

'Battle of Jamal'

Table of Contents

‘Battle of Jamal’	3
Summary:.....	3
Introduction:	4
Background to the Battle of Jamal:	4
Ayesha used to be the severest Critic of Usman:	7
A short Account of the Battle of Jamal:	12
Amir ul-Momineen-^{asws}’s detailed reply on Battle of Jamal:.....	15
Rasool Allah-^{saww} Foretold about the Battle of Jamal:	40

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah-^{azwj}

La: - Laan Allah-^{azwj}

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 وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Battle of Jamal’

Summary:

It is narrated from Suleym Bin Qays who said, ‘I battled alongside Ali^{-asws} on the Day of the Camel (Al-Jamal) and we were 12,000 men, and the army and companions of the Camel had more than 120,000 men. The army was led by Aisha and it was defeated in the battle. Talha and Zubeyr, also leaders of the army, were both killed. After defeating them, Amir-ul-Momineen^{-asws} sent Aisha back to Medina in the company of female soldiers.¹

In a Hadith, Amir ul-Momineen^{-asws} said:

‘And Amir ul-Momineen^{-asws} wrote a letter to the Shias in which he^{-asws} mentioned the coming out of Aisha to Al-Basra for battle and the major error of Talha and Zubeyr. He^{-asws} said: ‘And is there an error greater than this? They have brought out the wife of the Rasool-Allah^{-saww} from her house, and uncovered her veil which Allah^{-azwj} had Veiled upon her whilst they kept their own wives in their houses!’ They have not done justice to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’.

Aisha, Talha and Zubeyr all performed three (evil) acts referenced in the Book of Allah^{-azwj} — The rebellion, the plotting, and the breaking (of allegiance). Allah^{-azwj} Said **[10:23] O you people! Your rebellion is against your own souls**, and Said **[48:10] Therefore whoever breaks (the Covenant), he breaks it only against his own soul**, and Said **[35:43] and the evil plans shall not weigh down any except the planners of it**. (Ali^{-asws} said) and they have rebelled against us^{-asws}, and broke their allegiance with me^{-asws}, and plotted against me^{-asws}.²

¹ See for example, Nahjul Balagha

² تفسير القمي 2: 210.

Introduction:

الأمالي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن محمد بن محمد بن عباد بن سعيد الجعفي عن محمد بن عثمان بن أبي البهلول عن صالح بن أبي الأسود عن هاشم بن البريد عن أبي سعيد التيمي عن ثابت مولى أبي ذر رحمه الله قال: شهدت مع علي ع يوم الجمل فلما رأيت عائشة واقفة دخلني من الشك بغض ما يدخل الناس فلما زالت الشمس كشف الله ذلك عني فقالت مع أمير المؤمنين ع

(The book) ‘Al Amaali’ of the sheykh Al Tusy – ‘A group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Makhlad, from Abbad bin Saeed Al Jufy, from Muhammad Bin Usman Bin Abu Al Bahloul, from Salih bin Abu Al Aswad, from Hashim Bin Al Bareed, from Abu Saeed Al Taymi,

‘From Sabit a slave of Abu Zarr^{ra} who said, ‘I attended the day of (battle of) Al-Jamal. When I saw Ayesha paused there entered into me from the doubt, some of what entered into the people. When the sun declined (midday) Allah^{azwj} Removed that from me and I fought alongside Amir Al-Momineen^{asws}.

ثم أتيت بعد ذلك أم سلمة زوج النبي ص ورحمها فقصصت عليها قصتي فقالت كيف صنعت حين طارت القلوب مطائرها قال قلت إلى أحسن ذلك و الحمد لله كشف الله عز وجل عني ذلك عند زوال الشمس فقالت مع أمير المؤمنين ع قتالاً شديداً

Then after that I came to Umm Salma^{ra}, wife of the Prophet^{saww} and I related the story to her^{ra}. She^{ra} said, ‘What did you do when the hearts flew its flying?’ I said, ‘I was good to that, and the Praise is for Allah^{azwj}. Allah^{azwj} Mighty and Majestic Removed that from me at midday and I fought alongside Amir Al Momineen^{asws} a severe fight’.

فقلت أحسننت سمعت رسول الله ص يقول علي مع القرآن و القرآن معه لا يفترقان حتى يردا علي الخوض.

She^{ra} said: ‘You have done well. I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is with the Quran and the Quran is with him^{asws}. They will not separate until they return to me^{saww} at the Fountain’.³

Background to the Battle of Jamal:

أقول قال ابن أبي الحديد في شرح النهج، قال علي ع للزبير يوم بايعه إني لحائف أن تغدر بي فتنتك بيعتي قال لا تخاف فإن ذلك لا يكون مني أبداً

I (Majlisi) am saying, ‘Ibn Abi Al-Hadeed said in the commentary of Al-Nahaj (Al-Balagah), ‘Ali^{asws} said to Al-Zubeyr on the day of the allegiance: ‘I^{asws} am fearful of you being treacherous with me^{asws} and breaking my^{asws} allegiance’. He said, ‘Do not fear, for that will not be happening from me, ever!’

فقال علي ع فلي الله عليك بذلك راع وكفيل قال نعم الله لك علي بذلك راع وكفيل

Ali^{asws} said: ‘For me^{asws}, there is Allah^{azwj} upon you with that, a Caretaker and a Guarantor’. He said, ‘Yes, Allah^{azwj} is for you^{asws} upon me with that as a Caretaker and a Guarantor’.

³ Bihar Al-Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 2

وَلَمَّا بُويعَ عَ كَتَبَ إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّ النَّاسَ قَتَلُوا عُثْمَانَ عَنْ غَيْرِ مَشُورَةٍ مِنِّي وَبَايَعُونِي عَنْ مَشُورَةٍ مِنْهُمْ وَاجْتَمَاعٍ فَإِذَا أَنْتَ كِتَابِي فَبَايِعْ لِي وَ أُوَفِّدْ إِلَيَّ [بني] أَشْرَافَ أَهْلِ الشَّامِ قَبْلَكَ

And when allegiance was pledged, he^{-asws} wrote to Muawiya: 'As for after, the people have killed Usman from without any consultation being from me^{-asws} and they have pledged allegiance to me^{-asws} from a consultation from them and unity. When my^{-asws} letter gets to you, then pledge allegiance to me^{-asws} and send a delegation to me^{-asws} of the nobles of the people of Syria in your presence'.

فَلَمَّا قَدِمَ رَسُولُهُ عَلَى مُعَاوِيَةَ وَ قَرَأَ كِتَابَهُ بَعَثَ رَجُلًا مِنْ بَنِي عَبْسٍ وَ كَتَبَ مَعَهُ كِتَابًا إِلَى الزُّبَيْرِ بْنِ الْعَوَّامِ وَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِعَبْدِ اللَّهِ الزُّبَيْرِ أَمِيرِ الْمُؤْمِنِينَ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ سَلَامٌ عَلَيْكَ أَمَّا بَعْدُ فَلْيَايِدْ قَدْ بَايَعْتُ لَكَ أَهْلَ الشَّامِ فَأَجَابُوا وَ اسْتَوْتَفَعُوا الْخُلَفَاءَ فِدُونَكَ الْكُوفَةَ وَ الْبَصْرَةَ لَا يَسْبِقَنَّ لَنَا ابْنُ أَبِي طَالِبٍ فَإِنَّهُ لَا شَيْءَ بَعْدَ هَذَيْنِ الْمَصْرَيْنِ

When his^{-asws} messenger arrived to Muawiya and he read his^{-asws} letter, he sent a man from the clan of Absi and wrote with him a letter to Al-Zubeyr Bin Al-Awwam, and in it (was written): - 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. To Abdullah Al-Zubeyr, commander of the faithful, from Muawiya Bin Abu Sufyan. The greetings be unto you! As for after, I have pledged allegiances of the people of Syria to you, and they have responded and are trusting with the oath, and for you is Al-Kufa and Al-Basra besides for you. Do not let the son^{-asws} of Abu Talib^{-asws} precede you to these, for there is nothing after these two cities.

وَ قَدْ بَايَعْتُ لَطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ مِنْ بَعْدِكَ فَأَظْهَرَ الطَّلَبَ بِدَمِ عُثْمَانَ وَ ادْعُوا النَّاسَ إِلَى ذَلِكَ وَ لِيَكُنْ مِنْكُمْ الْجِدُّ وَ التَّشْمِيرُ أَظْهَرَكُمَا اللَّهُ وَ خَذَلْ مُنَاوَتُكُمَا

And I have pledged allegiance to Talha Bin Ubeydullah from after you, so manifest demanding the blood of Usman, and call the people to that, and let there be diligence and the purpose from you both. May Allah^{-azwj} Make you victorious, and Abandon your enemies'.

فَلَمَّا وَصَلَ هَذَا الْكِتَابُ إِلَى الزُّبَيْرِ سَرَّ بِهِ وَ اعْلَمَ بِهِ طَلْحَةَ وَ اقْرَأَهُ إِثْنَاهُ فَلَمْ يَشْكُ فِي التَّصْحِيحِ لَهَا مِنْ قِبَلِ مُعَاوِيَةَ وَ أَجْمَعًا عِنْدَ ذَلِكَ عَلَى خِلَافِ عَلِيٍّ

When this letter reached Al-Zubeyr, he was cheered by it and let Talha know of it and read it out to him. They did not have any complaints regarding the advice from the direction of Muawiya and they united at that upon opposing Ali^{-asws}.

قَالَ وَ جَاءَ الزُّبَيْرُ وَ طَلْحَةُ إِلَى عَلِيٍّ عَ بَعْدَ الْبَيْعَةِ لَهُ بِأَيَّامٍ فَقَالَا لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ رَأَيْتَ مَا كُنَّا فِيهِ مِنَ الْجَفْوَةِ فِي وَلَايَةِ عُثْمَانَ كُلِّهَا وَ عَلِمْتَ أَنَّ رَأْيَ عُثْمَانَ كَانَ فِي بَنِي أُمَيَّةٍ وَ قَدْ وَلَّاكَ اللَّهُ الْخِلَافَةَ مِنْ بَعْدِهِ فَوَلَّيْنَا بَعْضَ أَعْمَالِكَ

He (Ibn Abi Al-Hadeed) said, 'And Al-Zubeyr and Talha came to Ali^{-asws} after the allegiance to him^{-asws}, by a few days, and they said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! You^{-asws} have seen what we both have been in from the disloyalty regarding the governance of Usman, all of it, and you^{-asws} know that the view of Usman was regarding the clan of Umayya, and Allah^{-azwj} has Made you^{-asws} charge of the caliphate from after it, so make us in charge of part of your^{-asws} office bearers'.

فَقَالَ هُمَا ارْضَا بِقِسْمِ اللَّهِ لَكُمَا حَتَّى أَرَى رَأْيِي وَ اعْلَمَا أَنِّي لَا أَشْرِكُ فِي أَمَانَتِي إِلَّا مَنْ أَرْضَى بِدِينِهِ وَ أَمَانَتِهِ مِنْ أَصْحَابِي وَ مَنْ قَدْ عَرَفْتُ دَخِيلَهُ

He^{-asws} said to them both, 'Do you both agree with the Apportionment of Allah^{-azwj} for you until you view my^{-asws} view, and you know that I^{-asws} will not participate in my^{-asws} entrustment except the one from my^{-asws} companions I^{-asws} am pleased with his religion, and his trustworthiness, and I^{-asws} know his inclusion'.

فَانْصَرَفَا عَنْهُ وَ قَدْ دَخَلَهُمَا الْيَأْسُ فَاسْتَأْذَنَاهُ فِي الْعُمْرَةِ وَ رُويَ أَنَّهُمَا طَلَبَا مِنْهُ أَنْ يُؤَيِّدَهُمَا الْمِصْرَيْنِ الْبَصْرَةَ وَ الْكُوفَةَ فَقَالَ حَتَّى أَنْظُرَ ثُمَّ لَمْ يُؤَيِّدَهُمَا فَأَتَيَاهُ فَاسْتَأْذَنَاهُ لِلْعُمْرَةِ

They both left from him^{-asws} and the despair had entered into them. They sought permission regarding performing Umrah. And it is reported they both sought him^{-asws} that he^{-asws} make them governors of the two cities, Al-Basra and Al-Kufa. He^{-asws} said: '(Wait) until I^{-asws} consider'. Then he^{-asws} did not place them in-charge. So, they came to him^{-asws} and sought his^{-asws} permission for the Umrah.

فَقَالَ مَا الْعُمْرَةُ تُرِيدَانِ فَحَلَفَا لَهُ بِاللَّهِ مَا الْخِلَافَ عَلَيْهِ وَ لَا نَكُتُ بِيَعِيهِ يُرِيدَانِ وَ مَا رَأَيْتُهُمَا غَيْرَ الْعُمْرَةِ قَالَ لَكُمَا فَأَعِيدَا الْبَيْعَةَ لِي ثَانِيًا فَأَعَادَاهَا بِأَشَدِّ مَا يَكُونُ مِنَ الْأَيْمَانِ وَ الْمَوَائِقِ فَأَذِنَ لَهُمَا

He^{-asws} said: 'It is not the Umrah which you two are intending'. They swore on oath to him^{-asws} by Allah^{-azwj}, they were neither intending to oppose him^{-asws}, nor will they be breaking his^{-asws} allegiance, and they were not viewing apart from the Umrah. He^{-asws} said to them: 'Then repeat the allegiance to me^{-asws} secondly'. They repeated it with the most intense as could be from the oath and the covenant, so he^{-asws} permitted to them.

فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ لِمَنْ كَانَ حَاضِرًا وَ اللَّهُ لَا تَرَوْهُمَا إِلَّا فِي فِتْنَةٍ يَفْتَنِلَانِ فِيهَا قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَمُرْ بِرَدِّهَا عَلَيْكَ قَالَ لِيُقْضِيَ اللَّهُ أَمْرًا كَانَ مَتَعُولًا

When they went out from his^{-asws} presence, he^{-asws} said to the one who were present: 'By Allah^{-azwj}! I^{-asws} do not see them except among a group fighting against me^{-asws}'. They said, 'O Amir Al-Momineen^{-asws}! Then order for their return to you^{-asws}!' He^{-asws} said: **'but for Allah to Accomplish a matter which was to be done, [8:42].**

فَلَمَّا خَرَجَا إِلَى مَكَّةَ لَمْ يَلْقَا أَحَدًا إِلَّا وَ قَالَا لَهُ لَيْسَ لِعَلِيٍّ فِي أَعْنَاقِنَا بَيْعَةٌ وَ إِنَّمَا بَايَعْنَاهُ مُكْرَهَيْنِ

When they both went out to Makkah, they did not meet anyone except and they said to him, 'There is no allegiance in our necks for Ali^{-asws}, and rather we have pledged allegiance to him^{-asws} being coerced'.

فَبَلَغَ عَلِيًّا قَوْلُهُمَا فَقَالَ أَبْعَدَهُمَا اللَّهُ وَ أَعْرَبْ دَارَهُمَا أَمَا وَ اللَّهُ لَقَدْ عَلِمْتُ أَنَّهُمَا سَيَقْتُلَانِ أَنْفُسَهُمَا أَحَبَّتْ مَقْتَلِي وَ يَأْتِيَانِ مَنْ وَرَدَا عَلَيْهِ بِأَشَدِّ يَوْمٍ وَ اللَّهُ مَا الْعُمْرَةُ يُرِيدَانِ وَ لَقَدْ أَتَيْتَنِي بِوَجْهِي فَاجْرَيْنِ وَ رَجَعَا بِوَجْهِي غَادِرَيْنِ نَاكِثَيْنِ وَ اللَّهُ لَا يَلْقَانِي بَعْدَ الْيَوْمِ إِلَّا فِي كَيْبَةٍ خَشْنَاءَ يَفْتَنِلَانِ فِيهَا أَنْفُسُهُمَا فَبَعْدًا لَكُمَا وَ سُخْفًا.

That word of theirs reached Ali^{-asws}. He^{-asws} said: 'May Allah^{-azwj} Distance them and set their houses in decline! But by Allah^{-azwj}, I^{-asws} knew they would both be getting themselves killed in the wickedest of killings, and they would be coming to one who responds upon it on an evil day. By Allah^{-azwj}! They did not intend Umrah, and they had come to me with immoral faces

and they return with treacherous faces, breakers (of the allegiance). By Allah^{-azwj}! They will not meet me^{-asws} after today except in a rough battalion fighting in it themselves. Remoteness be for them both and annihilation”.⁴

Ayesha used to be the severest Critic of Usman:

أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ قَالَ كُلُّ مَنْ صَنَّفَ مِنْ أَهْلِ السِّيَرِ وَ الْأَخْبَارِ إِنَّ عَائِشَةَ كَانَتْ مِنْ أَشَدِّ النَّاسِ عَلَى عُثْمَانَ حَتَّى إِذَا أُخْرِجَتْ ثَوْبًا مِنْ ثِيَابِ رَسُولِ اللَّهِ ص فَتَصَبَّهَتْ فِي مَنْزِلِهَا وَ كَانَتْ تَقُولُ لِلدَّاحِلِينَ إِلَيْهَا هَذَا ثَوْبُ رَسُولِ اللَّهِ ص لَمْ يَبْلُ وَ عُثْمَانُ قَدْ أَبْلَى سُنَّتَهُ

I (Majlisi) am saying, ‘And Ibn Abi Al Hadeed has said in the commentary of Nahj (Al-Balagah), ‘Everyone from the types of the people of Seerah and the Ahadeeth has said that Ayesha was from the severest of the people against Usman to the extent that she brought out a cloth (shirt) of Rasool-Allah^{-saww} and installed it in her house, and she was saying to the ones entering it to see her, ‘This is a cloth of Rasool-Allah^{-azwj} not having decayed yet, and Usman has already decayed his^{-saww} Sunnah’.

وَ قَالُوا أَوَّلُ مَنْ سَمَّى عُثْمَانَ نَعْتًا عَائِشَةُ وَ النَعْلُ الْكَثِيرُ شَعْرَ الْحَيَةِ وَ الْجَسَدُ وَ كَانَتْ تَقُولُ افْتُلُوا نَعْتًا قَتَلَ اللَّهُ نَعْتًا

And they said, ‘The first one to name Usman as ‘No’sal’ was Ayesha. And Al No’sa is one of a lot of hair of the beard and the body, and she used to say, ‘Kill No’sal! May Allah^{-azwj} Kill No’sal’.

وَ رَوَى الْمَدَائِنِيُّ فِي كِتَابِ الْحُمَلِ قَالَ لَمَّا قُتِلَ عُثْمَانُ كَانَتْ عَائِشَةُ بِمَكَّةَ وَ بَلَغَ قَتْلُهُ إِلَيْهَا وَ هِيَ بِشَرَّافٍ فَلَمْ تَشْكُ فِي أَنَّ طَلْحَةَ صَاحِبُ الْأَمْرِ وَ قَالَتْ بُغْدًا لِنَعْلٍ وَ سُخْقًا إِلَيْهِ ذَا الْإِصْبَعِ إِلَيْهِ أَبَا شَيْبَلٍ إِلَيْهِ يَا ابْنَ عَمِّ لَكَائِي أَنْظُرِي إِلَى إِصْبَعِهِ وَ هُوَ يُبَايِعُ لَهُ حُنُوهَا لَا بَلْ وَ دَعْدَعُوهَا-

And it is reported by Al-Madainy in the book ‘Al-Jamal’. He said, ‘When Usman was killed, Ayesha was at Makkah, and (news of) his killing reached her, and she was with nobles, and she was in no doubt that Talha was the master of the command (caliph), and she said, ‘Remoteness be for No’sal (Usman) and destruction. Where is that finger, O Abu Shibl, O cousin? It is as if I am looking at his fingers and he is being pledged to, and urging it’.

قَالَ وَ قَدْ كَانَ طَلْحَةُ حِينَ قُتِلَ عُثْمَانُ أَخَذَ مَفَاتِيحَ بَيْتِ الْمَالِ وَ أَخَذَ نَجَائِبَ كَانَتْ لِعُثْمَانَ فِي دَارِهِ ثُمَّ فَسَدَ أَمْرُهُ فَدَفَعَهَا إِلَى عَلِيٍّ ع

He said, ‘And Talha, when Usman was killed, had taken the keys of the public treasury, and he had seized the captains of Usman who were in his house, and handed these to Ali^{-asws}.

وَ قَالَ أَبُو مُخْنَفٍ فِي كِتَابِهِ إِنَّ عَائِشَةَ لَمَّا بَلَغَهَا قَتْلُ عُثْمَانَ وَ هِيَ بِمَكَّةَ أَقْبَلَتْ مُسْرِعَةً وَ هِيَ تَقُولُ إِلَيْهِ ذَا الْإِصْبَعِ لِلَّهِ أَبُوكَ أَمَا إِنِّي وَجَدُوا طَلْحَةَ وَ الزُّبَيْرَ لَهَا كُفُوهً فَلَمَّا انْتَهَتْ إِلَى شَرَّافٍ اسْتَقْبَلَهَا عُبَيْدُ بْنُ أَبِي سَلَمَةَ فَقَالَتْ لَهُ مَا عِنْدَكَ قَالَ قُتِلَ عُثْمَانُ

And Abu Mikhnaf said in his book, ‘Ayesha, when (news of) the killing of Usman reached her, and she was at Makkah, she returned quickly and she was saying, ‘Oh the one with the fingers for Allah^{-azwj}, is your father’. But, they had found Talha and Al-Zubeyr as matches for her. Then

⁴ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 1

she ended up to the nobles, Ubeydullah Bin Abu Salama welcomed her. She said to him, 'What (news) is with you?' He said Usman is killed'.

قَالَتْ ثُمَّ مَاذَا قَالَ ثُمَّ جَارَتْ بِهِمُ الْأُمُورُ إِلَى خَيْرِ بَحَارٍ بَايَعُوا عَلِيًّا فَقَالَتْ لَوِ دِدْتُ أَنَّ السَّمَاءَ انْطَبَقَتْ عَلَى الْأَرْضِ إِنَّ نَمَّ هَذَا أَنْظُرْ مَا تَقُولُ قَالَ هُوَ مَا قُلْتُ لَكَ يَا أُمَّ الْمُؤْمِنِينَ فَوَلَّوْثُ

She said, 'Then what?' He said, 'Then the matters flowed with them to goodly flow. They pledged allegiance to Ali^{-asws}'. She said, 'I would love it if the sky were to fall upon the earth if this is done. Look at what you are saying!' He said, 'It is what I said to you, O mother of the believers'. She squealed (lamented).

فَقَالَ لَهَا مَا شَأْنُكَ يَا أُمَّ الْمُؤْمِنِينَ وَاللَّهِ مَا أَعْرِفُ بَيْنَ لَا بَيْتَهَا أَحَدًا أَوْلَى بِهَا مِنْهُ وَلَا أَحَقُّ وَلَا أَرَى لَهُ تَطْيِيرًا فِي جَمِيعِ حَالَاتِهِ فَلَمَّا ذَا تَكَرَّهِيْنَ وَلَا يَتَهُ قَالَ فَمَا رَدَّتْ جَوَابًا

He said to her, 'What is your concern, O mother of the believers? By Allah! I do not know between the two sides anyone who is foremost with it than him^{-asws}, nor more rightful, nor do I see any match for him^{-asws} in the entirety of his situations, then what is that you are disliking of his^{-asws} governance?' She did not respond any answer'.

و فِي رِوَايَةِ قَيْسِ بْنِ أَبِي حَازِمٍ ثُمَّ رَدَّتْ رِكَابَهَا إِلَى مَكَّةَ فَرَأَيْتَهَا فِي مَسِيرِهَا تَخَاطَبَ نَفْسَهَا قَتَلُوا ابْنَ عَفَانَ مَظْلُومًا فَقُلْتُ لَهَا يَا أُمَّ الْمُؤْمِنِينَ أَلَمْ أَسْمَعْكَ أَنَا تَقُولِينَ أَبْعَدَهُ اللَّهُ وَ قَدْ رَأَيْتُكَ قَبْلَ أَشَدِّ النَّاسِ عَلَيْهِ وَ أَقْبَحَهُمْ فِيهِ قَوْلًا

And in a report of Qays Bin Abu Hazim, 'Then she returned her rides to Makkah. I saw her in her journey addressing herself, 'The son of Affan has been killed unjustly!' I said to her, 'O mother of the believers! Did I not hear you just now saying, 'May Allah^{-azwj} Distance him', and I have seen you before to be the severest of the people against him, and saying ugly words regarding him?'

فَقَالَتْ لَقَدْ كَانَ ذَلِكَ وَ لَكِنِّي نَظَرْتُ فِي أَمْرِهِ فَرَأَيْتَهُمْ اسْتَبَاوَهُ حَتَّى إِذَا تَرَكَوهُ كَالْفِضَّةِ الْبَيْضَاءِ أَتَوْهُ صَائِمًا مُحْرَمًا فِي شَهْرِ حَرَامٍ فَقَتَلُوهُ

She said, 'That has happened, but I looked into his affairs and they saw him to have repented until when then had left him like the white silver (pure of sins), they came to him when he was Fasting, in Ihraam in a sacred month, and they killed him'.

قَالَ وَ كَتَبَ طَلْحَةُ وَ الزُّبَيْرُ إِلَى عَائِشَةَ وَ هِيَ بِمَكَّةَ كِتَابًا أَنْ خَذَلِيَ النَّاسُ عَنْ بَيْعَةِ عَلِيٍّ وَ أَظْهَرِيَ الطَّلَبُ بَدْمَ عُثْمَانَ وَ حَمَلَا الْكِتَابَ مَعَ ابْنِ أَخْتِهَا عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ فَلَمَّا قَرَأَتْ الْكِتَابَ كَاشَفَتْ وَ أَظْهَرَتْ الطَّلَبُ بَدْمَ عُثْمَانَ

He (the narrator) said, 'And Talha and Al-Zubeyr wrote a letter to Ayesha, and she was at Makkah, 'Get the people to forsake from the allegiance of Ali^{-asws} and manifest seeking the blood of Usman', and they sent the letter with a son of her sister Abdullah Bin Al-Zubeyr. When she read the letter, she exhibited seeking the blood of Usman'.

قَالَ وَ لَمَّا عَزَمَتْ عَائِشَةُ عَلَى الْخُرُوجِ إِلَى الْبَصْرَةِ طَلَبُوا لَهَا بَعِيرًا أَيْدَا يَحْمِلُ هُودَجَهَا فَجَاءَهُمْ يَعْلَى بْنُ أُمَيَّةَ [مَنْيَّة] بَيْعِيرٍ يَسْمَى عَسْكَرًا وَ كَانَ عَظِيمَ الْخَلْقِ شَدِيدًا فَلَمَّا رَأَتْهُ أَعْجَبَهَا وَ أَنْشَأَ الْجَمَالَ يَحْدِثُهَا بِقُوَّتِهِ وَ شِدَّتِهِ وَ يَقُولُ فِي أَثْنَاءِ كَلَامِهِ عَسْكَرُ

He (the narrator) said, ‘And when Ayesha determined upon the going out to Al-Basra, they sought a camel for her able to carry her carriage. Ya’la Bin Amiya came to them with a camel named as ‘Askara’, and it was of a large body, strong. When she saw it she was astonished, and the cameleer prosed poems narrating its strength and its largeness, and he said in his praising speech, ‘Askar’.

فلما سمعت هذه اللفظة استرجعت وقالت ردوه لا حاجة لي فيه و ذكرت حيث سئلت أن رسول الله ص ذكر لها هذا الاسم ونهاها عن ركوبه وأمرت أن يطلب لها غيره فلم يوجد لها ما يشبهه فغير لها بجلال غير جلاله و قيل لها قد أصبنا لك أعظم منه خلقا و أشد منه قوة و أتيت به فرضيت:

When she heard this word, she said, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}’, and she said, ‘Return it, there is no need for me regarding it’, and she remembered when she has asked Rasool-Allah^{-saww}, he^{-saww} had mentioned this name to her and had forbidden her from riding it, and she instructed that another one be searched for her. But they could not find it for her what would resemble it. They changed the appearance of the camel with another appearance and said to her, ‘We have found for you larger than it in physique and stronger than it in strength’, and it was brought, and she was pleased’.

قال أبو مخنف: و أرسلت إلى حفصة تسألها الخروج و المسير معها فبلغ ذلك عبد الله بن عمر فأتى أخته فعزم عليها فأقامت و حطت الرحال بعد ما همت

Abu Mikhnaf said, ‘And she sent a message to Hafsa asking her for the going out and the travelling with her. That reached Abdullah Bin Umar and he came to his sister and was determined upon her, and she stayed, and unloaded the riding camel after it had been prepared.

و كتب الأشر من المدينة إلى عائشة و هي بمكة أما بعد فإنك طعينة رسول الله ص و قد أمرك أن تقري في بيتك فإن فعلت فهو خير لك و إن أبيت إلا أن تأخذي منسأتك و تلقي جلبابك و تبدي للناس شعيراتك قاتلتك حتى أردك إلى بيتك و الموضع الذي يرضاه لك ربك

And (Malik e) Al-Ashtar wrote to Ayesha from Al-Medina, and she was at Makkah, ‘As for after, you are a wife of Rasool-Allah^{-saww} and you have been Commanded that you dwell in your house. If you were to do so, it would be better for you, and if you refuse except that you will take off your scarf, and throw away your outer robe, and manifest your hair to the people, I will fight you until I return you to your house, and (to) the place which your Lord^{-azwj} is Pleased to be for you’.

فكتبت إليه في الجواب أما بعد فإنك أول العرب شب الفتنة و دعا إلى الفرقة و خالف الأئمة و سعى في قتل الخليفة و قد علمت أنك لن تعجز الله حتى يصيبك منه بنقمة ينتصر بها منك للخليفة المظلوم و قد جاءني كتابك و فهمت ما فيه و سنكفيك و كل من أصبح مماثلا لك في غيبك و ضلالك إن شاء الله:

She wrote to him in answer, ‘As for after, you are the first Arab to start the Fitna and call to the sectarianism, and oppose the leaders, and strive in the killing of the caliph, and you have known that you will never (be able to) frustrate Allah^{-azwj} until He^{-azwj} Afflicts you from Him^{-azwj} with a scourge, there can be helped from you for the oppressed caliph. And your letter has come to me, and I have understood what is in it, we shall suffice you and everyone who becomes an example for you in your error and straying, if Allah^{-azwj} so Desires’.

قال أبو مخنف: لما انتهت عائشة في مسيرها إلى الحوآب و هو ماء لبني عامر بن صعصعة نبحتها الكلاب حتى نفرت صعاب إبلها فقال قائل من أصحابها أ لا ترون ما أكثر كلاب الحوآب و ما أشد نباها

Abu Mikhnaf said, ‘When Ayesha in her journey ended up to Al-Hawaab, and it is a river of the clan of Aamir Bin Sa’sah, the dogs barked at her until her difficult camel fled. A speaker from her companions said, ‘Are you not seeing how many are the dogs of Al-Hawaab, and how intense is their barking?’

فأمسكت زمام بعيرها و قالت و إنما لكلاب الحوآب ردوني ردوني فإني سمعت رسول الله يقول و ذكرت الخبر

She withheld the reins of her camel and she said, ‘And these are the dogs of Al-Hawaab? Return me! Return me, for I have heard Rasool-Allah^{-saww} saying’ – and she mentioned the Hadeeth.

فقال لها قائل مهلا يرحمك الله فقد جزنا ماء الحوآب فقالت فهل من شاهد فلفقوا لها خمسين أعرابيا جعلوا لهم جعلاً فحلفوا لها أن هذا ليس بماء الحوآب فسارت لوجهها

A speaker said to her, ‘Shh, no, may Allah^{-azwj} have Mercy on you! We have already crossed over the river of Al-Hawaab’. She said, ‘Is there anyone to testify?’ They fabricated for her, fifty Bedouins, making something to be for them, and they swore that this isn’t the river of Al-Hawaab. She travelled on to her direction.

و لما انتهوا إلى حفر أبي حنيفة من البصرة أرسل عثمان بن حنيف و هو يومئذ عامل علي ع على البصرة إلى القوم أبا الأسود الدؤلي يعلم له علمهم فجاء حتى دخل على عائشة فسألها عن مسيرها فقالت أطلب بدم عثمان

And when they ended to a pit of Abu Musa near from Al-Basra, Usman Bin Huneyf sent a message to the people, and on that day he was an office bearer of Ali^{-asws} upon Al-Basra, sending Abu Al-Aswad Al-Daoul to know their information. He came until he entered to see Ayesha, and he asked her about her journey. She said, ‘I seek the blood of Usman’.

قال إنه ليس بالبصرة من قتلة عثمان أحد قالت صدقت و لكنهم مع علي بن أبي طالب بالمدينة و جئت أستنهض أهل البصرة لقتلهم أ غضب لكم من سوط عثمان و لا غضب لعثمان من سيوفكم

He said, ‘Surely there isn’t anyone in Al-Basra who had killed Usman’. She said, ‘You speak the truth, but they were with Ali^{-asws} Bin Abu Talib^{-asws} at Al-Medina, and I have come revive the people of Al-Basra to fight against him^{-asws}. Did we not angered for you all from the whip of Usman, and we should not get angered for Usman from your swords?’

فقال لها ما أنت من السوط و السيف إنما أنت حبيس رسول الله أمرك أن تقري في بيتك و تتلي كتاب ربك ليس على النساء قتال و لا هن الطلب بالدماء و إن علياً لأولى بعثمان منك و أمس رحماً فإنهما ابنا عبد مناف

He said to her, ‘You are not from the whip and the sword, but rather you are a wife of Rasool-Allah^{-saww}. He^{-saww} had ordered you to dwell in your house and recite the Book of your Lord^{-azwj}. Fighting isn’t upon the women nor is it for them to seek the bloods, and Ali^{-asws} is foremost with Usman than you are and of closer relationship, for they are both sons of Abd Manaf’.

فقلت لست بمنصرف حتى أمضي لما قدمت له أفتظن يا أبا الأسود أن أحدا يقدم على قتالي فقال أما والله لتقاتلن قتالا أهونه الشديد

She said, ‘I will not be leaving until I accomplish what I have proceeded for. Are you thinking, O Abu Al-Aswad, that anyone would come forward to fight against me?’ He said, ‘But, by Allah^{-azwj}! Fighting against you, the least is the severe’.

ثم قام فأتى الزبير فقال يا أبا عبد الله عهد الناس بك و أنت يوم بويج أبو بكر آخذ بقائم سيفك تقول لا أحد أولى بهذا الأمر من ابن أبي طالب و أين هذا المقام من ذلك

Then he stood up and came to Al-Zubeyr and said, ‘O Abu Abdullah! There is a pact of the people with you, and you, on the day Abu Bakr was pledged allegiance to, had grabbed the hilt of the sword saying, ‘There is no one foremost with the command and the son^{-asws} of Abu Talib^{-asws}, and where is this stance from that?’

فذكر له دم عثمان قال أنت و صاحبك وليتماه فيما بلغناه قال فانطلق إلى طلحة فسمع ما يقول فذهب إلى طلحة فوجده مصرا على الحرب و الفتنة فرجع إلى عثمان بن حنيف فقال إنها الحرب فتأهب لها

He mentioned to him the blood of Usman. He said, ‘You and your companion (Talha) had perpetrated it’. He said, ‘Then go to Talha and listen to what he is saying’. He went to Talha and found him insisting upon the war and the Fitna so he returned to Usman Bin Huneyf and said, ‘It is the war, so prepare for it’.

قال و لما نزل علي ع البصرة كتبت عائشة إلى زيد بن صوحان العبد من عائشة بنت أبي بكر الصديق زوج النبي إلى ابنها الخالص زيد بن صوحان أما بعد فأقم في بيتك و خذل عن علي و ليبلغني عنك ما أحب فإنك أوثق أهلي عندي و السلام

He (the narrator) said, ‘And when Ali^{-asws} encamped at Al-Basra, Ayesha wrote to Zayd Bin Sowhan Al-Abdy, ‘From Ayesha Bint Abu Bakr the truthful, wife of the Prophet^{-saww}, to her son, the sincere, Zayd Bin Sowhan. As for after, ‘Stay in your house and forsake Ali^{-asws} and let it reach me from you what I would love, for you are the most trustworthy of my family in my presence. And the greetings’.

فكتب إليها من زيد بن صوحان إلى عائشة بنت أبي بكر أما بعد فإن الله أمرك بأمر و أمرنا بأمر أمرك أن تقر في بيتك و أمرنا أن نجاهد و قد أتاني كتابك فأمرتني أن أصنع خلاف ما أمرني الله فأكون قد صنعت ما أمرك الله به و صنعت ما أمرني الله به فأمرك عندي غير مطاع و كتابك غير مجاب و السلام.

He wrote to her, ‘From Zayd Bin Sowhan to Ayesha Bint Abu Bakr. As for after, surely Allah^{-azwj} has Commanded you with a Command and has Commanded us with a Command. He^{-azwj} Commanded you to dwell in your house, and Commanded us that we fight. And your letter has come to me instructing me to do opposite to what Allah^{-azwj} has Commanded me, that I should happen to be doing what Allah^{-azwj} has Commanded you with it. Therefore, your instructions in my presence are not to be obeyed, and your letter is not to be answered to. And the greetings’’⁵.

⁵ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 112

A short Account of the Battle of Jamal:

وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ قَالَ أَبَانٌ سَمِعْتُ سُلَيْمًا يَقُولُ شَهِدْتُ يَوْمَ الْجَمَلِ عَلِيًّا ع وَكُنَّا اثْنَيْ عَشَرَ أَلْفًا وَكَانَ أَصْحَابُ الْجَمَلِ زِيَادَةً عَلَى عِشْرِينَ وَمِائَةِ أَلْفٍ وَكَانَ مَعَ عَلِيٍّ ع مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ نَحْوُ مِنْ أَرْبَعَةِ أَلْفٍ مِمَّنْ شَهِدَ مَعَ رَسُولِ اللَّهِ ص بِدْرًا وَ الْحُدَيْبِيَّةِ وَ مَشَاهِدَهُ وَ سَائِرِ النَّاسِ مِنْ أَهْلِ الْكُوفَةِ إِلَّا مَنْ تَبِعَهُ مِنْ أَهْلِ الْبَصْرَةِ وَ الْحِجَازِ لَيْسَتْ لَهُ هِجْرَةٌ مِمَّنْ أَسْلَمَ بَعْدَ الْفَتْحِ وَ جُلُ الْأَرْبَعَةِ أَلْفِ مِنَ الْأَنْصَارِ

It is found in 'Kitab Suleym Bin Qays' – Aban said, 'I heard Suleym saying,

'I battled alongside Ali^{-asws} on the Day of the Camel (Al-Jamal), and we were twelve thousand men, and the companions of the Camel were more than one hundred and twenty thousand men. And with Ali^{-asws} were approximately four thousand from the Emigrants and the Helpers from the ones who had battled alongside with the Rasool-Allah^{-saww} at Badr, and Al-Hudaybiyya, and his^{-saww} other battles, and the rest of the men were the inhabitants of Al-Kufa except for the ones who followed him^{-asws} from the inhabitants of Al-Basra, and Al-Hijaz, for whom there was no emigration after having embraced Islam after the victory (of Mecca). Most of those four thousand were from the Helpers.

وَلَمْ يُكْرِهْ أَحَدًا عَلَى الْبَيْعَةِ وَ لَا عَلَى الْقِتَالِ إِنَّمَا نَدَّيْنَهُمْ فَانْتَدَبُوا مِنْ أَهْلِ بَدْرٍ سَبْعُونَ وَمِائَةُ رَجُلٍ وَ جُلُّهُمْ مِنَ الْأَنْصَارِ مِمَّنْ شَهِدَ أَحَدًا وَ الْحُدَيْبِيَّةِ وَ لَمْ يَتَخَلَّفْ عَنْهُ أَحَدٌ وَ لَيْسَ أَحَدٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِلَّا وَ هُوَ مَعَهُ يَتَوَلَّوْنَهُ وَ يَدْعُونَ لَهُ بِالطَّقْرِ وَ النَّصْرِ وَ يُحِبُّونَ ظُهُورَهُ عَلَى مَنْ نَاوَاهُ وَ لَمْ يُخْرِجْهُمْ وَ لَا يُضَيِّقُ عَلَيْهِمْ وَ قَدْ بَايَعُوهُ وَ لَيْسَ كُلُّ أَنْاسٍ يُقَاتِلُ فِي سَبِيلِ اللَّهِ

No one from the people had been unwilling in pledging allegiance or unwilling to fight, but rather, they had been called, so one hundred and seventy men from the people of Badr responded, and most of them were from the Helpers from the ones who had battled at Uhud and Al-Hudaybiyya, and no one had opposed him^{-asws}. And there was no one from the Emigrants and the Helpers except that he was with him^{-asws}, befriending him^{-asws} and supplicating for him^{-asws} for the winning and the victory, and they loved for him^{-asws} to be successful against the ones who were against him. And neither did he^{-asws} request them nor did he^{-asws} try to convince them, and they had paid the allegiance, and it is not for every human being that he should fight in the Way of Allah^{-azwj}.

وَ الطَّاعِينَ عَلَيْهِ وَ الْمَتَّبِعِينَ مِنْهُ قَلِيلٌ مُسْتَبَرِّعٌ عَنْهُ مُظْهِرٌ لَهُ الطَّاعَةَ غَيْرَ ثَلَاثَةِ رَهْطٍ بَايَعُوهُ ثُمَّ شَكُّوا فِي الْقِتَالِ مَعَهُ وَ قَعَدُوا فِي بُيُوتِهِمْ وَ هُمْ مُحَمَّدُ بْنُ مَسْلَمَةَ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ ابْنُ عُمَرَ وَ أَمَّا أَسَاكِرُ [أُسَامَةُ] بْنُ زَيْدٍ فَقَدْ سَلَّمَ بَعْدَ ذَلِكَ وَ رَضِيَ وَ دَعَا لِعَلِيِّ ع وَ اسْتَغْفَرَ لَهُ وَ بَرَأَ مِنْ عَدُوِّهِ وَ شَهِدَ أَنَّهُ عَلَى الْحَقِّ وَ مَنْ خَالَفَهُ مَلْعُونٌ خِلَالِ الدَّمِّ.

And only a few contested with him^{-asws} and kept away from him^{-asws} hiding themselves and displaying to him^{-asws} the obedience, apart from a group of three. They paid allegiance to him^{-asws}, then doubted with regards to fighting alongside him^{-asws}, and they sat in their houses – Muhammad Bin Muslama, and Sa'd Bin Abu Waqqas, and Ibn Umar. And Usama Bin Zayd submitted after that and was happy, and supplicated for Ali^{-asws}, and repented to him^{-asws}, and renounced his^{-asws} enemies, and testified that he^{-asws} was on the truth, and the ones opposed to him^{-asws} were accursed and those whose blood is permissible to be shed".

قَالَ أَبَانٌ قَالَ سُلَيْمٌ لَمَّا التَقَى أَمِيرُ الْمُؤْمِنِينَ ع وَ أَهْلُ الْبَصْرَةِ يَوْمَ الْجَمَلِ نَادَى عَلِيٌّ ع الرُّبَيْرُ يَا أَبَا عَبْدِ اللَّهِ الْخُرُجُ إِلَيَّ فَقَالَ لَهُ أَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ تَخْرُجُ إِلَى الرُّبَيْرِ النَّكَيْثِ بَيْعَتُهُ وَ هُوَ عَلَى فَرَسٍ شَاكٍ فِي السِّلَاحِ وَ أَنْتَ عَلَى بَعْلَةٍ بِلَا سِلَاحٍ

Aban said, 'Suleym said, 'When Amir Al-Momineen^{-asws} met the people of Al-Basra (Battle of the Camel), Ali^{-asws} called out to Al-Zubeyr: 'O Abu Abdullah, come out to me^{-asws}'. His companions said to him^{-asws}, 'O Amir Al-Momineen^{-asws}, you^{-asws} are going out to Al-Zubeyr, the breaker of the allegiance, and he is on the horse and clad in armour, and you^{-asws} are upon a mule without weapons?'

فَقَالَ عَلِيٌّ ع إِنَّ عَلَيَّ جَنَّةً وَاقِيَةً لَنْ يَسْتَطِيعَ أَحَدٌ فِرَاراً مِنْ أَجْلِهِ وَ إِنِّي لَا أَمُوتُ وَ لَا أَقْتُلُ إِلَّا عَلَى يَدَيَّ أَشْقَاهَا كَمَا عَقَرَ نَاقَةَ اللَّهِ أَشَقَى ثَمُودَ فَخَرَجَ إِلَيْهِ الزُّبَيْرُ فَقَالَ أَيْنَ طَلْحَةُ لِيُخْرِجَ فَخَرَجَ طَلْحَةُ

Ali^{-asws} said: 'A protective shield from Allah^{-azwj} is covering me^{-asws}. There is no leeway for anyone to flee from his time (death). And I^{-asws} will not pass away, nor killed except by the hands of the most miserable one just like the slaying of the she-camel of Allah^{-azwj} by the miserable one of Samud. Al-Zubeyr came out to him^{-asws}. He^{-asws} said: 'Where is Talha? Let him come out'. So Talha came out.

فَقَالَ نَسَدْتُكُمَا اللَّهُ أَ تَعْلَمَانِ وَأُولُو الْعِلْمِ مِنْ آلِ مُحَمَّدٍ وَ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ أَنَّ أَصْحَابَ الْجَمَلِ وَ أَهْلَ التَّهَرُّ مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ وَ قَدْ خَابَ مِنْ أَفْئَرَى

He^{-asws} said: 'I^{-asws} adjure you both to Allah^{-azwj}. Do you two not know (differentiate between) the one possessing the knowledge from the Progeny^{-asws} of Muhammad^{-saww}, and Ayesha the daughter of Abu Bakr, and that the companions of the Camel and that the people of Al-Nahrwaan are accursed ones by the tongue of Muhammad^{-saww}, and that the one who fabricates will be disappointed?'

فَقَالَ الزُّبَيْرُ كَيْفَ نَكُونُ مَلْعُونِينَ وَ نَحْنُ مِنْ أَهْلِ الْجَنَّةِ قَالَ عَلِيٌّ ع لَوْ عَلِمْتُ أَنَّكُمْ مِنْ أَهْلِ الْجَنَّةِ لَمَا اسْتَخَلَلْتُ فِتَالَكُمْ فَقَالَ الزُّبَيْرُ أَمَا مَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ أُحُدٍ أُوجِبَ طَلْحَةُ الْجَنَّةَ وَ مَنْ أَرَادَ أَنْ يَنْتَظِرَ إِلَى شَهِيدٍ يَمْشِي عَلَى الْأَرْضِ حَتَّى فَلْيَنْتَظِرَ إِلَى طَلْحَةَ أَوْ مَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ عَشْرَةَ مِنْ قُرَيْشٍ فِي الْجَنَّةِ

Al-Zubeyr said, 'How can we be the accursed ones whilst we are from the people of the Paradise?' Ali^{-asws} said: 'Had I^{-asws} known that you are all from the people of the Paradise, would I^{-asws} considered it permissible to fight against you?' Al-Zubeyr said, 'But have you^{-asws} not heard the Rasool-Allah^{-saww} saying on the Day of Uhud: 'The Paradise has been obligated upon Talha, and the one who intends to look at a live martyr walking upon the earth, he should look at Talha? Or, have you^{-asws} not heard the Rasool-Allah^{-saww} say: 'Ten from the Quraysh would be in the Paradise?'

فَقَالَ عَلِيٌّ ع فَسَمِّهِمْ فَقَالَ فَلَانٌ وَ فَلَانٌ وَ فَلَانٌ حَتَّى عَدَّ تِسْعَةً فِيهِمْ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَعِيدُ بْنُ زَيْدٍ وَ بَنُ عَمْرٍو وَ بَنُ ثَعْلَبٍ فَقَالَ عَلِيٌّ ع عَدَدْتُ تِسْعَةً فَمَنْ الْعَاشِرُ قَالَ الزُّبَيْرُ أَنْتُ

Ali^{-asws} said: 'So name them for me^{-asws}'. He (Al-Zubeyr) said, 'So and so, and so and so, and so and so', until he had counted nine of them. Among them were Abu Ubeyda Bin Al-Jarra, and Saeed Bin Zayd Bin Amro Bin Nufayl. Ali^{-asws} said: 'You have counted nine, so who is the tenth one?' Al-Zubeyr said: 'You^{-asws} are'.

فَقَالَ أَمَّا أَنْتَ فَقَدْ أَقْرَزْتَ أَتَيْتَ مِنْ أَهْلِ الْجَنَّةِ وَأَمَّا مَا ادَّعَيْتَ لِنَفْسِكَ وَأَصْحَابِكَ فَإِنِّي بِهِ لَمِنَ الْجَاهِلِينَ وَاللَّهُ إِنَّ بَعْضَ مَنْ سَمَّيْتَ لَفِي تَابُوتٍ فِي جِبِّ فِي أَسْفَلِ دَرَكٍ مِنْ جَهَنَّمَ عَلَى ذَلِكَ الْجُبِّ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ أَنْ يُسْعِرَ جَهَنَّمَ رَفَعَ تِلْكَ الصَّخْرَةَ فَاسْعَرَ جَهَنَّمَ

Ali^{-asws} said: 'But if you are accepting that I^{-asws} of the people of the Paradise, but as for what you have claimed to yourself and your companions, so I^{-asws} am of the ones who are denying it (that you are not among those ones). By Allah^{-azwj}, some of the ones you have named will be in a coffin in a well at the very bottom of the levels of Hell, upon that well is a rock. Whenever Allah^{-azwj} Intends to (increase the) Heat of Hell, that stone is raised, and Hell is inflamed.

سَمِعْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص وَ إِيَّاكَ أَظْفَرَكِ اللَّهُ بِي وَ سَفَكَ دَمِي يَدِكَ وَ إِيَّاكَ أَظْفَرَنِي اللَّهُ بِكَ وَ أَصْحَابِكَ فَرَجَعَ الرُّبَيْزُ إِلَى أَصْحَابِهِ وَ هُوَ يَبْكِي

I^{-asws} heard that from the Rasool-Allah^{-saww}, and either Allah^{-azwj} will Make you to be victorious over me^{-asws} and shed my^{-asws} blood by your hands, or else Allah^{-azwj} will Make me^{-asws} to be victorious over you and your companion'. Al-Zubeyr returned to his companion, and he was weeping'.

ثُمَّ أُقْبِلَ عَلَى طَلْحَةَ فَقَالَ يَا طَلْحَةُ مَعَكُمْ نِسَاؤُكُمْ قَالَ لَا قَالَ عَمَدْتُمَا إِلَى امْرَأَةٍ مَوْضِعُهَا فِي كِتَابِ اللَّهِ الْفُؤُودُ فِي بَيْتِهَا فَأَبْرَزْتُمَاهَا وَ صُنُّمَا خَلَايَكُمَا فِي الْحَيَامِ وَ الْحِجَالِ مَا أَنْصَفْتُمَا رَسُولَ اللَّهِ ص قَدْ أَمَرَ اللَّهُ أَنْ لَا يُكَلِّمَنَّ إِلَّا مِنْ وَرَاءِ حِجَابٍ

Then he^{-asws} turn towards Talha, and he^{-asws} said: 'Have you both brought your wives with you?' He said, 'No'. He^{-asws} said: 'You have deliberately brought one woman to me^{-asws} whose place, in the Book of Allah^{-azwj}, is to stay at her home. You two have brought her and kept your own wives in the tents and the houses? You two have not done justice to the Rasool-Allah^{-saww} from yourselves when you have made both your wives to sit in the houses, and brought out the wife of the Rasool-Allah^{-saww}, and Allah^{-azwj} has Ordered that you will not talk to them except from behind a veil?

أَخْبَرَنِي مِنْ صَلَاةِ ابْنِ الرُّبَيْزِ بِكُمْ أَمَا يَرْضَى أَحَدُكُمْ بِصَاحِبِهِ أَخْبَرَنِي عَنْ دُعَائِكُمَا الْأَعْرَابَ إِلَى قِتَالِي مَا يَحْمِلُكُمْ عَلَى ذَلِكَ فَقَالَ طَلْحَةُ يَا هَذَا كُنَّا فِي الشُّوْرَى سِتَّةَ مَاتَ مِنَّا وَاحِدٌ وَ قُتِلَ آخَرُ فَتَخَلَّيْنَا الْيَوْمَ أَرْبَعَةً كُلُّنَا لَكَ كَارَةٌ

(And) Inform me^{-asws} about the Salat led by Abdullah Bin Al-Zubeyr which two of you, did not agree on? Inform me about the two of you calling the Bedouins to fight against me^{-asws}, what made you to do that?' Talha said, 'O this, there were six of us in the consultative council (Al-Shura), one of us died and the other one got killed, so today we are four, and all of us abhor you^{-asws}'.

فَقَالَ لَهُ عَلِيٌّ ع لَيْسَ ذَلِكَ عَلَيَّ قَدْ كُنَّا فِي الشُّوْرَى وَ الْأَمْرُ فِي يَدِ غَيْرِنَا وَ هُوَ الْيَوْمَ فِي يَدِي أَرَأَيْتَ لَوْ أَرَدْتُ بَعْدَ مَا تَابَعْتُ عُثْمَانَ أَنْ أُرَدَّ هَذَا الْأَمْرَ شُورَى أَكُنَّ ذَلِكَ لِي قَالَ لَا قَالَ وَ لَمْ

Ali^{-asws} said to him: 'That is not up to me^{-asws} as during the consultation the command (Caliphate) was in the hands of someone else, and it was not in my^{-asws} hands. Do you see that if I^{-asws} intended – after the killing of Usman – to have this matter go into 'Shura' (consultation), which people have given to me^{-asws} (after pledging allegiance to me^{-asws})?' He said, 'No'. He^{-asws} said: 'And why not?'

قَالَ لِأَنَّكَ بَايَعْتَ طَائِعاً فَقَالَ عَلِيٌّ ع وَكَيفَ ذَلِكَ وَ الْأَنْصَارُ مَعَهُمُ السُّيُوفُ مُحَرَّطَةٌ يَقُولُونَ لِمَنْ فَرَعْتُمْ وَ بَايَعْتُمْ وَاحِداً مِنْكُمْ وَ إِلَّا ضَرَبْنَا أَعْنَاقَكُمْ أَجْمَعِينَ

He said, 'Because your^{-asws} allegiance was carried out without any opposition'. Ali^{-asws} said: 'And how can that be, and the Helpers had their swords drawn and they were saying, 'If you are free (from the consultation) and have not paid allegiance to one from among you, we will strike all of your necks'.

فَهَلْ قَالَ لَكَ وَ لِأَصْحَابِكَ أَحَدٌ شَيْئاً مِنْ هَذَا وَقْتُ مَا بَايَعْتُمَانِي وَ حُجَّتِي فِي الْاِسْتِكْرَاهِ فِي الْبَيْعَةِ أَوْضَحُ مِنْ حُجَّتِكَ وَ قَدْ بَايَعْتَنِي أَنْتَ وَ أَصْحَابُكَ طَائِعِينَ غَيْرَ مُكْرِهِينَ وَ كُنْتُمَا أَوَّلَ مَنْ فَعَلَ ذَلِكَ وَ لَمْ يَقُلْ أَحَدٌ لَتُبَايَعَانِ أَوْ لَنَقُتْلُكُمَا

Did I^{-asws} say anything to you and to your companion anything like this when the two of you paid allegiance to me^{-asws}? And my^{-asws} argument in the abhorrence in the allegiance is clearer than your argument, and you and your companion had paid allegiance to me^{-asws} willingly, not with abhorrence, and the two of you were the first ones to do that, and no one said that the two of you should pay allegiance or else he will kill both of you'.

فَانْصَرَفَ طَلْحَةُ وَ نَشِبَ الْقِتَالُ فُقْتُلَ طَلْحَةُ وَ اهْزَمَ الزُّبَيْرُ.

Talha turned and left, and the battle erupted. Talha was killed, and Al-Zubeyr was defeated”⁶.

Amir ul-Momineen^{-asws}'s detailed reply on Battle of Jamal:

كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، مِنْ عَيْنِهِ بِإِسْنَادٍ عَنْ أَبَانَ عَنْهُ قَالَ وَ حَدَّثَنِي أَيْضاً عُمَرُ بْنُ أَبِي سَلَمَةَ وَ زَعَمَ أَبُو هُرَيْرَةَ الْعَبْدِيُّ أَنَّهُ سَمِعَهُ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: إِنَّ مُعَاوِيَةَ دَعَا أَبَا الدَّرْدَاءِ وَ نَحْنُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع بِصِفَيْنِ وَ دَعَا أَبَا هُرَيْرَةَ فَقَالَ لَهُمَا انْطَلِقَا إِلَى عَلِيٍّ ع فَأَقْرَأَاهُ مِنِّي السَّلَامَ وَ قُولَا لَهُ وَ اللَّهُ إِلَيْنِ لَأَعْلَمَنَّ أَنَّكَ أَوَّلَى النَّاسِ بِالْخِلَافَةِ وَ أَحَقُّ بِهَا مِنِّي لِأَنَّكَ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ وَ أَنَا مِنَ الطَّلَقَاءِ وَ لَيْسَ لِي مِثْلُ سَابِقَتِكَ فِي الْإِسْلَامِ وَ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص وَ عَلِمْتُ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ عَلَيْهِ وَ آلِهِ السَّلَامُ

Kitab Suleymn Bin Qays – From Ayna, by the chain from Aban, from him who said, 'And it is narrated to me as well by Umar Bin Abu Salama, and he claimed Abu Hureyra Al Abdy, he heard from Umar Bin Abu Salama who said,

'Muawiya called for Abu Al-Darda, and we were with Amir-ul-Momineen^{-asws} at Siffeen, and he called Abu Hureira, so he said to the both of them, 'Go to Ali^{-asws} and convey my greetings to him^{-asws}, and say to him^{-asws}, 'By Allah^{-azwj}, I am well aware that you^{-asws} are first of the people for the Caliphate and more deserving of it than me, because you^{-asws} are from the earlier Emigrants whilst I am from the *Tulaqa* (freed captives at the conquest of Makkah), and there is nothing for me like your precedence in Al-Islam, and your^{-asws} closeness to the Rasool-Allah^{-saww}, and your^{-asws} knowledge of the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}.

⁶ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 172

وَلَقَدْ بَايَعَكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ بَعْدَ مَا تَشَاوَرُوا قَبْلَ ثَلَاثَةِ أَيَّامٍ ثُمَّ أَتَوْكَ فَبَايَعُوكَ طَائِعِينَ غَيْرَ مُكْرِهِينَ وَ كَانَ أَوَّلَ مَنْ بَايَعَكَ طَلْحَةُ وَ الزُّبَيْرُ ثُمَّ نَكَلْنَا بِبَيْعَتِكَ ظُلْمًا وَ طَلَبًا مَا لَيْسَ لَهُمَا

And the Emigrants and the Helpers have paid allegiance to you^{-asws} after having consulted for three days. Then they gave it to you. So, they have paid allegiance to you willingly, not with abhorrence. And the first ones of those that paid allegiance to you^{-asws} were Talha and Al-Zubeyr, then they broke their allegiance to you^{-asws}, and oppressed you^{-asws}, and they had both sought that which was not for them.

وَ بَلَغَنِي أَنَّكَ تَعْتَذِرُ مِنْ قَتْلِ عُثْمَانَ وَ تَتَبَرَّأُ مِنْ دَمِهِ وَ تَزْعُمُ أَنَّهُ قُتِلَ وَ أَنَّكَ قَاعِدٌ فِي بَيْتِكَ وَ أَنَّكَ قَدْ قُلْتَ حِينَ قُتِلَ اللَّهُمَّ لَمْ أَرْضَ وَ لَمْ أُمَالِئْ

And it has reached me that you^{-asws} excused yourself^{-asws} from the killing of Usman and distanced yourself^{-asws} from his blood, and are claiming that when he was killed, you^{-asws} were seated in your^{-asws} house. And when he was killed you^{-asws} said: 'Our Allah^{-azwj}, I^{-asws} am not pleased, and it is not of my^{-asws} deeds'.

وَ قُلْتَ لَهُ يَوْمَ الْجَمَلِ حِينَ نَادَوْا يَا لَنَارَاتِ عُثْمَانَ قُلْتَ كُتِبَتْ قَتْلَةُ عُثْمَانَ الْيَوْمَ لَوُجْهِهِمْ إِلَى النَّارِ أَ نَحْنُ قَتَلْنَاهُ إِنَّمَا قَتَلَهُ هُمَا وَ صَاحِبَتُهُمَا وَ أَمَرُوا بِقَتْلِهِ وَ أَنَا قَاعِدٌ فِي بَيْتِي

And you^{-asws} said on the Day of the Camel (Al-Jamal) when it was announced, 'O avengers of Usman!' – when the rebels were around the camel – you^{-asws} said: 'Those who killed Usman have been flung with their faces into the Fire, have we^{-asws} killed him?' But rather he was killed by the two of them (Talha and Al-Zubeyr) and their female companion (Ayesha), who ordered for his killing, whilst I^{-asws} was seated in my^{-asws} house'.

وَ أَنَا ابْنُ عَمِّ عُثْمَانَ وَ الْمُطَالِبُ بِدَمِهِ فَإِنْ كَانَ الْأَمْرُ كَمَا قُلْتَ فَأَمَكُنَّا مِنْ قَتْلَةِ عُثْمَانَ وَ اذْفَعْنَاهُمْ إِلَيْنَا نَقْتُلَهُمْ بِإِذْنِ عَمِّنَا وَ نُبَايِعَكَ وَ نُسَلِّمُ إِلَيْكَ الْأَمْرَ هَذِهِ وَاحِدَةٌ

And I am the son of the uncle of Usman, and his guardian and am the seeker of his blood. So, if the matter was as you^{-asws} say it to be, if it is possible, hand over to us the ones who killed Usman so that we call kill them for the son of our uncle, and we will pay allegiance to you^{-asws} and submit the matter (Caliphate) to you^{-asws}. This is one thing.

وَ أَمَّا اللَّائِيَةُ فَقَدْ أَتَانِي عُيُوبِي وَ أَتَانِي الْكُتُبُ عَنْ أَوْلِيَاءِ عُثْمَانَ مِنْ هُوَ مَعَكَ يُقَاتِلُ وَ تَحْسِبُ أَنَّهُ عَلَى رَأْيِكَ وَ رَاضٍ بِأَمْرِكَ وَ هُوَ مَعَنَا وَ قَلْبُهُ عِنْدَنَا وَ جَسَدُهُ مَعَكَ وَ أَنَّكَ تُظْهَرُ وَلَايَةَ أَبِي بَكْرٍ وَ عُمَرَ وَ تَتَرَحَّمُ عَلَيْهِمَا وَ تَكْفُ عَنْ عُثْمَانَ وَ لَا تَذْكُرُهُ وَ لَا تَتَرَحَّمُ عَلَيْهِ وَ لَا تَلْعَنُهُ

And as for the second, my spies have given me the news and the letter from the friends of Usman – from among those who are fighting alongside you^{-asws}, and you^{-asws} are counting them to be on your^{-asws} side and being pleased with (them being submitted to) your^{-asws} command, but they fancy us and their hearts are with us whilst their bodies are with you^{-asws} – You^{-asws} apparently display the friendship of Abu Bakr and Umar and invoking Mercy on them both, but pause the same for Usman, and do not mention him, and you are not invoking Mercy for him, nor do you^{-asws} curse him.

وَ فِي رِوَايَةٍ أُخْرَى وَ لَا تَسُبُّهُ وَ لَا تَتَبَرَّأُ مِنْهُ

And in another report: 'You^{-asws} are neither reviling him nor disavowing from him'.

وَبَلَّغَنِي أَنَّكَ إِذَا خَلَوْتَ بِبِطَانَتِكَ الْحَبِيشَةِ وَشِيعَتِكَ وَخَاصَّتِكَ الصَّالَةِ الْمُغَيَّرَةِ الْكَاذِبَةِ تَبَرَّأْتَ عِنْدَهُمْ مِنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَلَعَنَهُمْ وَادَّعَيْتَ أَنَّكَ وَصِي رَسُولِ اللَّهِ فِي أُمَّتِهِ وَخَلِيفَتُهُ فِيهِمْ وَأَنَّ اللَّهَ تَعَالَى جَلَّ اسْمُهُ فَرَضَ عَلَى الْمُؤْمِنِينَ طَاعَتَكَ وَأَمَرَ بِوَلَايَتِكَ فِي كِتَابِهِ وَسُنَّةِ نَبِيِّهِ ص

And it has reached me from you^{-asws} that, when you^{-asws} are alone with your^{-asws} malicious associates, and your^{-asws} Shias, and your^{-asws} special ones, the misguided thieves and liars, you^{-asws} distance yourself^{-asws} from Abu Bakr, and Umar, and Usman and curse them all. And you^{-asws} are claiming that you^{-asws} are the Caliph of the Rasool-Allah^{-saww} in his^{-saww} community, and his^{-saww} successor among them, and that Allah^{-azwj} has Obligated obedience to you^{-asws} upon the believers and Ordered for your^{-asws} 'Wilayah' in His^{-azwj} Book and the Sunnah of His^{-azwj} Prophet^{-saww}.

وَأَنَّهُ أَمَرَ مُحَمَّدًا أَنْ يَقُومَ بِذَلِكَ فِي أُمَّتِهِ وَأَنَّهُ أَنْزَلَ عَلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ فَجَمَعَ قُرُوشًا وَالْأَنْصَارَ وَبَنِي أُمَيَّةَ بِغَدِيرِ حُمٍّ

And the Allah^{-azwj} Commanded Muhammad^{-saww} that he^{-saww} should stand with that in his^{-saww} community, and it was Sent down upon him^{-saww} ***O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].*** So, he^{-saww} gathered Quraysh and the Helpers and the clan of Umayya at Ghadeer Khumm.

وَفِي رِوَايَةٍ أُخْرَى فَجَمَعَ أُمَّتَهُ بِغَدِيرِ حُمٍّ فَبَلَّغَ مَا أُمِرَ بِهِ فَبَلَغَ عَنِ اللَّهِ وَأَمَرَ أَنْ يُبَلِّغَ الشَّاهِدَ الْغَائِبَ وَأَخْبَرَهُمْ أَنَّكَ أَوَّلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَأَنَّكَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And in another report, so he^{-saww} gathered his^{-saww} community at Ghadeer Khumm and preached what he^{-saww} had been Ordered to - with regards to it from Allah^{-azwj}, and ordered that those who were present should make it reach to those who were absent, and informed them that you^{-asws} are higher to them than their own selves, and you^{-asws} are from him^{-saww} of the status which Haroun^{-as} had from Musa^{-as}.

وَبَلَّغَنِي أَنَّكَ لَا تَخْطُبُ حُطْبَةً إِلَّا قُلْتَ قَبْلَ أَنْ تَنْزِلَ عَنْ مِنْبَرِكَ وَاللَّهُ إِلَيَّ لِأَوَّلَى بِالنَّاسِ وَمَا زِلْتُ مَظْلُومًا مُنْذُ قُبِضَ رَسُولُ اللَّهِ ص وَاللَّهُ لَعِنَ كَانَ مَا بَلَّغَنِي عَنْكَ حَقًّا فَلَظَلُّمُ أَبِي بَكْرٍ وَعُمَرَ إِيَّاكَ أَعْظَمُ مِنْ ظُلْمِ عُثْمَانَ لِأَنَّهُ بَلَّغَنِي أَنَّكَ تَقُولُ لَقَدْ قُبِضَ رَسُولُ اللَّهِ وَنَحْنُ شُهَدَاؤُ

And it has reached me about you^{-asws}, that you^{-asws} never preach to the people except that you^{-asws} say before descending from your^{-asws} Pulpit: 'By Allah^{-azwj}, I^{-asws} am higher to the people than their own selves, and I^{-asws} have never ceased to be oppressed since the Rasool-Allah^{-saww} passed away'. If it was as it has reached me from you^{-asws} from that as truth, so the injustice of Abu Bakr and Umar towards you^{-asws} is greater than the injustice of Usman, because Rasool-Allah^{-saww} had passed away and we were witnesses.

فَانْطَلَقَ عُمَرُ وَبَايَعَ أَبَا بَكْرٍ وَمَا اسْتَأْمَرَكَ وَلَا شَاوَرَكَ وَلَقَدْ خَاصَمَ الرَّجُلَانِ الْأَنْصَارَ بِحَقِّكَ وَحُجَّتِكَ وَقَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص وَلَوْ سَلَّمَا لَكَ الْأَمْرَ وَبَايَعَاكَ كَانَ عُثْمَانُ أَسْرَعَ النَّاسِ إِلَى ذَلِكَ لِقَرَابَتِكَ مِنْهُ وَحَقِّكَ عَلَيْهِ لِأَنَّهُ ابْنُ عَمِّكَ وَابْنُ عَمَّتِكَ

Umar went and pledged allegiance to Abu Bakr and did not ask you^{-asws}, nor did he consult with you^{-asws}. And the two men argued by your^{-asws} rights, and your^{-asws} proofs, and your^{-asws} closeness to the Rasool-Allah^{-saww}. Had they submitted to you^{-asws}, and paid allegiance to you^{-asws}, Usman would have been the easiest of the people to come to that due to the closeness of his relation to you^{-asws} than them, and your^{-asws} right to him, because he is the son of your^{-asws} uncle and your^{-asws} aunt.

ثُمَّ عَمَدَ أَبُو بَكْرٍ فَرَدَّهَا إِلَى عُمَرَ عِنْدَ مَوْتِهِ مَا شَاوَرَكَ وَلَا اسْتَأْمَرَكَ حِينَ اسْتَخْلَفَهُ وَبَايَعَ لَهُ ثُمَّ جَعَلَكَ عُمَرُ فِي الشُّوْرَى بَيْنَ سِتَّةٍ مِنْكُمْ وَأَخْرَجَ مِنْهَا جَمِيعَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَغَيْرِهِمْ

Then Abu Bakr deliberately returned it (caliphate) to Umar before his death. He did not consult with you^{-asws} nor did he ask you when he made him a Caliph and sought allegiance to him. Then Umar made you^{-asws} to be in the consultation council (Al-Shura) between the six of you, and kept out from it all the Emigrants and the Helpers, and others.

فَوَلَّيْتُمْ ابْنَ عَوْفٍ أَمْرَكُمْ فِي الْيَوْمِ الثَّالِثِ حِينَ رَأَيْتُمْ النَّاسَ قَدْ اجْتَمَعُوا وَاحْتَرَطُوا سُيُوفَهُمْ وَحَلَفُوا بِاللَّهِ لَعْنِ غَابَتِ الشَّمْسُ وَلَمْ تَخْتَارُوا أَحَدَكُمْ لَتَضْرِبَنَّ أَعْنَاقَكُمْ وَلَتَنْفِذَ فِيكُمْ أَمْرَ عُمَرَ وَصِيَّتُهُ فَوَلَّيْتُمْ أَمْرَكُمْ ابْنَ عَوْفٍ فَبَايَعَ عُثْمَانَ وَبَايَعْتُمُوهُ

Ibn Awf was made to be in charge of your affair on the third day, when you all saw the people had gathered and drawn their swords and had taken an oath upon Allah^{-azwj} that if the sun sets and you all had not chosen one of you, they would strike your necks and would carry out with regard to you^{-asws}, the condition of Umar. The one in charge of your affair, Ibn Awf, pledged allegiance to Usman. You^{-asws} had to pledge allegiance to him.

ثُمَّ حَصَرَ عُثْمَانَ فَاسْتَنْصَرَكُمْ فَلَمْ تَنْصُرُوهُ وَدَعَاكُمْ فَلَمْ يُجِيبُوهُ وَبَيَّعْتُهُ فِي أَعْنَاقِكُمْ وَأَنْتُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ حُضُورَ شُهُودٍ

Then Usman was besieged, so he asked for your^{-asws} help. But you^{-asws} did not help him, and he called out to you^{-asws}, and you^{-asws} did not answer his call, and he had a right (due to being caliph) upon your^{-asws} neck, and upon yours, O group of Emigrants and the Helpers who were present and witnessed it.

فَحَلَّيْتُمْ بَيْنَهُ وَبَيْنَ أَهْلِ مِصْرَ فَحَلَّيْتُمْ حَتَّى قَتَلُوهُ وَأَعَانَهُمْ طَوَائِفُ مِنْكُمْ عَلَى قَتْلِهِ وَحَذَلَهُ عَائِشَتُكُمْ فَصَرَّتُمْ فِي أَمْرِ بَيْنِ قَاتِلٍ وَآمِرٍ وَخَاذِلٍ

You^{-asws} left him alone with the people of Egypt until they killed him, and your sects from among you helped them on his killing, and most of you abandoned him. So you^{-asws} became, with regards to his matter, between a murderer and an instructor and a forsaker.

ثُمَّ بَايَعَكَ النَّاسُ وَأَنْتَ أَحَقُّ بِهَا مِنِّي فَأَمَكِي مِنْ قَتْلَةِ عُثْمَانَ حَتَّى أَقْتُلَهُمْ وَأُسَلِّمَ الْأَمْرَ لَكَ وَأَنَايَعُكَ أَنَا وَجَمِيعُ مَنْ قَتَلَنِي مِنْ أَهْلِ الشَّامِ

Then the people paid allegiance to you^{-asws} and you^{-asws} are more deserving of this matter than me. Hand over the ones who killed Usman so that I can kill them, and submit the command (Caliphate) to you^{-asws}, and I will pledge allegiance to you^{-asws}, and so will all those who are confronting you, from the people of Syria'.

فَلَمَّا قَرَأَ عَلِيٌّ عَ كِتَابِ مُعَاوِيَةَ وَبَلَغَهُ أَبُو الدَّرْدَاءِ رِسَالَتَهُ وَمَقَالَتُهُ قَالَ عَلِيٌّ عَ لَأُبِي الدَّرْدَاءِ قَدْ أَبْلَعْتُمَانِي مَا أَرْسَلَكُمَا بِهِ مُعَاوِيَةَ فَاسْمَعَا مِنِّي ثُمَّ أَلْبِغَاهُ عَنِّي وَفُؤَلَا لَهُ

When Ali^{-asws} read the letter of Muawiya which had been brought by Abu Al-Darda and Abu Hureira, his message and his words, Ali^{-asws} said to Abu Al-Darda: 'The two of you have brought to me what Muawiya had sent you two with, so hear from me^{-asws}, then take it from me^{-asws} to him just as you two brought it to me, and say to him that: -

إِنَّ عُثْمَانَ بْنَ عَفَّانَ لَا يَغْلُو أَنْ يَكُونَ أَحَدَ رَجُلَيْنِ إِمَّا إِمَامٌ هَدَىٰ حَرَامَ الدَّمِ وَاجِبَ النُّصْرَةِ لَا يُحِلُّ مَغْصِبَتُهُ وَلَا يَسْعَى الْأُمَّةُ خِذْلَانُهُ أَوْ إِمَامٌ ضَلَّالَةٌ خَالَ الدَّمِ لَا يُحِلُّ وَلَا يَنْتَهِي وَلَا نُصْرَتُهُ فَلَا يَخْلُو مِنْ إِحْدَى الْحِصْلَتَيْنِ

'Usman Bin Affan was nothing more than one of the two men – an imam of guidance (shedding of) whose blood was forbidden, and helping him was obligatory, and it was not permissible to disobey him, nor was there any leeway for abandoning him; or he was an imam of misguidance, (the shedding of) whose blood was permissible, and befriending him and helping him was not permissible. So, he was not devoid of one of the two characteristics.

وَالْوَاجِبُ فِي حُكْمِ اللَّهِ وَحُكْمِ الْإِسْلَامِ عَلَى الْمُسْلِمِينَ بَعْدَ مَا يَمُوتُ إِمَامُهُمْ أَوْ يُقْتَلُ ضَالًّا كَانَ أَوْ مُهْتَدِيًّا مَظْلُومًا كَانَ أَوْ ظَالِمًا خَالَ الدَّمِ أَوْ حَرَامَ الدَّمِ أَنْ لَا يَعْمَلُوا عَمَلًا وَلَا يُجَدِّثُوا حَدَثًا وَلَا يُقَدِّمُوا يَدًا وَلَا رَجُلًا وَلَا يَبْدَعُوا بَشْيَءً قَبْلَ أَنْ يَخْتَارُوا لِأَنْفُسِهِمْ إِمَامًا يَجْمَعُ أَمْرَهُمْ عَفِيفًا عَالِمًا وَرِعًا غَارِفًا بِالْقَضَاءِ وَالسُّنَّةِ

And the Obligation in the Judgment of Allah^{-azwj} and the judgment upon the Muslims, after the death of their imam or his murder – be he upon error or on guidance, an oppressed one or an oppressor, (shedding of) whose blood was permissible or prohibited – is that they should neither take any action, nor make any event to happen, nor proceed with their hands or their feet, nor initiate anything before choosing for themselves an imam who is a chaste, devout, scholar and has the understanding of the judgments and the Sunnah.

يَجْمَعُ أَمْرَهُمْ وَيَحْكُمُ بَيْنَهُمْ وَيَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ وَيَحْفَظُ أَطْرَافَهُمْ وَيَجِيءُ فَيَنْتَهِي وَيَقِيمُ حِجَّتَهُمْ وَجُمُعَتَهُمْ وَيَجِيءُ صَدَقَاتِهِمْ

He will gather for them their affairs and he judges between them and takes the rights of the oppressed one from the oppressor, and protects them, and levies their taxes (Fey), and establishes their arguments and their congregations, and levies their Charities (Sadaqa).

ثُمَّ يَحْكُمُونَ إِلَيْهِ فِي إِمَامِهِمُ الْمَقْتُولِ ظَلَمًا لِيَحْكُمَ بَيْنَهُمْ بِالْحَقِّ فَإِنْ كَانَ إِمَامُهُمْ قُتِلَ مَظْلُومًا حَكَمَ لِأَوْلِيَائِهِ بِدَمِهِ وَإِنْ كَانَ قُتِلَ ظَالِمًا أَنْظَرَ كَيْفَ كَانَ الْحُكْمُ فِي هَذَا

Then he will be judging with regards to their imam who had been killed unjustly, and he will pass a judgment against the killer, judging between them with the truth. So, if their Imam was killed as an oppressed one, the judgment will be for his guardians for his blood, and if he was killed whilst being an oppressor, he will consider how the judgment will be with regards to this.

وَإِنَّ أَوَّلَ مَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَفْعَلُوهُ أَنْ يَخْتَارُوا إِمَامًا يَجْمَعُ أَمْرَهُمْ إِنْ كَانَتْ الْخِيَرَةُ لَهُمْ وَيَتَابِعُوهُ وَيُطِيعُوهُ وَإِنْ كَانَتْ الْخِيَرَةُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ إِلَى رَسُولِهِ فَإِنَّ اللَّهَ قَدْ كَفَاهُمُ النَّظَرَ فِي ذَلِكَ وَالْإِخْتِيَارَ وَ رَسُولُ 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}.

وَقَدْ بَايَعَنِي النَّاسُ بَعْدَ قَتْلِ عُثْمَانَ وَبَايَعَنِي الْمُهَاجِرُونَ وَالْأَنْصَارُ بَعْدَ مَا تَشَاوَرُوا فِي ثَلَاثَةِ أَيَّامٍ وَهُمْ الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَقَدُوا إِمَامَتَهُمْ وَلِيَّ بِذَلِكَ أَهْلُ بَدْرٍ وَالسَّابِقَةُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ غَيْرَ أَنَّهُمْ بَايَعُوهُمْ قَبْلَ عَلَى غَيْرِ 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.

وَإِنْ بَيَّعَنِي كَانَتْ مَشُورَةً مِنَ الْعَامَّةِ فَإِنْ كَانَ اللَّهُ جَلَّ اسْمُهُ جَعَلَ الْإِخْتِيَارَ إِلَى الْأُمَّةِ وَهُمْ الَّذِينَ يَخْتَارُونَ وَنُظَرُوهُمْ لَأَنْفُسِهِمْ وَ اخْتِيَارُهُمْ لَأَنْفُسِهِمْ وَ نَظَرُوهُمْ لَهَا خَيْرٌ لَهُمْ مِنْ اخْتِيَارِ اللَّهِ وَ رَسُولِهِ لَهُمْ وَ كَانَ مِنْ اخْتَارُوهُ وَ بَايَعُوهُ بَيْعَتُهُ بَيْعَةُ هُدًى وَ كَانَ إِمَاماً وَاجِباً عَلَى النَّاسِ طَاعَتُهُ وَ نُصْرَتُهُ فَقَدْ تَشَاوَرُوا فِيَّ وَ اخْتَارُونِي بِإِجْمَاعٍ مِنْهُمْ

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.

وَإِنْ كَانَ اللَّهُ جَلَّ وَ عَزَّ هُوَ الَّذِي يَخْتَارُ وَ لَهُ الْخِيَرَةُ فَقَدْ اخْتَارَنِي لِلْأُمَّةِ وَ اسْتَخْلَفَنِي عَلَيْهِمْ وَ أَمَرَهُمْ بِطَاعَتِي وَ نُصْرَتِي فِي كِتَابِهِ الْمُنَزَّلِ وَ سُنَّةِ نَبِيِّهِ ص فَذَلِكَ أَقْوَى بِحُجَّتِي وَ أَوْجِبَ 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.

وَلَوْ أَنَّ عُثْمَانَ قُتِلَ عَلَى عَهْدِ أَبِي بَكْرٍ وَعُمَرَ أَكَانَ لِمُعَاوِيَةَ قِتَالُهُمَا وَالْخُرُوجُ عَلَيْهِمَا لِلطَّلَبِ قَالَ أَبُو هُرَيْرَةَ وَ أَبُو الدَّرْدَاءُ لَا قَالَ عَلِيٌّ ع فَكَذَلِكَ أَنَا فَإِنْ قَالَ مُعَاوِيَةُ نَعَمْ فَقُولَا لَهُ إِذَا يَجُوزَ لِكُلِّ مَنْ ظَلِمَ بِظُلْمَةٍ أَوْ قُتِلَ لَهُ قَتِيلًا [قَتِيلًا] أَنْ يَشُقَّ عَصَا الْمُسْلِمِينَ وَ يُفَرَّقَ جَمَاعَتُهُمْ وَ يَدْعُوا إِلَى نَفْسِهِ مَعَ أَنَّ وَلَدَ عُثْمَانَ أَوَّلَى بِطَلَبِ دَمِ أَبِيهِمْ مِنْ مُعَاوِيَةَ

And if Usman had been killed during the era of Abu Bakr or Umar, would Muawiya had fought against the two of them and come out against them both for seeking (the blood)?' Abu Hureira and Abu Al-Darda said, 'No'. Ali^{-asws} said: 'My^{-asws} (position) is similar to that. If Muawiya says, 'Yes', say to him, 'It would then become permissible for everyone who has been oppressed by an oppressor or killed by a killer, to created discord among the Muslims,

and cause disunity in their gatherings, and make a call to himself. Along with this, the children of Usman should be the first to claim the blood of their father, rather than Muawiya'.

قَالَ فَسَكَتَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ وَ قَالَا قَدْ أَنْصَفْتَ مِنْ نَفْسِكَ قَالَ عَلِيٌّ ع وَ لَعَنَرِي لَقَدْ أَنْصَفَنِي مُعَاوِيَةُ إِنْ تَمَّ عَلَيَّ قَوْلُهُ وَ صَدَقَ مَا أَعْطَانِي فَهَؤُلَاءِ بَنُو عُثْمَانَ رَجَالٌ قَدْ أَذْرَكُوا لَيْسُوا بِأَطْفَالٍ وَ لَا مُوَلَّى عَلَيْهِمْ فَلْيَأْتُوا أَجْمَعُ بَيْنَهُمْ وَ بَيْنَ قَتْلَةِ أَبِيهِمْ فَإِنْ عَجَزُوا عَنْ حُجَّتِهِمْ فَلْيَشْهَدُوا لِمُعَاوِيَةَ بِأَنَّهُ وَلِيُّهُمْ وَ وَكَيْلُهُمْ فِي خُصُومَتِهِمْ

(Sulaym) said, 'Abu Al-Darda and Abu Hureira were silent for a while and said, 'You^{-asws} have been equitable from yourself^{-asws}'. Ali^{-asws} said: 'By my^{-asws} life, Muawiya would have done justice to me if he would have kept to his words and been truthful to what he gives to me^{-asws}. Here are the sons of Usman, men who have understanding, and there are no children among them nor is there a guardian over them. So come, I^{-asws} will gather them along with the killers of their father, and if they get tired from arguing against them, let them testify that Muawiya is a guardian for them, and their representative, and fight against them for their disagreements.

وَ لْيَقْعُدُوا لَهُمْ وَ حَصَمَائِهِمْ بَيْنَ يَدَيَّ مَقْعَدَ الْخُصُومِ إِلَى الْإِمَامِ وَ الْوَالِي الَّذِينَ يُقَرُّونَ بِحُكْمِهِ وَ يُنْفَعُونَ قَضَاءَهُ فَأَنْظِرُ فِي حُجَّتِهِمْ وَ حُجَّةِ حَصَمَائِهِمْ فَإِنْ كَانَ أَبُوهُمْ قَتِيلَ ظَالِمًا وَ كَانَ خِلَالِ الدَّمِ أَبْطَلْتُ دَمَهُ وَ فِي رِوَايَةٍ أُخْرَى أَهْدَرْتُ دَمَهُ وَ إِنْ كَانَ أَبُوهُمْ قَتِيلَ مَظْلُومًا حَرَامَ الدَّمِ أَقْدَمْتُ مِنْ قَاتِلِ أَبِيهِمْ فَإِنْ شَاءُوا قَتَلُوا وَ إِنْ شَاءُوا عَفَوْا وَ إِنْ شَاءُوا قَبِلُوا الدِّيَةَ

And let them and the defendants sit in front of me^{-asws}, like the sitting of a litigant to the Imam^{-asws} and the governor, whose judgement they accept and carry out his^{-asws} judgement, and I^{-asws} will consider their arguments and the arguments of their opponents. If their father was killed whilst being an oppressor and it was lawful for his blood to be shed, (seeking revenge for) his blood is invalidated, and if he was an oppressed one, (the shedding of) whose blood was unlawful, I^{-asws} will punish the one who killed their father, so if they want they can kill him, and if they want they can forgive him, and if they want they can accept the wergild.

وَ هَؤُلَاءِ قَتَلُوا عُثْمَانَ فِي عَسْكَرِي يُقَرُّونَ بِقَتْلِهِ وَ يَرْضَوْنَ بِحُكْمِي عَلَيْهِمْ فَلْيَأْتِنِي وَلَدُ عُثْمَانَ وَ مُعَاوِيَةُ إِنْ كَانَ وَلِيُّهُمْ وَ وَكَيْلُهُمْ فَلْيُخَاصِمُوا قَتْلَتَهُ وَ لْيُحَاكِمُوهُمْ حَتَّى أَحْكُمَ بَيْنَهُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص وَ إِنْ كَانَ مُعَاوِيَةُ إِذَا يَتَجَيَّ وَ يَطْلُبُ الْأَعَالِيلَ وَ الْأَبَاطِيلَ فَلْيَتَجَنَّ مَا بَدَأَ لَهُ فَسَوْفَ يُعِينُ اللَّهُ عَلَيْهِ

And here are the killers of Usman in my^{-asws} army, accepting that they killed him, and are happy with my^{-asws} judgement, be it against them or for them. Let the sons of Usman come to me, or Muawiya – if he was their guardian or their representative –let them present their arguments for his killing; and I^{-asws} will judge between the two of them until I^{-asws} judge by the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}. But Muawiya is coming to me^{-asws} and he is seeking by the invalid reasons, so he can do whatever appears to him, for Allah^{-azwj} will Help against him'.

قَالَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ قَدْ وَ اللَّهُ أَنْصَفْتَ مِنْ نَفْسِكَ وَ زِدْتَ عَلَى النَّصْفَةِ وَ أَرَحْتَ عَلْتَهُ وَ قَطَعْتَ حُجَّتَهُ وَ جِئْتَ بِحُجَّةٍ قَوِيَّةٍ صَادِقَةٍ مَا عَلَيْهَا لَوْنٌ

Abu Al-Darda and Abu Hureira said, 'By Allah^{-azwj}, you^{-asws} have established the truth, and have done more than the justice, and you^{-asws} have removed his reasons, and cut-off his arguments, and have come with strong arguments which are true and there can be no reproach against them'.

ثُمَّ خَرَجَ أَبُو هُرَيْرَةَ وَ أَبُو الدَّرْدَاءِ فَإِذَا نَحَوْ مِنْ عِشْرِينَ أَلْفَ رَجُلٍ مُقَنَّعِينَ فِي الْحَدِيدِ فَقَالُوا نَحْنُ قَتَلْنَا عُثْمَانَ مُقَرُّونَ رَاضُونَ بِحُكْمِ عَلِيٍّ عَ عَلَيْنَا وَ لَنَا فُلْيَانَتُنَا أَوْلِيَاءُ عُثْمَانَ فَلْيُحَاكِمُونَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فِي دَمِ أَبِيهِمْ وَ إِنْ وَجِبَ عَلَيْنَا الْقَوْدُ أَوْ الدِّيَّةُ اصْطَبَرْنَا لِحُكْمِهِ وَ سَلَمْنَا

Then Abu Hureira and Abu Al-Darda went out, and there were nearly twenty thousand men covered with the iron (armaments). They (Abu Al-No'man Bin Zamaan) said, 'We killed Usman, and we are accepting it, and are happy with the judgment of Ali^{-asws}, be it against us or for us. Let the guardian of Usman come to us, so that Amir-ul-Momineen^{-asws} can judge us with regard to the blood of their father. If punishment is obligated upon us or the blood-money (compensation), we will bear his^{-asws} judgment patiently, and submit to it'.

فَقَالَا قَدْ أَنْصَفْتُمْ وَ لَا يَحِلُّ لِعَلِيٍّ عَ دَفْعُكُمْ وَ لَا قَتْلُكُمْ حَتَّى يُحَاكِمُكُمْ إِلَيْهِ فَيُحْكَمْ بَيْنَكُمْ وَ بَيْنَ أَصْحَابِكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص

The two of them said, 'You^{-asws} are being fair, and it is not permissible for Ali^{-asws} to defend you or to kill you until he^{-asws} passes a judgement upon you. He^{-asws} will judge between you and your companion by the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}'.

وَ انْطَلَقَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ حَتَّى قَدِمَا عَلَى مُعَاوِيَةَ فَأَخْبَرَاهُ بِمَا قَالَ عَلِيٌّ عَ وَ مَا قَالَ قَتَلْنَا عُثْمَانَ وَ مَا قَالَ أَبُو النُّعْمَانِ بْنُ صِمَانَ

Abu Al-Darda and Abu Hureira went until they were in front of Muawiya. They informed him of what Ali^{-asws} had said, and what the killers of Usman had said, and what Abu Al-No'man Bin Samaan had said.

فَقَالَ مُعَاوِيَةُ فَمَا رَدَّ عَلَيْكُمَا فِي تَرْجُئِهِ عَلَى أَبِي بَكْرٍ وَ عُمَرَ وَ كَفِّهِ عَنِ التَّرَجُّمِ عَلَى عُثْمَانَ وَ بَرَاءَتِهِ مِنْهُ فِي السِّرِّ وَ مَا يَدَّعِي مِنَ اسْتِخْلَافِ رَسُولِ اللَّهِ ص إِيَّاهُ وَ أَنَّهُ لَمْ يَزَلْ مَظْلُومًا مُنْذُ قُبِضَ رَسُولُ اللَّهِ ص قَالَا بَلَى قَدْ تَرَجَّمْ عَلَى أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ عِنْدَنَا وَ نَحْنُ نَسْمَعُ

Muawiya said to both of them, 'So what was his^{-asws} response to you two with regard to invoking Mercy for Abu Bakr and Umar, and pausing from (the invocation of Mercy) for Usman, and distancing himself^{-asws} for them in secret, and what he^{-asws} is claiming that the Rasool-Allah^{-saww} appointed him^{-asws} as Caliph, and that he^{-asws} has never ceased to be an oppressed one since the passing away of the Rasool-Allah^{-saww}? They said, 'Yes, he^{-asws} had Invoked for Mercy for Abu Bakr, and Umar, and Usman in our presence, and we heard it'.

ثُمَّ قَالَ لَنَا فَمَا يَقُولُ إِنْ كَانَ اللَّهُ جَعَلَ الْخِيَارَ إِلَى الْأُمَّةِ فَكَانُوا هُمُ الَّذِينَ يَخْتَارُونَ وَ يَنْظُرُونَ لِأَنْفُسِهِمْ وَ كَانَ اخْتِيَارُهُمْ لِأَنْفُسِهِمْ وَ نَظَرُهُمْ لَهَا خَيْرًا لَهُمْ وَ أَرْشَدَ مِنَ اخْتِيَارِ اللَّهِ وَ اخْتِيَارِ رَسُولِ اللَّهِ ص فَقَدِ اخْتَارُونِي وَ بَايَعُونِي فَبَيْعَتِي بَيْعَةُ هُدًى وَ أَنَا إِمَامٌ وَاجِبٌ عَلَى النَّاسِ نُصْرَتِي لِأَنَّهُمْ قَدْ تَشَاوَرُوا فِيَّ وَ اخْتَارُونِي

Then he^{-asws} said to us, from what he^{-asws} said: 'If Allah^{-azwj} has Given them (the community) choice of agreeing to a leader, so they are the ones who will be choosing and considering for themselves – and their choosing for themselves and their consideration is more correct since it in accordance with the Choice of Allah^{-azwj} and the choice of the Rasool-Allah^{-saww} – so they have chosen me^{-asws} and have paid allegiance to me^{-asws}. The allegiance to me^{-asws} is the allegiance of guidance, and I^{-asws} am the Imam^{-asws} the obedience to me^{-asws} and helping me^{-asws} has been Obligated upon the people, because they had consulted with regard to this and chose me^{-asws}.

وَإِنْ كَانَ اخْتِيَارُ اللَّهِ وَ اخْتِيَارُ رَسُولِهِ خَيْرًا لَهُمْ وَ أَرْشَدَ مِنْ اخْتِيَارِهِمْ لِأَنْفُسِهِمْ وَ نَظَرِهِمْ لَهَا فَقَدْ اخْتَارَنِي اللَّهُ وَ رَسُولُهُ لِلْأُمَّةِ وَ اسْتَخْلَفَانِي عَلَيْهِمْ وَ أَمَرَاهُمْ بِصَبْرِي وَ طَاعَتِي فِي كِتَابِ اللَّهِ الْمُنَزَّلِ عَلَى لِسَانِ نَبِيِّهِ الْمُرْسَلِ وَ ذَلِكَ أَقْوَى بِحُجَّتِي وَ أَوْجِبُ لِحَقِّي

And if the Choice of Allah^{-azwj} and the choice of the Rasool-Allah^{-saww} is better for them and more correct than their choice for themselves and their consideration of it, so Allah^{-azwj} and His^{-azwj} Rasool^{-saww} have Chosen me^{-asws} for the community, and have Appointed me^{-asws} to be the Caliph over them, and Ordered them to help me^{-asws} and obey me^{-asws}, in the Revealed Book of Allah^{-azwj} upon the tongue of His^{-azwj} Messenger Prophet^{-saww}. And that is stronger for my^{-asws} argument and more than Obligates my^{-asws} rights’.

ثُمَّ صَعِدَ الْمُنْبَرِ فِي عَسْكَرِهِ وَ جَمَعَ النَّاسَ وَ مَنْ يَحْضُرُهُ مِنَ التَّوَّاجِي وَ الْمُهَاجِرِينَ وَ الْأَنْصَارَ

Then he^{-asws} ascended the pulpit among his^{-asws} army, and gathered the people, and from those who were present from nearby, and the Emigrants and the Helpers.

ثُمَّ حَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَعَاشِرَ النَّاسِ إِنَّ مَنَاقِبِي أَكْثَرُ مِنْ أَنْ تُحْصَى وَ بَعْدَ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ ذَلِكَ وَ مَا قَالَ رَسُولُ اللَّهِ إِلَيَّ سَأُنَبِّئُكُمْ عَنْ خِصَالٍ سَبْعَةٍ قَالَهَا رَسُولُ اللَّهِ أَكْتَفِي بِهَا مِنْ جَمِيعِ مَنَاقِبِي وَ فَضْلِي

Then he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: ‘O group of people! My^{-asws} virtues are more than what can be counted or numbered, and after (all that) is what Allah^{-azwj} has Revealed in His^{-azwj} Book from that, and what the Rasool-Allah^{-saww} has said. I^{-asws} shall inform you of seven qualities Rasool-Allah^{-saww} had said which should suffice for you to recognise all my^{-asws} virtues and my^{-asws} preferences.

أَتَعْلَمُونَ أَنَّ اللَّهَ فَضَّلَ فِي كِتَابِهِ النَّاطِقِ السَّابِقَ إِلَى الْإِسْلَامِ فِي عَذْرِ آيَةٍ مِنْ كِتَابِهِ عَلَى الْمَسْئُوفِ وَ أَنَّهُ لَمْ يَسْبِقْنِي إِلَى اللَّهِ وَ رَسُولِهِ أَحَدٌ مِنَ الْأُمَّةِ قَالُوا لَللَّهِ نَعَمْ

Are you knowing that Allah^{-azwj} Preferred to Speak in His^{-azwj} Book, being the foremost to Al-Islam – in another Verse from His^{-azwj} Book over the preceded one, and there is no one from the community who preceded me^{-asws} to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}?’ They said, ‘O Allah^{-azwj}, yes’.

قَالَ أَنْشَدُكُمْ اللَّهُ مَا سَمِعَ رَسُولُ اللَّهِ ص عَنْ قَوْلِهِ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فَقَالَ رَسُولُ اللَّهِ ص أَنْزَلَهَا اللَّهُ فِي الْأَنْبِيَاءِ وَ أَوْصِيَانِهِمْ وَ أَنَا أَفْضَلُ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ وَصِيِّي عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَفْضَلُ الْأَوْصِيَاءِ

He^{-asws} said: ‘I^{-asws} adjure you all to Allah^{-azwj}, I^{-asws} asked the Rasool-Allah^{-saww} about His^{-azwj} Words: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].** Rasool-Allah^{-saww} said: ‘Allah^{-azwj} has Sent these down regarding the Prophets^{-as} and their^{-as} successors^{-as}, and I^{-saww} am the best of the Prophets^{-as} of Allah^{-azwj}, and my^{-saww} brother, and my^{-saww} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} is the best of the successors^{-as}?’

فَقَامَ نَحْوُ مِنْ سَبْعِينَ بَدْرِيًّا جُلُوهُمْ مِنَ الْأَنْصَارِ وَ بَقِيَّتُهُمْ مِنَ الْمُهَاجِرِينَ مِنْهُمْ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ خَالِدُ بْنُ زَيْدٍ أَبُو أَيُّوبَ الْأَنْصَارِيُّ وَ فِي الْمُهَاجِرِينَ عَمَارُ بْنُ يَاسِرٍ فَقَالُوا نَشْهَدُ أَنَّكَ قَدْ سَمِعْنَا رَسُولَ اللَّهِ ص قَالَ ذَلِكَ

About seventy from the participants of Badr, most of them from the Helpers and the rest of them from the Emigrants stood up. Among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub Al-Ansaary, and from the Emigrants were Ammar Bin Yaaser and others, so they said, 'We hereby testify that we have heard the Rasool-Allah^{-saww} say that'.

قَالَ فَأَنْشُدْكُمْ بِاللَّهِ فِي قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ وَقَوْلِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ آيَةً ثُمَّ قَالَ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً

He^{-asws} said: 'I^{-asws} adjure you to Allah^{-azwj} regarding the Words of Allah^{-azwj} **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, and His^{-azwj} Words: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**, then Said: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]**.

فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ أَخَاصُّ الْمُؤْمِنِينَ أَمْ عَامٌّ لِحَمِيْعِهِمْ فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ أَنْ يَعْلَمَهُمْ وَأَنْ يُفَسِّرَ لَهُمْ مِنَ الْوَلَايَةِ مَا فَسَّرَ لَهُمْ مِنْ صَلَاتِهِمْ وَصِيَامِهِمْ وَزَكَاتِهِمْ وَحُجَّتِهِمْ

The people said, 'O Rasool-Allah^{-saww}, is this especially for some of the believers or generally for all of them?' Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Rasool^{-saww} that he^{-saww} should teach them as to the ones^{-asws} for whom the Verse Came down, and that he^{-saww} should explain about the 'Wilayah' just as he^{-saww} had explained to them their Salats, and their Fasts, and their Zakaat, and their Hajj.

فَتَنَصَّبَنِي لِلنَّاسِ بِعَدِيرِ حُجٍّ وَقَالَ إِنَّ اللَّهَ أَرْسَلَنِي بِرِسَالَةٍ ضَاقَ بِهَا صَدْرِي وَظَنَنْتُ أَنَّ النَّاسَ مُكَذِّبِي بِهَا فَأَوْعَدَنِي لِأَبْلَعْنَهَا أَوْ يُعَذِّبَنِي ثُمَّ يَا عَلِيُّ

He^{-saww} nominated me^{-asws} at Ghadeer Khumm and said that: 'Allah^{-azwj} Sent me^{-saww} with a Message which constricted my^{-saww} chest and I^{-saww} saw that the people would not believe me^{-saww}. He^{-azwj} Promised me^{-saww} that I^{-saww} should preach it or else He^{-azwj} would Punish me^{-saww}. Arise! O Ali^{-asws}'.

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ بَعْدَ أَنْ أَمَرَ بِإِلَاقَةِ أَنْ يُنَادِيَ بِالصَّلَاةِ جَامِعَةً فَصَلَّى بَيْنَهُمُ الظُّهْرَ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ مَوْلَايَ وَأَنَا مَوْلَى الْمُؤْمِنِينَ وَأَنَا أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَانْصُرْ مَنْ نَصَرَهُ وَاجْتُلْ مَنْ حَذَلَهُ

Then he^{-saww} called for the congregational Salat, so we all prayed Salat with him^{-asws}, Al-Zohr (Midday Salat), then said: 'O you people! Surely Allah^{-azwj} is my^{-saww} Master (Mawla), and I^{-saww} am the Master^{-saww} of the Momineen and foremost with them than their own selves. Indeed! The one to whom I^{-saww} am Master^{-saww} of, Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the one who is inimical to him^{-asws}, and Help the one who helps him^{-asws} and Abandon the one who abandons him^{-asws}'.

فَقَامَ إِلَيْهِ سَلْمَانُ الْفَارِسِيُّ فَقَالَ يَا رَسُولَ اللَّهِ وَلَاؤُهُ فِيمَا دَا فَقَالَ وَلَاؤُهُ كَوَلَايَتِي مَنْ كُنْتُ أَوْلَى بِهِ مِنْ نَفْسِهِ فَعَلَيْهِ أَوْلَى بِهِ مِنْ نَفْسِهِ

Salman Al-Farsi^{-ra} stood up in front of him^{-saww} and said, 'O Rasool-Allah^{-saww}, be submissive to him^{-asws} like what?' He^{-saww} said: 'Be submissive to him^{-asws} like you^{-ra} are submissive to

me-saww. The one to whom I-saww am higher than his own self, so Ali-asws is higher to him than his own self’.

وَأَنْزَلَ اللَّهُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَقَالَ سَلْمَانُ يَا رَسُولَ اللَّهِ أُنَزِّلَتْ هَذِهِ الْآيَاتُ فِي عَلِيٍّ خَاصَّةً فَقَالَ فِيهِ وَ فِي أَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ

And Allah-azwj Blessed and Exalted Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].** Salman Al-Farsi-ra said, ‘O Rasool-Allah-saww, this Verse has Descended regarding Ali-asws especially?’ Rasool-Allah-saww said: ‘Indeed, it is regarding him-asws, and regarding my-saww successors up to the Day of Qiyamah’.

فَقَالَ سَلْمَانُ يَا رَسُولَ اللَّهِ صَ بَيْنَهُمْ لَنَا فَقَالَ عَلِيٌّ عَ أَخِي وَ وَزِيرِي وَ وَصِيِّ وَ صِنْوِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي وَ أَحَدَ عَشَرَ إِمَامًا مِنْ وَلَدِهِ الْحُسَيْنِ ثُمَّ الْحُسَيْنِ عَ ثُمَّ تِسْعَةٌ مِنْ وَلَدِ الْحُسَيْنِ عَ وَاحِدٌ بَعْدَ وَاحِدٍ الْقُرْآنَ مَعَهُمْ وَ هُمْ مَعَ الْقُرْآنِ لَا يَفَارِقُونَهُ حَتَّى يَرُدُّوا عَلَيَّ الْحَوْضَ

Salman Al-Farsi-ra said, ‘O Rasool-Allah-saww, explain it for us’. He-saww said: ‘Ali-asws, who is my-saww brother, and my-saww Vizier, and my-saww successor, and my-saww inheritor, and my-saww Caliph in my-saww community, and the Guardian of every believer after me-saww, and eleven Imams-asws from his sons-asws. The first of them-asws is my-saww son Al-Hassan-asws, then Al-Husayn-asws, then nine from the sons-asws of Al-Husayn-asws, one after the other. The Quran is with them-asws and they-asws are with the Quran. Neither will it separate from them-asws nor will they separate from it until they-asws return to the Fountain’.

فَقَامَ اثْنَا عَشَرَ رَجُلًا مِنَ الْبَدْرِيِّينَ فَقَالُوا نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَ كَمَا قُلْتَ سَوَاءً لَمْ تَرِدْ حَرْفًا وَ لَمْ تَنْقُصْ حَرْفًا وَ قَالَ بَقِيَّةُ السَّبْعِينَ قَدْ سَمِعْنَا ذَلِكَ وَ لَمْ نَحْفَظْهُ كُلَّهُ وَ هَؤُلَاءِ الْإِثْنَا عَشَرَ خِيَارُنَا وَ أَفْضَلُنَا فَقَالَ صَدَقْتُمْ لَيْسَ كُلُّ النَّاسِ يَحْفَظُ بَعْضُهُمْ أَحْفَظُ مِنْ بَعْضٍ

Twelve men from the people of Badr stood up and said, ‘We testify that we heard that from the Rasool-Allah-saww as you-asws have said it exactly, neither have you-asws added nor you-asws have been deficient by a single letter, and the Rasool-Allah-saww made us witnesses on that’. And the remaining seventy said, ‘We have heard that but did not memorise all of it, and these twelve are our good ones, and the best ones of us’. He-asws said: ‘You spoke the truth. It is not for all the people to be memorisers, some of them are better at memorising than others.

فَقَامَ مِنَ الْإِثْنَيْنِ عَشَرَ أَرْبَعَةُ أَبُو الْهَيْثَمِ بْنِ التَّيْهَانِ وَ أَبُو أُتَيْبٍ وَ عَمَّارٌ وَ حُرَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ فَقَالُوا نَشْهَدُ أَنَّ قَدْ سَمِعْنَا قَوْلَ رَسُولِ اللَّهِ صَ وَ حَفِظْنَا أَنَّهُ قَالَ يَوْمَئِذٍ وَ هُوَ قَائِمٌ وَ عَلِيٌّ عَ قَائِمٌ إِلَى جَانِبِهِ

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah-azwj have Mercy of them – so they said, ‘We testify that we have heard the words of the Rasool-Allah-saww and we have preserved it that he-saww said, one day, and he-saww was standing, and Ali-asws was standing beside him-saww’.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْصِبَ لَكُمْ إِمَامًا يَكُونُ وَصِيِّ فِيكُمْ وَ خَلِيفَتِي فِي أُمَّتِي وَ فِي أَهْلِ بَيْتِي مِنْ بَعْدِي وَ الَّذِي فَرَضَ اللَّهُ عَلَى الْمُؤْمِنِينَ فِي كِتَابِهِ طَاعَتَهُ وَ أَمَرَكُمْ فِيهِ بِوَلَايَتِهِ

Then Rasool-Allah^{-saww} said: 'O you people! Allah^{-azwj} has Commanded me^{-saww} that I^{-saww} should nominate for you an Imam^{-asws} and a successor^{-asws} who will be the successor^{-asws} of your Prophet^{-saww} among you, and my^{-saww} Caliph in my^{-saww} community, and among the People^{-asws} of my^{-saww} Household after me^{-saww}, and the one^{-asws} for whom Allah^{-azwj} has Obligated upon the believers, in His^{-azwj} book, obedience to him^{-asws}, and has Commanded to you all in it for his^{-asws} 'Wilayah'.

فَرَأَيْتُمْ رَبِّي خَشِيَةً طَعْنِ أَهْلَ الْبَغْيِ وَ تَكْذِيبِهِمْ فَأَوْعَدَنِي لَأُبَلِّغَنَّهَا أَوْ لَيُعَذِّبَنِي

So I^{-saww} referred it back to my^{-saww} Lord out of fear of the hypocrites and their belying it, so He^{-azwj} Promised me^{-saww} that (He^{-azwj} will Protect me^{-saww}) but if I^{-saww} do not preach it, He^{-azwj} would Punish me^{-saww}.

أَيُّهَا النَّاسُ إِنَّ اللَّهَ أَمَرَكُمْ فِي كِتَابِهِ بِالصَّلَاةِ وَ قَدْ بَيَّنَّهَا لَكُمْ وَ سَنَّهَا وَ الرِّكَاءَ وَ الصَّوْمَ وَ الْحَجَّ فَبَيَّنَّهَا وَ فَسَّرَهَا لَكُمْ وَ أَمَرَكُمْ فِي كِتَابِهِ بِالْوَلَايَةِ

Then Rasool-Allah^{-saww} said: 'O you people! Surely Allah^{-azwj} – Majestic is His^{-azwj} Name – has Ordered you all in His^{-azwj} Book for the Prayer and I^{-saww} have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). I^{-saww} explained these to you and interpreted them for you all, and He^{-azwj} Commanded you all in His^{-azwj} Book for the 'Wilayah'.

وَ إِنِّي أَشْهَدُكُمْ أَيُّهَا النَّاسُ أَنَّهَا خَاصَّةٌ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءِ مِنْ وَلَدِي وَ وَلَدِ أَخِي وَ وَصِيَّ عَلِيٍّ أُولَئِكَ ثُمَّ الْحَسَنِ ثُمَّ الْحُسَيْنَ ثُمَّ تَسْعَةَ مِنْ وَلَدِ الْحُسَيْنِ ع لَا يُفَارِقُونَ الْكِتَابَ حَتَّى يَرُدُّوا عَلَيَّ الْحَوْضَ

And I^{-saww} adjure you, O you people, that it is especially for Ali^{-asws} Bin Abu Talib^{-asws} and the successors^{-asws} from my^{-saww} sons^{-asws} and the sons^{-asws} of my^{-saww} brother and my^{-saww} successor^{-asws}. Ali^{-asws} is the first of them^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws} - my^{-saww} son^{-asws}. Neither will the Book be separated from them^{-asws} nor will they^{-asws} separate from it until they^{-asws} return to the Fountain.

أَيُّهَا النَّاسُ إِنِّي قَدْ أَعْلَمْتُكُمْ مَفْرَعَكُمْ وَ إِمَامَكُمْ بَعْدِي وَ دَلِيلَكُمْ وَ هَادِيَكُمْ وَ هُوَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ هُوَ فِيكُمْ بِمَنْزِلَتِي

O you people! I^{-saww} have made known to you your shelter and your Imam^{-asws} after me^{-saww}, and your evidence and your guide, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} is among you at the status that I^{-saww} have among you.

فَقَلِّدُوهُ دِينَكُمْ وَ أَطِيعُوهُ فِي جَمِيعِ أُمُورِكُمْ فَإِنَّ عِنْدَهُ جَمِيعَ مَا عَلَّمَنِي اللَّهُ عَزَّ وَ جَلَّ وَ أَمَرَنِي اللَّهُ أَنْ أَعْلِمَهُ بِإِتَائِكُمْ وَ أَعْلَمَكُمْ أَنََّّهُ عِنْدَهُ فَاسْأَلُوهُ وَ تَعَلَّمُوا مِنْهُ وَ مِنْ أَوْصِيَائِهِ بَعْدَهُ وَ لَا تَعْلَمُوهُمْ وَ لَا تَتَقَدَّمُوهُمْ وَ لَا تَتَخَلَّفُوا عَنْهُمْ فَإِنَّهُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ لَا يُزِيلُونَهُ وَ لَا يُزِيلُهُمْ

So, emulate him^{-asws} (do his^{-asws} Taqleed), and obey him^{-asws} in all of your affairs, for in his^{-asws} possession is what Allah^{-azwj} has Taught me^{-saww}, and Ordered me^{-saww} for, and I^{-saww} have made it known to him^{-asws}, and I^{-saww} am letting you know that it is with him^{-asws}. So ask him^{-asws} and learn from him^{-asws} and from the successors^{-asws} after him^{-asws}, and do not try to teach them^{-asws} nor precede them^{-asws} not be left behind them^{-asws}, for they^{-asws} are with the truth and the truth is with them^{-asws}, neither will they^{-asws} leave it nor will it leave them^{-asws}.

ثُمَّ قَالَ عَلِيٌّ ع لِأَبِي الدَّرْدَاءِ وَ أَبِي هُرَيْرَةَ وَ مَنْ حَوْلَهُ يَا أَيُّهَا النَّاسُ أ تَعْلَمُونَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ فِي كِتَابِهِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

Then Ali^{-asws} said to Abu Al-Darda and Abu Hureira and those who were around them: 'O you people! Do you know that Allah^{-azwj} Blessed and High Sent down in His^{-azwj} Book: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

فَجَمَعَنِي رَسُولُ [اللَّهِ] ص وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فِي كِسَاءٍ وَ قَالَ اللَّهُمَّ هَؤُلَاءِ [أَجَبْتِي] وَ عِزَّتِي وَ حَامَّتِي وَ أَهْلَ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

Rasool-Allah^{-saww} gathered me^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} along with himself^{-saww} in his^{-saww} Blanket (Kisaa), and said: 'O Allah^{-azwj}! These^{-asws} are my^{-saww} Family, and my^{-saww} special ones, and the People^{-asws} of my^{-saww} Household, never let uncleanness come near them^{-asws} and Keep them^{-asws} Purified with a thorough Purifying.

فَقَالَتْ أُمُّ سَلَمَةَ وَ أَنَا فَقَالَ إِنَّكَ إِلَى خَيْرٍ وَ إِنَّمَا أُنْزِلَتْ فِيَّ وَ فِي أَخِي عَلِيٍّ وَ ابْنَتِي فَاطِمَةَ وَ ابْنَتِي الْحُسَيْنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ خَاصَّةً لَيْسَ مَعَنَا غَيْرُنَا وَ فِي تِسْعَةٍ مِنْ وَلَدِ الْحُسَيْنِ مِنْ بَعْدِي

Umm Salama^{-ra} said: 'And I^{-ra}, O Rasool-Allah^{-saww}?' So he^{-saww} said: 'You^{-ra} are upon good, but this has Descended regarding myself^{-saww}, and regarding my^{-saww} brother Ali^{-asws}, and my^{-saww} daughter Fatima^{-asws}, and regarding my^{-saww} sons Al-Hassan^{-asws} and Al-Husayn^{-asws}, and regarding nine Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws} from after me^{-saww}.

فَقَامَ كُلُّهُمْ فَقَالُوا نَشْهَدُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْنَا بِذَلِكَ فَسَأَلْنَا عَنْ ذَلِكَ رَسُولَ اللَّهِ ص فَحَدَّثَنَا بِهِ كَمَا حَدَّثَتْنَا أُمُّ سَلَمَةَ

All of them stood up and said, 'We bear witness that Umm Salama^{-ra} narrated that to us, so we asked the Rasool-Allah^{-saww}, and he^{-saww} narrated to us just as Umm Salama^{-ra} had narrated it'.

ثُمَّ قَالَ أَنْشِدُكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ اللَّهَ جَلَّ اسْمُهُ أَنْزَلَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ فَقَالَ سَلْمَانُ يَا رَسُولَ اللَّهِ أ عَامَّةٌ أَمْ خَاصَّةٌ

Then Ali^{-asws} said: 'I^{-asws} adjure you all to Allah^{-azwj}, do you know that Allah^{-azwj}, Majestic is His^{-azwj} Name, Sent down in His^{-azwj} Book: **O you who believe! Fear Allah and be with the truthful ones [9:119]?**' Salman^{-ra} said, 'O Rasool-Allah^{-saww}, is this general or special?'

فَقَالَ أَمَّا الْمَأْمُورُونَ فَعَامَّةٌ لِأَنَّ جَمَاعَةَ الْمُؤْمِنِينَ أَمَرُوا بِذَلِكَ وَ أَمَّا الصَّادِقُونَ فَخَاصَّةٌ عَلَيَّ بِنُ أَبِي طَالِبٍ وَ أَوصِيَائِي مِنْ بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ

He^{-saww} said: 'But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the 'Truthful', so it is specially for my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, and my^{-saww} successors^{-asws} from after him^{-asws} up to the Day of Qiyamah'.

وَ قُلْتُ لِرَسُولِ اللَّهِ ص فِي غَزْوَةِ تَبُوكَ يَا رَسُولَ اللَّهِ لِمَ خَلَفَنِي فَقَالَ إِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا بِي أَوْ بِكَ وَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا النَّبُوَّةَ فَإِنَّهُ لَا نَبِيَّ بَعْدِي

Ali^{-asws} said: 'And I^{-asws} said to the Rasool-Allah^{-saww} during the (military) expedition of Tabuk: 'O Rasool-Allah^{-saww}, why did you^{-saww} leave me^{-asws} behind?' He^{-saww} said: 'O Ali^{-asws}, Al-Medina cannot be in a correct state except by me^{-saww} and by you^{-asws}, and you^{-asws} are from me^{-saww} of the status which Haroun^{-as} had from Musa^{-as} except for the Prophet-hood, except there will be no Prophet^{-as} after me^{-saww}'.

فَقَامَ رَجُلٌ مِّنْهُ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَقَالَوا نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص فِي غَزْوَةِ تَبُوكَ

Some men from the Emigrants and the Helpers stood up and said, 'We testify that we heard that from the Rasool-Allah^{-saww} during the (military) expedition of Tabuk'.

فَقَالَ أَنْشُدُكُمْ اللَّهَ أَنْ تَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ فِي سُورَةِ الْحَجِّ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ إِلَى آخِرِ السُّورَةِ

He^{-asws} said: 'I^{-asws} adjure you all to Allah^{-azwj}, do you know that Allah^{-azwj} Mighty and Majestic Revealed in Surah Al-Hajj: **O you who believe! Perform Ruku and Sujudah and worship your Lord, [22:77]** – up to the end of the Surah.

فَقَامَ سَلْمَانٌ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ أَنْتَ عَلَيْهِمْ شَهِيدٌ وَهُمْ شُهَدَاءُ عَلَى النَّاسِ الَّذِينَ اجْتَبَاهُمُ اللَّهُ وَ مَا جَعَلَ عَلَيْهِمْ فِي الدِّينِ مِنْ حَرْجٍ مِّلَّةَ أَبِيهِمْ إِبْرَاهِيمَ

Salman^{-ra} stood up and said, 'O Rasool-Allah^{-saww}, who are these^{-asws} over whom you^{-saww} are a witness and they^{-asws} are witnesses over the people, whom Allah^{-azwj} has Chosen, and did not Make anything wrong to them in the Religion, the Nation of their^{-asws} father Ibrahim^{-as}?'

قَالَ عَنَى بِذَلِكَ ثَلَاثَةَ عَشَرَ إِنْسَانًا أَنَا وَ أَحِبِّي وَ أَحَدَ عَشَرَ مِنْ وَلَدِي قَالُوا اللَّهُمَّ نَعَمْ

Rasool-Allah^{-saww} said: 'But it means by that thirteen humans – I^{-asws}, and my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, and eleven from his^{-asws} sons^{-asws}'. They said, 'O Allah^{-azwj}, yes'.

قَالَ أَنْشُدُكُمْ اللَّهَ أَنْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص قَامَ خَطِيبًا وَ لَمْ يَخْطُبْ بَعْدَهَا وَ قَالَ إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَيُّهَا النَّاسُ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِحِمَا كِتَابِ اللَّهِ وَ أَهْلِ بَيْتِي فَإِنَّهُ قَدْ عَاهَدَ إِلَيَّ اللَّطِيفُ الْحَبِيرُ أَهْمًا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

Ali^{-asws} said: 'I^{-asws} adjure you all to Allah^{-azwj}, do you know that Rasool-Allah^{-saww} stood up to preach – and he^{-saww} never preached after it – and said: 'O you people! I^{-asws} am leaving among you all two commands, you will not stray if you attach yourselves to these two – the Book of Allah^{-azwj} and my^{-saww} Family, the People^{-asws} of my^{-saww} Household, for it has been Promised to me^{-saww} by the Kind^{-azwj}, the Aware^{-azwj}, that these two will never separate until they return to me^{-saww} at the Fountain?'

فَقَالُوا اللَّهُمَّ نَعَمْ قَدْ شَهِدْنَا ذَلِكَ كُلَّهُ

They said, 'O Allah^{-azwj}, yes, we have witnessed that, all of it'.

فَقَالَ حَسْبِيَ اللَّهُ فَقَامَ الْإِثْنَا عَشَرَ فَقَالُوا نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ص حِينَ خَطَبَ فِي الْيَوْمِ الَّذِي قُبِضَ فِيهِ قَامَ عُمَرُ بْنُ الْخَطَّابِ شِبْهَ الْمُعْصَبِ فَقَالَ يَا رَسُولَ اللَّهِ أَكُلُّ أَهْلِ بَيْتِكَ

Ali^{-asws} said: 'Allah^{-azwj} is Sufficient for me^{-asws}'. Twelve from the group of the participants of Badr stood up and said, 'We testify that when Rasool-Allah^{-saww} preached on the day in which he^{-saww} passed away, Umar Bin Al-Khattab stood up angrily and said, 'O Rasool-Allah^{-saww}, all the People^{-asws} of your^{-saww} Household?'

فَقَالَ لَا وَ لَكِنْ أَوْصِيَائِي مِنْهُمْ عَلَيَّ أَخِي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي هَذَا أَوْلَهُمْ وَ آخِرُهُمْ

He^{-saww} said: 'No, but my^{-saww} successors^{-asws}. My^{-saww} brother among them^{-asws}, who is my^{-saww} Vizier, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and the Guardian of every believer after me^{-asws}, this is their first and their last.

ثُمَّ وَصَّيْتُ ابْنِي هَذَا وَ أَشَارَ إِلَى الْحُسَيْنِ ثُمَّ وَصَّيْتُ هَذَا وَ أَشَارَ إِلَى الْحُسَيْنِ ثُمَّ وَصَّيْتُ ابْنِي وَ سَمِيَّ أَخِي ثُمَّ وَصَّيْتُ سَمِيَّيَ ثُمَّ سَبْعَةٌ مِنْ وَلَدِهِ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَرُدُّوا عَلَيَّ الْخَوْضَ شُهَدَاءَ لِلَّهِ فِي أَرْضِهِ وَ حُجَجَهُ عَلَى خَلْقِهِ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ

Then my^{-saww} successor^{-asws} is this son^{-asws} of mine^{-saww} – and he^{-saww} gestured towards Al Hassan^{-asws} – 'Then his^{-asws} successor^{-asws} is this' – and he^{-saww} indicated to Al Husayn^{-asws} – 'Then successor^{-asws} of my^{-saww} son^{-asws}' – 'Then my^{-saww} successor^{-asws} is my^{-saww} son^{-asws}' – and he^{-saww} named, 'Then his^{-asws} successor^{-asws}, then seven from his^{-asws} sons^{-asws}, one after one, until they^{-asws} return to me^{-saww} at the Fountain. They are the witnesses of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Proofs over His^{-azwj} creatures. The one who obeys them has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws} has disobeyed Allah^{-azwj}.

فَقَامَ السَّبْعُونَ الْبَدْرِيُّونَ وَ نَحْوُهُمْ مِنَ الْآخَرِينَ فَقَالُوا أَذَرَكْنَا وَ مَا كُنَّا نَسِينَا نَشْهَدُ أَنَّكَ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ

The remainder of the seventy people of Badr, and like of them from the later ones stood up and said, 'You^{-asws} have reminded us of what we had forgotten. We testify that we have heard that from Rasool-Allah^{-saww}'.

فَلَمْ يَدْعُ عَ شَيْئاً إِلَّا نَاشَدَهُمْ فِيهِ حَتَّى أَتَى عَلَى آخِرِ مَنَاقِبِهِ وَ مَا قَالَ رَسُولُ اللَّهِ ص فِيهِ كُلُّ ذَلِكَ يُصَدِّقُونَهُ وَ يَشْهَدُونَ أَنَّهُ حَقٌّ

He^{-asws} did not leave out anything except he^{-asws} adjured them regarding it, until he^{-asws} came to the last of his^{-asws} virtues and what Rasool-Allah^{-saww} had said regarding it. During all that they were ratifying him^{-asws} and testifying that it was true.

فَلَمَّا حَدَّثَ أَبُو الدَّرْدَاءِ وَ أَبُو هُرَيْرَةَ مُعَاوِيَةَ بِكُلِّ ذَلِكَ وَ بِمَا رَدَّ عَلَيْهِ النَّاسُ وَجَمَ مِنْ ذَلِكَ وَ قَالَ يَا أَبَا الدَّرْدَاءِ وَ يَا أَبَا هُرَيْرَةَ لَيْسَ كَانَ مَا تُحَدِّثَانِي عَنْهُ حَقًّا لَقَدْ هَلَكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ غَيْرُهُ وَ غَيْرُ أَهْلِ بَيْتِهِ وَ شِيعَتِهِ

When Abu Al-Darda and Abu Hureira narrated to Muawiya of all that and with what the people had responded, he got annoyed from that and said, 'O Abu Al-Darda, and O Abu Hureira, if what you two have narrated to me from him^{-asws} is true, the Emigrants and the Helpers have perished, apart from himself^{-asws}, and the People^{-asws} of his^{-asws} Household, and his^{-asws} Shias'.

ثُمَّ كَتَبَ مُعَاوِيَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ لَيْسَ كَانَ مَا قُلْتَ وَ ادَّعَيْتَ وَ اسْتَشْهَدْتَ عَلَيْهِ أَصْحَابَكَ حَقًّا لَقَدْ هَلَكَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ جَمِيعُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ غَيْرُكَ وَ غَيْرُ أَهْلِ بَيْتِكَ وَ شِيعَتِكَ

Then Muawiya wrote to Amir-ul-Momineen^{-asws}: 'If what your companions have said, and claimed, and testified to is true, Abu Bakr, and Umar and Usman have perished, and all of the Emigrants and the Helpers apart from yourself^{-asws}, and the People^{-asws} of your^{-asws} Household, and your^{-asws} Shias.

وَقَدْ بَلَغَنِي تَرْحُوكَ عَلَيْهِمْ وَاسْتِغْفَارُكَ لَهُمْ وَإِنَّمَا لَعَلِّي وَجْهَيْنِ مَا لَهَا ثَالِثٌ إِذَا تَقَيَّةٌ إِنَّ أَنْتَ تَبَرَّأْتَ مِنْهُمْ خِفْتُ أَنْ يَتَفَرَّقَ عَنْكَ أَهْلُ عَسْكَرِكَ الَّذِينَ تُفَاتِلُنِي بِهِمْ وَإِنْ كَانَ الَّذِي ادَّعَيْتَ بَاطِلًا وَكَذِبًا

And it has reached me that you^{-asws} supplicate for them and seek Forgiveness for them, and it has for it two angles and there is no third angle to it. As for dissimulation, you^{-asws} distance yourself^{-asws} from them fearing that the people in your^{-asws} army would disperse from you^{-asws}, by whom you are fighting, or that which you^{-asws} are claiming is false and a lie.

فَقَدْ جَاءَنِي بَعْضُ مَنْ تَتَّقِي بِهِ مِنْ خَاصَّتِكَ بِأَنَّكَ تَقُولُ لِشِيعَتِكَ وَبِطَانَتِكَ بِطَانَةَ السُّوءِ إِنِّي قَدْ سَمَيْتُ ثَلَاثَةً مِنْ بَنِي أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَإِذَا سَمِعْتُمُونِي أَتَرَكُمُ عَلَى أَحَدٍ مِنْ أَيْمَةِ الضَّلَالَةِ فَإِنَّمَا أَغْنِي بِذَلِكَ بَنِي

And it has reached me, and it was one of your^{-asws} reliable and special ones who came with it, and you^{-asws} are saying to your^{-asws} Shias who have strayed, and your^{-asws} devotees which is an evil entourage, that: 'I^{-asws} have named three of my^{-asws} sons as Abu Bakr, and Umar, and Usman. So, if you hear from me^{-asws} supplicating for Mercy for any one of the imams of misguidance, then I^{-asws} mean by that to be my^{-asws} son'.

وَالدَّلِيلُ عَلَى ذَلِكَ وَفِي رِوَايَةِ أُخْرَى عَلَى صِدْقِ مَا أَتَوْنِي بِهِ وَرَقَّوهُ إِلَيَّ أَنْ قَدْ رَأَيْتُكَ بِأَعْيُنِنَا فَلَا نَحْتَاجُ أَنْ نَسْأَلَ عَنْ ذَلِكَ غَيْرَنَا وَإِلَّا فَلِمَ حَمَلْتَ امْرَأَتَكَ فَاطِمَةَ عَلَى حِمَارٍ وَأَخَذْتَ يَدَ ابْنَتِكَ الْحُسَيْنِ وَالحُسَيْنِ إِذْ بُيِعَ أَبُو بَكْرٍ فَلَمْ تَدْعِ أَحَدًا مِنْ أَهْلِ بَدْرٍ وَالسَّابِقَةِ إِلَّا وَ قَدْ دَعَوْتُمْ وَاسْتَنْفَرْتُمْ عَلَيْهِ فَلَمْ يَجِدْ مِنْهُمْ إِنْسَانًا غَيْرَ أَرْبَعَةٍ سَلَمَانَ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ الرَّبِيعُ

And the evidence upon that and in another report upon truthfulness: 'What they have come with and presented to me, is what I have seen you^{-asws} with my own eyes, so I do not need to ask about that from others. I saw you^{-asws} make your^{-asws} wife Fatima^{-asws} to ride upon a mule, and took the hands of your^{-asws} sons Al-Hassan^{-asws} and Al-Husayn^{-asws} – when they had paid allegiance to Abu Bakr – so you^{-asws} did not leave out anyone from the people of Badr, and the former ones, except that you called upon them for their help. You^{-asws} did not find among them any humans apart from four – Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and Al-Zubeyr.

لَعَمْرِي لَوْ كُنْتُ مُخْبِرًا لَأَجَابُوكَ وَ سَاعَدُوكَ وَ نَصَرُوكَ وَ لَكِنْ ادَّعَيْتَ بَاطِلًا وَ مَا لَا يُقْبَلُونَ بِهِ وَ سَمِعْتُكَ أَذُنَايَ وَ أَنْتَ تَقُولُ لِأَبِي سُفْيَانَ حِينَ قَالَ لَكَ غَلَبَكَ عَلَيْهِ أَذَلُّ أَحْبَاءٍ قُرَيْشٍ تَنَمُّ وَ عَدِيٍّ وَ دَعَاكَ إِلَى أَنْ يَنْصُرَكَ فَقُلْتَ لَوْ وَجَدْتُ أَغْوَانًا أَرْبَعِينَ رَجُلًا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مِنْ أَهْلِ السَّابِقَةِ لَنَاهَضْتُ الرَّجُلَ فَإِنَّمَا لَمْ يَجِدْ غَيْرَ أَرْبَعَةٍ رَهْطٍ بَايَعْتُ مُكْرَهًا

By my life, if you^{-asws} were on truth, they would have answered you^{-asws} and supported you^{-asws} and helped you^{-asws}, but your^{-asws} claim was false and they did not accept it. And I heard you^{-asws} with my own ears and you^{-asws} said to Abu Sufyan – when he said to you, 'They have overcome the kingdom of the son^{-saww} of your^{-asws} uncle^{-as}, O son of Abu Talib^{-asws}, and the ones who have overcome you^{-asws} are the disgraced tribes of Quraysh; Taym and Ady', and he claimed that he will help you – so you^{-asws} said: 'If I^{-asws} find as helpers, forty men from the

Emigrants and the helpers, from the former ones, I^{-asws} would resist this man'. When you^{-asws} did not find any apart from a group of four, you^{-asws} paid allegiance abhorrently'.

قَالَ فَكُنْتُ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ فَقَدْ قَرَأْتُ كِتَابَكَ فَكُتِرَ مَا يُعْجِبُنِي بِمَا خَطَّتَ فِيهِ يَدُكَ وَ أَطْنَبْتَ فِيهِ مِنْ كَلَامِكَ وَمِنْ الْبَلَاءِ الْعَظِيمِ وَالْخَطْبِ الْجَلِيلِ عَلَى هَذِهِ الْأُمَّةِ أَنْ يَكُونَ مِثْلَكَ يَتَكَلَّمُ أَوْ يَنْظُرُ فِي عَامَّةِ أَمْرِهِمْ أَوْ خَاصَّتِهِ وَأَنْتَ مَنْ تَعْلَمُ وَ ابْنُ مَنْ قَدْ عَلِمْتَ وَ أَنَا مَنْ قَدْ عَلِمْتُ وَ ابْنُ مَنْ تَعْلَمُ وَ سَأُجِيبُكَ فِيمَا قَدْ كَتَبْتَ بِجَوَابِ

(Sulaym) said, 'Amir-ul-Momineen^{-asws} wrote to him: 'As for after, I^{-asws} have read your letter and was very surprised at what was written in it by your hand, and amplifying your words. And from the great afflictions and the grave matter upon this community is that there would be someone like you who would speak or consider public matters or for special ones, and you know who you are whose son you are, and I^{-asws} the one you have known and you know whose son^{-asws} I^{-asws} am, and I^{-asws} am answering you what you have written, with the answer.

لَا أَظُنُّكَ تَغْفِلُهُ أَنْتَ وَ لَا وَزِيرُكَ ابْنُ النَّابِغَةِ عَمَرُو الْمُؤَافِقُ لَكَ كَمَا وَافَقَ شَيْءٌ طَبَقَةً فَإِنَّهُ هُوَ الَّذِي أَمَرَكَ بِهَذَا الْكِتَابِ وَ زَيْنَةُ لَكَ أَوْ حَضَرْتُكَ فِيهِ إِنْ لَيْسَ وَ مَرَدَّةُ أَصْحَابِهِ

I^{-asws} do not think that you are saying it, nor your Vizier Ibn Naabiga Amro (Bin Al-Aas), who is as compatible for you just as the layers are, for he is the one who ordered you to write this letter and has decorated himself to you, and Iblees^{-la} was present with you two along with his^{-la} renegade companions'.

وَ فِي رِوَايَةٍ أُخْرَى وَ مَرَدَّةُ أَبِيالْبَيْتِ وَ إِنَّ رَسُولَ اللَّهِ ص قَدْ كَانَ خَبَّرَنِي أَنَّهُ رَأَى عَلَى مِنْبَرِهِ اثْنَيْ عَشَرَ رَجُلًا أَيْمَةً ضَالَّةً مِنْ قُرَيْشٍ يَصْعَدُونَ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ص وَ يَنْزِلُونَ عَلَى صُورَةِ الْقُرُودِ يَزْدُونَ أُمَّتَهُ عَلَى أَذْيَابِهِمْ عَنِ الصِّرَاطِ الْمُسْتَقِيمِ اللَّهُمَّ وَ قَدْ خَبَّرَنِي بِأَسْمَائِهِمْ رَجُلًا رَجُلًا وَ كَمْ يَمْلِكُ كُلُّ وَاحِدٍ مِنْهُمْ وَاحِدٌ بَعْدَ وَاحِدٍ

And in another report: 'And his^{-la} renegade devils. And Rasool-Allah^{-saww} has informed me, and made it known to me that he^{-saww} saw twelve men upon his^{-saww} Pulpit, being imams of misguidance from the Quraysh, ascending the Pulpit of the Rasool-Allah^{-saww} and descending from it, who had faces of monkeys. They were reverting the community back upon its heels from the Straight Path. He^{-saww} informed me^{-asws} of their names, man after man, and for how long they will be ruling for, each one of them after the other.

عَشْرَةٌ مِنْهُمْ مِنْ بَنِي أُمَيَّةَ وَ رَجُلَيْنِ مِنْ حَيٍّ مَخْتَلِفَيْنِ مِنْ قُرَيْشٍ عَلَيْهِمَا مِثْلُ أَوْزَارِ الْأُمَّةِ جَمِيعاً إِلَى يَوْمِ الْقِيَامَةِ وَ مِثْلُ جَمِيعِ عَذَابِهِمْ فَلَيْسَ دَمٌ يُهْرَاقُ فِي غَيْرِ حَقِّهِ وَ لَا فَرْجٌ يُعْشَى وَ لَا حُكْمٌ يَغْيَرُ حَقٌّ إِلَّا كَانَ عَلَيْهِمَا وَزْرُهُ

Ten of them are from the Clan of Umayya, and two men from different tribes of Quraysh. Upon these two will be the like of sins of the entire community up to the Day of Judgement, and the like of their Punishments. There is no one whose blood will be shed unjustifiably, nor a woman violated, nor an unlawful command issued without right except its burden will be upon these two (Abu Bakr and Umar).

وَ سَمِعْتُهُ يَقُولُ إِنَّ بَنِي أَبِي الْعَاصِ إِذَا بَلَّغُوا ثَلَاثِينَ رَجُلًا جَعَلُوا كِتَابَ اللَّهِ دَخَلًا وَ عِبَادَ اللَّهِ حَوْلًا وَ مَالَ اللَّهِ دُولًا

And I^{-asws} heard him^{-saww} say that: 'When the Clan of Abu Al-Aas reaches to thirty men, they will take the Book of Allah^{-azwj} to deceive by, and the servants of Allah^{-azwj} under their authority, and the wealth of Allah^{-azwj} for their own.

وَقَالَ رَسُولُ اللَّهِ ص يَا أَحْيَى إِنَّكَ لَسْتَ كَمِثْلِي إِنَّ اللَّهَ أَمَرَنِي أَنْ أَصْدَعَ بِالْحَقِّ وَأَحْزَنِي أَنَّهُ يَعْصِمُنِي مِنَ النَّاسِ فَأَمَرَنِي أَنْ أَجَاهِدَ وَلَوْ بِنَفْسِي فَقَالَ فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَقَالَ خَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

And the Rasool-Allah^{-saww} said: 'O my^{-saww} brother^{-asws}, your^{-asws} situation is not like mine^{-saww}, in that Allah^{-azwj} has Ordered me^{-asws} that I^{-saww} should declare the truth and Informed me^{-saww} that He^{-azwj} will Protect me^{-saww} from the people, and Ordered me^{-saww} that I^{-saww} should struggle even though I^{-saww} may be alone. He^{-azwj} Said: **So fight in the Way of Allah; it is not encumbered except on yourself**, - and Said: **and encourage the Momineen, [4:84]**.

وَقَدْ مَكَثَتْ بِمَكَّةَ مَا مَكَثْتَ ثُمَّ أُمِرْتُ بِقِتَالٍ ثُمَّ أَمَرَنِي بِالْقِتَالِ لِأَنَّهُ لَا يُعْرَفُ الدِّينُ إِلَّا بِي وَلَا الشَّرَائِعُ وَلَا السُّنَنُ وَالْأَحْكَامُ وَالْحُدُودُ وَالْحَلَائِلُ وَالْحَرَامُ وَإِنَّ النَّاسَ يَدْعُونَ بَعْدِي مَا أَمَرَهُمُ اللَّهُ بِهِ وَمَا أَمَرَهُمْ فِيكَ مِنْ وَلَا يَبُكُ وَمَا أَظْهَرْتَ مِنْ مَحَبَّتِكَ مُتَعَمِّدِينَ غَيْرَ جَاهِلِينَ مُخَالَفَةً لِمَا أَنْزَلَ اللَّهُ فِيكَ

And I^{-saww} have stayed at Mecca (for the duration) I^{-saww} stayed, then Allah^{-azwj} Ordered me^{-saww} for the fighting because the Religion could not be recognised except by me^{-saww}, nor the Law, nor the Sunnah and the Regulations, and the Limits, and the Permissibles and the Prohibition. And that the people, after me^{-saww}, will leave what Allah^{-azwj} has Commanded them for, and what He^{-azwj} Commanded them regarding you^{-asws} from your^{-asws} Wilayah, and what has been made apparent from your^{-asws} arguments, deliberately, not out of ignorance or their doubts with regards to you^{-asws}, in particular their opposition to what Allah^{-azwj} had Sent down regarding you^{-asws}.

إِنْ وَجَدْتَ أَعْوَانًا عَلَيْهِمْ فَجَاهِدْهُمْ فَإِنْ لَمْ تَجِدْ أَعْوَانًا فَامْكُفْ يَدَكَ وَاحْشُرْ دَمَكَ فَإِنَّكَ إِنْ تَابَذَهُمْ قَتَلُوكَ وَإِنْ تَابَعُوكَ وَأَطَاعُوكَ فَاحْمِلْهُمْ عَلَى الْحَقِّ وَإِلَّا فَادْعِ النَّاسَ فَإِنْ اسْتَجَابُوا لَكَ وَارْزُوكَ فَتَابَذَهُمْ وَجَاهِدْهُمْ وَإِنْ لَمْ تَجِدْ أَعْوَانًا فَامْكُفْ يَدَكَ وَاحْشُرْ دَمَكَ

If you^{-asws} were to find helpers against them, fight them, and if you^{-asws} do not find helpers, restrain your^{-asws} hand, and save your^{-asws} blood, for if you^{-asws} oppose them, they will kill you^{-asws}. And if they follow you^{-asws} and obey you^{-asws}, carry them towards the truth, otherwise let them be. If they respond to you^{-asws} by opposing you^{-asws}, so oppose them and fight them. And if you^{-asws} do not find helpers, then restrain your^{-asws} hand and save your^{-asws} blood.

وَأَعْلَمْتُ أَنَّكَ إِنْ دَعَوْتَهُمْ لَمْ يَسْتَجِيبُوا لَكَ فَلَا تَدْعَنَّ عَنْ أَنْ تَجْعَلَ الْحُجَّةَ عَلَيْهِمْ إِنَّكَ يَا أَحْيَى لَسْتَ بِمِثْلِي إِنِّي قَدْ أَقَمْتُ حُجَّتَكَ وَأَظْهَرْتُ لَهُمْ مَا أَنْزَلَ اللَّهُ فِيكَ وَإِنَّهُ لَمْ يُعْلَمْ أَيْ رَسُولُ اللَّهِ وَ أَنَّ حَقِّي وَ طَاعَتِي وَاجِبَانِ حَتَّى أَظْهَرْتُ ذَلِكَ وَ أَمَا أَنْتَ فَلَا يَبُكُ قَدْ أَظْهَرْتَ حُجَّتَكَ وَ قُضِيَ بِأَمْرِكَ

And know that if you^{-asws} call them and they do not answer you^{-asws} do not let them be if you^{-asws} have already established the argument against them. You^{-asws}, O my^{-saww} brother, are not (in a situation) like mine^{-saww}. I^{-saww} have established your^{-asws} argument and manifested to them what Allah^{-azwj} has Sent down regarding you^{-asws}, and they do not know that I^{-saww} am Rasool-Allah^{-saww} and that my^{-saww} rights and obedience to me^{-saww} are both Obligatory until I^{-saww} manifested it to you^{-asws}, for I^{-saww} had already manifested your^{-asws} argument, and established it with your^{-asws} command.

فَإِنْ سَكَتَ عَنْهُمْ لَمْ تَأْتِهِمْ غَيْرَ أَنَّهُ أَحَبُّ أَنْ تَدْعُوهُمْ وَإِنْ لَمْ يَسْتَجِيبُوا لَكَ وَ لَمْ يَقْبَلُوا مِنْكَ وَ تَظَاهَرَتْ عَلَيْكَ

If you^{-asws} are silent from them, you^{-asws} will not be sinning, but I^{-saww} would love it if you^{-asws} call them even though they do not respond to you^{-asws} and do not accept from you^{-asws} and back each other against you^{-asws}.

ظَلَمَهُ قُرَيْشٌ فَدَعَوْهُمْ فَأَيُّ أَخَافُ عَلَيْكَ إِنَّ نَاهَضْتَ الْقَوْمَ وَنَابَذَهُمْ وَجَاهَدَهُمْ مِنْ غَيْرِ أَنْ يَكُونَ مَعَكَ فِتْنَةٌ تَقْوَى بِهِمْ أَنْ يَقْتُلُوكَ وَالتَّقِيَّةُ مِنْ دِينِ اللَّهِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ

And the Quraysh will exhibit injustice to you^{-asws}, I^{-saww} fear for you^{-asws} that the people will reject you and you^{-asws} should only oppose them and fight against them when you^{-asws} find helpers with you^{-asws} by whom you^{-asws} can strengthen by, otherwise they will try to eliminate you^{-asws}. They would attempt to extinguish the Light of Allah^{-azwj} so that there will be no one worshipping Allah^{-azwj} in His^{-azwj} earth, and the dissimulation is from the Religion of Allah^{-azwj}, and there is no Religion to the one who has no Taqaiyya (dissimulation) for him.

وَ إِنَّ اللَّهَ قَضَى الْإِخْتِلَافَ وَ الْفُرْقَةَ عَلَى هَذِهِ الْأُمَّةِ وَ لَوْ شَاءَ لَجَمَعَهُمْ عَلَى الْهُدَى وَ لَمْ يَخْتَلِفْ اِثْنَانِ مِنْهَا وَ لَا مِنْ خَلْقِهِ وَ لَمْ يَنْتَازِعْ فِي شَيْءٍ مِنْ أَمْرِهِ وَ لَمْ يَجِدِ الْمَفْضُولُ ذَا الْفَضْلِ فَضْلَهُ

And that Allah^{-azwj} has Judged that there be sects and differences in this community, and had He^{-azwj} so Desired, He^{-azwj} would have Gathered them on Guidance and no two from them would have differed, nor would anyone from His^{-azwj} creatures would have disputed with regards to anything from His^{-azwj} Commands, and the lower ones would not have struggled against the preferred ones for their preferences.

وَ لَوْ شَاءَ عَجَّلَ مِنْهُ التَّقَمَّةَ وَ كَانَ مِنْهُ التَّغْيِيرُ حِينَ يُكَذِّبُ الظَّالِمُ وَ يَعْلَمُ الْحَقُّ أَيْنَ مَصِيرُهُ وَ اللَّهُ جَعَلَ الدُّنْيَا دَارَ الْأَعْمَالِ وَ جَعَلَ الْآخِرَةَ دَارَ الثَّوَابِ وَ الْعِقَابِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يُجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى فَقُلْتُ شُكْرًا لِلَّهِ عَلَى نِعَمَائِهِ وَ صَبْرًا عَلَى بَلَائِهِ وَ تَسْلِيمًا وَ رَضَى بِقَضَائِهِ

And had He^{-azwj} so Desired, He^{-azwj} would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah^{-azwj} has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]**. I^{-saww} said: 'Thanks be to Allah^{-azwj} for His^{-azwj} Favours, and I^{-asws} observe patience on His^{-azwj} afflictions and submit to them, and I^{-saww} am pleased with His^{-azwj} Judgement'.

ثُمَّ قَالَ يَا أَجِي أَبَشِّرْ فَإِنَّ حَيَاتَكَ وَ مَوْتَكَ مَعِي وَ أَنْتَ أَجِي وَ أَنْتَ وَصِيي وَ أَنْتَ وَزِيرِي وَ أَنْتَ وَارِثِي وَ أَنْتَ تُقَاتِلُ عَلَى سُنَّتِي وَ أَنْتَ مِنِّي بِمَثَلَةِ هَارُونَ مِنْ مُوسَى وَ لَكَ بِهَارُونَ أَسْوَةٌ حَسَنَةٌ إِذِ اسْتَضَعَفَهُ أَهْلُهُ وَ تَظَاهَرُوا عَلَيْهِ وَ كَادُوا يَقْتُلُونَهُ

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} brother, 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^{-as}, and for you^{-asws}, with Haroun^{-as} is the best example when his^{-as} people considered him^{-as} to be weak, and prevailed upon him^{-as} and almost killed him^{-as}.

فَاصْبِرْ لِّظُلْمِ قُرَيْشٍ إِنَّاكَ وَ تَطَاهُرِهِمْ عَلَيْكَ فَإِنَّمَا ضَعَائِلُ فِي صُدُورِ قَوْمٍ هُمْ أَحْقَادُ بَدْرٍ وَ ثَرَاثُ أُحُدٍ وَ إِنَّ مُوسَى أَمَرَ هَارُونَ حِينَ اسْتَخْلَفَهُ فِي قَوْمِهِ إِنْ ضَلُّوا فَوَجَدَ أَعْوَاناً أَنْ يُجَاهِدَهُمْ بِهِمْ فَإِنْ لَمْ يَجِدْ أَعْوَاناً أَنْ يَكُفَّ يَدَهُ وَ يَحْتَفِزَ دَمَهُ وَ لَا يُفَرِّقَ بَيْنَهُمْ

Be patience to the injustice of the Quraysh towards you^{-asws} and what they will be coming up against you^{-asws}, for there are grudges in the hearts of the people, the malice of Badr and the animosities of Uhud. 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.

فَأَفْعَلْ أَنْتَ كَذَلِكَ إِنْ وَجَدْتَ عَلَيْهِمْ أَعْوَاناً فَجَاهِدْهُمْ وَ إِنْ لَمْ يَجِدْ أَعْوَاناً فَكَفِّفْ يَدَكَ وَ احْتَفِزْ دَمَكَ فَإِنَّكَ إِنْ تَابَدَّهْمُ قَتَلُوكَ

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}.

وَ اعْلَمْ أَنَّكَ إِنْ لَمْ تَكُفَّ يَدَكَ وَ تَحْتَفِزْ دَمَكَ إِذَنْ لَمْ يَجِدْ أَعْوَاناً تَخَوَّفْتُ عَلَيْكَ أَنْ يَرْجِعَ النَّاسُ إِلَى عِبَادَةِ الْأَصْنَامِ وَ الْجُحُودِ بِأَنِّي رَسُولُ اللَّهِ فَاسْتَظْهِرْ بِالْحُجَّةِ عَلَيْهِمْ وَ دَعُهُمْ لِيَهْلِكَ النَّاصِبُونَ لَكَ وَ الْبَاغُونَ عَلَيْكَ وَ يَسْلَمَ الْعَامَّةُ وَ الْخَاصَّةُ

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* (hostile to you^{-asws}) and the rebels against you^{-asws} will be destroyed, whilst the general public and certain people will remain safe.

فَإِذَا وَجَدْتَ يَوْماً أَعْوَاناً عَلَى إِقَامَةِ كِتَابِ اللَّهِ وَ السُّنَّةِ فَقَاتِلْ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ عَلَى تَنْزِيلِهِ فَإِنَّمَا يَهْلِكُ مِنَ الْأُمَّةِ مَنْ نَصَبَ لَكَ أَوْ لِأَحَدٍ مِنْ أَوْصِيَائِكَ وَ عَادَى وَ جَحَدَ وَ دَانَ بِخِلَافِ مَا أَنْتُمْ عَلَيْهِ

So, the day you^{-asws} find helpers for establishing the Book and the Sunnah, fight them over the explanation of the Quran just as I^{-saww} fought over its Revelation. But, the one from the community who harbours hatred towards you^{-asws} (the Nasibis), or towards any one^{-asws} from your^{-asws} successors^{-asws} by being inimical will perish, for they would have made it to be a Religion all that which opposes you^{-asws}.

وَ لَعْمَرِي يَا مُعَاوِيَةَ لَوْ تَرَجَّمْتُ عَلَيْكَ وَ عَلَى طَلْحَةَ وَ الزُّبَيْرِ كَانَ تَرْجُمِي عَلَيْكُمْ وَ اسْتِعْفَارِي لَكُمْ لَعْنَةُ عَلَيْكُمْ وَ عَذَاباً

And by my^{-asws} life, O Muawiya, if I^{-asws} were to invoke Mercy upon you and upon Talha and Al-Zubeyr, my^{-asws} invocation towards you and my^{-asws} seeking of Forgiveness for you would not make falsehood to be truth, but Allah^{-azwj} would Make my^{-asws} invocation to you and my^{-asws} seeking of Forgiveness for you to be a Curse and a Punishment upon you all.

وَ مَا أَنْتَ وَ طَلْحَةُ وَ الزُّبَيْرُ بِأَعْظَمَ جُزْماً وَ لَا أَصْغَرَ ذَنْباً وَ لَا أَهْوَنَ بِدْعَةً وَ ضَلَالَةً مِنَ الَّذِينَ [اللَّذِينَ] أَسَّسَا لَكَ وَ لِصَاحِبِكَ الَّذِي تَطْلُبُ بِدَمِهِ وَ وَطْئاً لَكُمْ ظُلْمَنَا أَهْلَ الْبَيْتِ وَ حَمَلَكُمُ عَلَى رِقَابِنَا

And neither are you, or Talha and Al-Zubeyr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us^{-asws}, the People^{-asws} of the Household, and burdened you upon our^{-asws} necks.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِّ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ نَجِدَ لَهُ نَصِيرًا أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا

Allah^{-azwj} Blessed and Exalted Said: ***Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, and they are saying to those who are committing Kufr, 'They are more guided of the way than those who are believing'. [4:51] They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52] Or is there for them a share in the Kingdom? (If) So, they would not be giving the people (even) the speck of the date stone [4:53].***

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَنَحْنُ الْمَحْسُودُونَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

Or are they envying the people upon what Allah has Given them from His Grace? [4:54], so we^{-asws} are the people and we^{-asws} are the envied ones'. Allah^{-azwj} Mighty and Majestic Said: So, We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].

فَالْمُلْكُ الْعَظِيمُ أَنْ جَعَلْنَا مِنْهُمْ أَئِمَّةً مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ وَ الْكِتَابَ وَ الْحِكْمَةَ وَ النَّبُوَّةَ فَلَمْ يَقْرَأُوا بِذَلِكَ فِي آلِ إِبْرَاهِيمَ وَ يَنْكُرُونَهُ فِي آلِ مُحَمَّدٍ ص

The Great Kingdom is that Allah^{-azwj} Made Imams^{-asws} to be among them, the one who obeys them^{-asws} has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws} has disobeyed Allah^{-azwj}, and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim^{-as}, and are denying it with regards to the Progeny^{-asws} of Muhammad^{-saww}?

يَا مُعَاوِيَةُ إِنَّ تَكْفُرَ بِهَا أَنْتَ وَ صَاحِبُكَ وَ مَنْ قَبْلَكَ مِنْ طَعَامِ أَهْلِ الشَّامِ وَ الْيَمَنِ وَ الْأَعْرَابِ أَعْرَابِ رَبِيعَةَ وَ مَضَرَ جُفَاةَ الْأُمَّةِ فَقَدْ وَكَّلَ اللَّهُ بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ

O Muawiya, so if you are denying it along with your companions, and the ones before you from the tyrants of Syria, and Yemen, and the Bedouins, the Bedouins of Rabi'a (a tribe) and Muzar (a tribe), the betrayers of the community, so Allah^{-azwj} has Empowered by it ***a people who wouldn't be Kafirs with it [6:89].***

يَا مُعَاوِيَةُ إِنَّ الْقُرْآنَ حَقٌّ وَ نُورٌ وَ هُدًى وَ رَحْمَةٌ وَ شِفَاءٌ لِلْمُؤْمِنِينَ وَ الَّذِينَ لَا يُؤْمِنُونَ فِي آدَانِهِمْ وَفَرَّ وَ هُوَ عَلَيْهِمْ عَمًى

O Muawiya, the Quran is 'Haq' (a Truth), and 'Noor' (a Light), and a Guidance, and a Mercy, and a Healing for the believers, ***And those who are not believing, there is a heaviness in their ears and they are blind upon it [41:44].***

يَا مُعَاوِيَةُ إِنَّ اللَّهَ لَمْ يَدْعُ صِنْفًا مِنْ أَصْنَافِ الضَّلَالَةِ وَالدُّعَاةِ إِلَى النَّارِ إِلَّا وَ قَدْ رَدَّ عَلَيْهِمْ وَ احْتَجَّ عَلَيْهِمْ فِي الْقُرْآنِ وَ هَمَى عَنِ اتِّبَاعِهِمْ وَ أَنْزَلَ فِيهِمْ قُرْآنًا نَاطِقًا عَلَّمُهُ مِنْ عِلْمِهِ وَ جَهَلُهُ مِنْ جَهْلِهِ

O Muawiya, Allah^{-azwj} Majestic is His^{-azwj} Majesty, did not Leave any type from the variety of misguidance and the callers to the Fire except that He^{-azwj} has Challenged (Rebutted) it and has Argued against them in the Quran, and has Forbidden it in His^{-azwj} Book to follow them, and has Sent down regarding them a Quran which cut them off and Spoken against them, so the one who knows it knows it, and the one who is ignorant of it is ignorant of it.

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَيْسَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا وَ لَهَا ظَهَرٌ وَ بَطْنٌ وَ مَا مِنْ حَرْفٍ إِلَّا وَ لَهُ تَأْوِيلٌ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ

And I^{-asws} heard from the Rasool-Allah^{-sawww} say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].**

وَ فِي رِوَايَةٍ أُخْرَى وَ مَا مِنْهُ حَرْفٌ إِلَّا وَ لَهُ حَدٌّ مُطْلَعٌ عَلَى ظَهْرِ الْقُرْآنِ وَ بَطْنِهِ وَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ الرَّاسِخُونَ فِي الْعِلْمِ نَحْنُ آلَ مُحَمَّدٍ

And in another report: 'And there is no letter from it except and there is a limit notifying upon an apparent of the Quran and its esoteric, and its interpretation, **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7].** The ones^{-asws} firmly rooted in knowledge are us^{-asws}, the Progeny^{-asws} of Muhammad^{-sawww}.

وَ أَمَرَ اللَّهُ سَائِرَ الْأُمَّةِ أَنْ يَقُولُوا آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ مَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ وَ أَنْ يُسَلِّمُوا إِلَيْنَا وَ يَرُدُّوا الْأَمْرَ إِلَيْنَا وَ قَدْ قَالَ اللَّهُ وَ لَوْ رُدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ هُمْ الَّذِينَ يُسْأَلُونَ عَنْهُ وَ يُطْلَبُونَ

And Allah^{-azwj} Ordered the rest of the community that they should say: **They are saying, 'We believe in it. It is all from the Presence of our Lord'. And none (would) mention except those with the understanding [3:7].** And that they should submit to us^{-asws} and refer their knowledge to us^{-asws}, and Allah^{-azwj} has Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, [4:83]**, they^{-asws} are the ones who should be asked about it and sought.

وَ لَعَمْرِي لَوْ أَنَّ النَّاسَ جِئَ فُبِضَ رَسُولُ اللَّهِ ص سَلَّمُوا لَنَا وَ اتَّبَعُونَا وَ قَلَّدُونَا أُمُورَهُمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ وَ لَمَّا طَمِعْتَ أَنْتَ يَا مُعَاوِيَةُ فَمَا فَاتَهُمْ مِنَّا أَكْثَرُ مِمَّا فَاتَنَا مِنْهُمْ

By my^{-asws} life, had the people – when the Rasool-Allah^{-sawww} passed away – submitted to us^{-asws}, and followed us^{-asws}, and emulated us^{-asws} (done our^{-asws} Taqleed) in their affairs, they would have eaten from above them and from underneath their feet, from what you coveted with regards to it. O Muawiya, when you desired for the caliphate, it did not harm us^{-asws} as much as the harm we^{-asws} are going to get from them.

وَ لَقَدْ أَنْزَلَ اللَّهُ فِي وَ فِيكَ آيَاتٍ مِنْ سُورَةِ حَاصَةِ الْأُمَّةِ يُؤَوَّلُونَهَا عَلَى الظَّاهِرِ وَ لَا يَعْلَمُونَ مَا الْبَاطِنُ وَ هِيَ فِي سُورَةِ الْحَاقَّةِ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ وَ أَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ وَ ذَلِكَ أَنَّهُ يُدْعَى بِكُلِّ إِمَامٍ ضَلَّالَةٍ وَ إِمَامٍ هُدًى وَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ الَّذِينَ بَاتِعُوهُ فَبَدَعَ بِي وَ بَلَ

And Allah-^{azwj} has Sent down Verses from the Quran regarding myself-^{asws} and you especially. You and those who have your vision recite it upon its apparent (meaning) and are unaware of its explanation and its hidden (Baatin), and this is in Surah Al-Haqqah: ***So as for one Given his book in his right hand [69:19] And as for one Given his book in his left hand, [69:25]***, and that He-^{azwj} will Call every imam of misguidance and every Imam-^{asws} of Guidance, and along with each one of them will be his companions who paid allegiance to him. So He-^{azwj} will Call me-^{asws} and you.

يَا مُعَاوِيَةُ وَ أَنْتَ صَاحِبُ السِّلْسِلَةِ الَّذِي يَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ وَ لَمْ أُدْرِ مَا حِسَابِيهِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ وَ كَذَلِكَ كُلُّ إِمَامٍ ضَلَالَةٍ كَانَ قَبْلَكَ أَوْ يَكُونُ بَعْدَكَ لَهُ مِثْلُ ذَلِكَ مِنْ خِزْيِ اللَّهِ وَ عَذَابِهِ

O Muawiya, and you are one to be bound in chains who will be saying ***'O Alas! I wish I had not been Given my book [69:25] And I had not known what my Reckoning was [69:26].*** I-^{asws} have heard Rasool-Allah-^{saww} saying, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah-^{azwj} and of His-^{azwj} Punishment.

وَ نَزَلَ فِيكُمْ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ رَأَى اثْنَيْ عَشَرَ إِمَاماً مِنْ أَيْمَةِ الضَّلَالَةِ عَلَى مِنْبَرِهِ يُرَدُّونَ النَّاسَ عَلَى أَذْبَانِهِمْ الْقَهْقَرَى رَجُلَانِ مِنْ قُرَيْشٍ وَ عَشْرَةٌ مِنْ بَنِي أُمَيَّةٍ

And regarding you were Revealed the Words of Allah-^{azwj} Mighty and Majestic: ***and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; and We Scared them, but it did not increase them except in great transgression [17:60]***, and that was when Rasool-Allah-^{saww} saw (in a dream) twelve imams from the imams of misguidance upon his-^{saww} Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Quraysh, and ten from the Clan of Umayya.

أَوَّلُ الْعَشْرَةِ صَاحِبُكَ الَّذِي تَطْلُبُ بَدَمِهِ وَ أَنْتَ وَ ابْنُكَ وَ سَبْعَةٌ مِنْ وَلَدِ الْحَكَمِ بْنِ أَبِي الْعَاصِ أَوْلَهُمْ مَرْوَانُ وَ قَدْ لَعَنَهُ رَسُولُ اللَّهِ ص وَ طَرَدَهُ وَ مَا وَلَدَ حِينَ أُسْمِعَ نَبِيُّنَا رَسُولُ اللَّهِ ص

The first of the ten is your companion whose blood you are seeking (Usman), and you, and your son, and seven from the sons of Al-Hakam Bin Abu Al-A'as, the first of them being Marwaan. And the Rasool-Allah-^{saww} has cursed him, and expelled him along with his son when they were intently listening in to (wives of) our Prophet-^{saww} Rasool-Allah-^{saww}.

إِنَّا أَهْلُ بَيْتِ اخْتَارَ اللَّهُ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا وَ لَمْ يَرْضَ لَنَا الدُّنْيَا ثَوَاباً وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ أَنْتَ وَ وَزِيرُكَ وَ صَوِّحُكَ يَقُولُ إِذَا بَلَغَ بَنُو أَبِي الْعَاصِ ثَلَاثِينَ رَجُلًا اتَّخَذُوا كِتَابَ اللَّهِ دَخَالاً وَ عِبَادَ اللَّهِ حَوْلًا وَ مَالَ اللَّهِ دَوْلًا

O Muawiya, for us-^{asws}, the People-^{asws} of the Household, Allah-^{azwj} has Chosen the Hereafter instead of the world, and Allah-^{azwj} was not Pleased with the world as a Reward for us-^{asws}. And you and your Vizier (Amro Al-A'as) and your companions have heard the Rasool-Allah-^{saww} say: 'When the Clan of Abu Al-A'as reach thirty men, they will take the Book of Allah-^{azwj} to deceive by, and the servants of Allah-^{azwj} as their followers, and the wealth of Allah-^{azwj} for their own'.

يَا مُعَاوِيَةُ إِنَّ نَبِيَّ اللَّهِ زَكْرِيَّا نُشِرَ بِالْمِنْشَارِ وَ يَحْيَى ذُبِحَ وَ قَتَلَهُ قَوْمُهُ وَ هُوَ يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ ذَلِكَ لِهَوَانِ الدُّنْيَا عَلَى اللَّهِ إِنَّ أَوْلِيَاءَ الشَّيْطَانِ قَدْ حَارَبُوا أَوْلِيَاءَ الرَّحْمَنِ قَالَ اللَّهُ إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

O Muawiya, the Prophet^{as} of Allah^{azwj} Zakariya was sawn by a chainsaw, and Yahya^{as} was slaughtered, and his^{as} people killed him^{as}, and he^{as} was calling them to Allah^{azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah^{azwj}. The friends of Satan^{la} have always been at war with the friends of the Beneficent^{azwj}. Allah^{azwj} Says: ***Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21].***

يَا مُعَاوِيَةُ إِنَّ رَسُولَ اللَّهِ قَدْ أَحْبَبَنِي أَنَّا أُمَّتُهُ سَيُخْضِبُونَ لِحْيَتِي مِنْ دَمِ رَأْسِي وَ أَنِّي مُسْتَشْهَدٌ وَ سَتَلِي الْأُمَّةُ مِنْ بَعْدِي وَ أَنْتَ سَتَقْتُلُ ابْنِي الْحَسَنَ عَدْرًا بِالسَّيِّمِ وَ أَنَّ ابْنَكَ يَرِيدُ لَعْنَةَ اللَّهِ سَيَقْتُلُ ابْنِي الْحُسَيْنَ بَلِي ذَلِكَ مِنْهُ ابْنُ زَيْنَةَ

O Muawiya, Rasool-Allah^{saww} has informed me^{asws} that his^{asws} community will dye my^{asws} beard with the blood from my^{asws} head, and I^{asws} will be martyred, and after me^{asws} the community will follow you, and you will kill my^{asws} son Al-Hassan^{asws} treacherously by poison, and that your son Yazeed, may Allah^{azwj} Curse him, will kill my^{asws} son^{asws} Al-Husayn^{asws}, that (deed) will be carried out by the son of an adulteress.

وَ أَنَّ الْأُمَّةَ سَبِيلُهَا مِنْ بَعْدِكَ سَبْعَةٌ مِنْ وَلَدِ أَبِي الْعَاصِ وَ وَلَدِ مَرْوَانَ بْنِ الْحَكَمِ وَ خَمْسَةٌ مِنْ وَلَدِهِ تَكْلِمُهُ [تُكَلِّمُهُ] اثْنَا عَشَرَ إِمَامًا قَدْ رَأَاهُمْ رَسُولُ اللَّهِ يَتَوَاتَبُونَ عَلَى مَنَبَرِهِ تَوَاتَبَ الْقَرَدَةُ يَرُدُّونَ أُمَّتَهُ عَنْ دِينِ اللَّهِ عَلَى أَدْبَارِهِمْ الْقَهْقَرَى وَ أَنَّهُمْ أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ وَ أَنَّ اللَّهَ سَيُخْرِجُ الْخِلَافَةَ مِنْهُمْ بِرَايَاتٍ سُوْدُ ثُبُلٍ مِنَ الْمَشْرِقِ يُذِلُّهُمْ اللَّهُ بِحِمِّهِمْ وَ يَقْتُلُهُمْ تَحْتَ كُلِّ حَجَرٍ

And that the community, after you will flow on to seven from the sons of Abu Al-A'as, and five from the sons of Marwan Bin Al-Hakam, thereby completing the twelve Imams that the Rasool-Allah^{saww} had seen jumping upon his^{saww} Pulpit like the jumping of the monkeys, reverting the community from the Religion of Allah^{azwj} backwards upon its heels, and upon them will be the severest Punishment on the Day of Judgment. And that Allah^{azwj} will Take the Caliphate out from them by the black flags coming from the East. Allah^{azwj} will Humiliate them (clan of Umayya) by them, and they will kill them under every stone.

وَ أَنَّ رَجُلًا مِنْ وَلَدِكَ مِشْشُومٌ وَ مَلْعُونٌ جَلْفٌ جَافٍ مَنُكُوسُ الْقَلْبِ فَطَّ غَلِيظٌ قَاسٍ قَدْ نَزَعَ اللَّهُ مِنْ قَلْبِهِ الرَّأْفَةَ وَ الرَّحْمَةَ أَخَوُلُهُ مِنْ كُلِّبٍ كَأَنِّي أَنْظُرُ إِلَيْهِ وَ لَوْ شِئْتُ لَسَمَّيْتُهُ وَ وَصَفْتُهُ وَ ابْنُكُمْ هُوَ فَيَنْبَغُ حَيْشًا إِلَى الْمَدِينَةِ

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{azwj} has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I^{asws} can see him and had I^{asws} so wished, I^{asws} would have named him, and described him, and how old he will be, and he will send an army to Al-Medina.

فَيَدْخُلُونَهَا فَيُسْرِفُونَ فِيهَا فِي الْقَتْلِ وَ الْفَوَاحِشِ وَ يَهْرُبُ مِنْهُمْ رَجُلٌ مِنْ وَلَدِي زَكِّيٍّ تَقِيٍّ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلْتُمْ ظُلْمًا وَ جَوْرًا وَ إِلَيَّ لَأَعْرِفُ اسْمَهُ وَ ابْنُكُمْ هُوَ يَوْمَعِدَ وَ عِلَامَتُهُ وَ هُوَ مِنْ وَلَدِ ابْنِي الْحُسَيْنِ ع الَّذِي يَقْتُلُهُ ابْنُكَ يَرِيدُ وَ هُوَ النَّازِرُ بِدَمِ أَبِيهِ

They will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my^{asws} sons^{asws},

pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I^{-asws} know his^{-asws} name, and how old he^{-asws} will be on that day, and his^{-asws} signs. And he^{-asws} will be from the sons^{-asws} of my^{-asws} son^{-asws} Al-Husayn^{-asws} who will be killed by your son Yazeed^{-la}, and he^{-asws} will avenge the blood of his^{-asws} father^{-asws}.

فَيَهْرُبُ إِلَى مَكَّةَ وَ يَقْتُلُ صَاحِبَ ذَلِكَ الْجَيْشِ رَجُلًا مِنْ وَلَدِي زَيْتًا بَرِيًّا عِنْدَ أَحْجَارِ الزَّيْتِ ثُمَّ يَصِيرُ ذَلِكَ الْجَيْشُ إِلَى مَكَّةَ وَ إِنِّي لَأَعْلَمُ اسْمَ أَمِيرِهِمْ وَ عِدَّتَهُمْ وَ أَسْمَاءَهُمْ وَ سِمَاتِ حُيُولِهِمْ فَإِذَا دَخَلُوا الْبَيْدَاءَ وَ اسْتَوَتْ بِهِمُ الْأَرْضُ حُسِفَ بِهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَوْ تَرَى إِذْ فَرَّغُوا فَلَا قُوَّةَ وَ أَخَذُوا مِنْ مَكَانٍ قَرِيبٍ

He^{-asws} will go to Mecca, and the commander of the army (opposing him^{-asws}) will kill a pure man from my^{-asws} sons at a place with stones of oil (Ahjaar AL-Zayt). Then that army will travel to Mecca, and I^{-asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. When they enter Al-Bayda, the earth will spread out and Allah^{-azwj} will Make it to swallow them up. Allah^{-azwj} Mighty and Majestic has Said: ***And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51].***

قَالَ مِنْ تَحْتِ أَفْدَانِهِمْ فَلَا يَبْقَى مِنْ ذَلِكَ الْجَيْشِ أَحَدٌ غَيْرَ رَجُلٍ وَاحِدٍ يُقَلِّبُ اللَّهُ وَجْهَهُ مِنْ قِبَلِ قَفَاهُ

He^{-asws} said: '(The ground will shift) from underneath their feet – so there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

وَ يَبْعَثُ اللَّهُ لِلْمُهْدِيِّ أَقْوَامًا يُجْمَعُونَ مِنْ أَطْرَافِ الْأَرْضِ قَرَعِ كَفَرِ الْحَرِيفِ وَ اللَّهُ إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ وَ اسْمَ أَمِيرِهِمْ وَ مُنَاحَ رِكَابِهِمْ فَيَدْخُلُ الْمُهْدِيُّ الْكَعْبَةَ وَ يَبْكِي وَ يَتَضَرَّعُ

And Allah^{-azwj} will Send for Al-Mahdi^{-asws} a people. He^{-azwj} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah^{-azwj}, I^{-asws} know their names, and the name of their Emir (leader), and where their rides will stop. Al-Mahdi^{-asws} will enter the Kaabah, and he^{-asws} will be crying and beseeching.

قَالَ جَلَّ وَ عَزَّ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ هَذَا لَنَا حَاصَةٌ أَهْلُ الْبَيْتِ

Allah^{-azwj} Mighty and Majestic has Said: ***Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62].*** This is exclusively for us^{-asws}, the People^{-asws} of the Household.

أَمَّا وَ اللَّهُ يَا مُعَاوِيَةُ لَقَدْ كَتَبْتُ إِلَيْكَ هَذَا الْكِتَابَ وَ إِنِّي لَأَعْلَمُ أَنَّكَ لَا تَنْتَفِعُ بِهِ وَ أَنَّكَ سَتَفْرَحُ إِذَا أَخْبَرْتُكَ أَنَّكَ سَتَلِي الْأَمْرَ وَ ابْنُكَ بَعْدَكَ لِأَنَّ الْأَخِرَةَ لَيْسَتْ مِنْ بَالِكَ وَ إِنَّكَ بِالْآخِرَةِ لِمِنَ الْكَافِرِينَ وَ سَتَنْدُمُ كَمَا نَدِمَ مَنْ أَسَسَ هَذَا الْأَمْرَ لَكَ وَ حَمَلَكَ عَلَى رِقَابِنَا حِينَ لَمْ تَنْفَعُهُ النَّدَامَةُ

But, by Allah^{-azwj}, O Muawiya, I^{-asws} have written to you this letter, and I^{-asws} know that you will not benefit by it, and you will be happy when I^{-asws} informed you that you will have the command, and your son after you, because the Hereafter is not in your mind, and without (securing) the Hereafter you are from the deniers (Kafir). And you will regret just like the one

who gave you the command regretted it, and burdened you upon our^{-asws} necks, but his regret will not benefit him.

وَمَا دَعَانِي إِلَى الْكِتَابِ بِمَا كَتَبْتُ بِهِ إِلَّا أَمَرْتُ كَاتِبِي أَنْ يَنْسَخَ ذَلِكَ لِشِيعَتِي وَأَصْحَابِي لَعَلَّ اللَّهَ أَنْ يَنْفَعَهُمْ بِذَلِكَ أَوْ يَقْرَأَهُ وَاحِدٌ مِنْ قِبْلِكَ فَخَرَجَ اللَّهُ بِهِ مِنَ الضَّلَالَةِ إِلَى الْهُدَى وَمِنْ ظُلْمِكَ وَظَلَمِ أَصْحَابِكَ وَفِتْنَتِكُمْ وَأَحْبَبْتُ أَنْ أُخْتَجَّ عَلَيْكَ

And from what I^{-asws} have been invited to write to you with what I^{-asws} have written, I^{-asws} ordered my scribe to make a copy of that for my^{-asws} Shiites, and the chiefs of my^{-asws} friends, and it is for Allah^{-azwj} to Make them to benefit by that, or if anyone from before you were to read it, so Allah^{-azwj} will Take them by it and by us^{-asws}, out from straying and into the Guidance, and from your injustices and the injustices of your companions and their strife, And I^{-asws} preferred to argue against you’.

فَكُتِبَ إِلَيْهِ مُعَاوِيَةُ هَنِيئًا لَكَ يَا أَبَا الْحَسَنِ تَمْلُكَ الْآخِرَةَ وَهَنِيئًا لَنَا تَمْلُكَ الدُّنْيَا.

Muawiya wrote to him^{-asws}, ‘Congratulations to you^{-asws}, O Abu Al-Hassan^{-asws} for the Kingdom of the Hereafter, and congratulations to us for our kingdom in the world’.⁷

Rasool Allah^{-saww} Foretold about the Battle of Jamal:

كشَفَ الْيَقِينَ مِنْ كِتَابِ الْبَهَارِ لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلُوَانَ عَنْ عَلِيٍّ بْنِ خُرُورٍ [خَزَوَرٍ] عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ الْعَبْدِيِّ عَنْ مَالِكِ بْنِ ضَمْرَةَ الرَّوَاسِيِّ عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص تُمْ دَكَرَ مَا مَعْنَاهُ أَنَّهُ سَأَلَهُ عَمَّا يَتَجَدَّدُ بَعْدَهُ مِنَ الْأُمُورِ فَأَخْبَرَهُ تُمْ دَكَرَ مَا جَرَى لِعُثْمَانَ فَقَالَ يَا رَسُولَ اللَّهِ تُمْ يَكُونُ مَاذَا

(The book) ‘Kashaf Al Yaqeen’, from the book ‘Al Bahar’ of Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Ali Bin Harour, from Abdul Rahman Bin Masoud Al Abdy, from Malik Bin Zamrah Al Raqasy,

‘From Abu Zarr^{-ra} having said, ‘I^{-ra} asked Rasool-Allah^{-saww}’. Then he^{-saww} mentioned what its meaning was, then he^{-ra} asked him^{-saww} about what would be anew after him^{-saww} from the affairs, so he^{-saww} informed him^{-asws}. Then he^{-saww} flowed for Usman. He^{-ra} said, ‘O Rasool-Allah^{-saww}!’ Then what would happen?’

قَالَ تُمْ يُبَايِعُ النَّاسُ أَمِيرَ الْمُؤْمِنِينَ حَتَّى إِذَا وَجَبَتْ لَهُ الصَّفَقَةُ عَلَى مَنْ صَلَّى الْقِبْلَةَ وَ أَدَّى الْجَزِيَّةَ انْطَلَقَ فُلَانٌ وَ فُلَانٌ فَحَمَلَا امْرَأَةً مِنْ أُمَّهَاتِ الْمُسْلِمِينَ تُمْ دَكَرَ مَا جَرَى مِنْ طَلْحَةَ وَ زُبَيْرٍ وَ عَائِشَةَ.

He^{-saww} said: ‘Then the people will pledge allegiance to Amir Al-Momineen^{-asws} until when the hand-shake is obligated upon the ones praying Salat to the Qiblah, and payment of the tax, so and so (Talha), and so and so (Zubeyr) would carry a wife (Ayesha) from the mothers of the believers’ – then mentioned what would flow from Talha, and Zubeyr and Ayesha” (Battle of Jamal).⁸

⁷ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 16 H 421

⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 54 H 53