Allah[azwj] of the Creatures of Allah[azwj], and the most Beloved of them to Allah[azwj]. Never has Allah[azwj] Created a creature – neither an Angel of Proximity nor a Messenger Prophet[as], from Adam[as] and others – better than him[saww] and more Beloved to Allah[azwj] than him[saww].

Allah[azwj] will Make him[saww] to sit upon His[azwj] Throne, and He[azwj] will Accept the intercession of every one that he[saww] intercedes for. And it is by his[saww] name that the Pen flows on the Guarded Tablet in the Mother of the Book, and by his[saww] name, Muhammad[saww] the Messenger of Allah[saww].

ثم أخوه صاحب اللواء يوم القيامة يوم الحشر الأكبر، وأخوه ووصيه ووزيره، وخليفته في أمته، وأحب خلق الله إلى الله بعده علي بن أبي طالب ولي كل مؤمن بعده. ثم أحد عشر إماما من ولد أول الاثني عشر، اثنان سميا ابني هارون شبر وشبير وتسعة من ولد أصغرهما وهو الحسين، واحدا بعد واحد، آخرهم الذي يصلي عيسى بن مريم خلفه). فيه تسمية كل من يملك منهم ومن يستسر بدينه ومن يظهر. فأول من يظهر منهم يملأ جميع بلاد الله قسطا وعدلا، ويملك ما بين المشرق والمغرب حتى يظهره الله على الأديان كلها.

Then his[saww] brother[asws] will be the owner of the Banner on the Day of Judgement, the Day of the Great Resurrection, Ali[asws] Bin Abu Talib[asws], his[saww] brother, and his[saww] successor[asws], and his[saww] Vizier, and the Caliph in his[saww] community, and the most Beloved of the creatures of Allah[azwj] after him[saww] is the Guardian of every believer after him[saww]. Then eleven Imam[asws] from the Children of the first of the twelve, two of his[asws] sons will be named after the sons of Haroon[as], Shabbar and Shabbir, and nine from the children of the younger of the two, and he[asws] is Al-Husayn[asws], one after the other, the last one[asws] of them[asws] being the one[asws] behind whom[asws] Isa[as] Bin Maryam[as] will Pray.

In it are the names of everyone who will rule from among them[asws], and the one[asws] who will veil his[asws] Religion and conceal it, and the one[asws] who will make it to be apparent. So the first one[asws] from among them who[asws] will manifest the Religion, Allah[azwj] Will Fill up all the countries with equity and justice, and he[asws] will rule over what is between the East and the West, until Allah[azwj] will Manifest it (Islam) over all the religions.

فلما بعث النبي - وأبي حي - صدق به وآمن به وشهد أنه رسول الله، وكان شيخا كبيرا ولم يكن به شخوص. فمات أبي وقال لي: (إن وصي محمد وخليفته - الذي اسمه في هذا الكتاب ونعته - سيمر بك إذا مضى ثلاثة أئمة من أئمة الضلالة والدعاة إلى النار المسمين بأسمائهم وقبائلهم فلان وفلان وفلان ونعتهم وكم يملك كل واحد منهم، فإذا مر بك فاخرج إليه وبايعه وقاتل معه عدوه فإن الجهاد معه كالجهاد مع محمد، والموالي له كالموالي لمحمد والمعادي له كالمعادي لمحمد).

(Shamoon Bin Hamoon said) When the Prophet[saww] declared his[saww] Prophet-hood – and my father was alive – he ratified it and believed by it and testified that he[saww] is the Messenger of Allah[saww], and he was a very old man and he was not able to walk. My father died and said to me, 'The successor[asws] of Muhammad[saww] and his[saww] Caliph – whose name is in this Book along with his[asws] 'Kuniya' (teknonym) – will pass by you after the passing away of three Imams from the Imams of misguidance who will call to the Fire who have been named with their names, and their tribes, so and so, and so and so, and so and so, and their 'Kuniya' (teknonyms), and how long they will rule for, each one of them. So when he[asws] passes by you, come out to him[asws] and pay allegiance to him[asws], and fight alongside him[asws] against his[asws] enemies, for the struggling (Jihad) with him[asws] is like struggling (Jihad) with Muhammad[saww], and befriending him[asws] is like befriending Muhammad[saww] and being inimical to him[asws] is like being inimical to Muhammad[saww].

الأخبار عن أبي بكر وعمر وعثمان وسائر الغاصبين في كتب عيسى عليه السلام

وفي هذا الكتاب - يا أمير المؤمنين - إن اثني عشر إماما من قريش من قومه يعادون أهل بيته ويمنعونهم حقهم ويقتلونهم ويطردونهم ويحرمونهم ويتبرؤون منهم ويخيفونهم، مسمون واحدا بعد واحد بأسمائهم ونعوتهم، وكم يملك كل رجل منهم وما يملك، وما يلقى منهم ولدك وأنصارك وشيعتك من القتل والخوف والبلاء. وكيف يديلكم الله منهم ومن أوليائهم وأنصارهم وما يلقون من الذل والحرب والبلاء والخزي والقتل والخوف منكم أهل البيت.

The news about Abu Bakr and Umar and Usman and the rest of the usurpers in the Books of Isa[as]

And in this Book – O Amir-ul-Momineen[asws] – are twelve Imams from the Qureish from his[saww] nation who will be the enemies of the People[asws] of his[saww] Household, and they will prevent them[asws] from their[asws] rights, and will fight against them[asws] and will expel them[asws], and deprive them[asws] and distance them[asws], and frighten them[asws]. They have been named, one after the other by their names and their 'Kuniya' (teknonyms), and how long each man from them will rule and what his kingdom will be, and what will be meted out (grudges) to your[asws] children, and your[asws] helpers, and your[asws] Shiites, regarding the killings and the fear and the afflictions. And how Allah[azwj] will Protect you[asws] People[asws] of the Household, from them, and the ones who befriend them, and their helpers, from their disgrace, and their battles, and their afflictions, and the disgrace, and the killings, and the fear.

الراهب يبايع أمير المؤمنين عليه السلام

ثم قال: يا أمير المؤمنين، ابسط يدك أبايعك، فإني أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله وأشهد أنك خليفة رسول الله في أمته ووصيه وشاهده على خلقه وحجته في أرضه، وإن الإسلام دين الله وإني أبرء من كل دين خالف دين الإسلام، فإنه دين الله الذي اصطفاه لنفسه ورضيه لأوليائه، وإنه دين عيسى بن مريم ومن كان قبله من أنبياء الله ورسله، وهو الذي دان به من مضى من آبائي. وإني أتولاك وأتولى أوليائك، وأبرء من عدوك وأتولى الأحد عشر الأئمة من ولدك وأبرء من عدوهم وممن خالفهم وبرء منهم وادعى حقهم وظلمهم من الأولين والآخرين. ثم تناول يده وبايعه.

The Monk pays allegiance to Amir-ul-Momineen[asws]

Then he said, 'O Amir-ul-Momineen[asws], extend your[asws] hand so I can give allegiance to you, for I testify that there is no god except Allah[azwj], and I testify that Muhammad[saww] is His[azwj] servant and His[azwj] Messenger[saww], and I testify that you[asws] are the Caliph of the Messenger of Allah[saww] in his[saww] community, and are his[saww] successor[asws], and his[saww] witness over His[azwj] earth and Proof in His[azwj] earth, and that Islam is the religion of Allah[azwj] and I distance myself from every religion that is different to the Religion of Islam, for it is the Religion that Allah[azwj] has Chosen Himself[azwj] and is Pleased with it for His[azwj] Guardians, and it is the Religion of Isa[as] Bin Maryam[as] and the ones before him[as] from the Prophets[as] and the Messengers[as]. And this is what the ones who have passed from my forefathers had made it to be their Religion. And I hereby befriend you[asws] and your[asws] friends, and distance myself from your[asws] enemies and befriend the eleven Imams[asws] from your[asws] children, and distance myself from their[asws] enemies and from the ones who oppose them[asws], and distance myself from those who claimed their[asws] rights, and oppressed them, be they from the former ones or the later ones. Then he took his[asws] hand and gave allegiance to him[asws].

ثم قال له أمير المؤمنين عليه السلام: ناولني كتابك، فناوله إياه. فقال علي عليه السلام لرجل من أصحابه: قم مع هذا الرجل فانظر ترجمانا يفهم كلامه، فلينسخه لك بالعربية مفسرا. فأتاه مكتوبا بالعربية. فلما أتاه به قال لابنه الحسن عليه السلام: يا بني، ائتني بالكتاب الذي دفعته إليك. فأتاه به، فقال: أنت يا بني اقرأه، وانظر أنت يا فلان - الذي تستجهل - في نسخة هذا الكتاب، فإنه خطي بيدي وإملاء رسول الله صلى الله عليه وآله علي. فقرأه فما خالف حرفا واحدا ليس فيه تقديم ولا تأخير، كأنه إملاء رجل واحد على رجلين

Then Amir-ul-Momineen[asws] said to him: 'Hand over to me[asws] your Book'. So he handed it over to him[asws]. Ali[asws] said to a man from his[asws] companions: 'Arise and go with this man and look at the translation, and understand its words, and make a copy of it explaining it in Arabic. So he gave it to him[asws] in Arabic. When he came with it, he[asws] said to his[asws] son Al-Hassan[asws]: 'O my[asws] son, give me[asws] the Book that I[asws] had handed it over to you[asws]'. So he[asws] came with it.

He[asws] said: 'O my[asws] son[asws], read it out – and look, O so and so which you are ignorant of – in the copy of this Book, for it has been written by my[asws] hand as dictated to me[asws] by the Messenger of Allah[saww]. So he[asws] read it out and there was no difference of even a single letter, between the first one and the other one, as if they both had been dictated by the same man to two men.

فحمد الله أمير المؤمنين عليه السلام وأثنى عليه وقال: (الحمد لله الذي لو شاء لم تختلف الأمة ولم تفترق، والحمد لله الذي لم ينسني ولم يضع أمري ولم يخمل ذكري عنده وعند أوليائه إذ صغر وخمل ذكر أولياء الشيطان وحزبه).

So, Amir-ul-Momineen[asws] Praised Allah[azwj] and Extolled Him[azwj], and said: 'Praise be to the One[azwj] Who, had He[azwj] Desired as such, there would have been no differences in the community nor would it have been separated (into sects), and Praise be to Allah[azwj] Who did not Forget me[asws] or let my[asws] affairs go to waste, and did not Hide my[asws] remembrance with Him[azwj] or His[azwj] Friends, even a little, and Hid the remembrance of the friends of the Satan[la] and his[la] group.

ففرح بذلك من حضر عند أمير المؤمنين عليه السلام من شيعته وشكر، وساء ذلك كثيرا ممن حوله حتى عرفنا ذلك في وجوههم وألوانهم.

So, those Shiites who were present with Amir-ul-Momineen[asws] were happy with that and were thankful, and that displeased many who were around him[asws] to the extent that we recognised that in their faces and their colours (expressions).

HADEETH 17

(17) خطبة أمير المؤمنين عليه السلام محذرا من الفتن

SERMON OF AMIR-UL-MOMINEEN[asws] WARNING OF 'FITNA' STRIFE

أبان عن سليم بن قيس قال: صعد أمير المؤمنين عليه السلام المنبر، فحمد الله وأثنى عليه وقال: أيها الناس، أنا الذي فقأت عين الفتنة ولم يكن ليجترئ عليها غيري. وأيم الله لو لم أكن فيكم لما قوتل أهل الجمل ولا أهل صفين ولا أهل النهروان. وأيم الله لولا أن تتكلموا وتدعوا العمل لحدثتكم بما قضى الله على لسان نبيه صلى الله عليه وآله لمن قاتلهم مستبصرا في ضلالتهم عارفا بالهدى الذي نحن عليه.

Aban from Sulaym Bin Qays, who said, 'Amir-ul-Momineen[asws] ascended the pulpit, so he[asws] Praised Allah[azwj] and Extolled Him[azwj] and said: 'O you people! I[asws] am the one who gouged out the eye of the 'Fitna' (strife) and it was not for anyone apart from me[asws] to be able to do that. And I[asws] say by Allah[azwj], had I[asws] not been among you all, you would not have fought against the people of the Camel (Al-Jamal), nor the people of Siffeen, nor the people of Al-Nahrwaan. And I[asws] say by Allah[azwj], if you had spoken and claimed what Allah[azwj] has Decreed upon the tongue of His[azwj] Prophet[saww] you would have visualised and recognised the error of those that were killed, and the guidance that we are on.

ثم قال عليه السلام: سلوني عما شئتم قبل أن تفقدوني، فوالله إني بطرق السماء أعلم مني بطرق الأرض. أنا يعسوب المؤمنين وأول السابقين وإمام المتقين وخاتم الوصيين ووارث النبيين وخليفة رب العالمين. أنا ديان الناس يوم القيامة وقسيم الله بين أهل الجنة والنار، وأنا الصديق الأكبر والفاروق الذي أفرق بين الحق والباطل، وإن عندي علم المنايا والبلايا وفصل الخطاب، وما من آية نزلت إلا وقد علمت فيما نزلت وأين نزلت وعلى من نزلت. أيها الناس، إنه وشيك أن تفقدوني، إني مفارقكم وإني ميت أو مقتول. ما ينتظر أشقاها أن يخضبها من فوقها؟ يعني لحيته من دم رأسه.

Then he[asws] said: 'Ask me whatsoever that you like before you miss me[asws], for by Allah[azwj] I[asws] am more aware of the pathways of the sky than I[asws] am of the roads of the earth. I[asws] am the 'Yasoob' (King) of the believers, and the first of the preceding ones, and the Imam[asws] of the pious, and the seal-(ultimate) of the successors, and the inheritor of the Prophets[as], and the Caliph of the Lord[azwj] of the worlds. I[asws] am the examiner of the people on the Day of Judgement and Allah[azwj]'s (Appointed) Divider of people between the Paradise and the Fire.

And I[asws] am the Great Truthful (Al-Siddique Al-Akbar), and the great Differentiator (Al-Farouq) who differentiates between the truth and the falsehood, and with me[asws] is the knowledge of the deaths, and the afflictions, and the intricacies of the speech. And there is no Verse which has Descended except that I[asws] know with regards to what was Descended, and where it Descended, and about whom it was Descended. O you people! It is imminent that you will miss me[asws]. I[asws] will separate from you all, and I[asws] will soon leave, being assassinated. What is he waiting for (my killer) to dye it (with my blood) from above it (from head)?' Meaning his[asws] beard from the blood of his[asws] head.

والذي فلق الحبة وبرأ النسمة، لا تسألوني من فئة تبلغ ثلاثمائة فما فوقها فيما بينكم وبين قيام الساعة إلا أنبأتكم بسائقها وقائدها وناعقها، وبخراب العرصات متى تخرب ومتى تعمر بعد خرابها إلى يوم القيامة.

'By the One[azwj] Who Split the seed and Freed the person, you will not ask me about a group which has reached three hundred (in number) nor above it between you all (at present) and the Establishment of the Hour, except that I[asws] will give you the news of its ushers, and its guides and its callers, and the spoiling of the ground, when it will get spoilt and when it will be revived after it having been taken by force to the Day of Judgement'.

فقام رجل فقال: يا أمير المؤمنين، أخبرنا عن البلايا. فقال عليه السلام: إذا سأل سائل فليعقل وإذا سئل مسئول فليلبث. إن من ورائكم أمورا ملتجة مجلجلة وبلاء مكلحا مبلحا. والذي فلق الحبة وبرأ النسمة، لو قد فقدتموني ونزلت عزائم الأمور وحقائق البلاء لقد أطرق كثير من السائلين واشتغل كثير من المسؤولين. وذلك إذا ظهرت حربكم ونصلت عن ناب وقامت عن ساق وصارت الدنيا بلاء عليكم حتى يفتح الله لبقية الأبرار.

So a man stood up and said, 'O Amir-ul-Momineen[asws], inform us about the 'Fitna' (afflictions)'. He[asws] said: 'When a questioner asks so he should understand, and when the questioned one is asked, he should reply responsibly. There are matters behind you, which will weaken you and concern you, frightening and difficult afflictions.

By the One[azwj] Who Split the seed and Freed the person, if you were to lose me[asws], and the great matters descend upon you and the reality of the afflictions dawn upon you, many of the questioners will get frustrated and many of them will be humiliated by trying to find solutions (to their problems). And that will happen when you will be forced into wars and it will engulf the entire world, and the world will become a scourge for you all until such time when Allah[azwj] will Grant a victory through the ' لبقية الأبرار' (Imam e Zaman[ajfj]).

فقام رجل فقال: يا أمير المؤمنين، حدثنا عن الفتن. فقال عليه السلام: إن الفتن إذا أقبلت شبهت وإذا أدبرت أسفرت. وإن الفتن لها موج كموج البحر وإعصار كإعصار الريح، تصيب بلدا وتخطئ الآخر. فانظروا أقواما كانوا أصحاب الرايات يوم بدر فانصروهم تنصروا وتؤجروا وتعذروا.

A man stood up and said, 'O Amir-ul-Momineen[asws], narrated to us about the 'Fitna' (strife).

He[asws] said: 'The 'Fitna' when it comes, places you in doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the 'Fitna' has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So look at the people[asws] who were the standard bearers on the Day of Badr. Help them[asws] and you will be helped and rewarded and be excused.

فتنة بني أمية

أخوف الفتن ألا إن أخوف الفتن عليكم من بعدي فتنة بني أمية. إنها فتنة عمياء صماء مطبقة مظلمة، عمت فتنتها وخصت بليتها. أصاب البلاء من أبصر فيها وأخطأ البلاء من عمي عنها. أهل باطلها ظاهرون على أهل حقها، يملؤون الأرض بدعا وظلما وجورا. وأول من يضع جبروتها ويكسر عمودها وينزع أوتادها الله رب العالمين وقاصم الجبارين.

'Fitna' (Strife) of the Clan of Umayyad

I[asws] fear the 'Fitna'. Nay! I[asws] fear for your all the 'Fitna' of the Clan of 'Umayyad' (Umayyad) . It will be blind, deaf, and have levels of darkness. Its 'Fitna' will be

general but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it.

Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allah[azwj] the Lord[azwj] of the Worlds, the Crusher of the tyrants.

ألا إنكم ستجدون بني أمية أرباب سوء بعدي كالناب الضروس تعض بفيها وتخبط بيديها وتضرب برجليها وتمنع درها. وأيم الله، لا تزال فتنتهم حتى لا تكون نصرة أحدكم لنفسه إلا كنصرة العبد السوء لسيده، إذا غاب سبه وإذا حضر أطاعه. وأيم الله لو شردوكم تحت كل كوكب لجمعكم الله لشر يوم لهم.

Nay! You will find the Clan of Umayyad to be evil lords after me[asws], like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And I[asws] swear by Allah[azwj], their 'Fitna' will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent he abuses him, and if he is present, he obeys him. And I[asws] swear by Allah[azwj], even if you disperse to be underneath each of the stars, Allah[azwj] will Gather you all for their evil days.

فتن ما بعد بني أمية

فقال الرجل: فهل من جماعة - يا أمير المؤمنين - بعد ذلك؟ قال عليه السلام: إنها ستكونون جماعة شتى، عطاؤكم وحجكم وأسفاركم واحد والقلوب مختلفة. قال: قال واحد: كيف تختلف القلوب؟ قال عليه السلام: هكذا - وشبك بين أصابعه - ثم قال: يقتل هذا هذا وهذا هذا، هرجا هرجا ويبقى طغام جاهلية ليس فيها منار هدى ولا علم يرى. نحن أهل البيت منها بمنجاة ولسنا فيها بدعاة.

'Fitna' after the Clan of Umayyad

The man said, 'Will there be a community after that, O Amir-ul-Momineen?' He[asws] said: 'There will be a diverse community. Your charities and your Pilgrimages and your travels will be one, but your hearts will be different'. One of them said, 'How will their hearts be different?' He[asws] said: 'Like this' – and tangled his[asws] fingers – then said: 'This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a Minaret of guidance or a flag to be seen. We[asws], the People[asws] of the Household will be rescued from it, and we[asws] will not be preaching 'calling' (that will be the time of Taqeeya) during that time.

قال: فما أصنع في ذلك الزمان يا أمير المؤمنين؟ قال عليه السلام: انظروا أهل بيت نبيكم، فإن لبدوا فالبدوا وإن استنصروكم فانصروهم تنصروا وتعذروا، فإنهم لن يخرجوكم من هدى ولن يدعوكم إلى ردى، ولا تسبقوهم بالتقدم فيصرعكم البلاء وتشمت بكم الأعداء. يفرج الله عن الفتن بالإمام المهدي عليه السلام

One asked, 'So what shall I do in that era, O Amir-ul-Momineen[asws]?' He[asws] said: 'Look at the People[asws] of the Household of your Prophet[saww]. If they[asws] remain at their[asws] homes, you remain at your homes, and if they[asws] ask you for your help, help them so that you will be helped and be excused, for they[asws] will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them[asws] or else you will be killed by the afflictions and your enemies will rejoice over you. Allah[azwj] will Release you from the 'Fitna' by the Imam Al-Mahdi[ajfj]'.

قال: فما يكون بعد ذلك يا أمير المؤمنين؟ قال عليه السلام: يفرج الله البلاء برجل من بيتي كانفراج الأديم من بيته. ثم يرفعون إلى من يسومهم خسفا ويسقيهم بكأس مصبرة ولا يعطيهم ولا يقبل منهم إلا السيف، هرجا هرجا، يحمل السيف على عاتقه ثمانية أشهر حتى تود قريش بالدنيا وما فيها أن يروني مقاما واحدا فأعطيهم وآخذ منهم بعض ما قد منعوني وأقبل منهم بعض ما يرد عليهم حتى يقولوا: (ما هذا من قريش، لو كان هذا من قريش ومن ولد فاطمة لرحمنا) يغريه الله ببني أمية فيجعلهم تحت قدميه ويطحنهم طحن الرحى. (ملعونين أينما ثقفوا أخذوا وقتلوا تقتيلا، سنة الله في الذين خلوا من قبل ولن تجد لسنة الله تبديلا).

He said, 'So what will happen after that, O Amir-ul-Momineen[asws]?' He[asws] said: 'Allah[azwj] will Effect the Release from the affliction by a man[asws] from my[asws] Household, but many will turn against him[ajfj]. Then He[azwj] will Raise them to the one[asws] who will swallow up their afflictions and quench them with a consoling cup, and he[asws] will neither give them nor will he[asws] accept from them anything except with the sword.

There will be (at that time) troubles after troubles, he[asws] will carry the sword for eight months, to the extent that the Qureish would wish to give the whole world and whatever it contains (in order to find relief) to be able to see me[asws] at least once. So that they can give me back whatever they had taken from me. But he (Imam e Zaman[ajfj]) will be very severe on them (without giving them any allowances) until they will say, 'This man is not from the Qureish. Had he[asws] been from the Qureish and from the children of Fatima[asws], he[asws] would be merciful to us'.

Thus Allah[azwj] will Give him[asws] victory over the Clan of Umayyad, so he[ajfj] will place them under his[ajfj] feet, and he[asws] will grind them like the grinding of the mill. ***[33:61] They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). [33:62] (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.***

أهل البيت عليهم السلام هم الملجأ في الفتن

أما بعد، فإنه لا بد من رحى تطحن ضلالة، فإذا طحنت قامت على قطبها. ألا وإن لطحنها روقا وإن روقها حدها وعلى الله فلها. ألا وإني وأبرار عترتي وأطائب أرومتي أحلم الناس صغارا وأعلمهم كبارا. معنا راية الحق والهدى، من سبقها مرق ومن خذلها محق ومن لزمها لحق. إنا أهل بيت من علم الله علمنا، ومن حكم الله الصادق قيلنا، ومن قول الصادق سمعنا. فإن تتبعونا تهتدوا ببصائرنا وإن تتولوا عنا يعذبكم الله بأيدينا أو بما شاء. نحن أفق الإسلام، بنا يلحق المبطئ وإلينا يرجع التائب.

The People[asws] of the Household, they[asws] are the shelter in the 'Fitna' (Strife)

Having said that, it does not have to be a hand mill in order to grind the misguidance, for the mill stands upon its pole. Nay! When it is grinding, it has a limit to it, and upon Allah[azwj] there is not. Nay! Myself[asws] and my[asws] good Family[asws] and the good ones from my[asws] relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

With us is the banner of the truth and guidance, the one who wants to over take it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will arrive to the truth.

Us, the People[asws] of the Household, we teach from the Knowledge of Allah[azwj], and it is from the Wisdom of Allah[azwj] that we speak truthfully, and it is from the truthful speech that we[asws] hear. So, if you all were to follow us[asws], you will be guided by our[asws] vision, and if you turn away from us[asws] you will be Punished by Allah[azwj] by our[asws] hands or in whatever manner that He[azwj] so Desires. We are the zenith (source) of Islam. It is by us[asws] that the one who lags behind can catch up, and the one who repents can return.

والله لولا أن تستعجلوا ويتأخر الحق لنبأتكم بما يكون في شباب العرب والموالي، فلا تسألوا أهل بيت محمد العلم قبل إبانه، ولا تسألوهم المال على العسر فتبخلوهم، فإنه ليس منهم البخل. وكونوا أحلاس البيوت، ولا تكونوا عجلا بذرا. كونوا من أهل الحق تعرفوا به وتتعارفوا عليه، فإن الله خلق الخلق بقدرته وجعل بينهم الفضائل بعلمه وجعل منهم عبادا اختارهم لنفسه ليحتج بهم على خلقه. فجعل علامة من أكرم منهم طاعته وعلامة من أهان منهم معصيته. وجعل ثواب أهل طاعته النضرة في وجهه في دار الأمن والخلد الذي لا يورع أهله، وجعل عقوبة أهل معصيته نارا تأجج لغضبه، (وما ظلمهم الله ولكن كانوا أنفسهم يظلمون).

By Allah[azwj], if you do not make haste and truth is not delayed, I[asws] would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People[asws] of the Household of Muhammad[saww] about the knowledge before its time, and do not ask them[asws] for the wealth during hardship, lest you consider them[asws] to be miserly, for miserliness is not from them[asws].

And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah[azwj] Created the creatures by His[azwj] Power and Made preferences to be between them by His[azwj] Knowledge, and Made servants[asws] from among them Chosen by Himself[azwj] in order to establish arguments over His[azwj] creatures by them[asws].

So He[azwj] Made them[asws] to be the 'Signs'. The one who honours them[asws] will be in obedience, and the one who disregards them[asws] will be disobedient. And He[azwj] Made the Reward for the obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been ignited by His[azwj] Wrath. ***[16:33] and Allah was not unjust to them, but they were unjust to themselves.***

يا أيها الناس، إنا أهل بيت بنا ميز الله الكذب، وبنا يفرج الله الزمان الكلب وبنا ينزع الله ربق الذل من أعناقكم وبنا يفتح الله وبنا يختم الله. فاعتبروا بنا وبعدونا وبهدانا وبهداهم وبسيرتنا وسيرتهم وميتتنا وميتتهم، يموتون بالدال والقرح والدبيلة، ونموت بالبطن والقتل والشهادة.

O you people! It is through us[asws], the People[asws] of the Household, that Allah[azwj] Exposed the lies, and it is by us[asws] that Allah[azwj] Removes the hardships from the dogs (aggressors), and it is by us[asws] that Allah[azwj] Removes the rope of humiliation from your necks, and it is by us[asws] that Allah[azwj] Begins and it is by us[asws] that Allah[azwj] Ends. So, take lessons by us[asws] and by our[asws] enemies, and by our[asws] guidance and by their guidance, and by our[asws] ways and by their ways, and by our departed ones[asws] and by their dead ones. They die from bad illnesses and ulcers and lumps, whilst we[asws] die from abdominal pain and murder and martyrdom.

بلاء آل محمد عليهم السلام في الفتن

ثم التفت عليه السلام إلى بنيه فقال: يا بني، ليبر صغاركم كباركم، وليرحم كبار كم صغاركم، ولا تكونوا أمثال السفهاء الجفاة الجهال الذين لا يعطون في الله اليقين، كبيض بيض في داح. ألا ويح للفراخ فراخ آل محمد من خليفة يستخلف، جبارعتريف مترف يقتل خلفي وخلف الخلف بعدي.

Affliction of the Progeny[asws] of Muhammad[saww] in the 'Fitna'

Then he[asws] turned towards his[asws] sons[asws] and said: 'O my[asws] sons[asws]! Your[asws] younger ones should be good to your[asws] elder ones, and your[asws] elder ones should be good to your[asws] younger ones, and do not become like the ignorant fools who never achieve certainty in Allah[azwj], like the eggs with which children play (example of useless game for life of an ignorant).

Be aware, destruction is for that who after gaining power suppressed the children of the Progeny[asws] of Muhammad[saww], a wealthy tyrant who will kill the ones after me[asws] and the ones after them.

أما والله، لقد علمت تبليغ الرسالات وتنجيز العدات وتمام الكلمات وفتحت لي الأسباب وعلمت الأنساب وأجري لي السحاب، ونظرت في الملكوت فلم يعزب عني شيئ فات ولم يفتني ما سبقني ولم يشركني أحد فيما أشهدني ربي يوم يقوم الأشهاد.

But, by Allah[azwj], I[asws] know the preaching of the (Divine) Messages, and the fulfilling of the promises, and the completion of the words, and reasons have been opened up for me[asws], and I[asws] know the lineages and the clouds have been made to flow for me[asws] (to carry me) so that I[asws] look at the kingdom. There is nothing in the past that is hidden from me[asws] and nor I have missed from what would to take place either, and there is no one associated with me[asws] in what my[asws] Lord[azwj] will Make me[asws] to witness on the Day when the witnesses are established.

وبي يتم الله موعده ويكمل كلماته، وأنا النعمة التي أنعمها الله على خلقه، وأنا الإسلام الذي ارتضاه لنفسه، كل ذلك من من الله به علي وأذل به منكبي.

And it is by me[asws] that Allah[azwj] will Fulfil His[azwj] Promises and Complete His[azwj] Words, and I[asws] am the 'Blessing' through which Allah[azwj] Awards His[azwj] (pious) creatures, and I[asws] am the Islam which He[azwj] has Chosen for Himself[azwj]. And all these are the bounties of Allah[azwj] extended towards me[asws] and have Made easier for me the grand atrocities.

وليس إمام إلا وهو عارف بأهل ولايته، وذلك قول الله عز وجل: (إنما أنت منذر ولكل قوم هاد).

And there is no (true) Imam[asws] but he[asws] recognises the people of Wilayah (who submit to our mastership), and that is the Statement of Allah[azwj] Mighty and Majestic ***[13:7] You are only a warner and (there is) a guide for every people.***'

ثم نزل، صلى الله عليه وآله الطاهرين الأخيار وسلم تسليما كثيرا.

Ali[asws], then descended (from the pulpit). Blessing of Allah[azwj] as well as numerous Greetings be upon him[asws] and his[asws] purified Progeny[asws], the righteous (among them[asws]).

HADEETH 18

(18) تأثير الميل إلى الدنيا في علم الإنسان ودينه

THE EFFECTS OF THE TENDENCIES TO THE WORLD IN THE KNOWLEDGE OF THE HUMAN AND HIS RELIGION

*** 1 *** - قال سليم بن قيس: سمعت أبا الحسن عليه السلام يحدثني ويقول: إن النبي صلى الله عليه وآله قال: منهومان لا يشبعان: منهوم في الدنيا لا يشبع منها، ومنهوم في العلم لا يشبع منه. فمن اقتصر من الدنيا على ما أحل الله له سلم، ومن تناولها من غير حلها هلك إلا أن يتوب ويراجع. ومن أخذ العلم من أهله وعمل به نجا، ومن أراد به الدنيا هلك وهو حظه.

1 - Sulaym Bin Qays said, 'I heard Abu Al-Hassan[asws] narrate to me and he[asws] said: 'The Prophet[saww] said: 'Two hungry ones do not get satisfied – one who is hungry for the world, his hunger will not be satisfied from it, and one who hungers for the knowledge, his hunger will not be satisfied from it.

Therefore, the one who limits himself from the world to what Allah[azwj] has Permitted for him will be safe, and the one who will take it from other than what has been Permitted for him will perish unless he repents and returns. And the one who takes the knowledge from its rightful people will be saved, and one who intends by it (to benefit from) the world will perish[5], and it will be his share. (Making religion as an earning vehicle is forbidden).

والعلماء عالمان: عالم عمل بعلمه فهو ناج، وعالم تارك لعلمه فهو هالك. إن أهل النار ليتأذون من نتن ريح العالم التارك لعلمه. وإن أشد أهل النار ندامة وحسرة رجل دعا عبدا إلى الله فاستجاب له، فأطاع الله فدخل الجنة وعصى الله الداعي فأدخل النار بتركه علمه واتباعه هواه وعصيانه لله. إنما هما اثنان: اتباع الهوى وطول الأمل، فأما اتباع الهوى فيصد عن الحق وأما طول الأمل فينسي الآخرة.

And the scholars are of two types – A scholar who acts in accordance with his knowledge, so he will be saved; and a scholar who ignores his knowledge, so he will perish.

The inhabitants of the Fire will be adversely affected from the pungent smell of the scholar who did not act on his knowledge. And the most remorseful of the inhabitants of the Fire and regretful man will be the man who called the servants to Allah[azwj] so they answered his call, so they obeyed Allah[azwj] and entered the Paradise, but the caller (himself) disobeyed Allah[azwj], so he entered the Fire by not acting on his knowledge and following his desires and disobeying Allah[azwj].

And (destroyed ones) are of two types, following desires (cravings) and having long hopes. As for following ambitions, these will turn him away from the truth, and as for long hopes, these will make him forget the Hereafter.

[5] That means do not make religion as a means of earning.

إن الدنيا قد ترحلت مدبرة وإن الآخرة قد ترحلت مقبلة، ولكل منهما بنون، فكونوا من أبناء الآخرة إن استطعتم ولا تكونوا من أبناء الدنيا، فإنما اليوم عمل ولا حساب وغدا حساب ولا عمل.

(Be aware!) the world is turning away and the Hereafter is approaching from the front, and for each one of them have the followers (sons). So be the sons of the Hereafter and as much as you can and do not be of the sons of the world, for today is the day of action and not of questioning, and tomorrow is for reckoning and not for action.

كيف تبدأ الفتن

وإنما ابتداء وقوع الفتن من أهواء تتبع وأحكام تبتدع، يخالف فيها حكم الله، يتولى فيها رجال رجالا ويتبرء رجال من رجال. ألا إن الحق لو خلص لم يكن فيه اختلاف وإن الباطل لو خلص لم يخف على ذي حجى، ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيحسبان معا، فهنالك استولى الشيطان على أوليائه ونجا الذين سبقت لهم منا الحسنى.

How ‘Fitna’ starts

But rather, the ‘Fitna’ starts occurring from the following of desires and innovated rules thereby opposing the Judgements of Allah[azwj]. It makes a man befriend a man and a man to keep away from a man (divisions and disgust). Nay! If the truth (is presented) in its pure form there will be no differences, and if falsehood (is presented) in its pure form, it would not remain hidden to the one with proofs, but they take a fistful from this and a fistful from that and they blend them and counted together. So that is where the Satan[la] gets control (and wins) his friends, but only those to whom our[asws] good (Ahadith)[6] reach are saved.

إني سمعت رسول الله صلى الله عليه وآله يقول: كيف بكم إذا لبستكم فتنة يربو فيها الوليد ويزيد فيها الكبير، يجري الناس عليها فيتخذونها سنة، فإذا غير منها شيئ قيل: (إن الناس قد أتوا منكرا) ثم يشتد البلاء وتسبى الذرية وتدقهم الفتن كما تدق النار الحطب وكما تدق الرحى بثفالها، يتفقه الناس لغير الدين ويتعلمون لغير العمل ويطلبون الدنيا بعمل الآخرة.

I[asws] heard from the Messenger of Allah[saww] say: ‘What will be your state when you are clothed with ‘Fitna’ in which the new born and the young will go beyond (the age of) the elders. The people will flow to them (the misguided) taking to their ways, if someone will try to revert back (to Sunnah). It will be said that, ‘The people have become deniers’.

Then the afflictions will intensify and the offspring (of Ahl Al-Bayt[asws]) will be targeted and the ‘Fitna’ would crush the believers as the fire consumes the wood, and like the upper stone of the hand mill grinds the lower stone of it. The people will ponder over matters other than Religion and will learn for other than acting upon it, and will be seeking the world instead of seeking the Hereafter.

[6] Traditions

* 2 * كلام أمير المؤمنين عليه السلام عن بدع أبي بكر وعمر وعثمان

ثم أقبل عليه السلام بوجهه على ناس من أهل بيته وشيعته فقال: والله لقد عملت الأئمة قبلي بأمور عظيمة خالفت فيها رسول الله صلى الله عليه وآله متعمدين، لو حملت الناس على تركها وتحويلها عن موضعها إلى ما كانت تجري عليه على عهد رسول الله صلى الله عليه وآله لتفرق عني جندي، حتى لا يبقى في عسكري غيري وقليل من شيعتي الذين إنما عرفوا فضلي وإمامتي من كتاب الله وسنة نبيه لا من غيرهما

2 – Speech of Amir-ul-Momineen[asws] about the innovations of Abu Bakr and Umar and Usman

Then he[asws] turned his face towards the people of his[asws] Household and his[asws] Shiites and said: 'By Allah[azwj], The leaders before me[asws] performed great matters in which they opposed the Messenger of Allah[saww] deliberately. If I[asws] were to get the people to leave these and convert these back to what they used to be in the era of the Messenger of Allah[saww], my army would disperse from me[asws] to the extent that there will not remain in my soldiers anyone apart from myself[asws] and a few from my[asws] Shiites who have recognised my[asws] status and my[asws] Imamate (Divine Authority) from the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww], not from other than these two.

أرأيتم لو أمرت بمقام إبراهيم عليه السلام فرددته إلى المكان الذي وضعه فيه رسول الله صلى الله عليه وآله، ورددت فدك إلى ورثة فاطمة عليها السلام، ورددت صاع رسول الله صلى الله عليه وآله ومده إلى ما كان، وأمضيت قطائع أقطعها رسول الله صلى الله عليه وآله لأهلها ورددت دار جعفر بن أبي طالب إلى ورثته وهدمتها من المسجد، ورددت قضايا من قضى من كان قبلي بجور، ورددت ما قسم من أرض خيبر، ومحوت ديوان الأعطية وأعطيت كما كان يعطي رسول الله (ص). (صلى الله عليه وآله ولم أجعله دولة بين الأغنياء، وسبيت ذراري بني تغلب، وأمرت الناس أن لا يجمعوا في شهر رمضان إلا في فريضة، لنادى بعض الناس من أهل العسكر - ممن يقاتل معي -: (يا أهل الإسلام) وقالوا: (غيرت سنة عمر، نهيتنا أن نصلي في شهر رمضان تطوعا) حتى خفت أن يثوروا في ناحية عسكري.

Do you all see that if I[asws] ordered to have the Maqaam-e-Ibrahim[as] returned back to the place where the Messenger of Allah[saww] had placed it before (after conquering Mecca), and returned the Fadak to the inheritors of Fatima[asws], and returned to the 'Sa'a' of the Messenger of Allah[saww] and his[saww] 'Mudd' to what it was, and cut-off (the benefits) from those that the Messenger of Allah[saww] had cut-it off from, and return the house of Ja'far[as] Bin Abu Talib[as] to his[as] inheritors while removing it from the Masjid[7], and reject the judgements for the ones who were judged unfairly, and return what was wrongly taken the land of Khyber, and erase the register of gifts and gift it in accordance with what was gifted by the Messenger of Allah[saww].

And I[asws] do not make it to be between the rich, and captivate the children of the Clan of Taghlub, and order the people to not gather in the Month of Ramadhan except for the obligatory Prayers[8], some of the people from the army – from those that fought alongside me[asws] - will call out, 'O people of Islam, he[asws] has altered the

[7] As it was forcefully including in the Masjid by the first Caliph.

[8] Imam[asws] is referring to bidah of the Taraweeh which Umar ibn Khittab started, so Imam[asws] is saying do not get together in the Masjid except for the five obligatory prayers, i.e., not for the Taraweeh to which Muslims got very used when this Bidah was started by the 2nd Muslim Caliph, Umar ibn Khittab.

Sunnah of Umar and is preventing us from 'voluntary' Praying in the Month of Ramadhan' to the extent that I[asws] fear that there will be a revolt in my[asws] army.

بؤسي لما لقيت من هذه الأمة بعد نبيها من الفرقة وطاعة أئمة الضلال والدعاة إلى النار. ولم أعط سهم ذوي القربى منهم إلا لمن أمر الله بإعطائه الذين قال الله: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان)، فنحن الذين عنى الله بذي القربى واليتامى والمساكين وابن السبيل، كل هؤلاء منا خاصة لأنه لم يجعل لنا في سهم الصدقة نصيبا وأكرم الله نبيه صلى الله عليه وآله وأكرمنا أن يطعمنا أوساخ أيدي الناس.

I[asws] am at despair (feeling sad) from what had been met by this community after its Prophet[saww] from its sects and its obedience to the imams (leaders) of misguidance and the callers to the Fire. And I[asws] will not give to those near relatives from among them except for the ones whom Allah[azwj] has Ordered to be given for whom He[azwj] has Said ***"[8:41] if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things"***, for we[asws] are the ones whom Allah[azwj] has Meant by 'the near relatives and the orphans and the poor and the travellers', all those are for us[asws] exclusively, because He[azwj] has not Made for us[asws] a share in the charity, and Allah[azwj] has Honoured His[azwj] Prophet[saww] and Honoured us[asws] by not Feeding us[asws] from the dirt of the hands of the people'.[9]

[9] Zikaat which is referred as a dirt of the hands of people.

HADEETH 19

(19) أحاديث عن فتنة أبي بكر وعمر

NARRATIONS ABOUT THE 'FITNA' OF ABU BAKR AND UMAR

أبان عن سليم قال: شهدت أبا ذر مرض مرضا على عهد عمر في إمارته، فدخل عليه عمر يعوده وعنده أمير المؤمنين عليه السلام وسلمان والمقداد، وقد أوصى أبو ذر إلى علي عليه السلام وكتب وأشهد.

Aban from Sulaym, who said, 'I saw Abu Dharr[ar] when he[ar] was ill during the era of Umar, at his[ar] house. Umar came up to him[ar] and in his[ar] presence were Amir-ul-Momineen[asws], and Salman[ar], and Al-Miqdad[ar], and Abu Dharr[ar] had made a bequest to Ali[asws] and it was written and witnessed.

فلما خرج عمر قال رجل من أهل أبي ذر من بني عمه بني غفار: ما منعك أن توصي إلى أمير المؤمنين عمر؟ قال: قد أوصيت إلى أمير المؤمنين حقا حقا. أمرنا رسول الله صلى الله عليه وآله ونحن أربعون رجلا من العرب وأربعون رجلا من العجم، فسلمنا على علي عليه السلام بإمرة المؤمنين، فينا هذا القائم الذي سميته (أمير المؤمنين). ولا أحد من العرب ولا من الموالي العجم راجع رسول الله صلى الله عليه وآله إلا هذا وصويحبه الذي استخلفه، فإنهما قالا: (أحق من الله ورسوله)؟ فغضب رسول الله صلى الله عليه وآله وقال: اللهم نعم، حق من الله ورسوله، أمرني الله بذلك فأمرتكم به.

When Umar went out, a man from the people of Abu Dharr[ar] from the sons of his[ar] uncle of the Clan of Ghaffar said, 'What prevented you[ar] from bequeathing it to the 'Amir-ul-Momineen' Umar?' He[ar] said: 'I[ar] have bequeathed to the truly true Amir-ul-Momineen[asws]. The Messenger of Allah[saww] had ordered us, and we were forty men from the Arabs and forty men from the non-Arabs. So we greeted to Ali[asws] as 'Amir-ul-Momineen'. Amongst us was this one whom you have referred to as 'Amir-ul-Momineen'. And there was none from the Arabs or from the friends of the non-Arabs who rebuked the Messenger of Allah[saww] except for this one and his companion who made him to be the Caliph.

So the two of them said, 'Is this the truth from Allah[azwj] and His[azwj] Messenger[saww]?' So the Messenger of Allah[saww] got angry and said: 'Our Allah[azwj], yes, it is the truth from Allah[azwj] and His[azwj] Messenger. Allah[azwj] Ordered me[saww] for that and I[asws] have ordered you all for it'.

قال سليم: فقلت: يا أبا الحسن وأنت يا سلمان وأنت يا مقداد، أتقولون كما قال أبو ذر؟ قالوا: نعم، صدق. قلت: أربعة عدول، ولو لم يحدثني غير واحد ما شككت في صدقه ولكن أربعتكم أشد لنفسي وبصيرتي. قلت: أصلحك الله، أتسمون الثمانين من العرب والموالي؟ فسماهم سلمان رجلا رجلا. فقال علي عليه السلام وأبو ذر والمقداد: (صدق سلمان) رحمة الله ومغفرته عليه وعليهم.

Sulaym narrated that 'I said, 'O Abu Al-Hassan[asws], and you O Salman[ar], and you O Miqdad[ar], are you all saying what Abu Dharr[ar] has said?' They said, 'Yes, it is true'. I said, 'There are four just ones, and had only one of them narrated to me I would not have doubted its truth, but the four of you have strengthened myself and my vision. May Allah[azwj] Keep you well, can you name these eighty from the Arabs and the friends?' Salman[ar] named them man by man. Ali[asws] and Abu Dharr[ar] and Al-Miqdad[ar] said: 'Salman[ar] has spoken the truth, may Allah[azwj] have Mercy upon him and upon them'.

فكان ممن سمى: أبو بكر وعمر وأبو عبيدة ومعاذ وسالم والخمسة من أصحاب الشورى، وعمار بن ياسر وسعد بن عبادة والباقي من أصحاب العقبة وأبي بن كعب وأبو ذر والمقداد، وبقية جلهم وأعظمهم من أهل بدر وأعظمهم من الأنصار، فيهم أبو الهيثم بن التيهان وخالد بن زيد أبو أيوب وأسيد بن حضير وبشير بن سعيد.

From those that he[ar] (Salman) named were – Abu Bakr, and Umar, and Abu Ubeyda, and Ma'az, and Saalim, and the five of the companions of the consultative council (Al-Shura), and Amaar Bin Yaasir, and Sa'd Bin Abaada, and the remaining ones of the companions of Al-Uqba, and Ubay Bin Ka'ab, and Abu Dharr[ar], and Al-Miqdad[ar], and the remaining ones of the majority from the people of Badr and most of them were from the Helpers, among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub, and Asied Bin Hazeyr, and Bashir Bin Saeed.

قال سليم: فأظن أني قد لقيت عامتهم فسألتهم وخلوت بهم رجلا رجلا، فمنهم من سكت عني فلم يجبني بشيئ وكتمني، ومنهم من حدثني ثم قال: أصابتنا فتنة أخذت بقلوبنا وأسماعنا وأبصارنا وذلك لما ادعى أبو بكر أنه سمع رسول الله صلى الله عليه وآله يقول بعد ذلك: (إنا أهل بيت أكرمنا الله واختار لنا الآخرة على الدنيا وإن الله أبى أن يجمع لنا أهل البيت النبوة والخلافة).

Sulaym said, 'I think I did meet most of them, so I questioned them and was alone with them man by man. From them were those who remained silent from me and did not answer me anything and concealed from me, and from them were one who narrated to me and said, 'We were afflicted by 'Fitna' which grabbed our hearts, and our ears, and our eyes, and that was when Abu Bakr claimed that he heard from the Messenger of Allah[saww] say after that: 'Allah[azwj] has Honoured us[asws], the People[asws] of the Household and Chosen for us[asws] the Hereafter instead of the world, and that Allah[azwj] has Refused to gather for us[asws] the People[asws] of the Household, the Prophet-hood and the Caliphate together'.

فاحتج بذلك أبو بكر على علي عليه السلام حين جيئ به للبيعة، وصدقه وشهد له أربعة كانوا عندنا خيارا غير متهمين: أبو عبيدة وسالم وعمر ومعاذ، وظننا أنهم قد صدقوا.

So, Abu Bakr used that as an argument against Ali[asws] when he came to him[asws] for the allegiance. This was ratified and testified by four who were considered to be good amongst us, not suspect – Abu Ubeyda, and Saalim, and Umar, and Ma'az, and we thought that they had spoken the truth.

الصحيفة الملعونة والمعاهدة في الكعبة

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتابا تعاهدوا فيه وتعاقدوا في ظل الكعبة: (إن مات محمد أو قتل أن يتظاهروا على علي عليه السلام فيزووا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزبير، وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن عليا عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلا، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

The accursed agreement and the treaty in the Kaaba

When allegiance was taken from Ali[asws] (by force) we were informed by Ali[asws] that the Messenger of Allah[saww] had said what he[asws] had said, and we got the news that those five had written an agreement between them and committed themselves to it, and contracted it in the shadow of the Kaaba that, if Muhammad[saww] were to pass away or be killed they would overpower Ali[asws] and keep the matter (Caliphate) away

from him[asws], and four of them testified to this (statement of Ali[asws])– Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar] and Al-Zubayr.

And we realised (the Fitna), afterwards, when Abu Bakr's accursed and erroneous allegiance was forced onto our necks. So we came to know that Ali[asws] would never report from the Messenger of Allah[saww] any falsehood, and testified to him[asws] as being the best of the companions of Muhammad[saww].

ندامة الصحابة لتقصيرهم في حق أمير المؤمنين عليه السلام

فقال جل من قال هذه المقالة: إنا تدبرنا الأمر بعد ذلك فذكرنا قول النبي صلى الله عليه وآله - ونحن نسمع -: (إن الله يحب أربعة من أصحابي وأمرني بحبهم وإن الجنة تشتاق إليهم). فقلنا: من هم يا رسول الله؟ فقال صلى الله عليه وآله: (أخي ووزيري ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي علي بن أبي طالب، وسلمان الفارسي وأبو ذر والمقداد بن الأسود). وإنا نستغفر الله ونتوب إليه مما ركبناه ومما أتيناه.

Remorse of the companions for neglecting the right of Amir-ul-Momineen[asws] (Taqseer of Amir-ul-Momineen[asws])

So most of them said these words, 'We reconsidered the matter after that and we remembered the words of the Prophet[saww] – and we heard: 'Allah[azwj] Loves four of my[saww] companions and Ordered me[saww] for their love and that the Paradise is eagerly awaiting them'. So we said, 'Who are they, O Messenger of Allah[saww]?' He[saww] said: 'My[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] Caliph in my[saww] community, and the Guardian of every believer after me[saww], Ali[asws] bin Abu Talib[asws], and Salman Al-Farsy[ar], and Abu Dharr[ar], and Al-Miqdad Bin Al-Aswad[ar]'. And we seek Forgiveness of Allah[azwj] and repent to Him[azwj] from what we have done and come up with.

وقد سمعنا رسول الله صلى الله عليه وآله يقول قولا لم نعلم تأويله ومعناه إلا خيرا. قال صلى الله عليه وآله: ليردن علي الحوض أقوام ممن صحبني ومن أهل المكانة مني والمنزلة عندي، حتى إذا وقفوا على مراتبهم ورأوني اختلسوا دوني وأخذ بهم ذات الشمال. فأقول: يا رب، أصحابي أصحابي فيقال لي: إنك لا تدري ما أحدثوا بعدك، إنهم لم يزالوا مرتدين على أدبارهم القهقرى منذ فارقتهم.

And we have heard from the Messenger of Allah[saww] saying certain words that we do not understand its explanation except as good. He[saww] said: 'A group of my[saww] companions will come to me[saww] at the Fountain, and they will be those who had status with me[saww] and a position, until they will pause in accordance with their ranks, and they will see me[saww] and come nearer to me[saww]. They will be grabbed and sent to the left. I[saww] will say: 'O Lord[azwj], my[saww] companions, my[saww] companions! It will be said to me[saww]: 'You[saww] don't know what they have done after you[saww]. They did not cease to be apostates, turning on their backs, going backwards since you[saww] separated from them'.

ولعمرنا، لو أنا - حين قبض رسول الله صلى الله عليه وآله - سلمنا الأمر إلى علي عليه السلام وأطعناه وتابعناه وبايعناه لرشدنا واهتدينا ووفقنا، ولكن الله قضى الاختلاف والفرقة والبلاء، فلا بد من أن يكون ما علم الله وقضى وقدر.

And as for our affairs, had we – since the passing away of the Messenger of Allah[saww] – submitted our affairs to Ali[asws] and obeyed him[asws], and followed him[asws], and paid allegiance to him[asws], he[asws] would keep us on the right path, and guided us, and made us to be successful,

However, Allah[azwj] Ordained it (in order to test the righteous ones) that there should be differentiation, and (due to that people are divided into) the sects and the (subjected to) afflictions. Thus it had to take place, as it was in the Knowledge of Allah[azwj] and the fate and the destiny (as per actions of the nation).

HADEETH 20

(20) أصحاب الصحيفة وأصحاب العقبة

COMPANIONS OF THE AGREEMENT AND THE COMPANIONS OF AL-UQBA

سليم بن قيس قال: شهدت أبا ذر بالربذة حين سيره عثمان وأوصى إلى علي عليه السلام في أهله وماله، فقال له قائل: لو كنت أوصيت إلى أمير المؤمنين عثمان. فقال: قد أوصيت إلى أمير المؤمنين حقا أمير المؤمنين علي بن أبي طالب عليه السلام، سلمنا عليه بإمرة المؤمنين على عهد رسول الله صلى الله عليه وآله بأمر الله. قال لنا: (سلموا على أخي ووزيري ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي بإمرة المؤمنين، فإنه زر الأرض الذي تسكن إليه ولو فقدتموه أنكرتم الأرض وأهلها).

Sulaym Bin Qays said, 'I saw Abu Dharr[ar] at Al-Rabza when Usman exiled him[ar], and he[ar] bequeathed to Ali[asws] with regards to his[ar] family and his[ar] belongings. Someone said to him, 'If only you had bequeathed to Amir-ul-Momineen Usman'. He[ar] said, 'I[ar] have bequeathed to the Amir-ul-Momineen[asws] who is the true Amir-ul-Momineen, Ali[asws] Bin Abu Talib[asws]. We had greeted him[asws] as Amir-ul-Momineen in the era of the Messenger of Allah[saww] by the Order of Allah[azwj]. He[saww] said to us: 'Greet my[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] Caliph in my[saww] community, and my[saww] guardian of every believer after me[saww], as Amir-ul-Momineen, for he[asws] is reason by which the earth is in a tranquil state, if you were to lose him[asws] the earth would refuse to carry its inhabitants.

فرأيت عجل هذه الأمة وسامريها راجعا رسول الله صلى الله عليه وآله ثم قال: حق من الله ورسوله؟ فغضب رسول الله صلى الله عليه وآله ثم قال: (حق من الله ورسوله، أمرني الله بذلك). فلما سلمنا عليه أقبلا على أصحابهما معاذ وسالم وأبي عبيدة - حين خرجا من بيت علي عليه السلام من بعد ما سلمنا عليه - فقالا لهم: ما بال هذا الرجل، ما زال يرفع خسيسة ابن عمه وقال أحدهما: إنه ليحسن أمر ابن عمه وقال الجميع: ما لنا عنده خير ما بقي علي

So I saw the calf of this community and its Samiri rebuking the Messenger of Allah[saww] saying, 'Is this truth from Allah[azwj] and His[azwj] Messenger[saww]?' So the Messenger of Allah[saww] got angered by it and said: 'It is truth from Allah[azwj] and His[azwj] Messenger[saww]. Allah[azwj] Ordered me[saww] for that'. When we had greeted him[asws], the two of them went to their companions Ma'az, and Saalim, and Abu Ubeyda – when they came out of the House of Ali[asws] after having greeted him[asws] – so the two of them said to them, 'What is it with this man[saww], he[saww] does not cease to elevate his[asws] cousin[asws]'. And one of them said, 'He[saww] always makes good the affair of his[saww] cousin[asws]'. And all of them said, 'There is no good for us if Ali[asws] remains (Amir-ul-Momineen)'.

قال: فقلت: يا أبا ذر، هذا التسليم بعد حجة الوداع أو قبلها؟ فقال: أما التسليمة الأولى فقبل حجة الوداع، وأما التسليمة الأخرى فبعد حجة الوداع. قلت: فمعاقدة هؤلاء الخمسة متى كانت؟ قال: في حجة الوداع.

Sulaym said, 'I said, 'O Abu Dharr[ar], was this greeting before or after the Farewell Pilgrimage?' He[ar] said, 'As for the first greeting, it was before the Farewell Pilgrimage, and as for the other one, it was after the Farewell Pilgrimage'. I said, 'When was the contract of those five made?' He[ar] said, 'During the Farewell Pilgrimage'.

قلت: أخبرني - أصلحك الله عن الاثني عشر أصحاب العقبة المتلثمين الذين أرادوا أن ينفروا برسول الله صلى الله عليه وآله الناقة، ومتى كان ذلك؟ قال: بغدير خم مقبل رسول الله صلى الله عليه وآله من حجة الوداع. قلت: أصلحك الله، تعرفهم؟ قال: أي والله، كلهم. قلت: من أين تعرفهم وقد أسرهم رسول الله صلى الله عليه وآله إلى حذيفة؟ قال: عمار بن ياسر كان قائدا وحذيفة كان سائقا، فأمر حذيفة بالكتمان ولم يأمر بذلك عمارا. قلت: تسميهم لي؟ قال: خمسة أصحاب الصحيفة، وخمسة أصحاب الشورى وعمرو بن العاص ومعاوية.

I said, 'May Allah[azwj] Keep you well, inform me about the twelve (12) companions of Al-Uqba, who had covered their faces and intended to frighten the camel of the Messenger of Allah[saww], when did that happen?' He[ar] said, 'At Ghadeer Khumm, when the Messenger of Allah[saww] was returning from the Farewell Pilgrimage'. I said, 'May Allah[azwj] Keep you well, do you know them?' He[ar], said, 'Yes, by Allah[azwj], all of them'. I said, 'From where did you[ar] come to know them and the Messenger of Allah[saww] had told Huzayfa to keep it a secret?' He[ar] said, 'Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar'. I said, 'Can you name them for me?' He[ar] said, 'Five (5) companions of the agreement, and five (5) companions of the consultative council, and Amr Bin Al-Aas and Muowiya'.

عمار وحذيفة في فتنة السقيفة

قلت: أصلحك الله، كيف تردد عمار وحذيفة في أمرهم بعد رسول الله صلى الله عليه وآله حين رأياهم؟ قال: إنهم أظهروا التوبة والندامة بعد ذلك، وادعى عجلهم منزلة وشهد لهم سامريهم والثلاثة معهم بأنهم سمعوا رسول الله صلى الله عليه وآله يقول ذلك، فقالوا: لعل هذا أمر حدث بعد الأول، فشكا فيمن شك منهم إلا أنهما تابا وعرفا وسلما.

Ammar and Huzayfa during the 'Fitna' of Al-Saqifa

I said, 'May Allah[azwj] Keep you well, how come Ammar and Huzayfa hesitated in their affairs after the Messenger of Allah[saww], when they had both seen them (companions of Al-Uqba)?' He[ar] said, 'They had both apparently repented, and were remorseful after that. Their calf had made a claim for status and their Samiri had testified to them, and three (people) were with them, that they had heard the Messenger of Allah[saww] saying that. So they said, 'Perhaps this matter happened after the first one. So they doubted with the doubters, except that these two repented and understood, and were safe'.

قال سليم بن قيس: فلقيت عمارا في خلافة عثمان بعد ما مات أبو ذر، فأخبرته بما قال أبو ذر. فقال: صدق أخي أبو ذر، إنه لأبر وأصدق من أن يحدث عن عمار بما لا يسمع منه. فقلت: أصلحك الله، بما تصدق أبا ذر؟ قال: أشهد لقد سمعت رسول الله صلى الله عليه وآله يقول: (ما أظلت الخضراء ولا أقلت الغبراء على ذي لهجة أصدق من أبي ذر ولا أبر). قلت: يا نبي الله، ولا أهل بيتك؟ قال: إنما أعني غيرهم من الناس.

Sulaym Bin Qays said, 'I met Ammar during the Caliphate of Usman after Abu Dharr[ar] had passed away and informed him of what Abu Dharr[ar] had said. He said, 'My brother Abu Dharr[ar] spoke the truth. He[ar] is more righteous and truthful than to narrate from Ammar what he[ar] had not heard from him'. I said, 'May Allah[azwj] Keep you well, you are ratifying Abu Dharr[ar]?' He said, 'I hereby testify that I have heard the Messenger of Allah[saww] say: 'The sky has not cast a shadow, nor has the dust (ground) carried anyone who is more truthful in his words than Abu Dharr[ar], nor anyone more righteous'. So I (Ammar) said, 'O Prophet[saww] of Allah[azwj], not even the People[asws] of your[saww] Household?' He[saww] said: 'What I[saww] mean is apart from them[asws], from the (other) people'.

ثم لقيت حذيفة بالمدائن - رحلت إليه من الكوفة - فذكرت له ما قال أبو ذر. فقال: سبحان الله، أبو ذر أصدق وأبر من أن يحدث عن رسول الله صلى الله عليه وآله بغير ما قال.

Then I met Huzayfa at Mada'in – I travelled to him from Al-Kufa – so I mentioned to him what Abu Dharr[ar] had said. He said, 'Glory be to Allah[azwj], Abu Dharr[ar] is more truthful and righteous than to narrate something from the Messenger of Allah[saww] than anyone else'.

PART IV

TABLE OF CONTENTS

HADITH 21 4
INTENSE LOVE OF THE RASOOL ALLAH[saww] FOR THE TWO IMAMS AL-HASANAYN MAY PEACE BE UPON THEM BOTH 4

The Rasool Allah[saww] is asked for a drink 4

Upon the shoulders of the Rasool Allah[saww] 5

Wrestling in the presence of the Rasool Allah[saww] 5

The Rasool Allah[saww] addressed them[asws] both as Imams[asws] 6

Al-Husayn[asws] ascends upon the back of the Rasool Allah[saww] during the Prostration 7

Al-Hassan[asws] upon the shoulder of the Rasool Allah[saww] on the Pulpit 7
HADITH 22 8
SERMON OF AMRO BIN AL-AAS IN SYRIA AGAINST AMIR-UL-MOMINEEN[asws] 8

2 – Sermon of Amir-ul-Momineen[asws] in Al-Basra in refutation of Ibn Al-Aas 8

What the community encountered from its liars and its hypocrites 9

3 – How Muawiya gathered the people of Syria on taking the revenge for Usman 9
HADITH 23 11
THE SECRET MESSAGE FROM MUAWIYA TO ZIYAD 11

Dealings of Muawiya with regards to the Arab tribes 11

Dealings of Muawyia regarding the non-Arabs and the slaves 12

How was the greed of Muawiya regarding the Caliphate and how he obtained it 12

The command of Muawiya of insulting the non-Arabs 13

Muawiya associates Ziyad with Abu Sufyan 13

Dealings of Umar regarding the insult of the non-Arabs and the reason for that 14

Innovations of Umar by the tongue of Muawiya 15

Sulaym copies the secret letter 16
HADITH 24 17
THE PROPHET[saww] ESTABLISHES THE PROOF ON AYESHA REGARDING THE RIGHT OF ALI[asws] 17
HADITH 25 18
MESSAGES BETWEEN AMIR-UL-MOMINEEN[asws] AND MUAWIYA DURING THE BATTLE OF SIFFEEN 18

1 – Message from Muawiya to Amir-ul-Momineen[asws] 18

The cursing of Amir-ul-Momineen[asws] and showing Affaction to Abu Bakr, and Umar, and Usman and distancing from them 19

Usurpation of the Caliphate by the tongue (words) of Muawiya 20

2 – Letter from Amir-ul-Momineen[asws] to Muawiya 21

3 – Reaction of Muawiya to the message of Amir-ul-Momineen[asws] 25

4 – Appeal of Amir-ul-Momineen[asws] to the Muslims in Siffeen 26

Virtues of Ali[asws] are countless 26

Ali[asws] is the best of the successors 26

Declaration of Al-Wilayah in Ghadeer Khumm 27

HADITH OF THE 'KISA' (BLANKET) AND THE VERSE OF THE 'TAT'HEER' (PURIFICATION) 30

The 'Truthful' in the Quran, they[asws] are the Imams[asws] 30

The Witnesses upon the people, in the Quran, they[asws] are the Imams[asws] 31

Hadith Al-Saqalayn (The Two Weighty Things) and the text of the names of the twelve Imams[asws] 32

Dissimulation of Amir-ul-Momineen[asws] (regarding) Abu Bakr, and Umar and Usman 33

Views of Muawiya regarding Al-Saqifa and the evidence on truth 34

6 – Letter of Amir-ul-Momineen[asws] in answer to Muawiya 35

Two Verses Descended regarding Muawiya 40

Verse Revealed regarding the Clan of Umayya 41

His[asws] news about the domination of the Clan of Umayya over the community 42

News from Amir-ul-Momineen[asws] about the appearance of the Imam Al-Mahdi[asws] 42

The objective of Amir-ul-Momineen[asws] from the correspondence with Muawiya 43

7 – The finAl-answer of Muawiya to Amir-ul-Momineen[asws] 44

HADITH 21

(21) شدة حب رسول الله(ص) للإمامين الحسنين عليهما السلام

INTENSE LOVE OF THE RASOOL ALLAH[saww] FOR THE TWO IMAMS AL-HASANAYN MAY PEACE BE UPON THEM BOTH

استسقيا رسول الله صلى الله عليه وآله

أبان عن سليم قال: حدثني علي بن أبي طالب صلوات الله عليه وسلمان وأبو ذر والمقداد، وحدث أبو الحجاف داود بن أبي عوف العوفي يروي عن أبي سعيد الخدري قال: دخل رسول الله صلى الله عليه وآله على ابنته فاطمة عليها السلام وهي توقد تحت قدر لها تطبخ طعاما لأهلها، وعلي عليه السلام في ناحية البيت نائم والحسن والحسين عليهما السلام نائمان إلى جنبه.

The Rasool Allah[saww] is asked for a drink

Abaan from Sulaym who said (it has been) narrated to me from Ali[asws] Bin Abu Talib[asws], and Salman[ar], and Abu Dharr[ar] and Al-Miqdad[ar], and narrated by Abu Al-Hajaaf Dawood Bin Abu Awf Al-Awfy (from another chain) being reported from Abu Saeed Al-Khuzry who said, 'The Rasool Allah[saww] came up to his[saww] daughter Fatima[asws], while she[asws] was seated, igniting a fire under her[asws] saucepan in order to cook a((meal for)) her[asws] Family[asws], and Ali[asws] was sleeping in an area of the house with Al-Hassan[asws] and Al-Husayn[asws] sleeping besides him[asws].

فقعد رسول الله صلى الله عليه وآله مع ابنته يحدثها وهي توقد تحت قدرها ليس لها خادم، إذ استيقظ الحسن عليه السلام فأقبل على رسول الله صلى الله عليه وآله فقال: (يا أبت، اسقني). فأخذه رسول الله صلى الله عليه وآله ثم قام إلى لقحة كانت، فاحتلبها بيده، ثم جاء بالعلبة - وعلى اللبن رغوة - ليناوله الحسن عليه السلام.

So the Rasool Allah[saww] sat down next to his[saww] daughter and she[asws] was igniting the fire under her[asws] saucepan, not having a servant for her[asws], when Al-Hassan[asws] woke up. He[asws] came up to the Rasool Allah[saww] and said: 'O father[saww], quench my[asws] thirst'. So the Rasool Allah[saww] took him[asws] and went to the goat, milked it and came with its milk – and on the milk was some froth – Al-Hassan[asws] started drinking it.

فاستيقظ الحسين عليه السلام فقال: (يا أبت اسقني). فقال النبي صلى الله عليه وآله: يا بني، أخوك، وهو أكبر منك وقد استسقاني قبلك. فقال الحسين عليه السلام: (اسقني قبله) فجعل رسول الله صلى الله عليه وآله يرقبه ويلين له ويطلب إليه أن يدع أخاه يشرب قبله، والحسين عليه السلام يأبى.

Al-Husayn[asws] woke up and said, 'O father[saww], quench my[asws] thirst'. The Prophet[saww] said: 'O my[saww] son[asws], your[asws] brother[asws], and he[asws] is older than you, has asked me[saww] to quench his[asws], before you[asws] did'. Al-Husayn[asws] said: 'Quench my[asws] thirst before his[asws]'. The Rasool Allah[saww] tried to appease him[asws] to let his[asws] brother drink before him[asws], and Al-Husayn[asws] would not agree.

فقالت فاطمة عليها السلام: يا أبت، كأن الحسن أحب إليك من الحسين؟ قال صلى الله عليه وآله: ما هو بأحبهما إلي وإنهما عندي لسواء، غير أن الحسن استسقاني أول مرة، وإني وإياك وإياهما وهذا الراقد في الجنة لفي منزل واحد ودرجة واحدة. قال: وعلي عليه السلام نائم لا يدري بشيء من ذلك.

Fatima[asws] said: 'O father[saww], it is as if Al-Hassan[asws] is more beloved to you[saww] than Al-Husayn[asws]?' He[saww] said: 'It's not like that, I[saww] love them[asws] both, and both of them[asws] are equal to me[saww], it's just that Al-Hassan[asws] asked to be quenched first, and I[saww], and you[asws], and these two[asws], and this, the one[asws] lying on the bed (Al-Raaqid) will be in the Paradise at one place and of one (same) status'. (Sulaym) said, 'And Ali[asws] was sleeping, uninvolved of anything from that'.

على منكب رسول الله صلى الله عليه وآله

قال: ومر بهما رسول الله صلى الله عليه وآله ذات يوم وهما يلعبان، فأخذهما رسول الله صلى الله عليه وآله فاحتملهما ووضع كل واحد منهما على عاتقه. فاستقبله رجل فقال: لنعم الراحلة أنت فقال رسول الله صلى الله عليه وآله: ونعم الراكبان هما إن هذين الغلامين ريحانتاي من الدنيا.

Upon the shoulders of the Rasool Allah[saww]

(Sulaym) said, 'One day the Rasool Allah[saww] passed by the two of them[asws] whilst they[asws] were both playing. So the Rasool Allah[saww] grabbed both of them[asws] and carried them both[asws] and placed each one of them[asws] upon his[saww] shoulders. A man said, 'You[saww] are a blessed ride'. So the Rasool Allah[saww] said: 'And blessed are the two riders, both of these boys[asws] are my[saww] two flowers in the world'.

اصطرعا عند رسول الله صلى الله عليه وآله

قال: فلما أتى بهما منزل فاطمة عليها السلام قال: (اصطرعا). فأقبلا يصطرعان، فجعل رسول الله صلى الله عليه وآله يقول: (هي يا حسن) فقالت فاطمة عليها السلام: يا رسول الله، أتقول (هي يا حسن) وهو أكبر منه؟ فقال رسول الله صلى الله عليه وآله: هذا جبرئيل يقول: (هي يا حسين). فصرع الحسين الحسن

Wrestling in the presence of the Rasool Allah[saww]

(Sulaym) said, 'When the Rasool Allah[saww] came to both of them[asws] at the House of Fatima[asws], he[saww] said: 'Wrestle!' the two of them[asws] started showing their strength in wrestling. The Rasool Allah[saww] went on (to encourage) and said: '*Hayya* O Hassan[asws]!' So Fatima[asws] said: 'O Rasool Allah[saww], you[saww] are saying, '*Hayya* O Hassan[asws], when he[asws] is older than him[asws]?' So the Rasool Allah[saww] said: 'This is Jibraeel here saying: '*Hayya* O Husayn[asws]!' Al-Husayn[asws] wrestled Al-Hassan[asws],

الرسول صلى الله عليه وآله يخاطبهما بالإمامة

قال: ونظر رسول الله صلى الله عليه وآله إليهما يوما وقد أقبلا، فقال: هذان والله سيدا شباب أهل الجنة وأبوهما خير منهما. إن خير الناس عندي وأحبهم إلي وأكرمهم علي أبوكما ثم أمكما، وليس عند الله أحد أفضل مني وأخي ووزيري وخليفتي في أمتي وولي كل مؤمن بعدي علي بن أبي طالب.

The Rasool Allah[saww] addressed them[asws] both as Imams[asws]

(Sulaym) said, 'And the Rasool Allah[saww] looked at them[asws] both, one day when they[asws] had come, so he[saww] said: 'By Allah[azwj], these two[asws] are the Chiefs of the youths of the Paradise, and their[asws] father[asws] is better than both of them[asws]. They[asws] are the best of the people to me[saww], and the most beloved to me[saww], and the most prestigious is their[asws] father[asws], then the mother[asws] of the both of them, and there isn't anyone with Allah[azwj] who is more preferable than myself[saww], and my[saww] brother, and my[saww] Vizier, and my[saww] Caliph in my[saww] community, and the guardian of every believer after me[saww], Ali[asws] Bin Abu Talib[asws].

ألا إن أخي وخليلي ووزيري وصفيي وخليفتي من بعدي وولي كل مؤمن ومؤمنة بعدي علي بن أبي طالب، فإذا هلك فابني الحسن من بعده، فإذا هلك فابني الحسين من بعده ثم الأئمة التسعة من عقب الحسين.

Nay! My[saww] brother, and my[saww] friend, and my[saww] Vizier, and one[asws] who has my[saww] Qualities, and my[saww] Caliph from after me[saww], and the guardian of every 'Momin' (believing man) and 'Momina' (believing woman) after me[saww], is Ali[asws] Bin Abu Talib[asws]. So, he has perished, the one who does not accept Al-Hassan[asws] from after him[asws]. So, he has perished, the one who does not accept Al-Husayn[asws] from after him[asws], then the nine Imams[asws] from the descendants of Al-Husayn[asws].

هم الهداة المهتدون، هم مع الحق والحق معهم، لا يفارقونه ولا يفارقهم إلى يوم القيامة. هم زر الأرض الذين تسكن إليهم الأرض، وهم حبل الله المتين، وهم عروة الله الوثقى التي لا انفصام لها، وهم حجج الله في أرضه وشهداءه على خلقه وخزنة علمه ومعادن حكمته. وهم بمنزلة سفينة نوح، من ركبها نجا ومن تركها غرق، وهم بمنزلة باب حطة في بني إسرائيل، من دخله كان مؤمنا ومن خرج منه كان كافرا. فرض الله في الكتاب طاعتهم وأمر فيه بولايتهم، من أطاعهم أطاع الله ومن عصاهم عصى الله.

They[asws] are the guides of those who want to be rightly guided, they[asws] are with the 'Haq' (truth) and the 'Haq' (truth) is with them[asws]; neither will it separate from them[asws] nor will they separate from it up to the Day of Judgement. They[asws] are the (Divine) Axis of the earth due to which the earth is in a tranquil state, and they[asws] are the strong Rope of Allah[azwj], and they[asws] are the firmest Handle of Allah[azwj] which will never break, and they[asws] are the Proofs of Allah[azwj] in His[azwj] earth, and His[azwj] witnesses over His[azwj] creatures, and the treasurers of His[azwj] Knowledge, and the mines of His[azwj] Wisdom. And they[asws] are of the status of the Ark of Noah[as], the one who sails in it will be saved, and the one who leaves it will drown. And they[asws] are of the status of the Door of Servitude (Hitta) of the Children of Israel, the one who enters it is a believer, and the one who exits from it is an infidel. Allah[azwj] has Obligated the obedience to them[asws] in His[azwj] Book, and Ordered for their[asws] 'Wilayah' (master ship) in it. The one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj].

الحسين عليه السلام يعلو ظهر رسول الله صلى الله عليه وآله في السجدة

قال: وكان الحسين عليه السلام يجيئ إلى رسول الله صلى الله عليه وآله وهو ساجد، فيتخطى الصفوف حتى يأتي النبي صلى الله عليه وآله فيركب ظهره، فيقوم رسول الله صلى الله عليه وآله وقد وضع يده على ظهر الحسين عليه السلام ويده الأخرى على ركبته حتى يفرغ من صلاته.

Al-Husayn[asws] ascends upon the back of the Rasool Allah[saww] during the Prostration

(Sulaym) said, 'And Al-Husayn[asws] came to the Rasool Allah[saww] whilst he[saww] was in Prostration. So he[asws] surpassed all the rows until he[asws] came up to the Prophet[saww] and ascended upon his[saww] back. So the Rasool Allah[saww] arose and he[saww] had placed one of his[saww] hand on Al-Husayn[asws]'s back (to hold him[asws]) and the other hand on his[asws] knee, until he[saww] was free from his[saww] Prayer'.

الحسن عليه السلام على عاتق رسول الله صلى الله عليه وآله في المنبر

وكان الحسن عليه السلام يأتيه وهو على المنبر يخطب، فيصعد إليه فيركب على عاتق النبي صلى الله عليه وآله ويدلي رجليه على صدر النبي صلى الله عليه وآله حتى يرى بريق خلخاله، ورسول الله صلى الله عليه وآله يخطب، فيمسكه كذلك حتى يفرغ من خطبته.

Al-Hassan[asws] upon the shoulder of the Rasool Allah[saww] on the Pulpit

And Al-Hassan[asws] came up to him[saww] whilst he[saww] was preaching on the Pulpit. So he[asws] climbed up to him[saww], and (sat) upon the shoulder of the Prophet[saww] and dangled his[asws] legs on the chest of the Prophet[saww], to the extent that the sparkles from his[asws] anklets could be seen, and the Rasool Allah[saww] continued preaching. So he[saww] held him[asws] like that until he[saww] was free from his[saww] sermon.

HADITH 22

(22)* 1 * خطبة عمرو بن العاص في الشام ضد أمير المؤمنين عليه السلام

SERMON OF AMRO BIN AL-AAS IN SYRIA AGAINST AMIR-UL-MOMINEEN[asws]

أبان عن سليم قال: بلغ أمير المؤمنين عليه السلام أن عمرو بن العاص خطب الناس بالشام فقال: بعثني رسول الله صلى الله عليه وآله على جيشه فيه أبو بكر وعمر، فظننت أنه إنما بعثني لكرامتي عليه. فلما قدمت قلت: يا رسول الله، أي الناس أحب إليك؟ فقال: (عائشة). قلت: ومن الرجال؟ قال: (أبوها).

1 - Abaan from Sulaym who said, 'It reached Amir-ul-Momineen[asws] that Amro Bin Al-Aas preached to the people in Syria saying, 'The Rasool Allah[saww] sent me to his[saww] army in which were Abu Bakr and Umar, so I thought that he[saww] had not sent me but to honour them. When I went to him[saww], I said, 'O Rasool Allah[saww], who is the most beloved of the people to you[saww]?' He[saww] said, 'Ayesha'. I said, 'And who from the men?' He[saww] said, 'Her father'.

أيها الناس، وهذا علي يطعن على أبي بكر وعمر وعثمان، وقد سمعت رسول الله صلى الله عليه وآله يقول: (إن الله ضرب بالحق على لسان عمر وقلبه) وقال في عثمان: (إن الملائكة لتستحي من عثمان) وقد سمعت عليا وإلا فصمتا - يعني أذنيه - يروي على عهد عمر: إن نبي الله نظر إلى أبي بكر وعمر مقبلين، فقال: (يا علي، هذان سيدا كهول أهل الجنة من الأولين والآخرين ما خلا النبيين منهم والمرسلين، ولا تحدثهما بذلك فيهلكا)

O you people! And this Ali[asws] who is denouncing Abu Bakr and Umar and Usman, and I have heard the Rasool Allah[saww] say that: 'Allah[azwj] had Struck the heart and tongue of Umar with the truth', and he[saww] said with regards to Usman that: 'The Angels are embarrassed by Usman'. And I have heard Ali[asws], and except for my silence' – meaning his deafness – 'narrated (to me) during the era of Umar that the Prophet[saww] looked at Abu Bakr and Umar coming over, so he[saww] said: 'O Ali[asws], These two are the Chiefs of the elderly inhabitants of Paradise, from the Former ones and the Later ones, except for the Prophets[as] among them and the Messengers[as], and do not narrate that to both of them (Abu Bakr and Umar), until they pass away'.

* 2 * خطبة أمير المؤمنين عليه السلام في البصرة بتكذيب ابن العاص

فقام علي عليه السلام فقال: العجب لطغاة أهل الشام حيث يقبلون قول عمرو ويصدقونه وقد بلغ من حديثه وكذبه وقلة ورعه أن يكذب على رسول الله صلى الله عليه وآله، وقد لعنه سبعين لعنة ولعن صاحبه الذي يدعو إليه في غير موطن، وذلك أنه هجا رسول الله صلى الله عليه وآله بقصيدة سبعين بيتا، فقال رسول الله صلى الله عليه وآله: (اللهم إني لا أقول الشعر ولا أحله، فالعنه أنت وملائكتك بكل بيت لعنة تترى على عقبه إلى يوم القيامة).

2 – Sermon of Amir-ul-Momineen[asws] in Al-Basra in refutation of Ibn Al-Aas

Ali[asws] arose and said: 'The strangeness of the tyrants of Syria for accepting the words of Amro and ratifying him, and it has reached from his narration, and his lies, and I[asws] say that he is forging lies against the Rasool Allah[saww] who has cursed him with seventy curses, and cursed his companion who called to him in another place, and that he had ridiculed the Rasool Allah[saww] by poems in seventy verses. So the Rasool Allah[saww] said: 'Our Allah[azwj], I[saww] do not speak poetry nor do I[saww] consider it

to be permissible, so You[azwj] and Your[azwj] Angels, Send Curses for each of those verses (he fabricated) and upon his descendents up to the Day of Judgement.

ثم لما مات إبراهيم بن رسول الله صلى الله عليه وآله قام فقال: إن محمدا قد صار أبتر لا عقب له، وإني لأشنأ الناس له وأقولهم فيه سوء فأنزل الله فيه: (إن شانئك هو الأبتر)، يعني أبتر من الإيمان ومن كل خير.

Then, when Ibrahim[asws], the son[asws] of the Rasool Allah[saww] passed away, he stood up and said that, 'Muhammad[saww] has become 'Abter' (tailless- without heir), there is no posterity to him[saww], and I establish the people against him[saww] and say evil regarding him[saww]. So Allah[azwj] Sent down regarding him ***[108:3] Surely, your enemy is the one who shall be without posterity***, meaning cut-off from the faith and from every good'.

ما لقيت من هذه الأمة من كذابيها ومنافقيها

لكأني بالقراء الضعفة المجتهدين قد رووا حديثه وصدقوه فيه واحتجوا علينا أهل البيت بكذبه. إنا نقول: خير هذه الأمة أبو بكر وعمر؟ ولو شئت لسميت الثالث. والله ما أراد بقوله في عائشة وأبيها إلا رضا معاوية ولقد استرضاه بسخط الله. وأما حديثه الذي يزعم أنه سمعه مني، فلا والذي فلق الحبة وبرأ النسمة ليعلم أنه كذب علي يقينا وأن الله لم يسمعه مني سرا ولا جهرا.

What the community encountered from its liars and its hypocrites

But, weak preachers and the 'Mujtahids' have reported his Hadith and have ratified him with regards to it, and are using these to argue against us[asws] - the People[asws] of the Household with his lies. Have I[asws] said that Abu Bakr and Umar are the best ones of this community?' If I[asws] had done so I[asws] would have also named the third one. By Allah[azwj], what are they intending by his words with regards to Ayesha and her father except to please Muawiya, and their pleasing him is (at the expense of the) annoying Allah[azwj]. But rather, the Hadith which they are alleging that he has heard from me[asws], it is not so. By the One[azwj] Who Split the seed and Initiated plantation from it, he knows with conviction that he is lying about me[asws], and that Allah[azwj] has never Heard it from me[asws], neither secretly nor openly.

اللهم العن عمرا والعن معاوية بصدهما عن سبيلك وكذبهما على كتابك ونبيك واستخفافهما بنبيك وكذبهما عليه وعلي.

Our Allah[azwj]! Curse Amro and Curse Muawiya for straying from Your[azwj] Way, and their lying against Your[azwj] Book, and Your[azwj] Prophet[saww], and their contempt of him[saww] and lying against him[saww] and me[asws],.

* 3 * كيف جمع معاوية أهل الشام على الأخذ بثار عثمان

قال سليم: ثم دعا معاوية قراء أهل الشام وقضاتهم فأعطاهم الأموال وبثهم في نواحي الشام ومدائنها، يروون الروايات الكاذبة ويضعون لهم الأصول الباطلة، ويخبرونهم بأن عليا عليه السلام قتل عثمان ويتبرأ من أبي بكر وعمر، وإن معاوية يطلب بدم عثمان ومعه أبان بن عثمان وولد عثمان، حتى استمالوا أهل الشام واجتمعت كلمتهم.

3 – How Muawiya gathered the people of Syria on taking the revenge for Usman

Sulaym said, 'Then Muawiya called the reciters of Syria and its judges. So he gave them wealth and sent them in areas of Syria and its cities. They reported false

reports and placed false principles for them. They informed them that Ali[asws] killed Usman and disassociates (Tabarra) from Abu Bakr and Umar[1], and that Muawiya is seeking the blood (revenge) of Usman, and with him were Abaan Bin Usman, and the children of Usman, until they used the people of Syria and gathered them on their words.

ولم يزل معاوية على ذلك عشرين سنة، ذلك عمله في جميع أعماله حتى قدم عليه طغام الشام وأعوان الباطل المنزلون له بالطعام والشراب، يعطيهم الأموال ويقطعهم القطائع ويطعمهم الطعام والشراب، حتى نشأ عليه الصغير وهرم عليه الكبير وهاجر عليه الأعرابي، وترك أهل الشام لعن الشيطان وقالوا: لعن علي وقاتل عثمان. فاستقر على ذلك جهلة الأمة وأتباع أئمة الضلالة والدعاة إلى النار.

Muawiya did not cease doing that for twenty years. That was his deed amongst all his deeds until the oppressors of Syria came up to him, and he gave the agents of falsehood food and drinks, giving them the wealth and pieces of land and the food and the drink, to the extent that the young grew up, and the grown ones became elderly, and the Bedouins migrated to him. And the people of Syria left cursing Satan[la] and started cursing Ali[asws], and they were saying, 'Curse be upon Ali[asws] the murderer of Usman'. The ignorant ones of the community accepted that and followed the imams of misguidance who called them to the Fire.

فحسبنا الله ونعم الوكيل، ولو شاء الله لجمعهم على الهدى ولكن الله يفعل ما يشاء.

So, sufficient for us is Allah[azwj] and is the best Disposer, and had He[azwj] so Wished, He[azwj] would have Gathered them on the guidance, but Allah[azwj] Does whatsoever that He[azwj] so Desires.

[1] Stays away from their traditions

HADITH 23

(23) الرسالة السرية من معاوية إلى زياد

THE SECRET MESSAGE FROM MUAWIYA TO ZIYAD

أبان عن سليم قال: كان لزياد بن سمية كاتب يتشيع وكان لي صديقا، فأقرأني كتابا كتبه معاوية إلى زياد جواب كتابه إليه:

Abaan from Sulaym who said, 'Ziyad Bin Samiya was a writer who was a Shiite and a friend of mine. He read out to me a letter that Muawiya had written to Ziyad in reply to his letter.

سيرة معاوية في قبايل العرب

أما بعد، فإنك كتبت إلي تسألني عن العرب، من أكرم منهم ومن أهين ومن أقرب ومن أبعد، ومن آمن منهم ومن أحذر؟ وأنا - يا أخي - أعلم الناس بالعرب.

Dealings of Muawiya with regards to the Arab tribes

Having said that, you had written to me asking me about the Arabs – whom to honour among them, and whom to humiliate, and whom to bring closer, and whom to keep away, and from whom to feel safe, and from whom to beware? And I – my brother – am the most knowledgeable one about the Arabs.

انظر إلى هذا الحي من اليمن، فأكرمهم في العلانية وأهنهم في الخلاء فإني كذلك أصنع بهم، أقرب مجالسهم وأريهم أنهم آثر عندي من غيرهم ويكون عطائي وفضلي على غيرهم سرا منهم لكثرة من يقاتلني منهم مع هذا الرجل.

Keep an eye on the tribes from Al-Yemen. So honour them in public, and humiliate them when you are alone with them, for that is what I do with them. I keep them close in the gatherings and they are seen as having more prestige with me than the others, and when it comes to conveying the gifts, I give preference to others, secretly from them, for a lot of them have fought against me along with this man Ali[asws].

وانظر (ربيعة بن نزار)، فأكرم أشرافهم وأهن عامتهم، فإن عامتهم تبع لأشرافهم وساداتهم.

And keep an eye on (the tribe of) Rabi'a Bin Nazaar. So honour their noteables and humiliate their ordinary ones and ask their general public to follows their important ones and their administrators.

وانظر إلى (مضر) فاضرب بعضها ببعض فإن فيهم غلظة وكبرا وأبهة ونخوة شديدة، وإنك إذا فعلت ذلك وضربت بعضهم ببعض كفاك بعضهم بعضا، ولا ترض بالقول منهم دون الفعل ولا بالظن دون اليقين.

And keep an eye on the (tribe of Muzar). Make some of them fight against the others. For among them are those with ruggedness, and arrogance, and pomp, and severe chivalry. And in you were to do that, and strike some of them against the others, some of them would suffice for you against the others, and do not be pleased with their words without actions, and do not go by good will without having proof.

سيرة معاوية في إهانة العجم والموالي

وانظر إلى الموالي ومن أسلم من الأعاجم، فخذهم بسنة عمر بن الخطاب فإن في ذلك خزيهم وذلهم، أن تنكح العرب فيهم ولا ينكحوهم وأن ترثهم العرب ولا يرثوهم وأن تقصر بهم في عطائهم وأرزاقهم، وأن يقدموا في المغازي يصلحون الطريق ويقطعون الشجر، ولا يؤم أحد منهم العرب في صلاة ولا يتقدم أحد منهم في الصف الأول إذا حضرت العرب إلا أن يتموا الصف.

Dealings of Muawyia regarding the non-Arabs and the slaves

And keep an eye on the slaves and those who have become Muslims from the non-Arabs, so deal with them by the way of Umar Bin Al-Khattab, for he with regards to that, disgraced them and humiliated them. Let the Arabs marry them (their women) and do not let them marry (Arab women), and that the Arabs should inherit from them but they cannot inherit from the Arabs, and be short in giving them their gifts and their sustenance, and let them go forward in the battles, and repair the roads, and cut the trees, and do not let any one of them lead the Arabs in the Prayer, nor let any of them be in the front row when the Arabs are present, except when it is required to complete the row.

ولا تول أحدا منهم ثغرا من ثغور المسلمين ولا مصرا من أمصارهم، ولا يلي أحد منهم قضاء المسلمين ولا أحكامهم فإن هذه سنة عمر فيهم وسيرته، جزاه الله عن أمة محمد وعن بني أمية خاصة أفضل الجزاء

Do not let any one of them rule any area from the areas of the Muslims, nor any city from their cities, and do not let any one of them be a judge upon the Muslims or make a decision for their regulations, for this is the way of Umar with regard to them and his dealing. May he be Rewarded by Allah[azwj], and from the community of the Clan of Umayya especially, the best of the Rewards.

كيف طمع معاوية في الخلافة وكيف نالها؟

فلعمري لولا ما صنع هو وصاحبه وقوتهما وصلابتهما في دين الله لكنا وجميع هذه الأمة لبني هاشم الموالي، ولتوارثوا الخلافة واحدا بعد واحد كما يتوارث أهل كسرى وقيصر، ولكن الله أخرجها بأيديهما من بني هاشم وصيرها إلى بني تيم بن مرة، ثم خرجت إلى بني عدي بن كعب، وليس في قريش حيان أقل وأذل منهما ولا أنذل، فأطمعانا فيها وكنا أحق منهما ومن عقبهما، لأن فينا الثروة والعز ونحن أقرب إلى رسول الله في الرحم منهما.

How was the greed of Muawiya regarding the Caliphate and how he obtained it

By my life, had not him (Abu Bakr) and his companion (Umar) done what they did, with their strength and their solidity in the Religion of Allah[azwj], we and the whole of this community would have ended up being the slaves of the Clan of Hashim, and they would have inherited the Caliphate, one after the other like the inheriting of the people of Kosroe (Persia) and Caesar (Rome). But, Allah[azwj] took it out by their hands from the Clan of Hashim, and made it to come to the Clan of Taym Bin Murra (Abu Bakr's tribe), then Exited it to the Clan of Udayy Bin Ka'ab (Umar's tribe), and there was no tribe in the Quresih which more abased, and more insignificant and more disgraceful than these two, nor any which was lower. So they tempted us into it, and we were more deserving of it than these two and the descendants of these two, because with us there is wealth and splendour, and we are nearer to the Rasool Allah[saww] than these two.

ثم نالها قبلنا صاحبنا عثمان بشورى ورضا من العامة بعد شورى ثلاثة أيام بين الستة، ونالها من نالها قبله بغير شورى. فلما قتل صاحبنا عثمان مظلوما نلناها به لأن من قتل مظلوما فقد جعل الله لوليه سلطانا

Then our companion Usman grabbed it by a 'Shura' (consultative council), and the satisfaction of the general public after three days of consultation between the six of them, although it was grabbed by the one it beforehand (Umar) without the consultation. So when our companion Usman was killed as an oppressed one, we grabbed it because when someone is killed as an oppressed one, Allah[azwj] has makes his inheritor to be guardian.

أمر معاوية بإهانة الأعاجم

ولعمري يا أخي، لو أن عمر سن دية المولى نصف دية العربي لكان أقرب إلى التقوى، ولو وجدت السبيل إلى ذلك ورجوت أن تقبله العامة لفعلت ولكني قريب عهد بحرب فأتخوف فرقة الناس واختلافهم علي. وبحسبك ما سنه عمر فيهم فهو خزي لهم وذل. فإذا جاءك كتابي هذا فأذل العجم وأهنهم وأقصهم ولا تستعن بأحد منهم ولا تقض لهم حاجة.

The command of Muawiya of insulting the non-Arabs

By my life, o my brother, If Umar has enacted that the blood-money compensation of a slave is to be half of that of the Arab, it was closer to piety. If I could have found a way to that, I would have begged the general public to accept it, but I am close to the era of war, so I fear the sectarianism of the people and their opposition to me. And it should suffice for you, the way of Umar regarding them, for it is a disgrace for them and humiliation. So, when this letter gets to you, humiliate the non-Arabs, and insult them, distance them, and do not ask for any help from them, and do not fulfil any of their needs.

معاوية يستلحق زيادا بأبي سفيان

فوالله إنك لابن أبي سفيان خرجت من صلبه، وما تناسب عبيدا نسبا دون آدم وقد كنت حدثتني - وأنت يا أخي عندي صدوق -: أنك قرأت كتاب عمر إلى أبي موسى الأشعري بالبصرة وكنت يومئذ كاتبه وهو عامل بالبصرة وأنت أنذل الناس عنده، وأنت يومئذ ذليل النفس تحسب أنك مولى لثقيف، ولو كنت تعلم يومئذ يقينا - كيقينك اليوم - أنك ابن أبي سفيان لأعظمت نفسك وأنفت أن تكون كاتبا لدعي الأشعريين. وأنت تعلم ونحن يقينا أن أبا سفيان خرج معه جده أمية بن عبد شمس في بعض تجارته إلى الشام فمر بصفورية فاشترى قينا وابنه عبد الله وأن أبا سفيان كان يحذو حذو أمية عبد شمس.

Muawiya associates Ziyad with Abu Sufyan

By Allah[azwj], you are a son of Abu Sufyan coming out from his loins, and what is more suitable as a lineage for Ubeyda apart from Adam[as] and you have narrated to me – and you, O my brother you are truthful in my eyes – that you had read a letter from Umar to Abu Musa Al-Ash'ary in Al-Basra, and in those days you were his writer and he was the office bearer in Al-Basra, and you were the lowest of the people in his eyes, and in those days you used to consider yourself humiliated, counting yourself as a slave of the Saqeef (a tribe). And had you known in those days with conviction – as you are convinced now – that you are a son of Abu Sufyan, you would have considered yourself to be among honourables, you would have disdained to be a writer at the beck at the call of the Ashariites. And you know, and we are convinced that Abu Sufyan went along with your grandfathter Umayya Bin Abd Shams for some business to Syria, so he passed by Safuriyya. He bought a

slave whose son was Abdullah, and that Abu Sufyan followed the footsteps of Umayya Abd Shams.

سيرة عمر في إهانة الأعاجم وسبب ذلك

وحدثني ابن أبي معيط أنك أخبرته: إنك قرأت كتاب عمر إلى أبي موسى الأشعري وبعث إليه بحبل طوله خمسة أشبار، وقال له: (أعرض من قبلك من أهل البصرة. فمن وجدته من الموالي ومن أسلم من الأعاجم قد بلغ خمسة أشبار، فقدمه فاضرب عنقه) فشاورك أبو موسى في ذلك، فنهيته وأمرته أن يراجع عمر. فراجعه وذهبت أنت بالكتاب إلى عمر، وإنما صنعت ما صنعت تعصبا للموالي وأنت يومئذ تحسب أنك منهم وأنك ابن عبيد. فلم تزل بعمر حتى رددته عن رأيه وخوفته فرقة الناس فرجع. وقلت له: (ما يؤمنك - وقد عاديت أهل هذا البيت - أن يثوروا إلى علي فينهض بهم فيزيل ملكك)، فكف عن ذلك.

Dealings of Umar regarding the insult of the non-Arabs and the reason for that

Ibn Abu Maeet has narrated to me that you had informed him that you had read a letter of Umar to Abu Musa Al-Ash'ary having sent to him a rope which was of five spans in length saying to him, 'Present the people of Al-Basra in front of you. The ones from the slaves and those who have become Muslim from the non-Arabs who are of five spans in length, go to them and strike their necks'.

Abu Musa consulted with you regarding that, and you prevented it and ordered that he should refer back to Umar. So he referred back and sent you to Umar with a letter, but you had only done what you did for being prejudicial to the slaves (Shiites), and in those days you used to count yourself to be among them, but you were the son of Ubayd. You did not cease (arguing) with Umar until you repulsed him from his opinion and scared him of sectarianism within the people, so he turned back (on his decision), and you said to him, 'What will keep you secure – and you have enmity to the People[asws] of the Household – that there will be a revolt, and they will go to Ali[asws] taking to him[asws], so your kingdom will decline'. So he (Umar) held back from that.

وما أعلم يا أخي إنه ولد مولود من آل أبي سفيان أعظم شؤما عليهم منك حين رددت عمر عن رأيه ونهيته عنه وخبرني أن الذي صرفت به عن رأيه في قتلهم أنك قلت: إنك سمعت علي بن أبي طالب يقول: (لتضربنكم الأعاجم على هذا الدين عودا كما ضربتموهم عليه بدءا)، وقال: (ليملأن الله أيديكم من الأعاجم ثم ليصيرن أشداء لا يفرون، فليضربن أعناقكم وليغلبنكم على فيئكم).

O my brother! I do not know, of a son born from the children of Abu Sufyan, who is more sinister to him than you when you repulsed Umar from his opinion and prevented him from it. He (Umar) informed me that, you influenced him to change his opinion with regards to killing them. You quoted (to Umar) from what you had heard from Ali[asws] Bin Abu Talib[asws] say: 'You will be struck by the non-Arabs in this religion later on just as you are striking them in the beginning', and he[asws] said: 'Allah[azwj] will Fill your hands from the non-Arabs, then they will become severe, not running away. So they will strike your necks and will overpower your armies'.

فقال لك عمر: (قد سمعت ذلك عن رسول الله، فذاك الذي حملني على الكتاب إلى صاحبك في قتلهم، وقد كنت عزمت على أن أكتب إلى عمالي في سائر الأمصار بذلك). فقلت لعمر: (لا تفعل يا أمير المؤمنين، فإنك لن تأمنهم أن يدعوهم علي إلى نصرته وهم كثير وقد علمت شجاعة علي وأهل بيته وعداوته لك ولصاحبك)، فرددته عن ذلك.

So Umar said to you, 'I have heard that from the Rasool Allah[saww], and that is why I wrote the letter to your companion for killing them, and it is a great thing to me, and

that I have written to my office bearers in the rest of the cities for that'. You said to Umar, 'Do not do it, O Amir-ul-Momineen, for you will not be secure that they will call upon Ali[asws] for his[asws] help, and they are many, and you are well aware of the bravery of Ali[asws] and the People[asws] of his[asws] Household and their[asws] enmity towards you and your companion', so you repulsed him from that.

فأخبرتني أنك لم ترده عن ذلك إلا عصبية وأنك لم ترجع عن رواية جبنا. وحدثتني أنك ذكرت ذلك لعلي بن أبي طالب في إمارة عثمان فأخبرك (أن أصحاب الرايات السود التي تقبل من خراسان هم الأعاجم، وأنهم الذين يغلبون بني أمية على ملكهم ويقتلونهم تحت كل حجر وكوكب).

So you informed me that you did not repulse him from that except for nervousness and you did not turn back due to cowardice. And you informed me that you mentioned that to Ali[asws] Bin Abu Talib[asws] during the era of Usman, so he informed you that: 'The companions of the black banners will come to you from Khorasaan, who are the non-Arabs, and they are the ones who will overcome the Clan of Umayya on their kingdom, and they will kill them under every stone and blade of grass.

فلو كنت - يا أخي - لم ترد عمر عن رأيه لجرت سنة ولاستأصلهم الله وقطع أصلهم وإذا لاستنت به الخلفاء من بعده حتى لا يبقى منهم شعر ولا ظفر ولا نافخ نار، فإنهم آفة الدين

Had you not – O my brother – stopped Umar from his opinion, his way would have flowed, Allah[azwj] would have Eradicated them and Cut off their origins, and the Caliphs to come after him would have made it to be their policy until not a single heir of them would have remained, not even a finger nail, and no one to inflame the fire, for they are a scourge for the religion.

بدع عمر على لسان معاوية

فما أكثر ما قد سن عمر في هذه الأمة بخلاف سنة رسول الله، فتابعه الناس عليها وأخذوا بها، فتكون هذه مثل واحدة منهن. فمنهن تحويله المقام من الموضع الذي وضعه فيه رسول الله، وصاع رسول الله ومده حين غيره وزاد فيه، ونهيه الجنب عن التيمم، وأشياء كثيرة سنها أكثر من ألف باب، أعظمها وأحبها إلينا وأقر ها لأعيننا زيلة الخلافة عن بني هاشم وهم أهلها ومعدنها، لأنها لا تصلح إلا لهم ولا تصلح الأرض إلا بهم.

Innovations of Umar by the tongue of Muawiya

I have (no count) of the numerous things Umar has enacted in this community in opposition to the Sunnah of the Rasool Allah[saww], so the people followed these and took (as a religion). So, this one would also have become one of these. From these is the transference of Al-Maqaam (E Ibrahim[as]) from the place where the Rasool Allah[saww] had placed it, and the Sa'a of the Rasool Allah[saww] and his[saww] Mudda, altering it and increasing it, and the prevention of Al-Junub (one in requirement of major ablution) from performing the Tayammum.

There are many things of his ways which have more than a thousand chapter (of innovations). The greatest and the most beloved to us, and the coolness for our eyes is the snatching of the Caliphate from the Clan of Hashim, and they were its deserving ones and its mines, because it is not suitable except for them[asws], and the earth is not suitable except by them[asws].

سليم يستنسخ الرسالة السرية

فإذا قرأت كتابي هذا فاكتم ما فيه ومزقه.

Sulaym copies the secret letter

So when you read this letter of mine, conceal its contents and tear it up'.

قال: فلما قرأ زياد الكتاب ضرب به الأرض، ثم أقبل علي فقال: (ويلي مما خرجت وفيما دخلت كنت والله من شيعة آل محمد وحزبه، فخرجت منها ودخلت في شيعة الشيطان وحزبه وفي شيعة من يكتب إلي مثل هذا الكتاب. إنما والله مثلي كمثل إبليس أبى أن يسجد لآدم كبرا وكفرا وحسدا.

(Ziyad Bin Samiya) said, 'When Ziyad read the letter, he threw it on the ground, then turned towards me and said, 'Woe be to me from what I have come out of and what I have entered into. By Allah[azwj], I used to be from the Shiites of the Progeny[asws] of Muhammad[saww] and its party. So I came out from it, and entered to be a Shiite (adherent) of Satan[la] and his[la] party, and a Shiite (adherent) of the one who has written this letter (Muawiya). But rather, my example is like the example of Iblees[la] who refused to prostrate to Adam[as] due to arrogance and infidelity and envy'.

قال سليم: فلم أمس حتى نسخت كتابه. فلما كان الليل دعا زياد بالكتاب فمزقه وقال: (لا يطلعن أحد من الناس على ما في هذا الكتاب)، ولم يعلم أني قد نسخته.

Sulaym said, 'I did not wait even for a day until I copied his (Muawiya's) letter. When it was night time, Ziyad called for the letter. So he tore it up and said, 'Do not notify anyone from the people of what is in this letter', and he did not know that I had copied it'.

HADITH 24

(24) النبي (ص) يقيم الحجة على عائشة في حق علي عليه السلام

THE PROPHET[saww] ESTABLISHES THE PROOF ON AYESHA REGARDING THE RIGHT OF ALI[asws]

أبان عن سليم، قال: سمعت سلمان وأبا ذر والمقداد، وسألت علي بن أبي طالب عليه السلام عن ذلك فقال: صدقوا.

Abaan from Sulaym who said, 'I heard Salman[ar], and Abu Dharr[ar], and Al-Miqdad, and I asked Ali[asws] Bin Abu Talib[asws] about that'. So he[asws] said: 'They spoke the truth'.

قالوا: دخل علي بن أبي طالب عليه السلام على رسول الله صلى الله عليه وآله وعائشة قاعدة خلفه وعليها كساء والبيت غاص بأهله فيهم الخمسة أصحاب الكتاب والخمسة أصحاب الشورى.

They said, 'Ali[asws] Bin Abu Talib[asws] came up to the Rasool Allah[saww] and Ayesha was seated behind him[saww], and she had a blanket on her, and the house was full of its family members. Among them were five companions of the agreement, and five companions of the consultative council (Al-Shura).

فلم يجد مكانا فأشار إليه رسول الله صلى الله عليه وآله: (هاهنا)، يعني خلفه. فجاء علي عليه السلام فقعد بين رسول الله صلى الله عليه وآله وبين عائشة، وأقعى كما يقعي الأعرابي. فدفعته عائشة وغضبت وقالت: أما وجدت لأستك موضعا غير حجري؟

He[asws] could not find any space, so the Rasool Allah[saww] gestured to him saying: 'Over here!' Meaning, behind him[saww]. Ali[asws] went, and seated himself[asws] behind Rasool Allah[saww] and before Ayesha, and sat keeping his body folded (like the sitting of the Bedouins). So Ayesha got angry and pushed him[asws] away by saying, 'you have landed yourself[asws] onto my nose?'

فغضب رسول الله صلى الله عليه وآله وقال: مه يا حميراء، لا تؤذيني في أخي علي، فإنه أمير المؤمنين وسيد المسلمين وصاحب لواء الحمد، وقائد الغر المحجلين يوم القيامة. يجعله الله على الصراط فيقاسم النار، فيدخل أوليائه الجنة ويدخل أعدائه النار.

So the Rasool Allah[saww] got angry and said: 'Silence, O 'Humeyra' (she-ass). Do not hurt me[saww] with regards to my[saww] brother Ali[asws], for he[asws] is the Amir-ul-Momineen[asws], and the Chief of the Muslims, and the Master of the Banner of Praise, and the Guide of the honourables on the Day of Judgement. Allah[azwj] will Make him[asws] to be on the Path, so he[asws] will divide the (allocations in) the Fire. He[asws] will make his[asws] friends to enter the Paradise and he[asws] will make his[asws] enemies to enter the Fire'.

HADITH 25

(25) رسائل بين أمير المؤمنين عليه السلام ومعاوية أثناء حرب بصفين

MESSAGES BETWEEN AMIR-UL-MOMINEEN[asws] AND MUAWIYA DURING THE BATTLE OF SIFFEEN

أبان عن سليم، وزعم أبو هارون العبدي أنه سمعه من عمر بن أبي سلمة:

Abaan from Sulaym, and says that Haroun Al-Abady heard it from Umar Bin Abu Salma: -

* 1 * رسالة من معاوية إلى أمير المؤمنين عليه السلام

إن معاوية دعا أبا الدرداء ونحن مع أمير المؤمنين عليه السلام بصفين ودعا أبا هريرة فقال لهما: انطلقا إلى علي فاقرآه مني السلام وقولا له: والله إني لأعلم أنك أولى الناس بالخلافة وأحق بها مني، لأنك من المهاجرين الأولين وأنا من الطلقاء وليس لي مثل سابقتك في الإسلام وقرابتك من رسول الله وعلمك بكتاب الله وسنة نبيه.

1 – Message from Muawiya to Amir-ul-Momineen[asws]

Muawiya called for Abu Al-Darda, and we were with Amir-ul-Momineen[asws] at Siffeen, and called Abu Hureira, so he said to the both of them, 'Go to Ali[asws] and convey my greetings to him[asws], and say to him[asws], 'By Allah[azwj], I am well aware that you[asws] are first of the people for the Caliphate and more deserving of it than me, because you[asws] are from the earlier Emigrants whilst I am from the *Tulaqa* (freed captives), and there is nothing for me like your precedence in Al-Islam, and your[asws] closeness to the Rasool Allah[saww], and your[asws] knowledge of the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww].

ولقد بايعك المهاجرون والأنصار بعد ما تشاوروا فيك قبل ثلاثة أيام. ثم أتوك فبايعوك طائعين غير مكرهين. وكان أول من بايعك طلحة والزبير، ثم نكثا بيعتك وظلماك وطلبا ما ليس لهما، وأنا ابن عم عثمان والطالب بدمه.

And the Emigrants and the Helpers have paid allegiance to you[asws] after having consulted for three days. Then they gave it to you. So they have paid allegiance to you willingly, not with abhorrence. And the first ones of those that paid allegiance to you[asws] were Talha and Al-Zubayr, then they broke their allegiance to you[asws], and oppressed you[asws], and they had both sought that which was not for them, and I am the son of the uncle of Usman and seeking (to avenge) his blood.

وبلغني أنك تعتذر من قتل عثمان وتتبرأ من دمه، وتزعم أنه قتل وأنت قاعد في بيتك، وأنك قلت حين قتل - واسترجعت -: (اللهم لم أرض ولم أمالئ)، وقلت يوم الجمل حين نادوا (يا لثارات عثمان) - حين ثار من حول الجمل - قلت: (كب قتلة عثمان اليوم لوجوههم إلى النار، أنحن قتلناه؟ وإنما قتله هما وصاحبتهما وأمروا بقتله وأنا قاعد في بيتي).

And it has reached me that you[asws] excused yourself[asws] from the killing of Usman and distanced yourself[asws] from his blood, and are claiming that when he was killed, you[asws] were seated in your[asws] house. And when he was killed – and you[asws] recalled (We are from Allah[azwj] and to Him[azwj] we return) you[asws] said: 'Our Allah[azwj], I[asws] am not pleased, and it is not of my[asws] deeds'. And you[asws] said on the Day of

the Camel (Al-Jamal) when it was announced, 'O avengers of Usman!' – when the rebels were around the camel – you[asws] said: 'Those who killed Usman have been flung with their faces into the Fire, have we[asws] killed him?' But rather he was killed by the two of them and their female companion, who ordered for his killing, whilst I[asws] was seated in my[asws] house'.

وأنا ابن عم عثمان ووليه والطالب بدمه، فإن كان الأمر كما قلت فأمكنا من قتلة عثمان وادفعهم إلينا نقتلهم بابن عمنا، ونبايعك ونسلم إليك الأمر.

And I am the son of the uncle of Usman, and his guardian and am the seeker of his blood. So if the matter was as you[asws] say it to be, if it is possible, hand over to us the ones who killed Usman so that we call kill them for the son of our uncle, and we will pay allegiance to you[asws] and submit the matter (Caliphate) to you[asws'].

لعن أمير المؤمنين عليه السلام لأبي بكر وعمر وعثمان وبراءته منهم

هذه واحدة، وأما الثانية فقد أنبأتني عيوني وأتتني الكتب من أولياء عثمان - ممن هو معك يقاتل وتحسب أنه على رأيك وراض بأمرك وهواه معنا وقلبه عندنا وجسده معك - أنك تظهر ولاية أبي بكر وعمر وتترحم عليهما، وتكف عن عثمان ولا تذكره ولا تترحم عليه ولا تلعنه.

The cursing of Amir-ul-Momineen[asws] and showing Affaction to Abu Bakr, and Umar, and Usman and distancing from them

This is one thing, and as for the second, my spies have given me the news and the letter from the friends of Usman – from among those who are fighting alongside you[asws], and you[asws] are counting them to be on your[asws] side and being pleased with (them being submitted to) your[asws] command, but they fancy us and their hearts are with us whilst their bodies are with you[asws] – You[asws] apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you[asws] curse him.

وبلغني عنك: أنك إذا خلوت ببطانتك الخبيثة وشيعتك وخاصتك الضالة المغيرة الكاذبة تبرأت عندهم من أبي بكر وعمر وعثمان ولعنتهم. وادعيت أنك خليفة رسول الله صلى الله عليه وآله في أمته ووصيه فيهم، وأن الله فرض على المؤمنين طاعتك وأمر بولايتك في كتابه وسنة نبيه، وأن الله أمر محمدا أن يقوم بذلك في أمته، وأنه أنزل عليه: (يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس) ،

And it has reached me from you[asws] that, when you[asws] are alone with your[asws] malicious associates, and your[asws] Shiites, and your[asws] special ones, the misguided thieves and liars, you[asws] distance yourself[asws] from Abu Bakr, and Umar, and Usman and curse them all. And you[asws] are claiming that you[asws] are the Caliph of the Rasool Allah[saww] in his[saww] community, and his[saww] successor among them, and that Allah[azwj] has Obligated obedience to you[asws] upon the believers and Ordered for your[asws] 'Wilayah' in His[azwj] Book and the Sunnah of His[azwj] Prophet[saww], and the Allah[azwj] Ordered Muhammad[saww] that he[saww] should establish that in his[saww] community, and it was Sent down upon him[saww] ***"[5:67] O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people"***.

فجمع أمته بغدير خم فبلغ ما أمر به فيك عن الله، وأمر أن يبلغ الشاهد الغائب، وأخبرهم أنك أولى بهم من أنفسهم، وأنك منه بمنزلة هارون من موسى.

So he[saww] gathered his[saww] community at Ghadeer Khumm and preached what he[saww] had been Ordered to with regards to it from Allah[azwj], and ordered that those who were present should make it reach to those who were absent, and informed them that you[asws] are higher to them than their own selves, and you[asws] are from him[saww] of the status which Haroun[as] had from Musa[as'].

غصب الخلافة على لسان معاوية

وبلغني عنك: أنك لا تخطب الناس خطبة إلا قلت قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس، وما زلت مظلوما منذ قبض رسول الله). لئن كان ما بلغني عنك من ذلك حقا فلظلم أبي بكر وعمر إياك أعظم من ظلم عثمان.

Usurpation of the Caliphate by the tongue (words) of Muawiya

And it has reached me about you[asws], that you[asws] never preach to the people except that you[asws] say before descending from your[asws] Pulpit: 'By Allah[azwj], I[asws] am higher to the people than their own selves, and I[asws] have never ceased to be oppressed since the Rasool Allah[saww] passed away'. If it was as it has reached me from you[asws] from that as truth, so the injustice of Abu Bakr and Umar towards you[asws] is greater than the injustice of Usman.

لقد قبض رسول الله صلى الله عليه وآله ونحن شهود، فانطلق عمر وبايع أبا بكر وما استأمرك ولا شاورك، ولقد خاصم الرجلان بحقك وحجتك وقرابتك من رسول الله، ولو سلما لك وبايعاك لكان عثمان أسرع الناس إلى ذلك لقرابتك منه وحقك عليه لأنه ابن عمك وابن عمتك.

The Rasool Allah[saww] had passed away and we were witnesses, so Umar paid allegiance to Abu Bakr and did not ask you[asws], nor did he consult with you[asws]. And the two men argued by your[asws] rights, and your[asws] proofs, and your[asws] closeness to the Rasool Allah[saww]. Had they submitted to you[asws], and paid allegiance to you, Usman would have been the easiest of the people to come to that due to the closeness of his relation to you[asws] than them, and your[asws] right to him, because he is the son of your[asws] uncle and your[asws] aunt.

ثم عمد أبو بكر فردها إلى عمر عند موته ما شاورك ولا استأمرك حين استخلفه وبايع له. ثم جعلك عمر في الشورى بين ستة منكم وأخرج منها جميع المهاجرين والأنصار وغيرهم، فوليتم ابن عوف أمركم في اليوم الثالث حين رأيتم الناس قد اجتمعوا واخترطوا سيوفهم وحلفوا بالله (لئن غابت الشمس ولم تختاروا أحدكم ليضربن أعناقكم ولينفذن فيكم أمر عمر ووصيته)، فوليتم أمركم ابن عوف، فبايع عثمان فبايعتموه.

Then Abu Bakr deliberately returned it (caliphate) to Umar before his death. He did not consult with you[asws] nor did he ask you when he made him a Caliph and sought allegiance to him. Then Umar made you[asws] to be in the consultation council (Al-Shura) between the six of you, and kept out from it all the Emigrants and the Helpers, and others. So Ibn Awf was made to be in charge of your affair on the third day, when you all saw the people had gathered and drawn their swords and had taken an oath upon Allah[azwj] that if the suns sets and you all had not chosen one of you, they would strike your necks and would carry out with regard to you, the condition of Umar. The one in charge of your affair, Ibn Awf, paid allegiance to

Usman. So you[asws] (all) had to surrender your rights and (had to give) allegiance to him.

ثم حوصر عثمان فاستنصركم فلم تنصروه ودعاكم فلم تجيبوه، وبيعته في أعناقكم وأنتم يا معاشر المهاجرين والأنصار حضور شهود. فخليتم عن أهل مصر حتى قتلوه وأعانهم طوائف منكم على قتله وخذله عامتكم، فصرتم في أمره بين قاتل وآمر وخاذل.

Then Usman was besieged, so he asked for your[asws] help. But you[asws] did not help him, and he called out to you[asws], and you[asws] did not answer his call, and he had a right (due to being caliph) upon your[asws] neck, and upon yours, O group of Emigrants and the Helpers who were present and witnessed it.

You[asws] left him along with the people of Egypt until they killed him, and your sects from among you helped them on his killing, and most of you abandoned him. So you[asws] became, with regards to his matter, between a murderer and a deserter.

ثم بايعك الناس وأنت أحق بهذا الأمر مني، فأمكني من قتلة عثمان حتى أقتلهم، وأسلم الأمر لك وأبايعك أنا وجميع من قبلي من أهل الشام.

Then the people paid allegiance to you[asws] and you[asws] are more deserving of this matter than me. So hand over the ones who killed Usman so that I can kill them, and submit the command (Caliphate) to you[asws], and I will pay allegiance to you[asws], and so will all those who are confronting you, from the people of Syria.

* 2 * رسالة من أمير المؤمنين عليه السلام إلى معاوية

فلما قرأ علي عليه السلام كتاب معاوية وأبلغه أبو الدرداء وأبو هريرة رسالته ومقالته، قال علي عليه السلام لأبي الدرداء: قد أبلغتماني ما أرسلكما به معاوية، فاسمعا مني ثم أبلغاه عني كما أبلغتماني عنه وقولا له: إن عثمان بن عفان لا يعدو أن يكون أحد رجلين: إما إمام هدى حرام الدم واجب النصرة لا تحل معصيته ولا يسع الأمة خذلانه، أو إمام ضلالة حلال الدم لا تحل ولايته ولا نصرته. فلا يخلو من إحدى الخصلتين.

2 – Letter from Amir-ul-Momineen[asws] to Muawiya

When Ali[asws] read the letter of Muawiya which had been brought by Abu Al-Darda and Abu Hureira, his message and his words, Ali[asws] said to Abu Al-Darda: 'The two of you have brought to me what Muawiya had sent you two with, so hear from me[asws], then take it from me[asws] to him just as you two brought it to me, and say to him that: 'Usman Bin Affan was nothing more than one of the two men – an imam of guidance (shedding of) whose blood was forbidden, and helping him was obligatory, and it was not permissible to disobey him, nor was there any leeway for abandoning him; or he was an imam of misguidance, (the shedding of) whose blood was permissible, and befriending him and helping him was not permissible. So he was not devoid of one of the two characteristics.

والواجب في حكم الله وحكم الإسلام على المسلمين بعد ما يموت إمامهم أو يقتل - ضالا كان أو مهتديا، مظلوما كان أو ظالما، حلال الدم أو حرام الدم - أن لا يعملوا عملا ولا يحدثوا حدثا ولا يقدموا يدا ولا رجلا ولا يبدءوا بشيئ قبل أن يختاروا لأنفسهم إماما عفيفا عالما ورعا عارفا بالقضاء والسنة، يجمع أمرهم ويحكم بينهم ويأخذ للمظلوم من الظالم حقه ويحفظ أطرافهم ويجبي فيئهم ويقيم حجهم وجمعتهم ويجبي صدقاتهم.

And the Obligation in the Judgement of Allah[azwj] and the judgement upon the Muslims, after the death of their imam or his murder – be he upon error or on guidance, an oppressed one or an oppressor, (shedding of) whose blood was permissible or prohibited – is that they should neither take any action, nor make any event to happen, nor proceed with their hands or their feet, nor initiate anything before choosing for themselves an imam who is a chaste, devout, scholar and has the understanding of the judgements and the Sunnah. He will gather for them their affairs and he judges between them and takes the rights of the oppressed one from the oppressor, and protects them, and levies their taxes (Fey), and establishes their arguments and their congregations, and levies their Charities (Sadaqa).

ثم يحتكمون إليه في إمامهم المقتول ظلما ويحاكمون قتلته إليه ليحكم بينهم بالحق: فإن كان إمامهم قتل مظلوما حكم لأوليائه بدمه، وإن كان قتل ظالما نظر كيف الحكم في ذلك.

Then he will be judging with regards to their imam who had been killed unjustly, and he will pass a judgement against the killer, judging between them with the truth. So if their Imam was killed as an oppressed one, the judgement will be for his guardians for his blood, and if he was killed whilst being an oppressor, he will consider how the judgement will be with regards to that.

هذا أول ما ينبغي أن يفعلوه: أن يختاروا إماما يجمع أمرهم - إن كانت الخيرة لهم - ويتابعوه ويطيعوه. وإن كانت الخيرة إلى الله عز وجل وإلى رسوله فإن الله قد كفاهم النظر في ذلك والاختيار، ورسول الله صلى الله عليه وآله قد رضي لهم إماما وأمرهم بطاعته واتباعه وقد بايعني الناس بعد قتل عثمان، بايعني المهاجرون والأنصار بعد ما تشاوروا في ثلاثة أيام، وهم الذين بايعوا أبا بكر وعمر وعثمان وعقدوا إمامتهم، ولى ذلك أهل بدر والسابقة من المهاجرين والأنصار، غير أنهم بايعوهم قبلي على غير مشورة من العامة وإن بيعتي كانت بمشورة من العامة.

This is first (issue) that they should try to resolve by agreeing on an Imam who would gather their affairs, and he is their kind care taker and they should follow him and obey him. However, the choice of an Imam is from Allah[azwj] Mighty and Majestic, and for His[azwj] Messenger, so Allah[azwj] is Sufficient for Considering with regards to that Choice, and the Rasool Allah[saww] had chosen for them an Imam[asws] and ordered them for being obedient to him[asws] and to follow him[asws].

And the people had paid allegiance to me[asws] after the killing of Usman. So did the Emigrants and the Helpers after having consulted for three days, and they are the ones who had paid allegiance to Abu Bakr, and Umar, and Usman and held on to their imamate. And that was for me[asws] from the people of Badr and the former ones from the Emigrants and the Helpers, except that they had paid allegiance before me without consulting the general public, and that their allegiance to me was after having consulted the general public.

فإن كان الله جل اسمه قد جعل الاختيار إلى الأمة وهم الذين يختارون وينظرون لأنفسهم، واختيارهم لأنفسهم ونظرهم لها خير لهم من اختيار الله ورسوله لهم، وكان من اختاروه وبايعوه بيعته بيعة هدى وكان إماما واجبا على الناس طاعته ونصرته، فقد تشاوروا في واختاروني بإجماع منهم،

So if Allah[azwj], Majestic is His[azwj] Name, had Made the choice to be for the community to make, and they are the ones who will be choosing, and considering for themselves, and that their choosing and considering for themselves for it is better for them than the Choice of Allah[azwj] and His[azwj] Messenger[saww] for them, and that the one whom they had chosen, and paid allegiance to with an allegiance of guidance,

and he would be an Imam the obedience to whom would be obligatory upon the people, and to help him. So they have consulted with regards to me[asws] and chosen me[asws] by consensus among them.

وإن كان الله عز وجل هو الذي يختار، له الخيرة فقد اختارني للأمة واستخلفني عليهم وأمرهم بطاعتي ونصرتي في كتابه المنزل وسنة نبيه صلى الله عليه وآله فذلك أقوى لحجتي وأوجب لحقي.

And if it was Allah[azwj] Mighty and Majestic Who would be the One to Choose, and the choice was for Him[azwj] to Make, so He[azwj] has Chosen me[asws] for the community, and Made me[asws] to be the Caliph over them and Ordered them to be obedient to me[asws] and to help me[asws], in His[azwj] Revealed Book, and the Sunnah of His[azwj] Prophet[saww]. So that is a stronger argument for me[asws] and more than Obligates my[asws] right.

ولو أن عثمان قتل على عهد أبي بكر وعمر كان لمعاوية قتالهما والخروج عليهما للطلب؟ قال أبو هريرة وأبو الدرداء: لا. قال علي عليه السلام: فكذلك أنا فإن قال معاوية: (نعم)، فقولا: إذا يجوز لكل من ظلم بمظلمة أو قتل له قتيل أن يشق عصى المسلمين ويفرق جماعتهم ويدعو إلى نفسه، مع أن ولد عثمان أولى بطلب دم أبيهم من معاوية.

And if Usman had been killed during the era of Abu Bakr or Umar, would Muawiya had fought against the two of them and come out against them both for seeking (the blood)?' Abu Hureira and Abu Al-Darda said, 'No'. Ali[asws] said: 'So my[asws] (position) is similar to that. If Muawiya says, 'Yes', say to him, 'It would then become permissible for everyone who has been oppressed by an oppressor or killed by a killer, to created discord among the Muslims, and cause disunity in their gatherings, and make a call to himself. Along with this, the children of Usman should be the first to claim the blood of their father, rather than Muawiya'.

قال: فسكت أبو الدرداء وأبو هريرة وقالا: لقد أنصفت من نفسك. قال علي عليه السلام: ولعمري لقد أنصفني معاوية إن تم على قوله وصدق ما أعطاني، فهؤلاء بنو عثمان رجال قد أدركوا ليسوا بأطفال ولا مولى عليهم، فليأتوا أجمع بينهم وبين قتلة أبيهم، فإن عجزوا عن حجتهم فليشهدوا لمعاوية بأنه وليهم ووكيلهم وحربهم في خصومتهم.

(Sulaym) said, 'Abu Al-Darda and Abu Hureira were silent for a while and said, 'You[asws] have been equitable from yourself[asws]'. Ali[asws] said: 'By my[asws] life, Muawiya would have done justice to me if he would have kept to his words and been truthful to what he gives to me[asws]. Here are the sons of Usman, men who have understanding, and there are no children among them nor is there a guardian over them. So come, I[asws] will gather them along with the killers of their father, so if they get tired from arguing against them, let them testify that Muawiya is a guardian for them, and their representative, and fight against them for their disagreements.

وليقعدوا هم وخصمائهم بين يدي مقعد الخصوم إلى الإمام والوالي الذي يقرون بحكمه وينفذون قضائه، وأنظر في حجتهم وحجة خصمائهم. فإن كان أبوهم قتل ظالما وكان حلال الدم أبطلت دمه، وإن كان مظلوما حرام الدم أقدتهم من قاتل أبيهم، فإن شاءوا قتلوه وإن شاءوا عفوا وإن شاءوا قبلوا الدية.

And let them and the defendants sit in front of me[asws], like the sitting of a litigant to the Imam[asws] and the governor, whose judgement they accept and carry out his[asws] judgement, and I[asws] will consider their arguments and the arguments of their opponents. So if their father was killed whilst being an oppressor and it was lawful for his blood to be shed, (seeking revenge for) his blood is invalidated, and if he was an oppressed one, (the shedding of) whose blood was unlawful, I[asws] will punish the one

who killed their father, so if they want they can kill him, and if they want they can forgive him, and if they want they can accept the blood-money (as compensation).

وهؤلاء قتلة عثمان في عسكري يقرون بقتله ويرضون بحكمي عليهم ولهم، فليأتني ولد عثمان أو معاوية - إن كان وليهم ووكيلهم - فليخاصموا قتلته وليحاكموهم حتى أحكم بينهم وبينهم بكتاب الله وسنة نبيه صلى الله عليه وآله. وإن كان معاوية إنما يتجني ويطلب الأعاليل والأباطيل فليتجن ما بدا له فسوف يعين الله عليه.

And here are the killers of Usman in my[asws] army, accepting that they killed him, and are happy with my[asws] judgement, be it against them or for them. So let the sons of Usman come to me, or Muawiya – if he was their guardian or their representative – So let them present their arguments for his killing; and I[asws] will judge between the two of them until I[asws] judge by the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww]. But Muawiya is coming to me[asws] and he is seeking by the invalid reasons, so he can do whatever appears to him, for Allah[azwj] will Help against him'.

قال أبو الدرداء وأبو هريرة: قد والله أنصفت من نفسك وزدت على النصفة، وأزحت علته وقطعت حجته، وجئت بحجة قوية صادقة ما عليها لوم.

Abu Al-Darda and Abu Hureira said, 'By Allah[azwj], you[asws] have established the truth, and have done more than the justice, and you[asws] have removed his reasons, and cut-off his arguments, and have come with strong arguments which are true and there can be no reproach against them'.

ثم خرج أبو هريرة وأبو الدرداء، فإذا نحو من عشرين ألف رجل مقنعين بالحديد فقالوا: (نحن قتلة عثمان ونحن مقرون راضون بحكم علي عليه السلام علينا ولنا، فليأتنا أولياء عثمان فليحاكمونا إلى أمير المؤمنين عليه السلام في دم أبيهم، فإن وجب علينا القود أو الدية اصطبرنا لحكمه وسلمنا).

Then Abu Hureira and Abu Al-Darda went out, and there were nearly twenty thousand men covered with the iron (armaments). They (Abu Al-No'man Bin Zamaan) said, 'We killed Usman, and we are accepting it, and are happy with the judgement of Ali[asws], be it against us or for us. So let the guardian of Usman come to us, so that Amir-ul-Momineen[asws] can judge us with regard to the blood of their father. So if punishment is obligated upon us or the blood-money (compensation), we will bear his[asws] judgement patiently, and submit to it'.

فقالا: قد أنصفتم، ولا يحل لعلي عليه السلام دفعكم ولا قتلكم حتى يحاكموكم إليه فيحكم بينكم وبين صاحبكم بكتاب الله وسنة نبيه صلى الله عليه وآله.

So the two of them said, 'You[asws] are being fair, and it is not permissible for Ali[asws] to defend you or to kill you until he[asws] passes a judgement upon you. So he[asws] will judge between you and your companion by the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww]'.

* 3 * رد فعل معاوية على رسالة أمير المؤمنين عليه السلام

فانطلق أبو الدرداء وأبو هريرة حتى قدما على معاوية فأخبراه بما قال علي عليه السلام وما قال قتلة عثمان وما قال أبو النعمان بن ضمان.

3 – Reaction of Muawiya to the message of Amir-ul-Momineen[asws]

Abu Al-Darda and Abu Hureira went until they were in front of Muawiya. So they informed him of what Ali[asws] had said, and what the killers of Usman had said, and what Abu Al-No'man Bin Zamaan had said.

فقال لهما معاوية: فما رد عليكما في ترحمه على أبي بكر وعمر وكفه عن الترحم على عثمان وبرائته منه في السر وما يدعي من استخلاف رسول الله صلى الله عليه وآله إياه وأنه لم يزل مظلوما منذ قبض رسول الله صلى الله عليه وآله؟ قالا: بلى، قد ترحم على أبي بكر وعمر وعثمان عندنا ونحن نسمع.

Muawiya said to both of them, 'So what was his[asws] response to you two with regard to invoking Mercy for Abu Bakr and Umar, and pausing from (the invocation of Mercy) for Usman, and distancing himself[asws] for them in secret, and what he[asws] is claiming that the Rasool Allah[saww] appointed him[asws] as Caliph, and that he[asws] has never ceased to be an oppressed one since the passing away of the Rasool Allah[saww]?' They said, 'Yes, he[asws] had Invoked for Mercy for Abu Bakr, and Umar, and Usman in our presence, and we heard it'.

ثم قال لنا فيما يقول: إن كان الله جعل الخيار إلى الأمة فكانوا هم الذين يختارون وينظرون لأنفسهم - وكان اختيارهم لأنفسهم ونظرهم لها خيرا لهم وأرشد من اختيار الله واختيار رسول الله صلى الله عليه وآله - فقد اختاروني وبايعوني، فبيعتي بيعة هدى وأنا إمام واجب على الناس طاعتي ونصرتي، لأنهم قد تشاوروا في واختاروني.

Then he[asws] said to us, from what he[asws] said: 'If Allah[azwj] has Given them (the community) choice of agreeing to a leader, so they are the ones who will be choosing and considering for themselves – and their choosing for themselves and their consideration is more correct since it in accordance with the Choice of Allah[azwj] and the choice of the Rasool Allah[saww] – so they have chosen me[asws] and have paid allegiance to me[asws]. So the allegiance to me[asws] is the allegiance of guidance, and I[asws] am the Imam[asws] the obedience to me[asws] and helping me[asws] has been Obligated upon the people, because they had consulted with regard to this and chose me[asws].

وإن كان اختيار الله واختيار رسول الله صلى الله عليه وآله خيرا لهم وأرشد من اختيارهم لأنفسهم ونظرهم لها، فقد اختارني الله ورسوله للأمة واستخلفاني عليهم وأمراهم بنصرتي وطاعتي في كتاب الله المنزل على لسان نبيه المرسل، وذلك أقوى لحجتي وأوجب لحقي.

And if the Choice of Allah[azwj] and the choice of the Rasool Allah[saww] is better for them and more correct than their choice for themselves and their consideration of it, so Allah[azwj] and His[azwj] Messenger[saww] have Chosen me[asws] for the community, and have Appointed me[asws] to be the Caliph over them, and Ordered them to help me[asws] and obey me[asws], in the Revealed Book of Allah[azwj] upon the tongue of His[azwj] Messenger Prophet[saww]. And that is stronger for my[asws] argument and more than Obligates my[asws] rights'.

* 4 * مناشدات أمير المؤمنين عليه السلام للمسلمين في صفين

ثم صعد عليه السلام المنبر في عسكره وجمع الناس ومن بحضرته من النواحي والمهاجرين والأنصار،

4 – Appeal of Amir-ul-Momineen[asws] to the Muslims in Siffeen

Then he[asws] ascended the Pulpit within his[asws] army, and gathered the people, and from those who were present from nearby, and the Emigrants and the Helpers.

مناقب علي عليه السلام لا تحصى

ثم حمد الله وأثنى عليه ثم قال: يا معاشر الناس، إن مناقبي أكثر من أن تحصى أو تعد، ما أنزل الله في كتابه من ذلك وما قال في رسول الله صلى الله عليه وآله، أكتفي بها عن جميع مناقبي وفضلي. أتعلمون أن الله فضل في كتابه الناطق، السابق إلى الإسلام - في غير آية من كتابه - على المسبوق وإنه لم يسبقني إلى الله ورسوله أحد من الأمة؟ قالوا: اللهم نعم.

Virtues of Ali[asws] are countless

Then he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O group of people! My[asws] virtues are more than what can be counted or numbered. What Allah[azwj] has Sent down in His[azwj] Book from that, and what the Rasool Allah[saww] has said regarding me[asws] should suffice for you to recognise all my[asws] virtues and my[asws] preferences. You should know that Allah[azwj] Preferred to Speak in His[azwj] Book, being the foremost in Al-Islam – in another Verse from His[azwj] Book ***(56:10) And those Foremost (in Faith) will be Foremost (in the Hereafter).*** And there is no one from the community who preceded me[asws] to Allah[azwj] and His[azwj] Messenger?' They said, 'Our Allah[azwj], yes'.

علي عليه السلام أفضل الأوصياء

قال: أنشدكم الله، سئل رسول الله صلى الله عليه وآله عن قوله: (والسابقون السابقون أولئك المقربون) فقال رسول الله صلى الله عليه وآله: أنزلها الله في الأنبياء وأوصيائهم، وأنا أفضل أنبياء الله وأخي ووصيي علي بن أبي طالب أفضل الأوصياء؟ فقام نحو من سبعين بدريا جلهم من الأنصار وبقيتهم من المهاجرين، منهم أبو الهيثم بن التيهان وخالد بن زيد أبو أيوب الأنصاري، ومن المهاجرين عمار بن ياسر وغيره، فقالوا: نشهد أنا قد سمعنا رسول الله صلى الله عليه وآله يقول ذلك.

Ali[asws] is the best of the successors

He[asws] said: 'I[asws] adjure you all to Allah[azwj], I[asws] asked the Rasool Allah[saww] about His[azwj] Words ***"[56:10] And the foremost are the foremost, [56:11] These will be those Nearest to Allah"***. The Rasool Allah[saww] said: 'Allah[azwj] has Sent These down regarding the Prophets[as] and their[as] successors[as], and I[saww] am the best of the Prophets[as] of Allah[azwj], and my[saww] brother, and my[saww] successor[asws] Ali[asws] Bin Abu Talib[asws] is the best of the successors[as]?' About seventy from the people of Badr, most of them from the Helpers and the rest of them from the Emigrants stood up. Among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub Al-Ansaary, and from the Emigrants were Ammar Bin Yaaser and others, so they said, 'We hereby testify that we have heard the Rasool Allah[saww] say that'.

إعلان الولاية في غدير خم

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)، فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟ فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

Declaration of Al-Wilayah in Ghadeer Khumm

He[asws] said: 'I[asws] adjure you to Allah[azwj] regarding the Statement of Allah[azwj] ***"[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you"***, and His[azwj] Statement ***"[5:55] Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow"***, then Said ***"[5:55] Only Allah is your Guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow"***. So the people said, 'O Rasool Allah[saww], is this especially for some of the believers or general for all of them?' Allah[azwj] Mighty and Majestic Ordered His[azwj] Messenger[saww] that he[saww] should teach them as to the ones[asws] for whom the Verse Came down, and that he[saww] should explain about the 'Wilayah'[2] just as he[saww] had explained to them their Prayers, and their Fasts, and their Zakaat, and their Pilgrimage.[3]

فنصبني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدني لأبلغنها أو يعذبني. قم يا علي).

So he[saww] nominated me[asws] at Ghadeer Khumm and said that: 'Allah[azwj] Sent me[saww] with a Message which constricted my[saww] chest and I[saww] saw that the people would not believe me[saww]. He[azwj] Promised me[saww] that I[saww] should preach it or else He[azwj] would Punish me[saww]. Arise! O Ali[asws]'.

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

Then he[saww] called for the congregational Prayer, so we all Prayed with him[asws] Al-Zohr (Midday Prayer), then said: 'O you people! Surely Allah[azwj] is my[saww] Master (Mawla), and I[saww] am the Master of the believers and higher to them than their own selves. Beware! The one to whom I[saww] am the 'Mola' (Master of), Ali[asws] is his 'Mola' (Master). Our Allah[azwj]! Befriend the one who befriends him[asws], and be Inimical to the one who is inimical to him[asws], and Help the one who helps him[asws] and Abandon the one who abandons him[asws]'.

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[2] Salat is one of the five pillars of Islam, Imam AbiJaffar[asws] said: Islam was built on five pillars: the **Salat**, the **Zakat**, the **Pilgrimage**, the **Soam (Fasting)** and the **Walayat**. Zrara asked: What is more important among these five pillars? Imam[asws] responded: Walayat is the most important, because it is the soul and His[azwj] 'Wali' are the evidence on them (the worshipers).[2]

[3] As per several Ahadith, Islam is based on five pillars, Salat, Soam, Zakat, Hajj and Wilayah. The Wilayah is the soul of the other four.

فقام إليه سلمان الفارسي فقال: يا رسول الله، ولاؤه كما ذا؟ فقال: (ولاؤه كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه)، وأنزل الله تبارك وتعالى: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا). فقال سلمان الفارسي: يا رسول الله، أنزلت هذه الآيات في علي خاصة؟ فقال رسول الله صلى الله عليه وآله: بل فيه وفي أوصيائي إلى يوم القيامة).

So Salman Al-Farsy[ar] stood up in front of him[saww] and said, 'O Rasool Allah[saww], be submissive to him[asws] like what?' He[saww] said: 'Be submissive to him[asws] like you[ar] are submissive to me[saww]. The one to whom I[saww] am higher than his own self, so Ali[asws] is higher to him than his own self', and Allah[azwj] Blessed and High Sent down ***"[5:3] This day have I perfected for you your religion and completed My Favour on you and chosen for you Islam as a religion"***. So Salman Al-Farsy[ar] said, 'O Rasool Allah[saww], this Verse has Descended regarding Ali[asws] especially?' The Rasool Allah[saww] said: 'Indeed, it is regarding him[asws], and regarding my[saww] successors up to the Day of Judgement'.

ثم قال رسول الله صلى الله عليه وآله: (يا سلمان، اشهد أنت ومن حضرك بذلك وليبلغ الشاهد الغائب). فقال سلمان الفارسي: يا رسول الله، بينهم لنا. فقال: (علي أخي ووزيري ووصيي ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي، وأحد عشر إماما من ولده. أولهم ابني الحسن، ثم الحسين، ثم تسعة من ولد الحسين واحدا بعد واحد. القرآن معهم وهم مع القرآن لا يفارقونه حتى يردوا علي الحوض).

Then the Rasool Allah[saww] said: 'O Salman[ar], you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsy[ar] said, 'O Rasool Allah[saww], explain it for us'. So he[saww] said: 'Ali[asws], who is my[saww] brother, and my[saww] Vizier, and my[saww] successor, and my[saww] inheritor, and my[saww] Calliph in my[saww] community, and the Guardian of every believer after me[saww], and eleven Imams[asws] from his sons[asws]. The first of them[asws] is my[saww] son Al-Hassan[asws], then Al-Husayn[asws], then nine from the sons[asws] of Al-Husayn[asws], one after the other. The Quran is with them[asws] and they[asws] are with the Quran. Neither will it separate from them[asws] nor will they separate from it until they[asws] return to the Fountain'.

فقام اثنا عشر رجلا من البدريين فقالوا: نشهد أنا سمعنا ذلك من رسول الله كما قلت سواء لم تزد فيه ولم تنقص حرفا، وأشهدنا رسول الله صلى الله عليه وآله على ذلك. وقال بقية السبعين: قد سمعنا ذلك ولم نحفظ كله، وهؤلاء الاثنا عشر خيارنا وأفضلنا. فقال عليه السلام: صدقتم، ليس كل الناس يحفظ، بعضهم أحفظ من بعض.

Twelve men from the people of Badr stood up and said, 'We testify that we heard that from the Rasool Allah[saww] as you[asws] have said it exactly, neither have you[asws] added nor you[asws] have been deficient by a single letter, and the Rasool Allah[saww] made us witnesses on that'. And the remaining seventy said, 'We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us'. So he[asws] said: 'You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others'.

فقام من الاثني عشر أربعة: أبو الهيثم بن التيهان وأبو أيوب الأنصاري وعمار بن ياسر وخزيمة بن ثابت ذو الشهادتين رحمهم الله، فقالوا: نشهد أنا قد سمعنا قول رسول الله صلى الله عليه وآله وحفظناه أنه قال يومئذ وهو قائم وعلي قائم إلى جنبه. ثم قال رسول الله صلى الله عليه وآله: (يا أيها الناس، إن الله أمرني أن أنصب لكم إماما ووصيا يكون وصي نبيكم فيكم وخليفتي في أمتي وفي أهل بيتي من بعدي والذي فرض الله على المؤمنين في كتابه طاعته وأمركم فيه بولايته. فراجعت ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لأبلغها أو ليعذبني).

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah[azwj] have Mercy of them – so they said, 'We testify that we have heard the words of the Rasool Allah[saww] and we have preserved it that he[saww] said, one day, and he[saww] was standing, and Ali[asws] was standing beside him[saww]. Then the Rasool Allah[saww] said: 'O you people! Allah[azwj] has Ordered me[saww] that I[saww] should nominate for you an Imam[asws] and a successor[asws] who will be the successor[asws] of your Prophet[saww] among you, and my[saww] Caliph in my[saww] community, and among the People[asws] of my[saww] Household after me[saww], and the one[asws] for whom Allah[azwj] has Obligated upon the believers, in His[azwj] book, obedience to him[asws], and has Ordered to you all in it for his[asws] 'Wilayah'. So I[saww] referred it back to my[saww] Lord out of fear of the hypocrites and their belying it, so He[azwj] Promised me[saww] that (He[azwj] will Protect me[saww]) but if I[saww] do not preach it, he[azwj] would Punish me[saww]'.

ثم قال رسول الله صلى الله عليه وآله: (أيها الناس، إن الله - جل اسمه - أمركم في كتابه بالصلاة وقد بينتها لكم وسننتها، والزكاة والصوم والحج فبينتها وفسرتها لكم، وأمركم في كتابه بالولاية وإني أشهدكم أيها الناس أنها خاصة لعلي بن أبي طالب والأوصياء من ولدي وولد أخي ووصيي، علي أولهم ثم الحسن ثم الحسين ثم تسعة من ولد الحسين ابني، لا يفارقون الكتاب ولا يفارقهم حتى يردوا علي الحوض.

Then the Rasool Allah[saww] said: 'O you people! Surely Allah[azwj] – Majestic is His[azwj] Name – has Ordered you all in His[azwj] Book for the Prayer and I[saww] have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). So I[saww] explained these to you and interpreted them for you all, and He[azwj] Ordered you all in His[azwj] Book for the 'Wilayah', and I[saww] adjure you, O you people, that it is especially for Ali[asws] Bin Abu Talib[asws] and the successors[asws] from my[saww] sons[asws] and the sons[asws] of my[saww] brother and my[saww] successor[asws]. Ali[asws] is the first of them[asws], then Al-Hassan[asws], then Al-Husayn[asws], then nine from the sons[asws] of Al-Husayn[asws] - my[saww] son[asws]. Neither will the Book be separated from them[asws] nor will they[asws] separate from it until they[asws] return to the Fountain.

يا أيها الناس، إني قد أعلمتكم مفزعكم وإمامكم بعدي ودليلكم وهاديكم وهو أخي علي بن أبي طالب، وهو فيكم بمنزلتي فيكم، فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله وأمرني الله أن أعلمه إياه وأعلمكم أنه عنده، فاسألوه وتعلموا منه ومن أوصيائه بعده، ولا تعلموهم ولا تتقدموهم ولا تتخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزايلوه ولا يزايلهم).

O you people! I[saww] have made known to you your 'Maraja'and your Imam[asws] after me[saww], and your evidence and your guide, and he[asws] is Ali[asws] Bin Abu Talib[asws], and he[asws] is among you at the status that I[saww] have among you.

So emulate him[asws] (do his[asws] Taqleed), and obey him[asws] in all of your affairs, for in his[asws] possession is what Allah[azwj] has Taught me[saww], and Ordered me[saww] for, and I[saww] have made it known to him[asws], and I[saww] am letting you know that it is with him[asws]. So ask him[asws] and learn from him[asws] and from the successors[asws] after him[asws], and do not try to teach them[asws] nor precede them[asws] not be left behind them[asws], for they[asws] are with the truth and the truth is with them[asws], neither will they[asws] leave it nor will it leave them[asws]'.

حديث الكساء وآية التطهير

ثم قال علي عليه السلام لأبي الدرداء وأبي هريرة ومن حوله: أيها الناس، أتعلمون أن الله تبارك وتعالى أنزل في كتابه (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا).

HADITH OF THE 'KISA' (BLANKET) AND THE VERSE OF THE 'TAT'HEER' (PURIFICATION)

Then Ali[asws] said to Abu Al-Darda and Abu Hureira and those who were around them: 'O you people! Do you know that Allah[azwj] Blessed and High Sent down in His[azwj] Book ***"[33:33] Allah only desires to keep away the uncleanliness from you, O people of the House! and to purify you a (thorough) purifying."***

فجمعني رسول الله صلى الله عليه وآله وفاطمة والحسن والحسين معه في كسائه وقال: (اللهم هؤلاء عترتي وخاصتي وأهل بيتي، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (إنك على خير، وإنما أنزلت في وفي أخي علي وابنتي فاطمة وفي ابني الحسن والحسين وفي تسعة أئمة من ولد الحسين ابني - صلوات الله عليهم - خاصة ليس معنا غيرنا). فقام كلهم فقالوا: نشهد أن أم سلمة حدثتنا بذلك، فسألنا عن ذلك رسول الله صلى الله عليه وآله فحدثنا به كما حدثتنا أم سلمة به.

So the Rasool Allah[saww] gathered me[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] along with himself[saww] in his[saww] Blanket (Kisaa), and said: 'Our Allah[azwj]! These[asws] are my[saww] Family, and my[saww] special ones, and the People[asws] of my[saww] Household, never let uncleanliness come near them[asws] and Keep them[asws] Purified with a thorough Purifying. Umm Salma[ar] said: 'And I[ar], O Rasool Allah[saww]?' So he[saww] said: 'You[ar] are upon good, but this has Descended regarding myself[saww], and regarding my[saww] brother Ali[asws], and my[saww] daughter Fatima[asws], and regarding my[saww] sons Al-Hassan[asws] and Al-Husayn[asws], and regarding nine Imams[asws] from the sons[asws] of Al-Husayn[asws] - my[saww] son[asws] – Peace be upon them[asws] all – especially. There is none with us[asws], apart from us[asws]. All of them stood up and said, 'We bear witness that Umm Salma[ar] narrated that to us, so we asked the Rasool Allah[saww], and he[saww] narrated to us just as Umm Salma[ar] had narrated it'.

الصادقون في القرآن هم الأئمة عليهم السلام

ثم قال علي عليه السلام: أنشدكم الله، هل تعلمون أن الله جل اسمه أنزل في كتابه: (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين)، فقال سلمان: يا رسول الله، أعامة هي أم خاصة؟ فقال: (أما المأمورون فعامة لأن جماعة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي بن أبي طالب وأوصيائي من بعده إلى يوم القيامة).

The 'Truthful' in the Quran, they[asws] are the Imams[asws]

Then Ali[asws] said: 'I[asws] adjure you all to Allah[azwj], do you know that Allah[azwj], Majestic is His[azwj] Name, Sent down in His[azwj] Book ***"[9:119] O you who believe! Be careful of your duty to Allah, and be with the truthful"***, so Salman[ar] said, 'O Rasool Allah[saww], is this general or special?' He[saww] said: 'But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the 'Truthful', so it is specially for my[saww] brother Ali[asws] Bin Abu Talib[asws], and my[saww] successors[asws] from after him[asws] up to the Day of Judgement'.

قال علي عليه السلام: وقلت لرسول الله صلى الله عليه وآله في غزوة تبوك: يا رسول الله، لم خلفتني؟ فقال: يا علي، إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا النبوة فإنه لا نبي بعدي. فقام رجال ممن معه من المهاجرين والأنصار فقالوا: نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله في غزوة تبوك.

Ali[asws] said: 'And I[asws] said to the Rasool Allah[saww] during the (military) expedition of Tabuk: 'O Rasool Allah[saww], why did you[saww] leave me[asws] behind?' He[saww] said: 'O Ali[asws], Al-Medina cannot be in a correct state except by me[saww] and by you[asws], and you[asws] are from me[saww] of the status which Haroun [as] had from Musa[as] except for the Prophet-hood, that there will be no Prophet[as] after me[saww]'. Some men from the Emigrants and the Helpers stood up and said, 'We testify that we heard that from the Rasool Allah[saww] during the (military) expedition of Tabuk'.

الشهداء على الناس في القرآن هم الأئمة عليهم السلام

فقال عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون. وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير)، فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله وما جعل عليهم في الدين من حرج ملة أبيهم إبراهيم؟ قال رسول الله صلى الله عليه وآله: (إنما عنى بذلك ثلاثة عشر إنسانا أنا وأخي علي بن أبي طالب وأحد عشر من ولدي، واحدا بعد واحد، كلهم أئمة، القرآن معهم وهم مع القرآن، لا يفترقون حتى يردوا علي الحوض. قالوا: اللهم نعم.

The Witnesses upon the people, in the Quran, they[asws] are the Imams[asws]

He[asws] said: 'I[asws] adjure you all to Allah[azwj], do you know that Allah[azwj] Mighty and Majestic Revealed in Surah Al-Hajj ***"[22:77] O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. [22:78] And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!",*** so Salman[ar] stood up and said, 'O Rasool Allah[saww], who are these[asws] over whom you[saww] are a witness and they[asws] are witnesses over the people, whom Allah[azwj] has Chosen, and did not Make anything wrong to them in the Religion, the Nation of their[asws] father Ibrahim[asws]?'

The Rasool Allah[saww] said: 'But it means by that thirteen humans – I[asws], and my[saww] brother Ali[asws] Bin Abu Talib[asws], and eleven from his[asws] sons[asws], one after the other, all of them being Imams[asws]. The Quran being with them[asws] and they [asws] being with the Quran, not separating (from each other) until they[asws] return to the 'Al-Hoose' (the Divine Fountain). They said, 'Our Allah[azwj], yes'.

حديث الثقلين والنص على أسماء الأئمة الاثني عشر عليهم السلام

قال علي عليه السلام: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله قام خطيبا - ولم يخطب بعدها - وقال: (يا أيها الناس، إني قد تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وعترتي أهل بيتي، فإنه قد عهد إلي اللطيف الخبير أنهما لن يفترقا حتى يردا علي الحوض)؟ فقالوا: اللهم نعم، قد شهدنا ذلك كله من رسول الله صلى الله عليه وآله.

Hadith Al-Saqalayn (The Two Weighty Things) and the text of the names of the twelve Imams[asws]

Ali[asws] said: 'I[asws] adjure you all to Allah[azwj], do you know that the Rasool Allah[saww] stood up to preach – and he[saww] never preached after it – and said: 'O you people! I[asws] am leaving among you all two commands, you will not stray if you attach yourselves to these two – the Book of Allah[azwj] and my[saww] Family, the People[asws] of my[saww] Household, for it has been Promised to me[saww] by the Kind[azwj], the Aware[azwj], that these two will never separate until they return to me[saww] at the Fountain?' They said, 'Our Allah[azwj], yes, we have heard all of that from the Rasool Allah[saww],'.

فقال عليه السلام: حسبي الله. فقام الاثنا عشر من الجماعة البدريين فقالوا: نشهد أن رسول الله صلى الله عليه وآله حين خطب في اليوم الذي قبض فيه قام عمر بن الخطاب شبه المغضب فقال: يا رسول الله، أكل أهل بيتك؟ فقال: لا ولكن أوصيائي، أخي منهم ووزيري ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي وأحد عشر من ولده،

Ali[asws] said: 'Allah[azwj] is Sufficient for me[asws]'. Twelve from the group of the people of Badr stood up and said, 'We testify that when the Rasool Allah[saww] preached on the day in which he[saww] passed away, Umar Bin Al-Khattab stood up angrily and said, 'O Rasool Allah[saww], all the People[asws] of your[saww] Household?' He[saww] said: 'No, but my[saww] successors[asws]. My[saww] brother among them[asws], who is my[saww] Vizier, and my[saww] inheritor, and my[saww] Caliph in my[saww] community, and the Guardian of every believer after me[asws], and eleven from his[asws] sons[asws].

هذا أولهم وخيرهم ثم ابناي هذان - وأشار بيده إلى الحسن والحسين - ثم وصي ابني يسمى باسم أخي علي وهو ابن الحسين، ثم وصي علي وهو ولده واسمه محمد، ثم جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم محمد بن الحسن مهدي الأمة. اسمه كاسمي وطينته كطينتي، يأمر بأمري وينهى بنهيي، يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. يتلو بعضهم بعضا، واحدا بعد واحد حتى يردوا علي الحوض، شهداء الله في أرضه وحججه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله.

This (Ali[asws]) is the first of them[asws] and the best of them[asws], then two of my[saww] sons[asws], these two' – and indicated by his[saww] hand to Al-Hassan[asws] and Al-Husayn[asws] – 'then the successor[asws] of my[saww] son[asws] who will be named with the name of my[saww] brother Ali[asws], and he[asws] will be the son[asws] of Al-Husayn [asws], then the successor[asws] of Ali[asws] and he[asws] is his[asws] son[asws] and his[asws] name is Muhammad[asws], then Ja'far[asws] Bin Muhammad[asws], then Musa[asws] Bin Ja'far[asws], then Ali[asws] Bin Musa[asws], then Muhammad[asws] Bin Ali[asws], then Ali[asws] Bin Muhammad[asws], then Al-Hassan[asws] Bin Ali[asws], then Muhammad[asws] Bin Al-Hassan[asws] Mahdi of the community. His[asws] name is like my[saww] name and his[asws] clay (Teenat) is like my[saww] *Teenat*. He[asws] will order what I[saww] ordered, and prevent what I[saww] prevented. He[asws] will fill the earth with fairness and justice just as it had been filled with inequity and injustice. One of them[asws] will rise after the other, one after another until they[asws] return to me[saww] at the Fountain. They are the witnesses of Allah[azwj] in His[azwj] earth, and His[azwj] Proofs over His[azwj] creatures. The one who obeys them has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj].

فقام باقي السبعين البدريين ومثلهم من الآخرين فقالوا: ذكرتنا ما كنا نسينا، نشهد أنا قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

So the remainder of the seventy people of Badr, and like of them from the later ones stood up and said, 'You[asws] have reminded us of what we had forgotten. We testify that we have heard that from the Rasool Allah[saww]'.

ثم عاد عليه السلام إلى السؤال فلم يدع شيئا مما سأل عنه في مسجد رسول الله صلى الله عليه وآله في خلافة عثمان إلا ناشدهم فيه حتى أتى عليه السلام على آخر مناقبه وما قال رسول الله صلى الله عليه وآله فيه، كل ذلك يصدقونه ويشهدون أنه حق سمعوه من رسول الله صلى الله عليه وآله.

Then he[asws] returned to the questions, so he did not leave out anything what he[asws] had asked from it in the Masjid of the Rasool Allah[saww] during the Caliphate of Usman (see Hadith 11) except that he[asws] adjured them with regards to it until he[asws] came to the last of those merits of his[asws] and what the Rasool Allah[saww] had said with regards to it. All that was ratified by them and they testified that it was the truth which they had heard from the Rasool Allah[saww].

* 5 * كتاب معاوية جوابا لأمير المؤمنين عليه السلام

فلما حدث أبو الدرداء وأبو هريرة معاوية بكل ذلك وبما رد عليه الناس وجم من ذلك وقال: يا أبا الدرداء ويا أبا هريرة، لئن كان ما تحدثاني عنه حقا لقد هلك المهاجرون والأنصار غيره وغير أهل بيته وشيعته.

5 – Letter of Muawiya in answer to Amir-ul-Momineen[asws]

When Abu Al-Darda and Abu Hureira narrated to Muawiya of all that and with what the people had responded, he got annoyed from that and said, 'O Abu Al-Darda, and O Abu Hureira, if what you two have narrated to me from him[asws] is true, the Emigrants and the Helpers have perished, apart from himself[asws], and the People[asws] of his[asws] Household, and his[asws] Shiites'.

أمير المؤمنين عليه السلام تقية أبو بكر وعمر وعثمان

ثم كتب معاوية إلى أمير المؤمنين عليه السلام: لئن كان ما قلت وادعيت واستشهدت عليه أصحابك حقا لقد هلك أبو بكر وعمر وعثمان وجميع المهاجرين والأنصار غيرك وغير أهل بيتك وشيعتك.

Dissimulation of Amir-ul-Momineen[asws] (regarding) Abu Bakr, and Umar and Usman

Then Muawiya wrote to Amir-ul-Momineen[asws]: 'If what your companions have said, and claimed, and testified to is true, Abu Bakr, and Umar and Usman have perished, and all of the Emigrants and the Helpers apart from yourself[asws], and the People[asws] of your[asws] Household, and your[asws] Shiites.

وقد بلغني ترحمك عليهم واستغفارك لهم، وإنه لعلى وجهين ما لهما ثالث: إما تقية إن أنت تبرأت منهم خفت أن يتفرق عنك أهل عسكرك الذين تقاتلني بهم، أو أن الذي ادعيت باطل وكذب.

And it has reached me that you[asws] supplicate for them and seek Forgiveness for them, and it has for it two angles and there is no third angle to it. As for dissimulation, you[asws] distance yourself[asws] from them fearing that the people in your[asws] army would disperse from you[asws], by whom you are fighting, or that which you[asws] are claiming is false and a lie.

وقد بلغني وجائني بذلك بعض من تثق به من خاصتك بأنك تقول لشيعتك الضالة وبطانتك بطانة السوء: (إني قد سميت ثلاثة بنين لي أبا بكر وعمر وعثمان، فإذا سمعتموني أترحم على أحد من أئمة الضلالة فإني أعني بذلك بني).

And it has reached me, and it was one of your[asws] reliable and special ones who came with it, and you[asws] are saying to your[asws] Shiites who have strayed, and your[asws] devotees which is an evil entourage, that: 'I[asws] have named three of my[asws] sons as Abu Bakr, and Umar, and Usman. So if you hear from me[asws] supplicating for Mercy for any one of the Imams of misguidance, then I[asws] mean by that to be my[asws] son'.

مشاهدات معاوية في السقيفة والدليل على صدق

ما أتوني به ورقوه إلي: أنا قد رأيناك بأعيننا، فلا نحتاج أن نسأل من ذلك غيرنا، رأيتك حملت امرأتك فاطمة على حمار وأخذت بيد ابنيك الحسن والحسين - إذ بويع أبو بكر - فلم تدع أحدا من أهل بدر وأهل السابقة إلا دعوتهم واستنصرتهم عليه فلم تجد منهم إنسانا غير أربعة: سلمان وأبو ذر والمقداد والزبير.

Views of Muawiya regarding Al-Saqifa and the evidence on truth

What they have come with and presented to me, is what I have seen you[asws] with my own eyes, so I do not need to ask about that from others. I saw you[asws] make your[asws] wife Fatima[asws] to ride upon a mule, and took the hands of your[asws] sons Al-Hassan[asws] and Al-Husayn[asws] – when they had paid allegiance to Abu Bakr – so you[asws] did not leave out anyone from the people of Badr, and the former ones, except that you called upon them for their help. You[asws] did not find among them any humans apart from four – Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and Al-Zubayr.

لعمري لو كنت محقا لأجابوك وساعدوك ونصروك، ولكن ادعيت باطلا وما لا يقرون به. وسمعتك أذناي وأنت تقول لأبي سفيان - حين قال لك: (غلبت يا بن أبي طالب على سلطان ابن عمك، ومن غلبك عليه أذل أحياء قريش تيم وعدي) ودعاك إلى أن ينصرك - فقلت: (لو وجدت أعوانا أربعين رجلا من المهاجرين والأنصار من أهل السابقة لناهضت هذا الرجل)، فلما لم تجد غير أربعة رهط بايعت مكرها.

By my life, if you[asws] were on truth, they would have answered you[asws] and supported you[asws] and helped you[asws], but your[asws] claim was false and they did not accept it. And I heard you[asws] with my own ears and you[asws] said to Abu Sufyan – when he said to you, 'They have overcome the kingdom of the son[saww] of your[asws] uncle[as], O son of Abu Talib[asws], and the ones who have overcome you[asws] are the disgraced tribes of Qureish; Taym and Ady', and he claimed that he will help you – so you[asws] said: 'If I[asws] find as helpers, forty men from the Emigrants and the helpers, from the former ones, I[asws] would resist this man'. So when you[asws] did not find any apart from a group of four, you[asws] paid allegiance abhorrently'.

* 6 * كتاب أمير المؤمنين عليه السلام جوابا لمعاوية

قال: فكتب إليه أمير المؤمنين عليه السلام: بسم الله الرحمان الرحيم، أما بعد، فقد قرأت كتابك فكثر تعجبي مما خطت فيه يدك وأطنبت فيه من كلامك، ومن البلاء العظيم والخطب الجليل على هذه الأمة أن يكون مثلك يتكلم أو ينظر في عامة أمرهم أو خاصته، وأنت من تعلم وابن من تعلم وأنا من قد علمت وابن من قد علمت وسأجيبك فيما قد كتبت بجواب

6 – Letter of Amir-ul-Momineen[asws] in answer to Muawiya

(Sulaym) said, 'So Amir-ul-Momineen[asws] wrote to him: 'In the Name of Allah[azwj] the Beneficent, the Merciful. Having said that, I[asws] have read your letter and was very surprised at what was written in it by your hand, and amplifying your words. And from the great afflictions and the grave matter upon this community is that there would be someone like you who would speak or consider public matters or for special ones, and you know who you are whose son you are, and I[asws] the one you have known and you know whose son[asws] I[asws] am, and I[asws] am answering you what you have written, with the answer.

لا أظنك تعقله أنت ولا وزيرك ابن النابغة عمرو،الموافق لك كما وافق شن طبقة، فإنه هو الذي أمرك بهذا الكتاب وزينه لك، وحضركما فيه إبليس ومردة أصحابه.

I[asws] do not think that you are saying it, nor your Vizier Ibn Naabagat Amro, who is as compatible for you just as the layers are, for he is the one who ordered you to write this letter and has decorated himself to you, and Iblees[la] was present with you two along with his[la] outcast companions.

والله لقد أخبرني رسول الله صلى الله عليه وآله وعرفني أنه رآى على منبره اثني عشر رجلا، أئمة ضلال من قريش يصعدون منبر رسول الله صلى الله عليه وآله وينزلون على صورة القرود، يردون أمته على أدبارهم عن الصراط المستقيم. قد خبرني بأسمائهم رجلا رجلا وكم يملك كل واحد منهم واحد بعد واحد. عشرة منهم من بني أمية ورجلان من حيين مختلفين من قريش، عليهما مثل أوزار الأمة جميعا إلى يوم القيامة ومثل جميع عذابهم. فليس من دم يهراق في غير حقه ولا فرج يغشى حراما ولا حكم بغير حق إلا كان عليهما وزره.

By Allah[azwj], the Rasool Allah[saww] has informed me, and made it known to me that he[saww] saw twelve men upon his[saww] Pulpit, being imams of misguidance from the Qureish, ascending the Pulpit of the Rasool Allah[saww] and descending from it, who had faces of monkeys. They were reverting the community back upon its heels from the Straight Path. He[saww] informed me[asws] of their names, man after man, and for how long they will be ruling for, each one of them after the other. Ten of them are from the Clan of Umayya, and two men from different tribes of Qureish. Upon these two will be the like of sins of the entire community up to the Day of Judgement, and the like of their Punishments. There is no one whose blood will be shed unjustifiably, nor a woman violated, nor an unlawful command issued but its sin will be upon these two (Abu Bakr and Umar).

وسمعته يقول: (إن بني أبي العاص إذا بلغوا ثلاثين رجلا جعلوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

And I[asws] heard him[saww] say that: 'When the Clan of Abu Al-Aas reaches to thirty men, they will take the Book of Allah[azwj] to deceive by, and the servants of Allah[azwj] under their authority, and the wealth of Allah[azwj] for their own.

وقال رسول الله صلى الله عليه وآله: يا أخي، إنك لست كمثلي. إن الله أمرني أن أصدع بالحق وأخبرني أنه يعصمني من الناس وأمرني أن أجاهد ولو بنفسي، فقال: (جاهد في سبيل الله لا تكلف إلا نفسك)، وقال: (حرض المؤمنين على القتال)، فكنت أنا وأنت المجاهدين.

And the Rasool Allah[saww] said: 'O my[saww] brother[asws], your[asws] situation is not like mine[saww], in that Allah[azwj] has Ordered me[asws] that I[saww] should declare the truth and Informed me[saww] that He[azwj] will Protect me[saww] from the people, and Ordered me[saww]

that I[saww] should struggle even though I[saww] may be alone. So He[azwj] Said: ***"[4:84] Fight then in Allah's way; this is not imposed on you except In relation to yourself"***, and Said: ***"and rouse the believers to fight"***, for I[saww] and you[asws] are the Holy Warriors.

وقد مكثت بمكة ما مكثت لم أؤمر بقتال، ثم أمرني الله بالقتال لأنه لا يعرف الدين إلا بي ولا الشرائع ولا السنن والأحكام والحدود والحلال والحرام. وإن الناس يدعون بعدي ما أمرهم الله به وما أمرتهم فيك من ولايتك وما أظهرت من حجتك، متعمدين غير جاهلين ولا اشتبه عليهم فيه، ولا سيما لما أتوك قبل مخالفة ما أنزل الله فيك.

And I[saww] have stayed at Mecca (for the duration) I[saww] stayed, then Allah[azwj] Ordered me[saww] for the fighting because the Religion could not be recognised except by me[saww], nor the Law, nor the Sunnah and the Regulations, and the Limits, and the Permissibles and the Prohibition. And that the people, after me[saww], will leave what Allah[azwj] has Ordered them for, and what He[azwj] Ordered them regarding you[asws] from your[asws] Wilayah, and what has been made apparent from your[asws] arguments, deliberately, not out of ignorance or their doubts with regards to you[asws], in particular their opposition to what Allah[azwj] had Sent down regarding you[asws] beforehand.

فإن وجدت أعوانا عليهم فجاهدهم وإن لم تجد أعوانا فاكفف يدك واحقن دمك فإنك إن نابذتهم قتلوك، وإن تبعوك وأطاعوك فاحملهم على الحق وإلا فدع، وإن استجابوا لك ونابذوك فنابذهم وجاهدهم، وإن لم تجد أعوانا فكف يدك واحقن دمك

So, if you[asws] were to find helpers against them, fight them, and if you[asws] do not find helpers, restrain your[asws] hand, and save your[asws] blood, for if you[asws] oppose them, they will kill you[asws]. And if they follow you[asws] and obey you[asws], carry them towards the truth, otherwise let them be. If they respond to you[asws] by opposing you[asws], so oppose them and fight them. And if you[asws] do not find helpers, so restrain your[asws] hand and save your[asws] blood.

واعلم أنك إن دعوتهم لم يستجيبوا لك فلا تدعن أن تجعل الحجة عليهم. إنك يا أخي لست مثلي، إني قد أقمت حجتك وأظهرت لهم ما أنزل الله فيك وإنه لم يعلم أني رسول الله وأن حقي وطاعتي واجبان حتى أظهرت لك، فإني كنت قد أظهرت حجتك وقمت بأمرك، فإن سكت عنهم لم تأثم وإن حكمت ودعوت لم تأثم، غير أني أحب أن تدعوهم وإن لم يستجيبوا لك ولم يقبلوا منك.

And know that if you[asws] call them and they do not answer you[asws] do not let them be if you[asws] have already established the argument against them. You[asws], O my[saww] brother, are not (in a situation) like mine[saww]. I[saww] have established your[asws] argument and manifested to them what Allah[azwj] has Sent down regarding you[asws], and they do not know that I[saww] am the Rasool Allah[saww] and that my[saww] rights and obedience to me[saww] are both Obligatory until I[saww] manifested it to you[asws], for I[saww] had already manifested your[asws] argument, and established it with your[asws] command. So if you[asws] are silent from them, you[asws] will not be sinning, and that if you[asws] were to order them and call, them you[asws] will (still) not be sinning, but I[saww] would love it if you[asws] call them even though they do not respond to you[asws] and do not accept from you[asws].

ويتظاهر عليك ظلمة قريش، فإني أخاف عليك إن ناهضت القوم ونابذتهم وجاهدتم من غير أن يكون معك فئة أعوان تقوي بهم أن يقتلوك فيطفأ نور الله ولا يعبد الله في الأرض، والتقية من دين الله ولا دين لمن لا تقية له.

And the Qureish will exhibit injustice to you[asws], so I[saww] fear for you[asws] that the people will reject you and you[asws] should only oppose them and fight against them when you[asws] find helpers with you[asws] by whom you[asws] can strengthen by, otherwise they will try to eleminate you[asws]. So they would attempt to extinguish the Light of Allah[saww] so that there will be no one worshipping Allah[azwj] in His[azwj] earth, and the dissimulation is from the Religion of Allah[azwj], and there is no Religion to the one who has no dissimulation for him.

وإن الله قد قضى الفرقة والاختلاف بين هذه الأمة، ولو شاء لجمعهم على الهدى ولم يختلف اثنان منهم ولا من خلقه ولم يتنازع في شيء من أمره ولم يجحد المفضول ذا الفضل فضله، ولو شاء عجل منهم النقمة وكان منه التغيير حتى يكذب الظالم ويعلم الحق أين مصيره. والله جعل الدنيا دار الأعمال وجعل الآخرة دار الثواب والعقاب، (ليجزي الذين أساؤوا بما عملوا ويجزي الذين أحسنوا بالحسنى). فقلت: شكرا لله على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

And that Allah[azwj] has Judged that there be sects and differences in this community, and had He[azwj] so Desired, He[azwj] would have Gathered them on Guidance and no two from them would have differed, nor would anyone from His[azwj] creatures would have disputed with regards to anything from His[azwj] Commands, and the lower ones would not have struggled against the preferred ones for their preferences.

And had He[azwj] so Desired, He[azwj] would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah[azwj] has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. ***"[53:31] Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best"***. So I[saww] said: 'Thanks be to Allah[azwj] for His[azwj] Favours, and I[asws] observe patience on His[azwj] afflictions and submit to them, and I[saww] am pleased with His[azwj] Judgement'.

ثم قال صلى الله عليه وآله: يا أخي، أبشر فإن حياتك وموتك معي، وأنت أخي وأنت وصيي وأنت وزيري وأنت وارثي، وأنت تقاتل على سنتي، وأنت مني بمنزلة هارون من موسى، ولك بهارون أسوة حسنة إذ استضعفه أهله وتظاهروا عليه وكادوا أن يقتلوه.

Then he[saww] said: 'O my[saww] brother[asws], receive good news for your[asws] life and your[asws] passing away are with me[saww], and you[asws] are my[saww] successor[asws], and you[asws] are my[saww] Vizier, and you[asws] are my[saww] inheritor, and you[asws] will fight upon my[saww] Sunnah, and you[asws] are from me[asws] of the status which Haroun[as] had from Musa[asws], and for you[asws], with Haroun[as] is the best example when his[as] people considered him[as] to be weak, and overcame him[as] and had plotted to kill him[as].

فاصبر لظلم قريش إياك وتظاهرهم عليك فإنها ضغائن في صدور قوم، أحقاد بدر وترات أحد. وإن موسى أمر هارون حين استخلفه في قومه إن ضلوا فوجد أعوانا أن يجاهدهم بهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم. فافعل أنت كذلك، إن وجدت عليهم أعوانا فجاهدهم وإن لم تجد أعوانا فاكفف يدك واحقن دمك، فإنك إن نابذتهم قتلوك، وإن تبعوك وأطاعوك فاحملهم على الحق.

So observe patience to the injustice of the Qureish towards you[asws] and what they will be coming up against you[asws], for there are grudges in the hearts of the people, the malice of Badr and the animosities of Ohad. And that Musa[as] had ordered Haroun[as] when he[as] left him[as] behind among his[as] people that if they go astray and he[as] find helpers he[as] should fight against them by these (helpers), but if he[as] does

not find helpers then he[as] should restrain his[as] hand and save his[as] blood, and not create differences among them. So you[asws] should do like that, and if you[asws] find helpers against them, so fight against them, and if you[asws] do not find helpers, so you[asws] should restrain your[asws] hand and save your[asws] blood, for if you[asws] confront them, they will kill you[asws], and if they follow you[asws], and obey you[asws], carry them to the truth.

واعلم أنك إن لم تكف يدك وتحقن دمك إذا لم تجد أعوانا أتخوف عليك أن يرجع الناس إلى عبادة الأصنام والجحود بأني رسول الله، فاستظهر الحجة عليهم وادعهم ليهلك الناصبون لك والباغون عليك ويسلم العامة والخاصة.

And know that if you[asws] do not restrain your[asws] hand and save your[asws] blood when you[asws] do not find helpers for yourself[asws], I[saww] fear for you[asws], that the people will revert back to worshipping the idols and will dispute that I[saww] am the Rasool Allah[saww]. So, show the arguments against them and call them, so that those who are *Nasibis* (hate you[asws]) and the rebels against you[asws] will be destroyed, whilst the general public and certain people will remain safe.

فإذا وجدت يوما أعوانا على إقامة الكتاب والسنة فقاتل على تأويل القرآن كما قاتلت على تنزيله، فإنما يهلك من الأمة من نصب نفسه لك أو لأحد من أوصيائك بالعداوة، وعادى وجحد ودان بخلاف ما أنتم عليه.

So, the day you[asws] find helpers for establishing the Book and the Sunnah, fight them over the explanation of the Quran just as I[saww] fought over its Revelation. But, the one from the community who harbours hatred towards you[asws] (the Nasibis), or towards any one[asws] from your[asws] successors[asws] by being inimical will perish, for they would have made it to be a Religion all that which opposes you[asws].

ولعمري يا معاوية، لو ترحمت عليك وعلى طلحة والزبير ما كان ترحمي عليكم واستغفاري لكم ليحق باطلا، بل يجعل الله ترحمي عليكم واستغفاري لكم لعنة وعذابا.

And by my[asws] life, O Muawiya, if I[asws] were to invoke Mercy upon you and upon Talha and Al-Zubayr, my[asws] invocation towards you and my[asws] seeking of Forgiveness for you would not make falsehood to be truth, but Allah[azwj] would Make my[asws] invocation to you and my seeking of Forgiveness for you to be a Curse and a Punishment.

وما أنت وطلحة والزبير بأحقر جرما ولا أصغر ذنبا وأهون بدعة وضلالة ممن استنالك ولصاحبك الذي تطلب بدمه ووطئا لكم ظلمنا أهل البيت وحملاكم على رقابنا، فإن الله يقول: (ألم تر إلى الذين أوتوا نصيبا من الكتاب يؤمنون بالجبت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا أم لهم نصيب من الملك فإذا لا يؤتون الناس نقيرا أم يحسدون الناس على ما آتاهم الله من فضله)، فنحن الناس ونحن المحسودون.

And neither are you, or Talha and Al-Zubayr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us[asws], the People[asws] of the Household, and burdened you upon our[asws] necks, for Allah[azwj] has Said ***"[4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. [4:52] Those are they whom Allah has cursed, and whomever Allah curses you shall not find***

any helper for him. [4:53] Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone. [4:54] Or do they envy the people for what Allah has given them of His grace?", so we[asws] are the people and we[asws] are the envied ones'.

قال الله عز وجل: (فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا)، فالملك العظيم أن جعل الله فيهم أئمة من أطاعهم أطاع الله ومن عصاهم عصى الله والكتاب والحكمة النبوة. فلم تقرون بذلك في آل إبراهيم وتنكرونه في آل محمد؟

Allah[azwj] Mighty and Majestic Says ***"[4:54] But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom. [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient to burn"***, so the Great Kingdom is that Allah[azwj] Made Imams[asws] to be among them, the one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj], and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim[as], and are denying it with regards to the Progeny[asws] of Muhammad[saww]?

يا معاوية: فإن تكفر بها أنت وصاحبك ومن قبلك من طغاة الشام واليمن والأعراب، أعراب ربيعة ومضر جفاة الأمة، فقد وكل الله بها قوما ليسوا بها بكافرين

O Muawiya, so if you are denying it along with your companions, and the ones before you from the tyrants of Syria, and Yemen, and the Bedouins, the Bedouins of Rabi'a (a tribe) and Muzar (a tribe), the betrayers of the community, so Allah[azwj] has Empowered by it a people who will not be denying it.

يا معاوية: إن القرآن حق ونور وهدى ورحمة وشفاء للمؤمنين والذين لا يؤمنون في آذانهم وقر وهو عليهم عمى.

O Muawiya, the Quran is 'Haq' (a Truth), and 'Noor' (a Light), and a Guidance, and a Mercy, and a Healing for the believers, and the ones who do not believe in their ears and accept, so it is a blindness to them.

يا معاوية، إن الله جل جلاله لم يدع صنفا من أصناف الضلالة والدعاة إلى النار إلا وقد رد عليهم واحتج عليهم في القرآن ونهى فيه عن اتباعهم، وأنزل فيهم قرآنا قاطعا ناطقا عليهم قد علمه من علمه وجهله من جهله.

O Muawiya, Allah[azwj] Majestic is His[azwj] Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He[azwj] has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in His[azwj] Book to follow them, and has Sent down regarding them a Quran which cut them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

And I[asws] heard from the Rasool Allah[saww] say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, ***"[3:7] but none knows its interpretation***

except Allah, and those who are firmly rooted in knowledge", The ones[asws] firmly rooted in knowledge are us[asws], the Progeny[asws] of Muhammad[saww].

وأمر الله سائر الأمة أن يقولوا: (آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah[azwj] Ordered the rest of the community that they should say ***"[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding."*** And that they should submit to us[asws] and refer their knowledge to us[asws], and Allah[azwj] has Said ***"[4:83] and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it"***, they[asws] are the ones who should be asked about it and sought.

آيتان نزلتا في معاوية

لعمري لو أن الناس - حين قبض رسول الله صلى الله عليه وآله - سلموا لنا واتبعونا وقلدونا أمورهم لأكلوا من فوقهم ومن تحت أرجلهم، ولما طمعت فيها أنت يا معاوية فما فاتهم منا أكثر مما فاتنا منهم.

Two Verses Descended regarding Muawiya

By my[asws] life, had the people – when the Rasool Allah[saww] passed away – submitted to us[asws], and followed us[asws], and emulated us[asws] (done our[asws] Taqleed) in their affairs, they would have eaten from above them and from underneath their feet, from what you coveted with regards to it. O Muawiya, when you desired for the caliphate, it did not harm us[asws] as much as the harm we[asws] are going to get from them (referring to what would happen afterwards, shahadad of all Imams[asws]).

ولقد أنزل الله في وفيك خاصة آية من القرآن تتلوها أنت ونظراؤك على ظاهرها ولا تعلمون تأويلها وباطنها، وهي في سورة الحاقة: (فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا) إلى قوله: (وأما من أوتي كتابه بشماله) إلى آخر الآية، وذلك أنه يدعى بكل إمام ضلالة وإمام هدى ومع كل واحد منهما أصحابه الذين بايعوه فيدعى بي ويدعى بك.

And Allah[azwj] has Sent down Verses from the Quran regarding myself[asws] and you especially. You and those who have your vision recite it upon its apparent (meaning) and are unaware of its explanation and its hidden (Baatin), and this is in Surah Al-Haqqah ***"[69:19] Then as to him who is given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning"*** (Please note that half of the above Verse is now in Surah Al-Inshiqaaq) up to His[azwj] Words ***"[69:25] And as for him who is given his book in his left hand"*** up to the end of the Verse, and that He[azwj] will Call every imam of misguidance and every Imam[asws] of Guidance, and along with each one of them will be his companions who paid allegiance to him. So He[azwj] will Call them (my[asws] companions) with me[asws] and He[azwj] Call them (your companions) with you.

يا معاوية، وأنت صاحب السلسلة الذي يقول: (يا ليتني لم أوت كتابيه ولم أدر ما حسابيه) إلى آخر القصص، والله لقد سمعت ذلك من رسول الله صلى الله عليه وآله يقوله فيك، وكذلك كل إمام ضلالة كان قبلك ويكون بعدك له مثل ذلك من خزي الله وعذابه.

O Muawiya, and you are ***the companion in the chains (69:32)*** who will be saying ***"[69:25] O would that my book had never been given me: [69:26] And I had not***

known what my account was" up to the end of the story (the Verses following this one). By Allah[azwj], I[asws] have heard that from the Rasool Allah[saww] speaking about you, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah[azwj] and of His[azwj] Punishment.

آية نزلت في بني أمية

ونزل فيكم قول الله عز وجل: (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن)، وذلك حين رآى رسول الله صلى الله عليه وآله اثني عشر إماما من أئمة الضلالة على منبره يردون الناس على أدبارهم القهقرى، رجلان من حيين مختلفين من قريش وعشرة من بني أمية، أول العشرة صاحبك الذي تطلب بدمه وأنت وابنك وسبعة من ولد الحكم بن أبي العاص، أولهم مروان، وقد لعنه رسول الله صلى الله عليه وآله وطرده وما ولد حين استمع لنساء رسول الله صلى الله عليه وآله.

Verse Revealed regarding the Clan of Umayya

And regarding you Descended the Statement of Allah[azwj] Mighty and Majestic ***"[17:60] and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well"***, and that was when the Messenger saw (in a dream) twelve imam from the imams of misguidance upon his[saww] Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Qureish, and ten from the Clan of Umayya.

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons of Al-Hakam Bin Abu Al-A'as, the first of them being Marwaan. And the Rasool Allah[saww] has cursed him, and expelled him along with his son when they were intently listening in to the (conversations) of the wives of the Rasool Allah[saww].

يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا ولم يرض لنا الدنيا ثوابا. وقد سمعت رسول الله صلى الله عليه وآله أنت ووزيرك وصويحبك، يقول: (إذا بلغ بنو أبي العاص ثلاثين رجلا اتخذوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

O Muawiya, for us[asws], the People[asws] of the Household, Allah[azwj] has Chosen the Hereafter instead of the world, and Allah[azwj] was not Pleased with the world as a Reward for us[asws]. And you and your Vizier (Amro Al-A'as) and your companions have heard the Rasool Allah[saww] say: 'When the Clan of Abu Al-A'as reach thirty men, they will take the Book of Allah[azwj] to deceive by, and the servants of Allah[azwj] as their followers, and the wealth of Allah[azwj] for their own'.

يا معاوية، إن نبي الله زكريا نشر بالمنشار ويحيى ذبح وقتله قومه وهو يدعوهم إلى الله عز وجل، وذلك لهوان الدنيا على الله. إن أولياء الشيطان قديما حاربوا أولياء الرحمن، قال الله: (إن الذين يكفرون بآيات الله ويقتلون النبيين بغير حق ويقتلون الذين يأمرون بالقسط من الناس فبشرهم بعذاب أليم).

O Muawiya, the Prophet[as] of Allah[azwj] Zakariya was sawn by a chainsaw, and Yahya[as] was slaughtered, and his[as] people killed him[as], and he[as] was calling them to Allah[azwj] Mighty and Majestic, and that is how disgraceful the world is to Allah[azwj]. The friends of Satan[la] have always been at war with the friends of the Beneficent[azwj]. Allah[azwj] Says ***"[3:21] Surely (as for) those who disbelieve in the***

communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement".

يا معاوية، إن رسول الله صلى الله عليه وآله قد أخبرني أن أمته سيخضبون لحيتي من دم رأسي، وإني مستشهد، وستلي الأمة من بعدي، وأنك ستقتل ابني الحسن غدرا بالسم، وأن ابنك يزيد لعنه الله سيقتل ابني الحسين، يلي ذلك منه ابن الزانية.

O Muawiya, the Rasool Allah[saww] has informed me[asws] that his[asws] community will dye my[asws] beard with the blood from my[asws] head, and I[asws] will be martyred, and after me[asws] the community will follow you, and you will kill my[asws] son Al-Hassan[asws] treacherously by posion, and that your son Yazeed, may Allah[azwj] Curse him, will kill my[asws] son[asws] Al-Husayn[asws], that (deed) will be carried out by the son of a whore.

إخباره عليه السلام عن تسلط بني أمية على الأمة

وأن الأمة سيليها من بعدك سبعة من ولد أبي العاص وولد مروان بن الحكم وخمسة من ولده تكملة اثني عشر إماما قد رآهم رسول الله صلى الله عليه وآله يتواثبون على منبره تواثب القردة، يردون أمته عن دين الله على أدبارهم القهقرى، وأنهم أشد الناس عذابا يوم القيامة. وأن الله سيخرج الخلافة منهم برايات سود تقبل من الشرق، يذلهم الله بهم ويقتلهم تحت كل حجر.

His[asws] news about the domination of the Clan of Umayya over the community

And that the community, after you will flow on to seven from the sons of Abu Al-A'as, and five from the sons of Marwan Bin Al-Hakam, thereby completing the twelve Imams that the Rasool Allah[saww] had seen jumping upon his[saww] Pulpit like the jumping of the monkeys, reverting the community from the Religion of Allah[azwj] backwards upon its heels, and upon them will be the severest Punishment on the Day of Judgement. And that Allah[azwj] will Take the Caliphate out from them by the black flags coming from the East. Allah[azwj] will Humiliate them (Clan of Umayya) by them, and they will kill them under every stone.

إخبار أمير المؤمنين عليه السلام عن ظهور الإمام المهدي عليه السلام

وأن رجلا من ولدك مشوم ملعون جلف جاف منكوس القلب فظ غليظ قد نزع الله من قلبه الرأفة والرحمة، أخواله من كلب، كأني أنظر إليه ولو شئت لسميته ووصفته وابن كم هو. فيبعث جيشا إلى المدينة فيدخلونها فيسرفون فيها في القتل والفواحش، ويهرب منه رجل من ولدي زكي نقي، الذي يملأ الأرض عدلا وقسطا كما ملئت ظلما وجورا. وإني لأعرف اسمه وابن كم هو يومئذ وعلامته. وهو من ولد ابني الحسين الذي يقتله ابنك يزيد، وهو الثائر بدم أبيه.

News from Amir-ul-Momineen[asws] about the appearance of the Imam Al-Mahdi[asws]

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah[azwj] has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I[asws] can see him and had I[asws] so wished, I[asws] would have named him, and described him, and how old he will be, so he will send an army to Al-Medina.

So they will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my[asws] sons[asws], pure and holy, who will fill the earth with justice and equity

just as it was filled with injustice and inequity, they will flee from him. And I[asws] know his[asws] name, and how old he[asws] will be on that day, and his[asws] signs. And he[asws] will be from the sons[asws] of my[asws] son[asws] Al-Husayn[asws] who will be killed by your son Yazeed, and he[asws] will avenge the blood of his[asws] father[asws].

فيهرب إلى مكة ويقتل صاحب ذلك الجيش رجلا من ولدي زكيا بريا عند أحجار الزيت. ثم يسير ذلك الجيش إلى مكة، وإني لأعلم اسم أميرهم وعدتهم وأسمائهم وسمات خيولهم، فإذا دخلوا البيداء واستوت بهم الأرض خسف الله بهم. قال الله عز وجل: (ولو ترى إذ فزعوا فلا فوت وأخذوا من مكان قريب)

He[asws] will go to Mecca, and the commander of the army (opposing him[asws]) will kill a pure man from my[asws] sons at a place with stones of oil (Ahjaar AL-Zayt). Then that army will travel to Mecca, and I[asws] know the name of its Emir (leader), and their number, and their names, and the description of their horses. So when they enter Al-Bayda, the earth will spread out and Allah[azwj] will Make it to swallow them up. Allah[azwj] Mighty and Majestic has Said ***"[34:51] And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place"***.

- قال: من تحت أقدامكم - فلا يبقى من ذلك الجيش أحد غير رجل واحد يقلب الله وجهه من قبل قفاه.

He[asws] said: '(The ground will shift) from underneath their feet – so there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

ويبعث الله للمهدي أقواما يجتمعون من أطراف الأرض قزع كقزع الخريف. والله إني لأعرف أسمائهم واسم أميرهم ومناخ ركابهم. فيدخل المهدي الكعبة ويبكي ويتضرع، قال الله عز وجل: (أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض) هذا لنا خاصة أهل البيت.

And Allah[azwj] will Send for Al-Mahdi[asws] a people. He[azwj] will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah[azwj], I[asws] know their names, and the name of their Emir (leader), and where their rides will stop. So Al-Mahdi[asws] will enter the Kaabah, and he[asws] will be crying and Praying. Allah[azwj] Mighty and Majestic has Said : ***'Amma Ya Jeebo isterra Izajaa "[27:62] Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth."*** This is exclusively for us[asws], the People[asws] of the Household. *(This Verse is frequently used for asking for health and recovering from hardships by Muslims)*

هدف أمير المؤمنين عليه السلام من مراسلاته لمعاوية

أما والله يا معاوية، لقد كتبت إليك هذا الكتاب وإني لأعلم أنك لا تنتفع به، وأنك ستفرح إذا أخبرتك أنك ستلي الأمر وابنك بعدك، لأن الآخرة ليست من بالك وأنك بالآخرة لمن الكافرين. وستندم كما ندم من أسس هذا الأمر لك وحملك على رقابنا حين لم تنفعه الندامة.

The objective of Amir-ul-Momineen[asws] from the correspondence with Muawiya

But, by Allah[azwj], O Muawiya, I[asws] have written to you this letter, and I[asws] know that you will not benefit by it, and you will be happy when I[asws] informed you that you will have the command, and your son after you, because the Hereafter is not in your mind, and without (securing) the Hereafter you are from the deniers (Kafir). And you

will regret just like the one who gave you the command regretted it, and burdened you upon our[asws] necks, but his regret will not benefit him.

ومما دعاني إلى الكتاب إليك بما كتبت به: إني أمرت كاتبي أن ينسخ ذلك لشيعتي ورؤوس أصحابي لعل الله أن ينفعهم بذلك، أو يقرأه واحد ممن قبلك فيخرجه الله به وبنا من الضلالة إلى الهدى ومن ظلمك وظلم أصحابك وفتنتهم، وأحببت أن أحتج عليك.

And from what I[asws] have been invited to write to you with what I[asws] have written, I[asws] ordered my scribe to make a copy of that for my[asws] Shiites, and the chiefs of my[asws] friends, and it is for Allah[azwj] to Make them to benefit by that, or if anyone from before you were to read it, so Allah[azwj] will Take them by it and by us[asws], out from straying and into the Guidance, and from your injustices and the injustices of your companions and their strife, And I[asws] preferred to argue against you'.

* 7 * جواب معاوية الأخير إلى أمير المؤمنين عليه السلام

فكتب إليه معاوية: (هنيئا لك يا أبا الحسن تملك الآخرة، وهنيئا لنا نملك الدنيا)

7 – The finAl-answer of Muawiya to Amir-ul-Momineen[asws]

So Muawiya wrote to him[asws], 'Congratulations to you[asws], O Abu Al-Hassan[asws] for the Kingdom of the Hereafter, and congratulations to us for our kingdom in the world.

PART V

TABLE OF CONTENTS

HADITH 26 4
ARGUMENTATION OF QAYS BIN SA'D BIN ABADA AGAINST MUAWIYA 4

Precedent of Abu Talib[asws] in helping Al-Islam 5

2 – Beginning of the plan of Muawiya with regards to cursing Ali[asws] 8

3 – Argumentation of Ibn Abbas against Muawiya 8

4 – Intensification of the affliction upon the Shiites during the era of Muawiya 10

Focus of Muawiya on Usman's group and fabrication of the virtues for him 11

The quest of Muawiya to revive the names of Abu Bakr and Umar 11

The order of Muawiya to teach the false merits to the children and the women 12

The program of Muawiya to exterminate the Shiites 12

5 – AppeAl-and representations of Imam Al-Husayn[asws] in Mecca 14

Virtues of Amir-ul-Momineen[asws] by the tongue of Imam Al-Husayn[asws] 15
HADITH 27 19
IBN ABBAS RELATES THE ISSUE OF THE SHOULDER (BONE) 19
HADITH 28 20
NARRATIONS ABOUT THE BATTLE OF THE CAMEL 20
HADITH 29 21
ARGUMENTATION OF AMIR-UL-MOMINEEN[asws] AGAINST TALHA AND ZUBAYR 21

Companions of the Camel are the accursed ones by the tongue of the Rasool Allah[saww] 21

Refutation by Amir-ul-Momineen[asws] of the Hadith of the Ten Promised Ones (Al-Ashra Mubashira) ... 22

Coming out of the wife of the Rasool Allah[saww] by the hands of Talha and Al-Zubayr 22
HADITH 30 24
KEYS OF THE KNOWLEDGE IN THE POSSESSION OF AMIR-UL-MOMINEEN[asws] 24
HADITH 31 25
ASK ME[asws] BEFORE YOU ALL LOSE ME[asws] 25
HADITH 32 26
SEPARATION OF THE COMMUNITY (INTO SECTS) 26
HADITH 33 27
NAMES OF THE PEOPLE OF HAPPINESS AND THE MISERY 27
HADITH 34 28
NEWS OF THE NIGHT OF AL-HAREER, THE MOST INTENSE PHASES OF THE BATTLE OF SIFFEEN 28

Sermon of Amir-ul-Momineen[asws] after the night of Al-Hareer 29

Raising of the Qurans 30

Deceptive letter of Muawiya to Amir-ul-Momineen[asws] 30

The answer of Amir-ul-Momineen[asws] to the letter of Muawiya 31

Gloating of Amro Bin Al-A'as at Muawiya 32

ScandAl-of Muawiya and Amro Bin Al-A'as 32

HADITH 35 33

NEWS CLIP FROM THE BATLLE OF SIFFEEN 33

Muhammad Al-Hanafiyya goes with four thousand against the soldiers of Muawiya 34

HADITH 36 35

SUPPLICATION OF THE RASOOL ALLAH[saww] FOR ALI[asws] 35

What the Rasool Allah[saww] asked His[azwj] Lord[azwj] for Ali[asws] 35

HADITH 37 37

WHAT THE COMPANIONS OF THE ACCURSED AGREEMENT SAID AT THE TIME OF THEIR DEATHS 37

SPEECH OF MA'AZ BIN JABAL-AND WHAT HE SAW AT THE TIME OF DEATH 37

Speech of Ubeyda Bin Al-Jarraah and Saalim Mawla Abu Huzayfa at the time of death 38

Speech of Umar at the time of death 39

Confirmation of Amir-ul-Momineen of this Hadith 39

2 – Some of what happened at the time of Abu Bakr's death 39

Abu Bakr witnessed the Rasool Allah[saww] and Ali[asws] at the time of death 40

Acceptance of Abu Bakr of his entry into the coffin of Hell 40

Cursing of Umar by the tongue of Abu Bakr 41

Confirmation by Amir-ul-Momineen[asws] for this Hadith for a second time 42

Specialities of the twelve Imams[asws] 43

Death of the companions of the agreement upon the ignorance 43

HADITH 38 44

SEPARATION OF THE COMMUNITY BETWEEN THE PEOPLE OF TRUTH, AND THE PEOPLE OF FALSEHOOD, AND HESITANT PEOPLE 44

HADITH 39 46

GHADEER KHUMM 46

Abu Saeed Al-Khudry reports the allegiance of Ghadeer 46

Poem of Hasaan regarding Ghadeer Khumm by the testimony of the Rasool Allah[saww] 46

Objections of Abu Bakr and Umar in Al-Ghadeer 47

HADITH 26

(26)* 1 * احتجاجات قيس بن سعد بن عبادة على معاوية

ARGUMENTATION OF QAYS BIN SA'D BIN ABADA AGAINST MUAWIYA

أبان عن سليم وعمر بن أبي سلمة - حديثهما واحد، هذا وذلك - قالا: قدم معاوية حاجا في خلافته المدينة بعد ما قتل أمير المؤمنين عليه السلام وصالح الحسن عليه السلام.

1 - Abaan from Sulaym and Umar Bin Abu Salma – both have narrated the same (Haidth), this as well as the other – said, 'Muwaiya (ibn abu Sufyan) went to Al-Medina for Pilgrimage during his Caliphate, after the martyrdom of Amir-ul-Momineen[asws], and the treaty with Al-Hassan[asws].

فاستقبله أهل المدينة، فنظر فإذا الذي استقبله من قريش أكثر من الأنصار. فسأل عن ذلك، فقيل له: (إنهم محتاجون ليست لهم دواب) فالتفت معاوية إلى قيس بن سعد بن عبادة فقال: يا معشر الأنصار، ما لكم لا تستقبلوني مع إخوانكم من قريش؟ فقال قيس - وكان سيد الأنصار وابن سيدهم -: أقعدنا - يا أمير المؤمنين - أن لم تكن لنا دواب فقال معاوية: فأين النواضح؟ فقال قيس: أفنيناها يوم بدر ويوم أحد وما بعدهما في مشاهد رسول الله حين ضربناك وأباك على الإسلام حتى ظهر أمر الله وأنتم كارهون. قال معاوية: اللهم غفرا. قال قيس: أما إن رسول الله قال: (إنكم سترون بعدي إثرة). فقال معاوية: فما أمركم؟ قال: أمرنا أن نصبر حتى نلقاه. فقال: فاصبروا حتى تلقوه

The people of Al-Medina welcomed him (outside of Al-Medina). He looked around at the ones welcoming him and saw that most of them were from the Qureish and none from the 'Ansar' (the Helpers). So he asked about that. It was said to him that they are poor, for they do not have livestock (to ride and travel). So Muawiya (after entering into Al-Medina) turned to Qays Bin Sa'd Bin Abada and said, 'O group of Helpers, what is it with you that you do not welcome me along with your brothers from the Qureish?'

Qays said – and he was the Chief of the Helpers and a son of their Chief: 'We are sitting (no animals to ride on), O Commander of the Faithful – we do not have livestock'. Muawiya said, 'Where are the water carriers (camels)?' Qays said, 'They were killed on the Day of Badr and the Day of Ohad, and after these two (battles) in the presence of the Rasool Allah[saww] when we struck you and your father for the sake of Islam until the Command of Allah[azwj] was Manifested, and you were unwillingly (embraced Islam)'.

Muawiya said, 'Our Allah[azwj] will Forgive you'. Qays said, 'But, the Rasool Allah[saww] said: 'After me[saww], you all will see it's effects'. Muawiya said, 'So what did he[saww] order you to do?' He said, 'He[saww] ordered us that we should be patient until we meet him[ajfj]'. He (Muawiya) said, 'So be patient until you see him[ajfj]'.

ثم قال قيس: يا معاوية، تعيرنا بنواضحنا؟ والله لقد لقيناكم عليها يوم بدر وأنتم جاهدون على إطفاء نور الله وأن تكون كلمة الشيطان هي العليا. ثم دخلت أنت وأبوك كرها في الإسلام الذي ضربناكم عليه. فقال له معاوية: كأنك تمن علينا بنصرتك إيانا، والله لقريش بذلك المن والطول. ألستم تمنون علينا - يا معشر الأنصار - بنصرتكم رسول الله وهو من قريش وهو ابن عمنا ومنا؟ فلنا المن والطول إذ جعلكم الله أنصارنا وأتباعنا فهداكم بنا.

Then Qays said, 'O Muawiya, you are taunting us about our water carriers?' By Allah[azwj], we met (confronted) you (riding) upon those on the Day of Badr and you were fighting to extinguish the 'Al-Noor' (Light) of Allah[azwj] in order to make the words of Satan[la] to have supremacy. Then you and your father entered unwillingly into Islam which you were fighting against'.

Muawiya said to him, 'If you are placing us under obligation for your help to us, by Allah[azwj] the credit for that goes to the Qureish. O group of Helpers, are you not placing the Rasool Allah[saww] under obligation by your helping him[saww], and he[saww] was from the Qureish, and he[saww] was the son[saww] of our uncle and from us? So the credit goes to us when Allah[azwj] Sent Help to us, and you followed us and attained guidance through us'.

سوابق أبي طالب عليه السلام في نصرة الإسلام

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

Precedent of Abu Talib[asws] in helping Al-Islam

Qays said, 'Surely Allah[azwj] Mighty and Majestic Sent Muhammad[saww] as a Mercy to the Worlds. So He[azwj] Sent him[saww] to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him[saww] for Prophet-hood, and Honoured him[saww] by His[azwj] Message.

فكان أول من صدقه وآمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمنع منه ويحول بين كفار قريش وبينه أن يروعوه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him[saww], and believe in him[saww] was the son[asws] of his[saww] uncle[asws] Ali[asws] bin Abu Talib[asws], and his[saww] uncle Abu Talib[asws] used to defend him[saww] and prevent (the enemies) from him[saww] and he[asws] was a shield between the infidels of Qureish and him[saww], so that they do not frightened him[saww] or hurt him[saww], and ordered him[saww] to preach the Message of his[saww] Lord[azwj].

فلم يزل ممنوعا من الضيم والأذى حتى مات عمه أبو طالب وأمر ابنه عليا بموازرته ونصرته فوازره علي ونصره وجعل نفسه دونه في كل شديدة وكل ضيق وكل خوف، واختص الله بذلك عليا من بين قريش وأكرمه من بين جميع العرب والعجم.

So the grievances and harm did not cease to be barred from him[saww] until his[saww] uncle Abu Talib[asws] passed away, and he[asws] ordered his[asws] son[asws] Ali[asws] to support him[saww] and help him[saww]. So Ali[asws] supported him[saww] and helped him[saww], and made his[asws] own self to be sacrificed in every extremity, and every difficulty, and every fear, and Allah[azwj] Chose Ali[asws] due to that from between the Qureish, and Honoured him[asws] from between all the Arabs and the non-Arabs.

فجمع رسول الله صلى الله عليه وآله جميع بني عبد المطلب فيهم أبو طالب وأبو لهب، وهم يومئذ أربعون رجلا فدعاهم رسول الله صلى الله عليه وآله وخادمه يومئذ علي عليه السلام، ورسول الله يومئذ في حجر عمه أبي طالب،

So the Rasool Allah[saww] gathered the sons of Abdul Muttalib[as]. Among them were Abu Talib[asws] and Abu Lahab[la], and on that day they were forty men. So the Rasool

Allah[saww] invited them, and on that day Ali[asws] attended to them, and on that day the Rasool Allah[saww] was in the chamber of his[saww] uncle[as] Abu Talib[asws].

فقال: (أيكم ينتدب أن يكون أخي ووزيري ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي)؟ فسكت القوم حتى أعادها رسول الله صلى الله عليه وآله ثلاث مرات. فقال علي عليه السلام: (أنا يا رسول الله، صلى الله عليك). فوضع رسول الله رأس علي في حجره وتفل في فيه وقال: (اللهم املأ جوفه علما وفهما وحكما).

He[saww] said: 'Which one of you would like to be assigned to be my[saww] brother, and my[saww] Vizier, and my[saww] inheritor, and my[saww] Caliph in my[saww] community, and the Guardian of every 'Momin' (believer) after me[saww]?' The people were silent, to the extent that the Rasool Allah[saww] made the call three times. Ali[asws] said: 'I[asws], O Rasool Allah[saww], may Allah[azwj] Bless you[saww]'. So the Rasool Allah[saww] placed his[asws] head onto his[saww] chest (out of kindness), and applied his[saww] saliva to his[asws] (forehead) and said: 'Our Allah[azwj], Fill his[asws] heart with Knowledge, and understanding, and Wisdom'.

ثم قال لأبي طالب: (يا أبا طالب، اسمع الآن لابنك علي وأطع، فقد جعله الله من نبيه بمنزلة هارون من موسى). وآخى بين الناس وآخى بين علي وبين نفسه.

Then he[saww] said to Abu Talib[asws]: 'O Abu Talib[asws], from now on listen to your[asws] son[asws] Ali[asws] and obey him[asws], for Allah[azwj] has Made him[asws], from His[azwj] Prophet[saww] to be of the status which Haroun[as] had with Musa[as]. And he[saww] established brotherhood between the people, and established brotherhood between Ali[asws] and himself[saww]'.

فلم يدع قيس بن سعد شيئا من مناقبه إلا ذكرها واحتج بها وقال: منهم أهل البيت جعفر بن أبي طالب الطيار في الجنة بجناحين، اختصه الله بذلك من بين الناس، ومنهم حمزة سيد الشهداء، ومنهم فاطمة سيدة نساء العالمين. فإذا وضعت من قريش رسول الله وأهل بيته وعترته الطيبين، فنحن والله خير منكم - يا معشر قريش - وأحب إلى الله ورسوله وإلى أهل بيته منكم.

Qays did not leave out anything from his[asws] merits except that he mentioned it and argued by it, and said, 'Among the People[asws] of the Household is Ja'far[asws] Bin Abu Talib[asws], the flyer in the Paradise by two wings. Allah[azwj] Specialised him[as] by that from between the people. And among them is Hamza[as], chief of the martyrs, and among them is Fatima[asws] Chieftess of the women of the Worlds. So there is a difference between the Qureish, and the Rasool Allah[saww] and the People[asws] of his[saww] Household, and his[saww] Family, the goodly ones.

By Allah[azwj], we are better than you are – O community of Qureish – and more beloved to Allah[azwj] and His[azwj] Messenger[saww], and to the People[asws] of the Household than you are.

لقد قبض رسول الله صلى الله عليه وآله فاجتمعت الأنصار إلى والدي سعد ثم قالوا: (لا نبايع غير سعد). فجاءت قريش بحجة علي وأهل بيته وخاصمونا بحقه وقرابته من رسول الله صلى الله عليه وآله. فما يعدو قريش أن يكونوا ظلموا الأنصار أو ظلموا آل محمد عليهم السلام. ولعمري ما لأحد من الأنصار ولا لقريش ولا لأحد من العرب والعجم في الخلافة حق ولا نصيب مع علي بن أبي طالب وولده من بعده.

When the Rasool Allah[saww] passed away, the Helpers gathered around my father Sa'ad, then said, 'We will not pay allegiance to anyone other than Sa'ad'. So the Qureish came by the argument of being from people close to his[saww] Household, and

disputed with us through this right, and through close relationship to the Rasool Allah[saww].

The Qureish are nothing more than oppressors to the Helpers or oppressors to the Progeny[asws] of Muhammad[saww]. By my life, there is nothing for anyone neither from the Helpers, nor for the Qureish, nor for any one from the Arabs and the non-Arabs in the Caliphate, any share or right is only for Ali Bin Abu Talib[asws] and his[asws] sons[asws] from after him[asws'].

فغضب معاوية وقال: يا بن سعد، عمن أخذت هذا وعمن رويته وعمن سمعته؟ أبوك أخبرك بذلك وعنه أخذته؟ فقال قيس: سمعته وأخذته ممن هو خير من أبي وأعظم علي حقا من أبي. قال: ومن هو؟ قال: ذاك أمير المؤمنين علي بن أبي طالب، عالم هذه الأمة وديانها وصديقها وفاروقها الذي أنزل الله فيه ما أنزل وهو قوله عز وجل: (قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب). فلم يدع قيس آية نزلت في علي عليه السلام إلا ذكرها.

Muawiya got angry and said, 'O Ibne Sa'ad, from whom have you taken this, and from whom are you narrating it, and from whom have you heard it? Your father informed you of that and it is from him that you have taken it?' Qays said, 'I heard it and took it from the one who is better than my father, and has a greater right over me than my father'. He said, 'And who is that?' He said, 'That is Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws], the most knowledgeable one of this community, and it's religious one, and it's 'Al-Seddiq' (Truthful one), and its 'Al-Farouq' (Differentiator) regarding whom Allah[azwj] Revealed what He[azwj] Revealed, and it is the Statement of the Mighty and Majestic ***"[13:43] Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book."*** Qays did not leave out a verse which had Come down regarding Ali[asws], except that he mentioned it.

فقال معاوية: فإن صديقها أبو بكر وفاروقها عمر، والذي عنده علم الكتاب عبد الله بن سلام قال قيس: أحق بهذه الأسماء وأولى بها الذي أنزل الله فيه: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، والذي أنزل الله جل اسمه فيه: (إنما أنت منذر ولكل قوم هاد)، والله لقد نزلت: (وعلي لكل قوم هاد)، فأسقطتم ذلك، والذي نصبه رسول الله صلى الله عليه وآله بغدير خم فقال: (من كنت أولى به من نفسه فعلي أولى به من نفسه)، وقال له رسول الله في غزوة تبوك: (أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي).

Muawiya said, 'It's 'Al-Seddiq' (truthful) one is Abu Bakr, and its Differentiator (Farouq) is Umar, and the one with whom is the knowledge of the whole of the Book, he is Abdullah Bin Salaam'.

Qays said, 'The one deserving of these names (titles) and the one who is the first for it is the one[asws] for whom Allah[azwj] Revealed ***"[11:17] Is he (to be counted equal with them) who relies on a clear proof from his Lord, and a witness from Him recites it,"***, and Allah[azwj] Majestic is His[azwj] Name Revealed regarding him ***"[13:7] You are only a warner and (there is) a guide for every people"***. And Allah[azwj] had Revealed ***"[13:7] and Ali [asws] is a guide for every people"***, so you dropped that (from the compilation of the Holy Quran, Ali[asws]'s name).

And the one whom the Rasool Allah[saww] nominated at Ghadeer Khumm saying: 'The one to whom I[saww] was higher to than his own self, so Ali[asws] is higher to him than his own self', and the Rasool Allah[saww] said to him[asws] during the (military) expedition of Tabuk: 'You[asws] are from me[saww] of the status which Haroun[as] had with Musa[as] except that there is no Prophet[as] after me[saww]'.

* 2 * بداية خطة معاوية في لعن على عليه السلام

وكان معاوية يومئذ بالمدينة، فعند ذلك نادى مناديه وكتب بذلك نسخة إلى جميع البلدان إلى عماله: (ألا برئت الذمة ممن روى حديثا في مناقب علي بن أبي طالب أو فضائل أهل بيته وقد أحل بنفسه العقوبة). وقامت الخطباء في كل كورة ومكان وعلى كل المنابر بلعن علي بن أبي طالب عليه السلام والبراءة منه والوقيعة فيه وفي أهل بيته عليهم السلام بما ليس فيهم، واللعنة لهم.

2 – Beginning of the plan of Muawiya with regards to cursing Ali[asws]

And in those days Muawiya was in Al-Medina. So he called upon a caller to proclaim, and that was written and copied to all the cities to his office bearers, 'I am not responsible for the one who reports ahadith regarding the merits of Ali[asws] bin Abu Talib[asws], or the 'Fazail' preferences of the Ahl Al-Bayt[asws] (People[asws] of his[asws] Household), for he would have brought down the punishment upon himself'. And the preachers in every town and place, and upon every Pulpit stood up to curse Ali[asws] Bin Abu Talib[asws], and distanced themselves from him[asws], and narrated (derogatory) stories about him[asws] and the Ahl Al-Bayt[asws] which was not regarding them[asws], and cursed them[asws].

* 3 * احتجاجات ابن عباس على معاوية

ثم إن معاوية مر بحلقة من قريش، فلما رأوه قاموا له غير عبد الله بن عباس. فقال له: يا بن عباس، ما منعك من القيام كما قام أصحابك إلا موجدة في نفسك علي بقتالي إياكم يوم صفين. يا بن عباس، إن ابن عمي أمير المؤمنين عثمان قتل مظلوما. قال له ابن عباس: فعمر بن الخطاب قد قتل مظلوما، أفسلمتم الأمر إلى ولده، وهذا ابنه؟ قال: إن عمر قتله مشرك. قال ابن عباس: فمن قتل عثمان؟ قال: قتله المسلمون قال: فذلك أدحض لحجتك وأحل لدمه إن كان المسلمون قتلوه وخذلوه فليس إلا بحق.

3 – Argumentation of Ibn Abbas against Muawiya

Then Muawiya passed by a group of Qureish. When they saw him they stood up apart from Abdullah Bin Abbas. So he said to him, 'O Ibn Abbas, what prevented you from standing like your companions did, except for the effects in yourself against me due to my fighting against you on the Day of Siffeen? O Ibn Abbas, the son of my uncle-the commander of the faithful Usman was killed unjustly'.

Ibn Abbas said to him, 'Umar Bin Al-Khattab was (also) killed unjustly, so we should submit the affair to his son, and this (here) is his son?' He said, 'Umar was killed by a 'Mushrik' Polytheist'. Ibn Abbas said, 'So who killed Usman?' He said, 'The Muslims killed him'. He said, 'Then it refutes your argument, if Muslims killed him, then his blood was permissible (to be shed), and abandoned him. It was not except by the truth'.[1]

[1] If killing Umar makes one Mushrik but by killing Usman they (Muslims) are considered Muslims then Usman has to be worthy of being killed (due to his injustice and killing of them).

قال معاوية: فإنا قد كتبنا في الآفاق ننهى عن ذكر مناقب علي وأهل بيته، فكف لسانك - يا بن عباس - واربع على نفسك. فقال له ابن عباس: أفتنهانا عن قراءة القرآن؟ قال: لا. قال: أفتنهانا عن تأويله؟ قال: نعم. قال: فنقرأه ولا نسأل عما عنى الله به؟ قال: نعم. قال: فأيما أوجب علينا، قرائته أو العمل به؟ قال معاوية: العمل به. قال: فكيف نعمل به حتى نعلم ما عنى الله بما أنزل علينا؟ قال: سل عن ذلك من يتأوله على غير ما تتأوله أنت وأهل بيتك. قال: إنما أنزل القرآن على أهل بيتي فأسأل عنه آل أبي سفيان أو أسأل عنه آل أبي معيط أو اليهود والنصارى والمجوس؟

Muawiya said, 'We have written to the far horizons prohibiting the mentioning of the merits of Ali[asws] and the Ahl Al-Bayt[asws], so restrain your tongue – O Ibn Abbas – and do yourself a favour'. Ibn Abbas said to him, 'So are you prohibiting us from reciting the Quran?'

He (Muawiya) said, 'No'.

He (Ibn Abbas) said, 'So are you preventing us from its meanings?'

He (Muawiya) said, 'Yes'.

He (Ibn Abbas) said, 'So we should recite it and not ask what Allah[azwj] has Meant by it?'

He (Muawiya) said, 'Yes'.

He (Ibn Abbas) said, 'So what is more obligatory upon us, it's recitation or to act by it?'

Muawiya said, 'The acting in accordance with it'.

He (Ibn Abbas) said, 'So how can we act by it until we know what Allah[azwj] has Meant by what He[azwj] Sent down to us?'

He (Muawiya) said, 'Ask the one who will explain it differently to what you and the People[asws] of your household explain it'.

He (Ibn Abbas) said, 'But, the Quran Descended upon the People[asws] of my Household, and I should ask about it from the progeny of Abu Sufyan, or ask about it from the progeny of Ma'eet, or the Jews and the Christians and the Magians?'

قال له معاوية: فقد عدلتنا بهم وصيرتنا منهم. قال له ابن عباس: لعمري ما أعدلك بهم، غير أنك نهيتنا أن نعبد الله بالقرآن وبما فيه من أمر ونهي أو حلال أو حرام أو ناسخ أو منسوخ أو عام أو خاص أو محكم أو متشابه، وإن لم تسأل الأمة عن ذلك هلكوا واختلفوا وتاهوا. قال معاوية: فاقرؤا القرآن وتأولوه ولا تروا شيئا مما أنزل الله فيكم من تفسيره وما قاله رسول الله فيكم، وارووا ما سوى ذلك. قال ابن عباس: قال الله في القرآن: (يريدون أن يطفؤوا نور الله بأفواههم ويأبى الله إلا أن يتم نوره ولو كره الكافرون).

Muawiya said to him, 'You have equated us with them and included us to be among them'.

Ibn Abbas said to him, 'By my life, I have not equated you with them, apart from the fact that you are prohibiting us that we should worship Allah[azwj] by the Quran and by what is in it from the Orders, and Preventions, or Permissibles, or Prohibitions, or

Abrogation, or Abrogated, or General, or Special, or Decisive, or Allegorical, and if the community does not ask about that it will perish and differ and follow desires.

Muawiya said, 'So recite the Quran and its explanation, and do not narrate anything from what Allah[azwj] has Revealed about you all, from its interpretation, and what the Rasool Allah[saww] has said regarding you all, and narrate whatsoever except for that', Ibn Abbas said, 'Allah[azwj] has said in the Quran ***"[9:32] They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse."***

قال معاوية: يا بن عباس، اكفني نفسك وكف عني لسانك، وإن كنت لا بد فاعلا فليكن ذلك سرا ولا يسمعه أحد منك علانية. ثم رجع إلى منزله، فبعث إليه بخمسين ألف درهم.

Mauwiya said, 'O Ibn Abbas, restrain yourself and restrain your tongue from me, and if you cannot do that then do that secretly, and do not let anyone hear it from you in the open'. Then he (Muawiya) returned to his house and sent over to him fifty thousand Dirhams.

* 4 * اشتداد البلاء على الشيعة في عهد معاوية

ثم اشتد البلاء بالأمصار كلها على شيعة علي وأهل بيته عليهم السلام، وكان أشد الناس بلية أهل الكوفة لكثرة من بها من الشيعة. واستعمل عليهم زيادا أخاه وضم إليه البصرة والكوفة وجميع العراقين. وكان يتتبع الشيعة وهو بهم عالم لأنه كان منهم فقد عرفهم وسمع كلامهم أول شيء. فقتلهم تحت كل كوكب وحجر ومدر، وأجلاهم وأخافهم وقطع الأيدي والأرجل منهم وصلبهم على جذوع النخل وسمل أعينهم وطردهم وشردهم حتى انتزعوا عن العراق. فلم يبق بالعراقين أحد مشهور إلا مقتول أو مصلوب أو طريد أو هارب.

4 – Intensification of the affliction upon the Shiites during the era of Muawiya

Then the afflictions intensified upon the Shiites of Ali[asws] and the Ahl Al-Bayt[asws] in every city, and the most extreme affliction was upon the inhabitants of Al-Kufa, for the most of them were from Shiites. And Ziyad, his (Muawiya's illigitimate) brother was the governor upon them, and he had the responsibility of Al-Basra, and Al-Kufa, and all the Iraqis. And he followed the Shiites (before being solomonised as being his brother), and he knew them because he used to be one of them before. So he recognised them and had heard their speech from the very first. So he killed them under every star, and stone and pebble, and limited them, and frightened them, and cut off their hands and their feet from them, and crucified them upon the trunk of the palm trees, and poked their eyes, and expelled them and displaced them until they were all grabbed from Al-Iraq.

There did not remain anyone well-known from among the Iraqis except that he was either killed or crucified, or expelled, or he fled.

وكتب معاوية إلى قضاته وولاته في جميع الأرضين والأمصار: (أن لا تجيزوا لأحد من شيعة علي بن أبي طالب ولا من أهل بيته ولا من أهل ولايته الذين يرون فضله ويتحدثون بمناقبه شهادة).

And Muawiya wrote to his judges, and his governors in all of the lands and the cities that, 'It is not permitted for anyone who narrates any merits of the Shiites of Ali[asws] Bin Abu Talib[asws], or any from the Ahl Al-Bayt[asws], or of his[asws] friends, to be accepted as a witness'.

تقريب معاوية جماعة عثمان واختلاق المناقب له

وكتب إلى عماله: (انظروا من قبلكم من شيعة عثمان ومحبيه وأهل بيته وأهل ولايته والذين يرون فضله ويتحدثون بمناقبه، فأدنوا مجالسهم وأكرموهم وقربوهم وشرفوهم، واكتبوا إلي بكل ما يروي كل رجل منهم فيه واسم الرجل واسم أبيه وممن هو).

Focus of Muawiya on Usman's group and fabrication of the virtues for him

And he wrote to his office bearers, 'Look at the ones in front of you from the Shiites (adherents) of Usman and those that love him, and the people of his household, and his friends, and the one who are reporting his virtues and narrating his merits, so encourage their gatherings and bring them closer, and honour them, and consider them to be near to you and give them prestige, and write to me about everyone of them, each one of them with his name and the name of his father, and from (which family) he comes'.

ففعلوا ذلك حتى أكثروا في عثمان الحديث وبعث إليهم بالصلات والكسي وأكثر لهم القطائع من العرب والموالي. فكثروا في كل مصر وتنافسوا في المنازل والضياع واتسعت عليهم الدنيا. فلم يكن أحد يأتي عامل مصر من الأمصار ولا قرية فيروي في عثمان منقبة أو يذكر له فضيلة إلا كتب اسمه وقرب وشفع. فلبثوا بذلك ما شاء الله.

So they did that to the extent that the Hadith of Usman became numerous, and he sent to them (the narrators) gifts, and garments, and gave them plenty of land, regardless to them being Arabs or non-Arabs. Soon there were too many of them in every city, and they constructed (big) houses, and the world became luxurious for them. There was no city worker who came from the cities, or a town who reported merits regarding Usman, or mentioned preferences for him except that his name was noted, and he was considered as a near one and was recommended. So it remained like that for as long as Allah[azwj] Desired it to.

سعي معاوية في إحياء اسم أبي بكر وعمر

ثم كتب بعد ذلك إلى عماله: (أن الحديث قد كثر في عثمان وفشا في كل قرية ومصر ومن كل ناحية، فإذا جاءكم كتابي هذا فادعوا الناس إلى الرواية في أبي بكر وعمر، فإن فضلهما وسوابقهما أحب إلي وأقر لعيني وأدحض لحجة أهل هذا البيت وأشد عليهم من مناقب عثمان وفضائله). فقرأ كل قاض وأمير من ولاته كتابه على الناس، وأخذ الناس في الروايات في أبي بكر وعمر وفي مناقبهم.

The quest of Muawiya to revive the names of Abu Bakr and Umar

Then, after that, he wrote to his office bearers that, 'The narrations (Ahadith) regarding Usman have become plentiful, and have been spread in every town and city and from every area, so when this letter of mine gets to you, call the people to the reporting with regards to Abu Bakr and Umar, for their virtues, and their precedence is beloved to me, and refreshing to my eyes and refutes the arguments of the People[asws] of the House, and is harsher to them[asws] than the merits of Usman and his virtues'. Every judge and Emir (leader) appointed by him read his letter out to the people, and the people took to the reporting with regards to Abu Bakr and Umar and their merits.

أمر معاوية بتعليم المناقب الكاذبة للأطفال والنساء

ثم كتب نسخة جمع فيها جميع ما روي فيهم من المناقب والفضائل، وأنفذها إلى عماله وأمرهم بقرائتها على المنابر وفي كل كورة وفي كل مسجد. وأمرهم أن ينفذوا إلى معلمي الكتاتيب أن يعلموها صبيانهم حتى يرووها ويتعلموها كما يتعلمون القرآن وحتى علموها بناتهم ونسائهم وخدمهم وحشمهم. فلبثوا بذلك ما شاء الله.

The order of Muawiya to teach the false merits to the children and the women

Then he gathered all these reports regarding them, from their virtues and their merits, in the form of a book, and enforced it upon his office bearers and ordered them to recite these upon the Pulpits and in every town and in every Masjid. And he ordered them to enforce the teachers of the Quran to teach it to their boys until they report it and learn it just as they had learnt the Quran, and until they had taught it to their daughters, and their women, and their older servants, and their younger servants. So it remained like that for as long as Allah[azwj] Desired it to.

برنامج معاوية لإبادة الشيعة

ثم كتب معاوية إلى عماله نسخة واحدة إلى جميع البلدان: (انظروا من قامت عليه البينة أنه يحب عليا وأهل بيته، فامحوه من الديوان ولا تجيزوا له شهادة). ثم كتب كتابا آخر: (من اتهمتموه ولم تقم عليه بينة أنه منهم فاقتلوه).

The program of Muawiya to exterminate the Shiites

Then Muawiya wrote to his office bearers and copied it to all of the countries, 'Look at the one who establishes the proof whether he loves Ali[asws] and the Ahl Al-Bayt[asws] (People[asws] of his[asws] Household), so remove him from the register and do not permit him to be a witness'. Then he wrote another letter, 'The one who is accused of it (loving Ahl Al-Bayt[asws]), and even though there is no clear proof for it even then consider him to be one from them, kill him'.

فقتلوهم على التهم والظن والشبه تحت كل كوكب، حتى لقد كان الرجل يغلط بكلمة فيضرب عنقه. ولم يكن ذلك البلاء في بلد أكبر ولا أشد منه بالعراق ولا سيما بالكوفة، حتى أنه كان الرجل من شيعة علي عليه السلام - وممن بقي من أصحابه بالمدينة وغيرها - ليأتيه من يثق به فيدخل بيته، ثم يلقي إليه سره فيخاف من خادمه ومملوكه، فلا يحدثه حتى يأخذ عليه الأيمان المغلظة ليكتمه عليه.

So they killed them (Shiites) under every star, based upon accusations, and the assumption, and the doubts, to the extent that if there was a man who spoke out of turn, his neck was struck off. This was not the affliction in large cities, or mostly in Iraq, particularly in Al-Kufa, to the extent that if there was a man from the Shiites of Ali[asws] – from the remaining of his[asws] companions in Al-Medina and other places – if a reliable person would come to him and enter his house, then he would speak to him in secret, fearing from his servants and his slaves, so he would not narrate to him until he had taken a binding oath from him to keep it secret.

وجعل الأمر لا يزداد إلا شدة وكثر عندهم عدوهم وأظهروا أحاديثهم الكاذبة في أصحابهم من الزور والبهتان، فنشأ الناس على ذلك ولم يتعلموا إلا منهم ومضى على ذلك قضاتهم وولاتهم وفقهائهم.

And the matter did not increase except for its intensity, and most of the ones in his (Muawiya) presence were their[asws] enemies, and they manifested false Hadith and attributed to them[asws] and to their companions fabrications and slanderous. So the

people grew up on that and did not know except from them, and their judges and their governors and their jurists and died upon that.

وكان أعظم الناس في ذلك بلاء وفتنه القراء المراءون المتصنعون، الذين يظهرون لهم الحزن والخشوع والنسك، ويكذبون ويفتعلون الأحاديث ليحظوا بذلك عند ولاتهم ويدنوا بذلك مجالسهم ويصيبوا بذلك الأموال والقطائع والمنازل.

And the people who were the greatest (accusers) during that affliction and strife were the reciters, and the hypocrites and the fabricators, who displayed their grief, and their reverence, and their ascetism. They used to lie and fabricate Ahadith in order to benefit by that in the presence of their governors, and get closer to them in their gatherings, and acquire by that a share of the wealth, and the pieces of land, and mansions.

حتى صارت أحاديثهم تلك ورواياتهم في أيدي من يحسب أنها حق وأنها صدق، فرووها وقبلوها وتعلموها وعلموها وأحبوا عليها وأبغضوا، حتى جمعت على ذلك مجالسهم وصارت في أيدي الناس المتدينين الذين لا يستحلون الكذب ويبغضون عليه أهله. فقبلوها وهم يرون أنها حق، ولو علموا أنها باطل لم يرووها ولم يتدينوا بها ولا تنقصوا من خالفهم. فصار الحق في ذلك الزمان باطلا والباطل حقا والصدق كذبا والكذب صدقا.

This went on to the extent that their (false) Ahadith and reports ended up in the hands of the ones who concluded that these are right and that these are the truth. So they narrated these, and accepted these, and learnt these, and taught these, and loved and hated on the basis of these, to the extent that they gathered upon these in their gatherings, and these ended up in the hands of the religious people who did not consider it permissible to lie or hatred towards its '*Ahl*' (Abu Bakr and Umar and Usman).

So they accepted these and they were narrating these as truth, and had they known that these are false, they would not have narrated these nor would they have made these to be their Religion, nor would they have reduced the ones who disagreed with them. In that era the truth became falsehood and the falsehood became the truth, and what was true became the lies and the lies became the true.

وقد قال رسول الله صلى الله عليه وآله: (لتشملنكم فتنة يربو فيها الوليد وينشأ فيها الكبير، يجري الناس عليها ويتخذونها سنة. فإذا غير منها شيء قالوا: أتى الناس منكرا، غيرت السنة)

And the Rasool Allah[saww] had said: 'You will be engulfed by strife during which the young will be nourished by it and the adults will grow old in, and the people will flow towards it and will take (the innovations) as the Sunnah. If anything is altered in it they will say, 'The people have become deniers and have changed the Sunnah'.

فلما مات الحسن بن علي عليه السلام لم يزل الفتنة والبلاء يعظمان ويشتدان، فلم يبق ولي لله إلا خائفا على دمه أو مقتولا أو طريدا أو شريدا، ولم يبق عدو لله إلا مظهرا حجته غير مستتر ببدعته وضلالته.

When Al-Hassan Bin Ali[asws] left the world (after being martyred), the strife and the afflictions did not decline, but they got magnified and intensified. There did not remain a friend of Allah[azwj] except that he was in fear for his life or had been killed, or expelled, or became a fugitive, and there did not remain an enemy of Allah[azwj] except that he displayed his arguments without hiding its innovation and misguidance.

* 5 * مناشدات واحتجاجات الإمام الحسين عليه السلام بمكة

فلما كان قبل موت معاوية بسنة حج الحسين بن علي عليه السلام وعبد الله بن عباس وعبد الله بن جعفر معه. فجمع الحسين عليه السلام بني هاشم، رجالهم ونسائهم ومواليهم وشيعتهم من حج منهم، ومن الأنصار ممن يعرفه الحسين عليه السلام وأهل بيته. ثم أرسل رسلا: (لا تدعوا أحدا ممن حج العام من أصحاب رسول الله صلى الله عليه وآله المعروفين بالصلاح والنسك إلا أجمعوهم لي). فاجتمع إليه بمنى أكثر من سبعمائة رجل وهم في سرادقه، عامتهم من التابعين ونحو من مائتي رجل من أصحاب النبي صلى الله عليه وآله وغيرهم.

5 – AppeAl-and representations of Imam Al-Husayn[asws] in Mecca

When it was a year before the death of Muawiya, Al-Husayn Bin Ali[asws] performed the Pilgrimage, and Abdullah Bin Abbas and Abdullah Bin Ja'far were with him[asws]. Al-Husayn[asws] gathered the Clan of Hashim, their men, and their women, and their friends, and their Shiites from the Pilgrims who were among them, and from the Helpers who recognised Al-Husayn[asws] and the Ahl Al-Bayt[asws]. Then he[asws] sent a message, 'Do not leave anyone from the general Pilgrims from the companions of the Rasool Allah[saww] who are well known for their righteousness and their ascetism, but gather them for me[asws]'. So more than seven hundred men gathered for him[asws] in Mina and they were in his[asws] tent. Most of them were from the 'Tabi'een'[2], and there were approximately two hundred companions of the Rasool Allah[saww], and others.

فقام فيهم الحسين عليه السلام خطيبا فحمد الله وأثنى عليه، ثم قال: أما بعد، فإن هذا الطاغية قد فعل بنا وبشيعتنا ما قد رأيتم وعلمتم وشهدتم، وإني أريد أن أسألكم عن شيء، فإن صدقت فصدقوني وإن كذبت فكذبوني. أسألكم بحق الله عليكم وحق رسول الله وحق قرابتي من نبيكم، لما سيرتم مقامي هذا ووصفتم مقالتي ودعوتم أجمعين في أنصاركم من قبائلكم من آمنتم من الناس ووثقتم به، فادعوهم إلى ما تعلمون من حقنا، فإني أتخوف أن يدرس هذا الأمر ويذهب الحق ويغلب، والله متم نوره ولو كره الكافرون.

So Al-Husayn[asws] stood up among them. He[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'After that, you have seen what this tyrant (Muawiya) has done to us[asws] and to our[asws] Shiites, and you know it and have witnessed it, and I[asws] want to ask you all about something, so if I[asws] speak the truth, ratify me[asws], and if I[asws] lie, deny me[asws]. I[asws] ask you by the Right of Allah[azwj] upon you all, and the right of the Rasool Allah[saww], and by the right of my[asws] relationship with your Prophet[saww], when you travel from this place of mine[asws], you should keep it secret and only relate my[asws] speech and invite all those who are your helpers from your tribes, the ones who are trustworthy and reliable from the people, and call them to what you know from our[asws] rights, for I[asws] am afraid that this matter (falsifying and fabrication of the Hadith) will obliterate the truth and will overcome it, ***"[61:8] and Allah will perfect His light, though the unbelievers may be averse."***

مناقب أمير المؤمنين عليه السلام على لسان الإمام الحسين عليه السلام

وما ترك شيئا مما أنزل الله فيهم من القرآن إلا تلاه وفسره، ولا شيئا مما قاله رسول الله صلى الله عليه وآله في أبيه وأخيه وأمه وفي نفسه وأهل بيته إلا رواه، وكل ذلك يقول الصحابة: (اللهم نعم، قد سمعنا وشهدنا)، ويقول التابعي: (اللهم قد حدثني به من أصدقه وأئتمنه من الصحابة). فقال: أنشدكم الله إلا حدثتم به من تثقون به وبدينه.

[2] Who did not meet with Holy Prophet[saww] but met those who were Holy Prophet[saww]'s companions.

Virtues of Amir-ul-Momineen[asws] by the tongue of Imam Al-Husayn[asws]

And he[asws] did not leave out anything from what Allah[azwj] had Revealed regarding them[asws] from the Quran except that he[asws] recited it and explained it, nor anything from what the Rasool Allah[saww] had said regarding his[asws] father[asws], and his[asws] brother[asws], and his[asws] mother[asws], and regarding himself[asws] and the Ahl Al-Bayt[asws], and for all that the companions said, 'Our Allah[azwj], yes! We have heard that and testify to that'. And the Tabi'een said, 'Our Allah[azwj], it has been narrated to us by the ones who are truthful, and reliable ones from the companions'.

He[asws] said: 'I[asws] adjure you all to Allah[azwj], only narrate this to the one whom you trust with it and trust his Religion'.

قال سليم: فكان فيما ناشدهم الحسين عليه السلام وذكرهم أن قال: أنشدكم الله أتعلمون أن علي بن أبي طالب كان أخا رسول الله صلى الله عليه وآله حين آخى بين أصحابه، فآخى بينه وبين نفسه وقال: (أنت أخي وأنا أخوك في الدنيا والآخرة)؟ قالوا: اللهم نعم.

Sulaym said, 'From the representations made by Al-Husayn[asws] and reminding them of was that he[asws] said: 'I[asws] adjure you to Allah[azwj], do you all know that Ali[asws] Bin Abu Talib[asws] was established as a brother of the Rasool Allah[saww] when he[saww] established brotherhood between his[saww] companions, so he[saww] established brotherhood between him[asws] and himself[saww], and said: 'You[asws] are my[saww] brother and I[saww] am your[asws] brother in the world and in the Hereafter?' They said, 'Our Allah[azwj], yes!'

قال: أنشدكم الله، هل تعلمون أن رسول الله صلى الله عليه وآله اشترى موضع مسجده ومنازله فابتناه، ثم ابتنى فيه عشرة منازل، تسعة له وجعل عاشرها في وسطها لأبي. ثم سد كل باب شارع إلى المسجد غير بابه، فتكلم في ذلك من تكلم، فقال صلى الله عليه وآله: (ما أنا سددت أبوابكم وفتحت بابه، ولكن الله أمرني بسد أبوابكم وفتح بابه).

He[asws] said: 'I[asws] adjure you to Allah[azwj], do you all know that the Rasool Allah[saww] acquired a place for his[saww] Masjid and his[saww] house so he[saww] constructed it, then built within it ten houses, nine for himself[saww], and made the tenth one to be for my[asws] father[asws]. Then he[asws] closed all the doors which led to the Masjid apart from his[asws] door. The 'one' who spoke about it spoke. So he[saww] said: 'It was not me[saww] who closed all your doors and kept his[asws] door open, but it was Allah[azwj] Who Ordered me[asws] to close your doors and keep his[asws] door open'.

ثم نهى الناس أن يناموا في المسجد غيره، وكان يجنب في المسجد ومنزله في منزل رسول الله صلى الله عليه وآله، فولد لرسول الله صلى الله عليه وآله وله فيه أولاد؟ قالوا: اللهم نعم.

Then he[saww] prevented the people to sleep in the Masjid apart from him[asws], and Ali[asws] became others are in requirement of Major ablution. Also in the Masjid Ali[asws] 's house was in the house of the Rasool Allah[saww], where the births for the (grand) sons of Rasool Allah[saww] and the sons of Ali[asws] took place (Imam Hassan and Hussain)?' They said, 'Our Allah[azwj], yes!'

قال: أفتعلمون أن عمر بن الخطاب حرص على كوة قدر عينه يدعها من منزله إلى المسجد، فأبى عليه. ثم خطب صلى الله عليه وآله فقال: إن الله أمر موسى أن يبني مسجدا طاهرا لا يسكنه غيره وغير هارون وابنيه وإن الله أمرني أن أبني مسجدا طاهرا لا يسكنه غيري وغير أخي وابنيه؟ قالوا: اللهم نعم.

He[asws] said: 'Do you all know that Umar Bin Al-Khattab was keen to have a niche the size of his eye to be left from his house to the Masjid, but he[saww] refused him. Then he[saww] preached saying: 'Allah[azwj] Ordered Musa[as] that he[as] build a pure Masjid in which no one apart from himself[as] and Haroun[as] and his[as] children could live in, and that Allah[azwj] has Ordered me[as] that I[saww] should build a pure Masjid in which apart from myself[saww] and apart from my[saww] brother[asws] and his[asws] children (are allowed to live in)?' They said, 'Our Allah[azwj], yes!'

قال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله نصبه يوم غدير خم فنادى له بالولاية وقال: (ليبلغ الشاهد الغائب)؟ قالوا: اللهم نعم.

He[asws] said: 'I[asws] adjure you to Allah[azwj], do you know that the Rasool Allah[saww] nominated Ali[asws] on the Day of Ghadeer Khumm, so he[saww] called for his[asws] Wilayah and said: 'Those who are present should make it reach to those who are absent?' They said, 'Our Allah[azwj], yes!'

قال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله قال له في غزوة تبوك: (أنت مني بمنزلة هارون من موسى وأنت ولي كل مؤمن بعدي)؟ قالوا: اللهم نعم.

He[asws] said: 'I[asws] adjure you to Allah[azwj], do you know that the Rasool Allah[saww] said to him[asws] during the (military) expedition of Tabuk: 'You[asws] are from me[saww] of the status which Haroun[as] had to Musa[as] and you[asws] are the Guardian of every believer after me[saww]?' They said, 'Our Allah[azwj], yes!'

قال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله حين دعا النصارى من أهل نجران إلى المباهلة لم يأت إلا به وبصاحبته وابنيه؟ قالوا: اللهم نعم.

He[asws] said: 'I[asws] adjure you to Allah[azwj], do you know that when the Rasool Allah[saww] called the Christians from the inhabitants of Najraan to the imprecation (*Al-Mubahila*), he[saww] did not come accompanied with any but by him[asws], his[asws] wife [asws] and his[asws] two sons?' (they all said) Our Allah[azwj], yes!'

قال: أنشدكم الله، أتعلمون أنه دفع إليه اللواء يوم خيبر، ثم قال: (لأدفعه إلى رجل يحبه الله ورسوله ويحب الله ورسوله، كرار غير فرار يفتحها الله على يديه)؟ قالوا: اللهم نعم.

He[asws] said: 'I[asws] adjure you to Allah[azwj], do you know that he[saww] handed the flag over to him[asws] on the Day of Khyber, then said: 'I[asws] am handing it to a man[asws] who is the beloved of Allah[azwj] and His[azwj] Messenger and he[asws] loves Allah[azwj] and His[azwj] Messenger[saww], a persistent attacker (*Karraar*), not a fleer (Ghar e *Farraar*), by whose hands Allah[azwj] will Grant victory?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله بعثه ببراءة وقال: (لا يبلغ عني إلا أنا أو رجل مني)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that the Rasool Allah[saww] sent him[asws] with (Surah) Al-Bara'at and said: 'None can preach it except for myself[saww] or a man[asws] from myself[saww]?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله لم تنزل به شدة قط إلا قدمه لها ثقة به، وأنه لم يدعه باسمه قط إلا أن يقول: (يا أخي) و(ادعوا لي أخي)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that no difficulty came down upon the Rasool Allah[saww] at all except that he[saww] put him[asws] forward for it, relying upon him[asws], and he[saww] never called him[asws] by his[asws] name at all except that he[saww] said: 'O my[saww] brother[asws]', and 'Call my[saww] brother[asws] for me[saww]?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله قضى بينه وبين جعفر وزيد، فقال له: (يا علي، أنت مني وأنا منك، وأنت ولي كل مؤمن ومؤمنة بعدي)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that the Rasool Allah[saww] judged between him[asws] and Ja'far and Zayd, so he[saww] said to him[asws]: 'O Ali[asws], you[asws] are from me[saww], and I[saww] am from you[asws], and you[asws] are the Guardian of every 'Momin' believing man and 'Momina' every believing woman after me[saww]?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أنه كانت له من رسول الله صلى الله عليه وآله كل يوم خلوة وكل ليلة دخلة، إذا سأله أعطاه وإذا سكت أبداه؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that he[asws] used to meet up with the Rasool Allah[saww] every day in private and he[asws] went to him[saww] every evening. If he[asws] asked, he gave him[asws] the answer, and if he[asws] was silent, he[saww] would initiate (conversation)?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله فضله على جعفر وحمزة حين قال لفاطمة عليها السلام: (زوجتك خير أهل بيتي، أقدمهم سلما وأعظمهم حلما وأكثرهم علما)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that the Rasool Allah[saww] preferred him[asws] over Ja'far[as] and Hamza[as] when he[saww] said to Fatima[asws]: 'I[saww] have got you[asws] married to the best of the People[asws] of my[saww] Household, the first one of them to submit and the greatest of them in forbearance, and the most knowledgeable of them?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله قال: (أنا سيد ولد آدم وأخي علي سيد العرب، وفاطمة سيدة نساء أهل الجنة، وابناي الحسن والحسين سيدا شباب أهل الجنة)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that the Rasool Allah[saww] said: 'I[asws] am the Chief of the Children of Adam[as], and my[saww] brother Ali[asws] is the Chief of the Arabs, and Fatima[asws] is the Chieftess of the women of the Paradise, and my[saww] two sons Al-Hassan[asws] and Al-Husayn[asws] are the Chiefs of the youths of the Paradise?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله أمره بغسله وأخبره أن جبرئيل يعينه عليه؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that the Rasool Allah[saww] ordered him[asws] to wash him[asws] (for burial), and informed him[asws] that Jibraeel would be assisting him[asws]?' They said, 'Our Allah[azwj], yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله قال في آخر خطبة خطبها: (أيها الناس، إني تركت فيكم الثقلين كتاب الله وأهل بيتي، فتمسكوا بهما لن تضلوا)؟ قالوا: اللهم نعم.

He[asws] said: 'Do you know that the Rasool Allah[saww] said in his[saww] last sermon of his[saww] sermons: 'O you people! I[saww] am leaving behind among you two weighty

things (Al-Saqalayn), the Book of Allah[azwj] and the People[asws] of my[saww] Household. So, attach yourselves to these two and you will never go astray?' They said, 'Our Allah[azwj], yes!'

فلم يدع شيئا أنزله الله في علي بن أبي طالب عليه السلام خاصة وفي أهل بيته من القرآن ولا على لسان نبيه صلى الله عليه وآله إلا ناشدهم فيه، فيقول الصحابة: (اللهم نعم، قد سمعنا)، ويقول التابعي: (اللهم قد حدثنيه من أثق به، فلان وفلان).

(Sulaym said), 'He[asws] did not leave out anything which had been Revealed regarding Ali[asws] Bin Abu Talib[asws] especially, and regarding the Ahl Al-Bayt[asws], neither from the Quran nor from the tongue of His[azwj] Prophet[saww] except that he[asws] adjured them to it. So the companions said, 'Our Allah[azwj], yes!', and the Tabi'een said, 'Our Allah[azwj], it has been narrated by the ones who are reliable, so and so, and so and so'.

ثم ناشدهم أنهم قد سمعوه صلى الله عليه وآله يقول: (من زعم أنه يحبني ويبغض عليا فقد كذب، ليس يحبني وهو يبغض عليا) فقال له قائل: يا رسول الله، وكيف ذلك؟ قال: لأنه مني وأنا منه، من أحبه فقد أحبني ومن أحبني فقد أحب الله، ومن أبغضه فقد أبغضني ومن أبغضني فقد أبغض الله)؟ فقالوا: (اللهم نعم، قد سمعنا).

Then he[asws] adjured them that they had heard from the Rasool Allah[saww] saying: 'The one who thinks that he loves me[saww] and hates Ali[asws] has in fact lied, for he is not the one who loves me[saww] but he hates Ali[asws]'. So someone said to him[saww], 'O Rasool Allah[saww], and how can that be?' He[saww] said to him: 'Because he[asws] is from me[saww] and I[saww] am from him[asws].

The one who loves him[asws], so he has loved me[saww], and the one who loves me[saww], so he has loved Allah[azwj], and the one who hates him[asws], so he has hated me[saww], and the one who hates me[saww] he has hated Allah[azwj]?' They said, 'Our Allah[azwj], yes, we have heard'.

وتفرقوا على ذلك.

And they dispersed upon that.

HADITH 27

(27) ابن عباس يحكي قضية الكتف

IBN ABBAS RELATES THE ISSUE OF THE SHOULDER (BONE)

أبان بن أبي عياش عن سليم، قال: إني كنت عند عبد الله بن عباس في بيته وعنده رهط من الشيعة. قال: فذكروا رسول الله صلى الله عليه وآله وموته، فبكى ابن عباس، وقال: قال رسول الله صلى الله عليه وآله يوم الاثنين - وهو اليوم الذي قبض فيه - وحوله أهل بيته وثلاثون رجلا من أصحابه: ايتوني بكتف أكتب لكم فيه كتابا لن تضلوا بعدي ولن تختلفوا بعدي. فمنعهم فرعون هذه الأمة فقال: (إن رسول الله يهجر) فغضب رسول الله صلى الله عليه وآله وقال: (إني أراكم تخالفوني وأنا حي، فكيف بعد موتي)؟ فترك الكتف.

Abaan Bin Abu Ayyash, from Sulaym who said, 'I was in the presence of Abdullah Bin Abbas in his house, and with him was a group from the Shiites. He said, 'He mentioned the Rasool Allah[saww] and his[saww] passing away (martyrdom), so Ibn Abbas wept and said, 'The Rasool Allah[saww] said on the Day of Monday – and it was the day in which he[saww] passed away –and around him[asws] were the People[asws] of his[saww] Household and thirty men from his[saww] companions: 'Bring to me[saww] a 'paper' so that I[saww] may write for you all in it, a writing so that you will never go astray after me[saww] and will never disagree (between yourselves) after me[saww,'.

But the Pharaoh of the community (Umar) prevented it. He said, 'Surely the Rasool Allah[saww] is out of his[saww] mind (delirious)' So the Rasool Allah[saww] got angry and said: 'I[saww] am looking at you opposing me[saww] whilst I[saww] am still alive, so how will it be after my[saww] passing away?' So he[saww] left it without'.

قال سليم: ثم أقبل علي ابن عباس فقال: يا سليم، لولا ما قال ذلك الرجل لكتب لنا كتابا لا يضل أحد ولا يختلف. فقال رجل من القوم: ومن ذلك الرجل؟ فقال: ليس إلى ذلك سبيل.

Sulaym said, 'Then I addressed Ibn Abbas, so he said, 'O Sulaym, Had the man not said that, he[aww] would have written for us a writing (as a result of which) no one would have gone astray nor differed'. A man from the group said, 'And who was that man?' He said, 'There is no way to that (naming him)'.

فخلوت بابن عباس بعد ما قام القوم، فقال: هو عمر. فقلت: صدقت، قد سمعت عليا عليه السلام وسلمان وأبا ذر والمقداد يقولون: (إنه عمر). فقال: يا سليم، اكتم إلا ممن تثق بهم من إخوانك، فإن قلوب هذه الأمة أشربت حب هذين الرجلين كما أشربت قلوب بني إسرائيل حب العجل والسامري.

So I was alone with Ibn Abbas after the group had left, so he said, 'He was Umar'. I said, 'You have spoke the truth, I have heard Ali[asws], and Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar] all saying that he was Umar'. He said, 'Sulaym, conceal it except from the one who is reliable from among your brothers, for the hearts of this community have drunk from the love of these two men (Abu Bakr and Umar) just as the hearts of the Children of Israel had drunk the love of the calf and Al-Samiri'.

HADITH 28

(28) أحاديث عن حرب الجمل

NARRATIONS ABOUT THE BATTLE OF THE CAMEL

قال أبان: سمعت سليم بن قيس يقول: شهدت يوم الجمل عليا عليه السلام، وكنا اثني عشر ألفا وكان أصحاب الجمل زيادة على عشرين ومائة ألف. وكان مع علي عليه السلام من المهاجرين والأنصار نحو من أربعة آلاف ممن شهد مع رسول الله صلى الله عليه وآله بدرا والحديبية ومشاهده، وسائر الناس من أهل الكوفة إلا من تبعه من أهل البصرة والحجاز ليست له هجرة ممن أسلم بعد الفتح. وجل الأربعة آلاف من الأنصار.

Abaan said, 'I heard Sulaym Bin Qays saying, 'I battled alongside Ali[asws] on the Day of the Camel (Al-Jamal), and we were twelve thousand men, and the companions of the Camel were more than one hundred and twenty thousand men. And with Ali[asws] were approximately four thousand from the Emigrants and the Helpers from the ones who had battled alongside with the Rasool Allah[saww] at Badr, and Al-Hudaybiyya, and his[saww] other battles, and the rest of the men were the inhabitants of Al-Kufa except for the ones who followed him[asws] from the inhabitants of Al-Basra, and Al-Hijaaz, for whom there was no emigration after having embraced Islam after the victory (of Mecca). Most of those four thousand were from the Helpers.

ولم يكره أحدا من الناس على البيعة ولا على القتال، إنما ندبهم فانتدب من أهل بدر سبعون ومائة رجل، وجلهم من الأنصار ممن شاهد أحدا والحديبية، ولم يتخلف عنه أحد. وليس أحد من المهاجرين والأنصار إلا وهواه معه، يتولونه ويدعون له بالظفر والنصر ويحبون ظهوره على من ناواه، ولم يحرجهم ولم يضيق عليهم وقد بايعوه، وليس كل الناس يقاتل في سبيل الله.

No one from the people had been unwilling in pledging allegiance or unwilling to fight, but rather, they had been called, so one hundred and seventy men from the people of Badr responded, and most of them were from the Helpers from the ones who had battled at Ohad and Al-Hudaybiyya, and no one had opposed him[asws]. And there was no one from the Emigrants and the Helpers except that he was with him[asws], befriending him[asws] and supplicating for him[asws] for the winning and the victory, and they loved for him[asws] to be successful against the ones who were against him. And neither did he[asws] request them nor did he[asws] try to convince them, and they had paid the allegiance, and it is not for every human being that he should fight in the Way of Allah[azwj].

والطاعن عليه والمتبرء منه قليل مستتر عنه، مظهر له الطاعة غير ثلاثة رهط، بايعوه ثم شكوا في القتال معه وقعدوا في بيوتهم: محمد بن مسلمة وسعد بن أبي وقاص وابن عمر. وأسامة بن زيد سلم بعد ذلك ورضي، ودعا لعلي عليه السلام واستغفر له وبرئ من عدوه وشهد أنه على الحق، ومن خالفه ملعون حلال الدم.

And only a few contested with him[asws] and kept away from him[asws] hiding themselves and displaying to him[asws] the obedience, apart from a group of three. They paid allegiance to him[asws], then doubted with regards to fighting alongside him[asws], and they sat in their houses – Muhammad Bin Muslama, and Sa'd Bin Abu Waqqas, and Ibn Umar. And Usama Bin Zayd submitted after that and was happy, and supplicated for Ali[asws], and repented to him[asws], and renounced his[asws] enemies, and testified that he[asws] was on the truth, and the ones opposed to him[asws] were accursed and those whose blood is permissible to be shed.

HADITH 29

(29) احتجاجات أمير المؤمنين عليه السلام على طلحة والزبير

ARGUMENTATION OF AMIR-UL-MOMINEEN[asws] AGAINST TALHA AND ZUBAYR

قال أبان: قال سليم: لما التقى أمير المؤمنين عليه السلام، وأهل البصرة يوم الجمل نادى علي عليه السلام الزبير: يا أبا عبد الله، اخرج إلي. فقال له أصحابه: يا أمير المؤمنين، تخرج إلى الزبير الناكث بيعته وهو على فرس شاك في السلاح وأنت على بغلة بلا سلاح؟ فقال علي عليه السلام: إن علي من الله جنة واقية. لن يستطيع أحد فرارا من أجله. وإني لا أموت ولا أقتل إلا على يدي أشقاها كما عقر ناقة الله أشقى ثمود. فخرج إليه الزبير. فقال: أين طلحة؟ ليخرج. فخرج طلحة.

Abaan said, 'When Amir-ul-Momineen[asws] met the people of Al-Basra (Battle of the Camel), Ali[asws] called out to Al-Zubayr: 'O Abu Abdullah, come out to me[asws]'. So his companions said to him[asws], 'O Amir-ul-Momineen[asws], you[asws] are going out to Al-Zubayr, the breaker of the allegiance, and he is on the horse and clad in armour, and you[asws] are upon a mule without weapons?' Ali[asws] said: 'A protective shield from Allah[azwj] is covering me[asws]. There is no leeway for anyone to flee from his time (death). And I[asws] will not pass away, nor killed except by the hands of the most miserable one just like the slaying of the she-camel of Allah[azwj] by the miserable one of Thamud. So Al-Zubayr came out to him[asws]. He[asws] said: 'Where is Talha? Let him come out'. So Talha came out.

أصحاب الجمل ملعونون على لسان رسول الله صلى الله عليه وآله

فقال عليه السلام: نشدتكما بالله، أتعلمان وأولوا العلم من آل محمد وعائشة بنت أبي بكر (أن أصحاب الجمل وأهل النهروان ملعونون على لسان محمد صلى الله عليه وآله) وقد خاب من افترى؟ فقال الزبير: كيف نكون ملعونين ونحن من أهل الجنة؟ فقال علي عليه السلام: لو علمت أنكم من أهل الجنة لما استحللت قتالكم. فقال الزبير: أما سمعت رسول الله يقول يوم أحد: (أوجب طلحة الجنة، ومن أراد أن ينظر إلى شهيد يمشي على الأرض حيا فلينظر إلى طلحة)؟ أوما سمعت رسول الله يقول: (عشرة من قريش في الجنة)؟

Companions of the Camel are the accursed ones by the tongue of the Rasool Allah[saww]

He[asws] said: 'I[asws] adjure you both to Allah[azwj]. Do you two not know (differentiate between) the one possessing the knowledge from the Progeny[asws] of Muhammad[saww], and Ayesha the daughter of Abu Bakr, and that the companions of the Camel and that the people of Al-Nahrwaan are accursed ones by the tongue of Muhammad[saww], and that the one who fabricates will be disappointed?'

Al-Zubayr said, 'How can we be the accursed ones whilst we are from the people of the Paradise?' Ali[asws] said: 'Had I[asws] known that you are all from the people of the Paradise, would I[asws] considered it permissible to fight against you?' Al-Zubayr said, 'But have you[asws] not heard the Rasool Allah[saww] saying on the Day of Ohad: 'The Paradise has been obligated upon Talha, and the one who intends to look at a live martyr walking upon the earth, he should look at Talha? Or, have you[asws] not heard the Rasool Allah[saww] say: 'Ten from the Qureish are in the Paradise?'

رد أمير المؤمنين عليه السلام حديث العشرة المبشرة

فقال علي عليه السلام: فسمهم. قال: فلان وفلان وفلان، حتى عد تسعة، فيهم أبو عبيدة بن الجراح وسعيد بن زيد بن عمرو بن نفيل. فقال علي عليه السلام: عددت تسعة، فمن العاشر؟ قال الزبير: أنت فقال علي عليه السلام: أما أنت فقد أقررت أني من أهل الجنة، وأما ما ادعيت لنفسك وأصحابك فإني به لمن الجاحدين. والله إن بعض من سميت لفي تابوت في جب في أسفل درك من جهنم، على ذلك الجب صخرة إذا أراد الله أن يسعر جهنم رفع تلك الصخرة فأسعرت جهنم. سمعت ذلك من رسول الله صلى الله عليه وآله، وإلا فأظفرك الله بي وسفك دمي بيدك، وإلا فأظفرني الله بك وبأصحابك فرجع الزبير إلى أصحابه وهو يبكي.

Refutation by Amir-ul-Momineen[asws] of the Hadith of the Ten Promised Ones (Al-Ashra Mubashira)

Ali[asws] said: 'So name them for me[asws]'. He (Al-Zubayr) said, 'So and so, and so and so, and so and so', until he had counted nine of them. Among them were Abu Ubeyda Bin Al-Jarra, and Saeed Bin Zayd Bin Amro Bin Nufayl. Ali[asws] said: 'You have counted nine, so who is the tenth one?' Al-Zubayr said: 'You[asws] are'.

Ali[asws] said: 'But if you are accepting that I[asws] of the people of the Paradise, but as for what you have claimed to yourself and your companions, so I[asws] of the ones who are denying it (that you are not among those ones). By Allah[azwj], some of the ones you have named will be in a coffin in a well at the very bottom of the levels of Hell, upon that well is a rock. Whenever Allah[azwj] Intends to (increase the) Heat of Hell, that stone is raised, and Hell is inflamed. I[asws] heard that from the Rasool Allah[saww], and either Allah[azwj] will Make you to be victorious over me[asws] and shed my[asws] blood by your hands, or else Allah[azwj] will Make me[asws] to be victorious over you and your companion'. Al-Zubayr returned to his companion, and he was weeping'.

إخراج زوجة رسول الله صلى الله عليه وآله بيد طلحة والزبير

ثم أقبل على طلحة فقال: يا طلحة، معكما نساؤكما؟ قال: لا. قال: عمدتما إلى امرأة موضعها في كتاب الله القعود في بيتها فأبرزتماها وصنتما حلائلكما في الخيام والحجال؟ ما أنصفتما رسول الله صلى الله عليه وآله من أنفسكم حيث أجلستما نسائكما في البيوت وأخرجتما زوجة رسول الله صلى الله عليه وآله وقد أمر الله أن لا يكلمن إلا من وراء حجاب.

Coming out of the wife of the Rasool Allah[saww] by the hands of Talha and Al-Zubayr

Then he[asws] turn towards Talha, so he[asws] said: 'Have you both brought your wives with you?' He said, 'No'. He[asws] said: 'You have deliberately brought one woman to me[asws] whose place, in the Book of Allah[azwj], is to stay at her home. So you two have highlighted her and kept your own wives in the tents and the houses? You two have not done justice to the Rasool Allah[saww] from yourselves when you have made both your wives to sit in the houses, and brought out the wife of the Rasool Allah[saww], and Allah[azwj] has Ordered that you will not talk to them except from behind a veil?

أخبرني عن صلاة عبد الله بن الزبير بكما، أما يرضى أحدكما بصاحبه؟ أخبرني عن دعائكما الأعراب إلى قتالي، ما يحملكما على ذلك؟ فقال طلحة: يا هذا، كنا في الشورى ستة مات منا واحد وقتل آخر، فنحن اليوم أربعة كلنا لك كاره.

(And) Inform me[asws] about the Prayer led by Abdullah Bin Al-Zubayr which two of you, did not agree on? Inform me about the two of you calling the Bedouins to fight against me[asws], what made you to do that?' Talha said, 'O this, there were six of us in

the consultative council (Al-Shura), one of us died and the other one got killed, so today we are four, and all of us abhor you[asws]'.

فقال له علي عليه السلام: ليس ذلك علي، قد كنا في الشورى والأمر في يد غيرنا وهو اليوم في يدي. أرأيت لو أردت - بعد ما بايعت عثمان - أن أرد هذا الأمر شورى، أكان ذلك لي؟ قال: لا. قال: ولم؟ قال: لأنك بايعت طائعا. فقال علي عليه السلام: وكيف ذلك، والأنصار معهم السيوف مخترطة يقولون: (لئن فرغتم وبايعتم واحدا منكم، وإلا ضربنا أعناقكم أجمعين) فهل قال لك ولأصحابك أحد شيئا من هذا حيث بايعتماني؟ وحجتي في الاستكراه في البيعة أوضح من حجتك وقد بايعتني أنت وصاحبك طائعين غير مكرهين، وكنتما أول من فعل ذلك، ولم يقل أحد: لتبايعان أو لنقتلنكما!

Ali[asws] said to him: 'That is not to me[asws] (to be just) as during the consultation the command (Caliphate) was in the hands of someone else, and it was not in my[asws] hands. Do you see that if I[asws] intended – after the killing of Usman – to have this matter go into 'Shura' (consultation), which people have given to me[asws] (after pledging alligance to me[asws])?'

He said, 'No'.

He[asws] said: 'And why not?'

He said, 'Because your[asws] 'Bayat' (allegiance) was carried out without any opposition'.

Ali[asws] said: 'And how can that be, and the Helpers had their swords drawn and they were saying, 'If you are free (from the consultation) and have not paid allegiance to one from among you, we will strike all of your necks'.

So did I[asws] say anything to you and to your companion anything like this when the two of you paid allegiance to me[asws]? And my[asws] argument in the abhorrence in the allegiance is clearer than your argument, and you and your companion had paid allegiance to me[asws] willingly, not with abhorrence, and the two of you were the first ones to do that, and no one said that the two of you should pay allegiance or else he will kill both of you'.

فانصرف طلحة ونشب القتال، فقتل طلحة وانهزم الزبير.

So Talha turned and left, and the battle erupted. Talha was killed, and Al-Zubayr was defeated.

HADITH 30

(30) مفتاح العلوم عند أمير المؤمنين عليه السلام

KEYS OF THE KNOWLEDGE IN THE POSSESSION OF AMIR-UL-MOMINEEN[asws]

قال أبان: قال سليم: سمعت ابن عباس يقول: سمعت من علي عليه السلام حديثا لم أدر ما وجهه ولم أنكره. سمعته يقول: (إن رسول الله صلى الله عليه وآله أسر إلي في مرضه، فعلمني مفتاح ألف باب من العلم يفتح كل باب ألف باب).

Abaan said that Sulaym said, 'I heard Ibn Abbas say, 'I hear from Ali[asws] a Hadith, I don't know what its perspective is, and did not deny it. I heard him[asws] say that: 'The Rasool Allah[saww] confided a secret to me[asws] during his[saww] illness. So he[saww] made known to me[asws] a key to a thousand doors of knowledge, each of the doors opening to a thousand doors'.

وإني لجالس بذي قار في فسطاط علي عليه السلام وقد بعث الحسن عليه السلام وعمارا إلى أهل الكوفة يستنفران الناس، إذ أقبل علي علي عليه السلام فقال: يا بن عباس، يقدم عليك الحسن ومعه أحد عشر ألف رجل غير رجل أو رجلين. فقلت في نفسي: إن كان كما قال فهو من تلك الألف باب.

And I was seated at Zeeqar in the Marquee of Ali[asws], and he[asws] had sent Al-Hassan[asws] and Ammar to the inhabitants of Al-Kufa to mobilise the people. When I was in front of Ali[asws], he [asws] said: 'O Ibn Abbas, Al-Hassan[asws] will come to you, and with him[asws] will be eleven thousand men apart from one or two men'. So I said to myself, 'If it happens as he[asws] has said that it will, so it is from those thousand doors'.

فلما أظلنا الحسن عليه السلام بذلك الجند استقبلتهم، فقلت لكاتب الجيش الذي معه أسمائهم: كم رجل معكم؟ فقال: أحد عشر ألف رجل غير رجل أو رجلين.

When Al-Hassan[asws] came with that army, I welcomed him[asws]. I said to the writer of the army who was with him[asws] for their names, 'How many men are with you?' He said, 'Eleven thousand men, apart from one or two men'.

HADITH 31

(31) سلوني قبل أن تفقدوني

ASK ME[asws] BEFORE YOU ALL LOSE ME[asws]

قال أبان عن سليم، قال: جلست إلى علي عليه السلام بالكوفة في المسجد والناس حوله. فقال: سلوني قبل أن تفقدوني. سلوني عن كتاب الله، فوالله ما نزلت آية من كتاب الله إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها.

Abaan said from Sulaym who said, 'I was seated with Ali[asws] at Al-Kufa in the Masjid, and the people were around him[asws]. So he[asws] said: 'Ask me[asws] before you all lose me[asws]. Ask me[asws] about the Book of Allah[azwj], for by Allah[azwj] there is no Verse Revealed from the Book of Allah[azwj] except that it has been recited to me[asws] by the Rasool Allah[saww], and its explanation made known to me[asws]'.

فقال ابن الكواء: فما كان ينزل عليه وأنت غائب؟ فقال عليه السلام: بلى، يحفظ علي ما غبت عنه، فإذا قدمت عليه قال لي: (يا علي، أنزل الله بعدك كذا وكذا) فيقرأنيه، (وتأويله كذا وكذا) فيعلمنيه.

Ibn Al-Kawa said, 'So what about that which Came down upon him[saww] and you[asws] were absent?' He[asws] said: 'Yes, he[saww] memorised it for me[asws] when I[asws] was absent from him[saww]. So when I[asws] went to him[saww], he[saww] said to me[asws]: 'O Ali[asws], Allah[azwj] Sent down such and such, after you[asws]'. So he[saww] recited it to me[asws], 'And it's explanation is such and such', so he[saww] made it known to me [asws]'.

HADITH 32

(32) افتراق الأمم

SEPARATION OF THE COMMUNITY (INTO SECTS)

قال أبان: قال سليم: سمعت عليا عليه السلام وهو يقول لرأس اليهود: كم افترقتم؟ فقال: على كذا وكذا فرقة. فقال علي عليه السلام: كذبت ثم أقبل على الناس فقال: والله لو ثنيت لي الوسادة لقضيت بين أهل التوراة بتوراتهم وبين أهل الإنجيل بإنجيلهم وبين أهل القرآن بقرآنهم.

Abaan said that Sulaym said, 'I heard Ali[asws] and he[asws] was saying to the head (leader) of the Jews: 'How many sects are there among you?' He said, 'There are such and such sects'. Ali[asws] said: 'You have lied'. Then he[asws] addressed the people, so he[asws] said: 'By Allah[azwj], If the platform is set up for me[asws], I[asws] would judge between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Quran by their Quran'.

افترقت اليهود على إحدى وسبعين فرقة، سبعون منها في النار وواحدة في الجنة وهي التي اتبعت يوشع بن نون وصي موسى.

The Jews will be divided into seventy one sects, seventy from these will be in the Fire and one will be in the Paradise, and this is the one which followed Yoshua Bin Noon[as] the successor[as] of Musa[as].

وافترقت النصارى على اثنتين وسبعين فرقة، إحدى وسبعون فرقة في النار وواحدة في الجنة وهي التي اتبعت شمعون وصي عيسى عليه السلام.

And the Christians will be divided into seventy two sects, seventy one from these will be in the Fire and one will be in the Paradise, and this is the one which followed Sham'oun[as] and successor[as] of Isa[as].

وتفترق هذه الأمة على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وواحدة في الجنة وهي التي اتبعت وصي محمد صلى الله عليه وآله - وضرب بيده على صدره -.

And this community will be divided into seventy three sects, seventy two of these will be in the Fire, and one will be in the Paradise, and this is the one who follow the successor[asws] of Muhammad[saww], – and he[asws] struck his[asws] hand on his[asws] own chest.

ثم قال: ثلاث عشرة فرقة من الثلاث والسبعين كلها تنتحل مودتي وحبي، واحدة منها في الجنة واثنتا عشرة منها في النار.

Then he[asws] said: 'Thirteen from the seventy three will all impersonate their cordiality and their love for me[asws], one of these will be in the Paradise and twelve of these will be in the Fire'.

HADITH 33

(33) أسماء أهل السعادة والشقاوة

NAMES OF THE PEOPLE OF HAPPINESS AND THE MISERY

قال أبان: قال سليم: قلت لابن عباس: أخبرني بأعظم ما سمعتم من علي بن أبي طالب عليه السلام، ما هو؟

Abaan said that Sulaym said, 'I said to Ibn Abbas, 'Inform me of the greatest of what you have heard from Ali[asws] Bin Abu Talib[asws], what is it?'

قال سليم: فأتاني بشيئ قد كنت سمعته أنا من علي عليه السلام. قال عليه السلام: دعاني رسول الله صلى الله عليه وآله وفي يده كتاب، فقال: يا علي، دونك هذا الكتاب. فقلت: يا نبي الله، وما هذا الكتاب؟ قال: كتاب كتبه الله، فيه تسمية أهل السعادة وأهل الشقاوة من أمتي إلى يوم القيامة، أمرني ربي أن أدفعه إليك.

Sulaym said, 'So he told me a Hadith which I had already heard before from Ali[asws]. Ali[asws] said: 'The Rasool Allah[saww] called me[asws] and in his[saww] hand was a Book. So he[saww] said: 'O Ali[asws], do not be without this Book'. So I[asws] said: 'O Prophet[saww] of Allah[azwj], and what is this Book?' He[saww] said: 'A Book which Allah[azwj] has Written. In it are the names of the people of the happiness and the people of the misery from my[saww] community, up to the Day of Judgement. My[saww] Lord[azwj] Ordered me that I[saww] should hand it over to you[asws]'.

HADITH 34

(34) أخبار ليلة الهرير أشد مراحل حرب صفين

NEWS OF THE NIGHT OF AL-HAREER, THE MOST INTENSE PHASES OF THE BATTLE OF SIFFEEN

قال أبان: سمعت سليم بن قيس يقول - وسألته: هل شهدت صفين؟ فقال: نعم. قلت: هل شهدت يوم الهرير؟ قال: نعم. قلت: كم كان أتى عليك من السن؟ قال: أربعون سنة. قلت: فحدثني رحمك الله. قال: مهما نسيت من شيئ من الأشياء فلا أنسى هذا الحديث.

Abaan said, 'I heard Sulaym say – and I asked him, 'Did you witness Siffeen?' He said, 'Yes'. I asked, 'You witnessed the night of Al-Hareer?' He replied, 'Yes'.

I asked, 'How old were you then?' He said, 'Forty years'. I said, 'So narrate to me, may Allah[azwj] have Mercy on you'. He said, 'Whatever thing I have forgotten from the things, I cannot forget this event'.

ثم بكى وقال: صفوا وصففنا، فخرج مالك الأشتر على فرس له أدهم مجنب وسلاحه معلق على فرسه وبيده الرمح وهو يقرع به رؤوسنا ويقول: (أقيموا صفوفكم). فلما كتب الكتائب وأقام الصفوف أقبل على فرسه حتى قام بين الصفين فولى أهل الشام ظهره وأقبل علينا بوجهه،

Then he wept and said, 'We were aligned in our rows when Maalik Al-Ashtar came out on his horse which was very tall, and his weapons were attached to his horse, and in his hand was the spear and he was knocking our heads with it and saying, 'Establish your rows'. When the writer had written and our rows had been established, he came over on his horse until he stood between the two rows, in such a way that his back was towards the people of Syria, and he was turned towards us by his face.

فحمد الله وأثنى عليه وصلى على النبي صلى الله عليه وآله، ثم قال: (أما بعد، فإنه كان من قضاء الله وقدره اجتماعنا في هذه البقعة من الأرض لآجال قد اقتربت وأمور تصرمت، يسوسنا فيها سيد المسلمين وأمير المؤمنين وخير الوصيين وابن عم نبينا وأخوه ووارثه، وسيوفنا سيوف الله، ورئيسهم ابن آكلة الأكباد وكهف النفاق وبقية الأحزاب يسوقهم إلى الشقاء والنار. ونحن نرجو بقتالهم من الله الثواب، وهم ينتظرون العقاب.

So he Praised Allah[azwj] and Extolled Him[azwj], and sent greetings upon the Prophet[saww], then said, 'After that, it is from the Judgements of Allah[azwj] and His[azwj] Power that He[azwj] has Gathered us in this spot from the earth for the appointed term which has come nearer and the Commands which have been Issued.

We are led in it by the Chief of the Muslims and Amir-ul-Momineen[asws] and the best of the successors[as], and the son[asws] of the uncle[as] of our Prophet[saww], and his[saww] brother[asws], and his[saww] inheritor, and our swords are the swords of Allah[azwj], and their leader is the son of the liver-eater (Muawiya son of Hinda) and a shelter for hypocrisy and the rest of the parties, leading them to the misery and the Fire. And we are hopeful that by killing them we will be Rewarded by Allah[azwj] whilst they are awaiting the Punishment.

فإذا حمي الوطيس وثار القتال وجالت الخيل بقتلانا وقتلاهم رجونا بقتالهم النصر من الله، فلا أسمعن إلا غمغمة أو همهمة. أيها الناس، غضوا الأبصار وعضوا على النواجذ من الأضراس فإنها أشد لضرب الرأس، واستقبلوا القوم بوجوهكم وخذوا قوائم سيوفكم بأيمانكم، فاضربوا الهام وأطعنوا بالرماح مما يلي الشرسوف (موتورين بآبائهم وبدماء إخوانهم حنقين على عدوهم، قد وطنوا أنفسهم على الموت، لكيلا تذلوا ولا يلزمكم في الدنيا عار).

So when the contest heats up, and the fighting erupts and horses wander by our dead and their dead, we will be hopeful of Help from Allah[azwj]. So do not listen to anything except for the sounds of the swords and the horses. O you people, lower your gaze and clench your teeth for it is intense for striking the head, and face the people by their faces, and take the swords in your right hand and strike the heads, and stab the spear into their hearts, with a fury of a people taking revenge for the blood of their fathers and their brothers against their enemies, having resigned themselves to death, so that you will not be humiliated nor will shame be necessitated for you in the world'.

ثم التقى القوم فكان بينهم أمر عظيم، فتفرقوا عن سبعين ألف قتيل من جحاجحة العرب. وكانت الوقعة يوم الخميس من حيث استقلت الشمس حتى ذهب ثلث الليل الأول. ما سجد لله في ذينك العسكرين سجدة حتى مرت مواقيت الصلوات الأربع: الظهر والعصر والمغرب والعشاء.

Then the people met (in battle) and between them was a great matter. So when they had dispersed seventy thousand from the well-known Arabs had been killed. And the event started on the day of Thursday from when the sun came out until a third of the night had gone by. No one from the army prostrated to Allah[azwj] with even one prostration until the time for four Prayers had passed by – Midday (Al-Zohr), and the Mid-afternoon (Al-Asr), and the Evening (Al-Maghrib) and the Night (Al-Isha) Prayers.

خطبة أمير المؤمنين عليه السلام بعد ليلة الهرير

قال سليم: ثم إن عليا عليه السلام قام خطيبا فقال: (يا أيها الناس، إنه قد بلغ بكم ما قد رأيتم وبعدوكم كمثل فلم يبق إلا آخر نفس، وإن الأمور إذا أقبلت اعتبر آخرها بأولها، وقد صبر لكم القوم على غير دين حتى بلغوا فيكم ما قد بلغوا. وأنا غاد عليهم بالغداة إن شاء الله ومحاكمهم إلى الله).

Sermon of Amir-ul-Momineen[asws] after the night of Al-Hareer

Sulaym said, 'Then Ali[asws] stood up to give a sermon, so he[asws] said: 'O you people! The situation has reached with you and your enemies as if there does not remain, except for the last breath, and that if the matters are considered from the beginning to their end, and you remain patient against the people who are on another religion until those among them reach to where they will reach. And I[asws] will be going against them in the morning, Allah[azwj] Willing, and will be sending them to Allah[azwj] for Judgement'.

رفع المصاحف

فبلغ ذلك معاوية ففزع فزعا شديدا وانكسر هو وجميع أصحابه وأهل الشام لذلك. فدعا عمرو بن العاص فقال: يا عمرو، إنما هي الليلة حتى يغدو علينا، فما ترى؟ قال: أرى الرجال قد قلوا، وما بقي فلا يقومون لرجاله ولست مثله، وإنما يقاتلك على أمر وأنت تقاتله على غيره: أنت تريد البقاء وهو يريد الفناء. وليس يخاف أهل الشام عليا إن ظفر بهم ما يخاف أهل العراق إن ظفرت بهم. ولكن ألق إليهم أمرا إن ردوه اختلفوا وإن قبلوه اختلفوا دعهم إلى كتاب الله وارفع المصاحف على رؤوس الرماح، فإنك بالغ حاجتك فإني لم أزل أدخرها لك.

Raising of the Qurans

That reached to Muawiya, so he was overcome with severe panic and he and all of his companions were broken, and the people of Syria as well. So he called Amro Bin Al-A'as and said, 'O Amro, but this is the night before he[asws] attacks us, so what do you see?' He said, 'I see that the men have decreased, and those that remain will not be able to stand up to his men, and you are also not like him[asws], and he[asws] is fighting you upon the Command and you are fighting him[asws] over something else, and you intend to remain whereas he[asws] intends the destruction.

The people of Syria are not as fearful of his[asws] victory over them as the people of Iraq are of your victory over them. But place to them a matter which, if they refuse it they will differ, and if they accept it they will still differ. Call them to the Book of Allah[azwj], and raise the Qurans upon the heads of the spears, so you will achieve your needs. I have never ceased to save this for you'.

كتاب معاوية إلى أمير المؤمنين عليه السلام خديعة

فعرفها معاوية وقال: صدقت، ولكن قد رأيت رأيا أخدع به عليا: (طلبي إليه الشام على الموادعة)، وهو الشيئ الأول الذي ردني عنه. فضحك عمرو وقال: أين أنت يا معاوية من خديعة علي؟ وإن شئت أن تكتب فاكتب.

Deceptive letter of Muawiya to Amir-ul-Momineen[asws]

Muawiya understood it and said, 'You have spoken the truth, but I have opined an opinion with which I can deceive Ali[asws]. I sought Syria from him on the reconciliation and this was the first that he[asws] refused to me'. So Amro laughed and said, 'Where are you, O Muawiya, you want to deceive Ali[asws]? And if you so like then have it written, so I will write it'.

قال: فكتب معاوية إلى علي عليه السلام كتابا مع رجل من أهل السكاسك يقال له (عبد الله بن عقبة): (أما بعد، فإنك لو علمت أن الحرب تبلغ بنا وبك ما بلغت وعلمناه نحن، لم يجنها بعضنا على بعض. وإن كنا قد غلبنا على عقولنا فقد بقي منها ما نرم به ما مضى ونصلح ما بقي.

(Sulaym said), 'Muawiya wrote a letter to Ali[asws] and sent it with a man from the inhabitants of Al-Sakaasak who was called Abdulla Bin Uqba, which said, 'After this, (if only) you[asws] had known that the battle would reach to this stage that it has reached to between us and between you, and had we also known it, that one of us would not be able to overcome the other, even if the intellect of one of us may overcome the other. So what has passed has passed and we should put right what remains.

وقد كنت سألتك الشام على أن لا تلزمني لك طاعة ولا بيعة، فأبيت ذلك علي فأعطاني الله ما منعت. وأنا أدعوك اليوم إلى ما دعوتك إليه أمس، فإنك لا ترجو من البقاء إلا ما أرجوه ولا تخاف من الفناء إلا ما أخاف، وقد والله رقت الأكباد وذهبت الرجال. ونحن بنو عبد مناف، وليس لبعضنا على بعض فضل يستذل به عزيز ولا يسترق به ذليل، والسلام).

And I had asked you for Syria on the condition that it would not necessitate obedience to you nor allegiance. So you refused that to me, and Allah[azwj] Gave it to me what you[asws] had not. And I am calling you[asws] today to what I called you[asws] to yesterday, for you[asws] are not hopeful for remaining but I am hopeful for it, nor do you[asws] fear the destruction, but I fear for it.

By Allah[azwj], the livers have softened and the men have gone. And we are the children of Abd Manaaf, and there is no preference for one of us above the other by which the honourable one is disgraced, nor by which the disgraced one is enslaved. Greetings.

جواب أمير المؤمنين عليه السلام لكتاب معاوية

قال سليم: فلما قرأ علي عليه السلام كتابه ضحك وقال: العجب من معاوية وخديعته لي فدعا كاتبه عبيد الله بن أبي رافع فقال له: أكتب:

The answer of Amir-ul-Momineen[asws] to the letter of Muawiya

Sulaym said, 'When Ali[asws] read his letter, he smiled and said, 'I[asws] wonder at Muawiya and his trying to deceive me[asws]'. So he[asws] called his[asws] writer Ubeydullah Bin Abu Raf'a and said to him: 'Write!'

أما بعد، فقد جائني كتابك تذكر فيه (أنك لو علمت وعلمنا أن الحرب تبلغ بنا وبك إلى ما بلغت لم يجنها بعضنا على بعض)، وإنا وإياك - يا معاوية - على غاية منها لم نبلغها بعد.

'Your letter came to me[asws] in which you mentioned that, 'Had you[asws] known that the battle would reach to this stage that it has reached to between us and between you, and had we known it, that one of us would not be able to overcome the other', and I[asws] and you – O Muawiya – are upon a destination which we will not reach to afterwards.

وأما طلبك الشام، فإني لم أعطك اليوم ما منعتك أمس. وأما استواؤنا في الخوف والرجاء، فإنك لست بأمضى على الشك مني على اليقين، وليس أهل الشام أحرص على الدنيا من أهل العراق على الآخرة.

As for your seeking Syria, so I[asws] will not give you today that which I[asws] did not give you yesterday. And as for us being in fear and the hope, so you have spent (your life) on the doubts as I[asws] have upon the conviction, and the people of Syria are not more greedy for the world as the people of Iraq are for the Hereafter.

وأما قولك (إنا بنو عبد مناف ليس لبعضنا فضل على بعض)، فكذلك نحن ولكن ليس أمية كهاشم ولا حرب كعبد المطلب ولا أبو سفيان كأبي طالب ولا الطليق كالمهاجر ولا المنافق كالمؤمن والمبطل كالمحق. في أيدينا فضل النبوة التي ملكنا بها العرب واستعبدنا بها العجم، والسلام).

And as for your words, 'And we are the children of Abd Manaaf, and there is no preference for one of us above the other', so that is what we are, but Umayya is not like Hashim[as], nor is Harb like Abdul Muttalib[as], nor is Abu Sufyan like Abu Talib[as], nor is the freed captive like the Emgirant, nor is a hypocrite like a believer and the falsehood like the truth. In our[asws] hands is the preference of Prophet-hood with which we[asws] govern the Arabs and enslave the non-Arabs by it'. Greetings'.

شماتة عمرو بن العاص بمعاوية

قال: فلما انتهى كتاب علي عليه السلام إلى معاوية كتمه عن عمرو، ثم دعاه فأقرأه. فشمت به عمرو، وقد كان نهاه. ولم يكن أحد من قريش أشد تعظيما لعلي عليه السلام من عمرو بعد اليوم الذي صرعه عن دابته.

Gloating of Amro Bin Al-A'as at Muawiya

When the letter of Ali[asws] ended up with Muawiya, he concealed it from Amro, then he called him and read it out to him. Amro humiliated him over it, and he had forbidden it (not to write a letter at first place). And there was no one from the Qureish who had greater respect for Ali[asws] than Amro after the day in which he[asws] made him to fall down from his ride.

فقال عمرو: ألا لله درك يا بن هند * ودر المرء ذي الحال المسود أتطمع - لا أبا لك - في علي * وقد قرع الحديد على الحديد وترجو أن تخادعه بشك * وترجو أن يهابك بالوعيد وقد كشف القناع وجر حربا * يشيب لهولها رأس الوليد له جاواه مظلمة طحول *

Amro said (in a poem), 'To Allah[azwj] is the level, O son of Hinda, and it is a dark condition of yours that you covet – it is not for you, with regards to Ali[asws], and he[asws] has struck iron with iron, and you hope to deceive him[asws] by doubts. And you are hopeful of scaring him[asws] by uncovering the lid and starting a war. The hair on the heads of children goes grey at the prospect of it.

فوارسها تلهب كالأسود يقول لها إذا رجعت إليه * وقابل بالطعان القوم عودي فإن وردت فأولها ورودا * وإن صدرت فليس بذي ورود وما هي من أبي حسن بنكر * وما هي من مسائك بالبعيد وقلت له مقالة مستكين * ضعيف القلب منقطع الوريد طلبت الشام حسبك يا بن هند * من السوءات والرأي الزهيد ولو أعطاكها ما ازددت عزا * وما لك في استزادك من مزيد فلم تكسر بهذا الرأي عودا * سوى ما كان، لا بل دون عود

He has people who go out like enraged lions, and he[asws] says to them when they return and receives them with the taunt for they do not return as they went. This is not surprising for Abu Al-Hassan[asws], and it is not far from him[asws]. And you have spoken to him with the words of a beggar, weak of heart with his vein cut off. You sought Syria which would have sufficed for you O son of Hinda. From a meagre opinion, even if he[asws] were to give it to you, it will not increase your honour, and it would not be for you to increase your demands. You will not be able to break the promise with this opinion, even if it was anything other than a promise.

فضيحة معاوية وعمرو بن العاص

فقال معاوية: والله لقد علمت ما أردت بهذا. قال عمرو: وما أردت به؟ قال: عيبك رأيي وخلافك علي وإعظامك عليا، لما فضحك يوم بارزته. فضحك عمرو وقال: أما خلافك ومعصيتك فقد كانت، وأما فضيحتي فلم يفتضح رجل بارز عليا، فإن شئت أن تتلوها أنت منه فافعل! فسكت معاوية وفشا أمرهما في أهل الشام.

ScandAl-of Muawiya and Amro Bin Al-A'as

Muawiya said, 'By Allah[azwj], I know what you intend by this'. Amro said, 'And what do I intend by it?' He said, 'Your faulting of my opinion and your opposition to me and respecting of Ali[asws], when you were laughed at when you went against him[asws]'. Amro laughed and said, 'As for opposing you and being disobedient to you, that was what it was, and as for my being laughed at, so no man has been able to go against Ali[asws]. So if you would like to recite from it, then do so'. Muawiya was silent, and the matter of these two spread among the people of Syria.

HADITH 35

(35) أخبار مقطع من حرب صفين

NEWS CLIP FROM THE BATLLE OF SIFFEEN

قال أبان: قال سليم: ومر علي عليه السلام بجماعة من أهل الشام فيهم الوليد بن عقبة بن أبي معيط وهم يشتمونه. فأخبر بذلك. فوقف فيمن يليهم من أصحابه ثم قال لهم: (انهضوا إليهم وعليكم السكينة وسيماء الصالحين ووقار الإسلام. إن أقربنا من الجهل بالله والجرأة عليه والاغترار لقوم رئيسهم معاوية وابن النابغة وأبو الأعور السلمي وابن أبي معيط شارب الخمر والمجلود الحد في الإسلام والطريد مروان، وهم هؤلاء يقومون ويشتمون. وقبل اليوم ما قاتلوني وشتموني وأنا إذ ذاك أدعوهم إلى الإسلام وهم يدعونني إلى عبادة الأوثان فالحمد لله قديما وحديثا على ما عاداني الفاسقون المنافقون. إن هذا الخطب لجليل، إن فساقا منافقين كانوا عندنا غير مؤتمنين وعلى الإسلام متخوفين، خدعوا شطر هذه الأمة وأشربوا قلوبهم حب الفتنة واستمالوا أهوائهم إلى الباطل. فقد نصبوا لنا الحرب وجدوا في إطفاء نور الله، والله متم نوره ولو كره الكافرون).

Abaan said that Sulaym said, 'And Ali[asws] passed by a group of Syrians among whom was Al-Waleed Bin Uqba Bin Abu Mueet and they were using obscenities against him[asws]. So he[asws] got to know of that. He[asws] halted with his[asws] companions then said to them: 'Go to them in a tranquil state and with righteous countenance and maintain the dignity of Al-Islam.

Indeed, worse then us in the ignorance to Allah[azwj], and the audacity of the people and their delusion, is the group whose leader is Muawiiya, and Ibn Nabaga (Amro Bin Al-A'as), and Abu Al-Awr Al-Salamy, and Ibn Abu Mueet who is a drunkard who has been whipped due to it in Al-Islam, and the fugitive Marwaan, and these are the ones who are standing there speaking obscenities.

And before today they did not fight against me[asws] or verbally abused me[asws], and I[asws] used to call them towards Al-Islam and they were calling me to worship of the idols. So Praise be to Allah[azwj], for the mischievous ones and the hypocrites have been inimical towards me[asws] before and now. This matter is to the Majestic[azwj] that the mischievous hypocrites were in our presence not satisfied and to Al-Islam they were apprehensive. They deceived this community and made their hearts drink the love of sedition (Al-Fitna) and attracted their desires towards the falsehood. So they established the war against us in order to extinguish the Light of Allah[azwj], ***"[61:8] and Allah will perfect His light, though the unbelievers may be averse."***

ثم حرض عليهم وقال: (إن هؤلاء لا يزالون عن موقفهم هذا دون طعن دراك تطير منه القلوب، وضرب يفلق الهام وتطيح منه الأنوف والعظام وتسقط منه المعاصم، وحتى تقرع جباههم بعمد الحديد وتنشر حواجبهم على صدورهم والأذقان والنحور. أين أهل الدين، طلاب الأجر)؟

Then he[asws] incited against them and said: 'These ones will not stop from this position of theirs unless they are challenged by which the hearts fly out, and they are struck by which the noses are ousted, and bones are broken and wrists fall off, and until their foreheads are knocked by the iron rods and their bones are crushed on their chests, and their chins and their collar bones are pulled out. Where are the people who seek the Hereafter?'

حملة محمد بن الحنفية بأربعة آلاف على عسكر معاوية

فثارت عليه عصابة نحو أربعة آلاف، فدعا محمد بن الحنفية فقال: (يا بني، امش نحو هذه الراية مشيا وئيدا على هينتك حتى إذا شرعت في صدورهم الأسنة فامسك حتى يأتيك رأيي)، ففعل.

Muhammad Al-Hanafiyya goes with four thousand against the soldiers of Muawiya

Approximately four thousand came up to him[asws]. So he[asws] called upon Muhammad Bin Al-Hanafiyya and said: 'O my[asws] son, walk towards this flag with a slow walk until your spear heads are close to piercing their chests, So hold there until my[asws] flag comes to you'. So he did that.

وأعد علي عليه السلام مثلهم، فلما دنا محمد وأشرع الرماح في صدورهم أمر علي عليه السلام الذين كان أعدهم أن يحملوا معهم. فشدوا عليهم ونهض محمد ومن معه في وجوههم فأزالوهم عن مواقفهم وقتلوا عامتهم.

And Ali[asws] prepared the like of them. When Muhammad started piercing their chests with the spears, Ali[asws] ordered the ones whom he[asws] had prepared, to attack along with them. So they shook them, and Muhammad and those who were with him arose and moved them from their places, and killed most of them.

HADITH 36

(36) دعاء رسول الله صلى الله عليه وآله لعلي عليه السلام

SUPPLICATION OF THE RASOOL ALLAH[saww] FOR ALI[asws]

أبان عن سليم، قال: سألت المقداد عن علي عليه السلام، قال: كنا نسافر مع رسول الله صلى الله عليه وآله - وذلك قبل أن يأمر نساءه بالحجاب - وهو يخدم رسول الله صلى الله عليه وآله ليس له خادم غيره، وكان لرسول الله صلى الله عليه وآله لحاف ليس له لحاف غيره، ومعه عائشة.

Abaan from Sulaym who said, 'I asked Al-Miqdad[ar] about Ali[asws], he said, 'We were travelling with the Rasool Allah[saww] – and that was before he[saww] had ordered his[saww] wives for the veiling – and he[asws] was attending to the Rasool Allah[saww], and he[saww] had no attendant for himself[saww] apart from him[asws], and the Rasool Allah[saww] had a quilt and he[saww] had no other quilt apart from it, and with him[saww] was Ayesha.

فكان رسول الله صلى الله عليه وآله ينام بين علي وعائشة ليس عليهم لحاف غيره، فإذا قام رسول الله صلى الله عليه وآله من الليل يصلي حط بيده اللحاف من وسطه بينه وبين عائشة حتى يمس اللحاف الفراش الذي تحتهم، ويقوم رسول الله صلى الله عليه وآله فيصلي.

The Rasool Allah[saww] was sleeping in between Ali[asws] and Ayesha, and there was no other quilt for them apart from it. So when the Rasool Allah[saww] stood up to Pray at night, he[saww] moved the quilt by his[saww] hands from his[saww] waist and placed it between him[asws] and Ayesha until the quilt touched the ground which was under them, and the Rasool Allah[saww] stood up and he[saww] Prayed.

فأخذت عليا عليه السلام الحمى ليلة فأسهرته، فسهر رسول الله صلى الله عليه وآله لسهره، فبات ليله مرة يصلي ومرة يأتي عليا عليه السلام يسليه وينظر إليه حتى أصبح. فلما صلى بأصحابه الغداة قال: (اللهم اشف عليا وعافه، فإنه قد أسهرني مما به من الوجع). فعوفي، فكأنما أنشط من عقال ما به من علة.

Ali[asws] was overtaken by fever which kept him[asws] awake at night. So the Rasool Allah[saww] stayed awake for his[asws] vigilance. He[saww] spent parts of the night such that at times he[saww] Prayed, and at times he[saww] came to Ali[asws] to comfort him[asws] and look at him[asws], until the morning. When he[saww] Prayed the dawn Prayer with his[saww] companions he[saww] said: 'Our Allah[azwj], Heal Ali[asws] and Give him[asws] good health, for I[saww] have stayed awake due to his[asws] pain'. He[asws] was cured and became more active than before.

ما سأل رسول الله صلى الله عليه وآله ربه لعلي عليه السلام

ثم قال رسول الله صلى الله عليه وآله: أبشر يا أخي قال ذلك وأصحابه حوله يسمعون. فقال علي عليه السلام: بشرك الله بخير يا رسول الله وجعلني فداك. قال: إني لم أسأل الله الليلة شيئا إلا أعطانيه ولم أسأل لنفسي شيئا إلا سألت لك مثله.

What the Rasool Allah[saww] asked His[azwj] Lord[azwj] for Ali[asws]

Then the Rasool Allah[saww] said: 'Receive good news, O my[saww] brother'. He[saww] said that and his[saww] companions were around him[saww] listening. So Ali[asws] said: 'May Allah[azwj] Give you[saww] better news O Rasool Allah[saww], and Make me[asws] to be sacrificed for you[saww]'. He[saww] said: 'I[saww] did not ask Allah[azwj] for anything last night

but He[azwj] Gave it to me[saww], and I[saww] did not ask anything for myself[saww] except that I[saww] asked for you[asws] the like of it.

إني دعوت الله أن يواخي بيني وبينك ففعل، وسألته أن يجعلك ولي كل مؤمن بعدي ففعل، وسألته إذا ألبسني ثوب النبوة والرسالة أن يلبسك ثوب الوصية والشجاعة ففعل، وسألته أن يجعلك وصيي ووارثي وخازن علمي ففعل، وسألته أن يجعلك مني بمنزلة هارون من موسى وأن يشد بك أزري ويشركك في أمري ففعل، إلا أنه قال: (لا نبي بعدك) فرضيت، وسألته أن يزوجك ابنتي ويجعلك أبا ولدي ففعل.

I[saww] supplicated to Allah[azwj] that He[azwj] may Establish brotherhood between myself[saww] and you[asws], so He[azwj] Did that. And I[saww] asked Him[azwj] to Make you[asws] to be the Guardian of every 'Momin' (believer) after me[saww], so He[azwj] Did that. And I[saww] asked Him[azwj] that since He[azwj] had Clothed me[saww] with Prophet-hood and the Message so He[azwj] may Clothe you[asws] with the successorship and bravery, so He[azwj] Did that.

And I[asws] asked Him[azwj] that He[azwj] may Make you[asws] to be my[saww] successor, and my[saww] inheritor, and the treasurer of my[saww] knowledge, so He[azwj] Did that. And I[saww] asked Him[azwj] that He[azwj] may Make you[asws] to be of the status from me[saww] which Haroun[as] had from Musa[as] and Strengthen my[saww] back by you[asws] and include you[asws] in my[saww] command, so He[azwj] Did that, except that He[azwj] Said: "There will be no Prophet[as] after you[saww]".

So I[saww] was happy, and I[saww] asked Him[azwj] that He[azwj] may Get you[asws] to be married to my[saww] daughter, and He[azwj] should Make you[asws] the father of my[saww] children, so He[azwj] did that.

فقال رجل لصاحبه: أرأيت ما سأل؟ فوالله لو سأل ربه أن ينزل عليه ملكا يعينه على عدوه أو يفتح له كنزا ينفقه هو وأصحابه - فإن به حاجة - كان خيرا له مما سأل وقال الاخر: والله لصاع من تمر خير مما سأل

So a man said to his companion, 'Did you see what he[saww] asked for? By Allah[azwj], had he[saww] asked his[saww] Lord[azwj] that He[azwj] should Send down upon him[saww] and Angel to help him[saww] against his[saww] enemies, or Open up a treasure for him[saww] and his[saww] companions to spend from – for this is what is needed – it would have been better for him[saww] than what he[saww] has asked for', and the other one said, 'By Allah[azwj], a Sa'a of dates is better than what he[saww] has asked for'.

HADITH 37

(37)* 1 * ما قاله أصحاب الصحيفة الملعونة عند موتهم

WHAT THE COMPANIONS OF THE ACCURSED AGREEMENT SAID AT THE TIME OF THEIR DEATHS

كلام معاذ بن جبل وما رآه عند الموت

عن أبان قال: سمعت سليم بن قيس يقول: سمعت عبد الرحمن بن غنم الأزدي ثم الثمالي ختن معاذ بن جبل - وكانت ابنته تحت معاذ بن جبل - وكان أفقه أهل الشام وأشدهم اجتهادا. قال: مات معاذ بن جبل بالطاعون، فشهدته يوم مات - وكان الناس متشاغلين بالطاعون –

SPEECH OF MA'AZ BIN JABAL-AND WHAT HE SAW AT THE TIME OF DEATH

From Abaan who said, 'I heard Sulaym say, 'I heard Abdul Rahmaan Bin Ghanam Al-Azdy Al-Thumaly, father-in-law of Ma'az Bin Jabal– and his daughter was under (wife of) Ma'az Bin Jabal – and he was the most learned of the Syrians and the most intense of them in jurisprudence. He said, 'Ma'az Bin Jabal died by the plague. I was present on the day he died' – and the people were busy with (protecting themselves from) the plague.

قال: فسمعته حين احتضر وليس في البيت معه غيري - وذلك في خلافة عمر بن الخطاب - يقول: ويل لي ويل لي ويل لي ويل لي فقلت في نفسي: أصحاب الطاعون يهذون ويتكلمون ويقولون الأعاجيب. فقلت له: تهذي رحمك الله؟ فقال: لا. فقلت: فلم تدعو بالويل؟ قال: لموالاتي عدو الله على ولي الله فقلت له: من هو؟ قال: لموالاتي عدو الله عتيقا وعمر على خليفة رسول الله ووصيه علي بن أبي طالب.

He said, 'I heard him when he was in the agony of death, and there was no one in his house apart from myself – and that was during the Caliphate of Umar Bin Al-Khattab – he said, 'Woe be unto me, woe be unto me, woe be unto me, woe be unto me'. So I said to myself, 'Those who are stuck by plague, they rave and speak and say strange things'. I said to him, 'May Allah[azwj] have Mercy on you, are you delirious?' He said, 'No'. I said, 'So why are you calling for woe?' He said, 'Due to my befriending the enemies of Allah[azwj] against the friend[asws] of Allah[azwj]'.

So I said to him, 'Who is he[asws]?' He said, 'I befriended the enemies of Allah[azwj] Ateeq (Abu Bakr) and Umar against the Caliph of the Rasool Allah[saww], and his[saww] successor[asws] Ali[asws] bin Abu Talib[asws]'.

فقلت: إنك لتهجر؟ فقال: يا بن غنم، والله ما أهجر هذا رسول الله وعلي بن أبي طالب يقولان: يا معاذ بن جبل، أبشر بالنار أنت وأصحابك الذين قلتم: (إن مات رسول الله أو قتل زوينا الخلافة عن علي فلن يصل إليها)، أنت وعتيق وعمر وأبو عبيدة وسالم. فقلت: يا معاذ، متى هذا؟ فقال: في حجة الوداع، قلنا: (نتظاهر على علي فلا ينال الخلافة ما حيينا).

I said, 'Are you out of your mind?' He said, 'O Ibn Ghanam, By Allah[azwj], I am not out of my mind, here are the Rasool Allah[saww] and Ali[asws] Bin Abu Talib[asws] both saying: 'O Ma'az Bin Jabal, receive news of the Fire, you and your companions who said, 'If the Rasool Allah[saww] passes away or is killed, we will keep away the Caliphate from Ali[asws], so we will never let it reach him[asws]', you and Ateeq (Abu Bakr), and Umar,

and Abu Ubeyda, and Saalim'. So I said, 'O Ma'az, when was this?' He said, 'During the Farewell Pilgrimage, we said, 'We will overcome Ali[asws] and will not let him[asws] take the Caliphate during our lifetime'.

فلما قبض رسول الله قلت لهم: (أنا أكفيكم قومي الأنصار، فاكفوني قريشا). ثم دعوت على عهد رسول الله إلى الذي تعاهدنا عليه بشير بن سعيد وأسيد بن حضير، فبايعاني على ذلك. فقلت: يا معاذ، إنك لتهجر؟ قال: (ضع خدي بالأرض). فما زال يدعو بالويل والثبور حتى قضى.

When the Rasool Allah[saww] passed away, I said to them, 'I am sufficient for my community, the Helpers, so suffice me for the Qureish'. Then I invited Basheer Bin Saeed, and Aseed Bin Hazeyr during the era of the Rasool Allah[saww] to that which we had taken an oath upon against him[asws]. So they paid allegiance to me over that'. I said, 'O Ma'az, are you out of your mind?' He said, 'Place my cheek on the ground'. He did not cease calling for woe and the destruction (upon himself) until he died'.

كلام أبي عبيدة بن الجراح وسالم مولى أبي حذيفة عند الموت

قال سليم: قال لي ابن غنم: ما حدثت به أحدا قبلك قط - لا والله غير رجلين، فإني فزعت مما سمعت من معاذ. فحججت فلقيت الذي ولى موت أبي عبيدة بن الجراح وسالم مولى أبي حذيفة، فقلت: أو لم يقتل سالم يوم اليمامة؟ قال: بلى، ولكن احتملناه وبه رمق. قال: فحدثني كل واحد منهما بمثله سواء، لم يزد ولم ينقص أنهما قالا كما قال معاذ.

Speech of Ubeyda Bin Al-Jarraah and Saalim Mawla Abu Huzayfa at the time of death

Sulaym said, 'Ibn Ghanam said to me, 'I have not narrated it to anyone before you, at all – by Allah[azwj], not apart from two men, for I was dismayed at what I heard from Ma'az. I went to Pilgrimage, where I met the one who arranged for the funeral of Abu Ubeyda Bin Al-Jaraah and Saalim Mawla Abu Huzeyfa. I said, 'Was not Saalim killed on the Day of Al-Yamama (a battle)?' He said, 'Yes, but we carried him and he still had breath left in him'. He narrated to me that each one of them said similar to it, neither more nor less, but rather, just like what Ma'az had said'.

كلام أبي بكر عند الموت

قال أبان: قال سليم: فحدثت بحديث ابن غنم هذا كله محمد بن أبي بكر. فقال: اكتم علي، وأشهد أن أبي عند موته قال مثل مقالتهم، فقالت عائشة: إن أبي ليهجر

Speech of Abu Bakr at the time of death

Abaan said that Sulaym said, 'I narrated this narration of Ibn Ghanam, all of it to Muhammad Bin Abu Bakr. He said, 'Conceal it, and I testify that my father, at the time of his death said similar to what they said. So Ayesha said, 'Surely my father is out of his mind'.

كلام عمر عند الموت

قال محمد: فلقيت عبد الله بن عمر في خلافة عثمان فحدثته بما قال أبي عند موته وأخذت عليه العهد والميثاق ليكتمن علي. فقال لي ابن عمر: اكتم علي، فوالله لقد قال أبي مثل مقالة أبيك ما زاد ولا نقص. ثم تداركها عبد الله بن عمر وتخوف أن أخبر بذلك علي بن أبي طالب عليه السلام، لما قد علم من حبي له وانقطاعي إليه، فقال: إنما كان أبي يهجر

Speech of Umar at the time of death

Muhammad (Bin Abu Bakr) said, 'I met Abdullah Bin Umar during the Caliphate of Usman, so I narrated to him what my father had said at the time of his death, and I had taken an oath and a covenant that I would keep it concealed. Ibn Umar said to me, 'Keep it concealed, for, by Allah[azwj] my father had also said similar to what your father said, neither more nor less'. Then Abdullah Ibn Umar rectified it and was fearful that I would inform that to Ali[asws] Bin Abu Talib[asws] as he knew that I was one of those who loved him[asws] and that I cut myself off (from others) to him, so he (abullah bin Umar) said, 'My father was out of his mind'.

توثيق أمير المؤمنين عليه السلام لهذا الحديث

فأتيت أمير المؤمنين عليه السلام فحدثته بما سمعت من أبي وبما حدثنيه ابن عمر عن أبيه، فقال أمير المؤمنين عليه السلام: قد حدثني بذلك عن أبيه وعن أبيك وعن أبي عبيدة وعن سالم وعن معاذ من هو أصدق منك ومن ابن عمر. فقلت: من هو ذاك يا أمير المؤمنين؟ فقال: بعض من يحدثني. قال: فعلمت من عنى. فقلت: صدقت يا أمير المؤمنين، إنما حسبت إنسانا حدثك، وما شهد أبي - وهو يقول هذا - غيري.

Confirmation of Amir-ul-Momineen of this Hadith

I (Muhammad Bin Abu Bakr) came to Amir-ul-Momineen[asws]. So I narrated to him[asws] what I had heard from my father and also what Ibn Umar had quoted to me from his father. So Amir-ul-Momineen[asws] said: 'I[asws] have been informed by the one who is more truthful than his father, and your father, and Abu Ubeyda, and Saalim, and Ma'az, and you and Ibn Umar'.

I asked, 'Who is that one, O Amir-ul-Momineen[asws]?' So he[asws] said: 'Someone who narrated it to me[asws] (all that which is happening). I understood who he[asws] meant by that, so I said, 'You[asws] have spoken the truth, O Amir-ul-Momineen[asws], but I thought that a human being had narrated it to you[asws], and there was no one present with my father – when he was saying this – apart from myself'.

قال سليم: فقلت لعبد الرحمن بن غنم: مات معاذ بالطاعون، فبم مات أبو عبيدة بن الجراح؟ قال: بالدبيلة.

Sulaym said, 'I said to Abdul Rahmaan Ibn Ghanam, 'Ma'az died by the plague, so what did Abu Ubeyda die of?' He said, 'By empyema (collection of pus in the lungs).

*** 2 * بعض ما جرى عند موت أبي بكر**

فلقيت محمد بن أبي بكر فقلت: هل شهد موت أبيك غير أخيك عبد الرحمن وعائشة وعمر؟ قال: لا. قلت: وهل سمعوا منه ما سمعت؟ قال: سمعوا منه طرفا فبكوا وقالوا: يهجر. فأما كل ما سمعت أنا فلا.

2 – Some of what happened at the time of Abu Bakr's death

I met Muhammad Bin Abu Bakr, so I asked, 'Did anyone witness the death of your father after from your brother Abdul Rahmaan and Ayesha and Umar'? He said, 'No'. I said, 'And did they hear what you heard?' He said, 'They heard parts of it, so they wept and said, 'He is out of his mind'. But as for hearing all of what I heard, no'.

أبو بكر يشاهد رسول الله وعليا عليهما السلام عند الموت

قلت: والذي سمعوا منه ما هو؟ قال: دعا بالويل والثبور، فقال له عمر: يا خليفة رسول الله، ما لك تدعو بالويل والثبور؟ قال: هذا رسول الله وعلي معه يبشرني بالنار ومعه الصحيفة التي تعاهدنا عليها في الكعبة وهو يقول: (لعمري لقد وفيت بها فظاهرت على ولي الله أنت وأصحابك، فأبشر بالنار في أسفل السافلين).

Abu Bakr witnessed the Rasool Allah[saww] and Ali[asws] at the time of death

I said, 'And that which you heard from him, what was it?' He said, 'He called for the woe and the destruction (upon himself), so Umar said to him, 'O Caliph of the Rasool Allah[saww], what is it with you that you are calling for the woe and the destruction?' He said, 'This here is the Rasool Allah[saww] and Ali[asws] is with him[saww], giving me the news of the Fire, and with them is the agreement which we had made a pact on in the Kaabah, and he[saww] is saying: 'By my[saww] life, you have been faithful by it, and you and your companion have overcome the Guardian of Allah[azwj], so receive news of the Fire in the lowest levels of it'.

فلما سمعها عمر خرج وهو يقول: إنه ليهجر. قال: لا والله ما أهجر، أين تذهب؟ قال عمر: أنت ثاني اثنين إذ هما في الغار. قال: الآن أيضا؟ أو لم أحدثك: أن محمدا - ولم يقل رسول الله - قال لي وأنا معه في الغار: (إني أرى سفينة جعفر وأصحابه تعوم في البحر). فقلت: أرنيها. فمسح وجهي فنظرت إليها فاستيقنت عند ذلك أنه ساحرفذكرت لك ذلك بالمدينة فاجتمع رأيي ورأيك على أنه ساحر؟ فقال عمر: (يا هؤلاء إن أباكم يهجر فاخبوه واكتموا ما تسمعون منه لا يشمت بكم أهل هذا البيت). ثم خرج وخرج أخي وخرجت عائشة ليتوضأوا للصلاة، فأسمعني من قوله ما لم يسمعوا.

When Umar heard it, he went out and he was saying, 'He is out of his mind'. He (Abu Bakr) said, 'No, by Allah[azwj] I am not out of my mind, where are you going?'

Umar said, 'You were the second of the two in the cave'. He said, 'Now as well? Or have I not narrated to you that Muhammad[saww] – and he did not say 'Rasool Allah[saww]' – said to me, and I was with him[saww] in the cave: 'I[saww] can see the ship of Ja'far[ar] and his[ar] companions floating in the sea'. So I said, 'Show it to me'. So he[saww] wiped my face. So I looked at him[saww] and was convinced by that, that he[saww] is was a magician. I mentioned that to you at Al-Medina. So we were both coincidental in our opinions that he was a magician?'

Umar said, 'O you all, your father is out of his mind, so let it fade, and conceal what you have heard from him, lest the People[asws] of the Household gloat over you'. Then he went out, and my brother went out, and Ayesha went out to perform ablution for the Prayer. So he made me hear from his words which he did not let them hear.

إقرار أبي بكر بدخوله في تابوت جهنم

فقلت له لما خلوت به: يا أبه، قل: (لا إله إلا الله). قال: (لا أقولها أبدا ولا أقدر عليها حتى أرد النار فأدخل التابوت. فلما ذكر التابوت ظننت أنه يهجر. فقلت له: أي تابوت؟ فقال: تابوت من نار مقفل بقفل من نار، فيه اثنا عشر رجلا، أنا وصاحبي هذا. قلت: عمر؟ قال: نعم، فمن أعني؟ وعشرة في جب في جهنم عليه صخرة إذا أراد الله أن يسعر جهنم رفع الصخرة.

Acceptance of Abu Bakr of his entry into the coffin of Hell

I said to him when I was alone with him, 'O father, say, 'There is no God but Allah[azwj]'. He said, 'I will not say it nor do I have the ability to do so until I go to the

Fire and enter the coffin'. When he mentioned the coffin, I thought that he was out of his mind, so I said to him, 'Which coffin?' He said, 'A coffin from the Fire locked by a padlock from the fire, in which will be twelve men, I and this companion of mine'. I said, 'Umar?' He said, 'Yes, who else I would mean by it? And ten, who will be in a well in Hell, over which is a rock. Whenever Allah[azwj] Intends to Heat the Hell, He[azwj] Lifts the rock'.

لعن عمر على لسان أبي بكر

قلت: تهذي؟ قال: (لا والله ما أهذي. لعن الله ابن صهاك. هو الذي صدني عن الذكر بعد إذ جاءني فبئس القرين، لعنه الله، الصق خدي بالأرض)، فألصقت خده بالأرض فما زال يدعو بالويل والثبور حتى غمضته.

Cursing of Umar by the tongue of Abu Bakr

I said, 'Are you delirious?' he said, 'No, by Allah[azwj], I am not delirious. May Allah[azwj] Curse Ibn Sahaak (Umar). He is the one who repelled me from the Remembrance (Al-Zikr) after it had come to me. So he is an evil companion, May Allah[azwj] Curse him. Place my cheek on the ground'. So I place his cheek on the ground, and he did not cease to call for the woe and the destruction until he died.

ثم دخل علي عمر وقد غمضته، فقال: هل قال بعدي شيئا؟ فعرفته ما قال. فقال عمر: يرحم الله خليفة رسول الله، اكتمه فإن هذا هذيان، وأنتم أهل بيت معروف لكم في مرضكم الهذيان فقالت عائشة: صدقت وقالوا لي جميعا: لا يسمعن أحد منكم من هذا شيئا فيشمت به ابن أبي طالب وأهل بيته.

Then Umar entered, and he had already died. He said, 'Did he say anything else after me?' So made it known to him what he had said. Umar said, 'May Allah[azwj] have Mercy on the Caliph of the Rasool Allah[saww]. Conceal it, for this was due to delirium, and you are a people of the house whose members are well known to be suffering from the illness of being delirious'.

Ayesha said, 'You speak the truth', and all of them said to me, 'Let no one hear anything from this, or else Ali[asws] Bin Abu Talib[asws] and the Ahl Al-Bayt will gloat over you.

قال سليم: فقلت لمحمد: من تراه حدث أمير المؤمنين عليه السلام عن هؤلاء الخمسة بما قالوا؟ فقال: رسول الله صلى الله عليه وآله، وإنه يراه في منامه كل ليلة، وحديثه إياه في المنام مثل حديثه إياه في الحياة واليقظة، فإن رسول الله صلى الله عليه وآله قال: (من رآني في المنام فقد رآني، فإن الشيطان لا يتمثل بي في نوم ولا يقظة ولا بأحد من أوصيائي إلى يوم القيامة).

Sulaym said, 'I said to Muhammad, 'Whom do you see to have narrated to Amir-ul-Momineen[asws] about these five of what they had said?' So he said, 'The Rasool Allah[saww], and he[asws] sees him[saww] in his[asws] dream every night, and him[saww] narrating it to him[asws] in the dream is similar to him[saww] narrating it to him[asws] during his[saww] lifetime and the wakefulness, for the Rasool Allah[saww] has said: 'The one who sees me[asws] in the dream, so he has seen me[saww], as the Satan[la] cannot be like me[saww], neither in the sleep nor in wakefulness, and not be like any one from my[saww] successors[asws], up to the Day of Judgement'.

قال سليم: فقلت لمحمد بن أبي بكر: من حدثك بهذا؟ قال: علي عليه السلام. فقلت: وأنا سمعته أيضا منه كما سمعت أنت. فقلت لمحمد: فلعل ملكا من الملائكة حدثه؟ قال: أو ذاك؟ قلت: وهل تحدث الملائكة إلا الأنبياء؟ قال: أما تقرأ القرآن: (وما أرسلنا من قبلك من رسول ولا نبي ولا محدث)؟

Sulaym said, 'I said to Muhammad Bin Abu Bakr, 'Who has narrated this to you?' He said, 'Ali[asws]'. I said, 'And I heard it as well from him[asws], just as you heard it' So I said to Muhammad, 'Perhaps an Angel from the Angels narrated it to him[asws]?' He said, 'How can that be?' I said, 'Do the Angels narrate to any but the prophets[as]?' He said, 'But have you not read the Quran, ***"[22:52] And We did not send before you any messenger or prophet, or a Muhaddith"***?' (Please note that the word 'Muhaddith' is missing from this Verse from the current version of the Quran).

قال: قلت له: أمير المؤمنين عليه السلام محدث هو؟ قال: نعم، وكانت فاطمة عليها السلام محدثة ولم تكن نبية، ومريم كانت محدثة ولم تكن نبية، وأم موسى ما كانت نبية وكانت محدثة، وكانت سارة امرأة إبراهيم قد عاينت الملائكة فبشروها بإسحاق ومن وراء إسحاق يعقوب ولم تكن نبية.

(Sulaym) said, 'I said to him, 'Amir-ul-Momineen[asws], he[asws] was a Muhaddith?' He said, 'Yes, and so was Fatima[asws] a Muhadditha and she[asws] was not a Prophetess, and Maryam[as] was a Muhadditha and she[as] was not a Prophetess, and the mother[as] of Musa[as], she[as] was not a Prophetess and she[saww] was a Muhadditha, and so was Sarah[as] the wife of Ibrahim[as], she[as] saw the Angel who gave her[as] the good news of Is'haaq[as] and after Is'haaq[as], Yaqoub[as], and she[as] was not a Prophetess'.

توثيق أمير المؤمنين عليه السلام لهذا الحديث مرة ثانية

قال سليم: فلما قتل محمد بن أبي بكر بمصر ونعي عزيت به أمير المؤمنين عليه السلام وخلوت به فحدثته بما حدثني به محمد بن أبي بكر وخبرته بما خبرني به عبد الرحمن بن غنم، قال: صدق محمد رحمه الله، أما إنه شهيد حي يرزق.

Confirmation by Amir-ul-Momineen[asws] for this Hadith for a second time

Sulaym said, 'When Muhammad Bin Abu Bakr was killed in Egypt, I gave my condolences to Amir-ul-Momineen[asws], and was alone with him[asws], so I narrated to him[asws] of what Muhammad Bin Abu Bakr had narrated to me, and informed him[asws] of what Abdul Rahmaan Bin Ghanam has informed me. He[asws] said: 'Muhammad spoke the truth, may Allah[azwj] has Mercy on him, but rather he is a martyr, alive and in receipt of sustenance.

خصائص الأئمة الاثني عشر عليهم السلام

يا سليم، إن أوصيائي أحد عشر رجلا من ولدي أئمة هداة مهديون كلهم محدثون. قلت: يا أمير المؤمنين، ومن هم؟ قال: ابني هذا الحسن، ثم ابني هذا الحسين، ثم ابني هذا - وأخذ بيد ابن ابنه علي بن الحسين وهو رضيع - ثم ثمانية من ولده واحدا بعد واحد. وهم الذين أقسم الله بهم فقال: (ووالد وما ولد)، فالوالد رسول الله صلى الله عليه وآله وأنا، و(ما ولد) يعني هؤلاء الأحد عشر وصيا صلوات الله عليهم.

Specialities of the twelve Imams[asws]

O Sulaym, the successors[asws] of mine[asws], eleven men from my[asws] sons[asws] are guides and guided ones, all of them[asws] are Muhaddithun'[3]. I said, 'O Amir-ul-Momineen[asws], and who are they[asws]?' He[asws] said: 'This son[asws] of mine[asws] Al-Hassan[asws], then this son[asws] of mine Al-Husayn[asws], then this son[asws] of mine' – and took the hand of his[asws] son[asws] Ali[asws] Bin Al-Husayn[asws], and he[asws] was a baby – then eight from his[asws] sons, one[asws] after the other[asws]. And they[asws] are the ones about whom[asws] Allah[azwj] has Sworn by: ***"[90:3] And parent and what he begot"***, so the parents are the Rasool Allah[saww] and I[asws], and "what he begot" means these eleven successors[asws]'.

قلت: يا أمير المؤمنين، فيجتمع إمامان؟ قال: نعم، إلا أن واحدا صامت لا ينطق حتى يهلك الأول.

I said, 'O Amir-ul-Momineen[asws], can there be two Imams[asws] together?' He[asws] said: 'Yes, except that one[asws] would be silent and will not speak until the first one[asws] passes away'.

موت أصحاب الصحيفة على الجاهلية

هذا ما خطه بيده أبان عن لسان سليم: (إن القوم - وهم أبو بكر وعمر وعثمان وطلحة والزبير وأنس وسعد وعبد الرحمن بن عوف - شهدوا على أنفسهم عند مماتهم: أنهم ماتوا على ما مات عليه آبائهم في الجاهلية...).

Death of the companions of the agreement upon the ignorance

This is what Abaan wrote by his own hand from the tongue of Sulaym that the group – and they were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Anas, and Sa'ad, and Abdul Rahmaan Bin Awf – testified against themselves at the time of their deaths that they have died upon what their forefathers had died upon in the period of ignorance (Pre-Islamic period)'.

[3] Plural of Muhaddith

HADITH 38

(38) افتراق الأمة إلى أهل حق وأهل باطل ومذبذبين

SEPARATION OF THE COMMUNITY BETWEEN THE PEOPLE OF TRUTH, AND THE PEOPLE OF FALSEHOOD, AND HESITANT PEOPLE

أبان عن سليم: قال: سمعت سلمان وأبا ذر والمقداد يقولون: إنا لقعود عند رسول الله صلى الله عليه وآله ما معنا غيرنا، إذ أقبل ثلاثة رهط من المهاجرين كلهم بدريون.

Abaan from Sulaym who said, 'I heard Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar] saying, 'We[ar] were seated in the presence of the Rasool Allah[saww] and there was no one else with us[ar], when a group of three from the Emigrants came up, all of them were of the people of Badr.

فقال رسول الله صلى الله عليه وآله: ستفترق أمتي بعدي ثلاث فرق: فرقة حق لا يشوبه شيء من الباطل، مثلهم كمثل الذهب الأحمر كلما سبكته على النار ازداد جودة وطيبا، إمامهم أحد هذه الثلاثة،

The Rasool Allah[saww] said: 'My[saww] nation will be dividing into three (main) branches after me[saww] – a group which will have nothing resembling the falsehood. Their example is like the example of red gold, whenever you proceed it to the fire it increases its quality and goodness. Their Imam[asws] will be one of these three.

وفرقة أهل باطل لا يشوبه شيئ من الحق، مثلهم كمثل خبث الحديد كلما فتنته بالنار ازداد خبثا ونتنا، إمامهم أحد هذه الثلاثة،

And a group of the people of falsehood, which will have nothing, resembling the truth. Their example is like the example of the rust upon the iron, whenever it is touched by the fire it increases in evil and rottenness. Their Imam will be one of these three.

وفرقة أخرى ضلال مذبذبون، لا إلى هؤلاء ولا إلى هؤلاء، إمامهم أحد هذه الثلاثة.

And lastly, a group of misguidance, of hesitant ones, neither (going) to these ones nor to those ones. Their Imam will be one of these three'.

فسألتهم عن الثلاثة، فقالوا: إمام الحق والهدى علي بن أبي طالب، وسعد بن أبي وقاص إمام المذبذبين، وحرصت عليهم أن يسموا لي الثالث فأبوا علي وعرضوا لي حتى عرفت من يعنون به.

So I asked them[ar] about the three (sects), they[ar] said, 'The Imam[asws] of the truth and guidance is Ali[asws] Bin Abu Talib[asws], and Sa'ad Bin Abu Waqaas is the Imam of the hesitant ones', and I was keen for them to name for me the third one. They refused, but they alluded to me, until I understood the one whom they were meaning by it.

قال سليم: فحدثت أمير المؤمنين عليه السلام بالكوفة بما حدثني به سلمان وأبو ذر والمقداد من قول رسول الله صلى الله عليه وآله حين رآى الثلاثة من أهل بدر من المهاجرين من قريش مقبلين، قال: (تفترق أمتي بعدي ثلاث فرق) فسموك وسموا سعدا، والثالث لم يسموا إلا بالمعاريض حتى علمت من عنوا.

Sulaym said, 'I narrated to Amir-ul-Momineen[asws] at Al-Kufa by what Salman[ar], and Abu Dharr[ar] and Al-Miqdad[ar] had narrated to me from the words of the Rasool Allah[saww] when he[saww] saw the three from the people of Badr, from the Emigrants, from Qureish coming over. He[saww] said: 'My[saww] community will divide into three (main) brances'. So they named you[asws], and they named Sa'ad, and they did not name the last one except by allusions until I came to know the one they were meaning by it'.

فقال عليه السلام: لا تلمهم يا سليم، فإن الأمة قد أشربت قلوبهم حبه كما أشربت قلوب بني إسرائيل حب العجل. يا سليم، أفي شك أنت فيه من هو؟ قال: قلت: بلى، ولكن أحب أن تسميه لي وأسمعه منك فأزداد يقينا. قال: هو عتيق. أمر الولاية أشد خبرية من الذهب والفضة

He[asws] said: 'Do not blame them, O Sulaym, for the hearts of the community have been made to drink their love just as the hearts of the Children of Israel drunk the love of the calf. O Sulaym, are you in any doubt as to who he is?' I said, 'Yes, but I would like you[asws] to name him for to me and I should hear it from you[asws], so it will increased my conviction'. He[asws] said: 'He is Ateeq (Abu Bakr). The matter of Al-Wilayah is more newsworthy than (the news of receiving) the gold and the silver.

إن هذا الأمر الذي عرفكم الله ومن به عليكم أشد خبرية من الذهب والفضة، وأقل الأمة الذين يعرفونه، ولقد ماتت أم أيمن وإنها لمن أهل الجنة وما كانت تعرف ما عرفك الله، فاحمد الله وخذ ما أعطاك الله وخصك به بشكر.

This matter, which Allah[azwj] has made you to recognise, is more newsworthy than the gold and the silver, and a few of the community are the ones who understand it. And umm Ayman[as] had died and she was from the people of the Paradise, and she had not recognised what Allah[azwj] has Made you to recognise, so Praise Allah[azwj] and take what Allah[azwj] has Given to you, and has specialised you by, by Thanking Him[azwj].

واعلم أن الله تعالى يعطي الدنيا البر والفاجر، وإن هذا الأمر الذي أنت فيه إنما يعطيه الله صفوته من خلقه. إن أمرنا لا يعرفه إلا ثلاثة من الخلق: ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للإيمان. يا سليم، إن ملاك هذا الأمر الورع لأنه لا ينال ولايتنا إلا بالورع.

And know that Allah[azwj] the High Gives the world to the evil doers, and that this matter in which you are in (Al-Wilayah), Allah[azwj] Gives it to the elites of His[azwj] creatures. Verily our[asws] matter, none can understand it except for three from the creatures – an Angel of Proximity, or a 'Mursil Nabi'[4] (Messenger Prophet[as]), or a servant whose heart Allah[azwj] has been Tested for the faith. O Sulyam, the possessors of this matter (Al-Wilyah) are the pious, because our[asws] Wilayah cannot be achieved except by the piety'.

[4] A Prophet who descended with a Divine Book

HADITH 39

(39) غدير خم

GHADEER KHUMM

أبو سعيد الخدري يروي بيعة الغدير

أبان بن أبي عياش عن سليم، قال: سمعت أبا سعيد الخدري يقول: إن رسول الله صلى الله عليه وآله دعا الناس بغدير خم، فأمر بما كان تحت الشجرة من الشوك فقم، وكان ذلك يوم الخميس.

Abu Saeed Al-Khudry reports the allegiance of Ghadeer

Abaan Bin Abu Ayyash, from Sulaym who said, 'I heard Abu Saeed Al-Khudry saying that, 'The Rasool Allah[saww] called the people at Ghadeer Khumm. So he[saww] ordered to have the thorns cleared from under the tree, and that was on the day of Thursday.

ثم دعا الناس إليه وأخذ بضبع علي بن أبي طالب عليه السلام فرفعها حتى نظرت إلى بياض إبط رسول الله صلى الله عليه وآله فقال: (من كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه، وانصر من نصره، واخذل من خذله).

Then he[saww] called the people over to himself[saww] and took the arms of Ali[asws] and raised them until I saw the whiteness of the armpit of the Rasool Allah[saww]. So he[saww] said: 'The one whose 'Mola' Master I[saww] was, so Ali[asws] is his 'Mola' Master. Our Allah[azwj], Befriend the one who befriends him[asws], and be Inimical towards the one who is inimical to him[asws], and Help the one who helps him[asws] and Abandon the one who abandons him[asws]'.

قال أبو سعيد: فلم ينزل عن المنبر حتى نزلت هذه الآية: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا).فقال رسول الله صلى الله عليه وآله: الله أكبر على إكمال الدين وإتمام النعمة ورضى الرب برسالتي وبولاية علي من بعدي.

Abu Saeed said, 'He did not come down from the Pulpit until this Verse was Revealed: ***"[5:3] This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion"***. So the Rasool Allah[saww] said: 'Allah[azwj] is Great, for having Perfected the Religion, and Completed the Favour and the Lord[azwj] is Pleased by my[saww] Messegership, and by the Wilayah of Ali[asws] from after me[saww]'.

شعر حسان في غدير خم بشهادة رسول الله صلى الله عليه وآله

فقال حسان بن ثابت: يا رسول الله، ائذن لي لأقول في علي عليه السلام أبياتا. فقال صلى الله عليه وآله: قل على بركة الله. فقال حسان: يا مشيخة قريش، اسمعوا قولي بشهادة من رسول الله.

Poem of Hasaan regarding Ghadeer Khumm by the testimony of the Rasool Allah[saww]

So Hasaan Bin Thabit said, 'O Rasool Allah[saww], permit me to speak regarding Ali[asws] some verses. The Rasool Allah[saww] said: 'Speak, on the Blessing of Allah[saww]'.

Hasaan said, 'O Sheikhdom of Qureish, listen to my words with testimony from the Rasool Allah[saww]'.

ثم أنشأ يقول: ألم تعلموا أن النبي محمدا * لدى دوح خم حين قام مناديا وقد جاء جبريل من عند ربه * بأنك معصوم فلا تك وانيا وبلغهم ما أنزل الله ربهم وإن * أنت لم تفعل وحاذرت باغيا عليك فما بلغتهم عن إلههم * رسالته إن كنت تخشى الأعاديا

Then he started saying (a poem), 'Do you know that the Prophet Muhammad[asws] stood up and called the people at Khumm, and Jibraeel[as] had come from the presence of his[saww] Lord[azwj]. You[saww] are infallible and they are not, so preach to them instantly of what has Descended from Allah[azwj], their Lord[azwj]. (If) you[saww] do not do it due to danger from those who rebel against you[saww], so you[saww] have not preached anything from their Lord[azwj], of His[azwj] Message if you[saww] were afraid of the enemies.

فقام به إذ ذاك رافع كفه * بيمنى يديه معلن الصوت عاليا فقال لهم: من كنت مولاه منكم * وكان لقولي حافظا ليس ناسيا فمولاه من بعدي علي وإنني * به لكم دون البرية راضيا فيا رب من والى عليا فواله * وكن للذي عادى عليا معاديا ويا رب فانصر ناصريه لنصرهم * إمام الهدى كالبدر يجلو الدياجيا ويا رب فاخذل خاذليه وكن لهم * إذا وقفوا يوم الحساب مكافيا نقل لنا

So he[saww] stood with it having raised his[asws] wrist by his[saww] right hand announcing in a high voice. So he[saww] said to them: 'The one whose 'Mola' Master I[saww] was from among you, so remember my[saww] words and don't forget them, so his 'Mola' Master after me[saww] is Ali[asws], and I[saww] am, by it, free from it and am pleased.

O Lord[azwj], the one who befriends Ali[asws], so Befriend him, and the one who is an enemy to Ali[asws], so be an Enemy to him. And O Lord[azwj], Help the one who is a helper to him[asws], the Imam[asws] who guides like the full moon in the darkness. And O Lord[azwj], Abandon the one who abandons him[asws], and for them, when they are stopped on the Day of Reckoning, move (away from) us'.

اعتراض أبي بكر وعمر في الغدير

قام رسول الله صلى الله عليه وآله في وقت الظهيرة وأمر بنصب خيمة وأمر عليا عليه السلام أن يدخل فيها، وأول من أمرهم رسول الله صلى الله عليه وآله هما أبو بكر وعمر.

Objections of Abu Bakr and Umar in Al-Ghadeer

The Rasool Allah[saww] stood up during the time of midday, and ordered for a tent to be set up, and ordered Ali[asws] to enter inside it, and the first ones that the Rasool Allah[saww] ordered were Abu Bakr and Umar.

فلم يقوما إلا بعد ما سألا رسول الله صلى الله عليه وآله: هل من أمر الله هذه البيعة؟ فأجابهما: نعم، من أمر الله جل وعلا، واعلما أن من نقض هذه البيعة كافر ومن لم يطع عليا كافر، فإن قول علي قولي وأمره أمري. فمن خالف قول علي وأمره فقد خالفني.

Both of them did not stand up until after they asked the Rasool Allah[saww], 'Is the Order for this allegiance from Allah[azwj]'. So he[saww] replied to them both: 'Yes, from the Orders of Allah[azwj] Majestic and High, and both of you should know that the one who breaks this allegiance is 'Kafir' (an infidel), for the words of Ali[asws] are my[saww]

words, and his[asws] command is my[saww] command. So the one who opposes the words of Ali[asws], he has opposed me[saww].

وبعد ما أكد عليهم هذا الكلام أمرهم بالإسراع في البيعة. فقاما ودخلا على علي عليه السلام وبايعاه بإمرة المؤمنين. وقال عمر عند البيعة: بخ بخ لك يا علي، أصبحت مولاي ومولى كل مؤمن ومؤمنة.

After having emphasised this speech to the two of them, he[saww] quickly ordered them for the allegiance. So they both stood up and came up to Ali[asws] and paid allegiance to him[asws] as 'Amir-ul-Momineen'. And Umar said during the allegiance, 'Congratulations, congratulations to you[asws] O Ali[asws], you[asws] have become my Master and the Master of every believing man and believing woman'.

ثم أمر رسول الله صلى الله عليه وآله سلمان وأبا ذر بالبيعة، فقاما ولم يقولا شيئا....

Then the Rasool Allah[saww] ordered Salman[ar] and Abu Dharr[ar] for the allegiance. So they both stood up, and did not say a thing.(but to submit)....

PART VI

TABLE OF CONTENTS

HADEETH 40, ... 5
FROM THE SPECIALITIES OF AMIR-UL-MOMINEEN[asws] 5

Impact of the love for the People[asws] of the Household on the stability of faith 5

HADEETH 41 7
FINAL-WORDS OF THE RASOOL ALLAH[saww] ABOUT THE SHIITES 7

The order to preserve the book until the appearance of the truth 8

HADEETH 42 9
ARGUMENTATION OF ABDULLAH BIN JA'FAR AGAINST MUAWIYA 9

The Clan of Umayya is the accursed tree (referred to) in the Quran 10

Text of the Rasool Allah[saww] of the twelve Imams[asws] 10

News of the Rasool Allah[saww] of martyrdom for himself[saww] and for the Imams[asws] 11

Destruction of Abu Bakr, and Umar and Usmaan by the report of Muawiya 12

The proof that the Infallibles[asws] are fourteen 12

2 – Argumentations of Ibn Abbas against Muawiya 14

The Rasool Allah[saww] was not happy with the selection of the people regarding the Caliphate 16

All of the knowledge is with the People[asws] of the Household 17

Collection and Preservation of the Quran 18

The first officiAl-declaration about the implementation of the opinion in the Religion of Allah[azwj] 18

Three kinds of people towards the People[asws] of the Household 19

HADEETH 43 20
SERMON OF AMIR-UL-MOMINEEN[asws] REGARDING THE DESCRIPTION OF THE PIOUS 20

The believer, in the world 21

The Believer, and the Paradise and the Fire 21

The Believer during his days and his nights 21

Apparent signs of the Believer 22

The hidden signs of the Believer 23

The Believer and the people 24

The effects of the sermon of Amir-ul-Momineen[asws] upon hamaam 25

HADEETH 44 26

HIS[saww] STATEMENT: 'ASK ME[saww] WHATEVER OCCURS TO YOU' 26

Questions of the people about their lineage and about the Paradise and the Fire 27

Creation of Rasool Allah[saww] and Ali[asws] 27

Ali[asws] is the Medium between Allah[azwj] and His[azwj] creatures 28

HADEETH 45 30

SPEECH OF THE RASOOL ALLAH[saww] ABOUT ALI[asws] AND THE IMAMS[asws] 30

Creation of the people[asws] of the Household and their[asws] lineage 30

Allah[azwj] Chose Muhammad[saww], and Ali[asws], and the Imams[asws] as Proofs 31

HADEETH 46 33

GREAT VIRTUES OF AMIR-UL-MOMINEEN[asws] IN THE WORDS OF ABU DHARR[ar] AND AL-MIQDAD[ar] 33

Obedience to Ali[asws] and distancing from his[asws] enemies, among the Angels 33

Argumentation of Allah[azwj] against the previous communities by Ali[asws] 33

Ali[asws] is the Screen and the Veil between Allah[azwj] and His[azwj] creatures 34

Wilayah of Ali[asws] is a purification for the heart 34

Status of the Prophets[as] by the acknowledgement of the Prophet[saww] and Ali[asws] 34

Ali [asws] is in charge of taking account of the community 35

HADEETH 47 36

WILAYAH OF ALI[asws] IS THE DIFFERENTIATOR BETWEEN THE FAITH AND THE INFIDELITY 36

HADEETH 48 37

THE EVENT OF AL-SAQIFA IN THE WORDS OF IBN ABBAS 37

1 – Taking of the allegiance from Ali[asws] by coercion 37

Their assault upon the House of Fatima[asws] and their burning of it 39

Hitting the Truthful (Al-Siddiqa), the Pure (Al-Tahira) peace be upon her[asws] 39

Amir-ul-Momineen[asws] resolves to kill Umar 39

They wanted to kill Al-Zahra[asws] by the sword 40

Exit of Amir-ul-Momineen[asws] from the house 40

2 - The manner of the allegiance under compulsion 40

The first of what was said by Amir-ul-Momineen[asws] duing the allegiance under compulsion 40

The first threat to Ali[asws] 41

The second threat to Ali[asws] 42

The third threat to Ali[asws]..... 43

The fourth threat to Ali[asws]..... 43

The fifth threat to Ali[asws]..... 43

3 - Their usurpation of Fadak, a gift of the Prophet[saww] to Al-Zahra[asws]..... 44

Argumentation of Al-Zahra[asws] for the return of Fadak..... 44

Prevention of Umar from the letter of Abu Bakr for the restitution of Fadak..... 44

Abu Bakr and Umar both returned to Fatima[asws]..... 44

Supplication of Fatima[asws] against Abu Bakr and Umar..... 45

4 - Will of Fatiima Al-Zahra[asws] and her testimony..... 45

Umar wanted to dig up the grave of Al-Zahra[asws], so Amir-ul-Momineen[asws] faced up to him..... 46

Their conspiracy to kill Amir-ul-Momineen[asws]..... 47

Regret of Abu Bakr for having made the conspiracy..... 47

The confrontation to the conspiracy for the murder..... 48

HADEETH 40,

(40) من خصال أمير المؤمنين عليه السلام

FROM THE SPECIALITIES OF AMIR-UL-MOMINEEN[asws]

أبان عن سليم بن قيس قال: سمعت عليا عليه السلام يقول: كانت لي من رسول الله صلى الله عليه وآله عشر خصال ما يسرني بإحديهن ما طلعت عليه الشمس وما غربت. فقيل له: بينها لنا يا أمير المؤمنين.

Abaan from Sulaym Bin Qays, who said, 'I heard Ali[asws] saying: 'There were for me[asws], from the Rasool Allah[saww], ten traits, I[asws] am pleased with each one of them, from over what the suns rises and over what it sets'. It was said to him[asws], 'Explain these for us, O Amir-ul-Momineen[asws]'.

فقال: قال لي رسول الله صلى الله عليه وآله: يا علي، أنت الأخ وأنت الخليل وأنت الوصي وأنت الوزير، وأنت الخليفة في الأهل والمال وفي كل غيبة أغيبها. ومنزلتك منى كمنزلتي من ربي، وأنت الخليفة في أمتي. وليك وليي وعدوك عدوي، وأنت أمير المؤمنين وسيد المسلمين من بعدي.

He[asws] said, 'The Rasool Allah[saww] said to me[asws]: 'O Ali[asws], you[asws] are the brother, and you[asws] are the friend, and you[asws] are the successor, and you[asws] are the Vizier, and you[asws] are the Caliph regarding the Family and the wealth, and during every absence that I[saww] am absent from it. And your[asws] status is like my[saww] status from my[saww] Lord[azwj], and you[asws] are the Caliph in my[saww] community. Your[asws] friend is my[saww] friend, and your[asws] enemy is my[saww] enemy, and you[asws] are the Commander of the Believers (Amir-ul-Momineen) and the Chief of the Muslims, from after me[saww]'.

أثر حب أهل البيت عليهم السلام في ثبات الإيمان

ثم أقبل علي عليه السلام على أصحابه فقال: يا معشر الصحابة، والله ما تقدمت على أمر إلا ما عهد إلي فيه رسول الله صلى الله عليه وآله. فطوبى لمن رسخ حبنا أهل البيت في قلبه. ليكون الإيمان أثبت في قلبه من جبل أحد في مكانه، ومن لم تصر مودتنا في قلبه إنماث الإيمان في قلبه كانمياث الملح في الماء.

Impact of the love for the People[asws] of the Household on the stability of faith

Then Ali[asws] turned towards his[asws] companions, so he[asws] said: 'O group of the companions, by Allah[azwj], I[asws] did not proceed to a matter except for what the Rasool Allah[saww] took an oath to me[asws] with regards to it. So glad tidings be to the one who immersed our[asws] love, the People[asws] of the Household, in his heart. The faith will become more stable in his heart than the mountain of Ohad is in its place, and the one who does not have the effects of our[asws] cordiality in his heart, the faith will dissolve in his heart like the dissolving of salt in the water.

والله ثم والله، ما ذكر في العالمين ذكر أحب إلى رسول الله صلى الله عليه وآله مني، ولا صلى القبلتين كصلاتي. صليت صبيا ولم أرهق حلما.

By Allah[azwj], and again by Allah[azwj], there is no remembrance in whole of the universe like the rememberance of mine[asws], which is more beloved to the Rasool Allah[saww],

nor any Prayer to the two directions (Qiblatayn) like my[asws] Prayer. I[asws] Prayed when I[asws] was a young boy, and it was not obligatory unto me[asws] (at that young age).

وهذه فاطمة بضعة من رسول الله صلى الله عليه وآله تحتي، هي في زمانها كمريم بنت عمران في زمانها.

And this is about (Syeda) Fatima[asws], a Holy part of the Rasool Allah[saww], under me[asws] (married to me[asws]). She[asws] is in her[asws] era like Maryam[as] the daughter of Imran[as] was during her[as] era.

وأقول لكم الثالثة: إن الحسن والحسين سبطا هذه الأمة، وهما من محمد كمكان العينين من الرأس، وأما أنا فكمكان اليدين من البدن، وأما فاطمة فكمكان القلب من الجسد.

And the third thing that I[asws] say to you all is that Al-Hassan[asws] and Al-Husayn[asws] are the two Imams[asws] (Sibta) of this community, and they both are with Muhammad[saww] like the two eyes are with the head, and as for myself[asws] they[asws] are both like the two hands with the body, and as for Fatima[asws], they[asws] are both like the heart (and mind) to the body.

مثلنا مثل سفينة نوح، من ركبها نجا ومن تخلف عنها غرق.

Our[asws] example is the like example of the Ark of Noah[as]. The one who sailed in it was saved, and the one who was left behind from it, drowned'.

HADEETH 41

(41) كلمة رسول الله صلى الله عليه وآله الأخيرة عن الشيعة

FINAL-WORDS OF THE RASOOL ALLAH[saww] ABOUT THE SHIITES

أبان عن سليم، قال: سمعت عليا عليه السلام يقول: عهد إلي رسول الله صلى الله عليه وآله يوم توفي وقد أسندته إلى صدري وإن رأسه عند أذني، وقد أصغت المرأتان لتسمعا الكلام. فقال رسول الله صلى الله عليه وآله: اللهم سد مسامعهما.

Abaan from Sulaym, who said, 'I heard Ali[asws] saying; 'The Rasool Allah[saww] took an oath from me[asws] on the day he[saww] passed away, and I[asws] had supported him[saww] by my[asws] chest and that his[saww] head was close to my[asws] ears, and two of his[saww] wives (Ayesha and Hafsa) were trying to listen to what he[saww] had to say. So the Rasool Allah[saww] said: 'Our Allah[azwj], close both of their ears'.

ثم قال لي: يا علي، أرأيت قول الله تبارك وتعالى (إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية)، أتدري من هم؟ قال: قلت: الله ورسوله أعلم. قال: فإنهم شيعتك وأنصارك، وموعدي وموعدهم الحوض يوم القيامة إذا جئت الأمم على ركبها وبدا لله تبارك وتعالى في عرض خلقه ودعا الناس إلى ما لا بد لهم منه. فيدعوك وشيعتك، فتجيئون غرا محجلين شباعا مرويين.

Then he[saww] said to me[asws]: 'O Ali[asws], Do you[asws] see the Statement of Allah[azwj] Blessed and High: ***"[98:7] Those who have faith and do righteous deeds- they are the best of creatures"***, do you[asws] know who they are?'

I[asws] said, 'Allah[azwj] and His[azwj] Rasool[saww] know'. He[saww] said: 'So they are your[asws] Shiites and your[asws] helpers, and my[saww] appointment and their appointment is at the Fountain on the Day of Judgement when the community will be scattered upon its knees, and Allah[azwj] Blessed and High will Begin Presenting His[azwj] creatures and will Call the people to which there is no escape for them from Him[azwj]. He[azwj] will Call you[asws] and your[asws] Shiites, so you will all come with resplendent faces, well fed and quenched.

يا علي، (إن الذين كفروا من أهل الكتاب والمشركين في نار جهنم خالدين فيها أولئك هم شر البرية)، فهم اليهود وبنو أمية وشيعتهم، يبعثون يوم القيامة أشقياء جياعا عطاشى مسودة وجوههم.

O Ali[asws], ***"[98:6] Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men"***, so they are the Jews, and the Clan of Umayya and their adherents. They will be resurrected on the Day of Judgement in a miserable state, hungry and thirsty, and their faces having been blackened'.

يوجد في آخر نسخ (ب) و(د) من كتاب سليم هذه الزيادة:

Taken from the end of the copy of the Book of Sulaym and this is more: -

الأمر بحفظ الكتاب حتى ظهور الحق

صن هذا الكتاب يا جابر، فالملك لبني العباس حتى يختم بعباد الله ذو العين الآخرة ويظهر ناد بالحجاز ويخرب جامع الكوفة وما شيده الثاني بالفرات. وإذا هلك ملك الترك تميد لسان الشام ويكثر الملوك ويظهر الحق والحمد لله.

The order to preserve the book until the appearance of the truth

'Keep this book, O Jabir, until Allah[azwj] Brings to an end the kingdom of the Clan of Abbas by the servants of Allah[azwj] with an eye on the Hereafter, and the Call appears in the Hejaaz, and all of Al-Kufa is damaged, and what was erected by the second one (Umar) at Al-Furaat. And when the kingdom of Turkey is destroyed and the tongues of Syrians sway, and the kingdoms are broken, and the truth appears, and Praise be to Allah[azwj]'.

HADEETH 42

(42)* 1 * احتجاجات عبد الله بن جعفر على معاوية

ARGUMENTATION OF ABDULLAH BIN JA'FAR AGAINST MUAWIYA

أبان عن سليم، قال: حدثني عبد الله بن جعفر بن أبي طالب قال: كنت عند معاوية ومعنا الحسن والحسين وعنده عبد الله بن العباس والفضل بن العباس. فالتفت إلي معاوية فقال: يا عبد الله بن جعفر، ما أشد تعظيمك للحسن والحسين والله ما هما بخير منك ولا أبوهما خير من أبيك، ولولا أن فاطمة بنت رسول الله أمهما لقلت: ما أمك أسماء بنت عميس دونها

1 - Abaan from Sulaym who said, 'Abdullah Bin Ja'far Bin Abu Talib narrated to me saying, 'I was in the presence of Muawiya and with us were Al-Hassan[asws] and Al-Husayn[asws] and with him were Abdullah Bin Abbas and Al-Fazl Bin Al-Abbas. Muawiya turned towards me and said, 'O Abdullah Bin Ja'far, your glorification of Al-Hassan[asws] and Al-Husayn[asws] is intensely great. By Allah[azwj], neither are they[asws] better than you, nor is their[asws] father better than your father, and had not Fatima[asws] daughter of the Rasool Allah[saww] not been their[asws] mother, I would have said that your mother Asma'a Bint Umays is not lesser than her[asws]'.

فغضبت من مقالته وأخذني ما لم أملك معه نفسي، فقلت: والله إنك لقليل المعرفة بهما وبأبيهما وبأمهما. بل والله لهما خير مني ولأبوهما خير من أبي ولأمهما خير من أمي. يا معاوية، إنك لغافل عما سمعته أنا من رسول الله صلى الله عليه وآله يقول فيهما وفي أبيهما وفي أمهما، قد حفظته ووعيته ورويته.

So I got overcome by anger from what he said and lost control of myself, so I said, 'By Allah[azwj], you have very little understanding of them both[asws] and their[asws] father[asws]. But, by Allah[azwj], they[asws] are both better than me, and their[asws] father[asws] is better than my father, and their[asws] mother is better than my mother. O Muawiya, you are oblivious of what I heard from the Rasool Allah[saww] saying regarding them[asws] both, and regarding their[asws] father[asws], and regarding their[asws] mother[asws]. I have memorised it, and deliberated upon it, and reported it'.

قال معاوية: هات ما سمعت - وفي مجلسه الحسن والحسين وعبد الله بن عباس والفضل بن عباس وابن أبي لهب - فوالله ما أنت بكذاب ولا متهم. فقلت: إنه أعظم مما في نفسك. قال: وإن كان أعظم من أحد وحراء جميعا، فلست أبالي إذا لم يكن في المجلس أحد من أهل الشام وإذ قتل الله صاحبك وفرق جمعكم وصار الأمر في أهله ومعدنه فحدثنا فإنا لا نبالي ما قلتم ولا ما ادعيتم.

Muawiya said, 'Tell me what you have heard' – and in that sitting were Al-Hassan[asws], and Al-Husayn[asws], and Abdullah Bin Abbas, and Al-Fazl Bin Abbas, and a son of Abu Lahab[la] – 'for, by Allah[azwj], you are not a liar nor have you ever been accused of it'.

So I said, 'It is greater than what you think it to be'. He said, 'And even if it is greater than Ohad and Hira (two mountains) put together. I don't care, for there is no one from the people of Syria in this gathering, and when Allah[azwj] killed your Master[asws], and dispersed your community, He[azwj] Made the command (Caliphate) to reach its rightful owner (Muawiya) and its place. So narrate to us, for we neither care about what you say, nor what allegations you make'.

بنو أمية الشجرة الملعونة في القرآن

قلت: سمعت رسول الله صلى الله عليه وآله - وقد سئل عن هذه الآية: (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن) - فقال: (إني رأيت اثني عشر رجلا من أئمة الضلالة يصعدون منبري وينزلون، يردون أمتي على أدبارهم القهقرى. فيهم رجلان من حيين من قريش مختلفين تيم وعدي، وثلاثة من بني أمية، وسبعة من ولد الحكم بن أبي العاص). وسمعته يقول: (إن بني أبي العاص إذا بلغوا ثلاثين رجلا جعلوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

The Clan of Umayya is the accursed tree (referred to) in the Quran

I said, 'I heard the Rasool Allah[saww] – and he[saww] had been asked about this Verse ***"[17:60] and We did not make the vision which We showed you but a triAl-for men and the cursed tree in the Quran as well"*** – so he[saww] said: 'I[saww] saw twelve men from the imams of misguidance ascending upon my[saww] Pulpit and descending, reverting my[saww] community backwards upon its heels. Among them were two men from two different tribes from Qureish, Taym (Abu Bakr's tribe) and Ady (Umar's tribe), and three from the Clan of Umayya, and seven from the sons of Al-Hakam Bin Abu Al-A'as). And I heard him[saww] saying that: 'When the sons of Abu Al-A'as reach to thirty men, they will take the Book of Allah[azwj] to deceive by it, and the servants of Allah[azwj] as their followers, and the wealth of Allah[azwj] for their own'.

نص رسول الله صلى الله عليه وآله على الأئمة الاثني عشر عليهم السلام

يا معاوية، إني سمعت رسول الله صلى الله عليه وآله يقول - وهو على المنبر وأنا بين يديه وعمر بن أبي سلمة وأسامة بن زيد وسعد بن أبي وقاص وسلمان الفارسي وأبو ذر والمقداد والزبير بن العوام - وهو يقول: (ألست أولى بالمؤمنين من أنفسهم)؟ فقلنا: بلى، يا رسول الله. قال: (أليس أزواجي أمهاتكم)؟ قلنا: بلى، يا رسول الله. قال: (من كنت مولاه فعلي مولاه - وضرب بيديه على منكب علي عليه السلام - اللهم وال من والاه وعاد من عاداه).

Text of the Rasool Allah[saww] of the twelve Imams[asws]

O Muawiya, I heard the Rasool Allah[saww] saying – and he[saww] was upon the Pulpit, and I was in front of him[saww] and so was Umar Bin Abu Salma, and Usama Bin Zayd, and Sa'ad Bin Abi Waqaas, and Salman Al-Farsy[ar], and Abu Dharr[ar], and Al-Miqdad[ar] and Al-Zubayr Bin Al-Awaam – and he[saww] said: 'Am I[saww] not higher to the believers than their own selves?' So we said, 'Yes, O Rasool Allah[saww]'. He[saww]: 'Are not my[saww] wives as your mothers?' We said, 'Yes, O Rasool Allah[saww]'. He[saww] said: 'The one whose 'Mola' Master I[saww] was, so Ali[asws] is his 'Mola' Master' – and he[saww] struck his[saww] hand upon the shoulder of Ali[asws] – 'Our Allah[azwj], Befriend the one who befriends him[asws] and be an Enemy to the one who inimical to him[asws].

(أيها الناس، أنا أولى بالمؤمنين من أنفسهم، ليس لهم معي أمر. وعلي من بعدي أولى بالمؤمنين من أنفسهم، ليس لهم معه أمر. ثم ابني الحسن من بعد أبيه أولى بالمؤمنين من أنفسهم ليس لهم معه أمر. ثم ابني الحسين من بعد أخيه أولى بالمؤمنين من أنفسهم ليس لهم معه أمر).

O you people! I[saww] am higher to the believer than their own selves, they do not have (a say) with me[saww] in the command, and Ali[asws], from after me[saww] is higher to the believers than their own selves, there is not for them (a say) in the command with him[asws]. Then my[saww] son[asws] Al-Hassan[asws] from after his[asws] father[asws] is higher to the believers than their own selves, there is not for them (a say) in the command with him[asws]. Then my[saww] son[asws] Al-Husayn[asws] from after his[asws] brother[asws] is higher to

the believers than their own selves, there is not for them (a say) in the command with him[asws]'.

إخبار رسول الله صلى الله عليه وآله عن شهادة نفسه والأئمة عليهم السلام

ثم عاد صلى الله عليه وآله فقال: (أيها الناس، إذا أنا استشهدت فعلي أولى بكم من أنفسكم، فإذا استشهد علي فابني الحسن أولى بالمؤمنين منهم بأنفسهم، فإذا استشهد ابني الحسن فابني الحسين أولى بالمؤمنين منهم بأنفسهم، فإذا استشهد ابني الحسين فابني علي بن الحسين أولى بالمؤمنين منهم بأنفسهم ليس لهم معه أمر).

News of the Rasool Allah[saww] of martyrdom for himself[saww] and for the Imams[asws]

Then the Rasool Allah[saww] reiterated, so he[saww] said: 'O you people! When I[saww] am martyred, so Ali[asws] is higher to the believers than their own selves. When Ali[asws] is martyred, so my[saww] son[asws] Al-Hassan[asws] is higher to the believers than their own selves. When Al-Hassan[asws] is martyred, so my[saww] son[asws] Al-Husayn[asws] is higher to the believers than their own selves. When my[saww] son[asws] Al-Husayn[asws] is martyred, so my[saww] son Ali[asws] Bin Al-Husayn[asws] is higher to the believers than their own selves. There is not for anyone (a say) with them[asws] in the command'.

ثم أقبل على علي عليه السلام فقال: (يا علي، إنك ستدركه فاقرأه عني السلام. فإذا استشهد فابنه محمد أولى بالمؤمنين منهم بأنفسهم، وستدركه أنت يا حسين فاقرأه مني السلام. ثم يكون في عقب محمد رجال واحد بعد واحد وليس لهم معهم أمر). ثم أعادها ثلاثا ثم قال: (وليس منهم أحد إلا وهو أولى بالمؤمنين منهم بأنفسهم ليس معه أمر، كلهم هادون مهتدون تسعة من ولد الحسين).

Then he[saww] turned towards Ali[asws], so he[saww] said: 'O Ali[asws], you[asws] will be seeing him[asws], so convey my[saww] greetings to him[asws]. When he[asws] is martyred, so his[asws] son Muhammad[asws] is higher to the believers than their own selves, and you[asws] will be seeing him[asws], O Husayn[asws], so convey my[saww] greetings to him[asws]. Then there will be from the posterity of Muhammad[asws], one man[asws] after another[asws], and there will not be for anyone (a say) in the command with them[asws]'. Then he[saww] reiterated it for a third time, then said: 'And there is none from among them[asws] except that he[asws] is higher to the believers than their own selves, and there is not for anyone (a say) in the command with them[asws]. All of them[asws] are guides and guided ones, nine from the sons[asws] of Al-Husayn[asws]'.

فقام إليه علي بن أبي طالب عليه السلام وهو يبكي، فقال: بأبي أنت وأمي يا نبي الله، أتقتل ؟ قال: (نعم، أهلك شهيدا بالسم، وتقتل أنت بالسيف وتخضب لحيتك من دم رأسك، ويقتل ابني الحسن بالسم، ويقتل ابني الحسين بالسيف، يقتله طاغي بن طاغي، دعي بن دعي، منافق بن منافق.

Ali[asws] Bin Abu Talib[asws] stood up, and he[asws] was weeping, and said: 'May my[asws] mother[as], and my[asws] father[as] be sacrificed for you[saww], O Prophet[saww] of Allah[azwj], will you[saww] be martyred?' He[saww] said: 'Yes, I[saww] will be made a martyr by being poisoned, and you[asws] will be killed by the sword and your[asws] beard will be dyed from the blood of your[asws] head, and my[saww] son Al-Hassan[asws] will be killed by the poison, and my[saww] son[asws] Al-Husayn[asws] will be killed by the sword, and he[asws] will be killed by a tyrant son of a tyrant, one whose lineage is in doubt (Da'iy) son of one whose lineage is in doubt (Da'iy), a hypocrite son of a hypocrite'.

هلاك أبي بكر وعمر وعثمان بتقرير معاوية

فقال معاوية: يابن جعفر، لقد تكلمت بعظيم ولئن كان ما تقول حقا لقد هلكت وهلك الثلاثة قبلي وجميع من تولاهم من هذه الامة، ولقد هلكت أمة محمد وأصحاب محمد من المهاجرين والأنصار غيركم أهل البيت وأوليائكم وأنصاركم.

Destruction of Abu Bakr, and Umar and Usmaan by the report of Muawiya

So Muawiya said, 'O Ibn Ja'far, you have said a great saying, and if what you have said is true, then I am destroyed, and so have the three before me, and all the ones who befriended them from this community, and the community of Muhammad[saww] is destroyed, and the companions of Muhammad[saww] from the Emigrants and the Helpers, apart from you all, the People[asws] of the Household and your[asws] friends, and your[asws] helpers'.

فقلت: والله إن الذي قلت حق سمعته من رسول الله صلى الله عليه وآله. فقال معاوية: يا حسن ويا حسين ويابن عباس، ما يقول ابن جعفر ؟ فقال ابن عباس: إن لا تؤمن بالذي قال فأرسل إلى الذين سماهم فاسألهم عن ذلك.

So I said, 'By Allah[azwj], this is the truth which I heard from the Rasool Allah[saww]'. Muawiya said, 'O Hassan[asws], and O Husayn[asws], and O Ibn Abbas, what is Ibn Ja'far saying?' Ibn Abbas said, 'If you do not believe what he said, send a message to the ones who have been named (who listeners to the Holy Prophet[saww] at that time), so ask them about that'.

فأرسل معاوية إلى عمر بن أبي سلمة وإلى أسامة بن زيد فسألهما، فشهدا أن الذي قال عبد الله بن جعفر قد سمعناه من رسول الله صلى الله عليه وآله كما سمعه. وكان هذا بالمدينة أول سنة جمعت الامة على معاوية.

So Muawiya sent a message to Umar Bin Abu Salma, and to Usama Bin Zayd, so he asked them both. They both testified that what Abdullah Bin Ja'far had said, they had heard it from the Rasool Allah[saww], just as he had heard it. And this was in Al-Medina, in the first year that the community had gathered to Muawiya (his rule).

قال سليم: وسمعت ابن جعفر يحدث بهذا الحديث في زمان عمر بن الخطاب.

Sulaym said, 'And I heard Ibn Ja'far narrate this Hadeeth during the era of Umar Bin Al-Khattab'.

الحجج المعصومين الأربعة عشر عليهم السلام

فقال معاوية: يابن جعفر، قد سمعناه في الحسن والحسين وفي أبيهما، فما سمعت في أمهما ؟ - ومعاوية كالمستهزء والمنكر -. فقلت: بلى، قد سمعت من رسول الله صلى الله عليه وآله يقول: (ليس في جنة عدن منزل أشرف ولا أفضل ولا أقرب إلى عرش ربي من منزلي. نحن فيه أربعة عشر انسانا، أنا وأخي علي وهو خيرهم وأحبهم إلي، وفاطمة وهي سيدة نساء أهل الجنة، والحسن والحسين وتسعة أئمة من ولد الحسين.

The proof that the Infallibles[asws] are fourteen

Muawiya said, 'O Ibn Ja'far, you have made us to listen regarding Al-Hassan[asws] and Al-Husayn[asws] and the father[asws] of these two[asws], so what have you heard regarding the mother[asws] of these two[asws]?' – and Muawiya was like mocking and denying – so I said, 'Yes, I have heard from the Rasool Allah[saww] saying, 'There isn't in the Paradise any dwelling which is more prestigious, and more higher, and more closer to the

Throne of my[saww] Lord[azwj] than my[saww] dwelling. We[asws] will be in it, fourteen human beings. I[saww], and my[saww] brother[asws] Ali[asws], and he[asws] is better than them[asws] and more beloved to me[saww] than them[asws]; and Fatima[asws], and she[asws] is the Chieftess of the women of the Paradise; and Al-Hassan[asws] and Al-Husayn[asws], and nine Imams[asws] from the sons[asws] of Al-Husayn[asws].

فنحن فيه أربعة عشر إنسانا في منزل واحد أذهب الله عنا الرجس وطهرنا تطهيرا، هداة مهديين. أنا المبلغ عن الله وهم المبلغون عني وعن الله عز وجل. وهم حجج الله تبارك وتعالى على خلقه وشهدائه في أرضه وخزانه على علمه ومعادن حكمه. من أطاعهم أطاع الله ومن عصاهم عصى الله.

So we[asws] will be fourteen human beings in one dwelling. Allah[azwj] has Kept away from us[asws] the impurities, and has Purified us with a thorough Purification, (we are the) guides and the guided ones. I[saww] am the preacher from Allah[azwj], and they[asws] are the preachers from me[saww] and from Allah[azwj] Mighty and Majestic. And they[asws] are the Proofs of Allah[azwj] Blessed and High, over His[azwj] creatures, and are His[azwj] Witnesses in His[azwj] earth, and His[azwj] Treasurers for His[azwj] Knowledge, and the mines of His[azwj] Wisdom. The one who obeys them has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj].

لا تبقى الأرض طرفة عين إلا ببقائهم، ولا تصلح الأرض إلا بهم. يخبرون الامة بأمر دينهم وبحلالهم وحرامهم. يدلونهم على رضى ربهم وينهونهم عن سخطه بأمر واحد ونهي واحد، ليس فيهم اختلاف ولا فرقة ولا تنازع.

The earth will not remain without them[asws] even for the blink of an eye, and the earth will not be in a stable state except by them[asws]. They[asws] will be informing the community of the matters of their Religion, and what is Permissible for them and what is Prohibited for them. They[asws] will be giving proofs of that which Pleases their Lord[azwj] and they[asws] will be preventing them from that which Displeases Him[azwj], by all of them[asws] issuing the same commands and same prohibitions. There will neither be any differences among them[asws], nor any branches within them[asws],nor any conflicts.

يأخذ آخرهم عن أولهم إملائي وخط أخي علي بيده، يتوارثونه إلى يوم القيامة. أهل الأرض كلهم في غمرة وغفلة وتيه وحيرة غيرهم وغير شيعتهم وأوليائهم. لا يحتاجون إلى أحد من الامة في شيئ من أمر دينهم، والامة تحتاج إليهم. وهم الذين عنى الله في كتابه وقرن طاعتهم بطاعته وطاعة رسوله فقال: (أطيعوا الله وأطيعوا الرسول واولى الأمر منكم).

The last of them[asws] will take from the first of them[asws], my[saww] dictation put into writing by the hand of Ali[asws] by his[asws] hand, which they[asws] will be inheriting it up to the Day of Judgement. The people of the earth will all be engulfed in negligence, and wanderings and confusion. They[asws] will not be needy of anyone from the community with regards to anything from the commands of their Religion, and the community will be needy of them[asws]. And they[asws] are the ones whom Allah[azwj] has Meant by in His[azwj] Book, and joined obedience to them[asws] as being obedience to Him[azwj] and the obedience to His[azwj] Messenger[saww]. So He[azwj] Said: ***"[Shakir 4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you."***

قال: فأقبل معاوية على الحسن والحسين وابن عباس والفضل بن عباس وعمر بن أبي سلمة وأسامة بن زيد، فقال: كلكم على ما قال ابن جعفر ؟ فقالوا: نعم. قال: يا بني عبد المطلب، إنكم لتدعون أمرا عظيما وتحتجون بحجج قوية إن كانت حقا. وإنكم لتضمرون على أمر تسرونه والناس عنه في غفلة عمياء. ولئن كان ما تقولون حقا لقد هلكت الامة وارتدت عن دينها وتركت عهد نبينا غيركم أهل البيت ومن قال بقولكم فاولئك في الناس قليل.

(Sulaym) said, 'Muawiya turned towards Al-Hassan[asws], and Al-Husayn[asws], and Ibn Abbas, and Al-Fazl Bin Abbas, and Umar Bin Abu Salma, and Usama Bin Zayd, so he said, 'Are you all (agreed) upon what Ibn Ja'far said?' They said, 'Yes'.

He (Muawiya) said, 'O sons of Abdul Muttalib, you are all calling to a great matter, and you are arguing by strong arguments, if it is true. And you are all harbouring a matter which you should veil it, as the people are, with regards to it, unaware of it and in (total) blindness. And if what you all are saying is true, the community has been destroyed, and has reneged (become Murtad) from its Religion, and has abandoned the oath of our Prophet[saww], apart from yourselves, the People[asws] of the Household, and the ones who say what you all are saying, for these ones are very few among the people'.

* 2 * احتجاجات ابن عباس على معاوية

فأقبل ابن عباس على معاوية فقال: قال الله عز وجل في كتابه: (وقليل من عبادي الشكور) ، ويقول: (وما أكثر الناس ولو حرصت بمؤمنين)، ويقول: (إلا الذين آمنوا وعملوا الصالحات وقليل ما هم) ، ويقول لنوح: (وما آمن معه إلا قليل). وتعجب من ذلك يا معاوية ؟ وأعجب من أمرنا أمر بني إسرائيل. إن السحرة قالوا لفرعون: (اقض ما انت قاض إنما تقضي هذه الحياة الدنيا إنا آمنا برب العالمين). فآمنوا بموسى وصدقوه واتبعوه.

2 – Argumentations of Ibn Abbas against Muawiya

Ibn Abbas turned towards Muawiya. He said, 'Allah[azwj] Mighty and Majestic has Said in His[azwj] Book ***"[34:13] and very few of My servants are grateful."***, and He[azwj] Said ***"[12:103] And most men will not believe though you desire it eagerly"***, and He[azwj] Said ***"[38:24] except those who believe and do good, and very few are they"***, and He[azwj] Said for Noah[as] ***"[11:40] And but a few were they who believed with him."***. And are you surprised from that, O Muawiya?'

And stranger than our affair is the affair of the Children of Israel. The magicians said to Pharaoh[la] ***"[20:72] They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life".*** So they believed in Musa[as] and ratified him[as] and followed him[as]***.***

فسار بهم وبمن تبعه من بني إسرائيل فأقطعهم البحر وأراهم الأعاجيب وهم يصدقون به وبالتوراة يقرون له بدينه، فمر بهم على قوم يعبدون أصناما لهم، فقالوا: (يا موسى اجعل لنا إلها كما لهم آلهة) ، ثم اتخذوا العجل فعكفوا عليه جميعا غير هارون وأهل بيته، وقال لهم السامري: (هذا إلهكم وإله موسى)، ثم قال لهم بعد ذلك: (ادخلوا الأرض المقدسة التي كتب الله لكم).

So he[as] left with them, and with the ones who followed him[as] from the Children of Israel. He[saww] split the sea for them and showed them wonders, and they ratified him[as] and the Torah, and accepted his[as] Religion. So he[as] passed with them by a people who were worshipping the idols that they had with them. So they said, ***"[7:138] O Musa! make for us a god as they have (their) gods"***, so they devoted themselves to these apart from Haroun[as] and the People of his[as] Household, and Samiri[la] said to them ***"[20:88] This is your god and the god of Musa"***, then he[as] said to them after that ***"[5:21] O my people! enter the holy land which Allah has prescribed for you"***.

فكان من جوابهم ما قص الله في كتابه: (إن فيها قوما جبارين وإنا لن ندخلها حتى يخرجوا منها، فإن يخرجوا منها فإنا داخلون)، حتى قال موسى: (رب إني لا املك إلا نفسي وأخي فافرق بيننا وبين القوم الفاسقين)، ثم قال: (فلا تأس على القوم الفاسقين). فاحتذت هذه الامة ذلك المثال سواء.

From their answers is what story Allah[azwj] has in His[azwj] Book: ***"[5:22] They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter",*** to the extent that Musa[as] said: ***"[5:25] He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.",*** then He[azwj] Said: ***"[Shakir 5:26] therefore do not grieve for the nation of transgressors".*** So this community followed that example exactly**.**

وقد كانت لهم فضائل وسوابق مع رسول الله صلى الله عليه وآله ومنازل منه قريبة، ومقرين بدين محمد والقرآن حتى فارقهم نبيهم فاختلفوا وتفرقوا وتحاسدوا وخالفوا إمامهم ووليهم حتى لم يبق منهم على ما عاهدوا عليه نبيهم غير صاحبنا الذي هو من نبينا بمنزلة هارون من موسى ونفر قليل لقوا الله عزوجل على دينهم وايمانهم، ورجع الاخرون القهقرى على أدبارهم، كما فعل أصحاب موسى عليه السلام باتخاذهم العجل وعبادتهم إياه وزعمهم أنه ربهم وإجماعهم عليه غير هارون وولده ونفر قليل من أهل بيته.

And there are for them[asws] virtues and precedents with the Rasool Allah[saww] and status of being near him[saww], and they had accepted the Religion of Muhammad[saww] and the Quran until they were separated from their Prophet[saww]. So they differed, and separated, and were envious of and opposed to their Imams[asws] and their[asws] friends until there did not remain from them upon what their Prophet[saww] had covenanted with them apart from our Master[asws] who was of the status from him[saww] which Haroun[as] had with Musa[as], and a very small number who met Allah[azwj] Mighty and Majestic whilst being upon their[asws] Religion and having believed in them[asws], and the others returned, having turned backwards upon their heels, just as the companions of Musa[as] had done by taking to the calf and their worshipping it, and they were alleging that this was their Lord[azwj], they had gathered to it apart from Haroun[as], and his[as] children, and a very small number from the people of his[as] Household.

ونبينا صلى الله عليه وآله قد نصب لامته أفضل الناس وأولاهم وخيرهم بغدير خم وفي غير موطن. واحتج عليهم به وأمرهم بطاعته، وأخبرهم أنه منه بمنزلة هارون من موسى، وأنه ولي كل مؤمن بعده، وأن كل من كان هو وليه فعلي وليه ومن كان هو أولى به من نفسه فعلي أولى به من نفسه، وأنه خليفته فيهم ووصيه، وأن من أطاعه أطاع الله ومن عصاه عصى الله ومن والاه والى الله ومن عاداه عادى الله. فأنكروه وجهلوه وتولوا غيره.

And our Prophet[saww] had nominated for the community, the most preferable of the people, and the highest of them, and the best of them at Ghadeer Khumm and at another place. And he[saww] argued against them by him[asws] and ordered to be obedient to him[asws], and informed them and he[asws] is from him[saww] of the status which Haroun[as] had from Musa[as], and he[asws] is the Guardian of every believer after him[saww], and that the one whose Guardian he[saww] was, so Ali[asws] is his Guardian, and the one to whom he[saww] was higher to than this own self, so Ali[asws] is higher to him than his own self, and that he[asws] is his[as] Caliph among them and his[saww] successor[asws], and that the one who obeys him[asws] has obeyed Allah[azwj], and the one who disobeys him[asws] has disobeyed Allah[azwj], and the one who befriends him[asws] will be befriended by Allah[azwj], and the one who is an enemy to him[asws], Allah[azwj] will be an Enemy to him. So they denied him[asws], and were ignorant, and turned away to others'.

رسول الله صلى الله عليه وآله لم يرض بانتخاب الناس في الخلافة

يا معاوية، أما علمت أن رسول الله صلى الله عليه وآله حين بعث إلى مؤتة أمر عليهم جعفر بن أبي طالب، ثم قال: (إن هلك جعفر بن أبي طالب فزيد بن حارثة، فإن هلك زيد فعبدالله بن رواحة)، ولم يرض لهم أن يختاروا لأنفسهم، أفكان يترك أمته لا يبين لهم خليفته فيهم ؟ بلى والله، ما تركهم في عمياء ولا شبهة، بل ركب القوم ما ركبوا بعد البينة وكذبوا على رسول الله صلى الله عليه وآله فهلكوا وهلك من شايعهم وضلوا وضل من تابعهم، فبعدا للقوم الظالمين. فقال معاوية: يابن عباس، إنك لتتفوه بعظيم، والاجتماع عندنا خير من الاختلاف، وقد علمت أن الامة لم تستقم على صاحبك.

The Rasool Allah[saww] was not happy with the selection of the people regarding the Caliphate

O Muawiya, do you know that when the Rasool Allah[saww] sent (an army) to Mu'ta, ordered their commander to be Ja'far Bin Abu Talib[as], then said: 'If Ja'far Bin Abu Talib[as] dies, so it will be Zayd Bin Harisa, and if Zayd dies, so it will be Abdullah Bin Rawaahat', and he[saww] was not happy for them to chose for themselves, so how can he[saww] leave the community without having explained to them who their Caliph would be? Yes, by Allah[azwj], he[saww] did not leave them in darkness or in confusion, but the people rode upon what they rode upon after the proof, and they lied against the Rasool Allah[saww].

So they perished, and the ones who followed them also perished, and they went astray and the one who followed them went astray, so the unjust people became remote'. Muawiya said, 'O Ibn Abbas, you are uttering great things, and getting together with us would be better than the differing, and you know that the community was not steadfast with your Master[asws]'.

فقال ابن عباس: إني سمعت رسول الله صلى الله عليه وآله يقول: (ما اختلف أمة بعد نبيها إلا ظهر أهل باطلها على أهل حقها)، وإن هذه الامة اجتمعت على أمور كثيرة ليس بينها اختلاف ولا منازعة ولا فرقة: شهادة أن لا إله إلا الله وأن محمدا رسول الله والصلوات الخمس والزكاة المفروضة وصوم شهر رمضان وحج البيت وأشياء كثيرة من طاعة الله، واجتمعوا على تحريم الخمر والزنا والسرقة وقطع الأرحام والكذب والخيانة وأشياء كثيرة من معاصي الله.

Ibn Abbas said, 'I heard the Rasool Allah[saww] say: 'No community has differed after its Prophet[as] except that its people of falsehood overcame its people of truth', and this community is united upon many matters in which there are no differences among them, nor any dispute or sects – testifying that there is no god but Allah[azwj] and that Muhammad[saww] is the Rasool Allah[saww], and the five Prayers, and the Zakaat, and the obligations, and Fasting in the Month of Ramadhan, and Pilgrimage of the House, and many things from the obedience to Allah[azwj], and they are united upon the prohibition of the intoxicants, and the adultery, and the theft, and cutting off of relationships, and the lies, and the betrayal, and many things from the disobedience to Allah[azwj].

واختلفت في شيئين: أحدهما اقتتلت عليه وتفرقت فيه وصارت فرقا يلعن بعضها بعضا ويبرء بعضها من بعض، والثاني لم تقتتل عليه ولم تتفرق فيه ووسع بعضهم فيه لبعض وهو كتاب الله وسنة نبيه، وما يحدث زعمت أنه ليس في كتاب الله ولا سنة نبيه.

And they have differed in two different ways: On the first, they killed each other over it, and separated into sects with regards to it and they became so that some of them cursed some others and kept away from them; whereas on the second, they did not kill each other over it, and did not separate with regards to it, and some of them gave

leeway to some others with regards to it, and this is the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww], and what events were newly occurring, they thought that these are neither in the Book of Allah[azwj] nor in the Sunnah of His[azwj] Prophet[saww].

وأما الذي اختلفت فيه وتفرقت وتبرأت بعضها من بعض فالملك والخلافة زعمت أنها أحق بهما من أهل بيت نبي الله صلى الله عليه وآله. فمن أخذ بما ليس فيه بين أهل القبلة اختلاف ورد علم ما اختلفوا فيه إلى الله فقد سلم ونجا من النار ولم يسأله الله عما أشكل عليه من الخصلتين اللتين اختلفت فيهما. ومن وفقه الله ومن عليه ونور قلبه وعرفه ولاة الأمر ومعدن العلم أين هو، فعرف ذلك كان سعيدا ولله وليا. وكان نبي الله صلى الله عليه وآله يقول: (رحم الله عبدا قال حقا فغنم، أو سكت فسلم).

And as for that which they differed with regards to it, and separated for it, and some of them kept away from some others, so it is the kingdom and the Caliphate. They thought that they are more deserving of these two than the People[asws] of the Household of the Prophet[saww] of Allah[azwj].

So the one who took to that in which there were no differences in between the people of the Qiblah, and referred that in which there were differences, to Allah[azwj], so he remained safe and was saved from the Fire, and Allah[azwj] will not Question him on what was difficult for him from the two differing variations.

And the one who was Reconciled by Allah[azwj], and his heart was Enlightened and he recognised the Wali-ul-Amr and the mines of the knowledge as to who they[asws] were, so by understanding that he will be happy and Befriended by Allah[azwj]. And the Rasool Allah[saww] used to say: 'May Allah[azwj] has Mercy upon the servant who spoke the truth, or kept quiet, so he is safe'.

جميع العلم عند أهل البيت عليهم السلام

فالأئمة من أهل بيت النبوة ومعدن الرسالة ومنزل الكتاب ومهبط الوحي ومختلف الملائكة، لا تصلح إلا فيها لأن الله خصها وجعلها أهلا في كتابه وعلى لسان نبيه صلى الله عليه وآله. فالعلم فيهم وهم أهله، وهو عندهم كله بحذافيره، باطنه وظاهره ومحكمه ومتشابهه وناسخه ومنسوخه.

All of the knowledge is with the People[asws] of the Household

So the Imams[asws] of the People[asws] of the Household of the Prophet[saww] are the Mines of the Message, and the Place of the Book, and the landing Pad of the Revelation, and the interchange of the Angels, and it is not appropriate for it to be anywhere except among them, because Allah[azwj] has Specialised them[asws] and Made them[asws] to be its rightful ones (Ahl) in His[azwj] Book and by the tongue of His[azwj] Prophet[saww].

So the Knowledge is within them[asws] and they[asws] are its rightful ones (Ahl), and all of it is with them[asws] in its entirety – its Hidden, and its Apparent, and its Decisive, and its Allegorical, and its Abrogating, and its Abrogated.

جمع وحفظ القرآن

يا معاوية، إن عمر بن الخطاب أرسلني في إمارته إلى علي بن أبي طالب عليه السلام: (إني أريد أن أكتب القرآن في مصحف، فابعث إلينا ما كتبت من القرآن). فقال عليه السلام: تضرب والله عنقي قبل أن تصل إليه. فقلت: ولم ؟ قال عليه السلام: لأن الله يقول: (لا يمسه إلا المطهرون)، يعني لا يناله كله إلا المطهرون. إيانا عنى، نحن الذين أذهب الله عنا الرجس وطهرنا تطهيرا.

Collection and Preservation of the Quran

O Muawiya, Umar Bin Al-Khattab, during his rule, sent me with a message to Ali[asws] Bin Abu Talib[asws] saying, 'I intend to write the Quran in the form of a Book, so send to us what you[asws] have written from the Quran'. So he[asws] said: 'By Allah[azwj], you will have to strike my[asws] neck before it arrives to you'. I said, 'And why?' He[asws] said: 'Because Allah[azwj] has Said: ***"[56:79] None shall touch it save the purified ones"***, meaning all of it will not be taken except the Purified ones[asws]. It means us[asws], we[asws] are the ones from whom Allah[azwj] has Kept away the impurities, and Purified us[asws] with a thorough Purifying.

وقال: (وأورثنا الكتاب الذين اصطفينا من عبادنا)، فنحن الذين اصطفانا الله من عباده ونحن صفوة الله ولنا ضربت الأمثال وعلينا نزل الوحي. قال: فغضب عمر وقال: إن ابن أبي طالب يحسب أنه ليس عند أحد علم غيره فمن كان يقرأ من القرآن شيئا فليأتنا به فكان إذا جاء رجل بقرآن فقرأه ومعه آخر كتبه، وإلا لم يكتبه. فمن قال - يا معاوية - إنه ضاع من القرآن شيئ فقد كذب، هو عند أهله مجموع محفوظ.

And Said: ***"[35:32] Then We gave the Book for an inheritance to those whom We chose from among Our servants"***, so we[asws] are the ones whom Allah[azwj] has Chosen from His[azwj] servants, and we[asws] are the elites of Allah[azwj], and for us[asws] examples have been struck and to upon us[asws] is the Descent of the Revelation'. So Umar got angry and said, 'The son[asws] of Abu Talib[as] thinks that there is no one who has knowledge apart from himself[asws], so the one who has read anything from the Quran, he should come to us with it'.

So if a man came with the (part of) Quran and read it out, and he had another person with him, so he (Umar) had it written, otherwise he did not have it written. So the one who says – O Muawiya – that something has been wasted from the Quran, so he has lied, for it is in the possession of its rightful ones[asws] (Ahl), collected and preserved'.

أول إعلان رسمي عن إعمال الرأى في دين الله

ثم أمر عمر قضاته وولاته فقال: (إجتهدوا رأيكم واتبعوا ما ترون أنه الحق) فلم يزل هو وبعض ولاته وقد وقعوا في عظيمة، فكان علي بن أبي طالب عليه السلام يخبرهم بما يحتج به عليهم. وكان عماله وقضاته يحكمون في شيئ واحد بقضايا مختلفة فيجيزها لهم، لأن الله لم يؤته الحكمة وفصل الخطاب. وزعم كل صنف من أهل القبلة أنهم معدن العلم والخلافة دونهم فبالله نستعين على من جحدهم حقهم وسن للناس ما يحتج به مثلك عليهم. حسبنا الله ونعم الوكيل.

The first officiAl-declaration about the implementation of the opinion in the Religion of Allah[azwj]

Then Umar ordered his judges and his governors saying, 'Perform '***إجتهدوا*** 'Ijtihaad', and formulate opinions, and follow whatever you opine, for it is the truth'. So he and

some of his governors never ceased to be in great difficulties, so Ali[asws] Bin Abu Talib[asws] used to inform them by what he[asws] argued against them.

And his (Umar's) office bearers and his judges used to issue rulings in one matter with differing judgements, so he (Umar) permitted it for them, because Allah[azwj] did not Give them the Wisdom and the qualification of correct decision. And every group of the people of the Qiblah (Muslims) thought that they were the mines of the Knowledge and the Caliphate is for them in opposed to them[asws] (the Ahl Al-Bayt[asws]) So Allah[azwj] is the Helper against the ones who fought against their[asws] rights and set up a system whereby the likes of you can establish whatever you like upon the people. Allah[azwj] is Sufficient for us[asws] and He[azwj] is the best Disposer'.

الناس تجاه أهل البيت عليهم السلام ثلاثة

إنما الناس ثلاثة: مؤمن يعرف حقنا ويسلم لنا ويأتم بنا، فذلك ناج نجيب لله ولي، وناصب لنا العداوة يتبرأ منا ويلعننا ويستحل دمائنا ويجحد حقنا ويدين بالبراءة منا، فهذا كافر به مشرك ملعون، ورجل آخذ بما لا يختلفون فيه ورد علم ما أشكل عليه إلى الله من ولايتنا ولم يعادنا، فنحن نرجو له فأمره إلى الله.

Three kinds of people towards the People[asws] of the Household

But rather, the people are of three types – A believers who understands our[asws] rights and submits to us[asws] and follows us[asws], so that is the rescued one, the sincere one who has been Befriended by Allah[azwj]; but the one who established enmity towards us[asws] and keeps away from us[asws], and curses us[asws], and considers our[asws] blood to be permissible, and fights against our[asws] rights, and makes it to be a religion to keep away from us[asws], so this is an infidel by it, a Polytheist, and an accursed; and a man (the third type) who takes to that in which there is no differing, and refers the knowledge of what is doubtful to him to Allah[azwj], the one who has befriended us[asws] and is not inimical to us[asws], so we[asws] hope for him to Allah[azwj] for His[azwj] Decision'.

فلما سمع ذلك معاوية أمر للحسن والحسين عليهما السلام بألف ألف درهم، لكل واحد بخمسمائة ألف.

So when Muawiya heard that, he ordered for a million Dirhams to be sent for Al-Hassan[asws] and Al-Husayn[asws], five hundred thousand for each one[asws] of them[asws'].

HADEETH 43

(43) خطبة أمير المؤمنين عليه السلام في وصف المتقين

SERMON OF AMIR-UL-MOMINEEN[asws] REGARDING THE DESCRIPTION OF THE PIOUS

وعن أبان بن أبي عياش عن سليم، قال: قام رجل من أصحاب أمير المؤمنين عليه السلام يقال له (همام) - وكان عابدا مجتهدا - فقال: يا أمير المؤمنين، صف لي المؤمنين كأني أنظر إليهم. فتثاقل أمير المؤمنين عليه السلام عن جوابه، ثم قال: يا همام، اتق الله وأحسن، فإن الله مع الذين اتقوا والذين هم محسنون.

And from Abaan Bin Abu Ayyash, from Sulaym who said, 'A man from the companions of Amir-ul-Momineen[asws] who was called Hamaan, stood up – and he was a devoted struggler (Mujtahid) - so he said, 'O Amir-ul-Momineen[asws], describe the qualities of a 'Momin' (believer) to me in such a way as if I am looking at them'. So Amir-ul-Momineen[asws] paused for a while from answering him, then said: 'O Hamaam, fear Allah[azwj] and do good deeds, for Allah[azwj] is with those who are pious and do good deeds'.

فقال له همام: أسألك بالذي أكرمك وخصك وحباك وفضلك بما آتاك لما وصفتهم لي. فقام أمير المؤمنين عليه السلام على رجليه فحمد الله وأثنى عليه وصلى على النبي وأهل بيته صلوات الله عليهم، ثم قال: أما بعد، فإن الله خلق الخلق حين خلقهم غنيا عن طاعتهم آمنا من معصيتهم، لأنه لا تضره معصية من عصاه ولا تنفعه طاعة من أطاعه منهم. فقسم بينهم معايشهم ووضعهم من الدنيا مواضعهم. وإنما أهبط آدم إليها عقوبة لما صنع حيث نهاه الله فخالفه وأمره فعصاه.

Hamaam said to him, 'I ask you by the One[azwj] who Honoured you[asws], and specialised you[asws], and Loved you[asws], and Preferred you[asws] by what He[azwj] Gave to you[asws], describe them for me'.

So Amir-ul-Momineen[asws] stood up upon his[asws] feet. He[asws] Praised Allah[azwj] and Extolled Him[azwj] and sent Greetings upon the Prophet[saww] and the People[asws] of his[saww] Household, then said: 'Having said that, surely Allah[azwj] Created the creatures, although when He[azwj] Created them He[asws] needless of their obedience and safe from their disobedience, because neither does the disobedience of the one who disobeys adversely affect Him[azwj], nor does the obedience of the obedient one benefits Him[azwj].

He[azwj] Distributed the sustenance between them and placed them in different places of the world. However Adam[as] came down to it (frist) as a Punishment for what he[saww] did what Allah[azwj] had Forbidden him[as] to do, having violated His[azwj] Order and disobeyed Him[azwj].

المؤمن في الدنيا

فالمؤمنون فيها هم أهل الفضائل، منطقهم الصواب وملبسهم الاقتصاد ومشيهم التواضع. خضعوا لله بالطاعة فمضوا غاضين أبصارهم عما حرم الله عليهم، واقفين أسماعهم على العلم. نزلت أنفسهم منهم في البلاء كالذي نزلت في الرخاء، رضى عن الله بالقضاء. لولا الآجال التي كتب الله لهم لم تستقر أرواحهم في أجسادهم طرفة عين، شوقا إلى الثواب وخوفا من العقاب. عظم الخالق في أنفسهم وصغر ما دونه في أعينهم.

The believer, in the world

The believers that are in it are the people of the virtues, their logic is righteousness, and their clothing is economical, and their walking is with humbleness. They subject themselves to obedience to Allah[azwj] and lower their eyes from what Allah[azwj] has Prohibited to them, and devote their hearing to the knowledge. Their behaviour in afflictions is similar to their behaviour in prosperity, pleased with the Decision of Allah[azwj].

If Allah[azwj] had not Decreed a term for them, their souls would not tarry in their bodies even for the blink of an eye in their desire for the Reward, and Fear from the Punishment. They consider the Creator to be Great for themselves and everything else seems little in their eyes.

المؤمن والجنة والنار

فهم والجنة كمن قد رآها فهم فيها منعمون، وهم والنار كمن قد رآها فهم فيها معذبون. قلوبهم محزونة، وحدودهم مأمونة، وأجسادهم نحيفة، وحوائجهم خفيفة وأنفسهم عفيفة، ومعونتهم في الإسلام عظيمة. صبروا أياما قصارا أعقبتهم راحة طويلة. تجارة مربحة يسرها لهم رب كريم. أرادتهم الدنيا فلم يريدوها وطلبتهم فأعجزوها.

The Believer, and the Paradise and the Fire

They and the Paradise is as if they can see themselves in it having been Favoured by its Bounties, and they and the Fire is as if they can see themselves in it being Punished. Their hearts are in grief, they are safe within the Limits (of Allah[azwj]), their bodies are slim, and their desires are little, and their souls are chaste, and their help in Al-Islam is great. They remain patient for (some) days so that they will acquire a long rest. Their business was profitable which their Generous Lord[azwj] Made it to be easy for them. The world wants them but they do not want the world, and it sought them but they are content without it.

المؤمن في يومه ليلته

أما الليل فصافون أقدامهم، تالين لأجزاء القرآن يرتلونه ترتيلا يحزنون به أنفسهم ويستثيرون به دواء دائهم، وتهيج أحزانهم بكاء على ذنوبهم ووجع كلوم جوانحهم. فإذا مروا بآية فيها تشويق ركنوا إليها طمعا وتطلعت إليها أنفسهم شوقا فظنوا أنها نصب أعينهم، حافين على أوساطهم، يمجدون جبارا عظيما، مفترشين جباههم وأكفهم وركبهم وأطراف أقدامهم، تجري دموعهم على خدودهم، يجأرون إلى الله في فكاك رقابهم من النار.

The Believer during his days and his nights

As for the night, they spend it upon their feet (worshipping), reciting parts of the Quran, reciting it gradually, grieving for themselves by it having been affected by it, healing their illnesses, their grief give rise to sadness within them (and eventually) leading them to weep for their sins.

So if they pass by a Verse in which there is an incentive, they turn their attention towards it in desire thinking that it has been established in front of their eyes and they are in the midst of it, they glorify a great glorification, they lay their foreheads and palm and knees on the floor (prostrate), tears flowing upon their cheeks hoping to go to Allah[azwj] and free their necks from the Fire.

وإذا مروا بآية فيها تخويف أصغوا إليها مسامع قلوبهم وأبصارهم، واقشعرت منها جلودهم ووجلت منها قلوبهم وظنوا أن صهيل جهنم وزفيرها وشهيقها في أصول آذانهم.

And if they pass by a Verse in which there is a scare, they turn the ears of their hearts and their vision towards it, and the hair of their skin stands upon its ends due to it, and their hearts tremble, and they think that they can hear the groaning of Hell and its exhalation and its inhalation ringing in their ears.

وأما النهار فحلماء علماء بررة أتقياء، برأهم الخوف فهم أمثال القداح، ينظر إليهم الناظر فيحسبهم مرضى وما بالقوم من مرض، أو قد خولطوا، قد خالط القوم أمر عظيم. إذا ذكروا عظمة الله وشدة سلطانه مع ما يخالطهم من ذكر الموت وأهوال القيامة، فزع ذلك قلوبهم وطاشت له حلومهم وذهلت عنهم عقولهم واقشعرت منها جلودهم. وإذا استفاقوا من ذلك بادروا إلى الله بالأعمال الزكية، لا يرضون لله بالقليل ولا يستكثرون له الجزيل.

And as for the day, they are forbearing, knowledgeable, goodly, pious, away from fear, for they are like the arrows. When a person looks at them he reckons them to be struck by illness, and they are not a people struck by illness or surrounded by it, but they are a people surrounded by a great matter. When the Greatness of Allah[azwj] is mentioned and the intensity of His[azwj] Governance along with the mention of the death and the situation of the Day of Judgement, their hearts are alarmed by it, their understanding is deeply disturbed, and their intellects are stunned, and the hair on their skin stands upon its ends. When they regain their senses they take the initiative to Allah[azwj] by the pure deeds, not being happy with a few (submitting) to Allah[azwj], and not considering a lot (of their deeds) to be sufficient.

علامات المؤمن الظاهرية

فهم لأنفسهم متهمون ومن أعمالهم مشفقون. إن زكي أحدهم خاف مما يقولون وقال: (أنا أعلم بنفسي من غيري، وربي أعلم بي من غيري. اللهم لا تؤاخذني بما يقولون واجعلني خيرا مما يظنون واغفر لي ما لا يعلمون، فإنك علام الغيوب وساتر العيوب).

Apparent signs of the Believer

They accuse themselves and are fearful of their own deeds. If someone praises them, they fear from what he is saying, and say (to themselves), 'I know myself more than others, and my Lord[azwj] is More Knowing of myself than others.

Our Allah[azwj], do not Take me to account for what he is saying, and Make me be better than what he is thinking (me to be), and Forgive me of what he does not know (about me), for You[azwj] are the Knowing of the hidden and the Concealer of the faults'.

ومن علامة أحدهم أنك ترى له قوة في دين، وحزما في لين، وإيمانا في يقين، وحرصا على علم، وفهما في فقه، وعلما في حلم، وشفقة في نفقة، وكيسا في رفق، وقصدا في غنى، وخشوعا في عبادة، وتحملا في فاقة، وصبرا في شدة، ورحمة للمجهود، وإعطاء في حق، ورفقا في كسب، وطيبا في الحلال، ونشاطا في الهدى، وتحرجا عن الطمع، وبرا في استقامة، واعتصاما عند شهوة.

And from the signs, one of them is that you will see in him strength in Religion and resoluteness in his gentleness, and compassion in his profound thoughts, and gentleness in intelligence, and moderation in wealth, and humbleness in worship, and toleration in poverty, and patience in difficulties, and merciful in the exertions,

and a giver in rights, and a sharing in (their) earnings, and good in the Permissibles, and active in the guidance, critical of the greed, and respectful in uprightness, and holding back during desires.

علامات المؤمن الباطنية

لا يغره ثناء من جهله ولا يدع إحصاء عمله، مستبطأ لنفسه في العمل، يعمل الأعمال الصالحة. وهو رجل يمسي وهمه الشكر ويصبح وشغله الذكر. يبيت حذرا ويصبح فرحا، حذرا لما حذر وفرحا لما أصاب من الفضل والرحمة.

The hidden signs of the Believer

They do not get tempted by the praises of the ignorant, and do not count their (good) deeds, not delaying themselves in performance of the deeds, they keep doing good deeds. And he is a man who 'hums' (chant) thankfulness in the evenings and in the mornings and busies himself with the Remembrance.

He spends the night cautiously (in fear) and in the morning he is happy. He is fearful of what he should be fearful of, and happy with what he has been given from the virtues and the Mercy.

وإن استصعب عليه نفسه فيما تكره لم يعطها سؤلها فيما إليه بشره. ففرحه فيما يخلد ويطول، وقرة عينه فيما لا يزول. رغبته فيما يبقى وزهادته فيما يفنى. يمزج الحلم بالعلم والعلم بالعقل. تراه بعيدا كسله، دائما نشاطه، قريبا أمله، قليلا زلله، متوقعا أجله، خاشعا قلبه، قانعة نفسه، متغيبا جهله، سهلا أمره، حريزا لدينه، ميتة شهوته، مكظوما غيظه، صافيا خلقه، آمنا منه جاره، ضعيفا كبره، قانعا بالذي قدر له، متينا صبره، محكما أمره، كثيرا ذكره.

And if he finds difficulty upon himself which he does not like, he does not try to overcome it by surrendering to his 'nafs' (ego). So he is happy with that which is eternal and long-lasting and delights his eyes in what will not pass away.

He desires that which is to remain and refrains from that which is doomed for (destruction). He mixes the forbearance with the knowledge and the knowledge with the intellect. You will see him to be remote from laziness, working endlessly, close to his deeds, (considering them to be) little with Allah[azwj], anticipating his death, humble in his heart, content with himself, his ignorance is absent, his matters are easy, safeguarding his Religion, his desires have been killed, controlling his temper, keeping clean (physically and spiritually), his neighbour is safe from him, his arrogance is suppressed, he is satisfied with whatever that has been Decreed for him, robust in his patience, decisive in his matters, and frequent in his Remembrance.

لا يحدث بما اؤتمن عليه الأصدقاء، ولا يكتم شهادة الأعداء، ولا يعمل شيئا من الحق رياء ولا يتركه حياء. الخير منه مأمول، والشر منه مأمون. يعفو عمن ظلمه ويعطي من حرمه ويصل من قطعه. لا يعزب حلمه ولا يعجل فيما يريبه، ويصفح عما تبين له. بعيد جهله، لين قوله، عائب منكره، قريب معروفه، صادق قوله، حسن فعله، مقبل خيره، مدبر شره. وهو في الزلازل وقور، وفي المكاره صبور، وفي الرخاء شكور.

He does not narrate what the friends have entrusted to him, and does not conceal the testimony of the enemies, and does not do anything from the truth to show off or to avoid embarrassment.

The good deed from him is (always) expected, and people are safe from him as the evil from him is never emanating. He excuses the one who is unjust to him, and he gives sanctuary to the one who comes to him, and maintains relations with the one who cuts it off from him. His forbearance does not separate from him and he does not rush into that which is doubtful for him, and tolerates what is clear to him.

And his ignorance is remote from him, his talk is soft, he dislikes finding faults, he is near to good deeds, truthful in his speech, beautiful in his deeds, goes forward with his good deeds and leaves his evil deeds behind. And he is firm in shaky situations, and in hardship he is patient, and in the prosperity he is thankful.

المؤمن والناس

لا يحيف على من يبغض، ولا يأثم فيما يحب، ولا يدعى ما ليس له، ولا يجحد حقا هو عليه. يعترف بالحق قبل أن يشهد به عليه. لا يضيع ما استحفظ عليه، ولا ينابز بالألقاب، ولا يبغي على أحد، ولا يهم بالحسد، ولا يضار بالجار، ولا يشمت بالمصائب. مؤد للأمانات، سريع إلى الصلوات، بطيئ عن المنكرات، يأمر بالمعروف وينهى عن المنكر. لا يدخل في الأمور بجهل ولا يخرج من الحق بعجز.

The Believer and the people

He is not unjust to the one who hates him, and does not sin in what he loves, and does not make a claim for that which is not for him, and does not fight against the rightful who is against him. He sides with the truth even before witnesses are brought against him. He does not waste that which he was guarding for someone else, taunt others with the titles (which they do not like), he is not unjust to anyone, and does not intent any jealousy, he does not harm the neighbours, and he does not gloat over (other people's) calamities.

He returns the entrustments, quick to go towards the Prayers, slow towards the evil actions, he enjoins the good and forbids from the evil. He does not enter into the matters due to ignorance, and does not exit from the truth due to frustration.

إن صمت لم يغمه الصمت، وإن نطق لم يقل خطأ، وإن ضحك لم يعل صوته. قانع بالذي قدر له. لا يجمح به الغيظ ولا يغلبه الهوى، ولا يقهره الشح، ولا يطمع فيما ليس له. يخالط الناس ليعلم، ويصمت ليسلم، ويسأل ليفهم، ويتجر ليغنم، ويبحث ليعلم.

If he is silent, his silence does not grieve him, and if he talks, he does not speak errors, and if he laughs he does not do it in a loud voice. He is satisfied with what has been Decreed for him.

He does not go wild in anger and his desires do not overcome him, scarcity does not make him to be oppressive, and he does not desire for that which is not for him. He mixes with the people to learn, and keeps quiet to remain safe, and he asks to learn (not to embarrass others or to impress them), does business to profit by it, and holds discussion to learn.

لا ينصت للخير ليفخر به، ولا يتكلم ليتجبر على من سواه. نفسه منه في عناء، والناس منه في راحة. أتعب نفسه لآخرته، وأراح الناس من نفسه. إن بغي عليه صبر حتى يكون الله هو المنتصر له. بعده عمن تباعد عنه زهد ونزاهة، ودنوه ممن دنا منه لين ورحمة. ليس تباعده تكبرا ولا عظمة، ولا دنوه خديعة ولا خلابة، بل يقتدي بمن كان قبله من أهل الخير. فهو إمام لمن خلفه من أهل البر.

He does not listen to good to be proud by it, and does not speak to belittle others. He places himself in difficulties, and the people are in happiness from him, he tires himself for the Hereafter, and the people are happy from him. If he is oppressed he observes patience until Allah[azwj] Grants victory to him.

His remoteness from those who keep away from him is due to renunciation[1] and his self-restraint, and his nearness to those who come near him is due to softness and his compassion. He does not distance himself due to arrogance and greatness, and does not come near to deceive and that which would cause harm, but he follows the example of the ones who were before him of the good people, and he leaves a good example for people (who would come) after him.

تأثير خطبة أمير المؤمنين عليه السلام في همام

قال: فصاح همام صيحة، ثم وقع مغشيا عليه. فقال أمير المؤمنين عليه السلام: أما والله لقد كنت أخافها عليه، وقال: (هكذا تصنع المواعظ البالغة بأهلها). فقال له قائل: فما بالك أنت يا أمير المؤمنين؟ قال: لكل أجل لن يعدوه وسبب لا يجاوزه. فمهلا لا تعد، فإنما نفث على لسانك الشيطان. ثم رفع همام رأسه فصعق صعقة وفارق الدنيا، رحمه الله.

The effects of the sermon of Amir-ul-Momineen[asws] upon hamaam

(Sulaym) said, 'Hamaam shrieked loudly, then became unconscious'. So Amir-ul-Momineen[asws] said: 'But, by Allah[azwj], I[asws] was afraid of this for him', and said: 'This is what the sermons do when they reach its deserving ones'. Someone said to him[asws], 'So what is your[asws] state, O Amir-ul-Momineen[asws]?' He[asws] said: 'There is a term appointed for everyone that he is not prepared for, and a reason why he cannot exceed it. So wait, and do not go ahead, for the Satan[la] is speaking from your tongue'. Then Hamaam raised his head, sighed in deep shock, and separated from the world. May Allah[azwj] have Mercy upon him'.

[1] Keeping away from backbiters.

HADEETH 44

(44) قوله صلى الله عليه وآله: (سلوني عما بدا لكم)

HIS[saww] STATEMENT: 'ASK ME[saww] WHATEVER OCCURS TO YOU'

أبان بن أبي عياش عن سليم بن قيس، عن سلمان وأبي ذر والمقداد: إن نفرا من المنافقين اجتمعوا فقالوا: إن محمدا ليخبرنا عن الجنة وما أعد الله فيها من النعيم لأوليائه وأهل طاعته، وعن النار وما أعد الله فيها من الأنكال والهوان لأعدائه وأهل معصيته. فلو أخبرنا عن آبائنا وأمهاتنا ومقعدنا في الجنة والنار، فعرفنا الذي يبنى عليه في العاجل والآجل

Abaan Bin Abu Ayyash, from Sulaym Bin Qays, from Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar] has said that, 'A number of hypocrites gathered and said, 'Muhammad[saww] is informing us about the Paradise and what Allah[azwj] has Prepared in it from the Bounties for his[saww] friends and the people who obey him[saww], and about the Fire and what Allah[azwj] has Prepared in it from the fetters and the disgrace for his[saww] enemies and the people who disobey him[saww]. So if he[saww] were to inform us about our fathers and our mothers and our places in the Paradise and the Fire, we would be able to understand what is awaiting (for us) sooner or later'.

فبلغ ذلك رسول الله صلى الله عليه وآله، فأمر بلالا فنادى بالصلاة جامعة. فاجتمع الناس حتى غص المسجد وتضايق بأهله. فخرج مغضبا حاسرا عن ذراعيه وركبتيه حتى صعد المنبر، فحمد الله وأثنى عليه ثم قال: أيها الناس، أنا بشر مثلكم أوحى إلي ربي، فاختصني برسالته واصطفاني لنبوته وفضلني على جميع ولد آدم وأطلعني على ما شاء من غيبه. فاسألوني عما بدا لكم. فوالذي نفسي بيده لا يسألني رجل منكم عن أبيه وأمه وعن مقعده من الجنة والنار إلا أخبرته. هذا جبرئيل عن يميني يخبرني عن ربي فاسألوني.

That reached to the Rasool Allah[saww], so he[saww] ordered Bilal to call out the Call for the Prayer for gathering. So the people gathered to the extent that the Masjid was full and its people were squeezed.

So he[saww] came out angrily with his[saww] cuffs tucks-up, until he[saww] ascended the Pulpit. So he[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! I[saww] am a human being like you all. My[saww] Lord[azwj] has Sent Revelation upon me[saww]. So He[azwj] Specialised me[saww] by His[azwj] Message, and Chose me[saww] for His[azwj] Prophet-hood, and Preferred me[saww] over all the children of Adam[as] and briefed me[saww] with whatever He[azwj] so Desired to from His[azwj] hidden matters.

So ask me[saww] whatsoever that occurs to you all. By the One[azwj] in Whose Hand is my[saww] soul, no man from among you will ask me[saww] about his father and his mother and from their places from the Paradise and the Fire, except that I[saww] will inform him about it. Here is Jibraeel on my[saww] right. He will be informing me[saww] from my[saww] Lord[azwj]. So ask me[saww],'.

سؤال الناس عن أنسابهم وعن الجنة والنار

فقام رجل مؤمن يحب الله ورسوله، فقال: يا نبي الله، من أنا؟ قال: أنت عبد الله بن جعفر، فنسبه إلى أبيه الذي كان يدعى به، فجلس قريرة عينه.

Questions of the people about their lineage and about the Paradise and the Fire

A man who was a believer and loved Allah[azwj] and His[azwj] Messenger[saww], stood up and said, 'O Prophet[saww] of Allah[azwj], who am I?' He[saww] said: 'You are Abdullah Bin Ja'far'. So he[saww] (informed) him of his lineage to his father who was the one he was claiming him to be. So he sat down with delight in his eyes.

ثم قام منافق مريض القلب مبغض لله ولرسوله فقال: يا رسول الله، من أنا؟ قال: أنت فلان بن فلان راع لبني عصمة وهم شر حي في ثقيف، عصوا الله فأخزاهم. فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد، وكان قبل ذلك لا يشك الناس أنه صنديد من صناديد قريش وناب من أنيابهم

Then a hypocrite stood up, who was sick of heart and had hatred towards Allah[azwj] and towards His[azwj] Messenger[saww]. He said, 'O Rasool Allah[saww], who am I?' He[saww] said: 'You are so and so, the son of so and so who is a shepherd of the Clan of Asmat and they are the evil tribe of Saqeef. They disobeyed Allah[azwj] so He[azwj] Disgraced them'. So he sat down, and Allah[azwj] had Disgraced him and Exposed him to the people who were present, and before that the people had no doubts that he was an important one from the important ones of Qureish, and a tooth from their teeth (equal to their important personalities).

ثم قام ثالث منافق مريض القلب، فقال: يا رسول الله، أفي الجنة أنا أم في النار؟ قال: في النار ورغما فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد.

Then a third one stood up, a hypocrite, sick of heart, so he said, 'O Rasool Allah[saww] will I be in the Paradise or in the Fire?' He[saww] said: 'In the Fire (and after) being humiliated'. So he sat down, and Allah[azwj] had Disgraced him and Exposed him to the people who were present.

فقام عمر بن الخطاب فقال: رضينا بالله ربا وبالإسلام دينا وبك يا رسول الله نبيا، ونعوذ بالله من غضب الله وغضب رسوله. اعف عنا يا رسول الله عفا الله عنك، واستر سترك الله. فقال صلى الله عليه وآله: عن غير هذا - أو تطلب سواه - يا عمر. فقال: يا رسول الله، العفو عن أمتك.

So Umar Bin Al-Khattab stood up. He said, 'We are pleased with Allah[azwj] as our Lord[azwj], and with Al-Islam as our Religion, and with you[saww], O Rasool Allah[saww] as a Prophet[saww], and we seek refuge with Allah[azwj] from the Anger of Allah[azwj] and the anger of His[azwj] Messenger[saww]. Excuse us, O Rasool Allah[saww], may Allah[azwj] Excuse you, and veil us, may Allah[azwj] Veil you[saww]'. He[saww] said: 'About others – or are you seeking to ask – O Umar?' He said, 'O Rasool Allah[saww], excuse your[saww] community'.

خلق رسول الله وعلى عليهما السلام

فقام علي بن أبي طالب عليه السلام فقال: يا رسول الله، انسبني من أنا، ليعرف الناس قرابتي منك. فقال: يا علي، خلقت أنا وأنت من عمودين من نور معلقين من تحت العرش، يقدسان الملك من قبل أن يخلق الخلق بألفي عام.

Creation of Rasool Allah[saww] and Ali[asws]

Ali[asws] Bin Abu Talib[asws] stood up. He[asws] said: 'O Rasool Allah[saww], lineage me[asws]. Who am I[asws], so that the people would understand my relationship with you[saww]'.

He[saww] said: 'O Ali[asws], I[saww] and you[asws] have been Created from two Pillars of Light which were both attached to the bottom of the Throne. These were Extolling the Holiness of the God[azwj] from before he[azwj] Created the creation by two thousand years.

ثم خلق من ذينك العمودين نطفتين بيضاوين ملتويتين. ثم نقل تلك النطفتين في الأصلاب الكريمة إلى الأرحام الزكية الطاهرة، حتى جعل نصفها في صلب عبد الله ونصفها في صلب أبي طالب. فجزء أنا وجزء أنت، وهو قول الله عز وجل: (وهو الذي خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا).

Then He[azwj] Created from these two Pillars, two white seeds which were joined together. Then He[azwj] Transferred those two seeds into the honourable 'sulb' and into pure immaculate mothers, until He[azwj] Made half of it to be in the 'sulb' of Abdullah[as], and half of it to be in the 'sulb' of Abu Talib[as]. So one part is me[saww], and one part is you[asws], and it is the Statement of Allah[azwj] Mighty and Majestic: ***"[25:54] And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful."***

علي عليه السلام السبب بين الله وخلقه

يا علي، أنت مني وأنا منك. سيط لحمك بلحمي ودمك بدمي. وأنت السبب فيما بين الله وبين خلقه بعدي. فمن جحد ولايتك قطع السبب الذي فيما بينه وبين الله وكان ماضيا في الدركات.

Ali[asws] is the Medium between Allah[azwj] and His[azwj] creatures

O Ali[asws], you[asws] are from me[saww] and I[saww] am from you[asws]. Your[asws] flesh is joined to my[saww] flesh, and your[asws] blood to my[asws] blood. And you[asws] are the medium in what is between Allah[azwj] and His[azwj] creatures after me[saww]. So the one who fights against your[asws] 'Wilayah' has cut-off the Medium which is in between himself and Allah[azwj], and he will spend his time in the Levels of Hell.

يا علي، ما عرف الله إلا بي ثم بك. من جحد ولايتك جحد الله ربوبيته يا علي، أنت علم الله بعدي الأكبر في الأرض، وأنت الركن الأكبر في القيامة.

O Ali[asws], Allah[azwj] cannot be recognised except by me[saww] and by you[asws]. The one who fights against your[asws] 'Wilayah' has fought against the Lordship of Allah[azwj]. O Ali[asws], you[asws] are the Great Banner of Allah[azwj] after me[saww] in the earth, and you are the Great Pillar in the Day of Judgement.

فمن استظل بفيئك كان فائزا، لأن حساب الخلائق إليك ومآبهم إليك، والميزان ميزانك والصراط صراطك والموقف موقفك والحساب حسابك. فمن ركن إليك نجا، ومن خالفك هوى وهلك. اللهم اشهد، اللهم اشهد.

So the one who will be covered by your[asws] 'Wilayah' (protected) would have succeeded, because the Reckoning of the creatures is to you[asws] and what is with them is to you[asws], and the 'al-Mezan' (Divine Scale) is your[asws] Scale, and the Bridge is your[asws] Bridge, and the Pausing will be your[asws] Pausing, and the reckoning will be your[asws] Reckoning. So the one who comes towards you[asws] will be saved, and the one who opposes you[asws] has deviated and will perish. Our Allah[azwj] be Witness (to this), our Allah[azwj] be Witness (to this)!'

ثم نزل صلى الله عليه وآله.

Then he[saww] descended.

HADEETH 45

(45) كلمة رسول الله صلى الله عليه وآله عن علي والأئمة عليهم السلام

SPEECH OF THE RASOOL ALLAH[saww] ABOUT ALI[asws] AND THE IMAMS[asws]

أبان عن سليم عن سلمان، قال: كانت قريش إذا جلست في مجالسها فرأت رجلا من أهل البيت قطعت حديثها. فبينما هي جالسة إذ قال رجل منهم: (ما مثل محمد في أهل بيته إلا كمثل نخلة نبتت في كناسة)

Abaan from Sulaym who said, 'Whenever the Qureish used to get together in their gatherings, if they saw a man from the People[asws] of the Household, they would cut off their discussions. In one of their gatherings a man from among them said, 'What is the example of Muhammad[saww] among the People[asws] of his[as] Household except like a palm tree growing in rubbish'.

فبلغ ذلك رسول الله صلى الله عليه وآله فغضب، ثم خرج فأتى المنبر فجلس عليه حتى اجتمع الناس، ثم قام فحمد الله وأثنى عليه، ثم قال: أيها الناس، من أنا؟ قالوا: أنت رسول الله. قال: أنا رسول الله، وأنا محمد بن عبد الله بن عبد المطلب بن هاشم، ثم مضى في نسبه حتى انتهى إلى نزار.

That reached the Rasool Allah[saww], so he[saww] was angry, and he[saww] then came out to the Pulpit until the people gathered. Then he[saww] stood up, so he[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people, who am I[saww]?' They said, 'You[saww] are the Rasool Allah[saww]'. He[saww] said: 'I[saww] am the Rasool Allah[saww], and I[saww] am Muhammad Bin Abdullah Bin Abdul Muttalib Bin Hashim[saww]'. Then he went on to lineage himself[saww] until he[saww] ended up to Nazaar[as].

خلق أهل البيت عليهم السلام ونسبهم

ثم قال: ألا وإني وأهل بيتي كنا نورا نسعى بين يدي الله قبل أن يخلق الله آدم بألفي عام، وكان ذلك النور إذا سبح سبحت الملائكة لتسبيحه. فلما خلق آدم وضع ذلك النور في صلبه ثم أهبط إلى الأرض في صلب آدم. ثم حمله في السفينة في صلب نوح، ثم قذفه في النار في صلب إبراهيم. ثم لم يزل ينقلنا في أكارم الأصلاب حتى أخرجنا من أفضل المعادن محتدا وأكرم المغارس منبتا بين الآباء والأمهات، لم يلتق أحد منهم على سفاح قط.

Creation of the people[asws] of the Household and their[asws] lineage

Then he[saww] said: 'Indeed! I[saww] and the People[asws] of my[saww] Household were doing 'Sa'ee' in front of Allah[azwj] two thousand years before He[azwj] Created Adam[as], and that 'Noor' (Light) was such when it Glorified (Allah[azwj]) the Angels Glorified as well along with its Glorification.

When He[azwj] Created Adam[as] he[azwj] Placed that Light in his[as] 'sulb', then Sent it down to the earth in the 'sulb' of Adam[as]. Then it was carried in the Ark in the 'sulb' of Noah[as], then it was flung into the Fire in the 'sulb' of Ibrahim[as]. Then He[azwj] did not Cease to Transfer us within honourable 'sulb' until He[azwj] Took us[asws] out from the best of the Mines and Sowed us[asws] in honourable plantations growing between

our[asws] fathers[as] and our[asws] mothers[as], not one from among them[as] having met each other promiscuously.

ألا ونحن بنو عبد المطلب سادة أهل الجنة: أنا وعلي وجعفر وحمزة والحسن والحسين وفاطمة والمهدي.

Nay! And we[asws], the sons[as] of Abdul Muttalib[as], are the Masters of the people of the Paradise – I[saww], and Ja'far[as], and Hamza[as], and Al-Hassan[asws], and Al-Husayn[asws], and Fatima[asws] and Al-Mahdi[asws].

اختار الله محمدا وعليا والأئمة عليهم السلام حججا

ألا وإن الله نظر إلى أهل الأرض نظرة فاختار منهم رجلين: أحدهما أنا فبعثني رسولا ونبيا، والآخر علي بن أبي طالب، وأوحى إلي أن أتخذه أخا وخليلا ووزيرا ووصيا وخليفة.

Allah[azwj] Chose Muhammad[saww], and Ali[asws], and the Imams[asws] as Proofs

Nay! And Allah[azwj] Looked at the people of the earth with a Consideration, so He[azwj] Chose two men from among them – One of them was myself[saww], so He[azwj] Sent me[saww] as a Messenger[saww] and a Prophet[saww], and the other one was Ali[asws] Bin Abu Talib[asws], and He[azwj] Revealed unto me[saww] that I[saww] should take him[asws] as a brother, and a friend, and as a Vizier, and a successor[asws], and as a Caliph.

ألا وإنه ولي كل مؤمن بعدي، من والاه والاه الله ومن عاداه عاداه الله. لا يحبه إلا مؤمن ولا يبغضه إلا كافر. هو زر الأرض بعدي وسكنها، وهو كلمة الله التقوى وعروته الوثقى. (يريدون أن يطفؤوا نور الله بأفواههم والله متم نوره ولو كره الكافرون).

Nay! And he[asws] is the Guardian of every believer after me[saww]. The one who befriends him[asws] will be Befriended by Allah[azwj], and the one who is an enemy to him[asws], Allah[azwj] will be an enemy to him. None will love him[asws] except a 'Momin' (believer) and none will hate him[asws] except for an infidel. He[asws] is the pivot of the earth after me[saww] and its stabiliser, and he[asws] is the Pious Word of Allah[azwj] and the Firm Handle. ***"[61:8] They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse"***.

ألا وإن الله نظر نظرة ثانية فاختار بعدنا اثني عشر وصيا من أهل بيتي، فجعلهم خيار أمتي واحدا بعد واحد، مثل النجوم في السماء، كلما غاب نجم طلع نجم. هم أئمة هداة مهتدون لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم حجج الله في أرضه، وشهدائه على خلقه، وخزان علمه، وتراجمة وحيه، ومعادن حكمته. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه حتى يردوا علي الحوض. فليبلغ الشاهد الغائب. اللهم اشهد، اللهم اشهد - ثلاث مرات -.

Nay! And Allah[azwj] Looked with a second Consideration, so He[azwj] Chose after us[asws] twelve successors[asws] from the People[asws] of my[saww] Household. So He[azwj] Made them to be the best of my[saww] community, one[asws] after the other[asws], like the stars in the sky, every star which sets is followed by one which rises.

They[asws] are the Imams[asws] of guidance, the guided ones[asws]. The conspiracies of the conspirators does not affect them[asws] adversely nor does the desertion of the one who deserts them[asws]. They[asws] are the Proofs of Allah[azwj] in His[azwj] earth, and His[azwj] Witnesses over His[azwj] creatures, and the Treasurers of His[azwj] Knowledge, and the Interpreters of His[azwj] Revelation, and the Mines of His[azwj] Wisdom.

The one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj]. They[asws] are with the Quran and the Quran is with them[asws]. They will not separate (from each other) until they return to the Fountain. So the ones who are present should make this reach to the ones who are absent. Our Allah[azwj], be a Witness, Our Allah[azwj] be a Witness' – three times.

HADEETH 46

(46) أعظم مناقب أمير المؤمنين عليه السلام على لسان أبي ذر والمقداد

GREAT VIRTUES OF AMIR-UL-MOMINEEN[asws] IN THE WORDS OF ABU DHARR[ar] AND AL-MIQDAD[ar]

أبان بن أبي عياش عن سليم بن قيس، قال: قلت لأبي ذر: حدثني رحمك الله بأعجب ما سمعته من رسول الله صلى الله عليه وآله يقول في علي بن أبي طالب عليه السلام.

Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, 'I said to Abu Dharr[ar], 'May Allah[azwj] have Mercy on you[ar], narrate to me of the most impressive of what you[ar] have heard from the Rasool Allah[saww] saying regarding Ali[asws] Bin Abu Talib[asws]'.

طاعة علي عليه السلام والبراءة من أعدائه عند الملائكة

قال: سمعت رسول الله صلى الله عليه وآله يقول: (إن حول العرش لتسعين ألف ملك ليس لهم تسبيح ولا عبادة إلا الطاعة لعلي بن أبي طالب والبراءة من أعدائه والاستغفار لشيعته). قلت: فغير هذا، رحمك الله. قال: سمعته يقول: (إن الله خص جبرئيل وميكائيل وإسرافيل بطاعة علي والبراءة من أعدائه والاستغفار لشيعته).

Obedience to Ali[asws] and distancing from his[asws] enemies, among the Angels

He[ar] said, 'I[ar] heard the Rasool Allah[saww] say: 'Surely around the Throne are ninety thousand Angels. There is no glorification for them nor any worship except of being obedient to Ali[asws] Bin Abu Talib[asws] and the distancing from (Tabarra) his[asws] enemies, and (seeking) Forgiveness for his[asws] Shiites'.

احتجاج الله على الأمم السالفة بعلي عليه السلام

قلت: فغير هذا رحمك الله. قال: سمعت رسول الله صلى الله عليه وآله يقول: (لم يزل الله يحتج بعلي في كل أمة فيها نبي مرسل، وأشدهم معرفة لعلي أعظمهم درجة عند الله).

Argumentation of Allah[azwj] against the previous communities by Ali[asws]

I said, 'May Allah[azwj] have Mercy on you[ar], apart from this?' He[ar] said, 'I[ar] heard the Rasool Allah[saww] say: 'Allah[azwj] never Ceased to Argue by Ali[asws] against every community in which there was a Prophet[as] or a Messenger[as], and Made them to bear witness to recognition (Ma'rifat) of Ali[asws] in order to magnify their levels with Allah[azwj].

علي عليه السلام الستر والحجاب بين الله وبين خلقه

قلت: فغير هذا، رحمك الله. قال: نعم، سمعت رسول الله صلى الله عليه وآله يقول: (لولا أنا وعلي ما عرف الله، ولولا أنا وعلي ما عبد الله، ولولا أنا وعلي ما كان ثواب ولا عقاب. ولا يستر عليا عن الله ستر، ولا يحجبه عن الله حجاب، وهو الستر والحجاب فيما بين الله وبين خلقه).

Ali[asws] is the Screen and the Veil between Allah[azwj] and His[azwj] creatures

I said, 'May Allah[azwj] has Mercy on you[ar], apart from this?' He[ar] said, 'Yes, I[ar] heard the Rasool Allah[saww] say: 'Had it not been for myself[saww] and Ali[asws], Allah[azwj] would not have been recognised, and had it not been for myself[saww] and Ali[asws], Allah[azwj] would not have been worshipped, and had it not been for myself[saww] and Ali[asws] there would have been no Reward or Punishment. And Ali[asws] has not been screened from Allah[azwj] by a Screen, nor has he[asws] been veiled from Allah[azwj] by a Veil, and he[asws] is the Screen and the Veil for what is between Allah[azwj] and His[azwj] creatures'.

ولاية علي عليه السلام تطهير للقلب

قال سليم: ثم سألت المقداد فقلت: حدثني - رحمك الله - بأفضل ما سمعت من رسول الله صلى الله عليه وآله يقول في علي بن أبي طالب. قال: سمعت من رسول الله صلى الله عليه وآله يقول: إن الله توحد بملكه، فعرف أنواره نفسه، ثم فوض إليهم أمره وأباحهم جنته. فمن أراد أن يطهر قلبه من الجن والأنس عرفه ولاية علي بن أبي طالب، ومن أراد أن يطمس على قلبه أمسك عنه معرفة علي بن أبي طالب.

Wilayah of Ali[asws] is a purification for the heart

Sulaym said, 'Then I asked Al-Miqdad[ar], so I said, 'May Allah[azwj] have Mercy on you[ar], narrate to me of the highest of what you have heard from the Rasool Allah[saww] saying regarding Ali[asws] Bin Abu Talib[asws]'.

He[ar] said, 'I[ar] heard from the Rasool Allah[saww] say that: 'Allah[azwj] is One in His[azwj] Kingdom. So He[azwj] Recognised their[asws] 'Noor' (Light) Himself[azwj]. Then He[azwj] Delegated His[azwj] Command to them[asws], and Gifted His[azwj] Paradise to them[asws]. So when He[azwj] Intends to Purify the heart of anyone from the Jinns and the humans, He[azwj] Makes them to recognised the 'Wilayah' of Ali[asws] Bin Abu Talib[asws], and the one whose heart He[azwj] Intends to Obscure, He[azwj] Withholds from him the recognition (Ma'rifat) of Ali[asws] Bin Abu Talib[asws].

منزلة الأنبياء عليهم السلام بالإقرار للنبي وعلي عليهما السلام

والذي نفسي بيده، ما استوجب آدم أن يخلقه الله وينفخ فيه من روحه وأن يتوب عليه ويرده إلى جنته إلا بنبوتي والولاية لعلي بعدي.

Status of the Prophets[as] by the acknowledgement of the Prophet[saww] and Ali[asws]

By the One[azwj] in Whose Hand is my[saww] soul, what necessitated for Adam[as], when Allah[azwj] had Created him[as] and Blew into him[as] from His[azwj] Spirit, that he[as] should repent to Him[azwj] and be returned to the Paradise this only happened due to (submitted to) my[saww] Prophet-hood and the Wilayah of Ali[asws] after me[saww].

والذي نفسي بيده، ما أري إبراهيم ملكوت السماوات والأرض ولا اتخذه خليلا إلا بنبوتي والإقرار لعلي بعدي.

By the One[azwj] in Whose Hand is my[saww] soul, Ibrahim[as] did not see the Kingdom of the heavens and the earth, nor was he[as] Taken as a friend except by my[saww] Prophet-hood and the acknowledgement of Ali[asws] after me[saww].

والذي نفسي بيده، ما كلم الله موسى تكليما ولا أقام عيسى آية للعالمين إلا بنبوتي ومعرفة علي بعدي.

By the One[azwj] in Whose Hand is my[saww] soul, Musa[as] did not speak with Allah[azwj] a conversation, nor was Isa[as] established as a Sign to the worlds except by my[saww] Prophet-hood and the recognition of Ali[asws] after me[saww].

والذي نفسي بيده، ما تنبأ نبي قط إلا بمعرفته والإقرار لنا بالولاية، ولا استأهل خلق من الله النظر إليه إلا بالعبودية له والإقرار لعلي بعدي.

By the One[azwj] in Whose Hand is my[saww] soul, No Prophet[as] was Granted Prophet-hood at all except by him[as] having recognised and acknowledged us[asws] by the Wilayah, and the creatures did not become deserving that Allah[azwj] should even Look at (Consider) them except by servitude to Him[azwj], and the acknowledgment of Ali[asws] after me[saww].

ثم سكت، فقلت: فغير هذا رحمك الله.

Then he[ar] was silent, so I said, 'May Allah[azwj] has Mercy on you[ar], apart from this?'

علي عليه السلام الموكل بحساب الأمة

قال: نعم، سمعت رسول الله صلى الله عليه وآله يقول: (علي ديان هذه الأمة والشاهد عليها والمتولي لحسابها. وهو صاحب السنام الأعظم وطريق الحق الأبهج السبيل، وصراط الله المستقيم. به يهتدى بعدي من الضلالة ويبصر به من العمى. به ينجو الناجون ويجار من الموت ويؤمن من الخوف، ويمحى به السيئات ويدفع الضيم وينزل الرحمة.

Ali [asws] is in charge of taking account of the community

He[ar] said, 'Yes, I[ar] heard from the Rasool Allah[saww] say: 'Ali[asws] is the Administrator of this community and the Witness over it, and in-charge of its Accounting. And he[asws] is owner of the Greatest Sign, and is the Road of the truth, the illuminated Way, and the Straight Path of Allah[azwj].

It is by him[asws] that the one who has strayed will find guidance after me[saww] and be able to see in the darkness. It is by him[asws] that the rescued ones will be saved, and have protection from the death, and safety from the fear, and get his sins to be destroyed, and be defended from the injustices, and get the Mercy to Descend.

وهو عين الله الناظرة، وأذنه السامعة، ولسانه الناطق في خلقه، ويده المبسوطة على عباده بالرحمة، ووجهه في السماوات والأرض وجنبه الظاهر اليمين، وحبله القوي المتين، وعروته الوثقى التي لا انفصام لها، وبابه الذي يؤتى منه، وبيته الذي من دخله كان آمنا. وعلمه على الصراط في بعثه. من عرفه نجا إلى الجنة ومن أنكره هوى إلى النار.

And he[asws] is the seeing Eye of Allah[azwj], and the listening Ear of Him[azwj], and the speaking Tongue of Him[azwj] among His[azwj] creatures, and His[azwj] Hand which has been stretched out to His[azwj] servants for Mercy, and His[azwj] Face in the heavens and the earth, and His[azwj] Right Side which is visible, and His[azwj] Rope which is powerful and strong, and the His[azwj] Firm Handle in which there is no dichotomy, and His[azwj] Door which Comes from Him[azwj], and His[azwj] House which one who enters it was secure. And His[azwj] Banner upon the Path in His[azwj] Resurrection. The one who recognises him[asws] will be rescued into the Paradise and the one who denies him[asws] will have strayed into the Fire.

HADEETH 47

(47) ولاية علي عليه السلام هي الفارق بين الإيمان والكفر

WILAYAH OF ALI[asws] IS THE DIFFERENTIATOR BETWEEN THE FAITH AND THE INFIDELITY

وعنه عن سليم بن قيس، قال: سمعت سلمان الفارسي يقول: إن عليا باب فتحه الله، من دخله كان مؤمنا ومن خرج منه كان كافرا.

And from him (Abaan), from Sulaym Bin Qays who said, 'I heard Salman Al-Farsi[ar] say: 'Ali[asws] is a Door which Allah[azwj] has Opened. The one who enters it is a 'Momin' (Believer), and the one who exits from it is an infidel'.

HADEETH 48

(48) وقائع السقيفة على لسان ابن عباس

THE EVENT OF AL-SAQIFA IN THE WORDS OF IBN ABBAS

أبان بن أبي عياش عن سليم بن قيس، قال: كنت عند عبد الله بن عباس في بيته ومعنا جماعة من شيعة علي عليه السلام، فحدثنا فكان فيما حدثنا أن قال: يا إخوتي، توفي رسول الله صلى الله عليه وآله يوم توفي فلم يوضع في حفرته حتى نكث الناس وارتدوا وأجمعوا على الخلاف. واشتغل علي بن أبي طالب عليه السلام برسول الله صلى الله عليه وآله حتى فرغ من غسله وتكفينه وتحنيطه ووضعه في حفرته. ثم أقبل على تأليف القرآن وشغل عنهم بوصية رسول الله صلى الله عليه وآله، ولم يكن همته الملك لما كان رسول الله صلى الله عليه وآله أخبره عن القوم.

Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, 'I was in the presence of Abdullah Bin Abbas in his house, and with us was a group of Shiites of Ali[asws]. So he narrated to us, and included in these narrations was that he said, 'O my brothers, the Rasool Allah[saww] passed away on the day in which he[saww] passed away. He[saww] had not even been placed in his[saww] grave, and the people broke (the Covenant), and turned apostates, and got united in their opposition. And Ali Bin Abu Talib[asws] was preoccupied with the Rasool Allah[azwj] until he[asws] was free from having washed him[saww], shrouded him[saww], and placed him[saww] in his[saww] grave. Then Ali[asws] turned (his[asws] attention) towards compilation of the Quran and busied himself[asws] away from them as per the bequest of the Rasool Allah[saww], and he[asws] had no ambitions for the position (Caliphate) since the Rasool Allah[saww] had informed him[asws] about the people.

* 1 * أخذ البيعة من علي عليه السلام بالإكراه

فلما افتتن الناس بالذي افتتنوا به من الرجلين، فلم يبق إلا علي وبنو هاشم وأبو ذر والمقداد وسلمان في أناس معهم يسير، قال عمر لأبي بكر: (يا هذا، إن الناس أجمعين قد بايعوك ما خلا هذا الرجل وأهل بيته وهؤلاء النفر، فابعث إليه).

1 – Taking of the allegiance from Ali[asws] by coercion

When the people had fascinated themselves with the fascination of the two men, and when there did not remain any except for Ali[asws] and the Clan of Hashim[as], and Abu Dahrr[ar], and Al-Miqdad[ar], and Salman[ar] among very few of the people, Umar said to Abu Bakr, 'O you, all of the people have paid allegiance to you except for this man[asws] and the People[asws] of his[asws] Household and those few numbers, so send for them'.

فبعث إليه ابن عم لعمر يقال له (قنفذ) فقال له: (يا قنفذ، انطلق إلى علي فقل له: أجب خليفة رسول الله). فانطلق فأبلغه. فقال علي عليه السلام: (ما أسرع ما كذبتم على رسول الله، نكثتم وارتددتم. والله ما استخلف رسول الله غيري. فارجع يا قنفذ فإنما أنت رسول، فقل له: قال لك علي: والله ما استخلفك رسول الله وإنك لتعلم من خليفة رسول الله).

So he (Abu Bakr) sent to him[asws] Umar's cousin who was called Qunfuz, saying to him, 'O Qunfuz, go to Ali[asws] and say to him[asws], 'Answer (the call) of the Caliph of the Rasool Allah[saww]'. So he went and told him[asws]. Ali[asws] said: 'How easily you have forged lies against the Rasool Allah[saww], breaking (the Covenant) with him[saww] and

turning apostates. By Allah[azwj], the Rasool Allah[saww] did not leave behind anyone apart from me[asws]. So, return, O Qunfuz, for you are only a messenger, and say to him, 'Ali[asws] says to you: 'By Allah[azwj], the Rasool Allah[saww] did not appoint you as a Caliph, and you very well know who the Caliph of the Rasool Allah[saww] actually is'.

فأقبل قنفذ إلى أبي بكر فبلغه الرسالة. فقال أبو بكر: (صدق علي، ما استخلفني رسول الله) فغضب عمر ووثب وقام. فقال أبو بكر: (إجلس). ثم قال لقنفذ: (إذهب إليه فقل له: (أجب أمير المؤمنين أبا بكر) فأقبل قنفذ حتى دخل على علي عليه السلام فأبلغه الرسالة. فقال عليه السلام: (كذب والله، انطلق إليه فقل له: والله لقد تسميت باسم ليس لك، فقد علمت أن أمير المؤمنين غيرك).

So Qunfuz went back to Abu Bakr and narrated to him the message. Abu Bakr said, 'Ali[asws] spoke the truth, the Rasool Allah[saww] did not appoint me as a Caliph'. Umar got angry and jumped to his feet. Abu Bakr said, 'Sit down!' Then he said to Qunfuz, 'Go to him[asws] and say to him[asws], 'Answer (to the call of) Amir-ul-Momineen Abu Bakr'.

So Qunfuz went back until he came up to Ali[asws] and narrated the message to him[asws]. Ali[asws] said: 'By Allah[azwj] he has lied! Go back to him and say to him: 'You have named yourself with a name which is not for you. You know that the Amir-ul-Momineen is someone other than you'.

فرجع قنفذ فأخبرهما. فوثب عمر غضبان فقال: (والله إني لعارف بسخفه وضعف رأيه وإنه لا يستقيم لنا أمر حتى نقتله فخلني آتك برأسه) فقال أبو بكر: (إجلس)، فأبى فأقسم عليه فجلس. ثم قال: يا قنفذ، انطلق فقل له: (أجب أبا بكر). فأقبل قنفذ فقال: (يا علي، أجب أبا بكر). فقال علي عليه السلام: (إني لفي شغل عنه، وما كنت بالذي أترك وصية خليلي وأخي، وأنطلق إلى أبي بكر وما اجتمعتم عليه من الجور).

So Qunfuz went back and informed both of them. Umar leapt up angrily and said, 'By Allah[azwj], I know his[asws] silliness and the weakness of his[asws] argument, our command will not be stable for us until we kill him[asws], so leave me and I will come to you with his[asws] head'.

Abu Bakr said, 'Sit down!' He refused, so Abu Bakr held him on oath. So he sat down. Then (Abu Bakr) said, 'O Qunfuz, go to him[asws] and say, 'Answer (the call) of Abu Bakr'. Qunfuz went back and said, 'O Ali[asws], answer (the call of) Abu Bakr'. Ali[asws] said: 'I[asws] do not want to be distracted from it, and I[asws] am not of those who will leave the bequest of my[asws] friend[saww] and my[asws] brother[saww], and you go back to Abu Bakr and those unjust ones who have gathered around him'.

هجومهم على بيت فاطمة عليها السلام وإحراقه

فانطلق قنفذ فأخبر أبا بكر. فوثب عمر غضبان، فنادى خالد بن الوليد وقنفذا فأمرهما أن يحملا حطبا ونارا. ثم أقبل حتى انتهى إلى باب علي عليه السلام، وفاطمة عليها السلام قاعدة خلف الباب، قد عصبت رأسها ونحل جسمها في وفاة رسول الله صلى الله عليه وآله. فأقبل عمر حتى ضرب الباب، ثم نادى: (يا بن أبي طالب، افتح الباب). فقالت فاطمة عليها السلام: (يا عمر، ما لنا ولك؟ لا تدعنا وما نحن فيه). قال: (افتحي الباب وإلا أحرقناه عليكم) فقال: (يا عمر، أما تتقي الله عز وجل، تدخل على بيتي وتهجم على داري)؟ فأبى أن ينصرف. ثم دعا عمر بالنار فأضرمها في الباب فأحرق الباب، ثم دفعه عمر.

Their assault upon the House of Fatima[asws] and their burning of it

So Qunfuz went and informed Abu Bakr. Umar leapt up angrily and called Khalid Bin Waleed, and Qunfuz. He ordered both of them to carry firewood and fire. Then they went until they ended up at the door of Ali[asws] and Fatima[asws]. She[asws] was sitting behind the door, and she[asws] had tied a piece of cloth to her[asws] head and her[asws] body had become thin (weak) due to the passing away of the Rasool Allah[saww].

Umar came up until he struck (banged on) the door, then called out, 'O son[asws] of Abu Talib[as], open the door!' Fatima[asws] said: 'O Umar, what is it with us[asws] and you? Why don't you leave us[asws] in the situation that we[asws] are in?' He said, 'Open the door or I will burn it down upon you[asws]'. She[asws] said, 'O Umar, but fear Allah[azwj] Mighty and Majestic, you will enter into my[asws] house, and make an assault upon my[asws] door?' He refused to leave. Then Umar called for the fire, so he kindled it by the door. The door burnt, then Umar pushed it.

ضرب الصديقة الطاهرة عليها السلام

فاستقبلته فاطمة عليها السلام وصاحت: (يا أبتاه يا رسول الله) فرفع السيف وهو في غمده فوجأ به جنبها فصرخت. فرفع السوط فضرب به ذراعها فصاحت: (يا أبتاه)

Hitting the Truthful (Al-Siddiqa), the Pure (Al-Tahira) peace be upon her[asws]

Fatima[asws] came in front of him and shouted, 'O Father, O Rasool Allah[saww]!' He raised the sword, and it was in its sheath, and he lashed out with it on her[asws] side. She[asws] screamed. So he raised the whip and struck her[asws] arm with it. She[asws] shouted out loud: 'O Father!'

أمير المؤمنين عليه السلام يهم بقتل عمر

فوثب علي بن أبي طالب عليه السلام فأخذ بتلابيب عمر ثم هزه فصرعه ووجأ أنفه ورقبته وهم بقتله، فذكر قول رسول الله صلى الله عليه وآله وما أوصى به من الصبر والطاعة، فقال: (والذي كرم محمدا بالنبوة يا بن صهاك، لولا كتاب من الله سبق لعلمت أنك لا تدخل بيتي).

Amir-ul-Momineen[asws] resolves to kill Umar

So Ali[asws] Bin Abu Talib[asws] leapt up. He[asws] grabbed the collar of Umar, shook him, and went on to twist his nose and throttled him, having resolved to kill him. So he[asws] remembered the words of the Rasool Allah[saww] and what he[saww] had bequeathed to him[asws] from the observance of patience and the obedience.

He[asws] said: 'By the One[azwj] Who Honoured Muhammad[saww] by the Prophet-hood, O son of Sahaak, had not the Book of Allah[azwj] been in front of me[asws], you know that you would not have entered my[asws] house'.

يريدون قتل الزهراء عليها السلام بالسيف

فأرسل عمر يستغيث. فأقبل الناس حتى دخلوا الدار. وسل خالد بن الوليد السيف ليضرب فاطمة عليها السلام فحمل عليه بسيفه، فأقسم على علي عليه السلام فكف.

They wanted to kill Al-Zahra[asws] by the sword

Umar yelled out for help. The people came over until they entered the house. Khalid Bin Waleed unsheathed his sword to strike Fatima[asws]. He[asws] attacked him with his[asws] sword, so he pleaded Ali[asws] for mercy. He[asws] refrained.

إخراج أمير المؤمنين عليه السلام من البيت

وأقبل المقداد وسلمان وأبو ذر وعمار وبريدة الأسلمي حتى دخلوا الدار أعوانا لعلي عليه السلام، حتى كادت تقع فتنة. فأخرج علي عليه السلام واتبعه الناس واتبعه سلمان وأبو ذر والمقداد وعمار وبريدة الأسلمي رحمهم الله وهم يقولون: (ما أسرع ما خنتم رسول الله صلى الله عليه وآله وأخرجتم الضغائن التي في صدوركم). وقال بريدة بن الخصيب الأسلمي: (يا عمر، أتثب على أخي رسول الله ووصيه وعلى ابنته فتضربها، وأنت الذي يعرفك قريش بما يعرفك به). فرفع خالد بن الوليد السيف ليضرب به بريدة وهو في غمده، فتعلق به عمر ومنعه من ذلك.

Exit of Amir-ul-Momineen[asws] from the house

Al-Miqdad[ar], and Salman[ar], and Abu Dharr[ar], and Ammar, and Bureyda Al-Aslamy came up until they entered the house as helpers for Ali[asws], to the extent that strife (fighting) almost broke out. So Ali[asws] was brought out, and the people followed him[asws], and Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar], and Ammar, and Bureyda Al-Aslamy, may Allah[azwj] have Mercy upon them also followed and they were saying, 'How quickly you have betrayed the Rasool Allah[saww] and brought out the grudges that were in your hearts'.

And Bureyda Bin Al-Khaseeb Al-Aslamy said, 'O Umar, You jumped upon the brother[asws] of the Rasool Allah[saww] and his[saww] successor[asws], and upon his[saww] daughter[asws] so you hit her[asws], and you are the one who is known among the Qureish by what they know about you'. Khalid Bin Waleed raised the sword which was in its sheath to strike at Bureyda, so Umar held him back from it, and prevented him from that.

* 2 * كيفية البيعة الجبرية

أول ما قال أمير المؤمنين عليه السلام عند البيعة الجبرية

فانتهوا بعلي عليه السلام إلى أبي بكر ملببا. فلما بصر به أبو بكر صاح: (خلوا سبيله) فقال علي عليه السلام: (ما أسرع ما توثبتم على أهل بيت نبيكم يا أبا بكر، بأي حق وبأي ميراث وبأي سابقة تحث الناس إلى بيعتك؟ ألم تبايعني بالأمس بأمر رسول الله صلى الله عليه وآله)؟

2 - The manner of the allegiance under compulsion

The first of what was said by Amir-ul-Momineen[asws] duing the allegiance under compulsion

They managed to take Ali[asws] to Abu Bakr, with a rope around his[asws] neck. When he saw him[asws] with it, Abu Bakr shouted, 'Untie him!' Ali[asws] said: 'How hastily you have gone against the People[asws] of the Household of your Prophet[saww], O Abu Bakr, and by which inheritance, and by which precedence have you urged the people to your

allegiance? Did you not pledge allegiance to me[asws] yesterday by the order of the Rasool Allah[saww]?'

التهديد الأول لعلي عليه السلام

فقال عمر: دع عنك هذا يا علي، فوالله إن لم تبايع لنقتلنك فقال علي عليه السلام: (إذا والله أكون عبد الله وأخا رسول الله المقتول). فقال عمر: (أما عبد الله المقتول فنعم، وأما أخو رسول الله فلا) فقال علي عليه السلام: (أما والله، لولا قضاء من الله سبق وعهد عهده إلي خليلي لست أجوزه لعلمت أينا أضعف ناصرا وأقل عددا)، وأبو بكر ساكت لا يتكلم.

The first threat to Ali[asws]

Leave this from yourself[asws], O Ali[asws], for, by Allah[azwj], if you[asws] do not pledge allegiance, we will kill you'. Ali[asws] said: 'Then, by Allah[azwj], I[asws] would be a servant of Allah[azwj], and the brother of the Rasool Allah[saww] who had been murdered'.

Umar said, 'As for being a servant of Allah[saww], so yes, and as for being the brother of the Rasool Allah[saww], so, no'. So Ali[asws] said: 'But, by Allah[azwj], had not Allah[azwj] Decreed from before, and an oath which my[asws] friend[saww] had held me[asws] on, which is not permitting me[asws], ***you would have known where (on which side) are the weak helpers and fewer numbers' (72:24),*** and Abu Bakr was silent, and did not speak.

فقام بريدة فقال: يا عمر، ألستما اللذين قال لكما رسول الله صلى الله عليه وآله: (انطلقا إلى علي فسلما عليه بإمرة المؤمنين)، فقلتما: أعن أمر الله وأمر رسوله؟ فقال: نعم. فقال أبو بكر: قد كان ذلك يا بريدة، ولكنك غبت وشهدنا، والأمر يحدث بعده الأمر فقال عمر: وما أنت وهذا يا بريدة؟ وما يدخلك في هذا؟ فقال بريدة: (والله لا سكنت في بلدة أنتم فيها أمراء). فأمر به عمر فضرب وأخرج.

Bureyda stood up and said, 'O Umar, are you two not the ones to whom the Rasool Allah[saww] said: 'Go to Ali[asws] and greet him [asws] as 'Amir-ul-Momineen'? So both of you said, 'Is this the Order of Allah[azwj], and the order of His[azwj] Messenger[saww]?' He[saww] said: 'Yes'.

Abu Bakr said, 'That was what is was O Bureyda, but you were absent and we were present, and one matter transpires after the other matter'. Umar said, 'And what has this to do with you, O Bureyda? And what is making you include yourself in this?' Bureyda said, 'By Allah[azwj], I shall not live in the country in which the two of you are the rulers'. So Umar ordered for him to be beaten and thrown out.

ثم قام سلمان فقال: (يا أبا بكر، اتق الله وقم عن هذا المجلس، ودعه لأهله يأكلوا به رغدا إلى يوم القيامة، لا يختلف على هذه الأمة سيفان)، فلم يجبه أبو بكر. فأعاد سلمان فقال مثلها. فانتهره عمر وقال: ما لك ولهذا الأمر؟ وما يدخلك فيما هيهنا؟ فقال: مهلا يا عمر، قم يا أبا بكر عن هذا المجلس، ودعه لأهله يأكلوا به والله خضرا إلى يوم القيامة، وإن أبيتم لتحلبن به دما وليطمعن فيه الطلقاء والطرداء والمنافقون. والله لو أعلم أني أدفع ضيما أو أعز لله دينا لوضعت سيفي على عاتقي ثم ضربت به قدما. أتثبون على وصي رسول الله؟ فأبشروا بالبلاء وأقنطوا من الرخاء.

Then Salman[ar] said, 'O Abu Bakr, fear Allah[azwj], and stand (leave) from this seating (Pulpit), and leave it for its deserving one[asws], so he[asws] will make you to eat plentifully by it up to the Day of Judgement. Do not (create) differences in this community by two swords'. Abu Bakr did not reply to him. So Salman[ar] reiterated it and said similar to it. Umar rebuked him[ar] and said, 'What is it to you and this matter? And what makes you to include yourself in what is happening here?'

He[ar] said, 'Keep quiet O Umar! Stand-up, O Abu Bakr from this seating (the Pulpit) and leave it for its deserving one[asws], he[asws] will make you to eat by it green (harvest) up to the Day of Judgement, and if you refuse, you will end up making the milk to turn into blood, and the freed captives, and the castaways and the hypocrites will have greed with regards to this Caliphate. By Allah[azwj], if I[ar] knew that I[ar] could repel injustice, or bestow honour to the Religion of Allah[azwj], I[ar] would place my[ar] sword upon my[ar] shoulders, then strike with it every step of the way. You are attacking the successor[asws] of the Rasool Allah[saww]? So receive news of afflictions and remoteness from the prosperity'.

ثم قام أبو ذر والمقداد وعمار، فقالوا لعلي عليه السلام: (ما تأمر؟ والله إن أمرتنا لنضربن بالسيف حتى نقتل). فقال علي عليه السلام: (كفوا رحمكم الله واذكروا عهد رسول الله صلى الله عليه وآله وما أوصاكم به)، فكفوا.

Then Abu Dharr[ar], and Al-Miqdad, and Ammar stood up and said to Ali[asws], 'What is your[asws] order? By Allah[azwj], If you[asws] order us, we will strike with the sword until we die'. Ali[asws] said: 'Restrain, may Allah[azwj] have Mercy on you, and remember the oath of the Rasool Allah[saww] and what he[saww] has bequeathed to us by it'. So they held back.

التهديد الثاني لعلي عليه السلام

فقال عمر لأبي بكر - وهو جالس فوق المنبر -: ما يجلسك فوق المنبر وهذا جالس محارب لا يقوم فينا فيبايعك؟ أو تأمر به فيضرب عنقه؟ - والحسن والحسين عليهما السلام قائمان على رأس علي عليه السلام - فلما سمعا مقالة عمر بكيا ورفعا أصواتهما: (يا جداه يا رسول الله) فضمهما علي عليه السلام إلى صدره وقال: (لا تبكيا، فوالله لا يقدران على قتل أبيكما، هما أقل وأذل وأدخرمن ذلك.

The second threat to Ali[asws]

Umar said to Abu Bakr – and he was sitting upon the Pulpit -: 'What (are you doing) being seated upon the Pulpit, and this (Ali[asws]) is a seated warrior, he[asws] is not standing up among us, so that he[asws] pays allegiance to you? Or give the order so that his[asws] neck be struck?' – And Al-Hassan[asws] and Al-Husayn[asws] were standing by the head of Ali[asws] – when they[asws] heard the words of Umar, they[asws] cried and raise their[asws] voices: 'O Grandfather, O Rasool Allah[saww]!' Ali[asws] gathered them[asws] to his[asws] chest and said: 'Do not weep, for, by Allah[azwj], these two do not have the ability to kill your[asws] father. They are both lower, and spineless, and more disgraceful than that'.

وأقبلت أم أيمن النوبية حاضنة رسول الله صلى الله عليه وآله وأم سلمة فقالتا: (يا عتيق، ما أسرع ما أبديتم حسدكم لآل محمد). فأمر بهما عمر أن تخرجا من المسجد، وقال: (ما لنا وللنساء)

And Umm Ayman Al-Nowbiyat, nursemaid of the Rasool Allah[saww], and Umm Salma[ar] came up and (they both) said, 'O Ateeq (Abu Bakr), how quickly you all have showed your envy against the Family[asws] of Muhammad[saww]. So Umar ordered for both of them to be thrown out from the Masjid and said, 'What have we to do with the women'.

التهديد الثالث لعلي عليه السلام

ثم قال: يا علي، قم بايع. فقال علي عليه السلام: إن لم أفعل؟ قال: إذا والله نضرب عنقك. قال عليه السلام: كذبت والله يا بن صهاك، لا تقدر على ذلك. أنت ألأم وأضعف من ذلك.

The third threat to Ali[asws]

Then he (Umar) said, 'O Ali[asws], stand, pledge allegiance!' Ali[asws] said: 'If I[asws] don't do it?' He said, 'By Allah[azwj], we will strike your[asws] neck'. He[asws] said: 'You are lying, O son of Sahaak, you do not have the power for that. You are more reprehensible and weaker than that'.

التهديد الرابع لعلي عليه السلام

فوثب خالد بن الوليد واخترط سيفه وقال: (والله إن لم تفعل لأقتلنك). فقام إليه علي عليه السلام وأخذ بمجامع ثوبه ثم دفعه حتى ألقاه على قفاه ووقع السيف من يده

The fourth threat to Ali[asws]

Khalid Bin Waleed leapt up and unsheathed his sword, and said, 'By Allah[azwj], if you[asws] don't do it, we will kill you[asws]'. So Ali[asws] stood up and grabbed hold of his clothes, then flung him (to the ground) by the scruff of his neck, and the sword fell from his hand.

التهديد الخامس لعلي عليه السلام

فقال عمر: قم يا علي بن أبي طالب فبايع. قال عليه السلام: فإن لم أفعل؟ قال: (إذا والله نقتلك). واحتج عليهم علي عليه السلام ثلاث مرات، ثم مد يده من غير أن يفتح كفه فضرب عليها أبو بكر ورضي منه بذلك. ثم توجه إلى منزله وتبعه الناس.

The fifth threat to Ali[asws]

Umar said, 'O Ali[asws] Bin Abu Talib[asws], pledge allegiance!' He[asws] said: 'And if I[asws] don't do it?' He said, 'Then, by Allah[azwj], we will kill you[asws]'. Ali[asws] argued against him three times, then (they made Abu Bakr to) extend his hand but Ali[asws]'s wrist was closed, so Abu Bakr struck it (by his hand) upon it, and was happy from it by that. Then he[asws] went to his[asws] house, and the people followed him[asws].

3 * غصبهم فدكا هدية النبي صلى الله عليه وآله للزهراء عليها السلام

احتجاج الزهراء عليها السلام لإعادة فدك

قال: ثم إن فاطمة عليها السلام بلغها أن أبا بكر قبض فدك. فخرجت في نساء بني هاشم حتى دخلت على أبي بكر فقالت: يا أبا بكر، تريد أن تأخذ مني أرضا جعلها لي رسول الله صلى الله عليه وآله وتصدق بها علي من الوجيف الذي لم يوجف المسلمون عليه بخيل ولا ركاب؟ أما كان قال رسول الله صلى الله عليه وآله: (المرء يحفظ في ولده بعده)؟ وقد علمت أنه لم يترك لولده شيئا غيرها.

3 - Their usurpation of Fadak, a gift of the Prophet[saww] to Al-Zahra[asws]

Argumentation of Al-Zahra[asws] for the return of Fadak

(Abdullah Bin Al-Abbas) said, 'Then it reached Fatima[asws] that Abu Bakr had confiscated Fadak. She[asws] came out among the women of the Clan of Hashim[as] until they came up to Abu Bakr. She[asws] said: 'O Abu Bakr, You want to take from me[asws] the land which the Rasool Allah[saww] had made it to be for me[asws], and had it ratified by it to me[asws] from the war booty which the Muslims did not go to war on, neither with a horse nor a camel? But did not the Rasool Allah[saww] say: 'A person has to ensure that he leaves somethings for his children (so they live on it)? And you know that he[saww] did not leave for his[as] children anything apart from this'.

منع عمر من كتاب أبي بكر برد فدك

فلما سمع أبو بكر مقالتها والنسوة معها دعا بدواة ليكتب به لها. فدخل عمر فقال: يا خليفة رسول الله، لا تكتب لها حتى تقيم البينة بما تدعي. فقالت فاطمة عليها السلام: نعم، أقيم البينة. قال: من؟ قالت: علي وأم أيمن. فقال عمر: (لا تقبل شهادة امرأة عجمية لا تفصح، وأما علي فيحوز النار إلى قرصه). فرجعت فاطمة عليها السلام وقد جرعها من الغيظ ما لا يوصف، فمرضت.

Prevention of Umar from the letter of Abu Bakr for the restitution of Fadak

When Abu Bakr heard her[asws] words and of the women who were with her[asws], he called for the ink so that he could write it for her[asws]. But Umar interfered saying, 'O Caliph of the Rasool Allah[saww], do not write it for her until she establishes the clear proof for what she[asws] is claiming. Fatima[asws] said: 'Yes, I[asws] shall establish the clear proof'. He said, 'Who?' She[asws] said: 'Ali[asws] and Umm Ayman'. Umar said, 'The testimony of one non-Arab woman who is not eloquent, is not acceptable, and as for Ali[asws], he[asws] will add fire to its fuel'. So Fatima[asws] returned, and she[asws] was in such a rage that it cannot be described. She[asws] fell ill'.

أبو بكر وعمر يعودان فاطمة عليها السلام

وكان علي عليه السلام يصلي في المسجد الصلوات الخمس. فكلما صلى قال له أبو بكر وعمر: (كيف بنت رسول الله)؟ إلى أن ثقلت، فسألا عنها وقالا: (قد كان بيننا وبينها ما قد علمت، فإن رأيت أن تأذن لنا فنعتذر إليها من ذنبنا)؟ قال عليه السلام: ذاك إليكما. فقاما فجلسا بالباب، ودخل علي عليه السلام على فاطمة عليها السلام فقال لها: (أيتها الحرة، فلان وفلان بالباب يريدان أن يسلما عليك، فما ترين)؟ قالت عليها السلام: البيت بيتك والحرة زوجتك، فافعل ما تشاء. فقال: (شدي قناعك)، فشدت قناعها وحولت وجهها إلى الحائط.

Abu Bakr and Umar both returned to Fatima[asws]

And Ali[asws] used to Pray the five Prayers in the Masjid. Every time that he[asws] Prayed, Abu Bakr and Umar would say to him[asws], 'How is the daughter of the Rasool Allah[saww]?', (She[asws] remained ill) to the point that her illness increased, so they asked about it and said, 'You[asws] know what has happened between us and her[asws], so if you[asws] can seek her[asws] permission, we would like to apologise to her[asws] from its sin?'

He[asws] said: 'That is up to you'. So they stood up and went and sat by the door, and Ali[asws] entered in it to Fatima[asws], so he[asws] said to her[asws]: 'O you Hourie, so and so

and so and so are at the door wanting to greet you[asws]. So what do you[asws] see?' She[asws] said: 'The house is your[asws] house, and the Hourie is your[asws] wife, so do what you[asws] feel like'. He[asws] said: 'Put on your[asws] veil'. So she[asws] put on her[asws] veil and turned her[asws] face towards the wall'.

دعاء فاطمة عليها السلام على أبي بكر وعمر

فدخلا وسلما وقالا: ارضي عنا رضي الله عنك. فقالت: ما دعاكما إلى هذا؟ فقالا: اعترفنا بالإساءة ورجونا أن تعفي عنا وتخرجي سخيمتك. فقالت: فإن كنتما صادقين فأخبراني عما أسألكما عنه، فإني لا أسألكما عن أمر إلا وأنا عارفة بأنكما تعلمانه، فإن صدقتما علمت أنكما صادقان في مجيئكما. قالا: سلي عما بدا لك.

Supplication of Fatima[asws] against Abu Bakr and Umar

So they entered and greeted, and said, 'Be pleased with us, may Allah[azwj] be Pleased with you[asws]'. She[asws] said: 'What do you both intend by this?' They said, 'We both realise that we have offended you[asws] and hope that you[asws] will excuse us and get rid of your[asws] anger'. She[asws] said: 'If the two of you are truthful, so inform me[asws] about what I[asws] am going to ask you, for I[asws] will not ask you about a matter except that I[asws] know that both of you know it, so ratify it if both of you are truthful in your answer'. They said, 'Ask whatever that occurs to you[asws]'.

قالت: نشدتكما بالله هل سمعتما رسول الله صلى الله عليه وآله يقول: (فاطمة بضعة مني، فمن آذاها فقد آذاني)؟ قالا: نعم. فرفعت يدها إلى السماء فقالت: (اللهم إنهما قد آذياني، فأنا أشكوهما إليك وإلى رسولك. لا والله لا أرضى عنكما أبدا حتى ألقى أبي رسول الله وأخبره بما صنعتما، فيكون هو الحاكم فيكما).

She[asws] said: 'I[asws] adjure you both to Allah[azwj], have you both heard the Rasool Allah[saww] saying: 'Fatima[asws] is a piece from me[saww], so the one who hurts her[asws], so he has hurt me[saww]?' They said, 'Yes'. She[asws] raised her[asws] hands towards the sky, so she said: 'Our Allah[azwj], They have both hurt me[asws], so I[asws] am complaining about both of them to You[azwj], and to Your[azwj] Messenger[saww]'. No, by Allah[azwj], I[asws] will never be pleased from both of you ever until I[asws] meet my[asws] father[saww] the Rasool Allah[saww] and inform him[saww] of what the two of you have done, so he[saww] will be the judge with regards to the two of you'.

قال: فعند ذلك دعا أبو بكر بالويل والثبور وجزع جزعا شديدا. فقال عمر: تجزع يا خليفة رسول الله من قول امرأة؟

(Abdullah Bin Al-Abbas) said, 'When Abu Bakr heard that supplication, he called for doom and destruction (upon himself), and shaked with a severe shaking'. Umar said, 'O Caliph of the Rasool Allah[saww], you are frightened from the words of a woman?'

* 4 * وصية فاطمة الزهراء عليها السلام وشهادتها

قال: فبقيت فاطمة عليها السلام بعد وفاة أبيها رسول الله صلى الله عليه وآله أربعين ليلة. فلما اشتد بها الأمر دعت عليا عليه السلام وقالت: (يا بن عم، ما أراني إلا لما بي، وأنا أوصيك أن تتزوج بنت أختي لي. وأن لا يشهد أحد من أعداء الله جنازتي ولا دفني ولا الصلاة علي).

4 - Will of Fatiima Al-Zahra[asws] and her testimony

(Abdullah Bin Al-Abbas) said, 'Fatima[asws] remained after the passing away of her[asws] father[saww] the Rasool Allah[saww], for forty nights. When her[asws] matter intensified,

she[asws] called Ali[asws] and said: 'O paternal cousin, I[asws] can see what (situation) I[asws] am in, and I[asws] am bequeathing to you that you[asws] should marry the daughter of my[asws] sister (Amaama binte Zaynab) for me[asws]. And that no one from the enemies of Allah[saww] should witness my[asws] funeral, or my[asws] burial, or Pray over me[asws]'.

قال ابن عباس: وهو قول أمير المؤمنين عليه السلام: (أشياء لم أجد إلى تركهن سبيلا، لأن القرآن بها أنزل على قلب محمد صلى الله عليه وآله: قتال الناكثين والقاسطين والمارقين الذي أوصاني وعهد إلي خليلي رسول الله بقتالهم، وتزويج أمامة بنت زينب أوصتني بها فاطمة عليها السلام).

Ibn Abbas said, 'And it is the statement of Amir-ul-Momineen[asws]: 'Of the things which I[asws] could not find a way to leave it, because the Quran Descended upon the heart of Muhammad[saww], were – Fighting against the breakers (of the Covenant), the unjust, and the renegades, which is what my[asws] friend the Rasool Allah[saww] had bequeathed to me[asws] to fight against, and the marriage to Amaama Bint Zaynab, which Fatima[asws] had bequeathed to me[asws]'.

قال ابن عباس: فقبضت فاطمة عليها السلام من يومها، فارتجت المدينة بالبكاء من الرجال والنساء، ودهش الناس كيوم قبض فيه رسول الله صلى الله عليه وآله. فأقبل أبو بكر وعمر يعزيان عليا عليه السلام ويقولان له: (يا أبا الحسن، لا تسبقنا بالصلاة على ابنة رسول الله). فلما كان في الليل دعا علي عليه السلام العباس والفضل والمقداد وسلمان وأبا ذر وعمارا، فقدم العباس فصلى عليها ودفنوها.

Ibn Abbas said, 'On the day in which Fatima[asws] passed away, Al-Medina reverberated with the sounds of wailing from the men and the women, and the people were as shocked as they were on the day in which the Rasool Allah[saww] passed away. Abu Bakr and Umar came to condole Ali[asws] and they both said to him[asws], 'O Abu Al-Hassan (a.s), do not precede us by Praying upon the daughter of the Rasool Allah[saww]'. When it was the night, Ali[asws] called Al-Abbas, and Al-Fazl, and Al-Miqdad[ar], and Salman[ar], and Abu Dharr[ar], and Ammar. Al-Abbas went forward, so Prayer was recited over her[asws] and she[asws] was buried.

أراد عمر نبش قبر الزهراء عليها السلام فواجهه أمير المؤمنين عليه السلام

فلما أصبح الناس أقبل أبو بكر وعمر والناس يريدون الصلاة على فاطمة عليها السلام. فقال المقداد: قد دفنا فاطمة البارحة. فالتفت عمر إلى أبي بكر فقال: ألم أقل لك إنهم سيفعلون؟ قال العباس: إنها أوصت أن لا تصليا عليها. فقال عمر: والله لا تتركون - يا بني هاشم - حسدكم القديم لنا أبدا. إن هذه الضغائن التي في صدوركم لن تذهب والله لقد هممت أن أنبشها فأصلي عليها.

Umar wanted to dig up the grave of Al-Zahra[asws], so Amir-ul-Momineen[asws] faced up to him

When it was the morning, Abu Bakr and Umar came up with the people wanting to Pray over Fatima[asws]. Al-Miqdad[ar] said, 'Fatima[asws] was buried last night'. Umar turned towards Abu Bakr, 'Did I not say to you that they will be belittling you?' Al-Abbas said, 'She[asws] had bequeathed that you two would not pray over her[asws]'.

Umar said, 'By Allah[azwj] – O Clan of Hashim[as] – you will not leave being envious to us, ever. If this is the grudge in your hearts, it will never go away. By Allah[azwj], I am thinking of digging her[asws] out, so I can pray over her[asws]'.

فقال علي عليه السلام: (والله لو رمت ذلك يا بن صهاك لأرجعت إليك يمينك. والله لئن سللت سيفي لا غمدته دون إزهاق نفسك، فرم ذلك). فانكسر عمر وسكت، وعلم أن عليا عليه السلام إذا حلف صدق. ثم قال علي عليه السلام: يا عمر، ألست الذي هم بك رسول الله صلى الله عليه وآله وأرسل إلي، فجئت متقلدا بسيفي، ثم أقبلت نحوك لأقتلك، فأنزل الله عز وجل: (فلا تعجل عليهم إنما نعد لهم عدا)، فانصرفوا.

Ali[asws] said: 'By Allah[azwj], if you were to do that, O son of Sahaak, I[asws] will return your pledge back to you. By Allah[azwj], if I[asws] unsheathe my[asws] sword, I[asws] will not sheathe it back until I cause you to die, so do that'. So Umar was broken and kept quiet, and he knew that if Ali[asws] makes a vow, he[asws] would always fulfil it.

Then Ali[asws] said: 'O Umar, are you not the one whom the Rasool Allah[saww] intended, and he[saww] sent for me[asws], so I[asws] came wearing my[asws] sword, then I[asws] came near you for killing you, so Allah [azwj] Mighty and Majestic Revealed: ***"[19:84] Therefore be not in haste against them, We only number out to them a number (of days)."***? So they left.

* 5 * مؤامرتهم لقتل أمير المؤمنين عليه السلام

قال ابن عباس: ثم إنهم تآمروا وتذاكروا فقالوا: (لا يستقيم لنا أمر ما دام هذا الرجل حيا) فقال أبو بكر: من لنا بقتله؟ فقال عمر: (خالد بن الوليد) فأرسلا إليه فقالا: (يا خالد، ما رأيك في أمر نحملك عليه؟ قال: احملاني على ما شئتما، فوالله إن حملتماني على قتل ابن أبي طالب لفعلت. فقالا: والله ما نريد غيره. قال: فإني له فقال أبو بكر: إذا قمنا في الصلاة صلاة الفجر فقم إلى جانبه ومعك السيف. فإذا سلمت فاضرب عنقه. قال: نعم. فافترقوا على ذلك.

Their conspiracy to kill Amir-ul-Momineen[asws]

Ibn Abbas said, 'Then they conspired and discussed, so they said, 'The command cannot be stable for us so long as this man[asws] is alive'. Abu Bakr said, 'Who is there for us, to kill him[asws]?' Umar said, 'Khalid Bin Waleed'. So they sent for him and said, 'O Khalid, what is your view regarding a matter we would like to burden you with?' He said, 'Burden me with whatsoever you both want to, for, by Allah[azwj], if you burden me with the killing of Ali[asws] Bin Abu Talib[asws], I will do it'.

They said, 'By Allah[azwj], we do not want anything apart from this'. He said, 'So I am for it'. Abu Bakr said, 'When we stand for the Prayer, the Dawn Prayer, so stand beside him[asws] and keep the sword with you. So when I send the greetings (At the end of the Prayer) strike his[asws] neck'. He said, 'Yes'. So they separated (having agreed) upon that.

ندامة أبي بكر عند إجراء المؤامرة

ثم إن أبا بكر تفكر فيما أمر به من قتل علي عليه السلام وعرف أنه إن فعل ذلك وقعت حرب شديدة وبلاء طويل، فندم على ما أمره به. فلم ينم ليلته تلك حتى أصبح ثم أتى المسجد وقد أقيمت الصلاة. فتقدم فصلى بالناس مفكرا لا يدري ما يقول. وأقبل خالد بن الوليد متقلدا بالسيف حتى قام إلى جانب علي عليه السلام، وقد فطن علي عليه السلام ببعض ذلك. فلما فرغ أبو بكر من تشهده صاح قبل أن يسلم: (يا خالد لا تفعل ما أمرتك، فإن فعلت قتلتك) ثم سلم عن يمينه وشماله.

Regret of Abu Bakr for having made the conspiracy

Then Abu Bakr pondered over what he had ordered, for the killing of Ali[asws], and realised that if he were to do that, a severe war would break out and a lengthy affliction, so he regretted what he had ordered for. He did not sleep in that night till

the morning. Then he came to the Masjid and the Prayer had been called for. So he went forward to Pray with the people, thoughtful, not knowing what to say. And Khalid Bin Waleed came up wearing the sword until he stood by the side of Ali[asws], and Ali[asws] had discerned the situation by some of that. When Abu Bakr was free from bearing testimony (at the end of the Prayer), he shouted before sending the greetings, 'O Khalid, do not do what I had ordered you to, for if you do it I will (have you) killed. Then he greeted from his right and from his left.

المواجهة لمؤامرة القتل

فوثب علي عليه السلام فأخذ بتلابيب خالد وانتزع السيف من يده، ثم صرعه وجلس على صدره وأخذ سيفه ليقتله، واجتمع عليه أهل المسجد ليخلصوا خالدا فما قدروا عليه. فقال العباس: حلفوه بحق القبر (لما كففت). فحلفوه بالقبر فتركه، وقام فانطلق إلى منزله.

The confrontation to the conspiracy for the murder

So Ali[asws] leapt and grabbed Khalid and wrestled the sword out from his hand, then made him fall and sat upon his chest, and took his sword out to kill him, and the people of the Masjid gathered against him[asws] to free Khalid. They could not do it. Al-Abbas said, 'Hold him[asws] on oath by the right of the grave (of the Rasool Allah[saww]) to restrain him[asws]. So they all held him[asws] on oath by the grave (of the Rasool Allah[saww]), so he[asws] left him, and stood up and went to his[asws] home.

وجاء الزبير والعباس وأبو ذر والمقداد وبنو هاشم، واخترطوا السيوف وقالوا: (والله لا تنتهون حتى يتكلم ويفعل) واختلف الناس وماجوا واضطربوا.

And Al-Zubayr, and Al-Abbas, and Abu Dharr[ar], and Al-Miqdad[ar], and the Clan of Hashim[as] came hailing unsheathed their swords and said, 'By Allah[azwj], we will not finish here until he (Khalid Bin Waleed) speaks (as to who ordered him) and he does it'. The people differed, and there was commotion, and they became restless.

وخرجت نسوة بني هاشم فصرخن وقلن: (يا أعداء الله، ما أسرع ما أبديتم العداوة لرسول الله وأهل بيته لطالما أردتم هذا من رسول الله صلى الله عليه وآله، فلم تقدروا عليه، فقتلتم ابنته بالأمس، ثم أنتم تريدون اليوم أن تقتلوا أخاه وابن عمه ووصيه وأبا ولده؟ كذبتم ورب الكعبة. ما كنتم تصلون إلى قتله). حتى تخوف الناس أن تقع فتنة عظيمة.

And the women of the Clan of Hashim[as] came out screaming and said, 'O enemies of Allah[azwj]! How quickly you have shown your enmity to the Rasool Allah[saww] and the People[asws] of his[saww] Household. You often wanted this from the Rasool Allah[saww], but you did not have the power to do it. You killed his[saww] daughter yesterday, then today you wanted to kill his[saww] brother and the son[asws] of his[saww] uncle[as], and his[saww] successor[asws], and the father[asws] of his[saww] sons[asws]? You are all liars, by the Lord[azwj] of the Kaabah. You will not arrive to killing him[asws]'. To the extent that the people feared that a great strife (Fitna) would break out.

PART VIII

TABLE OF CONTENTS

HADITH 68 6

IBRAHIM AL-NAKHAIE ACCEPTS THE IMAMS[asws] 6

HADITH 69 7

WILL OF AMIR-UL-MOMINEEN[asws] DURING THE END (OF HIS[asws]) TIME 7

The text of the Imams[asws] and the submission and handing over of the Imamate 7

Text of the will of Amir-ul-Momineen[asws] 8

HADITH 70 11

THE LOWEST OF WHAT IS NECESSARY FOR THE BELIEVER TO PRESERVE HIS FAITH 11

Al-Wilayah and the Disavowing (Al-Bara'at) in its entirety and its detail 11

HADITH 71 13

THE ONE WHO DID NOT RECOGNISE HIS IMAM[asws] DIED THE DEATH OF 'JAHILIYA' (PRE-ISLAMIC PERIOD) 13

HADITH 72 14

AMIR-UL-MOMINEEN[asws] SPEAKS TO THE SUN BY THE ORDER OF THE PROPHET[saww] 14

Explanation of the speech of the sun with Ali[asws] 15

HADITH 73 16

WILL THE LOVE FOR ALI[asws] BENEFIT ME? 16

HADITH 74 17

ALI[asws] IS THE CHIEF OF THE PRECEDING ONES, THE ONES OF PROXIMITY 17

HADITH 75 18

ABU DHARR[ar] CALLS FOR THE WILAYAH DURING THE SEASON OF HAJJ (THE PILGRIMAGE) 18

HADITH 76 19

SERMON OF THE IMAM AL-HASSAN[asws] DURING THE RECONCILIATION WITH MUAWIYA 19

HADITH 77 21

AL-HUSAYN[asws] IS AN IMAM[asws], SON[asws] OF AN IMAM[asws], BROTHER[asws] OF AN IMAM[asws], FATHER[asws] OF IMAMS[asws] 21

HADITH 78 22

THE PARADISE IS DESIROUS FOR FOUR FROM THE COMPANIONS..... 22

Knowledge of Amir-ul-Momineen[asws] in the possession of the Imams[asws] up to the Day of Judgement 23

HADITH 79 24

SPEECH OF AMIR-UL-MOMINEEN[asws] FOR THE SPECIAL-ONES OF HIS[asws] SHIITES AT THE END OF HIS[asws] DAYS..... 24

The people's wrong choice does not harm the people of the truth 24

HADITH 80 25

THE IMAMS[asws] ARE WITNESSES OF ALLAH[azwj] OVER HIS[azwj] CREATURES ... 25

HADITH 81 26

THE IMAMS[asws] ARE THE MINES OF THE BOOK AND THE WISDOM 26

HADITH 82 27

THE PEOPLE[asws] OF THE HOUSHEOLD, THEY[asws] ARE THE CHILDREN OF YASEEN 'AAL-E YASEEN' 27

HADITH 83 28

THE IMAMS[asws], THEY[asws] ARE THE QUESTIONED ONES 28

HADETH 84 29

THE SEVERE PUNISHMENT FOR THOSE WHO OPPRESSED THE PROGENY[asws] OF MUHAMMAD[saww] 29

HADITH 85 30

'Al-MAW'UDAT' IN THE QURAN IS FOR THE ONE WHO IS KILLED WHILST BEING IN THE AFFECTION OF THE PEOPLE[asws] OF THE HOUSEHOLD..... 30

HADITH 86 31

FOUNDATIONS OF INFIDELITY 31

Branches of the debauchery (Seduction) 31

Branches of the exaggeration (Al-Ghuloo) 32

Branches of the doubt 32

Branches of the suspicion 33

2 – The foundations of the hypocrisy 33

Branches of the desire 33

Branches of the Negligence 34

Branches of the Prejudice 34

Branches of the greed 35

HADITH 87 37

THE OBLIGATORY KNOWLEDGE AND THE MOST OBIGATORY KNOWLEDGE 37

HADITH 88 38

SUPPLICATION TO FACILITATE THE BIRTH 38

HADITH 89 39

ALLAH[azwj] HAS PROHIBITED THE PARADISE TO THE IMMORAL-ONES 39

HADITH 90 40

BEING OF LITTLE SPEECH IS A SIGN OF THE UNDERSTANDING OF THE MAN 40

HADITH 91 41

GLAD TIDINGS OF THE MESSENGER OF ALLAH[saww] OF THE IMAM AL-MAHDI[asws] 41

HADITH 92 42

GREATNESS OF ALI[asws] IN THE HEAVENS AND THE EARTH 42

HADITH 93 43

FROM THE VIRTUES OF ALI[asws] 43

HADITH 94 45

MARTYRDOM OF OWAIS, AND AMAAR, AND KHUZAYMA AT SIFFEEN – IBN ASAAKIR IN HISTORY OF DAMASCUS 45

HADITH 95 46

THE FIRST ONE TO RETURN TO THE PROPHET[saww] ON THE DAY OF JUDGEMENT 46

HADITH 96 47

THE SUNNAH AND THE INNOVATION, THE GROUP AND THE SECT..... 47

HADITH 97 48

NEWS BY THE MESSENGER OF ALLAH[saww] ABOUT THE FUTURE OF THE COMMUNITY 48

The news about the Clan of Umayya and the Clan of Abbas and the government of the People[asws] of the Household 48

Six have been Cursed by Allah[azwj] in His[azwj] Book 49

HADITH 98 50

POSITION OF THE SHIITES WITHIN THE PEOPLE..... 50

HADITH 68

(68) إبراهيم النخعي يقر بالأئمة عليهم السلام

IBRAHIM AL-NAKHAIE ACCEPTS THE IMAMS[asws]

وفي كتاب سليم عن الأعمش عن خيثمة، قال: لما حضرت إبراهيم النخعي الوفاة قال لي: (ضمني إليك)، ففعلت. فقال: (أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا صلى الله عليه وآله رسول الله، وأن علي بن أبي طالب صلوات الله عليه وصي محمد، وأن الحسن وصي علي، وأن الحسين وصي الحسن، وأن علي بن الحسين وصي الحسين).

And in the Book of Sulaym, from Al-Amsh, from Khaysama who said, 'When death presented itself to Ibrahim Al-Nakhaie, he said to me, 'Get me to be closer to you', so I did that. He said, 'I testify that there is no God except Allah[azwj], One with no associate to Him[azwj], and I testify that Muhammad[saww] is the Messenger[saww] of Allah[azwj], and that Ali[asws] Bin Abu Talib[asws] is the successor[asws] of Muhammad[saww], and that Al-Hassan[asws] is the successor[asws] of Ali[asws], and that Al-Husayn[asws] is the successor[asws] of Al-Hassan[asws], and that Ali[asws] Bin Al-Husayn[asws] is the successor[asws] of Al-Husayn[asws]'.

قال: ثم أغمي عليه فسقط، فقلت: هي هي ثم أفاق فقال: سمعني غيرك؟ فقلت: لا. فقال: (على هذا أحيي وعليه أموت، وعليه كان علقمة والأسود، ومن لم يكن على هذا فليس على شيئ).

(Khaysama) said, 'He lost consciousness, so he became quiet'. I said, 'This is it, this is it'. Then he woke up. He said, 'Did anyone hear me apart from you?' I said, 'No'. He said, 'Upon this is what I live, and this is what I am dying on. And to it were Alqama and Al-Aswad, and that the one who is not upon this, so he is not upon anything'.

HADITH 69

(69) وصية أمير المؤمنين عليه السلام في الساعات الأخيرة

WILL OF AMIR-UL-MOMINEEN[asws] DURING THE END (OF HIS[asws]) TIME

سليم بن قيس الهلالي قال: شهدت وصية علي بن أبي طالب صلوات الله عليه حين أوصى إلى ابنه الحسن عليه السلام، وأشهد على وصيته الحسين عليه السلام ومحمدا وجميع ولده وأهل بيته ورؤساء شيعته.

Sulaym Bin Qays Al-Hilaly said, 'I witnessed the will of Ali[asws] Bin Abu Talib[asws] when he[asws] bequeathed to his[asws] son Al-Hassan[asws], and his[asws] will was witnessed by Al-Husayn[asws], and Muhammad, and all of his[asws] sons and the People of his[asws] Household, and the leaders of his[asws] Shiites.

النص على الأئمة عليهم السلام وتسليم ودائع الإمامة

ثم دفع عليه السلام الكتب والسلاح إليه، ثم قال: يا بني، أمرني رسول الله صلى الله عليه وآله أن أوصي إليك وأدفع كتبي وسلاحي إليك، كما أوصى إلي رسول الله ودفع كتبه وسلاحه إلي، وأمرني أن آمرك إذا حضرك الموت أن تدفعها إلى أخيك الحسين.

The text of the Imams[asws] and the submission and handing over of the Imamate

Then he[asws] (Ali[asws]) handed over the Book and the Weapons to him[asws] (Al-Hassan[asws]), then said: 'O my[asws] son[asws], the Messenger of Allah[saww] ordered me[asws] that I[asws] should bequeath to you[asws] and hand over my[asws] Book and my[asws] weapons to you[asws], just as the Messenger of Allah[saww] bequeathed to me[asws] his[saww] Book and his[saww] weapons to me[asws], and ordered me[asws] that I[asws] should order you[asws], when death presents itself, that you[asws] should hand these over to your[asws] brother Al-Husayn[asws].

ثم أقبل على الحسين عليه السلام فقال له: (وأمرك رسول الله أن تدفعها إلى ابنك هذا) - وأخذ بيد ابن ابنه علي بن الحسين عليه السلام وهو صغير- فضمه إليه وقال له: (وأمرك رسول الله أن تدفعها إلى ابنك محمد، فاقرأه من رسول الله السلام ومني).

Then he[asws] turned towards Al-Husayn[asws], so he[asws] said to him[asws]: 'And the Messenger of Allah[saww] ordered you[asws] to hand these over to this son[asws] of yours[asws]' – and grabbed the hand of the son[asws] of his[asws] son[asws] Ali[asws] Bin Al-Husayn[asws], and he[asws] was little – so he[asws] held him close to himself[asws] and said to him[asws]: 'And the Messenger of Allah[saww] ordered you[asws] to hand these over to your[asws] son[asws] Muhammad[asws], so convey to him[asws] greetings from the Messenger of Allah[saww] and from me[asws]'.

ثم أقبل على ابنه الحسن عليه السلام فقال: يا بني، أنت ولي الأمر وولي الدم بعدي، فإن عفوت فلك، وإن قتلت فضربة مكان ضربة ولا تمثل. ثم قال: أكتب:

Then he[asws] turned towards Al-Hassan[asws], so he[asws] said: 'O my[asws] son[asws], you[asws] are the Master of the Command (Wali Al-Amr) and the Master of my[asws] blood after

me[asws]. So, if you[asws] were to forgive, it is up to you[asws], and if you[asws] were to kill, so strike by one strike and do not repeat it'. Then he[asws] said: Write!'

نص وصية أمير المؤمنين عليه السلام

بسم الله الرحمن الرحيم هذا ما أوصى به علي بن أبي طالب: أوصى أنه يشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون.

Text of the will of Amir-ul-Momineen[asws]

In the Name of Allah[azwj] the Beneficent, the Merciful. This is what Ali[asws] Bin Abu Talib is bequeathing – I[asws] am bequeathing that, he[asws] hereby testifies that there is no god but Allah[azwj], the One without any associates to Him[azwj], and that Muhammad is His[azwj] servant, and His[azwj] Messenger with the Guidance and the True Religion which He[azwj] will Make to prevail over all the Religions, even though the Polytheists may averse to it.

ثم إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا من المسلمين.

Then, my[asws] Prayer, and my[asws] sacrifice, and my[asws] life, and my[asws] passing away is for Allah[azwj], the Lord[azwj] of the Universe. There is no partner to Him[azwj], and it is by that that I[asws] order you for, and I[asws] am from the Muslims.

ثم إني أوصيك يا حسن وجميع ولدي وأهل بيتي ومن بلغه كتابي من المؤمنين بتقوى الله ربكم، فلا تموتن إلا وأنتم مسلمون. واعتصموا بحبل الله جميعا ولا تفرقوا، فإني سمعت رسول الله صلى الله عليه وآله يقول: (صلاح ذات البين أفضل من عامة الصلاة والصوم، وإن البغضة حالقة الدين وفساد ذات البين)، ولا قوة إلا بالله.

Then, I[asws] bequeath to you[asws], O Hassan[asws] and all of my[asws] children, and the People of my[asws] Household, and the ones to whom my[asws] writing reaches from the Believers, to fear Allah[azwj], your Lord[azwj], so do not die except as Muslims. And hold on to the Rope of Allah[azwj] and do not separate, for I[asws] heard the Messenger of Allah[saww] saying: 'Reconciliation between yourselves is preferable than general Prayers and the Fasting, and that the hatred destroys the Religion, and (leads to) mischief between yourselves. There is no Strength except by Allah[azwj].

انظروا ذوي أرحامكم فصلوهم يهون الله عليكم الحساب. والله الله في الأيتام فلا تغيروا أفواههم ولا تضيعوا من بحضرتكم، فقد سمعت رسول الله صلى الله عليه وآله يقول: (من عال يتيما حتى يستغني أوجب الله له بذلك الجنة كما أوجب لآكل مال اليتيم النار).

Look after your ties of kinship (relatives), so be considerate with them, Allah[azwj] will Make the Reckoning to be easier for you. By Allah[azwj], (fear) Allah[azwj] regarding the orphans, so do not alter their mouths (livelihood) and do not waste (their wealth) which is in your custody, for I[asws] have heard the Messenger of Allah[saww] say: 'The one who looks after the orphan until he becomes self-sufficient, Allah[azwj] Obligates the Paradise for him due to that, just as He[azwj] Obligates the Fire for the one who consumes the wealth of the orphan'.

والله الله في القرآن، لا يسبقكم إلى العمل به غيركم.

By Allah[azwj], (fear) Allah[azwj] regarding the Quran. Do not give precedence to other actions over the actions by it.

والله الله في جيرانكم، فإن رسول الله صلى الله عليه وآله أوصى بهم.

By Allah[azwj], (fear) Allah[azwj] regarding your neighbours, for the Messenger of Allah[saww] has bequeathed about them.

والله الله في بيت ربكم، فلا يخلون منكم ما بقيتم فإنه إن يترك لم تناظروا. وإن أدنى ما يرجع به من أمه أن يغفر له ما قد سلف.

By Allah[azwj], (fear) Allah[azwj] regarding the House of your Lord[azwj]. So do not let it be empty from yourselves for as long as you remain, for if you leave it (empty) you will not be Looked at (Considered). And that the lowest reward he gets is that his previous sins are forgiven as just being born (sinless).

والله الله في الصلاة، فإنها خير العمل وإنها عمود دينكم.

By Allah[azwj], (fear) Allah[azwj] regarding the Prayers, for it is the best of the deeds and is a Pillar of your Religion.

والله الله في الزكاة، فإنها تطفئ غضب ربكم.

By Allah[azwj], (fear) Allah[azwj] regarding the Zakaat, for it extinguishes the Wrath of your Lord[azwj].

والله الله في شهر رمضان، فإن صيامه جنة من النار.

By Allah[azwj], (fear) Allah[azwj] regarding the Month of Ramadhan, for its Fasts are a shield against the Fire.

والله الله في الفقراء والمساكين، فشاركوهم في معيشتكم.

By Allah[azwj], (fear) Allah[azwj] regarding the poor and the needy, so include them in your livelihood.

والله الله في الجهاد في سبيل الله بأموالكم وأنفسكم، فإنما يجاهد في سبيل الله رجلان: إمام هدى، ومطيع له مقتد بهداه.

By Allah[azwj], (fear) Allah[azwj] regarding the struggle (Jihaad) in the Way of Allah[azwj] by your wealth and your selves, for only two men will struggle in the Way of Allah[azwj] – An Imam[asws] of guidance, and the one obedient to him[asws] in following his[asws] guidance.

والله الله في ذرية نبيكم، فلا يظلمن بين أظهركم وأنتم تقدرون على الدفع عنهم.

By Allah[azwj], (fear) Allah[azwj] regarding the descendants of your Prophet[saww], so do not let them be oppressed in your presence whilst you have the ability to defend them.

والله الله في أصحاب نبيكم الذين لم يحدثوا حدثا ولم يؤوا محدثا، فإن رسول الله صلى الله عليه وآله أوصى بهم ولعن المحدث منهم ومن غيرهم والمؤوي للمحدث.

By Allah[azwj], (fear) Allah[azwj] regarding the companions of your Prophet[saww] who did not innovate new things and did not harbour innovators, for the Messenger of Allah[saww] has bequeathed about them and cursed the innovators from among them (companions) and from others who harbour the innovators.

والله الله في النساء وما ملكت أيمانكم، لا تخافن في الله لومة لائم فيكفيكهم الله وقولوا للناس حسنا كما أمركم الله. ولا تتركن الأمر بالمعروف والنهي عن المنكر فيولي الله الأمر أشراركم وتدعون فلا يستجاب لكم.

By Allah[azwj], (fear) Allah[azwj] and what your right hands possess. Do not fear regarding Allah[azwj] the accusation of the accusers, for Allah[azwj] will Suffice for you, and say good things to the people, as Allah[azwj] has Ordered you to.

عليكم يا بني بالتواصل والتباذل والتبار، وإياكم والنفاق والتقاطع والتدابر والتفرق. وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان واتقوا الله إن الله شديد العقاب. حفظكم الله من أهل بيت وحفظ فيكم نبيكم. أستودعكم الله وأقرء عليكم السلام.

It is for you, of my[asws] sons, to intermingle, and spend on each other, and be good to each other, and beware of the hypocrisy, and the cutting off (relationships), and the disagreements and the divisions. And help each other on the righteousness and the piety and do not help each other on the sins and the transgression, and fear Allah[azwj], for Allah[azwj] is Severe in the Punishment. Allah[azwj] is your Protector, People[asws] of the Household, and your Prophet[saww] is the protector among you. I[asws] entrust you all to Allah[azwj] and convey to you all, the greetings.

ثم لم يزل يقول (لا إله إلا الله) حتى قبض عليه السلام في أول ليلة من العشر الأواخر من شهر رمضان ليلة إحدى وعشرين، ليلة الجمعة، سنة أربعين من الهجرة.

Then he[asws] did not cease saying 'There is no God but Allah[azwj]', until he[asws] passed away in the first night from the last ten days of the Month of Ramadhan, on the night of the twenty first, night (before) Friday (i.e. Thursday), in the fortieth year from the Hijra.

HADITH 70

(70) أقل ما يجب على المؤمن لحفظ عقيدته

THE LOWEST OF WHAT IS NECESSARY FOR THE BELIEVER TO PRESERVE HIS FAITH

وعن سليم بن قيس، قال: قلت لعلي بن أبي طالب عليه السلام: يا أمير المؤمنين، ما الأمر اللازم الذي لا بد منه والأمر الذي إذا أخذت به وسعني الشك فيما سواه؟ فقال عليه السلام: من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، وأقر بما أنزل الله وإقام الصلاة وإيتاء الزكاة وصيام شهر رمضان وحج البيت والولاية لنا أهل البيت والبراءة من عدونا واجتنب كل مسكر.

And from Sulaym Bin Qays, who said, 'I said to Ali[asws] Bin Abu Talib[asws], 'O Amir-ul-Momineen[asws], what is that necessary matter which if I were to take to it, it would give me the leeway for the doubt in other matters?' He[asws] said: 'The one who testifies that there is no god but Allah[azwj], the One without any associate for Him[azwj], and that Muhammad is His[azwj] Messenger[saww], and accepts what Allah[azwj] has Sent down, established the Prayer, and gives the Zakaat, and Fasts in the Month of Ramadhan, and performs the Pilgrimage (Hajj) of the House, and the Wilayah for us[asws] the People[asws] of the Household, and keeps away from our[asws] enemies and avoids every intoxicant.

Al-Wilayah and the Disavowing (Al-Bara'at) in its entirety and its detail

I said, 'May I be sacrificed for you[asws], is the acceptance of whatever that has come from you[asws], in its totality or partly?' He[asws] said: 'No, but totally'. I said, 'May I be sacrificed for you[asws], so what is the intoxicant?' He[asws] said: 'Every drink, if a lot of it intoxicates its drinker, so a part of it, but even a drop of it is Prohibited'.

الولاية والبراءة إجمالا وتفصيلا

قلت: جعلت فداك، الإقرار بما جاء من عندكم جملة أو مفسرا؟ قال: لا، بل جملة. قلت: جعلت فداك، فما المسكر؟ قال: كل شراب إذا أكثر منه صاحبه سكر، فالجرعة منه بل القطرة حرام.

I said, 'May I be sacrificed for you[asws], from what I have said, you[asws] have corrected it apart from Al-Wilayah, is it generally for the whole of the Clan of Hashim[as] or especially for your[asws] understanding ones and the knowledgeable ones[asws]?

قلت: جعلت فداك، ليس شيئ مما قلت إلا وقد صح غير الولاية، أعامة لجميع بني هاشم أو خاصة لفقهائكم وعلمائكم؟ البراءة من عدوكم، من عادى جميعكم أو من عادى رجلا منكم؟ فقال عليه السلام: لقد سألت - يا أخا بني هلال - فافهم. إذا أتيت بولايتنا أهل البيت في الجملة وبرئت من أعدائنا في الجملة فقد أجزأك. فإن عرفك الله الأئمة منا الأوصياء العلماء الفقهاء، فعرفتهم وأقررت لهم بالطاعة وأطعتهم فأنت مؤمن بالله وأنت من أهل الجنة، فهم الذين يدخلون الجنة بغير حساب.

The disavowing from your[asws] enemies, the ones who are inimical to all of you, or the one who is inimical to the men from among you?' He[asws] said: 'You have asked – O brother of Clan of Hilal-– so understand. If you were to come with our[asws] Wilayah the People[asws] of the Household in its entirety, and disavow (keep away) from our[asws] enemies in entirety (all of them) it would be sufficient for you. If Allah[azwj] makes you

to recognise the Imams[asws] from us[asws], the successors[asws], the knowledgeable ones[asws], the understanding ones[asws], and you have recognised them[asws] and accepted them[asws] for the obedience, and obey them[asws], so you will be a Believer with Allah[azwj], and you will be from the inhabitants of the Paradise, for they[asws] are the ones who will enter the Paradise without Reckoning'.

وإن وحدت الله وشهدت أن محمدا رسول الله وأخذت بما ليس بين جميع أهل القبلة فيه اختلاف - مما قد أجمعوا عليه أن الله قد أمر به ونهى عنه - وأشكل عليك موضع الأمامة والوصية والعلم والفقه، فرددت علمه إلى الله ولم تعادهم ولم تبرء منهم ولم تنصب لهم العداوة، فأنت جاهل بما جهلت ضال عما اهتدى إليه أهل الفضل والولاية. لله فيك المشية، إن عذبك فبذنبك وإن تجاوز عنك فبرحمته.

Anf if you (believe in) the Oneness of Allah[azwj], and testify that Muhammad[saww] is His[azwj] Messenger[saww], and take to that in which there is no differing among the people of the Qiblah (Muslims) – from what has been gathered to them of what Allah[azwj] has Ordered for and Prohibited from – and it is difficult for you the subject of the Imamate, and the succession, and the knowledge, and the jurisprudence, so refer its knowledge to Allah[azwj], and you are not be inimical to them, and do not keep away from them, and do not establish enmity towards them, for you are ignorant of what the people of Grace and the Wilayah have been guided to. It is up to Allah[azwj] to do with you what He[azwj] so Desires. If He[azwj] Punishes you, so it would be due to your sins, and if He[azwj] Exaggerates (your good deeds) so it would be due to His[azwj] Mercy.

وأما الناصب لنا والمعادي لنا فمشرك كافر عدو لله. والعارفون بحقنا المؤمنون بنا مؤمنون مسلمون أولياء الله.

And as for the ones who hate us[asws] (Nasibis) and are hostile to us[asws], so they are 'Mushrik' Polytheists, 'Kafir' Infidels, enemies of Allah[azwj]. And the ones who have recognised our[asws] rights, are our[asws] 'Momins' (Believers) and the Believers are the Muslims and the friends of Allah[azwj]'.

HADITH 71

(71) من لم يعرف إمامه مات ميتة جاهلية

THE ONE WHO DID NOT RECOGNISE HIS IMAM[asws] DIED THE DEATH OF 'JAHILIYA' (PRE-ISLAMIC PERIOD)

الصدوق في كمال الدين قال: حدثنا أبي ومحمد بن الحسن رضي الله عنهما، قالا: حدثنا سعد بن عبد الله وعبد الله بن جعفر الحميري جميعا عن محمد بن عيسى ويعقوب بن يزيد وإبراهيم بن هاشم جميعا عن حماد بن عيسى عن عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي: أنه سمع من سلمان ومن أبي ذر ومن المقداد رحمة الله عليهم حديثا عن رسول الله صلى الله عليه وآله أنه قال: (من مات وليس له إمام مات ميتة جاهلية).

Al-Sadouq, in Kamaal Al-Deen, said, 'Narrated to us my father and Muhammad Bin Al-Hassan, may Allah[azwj] be pleased with them both, said, 'Narrated to us Sa'ad Biin Abdullah and Abdullah Bin Ja'far Al-Humeyri altogether from Muhammad Bin Isa and Yaqoub Bin Yazeed, and Ibrahim Bin Hashim altogether, from Hamaad Bin Isa, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qys Al-Hilaly who heard it from Salman[ar], and from Abu Dharr[asws], and from Al-Miqdad[ar], who has narrated the following:

The Messenger of Allah[saww] said: 'The one who died and there was no Imam[asws] for him, died the death of 'Jahiliya' (Pre-Islamic period i.e. an infidel)'.

ثم عرضه على جابر وابن عباس فقالا: صدقوا وبروا، قد شهدنا ذلك وسمعناه من رسول الله صلى الله عليه وآله، وإن سلمان قال: يا رسول الله، إنك قلت: (من مات وليس له إمام مات ميتة جاهلية)، من هذا الإمام يا رسول الله؟

Then he (Sulaym) presented it to Jabir and Ibn Abbas, so they said, 'They[ar] spoke the truth and reported correctly, for we are witnesses to that and heard from the Messenger of Allah[saww], and that Salman[ar] said, 'O Messenger of Allah[saww], you[saww] said that, 'The one who died and there was no Imam[asws] for him, died the death of 'Jahiliya' (Pre-Islamic period i.e. an infidel)', who is this Imam[asws], O Messenger of Allah[saww]?'

قال صلى الله عليه وآله: من أوصيائي يا سلمان. فمن مات من أمتي وليس له إمام يعرفه مات ميتة جاهلية. فإن جهله وعاداه فهو مشرك، وإن جهله ولم يعاده ولم يوال له عدوا فهو جاهل وليس بمشرك.

He[saww] said: 'The one[asws] who is my[saww] successor[asws], O Salman[ar]. So the one from my[saww] community who died without having recognised an Imam[asws], died the death of 'Jahiliya' (as an infidel). If he was ignorant of him[asws] and was inimical to him[asws], so he is a 'Mushrik' Polytheist, and he was 'Jahil'[1] of him[asws] but was not inimical to him[asws], and did not befriend his[asws] enemies, so he is a 'Jahil' one and not a 'Mushrik' Polytheist'.

[1] That who averted recognition of a Divine Imam[asws]

HADITH 72

(72) أمير المؤمنين عليه السلام يكلم الشمس بأمر النبي صلى الله عليه وآله

AMIR-UL-MOMINEEN[asws] SPEAKS TO THE SUN BY THE ORDER OF THE PROPHET[saww]

الحسين بن عبد الوهاب في عيون المعجزات قال: حدثني ابن عياش الجوهري، قال: حدثني أبو طالب عبد الله بن محمد الأنباري: قال: حدثني أبو الحسين محمد بن زيد التستري، قال: حدثني أبو سمينة محمد بن علي الصيرفي، قال: حدثني إبراهيم بن عمر اليماني عن حماد بن عيسى المعروف بغريق الجحفة، قال: حدثني عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي قال: سمعت أبا ذر جندب بن جنادة الغفاري، قال: رأيت السيد محمدا صلى الله عليه وآله وقد قال لأمير المؤمنين عليه السلام ذات ليلة: إذا كان غدا اقصد إلى جبال البقيع وقف على نشزمن الأرض، فإذا بزغت الشمس فسلم عليها، فإن الله تعالى قد أمرها أن تجيبك بما فيك.

Al-Husayn Bin Abdul Wahaab in *Uyoon Al-Mo'jizaat*, said, 'Narrated to me Ibn Ayyash Al-Jowhary, from Abu Talib Abdullah Bin Muhammad Al-Anbary, from Abu Al-Husayn Muhammad Bin Zayd Al-Tastary, from Abu Sameena Muhammad Bin Ali Al-Sayrafi, from Ibrahim Bin Umar Al-Yamani, from Hamaad Bin Isa well known as 'Gareek Al-Johfa', from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly who said:

'I heard Abu Dharr Jundab Al-Janaada Al-Ghaffary say, 'I saw Al-Sayyad Muhammad[saww] (Rasool Allah[saww]) that he[saww] said to Amir-ul-Momineen[asws] one night: 'When it is the morning, proceed towards the Baqee Mountains and pause upon the high ground, so when the sun emerges, greet it, for Allah[azwj] has Ordered it that it should answer you[asws] with regards to yourself[asws]'.

فلما كان من الغد خرج أمير المؤمنين عليه السلام ومعه أبو بكر وعمر وجماعة من المهاجرين والأنصار، حتى وافى البقيع ووقف على نشز من الأرض. فلما أطلعت الشمس قرنيها قال عليه السلام: (السلام عليك يا خلق الله الجديد المطيع له). فسمعوا دويا من السماء وجواب قائل يقول: (وعليك السلام يا أول، يا آخر، يا ظاهر، يا باطن، يا من هو بكل شيء عليم).

When it was the morning, Amir-ul-Momineen[asws] went out, and with him[asws] were Abu Bakr, and Umar, and a group from the Emigrants and the Helpers, until he[asws] came to the Baqee and paused upon the high ground. When the sun displayed its rays, he[asws] said: 'Peace be upon you, O the new creature of Allah[azwj], O the obedient to Him[azwj]'.

They heard a rumble from the sky and a Caller answered saying, 'And Peace be upon you[asws] **'يا أول'** (O the First one), **'يا آخر'** (O the Last one), **'يا ظاهر'** (O the Apparent one), **'يا باطن'** O Hidden one, **'يا من هو بكل شيء عليم'** O the one who is knowledgeable of all things!'

فلما سمع أبو بكر وعمر والمهاجرون والأنصار كلام الشمس صعقوا. ثم أفاقوا بعد ساعات وقد انصرف أمير المؤمنين عليه السلام عن المكان فوافوا رسول الله صلى الله عليه وآله مع الجماعة وقالوا: أنت تقول إن عليا بشر مثلنا وقد خاطبته الشمس بما خاطب به الباري نفسه؟

When Abu Bakr, and Umar, and the Emigrants, and the Helpers heard the speech of the sun, they swooned (passed out). Then they came around after a while, and Amir-ul-Momineen[asws] had left from the place. So they came to the Messenger of Allah[saww] along with the group and said, 'You[saww] said that Ali[asws] is a human similar to others,

but when he[asws] addressed the sun, the sun answered to him[asws] by what the Creator[azwj] (Allah[azwj]) is Himself[azwj] addressed by?'

تفسير كلام الشمس مع علي عليه السلام

فقال النبي صلى الله عليه وآله: وما سمعتموه منها؟ فقالوا: سمعناها تقول: (السلام عليك يا أول) قال: صدقت، هو أول من آمن بي.

Explanation of the speech of the sun with Ali[asws]

The Prophet[saww] said: 'And what did you all hear from it?' They said, 'We heard it say, 'Peace be upon you[asws], **'يا أول'** (O the First one). He[saww] said: 'It spoke the truth, he[asws] is the first one to believe in me[saww]'.

فقالوا: سمعناها تقول: (يا آخر). قال: صدقت، هو آخر الناس عهدا بي، يغسلني ويكفنني ويدخلني قبري.

They said, 'We heard it say, '**يا آخر**' (O the Last one). He[saww] said: 'It spoke the truth, he[asws] is the last of the people to separate from me[saww]. He[asws] will wash me [saww], and shroud me[saww], and enter me[saww] in my[saww] grave'.

فقالوا: سمعناها تقول: (يا ظاهر). قال: صدقت، ظهر علمي كله له.

They said, 'We heard it say, **'يا ظاهر'** (O Apparent one). He[saww] said: 'It spoke the truth, all of my[saww] knowledge has been made apparent to him[asws]'.

قالوا: سمعناها تقول: (يا باطن). قال: صدقت، بطن سري كله.

They said, 'We heard it say, **'يا باطن'** (O the Hidden one). He[saww] said: 'It spoke the truth, all of my[saww] secrets are hidden in him[asws]'.

قالوا: سمعناها تقول: (يا من هو بكل شيئ عليم). قال: صدقت، هو العالم بالحلال والحرام والفرائض والسنن وما شاكل ذلك.

They said, 'We heard it say, **'يا من هو بكل شيء عليم'** (O the one who is knowledgeable of all things). He[saww] said: 'It spoke the truth, he[asws] is knowledgeable of the Permissibles and the Prohibitions, and the Obligations, and the Sunnah, and all (the things) resembling that'.

فقاموا كلهم وقالوا: (لقد أوقعنا محمد في طخياء) وخرجوا من باب المسجد.

All of them stood up and said, 'Muhammad[saww] has placed us in the 'darkness', and exited from the door of the Masjid.

HADITH 73

(73) هل ينفعني حب علي عليه السلام؟

WILL THE LOVE FOR ALI[asws] BENEFIT ME?

الكراجكي في كنز الفوائد قال: أخبرني أبو المرجا البلدي، قال: أخبرني أبو المفضل محمد بن عبد الله بن المطلب الشيباني الكوفي، قال: حدثني الحسن بن علي بن نعيم بن سهل بن أبان بن محمد البغدادي، قال: حدثنا علي بن الحسين بن بشير الكوفي، قال: حدثنا محمد بن سنان عن مفضل بن عمر الجعفي عن أبي خالد الكابلي عن سليم بن قيس الهلالي عن عبد الله بن عباس قال: جاء رجل إلى النبي صلى الله عليه وآله فقال: هل ينفعني حب علي عليه السلام؟ فقال: ويحك، من أحبه أحبني ومن أحبني أحب الله، ومن أحب الله لم يعذبه.

Al-Karajaky in Kanz Al-Fawa'id said, 'Narrated to me Abu Al-Marja Al-Balady, from Abu Al-MufazzAl-Muhammad Bin Abdullah Biin Al-Muttalib Al-Shaybany Al-Kufy, from Al-Hassan Bin Ali Bin Naeem Bin Sahl Bin Abaan Bin Muhammad Al-Baghdady, from Ali Bin Al-Husayn Bin Basheer Al-Kufy, from Muhammad Bin Sinan, from MufazzAl-Ibn Umar Al-Ju'fy, from Abu Khalid Al-Kabily, from Sulaym Bin Qays Al-Hilaly, from Abdullah Bin Abbas who said:

'A man came to the Prophet[saww]. He said, 'Will the love for Ali[asws] benefit me?' He[saww] said: 'Woe be unto you! The one who loves him[asws] has loved me[saww], and the one who loves me[saww] has loved Allah[azwj], and the one who loves Allah[azwj], He[azwj] will not Punish him'.

فقال الرجل: زدني من فضل محبة علي عليه السلام. فقال: أسأل لك عن ذلك جبرئيل. فهبط جبرئيل لوقته، فسأله رسول الله صلى الله عليه وآله وأخبره بقول الرجل. فقال جبرئيل: (سأسأل عن ذلك رب العزة)، وارتفع.

The man said, 'Increase for me from the virtues of the love for Ali[asws]'. He[saww] said: 'I[saww] shall ask Jibraeel for you, about that'. Jibraeel came down instantly. So the Messenger of Allah[saww] informed him of what the man had asked for. Jibraeel said: 'I shall ask the Lord[azwj] of Dignity, about that', and ascended.

فأوحى الله إليه: إقرأ محمدا خيرتي مني السلام وقل له: (أنت مني بحيث شئت أنا، وعلي منك بحيث أنت مني، ومحبو علي مني بحيث علي منك).

Allah[azwj] Revealed to him (Jibraeel): "Convey to Muhammad[saww], best wishes and Greetings from Me[azwj] and say to him[saww]: 'You[saww] are from Me[asws] where I[azwj] Desire you[saww] to be, and Ali[asws] is from you[saww] where you[saww] are from Me[azwj], and the one with the love for Ali[asws] is from Me[azwj] where Ali[asws] is from you[saww]'.

قال الكراجكي: وللحديث تمام، وفيه: أن السائل كان أبو ذر.

Al-Karajaky said, 'And to complete the Hadith, and in it: 'The questioner was (no other than) Abu Dharr[ar]'.

HADITH 74

(74) علي عليه السلام سيد السابقين المقربين

ALI[asws] IS THE CHIEF OF THE PRECEDING ONES, THE ONES OF PROXIMITY

محمد بن العباس في تفسيره: حدثنا أحمد بن محمد بن سعيد بإسناده عن رجاله عن سليم بن قيس عن الحسن بن علي عن أبيه عليهما السلام في قوله عز وجل (والسابقون السابقون أولئك المقربون)، قال: إني أسبق السابقين إلى الله وإلى رسوله، وأقرب المقربين إلى الله وإلى رسوله.

Muhammad Bin Al-Abbas in his Commentary (Tafseer) (said), 'Narrated to me Ahmad Bin Muhammad Bin Saeed by his chain, from his men, from Sulaym Bin Qays the following:

Al-Hassan[asws] Bin Ali[asws] has narrated from his[asws] father[asws] regarding the Statement of the Mighty and Majestic: ***"[Shakir 56:10] And the foremost are the foremost, [Yusufali 56:11] These are those Nearest to Allah"***.

He[asws] said: 'I[asws] am the foremost of the foremost ones to Allah[azwj] and to His[azwj] Messenger[saww], and the nearest of the proximity ones to Allah[azwj] and to His[azwj] Messenger[saww]'.

HADITH 75

(75) أبو ذر ينادي بالولاية في موسم الحج

ABU DHARR[ar] CALLS FOR THE WILAYAH DURING THE SEASON OF HAJJ (THE PILGRIMAGE)

الطبرسي في الإحتجاج قال: قال سليم بن قيس: بينما أنا وحنش بن المعتمر بمكة إذ قام أبو ذر وأخذ بحلقة الباب، ثم نادى بأعلى صوته في الموسم: أيها الناس، من عرفني فقد عرفني ومن جهلني فأنا جندب بن جنادة، أنا أبو ذر. أيها الناس، إني سمعت نبيكم يقول: (مثل أهل بيتي في أمتي كمثل سفينة نوح في قومه، من ركبها نجا ومن تركها غرق، ومثل باب حطة في بني إسرائيل).

Al-Tabarsy in Al-Ihtijaj has reported: 'Sulaym Bin Qays said, 'I and Hanash Bin Al-Mo'tamar were in Mecca, when Abu Dharr[ar] stood up and grabbed the doorknob of the Door (of Kaabah), then called out in a loud voice, during the season (of Hajj), 'O you people! The one who knows me[ar], he knows me[ar], and the one who does not know me[ar] should know that I am Jundab Bin Janada[ar], I[ar] am Abu Dharr[ar].

I[ar] heard your Prophet[saww] saying: 'The example of the People[asws] of my[saww] Household within my[saww] community is like the example of the Ark of Noah[as] in his[as] community. The one who sailed in it was saved and the one who avoided it, drowned, and the example of the Door of Hitta in the Children of Israel.

أيها الناس، إني سمعت نبيكم يقول: (إني تركت فيكم أمرين، لن تضلوا ما إن تمسكتم بهما: كتاب الله وأهل بيتي...) إلى آخر الحديث.

O you people! I heard your Prophet[saww] saying: 'I[saww] am leaving behind among you all two Commands. You will not go astray if you attach yourselves to these two – the Book of Allah[azwj] and the People[asws] of my[saww] Household ...', up to the end of the Hadith.

عثمان يؤاخذ أبا ذر فلما قدم المدينة بعث إليه عثمان فقال: ما حملك على ما قمت به في الموسم؟ قال: عهد عهده إلي رسول الله صلى الله عليه وآله وأمرني به. فقال: من يشهد بذلك؟ فقام علي عليه السلام والمقداد فشهدا، ثم انصرفوا يمشون ثلاثتهم. فقال عثمان: إن هذا وصاحبيه يحسبون أنهم في شيئ.

Usman blamed Abu Dharr[ar] when he returned to Al-Medina. Usmaan sent for him, so he said, 'What came over you that you stood by it during the season (of Hajj)?' He[ar] said, 'The oath that the Messenger of Allah[saww] held me[ar] to and ordered me[ar] for'. He said, 'Who is the witness for that?' So Ali[asws] and Al-Miqdad[ar] stood up and testified to it, then the three of them left. Usmaan said, 'This one[asws] and his[asws] companions consider themselves as something (important)'.

HADITH 76

(76) خطبة الإمام الحسن عليه السلام عند الصلح مع معاوية

SERMON OF THE IMAM AL-HASSAN[asws] DURING THE RECONCILIATION WITH MUAWIYA

الطبرسي في الإحتجاج وابن المطهر في العدد القوية عن سليم بن قيس، قال: قام الحسن بن علي بن أبي طالب عليه السلام على المنبر - حين اجتمع مع معاوية - فحمد الله وأثنى عليه، ثم قال: أيها الناس، إن معاوية زعم أني رأيته للخلافة أهلا ولم أر نفسي لها أهلا، وكذب معاوية.

Al-Tabarsy in Al-Ihtijaj, and Ibn Al-Mat'har in Al-Adad Al-Qawiyya, from Sulaym Bin Qays who said: 'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] stood up upon the Pulpit – when he[asws] was together with Muawiya – so he[asws] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O you people! Muawiya is alleging that I[asws] see him to be deserving of the Caliphate, and that I[asws] do not see myself[asws] as deserving of it, and Muawiya has lied.

أنا أولى الناس بالناس في كتاب الله وعلى لسان نبي الله. فأقسم بالله، لو أن الناس بايعوني وأطاعوني ونصروني لأعطتهم السماء قطرها والأرض بركتها، ولما طمعت فيها يا معاوية.

I[asws] am higher to the people than the people are to themselves as per the Book of Allah[azwj] and by the words of the Rasool Allah[saww]. So I[asws] say by Allah[azwj], that had the people pledged their allegiances to us[asws] (the Divine Imams[asws]) and obeyed us[asws], and helped us[asws], 'قطرها' (bounties) would have descended from the Heavens and the earth (would uncover) it's treasures, whereas you coveted it, O Muawiya.

وقد قال رسول الله صلى الله عليه وآله: (ما ولت أمة أمرها رجلا قط وفيهم من هو أعلم منه إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ملة عبدة العجل). وقد ترك بنو إسرائيل هارون واعتكفوا على العجل وهم يعلمون أن هارون خليفة موسى.

And the Messenger of Allah[saww] has said: 'No community will hand over its affairs to a man at all, whilst among them is the one who is more knowledgeable than him, except that it will not cease to decline in its affairs, going lower to the extent that it returns to the nation who worshiped the calf'. And the Children of Israel had ignored Haroun[as] and surrounded themselves to the calf, whilst they were aware that Haroun[as] is the Caliph of Musa[as].

وقد تركت الأمة عليا وقد سمعوا رسول الله صلى الله عليه وآله يقول لعلي عليه السلام: (أنت مني بمنزلة هارون من موسى غير النبوة فلا نبي بعدي).

And the community has deserted Ali[asws] although they had heard the Messenger of Allah[saww] saying regarding Ali[asws]: 'You[asws] are from me[saww] of the status which Haroun[as] had from Musa[as], apart from the Prophet-hood, so there will be no Prophet[as] to come after me[saww]'.

وقد هرب رسول الله صلى الله عليه وآله من قومه وهو يدعوهم إلى الله حتى فر إلى الغار، ولو وجد عليهم أعوانا ما هرب منهم. ولو وجدت أعوانا ما بايعتك يا معاوية.

And the Messenger of Allah[saww] had escaped from his[saww] people, and he[saww] was calling them to Allah[azwj], until he[saww] had to take a cover inside the cave, and had he[saww] found helpers against them, he[saww] would not have gone away from them. And had I[asws] found helpers, I[asws] would have opposed you, O Muawiya.

وقد جعل الله هارون في سعة حين استضعفوه، وكادوا يقتلونه ولم يجد عليهم أعوانا، وقد جعل الله النبي في سعة حين فر من قومه لما لم يجد أعوانا عليهم. وكذلك أنا وأبي في سعة من الله حين تركتنا الأمة وبايعت غيرنا ولم نجد أعوانا. وإنما هي السنن والأمثال يتبع بعضها بعضا.

And Allah[azwj] had Made Haroun[as] to be in a time period when he[as] was considered to be weak, and they had plotted to kill him[as], and he[as] did not find helpers against them. And Allah[azwj] had Made the Prophet[as] to be in a time period when he[saww] had to escape from his[saww] people, when he[saww] did not find helpers against them. And similarly, I[asws] and my[asws] father[asws] were in a time period from Allah[azwj] when the community deserted us[asws] and pledged their allegiances to others, and we[asws] did not find helpers. But rather, this is the way (Sunnah) and the parables which some follow from others.

أيها الناس، إنكم لو التمستم فيما بين المشرق والمغرب لم تجدوا رجلا من ولد النبي غيري وغير أخي.

O you people! If you were to go seeking in what is between the East and the West, you will not find men from the sons[asws] of the Prophet[saww] apart from myself[asws] and my[asws] brother[asws].

HADITH 77

(77) الحسين عليه السلام إمام ابن إمام أخو إمام أبو أئمة

AL-HUSAYN[asws] IS AN IMAM[asws], SON[asws] OF AN IMAM[asws], BROTHER[asws] OF AN IMAM[asws], FATHER[asws] OF IMAMS[asws]

ابن شاذان في المائة منقبة: حدثنا أبو محمد الحسن بن علي بن عبد الله العلوي الطبري رحمه الله، قال: حدثني أحمد بن محمد بن عبد الله، قال: حدثني جدي أحمد بن محمد عن أبيه، قال: حدثني حماد بن عيسى، قال: حدثني عمر بن أذينة، قال: حدثني أبان بن أبي عياش عن سليم بن قيس الهلالي عن سلمان الفارسي رضي الله عنه، قال: دخلت على النبي صلى الله عليه وآله، فإذا الحسين بن علي عليه السلام على فخذه، وتفرس في وجهه وقبل بين عينيه وقال: (أنت سيد ابن سيد، أنت إمام ابن إمام أخو إمام، أبو أئمة، أنت حجة الله ابن حجة الله، وأبو حجج تسعة من صلبك تاسعهم قائمهم).

Ibn Shazaan in Al-Ma'et Manqabat, said, 'Narrated to us Muhammad Al-Hassan Bin Ali Bin Abdullah Al-Alawy Al-Tabary, may Allah[azwj] have Mercy on him, from Ahmad Bin Muhammad Bin Abdullah, from his grandfather Ahmad Bin Muhammad, from his father, from Hamaad Bin Isa, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, from Salman Al-Farsy[ar], who said:

'I came up to the Prophet[saww]. Al-Husayn Bin Ali[asws] was upon his[saww] thigh, and he[saww] gazed upon his[asws] face and kissed him[asws] between his[asws] eyes, and said: 'You[asws] are the Chief, son[asws] of a Chief. You[asws] are an Imam[asws], son[asws] of an Imam[asws], brother of an Imam[asws], father of Imams[asws]. You[asws] are the Proof of Allah[azwj] son[asws] of a Proof of Allah[azwj], and father of Proofs, nine from your[asws] descendants, the ninth one[asws] of them[asws] being their[asws] Rising one (Al-Qaim[asws])'.

HADITH 78

(78) الجنة تشتاق إلى أربعة من الصحابة

THE PARADISE IS DESIROUS FOR FOUR FROM THE COMPANIONS

فرات في تفسيره قال: حدثني علي بن محمد بن عمر الزهري، قال: حدثني القاسم بن إسماعيل الأنباري، قال: حدثني حفص بن عاصم ونصر بن مزاحم وعبد الله بن المغيرة عن محمد بن هارون السندي، قال: حدثني أبان بن أبي عياش عن سليم بن قيس، قال: أمر الله رسوله بحب أربعة من أصحابه

Furaat, in his Commentary (Tafseer), said, 'Narrated to me Ali Bin Muhammad Bin Umar Al-Zahry, from Al-Qasim Bin Ismail Al-Anbary, from Hafs Bin Aasim and Nasr Bin Mazaahim, and Abdullah Bin Al-Mugheira, from Muhammad Bin Haroun Al-Sanady, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays, who said:

'Allah[azwj] Ordered His[azwj] Messenger to love four from his[saww] companions'.

خرج أمير المؤمنين علي بن أبي طالب عليه السلام ونحن قعود في المسجد، بعد رجوعه من صفين وقبل يوم النهروان. فقعد علي عليه السلام واحتوشناه، فقال له رجل: يا أمير المؤمنين، أخبرنا عن أصحابك. قال: سل. فذكر قصة طويلة

Amir-ul-Momineen Ali[asws] Bin Abu Talib[asws] came out (of his[asws] house) and we were seated in the Masjid, (that was) after his[asws] return from Siffeen and before the Day of Al-Nahrwaan. So Ali[asws] sat down and we encircled him[asws]. A Man said to him[asws], 'O Amir-ul-Momineen[asws], inform us about your[asws] companions'. He[asws] said: 'Ask'. So he mentioned a long narration.

فقال: إني سمعت رسول الله صلى الله عليه وآله يقول في كلام طويل له: إن الله أمرني بحب أربعة رجال من أصحابي وأخبرني أنه يحبهم وأن الجنة تشتاق إليهم. فقيل: من هم يا رسول الله؟ فقال: (علي بن أبي طالب) ثم سكت.

He[asws] said: 'I[asws] heard the Messenger of Allah[saww] saying in a lengthy speech that: 'Allah[azwj] Ordered me[saww] to love four men from my[saww] companions, and Informed me[saww] that He[azwj] Loves them and that the Paradise is desirous for them'. Someone said, 'And who are they, O Messenger of Allah[saww]?' He[saww] said: 'Ali[asws] Bin Abu Talib[asws]', then (he[saww] became) silent.

فقالوا: من هم يا رسول الله؟ فقال: (علي)، ثم سكت. فقالوا: من هم يا رسول الله؟ فقال: (علي وثلاثة معه، هو إمامهم ودليلهم وهاديهم. لا ينثنون ولا يضلون ولا يرجعون ولا يطول عليهم الأمد فتقسو قلوبهم، سلمان وأبو ذر والمقداد).

He said, 'Who are they, O Messenger of Allah[saww]?' He[saww] said: 'Ali', then he[saww] was silent. So he said, 'Who are they, O Messenger of Allah[saww]?' He[saww] said: 'Ali[asws] and three (that are) with him[asws], and he[asws] is their[ar] Imam[asws], and their[ar] Evidence and their[ar] Guide. They will neither fall into doubt nor go astray, nor turn back, nor will the passing of time harden their hearts – Salman[ar], and Abu Dharr[ar] and Al-Miqdad[ar]'.

علم أمير المؤمنين عليه السلام عند الأئمة عليهم السلام إلى يوم القيامة

فذكر قصة طويلة، ثم قال: (ادعوا لي عليا). فأكببت عليه فأسرني ألف باب من العلم يفتح كل باب ألف باب.

Knowledge of Amir-ul-Momineen[asws] in the possession of the Imams[asws] up to the Day of Judgement

He[saww] mentioned a long narration, then said: 'Call Ali[asws] for me[saww]'. So I[asws] came up to him[saww], and he divulged to me[asws] the secret of a thousand doors, each of those doors opens up to a thousand further doors'.

ثم أقبل علينا أمير المؤمنين عليه السلام وقال: سلوني قبل أن تفقدوني، فوالذي فلق الحبة وبرأ النسمة، إني لأعلم بالتوراة من أهل التوراة، وإني لأعلم بالإنجيل من أهل الإنجيل، وإني لأعلم بالقرآن من أهل القرآن.

Then Amir-ul-Momineen[asws] turned towards us and said: 'Ask me[asws], before you all lose me[asws], for, by the One[azwj] Who Split the seed and germinated plantation from it, I[asws] have more knowledgeable of the Torah than the people of the Torah, and I[asws] am more knowledgeable of the Evangel than the people of the Evangel, and I[asws] am more knowledgeable of the Quran than the people of the Quran.

والذي فلق الحبة وبرأ النسمة، ما من فئة تبلغ مائة رجل إلى يوم القيامة إلا وأنا عارف بقائدها وسائقها. وسلوني عن القرآن، فإن في القرآن بيان كل شيئ وفيه علم الأولين والآخرين، وإن القرآن لم يدع لقائل مقالا. (وما يعلم تأويله إلا الله والراسخون في العلم) ليسوا بواحد. رسول الله منهم، أعلمه الله إياه فعلمنيه رسول الله صلى الله عليه وآله، ثم لا يزال في عقبنا إلى يوم القيامة.

By the One[azwj] Who Split the seed and germinated plantation from it, there is no group which will reach to a hundred men except that I[asws] recognise its guide and its organisers. And ask me[asws] about the Quran, for in the Quran is the explanation of all things, and in it is the knowledge of the Former ones and the Later ones, and that the Quran did not leave for any speaker to say anything, ***"[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge"***, not even one. The Messenger of Allah[saww] is one of them (those firmly rooted in knowledge). Allah[azwj] taught him[saww], and the Messenger of Allah made it known to me[asws], then it will not cease but to be in our[asws] lineage up to the Day of Judgement'.

ثم قرأ أمير المؤمنين عليه السلام: (بقية مما ترك آل موسى وآل هارون)، وأنا من رسول الله صلى الله عليه وآله بمنزلة هارون من موسى، والعلم في عقبنا إلى أن تقوم الساعة.

Then Amir-ul-Momineen[asws] recited; ***"[2:248] residue of the relics of what the children of Musa and the children of Haroun have left,"***, and I[asws] am from the Messenger of Allah[saww] of the status which Haroun[as] had from Musa[as], and the knowledge is in our[asws] posterity up to the Establishment of the Hour (Day of Judgement'.

HADITH 79

(79) كلمة أمير المؤمنين عليه السلام لخواص شيعته في أواخر أيامه

SPEECH OF AMIR-UL-MOMINEEN[asws] FOR THE SPECIAL-ONES OF HIS[asws] SHIITES AT THE END OF HIS[asws] DAYS

الحسن بن سليمان الحلي في مختصر بصائر الدرجات، عن أحمد بن محمد بن عيسى وعلي بن إسماعيل بن عيسى ومحمد بن الحسين بن أبي الخطاب عن عثمان بن عيسى عن عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي، قال:

Al-Hassan Bin Suleyman Al-Hilli in Mukhtasar Basaair Al-Darajaat, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ismail Bin Isa, and Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Usmaan Bin Isa, from Umar Bin Azina, from Abaan Bin Ab Ayyash, from Sulaym Bin Qays Al-Hilaly, who said –

إختيار الناس لغير الحق لا يضر أهل الحق

سمعت عليا عليه السلام يقول في شهر رمضان - وهو الشهر الذي قتل فيه - وهو بين ابنيه الحسن والحسين عليهما السلام وبني عبد الله بن جعفر بن أبي طالب وخاصة شيعته، وهو يقول: دعوا الناس وما رضوا لأنفسهم، وألزموا أنفسكم السكوت ودولة عدوكم، فإنه لا يعدمكم ما ينتحل أمركم وعدو باغ حاسد.

The people's wrong choice does not harm the people of the truth

'I heard Ali[asws] saying in the Month of Ramadhan – and it was the Month in which he[asws] was martyred – and he[asws] was among his[asws] sons Al-Hassan[asws] and Al-Husayn[asws], and sons of Abdullah Bin Ja'far Bin Abu Talib, and special ones of his[asws] Shiites, and he[asws] said: 'Leave the people to what they are happy with for themselves, and necessitate for yourselves the silence and the governance of your enemies, they will not be able to finish you off so long as you are firm in your faith, and the enemy is rebellious, envious'.

الناس في نسبتهم إلى أهل البيت عليهم السلام ثلاثة الناس ثلاثة أصناف: صنف بين بنورنا، وصنف يأكلون بنا، وصنف اهتدوا بنا واقتدوا بأمرنا، هم أقل الأصناف. أولئك الشيعة النجباء الحكماء والعلماء الفقهاء والأتقياء الأسخياء، طوبى لهم وحسن مآب.

The people, in regards to the People[asws] of the Household, are of three categories – A category which have been illuminated by our[asws] Light, and a category which consumes from our[asws] (resources), and a category which is guided by us[asws] and believes in our[asws] commands, they are in the minority category. These are the Shiites who are the excellent, and wise, the knowledgeable ones, the understanding ones, the pious ones, the generous ones. Blessings are for them and a goodly return'.

HADITH 80

(80) الأئمة عليهم السلام شهداء الله على خلقه

THE IMAMS[asws] ARE WITNESSES OF ALLAH[azwj] OVER HIS[azwj] CREATURES

الحسكاني في شواهد التنزيل قال: أخبرنا محمد بن عبد الله بن أحمد الصوفي، قال: أخبرنا محمد بن أحمد بن محمد الحافظ: أخبرنا عبد العزيز بن يحيى بن أحمد، قال: حدثني أحمد بن محمد بن عمير، قال: حدثني بشر بن المفضل عن عيسى بن يوسف عن أبي الحسن علي بن يحيى عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن علي عليه السلام: إن الله تعالى إيانا عنى بقوله: (لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا)، فرسول الله صلى الله عليه وآله شاهد علينا، ونحن شهداء الله على خلقه وحجته في أرضه. ونحن الذين قال الله جل اسمه فيهم: (وكذلك جعلناكم أمة وسطا).

Al-Haskany in Shawaahid Al-Tanzeel, said, 'Informed us Muhammad Bin Abdullah Bin Ahmad Al-Sowfy, from Muhammad Bin Ahmad Bin Muhammad Al-Haafiz, from Abdul Azeez Bin Yahya Bin Ahmad, from Ahmad Bin Muhammad Bin Umeyr, from Bashar Bin Al-Mufazzal, from Isa Bin Yusuf, from Abu Al-Hassan Ali Bin Yahya, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly has narrated:

Ali[asws] said: 'Allah[azwj] Meant us[asws] by His[azwj] Statement: ***"[2:143] that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you"***. So the Messenger of Allah[saww] is a witness over us[asws], and we[asws] are witnesses of Allah[azwj] over His[azwj] creatures, and His[azwj] Proofs in His[azwj] earth. And we[asws] are the ones about whom Allah[azwj] Majestic in His[azwj] Name, said: ***"[2:143] And thus We have made you a medium (just) nation"***.

HADITH 81

(81) الأئمة عليهم السلام معدن الكتاب والحكمة

THE IMAMS[asws] ARE THE MINES OF THE BOOK AND THE WISDOM

محمد بن العباس رحمه الله في تفسيره قال: حدثنا محمد بن القاسم عن عبيد بن كثير عن حسين بن نصر بن مزاحم عن أبيه عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن علي عليه السلام، قال: نحن الذين بعث الله فينا رسولا يتلو علينا آياته ويزكينا ويعلمنا الكتاب والحكمة.

Muhammad Bin Al-Abbas, may Allah[azwj] have Mercy on him, in his commentary (Tafseer), said, 'Narrated to us Muhammad Bin Al-Qasim, from Ubeyd Bin Kaseer, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly:

Ali[asws] said: 'We[asws] are the ones[asws] amongst whom[asws] Allah[azwj] Sent a Messenger[saww], reciting to us[asws] His[azwj] Verses, and Purifying us[asws], and teaching us[asws] the Book and the Wisdom'.

HADITH 82

(82) أهل البيت عليهم السلام هم آل ياسين

THE PEOPLE[asws] OF THE HOUSHEOLD, THEY[asws] ARE THE CHILDREN OF YASEEN 'AAL-E YASEEN'

محمد بن العباس وفرات في تفسيريهما قالا: حدثنا محمد بن القاسم عن حسين بن الحكم عن حسين بن نصر بن مزاحم عن أبيه عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن علي عليه السلام، قال: إن رسول الله صلى الله عليه وآله اسمه (ياسين)، ونحن الذين قال الله: (سلام على آل ياسين).

Muhammad Bin Al-Abbas, and Furaat in his Commentary (Tafseer), said, 'Narrated to us Muhammad Bin Al-Qasim, from Husayn Bin Al-Hakam, from Husayn Bin Nasr Bin Mazaahim, from his father, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly says:

Ali[asws] said that the name of the Messenger of Allah[saww] is 'Yaseen', and we[asws] are the ones for whom Allah[azwj] has Said: ***"[37:130] Peace be on AAl-Yaseen"***.

(Please note that this Verse is stated differently in the Quran: سَلَامٌ عَلَىٰ إِلْ يَاسِينَ)

HADITH 83

(83) الأئمة عليهم السلام هم المسؤولون

THE IMAMS[asws], THEY[asws] ARE THE QUESTIONED ONES

محمد بن العباس رحمه الله في تفسيره: حدثنا محمد بن القاسم عن حسين بن الحكم عن حسين بن نصر عن أبيه عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن علي عليه السلام، قال: قوله عز وجل: (وإنه لذكر لك ولقومك وسوف تسألون)، فنحن قومه ونحن المسؤولون.

Muhammad Bin Al-Abbas, may Allah[azwj] have Mercy on him, said in his Commentary (Tafseer), 'Narrated to us Muhammad Bin Al-Qasim, from Husayn Bin Al-Hakam, from Husayn Bin Nasr, from his father, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly:

Ali[asws] said: 'His[azwj] Statement, the Mighty and Majestic: ***"[43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned",*** so we[asws] are his[saww] people, and we[asws] are the questioned ones'.

HADETH 84

(84) العذاب الشديد لظالمي آل محمد عليهم السلام

THE SEVERE PUNISHMENT FOR THOSE WHO OPPRESSED THE PROGENY[asws] OF MUHAMMAD[saww]

محمد بن العباس رحمه الله في تفسيره والكليني في الروضة من الكافي: حدثنا الحسين بن أحمد المالكي عن محمد بن عيسى عن محمد بن أبي عمير عن عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، أنه قال: قوله عز وجل: (ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا واتقوا الله) وظلم آل محمد، (إن الله شديد العقاب) لمن ظلمهم.

Muhammad Bin Al-Abbas, may Allah[azwj] have Mercy on him, in his Commentary (Tafseer), and Al-Kulayni in Al-Rowzat from Al-Kafi, said, 'Narrated to us Al-Husayn Bin Ahmad Al-Maaliky, from Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly who has narrated:

Amir-ul-Momineen[asws] said: 'His[azwj] Statement, Mighty and Majestic: ***"[59:7] and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah"*** and being unjust to the Progeny[asws] of Muhammad[saww], ***"surely Allah is severe in retributing (evil)"*** to the one who is unjust to the Progeny[asws] of Muhammad[saww'].

HADITH 85

(85) الموؤدة في القرآن من قتل في مودة أهل البيت عليهم السلام

‘AL-MAW’UDAT’ IN THE QURAN IS FOR THE ONE WHO IS KILLED WHILST BEING IN THE AFFECTION OF THE PEOPLE[asws] OF THE HOUSEHOLD

شرف الدين النجفي في تأويل الآيات عن سليمان بن سماعة عن عبد الله بن القاسم عن أبي الحسن الأزدي عن أبان بن أبي عياش عن سليم بن قيس عن ابن عباس أنه قال: هو (أي قوله تعالى: (وإذا الموؤدة سئلت)) من قتل في مودتنا أهل البيت.

Sharaf Al-Deen Al-Najafy, in Taweel Al-Ayaat, from Sulayman Bin Sama’at, from Abdullah Bin Al-Qasim, from Abu Al-Hassan Al-Azdy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays, from Ibn Abbas that he said, ‘He who is mean by His[azwj] Statement, the High: ***“[81:8] And when the female infant buried alive is asked”***, is the one who is killed (whilst being) in our[asws] affection, the People[asws] of the Household’. (Please note that this is a report and not a Hadith)

HADITH 86

(86)* 1 * دعائم الكفر

FOUNDATIONS OF INFIDELITY

الكليني في الكافي عن علي بن إبراهيم عن أبيه عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: بني الكفر على أربع دعائم: الفسق والغلو والشك والشبهة.

Al-Kulayni in Al-Kafi, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamany, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, who has narrated:

Amir-ul-Momineen[asws] said: 'The Infidelity (Al-Kufr) is based upon four foundations – The debauchery, and the exaggeration, and the doubt, and the suspicion.

شعب الفسق

والفسق على أربع شعب: على الجفا والعمى والغفلة والعتو. فمن جفا احتقر الحق ومقت الفقهاء وأصر على الحنث العظيم.

Branches of the debauchery (Seduction)

And the debauchery has four branches – the disloyalty, the blind (following), and the negligence, and the arrogance. So the one who is disloyal will despise the truth, and abhor the people of understanding, and will insist on committing great sins.

ومن عمى نسي الذكر واتبع الظن وبارز خالقه وألح عليه الشيطان وطلب المغفرة بلا توبة ولا استكانة ولا غفلة.

And the one who is blind (follower) will forget the Remembrance and follow the conjectures and go against his Creator and the Satan[la] will urge him to seek Forgiveness without repentance, neither was he submissiveness, nor ignorant.

ومن غفل جنى على نفسه وانقلب على ظهره وحسب غيه رشدا وغرته الأماني، وأخذته الحسرة والندامة إذا قضي الأمر وانكشف عنه الغطاء وبدا له ما لم يكن يحتسب.

And the one who is negligent will deceive himself, and turn around backwards, and consider his error to be the right way, and his aspirations will deceive him, and he will be overtaken by regret and remorse if the matter transpires, and the cover is lifted from him, and it appears to him different to what he had considered it to be.

ومن عتا عن أمر الله شك، ومن شك تعالى الله عليه فأذله بسلطانه وصغره بجلاله كما اغتر بربه الكريم وفرط في أمره.

And the one who is arrogant about the Command of Allah[azwj] will doubt, and the one who doubts Allah[azwj] the High will Disgrace him by his[azwj] Authority, and Belittle him by His[azwj] Majesty just as he had (tried to) deceive his Generous Lord[azwj], and left His[azwj] Commands'.

شعب الغلو

والغلو على أربع شعب: على التعمق بالرأي والتنازع فيه والزيغ والشقاق.

Branches of the exaggeration (Al-Ghuloo)

And the exaggeration has four branches – Delving into opinions, and conflict over it, and the deviation and the discord.

فمن تعمق لم ينب إلى الحق ولم يزدد إلا غرقا في الغمرات ولم تنحسر عنه فتنة إلا غشيته أخرى وانخرق دينه فهو يهوي في أمر مريج.

So the one who delves (into opinions) will not get to the truth, and it will not increase him (in anything) except for his sinking even deeper into the distress, and the strife (Al-Fitna) will never recede from him, except make him fall into another one again, and it will shred his Religion, so he will fall into more confusion.

ومن نازع في الرأي وخاصم شهر بالعثل من طول اللجاج.

And the one who disputes in the opinions and antagonises by it, will become well known for his lengthy challenges (debates).

ومن زاغ قبحت عنده الحسنة وحسنت عنده السيئة،

And the one who deviates, the beautiful (deeds) will seem to be ugly to him, and the ugly (deeds) will seem to be beautiful.

ومن شاق أعورت عليه طرقه واعترض عليه أمره فضاق عليه مخرجه إذا لم يتبع سبيل المؤمنين.

And the one who disunites, his way will seem to be lacking and will be opposed in his affairs. So his exit (from the group) will be constrictive to him if he does not follow the way of the Believers.

شعب الشك

والشك على أربع شعب: على المرية والهوى والتردد والاستسلام، وهو قول الله عز وجل: (فبأي آلاء ربك تتمارى).

Branches of the doubt

And the doubt has four branches – the dispute, and the desire, and the hesitation, and the surrender (giving up), and it is the Statement of Allah[azwj] Mighty and Majestic: ***"[53:55] Which of your Lord's benefits will you then dispute about?"***

فمن هاله ما بين يديه نكص على عقبيه ومن امترى في الدين تردد في الريب وسبقه الأولون من المؤمنين وأدركه الآخرون ووطئته سنابك الشيطان.

The one who is petrified of what is in front of him will turn back on his heels, and the one who disputes in the Religion will frequently be in (deep) uncertainties, and the

former ones from the Believers will move in front of him, and the later ones will catch up with him, and he will be trod on by the feet of the Satan[la].

ومن استسلم لهلكة الدنيا والآخرة هلك فيما بينهما، ومن نجا من ذلك فمن فضل اليقين، ولم يخلق الله خلقا أقل من اليقين.

And the one who surrenders (gives up) due to the severe exhaustion of the world and the Hereafter will perish in what is in between them, and the one who will achieve salvation from that is the one who preferred the conviction (certainty), and Allah[azwj] did not Create (anything) less than conviction (certainty).

شعب الشبهة

والشبهة على أربع شعب: إعجاب بالزينة وتسويل النفس وتأويل العوج ولبس الحق بالباطل.

Branches of the suspicion

And the suspicion has four branches – Admiration of the ornament, and the deceiving of one's own self, and the corrupt interpretation, and clothing the truth with the falsehood (hypocrisy).

وذلك بأن الزينة تصدف عن البينة، وإن تسويل النفس يقحم على الشهوة، وإن العوج يميل بصاحبه ميلا عظيما، وإن اللبس ظلمات بعضها فوق بعض.

And that by the ornaments you will turn away from the clear proof, and the deceiving of the soul intrudes upon the desires, and the corruption fills its owner with a great filling, and that the hypocrisy (clothing the truth with the falsehood) leads to darkness upon darkness.

فذلك الكفر ودعائمه وشعبه.

So that is the infidelity and its foundations, and its branches.

* 2 * دعائم النفاق

قال عليه السلام: والنفاق على أربع دعائم: على الهوى والهوينا والحفيظة والطمع.

2 – The foundations of the hypocrisy

He[asws] said: 'And the hypocrisy is based upon four foundations – Upon the desires, and the negligence, and the prejudice, and the greed.

شعب الهوى

فالهوى على أربع شعب: على البغي والعدوان والشهوة والطغيان.

Branches of the desire

The Desire has four branches – the rebellion, and the aggression, and the lust, and the tyranny.

فمن بغي كثرت غوائله وتخلى منه ونصر عليه.

The one who rebels would be in numerous difficulties, and he would be left alone and help would be sought against him.

ومن اعتدى لم تؤمن بوائقه، ولم يسلم قلبه ولم يملك نفسه عن الشهوات. ومن لم يعذل نفسه في الشهوات خاض في الخبيثات، ومن طغى ضل على عمد بلا حجة.

The one who is aggressive will neither be safe even from his trustworthy (allies), nor his heart will be safe and nor he will not be able to control himself from the lusts. The one who does not isolate himself from the lusts will indulge in the evil acts, and the one who is tyrannical goes astray without any justification.

شعب الهوينا

والهوينا على أربع شعب: على الغرة والأمل والهيبة والمماطلة.

Branches of the Negligence

And the negligence is upon four branches. It is upon the indolence, and the hope, and the prestige, and the procrastination.

وذلك بأن الهيبة ترد عن الحق، والمماطلة تفرط في العمل حتى يقدم عليه الأجل.

And that prestige will repulse from the truth, and the procrastination lays waste to the work until the death comes to him.

ولولا الأمل علم الإنسان حساب ما هو فيه، ولو علم حساب ما هو فيه مات خفاتا من الهول والوجل.

And had it not been for hope, the human being would come to know the situation he is in, and if he knows what he is in, he would die due to the fear from the horror and apprehension.

والغرة تقصر بالمرء عن العمل.

And the indolence makes a man neglect his work.

شعب الحفيظة

والحفيظة على أربع شعب: على الكبر والفخر والحمية والعصبية.

Branches of the Prejudice

And the prejudice is upon four branches. It is upon the arrogance, and the pride, and the impertinence and the discrimination.

فمن استكبر أدبر من الحق، ومن فخر فجر، ومن حمى أصر على الذنوب، ومن أخذته العصبية جار. فبئس الأمر أمر بين إدبار وفجور وإصرار وجور على الصراط.

The one who is arrogant will depart from the truth, and the one who is proud will be immoral, and the one who is impertinent (snobby) will insist on the sinning, and the one who is overtaken by discrimination will be unjust. So, evil is the matter, the matter between the departure (from the truth), and the injustices and the immoralities, and the insistence on sinning, and being tyrannical upon the straight path.

شعب الطمع

والطمع على أربع شعب: الفرح والمرح واللجاجة والتكاثر.

Branches of the greed

And the greed is upon four branches – being over joyful, and being boastful, and being quarrelsome, and being the proud.

فالفرح مكروه عند الله، والمرح خيلاء، واللجاجة بلاء لمن اضطرته إلى حمل الآثام، والتكاثر لهو ولعب وشغل واستبدال الذي هو أدنى بالذي هو خير.

Being overjoyed is Considered abhorrent by Allah[azwj], and the boastful is the vanity, and being quarrelsome is a scourge and gets one to carry the burden of the sins, and being proud leads one to useless and time wasting activities.

فذلك النفاق ودعائمه وشعبه.

So that is the hypocrisy and its foundations and its branches.

سنن إلهية في الخلق

والله قاهر فوق عباده، تعالى ذكره وجل وجهه وأحسن كل شيئ خلقه وانبسطت يداه ووسعت كل شيئ رحمته وظهر أمره وأشرق نوره وفاضت بركته واستضاءت حكمته وهيمن كتابه وفلجت حجته وخلص دينه واستظهر سلطانه وحقت كلمته وأقسطت موازينه وبلغت رسله.

And Allah[azwj] is Compelling over His[azwj] creatures, High is His[azwj] Remembrance, and Majectic is His[azwj] Face, and beautiful is everything that He[azwj] Created, and Extended (Generous) is His[azwj] Hand, and everything has been Overcome by His[azwj] Mercy, and His[azwj] Command is manifest, and His[azwj] Light is Shining, and His[azwj] Blessings are overflowing, and His[azwj] Wisdom is Illuminating, and His[azwj] Book is Dominating, and His[azwj] Proofs are Decisive, and His[azwj] religion is Pure, and His[azwj] Authority is Apparent, and His[azwj] Words are True, and His[azwj] Scale is Balanced, and His[azwj] Message has reached.

فجعل السيئة ذنبا، والذنب فتنة، والفتنة دنسا، وجعل الحسنى عتبى، والعتبى توبة، والتوبة طهورا. فمن تاب اهتدى، ومن افتتن غوى ما لم يتب إلى الله ويعترف بذنبه ولا يهلك على الله إلا هالك.

So He[azwj] made the bad (deed) to be a sin, and the sin to be 'fitna' strife, and the strife to be filth. And He[azwj] made the good (deed) to be a blessing, and the blessing to be repentance, and the repentance to be pure. So the one who is repentant will be guided, and the one who is involved in 'fitna' (strife) will go astray and will not repent to Allah[azwj] and will admit his guilt, and he who goes against Allah[azwj] will perish.

الله، الله فما أوسع ما لديه من التوبة والرحمة والبشرى والحلم العظيم. وما أنكل ما عنده من الأنكال والجحيم والبطش الشديد.

Allah[azwj], Allah[azwj], how broad and near to them is the Repentance, and the Mercy, and the Good news, and the Great Forbearance. And how severe is what is with Him[azwj] from the Fetters, and the Hell, and the Grievous Punishment.

فمن ظفر بطاعته اجتلب كرامته، ومن دخل في معصيته ذاق وبال نقمته، وعما قليل ليصبحن نادمين.

So the one who succeeded by being obedient to Him[azwj] will be the recipient of His[azwj] Honour, and the one entered in being disobedient to Him[azwj] will taste the scourge of His[azwj] Retribution, and so few are the ones who are repentant.'

HADITH 87

(87) العلم الواجب والعلم الأوجب

THE OBLIGATORY KNOWLEDGE AND THE MOST OBIGATORY KNOWLEDGE

الصدوق في الخصال: حدثنا محمد بن علي ماجيلويه رضي الله عنه، قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن أحمد بن محمد عن العباس بن معروف عن علي بن مهزيار عن حكم بن بهلول عن إسماعيل بن همام عن عمر بن أذينة عن سليم بن قيس الهلالي، قال: سمعت عليا عليه السلام يقول لأبي الطفيل عامر بن واثلة الكناني: يا أبا الطفيل، العلم علمان: علم لا يسع الناس إلا النظر فيه وهو صبغة الإسلام، وعلم يسع الناس ترك النظر فيه وهو قدرة الله عز وجل.

Al-Sadouq in Al-KhisaAl-said, 'Narrated to us Muhammad Bin Ali Majaylawayh, may Allah[azwj] be Pleased with him, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Ali Bin Mahziyar, from Hakam Bin Bahloul, from Ismail Bin Hamaam, from Umar Bin Azina, from Sulaym Bin Qays Al-Hilaly, who said:

'I heard Amir-ul-Momineen[asws] saying to Abu Al-Tufayl Aamir Bin Waasalat Al-Kanany: 'O Abu Al-Tufayl, the knowledge is of two types – A knowledge which the people do not have an option but to look into it, and it is the nature of Al-Islam; and a knowledge which the people have the option of not looking into it, and it is the Power of Allah[azwj] Mighty and Majestic'.

HADITH 88

(88) دعاء لتسهيل الولادة

SUPPLICATION TO FACILITATE THE BIRTH

ابنا بسطام في طب الأئمة عليهم السلام عن الخواتيمي عن محمد بن علي الصيرفي عن محمد بن أسلم عن الحسن بن محمد الهاشمي عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن أمير المؤمنين عليه السلام، قال: إني لأعرف آيتين من كتاب الله المنزل تكتبان للمرأة إذا عسر عليها ولدها، تكتبان في رق ظبي ويعلقه في حقويها: (بسم الله وبالله، إن مع العسر يسرا، إن مع العسر يسرا) ، سبع مرات.

Ibn Bastaan in Tibb Al-Aimma[asws], from Al-Khwataymi, from Muhammad Bin Ali Al-Sayrafi, from Muhammad Bin Aslam, from Al-Hassan Bin Muhammad Al-Hashmy, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, who has narrated:

Amir-ul-Momineen[asws] said: 'I[asws] know of two Verses from the Revealed Book of Allah[azwj], to be written for the woman in order to ease her pangs of birth. Both of these are to be written on the skin of a deer, and to be attached to her waist – "In the Name of Allah[azwj], the Beneficent, the Merciful, ***[94:5] Surely with difficulty is ease. [94:6] With difficulty is surely ease"*** **seven times**.

(يا أيها الناس اتقوا ربكم، إن زلزلة الساعة شيئ عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد) مرة واحدة.

"[22:1] O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing. [22:2] On the day when you shall see it, every woman giving feed shall quit in confusion what she fed, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe." **Once.**

يكتب على ورقة وتربط بخيط من كتان غير مفتول وتشد على فخذها الأيسر. فإذا ولدته قطعته من ساعتك ولا تتواني عنه. ويكتب: (حي ولدت مريم ومريم ولدت حي، يا حي اهبط إلى الأرض الساعة بإذن الله تعالى).

Write upon the paper, and connect it with a linen thread, not being woven, to be tied to her left thigh. So when the birth takes place, it should be untied and do not be careless from it. And write, 'The live one gave birth to Maryam[as], and Maryam gave birth to a live one. O Live one, get down to the earth right now by the Permission of Allah[azwj], the High'.

HADITH 89

(89) حرم الله الجنة على الفحاش

ALLAH[azwj] HAS PROHIBITED THE PARADISE TO THE IMMORAL-ONES

الحسين بن سعيد في كتاب الزهد والعياشي في تفسيره والكليني في الكافي عن عدة من أصحابنا عن أحمد بن محمد بن خالد عن عثمان بن عيسى عن عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس عن أمير المؤمنين عليه السلام، قال: قال رسول الله صلى الله عليه وآله: إن الله حرم الجنة على كل فحاش بذي قليل الحياء لا يبالي ما قال ولا ما قيل له، فإنك إن فتشته لم تجده إلا لغية أو شرك شيطان.

Al-Husayn Bin Saeed in Kitaab Al-Zohad, and Al-Ayyashi in his Commentary (Tafseer), and Al-Kulayni from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usmaan Bin Isa, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays, who has narrated the following:

Amir-ul-Momineen[asws] says that the Messenger of Allah[saww] said: 'Allah[azwj] has Prohibited the Paradise to every immoral person, who has little shame, who does not care what he says and what is said about him, for if you inspect him (closely) you will not find him to be anything except that Satan[la] has been associated with his birth'.

فقيل: يا رسول الله، وفي الناس شرك شيطان؟ فقال رسول الله صلى الله عليه وآله: أما تقرأ قول الله عز وجل: (وشاركهم في الأموال والأولاد)؟ فقيل: وفي الناس من لا يبالي ما قال وما قيل له؟ فقال: نعم، من تعرض للناس، فقال فيهم وهو يعلم أنهم لا يتركونه فذلك الذي لا يبالي ما قال وما قيل له.

So someone said, 'O Messenger of Allah[saww], and within the people is there a share of Satan[la]?' The Messenger of Allah[saww] said: 'But have you not read the Statement of Allah[azwj] Mighty and Majestic: ***"[17:64] and share with them in wealth and children"***?' So he asked, 'And among the people who is one who does not care what he says and what is said about him?' He[saww] said: 'Yes, the one who interrupts (and forces himself to) people, so they speak about him, and he knows that they will not leave him, so that is the one does not care what he says and what is said about him'.

HADITH 90

(90) قلة الكلام علامة فقه الرجل

BEING OF LITTLE SPEECH IS A SIGN OF THE UNDERSTANDING OF THE MAN

الشيخ الطوسي في أماليه: أخبرنا جماعة عن أبي المفضل، قال: حدثني عبد الرزاق بن سليمان بن غالب الأزدي قال: حدثنا الفضل بن المفضل بن قيس بن زمانة الأشعري، قال: حدثنا حماد بن عيسى الغريق، قال: حدثني عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس عن علي بن أبي طالب عليه السلام، قال: قال رسول الله صلى الله عليه وآله: (من فقه الرجل قلة كلامه فيما لا يعنيه).

Al-Sheykh Al-Tusi in his Amaali said, 'Informed us a group, from Abu Al-Mufazzal, from Abdul Razzaq Bin Suleyman Bin Gaalab Al-Azdy, from Al-Fazl Bin Al-MufazzAl-Bin Qays Bin Zamaanat Al-Ashary, from Hamaad Bin Isa 'Al-Ghareek', from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays, who has narrated the following:

Ali[asws] Bin Abu Talib[asws] said: 'The Messenger of Allah[saww] said: 'From the (signs) of the understanding of the man is his little speech regarding matters which do not concern him'.

HADITH 91

(91) بشارة رسول الله صلى الله عليه وآله بالإمام المهدي عليه السلام

GLAD TIDINGS OF THE MESSENGER OF ALLAH[saww] OF THE IMAM AL-MAHDI[asws]

أبو محمد الفضل بن شاذان بن خليل في إثبات الرجعة: حدثنا الحسن بن علي بن فضال وابن أبي نجران عن حماد بن عيسى عن عبد الله بن مسكان عن أبان بن تغلب عن سليم بن قيس الهلالي عن سلمان الفارسي، قال: قال رسول الله صلى الله عليه وآله: ألا أبشركم - أيها الناس - بالمهدي؟ قالوا: بلى.

Abu Muhammad Al-FazAl-Bin Shazaan Bin Khaleel in Asaabat Al-Raj'at said, 'Narrated to us Al-Hassan Bin Ali Bin Fazal, and Ibn Abu Najran, from Hamaad Bin Isa, from Abdullah Bin Muskaan, from Aban Bin Taghlub, from Sulaym Bin Qays Al-Hilaly, from Salman Al-Farsy[ar], who[ar] said:

'The Messenger of Allah[saww] said: 'Shall I[saww] give you the news – O you people – of the Mahdi[asws]?' They said, 'Yes'.

قال: فاعلموا أن الله تعالى يبعث في أمتي سلطانا عادلا وإماما قاسطا يملأ الأرض قسطا وعدلا كما ملئت جورا وظلما. وهو التاسع من ولد ولدي الحسين، اسمه اسمي وكنيته كنيتي.

He[saww] said: 'So know that Allah[azwj] the High will be Sending in my[saww] community 'سلطانا عادلا وإماما قاسطا' a just Sultan and an equitable Imam[asws] who[asws] will fill the earth with equity and justice just as it had been filled with inequity and injustice.

And he[asws] is the ninth from the sons[asws] of my[saww] son Al-Husayn[asws]. His[asws] name will be (the same as) my[saww] name, and his[azwj] Kunniya (teknonym) (will be the same as) my[saww] Kunniya.

ألا ولا خير في الحياة بعده، ولا يكون انتهاء دولته إلا قبل القيامة بأربعين يوما.

Surely, there is no good in the life after him[asws], nor will there be an end to his[asws] government except forty days before the Day of Judgement'.

HADITH 92

(92) عظمة علي عليه السلام في السماوات والأرض

GREATNESS OF ALI[asws] IN THE HEAVENS AND THE EARTH

السيد نعمة الله الجزائري في الأنوار النعمانية: روى الصدوق بإسناده إلى سليم بن قيس، قال: قال رسول الله صلى الله عليه وآله: علي في السماء السابعة كالشمس بالنهار في الأرض، وفي السماء الدنيا كالقمر بالليل في الأرض.

Al-Syed Ne'matullah Al-Jazairi in *Al-Anwaar Al-No'maniya* said, 'Al-Sadouq has reported by his chain going up to Sulaym Bin Qays, who said:

'The Messenger of Allah[saww] said: 'Ali[asws] in the seventh heaven is like the sun during the daytime in the earth, and in the sky of the world like the full moon at night in the earth.

أعطى الله تعالى عليا من الفضل جزءا لو قسم على أهل الأرض لوسعهم، وأعطاه الله من الفهم جزءا لو قسم على أهل الأرض لوسعهم.

Allah[azwj] the High has Given Ali[asws] such 'الفضل' preferences that if a part of it is distributed upon the inhabitants of the earth it would be excessive for them (for their deliverance in the Hereafter). And Allah[azwj] has Given him[asws] such understanding that if a part of it is distributed upon the inhabitants of the earth, it would still be excessive for them.

شبهت لينه بلين لوط، وخلقه بخلق يحيى، وزهده بزهد أيوب، وسخاؤه بسخاء إبراهيم، وبهجته ببهجة سليمان بن داود، وقوته بقوة داود.

His[asws] softness can be likened to the softness of Lut[as], and his[asws] morals with the morals of Yahya[as], and his[asws] ascetism with the ascetism of Ayyub[as], and his[as] generosity with the generosity of Ibrahim[as], and his[asws] arguments with the arguments of Suleyman Bin Dawood[as], and his[asws] strength with the strength of Dawood[as].

له اسم مكتوب على كل حجاب في الجنة، بشرني ربي... الحديث.

For him[asws], his[asws] name has been engraved upon every Veil in the Paradise, my[saww] Lord[azwj] Informed me[saww] so. . . . . The Hadith.

HADITH 93

(93) من فضائل علي عليه السلام

FROM THE VIRTUES OF ALI[asws]

فرات في تفسيره والحسكاني في شواهد التنزيل: حدثني جعفر بن محمد بن هشام، عن عبادة بن زياد، عن أبي معمر سعيد بن خثيم، عن محمد بن خالد الضبي وعبد الله بن شريك العامري، عن سليم بن قيس عن الحسن بن على عليه السلام: إنه حمد الله تعالى وأثنى عليه وقال: (السابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان)، فكما أن للسابقين فضلهم على من بعدهم كذلك لأبي علي بن أبي طالب عليه السلام فضيلته على السابقين بسبقه السابقين.

Furaat in his Commentary (Tafseer), and Al-Haskaany in *Shawaahid Al-Tanzeel*, said, 'Narrated to me Ja'far Bin Muhammad Bin Hashaam, from Abaadat Bin Ziyad, from Abu Ma'mar Saeed Bin Khaseem, from Muhammad Bin Khalid Al-Zaby, and Abdullah Bin Shareek Al-Aamiry, from Sulaym Bin Qays, who has narrated the following:

Al-Hassan[asws] Bin Ali[asws] Praised Allah[azwj] and Extolled Him[azwj], and said: ***"[9:100] And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness,"*** so if the former ones have a preference over those who came after them, similarly for Ali[asws] Bin Abu Talib[asws] there is a preference over the former ones for being before the former ones.

وقال: (أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد في سبيل الله) واستجاب لرسول الله صلى الله عليه وآله وواساه بنفسه. ثم عمه حمزة سيد الشهداء وقد كان قتل معه كثير، فكان حمزة سيدهم بقرابته من رسول الله صلى الله عليه وآله.

And said: ***"[9:19] What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Masjid like him who believes in Allah and the latter day and strives hard in Allah's way?"***, and He[azwj] Answered the Messenger of Allah[azwj] and made him[asws] (Ali[asws]) to be equal to none but himself[saww].

Then his[saww] uncle Hamza[as] is the Chief of the Martyrs and a lot of people had been killed along with him[as], so Hamza[as] was their Chief due to his[as] nearness to the Messenger of Allah[saww].

ثم جعل الله لجعفر جناحين يطير بهما مع الملائكة في الجنة حيث يشاء. وذلك لمكانهما وقرابتهما من رسول الله صلى الله عليه وآله ومنزلتهما منه. وصلى رسول الله صلى الله عليه وآله على حمزة سبعين صلاة من بين الشهداء الذين استشهدوا معه.

Then Allah[azwj] made two wings for Ja'far[as] for him[as] to fly around with the Angels in the Paradise wherever he[as] so desires to. And that is both their place, and their nearness to the Messenger of Allah[saww], and their status from him[saww]. And he[saww] recited seventy Prayers for him[as], although there were (other) martyrs that were martyred along with him[as].

وجعل لنساء النبي صلى الله عليه وآله فضلا على غيرهن لمكانهن من رسول الله صلى الله عليه وآله.

And He[azwj] Made for the wives of the prophet[saww] to have preference over others due to their place from (connection with) the Messenger of Allah[saww].

وفضل الله الصلاة في مسجد النبي صلى الله عليه وآله بألف صلاة على سائر المساجد إلا المسجد الذي ابتناه إبراهيم عليه السلام بمكة، لمكان رسول الله صلى الله عليه وآله وفضله.

And Allah[azwj] Preferred the Prayer in the Masjid of the Prophet[saww] over a thousand Prayers in the rest of the Masjids, except for the Masjid which Ibrahim[as] built at Mecca, due to its place (connection) with the Messenger of Allah[saww] and its preference.

وعلم رسول الله صلى الله عليه وآله الناس الصلوات، فقال: قولوا: (اللهم صل على محمد وآل محمد كما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد).

And the Messenger of Allah[saww] taught the people, the greeting (Salawaat), so he[saww] said: 'You should say, 'Our Allah[azwj], Send greetings upon Muhammad[saww] and the Progeny[asws] of Muhammad[saww] just as You [azwj] Sent upon Ibrahim[as] and the Progeny of Ibrahim[as], for You [azwj] are the Praiseworthy, the Glorious'.

فحقنا على كل مسلم أن يصلي علينا مع الصلاة فريضة واجبة من الله.

For our[asws] rights upon every Muslim is that he should send greetings upon us[asws] along with the Prayer as a necessary Obligation from Allah[azwj].

وأحل الله لرسوله الغنيمة وأحلها لنا، وحرم الصدقات عليه وحرمها علينا، كرامة أكرمنا الله وفضيلة فضلنا الله بها.

And Allah[azwj] Made it Permissible for His[azwj] Messenger the war booty and Made it to be Permissible for us[asws], and Prohibited the charity to him[saww] and Made it to be Prohibited for us[asws], an honour which Allah[azwj] has Honoured us[asws] with, and a 'فضيلة' preference which Allah[azwj] has Preferred us[asws] by it.

HADITH 94

(94) شهادة أويس وعمار وخزيمة بصفين ابن عساكر في تاريخ دمشق

MARTYRDOM OF OWAIS, AND AMAAR, AND KHUZAYMA AT SIFFEEN – IBN ASAAKIR IN HISTORY OF DAMASCUS

أنبأنا أبو الغنائم محمد بن علية بن الحسن الحسني، حدثنا القاضي محمد بن عبد الله الجعفي، حدثنا الحسين بن محمد بن الفرزدق، حدثنا الحسن بن علي بن بزيع، حدثنا محمد بن عمر، حدثنا إبراهيم بن إسحاق، حدثنا عبد الله بن أذينة البصري عن أبان بن أبي عياش عن سليم بن قيس العامري قال: رأيت أويسا القرني بصفين صريعا بين عمار وخزيمة بن ثابت.

Abu Al-Ganaam Muhammad Bin Aliya Bin Al-Hassan Al-Husayni, from Al-Qazy Muhammad Bin Abdullah Al-Ju'fy, from Al-Husayn Bin Muhammad Bin Al-Farazdaq, from Al-Hassan Bin Ali Bin Bazi'e, from Muhammad Bin Umar, from Ibrahim Ibrahim Bin Is'haq, from Abdullah Bin Azina Al-Basry, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Aamiry who said:

'I saw Owais Al-Qarny at Siffeen standing in the row in between Amaar and Khuzayma Bin Saibt'. *This is a report and not a Hadith*

HADITH 95

(95) أول من يرد على النبي صلى الله عليه وآله يوم القيامة

THE FIRST ONE TO RETURN TO THE PROPHET[saww] ON THE DAY OF JUDGEMENT

ابن شهرآشوب في المثالب عن محمد بن خشيش عن التميمي بالأسناد عن سليم، قال: سمعت سلمان يقول: إن أول هذه الأمة ورودا على نبيها أولها إسلاما علي بن أبي طالب، وإن خراب هذا البيت على يدي رجل من ولد فلان (ى ع ر ى ع ب ابن).

Ibn Shahr Ashobin Al-Masaalib, from Muhammad Bin Khasheysh, from Al-Tamimy by the chain from Sulaym, who said:

'I heard Salman[ar] saying that, 'The first one of this community to return to its Prophet[saww] is the one[asws] foremost in Islam, Ali[asws] Bin Abu Talib[asws], and that the spoiling of this house is upon the hands of a man from the son of so and so ' ى ع ر ى ع ب ابن ' (unknown letters in this report)'. *This is a report and not a Hadith*

HADITH 96

(96) السنة والبدعة، الجماعة والفرقة

THE SUNNAH AND THE INNOVATION, THE GROUP AND THE SECT

المتقي الهندي في كنز العمال بالأسناد عن سليم بن قيس العامري قال: سأل ابن الكوا عليا عليه السلام عن السنة والبدعة وعن الجماعة والفرقة. فقال عليه السلام: يا ابن الكوا، حفظت المسألة فافهم الجواب: السنة - والله - سنة محمد صلى الله عليه وآله والبدعة ما فارقها، والجماعة - والله - مجامعة أهل الحق وإن قلوا والفرقة مجامعة أهل الباطل وإن كثروا.

Al-Mutaqi Al-Hindy in Kanz Al-A'maAl-by the chain from Sulaym Bin Qays Al-Aamiry, who said:

'Ibn Kawaa asked Ali[asws] about the Sunnah and the innovation, and about the group and the sect, so he[asws] said: 'O Ibn Kawaa, you have raised the issues, so understand the answer. By Allah[azwj] the Sunnah is the Sunnah of Muhammad[saww], and the innovation is what is different from it, and the 'والجماعة' group – by Allah[azwj] – is the gathering of the people of the truth even though they may be a few of them, and 'والفرقة' the sect is the gathering of the people of the falsehood even though they may be numerous'.

HADITH 97

(97) إخبار رسول الله صلى الله عليه وآله عن مستقبل الأمة

NEWS BY THE MESSENGER OF ALLAH[saww] ABOUT THE FUTURE OF THE COMMUNITY

محمد بن سليمان الصنعاني في شرح الأخبار قال: حدثنا أبو أحمد، قال: حدثنا عبيد، قال: حدثنا محمد بن عمر بن أبي مسلم، قال: حدثنا عبد القدوس بن إبراهيم بن مرداس، قال: أخبرنا محمد بن عبد الرحمن بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي عن سلمان قال: لما ثقل رسول الله صلى الله عليه وآله دخلنا عليه فقال للناس: اخلوا لي عن أهل البيت. فقام الناس وقمت معهم، فقال: اقعد، يا سلمان إنك منا أهل البيت.

Muhammad Bin Suleyman Al-Sana'any in *Sharh Al-Akhbaar*, said, 'Narrated to us Abu Ahmad, from Ubeyd, from Muhammad Bin Uma Bin Abu Muslim, from Abdul Qadous Bin Ibrahim Bin Mardaas, from Muhammad Bin Abdul Rahmaan Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilaly, from Salman[ar] who[asws] said:

'When the illness of Messenger of Allah[saww] worsened , we came up to him[saww], so he[saww] said to the people: 'Leave me[saww] to be alone with the People[asws] of the Household'. So the people arose, and I stood up along with them. He[saww] said: 'Be seated, O Salman[ar], you[ar] are from us[asws], the People[asws] of the Household.

الإخبار عن بني أمية وبني العباس ودولة أهل البيت عليهم السلام

فحمد الله وأثنى عليه. ثم قال: يا بني عبد مناف، اعبدوا الله ولا تشركوا به شيئا فإنه لو قد أذن لي بالسجود لم أوثر عليكم أحدا.

The news about the Clan of Umayya and the Clan of Abbas and the government of the People[asws] of the Household

He[saww] Praised Allah[azwj] and Extolled Him[azwj], then said: 'O sons of Abd Manaaf[as], worship Allah[azwj] and do not associate anything with Him[azwj], for had He[azwj] Permitted prostrations to me[saww], I[saww] would not have given anyone preference over you.

إني رأيت على منبري هذا اثني عشر كلهم من قريش، رجلين من ولد الحرب بن أمية وعشرة من ولد العاص بن أمية، كلهم ضال مضل، يردون أمتي عن الصراط القهقرى.

I[saww] saw (in a dream) upon this Pulpit of mine[saww], twelve (men), all of them from Qureish. Two men from the sons of Al-Harb Bin Umayya, and ten from the sons of Al-A'as Bin Umayya, all of them leading astray and having strayed, reverting my[saww] community backwards from the Path'.

ثم قال للعباس: أما إن هلكتهم على يدي ولدك. ثم قال: فاتقوا الله في عترتي أهل بيتي، فإن الدنيا لم تدم لأحد قبلنا ولا تبقى لنا ولا تدوم لأحد بعدنا.

Then he[saww] said to Al-Abbas: 'But, they will be destroyed by the hands of your sons'. Then he[saww] said: 'So fear Allah[azwj] with regards to my[saww] Family the People[asws] of the Household, for neither did the world last for anyone before us[asws], nor will it remain for anyone after us[asws]'.

ثم قال لعلي عليه السلام: دولة الحق أبر الدول. أما إنكم ستملكون بعدهم باليوم يومين وبالشهر شهرين وبالسنة سنتين.

Then he[saww] said to Ali[asws]: 'The government of the truth is the most righteous of the governments. As for you[asws] (The People[asws] of the Household) will be ruling after them by two days for every one day (of theirs), and two months for every month (of theirs), and for two years for every one year (of theirs)'.

ستة لعنهم الله في كتابه

ثم قال صلى الله عليه وآله: ستة لعنهم الله في كتابه: الزائد في كتاب الله، والمكذب بقدر الله، والمستحل من عترتي ما حرم الله، والتارك لسنتي، والمستأثر على المسلمين بفيئهم، والمتسلط بالجبروت ليذل من أعز الله ويعز من أذل الله.

Six have been Cursed by Allah[azwj] in His[azwj] Book

Then he[saww] said: 'Six have been Cursed in His[azwj] Book – The one who increases in the Book of Allah[azwj], and the one who denies the Power of Allah[azwj], and the one who makes it to be permissible about my[saww] Family what Allah[azwj] has Prohibited, and the one who ignores my[saww] Sunnah, and the one who monopolises the war booty to the Muslims, and the one who, by his compulsion, disgraces the one whom Allah[azwj] has Honoured, and honours the one whom Allah[azwj] has Disgraced'.

HADITH 98

(98) موقع الشيعة فى الناس

POSITION OF THE SHIITES WITHIN THE PEOPLE

النعمان بن محمد التميمي المغربي في مناقب أمير المؤمنين عليه السلام عن سليم بن قيس الهلالي قال: قلت لأمير المؤمنين علي عليه السلام: إن أهل بيتي يقطعوني وأوصلهم، ويحرموني فأعطيهم، ويكلموني وأعفو عنهم، ويشتموني ولا أشتمهم.

Al-No'man Bin Muhammad Al-Tamimy Al-Magriby in *Manaaqib Amir-ul-Momineen*[asws], from Sulaym Bin Qays Al-Hilaly, who said:

'I said to Amir-ul-Momineen Ali[asws] that: 'The people of my household cut off (relationships) with me but I keep connections with them, and they deprive me but I give to them, and they speak (bad) about me but I excuse them, and they insult me but I do not insult them'.

فقال أمير المؤمنين علي عليه السلام: عهدت الناس ورقا لا شوك فيه، وهم اليوم شوك لا ورق فيه.

Amir-ul-Momineen[asws] Ali[asws] said: 'The people have been assigned to be leaves with no thorns in it, and they are, today, thorns with no leaves in it'.

فقلت: فكيف أصنع، يا أمير المؤمنين؟ قال: ولهم غرضك ليوم فقرك. شيعتنا ثلاثة أصناف: صنف يصلونا، وصنف يصلون الناس، وصنف والوا ولينا وعادوا عدونا. أولئك الأولياء الأخيار الحكماء العلماء، وطوبى لهم وحسن مآب.

I said, 'So how should I behave, O Amir-ul-Momineen[asws]?' He[asws] said: 'And to them is your need on the day of your poverty. Our[asws] Shiites are of three types – A type, who come to us[asws], and a type who go to the people, and a type who befriend our[asws] friends and are inimical to our[asws] enemies. These are the friends, the best ones, the wise ones, the knowledgeable ones, and Blessings are for them and a beautiful journey'.

PART VII

TABLE OF CONTENTS

HADITH 49 5
WHAT THE RASOOL ALLAH[saww] WROTE ON PAPER (SHOULDER -BONE) 5

Speech of the Rasool Allah[saww] after the words of Umar 5

Names of the twelve Imams[asws] in the shoulder (bone) 6
HADITH 50 7
WHAT IS PERMISSIBLE FOR ALI[asws] IS WHAT WAS PERMISSIBLE FOR THE RASOOL ALLAH[saww] 7

Ali[asws] is the Defender of the Fountain on the Day of Judgement 7
HADITH 51 8
THE MASJID OF THE RASOOL ALLAHsaww IS PERMISSIBLE ONLY FOR THE PEOPLE[asws] OF HIS[saww] HOUSEHOLD 8
HADITH 52 9
ALI[asws] IS THE TRUTHFUL (SIDDIQUE) OF THIS COMMUNITY AND ITS DIFFERENTIATOR (FAROUQ) 9

Abu Bakr and Umar have been entitled by a name, which was not for both of them 9
HADITH 53 10
THE MOTIVES OF AMIR-UL-MOMINEEN[asws] FOR THE BATTLES OF THE CAMEL (AL-JAMAL) AND AL-SIFFEEN 10
CHAPTER 54 11
THE PEOPLE[asws] OF THE HOUSEHOLD ARE THE WITNESSES OVER THE PEOPLE 11

Hazard to the Religion from three (types of) men 11

The infallibility is assigned in the obedience to the Prophet[saww] and the Imams[asws] 11

The way of the People[asws] of the Household rescues from the misguidance 12

Surely Allah[azwj] will Ask the Witnesses from the People[asws] of the Household about the people of their[asws] era 12
HADITH 55 14
CONFESSIONS OF SA'D BIN ABI WAQAAS CONCERNING AMIR-UL-MOMINEEN[asws] (Fazail) 14

Virtues of Amir-ul-Momineen[asws] in the words of Sa'd 14

(Military) Expedition of Khyber in the words of Sa'd 15

Event of Al-Ghadeer in the words of Sa'd 15

Sa'd Bin Abi Waqaas tried to justify his hypocrisy 16
HADITH 56 17
THE EMIGRANTS AND THE HELPERS DID NOT CONFRONT ALI[asws] IN HIS[asws] BATTLES 17
HADITH 57 18

REGRET OF THREE DEFAULTERS ABOUT ALI[asws] 18
HADITH 58 19
ARGUMENTATION OF ABAAN AGAINST AL-HASSAN AL-BASRY 19

The blessing by the dust of the feet of Amir-ul-Momineen[asws] 19

Virtues of Amir-ul-Momineen[asws] in the words of Al-Hassan Al-Basry 19

Al-Hassan Al-Basry lies to justify his hypocrisy 19

How the people pledged their allegiance to Ali[asws] after the killing of Usman 23

Abu Bakr and Umar were the first ones to lay the foundation of the misguidance in the community 24

Confession of all the companions about the Caliphate being for Ali[asws] after the Rasool Allah[saww] 25

The answer about the issue of the Prayer of Abu Bakr when the Rasool Allah[saww] was (about to) pass away 26

Al-Hassan Al-Basry mixes the hypocrisy with the dissimulation 26
HADITH 59 28
SUPPLICATION OF AMIR-UL-MOMINEEN[asws] IN (THE BATTLES OF) AL-JAMAL, AND SIFFEEN, AND AL-NAHARWAAN 28
HADITH 60 29
THE HIGHEST MERIT OF AMIR-UL-MOMINEEN[asws] IN THE QURAN AND WITH THE PROPHET[saww] 29

The highest merit for him[asws] from the Rasool Allah[saww] 29
HADITH 61 32
BEQUEST OF THE RASOOL ALLAH[saww] TO THE CLAN OF HASHIM[as] 32

The News about twelve Imams[asws] of guidance and twelve Imams of misguidance 33

The Rasool Allah[saww] informs about the calamities of the People[asws] of the Household at the end of his[saww] blessed age 35
HADITH 62 37
SPEECH OF THE PROPHET[saww] ABOUT HIS[saww] TWELVE SUCCCESSORS[asws] .. 37

His[saww] news about the Mahdi[asws] 38

The blessing of the dust of the feet of Amir-ul-Momineen[asws] 39
HADITH 63 40
WORDS WHICH NO ONE HAS SPOKEN APART FROM AMIR-UL-MOMINEEN[asws] 40
KNOWLEDGE OF AMIR-UL-MOMINEEN[asws] 41
DIFFERENCES IN THE COMMUNITY AND THE RESCUED SECT 42

The saved sect after the Prophets[as] 42
HADITH 66 44

THE BOOK OF THE KNOWLEDGE OF EVENTS IN THE POSSESSION OF AMIR-UL-MOMINEEN[asws] 44

The news of the afflictions (to befall upon) the People[asws] of the Household in the Book of Amir-ul-Momineen[asws] 44

The news about the government of the usurpers in the Book of Amir-ul-Momineen[asws] 45

The news about the government of the Clan of Abbas 46

HADITH 67 47

SERMON OF AMIR-UL-MOMINEEN[asws] IN AL-BASRA AFTER THE EVENT OF AL-JAMAL 47

Speech of Amir-ul-Momineen[asws] about the usurpation of the Caliphate 47

Allah[azwj] Tested the Muslims by their mother Ayesha 49

Contradiction of the usurpers regarding the theory of the appointment of the Caliph 50

News by Amir-ul-Momineen[asws] about Siffeen and Al-Nahrwaan 51

News by Amir-ul-Momineen[asws] about his[asws] murderer 51

The sins of the community of Muhammad[saww] are upon them (Abu Bakr and Umar) 52

Muhammad Bin Abu Bakr is the excellent one of his people 53

Warning of the Rasool Allah[saww] that Abu Bakr and Umar will usurp the Caliphate 53

Text of the twelve Imams[asws] in the presence of Abu Bakr, and Umar, and Usman 54

Dream of the Rasool Allah[saww] regarding the usurpers 54

HADITH 49

(49) ما كتبه رسول الله صلى الله عليه وآله في الكتف

WHAT THE RASOOL ALLAH[saww] WROTE ON PAPER (SHOULDER -BONE)

وعن سليم بن قيس، قال: سمعت سلمان يقول: سمعت عليا عليه السلام - بعد ما قال ذلك الرجل ما قال وغضب رسول الله صلى الله عليه وآله ودفع الكتف -: ألا نسأل رسول الله صلى الله عليه وآله عن الذي كان أراد أن يكتب في الكتف مما لو كتبه لم يضل أحد ولم يختلف اثنان؟

And from Sulaym Bin Qays, who said, 'I heard Salman[ar] say, 'I[ar] heard Ali[asws] – after that man (Umar) said what he said, and the Rasool Allah[saww] got angry and left the paper - : 'So, we[asws] asked the Rasool Allah[saww] about that which he[saww] had intended to write on the paper (shoulder bone), that if he[saww] would had written it, no one would have gone astray and no two would have ever differed'.

كلام رسول الله صلى الله عليه وآله بعد قول عمر

فسكت حتى إذا قام من في البيت وبقي علي وفاطمة والحسن والحسين عليهم السلام وذهبنا نقوم أنا وصاحبي أبو ذر والمقداد، قال لنا علي عليه السلام: إجلسوا. فأراد أن يسأل رسول الله صلى الله عليه وآله ونحن نسمع، فابتدأه رسول الله صلى الله عليه وآله فقال: (يا أخي، أما سمعت ما قال عدو الله؟ أتاني جبرئيل قبل فأخبرني أنه سامري هذه الأمة وأن صاحبه عجلها، وأن الله قد قضى الفرقة والاختلاف على أمتي من بعدي، فأمرني أن أكتب ذلك الكتاب الذي أردت أن أكتبه في الكتف لك وأشهد هؤلاء الثلاثة عليه، ادع لي بصحيفة).

Speech of the Rasool Allah[saww] after the words of Umar

He[saww] remained silent until the ones who were in the house stood up (and left), and there remained Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and we[ar] started standing up to leave, I[ar], (Salman[ar]) and my[ar] companions Abu Dharr[ar] and Al-Miqdad[ar]. Ali[asws] said to us[ar]: 'Be seated!' He[asws] intended to ask the Rasool Allah[saww] and wanted us[ar] to hear it, so the Rasool Allah[saww] initiated by saying: 'O my[saww] brother[asws], did you[asws] hear what the enemy of Allah[azwj] said? Jibraeel came to me[saww] beforehand and informed me[saww] that he (Umar) is the Samiry of this community and that his companion is its calf, and that Allah[azwj] has Decreed that there be sects and differentiation be in my[saww] community differ after me[saww], therefore He[azwj] Ordered me[saww] that I[saww] should write that writing which I[saww] intended to write it, in the paper (shoulder-bone) for you[asws] and these three[ar] can witness and be witnesses to it, so get me a Parchment'.

أسماء الأئمة الاثني عشر عليهم السلام في الكتف

فأتى بها، فأملى عليه أسماء الأئمة الهداة من بعده رجلا رجلا وعلي عليه السلام يخطه بيده. وقال صلى الله عليه وآله: إني أشهدكم إن أخي ووزيري ووارثي وخليفتي في أمتي علي بن أبي طالب، ثم الحسن ثم الحسين ثم من بعدهم تسعة من ولد الحسين. ثم لم أحفظ منهم غير رجلين علي ومحمد، ثم اشتبه الآخرون من أسماء الأئمة عليهم السلام، غير أني سمعت صفة المهدي وعدله وعمله وأن الله يملأ به الأرض عدلا كما ملئت ظلما وجورا.

Names of the twelve Imams[asws] in the shoulder (bone)

So he[asws] came with it, and he[saww] dictated to him[asws] the names of the Imams[asws] of guidance to be from after him[saww], man[asws] after man[asws], and Ali[asws] wrote it by his[asws] hand. And he[saww] said: 'I[as] am holding you all as witnesses that my[saww] brother[asws], and my[saww] Vizier, and my[saww] inheritor, and my[saww] Caliph in my[saww] community is Ali[asws] Bin Abu Talib[asws], then Al-Hassan[asws], then Al-Husayn[asws], then from after him[asws] nine from the sons[asws] of Al-Husayn[asws]'. Then I (Salman[ar]) did not remember from them[asws] apart from two men[asws], Ali[asws] and Muhammad[asws], then I[ar] got confused of the later names of the Imams[asws], apart from that I[ar] heard the characteristics of Al-Mahdi[asws], and his[asws] justice, and his[asws] actions, and that Allah[azwj] would Fill the earth by him[asws], with justice just as it had been filled with injustice and inequity'.

ثم قال النبي صلى الله عليه وآله: إني أردت أن أكتب هذا ثم أخرج به إلى المسجد ثم أدعو العامة فأقرأه عليهم وأشهدهم عليه. فأبى الله وقضى ما أراد.

Then the Prophet[saww] said: 'This is what I[saww] had intended to write, then go out with it to the Masjid, then call the public and read it out to them and hold them as witnesses. Allah[azwj] Refused and Decreed what He[azwj] so Wanted'.

ثم قال سليم: فلقيت أبا ذر والمقداد في إمارة عثمان فحدثاني. ثم لقيت عليا عليه السلام بالكوفة والحسن والحسين عليهما السلام فحدثاني به سرا ما زادوا ولا نقصوا كأنما ينطقون بلسان واحد.

Then Sulaym said, 'I met Abu Dharr[ar], and Al-Miqdad[ar] during the rule of Usman, so they both narrated to me. Then I met Ali[asws] at Al-Kufa, and Al-Hassan[asws], and Al-Husayn[asws], they[asws] narrated to me in secret, not more nor less, as if they[asws] had all spoken with one tongue'.

HADITH 50

(50) يحل لعلي عليه السلام في المسجد ما يحل لرسول الله (ص)

WHAT IS PERMISSIBLE FOR ALI[asws] IS WHAT WAS PERMISSIBLE FOR THE RASOOL ALLAH[saww]

سليم عن جابر بن عبد الله الأنصاري، قال: خرج علينا رسول الله صلى الله عليه وآله وفي يده عسيب رطب ونحن في مسجده، فجعل يضربنا ويقول: لا ترقدوا في المسجد. قال جابر: فخرجنا وأراد علي عليه السلام أن يخرج معنا، فقال رسول الله صلى الله عليه وآله: أين تخرج يا أخي؟ إنه يحل لك في المسجد ما يحل لي. أنت مني بمنزلة هارون من موسى، إن الله أمر موسى أن يبني مسجدا طاهرا طيبا لا يسكنه معه إلا هو وابناه شبر وشبير.

Sulaym from Jabir Bin Abdullah Al-Ansary, who said, 'The Rasool Allah[saww] came out to us, and in his[saww] hand was a large leaf of dates, and we were in his[saww] Masjid. So he[saww] went on to tap us with it and said: 'Do not lie down in the Masjid'. Jabir said, 'So we went out, and Ali[asws] intended to go out with us, but the Rasool Allah[saww] said: 'Where are you going out to, O my[saww] brother[asws]? It is Permissible for you[asws] in the Masjid that which is Permissible for me[saww]. You[asws] are from me[saww] of the status which Haroun[as] had from Musa[as], that Allah[azwj] Ordered Musa[as] to build a pure and good Masjid, and no one will dwell in it except for him[as] and his[as] two sons Shabbar and Shabbir'.

علي عليه السلام الذائد عن الحوض يوم القيامة

يا أخي، والذي نفسي بيده إنك للذائد عن حوضي بيدك كما يذود الرجل عن إبله الإبل الجربة، كأني أنظر إلى مقامك من حوضي معك عصى من عوسج.

Ali[asws] is the Defender of the Fountain on the Day of Judgement

O my[saww] brother[asws], by the One[azwj] in Whose Hand is my[saww] soul, you[asws] are the Defender from the Fountain by your[asws] hands, just as the man defends from his camels, the camel that has the itch (illness). It is as if I[saww] am looking at your[asws] place from my[saww] Fountain, and with you[asws] is a stick from the shrubs'.

HADITH 51

(51) يحل مسجد رسول الله صلى الله عليه وآله لأهل بيته فقط

THE MASJID OF THE RASOOL ALLAHsaww IS PERMISSIBLE ONLY FOR THE PEOPLE[asws] OF HIS[saww] HOUSEHOLD

سليم بن قيس قال: سمعت أمير المؤمنين عليه السلام يقول: كأني أنظر إلى رسول الله صلى الله عليه وآله بصحن مسجده يقول: (ألا إنه لا يحل مسجدي لجنب ولا لحائض غيري وغير أخي وغير ابنتي ونسائي وخدمي وحشمي. ألا هل سمعتم؟ ألا هل بينت لكم؟ ألا لا تضلوا)، ينادي بذلك نداء.

Sulaym Bin Qays said, 'I heard Amir-ul-Momineen[asws] say: 'It is as if I[asws] am looking at the Rasool Allah[saww] by the courtyard of his[saww] Masjid saying: 'Nay! It is not Permissible to be in my[saww] Masjid for a person in requirement of the major ablution (Ghusl Janaba), nor for a menstruating woman, apart from myself[saww], and apart from my[saww] brother[asws], and apart from my[saww] daughter, and my[saww] wives, and my[saww] servants and my[saww] attendants. Did you all hear it? Have I[saww] not told you all? Do not deviate'. He[saww] proclaimed by that call'.

HADITH 52

(52) على عليه السلام صديق الأمة وفاروقها

ALI[asws] IS THE TRUTHFUL (SIDDIQUE) OF THIS COMMUNITY AND ITS DIFFERENTIATOR (FAROUQ)

وذكر سليم بن قيس أنه جلس إلى سلمان وأبي ذر والمقداد في إمارة عمر بن الخطاب، فجاء رجل من أهل الكوفة فجلس إليهم مسترشدا.

And Sulaym Bin Qays mentioned that he was seated with Salman[ar], and Abu Dharr[ar], and Al-Miqdad[ar] during the rule of Umar Bin Al-Khattab, when a man from Al-Kufa came up and sat down among them[ar] in order to be guided by them[ar].

فقالوا له: عليك بكتاب الله فألزمه، وعلي بن أبي طالب فإنه مع الكتاب لا يفارقه. وإنا نشهد أنا سمعنا رسول الله صلى الله عليه وآله يقول: (إن عليا مع القرآن والحق، حيثما دار دار.إنه أول من آمن بالله وأول من يصافحني يوم القيامة من أمتي، وهو الصديق الأكبر والفاروق بين الحق والباطل، وهو وصيي ووزيري وخليفتي في أمتي ويقاتل على سنتي).

So they[ar] said to him, 'To you is the Book of Allah[azwj] which is necessary for you, and (also) Ali[asws] Bin Abu Talib[asws], for he[asws] is with the Book, not being separate from it. And we[ar] hereby testify that we[ar] heard the Rasool Allah[saww] saying that: 'Ali[asws] is with the Quran and the truth, wherever he[asws] turns to, so do these.

He[asws] is the first one[asws] who believed in Allah[azwj] and the first one who will shake my[saww] hand on the Day of Judgement, from my community, and he[asws] is the Great Truthful (Al-Siddique Al-Akbar), and the Differentiator (Al-Farouq) between the truth and the falsehood, and he[asws] is my[saww] successor[asws], and my[saww] Vizier, and my[saww] Caliph in my[saww] community, and he[asws] will fight (to preserve) my[saww] Sunnah'.

أبو بكر وعمر انتحلا اسم غيرهما

فقال لهم الرجل: فما بال الناس يسمون أبا بكر الصديق وعمر الفاروق؟ فقالوا له: نحلهما الناس اسم غيرهما كما نحلوهما خلافة رسول الله صلى الله عليه وآله وإمرة المؤمنين، وما هو لهما باسم لأنه اسم غيرهما. إن عليا لخليفة رسول الله صلى الله عليه وآله وأمير المؤمنين. لقد أمرنا رسول الله صلى الله عليه وآله وأمرهما معنا فسلمنا على علي عليه السلام بإمرة المؤمنين.

Abu Bakr and Umar have been entitled by a name, which was not for both of them

The man said to them[ar], 'So what about the people naming Abu Bakr as 'The Truthful' (Al-Siddique), and Umar as The Differentiator (Al-Farouq)?' They[ar] said to him, 'The people entitled them by a name which was not for both of them, just as they entitled them both with the Caliphate of the Rasool Allah[saww] and entitled them as 'Amir-ul-Momineen', and it is a title which is not for the both of them because it is a title which is for someone else other than them both. Surely, Ali[asws] is the Caliph of the Rasool Allah[saww] and 'Amir-ul-Momineen'. The Rasool Allah[saww] had ordered us[ar], and he[saww] ordered both of them along with us[ar] so we all greeted to Ali[asws] as 'Amir-ul-Momineen''.

HADITH 53

(53) الدافع لحرب الجمل وصفين عند على عليه السلام

THE MOTIVES OF AMIR-UL-MOMINEEN[asws] FOR THE BATTLES OF THE CAMEL (AL-JAMAL) AND AL-SIFFEEN

سليم قال: سمعت عليا عليه السلام يقول يوم الجمل ويوم الصفين: إني نظرت فلم أجد إلا الكفر بالله والجحود بما أنزل الله تعالى، أو الجهاد في سبيل الله والأمر بالمعروف والنهي عن المنكر. فاخترت الجهاد في سبيل الله والأمر بالمعروف والنهي عن المنكر، على الكفر بالله والجحود بما أنزل الله ومعالجة الأغلال في نار جهنم، إذا وجدت أعوانا على ذلك.

Sulaym said, 'I heard Ali[asws] say on the Day of Al-Jamal and the Day of Al-Siffeen: 'I[asws] looked (considered), so I[asws] could not find anything except that I[asws] should either (adopt) infidelity (Al-Kufr) with Allah[azwj] or fight against what Allah[azwj] the High had Sent down, or I[asws] fight in the Way of Allah[azwj] and enjoin the doing of the good and forbid from the evil. So I[asws] chose to fight in the Way of Allah[azwj], and the enjoining of the doing of good and forbidding from the evil, over the infidelity (Al-Kufr) with Allah[azwj] and fighting against what Allah[azwj] had Sent down and face the treatment of the fetters in the Fire of Hell, when I[asws] found helpers for that.

إني لم أزل مظلوما منذ قبض رسول الله صلى الله عليه وآله، فلو وجدت قبل اليوم أعوانا على إحياء الكتاب والسنة كما وجدتهم اليوم لقاتلت ولم يسعني الجلوس.

I[asws] have never ceased to be an oppressed person since the passing away of the Rasool Allah[saww]. Had I[asws] found helpers, before today, for the revival of the Book and the Sunnah just as I[asws] have found today, I[asws] would have fought and there would have been no leeway for me[asws] to be seated (not fight)'.

CHAPTER 54

(54) أهل البيت عليهم السلام الشهداء على الناس

THE PEOPLE[asws] OF THE HOUSEHOLD ARE THE WITNESSES OVER THE PEOPLE

يحذر على الدين من ثلاثة رجال

سليم بن قيس قال: سمعت علي بن أبي طالب عليه السلام يقول: قال رسول الله صلى الله عليه وآله: احذروا على دينكم ثلاثة رجال: رجل قرأ القرآن حتى إذا رآى عليه بهجته كأن رداء للإيمان غيره إلى ما شاء الله، اخترط سيفه على أخيه المسلم ورماه بالشرك. قلت: يا رسول الله، أيهما أولى بالشرك؟ قال: الرامي به منهما.

Hazard to the Religion from three (types of) men

Sulaym Bin Qays said, 'I heard Ali[asw] Bin Abu Talib[asws] say: 'The Rasool Allah[saww] said: 'There is a hazard to your Religion from three (types) of men – a man who recites the Quran to the extent that he was delighted by its arguments adopting like a robe for the faith other than to what Allah[azwj] Desired, took out his sword against his brother Muslim and hit him by it for being a Polytheist'. I[asws] said: 'O Rasool Allah[saww], which of these two are higher in Polytheism?' He[saww] said: 'The hitter by it, from them both'.

ورجل استخفته الأحاديث، كلما انقطعت أحدوثة كذب مثلها أطول منها. إن يدرك الدجال يتبعه.

'And a man who considers Ahadith to be insignificant. Whenever a Hadith was cut off (short), he forged lies similar to it and lengthened from it'.

ورجل آتاه الله عز وجل سلطانا فزعم أن طاعته طاعة الله ومعصيته معصية الله، وكذب، لا طاعة لمخلوق في معصية الخالق، لا طاعة لمن عصى الله.

And a man to whom Allah[azwj] Mighty and Majestic Gave authority, so he thought that obedience to him is the obedience to Allah[azwj], and disobedience to him was disobedience to Allah[azwj], but he lied. There is no obedience to a creature in the disobedience to the Creator. There is no obedience to the one who disobeys Allah[azwj'].

العصمة هي المناط في طاعة النبي والأئمة عليهم السلام

إنما الطاعة لله ولرسوله ولولاة الأمر الذين قرنهم الله بنفسه ونبيه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)(1)، لأن الله إنما أمر بطاعة رسول الله صلى الله عليه وآله لأنه معصوم مطهر لا يأمر بمعصية الله، وإنما أمر بطاعة أولي الأمر لأنهم معصومون مطهرون لا يأمرون بمعصية الله.

The infallibility is assigned in the obedience to the Prophet[saww] and the Imams[asws]

'But rather, the obedience to Allah[azwj] and His[azwj] Messenger[saww] and the Wali Al-Amr (those in authority) are those[asws] whom[asws] Allah[azwj] has Joined with Himself[azwj], and His[azwj] Prophet[saww], so He[azwj] Said: ***"[4:59] O you who believe! obey Allah and***

obey the Messenger and those in authority from among you", the reason why Allah[azwj] Ordered the obedience to the Rasool Allah[saww] is because he[saww] is Infallible, Pure, he[saww] will not order to the disobedience of Allah[azwj], and the reason why He[azwj] Ordered obedience to the Ul-Il-Amr (those in authority) because they[asws] are Infallible, Pure, and they[asws] will not order to the disobedience to Allah[azwj].

طريق أهل البيت عليهم السلام ينجي من الضلال

قال: ثم أقبل علي علي بن أبي طالب عليه السلام - حين فرغ من حديث رسول الله صلى الله عليه وآله - فقال: لا بد من رحى ضلالة، فإذا قامت طحنت وإن لطحنها روقا وإن روقها حدتها وعلى الله فلها. إن أبرار عترتي وطيب أرومتي أحلم الناس صغارا وأعلمهم كبارا. ألا وبنا يفرج الله الضيق والزمان الكلب، وعلى أيدينا يغير الكذب.

The way of the People[asws] of the Household rescues from the misguidance

(Sulaym) said, 'Then Ali[asws] turned towards me – when he[asws] was free from the Hadith of the Rasool Allah[saww] – so he[asws] said: 'It is a must for there to be misguidance which will grind, and its grinding will be thorough, and its thoroughness is its difficulties, and it is for Allah[azwj] to Rescue from it. The good ones from my[asws] Progeny, and the pure ones of my[asws] Family are the most forbearing of the people in their[asws] childhood and the most knowledgeable of them in their[asws] adulthood. Indeed, it is by us[asws] that Allah[azwj] Rescues from the straitened circumstances and change the era and by our[asws] hands, without the lies.

ألا وإنا أهل بيت من حكم الله حكمنا وقول صادق سمعنا، فإن تتبعوا سبيلنا وتسلكوا طريقنا وآثارنا تهتدوا ببصائرنا، وإن تخالفونا تهلكوا، وإن تقتدوا بنا تجدونا على الكتاب أمامكم، وإن تخالفونا لم تضروا بذلك إلا أنفسكم.

Indeed, we[asws] are the People[asws] of the Household, our[asws] orders are the Orders of Allah[azwj], and we[asws] are truthful in speech so listen to us[asws], for if you follow our[asws] way, and travel on our[asws] path and our[asws] footsteps, you will be guided by our[asws] vision, and if you oppose us[asws] you will perish, and if you follow us[asws], you will find us[asws] to be upon the Book in front of you, and that if you were to oppose us, you will not hurt anyone by it except yourselves.

إن الله يسأل الشهداء من أهل البيت عليهم السلام عن أهل زمانهم

إن الله سائل أهل كل زمان ويدعى الشهداء عليهم في زمانهم منا، فمن صدق صدقناه ومن كذب كذبناه. إن رسول الله صلى الله عليه وآله هو المنذر الهادي الرسول إلى الجن والأنس إلى يوم القيامة، لا نبي بعده ولا رسول، ولا ينزل بعد القرآن كتابا. ولكل أهل زمان هاد ودليل وإمام يهديهم ويدلهم ويرشدهم إلى كتاب ربهم وسنة نبيهم، كلما مضى هاد خلف آخر مثله. هم مع الكتاب والكتاب معهم لا يفارقونه ولا يفارقهم حتى يردوا على رسول الله صلى الله عليه وآله حوضه.

Surely Allah[azwj] will Ask the Witnesses from the People[asws] of the Household about the people of their[asws] era

Surely, Allah[azwj] will Ask the people of every era, and Call the Witnesses over them who were in their era, from us[asws], so the one who was truthful we[asws] will ratify him, and the one who lied, we[asws] will deny him. Surely, the Rasool Allah[saww] was the Warner, the Guide, the Messenger[saww] to the Jinn and the Human beings up to the Day of Judgement. There will not be a Prophet[as] after him[saww] nor a Messenger[as], nor will a Book Descend after the Quran. And for the people of every era there is a Guide, and an Evidence, and an Imam[asws] who[asws] guides them, and provides

evidences to them, and shows them the way to the Book of their Lord[azwj] and the Sunnah of their Prophet[as]. Every time a Guide[asws] passes away, he[asws] leaves behind someone[asws] like himself[asws]. They[asws] are with the Quran and the Quran is with them[asws]. Neither do they[asws] separate from it nor does it separate from them[asws], until they return to the Rasool Allah[saww] to his[saww] Fountain.

إنا أهل بيت دعا الله لنا أبونا إبراهيم عليه السلام فقال: (فاجعل أفئدة من الناس تهوي إليهم)، فإيانا عنى الله بذلك خاصة. ونحن الذين عنى الله: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون) إلى آخر السورة، فرسول الله الشاهد علينا ونحن شهداء الله على خلقه وحججه في أرضه. ونحن الذين عنى الله بقوله: (وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس) إلى آخر الآية. فلكل زمان منا إمام شاهد على أهل زمانه.

We[asws] are the People[asws] of the Household for whom[asws] our[asws] father Ibrahim[as] Prayed to Allah[azwj] saying: ***"[14:37] therefore make the hearts of some people yearn towards them and"***, so it is us[asws] whom Allah[azwj] has Meant by that, especially. And we[asws] are the ones[asws] Meant by Allah[azwj] in: ***"[22:77] O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed"*** up to the end of the Chapter. So the Rasool Allah[saww] is a Witness over us[asws], and we[asws] are the Witnesses of Allah[azwj] over His[azwj] creatures, and His[azwj] Proof in His[azwj] earth. And we[asws] are the ones[asws] Meant by Allah[azwj] by His[azwj] Statement: ***"[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people"***, up to the end of the Verse. So for every era, an Imam[asws] from us[asws] is a Witness over the people of his[asws] era.

HADITH 55

(55) اعترافات سعد بن أبي وقاص بشأن أمير المؤمنين عليه السلام

CONFESSIONS OF SA'D BIN ABI WAQAAS CONCERNING AMIR-UL-MOMINEEN[asws] (Fazail)

قال سليم بن قيس: لقيت سعد بن أبي وقاص وقلت له: إني سمعت عليا عليه السلام يقول: سمعت رسول الله صلى الله عليه وآله يقول: (اتقوا فتنة الأخينس (فتنة سعد، فإنه يدعو إلى خذلان الحق وأهله). فقال سعد: اللهم إني أعوذ بك أن أبغض عليا أو يبغضني، أو أقاتل عليا أو يقاتلني، أو أعادي عليا أو يعاديني.

Sulaym Bin Qays said, 'I met Sa'd Bin Abi Waqaas and said to him, 'I heard from Ali[asws] saying: 'I[asws] heard the Rasool Allah[saww] saying: 'Fear the strife (Fitna) of 'Al-Akhaynas', strife (Fitna) of Sa'd, for he will call to desertion of the truth and its people'. Sa'd said, 'Our Allah[azwj], I seek refuge with You[azwj] that I should hate Ali[asws] or that he[asws] should hate me, or I fight against Ali[asws] and he[asws] fights against me, or I be an enemy to Ali[asws] or he[asws] be an enemy to me.

فضائل أمير المؤمنين عليه السلام على لسان سعد

إن عليا كانت له خصال لم تكن لأحد من الناس مثلها: إنه صاحب براءة حين قال رسول الله صلى الله عليه وآله: (إنه لا يبلغ عني إلا رجل مني).

Virtues of Amir-ul-Momineen[asws] in the words of Sa'd

Surely Ali[asws] has qualities for himself[asws], which will never be for anyone from the people. For example, he[asws] is the owner of 'Bara'at' (Chapter 9 of the Quran), when the Rasool Allah[saww] said: 'It will not be preached from me[saww] except for a man[asws] who is from me[saww]'.

وقال صلى الله عليه وآله له يوم غزاة تبوك: (أنت مني بمنزلة هارون من موسى غير النبوة، فإنه لا نبي بعدي).

And he[saww] said on the day of the (military) expedition of Tabuk: 'You[asws] are from me[saww] of the status which Haroun[as] had from Musa[as] apart from the Prophet-hood, so there is no Prophet[as] to be after me[saww]'.

وأمر صلى الله عليه وآله بسد كل باب شارع إلى المسجد غير بابه، فجهد عمر أن يرخص له في كوة صغيرة قدر عينه فأبى ذلك رسول الله صلى الله عليه وآله، وقال عند ذلك حمزة والعباس وجعفر: (سددت أبوابنا وتركت باب علي)؟ فقال صلى الله عليه وآله: (ما أنا سددتها ولا فتحت بابه، ولكن الله سدها وفتح بابه).

And he[saww] ordered for the closure of every door leading to the Masjid apart from his[asws] door. So Umar fought that he should be allowed to have a small niche the size of his eye. The Rasool Allah[saww] refused that, and Hamza[as], and Al-Abbas[as], and Ja'far[as] said regarding that, 'You[saww] are closing our[as] doors and leaving his[asws] door open?' He[saww] said: 'It was not I[saww] that closed it, nor kept his[asws] door open, but it was Allah[azwj] Who closed it and Kept his[asws] door open'.

وآخى رسول الله صلى الله عليه وآله بين كل رجلين من أصحابه، فقال عليه السلام له: آخيت بين كل رجلين من أصحابك وتركتني؟ فقال رسول الله صلى الله عليه وآله: (أنت أخي وأنا أخوك في الدنيا والآخرة).

And the Rasool Allah[saww] established brotherhood between every man from his[saww] companions, so he[asws] said to him[saww]: 'You[saww] established brotherhood between every man from your[asws] companions and have forsaken me[asws]?' So the Rasool Allah[saww] said: 'You[asws] are my[saww] brother[asws], and I[saww] am your[asws] brother in the world and the hereafter'.

غزوة خيبر على لسان سعد

وقال في يوم خيبر حين انهزم أبو بكر وعمر فغضب رسول الله صلى الله عليه وآله وقال: (ما بال أقوام يلقون المشركين ثم يفرون؟ لأدفعن الراية غدا إلى رجل يحب الله ورسوله ويحبه الله ورسوله، ليس بجبان ولا فرار ولا يرجع حتى يفتح الله على يديه خيبرا).

(Military) Expedition of Khyber in the words of Sa'd

And he[saww] said on the Day of Khyber when Abu Bakr and Umar had been defeated, so the Rasool Allah[saww] got angry and said: 'What is wrong with the people that they meet the Polytheists, then flee? I[saww] will give the Flag tomorrow to a man[asws] who loves Allah[azwj] and His[azwj] Messenger, and is Loved by Allah[azwj] and His[azwj] Messenger[saww]. He[asws] is not a coward, and will not flee, and will not return until Allah[azwj] Grants victory of Khyber by his[asws] hands'.

فلما أصبحنا اجتمعنا إلى رسول الله صلى الله عليه وآله وأريت رسول الله وجهي فقال: (أين أخي، ادعوا لي عليا). فأتوه به، فإذا هو رمد يقاد من رمده وعليه إزار وغبار الدقيق عليه وكان يطحن لأهله.

When it was the morning, we gathered around the Rasool Allah[saww] and the Rasool Allah[saww] saw our faces, so he[saww] said: 'Where is my[saww] brother? Call Ali[asws] for me[saww]'. So they came with him[asws]. He[asws] had conjunctivitis (inflammation of the eye), and he[asws] was being held due to his[asws] conjunctivitis, and upon him[asws] was the dust of the flour, and he[asws] had been grinding the flour for his[asws] Family[asws].

فأمره رسول الله صلى الله عليه وآله فوضع رأسه في حجره وتفل في عينيه. ثم عقد له ودعا له، فما انثنى حتى فتح الله له وأتاه بصفية بنت حيي بن أخطب، فأعتقها النبي صلى الله عليه وآله ثم تزوجها وجعل عتقها صداقها

So the Rasool Allah[saww] ordered for his[asws] head to be placed on his[saww] lap, and he[saww] applied his[saww] saliva in his[asws] eye. Then held him[asws] and supplicated for him[asws]. So he[asws] did not turn back until Allah[azwj] Granted victory to him[asws], and Safiya Bin Hayya Bin Akhtab came to him[asws]. So the Prophet[saww] freed her, then married her, and made her freedom to be her dowry.

واقعة الغدير على لسان سعد

وأعظم من ذلك - يا أخا بني هلال - يوم غدير خم، أخذ رسول الله صلى الله عليه وآله بيده - وأنا أنظر إليه - رافعا عضديه فقال: (ألست أولى بكم من أنفسكم)؟ فقالوا: بلى. قال: (فمن كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه. ليبلغ الشاهد الغائب).

Event of Al-Ghadeer in the words of Sa'd

And greater than that – O brother of the Clan of Hilal-– is the Day of Khumm. The Rasool Allah[saww] grabbed him[asws] by his[saww] hand – and I was looking at him[asws] – raised his[asws] upper arms and said: 'Am I[saww] not higher to you all than your own

selves?' So they all said, 'Yes'. He[saww] said: 'The one whose Master I[saww] was, so Ali[asws] is his Master. Our Allah[azwj], Befriend the one who befriends him[asws], and be an Enemy to the one who is an enemy to him[asws]. Those present (here) should make it reach to the absentees'.

محاولة سعد بن أبي وقاص تبرير نفاقه

قال سليم: وأقبل علي سعد فقال: إنما شككت ولست بقاتل نفسي إن كان سبقني إلى فضل غبت عنه إني لم أزعم أني مخطئ ولا مسئ، بل هو على الحق.

Sa'd Bin Abi Waqaas tried to justify his hypocrisy

Sulaym said, 'And Sa'd turned towards me, so he said, 'But I doubted, and I am not going to kill myself if he[asws] has precedence to the virtues which are absent from me, and I am not alleging that I am mistaken, or that I am a wrongdoer, but he[asws] is on the truth'.

HADITH 56

(56) المهاجرون والأنصار لم يواجهوا عليا عليه السلام في حروبه

THE EMIGRANTS AND THE HELPERS DID NOT CONFRONT ALI[asws] IN HIS[asws] BATTLES

قال: وذكر سليم: أنه لم يكن مع طلحة والزبير رجل واحد من المهاجرين والأنصار، ولا مع معاوية رجل من المهاجرين والأنصار، ولا مع الخوارج يوم النهروان أحد من المهاجرين والأنصار.

(Abaan) said, 'And Sulaym mentioned that, 'There was not with Talha and Al-Zubayr, even one man from the Emigrants and the Helpers, nor was there with Muawiya a man from the Emigrants and the Helpers, nor with the Kharijites on the Day of Nahrwaan (Battle) any one from the Emigrants and the Helpers.

سعد يخبر عن رئيس الخوارج

قال: وسمعت سعدا وذكر المخدج، قال: فقال علي عليه السلام: قتل شيطان الوهدة. قال: سمعت رسول الله صلى الله عليه وآله يقول: (أمه أمة لبني سليم وأبوه شيطان)

(Sulaym) said, 'And I heard Sa'd and he mentioned Al-Makhdaj. He said, 'Ali[asws] said: 'The Satan of the Pit has been killed. I[asws] heard the Rasool Allah[saww] say: 'His mother is the slave of the Clan of Saleem, and his father is Satan[la]'.

HADITH 57

(57) ندامة الثلاثة المتخلفين عن على عليه السلام

REGRET OF THREE DEFAULTERS ABOUT ALI[asws]

قال سليم بن قيس: وجلست يوما إلى محمد بن مسلمة وسعد بن مالك وعبد الله بن عمر، فسمعتهم يقولون: لقد تخوفنا أن نكون قد هلكنا بتخلفنا عن نصرة علي وعن قتالنا معه الفئة الباغية. فقلت: اللهم إني قد سمعت عليا عليه السلام يقول: (أمرني رسول الله صلى الله عليه وآله بقتال الناكثين والقاسطين والمارقين). قال: فبكوا، ثم قالوا: صدق علي عليه السلام وبر، ما قال على الله ولا على رسوله قط إلا الحق. فنستغفر الله من تخلفنا عنه وخذلاننا إياه.

Sulaym Bin Qays said, 'And one day I Was seated with Muhammad Bin Maslama, and Sa'd Bin Maalik, and Abdullah Bin Umar, so I heard them saying, 'We have fear that we would end up being destroyed for having remained behind from helping Ali[asws] and fighting alongside him[asws] against the rebellious group'. I said, 'Our Allah[azwj], I have heard Ali[asws] say: 'The Rasool Allah[saww] ordered me[asws] to fight against the breakers (of the Covenant), and the renegades and the deviants'. He wept and then said, 'Ali[asws] spoke the truth and was righteous. He[asws] would never attribute a word to Allah[azwj] and to His[azwj] Messenger[saww] at all except for the truth. So we seek refuge with Allah[azwj] for staying behind from him[asws] and having deserted him[asws]'.

HADITH 58

(58) احتجاجات أبان على الحسن البصري

ARGUMENTATION OF ABAAN AGAINST AL-HASSAN AL-BASRY

التبرك بتراب أقدام أمير المؤمنين عليه السلام

سليم بن قيس، قال: سمعت سلمان يقول: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: (لولا أن تقول طوائف من أمتي ما قالت النصارى في عيسى بن مريم لقلت فيك مقالة تتبع أمتي آثار قدميك في التراب فيقبلونه).

The blessing by the dust of the feet of Amir-ul-Momineen[asws]

Sulaym Bin Qays said, 'I heard Salman[ar] said, 'The Rasool Allah[saww] said to Ali[asws]: 'Had it not been (for the fear) that the sects from my[saww] community would say regarding you[asws] what the Christians are saying regarding Isa Bin Maryam[as], I[saww] would say (such things) regarding you[asws] that, due to which my[saww] community would follow your[asws] footsteps in the dust, and they would kiss it'.

فضائل أمير المؤمنين عليه السلام على لسان الحسن البصري

قال أبان: فحدثت الحسن بن أبي الحسن - وهو في بيت أبي خليفة - بهذا الحديث عن سليم عن سلمان. فقال الحسن: (والله لقد سمعت في علي حديثين ما حدثت بهما أحدا قط). فحدث بتسليم الملائكة عليه وحديث يوم أحد. فوجدتهما في صحيفة سليم بعد ذلك يرويهما عن علي عليه السلام أنه سمعهما منه.

Virtues of Amir-ul-Momineen[asws] in the words of Al-Hassan Al-Basry

Abaan said, 'I narrated to Al-Hassan Bin Abu Al-Hassan – and he was in the house of Abu Khalifa – this Hadith from Sulaym, from Salman[ar]. Al-Hassan said, 'By Allah[azwj], I have heard, with regards to Ali[asws], two Hadith which I have not narrated to anyone at all'. So he narrated the Hadith of the greetings of the Angels to him[asws], and the Hadith of the Day of Ohad. I found both of these in the Book of Sulaym after him having reported these from Ali[asws], which he had heard it from him[asws].

أكاذيب الحسن البصري لتبرير نفاقه

قال أبان: فلما حدثنا بهذين الحديثين خلوت به وتفرق القوم غيري وغير أبي خليفة، وبت ليلتي إذ ذاك عنده. فقال الحسن تلك الليلة: لولا رواية يرويها الناس عن النبي صلى الله عليه وآله لظننت أن الناس كلهم هلكوا منذ قبض رسول الله صلى الله عليه وآله غير علي عليه السلام وشيعته. قلت: يا با سعيد، وأبو بكر وعمر؟ قال: نعم.

Al-Hassan Al-Basry lies to justify his hypocrisy

Abaan said, 'When he narrated to us these two Hadith, I was alone with him, and the people had dispersed apart from me and Abu Khalifa, and I spent the night in his presence. Al-Hassan said during that night, 'Had it not been for the report which the people reported from the Prophet[saww], I would have thought that all of the people

have perished since the passing away of the Rasool Allah[saww] apart from Ali[asws] and his[asws] Shiites'. I said, 'O Abu Saeed, Abu Bakr and Umar (as well)?' He said, 'Yes'.

قلت: وما تلك الرواية يا با سعيد؟ قال: قول حذيفة (قوم ينجون ويهلك أتباعهم). قيل: وكيف ذلك يا حذيفة؟ قال: (قوم لهم سوابق أحدثوا أحداثا فتبعهم على أحداثهم قوم ليست لهم سوابق. فنجا أولئك بسوابقهم وهلك الأتباع بأحداثهم).

I said, 'And what is that report, O Abu Saeed?' He said, 'The words of Huzayfa, 'There is one group of people who will be saved, whereas their (Abu Bakr and Umar's) followers will perish'. It was said to him, 'And how can that be, O Huzayfa?' He said, 'A group who adhered to a superior status (through a Divine leader-Ali[asws]), but they (Abu Bakr and Umar) innovated and the people followed them. So only those will be saved who had acted on the 'precedence' (as established by Prophet[asws]) for them, but those who followed the innovations will perish'.

وقول رسول الله صلى الله عليه وآله لعمر - حين استأذنه في قتل حاطب بن أبي بلتعة - فقال: (وما يدريك يا عمر، لعل الله قد اطلع إلى عصبة أهل بدر فأشهد ملائكته: إني قد غفرت لهم فليعملوا ما شاءوا).

And the words of the Rasool Allah[saww] to Umar – when he sought permission to kill Haatab Bin Abu Balta'at – so he[saww] said: 'And what do you intend, O Umar, perhaps Allah[azwj] has Looked (Mercifully) to the group of the people of Badr, and His[azwj] Angels have borne witness that: "I[azwj] have Forgiven them, so they (Momin) can do whatsoever they like (you (O Umar) better keep away from them)".

وحديث جابر بن عبد الله الأنصاري: أن رسول الله صلى الله عليه وآله ذكر الموجبتين. قالوا: يا رسول الله، ما تعني بالموجبتين؟ قال: (من لقي الله لا يشرك به شيئا دخل الجنة، ومن لقيه يشرك به دخل النار).

And a Hadith of Jabir Bin Abdullah Al-Ansary that, 'The Rasool Allah[saww] mentioned 'Al-Mowjabatain' (two necessities). So they (people) said, 'O Rasool Allah[saww], what do you[saww] mean by the 'two necessities'?' He[saww] said: 'The one who meets Allah[azwj] without having associated (Al-Shirk) anything to Him[azwj] will enter the Paradise, and the one who meets Him[azwj] having associated (Al-Shirk) to Him[azwj] will enter the Fire'.

فلست أرجو لأبي بكر وعمر وعثمان وطلحة والزبير النجاة إلا بهذه الروايات والسلامة. قلت: أتجعل حدث أبي بكر وعمر مثل حدث عثمان وطلحة والزبير، إن كان الأمر لعلي عليه السلام دونهم من الله ورسوله؟ فقال: يا أحمق، لا تقولن (إن كان) هو والله لعلي دونهم، وكيف لا يكون له دونهم بعد الخصال الأربع؟ ولقد حدثني عن رسول الله صلى الله عليه وآله الثقات ما لا أحصي.

So I am not hopeful for the salvation and safety of Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr except by this report'. I said, 'Are you considering the events of Abu Bakr and Umar to be similar to the events of Usman, and Talha, and Al-Zubayr, if the command (Caliphate) was for Ali[asws] from Allah[azwj] and from His[azwj] Messenger[saww], apart from them?' He said, 'You fool, do not say 'If'. By Allah[azwj] it is definitely for Ali[asws] apart from them, and how can it not be so after four specialities? And these have been narrated to me from the Rasool Allah[saww] by countless reliable narrators'.

قلت: وما هذه الخصال الأربع؟ قال: قول رسول الله صلى الله عليه وآله ونصبه إياه يوم غدير خم. وقوله في غزوة تبوك: (أنت مني بمنزلة هارون من موسى غير النبوة)، ولو كان غير النبوة لاستثناه رسول الله صلى الله عليه وآله، وقد علمنا يقينا أن الخلافة غير النبوة.

I said, 'And what are these four qualities?' He said, 'The words of the Rasool Allah[saww], and nominating him[asws] on the Day of Ghadeer Khumm. And his[saww] words during the (military) expedition of Tabbuk; 'You[asws] are from me[saww] of the status which Haroun[as] had from Musa[as], apart from the Prophet-hood', and had it been something other than the Prophet-hood, the Rasool Allah[saww] would have made an exception for that as well, and we know with conviction that the Caliphate is other than the Prophet-hood.

وخطب رسول الله صلى الله عليه وآله آخر خطبة خطبها للناس ثم دخل بيته فلم يخرج حتى قبضه الله إليه: (أيها الناس، إني قد تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وأهل بيتي، فإن اللطيف الخبير قد عهد إلي أنهما لن يفترقا حتى يردا علي الحوض كهاتين - وجمع بين سبابتيه - لا كهاتين - وجمع بين سبابته والوسطى - لأن إحديهما قدام الأخرى فتمسكوا بهما لا تضلوا ولا تولوا. لا تقدموهم فتهلكوا، ولا تعلموهم فإنهم أعلم منكم.

And the Rasool Allah[saww] preached in the last sermon of his[saww] sermons to the people, then entered his[saww] house, so he[saww] did not return until Allah[azwj] Captured him[saww] (Passed away): 'O you people! I[saww] have left among you all two commands. You will not stray if you attach yourselves to these two – the Book of Allah[azwj] and the People[asws] of my[saww] Household, for the Kind[azwj], the Aware[azwj] has Promised me[saww] that these two will never separate until they return to the Fountain just like these two' – and he[saww] gathered his[saww] two index fingers of the two hands together – 'not like this' – and he[saww] joined his[saww] middle finger and his[saww] index finger (of the same hand) together – 'because one of them precedes the other. So attach yourselves to these two and you will not stray and you will not turn around. Do not precede them for you will perish by it, and do not (try to) teach them for they[asws] are more knowledgeable than you all'.

ولقد أمر رسول الله صلى الله عليه وآله أبا بكر وعمر - وهما سابعا سبعة - أن يسلموا على علي عليه السلام بإمرة المؤمنين. ولعمري لئن جاز لنا - يا أخا عبد القيس - أن نستغفر لعثمان وطلحة والزبير - وقد بلغ من حدثهم ما قد ظهر لنا - إنه ليسعنا أن نستغفر لهما.

And the Rasool Allah[saww] had ordered Abu Bakr and Umar – and they were the seventh of the seven – to greet Ali[asws] as 'Amir-ul-Momineen'. And by my life, although it is permissible for us – O brother of Abdul Qays – that we can seek forgiveness of Usman, and Talha and Al-Zubayr – and it has reached from their innovations what is apparent to us – these (innovations) do not give us the leeway that we should seek forgiveness for them.

فأما طلحة والزبير، فإنهما بايعا عليا عليه السلام - وأنا شاهد - طائعين غير مكرهين. ثم نكثا بيعتهما وسفكا الدماء التي قد حرم الله رغبة في الدنيا وحرصا على الملك، وليس ذنب بعد الشرك بالله أعظم من سفك الدماء التي حرم الله.

And as for Talha and Al-Zubayr, these two pledged their allegiances to Ali[asws] – and I was present – willingly, without abhorrence. Then they broke their allegiances and shed the blood which Allah[azwj] has Forbidden to shed in their desire for the world and their greed for the kingdom, and there is no sin after the association (Al-Shirk) with Allah[azwj] which is greater than the shedding of the blood which Allah[azwj] has Forbidden to be shed.

وأما عثمان فأدنى السفهاء وباعد الأتقياء وآوى طريد رسول الله صلى الله عليه وآله وسير أولياء الله أبا ذر وقوما صالحين وجعل المال دولة بين الأغنياء وحكم بغير ما أنزل الله، وكانت أحداثه أكثر وأعظم من أن تحصى، وأعظمهما تحريق كتاب الله، وأفظعها صلاته بمنى أربعا خلافا على رسول الله صلى الله عليه وآله.

And as for Usman, he brought the fools closer to himself and kept the pious ones away, and harboured the ones whom the Rasool Allah[saww] had expelled whereas he exiled the friend of Allah[azwj], Abu Dharr[ar] and a group of upright people, and made the wealth of the state to be distributed between the rich, and gave judgements apart from what Allah[azwj] had Sent down, and his innovations are more numerous and greater than what can be numbered. And the greatest of them was the burning of the Book of Allah[azwj], and a more flagrant (violation) was his Prayer at Mina of four 'Rakaat' (Cycles), in opposition to the Rasool Allah[saww,] (two Rakaat).

قلت: أصلحك الله، فترحمك عليه وتفضيلك إياه؟ قال: إنما أصنع ذلك ليسمع بذلك أوليائه الطغاة العتاة الجبابرة الظلمة، الحجاج وابن زياد قبله وأبوه. أما علمت أنهم من اتهموه في بغض عثمان وحب علي عليه السلام وأهل بيته نفوه ومثلوا به وقتلوه؟ وقد قال رسول الله صلى الله عليه وآله: (ليس للمؤمن أن يذل نفسه). قلت: وما إذلاله لنفسه؟ قال: يتعرض من البلاء لما لا يقوى عليه ولا يقوم به.

I said (to Hassan Basry), 'May Allah[azwj] Keep you well, you are being merciful towards him (Usman) and giving him preferences over him[asws] (Ali[asws])?' He said, 'But I am doing that due to his (Usman's) friends, the tyrants, the hardened compellers of injustices – Al-Hajjaj and Ibn Ziyad, and before him, his father.

But are you aware that they are accusing (people) for harbouring hatred towards Usman and loving Ali[asws] and the People[asws] of his[asws] Household, and they would expel him, and cut-off his limbs and kill him? And the Rasool Allah[saww] has said: 'It is not for a Believer to disgrace himself'. I said, 'And how does he (a Believer) disgrace himself?' He said, 'By presenting himself in an affliction against which he does not have the strength for, nor is he able to withstand it.

وقد سمعت عليا عليه السلام يروي عن رسول الله صلى الله عليه وآله يوم قتل عثمان وهو يقول: قال رسول الله صلى الله عليه وآله: (إن التقية من دين الله، ولا دين لمن لا تقية له. والله لولا التقية ما عبد الله في الأرض في دولة إبليس). فقال له رجل: وما دولة إبليس؟ قال عليه السلام: (إذا ولى الناس إمام ضلالة فهي دولة إبليس على آدم، وإذا وليهم إمام هدى فهي دولة آدم على إبليس).

And I have heard Ali[asws] reporting from the Rasool Allah[saww] on the day in which Usman was killed, and he[asws] was saying: 'The Rasool Allah[saww] said: 'Surely, the 'Taqeeya' (dissimulation) is from the Religion of Allah[azwj], and there is no Religion for the one who has no 'Taqeeya' (dissimulation) with him'. By Allah[azwj], had it not been for 'Taqeeya', Allah[azwj] would not have been worshipped in the earth during the governance of Iblees[la,]. So a man said to him[asws]: 'And what is the governance of Iblees[la]?' He[asws] said; 'When the people are governed by an imam of misguidance, so this is the governance of Iblees[la] over Adam[as], and when their governor is an Imam[asws] of guidance, so this is the governance of Adam[as] over Iblees[la,].

ثم همس إلى عمار ومحمد بن أبي بكر همسة وأنا أسمع، فقال: (ما زلتم منذ قبض نبيكم في دولة إبليس بترككم إياي واتباعكم غيري).

Then he[asws] whispered to Amaar and Muhammad Bin Abu Bakr with a whispering and I heard him[asws] say: 'You all have never ceased, since the passing away of your Prophet[saww], to be in the governance of Iblees[la] by avoiding me[asws] and following others'.

كيف بايع الناس عليا عليه السلام بعد قتل عثمان

ثم هرب من الناس ثلاثة أيام، فطلبوه فأتوه في خص لبني النجار فقالوا: إنا قد تشاورنا في هذا الأمر ثلاثة أيام فما وجدنا أحدا من الناس أحق بها منك، فننشدك الله في أمة محمد صلى الله عليه وآله أن تضيع وأن يلي أمرها غيرك. فبايعوه وكان أول من بايعه طلحة والزبير، ثم جاءا إلى البصرة يزعمان أنهما بايعا مكرهين، وكذبا.

How the people pledged their allegiance to Ali[asws] after the killing of Usman

Then he[asws] kept himself[asws] away from the people for three days, so they started looking for him[asws]. They came up to him[asws] in being in solitude among the Clan of Najaar. So they said, 'We have held consultations with regards to this command (Caliphate) for three days, and we did not find anyone from the people more deserving of it than you[asws].

We adjure you[asws] to Allah[azwj] regarding the community of Muhammad[saww] that it would be lost if it were to follow someone other than you[asws] for its affairs'. So they pledged allegiance to him[asws], and the first ones to pledge allegiance to him[asws] were Talha and Al-Zubayr, then they went to 'Al-Basra' alleging that they had both pledged their allegiance unwillingly, but they had lied.

ثم أتاه رجل من مهرة - ومحمد بن أبي بكر بجنبه - فقال له علي عليه السلام - وأنا أسمع -: يا أخا مهرة، أجئت لتبايع؟ قال: نعم. قال: تبايعني على أن رسول الله صلى الله عليه وآله قبض والأمر لي، فانتزى علينا ابن أبي قحافة ظلما وعدوانا. ثم انتزى علينا بعده عمر؟ قال: نعم. فبايعه على ذلك طائعا غير مكره.

Then a man from '*Mahrat'* came up – and Muhammad Bin Abu Bakr was by his[asws] side – and I was listening. He[asws] said: 'O brother from *Mahrat*, have you come to pledge allegiance?' He said, 'Yes'. He[asws] said: 'Will you be pledging allegiance based upon the fact that the Rasool Allah[saww] passed away and the command was for me[asws], so the son of Abu Kohafa (Abu Bakr) snatched it from us[asws] unjustly and out of enmity. Then Umar snatched it from us after him?' He said, 'Yes'. So he pledged his allegiance upon that (condition), willingly, without abhorrence (this was the 'bayt'[1] condition of a Momin).

قال: فقلت للحسن: أفبايع الناس كلهم على هذا؟ قال: لا، إنما بايع من أمن ووثق به على هذا. يا أخا عبد القيس، ولئن جاز لنا أن نستغفر لعثمان وقد ركب ما ركب من الكبائر والأمور القبيحة، إنه ليجوز لنا أن نستغفر لهما وقد عوفيا من الدماء وعفا في ولايتهما وكفا وأحسنا السيرة، ولم يعملا بمثل عمل عثمان من الجور والتخليط، ولا بمثل ما عمله طلحة والزبير من نكثهما البيعة وما سفكا من الدماء إرادة الدنيا والملك، وقد سمعا رسول الله صلى الله عليه وآله ينهى عما ركبا وعما أتيا فتركا أمر الله وأمر رسوله بعد الحجة والبينة استخفافا بأمر الله وأمر رسوله.

I said to Al-Hassan (Basry), 'Did all of the people pledge their allegiances upon that?' He said, 'No, but rather it was for the trustworthy ones who pledged their allegiances upon this.

O brother of Abdul Qays, and had it been permissible for us to seek Forgiveness for Usman, and he had committed what he committed from the major sins and ugly matters, if would have been permissible for us to seek Forgiveness for the both of

[1] Pledging alligance

them (Abu Bakr and Umar) for they had refrained from (shedding) the blood, and were tolerant during their rule, and withheld their hands, and were of good ways (Seerah), and their actions were not similar to the actions of Usman from the oppression and the confusion, and not similar to the actions of Talha and Al-Zubayr from the breaking of the allegiance and the blood which they shed in their desires of the world and the kingdom, and they had heard from the Rasool Allah[saww] forbidding from what they had done and what they had come up with, so they avoided the Order of Allah[azwj] and the order of His[azwj] Messenger[saww] after the arguments and clear proof. They belittled the Order of Allah[azwj] and the order of His[azwj] Messenger[saww].

ولئن قلت يا أخا عبد القيس: (إن أبا بكر وعمر قد سمعا ما قال رسول الله صلى الله عليه وآله في علي عليه السلام)، فلقد سمع ذلك عثمان وطلحة والزبير ثم ركبوا ما ركبوا من الحرب وسفك الدماء وعوفيا من ذلك

O brother of Abdul Qays, surely, Abu Bakr and Umar had heard what the Messenger of Allah[saww] had said regarding Ali[asws], and so did Usman, and Talha and Al-Zubayr, then they did what they did from the battles and the shedding of the blood, and were excused from that.

أبو بكر وعمر أول من أسس الضلالة في الأمة

ولئن قلت: (إنهما أول من فتح ذلك وسنه وأدخلا الفتنة والبلاء على الأمة بانتزائهما على ما قد علما يقينا أنه لا حق لهما فيه وأن الله جعله لغيرهما، وأنهما سلما على علي عليه السلام بإمرة المؤمنين، ثم قالا للنبي صلى الله عليه وآله حين أمرهما بالتسليم عليه: أمن الله ومن رسوله؟ قال: نعم، من الله ومن رسوله)، إن في ذلك لمقالا. لقد قال لي أبو ذر - حين حدثني بتسليمهما على علي عليه السلام بإمرة المؤمنين، هو والمقداد وسلمان -: سمعنا رسول الله صلى الله عليه وآله يقول: (ما ولت أمة قط أمرها رجلا وفيهم من هو أعلم منه إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا).

Abu Bakr and Umar were the first ones to lay the foundation of the misguidance in the community

And if you were to say, 'These two (Abu Bakr and Umar) were the first ones to open that, and made the way for the strife (Al-Fitna) and the affliction to come up upon the community by their snatching away (the Caliphate). And they knew for certain that there was no right for the both of them in it and that Allah[azwj] had Made it to be for someone[asws] other than the two of them, and they had both greeted Ali[asws] as 'Amir-ul-Momineen', then they said to the Prophet[saww] when he[saww] ordered them both for the greeting, 'Is this from Allah[azwj] and from His[azwj] Messenger[saww]?'

He[saww] said: 'Yes, from Allah[azwj] and from His[azwj] Messenger[saww]', and in that is a statement. Abu Dharr[ar] had said to me – when he[ar] narrated to me of their[ar] greeting to Ali[asws] as 'Amir-ul-Momineen' by him[ar] and Al-Miqdad[ar], and Salman[ar] -, 'We[ar] heard the Rasool Allah[saww] say: 'A community will not elect at all, a man (ruler) for its affairs whilst there is a more knowledgeable one, is present, among them, except that it will not cease to decline lower in their affairs until they revert back to that which they had avoided'.

اعتراف جميع الصحابة بخلافة علي عليه السلام بعد رسول الله صلى الله عليه وآله

يا أخا عبد القيس، إن أبا بكر وعمر وعثمان وطلحة والزبير وجميع أصحاب النبي صلى الله عليه وآله لم يكونوا يشكون ولا يختلفون ولا يتنازعون بينهم أن علي بن أبي طالب عليه السلام كان أولهم إسلاما وأكثرهم علما وأعظمهم عناء في الجهاد في سبيل الله ومبارزة الأقران ووقايته لرسول الله صلى الله عليه وآله بنفسه.

Confession of all the companions about the Caliphate being for Ali[asws] after the Rasool Allah[saww]

O brother of Abdul Qays, surely Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and all the companions of the Prophet[saww] did not end up doubting, and were not differing, and were not disputing between themselves that Ali[asws] Bin Abu Talib[asws] was the foremost of them in Islam, and more knowledgeable than them, and greater than them in the struggle (Jihaad) in the way of Allah[azwj], and in duelling against the warriors, and placing his[asws] own self for (protecting) the Rasool Allah[saww] (in dangers).

وأنه لم ينزل برسول الله صلى الله عليه وآله شديدة ولا كربة ولا مبارزة قرن وفتح حصن إلا قدمه فيها ثقة به ومعرفة بفضله وأنه أعلمهم بكتاب الله وسنة نبيه صلى الله عليه وآله وأنه أحبهم إلى رسول الله صلى الله عليه وآله وأنه وصي رسول الله صلى الله عليه وآله.

And there did not descend upon the Rasool Allah[saww] any severity, nor a plight, nor any duel and conquering of a fort except that he[asws] was placed forward with regards to it, relying upon him[asws], and recognised his[asws] virtues, and that he[asws] was more knowledgeable than them of the Book of Allah[azwj] and the Sunnah of His[azwj] Prophet[saww], and he[asws] was more Beloved to Allah[azwj] and that he[asws] was the successor[asws] of the Rasool Allah[saww].

وأنه قد كان له كل يوم وكل ليلة من رسول الله صلى الله عليه وآله خلوة ودخلة إليه، إذا سأله أعطاه وإذا سكت ابتدأه. وأنه لم يحتج إلى أحد بعد رسول الله صلى الله عليه وآله في علم ولا فقه، وأن جميعهم كانوا يحتاجون إليه وهو لا يحتاج إلى أحد.

And it was for him[asws] to be alone with the Rasool Allah[saww] every day and night and to come up to him[saww]. If he[asws] asked, he[saww] would answer, and if he[asws] remained silent, he[saww] would initiate (discussion). And he[asws] was not needy of anyone, after the Rasool Allah[saww] in knowledge and in understanding, and all of them were needy to him[asws], and he[asws] not needy to anyone.

وأن له من السوابق والمناقب وما أنزل فيه من القرآن ما ليس لأحد منهم، وأنه كان أجودهم كفا وأسخاهم نفسا وأشجعهم لقاء. وما خصلة من خصال الخير له فيها نظير ولا شبيه ولا كفو، في زهده في الدنيا ولا في اجتهاده. فمما خصه الله به أن أخذ على الناس بالفصل الأول مع رسول الله صلى الله عليه وآله، فلم يسبقه أحد منهم إلى خير، ولم يؤمر رسول الله صلى الله عليه وآله أحدا قط عليه ولم يتقدم أمامه أحد في صلاة قط.

And that for him[asws] are, from the precedence and the merits and what was Revealed regarding him[asws] from the Quran, which are not for anyone among them, and that he[asws] was more generous than them, more self-sacrificial than them, and braver than them in meeting (then enemy). And there was not an opponent, or a similar one, or an equal in what qualities he[asws] had from the good qualities for him[asws], in his[asws] ascetism in the world, nor in his struggles. From what Allah[azwj] has Specialised him[asws] by him[asws] having first priority with the Rasool Allah[saww]. No one

preceded him[asws] to the good (deeds), and the Rasool Allah[saww] never ordered anyone over him[asws] at all, and no one led him[asws] in Prayers, at all.

الجواب عن قضية صلاة أبي بكر عند وفاة رسول الله صلى الله عليه وآله

قال أبان: قلت: يا أبا سعيد، أليس أمر رسول الله صلى الله عليه وآله أبا بكر أن يصلي بالناس؟ فقال: أين يذهب بك يا أبان؟ إن عليا عليه السلام لم يكن مع الناس الذين أمر أبا بكر أن يصلي بهم، وإنما كان مع رسول الله صلى الله عليه وآله يمرضه ويوصي إليه ويصلي بصلاته. ثم لم يتم ذلك لأبي بكر، فخرج رسول الله صلى الله عليه وآله فأخر أبا بكر وصلى بالناس.

The answer about the issue of the Prayer of Abu Bakr when the Rasool Allah[saww] was (about to) pass away

Abaan said, 'I said, 'O Abu Saeed, did not the Rasool Allah[saww] order Abu Bakr that he should (lead) the people in Prayer?' He said, 'Where are you going, O Abaan? Surely, Ali[asws] was not with the people whom Abu Bakr had been ordered to Pray with, but rather, he[asws] was with the Rasool Allah[saww] comforting him[saww] in his[saww] illness, and he[saww] was bequeathing to him[asws], and Praying with him[asws]. And also Rasool Allah[saww] did not let Abu Bakr lead the Salat but Rasool Allah[saww] came out, moved Abu Bakr behind, and Prayed with the people (similar to the preaching of the Verse of Barat).

والله لقد سمعت عليا عليه السلام يقول: فتح لي رسول الله صلى الله عليه وآله في مرضه مفتاح ألف باب من العلم، كل باب يفتح ألف باب. ثم أخذ بالفصل الآخر أن صبر على الظلم، فلما وجد أعوانا قاتل على تأويل القرآن كما قاتل على تنزيله، فأمر بالمعروف ونهى عن المنكر وجاهد في سبيل الله حتى استشهد، فلقي الله نقيا زكيا سعيدا شهيدا طيبا مطيبا قد قاتل الذين أمره الله ورسوله بقتالهم: الناكثين والقاسطين والمارقين.

By Allah[azwj], I have heard Ali[asws] say: 'The Rasool Allah[saww] opened for me[asws], during his[saww] illness, a key to a thousand doors from knowledge, each door opening to another thousand doors. Then he[asws] took on (another merit) that he[asws] had to observe patience in oppression, and if he[asws] were to find helpers then he[asws] should fight for the explanation of the Quran just as he[asws] fought over its Revelation.

So he[asws] ordered the enjoining of the good and the forbidding of the evil, and fought in the way of Allah[azwj] until he[asws] was martyred. So he[asws] met Allah[azwj] as pure, clean, happy, martyr, good, in goodness, for he[asws] had fought against those whom the Rasool Allah[saww] had ordered to fight against – The breakers (of the Covenant), the renegades, and the deviants'.

خلط الحسن البصري النفاق بالتقية

قال أبان: قال الحسن هذه المقالة في أول عمره في أول عمل الحجاج وهو متوار في بيت أبي خليفة وهو يومئذ من الشيعة. فلما كبر وشهر وسمعته يقول ما يقول في علي عليه السلام خلوت به فذكرته ما سمعت منه. فقال: اكتم علي، فإنما صنعت ما صنعت أحقن دمي ولولا ذلك لشالت بي الخشب.

Al-Hassan Al-Basry mixes the hypocrisy with the dissimulation

Abaan said, 'Al-Hassan said these words during the first part of his life, and the beginning of the rule of Al-Hajjaj, and he was hiding in the house of Abu Khalifa, and in those days he was from the Shiites. When he got older and became famous, I

heard him say what he said regarding Ali[asws], so I went alone to be with him, and reminded him of what I had heard from him. So he said, 'conceal it' for I am doing what I am doing to save my blood, and had it not been for that, the wood would have fallen upon me (buried)'.

HADITH 59

(59) دعاء أمير المؤمنين عليه السلام في الجمل وصفين والنهروان

SUPPLICATION OF AMIR-UL-MOMINEEN[asws] IN (THE BATTLES OF) AL-JAMAL, AND SIFFEEN, AND AL-NAHARWAAN

وذكر سليم بن قيس: أن عليا عليه السلام كان إذا لقي عدوا يوم الجمل ويوم صفين ويوم النهروان استقبل القبلة على بغلته الشهباء بغلة رسول الله صلى الله عليه وآله، ثم قال: (اللهم بسطت إليك الأيدي ورفعت الأبصار وأفضت القلوب ونقلت الأقدام. ربنا افتح بيننا وبين قومنا بالحق وأنت خير الفاتحين)، وهو رافع يديه وأصحابه يؤمنون.

And Sulaym Bin Qays mentioned that, 'Ali[asws], when he[asws] met the enemies on the Day of Al-Jamal, and the Day of Siffeen, and the Day of Al-Nahrwaan, turned towards the Qiblah upon his[asws] grey mule which was the mule similar to that of the Rasool Allah[saww], then said: 'Our Allah[azwj]! The hands are extended towards You[azwj], and the eyes are raised, and the hearts are opened up, and the feet have stepped ahead. Our Lord[azwj]! Grant victory to us and to our people by the truth, and You[azwj] are the best in Granting victory', and he[asws] had his[asws] hands raised, and his[asws] companions responded by saying 'Ameen'.

HADITH 60

(60) أفضل مناقب أمير المؤمنين (ع) في القرآن وعند النبي (ص)

THE HIGHEST MERIT OF AMIR-UL-MOMINEEN[asws] IN THE QURAN AND WITH THE PROPHET[saww]

سليم قال: جاء رجل إلى علي بن أبي طالب وأنا أسمع، فقال: أخبرني يا أمير المؤمنين بأفضل منقبة لك؟ قال: ما أنزل الله في من كتابه. قال: وما أنزل الله فيك؟ قال: قوله: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، أنا الشاهد من رسول الله صلى الله عليه وآله. وقوله: (ومن عنده علم الكتاب)، إياي عنى. ولم يدع شيئا مما ذكر الله فيه إلا ذكره.

Sulaym said, 'A man came up to Ali[asws] Bin Abu Talib[asws], and I was listening, so he said, 'Inform me, O Amir-ul-Momineen[asws], of the highest merit for you'. He[asws] said: 'What Allah[azwj] has Revealed regarding me[asws] from His[azwj] book'.

He asked, 'And what has Allah[azwj] Revealed regarding you[asws]?'

Amir-ul-Momineen[asws] said: 'His[azwj] Statement: ***"[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him"***, I[asws] am the Witness from the Rasool Allah[saww]. And His[azwj] Statement: ***"[13:43] and the one who has knowledge of the Book"***, it means me[asws]'. And he[asws] did not leave out anything from what Allah[azwj] had Mentioned regarding him[asws], except that he[asws] mentioned it'.

أفضل منقبة له عليه السلام من رسول الله صلى الله عليه وآله

قال: فأخبرني بأفضل منقبة لك من رسول الله صلى الله عليه وآله. قال عليه السلام: نصبه إياي بغدير خم، فقام لي بالولاية من الله عز وجل بأمر الله تبارك وتعالى. وقوله (أنت مني بمنزلة هارون من موسى).

The highest merit for him[asws] from the Rasool Allah[saww]

He said, 'So inform me of the highest merit for you[asws] from the Rasool Allah[saww]. He[asws] said: 'He[saww] nominated me[asws] at Ghadeer Khumm, so he[saww] established for me[asws] the 'Wilayah' from Allah[azwj] Mighty and Majestic by the Order of Allah[azwj] Blessed and High. And his[saww] statement: 'You[asws] are from me[saww] of the status which Haroun[as] had with Musa[as]'.

وسافرت مع رسول الله صلى الله عليه وآله - وذلك قبل أن يأمر نسائه بالحجاب - وأنا أخدم رسول الله صلى الله عليه وآله ليس له خادم غيري. وكان لرسول الله صلى الله عليه وآله لحاف ليس له لحاف غيره ومعه عائشة، وكان رسول الله صلى الله عليه وآله ينام بيني وبين عائشة ليس علينا ثلاثة لحاف غيره.

I[asws] was travelling with the Rasool Allah[saww] – and that was before he[saww] had ordered his[saww] wives for the veiling – and I[asws] was attending to the Rasool Allah[saww], there was no attendant for him[saww] apart from myself[asws]. And the Rasool Allah[saww] had a quilt, and there was no other quilt for him[saww] apart from it, and with him[saww] was Ayesha, and the Rasool Allah[saww] slept in between myself[asws] and Ayesha. There was no quilt for the three of us other than it.

وإذا قام رسول الله صلى الله عليه وآله يصلي حط بيده اللحاف من وسطه بيني وبين عائشة ليمس اللحاف الفراش الذي تحتنا ويقوم رسول الله صلى الله عليه وآله فيصلي.

And when the Rasool Allah[saww] stood up to Pray, he[saww] put down the quilt by his[saww] hand from his[saww] waist, between me[asws] and Ayesha, so that the quilt touched the ground which was underneath us, and the Rasool Allah[saww] stood up, so he[saww] Prayed.

فأخذتني الحمي ليلة فأسهرتني، فسهر رسول الله صلى الله عليه وآله لسهري. فبات ليلته بيني وبين مصلاه يصلي ما قدر له. ثم يأتيني فيسألني وينظر إلي. فلم يزل دأبه ذلك إلى أن أصبح.

I[asws] was overtaken by fever, which kept me[asws] awake at night, so the Rasool Allah[saww] stayed awake with me[asws]. He[saww] spent his[saww] night in between (looking after) me[asws] and his Prayer. He[saww] Prayed what he[saww] could manage. Then he[saww] came to me[asws], and would ask me[asws] (about my[asws] well being) and looked after me[asws]. He[saww] did not cease that diligence of his[saww] until the morning.

فلما أصبح صلى بأصحابه الغداة ثم قال: (اللهم اشف عليا وعافه فإنه قد أسهرني الليلة لما به من الوجع)، فكأنما نشطت من عقال ما بي قبله.

When Dawn broke, he[saww] Prayed the Dawn Prayer with his[saww] companions, then said; 'Our Allah[azwj]! Give Ali[asws] good health, for I[saww] have stayed awake due to his[asws] pain'. I[asws] was cured and became more active than before it'.

قال عليه السلام: ثم قال رسول الله صلى الله عليه وآله: أبشر يا أخي - قال ذلك وأصحابه يسمعون - قلت: بشرك الله بخير يا رسول الله وجعلني فداؤك. قال: إني لم أسأل الله شيئا إلا أعطانيه، ولم أسأل لنفسي شيئا إلا سألت لك مثله، وإني دعوت الله أن يواخي بيني وبينك ففعل، وسألته (أن يجعلك ولي كل مؤمن من بعدي) ففعل.

He[asws] said: 'Then the Rasool Allah[saww] said: 'Receive good news, O my[saww] brother[asws]' – He[saww] said that and his[saww] companions were listening – I[asws] said: 'May Allah[azwj] Give you[saww] better news and Make me[asws] to be sacrificed for you[asws]'. He[saww] said: 'I[saww] did not ask Allah[azwj] for anything, but He[azwj] Gave it to me[saww], and I[saww] did not ask anything for myself[saww] except that I[saww] asked for you[asws] the like of it. And I[saww] asked Allah[azwj] to Establish brotherhood between myself[saww] and you[asws], so He[azwj] Did it, and I[saww] asked Him[azwj] to make you[asws] to be the Guardian for every believer after me[saww], so He[azwj] Did it'.

فقال رجلان - أحدهما لصاحبه -: وما أراد إلى ما سأل؟ فوالله لصاع من تمر بال في شن بال خير مما سأل ولو كان سأل ربه أن ينزل عليه ملكا يعينه على عدوه أو ينزل عليه كنزا ينفقه على أصحابه - فإن بهم حاجة - كان خيرا مما سأل. وما دعا عليا قط إلى حق ولا إلى باطل إلا أجابه.

So two men said – one of them to his companion -, 'And he[saww] did not ask what he[saww] needed to. For, by Allah[azwj], a Sa'a of rotton dates would have been better than what he[saww] had asked for. And had he[saww] asked his[saww] Lord[azwj] to Send down Angels to help him[saww] against his[saww] enemies, or Send down for him[saww] a treasure to spend on his[saww] companions – for this is what is needed – it would have been better than what he[saww] had asked for. And Ali[asws] always ratifies what he[saww] says, be it true or false (nouzobilla), although he[asws] did not know what was supplicated'.

Two men said - one of them of its friend - : and what wanted to what asked ? Fouallh of a measure from mind dates in launching a good mind from what asked and if he asked his Lord to reveal to him a property that helps him in his enemy or descends on him a treasure he spends him on his friends -, there is by them a need - he was good from what asked .And what called on a higher at all for a right or for a false except he answered him

وحدث محمد بن مسلم عن أبي جعفر عليه السلام بهذا الحديث.

And Muhammad Bin Muslim has narrated from Abu Ja'far[asws], the same Hadith.

HADITH 61

(61) وصايا رسول الله صلى الله عليه وآله لبني هاشم

BEQUEST OF THE RASOOL ALLAH[saww] TO THE CLAN OF HASHIM[as]

سليم: قال: قلت لعبد الله بن العباس - وجابر بن عبد الله الأنصاري إلى جنبه -: شهدت النبي صلى الله عليه وآله عند موته؟ قال: نعم، لما ثقل رسول الله صلى الله عليه وآله جمع كل محتلم من بني عبد المطلب وامرأة وصبي قد عقل، فجمعهم جميعا فلم يدخل معهم غيرهم إلا الزبير فإنما أدخله لمكان صفية، وعمر بن أبي سلمة وأسامة بن زيد.

Sulaym said, 'I said to Abdullah Bin Al-Abbas – and Jabir Bin Abdullah Bin Al-Ansary was by his side -, 'Did you see the Prophet[saww] at the time of his[saww] passing away?' He said, 'Yes, when the (condition) of the Rasool Allah[saww] worsened, he[saww] gathered every grown up from the Clan of Abdul Muttalib, and women and boys of understanding age. So he[saww] gathered all of them, and no one was included among them except for Al-Zubayr who he had been included in the place of Safiyya, as well as (included) Umar Ibn Abu Salma, and Asama Bin Zayd.

ثم قال: (إن هؤلاء الثلاثة منا أهل البيت)، وقال: (أسامة مولانا ومنا). وقد كان رسول الله صلى الله عليه وآله استعمله على جيش وعقد له وفي ذلك الجيش أبو بكر وعمر، فقال كل واحد منهما: (لا ينتهي يستعمل علينا هذا الصبي العبد)

Then he[saww] said that: 'These three are from us[asws] the People[asws] of the Household', and said: 'Asama is our[asws] slave and from us[asws]'. And the Rasool Allah[saww] had placed him in charge of the army, and contracted for it, and in that army were Abu Bakr and Umar, so each one of the two said, 'We do not agree that this young slave should be in charge over us'.

فاستأذن رسول الله صلى الله عليه وآله ليودعه ويسلم عليه، فوافق ذلك اجتماع بني هاشم فدخل معهم واستأذن أبو بكر وعمر أسامة ليسلما على النبي صلى الله عليه وآله فأذن لهما. فلما دخل أسامة معنا - وهو من أوسط بني هاشم وكان صلى الله عليه وآله شديد الحب له - قال رسول الله صلى الله عليه وآله لنسائه: (قمن عني فأخلينني وأهل بيتي). فقمن كلهن غير عائشة وحفصة فنظر إليهما رسول الله صلى الله عليه وآله وقال: (اخلياني وأهل بيتي). فقامت عائشة آخذة بيد حفصة وهي تدمر غضبا وتقول: (قد أخلينا ك وإياهم) فدخلتا بيتا من خشب.

The Rasool Allah[saww] granted permission (to Asama) to bid his farewell and greet him[saww]. That took place during the gathering of the Clan of Hashim, so he entered along with them, and Abu Bakr and Umar sought permission from Asama for greeting the Prophet[saww], so he gave permission to them both. When Asama entered along with us – and he was in the middle of the Clan of Hashim, and the Rasool Allah[saww] was gripped by high fever – the Rasool Allah[saww] said to his[saww] wives: 'Arise from me[saww] and leave me[saww] to be along with the People[asws] of my[saww] Household'. All of them stood up apart from Ayesha and Hafsa. The Rasool Allah[saww] looked at them and said: 'Leave me[as] alone with the People[asws] of my[saww] Household!' So Ayesha stood up, and took the hand of Hafsa and exclaimed in outrage, 'So we remove ourselves from you[saww] and them[asws]!' They both entered the wooden house.

الأخبار عن اثني عشر إمام هداية واثني عشر إمام ضلالة

فقال رسول الله صلى الله عليه وآله لعلي عليه السلام: (يا أخي، أقعدني)، فأقعده علي عليه السلام وأسنده إلى نحره، فحمد الله وأثنى عليه ثم قال: يا بني عبد المطلب، اتقوا الله واعبدوه، واعتصموا بحبل الله جميعا ولا تفرقوا ولا تختلفوا. إن الإسلام بني على خمسة: على الولاية والصلاة والزكاة وصوم شهر رمضان والحج. فأما الولاية فلله ولرسوله وللمؤمنين الذين يؤتون الزكاة وهم راكعون، (ومن يتولى الله ورسوله والذين آمنوا فإن حزب الله هم الغالبون).

The News about twelve Imams[asws] of guidance and twelve Imams of misguidance

The Rasool Allah[saww] said to Ali[asws]: 'O my[saww] brother, (help) me sit-up'. So Ali[asws] sat him[saww] up, and gave support to his[saww] neck. He[saww] Praised Allah[azwj] and extolled Him[azwj], then said: 'O sons of Abdul Muttalib[as], fear Allah[azwj] and worship Him[azwj], ***"[3:103] And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves"*** and do not differ. Surely, Al-Islam is based upon five – upon 'Wilayah', and the Prayer, and the Zakat, and the Fating in the Month of Ramadhan, and the Pilgrimage. So as for the 'Wilayah', it is for Allah[azwj], and His[azwj] Messenger[saww], ***"[5:55] and those who believe, those who keep up prayers and pay the poor-rate while they bow"***, ***"[5:56] And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant"***.

قال ابن عباس: وجاء سلمان والمقداد وأبو ذر، فأذن لهم رسول الله صلى الله عليه وآله مع بني عبد المطلب. فقال سلمان: يا رسول الله، للمؤمنين عامة أو خاصة لبعضهم؟ قال: بل خاصة لبعضهم، الذين قرنهم الله بنفسه ونبيه في غير آية من القرآن.

Ibn Abbas said, 'And Salman[ar], and Al-Miqdad, and Abu Dharr[ar] came, so the Rasool Allah[saww] permitted them[ar] to be with the sons of Abdul Muttalib[as]. Salman[ar] said, 'O Rasool Allah[saww], is it for the general Believers or exclusively for some of them?' He[saww] said: 'But exclusively for some of them, those[asws] whom Allah[azwj] has Joined them[asws] with Himself[azwj], and His[azwj] Prophet[saww] in another Verse from the Quran'.

قال: من هم يا رسول الله؟ قال: أولهم وأفضلهم وخيرهم أخي هذا علي بن أبي طالب - ووضع يده على رأس علي عليه السلام - ثم ابني هذا من بعده - ثم وضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - من بعده، والأوصياء تسعة من ولد الحسين عليه السلام واحد بعد واحد، حبل الله المتين وعروته الوثقى. هم حجة الله على خلقه وشهدائه في أرضه. من أطاعهم فقد أطاع الله وأطاعني، ومن عصاهم فقد عصى الله وعصاني، هم مع الكتاب والكتاب معهم، لا يفارقهم ولا يفارقونه حتى يردا علي الحوض.

He[ar] said, 'Who are they[asws], O Rasool Allah[saww]?' He[saww] said: 'The first one[asws] of them[asws] and the highest of them[asws], and the best of them[asws] is my[saww] brother Ali[asws] Bin Abu Talib[asws], – and he[saww] placed his[saww] hand upon the head of Ali[asws] – 'then this son[asws] of mine[saww] after him[asws], – and he[saww] placed his[saww] hand upon the head of Al-Hassan[asws] – 'then this son[asws] of mine[saww], – and placed his[saww] hand upon the head of Al-Husayn[asws] – 'from after him[asws], and the nine successors[asws] from the sons[asws] of Al-Husayn[asws], one[asws] after the other[asws], the Strong Rope of Allah[azwj] and the Firmest Handle.

They[asws] are the Proofs of Allah[azwj] upon His[azwj] creatures and His[azwj] Witnesses in His[azwj] earth. The one who obeys them[asws], he has obeyed Allah[azwj] and obeyed me[saww], and the one who disobeys them[asws], he has disobeyed Allah[azwj] and

disobeyed me[saww]. They[asws] are with the Book and the Book is with them[asws]. Neither will they[asws] separate from it, nor will it separate from them[asws] until they return to the Fountain'.

يا بني عبد المطلب، إنكم ستلقون من بعدي من ظلمة قريش وجهال العرب وطغاتهم تعبا وبلاء وتظاهرا منهم عليكم واستذلالا وتوثبا عليكم وحسدا لكم وبغيا عليكم، فاصبروا حتى تلقوني. إنه من لقي الله - يا بني عبد المطلب - موحدا مقرا برسالتي أدخله الجنة ويقبل ضعيف عمله ويجاوز عن سيئاته.

O sons of Abdul Muttalib[as], you will be experiencing from after me[saww], the injustices of Qureish and ignorant ones of the Arabs and their tyrants, persecuting you, afflicting you, humiliating you, attacking you, and being envious of you, and harbouring grudges against you. So observe patience until you meet me[saww]. Any one of you who meets Allah[azwj] – O sons of Abdul Muttalib[as] – as a Monotheist, having accepted my[saww] Prophet-hood, will enter the Paradise, and his weak deeds will be accepted even if exceeding his sins'.

يا بني عبد المطلب، إني رأيت على منبري اثني عشر من قريش، كلهم ضال مضل يدعون أمتي إلى النار ويردونهم عن الصراط القهقرى: رجلان من حيين من قريش عليهما مثل إثم الأمة ومثل جميع عذابهم، وعشرة من بني أمية. رجلان من العشرة من ولد حرب بن أمية وبقيتهم من ولد أبي العاص بن أمية.

O sons of Abdul Muttalib[as], I[asws] saw (in a dream) upon my[saww] Pulpit, twelve from Qureish, all of them having gone astray and leading others to stray, calling my[saww] community to the Fire and repulsing them from the Path backwards – two men (Abu Bakr and Umar) from two tribes from Qureish (Taym and Ady), upon them will be the sins similar to the whole community and similar to all of their sins; and ten from the Clan of Umayya. Two men out of the ten will be the sons of Harb Bin Umayya (Muawiya and Yazeed), and the remainder of them will be the sons of Abu Al-A'as Bin Umayya.

ومن أهل بيتي اثنا عشر إمام هدى كلهم يدعون إلى الجنة: علي والحسن والحسين وتسعة من ولد الحسين واحدا بعد واحد. إمامهم ووالدهم علي، وأنا إمام علي وإمامهم. هم مع الكتاب والكتاب معهم لا يفارقهم ولا يفارقونه حتى يردوا علي الحوض.

And from the People[asws] of my[saww] Household will be twelve Imams[asws] of guidance, all of them[asws] calling to the Paradise – Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and nine from the sons[asws] of Al-Husayn[asws], one[asws] after the other[asws]. Their[asws] Imam[asws] and their[asws] parent is Ali[asws], and I[saww] am the Imam of Ali[asws] and their[asws] Imam as well. They[asws] are with the Book and the Book is with them[asws]. Neither will they[asws] separate from it, nor will it separate from them until they return to the Fountain.

يا بني عبد المطلب، أطيعوا عليا واتبعوه وتولوه ولا تخالفوه وابرؤوا من عدوه وآزروه وانصروه واقتدوا به ترشدوا وتهتدوا وتسعدوا.

O sons of Abdul Muttalib[as], obey Ali[asws], and follow him[asws], and befriend him[asws], and do not oppose him[asws], but distance yourselves from his[asws] enemies, and support him[asws], and help him[asws], and follow him[asws] so that you stay on the right path, and be guided, and be happy.

يا بني عبد المطلب، أطيعوا عليا. إني لو قد أخذت بحلقة باب الجنة ففتح لي فتح إلى ربي فوقعت ساجدا فقال لي: (إرفع رأسك، سل تسمع واشفع تشفع)، لم أوثر عليكم أحدا. قالوا: سمعنا وأطعنا يا رسول الله.

O sons of Abdul Muttalib[as], obey Ali[asws]. If I[saww] were to grab the panel of the Door of the Paradise, so it will open up for me[saww], opening (it) to my[saww] Lord[azwj]. I[saww] will fall into prostration, so He[azwj] will Say to me[saww]: "Raise your[saww] head. Ask and I[azwj] Shall Hear, and Intercede by your[saww] intercession!" I[saww] will not leave anyone of you behind'. They said, 'We hear and we obey, O Rasool Allah[saww]'.

* 2 * إخبار رسول الله صلى الله عليه وآله عن مصائب أهل بيته في آخر عمره المبارك

ثم أقبل على علي عليه السلام فقال: يا أخي: إن قريشا ستظاهر عليكم وتجتمع كلمتهم على ظلمك وقهرك. فإن وجدت أعوانا فجاهدهم وإن لم تجد أعوانا فكف يدك واحقن دمك. أما إن الشهادة من وراءك، لعن الله قاتلك.

The Rasool Allah[saww] informs about the calamities of the People[asws] of the Household at the end of his[saww] blessed age

Then he[saww] turned towards Ali[asws] and said: 'O my[saww] brother[asws], the Qureish will overpower you[asws] and (they will) be united in their words upon inflicting injustices upon you[asws] and to subjugate you[asws]. So if you[asws] find helpers, fight them, and if you[asws] do not find helpers, restrain your[asws] hand and save your[asws] blood. But, martyrdom is behind you. Curse of Allah[azwj] be upon your[asws] killer'.

ثم أقبل على ابنته فقال: إنك أول من يلحقني من أهل بيتي، وأنت سيدة نساء أهل الجنة. وسترين بعدي ظلما وغيظا حتى تضربي ويكسر ضلع من أضلاعك. لعن الله قاتلك ولعن الأمر والراضي والمعين والمظاهر عليك وظالم بعلك وابنيك.

Then he[saww] turned towards his[saww] daughter, so he[saww] said: 'You[asws] will be the first one[asws] from the People[asws] of my[saww] Household who will meet me[saww], and you[asws] are the Chieftess of the women of the Paradise. And you[asws] shall see, after me[saww], injustices and fury to the extent that they will hit you[asws] and break the side of your[asws] ribs. Curse of Allah[azwj] be upon your[asws] killer, and the one who is pleased with it, and the one who assigned him for it, and the ones who overpower you[asws] and oppress your[asws] husband[asws] and your[asws] two sons[asws].

وأما أنت يا حسن فإن الأمة تغدر بك، فإن وجدت أعوانا فجاهدهم وإلا فكف يدك واحقن دمك فإن الشهادة من وراءك، لعن الله قاتلك والمعين عليك، فإن الذي يقتلك ولد زنا ابن زنا ابن ولد زنا. إنا أهل بيت اختار الله لنا الآخرة ولم يرض لنا الدنيا.

And as for you[asws], O Hassan[asws], the community will betray you[asws], so if you[asws] find helpers, fight them, and if not, restrain your[asws] hand and save your[asws] blood for the martyrdom is behind you. Curse of Allah[azwj] be upon the who kills you[asws], and the one who delegated it against you[asws], for the one who kills you will be the illegitimate, the son of an illegitimate, the son of an illegitimate. Surely, for us[asws], the People[asws] of the Household, Allah[azwj] has Chosen for us[asws] the Hereafter, and was not Happy for us[asws] (to have) the world'.

قال: ثم أقبل رسول الله صلى الله عليه وآله على ابن عباس فقال: أما إن أول هلاك بني أمية - بعد ما يملك منهم عشرة - على يد ولدك. فليتقوا الله وليراقبوا في ولدي وعترتي، فإن الدنيا لم تبق لأحد قبلنا ولا تبقى لأحد بعدنا. دولتنا آخر الدول، يكون مكان كل يوم يومين ومكان كل سنة سنتين. ومنا من ولدي من يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا.

(Sulaym) said, 'Then the Rasool Allah[saww] turned towards Ibn Abbas, so he[saww] said: 'But the beginning of the destruction of the Clan of Umayya – after ten of them have ruled – will be by the hand of your sons. So fear Allah[azwj] and look after my[saww] sons[asws] and my[saww] Family, for the world did not remain for anyone before us[asws], and will not remain for anyone after us[asws].

Our[asws] government is the last of the governments which will have for it one day equivalant to two days (in length), and (their) one year (in duration) to two years. And from us[asws] from my[saww] sons[asws] is the one[asws] who will fill the earth with justice and equity just as it had been filled with injustice and inequality'.

HADITH 62

(62) كلمة النبي صلى الله عليه وآله عن أوصيائه الاثني عشر

SPEECH OF THE PROPHET[saww] ABOUT HIS[saww] TWELVE SUCCCESSORS[asws]

سليم، قال: سمعت سلمان يقول: قلت: يا رسول الله، إن الله لم يبعث نبيا قبلك إلا وله وصي، فمن وصيك يا نبي الله؟ قال: يا سلمان، إنه ما أتاني من الله فيه شيئ. فمكث غير كثير، ثم قال لي: يا سلمان، إنه قد أتاني من الله في الأمر الذي سألتني عنه. إني أشهدك يا سلمان إن علي بن أبي طالب وصيي وأخي ووارثي ووزيري وخليفتي في أهلي وولي كل مؤمن من بعدي، يبرئ ذمتي ويقضي ديني ويقاتل على سنتي.

Sulaym said, 'I heard Salman[ar] saying, 'I[ar] said, 'O Rasool Allah[saww], surely Allah[azwj] did not Send a Prophet[as] before except that he[as] had a successor[as] for him[as], so who is your[saww] successor[as], O Prophet[saww] of Allah[azwj]?'

He[saww] said: 'O Salman[ar], it is 'that' for which Allah[azwj] has Commanded me (to Announce). So he[saww] paused but not for long, then said to me[saww]; 'O Salman[ar], it has Come to me[saww] from Allah[azwj] regarding the matter which you[ar] asked me[saww] about. I[saww] hereby (hold) you[ar] as a witness that Ali[asws] Bin Abu Talib[asws] is my[saww] successor[asws], and my[saww] brother, and my[saww] inheritor, and my[saww] Vizier, and my[saww] Caliph in my[saww] Family and the Guardian of every Believer from after me[saww], taking over my[saww] responsibilities, and fulfilling my[saww] debts, and fighting for (the preservation of) my[saww] Sunnah.

يا سلمان، إن الله اطلع على الأرض اطلاعة فاختارني منهم. ثم اطلع ثانية فاختار منهم عليا أخي، وأمرني فزوجته سيدة نساء أهل الجنة. ثم اطلع ثالثة فاختار فاطمة والأوصياء: ابني حسنا وحسينا وبقيتهم من ولد الحسين. هم مع القرآن والقرآن معهم، لا يفارقهم ولا يفارقونه كهاتين - وجمع بين إصبعيه المسبحتين - حتى يردوا علي الحوض واحدا بعد واحد، شهداء الله على خلقه وحجته في أرضه. من أطاعهم أطاع الله ومن عصاهم عصى الله، كلهم هاد مهدي.

O Salman[ar], surely Allah[azwj] Considered the earth with a Consideration, so He[azwj] Chose me[saww] from among them. Then He[azwj] Considered for a second time, so He[azwj] Chose from them Ali[asws] my[saww] brother[asws], and Ordered me[saww] to get him[asws] to be married to the Chieftess of the women of the Paradise. Then He[azwj] Considered for a third time, so He[azwj] Chose Fatima[asws] and the successors[asws], my[saww] two sons[asws] Hassan[asws] and Husayn[asws] and the rest of them[asws] from the sons[asws] Al-Husayn[asws].

They[asws] are with the Quran and the Quran is with them[asws]. Neither will they[asws] separate from it nor will it separate from them[asws] just like these' – and he[saww] gathered two fingers of his[saww] two hands – 'until they return to the Fountain, one[asws] after the other[asws], Witnesses of Allah[azwj] over His[azwj] creatures, and His[azwj] Proofs in His[azwj] earth. The one who obeys them[asws] has obeyed Allah[azwj], and the one who disobeys them[asws] has disobeyed Allah[azwj], all of them[asws] being Guides and guided ones[asws].

ونزلت هذه الآية في وفي أخي علي وفي ابنتي فاطمة وفي ابني والأوصياء واحدا بعد واحد، ولدي وولد أخي: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). أتدرون ما (الرجس) يا سلمان؟ قلت: لا. قال: الشك، لا يشكون في شيئ جاء من عند الله أبدا، مطهرون في ولادتنا وطينتنا إلى آدم، مطهرون معصومون من كل سوء.

And this Verse Descended regarding myself[saww], and my[saww] brother Ali[asws], and my[saww] daughter Fatima[asws], and regarding my[saww] two sons[asws], and the successors[asws] one[asws] after the other[asws], being my[saww] sons[asws] and the sons[asws] of my[saww] brother[asws]: ***"[33:33] Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying."*** Do you[ar] know what is 'the uncleanliness (Al-Rijs)', O Salman[ar]?' I[ar] said, 'No'. He[saww] said: 'The 'doubt'. They[asws] will never be 'doubting' with regards to anything which Comes from Allah[azwj], ever. We[saww] have been Purified with regards to our[asws] births and our[asws] Clay (Teenat) up to Adam[as], being Pure and Infallible from every evil'.

إخباره صلى الله عليه وآله عن المهدي عليه السلام

ثم ضرب بيده على الحسين عليه السلام فقال: يا سلمان، مهدي أمتي الذي يملأ الأرض قسطا وعدلا كما ملئت جورا وظلما من ولد هذا. إمام بن إمام، عالم بن عالم، وصي بن وصي، أبوه الذي يليه إمام وصي عالم.

His[saww] news about the Mahdi[asws]

Then he[saww] struck his[saww] hand upon Al-Husayn[asws]. He[saww] said: 'O Salman[ar], The Mahdi[asws] who[asws] will fill the earth with equity and justice just as it had been filled with inequity and injustice and he[asws] will be from the son[asws] of this one[asws]. Imam[asws] son[asws] of an Imam[asws], a knowledgeable one[asws] son[asws] of a knowledgeable one[asws], a successor[asws] son[asws] of a successor[asws], his[asws] father whom he[asws] will follow is an Imam[asws], a successor[asws], and a knowledgeable one[asws]'.

قال: قلت: يا نبي الله، المهدي أفضل أم أبوه؟ قال: أبوه أفضل منه. للأول مثل أجورهم كلهم لأن الله هداهم به.

(Salman[ar]) said, 'I[ar] said, 'O Prophet[saww] of Allah[saww], is the Mahdi[asws] higher or his[asws] father[asws]?' He[saww] said: 'His[asws] father[asws] is the higher than him[asws]. For the first one[asws] (Ali[asws]) is the Reward of all of them[asws] because Allah[azwj] has Guided them[asws] by him[asws].

أيما داع دعا إلى هدى فله أجره ومثل أجور من تبعه لا ينقص ذلك من أجورهم شيئا، وأيما داع دعا إلى ضلالة فعليه وزره ومثل أوزار من تبعه لا ينقص ذلك من أوزارهم شيئا.

Whosoever makes a call to call towards guidance, so for him will be the Reward similar to the reward of the one who follows him, and that will not reduce anything from his Reward. And whosoever makes a call calling towards misguidance, so for him will be the sin of the one who follows him, and that will not reduce anything from his sin.

يا سلمان، إن موسى سأل ربه أن يجعل له وزيرا من أهله فجعل له أخاه هارون وزيرا. وإنني سألت ربي أن يجعل لي وزيرا من أهلي فجعل لي أخي أشد به ظهري وأشركه في أمري. فاستجاب لي كما استجاب لموسى في هارون.

O Salman[ar], Musa[as] asked his[as] Lord[azwj] to Make a successor[as] for him[as] from his[as] Family, so He[azwj] Made for him[as], his[as] brother[asws] Haroun[as] as the Vizier. And I[saww] asked my[saww] Lord[azwj] that He[azwj] should Make for me[saww] a Vizier from my[saww]

Family, so He[azwj] Made for me[saww] my[saww] brother[asws], and strengthened by him[asws] my[saww] back, and associated him[asws] with my[saww] command. So He[azwj] Answered me[saww] just as He[azwj] Answered for Musa[as] regarding Haroun[as].

التبرك بتراب أقدام أمير المؤمنين عليه السلام

يا سلمان، لولا أن تفرط أمتي في أخي علي كإفراط النصارى في عيسى بن مريم لقلت فيه مقالة يتبعون آثار قدميه في التراب يقبلونه.

The blessing of the dust of the feet of Amir-ul-Momineen[asws]

O Salman[ar], Had it not been for the (fear of) my[saww] community exaggerating regarding my[saww] brother Ali[asws] like the exaggeration of the Christians regarding Isa Bin Maryam[as], I[saww] would say regarding him[asws] such words that they would take the dust from underneath his[asws] shoes and kiss it'.

HADITH 63

(63) كلام لا يقوله أحد غير أمير المؤمنين عليه السلام

WORDS WHICH NO ONE HAS SPOKEN APART FROM AMIR-UL-MOMINEEN[asws]

سليم، قال: سمعت عليا عليه السلام يقول على منبر الكوفة: والذي فلق الحبة وبرء النسمة لأقولن كلاما لم يقله أحد قبلي ولا يقوله أحد بعدي إلا كذاب: (أنا عبد الله وأخو رسوله. ورثت نبي الرحمة ونكحت خير نساء الأمة وأنا خير الوصيين).

Sulaym said, 'I heard Ali[asws] saying upon the Pulpit of Al-Kufa: 'By the One[azwj] Who Split the seed and Freed the man, I[asws] am saying words which no one has spoken before me[asws], and no one will be saying after me[asws], except for a liar. I[asws] am a servant of Allah[azwj], and the brother of His[azwj] Messenger[saww]. And I[asws] inherited from the Prophet[saww] of the Mercy and married the best woman of the community, and I[asws] am the best of the successors[asws]'.

فقام رجل من الخوارج فقال: (أنا عبد الله وأخو رسول الله) فأخذته الموتة مكانه، فما انقلع عنه حتى مات.

So a man from the Khawarijites stood up. He said, 'I am a servant of Allah[azwj] and a brother of the Rasool Allah[saww]'. So death overtook him in his place, before he could even move from his place, he had died.

HADITH 64

(64) علم أمير المؤمنين عليه السلام

KNOWLEDGE OF AMIR-UL-MOMINEEN[asws]

قال سليم: وسمعت عليا عليه السلام يقول: (علمني رسول الله صلى الله عليه وآله ألف باب من العلم، يفتح كل باب ألف).

Sulaym said, 'And I heard Ali[asws] saying: 'The Rasool Allah[saww] made known to me[asws] a thousand doors of knowledge, each door opening a thousand (further) doors'.

فلم أشك أنه عليه السلام صادق، ولم أسأل عن ذلك أحدا.

I did not doubt that he[asws] was telling the truth, and I did not (feel any need) to ask anyone about that'.

HADITH 65

(65) إختلاف الأمة والفرقة الناجية

DIFFERENCES IN THE COMMUNITY AND THE RESCUED SECT

وقال سليم: إني لجالس أنا وعلي عليه السلام والناس حوله، إذ أتاه رأس اليهود ورأس النصارى. فأقبل على رأس اليهود فقال: على كم تفرقت اليهود؟ فقال: هو عندي مكتوب في كتاب. فقال علي عليه السلام: قاتل الله زعيم قوم يسأل عن مثل هذا من أمر دينه فيقول: (هو عندي في كتاب)

And Sulaym said, 'I was seated with Ali[asws] and the people were around him[asws], when a leader of the Jews and a leader of the Christians came up. So he[asws] turned towards the leader of the Jews and said, 'How many sects will the Jews be divided into?' He said, 'It is written in a book which is in my possession'. Ali[asws] said: 'May Allah[azwj] destroy the leader of a people, who, when asked about something similar to this, says, 'It is with me in a Book'.

قال: ثم قال لرأس النصارى: كم تفرقت النصارى؟ قال: (على كذا وكذا)، فأخطأ. فقال علي عليه السلام: لو قلت كما قال صاحبك كان خيرا من أن تقول وتخطئ.

(Sulaym) said, 'Then he[asws] said to the leader of the Christians: 'How many sects will the Christians be divided into?' He said, 'Into such and such', so he erred. Ali[asws] said; 'Had you said similar to what your companions said, it would have been better than for you to speak in error'.

ثم أقبل عليهما علي عليه السلام وعلى الناس فقال: أنا والله أعلم بالتوراة من أهل التوراة، وأعلم بالإنجيل من أهل الإنجيل، وأعلم بالقرآن من أهل القرآن. أنا أخبركم على كم تفرقوا.

Then Ali[asws] addressed both of them and the people, so he[asws] said: 'By Allah[azwj], I[asws] am more knowledgeable of the Torah than the people of the Torah, and more knowledgeable of the Evangel than the people of the Evangel, and more knowledgeable of the Quran than the people of the Quran. I shall inform you of how many sects there will be.

الفرقة الناجية بعد الأنبياء عليهم السلام

سمعت رسول الله صلى الله عليه وآله يقول: تفرقت اليهود على إحدى وسبعين فرقة، سبعون منها في النار وواحدة في الجنة وهي التي تبعت وصي موسى.

The saved sect after the Prophets[as]

I heard the Rasool Allah[saww] saying: 'The Jews will separate into seventy-one (71) sects. Seventy of these will be in the Fire and one will be in the Paradise, and this is the one who followed the successor[as] of Musa[as].

وتفرقت النصارى على اثنتين وسبعين فرقة، واحدة وسبعون في النار وواحدة في الجنة وهي التي تبعت وصي عيسى.

And the Christians will separate into seventy-two (72) sects. Seventy-one of these will be in the Fire and one will be in the Paradise, and this is the one which followed the successor[as] of Isa[as].

وأمتي تفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وواحدة في الجنة وهي التي تبعت وصيي.

And my[saww] community will separate into seventy-three (73) sects. Seventy-two of these will be in the Fire and one will be in the Paradise, and this is the one which will follow my[saww] successor[asws]'.

قال: ثم ضرب بيده على منكب علي عليه السلام، ثم قال: ثلاث عشرة فرقة من الثلاث وسبعين كلها تنتحل مودتي وحبي، واحدة منها في الجنة وثنتا عشرة في النار.

(Sulaym) said, 'Then he[asws] struck his[asws] hand upon his[asws] own shoulder, then said: 'Thirteen sects from the seventy-three will all (arrogate) impersonate for my[asws] cordiality and my[asws] love. One of these will be in the Paradise and twelve will be in the Fire'.

HADITH 66

(66) كتاب حوادث العالم عند أمير المؤمنين عليه السلام

THE BOOK OF THE KNOWLEDGE OF EVENTS IN THE POSSESSION OF AMIR-UL-MOMINEEN[asws]

سليم، قال: لما قتل الحسين بن علي عليه السلام بكى ابن عباس بكاء شديدا، ثم قال: ما لقيت هذه الأمة بعد نبيها اللهم إني أشهدك أني لعلي بن أبي طالب ولي ولولده، ومن عدوه وعدوهم برئ، وإني أسلم لأمرهم.

Sulaym said, 'When Al-Husayn[asws] Bin Ali[asws] was martyred, Ibn Abbas cried with an intense crying, then said, 'What this community has meted out after its Prophet[saww]. Our Allah[azwj]! I am holding You[azwj] as a Witness that I am a friend of Ali[asws] and of his[asws] children, and distance myself from his[asws] enemies and their[asws] enemies, and I submit to their[asws] commands.

الإخبار عن بلايا أهل البيت عليهم السلام في كتاب أمير المؤمنين عليه السلام

لقد دخلت على علي عليه السلام بذي قار، فأخرج إلي صحيفة وقال لي: يا بن عباس، هذه صحيفة أملاها علي رسول الله صلى الله عليه وآله وخطي بيدي. فقلت: يا أمير المؤمنين، إقرأها علي فقرأها، فإذا فيها كل شيئ كان منذ قبض رسول الله صلى الله عليه وآله إلى مقتل الحسين عليه السلام وكيف يقتل ومن يقتله ومن ينصره ومن يستشهد معه. فبكى بكاء شديدا وأبكاني.

The news of the afflictions (to befall upon) the People[asws] of the Household in the Book of Amir-ul-Momineen[asws]

I came up to Ali[asws] at *Zeekar*. He[asws] brought out a Parchment to me and said to me: 'O Ibn Abbas, This is the Parchment which the Rasool Allah[saww] dictated to me[asws] and I[asws] wrote it by my[asws] hand'.

So I said, 'O Amir-ul-Momineen[asws], read it out to me. So he[asws] read it. In it was everything since the passing away of the Rasool Allah[saww] up to the killing of Al-Husayn[asws], and how he[asws] would be killed, and the one who will be killing him[asws], and the ones who will be helping him[asws], and the ones who will be martyred along side him[asws]. He[asws] cried an intense crying and made me cry.

فكان فيما قرأه علي: كيف يصنع به وكيف يستشهد فاطمة وكيف يستشهد الحسن ابنه وكيف تغدر به الأمة. فلما أن قرأ كيف يقتل الحسين ومن يقتله أكثر البكاء، ثم أدرج الصحيفة وقد بقي ما يكون إلى يوم القيامة.

Amongst what he[asws] read out to me was – What will transpire with him[asws], and how Fatima[asws] would be martyred, and how Al-Hasan[asws], her[asws] son[asws] would be martyred, and how the community would betray him[asws]. So when he[asws] read out how Al-Husayn[asws] would be killed, and the ones who would kill him, he[asws] cried a lot. Then he[asws] wrapped up the Parchment, and (the news of) what would transpire up to the Day of Judgement remained (unread).

الأخبار عن دولة الغاصبين في كتاب أمير المؤمنين عليه السلام

وكان فيها - فيما قرأ - أمر أبي بكر وعمر وعثمان وكم يملك كل إنسان منهم، وكيف بويع علي عليه السلام، ووقعة الجمل وسير عائشة وطلحة والزبير، ووقعة صفين ومن يقتل فيها، ووقعة النهروان وأمر الحكمين، وملك معاوية ومن يقتل من الشيعة، وما يصنع الناس بالحسن، وأمر يزيد بن معاوية حتى انتهى إلى قتل الحسين.

The news about the government of the usurpers in the Book of Amir-ul-Momineen[asws]

And in it, from what he[asws] read out – was the matter of Abu Bakr, and Umar, and Usman, and for how long each person from them will rule, and how allegiance would be pledged to Ali[asws], and the event of Al-Jamal and the participation of Ayesha, and Talha and Al-Zubayr, and the event of Siffeen and the ones who would be killed in it, and the event of Al-Nahrwaan and the matter of the two judges, and the kingdom of Muawiya the ones he would be killing from the Shiites, and what the people would be doing with Al-Hassan[asws], and the matter of Yazeed Bin Muawiya, until ended to the martyrdom of Al-Husayn[asws].

فسمعت ذلك ثم كان كل ما قرأ لم يزد ولم ينقص. فرأيت خطه أعرفه في صحيفة لم تتغير ولم تصفر. فلما أدرج الصحيفة قلت: يا أمير المؤمنين، لو كنت قرأت علي بقية الصحيفة؟ قال عليه السلام: لا، ولكني محدثك. ما يمنعني فيها ما نلقى من أهل بيتك وولدك وهو أمر فظيع من قتلهم لنا وعداوتهم إيانا وسوء ملكهم وشوم قدرتهم. فأكره أن تسمعه فتغتم ويحزنك ولكني أحدثك.

So I heard that, then all what he[asws] read happened, neither more nor less. I saw his[asws] handwriting and recognised it in the Parchment, and it had neither changed not turned yellow (decayed).

So when he[asws] wrapped the Parchment, I said, 'O Amir-ul-Momineen[asws], if only you would read out to me the remainder of the Parchment?' He[asws] said: 'No, but I[asws] shall narrate to you. What is preventing me[asws] with regards to it is what we[asws] will experience from the people of your household and your children, and it is the matter of the terrible killing of us[asws], and their enmity towards us[asws], and the evil of their governance, and the evils of their power. So I[asws] disliked it that you should hear it. It would sadden you and grieve you, but I[asws] narrated it to you.

أخذ رسول الله صلى الله عليه وآله عند موته بيدي ففتح لي ألف باب من العلم يفتح كل باب ألف باب - وأبو بكر وعمر ينظران إلي - وهو يشير إلى ذلك. فلما خرجت قالا لي: ما قال لك؟ فحدثتهما بما قال. فحركا أيديهما ثم حكيا قولي، ثم وليا يردان قولي ويخطران بأيديهما.

At the time of his[saww] passing away, the Rasool Allah[saww] held my[asws] hand, so he[saww] opened for me[asws] a thousand doors from the knowledge, each door opening a (further) thousand doors – and Abu Bakr and Umar were both looking at me[asws] – and he[saww] was indicating that. When I[asws] went out, they said to me[asws], 'What did he[saww] say to you[asws]?' So I[asws] narrated it to both of them of what he[saww] had said. They gestured (disapproval) with their hands, then turned around from my[asws] words and indulged into destruction by their own hands.

الإخبار عن دولة بني العباس

يا بن عباس، إن الحسن يأتيك من الكوفة بكذا وكذا ألف رجل غير رجل. يا بن عباس، إن ملك بني أمية إذا زال كان أول ما يملك من بني هاشم ولدك، فيفعلون الأفاعيل. فقال ابن عباس: لأن يكون نسختي ذلك الكتاب أحب إلي مما طلعت عليه الشمس.

The news about the government of the Clan of Abbas

O Ibn Abbas, Al-Hassan[asws] will come to you from Al-Kufa with so many thousand men, apart from one man. O Ibn Abbas, when the kingdom of the Clan of Umayya declines, the first one to govern it from the Clan of Hashim[as] would be your son, so will be committing many deeds'. Ibn Abbas said, 'If I could have a copy of that Book, it would be more beloved to me than over what the sun rises'.

HADITH 67

(67) خطبة أمير المؤمنين عليه السلام في البصرة بعد وقعة الجمل

SERMON OF AMIR-UL-MOMINEEN[asws] IN AL-BASRA AFTER THE EVENT OF AL-JAMAL

قال سليم: شهدت عليا عليه السلام حين عاد زياد بن عبيد بعد ظهوره على أهل الجمل، وإن البيت لممتلئ من أصحاب رسول الله صلى الله عليه وآله فيهم عمار وأبو الهيثم بن التيهان وأبو أيوب وجماعة من أهل بدر نحو من سبعين رجلا - وزياد في بيت عظيم شبه البهو- إذ أتاه رجل بكتاب من رجل من الشيعة بالشام: (إن معاوية استنفر الناس ودعاهم إلى الطلب بدم عثمان، وكان فيما يحضهم به أن قال: إن عليا قتل عثمان وآوى قتلته، وإنه يطعن على أبي بكر وعمر ويدعي أنه خليفة رسول الله وإنه أحق بالأمر منهما. فنفرت العامة والقراء، واجتمعوا على معاوية إلا قليلا منهم).

Sulaym said, 'I was present with Ali[asws] when Zyad Bin Ubeyd returned after his victory against the people of Al-Jamal, and that his house was filled with the companions of the Rasool Allah[saww].

Among them were Amaar, and Abu Al-Haysam Bin Al-Tayhaan, and Abu Ayyub, and a group of the people of Badr of approximately seventy men – and Zyad was in a large house which resembled a tent – when a man came to him[asws] with a letter from a man from the Shiites of Syria, that, 'Muawiya is mobilising the people, and calling them to the seeking the blood (revenge) of Usman, and urging them by saying that, 'Ali[asws] killed Usman and is harbouring his killers, and he[asws] is backstabbing Abu Bakr and Umar, and he[asws] is claiming that he[asws] is the Caliph of the Rasool Allah[saww], and that he[asws] is the one more deserving of the command than them both,. So the general public and the reciters are outraged and are gathering to Muawiya, except for a few of them'.

كلام أمير المؤمنين عليه السلام حول الخلافة المغصوبة

قال: فحمد الله وأثنى عليه وقال: أما بعد، ما لقيت من الأمة بعد نبيها منذ قبض صلى الله عليه وآله. فأقام عمر وأصحابه الذين ظاهروا علي أبا بكر فبايعوه وأنا مشغول بغسل رسول الله صلى الله عليه وآله وكفنه ودفنه، وما فرغت من ذلك حتى بايعوه وخاصموا الأنصار بحجتي وحقي. والله إنه ليعلم يقينا والذين ظاهروه أني أحق بها من أبي بكر.

Speech of Amir-ul-Momineen[asws] about the usurpation of the Caliphate

(Sulaym) said, 'He[asws] Praised Allah[azwj] and Extolled Him[azwj] and said: 'Having said that, what has been experienced for the community after its Prophet[saww], since he[saww] passed away. Umar and his companions stood up, and imposed Abu Bakr upon me[asws]. They pledged allegiance to him whilst I[asws] was busy with the washing of the Rasool Allah[saww], and shrouding him[saww], and burying him[saww], and I[asws] was not free from that and they had pledged their allegiances to him and antagonised the Helpers by my[asws] arguments and my[asws] rights. By Allah[azwj], they knew with conviction of what they had meted out, I[asws] was more deserving of it than Abu Bakr.

فلما رأيت اجتماعهم عليه وتركهم إياي ناشدتهم الله عز وجل وحملت فاطمة عليها السلام على حمار وأخذت بيد ابني الحسن والحسين لعلهم يرعوون، فلم أدع أحدا من أهل بدر ولا أهل السابقة من المهاجرين والأنصار إلا استعنتهم ودعوتهم إلى نصرتي وناشدتهم الله حقي فلم يجيبوني ولم ينصروني.

When I[asws] saw them gathering to him, and their desertion from me[asws], I[asws] adjured them to Allah[azwj] Mighty and Majestic, and I[asws] got Fatima[asws] to ride upon a mule, and took the hands of my[asws] sons[asws] Al-Hassan[asws] and Al-Husayn[asws], so that they would change (their actions). So I[asws] did not leave out anyone from the people of Badr, nor the former people from the Emigrants and the Helpers except that I[asws] sought their help and called them to my[asws] help, and adjured them to Allah[azwj] for my[asws] rights. They neither answered me[asws] nor did they help me[asws].

أنتم تعلمون يا معاشر من حضر من أهل بدر أني لم أقل إلا حقا. قالوا: صدقت يا أمير المؤمنين وبررت، فنستغفر الله من ذلك ونتوب إليه. قال: وكان الناس قريبي عهد بالجاهلية فخشيت فرقة أمة محمد واختلاف كلمتهم، وذكرت ما عهد إلي رسول الله صلى الله عليه وآله لأنه أخبرني بما صنعوا وأمرني: إن وجدت أعوانا جاهدتهم وإن لم أجد أعوانا كففت يدي وحقنت دمي.

You all know, O group who are present from the people of Badr, that I[asws] have not said except for the truth'. They said, 'You[asws] have spoken the truth, O Amir-ul-Momineen[asws] and have justified yourself[asws]. So we seek Forgiveness of Allah[azwj] from that, and repent to Him[azwj]'.

He[asws] said: 'The people were closer to the era or ignorance, so I[asws] feared the disintegration of the community of Muhammad[saww] and differing in their speech, and I[asws] remembered what oath the Rasool Allah[saww] had given to me[asws], because he[saww] had informed me[asws] of what they would be doing and ordered me[asws] that if I[asws] were to find helpers, then I[asws] should fight them, and that if I[asws] do not find helpers, I[asws] should withhold my[asws] hand and save my[asws] blood.

ثم ردها أبو بكر إلى عمر - ووالله إنه ليعلم يقينا أني أحق بها من عمر - فكرهت الفرقة فبايعت وسمعت وأطعت.

Then Abu Bakr handed it (Caliphate) to Umar – and by Allah[azwj], he knew it, without doubt, that I[asws] was more deserving of it than Umar – I[asws] disliked the disintegration, but did not (oppose) his allegiance, and kept quiet, and obeyed (Allah[azwj] and His Prophet[saww]).

ثم جعلني عمر سادس ستة فولى الأمر ابن عوف، فخلا بابن عفان فجعلها له على أن يردها عليه ثم بايعه، فكرهت الفرقة والاختلاف.

Then Umar made me[asws] to be the sixth one of the six (in the consultation council). He made Ibn Awf to be in-charge of it. So he met Ibn Affan in private and made it (Caliphate) to be for him on the condition that he returns it back to him. Then I[asws] (did not object) to his allegiance, for I[asws] disliked the disintegration and the differing.

ثم إن عثمان غدر بابن عوف وزواها عنه، فبرء منه ابن عوف وقام خطيبا فخلعه كما خلع نعله. ثم مات ابن عوف وأوصى أن لا يصلي عليه عثمان، وزعم ولد ابن عوف أن عثمان سمه. ثم قتل، واجتمع الناس ثلاثة أيام يتشاورون في أمرهم. ثم أتوني فبايعوني طائعين غير مكرهين.

Then Usman betrayed Ibn Awf and kept it from him. He distanced himself from Ibn Awf and stood up to give a sermon and took him off like he took of his slipper. The Ibn Awf died, and made a will that Usman would not Pray on him (funeral Prayer), and the sons of Ibn Awf alleged that Usman poisoned him.

Then he (Usman) was killed, and the people gathered for three days, having consultations regarding their command. Then they gave it to me[asws], so they pledged their allegiances to me[asws] willingly, without abhorrence'.

امتحن الله المسلمين بأمهم عائشة

ثم إن الزبير وطلحة أتياني يستأذناني في العمرة، فأخذت عليهما ألا ينكثا بيعتي ولا يغدرا بي ولا يبغيا علي غائلة. ثم توجها إلى مكة فسارا بعائشة إلى أهل مدرة جهلهم قليل فقههم، فحملوهم على نكث بيعتي واستحلال دمي.

Allah[azwj] Tested the Muslims by their mother Ayesha

Then Al-Zubayr and Talha came to me[asws] seeking permission to go for Umrah. So I[asws] held both of them on oath that they would not break their allegiances with me[asws] nor would they rebel against me[asws] inflicting a calamity. Then they diverted themselves to Mecca. So they went with Ayesha to the people of Mudra (Al-Basra), ignorant ones of little understanding. So they got them to break their allegiances with me[asws] and made (shedding of) my[asws] blood to be permissible'.

ثم ذكر عليه السلام عائشة وخروجها من بيتها وما ركبت منه. فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فترك ذكرها وأخذ في شيئ آخر، ثم عاد إلى ذكرها فقال أشد مما قال أولا.

(Sulaym said), 'Then he[asws] mentioned Ayesha and her coming out from her house, and what was set up from it. So Amaar said, 'O Amir-ul-Momineen[asws], refrain from it for she is your[asws] mother'. So he[asws] avoided mentioning it, and spoke regarding another matter, then return to mentioning it. So he[asws] spoke about it in even stronger words than the first time.

فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فأعرض عن ذكرها ثم عاد الثالثة فقال أشد مما قال.

Amaar said, 'O Amir-ul-Momineen[asws], refrain from it, for she is your mother'. So he[asws] left mentioning it, then returned for a third time, so he spoke in even stronger words (against her) than what he[asws] had said before.

قال: فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فقال: كلا، إني مع الله على من خالفه، وإن أمكم ابتلاكم الله بها ليعلم أمعه تكونون أم معها؟

Amaar said, 'O Amir-ul-Momineen[asws], refrain from it, for she is your[asws] mother'. Amir-ul-Momineen[asws] said: 'Never! I[asws] am with Allah[azwj] against 'that mother' of yours who opposes Him[azwj], and Allah[azwj] Tested you by her so that He[azwj] would Know whether you are with Him[azwj] or with her'.

تناقض الغاصبين في نظرية تعيين الخليفة

قال سليم: ثم ذكر علي عليه السلام بيعة أبي بكر وعمر وعثمان فقال: (لعمري لئن كان الأمر كما يقولون، ولا والله ما هو كما يقولون)، ثم سكت.

Contradiction of the usurpers regarding the theory of the appointment of the Caliph

Sulaym said, 'Then Ali[asws] mentioned the pledging of allegiances to Abu Bakr, and Umar and Usman. He[asws] said: 'By my[asws] life, do you reckon the matter was as they are saying it to be? No, by Allah[azwj], it is not as they are saying it to be'. Then he[asws] was silent.

فقال له عمار: وما يقولون؟ فقال: يقولون (إن رسول الله صلى الله عليه وآله لم يستخلف أحدا وإنهم إنما تركوا ليتشاوروا)، ففعلوا غير ما أمروا في قوله. فقد بايع القوم أبا بكر عن غير مشورة ولا رضى من أحد، ثم أكرهوني وأصحابي على البيعة.

Amaar said to him[asws], 'And what are they saying?' He[asws] said: (They are saying) 'that the Rasool Allah[saww] did not appoint (as a Caliph) anyone, and they have been left to consult with each other about it', so then they did that which was different to what he[saww] had ordered to be done as per their words. The group pledged their allegiances to Abu Bakr without the satisfaction of anybody, then they compelled me[asws] and my[asws] companions for the allegiance.

ثم بايع أبو بكر عمر عن غير مشورة. ثم جعلها عمر شورى بين ستة رهط وأخرج من ذلك جميع الأنصار والمهاجرين إلا هؤلاء الستة ثم قال: (يصلي صهيب بالناس ثلاثة أيام)، ثم أمر الناس: (إن مضت ثلاثة أيام ولم يفرغ القوم أن تضرب رقابهم، وإن اجتمع أربعة وخالف اثنان أن يقتلوا الاثنين). ثم تشاوروا في ثلاثة أيام وكانت بيعتهم عن مشورة من جماعتهم وملأهم، ثم صنعوا ما رأيتم

Then Abu Bakr pledged his allegiance to Umar without any consultation. Then Umar made it to be in a consultation council (Al-Shura) between a group of six, and kept out from that all the Helpers and the Emigrants except for those six.

Then he said, 'Soheeb will lead the Prayer with the people for three days'. He then ordered the people that, 'If three days go by and they do not come to any conclusion, strike their necks, and if four of them are agreed upon it and two of them oppose it, then kill those two'. Then they consulted regarding me[asws] for three days (after the death of Usman), and the pledging of their allegiance was with consultation with their group and fulfilled it. Then they did what you have seen'.

ثم قال: إن موسى قال لهارون: (ما منعك إذ رأيتهم ضلوا ألا تتبعن) إلى قوله (ولم ترقب قولي)، وأنا من نبي الله بمنزلة هارون من موسى، عهد إلي رسول الله صلى الله عليه وآله: (إن ضلت الأمة بعده وتبعت غيري أن أجاهدهم إن وجدت أعوانا، وإن لم أجد أعوانا أن أكف يدي وأحقن دمي)، وأخبرني بما الأمة صانعة بعده.

Then he[asws] said that: 'Musa[as] said to Haroun[as]: ***'[20:93] So that you did not follow me? Did you then disobey my order?"*** up to his[as] words ***"[20:94] and not waited for my word"***, and I[asws] am from the Prophet[saww] of Allah[azwj] of the status, which Haroun[as] had from Musa[as]. The Rasool Allah[saww] held me[asws] on oath that the community will go astray after him[as] and follow others apart from me[asws], and that I[asws] should fight them if I[asws] were to find helpers, and if I[asws] do not find helpers then I[asws] should restrain my[asws] hand and save my[asws] blood', and he[saww] informed me[asws] of what the community will be doing after him[saww].

إخبار أمير المؤمنين عليه السلام عن صفين والنهروان

فلما وجدت أعوانا بعد قتل عثمان على إقامة أمر الله وإحياء الكتاب والسنة لم يسعني الكف، فبسطت يدي فقاتلت هؤلاء الناكثين، وأنا غدا إن شاء الله مقاتل القاسطين بأرض الشام في موضع يقال له (صفين)، ثم أنا بعد ذلك مقاتل المارقين بأرض من أرض العراق يقال لها (النهروان).

News by Amir-ul-Momineen[asws] about Siffeen and Al-Nahrwaan

When I[asws] did find helpers after the killing of Usman to establish the Order of Allah[azwj] and revive the Book and the Sunnah, I[asws] did not have the leeway to restrain the hand. So I[asws] extended my[asws] hand and fought against those breakers (of the allegiance). And tomorrow, Allah[azwj] Willing, I[asws] will fight against the deviants in the land of Syria in a place called 'Siffeen'. Then, after that, I[asws] will fight against the renegades (apostates) in a land from the lands of Iraq, which is called 'Al-Nahrwaan'.

أمرني رسول الله صلى الله عليه وآله بقتالهم في هذه المواطن الثلاث. وكففت يدي لغير عجز ولا جبن ولا كراهية للقاء ربي، ولكن لطاعة رسول الله صلى الله عليه وآله وحفظ وصيته.

The Rasool Allah[saww] ordered me[asws] to fight them in these three places. And I[asws] restrained my[asws] hand (before) due to the reasons other than frustration, and cowardice or disliking the meeting with my[asws] Lord[azwj] (death) but it was in obedience to the Rasool Allah[saww], and the preservation of (the stipulations in) his[saww] will.

فلما وجدت أعوانا نظرت فلم أجد بين السبيلين ثالثا: إما الجهاد في سبيل الله والأمر بالمعروف والنهي عن المنكر، أو الكفر بالله والجهود بما أنزل الله ومعالجة الأغلال في نار جهنم والارتداد عن الإسلام.

So when I[asws] did find helpers, I[asws] considered and could not find between two ways, a third one – either I[asws] struggle in the Way of Allah[azwj] and enjoin the good and forbid the evil, or become an infidel by Allah[azwj] and struggle against what Allah[azwj] Revealed, and face the shackles in the Fire of Hell and become an apostate from Al-Islam (I[asws] preferred the former option).

إخبار أمير المؤمنين عليه السلام عن قاتله

وقد أخبرني رسول الله صلى الله عليه وآله أن الشهادة من ورائي، وأن لحيتي ستخضب من دم رأسي، بل قاتلي أشقى الأولين والآخرين، رجل أحيمر يعدل عاقر الناقة ويعدل قابيل قاتل أخيه هابيل وفرعون الفراعنة والذي حاج إبراهيم في ربه ورجلين من بني إسرائيل بدلا كتابهم وغيرا سنتهم. ثم قال صلى الله عليه وآله: ورجلين من أمتي.

News by Amir-ul-Momineen[asws] about his[asws] murderer

And the Rasool Allah[saww] has informed me[asws] that the martyrdom is approaching me[asws], and that my[asws] beard would be dyed by the blood from my[asws] head, but my[asws] murderer would be the most ruthless one of the former ones and the later ones, even more than the man 'Ohaymar' who slayed the she-camel (of Prophet Saleh[as]), and the slaying by Qabeel the murderer of his brother Habeel[as], and the Pharaoh[la] of the Pharaohs[la], and the one who argued with Ibrahim[as] regarding his[as] Lord[azwj], and the two men from the Children of Israel who distorted their Books and altered their ways'. Then he[saww] said: 'And the 'two men' from my[saww] community'.

خطايا أمة محمد صلى الله عليه وآله عليهما

ثم قال عليه السلام: إن عليهما خطايا أمة محمد. إن كل دم سفك إلى يوم القيامة ومال يؤكل حراما وفرج يغشى حراما وحكم يجار فيه عليهما، من غير أن ينقص من إثم من عمل به شيئ.

The sins of the community of Muhammad[saww] are upon them (Abu Bakr and Umar)

Then he[asws] said that: 'Upon them (Abu Bakr and Umar) are the sins of the community of Muhammad[saww]. All the blood that will be shed up to the Day of Judgement, and wealth which will be consumed unlawfully, and women that will be approached unlawfully, and decisions made with regards to it, will all be upon them, without any reduction being in the sin of the performer'.

قال عمار: يا أمير المؤمنين، سمهما لنا فنلعنهما. قال: يا عمار، ألست تتولى رسول الله صلى الله عليه وآله وتبرء من عدوه؟ قال: بلى. قال: وتتولاني وتبرء من عدوي؟ قال: بلى. قال: حسبك يا عمار، قد برئت منهما ولعنتهما وإن لم تعرفهما بأسمائهما.

Amaar said, 'O Amir-ul-Momineen[asws], name these two persons for us so that we may curse them both'. He[asws] said; 'O Amaar, do you not befriend the Rasool Allah[saww] and distance yourself from his[saww] enemies?' He said, 'Yes'. He[asws] said: 'And befriend me[asws] and distance yourself from my[asws] enemies?' He said, 'Yes'. He[asws] said: 'It is sufficient for you, O Amaar, that you keep away from these two and curse them both, even though you do not recognise them both by their names'.

قال: يا أمير المؤمنين لو سميتهما لأصحابك فبرءوا منهما كان أمثل من ترك ذلك. قال: رحم الله سلمان وأبا ذر والمقداد، ما كان أعرفهم بهما وأشد برائتهم منهما ولعنتهم لهما قال: يا أمير المؤمنين جعلت فداك، فسمهما فإنا نشهد أن نتولى من توليت ونتبرء ممن تبرأت منه.

He said, 'O Amir-ul-Momineen[asws], if you were to name these two to your[asws] companions, they would keep away from them both, and this would be better than leaving that (unmentioned)'. He[asws] said: 'May Allah[azwj] have Mercy upon Salman[ar], and Abu Dharr[ar], and Al-Miqdad, they[ar] knew both of them and were intense in their[asws] distancing themselves from both of them, and cursing them both'. He said, 'O Amir-ul-Momineen[asws], may I be sacrificed for you[asws], name the two of them, for we hereby testify that we will befriend those that befriend you[asws] and keep away from those that keep away from you[asws]'.

قال: يا عمار، إذا يقتل أصحابي وتتفرق عني جماعتي وأهل عسكري وكثير ممن ترى حولي قاعدة عامة في الولاية والبراءة

He[asws] said: 'O Amaar, then my[asws] companions would be killed, and my[asws] group would disperse from me[asws], as well as the soldiers in my[asws] army along with most of the ones that you see seated around me[asws] from the general public, due to the befriending and the disavowing, O Amaar.

يا عمار،من تولى موسى وهارون وبرئ من عدوهما فقد برئ من العجل والسامري، ومن تولى العجل والسامري وبرئ من عدوهما فقد برئ من موسى وهارون من حيث لا يعلم.

The one who befriended Musa[as] and Haroun[as] and kept away from their[as] enemies, had also stayed away from the calf and Al-Samiry, and the one who befriended the calf and Al-Samiry and kept away from their enemies had also kept away from Musa[as] and Haroun[as], without even realising it.

يا عمار، ومن تولى رسول الله وأهل بيته وتولاني وتبرء من عدوي فقد برئ منهما، ومن برئ من عدوهما فقد برئ من رسول الله صلى الله عليه وآله من حيث لا يعلم.

O Amaar, and the one who befriended the Rasool Allah[saww] and the People[asws] of his[saww] Household and befriended me[asws] and kept away from my[asws] enemies did stay away from these two, and the one who kept away from the enemies of these two did stay away from the Rasool Allah[saww] without even realising it'.

محمد بن أبي بكر نجيب قومه

فقال محمد بن أبي بكر: يا أمير المؤمنين، لا تسمهما فقد عرفتهما ونشهد الله أن نتولاك ونبرء من عدوك كلهم، قريبهم وبعيدهم وأولهم وآخرهم وحيهم وميتهم وشاهدهم وغائبهم. فقال أمير المؤمنين عليه السلام: يرحمك الله يا محمد، إن لكل قوم نجيبا وشاهدا عليهم وشافعا لأماثلهم، وأفضل النجباء النجيب من أهل السوء وإنك يا محمد لنجيب أهل بيتك.

Muhammad Bin Abu Bakr is the excellent one of his people

Muhammad Bin Abu Bakr said, 'O Amir-ul-Momineen[asws], do not name the two, for we recognise both of them, and we hereby keep Allah[azwj] as Witness that we befriend you[asws] and keep away from your[asws] enemies, all of them, be they from the near ones or the far ones, and the former ones or the later ones, and the first one of them or the last one of them, and the live ones of them or the dead ones, and the present ones of them or the absent ones'.

Amir-ul-Momineen[asws] said: 'May Allah[azwj] have mercy on you, O Muhammad. For every people there is an excellent one and is a witness over them and is a healer for the ones like him, and the best of the excellent ones is the excellent one from the evil people, and you, O Muhammad, is the excellent one of your family'.

تحذير رسول الله صلى الله عليه وآله أبا بكر وعمر من غصب الخلافة

أما إني سأخبرك: دعاني رسول الله صلى الله عليه وآله وعنده سلمان وأبو ذر والمقداد، ثم أرسل النبي صلى الله عليه وآله عائشة إلى أبيها وحفصة إلى أبيها وأمر ابنته فأرسلت إلى زوجها عثمان، فدخلوا.

Warning of the Rasool Allah[saww] that Abu Bakr and Umar will usurp the Caliphate

But, I[asws] am informing you that the Rasool Allah[saww] called me[asws], and in his[asws] presence were Salman[ar], and Abu Dharr[ar], and Al-Miqdad. Then the Rasool Allah[saww] sent Ayesha to her father, and Hafsa to her father, and ordered his[saww] (adopted) daughter, so he[saww] sent her to her husband Usman. So they came.

فحمد الله وأثنى عليه وقال: يا أبا بكر، يا عمر، يا عثمان، إني رأيت الليلة اثني عشر رجلا على منبري يردون أمتي عن الصراط القهقرى. فاتقوا الله وسلموا الأمر لعلي بعدي ولا تنازعوه في الخلافة، ولا تظلموه ولا تظاهروا عليه أحدا. قالوا: يا نبي الله، نعوذ بالله من ذلك أماتنا الله قبل ذلك

He[saww] Praised Allah[azwj] and Extolled him[azwj] and said: 'O Abu Bakr, O Umar, O Usman, I saw (in a dream) last night, twelve men upon my[saww] Pulpit reverting my[saww] community from the Path backwards upon their heels. So fear Allah[azwj], and submit the command to Ali[asws] after me[saww], and do not snatch the Caliphate from him[asws], and do not oppress him[asws], and do not let anyone overcome him[asws]'. They said, 'O Prophet[saww] of Allah[azwj], we seek refuge with Allah[azwj] from that. May Allah[azwj] Give us death before that'.

النص على الأئمة الاثنى عشر بحضور أبي بكر وعمر وعثمان

قال صلى الله عليه وآله: فإني أشهدكم جميعا ومن في البيت من رجل وامرأة: (أن علي بن أبي طالب خليفتي في أمتي، وإنه أولى بالمؤمنين من أنفسهم. فإذا مضى فابني هذا - ووضع يده على رأس الحسن عليه السلام - فإذا مضى فابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم تسعة من ولد الحسين عليه السلام واحد بعد واحد. وهم الذين عنى الله بقوله: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) آية نزلت في الأئمة إلا تلاها رسول الله صلى الله عليه وآله.

Text of the twelve Imams[asws] in the presence of Abu Bakr, and Umar, and Usman

He[saww] said: 'I[saww] am holding as witnesses all of you, and the ones in the house from the men and women that Ali[asws] Bin Abu Talib[asws] is my[saww] Caliph in my[saww] community, and that he[asws] is higher to the believers than their own selves. So if he[asws] is gone, this son[asws] of mine[saww,] – and he[saww] placed his[saww] hand upon the head of Al-Hassan[asws] – 'so if he[asws] is gone, this son[asws] of mine[saww,] – and he[saww] placed his[saww] hand upon the head of Al-Husayn[asws] – 'then nine from the sons of Al-Husayn[asws], one[asws] after the other[asws]. And they[asws] are the ones Meant by Allah[azwj] by His[azwj] Statement: ***"[4:59] obey Allah and obey the Messenger and those in authority from among you"***. (There was no) Verse Revealed regarding the Imams[asws] but the Rasool Allah[saww] recited it.

رؤيا رسول الله صلى الله عليه وآله في الغاصبين

فقام أبو بكر وعمر وعثمان، وبقيت أنا وأصحابي أبو ذر وسلمان والمقداد وبقيت فاطمة والحسن والحسين، وقمن نساءه وبناته غير فاطمة، فقال رسول الله صلى الله عليه وآله: (رأيت هؤلاء الثلاثة وتسعة من بني أمية وفلان من التسعة من آل أبي سفيان وسبعة من ولد الحكم بن أبي العاص بن أمية يردون أمتي على أدبارها القهقرى).

Dream of the Rasool Allah[saww] regarding the usurpers

Abu Bakr, and Umar, and Usman stood up, and there remained myself[asws], and my[asws] companions Abu Dharr[ar], and Salman[ar], and Al-Miqdad[ar], and there remained Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws], and the his[saww] wives and (their) daughters stood up (and left) but Syeda Fatima[asws] stayed. The Rasool Allah[saww] , then, said: 'I[saww] saw those three (Abu Bakr, and Umar, and Usman) and nine from the Clan of Umayya, and so and so (Muawiya) from the nine from the sons of Abu Sufyan, and seven from the sons of Al-Hakam Bin Abu Al-A'as Bin Umayya reverting my[saww] community backwards upon its heels'.

قال ذلك علي عليه السلام وبيت زياد ملآن من أصحاب رسول الله صلى الله عليه وآله. ثم أقبل عليهم فقال: (اكتموا ما سمعتم إلا من مسترشد. يا زياد، اتق الله في شيعتي بعدي)

Ali[asws] said that, and the house of Zyad was filled with the companions of the Rasool Allah[saww]. Then he[asws] addressed them and said: 'Conceal' what you have heard, except from the seeker of guidance. O Zyad, fear Allah[azwj] regarding my[asws] Shiites after me[asws]'.

فلما خرج من عند زياد أقبل علينا فقال: (إن معاوية سيدعيه، ويقتل شيعتي، لعنه الله).

When we came out from the presence of Zyad, he[asws] turned towards us. He[asws] said: 'Muawiya will invite him, and he will kill my[asws] Shiites. May Allah[azwj] Curse him'.