



Bayt - Why did Imam Hussain^{-asws} Take a stand Against Yazeed^{-la}?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجَلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Bayt - Why did Imam Hussain^{-asws} take a stand Against Yazeed^{-la}?

Summary:

The Ahadith below are compiled in response to the question: Why did Imam Hussain^{-asws} not observe *Taqeeya* (dissimulation) against the aggression of the *Taghoot*¹ (arrogant Satan) tyrant of the time, Yazeed Ibn Muawiya? This article, within its scope, also replies to a mullah who said the following:

- 1) When Imam^{-asws} (while referring to the supplications in Sahifa e Sajjadia) asked for forgiveness (to Allah^{-azwj}) - it needs to be interpreted, as per higher *muarifat* (recognition), that the Imam^{-asws}, did not specifically teach the supplication mentioning sins, to the followers, but the crying and lamentations while supplicating, indicate that Imam^{-asws} assumed (grave) sins for himself^{-asws} (Nouzobillah min Zaliq) – In the support of his assumption, the Mullah said: if that (supplication) was only for the teachings of Shias, then the Imam^{-asws} would not have been crying and lamenting.
- 2) The same mullah also says the Imam Taqi^{-asws} addressed Mamoon Rashid as ‘amir ul momineen’; thereby accepting his Bayt. And further said: Imam Ali^{-asws} Ibn Hussain^{-asws} pledged allegiance to Yazeed^{-la} Ibn Muawiya in Medina, after being threaten with beheading. This also strengthens the earlier question, as to why did Imam Hussain^{-asws} rise against Yazeed^{-la} rather than accepting his^{-la} allegiance?

We will revert to the above two points of the mullah, but first we need to address the first question which basically says, why Imam Hussain^{-asws} did not pledge allegiance (*Bayt*) to Yazeed, by adhering to the conditions of *Taqeeya*.

With respect to allegiance, we need to understand the meaning and conditions of ‘Bayt’ (pledging allegiance).

Allah^{-azwj} Says in the Holy Quran:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَنْ نَكَثَ فِيمَا بَيْنَكُمْ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا {48:10}

¹ Arrogant Satan, as in Holy Quran (4:51)

Surely, those pledging allegiance to you (Prophet) are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So, the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]

In Islam, willingly pledging allegiance (*Bayt*) obligates one to submit with both sincerity and loyalty; i.e., to be prepared to sacrifice oneself for protecting the honour and life of one's master. See the example below, regarding the battle of Ohad, in which Rasool Allah^{-saww} offered to release Abu Dajana from his^{-saww} allegiance (to lift the conditions of *Bayt*) so that he may, without sinning, run away from the battlefield to save his life.

فَلَمَّا آتَسَ الرَّسُولُ مِنَ الْقَوْمِ رَجَعَ إِلَى مَوْضِعِهِ الَّذِي كَانَ فِيهِ فَلَمْ يَرَ إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أَبَا دُجَانَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دُجَانَةَ ذَهَبَ النَّاسُ فَالْحَقُّ بِقَوْمِكَ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ مَا عَلَيَّ هَذَا بَايَعْنَاكَ وَ بَايَعْنَا اللَّهَ وَ لَا عَلَيَّ هَذَا خَرَجْنَا يَقُولُ اللَّهُ تَعَالَى إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

When the other Muslims fled from the battle of Ohad, Rasool-Allah^{-saww} called them but they did not answer. When the Rasool^{-saww} had despaired from the people, (he^{-saww}) returned and did not see (anyone) except Imam Ali^{-asws} and Abu Dujana Al-Ansary. Rasool-Allah^{-saww} said: 'O Abu Dujana! The people are gone, so be with your people (those who have run away).' Abu Dujana said, 'O Rasool-Allah^{-saww}! this is not why we pledged allegiance to you^{-saww} and to Allah^{-azwj}, nor did we set out for this. Allah^{-azwj} the Exalted is Saying: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. [48:10].***'

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دُجَانَةَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَارْجِعْ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ لَا تُحَدِّثْ نِسَاءَ الْأَنْصَارِ فِي الْحُدُورِ إِنِّي أَسْلَمْتُكَ وَ رَغِبْتُ بِنَفْسِي عَنْ نَفْسِكَ يَا رَسُولَ اللَّهِ لَا خَيْرَ فِي الْعَيْشِ بَعْدَكَ

Rasool-Allah^{-saww} said: 'O Abu Dujana! You are hereby free from your allegiance, therefore you can return (run away like the others).' Abu Dujana said, 'O Rasool-Allah^{-saww}! The women of the Helpers will not narrate in the veils that I submitted you^{-saww} (to the enemies) and desired my own self instead of yours^{-saww}. O Rasool-Allah^{-saww}! There is no good in the life after you^{-saww}.' (an extract)².

In another Hadith, Talha and Al-Zubyr were among the first ones to willingly pledge allegiance to Imam Ali^{-asws} Ibn Abi Talib^{-asws}, and were also urging Muslims to pledge their allegiance to the Imam^{-asws}, as we will read later in the article. The following Hadith further explains the meanings of the Bayt quoted in the Holy Verse 48:10:

وَ عَنْ أُمِّ رَاشِدٍ مَوْلَاةٍ أُمِّ هَانِيَةَ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ دَخَلَا عَلَى عَلِيٍّ ع فَاسْتَأْذَنَاهُ فِي الْعُمْرَةِ فَأَذِنَ لهُمَا فَلَمَّا وَتَيَا وَ نَزَلَا مِنْ عِنْدِهِ سَمِعْتُهُمَا يَقُولَانِ لَا وَ اللَّهُ مَا بَايَعْنَاهُ بِقُلُوبِنَا إِنَّمَا بَايَعْنَاهُ بِأَيْدِينَا

² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 30

 And from Umm Rashid, a slave girl of Umm Hany,

‘Talha and Al-Zubeyr entered to see (Imam) Ali^{-asws} and sought his^{-asws} permission regarding the Umrah. He^{-asws} permitted them. When they turned around and went from his^{-asws} presence, I heard them both saying, “By Allah^{-azwj}! We did not pledge allegiance to him^{-asws} with our hearts, but we pledged to him^{-asws} with our hands” (they did not sincerely mean the pledge).’

قَالَتْ فَأَخْبَرْتُ عَلِيًّا عَ بِمَا لَمْ يَخْبُرْهُمَا فَقَالَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَ مَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يُؤْتِيهِ أَجْرًا عَظِيمًا.

She said, ‘I informed (Imam) Ali^{-asws} of their talk. He^{-asws} said: ***‘Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So, the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10].’***³

Against the above background, we ask a question here: did any of the Imams^{-asws} pledge allegiance to the rulers of their^{-asws} time? Of course not, – however, when those rulers claimed that an Imam^{-asws} had pledged allegiance to them, the Imam^{-asws} remained indifferent and did not prefer to deny the false claims.

In the case of Imam Hussain^{-asws}, Yazeed^{-la} Ibn Muawiya, raging in the fire of revenge for his ancestor’s killings by Bani Hashim (mainly Imam Ali^{-asws}), was determined to destroy Islam and its people (Ahl Al-Bayt^{-asws}). Imam Hussain^{-asws} knew this and told those who wanted him^{-asws} to stay in Medina that; ‘no matter what I^{-asws} do, he (Yazeed^{-la}) won’t spare my^{-asws} blood.’ The aftermath of Imam Hussain^{-asws}’s great sacrifice was such that none of the later rulers dared to openly seek the *Bayt* from the rest of the Imams (4th to 11th Imams^{-asws}), but they (the Bani Ummyia and Bani Abbas Caliphs) resorted to cunningly poisoning the Imams^{-asws}.

Therefore, after the Shahadat of Imam Hussain^{-asws}, no other Imam^{-asws} was coerced for the *Bayt*, except for Imam Ali Al-Reza^{-asws} who was asked by Mamoon Al-Rashid to become his successor.

Imam Ali Al-Reza^{-asws} refused but after being forced, the Imam^{-asws} wrote: ‘I^{-asws} will assume this position (after you) with the conditions that I^{-asws} will not issue any order or prohibitions nor issue any fatwa or judgment nor any appointment or dismissal of officers or change anything in the current system. You must excuse me^{-asws} in all such matters.’ Al-Mamoon agreed to all such conditions (an extract, see the complete Hadith in Appendix I).

³ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 18, for complete Hadith visit: BiharAlAnwaar_V32.pdf (hubeali.com)

Finally, we address the Mullah's points 1 & 2:

Those supplications which mention sins and seeking of forgiveness – taught to us by Rasool Allah^{-saww} and Imams^{-asws}, when they^{-asws} themselves recited and cried – were for the sins of their followers, e.g.,

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No'man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, '(What about) the Words of Allah^{-azwj} in His^{-azwj} Book ***For Allah to Forgive your (community) what has preceded and what to follow from (their) sins [48:2].*** He^{-asws} said: 'There was no sin on him^{-saww}, nor was he^{-saww} with a sin, but Allah^{-azwj} burdened him^{-saww} with the sins of his^{-saww} Shias, then Forgave them for his^{-saww} sake.'⁴

As for calling 'amir ul momineen' to the rulers, that was a title which everyone had to use, otherwise their blood would be spilled, i.e.,

و قال أمير المؤمنين ع إنا لنبشر في وجوه قوم، و إن قلوبنا لتقلبيهم أولئك أعداء الله نتقيهم على إخواننا، لا على أنفسنا

Amir Al-Momineen^{-asws} once said: 'We superficially give respect to several of those people whom we recognise as enemies from deep down. They are the enemies of the Lord^{-azwj} but we^{-asws} observe Taqueeya for the sake of our brethren rather than for sake of ourselves.'⁵

Also, in Arabic language, the same word can be used to express different intentions, without implying its literal meanings – for example, Allah^{-azwj} Says:

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا ادْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ {12:42}

And he said to the one from the two he would be rescued through, 'Mention me to your master'. But the Satan made him forget mentioning to his 'رَبِّهِ' master, and he remained in the prison for some years [12:42]

In the above Verse, Allah^{-azwj} has used the word "رَبِّهِ" for the ruler. For additional examples, visit: Taqueeya | Hubeali.com

⁴ تفسير القتي 2: 314.

⁵ Tafseer Imam Hassan Askari^{asws}, pp.315 -242 تفسير الإمام العسكري

The reply to the last point of the Mullah, related to the *Bayt* (by force) of Imam Ali^{-asws} Ibn Hussain^{-asws} to Yazeed^{-la} in Medina, is based on a Hadith from Al-Kafi, vol. 8, which contradicts not only other Ahadith that an Imam^{-asws} would never pledge allegiance to a tyrant ruler, but also all historical accounts confirm that Yazeed^{-la}, due to very strong disliking of Muslims of Medina against him^{-la}, in fact never visited Medina during his^{-la} short tenure as a caliph. Also, why Yazeed did not ask for the *Bayt* while Imam Ali^{-asws} Ibn Hussain^{-asws} was in his^{-la} captivity in Sham? Therefore, this Hadith has a recording error, i.e., forgetfulness of one of the narrators, for the reference, Al-Kafi Hadith is included in Appendix II.

Introduction:

A primary principle of the religion is to remove doubts and establish the Infallibility '*Isma*' of the Prophets^{-as} and Imams^{-as}, as the Divine Message was delivered and practised in its Pure and Immaculate form. So, if one finds a derogatory aspect in a reported Hadith or a Riwaya⁶, one has to pause, reflect and must not propagate it (like a greedy mullah trying to be breaking news) as it has far-reaching repercussions in the present age of social media and strengthens the propaganda of the enemies of Ahl Al-Bayt^{-asws}. Therefore, one has to seek further clarifications in light of additional Ahadith as it may be falsely ascribed to the Masomeen^{-asws}, for further information on Ahadith sources and authenticity criteria, see for example: [Basic Shia Ahadith Books | Hubeali.com](#); [Authenticity of a Hadith and its Criteria | Hubeali.com](#). With this background, we review some Ahadith in order to provide explanations to the above raised questions.

All Muslim Ahadith books include the famous Hadith of Rasool Allah^{-saww}, that Hassan^{-asws} and Hussain^{-asws} are the chiefs of the youths of Paradise, e.g.,:

وَرَوَى الْمُعَلَّى بْنُ مُحَمَّدٍ الْبَصْرِيُّ عَنْ جَعْفَرِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ص إِنَّ عَلِيًّا وَصِيي وَ خَلِيفَتِي وَ زَوْجَتُهُ - فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ ابْنَتِي وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ لَدَايَ مِنْ وَالَاهُمْ فَقَدْ وَالَانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ مَنْ نَاوَاهُمْ فَقَدْ نَاوَانِي وَ مَنْ جَفَاهُمْ فَقَدْ جَفَانِي وَ مَنْ بَرَّاهُمْ فَقَدْ بَرَّانِي وَ صَلَّى اللَّهُ مِنْ وَصْلَهُمْ وَ قَطَعَ اللَّهُ مِنْ قَطْعُهُمْ وَ نَصَرَ اللَّهُ مَنْ أَعَانَهُمْ وَ خَذَلَ مَنْ خَذَلَهُمْ - اللَّهُمَّ مَنْ كَانَ لَهُ مِنْ أَنْبِيَائِكَ وَ رُسُلِكَ ثَقَلٌ وَ أَهْلُ بَيْتِ فَعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنُ أَهْلُ بَيْتِي وَ ثَقَلِي فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً يَا رَبَّ الْعَالَمِينَ.

Al-Mualla bin Muhammad Al-Basri narrated on the authority of Jaafar bin Salamah on the authority of Abdullah bin Al-Hakam on the authority of his father on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said:

Rasool Allah^{-saww} said: Ali^{-asws} is my^{-saww} executor (of will) and my^{-saww} successor, and my^{-saww} daughter (that is) his^{-asws} wife (Syeda) Fatima^{-asws} is the lady of the women of the worlds, and my sons Al-Hasan^{-asws} and Al-Hussain^{-asws} are the chiefs of the youth of the people of Paradise. Whoever befriends them^{-asws} has befriended me^{-saww}, and whoever is hostile to them^{-asws} is

⁶ A historical narration

hostile to me^{-saww}, and whoever is at war against them^{-asws} has waged war against me^{-asws}, and whoever is rude to them^{-asws} is rude to me^{-saww}, and whoever is good to them^{-asws} is good to me^{-saww}. May Allah^{-azwj} Keep in touch with whoever keeps in touch with them^{-asws}, and may Allah^{-azwj} sever ties with whoever severs ties with them^{-asws}, and may Allah^{-azwj} Support whoever helps them^{-asws} and let down whoever lets them^{-asws} down. O Allah^{-azwj}, whoever has dependents from among Your prophets^{-as} and messengers^{-as} as a family, then Ali^{-asws}, (Syeda) Fatima^{-asws}, Hassan^{-asws} and Hussain^{-asws} are my^{-saww} family and my^{-saww} dependents, so Keep away the impurity from them^{-asws}. And purify them^{-asws} thoroughly, O Lord^{-azwj} of the worlds.⁷

Therefore, the 'Infallible Status' of Rasool Allah^{-saww} and the Purified Ones^{-asws} cannot be questioned but on the other hand, one needs to improve one's understanding that all their^{-asws} actions were Just and appreciable – whether we comprehend those or not, as they^{-asws} are the Purified ones, as Allah^{-azwj} has Kept them Infallible and immaculate (Ayat Al-Tatheer 33:33).

The apparent and the hidden meanings of the Holy Verses and Ahadith:

Prophets^{-as} and Imams^{-as}, were sent to demonstrate the religion of Allah^{-azwj} by practicing the acts of worship, which became 'Sunnah' (traditions) so that people can emulate them^{-as}, as best as possible in according with their understandings and capabilities For example, if one finds a supplication of Rasool Allah^{-saww} or his^{-saww} successors^{-asws} which including the beseeching to Allah^{-azwj} for the burden of the sins and asking for the 'forgiveness' then one should neither have doubts nor speculations other than that the taught supplication refers to the sins of the believers 'Ummah' (Islamic Nation). For example, Allah^{-azwj} Says in the Holy Quran:

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُؤْتِمَّرَ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا {48:2}

The 'word to word' translation of 48:2 will be: ***That Allah may forgive you your sins, past and future, complete His favour upon you, and guide you to a straight path,***

However, when looking at the Ahadith below in the interpretation of Verse 48:2, one may better translate 48:10, as:

For Allah to Forgive your (community) what has preceded and what to follow from (their) sins, and Complete His Favour upon you and Guide you on a Straight Path [48:2]

We present two Ahadith below, clarifying the meanings of Verse 48:2:

7

H. 4920, من لا يحضره الفقيه، ج4، ص: 420

في كتاب الخصال عن الاعمش عن جعفر بن محمد عليهما السلام قال: هذا شرايع الدين إلى ان قال عليه السلام: والانباء واوصياؤهم لا ذنوب لهم، لأنهم معصومون مطهرون.

In the book Al-Khisal, from Al-Amsh,

‘Ja’far^{-asws} Bin Muhammad^{-asws} has said: ‘These are the Laws of the Religion’ – until he^{-asws} said: ‘And the Prophets^{-as}, and their^{-as} successors^{-as}, there are no sins to them^{-as}, because they^{-as} are (all) Infallible, Purified’.⁸

علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن محمد بن الحسين، عن علي بن النعمان، عن علي بن أيوب، عن عمر بن يزيد بياع السابري، قال: قلت لأبي عبد الله (عليه السلام): قول الله في كتابه: لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ، قال: «ما كان له ذنب، و لا هم بذنب، و لكن الله حملة ذنوب شيعته ثم غفرها له».

Ali Bin Ibrahim, from Muhammad Bin Ja’far, from Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ali Bin Al-No’man, from Ali Bin Ayoub, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{-asws}, ‘(What about) the Words of Allah^{-azwj} in His^{-azwj} Book **For Allah to Forgive your (community) what has preceded and what to follow from (their) sins [48:2]**. He^{-asws} said: ‘There was no sin on him^{-saww}, nor was he^{-saww} with a sin, but Allah^{-azwj} burdened him^{-saww} with the sins of his^{-saww} Shias, then Forgave them for his^{-saww} sake’.⁹

So, the crying and beseeching for the Imam Ali^{-asws} Ibn Hussain^{-asws} on the burden of sins and seeking Allah^{-azwj}’s Forgiveness is due to the love and care for the believers who had or will be committing sins. The love for the believers is as of a guardian for a child or an orphan. Below, we present two Ahadith prior to returning to our main topic:

Shias of today are the Orphans of Ahlul Bayt^{-asws}:

عن رسول الله صلى الله عليه وآله أنه قال: أشد من يتم اليتيم الذي انقطع عن أبيه يتم يتيم انقطع عن إمامه ولا يقدر على الوصول إليه، ولا يدري كيف حكمه فيما يبتلي به من شرائع دينه، ألا فمن كان من شيعتنا علما بعلومنا وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره ألا فمن هده وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. بيان: قال الجزري: في حديث الدعاء: ألحقني بالرفيق الأعلى

Prophet of Allah^{-saww} said: He is an orphan who is unable to receive his parents’ care and is therefore not brought up by them. However, he is not that miserable as compared with the one who is unable to reach the Imam^{-asws} of his time and is unable to receive and comprehend his Imam^{-asws}’s blessings and guidance. He, who does not know his Imam^{-asws}’s verdicts on those religious affairs faced by him (day to day). He is the Orphan of Alay-Mohammed^{-asws}. Be aware! He should be looked after by those who have knowledge about our^{-asws} traditions.

⁸ Tafseer Noor Al Saqalayn – CH 48 H 19

⁹ تفسير القتي 2: 314.

Whoever would teach him our attributes, our Marifat (recognition) and our traditions will be with us in the hereafter.¹⁰

In another Hadith,

قال موسى بن جعفر عليهما السلام: ففيه واحد ينقذ يتيما من أيتامنا المنقطعين عنا وعن مشاهدتنا بتعليم ما هو محتاج إليه أشد على إبليس من ألف عابد

It is narrated from Imam Musa-e-Kazim^{-asws} that the one who knows our teachings and would guide and teach even one of our orphans, who are unable to reach us^{-asws}, would irritate/subdue Iblis^{-la} more than that achieved by one thousand devout worshipers (an extract).¹¹

Also, Rasool Allah^{-saww} has, repeatedly said, Ali^{-asws} and I^{-saww} are the two fathers of the believers, e.g.,

وَأَمْرُهُ أَنْ يُنَادِيَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أَشْهَدُ اللَّهُ وَأَشْهَدُكُمْ أَنِّي وَ عَلِيًّا أَبَوَا الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I^{-saww} instructed him^{-asws} to call out: ‘One who reviles his parents, upon him is the Curse of Allah^{-azwj}’, and I^{-saww} keep Allah^{-azwj} as Witness and keep you all as witness that I^{-saww} and Ali^{-asws} are two fathers of the Momineen, so the one who reviles one of us^{-asws}, upon him is the Curse of Allah^{-azwj}’ (an extract).¹²

Hence, deeds of Momineen are presented to Masomeen^{-asws}, and they^{-asws} cry and beseech upon the sins of Momineen and ask Allah^{-azwj} to forgive their followers (see the Hadith in the footnote)¹³.

Infallibility of the Prophet^{-as} is discussed in a separate article, visit: [Infallibility of Prophets \(as\) | Hubeali.com](#)

Oath of Allegiance to Ali^{-asws} Ibn Abi Talib^{-asws}:

At the Ghadeer Khum, all Muslims had to pledge an oath of allegiance to the master-ship of Ali^{-asws} Ibn Abi Talib, willingly or unwillingly, as the master (*Mola*)¹⁴ of the similar status to that of Rasool Allah^{-saww}, but most of them broke that *Bayt* (pledge), soon after when Rasool

¹⁰ Ahtijab, pp. 2 (Haqaiq-ul-wasiat, pp. 32)

¹¹ Ahtajaj-e-Tabrasi, pp. 3 (Haqaiq-ul-wasiat, pp. 39)

¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 35

¹³ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْأَعْمَالُ تُعْرَضُ كُلُّ حَيْسٍ عَلَى رَسُولِ اللَّهِ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

It is narrated to us by Ahmad Bin Muhammad, from Al Ahwazy, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘The deeds are presented every Thursday unto Rasool-Allah^{-saww} and unto Amir Al-Momineen^{-asws}’. (Basaair Al Darajaat – P 9 Ch 4 H 5)

¹⁴ As reported by all Muslim Ahadith compilers, ‘من كنت مولاه فعلي مولاه’

Allah^{-saww} left this world, but that's another topic, see for example; [Ghadeer e Khum | Hubeali.com](#) , for the sake of brevity, we review here how Muslims reacted to the selection of their leader (imam) after Rasool Allah^{-saww}. The furious fights, disagreements among Muslims, finally led to the selection of Abu Bakr as the first Muslim Caliph, details are again extensive, for a brief introduction, the topic of 'Saqifa' can be [Saqifa and Beyond | Hubeali.com](#)

General Muslim's Allegiance to Abu Bakr:

ابن محبوب عن عمرو بن أبي المقدام عن أبيه قال قال لابي جعفر (عليه السلام) إن العامة يزعمون أن بيعة أبي بكر حيث اجتمع الناس كانت رضا لله جل ذكره وما كان الله ليفتن أمة محمد (صلى الله عليه وآله) من بعده فقال أبو جعفر (عليه السلام) أ و ما يقرءون كتاب الله أ و ليس الله يقول و ما محمد إلا رسول قد خلت من قبله الرسل أ فإن مات أو قتل انقلبتم على أعقابكم و من ينقلب على عقبيه فلن يضر الله شيئا و سيجزي الله الشاكرين

Ibn Mahboub, from Amro Bin Abu Al-Maqdaam, from his father who said:

I said to Abu Ja'far^{-asws} that: 'The generality (of the Muslims) are alleging that the pledging of the allegiances to Abu Bakr where the people gathered was with the Pleasure of Allah^{-azwj} and Allah^{-azwj} did not like the strife (Fitna) in the community of Muhammad^{-saww} after him^{-saww}.

Thereafter, Abu Ja'far^{-asws} said: 'Have you not recited the Book of Allah^{-azwj}? Has not Allah^{-azwj} said: ***"And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so, if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]"***

قال فقلت له إنيهم يفسيرون على وجه آخر فقال أ و ليس قد أحزب الله عز و جل عن الذين من قبلهم من الأمم أنهم قد اختلفوا من بعد ما جاءهم البينات حيث قال و آتينا عيسى ابن مريم البينات و آيدناه بروح القدس و لو شاء الله ما اقتتل الذين من بعدهم من بعد ما جاءهم البينات و لكن اختلفوا فمنهم من آمن و منهم من كفر و لو شاء الله ما اقتتلوا و لكن الله يفعل ما يريد و في هذا ما يستدل به على أن أصحاب محمد (صلى الله عليه وآله) قد اختلفوا من بعده فمنهم من آمن و منهم من كفر.

I said to him^{-asws}, 'They are explaining it upon another perspective'. So, he^{-asws} said: 'Has not Allah^{-azwj} Informed about those who were before them from the communities who had differed from after the Proofs had come to them, where He^{-azwj} Said: ***"and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends" [2:253].***

و في هذا ما يستدل به على أن أصحاب محمد (صلى الله عليه وآله) قد اختلفوا من بعده فمنهم من آمن و منهم من كفر.

And in this is the evidence against the companions of Muhammad^{-saww} who had differed among (themselves) after him^{-saww} ***“So, there were some of them who believed and others who denied”***.¹⁵

Ali^{-asws} Ibn Abi Talib^{-asws} never actively Pledged Allegiance to Abu Bakr:

In a length Hadith (covering the burning down gate of the house of Syeda^{-asws} and Ali^{-asws}, the forceful entering into the house by a large group of Muslims and them treacherously tying the rope around the neck of Ali^{-asws} and taking Ali^{-asws} to the governing seat of Abu Bakr with the intention of forcing Ali^{-asws} to pledge allegiance to Abu Bakr) Abaan narrates from Sulaym Bin Qays who said:

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.

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} (an extract, see the complete Hadith in the reference cited in the footnote)¹⁶

Imam Ali^{-asws} neither performed Bayt of Abu Bakr nor refuted their claims:

Ali^{-asws} Ibn Abi Talib^{-asws} did not pledge allegiance to Abu Bakr, even when Imam Ali^{-asws} was coerced. However, when Abu Bakr felt uneasy in holding Ali Ibn Abi Talib^{-asws} hostage, he touched his hand on the hand of Ali^{-asws} and felt pleased with doing so (details in the above reference). At this point, Ali Amir Al-Momineen^{-asws} did not protest and quietly left his gathering and returned home. But why? Amir Al-Momineen^{-asws}, has explained it later on, on many occasions, e.g.,

Sulaym Ibn Qais reports, when the condition of the Rasool Allah^{-saww} worsened, he^{-saww} gathered every grown-up from the Clan of Abdul Muttalib, in a lengthy Hadith and said:

ثم أقبل على علي عليه السلام فقال: يا أخي: إن قريشا ستظاھر عليكّم 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.

Then he^{-saww} (Rasool Allah) turned towards Ali^{-asws} and said: ‘O my^{-saww} brother^{-asws}, the Quraysh will overpower you^{-asws} and (they will) be united in their words upon inflicting

¹⁵ Al-Kafi, Vol. 8, H. 14846

¹⁶ The Book of Sulaym Bin Qays Al-Hilali, H. 48, see for complete Ahadith: <https://hubeali.com/kitab-e-sulaym/>

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 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^{-asws}.

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'.¹⁷

Additional Ahadith of Rasool Allah^{-saww} advising Imam Ali^{-asws} Ibn Abi Talib^{-asws} that Muslims will abandon him^{-asws} are cited in Appendix III.

Why did the Imam^{-asws} Resort to Solitude?

In a lengthy Hadith, it was asked from 5th Imam^{-asws}:

قُلْتُ يَا سَيِّدِي أَلَيْسَ هَذَا الْأَمْرُ لَكُمْ قَالَ نَعَمْ قُلْتُ فَلِمَ قَعَدْتُمْ عَنْ حَقِّكُمْ وَ دَعْوَانِكُمْ وَقَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

I said, 'O my Master^{-asws}! Isn't this command for you^{-asws} all?' He^{-asws} said: 'Yes'. I said, 'Then why are you^{-asws} sitting back from your^{-asws} rights and your^{-asws} claims, and Allah^{-azwj} Blessed

¹⁷ The Book of Sulaym Bin Qays Al-Hilali, H. 61, see for complete Ahadith: <https://hubeali.com/kitab-e-sulaym/>

and Exalted Said: ***And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]***'.

قَالَ فَمَا بَالُ أَمِيرِ الْمُؤْمِنِينَ عَقَدَ عَنْ حَقِّهِ حَيْثُ لَمْ يَجِدْ نَاصِرًا أَوْ لَمْ تَسْمَعْ اللَّهَ تَعَالَى يَقُولُ فِي قِصَّةِ لُوطٍ - قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ وَيَقُولُ فِي حِكَايَةِ عَن نُّوحٍ - فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

He^{-asws} said: 'There is no problem in Amir Al-Momineen^{-asws} sitting back from his^{-asws} rights when he^{-asws} could not find any helpers, or have you not heard Allah^{-azwj} the Exalted Saying in the story of Lut^{-as}: ***He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]***. And He^{-azwj} Said in Narrating from Noah^{-as}: ***Then he supplicated to his Lord: 'I am overcome, so Help!' [54:10]***.

وَيَقُولُ فِي قِصَّةِ مُوسَى - رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ فَإِذَا كَانَ النَّبِيُّ هَكَذَا فَالْوَصِيُّ أَعْدَرُ يَا جَابِرُ مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ يُؤْتَى وَ لَا يَأْتِي.

And He^{-azwj} Said in the story of Musa^{-as}: ***He said: 'My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people' [5:25]***. So, when the Prophet^{-as} is like that, then the successor^{-asws} is more excusable. O Jabir! An example of the Imam^{-asws} is an example of the Kaaba, when it is come to and it does not come (to anyone)".¹⁸

Neither Umar nor Usman Asked Imam Ali^{-asws} for the Bayt:

Abu Bakr appointed Umar as his successor, Imam Ali^{-asws} was not asked to pledge allegiance to Umar. And when Umar formed a council (Shura) of six for the selection of the third Muslim Caliph, Umar included Imam Ali^{-asws} in that shura of six.¹⁹ As an outcome of the six member Shura, Usman became the third Muslim Caliph. Usman after becoming Caliph, never demanded Ali^{-asws} to pledge allegiance. The issue of Bayt, resurfaced when Usman was assassinated by a revolting group of Muslims, who were angry with the governance of Usman in Egypt. After assassination of Usman, Muslims remained without a Caliph for three days and during these days Imam Ali^{-asws} remained in the solitude.

Here, we stop to address a peripheral question, which may arise; why did Ali^{-asws} Ibn Abi Talib^{-asws} agree to be included in the council of six from Qurash, nominated by Umar? Below is the reply of Imam Ali^{-asws}:

¹⁸ Bihar Al Awaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 41 H 226

¹⁹ The Book of Sulaym Bin Qays Al-Hilali, H. 11, <https://hubeali.com/kitab-e-sulaym/>

Why did Ali^{-asws} agree to be in the council of six created by Umar?

وإنا معشر الشورى الستة أحياء كلنا، فلم جعلني عمر في الشورى إن كان قد صدق هو وأصحابه على رسول الله صلى الله عليه وآله؟ أجمعنا 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)؟

(Imam Ali^{-asws} says in a Hadith): 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^{-asws} 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)?' (An Extract)²⁰

After Killing of Usman, Muslims thronged to Imam Ali^{-asws} for Bayt:

(Ali Amir Al-Momineen^{-asws} says in one of the Sermons) When he (Usman) was killed, and the people gathered for three days, having consultations regarding their command (ruler).²¹

Imam Ali^{-asws} beautifully described the approaching of the Muslims to him^{-asws} for Bayt in the below Hadith:

فَمَا رَاعَيْنِي إِلَّا وَ النَّاسُ [إِلَيَّ] كَعُزْفِ الضَّبْعِ إِلَيَّ يَنْتَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ حَتَّى لَقَدْ وُطِئَ الْحُسَيْنَانِ وَ شُقَّ عَطْفَايَ مُجْتَمِعِينَ حَوْلِي كَرَبِضَةِ الْعَنَمِ

Nothing alarmed me^{-asws} (Ali^{-asws}) except and the crowd of people were rushing towards me^{-asws} from every side to the extent that Al-Hassan^{-asws} and Al-Husayn^{-asws} were trampled and two shirts of my^{-asws} shirt was torn. They gathered around me^{-asws} like the herd of sheep (an extract).²² And in the same sermon Ali^{-asws} says:

وَ قَالَ ع وَ اللَّهُ لَدُنْيَاكُمْ هَذِهِ أَهْوُونَ فِي عَيْنِي مِنْ عِرَاقٍ [عِرَاقٍ] خَنْزِيرٍ فِي يَدٍ مَجْدُومٍ

²⁰ The Book of Sulaym Bin Qays Al-Hilali, H. 11, <https://hubeali.com/kitab-e-sulaym/>

²¹ The Book Of Sulaym Bin Qays Al-Hilali, Hadith 67

²² Nahj Al Balagah – Sermon No. 3

And he^{-asws} (Ali^{-asws}) said: ‘By Allah^{-azwj}! This world of yours is lesser in my^{-asws} eyes than a bone of a pig in the hand of a leper’.²³

حَبَلَهَا عَلَى غَارِهَا وَ لَسَقَيْتَ آخِرَهَا بِكَأْسِ أَوْلَاهَا وَ لَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَزْهَدَ عِنْدِي مِنْ عَقْطَةِ عَنَزٍ

(Ali^{-asws} re-emphasised that governance over people is the least important to him^{-asws}, i.e.,) You would find this world of yours more insignificant to me^{-asws} than the sneeze of a goat.²⁴

In another Hadith,

الْكَافِيَةُ لِإِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، عَنِ الْحُسَيْنِ بْنِ عِيسَى عَنْ زَيْدٍ عَنْ أَبِيهِ قَالَ حَدَّثَنَا أَبُو مَيْمُونَةَ عَنْ أَبِي بَشِيرٍ الْعَاذِلِيِّ قَالَ: كُنْتُ بِالْمَدِينَةِ حِينَ قُتِلَ عُثْمَانُ فَاجْتَمَعَ الْمُهَاجِرُونَ فِيهِمْ طَلْحَةُ وَ الزُّبَيْرُ فَأَتَوْا عَلِيًّا ع فَقَالُوا يَا أَبَا الْحَسَنِ هَلُمَّ نُبَايَعُكَ قَالَ لَا حَاجَةَ لِي فِي أَمْرِكُمْ أَنَا بِمَنْ احْتَرَمْتُمْ رَاضٍ قَالُوا مَا نَحْتَارُ غَيْرَكَ وَ اخْتَلَفُوا إِلَيْهِ بَعْدَ قَتْلِ عُثْمَانَ مِرَارًا.

(The book) ‘Al Kafiya Al Ibtal Al Tawbah Al Khatiya’ of sheykh Al Mufeed – From Al Husayn Bi Isa, from Zayd, from his father who said, ‘It is narrated to us by Aby Maymouna, from Abu Bashir Al Aizy who said,

‘(The narrator says): I was at Al-Medina when Usman was killed. The Emigrants gathered, among them were Talha and Al-Zubeyr. They came to Ali^{-asws} and said, ‘O Abu Al-Hassan^{-asws}! Come, we shall pledge allegiances to you^{-asws}’. He^{-asws} said: ‘There is no need for me^{-asws} regarding your command. I^{-asws} will be pleased with the ‘one’, you will choose’. They said, ‘We will not choose other than you^{-asws}’, and they came and went to him^{-asws} repeatedly after the killing of Usman’.²⁵

Additional Ahadith on insistence of Muslims to Imam Ali^{-asws} to lead them are included in Appendix IV.

Why did Ali^{-asws} agree to become the lead of the Muslims?

Imam Ali^{-asws} Ibn Abi Talib^{-asws} was not willing to lead the Muslims after the killing of Usman, but after their insistence and reasoning that they need an ‘Imam’ to guide them otherwise the affairs of Muslim Nation will be spoiled, so for the sake of Allah^{-azwj} save us from destruction! See for example, after the killing of Usman, Muslims said:

فَقَالُوا نَنْشُدُكَ اللَّهُ أَلَا تَرَى مَا نَحْنُ فِيهِ أَلَا تَرَى الْإِسْلَامَ أَلَا تَرَى الْفِتْنَةَ أَلَا تَخَافُ اللَّهَ فَقَالَ قَدْ أَجَبْتُمْكُمْ وَ اعْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ أَكْتُبُ بِكُمْ مَا أَعْلَمُ فَإِنْ تَرَكْتُمُونِي فَإِنَّمَا أَنَا كَأَحَدِكُمْ إِلَّا أَنِّي مِنْ أَسْمِعِكُمْ وَ أَطُوعِكُمْ لِمَنْ وَ لَيْتُمُوهُ

They (Muslims) said (to Ali Ibn Abi Talib), ‘We adjure you^{-asws} with Allah^{-azwj}! Can you^{-asws} not see what we are in? Can you^{-asws} not see (annihilation to) Al-Islam? Can you^{-asws} not see the Fitna (brewing up to destroy Islam)? Do you^{-asws} not fear Allah^{-azwj} (by not guiding as an

²³ Nahj Al Balagah – Saying 236

²⁴ Nahj Al Balagah – Sermon No. 3

²⁵ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 10

Imam)? He^{-asws} said: 'I^{-asws} have answered to you all, and know that if I^{-asws} answer to you, I^{-asws} shall be the most imposing (Strick with Islamic laws) with you of what I^{-asws} know.

(However), If you were to leave me^{-asws}, then rather I^{-asws} shall be like one of you (no responsibility of implementing Laws of religion), except that I^{-asws} would be from the most listening of you and most obedient of you all to the 'one' you put in charge (the ruler)' (an extract).²⁶

Talha and Al-Zubeyr were the First ones to Pledge Allegiance to and break:

وَعَنِ الْحَسَنِ بْنِ مُبَارَكٍ عَنْ بَكْرِ بْنِ عَيْسَى قَالَ: إِنَّ طَلْحَةَ وَ الزُّبَيْرَ أَتَيَا عَلِيًّا ع بَعْدَ مَا بَايَعَاهُ بِأَيَّامٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ عَرَفْتُمْ شِدَّةَ مَثْوَى الْمَدِينَةِ وَ كَثْرَةَ عِيَالِنَا وَ أَنَّ عَطَاءَنَا لَا يَسْعُنَا

And from Al Hassan Bin Mubarak, from Bakr Bin Isa who said,

'Talha and Al-Zubeyr came to Ali^{-asws} after having pledged allegiance to him^{-asws}, by some days. They said, 'O Amir Al-Momineen^{-asws}! You^{-asws} have recognised the difficult provisions of Al-Medina and the large number of our dependants, and if you^{-asws} could give us what would be sufficient for us'.

قَالَ فَمَا تُرِيدَانِ نَفَعَلُ قَالَا تُعْطِينَا مِنْ هَذِهِ الْمَالِ مَا يَسْعُنَا فَقَالَ اظْلُبَا إِلَى النَّاسِ فَإِنِ اجْتَمَعُوا عَلَيَّ أَنْ يُعْطَوْكُمَا شَيْئاً مِنْ حُقُوقِهِمْ فَعَلْتُ

He^{-asws} said: 'So, what are you two wanting, we^{-asws} shall do so'. They said, 'Cut out for us a piece of this wealth what would suffice us'. He^{-asws} (Imam Ali) said: 'Seek to the people, for if they unite upon giving you two something from their rights, I^{-asws} shall do so'.

قَالَا لَمْ نَكُنْ لِنَطْلُبْ ذَلِكَ إِلَى النَّاسِ وَ لَمْ يَكُونُوا يُفْعَلُوا لَوْ طَلَبْنَا إِلَيْهِمْ قَالَ فَأَنَا وَ اللَّهُ أَحْرَى أَنْ لَا أَفْعَلَ قَانَصْرَفَا عَنْهُ.

They said, 'We will not happen to seek that to the people, and they will not happen to be doing so, if we were to seek to them'. He^{-asws} said: 'Then, by Allah^{-azwj}, it is more appropriate if I^{-asws} do not do so'. They both left from him^{-asws}'.²⁷

In a Hadith, Imam Ali^{-asws} says regarding Talha and Al-Zubeyr;

وَ اللَّهُ وَبِي تَمْحِصُ سَيِّئَاتِهِمْ وَ الْعَفْوُ عَنْ هَفْوَاتِهِمْ فَمَا بَالُ طَلْحَةَ وَ الزُّبَيْرِ وَ لَيْسَا مِنْ هَذَا الْأَمْرِ بِسَبِيلٍ لَمْ يَصْبِرَا عَلَيَّ حَوْلًا وَ لَا شَهْرًا حَتَّى وَتَبَا وَ مَرَقَا وَ نَارَعَانِي أَمْرًا لَمْ يَجْعَلِ اللَّهُ لَهُمَا إِلَيْهِ سَبِيلًا بَعْدَ أَنْ بَايَعَا طَائِعِينَ غَيْرَ مُكْرَهَيْنِ

And Allah^{-azwj} is a Guardian Examining their evil deeds, and the Pardoning from their blunders. What is the matter with Talha and Al-Zubeyr they are not with a way from this command. They were not patient upon me^{-asws}, neither for a year nor a month until they pounced and

²⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 2, for detailed Hadith, visit:

[BiharAlAnwaar_V32.pdf\(hubeali.com\)](http://BiharAlAnwaar_V32.pdf(hubeali.com))

²⁷ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 15

pierced through to snatch away from me^{-asws} a matter Allah^{-azwj} has not Made a way to it to be for them, after they had both pledged to me^{-asws} without coercion (an extract).²⁸

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَجِيءُ كُلُّ عَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْفُهُ حَتَّى يَدْخُلَ النَّارَ وَ يَجِيءُ كُلُّ نَاكِثٍ بِبِعَّةٍ إِمَامٍ أَجْذَمٍ حَتَّى يَدْخُلَ النَّارَ

Ali has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from Abu Abd Allah^{-asws}:

‘The Messenger of Allah^{-saww} has said, ‘On the Day of Judgment all the treacherous people will come with a leader, his mouth badly deformed, and end-up in the fire. All those breaking out ‘بِئِعَّةٍ’ allegiance of the Imam^{-asws} also will come with their hand cut off and end up in the fire’.²⁹

Strange, general Muslims consider both of them (Talha and Al-Zubeyr) from ‘the ten’ to whom Paradise was promised (Ashara Mubashira (العشرة المبشرة)³⁰, a topic discussed elsewhere.³¹

Why Imam Ali, as a Caliph, had to Fight against the rebellions:

After the war of Nahriwan, Imam Ali^{-asws} was speaking with a small group of people when a person asked: Why did you not fight against Abu Bakr and Umar, the way you fought against Muawiyah? Ali^{-asws} replied: I^{-asws} always have been oppressed, as they preferred themselves to my^{-asws} rights. For the reply of Ali^{-asws}, see the Hadith in Appendix V.

Martyrdom of Ali^{-asws} Ibn Abi Talib^{-asws}

Tragically, Ibn Muljim struck Imam Ali^{-asws} on the head by a poison fused sword, while leading the Fajr (Morning) Salat on the 19th of the month of Ramazan, in the Masjid of Kufa, and Imam Ali^{-asws} met his^{-asws} Lord^{-azwj} on the 23rd of the month of Ramazan.

Appointment of Imam Hassan^{-asws} as a Muslim Caliph:

وَلَمَّا فُيْضَ أَمِيرُ الْمُؤْمِنِينَ ع حَطَبَ النَّاسَ الْحَسَنُ وَ ذَكَرَ حَقَّهُ فَبَايَعَهُ أَصْحَابُ أَبِيهِ عَلَى حَرْبِ مَنْ حَارَبَ وَ سَلِمَ مَنْ سَلِمَ.

And when Amir Al-Momineen^{-asws} passed away, Al-Hassan^{-asws} addressed the people and mentioned his^{-asws} rights. So, the companions of his^{-asws} father^{-asws} pledged allegiance to

²⁸ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 43

²⁹ Al-Kafi, Vol. 1, H. 2664

³⁰ https://en.wikipedia.org/wiki/The_ten_to_whom_Paradise_was_promised

³¹ [Bayt under the Tree Shia Perspective | Hubeali.com](http://Bayt_under_the_Tree_Shia_Perspective_|_Hubeali.com); <https://hubeali.com/article/bayt-under-the-tree-from-quran/>

him^{-asws} based upon being at war with the one at war and being at peace to the one being at peace".³²

In another Hadith,

المناقب لابن شهر آشوب بُويعَ ع بَعْدَ أَبِيهِ يَوْمَ الْجُمُعَةِ الْحَادِي وَالْعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ فِي سَنَةِ أَرْبَعِينَ وَكَانَ عُمُرُهُ ع لَمَّا بُويعَ سَبْعًا وَثَلَاثِينَ سَنَةً.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'He^{-asws} was pledged to after his^{-asws} father^{-asws}, on the day of Friday the twenty-first of the month of Ramazan, in the year forty, and his^{-asws} age, when allegiances were pledged to him^{-asws}, (Imam Hassan^{-asws}) was thirty-seven years".³³

At first, the people of Kufa and Basra accepted him^{-asws}, followed by those residing in the cities of Madina and Makkah. However, Muawiya, the governor of Syria, refused to accept Imam Hassan^{-asws} as the Caliph of the Muslim nation.

In open rivalry, Muawiya paid large sums to his agents in Kufa, who actively started to create unrest and turn public opinion into Muawiya's favour, through bribery and lucrative promises. As a result, with the exception of a few devout followers, no one came forward to support Imam Hassan^{-asws}'s appeal to join his^{-asws} army against the instigations of Muawiya Ibn Abi Sufwan.

After being successful in weakening the army of Imam Hassan, Muawiya proposed a treaty, which Imam Hassan^{-asws} accepted by putting forward some conditions, with the intention of avoiding unnecessary bloodshed of his^{-asws} few but devout followers who remained loyal. The conditions of the treaty, very briefly, were:

1. Muawiya will rule according to the Holy Qur'an and Sunnah;
2. He will stop harassing and torturing the people of Kufa (and those elsewhere) who were the followers of Imam Ali^{-asws};
3. He will stop the cursing of Imam Ali^{-asws} from the Pulpits;
4. He will not have the right to appoint a successor after him; the matter will be left to the Muslim community.

Muawiya, however, very soon after signing the treaty, violated all above conditions.

³² Bihar Al Anwaar – V 43, The book of History – Al Hassan^{-asws}, Ch 17 H 4 a

³³ Bihar Al Anwaar – V 43, The book of History – Al Hassan^{-asws}, Ch 17 H 4 c

During the life time Imam Hassan^{-asws}, Muawiya, never asked for the Bayt from Imam Hassan^{-asws}, but continued plotting and harming Bani Hashim, until secretly poisoning Imam Hassan^{-asws} through his sister!³⁴

Imam Hassan^{-asws}'s Truce Agreement was Dislike interpreted as Allegiance:

The truce agreement of Imam Hassan^{-asws} with Muawiya was strongly opposed by some Iraqis, who termed it as an equivalent to paying allegiance to Muawiya, see for example:

الإحتجاج عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ سَدِيرِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ عَقِيصًا قَالَ: لَمَّا صَالَحَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ دَخَلَ عَلَيْهِ النَّاسُ فَلَامَهُ بَعْضُهُمْ عَلَى بَيْعِهِ

(The book) 'Al Ihtijaj' – From Hanan Bin Sadeyr, from his father Sadey Bin Hukeym, from his father, from Abu Saeed Aqyesa who said,

'When Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} reconciled with Muawiya Bin Abu Sufyan, the people entered to see him^{-asws}. Some of them blamed him^{-asws} upon his^{-asws} having pledged the allegiance.

فَقَالَ الْحُسَيْنُ عَ وَيْحَكُمْ مَا تَذُرُونَ مَا عَمِلْتُ وَ اللَّهُ الَّذِي عَمِلْتُ خَيْرٌ لِشِيعَتِي بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ غَرَبَتْ أَلَا تَعْلَمُونَ أَيَّ إِمَامَتِكُمْ وَ مُفَرَّضِ الطَّاعَةِ عَلَيْكُمْ وَ أَحَدُ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ بَنَصِّ مِنْ رَسُولِ اللَّهِ صَ عَلَيَّ قَالُوا بَلَى

Al-Hassan^{-asws} said: 'Woe be unto you all! What do you know about what I have done? By Allah^{-azwj}, what I^{-asws} have done is better for my^{-asws} Shia than what the sun rises or sets upon. Do you not know that I^{-asws} am (still) your Imam^{-asws}, and obeying me^{-asws} is obligatory upon you all? And I^{-asws} am a chief of the youths of the people of Paradise by a text from Rasool-Allah^{-saww} upon me^{-asws}!' They said, 'Yes'.

قَالَ أَمَا عِلْمُكُمْ أَنَّ الْخَضِرَ لَمَّا حَرَقَ السَّفِينَةَ وَ أَقَامَ الْجِدَارَ وَ قَتَلَ الْعُلَامَ كَانَ ذَلِكَ سَخَطًا لِمُوسَى بْنِ عِمْرَانَ عَ إِذْ خَفِيَ عَلَيْهِ وَجْهُ الْحِكْمَةِ فِي ذَلِكَ وَ كَانَ ذَلِكَ عِنْدَ اللَّهِ تَعَالَى ذِكْرُهُ حِكْمَةً وَ صَوَابًا

He^{-asws} said: 'Don't you know that when Al-Khizr^{-as} punctured the boat, and straightened the wall, and killed the boy, that had caused Anger for Musa^{-as} Bin Imran^{-as}, when an aspect of the wisdom regarding that was hidden unto him^{-as}? And that was wisdom in the Presence of Allah^{-azwj}, Exalted is His^{-azwj} Mention, and correct.

أَمَا عِلْمُكُمْ أَنَّهُ مَا مِنَّا أَحَدٌ إِلَّا وَ يَفْعُ فِي عُنُقِهِ بَيْعَةٌ لِطَاغِيَةِ زَمَانِهِ إِلَّا الْقَائِمُ الَّذِي يُصَلِّي خَلْفَهُ رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ عَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُخْفِي وَ لَادَتَهُ وَ يُعْتَبُ شَخْصَهُ لِأَنَّهُ يَكُونُ لِأَحَدٍ فِي عُنُقِهِ بَيْعَةٌ

Don't you know that there is no one from us^{-asws} except and an allegiance to a tyrant of his^{-asws} time would fall upon his^{-asws} neck, except for Al-Qaim^{-asws}, behind whom the Spirit of Allah^{-azwj} Isa^{-as} Bin Maryam^{-as} would pray Salat? Surely, Allah^{-azwj} Mighty and Majestic would Conceal

³⁴ Tuhaf al Uqool, pp. 391.

his^{-asws} coming (to the world) and Cause his^{-asws} person to disappear let there be an allegiance for anyone to be in his^{-asws} neck.

إِذَا خَرَجَ ذَلِكَ النَّاسُ مِنْ وُلْدِ أَحِي الْحُسَيْنِ ابْنِ سَيِّدَةِ الْإِمَاءِ يُطِيلُ اللَّهُ عُمُرَهُ فِي عَيْبِهِ ثُمَّ يُظْهِرُهُ بِعُدْرَتِهِ فِي صُورَةِ شَابِّ ابْنِ دُونَ الْأَرْبَعِينَ سَنَةً ذَلِكَ لِيَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

When that ninth from the sons of my^{-asws} brother^{-asws} Al-Husayn^{-asws} son^{-asws} of chieftess of the maids, emerges, Allah^{-azwj} would Prolong his^{-asws} age during his^{-asws} occultation by His^{-azwj} Power, in an image of a youth of less than forty years old. That is to teach that Allah^{-azwj} is Able upon all things”.³⁵

Here, in a very similar manner to that of Ali^{-asws} Ibn Abi Talib^{-asws}, Imam Hassan^{-asws}, did not refute their claim (of allegiance rather than the treaty) but saved his^{-asws} blood and the blood of his^{-asws} Shias by adopting remoteness from the governance affairs of Muslims.

Imam Hussain^{-asws} Ibn Ali^{-asws} remained in Madina after Imam Hassan^{-asws}

After the Shahadat of Imam Hassan^{-asws}, through poisoning by Ja'da bint al-Ash'ath^{-la}, Imam Hussain^{-asws} took the responsibility of Imamat for slightly over 10 years. Imam Hussain^{-asws} remained patient during all this time while persecution and assassinations of his^{-asws} Shias by Muawiyah continued.

Muawiyah did not seek allegiance from Imam Hussain^{-asws}:

أَقُولُ قَالَ الشَّيْخُ الْمُفِيدُ فِي الْإِرْشَادِ رَوَى الْكَلْبِيُّ وَ الْمَدَائِنِيُّ وَ غَيْرُهُمَا مِنْ أَصْحَابِ السِّيَرَةِ قَالُوا لَمَّا مَاتَ الْحُسَيْنُ عَ تَحَرَّكَتِ الشَّيْعَةُ بِالْعِرَاقِ وَ كَتَبُوا إِلَى الْحُسَيْنِ عَ فِي خُلْعِ مُعَاوِيَةَ وَ الْبَيْعَةِ لَهُ فَامْتَنَعَ عَلَيْهِمْ وَ ذَكَرَ أَنَّ بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ عَهْدًا وَ عَقْدًا لَا يَجُوزُ لَهُ نَقْضُهُ حَتَّى تَمُوتَ الْمُدَّةُ فَإِذَا مَاتَ مُعَاوِيَةَ نَظَرَ فِي ذَلِكَ.

I (Majlisi) am saying, 'The sheykh Al Mufeed said in (the book) 'Al Irshad' – It is reported by Al Kalby, and Al Madainy, and others from the companions of biographers, they said,

'When Al-Hassan^{-asws} passed away, the Shias moved at Al-Iraq (got agitated from his governance), and they wrote to Al-Husayn^{-asws} in vacating Muawiyah and the allegiance to him^{-asws}. He^{-asws} (Imam Hussain) refused to them and mentioned that there was a pact between him^{-asws} (Imam Al-Hassan^{-asws}) and Muawiyah and an agreement. It is no allowed for him^{-asws} (Imam Hussain) to break it until the term expires. So, when Muawiyah dies, he^{-asws} would look into that.

فَلَمَّا مَاتَ مُعَاوِيَةُ وَ ذَلِكَ لِلتَّصْفِ مِنْ شَهْرِ رَجَبِ سَنَةِ سِتِّينَ مِنَ الْهِجْرَةِ كَتَبَ يَزِيدُ إِلَى الْوَلِيدِ بْنِ عُثْبَةَ بْنِ أَبِي سُفْيَانَ وَ كَانَ عَلَى الْمَدِينَةِ مِنْ قِبَلِ مُعَاوِيَةَ أَنَّ يَأْخُذَ الْحُسَيْنَ عَ بِالْبَيْعَةِ لَهُ وَ لَا يُرْحِصَ لَهُ فِي التَّأْخِيرِ عَنْ ذَلِكَ

³⁵ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 18 H 3

When Muawiya died, and that was on the middle of the month of Rajab of the year sixty from the Emigration, Yazeed^{-la} wrote to Al-Waleed Bin Utba Bin Abu Sufyan, and he was (governor) upon Al-Medina from the direction of Muawiya that he should seize Al-Husayn^{-asws} with the allegiance for him^{-la} and there was no allowance for him^{-asws} in delaying from that.

فَأْتَقَدَ الْوَلِيدُ إِلَى الْحُسَيْنِ فِي اللَّيْلِ فَاسْتَدْعَاهُ فَعَرَفَ الْحُسَيْنُ عَ الَّذِي أَرَادَ فَدَعَا جَمَاعَةً مِنْ مَوَالِيهِ وَ أَمَرَهُمْ بِحَمْلِ السِّلَاحِ وَ قَالَ لَهُمْ إِنَّ الْوَلِيدَ قَدْ اسْتَدْعَانِي فِي هَذَا الْوَقْتِ وَ لَسْتُ آمِنٌ أَنْ يُكَلِّفَنِي فِيهِ أَمْرًا لَا أُجِيبُهُ إِلَيْهِ وَ هُوَ غَيْرُ مَأْمُونٍ فَكُونُوا مَعِيَ فَإِذَا دَخَلْتُ إِلَيْهِ فَاجْلِسُوا عَلَيَّ الْبَابِ فَإِنْ سَمِعْتُمْ صَوْتِي قَدْ عَلَا فَادْخُلُوا عَلَيَّ لِتَمْنَعُوهُ عَنِّي.

Al-Waleed sent (people) to Al-Husayn^{-asws} during the night and summoned him^{-asws}. Al-Husayn^{-asws} realised that which he wanted, so he^{-asws} called a group of his^{-asws} friends and instructed them with carrying the weapons and said to them: 'Al-Waleed has summoned me^{-asws} at this time, and I^{-asws} don't feel safe that he mighty encumber me^{-asws} during it regarding a matter I^{-asws} don't like, and he is not trustworthy. So, be with me^{-asws}. When I enter to see him, then be seated at the door. If you hear my^{-asws} voice to have risen, then enter to him to prevent him from me^{-asws}'.

فَصَارَ الْحُسَيْنُ عَ إِلَى الْوَلِيدِ بْنِ عُثْمَانَ فَوَجَدَ عِنْدَهُ مَرْوَانَ بْنَ الْحَكَمِ فَنَعَى إِلَيْهِ الْوَلِيدَ مُعَاوِيَةَ فَاسْتَرْجَعَ الْحُسَيْنُ ثُمَّ قَرَأَ عَلَيْهِ كِتَابَ يَزِيدَ وَ مَا أَمَرَهُ فِيهِ مِنْ أَخَذِ الْبَيْعَةِ مِنْهُ لَهُ

Al-Husayn^{-asws} came to Al-Waleed Bin Utba. He^{-asws} found Marwan Bin Al-Hakam being with him. Al-Waleed gave him^{-asws} the news of the death of Muawiya. Al-Husayn^{-asws} said: 'We are for Allah^{-azwj} and are returning to Him^{-azwj}'. Then he read out to him^{-asws} the letter of Yazeed^{-la} and what he^{-la} had ordered him in it, from taking the allegiance from him^{-asws}, for him^{-la}. (Hadith continues)

Imam Hussain^{-asws}'s reply to Allegiance to Yazeed:

ثُمَّ أَقْبَلَ عَلَيَّ الْوَلِيدُ فَقَالَ أَيُّهَا الْأَمِيرُ إِنَّا أَهْلُ بَيْتِ النَّبِيِّ وَ مَعْدِنُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بِنَا فَتَحَ اللَّهُ وَ بِنَا خَتَمَ اللَّهُ وَ يَزِيدُ رَجُلٌ فَاسِقٌ شَارِبُ الْخَمْرِ قَاتِلُ النَّفْسِ الْمُحَرَّمَةِ مُعَلِّقٌ بِالْفِسْقِ

Then he^{-asws} (Imam Hussain^{-asws}) faced towards Al-Waleed. He^{-asws} said: 'O you governor! We^{-asws} are People^{-asws} of the Household of the Prophet-hood, and Mine of the Message, and interchange of the Angels, and Allah^{-azwj} Began by us^{-asws} and He^{-azwj} will End with us^{-asws}, and Yazeed^{-la} a transgressing man, drinker of wine, killer of the sanctimonious souls, openly with the mischief,

وَ مَثَلِي لَا يُبَاعُ مِثْلُهُ وَ لَكِنْ نُصْبِحُ وَ نُصْبِحُونَ وَ نَنْظُرُ وَ نَنْظُرُونَ أَيْنَا أَحَقُّ بِالْبَيْعَةِ وَ الْخِلَافَةِ ثُمَّ خَرَجَ ع.

And the like of me^{-asws} cannot pledge allegiance to the like of him^{-la}. But we shall wait for the morning, and you all wait for the morning, and we shall consider and you all consider (as well),

which of us is more rightful with the allegiance and the caliphate'. Then he^{-asws} went out (an extract) ³⁶

Marwan incited Bani Ummaya to Kill Imam Hussain^{-asws} in Madina:

فَأَخْضَرَ الْوَلِيدُ مَرْوَانَ وَاسْتَشَارَهُ فِي أَمْرِ الْحُسَيْنِ فَقَالَ إِنَّهُ لَا يَقْبَلُ وَلَا يُكْتَبُ مَكَانَكَ ضَرَبْتُ عَنْقَهُ فَقَالَ الْوَلِيدُ لَيْتَنِي لَمْ أَكُ شَيْئاً مَذْكُوراً.

Al-Waleed (Governor of Madina) presented Marwan and consulted him regarding the matter of Al-Husayn^{-asws}. He (Marwan) said, 'He^{-asws} will not accept, and if I were in your place, I would strike off his^{-asws} neck'. Al-Waleed said, 'Alas! If only I had not been a thing worthy of mention!' (Hadith continues);

Imam Hussain^{-asws} left Medina to save his^{-asws} blood with family members:

Imam Hussain^{-asws} Left Medina, in the cover of night, after realising that they will have no hesitation in shedding his^{-asws} blood, without any intention of rising against Yazeed^{-la}, but rather with the intention to take refuge in the House of Allah (Makkah):

فخرج ع [من تحت ليلة] و هي ليلة الأحد ليومين بقيا من رجب متوجها نحو مكة و معه بنوه و بنو أخيه و إخوته و جل أهل بيته إلا محمد بن الحنفية رحمه الله فإنه لما علم عزمه على الخروج عن المدينة لم يدر أين يتوجه

He^{-asws} went out from under (the cover of the) night, and it was the night of Sunday, two days remaining from Rajab, heading towards Makkah, and with him^{-asws} were his^{-asws} sons, and sons of his^{-asws} brother^{-asws}, and his^{-asws} sisters, and most of his^{-asws} family members except Muhammad Bin Al-Hanafiya, for when he came to know of his^{-asws} determination upon going out from Al-Medina, did not know where he^{-asws} was headed.

Will of Imam Hussain^{-asws} Prior to leaving Madina:

Before leaving Madina, Imam Hussain^{-asws} left the following will:

ثُمَّ دَعَا الْحُسَيْنُ بِدَوَاةٍ وَ بَيَاضٍ وَ كَتَبَ هَذِهِ الْوَصِيَّةَ لِأَخِيهِ مُحَمَّدٍ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى أَخِيهِ مُحَمَّدٍ الْمَعْرُوفِ بِابْنِ الْحَنْفِيَّةِ

The Al-Husayn^{-asws} called for ink and paper wrote this bequest for his^{-asws} brother Muhammad – In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what is bequeathed by Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, to his^{-asws} brother Muhammad, well known as Ibn Hanafiyya.

أَنَّ الْحُسَيْنَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ وَ أَنَّ الْجَنَّةَ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

³⁶ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2

Al-Husayn^{-asws} testifies that there is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-saww} came with the truth from the Presence of The Truth, and that the Paradise and the Fire are true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

وَأَنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطْرًا وَلَا مُفْسِدًا وَلَا ظَالِمًا وَإِنَّمَا خَرَجْتُ لِطَلَبِ الْإِصْلَاحِ فِي أُمَّةٍ جَدِّي ص أُرِيدُ أَنْ أَمُرَ بِالْمَعْرُوفِ وَأَنْهَى عَنِ الْمُنْكَرِ وَأَسِيرَ بِسِيرَةِ جَدِّي وَأَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

And I^{-asws} did not go out for evil, nor for priding, nor for mischief, nor for injustice, and rather I^{-asws} am going out to seek the betterment regarding the community of my^{-asws} grandfather^{-saww}. I^{-asws} want to enjoin with the goodness and forbid from the evil, and I^{-asws} conduct with the conduct of my^{-asws} grandfather^{-saww}, and my^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws}.

فَمَنْ قَبِلَنِي بِقَبُولِ الْحَقِّ فَاللَّهُ أَوْلَى بِالْحَقِّ وَمَنْ رَدَّ عَلَيَّ هَذَا أَصْبِرُ حَتَّى يَقْضِيَ اللَّهُ بَيْنِي وَبَيْنَ الْقَوْمِ بِالْحَقِّ وَهُوَ خَيْرُ الْحَاكِمِينَ

So, the one who accepts me^{-asws} by accepting the truth, so Allah^{-azwj} is foremost with the truth, and the one who reject this upon me^{-asws}, I^{-asws} shall be patient until Allah^{-azwj} Decrees between me^{-asws} and the people with the truth, and He^{-azwj} is best of the judges.

وَهَذِهِ وَصِيَّتِي يَا أَخِي إِلَيْكَ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

And this is my^{-asws} bequest, O my^{-asws} brother, to you, **and my success is only with Allah. Upon Him do I rely, and to Him do I turn [11:88].**

قَالَ ثُمَّ طَوَى الْحُسَيْنُ الْكِتَابَ وَحَتَمَهُ بِخَاتَمِهِ وَدَفَعَهُ إِلَى أَخِيهِ مُحَمَّدٍ ثُمَّ دَعَا وَحَرَجَ فِي جَوْفِ اللَّيْلِ.

He (the narrator) said, ‘Al-Husayn^{-asws} folded the letter and sealed it with his^{-asws} seal and handed it to his^{-asws} brother Muhammad, then bade him farewell and went out in the middle of the night’ (towards Makkah).³⁷

ثُمَّ سَارَ حَتَّى نَزَلَ الرَّعِيمَةَ فَوَرَدَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبَا هَرِيمٍ فَقَالَ يَا ابْنَ النَّبِيِّ مَا الَّذِي أَخْرَجَكَ مِنَ الْمَدِينَةِ

Then he^{-asws} (Imam Hussain^{-asws}) travelled until he^{-asws} descended at Al-Raheema. A man from the people of Al-Kufa, teknonymed as Abu Harim, arrived to him^{-asws}. He said, ‘O son^{-asws} of the Prophet^{-saww}! What is that which brought you^{-asws} out from Al-Medina?’

فَقَالَ وَجَحَكَ يَا أَبَا هَرِيمٍ سَتَمُوا عِرْضِي فَصَبْرْتُ وَطَلَبُوا مَالِي فَصَبْرْتُ وَطَلَبُوا دَمِي فَهَرَبْتُ وَابْتِغَى اللَّهُ لِيَقْتُلَنِي ثُمَّ لَبَسَتْهُمْ اللَّهُ دُلًّا شَامِلًا وَ سَنَفًا قَاطِعًا وَ لُبْسَاطَنَ عَلَيْهِمْ مَنْ يُذِئُهُمْ

He^{-asws} (Imam Hussain) said: ‘Woe be unto you, O Abu Harim! They insulted my^{-asws} honour, but I^{-asws} was patient; and they sought my^{-asws} wealth, but I^{-asws} was patient; and they sought

³⁷ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 a

my^{-asws} blood, so I^{-asws} fled. And I^{-asws} swear by Allah^{-azwj} that (when) they kill me^{-asws}, then Allah^{-azwj} will Clothe them with all-inclusive disgrace, and cutting swords, and He^{-azwj} Cause one to overcome upon them who will humiliate them' (an extract).³⁸

Imam Hussain^{-asws} had to leave Makkah to avert bloodshed in Sanctuary:

فَقَالَ يَا أَخِي قَدْ خِفْتُ أَنْ يَغْتَالِنِي تَزِيدُ بْنُ مُعَاوِيَةَ بِالْحَرَمِ فَأَكُونُ الَّذِي يُسْتَبَاحُ بِهِ حُرْمَةُ هَذَا الْبَيْتِ

He^{-asws} said to (Muhammad Bin Al-Hanafiya): 'O my^{-asws} brother! I^{-asws} am fearing that Yazeed^{-la} Bin Muawiya would have me^{-asws} assassinated in the Sanctuary, so I^{-asws} would become the one by whom the Sanctity of this House (Kabah) was legalised with' (an extract).³⁹

In another Hadith,

مل: أبي، وابن الوليد، عن سعد، عن أحمد بن محمد، عن علي ابن الحكم، عن أبيه، عن أبي الجارود، عن أبي جعفر عليه السلام قال: إن الحسين عليه السلام خرج من مكة قبل التروية بيوم، فشيعة عبد الله بن الزبير فقال: يا ابا عبد الله قد حضر الحج وتدعه وتأتي العراق؟ فقال: يا ابن الزبير لان ادفن بشاطئ الفرات أحب إلي من أن ادفن بفناء الكعبة.

My father, and Ibn Al Waleed, from Sa'ad, from Ahmad Bin Muhammad, from Ali Ibn Al Hakam, from his father, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Al-Hussain^{-asws} went from Makkah one day before Al-Tarawiyya, so Abdullah Bin Al-Zubeyr bid farewell to him^{-asws}, so he said, 'O Abu Abdullah^{-asws}! Hajj has presented itself and you^{-asws} are leaving it and going to Iraq?' So he^{-asws} said: 'O Ibn Al Zubeyr, because being buried on the banks of the Euphrates is more beloved to me^{-asws} than to be buried in the courtyard of the Kabah'.⁴⁰

Inhabitants of Kufa wrote letters to Imam Hussain^{-asws} urging him^{-asws} to lead them:

و بلغ أهل الكوفة هلاك معاوية فأرجفوا بيزيد و عرفوا خبر الحسين و امتناعه من بيعته و ما كان من أمر ابن الزبير في ذلك و خروجهما إلى مكة

And (news of) the death of Muawiya reached the People of Al-Kufa, and they trembled with Yazeed^{-la}, and they knew the news of Al-Husayn^{-asws} and his^{-asws} refusal from pledging allegiance to him^{-la}, and what had happened from the matter of Ibn Al-Zubeyr regarding that, and both of them going out to Makkah.

³⁸ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 1

³⁹ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2

⁴⁰ Bihar Al Anwar – V 45 Ch 37 P 86 H 18

فاجتمعت الشيعة بالكوفة في منزل سليمان بن سرد الخزاعي فذكروا هلاك معاوية فحمدوا الله و أنثوا عليه فقال سليمان إن معاوية قد هلك و إن حسيننا قد نقض على القوم بيعته و قد خرج إلى مكة و أنتم شيعته و شيعة أبيه فإن كنتم تعلمون أنكم ناصره و مجاهدو عدوه فاكتبوا إليه فإن خفتم الفشل و الوهن فلا تغروا الرجل في نفسه

The Shias gathered at Al-Kufa in the house of Suleyman Bin Sard Al-Khuzai. They mentioned the death of Muawiya. They praised Allah^{-azwj} and extolled upon Him^{-azwj}. Suleyman said, 'Muawiya has died, and Husayn^{-asws} has withheld his^{-asws} allegiance to the people, and he^{-asws} has gone out to Makkah, and you are his^{-asws} Shias and Shias of his^{-asws} father^{-asws}. If you know that you will be his^{-asws} helpers, and his^{-asws} fighters against his^{-asws} enemies, then write to him^{-asws}. But, if you are fearing the failure and the weakness, then do not deceive the man regarding himself^{-asws}'.

فكتبوا إليه بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ للحسين بن علي من سليمان بن سرد و المسيب بن نجبة و رفاعة بن شداد البجلي و حبيب بن مظاهر و شيعته المؤمنين و المسلمين من أهل الكوفة سلام عليك

They (people of Kufa) wrote to him^{-asws}, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. To Al-Husayn^{-asws} Bin Ali^{-asws}, from Suleyman Bin Sard, and Al-Musayyab Bin Najbah, and Rifa'at Bin Shaddad Al-Bajaly, and Habeeb Bin Muzahir, and his^{-asws} Momineen Shias, and the Muslims from the people of Al-Kufa. Greetings be to you^{-asws}'.

فإننا نحمد إليك الله الذي لا إله إلا هو أما بعد فالحمد لله الذي قصم عدوك الجبار العنيد الذي انتزى على هذه الأمة فابتزها أمرها و غصبها فيئها و تأمر عليها بغير رضی منها

We praise Allah^{-azwj} to you^{-asws}, Who, there is no god except He^{-azwj}. As for after, the Praise is for Allah^{-azwj} Who shall Break your^{-asws} tyrannous enemies, the obstinate, who has got up against this community and he^{-la} has blackmailed it of its matters, and usurped its war booty, and ruled upon it without their agreeing with it.

ثم قتل خيارها و استبقى شرارها و جعل مال الله دولة بين جبارتها و أغنيائها فبعدا له كما بَعَدَتْ مَمُودُ إنه ليس علينا إمام فأقبل لعل الله أن يجمعنا بك على الحق

Then he^{-la} has killed its good ones and let its evil ones to remain alive, and he^{-la} has made the wealth of Allah^{-azwj} as a personal wealth between its tyrants and its rich ones. So, remoteness be for him^{-la} like the remoteness was for (people of) Samood. He^{-la} isn't an imam upon us. So, come over, perhaps Allah^{-azwj} will Unite us with you^{-asws} upon the truth.

و النعمان بن بشير في قصر الإمارة لسنا نجتمع معه في جمعة و لا نخرج معه إلى عيد و لو قد بلغنا أنك قد أقبلت إلينا أخرجناه حتى نلحقه بالشام إن شاء الله.

And Al-Numan Bin Bashir is in the government building. We do not gather with him during Friday (Salat), and we do not go out with him to Eid (Salat), and if it were to reach us that you^{-asws} are coming to us^{-asws}, we will expel him until we join him with Syria, if Allah^{-azwj} so Desires'.

ثم سرحوا بالكتاب مع عبد الله بن مسمع الهمداني و عبد الله بن وائل و أمرهما بالنجا فخرجا مسرعين حتى قدما على الحسين بمكة لعشر مضين من شهر رمضان.

Then they released the letter with Abdullah Bin Misma'a Al-Hamdany, and Abdullah Bin Wa'l, and instructed them with the secrecy. They went out hurriedly until they arrived to Al-Husayn^{-asws} at Makkah on the tenth past from the month of Ramazan.

ثم لبث أهل الكوفة يومين بعد تسريحهم بالكتاب و أنفذوا قيس بن مسهر الصيداوي و عبد الله و عبد الرحمن ابني عبد الله بن زياد الأرحبي و عمارة بن عبد الله السلولي إلى الحسين ع و معهم نحو مائة و خمسين صحيفة من الرجل و الاثنين و الأربعة.

Then the people of Al-Kufa waited for two days after their releasing the letter and they enforced Qays Bin Mas'har Al-Saydawi, and Abdullah and Abdul Rahman, two sons of Abdullah Bin Ziyad Al-Arhy, and Ammar Bin Abdullah Al-Salouly to Al-Husayn^{-asws}, and with them were around one hundred and fifty parchments (notes/letters written) from the (one) man, and the two, and the four'.

و قال السيد و هو مع ذلك يتأبى و لا يجيبهم فورد عليه في يوم واحد ستمائة كتاب و تواترت الكتب حتى اجتمع عنده في نوب متفرقة اثنا عشر ألف كتاب.

And Al-Seyyid (Al-Tawoos) said, 'And he^{-asws}, along with that, was refusing and not answering them. There arrived to him^{-asws} in one day, six hundred letters, until these were gathered in his^{-asws} presence as (many) as twelve thousand separate letters'.

و قَالَ الْمُفِيدُ ثُمَّ لَبِثُوا يَوْمَيْنِ آخَرَيْنِ وَ سَرَّحُوا إِلَيْهِ هَانِيَّ بْنَ هَانِيٍّ السَّبْعِيِّ وَ سَعِيدَ بْنَ عَبْدِ اللَّهِ الْخَنْفِيِّ وَ كَتَبُوا إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ مِنْ شِبَعِيهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَمَا بَعْدُ فَحَيَّهَا فَإِنَّ النَّاسَ يَنْتَظِرُونَكَ لَا رَأْيَ لَهُمْ غَيْرَكَ فَالْعَجَلِ الْعَجَلِ ثُمَّ الْعَجَلِ وَالسَّلَامِ.

And Al-Mufeed said, 'Then they waited two more days and they sent Hany Bin Hany Al-Sabie and Saeed Bin Abdullah Al-Hanafy to him^{-asws}, and they wrote to him^{-asws}, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. To Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} Shias from the Momineen and the Muslims. As for after. Come quickly, for the people are awaiting you^{-asws}. There is no view for them apart from yours^{-asws}. So, hurry, hurry! Then hurry, hurry! And the greetings'⁴¹

Imam Hussain^{-asws} 's reply to the letters of the residents of Kufa:

وَ دَعَا الْحُسَيْنُ بِدَوَايِ وَ بَيْضَاءَ وَ كَتَبَ إِلَى أَشْرَافِ الْكُوفَةِ مِمَّنْ كَانَ يَظُنُّ أَنَّهُ عَلَى رَأْيِهِ.

(Upon receiving the letters of Kufian) And Al-Husayn^{-asws} called for ink and paper and wrote to the nobles of Al-Kufa, from the ones he^{-asws} used to think were upon his^{-asws} view: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى سُلَيْمَانَ بْنِ صُرَدٍ وَ الْمُسَيَّبِ بْنِ نَجْبَةَ وَ رِفَاعَةَ بْنَ شَدَّادٍ وَ عَبْدِ اللَّهِ بْنِ وَايِلٍ وَ جَمَاعَةَ الْمُؤْمِنِينَ

⁴¹ Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 1

In the Name of Allah^{-azwj} the Beneficent, the Merciful. From Al-Husayn^{-asws} Bin Ali^{-asws} to Suleyman Bin Surad, And Al-Musayyab Bin Najbah, and Rifa'at Bin Shaddad, and Abdullah Bin Walid, and a group of the Momineen.

أَمَّا بَعْدُ فَمَدَّ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ص قَدْ قَالَ فِي حَيَاتِهِ مَنْ رَأَى سُلْطَانًا جَائِرًا مُسْتَحِيلًا لِحُرِّمِ اللَّهِ نَاكِثًا لِعَهْدِ اللَّهِ مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ يَعْمَلُ فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَالْعُدْوَانِ ثُمَّ لَمْ يَغَيِّرْ بِقَوْلٍ وَلَا فِعْلٍ كَانَ حَقِيقًا عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ

As for after, you have known that Rasool-Allah^{-sawww} had said during his^{-sawww} lifetime: 'One who sees a tyrannous ruler legalising the Prohibitions of Allah^{-azwj}, breaking the Pact of Allah^{-azwj}, opposing the Sunnah of Rasool-Allah^{-sawww}, working among servants of Allah^{-azwj} with the sins and aggressions, then he neither changes with words nor deeds, there would be a right upon Allah^{-azwj} and He^{-azwj} Enters him into his entering where he enters'.

وَقَدْ عَلِمْتُمْ أَنَّ هَؤُلَاءِ الْقَوْمَ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ وَتَوَلَّوْا عَنِ طَاعَةِ الرَّحْمَنِ وَاطَّهَرُوا الْفَسَادَ وَعَطَلُوا الْحُدُودَ وَاسْتَأْثَرُوا بِالْفِيءِ وَأَحْلَوْا حَرَامَ اللَّهِ وَحَرَّمُوا حَالَهُ

And you have known that these people have adhered with obeying Satan^{-la} and they are turning around from obeying the Beneficent, and they are manifest the mischief, and they have suspended the legal penalties, and they have preferred themselves with the war booty, and they have permitted the Prohibitions of Allah^{-azwj} and have prohibited His^{-azwj} Permissible(s).

وَإِنِّي أَحَقُّ بِهَذَا الْأَمْرِ لِقَرَابَتِي مِنْ رَسُولِ اللَّهِ ص وَقَدْ أَتَيْتَنِي مُتَّبِعُكُمْ وَقَدِمْتُمْ عَلَيَّ رُسُلَكُمْ بِيَعِيَّتِكُمْ أَنْتُمْ لَا تَسْلِمُونِي وَلَا تَخْدُلُونِي

And I^{-asws} am more rightful with this command (to be followed as Imam) due to my^{-asws} kinship from Rasool-Allah^{-sawww}, and your letters had come to me^{-asws}, and your messengers had arrived to me^{-asws} with your allegiances, that you will neither be submitting me^{-asws} (to Ibn Ziyad^{-la}) nor will you be abandoning me^{-asws}.

فَإِنْ وَفَيْتُمْ لِي بِيَعِيَّتِكُمْ فَقَدْ أَصَبْتُمْ حَطَّكُمْ وَرُشْدَكُمْ وَنَفْسِي مَعَ أَنْفُسِكُمْ وَأَهْلِي وَوُلْدِي مَعَ أَهَالِيكُمْ وَأَوْلَادِكُمْ فَلَكُمْ فِي أُسْوَةٍ

So, if you were to be loyal with your allegiance, so you would have attained your share and your rightful guidance, and my^{-asws} self would be with yourselves, and my^{-asws} family and my children would be with your families and your children. There is an example for you all in me^{-asws}.

وَإِنْ لَمْ تَفْعَلُوا وَنَقَضْتُمْ عُهْدَكُمْ وَخَلَعْتُمْ بِيَعِيَّتَكُمْ فَلَعَمْرِي مَا هِيَ مِنْكُمْ بِنَكْرٍ لَقَدْ فَعَلْتُمُوهَا بِأَبِي وَآخِي وَابْنِ عَمِّي

And if you do not do so, and you were to break your pacts, and vacate your allegiances, then by my^{-asws} life, these would not be (the first of) denials from you. You have already done it with my^{-asws} father^{-asws}, and my^{-asws} brother^{-asws}, and son^{-ra} of my^{-asws} uncle (Muslim^{-asws} Bin Aqeel^{-asws})!

وَالْمَعْرُورُ مَنِ اعْتَرَى بِكُمْ فَحَطَّكُمْ أَحْطَأْتُمْ وَنَصَبِيكُمْ صَبَعْتُمْ - فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُتُ عَلَى نَفْسِهِ وَ سَيُغْنِي اللَّهُ عَنْكُمْ وَالسَّلَامُ.

And the deceived is the one who is deceiving you, for he has shared you all in the sins, and your share (with Allah^{-azwj}) would be wasted. **So the one who breaks, is rather breaking against himself, [48:10]**, and Allah^{-azwj} will be Making me^{-asws} to be needless from you all. And the greetings’.

قَالَ فَجَمَعَ الْحُسَيْنُ عَ وَوَلَدَهُ وَ إِخْوَتَهُ وَ أَهْلَ بَيْتِهِ ثُمَّ نَظَرَ إِلَيْهِمْ فَبَكَى سَاعَةً ثُمَّ قَالَ اللَّهُمَّ إِنَّا عَثَرْنَا نَبِيكَ مُحَمَّدًا وَ قَدْ أُخْرِجْنَا وَ طُرِدْنَا وَ أُرْجَعْنَا عَنْ حَرَمِ حَدِيثِنَا وَ تَعَدَّتْ بَنُو أُمَّيَّةَ عَلَيْنَا اللَّهُمَّ فَحُدِّ لَنَا بِحَدِيثِنَا وَ انصُرْنَا عَلَى الْقَوْمِ الظَّالِمِينَ.

He (the narrator) said, ‘Al-Husayn^{-asws} gathered his^{-asws} children and his^{-asws} brethren, and his^{-asws} family members. He^{-asws} wept for a while, then said: ‘O Allah^{-azwj}! We^{-asws} are family^{-asws} of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and we^{-asws} have been brought out, and expelled, and harassed from the sanctuary of our^{-asws} grandfather^{-saww}, and the clan of Umayya has transgressed upon us^{-asws}. O Allah^{-azwj}! Seize our^{-asws} rights for us^{-asws} and Help us^{-asws} against the unjust people!’

قَالَ فَرَحَلَ مِنْ مَوْضِعِهِ حَتَّى نَزَلَ فِي يَوْمِ الْأَرْبَعَاءِ أَوْ يَوْمِ الْحَمِيسِ بِكَرْبَلَاءَ وَ ذَلِكَ فِي النَّبِيِّ مِنَ الْمُحَرَّمِ سَنَةِ إِحْدَى وَ سِتِّينَ.

He (the narrator) said, ‘He^{-asws} departed from his^{-asws} place until he^{-asws} descended during the day of Wednesday or the day of Thursday at Karbala, and that was during the 2nd of Al-Muharram of the year sixty-one.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ النَّاسُ عَيْبُ الدُّنْيَا وَ الدِّينِ لَعِقَ عَلَى أَلْسِنَتِهِمْ بِحُطُوتِهِ مَا دَرَّتْ مَعَابِشُهُمْ فَإِذَا مَحُصُوا بِالْبَلَاءِ قَالَ الدَّيَّانُونَ.

Then he^{-asws} turned to his^{-asws} companions and said: ‘The people are slaves of the world and the religion is small-talk upon their tongues. They are turning it to whatever their livelihoods turn to. So, when they are Tested with the afflictions, the righteous will be very few’.

ثُمَّ قَالَ أَا هَذِهِ كَرْبَلَاءُ فَقَالُوا نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ هَذَا مَوْضِعُ كَرْبٍ وَ بَلَاءٍ هَاهُنَا مَنَاحُ رُكَابِنَا وَ مَحَطُّ رِحَالِنَا وَ مَقْتَلُ رِجَالِنَا وَ مَسْفِكُ دِمَائِنَا

Then he^{-asws} said: ‘Is this Karbala?’ They said, ‘Yes, O son^{-asws} of Rasool-Allah^{-saww}’. He^{-asws} said: ‘This is the place of distress (Karb) and the afflictions (Bala). Over here is the resting of our rides, and end of our journey, and slaying of our men, and shedding of our blood’. (an extract).⁴²

Imam Ali^{-asws} Named of the Killers of Hussain^{-asws} Before Time:

حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ عَبْدِ السَّمِينِ يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ النَّاسَ وَ هُوَ يَقُولُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ مَا تَسْأَلُونِي عَنْ شَيْءٍ مَضَى وَ لَا شَيْءٍ يَكُونُ— إِلَّا نَبَأْتُكُمْ بِهِ قَالَ فَاقَامَ إِلَيْهِ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ شَعْرَةٍ فَقَالَ لَهُ وَ اللَّهُ لَقَدْ سَأَلْتَنِي عَنْ مَسْأَلَةٍ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ ص أَنَّكَ سَتَسْأَلُنِي عَنْهَا وَ مَا فِي رَأْسِكَ وَ لِحْيَتِكَ مِنْ شَعْرَةٍ إِلَّا وَ فِي أَصْلِحِهَا شَيْطَانٌ جَالِسٌ وَ أَنَّ فِي بَيْتِكَ لَسَخْلًا يَقْتُلُ الْحُسَيْنَ ابْنِي وَ عُمَرُ يَوْمَئِذٍ يَدْرُجُ بَيْنَ يَدَيْ أَبِيهِ.

⁴² Bihar Al-Anwaar – V 44, The book of History – Al-Hassan^{-asws}, Ch 37 H 2 g

My father, may God have mercy on him, narrated to me on the authority of Saad bin Abdullah, on the authority of Muhammad bin Abdul Jabbar, on the authority of Abdul Rahman bin Abi Najran, on the authority of Jaafar bin Muhammad bin Hakim, on the authority of Abdul Samin, tracing it back to the Amir Al-Momineen^{-asws}, who said:

(One day) while Amir Al-Momineen^{-asws} was delivering a sermon to the people he^{-asws} said, "Ask me^{-asws} before you lose me^{-asws}! I^{-asws} swear to Allah^{-azwj} that I^{-asws} will answer (your questions about) anything you might ask that has happened in the past or will happen in the future. So, Sa'd ibn Abi waqqas" got up and asked, "O Amir Al-Momineen^{-asws}! Tell me about the number of hairs that I have on my head and in my beard?"

Amir Al-Momineen^{-asws} replied, "I^{-asws} say it by Allah^{-azwj} that my^{-asws} dear, the Rasool Allah^{-saww}, informed me^{-asws} that you would be asking me^{-asws} this question. There is a Shaytan rooted in every strand of hair on your head and in your beard and there is a baby sheep in your house who will kill my^{-asws} son, Hussain^{-asws}."

('Abd Al-Samin/Asbagh added), "Umar ibn Sa'd (the killer of Imam Hussain^{-asws}) was a child then and he was playing in front of his father (Sa'd ibn Abi Waqqas).⁴³

و حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ بَجِيٍّ الْمُتَعَمِّيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ أَبِيهِ عَنْ جَدِّهِ
عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ قَالَ قَالَ: وَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ لَا يَنْتَهِي بَنِي أُمَيَّةَ مُلْكُهُمْ حَتَّى يَفْتُلُونِي وَ هُمْ فَاتِلِي فَلَوْ قَدْ قَتَلُونِي لَمْ يَصِلُوا جَمِيعاً أَبَداً وَ لَمْ
يَأْخُذُوا عَطَاءً فِي سَبِيلِ اللَّهِ جَمِيعاً أَبَداً إِنْ أَوْلَّ قَبِيلٌ هَذِهِ الْأُمَّةَ أَنَا وَ أَهْلُ بَيْتِي وَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ لَا تَقُومُ السَّاعَةُ وَ عَلَى الْأَرْضِ هَاشِمِيٌّ يَطْرُقُ -
حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ بَجِيٍّ الْخَزَّازِ عَنْ طَلْحَةَ عَنْ جَعْفَرِ عَ مِثْلَهُ.

Muhammad ibn Ja'far al-Razzaz narrated to me, on the authority of Muhammad ibn al-Husayn ibn Abi al-Khattab, on the authority of Muhammad ibn Yahya al-Khathami, on the authority of Talha ibn Zayd,

Who said on the authority of Abu Abdullah^{-asws} (a.s.), on the authority of his father^{-asws}, on the authority of his grandfather^{-asws}, on the authority of al-Hussain^{-asws} Ibn Ali^{-asws}, who said:

I^{-asws} say it by the One^{-azwj} who has the life of Hussain^{-asws} in His^{-azwj} Hand, that the Bani Umayyah will kill me^{-asws} and they will not be satisfied with their government until they kill me^{-asws}. Verily, if they kill me^{-asws}, the people will never be able to pray in congregation nor will they ever be able to spend ZAKAT (charity) in the way of Allah^{-azwj} again."

⁴³ Kamil Al-Ziyarat, Ch. 23, H. 12.

Verily, my^{-asws} family and I^{-asws} are the first ones killed by this nation. I say by the One^{-azwj} who has the life of Hussain^{-asws} in His^{-azwj} Hand that the Day of Judgement will not come as long as there is even one man from the Bani Hashim who is enjoying his life.^{44, 45}

All Successors^{-asws} of Prophet^{-saww} were Martyred and had a short life-span

و حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ قَالَ حَدَّثَنَا أَبُو عُبَيْدَةَ الْبَزَّازُ عَنْ حَرِيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَقَلَّ بَقَاءَكُمْ أَهْلَ الْبَيْتِ وَ أَقْرَبَ آجَالِكُمْ بَعْضَهَا مِنْ بَعْضٍ مَعَ حَاجَةِ هَذَا الْخَلْقِ إِلَيْكُمْ فَقَالَ إِنَّ لِكُلِّ وَاحِدٍ مِنَّا صَحِيفَةً فِيهَا مَا يَحْتَاجُ إِلَيْهِ أَنْ يَعْمَلَ بِهِ فِي مَدَّتِهِ فَإِذَا انْقَضَى مَا فِيهَا مِمَّا أَمَرَ بِهِ عَرَفَ أَنَّ أَجَلَهُ قَدْ حَضَرَ وَ أَنَاهُ النَّبِيُّ ص يَنْعَى إِلَيْهِ نَفْسَهُ وَ أَحْبَرَهُ بِمَا لَهُ عِنْدَ اللَّهِ وَ إِنَّ الْحُسَيْنَ ع قَرَأَ صَحِيفَتَهُ الَّتِي أُعْطِيَهَا وَ فُسِّرَ لَهُ مَا بَاتِي وَ مَا يَبْقَى وَ بَقِيَ مِنْهَا أَشْبَاهُ لَمْ تَنْقُضِ فَخَرَجَ إِلَى الْقِتَالِ فَكَانَتْ تِلْكَ الْأُمُورَ الَّتِي بَقِيَتْ إِنَّ الْمَلَائِكَةَ سَأَلَتْ اللَّهَ فِي نُصْرَتِهِ- فَأُذِنَ لَهُمْ فَمَكَتَتْ تَسْتَعِدُّ لِلْقِتَالِ وَ تَأَهَّبَتْ لِذَلِكَ حَتَّى قُبِلَ فَتَرَكْتُ الْمَلَائِكَةَ وَ قَدْ انْقَطَعَتْ مُدَّتُهُ وَ قُبِلَ ع فَقَالَتِ الْمَلَائِكَةُ يَا رَبِّ أَذْنُتَ لَنَا بِالْإِحْدَارِ فِي نُصْرَتِهِ فَانْحَدَرْنَا وَ قَدْ قَبِضْتَهُ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِمْ أَنْ الزُّمُّوا قُبَيْتَهُ [قَبْرَهُ] حَتَّى تَرَوْهُ [تَرَوْهُ] وَ قَدْ خَرَجَ فَأَنْصُرُوهُ وَ ابْكُوا عَلَيْهِ وَ عَلَى مَا فَاتَكُمْ مِنْ نُصْرَتِهِ وَ أَنْتُمْ حُصِّصْتُمْ بِنُصْرَتِهِ وَ الْبُكَاءُ عَلَيْهِ فَبَكَتِ الْمَلَائِكَةُ حَزَنًا وَ جَزَعًا عَلَى مَا فَاتَهُمْ مِنْ نُصْرَةِ الْحُسَيْنِ ع فَإِذَا خَرَجَ ع يَكُونُونَ أَنْصَارَهُ.

And Muhammad bin Abdullah bin Jaafar Al-Himyari narrated to me from his father from Ali bin Muhammad bin Salim from Muhammad bin Khalid from Abdullah bin Hammad Al-Basri from Abdullah bin Abdul Rahman Al-Asamm who said: Abu Ubaidah Al-Bazzaz narrated to us from Harez from Abu Abdullah^{-asws}

The narrator of the Hadith says: I said to Abu Abd Allah (Imam Sadiq^{-asws}), "May I sacrifice myself for you^{-asws}! How short are your^{-asws} lives, O Ahlul Bayt^{-asws}! And how close are your^{-asws} deaths to one another while the entire creation needs you^{-asws}? Imam^{-asws} replied:

There is a sheet for each one of us^{-asws} (the Imams^{-asws}) which contains everything that we need to do during our^{-asws} time. Once every order on that sheet has been carried out, we^{-asws} know that our^{-asws} death is imminent. Rasool Allah^{-saww} comes to us^{-asws} and informs us^{-asws} that our^{-asws} death has come and he^{-saww} informs us^{-asws} of the rewards that Allah^{-azwj} has Prepared for us^{-asws}.

Verily, Hussain^{-asws} read the sheet that was entrusted to him^{-asws}, and that which would happen and that which was yet to come were explained to him^{-asws}. There were a few things left on Hussain^{-asws}'s sheet which had not been fulfilled when he^{-asws} rose to fight. Those matters were that the angels^{-as} asked Allah^{-azwj} for permission to help Hussain^{-asws} (in fighting) and Allah^{-azwj} Granted it to them^{-as}. While they^{-as} were preparing themselves for battle,

⁴⁴ This statement refers to the afflictions which will befall the progeny of the Rasool Allah^{-asws} before the reappearance of the Qaim^{-ajfi}. (as commented by Al-Majlisi)

⁴⁵ Kamil Al-Ziyarat, Ch. 23, H. 13.

Hussain^{-asws} was killed. When the angels^{-as} descended (to earth), they^{-as} found that Hussain^{-asws}'s time had passed and he^{-asws} had been killed.

Therefore, they^{-as} said (to Allah^{-azwj}), "O Lord^{-azwj}! You^{-azwj} Gave us^{-as} permission to descend to earth to support Hussain^{-asws} but when we^{-as} arrived, You^{-azwj} had already Taken him^{-asws} back (to Yourself^{-azwj})!"

Allah^{-azwj} - the Most Exalted - Revealed to them^{-as}, "Stay by his^{-asws} grave until (the day) when you^{-as} see him^{-asws} rise (again) and then support him^{-asws}. Cry over him^{-asws} and over losing the opportunity to support him^{-asws}. Verily, you^{-as} have been chosen to support him^{-asws} as well as to cry over him^{-asws}.

The angels^{-as} were grieved and they^{-as} cried and mourned over losing the opportunity to support Hussain^{-asws}. However, when he^{-asws} rises, they^{-as} will be (among) his^{-asws} supporters.⁴⁶

Appendix I: Why did Imam Ali Al-Reza^{-asws} accept the Succession?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَاسِرِ الْخَدَّامِ وَ الرَّيَّانِ بْنِ الصَّلْتِ جَمِيعاً قَالَ لَمَّا انْقَضَى أَمْرُ الْمَخْلُوعِ وَ اسْتَوَى الْأَمْرُ لِلْمَأْمُونِ كَتَبَ إِلَى الرِّضَا (عَلَيْهِ السَّلَام) يَسْتَقْدِمُهُ إِلَى خُرَاسَانَ فَاعْتَلَّ عَلَيْهِ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) بِعَلَلٍ فَلَمْ يَزَلِ الْمَأْمُونُ يُكَاتِبُهُ فِي ذَلِكَ حَتَّى عَلِمَ أَنَّهُ لَا يَحِيصُ لَهُ وَ أَنَّهُ لَا يَكْفُ عَنْهُ

Ali Bin Ibrahim, from Yasser Al Khadim and Al Rayyan Bin Al Salt, altogether said,

'When the command of the deposed (Caliph) expired and the command of Al-Mamoun was established, he wrote to Al-Reza^{-asws} proceeding him^{-asws} to Khurasan. So Abu Al-Hassan^{-asws} staved it off by (reason of) illness. But Al-Mamoun did not cease to write to him^{-asws} regarding that until he^{-asws} knew that there would be no avoidance for it, and that he would not refrain from him^{-asws}.

فَخَرَجَ (عَلَيْهِ السَّلَام) وَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) سَبْعَ سِنِينَ فَكَتَبَ إِلَيْهِ الْمَأْمُونُ لَا تَأْخُذْ عَلَى طَرِيقِ الْجَبَلِ وَ قُمْ وَ خُذْ عَلَى طَرِيقِ الْبَصْرَةِ وَ الْأَهْوَازِ وَ فَارِسَ حَتَّى وَاقِيَ مَرَوْ فَعَرَضَ عَلَيْهِ الْمَأْمُونُ أَنْ يَتَقَلَّدَ الْأَمْرَ وَ الْخِلَافَةَ فَأَبَى أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ قَوْلًا لَيْتَ الْعَهْدَ فَقَالَ عَلَى شُرُوطٍ أَسْأَلُكَهَا قَالَ الْمَأْمُونُ لَهُ سَلْ مَا شِئْتَ

So, he^{-asws} went out, and for Abu Ja'far^{-asws} were seven years. So Al-Mamoun wrote to him^{-asws} that he^{-asws} should not take the mountain road and Qum, and take upon the road of Al-Basra and Al-Ahvaz and Persia, until he^{-asws} arrived at Merv. So Al-Mamoun requested upon him^{-asws} that he^{-asws} should collar (upon himself^{-asws} the command and the Caliphate. But Abu Al-Hassan^{-asws} refused. He^{-asws} said, 'So the crown prince'. So he^{-asws} said: 'Upon condition I^{-asws} shall ask you'. Al-Mamoun said to him^{-asws}, 'Ask whatever you^{-asws} so desire to'.

⁴⁶ Kamil Al-Ziyarat, Ch. 27, H. 17

فَكَتَبَ الرِّضَا (عليه السلام) إِلَيَّ دَاخِلًا فِي وِلَايَةِ الْعَهْدِ عَلَى أَنْ لَا أَمُرُ وَلَا أَنْهَى وَلَا أُفِيَّ وَلَا أَقْضِي وَلَا أُؤَيِّ وَلَا أُعْرِلُ وَلَا أُخَيِّرُ شَيْئًا مِمَّا هُوَ قَائِمٌ وَ تُغْفِيَنِي مِنْ ذَلِكَ كُلِّهِ فَأَجَابَهُ الْأَمَامُونَ إِلَى ذَلِكَ كُلِّهِ

So, Al-Reza^{-asws} wrote: 'I^{-asws} shall entered into the (office of) the crown prince upon (the stipulations) that I^{-asws} will neither order, nor forbid, nor issue verdicts, nor judge, nor appoint, nor dismiss, nor change anything from whatever is established, and you will fulfil for me^{-asws}, all of it from that'. So Al-Mamoun answered him^{-asws} to that, all of it' (an extract).⁴⁷

Appendix II: Al-Kafi Hadith with recording Error

ابْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ يَزِيدَ بْنَ مُعَاوِيَةَ دَخَلَ الْمَدِينَةَ وَ هُوَ يُرِيدُ الْحَجَّ فَبَعَثَ إِلَى رَجُلٍ مِنْ قُرَيْشٍ فَأَتَاهُ فَقَالَ لَهُ يَزِيدُ أَ تُقِرُّ لِي أَنَّكَ عَبْدٌ لِي إِنْ شِئْتَ بِعْتَاكَ وَ إِنْ شِئْتَ اسْتَرْفَيْتَاكَ فَقَالَ لَهُ الرَّجُلُ وَ اللَّهُ يَا يَزِيدُ مَا أَنْتَ بِأَكْرَمَ مِنِّي فِي قُرَيْشٍ حَسَبًا وَ لَا كَانَ أَبُوكَ أَفْضَلَ مِنْ أَبِي فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ وَ مَا أَنْتَ بِأَفْضَلَ مِنِّي فِي الدِّينِ وَ لَا يَخْتَرُ مِنِّي فَكَيْفَ أَقْرُ لَكَ بِمَا سَأَلْتَ فَقَالَ لَهُ يَزِيدُ إِنْ لَمْ تُقِرِّ لِي وَ اللَّهُ فَتَلْتُكَ فَقَالَ لَهُ الرَّجُلُ لَيْسَ فَتَلْتُكَ إِلَّا بِأَعْظَمَ مِنْ قَتْلِكَ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) ابْنِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَرَ بِهِ فَغُتِلَ لَعَنَهُ اللَّهُ

Ibn Mahboub, from Abu Ayyub, from Bureyd Bin Muawiya who said:

I heard Abu Ja'far^{-asws} saying that: 'Yazeed^{-la} Bin Muawiya entered Al-Medina and he wanted to perform the Pilgrimage. So, he^{-la} sent for a man from Qureysh who came to him. So, Yazeed^{-la} said to him, 'Do you accept that you are my^{-la} slave, and if I^{-la} wish I^{-la} can sell you, and if I^{-la} wish I^{-la} can promote you?' So, the man said to him^{-la}, 'You^{-la} are no more prestigious than me among the Qureysh in nobility, nor was your^{-la} father more preferable than my father during the era of ignorance and Al-Islam, and neither are you^{-la} more preferable than me in the Religion, nor better than me. So how can I accept what you^{-la} are asking of me?' So, Yazeed^{-la} said to him, 'By Allah^{-azwj}! If you do not accept me^{-la}, I^{-la} shall kill you'. So, the man said to him^{-la}, 'Your^{-la} killing me would not be greater than your^{-la} killing of Al-Husayn^{-azwj} Bin Ali^{-asws} the son^{-asws} of the Rasool Allah^{-saww}'. So, he^{-la} ordered that he be killed, may Allah^{-azwj} Curse him^{-la}'.

ثُمَّ أَرْسَلَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ لِلْقُرَيْشِيِّ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَرَأَيْتَ إِنْ لَمْ أَقِرَّ لَكَ أَلَيْسَ تَقْتُلُنِي كَمَا قَتَلْتَ الرَّجُلَ بِالْأَمْسِ فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ بَلَى فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) قَدْ أَقْرَرْتُ لَكَ بِمَا سَأَلْتَ أَنَا عَبْدٌ مُكْرَهُ فَإِنْ شِئْتَ فَأَمْسِكْ وَ إِنْ شِئْتَ فَبِعْ فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ أَوْلَى لَكَ حَقْنَتَ دَمِكَ وَ لَمْ يَنْقُصْكَ ذَلِكَ مِنْ شَرَفِكَ.

Then he^{-la} sent for Ali^{-asws} Bin Al-Husayn^{-asws}. So he^{-la} said to him^{-asws} similar to what he^{-la} had said to the Qureyshi. Ali^{-asws} Bin Al-Husayn^{-asws} said to him^{-la}: 'Do you^{-la} see that if I^{-asws} do not

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 7, for complete Hadith, visit: [Al-Kafi في الكافي - Volume 1 | Hubeali.com](http://www.hubeali.com)

accept you^{-la}, you^{-la} kill me^{-asws} just as you^{-la} killed the man yesterday?' Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la} said to him^{-asws}, 'Yes'. So, Ali^{-asws} Bin Al-Husayn^{-asws} said to him^{-la}: 'I^{-asws} have accepted to you^{-la} with what you^{-la} asked. I^{-asws} am a humble slave (of Allah^{-azwj}), so if you^{-la} wish captivate me^{-asws} or if you^{-la} wish, release me'. At that, Yazeed^{-la} may Allah^{-azwj} Curse him^{-la} said to him^{-asws}, 'It is of a higher level (referring to the one whom he^{-la} had killed the day before) even if I^{-la} (kill) or spare your^{-asws} blood it would not reduce your^{-asws} nobility'.⁴⁸

Appendix III: Rasool Allah^{-saww} Advised Imam Ali^{-asws} not to fight (save your^{-asws} blood) if you cannot find supporters

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} (an extract).⁴⁹

When Rasool Allah^{-saww} foretold Imam Ali^{-asws} that your^{-asws} right (as an Imam) will be deceitfully usurped, in a lengthy Hadith, so Imam Ali^{-asws} asked witnesses among the people to verify:

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

(Imam Ali^{-asws} says) I^{-asws} asked (Rasool Allah^{-saww}), 'May my^{-asws} father^{-as} and my^{-asws} mother^{-asws} 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 (the witnesses) said, 'He^{-saww} said to you^{-asws}: 'If you^{-asws} find supporters, fight against them, and reject them, but 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 (40) 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},

⁴⁸ Al-Kafi, Vol. 8, H. 14761

⁴⁹ The Book of Sulaym Bin Qays Al-Hilali, H. 61 and 67, see for complete Ahadith: <https://hubeali.com/kitab-e-sulaym/>

neither one of both your offspring will attain it (Caliphate) until the Day of Judgement (an extract).⁵⁰

When they (the supporters of Abu Bakr) forcefully entered the house of Syeda^{-asws} and Ali^{-asws} and brought Ali Ibn Abi Talib to the court of Abu Bakr, who demanded the allegiance of Ali^{-asws} asws. At this point Ali^{-asws} said:

قال: فانتهاوا 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 بيعتكم؟ ألم تبايعني بالأمس بأمر الله وأمر رسول الله؟

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 (40) 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}?' (an extract).⁵¹

ثم قال صلى الله عليه وآله: يا أخي، أبشر فإن حياتك وموتك معي، وأنت أخي وأنت وصيي وأنت وزيرني وأنت وارثي، وأنت تقاتل على سنتي، وأنت مني بمنزلة هارون من موسى، ولك بمارون 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 وتظاهروا عليك فإنها ضعائن في صدور قوم، أحقاد بدر وترات أحد. وإن موسى أمر هارون حين استخلفه في قومه إن ضلوا فوجد أعوانا أن يجاهدوهم بهم، وإن لم يجد أعوانا أن يكف يده ويحرق دمه ولا يفرق بينهم. فافعل أنت كذلك، إن وجدت عليهم أعوانا فجاهدوهم وإن لم تجد أعوانا فاكفف يدك واحرق 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

⁵⁰ The Book of Sulaym Bin Qays Al-Hilali, H. 4, <https://hubeali.com/kitab-e-sulaym/>

⁵¹ The Book of Sulaym Bin Qays Al-Hilali, H. 4, <https://hubeali.com/kitab-e-sulaym/>

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 وتحقق دمك إذا لم تجد أعوانا تخوف عليك أن يرجع الناس إلى عبادة الأصنام والجحود بأبي 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 hostile will perish, for they would have made it to be a Religion all that which opposes you^{-asws} (an extract).⁵²

Appendix IV: Additional Ahadith on insistence of Muslims to Imam Ali^{-asws} to lead them

وَعَنْ إِسْحَاقَ بْنِ رَاشِدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْقُرَشِيِّ عَنْ أَبِي أَرْوَى قَالَ: لَا أُحَدِّثُكَ إِلَّا بِمَا رَأَيْتُهُ عَيْنَايَ وَ سَمِعْتُهُ أُذُنَايَ لَمَّا بَرَزَ النَّاسُ لِلْبَيْعَةِ عِنْدَ بَيْتِ الْمَالِ قَالَ عَلِيٌّ ع لَطَلْحَةَ ابْنِ سَطْرٍ يَدُكَ لِلْبَيْعَةِ فَقَالَ لَهُ طَلْحَةُ أَنْتَ أَحَقُّ بِذَلِكَ مِنِّي وَ قَدْ اسْتَجْمَعَ لَكَ النَّاسُ وَ لَمْ يَجْتَمِعُوا لِي

And from Is'haq Bin rashid, from Abdul Hameed Bin Abdul Rahman Al qurshy, from Abu Arwah who said,

'I am not narrating to you except with what my eyes have seen and my ears have heard. When the people came for the allegiance at the public treasury, Ali^{-asws} said to Talha: 'Extend your hand for the allegiance'. Talha said to him^{-asws}, 'You^{-asws} are more rightful with that than I am, and the people have gathered for you^{-asws}, and they have not gathered for me'.

⁵² The Book of Sulaym Bin Qays Al-Hilali, H. 25, <https://hubeali.com/kitab-e-sulaym/>

فَقَالَ عَلِيٌّ ع لَطْلِحَةَ وَ اللَّهُ مَا أَحْسَى غَيْرَكَ فَقَالَ طَلْحَةُ لَا تَخْشَى [تَحْشَى] فَوَ اللَّهُ لَا تُؤْتِي مِنْ قِبَلِي أَبَدًا فَبَايَعَهُ وَ بَايَعَ النَّاسُ.

Ali^{-asws} said to Talha: ‘By Allah^{-azwj}! I^{-asws} am not apprehensive to other than you’. Talha said, ‘Do not be apprehensive, for by Allah^{-azwj}, you^{-asws} will not be come to (with any problems) from my direction, ever!’ He pledged to him^{-asws} and the people pledged”.⁵³

وَ عَنْ يَحْيَى بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ قَالَ ابْنُ عَبَّاسٍ وَ اللَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّ أَوَّلَ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ ضَرَبَ عَلَى يَدِ عَلِيٍّ بِالْبَيْعَةِ طَلْحَةَ بْنُ عُبَيْدِ اللَّهِ.

And from Yahya Bin Salama, from his father who said, ‘Ibn Abbas said,

‘By the One^{-azwj} Who, there is no god except He^{-azwj}! The first creature of Allah^{-azwj} Mighty and Majestic who hit (his hand) upon the hand of Ali^{-asws} with the allegiance, was Talha Bin Ubeydullah”.⁵⁴

At another occasion, Ali^{-asws} said:

وَ إِنَّ أَوَّلَ مَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يُفَعِّلُوهُ أَنْ يَخْتَارُوا إِمَامًا يَجْمَعُ أَمْرَهُمْ إِنْ كَانَتِ الْخَيْرَةُ لَهُمْ وَ يُتَابِعُوهُ وَ يُطِيعُوهُ وَ إِنْ كَانَتِ الْخَيْرَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِهِ فَإِنَّ اللَّهَ قَدْ كَفَاهُمْ التَّنْظُرَ فِي ذَلِكَ وَ الْإِخْتِيَارَ وَ رَسُولَ اللَّهِ ص قَدْ رَضِيَ لَهُمْ إِمَامًا وَ أَمْرَهُمْ بِطَاعَتِهِ وَ اتِّبَاعِهِ

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} Rasool^{-saww}, 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}.

وَ قَدْ بَايَعَنِي النَّاسُ بَعْدَ قَتْلِ عُثْمَانَ وَ بَايَعَنِي الْمُهَاجِرُونَ وَ الْأَنْصَارُ بَعْدَ مَا تَشَاوَرُوا فِي ثَلَاثَةِ أَيَّامٍ وَ هُمُ الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ عَقَدُوا إِمَامَتَهُمْ وَ لِي بِذَلِكَ أَهْلٌ بَدْرٍ وَ السَّابِقَةَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ غَيْرَ أَنَّهُمْ بَايَعُوهُمْ قَبْلَ عَلِيٍّ غَيْرَ مَشُورَةٍ مِنَ الْعَامَّةِ

And the people had pledged allegiance to me^{-asws} after the killing of Usman, and 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^{-asws} was after having consulted the general public.

وَ إِنَّ يَبْغِي كَانَتْ مَشُورَةٍ مِنَ الْعَامَّةِ فَإِنَّ كَانَ اللَّهُ جَلَّ اسْمُهُ جَعَلَ الْإِخْتِيَارَ إِلَى الْأُمَّةِ وَ هُمُ الَّذِينَ يَخْتَارُونَ وَ يَنْظُرُونَ لِأَنْفُسِهِمْ وَ لِي بِذَلِكَ أَهْلٌ بَدْرٍ وَ السَّابِقَةَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ غَيْرَ أَنَّهُمْ بَايَعُوهُمْ قَبْلَ عَلِيٍّ غَيْرَ مَشُورَةٍ مِنَ الْعَامَّةِ

⁵³ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 11

⁵⁴ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 12

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} Rasool^{-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.

وَ إِنْ كَانَ اللَّهُ جَلَّ وَ عَزَّ هُوَ الَّذِي يَخْتَارُ وَ لَهُ الْخَيْرَةُ فَقَدْ اخْتَارَنِي لِلْأُمَّةِ وَ اسْتَخْلَفَنِي عَلَيْهِمْ وَ أَمَرَهُمْ بِطَاعَتِي وَ نُصْرَتِي فِي كِتَابِهِ الْمُنَزَّلِ وَ سُنَّةِ نَبِيِّهِ ص فَذَلِكَ أَقْوَى بِحُجَّتِي وَ أَوْجِبُ بِحُجَّتِي

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}. That is a stronger argument for me^{-asws} and more than Obligates my^{-asws} right (an extract).⁵⁵

دَعُونِي وَ التَّمَسُّوا عَنِّي فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجْهُ وَ أَلْوَانٌ لَا تَعُومُ لَهُ الثُّلُوبُ وَ لَا تَتَّبِعُ عَلَيْهِ الْعُقُولُ وَ إِنَّ الْأَفَاقَ قَدْ أَعَامَتْ وَ الْمَحَجَّةَ قَدْ تَنَكَّرَتْ.

‘Leave me^{-asws} and seek someone else, for we are facing a matter having perspectives for it and the types. Neither with the hearts withstand to it nor will the intellects be affirmed upon it, and the horizons have become clouded, and the arguments have been denied.

وَ اغْلَمُوا أَيُّهُنَّ إِنْ أَجَبْتُمْكُمْ رَكِبْتُمْ بِكُمْ مَا أَعْلَمُ وَ لَمْ أُضِغْ إِلَى قَوْلِ الْقَائِلِ وَ عَثَبِ الْعَاتِبِ وَ إِنْ تَرْتُمُونِي فَأَنَا كَأَحَدِكُمْ وَ لَعَلِّي أَسْمَعُكُمْ وَ أَطُوعُكُمْ لِمَنْ وَ لَيْتُمْوهُ أَمْرَكُمْ وَ أَنَا لَكُمْ وَزِيرًا خَيْرٌ لَكُمْ مِنِّي أَمِيرًا

And know if I^{-asws} were to answer to you all, I^{-asws} would ride with you what I^{-asws} known, and I^{-asws} will not listen to the words of the speaker and the rebuke of the rebuke, and if you were to leave me^{-asws}, then I^{-asws} would be like one of you, and perhaps I^{-asws} would be the most listening of you and most obedient of you to the one you place in charge of your affairs, and I^{-asws} would be a better minister for you all than my^{-asws} being a ruler’.⁵⁶

وَ قَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ لَمَّا قُتِلَ عُثْمَانُ اجْتَمَعَ أَصْحَابُ رَسُولِ اللَّهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ فِيهِمْ طَلْحَةُ وَ الزُّبَيْرُ فَأَتَوْا عَلِيًّا فَقَالُوا لَهُ لَا بُدَّ لِلنَّاسِ مِنْ إِمَامٍ

And Ibn Al-Aseer said in (the book) ‘Al-Kamil, ‘When Usman was killed, the companions of Rasool-Allah^{-saww}, from the Emigrants and the Helpers, gathered, and among them were Talha and Al-Zubeyr. They came to Ali^{-asws} and said to him^{-asws}, ‘There is no escape for the people from having an imam (leader)’.

⁵⁵ Bihar Al-Anwaar, Vol. 33

⁵⁶ Nahj Al Balagah – Sermon No. 92

قَالَ لَا حَاجَةَ لِي فِي أَمْرِكُمْ فَمَنْ احْتَرْتُمْ رَضِيْتُ بِهِ فَقَالُوا مَا نَحْتَارُ غَيْرَكَ وَتَرَدُّدُوا إِلَيْهِ مِرَاراً وَقَالُوا لَهُ فِي آخِرِ ذَلِكَ إِنَّا لَا نَعْلَمُ أَحَدًا أَحَقَّ بِهِ مِنْكَ لَا أَقْدَمَ سَابِقَةً وَلَا أَقْرَبَ قَرَابَةً مِنْ رَسُولِ اللَّهِ

He^{-asws} said: 'There is no need for me^{-asws} regarding your matter, so whoever you choose, I^{-asws} shall be pleased with him'. They said, 'We do not choose anyone apart from you^{-asws}' and they repeated to him^{-asws} repeatedly and said to him^{-asws} at the end of that, 'We do not know anyone more rightful with it than you^{-asws} are, neither more advanced in precedence nor closer in relationship from Rasool-Allah^{-saww!}'

فَقَالَ لَا تَفْعَلُوا فَإِنِّي أَكُونُ وَزيراً خَيْرٌ مِنْ أَنْ أَكُونَ أَميراً فَقَالُوا وَاللَّهِ مَا نَحْنُ بِفَاعِلِينَ حَتَّى نُبَايِعَكَ قَالَ فَنَفِي الْمَسْجِدِ فَإِنِّي نَبِيْعِي لَا يَكُونُ خَفِيئاً وَلَا تَكُونُ إِلَّا فِي الْمَسْجِدِ وَكَانَ فِي بَيْتِهِ وَقِيلَ فِي حَائِطِ لَيْلِي عَمْرُو بْنُ مَبْدُولٍ

He^{-asws} said: 'Do not do so, for I^{-asws} will be a better minister than if I^{-asws} were to become a ruler'. They said, 'We will not be doing anything until we pledge allegiance to you^{-asws}'. He^{-asws} said: 'Then it shall be in the Masjid, for my^{-asws} (allegiance) will not take place in concealment nor will you two be anywhere except in the Masjid'. And it happened in his^{-asws} house, and it is said, in a garden of the clan of Amro Bin Mabzoul.

فَخَرَجَ إِلَى الْمَسْجِدِ وَعَلَيْهِ إِزَارٌ وَطَائِفٌ قَمِيصٍ وَعِمَامَةٌ خَزٌّ وَنَعْلَاهُ فِي يَدِهِ مُتَوَكِّئاً عَلَى قَوْسِهِ فَبَايَعَهُ النَّاسُ وَكَانَ أَوَّلَ مَنْ بَايَعَهُ مِنَ النَّاسِ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ

He^{-asws} went out to the Masjid and upon him^{-asws} was a trouser and a layered shirt and a turban of fur, and his^{-asws} slippers were in his^{-asws} hand, leaning upon his^{-asws} bow. The people pledged allegiance to him^{-asws}, and the first one from the people to pledge allegiance to him^{-asws} was Talha Bin Ubeydullah.

فَنَظَرَ إِلَيْهِ حَبِيبُ بْنُ ذُوَيْبٍ فَقَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أَوَّلَ مَنْ بَدَأَ بِالْبَيْعَةِ مِنَ النَّاسِ يَدٌ شَلَّاءٌ لَا يَسِيمُ هَذَا الْأَمْرُ فَبَايَعَهُ الرَّبِيعُ وَقَالَ لَهَا عَلِيٌّ إِنْ أَحْبَبْتُمَا أَنْ تُبَايَعَا لِي وَإِنْ أَحْبَبْتُمَا بَايَعْتُكُمَا فَقَالَا بَلَى نُبَايِعُكَ

Habeeb Bin Zuweyb looked at him and said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}. The first one from the people to begin with the allegiance is a paralytic hand. This matter with not be complete'. Ali^{-asws} said to them both: 'If you like, you can both pledge allegiance to me^{-asws}, and if you like I^{-asws} can pledge allegiance to you both'. They said, 'But, we shall pledge allegiance to you^{-asws}'.

وَقَالَا بَعْدَ ذَلِكَ إِنَّمَا صَنَعْنَا ذَلِكَ خَشْيَةً عَلَى أَنْفُسِنَا وَعَرَفْنَا أَنَّهُ لَا يُبَايَعُنَا وَهَرَبْنَا إِلَى مَكَّةَ بَعْدَ قَتْلِ عُثْمَانَ بِأَرْبَعَةِ أَشْهُرٍ وَبَايَعَهُ النَّاسُ بَعْدَ مَا بَايَعَهُ طَلْحَةُ وَالرَّبِيعُ وَجَاءُوا بِسَعْدِ بْنِ أَبِي وَقَّاصٍ فَقَالَ عَلِيٌّ بَايِعْ قَالَ لَا حَتَّى يُبَايِعَ النَّاسُ وَاللَّهِ مَا عَلَيْنَا مَتَى بَأْسٌ فَقَالَ خَلُّوا سَبِيلَهُ

And afterwards they said, 'But rather we did that fearing upon ourselves, and we recognised that he^{-asws} will not be pledging allegiance to us'. And they fled to Makkah after the killing of Usman by four months, and the people pledged allegiance to him^{-asws} after Talha and Al Zubeyr had pledged allegiance to him^{-asws}. And they came with Sa'ad Bin Abi Waqas. Ali^{-asws}

said: 'Pledge!' He said, 'No, until the people pledge. By Allah^{-azwj}! There will be no problems from me upon you^{-asws}'. He^{-asws} said: 'Free his way'.

وَجَاءُوا بِابْنِ عُمَرَ فَقَالُوا يَا بَايِعْ فَقَالَ لَا حَتَّى يُبَايِعَ النَّاسُ قَالَ أَتِنِّي بِكَفِيلٍ قَالَ لَا أَرَى كَفِيلًا قَالَ الْأَشْتَرُ دَعْنِي أَضْرِبُ عُنُقَهُ قَالَ دَعُوهُ أَنَا كَفِيلُهُ إِنَّكَ مَا عَلِمْتُ لَسَيْئِ الْخَلْقِ صَغِيرًا وَكَبِيرًا

And they came with Ibn Umar and said, 'Pledge!' He said, 'No, until the people pledge'. He^{-asws} said: 'Come with a guarantor'. He said, 'I do not see any guarantor'. Al-Ashtar said, 'Leave me to strike off his neck!' He^{-asws} said: 'Leave him, I^{-asws} shall be his guarantor. You do not know the evil manners of young and old'.

وَبَايَعَتِ الْأَنْصَارُ إِلَّا نَفَرًا يَسِيرًا مِنْهُمْ حَسَنُ بْنُ نَابِتٍ وَكَعْبُ بْنُ مَالِكٍ وَ سَلْمَةُ بْنُ مَخْلَدٍ وَ أَبُو سَعِيدٍ الْخُدْرِيُّ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَ التُّعْمَانُ بْنُ بَشِيرٍ وَ زَيْدُ بْنُ نَابِتٍ وَ كَعْبُ بْنُ مَالِكٍ وَ رَافِعُ بْنُ خَدِيجٍ وَ فَضَالَةُ بْنُ عُبَيْدٍ وَ كَعْبُ بْنُ عُجْرَةَ وَ كَانُوا عُسْمَانِيَّةً

And the Helpers pledged, except a small number, from them being Hassan Bin Sabit, and Ka'ab Bin Malik, and Salama Bin Makhlad, and Abu Saeed Al-Khudry, and Muhammad Bin Maslama, and Al-Numan Bin Bashir, and Zayd Bin Sabit, and Ka'ab Bin Malik, and Rafie Bin Khadeej, and Fazalah Bin Ubeyd, and Ka'ab Bin Ujrah – and they were all Usmaniyya (supporters of Usman).

فَأَمَّا التُّعْمَانُ بْنُ بَشِيرٍ فَإِنَّهُ أَخَذَ أَصَابِعَ نَائِلَةَ امْرَأَةِ عُسْمَانَ الَّتِي قُطِعَتْ وَ قَمِيصَ عُسْمَانَ الَّذِي قُتِلَ فِيهِ وَ هَرَبَ بِهِ فَلَحِقَ بِالشَّامِ فَكَانَ مُعَاوِيَةُ يُعَلِّقُ قَمِيصَ عُسْمَانَ وَ فِيهِ الْأَصَابِعُ فَإِذَا رَأَوْا ذَلِكَ أَهْلُ الشَّامِ ازْدَادُوا غَيْظًا وَ جَدُّوا فِي أَمْرِهِمْ

As for Al-Numan Bin Bashir, he grabbed the fingers of Nailah a wife of Usman, which he had cut off, and a shirt of Usman which he had been killed in, and fled with it. He joined up with Syria, and Muawiya used to hang up the shirt of Usman, and in it were the fingers. When the people of Syria saw that, they increased in rage and strived in their matter.

وَ رَوِي أَنَّهُمْ لَمَّا أَنْتَوُا عَلِيًّا لِيُبَايِعُوهُ قَالَ دَعُونِي وَ التَّمَسُّوا عَيْرِي فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجُوهٌ وَ لَهُ أَلْوَانٌ لَا تَقُومُ لَهُ الْقُلُوبُ وَ لَا تَثْبُتُ عَلَيْهِ الْعُقُولُ

And it is reported that when they had come to Ali^{-asws} in order to pledge allegiance to him^{-asws}, he^{-asws} said: 'Leave me^{-asws} and seek someone else, for we are facing a matter having a perspective for him, and there are types for it. The hearts will not stand for it nor will the minds be steadfast upon it'.

فَقَالُوا نَسْتَشُدُّكَ اللَّهُ أَلَا تَرَى مَا نَحْنُ فِيهِ أَلَا تَرَى الْإِسْلَامَ أَلَا تَرَى الْفِتْنَةَ أَلَا تَخَافُ اللَّهَ فَقَالَ قَدْ أَجَبْتُكُمْ وَ اعْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ أَرَكِبُ بِكُمْ مَا أَعْلَمُ فَإِنْ تَرَكْتُمُونِي فَإِنَّمَا أَنَا كَأَخِيكُمْ إِلَّا أَنِّي مِنْ أَسْمِعِكُمْ وَ أَطُوعِكُمْ لِمَنْ وَلَّيْتُمُوهُ

They said, 'We adjure you^{-asws} with Allah^{-azwj}! Can you^{-asws} not see what we are in? Can you^{-asws} not see Al-Islam? Can you^{-asws} not see the Fitna? Do you^{-asws} not fear Allah^{-azwj}? He^{-asws} said: 'I have answered to you all, and know that if I^{-asws} answer to you, I^{-asws} shall be the most imposing with you of what I^{-asws} know. If you were to leave me^{-asws}, then rather I^{-asws} shall be like one of you, except that I^{-asws} would be from the most listening of you and most obedient of you all to the one you put in charge'.

ثُمَّ افْتَرَقُوا عَلَى ذَلِكَ وَ اتَّعَدُوا الْعَدَّ فَلَمَّا أَصْبَحُوا يَوْمَ الْبَيْعَةِ وَ هُوَ يَوْمُ الْجُمُعَةِ حَضَرَ النَّاسُ الْمَسْجِدَ وَ جَاءَ عَلِيٌّ ع فَصَعِدَ الْمِنْبَرَ وَ قَالَ أَيُّهَا النَّاسُ عَنْ مَلَأَ وَ إِذِنْ إِنَّ هَذَا أَمْرُكُمْ لَيْسَ لِأَحَدٍ فِيهِ حَقٌّ إِلَّا مَنْ أَمَرْتُمْ وَ قَدْ افْتَرَقْنَا بِالْأَمْسِ عَلَى أَمْرٍ وَ كُنْتُمْ كَارِهِاً لِأَمْرِكُمْ فَأَبَيْتُمْ إِلَّا أَنْ أَكُونَ عَلَيْكُمْ

Then they dispersed upon that and prepared for the next day. When it was the morning of the allegiance, and it was the day of Friday, the people presented at the Masjid, and Ali^{-asws} came and ascended the pulpit, and said: 'O you people! About the assembly and the permission, this command of you, there isn't any right for anyone in it except the one you command, and you had separated from us yesterday upon a matter, and I^{-asws} had disliked to your command, but you refused, except that I^{-asws} should be upon you all (as ruler).

أَلَا وَ إِنَّهُ لَيْسَ لِي دُونَكُمْ إِلَّا مَقَاتِيخُ مَا لَكُمْ مَعِي وَ لَيْسَ لِي أَنْ أَخَذَ دِرْهَمًا دُونَكُمْ فَإِنْ شِئْتُمْ فَعَدْتُ لَكُمْ وَ إِلَّا فَلَا أَخُذُ عَلَيَّ أَحَدٍ فَقَالُوا نَحْنُ عَلَى مَا قَارَئْنَاكَ عَلَيْهِ بِالْأَمْسِ فَقَالَ اللَّهُمَّ اشْهَدْ

Indeed! And there isn't anything for me^{-asws} except the keys (of the treasury) of what is for you all along with me^{-asws}, and there isn't for me^{-asws} that I^{-asws} should take a single Dirham besides you. So, if you like, I^{-asws} shall sit back for you, or else, I^{-asws} shall not seize upon anyone'. They said, 'We are what we had separated upon yesterday'. He^{-asws} said: 'O Allah^{-azwj}! Be Witness!'

وَ بُويعَ يَوْمَ الْجُمُعَةِ لِحَمْسٍ بَقِيَتْ مِنْ ذِي الْحِجَّةِ سَنَةٌ خَمْسٌ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ وَ أَوَّلَ حُطْبَةٍ خَطَبَهَا عَلِيٌّ ع حِينَ اسْتُخْلِيفَ حَمْدَ اللَّهِ وَ أَتَى عَلَيْهِ ثَمَّ قَالَ إِنَّ اللَّهَ أَنْزَلَ كِتَابًا هَادِيًا بَيَّنَّ فِيهِ الْحَيْرَ وَ الشَّرَّ فَخُذُوا بِالْحَيْرِ وَ دَعُوا الشَّرَّ

And he^{-asws} was pledged to on the day of Friday of five remaining from Zul Hijjah of the year thirty-five from the Emigration; and the first sermon Ali^{-asws} addressed was when he^{-asws} became caliph, he^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'Allah^{-azwj} Revealed a Guiding Book Explaining in it the good and the evil, so take with the good and leave the evil.

الْفَرَائِضَ أَدْوَمًا إِلَى اللَّهِ نُؤَدِّكُمْ إِلَى الْجَنَّةِ إِنَّ اللَّهَ حَرَّمَ حُرْمَاتٍ غَيْرَ مَجْهُولَةٍ وَ فَضَّلَ حُرْمَةَ الْمُسْلِمِ عَلَى الْحَرَمِ كُلِّهَا وَ شَدَّ بِالْإِخْلَاصِ وَ التَّوْحِيدِ حُقُوقَ الْمُسْلِمِينَ فَالْمُسْلِمُ مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ إِلَّا بِالْحَقِّ وَ لَا يَحِلُّ أَدَى امْرِئٍ مُسْلِمٍ إِلَّا بِمَا يَجِبُ

The Obligations, fulfil these to Allah^{-azwj}, He^{-azwj} will Fulfil for you with the Paradise. Allah^{-azwj} Prohibited the prohibitions without ambiguity and Merited the sanctity of the Muslim upon the (other) sanctities, all of them, and Tightened it with the sincerity and the Tawheed, rights of the Muslims. The Muslims is one the (other) Muslims are safe from his tongue and his hands, except with the truth, and it is not permissible to hurt a Muslim person except with what is Obligated.

بَادِرُوا أَمْرَ الْعَامَّةِ وَ خَاصَّةَ أَحَدِكُمْ [وَ هُوَ] الْمَوْتُ فَإِنَّ النَّاسَ أَمَامَكُمْ وَ إِنَّمَا خَلَفَكُمْ السَّاعَةُ تَحْدُوكُمْ تَحْقُقُوا تَلَحُّقُوا فَإِنَّمَا يَنْتَظِرُ النَّاسُ بِأَخْرَجِكُمْ اتَّقُوا اللَّهَ عِبَادَ اللَّهِ فِي عِبَادِهِ وَ بِلَادِهِ إِنَّكُمْ مَسْئُولُونَ حَتَّى عَنِ الْبِقَاعِ وَ الْبَهَائِمِ وَ أَطْبِعُوا اللَّهَ وَ لَا تَعْصُوهُ فَإِذَا رَأَيْتُمْ الْحَيْرَ فَخُذُوهُ وَ إِذَا رَأَيْتُمْ الشَّرَّ فَدَعُوهُ.

Rushing to the matters of the general Muslims and the special ones is one of you, and it is the death. The people are in front of you and rather behind you is the Hour, limiting you. Lighten

(your burdens) and meet it, but rather it is waiting for the people, the last one of you. Fear Allah^{-azwj}, servants of Allah^{-azwj} among His^{-azwj} servants and His^{-azwj} city. You will be questioned, even about the lands and the animals, and obey Allah^{-azwj} and do not disobey Him^{-azwj}. Whenever you see the good, then take it, and whenever you see the evil, so leave it".⁵⁷

Appendix V: Amir Al-Momineen^{-asws}'s reply why he^{-asws} did not take a stand:

روي أن أمير المؤمنين ع كان جالسا في بعض مجالسه بعد رجوعه من نهروان فجرى الكلام حتى قيل له لم لا حاربت أبا بكر و عمر كما حاربت طلحة و الزبير و معاوية فقال علي ع إني كنت لم أزل مظلوما مستائرا على حقي فقام إليه الأشعث بن قيس فقال يا أمير المؤمنين لم لم تضرب بسيفك و لم تطلب بحقك فقال يا أشعث قد قلت قولا فاسمع الجواب و عه و استشعر الحجة إن لي أسوة بستة من الأنبياء ص أولهم نوح حيث قال رب أيي مغلوب فانتصر فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و ثانيهم لوط حيث قال لو أن لي بكم قوة أو آوي إلى ركن شديد فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و ثالثهم إبراهيم خليل الله حيث قال و اعتزلكنم و ما تدعون من دون الله فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و رابعهم موسى ع حيث قال ففررت منكم لما خفتكم فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و خامسهم أخوه هارون حيث قال يا ابن أم إن القوم استضعفوني و كادوا يقتلونني فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و سادسهم أخي محمد خير البشر ص حيث ذهب إلى الغار و نومي على فراشه فإن قال قائل إنه ذهب إلى الغار لغير خوف فقد كفر و إلا فالوصي أعذر فقام إليه الناس بأجمعهم فقالوا يا أمير المؤمنين قد علمنا أن القول لك و نحن المذنبون التائبون و قد عذرک الله

After the war of Nahriwan, Amir-ul-Momineen^{-asws} was speaking with a small group of people when a person asked: Why did you not fight against Abu Bakr and Ummer, the way you fought against Muawiyah?

Amir-ul-Momineen^{-asws} replied: I always have been oppressed, as they preferred themselves to my rights.

Ashash: O Amir-ul-Momineen^{-asws} ! Why did you not strike them with sword in order to take back your rights?

Amir-ul-Momineen^{-asws} replied: O Ashash! You had said what you had in your mind, now listen to me, remember it, you better stick with the Just and realise my government is like that of elevated Prophets of Allah^{-as}. The first one among them is the Nuh, who said: **Therefore he called upon his Lord: I am overcome, come Thou then to help (54:10)**. Thus, one would say that he said this without Taqqiya but his nation denied him; therefore his successor is not to be blamed (the rejection of the nation).

The second one was Prophet Lut^{-as}, who said: **He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support (11:80)**.

⁵⁷ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 2

Thus, one would say that he said this without Taqqiya but his nation denied him, therefore his successor was not in a position to revert it.

The third one was Prophet Ibrahim^{-as}, the friend of Allah^{-azwj}, who said: ***And I will withdraw from you and what you call on besides Allah, (19:48)***. Thus, one would say that he said this without Taqqiya but his nation denied him, therefore his successor was not in a position to revert it.

The fourth one, among them, was Prophet Musa^{-as}, who had said: ***So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers (26:21)***. Thus, one would say that he said this without Taqqiya but his nation committed Kufr, therefore his successor was not in a position to revert it.

The fifth one, among them, whose' brother Haron^{-as} (Aaron) said: He^{-as} said: ***Son of my mother! surely the people reckoned me weak and had well-nigh slain me (7:150)***. Thus, one would say that he said this without Taqqiya but his nation denied him, therefore his successor was not in a position to revert it.

The sixth one, among them, is my^{-asws} brother^{-saww} and the most gracious of the people^{-saw}, who when went inside the cave while making me sleep on his bed, Thus, one would say that he went inside cave without Taqqiya but his nation denied him, therefore his successor is not to be blamed for it.

After listening to his words, all of them stood up and said: O Amir-ul-Momineen^{-asws}! We have understood you comprehensively, we admit our sins and repent! May Allah^{-azwj} Give you^{-asws} success.⁵⁸

⁵⁸ الاحتجاج ج : 1 ص : 190