

# ‘Sermon of Ghadeer’

## Summary:

The announcement of the Wilayah of Amir ul-Momineen<sup>-asws</sup> was made by Rasool Alla<sup>-saww</sup> at a place called ‘Ghadeer’ (Ghadeer e Khum – the pond of Khum) when returning from the last Hajj (farewell pilgrimage). The sermon of Ghadeer is mentioned in many Ahadith, we present some of those. A detailed account of the sermon from a detailed Hadith is given in the Appendix.

و لما قضى رسول الله ص نسكه أشرك عليا ع في هديه و قفل إلى المدينة و هو معه و المسلمون حتى انتهى إلى الموضع المعروف بغدير خم و ليس بموضع إذ ذاك يصلح للمنزل لعدم الماء فيه و المرعى فنزل ع في الموضع و نزل المسلمون معه و كان سبب نزوله في هذا المكان نزول القرآن عليه بنصبه أمير المؤمنين علي بن أبي طالب ع خليفة في الأمة من بعده

And when Rasool-Allah<sup>-saww</sup> had fulfilled his<sup>-saww</sup> rituals, he<sup>-saww</sup> participated Ali<sup>-asws</sup> in his<sup>-saww</sup> offering and returned to Al-Medina and he<sup>-asws</sup> was with him<sup>-saww</sup> and the Muslims until he<sup>-saww</sup> ended up to the famous place at Ghadeer Khumm, and there wasn't any place there which was correct for the encampment due to the lack of water and the pasture therein. He<sup>-saww</sup> descended in the place and the Muslims descended with him<sup>-saww</sup>, and the reason for his<sup>-saww</sup> descent in this place was the Revelation of the Quran unto him<sup>-saww</sup> with his<sup>-saww</sup> nomination of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> as a Caliph in the community from after him<sup>-saww</sup>.

و قد كان تقدم الوحي إليه في ذلك من غير توقيت له فأخره لحضور وقت يأمن فيه الاختلاف منهم عليه و علم الله عز و جل أنه إن تجاوز غدير خم انفصل عنه كثير من الناس إلى بلداتهم و أماكنهم و بواديهم فأراد الله أن يجمعهم لسماع النص على أمير المؤمنين ع و تأكيد الحجّة عليهم فيه

And the Revelation had preceded to him<sup>-saww</sup> regarding that from another timing to him, but he<sup>-saww</sup> delayed it (announcement) for the presenting of the time he<sup>-saww</sup> felt safe in it of the differing from them upon it, and Allah<sup>-azwj</sup> Mighty and Majestic Knew that if he<sup>-saww</sup> crossed over Ghadeer Khumm, a lot of the people would separate from him<sup>-saww</sup> to go to their cities and their dwelling and their valleys. Therefore, Allah<sup>-azwj</sup> Wanted that he<sup>-saww</sup> gathered them to hear the text upon Amir Al-Momineen<sup>-asws</sup> and an emphasis of the argument/proof upon them regarding him<sup>-asws</sup>.

فأنزل الله تعالى يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ عني في استخلاف علي ع و النص بالإمامة عليه و إن لم تفعل فما بلغت رسالته و الله يعصمك مِنَ النَّاسِ فأكد الفرض عليه بذلك و خوفه من تأخير الأمر فيه و ضمن له العصمة و منع الناس منه

Allah<sup>-azwj</sup> the Exalted Revealed: **O you Rasool! Deliver what has been Revealed unto you from your Lord** – meaning regarding the successorship of Ali<sup>-asws</sup> and the word with the Imamate to him<sup>-asws</sup>, **and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67]**. Thus, He<sup>-azwj</sup> Emphasised the Obligation upon it with that and His<sup>-azwj</sup> Reservation from delaying the matter regarding him<sup>-asws</sup> and Guaranteed the Protection for him<sup>-saww</sup> and Preventing the people from him<sup>-saww</sup>.

فنزّل رسول الله ص المكان الذي ذكرناه لما وصفناه من الأمر له بذلك و شرحناه و نزل المسلمون حوله و كان يوماً قاطظاً شديد الحر فأمر ع بدوحات فقم ما تحتها و أمر بجمع الرجال في ذلك المكان و وضع بعضها فوق بعض ثم أمر مناديه فنادى في الناس الصلاة جامعة فاجتمعوا من رحالم إليه و إن أكثرهم ليلف رداءه على قدميه من شدة الرمضاء

Rasool-Allah<sup>-saww</sup> descended in the place which we mentioned and described for the Command to him<sup>-saww</sup> with that, and we commented upon it, and the Muslims descended around him<sup>-saww</sup>, and it was a day of intense heat. He<sup>-saww</sup> ordered with tents, and he<sup>-saww</sup> stood in what is beneath it and instructed with gathering of the saddles in that place and placed them above each other then ordered a caller to call out among the people for the congregational Salat. So, they gathered from their rides to him<sup>-saww</sup>, and a lot of them had wrapped their cloaks upon their feet from the severity of the heat.

فلما اجتمعوا صعد على تلك الرجال حتى صار في ذروتها و دعا أمير المؤمنين ع فرقي معه حتى قام عن يمينه ثم حطّب الناس فحمد الله و أننى عليه و وعظ فأبلغ في الموعظة و نعى إلى الأمة نفسه و قال قد دُعيت و يوشك أن أُجيب و قد خان مبي حُفوق من بين أظهُركم و إني مخلّف فيكم ما إن تمسكتكم به لن تضلوا من بعدي كتاب الله و عترتي أهل بيّتي فإيهما لن يفترقا حتى يردا عليّ الخوض

When they had gathered, he<sup>-saww</sup> climbed upon those saddles until he<sup>-saww</sup> came to be in its peak and called Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> ascended to be with him<sup>-saww</sup> and stood on his<sup>-saww</sup> right. Then he<sup>-saww</sup> addressed the people. He<sup>-azwj</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and preached. He<sup>-saww</sup> reached in the preaching gave the news of his<sup>-saww</sup> own death to the community and said: ‘I<sup>-saww</sup> have been Called and no doubt I<sup>-saww</sup> shall answer and the steps have come near me<sup>-saww</sup> in your midst, and I<sup>-saww</sup> am leaving behind among you all what if you were to adhere with it, you will never stray from after me<sup>-saww</sup> – Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family<sup>-asws</sup>, the People<sup>-asws</sup> of my<sup>-saww</sup> Household, for these two will never separate until they return to me<sup>-saww</sup> at the Fountain’.

ثم نادى بأعلى صوته أ لست أرى أولي بكم منكم بأنفسكم قالوا اللهم بلى فقال لهم على التسقي من غير فصلٍ و قد أخذ بضبعي أمير المؤمنين ع فرقعهما حتى بان بياض إبطيهما فمن كنت مؤلّاه فهذا عليّ مؤلّاه اللهم وإل من والاه و عاد من عاداه و انصُر من نصره و الخذل من خذله

Then he<sup>-saww</sup> called out at the top of his<sup>-saww</sup> voice: ‘Am I<sup>-saww</sup> not foremost with you all that you are with yourselves?’ They said, ‘O Allah<sup>-azwj</sup>, yes!’ He<sup>-saww</sup> said to them from without any doubt, and he<sup>-saww</sup> had grabbed the forearms of Amir Al-Momineen<sup>-asws</sup> and raised them until the whiteness of their<sup>-asws</sup> armpits were seen: ‘So the one whose Master<sup>-saww</sup> I<sup>-saww</sup> was, this Ali<sup>-asws</sup> is his Master<sup>-asws</sup>. O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup> and Be Inimical to the one who is inimical to him<sup>-asws</sup>, and Help the one who helps him<sup>-asws</sup> and abandon the ones who abandons him<sup>-asws</sup>’.

ثم نزل ص و كان وقت الظهيرة فصلى ركعتين ثم زالت الشمس فأذن مؤذنه لصلاة الظهر فصلى بجم الظهر و جلس ع في خيمته و أمر عليا ع أن يجلس في خيمة له بإزائه ثم أمر المسلمين أن يدخلوا عليه فوجا فوجا فيهنّوه بالمقام و يسلموا عليه بإمرة المؤمنين

Then he<sup>-saww</sup> descended, and it was the time of the noon so he<sup>-saww</sup> prayed two Cycles Salat, then the sun (started to) decline. His<sup>-saww</sup> Muezzin proclaimed the Azaan for Al-Zohr Salat, and he<sup>-saww</sup> prayed leading Salat Al-Zohr with them and sat down in his<sup>-saww</sup> tent, and instructed Ali<sup>-asws</sup> to be seated in a tent of his<sup>-asws</sup> facing towards him<sup>-saww</sup>. Then he<sup>-saww</sup> ordered the Muslims

to enter to see him<sup>-asws</sup> in droves and droves and congratulate him<sup>-asws</sup> with the position and greet to him<sup>-asws</sup> as the Emir of the Momineen.

فجعل الناس ذلك كلهم ثم أمر أزواجه و سائر نساء المؤمنين معه أن يدخلن عليه و يسلمن عليه بإمرة المؤمنين ففعلن و كان فيمن أطنب في تحننته بالمقام عمر بن الخطاب و أظهر له من المسرة به و قال فيما قال بخ بخ لك يا علي أصبحت مولاي و مولى كل مؤمن و مؤمنة

The people did that, all of them. Then he<sup>-saww</sup> ordered his<sup>-saww</sup> wives and the rest of the women of the Momineen with him<sup>-saww</sup> that they enter to see him<sup>-asws</sup> and greet to him<sup>-asws</sup> as Emir of the Momineen. They did so, and among the ones who exaggerated in congratulating him<sup>-asws</sup> with the position was Umar Bin Al-Khattab and manifested to him<sup>-asws</sup> the cheerfulness with it, and he said among what he said, ‘Congratulations! Congratulations to you<sup>-asws</sup>, O Ali<sup>-asws</sup>. You<sup>-asws</sup> have become my Master<sup>-asws</sup> and Master<sup>-asws</sup> of every Momin man and Momin woman’.

و جاء حسان بن ثابت إلى رسول الله ص فقال يا رسول الله أ تَأْذَن لِي أَنْ أَقُولَ فِي هَذَا الْمَقَامِ مَا يَرْضَاهُ اللَّهُ فَقَالَ لَهُ قُلْ يَا حَسَانَ عَلَى اسْمِ اللَّهِ

And Hasaan Bin Sabit came to Rasool-Allah<sup>-saww</sup> and said, ‘O Rasool-Allah<sup>-saww</sup>! Will you<sup>-saww</sup> permit me that I say regarding this position what Allah<sup>-azwj</sup> would be Pleased with?’ He<sup>-saww</sup> said to him: ‘Say (it) O Hasaan, upon the Name of Allah<sup>-azwj</sup>’.

فوقف على نشز من الأرض و تناول المسلمون لسماع كلامه فأنشأ يقول

م و أسمع بالرسول مناديا	اديهم يوم الغدير نبينهم
الوا و لم يبدا هناك التعاديا	قال فمن مولاكم و وليكم
لن تجدن منا لك اليوم عاصيا	لك مولانا و أنت و لينا
بيتك من بعدي إماما و هاديا	ال له قم يا علي فإنني
كونوا له أتباع صدق مواليا	ن كنت مولاة فهذا وليه
كن للذي عادى عليا معاديا	لك دعا اللهم وال وليه

He stood upon a hill from the ground and the Muslims hearkened to listen to his speech. He prosed saying (a poem), ‘Their Prophet<sup>-saww</sup> called out to them on the day of Ghadeer at Khumm and a call was hear from the Rasool<sup>-saww</sup> and he<sup>-saww</sup> said: ‘So who is your Master and your Guardian?’ They said and did not begin the hostility over there, ‘Your<sup>-saww</sup> God<sup>-azwj</sup> is our Master and you<sup>-saww</sup> are our Guardian, and you<sup>-saww</sup> will never find from us any disobedience to you<sup>-saww</sup> today’. So, he<sup>-saww</sup> said to him<sup>-asws</sup>: ‘Stand, O Ali<sup>-asws</sup>, for I<sup>-saww</sup> am pleased with you<sup>-asws</sup> as an Imam<sup>-asws</sup> from after me<sup>-saww</sup> and as a guide, so the one whose Master I<sup>-saww</sup> was, this one is his Master, therefore become followers of his<sup>-asws</sup>, sincere, friendly’. Over here he<sup>-saww</sup> supplicated: ‘O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup>, and become towards those who are inimical to Ali<sup>-asws</sup>, Inimical’.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا تَزَالُ يَا حَسَّانُ مُؤَيَّدًا بِرُوحِ الْقُدُسِ مَا نَصَرْتَنَا بِلِسَانِكَ.

Rasool-Allah<sup>-saww</sup> said to him: 'O Hasaan! You will not cease to be aided by the Holy Spirit for as long as you help us<sup>-asws</sup> with your tongue".<sup>1</sup>

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<sup>1</sup> Bihar Al Anwaar – V 21, The book of our Prophet<sup>saww</sup>, P 3 Ch 36 H 10

– قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَضِيَ اللَّهُ عَنْهُ رَوَى مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنْ يُونُسَ بْنِ عَلِيٍّ الْبَلْخِيِّ عَنْ أَبِي سَعِيدٍ الْأَدْمِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أَخْرُجَ فَأُنَادِيَ فِي النَّاسِ أَلَا مَنْ ظَلَمَ أَجِيرًا أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا مَنْ تَوَالَى عَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا وَ مَنْ سَبَّ آبَاؤَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ

Al Seyyid Ibn Tawoos said, ‘It is reported by Muhammad Bin jareer Al Tabari, from yusuf Bin Ali Al Balkhy, from Abu Saeed Al Adamy, from Abdul Kareem Bin Hilal,

‘From Al-Husayn son of Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> instructed me<sup>-asws</sup> to go out and call out among the people: ‘Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah<sup>-azwj</sup>. Indeed! One who follows other than his Master<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>. Indeed! One who reviles his parents, upon him is the Curse of Allah<sup>-azwj</sup>’.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَخَرَجْتُ فَنَادَيْتُ فِي النَّاسِ كَمَا أَمَرَنِي النَّبِيُّ ص فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ هَلْ لِمَا نَادَيْتَ بِهِ مِنْ تَفْسِيرٍ فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘I<sup>-asws</sup> went out and called out among the people just as the Prophet<sup>-saww</sup> had instructed me<sup>-asws</sup>. Umar Bin Al-Khattab said to me<sup>-asws</sup>, ‘Is there any interpretation to what you<sup>-asws</sup> called out with?’ I<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing’.

قَالَ فَتَمَّ عُمَرُ وَ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَدَخَلُوا عَلَيْهِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ هَلْ لِمَا نَادَى عَلِيُّ مِنْ تَفْسِيرٍ

He<sup>-asws</sup> said: ‘So, Umar and a group from the companions of the Prophet<sup>-saww</sup> stood up and entered to see him<sup>-saww</sup>. Umar said, ‘O Rasool-Allah<sup>-saww</sup>! Is there any interpretation of what Ali<sup>-asws</sup> called out with?’

قَالَ نَعَمْ أَمَرْتُهُ أَنْ يُنَادِيَ أَلَا مَنْ ظَلَمَ أَجِيرًا أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَمَنْ ظَلَمَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

He<sup>-saww</sup> said: ‘Yes, I<sup>-saww</sup> instructed him<sup>-asws</sup> to call out: ‘Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah<sup>-azwj</sup>’, and Allah<sup>-azwj</sup> is Saying: **‘Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23].** So, the one who is unjust to us<sup>-asws</sup>, then upon him is the Curse of Allah<sup>-azwj</sup>.

وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ تَوَالَى عَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ فَمَنْ تَوَالَى عَيْرَ عَلِيٍّ فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I<sup>-saww</sup> instructed him<sup>-asws</sup> to call out: ‘One who follows other than his Master<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>’, and Allah<sup>-azwj</sup> is Saying: **The Prophet is foremost with the Momineen than their own selves, [33:6]**, and the one whose Master I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master. Thus, the one who follows other than Ali<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>.

وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ سَبَّ آبَاؤَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أَشْهَدُ اللَّهُ وَ أَشْهَدُكُمْ أَنِّي وَ عَلِيًّا آبَاؤُ الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I<sup>-saww</sup> instructed him<sup>-asws</sup> to call out: ‘One who reviles his parents, upon him is the Curse of Allah<sup>-azwj</sup>’, and I<sup>-saww</sup> keep Allah<sup>-azwj</sup> as Witness and keep you all as witness that I<sup>-saww</sup> and Ali<sup>-asws</sup>

are two fathers of the Momineen, so the one who reviles one of us<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>’.

فَلَمَّا خَرَجُوا قَالَ عُمَرُ يَا أَصْحَابَ مُحَمَّدٍ مَا أَكَّدَ النَّبِيُّ لِعَلِيِّ فِي الْوَلَايَةِ فِي غَدِيرِ حَمِّمْ وَلَا فِي غَيْرِهِ أَشَدَّ مِنْ تَأْكِيدِهِ فِي يَوْمِنَا هَذَا

When they went out, Umar said, ‘O companions of Muhammad<sup>-saww</sup>! Muhammad<sup>-saww</sup> was not so devoted to Ali<sup>-asws</sup> regarding the Wilayah in Ghadeer Khumm among others more intensely than his<sup>-saww</sup> emphasising during this day of ours’.

قَالَ حَبَّابُ بْنُ الْأَرْثِ كَانَ هَذَا الْحَدِيثُ قَبْلَ وَفَاةِ النَّبِيِّ ص بِتِسْعَةِ عَشَرَ يَوْمًا.

Khabbab Bin Al-Art said, ‘This Hadeeth was before the expiry of the Prophet<sup>-saww</sup> by nineteen days’.<sup>2</sup>

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<sup>2</sup> Bihar Al Anwaar – V 22, The book of our Prophet<sup>saww</sup>, P 5 Ch 1 H 35

– أَقُولُ رَوَى الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ ص فَقَالَ مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنِّي مُقْبُوضٌ وَأَنَّ ابْنَ عَمِّي هُوَ أَحْيِي وَوَصِيِّي وَوَلِيُّ اللَّهِ وَخَلِيفَتِي وَ الْمُبْلَغُ عَنِّي وَ هُوَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ وَ يَعْسُوبُ الدِّينِ

I (Majlisi) am saying, ‘It is reported by Al Bursy in (the book) Mashariq Al Anwaar’, from Ibn Abbas who said,

‘Rasool-Allah<sup>-sawww</sup> addressed. He<sup>-sawww</sup> said: ‘Community of people! Allah<sup>-azwj</sup> Revealed to me<sup>-sawww</sup> that I<sup>-sawww</sup> shall be expiring and that the son<sup>-asws</sup> of my<sup>-sawww</sup> uncle<sup>-as</sup>, he<sup>-asws</sup> is my<sup>-sawww</sup> brother<sup>-asws</sup>, and my<sup>-sawww</sup> successors<sup>-asws</sup>, and Guardian of Allah<sup>-azwj</sup>, and my<sup>-sawww</sup> Caliph, and the deliverer on my<sup>-sawww</sup> behalf, and he<sup>-asws</sup> is the Imam<sup>-asws</sup> of the pious, and guide of the resplendent, and leader of the Religion.

إِنْ اسْتَرَشِدْتُمُوهُ أَرَشِدَكُمُ وَإِنْ تَبِعْتُمُوهُ نَجَّوْكُمْ وَإِنْ أَطَعْتُمُوهُ فَاللَّهُ أَطَعْتُمْ وَإِنْ عَصَيْتُمُوهُ فَاللَّهُ عَصَيْتُمْ وَإِنْ بَايَعْتُمُوهُ فَاللَّهُ بَايَعْتُمْ وَإِنْ نَكَثْتُمْ بَيْعَتَهُ فَبَيْعَةُ اللَّهِ نَكَثْتُمْ

If you seek to be guided by him<sup>-asws</sup>, he<sup>-asws</sup> will guide you aright, and if you pledge allegiance to him<sup>-asws</sup>, you will attain salvation, and if you obey him<sup>-asws</sup>, so it is Allah<sup>-azwj</sup> you are obeying, and if you disobey him<sup>-asws</sup>, it is Allah<sup>-azwj</sup> you are disobeying, and if you pledge allegiance to him<sup>-asws</sup>, it is Allah<sup>-azwj</sup> you are pledging to, and if you break his<sup>-asws</sup> allegiance, it is Allah<sup>-azwj</sup> allegiance you are breaking.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَيَّ الْقُرْآنَ وَ عَلَيَّ سَفِيرُهُ فَمَنْ خَالَفَ الْقُرْآنَ ضَلَّ وَ مَنْ تَبِعَ عَيْرَ عَلَيَّ دَلَّ

Allah<sup>-azwj</sup> Mighty and Majestic Revealed the Quran unto me<sup>-sawww</sup> and Ali<sup>-asws</sup> is its ambassador. So the one who opposes the Quran, strays, and the one who follows other than Ali<sup>-asws</sup>, will be disgraced.

مَعَاشِرَ النَّاسِ أَلَا إِنَّ أَهْلَ بَيْتِي خَاصَّتِي وَ قَرَاتِي وَ أَوْلَادِي وَ ذُرِّيَّتِي وَ لَحْمِي وَ دَمِي وَ وَدِيعَتِي وَ إِنَّكُمْ مَجْمُوعُونَ عِنْدَ وَ مَسْتَوْلُونَ عَنِ الثَّقَلَيْنِ فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمْ

Community of people! Indeed, the People<sup>-asws</sup> of my<sup>-sawww</sup> Household are my<sup>-sawww</sup> special ones, and my<sup>-sawww</sup> near ones, and my<sup>-sawww</sup> children, and my<sup>-sawww</sup> offspring, and my<sup>-sawww</sup> flesh, and my<sup>-sawww</sup> blood, and my<sup>-sawww</sup> entrustments, and you all will be gathered tomorrow and Questions about the two weighty things, therefore look at how you are dealing with me<sup>-sawww</sup> regarding them<sup>-asws</sup>.

فَمَنْ آذَاهُمْ فَقَدْ آذَانِي وَ مَنْ ظَلَمَهُمْ فَقَدْ ظَلَمَنِي وَ مَنْ نَصَرَهُمْ فَقَدْ نَصَرَنِي وَ مَنْ أَعَزَّهُمْ فَقَدْ أَعَزَّنِي وَ مَنْ طَلَبَ الْهُدَى مِنْ غَيْرِهِمْ فَقَدْ كَذَّبَنِي فَانظُرُوا اللَّهَ وَ انظُرُوا مَا أَنْتُمْ قَائِلُونَ عِنْدَ قَائِلِي خَصَمٌ لِمَنْ كَانَ خَصَمُهُ وَ مَنْ كُنْتُ خَصَمُهُ فَالْوَيْلُ لَهُ.

The one who hurts them<sup>-asws</sup> so he has hurt me<sup>-sawww</sup>, and one who is unjust to them<sup>-asws</sup> so he has been unjust to me<sup>-sawww</sup>, and one who helps them<sup>-asws</sup> so he has helped me<sup>-sawww</sup>, and one who honours them<sup>-asws</sup> so he has honoured me<sup>-asws</sup>, and one who seeks the guidance from others so he has belied me<sup>-sawww</sup>, therefore fear Allah<sup>-azwj</sup> and look at what you will be saying tomorrow, for I<sup>-sawww</sup> shall dispute to the ones who had disputed them<sup>-asws</sup>, and one whom I<sup>-sawww</sup> dispute, doom would be for him”.

وَرَوَى الصَّدُوقُ فِي كِتَابِ فَضَائِلِ الشِّيْعَةِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ الْقِبْطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: النَّاسُ أَغْفَلُوا قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيِّ ع يَوْمَ غَدِيرِ حُمٍّ كَمَا أَغْفَلُوا قَوْلَهُ يَوْمَ مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ

And it is reported by Al Sadouq in the book ‘Fazaail Al Shia’, by his chain, from Muhammad the Coptic,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The people are being heedless of the words of Rasool-Allah<sup>-saww</sup> regarding Ali<sup>-asws</sup> on the day of Ghadeer Khumm just as they are being heedless of his<sup>-asws</sup> words on the day of the drinking place of Umm Ibrahim<sup>-as</sup>.

أَتَى النَّاسُ يَعُوذُونَ فَجَاءَ عَلِيٌّ ع لِيَدْتُوهُ مِنْ رَسُولِ اللَّهِ ص فَلَمْ يَجِدْ مَكَانًا فَلَمَّا رَأَى رَسُولُ اللَّهِ أَنَّهُمْ لَا يُفْرِجُونَ لِعَلِيِّ ع قَالَ يَا مَعْشَرَ النَّاسِ هَؤُلَاءِ أَهْلُ بَيْتِي تَسْتَحْفُونَ بِيَّمْ وَأَنَا حَيٌّ بَيْنَ ظَهْرَانِكُمْ

The people came to console him<sup>-as</sup> and Ali<sup>-asws</sup> came to be near Rasool-Allah<sup>-saww</sup>, but could not find a place. When Rasool-Allah<sup>-saww</sup> saw that they are not making way for Ali<sup>-asws</sup>, he<sup>-saww</sup> said: ‘O community of the people! They<sup>-asws</sup> are the People<sup>-asws</sup> of my<sup>-saww</sup> Household. You are belittling them<sup>-asws</sup> while I<sup>-saww</sup> am still alive, being in your midst.

أَمَا وَاللَّهِ لَئِنْ غِيْبَتْ فَإِنَّ اللَّهَ لَا يَغِيْبُ عَنْكُمْ إِنَّ الرُّوحَ وَ الرِّاحَةَ وَ الرِّضْوَانَ وَ البُشْرَى وَ الحُبَّ وَ المَحَبَّةَ لِمَنْ اتَّخَذَ عَلِيًّا وَ تَوَلَّاهُ وَ سَلَّمَ لَهُ وَ لِلأَوْصِيَاءِ مِنْ بَعْدِهِ

But by Allah<sup>-azwj!</sup> If I<sup>-saww</sup> were to be absent, then Allah<sup>-azwj</sup> will not be Absent from you all. The cool breeze, and the rest, and the pleasure, and the glad tidings, and the love, and the love, and love (of others) is for the one who emulates Ali<sup>-asws</sup> and is in his<sup>-asws</sup> Wilayah, and submits to him<sup>-asws</sup> and to the successors<sup>-asws</sup> from after him<sup>-asws</sup>.

حَقُّ عَلِيِّ أَنْ أَدْخِلَهُمْ فِي شَفَاعَتِي لِأَنَّهُمْ أَتَّبَاعِي فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي مِثْلَ جَرَى فِي إِبْرَاهِيمَ لِأَنِّي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمُ مِنِّي وَ دِينِي دِينُهُ وَ سُنَّتِي سُنَّتُهُ وَ فَضْلُهُ فَضْلِي وَ أَنَا أَفْضَلُ مِنْهُ وَ فَضْلِي لَهُ فَضْلٌ تَصْدِيقٌ قَوْلِ رَبِّي ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

A right of Ali<sup>-asws</sup> is that I<sup>-saww</sup> include them in my<sup>-saww</sup> intercession because they<sup>-asws</sup> are my<sup>-saww</sup> followers, so the one who follows me<sup>-saww</sup>, he is from me<sup>-saww</sup>, an example flowing in Ibrahim<sup>-as</sup>, because I<sup>-saww</sup> am from Ibrahim<sup>-as</sup> and Ibrahim<sup>-as</sup> is from me<sup>-saww</sup>, and my<sup>-saww</sup> Religion is his<sup>-as</sup> Religion, and my<sup>-saww</sup> Sunnah is his<sup>-as</sup> Sunnah, and his<sup>-as</sup> merits are my<sup>-saww</sup> merits, and I<sup>-saww</sup> superior than him<sup>-as</sup>, and my<sup>-saww</sup> merits are for him<sup>-as</sup>, merits Ratified by the Words of my<sup>-saww</sup> Lord<sup>-azwj</sup>: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**’<sup>3</sup>.

<sup>3</sup> Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 118

– كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَصَبَ رَسُولُ اللَّهِ ص عَلِيًّا ع يَوْمَ غَدِيرِ حُمٍّ قَالَ قَوْمٌ مَا يَأْلُو يَرْفَعُ ضَبْعَ ابْنِ عَمِّهِ فَأَنْزَلَ اللَّهُ تَعَالَى أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ja’far Bin Muhammad Bin Umarah, from his father, from Jabir,

‘From Abu Ja’far<sup>-asws</sup>, from Jabir Bin Abdullah having said, ‘When Rasool-Allah<sup>-saww</sup> nominated on the day of Ghadeer Khumm, a group said, ‘What is the matter he<sup>-saww</sup> is raising his<sup>-saww</sup> cousin by the arms?’ So Allah<sup>-azwj</sup> Revealed: ***Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29]***’.<sup>4</sup>

<sup>4</sup> Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 91

– كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة ذكر علي بن إبراهيم عن أبيه عن إسماعيل بن مزار عن محمد بن الفضيل عن أبي عبد الله ع قال: سألتُه عن قول الله عز و جل ذلك بأنهم كرهوا ما أنزل الله فأخبطت أعمالهم و قوله ذلك بأنهم قالوا للذين كرهوا ما نزل الله سنطيعكم في بعض الأمر و الله يعلم إسرارهم

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Ali Bin Ibrahim mentioned, from his father, from Ismail Bin Marrar, from Muhammad Bin Al Fuzeyl,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **That is because they abhorred what Allah Revealed, so He Nullified their deeds [47:9]**, and His<sup>-azwj</sup> Words: **That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, and Allah Knows their secrets [47:26]**.

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَخَذَ الْمِيثَاقَ لِأَمِيرِ الْمُؤْمِنِينَ ع قَالَ أَ تَذَرُونَ مَنْ وَلِيُّكُمْ بَعْدِي قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ إِنَّ اللَّهَ يَمُولُ إِنْ تَظَاهَرَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جَبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ بَعِي عَلِيًّا هُوَ وَلِيُّكُمْ مِنْ بَعْدِي هَذِهِ الْأُولَى.

He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-azwj</sup>, when he<sup>-saww</sup> took the covenant for Amir Al-Momineen<sup>-asws</sup>, he<sup>-saww</sup> said: ‘Are you knowing who is your guardian after me<sup>-saww</sup>?’ They said, ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing’. He<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> is Saying: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen [66:4]** – meaning Ali<sup>-asws</sup>, he<sup>-asws</sup> is your guardian from after me<sup>-asws</sup>’. This is first.

وَأَمَّا الْمَرَّةُ الثَّانِيَةَ لَمَّا أَشْهَدَهُمْ يَوْمَ عَدِيرِ حِمٍّ وَ قَدْ كَانُوا يَقُولُونَ لَئِنْ قَبَضَ اللَّهُ مُحَمَّدًا لَا نُرْجِعُ هَذَا الْأَمْرَ فِي آلِ مُحَمَّدٍ وَ لَا نُعْطِيهِمْ مِنَ الْخُمْسِ شَيْئًا

As for the second time, when he<sup>-saww</sup> kept them as witnesses on the day of Ghadeer Khumm, and they had been saying, ‘When Allah<sup>-azwj</sup> Causes Muhammad<sup>-saww</sup> to expire, we will not let this command returned to be in Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, nor will we give them anything from the Khums’.

فَاطَّلَعَ اللَّهُ نَبِيَّهُ عَلَى ذَلِكَ وَ أَنْزَلَ عَلَيْهِ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ

Allah<sup>-azwj</sup> Notified His<sup>-azwj</sup> Prophet<sup>-saww</sup> upon that and Revealed unto him<sup>-saww</sup>: **Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]**.

وَ قَالَ أَيْضًا فِيهِمْ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى وَ الْهُدَى سَبِيلُ أَمِيرِ الْمُؤْمِنِينَ ع الشَّيْطَانُ سَوَّلَ لَهُمْ وَ أَمَلَى لَهُمْ

And Said regarding them as well: **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23] So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24] Surely, those who turned back upon their back from after the Guidance having become clarified to them, - and the Guidance is the way of Amir Al-Momineen<sup>-asws</sup>, the Satan had enticed for them and dictated to them [47:25]**.

قَالَ وَ قَرَأَ أَبُو عَبْدِ اللَّهِ ع هَذِهِ آيَةَ هَكَذَا فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ وَ سَلَّطْتُمْ وَ مَلَكَتُمْ أَنْ تَفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ نَزَلَتْ فِي بَنِي عَمِّئِنَا بَنِي أُمَيَّةَ وَ فِيهِمْ يَقُولُ اللَّهُ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ فَيَقْضُوا مَا عَلَيْهِمْ مِنَ الْحَقِّ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا.

He (the narrator) said, ‘And Abu Abdullah<sup>-asws</sup> recited this Verse like this: ***So if perhaps you were to be rulers, and overcome and possess kingdom, you would make mischief in the land and cut off your relationships [47:22]***, it was Revealed regarding the clan of our<sup>-asws</sup> uncles, clan of Umayyad, and regarding them Allah<sup>-azwj</sup> Said: ***They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23] So do they not ponder on the Quran - So they eliminated what was against them from the Truth, or are there locks upon (their) hearts [47:24]***’.<sup>5</sup>

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<sup>5</sup> Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 93

– فس، تفسير القمي بإسناده عن أبي جعفر ع قال: قال رسول الله ع في خطبة الغدير في عليّ و الله نزلت سورة العنبر بسم الله الرحمن الرحيم و العنبر إلى آخره.

Tafseer Al Qummi – By his chain,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> in the sermon of Al-Ghadeer: ‘It was Revealed regarding Ali<sup>-asws</sup>, by Allah<sup>-azwj</sup>, the Chapter (103) ‘In the Name of Allah<sup>-azwj</sup>, the Beneficent, the Merciful. **(I Swear) by the time [103:1]**, up to its end’’.<sup>6</sup>

– كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَوْقَفَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ يَوْمَ الْغَدِيرِ افْتَرَقَ النَّاسُ ثَلَاثَ فِرَقٍ فَقَالَتْ فِرْقَةٌ ضَلَّ مُحَمَّدٌ وَ فِرْقَةٌ قَالَتْ غَوَى وَ فِرْقَةٌ قَالَتْ يَهْوَاهُ يَقُولُ فِي أَهْلِ بَيْتِهِ وَ ابْنِ عَمِّهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ التَّجْمِمْ إِذَا هَوَى الْآيَاتِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Mansour Bin Al Abbas, from Dawood Bin Al Husayn, from Al Fazl Bin Abdul Malik,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Rasool-Allah<sup>-saww</sup> paused (to announce the Wilayah of) Amir Al-Momineen<sup>-asws</sup> on the Day of Ghadeer, the (strayed) people were divided into three categories. One group said, ‘Muhammad<sup>-saww</sup> is mistaken’. And a group said, ‘Strayed’. And a group said, ‘He<sup>-saww</sup> speaks by (personal) desire regarding the People<sup>-asws</sup> of his<sup>-saww</sup> Household and his<sup>-saww</sup> cousin<sup>-asws</sup>’. So Allah<sup>-azwj</sup> the Glorious Revealed: **(I Swear) by the star when it swoops down [53:1]** – the Verses’’.<sup>7</sup>

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أَبُو عَبْدِ اللَّهِ الْحُسَيْنِ بْنُ جُبَيْرٍ فِي نَحْبِ الْمَنَاقِبِ، قَالَ رُوَيْنَا حَدِيثًا مُسْتَدًّا عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ أَمْ مَنْ يَعْلَمُ أَمَّا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْأَعْمَى هُنَا هُوَ عَدُوُّهُ وَ أَوْلُو الْأَبْنَابِ شِيعَتُهُ الْمُؤَصِّفُونَ بِقَوْلِهِ تَعَالَى الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْفُضُونَ الْمِيثَاقَ الْمَأْخُودَ عَلَيْهِمْ فِي الدَّرِّ بَوَلَايَتِهِ وَ يَوْمَ الْغَدِيرِ.

(The books) ‘Kunz Jamie Al fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Abu Abdullah Al Husayn Bin Jubeyr in (the book) ‘Nujab Al Muntakhab’, said, ‘We are reporting an attributed chain from Abu Al Warad,

‘From Abu Ja’far<sup>-asws</sup> having said: **‘Is the one who knows that what has been Revealed unto you from your Lord is the Truth (like the one who is blind? But rather, the ones with the understanding will be mindful) [13:19]**. He<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and the blind over here, he is his<sup>-asws</sup> enemy, and the ones of understanding are his<sup>-asws</sup> Shias, the ones described by the Words of the Exalted: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]**, Taken upon them in the (realm of the) particles of his<sup>-asws</sup> Wilayah, and on the day of Al-Ghadeer’’.<sup>8</sup>

<sup>6</sup> Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 2

<sup>7</sup> Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 35

<sup>8</sup> Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 130



– مِنْ كِتَابِ اللَّبَاتِ [اللَّبَابِ] لِابْنِ الشَّرِيفَةِ الْوَاسِطِيِّ، يَرْفَعُهُ إِلَى مَيْمِ التَّمَارِ قَالَ: بَيْنَمَا أَنَا فِي السُّوقِ إِذْ أَتَى أَصْبَغُ بْنُ نُبَاتَةَ قَالَ وَيْحَكَ يَا مَيْمُ لَقَدْ سَمِعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع حَدِيثًا صَعِبًا شَدِيدًا فُلْتُ وَ مَا هُوَ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ حَدِيثَ أَهْلِ الْبَيْتِ صَعِبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ افْتَحَى اللَّهُ قَلْبَهُ لِلْإِيمَانِ

From Kitab Al Labaat of Ibn Shareefa Al Wasity, raising it to Meysam al Tammar who said,

“While I was in the market, Asbagh Bin Nubata came to me and he said, ‘Woe be to you, O Maysam! I have heard a Hadeeth from Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> which is intensely difficult, so where can we happen to be like that? I heard him<sup>-asws</sup> saying: ‘Our<sup>-asws</sup> Ahadeeth, of the People of the Household are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Messenger Prophet<sup>-as</sup>, or a servant whose heart Allah<sup>-azwj</sup> has Tested for the *Eman*’.

فَقُمْتُ مِنْ فَوْرَتِي فَأَتَيْتُ عَلِيًّا ع فَعُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِيثٌ أَحْبَبْتَنِي بِهِ أَصْبَغُ عَنْكَ قَدْ ضِيقْتُ بِهِ دَرْعًا فَقَالَ ع مَا هُوَ فَأَحْبَبْتُهُ بِهِ فَتَبَسَّمَ ثُمَّ قَالَ اجْلِسْ يَا مَيْمُ أَوْ كُلِّ عِلْمٍ يَحْتَمِلُهُ عَالِمٌ

I immediately stood up and went over to Ali<sup>-asws</sup> and I said, ‘O Amir Al-Momineen<sup>-asws</sup>! A Hadeeth which Al-Asbagh Bin Nubata informed me with, (reporting) from you<sup>-asws</sup>, I am constricted by it, and I am uneasy’. He<sup>-asws</sup> said: ‘And what is it?’ I informed him<sup>-asws</sup>, and he<sup>-asws</sup> smiled, then said: ‘Be seated, O Maysam! Or, is every knowledge borne by a scholar?’

إِنَّ اللَّهَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ فَهَلْ رَأَيْتَ الْمَلَائِكَةَ اخْتَمَلُوا الْعِلْمَ قَالَ فُلْتُ وَ إِنَّ هَذَا أَعْظَمُ مِنْ ذَلِكَ

Allah<sup>-azwj</sup> the Exalted Said to the Angels ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].*** So, do you see that the Angels were (not) bearing the knowledge?’ I said, ‘By Allah<sup>-azwj</sup>! This is greater than that’.

قَالَ وَ الْأُخْرَى أَنَّ مُوسَى بْنُ عِمْرَانَ أَنْزَلَ اللَّهُ عَلَيْهِ التَّوْرَةَ فَظَنَّ أَنْ لَا أَحَدٌ أَعْلَمُ مِنْهُ فَأَحْبَرَهُ أَنْ فِي خَلْقِهِ أَعْلَمُ مِنْهُ وَ ذَلِكَ إِذْ خَافَ عَلَى نَبِيِّهِ الْعُجْبَ قَالَ فَدَعَا رَبَّهُ أَنْ يُرْسِدَهُ إِلَى الْعَالِمِ قَالَ فَجَمَعَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْخُضِرِ ع فَخَرَقَ السَّفِينَةَ فَلَمْ يَحْتَمِلْ ذَلِكَ مُوسَى وَ قَتَلَ الْغُلَامَ فَلَمْ يَحْتَمِلْهُ

He<sup>-asws</sup> said: ‘And another is Musa<sup>-as</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Revealed the Torah unto him<sup>-as</sup>, so he<sup>-as</sup> thought that there is no one more knowledgeable than him<sup>-as</sup>. But, Allah<sup>-azwj</sup> Mighty and Majestic Informed: “There is someone among My<sup>-azwj</sup> creatures who is more knowledgeable than you<sup>-as</sup>”, and that is because He<sup>-azwj</sup> Feared the self-conceitedness upon His<sup>-azwj</sup> Prophet<sup>-as</sup>. So he<sup>-as</sup> called upon his<sup>-as</sup> Lord<sup>-azwj</sup> (to introduce) him<sup>-as</sup> to the scholar. So Allah<sup>-azwj</sup> Gathered him<sup>-as</sup> with Al-Khizr<sup>-as</sup>. He (Al-Khizr<sup>-as</sup>) punctured the ship, and Musa<sup>-as</sup> could not bear that. And he<sup>-as</sup> killed the boy and Musa<sup>-as</sup> could not bear that. And he<sup>-as</sup> straightened the wall, and he<sup>-as</sup> could not bear it.

وَ أَمَّا النَّبِيُّونَ فَإِنَّ نَبِيَّنا ص أَخَذَ يَوْمَ عَدِيرِ خَيْمِ بَيْدِي فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَهَلْ رَأَيْتَ اخْتَمَلُوا ذَلِكَ إِلَّا مَنْ عَصَمَ اللَّهُ مِنْهُمْ فَأَبْشَرُوا ثُمَّ أَبْشَرُوا فَإِنَّ اللَّهَ قَدْ خَصَّكُمْ بِمَا لَمْ يُخَصِّ بِهِ الْمَلَائِكَةَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ فِيمَا اخْتَمَلْتُمْ ذَلِكَ فِي أَمْرِ رَسُولِ اللَّهِ ص وَ عِلْمِهِ

And as for the *Momineen*, so our Prophet<sup>-saww</sup> grabbed me<sup>-asws</sup> by my<sup>-asws</sup> hand on the Day of Ghadeer khumm and he<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>! The one whose Master I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master’. So, do you see them bearing that, except for the one whom Allah<sup>-azwj</sup> Rescued from them? Therefore, receive glad tidings, then receive glad tidings (again), for Allah<sup>-azwj</sup> has Particularised you all with what He<sup>-azwj</sup> did not Particularise the Angels with, and the Prophets<sup>-as</sup>, and the Mursils<sup>-as</sup> with regards to what you are bearing from the orders to Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> knowledge.

فَحَدِّثُوا عَنْ فَضْلِنَا وَ لَا حَرَجَ وَ عَنْ عَظِيمِ أَمْرِنَا وَ لَا إِثْمَ

So narrated of our<sup>-asws</sup> merits and there is no blame, and of our<sup>-asws</sup> great matters and there is no sin’.

قَالَ قَالَ رَسُولُ اللَّهِ ص أَمْرُنَا مَعَاشِرَ الْأَنْبِيَاءِ أَنْ نَخَاطِبَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ.

He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘We<sup>-asws</sup> are the community of the Prophets<sup>-as</sup>, we<sup>-asws</sup> address the people upon a measurement of their intellects’<sup>9</sup>.

– وَ حَدَّثَنِي الشَّرِيفُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحُسَيْنِيُّ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ الطَّبْرِيِّ يَقُولُ حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الْمَنَامِ فَقَالَ لِي يَا هَنَّادُ قُلْتُ لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ أَنْشِدْنِي قَوْلَ الْكُمَيْتِ

And it is narrated to me by Al Shareef Muhammad Bin Ubeydullah Al Husayni, from his father, from Abu Al Hassan Ahmad Bin Mahboub who said, ‘I heard Abu Ja’far Al Tabari saying, ‘It was narrated to us by Hannad Bin Al Sary who said,

‘I saw Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> in the dream and he<sup>-asws</sup> said to me: ‘O Hannad!’ I said, ‘At your<sup>-asws</sup> service, O Amir Al-Momineen<sup>-asws</sup>!’ He<sup>-asws</sup> said: ‘Prose (recite a poem) to me<sup>-asws</sup> the words of Al-Kumeet’.

نَ لَنَا الْوَلَايَةَ لَوْ أُطِيعَا

مَ أَرَّ مِثْلَهَا أَمْرًا شَنِيعًا

يَوْمَ الدَّوْحِ دَوْحِ غَدِيرِ حُمٍ

لَكِنَّ الرِّجَالَ تَبَايَعُوهَا

‘And on the day of Al-Dawha, is the day of Ghadeer Khumm, the Wilayah was manifested to us, if only we obey, but the men pledged it, so I did not see any matter atrocious like it’.

قَالَ فَأَنْشِدْنِي فَقَالَ لِي حُدِّ إِلَيْكَ يَا هَنَّادُ فَقُلْتُ هَاتِ يَا سَيِّدِي فَقَالَ ع

لَمْ أَرَّ مِثْلَهُ حَقًّا أَضْيَعًا.

لَمْ أَرَّ مِثْلَ الْيَوْمِ يَوْمًا

<sup>9</sup> Bihar Al Anwaar – V 25, The book of Imamate, P 3 Ch 13 H 38

He said, 'So I recited it. He<sup>-asws</sup> said to me: 'Take it to you, O Hannad!' I said, 'Give, O my Master<sup>-asws</sup>!' He<sup>-asws</sup> said: '*And I have not seen a day like today, and not see, a right lost like it*'.<sup>10</sup>

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<sup>10</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 2 H 2

– فس، تفسير القمي النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ قَالَ نَزَلَتْ وَهُوَ أَبٌ لَهُمْ وَمَعْنَىٰ أَزْوَاجُهُ أُمَّهَاتُهُمْ فَجَعَلَ اللَّهُ الْمُؤْمِنِينَ أَوْلَادَ رَسُولِ اللَّهِ ص وَجَعَلَ رَسُولَ اللَّهِ ص أَبًا لَهُمْ لِمَنْ لَمْ يَقْدِرْ أَنْ يَصُونْ نَفْسَهُ وَ لَمْ يَكُنْ لَهُ مَالٌ وَ لَيْسَ لَهُ عَلَىٰ نَفْسِهِ وَلَايَةٌ فَجَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ نَبِيَّهُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

Tafseer Al-Qummi - **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers [33:6].** He said, ‘It was Revealed, ‘And he<sup>-saww</sup> is a father to them’, and the meaning of, ‘And his<sup>-saww</sup> wives are their mothers’, so Allah<sup>-azwj</sup> Made the Momineen to be the children of Rasool-Allah<sup>-saww</sup>, and Made Rasool-Allah<sup>-saww</sup> a father to them, to the one who is not able upon protecting himself and there does not happen to be any wealth for him, and there isn’t any wilayah (governance) upon him, so Allah<sup>-azwj</sup> Blessed and Exalted Made His<sup>-azwj</sup> Prophet<sup>-saww</sup> foremost with the Momineen than their own selves. (This paragraph is not Hadeeth)

وَ هُوَ قَوْلُ رَسُولِ اللَّهِ ص بِغَدِيرِ حُمٍّ أَيُّهَا النَّاسُ أَلَسْتُ أَوْلَىٰ بِكُمْ مِنْ أَنفُسِكُمْ قَالُوا بَلَىٰ

And it is the word of Rasool-Allah<sup>-saww</sup> at Ghadeer Khumm: ‘O you people! Am I<sup>-saww</sup> not foremost with you all than your own selves?’ They said, ‘Yes’.

ثُمَّ أَوْجِبَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا أَوْجَبَهُ لِنَفْسِهِ عَلَيْهِمْ مِنَ الْوَلَايَةِ فَقَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ

Then he<sup>-saww</sup> obligated for Amir Al-Momineen<sup>-asws</sup> what had been Obligated for himself<sup>-saww</sup> upon them of the Wilayah. He<sup>-saww</sup> said: ‘Indeed! One whose Master I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master’. (This paragraph is not Hadeeth)

فَلَمَّا جَعَلَ اللَّهُ النَّبِيَّ ص أَبَآ لِلْمُؤْمِنِينَ أَلَزَمَهُ مَوْتَتَهُمْ وَ تَرْبِيَةَ أَيْتَامِهِمْ فَعِنْدَ ذَلِكَ صَعِدَ رَسُولُ اللَّهِ ص فَقَالَ مَنْ تَرَكَ مَالًا فَلْيُورَثْهُ وَ مَنْ تَرَكَ دَيْنًا أَوْ ضَبَاعًا فَعَلَيَّْ وَ إِلَيَّ

When Allah<sup>-azwj</sup> Made the Prophet<sup>-saww</sup> a father of the Momineen, Obligated supporting them and nourishing their orphans. During that, Rasool-Allah<sup>-saww</sup> ascended (the pulpit) and said: ‘One who leaves wealth so it is for his inheritors, and one leaves debts or estate, so it is upon me<sup>-saww</sup> and to me<sup>-saww</sup>’.

فَأَلَزَمَ اللَّهُ نَبِيَّهُ لِلْمُؤْمِنِينَ مَا يُلْزِمُ الْوَالِدَ لِلْوَلَدِ وَ أَلَزَمَ الْمُؤْمِنِينَ مِنَ الطَّاعَةِ لَهُ مَا يُلْزِمُ الْوَالِدَ لِلْوَالِدِ

Allah<sup>-azwj</sup> Obligated His<sup>-azwj</sup> Prophet<sup>-saww</sup> for the Momineen what is obliges the father for the children, and obligated the Momineen<sup>-asws</sup> to be obedient to him<sup>-saww</sup> of what obliges the child to the parent. (This paragraph is not Hadeeth)

فَكَذَلِكَ أَلَزَمَ أَمِيرَ الْمُؤْمِنِينَ ع مَا أَلَزَمَ رَسُولَ اللَّهِ ص مِنْ ذَلِكَ وَ بَعْدَهُ الْأَيْمَةَ وَاحِدًا وَاحِدًا وَ الدَّلِيلُ عَلَىٰ أَنَّ رَسُولَ اللَّهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ ع هُمَا الْوَالِدَانِ قَوْلُهُ وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْعًا وَ بِالْوَالِدَيْنِ إِحْسَانًا فَالْوَالِدَانِ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع

Similar to that, it Obliges Amir Al-Momineen<sup>-asws</sup> from that what obliged Rasool-Allah<sup>-saww</sup>, and after him<sup>-asws</sup> the Imams<sup>-asws</sup>, one by one, and the evidence upon that is that Rasool-Allah<sup>-saww</sup> and Amir Al Momineen<sup>-asws</sup> are the two fathers. His<sup>-azwj</sup> Words: **And worship Allah and do not**

**associate anything with Him and be good with the parents [4:36].** So, the parents are Rasool-Allah<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>. (This paragraph is not Hadeeth)

وَقَالَ الصَّادِقُ ع وَكَانَ إِسْلَامُ عَامَّةِ الْيَهُودِ بِحَدِّ السَّبَبِ لِأَنَّهُمْ آمَنُوا عَلَى أَنْفُسِهِمْ وَعِيَالَتِهِمْ.

And Al-Sadiq<sup>-asws</sup> said: ‘And such was the conversion to Islam of the generality of the Jews, because they believed upon themselves and their dependants’.<sup>11</sup>

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<sup>11</sup> Bihar Al Anwaar – V 27, The book of Imamate, P 6 Ch 13 H 2

– ما، الأمايلي للشيخ الطوسي الحفاز عن الجعابي عن علي بن موسى الحزاز عن الحسن بن علي الهاشمي عن إسماعيل عن عثمان بن أحمد عن أبي فلابة عن بشر بن عمر عن مالك بن أنس عن زيد بن أسلم عن إسماعيل بن أبان عن أبي مريم عن ثوير بن أبي فاختة عن عبد الرحمن بن أبي ليلى قال قال أبي دفع النبي ص الرأية يوم حبيز إلى علي بن أبي طالب ع ففتح الله عليه و أوقفه يوم غدير خم فأعلم الناس أنه مولى كل مؤمن و مؤمنة

(The book) ‘Al Amaali; of the sheykh Al Tusi – Al Haffar, from Al Jiany, from Ali Bin Musa Al Khazzaz, from Al Hassan Bin Al Al Hashimy, from Ismail, from Usman Bin Ahmad, from Abu Qilaba, from Bishr Bin Umar, from Malim Bin Anas, from Zayd Bin Aslam, from Ismail Bin Aban, from Abu Maryam, from Suweyr Bin Abu Fakhta, from Abdul Rahman Bin Abu Layli who said,

‘The Prophet<sup>-saww</sup> handed over the flag to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> on the day of Khyber. Allah<sup>-azwj</sup> Granted victory to him<sup>-asws</sup>, and he<sup>-saww</sup> made him<sup>-asws</sup> stand on the day of Ghadeer Khumm. So, the people came to know that he<sup>-asws</sup> is a Master<sup>-asws</sup> of every believing man and woman.

وَ قَالَ لَهُ أَنْتَ مَعِي وَ أَنَا مِنْكَ وَ قَالَ لَهُ تُقَاتِلُ عَلَيَّ التَّوْبِيلُ كَمَا قَاتَلْتَ عَلَيَّ التَّنْزِيلُ وَ قَالَ لَهُ أَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ قَالَ لَهُ أَنَا سَلَّمَ لِمَنْ سَأَلَمْتَ وَ حَزَبٌ لِمَنْ حَارَبْتَ

And he<sup>-saww</sup> said to him<sup>-asws</sup>: ‘You<sup>-asws</sup> are from me<sup>-saww</sup> and I<sup>-saww</sup> am from you<sup>-asws</sup>; and said to him<sup>-asws</sup>: ‘You<sup>-saww</sup> will be fought upon the interpretation just as I<sup>-saww</sup> was fought upon the Revelation’; and said to him<sup>-asws</sup>: ‘You<sup>-asws</sup> are from me<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>’; and said to him<sup>-asws</sup>: ‘I<sup>-saww</sup> am at peace to the one who as at peace with you<sup>-asws</sup> and at war with the one who battles you<sup>-asws</sup>;

وَ قَالَ لَهُ أَنْتَ الْعُرْوَةُ الْوُثْقَى وَ قَالَ لَهُ أَنْتَ تُبَيِّنُ لَهُمْ مَا اشْتَبَهَ عَلَيْهِمْ بَعْدِي وَ قَالَ لَهُ أَنْتَ إِمَامٌ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي وَ قَالَ لَهُ أَنْتَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَ أَدَانَ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

And he<sup>-saww</sup> said to him<sup>-asws</sup>: ‘You<sup>-asws</sup> are the firmest handhold’; and said to him<sup>-asws</sup>: ‘You<sup>-asws</sup> shall clarify to them after me<sup>-saww</sup> what is confusing upon them’; and said to him<sup>-asws</sup>: ‘You<sup>-asws</sup> are Imam<sup>-asws</sup> of every believing man and woman and guardian of every believing man and woman after me<sup>-saww</sup>’; and said to him<sup>-asws</sup>: ‘You<sup>-asws</sup> the one for whom Allah<sup>-azwj</sup> Revealed: **And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3];**

وَ قَالَ لَهُ أَنْتَ الْأَخِذُ بِسُنَّتِي وَ الذَّابُّ عَنِّ مِلَّتِي وَ قَالَ لَهُ أَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ وَ أَنْتَ مَعِي وَ قَالَ لَهُ أَنَا عِنْدَ الْحَوْضِ وَ أَنْتَ مَعِي وَ قَالَ لَهُ أَنَا أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ أَنْتَ بَعْدِي تَدْخُلُهَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ ع

And said to him<sup>-asws</sup>: ‘You<sup>-asws</sup> are the adopter of my<sup>-saww</sup> Sunnah and the one melting away from my<sup>-saww</sup> community’; and said to him<sup>-asws</sup>: ‘I<sup>-saww</sup> would be the first one the ground would split up from him<sup>-saww</sup>, and you<sup>-asws</sup> would be with me<sup>-saww</sup>’; and said to him<sup>-asws</sup>: ‘I<sup>-saww</sup> would be at the fountain and you<sup>-asws</sup> would be with me<sup>-saww</sup>’, and said to him<sup>-asws</sup>: ‘I<sup>-saww</sup> would be the first one to enter the Paradise and you<sup>-asws</sup> after me<sup>-saww</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>;

وَ قَالَ لَهُ إِنَّ اللَّهَ أَوْحَى إِلَيَّ بِأَنْ أَقَوْمَ بِفَضْلِكَ فَعَمْتُ بِهِ فِي النَّاسِ وَ بَلَّغْتُهُمْ مَا أَمَرَنِي اللَّهُ بِتَبْلِيغِهِ وَ قَالَ لَهُ اتَّقِ الضَّعَائِنَ الَّتِي لَكَ فِي صُدُورِ مَنْ لَا يُظْهِرُهَا إِلَّا بَعْدَ مَوْتِي أَوْلِيكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ

And said to him<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> Revealed to me<sup>-saww</sup> that I<sup>-saww</sup> should stand with your<sup>-asws</sup> merits, so I<sup>-saww</sup> stood among the people with it and delivered to them what Allah<sup>-azwj</sup> had Commanded me<sup>-saww</sup> with delivering it’; and said to him<sup>-asws</sup>: ‘Beware of the grudges which are for you<sup>-asws</sup> in the chests of the ones who are not manifesting these except after my<sup>-saww</sup> passing away: **those Allah will Curse them, and the cursing ones will curse them (too) [2:159]**’.

ثُمَّ بَكَى النَّبِيُّ ص فَقِيلَ مِمَّ بُكَأُوكَ يَا رَسُولَ اللَّهِ

Then the Prophet<sup>-saww</sup> wept. It was said, ‘What are you<sup>-saww</sup> crying from, O Rasool-Allah<sup>-saww</sup>?’

قَالَ أَخْبَرَنِي جِبْرَائِيلُ ع أَنَّهُمْ يَظْلِمُونَكَ وَ يَمْنَعُونَكَ حَقَّهُ وَ يُقَاتِلُونَكَ وَ يَمْتَلُونَ وَ لَدَّهُ وَ يَظْلِمُونَكَ بَعْدَهُ

He<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> informed me<sup>-saww</sup> they (Muslims) would be oppressing him<sup>-asws</sup>, and depriving him<sup>-asws</sup> of his<sup>-asws</sup> rights, and killing him<sup>-asws</sup>, and killing his<sup>-asws</sup> children, and oppressing them after him<sup>-asws</sup>.

وَ أَخْبَرَنِي جِبْرَائِيلُ ع عَنْ رَبِّهِ عَزَّ وَ جَلَّ أَنَّ ذَلِكَ يَزُولُ إِذَا قَامَ قَائِمُهُمْ وَ عَلَتْ كَلِمَتُهُمْ وَ أَجْمَعَتِ الْأُمَّةُ عَلَى مَحَبَّتِهِمْ وَ كَانَ الشَّانِي هُمْ قَلِيلًا وَ الْكَارِهُ هُمْ ذَلِيلًا وَ كَثُرَ الْمَادِحُ لَهُمْ وَ ذَلِكَ حِينَ تَعْيُرُ الْبِلَادِ وَ تَضْعَفُ الْعِبَادِ وَ الْإِنْسَانُ مِنَ الْفَرْجِ وَ عِنْدَ ذَلِكَ يَظْهَرُ الْقَائِمُ فِيهِمْ

And Jibraeel<sup>-as</sup> informed me<sup>-saww</sup> from his<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic that, that will only decline when their<sup>-asws</sup> Qaim<sup>-asws</sup> rises, and their<sup>-asws</sup> word would surmount and the community would unite upon their<sup>-asws</sup> love, and the adversaries to them<sup>-asws</sup> would be few, and the haters to them<sup>-asws</sup> would be disgraced, and the praisers to them<sup>-asws</sup> would be numerous. And that would be when the cities change, and the servants are weakened and despair from the relief, and during that, Al-Qaim<sup>-asws</sup> will appear among them’.

قَالَ النَّبِيُّ ص اسْمُهُ كَاسِمِي وَ اسْمُ أَبِيهِ كَاسِمِ ابْنِي وَ هُوَ مِنْ وَلَدِ ابْنَتِي يُظْهِرُ اللَّهُ الْحَقَّ بِحِمِّهِ وَ يُخَيِّدُ الْبَاطِلَ بِأَسْيَافِهِمْ وَ يَتَّبِعُهُمُ النَّاسُ بَيْنَ رَاغِبٍ إِلَيْهِمْ وَ خَائِفٍ لَهُمْ

The Prophet<sup>-saww</sup> said: ‘His<sup>-asws</sup> name is like my<sup>-saww</sup> name, and name of his<sup>-asws</sup> father<sup>-asws</sup> is like the name of my<sup>-saww</sup> (grand) son<sup>-asws</sup>, and he<sup>-asws</sup> is from the sons<sup>-asws</sup> of my<sup>-saww</sup> daughter<sup>-asws</sup>. Allah<sup>-azwj</sup> will Manifest the truth through them<sup>-asws</sup>, and the falsehood would be muffled by their<sup>-asws</sup> swords, and the people will follow them<sup>-asws</sup> between the ones desirous to them<sup>-asws</sup> and the ones fearful of them<sup>-asws</sup>’.

قَالَ وَ سَكَنَ الْبُكَاءُ عَنْ رَسُولِ اللَّهِ ص فَقَالَ مَعَاشِرَ الْمُؤْمِنِينَ أَبَشِّرُوا بِالْفَرْجِ فَإِنَّ وَعْدَ اللَّهِ لَا يُخْلَفُ وَ قَضَاءُهُ لَا يُرَدُّ وَ هُوَ الْحَكِيمُ الْحَبِيرُ فَإِنَّ فَتْحَ اللَّهِ قَرِيبٌ

He (the narrator) said, ‘And the crying settled from Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> said: ‘Community of the Momineen! Receive glad tidings of the relief, a Promise of Allah<sup>-azwj</sup> not to be broken, and His<sup>-azwj</sup> Decree not to be repelled, and He<sup>-azwj</sup> is the Wise, the Informed, for the victory of Allah<sup>-azwj</sup> is near.

اللَّهُمَّ إِنَّهُمْ أَهْلِي فَأَذِيبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً اللَّهُمَّ اكْلَأْهُمْ وَاحْفَظْهُمْ وَارْزُقْهُمْ وَكُنْ لَهُمْ وَانصُرْهُمْ وَأَعِنْهُمْ وَأَعِزَّهُمْ وَلَا تُذِلَّهُمْ وَاخْلُفْنِي فِيهِمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah<sup>-azwj</sup>! They<sup>-asws</sup> are my<sup>-saww</sup> family<sup>-asws</sup>, so keep the uncleanness away from them<sup>-asws</sup> and Purify them<sup>-asws</sup> a Purification. O Allah<sup>-azwj</sup>! Be their<sup>-asws</sup> Guarantor, and Protect them<sup>-asws</sup>, and Nurture them<sup>-asws</sup>, and Be for them<sup>-asws</sup>, and Help them<sup>-asws</sup>, and Assist them<sup>-asws</sup>, and Honour them<sup>-asws</sup> and do not (let them be) humiliated, and Replace me<sup>-saww</sup> regarding them<sup>-asws</sup>, You<sup>-azwj</sup> are Able upon all things”.<sup>12</sup>

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<sup>12</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 2 H 8

– إِرْشَادُ الْقُلُوبِ، بِحَذْفِ الْأَسْنَادِ قَالَ: لَمَّا اسْتُخْلِفَ عُثْمَانُ بْنُ عَفَّانَ أَوْى إِلَيْهِ عَمَّهُ الْحَكَمُ بْنُ الْعَاصِ وَ وَلَدَهُ مَرْوَانَ وَ الْحَارِثُ بْنُ الْحَكَمِ وَ وَجَّهَ عُمَالَهُ فِي الْأَمْصَارِ وَ كَانَ فِيْمَنْ وَجَّهَ عُمَرُ بْنُ سُفْيَانَ بْنِ الْمُغَيْرَةِ بْنِ أَبِي الْعَاصِ بْنِ أُمَيَّةَ إِلَى مُشَكَّانَ وَ الْحَارِثُ بْنُ الْحَكَمِ إِلَى الْمَدَائِنِ

(The book) ‘Irshad Al Quloob’ – By the deleted chain, (the author Al Daylami) said,

‘When Usman Bin Affan became caliph, there sheltered to him Al-Hakam Bin Al-Aas, and his son Marwan, and Al-Haris Bin Al-Hakam, and he sent his office bearers in the (various) cities, and among the ones sent was Umar Bin Sufyan Bin Al-Mugheira Bin Abu Al-Aas Bin Umayya to Mushkan, and Al-Haris Bin Al-Hakam to Al-Madain.

فَأَقَامَ فِيهَا مُدَّةً يَتَعَسَّفُ أَهْلَهَا وَ يُسِيءُ مُعَامَلَتَهُمْ فَوَفَدَ مِنْهُمْ إِلَى عُثْمَانَ وَفَدَّ شَكَاؤًا إِلَيْهِ وَ أَعْلَمُوهُ بِسُوءِ مَا يُعَامِلُهُمْ بِهِ وَ أَغْلَطُوا عَلَيْهِ فِي الْقَوْلِ

He stayed in it for a period abusing its inhabitants and spoiling their affairs. So, they sent a delegation from them to Usman, a delegation complaining to him, and they let him know of the evil of what evil office bearers he had send with, and that they had been harsh upon in the word.

قَوْلِي حُدَيْفَةَ بْنِ الْيَمَانِ عَلَيْهِمْ وَ ذَلِكَ فِي آخِرِ أَيَّامِهِ فَلَمْ يَنْصَرِفْ حُدَيْفَةُ بْنُ الْيَمَانِ مِنَ الْمَدَائِنِ إِلَى أَنْ قُتِلَ عُثْمَانُ وَ اسْتُخْلِفَ عَلِيٌّ بْنُ أَبِي طَالِبٍ  
ع فَأَقَامَ حُدَيْفَةَ عَلَيْهِمْ وَ كَتَبَ إِلَيْهِ

So he made Huzeyfa Bin Al-Yaman in charge upon them, and that was during the end of his days. Huzeyfa Bin Al-Yaman did not leave from Al Madain until the killing of Usman and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> became caliph. Huzeyfa stayed upon it, and he<sup>-asws</sup> wrote to him: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى حُدَيْفَةَ بْنِ الْيَمَانِ سَلَامٌ عَلَيْكَ فَإِنِّي وَلِيُّكَ مَا كُنْتُ تَلِيهِ لِمَنْ كَانَ قَبْلُ مِنْ حَزْبِ الْمَدَائِنِ وَ قَدْ جَعَلْتُ إِلَيْكَ أَعْمَالَ الْحَرَاجِ وَ الرُّسْتَقِ وَ جَبَايَةَ أَهْلِ الدِّمَةِ

‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>-azwj</sup> Ali<sup>-asws</sup>, Amir Al-Momineen<sup>-asws</sup>, to Huzeyfa Bin Al-Yamani. The greetings be upon you! I<sup>-asws</sup> make you to be in-charge what you have been in-charge upon, for the one who was before, from a word of Al-Madain, and I<sup>-asws</sup> have made to you the workings of the taxes, and the districts, and the levies of the people under the responsibility.

فَأَجْمَعُ إِلَيْكَ ثِقَاتِكَ وَ مَنْ أَحْبَبْتَ مِنْ تَرْضَى دِينَهُ وَ أَمَانَتَهُ وَ اسْتَعْنِ بِهِمْ عَلَى أَعْمَالِكَ فَإِنَّ ذَلِكَ أَعَزُّ لَكَ وَ لَوْلِيَّتِكَ وَ أَكْبَثُ لِعُدُوكَ وَ إِنِّي أَمْرُكَ بِتَقْوَى اللَّهِ وَ طَاعَتِهِ فِي السِّرِّ وَ الْعَلَانِيَةِ

Gather your trustworthy ones to you and the ones who love you, from the ones you are pleased with in his religion, and his entrustments, and be assisted with them upon your work, for that would be a strength for you, and for your friends, and suppress your enemies. I<sup>-asws</sup> instruct you to be with the fear of Allah<sup>-azwj</sup> and to be obedient to Him<sup>-azwj</sup> in the private as well as in the open.

فَاخَذَرُ عِقَابَهُ فِي الْمَغِيبِ وَ الْمَشْهَدِ وَ أَتَقَدَّمُ إِلَيْكَ بِالْإِحْسَانِ إِلَى الْمُحْسِنِ وَ السِّدَّةِ عَلَى الْمُعَانِدِ وَ أَمْرُكَ بِالرِّفْقِ فِي أُمُورِكَ وَ اللَّيْنِ وَ الْعَدْلِ فِي رَعِيَّتِكَ فَإِنَّكَ مَسْتَوْوٍ عَنْ ذَلِكَ وَ إِنْصَافِ الْمَظْلُومِ وَ الْعَفْوِ عَنِ النَّاسِ وَ حُسْنِ السِّيَرَةِ مَا اسْتَطَعْتَ فَاللَّهُ يَجْزِي الْمُحْسِنِينَ

Be cautious of His<sup>-azwj</sup> Punishment in the hidden and the apparent, and advance to yourself with the goodness to the good doer, and the difficulty upon the obstinate; and I<sup>-asws</sup> instruct you to be with the kindness in your affairs, and the leniency, and the justice among your citizens, for you will be questioned about that (on the Day of Qiyamah), and the fairness to the oppressed, and the pardoning the people, and goodly ways, whatever you are able to, for Allah<sup>-azwj</sup> will Recompense the good doer.

وَأَمْرُكَ أَنْ تَجِيَّ حَرَاجَ الْأَرْضِينَ عَلَى الْحَقِّ وَالنَّصْفَةِ وَ لَا تَتَجَاوَزَ مَا تَقَدَّمْتُ بِهِ إِلَيْكَ وَ لَا تَدْعُ مِنْهُ شَيْئاً وَ لَا تَبْتَدِعَ فِيهِ أَمْراً ثُمَّ أَفْسِمُهُ بَيْنَ أَهْلِهِ  
بِالسَّوِيَّةِ وَ الْعَدْلِ وَ اخْفِضْ لِرِعِيَّتِكَ جَنَاحَكَ وَ وَاَسْ بَيْنَهُمْ فِي مَجْلِسِكَ وَ لِيَكُنِ الْقَرِيبُ وَ الْبَعِيدُ عِنْدَكَ فِي الْحَقِّ سَوَاءً

And I<sup>-asws</sup> instruct you that you obligate the land tax upon the truth, and the fairness, and not to overlook what is forwarded with to you, and do not leave anything from it, and do not innovate any matter in it. Then distribute it among its rightful ones with the fairness, and the justice, and lower your wings (be humble) to your citizens, and treat them equally in your gathering, and let the near one and the far one be the same regarding the rights.

وَ احْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَ أَقِمْ فِيهِمْ بِالْقِسْطِ وَ لَا تَتَّبِعِ الْهَوَى وَ لَا تَخَفْ فِي اللَّهِ لَوْمَةً لَأَنَّهُ فَبِإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ

And judge between the people with the truth, and stand among them with the equity, and do not follow the whims, and do not fear any accusation of an accuser regarding Allah<sup>-azwj</sup>, **Surely, Allah is with those who are pious and those who are good doers [16:128].**

وَ قَدْ وَجَّهْتُ إِلَيْكَ كِتَاباً لَتَقْرَأَهُ عَلَى أَهْلِ مَمْلَكَتِكَ لِيَعْلَمُوا رَأْيَنَا فِيهِمْ وَ فِي جَمِيعِ الْمُسْلِمِينَ فَأَخْضِرْهُمْ وَ أَقْرَأْ عَلَيْهِمْ وَ خُذِ الْبَيْعَةَ لَنَا عَلَى الصَّغِيرِ وَ الْكَبِيرِ مِنْهُمْ إِنْ شَاءَ اللَّهُ تَعَالَى

And I<sup>-asws</sup> am sending a (second) letter to you for you to read it to the people of your kingdom for them to know our<sup>-asws</sup> view regarding them, and regarding the entirety of the Muslims. So, present them and read it out to them, and take the allegiance for us<sup>-asws</sup> upon the young and the old from them, if Allah<sup>-azwj</sup> the Exalted so Desires’.

فَلَمَّا وَصَلَ عَهْدُ أَمِيرِ الْمُؤْمِنِينَ عَ إِلَى خُدَيْفَةَ جَمَعَ النَّاسَ فَصَلَّى بِهِمْ ثُمَّ أَمَرَ بِالْكِتَابِ فُقِرَى عَلَيْهِمْ وَ هُوَ

When the pact of Amir Al Momineen<sup>-asws</sup> arrived to Huzeyfa, he gathered the people and prayed Salat (leading) them, then he instructed with the letter and read it to them, and it is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ بَلَغَهُ كِتَابِي هَذَا مِنَ الْمُسْلِمِينَ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ  
أَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>-azwj</sup> Ali Amir Al-Momineen<sup>-asws</sup> to the one from the Muslims whom this letter of mine<sup>-asws</sup> reaches. Greetings be upon you all! I<sup>-asws</sup> am praising to you - Allah<sup>-azwj</sup> Who there is no god except He<sup>-azwj</sup>, and I<sup>-asws</sup> ask Him<sup>-azwj</sup> to Send Salawat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>.

فَأَمَّا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى اخْتَارَ الْإِسْلَامَ دِيناً لِنَفْسِهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ إِحْكَاماً لِنُصْنَعِهِ وَ حُسْنَ تَدْبِيرِهِ وَ نَظراً مِنْهُ لِعِبَادِهِ وَ حِصّاً مِنْهُ مَنْ أَحَبَّ مِنْ خَلْقِهِ فَبَعَثَ إِلَيْهِمْ مُحَمَّدًا ص

As for after, verily Allah<sup>-azwj</sup> Chose Al Islam as a Religion for Himself<sup>-azwj</sup>, and His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> Rasools<sup>-as</sup>, and Judgments to be carried out, and goodness of its arrangement, and a warning from Him<sup>-azwj</sup> to His<sup>-azwj</sup> servants, and a Specialisation from Him<sup>-azwj</sup> to the ones from His<sup>-azwj</sup> creatures He<sup>-azwj</sup> Loves, so He<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> to them.

فَعَلَّمَهُمُ الْكِتَابَ وَ الْحِكْمَةَ إِكْرَاماً وَ تَفَضُّلاً لَهُدًى الْأُمَّةِ وَ أَدَّبَهُمْ لِكَيْ يَهْتَدُوا وَ جَمَعَهُمْ لِقَالاً يَتَفَرَّقُوا وَ فَفَهَّمَهُمْ لِقَالاً يَجُوزُوا فَلَمَّا فَضَى مَا كَانَ عَلَيْهِ مِنْ ذَلِكَ فَضَى إِلَى رَحْمَةِ رَبِّهِ حَمِيداً مَحْمُوداً

He<sup>-saww</sup> taught them the Book and the wisdom as a prestige and preference for this community, and educated them so they would be guided, and united them lest they separate, and made them understand lest they become tyrannical. When he<sup>-saww</sup> had fulfilled what was upon him<sup>-saww</sup> from that, he<sup>-saww</sup> passed away to the Mercy of his<sup>-saww</sup> Lord<sup>-azwj</sup>, praising, praised.

ثُمَّ إِنَّ بَعْضَ الْمُسْلِمِينَ أَقَامُوا بَعْدَهُ رِجْلَيْنِ رَضُوا بِحُدُوبِهِمَا وَ سِيرَتَيْهِمَا قَامَا مَا شَاءَ اللَّهُ ثُمَّ تَوَفَّاهُ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ وَلَّوْا بَعْدَهَا الثَّلَاثَ فَأُحْدَثَ أُحْدَاثاً وَ وَجَدَتِ الْأُمَّةُ عَلَيْهِ فِعَالاً فَاتَّفَقُوا عَلَيْهِ ثُمَّ تَقَمُوا مِنْهُ فَعَبَّرُوا

Then some Muslims established two men after him<sup>-saww</sup>, being pleased with their guidance and their ways. They stayed for as long as Allah<sup>-azwj</sup> Desired, then Allah<sup>-azwj</sup> Mighty and Majestic expired them. Then they made the third as a ruler after the two, and he innovated (many more) innovations, and the community found effectiveness upon him, and they harmonised upon him. Then they were resentful from him, and they changed.

ثُمَّ جَاءُونِي كَتَاتِبِ الْخَيْلِ فَبَابِعُونِي فَأَنَا أَسْتَهْدِي اللَّهَ بِهُدَاهُ وَ أَسْتَعِينُهُ عَلَى التَّقْوَى أَلَا وَ إِنَّ لَكُمْ عَلَيْنَا الْعَمَلَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ الْقِيَامِ بِحُجَّتِهِ وَ إِحْيَاءِ سُنَّتِهِ

Then they came to me<sup>-asws</sup> like followers of the horse, and pledged allegiance to me. I<sup>-asws</sup> sought Guidance of Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Guidance and sought His<sup>-azwj</sup> Assistance upon the piety. Indeed! And for you all, upon us<sup>-asws</sup>, is the acting with the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the standing with his<sup>-saww</sup> rights, and revive his<sup>-saww</sup> Sunnah.

وَ النَّصْحَ لَكُمْ بِالْمَغِيبِ وَ الْمَشْهَدِ وَ بِاللَّهِ نَسْتَعِينُ عَلَى ذَلِكَ وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ وَ قَدْ وَلَّيْتُ أُمُورَكُمْ حُدَيْفَةَ بْنَ الْيَمَانَ وَ هُوَ يَمِّنُ أَرْضِي بِهُدَاهُ [بِحُدُوبِهِ] وَ أَرْجُو صَلَاحَهُ وَ قَدْ أَمَرْتُهُ بِالْإِحْسَانِ إِلَى مُحْسِنِكُمْ وَ الشَّدَّةِ عَلَى مُرِيْبِكُمْ وَ الرَّفْقِ بِجَمِيعِكُمْ

And the good advice to you all, the absentee and the one present, and by Allah<sup>-azwj</sup> we<sup>-asws</sup> are Assisted upon that, and He<sup>-azwj</sup> Suffices us<sup>-asws</sup> and is the best of the guarantors; and I<sup>-asws</sup> have made Huzeifa Bin Al-Yaman to be in-charge of your affairs, and he is from the ones I<sup>-asws</sup> am pleased with his guidance and I<sup>-asws</sup> am hopeful of his righteousness, and I<sup>-asws</sup> have instructed him with the goodness to the good doer, and the harshness of your doubtful ones, and the kindness with the entirety of you.

أَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ حُسْنَ الْخَيْرِ وَ الْإِحْسَانَ وَ رَحْمَتَهُ الْوَاسِعَةَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I<sup>-asws</sup> ask Allah<sup>-azwj</sup> for us<sup>-asws</sup> and for you all, the good choice and the good deeds, and His<sup>-azwj</sup> extensive Mercy in the world and the Hereafter. And the greetings be upon you, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings’.

قَالَ ثُمَّ إِنَّ خَدِيْجَةَ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللهُ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا الْحَقَّ وَ أَمَاتَ الْبَاطِلَ وَ جَاءَ بِالْعَدْلِ وَ أَدْخَضَ الْجُورَ وَ كَبَتَ الظَّالِمِينَ

He (the narrator) said, ‘Then Huzeefa ascended the pulpit and he praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and sent Salawat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, then said, ‘The Praise is for Allah<sup>-azwj</sup> Who Revived the truth and Killed the falsehood, and Came with the justice and Demolished the tyranny, and Suppressed the oppressors.

أَيُّهَا النَّاسُ إِنَّمَا وَبَّيْنَاكُمْ اللهُ وَ رَسُولَهُ وَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا حَقًّا وَ خَيْرٌ مَنْ نَعَلَمُهُ بَعْدَ نَبِيِّنَا مُحَمَّدٍ رَسُولِ اللهِ وَ أَوْلَى النَّاسِ بِالنَّاسِ وَ أَحَقُّهُمْ بِالْأَمْرِ وَ أَقْرَبُهُمْ إِلَى الصِّدْقِ وَ أَرْشَدُهُمْ إِلَى الْعَدْلِ وَ أَهْدَاهُمْ سَبِيلًا وَ أَدْنَاهُمْ إِلَى اللهِ وَ سَبِيلَهُ وَ أَمْسَهُمْ بِرَسُولِ اللهِ ص رَحِمًا أُنْبِئُوا إِلَى طَاعَةِ

O you people! But rather, your Guardian is Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, truly, truly, and good is the one who knows him<sup>-asws</sup> after our Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup>, and is the foremost of the people with the people, and most rightful of them with the common-man, and the closest of them to the truthfulness, and most guiding of them to the justice, and guiding them to the way, and the closest of them to Allah<sup>-azwj</sup> as an intermediary, and their most touching of them with Rasool-Allah<sup>-saww</sup> in mercy, the most turning to obedience.

أَوْلَى النَّاسِ سَلْمًا وَ أَكْثَرِهِمْ عِلْمًا وَ أَفْصَلِهِمْ طَرِيقًا وَ أَسْبَقَهُمْ إِيمَانًا وَ أَحْسَنَهُمْ بَيِّنَاتٍ وَ أَكْثَرِهِمْ مَعْرُوفًا وَ أَقْدَمَهُمْ جِهَادًا وَ أَعَزَّهُمْ مَقَامًا أَخِي رَسُولِ اللهِ وَ ابْنِ عَمِّهِ وَ أَبِي الْحُسَيْنِ وَ الْحُسَيْنِ وَ زَوْجِ الزُّهْرَاءِ الْبُتُولِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

The first of the people in peace, and the most abundant of them in knowledge, and the most moderate of them in ways, and most preceding of them in Eman, and best of them in certainty, and most abundant of them in acts of kindness, and most advanced of them in Jihaad, and most honourable of them in position, brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> and son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-as</sup>, and father<sup>-asws</sup> of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and husband of (Syeda) Al-Zahra<sup>-asws</sup> the chaste, chieftess of the women of the worlds.

فَقُومُوا أَيُّهَا النَّاسُ فَبَايِعُوا عَلَى كِتَابِ اللهِ وَ سُنَّةِ نَبِيِّهِ ص فَإِنَّ لِلَّهِ فِي ذَلِكَ رِضًى وَ لَكُمْ مَنَعٌ وَ صَلَاحٌ وَ السَّلَامُ

Arise, O people, and pledge allegiance upon the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, for there is Pleasure of Allah<sup>-azwj</sup> in that, and for you would be a covering (protection), and correctness, and the peace’.

فَقَامَ النَّاسُ بِأَجْمَعِهِمْ فَبَايَعُوا أَمِيرَ الْمُؤْمِنِينَ عَ أَحْسَنَ بَيْعَةٍ وَ أَجْمَعَهَا فَلَمَّا اسْتَسَمَّتِ الْبَيْعَةُ قَامَ إِلَيْهِ فَقِيٌّ مِنْ أَوْلَادِ الْأَنْصَارِ لِمُحَمَّدِ بْنِ عُمَارَةَ بْنِ النَّبَّهَانِ أَخُو أَبِي [أَخِي أَبِي] الْهَيْثَمِ بْنِ النَّبَّهَانِ يُقَالُ لَهُ مُسْلِمٌ مُتَقَلِّدًا سَيِّفًا فَنَادَاهُ مِنْ أَقْصَى النَّاسِ أَيُّهَا الْأَمِيرُ إِنَّا سَمِعْنَاكَ تَقُولُ إِنَّمَا وَبَّيْنَاكُمْ اللهُ وَ رَسُولَهُ وَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا حَقًّا تَعْرِضًا بِمَنْ كَانَ قَبْلَهُ مِنَ الْخُلَفَاءِ

The people stood up in their entirety and they pledged allegiance to Amir Al-Momineen<sup>-asws</sup>, a goodly allegiance, and were united. When the allegiance was completed, there stood up to him a youth from the sons of non-Arabs and rulers of the helpers of Muhammad Bin Umara Bin Al-Tayhan, brother of Abu Al-Haysam Bin Al-Tayhan, called Muslim, collaring a sword, and called out from the ends of the people, ‘O you commander! I heard you saying, ‘But rather your Guardian is Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup>, truly, truly’, turning away from the ones from the caliphs who were before him<sup>-asws</sup>.

أَهْمَ لَمْ يَكُونُوا أَمْرَاءَ الْمُؤْمِنِينَ حَقًّا فَعَرَفْنَا ذَلِكَ أَيُّهَا الْأَمِيرُ رَحِمَكَ اللَّهُ وَ لَا تَكْتُمْنَا فَإِنَّكَ مَنَّ شَهِدَ وَ عَايَنَ وَ نَحْنُ مُقَلِّدُونَ ذَلِكَ أَعْتَاقُهُمْ وَ اللَّهُ شَاهِدٌ عَلَيْكُمْ فِيمَا تَأْتُونَ بِهِ مِنَ النَّصِيحَةِ لِأُمَّتِكُمْ وَ صِدْقِ الْحَبْرِ عَنْ نَبِيِّكُمْ ص

They did not happen to be commands of the Momineen truly, so make us recognise that, O commander, may Allah<sup>-azwj</sup> have Mercy on you, and do not conceal from us, for you are from the one who attended and saw (Rasool-Allah<sup>-saww</sup>), and we are followers of that. By Allah<sup>-azwj</sup>! Their necks are witness upon you regarding what advice you are coming with for your community, and truthfulness from your Prophet<sup>-saww</sup>.

فَقَالَ حُذَيْفَةُ أَيُّهَا الرَّجُلُ أَمَا إِذَا سَأَلْتَ وَ فَحَصْتَ هَكَذَا فَاسْمِعْ وَ أَفْهَمْ مَا أُخْبِرُكَ بِهِ أَمَا مَنْ تَقَدَّمَ مِنَ الْخُلَفَاءِ قَبْلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِمْنٌ تَسْمَى أَمِيرَ الْمُؤْمِنِينَ فَإِنَّهُمْ تَسَمَّوْا بِذَلِكَ فَسَمَّاهُمْ النَّاسُ بِذَلِكَ وَ أَمَا عَلِيُّ بْنُ أَبِي طَالِبٍ عِمْنٌ فَإِنَّ جَبْرِئِيلَ عِمْنٌ سَمَّاهُ بِهَذَا الْإِسْمِ عَنِ اللَّهِ تَعَالَى وَ شَهِدَ لَهُ رَسُولُ اللَّهِ ص - عَنْ سَلَامِ جَبْرِئِيلَ عِمْنٌ لَهُ بِأَمْرَةِ الْمُؤْمِنِينَ وَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص يَدْعُوْنَهُ فِي حَيَاةِ رَسُولِ اللَّهِ ص بِأَمْرَةِ الْمُؤْمِنِينَ

Huzeyfa said, ‘O you man! But, when you have asked and examined like this, then listen and understand, I shall inform you with it. As for the ones from the caliphs who preceded before Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from the ones named as ‘Amir Al-Momineen’, they were named with that (because) the people named them with that, and as for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, Jibraeel<sup>-as</sup> named him<sup>-asws</sup> with this name, from Allah<sup>-azwj</sup> the Exalted, and Rasool-Allah<sup>-saww</sup> testified for him<sup>-asws</sup>, from the greeting by Jibraeel<sup>-as</sup> to him<sup>-asws</sup> as ‘Amir Al-Momineen’, and the companions of Rasool-Allah<sup>-saww</sup> used to call him<sup>-asws</sup> as ‘Amir Al-Momineen’ during the lifetime of Rasool-Allah<sup>-saww</sup>.

قَالَ الْفَتَى حَبْرَنَا كَيْفَ كَانَ ذَلِكَ يَرِيحُكَ اللَّهُ

The youth said, ‘Inform us how that happened, may Allah<sup>-azwj</sup> have Mercy on you’.

قَالَ حُذَيْفَةُ إِنَّ النَّاسَ كَانُوا يَدْخُلُونَ عَلَى رَسُولِ اللَّهِ ص قَبْلَ الْحِجَابِ إِذَا شَاءُوا فَتَنَاهُمْ رَسُولُ اللَّهِ ص أَنْ يَدْخُلَ أَحَدٌ إِلَيْهِ وَ عِنْدَهُ دِحْيَةُ بْنُ خَلِيفَةَ الْكَلْبِيِّ وَ كَانَ رَسُولُ اللَّهِ ص يُرَاسِلُ قَيْصَرَ [قَيْصَرَ] مَلِكِ الرُّومِ وَ بَنِي حَنْظَلَةَ وَ مَلُوكَ بَنِي غَسَّانَ عَلَى يَدِهِ وَ كَانَ جَبْرِئِيلُ عِمْنٌ يَهْبِطُ عَلَى صُورَتِهِ وَ لِذَلِكَ نَهَى رَسُولُ اللَّهِ ص أَنْ يَدْخُلَ الْمُسْلِمُونَ عَلَيْهِ إِذَا كَانَ عِنْدَهُ دِحْيَةُ

Huzeyfa said, ‘The people were entering to see Rasool-Allah<sup>-saww</sup> before the veiling whenever they so desired to, so Rasool-Allah<sup>-saww</sup> forbade them, any of them to enter to see him<sup>-saww</sup>, and in his<sup>-saww</sup> presence was Dahiya Bin Khalifa Al-Kalby (Jibraeel<sup>-as</sup>), and Rasool-Allah<sup>-saww</sup> was sending letters to Caesar king of Rome, and clan of Haneefa, and kings of clan of Gassan, upon his hand, and it was Jibraeel<sup>-as</sup> who had descended upon his image, and for that (reason) Rasool-Allah<sup>-saww</sup> prohibited the Muslims to enter to see him<sup>-saww</sup> whenever Dahiya was with him<sup>-saww</sup>.

قَالَ حَدِيثُهُ وَ إِنِّي أَقْبَلْتُ يَوْمًا لِيَعْضُ أُمُورِي إِلَى رَسُولِ اللَّهِ ص مَهْجِرًا رَجَاءً أَنْ أَلْقَاهُ خَالِيًا فَلَمَّا صِرْتُ بِالْبَابِ فَإِذَا أَنَا بِالشَّمْلَةِ قَدْ سُدِلَتْ عَلَى الْبَابِ فَرَفَعْتُهَا وَ هَمَمْتُ بِالِدُخُولِ وَ كَذَلِكَ كُنَّا نَصْنَعُ فَإِذَا أَنَا بِدُخِيَةِ قَاعِدٍ عِنْدَ رَسُولِ اللَّهِ وَ النَّبِيِّ نَائِمٍ وَ رَأْسُهُ فِي حَجْرِ دُخِيَةِ

Huzeyfa said, ‘And one day I came to Rasool-Allah<sup>-sawww</sup> for one of my matters, hoping that I would meet him<sup>-sawww</sup> being alone. When I came to the door, there I was with the covering having had covered upon the door. I raised it and thought of entering, and like that is what we used to do, and there was Dahiya seated in the presence of Rasool-Allah<sup>-sawww</sup>, and the Prophet<sup>-sawww</sup> was sleeping and his<sup>-sawww</sup> head was in a lap of Dahiya.

فَلَمَّا رَأَيْتُهُ انْصَرَفْتُ فَلَقَيْتَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي بَعْضِ الطَّرِيقِ فَقَالَ يَا ابْنَ الْيَمَانِ مِنْ أَيِّنَ أَقْبَلْتَ فُلْتُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص قَالَ وَ مَا دَا صَنَعْتَ عِنْدَهُ فُلْتُ أَرَدْتُ الدُّخُولَ عَلَيْهِ فِي كَذَا وَ كَذَا فَذَكَرْتُ الْأَمْرَ الَّذِي جِئْتُ لَهُ فَلَمْ يَتَهَيَّأْ لِي ذَلِكَ قَالَ وَ لِمَ فُلْتَ كَانَ عِنْدَهُ دُخِيَةُ الْكَلْبِيِّ

When I saw him, I left. Then, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> met me in one of the streets. He<sup>-asws</sup> said: ‘O son of Al-Yaman! From where?’ I turned saying, ‘From the presence of Rasool-Allah<sup>-sawww</sup>’. He<sup>-asws</sup> said: ‘And what is you done in his<sup>-sawww</sup> presence’. I said, ‘I wanted to enter to see him<sup>-sawww</sup> regarding such and such to mentioned the matter which I had come for to him<sup>-sawww</sup>, but that was not appropriate for me’. He<sup>-asws</sup> said: ‘And why?’ I said, ‘Dahiya Al-Kalby was with him<sup>-sawww</sup>’.

وَ سَأَلْتُ عَلِيًّا ع مُعَوْنَتِي عَلَى رَسُولِ اللَّهِ ص فِي ذَلِكَ قَالَ فَارْجِعْ مَعِيَ فَرَجَعْتُ مَعَهُ فَلَمَّا صِرْنَا إِلَى بَابِ الْبَابِ جَلَسْتُ بِالْبَابِ وَ رَفَعْتُ عَلِيَّ الشَّمْلَةَ وَ دَخَلَهُ وَ سَلَّمَ فَسَمِعْتُ دُخِيَةَ يَقُولُ وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And I asked Ali<sup>-asws</sup> to assist me upon (meeting) Rasool-Allah<sup>-sawww</sup> regarding that. So he returned with me and I returned with him<sup>-asws</sup>. When we came to the door of the house, I sat at the door and Ali<sup>-asws</sup> raised the covering and entered, and greeted. I heard Dahiya saying, ‘And upon you<sup>-asws</sup> be the greetings, O Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings’.

ثُمَّ قَالَ اجْلِسْ فَخُذْ رَأْسَ أُخِيكَ وَ ابْنَ عَمَّتِكَ مِنْ حَجْرِي فَأَنْتَ أَوَّلَى النَّاسِ بِهِ فَجَلَسَ عَلِيُّ ع وَ أَخَذَ رَأْسَ رَسُولِ اللَّهِ ص فَجَعَلَهُ فِي حَجْرِهِ وَ خَرَجَ دُخِيَةُ مِنَ الْبَيْتِ فَقَالَ عَلِيُّ ادْخُلْ يَا حَدِيثُهُ فَدَخَلْتُ وَ جَلَسْتُ

Then he said, ‘Be seated and take the head of your<sup>-asws</sup> brother<sup>-sawww</sup> and son<sup>-sawww</sup> of your<sup>-asws</sup> uncle<sup>-asws</sup> from my lap, for you<sup>-asws</sup> are foremost of the people with it’. Ali<sup>-asws</sup> sat down and held the head of Rasool-Allah<sup>-sawww</sup> and made it to be in his<sup>-asws</sup> lap, and Dahiya went out from the house. Ali<sup>-asws</sup> said: ‘Enter, O Huzeyfa!’ I entered and sat down.

فَمَا كَانَ بِأَسْرَعٍ أَنْ انْتَبَهَ رَسُولُ اللَّهِ ص فَضَحِكَ فِي وَجْهِ عَلِيٍّ ع ثُمَّ قَالَ يَا أَبَا الْحَسَنِ مِنْ حَجْرٍ مَنْ أَخَذْتَ رَأْسِي فَقَالَ مِنْ حَجْرِ دُخِيَةِ الْكَلْبِيِّ فَقَالَ ذَلِكَ جَبْرِئِيلُ ع فَمَا فُلْتَ لَهُ حِينَ دَخَلْتُ وَ مَا قَالَ لَكَ

Rasool-Allah<sup>-sawww</sup> quickly woke up and chuckled in the face of Ali<sup>-asws</sup>, then said: ‘O Abu Al-Hassan<sup>-asws</sup>! From whose lap did you<sup>-asws</sup> take my<sup>-sawww</sup> head?’ He<sup>-asws</sup> said: ‘From the lap of Dahiya Al-Kalby’. He<sup>-sawww</sup> said: ‘That is Jibraeel<sup>-as</sup>, so what did you<sup>-asws</sup> say to him<sup>-as</sup> when you<sup>-asws</sup> entered, and what did he<sup>-as</sup> say to you<sup>-asws</sup>?’

قَالَ دَخَلْتُ فَسَلَّمْتُ فَقَالَ لِي وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ سَلَّمْتَ عَلَيْكَ مَلَائِكَةُ اللَّهِ وَ سَكَّانُ سَمَاوَاتِهِ بِإِذْنِ الْمُؤْمِنِينَ مِنْ قَبْلِ أَنْ يُسَلِّمَ عَلَيْكَ أَهْلُ الْأَرْضِ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> entered and greeted. He<sup>-as</sup> said to me<sup>-asws</sup>: ‘The greetings be to you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings’. Rasool-Allah<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! An Angel of Allah<sup>-azwj</sup> and dweller of His<sup>-azwj</sup> skies greeted unto you<sup>-asws</sup> as ‘Amir Al-Momineen’, from before the people of the earth could greet (as such) unto you<sup>-asws</sup>.

يَا عَلِيُّ إِنَّ جِبْرَائِيلَ ع فَعَلَ ذَلِكَ مِنْ أَمْرِ اللَّهِ تَعَالَى وَ قَدْ أَوْجِي إِلَيَّ عَنْ رَبِّي عَزَّ وَ جَلَّ مِنْ قَبْلِ دُخُولِكَ أَنْ أَفْرِضَ ذَلِكَ عَلَى النَّاسِ وَ أَنَا فَاعِلٌ ذَلِكَ  
إِنْ شَاءَ اللَّهُ تَعَالَى

O Ali<sup>-asws</sup>! Jibraeel<sup>-as</sup> did that from a Command of Allah<sup>-azwj</sup> the Exalted and he<sup>-as</sup> has Revealed to me<sup>-saww</sup> from my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic from before your entry that I<sup>-saww</sup> should obligate that upon the people, and I<sup>-saww</sup> shall be doing that, if Allah<sup>-azwj</sup> the Exalted so Desires’.

فَلَمَّا كَانَ مِنَ الْعَدِ بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى نَاحِيَةِ فَدَكِ فِي حَاجَةٍ فَلَبِثْتُ أَيَّاماً فَقَدِمْتُ فَوَجَدْتُ النَّاسَ يَتَحَدَّثُونَ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ النَّاسَ أَنْ يُسَلِّمُوا عَلَيَّ ع بِإِمْرَةِ الْمُؤْمِنِينَ وَ أَنَّ جِبْرَائِيلَ أَنَا بِذَلِكَ عَنِ اللَّهِ عَزَّ وَ جَلَّ فَقُلْتُ صَدَقَ رَسُولُ اللَّهِ ص وَ أَنَا قَدْ سَمِعْتُ جِبْرَائِيلَ ع يُسَلِّمُ عَلَيَّ ع بِإِمْرَةِ الْمُؤْمِنِينَ وَ حَدَّثْتُهُمُ الْحَدِيثَ

When it was the next morning, Rasool-Allah<sup>-saww</sup> sent me to around Fadak regarding a need. I waited a few days, and I proceeded and found the people narrating that Rasool-Allah<sup>-saww</sup> had ordered the people that they should be greeting unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’, and that Jibraeel<sup>-as</sup> had come to him<sup>-saww</sup> with that from Allah<sup>-azwj</sup> Mighty and Majestic. I said, ‘Rasool-Allah<sup>-saww</sup> spoke the truth and I had heard Jibraeel<sup>-as</sup> greeting unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen<sup>-asws</sup>’, and narrated the Hadeeth to them.

فَسَمِعَنِي عُمَرُ بْنُ الْخَطَّابِ وَ أَنَا أُحَدِّثُ النَّاسَ فِي الْمَسْجِدِ فَقَالَ لِي أَنْتَ رَأَيْتَ جِبْرَائِيلَ وَ سَمِعْتَهُ اتَّقِ الْقَوْلَ فَقَدْ قُلْتَ قَوْلًا عَظِيمًا أَوْ قَدْ حَوْلَطَ بِكَ  
فَقُلْتُ نَعَمْ أَنَا سَمِعْتُ ذَلِكَ وَ رَأَيْتُهُ فَأَرْعَمَ اللَّهُ أَنْفَ مَنْ رَعِمَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَقَدْ رَأَيْتَ وَ سَمِعْتَ عَجَبًا

Umar Bin Al-Khattab heard me and I was narrating to the people in the Masjid. He said to be, ‘You saw Jibraeel<sup>-as</sup> and heard him<sup>-saww</sup>? Fear the words, for you have said a grievous word, or there has been confusion with you’. I said, ‘Yes, I heard him<sup>-as</sup> and saw him<sup>-as</sup>. May Allah<sup>-azwj</sup> Rub the nose of one He<sup>-azwj</sup> Rubs’. He said, ‘O servant of Allah<sup>-azwj</sup>! You saw and heard a wonder’.

قَالَ حَدِيثُهُ وَ سَمِعَنِي بُرَيْدَةُ بْنُ الْحَصْبِيِّ وَ أَنَا أُحَدِّثُ بَعْضَ مَا رَأَيْتُ وَ سَمِعْتُ فَقَالَ لِي وَ اللَّهُ يَا ابْنَ الْيَمَانِ لَقَدْ أَمَرَهُمْ رَسُولُ اللَّهِ ص بِالسَّلَامِ عَلَيَّ ع بِإِمْرَةِ الْمُؤْمِنِينَ قُلْتُ يَا بُرَيْدَةُ أَكُنْتُ شَاهِدًا ذَلِكَ الْيَوْمَ فَقَالَ نَعَمْ مِنْ أَوْلِيهِ إِلَى آخِرِهِ فَقُلْتُ لَهُ حَدِّثْنِي بِهِ يَرْحَمَكَ اللَّهُ تَعَالَى فَإِنِّي كُنْتُ عَنْ ذَلِكَ الْيَوْمِ غَائِبًا

Huzeyfa said, ‘And Bureyda Bin Al-Haseeb Al-Aslami heard me and I was narrating with part of what I had seen and heard. He said, to me, ‘By Allah<sup>-azwj</sup>, O son of Al-Yaman! Rasool-Allah<sup>-saww</sup> had ordered them with the greeting unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’. I said, ‘O Bureyda! Were you present on that day?’ He said, ‘Yes, from its beginning to its end’. I said to him, ‘Narrate to me with it, may Allah<sup>-azwj</sup> the Exalted have Mercy on you, for I was absent on that day’.

فَقَالَ بُرَيْدَةُ كُنْتُ أَنَا وَ عَمَّارٌ أَخِي مَعَ رَسُولِ اللَّهِ ص فِي نَجِيلِ بَنِي التَّجَارِ فَدَخَلَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَسَلَّمَ فَرَدَّ عَلَيْهِ السَّلَامَ رَسُولُ اللَّهِ ص وَ  
رَدَّنَا [رَدَدْنَا] ثُمَّ قَالَ لَهُ يَا عَلِيُّ اجْلِسْ هُنَاكَ فَجَلَسَ

Bureyda said, ‘My brother Ammar and I were with Rasool-Allah<sup>-saww</sup> in a farm house of the clan of Najjar and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> entered. He<sup>-asws</sup> greeted and Rasool-Allah<sup>-saww</sup> returned the greetings, and we returned (as well). Then he<sup>-saww</sup> said to him<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Be seated over there’. He<sup>-asws</sup> sat down.

وَدَخَلَ رِجَالٌ فَأَمَرَهُمْ رَسُولُ اللَّهِ صَ بِالسَّلَامِ عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فَسَلَّمُوا وَ مَا كَادُوا ثُمَّ دَخَلَ أَبُو بَكْرٍ وَ عُمَرُ فَسَلَّمَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَ سَلِّمَا عَلَيَّ عَ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَا إِنَّ الْأَمْرَ مِنَ اللَّهِ وَ رَسُولِهِ فَقَالَ نَعَمْ

And some men entered, so Rasool-Allah<sup>-azwj</sup> instructed them with the greeting to Ali<sup>-asws</sup> as ‘Amir Al-Momineen’. They greeted, but they almost did not (out of grudges). Then Abu Bakr and Umar entered, and they greeted. Rasool-Allah<sup>-saww</sup> said to both of them: ‘Greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’. They said, ‘Is the command from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>’. He<sup>-saww</sup> said: ‘Yes’.

ثُمَّ دَخَلَ طَلْحَةُ وَ سَعْدُ بْنُ مَالِكٍ فَسَلَّمَا فَقَالَ لَهُمَا رَسُولُ اللَّهِ صَ سَلِّمَا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَا أَمْرٌ مِنَ اللَّهِ وَ رَسُولِهِ فَقَالَ نَعَمْ قَالَا سَمِعْنَا وَ أَطَعْنَا

Then Talha and Sa’ad Bin Malik entered and they greeted. Rasool-Allah<sup>-saww</sup> said to them: ‘Greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’. They said, ‘A command from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes’. They said, ‘We hear and we obey’.

ثُمَّ دَخَلَ سَلْمَانُ الْفَارِسِيُّ وَ أَبُو ذَرٍّ الْغِفَارِيُّ رَضِيَ اللَّهُ عَنْهُمَا فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ ثُمَّ قَالَ سَلِّمَا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَسَلَّمَا وَ لَمْ يَقُولَا شَيْئاً

Then Salman Al Farsi<sup>-ra</sup> and Abu Zarr Al-ghifari<sup>-ra</sup> entered. They<sup>-ra</sup> greeted and he<sup>-saww</sup> returned the greetings to them, then said: ‘Greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen<sup>-asws</sup>’. They<sup>-ra</sup> greeted (Ali<sup>-asws</sup> as ‘Amir Al-Momineen<sup>-asws</sup>’), and did not say anything (without questioning and directly submitting to the orders of Rasool-Allah<sup>-saww</sup>).

دَخَلَ خُزَيْمَةُ بْنُ ثَابِتٍ وَ أَبُو الْهَيْثَمِ التَّيْهَانُ فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ ثُمَّ قَالَ سَلِّمَا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَسَلَّمَا وَ لَمْ يَقُولَا شَيْئاً

Khuzeyman Bin Sabit and Abu Al-Haseym Al-Tayhan entered and they greeted. He<sup>-saww</sup> returned the greeting unto them, then said: ‘Greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’. They greeted and did not say anything.

ثُمَّ دَخَلَ عُمَارٌ وَ الْمِقْدَادُ فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ وَ قَالَ سَلِّمَا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ فَفَعَلَا وَ لَمْ يَقُولَا شَيْئاً

Then Ammar and Al-Miqdad<sup>-ra</sup> entered and greeted. He<sup>-saww</sup> returned the greeting unto them and said: ‘Greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’. They did so and did not say anything.

ثُمَّ دَخَلَ عُثْمَانُ وَ أَبُو عُبَيْدَةَ فَسَلَّمَا فَرَدَّ عَلَيْهِمَا السَّلَامَ ثُمَّ قَالَ سَلِّمَا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ قَالَا عَنِ اللَّهِ وَ رَسُولِهِ قَالَ نَعَمْ

Then Usman and Abu Ubeyda entered and greeted. He<sup>-saww</sup> returned the greeted unto them, then said: ‘Greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’. They said, ‘From Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes’.

ثُمَّ دَخَلَ فُلَانٌ وَ فُلَانٌ وَ عَدَّةٌ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ كُلِّ ذَلِكَ يَقُولُ رَسُولُ اللَّهِ ص سَلِّمُوا عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ فَبَعْضٌ يُسَلِّمُ وَ لَا يَقُولُ شَيْئاً وَ بَعْضٌ يَقُولُ لِلنَّبِيِّ أ عَنِ اللَّهِ وَ رَسُولِهِ فَيَقُولُ نَعَمْ حَتَّى غَضَّ الْمَجْلِسَ بِأَهْلِهِ وَ اغْتَلَاَتِ الْحُجْرَةُ وَ جَلَسَ بَعْضٌ عَلَى الْبَابِ وَ فِي الطَّرِيقِ وَ كَانُوا يَدْخُلُونَ فَيُسَلِّمُونَ وَ يَخْرُجُونَ

Then so and so, and so and so entered, and a number of a group from the Emigrants and the Helpers, (during) all that Rasool-Allah<sup>-saww</sup> said: ‘Greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’’. Some of them greeted and did not say anything, and some said to the Prophet<sup>-saww</sup>: ‘Is it from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes’, to the extent that the gathering filled up with its people, and the room filled up, and some of them sat at the door, and in the street, and they kept entering and greeting and exiting.

ثُمَّ قَالَ لِي وَ لِأَخِي ثُمَّ يَا بُرَيْدَةُ أَنْتَ وَ أَخُوكَ فَسَلِّمْنَا عَلَى عَلِيٍّ ع بِأَمْرَةِ الْمُؤْمِنِينَ فَعُفْنَا وَ سَلَّمْنَا ثُمَّ عُذْنَا إِلَى مَوَاضِعِنَا

Then he<sup>-saww</sup> said to me and my brother: ‘Arise, you and your brother, and greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’’. We arose and greeted, then we returned to our places.

فَأَلَّمَ ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَيْهِمْ جَمِيعاً فَقَالَ اسْمِعُوا وَ عُوا إِنِّي أَمَرْتُكُمْ أَنْ تُسَلِّمُوا عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ وَ إِنَّ رِجَالاً سَأَلُونِي أ ذَلِكَ عَنْ أَمْرِ اللَّهِ وَ أَمْرِ رَسُولِهِ مَا كَانَ لِمُحَمَّدٍ أَنْ يَأْتِيَ أَمراً مِنْ تَلْقَاءِ نَفْسِهِ بِنِ بَوْحِي رَبِّهِ وَ أَمْرِهِ

He (Bureyda) said, ‘Then Rasool-Allah<sup>-saww</sup> faced towards them all and said: ‘Listen and retain! I<sup>-saww</sup> am ordering you all that you should be greeting unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’, and that (some) men asked me<sup>-saww</sup>, ‘Is that from a Command of Allah<sup>-azwj</sup> and order of His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ It was not for Muhammad<sup>-saww</sup> that he<sup>-saww</sup> comes with any matter from himself<sup>-saww</sup>. But it is a Revelation from his<sup>-saww</sup> Lord<sup>-azwj</sup> and His<sup>-azwj</sup> Command.

أَفَرَأَيْتُمْ وَ الَّذِي نَفْسِي بِيَدِهِ لَئِنْ أَبَيْتُمْ وَ نَقَضْتُمْوهُ لَتَكْفُرَنَّ وَ لَتَفَارِقُنَّ مَا بَعَثَنِي بِهِ رَبِّي فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيَكْفُرْ

By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! Don’t you see that if you were to break it, you will be disbelieving and separating from what my<sup>-saww</sup> Lord<sup>-azwj</sup> Sent me<sup>-saww</sup> with: ***So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’ [18:29].***

قَالَ بُرَيْدَةُ فَلَمَّا خَرَجْنَا سَمِعْتُ بَعْضَ أَوْلِيكَ الَّذِينَ أَمَرُوا بِالسَّلَامِ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ يَقُولُ لِصَاحِبِهِ وَ قَدِ اتَّقَيْتَ بِهَذَا طَائِفَةً مِنَ الْخِيفَةِ الْبِطَاءِ عَنِ الْإِسْلَامِ مِنْ قُرَيْشٍ أ مَا رَأَيْتَ مَا صَنَعَ مُحَمَّدٌ ص بِابْنِ عَمِّهِ مِنْ عُلُوِّ الْمُنْرَلَةِ وَ الْمَكَانِ وَ لَوْ يَسْتَطِيعُ وَ اللَّهُ لَجَعَلَهُ نَبِيّاً مِنْ بَعْدِهِ

Bureyda said, ‘When we went out, I heard one of them, those who had been ordered with the greeting unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’, saying to his companion, and a party from the disloyal ones from Quraysh, having been delayed from Al-Islam, ‘Did you not see what Muhammad<sup>-saww</sup> has done with the son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-as</sup>, from a lofty status, and the position, and by Allah<sup>-azwj</sup>, if he<sup>-saww</sup> had the capacity, he<sup>-saww</sup> would have made him<sup>-asws</sup> a Prophet<sup>-as</sup> from after him<sup>-saww</sup>’.

فَقَالَ لَهُ صَاحِبُهُ أَمْسِكَ لَا يَكْبُرَنَّ عَلَيْكَ هَذَا الْأَمْرُ فَلَوْ أَنَا فَقَدْنَا مُحَمَّدًا لَكَانَ فِعْلُهُ هَذَا تَحْتَ أَقْدَامِنَا

His companion said to him, ‘Restrain! Do not let this matter be grievous upon you, for if we were to lose Muhammad<sup>-saww</sup>, this deed of his<sup>-saww</sup> would be under our feet’.

فَقَالَ حُذَيْفَةُ وَ مَضَى بُرَيْدَةُ إِلَى بَعْضِ طُرُقِ الشَّامِ وَ رَجَعَ وَ قَدْ قُبِضَ رَسُولُ اللَّهِ ص وَ بَايَعَ النَّاسُ أَبَا بَكْرٍ فَأَقْبَلَ بُرَيْدَةُ وَ قَدْ دَخَلَ الْمَسْجِدَ وَ أَبُو بَكْرٍ عَلَى الْمَنْبَرِ وَ عُمَرُ دُونَهُ بِمِرْقَاتِهِمَا مِنْ نَاحِيَةِ الْمَسْجِدِ يَا أَبَا بَكْرٍ يَا عُمَرُ قَالَا وَ مَا لَكَ يَا بُرَيْدَةُ أَ جُنِنْتَ

Huzeyfa said, ‘And Bureyda went to one of the roads of Syria and returned, and Rasool-Allah<sup>-saww</sup> had passed away, and the people had pledged allegiance to Abu Bakr. Bureyda came and entered the Masjid and Abu Bakr was upon the pulpit, and Umar was below him by a step. He called out to them from a corner of the Masjid, ‘O Abu Bakr and O Umar!’ They said, ‘And what is the matter with you, O Bureyda! Have you become mad?’

فَقَالَ لَهُمَا وَ اللَّهُ مَا جُنِنْتُ وَ لَكِنْ أَيْنَ سَلَامُكُمْمَّا بِالْأَمْسِ عَلَى عَلِيٍّ ع بِإِمْرَةِ الْمُؤْمِنِينَ فَقَالَ لَهُ أَبُو بَكْرٍ يَا بُرَيْدَةُ الْأَمْرُ يَحْدُثُ بَعْدَهُ الْأَمْرُ وَ إِنَّكَ غَبِثْتَ وَ شَهِدْنَا وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَايِبُ

He said to them, ‘By Allah<sup>-azwj</sup>! I have not gone mad, but where is your greeting yesterday unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen?’’ Abu Bakr said to him, ‘O Bureyda! The matter has brought about a new matter, and you were absent, and we were present, and the one present sees what the absentee cannot see’.

فَقَالَ لَهُمَا رَأَيْتُمَا مَا لَمْ يَرَهُ اللَّهُ وَ رَسُولُهُ وَ وَفَى لَكَ صَاحِبُكَ بِقَوْلِهِ لَوْ فَقَدْنَا مُحَمَّدًا لَكَانَ قَوْلُهُ هَذَا تَحْتَ أَقْدَامِنَا أَلَا إِنَّ الْمَدِينَةَ حَرَامٌ عَلَيَّ أَنْ أَسْكُنَهَا أَبَدًا حَتَّى أَمُوتَ

He said to them, ‘You two saw what Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> did not see? And your companion has been loyal to his words, ‘If we were to lose Muhammad<sup>-saww</sup>, his<sup>-saww</sup> words would be under our feet’. Indeed! Al-Medina is prohibited unto me that I dwell in it, ever, until I die!’

فَخَرَجَ بُرَيْدَةُ بِأَهْلِهِ وَ وُلْدِهِ فَتَزَلَّ بَيْنَ قَوْمِهِ بَنِي أَسْلَمَ فَكَانَ يَطْلُعُ فِي الْوَقْتِ دُونَ الْوَقْتِ فَلَمَّا أَفْضَى الْأَمْرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع سَارَ إِلَيْهِ وَ كَانَ مَعَهُ حَتَّى قَدِمَ الْعِرَاقَ فَلَمَّا أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ ع صَارَ إِلَى خُرَاسَانَ فَتَزَلَّهَا وَ لَبِثَ هُنَاكَ إِلَى أَنْ مَاتَ بِرَحْمَةِ اللَّهِ تَعَالَى

Bureyda went out with his wife and his children and lodged between his people, the clan of Aslam, and he used to emerge during the time besides the time (occasionally). When the command passed to Amir Al-Momineen<sup>-asws</sup>, he came to him<sup>-asws</sup> and was with him<sup>-asws</sup> until he<sup>-asws</sup> proceeded to Al-Iraq. When Amir Al-Momineen<sup>-asws</sup> was struck, he went to Khurasan and dwelled in it, and stayed over there until he died, by the Mercy of Allah<sup>-azwj</sup> the Exalted’.

قَالَ حُذَيْفَةُ فَهَذَا نَبَأٌ مَا سَأَلْتَنِي عَنْهُ فَقَالَ الْفَتَى لَا جَزَى اللَّهُ الَّذِينَ شَهِدُوا رَسُولَ اللَّهِ ص وَ سَمِعُوهُ يَقُولُ هَذَا الْقَوْلَ فِي عَلِيٍّ خَيْرًا فَقَدْ خَانُوا اللَّهَ وَ رَسُولَهُ وَ أَرَأَلُوا الْأَمْرَ عَنْ وَصِيِّ رَسُولِ اللَّهِ ص وَ أَقْرُوهُ فَيَمُنُّ لَمْ يَرَهُ اللَّهُ وَ لَا رَسُولُهُ لِذَلِكَ أَهْلًا لَا جَزَمَ وَ اللَّهُ لَنْ يُفْلِحُوا بَعْدَهَا أَبَدًا

Huzeyfa said, ‘So this is the news which you had asked me about’. The youth said, ‘May Allah<sup>-azwj</sup> not Recompense goodly those who had witnessed Rasool-Allah<sup>-saww</sup> saying this word regarding Ali<sup>-asws</sup>, for they have betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and they declined the command from the successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and acknowledged it out among the

ones Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup> did not see him (acknowledge) to that welcomingly. There is no doubt Allah<sup>-azwj</sup> will never let them succeed after it, ever!

فَقَرَلَ حَدِيثَهُ مِنْ مَنِيْرِهِ فَقَالَ يَا أَحَا الْأَنْصَارِ إِنَّ الْأَمْرَ كَانَ أَكْثَمَ مِمَّا تَظُنُّ أَنْهُ عَزَبَ وَ اللَّهُ الْبَصِرُ وَ ذَهَبَ الْيَقِيْنُ وَ كَثُرَ الْمُخَالِفُ وَ قَلَّ النَّاصِرُ لِأَهْلِ الْحَقِّ

Huzeyfa descended from his pulpit and said, ‘O brother of the Ansaar! The matter is greater than what you are thinking of. By Allah<sup>-azwj</sup>! The insight is distant, and the conviction is gone, and the adversaries are numerous, and the helpers of the people of truth are few’.

فَقَالَ لَهُ الْفَتَى فَهَلَّا انْتَضَيْتُمْ أَسْبَابَكُمْ وَ وَضَعْتُمُوهَا عَلَى رِقَابِكُمْ وَ صَرَيْتُمْ بِهَا الرَّاغِبِينَ عَنِ الْحَقِّ قُدُمًا قُدُمًا حَتَّى تَمُوتُوا أَوْ تُدْرِكُوا الْأَمْرَ الَّذِي تُحِبُّونَهُ مِنْ طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ طَاعَةِ رَسُوْلِهِ

The youth said to him, ‘So unsheathe your swords and place these upon your necks and strike with these the decliners from the truth, moving forward and forwards, until either you die or you come across the matter which you love, from obedience of Allah<sup>-azwj</sup> Mighty and Majestic, and obedience of His<sup>-azwj</sup> Rasool<sup>-sawww</sup>’.

فَقَالَ لَهُ أَيُّهَا الْفَتَى إِنَّهُ أَحْبَدَ وَ اللَّهُ بِأَسْمَاعِنَا وَ أَبْصَارِنَا وَ كَرِهْنَا الْمَوْتَ وَ بُئِيتْ عِنْدَنَا الدُّنْيَا وَ سَبَقَ عِلْمُ اللَّهِ بِأَمْرَةِ الظَّالِمِينَ وَ نَحْنُ نَسْأَلُ اللَّهَ التَّعْمُدَ لِذُنُوبِنَا وَ الْعِصْمَةَ فِيمَا بَقِيَ مِنْ آجِلِنَا فَإِنَّهُ مَالِكٌ رَحِيْمٌ

He said to him, ‘O you youth! By Allah<sup>-azwj</sup>, surely it has seized our names and our sights, and we dislike the death and the world is adorned with us, and the emirate of the oppressors has preceded in the Knowledge of Allah<sup>-azwj</sup>, and we ask Allah<sup>-azwj</sup> of the covering of our sins and the protection during whatever remains of our lives, for He<sup>-azwj</sup> is a Merciful King’.

ثُمَّ انْصَرَفَ حَدِيثَهُ إِلَى مَنْزِلِهِ وَ تَفَرَّقَ النَّاسُ

Then Huzeyfa left to go to his house, and the people dispersed.

قَالَ عَبْدُ اللَّهِ بْنِ سَلَمَةَ فَبَيْنَمَا أَنَا ذَاتَ يَوْمٍ عِنْدَ حَدِيثِهِ أَغُوْدُهُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَ قَدْ كَانَ يَوْمَ قَدِمْتُ فِيهِ مِنَ الْكُوفَةِ مِنْ قَبْلِ قُدُومِ عَلِيِّ ع إِلَى الْعِرَاقِ فَبَيْنَمَا أَنَا عِنْدَهُ إِذْ جَاءَ الْفَتَى الْأَنْصَارِيُّ فَدَخَلَ عَلَيَّ حَدِيثَهُ فَحَبَّبَ بِهِ وَ أَذْنَاهُ وَ قَرَّبَهُ مِنْ مَجْلِسِهِ وَ خَرَجَ مِنْ كَانَ عِنْدَ حَدِيثِهِ مِنْ عَوَاْدِهِ

Abdullah Bin Salama said, ‘One day I was in the presence of Huzeyfa, consoling him in his illness in which he died, and it was the day in which I had arrived from Al-Kufa, from before the arrival of Ali<sup>-asws</sup> to Al-Iraq. While I was with him when the Ansari youth came and entered to see Huzeyfa. He was welcoming with him, and drew him closer from his seat, and the ones who were with Huzeyfa, from his consolers, went out.

وَ أَقْبَلَ عَلَيْهِ الْفَتَى فَقَالَ يَا أَبَا عَبْدِ اللَّهِ سَمِعْتُكَ يَوْمًا تُحَدِّثُ عَنْ بُرَيْدَةَ بْنِ الْحَصِيْبِ الْأَسْلَمِيِّ أَنَّهُ سَمِعَ بَعْضَ الْقَوْمِ الَّذِينَ أَمَرَهُمْ رَسُوْلُ اللَّهِ ص أَنْ يُسَلِّمًا عَلَى عَلِيِّ بِأَمْرَةِ الْمُؤْمِنِينَ يَقُوْلُ لِصَاحِبِهِ أَمَا رَأَيْتَ الْقَوْمَ [الْيَوْمَ] مَا صَنَعَ مُحَمَّدٌ بِابْنِ عَمِّهِ مِنَ التَّشْرِيفِ وَ عَلُوِّ الْمَنْزِلَةِ حَتَّى لَوْ قَدَّرَ أَنْ يَجْعَلَهُ نَبِيًّا لَفَعَلَ

And the youth turned to him and said, ‘One day I heard you narrating from Bureyda Bin Al-Haseeb Al-Aslami that he had heard one of the people, those whom Rasool-Allah<sup>-sawww</sup> had

ordered them to greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’, saying to his companion, ‘Did you not see today what Muhammad<sup>-saww</sup> did with the son<sup>-asws</sup> of his<sup>-saww</sup> uncle<sup>-as</sup>, and lofty status, until if he<sup>-saww</sup> had been able to make him<sup>-asws</sup> a Prophet<sup>-saww</sup>, he<sup>-saww</sup> would have done so’.

فَأَجَابَهُ صَاحِبُهُ فَقَالَ لَا يَكْزِبَنَّ عَلَيْكَ فَلَوْ فَقَدْنَا مُحَمَّدًا لَكَانَ قَوْلُهُ تَحْتَ أَفْئَامِنَا وَ قَدْ ظَنَنْتُ نِدَاءَ بُرَيْدَةَ لَهَا وَ هُما عَلَى الْمِنْبَرِ أَهْمَا صَاحِبَا الْقَوْلِ

His companion replied said, ‘Do not let it be grievous upon you. If we were to lose Muhammad<sup>-saww</sup>, his<sup>-saww</sup> words would be under our feet’, and I thought that the call of Bureyda to them both, while they were upon the pulpit, these two (Abu Bakr and Umar) were the speakers of the words’.

قَالَ حُدَيْفَةُ أَجَلَ الْقَائِلِ عُمَرُ وَ الْمُجِيبِ أَبُو بَكْرٍ فَقَالَ الْفَتَى إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَلَكَ وَ اللَّهُ الْقَوْمُ وَ بَطَلَتْ أَعْمَاهُمْ

Huzeyfa said, ‘Yes, the speaker was Umar and the answerer was Abu Bakr’. The youth said, ‘We are from Allah<sup>-azwj</sup> and we are returning to Him<sup>-azwj</sup>! By Allah<sup>-azwj</sup>! The people are destroyed and their deeds are nullified’.

قَالَ حُدَيْفَةُ وَ لَمْ يَزَلِ الْقَوْمُ عَلَى ذَلِكَ الْإِتِّدَادِ وَ مَا يَعْلَمُ اللَّهُ مِنْهُمْ أَكْثَرَ قَالَ الْفَتَى فَذَكُّنْتُ أُحِبُّ أَنْ أَتَعَرَّفَ هَذَا الْأَمْرَ مِنْ فِعْلِهِمْ وَ لَكِنِّي أَجِدُكَ مَرِيضًا وَ أَنَا أَكْرَهُ أَنْ أَمْلِكَ بِحَدِيثِي وَ مَسْأَلَتِي وَ قَامَ لِيُنْصَرِفَ

Huzeyfa said, ‘The people did not cease to be reneging upon that, and what Allah<sup>-azwj</sup> Knows from them is more’. The youth said, ‘I used to love to recognise this matter from their deeds, but I find you ill, and I dislike it to make you work by narrating to me and my questioning’, and he stood to leave.

فَقَالَ حُدَيْفَةُ لَا بَلِ اجْلِسْ يَا ابْنَ أَخِي وَ تَلَقَّ مِنِّي حَدِيثَهُمْ وَ إِنْ كَرِهْتَنِي ذَلِكَ فَلَا أَحْسِبُنِي إِلَّا مُفَارِقَكُمُ إِنِّي لَا أُحِبُّ أَنْ تَعْتَرَ بِمَنْزِلَتِهِمَا فِي النَّاسِ فَهَذَا مَا أَقْدِرُ عَلَيْهِ مِنَ النَّصِيحَةِ لَكَ وَ لِأَمِيرِ الْمُؤْمِنِينَ ع مِنَ الطَّاعَةِ لَهُ وَ لِرَسُولِ اللَّهِ ص وَ ذَكَرَ مَنْزِلَتِهِ

Huzeyfa said, ‘No, but be seated, O son of my brother, and receive their narration from me, and even if that distresses me, so do not reckon me except separating from you. I do not like you to be deceived by both their status among the people, so this is what I am able upon from the advising to you, and from the acts of obedience to Amir Al-Momineen<sup>-asws</sup>, and to Rasool-Allah<sup>-saww</sup>, and mentioned his<sup>-asws</sup> status.

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنِي بِمَا عِنْدَكَ مِنْ أُمُورِهِمْ لِأَكُونَ عَلَى بَصِيرَةٍ مِنْ ذَلِكَ فَقَالَ حُدَيْفَةُ إِذَا وَ اللَّهُ لِأَخْبَرْتُكَ بِخَبْرٍ سَمِعْتُهُ وَ رَأَيْتُهُ وَ لَقَدْ وَ اللَّهُ ذَلْنَا عَلَى ذَلِكَ مِنْ فِعْلِهِمْ عَلَى أَهْمٍ وَ اللَّهُ مَا آمَنُوا بِاللَّهِ وَ لَا بِرَسُولِهِ طَرْفَةَ عَيْنٍ

He said, ‘O servant of Allah<sup>-azwj</sup>! Narrate to me with what is with you of their matters so I can happen to be upon an insight from that’. Huzeyfa said, ‘Then, by Allah<sup>-azwj</sup>, I shall inform you with a Hadeeth I have heard and seen, and by Allah<sup>-azwj</sup>, it has been evidenced upon by their deeds upon that they, by Allah<sup>-azwj</sup>, they neither believed in Allah<sup>-azwj</sup> nor in His<sup>-azwj</sup> Rasool<sup>-saww</sup>, even for the blink of an eye.

وَأَخْبَرْتُكَ أَنَّ اللَّهَ تَعَالَى أَمَرَ رَسُولَهُ فِي سَنَةِ عَشْرٍ مِنْ مُهَاجِرَتِهِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ أَنْ يَحْجَّ هُوَ وَ يَحْجَّ النَّاسُ مَعَهُ فَأَوْحَى إِلَيْهِ بِذَلِكَ وَ أَدَّنَ فِي النَّاسِ بِالْحَجِّ يَأْتُونَكَ رِجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And I hereby inform you that Allah<sup>-azwj</sup> the Exalted Commanded His<sup>-azwj</sup> Rasool<sup>-saww</sup> in the year ten from the Emigration from Makkah to Al-Medina, that he<sup>-saww</sup> goes out to Hajj and the people be with him<sup>-saww</sup>. Allah<sup>-azwj</sup> Revealed to him<sup>-saww</sup> with that: **And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27].**

فَأَمَرَ رَسُولُ اللَّهِ ص الْمُؤَدِّيْنَ فَأَدَّوْنَا فِي أَهْلِ السَّافِلِ وَ الْعَالِيَةِ أَلَا إِنَّ رَسُولَ اللَّهِ ص قَدْ عَزَمَ عَلَى الْحَجِّ فِي عَامِهِ هَذَا لِيُفَهِّمَ النَّاسَ حَجَّهُمْ وَ يُعَلِّمَهُمْ مَنَاسِكَهُمْ فَيَكُونُ سُنَّةً لَهُمْ إِلَى آخِرِ الدَّهْرِ

Rasool-Allah<sup>-saww</sup> ordered the pro-claimers, so they proclaimed among the people of the lower (valleys) and the higher (mountains), ‘Indeed! Rasool-Allah<sup>-saww</sup> has determine upon (performing) the Hajj during this season of his<sup>-saww</sup> to let the people understand (performance of) their Hajj, and to teach them their rituals, so it would become a Sunnah for them up to the end of times’.

قَالَ فَلَمْ يَبْقَ أَحَدٌ مِمَّنْ دَخَلَ فِي الْإِسْلَامِ إِلَّا حَجَّ مَعَ رَسُولِ اللَّهِ ص لِسَنَةِ عَشْرٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَ يُعَلِّمَهُمْ حَجَّهُمْ وَ يُعْرِفَهُمْ مَنَاسِكَهُمْ وَ خَرَجَ رَسُولُ اللَّهِ ص بِالنَّاسِ وَ خَرَجَ بِنِسَائِهِ مَعَهُ وَ هِيَ حَجَّةُ الْوَدَاعِ

He said, ‘There did not remain anyone from the ones who had entered into Al-Islam, except he performed Hajj along with Rasool-Allah<sup>-saww</sup> in the year ten, **So they would witness the benefits for them [22:28]**, and know their Hajj and recognise their rituals, and Rasool-Allah<sup>-saww</sup> went out with the people, and he<sup>-saww</sup> went out with his<sup>-saww</sup> womenfolk with him<sup>-saww</sup>, and it is the farewell Hajj.

فَلَمَّا اسْتَمَّ حَجَّهُمْ وَ قَضَوْا مَنَاسِكَهُمْ وَ عَرَفَ النَّاسُ جَمِيعَ مَا يَخْتَانِجُونَ إِلَيْهِ وَ أَعْلَمَهُمْ أَنَّهُ قَدْ أَقَامَ لَهُمْ مِلَّةَ إِبْرَاهِيمَ ع وَ قَدْ أزالَ عَنْهُمْ جَمِيعَ مَا أَحَدَنَهُ الْمُشْرِكُونَ بَعْدَهُ وَ رَدَّ الْحَجَرَ [الْحَجِّ] إِلَى خَالْتِهِ الْأُولَى وَ دَخَلَ مَكَّةَ فَأَقَامَ بِهَا يَوْمًا وَاحِدًا

When their Hajj was completed and they had fulfilled their rituals, and the people in their entirety recognised what they were needy to, and he<sup>-saww</sup> let them know that he<sup>-saww</sup> has established for them the Religion of Ibrahim<sup>-as</sup>, and the entirety of what the Polytheists had innovated after him<sup>-as</sup>, is (now) removed from them, and he<sup>-saww</sup> returned the (Black) Stone to its former state, and he<sup>-saww</sup> entered Makkah and stayed at it for one day.

فَهَبَطَ جِبْرَائِيلُ ع بِأَوَّلِ سُورَةِ الْعَنْكَبُوتِ فَقَالَ يَا مُحَمَّدُ افْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ أَمْ حَسِبِ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ

Jibraeel<sup>-as</sup> descended with the beginning of Surah Ankabout. He<sup>-as</sup> said: ‘O Muhammad<sup>-saww</sup>! Read: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are**

**truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]’.**

فَقَالَ رَسُولُ اللَّهِ ص يَا جِبْرَائِيلُ وَ مَا هَذِهِ الْفِتْنَةُ

Rasool-Allah<sup>-sawww</sup> said: ‘O Jibraeel<sup>-as</sup>! And what is this Fitna (Trial)?’

فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُفَرِّقُ السَّلَامَ وَ يُقُولُ لِي مَا أَرْسَلْتُ نَبِيًّا قَبْلَكَ إِلَّا أَمَرْتُهُ عِنْدَ انْقِضَاءِ أَجَلِهِ أَنْ يَسْتَخْلِفَ عَلَيَّ أُمَّتِي مِنْ بَعْدِهِ مَنْ يُقَوْمُ مَقَامَهُ وَ يُحْيِي لَهُمْ سُنَّتَهُ وَ أَحْكَامَهُ

He<sup>-as</sup> said: ‘O Muhammad<sup>-sawww</sup>! Allah<sup>-azwj</sup> Conveys the greetings to you<sup>-sawww</sup> and Says: “I<sup>-azwj</sup> did not Send any Prophet<sup>-as</sup> before you<sup>-sawww</sup> except I<sup>-sawww</sup> Commanded him<sup>-as</sup> during the termination of his<sup>-as</sup> term that he<sup>-sawww</sup> should make a caliph to be in his<sup>-as</sup> community from after him<sup>-as</sup>, one who would stand in his<sup>-as</sup> place and revive his<sup>-as</sup> Sunnah for them, and his<sup>-sawww</sup> rulings”.

فَالْمُطِيعُونَ لِلَّهِ فِيمَا يَأْمُرُهُمْ بِهِ رَسُولُ اللَّهِ هُمُ الصَّادِقُونَ وَ الْمُخَالِفُونَ عَلَى أَمْرِهِ الْكَاذِبُونَ وَ قَدْ دَنَا يَا مُحَمَّدُ مَصِيرُكَ إِلَى رَبِّكَ وَ جَنَّتِي وَ هُوَ يَأْمُرُكَ أَنْ تَنْصِبَ لِأُمَّتِكَ مَنْ بَعْدَكَ عَلَيَّ بِنِ أَبِي طَالِبٍ ع وَ تَعَهَّدَ إِلَيْهِ

So the obedient ones to Allah<sup>-azwj</sup> in what Rasool-Allah<sup>-sawww</sup> orders them with, they are the ratifiers, and the adversaries to his<sup>-sawww</sup> orders are the beliers, and O Muhammad<sup>-sawww</sup>, your<sup>-sawww</sup> journey to your<sup>-sawww</sup> Lord<sup>-azwj</sup> and His<sup>-azwj</sup> Paradise has drawn near, and He<sup>-azwj</sup> Commands you<sup>-sawww</sup> to nominate for your<sup>-sawww</sup> community from after you<sup>-sawww</sup>, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and pact to him<sup>-asws</sup>.

فَهُوَ الْخَلِيفَةُ الْقَائِمُ بِرِعَايَتِكَ وَ أُمَّتِكَ إِنْ أَطَاعُوهُ وَ إِنْ عَصَوْهُ وَ سَيَمْعَلُونَ ذَلِكَ وَ هِيَ الْفِتْنَةُ الَّتِي تَلَوْتُ الْآيَةَ فِيهَا

He<sup>-asws</sup> is the caliph, the one standing with your<sup>-sawww</sup> citizens and your<sup>-sawww</sup> community, if they obey him<sup>-asws</sup>, and if they disobey him<sup>-asws</sup>, and they will be doing that, and it is the Fitna (Trial) regarding that you<sup>-sawww</sup> have recited the Verse.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُكَ أَنْ تَعْلِمَهُ جَمِيعَ مَا عَلَّمَكَ وَ تَسْتَحْفِظَهُ جَمِيعَ مَا حَفِظَكَ وَ اسْتَوْدَعَكَ فَإِنَّهُ الْأَمِيرُ الْمُؤْتَمَرُ

And Allah<sup>-azwj</sup> Mighty and Majestic Commands you that you<sup>-sawww</sup> let him<sup>-asws</sup> know of the entirety of what you<sup>-sawww</sup> have been Taught, and he<sup>-asws</sup> should preserve the entirety of what you<sup>-sawww</sup> preserved and been entrusted with, for he<sup>-asws</sup> is the trustworthy, the trustee.

يَا مُحَمَّدُ إِنِّي اخْتَرْتُكَ مِنْ عِبَادِي نَبِيًّا وَ اخْتَرْتُكَ لَكَ وَصِيًّا

O Muhammad<sup>-sawww</sup>! I<sup>-azwj</sup> Chose you<sup>-sawww</sup> from My<sup>-azwj</sup> servants as a Prophet<sup>-sawww</sup>, and Chose him<sup>-asws</sup> for you<sup>-sawww</sup> as a successor<sup>-asws</sup>!”

قَالَ فَدَعَا رَسُولُ اللَّهِ ص عَلِيًّا ع يَوْمًا فَخَلَا بِهِ يَوْمَ ذَلِكَ وَ لَيْلَتَهُ وَ اسْتَوْدَعَهُ الْعِلْمَ وَ الْحِكْمَةَ الَّتِي آتَاهُ إِيَّاهَا وَ عَرَفَهُ مَا قَالَ جِبْرَائِيلُ ع وَ كَانَ ذَلِكَ فِي يَوْمٍ عَائِشَةَ بِنْتُ أَبِي بَكْرٍ فَقَالَتْ يَا رَسُولَ اللَّهِ لَقَدْ طَلَبْتَ اسْتِخْلَافُكَ بَعَلِي ع مِنْذُ الْيَوْمِ

He (the narrator) said, ‘Rasool-Allah<sup>-sawww</sup> called Ali<sup>-asws</sup> one day and isolated with him<sup>-asws</sup> that day and its night, and entrusted him<sup>-asws</sup> the knowledge and the wisdom which He<sup>-azwj</sup> had Given him<sup>-sawww</sup>, and made him<sup>-asws</sup> understand what Jibraeel<sup>-as</sup> had said; and that was during the day of Ayesha daughter of Abu bakr. She said, ‘O Rasool-Allah<sup>-sawww</sup>! Your<sup>-sawww</sup> isolation with Ali<sup>-asws</sup> is prolonged since today’.

قَالَ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ ص فَقَالَتْ لِمَ تُعْرِضُ عَنِّي يَا رَسُولَ اللَّهِ بِأَمْرِ لَعَلَّهُ يَكُونُ لِي صَلَاحًا

He (the narrator) said, ‘Rasool-Allah<sup>-sawww</sup> turned away from her. She said, ‘Why are you<sup>-sawww</sup> turning away from me, O Rasool-Allah<sup>-sawww</sup>, perhaps it is a matter which happens to be correct for me’.

فَقَالَ صَدَقْتِ وَ أَمِ اللَّهُ إِنَّهُ لَأَمْرٌ صَلَاحٌ لِمَنْ أَسْعَدَهُ اللَّهُ بِقَبُولِهِ وَ الْإِيمَانِ بِهِ وَ قَدْ أَمَرْتُ بِدُعَاءِ النَّاسِ جَمِيعًا إِلَيْهِ وَ سَتَعَلَّمِينَ ذَلِكَ إِذَا أَنَا قُتْتُ بِهِ فِي النَّاسِ

He<sup>-sawww</sup> said: ‘You speak the truth, and I<sup>-sawww</sup> swear by Allah<sup>-azwj</sup> that surely it is a matter correct for the one whom Allah<sup>-azwj</sup> Assists with its acceptance and the belief with it, and I<sup>-sawww</sup> have ordered with calling the people in their entirety to it, and you will soon be knowing that, when I<sup>-sawww</sup> stand with it among the people’.

قَالَتْ يَا رَسُولَ اللَّهِ وَ لِمَ لَا تُخْبِرُنِي بِهِ الْآنَ لِأَتَقَدَّمَ بِالْعَمَلِ بِهِ وَ الْأَخْذِ بِمَا فِيهِ الصَّلَاحُ

She said, ‘O Rasool-Allah<sup>-sawww</sup>! And why don’t you<sup>-sawww</sup> inform me with it now, so I can proceed with acting with it, and the taking that whatever is in it of the correctness?’

قَالَ سَأُخْبِرُكَ بِهِ فَاحْفَظِيهِ إِلَى أَنْ أُوْمَرَ بِالْقِيَامِ بِهِ فِي النَّاسِ جَمِيعًا فَإِنَّكَ إِِنْ حَفِظْتِيهِ حَفِظْتُكَ اللَّهُ فِي الْعَاجِلَةِ وَ الْأَجَلَةِ جَمِيعًا وَ كَانَتْ لِكَ الْفَضِيلَةَ بِالسَّبْقَةِ وَ الْمُسَارَعَةِ إِلَى الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ

He<sup>-sawww</sup> said: ‘I<sup>-sawww</sup> shall inform you with it, so preserve it until I<sup>-sawww</sup> instruct for the standing with it among the people in their entirety. If you were to preserve it, Allah<sup>-azwj</sup> will Protect you in the current and the future altogether, and for you would be the merit with the precedence and the quickness to the Eman with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup>.

وَ إِنْ أَضَعْتِيهِ وَ تَرَكْتِ رِعَايَةَ مَا أَلْقَيْتُ إِلَيْكَ مِنْهُ كَفَرْتِ بِرَبِّكَ وَ حَبِطَ أَجْرُكَ وَ بَرَأْتُ مِنْكَ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ وَ كُنْتِ مِنَ الْخَاسِرِينَ وَ لَنْ يَضُرَّ اللَّهُ ذَلِكَ وَ لَا رَسُولُهُ

And if you were to waste it and neglect the care of what I<sup>-sawww</sup> cast to you from it, you will disbelieve in your Lord<sup>-azwj</sup>, and your Recompense will drop, and the Guarantee of Allah<sup>-azwj</sup> would be voided from you, and guarantee of His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and you would be from the losers, and that will never harm Allah<sup>-azwj</sup>, nor His<sup>-azwj</sup> Rasool<sup>-sawww</sup>’.

فَضَمِنْتُ لَهُ حِفْظَهُ وَ الْإِيمَانَ بِهِ وَ رِعَايَتَهُ فَقَالَ إِنَّ اللَّهَ تَعَالَى أَخْبَرَنِي أَنَّ عُمَرِي قَدْ انْقَضَى وَ أَمَرَنِي أَنْ أَنْصِبَ عَلَيَّا لِلنَّاسِ عِلْمًا وَ أَجْعَلَهُ فِيهِمْ إِمَامًا وَ أَسْتَحْلِفَهُ كَمَا اسْتَحْلَفَ الْأَنْبِيَاءُ مِنْ قَبْلِي أَوْصِيَاءَهُمْ

She guaranteed to him<sup>-saww</sup> of its preservation, and the belief in it, and care for it. He<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Informed me<sup>-saww</sup> that my<sup>-saww</sup> life is coming to an end and Commanded me<sup>-saww</sup> to nominate Ali<sup>-asws</sup> as a flag for the people, and make him<sup>-asws</sup> to be an Imam<sup>-asws</sup> among them, and make him<sup>-asws</sup> a caliph just as the Prophets<sup>-as</sup> from before me<sup>-saww</sup> had made caliphs of their<sup>-as</sup> successors<sup>-as</sup>.

وَإِنِّي صَائِرٌ إِلَىٰ أَمْرِ رَبِّي وَآخِذٌ فِيهِ بِأَمْرِ فَلْيَكُنِ الْأَمْرُ مِنْكَ تَحْتَ سُوَيْدَاءِ قَلْبِكَ إِلَىٰ أَنْ يُأَذِّنَ اللَّهُ بِالْقِيَامِ بِهِ

And I<sup>-saww</sup> shall be patient to the Command of my<sup>-saww</sup> Lord<sup>-azwj</sup> and take with His<sup>-azwj</sup> Command regarding it, so to them the matter from you be under the darkness of your heart until Allah<sup>-azwj</sup> Permits me<sup>-saww</sup> with the standing with it’.

فَضَمِنْتُ لَهُ ذَلِكَ وَ قَدْ اطَّلَعَ اللَّهُ نَبِيَّهُ عَلَىٰ مَا يَكُونُ مِنْهَا فِيهِ وَ مِنْ صَاحِبَيْهَا حَفْصَةَ وَ أَبُوئِهَا فَلَمْ تَلْبِثْ أَنْ أُخْبِرَتْ حَفْصَةَ وَ أُخْبِرَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا أَبَاهَا فَاجْتَمَعَا وَ أَرْسَلَا إِلَىٰ جَمَاعَةِ الطُّلَقَاءِ وَ الْمُتَنَافِقِينَ فَخَبَرَاهُمْ بِالْأَمْرِ

She guaranteed that to him<sup>-saww</sup>, and Allah<sup>-azwj</sup> had Notified His<sup>-azwj</sup> Prophet<sup>-saww</sup> of what would be happening from her regarding it, and from her companion Hafsa, and both their fathers. It was not long before she informed Hafsa, and each one of them informed her father, and they gathered and sent a message to a group of the freed ones (at the conquest of Makkah) and the hypocrites and informed them with the matter.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ وَقَالُوا إِنَّ مُحَمَّدًا يُرِيدُ أَنْ يَجْعَلَ هَذَا الْأَمْرَ فِي أَهْلِ بَيْتِهِ كَسُنَّةِ كِسْرَىٰ وَ فَيَصْرَ إِلَىٰ آخِرِ الدَّهْرِ وَ لَا وَ اللَّهُ مَا لَكُمْ فِي الْحَيَاةِ مِنْ حِطِّ إِنْ أَقْضَىٰ هَذَا الْأَمْرَ إِلَىٰ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ إِنْ مُحَمَّدًا عَامِلَكُمْ عَلَىٰ ظَاهِرِكُمْ وَ إِنْ عَلِيًّا يُعَامِلُكُمْ عَلَىٰ مَا يَجِدُ فِي نَفْسِهِ مِنْكُمْ فَأَحْسِنُوا النَّظَرَ لِأَنْفُسِكُمْ فِي ذَلِكَ وَ قَدِمُوا رَأْيَكُمْ فِيهِ

They turned towards each other and said, ‘Muhammad<sup>-saww</sup> wants to make this matter to be in People<sup>-asws</sup> of His<sup>-azwj</sup> Household, like the ways of Chosroe and Caesar up to the end of times, and no, by Allah<sup>-azwj</sup>, there will be no share for (any of) you - if this matter goes to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and that Muhammad<sup>-saww</sup> works you upon your apparent, and Ali<sup>-asws</sup> will be working you upon what he<sup>-asws</sup> finds within himself from you. Be good with the considers for yourselves regarding that, and present your opinions regarding it’.

وَ دَارَ الْكَلَامِ فِيمَا بَيْنَهُمْ وَ أَعَادُوا الْخُطَابَ وَ أَجَالُوا الرَّأْيَ فَأَتَقَفُوا عَلَىٰ أَنْ يَنْفَرُوا بِالنَّبِيِّ ص نَاقَتَهُ عَلَىٰ عَقْبَةِ هَرَشَىٰ وَ قَدْ كَانُوا عَمِلُوا مِثْلَ ذَلِكَ فِي عَزْوَةِ تَبُوكَ

And the speech circulated in regarding what was between them, and they repeated the address, and hastened the opinion, and they united upon that they would be alienating with the Prophet<sup>-saww</sup> upon his<sup>-saww</sup> camel at the turning of Aqaba, and they had already done similar to that during the military expedition of Tabuk.

فَصَرَفَ اللَّهُ الشَّرَّ عَنْ نَبِيِّهِ ص فَاجْتَمَعُوا فِي أَمْرِ رَسُولِ اللَّهِ ص مِنَ الْقَتْلِ وَ الإِعْتِيَالِ وَ إِسْقَاءِ السَّمِّ عَلَىٰ غَيْرِ وَجْهِهِ وَ قَدْ كَانَ اجْتِمَاعَ أَعْدَاءِ رَسُولِ اللَّهِ ص مِنَ الطُّلَقَاءِ مِنْ قُرَيْشٍ وَ الْمُتَنَافِقِينَ مِنَ الْأَنْصَارِ وَ مَنْ كَانَ فِي قَلْبِهِ الإِزْتِنَادُ مِنَ الْعَرَبِ فِي الْمَدِينَةِ وَ مَا حَوْلَهَا فَتَعَاقَدُوا وَ تَحَالَفُوا عَلَىٰ أَنْ يَنْفَرُوا بِهِ نَاقَتَهُ وَ كَانُوا أَرْبَعَةَ عَشَرَ رَجُلًا

Allah-<sup>azwj</sup> Turned the evil away from His-<sup>azwj</sup> Prophet-<sup>saww</sup>. They gathered regarding the matter of Rasool-Allah-<sup>saww</sup>, from the killing, and the assassination, and quenching the poison upon another aspect; and the enemies of Rasool-Allah-<sup>saww</sup> had gathered, from the freed ones from Quraysh, and the hypocrites from the Helpers, and the ones in whose heart was the suspicions, from the Arabs in Al-Medina and what is around it, and they vowed and took oath upon that they would be alienating with him-<sup>saww</sup> his-<sup>saww</sup> camel, and they were fourteen men.

وَكَانَ مِنْ عِزْمِ رَسُولِ اللَّهِ ص أَنْ يُقِيمَ عَلِيًّا عَ وَ يُنْصِبَهُ لِلنَّاسِ بِالْمَدِينَةِ إِذَا قَدِمَ فَسَارَ رَسُولُ اللَّهِ ص يَوْمَئِذٍ وَ لَيْلَتَيْنِ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ أَتَاهُ جِبْرَائِيلُ ع بِأَحْرِ سُورَةِ الْحَجْرِ فَقَالَ اقْرَأْ فَوَ رَبِّكَ لَنَسْتَأْتِنَهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ فَاصْدَعْ بِمَا تُؤْمَرُ وَ أَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

And it was from the determinations of Rasool-Allah-<sup>saww</sup> that he-<sup>saww</sup> would establish Ali-<sup>asws</sup> and nominate him-<sup>asws</sup> to the people at Al-Medina when he-<sup>saww</sup> arrived. Rasool-Allah-<sup>saww</sup> travelled for two days and two nights. When it was the third day, Jibraeel-<sup>as</sup> came to him-<sup>saww</sup> with another Chapter, Al-Hijr. He-<sup>as</sup> said: ‘Read: **So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93] So proclaim what you are Commanded with and turn away from the polytheists [15:94] We will Suffice you against the scoffers [15:95]**’.

قَالَ وَ رَحَلَ رَسُولُ اللَّهِ ص وَ أَعَدَّ السَّيْرَ مُسْرِعًا عَلَى دُخُولِهِ الْمَدِينَةَ لِيُنْصَبَ عَلِيًّا عَ عَلَمًا لِلنَّاسِ فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةَ هَبَطَ جِبْرَائِيلُ فِي آخِرِ اللَّيْلِ فَقَرَأَ عَلَيْهِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِيكَ مِنَ النَّاسِ إِنْ لَمْ يَهْدِ الْكَافِرِينَ

He (the narrator) said, ‘And Rasool-Allah-<sup>saww</sup> departed and made the journey quickly upon his-<sup>saww</sup> entry into Al-Medina in order to nominate Ali-<sup>asws</sup> as a flag for the people. When it was the fourth night, Jibraeel-<sup>as</sup> descended at the end of the night and recited unto him-<sup>as</sup>: **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. Surely Allah does not Guide the Kafir people [5:67]**’.

وَ هُمُ الَّذِينَ هُمَا بِرَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص أَمَا تَرَانِي يَا جِبْرَائِيلُ أُعِدُّ السَّيْرَ مُجَدًّا فِيهِ لِأَدْخُلَ الْمَدِينَةَ فَأَقْرَضَ وَلَا يَتُّهُ عَلَى الشَّاهِدِ وَ الْعَائِبِ

And they are those who had plotted with Rasool-Allah-<sup>saww</sup>. Rasool-Allah-<sup>saww</sup> said: ‘O Jibraeel-<sup>as</sup>! Don’t you-<sup>as</sup> see me-<sup>saww</sup> hastening the journey being laborious in it in order to enter Al-Medina, so I-<sup>saww</sup> can obligate his-<sup>asws</sup> Wilayah upon the ones present and the absentees?’

فَقَالَ لَهُ جِبْرَائِيلُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَضَ وَلَا يَتُّهُ غَدًا إِذَا نَزَلْتَ مِنْكَ فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ يَا جِبْرَائِيلُ غَدًا أَفْعَلُ إِنْ شَاءَ اللَّهُ وَ أَمَرَ رَسُولُ اللَّهِ ص بِالرَّحِيلِ مِنْ وَقْتِهِ وَ سَارَ النَّاسُ مَعَهُ حَتَّى نَزَلَ بِغَدِيرِ حُمٍّ وَ صَلَّى بِالنَّاسِ وَ أَمَرَهُمْ أَنْ يَجْتَمِعُوا إِلَيْهِ

Jibraeel-<sup>as</sup> said to him-<sup>saww</sup>: ‘Allah-<sup>azwj</sup> Commands you-<sup>saww</sup> to Obligate his-<sup>asws</sup> Wilayah tomorrow, when you-<sup>saww</sup> descend in your-<sup>saww</sup> encampment’. Rasool-Allah-<sup>saww</sup> said: ‘Yes, O Jibraeel-<sup>as</sup>! Tomorrow I-<sup>saww</sup> shall do it, if Allah-<sup>azwj</sup> Desires’, and Rasool-Allah-<sup>saww</sup> ordered for the departure from his-<sup>saww</sup> pausing, and the people travelled with him-<sup>saww</sup> until he-<sup>saww</sup> encamped at Ghadeer Khumm, and prayed Salat (leading) the people, and instructed them to gather to him-<sup>saww</sup>.

وَ دَعَا عَلِيًّا عَ وَ رَفَعَ رَسُولُ اللَّهِ ص يَدَ عَلِيِّ الْيُسْرَى بِيَدِهِ الْيُمْنَى وَ رَفَعَ صَوْتَهُ بِالْوَلَاةِ لِعَلِّيٍّ عَ عَلَى النَّاسِ أَجْمَعِينَ وَ قَرَضَ طَاعَتَهُ عَلَيْهِمْ وَ أَمَرَهُمْ أَنْ لَا يَتَخَلَّفُوا عَلَيْهِ بَعْدَهُ وَ حَزَبَهُمْ أَنْ ذَلِكَ عَنْ أَمْرِ اللَّهِ عَزَّ وَ جَلَّ

And he<sup>-saww</sup> called Ali<sup>-asws</sup>, and Rasool-Allah<sup>-saww</sup> raised his<sup>-asws</sup> left hand with his<sup>-saww</sup> right hand, and raised his<sup>-saww</sup> voice with the Wilayah of Ali<sup>-asws</sup> upon the people altogether, and obligated upon them the obedience to him<sup>-asws</sup>, and ordered them that they should not differ upon him<sup>-asws</sup> after him<sup>-saww</sup>, and informed them that, that is from a Command of Allah<sup>-azwj</sup> Mighty and Majestic.

وَقَالَ لَهُمْ أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ قَالَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ وَ اخْذَلْ مَنْ خَذَلَهُ

And he<sup>-saww</sup> said to them: ‘Am I<sup>-saww</sup> not foremost with the Momineen than their own selves?’ They said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’ He<sup>-saww</sup> said: ‘So the one whose Master<sup>-saww</sup> I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master<sup>-asws</sup>. O Allah<sup>-azwj</sup>! Befriend the one who befriends him<sup>-asws</sup>, and be inimical to the one who is inimical to him<sup>-asws</sup>, and Help the one who helps him<sup>-asws</sup> and Abandon the one who abandons him<sup>-asws</sup>!’

كُنْتُ أَمْرَ النَّاسِ أَنْ يُبَايِعُوهُ فَبَايَعَهُ النَّاسُ جَمِيعًا وَ لَمْ يَتَكَلَّمْ مِنْهُمْ أَحَدٌ وَ قَدْ كَانَ أَبُو بَكْرٍ وَ عُمَرُ تَقَدَّمَا إِلَى الْجُحْفَةِ فَبِعَتْ وَ رَدَّهَا ثُمَّ قَالَ لَهَا النَّبِيُّ ص مُتَهَجِّمًا يَا ابْنَ أَبِي قُحَافَةَ وَ يَا عُمَرَ بَايِعَا عَلِيًّا بِالْوَلَايَةِ مِنْ بَعْدِي

Then he<sup>-saww</sup> ordered the people that they should pledge allegiance to him<sup>-asws</sup>. They all pledged allegiance to him<sup>-asws</sup> and no one spoke, and Abu Bakr and Umar has gone ahead to Al-Juhfa. So, he<sup>-saww</sup> sent for them and returned them. Then the Prophet<sup>-as</sup> said to them both, attackingly: ‘O Ibn Abu Qohafa, and O Umar! Pledge allegiance to Ali<sup>-asws</sup> with the Wilayah from after me<sup>-saww</sup>’.

فَقَالَا أَمْرٌ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ فَقَالَ وَ هَلْ يَكُونُ مِثْلُ هَذَا عَنْ غَيْرِ أَمْرِ اللَّهِ نَعَمْ أَمْرٌ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

They said, ‘Is it a Command from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘And can the like of this be from other than a Command from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’

فَقَالَ وَ بَايَعَا ثُمَّ انصَرَفَا وَ سَارَ رَسُولُ اللَّهِ ص بَاقِي يَوْمِهِ وَ لَيْلَتِهِ حَتَّى إِذَا دَنَوْا مِنْ عَقَبَةِ هَرَشَى تَقَدَّمَهُ الْقَوْمُ فَتَوَارَوْا فِي نَيْبَةِ الْعَقَبَةِ وَ قَدْ حَمَلُوا مَعَهُمْ دِبَابًا وَ طَرَحُوا فِيهَا الْحَصَا

He (the narrator) said, ‘And they both pledged allegiance, then left, and Rasool-Allah<sup>-saww</sup> travelled for the remainder of his<sup>-saww</sup> day and its night. When they were near from Aqaba turning, he send the people ahead in the bend of Al-Aqaba, and they had carried a tank and dropped pebbles in it’.

فَقَالَ خَدِيفَةُ فَدَعَانِي رَسُولُ اللَّهِ ص وَ دَعَا عَمَّارَ بْنَ يَاسِرٍ وَ أَمَرَهُ أَنْ يَسُوقَهَا وَ أَنَا أَفُودُهَا حَتَّى إِذَا صِرْنَا رَأْسَ الْعَقَبَةِ نَارَ الْقَوْمِ مِنْ وَرَائِنَا وَ دَخَرَجُوا الدِّبَابَ بَيْنَ قَوَائِمِ النَّاقَةِ فَدُعِرَتْ وَ كَادَتْ أَنْ تَنْفِرَ بِرَسُولِ اللَّهِ ص فَصَاحَ بِمَا النَّبِيُّ ص أَنْ اسْكُنِي وَ لَيْسَ عَلَيْكَ بَأْسٌ

Huzeyfa said, ‘Rasool-Allah<sup>-saww</sup> called me and called Ammar Bin Yasser, and instructed him to usher it, and I should guide it, until when we came to the top of Al-Aqaba, the group agitated from behind us and they rolled down the tank between the legs of the camel. It was terrified and almost fled with Rasool-Allah<sup>-saww</sup>. The Prophet<sup>-saww</sup> shouted at it: ‘Calm down! There is no problem upon you’.

فَأَنْطَقَهَا اللَّهُ تَعَالَى بِقَوْلٍ عَرَبِيٍّ مُبِينٍ فَصَبَّحَ فَقَالَتْ وَ اللَّهُ يَا رَسُولَ اللَّهِ ص لَا أَزَلْتُ يَدًا عَنْ مُسْتَقَرِّ يَدٍ وَ لَا رِجْلًا عَنْ مَوْضِعِ رِجْلٍ وَ أَنْتَ عَلَى ظَهْرِي فَتَقَدَّمَ الْقَوْمُ إِلَى النَّاقَةِ لِيَدْفَعُوهَا فَأَقْبَلْتُ أَنَا وَ عَمَّارٌ نَضْرِبُ وَجُوهَهُمْ بِأَسْيَافِنَا وَ كَانَتْ لَيْلَةً مُظْلِمَةً

Allah<sup>-azwj</sup> the Exalted Caused it to speak with Arabic words, clear, eloquent. It said, ‘By Allah<sup>-azwj</sup>, O Rasool-Allah<sup>-saww</sup>! I did not move a hand from a steady hand, nor a leg from the place of a leg while you<sup>-saww</sup> are upon my back’. The group came ahead to the camel in order to push it (into the ravine). Ammar and I struck their faces without swords, and it was a dark night.

فَرَأَوْا عَنَّا وَ أَيْسُوا جَمًّا ظَنُّوا وَ قَدَرُوا وَ دَبَّرُوا فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الْقَوْمِ الَّذِينَ يُرِيدُونَ مَا تَرَى فَقَالَ ص يَا حُدَيْفَةَ هَؤُلَاءِ الْمُتَنَافِسُونَ فِي الدُّنْيَا وَ الْآخِرَةِ فَقُلْتُ أَلَا تَبَعْتُ إِلَيْهِمْ يَا رَسُولَ اللَّهِ رَهْطًا فَيَأْتُوا بِرُءُوسِهِمْ

They moved away from us and despaired from what they had thought of, and they determined and turned around. I said, ‘O Rasool-Allah<sup>-saww</sup>! Who are these people, those who wanted what you saw?’ He<sup>-saww</sup> said: ‘O Huzeifa! They are the hypocrites in the world and the Hereafter’. I said, ‘O Rasool-Allah<sup>-saww</sup>! Will you<sup>-saww</sup> not send a group to them, and they could come with their heads?’

فَقَالَ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَعْرِضَ عَنْهُمْ فَأَكْرَهُ أَنْ تَقُولَ النَّاسُ إِنَّهُ دَعَا أَنَا سَاءَ مِنْ قَوْمِهِ وَ أَصْحَابِهِ إِلَى دِينِهِ فَاسْتَجَابُوا فَقَاتَلَ بِهِنَّ حَتَّى إِذَا ظَهَرَ عَلَى عَدُوِّهِ أَقْبَلَ عَلَيْهِمْ فَفَتَلَهُمْ

He<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> has Commanded me<sup>-saww</sup> to turn away from them, so I<sup>-saww</sup> disliked it that the people should be saying: ‘He<sup>-saww</sup> called the people from his<sup>-saww</sup> people and his<sup>-saww</sup> companions to his<sup>-saww</sup> Religion, and they answered, then he<sup>-saww</sup> fought with them (against the enemies) until when he<sup>-saww</sup> was victorious upon his<sup>-saww</sup> enemies, he<sup>-saww</sup> turned against them, and killed them’.

وَ لَكِنْ دَعَهُمْ يَا حُدَيْفَةَ فَإِنَّ اللَّهَ هُمْ بِالْمِرْصَادِ وَ سَيَمُهِلُهُمْ قَلِيلًا ثُمَّ يَضْرِبُهُمْ إِلَى عَذَابٍ غَلِيظٍ

But, O Huzeifa, leave them, for Allah<sup>-azwj</sup> is for them with the ambush, and He<sup>-azwj</sup> will Respite them for a little while, then He<sup>-azwj</sup> will Force them into the harsh Punishment’.

فَقُلْتُ وَ مَنْ هَؤُلَاءِ الْقَوْمِ الْمُتَنَافِسُونَ يَا رَسُولَ اللَّهِ ص أَمِنَ الْمُهَاجِرِينَ أَمْ مِنَ الْأَنْصَارِ فَسَمَّاهُمْ لِي رَجُلًا رَجُلًا حَتَّى فَرَغَ مِنْهُمْ وَ قَدَّكَانَ فِيهِمْ أَنَا سَاءَ كَارَهُ أَنْ يَكُونُوا فِيهِمْ فَأَمْسَكْتُ عِنْدَ ذَلِكَ

I said, ‘And who are they, this group of hypocrites, O Rasool-Allah<sup>-saww</sup>? Are they from the Emigrants or from the Helpers?’ He<sup>-saww</sup> named them to me man by man until he<sup>-saww</sup> was free from them, and there were some people among them I dislike being among them, so I withheld at that.

فَقَالَ رَسُولُ اللَّهِ ص يَا حُدَيْفَةَ كَأَنَّكَ شَاكٌ فِي بَعْضٍ مِنْ سَمِيَّتِ لَكَ ارْفَعِ رَأْسَكَ إِلَيْهِمْ فَارْفَعْتُ طَرْفِي إِلَى الْقَوْمِ وَ هُمْ وَ قُوفٌ عَلَى النَّبِيَّةِ فَبَرَقَتْ بَرَقَةً فَأَضَاءَتْ جَمِيعَ مَا حَوْلَنَا وَ ثَبَّتَتْ الْبَرَقَةَ حَتَّى خَلَّتْهَا شَمْسًا طَالِعَةً

Rasool-Allah<sup>-saww</sup> said: ‘O Huzeifa! It is as if you are doubtful regarding some of the ones I<sup>-saww</sup> named to you. Raise your head towards them!’ I raised my eyes towards the group and they

were standing at the turning. A lightning flashed and illuminated the entirety of what was around us, and the lightning affirmed until I thought it was an emerging sun.

فَنظَرْتُ وَ اللَّهُ إِلَى الْقَوْمِ فَعَرَفْتُهُمْ رَجُلًا رَجُلًا فَإِذَا هُمْ كَمَا قَالَ رَسُولُ اللَّهِ ص وَ عَدَدُ الْقَوْمِ أَرْبَعَةَ عَشَرَ رَجُلًا تِسْعَةٌ مِنْ قُرَيْشٍ وَ خَمْسَةٌ مِنْ سَائِرِ النَّاسِ

By Allah<sup>-azwj</sup>! I looked at the group and recognised them, man by man, and they were just as Rasool-Allah<sup>-saww</sup> had said and counted. The group was for fourteen men, nine from Quraysh and five from the rest of the people’.

فَقَالَ لَهُ الْقَتْنِيُّ سَمِّهِمْ لَنَا يَرْحَمُكَ اللَّهُ تَعَالَى قَالَ حُدَيْفَةُ هُمْ وَ اللَّهُ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ طَلْحَةُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَ عَمْرُو بْنُ الْعَاصِ وَ هَؤُلَاءِ مِنْ قُرَيْشٍ

The youth said to him, ‘Name them for us, may Allah<sup>-azwj</sup> the Exalted have Mercy on you!’ Huzeyfa said, ‘By Allah<sup>-azwj</sup>! They were – Abu Bakr, and Umar, and Usman, and Talha, and Abdul Rahman Bin Awf, and Sa’d Bin Abu Waqas, and Abu Ubeyda Bin Al-Jarrah, and Muawiya Bin Abu Sufyan, and Amro Bin Al-Aas – and they are from Quraysh.

وَ أَمَّا الْخَمْسَةُ الْآخَرُ فَأَبُو مُوسَى الْأَشْعَرِيُّ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ التَّقْفِيُّ وَ أَوْسُ بْنُ الْحُدَنَانَ الْبَصْرِيُّ وَ أَبُو هُرَيْرَةَ وَ أَبُو طَلْحَةَ الْأَنْصَارِيُّ

And as for the other five – Abu Musa Al-Ashary, and Al-Mugheira Bin Shu’ba Al-Saqafi, and Aws Bin Al-Hadasan Al-Basry, and Abu Hureyra, and Abu Talha Al-Ansari’.

قَالَ حُدَيْفَةُ ثُمَّ انْحَدَرْنَا مِنَ الْعَقَبَةِ وَ قَدْ طَلَعَ الْفَجْرُ فَتَنَزَلَ رَسُولُ اللَّهِ ص فَتَوَضَّأَ وَ انْتَظَرَ أَصْحَابَهُ حَتَّى انْحَدَرُوا مِنَ الْعَقَبَةِ وَ اجْتَمَعُوا فَأَرَأَيْتُ الْقَوْمَ بِاجْمَعِهِمْ وَ قَدْ دَخَلُوا مَعَ النَّاسِ وَ صَلَّوْا حَلْفَ رَسُولِ اللَّهِ ص

Huzeyfa said, ‘Then we went down from Al-Aqaba and the dawn had emerged. Rasool-Allah<sup>-saww</sup> descended and performed Wudu’u and awaited his<sup>-saww</sup> companions until they came down from Al-Aqaba and they gathered. I saw the group in their entirety and they had mingled with the people and prayed Salat behind Rasool-Allah<sup>-saww</sup>.

فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ التَّمَّتْ فَظَنَرْتُ إِلَى أَبِي بَكْرٍ وَ عُمَرَ وَ أَبِي عُبَيْدَةَ يَتَنَاجُونَ فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ لَا يَجْتَمِعُ ثَلَاثَةٌ نَفَرٍ مِنَ النَّاسِ يَتَنَاجُونَ فِيمَا بَيْنَهُمْ بِسِرٍّ وَ انْحَلَّ رَسُولُ اللَّهِ ص بِالنَّاسِ مِنْ مَنْزِلِ الْعَقَبَةِ

When he<sup>-saww</sup> finished from his<sup>-saww</sup> Salat, he<sup>-saww</sup> turned towards Abu Bakr and Umar and Abu Ubeyda who were whispering to each other. He<sup>-saww</sup> ordered a caller who called out among the people, ‘No three persons from the people should be whispering between them secretly!’, and Rasool-Allah<sup>-saww</sup> departed with the people from the encampment of Al-Aqaba.

فَلَمَّا نَزَلَ الْمَنْزِلَ الْآخَرَ رَأَى سَلِيمَ مَوْلَى حُدَيْفَةَ أَبَا بَكْرٍ وَ عُمَرَ وَ أَبَا عُبَيْدَةَ يُسَائِرُ بَعْضُهُمْ بَعْضًا فَوَقَفَ عَلَيْهِمْ وَ قَالَ أَلَيْسَ قَدْ أَمَرَ رَسُولُ اللَّهِ ص أَنْ لَا يَجْتَمِعُ ثَلَاثَةٌ نَفَرٍ مِنَ النَّاسِ عَلَى سِرٍّ وَاحِدٍ وَ اللَّهُ لَتُخْبِرُونِي فِيمَا أَنْتُمْ وَ إِلَّا أَتَيْتُ رَسُولَ اللَّهِ ص حَتَّى أُخْبِرَهُ بِذَلِكَ مِنْكُمْ

When he<sup>-saww</sup> descended at another encampment, he saw Saalim, a slave of Huzeyfa and Abu Bakr, and Umar, and Abu Ubeyda being secretive with each other. He paused at them and said, ‘Hasn’t Rasool-Allah<sup>-saww</sup> ordered that no three persons from the people should gather upon

one secret? By Allah<sup>-azwj</sup>! Either you will inform me regarding what you were (discussing) or else I shall go to Rasool-Allah<sup>-saww</sup> until I inform him<sup>-saww</sup> of that from you’.

فَقَالَ أَبُو بَكْرٍ يَا سَالِمُ عَلَيْكَ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لِيَنْ حَبْرَتَاكَ بِالْيَدِي نَحْنُ فِيهِ وَ بِمَا اجْتَمَعْنَا لَهُ إِنْ أَحْبَبْتَ أَنْ تَدْخُلَ مَعَنَا فِيهِ دَخَلْتَ وَ كُنْتَ رَجُلًا مِنَّا  
وَ إِنْ كَرِهْتَ ذَلِكَ كَتَمْتَهُ عَلَيْنَا

Abu Bakr said, ‘O Saalim! Upon you is a pact of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Covenant, if I were to inform you of that which we are in, and with what we are gathered for, I would love it if you could enter to be with us in it, and you used to be a man from us, and if you dislike that, you will conceal it upon us’.

فَقَالَ سَالِمٌ لَكُمْ ذَلِكَ وَ أَعْطَاهُمْ بِذَلِكَ عَهْدَهُ وَ مِيثَاقَهُ وَ كَانَ سَالِمٌ شَدِيدَ الْبُغْضِ وَ الْعَدَاوَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ عَرَفُوا ذَلِكَ مِنْهُ فَقَالُوا لَهُ إِنَّا  
قَدِ اجْتَمَعْنَا عَلَى أَنْ نَتَخَالَفَ وَ نَتَعَاقَدَ عَلَى أَنْ لَا نُطِيعَ مُحَمَّدًا فِيمَا فَرَضَ عَلَيْنَا مِنْ وَلايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدَهُ

Saalim said, ‘That is for you’, and he gave them his pact and his covenant; and Saalim used to be of intense hatred and enmity to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and that had been recognised from him. They said to him, ‘We have gathered upon that we shall swear an oath and make a pact upon that we will not obey Muhammad<sup>-saww</sup> in what he<sup>-saww</sup> has obligated upon us, from the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> after him<sup>-saww</sup>’.

فَقَالَ لَهُمْ سَالِمٌ عَلَيْكُمْ عَهْدُ اللَّهِ وَ مِيثَاقُهُ إِنَّ فِي هَذَا الْأَمْرِ كُنْتُمْ تَخُوضُونَ وَ تَتَنَاجُونَ قَالُوا أَجَلْ عَلَيْنَا عَهْدُ اللَّهِ وَ مِيثَاقُهُ إِنَّا إِنَّمَا كُنَّا فِي هَذَا الْأَمْرِ بِعَيْنِهِ  
لَا فِي شَيْءٍ سِوَاهُ

Saalim said to them, ‘Upon you is a pact of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Covenant, is this the matter you were indulging in and whispering?’ They said, ‘Yes, upon us is a pact of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Covenant! But rather, we were in this matter exactly, not in anything besides it’.

قَالَ سَالِمٌ وَ أَنَا وَ اللَّهُ أَوَّلُ مَنْ يُعَاقِدُكُمْ عَلَى هَذَا الْأَمْرِ وَ لَا يُخَالِفُكُمْ عَلَيْهِ إِنَّهُ وَ اللَّهُ مَا طَلَعَتِ الشَّمْسُ عَلَى أَهْلِ بَيْتِ أَنْبَعَضِ إِلَيَّ مِنْ بَنِي هَاشِمٍ وَ لَا  
فِي بَنِي هَاشِمٍ أَنْبَعَضَ إِلَيَّ وَ لَا أَمَقَّتْ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَاصْنَعُوا فِي هَذَا الْأَمْرِ مَا بَدَأَ لَكُمْ فَإِنِّي وَاحِدٌ مِنْكُمْ فَتَعَاقَدُوا مِنْ وَفْقِهِمْ عَلَى هَذَا الْأَمْرِ ثُمَّ  
تَفَرَّقُوا

Saalim said, ‘And I, by Allah<sup>-azwj</sup>, am the first one agreeing with you all upon this matter, and will not oppose you upon it. By Allah<sup>-azwj</sup>! The sun has not emerged upon any household more hateful to me than the Clan of Hashim<sup>-asws</sup>, nor in the Clan of Hashim<sup>-asws</sup> is there anyone more hateful to me nor more abhorrent than Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, therefore do regarding this matter whatever comes to you, for I am one of you’. They made a pact at that time of their upon this matter, then they dispersed.

فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ص الْمَسِيرَ أَتَوْهُ فَقَالَ لَهُمْ فِيمَا كُنْتُمْ تَتَنَاجُونَ فِي يَوْمِكُمْ هَذَا وَ قَدْ هَيَّبْتُكُمْ عَنِ النَّجْوَى فَقَالُوا يَا رَسُولَ اللَّهِ مَا التَّقِينَا غَيْرَ وَ قَتْنَا هَذَا

When Rasool-Allah<sup>-saww</sup> intended the travel, they came to him<sup>-saww</sup>. He<sup>-saww</sup> said to them: ‘What were you whispering in this day of yours, and I<sup>-saww</sup> had forbidden you from the secret counsels?’ They said, ‘O Rasool-Allah<sup>-saww</sup>! We have not met each other apart from this time of ours’.

فَنظَرَ إِلَيْهِمُ النَّبِيُّ صَ مَلِيًّا قَالَ لَهُمْ أَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللَّهِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

The Prophet<sup>-saww</sup> looked at them for a while (then) said to them: **‘Are you more knowing or Allah?’ And who is more unjust than the one who conceals a testimony that is with him, from Allah? And Allah is not heedless of what you are doing [2:140]’.**

ثُمَّ سَارَ حَتَّى دَخَلَ الْمَدِينَةَ وَ اجْتَمَعَ الْقَوْمُ جَمِيعاً وَ كَتَبُوا صَحِيفَةً بَيْنَهُمْ عَلَى ذِكْرِ مَا تَعَاهَدُوا عَلَيْهِ فِي هَذَا الْأَمْرِ وَ كَانَ أَوَّلَ مَا فِي الصَّحِيفَةِ النَّكَثَ لَوْلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ أَنَّ الْأَمْرَ إِلَى أَبِي بَكْرٍ

Then he<sup>-saww</sup> travelled until he<sup>-saww</sup> entered Al-Medina, and the whole group gathered and they wrote out an agreement between them upon a mention of what they had vowed upon regarding this matter, and the first of what was in the parchment was the breach of Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and that the matter should go to Abu Bakr.

وَ عُمَرَ وَ أَبِي عُبَيْدَةَ وَ سَالِمٍ مَعَهُمْ لَيْسَ بِجَارِحٍ مِنْهُمْ وَ شَهِدَ بِذَلِكَ أَرْبَعَةٌ وَ ثَلَاثُونَ رَجُلًا هَؤُلَاءِ أَصْحَابُ الْعَقَبَةِ وَ عِشْرُونَ رَجُلًا آخَرَ وَ اسْتَوْدَعُوا الصَّحِيفَةَ أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ وَ جَعَلُوهُ أَمِينَهُمْ عَلَيْهَا

And Umar and Abu Ubeyda and Saalim were with them, not being outside from them, and thirty four men had testified that they were the companions of Al-Aqaba, and twenty others, and they deposited the parchment with Abu Ubeyda Bin Al-Jarrah, and they made him to be their trustee upon it’.

قَالَ فَقَالَ الْفَتَى يَا أَبَا عَبْدِ اللَّهِ يَرْحَمُكَ اللَّهُ هَبْنَا نَقُولُ إِنَّ هَؤُلَاءِ الْقَوْمَ رَضُوا بِأَبِي بَكْرٍ وَ عُمَرَ وَ أَبِي عُبَيْدَةَ لِأَنَّهُمْ مِنْ مَشِيخَةِ قُرَيْشٍ فَمَا بِالْهُمُ رَضُوا بِسَالِمٍ وَ هُوَ لَيْسَ مِنْ قُرَيْشٍ وَ لَا مِنَ الْمُهَاجِرِينَ وَ لَا مِنَ الْأَنْصَارِ وَ إِنَّمَا هُوَ عَبْدٌ لِامْرَأَةٍ مِنَ الْأَنْصَارِ

He (the narrator) said, ‘The youth said, ‘O servant of Allah<sup>-azwj</sup>, may Allah<sup>-azwj</sup> have Mercy on you! Let us say that they are the group who were pleased with Abu Bakr and Umar and Abu Ubeyda, because they were from the sheykhs of Quraysh, but what was the matter with them being pleased with Saalim, and he was neither from Quraysh, nor from the Emigrants, nor from the Helpers, and rather he was a slave of a woman from the Helpers?’

قَالَ حُذَيْفَةُ يَا فَتَى إِنَّ الْقَوْمَ أَجْمَعَ تَعَاهَدُوا عَلَى إِزَالَةِ هَذَا الْأَمْرِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ حَسْداً مِنْهُمْ لَهُ وَ كَرَاهَةً لِأَمْرِهِ وَ اجْتَمَعَ لَهُمْ مَعَ ذَلِكَ مَا كَانَ فِي قُلُوبِ قُرَيْشٍ مِنْ سَفْكِ الدِّمَاءِ وَ كَانَ خَاصَّةَ رَسُولِ اللَّهِ صَ وَ كَانُوا يَطْلُبُونَ النَّارَ الَّتِي أَوْقَعَهُ رَسُولُ اللَّهِ بِهَمِّ مِنْ عَلِيٍّ مِنْ بَنِي هَاشِمٍ فَإِنَّمَا كَانَ الْعَقْدُ عَلَى إِزَالَةِ الْأَمْرِ عَنْ عَلِيٍّ عَ مِنْ هَؤُلَاءِ الْأَرْبَعَةِ عَشَرَ وَ كَانُوا يَرَوْنَ أَنَّ سَالِمًا رَجُلٌ مِنْهُمْ

Huzeyfa said, ‘O youth! The group were united. They pacted upon removing this matter away from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> out of envy from them towards him<sup>-asws</sup>, and abhorrence of his<sup>-asws</sup> command, and there gathered for them, along with that, what was in the hearts of Quraysh, from shedding of the blood, and it was in particular of Rasool-Allah<sup>-saww</sup>, and they were seeking the revenge which Rasool-Allah<sup>-saww</sup> had plunged them into from Ali<sup>-asws</sup>, from Clan of Hashim<sup>-asws</sup>. But rather the pact was from these fourteen, upon the removal of the command from Ali<sup>-asws</sup>, and they were viewing that Saalim was a man from them’.

قَالَ الْفَتَى فَحَبْرِي يَرْحَمُكَ اللَّهُ عَمَّا كَتَبَ جَمِيعُهُمْ فِي الصَّحِيفَةِ لِأَعْرِفَهُ

The youth said, ‘May Allah<sup>-azwj</sup> have Mercy on you! Inform me about what they all wrote in the agreement, so I can know it’.

فَقَالَ حُذَيْفَةُ حَدَّثَنِي بِذَلِكَ أَسْمَاءُ بِنْتُ عُمَيْسِ الْحَتَمِيَّةِ امْرَأَةُ أَبِي بَكْرٍ أَنَّ الْقَوْمَ اجْتَمَعُوا فِي مَنْزِلِ أَبِي بَكْرٍ فَتَأَمَّرُوا فِي ذَلِكَ وَ أَسْمَاءُ تَسْمَعُهُمْ وَ تَسْمَعُ جَمِيعَ مَا يُدْبِرُونَهُ فِي ذَلِكَ حَتَّى اجْتَمَعَ رَأْيُهُمْ عَلَى ذَلِكَ فَأَمَّرُوا سَعِيدَ بْنَ الْعَاصِ الْأُمَوِيَّ فَكَتَبَ هُوَ الصَّحِيفَةَ بِاتِّفَاقٍ مِنْهُمْ وَ كَانَتْ نُسخَةَ الصَّحِيفَةِ

Huzeyfa said, ‘It was narrated to me with that by Asma Bin Umayy Al-Khas’amiya, wife of Abu Bakr, that the group had gathered in the house of Abu Bakr, and they plotted regarding that, and Asma was listening to them and heard the entirety of what they had pondered regarding that until they united their view upon that. They instructed Saeed Bin Al-Aas Al-Amawy and he wrote the agreement with the accord from them, and a copy of the agreement was: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا اتَّفَقَ عَلَيْهِ الْمَلَأُ مِنْ أَصْحَابِ مُحَمَّدٍ رَسُولِ اللَّهِ ص مِنْ الْمُهَاجِرِينَ وَ الْأَنْصَارِ الَّذِينَ مَدَحَهُمُ اللَّهُ فِي كِتَابِهِ عَلَى لِسَانِ نَبِيِّهِ ص اتَّفَقُوا جَمِيعاً بَعْدَ أَنْ أَجْهَدُوا فِي رَأْيِهِمْ وَ تَشَاوَرُوا فِي أَمْرِهِمْ وَ كَتَبُوا هَذِهِ الصَّحِيفَةَ نَظراً مِنْهُمْ إِلَى الْإِسْلَامِ وَ أَهْلِهِ عَلَى غَايِرِ الْأَيَّامِ وَ بَاقِي الدُّهُورِ لِيُقْتَدِيَ بِهِمْ مَنْ بَأْتِيَ مِنَ الْمُسْلِمِينَ مِنْ بَعْدِهِمْ

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. This is what is pacted upon by the assembly from companions of Muhammad<sup>-sawww</sup>, Rasool-Allah<sup>-sawww</sup>, from Emigrants and the helpers, those Allah<sup>-azwj</sup> has Praised in His<sup>-azwj</sup> Book upon the tongue of His<sup>-azwj</sup> Prophet<sup>-sawww</sup>. They are all united in their view and they struggled in their views, and consulted regarding their affair, and wrote out this agreement, as a consideration from them to Al-Islam and its people, upon the past days and the remainder of the times, in order for them to be guided by them, the ones from the Muslims to come from after them.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ بِيَدِهِ وَ كَرَمِهِ بَعَثَ مُحَمَّدًا ص رَسُولًا إِلَى النَّاسِ كَافَّةً بِيَدِيهِ الَّذِي ارْتِضَاهُ لِعِبَادِهِ فَأَدَى مِنْ ذَلِكَ وَ بَلَغَ مَا أَمَرَهُ اللَّهُ بِهِ وَ أَوْجَبَ عَلَيْنَا الْقِيَامَ بِجَمِيعِهِ

As for after, Allah<sup>-azwj</sup>, by His<sup>-azwj</sup> Conferment and His<sup>-azwj</sup> Benevolent, Sent Muhammad<sup>-sawww</sup> as a Rasool<sup>-sawww</sup> to all the people with His<sup>-azwj</sup> Religion which He<sup>-azwj</sup> is Pleased with for His<sup>-azwj</sup> servants. He<sup>-sawww</sup> fulfilled that and delivered whatever Allah<sup>-azwj</sup> had Commanded him<sup>-sawww</sup> with and obligated upon us, the standing with the entirety of it.

حَتَّى إِذَا أَكْمَلَ الدِّينَ وَ فَرَضَ الْفَرَائِضَ وَ أَحْكَمَ السُّنَنَ اخْتَارَ اللَّهُ لَهُ مَا عِنْدَهُ فَقَبَضَهُ إِلَيْهِ مُكْرَمًا مَحْبُورًا مِنْ غَيْرِ أَنْ يَسْتَخْلِفَ أَحَدًا مِنْ بَعْدِهِ وَ جَعَلَ الْإِخْتِيَارَ إِلَى الْمُسْلِمِينَ يَخْتَارُونَ لِأَنْفُسِهِمْ مَنْ وَثِقُوا بِرَأْيِهِ وَ نُصِحِهِ لَهُمْ

Until when the Religion was perfected and the Obligations had been obligated, and the Judgments of the Sunnah, Allah<sup>-azwj</sup> Chose for him<sup>-sawww</sup> what is in His<sup>-azwj</sup> Presence, honourable, delighted, from without having made anyone as a caliph from after him<sup>-sawww</sup>, and made the choosing to Muslims to be choosing for themselves, someone they would trust his opinion and his good advice to them.

وَ إِنَّ لِلْمُسْلِمِينَ فِي رَسُولِ اللَّهِ أُسْوَةً حَسَنَةً قَالَ اللَّهُ تَعَالَى لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ إِنَّ رَسُولَ اللَّهِ ص لَمْ يَسْتَخْلِفْ أَحَدًا لِقَلَّ يَجْرِي ذَلِكَ فِي أَهْلِ بَيْتٍ وَاحِدٍ فَيَكُونُ إِزْنًا دُونَ سَائِرِ الْمُسْلِمِينَ وَ لِقَلَّ يَكُونُ دَوْلَةً بَيْنَ الْأَعْيَانِ مِنْهُمْ وَ لِقَلَّ يَقُولُ الْمُسْتَخْلَفُ إِنَّ هَذَا الْأَمْرَ بَاقٍ فِي عَقِبِهِ مِنْ وَالِدٍ إِلَى وَالدِّ إِلَى يَوْمِ الْقِيَامَةِ

And for the Muslims, in Rasool-Allah<sup>-sawww</sup>, there is the best example. Allah<sup>-azwj</sup> the Exalted Said: ***There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day, [33:21]***, and Rasool-Allah<sup>-sawww</sup> did not chose anyone as caliph, lest that flows in the People<sup>-asws</sup> of the Household, so it would become an inheritance besides the rest of the Muslims, and lest the government would happen to be between the rich from them, and lest the caliph would say that this command is to remain in his posterity, from a son to a son up to the Day of Qiyamah.

وَالَّذِي يَجِبُ عَلَى الْمُسْلِمِينَ عِنْدَ مُضِيِّ خَلِيفَةٍ مِنَ الْخُلَفَاءِ أَنْ يَجْتَمِعَ ذُوو الرَّأْيِ وَالصَّالِحُ فَيَسْتَأْوِرُوا فِي أُمُورِهِمْ فَمَنْ رَأَوْهُ مُسْتَحَقًّا لَهَا وَلَوْهُ أُمُورُهُمْ وَ جَعَلُوهُ الْقِيمَ عَلَيْهِمْ فَإِنَّهُ لَا يَخْفَى عَلَى أَهْلِ كُلِّ زَمَانٍ مَنْ يَصْلُحُ مِنْهُمْ لِلْخِلَافَةِ

And that which is obligated upon the Muslims during the expiry of a caliph from the caliphs is that the ones with opinion and the correctors should gather and consult each other regarding their affairs, so the one whom they see as being rightful for it, they should make him to be in charge of their affairs, and make him to be the one standing upon them, for it is not hidden upon the people of every era who is correct from them for the caliphate.

فَإِنْ ادَّعَى مُدَّعٍ مِنَ النَّاسِ جَمِيعاً أَنَّ رَسُولَ اللَّهِ ص اسْتَخْلَفَ رَجُلًا بَعِيْنَهُ نَصَبَهُ لِلنَّاسِ وَ نَصَّ عَلَيْهِ بِاسْمِهِ وَ نَسَبِهِ فَقَدْ أَضَلَّ فِي قَوْلِهِ وَ أَتَى بِخِلَافِ مَا يَعْرِفُهُ أَصْحَابُ رَسُولِ اللَّهِ ص وَ خَالَفَ عَلَى جَمَاعَةِ الْمُسْلِمِينَ

So if a claimant from the people in their entirety were to claim that Rasool-Allah<sup>-sawww</sup> chose a particular man as a caliph, nominating him for the people, and mentioned him by his name and nominated him, so he is false in his words and has come with opposite to what the companions of Rasool-Allah<sup>-sawww</sup> recognise, and has opposed the community of the Muslims.

وَ إِنْ ادَّعَى مُدَّعٍ أَنَّ خِلَافَةَ رَسُولِ اللَّهِ ص إِزْتٌ وَ أَنَّ رَسُولَ اللَّهِ ص يُورَثُ فَقَدْ أَحَالَ فِي قَوْلِهِ لِأَنَّ رَسُولَ اللَّهِ قَالَ نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ مَا تَرَكْنَاهُ صَدَقَةٌ

And if a claimant were to claim that the caliphate of Rasool-Allah<sup>-sawww</sup> is an inheritance and that Rasool-Allah<sup>-sawww</sup> leaves inheritances, so he has differed in his words, because Rasool-Allah<sup>-sawww</sup> said: ‘We<sup>-sawww</sup>, the community of Prophets<sup>-as</sup>, do not leave inheritance. Whatever we<sup>-asws</sup> leave is charity’.

وَ إِنْ ادَّعَى مُدَّعٍ أَنَّ الْخِلَافَةَ لَا تَصْلُحُ إِلَّا لِرَجُلٍ وَاحِدٍ مِنْ بَيْنِ النَّاسِ وَ أَنَّهَا مَقْصُورَةٌ فِيهِ وَ لَا تَبْنَعِي لِعَبْرِهِ لِأَنَّهَا تَتَلَوُ النَّبُوءَةَ فَقَدْ كَذَبَ لِأَنَّ النَّبِيَّ ص قَالَ أَصْحَابِي كَالنَّجُومِ بِأَيْهِمْ افْتَدَيْتُمْ اهْتَدَيْتُمْ

And if a claimant were to claim that the caliphate is not correct except for one man from between the people, and it is enclosed regarding him, and it is not befitting for others because it follows the Prophet-hood, so he has lied, because the Prophet<sup>-sawww</sup> said: ‘My<sup>-sawww</sup> companions are like the stars, with whichever you seek guidance, you will be guided aright’.

وَ إِنْ ادَّعَى مُدَّعٍ أَنَّهُ مُسْتَحَقٌّ لِلْخِلَافَةِ وَ الْإِمَامَةِ بِقُرْبِهِ مِنْ رَسُولِ اللَّهِ ص ثُمَّ هِيَ مَقْصُورَةٌ عَلَيْهِ وَ عَلَى عَقِبِهِ يَرِثُهَا الْوَلَدُ مِنْهُمْ عَنْ وَالِدِهِ ثُمَّ هِيَ كَذَلِكَ فِي كُلِّ عَصْرِ وَ زَمَانٍ لَا تَصْلُحُ لِعَبْرِهِمْ وَ لَا يَبْنَعِي أَنْ يَكُونَ لِأَحَدٍ سِوَاهُمْ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا فَلَيْسَ لَهُ وَ لَا لِوَلَدِهِ وَ إِنْ دَنَا مِنَ النَّبِيِّ نَسَبُهُ لِأَنَّ اللَّهَ يَقُولُ وَ قَوْلُهُ الْقَاضِي عَلَى كُلِّ أَحَدٍ إِنْ أَكْرَمَكُمُ عِنْدَ اللَّهِ أَنْتَقَاكُمْ

And if a claimant were to claim that he is rightful for the caliphate and the Imamate by his nearness from Rasool-Allah<sup>-azwj</sup>, then it is enclosed upon him and upon his posterity, the son from them inheriting from his father, then it is like that in every era and time, not being correct for others, nor is it befitting that it happens to be for anyone besides them, until Allah<sup>-azwj</sup> Inherits the earth and the ones upon it, and even if his lineage is close from the Prophet, because Allah<sup>-azwj</sup> is Saying, and His<sup>-azwj</sup> Words are the Judge upon every one: ***Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].***

وَقَالَ رَسُولُ اللَّهِ ص إِنَّ ذِمَّةَ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ وَكُلُّهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ فَمَنْ آمَنَ بِكِتَابِ اللَّهِ وَ أَقَرَّ بِسُنَّةِ رَسُولِ اللَّهِ ص فَقَدِ اسْتَقَامَ وَ أَنَابَ وَ أَخَذَ بِالصَّوَابِ وَ مَنْ كَرِهَ ذَلِكَ مِنْ فِعَالِهِمْ فَقَدْ خَالَفَ الْحَقَّ وَ الْكِتَابَ وَ فَارَقَ جَمَاعَةَ الْمُسْلِمِينَ فَاقْتُلُوهُ فَإِنَّ فِي قَتْلِهِ صَلَاحاً لِلْأُمَّةِ

And Rasool-Allah<sup>-saww</sup> said: ‘The responsibility of the Muslims is one. Their lowest one should strive with it, and all of them are a hand upon the ones besides them. So, the one who believes in the Book of Allah<sup>-azwj</sup> and accepts the Sunnah of Rasool-Allah<sup>-saww</sup>, so he is straight, and penitent, and has taken with the correctness; and the one who dislikes that from their deeds, so he has opposed the truth, and the Book, as separated from the group of Muslims. Therefore kill him, for in killing him is the correctness for the community.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَنْ جَاءَ إِلَى أُمَّتِي وَ هُمْ جَمِيعٌ فَمَرَقَهُمْ فَاقْتُلُوهُ وَ اقْتُلُوا الْفَرْدَ كَاتِباً مَنْ كَانَ مِنَ النَّاسِ فَإِنَّ الْاجْتِمَاعَ رَحْمَةٌ وَ الْفُرْقَةُ عَذَابٌ وَ لَا يَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالِ أَبَداً وَ إِنَّ الْمُسْلِمِينَ يَدُّ وَاحِدَةٌ عَلَى مَنْ سِوَاهُمْ وَ إِنَّهُ لَا يَخْرُجُ مِنْ جَمَاعَةِ الْمُسْلِمِينَ إِلَّا مُفَارِقٌ وَ مُعَانِدٌ لَهُمْ وَ مُظَاهِرٌ عَلَيْهِمْ أَعْدَاءُهُمْ فَقَدْ أَبَاحَ اللَّهُ وَ رَسُولُهُ دَمَهُ وَ أَحَلَّ قَتْلَهُ

And Rasool-Allah<sup>-saww</sup> has said: ‘One who comes to my<sup>-saww</sup> community and they are together, and he separates them, so kill him, and kill the individual, whatever happens can happen from the people, for the unity is a mercy, and the sects are a punishment, and my<sup>-saww</sup> community will not unite upon the straying, ever, and that the Muslims are one hand upon the ones besides them, and no one will exit from the community of the Muslims except a separator, and one obstinate to them, and a supporter of their enemies against them, so Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> have legalised his blood, and permitted killing him’.

وَ كَتَبَ سَعِيدُ بْنُ الْعَاصِ بِاتِّفَاقٍ مِمَّنْ أَتَبَتِ اسْمُهُ وَ شَهَادَتُهُ آخِرَ هَذِهِ الصَّحِيفَةِ فِي الْمُحَرَّمِ سَنَةِ عَشْرَةٍ مِنَ الْهِجْرَةِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ

And Saeed Bin Al-Aas wrote in accordance with the ones who affirmed his name, and another ones witness – This agreement is in Muharram of the year ten from the Emigration, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawat upon our Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and the greetings’.

ثُمَّ دُفِعَتِ الصَّحِيفَةُ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَوَجَّهَ بِهَا إِلَى مَكَّةَ فَلَمْ تَزَلِ الصَّحِيفَةُ فِي الْكَعْبَةِ مَدْفُونَةً إِلَى أَوَانِ عُمَرَ بْنِ الْخَطَّابِ فَاسْتَحْرَجَهَا مِنْ مَوْضِعِهَا وَ هِيَ الصَّحِيفَةُ الَّتِي تَمَّتْ أَمِيرُ الْمُؤْمِنِينَ ع لَمَّا تَوَقَّفَ عُمَرُ فَوَقَّفَ بِهِ وَ هُوَ مُسَجِّى بِتَوْبِهِ قَالَ مَا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِصَحِيفَةِ هَذَا الْمَسْجِيِّ

Then he handed over the parchment to Abu Ubeyda Bin Al-Jarrah, and he went with it to Makkah. So the parchment did not cease to be in the Kabah, buried, until the time of Umar Bin

Al-Khattab. He took it out from its place, and it is the parchment which Amir Al-Momineen<sup>-asws</sup> had wanted to get hold of, when Umar died. He<sup>-asws</sup> stood with it and it was wrapped in his<sup>-asws</sup> clothes (and) he<sup>-asws</sup> said: ‘How beloved is to me<sup>-asws</sup> that I<sup>-asws</sup> meet Allah<sup>-azwj</sup> with this hidden agreement’.

ثُمَّ انصَرَفُوا وَ صَلَّى رَسُولُ اللَّهِ ص بِالنَّاسِ صَلَاةَ الْفَجْرِ ثُمَّ جَلَسَ فِي مَجْلِسِهِ يَذْكُرُ اللَّهَ تَعَالَى حَتَّى طَلَعَتِ الشَّمْسُ فَالْتَفَتَتْ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَقَالَ لَهُ بَحُّ بَحُّ مَنْ مِثْلُكَ وَ قَدْ أَصْبَحْتَ أَمِينَ هَذِهِ الْأُمَّةِ

Then they left, and Rasool-Allah<sup>-saww</sup> prayed Salat Al-Fajr (leading) the people, then sat in his<sup>-saww</sup> gathering mentioning Allah<sup>-azwj</sup> the Exalted until the sun emerged. He<sup>-saww</sup> turned towards Abu Ubeyda Bin Al-Jarrah and said to him: ‘Congratulations! Congratulations! Who is like you and you have (now) become a trustee of this community’.

ثُمَّ تَلَا قَوْلًا لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلًا لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَ وَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

Then he<sup>-saww</sup> recited: ***So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah<sup>-azwj</sup>’, in order to be taking a small price through it. So, woe is for them from what their hands wrote, and woe is for them from what they are earning [2:79].***

لَقَدْ أَشَبَّهَ هَؤُلَاءِ رِجَالًا فِي هَذِهِ الْأُمَّةِ يَسْتَحْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَحْفُونَ مِنَ اللَّهِ وَ هُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يُرْضَى مِنَ الْقَوْلِ وَ كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

Men in this community have resembled, ***They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108].***

ثُمَّ قَالَ لَقَدْ أَصْبَحَ فِي هَذِهِ الْأُمَّةِ فِي يَوْمِي هَذَا قَوْمٌ صَاهُوهُمْ فِي صَحِيفَتِهِمُ الَّتِي كَتَبُوهَا عَلَيْنَا فِي الْجَاهِلِيَّةِ وَ عَلَفُوهَا فِي الْكَعْبَةِ وَ إِنَّ اللَّهَ تَعَالَى مُتَعَمِّمُهُمْ لِيَبْتَلِيَهُمْ وَ يَبْتَلِي مَنْ يَأْتِي بَعْدَهُمْ تَفْرِقَةً بَيْنَ الْحَيْثِ وَ الطَّيِّبِ

Then he<sup>-saww</sup> said: ‘In this morning of this day of mine<sup>-saww</sup>, a group has become a match regarding their agreement which they had written during the pre-Islamic period, and had cast it in the Kabah, and that Allah<sup>-azwj</sup> the Exalted gave them a respite and let them be plagued, and plague the ones to come after them to distinguish between the wicked and the good.

وَ لَوْ لَا أَنَّهُ سُبْحَانَهُ أَمَرَنِي بِالْإِعْرَاضِ عَنْهُمْ لِلْأَمْرِ الَّذِي هُوَ بَالِغُهُ لَقَدَّمْتُهُمْ فَضَرَبْتُ أَعْنَاقَهُمْ

And if the Glorious One<sup>-azwj</sup> has Commanded me<sup>-saww</sup> with the turning away from them for the matter which it to reach, I<sup>-saww</sup> would have brought them forwards and struck off their necks’.

قَالَ خَذَيْفَةُ فَوَ اللَّهُ لَقَدْ رَأَيْتُنَا هَؤُلَاءِ التَّفَرَّقَ عِنْدَ قَوْلِ رَسُولِ اللَّهِ ص هَذِهِ الْمَقَالَةَ وَ قَدْ أَخَذْتُمْ الرِّعْدَةَ فَمَا يَمْلِكُ أَحَدٌ مِنْهُمْ مِنْ نَفْسِهِ شَيْئًا وَ لَمْ يَخَفْ عَلَى أَحَدٍ مِمَّنْ حَضَرَ مَجْلِسَ رَسُولِ اللَّهِ ص ذَلِكَ الْيَوْمَ أَنَّ رَسُولَ اللَّهِ ص إِذَا هُمْ عَنَى بِقَوْلِهِ وَ لَهُمْ ضَرْبُ تِلْكَ الْأَمْثَالِ بِمَا تَلَا مِنَ الْقُرْآنِ

Huзейfa said, ‘By Allah<sup>-azwj</sup>! We had seen these persons during the words of Rasool-Allah<sup>-sawww</sup>, this speech, and the awe has seized them, and no one from them could control anything from himself, and it was not hidden from anyone, from the ones who were present in the gathering of Rasool-Allah<sup>-sawww</sup> that day, that Rasool-Allah<sup>-sawww</sup> had meant them by his<sup>-sawww</sup> words and had struck the examples for them with what he<sup>-sawww</sup> had recited from the Quran’.

قَالَ وَ لَمَّا قَدِمَ رَسُولُ اللَّهِ ص مِنْ سَفَرِهِ ذَلِكَ نَزَلَ مَنْزِلَ أُمِّ سَلَمَةَ زَوْجَتِهِ فَأَقَامَ بِهَا شَهْرًا لَا يَنْزِلُ مَنْزِلًا سِوَاهُ مِنْ مَنَازِلِ أَزْوَاجِهِ كَمَا كَانَ يَفْعَلُ قَبْلَ ذَلِكَ

He (Huзейfa) said, ‘And when Rasool-Allah<sup>-sawww</sup> arrived from that journey of his<sup>-sawww</sup> and descended in the house of Umm Salama<sup>-ra</sup>, his<sup>-sawww</sup> wife, he<sup>-sawww</sup> stayed with her<sup>-ra</sup> for a month, not lodging in any house besides it from the houses of his<sup>-sawww</sup> (other) wives, just as he<sup>-sawww</sup> used to do before that’.

قَالَ فَشَكَتْ عَائِشَةُ وَ حَفْصَةُ ذَلِكَ إِلَى آبَائِهِمَا فَقَالَا لِمَا إِنَّا لَنَعْلَمُ لِمَ صَنَعَ ذَلِكَ وَ لِأَيِّ شَيْءٍ هُوَ امْضِيَإِلَيْهِ فَلَا طِفَاهُ فِي الْكَلَامِ وَ خَادِعَاهُ عَنْ نَفْسِهِ فَاِنَّا كَمَا نَجِدَانِهِ حَيِّتًا كَرِيمًا فَلَعَلَّكُمْ تَسْلَانِ مَا فِي قَلْبِهِ وَ تَسْتَحْرِجَانِ سَخِيمَتَهُ

He (Huзейfa) said, ‘Ayesha and Hafsa complained of that to their fathers (Abu Bakr and Umar). They said to them, ‘We know why he<sup>-sawww</sup> has done that and for which thing (reason) he<sup>-sawww</sup> is going to, so do not extinguish him<sup>-sawww</sup> in the speech and deceive him<sup>-sawww</sup> from himself<sup>-sawww</sup>, for you will fling him<sup>-sawww</sup> welcoming, benevolent. Perhaps you could ask what is in his<sup>-sawww</sup> heart and take out his<sup>-sawww</sup> cloudiness’.

قَالَ فَصَحَّتْ عَائِشَةُ وَخَدَهَا إِلَيْهِ فَأَصَابَتْهُ فِي مَنْزِلِ أُمِّ سَلَمَةَ وَ عِنْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهَا النَّبِيُّ مَا جَاءَ بِكَ يَا حُمَيْرَاءُ قَالَتْ يَا رَسُولَ اللَّهِ أَنْكَرْتُ تَخْلُفَكَ عَنْ مَنْزِلِكَ هَذِهِ الْمَرَّةَ وَ أَنَا أَعُوذُ بِاللَّهِ مِنْ سَخَطِكَ يَا رَسُولَ اللَّهِ

He (Huзейfa) said, ‘Ayesha went alone to him<sup>-sawww</sup> and found him<sup>-sawww</sup> to be in the house of Umm Salama<sup>-ra</sup> and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was with him<sup>-sawww</sup>. The Prophet<sup>-sawww</sup> said to her: ‘What have you come for, O Humeyra?’ She said, ‘O Rasool-Allah<sup>-sawww</sup>! I do not like staying behind from your<sup>-sawww</sup> lodgement for this (length of) time, and I seek refuge with Allah<sup>-azwj</sup> from your<sup>-sawww</sup> anger, O Rasool-Allah<sup>-sawww</sup>’.

فَقَالَ لَوْ كَانَ الْأَمْرُ كَمَا تَقُولِينَ لَمَا أَظْهَرْتَ سِرًّا أَوْصَيْتُكَ بِكَيْتْمَانِهِ لَقَدْ هَلَكْتَ وَ أَهْلَكْتَ أُمَّةً مِنَ النَّاسِ

He<sup>-sawww</sup> said: ‘If the matter was as you are saying, you would not have manifested the secret I<sup>-sawww</sup> had bequeathed you with concealing it. You are destroyed and have caused a community from the people to be destroyed’.

قَالَ ثُمَّ أَمَرَ خَادِمَةً لِأُمِّ سَلَمَةَ فَقَالَ اجْمَعِي هَؤُلَاءِ بَعْضُهُمْ نِسَاءُهُ فَجَمَعَتْهُنَّ فِي مَنْزِلِ أُمِّ سَلَمَةَ فَقَالَ هُنَّ اسْتَمَعْنَ مَا أَقُولُ لَكُنَّ وَ أَشَارَ بِيَدِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ هُنَّ هَذَا أَحِبِّي وَ وَصِيَّتِي وَ وَارِثِي وَ الْقَائِمُ فِيكَ وَ فِي الْأُمَّةِ مِنْ بَعْدِي فَأَطَعْتَهُ فِيمَا يَأْمُرُكَ بِهِ وَ لَا تَعْصِيَنَّهُ فَتَهْلِكُنَّ بِمَعْصِيَتِهِ

He (Huзейfa) said, ‘Then he<sup>-sawww</sup> instructed a servant of Umm Salama<sup>-ra</sup> saying: ‘Gather them!’ – meaning his<sup>-sawww</sup> wives. They gathered in the house of Umm Salama<sup>-ra</sup>. He<sup>-sawww</sup> said to them: ‘Listen to what I<sup>-sawww</sup> am saying to you all’ – and he<sup>-sawww</sup> indicated with his<sup>-sawww</sup> hand towards Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and said to them: ‘This is my<sup>-sawww</sup> brother<sup>-asws</sup>, and my<sup>-sawww</sup> successor<sup>-asws</sup>, and my<sup>-sawww</sup> inheritor, and the one standing among you and in my<sup>-sawww</sup> community from after

me<sup>-saww</sup>, so obey him<sup>-asws</sup> in whatever he<sup>-asws</sup> orders you all with, and do not disobey him<sup>-asws</sup>, for you will be destroyed by disobeying him<sup>-asws</sup>.

ثُمَّ قَالَ يَا عَلِيُّ أَوْصِيكَ بَيْنَ فَأَمْسِكُهُنَّ مَا أَطَعَنَ اللَّهُ وَ أَطَعَنَكَ وَ أَنْفَقَ عَلَيْهِنَّ مِنْ مَالِكَ وَ مُرُهُنَّ بِأَمْرِكَ وَ انْهَهُنَّ عَمَّا يَرِيْبُكَ وَ حَلِّ سَبِيلَهُنَّ إِنْ غَصَبْتِكَ

Then he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! I<sup>-saww</sup> bequeath them to you<sup>-asws</sup>, so withhold them for as long as they obey Allah<sup>-azwj</sup> and obey you<sup>-asws</sup>, and spend upon them from your<sup>-asws</sup> wealth, and instruct them with your<sup>-asws</sup> instructions, and forbid them from what is doubtful to you<sup>-asws</sup>, and free their way (divorce them on my<sup>-saww</sup> behalf) if they disobey you<sup>-asws</sup>’.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ إِنْهَنْ نِسَاءً وَ فِيهِنَّ الْوَهْنُ وَ صَعْفُ الرَّأْيِ

Ali<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! They are women, and among them is the feebleness and the weakness of opinion’.

فَقَالَ ارْزُقِي بَيْنَ مَا كَانَ الرَّفِيقُ أُمَّتَلِ بَيْنَ فَمَنْ غَصَاكَ مِنْهُنَّ فَطَلِّقْهَا طَلِاقًا يَبْرَأُ اللَّهُ وَ رَسُولُهُ مِنْهَا

He<sup>-saww</sup> said: ‘Be kind with them with the most exemplary kindness with them. So, the one from them who disobeys you<sup>-asws</sup>, divorce her (on my<sup>-saww</sup> behalf) with such a divorce, Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> would be disavowed from her’.

قَالَ وَ كُلُّ نِسَاءِ النَّبِيِّ قَدْ صَمَتْنَ فَلَمْ يَقُلْنَ شَيْئًا فَتَكَلَّمَتْ عَائِشَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا كُنَّا لِتَأْمُرَنَا بِشَيْءٍ فَتُخَالَفُهُ بِمَا سِوَاهُ

He (Huzeyfa) said, ‘And every wife of the Prophet<sup>-saww</sup> has been quiet and did not say anything. Ayesha spoke, ‘O Rasool-Allah<sup>-saww</sup>! We have not been instructed with anything, so we opposed it with what is besides it’.

فَقَالَ لَهَا بَلَى يَا حُمَيْرَاءُ قَدْ خَالَفتِ أَمْرِي أَشَدَّ خِلَافٍ وَ أَيْمُ اللَّهِ لَتُخَالِفَنَّ قَوْلِي هَذَا وَ لَتَعْصِنَنَّ بَعْدِي وَ لَتَخْرُجَنَّ مِنَ الْبَيْتِ الَّذِي أُخْلِفتُ فِيهِ مُتَبَرِّجَةً قَدْ حَفَّ بِكَ فِقَامٌ مِنَ النَّاسِ فَتُخَالِفِيَنَّهُ ظَالِمَةً لَهُ عَاصِيَةً لِرَبِّكَ وَ لَتَنْبَحَنَّكَ فِي طَرِيقِكَ كِلَابُ الْحَوَابِ أَلَا إِنَّ ذَلِكَ كَائِنٌ

He<sup>-saww</sup> said to her: ‘Yes, O Humeyra! You have opposed my<sup>-saww</sup> order with a severe opposition, and I<sup>-saww</sup> swear by Allah<sup>-azwj</sup>, you will be opposing these words of mine and disobey him<sup>-asws</sup> after me<sup>-saww</sup>, and you will be going out from the house which I<sup>-saww</sup> leave you behind in it, improperly dressed, surrounded by a group of people, and you will oppose wrongfully to him<sup>-asws</sup>, in disobedience of your Lord<sup>-azwj</sup>, and there will be reproaching you in your road, the dogs of Al-Hawwab. Indeed, that will be happening’.

ثُمَّ قَالَ قُمْنَ فَاَنْصَرِفِيْنَ إِلَى مَنَازِلِكُنَّ قَالَ قُمْنَ فَاَنْصَرِفِيْنَ

Then he<sup>-saww</sup> said: ‘Arise and leave to go to your houses!’ They arose and left.

قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص جَمَعَ أَوْلِيكَ التَّفَرَّ وَ مِنْ مَالِهِمْ عَلَى عَلِيٍّ ع وَ طَابَتْهُمُ عَلَى عِدَاوَتِهِ وَ مَنْ كَانَ مِنَ الطُّلُقَاءِ وَ الْمُتَأَفِّقِينَ وَ كَانُوا زُهَاءً أَرْبَعَةَ آلَافٍ رَجُلٍ فَجَعَلَهُمْ تَحْتِ بَدْيِ أُسَامَةَ بْنِ زَيْدٍ مَوْلَاهُ وَ أَمَرَهُ عَلَيْهِمْ وَ أَمَرَهُ بِالخُرُوجِ إِلَى نَاحِيَةِ مِنَ الشَّامِ

He (Huзейfa) said, ‘Then Rasool-Allah<sup>-saww</sup> gathered those (fourteen) persons, and the ones they inclined against Ali<sup>-asws</sup>, and matched them upon his<sup>-asws</sup> enmity, and the ones who were from the freed ones, and the hypocrites, and they were approximately four thousand men. He<sup>-saww</sup> made them to be under the hand (command) of Usama Bin Zayd, his<sup>-saww</sup> slave, and made him a commander upon them, and ordered him with the going out to an area of Syria.

فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا قَدِمْنَا مِنْ سَفَرِنَا الَّذِي كُنَّا فِيهِ مَعَكَ وَ نَحْنُ نَسْأَلُكَ أَنْ تَأْذَنَ لَنَا فِي الْمَقَامِ لِتُصْلِحَ مِنْ شَأْنِنَا مَا يُصْلِحُنَا فِي سَفَرِنَا

They said, ‘O Rasool-Allah<sup>-saww</sup>! We have just arrived from our journey which we were in with you<sup>-saww</sup>, and we ask you that you<sup>-saww</sup> permit for us regarding the staying in order to sort out our affairs what would be correct for us in our journey’.

قَالَ فَأَمْرُهُمْ أَنْ يَكُونُوا فِي الْمَدِينَةِ رَيْثَمَا يَحْتَاجُونَ إِلَيْهِ وَ أَمَرَ أَسَامَةَ بْنَ زَيْدٍ فَعَسَكَرَ بِهِمْ عَلَى أَمْتِئَالٍ مِنَ الْمَدِينَةِ فَأَقَامَ بِمَكَانِهِ الَّذِي حَدَّ لَهُ رَسُولُ اللَّهِ ص مُنْتَظِرًا لِلْقَوْمِ أَنْ يُؤَافُوهُ إِذَا فَرَعُوا مِنْ أُمُورِهِمْ وَ قَضَاءِ حَوَائِجِهِمْ وَ إِذَا أَرَادَ رَسُولُ اللَّهِ ص بِمَا صَنَعَ مِنْ ذَلِكَ أَنْ تَخْلُوَ الْمَدِينَةُ مِنْهُمْ وَ لَا يَبْقَى بِهَا أَحَدٌ مِنَ الْمُتَنَافِقِينَ

He (Huзейfa) said, ‘He<sup>-saww</sup> ordered them that they should happen to be in Al-Medina pending they being needed to him<sup>-saww</sup>, and ordered Usama Bin Zayd to march with them upon some miles from Al-Medina. So, he stayed in the place which Rasool-Allah<sup>-saww</sup> had limited for him, awaiting the people and they would be loyal to him when they were free from their affairs and had fulfilled their needs; and rather Rasool-Allah<sup>-saww</sup> wanted with what he<sup>-saww</sup> had done from that, is that Al-Medina should be vacated from them and there should not remain at it anyone from the hypocrites’.

قَالَ فَهُمْ عَلَى ذَلِكَ مِنْ شَأْنِهِمْ وَ رَسُولُ اللَّهِ ص رَائِبٌ بِحُجَّتِهِمْ وَ يَأْمُرُهُمْ بِالْخُرُوجِ وَ التَّعَجِيلِ إِلَى الْوَجْهِ الَّذِي نَدَبْتُمْ إِلَيْهِ إِذْ مَرَضَ رَسُولُ اللَّهِ ص مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ فَلَمَّا رَأَوْا ذَلِكَ تَبَاطَفُوا عَمَّا أَمَرَهُمْ رَسُولُ اللَّهِ ص مِنَ الْخُرُوجِ

He (Huзейfa) said, ‘They were upon that from their affairs, and Rasool-Allah<sup>-saww</sup> was fearful, urging them and ordering them with the going out, and the hastening to the direction which he<sup>-saww</sup> had assigned them towards, when Rasool-Allah<sup>-saww</sup> fell ill with the illness in which he<sup>-saww</sup> passed away. When they saw that, they delayed from what Rasool-Allah<sup>-saww</sup> had ordered them of the going out.

فَأَمَرَ قَيْسَ بْنَ عُبَادَةَ وَ كَانَ سَبَاقَ [سَيَافٍ] رَسُولِ اللَّهِ ص وَ الْحُبَابِ بْنَ الْمُنْذِرِ فِي جَمَاعَةٍ مِنَ الْأَنْصَارِ يَرْحَلُوا بِهِمْ إِلَى عَسْكَرِهِمْ فَأَخْرَجَهُمْ قَيْسُ بْنُ سَعْدٍ وَ الْحُبَابُ بْنُ الْمُنْذِرِ حَتَّى أَلْحَقَاهُمْ بِعَسْكَرِهِمْ وَ قَالَا لِأَسَامَةَ إِنَّ رَسُولَ اللَّهِ ص لَمْ يُرْخِصْ لَكَ فِي التَّخَلُّفِ قِسْرٌ مِنْ وَفْتِكَ هَذَا لِيَعْلَمَ رَسُولُ اللَّهِ ص ذَلِكَ

So he<sup>-saww</sup> instructed Qays Bin Ubada, and he was a swordsman (executioner) of Rasool-Allah<sup>-saww</sup>, and Al-Hubab Bin Al-Munzar among a group of Helpers to depart with them to their army. Qays Bin Sa’ad and Al-Hubab Bin Al-Munzar took them out until they joined up with their army, and they said to Usama, ‘Rasool-Allah<sup>-saww</sup> does not allow you regarding the staying behind, so travel at this time of yours, for Rasool-Allah<sup>-saww</sup> to know that’.

فَارْتَحَلَ بِهِمْ أَسَامَةُ وَ انْصَرَفَ قَيْسٌ وَ الْحُبَابُ إِلَى رَسُولِ اللَّهِ ص فَأَعْلَمَاهُ بِرِخْلَةِ الْقَوْمِ فَقَالَ لَهُمَا إِنَّ الْقَوْمَ غَيْرُ سَائِرِينَ

Usama departed with them, and Qays and Al-Hubab left to go to Rasool-Allah<sup>-sawww</sup> and they let him<sup>-sawww</sup> know of the departure of the people. He<sup>-sawww</sup> said to them: ‘The people are not travelling’.

قَالَ فَحَلَا أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بِأَسَامَةَ وَ جَمَاعَةٍ مِنْ أَصْحَابِهِ فَقَالُوا إِلَى أَيْنَ نَنْطَلِقُ وَ نُحَلِّي الْمَدِينَةَ وَ نَحْنُ أَحْوَجُ مَا كُنَّا إِلَيْهَا وَ إِلَى الْمَقَامِ بِهَا  
فَقَالَ لَهُمْ وَ مَا ذَلِكَ

He (Huzeyfa) said: ‘Abu Bakr and Umar and Abu Ubeyda broke ranks with Usama and a group of his companions and they said, ‘Where are we going to and vacating Al-Medina, and we are most needy as can be to it, and to the staying at it’. He said to them, ‘And what is that (need)?’

قَالُوا إِنَّ رَسُولَ اللَّهِ قَدْ نَزَلَ بِهِ الْمَوْتُ وَ اللَّهُ لَعِنَ خَلَيْتَنَا الْمَدِينَةَ لَتَحْدُثَنَّ بِهَا أُمُورٌ لَا يُمَكِّنُ إِصْلَاحُهَا نَنْظُرُ مَا يَكُونُ مِنْ أَمْرِ رَسُولِ اللَّهِ ص ثُمَّ الْمَسِيرُ  
بَيْنَ أَيْدِينَا

They said, ‘Rasool-Allah<sup>-sawww</sup>, the death has descended with him<sup>-sawww</sup>, and by Allah<sup>-azwj</sup>, if we were to vacate Al-Medina, matters would be innovated at it, we will not be able to correct these. We shall (first) look at what is happening from the matter of Rasool-Allah<sup>-sawww</sup>, then the journey would be in front of us’.

قَالَ فَرَجَعَ الْقَوْمُ إِلَى الْمُعَسْكَرِ الْأَوَّلِ وَ أَقَامُوا بِهِ وَ بَعَثُوا رَسُولًا يَتَعَرَّفُ لَهُمْ أَمَرَ رَسُولِ اللَّهِ ص فَأَتَى الرَّسُولُ إِلَى عَائِشَةَ فَسَأَلَهَا عَنْ ذَلِكَ سِرًّا فَقَالَتْ  
امْضِ إِلَى أَبِي وَ عُمَرَ وَ مَنْ مَعَهُمَا وَ قُلْ لَهُمَا إِنَّ رَسُولَ اللَّهِ ص قَدْ ثَقُلَ فَلَا يَبْرَحَنَّ أَحَدٌ مِنْكُمْ وَ أَنَا أُعَلِّمُكُمْ بِالْحَبْرِ وَفَتًا بَعْدَ وَقْتٍ وَ اسْتَدَّتْ عِلَّةُ  
رَسُولِ اللَّهِ ص

He (Huzeyfa) said, ‘The group returned at first to the army and stayed with it, and they sent a messenger in order for them to know the matter of Rasool-Allah<sup>-sawww</sup>. The messenger came to Ayesha and asked her secretly about that. She said, ‘Go to my father, and Umar and the ones with them and say to them that Rasool-Allah<sup>-sawww</sup> has become heavy (with illness) so no one from you should depart, and I shall let you know with the news, time after time, and I shall witness the illness of Rasool-Allah<sup>-sawww</sup>’.

فَدَعَتْ عَائِشَةَ صَهْبِيًّا فَقَالَتْ امْضِ إِلَى أَبِي بَكْرٍ وَ أُعَلِّمُهُ أَنَّ مُحَمَّدًا فِي حَالٍ لَا يُرْحَى فَهَلُمَّ إِلَيْنَا أَنْتَ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ مَنْ رَأَيْتُمْ أَنْ يَدْخُلَ مَعَكُمْ  
وَ لِيَكُنْ دُخُولُكُمْ فِي اللَّيْلِ سِرًّا

Ayesha called Suheyb and she said, ‘Go to Abu Bakr and let him know that Muhammad<sup>-sawww</sup> is in a state he<sup>-sawww</sup> cannot return from, so come to us, you, and Umar, and Abu Ubeyda, and the ones you see to have entered to be with you, and let your entry among the people be secretive during the night’.

قَالَ فَاتَاهُمُ الْحَبْرُ فَأَخَذُوا يَبِيدُ صَهْبِيٍّ فَأَدْخَلُوهُ إِلَى أُسَامَةَ فَأَخْبَرُوهُ الْحَبْرَ وَ قَالُوا لَهُ كَيْفَ يَنْبَغِي لَنَا أَنْ نَتَخَلَّفَ عَنْ مُشَاهَدَةِ رَسُولِ اللَّهِ ص وَ اسْتَأْذَنُوهُ  
فِي الدُّخُولِ فَأَذِنَ لَهُمْ وَ أَمَرَهُمْ أَنْ لَا يَعْلَمَ بِدُخُولِهِمْ أَحَدٌ وَ إِنَّ عُوَيْبَ رَسُولَ اللَّهِ رَجَعْتُمْ إِلَى عَسْكَرِكُمْ وَ إِنَّ حَدِيثَ الْمَوْتِ عَرَفُونَا ذَلِكَ لِنَكُونَ فِي  
جَمَاعَةِ النَّاسِ

He (Huzeyfa) said, ‘The news came to them, so they grabbed a hand of Suheyb and took him to Usama and informed him the news, and they said to him, ‘How can it be befitting for us that

we stay behind from attending Rasool-Allah<sup>-sawww</sup> ?’ And they (asked for a) permission regarding the entry to see him<sup>-sawww</sup>. He permitted for them and instructed them that not to let anyone know of their entry, and if Rasool-Allah<sup>-sawww</sup> were to recover, they would return to their army, and if the death were to occur, ‘Let us know that so we can become among a community of the people’.

فَدَخَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ لَيْلًا الْمَدِينَةَ وَ رَسُولُ اللَّهِ ص قَدْ ثَقُلَ فَأَفَاقَ بَعْضَ الْإِفَاقَةِ فَقَالَ لَقَدْ طَرَقَ لَيْلَتَنَا هَذِهِ الْمَدِينَةَ شَرٌّ عَظِيمٌ فَعَبِلَ لَهُ  
وَ مَا هُوَ يَا رَسُولَ اللَّهِ

Abu Bakr, and Umar and Abu Ubeyda entered Al-Medina at night, and Rasool-Allah<sup>-sawww</sup> had become heavy (with illness). He<sup>-sawww</sup> woke up in one of the waking and said: ‘A mighty evil has knocked this city in this night of ours’. It was said to him<sup>-sawww</sup>, ‘And what is it, O Rasool-Allah<sup>-sawww</sup>?’

فَقَالَ إِنَّ الَّذِينَ كَانُوا فِي جَيْشِ أُسَامَةَ قَدْ رَجَعُوا مِنْهُمْ نَفَرٌ يُخَالِفُونَ عَنْ أَمْرِي إِلَّا إِلَيَّ إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ وَيُحْكَمُ نَقْدُوا جَيْشِ أُسَامَةَ فَلَمْ يَزَلْ يَقُولُ ذَلِكَ  
حَتَّى قَالَهَا مَرَّاتٍ كَثِيرَةً

He<sup>-sawww</sup> said: ‘Those who were in the army of Usama, and number of them have returned in opposition to my<sup>-sawww</sup> orders. Indeed! I<sup>-sawww</sup> disavow to Allah<sup>-azwj</sup> from them. Woe be unto you! Enforce the army of Usama!’ He<sup>-sawww</sup> kept saying that until he<sup>-sawww</sup> had said it many times.

قَالَ وَ كَانَ بِلَالٌ مُؤَدِّئُ رَسُولِ اللَّهِ ص يُؤَدِّئُ بِالصَّلَاةِ فِي كُلِّ وَقْتِ صَلَاةٍ فَإِنْ قَدَرَ عَلَى الْخُرُوجِ تَحَامَلَ وَ حَرَجَ وَ صَلَّى بِالنَّاسِ وَ إِنْ هُوَ لَمْ يَقْدِرْ عَلَى  
الْخُرُوجِ أَمَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَصَلَّى بِالنَّاسِ

He (Huzeyfa) said, ‘And Bilal, Muezzin of Rasool-Allah<sup>-sawww</sup>, used to proclaim Azaan for the Salaat during every time of the Salat, so if he<sup>-sawww</sup> was able upon the going out, he<sup>-sawww</sup> would be carried and he<sup>-sawww</sup> would go out and pray Salat (leading) the people, and if he<sup>-sawww</sup> was not able upon the going out, would instruct Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-asws</sup> would pray Salat (leading) the people.

وَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ الْفَضْلُ بْنُ الْعَبَّاسِ لَا يُزَايِلَانِهِ فِي مَرَضِهِ ذَلِكَ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ص مِنْ لَيْلَتِهِ تَلَّكَ الَّتِي قَدِمَ فِيهَا الْقَوْمُ الَّذِينَ كَانُوا  
تَحْتَ يَدَيْ أُسَامَةَ أَدَنَّ بِلَالٌ ثُمَّ أَتَاهُ يُخْبِرُهُ كَعَادَتِهِ فَوَجَدَهُ قَدْ ثَقُلَ فَمُنِعَ مِنَ الدُّخُولِ إِلَيْهِ

And Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and Al-Fazl Bin Al-Abbas were not leaving him<sup>-sawww</sup> during that illness of his<sup>-sawww</sup>. When Rasool-Allah<sup>-sawww</sup> woke up in the morning from that night of his<sup>-as</sup> in which the group had arrived, those who had been under the hand of Usama, Bilal proclaimed Azaan, then came to him<sup>-sawww</sup> informing him<sup>-sawww</sup> as per his habit, but found him<sup>-sawww</sup> to be heavy (with illness), and was not permitted from entering to see him<sup>-sawww</sup>.

فَأَمَرَتْ عَائِشَةُ صُحْبًا أَنْ تَمْضِيَ إِلَى أَبِيهَا فَيُعَلِّمَهُ أَنَّ رَسُولَ اللَّهِ ص قَدْ ثَقُلَ فِي مَرَضِهِ وَ لَيْسَ يُطِيقُ التَّهَوُّضَ إِلَى الْمَسْجِدِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَدْ  
شَغَلَ بِهِ وَ يُمَشَاهِدْتِهِ عَنِ الصَّلَاةِ بِالنَّاسِ فَخَرَجَ أَنْتَ إِلَى الْمَسْجِدِ فَصَلَّى بِالنَّاسِ فَإِنَّهَا حَالَةٌ تَهْتِنُكَ وَ حُجَّةٌ لَكَ بَعْدَ الْيَوْمِ

Ayesha instructed Suheyb to go to her father and let him know that, ‘Rasool-Allah<sup>-sawww</sup> had become heavy in his<sup>-sawww</sup> illness and cannot endure going to the Masjid, and Ali<sup>-asws</sup> Bin Abu

Talib<sup>-asws</sup> has been too pre-occupied with him<sup>-saww</sup> and attending to him<sup>-saww</sup> from praying the Salat (leading) the people, so you go to the Masjid and pray Salat (leading) the people, for it is a congratulatory situation and an argument for you after today’.

قَالَ فَلَمْ يَشْعُرِ النَّاسُ وَ هُمْ فِي الْمَسْجِدِ يَنْتَظِرُونَ رَسُولَ اللَّهِ ص أَوْ عَلِيًّا ع يُصَلِّي بِهِمْ كَعَادَتِهِ الَّتِي عَرَفُوهَا فِي مَرَضِهِ إِذْ دَخَلَ أَبُو بَكْرٍ الْمَسْجِدَ وَ قَالَ  
إِنَّ رَسُولَ اللَّهِ ص قَدْ ثَقُلَ وَ قَدْ أَمَرَنِي أَنْ أُصَلِّيَ بِالنَّاسِ

He (Huzeifa) said, ‘The people were not aware and they were in the Masjid awaiting Rasool-Allah<sup>-saww</sup> or Ali<sup>-asws</sup> to (lead) Salat with them like a habit they recognised during his<sup>-saww</sup> illness, when Abu Bakr entered the Masjid and said, ‘Rasool-Allah<sup>-saww</sup> has become heavy (in illness) and has instructed me that I should lead the people in Salat’.

فَقَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ أَنَّى لَكَ ذَلِكَ وَ أَنْتَ فِي جَيْشِ أُسَامَةَ وَ لَا وَ اللَّهُ لَا أَعْلَمُ أَحَدًا بَعَثَ إِلَيْكَ وَ لَا أَمَرَكَ بِالصَّلَاةِ

A man from the companions of Rasool-Allah<sup>-saww</sup> said to him, ‘And how can that be so and you were in the army of Usama? And no, by Allah<sup>-azwj</sup>, I do not know of anyone having been sent to you, nor you having been instructed with (leading) the Salat?’

ثُمَّ نَادَى النَّاسَ بِأَلِّ فَقَالَ عَلَى رِسْلِكُمْ رَحِمَكُمُ اللَّهُ لِأَسْتَأْذِنَ رَسُولَ اللَّهِ ص فِي ذَلِكَ ثُمَّ أَسْرَعَ حَتَّى أَتَى الْبَابَ فَدَقَّهُ دَقًّا شَدِيدًا فَسَمِعَهُ رَسُولَ اللَّهِ ص  
فَقَالَ مَا هَذَا الدَّقُّ الْعَنِيفُ فَأَنْظَرُوا مَا هُوَ

Then Bilal called the people and said, ‘(It is) upon your messenger, may Allah<sup>-azwj</sup> have Mercy on you all. I shall seek permission to see Rasool-Allah<sup>-saww</sup> regarding that’. Then he hastened to the door and knocked it severely. Rasool-Allah<sup>-saww</sup> heard it and said: ‘What is this violent knocking? Go and look what it is’.

قَالَ فَخَرَجَ الْفَضْلُ بْنُ الْعَبَّاسِ فَمَتَّحَ الْبَابَ فَإِذَا بِبِلَالٍ فَقَالَ مَا وَرَاءَكَ يَا بِلَالُ فَقَالَ إِنَّ أَبَا بَكْرٍ قَدْ دَخَلَ الْمَسْجِدَ وَ قَدْ تَقَدَّمَ حَتَّى وَقَفَ فِي مَقَامِ رَسُولِ  
اللَّهِ ص وَ زَعَمَ أَنَّ رَسُولَ اللَّهِ ص أَمَرَهُ بِذَلِكَ

He (Huzeifa) said, ‘Al-Fazl Bin Al-Abbas came out and opened the door, and there was Bilal. He said, ‘What is behind you, O Bilal?’ He said, ‘Abu Bakr has entered the Masjid and has proceeded until he has stood in the place of Rasool-Allah<sup>-saww</sup> and claims that Rasool-Allah<sup>-saww</sup> had instructed him with that’.

قَالَ أَوْ لَيْسَ أَبُو بَكْرٍ مَعَ جَيْشِ أُسَامَةَ هَذَا هُوَ وَ اللَّهُ الشَّرُّ الْعَظِيمُ الَّذِي طَرَقَ الْبَارِحَةَ الْمَدِينَةَ لَقَدْ أَحْبَرَنَا رَسُولُ اللَّهِ ص بِذَلِكَ وَ دَخَلَ الْفَضْلُ وَ  
أَدْخَلَ بِلَالًا مَعَهُ فَقَالَ مَا وَرَاءَكَ يَا بِلَالُ فَأَخْبَرَ رَسُولَ اللَّهِ الْحَبِيرَ

He said, ‘Or isn’t Abu Bakr with the army of Usama? By Allah<sup>-azwj</sup>! This is the mighty evil which knocked Al-Medina last night. Rasool-Allah<sup>-saww</sup> had informed us with that’. And Al-Fazl entered and Bilal entered with him. He<sup>-saww</sup> said: ‘What is behind you, O Bilal?’ He informed Rasool-Allah<sup>-saww</sup> the news.

فَقَالَ أَقِيمُونِي أَقِيمُونِي أَخْرِجُوا بِي إِلَى الْمَسْجِدِ وَ الَّذِي نَفْسِي بِيَدِهِ قَدْ نَزَلَتْ بِالْإِسْلَامِ نَارِلَةً وَ فِتْنَةً عَظِيمَةً مِنَ الْفِتَنِ

He<sup>-saww</sup> said: ‘Stand me<sup>-saww</sup> up! Stand me up! Come out with me<sup>-saww</sup> to the Masjid. By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! A calamity has descended with Al-Islam and a mighty Fitna (strife) from the Fitnas’.

ثُمَّ خَرَجَ مَعْصُوبَ الرَّأْسِ يَتَهَادَى بَيْنَ عَلِيٍّ وَ الْفَضْلِ بْنِ الْعَبَّاسِ وَ رِجْلَاهُ مُجْرَانِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ وَ أَبُو بَكْرٍ قَائِمٌ فِي مَقَامِ رَسُولِ اللَّهِ ص وَ قَدْ أَطَافَ بِهِ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ سَالِمٌ وَ صُهَيْبٌ وَ النَّفَرُ الَّذِينَ دَخَلُوا وَ أَكْثَرُ النَّاسِ قَدْ وَقَفُوا عَنِ الصَّلَاةِ يَنْتَظِرُونَ مَا يَأْتِي بِلَالٍ

Then he<sup>-saww</sup> went out, bandaged of the head, wobbling between Ali<sup>-asws</sup> and Al-Fazl Bin Al-Abbas, and his<sup>-saww</sup> legs were dragging in the ground, until he<sup>-saww</sup> entered the Masjid, and Abu Bakr was standing in the place of Rasool-Allah<sup>-saww</sup>, and Umar and Abu Ubeyda and Saalim and Suheyb and a the number of those who had entered had surround him, and most of the people had refrained from the Salat awaiting what (news) Bilal would be coming with.

فَلَمَّا رَأَى النَّاسُ رَسُولَ اللَّهِ ص قَدْ دَخَلَ الْمَسْجِدَ وَ هُوَ يَتَلَكَّ الْحَالَةَ الْعَظِيمَةَ مِنَ الْمَرَضِ أَعْظَمُوا ذَلِكَ وَ تَقَدَّمَ رَسُولُ اللَّهِ ص فَجَدَبَ أَبَا بَكْرٍ مِنْ وَرَائِهِ فَتَنَحَّاهُ عَنِ الْمِحْرَابِ

When the people saw Rasool-Allah<sup>-saww</sup> to have entered the Masjid, and he<sup>-saww</sup> was in that grievous state from the illness, they considered that grievous, and Rasool-Allah<sup>-saww</sup> moved forward and pulled Abu Bakr from his behind and pushed him aside from the prayer niche.

وَ أَقْبَلَ أَبُو بَكْرٍ وَ النَّفَرُ الَّذِينَ كَانُوا مَعَهُ فَمَتَوَارَوْا خَلْفَ رَسُولِ اللَّهِ ص وَ أَقْبَلَ النَّاسُ فَصَلُّوا خَلْفَ رَسُولِ اللَّهِ ص وَ هُوَ جَالِسٌ وَ بِلَالٌ يُسْمِعُ النَّاسَ التَّكْبِيرَ حَتَّى قَضَى صَلَاتَهُ

And Abu Bakr and the number of those who had been with him, they lurked behind Rasool-Allah<sup>-saww</sup>, and the people came and prayed Salat behind Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> was seated, and Bilal made people hear the exclamation of Takbeer until he<sup>-saww</sup> had fulfilled his<sup>saww</sup> Salat.

ثُمَّ التَفَّتْ فَلَمْ يَرَ أَبَا بَكْرٍ فَقَالَ أَيُّهَا النَّاسُ أَلَا تَعْجَبُونَ مِنْ ابْنِ أَبِي قُحَافَةَ وَ أَصْحَابِهِ الَّذِينَ أَنْفَذْتُمْ وَ جَعَلْتُمْ تَحْتَ يَدِي أُسَامَةَ وَ أَمْرْتُمْ بِالْمَسِيرِ إِلَى الْوَجْهِ الَّذِي وَجَّهْتُمْ إِلَيْهِ فَحَالَفُوا ذَلِكَ وَ رَجَعُوا إِلَى الْمَدِينَةِ ابْتِغَاءَ الْفِتْنَةِ أَلَا وَ إِنَّ اللَّهَ قَدْ أَرَكْسَهُمْ فِيهَا اعْرُجُوا بِي إِلَى الْمِنْبَرِ

Then Rasool-Allah<sup>-saww</sup> turned, but did not see Abu Bakr, so he<sup>-saww</sup> said: ‘O you people! Are you not wondering from the son of Abu Qohafa and his companions, those whom I<sup>-saww</sup> had sent and made them to be under the hand of Usama, and had ordered them with the journeying to the direction which I<sup>-saww</sup> had diverted to? But, they opposed that and returned to Al-Medina seeking the Fitna. Indeed! And surely Allah<sup>-azwj</sup> had Arranged for them to be in it. Ascend me<sup>-saww</sup> to the pulpit!’

فَقَامَ وَ هُوَ مَرْبُوطٌ حَتَّى قَعَدَ عَلَى أَدْنَى مِرْقَاةٍ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي قَدْ جَاءَنِي مِنْ أَمْرِ رَبِّي مَا النَّاسُ إِلَيْهِ صَائِرُونَ وَ إِنِّي قَدْ تَرَكْتُكُمْ عَلَى الْحُجَّةِ الْوَاضِحَةِ لِيُلْهَأَ كَنَهَا رِهَا فَلَا تَحْتَلِفُوا مِنْ بَعْدِي كَمَا اخْتَلَفَ مَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ

He<sup>-saww</sup> stood up and he<sup>-saww</sup> was wrapped up, until he<sup>-saww</sup> sat upon the lowest step. He<sup>-azwj</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: ‘O you people! Surely there has come to me<sup>-saww</sup> from the Commands of my<sup>-saww</sup> Lord<sup>-azwj</sup> what the people are patient to it, and I<sup>-saww</sup>

am leaving you all upon the Divine Authority, its night is as clear as its day, so do not differ from after me<sup>-sawww</sup> just as the ones before you from the children of Israel had differed.

أَيُّهَا النَّاسُ إِنَّهُ لَا أَجَلَ لَكُمْ إِلَّا مَا أَحَلَّهُ الْقُرْآنُ وَلَا أَحْرِمَ عَلَيْكُمْ إِلَّا مَا حَرَّمَهُ الْقُرْآنُ وَإِنِّي مُخَلِّفٌ فِيكُمْ التَّقْلِينَ مَا إِن تَمَسَّكُمْ بِهِمَا لَنْ تَضِلُّوا وَلَا تَزُولُوا كِتَابَ اللَّهِ وَعَثْرِي أَهْلَ بَيْتِي

O you people! Surely, there is nothing permissible to you except what the Quran has Permitted, nor prohibited unto you except what the Quran has Prohibited, and I<sup>-sawww</sup> am leaving behind among you the two weighty things, what if you were to adhered with these two, you will never go astray and never slip – Book of Allah<sup>-azwj</sup> and my<sup>-sawww</sup> family, People<sup>-asws</sup> of my<sup>-sawww</sup> Household.

هُمَا الْخُلَيْفَتَانِ فِيكُمْ وَإِنَّمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَسْأَلُكُمْ بِمَا دَا خَلَفْتُمُونِي فِيهِمَا وَ لِيَدَادَنَّ يَوْمَئِذٍ رِجَالٌ عَنْ حَوْضِي كَمَا تُدَادُ الْعَرَبِيَّةُ مِنَ الْإِبِلِ فَتَقُولُ رِجَالٌ أَنَا فَلَانٌ وَأَنَا فَلَانٌ فَأَقُولُ أَمَا الْأَسْمَاءُ فَقَدْ عَرَفْتُ وَ لَكِنَّكُمْ ارْتَدَدْتُمْ مِنْ بَعْدِي فَسُخِّقَا لَكُمْ سُخِّقَا

These are the two caliphs (replacements) among you, and they will never separate until they return to me<sup>-sawww</sup> at the Fountain, so I<sup>-sawww</sup> shall ask you all, what is that you dealt with me<sup>-sawww</sup> regarding these two, and men would be impeded from my<sup>-sawww</sup> Fountain just as the strange camel, so men would say, ‘I am so and so’, so I<sup>-sawww</sup> would be saying: ‘As for the names, I<sup>-sawww</sup> have recognise, but you reneged from after me<sup>-sawww</sup>, so remoteness be for you all, remoteness!’

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ وَعَادَ إِلَى حُجْرَتِهِ وَ لَمْ يَظْهَرْ أَبُو بَكْرٍ وَ لَا أَصْحَابُهُ حَتَّى فُيْضَ رَسُولُ اللَّهِ ص وَ كَانَ مِنَ الْأَنْصَارِ وَ سَعْدٍ مِنَ السَّقِيفَةِ مَا كَانَ فَمَنْعُوا أَهْلَ بَيْتِ نَبِيِّهِمْ حُقُوقَهُمْ الَّتِي جَعَلَهَا اللَّهُ عَزَّ وَ جَلَّ لَهُمْ

Then he<sup>-sawww</sup> descended from the pulpit and returned to his<sup>-sawww</sup> chamber, and neither Abu Bakr nor his companions appeared until Rasool-Allah<sup>-sawww</sup> passed away, and it happened from the Helpers, and (clan of) Sa’ad, from the Saqeefa what happened. They deprived the People<sup>-asws</sup> of the Household their rights which Allah<sup>-azwj</sup> Mighty and Majestic had Made it to be for them.

وَ أَمَا كِتَابُ اللَّهِ فَمَزَّقُوهُ كُلَّ مَزْقٍ وَ فِيمَا أَحْبَبْتِكَ يَا أَحَا الْأَنْصَارِ مِنْ حَطْبٍ مُعْتَرٍ لِمَنْ أَحَبَّ اللَّهُ هِدَايَتَهُ

And as for the Book of Allah<sup>-azwj</sup>, they tore it with every tearing, and among what I have informed you, O brother of Ansaar, is from a reliable address for the one whom Allah<sup>-azwj</sup> Loves to Guide him’.

فَقَالَ الْقَتْنِيُّ سَمَّ لِي الْقَوْمَ الْآخَرِينَ الَّذِينَ حَضَرُوا الصَّحِيفَةَ وَ شَهِدُوا فِيهَا

The youth said: ‘Name for me the other group, those who attended the agreement and bore witness in it’.

فَقَالَ حُدَيْفَةُ أَبُو سُفْيَانَ وَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ وَ صَفْوَانُ بْنُ أُمَيَّةَ بْنِ خَلْفٍ وَ سَعِيدُ بْنُ الْعَاصِ وَ خَالِدُ بْنُ الْوَلِيدِ وَ عَبَّاشُ بْنُ أَبِي رِبْعَةَ وَ بَشِيرُ بْنُ سَعْدٍ وَ سُهَيْلُ بْنُ عَمْرٍو وَ حَكِيمُ بْنُ جِرَامٍ وَ صُهَيْبُ بْنُ سِنَانٍ وَ أَبُو الْأَعْوَرِ السُّلَمِيُّ وَ مُطِيعُ بْنُ الْأَسْوَدِ الْمَدْرِيُّ وَ جَمَاعَةٌ مِنْ هَؤُلَاءِ مِنْهُمْ سَقَطَ عَنِّي إِخْصَاءٌ عَدَدِهِمْ

Huzeyfa said, ‘Abu Sufyan, and Ikrimah Bin Abu Jahl, and Safwan Bin Umayya Bin Khalaf, and Saeed Bin Al Aas, and Khalid Bin Al Waleed, and Ayyash Bin Abu Rabie, and Bashir Bin Sa’ad, and Suheyl Bin Amro, and Hakeem Bin Hizam, and Suheyb Bin Sinan, and Abu Al Awr Al Sulamy, and Mutie Bin Al-Aswad Al-Madary, and a group of those from the ones who number count is dropped from me (cannot remember)’.

فَقَالَ الْفَتَى يَا أَبَا عَبْدِ اللَّهِ مَا هَؤُلَاءِ فِي أَصْحَابِ رَسُولِ اللَّهِ ص حَتَّى قَدِ انْقَلَبَ النَّاسُ أَجْمَعُونَ بِسَبِّهِمْ

The youth said, ‘O servant of Allah<sup>-azwj</sup>! They are not from the companions of Rasool-Allah<sup>-saww</sup> until all the people had overturned due to them?’

فَقَالَ حُدَيْفَةُ إِنَّ هَؤُلَاءِ رُءُوسُ الْقَبَائِلِ وَ أَشْرَافُهَا وَ مَا مِنْ رَجُلٍ مِنْ هَؤُلَاءِ إِلَّا وَ مَعَهُ مِنَ النَّاسِ خَلْقٌ عَظِيمٌ يَسْمَعُونَ لَهُ وَ يُطِيعُونَ وَ أَشْرِيُوا فِي قُلُوبِهِمْ مِنْ حُبِّ أَبِي بَكْرٍ كَمَا أَشْرَبَ قُلُوبَ بَنِي إِسْرَائِيلَ مِنْ حُبِّ الْعِجْلِ وَ السَّامِرِيِّ حَتَّى تَرَكَوا هَارُونَ وَ اسْتَضَعُّوهُ

Huzeyfa said, ‘They were the chiefs of the tribes and their nobles, and there was no man from them except and with him were a lot of people listening to him, and obeying, and drinking in their hearts the love of Abu Bakr just as the hearts of the children of Israel had drunk from the love of the calf and Al-Samiri<sup>la</sup>, until they left Haroun<sup>-as</sup> and weakened him<sup>-as</sup>.

قَالَ الْفَتَى فَإِنِّي أَقْسِمُ بِاللَّهِ حَقًّا حَقًّا أَنِّي لَا أَرَا لَهُمْ مُبْغِضًا وَ إِلَى اللَّهِ مِنْهُمْ وَ مِنْ أَعْمَالِهِمْ مُتَّبِعًا وَ لَا زِلْتُ لِأَمِيرِ الْمُؤْمِنِينَ ع مُتَوَالِيًا وَ لِأَعَادِيهِ مُعَادِيًا وَ لِأَلْحَقِّنَ بِهِ وَ إِنِّي لِأَوْمَلُ أَنْ أُرْزَقَ الشَّهَادَةَ مَعَهُ وَ شَيْكًا إِنْ شَاءَ اللَّهُ تَعَالَى

The youth said, ‘I hereby swear by Allah<sup>-azwj</sup>, truly, truly, I will not decline my hatred for them and disavowing to Allah<sup>-azwj</sup> from them and from their deeds, nor cease being a friend to Amir Al-Momineen<sup>-asws</sup> and an enemy to his<sup>-asws</sup> enemies, and I shall join up with him and be hopeful to be Graced the martyrdom with him<sup>-asws</sup> immediately, if Allah<sup>-azwj</sup> the Exalted so Desires’.

ثُمَّ وَدَّعَ حُدَيْفَةَ وَ قَالَ هَذَا وَجْهِي إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَخَرَجَ إِلَى الْمَدِينَةِ وَ اسْتَقْبَلَهُ وَ قَدْ شَحَصَ مِنَ الْمَدِينَةِ يُرِيدُ الْعِرَاقَ فَسَارَ مَعَهُ إِلَى الْبَصْرَةِ فَلَمَّا التَّمَى أَمِيرُ الْمُؤْمِنِينَ ع مَعَ أَصْحَابِ الْجَمَلِ كَانَ ذَلِكَ الْفَتَى أَوَّلَ مَنْ قُتِلَ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ

Then he bade Huzeyfa farewell and said, ‘This is my direction to Amir Al-Momineen<sup>-asws</sup>’. He went out to Al-Medina and met him<sup>-asws</sup>, and he<sup>-asws</sup> had determined to go out from Al-Medina intending Al-Iraq. He travelled with him<sup>-asws</sup> to Al-Basra. When Amir Al-Momineen<sup>-asws</sup> met (in battle) with the companions of the camel (Aysha’s army), that youth was the first to be killed from the companions of Amir Al-Momineen<sup>-asws</sup>.

وَ ذَلِكَ أَنَّهُ لَمَّا صَافَّ الْقَوْمَ وَ اجْتَمَعُوا عَلَى الْحَرْبِ أَحَبَّ أَمِيرُ الْمُؤْمِنِينَ ع أَنْ يَسْتَظْهَرَ عَلَيْهِمْ بِدُعَائِهِمْ إِلَى الْقُرْآنِ وَ حُكْمِهِ فَدَعَا بِمُصْحَفٍ وَ قَالَ مَنْ يَأْخُذْ هَذَا الْمُصْحَفَ يَعْزِضُهُ عَلَيْهِمْ وَ يَدْعُوهُمْ إِلَى مَا فِيهِ فَيُحْيِي مَا أَحْيَاهُ وَ يُمَيِّتُ مَا أَمَاتَهُ

And that is because when the people formed rows (to battle) and they gathered upon the war, Amir Al-Momineen<sup>-asws</sup> loved to present to them by calling them to the Quran and its Judgment. He<sup>-asws</sup> called for the Parchment and said: ‘One who takes with this Parchment, present it to them and call them to what is in it, so keep alive the one it keeps alive, and kill what it kills’.

قَالَ وَ قَدْ شَرَعَتِ الرِّمَاحُ بَيْنَ الْعَسْكَرَيْنِ حَتَّى لَوْ أَرَادَ امْرُؤٌ أَنْ يَمْشِيَ عَلَيْهَا لَمْ يَشِ

He (the narrator) said, ‘And the lancing (with spears) had already started between the soldiers to the extent that if a person had wanted to walk to it, would have walked.

قَالَ فَقَامَ الْفَتَى فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا آخِذُهُ وَ أَعْرِضُهُ عَلَيْهِمْ وَ أَدْعُوهُمْ إِلَى مَا فِيهِ

He (the narrator) said, ‘The youth stood up and said, ‘O Amir Al-Momineen<sup>-asws</sup>! I shall take it and present it to them, and call them to what is in it’.

قَالَ فَأَعْرَضَ عَنْهُ أَمِيرُ الْمُؤْمِنِينَ عَ ثُمَّ نَادَى الثَّانِيَةَ مَنْ يَأْخُذُ هَذَا الْمُصْحَفَ فَيَعْرِضُهُ عَلَيْهِمْ وَ يَدْعُوهُمْ إِلَى مَا فِيهِ فَلَمْ يَنْهَمْ إِلَيْهِ أَحَدٌ فَقَامَ الْفَتَى وَ قَالَ  
يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا آخِذُهُ وَ أَعْرِضُهُ عَلَيْهِمْ وَ أَدْعُوهُمْ إِلَى مَا فِيهِ

He (the narrator) said, ‘Amir Al-Momineen<sup>-asws</sup> turned away from him. Then he<sup>-asws</sup> called out for a second time: ‘One will take this Parchment and present it to them and call them to what is in it?’ But, no one stood up to him. The youth stood up and said, ‘O Amir Al-Momineen<sup>-asws</sup>! I shall take it and present it to them and call them to what is in it’.

قَالَ فَأَعْرَضَ عَنْهُ أَمِيرُ الْمُؤْمِنِينَ عَ ثُمَّ نَادَى الثَّالِثَةَ فَلَمْ يَنْهَمْ إِلَيْهِ أَحَدٌ مِنَ النَّاسِ إِلَّا الْفَتَى وَ قَالَ أَنَا آخِذُهُ وَ أَعْرِضُهُ عَلَيْهِمْ وَ أَدْعُوهُمْ إِلَى مَا فِيهِ

He (the narrator) said, ‘Amir Al-Momineen<sup>-asws</sup> turned away from him. Then he<sup>-asws</sup> called out for a third time, but no one from the people stood up to him<sup>-asws</sup> except the youth, and said, ‘I shall take it and present it to them, and call them to what is in it’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّكَ إِنْ فَعَلْتَ ذَلِكَ فَإِنَّكَ لَمَقْتُولٌ فَقَالَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ عَ مَا شَيْءٌ أَحَبُّ إِلَيَّ مِنْ أَنْ أُرْزَقَ الشَّهَادَةَ بَيْنَ يَدَيْكَ وَ أَنْ  
أُقْتَلَ فِي طَاعَتِكَ

Amir Al-Momineen<sup>-asws</sup> said: ‘You, if you were to do that, you will be killed’. He said, ‘By Allah<sup>-azwj</sup>, O Amir Al-Momineen<sup>-asws</sup>! There is nothing more beloved to me than to be graced the martyrdom in front of you<sup>-asws</sup>, and to be killed in obedience to you<sup>-asws</sup>’.

فَأَعْطَاهُ أَمِيرُ الْمُؤْمِنِينَ عَ الْمُصْحَفَ فَتَوَجَّهَ بِهِ نَحْوَ عَسْكَرِهِمْ فَتَنَظَرَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَ وَ قَالَ إِنَّ الْفَتَى مِمَّنْ حَسَنًا اللَّهُ قَلْبُهُ نُورًا وَ إِمَانًا وَ هُوَ مَقْتُولٌ  
وَ لَقَدْ أَشْفَقْتُ عَلَيْهِ مِنْ ذَلِكَ وَ لَنْ يُفْلِحَ الْقَوْمُ بَعْدَ قَتْلِهِمْ إِيَّاهُ

Amir Al-Momineen<sup>-asws</sup> gave him the Parchment and he headed with it around their soldiers. Amir Al-Momineen<sup>-asws</sup> looked at him and said: ‘The youth is from the ones Allah<sup>-azwj</sup> has Crammed his heart with Noor and Eman, and he will be killed, and I<sup>-asws</sup> was compassionate upon him from that, and the people will never be successful after their killing him’.

فَمَضَى الْفَتَى بِالْمُصْحَفِ حَتَّى وَقَفَ بِإِزَاءِ عَسْكَرِ عَائِشَةَ وَ طَلْحَةَ وَ الزُّبَيْرِ حِينَئِذٍ عَنِ يَمِينِ الْهُودَجِ وَ شِمَالِهِ وَ كَانَ لَهُ صَوْتٌ فَتَنَادَى بِأَعْلَى صَوْتِهِ مَعَاشِرَ  
النَّاسِ هَذَا كِتَابُ اللَّهِ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ الْحُكْمِ بِمَا أَنْزَلَ اللَّهُ فِيهِ فَأَنْبِئُوا إِلَى طَاعَةِ اللَّهِ وَ الْعَمَلِ بِكِتَابِهِ

The youth went with the Parchment until he paused parallel to the soldiers of Ayesha, and Talha and Al-Zubeyr then were on the right and left of the carriage (carrying Ayesha), and there

was a (loud) voice for him. He called out at the top of his voice, ‘Community of people! This is the Book of Allah<sup>-azwj</sup>, and Amir Al-Momineen<sup>-asws</sup> is calling you to the Book of Allah<sup>-azwj</sup> and the Judgment with what Allah<sup>-azwj</sup> has Revealed in it, therefore come to the obedience of Allah<sup>-azwj</sup> and the acting (in accordance) with His<sup>-azwj</sup> Book!’

قَالَ وَكَانَتْ عَائِشَةُ وَ طَلْحَةُ وَ الزُّبَيْرُ يَسْمَعُونَ قَوْلَهُ فَأَمْسَكُوا فَلَمَّا رَأَى ذَلِكَ أَهْلُ عَسْكَرِهِمْ بَادَرُوا إِلَى الْفَتَى وَ الْمُصْحَفُ فِي يَمِينِهِ فَقَطَعُوا يَدَهُ الْيُمْنَى  
فَتَنَاوَلَ الْمُصْحَفَ بِيَدِهِ الْبُسْرَى وَ نَادَاهُمْ بِأَعْلَى صَوْتِهِ مِثْلَ نِدَائِهِ أَوَّلَ مَرَّةٍ

He (the narrator) said, ‘And Ayesha, and Talha and Al-Zubeyr were listening to his words, and they withheld. When people of their army saw that, they rushed towards the youth, and the Parchment was in his right hand, and they cut off his right hand. So he grabbed the Parchment with his left hand and called out to them at the top of his voice like his call the first time.

فَبَادَرُوا إِلَيْهِ وَ قَطَعُوا يَدَهُ الْبُسْرَى فَتَنَاوَلَ الْمُصْحَفَ وَ احْتَضَنَهُ وَ دِمَاؤُهُ تَجْرِي عَلَيْهِ وَ نَادَاهُمْ مِثْلَ ذَلِكَ فَشَدُّوا عَلَيْهِ فَتَقْتَلُوهُ وَ وَقَعَ مَيِّتًا فَقَطَعُوهُ إِزْبَاءً  
وَ لَقَدْ رَأَيْنَا شَحْمَ بَطْنِهِ أَصْفَرَ

They rushed towards him and cut off his left hand. He grabbed the Parchment and embraced it, and his blood was flowing upon it, and called them similar to that. They attacked upon him and killed him, and he fell down dead. They cut him into pieces and pieces, and we saw the fat of his belly as pale.

قَالَ وَ أَمِيرُ الْمُؤْمِنِينَ ع وَاقِفٌ يَرَاهُمْ فَأَقْبَلَ عَلَى أَصْحَابِهِ وَ قَالَ لِي وَ لِلَّهِ مَا كُنْتُ فِي شَكٍّ وَ لَا لَبْسٍ مِنْ ضَلَالَةِ الْقَوْمِ وَ بَاطِلِهِمْ وَ لَكِنِّي أَحْبَبْتُ أَنْ  
يَبَيِّنَ لَكُمْ جَمِيعًا ذَلِكَ مِنْ بَعْدِ قَتْلِهِمُ الرَّجُلِ الصَّالِحِ

He (the narrator) said, ‘And Amir Al-Momineen<sup>-asws</sup> was standing, seeing them. He<sup>-asws</sup> turned towards his<sup>-asws</sup> companions and said: ‘By Allah<sup>-azwj</sup>! I<sup>-asws</sup> was not in doubt nor clouded from the straying of the people and their falsehood, but I<sup>-asws</sup> loved to manifest that to you all, from after their killing the righteous man’.

حَكِيمُ بْنُ جَبَلَةَ الْعَبْدِيِّ فِي رِجَالِ صَالِحِينَ مَعَهُ وَ تَضَاعَفُ ذُنُوبُهُمْ بِهَذَا الْفَتَى وَ هُوَ يَدْعُوهُمْ إِلَى كِتَابِ اللَّهِ وَ الْحُكْمِ بِهِ وَ الْعَمَلِ بِمُوجِبِهِ فَتَارُوا إِلَيْهِ فَتَقْتَلُوهُ  
وَ لَا يَرْتَابُ بِقَتْلِهِمْ مُسْلِمٌ وَ وَقَدَتِ الْحَرْبُ وَ اشْتَدَّتْ

Hakeem Bin Jabala Al Abdy was among the righteous men with him and their sins are multiplied due to this youth and he was calling them to Book of Allah<sup>-azwj</sup> and the Judgment with it, and the acting with its Obligations. But they rushed to him and killed him, and no Muslim was doubtful of their killing, and the war ignited and intensified.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اجْمَلُوا بِأَجْمَعِكُمْ عَلَيْهِمْ بِسْمِ اللَّهِ حَم لَا يُنْصَرُونَ وَ حَمَلٌ هُوَ بِنَفْسِهِ وَ الْحَسَنَانِ وَ أَصْحَابِ رَسُولِ اللَّهِ ص مَعَهُ فَعَاصَى فِي الْقَوْمِ  
بِنَفْسِهِ فَوَ اللَّهُ مَا كَانَ إِلَّا سَاعَةً مِنْ نَهَارٍ حَتَّى رَأَيْنَا الْقَوْمَ كُلَّهُ شَلَالًا يَمِينًا وَ شِمَالًا صَرَغَى تَحْتَ سَنَابِكِ الْحَيْلِ

Amir Al Momineen<sup>-asws</sup> said: ‘All of you attack upon them, in the Name of Allah<sup>-azwj</sup>, **Ha Meem [40:1]**, they will not be helped’. And he<sup>-asws</sup> attacked by himself<sup>-asws</sup>, and Al Hassan<sup>-asws</sup> and Al Husayn<sup>-asws</sup>, and companions of Rasool-Allah<sup>-saww</sup> were with him<sup>-asws</sup>. He<sup>-asws</sup> plunged into the

people by himself<sup>-asws</sup>. By Allah<sup>-azwj</sup>! It was not except an hour from the day until we saw the people, all of them running right and left falling under the hooves of the horses.

وَ رَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَ مُؤَيَّدًا مُنْصُورًا وَ فَتَحَ اللَّهُ عَلَيْهِ وَ مَنَحَهُ أَكْتافَهُمْ وَ أَمَرَ بِذَلِكَ الْفَتَى وَ جَمِيعٍ مَن قُتِلَ مَعَهُ فَلَقُوا فِي ثِيَابِهِمْ بِدِمَائِهِمْ لَمْ تُنَزَعْ عَنْهُمْ ثِيَابُهُمْ وَ صَلَّى عَلَيْهِمْ وَ دَفَنَهُمْ

And Amir Al Momineen<sup>-asws</sup> returned aided, helped, and Allah<sup>-azwj</sup> Granted victory to him<sup>-asws</sup>, and Gave him their shoulders, and instructed with that youth, and the entirety of the ones killed with him, so they were wrapped in their clothes in their blood, not removing their clothes from them, and prayed Salat upon them, and buried them.

وَ أَمَرَهُمْ أَنْ لَا يُجْهِزُوا عَلَى جَرِيحٍ وَ لَا يَتَّبِعُوا لَهُمْ مُدْبِرًا وَ أَمَرَ بِمَا حَوَى الْعَسْكَرُ فَجَمِعَ لَهُ فَقَسَمَهُ بَيْنَ أَصْحَابِهِ

And he<sup>-asws</sup> instructed them that they should neither pounce upon an injured one, nor pursue any fleer of theirs, and instructed with whatever soldiers had possessed, and it was gathered to him<sup>-asws</sup> and he<sup>-asws</sup> distributed it between his<sup>-asws</sup> companions.

وَ أَمَرَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ أَنْ يُدْخِلَ أُخْتَهُ الْبَصْرَةَ فَيَقِيمَ بِهَا أَيَّامًا ثُمَّ يُرْجِلَهَا إِلَى مَنْزِلِهَا بِالْمَدِينَةِ

And he instructed Muhammad Bin Abu Bakr that he enters his sister (Ayesha) into Al Basra, stay at it for a few days, then send her to her house at Al Medina.

قَالَ عَبْدُ اللَّهِ بْنُ سَلَمَةَ كُنْتُ بَيْنَ شَهَدِ حَرْبِ أَهْلِ الْجَمَلِ فَلَمَّا وَضَعَتِ الْحَرْبُ أَوْزَارَهَا رَأَيْتُ أُمَّ ذَلِكَ الْفَتَى وَاقِفَةً عَلَيْهِ فَجَعَلَتْ تَبْكِي عَلَيْهِ وَ تُقْبِلُهُ وَ أَنْشَأَتْ تَقُولُ

Abdullah Bin Salama said, ‘I was from the ones who attended the battle of the people of the camel. When the war placed its burdens (ended), I saw the mother of that youth standing at him, and she went on to cry upon him, and kissing him, and she prosed saying,

رَبِّ إِنَّ مُسْلِمًا أَتَاهُمْ-  
مُرُّهُمْ بِالْأَمْرِ مِنْ مَوْلَاهُمْ  
أُمُّهُمْ قَائِمَةٌ تَرَاهُمْ-  
لَوْ كَتَابَ اللَّهُ لَا يُخْشَاهُمْ-  
خَضَبُوا مِنْ دَمِهِ قَنَاهُمْ-  
مُرُّهُمْ بِالْعَيِّ لَا تُنْهَاهُمْ

‘O Lord<sup>-azwj</sup>! He came to the Muslims reciting the Book of Allah<sup>-azwj</sup>, not fearing them, enjoining them with the command from their Master<sup>-asws</sup>, but they dyed their spear from his blood, and his mother was standing looking at them instructing with the error, not forbidding them”.<sup>13</sup>

<sup>13</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 3

– أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي عَبْدِ اللَّهِ بْنِ أَبِي عَيَّاشٍ عَنْهُ قَالَ: شَهِدْتُ أَبَا ذَرٍّ مَرَضًا مَرَضًا عَلَى عَهْدِ عُمَرَ فِي إِمَارَتِهِ فَدَخَلَ عَلَيْهِ عُمَرُ يُعُوذُهُ وَعِنْدَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ سَلْمَانَ وَ الْمِقْدَادَ وَ قَدْ أَوْصَى أَبُو ذَرٍّ إِلَى عَلِيٍّ ع وَ كَتَبَ وَ أَشْهَدَ

I (Majlisi) am saying , ‘I found in the book of Suleym Bin Qays – From Aban Bin Ayyash, from his who said,

‘I attended Abu Zarr<sup>-ra</sup> who fell ill in the era of Umar during his rule. Umar entered to console him<sup>-ra</sup> and with him<sup>-ra</sup> were Amir Al-Momineen<sup>-asws</sup>, and Salman<sup>-ra</sup> and Al-Miqdad<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup> had bequeathed to Ali<sup>-asws</sup>, and it was written and witnessed.

فَلَمَّا خَرَجَ عُمَرُ قَالَ رَجُلٌ مِنْ أَهْلِ أَبِي ذَرٍّ مِنْ بَنِي عَمِيهِ بَنِي غِفَارٍ مَا مَنَعَكَ أَنْ تُوصِيَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عُمَرَ

When Umar went out, a man from the family of Abu Zarr<sup>-ra</sup>, from the clan of his<sup>-ra</sup> uncle, clan of Ghifar, said, ‘What prevented you from bequeathing to the amir al-momineen Umar?’

قَالَ قَدْ أَوْصَيْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ حَقًّا أَمَرَنَا بِهِ رَسُولُ اللَّهِ ص وَ نَحْنُ ثَمَانُونَ رَجُلًا أَرَبُونَ رَجُلًا مِنَ الْعَرَبِ وَ أَرْبَعُونَ رَجُلًا مِنَ الْعَجَمِ فَسَلَّمْنَا عَلَى عَلِيٍّ بِإِمْرَةِ الْمُؤْمِنِينَ فِينَا هَذَا الْقَائِمُ الَّذِي سَمَّيْتُهُ أَمِيرَ الْمُؤْمِنِينَ

He<sup>-ra</sup> said, ‘I<sup>-ra</sup> have bequeathed to the true Amir Al Momineen Rasool-Allah<sup>-saww</sup> had ordered us with it, and we were eighty men – forty men from the Arabs and forty men from the non-Arabs. We greeted unto Ali<sup>-asws</sup> as ‘Amir Al Momineen’. He was standing among us, the one whom you named as ‘Amir Al Momineen’.

وَ مَا أَخَذَ مِنَ الْعَرَبِ وَ لَا مِنَ الْمَوَالِي الْعَجَمِ رَاجِعَ رَسُولُ اللَّهِ ص إِلَّا هَذَا وَ صَوَّبْتُهُ الَّذِي اسْتَخْلَفَهُ فَإِنَّهُمَا قَالَا أَوْ حَقٌّ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ قَالَ اللَّهُمَّ نَعَمْ حَقٌّ مِنَ اللَّهِ وَ رَسُولِهِ أَمَرَنِي اللَّهُ بِذَلِكَ فَأَمُرُكُمْ بِهِ

And there was no one, neither from the Arabs nor from the friends of the non-Arabs retorting Rasool-Allah<sup>-saww</sup> except this one and his companion who made him a caliph. They said, ‘Is this a truth from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>! Yes, a truth from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. Allah<sup>-azwj</sup> Commanded me<sup>-saww</sup> with that, so I<sup>-saww</sup> ordered you all with it’.

قَالَ سُلَيْمٌ فَقُلْتُ يَا أَبَا الْحَسَنِ وَ أَنْتَ يَا سَلْمَانَ وَ أَنْتَ يَا مِقْدَادَ تَقُولُونَ كَمَا قَالَ أَبُو ذَرٍّ قَالُوا نَعَمْ صَدَقَ قُلْتُ أَرَبَعَةُ عُذُولٍ وَ لَوْ لَمْ يُحَدِّثْنِي غَيْرُ وَاحِدٍ مَا شَكَّكَتُ فِي صِدْقِهِ وَ لَكِنَّ أَرَبَعَتَكُمْ أَشَدُّ لِنَفْسِي وَ بَصِيرَتِي

Suleym said, ‘O Abu Al Hassan<sup>-asws</sup>! And you Salman<sup>-ra</sup>, and you Miqdad<sup>-ra</sup> are saying just as Abu Zarr<sup>-ra</sup> has said?’ They said, ‘He<sup>-ra</sup> speaks the truth’. I said, ‘Four just ones, and even if one had narrated to me, I would not have doubted in his truthfulness, but the four of you have strengthened myself, and my insight’.

قُلْتُ أَصْلَحَكَ اللَّهُ أَسْمُونَ الثَّمَانِينَ مِنَ الْعَرَبِ وَ الْمَوَالِي فَسَمَّاهُمْ سَلْمَانَ رَجُلًا رَجُلًا فَقَالَ عَلِيٌّ ع وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ صَدَقَ سَلْمَانُ رَحِمَهُ اللَّهُ وَ مَغْفِرَتُهُ عَلَيْهِ وَ عَلَيْهِمْ

I said, ‘May Allah<sup>-azwj</sup> Keep you<sup>-ra</sup> well! Can you name the eighty from the Arans and the friends?’ Salman<sup>-ra</sup> named them, man by man. Ali<sup>-asws</sup>, and Abu Zarr<sup>-ra</sup>, and Al Miqdad<sup>-ra</sup> said, ‘Salman<sup>-ra</sup> speaks the truth, may Allah<sup>-azwj</sup> and Mercy on him<sup>-ra</sup> and Forgive him<sup>-ra</sup> and them’.

فَكَانَ مِمَّنْ سَمَّى أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ سَلَمٌ وَ الْحُمْسَةُ مِنَ الشُّوْرِي وَ فِي رِوَايَةٍ أُخْرَى وَ الْحُمْسَةُ أَصْحَابُ الصَّحِيْفَةِ وَ عَمَارُ بْنُ يَاسِرٍ وَ سَعْدُ بْنُ عُبَادَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ الْبَاقِي مِنْ صَحَابَةِ الْعَقَبَةِ وَ فِي رِوَايَةٍ وَ النَّقْبَاءُ مِنْ أَصْحَابِ الْعَقَبَةِ وَ أَبِيُّ بْنُ كَعْبٍ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ جُلْهُمٌ وَ عَظْمُهُمْ مِنْ أَهْلِ بَدْرٍ وَ عَظْمُهُمْ مِنَ الْأَنْصَارِ فِيهِمْ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ خَالِدُ بْنُ زَيْدٍ أَبُو أَيُّوبَ وَ أَسِيدُ بْنُ حُضَيْرٍ وَ بَشِيرُ بْنُ سَعْدٍ

From those that he<sup>ar</sup> (Salman) named were – Abu Bakr, and Umar, and Abu Ubeyda, and Ma’az, and Saalim, and the five of the companions of the consultative council (Al-Shura), and Amaar Bin Yaasir, and Sa’d Bin Abaada, and the remaining ones of the companions of Al-Uqba, and Ubay Bin Ka’ab, and Abu Zarr<sup>ar</sup>, and Al-Miqdad<sup>ar</sup>, and the remaining ones of the majority from the people of Badr and most of them were from the Helpers, among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub, and Asied Bin Hazeyr, and Bashir Bin Saeed.

قَالَ سَلِيمٌ فَأُظْنِي قَدْ لَقِيتُ عَلَيْهِمْ فَسَأَلْتُهُمْ وَ خَلَوْتُ بِهِمْ رَجُلًا رَجُلًا فَمِنْهُمْ مَنْ سَكَتَ عَنِّي فَلَمْ يُجِئْنِي بِشَيْءٍ وَ كَتَمْنِي وَ مِنْهُمْ مَنْ حَدَّثَنِي

Suleym said, ‘I think I met them (all) and asked them, and was alone with them, many by man. From them was one who remained silent from me and did not answer me with anything and concealed from me; and form them was one who narrated to me’.

ثُمَّ قَالَ أَصَابَتْنا فِتْنَةٌ أَحَدَتْ بِقُلُوبِنَا وَ أَسْمَاعِنَا وَ أَبْصَارِنَا وَ ذَلِكَ لَمَّا ادَّعَى أَبُو بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ بَعْدَ ذَلِكَ إِنَّا أَهْلُ بَيْتٍ أَكْرَمَنَا اللَّهُ وَ اخْتَارَ لَنَا الْأَخِرَةَ عَلَى الدُّنْيَا وَ إِنَّ اللَّهَ أَمَرَنَا أَنْ يَجْمَعَ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَ الْخِلَافَةَ

Then he said, ‘Fitna afflicted us, seizing our hearts, and our hearing, and our sights, and that is when Abu Bakr claimed that he heard Rasool-Allah<sup>-sawww</sup> saying after that: ‘We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> has Honoured us<sup>-asws</sup>, and has Chosen the Hereafter to be for us<sup>-asws</sup> over the world, and that Allah<sup>-azwj</sup> Refused to Gather for us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, the Prophet-hood and the caliphate’.

فَاحْتَجَّ بِذَلِكَ أَبُو بَكْرٍ عَلَيَّ ع حِينَ جِيءَ بِهِ لِلْبَيْعَةِ وَ صَدَقَهُ وَ شَهِدَ لَهُ أَرْبَعَةٌ كَانُوا عِنْدَنَا خِيَارًا غَيْرَ مَثْمَمِينَ مِنْهُمْ أَبُو عُبَيْدَةَ وَ سَلَمٌ وَ عُمَرُ وَ مُعَاذٌ وَ ظَنْنَا أَنَّهُمْ قَدْ صَدَقُوا

Abu Bakr argued by that upon Ali<sup>-asws</sup> when they came with him<sup>-asws</sup> for the allegiance, and they ratified him, and there testified for him forty (of them) who were good ones in our view, not indicted. From them was Ubeyda, and Saalim, and Umar, and Muaz, and we thought they had spoken the truth.

فَلَمَّا بَايَعَ عَلِيَّ ع خَيْرَتَنَا أَنَّ رَسُولَ اللَّهِ ص قَالَ مَا قَالَهُ وَ أَخْبَرَ أَنَّ هَؤُلَاءِ الْحُمْسَةُ كَتَبُوا بَيْنَهُمْ كِتَابًا تَعَاهَدُوا عَلَيْهِ وَ تَعَاقَدُوا فِي ظِلِّ الْكَعْبَةِ إِنْ مَاتَ مُحَمَّدٌ أَوْ قُتِلَ أَنْ يَتَّظَاهَرُوا عَلَيَّ فَيَرُؤُوا هَذَا الْأَمْرَ وَ اسْتَشْهَدَ أَرْبَعَةً سَلْمَانَ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ الرَّبِيعَ

It was only when Ali<sup>-asws</sup> was pledged allegiance to, we were informed that Rasool-Allah<sup>-sawww</sup> had said what he<sup>-sawww</sup> had said, and we were informed that these five had written a letter between them pacting upon it, and agreed upon in the shade of the Kabah that if Muhammad<sup>-</sup>

<sup>saww</sup> dies or is killed, they would overpower Ali<sup>asws</sup> and impede this caliphate, and four of them testified to this (statement of Ali<sup>asws</sup>)— Salman<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> and Al-Zubayr.

و شَهِدُوا لَهُ بَعْدَ مَا وَجِبَتْ فِي أَعْنَاقِنَا لِأَبِي بَكْرٍ بَيْعُهُ الْمَلْعُونَةَ الصَّالَةَ فَعَلِمْنَا أَنَّ عَلِيًّا ع لَمْ يَكُنْ لِيَرْوِي عَن رَسُولِ اللَّهِ ص بَاطِلًا وَ شَهِدَ لَهُ الْأَخْيَارُ مِنْ أَصْحَابِ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامُ

And we realised (the Fitna), afterwards, when Abu Bakr’s accursed and erroneous allegiance was forced onto our necks then we came to know that Ali<sup>asws</sup> would never report from Rasool-Allah<sup>saww</sup> any falsehood, and testified to him<sup>asws</sup> as being the best of the companions of Muhammad<sup>saww</sup>.

فَقَالَ جُلٌّ مِنْ قَالَ هَذِهِ الْمَقَالَةَ إِنَّا تَدَبَّرْنَا الْأَمْرَ بَعْدَ ذَلِكَ فَذَكَرْنَا قَوْلَ نَبِيِّ اللَّهِ ع وَ نَحْنُ نَسْمَعُ أَنَّ اللَّهَ يُحِبُّ أَرْبَعَةً مِنْ أَصْحَابِي وَ أَمْرِي بِحُبِّهِمْ وَ إِنَّ الْجَنَّةَ تَشْتَاتِقُ إِلَيْهِمْ فَقُلْنَا مَنْ هُمْ يَا رَسُولَ اللَّهِ

Most of them said these words, ‘We reconsidered the matter after that and we remembered the words of the Prophet<sup>saww</sup> – and we heard: ‘Allah<sup>azwj</sup> Loves four of my<sup>saww</sup> companions and Ordered me<sup>saww</sup> for their love and that the Paradise is eagerly awaiting them’. We said, ‘Who are they, O Rasool-Allah<sup>saww</sup>?’

فَقَالَ أَحِي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَليُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي عَلَيُّ بْنُ أَبِي طَالِبٍ ع وَ سَلْمَانَ الْفَارِسِيَّ وَ أَبُو دَرٍّ وَ الْمِقْدَادَ بْنَ الْأَسْوَدِ

He<sup>saww</sup> said: ‘My<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and the Guardian of every believer after me<sup>saww</sup>, Ali<sup>asws</sup> bin Abu Talib<sup>asws</sup>, and Salman Al-Farsi<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Al-Miqdad Bin Al-Aswad<sup>ra</sup>’.

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ ثُمَّ سَكَتَ ثُمَّ قَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ وَ أَبُو دَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ

And in another report – He<sup>saww</sup> said: ‘Indeed, Ali<sup>asws</sup> is from them’. Then he<sup>saww</sup> was silent, then said: ‘Indeed, Ali<sup>asws</sup> is from them’. Then he<sup>saww</sup> was silent, ‘Indeed, Ali<sup>asws</sup> is from them, and Abu Zarr<sup>ra</sup> and Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>’.

وَ إِنَّا نَسْتَغْفِرُ اللَّهَ وَ نَتُوبُ إِلَيْهِ بِمَا رَكِبْنَا وَ بِمَا أَتَيْنَاهُ

And we seek Forgiveness of Allah<sup>azwj</sup> and repent to Him<sup>azwj</sup> from what we have done and come up with.

فَدَسَمَعْنَا رَسُولَ اللَّهِ ص يَقُولُ قَوْلًا لَمْ نَعْلَمْ تَأْوِيلَهُ وَ مَعْنَاهُ إِلَّا خَيْرًا قَالَ لَبِدَدَنَّ عَلَيَّ الْخَوْصُ أَقْوَامٌ مِمَّنْ صَحِبَنِي وَ مِنْ أَهْلِ الْمَكَاتَةِ مِنِّي وَ الْمَنْزِلَةِ عِنْدِي حَتَّى إِذَا وَقَفُوا عَلَى مَرَاتِبِهِمْ اخْتَلَسُوا دُونِي وَ فِي رِوَايَةٍ اخْتَلَجُوا دُونِي وَ أَخَذَ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ وَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِينَ عَلَى أَدْبَارِهِمُ الْفَهْقَرَى مُنْذُ فَارَقْتَهُمْ

And we have heard from Rasool-Allah<sup>saww</sup> saying certain words that we do not understand its explanation except as good. He<sup>saww</sup> said: ‘A group of my<sup>saww</sup> companions will come to me<sup>saww</sup> at the Fountain, and they will be those who had status with me<sup>saww</sup> and a position, until they

will pause in accordance with their ranks, and they will see me<sup>-saww</sup> and come nearer to me<sup>-saww</sup>. They will be grabbed and sent to the left. I<sup>-saww</sup> will say: ‘O Lord<sup>-azwj</sup>, my<sup>-saww</sup> companions, my<sup>-saww</sup> companions! It will be said to me<sup>-saww</sup>: ‘You<sup>-saww</sup> don’t know what they have done after you<sup>-saww</sup>. They did not cease to be apostates, turning on their backs, going backwards since you<sup>-saww</sup> separated from them’.

وَلَعَمْرُنَا لَوْ أَنَّا حِينَ فُضِّصَ رَسُولُ اللَّهِ ص سَلَّمْنَا الْأَمْرَ إِلَى عَلِيٍّ ع فَأَطَعْنَاهُ وَتَابَعْنَاهُ وَبَايَعْنَاهُ لَرَشَدُنَا وَاهْتِدَائِنَا وَوَفَّقَنَا

And as for our affairs, had we – since the passing away of Rasool-Allah<sup>-saww</sup> – submitted our affairs to Ali<sup>-asws</sup> and obeyed him<sup>-asws</sup>, and followed him<sup>-asws</sup>, and paid allegiance to him<sup>-asws</sup>, he<sup>-asws</sup> would keep us on the right path, and guided us, and harmonise us.

وَلَكِنَّ اللَّهَ قَضَى الْإِخْتِلَافَ وَالْفُرْقَةَ وَالْبَلَاءَ فَلَا بُدَّ مِنْ أَنْ يَكُونَ مَا عَلِمَ اللَّهُ وَ قَضَى وَ قَدَّرَ

However, Allah<sup>-azwj</sup> Ordained it (in order to test the righteous ones) that there should be differentiation, and (due to that people are divided into) the sects and the (subjected to) afflictions. Thus it had to take place, as it was in the Knowledge of Allah<sup>-azwj</sup> and the fate and the destiny (as per actions of the nation)’.

سَلِمْتُ مِنْ قَيْسٍ قَالَ فَشَهِدْتُ أَبَا ذَرٍّ بِالرَّبِّدَةِ حِينَ سَيَّرَهُ عُثْمَانُ وَ أَوْصَى إِلَى عَلِيٍّ ع فِي أَهْلِهِ وَ مَالِهِ فَقَالَ لَهُ قَائِلٌ لَوْ كُنْتَ أَوْصَيْتَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ فَقَالَ قَدْ أَوْصَيْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ سَلَّمْنَا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص

Sulaym Bin Qays said, ‘I saw Abu Zarr<sup>-ra</sup> at Al-Rabza when Usman exiled him<sup>-ra</sup>, and he<sup>-ra</sup> bequeathed to Ali<sup>-asws</sup> with regards to his<sup>-ra</sup> family and his<sup>-ra</sup> belongings. Someone said to him, ‘If only you had bequeathed to Amir-ul-Momineen Usman’. He<sup>-ra</sup> said, ‘I<sup>-ra</sup> have bequeathed to the Amir-ul-Momineen<sup>-asws</sup> who is the true Amir-ul-Momineen, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. We had greeted him<sup>-asws</sup> as ‘Amir-ul-Momineen’ in the era of Rasool-Allah<sup>-saww</sup> by the Command of Allah<sup>-azwj</sup>.

بِأَمْرِ رَسُولِ اللَّهِ ص قَالَ ص لَنَا سَلِّمُوا عَلَى أَحِي وَ زِيرِي وَ وَاثِي وَ حَلِيفِي فِي أُمَّتِي وَ وَلِي كُلِّ مُؤْمِنٍ بَعْدِي بِإِمْرَةِ الْمُؤْمِنِينَ فَإِنَّهُ زُرُّ الْأَرْضِ الَّذِي تَسْكُنُ إِلَيْهِ وَ لَوْ قَدْ فَقَدْتُمُوهُ أَنْكَرْتُمْ الْأَرْضَ وَ أَهْلَهَا

He<sup>-saww</sup> said to us: ‘Greet my<sup>-saww</sup> brother, and my<sup>-saww</sup> Vizier, and my<sup>-saww</sup> inheritor, and my<sup>-saww</sup> Caliph in my<sup>-saww</sup> community, and my<sup>-saww</sup> guardian of every believer after me<sup>-saww</sup>, as ‘Amir-ul-Momineen’, for he<sup>-asws</sup> is reason by which the earth is in a tranquil state, if you were to lose him<sup>-asws</sup> the earth would refuse to carry you an its inhabitants.

فَرَأَيْتُ عَجَلَ هَذِهِ الْأُمَّةِ وَ سَامِرِيهَا رَاجِعًا رَسُولَ اللَّهِ ص فَقَالَ حَقٌّ مِنَ اللَّهِ وَ رَسُولُهُ فَعَضِبَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ حَقٌّ مِنَ اللَّهِ وَ رَسُولُهُ أَمْرِي بِذَلِكَ

I saw the calf of this community and its Samiri rebuking Rasool-Allah<sup>-saww</sup> saying, ‘Is this truth from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ Rasool-Allah<sup>-saww</sup> got angered by it and said: ‘It is truth from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. Allah<sup>-azwj</sup> Command me<sup>-saww</sup> for that’.

فَلَمَّا سَلَّمَ عَلَيْهِ أَقْبَلَا عَلَى أَصْحَابِيهَا سَالِمٍ وَ أَبِي عُبَيْدَةَ حِينَ خَرَجَا مِنْ بَيْتِ عَلِيٍّ ع مِنْ بَعْدِ مَا سَلَّمَ عَلَيْهِ فَقَالَ لَهُمْ مَا بَالُ هَذَا الرَّجُلِ مَا زَالَ رَفَعَ حَسْبِسَةَ ابْنِ عَمِّهِ وَ قَالَ أَحَدُهُمَا إِنَّهُ أَمَرَ ابْنَ عَمِّهِ وَ قَالَ الْجَمِيعُ مَا لَنَا عِنْدَهُ خَيْرٌ مَا بَقِيَ عَلَيُّ

When we had greeted him<sup>-asws</sup>, the two of them went to their companions Ma’az, and Saalim, and Abu Ubeyda – when they came out of the House of Ali<sup>-asws</sup> after having greeted him<sup>-asws</sup> – so the two of them said to them, ‘What is it with this man<sup>-saww</sup>, he<sup>-saww</sup> does not cease to elevate his<sup>-asws</sup> cousin<sup>-asws</sup>’. And one of them said, ‘He<sup>-saww</sup> always makes good the affair of his<sup>-saww</sup> cousin<sup>-asws</sup>’. And all of them said, ‘There is no good for us if Ali<sup>-asws</sup> remains (alive)’.

قَالَ فُلْتُ يَا أَبَا ذَرٍّ هَذَا التَّسْلِيمُ بَعْدَ حَجَّةِ الْوَدَاعِ أَوْ قَبْلَهَا قَالَ أَمَا التَّسْلِيمَةُ الْأُولَى قَبْلَ حَجَّةِ الْوَدَاعِ وَ أَمَا التَّسْلِيمَةُ الْآخَرَى فَبَعْدَ حَجَّةِ الْوَدَاعِ قُلْتُ  
فَمُعَاوَدُهُ هُوَ لِأَيِّ الْحُمْسَةِ مَتَى كَانَ قَالَ فِي حَجَّةِ الْوَدَاعِ

Sulaym said, ‘I said, ‘O Abu Zarr<sup>ar</sup>, was this greeting before or after the Farewell Hajj?’ He<sup>ar</sup> said, ‘As for the first greeting, it was before the Farewell Hajj, and as for the other one, it was after the Farewell Hajj’. I said, ‘When was the contract of those five made?’ He<sup>ar</sup> said, ‘During the Farewell Hajj’.

قُلْتُ أَخْبِرْنِي أَصْلَحَكَ اللَّهُ عَنِ الْإِثْنَيْ عَشَرَ أَصْحَابِ الْعَقَبَةِ الْمُتَلَقِّمِينَ الَّذِينَ أَرَادُوا أَنْ يَنْفِرُوا بِرَسُولِ اللَّهِ ص النَّاقَةَ مَتَى كَانَ ذَلِكَ قَالَ بِعَدْرِ حُجْمٍ مَقْفَلٍ  
رَسُولِ اللَّهِ ص

I said, ‘May Allah<sup>-azwj</sup> Keep you well, inform me about the twelve companions of Al-Uqba, who had covered their faces and intended to frighten the camel of the Messenger<sup>-saww</sup> of Allah<sup>-azwj</sup>, when did that happen?’ He<sup>ar</sup> said, ‘At Ghadeer Khumm, when Rasool-Allah<sup>-saww</sup> was returning from the Farewell Hajj’.

قُلْتُ أَصْلَحَكَ اللَّهُ تَعْرِفُهُمْ قَالَ إِي وَ اللَّهُ كُلُّهُمْ قُلْتُ مِنْ أَيْنَ تَعْرِفُهُمْ وَ قَدْ أَسْرَهُمُ رَسُولُ اللَّهِ ص إِلَى حُدَيْفَةَ قَالَ عَمَّارُ بْنُ يَاسِرٍ كَانَ قَائِدًا وَ حُدَيْفَةُ  
سَائِقًا فَأَمَرَ حُدَيْفَةَ بِالْكِتْمَانِ وَ لَمْ يَأْمُرْ بِذَلِكَ عَمَّارًا

I said, ‘May Allah<sup>-azwj</sup> Keep you well, do you know them?’ He<sup>ra</sup>, said, ‘Yes, by Allah<sup>-azwj</sup>, all of them’. I said, ‘From where did you<sup>-ra</sup> come to know them and Rasool-Allah<sup>-saww</sup> had told Huzayfa to keep it a secret?’ He<sup>ra</sup> said, ‘Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar’.

قُلْتُ تُسَمِّيهِمْ لِي قَالَ حُمْسَةُ أَصْحَابِ الصَّحِيفَةِ وَ الْحُمْسَةُ أَصْحَابُ الشُّورَى وَ عَمْرُو بْنُ الْعَاصِ وَ مُعَاوِيَةُ

I said, ‘Can you name them for me?’ He<sup>ra</sup> said, ‘Five companions of the agreement, and five companions of the consultative council, and Amr Bin Al-Aas and Muawiya’.

قُلْتُ أَصْلَحَكَ اللَّهُ كَيْفَ تَرَدَّدَ عَمَّارُ وَ حُدَيْفَةُ فِي أَمْرِهِمْ بَعْدَ رَسُولِ اللَّهِ ص حِينَ رَأَيْاهُمْ

I said, ‘May Allah<sup>-azwj</sup> Keep you well, how come Ammar and Huzayfa hesitated in their affairs after Rasool-Allah<sup>-saww</sup>, when they had both seen them (companions of Al-Uqba)?’

وَ فِي رِوَايَةٍ أُخْرَى فَكَيْفَ نَزَلَ عَمَّارُ وَ حُدَيْفَةُ فِي أَمْرِهِمْ بَعْدَ رَسُولِ اللَّهِ ص

And in another report: ‘How come Ammar and Huzeyfa descended in their affairs after Rasool-Allah<sup>-saww</sup>?’

قَالَ إِنَّهُمْ أَظْهَرُوا التَّوْبَةَ وَ النَّدَامَةَ بَعْدَ ذَلِكَ وَ ادَّعَى عِجْلَهُمْ مَنْزِلَةً وَ شَهِدَ لَهُ سَامِرِيُّهُمْ وَ الثَّلَاثَةُ مَعَهُ بِأَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ ذَلِكَ فَقَالُوا لِعَلِيٍّ  
عَ هَذَا أَمْرٌ حَدَّثَ بَعْدَ الْأَوَّلِ فَشَكَ مِنْ شَكِّ مِنْهُمْ إِلَّا أَكْثَرًا تَابَا وَ عَرَفَا وَ سَلَّمَا

He<sup>ar</sup> said, ‘They had both apparently repented, and were remorseful after that. Their calf had made a claim for status and their Samiri had testified to them, and three (people) were with them, that they had heard Rasool-Allah<sup>-saww</sup> saying that. They said, ‘Perhaps this matter happened after the first one. So the ones who doubted from them doubted, except that these two repented and understood, and were safe’.

قَالَ سُلَيْمُ بْنُ قَيْسٍ فَلَقِيْتُ عَمَّارًا فِي خِلَافَةِ عُثْمَانَ بَعْدَ مَا مَاتَ أَبُو ذَرٍّ فَأَخْبَرْتُهُ بِمَا قَالَ أَبُو ذَرٍّ فَقَالَ صَدَقَ أَحْيَى إِنَّهُ لَا بُرٌّ وَ أَصْدَقَ مِنْ أَنْ يُحَدِّثَ  
عَنْ عَمَّارٍ بِمَا لَا يَسْمَعُ مِنْهُ

Sulaym Bin Qays said, ‘I met Ammar during the Caliphate of Usman after Abu Zarr<sup>ar</sup> had passed away and informed him of what Abu Zarr<sup>ar</sup> had said. He said, ‘My brother Abu Zarr<sup>ar</sup> spoke the truth. He<sup>ar</sup> is more righteous and truthful than to narrate from Ammar what he<sup>ar</sup> had not heard from him’.

فَقُلْتُ أَصْلَحَكَ اللَّهُ وَ بِمَا تُصَدِّقُ أَبَا ذَرٍّ قَالَ أَشْهَدُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ مِنْ ذِي هَنْجَةٍ أَصْدَقَ مِنْ  
أَبِي ذَرٍّ وَ لَا أَبَرَّ

I said, ‘May Allah<sup>-azwj</sup> Keep you well, you are ratifying Abu Zarr<sup>ar</sup>?’ He said, ‘I hereby testify that I have heard Rasool-Allah<sup>-saww</sup> say: ‘The sky has not cast a shadow, nor has the dust (ground) carried anyone who is more truthful in his words than Abu Zarr<sup>ar</sup>, nor anyone more righteous’.

قُلْتُ يَا نَبِيَّ اللَّهِ وَ لَا أَهْلَ بَيْتِكَ قَالَ إِنَّمَا أَعْنِي غَيْرُهُمْ مِنَ النَّاسِ

I (Ammar) said, ‘O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, not even the People<sup>-asws</sup> of your<sup>-saww</sup> Household?’ He<sup>-saww</sup> said: ‘What I<sup>-saww</sup> mean is apart from them<sup>-asws</sup>, from the (other) people’.

ثُمَّ لَقِيْتُ حَدَيْفَةَ بِالْمَدَائِنِ رَحَلْتُ إِلَيْهِ مِنَ الْكُوفَةِ فَذَكَرْتُ لَهُ مَا قَالَ أَبُو ذَرٍّ فَقَالَ سُبْحَانَ اللَّهِ أَبُو ذَرٍّ أَصْدَقُ وَ أَبَرُّ مِنْ أَنْ يُحَدِّثَ عَنْ رَسُولِ اللَّهِ ص  
بِغَيْرِ مَا قَالَ.

Then I met Huzayfa at Mada’in – I travelled to him from Al-Kufa – and I mentioned to him what Abu Zarr<sup>ar</sup> had said. He said, ‘Glory be to Allah<sup>-azwj</sup>, Abu Zarr<sup>ar</sup> is more truthful and righteous than to narrate something from Rasool-Allah<sup>-saww</sup> with other than what he<sup>-saww</sup> had said’<sup>14</sup>.

<sup>14</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 3 H 7

ج، الإحتجاج عن أبي المفضل محمد بن عبد الله الشيباني بإسناده الصحيح عن رجاله ثقة عن ثقة أن النبي ص خرج في مرضه الذي توفي فيه إلى الصلاة متوكياً على الفضل بن العباس و غلام له يقال له ثوبان و هي الصلاة التي أراد التحلف عنها لينقله

(The book) ‘Al Ihtijaj’ – From Abu Al Mufazzal Muhammad Bin Abdullah Al Shaybani, by his correct chain from his men, a reliable one from a reliable one –

‘The Prophet<sup>-saww</sup> came out to the Salat during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away, relying upon Al-Fazl Bin Al-Abbas, and a slave of his<sup>-saww</sup> called Sowban, and it is the Salat which he<sup>-saww</sup> wanted a replacement for it due to his<sup>-saww</sup> heaviness (of illness).

ثم حمل على نفسه ص و خرج فلما صلى عاد إلى منزله فقال لغلامه اجلس على الباب و لا تحجب أحداً من الأنصار و بحالة العشي و جاءت الأنصار فأخدقوا بالباب و قالوا ائذن لنا على رسول الله

Then he<sup>-saww</sup> (took the) load upon himself<sup>-saww</sup> and went out. When he<sup>-saww</sup> prayed Salat, he<sup>-saww</sup> returned to his<sup>-saww</sup> house. He<sup>-saww</sup> said to his<sup>-saww</sup> slave: ‘Sit at the door and do not bar anyone from the Helpers’, and the faintness came to him<sup>-saww</sup>, and the Helpers came and they knocked on the door and said, ‘Give permission to us upon seeing Rasool-Allah<sup>-saww</sup>!’

فقال هو مغيثي عليه و عنده نساؤه فجعلوا يبكون فسمع رسول الله ص البكاء فقال من هؤلاء قالوا الأنصار فقال ص من هاهنا من أهل بيتي قالوا علي و العباس

He said, ‘He<sup>-saww</sup> is with unconsciousness upon him and with him<sup>-saww</sup> are his<sup>-saww</sup> wives. Then went on to wail and Rasool-Allah<sup>-saww</sup> heard the wailing. He<sup>-saww</sup> said: ‘Who are they?’ They said, ‘The Helpers’. He<sup>-saww</sup> said: ‘Who is over here from my<sup>-saww</sup> family?’ They said: ‘Ali<sup>-asws</sup> and Al-Abbas’.

فدعاهما و خرج متوكياً عليهما فاستند إلى جذع من أساطين مسجده و كان الجذع جريد نخلة فاجتمع الناس و خطب و قال في كلامه إنه لم يمت نبي قط إلا خلف تركة و قد خلفت فيكم الثقلين كتاب الله و أهل بيتي فمن ضيعهم ضيعه الله

He called them, and went out reclining upon them, and he<sup>-saww</sup> reclined to a trunk from the pillars of his<sup>-saww</sup> Masjid, and the trunk was a branch of a palm tree. The people gathered, and he<sup>-saww</sup> addressed and said in his<sup>-saww</sup> speech: ‘No Prophet<sup>-saww</sup> dies at all except and a replacement (successor) is left behind, and I<sup>-saww</sup> am leaving behind among you all the two weighty things – Book of Allah<sup>-azwj</sup> and People<sup>-asws</sup> of my<sup>-saww</sup> Household, so the one who wastes them, Allah<sup>-azwj</sup> would Waste him.

ألا و إن الأنصار كرشبي التي آوي إليها و إلي أوصيكم بتقوى الله و الإحسان إليهم فاقبلوا من محسنهم و تجاوزوا عن مسيئهم

Indeed! And the Helpers are like my<sup>-saww</sup> feathers which I<sup>-saww</sup> can shelter to, and I<sup>-saww</sup> am bequeathing you with fearing Allah<sup>-azwj</sup>, and the doing of good to them. Accept from their good deeds and overlook from their evil deeds.

ثُمَّ دَعَا أُسَامَةَ بْنَ زَيْدٍ فَقَالَ سِرْ عَلَيَّ بِبَرَكََةِ اللَّهِ وَ النَّصْرِ وَ الْعَاقِبَةِ حَيْثُ أَمَرْتُكَ بِمَنْ أَمَرْتُكَ عَلَيْهِ وَ كَانَ صَ قَدْ أَمَرَهُ عَلَى جَمَاعَةٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ الْأُولَى وَ أَمَرَهُ أَنْ يُعِيرُوا عَلَيَّ مُؤْتَةً وَادٍ فِي فَلَسْطِينَ

Then he<sup>-saww</sup> called Usama Bin Zayd and said: ‘Travel upon Blessings of Allah<sup>-azwj</sup> and the Help, and the well-being where I<sup>saww</sup> order you to, with the ones I<sup>-saww</sup> make you to be in charge upon’. And he<sup>-saww</sup> had made him to be a commander upon a group of Emigrants and the Helpers, among them being Abu Bakr, and Umar, and a group of the Emigrants in the beginning, and he<sup>-saww</sup> instructed him to change at Mowtat, a valley in Palestine.

فَقَالَ لَهُ أُسَامَةُ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَ تَأْذُنُ لِي فِي الْمَقَامِ أَيَّامًا حَتَّى يَشْفِيكَ اللَّهُ فَإِنِّي مَتَى حَرَجْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالَةِ حَرَجْتُ وَ فِي قَلْبِي مِنْكَ فَرْحَةٌ

Usama said to him<sup>-saww</sup>, ‘May my father and my mother be (sacrificed) for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! Will you<sup>-saww</sup> permit me to stay for days until Allah<sup>-azwj</sup> Heals you<sup>-saww</sup>, for when I go out and you<sup>-saww</sup> are upon this state, I would be going out and in my heart would be a sore about you<sup>-saww</sup>’.

فَقَالَ أَنْفَيْدُ يَا أُسَامَةَ فَإِنَّ الْفُجُودَ عَنِ الْجِهَادِ لَا يَجِبُ فِي حَالٍ مِنَ الْأَحْوَالِ فَبَلَّغَ رَسُولُ اللَّهِ ص أَنَّ النَّاسَ طَعَنُوا فِي عَمَلِهِ فَقَالَ رَسُولُ اللَّهِ ص بَلَّغْنِي أَنْتُمْ طَعَنْتُمْ فِي عَمَلِ أُسَامَةَ وَ فِي عَمَلِ أَبِيهِ مِنْ قَبْلُ وَ ائِمَّ اللَّهُ إِنَّهُ لَخَلِيقٌ بِالْإِمَارَةِ وَ إِنَّ أَبَاهُ كَانَ خَلِيقًا بِهَا وَ إِنَّهُ مِنْ أَحَبِّ النَّاسِ إِلَيَّ فَأَوْصِيكُمْ بِهِ خَيْرًا فَلَمِنَ فُلْتُمْ فِي إِمَارَتِهِ فَقَدْ قَالَ قَائِلُكُمْ فِي إِمَارَةِ أَبِيهِ

He<sup>-saww</sup> said: ‘Implement, O Usama, for the sitting back from the Jihad is not obliged in a state from the states’. It reached Rasool-Allah<sup>-saww</sup> that the people were taunting regarding his deed, so Rasool-Allah<sup>-saww</sup> said: ‘It reached me<sup>-saww</sup> that you are taunting regarding a deed of Usama and regarding a deed of his father of before, and I<sup>-saww</sup> swear by Allah<sup>-azwj</sup>, he is creative in his command, and his father was creative with it, and he is from the most beloved of the people to me<sup>-saww</sup>. I<sup>-saww</sup> bequeath good with him, so if you were to say (taunts) regarding his command, so your speaker had said regarding the command of his father’.

ثُمَّ دَخَلَ رَسُولُ اللَّهِ ص إِلَى بَيْتِهِ وَ حَرَجَ أُسَامَةَ مِنْ يَوْمِهِ حَتَّى عَسَكَرَ عَلَى رَأْسِ فَرْسَخٍ مِنَ الْمَدِينَةِ وَ نَادَى فُنَادِي رَسُولِ اللَّهِ ص أَنْ لَا يَتَخَلَّفَ عَنِ أُسَامَةَ أَحَدٌ مِمَّنْ أَمَرْتُهُ عَلَيْهِ

Then Rasool-Allah<sup>-saww</sup> entered into his<sup>-saww</sup> house, and Usama went out from his day until the army was on top of a cliff, a Farsakh from Al-Medina, and a caller of Rasool-Allah<sup>-saww</sup> called out: ‘No one from the ones I<sup>-saww</sup> have made him a commander upon should stay behind from Usama!’

فَلَحِقَ النَّاسُ بِهِ وَ كَانَ أَوَّلَ مَنْ سَارَعَ إِلَيْهِ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَتَزَلُّوا فِي زُقَاقٍ وَاحِدٍ مَعَ جُمْلَةِ أَهْلِ الْعَسْكَرِ

The people joined up with him, and the first one to hasten to him were Abu Bakr and Umar and Ubeyda Bin Al-Jarrah. They descended in one lane with the total of the people of the army’.

قَالَ وَ ثَقُلَ رَسُولُ اللَّهِ ص فَجَعَلَ النَّاسُ مِمَّنْ لَمْ يَكُنْ فِي بَعْثِ أُسَامَةَ يَدْخُلُونَ عَلَيْهِ أَرْسَالًا وَ سَعَدُ بْنُ عُبَادَةَ شَاكٍ فَكَانَ لَا يَدْخُلُ أَحَدٌ مِنَ الْأَنْصَارِ عَلَى النَّبِيِّ ص إِلَّا أَنْصَرَفَ إِلَى سَعْدِ بْنِ عُبَيْدَةَ

He (the narrator) said, ‘And Rasool-Allah<sup>-saww</sup> became heavy (with illness), so the people, from the ones who did not happen to be among the sending of Usama, went on to entered to see him<sup>-saww</sup> in an orderly manner, and Sa’ad Bin Ubada had a complaint (illness). So, no one from the Helpers entered to see the Prophet<sup>-saww</sup> except he left to see Sa’ad to console him’.

قَالَ وَ قُبِضَ رَسُولُ اللَّهِ ص وَقَتَ الضُّحَى مِنْ يَوْمِ الْإِنْتِزِ بِعَدِّ خُرُوجِ أُسَامَةَ إِلَى مُعَسِكَرِهِ بِيَوْمَيْنِ فَرَجَعَ أَهْلُ الْعَسْكَرِ وَ الْمَدِينَةُ قَدْ رَجَعَتْ بِأَهْلِهَا فَأَقْبَلَ أَبُو بَكْرٍ عَلَى نَاقَةٍ لَهُ حَتَّى وَقَفَ عَلَى بَابِ الْمَسْجِدِ فَقَالَ أَيُّهَا النَّاسُ مَا لَكُمْ تَمُوجُونَ إِنْ كَانَ مُحَمَّدٌ قَدْ مَاتَ قَرُبُ مُحَمَّدٍ ص لَمْ يَمُتْ

He (the narrator) said, ‘And Rasool-Allah<sup>-saww</sup> passed away at morning time of the day of Monday, two days after the exit of Usama to his soldiers. The people of the army returned and Al-Medina trembled with its inhabitants. Abu Bakr came upon a camel of his until he paused at the door of the Masjid and said, ‘O you people! What is the matter with you all rippling? If Muhammad<sup>-saww</sup> has died, so perhaps he<sup>-saww</sup> did not die:

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً

***And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything [3:144]’.***

ثُمَّ اجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُבَادَةَ وَ جَاءُوا بِهِ إِلَى سَقِيْفَةِ بَنِي سَاعِدَةَ فَلَمَّا سَمِعَ بِذَلِكَ عُمَرُ أَخْبَرَ بِهِ أَبَا بَكْرٍ وَ مَضَى مُسْرِعِينَ إِلَى السَّقِيْفَةِ وَ مَعَهُمَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ فِي السَّقِيْفَةِ خَلْقٌ كَثِيرٌ مِنَ الْأَنْصَارِ وَ سَعْدُ بْنُ عُبَادَةَ بَيْنَهُمْ مَرِيضٌ

Then the Helpers gathered to Sa’ad Bin Ubada and they came with him to a shed (Saqeefa) of the clan of Saida. When Umar heard of that, he informed Abu Bakr with it, and they both went quickly to the shed and with them was Abu Ubeyda Bin Al-Jarrah, and in the shed there was a lot of people from the Helpers, and Sa’ad Bin Ubada was between them, sick.

فَتَنَازَعُوا الْأَمْرَ بَيْنَهُمْ قَالَ الْأَمْرُ إِلَى أَنْ قَالَ أَبُو بَكْرٍ فِي آخِرِ كَلَامِهِ لِلْأَنْصَارِ إِنَّمَا أَدْعُوكُمْ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ أَوْ إِلَى عُمَرَ وَ كِلَاهُمَا قَدْ رَضِيَتْ لَهُذَا الْأَمْرِ وَ كِلَاهُمَا أَرَاهُ لَهُ أَهْلًا

They contended the command between them, saying the command is to’ – up to Abu Bakr saying at the end of his speech to the Helpers, ‘But rather, I am calling you all to Abu Ubeyda Bin Al-Jarrah, or to Umar, and both of them have agreed to this command, and both of them see themselves to be rightful for it’.

فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا يَنْبَغِي لَنَا أَنْ نَتَقَدَّمَكَ يَا أَبَا بَكْرٍ أَنْتَ أَقْدَمُنَا إِسْلَاماً وَ أَنْتَ صَاحِبُ الْعَارِ وَ ثَانِي اثْنَيْنِ فَأَنْتَ أَحَقُّ بِهَذَا الْأَمْرِ وَ أَوْلَانَا بِهِ

Umar and Abu Ubeyda said, ‘It is not befitting for us that we precede you, O Abu Bakr. You are our foremost one in Islam, and you were the companion (of Rasool-Allah<sup>-saww</sup>) in the cave, and second of the two, so you are more rightful with this command, and first one of us with it’.

فَقَالَتِ الْأَنْصَارُ نَحْذَرُ أَنْ يَغْلِبَ عَلَى هَذَا الْأَمْرِ مَنْ لَيْسَ مِنَّا وَ لَا مِنْكُمْ فَتَجْعَلْ مِنَّا أَمِيراً وَ مِنْكُمْ أَمِيراً وَ نَرْضَى بِهِ عَلَى أَنَّهُ إِنْ هَلَكَ اخْتَرْنَا آخَرَ مِنَ الْأَنْصَارِ

The Helpers said, ‘We are cautious that he would overcome upon this command, one who is neither from us nor from you, so we shall made a ruler to be from us and a rule to be from you we shall be pleased with him upon that if he were to die, we shall choose the other one from the Helpers’.

فَقَالَ أَبُو بَكْرٍ بَعْدَ أَنْ مَدَحَ الْمُهَاجِرِينَ وَ أَنْتُمْ مَعَاشِرَ الْأَنْصَارِ مِمَّنْ لَا يُنكَرُ فَضْلُهُمْ وَ لَا نِعْمَتُهُمُ الْعَظِيمَةُ فِي الْإِسْلَامِ رَضِيكُمْ اللَّهُ أَنْصَاراً لِدِينِهِ وَ لِرَسُولِهِ وَ جَعَلَ إِلَيْكُمْ مُهَاجِرَتَهُ وَ فِيكُمْ مَحَلَّ أَزْوَاجِهِ فَلَيْسَ أَحَدٌ مِنَ النَّاسِ بَعْدَ الْمُهَاجِرِينَ الْأُولَى بِمَنْزِلَتِكُمْ فَهُمْ الْأَمْرَاءُ وَ أَنْتُمْ الْوُزَرَاءُ

Abu Bakr said after having praised the Emigrants, ‘And you, community of the Helpers, are from the ones whose merits cannot be denied, nor your great favours to Al-Islam. You Helpers have Pleas'd Allah<sup>-azwj</sup> for His<sup>-azwj</sup> Religion and for His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Made His<sup>-azwj</sup> Emigrants to be to you, and among you is a place of his<sup>-saww</sup> wives. Thus, there isn't anyone from the people, after the first Emigrants, being with your status, for they are the rulers and you are the ministers’.

فَقَامَ الْحُبَابُ بْنُ الْمُنْذِرِ الْأَنْصَارِيُّ فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَمَلِكُوا عَلَيَّ أَيَّدِيكُمْ وَ إِيْمَا النَّاسِ فِي فَيْئِكُمْ وَ ظِلَالِكُمْ وَ لَنْ يَجْتَرِيَ مُجْتَرِيٌّ عَلَيَّ خِلَافِكُمْ وَ لَنْ يَصُدَّرَ النَّاسُ إِلَّا عَن رَأْيِكُمْ وَ أَنْتَى عَلَيَّ الْأَنْصَارِ

Al-Hubab Bin Al-Munzar Al-Ansari stood up and said, ‘O community of the Helpers! Take control upon your own hands, and rather the people are in your shadow and your shade, and no audacious one will have the audacity upon opposing you, and the people will never implement except you your view’, and he praised upon the Helpers.

ثُمَّ قَالَ فَإِنْ أَلِي هَؤُلَاءِ تَأْمِيرِكُمْ عَلَيْهِمْ فَلَسْنَا نَرْضَى تَأْمِيرَهُمْ عَلَيْنَا وَ لَا نَقْنَعُ بِدُونِ أَنْ يَكُونَ مِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ

Then he said, ‘So, if they were to refuse to make you rulers upon them, then we do not agree their being rulers upon us, and we will not be content without there happening to be a ruler from us and a ruler from them’.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ هَيْهَاتَ لَا يَجْتَمِعُ سَيْفَانِ فِي غَمْدٍ وَاحِدٍ إِنَّهُ لَا تَرْضَى الْعَرَبُ أَنْ تُؤَدَّرَكُمْ وَ نَبِيُّهَا مِنْ غَيْرِكُمْ وَ لَكِنَّ الْعَرَبَ لَا تَمْنَعُ أَنْ تُؤَيَّيَ أَمْرَهَا مَنْ كَانَتْ النُّبُوَّةُ فِيهِمْ وَ لَنَا بِذَلِكَ عَلَيَّ مَنْ خَالَفَنَا الْحُجَّةَ الظَّاهِرَةَ وَ السُّلْطَانَ الْبَيِّنَ

Umar Bin Al-Khattab stood up and said, ‘Far be it! Two swords cannot be gathered to be in one sheath! The Arabs are not pleased to make you rulers and (although) their Prophet<sup>-saww</sup> is from other than you (Helpers), but the Arabs will not refuse for their affairs to be ruled by the ones the Prophet-hood was among them (Emigrants), and for us with that is the apparent argument against the ones who oppose us and the clear proof.

فَمَا يُنَازِعُنَا فِي سُلْطَانِ مُحَمَّدٍ ص وَ نَحْنُ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ إِلَّا مُدْلِ بِبَاطِلٍ أَوْ مُتَجَانِفٌ لِإِيْمٍ أَوْ مُتَوَرِّطٌ فِي الْهَلَاكَةِ مُحِبٌّ لِلْفِتْنَةِ

Therefore do not contend us regarding the authority of Muhammad<sup>-saww</sup> and we are his<sup>-saww</sup> friends and his<sup>-saww</sup> clan, except the one pointing to the falsehood, or deviating to the sins, or entangled in the destruction, loving the Fitna’.

فَقَامَ الْحَبَابُ بْنُ الْمُنْذِرِ ثَانِيَةً فَقَالَ يَا مَعْشَرَ الْأَنْصَارِ أَمْسِكُوا عَلَى أَيْدِيكُمْ وَ لَا تَسْمَعُوا مَقَالََةَ هَذَا الْجَاهِلِ وَ أَصْحَابِهِ فَيَدْهَبُوا بِنَصِيحَتِكُمْ مِنْ هَذَا الْأَمْرِ وَ إِنْ أَبَوْا أَنْ يَكُونَ مِنَّا أَمِيرٌ وَ مِنْهُمْ أَمِيرٌ فَأَجْلُوهُمْ عَنْ بِلَادِكُمْ وَ تَوَلَّوْا هَذَا الْأَمْرَ عَلَيْهِمْ فَأَنْتُمْ وَ اللَّهُ أَحَقُّ بِهِ مِنْهُمْ

Al-Hubab Bin Al-Munzar stood up for a second time and said, ‘O community of the Helpers! Withhold (the command) upon your hands and do not listen to the words of the ignoramus and his companions, for they will go away with your share from this command, and if they refuse for a ruler to be from us and a ruler to be from them, then evacuate them from your city (Al-Medina) and take charge of this command upon them, for by Allah<sup>-azwj</sup>, you are more rightful with it than them.

فَقَدْ دَانَ بِأَسْيَافِكُمْ قَبْلَ هَذَا الْوَقْتِ مَنْ لَمْ يَكُنْ يَدِينُ بِغَيْرِهَا وَ أَنَا جَذَيْلُهَا الْمُحَكَّكُ وَ عُدَيْفُهَا الْمُرَجَّبُ وَ اللَّهُ لَيَنْ رَدَّ أَحَدٌ قَوْلِي لِأَخْطَمَنْ أَنْفَهُ  
بِالسَّيْفِ

So, he has made it a religion with your swords before this time, one who did not happen to make it a religion with other than it, and its charm is worn out and its taste is desired. By Allah<sup>-azwj</sup>! If anyone were to refute my words, I shall destroy his nose (pride) with the sword’.

قَالَ عُمَرُ بْنُ الْخَطَّابِ فَلَمَّا كَانَ الْحَبَابُ هُوَ الَّذِي يُجِيبُنِي لَمْ يَكُنْ لِي مَعَهُ كَلَامٌ فَإِنَّهُ جَرَتْ بَيْنِي وَ بَيْنَهُ مُنَازَعَةٌ فِي حَيَاةِ رَسُولِ اللَّهِ ص فَتَنَاهَانِي رَسُولُ اللَّهِ ص عَنْ مُهَاتَرَتِهِ فَخَلَفْتُ أَنْ لَا أُكَلِّمَهُ أَبَدًا

Umar Bin Al-Khattab said, ‘When Al-Hubab was the one who answers me, there would not happen to be any speech for me with him, for there had flowed a contention between me and him during the lifetime of Rasool-Allah<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> forbade me from battling him, and I vowed that I will not speak to him, ever!’

ثُمَّ قَالَ عُمَرُ لِأَبِي عُبَيْدَةَ يَا أَبَا عُبَيْدَةَ تَكَلَّمَ فَقَامَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ تَكَلَّمَ بِكَلَامٍ كَثِيرٍ ذَكَرَ فِيهِ فَضَائِلَ الْأَنْصَارِ فَكَانَ بَشِيرُ بْنُ سَعْدٍ سَيِّدًا مِنْ سَادَاتِ الْأَنْصَارِ لَمَّا رَأَى اجْتِمَاعَ الْأَنْصَارِ عَلَى سَعْدِ بْنِ عُبَادَةَ لِتَأْمِيرِهِ حَسَدُهُ وَ سَعَى فِي إِفْسَادِ الْأَمْرِ عَلَيْهِ وَ تَكَلَّمَ فِي ذَلِكَ وَ رَضِيَ بِتَأْمِيرِ قُرَيْشٍ وَ حَتَّى النَّاسِ كُلَّهُمْ لَا سِيَّمًا الْأَنْصَارِ عَلَى الرِّضَا بِمَا يَفْعَلُهُ الْمُهَاجِرُونَ

Then Umar said to Abu Ubeyda, ‘O Abu Ubeyda! Speak’. Abu Ubeyda Bin Al-Jarrah stood up and spoke with a lot of things, mentioning in it the merits of the Helpers. Bashir Bin Sa’ad was a chief from the chiefs of the Helpers. When he saw the unity of the Helpers upon Sa’ad Bin Ubada to make him the ruler, so he envied him, and strive in spoiling the matter upon him, and spoke regarding that, and agreed with a ruler of Quraysh and urged the people all of them, in particular the Helpers upon the agreement with what the Emigrants were doing.

فَقَالَ أَبُو بَكْرٍ هَذَا عُمَرُ وَ أَبُو عُبَيْدَةَ شَيْخَا قُرَيْشٍ فَبَايَعُوا أَيُّهُمَا شِئْتُمْ

Abu Bakr said, ‘This is Umar and Abu Ubeyda, sheykhhs of Quraysh, so pledge allegiance to whichever of the two you desire to’.

فَقَالَ عُمَرُ وَ أَبُو عُبَيْدَةَ مَا نَتَوَلَّى هَذَا الْأَمْرَ عَلَيْكَ اامدُّ يَدَكَ تُبَايِعُكَ فَقَالَ بَشِيرُ بْنُ سَعْدٍ وَ أَنَا نَالِيُكُمَا وَ كَانَ سَيِّدَ الْأَوْسِ وَ سَعْدُ بْنُ عُبَادَةَ سَيِّدَ الْخَزْرَجِ

Umar said and Abu Ubeyda said, ‘We will not be in charge of this command upon you. Extend your hand, we shall pledge allegiance to you’. Bashir Bin Sa’d said, ‘And I am the third of you’, and he was a chief of the Aws (tribe) and Sa’d Bin Ubada was chief of Al-Khazraj (tribe).

فَلَمَّا رَأَتْ الْأَوْسُ صَبِيحَ بَشِيرٍ وَ مَا دَعَتْ إِلَيْهِ الْخَزْرَجُ مِنْ تَأْمِيرِ سَعْدٍ أَكْبُوا عَلَى أَبِي بَكْرٍ بِالْبَيْعَةِ وَ تَكَاثَرُوا عَلَى ذَلِكَ وَ تَزَاحَمُوا فَجَعَلُوا يَطْفُونَ سَعْدًا مِنْ شِدَّةِ الرَّحْمَةِ وَ هُوَ بَيْنَهُمْ عَلَى فِرَاشِهِ مَرِيضٌ

When Al-Aws saw the doings of Bashir and what he had called Al-Khazraj to from making Sa’ad a rule, they leapt upon Abu Bakr with the allegiance and augmented upon that, and crowded him and went on to trample Sa’d from the intensity of the crowd, and he was between them upon his bed, sick.

فَقَالَ قَتْلُكُمْ فِي قَالَ عُمَرُ افْتُلُوا سَعْدًا قَتَلَهُ اللَّهُ فَوَثَبَ قَيْسُ بْنُ سَعْدٍ فَأَخَذَ بِلِحْيَةِ عُمَرَ وَ قَالَ وَ اللَّهُ يَا ابْنَ صُهَيْكَ الْجَبَانَ الْفَرَّارَ فِي الْحُرُوبِ اللَّيْثَ فِي الْمَالِ وَ الْأَمْنِ لَوْ حَرَّكَتْ مِنْهُ شَعْرَةٌ مَا رَجَعْتَ وَ فِي وَجْهِكَ وَاضِحَةٌ فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا عُمَرُ فَإِنَّ الرِّفْقَ أَفْضَلُ

He said, ‘You are killing me!’ Umar said, ‘May Allah<sup>-azwj</sup> Kill him’. Qays Bin Sa’ad leapt and grabbed the beard of Umar and said, ‘By Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, O son of Suhaak, the coward, the fleer in the wars, the lion in the assemblies and during the peace time! Even if a hair moves from him, you will not return and in your face would be clearness!’ Abu Bakr said, ‘No, O Umar, for the kindness is more reaching and better’.

فَقَالَ سَعْدٌ يَا ابْنَ صُهَيْكَ وَ كَانَتْ جَدَّةُ عُمَرَ حَبَشِيَّةً أَمَا وَ اللَّهُ لَوْ أَنَّ لِي قُوَّةٌ عَلَى التُّهُوضِ لَسَمِعْتُمَا مِنِّي فِي سَكَكِهَا زَيْبًا يُرْعِجُكَ وَ أَصْحَابَكَ مِنْهَا وَ لَأَلْحَقْتُكُمْ بِعَوْمٍ كُنْتُمْ فِيهِمْ أَذْنَابًا أَذْلَاءَ تَابِعِينَ غَيْرَ مَتْبُوعِينَ لَقَدْ اجْتَرَأْتُمَا يَا آلَ الْخَزْرَجِ الْهَمْلُوبِي مِنْ مَكَانِ الْفِتْنَةِ

Sa’ad said, ‘O son of Suhaak!’ – a grandmother of Umar was Ethiopian, ‘But, by Allah<sup>-azwj</sup>, if there was strength for me upon the rising, you would have heard me roaring in the markets, you and your companions would have been distressed from it and I would have joined you to with a people you used to be among them, a disgraceful offspring, followers not being followed. You are being audacious, O family of Al-Khazraj! Carry me away from the place of Fitna!’

فَحَمَلُوهُ فَأَدْخَلُوهُ مَنْزِلَهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ بَعَثَ إِلَيْهِ أَبُو بَكْرٍ أَنْ قَدْ تَابَعَ النَّاسُ فَبَايَع

They carried him and entered him into his house. When it was after that, Abu Bakr sent a message to him, ‘The people have pledged allegiance, so (you) pledge allegiance’.

فَقَالَ لَا وَ اللَّهُ حَتَّى أَرْمِيَكُمْ بِكُلِّ سَهْمٍ فِي كِنَانَتِي وَ أَحْضِبَ مِنْكُمْ سِنَانَ رُحْمِي وَ أَضْرِبُكُمْ بِسَيْفِي مَا أَقَلَّتْ يَدِي فَأَقَاتِلُكُمْ بِمَنْ تَبِعَنِي مِنْ أَهْلِ بَيْتِي وَ عَشِيرَتِي ثُمَّ وَ ائِمَّ اللَّهُ لَوْ اجْتَمَعَ الْجِنَّ وَ الْإِنْسُ عَلَيَّ مَا تَابَعْتُكُمْ مَا أَهْبَأْتُمْ حَتَّى أُعْرَضَ عَلَيَّ رَبِّي وَ أَعْلَمَ مَا حَسَابِي

He said, ‘No, by Allah<sup>-azwj</sup>, until I shoot at you with every arrow in my quiver, and dye the teeth from my spears, and strike you with my sword. I am not short of hands. I will fight you with the ones who follow me, from my family and my clan. Then, I swear by Allah<sup>-azwj</sup>! Even if the Jinn and the humans were to gather against me, I will not pledge allegiance to you two (Abu Bakr and Umar), O you usurpers, until I am presented unto my Lord<sup>-azwj</sup> and know what my Reckoning is’.

فَلَمَّا جَاءَهُمْ كَلَامُهُ قَالَ عُمَرُ لَا بُدَّ مِنْ بَيْعَتِهِ فَقَالَ بَشِيرُ بْنُ سَعْدٍ إِنَّهُ قَدْ أَبَى وَ لَحَّ وَ لَيْسَ بِبَائِعٍ أَوْ يُقْتَلُ وَ لَيْسَ بِمَقْتُولٍ حَتَّى تُقْتَلَ مَعَهُ الْخَزْرَجُ وَ الْأَوْسُ فَاتْرَكُوهُ وَ لَيْسَ تَرْكُهُ بِضَائِرٍ

When his speech came to them, Umar said, ‘There is no escape from his allegiance’. Bashir Bin Sa’ad said, ‘He has refused and is vociferous, and will not be pledging allegiance, or he is killed, and he wouldn’t be killed until Al-Khazraj and Al-Aws are killed along with him. So leave him, and leaving him is not harmful’.

فَقَبِلُوا قَوْلَهُ وَ تَرَكُوا سَعْدًا وَ كَانَ سَعْدٌ لَا يُصَلِّي بِصَلَاتِهِمْ وَ لَا يُفْضِي بِفَضَائِهِمْ وَ لَوْ وَجَدَ أَعْوَانًا لَصَالَ بِهِمْ وَ لَقَاتَلَهُمْ فَلَمْ يَزَلْ كَذَلِكَ فِي وِلَايَةِ أَبِي بَكْرٍ حَتَّى هَلَكَ أَبُو بَكْرٍ

They accepted his words and left Sa’ad, and Sa’ad did not use to pray Salat with their Salat nor fulfilled any needs with their needs, and had he found any supporters he would have been with them and fought against them. He did not cease to be like that during the rule of Abu Bakr until Abu Bakr died.

ثُمَّ وُيِّئَ عُمَرُ فَكَانَ كَذَلِكَ فَحَشِيَ سَعْدٌ غَائِلَةً عُمَرَ فَخَرَجَ إِلَى الشَّامِ فَمَاتَ بِحُوزَانَ فِي وِلَايَةِ عُمَرَ وَ لَمْ يُبَايِعْ أَحَدًا وَ كَانَ سَبَبَ مَوْتِهِ أَنْ رُمِيَ بِسَهْمٍ فِي اللَّيْلِ فَقَتَلَهُ وَ رُحِمَ أَنَّ الْحِجْنَ رَمَوْهُ وَ قِيلَ أَيْضًا إِنَّ مُحَمَّدَ بْنَ مَسْلَمَةَ الْأَنْصَارِيَّ تَوَلَّى قَتْلَهُ بِجُعْلٍ جُعِلَتْ لَهُ عَلَيْهِ وَ رُوِيَ أَنَّهُ تَوَلَّى ذَلِكَ الْمُغِيرَةَ بْنَ شُعْبَةَ

Then Umar became ruler, and he was like that. Sa’ad feared the calamity of Umar, so he went out to Syria and died at Howran during the rule of Umar, and did not pledge allegiance to anyone, and the reason for his death was that he was shot at by an arrow during the night and it killed him, and it is claimed that the Jinn shot at him, and it is said as well that Muhammad Bin Maslama Al-Ansari was in-charge of killing him, and kept on coming against him. And it is reported that Al-Mugheira Bin Shu’ba was in charge of him.

قَالَ وَ بَايَعَ جَمَاعَةٌ مِنَ الْأَنْصَارِ وَ مَنْ حَضَرَ مِنْ غَيْرِهِمْ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ مَشْغُولٌ بِجَهَازِ رَسُولِ اللَّهِ صَ فَلَمَّا فَرَغَ مِنْ ذَلِكَ وَ صَلَّى عَلَى النَّبِيِّ صَ وَ النَّاسُ يُصَلُّونَ عَلَيْهِ مِنْ بَائِعِ أَبِي بَكْرٍ وَ مَنْ لَمْ يُبَايِعْ جَلَسَ فِي الْمَسْجِدِ

He (the narrator) said, ‘And a group from the Helpers pledged allegiance, and the ones presented from others, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was pre-occupied with the funeral preparations of Rasool-Allah<sup>-saww</sup>. When he<sup>-asws</sup> was free from that and had prayed Salat upon the Prophet<sup>-saww</sup>, and the people prayed Salat upon him, the ones who had pledged allegiance to Abu Bakr, and the ones who did not pledge allegiance sat in the Masjid.

فَاجْتَمَعَ إِلَيْهِ بَنُو هَاشِمٍ وَ مَعَهُ الرُّبَيْرِيُّ بْنُ الْعَوَامِ وَ اجْتَمَعَتْ بَنُو أُمَيَّةَ إِلَى عُنْتَمَانَ بْنِ عَمَانَ وَ بَنُو زُهْرَةَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَكَانُوا فِي الْمَسْجِدِ مُجْتَمِعِينَ إِذْ أَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَقَالُوا مَا لَنَا نَرَاكُمْ حَلَقًا شَتَّى قَوْمُوا فَبَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ الْأَنْصَارُ وَ النَّاسُ

The Clan of Hashim<sup>-asws</sup> gathered to him<sup>-asws</sup>, and with him<sup>-asws</sup> was Al-Zubeyr Bin Al-Awwam, and the clan of Umayya gathered to Usman Bin Affan, and the clan of Zuhra to Abdul Rahman Bin Awf, and they were gathered in the Masjid, when Abu Bakr and Umar and Abu Ubeyda Bin Al-Jarrah came and they said, ‘What is the matter we see you all (seated) in various circles? Arise and pledge allegiance to Abu Bakr, for the Helpers have already pledged and (so have) the people’.

فَقَامَ عُثْمَانُ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ مَنْ مَعَهُمَا فَبَايَعُوا وَ انصَرَفَ عَلِيُّ ع وَ بَنُو هَاشِمٍ إِلَى مَنْزِلِ عَلِيٍّ ع وَ مَعَهُمُ الرَّبِيزُ

Usman and Abdul Rahman Bin Awf and the ones with them stood up and pledged allegiance, and Ali<sup>asws</sup> and the Clan of Hashim<sup>asws</sup> left to go to the house of Ali<sup>asws</sup>, and Al-Zubeyr was with them.

قَالَ فَذَهَبَ إِلَيْهِمْ عُمَرُ فِي جَمَاعَةٍ مِمَّنْ بَايَعَ فِيهِمْ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَلَمَةُ بْنُ سَلَامَةَ فَالْفَوْهُمُ جُتْمِعِينَ فَقَالُوا لَهُمْ بَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ فَوَثَبَ الرَّبِيزُ إِلَى سَيْفِهِ فَقَالَ عُمَرُ عَلَيْكُمْ بِالْكَلْبِ فَانكفونا شره فبادر سلمة بن سلامة فانتزع السيف من يده فأخذه عمر فضر به الأرض فكسره وأخذوا بمن كان هناك من بني هاشم ومضوا بجماعتهم إلى أبي بكر

He (the narrator) said, ‘Umar went to them among a group of the one who had pledged allegiance, among them were Aseyd Bin Huzeyr, and Salama Bin Salama, and took them altogether and said to them, ‘Pledge allegiance to Abu bakr, for the people have already pledged!’ Al-Zubeyr leapt to his sword. Umar said, ‘Upon you is (to deal) with the dog and stop his evil from us’. Salama Bin Salama rushed and snatched the sword from his hand, and Umar took it and struck the ground with it and broke it, and they cordoned off the ones from the Clan of Hashim<sup>asws</sup> who were there, and they went with their group to Abu Bakr.

فَلَمَّا حَضَرُوا قَالُوا بَايَعُوا أَبَا بَكْرٍ فَقَدْ بَايَعَهُ النَّاسُ وَ ايم الله لئن أبيتم ذلك لتحاكمنكم بالسيف

When they were presented, (Umar) said, ‘Pledge allegiance to Abu Bakr, for the people have pledged, and I swear by Allah<sup>azwj</sup>, if you were to refuse that, we shall judge you with the sword!’

فَلَمَّا رَأَى ذَلِكَ بَنُو هَاشِمٍ أَقْبَلَ رَجُلًا رَجُلًا فَجَعَلَ يُبَايِعُ حَتَّى لَمْ يَبْقَ مِمَّنْ حَضَرَ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ بَايِعْ أَبَا بَكْرٍ فَقَالَ عَلِيُّ أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْهُ وَ أَنْتُمْ أَوْلَى بِالْبَيْعَةِ لِي أَخَذْتُمْ هَذَا الْأَمْرَ مِنَ الْأَنْصَارِ وَ اخْتَجَجْتُمْ عَلَيْهِمُ بِالْفِرَاةِ مِنْ رَسُولِ اللَّهِ وَ تَأَخَذْتُمُوهُ مِنَّا أَهْلَ الْبَيْتِ غَضَبًا

When the Clan of Hashim<sup>asws</sup> saw that, man by man came and pledge allegiance until there did not remain anyone from the ones present except Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. He (Umar) said to him (Ali<sup>asws</sup>), ‘Pledge allegiance to Abu Bakr!’ Ali<sup>asws</sup> said: ‘I<sup>asws</sup> am more rightful with this command than him, and you all are foremost with pledging the allegiance to me<sup>asws</sup>. You seized this command from the Helpers and argued against them with the kinship from Rasool-Allah<sup>saww</sup> and seized it from us<sup>asws</sup>, People<sup>asws</sup> of the Household, usurping.

أَلَسْتُمْ زَعَمْتُمْ لِلْأَنْصَارِ أَنْتُمْ أَوْلَى بِهَذَا الْأَمْرِ مِنْهُمْ لِمَكَانِكُمْ مِنْ رَسُولِ اللَّهِ ص فَأَعْطَوْكُمُ الْمَقَادَةَ وَ سَلَّمُوا لَكُمْ الْإِمَارَةَ وَ أَنَا أَسْتَجِبُ عَلَيْكُمْ بِمِثْلِ مَا اخْتَجَجْتُمْ عَلَى الْأَنْصَارِ أَنَا أَوْلَى بِرَسُولِ اللَّهِ حَيًّا وَ مَيِّتًا وَ أَنَا وَصِيُّهُ وَ وَزِيرُهُ وَ مُسْتَوْدَعُ سِرِّهِ وَ عِلْمِهِ

Didn’t you claim to the Helpers that you (Emigrants) are foremost with this command than them due to your position from Rasool-Allah<sup>saww</sup>, so they gave you the leadership and submitted the government to you? And I<sup>asws</sup> am arguing against you with the like of what you had argued against the Helpers. I<sup>asws</sup> am foremost with Rasool-Allah<sup>saww</sup>, living and deceased, and I<sup>asws</sup> am his<sup>saww</sup> successor<sup>asws</sup>, and his<sup>saww</sup> Vizier, and a depository of his<sup>saww</sup> secrets and his<sup>saww</sup> knowledge.

وَأَنَا الصِّدِّيقُ الْأَكْبَرُ أَوَّلُ مَنْ آمَنَ بِهِ وَ صَدَّقَهُ وَ أَحْسَنَكُمْ بِلَاةٍ فِي جِهَادِ الْمُشْرِكِينَ وَ أَعْرَفُكُمْ بِالْكِتَابِ وَ السُّنَّةِ وَ أَفْقَهُكُمْ فِي الدِّينِ وَ أَعْلَمُكُمْ بِعَوَاقِبِ الْأُمُورِ وَ أَذْرِبُكُمْ لِسَانًا وَ أَتْبِئْتُكُمْ جَنَانًا فَعَلَامَ تَنَارِعُونَ هَذَا الْأَمْرَ

And I<sup>-asws</sup> am the greatest truthful, the first one to believe in him<sup>-saww</sup>, and ratify him<sup>-saww</sup> and the best of you with hardship in fighting the Polytheists, and most recognising of you with the Book and the Sunnah, and most understanding of you in the Religion, and most knowledgeable of you with the results of the matters, and most eloquent of you in speaking, and most proven of you all with the Gardens, so upon what are you contending this command?

أَنْصِفُونَا إِنْ كُنْتُمْ تَخَافُونَ اللَّهَ مِنْ أَنْفُسِكُمْ وَ اعْرِفُوا لَنَا مِنَ الْأَمْرِ مِثْلَ مَا عَرَفْتَهُ الْأَنْصَارُ لَكُمْ وَ إِلَّا فُوبُوا بِالظُّلْمِ وَ أَنْتُمْ تَعْلَمُونَ

Be fair to us, if you are fearing Allah<sup>-azwj</sup> than yourselves, and recognise to us of the command like what you introduced the Helpers as being for you, or else you are going with the injustice and you are knowing’.

فَقَالَ عُمَرُ أَمَا لَكَ يَا أَهْلَ بَيْتِكَ أَسْوَةٌ فَقَالَ عَلِيُّ ع سَلُوهُمْ عَنْ ذَلِكَ فَابْتَدَرَ الْقَوْمُ الَّذِينَ بَايَعُوا مِنْ بَنِي هَاشِمٍ فَقَالُوا مَا بَيْعَتُنَا بِحُجَّةٍ عَلَى عَلِيٍّ ع وَ مَعَادُ اللَّهِ أَنْ نَقُولَ إِنَّا نُوَازِيهِ فِي الْهِجْرَةِ وَ حُسْنِ الْجِهَادِ وَ الْمَحَلِّ مِنْ رَسُولِ اللَّهِ ص

Umar said, ‘Isn’t there an example for you<sup>-asws</sup> with your family members (having pledged allegiance)?’ Ali<sup>-asws</sup> said: ‘Ask them about that’. So, the group, those from the Clan of Hashim<sup>-asws</sup> who had pledged allegiance, rushed and said, ‘Our allegiances are not an argument upon Ali<sup>-asws</sup>, and Allah<sup>-azwj</sup> Forbid that we should be saying we are his<sup>-asws</sup> equals in the Emigration, and the godly Jihad, and the position from Rasool-Allah<sup>-saww</sup>’.

فَقَالَ عُمَرُ إِنَّكَ لَسْتَ مَثْرُوكًا حَتَّى تُبَايِعَ طَوْعًا أَوْ كَرْهًا

Umar said, ‘You will not be left until you either pledge willingly or unwillingly’. Ali<sup>-asws</sup> said: ‘

فَقَالَ عَلِيُّ ع احْلُبْ حَلْبًا لَكَ شَطْرُهُ اشْدُدْ لَهُ الْيَوْمَ لِيُرِدَّ عَلَيْكَ عَدَاؤُا إِذَا وَ اللَّهُ لَا أَقْبَلُ قَوْلِكَ وَ لَا أَحْفِلُ بِمَقَامِكَ وَ لَا أَبَايَعُ

Ali<sup>-asws</sup> said: ‘You are milking milk for you, being harsh for it today, it will be returned upon you tomorrow when, by Allah<sup>-azwj</sup> I<sup>-asws</sup> will neither accept your words, nor will your place be celebrated, and I will not pledge allegiance’.

فَقَالَ أَبُو بَكْرٍ مَهْلًا يَا أَبَا الْحُسَيْنِ مَا تُشَدِّدُ عَلَيْكَ وَ لَا تُكْرِهُكَ

Abu Bakr (at this point intervened and) said: Shh no, O Abu Al-Hassan<sup>-asws</sup>! We are not being harsh upon you<sup>-asws</sup>, nor forcing you’.

فَقَامَ أَبُو عُبَيْدَةَ إِلَى عَلِيٍّ فَقَالَ يَا ابْنَ عَمِّ لَسْنَا نَدْفَعُ قَرَابَتَكَ وَ لَا سَابِقَتَكَ وَ لَا عِلْمَكَ وَ لَا نُصْرَتَكَ وَ لَكِنَّكَ حَدَّثَ السِّبَّ وَ كَانَ لِعَلِيِّ ع يَوْمَئِذٍ ثَلَاثٌ وَ ثَلَاثُونَ سَنَةً وَ أَبُو بَكْرٍ شَيْخٌ مِنْ مَشَايخِ قَوْمِكَ وَ هُوَ أَحْمَلُ لِثِقَلِ هَذَا الْأَمْرِ وَ قَدْ مَضَى الْأَمْرُ بِمَا فِيهِ فَسَلِّمْ لَهُ

Abu Ubeyda stood up to Ali<sup>-asws</sup> and said, ‘O cousin! We are not refuting your<sup>-asws</sup> kinship nor preceding you<sup>-asws</sup>, nor your<sup>-asws</sup> knowledge, nor your<sup>-asws</sup> help, but you are of young age’ – and on that day Ali<sup>-asws</sup> was thirty three years of age – ‘and Abu Bakr is an old man from the old men

of your<sup>-asws</sup> people, and he has more endurance for the weight of this command, and the command has already passed along with whatever is in it, so submit to him.

فَإِنْ عَمَّرَكَ اللَّهُ لَسَلَّمُوا هَذَا الْأَمْرَ إِلَيْكَ وَ لَا يَخْتَلِفُ عَلَيْكَ اثْنَانِ بَعْدَ هَذَا إِلَّا وَ أَنْتَ بِهِ خَلِيقٌ وَ لَهُ حَقِيقٌ وَ لَا تَبْعَثِ الْفِتْنَةَ قَبْلَ أَوَانِ الْفِتْنَةِ قَدْ عَرَفْتَ مَا فِي قُلُوبِ الْعَرَبِ وَ غَيْرِهِمْ عَلَيْكَ

If Allah<sup>-azwj</sup> were to Make you<sup>-asws</sup> a ruler, this command would be submitted to you<sup>-asws</sup>, and no two would differ upon you<sup>-asws</sup> after this, except and you would be appropriate with it, and competent for it, and do not resurrect the Fitna before the season of the Fitna (for) you<sup>-asws</sup> do recognise what is in the hearts of the Arabs and other against you<sup>-asws</sup>.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ يَا مَعْاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ اللَّهُ اللَّهُ لَا تَنْسُوا عَهْدَ نَبِيِّكُمْ إِلَيْكُمْ فِي أَمْرِي وَ لَا تُخْرِجُوا سُلْطَانَ مُحَمَّدٍ مِنْ دَارِهِ وَ فَعَرِ نَبِيَّهُ إِلَى دُورِكُمْ وَ فَعَرِ بَيْتَكُمْ وَ تَدْفَعُوا أَهْلَهُ عَنْ حَقِّهِ وَ مَقَامِهِ فِي النَّاسِ

Amir Al-Momineen<sup>-asws</sup> said: ‘O community of the Emigrants and the Helpers! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup>! Do not forget the pact of your Prophet<sup>-saww</sup> to you all regarding my<sup>-asws</sup> command, and do not throw out the authority of Muhammad<sup>-saww</sup> from his<sup>-saww</sup> house and the bottom of his<sup>-saww</sup> house, to your houses and bottom of your houses, and push away his<sup>-saww</sup> family from its right and its position among the people.

يَا مَعْاشِرَ الْجُمُعِ إِنَّ اللَّهَ قَضَى وَ حَكَمَ وَ نَبِيَّهُ أَعْلَمُ وَ أَنْتُمْ تَعْلَمُونَ إِنَّا أَهْلُ الْبَيْتِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ أَمَا كَانَ مِنَّا الْقَارِئُ لِكِتَابِ اللَّهِ الْفَقِيهِ فِي دِينِ اللَّهِ الْمُضْطَلِّعِ بِأَمْرِ الرَّعِيَّةِ وَ اللَّهُ إِنَّهُ لَفِينَا لَا فَيْكُمْ فَلَا تَتَّبِعُوا الْهَوَى فَنَزَادُوا مِنَ الْحَقِّ بُعْدًا وَ تُفْسِدُوا قَدِيمَكُمْ بِشَرِّ مِنْ حَدِيثِكُمْ

O community of gatherers! Surely, Allah<sup>-azwj</sup> Decreed and Judged, and His<sup>-azwj</sup> Prophet<sup>-saww</sup> is more knowing, and you are all knowing that we<sup>-asws</sup>, People<sup>-asws</sup> of the Household are more rightful with this command than you are! Wasn’t there from us<sup>-asws</sup> the reader of the Book of Allah<sup>-azwj</sup>, the jurist in the Religion of Allah<sup>-azwj</sup>, the expert with the matters of the citizens? By Allah<sup>-azwj</sup>! It is to be in us<sup>-asws</sup>, not among you! Therefore, do not pursue the whims for you will renege (default) from the truth far away and spoil your past from the evil of your newly occurring events’.

فَقَالَ بَشِيرُ بْنُ سَعْدٍ الْأَنْصَارِيُّ الَّذِي وَطَأَ الْأَمْرَ لِأَبِي بَكْرٍ وَ قَالَتْ جَمَاعَةُ الْأَنْصَارِ يَا أَبَا الْحَسَنِ لَوْ كَانَ هَذَا الْكَلَامَ سَمِعْتَهُ الْأَنْصَارُ مِنْكَ قَبْلَ الْإِنْصِمَامِ لِأَبِي بَكْرٍ مَا اخْتَلَفَ فِيكَ اثْنَانِ

Bashir Bin Sa’d Al-Ansari, the one who made it worse for Abu Bakr, and on behalf of the Ansar group (Helpers) said ‘O Abu Al Hassan<sup>-asws</sup>! If the Helpers had heard this speech from you before the adherence to Abu Bakr, no two would have differed regarding you<sup>-asws</sup>’.

فَقَالَ عَلِيُّ ع يَا هَوْلَاءِ أَكُنْتُ أَدْعُ رَسُولَ اللَّهِ ص مُسَجِّى لَا أُوَارِيهِ وَ أَخْرُجُ أَنْزَعُ فِي سُلْطَانِهِ وَ اللَّهُ مَا خِفْتُ أَحَدًا يَسْمُو لَهُ وَ يُنَازِعُنَا أَهْلَ الْبَيْتِ فِيهِ وَ يَسْتَجِلُّ مَا اسْتَحْلَلْتُمُوهُ وَ لَا عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص تَرَكَ يَوْمَ غَدِيرِ حُمٍّ لِأَحَدٍ حُجَّةً وَ لَا لِقَائِلٍ مَقَالًا

Ali<sup>-asws</sup> said: ‘O you all! Was I<sup>-asws</sup> supposed to leave shrouding Rasool-Allah<sup>-saww</sup> and not even bury him<sup>-saww</sup>, and come out to dispute regarding his<sup>-saww</sup> authority? By Allah<sup>-azwj</sup>! I<sup>-asws</sup> do not fear anyone, listening to him, and he would content us<sup>-asws</sup>, People<sup>-asws</sup> of the Household

regarding it, and he could permit what you all have permitted it, and do you not know that on the day of Ghadeer Khumm Rasool-Allah<sup>-sawww</sup> neither left any argument for anyone nor any words for any speaker?

فَأَشَدُّ اللَّهُ رَجُلًا سَمِعَ النَّبِيَّ ص يَوْمَ غَدِيرِ حُجِّمْ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نصرَهُ وَ اخذْ مَنْ خذَلَهُ أَنْ يَشْهَدَ بِمَا سَمِعَ

I<sup>-asws</sup> adjure any man who heard the Prophet<sup>-sawww</sup> saying on the day of Ghadeer Khumm saying: ‘One whose Master I<sup>-sawww</sup> was, so this Ali<sup>-asws</sup> is his Master<sup>-asws</sup>. O Allah<sup>-azwj</sup>! Befriend the one who befriends him, and be Inimical to the one who is inimical to him<sup>-asws</sup>, and help the one who helps him<sup>-asws</sup>, and Abandon the one who abandons him<sup>-asws</sup>’, he should testify with what he heard’.

قَالَ زَيْدُ بْنُ أَرْقَمٍ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا بَدْرِيًّا بِذَلِكَ وَ كُنْتُ مِمَّنْ سَمِعَ الْقَوْلَ مِنْ رَسُولِ اللَّهِ ص فَكَتَمْتُ الشَّهَادَةَ يَوْمَئِذٍ فَدَهَبَ بَصْرِي

Zayd Bin Arqam said, ‘Twelve men, participants of Badr, testified with that, and I was from the ones who had heard the words from Rasool-Allah<sup>-sawww</sup>, but I concealed the testimony on that day, so my sight was gone’ (as a result of concealing the truth).

قَالَ وَ كَثُرَ الْكَلَامُ فِي هَذَا الْمَعْنَى وَ ارْتَفَعَ الصَّوْتُ وَ حَشِيَ عُمَرُ أَنْ يُصْنَعِيَ إِلَى قَوْلِ عَلِيٍّ ع فَمَسَحَ الْمَجْلِسَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى يُقَلِّبُ الْقُلُوبَ وَ الْأَبْصَارَ وَ لَا يَزَالُ يَا أَبَا الْحُسَيْنِ تَرَعَّبُ عَنْ قَوْلِ الْجُمَاعَةِ فَأَنْصَرِفُوا يَوْمَهُمْ ذَلِكَ.

He (the narrator) said, ‘And there was numerous talk in this meaning, and the voice was raised, and Umar feared that they would hearken to the words of Ali<sup>-asws</sup>, so he annulled the gathering and said, ‘Allah<sup>-azwj</sup> the Exalted Overturns the hearts and the sights, and you<sup>-asws</sup>, O Abu Al Hassan<sup>-asws</sup>, have not cease to be desirous of the words of the group’. They left on that day of theirs”<sup>15</sup>.

<sup>15</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 1

– ج، الإحتجاج عن أبان بن تغلب قال: فُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع جُعِلْتُ فِدَاكَ هَلْ كَانَ أَحَدٌ فِي أَصْحَابِ رَسُولِ اللَّهِ ص أَنْكَرَ عَلَى أَبِي بَكْرٍ فَعَلَهُ وَجُلُوسَهُ مَجْلِسَ رَسُولِ اللَّهِ ص

(The book) ‘Al Ihtijaj’ – From Aban bin Tabligh who said,

‘I said to Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Was there anyone from the companions of Rasool-Allah<sup>-saww</sup> who denied upon Abu Bakr, his deed and his sitting in the seat of Rasool-Allah<sup>-saww</sup>?’

فَقَالَ نَعَمْ كَانَ الَّذِي أَنْكَرَ عَلَى أَبِي بَكْرٍ اثْنَيْ عَشَرَ رَجُلًا مِنَ الْمُهَاجِرِينَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ وَكَانَ مِنْ بَنِي أُمَيَّةَ وَ سَلْمَانَ الْفَارِسِيُّ وَ أَبُو ذَرٍّ الْعِفَارِيُّ وَ الْمُقَدَّادُ بْنُ الْأَسْوَدِ وَ عَمَّارُ بْنُ يَاسِرٍ وَ بُرَيْدَةُ الْأَسْلَمِيُّ

He<sup>-asws</sup> said: ‘Yes, the ones who had denied upon Abu Bakr were twelve men. From the Emigrants were – Khalid Bin Saeed Bin Al-Aas, and he was from the clan of Umayya, and Salman Al-Farsi<sup>-ra</sup>, and Abu Zarr Al-Ghifari<sup>-ra</sup>, and Al-Miqdad Bin Al-Aswad<sup>-ra</sup>, and Ammar Bin Yasser, and Bureyda Aslami.

وَ مِنْ الْأَنْصَارِ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ سَهْلٌ وَ عُثْمَانُ ابْنَا حُنَيْفٍ وَ حُزَيْمَةُ بْنُ ثَابِتٍ ذُو الشَّهَادَتَيْنِ وَ أَبِي بَنُ كَعْبٍ وَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ

And from the Helpers were – Abu Al-Haysam Bin Al-Tayhan, and Sahl and Usman two sons of Huneyf, and Khuzeyma Bin Sabit, (titled as) ‘One with two testimonies’, and Ubayy Bin Ka’ab, and Abu Ayoub Al Ansari’.

قَالَ فَلَمَّا صَعِدَ أَبُو بَكْرٍ الْمُنْبَرِ تَشَاوَرُوا بَيْنَهُمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ وَ اللَّهُ لَنَأْتِيَنَّهُ وَ لَنَنْزِلَنَّهُ عَنْ مَنْبَرِ رَسُولِ اللَّهِ ص

He<sup>-asws</sup> said: ‘When Abu Bakr ascended the pulpit, they consulted between them. One of them said to the other, ‘By Allah<sup>-azwj</sup>! We should go to him and bring him down from the pulpit of Rasool-Allah<sup>-saww</sup>’.

وَ قَالَ الْأَخْرُونَ مِنْهُمْ وَ اللَّهُ لَكِنْ فَعَلْتُمْ ذَلِكَ إِذَا لَأَعْتَبْتُمْ عَلَى أَنْفُسِكُمْ وَ قَدْ قَالَ عَزَّ وَ جَلَّ وَ لَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ فَانْطَلِقُوا بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع لِنَسْتَشِيرَهُ وَ نَسْتَطْلِعَ رَأْيَهُ

And others from them said, ‘By Allah<sup>-azwj</sup>! If you were to do that, you will let yourselves be cursed, and Allah<sup>-azwj</sup> Mighty and Majestic has Said: **and cast not yourselves to destruction with your own hands [2:195]**. So, let us go to Amir Al-Momineen<sup>-asws</sup> in order to consult him<sup>-asws</sup> and be notified of his<sup>-asws</sup> view.

فَانْطَلَقَ الْقَوْمُ إِلَى أَمِيرِ الْمُؤْمِنِينَ بِأَجْمَعِهِمْ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ تَرَكْتَ حَقًّا أَنْتَ أَحَقُّ بِهِ وَ أَوْلَى مِنْهُ لِأَنَّا سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ مَعَ الْحَقِّ وَ الْحَقُّ مَعَ عَلِيٍّ يَمِيلُ مَعَ الْحَقِّ كَيْفَ مَالَ

The group in their entirety went to Amir Al-Momineen<sup>-asws</sup>, and they said, ‘O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> left a right which you<sup>-asws</sup> are more rightful with it and foremost from it, because we did hear Rasool-Allah<sup>-saww</sup> saying: ‘Ali<sup>-asws</sup> is with the truth and the truth is with Ali<sup>-asws</sup>. He<sup>-asws</sup> inclines with the truth howsoever he<sup>-asws</sup> inclines’.

وَلَقَدْ هَمَمْنَا أَنْ نَصِيرَ إِلَيْهِ فَنَنْزِلَهُ عَنْ مَنْبَرِ رَسُولِ اللَّهِ ص فَجَعَلْنَاكَ نَسْتَشِيرُوكَ وَ نَسْتَطْلِعُ رَأْيَكَ فِيمَا تَأْمُرُنَا

And we have thought of going to him and bring him down from the pulpit of Rasool-Allah<sup>-sawww</sup>, so we have come to you<sup>-asws</sup> to consult you<sup>-asws</sup> and to be notified of your<sup>-asws</sup> view in what you<sup>-asws</sup> are instructing us’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَيْمُ اللَّهِ لَوْ فَعَلْتُمْ ذَلِكَ لَمَا كُنْتُمْ لَهُمْ إِلَّا حَرْبًا وَ لَكِنَّكُمْ كَالْمِلْحِ فِي الرَّادِ وَ كَالْكُحْلِ فِي الْعَيْنِ

Amir Al-Momineen<sup>-asws</sup> said: ‘And I<sup>-asws</sup> swear by Allah<sup>-azwj!</sup> If you were to do that, you would only be at war to them, but you are like the salt in the food, and like the Kohl in the eyes.

وَ أَيْمُ اللَّهِ لَوْ فَعَلْتُمْ ذَلِكَ لَأَتَيْنُومُنِي شَاهِرِينَ أَسْيَافَكُمْ مُسْتَعِدِّينَ لِلْحَرْبِ وَ الْقِتَالِ إِذَا لَاتُونِي [أَتُونِي] فَقَالُوا لِي بَايِعْ وَ إِلَّا فَتَلْنَاكَ فَلَا بَدَّ مِنْ أَنْ أَدْفَعَ الْقَوْمَ عَنْ نَفْسِي

And I<sup>-asws</sup> swear by Allah<sup>-azwj!</sup> if you were to do that, you will be coming to me<sup>-asws</sup> brandishing your swords preparing for the war and the fighting, then they would come to me<sup>-asws</sup> and say to me<sup>-asws</sup>, ‘Either pledge allegiance of else we will kill you<sup>-asws</sup>’. Thus, there would be no escape for me<sup>-asws</sup> from defending myself<sup>-asws</sup> from the people.

وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص أَوْعَزَ إِلَيَّ قَبْلَ وَفَاتِهِ قَالَ لِي يَا أَبَا الْحَسَنِ إِنَّ الْأُمَّةَ سَتَعْدِرُ بِكَ بَعْدِي وَ تَتَفَضُّ فِيكَ عَهْدِي وَ إِنَّكَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ إِنَّ الْأُمَّةَ مِنْ بَعْدِي بِمَنْزِلَةِ هَارُونَ وَ مَنْ اتَّبَعَهُ وَ السَّامِرِيُّ وَ مَنْ اتَّبَعَهُ

And that is because Rasool-Allah<sup>-sawww</sup> had instructed to me<sup>-asws</sup> before his<sup>-sawww</sup> expiry saying: ‘O Abu Al-Hassan<sup>-asws</sup>! The community will be treacherous with you<sup>-asws</sup> after me<sup>-sawww</sup>, and break my<sup>-sawww</sup> covenant regarding you<sup>-asws</sup>, and you<sup>-asws</sup> are from me<sup>-sawww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, and that the community from after me<sup>-sawww</sup> are at the status of Haroun<sup>-as</sup> and the ones who followed him<sup>-as</sup>, and Al-Samiri<sup>-la</sup> and the ones who followed him<sup>-la</sup>’.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَعْهَدُ إِلَيَّ إِذَا كَانَ ذَلِكَ فَقَالَ إِنَّ وَجَدْتَ أَعْوَانًا فَبَادِرْ إِلَيْهِمْ وَ جَاهِدْهُمْ وَ إِنْ لَمْ تَجِدْ أَعْوَانًا كَفَّ يَدَكَ وَ احْتَقِنْ دَمَكَ حَتَّى تَلْحَقَ بِي مَظْلُومًا

I<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-sawww</sup>! So, what is your<sup>-sawww</sup> pact to me<sup>-asws</sup>, when that happens?’ He<sup>-sawww</sup> said: ‘If you<sup>-asws</sup> were to find supporters, then rush towards them and fight them, but if you<sup>-asws</sup> do not find supporters, restrain your<sup>-asws</sup> hand and save your<sup>-asws</sup> blood until you<sup>-asws</sup> join up with me<sup>-sawww</sup>, as an oppressed one<sup>-asws</sup>’.

وَ لَمَّا تَوَفَّى رَسُولَ اللَّهِ ص اسْتَعَلَّتْ بِغُسْلِهِ وَ تَكْفِينِهِ وَ الْفَرَاغِ مِنْ شَأْنِهِ ثُمَّ الْبَيْتِ يَمِينًا أَنْ لَا أُرْتَدِي إِلَّا لِلصَّلَاةِ حَتَّى أَجْمَعَ الْقُرْآنَ فَفَعَلْتُ

And when Rasool-Allah<sup>-sawww</sup> passed away, I<sup>-asws</sup> was pre-occupied with washing him<sup>-sawww</sup>, and enshrouding him<sup>-sawww</sup>, and to be free from his<sup>-sawww</sup> affairs. Then I<sup>-asws</sup> swore an oath that I<sup>-asws</sup> will not wear my<sup>-asws</sup> robe except for the Salat until I<sup>-asws</sup> gather the Quran. I<sup>-asws</sup> did so.

ثُمَّ أَخَذْتُ بِيَدِ فَاطِمَةَ وَ ابْنَتِي الْحَسَنِ وَ الْحُسَيْنِ فَدُرْتُ عَلَى أَهْلِ بَدْرٍ وَ أَهْلِ السَّابِقَةِ فَنَاشَدْتُهُمْ حَقِّي وَ دَعَوْتُهُمْ إِلَى نُصْرَتِي فَمَا أَجَابَنِي مِنْهُمْ إِلَّا أَرْبَعَةٌ رَهْطٍ مِنْهُمْ سَلْمَانَ وَ عَمَّارَ وَ الْمُقَدَّادَ وَ أَبُو ذَرٍّ وَ لَقَدْ رَاوَدْتُ فِي ذَلِكَ تَقْيِيدَ بَيْتِي

Then I<sup>-asws</sup> grabbed a hand of (Syeda) Fatima<sup>-asws</sup>, and my<sup>-asws</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and circled unto the people of Badr, and the foremost people adjuring them of my<sup>-asws</sup> rights and called them to help me<sup>-asws</sup>. But no one from them answered me<sup>-asws</sup> except a group of four, from them being Salman<sup>-ra</sup>, and Ammar<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and I<sup>-asws</sup> had gone regarding that as an emphasis of my<sup>-asws</sup> proof.

فَأَنْظَرُوا اللَّهَ عَلَى السُّكُوتِ لِمَا عَلِمْتُمْ مِنْ وَعْرِ صُدُورِ الْقَوْمِ وَبُعْضِهِمْ لِلَّهِ وَرَسُولِهِ وَ لِأَهْلِ بَيْتِ نَبِيِّهِ ص

Therefore, fear Allah<sup>-azwj</sup> upon the silence due to what you well know of the venom (hatred) in the chests of the people and their hatred of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and for People<sup>-asws</sup> of the Household of His<sup>-azwj</sup> Prophet<sup>-saww</sup>.

فَانْظِرُوا بِأَجْمَعِكُمْ إِلَى الرَّجُلِ فَعَرَفْتُمْ مَا سَعَيْتُمْ مِنْ قَوْلِ رَسُولِكُمْ ص لِيَكُونَ ذَلِكَ أَوْكَدَ لِلْحُجَّةِ وَ أَتْلَعَ لِلْعُدْرِ وَ أَبْعَدَ هُمْ مِنْ رَسُولِ اللَّهِ ص إِذَا وَرَدُوا عَلَيْهِ

So, all of you go to the man (Abu Bakr) and let him know of what you heard from the words of your Rasool<sup>-saww</sup> for that to become a confirmation of the proof, and a denouncement of the excuse, and remoteness of theirs from Rasool-Allah<sup>-saww</sup> when they do arrive to him<sup>-saww</sup>.

فَسَارَ الْقَوْمُ حَتَّى أَخَذُوا بِمَنْبَرِ رَسُولِ اللَّهِ ص وَ كَانَ يَوْمَ الْجُمُعَةِ فَلَمَّا صَعِدَ أَبُو بَكْرٍ الْمَنْبَرَ قَالَ الْمُهَاجِرُونَ لِلْأَنْصَارِ تَقَدَّمُوا فَتَكَلَّمُوا وَ قَالَ الْأَنْصَارُ لِلْمُهَاجِرِينَ بَلْ تَكَلَّمُوا أَنْتُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَذْنَاكُمْ فِي كِتَابِهِ إِذْ قَالَ اللَّهُ لَقَدْ تَابَ اللَّهُ بِالنَّبِيِّ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ

The group went until they encircled the pulpit of Rasool-Allah<sup>-saww</sup>, and it was the day of Friday. When Abu Bakr ascended the pulpit, the Emigrants said to the Helpers, ‘Go ahead and speak’. And the Helpers said to the Emigrants, ‘But, you speak, for Allah<sup>-azwj</sup> Mighty and Majestic has Drawn you nearer when Allah<sup>-azwj</sup> Said: **Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers [9:117]**’.

قَالَ أَبَانُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ الْعَامَّةَ لَا تَقْرَأُ كَمَا عِنْدَكَ فَقَالَ وَ كَيْفَ تَقْرَأُ يَا أَبَانُ قَالَ قُلْتُ إِنَّمَا تَقْرَأُ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Aban Bin Tablugh said, ‘I said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! The general Muslims are not reading it just as is with you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘And how is it being recited, O Aban?’ I said, ‘It is being recited as: **Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers [9:117]**’.

فَقَالَ وَيْلَهُمْ وَ أَيُّ ذَنْبٍ كَانَ لِرَسُولِ اللَّهِ ص حَتَّى تَابَ اللَّهُ عَلَيْهِ مِنْهُ إِنَّمَا تَابَ اللَّهُ بِهِ عَلَى أُمَّتِهِ

He<sup>-asws</sup> said: ‘Woe be unto them! And which sin was there for Rasool-Allah<sup>-saww</sup> until Allah<sup>-azwj</sup> Turned to him<sup>-saww</sup> from it? But rather, Allah<sup>-azwj</sup> Turned with him<sup>-saww</sup>, to his<sup>-saww</sup> community’.

فَأَوَّلُ مَنْ تَكَلَّمَ بِهِ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ ثُمَّ بَاقِي الْمُهَاجِرِينَ ثُمَّ مِنْ بَعْدِهِمُ الْأَنْصَارُ

The first one to speak with it (to Abu Bakr) was Khalid Bin Saeed Bin Al-Aas, then the rest of the Emigrants, then from after them, the Helpers’.

وَرُوي أَنَّهُمْ كَانُوا غَيبًا عَنِ وِفَاةِ رَسُولِ اللَّهِ ص فَقَدِمُوا وَ قَد تَوَلَّى أَبُو بَكْرٍ وَ هُمْ يَوْمئِذٍ أَغْلَامٌ مَسْجِدِ رَسُولِ اللَّهِ ص فَقَامَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ وَ قَالَ اتَّقِ اللَّهَ يَا أبا بَكْرٍ فَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص قَالَ وَ نَحْنُ مُحْتَوِشُوهُ يَوْمَ فُرَيْطَةَ حِينَ فَتَحَ اللَّهُ لَهُ وَ قَدْ قَتَلَ عَلِيٌّ يَوْمَئِذٍ عِدَّةً مِنْ صَنَادِيدِ رِجَالِهِمْ وَ أُولَى النَّاسِ وَ التَّجَدَّةِ مِنْهُمْ

And it is reported that they were absent from the expiry of Rasool-Allah<sup>-sawww</sup>, and they went ahead and made Abu Bakr a ruler, and on that day they were flags of Masjid of Rasool-Allah<sup>-sawww</sup>. Khalid Bin Saeed Bin Al-Aas stood up and said, ‘Fear Allah<sup>-azwj</sup>, O Abu Bakr, for you know well that which Rasool-Allah<sup>-sawww</sup> said, and we had left him<sup>-sawww</sup> alone on the day (battle) of Qureyza, when Allah<sup>-azwj</sup> Granted victory to him<sup>-sawww</sup>, and on that day Ali<sup>-asws</sup> had killed a number of their brave men, and ones of evil and the courageous ones from them.

يَا مَعَاشِرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِنِّي مُوصِيكُمْ بِوَصِيَّةٍ فَاحْفَظُوهَا وَ مُودِعُكُمْ أَمْرًا فَاحْفَظُوهُ أَلَا إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع أَمِيرُكُمْ بَعْدِي وَ خَلِيفَتِي فِيكُمْ بِدَلِيلِكَ أَوْصَايَ رَبِّي

(He<sup>-sawww</sup> said): ‘O community of the Emigrants and the Helpers! I<sup>-sawww</sup> am advising you with a bequest, and preserving it, a matter of your promise, so keep it. Indeed! Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is your commander after me<sup>-sawww</sup>, and my<sup>-sawww</sup> caliph among you all. My<sup>-sawww</sup> Lord<sup>-azwj</sup> has Bequeathed me<sup>-sawww</sup> with that.

أَلَا وَ إِنَّكُمْ إِنْ لَمْ تَحْفَظُوا فِيهِ وَصِيَّتِي وَ تَوَارِثُوهُ وَ تَنْصُرُوهُ احْتَلَفْتُمْ فِي أَحْكَامِكُمْ وَ اضْطَرَبَ عَلَيْكُمْ أَمْرُ دِينِكُمْ وَ وَلِيكُمْ شِرَارِكُمْ

Indeed! And you, when you do not preserve my<sup>-sawww</sup> bequest regarding him<sup>-asws</sup>, and (do not) back him<sup>-asws</sup> and help him<sup>-asws</sup>, you will be differing in your decisions and the matters of your Religion would waver (tremble) upon you, and your evils ones would rule you.

أَلَا إِنَّ أَهْلَ بَيْتِي هُمُ الْوَارِثُونَ لِأَمْرِي وَ الْعَالِمُونَ بِأَمْرِ أُمَّتِي مِنْ بَعْدِي اللَّهُمَّ مَنْ أَطَاعَهُمْ مِنْ أُمَّتِي وَ حَفِظَ فِيهِمْ وَصِيَّتِي فَاحْشُرْهُمْ فِي زُمْرَتِي وَ اجْعَلْ لَهُمْ نَصِيبًا مِنْ مُرَافَقَتِي يُدْرِكُونَ بِهِ نُورَ الْآخِرَةِ

Indeed! The People<sup>-asws</sup> of my<sup>-sawww</sup> Household, they<sup>-asws</sup> are the inheritors of my<sup>-sawww</sup> commands, and knowledge with the matters of my<sup>-sawww</sup> community from after me<sup>-sawww</sup>. O Allah<sup>-azwj</sup>! One from my<sup>-sawww</sup> community who obeys them<sup>-asws</sup> and preserves my<sup>-sawww</sup> bequest regarding him<sup>-asws</sup>, Resurrect them in my<sup>-sawww</sup> group, and Make a share to be for them from my<sup>-sawww</sup> friendship, coming across the Noor of the Hereafter by it.

اللَّهُمَّ وَ مَنْ أَسَاءَ خِلَافَتِي فِي أَهْلِ بَيْتِي فَاحْرِمُهُ الْجَنَّةَ الَّتِي عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ

O Allah<sup>-azwj</sup>! And the one who damages my<sup>-sawww</sup> caliphate regarding People<sup>-asws</sup> of my<sup>-sawww</sup> Household, Deprive him the Paradise, the expanse of it is like the sky and the earth”.

فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ اسْكُتْ يَا خَالِدُ فَلَسْتَ مِنْ أَهْلِ الْمَشْهُورَةِ وَ لَا مَنَّ يُفْتَدَى بِرَأْيِهِ فَقَالَ خَالِدٌ اسْكُتْ يَا ابْنَ الْخَطَّابِ فَإِنَّكَ تَنْطَلِقُ عَنْ لِسَانِ غَيْرِكَ وَ إِيَّاهُ لَقَدْ عَلِمْتَ فُرَيْشَ أَنَّكَ مِنْ الْأَمَمَةِ حَسَبًا وَ أَدْنَاهَا مَنْصَبًا وَ أَحْسَبَهَا قَدْرًا وَ أَحْمَلُهَا ذِكْرًا وَ أَقْلَهُمْ غَنَاءً عَنِ اللَّهِ وَ رَسُولِهِ وَ إِنَّكَ لَجَبَانٌ فِي الْحُرُوبِ بَحِيلٌ بِالْمَالِ لَيْمٌ الْعُنْصُرِ

Umar Bin Al-Khattab said to him, ‘O Khalid! You aren’t from the ones one can consult with nor from the ones one can be guided by his view’. Khalid said, ‘Quiet, O ibn Al-Khattab, for you are speaking from a tongue other than yours, and I swear by Allah<sup>-azwj</sup>, Quraysh have known that you are from its general affiliations, and lowest of its lineages, and the worst of its worth, and idlest of its mention, and the least of them reciting about Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and you are a coward during the war, stingy with the wealth, poorest of descent.

مَا لَكَ فِي فُرَيْشٍ مِنْ فَخْرٍ وَلَا فِي الْخُرُوبِ مِنْ ذِكْرٍ وَإِنَّكَ فِي هَذَا الْأَمْرِ بِمَنْزِلَةِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ أَكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ فَكَانَ عَاقِبَتُهُمَا أَهْمًا فِي النَّارِ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ

There is neither any pride for you among Quraysh, nor any mention for you regarding the wars, and you in this command are at the status of *the Satan when he says to the human being, ‘Commit Kufr!’ So when he does commit Kufr, he says, ‘I am disavowed from you. I fear Allah, Lord of the worlds’ [59:16] So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17]*.

فَأَبْسَسَ عُمَرُ وَ جَلَسَ خَالِدُ بْنُ سَعِيدٍ ثُمَّ قَامَ سَلْمَانُ الْفَارِسِيُّ وَ قَالَ كَرْدِيدٌ وَ نَكَرْدِيدٌ وَ نَدَانِيدٌ وَ نَدَانِيدٌ أَجِبْ كَرْدِيدٌ أَمْ أَيْ فَعَلْتُمْ وَ لَمْ تَفْعَلُوا وَ مَا عَلِمْتُمْ مَا فَعَلْتُمْ وَ اغْتَنَعَ مِنَ الْبَيْعَةِ قَبْلَ ذَلِكَ حَتَّى وَجِيَ عُنُقُهُ

Umar sat down, and Khalid Bin Saeed was seated. Then Salman Al-Farsi<sup>ra</sup> stood up and said (in Persian), ‘*Kardeed Wa Na Kardeed, Wa Na Daneed Che Kardeed*’, i.e. ‘Whether you do and do not do, and you do not know what you are doing’, and he<sup>ra</sup> had refused from the allegiance before that until his<sup>ra</sup> neck was pained.

فَقَالَ يَا أَبَا بَكْرٍ إِلَى مَنْ تُسْنِدُ أَمْرَكَ إِذَا نَزَلَ بِكَ مَا لَا تَعْرِفُهُ وَ إِلَى مَنْ تَفْرَعُ إِذَا سُئِلْتَ عَمَّا لَا تَعْلَمُهُ وَ مَا عُدْرَكَ فِي تَقْدِمِ مَنْ هُوَ أَعْلَمُ مِنْكَ وَ أَقْرَبُ إِلَى رَسُولِ اللَّهِ ص وَ أَعْلَمُ بِتَأْوِيلِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ وَ مَنْ قَدَّمَهُ النَّبِيُّ ص فِي حَيَاتِهِ وَ أَوْصَاكُمْ بِهِ عِنْدَ وَفَاتِهِ

He<sup>ra</sup> said, ‘O Abu Bakr! To whom will you go to back up your matter when it befalls with you what you do not recognise, and to whom will you panic when you are asked about what you do not know, and what would be your excuse preceding someone who is more knowledgeable than you are, and closer to Rasool-Allah<sup>-saww</sup>, and more knowing of the interpretation of the Book of Allah<sup>-azwj</sup> Mighty and Majestic and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and one whom the Prophet<sup>-saww</sup> had advanced during his<sup>-saww</sup> lifetime, and had bequeathed with him<sup>-asws</sup> during his<sup>-saww</sup> expiry.

فَبَدَّئْتُمْ قَوْلَهُ وَ تَنَاسَيْتُمْ وَصِيَّتَهُ وَ أَخْلَفْتُمْ الْوَعْدَ وَ نَقَضْتُمْ الْعَهْدَ وَ حَلَلْتُمْ الْعَقْدَ الَّذِي كَانَ عَقْدَهُ عَلَيْكُمْ مِنَ التُّفُؤِ تَحْتَ رَايَةِ أُسَامَةَ بْنِ زَيْدٍ حَدْرًا مِنْ مِثْلِ مَا أَتَيْتُمُوهُ وَ تَنَبَّيْهَا لِلْأُمَّةِ عَلَى عَظِيمِ مَا اجْتَرَحْتُمُوهُ مِنْ مَخَالَفَةِ أَمْرِهِ

But, you discarded his<sup>-saww</sup> words and forgot his<sup>-saww</sup> bequest, and broke the promise, and broke the pact, and your released the knot which had been tied upon you from enforcement under the flag of Usama Bin Zayd. Be cautioned from the like of what you have come with and a warning to the community upon the grievousness of the opposition of his<sup>-saww</sup> orders.

فَعَنْ قَلِيلٍ يَصْنَعُوا لَكَ الْأَمْرَ وَ قَدْ أَنْقَلَكَ الْوِزْرُ وَ نُقِلْتَ إِلَى قَبْرِكَ وَ حَمَلْتَ مَعَكَ مَا اكْتَسَبَتْ يَدَاكَ

After a little while the matter would be clear to you, and the burden would be heavier for you, and you will be transferred to your grave, and there would be carried along with you whatever your hands had earned.

فَلَوْ رَاجَعْتَ الْحَقَّ مِنْ قُرْبٍ وَ تَلَفَيْتَ نَفْسَكَ وَ ثُبْتَ إِلَى اللَّهِ مِنْ عَظِيمٍ مَا اجْتَرَمْتَ كَانَ ذَلِكَ أَقْرَبَ إِلَى نَجَاتِكَ يَوْمَ تَفْرُدُ فِي حُفْرَتِكَ وَ يُسَلِّمَكَ  
ذَوُو نُصْرَتِكَ

If you were to revert to the truth from nearby, and avoid yourself, and repent to Allah<sup>-azwj</sup> from the grievousness of crime what you have committed, that would be nearer to your salvation on the day you will be alone in your grave and won't be surrounded by the ones who are helping you (now).

فَقَدْ سَمِعْتَ كَمَا سَمِعْنَا وَ رَأَيْتَ كَمَا رَأَيْنَا فَلَمْ يَزِدْغَكَ ذَلِكَ عَمَّا أَنْتَ مُتَشَبِّهٌ بِهِ مِنْ هَذَا الْأَمْرِ الَّذِي لَا عُذْرَ لَكَ فِي تَقْلِيدِهِ وَ لَا حِطَّ لِلدِّينِ وَ  
الْمُسْلِمِينَ فِي قِيَامِكَ بِهِ فَاللَّهُ اللَّهُ فِي نَفْسِكَ فَقَدْ أَعْدَرَ مَنْ أُنْذَرَ وَ لَا تَكُنْ كَمَنْ أَدْبَرَ وَ اسْتَكْبَرَ

You have heard as what we heard, and seen as what we saw, and that did not deter you from what you are clinging on with of this command which there is no excuse for you to be collared with, nor is there any share for the Religion and the Muslims regarding your standing with it. So Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> regarding yourself, for the one who is warned would be excused and will not be like the one who turns around and is arrogant!'

ثُمَّ قَامَ أَبُو ذَرٍّ فَقَالَ يَا مَعْاشِرَ قُرَيْشٍ أَصَبْتُمْ قَبَاحَةً وَ تَرَكْتُمْ قَرَابَةً وَ اللَّهُ لَتَرْتَدَّدَ جَمَاعَةٌ مِنَ الْعَرَبِ وَ لَتَشْكَنَّ فِي هَذَا الدِّينِ وَ لَوْ جَعَلْتُمْ الْأَمْرَ فِي أَهْلِ  
بَيْتِ نَبِيِّكُمْ مَا اخْتَلَفَ عَلَيْكُمْ سَبِقَانِ

Then Abu Zarr<sup>-ra</sup> stood up and said, 'O community of Quraysh! You have attained ugliness and you neglected kinship. By Allah<sup>-azwj</sup>! A group of the Arabs will be reneging and doubting in this Religion, and if you were to make the command to be in People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, no two swords would differ upon you.

وَ اللَّهُ لَقَدْ صَارَتْ لِمَنْ غَلَبَ وَ لَتَطْمَحِنَ إِلَيْهَا عَيْنٌ مِنْ لَيْسَ مِنْ أَهْلِهَا وَ لَيْسْفَكَرَنَّ فِي طَلَبِهَا دِمَاءٌ كَثِيرَةٌ فَكَانَ كَمَا قَالَ أَبُو ذَرٍّ

By Allah<sup>-azwj</sup>! You have come to the one who has overcome and been reassured to it supporting one who isn't from its rightful ones, and you will be spilling a lot of blood in seeking it'. It transpired just as Abu Zarr<sup>-ra</sup> had said.

ثُمَّ قَالَ لَقَدْ عَلِمْتُمْ وَ عَلِمَ خِيَارُكُمْ أَنَّ رَسُولَ اللَّهِ ص قَالَ الْأَمْرُ بَعْدِي لِعَلِيِّ ثُمَّ لِأَبِي الْحَسَنِ وَ الْحُسَيْنِ ثُمَّ لِلطَّاهِرِينَ مِنْ دُرِّي

Then he<sup>-ra</sup> said, 'You have known and so have your chosen ones, that Rasool-Allah<sup>-saww</sup> had said: 'The command after me<sup>-saww</sup> is for Ali<sup>-asws</sup>, then for my<sup>-saww</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, then for the pure ones from my<sup>-saww</sup> offspring'.

فَاطْرَحْتُمْ قَوْلَ نَبِيِّكُمْ وَ تَنَاسَيْتُمْ مَا عَاهَدَ بِهِ إِلَيْكُمْ فَأَطَعْتُمُ الدُّنْيَا الْفَانِيَةَ وَ بَعْتُمُ الْآخِرَةَ الْبَاقِيَةَ الَّتِي لَا يَهْرُمُ شَبَابُهَا وَ لَا يَبُولُ نَعِيمُهَا وَ لَا يَحْزَنُ أَهْلُهَا وَ  
لَا تَمُوتُ سَكَاتُهَا بِالْحَقِيقِ الْتَّافِيهِ الْفَانِي الرَّاغِبِ

But, you rejected the words of your Prophet<sup>-saww</sup> and forsook what he<sup>-saww</sup> had vowed among you all, and you came to the perishing worlds and sold the ever-lasting Hereafter, which its youths do not age, nor doe its bounties decline, nor do its inhabitants grieve, nor do its dwellers die, for (the sake of) the vile, the temporal, the declining (world).

وَكَذَلِكَ الْأَمُّ مِنْ قَبْلِكُمْ كَفَرْتُمْ بَعْدَ أَنْبِيَائِهَا وَ نَكَصْتُمْ عَلَى أَعْقَابِهَا وَ غَيَّرْتُمْ وَ بَدَّلْتُمْ وَ اخْتَلَفْتُمْ فَسَاوَيْتُمْوَهُمْ حَذَوِ النَّعْلِ بِالنَّعْلِ وَ الْقُدَّةِ بِالْقُدَّةِ  
وَ عَمَّا قَلِيلٍ تَذُوقُونَ وَ نَالَ أَمْرِكُمْ وَ مُجْزُونَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَ مَا اللَّهُ بِظَالِمٍ لِّلْعَبِيدِ

And like that were the communities from before you. They disbelieved after their Prophets<sup>-as</sup> and turned back upon their heels, and changed, and replaced, and opposed. So, (now) you have equalled them, step of the slipper with the slipper, and the arrow with the arrow (in a quiver), and after a little while you will be tasting the evil consequences of your affairs, and be Recompensed for what your hands had sent ahead, and Allah<sup>-azwj</sup> is not the least unjust to the servants’.

ثُمَّ قَامَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ قَالَ ارْجِعْ يَا أَبَا بَكْرٍ عَنْ ظِلْمِكَ وَ تَبُّ إِلَى رَبِّكَ وَ الزَّمْ بَيْتَكَ وَ ابْكْ عَلَى خَطِيئَتِكَ وَ سَلِّمِ الْأَمْرَ لِصَاحِبِهِ الَّذِي هُوَ  
أَوْلَى بِهِ مِنْكَ فَقَدْ عَلِمْتَ مَا عَقَدَهُ رَسُولُ اللَّهِ ص فِي عُنُقِكَ مِنْ بَيْعِهِ وَ الزَّمَمَكَ مِنَ التُّفُؤِذِ تَحْتَ رَايَةِ أُسَامَةَ بْنِ زَيْدٍ وَ هُوَ مَوْلَاهُ

The Al-Miqdad Bin Al-Aswad<sup>-ra</sup> and said, ‘Return, O Abu Bakr, from darkness, and repent to your Lord<sup>-azwj</sup>, and stay in your house, and cry upon your mistake, and submit the command to its owner, the one who is foremost with it than you are. You have known what Rasool-Allah<sup>-saww</sup> had pacted in your necks of his<sup>-asws</sup> allegiance, and necessitated you of enforcement under the flag of Usama Bin Azyd, and he<sup>-asws</sup> is your Master<sup>-asws</sup>.

وَ نَبَّهَ عَلَى بُطْلَانِ وَجُوبِ هَذَا الْأَمْرِ لَكَ وَ لِمَنْ عَضَدَكَ عَلَيْهِ بِضَمِّهِ لَكُمْ إِلَى عِلْمِ الْبَفَاقِ وَ مَعْدِنِ السَّمَانِ وَ الْبَفَاقِ عَمْرُو بْنُ الْعَاصِ الَّذِي أَنْزَلَ  
اللَّهُ تَعَالَى فِيهِ عَلَى نَبِيِّهِ ص إِنَّ شَانِقَكَ هُوَ الْأَبْتَرُ

And he<sup>-saww</sup> alerted upon invalidating the obligation of this command being for you, and for the one who supported you upon it, by pressing both of you to the flag of hypocrisy and mine of atrocity and the wretched one, Amro Bin Al-Aas, for whom Allah<sup>-azwj</sup> the Exalted regarding him upon His<sup>-azwj</sup> Prophet<sup>-saww</sup>, **Surely your adversary, he is the one without posterity [108:3]**.

فَلَا اخْتِلَافَ بَيْنَ أَهْلِ الْعِلْمِ أَنَّهَا نَزَلَتْ فِي عَمْرٍو وَ هُوَ كَانَ أَمِيرًا عَلَيْكُمَا وَ عَلَى سَائِرِ الْمُتَافِقِينَ فِي الْوَقْتِ الَّذِي أَنْفَعَهُ رَسُولُ اللَّهِ ص فِي عَرَاةِ ذَاتِ  
السَّلَاسِلِ وَ أَنَّ عَمْرًا قَلَدَكُمْ حَرَسَ عَسْكَرِهِ فَمِنْ الْحَرَسِ إِلَى الْخِلَافَةِ اتَّقِ اللَّهَ وَ بَادِرِ الْإِسْتِخَالَةَ قَبْلَ فَوْحِهَا فَإِنَّ ذَلِكَ أَسْلَمَ لَكَ فِي حَيَاتِكَ وَ بَعْدَ وَفَاتِكَ  
وَ لَا تَرْتَكِنِ إِلَى دُنْيَاكَ وَ لَا تَعَزَّزْكَ قُرَيْشٌ وَ عَجَبُهَا

There is not differing between the people of knowledge that it was Revealed regarding Amro, and he was a ruler upon you both, and upon the rest of the hypocrites, during the time in which Rasool-Allah<sup>-saww</sup> accomplished it during the military expedition of Zat Al-Salasil, and that Amro collared you two with greed of his<sup>-saww</sup> soldiers. So, from the greed to the caliphate, fear Allah<sup>-azwj</sup>, and rush to the resignation before it (opportunity) is lost, for that would be safe for you during your lifetime and after your death, and do not incline to your world nor let Quraysh and its pride deceive you.

فَعَنْ قَلِيلٍ تَضَمَّجُلٍ عَنْكَ ذُنْيَاكَ ثُمَّ تَصِيرُ إِلَى رَبِّكَ فَيَجْزِيكَ بِعَمَلِكَ وَ قَدْ عَلِمْتَ وَ تَيَقَّنْتَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عِصَابُكَ هَذَا الْأَمْرَ بَعْدَ رَسُولِ اللَّهِ ص فَسَلَّمَهُ إِلَيْهِ بِمَا جَعَلَهُ اللَّهُ لَهُ فَإِنَّهُ أَنْتُمْ لَسْتُمْ لِرَبِّكَ وَ أَحْفَ لِرَبِّكَ فَقَدْ وَ اللَّهُ نَصَحْتُ لَكَ إِنْ قَبِلْتَ نُصْحِي وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

After a little while, your world will disappear, then you will come to your Lord, and He<sup>-azwj</sup> will Inform you of your deeds, and you have known that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the (real) owner of this command after Rasool-Allah<sup>-saww</sup>, so submit it to him<sup>-asws</sup> with what Allah<sup>-azwj</sup> has Made it to be for him<sup>-asws</sup>, for it would be an achievement for your veiling, and a lightening of your burden. By Allah<sup>-azwj</sup>! I<sup>-ra</sup> have advised to you if you accept my<sup>-ra</sup> advice, **And to Allah return (all) the matters [2:210]**.

ثُمَّ قَامَ بُرَيْدَةُ الْأَسْلَمِيُّ فَقَالَ إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَا دَا لَقِيَ الْحَقُّ مِنَ الْبَاطِلِ يَا أَبَا بَكْرٍ أ نَسِيتَ أَمْ تَنَاسَيْتَ أَمْ حَدَعْتَكَ نَفْسُكَ سَوَّلَتْ لَكَ الْبَاطِلُ أَوْ لَمْ تَذْكُرْ مَا أَمَرْنَا بِهِ رَسُولُ اللَّهِ ص مِنْ تَسْمِيَةِ عَلِيٍّ ع بِأَمْرَةِ الْمُؤْمِنِينَ وَ النَّبِيِّ بَيْنَ أَظْهُرِنَا وَ قَوْلُهُ فِي عِدَّةِ أَوْقَاتٍ هَذَا أَمِيرُ الْمُؤْمِنِينَ وَ قَاتِلُ الْفَاسِقِينَ

Then Bureyda Al-Aslamy stood up and said, ‘We are for Allah<sup>-azwj</sup> and we are returning to Him<sup>-azwj</sup>! What is the truth from the falsehood have you found, O Abu Bakr, are you forgetting or pretending to forget, or are you deceiving yourself? Have the falsehoods enticed you or do you not remember what Rasool-Allah<sup>-saww</sup> had ordered us with naming Ali<sup>-asws</sup> as ‘Amir Al-Momineen’ and the Prophet<sup>-saww</sup> was in our midst, and his<sup>-saww</sup> words in a number of times: ‘This is Amir Al-Momineen, killer of the renegades.

فَاتَّقِ اللَّهَ وَ تَدَارِكْ نَفْسَكَ قَبْلَ أَنْ لَا تُدْرِكَهَا وَ أَنْقِذْهَا بِمَا يُهْلِكُهَا وَ ازْدِدِ الْأَمْرَ إِلَى مَنْ هُوَ أَحَقُّ بِهِ مِنْكَ وَ لَا تَتَمَادَ فِي اغْتِصَابِهِ وَ رَاجِعْ وَ أَنْتَ تَسْتَطِيعُ أَنْ تَرَاجِعَ فَقَدْ مَحَضْتِكَ النَّصْحَ وَ دَلَّلْتِكَ عَلَى طَرِيقِ النَّجَاةِ فَلَا تُكُونَنَّ ظَهِيرًا لِلْمُجْرِمِينَ

Therefore fear Allah<sup>-azwj</sup> and rectify yourself before you cannot rectify it anymore from what would destroy it, and return the command to the one who is more rightful with it than you are, and do not continue in raping it, and return while you are able to return and the advice has been given to you and you have been pointed upon the path of salvation, so do not become a support of the criminals’.

ثُمَّ قَامَ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ يَا مَعْاشِرَ قُرَيْشٍ يَا مَعْاشِرَ الْمُسْلِمِينَ إِنْ كُنْتُمْ عَالِمُونَ وَ إِلَّا فَاغْلَمُوا أَنَّ أَهْلَ بَيْتِ نَبِيِّكُمْ أَوْلَى بِهِ وَ أَحَقُّ بِإِزْتِهِ وَ أَقْوَمُ بِأُمُورِ الدِّينِ وَ أَمْنٌ عَلَى الْمُؤْمِنِينَ وَ أَحْفَظُ لِمَلْتِهِ وَ أَنْصَحُ لِأُمَّتِهِ

Then Ammar Bin Yasser stood up and said, ‘O community of Quraysh! O community of Muslims! If you know, or else so know that People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup> are foremost with it and more rightful with inheriting it, and straighter for the matters of the Religion, and safer upon the Momineen, and more protective of His<sup>-azwj</sup> nation, and more advisory for his<sup>-saww</sup> community.

فَمُرُوا صَاحِبِكُمْ فَلْيُرِدَّ الْحَقُّ إِلَى أَهْلِهِ قَبْلَ أَنْ يَضْطَرَّ حَبْلُكُمْ وَ يَضْعَفَ أَمْرُكُمْ وَ يَطْفَرَّ عَدُوُّكُمْ وَ يَظْهَرَ شَتَائِكُمْ وَ تُعْظَمَ الْفِتْنَةُ بِكُمْ وَ تَحْتَلِفُونَ فِيمَا بَيْنَكُمْ وَ يَطْمَعُ فِيكُمْ عَدُوُّكُمْ

So, instruct your companion (Umar) to let you return the right to its rightful one before your ropes are disturbed and your affairs are weakened, and your enemies win, and your

disapproval appears, and the Fitna becomes large with you, and you differ in what is between you, and your enemies covet regarding you.

فَقَدْ عَلِمْتُمْ أَنَّ بَنِي هَاشِمٍ أَوْلَىٰ بِهَذَا الْأَمْرِ مِنْكُمْ وَعَلِيٌّ مِنْ بَيْنِهِمْ وَلِيُّكُمْ بِعَهْدِ اللَّهِ وَرَسُولِهِ وَفَرَّقَ ظَاهِرٌ قَدْ عَرَفْتُمُوهُ فِي خَالٍ بَعْدَ خَالٍ عِنْدَ سَدِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبْوَابَكُمْ الَّتِي كَانَتْ إِلَى الْمَسْجِدِ فَسَدَّهَا كُلَّهَا غَيْرَ بَابِهِ وَابْتَارَهُ إِيَّاهُ بِكَرَمِيَّتِهِ فَاطْمَئِنَّا دُونَ سَائِرِ مَنْ خَطَبَهَا إِلَيْهِ مِنْكُمْ

You have known that the Clan of Hashim<sup>-asws</sup> are foremost with the command than you all are, and Ali<sup>-asws</sup> is your Master<sup>-asws</sup> from between you due to the pact of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the apparent difference which you have recognised during a situation after situation, by the Prophet<sup>-saww</sup> closing your doors which were opening to the Masjid, so he<sup>-saww</sup> closed all of these apart from his<sup>-asws</sup> door, and his<sup>-saww</sup> preferring him<sup>-asws</sup> for his<sup>-saww</sup> prestigious (Syeda) Fatima<sup>-asws</sup> besides the rest of the ones from you who had proposed for her<sup>-asws</sup> to him<sup>-saww</sup>.

وَقَوْلِهِ صَ أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا وَأَنْتُمْ جَمِيعًا مُصْطَرِحُونَ فِيهَا أَشْكَلَ عَلَيْكُمْ مِنْ أُمُورِ دِينِكُمْ إِلَيْهِ وَهُوَ مُسْتَعْنٍ عَنْ كُلِّ أَحَدٍ مِنْكُمْ إِلَى مَا لَهُ مِنَ السَّوَابِقِ الَّتِي لَيْسَتْ لِأَفْضَلِكُمْ عِنْدَ نَفْسِهِ

And his<sup>-saww</sup> words: ‘I<sup>-saww</sup> am the city of knowledge and Ali<sup>-asws</sup> is its door, so the one who wants the wisdom, then let him come to it from its door’, and all of you (have to) depend on him<sup>-asws</sup> regarding what is confusing upon you from the matter of your religion, while he<sup>-asws</sup> is needless from each one of you, due to what is for him<sup>-asws</sup> of the precedents (from Allah<sup>-azwj</sup>) which isn’t even for your superior ones in the presence of his own self.

فَمَا بِالْكُمْ تَحِيدُونَ عَنْهُ وَتُعِيدُونَ عَلَىٰ حَقِّهِ وَتُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْأَخْرَةِ بِمَسِّ لِلظَّالِمِينَ بَدَلًا أَعْطُوهُ مَا جَعَلَهُ اللَّهُ لَهُ وَ لَا تَتَوَلَّوْا عَنْهُ مُدْبِرِينَ وَ لَا تَرْتَدُّوا عَلَىٰ أَعْقَابِكُمْ فَتَنْفَلِبُوا خَاسِرِينَ

So what is the matter with you all overriding about him<sup>-asws</sup> and changing upon his<sup>-asws</sup> rights, and preferring the life of the world over the Hereafter. Evil it is for the unjust ones as a replacement. Give him<sup>-asws</sup> what Allah<sup>-azwj</sup> had Made it to be for him<sup>-asws</sup>, and do not turn around backwards from him<sup>-asws</sup> nor renege upon your heels, for you will overturn to be losers’.

ثُمَّ قَامَ أَبِي بَنْ كَعْبٍ فَقَالَ يَا أَبَا بَكْرٍ لَا تَجْحَدْ حَقًّا جَعَلَهُ اللَّهُ لِعَبْرِكَ وَ لَا تَكُنْ أَوَّلَ مَنْ عَصَى رَسُولَ اللَّهِ ص فِي وَصِيَّتِهِ وَ صَفِيَّتِهِ وَ صَدَفَ عَنْ أَمْرِهِ ارْزُدِ الْحَقَّ إِلَىٰ أَهْلِهِ تَسْلَمَ وَ لَا تَتَمَادَ فِي عَيْبِكَ فَتَنْدَمَ وَ بَادِرِ الْإِنَابَةَ بِخَفٍّ وَرُزْكَ

The Ubay Bin Ka’ab stood up and said, ‘O Abu Bakr! Do not reject right which Allah<sup>-azwj</sup> has Made to be for others, nor become the first one to disobey Rasool-Allah<sup>-saww</sup> regarding his<sup>-saww</sup> successor<sup>-asws</sup> and his<sup>-saww</sup> Elite, and turn away from his<sup>-saww</sup> orders. Return the truth to its rightful one<sup>-asws</sup>. Submit and do not continue in your error, for you will regret, and take a representative step in lightening your burden.

وَ لَا تُخَصِّصْ بِهَذَا الْأَمْرِ الَّذِي لَمْ يَجْعَلْهُ اللَّهُ لَكَ نَفْسَكَ فَتَلْقَىٰ وَبَالَ عَمَلِكَ فَعَنْ قَلِيلٍ تُفَارِقُ مَا أَنْتَ فِيهِ وَ تَصِيرُ إِلَىٰ رَبِّكَ فَيَسْأَلُكَ عَمَّا جَنَيْتَ وَ مَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ

And do not specialise yourself with this command which Allah<sup>-azwj</sup> did not Make it to be for you, for you will face the evil results of your deeds, for after a little while, you will separate from

what you are in and you will come to your Lord<sup>-azwj</sup>, and He<sup>-azwj</sup> will Question you about what crime you committed, and your Lord<sup>-azwj</sup> is not the least unjust to the servants’.

ثُمَّ قَامَ خُزَيْمَةُ بْنُ ثَابِتٍ فَقَالَ أَيُّهَا النَّاسُ أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبِلَ شَهَادَتِي وَحَدِيثِي وَ لَمْ يُرِدْ مَعِيَ غَيْرِي قَالُوا بَلَى قَالَ فَأَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ أَهْلُ بَيْتِي يُفَرِّقُونَ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَ هُمُ الْأَيْمَةُ الَّذِينَ يُعْتَدَى بِهِمْ وَ قَدْ قُلْتُ مَا عَلِمْتُ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Then Khuzeiman Bin Sabit stood up and said, ‘O you people! Don’t you know that Rasool-Allah<sup>-sawww</sup> accepted my lone testimony and did not refer to anyone (else) with me?’ They said, ‘Yes’. He said, ‘So, I hereby testify that I heard Rasool-Allah<sup>-sawww</sup> saying: ‘People<sup>-asws</sup> of my<sup>-sawww</sup> Household are distinguisher between the truth and the falsehood, and they<sup>-asws</sup> are the Imams<sup>-asws</sup>, those one can be guided by them<sup>-asws</sup>, and I<sup>-sawww</sup> have said it: **and it is not upon the Rasool except for the clear delivery (of the Message)’ [24:54]’.**

ثُمَّ قَامَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ فَقَالَ وَ أَنَا أَشْهَدُ عَلَى نَبِيِّنَا ص أَنَّهُ أَقَامَ عَلَيْنَا عَلَيْهِ السَّلَامُ يَعْنِي فِي يَوْمِ غَدِيرِ حُمٍّ

Then Abu Al-Haysam Bin Al-Tayhan stood up and said, ‘And I testify upon our Prophet<sup>-sawww</sup> that he<sup>-sawww</sup> has established Ali<sup>-asws</sup>, meaning during the day of Ghadeer Khumm’.

فَقَالَتِ الْأَنْصَارُ مَا أَقَامَهُ إِلَّا لِلْخِلَافَةِ وَ قَالَ بَعْضُهُمْ مَا أَقَامَهُ إِلَّا لِيَعْلَمَ النَّاسُ أَنَّهُ مَوْلَى مَنْ كَانَ رَسُولَ اللَّهِ ص مَوْلَاهُ وَ أَكْتَرُوا الْحَوْضَ فِي ذَلِكَ فَبَعَثْنَا رِجَالًا مِنَّا إِلَى رَسُولِ اللَّهِ ص فَسَأَلُوهُ عَنْ ذَلِكَ

The Helpers has said, ‘He<sup>-sawww</sup> did not establish him<sup>-asws</sup> except for the caliphate’. And some of them said, ‘He<sup>-sawww</sup> did not establish him<sup>-asws</sup> except for the people to know he<sup>-asws</sup> is a Master<sup>-asws</sup> of the one Rasool-Allah<sup>-sawww</sup> was his Master<sup>-sawww</sup>’, and the discussion regarding that was a lot, so we sent men from us to Rasool-Allah<sup>-sawww</sup> and they asked him<sup>-sawww</sup> about that.

فَقَالَ قُولُوا لِمَنْ عَلَى عِ وَ لِيِ الْمُؤْمِنِينَ بَعْدِي وَ أَنْصَحِ النَّاسَ لِأُمَّتِي وَ قَدْ شَهِدْتُ بِمَا حَضَرْتَنِي فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا

He<sup>-sawww</sup> said: ‘Say to them, ‘Ali<sup>-asws</sup> is a guardian of the Momineen after me<sup>-sawww</sup>, and the most advising of the people for my<sup>-sawww</sup> community, and those who were present with me<sup>-sawww</sup> had witnessed, **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’.** [18:29]’.

ثُمَّ قَامَ سَهْلُ بْنُ حَنْبَلٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ ثُمَّ قَالَ يَا مَعْشَرَ قُرَيْشِ اشْهَدُوا عَلَيَّ أَنِّي أَشْهَدُ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ رَأَيْتُهُ فِي هَذَا الْمَكَانِ يَعْنِي الرَّوْضَةَ وَ هُوَ آخِذٌ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ يَقُولُ

Then Sahl Bin Huneyf stood up, and he praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and sent Salawat upon the Prophet<sup>-sawww</sup> Muhammad<sup>-sawww</sup> and his<sup>-sawww</sup> Progeny<sup>-asws</sup>, then said, ‘O community of Quraysh! Bear witness upon me that I testify upon Rasool-Allah<sup>-sawww</sup>, and I had seen him<sup>-sawww</sup> in this place, meaning the orchard, and he<sup>-sawww</sup> had held a hand of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-sawww</sup> was saying:

أَيُّهَا النَّاسُ هَذَا عَلِيٌّ إِمَامُكُمْ مِنْ بَعْدِي وَ وَصِيِّي فِي حَيَاتِي وَ بَعْدَ وَفَاتِي وَ قَاضِي دِينِي وَ مُنْجِزُ وَعْدِي وَ أَوَّلُ مَنْ يُصَافِحُنِي عَلَى حَوْضِي فَطُوبَى لِمَنْ  
تَبِعَهُ وَ نَصَرَهُ وَ الْوَيْلُ لِمَنْ تَخَلَّفَ عَنْهُ وَ خَذَلَهُ

‘This Ali<sup>-asws</sup> is your Imam<sup>-asws</sup> from after me<sup>-saww</sup>, and my<sup>-saww</sup> successor during my<sup>-saww</sup> lifetime, and after my<sup>-saww</sup> expiry, and payer of my<sup>-saww</sup> debts, and fulfiller of my<sup>-saww</sup> promised, and the first one to shake my<sup>-saww</sup> hand at my<sup>-saww</sup> Fountain. So, beatitude is for the one who follows him<sup>-asws</sup>, and helps him<sup>-asws</sup>, and the woe be for the one who stays behind from him<sup>-asws</sup>, and abandons him<sup>-asws</sup>’.

وَ قَامَ مَعَهُ أَحْوَهُ عُثْمَانُ بْنُ حُنَيْفٍ فَقَالَ سَمِعْنَا رَسُولَ اللَّهِ ص يَقُولُ أَهْلُ بَيْتِي نُجُومُ الْأَرْضِ فَلَا تَتَقَدَّمُوهُمْ وَ قَدِّمُوهُمْ فَهُمْ الْوَلَاةُ بَعْدِي فَقَامَ إِلَيْهِ رَجُلٌ  
فَقَالَ يَا رَسُولَ اللَّهِ وَ أَيُّ أَهْلِ بَيْتِكَ فَقَالَ ص عَلِيٌّ وَ الطَّاهِرُونَ مِنْ وُلْدِهِ

And his brother Usman Bin Huneyf stood with him. He said, ‘We heard Rasool-Allah<sup>-saww</sup> saying: ‘People<sup>-asws</sup> of my<sup>-saww</sup> Household are stars of the earth, so do not be preceding them<sup>-asws</sup>, and advance them<sup>-asws</sup>, for they<sup>-asws</sup> are the rulers after me<sup>-saww</sup>’. So a man stood up to him<sup>-saww</sup> and said, ‘O Rasool-Allah<sup>-saww</sup>! And which People<sup>-asws</sup> of your<sup>-saww</sup> Household?’ He<sup>-saww</sup> said: ‘Ali<sup>-asws</sup> and the pure one from his<sup>-asws</sup> sons<sup>-asws</sup>’.

وَ قَدْ بَيَّنَّ عَ فَلَا تَكُنْ يَا أَبَا بَكْرٍ أَوَّلَ كَافِرٍ بِهِ وَ لَا تُخُونُوا اللَّهَ وَ الرَّسُولَ وَ تُخُونُوا أَمَانَاتِكُمْ وَ أَنْتُمْ تَعْلَمُونَ

And it has become clear, O Abu Bakr, **and do not become the first disbeliever by it [2:41] Do not betray Allah and the Rasool and betray your entrustment while you know [8:27]**’.

ثُمَّ قَامَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ أَنْفَعُوا اللَّهَ عِبَادَ اللَّهِ فِي أَهْلِ بَيْتِ نَبِيِّكُمْ وَ رُدُّوا إِلَيْهِمْ حَقَّهُمُ الَّذِي جَعَلَهُ اللَّهُ لَهُمْ فَقَدْ سَمِعْتُمْ مِثْلَ مَا سَمِعَ إِخْوَانُنَا فِي  
مَقَامٍ بَعْدَ مَقَامِ لِنَبِيِّنَا ع وَ مَجْلِسٍ بَعْدَ مَجْلِسٍ يَقُولُ أَهْلُ بَيْتِي أَيْمَنُّكُمْ بَعْدِي

Then Abu Ayoub Al-Ansari stood up and said, ‘Fear Allah<sup>-azwj</sup> regarding People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, and return their<sup>-asws</sup> rights to them<sup>-asws</sup> which Allah<sup>-azwj</sup> has Made to be for them<sup>-asws</sup>, for you have heard what our brothers have heard in place after a place of our Prophet<sup>-saww</sup>, and gathering after a gathering saying: ‘People<sup>-asws</sup> of my<sup>-saww</sup> Household are your Imams<sup>-asws</sup> after me;

وَ يُومِئُ إِلَى عَلِيٍّ ع وَ يَقُولُ هَذَا أَمِيرُ الْبِرَّةِ وَ قَاتِلُ الْكُفْرَةِ مَخْذُولٌ مَنْ خَذَلَهُ مَنْصُورٌ مَنْ نَصَرَهُ فَتَوَبُوا إِلَى اللَّهِ مِنْ ظُلْمِكُمْ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ وَ لَا تَتَوَلَّوْا  
عَنْهُ مُدْبِرِينَ وَ لَا تَتَوَلَّوْا عَنْهُ مُعْرِضِينَ

And he<sup>-saww</sup> had gestured towards Ali<sup>-asws</sup> and said: ‘This is Emir of the righteous ones and killer of the disbelievers. Abandoned the one who abandons him<sup>-asws</sup>, and Helped is the one who helps him<sup>-asws</sup>, therefore repent to Allah<sup>-azwj</sup> from your injustices, surely Allah<sup>-azwj</sup> is oft-Turning, Merciful, and do not turn around backwards from him, and do not turn around from him<sup>-asws</sup>, turning away from him<sup>-asws</sup>’.

قَالَ الصَّادِقُ ع فَأَفْجَحَ أَبُو بَكْرٍ عَلَى الْمِنْبَرِ حَتَّى لَمْ يَجْزِ جَوَابًا ثُمَّ قَالَ وَ لَيْتَكُمْ وَ لَسْتُ بِخَيْرِكُمْ أَقِيلُونِي أَقِيلُونِي

Al-Sadiq<sup>-asws</sup> said: ‘Abu Bakr was confounded upon the pulpit to the extent that he could not respond with an answer. Then he said, ‘I am your ruler and I am not the best one of you. Dismiss me! Dismiss me!’

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ انزِلْ عَنْهَا يَا كَعْبُ إِذَا كُنْتَ لَا تَقُومُ بِحُجَجِ قُرَيْشٍ لِمَ أَقَمْتَ نَفْسَكَ هَذَا الْمَقَامَ وَاللَّهِ لَقَدْ هَمَمْتُ أَنْ أَخْلَعَكَ وَ أَجْعَلَهَا فِي سَالِمٍ  
مَوْلَى أَبِي حُدَيْفَةَ

Umar Bin Al-Khattab said, ‘Come down from it, O vile (evil) one, when you were not going to stand with argumentation of Quraysh, you did not stand yourself in this place. By Allah<sup>-azwj</sup>! I had thought of vacating you and making it to be in Saalim Mawla Abu Huzeyfa’.

قَالَ فَانزَلَ ثُمَّ أَخَذَ يَبْدَهُ وَ انْطَلَقَ إِلَى مَنْزِلِهِ وَ بَقُوا ثَلَاثَةَ أَيَّامٍ لَا يَدْخُلُونَ مَسْجِدَ رَسُولِ اللَّهِ صَ فَلَمَّا كَانَ فِي الْيَوْمِ الرَّابِعِ جَاءَهُمْ خَالِدُ بْنُ الْوَلِيدِ وَ مَعَهُ  
أَلْفُ رَجُلٍ وَ قَالَ لَهُمْ مَا جُلُوسُكُمْ فَقَدْ طَمَعَ فِيهَا وَ اللَّهُ بَنُو هَاشِمٍ

He<sup>-asws</sup> said: ‘He came down, then held his hand and went to his house, and they remained for three days not entering the Masjid of Rasool-Allah<sup>-sawww</sup>. When it was the fourth day, Khalid Bin Al-Waleed came to them and with him were a thousand men, and he said to them, ‘Why are you not gathering and the Clan of Hashim<sup>-asws</sup> are eager for it’.

وَ جَاءَهُمْ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ وَ مَعَهُ أَلْفُ رَجُلٍ وَ جَاءَهُمْ مُعَاذُ بْنُ جَبَلٍ وَ مَعَهُ أَلْفُ رَجُلٍ فَمَا زَالَ يَجْتَمِعُ رَجُلٌ رَجُلًا حَتَّى اجْتَمَعَ أَرْبَعَةُ آلَافٍ رَجُلٍ  
فَخَرَجُوا شَاهِرِينَ أَسْيَافَهُمْ يَفْدُمُهُمْ عُمَرُ بْنُ الْخَطَّابِ حَتَّى وَقَفُوا بِمَسْجِدِ النَّبِيِّ صَ

And Saalim Mawla Abu Huzeyfa came to them and with him were a thousand men, and Muaz Bin Jabal came to them and with him were a thousand men. Men after men did not cease to gather until four thousand men had gathered, and they came out brandishing their swords, leading them was Umar Bin Al-Khattab, until they paused at the Masjid of the Prophet<sup>-sawww</sup>.

فَقَالَ عُمَرُ وَ اللَّهُ يَا صَحَابَةَ عَلَيَّ لَئِنْ ذَهَبَ الرَّجُلُ مِنْكُمْ بِتَكَلُّمٍ بِالْيَدِي تَكَلَّمَ بِهِ بِالْأَمْسِ لِنَأْخُذَنَّ الَّذِي فِيهِ عَيْنَاهُ

Umar said, ‘By Allah<sup>-azwj</sup>, O companions of Ali<sup>-asws</sup>! If the man from you were to go around speaking with that which was spoken with yesterday, we shall seize that which is in his eyes’.

فَقَامَ إِلَيْهِ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ وَ قَالَ يَا ابْنَ صُهَيْبِ الْحَبَشِيِّ أَسْيَافِكُمْ تُهَدِّدُونَنَا أَمْ يَجْمَعُكُمْ تُفْرِعُونَنَا وَ اللَّهُ إِنْ أَسْيَافُنَا أَخَذَ مِنْ أَسْيَافِكُمْ وَ إِنَّا  
لَأَكْثَرُ مِنْكُمْ وَ إِنْ كُنَّا قَلِيلِينَ لِأَنَّ حُجَّةَ اللَّهِ فِيْنَا وَ اللَّهُ لَوْ لَا أَنِّي أَعْلَمُ أَنَّ طَاعَةَ إِمَامِي أَوْلَى بِي لَشَهَرْتُ سَيْفِي وَ لَجَاهَدْتُكُمْ فِي اللَّهِ إِلَى أَنْ أُبْلِيَ عُدْرِي

Khalid Bin Saeed Bin Al-Aas stood up to him and said, ‘O Ibn Suhaak the wicked! Are you limiting us with your swords or alarming us with your gathering? By Allah<sup>-azwj</sup>! Our swords are sharper than your swords, and we are more than you are, and even though they are few (in number), because the Divine Authority of Allah<sup>-azwj</sup> is among us. By Allah<sup>-azwj</sup>! Had I not known that obedience to my Imam<sup>-asws</sup> is foremost with me, I would have unsheathed my sword and fought you for the Sake of Allah<sup>-azwj</sup> until my excuse was done’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ اجْلِسْ يَا خَالِدُ فَقَدْ عَرَفَ اللَّهُ مَقَامَكَ وَ شَكَرَ لَكَ سَعْيَكَ فَجَلَسَ

Amir Al-Momineen<sup>-asws</sup> said to him: ‘Be seated, O Khalid, for Allah<sup>-azwj</sup> has Recognised your stand and Thanks you for your effort’. So, he sat down.

وَقَامَ إِلَيْهِ سَلْمَانُ الْفَارِسِيُّ وَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سَمِعْتُ رَسُولَ اللَّهِ ص وَإِلَّا صَمَمْنَا يَقُولُ بَيْنَا أَحْيَى وَ ابْنُ عَمِّي جَالِسٌ فِي مَسْجِدِي مَعَ نَفَرٍ مِنْ أَصْحَابِهِ إِذْ يَكْسِبُهُ جَمَاعَةٌ مِنْ كِلَابِ أَهْلِ النَّارِ يُرِيدُونَ قَتْلَهُ وَ قَتْلَ مَنْ مَعَهُ وَ لَسْتُ أَشُكُّ إِلَّا وَ إِنَّكُمْ هُمْ

And Salman Al-Farsi<sup>-ra</sup> stood up to him and said, ‘Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest! I<sup>-ra</sup> have heard Rasool-Allah<sup>-saww</sup>, or else I<sup>-ra</sup> be mute, saying: ‘While my<sup>-saww</sup> brother<sup>-asws</sup> and son<sup>-asws</sup> of my<sup>-saww</sup> uncle<sup>-as</sup> would be seated in my<sup>-saww</sup> Masjid along with a number of his<sup>-asws</sup> companions, when he<sup>-asws</sup> would be pressurised by a group from the dogs, inhabitants of the Fire, intending to kill him<sup>-asws</sup>, and kill the ones with him<sup>-asws</sup>, and I have no doubt except that you are they’.

فَهَمَّ بِهِ عُمَرُ بْنُ الْخَطَّابِ فَوَتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَخَذَ بِمَجَامِعِ ثَوْبِهِ ثُمَّ جَلَدَ بِهِ الْأَرْضَ ثُمَّ قَالَ يَا ابْنَ صُهَاكِ الْحَبَشِيَّةِ لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ وَ عَهْدٌ مِنْ رَسُولِ اللَّهِ ص تَقَدَّمَ لَأَرَيْتُكَ أَتَيْنَا أضعف ناصراً وَ أَقلُّ عَدَدًا

Umar Bin Al-Khattab thought of killing him, so Amir Al-Momineen<sup>-asws</sup> leapt up and grabbed the generality of his clothes, then brought him down to the ground, then said: ‘O son of Suhaak, the wicked! If there had not preceded a Book from Allah<sup>-azwj</sup> and a pact from Rasool-Allah<sup>-saww</sup> preceded, I<sup>-asws</sup> would have shown which of us **is with weaker helpers and fewer number [72:24]**’.

ثُمَّ التَفَتَ إِلَى أَصْحَابِهِ فَقَالَ انصَرِفُوا رَحِمَكُمُ اللَّهُ فَوَ اللَّهُ لَا دَخَلْتُ الْمَسْجِدَ إِلَّا كَمَا دَخَلَ أَخَوَايَ مُوسَى وَ هَارُونَ إِذْ قَالَ لَهُ أَصْحَابُهُ فَادْهَبْ أَنْتَ وَ رُتُكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

Then he<sup>-asws</sup> turned towards his<sup>-asws</sup> companions and said: ‘Leave, may Allah<sup>-azwj</sup> have Mercy on you, for by Allah<sup>-azwj</sup> I<sup>-asws</sup> did not enter the Masjid except just as my<sup>-asws</sup> brothers<sup>-as</sup> Musa<sup>-as</sup> and Haroun<sup>-as</sup> had entered, when his<sup>-as</sup> companions said to him, **therefore you and your Lord should both go and fight, we will be sitting over here**’ [5:24].

وَ اللَّهُ لَا أَدْخُلُ إِلَّا لِزِيَارَةِ رَسُولِ اللَّهِ ص أَوْ لِقَضِيَّةٍ أَقْضِيهَا فَإِنَّهُ لَا يَجُوزُ لِحِجَّةِ أَقَامَهُ رَسُولُ اللَّهِ ص أَنْ يُتْرَكَ النَّاسُ فِي حَيْرَةٍ.

By Allah<sup>-azwj</sup>! I<sup>-asws</sup> did not enter except for visiting (Ziyarat) of Rasool-Allah<sup>-saww</sup>, or a need I<sup>-asws</sup> could fulfil, for it is not allowed for a Divine Authority Rasool-Allah<sup>-saww</sup> had established, that he<sup>-asws</sup> should leave the people in confusion”<sup>16</sup>.

ج، الإحتجاج عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: ثُمَّ إِنَّ عَمْرَ احْتَزَمَ بِإِزَارِهِ وَ جَعَلَ يَطُوفُ بِالْمَدِينَةِ وَ يُنَادِي أَنَّ أَبَا بَكْرٍ قَدْ بُيِعَ لَهُ فَهَلُمُوا إِلَى النَّبِيَّةِ فَيَبْتَئَلُ النَّاسَ فَيُبَايِعُونَ فَعَرَفَ أَنَّ جَمَاعَةً فِي بُيُوتٍ مُسْتَبْرُونَ فَكَانَ يَقْضِيهِمْ فِي جَمْعٍ فَيَكْسِبُهُمْ وَ يُخْضِرُهُمْ فِي الْمَسْجِدِ فَيُبَايِعُونَ حَتَّى إِذَا مَضَتْ أَيَّامٌ أَقْبَلَ فِي جَمْعٍ كَثِيرٍ إِلَى مَنْزِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

(The book) ‘Al Ihtijaj’ - From Abdullah Bin Abdul Rahman who said,

<sup>16</sup> Bihar Al Anwaar – V 27, The book of Fitna (Strife) And Ordeals, Ch 4 H 2

‘Then Umar picked up his trouser and circled Al-Medina and he was calling out, ‘Abu Bakr has been pledged to, so come to the allegiance!’ He was coercing the people to pledge allegiance. It was recognised that there was a group hiding in the houses, and he aimed for them, and pressurised them and presenting them in the Masjid, and they were pledging allegiances until when the days passed, he came among a large group to the house of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

فَطَالَ بَهُ بِالخُرُوجِ فَأَبَى فَدَعَا عُمَرَ بِحَطَبٍ وَ نَارٍ وَ قَالَ وَ الَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَيُخْرِجَنَّ أَوْ لَأُحْرِقَنَّ عَلَيَّ مَا فِيهِ فَقَبِيلَ لَهُ إِنَّ فِيهِ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ  
ص وَ وُلَدَ رَسُولِ اللَّهِ وَ آثَارَ رَسُولِ اللَّهِ فَأَنْكَرَ النَّاسُ ذَلِكَ مِنْ قَوْلِهِ

He sought him<sup>-asws</sup> for the coming out, but he<sup>-asws</sup> refused. So, Umar called for the firewood and the fire and said, ‘By the One<sup>-azwj</sup> in Whose Hand is the soul of Umar! Either he<sup>-asws</sup> comes out or I shall burn it down upon whatever (whoever) is in it’. It was said to him, ‘Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> is in it and so are the children of Rasool-Allah<sup>-saww</sup>, and belongings of Rasool-Allah<sup>-saww</sup>’, and the people denied that from his words.

فَلَمَّا عَرَفَ إِنْكَارَهُمْ قَالَ مَا بَالُكُمْ أ تَرَوْنِي فَعَلْتُ ذَلِكَ إِذَا أَرَدْتُ التَّهْوِيلَ فَرَأَسَلَهُمْ عَلَيَّ أَنْ لَيْسَ إِلَيَّ خُرُوجِي حِيلَةً لِأَنِّي فِي جَمْعِ كِتَابِ اللَّهِ الَّذِي قَدْ  
تَبَدُّمُوهُ وَ أَهْلَتُكُمْ الدُّنْيَا عَنْهُ وَ قَدْ حَلَفْتُ أَنْ لَا أَخْرِجَ مِنْ بَيْتِي وَ لَا أَصْعَ رِدَائِي عَلَى عَاتِقِي حَتَّى أَجْمَعَ الْقُرْآنَ

When he recognised their denials, he said, ‘What is the matter with you all? Do you see me doing that? But rather, I intended the intimidation. Ali<sup>-asws</sup> sent them a message: ‘There isn’t any way to my<sup>-asws</sup> coming out because I<sup>-asws</sup> am in the midst of collecting the Book of Allah<sup>-azwj</sup> which you have rejected and made the world to be your god instead of it, and I<sup>-asws</sup> have sworn that I<sup>-asws</sup> will not come out from my<sup>-asws</sup> house, nor place my<sup>-asws</sup> robe upon my<sup>-asws</sup> shoulders until I<sup>-asws</sup> collect the Quran’.

قَالَ وَ خَرَجَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص إِلَيْهِمْ فَوَقَفَتْ عَلَى الْبَابِ ثُمَّ قَالَتْ لَا عَهْدَ لِي بِقَوْمٍ أَسَؤُا مَخْضَرًا مِنْكُمْ تَرَكْتُمْ رَسُولَ اللَّهِ جِنَازَةً بَيْنَ أَيْدِينَا وَ  
قَطَعْتُمْ أَمْرَكُمْ فِيمَا بَيْنَكُمْ فَلَمْ تُؤْمَرُوا وَ لَمْ تَرَوْا لَنَا حَقًّا كَأَنَّكُمْ لَمْ تَعْلَمُوا مَا قَالَ يَوْمَ غَدِيرِ حَم

He (the narrator) said, ‘And (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup> came out to them and paused at the door, then she<sup>-asws</sup> said: ‘There is no pact for me<sup>-asws</sup> with a people of worst presence than you all. You neglected the funeral of Rasool-Allah<sup>-saww</sup> in front of us and cut out your matter in what is between you, so you did not give us<sup>-asws</sup> the command and did not see any rights being for us<sup>-asws</sup>. It is as if you do not know what was said on the day of Ghadeer Khumm.

وَ اللَّهُ لَقَدْ عَقَدَ لَهُ يَوْمَئِذٍ الْوَلَاءَ لِيُقَطَعَ مِنْكُمْ بِذَلِكَ مِنْهَا الرَّجَاءُ وَ لَكِنَّكُمْ قَطَعْتُمْ الْأَسْبَابَ بَيْنَكُمْ وَ بَيْنَ نَبِيِّكُمْ وَ اللَّهُ حَسِيبٌ بَيْنَنَا وَ بَيْنَكُمْ فِي الدُّنْيَا  
وَ الْآخِرَةِ.

By Allah<sup>-azwj</sup>! The governance had been vowed for him<sup>-asws</sup> on that day, of the hopes from you all to be cut off from it with that, but you cut off the means between you and your Prophet<sup>-saww</sup>, and Allah<sup>-azwj</sup> will Reckon between us<sup>-asws</sup> and you all in the world and the Hereafter”.<sup>17</sup>

– ما، الأماالي للشيخ الطوسي جا، المجلس للمفيد عن أبي المفضل عن أحمد بن علي بن مهدي إن شاء الله عن أبي الحسن الرضا ع  
عن آباءه ع قال: لما أتى أبو بكر وعمر إلى منزل أمير المؤمنين ع وحاطبها في أمر البيعة وحرجا من عنده خرج أمير المؤمنين ع إلى المسجد

(The book) ‘Al Amaali’ of the sheykh Al Tusi, (and) ‘Al Majaalis’ of Al Mufeed, form Abu Al Mufazzal, from Ahmad Bin Ali Bin Mahdi, dictated from his book, from his father,

‘From Abu Al-Hassan Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘When Abu Bakr and Umar came to the house of Amir Al-Momineen<sup>-asws</sup>, and addressed him<sup>-asws</sup> regarding the matter of the allegiance, and they exited from his<sup>-asws</sup> presence, Amir Al-Momineen<sup>-asws</sup> went out to the Masjid.

فَحَمِدَ اللَّهُ وَ أَتَى عَلَيْهِ بِمَا اصْطَنَعَ عِنْدَهُمْ أَهْلَ الْبَيْتِ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْهُمْ وَ أَذْهَبَ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا

He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> with what People<sup>-asws</sup> of the Household had faced in their presence, when He<sup>-azwj</sup> had already Sent a Rasool<sup>-saww</sup> from them<sup>-asws</sup>, and Kept away the uncleanness from them, and Purified them<sup>-asws</sup> with a Purification.

تَمَّ قَالَ إِنَّ فَلَانًا وَ فَلَانًا أَتَيْانِي وَ طَالِبَانِي بِالْبَيْعَةِ لِمَنْ سَبِيلُهُ أَنْ يُبَايَعَنِي أَنَا ابْنُ عَمِّ النَّبِيِّ وَ أَبُو نَبِيهِ وَ الصِّدِّيقُ الْأَكْبَرُ وَ أَخُو رَسُولِ اللَّهِ ص لَا يَتَّعُوهُمَا  
أَحَدٌ غَيْرِي إِلَّا كَاذِبٌ

Then he<sup>-asws</sup> said: ‘So and so, and so and so had come to me<sup>-asws</sup> and they sought the allegiance from me<sup>-asws</sup> for the one, his way is that he should be pledging allegiance to me<sup>-asws</sup>. I<sup>-asws</sup> am a son<sup>-asws</sup> of an uncle<sup>-as</sup> of the Prophet<sup>-saww</sup>, and father<sup>-asws</sup> of his<sup>-saww</sup> (grand) sons<sup>-asws</sup>, and the greatest truthful, and brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>. None would say it apart from me<sup>-asws</sup>, except a liar.

وَ أَسْلَمْتُمْ وَ صَالَيْتُمْ قَبْلَ كُلِّ أَحَدٍ وَ أَنَا وَصِيُّهُ وَ زَوْجُ ابْنَتِهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَ أَبُو حَسَنِ وَ حُسَيْنِ سِبْطَيْ رَسُولِ اللَّهِ

And I<sup>-asws</sup> professed Islam and prayed Salat before every one, and I<sup>-asws</sup> am his<sup>-saww</sup> successor<sup>-asws</sup>, and husband of his<sup>-saww</sup> daughter<sup>-asws</sup>, chieftess of women of the worlds, (Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and am father<sup>-asws</sup> of Hassan<sup>-asws</sup> and Husayn<sup>-asws</sup>, two grandsons<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>.

وَ نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ بِنَا هَدَاكُمْ اللَّهُ وَ بِنَا اسْتَنْقَلَكُمْ مِنَ الضَّلَالَةِ وَ أَنَا صَاحِبُ يَوْمِ الدُّوْحِ وَ فِي نَزَلَتْ سُورَةٌ مِنَ الْقُرْآنِ وَ أَنَا الْوَصِيُّ عَلَى الْأُمَمَاتِ  
مِنْ أَهْلِ بَيْتِهِ ص وَ أَنَا بَقِيَّتُهُ عَلَى الْأَحْيَاءِ مِنْ أُمَّتِهِ فَاتَّقُوا اللَّهَ يُثَبِّتْ أَقْدَامَكُمْ وَ يُبْسِمْ نِعْمَتَهُ عَلَيْكُمْ ثُمَّ رَجَعَ إِلَى بَيْتِهِ.

And we<sup>-asws</sup> are People<sup>-asws</sup> of the Household of Mercy. Through us<sup>-asws</sup>, Allah<sup>-azwj</sup> Guided you all, and by us<sup>-asws</sup> He<sup>-azwj</sup> Saved you from the straying, and I<sup>-asws</sup> am the Master<sup>-asws</sup> of the day of Al-Douh (Ghadeer Khumm), and a Chapter from the Quran was Revealed regarding me<sup>-asws</sup> (Surah Al-Dahr), and I<sup>-asws</sup> am the bequeathed upon the deceased ones from his<sup>-saww</sup> family, and I<sup>-asws</sup> am his<sup>-saww</sup> remaining one upon the living ones from his<sup>-saww</sup> community, therefore fear Allah<sup>-</sup>

<sup>azwj</sup>, ***He will Help you and Affirm your feet [47:7] He would Complete His Favours upon you, [16:81]***. Then he<sup>-asws</sup> returned to his<sup>-asws</sup> house".<sup>18</sup>

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<sup>18</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 29

ختص، الإختصاص عدَّةٌ مِنْ أَصْحَابِنَا عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْحَضْرَمِيِّ عَنْ عَمْرِو بْنِ نَابِثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ النَّبِيَّ ص لَمَّا قُبِضَ ارْتَدَّتْ النَّاسُ عَلَى أَعْقَابِهِمْ كُفَّاراً إِلَّا ثَلَاثَةً سَلْمَانَ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ الْغِفَارِيُّ

(The book) ‘Al Ikhtisas’ – A number of our companions, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al Husayn, from Musa bin Sa’dan, from Abdullah Bin Al Qasim Al Hazrami, from Amro Bin Sabit who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘When the Prophet<sup>-saww</sup> passed away, the people turned upon their heels as Kafirs, except three – Salman<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Abu Zarr Al-Ghifari<sup>-ra</sup>.

إِنَّهُ لَمَّا قُبِضَ رَسُولُ اللَّهِ ص جَاءَ أَرْبَعُونَ رَجُلًا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالُوا لَا وَاللَّهِ لَا نُعْطِي أَحَدًا طَاعَةً بَعْدَكَ أَبَدًا قَالَ وَ لِمَ قَالُوا إِنَّا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ص فِيكَ يَوْمَ غَدِيرٍ قَالَ وَ تَفْعَلُونَ قَالُوا نَعَمْ قَالَ فَأَتُونِي غَدًا مُحْلِقِينَ

When Rasool-Allah<sup>-saww</sup> passed away, forty men came to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and they said, ‘No, by Allah<sup>-azwj</sup>! We will not obey anyone in obedience after you<sup>-asws</sup>, ever’. He<sup>-asws</sup> said: ‘And why?’ They said, ‘We heard from Rasool-Allah<sup>-saww</sup> on the day of Ghadeer regarding you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘And you will be doing so?’ They said, ‘Yes’. He<sup>-asws</sup> said: ‘Then come to me<sup>-asws</sup> in the morning, having shaved your heads’.

قَالَ فَمَا أَنَا إِلَّا هَؤُلَاءِ الثَّلَاثَةُ قَالَ وَ جَاءَهُ عَمَّارُ بْنُ يَاسِرٍ بَعْدَ الظُّهْرِ فَضْرَبَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ قَالَ لَهُ مَا أَنْ لَكَ أَنْ تَسْتَبْقِطَ مِنْ نَوْمَةِ الْعَقْلَةِ ارْجِعُوا فَلَا حَاجَةَ لِي فِيكُمْ أَنْتُمْ لَمْ تُطِيعُونِي فِي حَلْقِ الرَّأْسِ فَكَيْفَ تُطِيعُونِي فِي قِتَالِ جِبَالِ الْحَدِيدِ ارْجِعُوا فَلَا حَاجَةَ لِي فِيكُمْ.

He<sup>-asws</sup> said: ‘No one came to him<sup>-asws</sup> except the three. And Ammar Bin Yasser came to him<sup>-asws</sup> after Al-Zohr (midday). He<sup>-asws</sup> struck his<sup>-asws</sup> hand upon his<sup>-asws</sup> chest, then said to him: ‘What is now for you. Did you wake up from the sleep of heedlessness? Return! There is no need for me<sup>-asws</sup> regarding you all! You did not obey me in shaving the head, so how will you obey me<sup>-asws</sup> regarding fighting the iron mountain? Return, there is no need for me<sup>-asws</sup> regarding you all!’<sup>19</sup>

<sup>19</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 42

– أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ، بِرِوَايَةِ أَبَانَ بْنِ أَبِي عَيْشٍ عَنْهُ مُوَافِقاً لِمَا رَوَاهُ الطَّبْرَسِيُّ رَهْ عَنْهُ فِي الْإِحْتِجَاجِ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ رَهْ قَالَ: لَمَّا أَنْ فُيْضَ النَّبِيُّ صَ وَصَنَعَ النَّاسُ مَا صَنَعُوا جَاءَ أَبُو بَكْرٍ وَ عُمرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَخَاصَمُوا الْأَنْصَارَ فَخَصَمُوهُمْ بِحُجَّةٍ عَلَيَّ

I (Msjlisi) am saying, ‘I found in the book of Suleym Bin Qays Al Hilali by a report of Aban Bin Abu Usma Abu Ayyash, from his, in accordance to what is reported by Al Tabarsy, from him in (the book) ‘Al Ihtijaj’ –

‘Suleym Bin Qays said, ‘I heard Salman Al-Farsi<sup>ra</sup> said: ‘When the Prophet<sup>-saww</sup> passed away and the people did what they did, Abu Bakr and Umar and Abu Ubeyda Bin Al-Jarrah came and disputed to the Helpers, and they (Helpers) disputed to them by the argument of Ali<sup>-asws</sup>.’

فَقَالُوا يَا مَعْشَرَ الْأَنْصَارِ فُرَيْشٌ أَحَقُّ بِالْأَمْرِ مِنْكُمْ لِأَنَّ رَسُولَ اللَّهِ صَ مِنْ فُرَيْشٍ وَ الْمُهَاجِرُونَ خَيْرٌ مِنْكُمْ لِأَنَّ اللَّهَ بَدَأَ بِهِمْ فِي كِتَابِهِ وَ فَضَّلَهُمْ قَالَ رَسُولُ اللَّهِ صَ الْأَيْمَةُ مِنْ فُرَيْشٍ

They (Emigrants) said, ‘O communities of Helpers! Quraysh are more rightful with the command than you are because Allah<sup>-azwj</sup> Began with them in His<sup>-azwj</sup> Book, and merited them. Rasool-Allah<sup>-saww</sup> had said: ‘The Imams<sup>-asws</sup> are from Quraysh’.

وَ قَالَ سَلْمَانُ فَأَتَيْتُ عَلِيًّا وَ هُوَ يُعَسِّبُ رَسُولَ اللَّهِ صَ وَ قَدْ كَانَ رَسُولُ اللَّهِ صَ أَوْصَى عَلِيًّا عَ أَنْ لَا يَلِيَّ غُسْلَهُ غَيْرُهُ فَقَالَ يَا رَسُولَ اللَّهِ صَ مَنْ يُعِينُنِي عَلَى ذَلِكَ فَقَالَ جَبْرَيْلُ

And Salman<sup>ra</sup> said, ‘I<sup>ra</sup> came to Ali<sup>-asws</sup> and he<sup>-asws</sup> was washing (the body of) Rasool-Allah<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> had bequeathed to Ali<sup>-asws</sup> that no one should be in charge of washing him<sup>-saww</sup> apart from him<sup>-asws</sup>. He<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! Who will assist me<sup>-asws</sup> upon that?’ He<sup>-saww</sup> said: ‘Jibraeel<sup>as</sup>’.

فَكَانَ عَلِيٌّ عَ لَا يُرِيدُ عُضْوًا إِلَّا فُلِبَ لَهُ فَلَمَّا غَسَلَهُ وَ حَنَطَهُ وَ كَفَّنَهُ أَدْخَلَنِي وَ أَدْخَلَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ فَتَقَدَّمَ وَ صَفَّقْنَا خَلْفَهُ وَ صَلَّى عَلَيْهِ وَ الْعَائِشَةُ فِي الْحُجْرَةِ لَا تَعْلَمُ قَدْ أَخَذَ اللَّهُ بِبَصَرِهَا

So, Ali<sup>-asws</sup> did not intend any limb, except it was turned for him<sup>-asws</sup>. When he<sup>-asws</sup> had washed him<sup>-saww</sup>, and embalmed him<sup>-saww</sup>, and enshrouded him<sup>-saww</sup>, allowed me<sup>ra</sup> to enter, and Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> proceeded and we formed rows behind him<sup>-asws</sup>, and prayed Salat upon him<sup>-saww</sup>; and Ayesha was in the chamber, not knowing, Allah<sup>-azwj</sup> had Seized her sight.

ثُمَّ أَدْخَلَ عَشْرَةً مِنَ الْمُهَاجِرِينَ وَ عَشْرَةً مِنَ الْأَنْصَارِ فَكَانُوا يَدْعُونَ وَ يَدْعُونَ وَ يُخْرَجُونَ حَتَّى لَمْ يَبْقَ أَحَدٌ شَهِدَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا صَلَّى عَلَيْهِ

Then ten from the Emigrants and ten from the Helpers entered. They were entering and supplicating and exiting until there had not remained anyone present from the Emigrants and the Helpers except he had prayed Salat upon him<sup>-saww</sup>.

قَالَ سَلْمَانُ الْفَارِسِيُّ فَأَخْبَرْتُ عَلِيًّا عَ وَ هُوَ يُعَسِّبُ رَسُولَ اللَّهِ صَ بِمَا صَنَعَ الْقَوْمُ وَ قُلْتُ إِنَّ أَبَا بَكْرٍ السَّاعَةَ لَعَلَى مِنْتِ رَسُولِ اللَّهِ صَ مَا يَرْضَوْنَ أَنْ يُبَايَعُوا لَهُ يَدٍ وَاحِدَةٍ وَ إِنَّهُمْ لَيُبَايِعُونَهُ يَدَيْهِ جَمِيعاً بِيَمِينِهِ وَ شِمَالِهِ

Salman Al-Farsi<sup>-ra</sup> said, ‘I<sup>-ra</sup> informed Ali<sup>-asws</sup> while he<sup>-asws</sup> was washing Rasool-Allah<sup>-saww</sup>, with what the people had done, and I<sup>-ra</sup> said, ‘Abu Bakr, at the moment, is upon the pulpit of Rasool-Allah<sup>-saww</sup>. They are not pleased pledging allegiance to him with one hand, and they are pledging allegiance to him with both his hands together, his right hand and his left hand’.

فَقَالَ عَلِيُّ ع يَا سَلْمَانَ وَ هَلْ تَدْرِي مَنْ أَوَّلُ مَنْ بَايَعَهُ عَلَى مَنبَرِ رَسُولِ اللَّهِ قُلْتُ لَا إِلَّا أَبِي رَأَيْتُهُ فِي ظِلَّةِ نَبِيِّ سَاعِدَةَ حِينَ حَضَمَتِ الْأَنْصَارَ وَ كَانَ أَوَّلُ مَنْ بَايَعَهُ الْمُغَيَّرَةَ بِنِ شُعْبَةَ ثُمَّ بَشِيرُ بْنُ سَعْدٍ ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ سَلَّمَ مَوْلَى أَبِي حُدَيْفَةَ وَ مُعَاذُ بْنُ جَبَلٍ

Ali<sup>-asws</sup> said: ‘O Salman<sup>-ra</sup>! And do you<sup>-ra</sup> know who was the first one to pledge allegiance to him upon the pulpit of Rasool-Allah<sup>-saww</sup>?’ I<sup>-ra</sup> said, ‘No, except I<sup>-ra</sup> saw him in the shed of the clan of Saaida when the Helpers disputed, and the first one to pledge allegiance was Al-Mugheira Bin Shu’ba, then Bashir Bin Sa’d, then Abu Ubeyda Bin Al-Jarrah, then Umar Bin Al-Khattab, then Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal’.

قَالَ لَسْتُ أَسْأَلُكَ عَنْ هَؤُلَاءِ وَ لَكِنْ تَدْرِي مَنْ أَوَّلُ مَنْ بَايَعَهُ حِينَ صَعِدَ الْمَنبَرِ قُلْتُ لَا وَ لَكِنْ رَأَيْتُ شَيْخًا كَبِيرًا يَتَوَكَّأُ عَلَى عَصَاهُ بَيْنَ عَيْنَيْهِ سَجَّادَةً شَدِيدَةَ التَّشْمِيرِ صَعِدَ الْمَنبَرِ أَوَّلَ مَنْ صَعِدَ وَ خَرَّ وَ هُوَ يَبْكِي وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُخَيِّنِي حَتَّى رَأَيْتُكَ فِي هَذَا الْمَكَانِ انْشَطُ يَدَكَ

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am not asking you<sup>-ra</sup> about them, but do you know the first one to pledge allegiance to him when he ascended the pulpit?’ I<sup>-ra</sup> said, ‘No, but I saw an old man, aged, leaning upon his staff, there was the mark between his eyes due to intense prostrations, ascending the pulpit, the first one to ascend and he fell (in Sajdah) and he was crying and saying, ‘The Praise is for Allah<sup>-azwj</sup> Who did not Cause me to die until I saw you in this place. Extend your hand!’

فَبَسَطَ يَدَهُ فَبَايَعَهُ ثُمَّ قَالَ يَوْمَ كَيْوَمِ آدَمَ ثُمَّ نَزَلَ فَخَرَجَ مِنَ الْمَسْجِدِ

He (Abu Bakr) extended his hand, and he pledged allegiance to him. Then he said, ‘A day like the day of Adam<sup>-as</sup>. Then he descended and went out from the Masjid’.

فَقَالَ عَلِيُّ ع يَا سَلْمَانَ أ تَدْرِي مَنْ هُوَ قُلْتُ لَا وَ لَقَدْ سَاءَتْ نِي مَقَالَتُهُ كَأَنَّهُ شَامِتٌ بِمَوْتِ رَسُولِ اللَّهِ ص

Ali<sup>-asws</sup> said: ‘O Salman<sup>-ra</sup>! Do you know who he was?’ I<sup>-ra</sup> said, ‘No, and his words had displeased me<sup>-ra</sup>, as if he was gloating with the expiry of Rasool-Allah<sup>-saww</sup>’.

قَالَ عَلِيُّ ع فَإِنَّ ذَلِكَ إِبْلِيسُ لَعَنَهُ اللَّهُ أَخْبَرَنِي رَسُولُ اللَّهِ ص أَنَّ إِبْلِيسَ وَ رُؤَسَاءَ أَصْحَابِهِ شَهِدُوا نَصْبَ رَسُولِ اللَّهِ ص إِيَّايَ يَوْمَ غَدِيرِ حُمٍّ بِمَا أَمَرَهُ اللَّهُ فَأَخْبَرَهُمْ بِأَنِّي أَوَّلِي بِهِمْ مِنْ أَنْفُسِهِمْ وَ أَمَرَهُمْ أَنْ يَبْلَغَ الشَّاهِدُ الْعَائِبَ

Ali<sup>-asws</sup> said: ‘For sure he was Iblees<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>. Rasool-Allah<sup>-saww</sup> informed me<sup>-asws</sup> that Iblees<sup>-la</sup> and the chief of his<sup>-la</sup> companions attended my<sup>-asws</sup> nomination by Rasool-Allah<sup>-saww</sup> on the day of Ghadeer Khumm with what Allah<sup>-azwj</sup> had Commanded him. So he<sup>-saww</sup> informed them that I<sup>-asws</sup> was foremost with them than their own selves, and ordered them that the one present should deliver to the absentee.

فَأَقْبَلَ إِلَىٰ إِبْلِيسَ أَبَالِسْتَهُ وَ مَرَدَّهُ أَصْحَابِهِ فَقَالُوا إِنَّ هَذِهِ الْأُمَّةُ مَرْحُومَةٌ مَعْصُومَةٌ فَمَا لَكَ وَ لَا لَنَا عَلَيْهِمْ سَبِيلٌ وَ قَدْ أَعْلَمُوا مَفْرَعَهُمْ وَ إِمَامَهُمْ بَعْدَ نَبِيِّهِمْ فَانطَلَقَ إِبْلِيسُ كَتِيبًا حَزِينًا وَ

So they turned to Iblees<sup>-la</sup>, his<sup>-la</sup> devils, and castaways of his<sup>-la</sup> companions and they said to him<sup>-la</sup>, ‘This community is a Mercied community, protected. There is neither any way for you<sup>-la</sup> nor for us upon them, and they have already known their shelter and their Imam<sup>-asws</sup> after their Prophet<sup>-saww</sup>’. Iblees<sup>-la</sup> went away bleak, grieving.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَأَخْبَرَنِي رَسُولُ اللَّهِ ص أَنَّ لَوْ فُيْضَ أَنَّ النَّاسَ سَيُبَايِعُونَ أَبَا بَكْرٍ فِي ظِلَّةِ نَبِيِّ سَاعِدَةَ بَعْدَ تَخَاصُمِهِمْ بِحَقِّنَا وَ حُجِّنَا ثُمَّ يَأْتُونَ الْمَسْجِدَ فَيَكُونُ أَوَّلَ مَنْ يُبَايِعُهُ عَلَىٰ مِنْبَرِي إِبْلِيسَ فِي صُورَةِ شَيْخٍ كَبِيرٍ مُشَمَّرٍ يَقُولُ كَذَا وَ كَذَا

Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> informed me<sup>-asws</sup>: ‘If I<sup>-saww</sup> were to pass away, the people would be pledging allegiance to Abu Bakr in a shade (shed) of the clan of Saaida after their disputing our<sup>-asws</sup> rights and our<sup>-asws</sup> arguments. Then they would come to the Masjid and the first one to pledge allegiance to upon my<sup>-saww</sup> pulpit would be Iblees<sup>-la</sup> in the image of an old man, aged, tucked up. He<sup>-la</sup> would be saying such and such.

ثُمَّ يَخْرُجُ فَيَجْمَعُ شَيْاطِينَهُ وَ أَبَالِسْتَهُ فَيَجْرُونَ سَجْدًا وَ يَقُولُونَ يَا سَيِّدَهُمْ وَ يَا كَبِيرَهُمْ أَنْتَ الَّذِي أَخْرَجْتَ آدَمَ مِنَ الْجَنَّةِ

Then he<sup>-la</sup> would go out and gather his<sup>-la</sup> satans, and his<sup>-la</sup> devils. They would fall down in Sajdah and say, ‘O their chief, and O their elder! You<sup>-la</sup> are the one who got Adam<sup>-as</sup> expelled from the Paradise’.

فَيَقُولُ أَيُّ أُمَّةٍ لَمْ تَضِلَّ بَعْدَ نَبِيِّهَا كَلَّا زَعَمْتُمْ أَنْ لَيْسَ لِي عَلَيْهِمْ سَبِيلٌ فَكَيْفَ رَأَيْتُمُونِي صَنَعْتُ بِهِمْ حِينَ تَرَكُوا مَا أَمَرَهُمُ اللَّهُ بِهِ مِنْ طَاعَتِهِ وَ أَمَرَهُمْ رَسُولُ اللَّهِ ص وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ

He<sup>-la</sup> would say, ‘Yes, Which community did not stray after its Prophet<sup>-as</sup>? Never! You are alleging that there is no way for me<sup>-la</sup> upon them, so how do you<sup>-la</sup> see me<sup>-la</sup> doing with them when they neglected what Allah<sup>-azwj</sup> had Commanded them with of obeying him<sup>-asws</sup>, and Rasool-Allah<sup>-saww</sup> had ordered them (as well), and that is the Word of the Exalted: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]**’.

قَالَ سَلْمَانٌ فَلَمَّا أَنْ كَانَ اللَّيْلُ حَمَلَ عَلِيٌّ ع فَاطِمَةَ ع عَلَىٰ حِمَارٍ وَ أَخَذَ بِيَدِ ابْنَيْهِ الْحَسَنِ وَ الْحُسَيْنِ ع فَلَمَّ يَدْعُ أَحَدًا مِنْ أَهْلِ بَدْرِ مِنَ الْمُهَاجِرِينَ وَ لَا مِنَ الْأَنْصَارِ إِلَّا أَنَّهُ فِي مَنْزِلِهِ فَذَكَرَهُمْ حَقَّهُ وَ دَعَاهُمْ إِلَىٰ نُصْرَتِهِ

Salman<sup>-ra</sup> said, ‘When it was the night, Ali<sup>-asws</sup> carried (Syeda) Fatima<sup>-asws</sup> upon a donkey and held the hands of his<sup>-asws</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> did not leave anyone from the people of Badr (participants in the battle), neither from the Emigrants nor from the Helpers, except he<sup>-asws</sup> came to him in his house, and reminded them of his<sup>-asws</sup> right, and called them to help him<sup>-asws</sup>.

فَمَا اسْتَجَابَ لَهُ مِنْهُمْ إِلَّا أَرْبَعَةٌ وَ أَرْبَعُونَ رَجُلًا فَأَمَرَهُمْ أَنْ يُصْبِحُوا بِكُرَّةٍ مَحْلَقِينَ رُءُوسَهُمْ مَعَهُمْ سِلَاحُهُمْ لِيُبَايِعُوهُ عَلَىٰ الْمَوْتِ فَأَصْبَحُوا فَلَمَّ يُؤَافٍ مِنْهُمْ أَحَدٌ إِلَّا أَرْبَعَةٌ

But no one from them answered to him<sup>-asws</sup> except forty four men. He<sup>-asws</sup> instructed them they should come in early morning having shaved their heads, having their weapons with them, in order to pledge allegiance to him<sup>-asws</sup> upon the death. They woke up in the morning and not one of them was loyal except four’.

فَقُلْتُ لِسَلْمَانَ مِنَ الْأَرْبَعَةِ فَقَالَ أَنَا وَ أَبُو ذَرٍّ وَ الْمُقَدَّادُ وَ الرَّبِيعُ بْنُ الْعَوَّامِ ثُمَّ أَنَاهُمْ عَلِيٌّ ع مِنْ اللَّيْلَةِ الْمُقْبِلَةِ فَتَأَشَدُّهُمْ فَقَالُوا نُصَبِّحُكَ بِكَرَّةٍ فَمَا مِنْهُمْ أَحَدٌ أَنَاهُ غَيْرَنَا ثُمَّ أَنَاهُمْ اللَّيْلَةَ الثَّالِثَةَ فَمَا أَنَاهُ غَيْرَنَا

I said to Salman<sup>-ra</sup>, ‘Who were the four?’ He<sup>-ra</sup> said, ‘I<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Al-Zubeyr Bin Al-Awwam. Then Ali<sup>-asws</sup> came to them in the next night, and adjured them. They said, ‘We shall come tomorrow morning’. But, not one of them came to him<sup>-asws</sup> apart from us<sup>-ra</sup>. Then he<sup>-asws</sup> went to them the third night. But no one came to him<sup>-asws</sup> apart from us<sup>-ra</sup>.

فَلَمَّا رَأَى عَلِيٌّ ع عَدْرَهُمْ وَ فِئَةً وَفَائِهِمْ لَهُ لَرِمَ بَيْنَهُ وَ أَقْبَلَ عَلَى الْقُرْآنِ يُرَلِّفُهُ وَ يَجْمَعُهُ فَلَمْ يَخْرُجْ مِنْ بَيْتِهِ حَتَّى جَمَعَهُ وَ كَانَ فِي الصُّحُفِ وَ الشِّطَاطِ وَ الْأَكْتَفِ وَ الرَّقَاعِ

When Ali<sup>-asws</sup> saw their betrayal and scarcity of their loyalty to him<sup>-asws</sup>, he<sup>-asws</sup> stayed in his<sup>-asws</sup> house and turned to the Quran, compiling it, and collecting it. He<sup>-asws</sup> did not come out from his<sup>-asws</sup> house until he<sup>-asws</sup> had collected it, and it used to be in the papers, and the fragments, and the (animal) shoulder bones, and the palm leaves.

فَلَمَّا جَمَعَهُ كُلَّهُ وَ كَتَبَهُ بِيَدِهِ تَنْزِيلَهُ وَ تَأْوِيلَهُ وَ النَّاسِخَ مِنْهُ وَ الْمَنْسُوحَ بَعَثَ إِلَيْهِ أَبُو بَكْرٍ اخْرُجْ فَبَاعِثَ إِلَيْهِ عَلِيٌّ ع أَنِّي مَشْغُولٌ وَ قَدْ آتَيْتُ عَلَى نَفْسِي يَمِينًا أَنْ لَا أَرْتَدِيَ بِرِدَائِي إِلَّا لِلصَّلَاةِ حَتَّى أَوْلِيَ الْقُرْآنَ وَ أَجْمَعَهُ

When he<sup>-asws</sup> had collected all of it and written it with his<sup>-asws</sup> hand, and interpreted it, and the Abrogating from it and the Abrogated, Abu Bakr sent a message to him, ‘Come out and pledge allegiance’. Ali<sup>-asws</sup> sent a message to him: ‘I<sup>-asws</sup> am busy and have sworn a vow upon myself<sup>-asws</sup> that I<sup>-asws</sup> will not cloak myself with a cloak except for the Salat, until I<sup>-asws</sup> have compiled the Quran and have collected it’.

فَسَكَتُوا عَنْهُ أَيَّامًا فَجَمَعَهُ فِي ثَوْبٍ وَاحِدٍ وَ حَتَمَهُ ثُمَّ خَرَجَ إِلَى النَّاسِ وَ هُمْ مُجْتَمِعُونَ مَعَ أَبِي بَكْرٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَتَادَى عَلِيٌّ ع بِأَعْلَى صَوْتِهِ أَيُّهَا النَّاسُ أَنِّي لَمْ أَزَلْ مُنْذُ فِضِّ رَسُولِ اللَّهِ ص مَشْغُولًا بِغُسْلِهِ ثُمَّ بِالْقُرْآنِ حَتَّى جَمَعْتُهُ كُلَّهُ فِي هَذَا الثَّوْبِ الْوَاحِدِ

They were silent from him for days. He<sup>-asws</sup> collected it in one cloth and sealed it. Then he<sup>-asws</sup> came out to the people, and they were gathered with Abu Bakr in the Masjid of Rasool-Allah<sup>-saww</sup>. Ali<sup>-asws</sup> called out at the top of his<sup>-asws</sup> voice: ‘O you people! Since Rasool-Allah<sup>-saww</sup> passed away I<sup>-asws</sup> have been pre-occupied with washing him<sup>-saww</sup>, then with the Quran until I<sup>-asws</sup> have (now) collected it, all of it, in this one cloth.

فَلَمْ يُنْزِلِ اللَّهُ عَلَى رَسُولِهِ آيَةً مِنْهُ إِلَّا وَ قَدْ جَمَعْتَهَا وَ لَبَسْتُ مِنْهُ آيَةً إِلَّا وَ قَدْ أَقْرَأْتُهَا رَسُولُ اللَّهِ ص وَ عَلَّمَنِي تَأْوِيلَهَا

There is no Verse from it Allah<sup>-azwj</sup> Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> except and I<sup>-asws</sup> have collected it, and there isn’t any Verse from it except and Rasool-Allah<sup>-saww</sup> had read it out to me<sup>-asws</sup> and taught me<sup>-asws</sup> its interpretation’.

ثُمَّ قَالَ عَلِيٌّ ع لَيْلًا تَقُولُوا غَدًا إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Then Ali<sup>-asws</sup> said: ‘Lest you might be saying tomorrow, **‘We were oblivious of this’ [7:172]**’.

ثُمَّ قَالَ لَهُمْ عَلِيٌّ ع لَا تَقُولُوا يَوْمَ الْقِيَامَةِ إِنِّي لَمْ أَدْعُكُمْ إِلَىٰ نُصْرَتِي وَ لَمْ أَذْكُرْكُمْ حَقِّي وَ لَمْ أَدْعُكُمْ إِلَىٰ كِتَابِ اللَّهِ مِنْ فَاتِحَتِهِ إِلَىٰ خَاتَمَتِهِ

Then Ali<sup>-asws</sup> said to them: ‘You cannot be saying on the Day of Qiyamah that I<sup>-asws</sup> did not call you all to help me<sup>-asws</sup>, and I<sup>-asws</sup> did not make you realise my<sup>-asws</sup> rights, and I<sup>-asws</sup> did not call you to the Book of Allah<sup>-azwj</sup>, from its beginning to its end’.

فَقَالَ لَهُ عُمَرُ مَا أَغْنَانَا بِمَا مَعَنَا مِنَ الْقُرْآنِ عَمَّا تَدْعُونَا إِلَيْهِ ثُمَّ دَخَلَ عَلِيٌّ ع بَيْتَهُ

Then Umar said to him, ‘We are needless with what is with us from the Quran, from what you<sup>-asws</sup> are calling us to’. Then Ali<sup>-asws</sup> entered his<sup>-asws</sup> house.

وَ قَالَ عُمَرُ لِأَبِي بَكْرٍ أَرْسِلْ إِلَىٰ عَلِيٍّ فَلْيَبَايِعْ فَإِنَّا لَسْنَا فِي شَيْءٍ حَتَّىٰ يَبَايِعَ وَ لَوْ قَدْ بَايَعَ أَمِنَاهُ

And Umar said to Abu Bakr, ‘Send a message to Ali<sup>-asws</sup> and let him<sup>-asws</sup> pledge allegiance, for we aren’t in anything until he<sup>-asws</sup> pledges allegiance, and if he<sup>-asws</sup> were to pledge allegiance, we would be secure’.

فَأَرْسَلَ إِلَيْهِ أَبُو بَكْرٍ أَحِبَّ خَلِيفَةَ رَسُولِ اللَّهِ ص فَأَتَاهُ الرَّسُولُ فَقَالَ لَهُ ذَلِكَ فَقَالَ لَهُ عَلِيٌّ ع سُبْحَانَ اللَّهِ مَا أَسْرَعَ مَا كَذَبْتُمْ عَلَىٰ رَسُولِ اللَّهِ ص إِنَّهُ لَيَعْلَمُ وَ يَعْلَمُ الَّذِينَ حَوْلَهُ أَنَّ اللَّهَ وَ رَسُولَهُ لَمْ يَسْتَخْلِفَا غَيْرِي

Abu Bakr send a message to him<sup>-asws</sup>, ‘Answer the caliph of Rasool-Allah<sup>-saww</sup>’. The messenger came to him<sup>-asws</sup> and said that to him<sup>-asws</sup>. Ali<sup>-asws</sup> said to him: ‘Glory be to Allah<sup>-azwj</sup>! How quickly you have belied upon Rasool-Allah<sup>-saww</sup>! Surely he knows, and so do the ones around him that Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> did not make a Caliph apart from me<sup>-asws</sup>’.

وَ ذَهَبَ الرَّسُولُ فَأَخْبَرَهُ بِمَا قَالَ لَهُ فَقَالَ أَذْهَبَ فَعُلُّنَ لَهُ أَحِبَّ أَمِيرَ الْمُؤْمِنِينَ أَبَا بَكْرٍ فَأَتَاهُ فَأَخْبَرَهُ بِمَا قَالَ

And the messenger went and informed him with what he<sup>-asws</sup> had said to him. He said, ‘Go and say to him<sup>-asws</sup>, ‘Answer to ‘Amir Al-Momineen’ Abu Bakr’. He came to him<sup>-asws</sup> and informed him<sup>-asws</sup> with what he had said.

فَقَالَ عَلِيٌّ ع سُبْحَانَ اللَّهِ مَا وَ اللَّهُ طَالَ الْعَهْدُ فَيَنْسَىٰ وَ اللَّهُ إِنَّهُ لَيَعْلَمُ أَنَّ هَذَا الْإِسْمَ لَا يَصْلُحُ إِلَّا لِي وَ لَقَدْ أَمَرَهُ رَسُولُ اللَّهِ ص وَ هُوَ سَابِعُ سَبْعَةٍ فَاسْتَلَمُوا عَلِيًّا بِأَمْرَةِ الْمُؤْمِنِينَ

Ali<sup>-asws</sup> said: ‘Glory be to Allah<sup>-azwj</sup>! By Allah<sup>-azwj</sup>, the time has not been long and he has forgotten. By Allah<sup>-azwj</sup>, he knows that this is the name not correct except for me<sup>-asws</sup>, and Rasool-Allah<sup>-saww</sup> had ordered him, and he was the seventh of the seven, and they had greeted unto me<sup>-asws</sup> as ‘Amir Al-Momineen’.

فَاسْتَفْهَمَ هُوَ وَ صَاحِبُهُ مِنْ بَيْنِ السَّبْعَةِ فَقَالَا أَمْرٌ مِنَ اللَّهِ وَ رَسُولِهِ

Thus, he and his companion did understand, from between the seven, so they said, ‘Is it a Command from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص نَعَمْ حَقًّا مِنَ اللَّهِ وَ رَسُولِهِ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ صَاحِبُ لَوَاءِ الْعُرِّ الْمُحَجَّلِينَ يُفْعَلُهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيُدْخِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ

Rasool-Allah<sup>-saww</sup> said to them: ‘Yes, truly from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-asws</sup> is ‘Amir Al-Momineen’, and chief of the Muslims, and owner of the flag of the resplendent. Allah<sup>-azwj</sup> Mighty and Majestic would Make him<sup>-asws</sup> to be seated upon the Bridge, and he<sup>-asws</sup> would enter his<sup>-asws</sup> friends into the Paradise, and his<sup>-asws</sup> enemies into the Fire’.

فَانْطَلَقَ الرَّسُولُ فَأَخْبَرَهُ بِمَا قَالَ فَسَكَتُوا عَنْهُ يَوْمَ ذَلِكَ

The messenger went and informed him with what he<sup>-asws</sup> had said. They were silent from him<sup>-asws</sup> on that day of theirs.

قَالَ فَلَمَّا كَانَ اللَّيْلُ حَمَلَ عَلِيُّ ع فَاطِمَةَ ع عَلَى جَمَارٍ وَ أَخَذَ بِيَدِ ابْنَيْهِ الْحُسَيْنِ وَ الْحُسَيْنِ ع فَلَمْ يَدَعْ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص إِلَّا أَنَا فِي مَنْزِلِهِ فَنَاشَدَهُمُ اللَّهُ حَقَّهُ وَ دَعَاهُمْ إِلَى نُصْرَتِهِ فَمَا اسْتَجَابَ مِنْهُمْ رَجُلٌ غَيْرَنَا أَرْبَعَةً

He (Salman<sup>-ra</sup>) said, ‘When it was the night, Ali<sup>-asws</sup> carried (Syeda) Fatima<sup>-asws</sup> upon a donkey, and held the hands of his<sup>-asws</sup> two sons<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> did not leave anyone from the companions of Rasool-Allah<sup>-saww</sup> except he<sup>-asws</sup> went to his house and adjured them with Allah<sup>-azwj</sup> of his<sup>-asws</sup> rights, and called them to help him<sup>-asws</sup>. But no man from them answered apart from us<sup>-ra</sup> four.

فَإِنَّا حَلَقْنَا رُءُوسَنَا وَ بَدَلْنَا لَهُ نُصْرَتَنَا وَ كَانَ الرَّبِيبُ أَشَدَّنَا بِصَبْرَةٍ فِي نُصْرَتِهِ فَلَمَّا أَنْ رَأَى عَلِيُّ ع خِدْلَانَ النَّاسِ إِيَّاهُ وَ تَرَكَهُمْ نُصْرَتَهُ وَ اجْتَمَعَ كَلِمَتِهِمْ مَعَ أَبِي بَكْرٍ وَ تَعَظِيمَهُمْ إِيَّاهُ لَرِمَ بَيْنَهُ

So, we<sup>-ra</sup> shaved our<sup>-asws</sup> heads and we exerted our<sup>-asws</sup> help to him<sup>-asws</sup>, and Al-Zubeyr was the most intense of us of insight in our helping him<sup>-asws</sup>. When Ali<sup>-asws</sup> saw the abandonment of the people to him<sup>-asws</sup>, and their negligence in helping him<sup>-asws</sup>, and their gathering their words with Abu Bakr, and their revering him, he<sup>-asws</sup> stayed in his<sup>-asws</sup> house.

فَقَالَ عُمَرُ لِأَبِي بَكْرٍ مَا يَمْتَعُكَ أَنْ تَبْعَتَ إِلَيْهِ فَيُبَايِعَ فَإِنَّهُ لَمْ يَبْقَ أَحَدٌ إِلَّا وَ قَدْ بَايَعَ غَيْرَهُ وَ غَيْرَ هَؤُلَاءِ الْأَرْبَعَةِ

Umar said to Abu Bakr, ‘What prevents you from dispatching (men) to him<sup>-asws</sup>, so he<sup>-asws</sup> pledge allegiance, for there does not remain anyone except and he has pledged allegiance apart from him<sup>-asws</sup> and those four’.

وَ كَانَ أَبُو بَكْرٍ أَرْقَّ الرَّجُلَيْنِ وَ أَرْفَقَهُمَا وَ أَدْعَاهُمَا وَ أَبْعَدَهُمَا غَوْرًا وَ الْآخَرَ أَفْظَهُمَا وَ أَغْلَظَهُمَا وَ أَجْفَاهُمَا

And Abu Bakr was softer of the two men, and gentler of the two, and more benign of the two, and more thoughtful of the two; and the other one (Umar) was more shot-tempered of the two, and harsher of the two, and more treacherous of the two.

فَقَالَ لَهُ أَبُو بَكْرٍ مَنْ نُرْسِلُ إِلَيْهِ فَقَالَ عُمَرُ نُرْسِلُ إِلَيْهِ فَنُفِذًا فَهُوَ رَجُلٌ فَظٌّ غَلِيظٌ جَافٍ مِنَ الطَّلَقَاءِ أَحَدُ بَنِي عَدِيٍّ بْنِ كَعْبٍ

Abu Bakr said to him, ‘Who shall we sent to him<sup>-asws</sup>?’ Umar said, ‘We should send Qunfuz to him, for he is a rude, harsh man, from the freed ones of (battle of) Ohad of the clan of Uday Bin Ka’ab’.

فَأَرْسَلَهُ وَ أَرْسَلَ مَعَهُ أَعْوَانًا وَ انْطَلَقَ فَاسْتَأْذَنَ عَلَى عَلِيٍّ عِ عَلِيٍّ ع فَأَبَى أَنْ يَأْذَنَ لَهُمْ فَرَجَعَ أَصْحَابُ فَنُفِذَ إِلَى أَبِي بَكْرٍ وَ عُمَرُ وَ هُمَا جَالِسَانِ فِي الْمَسْجِدِ وَ النَّاسُ حَوْلَهُمَا فَقَالُوا لَمْ يُؤْذَنَ لَنَا فَقَالَ عُمَرُ اذْهَبُوا فَإِنْ أَدِنَ لَكُمْ وَ إِلَّا فَادْخُلُوا بِغَيْرِ إِذْنٍ

He sent him, and sent assistants with him, and he went and sought permission to see Ali<sup>-asws</sup>, but he<sup>-asws</sup> refused to give permission to them. The companions of Qunfuz returned to Abu bakr and Umar, and they were both seated in the Masjid, and the people were around them. They said, ‘He did not permit for us’. Umar said, ‘Go! Either he<sup>-asws</sup> permits for you or else entered without permission’.

فَانْطَلَقُوا فَاسْتَأْذَنُوا فَقَالَتْ فَاطِمَةُ ع أَحْرَجَ عَلَيْكُمْ أَنْ تَدْخُلُوا عَلَى بَيْتِي بِغَيْرِ إِذْنٍ فَرَجَعُوا وَ ثَبِتَ فَنُفِذَ الْمَلْعُونُ فَقَالُوا إِنَّ فَاطِمَةَ قَالَتْ كَذَا وَ كَذَا فَتَحَرَّجْنَا أَنْ نَدْخُلَ بَيْتَهَا بِغَيْرِ إِذْنٍ

They went and sought permission. (Syeda) Fatima<sup>-asws</sup> said: ‘I<sup>-asws</sup> forbid you from entering into my<sup>-asws</sup> house without permission’. They returned and Qunfuz the accursed stayed affirmed. They said, (Syeda) ‘Fatima<sup>-asws</sup> said such and such, and she<sup>-asws</sup> forbid us from entering her<sup>-asws</sup> house without permission’.

فَغَضِبَ عُمَرُ وَ قَالَ مَا لَنَا وَ لِلنِّسَاءِ ثُمَّ أَمَرَ أَنَسًا حَوْلَهُ بِتَخْصِيلِ الْحُطْبِ وَ حَمَلُوا الْحُطْبَ وَ حَمَلَ مَعَهُمْ عُمَرُ فَجَعَلُوهُ حَوْلَ مَنْزِلِ عَلِيٍّ ع وَ فِيهِ عَلِيٌّ وَ فَاطِمَةُ وَ ابْنَاهُمَا ع

Umar got angered and said, ‘What is it to us and the women?’ Then he ordered the people around him with collecting the firewood, and they carried the firewood, and Umar carried along with them, and they made it to be around the house of Ali<sup>-asws</sup>, and in it were Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and her<sup>-asws</sup> two sons<sup>-asws</sup>.

ثُمَّ نَادَى عُمَرُ حَتَّى أَسْمَعَ عَلِيًّا وَ فَاطِمَةَ وَ اللَّهَ لَتُخْرِجَنَّ يَا عَلِيُّ وَ لَتُبَايَعَنَّ خَلِيفَةَ رَسُولِ اللَّهِ وَ إِلَّا أَضْرَمْتُ عَلَيْكَ النَّارَ

Then Umar called out until Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup> heard, ‘By Allah<sup>-azwj</sup>! Either you<sup>-asws</sup> will come out, O Ali<sup>-asws</sup>, and pledged allegiance to the caliph of Rasool-Allah<sup>-saww</sup>, or else I will ignite the fire upon you<sup>-asws</sup>!’

فَقَامَتْ فَاطِمَةُ ع فَقَالَتْ يَا عُمَرُ مَا لَنَا وَ لَكَ فَقَالَ افْتَحِي الْبَابَ وَ إِلَّا أَحْرَقْنَا عَلَيْكُمْ بَيْتَكُمْ فَقَالَتْ يَا عُمَرُ أَمَا تَتَّقِي اللَّهَ تَدْخُلُ عَلَى بَيْتِي

(Syeda) Fatima<sup>-asws</sup> stood up and said, ‘O Umar! What have we<sup>-asws</sup> to do with you?’ He said, ‘Open the door or else I will burn your house upon you’. She<sup>-asws</sup> said, ‘O Umar! Do you not fear Allah<sup>-azwj</sup>, in entering into my<sup>-asws</sup> house?’

فَأَبَى أَنْ يَنْصَرِفَ وَ دَعَا عُمَرَ بِالنَّارِ فَأَضْرَمَهَا فِي الْبَابِ ثُمَّ دَفَعَهُ فَدَخَلَ فَاسْتَقْبَلَتْهُ فَاطِمَةُ ع وَ صَاحَتْ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ فَرَفَعَ عُمَرُ السَّيْفَ وَ هُوَ فِي عُمْدِهِ فَوَجَّأَ بِهِ جَنْبَهَا فَصَرَخَتْ يَا أَبَتَاهُ فَرَفَعَ السُّوْطَ فَضْرَبَ بِهِ ذِرَاعَهَا فَتَنَادَتْ يَا رَسُولَ اللَّهِ لَيْسَ مَا خَلَقَكَ أَبُو بَكْرٍ وَ عُمَرُ

But he refused to leave. And Umar called for the fire and ignited it in the door. Then he pushed it and entered. (Syeda) Fatima<sup>-asws</sup> was facing him, and she<sup>-asws</sup> shouted: ‘O father<sup>-sawww</sup>! O Rasool-Allah<sup>-sawww</sup>!’ Umar raised the sword, and it was in its sheath, and pained her<sup>-asws</sup> side with it. She<sup>-asws</sup> cried out: ‘O father<sup>-sawww</sup>!’ He raised the whip and struck her<sup>-asws</sup> forearm with it. She<sup>-asws</sup> called out: ‘O Rasool-Allah<sup>-sawww</sup>! Evil is what Abu Bakr and Umar have replaced you<sup>-sawww</sup> with!’

فَوَتَّبَ عَلِيٌّ ع فَأَخَذَ بِتَلَابِيهِ فَصَرَعَهُ وَ وَجَّأَ أَنْفَهُ وَ رَقَبَتَهُ وَ هَمَّ بِقَتْلِهِ فَذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص وَ مَا أُوصَاهُ بِهِ فَقَالَ وَ الَّذِي كَرَّمَ مُحَمَّدًا ص بِالنَّبِيِّ يَا ابْنَ صُهَيْكَ لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ وَ عَهْدٌ عَهْدَ إِلَيَّ رَسُولُ اللَّهِ ص لَعَلِمْتَ أَنَّكَ لَا تَدْخُلُ بَيْتِي

Ali<sup>-asws</sup> leapt and grabbed his collar and wrestled him and pained his nose and his neck, and thought of killing him. Then he<sup>-asws</sup> remembered the words of Rasool-Allah<sup>-sawww</sup> and what he<sup>-sawww</sup> had bequeathed him<sup>-asws</sup> with. He<sup>-asws</sup> said: ‘By the One<sup>-azwj</sup> Who Honoured Muhammad<sup>-sawww</sup> with the Prophet-hood, O Ibn Sahlak! **Had there not been a preceding Book from Allah [8:68]**, and a pact promised to me<sup>-asws</sup> by Rasool-Allah<sup>-sawww</sup>, you would have known that you cannot enter my<sup>-asws</sup> house!’

فَأَرْسَلَ عُمَرُ يَسْتَعِيثُ فَأَقْبَلَ النَّاسُ حَتَّى دَخَلُوا الدَّارَ وَ نَارَ عَلِيٍّ ع إِلَى سَيْفِهِ فَرَجَعَ فُنْفُذٌ إِلَى أَبِي بَكْرٍ وَ هُوَ يَتَخَوَّفُ أَنْ يَخْرُجَ عَلِيٌّ ع بِسَيْفِهِ لِمَا قَدْ عَرَفَ مِنْ تَأْسِيهِ وَ شِدَّتِهِ فَقَالَ أَبُو بَكْرٍ لِفُنْفُذٍ ارْجِعْ فَإِنْ خَرَجَ فَأَقْتَحِمْ عَلَيْهِ بَيْتَهُ فَإِنْ امْتَنَعَ فَأَضْرِمْ عَلَيْهِمْ بَيْتَهُمُ النَّارَ

Umar yelled for help, and the people came until they enter the house, and Ali<sup>-asws</sup> reached for his<sup>-asws</sup> sword. So, Qunfuz returned and he was scared of Ali<sup>-asws</sup> bringing out his<sup>-asws</sup> sword due to what he had recognise from his<sup>-asws</sup> bravery and severity. Abu Bakr said to Qunfuz, ‘Return. If he<sup>-asws</sup> comes out, storm his<sup>-asws</sup> house unto him<sup>-asws</sup>, and if he<sup>-asws</sup> refuses, then ignite the fire upon their house!’

فَانْطَلَقَ فُنْفُذٌ الْمَلْعُونُ فَأَقْتَحِمَ هُوَ وَ أَصْحَابُهُ بَعِيرٍ إِذْ وَ نَارَ عَلِيٍّ ع إِلَى سَيْفِهِ فَسَبَقُوهُ إِلَيْهِ وَ كَانَتْهُوَ فَتَنَاولَ بَعْضَ سَيُوفِهِمْ فَكَانَتْهُوَ فَالْقُوا فِي عُنُقِهِ حَبَلًا وَ حَالَتْ بَيْنَهُمْ وَ بَيْنَهُ فَاطِمَةُ ع عِنْدَ بَابِ الْبَيْتِ

Qunfuz the accursed went, and he and his companions stormed in without permission, and Ali<sup>-asws</sup> reached for his<sup>-asws</sup> sword, but he preceded him<sup>-asws</sup> to it, and they were many of them. Some of them grabbed their swords and they were many, and they threw a rope upon his<sup>-asws</sup> neck, and (Syeda) Fatima<sup>-asws</sup> blocked between them and him<sup>-asws</sup> at the door of the house.

فَضْرَبَهَا فُنْفُذٌ الْمَلْعُونُ بِالسُّوْطِ فَمَاتَتْ حِينَ مَاتَتْ وَ إِنَّ فِي عَضُدِهَا مِثْلَ الدُّمْلُجِ مِنْ ضَرْبِهِ لَعَنَهُ اللَّهُ

Qunfuz the accursed hit her<sup>-asws</sup> with the whip. She<sup>-asws</sup> passed away when she<sup>-asws</sup> passed away and in her<sup>-asws</sup> upper arm was the swelling from his<sup>-la</sup> strike, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>.

ثُمَّ انْطَلَقُوا بِعَلِيٍّ ع يُتَلُّ حَتَّى انْتَهَى بِهِ إِلَى أَبِي بَكْرٍ وَ عُمَرُ قَائِمٌ بِالسَّيْفِ عَلَى رَأْسِهِ وَ خَالِدُ بْنُ الْوَلِيدِ وَ أَبُو عُبَيْدَةَ بْنُ الْجُرَّاحِ وَ سَالِمٌ مَوْلَى أَبِي حَذِيْفَةَ وَ مُعَاذُ بْنُ جَبَلٍ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ وَ أُسَيْدُ بْنُ حُضَيْرٍ وَ بَشِيرُ بْنُ سَعْدٍ وَ سَائِرُ النَّاسِ حَوْلَ أَبِي بَكْرٍ عَلَيْهِمُ السَّلَاحُ

Then they went with Ali<sup>-asws</sup> dragging until they ended with him<sup>-asws</sup> to Abu Bakr, and Umar was standing with the sword upon his head, and (so were) Khalid Bin Al-Waleed and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal, and Al-Mugheira Bin Shu’ba, and Aseyd Bin Huzeyr, and Bashir Bin Sa’ad. And the rest of the people were around Abu Bakr, having the weapons upon them’.

قَالَ قُلْتُ لِسَلْمَانَ أَدْخَلُوا عَلَيَّ فَاطِمَةَ بَعِيرٍ إِذْ قَالَ إِي وَ اللَّهِ وَ مَا عَلَيْهَا خِمَارٌ فَنَادَتْ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ فَلَيْسَ مَا خَلَفَكَ أَبُو بَكْرٍ وَ عُمَرُ وَ عَيْنَاكَ لَمْ تَتَفَقَّأْ فِي قَبْرِكَ تُنَادِي بِأَعْلَى صَوْتِهَا

He (Suleym) said, ‘I said to Salman<sup>-ra</sup>, ‘They entered upon (the house of) (Syeda) Fatima<sup>-asws</sup> without permission?’ He<sup>-ra</sup> said, ‘Yes, by Allah<sup>-azwj</sup>! There was no scarf upon her<sup>-asws</sup>. She<sup>-asws</sup> called out: ‘O father<sup>-saww</sup>! O Rasool-Allah<sup>-saww</sup>! Evil is what Abu Bakr and Umar have replaced you<sup>-saww</sup>, and your<sup>-saww</sup> have not even closed in your<sup>-saww</sup> grave’, calling out at the top of her<sup>-asws</sup> voice.

فَلَقَدْ رَأَيْتُ أَبَا بَكْرٍ وَ مَنْ حَوْلَهُ يَبْكُونَ مَا فِيهِمْ إِلَّا بَاكِ عَمْرٍ وَ خَالِدِ بْنِ الْوَلِيدِ وَ الْمُخَيْرَةَ بِنِ شُعْبَةَ وَ عُمَرَ يَقُولُ إِنَّا لَسْنَا مِنَ النِّسَاءِ وَ رَأَيْتُ فِي شَيْءٍ

And Abu Bakr and the ones around him were seen to be crying. There was no one among them except he cried, apart from Umar, and Khalid Bin Al-Waleed, and Al-Mugheira Bin Shuba, and Umar said, ‘We have nothing to do with women and their opinions’.

قَالَ فَانْتَهَوْا بَعْلِي عَ إِلَى أَبِي بَكْرٍ وَ هُوَ يَقُولُ أَمَا وَ اللَّهِ لَوْ وَقَعَ سَيْفِي فِي يَدِي لَعَلِمْتُمْ أَنَّكُمْ لَمْ تَصِلُوا إِلَى هَذَا أَبَدًا أَمَا وَ اللَّهِ مَا أَلُومُ نَفْسِي فِي جِهَادِكُمْ وَ لَوْ كُنْتُ أَسْتَمْسِكُ مِنْ أَرْبَعِينَ رَجُلًا لَفَرَّقْتُ جَمَاعَتَكُمْ وَ لَكِنِ لَعَنَ اللَّهُ أَقْوَامًا بَايَعُونِي ثُمَّ خَدَلُونِي

He (Salman<sup>-ra</sup>) said, ‘They ended up with Ali<sup>-asws</sup> to Abu Bakr, and he<sup>-asws</sup> was saying: ‘But, by Allah<sup>-azwj</sup>, if my<sup>-asws</sup> sword were to fall into my<sup>-asws</sup> hand, you would have known, you could not have come to this, ever! But, by Allah<sup>-azwj</sup>! And if I<sup>-asws</sup> could have got hold of forty men, I<sup>-asws</sup> would have dispersed your group, but may Allah<sup>-azwj</sup> Curse the people who pledged allegiance to me<sup>-asws</sup>, then abandoned me<sup>-asws</sup>!’

وَ لَقَا أَنْ بَصُرَ بِهِ أَبُو بَكْرٍ صَاحٍ خَلُّوا سَبِيلَهُ فَقَالَ عَلِيٌّ عَ يَا أَبَا بَكْرٍ مَا أَسْرَعَ مَا تَوْتَبْتُمْ عَلَى رَسُولِ اللَّهِ صَ بِأَيِّ حَقٍّ وَ بِأَيِّ مَنْزِلَةٍ دَعَوْتِ النَّاسَ إِلَى بَيْعَتِكَ أَلَمْ تُبَايَعْنِي بِالْأَمْسِ بِأَمْرِ اللَّهِ وَ أَمْرِ رَسُولِ اللَّهِ

When Abu Bakr sighted him<sup>-asws</sup>, he shouted, ‘Free his way!’ Ali<sup>-asws</sup> said: ‘O Abu Bakr! How quickly you have proven to be against Rasool-Allah<sup>-azwj</sup>. By which status did you call the people to your allegiance? Did you not pledge allegiance to me yesterday by the Command of Allah<sup>-azwj</sup> and the order of Rasool-Allah<sup>-saww</sup>?’

وَ قَدْ كَانَ قُنْفُذٌ لَعَنَهُ اللَّهُ ضَرَبَ فَاطِمَةَ عَ بِالسَّوْطِ حِينَ حَالَتْ بَيْنَهُ وَ بَيْنَ زَوْجِهَا وَ أَرْسَلَ إِلَيْهِ عُمَرُ إِذْ حَالَتْ بَيْنَكَ وَ بَيْنَهُ فَاطِمَةَ فَاضْرِبْهَا فَالْجَأَهَا قُنْفُذٌ إِلَى عِضَادَةِ بَيْنِهَا وَ دَفَعَهَا فَكَسَرَ ضِلْعاً مِنْ جَنْبِهَا فَأَلْقَتْ جَنْبِهَا فَلَمْ تَزَلْ صَاحِبَةَ فِرَاشٍ حَتَّى مَاتَتْ صَلَّى اللَّهُ عَلَيْهَا مِنْ ذَلِكَ شَهِيدَةً

And Qunfuz<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, had hit (Syeda) Fatima<sup>-asws</sup> with the whip when she<sup>-asws</sup> blocked between him and her<sup>-asws</sup> husband<sup>-asws</sup>, and Umar had sent a message to him, ‘If

(Syeda) Fatima<sup>-asws</sup> were to come between you and him<sup>-asws</sup>, then hit her<sup>-asws</sup>. Qunfuz<sup>-la</sup> lashed her<sup>-asws</sup> and she<sup>-asws</sup> sheltered the frame of her<sup>-asws</sup> house, and he pushed it and broke her<sup>-asws</sup> ribs from her<sup>-asws</sup> side. Her<sup>-asws</sup> unborn child was martyred in her<sup>-asws</sup> lap. She<sup>-asws</sup> did not cease to be in bed until she<sup>-asws</sup> passed away from that, a martyr’.

قَالَ وَ لَمَّا انْتَهَى بِعَلِيِّ ع إِلَى أَبِي بَكْرٍ انْتَهَرَهُ عُمَرُ وَ قَالَ لَهُ بَايِعْ وَ دَعَّ عَنْكَ هَذِهِ الْأَبَاطِيلَ فَقَالَ لَهُ عَلِيُّ ع فَإِنْ لَمْ أَفْعَلْ فَمَا أَنْتُمْ صَانِعُونَ

He (Salman<sup>-ra</sup>) said, ‘And when they ended with Ali<sup>-asws</sup> to Abu Bakr, Umar snubbed him<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘Pledge allegiance and leave these falsities from you<sup>-asws</sup>’. Ali<sup>-asws</sup> said to him: ‘Supposing I<sup>-asws</sup> don’t do it, then what will you be doing?’

قَالُوا نَقْتُلُكَ ذُلًّا وَ صَعَارًا فَقَالَ إِذَا تَقْتُلُونِ عَبْدَ اللَّهِ وَ أَخَا رَسُولِ اللَّهِ ص قَالَ أَبُو بَكْرٍ أَمَا عَبْدُ اللَّهِ فَتَعَمَّ وَ أَمَا أَخُو رَسُولِ اللَّهِ ص فَمَا نُقِرُّ لَكَ بِهَذَا قَالَ أَ تَجْحَدُونَ أَنَّ رَسُولَ اللَّهِ ص أَخَى بَنِي وَ بَيْتِهِ قَالَ نَعَمْ فَأَعَادَ ذَلِكَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ

They said, ‘We will kill you<sup>-asws</sup> disgracefully and belittling’. He<sup>-asws</sup> said: ‘Then you would be killing a servant of Allah<sup>-azwj</sup> and a brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>’. Abu bakr said, ‘As for (you<sup>-asws</sup> being) a servant of Allah<sup>-azwj</sup>, so yes, and as for (you<sup>-asws</sup> being) a brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, we do not acknowledge to you<sup>-asws</sup> with this’. He<sup>-asws</sup> said: ‘Are you rejecting that Rasool-Allah<sup>-saww</sup> established brother-hood between me<sup>-asws</sup> and him<sup>-saww</sup>?’ He said, ‘Yes’. He<sup>-asws</sup> repeated to him repeatedly.

ثُمَّ أَقْبَلَ عَلَيْهِمْ عَلِيُّ ع فَقَالَ يَا مَعْشَرَ الْمُسْلِمِينَ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْشِدُكُمْ اللَّهَ أَسَمِعْتُمْ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ غَدِيرِ خُمٍّ كَذَا وَ كَذَا وَ فِي عَزْوَةٍ تَبُوكَ كَذَا وَ كَذَا

Then Ali<sup>-asws</sup> turned towards them and said: ‘O community of Muslims, and the Emigrants and the Helpers! I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Didn’t you hear Rasool-Allah<sup>-saww</sup> saying on the day of Ghadeer Khumm, such and such, and during the military expedition of Tabuk, such and such?’

فَلَمْ يَدْعُ عَلِيُّ ع شَيْئًا قَالَهُ فِيهِ رَسُولُ اللَّهِ ص عَلَانِيَةً لِلْعَامَّةِ إِلَّا ذَكَرَهُمْ إِيَّاهُ فَقَالُوا اللَّهُمَّ نَعَمْ

Ali<sup>-asws</sup> did not leave anything Rasool-Allah<sup>-saww</sup> had said regarding him<sup>-asws</sup>, announcing to the general public, except he<sup>-asws</sup> reminded them of it. They kept saying, ‘O Allah<sup>-azwj</sup>, yes!’

فَلَمَّا خَوَّفَ أَبُو بَكْرٍ أَنَّ يَنْصُرَهُ النَّاسُ وَ أَنَّ يَمْنَعُوهُ بَادِرَهُمْ فَقَالَ كُلُّ مَا قُلْتُ حَقٌّ قَدْ سَمِعْنَا بِأَذَانِنَا وَ وَعْتَهُ قُلُوبُنَا وَ لَكِنْ قَدْ سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ بَعْدَ هَذَا إِنَّا أَهْلُ بَيْتِ اصْطِفَاءِ اللَّهِ وَ أَكْرَمَنَا وَ اخْتَارَ لَنَا الْأَجْرَةَ عَلَى الدُّنْيَا وَ إِنَّ اللَّهَ لَمْ يَكُنْ لِيَجْمَعْ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَ الْخِلَافَةَ

When Abu Bakr feared that the people might help him<sup>-asws</sup>, and even if he forbids them, he rushed them said, ‘All what you<sup>-asws</sup> say is true. We have heard it with our ears, and our hearts retained it, but we have heard Rasool-Allah<sup>-saww</sup> saying after this: ‘We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> Chose us<sup>-asws</sup>, and Honoured us<sup>-asws</sup>, and Chose the Hereafter to be for us<sup>-asws</sup> over the world, and that Allah<sup>-azwj</sup> will not happen to Gather for us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, the Prophet-hood and the Caliphate’.

فَقَالَ عَلِيٌّ عَ هَلْ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَ شَهِدَ هَذَا مَعَكَ فَقَالَ عُمَرُ صَدَقَ خَلِيفَةُ رَسُولِ اللَّهِ قَدْ سَمِعْنَا هَذَا مِنْهُ كَمَا قَالَ وَ قَالَ أَبُو عُبَيْدَةَ وَ سَالِمٌ مَوْلَى أَبِي حَدَيْفَةَ وَ مُعَاذُ بْنُ جَبَلٍ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَ

Ali<sup>-asws</sup> said: ‘Is there anyone from the companions of Rasool-Allah<sup>-saww</sup> who witnessed this with you?’ Umar said, ‘The caliph of Rasool-Allah<sup>-saww</sup> speaks the truth. We have heard this from him<sup>-saww</sup> just as he says’. And Abu Ubeyda, and Saalim Mawla Abu Huzeyfa, and Muaz Bin Jabal said, ‘We have heard that from Rasool-Allah<sup>-saww</sup>’.

فَقَالَ عَلِيٌّ عَ لَقَدْ وَفَيْتُمْ بِصَحِيفَتِكُمُ الْمَلْعُونَةِ الَّتِي قَدْ تَعَاقَدْتُمْ عَلَيْهَا فِي الْكَعْبَةِ إِنْ قَتَلَ اللَّهُ مُحَمَّدًا أَوْ مَاتَ لَتَرَوْنَّ هَذَا الْأَمْرَ عَنَّا أَهْلَ الْبَيْتِ فَقَالَ أَبُو بَكْرٍ فَمَا عَلِمْتُكَ بِذَلِكَ مَا أَطْلَعْنَاكَ عَلَيْهَا

Ali<sup>-asws</sup> said: ‘You have been loyal to your agreement, the accursed, which you had agreed upon in the Kabah that, If Allah<sup>-azwj</sup> Kills Muhammad<sup>-saww</sup>, or he<sup>-saww</sup> dies, you will be removing this command from us<sup>-asws</sup>, People<sup>-asws</sup> of the Household’’. Abu Bakr said, ‘So what made you<sup>-asws</sup> know that? We did not notify you<sup>-asws</sup> upon it!’

فَقَالَ عَلِيٌّ عَ أَنْتَ يَا زُرَيْرُ وَ أَنْتَ يَا سَلْمَانَ وَ أَنْتَ يَا أَبَا ذَرٍّ وَ أَنْتَ يَا مِقْدَادُ أَسَأَلُكُمْ بِاللَّهِ وَ بِالْإِسْلَامِ أَمَا سَمِعْتُمْ رَسُولَ اللَّهِ صَ يَقُولُ ذَلِكَ وَ أَنْتُمْ تَسْمَعُونَ إِنْ فُلَانًا وَ فُلَانًا حَتَّى عَدَّ هَؤُلَاءِ الْخُمْسَةَ قَدْ كَتَبُوا بَيْنَهُمْ كِتَابًا وَ تَعَاهَدُوا فِيهِ وَ تَعَاقَدُوا عَلَيَّ مَا صَنَعُوا

Ali<sup>-asws</sup> said: ‘You, O Abu Zarr<sup>-ra</sup>, and you O Salman<sup>-ra</sup>, and you O Abu Zarr<sup>-ra</sup>, and you O Miqdad<sup>-ra</sup>! I<sup>-asws</sup> ask you<sup>-ra</sup> by Allah<sup>-azwj</sup>, and by Al-Islam, did you<sup>-ra</sup> not hear Rasool-Allah<sup>-saww</sup> saying that, and you<sup>-ra</sup> were listening: ‘So and so, and so and so’ – until he<sup>-asws</sup> counted those five who had written a letter between them and vowed regarding it, and they had agreed upon what they would do.

فَقَالُوا اللَّهُمَّ نَعَمْ قَدْ سَمِعْنَا رَسُولَ اللَّهِ صَ يَقُولُ ذَلِكَ لَكَ إِعْتَمَ قَدْ تَعَاهَدُوا وَ تَعَاقَدُوا عَلَيَّ مَا صَنَعُوا وَ كَتَبُوا بَيْنَهُمْ كِتَابًا إِنْ قُتِلْتُ أَوْ مِتُّ أَنْ يَزُورُوا عَنكَ هَذَا يَا عَلِيُّ

They<sup>-ra</sup> said, ‘O Allah<sup>-azwj</sup>, yes we<sup>-ra</sup> have heard Rasool-Allah<sup>-saww</sup> saying that to you<sup>-asws</sup>, they have contracted and agreed upon what they would do, and written a letter between them if he<sup>-saww</sup> is killed or dies, they would impeded this from you<sup>-asws</sup>, O Ali<sup>-asws</sup>’.

فَقُلْتُ يَا أَبَايَ أَنْتَ يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنِي إِذَا كَانَ ذَلِكَ أَنْ أَفْعَلَ فَقَالَ لَكَ إِنْ وَجَدْتَ عَلَيْهِمْ أَعْوَانًا فَجَاهِدْهُمْ وَ نَابِدْهُمْ وَ إِنْ لَمْ تَجِدْ أَعْوَانًا فَبَايِعْهُمْ وَ احْفَظْ دَمَكَ

I<sup>-asws</sup> said: ‘May my<sup>-asws</sup> father<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! What do you<sup>-saww</sup> instruct me<sup>-asws</sup> to do when that happens?’ He<sup>-saww</sup> said: ‘For you<sup>-asws</sup> is if you<sup>-asws</sup> were to find supporters against them, then fight them, and get rid of them, and if you<sup>-asws</sup> do not find supporters, then pledge allegiance to them and save your<sup>-asws</sup> blood’.

فَقَالَ عَلِيٌّ عَ أَمَا وَ اللَّهُ لَوْ أَنَّ أَوْلِيَاكَ الْأَرْبَعِينَ رَجُلًا الَّذِينَ بَايَعُونِي وَفَوْا لِي لَجَاهَدْتُكُمْ فِي اللَّهِ وَ لَكِنِ أَمَا وَ اللَّهُ لَا يَنَالُهَا أَحَدٌ مِنْ عَقِبِكُمْ إِلَى يَوْمِ الْقِيَامَةِ

Ali<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! If those forty men, those who had pledged allegiance to me<sup>-asws</sup> had been loyal, I<sup>-asws</sup> would have fought against you regarding Allah<sup>-azwj</sup>. But, by Allah<sup>-azwj</sup>, no one from both your (Abu Bakr and Umar) posterity will attain it (caliphate) up to the Day of Qiyamah.

وَمَا يَكْذِبُ قَوْلُكُمْ عَلَى رَسُولِ اللَّهِ ص قَوْلَ اللَّهِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا فَالْكِتَابَ النَّبُوَّةَ وَالْحِكْمَةَ السُّنَّةَ وَالْمُلْكَ الْخِلَافَةَ وَنَحْنُ آلُ إِبْرَاهِيمَ

And regarding what you are belying in your words upon Rasool-Allah<sup>-saww</sup>, are the Words of Allah<sup>-azwj</sup>: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54]**, so it is the Book, the Prophet-hood, and the Wisdom is the Sunnah, and the kingdom is the caliphate, and we<sup>-asws</sup> are the progeny<sup>-asws</sup> of Ibrahim<sup>-as</sup>.

فَقَامَ الْمُقْدَادُ فَقَالَ يَا عَلِيُّ بِمَا تَأْمُرُ وَاللَّهِ إِنَّ أَمْرَتِي لِأَضْرِبَنَّ بِسَيْفِي وَإِنْ أَمْرَتِي كَفَفْتُ فَقَالَ عَلِيُّ ع كَفَّ يَا مُقْدَادُ وَادْكُرْ عَهْدَ رَسُولِ اللَّهِ ص وَ مَا أَوْصَاكَ بِهِ

Al-Miqdad<sup>-ra</sup> stood up and said, ‘O Ali<sup>-asws</sup>! What are your<sup>-asws</sup> orders? By Allah<sup>-azwj</sup>! If you<sup>-asws</sup> were to order me<sup>-ra</sup>, I will strike with my sword, and if you<sup>-asws</sup> order me<sup>-ra</sup>, I<sup>-asws</sup> shall refrain’. Ali<sup>-asws</sup> said: ‘Refrain, O Miqdad<sup>-ra</sup>, and remember the pact of Rasool-Allah<sup>-saww</sup> and what he<sup>-saww</sup> has bequeathed with’.

تَمَّ قُمْتُ وَ قُلْتُ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنِّي أَعْلَمُ أَنِّي أَدْفَعُ ضَيْمًا وَ أَعِزُّ لِلَّهِ دِينًا لَوْضَعْتُ سَيْفِي عَلَى عُنُقِي ثُمَّ صَرَيْتُ بِهِ فُدمًا أَ تَتَّبُونَ عَلَى أَخِي رَسُولِ اللَّهِ ص وَ وَصِيَّهِ وَ خَلِيفَتِهِ فِي أُمَّتِهِ وَ أَبِي وَوَلَدِهِ فَأَبْشُرُوا بِالْبَلَاءِ وَ افْنَطُوا مِنَ الرَّخَاءِ

Then I (Salman<sup>-ra</sup>) stood up and said, ‘By the One<sup>-azwj</sup> in Whose Hand is my<sup>-ra</sup> soul! If I<sup>-ra</sup> knew that I<sup>-ra</sup> can repel a wrong, and honour the Religion of Allah<sup>-azwj</sup>, I<sup>-ra</sup> would place my<sup>-ra</sup> sword upon my<sup>-ra</sup> neck, then I<sup>-ra</sup> would strike with it ahead! Are you pouncing upon the brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and his<sup>-saww</sup> successor<sup>-asws</sup>, and his<sup>-saww</sup> caliph in his<sup>-saww</sup> community, and father<sup>-asws</sup> of his<sup>-saww</sup> children? Then receive news of the affliction termination from the hopes!’

وَ قَامَ أَبُو ذَرٍّ فَقَالَ أَيُّهَا الْأُمَّةُ الْمُتَحَرِّرَةُ بَعْدَ نَبِيِّهَا الْمُخْدُولَةِ بَعْضِيَانَهَا إِنَّ اللَّهَ يَقُولُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And Abu Zarr<sup>-ra</sup> stood up and said, ‘O you community, the confused ones after its Prophet<sup>-saww</sup>, and on the way with its acts of disobedience! Allah<sup>-azwj</sup> Says: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

وَ آلُ مُحَمَّدٍ ص الْأَخْلَافُ مِنْ نُوحٍ وَ آلُ إِبْرَاهِيمَ مِنْ إِبْرَاهِيمَ وَ الصَّفْوَةُ وَ السَّلَالَةُ مِنْ إِسْمَاعِيلَ وَ عَثْرَةُ النَّحِيِّ ص مُحَمَّدٍ أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَوْضِعِ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ

And the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> are the replacements from Noah<sup>-as</sup>, and are the progeny<sup>-asws</sup> of Ibrahim<sup>-as</sup> from Ibrahim, and the descendants from Ismail<sup>-as</sup>, and family<sup>-asws</sup> of

the Prophet<sup>-sawww</sup> Muhammad<sup>-sawww</sup>, People<sup>-asws</sup> of the Household of Prophet-hood, and place of the Message, and interchange of the Angels.

وَهُمْ كَالسَّمَاءِ الْمَرْفُوعَةِ وَالْجِبَالِ الْمَنْصُوبَةِ وَالْكَعْبَةِ الْمَسْتُوْرَةِ وَالْعَيْنِ الصَّافِيَةِ وَالنُّجُومِ الْهَادِيَةِ وَالشَّجَرَةِ الْمُبَارَكَةِ أَضَاءَ نُورِهَا وَبُورِكَ زَيْتُهَا

And they<sup>-asws</sup> are like the raised sky, and the installed mountains, and the veiled Kabah, and the clear spring, and the guiding stars, and the Blessed tree illuminating its light, and its Blessed oil.

مُحَمَّدٌ خَاتَمُ الْأَنْبِيَاءِ وَ سَيِّدُ وُلْدِ آدَمَ وَ عَلِيٌّ وَصِيُّ الْأَوْصِيَاءِ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ الْفَارُوقُ الْأَعْظَمُ وَ وَصِيُّ مُحَمَّدٍ ص وَ وَارِثُ عِلْمِهِ

Muhammad<sup>-sawww</sup> is the last of the Prophets<sup>-as</sup>, and chief of the children of Adam<sup>-as</sup>, and Ali<sup>-asws</sup> the successor<sup>-asws</sup> of the successors<sup>-as</sup>, and Imam<sup>-asws</sup> of the pious, and guide of the resplendent, and he<sup>-asws</sup> is the greatest truthful, and the magnificent distinguisher, and successor<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, and inheritor of his<sup>-sawww</sup> knowledge.

وَ أَوْلَى النَّاسِ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ كَمَا قَالَ اللَّهُ تَعَالَى النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُ أُمَّهَاتُهُمْ وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

And he<sup>-asws</sup> is foremost of the people with the Momineen<sup>-asws</sup> than their own selves, just as Allah<sup>-azwj</sup> the Exalted Said: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, [33:6].***

فَقَدِّمُوا مَنْ قَدَّمَ اللَّهُ وَ أَخِّرُوا مَنْ أَخَّرَ اللَّهُ وَ اجْعَلُوا الْوِلَايَةَ وَ الْوِزَارَةَ لِمَنْ جَعَلَ اللَّهُ

So, advance the one whom Allah<sup>-azwj</sup> Advanced, and keep back the one whom Allah<sup>-azwj</sup> Kept back, and make the governance and the ministry to be for the one Allah<sup>-azwj</sup> has Made it for’.

فَقَامَ عُمَرُ فَقَالَ لِأَبِي بَكْرٍ وَ هُوَ جَالِسٌ فَوْقَ الْمِنْبَرِ مَا يُجْلِسُكَ فَوْقَ الْمِنْبَرِ وَ هَذَا جَالِسٌ مُحَارِبٌ لَا يَقُومُ فَيُنَابِعُكَ أَوْ تَأْمُرُ بِهِ فَتَضْرِبَ عَنْقَهُ

Umar stood up and said to Abu Bakr and he was seated at the top of the pulpit, ‘Why are you just sitting at the top of the pulpit and this seated one is a fighter not standing up to pledge allegiance to you, or will you order with and I will strike off his<sup>-asws</sup> neck?’

وَ الْحَسَنُ وَ الْحُسَيْنُ ع قَاتِمَانِ فَلَمَّا سَمِعَا مَقَالََةَ عُمَرَ بَكَيَا فَضَمَّهُمَا إِلَى صَدْرِهِ فَقَالَ لَا تَبْكِيَا فَوَ اللَّهُ مَا يَقْدِرَانِ عَلَى قَتْلِ أَبِيكُمَا

And Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were standing. When they<sup>-asws</sup> heard the words of Umar, they<sup>-asws</sup> cried. So, he<sup>-asws</sup> hugged them<sup>-asws</sup> to his<sup>-asws</sup> chest and said: ‘Do not cry, for by Allah<sup>-azwj</sup>, they are not able upon killing your<sup>-asws</sup> father<sup>-asws</sup>’.

وَ أَقْبَلَتْ أُمُّ أَيْمَنَ حَاضِنَةَ رَسُولِ اللَّهِ ص فَقَالَ [فَقَالَتْ] يَا أَبَا بَكْرٍ مَا أَسْرَعَ مَا أَبْدَيْتُمْ حَسَدَكُمْ وَ نِفَاقَكُمْ فَأَمَرَ بِهَا عُمَرُ فَأُخْرِجَتْ مِنَ الْمَسْجِدِ وَ قَالَ مَا لَنَا وَ لِلنِّسَاءِ

And Umm Ayman<sup>-ra</sup> came grieving Rasool-Allah<sup>-saww</sup> and said, ‘O Abu Bakr! How quickly you have begun your envy and your hypocrisy!’ Umar ordered with her<sup>-ra</sup>, and she<sup>-ra</sup> was expelled from the Masjid, and he said, ‘What have we to do with the women’.

وَقَامَ بُرَيْدَةُ الْأَسْلَمِيُّ وَقَالَ يَا عُمَرُ أَتَيْتَ عَلَيَّ أَخِي رَسُولَ اللَّهِ وَ أَبِي وُلْدِهِ وَ أَنْتَ الَّذِي نَعْرِفُكَ فِي فُرَيْشٍ بِمَا نَعْرِفُكَ أَلَسْتُمَا اللَّذَيْنِ قَالَ لَكُمَا رَسُولُ اللَّهِ ص انْطَلِقَا إِلَى عَلِيٍّ ع وَ سَلِمَا عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ فَمُتُّمَا أَعْنِ أَمْرَ اللَّهِ وَ أَمْرَ رَسُولِهِ فَقَالَ نَعَمْ

And Bureyda Al-Aslami stood up and said, ‘O Umar! Are you pouncing upon the brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and father<sup>-asws</sup> of his<sup>-saww</sup> children, and you are the one, we know you among Quraysh with what we recognise you. Aren’t you two the ones to whom Rasool-Allah<sup>-saww</sup> had said: ‘Go to Ali<sup>-asws</sup> and greet unto him<sup>-asws</sup> as ‘Amir Al-Momineen’?’ So you both said, ‘Is it a Command from Allah<sup>-azwj</sup> and order of His<sup>-azwj</sup> Rasool<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes’.

فَقَالَ أَبُو بَكْرٍ قَدْ كَانَ ذَلِكَ وَ لَكِنَّ رَسُولَ اللَّهِ ص قَالَ بَعْدَ ذَلِكَ لَا يَجْتَمِعُ لِأَهْلِ بَيْتِي الْخِلَافَةُ وَ النَّبُوَّةُ فَقَالَ وَ اللَّهُ مَا قَالَ هَذَا رَسُولُ اللَّهِ ص وَ اللَّهُ لَا سَكَنَتْ فِي بَلَدَةٍ أَنْتَ فِيهَا أَمِيرٌ فَأَمَرَ بِهِ عُمَرُ فَضْرِبَ وَ طُرِدَ

Abu Bakr said, ‘That was like that, but Rasool-Allah<sup>-saww</sup> said after that: ‘There will not gather to the People<sup>-asws</sup> of my<sup>-saww</sup> Household, the caliphate and the Prophet-hood’. He said, ‘Rasool-Allah<sup>-saww</sup> did not say this! By Allah<sup>-azwj</sup>, I will not dwell in a city you are a ruler in it’. Umar ordered with him, so he was hit and expelled.

ثُمَّ قَالَ قُمْ يَا ابْنَ أَبِي طَالِبٍ فَبَايَعِ فَقَالَ ع فَإِنْ لَمْ أَفْعَلْ قَالَ إِذَا وَ اللَّهُ نَضْرِبَ عُنُقَكَ فَاحْتَجَّ عَلَيْهِمْ ثَلَاثَ مَرَّاتٍ ثُمَّ مَدَّ يَدَهُ مِنْ غَيْرِ أَنْ يَنْتَحِ كَفُّهُ فَضْرِبَ عَلَيْهَا أَبُو بَكْرٍ وَ رَضِيَ بِذَلِكَ مِنْهُ

Then he said, ‘Stand O son<sup>-asws</sup> of Abu Talib<sup>-asws</sup> and pledge allegiance!’ He<sup>-asws</sup> said: ‘Supposing I<sup>-asws</sup> do not do it?’ He said, ‘Then by Allah<sup>-azwj</sup>, we will strike off your<sup>-asws</sup> neck’. He<sup>-asws</sup> argued against them three times, they extended his<sup>-asws</sup> hand from without having opened his<sup>-asws</sup> palm, and Abu Bakr hit his own hand upon it, and he was pleased with that from him<sup>-asws</sup>.

فَنَادَى عَلِيٌّ ع قَبْلَ أَنْ يُبَايَعَ وَ الْحَبْلُ فِي عُنُقِهِ يَا ابْنَ أُمِّ إِنْ الْقَوْمَ اسْتَضَعُّوْني وَ كَادُوا يَقْتُلُونِي

Ali<sup>-asws</sup> called out before he<sup>-asws</sup> pledged allegiance, and the rope was still in his<sup>-asws</sup> neck: ‘**Son of my mother! Surely the people weakened me and they almost killed me [7:150]**’.

وَ قِيلَ لِلزُّبَيْرِ بَايِعْ فَأَبَى فَوَتَبَ عُمَرُ وَ خَالِدٌ وَ الْمُغَيْرَةُ بْنُ شُعْبَةَ فِي أَنَاسٍ فَانْتَرَعُوا سَيْفَهُ فَضْرَبُوا بِهِ الْأَرْضَ حَتَّى كَسَرُوهُ ثُمَّ لَبَّيْهُ فَقَالَ الزُّبَيْرُ وَ عُمَرُ عَلَيَّ صَدْرِهِ يَا ابْنَ صَهَابِكَ أَمَا وَ اللَّهُ لَوْ أَنَّ سَيْفِي فِي يَدِي لَحَدَّتْ عَنِّي فَبَايَعَ

And he said to Al-Zubeyr, ‘Pledge allegiance!’ But he refused, so Umar and Khalid and Al-Mugheira Bin Shu’ba among people, leapt and snatched his sword, and they struck the ground with it until they broke it. Then they tied him. Al-Zubeyr said while Umar was upon his chest, ‘O Ibn Suhaak! But, by Allah<sup>-azwj</sup>! If my sword was in my hand, you would have fallen from me’. He pledged allegiance’.

قَالَ سَلْمَانٌ ثُمَّ أَخَذُونِي فَوَجَعُوا عُنُقِي حَتَّى تَرَكُوها كَالسِّلْعَةِ ثُمَّ أَخَذُوا يَدِي وَفَتَلُوها فَبَايَعْتُمْ مُكْرَهًا ثُمَّ بَايَعَ أَبُو ذَرٍّ وَ الْمِقْدَادُ مُكْرَهَيْنِ وَ مَا بَايَعَ أَحَدٌ مِنَ الْأُمَّةِ مُكْرَهًا غَيْرَ عَلِيٍّ وَ أَرْبَعَيْنَا

Salman<sup>ra</sup> said, ‘Then they seized me<sup>ra</sup> and pained my<sup>ra</sup> neck until they left it like the (bent) rib’. Then they grabbed my<sup>ra</sup> hand and wriggled it and I<sup>ra</sup> pledged allegiance abhorrently. Then Abu Zarr<sup>ra</sup>, and Al-Miqdad<sup>ra</sup> pledged unwillingly, and no one from the community pledged unwillingly apart from Ali<sup>asws</sup> and four of us<sup>ra</sup>.

وَ لَمْ يَكُنْ مِنَّا أَحَدٌ أَشَدَّ قَوْلًا مِنَ الرَّبِيِّ فَإِنَّهُ لَمَّا بَايَعَ قَالَ يَا ابْنَ صُهَيْكَ أَمَا وَ اللَّهِ لَوْ لَا هَؤُلَاءِ الطُّعَاةُ الَّذِينَ أَعَانُوكَ لَمَا كُنْتُ تُقَدِّمُ عَلَيَّ وَ مَعِيَ سَيْفِي لِمَا أَعْرِفُ مِنْ جُبْنِكَ وَ لُؤْمِكَ وَ لَكِنَّ وَجَدْتُ طُغَاءً تَقْوَى بِهِمْ وَ تَصُولُ

And there did not happen to be anyone from us<sup>ra</sup> of more severe words than Al-Zubeyr. When he pledged allegiance, he said, ‘O Ibn Suhaak! But, by Allah<sup>azwj</sup>, had it not been for these tyrants supporting you, you would not have advanced to me, and with me would be my sword, due to what I know of your cowardice and your vileness. But, you found tyrants to be strengthened by them, and you arrived’.

فَعَضِبَ عُمَرُ وَ قَالَ أَ تَذْكُرُ صَهَاكَ [صُهَيْكَ] فَقَالَ وَ مَنْ صُهَيْكَ وَ مَا يَمْنَعُنِي مِنْ ذِكْرِهَا وَ قَدْ كَانَتْ صُهَيْكَ زَانِيَةً أَوْ تُنَكِّرُ ذَلِكَ أَوْ لَيْسَ قَدْ كَانَتْ أُمَّةً حَبَشِيَّةً لِجَدِّي عَبْدِ الْمُطَّلِبِ فَزَنِي بِهَا جَدُّكَ نُفَيْلٌ فَوَلَدَتْ أَبَاكَ الْخَطَّابَ

Umar was angered and said, ‘Are you mentioning Suhaak?’ He said, ‘And who is Suhaak, and what prevents you from her mention, and Suhaak used to be an adulteress. Or, are you denying that, or isn’t it the case that she was an Ethiopian maid of my grandfather<sup>asws</sup> Abdul Muttalib<sup>asws</sup>. Your father Nufeyl committed adultery with her and she gave birth to your father Al-Khattab.

فَوَهَبَهَا عَبْدُ الْمُطَّلِبِ لَهُ بَعْدَ مَا زَنَى بِهَا فَوَلَدَتْهُ وَ إِنَّهُ لَعَبْدُ جَدِّي وَ لَدَى زَيْنًا فَأَصْلَحَ بَيْنَهُمَا أَبُو بَكْرٍ وَ كَفَّ كُلَّ وَاحِدٍ مِنْهُمَا عَنْ صَاحِبِهِ

So Abdul Muttalib<sup>asws</sup> gifted her to him after him having had committed adultery with her, and he (your father) was born, and he, born of adultery, is a slave of my grandfather<sup>as</sup>. Abu Bakr reconciled between the two, and the palm of each one of them was upon his companion’.

قَالَ سُلَيْمٌ فَقُلْتُ لِسَلْمَانَ فَبَايَعْتَ أَبَا بَكْرٍ يَا سَلْمَانُ وَ لَمْ تَقُلْ شَيْئًا

Suleym said, ‘I said to Salman<sup>ra</sup>, ‘So, you<sup>ra</sup> pledged allegiance to Abu Bakr, O Salman<sup>ra</sup>, and did not say anything?’

قَالَ قَدْ قُلْتُ بَعْدَ مَا بَايَعْتُ تَبَا لَكُمْ سَائِرَ الدَّهْرِ أَوْ تَدْرُونَ مَا صَنَعْتُمْ بِأَنْفُسِكُمْ أَصَبْتُمْ وَ أَحْطَأْتُمْ أَصَبْتُمْ سِنَّةً مِنْ كَانَ قَبْلَكُمْ مِنَ الْفُرْقَةِ وَ الْإِخْتِلَافِ وَ أَحْطَأْتُمْ سِنَّةً نَبِيَّكُمْ ص حَتَّى أَخْرَجْتُمُوهَا مِنْ مَعْدِنِهَا وَ أَهْلِهَا

He<sup>ra</sup> said, ‘I<sup>ra</sup> had said after pledging, ‘Damnation be for you all for the rest of the time! Or, do you know what you are doing with yourselves? You have got it correct but are mistaken. You have got onto the ways of the ones who were before you of the sects, and the differing; and

you are mistaken in the Sunnah of your Prophet<sup>-saww</sup>, unless you extract it from its mine, and its people<sup>-asws</sup>’.

فَقَالَ عُمَرُ يَا سَلْمَانَ أَمَا إِذْ بَايَعَ صَاحِبُكَ وَ بَايَعْتَ فَقُلْ مَا شِئْتَ وَ أَفْعَلْ مَا بَدَأَ لَكَ وَ لِيُقَالَنَّ صَاحِبُكَ مَا بَدَأَ لَهُ

Umar said, ‘O Salman<sup>-ra</sup>! But, then your<sup>-ra</sup> companion<sup>-asws</sup> has pledged, and you<sup>-ra</sup> have pledged, so say whatever you like, and do whatever comes to you<sup>-ra</sup>, and let your<sup>-ra</sup> companion<sup>-asws</sup> say whatever comes to him<sup>-asws</sup>’.

قَالَ سَلْمَانُ فَقُلْتُ لِي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ عَلَيْكَ وَ عَلَى صَاحِبِكَ الَّذِي بَايَعْتَهُ مِثْلَ ذُنُوبِ أُمَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَ مِثْلَ عَذَابِهِمْ جَمِيعاً

Salman<sup>-ra</sup> said, ‘I<sup>-ra</sup> said, ‘I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘Upon you (Abu Bakr) and upon your companion (Umar) who pledged to you, would be the like of sins of his<sup>-saww</sup> (whole) community up to the Day of Qiyamah, and like their punishment, in their entirety’.

فَقَالَ قُلْ مَا شِئْتَ أَلَيْسَ قَدْ بَايَعْتَ وَ لَمْ يُقَرَّ اللَّهُ عَيْنَكَ بِأَنْ يَلِيَهَا صَاحِبُكَ

He said, ‘Say whatever you like. Haven’t you pledged allegiance, and Allah<sup>-azwj</sup> will not delight your<sup>-ra</sup> eyes by it going to your<sup>-ra</sup> companion<sup>-asws</sup>’.

فَقُلْتُ أَشْهَدُ أَنِّي قَدْ قَرَأْتُ فِي بَعْضِ كُتُبِ اللَّهِ الْمُنَزَّلَةِ أَنَّهُ بِاسْمِكَ وَ نَسَبِكَ وَ صِفَتِكَ بَابٌ مِنْ أَبْوَابِ جَهَنَّمَ

I<sup>-ra</sup> said, ‘I<sup>-ra</sup> testify that I<sup>-ra</sup> have read in one of the Revealed Books of Allah<sup>-azwj</sup> being with your name, and your lineage, and your description is on a door from the doors of Hell’.

فَقَالَ لِي قُلْ مَا شِئْتَ أَلَيْسَ قَدْ أَرَاهَا اللَّهُ عَنْ أَهْلِ الْبَيْتِ الَّذِينَ اتَّخَذْتُمُوهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ

He said to me<sup>-ra</sup>, ‘Say whatever you like. Hasn’t Allah<sup>-azwj</sup> Removed it from People<sup>-asws</sup> of the Household, those you are taking them<sup>-asws</sup> to be lords from besides Allah<sup>-azwj</sup>?’

فَقُلْتُ لَهُ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ وَ سَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَيَوْمئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا وَ لَا يُؤْتِيهِمْ وَثَاقَهُ أَحَدٌ فَأَحْبَبْتَنِي أَنْتَ أَنْتَ هُوَ

I<sup>-ra</sup> said to him, ‘I<sup>-ra</sup> testify that I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying, and I<sup>-ra</sup> had asked him<sup>-saww</sup> about this Verse: **So, on that Day, no one will Punish (like) His Punishment [89:25] And no one will bind (like) His Binding [89:26]**. He<sup>-saww</sup> informed me<sup>-asws</sup> that you are he’.

فَقَالَ لِي عُمَرُ اسْكُتْ أَسْكُتَ اللَّهُ تَأْمَتَكَ أَيُّهَا الْعَبْدُ ابْنِ اللَّحْنَاءِ فَقَالَ لِي عَلِيُّ ع أَقْسَمْتُ عَلَيْكَ يَا سَلْمَانُ لَمَا سَكَتَ

Umar said to me<sup>-ra</sup>, ‘Be quiet! Be quiet! May Allah<sup>-azwj</sup> Kill you<sup>-ra</sup>, O you slave, son<sup>-ra</sup> of the evil-tongued one!’ Ali<sup>-asws</sup> said to me: ‘I<sup>-asws</sup> vow upon you<sup>-ra</sup>, O Salman<sup>-ra</sup>, be quiet’.

فَقَالَ سَلْمَانُ وَ اللَّهُ لَوْ لَمْ يَأْمُرْنِي عَلِيُّ ع بِالسُّكُوتِ لَحَبَّرْتُهُ بِكُلِّ شَيْءٍ نَزَلَ فِيهِ وَ كُنَّ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ فِيهِ وَ فِي صَاحِبِهِ

Salman<sup>-ra</sup> said, ‘By Allah<sup>-azwj</sup>! If Ali<sup>-asws</sup> had not ordered me<sup>-ra</sup> with the silence, I<sup>-ra</sup> would have informed him with all things Revealed regarding him, and all things I<sup>-ra</sup> had heard from Rasool-Allah<sup>-saww</sup> regarding him and his companion’.

فَلَمَّا رَأَى عُمَرُ قَدْ سَكَتُ قَالَ إِنَّكَ لَهُ لَمْطِيعٌ مُسَلِّمٌ فَلَمَّا أَنْ بَايَعَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ لَمْ يَقُولَا شَيْئاً قَالَ عُمَرُ يَا سَلْمَانَ أَلَا تَكُفُّ كَمَا كَفَّ صَاحِبَاكَ  
وَ اللَّهُ مَا أَنْتَ بِأَشَدَّ حُبًّا لِأَهْلِ هَذَا الْبَيْتِ مِنْهُمَا وَ لَا أَشَدَّ تَعْظِيماً لِحِقِّهِمْ مِنْهُمَا وَ قَدْ كَفَّا كَمَا تَرَى وَ بَايَعَا

When Umar saw me<sup>-ra</sup> to have quietened, he said, ‘You<sup>-ra</sup> are obedience to him<sup>-asws</sup>, a submitter’. When Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup> pledged allegiance and did not say anything, Umar said, ‘O Salman<sup>-ra</sup>! Will you<sup>-ra</sup> not refrain just as your<sup>-ra</sup> two companions<sup>-ra</sup> have refrained? By Allah<sup>-azwj</sup>! You<sup>-ra</sup> are not with more intense love for the People<sup>-asws</sup> Household than these two, nor more intense reverence to their<sup>-asws</sup> rights, and they have both refrained, just as you<sup>-asws</sup> can see, and pledged their allegiances’.

قَالَ أَبُو ذَرٍّ أ فَتُعَيِّرُنَا يَا عُمَرُ بِحُبِّ آلِ مُحَمَّدٍ ص وَ تَعْظِيْمِهِمْ لَعَنَ اللَّهُ وَ قَدْ فَعَلَ مَنْ أَبْغَضَهُمْ وَ افْتَرَى عَلَيْهِمْ وَ ظَلَمَهُمْ حَقَّهُمْ وَ حَمَلَ النَّاسَ عَلَى رِقَابِهِمْ  
وَ رَدَّ هَذِهِ الْأُمَّةَ الْقَهْقَرَى عَلَى أَدْبَارِهَا

Abu Zarr<sup>-ra</sup> said, ‘Are you faulting us<sup>-ra</sup>, O Umar, with having love for Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and revering them<sup>-asws</sup>? May Allah<sup>-azwj</sup> Curse, and He<sup>-azwj</sup> has Done so, the one who hates them<sup>-asws</sup>, and fabricates upon them<sup>-asws</sup>, and oppresses them<sup>-asws</sup> of their<sup>-asws</sup> rights, and loads the people upon their<sup>-asws</sup> necks, and this community has turned backwards upon its back’.

فَقَالَ عُمَرُ آمِينَ لَعَنَ اللَّهُ مَنْ ظَلَمَهُمْ حُقُوقَهُمْ لَا وَ اللَّهُ مَا لَهُمْ فِيهَا حَقٌّ وَ مَا هُمْ فِيهَا وَ عُرْضُ النَّاسِ إِلَّا سَوَاءً

Umar said, ‘Ameen! May Allah<sup>-azwj</sup> Curse the one who oppresses them<sup>-asws</sup> of their<sup>-asws</sup> rights. By Allah<sup>-azwj</sup>! There is no right for them in it (caliphate), and they<sup>-asws</sup> and the rest of the people are only equal in it’.

قَالَ أَبُو ذَرٍّ فَلِمَ خَاصَمْتُمُ الْأَنْصَارَ بِحُقُوقِهِمْ وَ حُجَّتِهِمْ

Abu Zarr<sup>-ra</sup> said, ‘Then why did you dispute the Helpers of their rights and their arguments?’

فَقَالَ عَلِيٌّ ع لِعُمَرَ يَا ابْنَ صُهَاكَ فَلَيْسَ لَنَا فِيهَا حَقٌّ وَ هِيَ لَكَ وَ لَا بِنِ اِكَلَةِ الذَّبَّانِ قَالَ عُمَرُ كُفَّ الْآنَ يَا أَبَا الْحَسَنِ إِذْ بَايَعْتَ فَإِنَّ الْعَائِمَةَ رَضُوا  
بِصَاحِبِي وَ لَمْ يَرْضُوا بِكَ فَمَا ذَنْبِي

Ali<sup>-asws</sup> said to Umar: ‘O Ibn Suhaak! So, there aren’t any rights for us<sup>-asws</sup> in it, and it is for you and for the son of eater of swarms of flies?’ Umar said, ‘Refrain, O Abu Al-Hassan<sup>-asws</sup>, when you<sup>-asws</sup> have already pledged allegiance, for the general public are pleased with my companions, and are not pleased with you<sup>-asws</sup>, so what is my fault?’

قَالَ عَلِيٌّ ع وَ لَكِنَّ اللَّهَ وَ رَسُولَهُ لَمْ يَرْضَا إِلَّا بِي فَأَبْتَرُ أَنْتَ وَ صَاحِبِكَ وَ مَنِ اتَّبَعَكُمَا وَ وَازَرَكُمَا بِسَخَطِ مِنَ اللَّهِ وَ عَذَابِهِ وَ خِزْيِهِ وَ يَلْكَ يَا ابْنَ  
الْحَطَّابِ لَوْ تَدْرِي مِمَّا خَرَجْتَ وَ فِيمَا دَخَلْتَ وَ مَاذَا جَنَيْتَ عَلَى نَفْسِكَ وَ عَلَى صَاحِبِكَ

Ali<sup>-asws</sup> said: ‘But Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are not pleased except with me<sup>-asws</sup>, so receive news, you and your companions and the ones who follow you two, and support you, of the Wrath from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Punishment, and His<sup>-azwj</sup> Disgrace. Woe be unto you, O Ibn Al-Khattab! If only you knew what you are coming out from and what you are entering into, and what crime you have committed upon yourself and upon your companion!’

فَقَالَ أَبُو بَكْرٍ يَا عُمَرُ أَمَا إِذْ قَدْ بَايَعَنَا وَ أَمِنَّا شَرَّهُ وَ فَتَكَهُ وَ غَائِلَتَهُ فَدَعَهُ يَقُولُ مَا شَاءَ

Abu Bakr said, ‘O Umar! When he<sup>-asws</sup> has already pledged allegiance, and we are secure from his<sup>-asws</sup> evil, and his<sup>-asws</sup> attack, and his<sup>-asws</sup> destruction, so leave him<sup>-asws</sup> to say whatever he<sup>-asws</sup> likes to’.

فَقَالَ عَلِيٌّ ع لَسْتُ بِقَائِلٍ غَيْرِ شَيْءٍ وَاحِدٍ أَدْرِكْتُمْ اللَّهَ أَيُّهَا الْأَرْبَعَةُ قَالَ لِسَلْمَانَ وَ أَبِي ذَرٍّ وَ الرُّبَيْرِ وَ الْمُقَدَّادِ أَسَمِعْتُمْ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ فِي النَّارِ لَتَابُوتًا مِنْ نَارٍ أَرَى فِيهِ اثْنَيْ عَشَرَ رَجُلًا سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ فِي جُبِّ فِي قَعْرِ جَهَنَّمَ فِي تَابُوتٍ مُقْفَلٍ عَلَى ذَلِكَ الْجُبِّ صَخْرَةٌ فَإِذَا أَرَادَ اللَّهُ أَنْ يُسَعِّرَ جَهَنَّمَ كَشَفَ تِلْكَ الصَّخْرَةَ عَنْ ذَلِكَ الْجُبِّ فَاسْتَعْرَثَ جَهَنَّمَ مِنْ وَجْهِ ذَلِكَ الْجُبِّ وَ مِنْ حَرِّهِ

Ali<sup>-asws</sup> said: ‘I<sup>-asws</sup> won’t be saying apart from one thing. I<sup>-asws</sup> remind you of Allah<sup>-azwj</sup>, O you four!’ – saying to Salman<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and Al-Zubeyr, and Al-Miqdad<sup>-ra</sup>. Did you<sup>-ra</sup> hear from Rasool-Allah<sup>-saww</sup> saying that in the Fire (Hell) there is a coffin of fire. I<sup>-saww</sup> see twelve men being in it, six from the former ones and six from the latter ones, in a pit in the bottom of Hell, in a coffin. Locking upon that pit is a rock. So, whenever Allah<sup>-azwj</sup> Wants to Inflame Hell, the rock is removed from the pit, and Hell is set ablaze from the glow of that pit and from its heat’.

قَالَ عَلِيٌّ ع فَسَأَلْتُ رَسُولَ اللَّهِ ص عَنْهُمْ وَ أَنْتُمْ شُهُودٌ فَقَالَ ص أَمَّا الْأَوَّلُونَ فَأَبْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ وَ فِرْعَوْنَ الْفَرَاعِنَةَ وَ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ وَ رَجُلَانِ مِنْ بَنِي إِسْرَائِيلَ بَدَّلَا كِتَابَهُمْ وَ غَيْرًا سَمَّيْتُهُمْ أَمَّا أَحَدُهُمَا فَهَوْدَ الْيَهُودِ وَ الْآخَرُ نَصَرَ النَّصَارَى وَ إِنْ لَيْسَ سَادِسُهُمْ

Ali<sup>-asws</sup> said: ‘So I<sup>-asws</sup> asked Rasool-Allah<sup>-azwj</sup> about them, and you<sup>-ra</sup> are witnesses, he<sup>-saww</sup> said; ‘As for the former ones, it is the son of Adam<sup>-as</sup> who killed his brother, and Pharaoh<sup>-la</sup> of the Pharaohs, and the one who argued with Ibrahim<sup>-as</sup> regarding his<sup>-as</sup> Lord<sup>-azwj</sup>, and two men from the children of Israel who replaced their Book and changed their ways. As for one of them, he Judaised the Jews, and the other one Christianised the Christians, and Iblees<sup>-la</sup> is their sixth.

وَ الدَّجَالُ فِي الْآخِرِينَ وَ هَؤُلَاءِ الْخَمْسَةُ أَصْحَابُ الصَّحِيفَةِ الَّذِينَ تَعَاهَدُوا وَ تَعَاقَدُوا عَلَى عِدَاوَتِكَ يَا أُخِي وَ تَطَاهَرُوا عَلَيْكَ بُعْدِي هَذَا وَ هَذَا حَتَّى سَمَّاهُمْ وَ عَدَّهُمْ لَنَا

And Al-Dajjal<sup>-la</sup> among the latter ones, and these five, companions of the agreement which they had vowed and agreed upon being inimical to you<sup>-asws</sup>. O my<sup>-saww</sup> brother! And they will be backing each other against you<sup>-asws</sup> after me<sup>-saww</sup>, this one, and this one’ – until he<sup>-saww</sup> had named them and counted them to us’.

قَالَ سَلْمَانُ فَمُلْنَا صَدَقْتَ نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ ص

Salman<sup>-ra</sup> said, ‘We<sup>-ra</sup> said, ‘You<sup>-asws</sup> speak the truth! We<sup>-ra</sup> testify that we<sup>-asws</sup> have heard that from Rasool-Allah<sup>-saww</sup>’.

فَقَالَ عُثْمَانُ يَا أَبَا الْحَسَنِ أَمَا عِنْدَ أَصْحَابِكَ هَذَا حَدِيثٌ فِيَّ فَقَالَ لَهُ عَلِيُّ ع بَلَى سَمِعْتُ رَسُولَ اللَّهِ ص يَلْعَنُكَ ثُمَّ لَمْ يَسْتَغْفِرِ اللَّهَ لَكَ بَعْدَ مَا لَعَنَكَ

Usman said, ‘O Abu Al-Hassan<sup>-asws</sup>! Is there any Hadeeth with these companions of yours<sup>-asws</sup> regarding me?’ Ali<sup>-asws</sup> said to him: ‘But, I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> cursing you, then he<sup>-saww</sup> did not seek Forgiveness for you after having cursed you’.

فَعَضِبَ عُثْمَانُ ثُمَّ قَالَ مَا لِي وَ مَا لَكَ لَا تَدْعُنِي عَلَى حَالِي عَلَى عَهْدِ النَّبِيِّ ص وَ لَا بَعْدَهُ

Usman was angered, then said. ‘What is it to me, and what is the matter with you<sup>-asws</sup>? You<sup>-asws</sup> did not leave me to be upon my state in the era of the Prophet<sup>-saww</sup>, nor after him<sup>-saww</sup>’.

فَقَالَ الرَّبِيعُ نَعَمْ فَأَرْعَمَ اللَّهُ أَنْفَكَ فَقَالَ عُثْمَانُ فَوَ اللَّهُ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الرَّبِيعَ يُقْتَلُ مُرْتَدًّا عَنِ الْإِسْلَامِ

Al-Zubeyr said, ‘Yes, may Allah<sup>-azwj</sup> Rub your nose’. Usman said, ‘By Allah<sup>-azwj</sup>! I heard Rasool-Allah<sup>-saww</sup> saying: ‘Al-Zubeyr would be killed as an apostate from Al-Islam’.

قَالَ سَلْمَانُ فَقَالَ لِي عَلِيُّ ع فِيمَا بَيْنِي وَ بَيْنَهُ صَدَقَ عُثْمَانُ وَ ذَلِكَ أَنَّ الرَّبِيعَ يُبَايِعُنِي بَعْدَ قَتْلِ عُثْمَانَ فَيَنْكُثُ بَيْعَتِي فَيُقْتَلُ مُرْتَدًّا

Salman<sup>-ra</sup> said, ‘Ali<sup>-asws</sup> said to me<sup>-ra</sup> in what is between me<sup>-ra</sup> and him<sup>-asws</sup>: ‘Usman spoke the truth. Al-Zubeyr will pledge allegiance to me<sup>-asws</sup> after the killing of Usman, and he would break my<sup>-asws</sup> allegiance and will be killed as an apostate’.

قَالَ سَلِيمٌ ثُمَّ أَقْبَلَ عَلَيَّ سَلْمَانُ فَقَالَ إِنَّ النَّاسَ كُتِلَهُمْ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ ص عَيْرَ أَرْبَعَةٍ إِنَّ النَّاسَ صَارُوا بَعْدَ رَسُولِ اللَّهِ ص بِمَنْزِلَةِ هَارُونَ وَ مَنْ تَبِعَهُ وَ مَنْزِلَةِ الْعَجَلِ وَ مَنْ تَبِعَهُ

Suleym said, ‘Then Ali<sup>-asws</sup> turned towards Salman<sup>-ra</sup> and said: ‘The people all of them became apostates after Rasool-Allah<sup>-saww</sup> apart from four. After Rasool-Allah<sup>-saww</sup>, the people committed to what was done in the era of Haroun<sup>-as</sup> and the ones who followed him<sup>-as</sup> and at the status of the calf and the ones following it’.

فَعَلَيَّْ فِي سَنَةِ هَارُونَ وَ عَتِيقُ فِي سَنَةِ الْعَجَلِ وَ عُمَرُ فِي سَنَةِ السَّامِرِيِّ وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَتَجِيءُ قَوْمٌ مِنْ أَصْحَابِي مِنْ أَهْلِ الْعِلْيَةِ وَ الْمَكَانَةِ مَتِي لِيْمُرُوا عَلَى الصِّرَاطِ فَإِذَا رَأَيْتَهُمْ وَ رَأَوْنِي وَ عَرَفْتُهُمْ وَ عَرَفُونِي اخْتَلَجُوا دُونِي

Thus, Ali<sup>-asws</sup> is in Sunnah of Haroun<sup>-as</sup>, and Ateeq (Abu Bakr) in the sunnah of the calf, and Umar in the sunnah of Al-Samiri<sup>-la</sup>. And I heard Rasool-Allah<sup>-saww</sup> saying: ‘There will come a group from my<sup>-saww</sup> companions from the people held in high regard and position from me<sup>-saww</sup> to pass over the Bridge. When I<sup>-saww</sup> see them and they see me<sup>-saww</sup>, and I<sup>-saww</sup> recognise them and they recognise me<sup>-saww</sup>, they would be taken away from me<sup>-saww</sup>’.

فَأَقُولُ يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيُقَالُ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ إِهْمُ ارْتَدُّوا عَلَى أَدْبَارِهِمْ حَيْثُ فَارَقْتَهُمْ فَأَقُولُ بَعْدًا وَ سُخْفًا

I<sup>-saww</sup> shall say: ‘O Lord<sup>-azwj</sup>! My<sup>-saww</sup> companions! My<sup>-saww</sup> companions!’ He<sup>-azwj</sup> will Say: ‘Don’t you<sup>-saww</sup> know what they innovated after you<sup>-saww</sup>. They turned upon their heels when you<sup>-saww</sup> separated from them’. So, I<sup>-saww</sup> shall say: ‘Be distant and crushed!’

وَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَتَرْكَبَنَّ أُمَّتِي سُنَّةَ بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ وَحَذْوَ الْفُؤَدَةِ بِالْفُؤَدَةِ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ وَبَاعًا بِبَاعٍ إِذِ التَّوْرَةُ وَالْقُرْآنُ كُتِبَا فِي يَدٍ وَاحِدَةٍ فِي رَقٍّ بِقَلَمٍ وَاحِدٍ وَجَزَتْ الْأُمْتَالُ وَالسُّنَنُ سَوَاءً.

And I heard Rasool-Allah<sup>-saww</sup> saying: ‘My<sup>-saww</sup> community will be adopting the ways of the children of Israel, step of the slipper with the slipper, and step of the arrow with the arrow (in a quiver), palm’s width by palm’s width, and cubit by cubit, and inch by inch, when the Torah and the Quran are Written by One Hand, and in a Parchment with one pen, and the Sunnahs and the examples flow in the same manner’.<sup>20</sup>

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<sup>20</sup> Bihar Al Anwaar – V 28, The book of Fitna (Strife) And Ordeals, Ch 4 H 45

– ل: الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ الْحَسَنِيِّ، عَنْ مُحَمَّدِ بْنِ حَفْصِ الْمُتَعَمِّيِّ، عَنِ الْحَسَنِ بْنِ عَبْدِ الْوَاحِدِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ التَّغْلِبِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ حَفْصِ بْنِ مَنْصُورٍ، عَنْ أَبِي سَعِيدِ الْوَرَّاقِ، عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ – عَلَيْهِمُ السَّلَامُ قَالَ: لَمَّا كَانَ مِنْ أَمْرِ أَبِي بَكْرٍ – وَبَيْعَةِ النَّاسِ لَهُ، وَفِعْلِهِمْ بِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ – مَا كَانَ، لَمْ يَزَلْ أَبُو بَكْرٍ يُظْهِرُ لَهُ الْإِنْسَاطَ وَ يَرَى مِنْهُ انْقِبَاضاً،

(The book) ‘Al Khisaa’l – Al Qataan, from Muhammad Bin Abdul Rahman Bin Muhammad Al Hasany, from Muhammad Bin Hafs Al Khas’amy, from Al Hassan Bin Abdul Wahid, from Ahmad Bin Muhammad Al Sa’alby, from Muhammad Bin Abdul Hameed, from Hafs Bin Mansour, from Abu Saeed Al Warraq, from his father,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘When it was from the matter of Abu Bakr, and the allegiance of the people to him, and their dealings with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, what happened, Abu Bakr did not cease manifest the cheerfulness to him<sup>-asws</sup> and he saw constriction from him<sup>-asws</sup>.

فَكَبُرَ ذَلِكَ عَلَى أَبِي بَكْرٍ، فَأَحَبَّ لِقَاءَهُ وَ اسْتِخْرَاجَ مَا عِنْدَهُ، وَ الْمَعْدِرَةَ إِلَيْهِ بِمَا اجْتَمَعَ النَّاسُ عَلَيْهِ، وَ تَقْلِيدِهِمْ إِيَّاهُ أَمْرَ الْأُمَّةِ وَ قَلَّةَ رَغْبَتِهِ فِي ذَلِكَ وَ يُهْدِيهِ فِيهِ.

That was grievous upon Abu Bakr and he loved to meet him<sup>-asws</sup> and bring out what was with him<sup>-asws</sup>, and the excusing to him<sup>-asws</sup> from what he had gathered the people against him<sup>-asws</sup>, and their emulating (Taqlaed) of him in the matters of the community, and scarcity of his<sup>-asws</sup> desire regarding that and his<sup>-asws</sup> abstaining regarding it.

أَتَاهُ فِي وَفْتِ عَقْلِهِ وَ طَلَبَ مِنْهُ الْخُلُوءَ، وَ قَالَ لَهُ: وَ اللَّهُ يَا أَبَا الْحَسَنِ مَا كَانَ هَذَا الْأَمْرَ مُوَاطَاةً مِنِّي، وَ لَا رَغْبَةً فِيهَا وَفَعْتُ فِيهِ، وَ لَا حِرْصاً عَلَيْهِ، وَ لَا ثِقَةً بِنَفْسِي فِيهَا خَتَاجَ إِلَيْهِ الْأُمَّةُ، وَ لَا قُوَّةَ لِي بِمَالٍ، وَ لَا كَثْرَةَ الْعَشِيرَةِ، وَ لَا اسْتِثْنَاءَ بِهِ دُونَ غَيْرِي،

He came to him<sup>-asws</sup> during a time of inattention and sought the privacy with him<sup>-asws</sup>, and said to him<sup>-asws</sup>, ‘By Allah<sup>-azwj</sup>! O Abu Al-Hassan<sup>-asws</sup>! This command did not happen in collusion from me, nor did I desire falling into it, nor was I greedy upon it, nor do I have confidence in myself regarding the community is needy to, nor with there any financial strength for me, nor a large clan, nor exclusive power with it besides other.

فَمَا لَكَ تُضْمِرُ عَلَيَّ مَا لَمْ اسْتَحِقَّهُ مِنْكَ، وَ تُظْهِرُ لِي الْكَرَاهَةَ فِيمَا صِرْتُ إِلَيْهِ، وَ تَنْظُرُ إِلَيَّ بِعَيْنِ السَّامَةِ مِنِّي!؟

So what is the matter you<sup>-asws</sup> are being angry upon me what I am not deserving from you<sup>-asws</sup>, and are manifesting the abhorrence towards me regarding I have come to, and you<sup>-asws</sup> are looking at me with the eyes of hostility, from me!?’

قَالَ: فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: فَمَا حَمَلَكَ عَلَيْهِ إِذْ لَمْ تَرَعَبْ فِيهِ، وَ لَا حَرَصْتَ عَلَيْهِ، وَ لَا وَثِقْتَ بِنَفْسِكَ فِي الْقِيَامِ بِهِ وَ بِمَا يَخْتَاجُ مِنْكَ فِيهِ!؟

He (the narrator) said, ‘He<sup>-asws</sup> said to him: ‘So what carried you upon it when you were neither desirous for it, nor greedy upon it, nor had any confidence in yourself regarding the standing with it and with what is required from you regarding it!?’

فَقَالَ أَبُو بَكْرٍ: حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ –: إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالٍ، وَ لَمَّا رَأَيْتُ اجْتِمَاعَهُمْ اتَّبَعْتُ حَدِيثَ النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ – وَ أَحَلْتُ أَنْ يَكُونَ اجْتِمَاعُهُمْ عَلَيَّ خِلَافَ الْهُدَى، فَأَعْطَيْتُهُمْ قَوْلَ الْإِجَابَةِ، وَ لَوْ عَلِمْتُ أَنَّ أَحَدًا يَتَخَلَّفُ لَأَمْتَعْتُ!

Abu Bakr said, ‘A Hadeeth I heard from Rasool-Allah<sup>-saww</sup> (saying): ‘Allah<sup>-azwj</sup> will not Unite my<sup>-saww</sup> community upon the straying’, and when I saw their unity I followed a Hadeeth of the Prophet<sup>-saww</sup>, and I considered impossible that their unity would happen to be opposite to the guidance. So, I gave them the answer of leadership, and if I had known that anyone would differ, I would have refused!’

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَا مَا ذَكَرْتَ مِنْ حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالٍ، أَفَكُنْتُ مِنَ الْأُمَّةِ أَوْ لَمْ أَكُنْ؟! قَالَ: بَلَى.

He (the narrator) said, ‘He<sup>-asws</sup> said: ‘But what you mentioned from a Hadeeth of the Prophet<sup>-saww</sup> (saying): ‘My<sup>-saww</sup> community will not unite upon straying’, so you were from the community and I<sup>-asws</sup> wasn’t!?’ He said, ‘Yes’.

قَالَ: وَكَذَلِكَ الْعِصَابَةُ الْمُتَتَبِعَةُ عَلَيْكَ مِنْ سَلْمَانَ وَ عَمَّارٍ وَ أَبِي ذَرٍّ وَ الْمِقْدَادِ وَ ابْنِ عَبَّادَةَ وَ مِنْ مَعَهُ مِنَ الْأَنْصَارِ؟ قَالَ: كُلٌّ مِنَ الْأُمَّةِ.

He<sup>-asws</sup> said: ‘And like that is the group of the ones who refused upon you, from Salman<sup>-ra</sup>, and Ammar<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, , and Ibn Abada, and the ones who were with him, from the Helpers?’ He said, ‘All are from the community’.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: فَكَيْفَ تَخْتَجُّ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ آيَاتِهِ هَؤُلَاءِ قَدْ تَخَلَّفُوا عَنْكَ، وَ لَيْسَ لِلْأُمَّةِ فِيهِمْ طَعْنٌ، وَ لَا فِي صُحْبَةِ الرَّسُولِ وَ نَصِيحَتِهِ مِنْهُمْ تَقْصِيرٌ؟!!

Ali<sup>-asws</sup> said: ‘Then how can you argue with a Hadeeth of the Prophet<sup>-saww</sup> and the likes of them had differed from you, and there isn’t any accusation of the community regarding them, nor regarding companionship of the Rasool<sup>-saww</sup> and any deficiency of advice from them!?’

قَالَ: مَا عَلِمْتُ بِتَخَلُّفِهِمْ إِلَّا مِنْ بَعْدِ إِبْرَامَ الْأَمْرِ، وَ خِفْتُ إِنْ دَفَعْتُ عَنِّي الْأَمْرَ أَنْ يَتَفَقَمَ إِلَى أَنْ يَرْجِعَ النَّاسُ مُرْتَدِّينَ عَنِ الدِّينِ، وَ كَانَ مُمَارَسَتِكُمْ إِلَى أَنْ أَجَبْتُمْ أَهْوَى مَوْنَةَ عَلَى الدِّينِ وَ أَبْقَى لَهُ مِنْ ضَرْبِ النَّاسِ بَعْضُهُمْ يَبْغِضُ فَيَرْجِعُوا كُفْرًا، وَ عَلِمْتُ أَنَّكَ لَسْتَ بِدُونِي فِي الْإِنْتِئَاءِ عَلَيْهِمْ وَ عَلَى أَدْيَانِهِمْ!.

He said, ‘I did not know of their differing except from after agreement of the command, and I feared that if I were to push the command away from me it would be aggravated until the people return backwards from the Religion, and it was your<sup>-asws</sup> practice that your<sup>-asws</sup> reply was less supportive upon the Religion, and it more lasting for it than the people striking each other and they return as Kafirs, and I know that you<sup>-asws</sup> aren’t inferior to me regarding the lasting upon them and upon their Religion!?’

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَجَلْ، وَ لَكِنْ أَحْبَبْتَنِي عَنِ الَّذِي يَسْتَحِقُّ هَذَا الْأَمْرَ، بِمَا يَسْتَحِقُّهُ؟

Ali<sup>-asws</sup> said: ‘Yes, But inform me<sup>-asws</sup> about that which makes one deserving of this command, due to what do you deserve it?’

فَقَالَ أَبُو بَكْرٍ: بِالتَّصِيحَةِ، وَ الْوَفَاءِ، وَ دَفْعِ الْمُدَاهَنَةِ، وَ الْمُحَابَاةِ، وَ حُسْنِ السِّيَرَةِ، وَ إِظْهَارِ الْعَدْلِ، وَ الْعِلْمِ بِالْكِتَابِ وَ السُّنَّةِ وَ فَصْلِ الْخُطَابِ، مَعَ الرَّهْدِ فِي الدُّنْيَا وَ قَلَّةِ الرَّغْبَةِ فِيهَا، وَ إِنْصَافِ الْمَظْلُومِ مِنَ الظَّالِمِ لِلْقَرِيبِ وَ الْبَعِيدِ .. ثُمَّ سَكَتَ.

Abu Bakr said, ‘Due to the advice, and the loyalty, and pushing away the flattery and the prejudices, and goodly manners, and manifesting the justice, and the knowledge with the Book and the Sunnah and the decisive address, along with the ascetism in the world scarcity of the desire regarding it, and fairness of the oppressed from the oppressor of the near one and the far one’. Then he was silent.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَ السَّابِقَةَ وَ الْقَرَابَةَ! فَقَالَ أَبُو بَكْرٍ: وَ السَّابِقَةَ وَ الْقَرَابَةَ.

Ali<sup>-asws</sup> said: ‘And the precedence and the kinship!’ Abu Bakr said, ‘And the precedence and the kinship’.

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنْشُدْكَ بِاللَّهِ يَا أَبَا بَكْرٍ أ فِي نَفْسِكَ بَحْدُ هَذِهِ الْخِصَالِ، أَوْ فِيَّ؟! قَالَ أَبُو بَكْرٍ بَلْ فِيكَ يَا أَبَا الْحَسَنِ.

He (the narrator) said, ‘Ali<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>, O Abu Bakr! Do you find these characteristics within yourself or in me<sup>-asws</sup>!?’ Abu Bakr said, ‘But, in you<sup>-asws</sup>, O Ali<sup>-asws</sup>’.

قَالَ: أَنْشُدْكَ بِاللَّهِ أَنَا الْمُجِيبُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَبْلَ ذِكْرَانِ الْمُسْلِمِينَ، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Am I<sup>-asws</sup> answerable to Rasool-Allah<sup>-saww</sup> before the male Muslims, or you are?’ He said, ‘But, you<sup>-asws</sup> are’.

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أَنَا الْأَذَانُ لِأَهْلِ الْمَوْسِمِ وَ لِجَمِيعِ الْأُمَّةِ بِسُورَةِ بَرَاءَةِ، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjured you with Allah<sup>-azwj</sup>! Am I<sup>-asws</sup> the proclamation (Azaan) for the people of the season (Hajj) and the entirety of the community in Surah Bara’at or you are?!’ He said, ‘But, you<sup>-asws</sup> are’.

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أَنَا وَقَبِيتُ رَسُولَ اللَّهِ بِنَفْسِي يَوْمَ الْعَارِ، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! I<sup>-asws</sup> saved Rasool-Allah<sup>-saww</sup> with myself<sup>-asws</sup> on the day of the cave or you did?’ He said, ‘But, you did’.

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أ لِيِ الْوِلَايَةَ مِنَ اللَّهِ مَعَ وِلَايَةِ رَسُولِهِ فِي آيَةِ زَكَاتِ الْحَتَمِ، أَمْ لَكَ؟ قَالَ: بَلْ لَكَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is the Wilayah from Allah<sup>-azwj</sup> for me<sup>-asws</sup> along with the Wilayah of His<sup>-azwj</sup> Rasool<sup>-saww</sup> for me<sup>-asws</sup> in the last Verse of Zakat, or for you?’ He said, ‘But, (it is) for you’.

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أَنَا الْمَوْلَى لَكَ وَ لِكُلِّ مُسْلِمٍ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ الْعَدِيرِ، أَمْ أَنْتَ؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjured you with Allah<sup>-azwj</sup>! Am I<sup>-asws</sup> the Master<sup>-asws</sup> for you and for every Muslim by the Hadeeth of the Prophet<sup>-saww</sup> on the day of Al-Ghadeer, or you are?’ He said, ‘But you are’.

قَالَ: فَأَنْشُدْكَ بِاللَّهِ أ لِيِ الْوِزَارَةَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْمَثَلُ مِنْ هَارُونَ وَ مُوسَى، أَمْ لَكَ؟ قَالَ: بَلْ لَكَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is it for me<sup>-asws</sup>, the master-ship from Rasool-Allah<sup>-saww</sup>, and the parables from Haroun<sup>-as</sup> and Musa<sup>-as</sup>, or for you?’ He said, ‘But, (they are) for you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَيُّ بَرَزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبِأَهْلِ بَيْتِي وَوُلْدِي فِي مُبَاهَلَةِ الْمُشْرِكِينَ مِنَ النَّصَارَى، أَمْ بِكَ وَبِأَهْلِكَ وَوُلْدِكَ؟ قَالَ: بِيكُمْ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is it with me<sup>-asws</sup> Rasool-Allah<sup>-saww</sup> went out, and with People<sup>-asws</sup> of my<sup>-asws</sup> Household, and my<sup>-asws</sup> two sons<sup>-asws</sup> during the imprecation of the Polytheists from the Christians, or with you and with your family members and your sons?’ He said, ‘With you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَيُّ لِي وَبِأَهْلِي وَوُلْدِي آيَةَ التَّطْهِيرِ مِنَ الرَّجْسِ، أَمْ لَكَ وَبِأَهْلِ بَيْتِكَ؟ قَالَ: بَلَى لَكَ وَبِأَهْلِ بَيْتِكَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is it for me<sup>-asws</sup> and for my<sup>-asws</sup> wife<sup>-asws</sup> and my<sup>-asws</sup> two sons<sup>-asws</sup>, the Verse of Purification from the uncleanness (33:33), or for you and your wife and for your family members?’ he said, ‘But, for your<sup>-asws</sup> and People<sup>-asws</sup> of your<sup>-asws</sup> Household’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا صَاحِبُ دَعْوَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبِأَهْلِي وَوُلْدِي يَوْمَ الْكِسَاءِ: اللَّهُمَّ هُوَ لَاءِ أَهْلِي إِلَيْكَ لَا إِلَى النَّارِ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ وَأَهْلُكَ وَوُلْدُكَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Am I<sup>-asws</sup> the owner (recipient) of the supplication of Rasool-Allah<sup>-saww</sup>, and my<sup>-asws</sup> wife<sup>-asws</sup>, and my<sup>-asws</sup> two sons<sup>-asws</sup> on the day of the Cloak: ‘O Allah<sup>-azwj</sup>! They<sup>-asws</sup> are People<sup>-asws</sup> of my<sup>-saww</sup> Household. To You<sup>-azwj</sup> not to the Fire!’, or you are?’ He said, ‘But, you<sup>-asws</sup>, and your<sup>-asws</sup> wife<sup>-asws</sup>, and your<sup>-asws</sup> sons<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا صَاحِبُ الْآيَةِ يُؤْفُونَ بِالنَّدْرِ وَبِأَهْلِي يَوْمَ كَانَ شَرُّهُ مُسْتَطِيرًا، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Am I<sup>-asws</sup> the owner (referred one) of the Verse: **They are fulfilling the vows and are fearing a Day, the evil of it would be widespread [76:7]**, or you are?’ He said, ‘But, you are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الْفَقِي الَّذِي يُودِي مِنَ السَّمَاءِ: لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَلَا فَيْئَ إِلَّا عَلَيَّ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the youth called out from the sky: ‘There is not sword except Zulfiqar nor any youth except Ali<sup>-asws</sup>’, or you are?’ He said, ‘But, you<sup>-asws</sup> are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي رُدَّتْ لَهُ الشَّمْسُ لَوْفَتِ صَلَاتِهِ فَصَلَّاهَا ثُمَّ تَوَارَتْ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one the sun returned for at the time of his Salat so he prayed it, then returned, or I<sup>-asws</sup> was?’ He said, ‘But, for you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَبَاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرَأْتِهِ يَوْمَ حَبِيزَ فَفَتَحَ اللَّهُ لَهُ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one Rasool-Allah<sup>-saww</sup> bestowed his<sup>-saww</sup> flag to on the day of Khyber so Allah<sup>-azwj</sup> Granted victory to him, or I<sup>-asws</sup>?’ He said, ‘But it was you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي نَفَسْتَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كُرْبَتَهُ وَ عَنِ الْمُسْلِمِينَ يَقْتُلُ عَمْرُو بْنُ عَبْدِ وُدٍّ، أَوْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one who relieved the worries from Rasool-Allah<sup>-saww</sup> and from the Muslims by killing Amro Bin Abd Wadd, or I<sup>-asws</sup> did?’ He<sup>-asws</sup> said, ‘But, you<sup>-asws</sup> did’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي ائْتَمَنَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى رِسَالَتِهِ إِلَى الْجِنِّ فَأَجَابَتْ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one Rasool-Allah<sup>-saww</sup> entrusted upon for his<sup>-saww</sup> message to the Jinn, and answered, or I<sup>-asws</sup>?’ He said, ‘But, you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي طَهَّرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ السَّفَاحِ مِنْ آدَمَ إِلَى أَبِيكَ يَقُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا وَ أَنْتَ مِنْ نِكَاحٍ لَأَ مِنْ سَفَاحٍ، مِنْ آدَمَ إِلَى عَبْدِ الْمُطَّلِبِ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one whom Rasool-Allah<sup>-saww</sup> purified from the adultery from Adam<sup>-as</sup> up to your father with his<sup>-saww</sup> words: ‘I<sup>-saww</sup> and you are from marriage, not from adultery, from Adam<sup>-as</sup> up to Abdul Muttalib<sup>-asws</sup>, or I<sup>-asws</sup>?’ He said, ‘But it was you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي اخْتَارَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ زَوْجَنِي ابْنَتَهُ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَ قَالَ: اللَّهُ زَوْجَكَ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! I<sup>-asws</sup> am the one whom Rasool-Allah<sup>-saww</sup> chose me<sup>-asws</sup> and got me<sup>-asws</sup> married to his<sup>-saww</sup> daughter (Syeda) Fatima<sup>-asws</sup> and said: ‘Allah<sup>-azwj</sup> Got you<sup>-asws</sup> married’, or you?’ He said, ‘But it was you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا وَالِدُ الْحَسَنِ وَ الْحُسَيْنِ رِيحَانَتَيْهِ اللَّذَيْنِ قَالَ فِيهِمَا: هَذَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjured you with Allah<sup>-azwj</sup>! I<sup>-asws</sup> am father of Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, his<sup>-saww</sup> aromas, those regarding whom he<sup>-saww</sup> said: ‘These two are chiefs of the youths of the inhabitants of the Paradise, and their<sup>-asws</sup> father<sup>-asws</sup> is better than them<sup>-asws</sup>’, or you are?’ He<sup>-asws</sup> said: ‘But, you are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَحْوَكُ الْمُرَيْنُ بِجَنَاحَيْنِ فِي الْجَنَّةِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ، أَمْ أَخِي؟ قَالَ: بَلَى أَحْوَكُ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is your brother the one adorned with two wings in the Paradise flying with them with the Angels, or my<sup>-asws</sup> brother?’ He said, ‘But your<sup>-asws</sup> brother (Ja’far<sup>-as</sup>) is’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا صَمِنْتُ دَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ نَادَيْتُ فِي الْمَوَاسِمِ بِإِنْجَازِ مَوْعِدِهِ، أَمْ أَنْتَ؟! قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Am I<sup>-asws</sup> responsible for the debts of Rasool-Allah<sup>-saww</sup> and called out during the season (Hajj) with the fulfilment of his<sup>-saww</sup> promises, or you?’ He said, ‘But, you<sup>-asws</sup> are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي دَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَطِيرَ عِنْدَهُ يُرِيدُ أَكْلَهُ، فَقَالَ: اللَّهُمَّ اثْنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ بَعْدِي، أَمْ أَنْتَ؟  
قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Am I<sup>-asws</sup> the one whom Rasool-Allah<sup>-saww</sup> invited for a bird which was with him<sup>-saww</sup>, intending to eat it, so he<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>! Bring to me<sup>-saww</sup> the most beloved of Your<sup>-saww</sup> creatures to You<sup>-azwj</sup> after me<sup>-saww</sup>, or were you?’ He said, ‘But, you<sup>-asws</sup> were’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي بَشَّرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِقَتْلِ النَّكِيثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ عَلَى تَأْوِيلِ الْقُرْآنِ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! I<sup>-asws</sup> am the one Rasool-Allah<sup>-saww</sup> gave glad tidings to me<sup>-asws</sup> of killing the breakers (of the Covenant), and the renegades, and deviants upon interpretation of the Quran, or (was it) you?’ He said, ‘But, (it was) you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي شَهِدْتُ آخِرَ كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ وُلَّيْتُ عُسْلَهُ وَ دَفَنْتُهُ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! I<sup>-asws</sup> am the one who witnessed the last words of Rasool-Allah<sup>-saww</sup> and was in charge of his<sup>-saww</sup> washing and burying him<sup>-saww</sup>, or you were?’ He said, ‘But you were’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي دَلَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِعِلْمِ الْقَضَاءِ بِقَوْلِهِ: «عَلَيَّ أَقْضَاؤُكُمْ»، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! I<sup>-asws</sup> am the one Rasool-Allah<sup>-saww</sup> pointed upon with the knowledge of the judgments by his<sup>-saww</sup> words: ‘Ali<sup>-asws</sup> is your<sup>-asws</sup> judge’, or you are?’ He said, ‘But, you are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنَا الَّذِي أَمَرَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَصْحَابَهُ بِالسَّلَامِ عَلَيَّ بِالْإِمْرَةِ فِي حَيَاتِهِ، أَمْ أَنْتَ؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! I<sup>-asws</sup> am the one, for me<sup>-asws</sup> Rasool-Allah<sup>-saww</sup> ordered his<sup>-saww</sup> companions with the greeting unto me<sup>-asws</sup> with the ruler-ship (as Amir Al-Momineen) during his<sup>-saww</sup> lifetime, or you?’ He said, ‘But you are’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي سَبَقَتْ لَهُ الْقَرَابَةُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ، أَمْ أَنَا؟ قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one for whom the kinship of Rasool-Allah<sup>-saww</sup> precedes for or I<sup>-asws</sup>?’ He said, ‘But, you’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَبَاكَ اللَّهُ عَزَّ وَجَلَّ بِدِينَارٍ عِنْدَ حَاجَتِهِ، وَ بَاعَكَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ، وَ أَضْفَتَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ أَضْفَتَ وَوَلَدَهُ أَمْ أَنَا؟ قَالَ: [وَ] قَالَ: بَلَى أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! You are the one whom Allah<sup>-azwj</sup> Mighty and Majestic Bestowed with Dinars during his need, and Jibraeel<sup>-as</sup> sold for you, and you hosted Muhammad<sup>-saww</sup> and hosted his<sup>-saww</sup> children, or I<sup>-asws</sup> did?’ He (the narrator) said, ‘Abu Bakr cried and said, ‘But, you<sup>-asws</sup> did’’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي حَمَلَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى كَتِفِهِ فِي طَرِحِ صَنْمِ الْكَعْبَةِ وَكَسَرَهُ حَتَّى لَوْ شَاءَ أَنْ يَنَالَ أَفْقَ السَّمَاءِ لَنَاهَا، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you will Allah<sup>-azwj</sup>! Are you the one whom Rasool-Allah<sup>-saww</sup> carried upon his<sup>-saww</sup> shoulders in dropping the idol of the Kabah and breaking it, to the extent that if he desired to attain the horizons of the sky, would have attained these, or was it me<sup>-asws</sup>?’ He said, ‘But, it was you’’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ صَاحِبُ لُؤَائِي فِي الدُّنْيَا وَ الْآخِرَةِ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one to whom Rasool-Allah<sup>-saww</sup> said: ‘You are bearer of my<sup>-saww</sup> flag in the world and the Hereafter’, or was it me<sup>-asws</sup>?’ He said, ‘But it was you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِفَتْحِ بَابِهِ فِي مَسْجِدِهِ حِينَ أُمِرَ بِسَدِّ جَمِيعِ بَابِهِ- [أَبْوَابِ أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ]- وَ أَحَلَّ لَهُ فِيهِ مَا أَحَلَّهُ اللَّهُ لَهُ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one for whom Rasool-Allah<sup>-saww</sup> ordered with keeping his door open in his<sup>-saww</sup> Masjid and ordered with the closure of the entirety of its doors (doors of the his<sup>-saww</sup> companions and his<sup>-saww</sup> family members), and permitted for him in it what Allah<sup>-azwj</sup> had Permitted for him<sup>-saww</sup>, or was it for me<sup>-asws</sup>?’ He said, ‘But, it was for you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَدَقَةٌ فَتَاجَاهُ، أَمْ أَنَا- إِذْ عَاتَبَ اللَّهُ عَزَّ وَ جَلَّ قَوْمًا فَقَالَ: أَسْأَلُكُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتِ الْآيَةِ-؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Were you the one who forwarded charity before his consulting to Rasool-Allah<sup>-saww</sup>, so he consulted to him<sup>-saww</sup>, or I<sup>-asws</sup> was, when Allah<sup>-azwj</sup> Mighty and Majestic Faulted a people, so He<sup>-azwj</sup> Said: ‘**Are you fearing sending forth charities before your consultations? [58:13]** – the Verse’. He said, ‘But, you<sup>-asws</sup> did’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ فِيهِ رَسُولُ اللَّهِ- صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- لِفَاطِمَةَ: زَوْجِكَ أَوَّلُ النَّاسِ إِيمَانًا وَ أَرْحَحُهُمْ إِسْلَامًا. فِي كَلَامٍ لَهُ، أَمْ أَنَا؟ قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one regarding whom Rasool-Allah<sup>-saww</sup> said to (Syeda) Fatima<sup>-asws</sup>: ‘Your<sup>-asws</sup> husband is the first of the people in Eman, and most predominant of them in Islam’, in a speech of his<sup>-saww</sup>, or I<sup>-asws</sup>?’ He said, ‘But it was you<sup>-asws</sup>’.

قَالَ: فَأَنْشُدُكَ بِاللَّهِ أَنْتَ الَّذِي قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ، لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، أَمْ أَنَا؟  
قَالَ: بَلْ أَنْتَ.

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Are you the one for whom Rasool-Allah<sup>-saww</sup> said: ‘The truth is with Ali<sup>-asws</sup> and Ali<sup>-asws</sup> is the truth, they will not be separating until they return to me<sup>-saww</sup> at the Fountain’, or (for) me<sup>-asws</sup>?’ He said, ‘But, (for) you<sup>-asws</sup>’.

قَالَ: .. فَلَمْ يَزَلْ عَلَيْهِ السَّلَامُ يُعَدُّ عَلَيْهِ مَنَاقِبَهُ الَّتِي جَعَلَ اللَّهُ عَزَّ وَجَلَّ لَهُ دُونَهُ وَ دُونَ غَيْرِهِ. وَ يَقُولُ لَهُ أَبُو بَكْرٍ: بَلْ أَنْتَ.

He (the narrator) said, ‘He<sup>-asws</sup> did not cease counting his<sup>-asws</sup> merits upon him which Allah<sup>-azwj</sup> Mighty and Majestic had Made to be for him<sup>-asws</sup>, besides him, and besides others, and Abu Bakr kept saying to him<sup>-asws</sup>, ‘But, you<sup>-asws</sup>’.

قَالَ: فَهَذَا وَ شَبِيهِهُ يُسْتَحَقُّ الْقِيَامُ بِأُمُورِ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

He<sup>-asws</sup> said: ‘So by this and it’s like one deserves the standing with the affairs of the community of Muhammad<sup>-saww</sup>’.

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَمَا الَّذِي عَزَّكَ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ وَ عَنِ دِينِهِ وَ أَنْتَ خَلَوُ مِمَّا يَحْتَاجُ إِلَيْهِ أَهْلُ دِينِهِ؟

Ali<sup>-asws</sup> said to him: ‘So, what is that which deceived you from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool<sup>-saww</sup> and from His<sup>-azwj</sup> Religion, and you were empty from what the people of his<sup>-saww</sup> Religion were needy to?’

قَالَ: فَبَكَى أَبُو بَكْرٍ وَ قَالَ: صَدَقْتَ يَا أَبَا الْحَسَنِ، أَنْظِرْنِي يَوْمِي هَذَا فَأَدِّرَ مَا أَنَا فِيهِ وَ مَا سَمِعْتُ مِنْكَ.

He (the narrator) said, ‘Abu Bakr cried and said, ‘You<sup>-asws</sup> speak the truth, O Abu Al-Hassan<sup>-asws</sup>! Respite me for this day of mine, and I can manage what I am in and what I have heard from you<sup>-asws</sup>’.

قَالَ: فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَكَ ذَلِكَ يَا أَبَا بَكْرٍ.

He (the narrator) said, ‘Ali<sup>-asws</sup> said to him: ‘That is for you, O Abu Bakr!’

فَرَجَعَ مِنْ عِنْدِهِ وَ حَلَا بِنَفْسِهِ يَوْمَهُ وَ لَمْ يَأْذَنْ لِأَحَدٍ إِلَى اللَّيْلِ، وَ عُمَرُ يَتَرَدَّدُ فِي النَّاسِ لَمَّا بَلَغَهُ مِنْ خَلْوَتِهِ بِعَلِيٍّ عَلَيْهِ السَّلَامُ.

He returned from his<sup>-asws</sup> presence and isolated himself during his day and did not permit anyone up to the night, and Umar hovered among the people due to what had reached him from his isolating with Ali<sup>-asws</sup>.

فَبَاتَ فِي لَيْلَتِهِ، فَرَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَنَامِهِ مُتَمَلِّئًا لَهُ فِي مَجْلِسِهِ، فَقَامَ إِلَيْهِ أَبُو بَكْرٍ لِيُسَلِّمَ عَلَيْهِ، فَوَلَّى وَجْهَهُ، فَصَارَ مُقَابِلَ وَجْهِهِ، فَسَلَّمَ عَلَيْهِ فَوَلَّى عَنْهُ وَجْهَهُ.

He (Abu Bakr) continued during his night and he saw Rasool-Allah<sup>-saww</sup> in his dream resembled for him being in his<sup>-saww</sup> gathering, so Abu Bakr stood up to him<sup>-saww</sup> and greeted unto him<sup>-saww</sup>.

He<sup>-saww</sup> turned his<sup>-saww</sup> face away. He went to face his<sup>-saww</sup> face and greeted unto him<sup>-saww</sup>, but he<sup>-saww</sup> turned his<sup>-saww</sup> face away from him.

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! هَلْ أَمَرْتَ بِأَمْرٍ فَلَمْ أَفْعَلْ؟

Abu Bakr said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! Did you<sup>-saww</sup> order me with any order I did not do?’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَرُدُّ السَّلَامَ عَلَيْكَ وَ قَدْ عَادَيْتَ اللَّهَ وَ رَسُولَهُ وَ عَادَيْتَ مَنْ وَاوَاهُ اللَّهُ وَ رَسُولُهُ! رُدِّ الْحَقَّ إِلَى أَهْلِهِ.

Rasool-Allah<sup>-saww</sup> said: ‘Should I<sup>-azwj</sup> return the greetings unto you and you have opposed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and opposed the one Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> had appointed? Return the right to its rightful one!’

قَالَ: فُقُلْتُ: مَنْ أَهْلُهُ؟ قَالَ: مَنْ عَاتَبَكَ عَلَيْهِ، وَ هُوَ عَلَيَّ. قَالَ: فَقَدْ رَدَدْتُ عَلَيْهِ يَا رَسُولَ اللَّهِ بِأَمْرِكَ.

He said, ‘I said, ‘Who is its rightful one?’ He<sup>-saww</sup> said: ‘One you quarrelled upon, and he is Ali<sup>-asws</sup>’. He said, ‘So I shall return it to him<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>, by your<sup>-saww</sup> instructions’.

قَالَ: فَأَصْبَحَ وَ بَكِي، وَ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: ابْسُطْ يَدَكَ، فَبَايَعَهُ وَ سَلَّمَ إِلَيْهِ الْأَمْرَ.

He (the narrator) said, ‘He woke up in the morning and cried, and he said to Ali<sup>-asws</sup>, ‘Extend your<sup>-asws</sup> hand’. He pledged allegiance to him<sup>-asws</sup> and submitted the command to him<sup>-asws</sup>.

وَ قَالَ لَهُ: أَخْرُجْ إِلَى مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَأُخْبِرِ النَّاسَ بِمَا رَأَيْتَ فِي لَيْلَتِي وَ مَا جَرَى بَيْنِي وَ بَيْنَكَ، فَأُخْرَجُ نَفْسِي مِنْ هَذَا الْأَمْرِ وَ أُسَلِّمُ عَلَيْكَ بِالْإِمْرَةِ؟

And he said to him<sup>-asws</sup>, ‘Can you come out to the Masjid of Rasool-Allah<sup>-saww</sup>, so I can inform the people with what I have seen during my night and what has flowed between me and you<sup>-asws</sup>, so I take myself out from this command and submit the government unto you<sup>-asws</sup>’.

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: نَعَمْ.

He (the narrator) said, ‘Ali<sup>-asws</sup> said: ‘Yes’.

فَخَرَجَ مِنْ عِنْدِهِ مُتَعَبِرًا لَوْنُهُ عَالِيًا نَفْسُهُ، فَصَادَفَهُ عُمَرُ وَ هُوَ فِي طَلْبِهِ. فَقَالَ: مَا حَالُكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ..؟

He went out from his<sup>-asws</sup> presence, changed of colour, feeling high within himself, but Umar blocked him and he was searching for him. He said, ‘What is your state, O caliph of Rasool-Allah<sup>-saww</sup>?’

فَأُخْبِرُهُ بِمَا كَانَ مِنْهُ وَ مَا رَأَى وَ مَا جَرَى بَيْنَهُ وَ بَيْنَ عَلِيِّ عَلَيْهِ السَّلَامُ.

He informed him with what had happened from him, and what he had seen, and what had flowed between him and Ali<sup>-asws</sup>.

فَقَالَ عُمَرُ: أَنْشُدُكَ بِاللَّهِ يَا خَلِيفَةَ رَسُولِ اللَّهِ أَنْ تَعْتَرَّ بِسِحْرِ بَنِي هَاشِمٍ! فَلَيْسَ هَذَا بِأَوَّلِ سِحْرِ مِنْهُمْ ..

Umar said, ‘I adjure you with Allah<sup>-azwj</sup>, O caliph of Rasool-Allah<sup>-saww</sup>, you have been deceived by the sorcery of the Clan of Hashim<sup>-as</sup>! This isn’t the first of the socrceries from them’.

فَمَا زَالَ بِهِ حَتَّى رَدَّهُ عَنْ رَأْيِهِ وَ صَرَفَهُ عَنْ عَزْمِهِ، وَ رَعَّبَهُ فِيمَا هُوَ فِيهِ، وَ أَمَرَهُ بِالثَّبَاتِ [عَلَيْهِ] وَ الْقِيَامِ بِهِ.

He did not cease to be with him until he returned him from his intention and turned him from his determination, and made him desirous regarding what he was in, and instructed him with being affirmed upon it and the standing with it.

قَالَ: فَأَتَى عَلِيٌّ عَلَيْهِ السَّلَامُ الْمَسْجِدَ لِلْمِيعَادِ، فَلَمْ يَرِ فِيهِ مِنْهُمْ أَحَدًا، فَأَحْسَرَ بِالشَّرِّ مِنْهُمْ، فَفَعَدَ إِلَى قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَمَرَّ بِهِ عُمَرُ فَقَالَ: يَا عَلِيُّ دُونَ مَا تَرُومُ خَرَطُ الْقَتَادِ، فَعَلِمَ بِالْأَمْرِ وَ قَامَ وَ رَجَعَ إِلَى بَيْتِهِ.

He (the narrator) said, ‘Ali<sup>-asws</sup> came to the Masjid for the appointment, but did not see anyone from them to be in it, so he<sup>-asws</sup> discerned of the evil from them. He<sup>-asws</sup> sat down by the grave of Rasool-Allah<sup>-saww</sup>. Umar passed by him<sup>-asws</sup> and said, ‘O Ali<sup>-asws</sup>! (You<sup>-asws</sup> are far) from what you<sup>-asws</sup> are agitating the base of the state’. He<sup>-asws</sup> came to know of the matter, and stood up and returned to his<sup>-asws</sup> house’.<sup>21</sup>

<sup>21</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 1

– إِرْشَادُ الْقُلُوبِ: رُوِيَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: أَنَّ أَبَا بَكْرٍ لَقِيَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي سِكَّةِ نَبِيِّ النَّجَّارِ، فَسَلَّمَ عَلَيْهِ وَصَافَحَهُ وَ قَالَ لَهُ: يَا أَبَا الْحَسَنِ! أَلَا فِي نَفْسِكَ شَيْءٌ مِّنْ اسْتِخْلَافِ النَّاسِ إِتَائِي، وَ مَا كَانَ مِنْ يَوْمِ السَّقِيفَةِ، وَ كَرَاهِيَّتِكَ الْبَيْعَةَ؟

(The book) ‘Irshad Al-Quloob’ – It is reported from Al-Sadiq<sup>-asws</sup>: ‘Abu Bakr met Amir Al-Momineen<sup>-asws</sup> in a market of the clan of Al-Najjar. He greeted him<sup>-asws</sup> and shook his<sup>-asws</sup> hand and said to him, ‘O Abu Al-Hassan<sup>-asws</sup>! Is there anything within yourself<sup>-asws</sup> from the people making me the caliph, and what happened from the day of Al-Saqeefa, and your<sup>-asws</sup> abhorrence of the allegiance?’

وَ اللَّهُ مَا كَانَ ذَلِكَ مِنْ إِزَادَتِي، إِلَّا أَنَّ الْمُسْلِمِينَ اجْتَمَعُوا عَلَيَّ أَمْرٌ لَمْ يَكُنْ لِي أَنْ أُخَالِفَ عَلَيْهِمْ فِيهِ، لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: لَا يَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالِ.

By Allah<sup>-azwj</sup>! That did not happen from my intention, except the Muslims had united upon a matter and it did not happen to be for me that I oppose against them regarding it, because the Prophet<sup>-saww</sup> said: ‘My<sup>-saww</sup> will not unite upon the straying’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا أَبَا بَكْرٍ، أُمَّتُهُ الَّذِينَ أَطَاعُوهُ فِي عَهْدِهِ مِنْ بَعْدِهِ، وَ أَخَذُوا بِحُدَاةِ، وَ أَوْفُوا بِ مَا عَاهَدُوا اللَّهَ عَلَيْهِ، وَ لَمْ يُبَدِّلُوا وَ لَمْ يُعَيِّرُوا.

Amir Al-Momineen<sup>-asws</sup> said: ‘O Abu Bakr! His<sup>-saww</sup> community are those who obeyed him<sup>-saww</sup> regarding his<sup>-saww</sup> pact from after him<sup>-saww</sup>, and they took with the guides, and they fulfilled with whatever they had pacted with Allah<sup>-azwj</sup> upon, and they did not replace and did not change (anything)’.

قَالَ لَهُ أَبُو بَكْرٍ: وَ اللَّهُ يَا عَلِيُّ لَوْ شَهِدَ عِنْدِي السَّاعَةَ مَنْ أَتَى بِهِ أَنَّكَ أَحَقُّ بِحَدَا الْأَمْرِ سَلَّمْتُهُ إِلَيْكَ، رَضِي مِنْ رَضِي وَ سَخِطَ مِنْ سَخِطَ.

Abu Bakr said to him<sup>-asws</sup>, ‘By Allah<sup>-azwj</sup>, O Ali<sup>-asws</sup>! If he can testify in my presence, one I can rely with, that you<sup>-asws</sup> are more rightful with this command, I would submit it to you<sup>-asws</sup>, agrees one who agrees, and gets angered one who gets angered’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا أَبَا بَكْرٍ! فَهَلْ تَعْلَمُ أَحَدًا أَوْتَقَى مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَدْ أَخَذَ بِيَعْتِي عَلَيْكَ فِي أَرْبَعَةِ مَوَاطِنَ – وَ عَلَى جَمَاعَةٍ مَعَكَ فِيهِمْ: عُمَرُ وَ عُثْمَانُ – فِي يَوْمِ الدَّارِ، وَ فِي بَيْعَةِ الرِّضْوَانِ تَحْتَ الشَّجَرَةِ، وَ يَوْمَ جُلُوسِهِ فِي بَيْتِ أُمِّ سَلَمَةَ، وَ فِي يَوْمِ الْعَدِيرِ بَعْدَ رُجُوعِهِ مِنْ حَجَّةِ الْوَدَاعِ؟

Amir Al-Momineen<sup>-asws</sup> said to him: ‘O Abu Bakr! Do you know anyone more trustworthy than Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> taken my<sup>-asws</sup> allegiance upon you in four places, and upon a group with you, among them were Umar and Usman – during the day of the House, and during the allegiance of Al-Rziwaan beneath the tree, and day of his<sup>-saww</sup> sitting in the house of Umm Salama<sup>-ra</sup>, and during the day of al Ghadeer after his<sup>-saww</sup> return from the farewell Hajj?’

فَقُلْتُمْ بِأَجْمَعِكُمْ: سَمِعْنَا وَ أَطَعْنَا اللَّهَ وَ رَسُولَهُ. فَقَالَ لَكُمْ: اللَّهُ وَ رَسُولُهُ عَلَيْكُمْ مِنَ الشَّاهِدِينَ.

So, your whole group said, ‘We hear and obey Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>!’ He<sup>-saww</sup> said to you all: ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are from the witnessed upon you all’.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَلْيَشْهَدْ بَعْضُكُمْ عَلَى بَعْضٍ، وَ لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ، وَ مَنْ سَمِعَ مِنْكُمْ فَلْيَسْمَعْ مَنْ لَمْ يَسْمَعْ.

He<sup>-saww</sup> said: ‘Then let each one of you testify upon the other, and let your present one deliver to your absentee, and the one from who you hears, let him make hear the ones who did not hear’.

فَقُلْتُمْ: نَعَمْ يَا رَسُولَ اللَّهِ، وَ قُمْتُمْ بِأَجْمَعِكُمْ تُهْنُونَ رَسُولَ اللَّهِ وَ تُهْنَوْنِي بِكَرَامَةِ اللَّهِ لَنَا،

So you all said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’ And you all stood up congratulating Rasool-Allah<sup>-saww</sup> and congratulating me for the Prestige of Allah<sup>-azwj</sup> for us<sup>-asws</sup>’.

فَدَنَا عُمَرُ وَ صَرَبَ عَلَى كَتِفِي وَ قَالَ بِحَضْرَتِكُمْ: بَخَّ بَخَّ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ مَوْلَانَا وَ مَوْلَى الْمُؤْمِنِينَ.

The Umar approached and struck his hand upon my<sup>-asws</sup> shoulder and said in your presence, ‘Congratulations! Congratulations, O son<sup>-asws</sup> of Abu Talib<sup>-asws</sup>! You<sup>-asws</sup> have become our Master<sup>-asws</sup> and Master<sup>-asws</sup> of the Momineen’.

فَقَالَ أَبُو بَكْرٍ: لَقَدْ دَكَّرْتَنِي يَا أَمِيرَ الْمُؤْمِنِينَ أَمْرًا، لَوْ يَكُونُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ شَاهِدًا فَأَسْمَعُهُ مِنْهُ.

Abu Bakr said, ‘You<sup>-asws</sup> have reminded me, O Amir Al-Momineen<sup>-asws</sup>, of a matter, if Rasool-Allah<sup>-saww</sup> happens to testify, I would listen from him<sup>-saww</sup>’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اللَّهُ وَ رَسُولُهُ عَلَيْكَ مِنَ الشَّاهِدِينَ، يَا أَبَا بَكْرٍ إِذَا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيًّا وَ يَقُولُ لَكَ إِنَّكَ ظَالِمٌ لِي فِي أَخْذِ حَقِّي الَّذِي جَعَلَهُ اللَّهُ لِي وَ رَسُولُهُ دُونَكَ وَ دُونَ الْمُسْلِمِينَ أ تَسْلِمُ هَذَا الْأَمْرَ إِلَيَّ وَ تَخْلَعُ نَفْسَكَ مِنْهُ؟.

Amir Al-Momineen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are from the witnesses upon you, O Abu Bakr! When you see Rasool-Allah<sup>-saww</sup> alive and he<sup>-saww</sup> says to you that you are unjust to me<sup>-asws</sup> regarding one of my<sup>-asws</sup> rights which Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> had made it to be for me<sup>-asws</sup> besides you and the Muslims, will you submit this command to me<sup>-asws</sup>, and vacate yourself from it?’

فَقَالَ أَبُو بَكْرٍ: يَا أَبَا الْحَسَنِ! وَ هَذَا يَكُونُ؟ أَرَى رَسُولَ اللَّهِ حَيًّا بَعْدَ مَوْتِهِ وَ يَقُولُ لِي ذَلِكَ!

Abu Bakr said, ‘O Abu Al-Hassan<sup>-asws</sup>! And can this happen, that I would see Rasool-Allah<sup>-saww</sup> after his<sup>-saww</sup> death, and he<sup>-saww</sup> would be saying that?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: نَعَمْ يَا أَبَا بَكْرٍ. قَالَ: فَأَرِنِي ذَلِكَ إِنْ كَانَ حَقًّا. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: اللَّهُ وَ رَسُولُهُ عَلَيْكَ مِنَ الشَّاهِدِينَ إِنَّكَ تَفِي بِمَا قُلْتَ؟ قَالَ أَبُو بَكْرٍ: نَعَمْ.

Amir Al-Momineen<sup>-asws</sup> said to him: ‘Yes, O Abu Bakr’. He said, ‘Then show me that, if it was true’. Amir Al-Momineen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> are from the witnessed upon you that you would fulfil with what you are saying?’ Abu Bakr said, ‘Yes’.

فَضْرَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى يَدِهِ وَ قَالَ: تَسْعَى مَعِيَ نَحْوَ مَسْجِدِ قُبَا، فَلَمَّا وَرَدَاهُ تَقَدَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَدَخَلَ الْمَسْجِدَ وَ أَبُو بَكْرٍ مِنْ وَرَائِهِ، فَإِذَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي قِبْلَةِ الْمَسْجِدِ،

Amir Al-Momineen<sup>-asws</sup> struck upon his hand and said: ‘Sprint with me<sup>-asws</sup> to Masjid Quba’. When they arrive, Amir Al-Momineen<sup>-asws</sup> went ahead and entered the Masjid and Abu Bakr was from behind him<sup>-asws</sup>, and there was Rasool-Allah<sup>-azwj</sup> in the Qiblah of the Masjid.

فَلَمَّا رَأَاهُ أَبُو بَكْرٍ سَقَطَ لَوَجْهِهِ كَالْمَغْشِيِّ عَلَيْهِ. فَنَادَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اِرْفَعْ رَأْسَكَ أَيُّهَا الضَّلِيلُ الْمَفْتُونُ. فَرَفَعَ أَبُو بَكْرٍ رَأْسَهُ وَ قَالَ: لَيْتَكَ يَا رَسُولَ اللَّهِ، أَمْ حَيَاةٌ بَعْدَ الْمَوْتِ يَا رَسُولَ اللَّهِ؟

When Abu Bakr saw him<sup>-saww</sup>, he fell down to his face like one with the unconsciousness upon him. Rasool-Allah<sup>-saww</sup> called out to him: ‘Raise your head, O disgraced tempted one!’ Abu Bakr raised his head and said, ‘At your<sup>-saww</sup> service, O Rasool-Allah<sup>-saww</sup>! Are you<sup>-saww</sup> alive after the death, O Rasool-Allah<sup>-saww</sup>?’

فَقَالَ: وَتِلْكَ يَا أَبَا بَكْرٍ إِنَّ الَّذِي أَحْيَاهَا لَمْحِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He<sup>-saww</sup> said: ‘Woe be unto you, O Abu Bakr! **Surely the One Who Revives it would Revive the dead. He is Able upon all things [41:39]**’.

قَالَ: فَسَكَتَ أَبُو بَكْرٍ وَ شَخَصَتْ عَيْنَاهُ نَحْوَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ لَهُ: وَتِلْكَ يَا أَبَا بَكْرٍ نَسِيتَ مَا عَاهَدْتَ اللَّهُ وَ رَسُولَهُ عَلَيْكَ فِي الْمَوَاطِنِ الْأَرْبَعَةِ لِعَلِيٍّ عَلَيْهِ السَّلَامُ؟ فَقَالَ: مَا أَنْسَاهَا يَا رَسُولَ اللَّهِ.

He (the narrator) said, ‘Abu Bakr was silent and stared his eyes around Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said to him: ‘Woe be unto you, O Abu Bakr! Have you forgotten what Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> had covenanted upon you in four places for Ali<sup>-asws</sup>?’ He said, ‘I had forgotten these, O Rasool-Allah<sup>-saww</sup>?’

فَقَالَ: مَا تَأْتِيكَ الْيَوْمَ تُنَاشِدُ عَلِيًّا- عَلَيْهِ السَّلَامُ- عَلَيْهَا، وَ يُذَكِّرُكَ وَ تَقُولُ: نَسِيتُ ..؟! وَ قَصَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا جَرَى بَيْنَهُ وَ بَيْنَ عَلِيٍّ عَلَيْهِ السَّلَامُ .. إِلَى آخِرِهِ، فَمَا نَقَصَ مِنْهُ كَلِمَةً وَ لَا زَادَ فِيهِ كَلِمَةً.

He<sup>-saww</sup> said: ‘What is the matter with you today pleading Ali<sup>-asws</sup> upon it, and he<sup>-asws</sup> reminded you and you are saying, ‘I forgot’? And Rasool-Allah<sup>-saww</sup> related what had flowed between him and Ali<sup>-asws</sup> up to its end. No word was reduced from it nor was a word increased upon it.

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ فَهَلْ مِنْ تَوْبَةٍ؟ وَ هَلْ يُعْفُو اللَّهُ عَنِّي إِذَا سَلَّمْتُ هَذَا الْأَمْرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ؟ قَالَ: نَعَمْ يَا أَبَا بَكْرٍ، وَ أَنَا الضَّامِنُ لَكَ عَلَى اللَّهِ ذَلِكَ إِنْ وَفَّيْتَ.

Abu Bakr said, ‘O Rasool-Allah<sup>-saww</sup>! Is there any repentance? And will Allah<sup>-azwj</sup> Pardon me when I submit the command to Amir Al-Momineen<sup>-asws</sup>?’ He<sup>-saww</sup> said: ‘Yes, O Abu Bakr, and I<sup>-saww</sup> am a guarantor for you upon Allah<sup>-azwj</sup> of that, if you fulfil’.

قَالَ: وَ غَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْهُمَا، فَتَشَبَّثَ أَبُو بَكْرٍ بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ: اللَّهُ اللَّهُ يٰ يَا عَلِيُّ، صِرْ مَعِيَ إِلَى مَنبَرِ رَسُولِ اللَّهِ حَتَّى أَعْلُوَ الْمَنبَرَ فَأَقْصِنَ عَلَى النَّاسِ مَا شَاهَدْتُ وَ مَا رَأَيْتُ مِنْ رَسُولِ اللَّهِ وَ مَا قَالَ لِي وَ مَا قُلْتُ لَهُ وَ مَا أَمَرَنِي بِهِ، وَ أَخْلَعَ نَفْسِي عَنْ هَذَا الْأَمْرِ وَ أَسْلَمَهُ إِلَيْكَ.

He (the narrator) said, ‘Rasool-Allah<sup>-sawww</sup> disappeared from them both. Abu Bakr stuck with Amir Al-Momineen<sup>-asws</sup> and said: ‘Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> regarding me, O Ali<sup>-asws</sup>! Come with me to the pulpit of Rasool-Allah<sup>-sawww</sup> until I ascend the pulpit and I relate to the people what I witnessed and what I have seen from Rasool-Allah<sup>-sawww</sup>, and what he<sup>-sawww</sup> said to me and I said to him<sup>-sawww</sup>, and what he<sup>-sawww</sup> ordered me with, and I can vacate myself from this command and submit it to you<sup>-asws</sup>’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنَا مَعَكَ إِنْ تَرَكَتَ شَيْطَانَكَ. فَقَالَ أَبُو بَكْرٍ: إِنْ لَمْ يَتْرُكْنِي تَرَكْتُهُ وَ عَصَيْتُهُ.

Amir Al-Momineen<sup>-asws</sup> said to him: ‘I<sup>-asws</sup> am with you if you leave your Satan<sup>-la</sup> (Umar)’. Abu Bakr said, ‘If he does not leave me I will leave him and disobey him’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا تُطِيعَهُ وَ لَا تَعْصِيَهُ، وَ إِنَّمَا رَأَيْتَ مَا رَأَيْتَ لِتَأْكِيدِ الْحُجَّةِ عَلَيْكَ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Then you will obey him and not disobey him, and rather I<sup>-asws</sup> saw what you saw, as an emphasis of the proof upon you’.

وَ أَخَذَ يَدَهُ وَ خَرَجَا مِنْ مَسْجِدِ قُبَا يُرِيدَانِ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَبُو بَكْرٍ يَتَلَوْنَ الْوَأَانَ، وَ النَّاسُ يَنْظُرُونَ إِلَيْهِ وَ لَا يَدْرُونَ مَا اللَّيْ كَانِ. حَتَّى لَقِيَهِ عُمَرُ، فَقَالَ لَهُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ مَا شَأْنُكَ، وَ مَا اللَّيْ دَهَاكَ؟

And he<sup>-asws</sup> grabbed his hand and they both exited from Masjid Quba intending Masjid of Rasool-Allah<sup>-sawww</sup>, and Abu Bakr was of changed complexion and the people were looking at him and did not know what is that which had happened, until Umar met him and said to him. He said to him, ‘O caliph of Rasool-Allah<sup>-sawww</sup>! What is your concern, and what is that which has affected you so?’

فَقَالَ أَبُو بَكْرٍ: خَلَّ عَنِّي يَا عُمَرُ، فَوَ اللَّهُ لَا سَمِعْتُ لَكَ قَوْلًا. فَقَالَ لَهُ عُمَرُ: وَ أَيَّنَ تُرِيدُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟

Abu Bakr said, ‘Leave me alone, O Umar, for by Allah<sup>-azwj</sup>, I will not hear a word of yours’. Umar said to him, ‘And where are you intending to go to, O caliph of Rasool-Allah<sup>-sawww</sup>?’

فَقَالَ أَبُو بَكْرٍ: أُرِيدُ الْمَسْجِدَ وَ الْمَنبَرَ. فَقَالَ: هَذَا لَيْسَ وَقْتُ صَلَاةٍ وَ مَنبَرٍ!. قَالَ: خَلَّ عَنِّي وَ لَا حَاجَةَ لِي فِي كَلَامِكَ. فَقَالَ عُمَرُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ أ فَلَا تَدْخُلُ قَبْلَ الْمَسْجِدِ مِنْزِلَكَ فَتُسَبِّحَ الْوُضُوءَ؟ قَالَ: بَلَى،

Abu Bakr said, ‘I intend the Masjid and the pulpit’. He said, ‘This isn’t a time of Salat and pulpit (speech)!’ He said, ‘Leave me alone, and there is no need for me in speaking to you’. Umar said, ‘O caliph of Rasool-Allah<sup>-sawww</sup>! Will you not enter your house before the Masjid so you can perfect the Wudu’u?’ He said, ‘Yes’.

ثُمَّ التَفَّتْ أَبُو بَكْرٍ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَ قَالَ لَهُ: يَا أَبَا الْحَسَنِ بَجَلِسْ إِلَى جَانِبِ الْمِنْبَرِ حَتَّى أَخْرُجَ إِلَيْكَ. فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ لَهُ: يَا أَبَا بَكْرٍ، قَدْ قُلْتُ لَكَ إِنَّ شَيْطَانَكَ لَا يَدَعُكَ أَوْ يُرِيدُكَ، وَ مَضَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ جَلَسَ بِجَانِبِ الْمِنْبَرِ.

Then Abu Bakr turned towards Ali<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘O Abu Al-Hassan<sup>-asws</sup>! Be seated by the side of the pulpit until I come out to you<sup>-asws</sup>’. Amir Al-Momineen<sup>-asws</sup> smiled, then said to him: ‘O Abu Bakr! I<sup>-asws</sup> had said to you that your Satan<sup>-la</sup> will not leave you, or he will return you’, and Amir Al-Momineen<sup>-asws</sup> went and sat by the side of the pulpit.

فَدَخَلَ أَبُو بَكْرٍ مَنْزِلَهُ، وَ مَعَهُ عُمَرُ، فَقَالَ: يَا خَلِيفَةَ رَسُولِ اللَّهِ لِمَ لَا تُنَبِّئُنِي بِأَمْرِكَ، وَ تُحَدِّثُنِي بِمَا دَهَكَ بِهِ عَلِيٌّ بِنُ أَبِي طَالِبٍ؟

Abu Bakr entered his house and Umar was with him. He said, ‘O caliph of Rasool-Allah<sup>-saww</sup>! Why did you not inform me of your matter and narrate to me with what Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> hit you with?’

فَقَالَ أَبُو بَكْرٍ: وَبِحُكِّ يَا عُمَرُ! يَرْجِعُ رَسُولُ اللَّهِ بَعْدَ مَوْتِهِ حَيًّا فَيَخَاطِبُنِي فِي ظُلْمِي لِعَلِّي، بِرَدِّ حَقِّهِ عَلَيَّ وَ خَلَعَ نَفْسِي مِنْ هَذَا الْأَمْرِ. فَقَالَ عُمَرُ: فَصَّ عَلِيٌّ قَصَّتَكَ مِنْ أَوْلَاهَا إِلَى آخِرِهَا.

Abu Bakr said, ‘Woe be unto you, O Umar! Rasool-Allah<sup>-saww</sup> has returned alive after his<sup>-saww</sup> death, and he<sup>-saww</sup> addressed me regarding my injustice to Ali<sup>-asws</sup>, (and told me) to return his<sup>-asws</sup> right to him<sup>-asws</sup> and vacate myself from this command’. Umar said, ‘Relate your story to me from its beginning to its end’.

فَقَالَ لَهُ أَبُو بَكْرٍ: وَبِحُكِّ يَا عُمَرُ! قَدْ قَالَ لِي عَلِيٌّ: إِنَّكَ لَا تَدْعُنِي أَخْرُجُ مِنْ هَذِهِ الْمَظْلَمَةِ، وَ إِنَّكَ شَيْطَانِي، فَدَعْنِي عَنْكَ، فَلَمْ يَزَلْ يَرْقُبُهُ إِلَى أَنْ حَدَّثَهُ بِحَدِيثِهِ كُلِّهِ.

Abu Bakr said, ‘Woe be unto you, O Umar! Ali<sup>-asws</sup> has already said to me that you will not leave me. Get out from this grievance and you are my Satan<sup>-la</sup>, so leave me from you’. He did not cease to pressure him until he narrated to him with his narration, all of it.

فَقَالَ لَهُ: يَا بِلَّهِ عَلَيَّكَ يَا أَبَا بَكْرٍ، أُنْسِيَتْ شِعْرَكَ [بِي] أَوَّلَ شَهْرِ رَمَضَانَ الَّذِي فَرَضَ عَلَيْنَا صِيَامَهُ، حَيْثُ جَاءَكَ حُدْبَةُ بْنُ الْيَمَانِ وَ سَهْلُ بْنُ حُنَيْفٍ وَ نُعْمَانُ الْأَزْدِيُّ وَ حُزَيْمَةُ بْنُ ثَابِتٍ فِي يَوْمِ جُمُعَةٍ إِلَى دَارِكَ لِقَبْضِينَ [لِيَتَقَاصَوْكَ] دَيْنَكَ عَلَيَّكَ،

He said to him, ‘With Allah<sup>-azwj</sup> upon you, O Abu Bakr! Have you forgotten your poem in the beginning of the Month of Ramazan in which its Fasts were Obligated upon us? There had come to you Huzeyfa Bin Al-Yamani, and Sahl Bin Huneyf, and Numan Al-Azdy, and Khuzeyma during the day of Friday to your house in order demand their debts upon you.

فَلَمَّا انْتَهَوْا إِلَى بَابِ الدَّارِ سَمِعُوا لَكَ صَلَافًا فِي الدَّارِ، فَوَقَفُوا بِالْبَابِ وَ لَمْ يَسْتَأْذِنُوا عَلَيَّكَ، فَسَمِعُوا أُمَّ بَكْرٍ زَوْجَتَكَ تُنَاشِدُكَ وَ تَقُولُ: قَدْ عَمِلَ حُرُّ الشَّمْسِ بَيْنَ كَتِفَيْكَ، فُؤْمَ إِلَى دَاخِلِ الْبَيْتِ وَ أُبْعَدُ مِنَ الْبَابِ لَا يَسْمَعُكَ بَعْضُ أَصْحَابِ مُحَمَّدٍ فَيُهْدِرُوا دَمَكَ،

When they ended up to the door of the house, they head for you (some) voices in the house, so they paused at the door and did not seek permission to see you. They heard Umm Bakr, your wife, adjuring you and saying, ‘The heat of the sun has worked between your shoulders. Arise

to go inside the room and say afar from the door, so the companions of Muhammad<sup>-sawww</sup> would not hear you, for they would waste your blood.

فَقَدْ عَلِمْتُ أَنَّ مُحَمَّدًا أَهْدَرَ دَمًا مِنْ أَفْطَرِ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مِنْ غَيْرِ سَفَرٍ وَلَا مَرَضٍ خِلَافًا عَلَى اللَّهِ وَعَلَى مُحَمَّدٍ رَسُولِ اللَّهِ.

You have known that Muhammad<sup>-sawww</sup> wastes the blood of the one who breaks one day (of Fast) from a Month of Ramazan, from without travelling, nor illness, in opposition to Allah<sup>-azwj</sup> and to Muhammad<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup>.

قُلْتُ لَهَا: هَاتِ- لَا أُمَّ لَكَ- فَضَلَّ طَعَامِي مِنَ اللَّيْلِ، وَ أَتْرَعِي الْكَأْسَ مِنَ الْحُمْرِ، وَ حُدَيْفَةُ وَ مَنْ مَعَهُ بِالْبَابِ يَسْمَعُونَ مُحَاوَرَتَكُمَا، فَجَاءَتْ بِصَحْفَةٍ فِيهَا طَعَامٌ مِنَ اللَّيْلِ وَ فِصْب [قَعْبٌ] مَمْلُوءٌ حُمْرًا، فَأَكَلْتُ مِنَ الصَّحْفَةِ وَ كَرَعْتُ الْحُمْرَ،

You said to her, ‘Give me the leftover of my meal from the night and take the cup of wine’, while Huzeyfa and the ones with him were listening at the door to your dialogue. So, she came with a place wherein was food from the night before and a cup filled with wine. You ate from the plate and drank the wine.

فَأَضْحَى النَّهَارُ وَ قَدْ قُلْتُ لِزَوْجَتِكَ:

نَا الْمَوْتُ نَفَثَ عَن هِشَامٍ

بِنِي أَصْطَبِحُ يَا أُمَّ بَكْرٍ

And the day shone, and you had said to your wife, (in prose), ‘Leave me to drink O Umm Bakr, for the death is breathing down generously’ – until it ended in your words, (a poem),

إِلَى أَنْ انْتَهَيْتِ فِي قَوْلِكَ

كَيْفَ حَيَاةُ أَشْلَاءٍ وَ هَامٍ  
إِفْكَاً مِنْ زَخَايِفِ الْكَلَامِ  
يَا تَارِكُ شَهْرِ الصِّيَامِ  
مَدِّ مِنْ أَسَاطِيرِ الْكَلَامِ  
قُلْ لِلَّهِ: يَمْنَعْنِي طَعَامِي  
لَجْمَهَا فَتَاهَتْ بِاللَّجَامِ

وَلِئِنْ كَبِشْتِ سَوْفَ نُحْيَا  
لَكِنْ بَاطِلًا قَدْ قَالَ هَذَا  
هَلْ مُبْلَغُ الرَّحْمَنِ عَنِّي  
تَارِكُ كُلِّ مَا أَوْحَى إِلَيْنَا  
لِلَّهِ: يَمْنَعْنِي شَرَابِي  
لَكِنَّ الْحَكِيمَ رَأَى حَمِيرًا

‘Ibn Kabasha (Rasool-Allah<sup>-sawww</sup>) is saying to us that we shall soon live, and how can a corpse and the limbs live, and it was false that he<sup>-sawww</sup> said this, and blatant lies from the flowery words. Indeed! Would the Beneficent reach out to me that I have neglected a month of Fasting, and neglected all what is Revealed to us by Muhammad from the mythical speech, so tell Allah<sup>-azwj</sup> to Prevent my drinking, and tell Allah<sup>-azwj</sup> to Prevent my eating, and a wise man saw a donkey so he reined it, and lost the bridle’.

فَلَمَّا سَمِعَكَ حُدَيْفَةُ وَ مَنْ مَعَهُ تَهَجُّوْا مُحَمَّدًا، فَحَمُّوْا عَلَيْنِكَ فِي دَارِكَ، فَوَجِدُوْكَ وَ قَعْبُ الْحُمْرِ فِي يَدَيْكَ، وَ أَنْتَ تَكْرَعُهَا، فَقَالُوا لَكَ: يَا عَدُوَّ اللَّهِ خَالَفْتَ اللَّهَ وَ رَسُولَهُ،

When Huzeyfa and the ones with him heard you ridiculing Muhammad<sup>-saww</sup>, they stormed upon you in your house and found you and the cup of wine was in your hands, and you were belching. They said to you, ‘O enemy of Allah<sup>-azwj</sup>! You have opposed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>!’

وَحَمْلُوكَ كَهَيْئَتِكَ إِلَى جَمْعِ النَّاسِ بِنَابِ رَسُولِ اللَّهِ، وَ قَصُّوا عَلَيْهِ قِصَّتَكَ، وَ أَعَادُوا شِعْرَكَ، فَدَنَوْتُ مِنْكَ وَ سَارَرْتُكَ وَ قُلْتُ لَكَ فِي ضَجِيحِ النَّاسِ:  
قُلْ لِي شَرِبْتُ الْخَمْرَ لَيْلًا، فَتَمَلَّتْ فِرْزَالٌ عَقْلِي، فَأَتَيْتُ مَا أَتَيْتُهُ نَهَارًا، وَ لَا عِلْمَ لِي بِذَلِكَ، فَعَسَى أَنْ يُدْرَأَ عَنْكَ الْحُدُّ.

And they carried you as you were to a gathering of the people at the door of Rasool-Allah<sup>-saww</sup> and they narrated your story to him<sup>-saww</sup>, and they repeated your poem. I came near to you shook you up and said to you among the noise of the people: ‘Say, ‘I drank the wine at night, so I got drunk and my intellect was lost, so I came up with what I came up with at daytime, and there is no knowledge for me with that, so he<sup>-saww</sup> might stave off the legal punishment from you’.

وَ حَرَجَ مُحَمَّدٌ وَ نَظَرَ إِلَيْكَ، فَقَالَ: أَتَقِطُوهُ، فَقُلْنَا: رَأَيْتَاهُ وَ هُوَ نَمْلٌ يَا رَسُولَ اللَّهِ لَا يَعْقِلُ، فَقَالَ: وَ يُحْكَمُ الْخَمْرُ يُرِيْلُ الْعُقْلَ، تَعْلَمُونَ هَذَا مِنْ  
أَنْفُسِكُمْ وَ أَنْتُمْ تَشْرَبُونَهَا؟

And Muhammad<sup>-saww</sup> came out and looked at you and said, ‘Wake him up!’ We said, ‘We saw him and he was drunk, O Rasool-Allah<sup>-saww</sup>, not understanding’. He<sup>-saww</sup> said: ‘Woe be unto you and the wine declining the intellect! You are knowing this from yourselves and still you are drinking it?’

فَقُلْنَا: يَا رَسُولَ اللَّهِ وَ قَدْ قَالَ فِيهَا إِمْرُؤُ الْقَيْسِ شِعْرًا:

ذَاكَ [الْخَمْرُ يَفْعَلُ] بِالْعُقُولِ

رَبْتُ الْخَمْرَ حَتَّى زَالَ عَقْلِي

We said, ‘O Rasool-Allah<sup>-saww</sup>! And women of Al-Qays have said a poem regarding it, ‘I drank the wine until my mind was lost, like that does the wine deal with the intellects’.

ثُمَّ قَالَ مُحَمَّدٌ: أَنْظِرُوهُ إِلَى إِفَاقَتِهِ مِنْ سَكْرَتِهِ.

Then Muhammad<sup>-saww</sup> said: ‘Await his awakening from his intoxication’.

فَأَدْمَهُلُوكَ حَتَّى أَرَيْتَهُمْ أَنَّكَ قَدْ صَحَوْتَ، فَسَاءَ لَكَ مُحَمَّدٌ، فَأَخْبَرْتَهُ بِمَا أَوْعَزْتَهُ إِلَيْكَ: مِنْ شُرْبِكَ بِمَا بِاللَّيْلِ.

So, he<sup>-saww</sup> gave you respite until they saw you to have sobered, and Muhammad<sup>-saww</sup> asked you and I had informed him with who had instructed to you, ‘Who gave you to drink it at night?’

فَمَا بَالُكَ الْيَوْمَ تُؤْمِنُ بِمُحَمَّدٍ وَ بِمَا جَاءَ بِهِ، وَ هُوَ عِنْدَنَا سَاحِرٌ كَذَّابٌ.

So what is the matter with you today believing in Muhammad<sup>-saww</sup> and whatever he<sup>-saww</sup> came with, and in our presence he<sup>-saww</sup> is a lying sorcerer?’

فَقَالَ: وَ يَحْكُ يَا أَبَا حَفْصٍ! لَا شَاكَ عِنْدِي فِيمَا قَصَصْتَهُ عَلَيَّ، فَاخْرُجْ إِلَى ابْنِ أَبِي طَالِبٍ فَاصْرِفْهُ عَنِ الْمِنْبَرِ.

He said, ‘Woe be unto you, O Abu Hafsa! There is no doubt with me regarding what story you narrated to me, so go out to the son<sup>-asws</sup> of Abu Talib<sup>-asws</sup> and turn him<sup>-asws</sup> away from the pulpit’.

قَالَ: فَخَرَجَ عُمَرُ- وَ عَلِيٌّ عَلَيْهِ السَّلَامُ جَالِسٌ تَحْتِ الْمُنْبَرِ- فَقَالَ: مَا بَالُكَ يَا عَلِيُّ! قَدْ تَصَدَّقْتَ لَهَا؟ هَيْهَاتَ هَيْهَاتَ، وَ اللَّهُ دُونَ مَا تَرُومُ مِنْ عَلِيٍّ هَذَا الْمُنْبَرِ حَرَطُ الْقِتَادِ.

He (the narrator) said, ‘Umar went out and Ali<sup>-asws</sup> was seated by the bottom of the pulpit. He said, ‘Woe be unto you<sup>-asws</sup>, O Ali<sup>-asws</sup>! Have you<sup>-asws</sup> been blocked to it? Far be it! Far be it! By Allah<sup>-azwj</sup>! It is besides you<sup>-asws</sup> agitating from the top of this pulpit the base of the state’.

فَتَسَبَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَتَّى بَدَتْ نَوَاجِدُهُ، ثُمَّ قَالَ: وَيْلَكَ مِنْهَا وَ اللَّهُ يَا عُمَرُ إِذَا أَفْضَيْتَ إِلَيْكَ، وَ الْوَيْلُ لِلْأُمَّةِ مِنْ بَلَايِكَ! فَقَالَ عُمَرُ: هَذِهِ بُشْرَى يَا ابْنَ أَبِي طَالِبٍ، صَدَقْتَ ظَنُونُكَ وَ حَقُّ قَوْلِكَ.

Amir Al-Momineen<sup>-asws</sup> smile until his<sup>-asws</sup> teeth were manifested, then said: ‘Woe be unto you from it! By Allah<sup>-azwj</sup>, O Umar, when it comes to you, and the woe be for the community from your calamity!’ Umar said, ‘This is glad tiding for me, O son<sup>-asws</sup> of Abu Talib<sup>-asws</sup>. Your thought would be ratified, and your<sup>-asws</sup> words would be proven true’.

وَ انصَرَفَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى مَنْزِلِهِ، وَ كَانَ هَذَا مِنْ دَلَائِلِهِ عَلَيْهِ السَّلَامُ:..

And Amir Al-Momineen<sup>-asws</sup> left to go to his<sup>-asws</sup> house, and this was from his<sup>-asws</sup> evidence”<sup>22</sup>.

19- وَ رُوِيَ أَيْضاً فِي الْإِرْشَادِ: بِحَدِيثِ الْإِسْنَادِ، مَرْفُوعاً إِلَى جَابِرِ الْجُنَيْفِيِّ قَالَ: قَلَّدَ أَبُو بَكْرٍ الصَّدَقَاتِ بِفَرَى الْمَدِينَةِ وَ ضِيَاعَ فَدَاكَ رَجُلًا مِنْ تَقِيْفٍ يُقَالُ لَهُ: الْأَشْجَعُ بْنُ مُزَاهِمِ النَّقْفِيِّ- وَ كَانَ شُجَاعاً، وَ كَانَ لَهُ أَخٌ قَتَلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فِي وَقْعَةِ هَوَازَنَ وَ تَقِيْفٍ-

And it is reported as well in (the book) ‘Al Irshad’, by a deleted chain, raising it to Jabir Al Jufy who said,

‘Abu Bakr collared (placed in charge) of the charities of a town of Al-Medina and the estate of Fadak, a man from (clan of) Saqeef called Al-Ashja’a Bin Muzahim Al-Saqafi, and he was brave, and there was a brother of his who was killed by Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> during the event of Hawazin and Saqeef.

فَلَمَّا خَرَجَ الرَّجُلُ عَنِ الْمَدِينَةِ جَعَلَ أَوَّلَ قَصْدِهِ ضَيْعَةً مِنْ ضِيَاعِ أَهْلِ الْبَيْتِ تُعْرَفُ بِبَانِقِيَا، فَجَاءَ بَعْتَةً وَ اخْتَوَى عَلَيْهَا وَ عَلَى صَدَقَاتٍ كَانَتْ لِعَلِيِّ عَلَيْهِ السَّلَامُ، فَتَوَكَّلَ بِهَا وَ تَعَطَّرَسَ عَلَى أَهْلِهَا، وَ كَانَ الرَّجُلُ زَنْدِيقاً مُنَافِقاً.

When the man went out from Al-Medina, he made the first of his aims, an estate from the estates from People<sup>-asws</sup> of the Household recognised as Baniqiya. He came suddenly and

<sup>22</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 18

pounced upon it and upon the charities which were for Ali<sup>asws</sup>, and took charge of these and avoided its rightful ones, and the man was an atheist, a hypocrite.

فَابْتَدَرَ أَهْلَ الْقَرْيَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِرَسُولٍ يُعَلِّمُونَهُ مَا فَرِطَ مِنَ الرَّجُلِ.

The people of the town turned to Amir Al-Momineen<sup>asws</sup> with a messenger, letting him<sup>asws</sup> know of what excesses were committed from the man.

فَدَعَا عَلِيٌّ عَلَيْهِ السَّلَامُ بِدَائِتِهِ لَهُ تُسَمَّى السَّابِخَ - وَكَانَ أَهْدَاهُ إِلَيْهِ ابْنُ عَمِّ لَسَيْفِ بْنِ ذِي يَزَنَ - وَتَعَمَّمَ بِعِمَامَةِ سَوْدَاءَ، وَتَقَلَّدَ بِسَيْفَيْنِ، وَ أَجْنَبَ دَائِبَتَهُ الْمُرْتَجِزَ، وَ أَصْحَبَ مَعَهُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَ عَمَّارَ بْنَ يَاسِرٍ وَ الْفَضْلَ بْنَ الْعَبَّاسِ وَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ وَ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ، حَتَّى وَاقَى الْقَرْيَةَ، فَأَنْزَلَهُ عَظِيمَ الْقَرْيَةِ فِي مَسْجِدٍ يُعْرَفُ بِمَسْجِدِ الْقَضَاءِ،

Ali<sup>asws</sup> called for an animal of his<sup>asws</sup> called Al-Sabih, and it had been gifted to him by a cousin of Sayf Bin Zy Yazan, and turbaned with a black turban, and collared with two swords, and shielded his<sup>asws</sup> ride Al-Murtajiz, and accompanied with him<sup>asws</sup>, Al-Husayn<sup>asws</sup> and Ammar Bin Yasser and Al-Fazl Bin Al-Abbas, and Abdullah Bin Ja'far, and Abdullah Bin Al-Abbas, until he<sup>asws</sup> arrived at the town. He<sup>asws</sup> called most of the town in a Masjid known as Masjid Al-Qaza'a.

ثُمَّ وَجَّهَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ بِسَأَلِهِ الْمَصِيرَ إِلَيْهِ. فَصَارَ إِلَيْهِ الْحُسَيْنُ عَلَيْهِ السَّلَامُ فَقَالَ: أَجِبْ أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: وَ مَنْ أَمِيرُ الْمُؤْمِنِينَ. فَقَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ. فَقَالَ: أَمِيرُ الْمُؤْمِنِينَ أَبُو بَكْرٍ خَلَفْتُهُ بِالْمَدِينَةِ.

Then Amir Al-Momineen<sup>asws</sup> diverted Al-Husayn<sup>asws</sup> asking him (Al-Ashja'a) with coming to him<sup>asws</sup>. Al-Husayn<sup>asws</sup> came to it and said: ‘Answer to Amir Al-Momineen’. He said, ‘And who is Amir Al-Momineen?’ He<sup>asws</sup> said: ‘Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’. He said, ‘Amir Al-Momineen is Abu Bakr, caliph at Al-Medina’.

فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: أَجِبْ عَلِيٌّ بْنُ أَبِي طَالِبٍ. فَقَالَ: أَنَا سُلْطَانٌ وَ هُوَ مِنَ الْعَوَامِّ، وَ الْحَاجَةُ لَهُ، فَلْيَصِرْ هُوَ إِلَيَّ.

Al-Husayn<sup>asws</sup> said to him: ‘Answer Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’. He said, ‘I am a ruling authority, and he<sup>asws</sup> is from the commoners, and the need is for him<sup>asws</sup>, so he<sup>asws</sup> should be coming to me’.

فَقَالَ لَهُ الْحُسَيْنُ: وَتِلْكَ! أَيْ يَكُونُ مِثْلُ وَالِدِي مِنَ الْعَوَامِّ، وَ مِثْلَكَ يَكُونُ السُّلْطَانُ؟! فَقَالَ: أَجَلْ، لِأَنَّ وَالِدَكَ لَمْ يَدْخُلْ فِي بَيْعَةِ أَبِي بَكْرٍ إِلَّا كَرْهًا، وَ بَايَعَنَا. طَائِعِينَ، وَ كُنَّا لَهُ غَيْرَ كَارِهِينَ، فَشَتَّانَ بَيْنَنَا وَ بَيْنَهُ.

Al-Husayn<sup>asws</sup> said to him: ‘Woe be unto you! Can the like of my<sup>asws</sup> father<sup>asws</sup> be from the commoners, and the like of you happens to be the ruling authority!?’ He said, ‘Yes, because your<sup>asws</sup> father<sup>asws</sup> did not enter into the allegiance of Abu Bakr willingly, and we pledged to him willingly, and we were for him without coercion, so there is a difference between us and him<sup>asws</sup>’.

فَصَارَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَعْلَمَهُ مَا كَانَ مِنْ قَوْلِ الرَّجُلِ. فَالْتَفَتَ إِلَى عَمَّارٍ فَقَالَ: يَا أَبَا أَيُّظَانَ صِرَ إِلَيْهِ وَ الطُّفْ لَهُ فِي الْقَوْلِ، وَ اسْأَلْهُ أَنْ يَصِيرَ إِلَيْنَا، فَإِنَّهُ لَا يَجِبُ لَوْصِيٍّ مِنَ الْأَوْصِيَاءِ أَنْ يَصِيرَ إِلَى أَهْلِ الضَّلَالَةِ، فَتَخِرْ مِثْلَ بَيْتِ اللَّهِ يُؤْتَى وَ لَا يَأْتِي.

Al-Husayn<sup>-asws</sup> came to Amir Al-Momineen<sup>-asws</sup> and let him<sup>-asws</sup> know of what happened from the words of the man. He<sup>-asws</sup> turned towards Ammar and said, ‘O Abu Al-Yaqzan! Go to him and be gentle to him in the words, and ask him to come to us, for the one who does not answer to a successor<sup>-asws</sup> from the successors<sup>-asws</sup> would end up going to the people of straying, for we<sup>-asws</sup> are like the House of Allah<sup>-azwj</sup> (Kabah). We<sup>-asws</sup> are come to, and we<sup>-asws</sup> do not go’.

فَصَارَ إِلَيْهِ عَمَّارٌ، وَقَالَ: مَرْحَبًا يَا أَخَا تَقِيْفٍ، مَا الَّذِي أَقْدَمَكَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فِي حِيَارَتِهِ، وَحَمَلَكَ عَلَى الدُّخُولِ فِي مَسَاءَتِهِ، فَصِرَ إِلَيْهِ، وَ أَفْصَحَ عَنْ حُجَّتِكَ.

Ammar went to him and said, ‘Welcome, O brother of Saqeef! What is that which made you arrive to Amir Al-Momineen<sup>-asws</sup> regarding his<sup>-asws</sup> possessions, and carried you upon entering into his<sup>-asws</sup> evening? So, come to him<sup>-asws</sup> and disclosed about your argument’.

فَانْتَهَرَ عَمَّارًا، وَأَفْحَشَ لَهُ فِي الْكَلَامِ، وَكَانَ عَمَّارٌ شَدِيدَ الْغَضَبِ، فَوَضَعَ حِمَائِلَ سَيْفِهِ فِي عُنُقِهِ، فَمَدَّ يَدَهُ إِلَى السَّيْفِ.

He chided Ammar and was immoral to him regarding the speech, and Ammar was of severe anger. He placed the belt of the sword in his neck and extended his hand towards the sword.

فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الْحَقُّ عَمَّارًا، فَالسَّاعَةَ يُقْطَعُونَ، فَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْجَمْعَ، فَقَالَ لَهُمْ: لَا تُهَابُوا وَ صَبِرُوا بِهِ إِلَيَّ.

It was said to Amir Al-Momineen<sup>-asws</sup>, ‘Join up with Ammar, for he will kill him any moment now’. Amir Al-Momineen<sup>-asws</sup> headed towards the central mosque and said to them: ‘Do not terrify him and come with him to me<sup>-asws</sup>’.

وَكَانَ مَعَ الرَّجُلِ ثَلَاثُونَ فَارِسًا مِنْ خِيَارِ قَوْمِهِ، فَقَالُوا لَهُ: وَيْلَكَ! هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَتَلَكَ وَ قَتَلَ أَصْحَابَكَ عِنْدَهُ دُونَ التُّطْفَةِ، فَسَكَتَ الْقَوْمُ جَزَعًا مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ،

And there were with the man, thirty horsemen from the bests ones of his people. They said to him, ‘Woe be unto you! This is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-asws</sup> will kill you and kill your companions with him<sup>-asws</sup> besides the ones he<sup>-asws</sup> killed before’. The people were silent out of alarm from Amir Al-Momineen<sup>-asws</sup>.

فَسُحِبَ الْأَشْجَعُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى حُرٍّ وَجْهِهِ سَحْبًا. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: دَعُوهُ وَ لَا تَعْجَلُوا، فَإِنَّ الْعَجَلَةَ وَ الطَّيْسَ لَا تَقُومُ بِمَا حُجَّجَ اللَّهُ وَ بَرَاهِينُهُ.

Al-Ashja’a was pulled out to Amir Al-Momineen<sup>-asws</sup> upon the heat of his face, with a pulling. Amir Al-Momineen<sup>-asws</sup> said: ‘Leave him and do not be hasty, for the hastiness and the impulsiveness, the Divine Authorities of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Proofs cannot stand by these’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَيْلَكَ! بِمَا اسْتَحَلَلْتَ مَا أَخَذْتَ مِنْ أَمْوَالِ أَهْلِ الْبَيْتِ؟ وَ مَا حُجَّتُكَ عَلَى ذَلِكَ؟

Amir Al-Momineen<sup>-asws</sup> said to him: ‘Woe be unto you! By what did you permit yourself what you took from the wealth of People<sup>-asws</sup> of the Household? And what is your argument upon that?’

فَقَالَ لَهُ: وَ أَنْتَ فِيمَ اسْتَخَلْتِ قَتْلَ هَذَا الْخُلُقِيِّ فِي كُلِّ حَقٍّ وَ بَاطِلٍ، وَ أَنْ مَرْضَاةَ صَاحِبِي لَهَا أَحَبُّ إِلَيَّ مِنْ اتِّبَاعِ مُوَافَقَتِكَ.

He said to him<sup>-asws</sup>, ‘And you<sup>-asws</sup>? By what did you<sup>-asws</sup> permit the killing of these people regarding every right and falsity, and the pleasure of my master (Abu Bakr) is more beloved to me than follow you okay?’

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَيُّهَا عَلَيْنَا! مَا أَعْرَفُ مِنْ نَفْسِي إِلَيْكَ ذَنْبًا إِلَّا قَتَلْتُ أَخِيكَ يَوْمَ هَوَازِنَ، وَ لَيْسَ بِمِثْلِ هَذَا الْقَتْلِ تُطَلَّبُ النَّارُ، فَفَجَبَحَكَ اللَّهُ وَ تَرَحَّكَ.

Ali<sup>-asws</sup> said: ‘O you! I<sup>-asws</sup> don’t find any sin to you from myself<sup>-asws</sup> except my<sup>-asws</sup> killing your brother on the day of Hawazin, and the rebellion is not sought for the like of this killing. May Allah<sup>-azwj</sup> Uglify you and Sadden you’.

فَقَالَ لَهُ الْأَشْجَعُ: يَا قَبْحَكَ اللَّهُ وَ بَرَّ عُمْرَكَ- أَوْ قَالَ: تَرَحَّكَ- فَإِنَّ حَسَدَكَ لِلْخُلَفَاءِ لَا يَزَالُ بِكَ حَتَّى يُورِدَكَ مَوَارِدَ الْهَلَكَةِ وَ الْمَعَاطِبِ، وَ بَعِيَّتِكَ عَلَيْهِمْ يَفْضُرُ بِكَ عَنْ مُرَادِكَ.

Al-Ashja’a said to him<sup>-asws</sup>, ‘But, may Allah<sup>-azwj</sup> Uglify you<sup>-asws</sup>, and cut down your<sup>-asws</sup> life short’, or said, ‘Sadden you<sup>-asws</sup>, for your<sup>-asws</sup> envy for the caliphs will not cease with you<sup>-asws</sup> until the resources of the destruction come to you<sup>-asws</sup>, and the damage, and your<sup>-asws</sup> tyranny upon them cutting you<sup>-asws</sup> short from your<sup>-asws</sup> intentions’.

فَعَضِبَ الْفَضْلُ بْنُ الْعَبَّاسِ مِنْ قَوْلِهِ، ثُمَّ تَمَطَّى عَلَيْهِ بِسَيْفِهِ فَحَلَّ عُنُقَهُ وَ رَمَاهُ عَنْ جَسَدِهِ بِسَاعِدِهِ الْيُمْنَى، فَاجْتَمَعَ أَصْحَابُهُ عَلَى الْفَضْلِ، فَسَلَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ سَيْفَهُ ذَا الْفَقَارِ،

Al-Fazl Bin Al-Abbas got angry from his words, then stretched upon him with his sword, freed (stuck off) his neck and threw it away from his body with assistance of the right hand. His companions gathered against Al-Fazl. Amir Al-Momineen<sup>-asws</sup> unsheathed his<sup>-asws</sup> sword Al-Zulfiqar.

فَلَمَّا نَظَرَ الْقَوْمُ إِلَى بَرِيقِ عَيْنِي الْإِمَامِ وَ لَمَعَانِ ذِي الْفَقَارِ فِي كَفِّهِ رَمَوْا سِلَاحَهُمْ وَ قَالُوا: الطَّاعَةُ الطَّاعَةُ.

When the people looked at the spark in the eyes of the Imam<sup>-asws</sup> and the glitter of Zulfiqar in his<sup>-asws</sup> palm, they threw down their weapons and said, ‘The obedience! The obedience!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَفَبِ لَكُمْ، انصَرَفُوا بِرَأْسِ صَاحِبِكُمْ هَذَا الْأَصْعَرَ إِلَى صَاحِبِكُمْ الْأَكْبَرَ، فَمَا بِمِثْلِ قَتْلِكُمْ يُطَلَّبُ النَّارُ، وَ لَا تَنْقُضِي الْأَوْتَارَ فَانصَرَفُوا وَ مَعَهُمْ رَأْسُ صَاحِبِهِمْ، حَتَّى أَلْقَوْهُ بَيْنَ يَدَيْ أَبِي بَكْرٍ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Ugh to you all! Leave with the head of this small master of yours to your great master, for the revolution will not be sought with the like of killing you, nor will the strings expire’. They left and with them was the head of their master, until they threw it in front of Abu Bakr.

فَجَمَعَ الْمُهَاجِرِينَ وَ الْأَنْصَارَ، وَ قَالَ: يَا مَعْشَرَ النَّاسِ، إِنَّ أَحَاكِمَ التَّقْفِيِّ أَطَاعَ اللَّهَ وَ رَسُولَهُ وَ أَوْلَى الْأَمْرِ مِنْكُمْ، فَقَلَدْتُهُ صِدْقَاتِ الْمَدِينَةِ وَ مَا تَلِيهَا، فَفَاقَصَهُ ابْنُ أَبِي طَالِبٍ، فَفَتَلَهُ أَحَبَّتْ قَتْلَهُ، وَ مِثْلَ بِهِ أَحَبَّتْ مِثْلَهُ، وَ قَدْ خَرَجَ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِلَى قُرَى الْحِجَازِ،

The Emigrants and the Helpers gathered and said, ‘O community of the people! Your brother, Al-Saqafi, obeyed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the ones with authority from you. He (Abu Bakr) collared him with the charities of Al-Medina and what surrounds it, but the son<sup>-asws</sup> of Abi Talib<sup>-asws</sup> hated him so he<sup>-asws</sup> killed him with the most wicked of killings, and trampled him with the most wicked of the trampling, and he has gone out among a number of his<sup>-asws</sup> companions to a town of Al-Hijaz.

فَلْيُخْرِجْ إِلَيْهِ مِنْ شُجْعَانِكُمْ وَ لِيُرُدُّهُ عَنْ سُنَّتِهِ، وَ اسْتَعِدُّوا لَهُ مِنَ الْحَيْلِ وَ السِّلَاحِ وَ مَا يَنْتَهِي لَكُمْ، وَ هُوَ مَنْ تَعْرِفُونَهُ: الدَّاءُ الَّذِي لَا دَوَاءَ لَهُ، وَ الْفَارِسُ الَّذِي لَا نَظِيرَ لَهُ.

Let your brave ones go out to him<sup>-asws</sup> and let them return him<sup>-asws</sup> from his<sup>-asws</sup> ways, and prepare for it from the cavalry and the weapons and whatever can be prepared to you, and he<sup>-asws</sup> is someone you recognise him<sup>-asws</sup>. He<sup>-asws</sup> is a disease there is no cure for it, and the horseman which there is no match for him<sup>-asws</sup>.

قَالَ: فَسَكَتَ الْقَوْمُ مَلِيًّا كَأَنَّ الطَّيْرَ عَلَى رُءُوسِهِمْ. فَقَالَ: أَمْ خُرُسٌ أَنْتُمْ أَمْ ذُؤُوبُ السِّنِّ؟! فَالْتَفَتَ إِلَيْهِ رَجُلٌ مِنَ الْأَعْرَابِ يُقَالُ لَهُ الْحَجَّاجُ بْنُ الصَّحْرِيِّ، فَقَالَ لَهُ: إِنْ صِرْتَ إِلَيْهِ سِرْنَا مَعَكَ، فَأَمَّا لَوْ سَارَ جَيْشُكَ هَذَا لَيَنْخَرَهُمْ عَنْ آخِرِهِمْ كَنَحْرِ الْبُدْنِ.

He (the narrator) said, ‘The people were silent for a while, as if the birds were upon their heads. He said, ‘Are you all mute or with tongues!?’ A man from the Bedouins call Al-Hajjaj Bin Al-Sakhr turned to him and said to him, ‘If you go to him we shall travel with you. But, if you were to send this army of yours, we shall slaughter them to their last one like slaughter of the sacrificial animals!’

ثُمَّ قَامَ آخَرَ فَقَالَ: أَمْ تَعْلَمُ إِلَى مَنْ تُوجِّهُنَا؟! إِنَّكَ تُوجِّهُنَا إِلَى الْجَزَارِ الْأَعْظَمِ الَّذِي يَخْتَطِفُ الْأَرْوَاحَ بِسَيْفِهِ خَطْفًا، وَ اللَّهُ إِنْ لِقَاءَ مَلِكِ الْمَوْتِ أَسْهَلُ عَلَيْنَا مِنْ لِقَاءِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

Then another one stood up and he said, ‘Do you know who were they being sent to!?! You are sending us to the greatest abductor of the souls by his<sup>-asws</sup> sword with abductions. By Allah<sup>-azwj</sup>! Meeting the Angel of death is easier upon us than meeting Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> (in battle)’.

فَقَالَ ابْنُ أَبِي فُحَّافَةَ: لَا جُرَيْئِمٌ مِنْ قَوْمٍ عَنْ إِمَامِكُمْ خَيْرًا، إِذَا دُكِرَ لَكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ دَارَتْ أَعْيُنُكُمْ فِي وُجُوهِكُمْ، وَ أَخَذَتْكُمْ سَكْرَةُ الْمَوْتِ، أَمْ هَكَذَا يُقَالُ لِمِثْلِي؟!

Ibn Abu Quhafa (Abu Bakr) said, ‘Do not panic from a group having goodness from your leader. When Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is mentioned, your eyes roll over in your faces, and you are seized by the pangs of death. Is it like this being said to the like of me!?’

قَالَ: فَالْتَفَتَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: لَيْسَ لَهُ إِلَّا خَالِدُ بْنُ الْوَلِيدِ.

He (the narrator) said, ‘Umar Bin Al-Khattab turned to him and said, ‘There isn’t anyone for him except Khalid Bin Al-Waleed’.

فَأَلْتَفَتَ إِلَيْهِ أَبُو بَكْرٍ فَقَالَ: يَا أَبَا سُلَيْمَانَ، أَنْتَ الْيَوْمَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ، وَرُكْنٌ مِنْ أَرْكَانِهِ، وَحَتْفٌ لِلَّهِ عَلَى أَعْدَائِهِ، وَ قَدْ شَقَّ عَلَيَّ بُنُ أَبِي طَالِبٍ عَصَا هَذِهِ الْأُمَّةِ،

Abu Bakr turned to him and said, ‘O Abu Suleyman! Today you are a sword from the swords of Allah<sup>-azwj</sup>, and a cornerstone from His<sup>-azwj</sup> cornerstones, and a notification of Allah<sup>-azwj</sup> against His<sup>-azwj</sup> enemies, and Ali<sup>-asws</sup> bin Abu Talib<sup>-asws</sup> has split this community.

وَ خَرَجَ فِي نَفَرٍ مِنْ أَصْحَابِهِ إِلَى ضِبَاعِ الْحِجَازِ، وَ قَدْ قَتَلَ مِنْ شَيْعَتِنَا لَيْثًا صَمُولًا وَ كَهْفًا مَنِيْعًا، فَصَرَ إِلَيْهِ فِي كَثِيفٍ مِنْ قَوْمِكَ وَ سَلَهُ أَنْ يَدْخُلَ الْحَضْرَةَ، فَقَدْ عَفَوْنَا عَنْهُ، فَإِنْ نَابَدَكَ الْحَرْبَ فَجِئْنَا بِهِ أَسِيرًا.

And go out among a number of his companions to an estate of Al-Hijaz, and he<sup>-asws</sup> had killed from our loyalists a main lion and an impenetrable cave. Go to him<sup>-asws</sup> among intensive ones for your people and ask him<sup>-asws</sup> to enter the community, for we shall pardon him<sup>-asws</sup>. But if he<sup>-asws</sup> resists you with the battle, then come to us with him<sup>-asws</sup> as a captive’.

فَخَرَجَ خَالِدُ بْنُ الْوَلِيدِ فِي خَمْسِمِائَةِ فَارِسٍ مِنْ أَبْطَالِ قَوْمِهِ، قَدْ أَشْخَنُوا سِلَاحًا، حَتَّى قَدِمُوا عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

Khalid Bin Al-Waleed went out among five hundred horsemen from the champions of his people who had heavy weaponry, until they arrive to Amir Al-Momineen<sup>-asws</sup>.

قَالَ: فَتَطَرَّ الْفَضْلُ بْنُ الْعَبَّاسِ إِلَى غَبْرَةِ الْحَيْلِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! قَدْ وَجَّهَ إِلَيْكَ ابْنُ أَبِي قُحَافَةَ بِعَسْطَلٍ يَدْفُونَ الْأَرْضَ بِخَوَافِرِ الْحَيْلِ دَقًّا.

He (the narrator) said, ‘Al-Fazl Bin Al-Abbas looked at dust of the cavalry and he said, ‘O Amir Al-Momineen<sup>-asws</sup>! Ibn Abu Quhafa has diverted to you<sup>-asws</sup> a regiment who are hammering the ground with the horses with a hammering’.

فَقَالَ: يَا ابْنَ الْعَبَّاسِ! هَوْنٌ عَلَيْكَ، فَلَوْ كَانَ صَنَادِيدَ قُرَيْشٍ وَ قَبَائِلَ حُنَيْنٍ وَ فُرْسَانَ هَوَازِنَ لَمَا اسْتَوْحَشْتُ إِلَّا مِنْ صَلَاتِهِمْ.

He<sup>-asws</sup> said: ‘O Ibn Abbas! (Bring) calmness upon you, for it they were the mighty ones of Quraysh and tribes of Hunayn, and horsement of Hawazin, I<sup>-asws</sup> would not alienate except from their straying’.

ثُمَّ قَامَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَشَدَّ مِحْرَمَ الدَّابَّةِ، ثُمَّ اسْتَلَمَى عَلَى فِقَاهُ نَائِمًا تَهَاوَنًا بِخَالِدٍ، حَتَّى وَافَاهُ، فَانْتَبَهَ لِصَهِيلِ الْحَيْلِ. فَقَالَ: يَا أَبَا سُلَيْمَانَ! مَا الَّذِي عَدَلَ بِكَ إِلَيَّ؟

Then Amir Al-Momineen<sup>-asws</sup> stood up and tightened a rein of the animal, then cast its end upon his<sup>-asws</sup> shoulder debasing with Khalid until he<sup>-asws</sup> paid attention to the cavalry. He<sup>-asws</sup> said: ‘O Abu Suleyman! What is that which has made you come to me<sup>-asws</sup>?’

فَقَالَ: عَدَلَ بِي إِلَيْكَ مَنْ أَنْتَ أَعْلَمُ بِهِ مِنِّي. فَقَالَ: فَأَسْمِعْنَا الْآنَ.

He said, ‘That which made me come to you<sup>-asws</sup>, you<sup>-asws</sup> are more knowing with it than I am’. He<sup>-asws</sup> said: ‘Make us hear it now’.

فَقَالَ: يَا أَبَا الْحَسَنِ! أَنْتَ فَيِّمٌ غَيْرُ مَفْهَمٍ، وَ عَالِمٌ غَيْرُ مُعَلِّمٍ، فَمَا هَذِهِ اللُّوْثَةُ الَّتِي بَدَّرْتَ مِنْكَ، وَ النَّبُوَّةُ الَّتِي قَدْ ظَهَرَتْ فِيكَ، إِنْ كُنْتَ كَرِهْتَ هَذَا الرَّجُلَ فَلَيْسَ بِكَرْهِكَ، وَ لَا تَكُونَنَّ وَلَا يَنْتَهُ نِقْمًا عَلَيَّ كَاهِلِكَ، وَ لَا شَجًّا فِي حَلْقِكَ،

He said, ‘O Abu Al-Hassan<sup>-asws</sup>! You<sup>-asws</sup> are an understanding one without having been taught understanding, a teacher without being taught. So, what is this idiocy which manifested from you<sup>-asws</sup>, and the Prophet-hood which has appeared from you<sup>-asws</sup>? If you<sup>-asws</sup> disliked this man, so he didn’t dislike you<sup>-asws</sup>, and his governance didn’t happen to be heavy upon your<sup>-asws</sup> shoulders, not caused trouble in your<sup>-asws</sup> throat.

فَلَيْسَ بَعْدَ الْهِجْرَةِ بَيْنَكَ وَ بَيْنَهُ خِلَافٌ، وَ دَعِ النَّاسَ وَ مَا تَوَلَّوْهُ، ضَلَّ مَنْ ضَلَّ، وَ هَدَى مَنْ هَدَى، وَ لَا تُفْرِقْ بَيْنَ كَلِمَةٍ مُجْتَمِعَةٍ، وَ لَا تُضْرِمِ النَّارَ بَعْدَ حُمُودِهَا، فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ وَجَدْتَ غَيْبَهُ غَيْرَ مُحْمُودٍ.

There wasn’t any opposition between you and him after the Emigration, and leave the people and they are turning to. Strays the one who strays, and guided is the ones who is guided, and do not cause separation between the words of unity, and do not ignite the fitna after its extinguishing, for it your<sup>-asws</sup> were to do that, you<sup>-asws</sup> will find a stupidity, without commendation’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أُمَّهُدِي يَا خَالِدُ بِنَفْسِكَ وَ بِابْنِ أَبِي قُحَافَةَ؟! فَمَا بِمِثْلِكَ وَ مِثْلِهِ تَهْدِيدٌ، فَدَعِ عَنكَ تُوْهَاتِكَ الَّتِي أَعْرَفُهَا مِنْكَ وَ أَقْصِدْ نَحْوَ مَا وَجَّهْتَ لَهُ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Are you threatening me<sup>-asws</sup>, O Khalid, by yourself and with Ibn Abu Quhafah!? I<sup>-asws</sup> cannot be threatened by the like of you and one like him, so leave your intimidation which I<sup>-asws</sup> more knowing of it than you, and aim around what you have been send for’.

قَالَ: فَإِنَّهُ قَدْ تَقَدَّمَ إِلَيَّ إِنْ رَجَعْتَ عَنْ سَنَنِكَ كُنْتُ مَحْضُوصًا بِالْكَرَامَةِ وَ الْحُبِّ، وَ إِنْ أَقَمْتَ عَلَيَّ مَا أَنْتَ عَلَيْهِ مِنْ خِلَافِ الْحَقِّ حَمَلْتُكَ إِلَيْهِ أُسِيرًا.

He said, ‘It is so that it has been forwarded to me that if I can return you<sup>-asws</sup> from your<sup>-asws</sup> ways, you<sup>-asws</sup> would be specialised with the prestige and the love, and if you<sup>-asws</sup> stand upon what you<sup>-asws</sup> are upon from opposing the truth, I have to carry you<sup>-asws</sup> to him as a captive’.

فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: يَا ابْنَ اللَّخْنَاءِ، وَ أَنْتَ تَعْرِفُ الْحَقَّ مِنَ الْبَاطِلِ، وَ مِثْلَكَ يَحْمِلُ مِثْلِي أُسِيرًا، يَا ابْنَ الرَّادَةِ عَنِ الْإِسْلَامِ، أَ تَحْسَبُنِي وَ يَلِكَ مَالِكَ بِنَ نُوَيْرَةَ حَيْثُ قَتَلْتَهُ وَ نَكَحْتَ امْرَأَتَهُ،

He<sup>-asws</sup> said to him: ‘O son of the uncircumcised one! And you recognise the truth from the falsehood, and the like of you would be carrying the like of me<sup>-asws</sup> as a captive? O son of the apostate from Al-Islam! You will imprison me<sup>-asws</sup>? Woe be unto you! You killed Malik Bin Nuweyra and married his wife.

يَا خَالِدُ جَنَّتِي بِرِقَّةِ عَقْلِكَ وَ اكْفَهْرَارِ وَجْهِكَ وَ تَشْمُخِ أَنْفِكَ، وَ اللَّهُ لَئِنْ تَمَطَّيْتُ بِسَيْفِي هَذَا عَلَبَّكَ وَ عَلَيَّ لَأَشْبِعَنَّ مِنْ حُومِكُمْ جُوعَ الصَّبَاحِ وَ طَلَسَ الدَّيَّابِ، وَ لَيْسَتْ [لَسَتْ] وَ يَلِكَ مِنْ بَقْتُلِي أَنْتَ وَ لَا صَاحِبُكَ، وَ إِنِّي لَأَعْرِفُ قَاتِلِي، وَ أَطْلُبُ مَبِيَّتِي صَبَاحًا وَ مَسَاءً، وَ مَا مِثْلَكَ يَحْمِلُ مِثْلِي أُسِيرًا، وَ لَوْ أَرَدْتَ ذَلِكَ لَقَتَلْتُكَ فِي فَنَاءِ هَذَا الْمَسْجِدِ.

O Khalid! You come to me<sup>-asws</sup> with your fragile intellect, and the cloudiness of your face, and the rising of your nose. By Allah<sup>-azwj</sup>! If I<sup>-asws</sup> were to stretch this sword of mine to you and upon your stirring, I<sup>-asws</sup> would satiate it from your flesh hunger of the hyena, and the wolf and the fox, and you and your companions would not (be able) to wear my<sup>-asws</sup> killing, and I<sup>-asws</sup> know my<sup>-asws</sup> killer, and I<sup>-asws</sup> seek my<sup>-asws</sup> death morning and evening, and the like of you cannot carry the like of me<sup>-asws</sup> as a captive, and if I<sup>-asws</sup> wanted that, I<sup>-asws</sup> would kill you in the courtyard of this Masjid’.

فَعَضِبَ خَالِدٌ وَقَالَ: تُوعِدُ وَعِيدَ الْأَسَدِ وَ تَرُوعُنُ رَوْعَانَ النَّعَالِبِ، مَا أَعْدَاكَ فِي الْمَقَالِ، وَمَا مِثْلَكَ إِلَّا مَنْ اتَّبَعَ قَوْلَهُ بِفِعْلِهِ.

Khalid got angered and said, ‘You<sup>-asws</sup> are threatening a threat of the lion, and dodging the dodge of the fox. I will not be inimical to you<sup>-asws</sup> in the words, and the like of you<sup>-asws</sup> is one who would follow up his words with his deed’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِذَا كَانَ هَذَا قَوْلَكَ فَشَأْنُكَ، وَ سَلَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى خَالِدِ دَا الْفَقَارِ، وَ حَقَّقَ عَلَيْهِ.

Amir Al-Momineen<sup>-asws</sup> said: ‘When these are your words, then it’s your concern’, and Amir Al-Momineen<sup>-asws</sup> unsheathed Zulfiqar upon Khalid, and pulsated it upon him.

فَلَمَّا نَظَرَ خَالِدٌ إِلَى بَرِيقِ عَيْنِي الْإِمَامِ، وَ بَرِيقِ ذِي الْفَقَارِ فِي يَدِهِ، وَ تَصَمُّمِهِ عَلَيْهِ، نَظَرَ إِلَى الْمَوْتِ عَيْنَانًا، وَقَالَ: يَا أَبَا الْحَسَنِ! لَمْ نُرِدْ هَذَا.

When Khalid looked at the spark in the eyes of the Imam<sup>-asws</sup>, and glitter of Zulfiqar in his<sup>-asws</sup> hand, and his<sup>-asws</sup> determination upon it, he looked at the death, witnessing, and said, ‘O Abu Al-Hassan<sup>-asws</sup>! We do not want this’.

فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِفَقَارِ رَأْسِ ذِي الْفَقَارِ عَلَى ظَهْرِهِ، فَتَكَسَّهُ عَنْ دَائِبِهِ، وَ لَمْ يَكُنْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِيُرِدَّ يَدَهُ إِذَا رَفَعَهَا، لِقَلًّا يُنْسَبُ إِلَى الْجَبْنَ. فَلَحِقَ أَصْحَابَ خَالِدٍ مِنْ فِعْلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ هَوْلٌ عَجِيبٌ وَ خَوْفٌ عَنيفٌ.

Amir Al-Momineen<sup>-asws</sup> struck the top of the handle of Zulfiqar upon his back and threw him off his animal, and Amir Al-Momineen<sup>-asws</sup> was not going to return his<sup>-asws</sup> hand when he<sup>-asws</sup> had already raised it, lest it be attributed to cowardice. The companions of Khalid encountered from the deed of Amir Al Momineen<sup>-asws</sup>, strange horror and violent fear.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: مَا لَكُمْ لَا تُكَافِحُونَ عَنْ سَيِّدِكُمْ؟ وَ اللَّهُ لَوْ كَانَ أَمْرُكُمْ إِلَيَّ لَتَرَكْتُ رُؤُوسَكُمْ، وَ هُوَ أَحْفُ عَلَى يَدِي مِنْ جَنَى الْهَبِيدِ عَلَى أَيْدِي الْعَبِيدِ، وَ عَلَى هَذَا السَّبِيلِ تَفْضُمُونَ مَالَ الْفِيءِ؟! أَفِ لَكُمْ.

Then he<sup>-asws</sup> said: ‘What is the matter with you all, not striving about your chief? By Allah<sup>-azwj</sup>! If he had ordered you to (kill) me<sup>-asws</sup>, I<sup>-asws</sup> would have rolled off your heads, and it would be lighter upon my<sup>-asws</sup> hands than the reaped harvest it upon the hands of the slave, and upon this way you are nibbling into the wealth of Al-Fey (war booty)? Ugh to you all!’

فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْقَوْمِ يُقَالُ لَهُ الْمُتَنَّى بْنُ الصَّبَّاحِ- وَ كَانَ عَاقِلًا فَقَالَ: وَ اللَّهُ مَا جِئْنَاكَ لِعِدَاوَةِ بَيْنِنَا وَ بَيْنِكَ، أَوْ عَنْ غَيْرِ مَعْرِفَةٍ بِكَ، وَ إِنَّا لَنَعْرِفُكَ كَبِيرًا وَ صَغِيرًا، وَ أَنْتَ أَسَدُ اللَّهِ فِي أَرْضِهِ، وَ سَيْفٌ نَقَمْتَهُ عَلَى أَعْدَائِهِ، وَ مَا مِثْلُنَا مِنْ جَهْلِ مِثْلِكَ، وَ نَحْنُ أَتْبَاعُ مَاؤْمُرُونَ، وَ جُنْدُ مُوَارِثُونَ، وَ أَطْوَاعُ غَيْرِ مُخَالِفِينَ، فَتَبَّ لِمَنْ وَجَهَ بِنَا إِلَيْكَ! أَمَا كَانَ لَهُ مَعْرِفَةٌ بِيَوْمِ بَدْرٍ وَ أَحَدٍ وَ حُنَيْنٍ؟

A man from the group called Al-Musanna Bin al Sabbah stood up, and he was an intellectual, he said, ‘By Allah<sup>-azwj</sup>! We came to you<sup>-asws</sup> due to enmity between us and you<sup>-asws</sup>, or from without understanding with you<sup>-asws</sup>, and the old and the young known you, and you are the lion of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> avenging sword against His<sup>-azwj</sup> enemies, and the like of us should not be ignorant of you<sup>-asws</sup>, and we are followers of orders, and a relaying army, and obedient (to orders), not opposing. Damned be the one who diverted us to you<sup>-asws</sup>! Is there no recognition for him of the day of Badr, and Ohad and Hunayn?’

فَأَسْحَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ قَوْلِ الرَّجُلِ، وَ تَرَكَ الْجَمِيعَ، وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُمَارِخُ خَالِدًا لِمَا بِهِ مِنْ أَلَمِ الضَّرْبَةِ، وَ هُوَ سَاكِتٌ.

Amir Al-Momineen<sup>-asws</sup> felt pity from the words of the man, and left them all, and Amir Al-Momineen<sup>-asws</sup> went on to tease Khalid of what pain he was with of the strike, and he was silent.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَتِلْكَ يَا خَالِدُ! مَا أَطْوَعَكَ لِلْحَائِنِينَ النَّكَاثِينَ! أَمَا كَانَ لَكَ يَوْمَ الْعَدِيرِ مَفْنَعٌ إِذْ بَدَرَ إِلَيْكَ صَاحِبُكَ فِي الْمَسْجِدِ حَتَّى كَانَ مِنْكَ مَا كَانَ،

Amir Al-Momineen<sup>-asws</sup> said to him: ‘Woe be unto you, O Khalid! You are being obedient to the betrayers and the breakers (of the covenant)! Or wasn’t there a covering for you on the day of Ghadeer when your companions rushed to you in the Masjid until it happened from you what happened?’

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ كَانَ بِنَاءً زُمَّتَهُ أَنْتَ وَ صَاحِبَاكَ- ابْنُ أَبِي فُحَّافَةَ وَ ابْنُ صُهَيْبٍ لَكَانَا هُمَا أَوَّلَ مُفْتُولِينَ بِسَيْفِي هَذَا، وَ أَنْتَ مَعَهُمَا، وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ

By the One<sup>-azwj</sup> Who Split the seed and Formed the person! If there would have been anything thrown by you, and your companion Ibn Abu Quhafa (Abu Bakr), and Ibn Suhaak (Umar), they both would have been the first ones to be killed with this sword of mine<sup>-asws</sup>, and you would have been with them, **and Allah does whatsoever He so Desires to [14:27].**

وَ لَا يَزَالُ يَحْمِلُكَ عَلَى إِنْسَادِ خَالَتِكَ عِنْدِي، فَقَدْ تَرَكْتَ الْحَقَّ عَلَى مَعْرِفَةٍ وَ جَنَّتِي نَجُوبَ مَقَاوِرِ الْبَسَائِسِ، لِتَحْمِلَنِي إِلَى ابْنِ أَبِي فُحَّافَةَ أَسِيرًا، بَعْدَ مَعْرِفَتِكَ أَنِّي قَاتِلُ عَمْرٍو بْنِ عَبْدِ وَدٍّ وَ مَرْحَبٍ، وَ قَالِعُ بَابِ حَيْبَرَ، وَ إِنِّي لَمُسْتَحْيِي مِنْكُمْ وَ مِنْ قَلَّةِ عُفُولِكُمْ.

And he has not ceased to carry you upon spoiling your state with me<sup>-asws</sup>. So, you have neglected the truth upon recognition, and you have come to me<sup>-asws</sup> answering to the trivial falsehood in order to carry me<sup>-asws</sup> to Ibn Abu Quhafa as a captive after your recognition that I<sup>-asws</sup> killed Amro Bin Abd Wadd and Marhab, and uprooted the gate of Khyber, and I<sup>-asws</sup> am embarrassed from you and from the scarcity of your intellects.

أَوْ تَزْعُمُ أَنَّهُ قَدْ حَفِيَّ عَلَيَّ مَا تَقَدَّمَ بِهِ إِلَيْكَ صَاحِبُكَ حِينَ أُخْرِجَكَ إِلَيَّ، وَ أَنْتَ تَدْكُرُ مَا كَانَ مِنِّي إِلَى عَمْرٍو بْنِ مَعْدِيكَرِبٍ وَ إِلَى أُصَيْدِ بْنِ سَلَمَةَ الْمَخْزُومِيِّ،

Or are you alleging that it would be light upon me<sup>-asws</sup>, what your companion (Abu Bakr) has forwarded to you when he sent you out to me<sup>-asws</sup>? And you do remember what has happened from me<sup>-asws</sup> to Amro Bin Ma’deykarb, and to Aseyd Bin Salama Al-Kahzumi.

فَقَالَ لَكَ ابْنُ أَبِي قُحَافَةَ: لَا تَزَالُ تَذْكُرُ لَهُ ذَلِكَ، إِنَّمَا كَانَ ذَلِكَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ قَدْ ذَهَبَ ذَلِكَ كُلُّهُ، وَ هُوَ الْآنَ أَقْلُ مِنْ ذَلِكَ، أَلَيْسَ كَذَلِكَ يَا خَالِدُ؟! فَلَوْ لَا مَا تَقَدَّمَ بِهِ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَكَانَ مِنِّي إِلَيْهِمَا مَا هُمَا أَعْلَمُ بِهِ مِنْكَ.

Ibn Quhafa said to you that you do not cease to mention that to him. But rather, that is from a supplication of the Prophet<sup>-saww</sup>, and all that has gone, and not it is less than that. Isn't it like that, O Khalid? Had it not been for what (pact) Rasool-Allah<sup>-saww</sup> has forwarded to me<sup>-asws</sup>, it would have happened from me to them both, what they are both more knowing with than you are.

يَا خَالِدُ! أَيْنَ كَانَ ابْنُ أَبِي قُحَافَةَ وَ أَنْتَ تَخْوِضُ مَعِيَ الْمَنَائِي فِي جُحِ الْمَوْتِ حَوْضًا، وَ قَوْمَكَ بَادُونَ فِي الْإِنْصِرَافِ كَالْتَعَجِبَةِ الْقَوَادِ وَ الدِّبِكِ النَّافِسِ، فَاتَّقِ اللَّهَ يَا خَالِدُ، وَ لَا تَكُنْ لِلْخَائِنِينَ حَصِيمًا، وَ لَا لِلظَّالِمِينَ ظَهِيرًا.

O Khalid! Where was Ibn Quhafa and you were splashing the death along with me<sup>-asws</sup> in the midst of the death with a splashing, and your people were rushing to leave like frightened sheep, and the shivering of the rooster. Fear Allah<sup>-azwj</sup>, O Khalid **and do not become an advocate for the treacherous [4:105]**, nor a backer for the unjust ones’.

فَقَالَ خَالِدٌ: يَا أَبَا الْحَسَنِ! إِنِّي أَغْرَفُ مَا تَقُولُ، وَ مَا عَدَلْتَ الْعَرَبَ وَ الْجَمَاهِيرَ عَنْكَ إِلَّا طَلَبَ دُحُولَ آبَائِهِمْ قَلِيمًا، وَ تَنَكَّلَ رُؤُوسِهِمْ قَرِينًا، فَزَاعَتْ عَنْكَ كَرُوعَانِ التَّغْلِبِ فِيمَا بَيْنَ الْفَجَاجِ وَ الدَّكَادِكِ، وَ صُغُوبَةِ إِخْرَاجِ مَلِكِ [الْمَلِكِ] مِنْ يَدِكَ، وَ هَرَبًا مِنْ سَيْفِكَ،

Khalid said, ‘O Abu Al-Hassan<sup>-asws</sup>! I do understand what you<sup>-asws</sup> are saying, and what the Arabs and the masses turned from you<sup>-asws</sup> only to seek entering into the ancient (practices) of their fathers, and their chiefs would be departing soon, dodging away from you like the dodging of the fox in what is between the mountain passes and the plains, and the difficulties of extracting the kingdom from your<sup>-asws</sup> hands, and fleeing from your<sup>-asws</sup> sword.

وَ مَا دَعَاهُمْ إِلَى بَيْعَةِ أَبِي بَكْرٍ إِلَّا اسْتِيلَانُهُ جَانِيهِ، وَ لِينُ عَرِيكَتِهِ، وَ أَمْنُ جَانِيهِ، وَ أَخَذُهُمُ الْأَمْوَالَ فَوْقَ اسْتِحْقَاقِهِمْ، وَ لَقَلَّ الْيَوْمَ مَنْ يَمِيلُ إِلَى الْحَقِّ، وَ أَنْتَ قَدْ بَيْعْتَ الدُّنْيَا بِالْآخِرَةِ، وَ لَوْ اجْتَمَعَتْ أَخْلَافُهُمْ إِلَى أَخْلَاقِكَ لَمَا خَالَفَكَ خَالِدٌ.

And nothing called them to pledge allegiance of Abu Bakr except the leniency by his side, and softness of his character, and security of his side, and their taking wealth which is above the level of their deserving it, and fewness of the ones who incline to the truth, and you<sup>-asws</sup> have sold the world for the Hereafter, and if their morals were to gather to your<sup>-asws</sup> opposition, Khalid would not oppose you<sup>-asws</sup>’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَ اللَّهُ مَا أَتَى خَالِدٌ إِلَّا مِنْ جِهَةِ هَذَا الْخُثُونِ الظُّلْمِ الْمُقْتَرِنِ ابْنِ صُهَيْكٍ، فَإِنَّهُ لَا يَزَالُ يُؤَلِّبُ عَلَى الْقَبَائِلِ وَ يُفْرِعُهُمْ مِنِّي وَ يُؤَيِّسُهُمْ مِنْ عَطَايَاهُمْ، وَ يُذَكِّرُهُمْ مَا أَنْسَاهُمْ الدَّهْرُ، وَ سَيَعْلَمُ غَبَّ أَمْرِهِ إِذَا فَاضَتْ نَفْسُهُ.

Amir Al-Momineen<sup>-asws</sup> said to them: ‘By Allah<sup>-azwj</sup>! Khalid did not come except from the aspect of this treacherous, unjust, tempted Ibn Suhaak (Umar), for he does not cease to be pitting the

tribes (against each other), and panicking them from me<sup>-asws</sup>, and comforting them from their awards, and reminding them of what makes them forget the time, and soon he will come to know the foolishness of this affair when his soul departs’.

فَقَالَ خَالِدٌ: يَا أَبَا الْحَسَنِ! بِحَقِّ أَخِيكَ لَمَّا قَطَعْتَ هَذَا مِنْ نَفْسِكَ، وَ صِرْتَ إِلَى مَنْزِلِكَ مُكْرَمًا، إِذَا كَانَ الْقَوْمُ رَضُوا بِالْكَفَافِ مِنْكَ.

Khalid said, ‘O Abu Al-Hassan<sup>-asws</sup>! By the right of your<sup>-asws</sup> brother<sup>-saww</sup>! Why don’t you cut this from yourself<sup>-asws</sup>, and come to your<sup>-asws</sup> house honourably, when the people are pleased with the refraining from you<sup>-asws</sup>?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ: لَا جَزَاهُمْ اللَّهُ عَنْ أَنْفُسِهِمْ وَلَا عَنِ الْمُسْلِمِينَ خَيْرًا.

Amir Al-Momineen<sup>-asws</sup> said to him: ‘May Allah<sup>-azwj</sup> not Recompense any good of their own selves and of the Muslims’.

قَالَ: ثُمَّ دَعَا عَلَيْهِ السَّلَامُ بِدَائِيهِ فَاتَّبَعَهُ أَصْحَابُهُ، وَ خَالِدٌ يُحَدِّثُهُ وَ يُضَاحِكُهُ، حَتَّى دَخَلَ الْمَدِينَةَ، فَبَادَرَ خَالِدٌ إِلَى أَبِي بَكْرٍ فَحَدَّثَهُ بِمَا كَانَ مِنْهُ.

He (the narrator) said, ‘Then he<sup>-asws</sup> called for his<sup>-asws</sup> animal and his<sup>-asws</sup> companions followed him<sup>-asws</sup>, and Khalid was discussing with him<sup>-asws</sup> and laughing with him<sup>-asws</sup>, until he<sup>-asws</sup> entered Al-Medina. Khalid rushed to Abu Bakr and narrated to him with what had happened from him.

فَصَارَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ صَارَ إِلَى الرَّوْضَةِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ وَ دَعَا، وَ قَامَ يُرِيدُ الْإِنْصِرَافَ إِلَى مَنْزِلِهِ، وَ كَانَ أَبُو بَكْرٍ جَالِسًا فِي الْمَسْجِدِ وَ الْعَبَّاسُ جَالِسًا إِلَى جَنْبِهِ.

Amir Al-Momineen<sup>-asws</sup> came to the grave of the Prophet<sup>-saww</sup>, then came to Al-Rawdah (platform) and prayed four cycles Salat and supplicated, and he<sup>-asws</sup> stood up intending to leave to go to his<sup>-asws</sup> house, and Abu Bakr was seated in the Masjid, and Al-Abbas was seated to his side.

فَأَقْبَلَ أَبُو بَكْرٍ عَلَى الْعَبَّاسِ فَقَالَ: يَا أَبَا الْفَضْلِ! ادْعُ لِي ابْنَ أَخِيكَ عَلِيًّا لِأَعَاتِبَهُ عَلَى مَا كَانَ مِنْهُ إِلَى الْأَشْجَعِ.

Abu Bakr turned to Al-Abbas and said, ‘O Abu Al-Fazl! Call the son<sup>-asws</sup> of your brother<sup>-asws</sup> to me so I can admonish him<sup>-asws</sup> upon what has happened from him<sup>-asws</sup> to Al-Ashja’a’.

فَقَالَ لَهُ الْعَبَّاسُ: أَوْ لَيْسَ قَدْ تَقَدَّمَ إِلَيْكَ صَاحِبُكَ بِتَرْكِ مُعَاتِبَتِهِ؟ وَ إِنِّي أَخَافُ عَلَيْكَ مِنْهُ إِذَا عَاتَبْتَهُ أَنْ لَا تَنْتَصِرَ مِنْهُ.

Al-Abbas said to him, ‘Or hasn’t your companion arrived to you with ignoring its blame? And I fear upon you from him<sup>-asws</sup> when you admonish him<sup>-asws</sup>, that you will not be helped from it’.

فَقَالَ أَبُو بَكْرٍ: إِنِّي أَرَاكَ - يَا أَبَا الْفَضْلِ - تَخَوُّفِي مِنْهُ، دَعْنِي وَ إِيَّاهُ، فَأَمَّا مَا كَلَّمَنِي خَالِدٌ بِتَرْكِ مُعَاتِبَتِهِ فَقَدْ رَأَيْتُهُ يُكَلِّمُنِي بِكَلَامٍ خِلَافَ الَّذِي خَرَجَ بِهِ إِلَيْهِ، وَ لَا أَشْكُ إِلَّا أَنَّهُ قَدْ كَانَ مِنْهُ إِلَيْهِ شَيْءٌ أَفْرَعَهُ.

Abu Bakr said, ‘I see you, O Abu Al-Fazl, scaring me from him<sup>-asws</sup>. Leave me and him<sup>-asws</sup>. As for what Khalid spoke to me of leaving its blame, so I have seen him speaking to me with speech

opposite to that which he had come out to you with, except that it had happened from him<sup>-asws</sup> to him something which had scared him’.

فَقَالَ لَهُ الْعَبَّاسُ: أَنْتَ وَ ذَاكَ يَا ابْنَ أَبِي قُحَافَةَ. فَدَعَا الْعَبَّاسُ، فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَجَلَسَ إِلَى جَنْبِ الْعَبَّاسِ. فَقَالَ لَهُ الْعَبَّاسُ: إِنَّ أَبَا بَكْرٍ اسْتَبَطَأَكَ، وَ هُوَ يُرِيدُ أَنْ يَسْأَلَكَ بِمَا جَرَى.

Al-Abbas said to him, ‘You and him<sup>-asws</sup>, O Ibn Quhafa!’ Al-Abbas called him<sup>-asws</sup>, and Amir Al-Momineen<sup>-asws</sup> came and sat by the side of Al-Abbas. Al-Abbas said to him<sup>-asws</sup>, ‘Abu Bakr you<sup>-asws</sup> down (from going home), and he wants to ask you<sup>-asws</sup> with what flowed’.

فَقَالَ: يَا عَمْرٍ، لَوْ دَعَانِي لَمَا أَتَيْتُهُ. فَقَالَ لَهُ أَبُو بَكْرٍ: يَا أَبَا الْحَسَنِ! مَا أَرْضَى لِمِثْلِكَ هَذَا الْفِعَالِ. قَالَ: وَ أَيِّ فِعْلٍ؟ قَالَ: قَتَلْتُكَ مُسْلِمًا بَعِيرٍ حَقًّا، فَمَا تَمَلُّ مِنَ الْقَتْلِ قَدْ جَعَلْتَهُ شِعَارَكَ وَ دِثَارَكَ.

He<sup>-asws</sup> said: ‘O uncle! If he had called me<sup>-asws</sup>, I<sup>-asws</sup> would not have come to him’. Abu Bakr said to him<sup>-asws</sup>, ‘O Abu Al-Hassan<sup>-asws</sup>! I am not pleased of this deed for the like of you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘And which deed?’ He said, ‘You<sup>-asws</sup> killed a Muslim without right. You<sup>-asws</sup> did not show sympathy from the killing and have it as your<sup>-asws</sup> slogan and your<sup>-asws</sup> garment’.

فَالْتَفَتَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ: أَمَا عِتَابُكَ عَلَيَّ فِي قَتْلِ مُسْلِمٍ فَمَعَاذَ اللَّهِ أَنْ أَقْتُلَ مُسْلِمًا بَعِيرٍ حَقًّا، لِأَنَّ مَنْ وَجِبَ عَلَيْهِ الْقَتْلُ رُفِعَ عَنْهُ اسْمُ الْإِسْلَامِ.

Amir Al-Momineen<sup>-asws</sup> turned towards him and said: ‘As for your admonishing Ali<sup>-asws</sup> regarding killing a Muslim, so Allah<sup>-azwj</sup> Forbid that I<sup>-asws</sup> would kill a Muslim without right, because one upon whom the killing is Obligated, the name of Al-Islam is raised from him’.

وَ أَمَا قَتْلِي الْأَشْجَعِ، فَإِنْ كَانَ إِسْلَامُكَ كِإِسْلَامِهِ فَقَدْ فُزْتُ فَوْزًا عَظِيمًا!! أَقُولُ: وَ مَا عُذْرِي إِلَّا مِنَ اللَّهِ، وَ مَا قَتَلْتُهُ إِلَّا عَنْ بَيِّنَةٍ مِنْ رَبِّي، وَ مَا أَنْتَ أَعْلَمُ بِالْحَلَالِ وَ الْحَرَامِ مِنِّي، وَ مَا كَانَ الرَّجُلُ إِلَّا زَنْدِيقًا مُنَافِقًا، وَ إِنَّ فِي مَنْزِلِهِ صَمًا مِنْ رُحَامٍ يَتَمَسَّحُ بِهِ ثُمَّ يَصْبِرُ إِلَيْكَ، وَ مَا كَانَ مِنْ عَدْلِ اللَّهِ أَنْ يُؤَاخِذَنِي بِقَتْلِ عَبْدَةِ الْأَوْثَانِ وَ الرَّنَادِقَةِ.

And as for my<sup>-asws</sup> killing Ashja’a, so if your Islam is like his Islam, so you have achieved a mighty success!! (cynically). I say, ‘And what is my<sup>-asws</sup> excuse except from a proof from my<sup>-asws</sup> Lord<sup>-azwj</sup>, and you aren’t more knowing with the Permissible(s) and the Prohibitions than I<sup>-asws</sup> am, and the man wasn’t except an atheist, a hypocrite, and in his house is an idol of marble. He wipes with it then comes to you, and it would not be from the justice of Allah<sup>-azwj</sup> that you should seize me<sup>-asws</sup> with the killing of an idol worshipper and an atheist’.

وَ افْتَتَحَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْكَلامِ، فَحَجَرَ بَيْنَهُمَا الْمُغَيْرَةَ بِنُ شُعْبَةَ وَ عَمَّارَ بِنُ يَاسِرٍ، وَ أَفْسَمُوا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَسَكَتَ، وَ عَلَى أَبِي بَكْرٍ فَأَمْسَكَ.

And Amir Al-Momineen<sup>-asws</sup> began with the speech, but Al-Mugheira Bin Shuba and Ammar Bin Yasser, and they swore upon Ali<sup>-asws</sup> (being correct), so he<sup>-asws</sup> was silent, and (upon) Abu Bakr, so he withheld’.

ثُمَّ أَقْبَلَ أَبُو بَكْرٍ عَلَى الْفَضْلِ بْنِ الْعَبَّاسِ وَ قَالَ: لَوْ فُذْتُكَ بِالْأَشْجَعِ لَمَا فَعَلْتَ مِثْلَهَا، ثُمَّ قَالَ: كَيْفَ أُقِيدُكَ بِمِثْلِهِ وَ أَنْتَ ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ غَاسِلُهُ!؟

Then Abu Bakr faced towards Al-Fazl Bin Al-Abbas and said, ‘If I had tied you up with Al-Ashja’a he<sup>-asws</sup> would not have done like it’, Then he said, ‘How could I have tied you up with the like of him and you are a son of uncle of Rasool-Allah<sup>-saww</sup> and his<sup>-asws</sup> washer!?’

فَأَلْتَمَتِ إِلَيْهِ الْعَبَّاسُ فَقَالَ: دَعُونَا وَ نَحْنُ حُكَمَاءُ أَبْلَغُ مِنْ شَأْنِكَ، إِنَّكَ تَتَعَرَّضُ بِوَلَدِي وَ ابْنِ أَخِي، وَ أَنْتَ ابْنُ أَبِي فُحَّافَةَ بْنِ مَرَّةٍ! وَ نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ ابْنِ هَاشِمِ أَهْلِ بَيْتِ النَّبَوَّةِ، وَ أَوْلُو الْخِلَافَةِ،

Al-Abbas turned to him and said, ‘Leave us, and we are wise ones (and) far reaching from your occupation. You objected to my son and son<sup>-asws</sup> of my brother<sup>-asws</sup>, and you are the son of Ibn Abu Quhafa Bin Murra, and we are the sons of Abdul Muttalib<sup>-asws</sup> Ibn Hashim<sup>-as</sup>, People of the Household of the Prophet<sup>-saww</sup>, and foremost for the caliphate.

نَسَمَيْتُمْ بِأَسْمَائِنَا، وَ وَثَبْتُمْ عَلَيْنَا فِي سُلْطَانِنَا، وَ قَطَعْتُمْ أَرْحَامَنَا، وَ مَنَعْتُمْ مِيرَاتِنَا، ثُمَّ أَنْتُمْ تَزْعُمُونَ أَنْ لَا إِزْتِ لَنَا، وَ أَنْتُمْ أَحَقُّ وَ أَوْلَى بِهَذَا الْأَمْرِ مِنَّا، فَبُعْدًا وَ شَحَقًا لَكُمْ أَنْ تُوَفِّكُونَ.

You are being named by our names and you pounced upon us regarding our authority, and you cut-off our relationship, and prevented our inheritances, then you are claiming that there is no inheritance for us, and you are more rightful and foremost with this command than we are? Remoteness and damnation is for you. Why are you so deluded?’

ثُمَّ انصَرَفَ الْقَوْمُ، وَ أَخَذَ الْعَبَّاسُ بِيَدِ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ جَعَلَ عَلِيٌّ يَقُولُ: أَقْسَمْتُ عَلَيْكَ يَا عَمَّ لَا تَتَكَلَّمُ، وَ إِنْ تَكَلَّمْتَ لَا تَتَكَلَّمُ إِلَّا بِمَا يَسْرُ، وَ لَيْسَ لَهُمْ عِنْدِي إِلَّا الصَّبْرُ، كَمَا أَمَرَنِي نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، دَعَهُمْ وَ مَا كَانَ لَهُمْ يَا عَمَّ بِيَوْمِ الْعَدِيرِ مَفْعَعٌ، دَعَهُمْ يَسْتَضِعُّونَا جُهْدَهُمْ، فَإِنَّ اللَّهَ مَوْلَانَا وَ هُوَ خَيْرُ الْحَاكِمِينَ.

Then the people left, and Al-Abbas held a hand of Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> went on to say: ‘I<sup>-asws</sup> swear upon you, O uncle, don’t speak, and if you do speak, do not speak except what is little, and there isn’t for them with me<sup>-asws</sup> except the patience, just as the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> had instructed me<sup>-asws</sup>. Leave them and there does not happen to be any cover for them due to the day of Al-Ghadeer. Leave them to weaken us with their struggles, for Allah<sup>-azwj</sup> is our Master<sup>-azwj</sup>, and He<sup>-azwj</sup> is the best of the Judges’.

فَقَالَ لَهُ الْعَبَّاسُ: يَا ابْنَ أَخِي، أَلَيْسَ قَدْ كَفَيْتُكَ، وَ إِنْ شِئْتَ أَعُوذُ إِلَيْهِ فَأَعْرِضْهُ مَكَانَهُ، وَ أَنْزِعْ عَنْهُ سُلْطَانَهُ. فَأَقْسَمَ عَلَيْهِ عَلِيٌّ عَلَيْهِ السَّلَامُ فَأَسْكَنَهُ.

Al-Abbas said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of my brother<sup>-asws</sup>! Haven’t I sufficed you<sup>-asws</sup>? And if you like, I can return to him and make him recognise his place, and remove his authority from him’. Ali<sup>-asws</sup> vowed upon him and quietened him”<sup>23</sup>.

<sup>23</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 5 H 19



- ج: رُوِيَ عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لِأَبِي بَكْرٍ: اكْتُبْ إِلَى أُسَامَةَ يَتَقَدَّمُ عَلَيْكَ، فَإِنَّ فِي قُدُومِهِ قَطْعَ الشُّعْبَةِ عَنَّا.

(The book) ‘Al-Ihtijaj) – It is reported from al Baqir<sup>asws</sup>: ‘Umar Bin Al Khattab said to Abu Bakr, ‘Write to Usama to come forward to you, of in his coming forward would cut off the dishonour from us’.

فَكَتَبَ أَبُو بَكْرٍ إِلَيْهِ: مِنْ أَبِي بَكْرٍ خَلِيفَةَ رَسُولِ اللَّهِ إِلَى أُسَامَةَ بْنِ زَيْدٍ، أَمَّا بَعْدُ: فَاَنْظُرْ إِذَا أَتَاكَ كِتَابِي فَأَقْبِلْ إِلَيَّ أَنْتَ وَ مَنْ مَعَكَ، فَإِنَّ الْمُسْلِمِينَ قَدْ اجْتَمَعُوا [عَلَيَّ] وَ وَلَّوْنِي أُمُورَهُمْ، فَلَا تَتَخَلَّفَنَّ فَتَعْصِي وَ يَاثِيكَ مِثِّي مَا تَكْرَهُ، وَ السَّلَامُ.

Abu Bakr wrote to him – ‘From Abu Bakr, caliph of Rasool-Allah<sup>saww</sup>, to Usama Bin Zayd. As for after, consider when my letter comes to you, and come to me, you and the ones with you, for the Muslims have united upon me and have made me to be in-charge of their affairs, so do not stay behind, for you will be disobeying, and there would from me what you will dislike. Greetings’.

قَالَ: فَكَتَبَ إِلَيْهِ أُسَامَةُ جَوَابَ كِتَابِهِ: مِنْ أُسَامَةَ بْنِ زَيْدٍ عَامِلِ رَسُولِ اللَّهِ (ص) عَلَى غَزْوَةِ الشَّامِ، أَمَّا بَعْدُ، فَقَدْ أَتَانِي [مِنْكَ] كِتَابٌ يَنْقُضُ أَوَّلَهُ آخِرَهُ دَكَرْتَ فِي أَوَّلِهِ أَنَّكَ خَلِيفَةُ رَسُولِ اللَّهِ، وَ دَكَرْتَ فِي آخِرِهِ أَنَّ الْمُسْلِمِينَ اجْتَمَعُوا عَلَيْكَ قَوْلُكَ أُمُورَهُمْ وَ رَضُوا بِكَ

He<sup>asws</sup> said: ‘Usama wrote to him in answer to his letter, ‘From Usama Bin Zayd, office bearer of Rasool-Allah<sup>saww</sup> upon the military expedition of Syria. As for after, a letter has come to me from you, its beginning contradicting its end. You mentioned in its beginning that you are caliph of Rasool-Allah<sup>saww</sup>, and you mentioned in its end that the Muslims united upon you and made you in charge of their affairs and are pleased with you.

وَ اعْلَمْ، أَيُّ وَ مَنْ مَعِي مِنْ جَمَاعَةِ الْمُسْلِمِينَ وَ الْمُهَاجِرِينَ، فَلَا وَ اللَّهُ مَا رَضِينَا بِكَ وَ لَا وَلَّيْنَاكَ أَمْرَنَا، وَ انْظُرْ أَنْ تَدْفَعَ الْحَقَّ إِلَى أَهْلِهِ، وَ تُخَلِّبَهُمْ وَ إِيَّاهُ، فَإِنَّهُمْ أَحَقُّ بِهِ مِنْكَ.

And know, I and the ones with me from the group of Muslims and the Emigrants, by Allah<sup>azwj</sup>, we are not pleased with you, nor did we make you in-charge of our affairs, and consider in handing over the right to its rightful one, and vacate it for them, for they are more rightful with it than you are.

فَقَدْ عَلِمْتَ مَا كَانَ مِنْ قَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ يَوْمَ غَدِيرِ حُمٍ، فَمَا طَالَ الْعَهْدُ فَتَنْسَى.

You have known what had happened from the words of Rasool-Allah<sup>saww</sup> regarding Ali<sup>asws</sup> on the day of Ghadeer Khum. The pact has not been for long and you have forgotten.

انْظُرْ بِمَزَكْرِكَ، وَ لَا تُخَلِّفْ فَتَعْصِي اللَّهَ وَ رَسُولَهُ وَ نَعْصِي [مِنْ] اسْتِخْلَفَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَيْكَ وَ عَلَيَّ صَاحِبِكَ، وَ لَمْ يَغْرِبْنِي حَتَّى يُبْضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَنَّكَ وَ صَاحِبُكَ رَجَعْتُمَا وَ عَصَيْتُمَا، فَأَقَمْتُمَا فِي الْمَدِينَةِ بَعِيرٍ إِذْنِي.

Consider your position and do not oppose, for you will be disobeying Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and you will be disobeying the one whom Rasool-Allah<sup>saww</sup> chose as caliph upon you and upon your companion, and did not isolate me until Rasool-Allah<sup>saww</sup> passed away, and

you and your companions both returned and disobeyed, and you stayed in Al-Medina without permission’.

قَالَ: فَهَمَّ أَبُو بَكْرٍ أَنْ يَخْلَعَهَا مِنْ عُنُقِهِ، قَالَ: فَقَالَ لَهُ عُمَرُ: لَا تَفْعَلْ قَمِيصٌ قَمَّصَكَ اللَّهُ لَا تَخْلَعُهُ فَتَنْدَمَ، وَ لَكِنَّ أَلْحَ عَلَى أُسَامَةَ بِالْكِتَابِ، وَ مَرُّ فُلَانًا وَ فُلَانًا وَ فُلَانًا يَكْتُبُونَ إِلَى أُسَامَةَ أَنْ لَا يُفَرِّقَ جَمَاعَةَ الْمُسْلِمِينَ، وَ أَنْ يُدْخِلَ يَدَهُ فِيمَا صَنَعُوا.

He<sup>-asws</sup> said: ‘Abu Bakr thought of separating him from his neck. Umar said to him, ‘Do not do it! (This) shirt (caliphate) is shirt of Allah<sup>-azwj</sup>, do not take it off for you will regret. But, pressurise upon Usama with the letters, and order so and so, and so and so, and so and so to be writing to Usama not to separate the unity of the Muslims, and that he should insert his hand into what they have done’.

قَالَ: فَكَتَبَ إِلَيْهِ أَبُو بَكْرٍ، وَ كَتَبَ إِلَيْهِ أَنَسٌ مِنَ الْمُنَافِقِينَ: أَنْ ارْضَ بِمَا اجْتَمَعْنَا عَلَيْهِ، وَ إِيَّاكَ أَنْ تُشْمَلَ الْمُسْلِمِينَ فِتْنَةً مِنْ قِبَلِكَ، فَإِنَّهُمْ حَدِيثُوا عَهْدٍ بِالْكَفْرِ.

He<sup>-asws</sup> said: ‘Abu Bakr wrote to him, and some people from the hypocrites wrote to him, ‘Agree with what we are united upon, and beware of including the Muslims in a Fitna from your direction, for they discussing the pact with the Kufir’.

فَلَمَّا وَرَدَتْ الْكِتَابُ عَلَى أُسَامَةَ انْصَرَفَ بِمَنْ مَعَهُ حَتَّى دَخَلَ الْمَدِينَةَ، فَلَمَّا رَأَى اجْتِمَاعَ النَّاسِ عَلَى أَبِي بَكْرٍ انْطَلَقَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ: مَا هَذَا؟

When the letters arrived to Usama, he left with the ones with him until he entered Al-Medina. When he saw the gathering of the people to Abu Bakr, he went to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and said, ‘What is this (going on)?’

فَقَالَ لَهُ عَلِيٌّ: هَذَا مَا تَرَى! قَالَ لَهُ أُسَامَةُ: فَهَلْ بَايَعْتُهُ؟ فَقَالَ: نَعَمْ. فَقَالَ لَهُ أُسَامَةُ: طَائِعًا أَوْ كَارِهًا؟ قَالَ: لَا، بَلْ كَارِهًا

Ali<sup>-asws</sup> said to him: ‘This is what you see!’ Usama said to him<sup>-asws</sup>, ‘Have you<sup>-asws</sup> pledged allegiance to him?’ He<sup>-asws</sup> said: (by force) ‘Yes’. Usama said to him<sup>-asws</sup>, ‘Willingly or unwillingly?’ He<sup>-asws</sup> said: ‘No, but forcibly’.

قَالَ: فَانْطَلَقَ أُسَامَةُ فَدَخَلَ عَلَى أَبِي بَكْرٍ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الْمُسْلِمِينَ.

He<sup>-asws</sup> said: ‘Usama went and entered to see Abu Bakr and said, ‘The greeting be to you, O caliph of the Muslims’.

قَالَ: فَرَدَّ أَبُو بَكْرٍ وَ قَالَ: السَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِيرُ.

He<sup>-asws</sup> said: ‘Abu Bakr replied and said, ‘The greeting be unto you, of you commander’<sup>24</sup>.

<sup>24</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 9 H 1

– إِرْشَادُ الْقُلُوبِ: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَا: كُنَّا جُلُوسًا عِنْدَ أَبِي بَكْرٍ فِي وَلَايَتِهِ وَقَدْ أَضْحَى النَّهَارُ، وَإِذَا بِخَالِدِ ابْنِ الْوَلِيدِ الْمَخْرُومِيِّ قَدْ وَاقَى فِي جَيْشٍ قَامَ غَبَارُهُ وَكَثُرَ صَهِيلُ أَهْلِ خَيْلِهِ وَإِذَا بِقُطْبِ رَجَى مَلُوبٍ فِي عُنُقِهِ قَدْ فُتِلَ فَنَلَا.

(The book) ‘Irshad Al-Quloob’ – From Jabir Bin Abdullah Al-Ansari, and Abdullah Bin Al-Abbas, both said, ‘We were seated in the presence of Abu Bakr during his governance, and the day had brightened, and there was Khalid Bin Al-Waleed Al-Makhzumy who had arrived among an army. Its dust was raised and the neighing of the cavalry horses was a lot, and there he had a rod in his neck having been twisted with a twisting.

فَأَقْبَلَ حَتَّى نَزَلَ عَنْ جَوَادِهِ وَدَخَلَ الْمَسْجِدَ، وَوَقَفَ بَيْنَ يَدَيْ أَبِي بَكْرٍ، فَرَمَقَهُ النَّاسُ بِأَعْيُنِهِمْ فَهَالَهُمْ مَنْظَرُهُ.

He came until he descended from his horse and entered the Masjid and paused in front of Abu Bakr. The people stared at him with their eyes and his scene terrified them.

ثُمَّ قَالَ: أَعَدَلُ يَا ابْنَ أَبِي قُحَافَةَ حَيْثُ جَعَلَكَ النَّاسُ فِي هَذَا الْمَوْضِعِ الَّذِي لَيْسَ لَهُ أَنْتَ بِأَهْلٍ؟! وَمَا ارْتَفَعَتْ إِلَى هَذَا الْمَكَانِ إِلَّا كَمَا يَرْتَفِعُ الطَّائِفِي مِنَ السَّمَكِ عَلَى الْمَاءِ، وَإِنَّمَا يَطْفُو وَيَعْلُو حِينَ لَا حَرَكَتَ بِهِ،

Then he said, ‘Will you not dispense justice, O Ibn Abu Quhafa, when the people have made you to be in this place which you aren’t rightful of it!? And I have not been raised to this place except just as the floater (dead) from the fish upon the water, and rather it floats and rises when there is no movement with it.

مَا لَكَ وَ سِيَاسَةَ الْجَبُوشِ وَ تَقْدِيمَ الْعَسَاكِرِ، وَ أَنْتَ بِحَيْثُ أَنْتَ، مِنْ لَيْنِ الْحَسَبِ، وَ مَنْقُوصِ النَّسَبِ، وَ ضَعْفِ الْقُوَى، وَ قَلَّةِ التَّحْصِيلِ، لَا تَحْمِي ذِمَارًا، وَ لَا تُضْرِمُ نَارًا، فَلَا جَزَى اللَّهُ أَحَا ثَقِيفٍ وَ وَلَدَ صُهَاكٍ خَيْرًا.

What is the matter and politics of the armies, and sending the soldiers, and you are where you are, from the soft affiliation, and inverted lineage, and weak of strength, and little of achievement. You neither protect fruits, nor ignite fires. May Allah<sup>-azwj</sup> not Recompense goodly the brother of Saqeef and son of Suhaak!

إِنِّي رَجَعْتُ مُنْكَفِنًا مِنَ الطَّائِفِ إِلَى جُدَّةَ فِي طَلَبِ الْمُرْتَدِّينَ، فَرَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ وَمَعَهُ عُنَاةٌ مِنَ الدِّينِ حَمَالِيٌّ، شَرَزَاتُ أَعْيُنِهِمْ مِنْ حَسَدِكَ بَدَرَتْ حَنْقًا عَلَيْنِكَ، وَ قَرِحَتْ أَمَاقُهُمْ لِمَكَانِكَ. مِنْهُمْ ابْنُ يَاسِرٍ، وَ الْمُقْدَادُ، وَ ابْنُ جُنَادَةَ أَخُو غِفَارٍ، وَ ابْنُ الْعَوَامِ، وَ غُلَامَانِ أَحَدُهُمَا بِوَجْهِهِ، وَ غُلَامٌ أَسْمَرٌ لَعَلَّهُ مِنْ وُلْدِ عَقِيلٍ أَحِيهِ.

I have returned foolishly from Al-Taif to Jeddah in seeking the apostates, and I saw Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and with him<sup>-asws</sup> was a group of transgressors from the Religion of Hamaleeq, shooting their eyes from envying you, manifesting rage upon you, and injured deeply of your position. From them is Ibn Yasser, and Al-Miqdad<sup>-ra</sup>, and Ibn Junada<sup>-ra</sup> brother of Ghifar, and Ibn Al-Awwam, and two boys, I recognise one of them by his face, and a brown boy, perhaps he is from the sons of Aqeel, his<sup>-asws</sup> brother.

فَتَبَيَّنَ لِي الْمُنْكَرُ فِي وُجُوهِهِمْ، وَ الْحَسَدُ فِي أَحْمَارِ أَعْيُنِهِمْ، وَ قَدْ تَوَسَّخَ عَلَيَّ بِدِرْعِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَيْسَ رِدَاءُهُ السَّحَابَ، وَ لَقَدْ أُسْرِخَ لَهُ دَابَّتُهُ الْعُقَابُ، وَ قَدْ نَزَلَ عَلَيَّ عَلَى عَيْنِ مَاءٍ اسْمُهَا رُوَيْثَةٌ.

The dislike appeared to me in their faces, and the jealousy in the redness of their eyes, and Ali<sup>-asws</sup> was covered by the armour of Rasool-Allah<sup>-saww</sup>, and he<sup>-asws</sup> was wearing his<sup>-saww</sup> cloak, Al-Sahhab. His<sup>-asws</sup> animal Al-Uqab had been saddled for him<sup>-asws</sup>, and Ali<sup>-asws</sup> had descended at a water spring, its name is Ruwayya.

فَلَمَّا رَأَى اشْتِمَارًا وَ بَرِيرًا، وَ أَطْرَقَ مُوَجِّشًا يَقْبِضُ عَلَى لِحْيَتِهِ. فَبَادَرَتْهُ بِالسَّلَامِ اسْتِكْفَاءً وَ اتِّقَاءً وَ وَحْشَةً، فَاسْتَعْنَمْتُ سَعَةَ الْمُنَاخِ وَ سُهُولَةَ الْمَنْزِلَةِ، فَتَرَلْتُ وَ مَنْ مَعِيَ بَحِيثٌ نَزَلُوا اتِّقَاءً عَنِ مُرَاوَعَتِهِ.

When he<sup>-asws</sup> saw me, he<sup>-asws</sup> was disgusted and murmured, and lowered his<sup>-asws</sup> head rudely and held his<sup>-asws</sup> beard. I rushed to him<sup>-asws</sup> with the greeting, sufficing, and fearing, and awed. I seized atmosphere and ease of the encampment, and the ones with me descended where they had descended, fearing from his<sup>-asws</sup> dodging.

فَبَدَأَ ابْنُ يَاسِرٍ بِبَيْحِ لَفْظِهِ وَ مَحْضِ عَدَاوَتِهِ، فَمَرَعَنِي هُرُوءًا بِمَا تَقَدَّمَتْ بِهِ إِلَيَّ بِسُوءِ رَأْيِكَ. فَالْتَفَتَ إِلَيَّ الْأَصْلَعُ الرَّأْسِ، وَ قَدِ ارْزَحَمَ الْكَلَامُ فِي حَلْفِي كَهَدْمَةِ الْأَسَدِ أَوْ كَقَعْمَةِ الرَّعْدِ، فَقَالَ لِي بَعْضُ مَنْهُ: أَوْ كُنْتُ فَاعِلًا يَا أَبَا سَلَيْمَانَ؟! قُلْتُ لَهُ: إِي وَ اللَّهِ، لَوْ أَقَامَ عَلَيَّ رَأْيَهُ لَضَرَبْتُ الَّذِي فِيهِ عَيْنَاكَ.

Ibn Yasser initiated me with ugly words and pure enmity, and they hurt me mocking with what you had sent to me with your evil opinion. The short-haired one (Ali<sup>-asws</sup>) turned towards me, and the speech had abounded in his<sup>-asws</sup> circle like the growling of the lion, or like a piece of thunder. He<sup>-asws</sup> said to me with anger from him<sup>-asws</sup>: ‘Or were you going to do it, O Abu Suleyman!?’ I said to him<sup>-asws</sup>, ‘Yes, by Allah<sup>-azwj</sup>! If I were to stand by his (Abu Bakr’s) opinion, I would strike off that in which are your<sup>-asws</sup> eyes’.

فَأَغْضَبَهُ قَوْلِي إِذْ صَدَّقْتُهُ، وَ أَخْرَجَهُ إِلَيَّ طَبْعُهُ الَّذِي أَعْرِفُهُ بِهِ عِنْدَ الْعُضْبِ، فَقَالَ: يَا ابْنَ اللَّحْنَاءِ! مِثْلُكَ مَنْ يَقْدِرُ عَلَيَّ مِثْلِي أَنْ يَجْسُرَ؟! أَوْ يُدِيرَ اسْمِي فِي هَوَاتِهِ الَّتِي لَا عَهْدَ لَهَا بِكَلِمَةِ حِكْمَةٍ؟! وَ يَلِكُ إِلَيَّ لَسْتُ مِنْ قَتْلَاكَ وَ لَا مِنْ قَتْلِكَ صَاحِبِكَ، وَ إِلَيَّ لَأَعْرِفُ بِمِثِّي مِنْكَ بِنَفْسِكَ.

My words angered him<sup>-asws</sup> when I ratified, and he<sup>-asws</sup> brought out his<sup>-asws</sup> intensity which I recognise him<sup>-asws</sup> during the anger, and he<sup>-asws</sup> said: ‘O Ibn Al-Lakhna! Can the like of you have the audacity upon the like of me<sup>-asws</sup>!? Or would my<sup>-asws</sup> name be administered in his peculiarities which there is no pact for it with speaking wisely! Woe be unto you! I<sup>-asws</sup> am not from your killers nor from the ones to kill your companions, and I<sup>-asws</sup> know of my<sup>-asws</sup> intentions than you yourself’.

ثُمَّ ضَرَبَ يَدِي إِلَى تَرْفُوتِي فَنَكَسَنِي عَنْ فَرَسِي، وَ جَعَلَ يَسُوفُنِي، فَدَعَا إِلَى رَحَى لِلْحَارِثِ بْنِ كَلْدَةَ التَّقْفِي، فَعَمَدَ إِلَى الْقُطْبِ الْعَلِيظِ فَمَدَّ عُنُقِي بِكِلْتَا يَدَيْهِ وَ أَدَارَهُ فِي عُنُقِي، يَنْفِتِلُ لَهُ كَالْعَلِكِ الْمُسْتَحْنِ. وَ أَصْحَابِي هَوْلَاءٌ وَ فُوفٌ، مَا أَعْنُوا عَنِّي سَطَوْتَهُ، وَ لَا كَفُّوا عَنِّي شَرَّتَهُ، فَلَا جَزَاهُمْ اللَّهُ عَنِّي خَيْرًا، فَإِنَّهُمْ لَمَّا نَظَرُوا إِلَيْهِ كَأَنَّهُمْ نَظَرُوا إِلَى مَلِكٍ مَوْجِبٍ.

Then he<sup>-asws</sup> struck his<sup>-asws</sup> hand to my saddle and overturned me from my horse, and went on to drag me to a mill of Al-Haris Bin Kalada Al-Saqafi, and he<sup>-asws</sup> deliberated to the thick iron rod and extended my neck with both his<sup>-asws</sup> hands and circled it in my neck, twisting it like the heated gum, and these companions of mine were standing, not availing me from his<sup>-asws</sup> grip, nor restraining his<sup>-asws</sup> evil from me. May Allah<sup>-azwj</sup> not Recompense them goodly from me, for when they looked at him<sup>-asws</sup>, it was as if they were looking at their Angel of death.

فَوَ الَّذِي رَفَعَ السَّمَاءَ بِلَا أَعْمَادٍ، لَقَدْ اجْتَمَعَ عَلَىٰ فَكِّ هَذَا الْقُطْبِ مِائَةٌ رَجُلٍ أَوْ يَرِيدُونَ مِنْ أَشَدِّ الْعَرَبِ فَمَا قَدَرُوا عَلَىٰ فَكِّهِ، فَذَلَّنِي عَجْزُ النَّاسِ عَنِّي فَتَنَجِهَ أَنَّهُ سِحْرٌ مِنْهُ أَوْ قُوَّةٌ مَلَكَ قَدْ رَجَبْتُ فِيهِ. فَفُكِّهُ الْآنَ عَنِّي إِنْ كُنْتَ فَكَّكُهُ، وَ خُذْ لِي بِحِجَّتِي إِنْ كُنْتَ آخِذًا، وَإِلَّا لَحِقْتُ بِدَارِ عِزِّي وَ مُسْتَقَرِّي مَكْرَمَتِي، قَدْ أَلْبَسَنِي ابْنُ أَبِي طَالِبٍ مِنَ الْعَارِ مَا صَبَرْتُ بِهِ ضُحْكَةً لِأَهْلِ الدِّبَارِ.

By the One<sup>-azwj</sup> Who Raised the sky without pillars! There had gathered upon removing this rod, one hundred men or more, from the strong Arabs, but they were unable upon removing it. So, point me to a weak one of the people in opening it, it being sorcery from him, or the strength of an Angel to deal with it. Remove it from me now, if you are to remove it, and take for me with my right if you are taking it, or else I shall join up with a house of my comfort, and a dwelling of my honour. The son<sup>-asws</sup> of Abu Talib<sup>-asws</sup> has collared me with a shame what I have come with, being laughed at by the people of the households’.

فَالْتَفَتَ أَبُو بَكْرٍ إِلَىٰ عُمَرَ وَ قَالَ: مَا تَرَىٰ إِلَىٰ مَا يَخْرُجُ مِنْ هَذَا الرَّجُلِ؟! كَأَنَّ وِلَايَتِي ثِقْلٌ عَلَىٰ كَاهِلِهِ، وَ شَجَا فِي صَدْرِهِ.

Abu Bakr turned to Umar and said, ‘What do you view of what would make the man come out from this! It is as if my governance is heavy upon his shoulders and a thorn in his chest’.

فَالْتَفَتَ إِلَيْهِ عُمَرُ فَقَالَ: فِيهِ دُعَابَةٌ لَا تَدْعُهُ حَتَّىٰ تُورِدَهُ فَلَا تُصَدِرُهُ، وَ جَهْلٌ وَ حَسَدٌ قَدْ اسْتَحْكَمَا فِي خَلْدِهِ، فَجَزَا مِنْهُ جِزْيَ الدِّمَاءِ لَا يَدْعَانِي حَتَّىٰ يُهَيِّئَا مَنْرَلَتَهُ، وَ يُورِطَاهُ وَرِطَةَ الْهَلَكَةِ.

Umar turned to him and said, ‘In it there is humour that will not leave you until you blush, so do not manifest it, and there is ignorance and envy which has ruled in his<sup>-asws</sup> mind, so these flow from him<sup>-asws</sup> like the flow of blood. He<sup>-asws</sup> does not leave us until he<sup>-asws</sup> insults us of his<sup>-asws</sup> status, and he<sup>-asws</sup> causes the dilemmas of the destruction.

ثُمَّ قَالَ أَبُو بَكْرٍ لِمَنْ بِحَضْرَتِهِ: ادْعُوا إِلَيَّ قَيْسَ بْنِ سَعْدِ بْنِ عُبَادَةَ الْأَنْصَارِيِّ، فَلَيْسَ لِفَكِّ هَذَا الْقُطْبِ غَيْرُهُ.

Then Abu Bakr said to the ones present, ‘Call for me Qays Bin Sa’ad Bin Ubada Al-Ansari, for no one else would be able to remove this rod.

قَالَ: وَ كَانَ قَيْسٌ سَيِّفَ النَّبِيِّ، وَ كَانَ رَجُلًا طَوِيلًا، طُولُهُ ثَمَانِيَةَ عَشَرَ شِبْرًا فِي عَرْضِ خَمْسَةِ أَشْبَارٍ، وَ كَانَ أَشَدَّ النَّاسِ فِي زَمَانِهِ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

He said (the narrator) said, ‘And Qays was a swordsman (executioner) of the Prophet<sup>-saww</sup>, and he was a tall man, his height was of eighteen palm’s width, in a width of five palm’s widths, and he was the stronger of the people during his time after Amir Al-Momineen<sup>-asws</sup>.

فَحَضَرَ قَيْسٌ فَقَالَ لَهُ: يَا قَيْسُ! إِنَّكَ مِنْ شِدَّةِ الْبَدَنِ بِحَيْثُ أَنْتَ، فَفُكِّ هَذَا الْقُطْبِ مِنْ عُنُقِ أَخِيكَ خَالِدٍ، فَقَالَ قَيْسٌ: وَ لِمَ لَا يَفُكُّهُ خَالِدٌ عَنِّي عُنُقِهِ؟! قَالَ: لَا يَقْدِرُ عَلَيْهِ، قَالَ: فَمَا لَا يَقْدِرُ عَلَيْهِ أَبُو سَلَيْمَانَ- وَ هُوَ نَجْمٌ عَسْكَرِكُمْ، وَ سَيْفُكُمْ عَلَىٰ أَعْدَائِكُمْ- كَيْفَ يَقْدِرُ عَلَيْهِ أَنَا؟.

Qays presented, and he said to him, ‘O Qays! You are of the strongest physique where you are, so remove this rod from the neck of your brother Khalid’. Qays said, ‘And why doesn’t Khalid remove it from his own neck!?’ He said, ‘He is not able upon it’. He said, ‘So why is Abu

Suleyman unable upon it, and he is a star of your soldiers, and your sword against your enemies, how can I be able upon it?’

قَالَ عُمَرُ: دَعْنَا مِنْ هَزْلِكَ وَ هَزْلِكَ وَ حُذِّ فِيمَا حَضَرْتَ لَهُ، فَقَالَ: أَحْضَرْتُ لِمَسْأَلَةٍ تَسْأَلُونَهَا طَوْعاً، أَوْ كَرْهاً تُجْبِرُونِي عَلَيْهِ؟

Umar said, ‘Leave us from your mocking and your humour, and take to what you have been presented for’. He said, ‘I have been presented for an issue, are you asking it willingly or forcefully, compelling me upon it?’

فَقَالَ لَهُ: إِنْ كَانَ طَوْعاً وَ إِلَّا فَكَرْهاً، قَالَ قَيْسٌ: يَا ابْنَ صُهَيْك! حَدَلَ اللَّهُ مَنْ يُكْرِهُهُ مِثْلَكَ، إِنْ بَطْنُكَ لِعَظِيمَةٍ وَ إِنْ كَرِشَكَ لَكَبِيرَةٍ، فَلَوْ فَعَلْتَ أَنْتَ ذَلِكَ مَا كَانَ مِنْكَ [عَجَبٌ، قَالَ:] فَحَجَلَ عُمَرُ مِنْ قَيْسِ بْنِ سَعْدٍ، وَ جَعَلَ يَنْكُثُ أَسْنَانَهُ بِأَنَامِلِهِ.

He said to him, ‘Either it would be willingly or else I shall force it’. Qays said, ‘O Ibn Suhaak! May Allah<sup>-azwj</sup> Forsake one who coerces like you do. Your belly is large, and your stomach is big. If you were to do that, it would not be surprising from you’. Umar was ashamed from Qays Bin Sa’ad and went on to bite his fingers with his teeth.

فَقَالَ أَبُو بَكْرٍ: وَ مَا بِذَلِكَ مِنْهُ، أَفْصِدْ لِمَا سَأَلْتَ، فَقَالَ قَيْسٌ: وَ اللَّهُ لَوْ أَقْدِرُ عَلَى ذَلِكَ لَمَا فَعَلْتُ، فُدُونَكُمْ وَ حَدَّادِي الْمَدِينَةِ، فَإِنَّهُمْ أَقْدِرُ عَلَى ذَلِكَ مِنِّي.

Abu Bakr said, ‘And that will not be from him. I aim for what you were asked (to do)’. Qays said, ‘By Allah<sup>-azwj</sup>! If I was able upon that, I would have done it, so for you are the blacksmiths of Al-Medina, for they would be more able upon that than me’.

فَأْتَوْا بِجَمَاعَةٍ مِنَ الْحَدَّادِينَ، فَقَالُوا: لَا يَنْفَتِحُ حَتَّى نُحْمِيَهُ بِالنَّارِ.

They brought a group of blacksmiths. They said, ‘It cannot be opened until we heat it with the fire’.

فَأُلْتَفَتَ أَبُو بَكْرٍ إِلَى قَيْسٍ مُغْضَباً فَقَالَ: وَ اللَّهُ مَا بِكَ مِنْ ضَعْفٍ عَنْ فَكِّهِ، وَ لَكِنَّكَ لَا تَفْعَلُ فِعْلاً يَعْيبُ عَلَيْكَ فِيهِ إِمَامُكَ وَ حَبِيبُكَ أَبُو الْحَسَنِ، وَ لَيْسَ هَذَا بِأَعْجَبَ مِنْ أَنْ أَبَاكَ وَام [رَام] الْخِلَافَةَ لِيَبْتَنِيهِ الْإِسْلَامَ عِوَجاً فَحَصَدَ اللَّهُ شَوْكَتَهُ، وَ أَذْهَبَ نَحْوَتَهُ، وَ أَعَزَّ الْإِسْلَامَ بِوَلِيِّهِ، وَ أَقَامَ دِينَهُ بِأَهْلِ طَاعَتِهِ، وَ أَنْتَ الْآنَ فِي خَالَ كَيْدٍ وَ شِقَاقٍ.

Abu Bakr turned to Qays angrily and said, ‘By Allah<sup>-azwj</sup>! There is no weakness with you in removing it, but you are not doing a work you could be faulted upon regarding it your Imam<sup>-asws</sup> and your beloved Abu Al-Hassan<sup>-asws</sup>, and this isn’t surprising from that your father craved the caliphate in order to see Al-Islam instead, and Allah<sup>-azwj</sup> Made him reap its thorns, and removed its tranquillity, and Honoured Al-Islam with its ruler, and Straightened His<sup>-azwj</sup> Religion by people of His<sup>-azwj</sup> obedience, and you now are in a state of plotting and discord.

قَالَ: فَاسْتَشَاطَ قَيْسُ بْنُ سَعْدٍ عَضْباً وَ امْتَلَأَ غَيْظاً، فَقَالَ: يَا ابْنَ أَبِي قُحَافَةَ! إِنَّ لَكَ عِنْدِي جَوَاباً حَمِيماً، بِلِسَانٍ طَلِقٍ، وَ قَلْبٍ جَرِيٍّ، وَ لَوْ لَا الْبَيْعَةُ الَّتِي لَكَ فِي عُنُقِي لَسَمِعْتَهُ مِنِّي، وَ اللَّهُ لَئِنْ بَابَعْتُكَ بِيَدِي لَمْ يُبَايِعَكَ قَلْبِي وَ لَا لِسَانِي، وَ لَا حُجَّةَ لِي فِي عَلَيٍّ بَعْدَ يَوْمِ الْغَدِيرِ،

He (the narrator) said, ‘Qays Bin Sa’ad stood up angrily and was full of rage. He said, ‘O Ibn Abu Quhafa! There is a furious answer with me for you, in a free tongue, and a brave heart, and had there not been the allegiance which is for you in my neck, you would have heard it from me! By Allah<sup>-azwj</sup>! Although my hands pledged allegiance to you, my heart did not, nor did my tongue, and there is no argument for me regarding Ali<sup>-asws</sup> after the day of Al-Ghadeer.

وَلَا كَانَتْ بِيَعْتِي لَكَ إِلَّا كَأَلْتِي نَقَضْتُ عَزْمًا مِنْ بَعْدِ فُؤُوهٍ أَنْكَاسًا، أَقُولُ قَوْلِي هَذَا غَيْرَ هَائِبٍ مِنْكَ وَ لَا خَائِفٍ مِنْ مَعْرَبِكَ، وَ لَوْ سَمِعْتُ هَذَا الْقَوْلَ مِنْكَ بَدَأَةٌ لَمَا فَتَحَ لَكَ مِنِّي صُلْحًا.

And my allegiance for you did not happen except **like the one who breaks her yarn from after spinning it tightly, [16:92]**. I am saying these words of mine without being afraid of you, from being scared of your fallout, and had I heard these words from you in the beginning, I would not have opened reconciliation from me for you.

إِنْ كَانَ أَبِي زَامَ الْخِلَافَةَ فَحَقِيقٌ مَنْ يَرُومُهَا بَعْدَ مَنْ ذَكَرْتَهُ، لِأَنَّهُ رَجُلٌ لَا يُفَقِّعُ بِالسِّنَانِ، وَ لَا يَغْمُرُ جَانِبَهُ كَعَمْرٍ التَّيْبَةِ، صَخْمٌ صَنِيدٌ، وَ سَمَكٌ مُنِيفٌ، وَ عِزٌّ بَارِزٌ أَشْوَسٌ، بِخِلَافِكَ وَ اللَّهِ أَتَيْتُهَا التَّعْجَةَ الْعَرَجَاءُ، وَ الدِّيكُ النَّافِشُ، لَا عِزٌّ صَمِيمٌ، وَ لَا حَسَبٌ كَرِيمٌ،

And even though my father craved the caliphate, in reality the one<sup>-asws</sup> who craved it afterwards is the one<sup>-asws</sup> you mentioned, because he is a man who does not indulge with the hatred, nor does he fold both his sides like the folding of the fig, huge, brave, eminent, slender, of glorious splendour, opposite to you by Allah<sup>-azwj</sup>. O you lame sheep, and the plum rooster, neither having honourable glory nor any affliction of honour.

وَ ائِمُّ اللَّهِ لَيْسَ عَاوَدْتَنِي فِي أَبِي لِأَلْجِمَنَّكَ بِلِجَامٍ مِنَ الْقَوْلِ يُحِبُّ فَوْكَ مِنْهُ دَمًا، دَعْنَا نُحُوضُ فِي عَمَائِكَ، وَ نَتَرَدَّى فِي غَوَائِتِكَ، عَلَى مَعْرِفَةٍ مِنَّا بِتَرْكِ الْحَقِّ وَ اتِّبَاعِ الْبَاطِلِ.

And I swear by Allah<sup>-azwj</sup>! If you are being inimical towards me regarding my father, I will hinder you with a rein of words, with waves of blood above it. You are calling us to go into your blindness, and decay in your destination, upon a recognition from us with neglecting the truth and following the falsehood.

وَ أَمَا قَوْلُكَ إِنَّ عَلِيًّا إِمَامِي، مَا أَنْكَرُ إِمَامَتَهُ وَ لَا أَعْدِلُ عَنْ وِلَايَتِهِ، وَ كَيْفَ أَنْفُضُ وَ قَدْ أَعْطَيْتُ اللَّهَ عَهْدًا بِإِمَامَتِهِ وَ وِلَايَتِهِ، يَسْأَلُنِي عَنْهُ!؟

And as for your words that Ali<sup>-asws</sup> is my Imam<sup>-asws</sup>, I do not deny his<sup>-asws</sup> Imamate, nor do I turn away from his<sup>-asws</sup> Wilayah; and how can I annul and I have already given a pact to Allah<sup>-azwj</sup> of his<sup>-asws</sup> Imamate and his<sup>-asws</sup> Wilayah. Will He<sup>-azwj</sup> not Question me about it!?

فَأَنَا أَنْ أَلْفَى اللَّهَ يَنْفُضُ بَيْعَتِكَ أَحَبُّ إِلَيَّ [مِنْ] أَنْ أَنْفُضَ عَهْدَهُ وَ عَهْدَ رَسُولِهِ وَ عَهْدَ وَصِيِّهِ وَ خَلِيلِهِ، وَ مَا أَنْتَ إِلَّا أَمِيرُ قَوْمِكَ، إِنْ شَاءُوا تَرَكَوكَ وَ إِنْ شَاءُوا عَزَلُوكَ.

Surely, if I were to meet Allah<sup>-azwj</sup> having broken your allegiance would be more beloved to me than if I were to break His<sup>-azwj</sup> Pact, and pact of Rasool-Allah<sup>-saww</sup>, and pact of his<sup>-saww</sup> successor<sup>-asws</sup> and friend. And you are not, except a ruler of your people. If they desire, they can leave you, and if they desire, they can cut you off.

فَتُبَّ إِلَى اللَّهِ بِمَا اجْتَرَمْتَهُ، وَ تَنَصَّلَ إِلَيْهِ بِمَا ارْتَكَبْتَهُ، وَ سَلَّمَ الْأَمْرَ إِلَى مَنْ هُوَ أَوْلَى مِنْكَ بِنَفْسِكَ، فَقَدْ رَكِبْتَ عَظِيمًا بِوَلَايَتِكَ دُونَهُ، وَ جُلُوسِكَ فِي مَوْضِعِهِ، وَ تَسْمِيَتِكَ بِاسْمِهِ، وَ كَأَنَّكَ بِالْقَلِيلِ مِنْ دُنْيَاكَ وَ قَدْ انْقَشَعَ عَنْكَ كَمَا يَنْقَشِعُ السَّحَابُ، وَ تَعَلَّمَ أَيُّ الْفَرِيقَيْنِ شَرٌّ مَكَانًا وَ أضعفُ جُنْدًا.

Repent to Allah<sup>-azwj</sup> from what crime you are committing, and declare to Him<sup>-azwj</sup> from what you have perpetrated, and submit the command to the one<sup>-asws</sup> who is foremost from you than your own self.

You have ridden a grievous matter with your governance besides him<sup>-asws</sup>, and your sitting in his<sup>-asws</sup> place, and your adhering with his<sup>-asws</sup> name (Amir Al-Momineen); and it is as if you, with the little of your world, and it is dissipating from you just as the clouds dissipate, and you know which of the two sects is ***in a more evil position and of a weaker army’ [19:75].***

وَ أَمَا تَغْيِيرُكَ إِيَّايَ فَإِنَّهُ مَوْلَايَ، هُوَ وَ اللَّهُ مَوْلَايَ وَ مَوْلَاكَ وَ مَوْلَى الْمُؤْمِنِينَ أَجْمَعِينَ، آو .. آو .. أَلَيْ لِي بِشَاتِ قَدَمٍ، أَوْ تَمَكَّنَ وَطْءٍ حَتَّى الْفُظْكَ لَفْظًا الْمُنْجَبِيَّ الْحَجْرَةَ، وَ لَعَلَّ ذَلِكَ يَكُونُ قَرِيبًا، وَ نَكْتَنِي بِالْعِيَانِ عَنِ الْحَبْرِ.

And as for your faulting me that he<sup>-asws</sup> is my Master<sup>-asws</sup>, by Allah<sup>-azwj</sup>, he<sup>-asws</sup> is my Master<sup>-asws</sup> and your Master<sup>-asws</sup> and Master<sup>-asws</sup> of all the Momineen.

Aah! Aah! From when can be affirmation of the feet, or take a step until I can catapult to you the words of stone, and perhaps that would be happening soon, and we shall suffice with witnessing the news’.

فَتَمَّ قَامَ وَ نَفَضَ نَوْبَهُ وَ مَضَى، وَ نَدِمَ أَبُو بَكْرٍ عَمَّا أَسْرَعَ إِلَيْهِ مِنَ الْقَوْلِ إِلَى قَيْسٍ، وَ جَعَلَ خَالِدٌ يَدُورُ فِي الْمَدِينَةِ وَ الْفُطْبُ فِي عُنُقِهِ أَيَّامًا.

Then he stood up and shook his clothes and went away, and Abu Bakr regretted from what he had hastened to from the words to Qays, and Khalid went on circling in Al-Medina, and the rod was in his neck for days.

فَتَمَّ آتَى آتٍ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ: قَدْ وَافَى عَلِيُّ بْنُ أَبِي طَالِبٍ السَّاعَةَ مِنْ سَفَرِهِ، وَ قَدْ عَرَقَ جَبِينُهُ، وَ احْمَرَّتْ وَجْهُهُ،

Then a comer came to Abu Bakr and said to him, ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> has just arrived from his<sup>-asws</sup> journey, and his<sup>-asws</sup> forehead is perspiring, and his<sup>-asws</sup> face has reddened’.

فَأْتَفَقَ إِلَيْهِ أَبُو بَكْرٍ الْأَقْرَعُ بْنُ سُرَاقَةَ الْبَاهِلِيِّ وَ الْأَشْوَسَ بْنَ الْأَشْجَعِ التَّقْفِيِّ يَسْأَلَانِهِ الْمُضِيَّ إِلَى أَبِي بَكْرٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Abu Bakr sent to him<sup>-asws</sup> Al-Aqra’a Bin Suraqa Al-Bahily, and Al-Ashous Bin Al-Ashja’a Al-Saqafy, asking him<sup>-asws</sup> to go to Abu Bakr in the Masjid of Rasool-Allah<sup>-saww</sup>.

فَأَتَيْتَاهُ فَقَالَا: يَا أَبَا الْحَسَنِ! إِنَّ أَبَا بَكْرٍ يَدْعُوكَ لِأَمْرٍ قَدْ أَخْرَجْتَهُ، وَ هُوَ يَسْأَلُكَ أَنْ تَصِيرَ إِلَيْهِ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَلَمْ يُجِبْهُمَا، فَقَالَا: يَا أَبَا الْحَسَنِ! مَا تَرُدُّ عَلَيْنَا فِيمَا جِئْنَاكَ لَهُ؟

They came to him<sup>-asws</sup> and said, ‘O Abu Al-Hassan<sup>-asws</sup>! Abu Bakr is calling you for a matter which has grieved him, and he is asking you<sup>-asws</sup> to go to him in the Masjid of Rasool-Allah<sup>-saww</sup>’. But, he<sup>-asws</sup> did not answer them. They said, ‘O Abu Al-Hassan<sup>-asws</sup>! How come you are not responding to us regarding what we have come to you<sup>-asws</sup> for?’

فَقَالَ: بِسْمِ وَ اللَّهِ الْأَدَبُ أَدْبُكُمْ، أَلَيْسَ يَجِبُ عَلَى الْقَادِمِ أَنْ لَا يَصِيرَ إِلَى النَّاسِ فِي أَجْلِيَّتِهِمْ إِلَّا بَعْدَ دُخُولِهِ فِي مَنْزِلِهِ، فَإِنْ كَانَ لَكُمْ حَاجَةٌ فَأَطْلِعُونِي عَلَيْهَا فِي مَنْزِلِي حَتَّى أَقْضِيَهَا إِنْ كَانَتْ مُمَكِّنَةً إِنْ شَاءَ اللَّهُ تَعَالَى.

He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! Evil is the etiquette, your etiquette! Does it not obligate upon the one who arrives that he does not go to the people regarding their needs except after he enters into his house (first)? So, if there was a need for you, then notify me<sup>-asws</sup> upon it in my<sup>-asws</sup> house until I<sup>-asws</sup> fulfil it, if it was possible, if Allah<sup>-azwj</sup> so Desires’.

فَصَارَ [فَصَارًا] إِلَى أَبِي بَكْرٍ فَأَعْلَمَاهُ بِذَلِكَ، فَقَالَ أَبُو بَكْرٍ: قُومُوا بِنَا إِلَيْهِ، وَ مَضَى الْجُمُعُ بِأَسْرِهِمْ إِلَى مَنْزِلِهِ، فَوَجَدُوا الْحُسَيْنَ عَلَيْهِ السَّلَامُ عَلَى الْبَابِ يُقَلِّبُ سَيْفًا لِيَبْتَاعَهُ، قَالَ لَهُ أَبُو بَكْرٍ: يَا أَبَا عَبْدِ اللَّهِ! إِنْ رَأَيْتَ أَنْ تَسْتَأْذِنَ لَنَا عَلَى أَبِيكَ، فَقَالَ: نَعَمْ.

They went to Abu Bakr and let him know of that. Abu Bakr said, ‘Arise with us to go to him<sup>-asws</sup>’. and the group went hurriedly to his<sup>-asws</sup> house. They found Al-Husayn<sup>-asws</sup> are the door turning a sword in order to sell it. Abu Bakr said to him<sup>-asws</sup>, ‘O Abu Abdullah<sup>-asws</sup>! If you<sup>-asws</sup> see fit, can you<sup>-asws</sup> seek permission for us to see your<sup>-asws</sup> father<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘Yes’.

ثُمَّ اسْتَأْذَنَ لِلْجَمَاعَةِ فَدَخَلُوا وَمَعَهُمْ خَالِدُ بْنُ الْوَلِيدِ، فَبَدَأَ بِهِ الْجُمُعُ بِالسَّلَامِ، فَرَدَّ عَلَيْهِمُ السَّلَامَ مِثْلَ ذَلِكَ، فَلَمَّا نَظَرَ إِلَى خَالِدٍ قَالَ: نِعِمَّتْ صَبَاحًا يَا أَبَا سُلَيْمَانَ! نِعَمَ الْفَلَادَةُ فِلَادَتُكَ.

Then he<sup>-asws</sup> permitted for the group, and they entered, and with them was Khalid Bin Al-Waleed. The group began with the greetings, and he<sup>-asws</sup> returned the greetings unto them, similar to that. When he<sup>-asws</sup> looked at Khalid, he<sup>-asws</sup> said: ‘Good morning, O Abu Suleyman!’ Best of the necklaces is your necklace’.

فَقَالَ: وَ اللَّهِ يَا عَلِيُّ لَا تَجُوتَ مِنِّي إِنْ سَاعَدَنِي الْأَجَلُ.

He said, ‘By Allah<sup>-azwj</sup>, O Ali<sup>-asws</sup>! There is no survival for me unless the time helps me’.

فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: أَفِ لَكَ يَا ابْنَ دَمِيمَةٍ، إِنَّكَ - وَ الْأَيْدِي فَلَقِيَ الْحُبَّةَ وَ بَرَأَ النَّسَمَةَ - عِنْدِي لِأَهْوُونُ، وَ مَا رُوْحَكَ فِي يَدِي لَوْ أَشَاءُ إِلَّا كَذَّبَاتِي وَ قَعَّتْ عَلَى إِدَامٍ حَارٍّ فَطَفِقَتْ مِنْهُ،

Ali<sup>-asws</sup> said to him: ‘Ugh to you, O son of ugly (woman)! By the One<sup>-azwj</sup> Who Split the seed and Formed the person! You are weak in my<sup>-asws</sup> presence, and your soul is not in my<sup>-asws</sup> hands except like a house fly falling upon hot sauce, so it is flicked off from it.

فَأَغْنِ عَن نَفْسِكَ غِنَائِهَا، وَ دَعْنَا بِحَالِنَا حُكَمَاءَ، وَ إِلَّا لَأُلْحِقَنَّكَ بِمَنْ أَنْتَ أَحَقُّ بِالْقَتْلِ مِنْهُ، وَ دَعَّ عَنْكَ يَا أَبَا سُلَيْمَانَ مَا مَضَى، وَ لُحِذْ فِيمَا بَقِيَ،

Avail from yourself its availing, and leave us<sup>-asws</sup> wise ones in our<sup>-asws</sup> situation, or else I<sup>-asws</sup> will join you with the one you are more rightful with the killing than he is. And leave from us<sup>-asws</sup>, O Abu Suleyman, of what has passed, and take to what remains.

وَ اللَّهِ لَا تَجْرَعْتُ مِنَ الْجَزَارِ الْمُحْتَمَةِ إِلَّا عَلَقَمَهَا، وَ اللَّهِ لَقَدْ رَأَيْتُ مَبِيَّتِي وَ مَبِيَّتَكَ وَ رُوْحِي وَ رُوْحَكَ، فُرُوْحِي فِي الْجَنَّةِ وَ رُوْحَكَ فِي النَّارِ.

By Allah<sup>-azwj</sup>! Do not try to swallow an immense (thing) unless you can swallow it. By Allah<sup>-azwj</sup>! You have seen my<sup>-asws</sup> worth and your worth, and my<sup>-asws</sup> soul and your soul. So, my<sup>-asws</sup> soul would be in the Paradise, and your soul would be in the Fire’.

قَالَ: وَ حَجَرَ الْجَمِيعُ بَيْنَهُمَا وَ سَأَلُوهُ فَطَعَّ الْكَلَامَ.

He (the narrator) said, ‘The group came in between the two and asked him<sup>-asws</sup> to cut the speech.

فَقَالَ أَبُو بَكْرٍ لِعَلِيِّ عَلَيْهِ السَّلَامُ: إِنَّا مَا جِئْنَاكَ لِمَا تُنَاقِضُ مِنْهُ أَبَا سُلَيْمَانَ، وَ إِنَّمَا حَضَرْنَا لِعَبْرَةٍ، وَ أَنْتَ لَمْ تَنْزِلْ يَا أَبَا الْحَسَنِ مُقِيمًا عَلَيَّ جَلَابِي وَ الْإِحْتِرَاءَ عَلَيَّ أَصْحَابِي، وَ قَدْ تَرَكْنَاكَ فَاتْرَكْنَا، وَ لَا تَزِدْنَا فَيَرِدْ عَلَيْكَ مِنَّا مَا يُوحِشُكَ وَ يَزِيدُكَ تَنُوبًا إِلَى تَنُوبِكَ.

Abu Bakr said to Ali<sup>-asws</sup>, ‘We did not come to you<sup>-asws</sup> for what you<sup>-asws</sup> are contradicting Abu Suleyman, and rather we presented for something else, and you<sup>-asws</sup> have not ceased, O Abu Al-Hassan<sup>-asws</sup>, standing upon opposing me, and the audacity upon my companions, and we have left you<sup>-asws</sup> alone, so you<sup>-asws</sup> leave us alone, and do not respond to us for there would be such a response from us, what would bother you and increase the inactivity to your<sup>-asws</sup> inactivity.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَقَدْ أَوْحَشَنِي اللَّهُ مِنْكَ وَ مِنْ جَمْعِكَ، وَ آتَسُّ بِكُمْ فِي كُلِّ مُسْتَوْحِشٍ، وَ أَمَّا ابْنُ الْوَلِيدِ الْحَاسِرُ، فَإِنِّي أَقْصُ عَلَيْكَ نَبَأَهُ، إِنَّهُ لَمَّا رَأَى تَكَاتُفَ جُنُودِهِ وَ كَثْرَةَ جَمْعِهِ زَهَا فِي نَفْسِهِ، فَأَزَادَ الْوَضْعَ مِنِّي فِي مَوْضِعِ رَفْعٍ وَ مَحَلِّ ذِي جَمْعٍ، لِيَصُولَ بِدَلِّكَ عِنْدَ أَهْلِ الْجَمْعِ، فَوَضَعَتْ عَنْهُ عِنْدَ مَا خَطَرَ بَيْتَالِهِ، وَ هَمَّ بِي وَ هُوَ عَارِفٌ بِي حَقَّ مَعْرِفَتِهِ، وَ مَا كَانَ اللَّهُ لِيَرْضَى بِفِعْلِهِ.

Ali<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> has already Isolated me<sup>-asws</sup> from you and from your group, and is Comforting me<sup>-asws</sup> in every isolation. And as for Ibn Al-Waleed, the frustrated, so I<sup>-asws</sup> shall narrate to you his news. When he saw the strength of his army and the large number of his group, he boasted within himself, so I<sup>-asws</sup> wanted the drop to be from me<sup>-asws</sup> in a high place and place with a gathering, in order for him to arrive with that to the people of the gathering. I<sup>-asws</sup> placed down what was in his mind, and he thought of killing me<sup>-asws</sup>, and he is well knowing with me<sup>-asws</sup> as is the right of knowing, and Allah<sup>-azwj</sup> will not be Pleased with his deeds’.

فَقَالَ لَهُ أَبُو بَكْرٍ: فَتُضَيِّفُ هَذَا إِلَى تَقَاعُدِكَ عَنْ نُصْرَةِ الْإِسْلَامِ، وَ قَلَّةِ رَعْبَتِكَ فِي الْجِهَادِ، فَبِهَذَا أَمَرَكَ اللَّهُ وَ رَسُولُهُ، أَمْ عَنْ نَفْسِكَ تُفْعَلُ هَذَا؟!.

Abu Bakr said to him, ‘But we are weakened due to your<sup>-asws</sup> sitting back from helping Al-Islam, and scarcity of your<sup>-asws</sup> desire regarding the Jihad. Is it a Command of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, or are you<sup>-asws</sup> doing this from yourself<sup>-asws</sup>!?’

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: يَا أَبَا بَكْرٍ! وَ عَلَى مِثْلِي يَتَفَقَّهُ الْجَاهِلُونَ؟ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمَرَكُمْ بِبَيْعَتِي، وَ فَرَضَ عَلَيْكُمْ طَاعَتِي، وَ جَعَلَنِي فِيكُمْ كَبَيْتِ اللَّهِ الْحَرَامِ يُؤْتَى وَ لَا يَأْتِي،

Ali<sup>-asws</sup> said: ‘O Abu Bakr! And the like of me<sup>-asws</sup> the ignoramus would understand? Rasool-Allah<sup>-saww</sup> has ordered you all with pledging allegiance to me<sup>-asws</sup>, and obligated upon you all to be obedient to me<sup>-asws</sup>, and made me<sup>-asws</sup> to be among you like the Sacred House of Allah<sup>-azwj</sup>. You have to come to me<sup>-asws</sup>, and I<sup>-asws</sup> do not go to you’.

فَقَالَ: يَا عَلِيُّ! سَتَعْدُرُ بِكَ أُمَّتِي مِنْ بَعْدِي كَمَا عَدَرَتِ الْأُمَمُ بَعْدَ مُصَيِّبِ الْأَنْبِيَاءِ بِأَوْصِيَائِهَا إِلَّا قَلِيلًا، وَ سَيَكُونُ لَكَ وَ لَهُمْ بَعْدِي هِنَاةٌ وَ هِنَاةٌ، فَاصْبِرْ، أَنْتَ كَبَيْتِ اللَّهُ: مَنْ دَخَلَهُ كَانَ آمِنًا وَ مَنْ رَغِبَ عَنْهُ كَانَ كَافِرًا،

He<sup>-saww</sup> had said, ‘O Ali<sup>-asws</sup>! My<sup>-saww</sup> community will be betraying you<sup>-asws</sup> from after me<sup>-saww</sup>, just as the (other past) communities had betrayed the successors<sup>-as</sup> after their Prophets<sup>-as</sup>, except a few, and for them after me<sup>-saww</sup> would be evil and evil. So, be patient, you are like the House of Allah<sup>-azwj</sup>, one who enters it, would be safe, and the one who turns away from it, would be a Kafir.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَ آمِنًا، وَ إِلَيَّ وَ أَنْتَ سَوَاءٌ إِلَّا الْبُتُوَّةَ، فَإِنِّي خَاتَمُ النَّبِيِّينَ وَ أَنْتَ خَاتَمُ الْوَصِيِّينَ،

Allah<sup>-azwj</sup> Mighty and Majestic Said: **‘And when We Made the House (Kabah) as a resort for the people and a security [2:125]**, and you<sup>-asws</sup> and I<sup>-saww</sup> are equal except for the Prophet-hood. I<sup>-saww</sup> am the last of the Prophets<sup>-as</sup> and you<sup>-asws</sup> are the last of the successors<sup>-as</sup>’.

وَ أَعْلَمَنِي عَنْ رَبِّي سُبْحَانَهُ بِأَنِّي لَسْتُ أَسْأَلُ سِنْفًا إِلَّا فِي ثَلَاثَةِ مَوَاطِنَ بَعْدَ وَفَاتِهِ، فَقَالَ: تُقَاتِلُ الْتَّكَاثِينِ، وَ الْقَاسِطِينَ، وَ الْمَارِقِينَ، وَ لَمْ يَقْرُبْ أَوَانُ ذَلِكَ بَعْدُ،

And my<sup>-asws</sup> Lord<sup>-azwj</sup> the Glorious has Taught me<sup>-saww</sup> that I<sup>-asws</sup> should not unsheathe a sword except in three places after his<sup>-saww</sup> expiry. He<sup>-saww</sup> had said: ‘You<sup>-asws</sup> will be fighting against the breakers (of the pact), and the apostates, and the deviants, and the supported will not come near after that’.

فَقُلْتُ: فَمَا أَفْعَلُ يَا رَسُولَ اللَّهِ بِمَنْ يَنْكُثُ بِيَعْتِي مِنْهُمْ وَ يَجْحَدُ حَقِّي؟ قَالَ: فَاصْبِرْ حَتَّى تَلْقَانِي، وَ تَسْتَسَلِمَ لِمُخْتَنِكَ حَتَّى تَلْقَى نَاصِرًا عَلَيْهِمْ.

I<sup>-asws</sup> said: ‘So, what shall I<sup>-asws</sup> do, O Rasool-Allah<sup>-saww</sup>, with the ones from them who break my<sup>-asws</sup> allegiance and reject my<sup>-asws</sup> rights?’ He<sup>-saww</sup> said: ‘Be patient until you<sup>-asws</sup> meet me<sup>-saww</sup>, and succumb to your<sup>-asws</sup> ordeal until you<sup>-asws</sup> have helpers against them’.

فَقُلْتُ: أَ فَتَخَافُ عَلَيَّ مِنْهُمْ أَنْ يَقْتُلُونِي؟! فَقَالَ: تَاللَّهِ لَا أَخَافُ عَلَيْكَ مِنْهُمْ قَتْلًا وَ لَا جِرَاحًا، وَ إِلَيَّ عَارِفٌ بِمَيْتِكَ وَ سَبَبِهَا، وَ قَدْ أَعْلَمَنِي رَبِّي، وَ لِكَيْتِي خَشِيْتُ أَنْ تُفْنِيَهُمْ سَيْفِكَ فَيَسْطُلَ الدِّينُ، وَ هُوَ حَدِيثٌ، فَيَرْتَدُّ الْقَوْمُ عَنِ التَّوْحِيدِ.

I<sup>-asws</sup> said: ‘Are you<sup>-saww</sup> fearing upon me<sup>-asws</sup> from them that they might kill me<sup>-asws</sup>!’? He<sup>-saww</sup> said: ‘By Allah<sup>-azwj</sup>! I<sup>-saww</sup> do not fear upon you<sup>-asws</sup> from them of being killed, nor injured, and I<sup>-asws</sup> know of your<sup>-saww</sup> intentions and your<sup>-asws</sup> reasons, and my<sup>-saww</sup> Lord<sup>-azwj</sup> has Taught me<sup>-asws</sup>, but I<sup>-saww</sup> fear that you<sup>-asws</sup> would annihilate them with your<sup>-asws</sup> sword. So, the Religion would be invalidated, and it is (still) new, and the people would renege from the Tawheed’.

وَ لَوْ لَا أَنَّ ذَلِكَ كَذَلِكَ، وَ قَدْ سَبَقَ مَا هُوَ كَائِفٌ، لَكَانَ لِي فِيهَا أَنْتَ فِيهِ شَأْنٌ مِنَ الشَّأْنِ، وَ لَرَوَيْتُ أَسْيَافًا، وَ قَدْ طَمِئْتُ إِلَى شُرْبِ الدِّمَاءِ، وَ عِنْدَ قِرَاءَتِكَ صَحِيفَتِكَ تَعْرِفُ نَبَأَ مَا احْتَمَلْتُ مِنْ وَرْزِي، وَ نِعْمَ الْحُضْمُ مُحَمَّدٌ وَ الْحَكَمُ اللَّهُ.

And had that not been like that, and preceded what is to happen, there would have been for me<sup>-asws</sup>, regarding what you are in, an occupation from the occupations, and swords would have been saturated, and they would have been thirsty to drink the blood, and you<sup>-asws</sup> have read

your<sup>-asws</sup> Parchment. You know the news of what I<sup>-asws</sup> am carrying of my<sup>-asws</sup> burden, and the best of the disputant is Muhammad<sup>-saww</sup>, and the Judge, Allah<sup>-azwj</sup>’.

فَقَالَ أَبُو بَكْرٍ: يَا أَبَا الْحَسَنِ! إِنَّا لَمْ نَرِدْ هَذَا كَلِّه، وَ نَحْنُ نَأْمُرُكَ أَنْ تَفْتَحَ لَنَا الْآنَ عَنْ عُنُقِ خَالِدٍ هَذِهِ الْحَدِيدَةَ، فَقَدْ آَلَمَهُ بِثِقَلِهِ وَ أَثَّرَ فِي حَلْقِهِ بِحَمَلِهِ، وَ قَدْ شَفَيْتَ عَلِيلَ صَدْرِكَ مِنْهُ.

Abu Bakr said, ‘O Abu Al-Hassan<sup>-asws</sup>! We do not want all of this, and we want you<sup>-asws</sup> to open this iron (rod) for us from the neck of Khalid, for it has pained him with its weight, and the impact in his throat with carrying it, and I have interceded for the resentment of your<sup>-asws</sup> chest from him’.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَوْ أَرَدْتُ أَنْ أَشْفِيَ عَلِيلَ صَدْرِي لَكَانَ السَّيْفُ لِشَفَى لِلدَّاءِ وَ أَقْرَبَ لِلْفَنَاءِ، وَ لَوْ قَتَلْتُهُ وَ اللَّهُ مَا فُذُّهُ بِرَجُلٍ مِمَّنْ قَتَلَهُمْ يَوْمَ فَتْحِ مَكَّةَ وَ فِي كَرْتِهِ هَذِهِ، وَ مَا يُخَالِجُنِي الشُّكُّ فِي أَنَّ خَالِدًا مَا اخْتَوَى قَلْبُهُ مِنَ الْإِيمَانِ عَلَى قَدْرِ جَنَاحِ بَعُوضَةٍ،

Ali<sup>-asws</sup> said: ‘If I<sup>-asws</sup> want to heal the resentment of my<sup>-asws</sup> chest, the sword would be more healing for the disease and closer with the annihilation, and if I<sup>-asws</sup> were to kill him, by Allah<sup>-azwj</sup>, no man would have missed him, from the ones I<sup>-asws</sup> killed on the day of the conquest of Makkah, and in this generation, and the doubt would not oppose me in that Khalid, his heart does not even hold the Eman to a measurement of a wing of a mosquito.

وَ أَمَّا الْحَدِيدُ الَّذِي فِي عُنُقِهِ فَلَعَلِّي لَا أَقْدِرُ عَلَى فَكِّهِ، فَيُفَكُّهُ خَالِدٌ عَنْ نَفْسِهِ أَوْ فُكُوهُ أَنْتُمْ عَنْهُ، فَأَنْتُمْ أَوْلَى بِهِ إِنْ كَانَ مَا تَدْعُونَهِ صَحِيحًا.

And as for the iron which is in his neck, so Ali<sup>-asws</sup> is not able upon removing it. Khalid himself should remove it, or you should remove it from him, for you are foremost with him, if that which you are claiming is correct’.

فَقَامَ إِلَيْهِ بُرَيْدَةُ الْأَسْلَمِيُّ وَ عَامِرُ بْنُ الْأَشْجَعِ فَقَالَا: يَا أَبَا الْحَسَنِ! وَ اللَّهُ لَا يَفُكُّهُ عَنْ عُنُقِهِ إِلَّا مَنْ حَمَلَ بَابَ حَيْبَرَ بِفَرْدٍ يَدٍ، وَ دَحَا بِهِ وَرَاءَ ظَهْرِهِ، وَ حَمَلَهُ وَ جَعَلَهُ جِسْرًا تَعْبُرُ النَّاسُ عَلَيْهِ وَ هُوَ فَوْقَ رَأْسِهِ،

Bureyda Al-Aslami and Aamir Bin Al-Ashja’a stood up to him<sup>-asws</sup> and said, ‘O Abu Al-Hassan<sup>-asws</sup>! By Allah<sup>-azwj</sup>! No one can remove it from his neck except the one<sup>-asws</sup> who lifted the gate of Khyber with one hand, and threw it behind his<sup>-asws</sup> back, and carried it and made it to be a bridge for the people to cross upon, and it was above his<sup>-asws</sup> forearm’.

وَ قَامَ إِلَيْهِ عَمَّارُ بْنُ يَاسِرٍ فَخَاطَبَهُ أَيْضًا فِيمَنْ خَاطَبَهُ، فَلَمْ يُجِبْ أَحَدًا، إِلَى أَنْ قَالَ لَهُ أَبُو بَكْرٍ: سَأَلْتُكَ بِاللَّهِ وَ بِحَقِّ أَخِيكَ الْمُصْطَفَى رَسُولِ اللَّهِ إِلَّا مَا رَحِمْتَ خَالِدًا وَ فَكَّكْتَهُ مِنْ عُنُقِهِ.

And Ammar Bin Yasser stood up to him<sup>-asws</sup> and addressed him<sup>-asws</sup> as well, among the ones who addressed him<sup>-asws</sup>. But, he<sup>-asws</sup> did not answer anyone, until Abu Bakr said to him<sup>-asws</sup>, ‘I ask you by Allah<sup>-azwj</sup>, and by the right of your<sup>-asws</sup> brother<sup>-saww</sup> the Chose one, Rasool-Allah<sup>-saww</sup>, only have mercy on Khalid and remove it from his neck’.

فَلَمَّا سَأَلَهُ بِذَلِكَ اسْتَحْيَا، وَ كَانَ عَلَيْهِ السَّلَامُ كَثِيرَ الْحَيَاءِ، فَجَذَبَ خَالِدًا إِلَيْهِ، وَ جَعَلَ يَخْذِفُ مِنَ الطَّوْقِ قِطْعَةً قِطْعَةً وَ يَفْتِلُهَا فِي يَدِهِ، فَانْقَلَبَ كَالسَّمْعِ.

When he asked him<sup>-asws</sup> with that, he<sup>-asws</sup> was bashful, and he<sup>-asws</sup> was of a lot of bashfulness. He<sup>-asws</sup> pulled Khalid towards him and pulled off the collar, pieces and pieces, and opened it in his<sup>-asws</sup> hands, and it opened like the candle.

ثُمَّ ضَرَبَ بِالْأُولَى رَأْسَ خَالِدٍ، ثُمَّ الثَّانِيَةَ، فَقَالَ: أَوْ يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قُلْتُهَا عَلَى كُرْهِ مِنْكَ، وَ لَوْ لَمْ تَقُلْهَا لَأَخْرَجْتُ الثَّلَاثَةَ مِنْ أَسْفَلِكَ، وَ لَمْ يَزَلْ يَقْطَعُ الْحَدِيدَ جَمِيعَهُ إِلَى أَنْ أَرَاهُ عَنْ عُنُقِهِ.

Then he<sup>-asws</sup> struck the top of the head of Khalid with the first (piece), then second (piece). He said, ‘Aah! O Amir Al-Momineen<sup>-asws</sup>’. Amir Al-Momineen<sup>-asws</sup> said: ‘You are saying it upon an abhorrence from you, and had I<sup>-asws</sup> not uprooted it, I<sup>-asws</sup> would have brought the third (piece) from your bottom’, and he<sup>-asws</sup> did not cease cutting the entire iron (rod) until he<sup>-asws</sup> removed it from his neck.

وَ جَعَلَ الْجُمَاعَةَ يُكَبِّرُونَ وَ يُهَلِّلُونَ وَ يَتَعَجَّبُونَ مِنَ الْقُوَّةِ الَّتِي أَعْطَاهَا اللَّهُ سُبْحَانَهُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ انصَرَفَتْ شَاكِرِينَ.

And the group went on to exclaim Takbeer, and proclaiming the Oneness (of Allah<sup>-azwj</sup>, and being astounded from the strength which Allah<sup>-azwj</sup> the Glorious had Given Amir Al-Momineen<sup>-asws</sup>, and they left grateful”.

وَ فِي الرِّوَايَةِ الْأُخْرَى زِيَادَةٌ، وَ هِيَ هَذِهِ: فَانصَرَفَتِ الْجُمَاعَةُ شَاكِرِينَ لَهُ وَ هُمْ مُتَعَجَّبُونَ مِنْ ذَلِكَ، فَقَالَ أَبُو بَكْرٍ: لَا تَعَجَّبُوا مِنْ أَبِي الْحَسَنِ، وَ اللَّهُ لَقَدْ كُنْتُ بِجَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَوْمَ قَلْعِ عَلِيِّ بَابِ خَيْبَرَ، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] قَدْ ضَحِكَ حَتَّى بَدَتْ تَنَائِيَاهُ، ثُمَّ بَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ،

And in another report there is an increase, and it is this: -

‘The group dispersed being thankful to him<sup>-asws</sup>, and they were astounded from that. Abu Bakr said, ‘Do not be astonished from Abu Al-Hassan<sup>-asws</sup>! By Allah<sup>-azwj</sup>! I was by the side of Rasool-Allah<sup>-saww</sup> on the day Ali<sup>-asws</sup> uprooted the gate of Khyber. I saw Rasool-Allah<sup>-saww</sup> having smiled until his<sup>-saww</sup> teeth were seen, then he<sup>-saww</sup> wept until his<sup>-saww</sup> beard was wet.

قُلْتُ: يَا رَسُولَ اللَّهِ! أَمْ ضَحِكٌ وَ بُكَاءٌ فِي سَاعَةٍ وَاحِدَةٍ؟!.

I said, ‘O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are smiling and weeping in one time!?’

قَالَ: نَعَمْ، أَمَا ضَحِكِي فَفَرِحْتُ بِقَلْعِ عَلِيِّ بَابِ خَيْبَرَ، وَ أَمَا بُكَائِي فَلِعَلِّي عَلَيْهِ السَّلَامُ، فَإِنَّهُ مَا قَلَعَهُ إِلَّا وَ هُوَ صَائِمٌ مُدَّ ثَلَاثَةَ أَيَّامٍ عَلَى الْمَاءِ الْقَرَّاحِ، وَ لَوْ كَانَ فَاطِرًا عَلَى طَعَامٍ لَدَخَا بِهِ مِنْ وَرَاءِ السُّورِ.

He<sup>-saww</sup> said: ‘Yes. As for my<sup>-saww</sup> smile, I<sup>-saww</sup> was rejoicing with Ali<sup>-asws</sup> uprooting the gate of Khyber, and as for my<sup>-saww</sup> weeping, so it is for Ali<sup>-asws</sup>. He<sup>-asws</sup> did not uproot it except and he<sup>-asws</sup> is Fasting since three days (breaking Fast) purely upon the water, and had he<sup>-asws</sup> broken the Fast upon the food, he<sup>-asws</sup> would have thrown it from behind the bridge”.

<sup>25</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 11 H 37



– فض: الْحُسَيْنُ بْنُ أَحْمَدَ الْمَدِينِيُّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْبَكْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ، عَنِ الْكَلْبِيِّ، عَنْ مَيْمُونِ بْنِ مُصْعَبِ الْمَكِّيِّ بِمَكَّةَ قَالَ: كُنَّا عِنْدَ أَبِي الْعَبَّاسِ بْنِ سَابُورِ الْمَكِّيِّ فَأَجْرَيْنَا حَدِيثَ أَهْلِ الرِّدَّةِ، فَذَكَرْنَا حَوْلَةَ الْحَنْظَلِيَّةِ وَ نِكَاحَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَهَا

(The book) ‘Al Fazail’ of Abu Al Fazl Shazan – Al Husayn Bin Ahmad Al Mudany, from Al Husayn Bin Abdullah Al Bakry, from Abdullah Bin Hisham, from Al Kalby, from Maymoun Bin Mus’ab Al Makky at Makkah, who said,

‘We were in the presence of Abu Al-Abbas Bin Sabour Al-Makky and he informed us a Hadeeth of the people of apostasy. We mentioned Khowla Al-Hanafiyya and the marriage of Amir Al-Momineen<sup>-asws</sup> to her.

فَقَالَ: أَحْبَبْتَنِي عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ، قَالَ: بَلَّغَنِي أَنَّ الْبَاقِرَ مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ- قَالَ:-: كَانَ جَالِسًا ذَاتَ يَوْمٍ إِذْ جَاءَهُ رَجُلَانِ، فَقَالَ: يَا أَبَا جَعْفَرٍ! أَلَسْتَ الْقَائِلَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمْ يَرْضَ بِإِمَامَةٍ مَنْ تَقَدَّمَهُ؟. فَقَالَ: بَلَى.

He said, ‘Abdullah Bin Al-Khayr Al-Husayni informed me saying, ‘It has reached me that Al-Baqir Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he (the narrator) said, ‘One day were seated when two men came to him<sup>-asws</sup> and they said, ‘O Abu Ja’far<sup>-asws</sup>! Aren’t you<sup>-asws</sup> the speaker that Amir Al-Momineen<sup>-asws</sup> did not agree with the Imamate of the ones who preceded him<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘Yes’.

فَقَالَ لَهُ: هَذِهِ حَوْلَةُ الْحَنْظَلِيَّةِ نَكَحَهَا مِنْ سَبِيهِمْ وَ لَمْ يُخَالَفْهُمْ عَلَى أَمْرِهِمْ مُذْ حَيَاتِهِمْ!؟.

He said to him<sup>-asws</sup>, ‘This Khowla Al-Hanafiyya, he<sup>-asws</sup> married her from their captives and did not oppose them upon their matter during their lifetime?!’

فَقَالَ الْبَاقِرُ عَلَيْهِ السَّلَامُ: مَنْ فِيكُمْ يَأْتِينِي بِجَابِرِ بْنِ عَبْدِ اللَّهِ؟- وَ كَانَ مُحْجُوبًا فَذَكَرْتُ بَصْرَهُ فَحَضَرَ وَ سَلَّمَ عَلَى الْبَاقِرِ عَلَيْهِ السَّلَامُ فَرَدَّ عَلَيْهِ وَ أَجْلَسَهُ إِلَى جَانِبِهِ،

Al-Baqir<sup>-asws</sup> said: ‘Whom from you can come to me<sup>-asws</sup> with Jabir Bin Abdullah?’ And he was veiled, his sight had been blinded. He presented and greeted unto Baqir<sup>-asws</sup>. He<sup>-asws</sup> returned (the greeting) unto him, and seated him to his<sup>-asws</sup> side.

فَقَالَ لَهُ: يَا جَابِرُ! عِنْدِي رَجُلَانِ ذَكَرَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ رَضِيَ بِإِمَامَةٍ مَنْ تَقَدَّمَ عَلَيْهِ، فَسَأَلْتُهُمَا مَا الْحُجَّةُ فِي ذَلِكَ؟

He<sup>-asws</sup> said to him: ‘O Jabir! There are two men in my<sup>-asws</sup> presence mentioning that Amir Al-Momineen<sup>-asws</sup> was pleased with the Imamate of the ones who had preceded over him<sup>-asws</sup>. Ask them, what is the proof regarding that?’

فَسَأَلْتُهُمَا فَذَكَرَا لَهُ حَدِيثَ حَوْلَةَ، فَبَكَى جَابِرٌ حَتَّى احْضَلَّتْ لِحْيَتُهُ بِالْذُّمُوعِ، ثُمَّ قَالَ: وَ اللَّهُ- يَا مَوْلَايَ- لَقَدْ خَشِيتُ أَنْ أُخْرَجَ مِنَ الدُّنْيَا وَ لَا أُسْأَلَ عَنْ هَذِهِ الْمَسْأَلَةِ، وَ اللَّهُ إِنِّي كُنْتُ جَالِسًا إِلَى جَنْبِ أَبِي بَكْرٍ- وَ قَدْ سَبَى بَنِي حَنْظَلَةَ مَعَ مَالِكِ بْنِ نُؤَيْرَةَ مِنْ قَبْلِ خَالِدِ بْنِ الْوَلِيدِ- وَ بَيْنَهُمْ جَارِيَةٌ مُرَاهِقَةٌ-

He asked them, and they mentioned the Hadeeth of Khowla to him. Jabir wept until his beard was dampened by the tears, then said, ‘By Allah<sup>-azwj</sup>, O my Master<sup>-asws</sup>! I had feared exiting from the world and not be asked about this issue. By Allah<sup>-azwj</sup>! I was seated to the side of Abu Bakr, and he had captured the clan of Haneefa with Malik Bin Nuweyra from the direction of Khalid Bin Al-Waleed, and between them was an adolescent girl.

فَلَمَّا دَخَلَتِ الْمَسْجِدَ قَالَتْ: أَيُّهَا النَّاسُ! مَا فَعَلَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ قَالُوا: قُبِضَ. قَالَتْ: هَلْ لَهٗ بِنِيَّةٍ فَفَصَدَهَا؟ قَالُوا: نَعَمْ هَذِهِ تُرْبَتُهُ وَ بِنِيَّتُهُ.

When she entered the Masjid, she said, ‘O you people! What happened to Muhammad<sup>-sawww</sup>?’ They said, ‘He<sup>-sawww</sup> passed away’. She said, ‘Is there any structure for him<sup>-sawww</sup> I can aim for?’ They said, ‘Yes, this here is his<sup>-asws</sup> soil and his<sup>-sawww</sup> structure’.

فَنَادَتْ وَ قَالَتْ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ- صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- أَشْهَدُ أَنَّكَ تَسْمَعُ صَوْتِي وَ تَقْدِرُ عَلَى رَدِّ جَوَابِي، وَ إِنَّنَا سُبَيْنَا مِنْ بَعْدِكَ، وَ نَحْنُ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ ..

She called out and said, ‘The greetings be unto you<sup>-sawww</sup>, O Rasool-Allah<sup>-sawww</sup>! I testify that you<sup>-sawww</sup> are listening to my voice and are able upon responding my answer, and we have been made captives after you<sup>-sawww</sup>, and (although) we testified that there is no god except Allah<sup>-azwj</sup> and you<sup>-sawww</sup> Muhammad<sup>-sawww</sup> are Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>!’

ثُمَّ جَلَسَتْ فَوَثَبَ إِلَيْهَا رَجُلَانِ مِنَ الْمُهَاجِرِينَ أَحَدُهُمَا طَلْحَةُ وَ الْآخَرُ الزُّبَيْرُ وَ طَرَحَا عَلَيْهَا ثَوْبَيْهِمَا. فَقَالَتْ: مَا بَالُكُمْ- يَا مَعْاشِرَ الْأَعْرَابِ- تُعْبِئُونَ خَالَئِكُمْ وَ تَهْتِكُونَ خَلَائِلَ غَيْرِكُمْ؟.

Then she sat down, and two men from the Emigrants leapt to her – one of them was Talha and the other, Al-Zubeyr, and they dropped their cloth upon her (to claim her). She said, ‘What is the matter with you, O community of the Bedouins? Your Permissible women are absent and you are violating the Permissible women of others?’

فَقِيلَ لَهَا: لِأَنَّكُمْ قُلْتُمْ لَا نُصَلِّي وَ لَا نَصُومُ وَ لَا نَزُكِّي؟ فَقَالَ لَهَا الرَّجُلَانِ اللَّذَانِ طَرَحَا ثَوْبَيْهِمَا: إِنَّا لَعَالُونَ فِي تَمَنِّكَ.

It was said to her, ‘Because you are saying, ‘We will neither pray Salat, nor Fast, nor give Zakat?’ The two men – those who had dropped their cloth upon her, said to her, ‘We will inflate regarding your price’.

فَقَالَتْ: أَفَسَمْتُ بِاللَّهِ وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِنَّهُ لَا يَمْلِكُنِي وَ يَأْخُذُ رَقَبَتِي إِلَّا مَنْ يُخْبِرُنِي بِمَا رَأَتْ أُمِّي وَ هِيَ حَامِلَةٌ بِي؟ وَ أَيُّ شَيْءٍ قَالَتْ لِي عِنْدَ وِلَادَتِي؟ وَ مَا الْعَلَامَةُ الَّتِي بَيْنِي وَ بَيْنَهَا؟ وَ إِلَّا بَقَرْتُ بَطْنِي بِيَدِي فَيَذْهَبَ تَمَنِّي وَ يُطَالَ بِدَمِي. فَقَالُوا لَهَا: ادْكُرِي رُؤْيَاكَ حَتَّى نَعْرِفَهَا لَكَ.

She said, ‘I swear by Allah<sup>-azwj</sup> and by Muhammad<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup>, no one will own me and seize my neck except one who informs me with what my mother saw while she was pregnant with me? And which thing she said to me at my birth. And what is the sign which is between me and her? Or else I shall slit my belly with my own hands and price would be gone, and my blood would be sought’.

فَقَالَتْ: الَّذِي يَمْلِكُنِي هُوَ أَعْلَمُ بِالرُّؤْيَا مِنِّي؟ .. فَأَخَذَ طَلْحَةُ وَ الزُّبَيْرُ ثَوْبَيْهِمَا وَ جَلَسُوا، فَدَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ: مَا هَذَا الرَّجْفُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ امْرَأَةٌ حَنْفِيَّةٌ حَرَمَتْ تَمَنُّهَا عَلَى الْمُسْلِمِينَ وَ قَالَتْ: مَنْ أَخْبَرَنِي بِالرُّؤْيَا الَّتِي رَأَتْ أُمِّي وَ هِيَ حَامِلَةٌ بِي يَمْلِكُنِي.

She said, ‘The one who will own me, he is more knowing with the dream than I am’. Talha and Al-Zubeyr grabbed their two cloths and sat down. Amir Al-Momineen<sup>-asws</sup> entered and said: ‘What is this disturbance in the Masjid of Rasool-Allah<sup>-saww</sup>?’ They said, ‘O Amir Al-Momineen<sup>-asws</sup>! A Hanafiite woman has prohibited her price unto the Muslims and she says, ‘One who informs me with the dream which my mother saw while she was pregnant with me, can own me’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَا ادَّعَتْ بَاطِلًا، أَخْبِرُوهَا تَمْلِكُوهَا. فَقَالُوا: يَا أَبَا الْحَسَنِ! مَا مِنَّا مَنْ يَعْلَمُ، أَمَا عَلِمْتَ أَنَّ ابْنَ عَمَّتِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَدْ فُيْضَ وَ أَخْبَارُ السَّمَاءِ قَدْ انْقَطَعَتْ مِنْ بَعْدِهِ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Her claim is not false. Inform her, you can own her’. They said, ‘O Abu Al-Hassan<sup>-asws</sup>! There is no one from us who knows. Don’t you know that the son<sup>-saww</sup> of your<sup>-asws</sup> uncle<sup>-as</sup> Rasool-Allah<sup>-saww</sup> has passed away and the news of the sky have been terminated from after him<sup>-saww</sup>’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَخْبِرْهَا بِغَيْرِ اعْتِرَاضٍ مِنْكُمْ؟ قَالُوا: نَعَمْ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Can I<sup>-asws</sup> inform her without any objections from you?’ They said, ‘Yes’.

فَقَالَ عَلَيْهِ السَّلَامُ: يَا حَنْفِيَّةُ! أَخْبِرْكِ وَ أَمْلِكُكِ؟ فَقَالَتْ: مَنْ أَنْتِ أَيُّهَا الْمُجْتَرِي دُونَ أَصْحَابِهِ؟ فَقَالَ: أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ. فَقَالَتْ: لَعَلَّكَ الرَّجُلُ الَّذِي نَصَبَهُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي صَبِيحَةِ يَوْمِ الْجُمُعَةِ بِغَدِيرِ حُمٍّ عَلِمًا لِلنَّاسِ؟ فَقَالَ: أَنَا ذَلِكَ الرَّجُلُ.

He<sup>-asws</sup> said: ‘O Hanafiite! Can I<sup>-asws</sup> inform you and own you?’ She said, ‘Who are you<sup>-asws</sup>, O you daring one, besides his companions?’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’. She said, ‘Perhaps you<sup>-asws</sup> are the man whom Rasool-Allah<sup>-saww</sup> nominated for us<sup>-asws</sup> among companions on the day of Friday at Ghadeer Khum, as a flag for the people?’ He<sup>-asws</sup> said: ‘I<sup>-asws</sup> am that man’.

قَالَتْ: مِنْ أَجْلِكَ حُبَيْنَا، وَ مِنْ نَحْوِكَ أَتَيْنَا، لِأَنَّ رَجَالَنَا قَالُوا لَا نُسَلِّمُ صَدَقَاتِ أَمْوَالِنَا وَ لَا طَاعَةَ نُفُوسِنَا إِلَّا لِمَنْ نَصَبَهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِيْنَا وَ فِيكُمْ عَلِمًا.

She said, ‘From your (Muslims) reason we were looted, and from your direction were come to, because our men said, ‘We will not submit the charities of our wealth, nor be obedient except to the one whom Muhammad<sup>-saww</sup> nominated among us and among you as a flag’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ أَجْرَكُمْ غَيْرُ ضَائِعٍ، وَ إِنَّ اللَّهَ يُؤَيِّ كُلَّ نَفْسٍ مَا عَمِلَتْ مِنْ حَيْرٍ.

Amir Al-Momineen<sup>-asws</sup> said: ‘Your Recompense will not be wasted, and Allah<sup>-azwj</sup> will Fulfil every soul of what it had done of the good deeds’.

ثُمَّ قَالَ: يَا حَنْفِيَّةُ! أَمْ تَحْمِلُ بِكَ أُمَّكِ فِي زَمَانٍ فَحَطِّ قَدْ مَنَعَتْ السَّمَاءُ فَطَرَهَا، وَ الْأَرْضُ نَوْبَاتَهَا، وَ غَارَتِ الْعُيُونُ وَ الْأَهَارُ حَتَّى أَنَّ الْبَهَائِمَ كَانَتْ تَرُدُّ الْمَرْعَى فَلَا تَجِدُ شَيْئًا، وَ كَانَتْ أُمَّكِ تَقُولُ لَكَ إِنَّكِ حَمَلٌ مَشُومٌ فِي زَمَانٍ غَيْرِ مُبَارَكٍ،

Then he<sup>-asws</sup> said: ‘O Hanafiite! Didn’t your mother bear you during a time of drought, the sky had prevented its drops, and the earth of its vegetations, and the springs and the rivers had dried up until the animals were in want of the pastures, but they could not find anything, and your mother said to you, ‘You are an inauspicious bearing in a time of no Blessings’.

فَلَمَّا كَانَ بَعْدَ تِسْعَةِ أَشْهُرٍ رَأَتْ فِي مَنَامِهَا كَأَنَّ قَدْ وَضَعَتْ بِكَ، وَ أَهْمًا تَقُولُ: إِنَّكَ حَمْلٌ مَشُومٌ فِي زَمَانٍ غَيْرِ مُبَارَكٍ، وَ كَأَنَّكَ تَقُولِينَ: يَا أُمِّي لَا تَنْتَبِرِينَ بِي فِإِنَّي حَمْلٌ مُبَارَكٌ أَنْشَأَ مِنْشَأً مُبَارَكًا صَالِحًا، وَ يَمْلِكُنِي سَيِّدٌ، وَ أَرْزُقُ مِنْهُ وَلَدًا يَكُونُ لِلْحَنْفِيَّةِ عِزًّا،

When it was after nine months, she was in her dream as if she had given you birth and she was saying, ‘You were an inauspicious bearing in a time without Blessings’, and it is as if you were saying, ‘O my mother! Do not feel an evil omen with me, for I am a Blessed bearing. I shall grow a Blessed growth, righteous, and a chief would possess me, and I shall be Blessed with a son from him who would become an honour for the Hanafiites’.

فَقَالَتْ: صَدَقْتَ. فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّهُ كَذَلِكَ وَ بِهِ أَحْبَبْتَنِي ابْنُ عَمِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَتْ: مَا الْعَلَامَةُ الَّتِي بَيْنِي وَ بَيْنَ أُمِّي؟ فَقَالَ لَهَا: لَمَّا وَضَعْتِكِ كَتَبْتُ كَلَامَكَ وَ الرُّؤْيَا فِي لَوْحٍ مِنْ نُحَاسٍ وَ أَوْدَعْتُهُ عَتَبَةَ الْبَابِ،

She said, ‘You<sup>-asws</sup> speak the truth’. He<sup>-asws</sup> said: ‘It is like that, and the son<sup>-saww</sup> of my<sup>-asws</sup> uncle<sup>-as</sup> Rasool-Allah<sup>-saww</sup> informed me<sup>-asws</sup> with it’. She said, ‘What is the sign which is between me and my mother?’ He<sup>-asws</sup> said to her: ‘When she placed you, your speech and the dream were written down in a tablet of brass and deposited at the threshold of the door.’

فَلَمَّا كَانَ بَعْدَ حَوْلَيْنِ عَرَضْتُهُ عَلَيْكَ فَأَقْرَرْتِ بِهِ، فَلَمَّا كَانَ بَعْدَ سِتِّ سِنِينَ عَرَضْتُهُ عَلَيْكَ فَأَقْرَرْتِ بِهِ، ثُمَّ جَمَعْتَ بَيْنَكَ وَ بَيْنَ اللُّوْحِ وَ قَالَتْ لَكَ: يَا بِنْتِي إِذَا نَزَلَ بِسَاحَتِكُمْ سَافِكٌ لِدِمَائِكُمْ، وَ نَاهَبٌ لِأَمْوَالِكُمْ، وَ سَابٌّ لِذَرَارِيكُمْ، وَ سُبِّبٌ فِيمَنْ سُبِّي، فَخُذِي اللُّوْحَ مَعَكَ وَ اجْتَهِدِي أَنْ لَا يَمْلِكَكَ مِنَ الْجَمَاعَةِ إِلَّا مَنْ عَبَّرَكَ بِالرُّؤْيَا وَ بِمَا فِي هَذَا اللُّوْحِ.

When it was two years, she displayed it to you and you acknowledged with it. When it was after six years, she presented it to you and you acknowledged with it. Then she gathered between you and the tablet and she said to you, ‘O daughter! When it befalls with you the spilling of your blood, and plunder of your wealth, and captivity of your offspring, and you get captured among the ones captured, then take the tablet with you and strive that no one from the community speaks to you except one who informed you with the dream and with what is in this tablet’.

فَقَالَتْ: صَدَقْتَ ... يَا أَمِيرَ الْمُؤْمِنِينَ (ع)، ثُمَّ قَالَتْ: فَأَيْنَ هَذَا اللُّوْحُ؟ فَقَالَ: هُوَ فِي عَقِيصَتِكَ، فَعِنْدَ ذَلِكَ دَفَعْتَ اللُّوْحَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَمَلَكَهَا وَ اللَّهُ يَا أَبَا جَعْفَرٍ بِمَا ظَهَرَ مِنْ حُجَّتِهِ وَ ثَبَّتَ مِنْ بَيِّنَتِهِ، فَلَعَنَ اللَّهُ مَنْ اتَّصَحَّ لَهُ الْحَقُّ ثُمَّ جَحَدَ حَقَّهُ وَ فَضَّلَهُ، وَ جَعَلَ بَيْنَهُ وَ بَيْنَ الْحَقِّ سِتْرًا.

She said, ‘You<sup>-asws</sup> speak the truth, O Amir Al-Momineen<sup>-asws</sup>!’ Then she said, ‘So where is this tablet?’ He<sup>-asws</sup> said: ‘It is in your basket’. At that, she handed over the tablet to Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. Thus, he<sup>-asws</sup> possessed her, by Allah<sup>-azwj</sup>, O Abu Ja’far<sup>-asws</sup>, due to what was manifested from his<sup>-asws</sup> argument and proven from his<sup>-asws</sup> proofs. May Allah<sup>-</sup>

<sup>azwj</sup> Curse the one to whom the truth is clarified, then (still) rejects his<sup>-asws</sup> right and his<sup>-asws</sup> merits, and makes a veil to be between him and the truth".<sup>26</sup>

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<sup>26</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 46

– د: فِي كِتَابِ الْإِرْشَادِ لِكَيْفِيَّةِ الطَّلَبِ فِي أَيْمَةِ الْعِبَادِ تَصْنِيفِ مُحَمَّدِ ابْنِ الْحَسَنِ الصَّفَّارِ، قَالَ: وَ قَدْ كَفَانَا أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْمَثُونَةَ فِي حُطْبَةٍ خَطَبَهَا، أَوْدَعَهَا مِنَ الْبَيَانِ وَ الْبُرْهَانِ مَا يُجَلِّي الْعِشَاوَةَ عَنْ أَبْصَارِ مُتَأَمِّلِيهِ، وَ الْعَمَى عَنْ عُيُونِ مُتَدَبِّرِيهِ، وَ حَلَيْنَا هَذَا الْكِتَابَ بِهَا لِيُزَادَ الْمُسْتَرْشِدُونَ فِي هَذَا الْأَمْرِ بَصِيرَةً، وَ هِيَ مِنْهُ اللَّهُ جَلَّ ثَنَاؤُهُ عَلَيْنَا وَ عَلَيْهِمْ يَجِبُ شُكْرُهَا ..

(The book) ‘Al-Iddat Al-Qawiya’, in the book ‘Al Irshad Li Kayfiya Fi Aimmah Al Ibaad’ – authored by Muhammad Ibn Al Hassan Al Saffar who said,

‘We had been sufficed by Amir Al-Momineen<sup>-asws</sup> of the provisions in a sermon he<sup>-asws</sup> had addressed, depositing the explanation and the proof what dazzle the eyes, overcoming, for the contemplators, and the blindness from the springs its management, and we released this book with it in order to increase the insight of the seekers of guidance regarding this matter, and it is a Conferment of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, upon us, and upon them, obligating its gratefulness.

حَطَبَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ: مَا لَنَا وَ لِقُرَيْشٍ! وَ مَا تُنْكِرُ مِنَّا قُرَيْشٌ غَيْرَ أَنَّا أَهْلُ بَيْتِ شَيْدِ اللَّهِ فَوْقَ بُنْيَانِهِمْ بُنْيَانَنَا، وَ أَعْلَى فَوْقَ رُؤُوسِهِمْ رُؤُوسَنَا، وَ اخْتَارَنَا اللَّهُ عَلَيْهِمْ،

He<sup>-asws</sup> addressed, he<sup>-asws</sup> said: ‘What is to us<sup>-asws</sup> and Quraysh! And the Quraysh do not dislike from us<sup>-asws</sup> apart from that we<sup>-asws</sup>, People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> Build our buildings above their buildings, and Raised our<sup>-asws</sup> heads above their heads, and Allah<sup>-azwj</sup> Chose us<sup>-asws</sup> above them.

فَقَمُّوا عَلَى اللَّهِ أَنْ اخْتَارَنَا عَلَيْهِمْ، وَ سَخَطُوا مَا رَضِيَ اللَّهُ، وَ أَحْبَبُوا مَا كَرِهَ اللَّهُ، فَلَمَّا اخْتَارَنَا اللَّهُ عَلَيْهِمْ شَرَكْنَاهُمْ فِي حَرَمِنَا، وَ عَرَفْنَاهُمْ الْكِتَابَ وَ النَّبُوَّةَ، وَ عَلَّمْنَاهُمُ الْقُرْآنَ وَ الدِّينَ، وَ حَقَّمْنَاهُمُ الصُّحُفَ وَ الرُّبْعَ، وَ دَبَّطْنَاهُمُ الدِّينَ وَ الْإِسْلَامَ،

They became vindictive to Allah<sup>-azwj</sup> for Choosing us<sup>-asws</sup> over them, and they were angered of what Pleas'd Allah<sup>-azwj</sup>, and they loved what Allah<sup>-azwj</sup> Disliked. When Allah<sup>-azwj</sup> Chose us<sup>-asws</sup> over them, we<sup>-asws</sup> participated them in our<sup>-asws</sup> sanctuary, and we introduced them to the Book and the Prophet-hood, and taught them the Obligations and the Religion, and preserved them the Parchments, and the Psalms, and made them devout in the Religion and Al-Islam.

فَوَثَبُوا عَلَيْنَا، وَ جَحَدُوا فَضْلَنَا، وَ مَنَعُونَا حَقَّنَا، وَ أَلْتُونَا أَسْبَابَ أَعْمَالِنَا وَ أَعْلَامِنَا،

They leapt upon us<sup>-asws</sup>, and they rejected our<sup>-asws</sup> merits, and prevented us<sup>-asws</sup> of our<sup>-asws</sup> rights, and twisted the causes of our<sup>-asws</sup> works and our<sup>-asws</sup> knowledge.

اللَّهُمَّ فَإِنِّي أَسْتَعْدِيكَ عَلَى قُرَيْشٍ فَخُذْ لِي بِحَقِّي مِنْهَا، وَ لَا تَدَعْ مَظْلَمَتِي لَدَيْهَا، وَ طَالِبُهُمْ – يَا رَبِّ – بِحَقِّي، فَإِنَّكَ الْحَكَمُ الْعَدْلُ،

O Allah<sup>-azwj</sup>! I<sup>-asws</sup> seek Your<sup>-azwj</sup> Assistance against Quraysh, so Take my<sup>-asws</sup> rights for me<sup>-asws</sup> from it (them), and do not Leave any injustice to me<sup>-asws</sup> from them, and O Lord<sup>-azwj</sup>, Demand them of my<sup>-asws</sup> rights, for You<sup>-azwj</sup> are the Just Judge.

فَإِنَّ قُرَيْشًا صَعَّرَتْ عَظِيمَ أَمْرِي، وَ اسْتَحَلَّتْ الْمَحَارِمَ مِنِّي، وَ اسْتَحَقَّتْ بَعْضِي وَ عَشِيرَتِي، وَ قَهَرْتَنِي عَلَى مِيرَاتِي مِنْ ابْنِ عَمِّي وَ أَعْرَضُوا بِي أَعْدَائِي، وَ تَوَرَّوْا بَيْنِي وَ بَيْنَ الْعَرَبِ وَ الْعَجَمِ، وَ سَلَبُونِي مَا مَهَّدْتُ لِنَفْسِي مِنْ لَدُنْ صِبَايَ بِجُهْدِي وَ كَدِّي، وَ مَنَعُونِي مَا خَلَقَهُ أَحْيَى وَ جَسَمِي وَ شَقِيئِي،

Quraysh belittle the magnificence of my<sup>-asws</sup> matter, and permitted the prohibition from me<sup>-asws</sup>, and took my<sup>-asws</sup> honour and my<sup>-asws</sup> kindred lightly, and forced me<sup>-asws</sup> upon my<sup>-asws</sup> inheritance from the son<sup>-saww</sup> of my<sup>-asws</sup> uncle<sup>-as</sup>, and they enticed my<sup>-asws</sup> enemies against me<sup>-asws</sup>, and aroused tensions between me<sup>-asws</sup> and the Arabs and the non-Arabs, and they stripped me<sup>-asws</sup> of what I<sup>-asws</sup> had paved for myself<sup>-asws</sup> for my<sup>-asws</sup> two sons<sup>-asws</sup> with my<sup>-asws</sup> efforts and my<sup>-asws</sup> toil, and they prevented me<sup>-asws</sup> of what my<sup>-asws</sup> brother<sup>-saww</sup> and intimate and double had left behind for me<sup>-asws</sup>.

وَقَالُوا: إِنَّكَ لَحَرِيصٌ مُتَّهِمٌ! أَلَيْسَ بِنَا اهْتَدَوْا مِنْ مَتَاهِ الْكُفْرِ، وَ مِنْ عَمَى الضَّلَالَةِ وَ عِيِ الظَّلْمَاءِ، أَلَيْسَ أَنْقَذْتَهُمْ مِنَ الْفِتْنَةِ الصَّمَاءِ، وَ الْمِحْنَةِ الْعَمِيَاءِ؟

And they said, ‘You<sup>-asws</sup> are eager to their deaths!’ Weren’t they guided through us<sup>-asws</sup> from the spread of Kufr, and from the blindness of the straying, and from the confusion of the darkness? Didn’t I<sup>-asws</sup> save them from the deafening Fitna (strife) and the tribulations of the blindness?

وَيْلَهُمْ! أَلَمْ أُخْلِصْهُمْ مِنْ نِيرَانِ الطُّغَاةِ، وَ كَرَّةِ الْعُنَاةِ، وَ سُيُوفِ الْبُعَاةِ، وَ وَطْأَةِ الْأَسَدِ، وَ مُقَارَعَةِ الطَّمَاظِمَةِ، وَ مُمَاحَكَةِ الْقَمَاقِمَةِ، الَّذِينَ كَانُوا عُجَمَ الْعَرَبِ، وَ عُنْمَ الْحُرُوبِ، وَ فُطْبَ الْإِفْدَامِ، وَ جِبَالَ الْقِتَالِ، وَ سِهَامَ الْخُطُوبِ، وَ سَلَّ السُّيُوفِ،

Woe be unto them! Did I<sup>-asws</sup> no finish them off from the fires of the tyrants, and return of the hardened (criminals), and the rebellious swords, and the brunt of the lion, and settled the quarrels, and the stubborn wrangling which had thrustured the Arabs, and ignited the wars, and pivoted the advancing, and the mountains of battles, and the arrows of the sermons, and unsheathed the swords.

أَلَيْسَ بِي كَانَ يَفْطَعُ الدُّرُوعَ الدِّلَاصَ، وَ تَصْطَلِمُ الرِّجَالَ الْحِرَاصَ، وَ بِي كَانَ يُغْرِي جَمَاجِمَ الْبُهَمِ، وَ هَامَ الْأَبْطَالِ، إِذَا فَرَعَتْ نَيْمَ إِلَى الْفِرَارِ، وَ عَدِيٌّ إِلَى الْإِتْبَاصِ؟!

Wasn’t it by me<sup>-asws</sup> the shields were softened, and the men clashed with the guards, and by me<sup>-asws</sup> the skulls of the beasts fled, and (so did) the important heroes, when Taym (Abu Bakr) panicked to the fleeing, and Uday (Umar) to the retreating?!

أَمَا وَ إِيَّيْ لَوْ أَسْلَمْتُ فُرَيْشًا لِلْمَنَآيَا وَ الْخُثُوفِ، وَ تَرَكْتُهَا فَحَصَدَتْهَا سُيُوفُ الْعَوَانِمِ، وَ وَطَأَتْهَا خَيُْولُ الْأَعَاجِمِ، وَ كَرَّاتِ الْأَعَادِي، وَ حَمَلَاتِ الْأَعَالِي، وَ طَحْنَتْهُمْ سَنَابِكُ الصَّافِنَاتِ، وَ حَوَافِزِ الصَّاهِلَاتِ، فِي مَوَاقِفِ الْأَزْلِ وَ الْهَزْلِ فِي ظِلَالِ الْأَعْنَةِ وَ بَرِيقِ الْأَسِنَّةِ، مَا بَقُوا لِهَضْمِي، وَ لَا عَاشُوا لِظُلْمِي،

But, and if I<sup>-asws</sup> had submitted to Quraysh, to the afflictions and the reckoning, and left them, (even) the swords of the sheep would have cut them down, and the cavalry of the non-Arabs would have trampled them, and the returning enemies, and the high attacks, the snapping of well-bred horses would have crushed them, and the engraved hooves, in the smallest of the pausing(s), and they would have been humiliated in the shade of the Persians. They would not have remained to devour me<sup>-asws</sup> nor lived to oppress me<sup>-asws</sup>.

وَ لَمَّا قَالُوا: إِنَّكَ لَحَرِيصٌ مُتَّهِمٌ! الْيَوْمَ نَتَوَاقَفُ عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ، اللَّهُمَّ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ، فَإِنِّي مَهْدَتٌ بِهَادِ نُبُوَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ رَفَعْتُ أَعْلَامَ دِينِكَ، وَ أَعْلَنْتُ مَنَارَ رَسُولِكَ، فَوَيْتُّوا عَلَيَّ وَ غَالَبُونِي وَ نَالُونِي وَ وَاتَرُونِي ..

And when they said, ‘You<sup>-asws</sup> are eager to their deaths!’ Today we stop at the limits of the truth and the falsehood. **‘Our Lord! Decide between us and our people with the Truth, [7:89].** I<sup>-asws</sup> paved the spread of the Prophet-hood of Muhammad<sup>-sawww</sup>, and raised the flags of Your<sup>-azwj</sup> Religion, and proclaimed the minarets of Your<sup>-azwj</sup> Rasool<sup>-sawww</sup>, but they leapt upon me<sup>-asws</sup> and overcame me<sup>-asws</sup>, and devoured me<sup>-asws</sup>, and were persistent with me<sup>-asws</sup>’.

فَقَامَ إِلَيْهِ أَبُو حَازِمٍ الْأَنْصَارِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ (ع)! أَبُو بَكْرٍ وَ عُمَرُ ظَلَمَاكَ؟ أَمْ حَقَّكَ أَخَذَا؟ وَ عَلَى الْبَاطِلِ مَضِينَا؟ أَمْ عَلَى حَقِّ كَانَا؟ أَمْ عَلَى صَوَابٍ أَقَامَا؟ أَمْ مِيرَاثَكَ غَصَبَا؟

Hazim Al-Ansari stood up to him<sup>-asws</sup> and said, ‘O Amir Al-Momineen<sup>-asws</sup>! Abu Bakr and Umar oppressed you<sup>-asws</sup>? They took your<sup>-asws</sup> rights? And they went upon the falsehood? Were they not upon the truth? Did they not stand upon the correctness? Or did they usurp your<sup>-asws</sup> inheritance?’

أَفَهَمْنَا لَتَعْلَمَ بَاطِلُهُمْ مِنْ حَقِّكَ؟ أَوْ نَعْلَمَ حَقَّهُمَا مِنْ حَقِّكَ؟ أَمْ بَرَّاكَ أَمْرَكَ؟ أَمْ غَصَبَاكَ إِمَامَتَكَ؟ أَمْ غَالَبَاكَ فِيهَا عَزَا؟ أَمْ سَبَمَاكَ إِلَيْهَا عِجْلًا فَجَرَّتِ الْفِتْنَةُ وَ لَمْ تَسْتَطِعْ مِنْهَا اسْتِثْلَالَ؟! فَإِنَّ الْمُهَاجِرِينَ وَ الْأَنْصَارَ يَظُنُّونَ أَنَّكُمَا كَانَا عَلَى حَقِّ وَ عَلَى الْحُجَّةِ الْوَاضِحَةِ مَضِينَا.

Can you make us understand so we can know of their falsehood from your<sup>-asws</sup> truth? Or we can know of their truth from your<sup>-asws</sup> truth? Did they overcome your<sup>-asws</sup> command? Or did they usurp your<sup>-asws</sup> Imamate? Or did they overcome you<sup>-asws</sup> of an honour during it? Or did they precede you<sup>-asws</sup> to it with a calf, so the Fitna flowed, and you<sup>-asws</sup> were not able from it independently?! The Emigrants and the Helpers, we are thinking they were upon truth and they passed upon the clear proof’.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ: يَا أَخَا الْيَمَنِ! لَا يَحِقُّ أَخَذَا، وَ لَا عَلَى إِصَابَةٍ أَقَامَا، وَ لَا عَلَى دِينٍ مَضِينَا، وَ لَا عَلَى فِتْنَةٍ حَشِينَا، يَزْحَمُكَ اللَّهُ، الْيَوْمَ نَتَوَاقَفُ عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ! أَمْ تَعْلَمُونَ- يَا إِخْوَانِي- أَنَّ بَنِي يَعْقُوبَ عَلَى حَقِّ وَ مَحَجَّةٍ كَانُوا حِينَ بَاعُوا أَخَاهُمْ، وَ عَمُوا أَنَاهُمْ، وَ خَانُوا خَالِقَهُمْ، وَ ظَلَمُوا أَنْفُسَهُمْ؟! فَقَالُوا: لَا.

He<sup>-asws</sup> said: ‘O brother of Al-Yemen! They neither took it by a right, nor stood upon the correctness, nor with they pass upon a Religion, nor were they afraid of Fitna (strife). May Allah<sup>-azwj</sup> have Mercy on you! Today we pause upon the limitation of the truth and the falsehood! Do you know, O my<sup>-asws</sup> brothers, that the sons of Yaqoub<sup>-as</sup> that were they upon a right? and upon an argument they were when they had sold their brother<sup>-as</sup>, but had been disloyal to their father<sup>-as</sup>, and they betrayed their Creator, and they were unjust to themselves?’ They said, ‘No’.

فَقَالَ: رَحِمَكُمُ اللَّهُ، أَمْ يَعْلَمُ إِخْوَانُكَ هُوَلَاءَ أَنَّ ابْنَ آدَمَ- قَاتِلَ الْأَخِ- كَانَ عَلَى حَقِّ وَ مَحَجَّةٍ وَ إِصَابَةٍ وَ أَمْرُهُ مِنْ رِضَى اللَّهِ؟. فَقَالُوا: لَا.

He<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> have Mercy on you! Do these brothers of yours know that the son<sup>-la</sup> of Adam<sup>-as</sup>, killer of the brother<sup>-as</sup>, was upon a right and a goal, and correct, and his<sup>-la</sup> matter was from Pleasure of Allah<sup>-azwj</sup>?’ They said, ‘No’.

فَقَالَ: أَوْ لَيْسَ كُلُّ فَعَلٍ بِصَاحِبِهِ مَا فَعَلَ لِجَسَدِهِ إِثَاءً وَ عُذْوَانِهِ وَ بَعْضَائِهِ لَهُ؟. فَقَالُوا: نَعَمْ.

He<sup>-asws</sup> said: ‘Or isn’t every deed a doer did with his companion, what he did, was for his envying him, and being inimical to him and hatred towards him?’ They said, ‘Yes’.

قَالَ: وَكَذَلِكَ فَعَلَا بِي مَا فَعَلَا حَسَدًا، ثُمَّ إِنَّهُ لَمْ يَثُبْ عَلَيَّ وَوَلِدٍ يَعْتُوبُ إِلَّا بَعْدَ اسْتِغْفَارٍ وَ تَوْبَةٍ، وَ إِفْلَاحٍ وَ إِنَابَةٍ، وَ إِقْرَارٍ، وَ لَوْ أَنَّ قُرَيْشًا تَابَتْ إِلَيَّ وَ اعْتَدَرَتْ مِنْ فِعْلِهَا لَأَسْتَغْفِرْتُ اللَّهَ لَهَا.

He<sup>-asws</sup> said: ‘Similar to that was their (Abu Bakr and Umar) doing with me<sup>-asws</sup> what they did, out of envy. Then He<sup>-azwj</sup> did not Turn to the sons of Yaquoub<sup>-as</sup> except after seeking the Forgiveness and repentance, and their uprooting, and deputation, and their acknowledgement, and if Quraysh were to repent to me<sup>-asws</sup>, and offer excuse from their deeds, I<sup>-asws</sup> would seek Forgiveness of Allah<sup>-azwj</sup> for them’.

ثُمَّ قَالَ: إِنَّمَا أَنْطِقُ لَكُمْ الْعَجْمَاءَ ذَاتِ الْبَيَانِ، وَ أَفْصَحَ الْحُرْسَاءِ ذَاتِ الْبُرْهَانِ، لِأَنِّي فَتَحْتُ الْإِسْلَامَ، وَ نَصَرْتُ الدِّينَ، وَ عَزَّزْتُ الرَّسُولَ، وَ تَبَّثُتُ أَرْكَانَ الْإِسْلَامِ، وَ بَيَّنَّتُ أَغْلَامَهُ، وَ عَلَّيْتُ مَنَارَهُ، وَ أَعْلَنْتُ أَسْرَارَهُ، وَ أَظْهَرْتُ آثَارَهُ وَ حَالَهُ، وَ صَقَّيْتُ الدَّوْلَةَ، وَ وَطَّئْتُ لِلْمَاشِي وَ الرَّكِبِ، ثُمَّ قُدَّهَا صَافِيَةً، عَلَيَّ أَيُّ بِهَا مُسْتَأْثَرًا.

Then he<sup>-asws</sup> said: ‘But rather, I<sup>-asws</sup> am speaking to you all being tongue-tied with the explanation, and being eloquent to the mute with the proof, because I<sup>-asws</sup> opened Al-Islam, and helped the Religion, and strengthened the Rasool<sup>-sawww</sup>, and affirmed the cornerstones of Al-Islam, and explained its information, and raised higher its minaret, and I<sup>-asws</sup> announced its secrets, and manifested its effects and its states, and cleaned up the government, and I<sup>-asws</sup> treaded the walker (Infantry) and the rider (cavalry), then I<sup>-asws</sup> cleared it upon that I<sup>-asws</sup> was agitated with it’.

ثُمَّ قَالَ - بَعْدَ كَلَامٍ -: ثُمَّ سَبَقَنِي إِلَيْهِ النَّبِيُّ وَ الْعَدَوِيُّ كَسْبَاقِ الْفَرَسِ اخْتِيَالًا وَ اغْتِيَالًا، وَ حُدْعَةً وَ غَلْبَةً.

Then he<sup>-asws</sup> said – after some speech: ‘Then then they preceded me<sup>-asws</sup> to is (caliphate), the taymi (Abu Bakr) and the Adaway (Umar), like two racing horses, fraudulently, assassinating, deceiving, looting’.

ثُمَّ قَالَ - بَعْدَ كَلَامٍ -: الْيَوْمَ أَنْطِقُ الْحُرْسَاءِ ذَاتِ الْبُرْهَانِ، وَ أَفْصَحَ الْعَجْمَاءَ ذَاتِ الْبَيَانِ، فَإِنَّهُ شَارَطَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي كُلِّ مَوْطِنٍ مِنْ مَوْاطِنِ الْحُرُوبِ، وَ صَافَقَنِي عَلَيَّ أَنْ أَحَارِبَ لِلَّهِ وَ أَحَامِيَ لِلَّهِ،

Then he<sup>-asws</sup> said – after some speech: ‘Today I<sup>-asws</sup> am speaking to the mute with the proof, and am being eloquent to the tongue-tied with the explanation. Surely, Rasool-Allah<sup>-sawww</sup> stipulated to me<sup>-asws</sup> during every place from the places of war, and placed condition on me<sup>-asws</sup> upon that I<sup>-asws</sup> will only battle for Allah<sup>-azwj</sup>, and protect for Allah<sup>-azwj</sup>.

وَ أَنْصَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُجْهِدِي وَ طَاقِي وَ كَدَّجِي، وَ كَدِّي، وَ أَحَامِي عَنْ حَرِيمِ الْإِسْلَامِ، وَ أَرْفَعُ عَنْ إِطْنَابِ الدِّينِ، وَ أَعِزُّ الْإِسْلَامَ وَ أَهْلَهُ، عَلَيَّ أَنْ مَا فَتَحْتُ وَ بَيَّنَّتُ عَلَيْهِ دَعْوَةَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَرَأْتُ فِيهِ الْمَصَاحِفَ، وَ عُبِدَ فِيهِ الرَّحْمَنُ، وَ فَهِمَ بِهِ الْقُرْآنُ،

And I<sup>-asws</sup> helped Rasool-Allah<sup>-sawww</sup> with my<sup>-asws</sup> efforts, and my<sup>-asws</sup> strength, and my<sup>-asws</sup> exertion, and my<sup>-asws</sup> toil, and I<sup>-asws</sup> protected from the Prohibitions of Al-Islam, and I<sup>-asws</sup> raised the diffusion of the Religion, and strengthened Al-Islam and its people, upon what I<sup>-asws</sup> opened, and explained upon the call of the Rasool<sup>-sawww</sup>, and the Parchments would be read in it, and the Beneficent would be worshipped in it, and the Quran would be understood in it.

فَلْيَ إِيمَانَتُهُ وَ حَلَّتْهُ وَ عَقْدُهُ، وَ إِصْدَارُهُ وَ إِيرَادُهُ، وَ لِفَاطِمَةَ فَذَكَ وَ بِمَا حَلَفَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ النَّصْفُ، فَسَبَقَانِي إِلَى جَمِيعِ نَهَائَةِ الْمَيْدَانِ  
يَوْمَ الرَّهْمَانِ، وَ مَا شَكَكْتُ فِي الْحَقِّ مُنْذُ رَأَيْتُهُ،

For me<sup>-asws</sup> is its Imamate, and its solutions and its contracts, and its implementation, and its purpose; and for (Syeda) Fatima<sup>-asws</sup> is Fadak, and from whatever Rasool-Allah<sup>-saww</sup> left behind, the half. But they two (Abu Bakr and Umar) preceded me to the entirety of conclusions of the grounds on the day of the race, and I<sup>-saww</sup> have not complained regarding the right since I<sup>-asws</sup> saw it.

هَلَكَ قَوْمٌ أَزْجَفُوا عَنِّي أَنَّهُ لَمْ يُوجِسْ مُوسَى فِي نَفْسِهِ خِيفَةً ائْتِيَاباً وَ لَا شَكّاً فِيمَا آتَاهُ مِنْ عِنْدِ اللَّهِ، وَ لَمْ أَشْكُكَ فِيمَا آتَانِي مِنْ حَقِّ اللَّهِ، وَ لَا ائْتَيْتُ  
فِي إِمَامَتِي وَ خِلَافَةِ ابْنِ عَمِّي وَ وَصِيَّةِ الرَّسُولِ،

Destroyed are a people who turned away from me<sup>-asws</sup>! Musa<sup>-as</sup> was not annoyed, he<sup>-as</sup> **conceived fear within himself [20:67]**, being suspicious, and did not complain regarding what he<sup>-as</sup> had been Given from the Presence of Allah<sup>-azwj</sup>, and I<sup>-asws</sup> did not companion regarding what I<sup>-asws</sup> was Given from the rights of Allah<sup>-azwj</sup>, nor suspect regarding my<sup>-asws</sup> Imamate and caliphate of the son<sup>-saww</sup> of my<sup>-asws</sup> uncle<sup>-as</sup>, and bequest of the Rasool<sup>-saww</sup>.

But rather, I<sup>-asws</sup> feel pity for the brother<sup>-as</sup> of Musa<sup>-as</sup> of the overcoming by the ignorant ones, and the government of straying, and overcoming of the falsehood upon the truth.

وَ إِنَّمَا أَشْفَقَ أَحُو مُوسَى مِنْ غَلْبَةِ الْجُهَالِ، وَ دُولِ الضُّلَالِ، وَ غَلْبَةِ الْبَاطِلِ عَلَى الْحَقِّ، وَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: وَ آتِ ذَا الْقُرْبَى حَقَّهُ دَعَا رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَاطِمَةَ فَتَحَلَّهَا فَذَكَ وَ أَقَامَنِي لِلنَّاسِ عِلْمًا وَ إِمَامًا، وَ عَقَدَ لِي وَ عَهْدَ إِلَيَّ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ  
وَ أُوَلِي الْأَمْرِ مِنْكُمْ

And when Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **And give to the one with kinship his right, [17:26]**, Rasool-Allah<sup>-saww</sup> called (Syeda) Fatima<sup>-asws</sup> and bestowed her<sup>-asws</sup> (estate of) Fadak, and nominated me<sup>-asws</sup> as a flag and Imam<sup>-asws</sup> for the people, and tied a covenant to me<sup>-asws</sup>. Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**.

فَقَاتَلْتُ حَقَّ الْقِتَالِ، وَ صَبَرْتُ حَقَّ الصَّبْرِ، عَلَى أَنَّهُ أَعَزَّ تَيْمًا وَ عَدِيًّا عَلَى دِينِ أَتَتْ بِهِ تَيْمٌ وَ عَدِيٌّ، أَمْ عَلَى دِينِ أَتَى بِهِ ابْنُ عَمِّي وَ صِنْوِي وَ  
جِسْمِي، عَلَى أَنْ أَنْصُرُ تَيْمًا وَ عَدِيًّا أَمْ أَنْصُرُ ابْنَ عَمِّي وَ حَقِّي وَ دِينِي وَ إِمَامَتِي؟

So, I<sup>-asws</sup> fought as was the right of the fighting, and was patient as was right of the patience, upon that I<sup>-asws</sup> would be strengthening Taym (Abu Bakr) and Aday (Umar) upon a religion (the clan of) Taym and (clan of) Aday had come with, or upon a Religion the son<sup>-saww</sup> of my<sup>-asws</sup> uncle<sup>-as</sup>, my<sup>-asws</sup> origin, my<sup>-asws</sup> body had come with, upon that I<sup>-asws</sup> help Taym (Abu Bakr) and Aday (Umar) or help the son<sup>-saww</sup> of my<sup>-asws</sup> uncle<sup>-as</sup>, and my<sup>-asws</sup> right, and my<sup>-asws</sup> Religion, and my<sup>-asws</sup> Imamate?

وَ إِنَّمَا قُتِلْتُ تِلْكَ الْمَقَامَاتِ، وَ احْتَمَلْتُ تِلْكَ الشَّدَائِدَ، وَ تَعَرَّضْتُ لِلْخُتُوفِ عَلَى أَنْ يُصِيبَنِي مِنَ الْآخِرَةِ مَوْفَرًا، وَ إِنِّي صَاحِبُ مُحَمَّدٍ وَ خَلِيفَتُهُ، وَ  
إِمَامُ أُمَّتِهِ بَعْدَهُ، وَ صَاحِبُ رَأْيِهِ فِي الدُّنْيَا وَ الْآخِرَةِ.

And rather I<sup>-asws</sup> stood in that position, and endured those difficulties, and was exposed to the plots upon that I<sup>-asws</sup> would be attaining a full measure from the Hereafter, and I<sup>-asws</sup> am a companion of Muhammad<sup>-saww</sup> and his<sup>-asws</sup> caliph, and Imam<sup>-asws</sup> of his<sup>-saww</sup> community, and bearer of his<sup>-saww</sup> flag in the world and the Hereafter.

الْيَوْمَ أَكْشِفُ السَّرِيْرَةَ عَنْ حَقِّي، وَ أَجْلِي الْقُدَى عَنْ ظِلَامَتِي، حَتَّى يَظْهَرَ لِأَهْلِ اللَّبِّ وَ الْمَعْرِفَةِ أَنِّي مُدَلَّلٌ مُضْطَهَدٌ مَظْلُومٌ مَعْصُوبٌ مَفْهُورٌ مَحْقُورٌ، وَ أَكْهَمُ ابْتَرُوا حَقِّي، وَ اسْتَأْتَرُوا بِمِيرَاتِي!

Today I<sup>-asws</sup> shall uncover the secrets about my<sup>-asws</sup> rights, and polish the dust from what I<sup>-asws</sup> have been oppressed of, until it appears to the people of the understanding and recognising that I<sup>-asws</sup>, humiliated, persecuted, oppressed, usurped, coerced, belittled, and they cut off my<sup>-asws</sup> right and misappropriated my<sup>-asws</sup> inheritance!

الْيَوْمَ نَتَوَاقَفُ عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ، مَنْ اسْتَوْدَعَ حَائِنًا فَقَدْ عَثَرَ نَفْسَهُ، مَنْ اسْتَرْعَى ذَنْبًا فَقَدْ ظَلَمَ، مَنْ وَلِيَ عَشُومًا فَقَدْ اضْطَهَدَ، هَذَا مَوْفِدٌ صِدْقٍ، وَ مَقَامٌ أَنْطِقُ فِيهِ بِحَقِّي، وَ أَكْشِفُ السِّرَّ وَ الْعُمَةَ عَنْ ظِلَامَتِي!

Today, we shall be harmonised upon the limits of the truth and the falsehood. One who commends a betrayer, so he had deceived himself; one who pastures a wolf had been unjust; one who placed a tyrant as a ruler would be persecuted. This is a pausing of truthfulness, and positing I<sup>-asws</sup> shall speak in it for my<sup>-asws</sup> rights, and uncover the veil and the cloud from what I<sup>-asws</sup> have been oppressed of!

يَا مَعْشَرَ الْمُجَاهِدِينَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ! أَيْنَ كَانَتْ سَبْقَةُ تَيْمٍ وَ عَدِيٍّ إِلَى سَقِيمَةَ بَنِي سَاعِدَةَ خَوْفِ الْفِتْنَةِ؟!

O community of the fighters, the Emigrants and the Helpers! Where was the precedence of Taym (Abu Bakr) and Aday (Umar) to the tent (Saqeefa) of the clan of Saeeda the fear of Fitna (strife)?

أَلَا كَانَتْ يَوْمَ الْأَبْوَاءِ إِذْ تَكَانَفْتَ [تَكَانَفْتَ] الصُّفُوفُ، وَ تَكَانَرَتِ الْحُثُوفُ، وَ تَفَارَعَتِ السُّيُوفُ؟ أَمْ هَلَّا حَشِينَا فِتْنَةَ الْإِسْلَامِ يَوْمَ ابْنِ عَبْدِ وَدٍّ وَ قَدْ نَفَخَ بِسَيْفِهِ، وَ سَمَّحَ بِأَنْفِهِ، وَ طَمَحَ بِطَرْفِهِ؟!

Was it not the day of Al-Abwa'a when the rows (of the enemies) intensified, and the infantries were a lot, and the swords were striking? Or why did they not fear Fitna in Al-Islam on the day Ibn Abd Wadd and he had puffed up his sword, and was priding with his nose, and aspiring with his eyes!

وَ لَمْ يَشْفِقُوا عَلَى الدِّينِ وَ أَهْلِهِ يَوْمَ بُوَاطَ إِذَا اسْوَدَّ لَوْنُ الْأَفْقِ، وَ اعْوَجَّ عَظْمُ الْعُنُقِ، وَ انْحَلَّ سَيْلُ الْعَرَقِ؟

And why were they not compassionate upon the Religion and its people on the day of Buwaat when the colour of the horizon was black, and the bones of the necks were crooked, and the torrents of the drowning were released?

وَ لَمْ يَشْفِقُوا يَوْمَ رَضَوَى إِذْ السَّهَامُ تَطِيرُ، وَ الْمَنَائِيَا تَسِيرُ، وَ الْأَسَدُ تَرَأَى؟

And why were they not compassionate on the day of Razwa, when the arrows were flying, and the afflictions were marching, and the lions roared?

وَهَلَّا بَادَرَا يَوْمَ الْعُشَيْرَةِ إِذَا الْأَسْنَانُ تَصَطَّطَتْ، وَالْأَذَانُ تَسْتَكُّ، وَالِدُرُوحُ تُحْتَكُّ؟

And why did they not rush forwards on the day of (Zul) Asheera, when the teeth chattered, and the ears were covered, and the shields were torn?

وَهَلَّا كَانَتْ مُبَادِرَهُمَا يَوْمَ بَدْرٍ، إِذِ الْأَرْوَاحُ فِي الصُّعْدَاءِ تَرْتَبِي، وَالْجِيَادُ بِالصَّنَادِيدِ تَرْتَدِي، وَالْأَرْضُ مِنْ دِمَائِ الْأَبْطَالِ تَرْتَوِي؟

And why did they not rushing forward on the day of (battle of) Badr, when the souls were sighing, rising, and the horses hesitated with the gallant ones, and the ground was quenched with the blood of the heroes?

وَلَمْ لَمْ يُشْفِقًا عَلَى الدِّينِ يَوْمَ بَدْرِ الثَّانِيَةِ، وَالرَّعَائِبُ تَرْعَبُ، وَالْأَوْدَاجُ تَشْحَبُ، وَالصُّدُورُ تُخَضَّبُ؟

And why did they not feel compassion upon the Religion on the day of Badr the 2<sup>nd</sup>, and the dreading ones were terrified, and the chests were heaving?

أَمْ هَلَّا بَادَرَا يَوْمَ ذَاتِ اللَّيْثِ، وَقَدْ أُبِيحَ الْمُتَوْلَبِ [التَّوَلَبِ]، وَاصْطَلَمَ الشُّوقِبُ، وَادْهَمَ الْكُوكَبُ؟!

Or why did they not rush forward on the day with the lions, and the striking had been legalised, and the slits were slammed, and the stars had evidenced?!

وَلَمْ لَا كَانَتْ شَفَقَتُهُمَا عَلَى الْإِسْلَامِ يَوْمَ الْكَلْبِ، وَالْعُيُونُ تَدْمَعُ، وَالْمَيْبَةُ تَلْمَعُ، وَالصَّفَائِحُ تَنْزِعُ ..

And why there was compassion for them upon Al-Islam on the day of toil, and the eyes were tearful, and the death had shone, and platforms were removed?'

تُمْ عَدَدَ وَقَائِعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كُلِّهَا عَلَى هَذَا النَّسَقِ، وَقَرَعَهُمَا بِأَهْمَا فِي هَذِهِ الْمَوَاقِفِ كُلِّهَا كَانَا مَعَ النَّظَارَةِ وَالْحَوَالِفِ وَالْفَاعِدِينَ، فَكَيْفَ بَادَرَا الْفِتْنَةَ بِرَعْمِهِمَا يَوْمَ السَّقِيْمَةِ وَقَدْ تَوَطَّأَ الْإِسْلَامُ بِسَيْفِهِ، وَاسْتَقَرَّ قَرَارُهُ، وَزَالَ حِدَاؤُهُ.

Then he<sup>-asws</sup> enumerated the events of the Prophets<sup>-as</sup>, all of them, upon this manner, and knocked them both (Abu Bakr and Umar) down, that they were in all these places, were onlookers, and opposers, and sitting back. So, how come they rushed forward on the day of Al-Saqeefa (fearing) Fitna, and Al-Islam had been passive in Al-Islam by his<sup>-asws</sup> sword, and he<sup>-asws</sup> had stabled its stability, and removed its dangers?

تُمْ قَالَ- بَعْدَ ذَلِكَ كُلِّهِ-: مَا هَذِهِ الدَّهْمَاءُ وَالِدَّهْيَاءُ الَّتِي وَرَدَتْ عَلَيْنَا مِنْ فُرَيْشٍ؟! أَنَا صَاحِبُ هَذِهِ الْمَشَاهِدِ، وَ أَبُو هَذِهِ الْمَوَاقِفِ، وَ ابْنُ هَذِهِ الْأَفْعَالِ. يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ! إِنِّي عَلَى بَصِيرَةٍ مِنْ أَمْرِي، وَ عَلَى ثِقَةٍ مِنْ دِينِي،

Then he<sup>-asws</sup> said, after all that: ‘What are these ruffraff and shrew ones of Quraysh who have come to us<sup>-asws</sup>! I<sup>-asws</sup> am a companion of these battles, and father of these places, and son of these deeds. O community of the Emigrants and the Helpers! I<sup>-asws</sup> am upon an insight of my<sup>asws</sup> matter, and upon reliance from my<sup>-asws</sup> Religion.

الْيَوْمَ أَنْطَقْتُ الْحُرْسَاءَ الْبَيَانَ، وَ فَهَّمْتُ الْعَجَمَاءَ الْفُصَّاحَةَ، وَ أَتَيْتُ الْعَمِيَاءَ بِالْبُرْهَانَ، هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ قَدْ تَوَافَقْنَا عَلَى حُدُودِ الْحَقِّ وَ الْبَاطِلِ، وَ أَخْرَجْتُكُمْ مِنَ الشُّبْهِةِ إِلَى الْحَقِّ، وَ مِنَ الشَّكِّ إِلَى الْبَيِّنِ،

Today I<sup>-asws</sup> shall speak to the mute with the explanation, and make the tongue-tied to understand the eloquence, and give the proof to the blind. **“This Day the truthful shall benefit from their truthfulness [5:119].** We are now concordant upon the limits of the truth and the falsehood, and I<sup>-asws</sup> am extracting you from the suspicions to the truth, and from the doubts to the certainty.

فَتَبَرَّأُوا- رَحِمَكُمُ اللَّهُ مِمَّنْ نَكَثَ الْبَيْعَتَيْنِ، وَ غَلَبَ الْهَوَىٰ بِهِ فَضَلَ، وَ أَبْعَدُوا- رَحِمَكُمُ اللَّهُ- مِمَّنْ أَخْفَى الْعُدْرَ وَ طَلَبَ الْحَقَّ مِنْ غَيْرِ أَهْلِهِ فَتَاةً، وَ الْعُنُوءَا- رَحِمَكُمُ اللَّهُ- مِنْ أَهْرَمَ الْهَرَمَتَيْنِ

Therefore, you should disavow, may Allah<sup>-azwj</sup> have Mercy on you, from the one who broke the two allegiances, and the personal desires overcame him, so he strayed; and distance yourselves, may Allah<sup>-azwj</sup> have Mercy on you, from the one who conceals the deceit and seeks the truth from other than its people; and curse, may Allah<sup>-azwj</sup> have Mercy on you, the one who was defeated by two defeats.

إِذْ يَقُولُ اللَّهُ: إِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا رَحَفًا فَلَا تُؤَلُّوهُمْ الْأَذْبَارَ وَ مَنْ يُؤَلِّمُ يَوْمَئِذٍ ذُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ،

Then Allah<sup>-azwj</sup> Says: **When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15] And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, [8:16].**

وَ قَالَ: وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاغَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وُلِّيْتُمْ مُدْبِرِينَ.

And Said: **Allah has Helped you in many places, and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25].**

وَ اغْضَبُوا- رَحِمَكُمُ اللَّهُ- عَلَىٰ مَنْ غَضَبَ اللَّهُ عَلَيْهِمْ، وَ تَبَرَّأُوا- رَحِمَكُمُ اللَّهُ- مِمَّنْ يَقُولُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَرْتَفِعُ يَوْمَ الْقِيَامَةِ رِيحٌ سَوْدَاءٌ تَحْتَطِفُ مِنْ دُونِي قَوْمًا مِنْ أَصْحَابِي مِنْ عَظَمَاءِ الْمُهَاجِرِينَ، فَأَقُولُ: أَصِيحَابِي. فَيَقَالُ: يَا مُحَمَّدُ! إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ.

And be angry (upon these enemies of Islam), may Allah<sup>-azwj</sup> have Mercy on you, upon the one Allah<sup>-azwj</sup> was Wrathful upon, and disavow, may Allah<sup>-azwj</sup> have Mercy on you, from the one Rasool-Allah<sup>-saww</sup> said regarding him: ‘One Day of Qiyamah, a black wind would arise, snatching away a people below me<sup>-saww</sup>, from my<sup>-saww</sup> companions, from the great ones of the Emigrants, so I<sup>-saww</sup> shall say: ‘My<sup>-saww</sup> companions!’ He<sup>-azwj</sup> will Say: “O Muhammad<sup>-saww</sup>! Don’t You<sup>-saww</sup> do not know what they innovated after you<sup>-saww</sup>”.

وَ تَبَرَّأُوا رَحِمَكُمُ اللَّهُ مِنَ النَّفْسِ الضَّالَّةِ مِنْ قَبْلِ أَنْ يَأْتِي: يَوْمٌ لَا يَبِيعُ فِيهِ وَ لَا خِلَالَ فَيَقُولُوا: رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجَنِّ وَ الْإِنْسِ نَجَعَلُهُمَا نَحْتُ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ

And disavow, may Allah<sup>-azwj</sup> have Mercy on you, from the straying soul, from before he is brought **a Day during which they would neither be any bargaining nor befriending [14:31]**, so they would be saying, **‘Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones’ [41:29]**.

وَمِنْ قَبْلِ أَنْ يَقُولُوا: يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاجِرِينَ أَوْ يَقُولُوا: وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ أَوْ يَقُولُوا: رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا،

And from before they would be saying, **‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]**; or they would be saying, **And none strayed us except the criminals [26:99]**; or they would be saying, **‘Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way’ [33:67]**.

إِنَّ فُرَيْشًا طَلَبَتِ السَّعَادَةَ فَشَقِيصَتْ، وَ طَلَبَتِ النَّجَاةَ فَهَلَكَتْ، وَ طَلَبَتِ الْهُدَايَةَ فَضَلَّتْ. إِنَّ فُرَيْشًا قَدْ أَضَلَّتْ أَهْلَ دَهْرِهَا وَ مَنْ يَأْتِي مِنْ بَعْدِهَا مِنَ الْقُرُونِ،

Verily, Quraysh sought the fortunacy, but they became wretched, and sought the salvation, but were destroyed, and sought the guidance, but they strayed. Quraysh have strayed (not only) the people of their time, but (also) the generations to come after it (as well).

إِنَّ اللَّهَ تَبَارَكَ اسْمُهُ وَضَعَ إِمَامَتِي فِي قُرْآنِهِ فَقَالَ: وَ الَّذِينَ يَبْتَئُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا،

Allah<sup>-azwj</sup>, Blessed is His<sup>-azwj</sup> Name, Placed my<sup>-asws</sup> Imamate in His<sup>-azwj</sup> Quran: **And those who spend the night in Sajdah to their Lord, and standing [25:64]**; **And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]**.

وَ قَالَ: الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ .. وَ هَذِهِ خُطْبَةٌ طَوِيلَةٌ.

And Said: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; and to Allah is the end-result of the matters [22:41]** – and this is the long sermon.

وَ قَدْ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي بَعْضِ مَقَامَاتِهِ كَلَامًا لَوْ لَمْ يَقُلْ غَيْرَهُ لَكَفَى قَوْلُهُ صَلَوَاتُ اللَّهِ عَلَيْهِ: أَنَا وَ لِي هَذَا الْأَمْرُ دُونَ فُرَيْشٍ، لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: الْوَلَاءُ لِمَنْ أَعْتَقَ،

And he<sup>-asws</sup> had given such a speech in one of his<sup>-asws</sup> places, even if he<sup>-asws</sup> had not said other than it, it would have sufficed. His<sup>-asws</sup> words are: ‘I<sup>-asws</sup> am foremost with this command besides Quraysh, because Rasool-Allah<sup>-saww</sup> said: ‘The governance is for the one who is emancipated’.

فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِعَتَقِ الرِّقَابِ مِنَ النَّارِ، وَ بِعَتَقِهَا مِنَ السَّيْفِ، وَ هَذَا لِمَا اجْتَمَعَا كَمَا أَفْضَلَ مِنْ عَتَقِ الرِّقَابِ مِنَ الرِّقِّ،

Rasool-Allah<sup>-saww</sup> came to emancipate the necks from the Fire, and freed them from the sword (from being killed), and these two (Abu Bakr and Umar), when they gathered, were (considering themselves) to be superior than the necks to be freed from the enslavement.

فَمَا كَانَ لِقُرَيْشٍ عَلَى الْعَرَبِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ لِنَبِيِّ هَاشِمٍ عَلَى قُرَيْشٍ، وَ مَا كَانَ لِنَبِيِّ هَاشِمٍ عَلَى قُرَيْشٍ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ لِي عَلَى نَبِيِّ هَاشِمٍ، لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ غَدِيرِ خُمٍّ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ».

Thus, whatever was for Quraysh upon the Arabs due to Rasool-Allah<sup>-saww</sup>, was for the Clan of Hashim<sup>-as</sup> over Quraysh; and whatever was for the Clan of Hashim<sup>-as</sup> over Quraysh due to Rasool-Allah<sup>-saww</sup>, was for me<sup>-asws</sup> over the Clan of Hashim<sup>-as</sup>, due to the words of Rasool-Allah<sup>-saww</sup> on the day of Ghadeer Khum: ‘One whose Master<sup>-saww</sup> I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master<sup>-asws</sup>’.<sup>27</sup>

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<sup>27</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 15 H 10

قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ كَشْفِ الْمَحْجَةِ لِئَمْرَةِ الْمُهِجَةِ: قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ فِي كِتَابِ الرَّسَائِلِ: عَلِيُّ بْنُ إِبْرَاهِيمَ، بِإِسْنَادِهِ، قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كِتَابًا بَعْدَ مُنْصَرَفِهِ مِنَ النَّهْرَوَانَ وَ أَمَرَ أَنْ يُقْرَأَ عَلَى النَّاسِ، وَ ذَلِكَ أَنَّ النَّاسَ سَأَلُوهُ عَنْ أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ،

The Sayyad Ibn Tawoos said in the book ‘Kashf Al Mahajja Li Samarat Al Muhja’ – Muhammad Bin Yaquob said in the book ‘Al Rasail’, ‘Ali Bin Ibrahim by his chain said,

‘Amir Al-Momineen<sup>-asws</sup> wrote a letter after his<sup>-asws</sup> leaving from Al-Naharwan, and ordered that it be read out to the people, and that is because the people had asked him<sup>-asws</sup> about Abu Bakr and Umar and Usman.

فَعَضِبَ عَلَيْهِ السَّلَامُ وَ قَالَ: قَدْ تَفَرَّغْتُمْ لِلسُّؤَالِ عَمَّا لَا يُعْنِيكُمْ، وَ هَذِهِ مِصْرٌ قَدْ انْفَتَحَتْ، وَ قَتَلَ مُعَاوِيَةُ بْنُ حَدِيجٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَبَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا مُصِيبَتِي بِمُحَمَّدٍ!

Amir Al-Momineen<sup>-asws</sup> got angry and said: ‘You have freed yourselves for the questioning about what does not concern you, and this is Egypt, I<sup>-asws</sup> have opened (conquered) it, and Muawiya Bin Khadeej has killed Muhammad Bin Abu Bakr. So, what a difficulty it is. How mighty was my<sup>-asws</sup> calamity with (passing away of) Muhammad<sup>-saww</sup>!

فَوَ اللَّهُ مَا كَانَ إِلَّا كَبْعُضِ بَنِي، سُبْحَانَ اللَّهِ! بَيْنَا نَحْنُ نَرْجُو أَنْ نَغْلِبَ الْقَوْمَ عَلَى مَا فِي أَيْدِيهِمْ إِذْ غَلَبُونَا عَلَى مَا فِي أَيْدِينَا، وَ أَنَا كَاتِبٌ لَكُمْ كِتَابًا فِيهِ تَصْرِيحٌ مَا سَأَلْتُمْ إِنْ شَاءَ اللَّهُ تَعَالَى.

By Allah<sup>-azwj</sup>! It wasn’t except like one of my<sup>-asws</sup> structures. Glory be to Allah<sup>-azwj</sup>! While we<sup>-asws</sup> were hoping to overcome the people upon what was in their hands, when they overcame upon us<sup>-asws</sup> of what was in our<sup>-asws</sup> hands, and I<sup>-asws</sup> shall write a letter for you wherein would be a declaration of what you have asked, if Allah<sup>-azwj</sup> the Exalted so Desires’.

فَدَعَا كَاتِبَهُ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ فَقَالَ لَهُ: أَدْخِلْ عَلَيَّ عَشْرَةً مِنْ ثِقَاتِي، فَقَالَ: سَمِعْتُمْ لِي يَا أَمِيرَ الْمُؤْمِنِينَ،

He<sup>-asws</sup> called his<sup>-asws</sup> scribe, Ubeydullah Bin Abi Rafie and said to him: ‘Get ten from my<sup>-asws</sup> trustworthy ones to enter to see me<sup>-asws</sup>’. He said, ‘Name them for me, O Amir Al-Momineen<sup>-asws</sup>’.

فَقَالَ: أَدْخِلْ أَصْبَغَ بْنَ نُبَاتَةَ وَ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَائِلَةَ الْكِنَانِيَّ، وَ زُرَّ بْنَ حُبَيْشِ الْأَسَدِيَّ، وَ جُوَيْرِيَةَ بْنَ مُسْنَهْرِ الْعَبْدِيِّ، وَ خَنْدَقَ بْنَ زُهَيْرِ الْأَسَدِيِّ، وَ خَارِثَةَ بْنَ مُصَرِّبِ الْهُمْدَانِيَّ، وَ الْحَارِثَ بْنَ عَبْدِ اللَّهِ الْأَعْوَرَ الْهُمْدَانِيَّ، وَ مَصَابِيحَ النَّحْعِيِّ، وَ عَلْقَمَةَ بْنَ قَيْسٍ، وَ كُمَيْلَ بْنَ زِيَادٍ، وَ عُمَيْرَ بْنَ زُرَّارَةَ،

He<sup>-asws</sup> said: ‘Let enter Asbagh Bin Nubata, and Abu Al-Tufeyl Aamir Bin Wasila Al-Kitani, and Zirr Bin Hubeysh Al-Asady, and Juweyria Bini Mus’har Al-Abdy, and Khandaq Bin Zuhey Al-Asadi, and Haris Bin Muzarrib Al-Hamdani, and Al-Haris Bin Abdullah Al-Awr Al-Hamdani, and Masabeeh Al-Nakhaie, and Alqamah Bin Qays, and Kumeyl Bin Ziyad, and Umeyr Bin Zurara’.

(p.s. – these are eleven)

فَدَخَلُوا إِلَيْهِ، فَقَالَ لَهُمْ: خُذُوا هَذَا الْكِتَابَ وَ لِيُقْرَأْهُ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَ أَنْتُمْ شُهُودٌ كُلُّ يَوْمٍ جُمُعَةٍ، فَإِنْ شَعِبَ شَاغِبٌ عَلَيْكُمْ فَأَنْصِفُوهُ بِكِتَابِ اللَّهِ بَيْنَكُمْ وَ بَيْنَهُ:

They entered to see him<sup>-asws</sup>. He<sup>-asws</sup> said to them: ‘Take this letter, and let Ubeydullah Bin Abi Rafie read it out, and you bear witness every day of Friday. So, if a trouble-maker were to make trouble upon you, then be fair to him with the Book of Allah<sup>-azwj</sup> to be between you and him: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى شِيعَتِهِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، فَإِنَّ اللَّهَ يَقُولُ: وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ وَهُوَ اسْمٌ شَرَّفَهُ اللَّهُ تَعَالَى فِي الْكِتَابِ وَأَنْتُمْ شِيعَةُ النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا أَنَّ مِنْ شِيعَتِهِ إِبْرَاهِيمَ اسْمٌ غَيْرٌ مُخْتَصِّصٌ، وَأَمْرٌ غَيْرٌ مُبْتَدِعٌ،

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>-azwj</sup> Ali<sup>-asws</sup>, Amir Al-Momineen<sup>-asws</sup>, to his<sup>-asws</sup> Shias from the Momineen and the Muslims. Allah<sup>-azwj</sup> Says: ‘And indeed from his Shias, was Ibrahim [37:83], and it is a name Allah<sup>-azwj</sup> the Exalted has Ennobled in the Book, and you are Shias of the Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, just as he<sup>-saww</sup> is from the Shias<sup>-as</sup> of Ibrahim<sup>-as</sup> – a name without specialisation, and a matter without invention.

وَسَلَامٌ عَلَيْكُمْ، وَاللَّهُ هُوَ السَّلَامُ الْمُؤْمِنُ أَوْلِيَاءَهُ مِنَ الْعَذَابِ الْمُهِينِ، الْحَاكِمُ عَلَيْهِمْ بِعَدْلِهِ، بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَنْتُمْ مَعَاشِرَ الْعَرَبِ عَلَى شَرِّ خَالٍ، يَغْدُوا [يَغْدُوا] أَحْدَكُمْ كَلْبَهُ، وَيَقْتُلُ وَوَلَدَهُ، وَيُغَيِّرُ عَلَى غَيْرِهِ، فَيَرْجِعُ وَ قَدْ أُغْيِرَ عَلَيْهِ،

And the peace be upon you all, and Allah<sup>-azwj</sup>, He<sup>-azwj</sup> is the Grantor of peace, the Securer of His<sup>-azwj</sup> friends from the humiliating Punishment, the Judge upon them with His<sup>-azwj</sup> justice. He<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup>, and you, community of the Arabs, were upon an evil state. One of you is feeding his dog and killing his son, and others are upon something else. He returns and it has been changed upon him.

تَأْكُلُونَ الْعُلْهَرَ وَالْهَيْبَةَ وَالْمَيْتَةَ وَالِدَّمَ، مُبِيحُونَ عَلَى أَحْجَارٍ حَشِينٍ وَأَوْثَانٍ مُضِلَّةٍ، تَأْكُلُونَ الطَّعَامَ الْجَشِيبَ، وَ تَشْرَبُونَ الْمَاءَ الْآجِنَ، تُسَافِكُونَ دِمَاءَكُمْ، وَ يَسْبِي بَعْضُكُمْ بَعْضًا، وَ قَدْ حَصَّ اللَّهُ قُرَيْشًا بِثَلَاثِ آيَاتٍ وَ عَمَّ الْعَرَبَ بِآيَةٍ،

You are eating the blood mixed with camel’s hair, and the bitter melons, and the dead, and the blood, devoting upon the rough stones and misleading images. You are eating the rough food and drinking the putrid water. You are shedding your blood and captivating each other, and Allah<sup>-azwj</sup> has Particularised Quraysh with three Verse, and the general Arabs with one Verse.

فَأَمَّا الْآيَاتِ اللَّوَاتِي فِي قُرَيْشٍ فَهِيَ قَوْلُهُ تَعَالَى: وَ اذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَأَوَّكُمُ وَ أَيْدِيكُمْ بِنَصْرِهِ وَ رَزَقَكُمُ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ،

And as for those Verses regarding Quraysh, it is the Word of the Exalted: **And remember when you were few, weakened in the land, fearing that the people would force you away, so He Sheltered you and Supported you with His Help and Graced you from the good things, perhaps you would be grateful [8:26].**

وَ الثَّانِيَةُ: وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَ مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ،

And the second: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them**

**from afterwards, their fear into security. Worship Me and do not associate anything with Me! And one who commits Kufr after that, so these ones, they are the transgressors [24:55].**

وَالْقَالَةُ: قَوْلُ قُرَيْشٍ لِنَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ دَعَاهُمْ إِلَى الْإِسْلَامِ وَ الْهَجْرَةِ: وَقَالُوا إِنَّ نَسَبِ الْهُدَى مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا، فَقَالَ اللَّهُ تَعَالَى: أَمْ لَمْ تُنْكِرْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ،

And the third are the words of Quraysh to the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> when he<sup>-saww</sup> called them to Al-Islam and the Emigration: **And they are saying, ‘If we follow the Guidance with you, we would be forced out from our land’**. So, Allah<sup>-azwj</sup> Said: **Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57].**

وَأَمَّا آيَةُ الَّتِي عَمَّ بِهَا الْعَرَبَ فَهِيَ قَوْلُهُ: وَ ادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ،

And as for the Verse which the Arabs have been generalised with, it is His<sup>-azwj</sup> Word: **and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103].**

فَيَا لَهَا نِعْمَةً مَا أَعْظَمَهَا إِنْ لَمْ تُخْرَجُوا مِنْهَا إِلَى غَيْرِهَا، وَ يَا لَهَا مُصِيبَةً مَا أَعْظَمَهَا إِنْ لَمْ تُؤْمِنُوا بِهَا وَ تَرَعَبُوا عَنْهَا، فَمَضَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَدْ بَلَغَ مَا أُرْسِلَ بِهِ، فَيَا لَهَا مُصِيبَةً حَصَّتِ الْأَقْرَبِينَ وَ عَمَّتِ الْمُؤْمِنِينَ لَمْ تُصَابُوا بِمِثْلِهَا وَ لَنْ تُعَابُوا بِعَدِّهَا مِثْلَهَا،

O how great is a bounty if you do not exit from it to something else! And how great is a calamity if you do not believe in it and desire for it! The Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> had delivered what he<sup>-saww</sup> had been Sent with, so how great is a disaster the near of kin and the generality of the Momineen were afflicted with (his<sup>-saww</sup> passing away). They had not been afflicted with the like of it, and will never witness the like of it, after it.

فَمَضَى لِسَبِيلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ تَرَكَ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِهِ إِمَامِينَ لَا يَحْتَلِفَانِ، وَ أَحْوَيْنَ لَا يَتَحَادَلَانِ، وَ مُجْتَمِعِينَ لَا يَفْتَرِقَانِ، وَ لَقَدْ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ لَأَنَا أَوْلَى بِالنَّاسِ مِنِّي بِمِصْبِي هَذَا، وَ مَا أَلْقَى فِي رُوعِي، وَ لَا عَرَضَ فِي رَأْيِي أَنْ وَجَّهَ النَّاسَ إِلَى غَيْرِهِ،

He<sup>-saww</sup> went on his<sup>-saww</sup> way and left behind the Book of Allah<sup>-azwj</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household, two Imams not differing with each other, and two brothers not arguing with each other, and two united nor separating from each other; and Allah<sup>-azwj</sup> Caused His<sup>-azwj</sup> to pass away and I<sup>-asws</sup> am (now) foremost with this shirt (caliphate) of mine, and it neither occurred in my<sup>-asws</sup> mind nor did it present in my<sup>-asws</sup> view that the faces of people would turn to someone else.

فَلَمَّا أَبْطَأُوا عَنِّي بِالْوَلَايَةِ لِيَمِيهِمْ، وَ تَتَبَطُّ الْأَنْصَارُ- وَ هُمْ أَنْصَارُ اللَّهِ وَ كِتَابَةُ الْإِسْلَامِ- قَالُوا: أَمَّا إِذَا لَمْ تُسَلِّمُوا لِعَلِّي فَصَاحِبُنَا أَحَقُّ بِهَا مِنْ غَيْرِي، فَوَ اللَّهُ مَا أَدْرِي إِلَى مَنْ أَشْكُو؟

When they delayed from me<sup>-asws</sup> with the governance due to their (personal) concern, and the Helpers affirmed – and they are helpers of Allah<sup>-azwj</sup> and the battalion of Al-Islam – they said,

‘But, when you (Emigrants) are not submitting it (caliphate) to Ali<sup>-asws</sup>, then our companion (Sa’ad) is more rightful with it than others’. By Allah<sup>-azwj!</sup> I<sup>-asws</sup> did not know to whom I<sup>-asws</sup> should be complaining?

فَإِنَّمَا أَنْ يَكُونَ الْأَنْصَارُ ظَلَمْتَ حَقَّهَا، وَإِنَّمَا أَنْ يَكُونُوا ظَلَمُوا حَقِّي، بَلْ حَقِّي الْمَأْخُودُ وَأَنَا الْمَظْلُومُ.

So, either the Helpers happened to be unjust of its right, or else they happened to be unjust of my<sup>-asws</sup> rights. But, my<sup>-asws</sup> right is the one taken away, and I<sup>-asws</sup> am the oppressed.

فَقَالَ قَائِلٌ قُرَيْشِي: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الْأَيْمَةُ مِنْ قُرَيْشٍ، فَدَفَعُوا الْأَنْصَارَ عَنْ دَعْوَتِهَا وَمنَعُونِي حَقِّي مِنْهَا، فَأَتَانِي رَهْطٌ يَغْرَضُونَ عَلَيَّ النَّصْرَ، مِنْهُمْ ابْنَا سَعِيدٍ، وَالمِقْدَادُ بْنُ الْأَسْوَدِ، وَ أَبُو ذَرٍّ الْعَفْصِيُّ، وَ عَمَّارُ بْنُ يَاسِرٍ، وَ سَلْمَانَ الْفَارِسِيُّ، وَ الزُّبَيْرُ بْنُ الْعَوَّامِ، وَ الْبَرَاءُ بْنُ الْعَازِبِ.

A speaker of Quraysh said, ‘The Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> said: ‘The Imams<sup>-asws</sup> would be from Quraysh’. Thus, they repelled the Helpers away from their claim and they (Emigrants) prevented me<sup>-asws</sup> of my<sup>-asws</sup> right from it. A group came to be presenting the help to me<sup>-asws</sup>, from them were the two sons of Saeed, and Al-Miqdad Bin Al-Aswad<sup>-ra</sup>, and Abu Zarr Al-Ghifari<sup>-ra</sup>, and Ammar Bin Yasser<sup>-ra</sup>, and Salman Al-Farsi<sup>-ra</sup>, and Al-Zubeyr Bin Al-Awwam, and Al-Bara’a Bin Al-Aazib.

فَقُلْتُ لَهُمْ: إِنَّ عُنْدِي مِنَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَهْدٌ وَ لَهُ إِلَيَّ وَصِيَّةٌ لَسْتُ أَخَالِفُ عَمَّا أَمَرَنِي بِهِ، فَوَ اللَّهُ لَوْ خَزَمُونِي بِأَنْفِي لَأَقْرَبْتُ لِلَّهِ تَعَالَى سَمْعًا وَ طَاعَةً،

I<sup>-asws</sup> said to them: ‘There is a pact with me<sup>-asws</sup> from the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, and there is a bequest for him<sup>-saww</sup> to me<sup>-asws</sup>. I<sup>-asws</sup> am not going to oppose what I<sup>-asws</sup> have been instructed with. By Allah<sup>-azwj!</sup> Even if you were to pull me<sup>-asws</sup> by my<sup>-asws</sup> nose, I<sup>-asws</sup> would (still) acknowledge to Allah<sup>-azwj</sup> the Exalted, hearing and obeying’.

فَلَمَّا رَأَيْتُ النَّاسَ قَدْ انْتَالُوا عَلَى أَبِي بَكْرٍ لِلْبَيْعَةِ أَمْسَكْتُ يَدِي وَ ظَنَنْتُ أَنِّي أَوْلَى وَ أَحَقُّ بِمَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْهُ وَ مِنْ غَيْرِهِ، وَ قَدْ كَانَ نَبِيُّ اللَّهِ أَمَرَ أُسَامَةَ بْنَ زَيْدٍ عَلَى جَيْشٍ وَ جَعَلَهُمَا فِي جَيْشِهِ، وَ مَا زَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَيَّ أَنْ قَاصَتْ نَفْسُهُ يَقُولُ: أَنْفِدُوا جَيْشَ أُسَامَةَ،

When I<sup>-asws</sup> saw the people to have fallen in a heap upon Abu Bakr for the allegiance, I<sup>-asws</sup> withheld my<sup>-asws</sup> hand, and I<sup>-asws</sup> had thought I<sup>-asws</sup> was foremost and more rightful with the position of Rasool-Allah<sup>-saww</sup> than he is, and from others, and the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> had ordered Usama Bin Zayd to be in-charge upon the army and made both of them (Abu Bakr and Umar) to be in his army, and the Prophet<sup>-saww</sup> had not ceased to emphasise himself<sup>-saww</sup> saying: ‘Enforce the army of Usama!’

فَمَضَى جَيْشُهُ إِلَى الشَّامِ حَتَّى انْتَهَوْا إِلَى أَدْرِعَاتٍ فَلَقِي جَمْعًا مِنَ الرُّومِ فَهَزَمُوهُمْ وَ غَنَمَهُمُ اللَّهُ أَمْوَالَهُمْ، فَلَمَّا رَأَيْتُ رَاجِعَةً مِنَ النَّاسِ قَدْ رَجَعَتْ عَنِ الْإِسْلَامِ تَدْعُو إِلَى مُحَمَّدٍ وَ مِلَّةِ إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ حَشِيثٌ إِنَّ أَنَا لَمْ أَنْصُرِ الْإِسْلَامَ وَ أَهْلَهُ أَرَى فِيهِ تَلْمَازٌ وَ هَدْمًا

His army went to Syria until they ended up to (the city of) Azri’at, and they met a group from Rome. They attacked them and Allah<sup>-azwj</sup> Granted them their wealth. When I<sup>-asws</sup> saw returners from the people to have returned from Al-Islam and calling to obliterate the Religion of Muhammad<sup>-saww</sup> and the Nation of Ibrahim<sup>-as</sup>, I<sup>-asws</sup> feared that if I<sup>-asws</sup> do not help Islam and its people, I<sup>-asws</sup> would see break-ups and demolition in it.

تَكَ الْمُصِيبَةُ عَلَيَّ فِيهِ أَكْثَرُ مِنْ فَوْتِ وَلَايَةِ أُمُورِكُمْ الَّتِي إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ قَلِيلٍ ثُمَّ تَزُولُ وَ تَنْفِشُ كَمَا يَزُولُ وَ يَنْفِشُ السَّحَابُ، فَتَهْضُبُ مَعَ الْقَوْمِ فِي تِلْكَ الْأَحْدَاثِ حَتَّى زَهَقَ الْبَاطِلُ وَ كَانَتْ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ إِنْ زَعَمَ الْكَافِرُونَ.

The disaster came unto me<sup>-asws</sup> during it, which was greater than the loss of the governance of their affairs which rather, it is a pleasure of a few days, then it declines and dissipate just as the clouds tend to decline and dissipate, then I<sup>-asws</sup> would get up with the people during those new occurrences until the falsehood vanishes, and the Word of Allah<sup>-azwj</sup> would be the highest, and even if the Kafir’s noses are rubbed.

وَ لَقَدْ كَانَ سَعْدٌ لَمَّا رَأَى النَّاسَ يُبَايِعُونَ أَبَا بَكْرٍ نَادَى: أَيُّهَا النَّاسُ! إِنِّي وَ اللَّهُ مَا أَرَدْتُهَا حَتَّى رَأَيْتُكُمْ تَصْرِفُونَهَا عَنْ عَلِيٍّ، وَ لَا أَبَايَعُكُمْ حَتَّى يُبَايِعَ عَلِيٌّ، وَ لَعَلِّي لَا أَفْعَلُ وَ إِنْ بَايَع، ثُمَّ رَكِبَ دَابَّتَهُ وَ أَتَى حَوْرَانَ وَ أَقَامَ فِي حَانٍ حَتَّى هَلَكَ وَ لَمْ يُبَايِع.

And Sa’ad, when he saw the people pledging allegiances to Abu Bakr, called out, ‘O you people! By Allah<sup>-azwj</sup>! I did not want it (caliphate) until I saw you all turning away from Ali<sup>-asws</sup>, and I will not pledge allegiance to you until Ali<sup>-asws</sup> pledges, and maybe I will still not do it and even if he<sup>-asws</sup> does pledge allegiance!’ Then he rode his animal and went to (the town of) Hawran, and stayed in a house until he died and did not pledge allegiance.

وَ قَامَ فَرْوَةُ بْنُ عُمَرَ الْأَنْصَارِيُّ- وَ كَانَ يُغَوِّدُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَرَسَيْنِ وَ يَصْرِمُ أَلْفَ وَسْقٍ مِنْ تَمْرٍ فَيَبْصُدُّقُ بِهِ عَلَى الْمَسَاكِينِ- فَنَادَى: يَا مَعْشَرَ قُرَيْشٍ! أَحْبِرُونِي هَلْ فِيكُمْ رَجُلٌ تَحِلُّ لَهُ الْخِلَافَةُ وَ فِيهِ مَا فِي عَلِيٍّ عَلَيْهِ السَّلَامُ؟!.

And Farwa Bin Umar Al-Ansari stood up – and he used to guide two horses with Rasool-Allah<sup>-saww</sup>, and leave aside a thousand bunches of dates to give in charity with it upon the poor – he called out, ‘O community of Qureys! Inform me! Is there any man among you the caliphate is permissible for him, and in him is what is in Ali<sup>-asws</sup>?!’

فَقَالَ قَيْسُ بْنُ عَزْمَةَ الرَّهَوِيُّ: لَيْسَ فِينَا مَنْ فِيهِ مَا فِي عَلِيٍّ عَلَيْهِ السَّلَامُ. فَقَالَ لَهُ: صَدَقْتَ، فَهَلْ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ مَا لَيْسَ فِي أَحَدٍ مِنْكُمْ؟. قَالَ: نَعَمْ. قَالَ: فَمَا يَصُدُّكُمْ عَنْهُ؟.

Fays Bin Mahzama Al-Zahwy said, ‘There isn’t anyone among us, one in whom is what is in Ali<sup>-asws</sup>’. He said to him, ‘You speak the truth. Is there in Ali<sup>-asws</sup> what isn’t in any one of you?’ He said, ‘Yes’. He said, ‘So, what made you block it from him<sup>-asws</sup>?’

قَالَ: إِجْمَاعُ النَّاسِ عَلَى أَبِي بَكْرٍ. قَالَ: أَمَا وَ اللَّهُ لَئِنْ أَحْبَبْتُمْ سُنَّتَكُمْ لَقَدْ أَخْطَأْتُمْ سُنَّةَ نَبِيِّكُمْ، وَ لَوْ جَعَلْتُمُوهَا فِي أَهْلِ بَيْتِ نَبِيِّكُمْ لَأَكَلْتُمْ مِنْ فَوْقِكُمْ وَ مِنْ تَحْتِ أَرْجُلِكُمْ.

He said, ‘Consensus of the people upon Abu Bakr’. He said, ‘But, by Allah<sup>-azwj</sup>! If you were to revive your sunnah (ways), then you have erred from the Sunnah of your Prophet<sup>-saww</sup>, and if you were to make it (caliphate) to be in the People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, you will eat from above, and from beneath your feet’.

قَوْلِي أَبُو بَكْرٍ قَقَارَبَ وَ اقْتَصَدَ فَصَجَّئُهُ مَنَاصِحًا، وَ أَطْعَمَهُ فِيمَا أَطَاعَ اللَّهُ فِيهِ جَاهِدًا، حَتَّى إِذَا احْتَضِرَ، قُلْتُ فِي نَفْسِي: لَيْسَ يَغْدِلُ بِحَدَا الْأَمْرِ عَنِّي، وَ لَوْ لَا خَاصَّةٌ بَيْنَهُ وَ بَيْنَ عُمَرَ وَ أَمْرٌ كَانَا رَضِيَاهُ بَيْنَهُمَا،

Abu Bakr became the rule, and I<sup>-asws</sup> went near and was moderate, and accompanied him as an adviser, and obeyed him in (only) that (which was in) obedience to Allah<sup>-azwj</sup>, struggling, until when he was about to die. I<sup>-asws</sup> said within myself: ‘He wouldn’t turn this command away from me<sup>-asws</sup> had there been no special relationship between him and Umar’, and the matter was as they had agreed with between them.

لَطَنْتُ أَنَّهُ لَا يُعْدِلُهُ عَنِّي وَ قَدْ سَمِعَ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِبُرَيْدَةَ الْأَسْلَمِيِّ جِئْتُ بَعْنِي وَ خَالِدَ بْنَ الْوَلِيدِ إِلَى الْيَمَنِ وَ قَالَ: إِذَا افْتَرَقْتُمَا فَكُلُّ وَاحِدٍ مِنْكُمَا عَلَى جِبَالِهِ، وَ إِذَا اجْتَمَعْتُمَا فَعَلِيٌّ عَلَيْكُم جَمِيعًا،

I<sup>-asws</sup> thought he would not turn it away from me<sup>-asws</sup>, and I<sup>-asws</sup> had heard the Prophet<sup>-sawww</sup> to Bureyda Al-Aslami when he<sup>-sawww</sup> had sent me<sup>-asws</sup> and Khalid Bin Al-Waleed to Al-Yemen, and said: ‘When you two separate, so each one of you is upon his state, and when you are together, then Ali<sup>-asws</sup> is upon you all!’

فَأَعَزْنَا وَ أَصَبْنَا سَبِيًّا فِيهِمْ خُوَيْلَةُ بِنْتُ جَعْفَرٍ جَارِ الصَّفَا- وَ إِنَّمَا سَمِيَّ جَارِ الصَّفَا مِنْ حُسْنِيهِ- فَأَخَذْتُ الْحَنْفِيَّةَ خُوَيْلَةَ وَ اعْتَنَمَهَا خَالِدٌ مِنِّي، وَ بَعَثَ بُرَيْدَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُحْرِسًا عَلَيَّ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَخْذِي خُوَيْلَةَ، فَقَالَ: يَا بُرَيْدَةُ! حَظُّهُ فِي الْخُمْسِ أَكْثَرُ مِمَّا أَخَذَ، إِنَّهُ وَلِيُّكُمْ بَعْدِي،

We battled and attained captives, among them was Khuweyla Bint Ja’far, ‘the clear faced’, and rather she was named as ‘the clear faced’ due to her beauty. I<sup>-asws</sup> took Khuweyla and Khalid was gloomy from me<sup>-asws</sup> and sent Bureyda to Rasool-Allah<sup>-sawww</sup>, as a provocation against me<sup>-asws</sup>. He informed him<sup>-sawww</sup> with what had happened from my<sup>-asws</sup> taking Khuweyla. He<sup>-sawww</sup> said: ‘O Bureyda! His<sup>-asws</sup> share from the Khums (fifth) is more than what he<sup>-asws</sup> has taken. He<sup>-asws</sup> is your ruler from after me<sup>-sawww</sup>’.

سَمِعَهَا أَبُو بَكْرٍ وَ عُمَرُ، وَ هَذَا بُرَيْدَةُ حَيٌّ لَمْ يَمُتْ، فَهَلْ بَعَدَ هَذَا مَقَالَ لِقَائِلٍ!؟

Abu Bakr and Umar both heard it, and this here is Bureyda alive, not died yet. So, if there after this any thing to say for any speaker?!

فَبَايَعَ عُمَرُ دُونَ الْمَشُورَةِ فَكَانَ مَرْضِيَّ السَّبِيْرَةِ مِنَ النَّاسِ عِنْدَهُمْ، حَتَّى إِذَا اخْتَضِرَ قُلْتُ فِي نَفْسِي: لَيْسَ يُعْدِلُ بِهَذَا الْأَمْرِ عَنِّي، لِيَلِدِي قَدْ رَأَى مِنِّي فِي الْمَوَاطِنِ، وَ سَمِعَ مِنَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

Umar’s allegiance was pledged without there being any consultation, as if it was an agreement of the people of their ways in their presence, until when he was about to die, I<sup>-asws</sup> said to myself<sup>-asws</sup>: ‘He won’t turn this command away from me<sup>-asws</sup> due to that which had seen from me<sup>-asws</sup> in (all) the places, and had heard from Rasool-Allah<sup>-sawww</sup>’.

فَجَعَلَنِي سَادِسَ سِتَّةٍ وَ أَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ، وَ دَعَا أَبَا طَلْحَةَ زَيْدَ بْنَ سَعْدٍ الْأَنْصَارِيَّ فَقَالَ لَهُ: كُنْ فِي خَمْسِينَ رَجُلًا مِنْ قَوْمِكَ فَاقْتُلْ مَنْ أَبِي أَنْ يَرْضَى مِنْ هَؤُلَاءِ السِّتَّةِ،

But, he made me<sup>-asws</sup> the sixth of the six and ordered Suheyb to pray (leading) Salat with the people, and called Abu Talha Zayd Bin Sa’ad Al-Ansari and said to him, ‘Be among fifty men from your people and kill the one from these six who disagrees’.

فَالْعَجَبُ مِنَ اخْتِلَافِ الْقَوْمِ إِذْ زَعَمُوا أَنَّ أَبِي بَكْرٍ اسْتَخْلَفَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَلَوْ كَانَ هَذَا حَقًّا لَمْ يَخْفَ عَلَى الْأَنْصَارِ قَبَايَعَهُ النَّاسِ عَلَى الشُّوْرَى،

The wonder is at the differing of the people when they claimed that Abu Bakr was nominated as caliph by the Prophet<sup>-sawww</sup>. If this was true, he would not have feared upon the Helpers, and the people had pledged allegiance to him upon the consultation.

ثُمَّ جَعَلَهَا أَبُو بَكْرٍ لِعُمَرَ بِرَأْيِهِ خَاصَّةً، ثُمَّ جَعَلَهَا عُمَرُ بِرَأْيِهِ شُورَى بَيْنَ سِتَّةٍ، فَهَذَا الْعَجَبُ مِنَ اخْتِلَافِهِمْ، وَالدَّلِيلُ عَلَى مَا لَا أَحِبُّ أَنْ أَدْكُرَ قَوْلَ هَؤُلَاءِ الرَّهْطِ الَّذِينَ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ عَنْهُمْ رَاضٍ، فَكَيْفَ يَأْمُرُ بِقَتْلِ قَوْمٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَسُولُهُ؟! إِنَّ هَذَا الْأَمْرَ عَجِيبٌ،

Then Abu Bakr made it to be for Umar by his opinion in particular. Then Umar, by his opinion, made it to be a consultation between six. So, this is the wonderment from their differing, and the evidence upon what I<sup>-asws</sup> would not like to mention the words of that group which Rasool-Allah<sup>-sawww</sup> was pleased with it when he<sup>-sawww</sup> passed away. So, how did he order with killing a people Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup> had been pleased from them?! This is the strange matter.

وَلَمْ يَكُونُوا لَوْلَايَةِ أَحَدٍ مِنْهُمْ أَكْرَهَ مِنْهُمْ لَوْلَايَتِي! كَانُوا يَسْمَعُونَ وَ أَنَا أَحَاجُّ أَبَا بَكْرٍ وَ أَنَا أَقُولُ: يَا مَعْشَرَ قُرَيْشٍ! أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ، مَا كَانَ مِنْكُمْ مَنْ يَفْرَأُ الْقُرْآنَ، وَ يَعْرِفُ السُّنَّةَ، وَ يَدِينُ دِينَ الْحَقِّ، وَ إِنَّمَا حُجَّتِي أَنِّي وَلِيُّ هَذَا الْأَمْرِ مِنْ دُونِ قُرَيْشٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الْوَلَاءُ لِمَنْ أَعْتَقَ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِعَتَقِ الرِّقَابِ مِنَ النَّارِ، وَ أَعْتَمَقَهَا مِنَ الرِّقِّ،

There did not happen to be any governance for anyone of them more detestable to them than my<sup>-asws</sup> governance! They were (all) listening and I<sup>-asws</sup> was arguing against Abu Bakr and I<sup>-asws</sup> said: ‘O community of Quraysh! I<sup>-asws</sup> am more rightful with this command than you are. Is there no one among you who reads the Quran, and recognises the Sunnah, and making a religion with the Religion of truth? And rather, my<sup>-asws</sup> argument is that I<sup>-asws</sup> am in-charge of this command from besides Quraysh. The Prophet<sup>-sawww</sup> of Allah<sup>-azwj</sup> said: ‘The governance is the one who liberates’. Rasool-Allah<sup>-sawww</sup> came with liberating the necks from the Fire, and I<sup>-asws</sup> liberated them from the slavery.

فَكَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَائِهِ هَذِهِ الْأُمَّةُ، وَ كَانَ لِي بَعْدَهُ مَا كَانَ لَهُ، فَمَا جَازَ لِقُرَيْشٍ مِنْ فَضْلِهَا عَلَيْهَا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَازَ لِبَنِي هَاشِمٍ عَلَى قُرَيْشٍ، وَ جَازَ لِي عَلَى بَنِي هَاشِمٍ، بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ غَدِيرِ حُمٍّ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، إِلَّا أَنْ تَدْعِيَ قُرَيْشٌ فَضْلِهَا عَلَى الْعَرَبِ بِغَيْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَإِنْ شَاءُوا فَلْيَقُولُوا ذَلِكَ،

So, the governance of this community was for the Prophet<sup>-sawww</sup>, and for me<sup>-asws</sup> was whatever was for him<sup>-sawww</sup>. Whatever was allowed for Quraysh of its merits upon it with the Prophet<sup>-sawww</sup>, it is allowed for the Clan of Hashim<sup>-as</sup> upon Quraysh, and it is allowed for me<sup>-asws</sup> upon the Clan of Hashim<sup>-as</sup>, due to the words of the Prophet<sup>-sawww</sup> on the day of Ghadeer Khum: ‘One whose Master<sup>-sawww</sup> I<sup>-sawww</sup> was, so Ali<sup>-asws</sup> is his Master<sup>-asws</sup>’, except that Quraysh claimed its merit over the Arabs without the Prophet<sup>-sawww</sup>. So, if they like, they can be saying that.

فَخَشِيَ الْقَوْمُ إِنْ أَنَا وَلِيْتُ عَلَيْهِمْ أَنْ آخُذَ بِأَنْفُسِهِمْ، وَ أَعْرَضَ فِي حُلُوقِهِمْ، وَ لَا يَكُونُ لَهُمْ فِي الْأَمْرِ نَصِيبٌ، فَأَجْمَعُوا عَلَى إِجْمَاعِ رَجُلٍ وَاحِدٍ مِنْهُمْ حَتَّى صَرَفُوا الْوَلَايَةَ عَنِّي إِلَى عُثْمَانَ رَجَاءً أَنْ يَنَالُوهَا وَ يَتَدَاوُلُوهَا فِيمَا بَيْنَهُمْ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ نَادَى مُنَادٍ لَا يُدْرَى مَنْ هُوَ - وَ أَظَنُّهُ جَنِيًّا - فَاسْمَعُ أَهْلَ الْمَدِينَةِ لَيْلَةً بَاتِعُوا عُثْمَانَ

The people feared that I<sup>-asws</sup> would be the ruler over them that I<sup>-asws</sup> would seize their souls and object regarding their circles, and there would not happen to be any share for them in the command. So, they gathered upon one man from them, until they turned the governance away

from me to Usman, hoping that he would give it and passing it around between them. While they were like that when a caller called out, it is not known who he was, and I<sup>-asws</sup> say it was a Jinn, and the people of Al-Medina heard it on the night they pledged allegiance to Usman.

عَلَّامٌ: يَا نَاعِيِ الْإِسْلَامِ فَمَنْ فَنَاعَهُ  
لِقُرَيْشٍ لَا عَلَا كَعَبْهَا  
عَلِيًّا هُوَ أَوْلَى بِهِ  
مَاتَ عُرْفٌ وَ بَدَا مُنْكَرٌ  
قَدَّمُوا الْيَوْمَ وَمَنْ أَخَّرُوا  
هُ فَوَلُّوهُ وَلَا تُنْكِرُوا

He said, (in prose), ‘O herald of Islam, stand and give the news, the custom has died and evil has begun, what is for Quraysh is not upon its posterity, ones who are advancing today and ones delaying. Surely, Ali<sup>-asws</sup>, he<sup>-asws</sup> is foremost with it than him, so make him<sup>-asws</sup> the ruler and do not deny!’

فَكَانَ لَهُمْ فِي ذَلِكَ عِبْرَةٌ، وَ لَوْ لَا أَنَّ الْعَامَّةَ قَدْ عَلِمَتْ بِدَلِكِ لَمْ أَذْكَرْهُ، فَدَعَوْنِي إِلَى بَيْعَةِ عُثْمَانَ فَبَايَعْتُ مُسْتَكْرَهًا، وَ صَبَرْتُ مُحْتَسِبًا، وَ عَلَّمْتُ أَهْلَ الْفُنُوتِ أَنْ يَقُولُوا: اللَّهُمَّ لَكَ أَحْلَصَتِ الْفُلُوبُ، وَ إِلَيْكَ شَخَّصَتِ الْأَبْصَارُ، وَ أَنْتَ دُعِيتَ بِالْأَلْسُنِ، وَ إِلَيْكَ تُحَوِّكُم فِي الْأَعْمَالِ، فَ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ،

So, there was a lesson in that for them, and if the generality had not known that, I<sup>-asws</sup> would not have mentioned it. They called me<sup>-asws</sup> to pledge allegiance to Usman, and I<sup>-asws</sup> pledged allegiance unwillingly, and I<sup>-asws</sup> was patient, anticipating, and the people of contentment knew and were saying, ‘O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> the hearts are sincere, and to You<sup>-azwj</sup> the eyes are staring, and You<sup>-azwj</sup> supplicated to by the tongues, and to You<sup>-azwj</sup> is the judgment regarding the deeds, **Decide between us and our people with the Truth [7:89]**.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا، وَ كَثْرَةَ عَدُوِّنَا، وَ قِلَّةَ عَدَدِنَا، وَ هَوَانَنَا عَلَى النَّاسِ، وَ شِدَّةَ الزَّمَانِ، وَ وُقُوعَ الْفِتَنِ بَيْنَا،

O Allah<sup>-azwj</sup>! We complain to You<sup>-azwj</sup> of the absence of our Prophet<sup>-saww</sup>, and the abundance of our enemies, and scarcity of our numbers, and our humiliation from the people, and the difficulties of the times, and occurrence of the Fitna through us.

اللَّهُمَّ فَفَرِّجْ ذَلِكَ بَعْدِلِ تَطَهُّرُهُ، وَ سُلْطَانِ حَقِّ تَعْرِفُهُ.

O Allah<sup>-azwj</sup>! Relieve that with the justice by its appearance, and a ruling authority of truth You<sup>-azwj</sup> recognise’.

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: يَا ابْنَ أَبِي طَالِبٍ! إِنَّكَ عَلَى هَذَا الْأَمْرِ لَحَرِيصٌ!؟

Abdul Rahman Bin Awf said, ‘O son<sup>-asws</sup> of Abu Talib<sup>-asws</sup>! Surely, you<sup>-asws</sup> are very greedy upon this command?’

فَقُلْتُ: لَسْتُ عَلَيْهِ حَرِيصًا، وَ إِنَّمَا أَطْلُبُ مِيرَاثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ حَقَّهُ، وَ إِنَّ وِلَاءَ أُمَّتِي لِي مِنْ بَعْدِهِ، وَ أَنْتُمْ أَخْرَصُ عَلَيْهِ مِنِّي إِذْ تُحَوِّلُونَ بَيْنِي وَ بَيْنَهُ، وَ تَصْرِفُونَ وَجْهِي دُونَهُ بِالسَّيْفِ،

I<sup>-asws</sup> said: ‘I<sup>-asws</sup> am not greedy upon it, and rather I<sup>-asws</sup> am seeking an inheritance of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> right, and that the governance of his<sup>-saww</sup> community is for me<sup>-saww</sup> from

after him<sup>-saww</sup>, and you all are more greedy upon it than I<sup>-asws</sup> am when you are forming a barrier between me<sup>-asws</sup> and it, and you are turning my<sup>-asws</sup> face away from it by the sword.

اللَّهُمَّ إِنِّي أَسْتَعِيدُكَ عَلَى فُرَيْشٍ فَيَأْتِيهِمْ فَطَعُوا رَجْحِي وَ أَضَاعُوا أَيَّامِي، وَ دَفَعُوا حَقِّي، وَ صَعَّرُوا قَدْرِي وَ عَظِيمَ مَنْزِلَتِي، وَ أَجْمَعُوا عَلَيَّ مُنَازَعَتِي حَقًّا كُنْتُ أَوَّلِي بِهِ مِنْهُمْ، فَاسْتَأْذِنُونِيهِ.

O Allah<sup>-azwj</sup>! I<sup>-asws</sup> seek Your<sup>-azwj</sup> Assistance upon Quraysh, for they have cut off my<sup>-asws</sup> relationship, and they have wasted my<sup>-asws</sup> days, and repelled my<sup>-asws</sup> rights, and belittled my<sup>-asws</sup> worth and the greatness of my<sup>-asws</sup> status, and they united upon snatching away a right which I<sup>-asws</sup> was foremost with it than them, and took it away!’

ثُمَّ قَالَ: اصْبِرْ مَعْمُومًا أَوْ مِثْ مُتَأَسِّفًا، وَ ائِمَّ اللَّهُ لَوْ اسْتَطَاعُوا أَنْ يَدْفَعُوا قَرَابَتِي كَمَا فَطَعُوا سَبِيَّ فَعَلُوا، وَ لَكِنَّهُمْ لَا يَجِدُونَ إِلَى ذَلِكَ سَبِيلًا، إِنَّمَا حَقِّي عَلَى هَذِهِ الْأُمَّةِ كَرَجُلٍ لَهُ حَقٌّ عَلَى قَوْمٍ إِلَى أَجَلٍ مَعْلُومٍ، فَإِنْ أَحْسَنُوا وَ عَجَّلُوا لَهُ حَقَّهُ قَبْلَهُ حَامِدًا، وَ إِنْ أَخْرَوْهُ إِلَى أَجَلِهِ أَخَذَهُ غَيْرَ حَامِدٍ، وَ لَيْسَ يُعَابُ الْمَرْءُ بِتَأَخِيرِ حَقِّهِ، إِنَّمَا يُعَابُ مَنْ أَخَذَ مَا لَيْسَ لَهُ،

Then he said, ‘Either be patient being gloomy or die of regret!’ And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! If they had been able upon repelling my<sup>-asws</sup> near of kin just as they had cut off my<sup>-asws</sup> means, they would have done so, but they could not find a way to that. But rather, my<sup>-asws</sup> right upon this community is like a man having a right for you upon a people to a known term. So, if they were good and hasten his right to him, he would accept it praising (them), but if they were to delay it, he would take it without praising (them). And the man cannot be faulted for the delay of his rights, but rather he would be faulted, the one who took what wasn’t for him (to take).

وَ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَهْدًا إِلَيَّ عَهْدًا فَقَالَ: يَا ابْنَ أَبِي طَالِبٍ! لَكَ وَ لِأَتَيْتِي فَإِنْ وَ لَوَّكَ فِي عَافِيَةٍ وَ رَجَعُوا عَلَيْكَ بِالرِّضَا فَمَنْ بِأَمْرِهِمْ، وَ إِنْ ائْتَلَفُوا عَلَيْكَ فَدَعَهُمْ وَ مَا هُمْ فِيهِ، فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ مَخْرَجًا،

And Rasool-Allah<sup>-saww</sup> had taken an Oath to me<sup>-asws</sup> saying: ‘O son<sup>-asws</sup> of Abu Talib<sup>-asws</sup>! For you<sup>-saww</sup> is my<sup>-saww</sup> governance, so if they were to make you<sup>-asws</sup> the rule, well and good, and they return to you<sup>-asws</sup> with the pleasure, then stand with their affairs; but if they were oppose upon you<sup>-asws</sup>, then leave them and whatever they are in, for Allah<sup>-azwj</sup> will be Making it to be for you<sup>-asws</sup> (in the future)’.

فَنظَرْتُ فَإِذَا لَيْسَ لِي رَافِدٌ وَ لَا مَعِي مُسَاعِدٌ إِلَّا أَهْلُ بَيْتِي، فَضَمِنْتُ بِهِمْ عَنِ الْهَلَاكِ، وَ لَوْ كَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَمِّي حَمْرَةٌ وَ أُخِي جَعْفَرٌ لَمْ أَبَايَعْ كَرَاهًا، وَ لَكِنِّي مُنِيثٌ بِرَجُلَيْنِ حَدِيثِي عَهْدٍ بِالْإِسْلَامِ، الْعَبَّاسُ وَ عَقِيلُ،

I<sup>-asws</sup> looked around there wasn’t any backer for me<sup>-asws</sup> nor was there any supporter with me<sup>-asws</sup> except my<sup>-asws</sup> family members. I<sup>-asws</sup> thought (upon acting there would be nothing but) the destruction, and had there been, after Rasool-Allah<sup>-saww</sup>, my<sup>-asws</sup> uncle<sup>-asws</sup> Hamza<sup>-asws</sup>, and my<sup>-asws</sup> brother<sup>-asws</sup> Ja’far<sup>-asws</sup>, I<sup>-asws</sup> would not have pledged allegiance (even) unwillingly, but they<sup>-asws</sup> had passed away, and I<sup>-asws</sup> was left with two men newly to the pact with Al-Islam – Al-Abbas and Al-Aqeel.

فَضَمِنْتُ بِأَهْلِ بَيْتِي عَنِ الْهَلَاكِ، فَأَغْضَيْتُ عَيْنِي عَلَى الْقَدَى، وَ بَجَّرَعْتُ رِيقِي عَلَى الشَّجَا، وَ صَبَرْتُ عَلَى أَمْرٍ مِنَ الْعَلَقَمِ، وَ أَلَمَ لِلْقَلْبِ مِنْ حَزَنِ الشَّقَّارِ.

So, I<sup>-asws</sup> thought of saving my<sup>-asws</sup> family members from the destruction, and I<sup>-asws</sup> closed my<sup>-asws</sup> eyes upon the (arising) dust, and I<sup>-asws</sup> swallowed by saliva upon the choking, and I<sup>-asws</sup> was patient upon the bitterest of the morsels, and the most painful to the heart than the mowed eyelashes.

وَأَمَّا أَمْرُ عُثْمَانَ فَكَأَنَّهُ عَلِمَ مِنَ الثُّرُونِ الْأُولَى عِلْمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ لَا يَنْسَى خَذَلَهُ أَهْلُ بَدْرٍ وَ قَتَلَهُ أَهْلُ مِصْرَ، وَ اللَّهُ مَا أَمَرْتُ وَ لَا هُمَيْتُ وَ لَوْ أَنِّي أَمَرْتُ كُنْتُ قَاتِلًا، وَ لَوْ أَنِّي هَمَيْتُ كُنْتُ نَاصِرًا،

And as for the matter of Usman (being killed), it is as if it has been learnt from the former generations, ***‘Its knowledge is with My Lord in a Book. Neither does my Lord Err nor does He Forget [20:52].*** The people of Badr abandoned him, and the people Egypt killed him. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> neither instructed nor did I<sup>-asws</sup> forbid, and had I<sup>-asws</sup> instructed, I<sup>-asws</sup> would have been a killer, and had I<sup>-asws</sup> forbidden, I would have been a helper (of Usman).

وَ كَانَ الْأَمْرُ لَا يَنْفَعُ فِيهِ الْعِيَانُ وَ لَا يَشْفِي فِيهِ الْحَبْرُ، غَيْرَ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ، وَ لَا يَسْتَطِيعُ مَنْ خَذَلَهُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي،

And the matter did not benefit the supporters during it, nor did the news have any healing, apart from that the one who helped him was not able upon saying, ‘I am better than the one who has abandoned’; nor was the one who abandoned him able upon saying, ‘He was helped by the one who is better than me’.

وَ أَنَا جَامِعٌ أَمْرُهُ: اسْتَأْتَرَ فَأَسَاءَ الْأَنْتَرَةَ، وَ جَزَعْتُمْ فَأَسَأْتُمُ الْجَزَعَ، وَ اللَّهُ يَجْزِيكُمْ بَيْنَكُمْ وَ بَيْنَهُ، وَ اللَّهُ مَا يَلْزُمُنِي فِي دَمِ عُثْمَانَ ثَلَمَةٌ مَا كُنْتُ إِلَّا رَجُلًا مِنَ الْمُسْلِمِينَ الْمُهَاجِرِينَ فِي بَيْتِي

And I<sup>-asws</sup> shall summarise his matter – He favoured (people), and evil was the favouring, and you all were alarmed, and evil was your being alarmed, and Allah<sup>-azwj</sup> will Judge between you all and him. By Allah<sup>-azwj</sup>! No blame necessitates me<sup>-asws</sup> regarding the blood of Usman. I<sup>-asws</sup> wasn’t except a man from the Muslims, (like) the emigrants, being in my<sup>-asws</sup> house.

فَلَمَّا قَتَلْتُمُوهُ أَتَيْتُمُونِي بُنَابِعِي، فَأَبَيْتُ عَلَيْكُمْ وَ أَبَيْتُمْ عَلَيَّ، فَفَبَصَّتُ يَدِي فَبَسَطْتُمُوهَا، وَ بَسَطْتُمَهَا فَمَدَدْتُمُوهَا، ثُمَّ تَدَاكَكْتُمْ عَلَيَّ تَدَاكَ الْإِبِلِ الْهَيْمِ عَلَى حِيَابِهَا يَوْمَ وُرُودِهَا، حَتَّى ظَنَنْتُ أَنَّكُمْ قَاتِلِي،

When they had killed him, they came to me to pledge allegiance to me<sup>-asws</sup>. But I<sup>-asws</sup> refused upon you all, and you refused upon me<sup>-asws</sup>. so, my<sup>-asws</sup> hand was grabbed and it was extended, and they spread and extended theirs, then you thronged upon me like the crowding of the camels gathering to their watering place on the day of their return, to the extent that I<sup>-asws</sup> thought that you would (end up) killing me<sup>-asws</sup>.

وَ أَنَّ بَعْضَكُمْ قَاتِلًا لِبَعْضٍ، حَتَّى انْقَطَعَتِ النَّعْلُ، وَ سَقَطَ الرِّدَاءُ، وَ وُطِئَ الضَّعِيفُ، وَ بَلَغَ مِنْ سُرُورِ النَّاسِ بِيَعْتِهِمْ إِذَايَ أَنْ حُمِلَ إِلَيْهَا الصَّغِيرُ وَ هَدَجَ إِلَيْهَا الْكَبِيرُ، وَ تَحَامَلَ إِلَيْهَا الْغَلِيلُ، وَ حَسَرَتْ لَهَا الْكِعَابُ.

And some of you fought against the others to the extent that my<sup>-asws</sup> slippers got cut (broken), and the cloak dropped off, and the weak ones were trampled, and it reached from the happiness of the people of their pledging allegiances to me<sup>-asws</sup>, that the young ones were

carried to it and the elders hobbled to it, and the sick ones were carried to it, and the posterity regretted to it.

فَقَالُوا: بَايَعْنَا عَلَى مَا بُوِيعَ عَلَيْهِ أَبُو بَكْرٍ وَ عُمَرُ، فَإِنَّا لَا نَجِدُ غَيْرَكَ وَ لَا نَرْضَى إِلَّا بِكَ، فَبَايَعْنَا لَا نَفْتَرِي وَ لَا نَخْتَلِفُ، فَبَايَعْتُمْ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ دَعَوْتُ النَّاسَ إِلَى بَيْعِي، فَمَنْ بَايَعَنِي طَائِعًا قَبِلْتُ مِنْهُ، وَ مَنْ أَبَى تَرَكْتُهُ،

They said, ‘Take our allegiances upon what Abu Bakr and Umar had been pledged upon, for we cannot find anyone else apart from you<sup>-asws</sup>, nor are we pleased except with you<sup>-asws</sup>! Take our allegiances, and we will neither separate nor oppose’. So, I<sup>-asws</sup> took your allegiance upon the Book of Allah<sup>-azwj</sup> and the Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and called you - the people to my<sup>-asws</sup> allegiance. The one who pledged allegiance willingly, I<sup>-asws</sup> accepted from him, and who refused, I<sup>-asws</sup> left him.

فَكَانَ أَوَّلَ مَنْ بَايَعَنِي طَلْحَةُ وَ الزُّبَيْرُ، فَقَالَا: نُبَايِعُكَ عَلَى أَنَّ شَرَكَاؤَكَ فِي الْأَمْرِ. فَقُلْتُ: لَا، وَ لَكِنَّا شُرَكَائِي فِي الْقُوَّةِ، وَ عَوْنَايَ فِي الْعَجْرِ. فَبَايَعَانِي عَلَى هَذَا الْأَمْرِ وَ لَوْ أَبَيَا لَمْ أُكْرِهْهُمَا كَمَا لَمْ أُكْرِهْ عَيْرَهُمَا، وَ كَانَ طَلْحَةُ يَرْجُو الْيَمَنَ وَ الزُّبَيْرُ يَرْجُو الْعِرَاقَ،

The first ones to pledge allegiance to me were Talha and Al-Zubeyr. They said, ‘We pledge allegiance to you<sup>-asws</sup> upon that we shall participate with you<sup>-asws</sup> in the command’. I<sup>-asws</sup> said: ‘No, but you two are my<sup>-asws</sup> participants in the strength and my<sup>-asws</sup> supporters during the frustration’. They pledge allegiance to me upon this command, and had they refuse, I<sup>-asws</sup> would not have forced them, just as I<sup>-asws</sup> had not forced the others; and Talha wished for (governorship of) Al-Yemen, and Al-Zubeyr wished for (governorship of) Al-Iraq.

فَلَمَّا عَلِمَا أَنَّي غَيْرَ مُؤَلِّيهِمَا اسْتَأْذَنَانِي لِلْعَمْرَةِ يُرِيدَانِ الْعَدْرَ، فَأَتَيْتَا عَائِشَةَ وَ اسْتَحْفَاهَا مَعَ كُلِّ شَيْءٍ فِي نَفْسِهَا عَلَيَّ، وَ الْبَسَاءُ نَوَاقِصُ الْإِيمَانِ، وَ نَوَاقِصُ الْعُقُولِ، نَوَاقِصُ الْخُطُوطِ،

When they came to know that I<sup>-asws</sup> will not be making them rulers, they sought permission for the Umrah, intending the treachery. They went to Ayesha and scared her with everything within herself against me<sup>-asws</sup>, and the women tend to be of deficient Eman, deficient of the intellect, deficient of the shares.

فَأَمَّا نَقْصَانُ إِيْمَانِهِنَّ فَمَعُودُهُنَّ عَنِ الصَّلَاةِ وَ الصِّيَامِ فِي أَيَّامِ حَيْضِهِنَّ، وَ أَمَّا نَقْصَانُ عُقُولِهِنَّ فَلَا شَهَادَةَ لَهُنَّ إِلَّا فِي الدَّيْنِ وَ شَهَادَةُ امْرَأَتَيْنِ بِرَجُلٍ، وَ أَمَّا نَقْصَانُ خُطُوطِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَابِ مِنْ مَوَارِيثِ الرِّجَالِ،

As for the deficiency of their Eman, so it is their staying back from the Salat and the Fasts during the days of their menstruation; and as for the deficiency of their intellects, so there is no testimony for them except in the debts, and testimony of two women (equates) with (one testimony of) a man; and as for the deficiency of their shares, it is their inheritances upon the half of the inheritances of the men.

وَ قَادَهُمَا عُبَيْدُ اللَّهِ بْنُ عَامِرٍ إِلَى الْبَصْرَةِ، وَ ضَمِنَ لَهُمَا الْأَمْوَالَ وَ الرِّجَالَ، فَبَيْنَمَا هُمَا يَتَوَدَّعَانِ إِذْ هِيَ تَفُودُهُمَا، فَاتَّخَذَاهَا فِتْنَةً يُقَاتِلَانِ دُونَهَا،

And they guided Ubeydullah Bin Aamir to Al-Basra, and he guaranteed for them the wealth (funds for battle) and the men (soldiers). While they two were urging her (Ayesha), when she

(started) urging them, so they took to a group to be fighting other than with her, and they took a group to be fighting under her.

فَأَيُّ خَطِيئَةٍ أَكْبَرُ مِمَّا أَتَيْنَا إِخْرَاجَهُمَا زَوْجَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَيْتِهَا، فَكَشَفْنَا عَنْهَا حِجَاباً سَتَرَهُ اللَّهُ عَلَيْهَا، وَصَانَا حَلَالَيْهِمَا فِي بُيُوتِهِمَا وَ لَا أَنْصَفَا اللَّهُ وَ لَا رَسُولُهُ مِنْ أَنْفُسِهِمَا،

So which mistake is greater from what they committed? They brought out a wife of Rasool-Allah<sup>-saww</sup> in between them, and they removed her veil from her which Allah<sup>-azwj</sup> had Covered upon her, and they fortified their own wives in their own houses. They were neither fair to Allah<sup>-azwj</sup> nor to His<sup>-azwj</sup> Rasool<sup>-saww</sup> from themselves.

ثَلَاثُ خِصَالٍ مَرَّجِعُهَا عَلَى النَّاسِ، قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا النَّاسُ إِنَّمَا بُعِثْتُكُمْ عَلَى أَنْفُسِكُمْ، وَ قَالَ: فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَ قَالَ: لَا يَحِقُّ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَقَدْ بَغَى عَلَيَّ، وَ نَكَّتَا بَيْعِي، وَ مَكَرَا بِي،

Three characteristics have comebacks upon the people. Allah<sup>-azwj</sup> the Exalted Says: **O you people! But rather, your rebellion is against your own selves. [10:23]**; and Said: **So the one who breaks, is rather breaking against himself [48:10]**, and Said: **and the evil plot does not affect except its perpetrators [35:43]**. So, they have rebelled against me<sup>-asws</sup>, and have broken my<sup>-asws</sup> allegiance, and have plotted against me<sup>-asws</sup>.

فَمُنِيثُ بِأَطْوَعِ النَّاسِ فِي النَّاسِ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ، وَ بِأَشَجَعِ النَّاسِ الزُّبَيْرُ، وَ بِأَخْصَمِ النَّاسِ طَلْحَةُ، وَ أَعَاثَمُ عَلَيَّ يَعْلَى بْنُ مُنَبِّهٍ بِأَصْوَعِ الدَّنَانِيرِ، وَ اللَّهُ لَئِنْ اسْتَقَامَ أَمْرِي لَأَجْعَلَنَّ مَالَهُ قَيْئاً لِلْمُسْلِمِينَ،

I<sup>-asws</sup> was smitten by the tamest of the people among the people, Ayesha daughter of Abu bakr, and by the braves of the people, Al-Zubeyr, and the most antagonistic of the people, Talha, and they were supported against me<sup>-asws</sup> by Ya'la Bin Munabba a vast amount of Dinars. By Allah<sup>-azwj</sup>! If I<sup>-asws</sup> were to stabilise my<sup>-asws</sup> command, I<sup>-asws</sup> would make his wealth to be a war booty for the Muslims!

ثُمَّ أَتَانَا الْبَصْرَةَ وَ أَهْلِهَا جُمُوعُونَ عَلَى بَيْعِي وَ طَاعَتِي، وَ بِمَا شِيعَتِي حَزَانٌ بَيْتَ مَالِ اللَّهِ وَ مَالِ الْمُسْلِمِينَ، فَدَعَا النَّاسَ إِلَى مَعْصِيَتِي وَ إِلَى نَقْضِ بَيْعِي، فَمَنْ أَطَاعَهُمْ أَكْفَرُوهُ، وَ مَنْ عَصَاهُمْ قَتَلُوهُ،

Then they came to Al-Basra, and its people were gathering upon pledging allegiance to me<sup>-asws</sup> and obey me<sup>-asws</sup>, and at it were my<sup>-asws</sup> Shias, treasurers of the public treasury of the wealth of Allah<sup>-azwj</sup> and wealth of the Muslims. They called the people to disobey me<sup>-asws</sup> and to break my<sup>-asws</sup> allegiance. The one who obeyed them, they let him go, and one who disobeyed them, they killed him.

فَتَاجَزَهُمْ حَكِيمٌ بْنُ جَبَلَةَ فَقَتَلُوهَا فِي سَبْعِينَ رَجُلًا مِنْ عِبَادِ أَهْلِ الْبَصْرَةِ وَ مُحْبَتِيهِمْ يُسَمُّونَ: الْمُتَّقِينَ، كَأَنَّ رَاحَ أَكْفِهِمْ تَفِينَاتُ الْإِبِلِ،

Hakeem Bin Habala battled them, and they killed him among seventy men from the worshippers of the people of Al-Basra, and their humble ones, named as the ‘dried up ones’, it is as if they were like the dried palms of the camels.

وَأَبَى أَنْ يُبَايِعَهُمْ يَرِيدُ بِنُ الْحَارِثِ الْيَشْكُرِيُّ، فَقَالَ: اتَّقُوا اللَّهَ! إِنَّ أَوْلَكُمْ قَادَنَا إِلَى الْجَنَّةِ فَلَا يَفُودُنَا آخِرُكُمْ إِلَى النَّارِ، فَلَا تُكَلِّفُونَا أَنْ نُصَدِّقَ الْمُدَّعِيَّ وَ نَقْضِي عَلَى الْعَاقِبِ، أَمَا يَبِينِي فَشَعَلَهَا عَلِيُّ بْنُ أَبِي طَالِبٍ بِبَيْعَتِي إِيَّاهُ، وَ هَذِهِ يَنْمَالِي فَارِعَةَ فَخَدَّاهَا إِنْ شِئْتُمَا، فَخَبِقَ حَتَّى مَاتَ،

And Yazeed Bin Al-Haris Al-Tashkury refused to pledge allegiance to them. He said, ‘Fear Allah<sup>azwj</sup>! If the first of you is guiding us to the Paradise, so we will not guide the last of you to the Fire. You cannot encumber us to ratify the claimant and break upon the absentee. As for my right hand, so it is pre-occupied with my allegiance to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and this here is my left hand is free. Take it if you (both) like’. He was suffocated until he died.

وَ قَامَ عَبْدُ اللَّهِ بْنُ حَكِيمِ التَّمِيمِيِّ فَقَالَ: يَا طَلْحَةَ! هَلْ تَعْرِفُ هَذَا الْكِتَابَ؟ قَالَ: نَعَمْ، هَذَا كِتَابِي إِلَيْكَ. قَالَ: هَلْ تَدْرِي مَا فِيهِ؟ قَالَ: أَفْرَأُهُ عَلَيَّ، فَإِذَا فِيهِ عَيْبُ عُثْمَانَ وَ دَعَاؤُهُ إِلَى قَتْلِهِ، فَسَيَّرَهُ مِنَ الْبَصْرَةِ، وَ أَخَذُوا عَلَيَّ عَامِلِي عُثْمَانَ بْنَ حُنَيْفٍ الْأَنْصَارِيَّ غَدْرًا فَمَتَّلُوا بِهِ كُلَّ الْمَثَلَةِ، وَ نَتَفَوْا كُلَّ شَعْرَةٍ فِي رَأْسِهِ وَ وَجْهِهِ، وَ قَتَلُوا شِيعَتِي، طَائِفَةً صَبْرًا، وَ طَائِفَةً غَدْرًا، وَ طَائِفَةً عَضُوا بِأَسْنَانِهِمْ حَتَّى لَفُوا اللَّهَ،

And Abdullah Bin Hakeem Al-Tameemi stood up and said, ‘O Talha! Do you recognise this letter?’ He said, ‘Yes’. He said, ‘This is my letter to you’. He said, ‘Do you know what is in it?’ He said, ‘Read it out to me, for therein are the faults of Usman and his call to his killing’. They expelled him from Al-Basra and they seized the office bearers of Usman Bin Huneyf Al-Ansari treacherously, and they tortured him with every torture, and they plucked out every hair from his head and face, and they killed my<sup>asws</sup> Shias – a group by execution, and a group by treachery, and a group they attacked by their swords until they met Allah<sup>azwj</sup>.

فَوَ اللَّهُ لَوْ لَمْ يَقْتُلُوا مِنْهُمْ إِلَّا رَجُلًا وَاحِدًا لَحَلَّ لِي بِهِ دِمَاؤُهُمْ وَ دِمَاءُ ذَلِكَ الْجَيْشِ لِرِضَاهُمْ بِمَثَلِ مَنْ قُتِلَ، دَخَّ مَعَ أَهْلِهِمْ قَدْ قَتَلُوا أَكْثَرَ مِنَ الْعِدَّةِ الَّتِي قَدْ دَخَلُوا بِهَا عَلَيْهِمْ، وَ قَدْ أَدَالَ اللَّهُ مِنْهُمْ قُبْعًا لِلْقَوْمِ الظَّالِمِينَ،

By Allah<sup>azwj</sup>! Even if they had not killed from them except one man, (shedding) their blood would have been Permissible for me<sup>asws</sup>, and the blood of the army due to their agreeing with the killing of the ones killed. Leave it, along with that they had killed more from the worshippers, those they had entered upon them, and Allah<sup>azwj</sup> has Pointed about them: **Therefore, remoteness is for the unjust people [23:41].**

فَأَمَّا طَلْحَةُ فَرَمَاهُ مَرْوَانَ بِسَهْمٍ فَقَتَلَهُ، وَ أَمَّا الزُّبَيْرُ فَذَكَرْتُهُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّكَ تُقَاتِلُ عَلِيًّا (ع) وَ أَنْتَ ظَالِمٌ لَهُ، وَ أَمَّا عَائِشَةُ فَإِنَّهَا كَانَ تَهَاكَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِ مَسِيرِهَا فَعَضَّتْ يَدَيْهَا نَادِمَةً عَلَى مَا كَانَ مِنْهَا.

As for Talha, Marwan shot at him with an arrow and killed him; and as for Al-Zubeyr, I<sup>asws</sup> reminded him of the words of Rasool-Allah<sup>saww</sup>: ‘You (Al-Zubeyr) would be fighting against Ali<sup>asws</sup> and you will be an oppressor to him<sup>asws</sup>’. And as for Ayesha, she had been forbidden by Rasool-Allah<sup>saww</sup> from her travelling, she bit her hands in regret upon what had happened from her.

وَ قَدْ كَانَ طَلْحَةُ لَمَّا نَزَلَ ذَا قَارٍ قَامَ حَطِيْبًا فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّا أَخْطَأْنَا فِي عُثْمَانَ حَطِيْبَةً مَا يُخْرِجُنَا مِنْهَا إِلَّا الطَّلَبُ بِدَمِهِ، وَ عَلَيَّ قَاتِلُهُ، وَ عَلَيْهِ دَمُهُ. وَ قَدْ نَزَلَ دَارَ مَعَ شُكَّاكِ الْيَمَنِ وَ نَصَارَى رِبِيعَةَ وَ مُنَافِقِي مُضَرَ،

And when Talha had descended at Za Qaar, he addressed saying, ‘O you people! We have made a mistake regarding Usman with such a mistake, we cannot come out from it except by seeking his blood, and Ali<sup>asws</sup> is his killer, and upon him<sup>asws</sup> is his blood’. And he had descended in

houses with the doubters of Al-Yemen, and Christians of Rabie, and hypocrites of (tribe of) Muzar.

فَلَمَّا بَلَغَنِي قَوْلُهُ وَ قَوْلَ كَانَ عَنِ الرَّبِيِّ فِيهِ، بَعَثْتُ إِلَيْهِمَا أَنَا شِدْهُمَا بِحَقِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا أَتَيْتُمَايَ وَ أَهْلَ مِصْرَ مُحَاصِرُوا عُثْمَانَ،

When his words reached me, and the words which were from Al-Zubeyr regarding it, I<sup>-asws</sup> sent a message to them both, adjuring them with the right of Muhammad<sup>-saww</sup>: ‘Do not come to me<sup>-asws</sup> (for battle) and the people of Egypt have besieged Usman’.

فَقُلْتُمَا: اذْهَبْ بِنَا إِلَى هَذَا الرَّجُلِ فَإِنَّا لَا نَسْتَطِيعُ قَتْلَهُ إِلَّا بِكَ، لِمَا تَعْلَمُ أَنَّهُ سَيَّرَ أَبَا ذَرٍّ رَحِمَهُ اللَّهُ، وَ فَتَقَ عَمَّارًا، وَ آوَى الْحَكَمَ بْنَ أَبِي الْعَاصِ - وَ قَدْ طَرَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَبُو بَكْرٍ وَ عُمَرُ - وَ اسْتَعْمَلَ الْفَاسِقَ عَلَى كِتَابِ اللَّهِ الْوَلِيدَ بْنَ عُقْبَةَ، وَ سَلَطَ خَالِدَ بْنَ عُرْفُطَةَ الْعُدْرِيَّ عَلَى كِتَابِ اللَّهِ يُحْرِقُ وَ يُخْرِقُ،

You two said, ‘Come with us to this man (Usman), for we are not able upon killing him except by you<sup>-asws</sup>, due to what you<sup>-asws</sup> know that he had expelled Abu Zarr<sup>-ra</sup>, and injured Ammar, and sheltered Al-Hakan Bin Abu Al-Aas, and although Rasool-Allah<sup>-saww</sup>, and Abu Bakr, and Umar had expelled him, and he utilised the transgressor Al-Waleed Bin Uqba upon (compiling) the Book of Allah<sup>-azwj</sup>, and had authorise Khalid Bin Urfutah Al-Uzry upon the Book of Allah<sup>-azwj</sup> with tearing it and burning it’.

فَقُلْتُ: كُلُّ هَذَا قَدْ عَلِمْتُ وَ لَا أَرَى قَتْلَهُ يَوْمِي هَذَا، وَ أَوْشَكَ سِقَاؤُهُ أَنْ يُخْرِجَ الْمَحْضُ رُبْدَتَهُ، فَأَقْرَأْ بِمَا قُلْتُ.

I<sup>-asws</sup> said: ‘All this you have known, and I<sup>-asws</sup> do not see his killing in this day of mine<sup>-asws</sup>, and no doubt it can be quenched if the butter were to bring out its foam. Accept what I<sup>-asws</sup> am saying to you both’.

وَ أَنَا قَوْلُكُمَا: إِنَّا كَمَا تَطْلُبَانِ بَدَمَ عُثْمَانَ فَهَذَا ابْنَاهُ عَمْرُو وَ سَعِيدٌ فَخَلُّوا عَنْهُمَا يَطْلُبَانِ دَمَ أَبِيهِمَا، مَتَى كَانَتْ أَسَدٌ وَ تَيْمٌ أَوْلِيَاءُ بَنِي أُمَيَّةَ؟! فَأَنْقَطَعَا عِنْدَ ذَلِكَ.

And as for your words that you are both seeking the blood of Usman, so here are his two sons, Amro and Saeed. Free their way to seek the blood of their father. When did the (clans of) Asad and Taym become the guardians of the clan of Umayya?! They were cut-off at that.

فَقَامَ عِمْرَانُ بْنُ حُصَيْنٍ الْكُرَاعِيُّ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ الَّذِي جَاءَتْ عَنْهُ الْأَحَادِيثُ - وَ قَالَ: يَا هَذَا لِمَا تَخْرُجَانِ بَيْنَهُمَا مِنْ طَاعَةِ عَلِيٍّ، وَ لَا تَحْمِلَانَا عَلَى نَقْضِ بَيْعَتِهِ، فَإِنَّا بِاللَّهِ رَضًا، أَمَا وَسَعَتُكُمَا بُيُوتُكُمَا حَتَّى أَتَيْتُمَا بِأَمِّ الْمُؤْمِنِينَ؟! فَالْعَجَبُ لِاخْتِلَافِهَا إِنَّا كُمَا، وَ مَسِيرَهَا مَعَكُمْ، فَكُفَّا عَنَّا أَنْفُسَكُمَا، وَ ارْجِعَا مِنْ حَيْثُ جِئْتُمَا، فَلَسْنَا عَبِيدَ مَنْ غَلَبَ، وَ لَا أَوْلَ مَنْ سَبَقَ،

Imran Bin Husayn Al-Khuzai, companion of Rasool-Allah<sup>-saww</sup> stood up, and he is the one from whom the Ahdeeth have come, and he said, ‘O you two! Do not come out from your allegiances which you pledged of the obedience to Ali<sup>-asws</sup>, and do not get carried upon breaking his<sup>-asws</sup> allegiance, for it had the Pleasure of Allah<sup>-azwj</sup>. Weren’t your houses capacious enough until you came with the mother of the believers (Ayesha)?! Strange of her differing with you two and (now) her travelling with you. Refrain yourselves from us and return to when you have come from, for we are no slaves of the ones who overcome, nor the first one to precede’.

فَهَمَّا بِهِ ثُمَّ كَفَّمَا عَنْهُ، وَكَانَتْ عَائِشَةُ قَدْ شَكَّتْ فِي مَسِيرِهَا وَتَعَاطَمَتِ الْقِتَالِ، فَدَعَتْ كَاتِبَهَا عُبَيْدَ اللَّهِ بْنِ كَعْبِ النَّمَيْرِيِّ فَقَالَتْ: اكْتُبْ، مِنْ عَائِشَةَ بِنْتِ أَبِي بَكْرٍ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ: هَذَا أَمْرٌ لَا يَجْرِي بِهِ الْقَلَمُ، قَالَتْ: وَمِ؟ قَالَ: لِأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ فِي الْإِسْلَامِ أَوَّلٌ، وَ لَهُ بِذَلِكَ الْبَدَاءُ فِي الْكِتَابِ.

They thought of killing him, then refrained from him, and Ayesha had doubted during her journey and considered the fighting to be a mighty thing. So, she called her scribe Ubeydullah Bin Ka’ab Al-Numeyri. She said, ‘Write, ‘From Ayesha daughter of Abu Bakr to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’. He said, ‘This is a matter then pen cannot flow with it’. She said, ‘And why not?!’ He said, ‘Because Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the first in Al-Islam, and for him<sup>-asws</sup> with that is the beginning in the Book’.

فَقَالَتْ: اكْتُبْ، إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ مِنْ عَائِشَةَ بِنْتِ أَبِي بَكْرٍ، أَمَا بَعْدُ: فَإِنِّي لَسْتُ أَجْهَلُ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ لَا قَدَمَكَ فِي الْإِسْلَامِ، وَ لَا غِنَاكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ إِنَّمَا خَرَجْتُ مُصْلِحَةً بَيْنَ بَنِي لَا أُرِيدُ حَرْبَكَ إِن كَفَمْتُ عَنْ هَذَيْنِ الرَّجُلَيْنِ .. فِي كَلَامٍ لَهَا كَثِيرٍ، فَلَمْ أُجِبْهَا بِحَرْفٍ، وَ أَخْرَجْتُ جَوَابَهَا لِقِتَالِهَا،

She said, ‘Write, ‘To Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from Ayesha daughter of Abu Bakr. As for after, I am not unaware of your relationship from Rasool-Allah<sup>-sawww</sup>, nor of your<sup>-asws</sup> being first in Al-Islam, nor of your<sup>-asws</sup> state from Rasool-Allah<sup>-sawww</sup>, and rather I have come out to reconcile between my sons, nor do I want to battle you<sup>-asws</sup>, if you<sup>-asws</sup> were to refrain from these two men’ – among a lot of speech of her. But, I<sup>-asws</sup> did not answer her with a single word, and I delayed her answer (until she initiated the war).

فَلَمَّا قَضَى اللَّهُ لِي الْحُسْنَى سِرْتُ إِلَى الْكُوفَةِ وَ اسْتَحْلَفْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَلَى الْبَصْرَةِ، فَقَدِمْتُ الْكُوفَةَ وَ قَدِ اسْتَسْقَمَتْ لِي الْوُجُوهُ كُلُّهَا إِلَّا الشَّامَ، فَأَخْبَيْتُ أَنْ أُتَخِذَ الْحُجَّةَ، وَ أَقْضَى الْعُدْرَ، وَ أَخَذْتُ بِقَوْلِ اللَّهِ تَعَالَى: وَ إِنَّمَا تَخَافَنْ مِنْ قَوْمٍ خِيَانَةٌ فَاثْبُدْ إِلَيْهِمْ عَلَى سَوَاءٍ،

When Allah<sup>-azwj</sup> Judged the goodness for me<sup>-asws</sup>, I<sup>-asws</sup> travelled to Al-Kufa and made Abdullah Bin Abbas to be in charge upon Al-Basra. I arrived at Al-Kufa, and the faces, all of them had turned to me<sup>-asws</sup> except for Syria (Muawiya). I<sup>-asws</sup> loved to that the argument and fulfil the excuse, and I<sup>-asws</sup> with the Words of Allah<sup>-azwj</sup> Exalted: **And if you fear treachery from a people, then discard (the agreement) to them upon equality, [8:58].**

فَبَعَثْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ إِلَى مُعَاوِيَةَ مُغْذِرًا إِلَيْهِ، مُتَّخِذًا لِلْحُجَّةِ عَلَيْهِ، فَرَدَّ كِتَابِي، وَ جَحَدَ حَقِّي، وَ دَفَعَ بَيْعِي، وَ بَعَثَ إِلَيَّ أَنْ ابْعَثْ إِلَيَّ قَتْلَةَ عُثْمَانَ، فَبَعَثْتُ إِلَيْهِ: مَا أَنْتَ وَ قَتْلَةَ عُثْمَانَ؟! أَوْلَادُهُ أَوْلَى بِهِ، فَادْخُلْ أَنْتَ وَ هُمْ فِي طَاعَتِي

I<sup>-asws</sup> sent Jareer Bin Abdullah to Muawiya offering an excuse to him, having taken the argument upon him. He returned my<sup>-asws</sup> letter and rejected my<sup>-asws</sup> right, and repelled my<sup>-asws</sup> allegiance, and he sent a message to me<sup>-asws</sup>, ‘Send the killer of Usman to me’. I<sup>-asws</sup> sent a message to him, ‘What have I<sup>-asws</sup> to do with the killer of Usman?! His children are foremost with it, so you and them should enter into my<sup>-asws</sup> obedience’.

ثُمَّ حَاصِمُوا إِلَيَّ الْقَوْمَ لِأَحْمِلُكُمْ وَ إِيَّاهُمْ عَلَى كِتَابِ اللَّهِ، وَ إِلَّا فَهَذِهِ خُدَعَةُ الصَّيِّبِ عَنْ رِضَاعِ الْمَلْيِ، فَلَمَّا بَيَسَ مِنْ هَذَا الْأَمْرِ بَعَثَ إِلَيَّ أَنْ اجْعَلِ الشَّامَ لِي حَيَاتِكَ، فَإِنْ حَدَثَ بِكَ حَادِثَةٌ عَنِ الْمَوْتِ لَمْ يَكُنْ لِأَحَدٍ عَلَيَّ طَاعَةٌ، وَ إِنَّمَا أَرَادَ بِذَلِكَ أَنْ يَخْلَعَ طَاعَتِي مِنْ عُنُقِهِ فَأَبَيْتُ عَلَيْهِ.

Then the people disputed that I<sup>-asws</sup> should carry you and them upon the Book of Allah<sup>-azwj</sup> or else so this is (like) deceiving a child from breast-feeding for a while. When he despaired from this command, he sent a message to me, ‘Make Syria to be for me during your<sup>-asws</sup> lifetime, so that if the event of death occurs upon you, there would not be any obedience for me upon anyone’, and rather he intended with that to be free my<sup>-asws</sup> obedience from his neck, so I<sup>-asws</sup> refused unto him.

فَبَعَثَ إِلَيَّ: أَنَّ أَهْلَ الْحِجَازِ كَانُوا الْحُكَّامَ عَلَى أَهْلِ الشَّامِ فَلَمَّا قَتَلُوا عُثْمَانَ صَارَ أَهْلُ الشَّامِ الْحُكَّامَ عَلَى أَهْلِ الْحِجَازِ،

He sent a message to me<sup>-asws</sup>, ‘The people of Al-Hijaz were rulers upon the people of Syrian. When they killed Usman, the people of Syria became the rulers over the people of Al-Hijaz’.

فَبَعَثْتُ إِلَيْهِ: إِنَّ كُنْتُ صَادِقًا فَسَمِّ لِي رَجُلًا مِنْ قُرَيْشِ الشَّامِ تَحِلُّ لَهُ الْخِلَافَةُ، وَ يُقْبَلُ فِي الشُّورَى فَإِنْ لَمْ تَجِدْهُ سَمِّتْ لَكَ مِنْ قُرَيْشِ الْحِجَازِ مَنْ تَحِلُّ لَهُ الْخِلَافَةُ، وَ يُقْبَلُ فِي الشُّورَى،

I<sup>-asws</sup> sent a message to him: ‘If you were truthful, then name a man from Quraysh of Syria for whom the caliphate would be permissible for and he would accept to be in consultation. If you cannot find him, I<sup>-asws</sup> will name for you from Quraysh of Al-Hijaz, someone the caliphate is permissible for, and he would accept to be in the consultation.

وَ تَطَرْتُ إِلَى أَهْلِ الشَّامِ فَإِذَا هُمْ بِبَيْتِ الْأَخْزَابِ فَرَأَتْ نَارًا وَ دُبَابٌ طَمَعٌ يَجْمَعُ مِنْ كُلِّ أَوْبٍ مِمَّنْ يَنْبَغِي لَهُ أَنْ يُؤَدَّبَ وَ يُحْمَلَ عَلَى السُّنَّةِ، لَيْسُوا مِنَ الْمُهَاجِرِينَ وَ لَا الْأَنْصَارِ وَ لَا التَّابِعِينَ بِإِحْسَانٍ،

And I<sup>-asws</sup> looked at the people of Syria, and there they were, remainder of the confederates (Battle of Al-Ahzaab), a bed of fire and covetous flies gathered from every epidemic, from the ones it is befitting to be educated and carried upon the Sunnah, neither being from the Emigrants nor from the Helpers, nor the followers of goodness.

فَدَعَوْتُهُمْ إِلَى الطَّاعَةِ وَ الْجَمَاعَةِ فَأَبَوْا إِلَّا فِرَاقِي وَ شِقَاقِي، ثُمَّ تَحَضُّوا فِي وَجْهِ الْمُسْلِمِينَ، يَنْصَحُوهُمْ بِاللَّبْلِ، وَ يَشْجُرُوهُمْ بِالرِّمَاحِ، فَعِنْدَ ذَلِكَ تَحَضَّتْ إِلَيْهِمْ، فَلَمَّا عَصَتْهُمْ السِّبَالُحُ، وَ وَجَدُوا أَلَمَ الْجِرَاحِ رَفَعُوا الْمَصَاحِفَ

I<sup>-asws</sup> called them to the obedience and the unity, but they refused except for separation and wretchedness. Then they rose up in the face of the Muslims, shooting at them with the arrows and the stabbing them with the spears. During that, I<sup>-asws</sup> rose up to them. When they were bitten by the weapons and found the pain of injuries, they raised the Parchments (Qurans).

فَدَعَوْتُهُمْ إِلَى مَا فِيهَا، فَأَبَيْنَاكُمْ أَنَّهُمْ لَيْسُوا بِأَهْلِ دِينٍ وَ لَا قُرْآنٍ وَ إِنَّمَا رَفَعُوا مَكِيدَةً وَ خَدِيعَةً، فَامْضُوا لِقِتَالِهِمْ، فَعُلْتُمْ: أَقْبَلْ مِنْهُمْ وَ اكْفُفْ [عَنْهُمْ، فَإِنَّهُمْ] إِنَّ أَحَابُوا إِلَى مَا فِي الْقُرْآنِ جَامِعُونَ عَلَى مَا نَحْنُ عَلَيْهِ مِنَ الْحَقِّ،

So, you all called to what is in it, and I<sup>-asws</sup> informed you that they were neither people of Religion nor Quran, and rather they were raising it as a plot and a deception. I<sup>-asws</sup> went on to fight them. You said, ‘Accept from them and restrain from them, for if they were to answer to what is in the Quran, we would (all) be united upon what we are (already) upon, of the truth’.

فَقَبِلْتُ مِنْهُمْ وَكَفَفْتُ عَنْهُمْ، فَكَانَ الصُّلْحُ بَيْنَكُمْ وَ بَيْنَهُمْ عَلَى رَجُلَيْنِ حَكَمَيْنِ لِيُحْيِيَ مَا أَحْيَاهُ الْقُرْآنُ وَ يُمَيِّتَ مَا أَمَاتَهُ الْقُرْآنُ، فَاخْتَلَفَ رَأْيُهُمَا وَ اخْتَلَفَ حُكْمُهُمَا، فَتَبَدَّأَ مَا فِي الْكِتَابِ وَ خَالَفَا مَا فِي الْقُرْآنِ وَ كَانَا أَهْلَهُ،

I<sup>-asws</sup> accepted from them and restrained from them. The reconciliation between you and them was upon two men as judges, for them to revive what the Quran revived and kill whatever the Quran kills. Their views differed and their decisions differed. So, they discarded what was in the Book and opposed what was in the Quran, and they were its people.

ثُمَّ إِنَّ طَائِفَةً اعْتَزَلَتْ فَتَرَكْنَاهُمْ مَا تَرَكُونَا حَتَّى إِذَا عَاثُوا فِي الْأَرْضِ يُفْسِدُونَ وَ يُبْعَثُونَ، وَ كَانَ فِيهِمْ قَتْلُهُ أَهْلُ مَيْرَةَ مِنْ بَنِي أَسَدٍ، وَ قَتَلُوا حَبَّابَ بْنَ الْأَرْتِ وَ ابْنَهُ وَ أُمَّ وَوَلَدِهِ، وَ الْحَارِثَ بْنَ مِرَّةَ الْعَبْدِيِّ،

Then a group isolated, so we left them for as long as they left us alone, until when they wreaked havoc in the earth, corrupting and killing, and among the ones they killed were the people of Meyra from the clan of Asad, and they kill Khabbab Bin Al-Art, and his son, and mother of his children, and Al-Haris Bin Murrah Al-Abady.

فَبَعَثْتُ إِلَيْهِمْ دَاعِيًا، فَقُلْتُ: ادْفَعُوا إِلَيْنَا قَتْلَةَ إِخْوَانِنَا، فَقَالُوا: كُلُّنَا قَتَلْتُهُمْ، ثُمَّ شَدَّتْ عَلَيْنَا حَيْبُهُمْ وَ رِجَالُهُمْ فَصَرَعَهُمُ اللَّهُ مَصَارِعَ الظَّالِمِينَ، فَلَمَّا كَانَ ذَلِكَ مِنْ شَأْنِهِمْ أَمَرْتُكُمْ أَنْ تَمْضُوا مِنْ قَوْمِكُمْ ذَلِكَ إِلَى عَدُوِّكُمْ، فَقُلْتُمْ: كَلَّتْ سَيُوفُنَا، وَ نَصَلَتْ أَسِنَّةُ رِمَاحِنَا، وَ عَادَ أَكْثَرُهَا قَصِيدًا فَأَذَنْ لَنَا فَلَنَرْجِعْ وَ لِنُقْصِدْ بِأَحْسَنِ عَدُوِّنَا، وَ إِذَا نَحْنُ رَجَعْنَا زِدْنَا فِي مُقَاتَلَتِنَا عِدَّةً مَنْ قُتِلَ مِنَّا

I<sup>-asws</sup> sent a message to them, calling. I<sup>-asws</sup> said, ‘Hand over to us the killers of our brethren’. They said, ‘All of us are their killers’. Then they strengthened their cavalry and their infantry, but Allah<sup>-azwj</sup> Fought them the fight of the unjust. When that happened from their actions, I<sup>-asws</sup> ordered you to go immediately right to your enemies’. You said, ‘Our swords are few, and our spear are old, and for most of us these are in short supply, so permit for us to return and prepare an excellent preparation. And when we do return, our fighters would have increased, a number of the ones from us who fight.

حَتَّى إِذَا أَظَلَلْتُمْ عَلَى التُّحَيْلَةِ أَمَرْتُكُمْ أَنْ تَلْزُمُوا مَعَسِكْرَكُمْ، وَ أَنْ تَمْضُوا إِلَيْهِ نَوَاصِيَكُمْ، وَ أَنْ تُوْطِنُوا عَلَى الْجِهَادِ نُفُوسَكُمْ، وَ لَا تُكْثِرُوا زِيَارَةَ أَبْنَائِكُمْ وَ لَا نِسَائِكُمْ، فَإِنَّ أَصْحَابَ الْحَرْبِ مُصَابِرُوهَا وَ أَهْلَ الشَّهْرِ فِيهَا، وَ الَّذِينَ لَا يَتَوَجَّهُونَ مِنْ سَهَرٍ لِيْلِهِمْ، وَ لَا ظَمًا تَهَارِهِمْ، وَ لَا فِقْدَانِ أَوْلَادِهِمْ وَ لَا نِسَائِهِمْ،

(It went on) to the extent that when you were shaded at the palm trees, I<sup>-asws</sup> instructed you that you should be with your soldiers and to necessitate your corners, and settle yourselves upon the Jihad, and do not frequent the visitations of your sons nor your wives, for the companions of war are their patrons and the propagandists are in it, and the ones who are not holding vigils in their nights, nor being thirsty in their days, nor do they miss their children or their wives.

وَ أَقَامَتْ طَائِفَةٌ مِنْكُمْ مُعَدَّةً وَ طَائِفَةٌ دَخَلَتْ الْمِصْرَ عَاصِبِيَّةً، فَلَا مَنْ دَخَلَ الْمِصْرَ عَادَ إِلَيَّ، وَ لَا مَنْ أَقَامَ مِنْكُمْ ثَبَتَ مَعِي وَ لَا صَبَرَ، فَلَقَدْ رَأَيْتَنِي وَ مَا فِي عَسْكَرِي مِنْكُمْ حُمْسُونَ رَجُلًا، فَلَمَّا رَأَيْتُ مَا أَنْتُمْ عَلَيْهِ دَخَلْتُ عَلَيْكُمْ فَمَا قُدِّرَ لَكُمْ أَنْ تَخْرُجُوا مَعِي إِلَى يَوْمِكُمْ هَذَا، اللَّهُ أَيْبُكُمْ

And a group from you prepared and a group entered the city disobeying, and the ones who entered the city did not return to me<sup>-asws</sup>, and the ones who stayed were not steadfast with me<sup>-asws</sup> nor were they patient. I<sup>-asws</sup> only saw fifty men from you in my<sup>-asws</sup> army. When I<sup>-asws</sup> saw

what you were upon, I<sup>-asws</sup> entered among you and estimated that you will not be going out with me<sup>-asws</sup>, up to this day of yours, for the Sake of Allah<sup>-azwj</sup>.

أَلَا تَرَوْنَ أَيُّ مِصْرٍ قَدِ افْتَبَحْتُمْ؟ وَ أَيُّ أَطْرَافِكُمْ قَدِ انْتَقَصَتْ؟ وَ أَيُّ مَسَاحِلِكُمْ تُرْفَى؟ وَ أَيُّ بِلَادِكُمْ تُعْرَى؟ وَ أَنْتُمْ ذُوو عَدَدٍ جَمٍّ وَ شَوْكَةٍ شَدِيدَةٍ، وَ أَوْلُو بَأْسٍ قَدِ كَانَ مَخُوفًا، بَلِّغُوا أَنْتُمْ! أَيْنَ تَذْهَبُونَ؟ وَ أَيُّ تُوْفُكُونَ؟

Can't you see? Which of the cities have you conquered? And which of your outskirts have you (even) reproached? And which of your weapons have you updated? And which of your cities have been invaded? And you are with large numbers and stronger backbones, and ones with strength they used to fear? For the Sake of Allah<sup>-azwj</sup>! You, where are you going? And why are you being deluded?

أَلَا إِنَّ الْقَوْمَ جَدُّوا وَ تَأَسَّوا وَ تَنَاصَرُوا، وَ إِنَّكُمْ أَبَيْتُمْ وَ وَبَيْتُمْ وَ تَخَادَلْتُمْ وَ تَعَاشَشْتُمْ، مَا أَنْتُمْ إِنْ بَقِيتُمْ عَلَى ذَلِكَ سَعْدَاءَ، فَأَنْبَهُوا- رَحِمَكُمُ اللَّهُ- نَائِمِكُمْ، وَ تَحَرَّزُوا حُرْبٍ عَدُوِّكُمْ، فَقَدْ أَبَدَتِ الرَّغْوَةُ عَنِ الصَّرِيحِ، وَ أَضَاءَ الصُّبْحُ لِذِي عَيْنَيْنِ، فَأَنْتَبَهُوا

Indeed! The people (enemies) exerted, and they conspired, and supported each other, while you refused, and slept, and abandoned, and cheated. You would not have been happy if you were had remained upon that. Be careful of your sleep, may Allah<sup>-azwj</sup> have Mercy on you, and heat up for battling your enemies, for the lather has appeared from the cream, and the morning has illuminated for the one with eyes, so watch out!

إِنَّمَا تُقَاتِلُونَ الطُّلُقَاءَ وَ أَبْنَاءَ الطُّلُقَاءِ وَ أَهْلَ الْجُفَاءِ، وَ مَنْ أَسْلَمَ كَرْهًا، وَ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْفَاءً، وَ لِلْإِسْلَامِ كُلِّهِ حَرْبًا، أَعْدَاءَ السُّنَّةِ وَ الْقُرْآنِ، وَ أَهْلَ الْبِدْعِ وَ الْأَحْدَاثِ، وَ مَنْ كَانَتْ نِكَابِيئُهُ تُتْفَى وَ كَانَ عَلَى الْإِسْلَامِ وَ أَهْلِهِ مَخُوفًا، وَ أَكَلَةَ الرِّشَاءِ، وَ عَبِيدَ الدُّنْيَا،

But rather, you are going to be fighting the freed ones (of Makkah) and the sons of the freed ones, and the people of disloyalty, and ones who became Muslims unwillingly, and to Rasool-Allah<sup>-sawww</sup> they had snubbed, and they had all fled from Al-Islam, enemies of the Sunnah and the Quran, and (they are) people of innovations and juveniles, and ones who were called but they stayed back, and they were fearful upon Al-Islam and its people, and they ate from the bribery, and are slaves of the world!

وَ لَقَدْ أَتَيْتُ إِلَى أَنْ ابْنَ النَّابِغَةِ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى شَرَطَ لَهُ أَنْ يُؤْتِيَهُ أُتِيَّةً هِيَ أَعْظَمُ مِمَّا فِي يَدَيْهِ مِنْ سُلْطَانِهِ، فَصَعُرَتْ يَدُ هَذَا الْبَائِعِ دِينَهُ بِالْدُّنْيَا، وَ حَرِيَتْ أَمَانَةُ هَذَا الْمُشْتَرِي بِنُصْرَةِ فَاسِقٍ غَادِرٍ بِأَمْوَالِ الْمُسْلِمِينَ،

And it has been informed to me that Ibn Al-Nabigah did not pledge allegiance to Muawiya until he stipulated to him that he would give him an award which was greater than what was in his hands from his authority. So, the hand of this seller of his religion for the world was belittled, and the entrustment of this buyer was humiliated by his helping a transgressor, one treacherous with the wealth of the Muslims.

وَ أَيُّ سَهْمٍ لِهَذَا الْمُشْتَرِي وَ قَدْ شَرِبَ الْحُمْرَ، وَ ضَرَبَ حَدًّا فِي الْإِسْلَامِ، وَ كُلُّكُمْ يَعْرِفُهُ بِالْفَسَادِ فِي الدُّنْيَا، وَ إِنَّ مِنْهُمْ مَنْ لَمْ يَدْخُلْ فِي الْإِسْلَامِ وَ أَهْلِهِ حَتَّى رُضِيَخَ لَهُ عَلَيْهِ رَضِيخَةٌ،

And which share is for this buyer, and he had drunk the wine, and was whipped the legal punishment in Al-Islam, and all of you recognise him with the corruption in the world, and that

from them is one who did not enter into Al-Islam and its people until he was awarded upon with an award.

فَهُؤُلَاءِ قَادَةُ الْقَوْمِ، وَ مَنْ تَرَكْتُ لَكُمْ ذِكْرَ مَسَالِيهِ أَكْثَرَ وَ أَبْوَرُ، وَ أَنْتُمْ تَعْرِفُونَهُمْ بِأَعْيَانِهِمْ وَ أَسْمَائِهِمْ كَانُوا عَلَى الْإِسْلَامِ ضِدًّا، وَ لَتَبَيَّ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِزْبًا، وَ لِلشَّيْطَانِ حِزْبًا، لَمْ يَتَقَدَّمْ إِيْمَانُهُمْ، وَ لَمْ يَخْدُثْ نِفَاقُهُمْ، وَ هَؤُلَاءِ الَّذِينَ لَوْ وُلُوا عَلَيْكُمْ لَأَظْهَرُوا فِيكُمْ الْفَخْرَ وَ التَّكَبُّرَ وَ التَّسَلُّطَ بِالْجَبْرِيَّةِ وَ الْفَسَادَ فِي الْأَرْضِ،

So, these are (now) leaders of the people, one whose mention I<sup>asws</sup> leave out for you, his evil is more, and more destructive, and you recognise them by seeing them and hearing them. They were adversaries against Al-Islam, and at war to the Prophet<sup>saww</sup>, and a party of the Satan<sup>la</sup>. Their Eman did not advance, and their hypocrisy wasn't new, and they are those, if they were to rule upon you, they will manifest upon you all - the immoralities, and the arrogance, and the tyrannous overcoming, and the corruption in the earth.

وَ أَنْتُمْ عَلَى مَا كَانَ مِنْكُمْ مِنْ تَوَاضُعٍ وَ تَخَادُلٍ خَيْرٌ مِنْهُمْ وَ أَهْدَى سَبِيلًا، مِنْكُمْ الْفُقَهَاءُ وَ الْعُلَمَاءُ وَ الْفُهَمَاءُ وَ حَمَلَةُ الْكِتَابِ وَ الْمُتَهَجِّدُونَ بِالْأَسْحَارِ، أَلَا تَسْحَطُونَ وَ تَتَّقُمُونَ أَنْ يُنَارِعَكُمْ الْوَلَايَةَ السُّفَهَاءُ الْبُطَاطَةُ عَنِ الْإِسْلَامِ الْحَقَّاءُ فِيهِ؟!

And you are upon what was from you, from interdependence and being laid back, and (you are) better than them and more guided of the way. From you are the jurists, and the scholars, and the understanding ones, and memorisers of the Book, and the strivers with the vigils. Are you not getting angry and taking revenge that the foolish ones are snatching away the governance away from Islam and leaving the carcasses in it?!

اسْمَعُوا قَوْلِي - يَهْدِيكُمُ اللَّهُ- إِذَا قُلْتُ، وَ أَطِيعُوا أَمْرِي إِذَا أَمَرْتُ، فَوَ اللَّهُ لَئِنْ أَطَعْتُمُونِي لَا تَعْوُوا، وَ إِنْ عَصَيْتُمُونِي لَا تَرْتُدُّوهُ، قَالَ اللَّهُ تَعَالَى: أَلَا فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ،

Listen to my<sup>asws</sup> words, may Allah<sup>azwj</sup> Guide you, when I<sup>asws</sup> say it, and obey my<sup>asws</sup> orders when I<sup>asws</sup> issue them, for by Allah<sup>azwj</sup>, if you were to obey me<sup>asws</sup> you will not stray, and if you were to disobey me<sup>asws</sup> you will not be rightly guided! Allah<sup>azwj</sup> Exalted Says: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So, what is the matter with you all? How are you judging?'*** [10:35].

وَ قَالَ اللَّهُ تَعَالَى لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِذَا أَنْتَ مُنْدَرٌّ وَ لِكُلِّ قَوْمٍ هَادٍ، فَالْهَادِي مِنْ بَعْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ هَادٍ لِأُمَّتِهِ عَلَى مَا كَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَمَنْ عَسَى أَنْ يَكُونَ الْهَادِي إِلَّا الَّذِي دَعَاكُمْ إِلَى الْحَقِّ وَ قَادَكُمْ إِلَى الْهُدَى،

And Allah<sup>azwj</sup> the Exalted Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. So, the guide from after the Prophet<sup>saww</sup> is a guide of his<sup>saww</sup> community upon whatever had happened from Rasool-Allah<sup>azwj</sup>. Who else had happened to be the guide except the one who calls you to the truth, and guides you to the guidance?

حُدُّوا لِلْحَرْبِ أَهْبَتَهَا، وَ أَعِدُّوا لَهَا عُدَّتَهَا، فَقَدْ شُبِّتَ وَ أُوقِدَتْ نَارُهَا، وَ تَجَرَّدَ لَكُمْ الْفَاسِقُونَ لِكَيْلًا يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ\* وَ يَعْزُوا عِبَادَ اللَّهِ، أَلَا إِنَّهُ لَيْسَ أَوْلِيَاءَ الشَّيْطَانِ مِنْ أَهْلِ الطَّمَعِ وَ الْجَفَاءِ أَوْلَى بِالْحَقِّ مِنْ أَهْلِ الْبِرِّ وَ الْإِخْبَاتِ فِي طَاعَةِ رَبِّهِمْ وَ مُنَاصِحَةِ إِيْمَانِهِمْ،

Take the preparations for the war, and prepare for it its armaments, for it has arisen and its fire has been ignited, and the mischief-makers have been bared to you all, lest they extinguish the

Noor of Allah<sup>-azwj</sup> with their mouths and battle the servants of Allah<sup>-azwj</sup>. Indeed! Surely, the party of Satan<sup>-la</sup>, from the people of greed and disloyalty aren't foremost with the truth than the people of righteousness, and they are the most wicked in the obedience of their Lord<sup>-azwj</sup> and advice of their Imam<sup>-asws</sup>.

إِنِّي وَاللَّهِ لَوْ لَقِيْتُهُمْ وَخِدِي وَ هُمْ أَهْلُ الْأَرْضِ مَا اسْتَوْحَشْتُ مِنْهُمْ وَلَا بَالَيْتُ، وَ لَكِنْ أَسَفْتُ يَرِينِي، وَ جَزَعُ يَعْزِبُنِي مِنْ أَنْ يَلِيَّ هَذِهِ الْأُمَّةَ فُجَارَهَا وَ سَفَهَاؤَهَا فَيَتَّخِذُونَ مَالَ اللَّهِ دُولًا، وَ كِتَابَ اللَّهِ دَعْلًا، وَ الْفَاسِقِينَ جِزْبًا، وَ الصَّالِحِينَ حِزْبًا،

By Allah<sup>-azwj</sup>! If I<sup>-asws</sup> were to meet them (in battle) alone, and they are the people of the earth, I<sup>-asws</sup> would not be fearful of them, nor give up, but regret made me<sup>-asws</sup> see, and my heart was alarmed from that this community would be ruled by its immoral ones, and it's foolish ones, so they would be taking the wealth of Allah<sup>-azwj</sup> as (main reason for) government, and the Book of Allah<sup>-azwj</sup> for corruption, and the mischief-makers as a party, and the righteous to be at war with.

وَ أَيْمَ اللَّهِ لَوْ لَا ذَلِكَ مَا أَكْثَرْتُ تَأْيِيْبَكُمْ وَ تَحْرِيبَكُمْ، وَ تَرَكْتُكُمْ إِذَا أَبَيْتُمْ حَتَّى الْقَاهِمُ مَتَى حُمَّ لِي لِقَاؤُهُمْ، فَوَ اللَّهُ إِنِّي لَعَلَى الْحَقِّ، وَ إِنِّي لِلشَّهَادَةِ لَمُجِبٌّ، وَ إِنِّي إِلَى لِقَاءِ اللَّهِ رَبِّي لَمُشْتَاقٌ، وَ لِحُسْنِ ثَوَابِهِ مُنْتَظِرٌ،

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! Had it not been that, I<sup>-asws</sup> would not have frequented reprimanding you, and urging you, and would have left you when you refused, until when I<sup>-asws</sup> meet them (in battle) when they think of me<sup>-asws</sup> to meet them. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> am upon the truth, and I<sup>-asws</sup> love to be martyred, and are desirous to meet my<sup>-asws</sup> Lord<sup>-azwj</sup> Allah<sup>-azwj</sup>, and waiting for His<sup>-azwj</sup> excellent Rewards.

إِنِّي نَافَرْتُكُمْ فَ انْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ وَ لَا تَتَّقُلُوا فِي الْأَرْضِ فَتَعْمُوا بِالذَّلِّ، وَ تَقْرُوا بِالْحَسْفِ، وَ يَكُونُ نَصِيْبَكُمْ الْأَحْسَرُ،

I<sup>-asws</sup> am advancing you all, so **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41]**, and do not be weighed down in the earth for you will be generalised with the humiliated, and you will be acknowledging with the regret, and your portion would be with the most loss.

إِنَّ أَخَا الْحَرْبِ الْبَيْطَانُ الْأَرْضِ إِنْ نَامَ لَمْ تَنْمَ عَيْتُهُ، وَ مَنْ ضَعْفَ أَوْذِي، وَ مَنْ كَرِهَ الْجِهَادَ فِي سَبِيلِ اللَّهِ كَانَ الْمَعْبُودَ الْمَهِينِ، إِنِّي لَكُمْ الْيَوْمَ عَلَى مَا كُنْتُ عَلَيْهِ أَمْسٍ وَ لَسْتُ لِي عَلَى مَا كُنْتُ عَلَيْهِ،

The brother of war is the awake one, the restless. If he sleeps, his eyes do not sleep, and one harmed by weakness, and the one who abhors the Jihad in the Way of Allah<sup>-azwj</sup> - would be the defrauded, the degraded. I<sup>-asws</sup> am to you all today upon what you were upon yesterday, and to me<sup>-asws</sup> you aren't upon what you were upon.

مَنْ تَكُونُوا نَاصِرِيهِ أَخَذَ بِالسَّهْمِ الْأَخْيَبِ، وَ اللَّهُ لَوْ نَصَرْتُمْ اللَّهَ لَنَصَرْتُمْ وَ نَبَتْ أَقْدَامُكُمْ، إِنَّهُ حَقٌّ عَلَى اللَّهِ أَنْ يَنْصَرَ مَنْ نَصَرَهُ وَ يَخْذُلَ مَنْ خَذَلَهُ، أ تَرَوْنَ الْعَلْبَةَ لِمَنْ صَبَرَ يَغْتَرِ نَصْرٍ وَ قَدْ يَكُونُ الصَّبْرُ جُبْنًا وَ يَكُونُ حِمْيَةً، وَ إِنَّمَا الصَّبْرُ بِالنَّصْرِ وَ الْوُرُودُ بِالصَّدْرِ، وَ الْبِرْقُ بِالْمَطْرِ.

One who wants to his helper would take the good arrow. By Allah<sup>-azwj</sup>! If Allah<sup>-azwj</sup> were to Help you, He<sup>-azwj</sup> would Help you and Affirm your feet. It is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Helps

the one who helps Him<sup>-azwj</sup>, and Forsakes the one who forsakes Him<sup>-azwj</sup>. Are you viewing the victory would be for the one who is patient without victory, and the patience had become a cowardice, and he happens to be zealous? But rather, the patience with the victory, and the advent is with the bravery, and the lightning is with the rain.

اللَّهُمَّ اجْمَعْنَا وَإِيَّاهُمْ عَلَى الْهُدَى، وَ زَهِّدْنَا وَإِيَّاهُمْ فِي الدُّنْيَا، وَ اجْعَلِ الْآخِرَةَ خَيْرًا لَنَا مِنَ الْأُولَى..

O Allah<sup>-azwj</sup>! Gather us and them upon the guidance, and Make us and them to be ascetics in the word, and Make the Hereafter to be better for us than the former (world)’.<sup>28</sup>

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<sup>28</sup> Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 16 H 1

ل: الْمُظَفَّرُ الْعَلَوِيُّ، عَنِ ابْنِ الْعَيْشِيِّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ حَاتِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ وَ سَلِيمَانَ بْنِ مَعْبُدٍ، هُمَا عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ عَلْوَانَ بْنِ دَاوُدَ بْنِ صَالِحٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو بَكْرٍ فِي مَرَضِهِ اللَّيْثِيُّ فُبِضَ فِيهِ: أَمَا لِي لَيْتَ لَا آسَى مِنَ الدُّنْيَا إِلَّا عَلَى ثَلَاثٍ فَعَلْتُهَا، وَ وَدِدْتُ أَنْ تَرَكْتُهَا، وَ ثَلَاثٍ تَرَكْتُهَا وَوَدِدْتُ أَنْ فَعَلْتُهَا، وَ ثَلَاثٍ وَوَدِدْتُ أَنْ كُنْتُ سَأَلْتُ عَنْهُنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

(The book) ‘Al Khisaal’ of sheykh Al Sadouq – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Muhammad Bin Hatim, from Abdullah Bin Hammad, and Suleyman Bin Ma’bad, both of them from Abdullah Bin Salih, from Al Lays Bin Sa’ad, from Ulwan Bin Dawood Bin Salih, from Salih Bin Kaysan, from Abdul Rahman Bin Humejd Bin Abdul Rahman Bin Awf, from his father who said,

‘Abu Bakr said during his illness in which he dies, ‘But I am not remorseful from the world except upon three (thing) I have done, and I would have loved to have left it, and there are three (things) which I left, I would have loved to have done these, and three (things) I would have loved to have asked Rasool-Allah<sup>-saww</sup> about these.

أَمَّا اللَّيْثِيُّ وَوَدِدْتُ أَنْ تَرَكْتُهَا، فَوَدِدْتُ أَنْ لَمْ أَكُنْ كَشَفْتُ بَيْتَ فَاطِمَةَ وَ إِنْ كَانَ عَلِيٌّ عَلَى الْحَرْبِ، وَ وَدِدْتُ أَنْ لَمْ أَكُنْ حَرَمْتُ الْفُجَاءَةَ وَ أَنْي قَتَلْتُهُ سَرِيحاً أَوْ أَطْلَقْتُهُ نَجِيحاً، وَ وَدِدْتُ أَنْ يَوْمَ سَقِيصَةَ بَنِي سَاعِدَةَ كُنْتُ قَدَفْتُ الْأَمْرَ فِي عُنُقِ أَحَدِ الرَّجُلَيْنِ - عُمَرَ أَوْ أَبِي عُبَيْدَةَ - فَكَانَ أَمِيراً وَ كُنْتُ وَزيراً.

As for those which I would have to have left these, I would have loved not to have exposed the house of (Syeda) Fatima<sup>-asws</sup> and if I would have been cast upon the war; and I would have loved not to have burnt it suddenly, and I killed him (Mohsin<sup>-asws</sup>) on the spot, or she<sup>-asws</sup> lost him<sup>-asws</sup>; and I would have loved it if on the day of Saaqefa of the clan of Saaida I would have thrown the command to be in the necks of one of the two men – Umar or Ubeyda, and they would have been rulers and I would have been a minister.

وَ أَمَّا اللَّيْثِيُّ تَرَكْتُهَا: فَوَدِدْتُ أَنْ يَوْمَ أُتَيْتُ بِالْأَشْعَثِ أُسِيراً كُنْتُ صَرَبْتُ عُنُقَهُ، فَإِنَّهُ يُحْيِلُ إِلَيَّ أَنَّهُ لَمْ يَرِ صَاحِبَ شَرٍّ إِلَّا أَعَانَهُ، وَ وَدِدْتُ أَنْ حِينَ سَيَّرْتُ خَالِداً إِلَى أَهْلِ الرِّدَّةِ كُنْتُ قَدِمْتُ إِلَى قُرْبِهِ فَإِنْ ظَفَرَ الْمُسْلِمُونَ ظَفَرُوا وَ إِنْ هَزَمُوا كُنْتُ بِصَدَدٍ لِقَاءِ أَوْ مَدَدٍ، وَ وَدِدْتُ أَنْ كُنْتُ إِذْ وَجَّهْتُ خَالِداً إِلَى الشَّامِ قَدَفْتُ الْمَشْرِقَ بِعُمَرَ بْنِ الْخَطَّابِ، فَكُنْتُ بَسَطْتُ يَدَيَّ - يَمِينِي وَ شِمَالِي - فِي سَبِيلِ اللَّهِ.

And for those which I left – I was brought Al-Ash’as as a captive, I should have struck off his neck, for a thought had come to me that he would not see any evil person except he would support him; and I would have loved it, when I sent Khalid to the apostate people to have arrived to his nearness, so if the Muslims had won, they would have won, and if they were defeated, I could have met or helped; and I would have loved it, when I sent Khalid to Syria, to have thrown Umar Bin Al-Khattab to the east, and I would have extended my hands, left and right, in the Way of Allah<sup>-azwj</sup>.

وَ أَمَّا اللَّيْثِيُّ وَوَدِدْتُ أَنْ كُنْتُ سَأَلْتُ عَنْهُنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: فَوَدِدْتُ أَنْ كُنْتُ سَأَلْتُهُ فِيمَنْ هَذَا الْأَمْرُ فَلَمْ يُنَازِعْهُ أَهْلُهُ، وَ وَدِدْتُ أَنْ كُنْتُ سَأَلْتُهُ هَلْ لِلْأَنْصَارِ فِي هَذَا الْأَمْرِ نَصِيبٌ، وَ وَدِدْتُ أَنْ كُنْتُ سَأَلْتُهُ عَنْ مِيرَاثِ الْأَخِ وَ الْعَمِّ، فَإِنَّ فِي نَفْسِي مِنْهَا حَاجَةٌ.

And as for those which I would have loved to have asked Rasool-Allah<sup>-saww</sup> about these – I would have loved to have asked him<sup>-asws</sup>, ‘Regarding who is this command?’, so I would not have disputed its rightful one; and I would have loved to have asked him<sup>-saww</sup>, ‘Is there any share for the Helpers in this command?’, and I would have loved to have asked him<sup>-asws</sup> about the

inheritance of the brother<sup>-asws</sup> (Ali<sup>-asws</sup>) and the uncle (Al-Abbas), for there is a need within myself from it”.

قَالَ الصُّدُوقُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ يَوْمَ غَدِيرِ حُمٍّ لَمْ يَدَعْ لِأَحَدٍ عُذْرًا، هَكَذَا قَالَتْ سَيِّدَةُ النِّسْوَانِ فَاطِمَةُ عَلَيْهَا السَّلَامُ لَمَّا مُبِعَتْ مِنْ فَدَكٍ وَ خَاطَبَتْ الْأَنْصَارَ فَقَالُوا: يَا بِنْتَ مُحَمَّدٍ! لَوْ سَمِعْنَا هَذَا الْكَلَامَ مِنْكَ قَبْلَ نَبِيِّنَا لِأَبِي بَكْرٍ مَا عَدَلْنَا بِعَلِيِّ أَحَدًا. فَقَالَتْ: وَ هَلْ تَرَكَ أَبِي يَوْمَ غَدِيرِ حُمٍّ لِأَحَدٍ عُذْرًا؟!

Al-Sadouq said, ‘The day of Ghadeer Khum did not leave any excuse for anyone, that is how the chieftess of the women (Syeda) Fatima<sup>-asws</sup> said it when she<sup>-asws</sup> was prevented from Fadak, and she<sup>-asws</sup> addressed the Helpers. They said, ‘O daughter<sup>-asws</sup> of Muhammad<sup>-sawww</sup>! Had we heard this speech from you<sup>-asws</sup> before our allegiances to Abu Bakr, we would not have equated anyone with Ali<sup>-asws</sup>’. She<sup>-asws</sup> said: ‘And did my<sup>-sawww</sup> father<sup>-sawww</sup>, on the day of Ghadeer Khum leave any excuse?!’<sup>29</sup>

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<sup>29</sup> Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 2

– كنز: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ، عَنْ مُحَمَّدِ بْنِ عِيسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنِ الْحُسَيْنِ الْجَمَّالِ، قَالَ: حَمَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَلَمَّا بَلَغَ غَدِيرَ حُمٍّ نَظَرَ إِلَيَّ وَ قَالَ: هَذَا مَوْضِعُ قَدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ أَخَذَ بِيَدِ عَلِيِّ عَلَيْهِ السَّلَامُ، وَ قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، وَ كَانَ عَنْ يَمِينِ الْفُسْطَاطِ أَرْبَعَةُ نَفَرٍ مِنْ قُرَيْشٍ سَمَّاهُمْ لِي،

(The book) ‘Taweel Al Ayaat Al Zaahira’ – Myhammad Bin Al Abbas, from Al Hassan Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Al Husayn Al Jammal (the camelier) who said,

‘I carried (on a camel) Abu Abdullah<sup>-asws</sup> from Al-Medina to Makkah. When he<sup>-asws</sup> reached Ghadeer Khumm, he<sup>-asws</sup> looked at me and said: ‘This is the place of the foot-step of Rasool-Allah<sup>-saww</sup> when he<sup>-saww</sup> held a hand of Ali<sup>-asws</sup> and said: ‘One whose Master<sup>-saww</sup> I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master<sup>-asws</sup>’, and on the right of the tent were four persons from Qureysh’ – and he<sup>-asws</sup> named them to me.

فَلَمَّا نَظَرُوا إِلَيْهِ وَ قَدْ رَفَعَ يَدَهُ حَتَّى بَانَ بَيَاضُ إِبْطَيْهِ، قَالَ: انظُرُوا إِلَى عَيْنَيْهِ قَدْ انْقَلَبَتَا كَأَنَّهُمَا عَيْنَا مُجْنُونٍ،

When they looked at him<sup>-saww</sup>, and he<sup>-saww</sup> had raised his<sup>-asws</sup> hand until the whiteness of his<sup>-saww</sup> armpits were seen, he (one of the four) said, ‘Look at his<sup>-saww</sup> eyes! They are rolling as if these are eyes of a madman!’

فَأَنَّهُ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: اقْرَأْ: وَ إِنَّ يَكَاذُ الَّذِينَ كَفَرُوا.. الْآيَةَ، وَ الذِّكْرُ: عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> and said: ‘Read: **And those who commit Kufr would almost smite you with their eyes (when they hear the Zikr,) [68:51].** And the ‘Zikr’ is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.

فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي أَسْمَعَنِي هَذَا مِنْكَ. فَقَالَ: لَوْ لَا أَنَّكَ جَمَالِي لَمَا حَدَّثْتُكَ بِهَذَا، لِأَنَّكَ لَا تُصَدِّقُ إِذَا رَوَيْتَ عَنِّي.

I said, ‘The Praise be to Allah<sup>-azwj</sup> Who Made me hear this from you<sup>-asws</sup>’. He<sup>-asws</sup> said: ‘Had you not been a camelier, I<sup>-asws</sup> would not have narrated with this to you, because you will not be ratified when you report from me<sup>-asws</sup>’.<sup>30</sup>

<sup>30</sup> Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 122

– كِتَابُ سُلَيْمِ بْنِ قَيْسٍ: عَنْ أَبَانَ، قَالَ: قَالَ سُلَيْمٌ: كَتَبَ أَبُو الْمُخْتَارِ بْنُ أَبِي الصَّعِقِ إِلَى عُمَرَ هَذِهِ الْأَبْيَاتِ:

Kitab Suleym Bin Qays – From Aban who said, ‘Suleym said, ‘Abu Al-Mukhtar Bin Abu Al-Saiq wrote these couplets to Umar, ‘ قَالَ سُلَيْمٌ: فَأَعَزَمَ عُمَرُ بْنُ الْخَطَّابِ تِلْكَ السَّنَةَ جَمِيعَ عُمَّالِهِ أَنْصَافَ أَمْوَالِهِمْ لِشِعْرِ أَبِي الْمُخْتَارِ، وَ لَمْ يُعْرَمَ فُنُودُ الْعَدَوِيِّ شَيْئاً – وَ قَدْ كَانَ مِنْ عُمَّالِهِ – وَ رَدَّ عَلَيْهِ مَا أَخَذَ مِنْهُ – وَ هُوَ عِشْرُونَ أَلْفَ دِرْهَمٍ – وَ لَمْ يَأْخُذْ مِنْهُ عِشْرَهُ وَ لَا نِصْفَ عِشْرِهِ، وَ كَانَ مِنْ عُمَّالِهِ الَّذِينَ أُعْرِمُوا أَبُو هُرَيْرَةَ عَلَى الْبَحْرَيْنِ فَأَخْصَى مَالَهُ فَبَلَغَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفاً، فَأَعَزَمَهُ اثْنَيْ عَشَرَ أَلْفاً.

Suleym said, ‘Umar Bin Al-Khattab, during that year, levied the entirety of his office bearers, half of their wealth due to the poem of Abu Al-Mukhtar, and did not levy Qunfuz Al-Adawy anything – and he was from his office bearers – and returned whatever was taken from him – and it was twenty thousand Dirhams, and did not take any taxation from him, nor had the tax, and he was from his office bearers whom Abu Hureyra had levied upon Al-Bahrain. He counted his wealth and it reached twenty-four thousand, and had levied him twelve thousand.

فَقَالَ أَبَانٌ: قَالَ سُلَيْمٌ: فَلَقِيتُ عَلِيًّا صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ فَسَأَلْتُهُ عَمَّا صَنَعَ عُمَرُ؟ فَقَالَ: هَلْ تَدْرِي لِمَ كَفَّ عَنْ فُنُودِي وَ لَمْ يُعْرَمَ شَيْئاً؟! قُلْتُ: لَا. قَالَ: لِأَنَّهُ هُوَ الَّذِي ضَرَبَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا بِالسُّوطِ حِينَ جَاءَتْ لِتَحْوَلَ بَيْنِي وَ بَيْنَهُمْ فَمَاتَتْ صَلَوَاتُ اللَّهِ عَلَيْهَا، وَ إِنَّ أَثَرَ السُّوطِ لَفِي عَضُدِهَا مِثْلَ الدَّمْلُجِ.

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

قَالَ أَبَانٌ: قَالَ سُلَيْمٌ: انْتَهَيْتُ إِلَى خَلْفَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَيْسَ فِيهَا إِلَّا هَاشِمِيٌّ غَيْرَ سَلْمَانَ وَ أَبِي دَرٍّ وَ الْمِقْدَادِ وَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ عُمَرَ بْنِ أَبِي سَلَمَةَ وَ قَيْسَ بْنَ سَعْدِ بْنِ عَبَادَةَ،

Aban narrates from Sulaym who said, ‘I ended up near a group in the Masjid of Rasool-Allah<sup>-saww</sup>. There was no one in it except for the Hashimites, apart from Salman<sup>ar</sup>, and Abu Zarr<sup>ar</sup>, and Al-Miqdad<sup>ar</sup>, and Muhammad Bin Abu Bakr, and Umar Bin Abu Salma, and Qays Bin Sa’d Bin Abada’.

فَقَالَ الْعَبَّاسُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: مَا تَرَى عُمَرَ مَنَعَهُ مِنْ أَنْ يُعْرَمَ فُنُوداً كَمَا عَرَّمَ جَمِيعَ عُمَّالِهِ؟. فَنَظَرَ عَلِيُّ عَلَيْهِ السَّلَامُ إِلَى مَنْ حَوْلَهُ، ثُمَّ اغْرَوْرَقَتْ عَيْنَاهُ، ثُمَّ قَالَ: شَكَرَ لَهُ ضَرْبَةُ صَرْحًا فَاطِمَةَ عَلَيْهَا السَّلَامُ بِالسُّوطِ فَمَاتَتْ وَ فِي عَضُدِهَا أَثَرُهُ كَأَنَّهُ الدَّمْلُجُ.

Al-Abbas said to Ali<sup>-asws</sup>, ‘What is your<sup>-asws</sup> opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?’ So Ali<sup>-asws</sup> looked at the ones around him<sup>-asws</sup>, then his<sup>-asws</sup> eyes filled up with tears, then he<sup>-asws</sup> said: ‘In appreciation for the strike which he struck at (Syeda) Fatima<sup>-asws</sup>, with the whip. She<sup>-asws</sup> passed away, and on her<sup>-asws</sup> shoulder was the effect of it, like a bruise and swelling’.

ثُمَّ قَالَ (ع): الْعَجَبُ بِمَا أَشْرَبَتْ قُلُوبَ هَذِهِ الْأُمَّةِ مِنْ حُبِّ هَذَا الرَّجُلِ وَ صَاحِبِهِ مِنْ قَبْلِهِ، وَ التَّسْلِيمِ لَهُ فِي كُلِّ شَيْءٍ أَحَدْتَهُ. لَئِنْ كَانَ عُمَّالُهُ حَوْنَةً وَ كَانَ هَذَا الْمَالُ فِي أَيْدِيهِمْ حَيَاتَةً مَا كَانَ حَلًّا لَهُ تَرْكُهُ؟!، وَ كَانَ لَهُ أَنْ يَأْخُذَهُ كُلُّهُ، فَإِنَّهُ فِيءٌ لِلْمُسْلِمِينَ،

Then he<sup>asws</sup> said: 'The strange thing is what the hearts of this community are drinking from the love of this man and his companion that was before him, and their submission to him in everything 'new' that he comes up with. If his (2<sup>nd</sup> Caliph's) workers were fraudsters and that this wealth, which was in their hands was fraudulent, it was not permissible for him to leave it (any of it with them), and he should have taken all of it back, for it was the wealth of the Muslims.

فَمَا بَالُهُ يَأْخُذُ نِصْفَهُ وَيَبْرُكُ نِصْفَهُ. وَ لَئِنْ كَانُوا غَيْرَ حَوْنَةٍ فَمَا حَلَّ لَهُ أَنْ يَأْخُذَ أَمْوَالَهُمْ وَ لَا شَيْئاً مِنْهَا قَلِيلاً وَ لَا كَثِيراً وَ إِنَّمَا أَخَذَ أَنْصَافَهَا.

What made him take half of it and leave the other half (in their possession)? And if it was not fraudulent, then it was not permissible for him to take anything from their wealth, neither little nor a lot. But he (Umar) took half of it.

وَ لَوْ كَانَتْ فِي أَيْدِيهِمْ حَيَاتَةٌ، ثُمَّ لَمْ يُعْرُوا بِهَا وَ لَمْ تُعْمَ عَلَيْنِهِمُ الْبَيِّنَةُ مَا حَلَّ لَهُ أَنْ يَأْخُذَ مِنْهُمْ قَلِيلاً وَ لَا كَثِيراً.

And if that which was in their hands, was fraudulent, and they did not accept it as such, and he did not establish any proof over them for it, it was not permissible for him to take from them, neither little nor a lot.

وَ أَعْجَبُ مِنْ ذَلِكَ إِعَادَتُهُ إِيَّاهُمْ إِلَى أَعْمَالِهِمْ، لَئِنْ كَانُوا حَوْنَةً مَا حَلَّ لَهُ أَنْ يَسْتَعْمِلَهُمْ، وَ لَئِنْ كَانُوا غَيْرَ حَوْنَةٍ مَا حَلَّتْ لَهُ أَمْوَالُهُمْ،

And what is even stranger than that is that he has reinstated some of them back to their positions. If they were fraudsters, it was not permissible for him to keep them as the office-bearers, and if they were not fraudsters, their wealth was not permissible for him (to take back from them)'.  
'

ثُمَّ أَقْبَلَ عَلَيَّ (ع) عَلَى الْقَوْمِ فَقَالَ: الْعَجَبُ لِقَوْمٍ يَرَوْنَ سُنَّةَ نَبِيِّهِمْ تَتَبَدَّلُ وَ تَتَغَيَّرُ شَيْئاً شَيْئاً وَ أَبَاً أَبَاً ثُمَّ يَرْضَوْنَ وَ لَا يُنْكِرُونَ، بَلْ يَعْضُبُونَ لَهُ وَ يَعْتَبُونَ عَلَيَّ مِنْ عَابِ عَلَيْهِ وَ أَنْكَرَهُ،

Then Ali<sup>asws</sup> turned towards the people and said: 'It is strange that the people are seeing the Sunnah of their Prophet<sup>saww</sup> being altered and replaced by other things, one by one, and door by door (part by part), but they are happy with it and do not deny them, but instead they get angry on his behalf at the one who finds faults with him and denies him (instead).

ثُمَّ يَجِيءُ قَوْمٌ بَعْدَنَا فَيَتَّبِعُونَ بِدَعْوَتِهِ وَ جَوْرَهُ وَ أَحْدَانَهُ وَ يَتَّخِذُونَ أَحْدَانَهُ سُنَّةً وَ دِيناً يَتَّقَرُّونَ بِهَا إِلَى اللَّهِ

Then, very soon people will come after us who will follow his innovations, and his injustices, and his new things, and will take his new things as 'Sunnah' and make it to be their religion, in order to be close to Allah<sup>azwj</sup> by these.

فِي مِثْلِ تَحْوِيلِهِ مَقَامَ إِبْرَاهِيمَ مِنَ الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى الْمَوْضِعِ الَّذِي كَانَ فِيهِ فِي الْجَاهِلِيَّةِ الَّذِي حَوَّلَهُ مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

For example - He (Umar) transferred the ‘*Maqaam-e-Ibrahim<sup>as</sup>*’ from the place where it was placed by Rasool-Allah<sup>-sawww</sup> to the place which it used to be in the era of ignorance, where Rasool-Allah<sup>-sawww</sup> had moved it from (upon conquering Mecca).

و فِي تَغْيِيرِهِ صَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مُدَّهُ، وَ فِيهِمَا فَرِيضَةٌ وَ سُنَّةٌ، فَمَا كَانَ زِيَادَتُهُ إِلَّا سُوءٌ، لِأَنَّ الْمَسَاكِينَ فِي كِفَاةِ الْيَمِينِ وَ الظَّهَارِ بَيْنَمَا يُعْطُونَ وَ مَا يَجِبُ فِي الرِّزْقِ، وَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَا وَ صَاعِنَا، لَا يَحُولُونَ بَيْنَهُ وَ بَيْنَ ذَلِكَ، لَكِنَّهُمْ رَضُوا وَ قَبِلُوا مَا صَنَعَ،

And with regards to him changing the *Sa’a* of Rasool-Allah<sup>-sawww</sup> and his<sup>-sawww</sup> *Mudd*, and in both of them is an obligation and a Sunnah. So, he did not increase anything except for evil, because the poor – with regards to their expiations of the oath and the ‘*Zihaar*’ – by both of these they give what is obligatory for them. And Rasool-Allah<sup>-sawww</sup> has said: ‘O Allah<sup>-azwj</sup>, Bless for us with regards for our *Mudd* and our *Sa’a*!’ They did not place any obstructions between him and that, but they were pleased with it and accepted what he did.

وَ قَبْضِهِ وَ صَاحِبِهِ فَذَكَ- وَ هِيَ فِي يَدَيِ فَاطِمَةَ عَلَيْهَا السَّلَامُ مَقْبُوضَةٌ، فَذُ أُكَلَّتْ غَلَّتْهَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- فَسَأَلَتَا الْبَيْتَةَ عَلَى مَا فِي يَدَيْهَا، وَ لَمْ يُصَدِّقْهَا وَ لَا صَدَّقْ أُمَّ أَيْمَنَ، وَ هُوَ يَعْلَمُ يَقِينًا- كَمَا نَعْلَمُ- أَمَّا فِي يَدَيْهَا، وَ لَمْ يَحِلَّ لَهُ أَنْ يَسْأَلَهَا الْبَيْتَةَ عَلَى مَا فِي يَدَيْهَا، وَ لَا أَنْ يَتَّهَمَهَا،

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of Fatima<sup>-asws</sup>. She<sup>-asws</sup> had consumed from its yield in the era of the Prophet<sup>-sawww</sup>. They asked her<sup>-asws</sup> for proof for that which was already in her<sup>-asws</sup> hands, and neither did they ratify her<sup>-asws</sup> nor Umm Ayman<sup>-ra</sup> (Bibi Fizza). And he knew with conviction – just as we<sup>-asws</sup> know – that it was in her<sup>-asws</sup> hands. And it was not permissible for him to ask her<sup>-asws</sup> for proof for that which was already in her<sup>-asws</sup> hands, or for him to hurl accusations at her<sup>-asws</sup>.

ثُمَّ اسْتَحْسَنَ النَّاسُ ذَلِكَ وَ حَمِدُوهُ وَ قَالُوا: إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْوَرَعُ وَ الْفَضْلُ، ثُمَّ حَسَنَ فُبِحَ فَعَلِيهِمَا أَنْ عَدَلَا عَنْهَا فَقَالَا بِالظَّنِّ-: إِنَّ فَاطِمَةَ لَنْ تَقُولَ إِلَّا حَقًّا، وَ إِنَّ عَلِيًّا لَمْ يَشْهَدْ إِلَّا بِحَقِّ، وَ لَوْ كَانَتْ مَعَ أُمَّ أَيْمَنَ امْرَأَةٌ أُخْرَى أَمْضَيْنَا لَهَا،

Then the people beautified that and praised him for it and said, ‘But he did that due to his piety and virtue’. Then they beautified the ugly deeds of them both as being fair and equitable. They said, ‘We think that Fatima<sup>-asws</sup> did not say except for the truth, and that Ali<sup>-asws</sup> did not testify except with the truth, and had there been with Umm Ayman another woman (to testify), we would have given it to her<sup>-asws</sup>’.

فَخَطَبْنَا بِذَلِكَ عِنْدَ الْجُهَالِ، وَ مَا لَهْمَا وَ مَنْ أَمَرَهَا أَنْ يَكُونَا حَاكِمَيْنِ فَيُعْطِيَانِ أَوْ يَمْنَعَانِ، وَ لَكِنَّ الْأُمَّةَ ابْتُلُوا بِمَا فَأَدْخَلَا نَفْسَهُمَا فِيمَا لَا حَقَّ لَهْمَا فِيهِ وَ لَا عِلْمَ لَهْمَا فِيهِ،

They both gained credibility by that among the ignorant people, and what are these two, and who made these two to be rulers, so they should be followed or prevented?’ But the community got involved with the two of them and entered themselves into that in which they had no right for them both, and both of them did not have any knowledge about it.

وَ قَدْ قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ حِينَ أَرَادَ انْتِزَاعَهَا مِنْهَا، وَ هِيَ فِي يَدَيْهَا-: أَلَيْسَتْ فِي يَدِي وَ فِيهَا وَ كَيْلِي، وَ قَدْ أُكَلَّتْ غَلَّتْهَا وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيٌّ!؟. قَالَا: بَلَى.

And (Syeda) Fatima<sup>-asws</sup> had said to them both – when he wanted to take it (Fadak) away from her<sup>-asws</sup>, and it was in her<sup>-asws</sup> hands: ‘Is this not in my<sup>-asws</sup> hands and my<sup>-asws</sup> representative regarding it is here, and I<sup>-asws</sup> had consumed the yield from it whilst Rasool-Allah<sup>-saww</sup> was alive?’ They both said, ‘Yes’.

قَالَتْ: فَلِمَ تَسْأَلَانِي الْبَيْتَةَ عَلَى مَا فِي يَدَيَّ؟. قَالَا: لِأَنَّهَا فِي يَدَيْ الْمُسْلِمِينَ، فَإِنْ قَامَتْ بَيْتَةٌ وَإِلَّا لَمْ تُمَضَّهَا.

She<sup>-asws</sup> said: ‘So why do you ask me<sup>-asws</sup> for the proof on that which is already in my<sup>-asws</sup> hands?’ He said, ‘Because this is war booty for the Muslims, so you<sup>-asws</sup> produce the proof otherwise we will not give it’.

فَقَالَتْ لهُمَا- وَ النَّاسِ حَوْلَهُمَا يَسْمَعُونَ-: أ فَتُرِيدَانِ أَنْ تَرُدَّ مَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ تَحْكُمَا فِيْنَا خَاصَّةً بِمَا لَمْ تَحْكُمَا فِي سَائِرِ الْمُسْلِمِينَ؟! أَيُّهَا النَّاسُ! اسْمَعُوا مَا رَكَبَاهَا. قُلْتُ: أ رَأَيْتُمَا إِنْ ادَّعَيْتَ مَا فِي أَيْدِي الْمُسْلِمِينَ مِنْ أَمْوَالِهِمْ تَسْأَلُونِي الْبَيْتَةَ أَمْ تَسْأَلُونَهُمْ؟. قَالَا: لَا، بَلْ نَسْأَلُكَ.

She<sup>-asws</sup> said to both of them – and the people around them were listening: ‘Do the two of you want to turn back what Rasool-Allah<sup>-saww</sup> has done, and you both are issuing a ruling with regards to us<sup>-asws</sup> especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I<sup>-asws</sup> were to claim to be in my<sup>-asws</sup> hands from the wealth of the Muslims, you will ask me<sup>-asws</sup> for the proof or from them?’ They said, ‘But we will ask you<sup>-asws</sup>’.

قُلْتُ: فَإِنْ ادَّعَى جَمِيعُ الْمُسْلِمِينَ مَا فِي يَدَي تَسْأَلُونَهُمُ الْبَيْتَةَ أَمْ تَسْأَلُونِي؟. فَعَضِبَ عُمَرُ، وَ قَالَ: إِنَّ هَذَا فِي يَدَيْ الْمُسْلِمِينَ وَ أَرْضُهُمْ وَ هِيَ فِي يَدَي فَاطِمَةَ (ع) تَأْكُلُ غَلَّتْهَا، فَإِنْ أَقَامَتْ بَيْتَةَ عَلَى مَا ادَّعَيْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هَبَّهَا لَهَا مِنْ بَيْنِ الْمُسْلِمِينَ وَ هِيَ فِي يَدَيْهِمْ وَ حَقُّهُمْ نَظَرْنَا فِي ذَلِكَ.

She<sup>-asws</sup> said: ‘If all the Muslims were to make a claim for that which is in my<sup>-asws</sup> hands, you will ask them for the proof or from me<sup>-asws</sup>?’ Umar got angry and said: ‘This is the ‘Fey’ (war booty) for the Muslims and their land, and it is in the hands of (Syeda) Fatima<sup>-asws</sup> and she<sup>-asws</sup> is consuming the yield of it, so if she<sup>-asws</sup> can establish proof on what she<sup>-asws</sup> is claiming Rasool-Allah<sup>-saww</sup> gifted it to her<sup>-asws</sup> from between the Muslims – and it is their war booty and their right – we will look into that’.

قَالَ: أُنْشِدُكُمْ بِاللَّهِ أ مَا سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنْ ابْتَدَى سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ؟. قَالُوا: اللَّهُمَّ نَعَمْ، قَدْ سَمِعْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

She<sup>-asws</sup> said: ‘It is sufficient for me<sup>-asws</sup> that I<sup>-asws</sup> should adjure you with Allah<sup>-azwj</sup> as Witness, O you people, but have you not heard Rasool-Allah<sup>-saww</sup> say: ‘My<sup>-saww</sup> daughter<sup>-asws</sup> is the Chieftess of the women of the Paradise?’ They said, ‘O Allah<sup>-azwj</sup>, yes, we have heard it from Rasool-Allah<sup>-saww</sup>’.

قَالَتْ: أ فَسَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ تَدَّعِي الْبَاطِلَ وَ تَأْخُذُ مَا لَيْسَ لَهَا؟! أ رَأَيْتُمْ لَوْ أَنَّ أَرْبَعَةَ شَهِدُوا عَلَيَّ بِفَاحِشَةٍ أَوْ رَجُلَانِ بِسَرِقَةٍ أ كُنْتُمْ مُصَدِّقِينَ عَلَيَّ؟! . فَأَمَّا أَبُو بَكْرٍ فَسَكَتَ، وَ أَمَّا عُمَرُ فَقَالَ: وَ نُوفِعُ عَلَيْكَ الْحَدَّ.

She<sup>-asws</sup> said: ‘Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me<sup>-asws</sup> for

immorality, or two men for theft, you will ratify them against me<sup>-asws</sup>?’ As for Abu Bakr, he was silent, but not Umar. He said, ‘Yes, we will apply the Limits (of the Law) on you<sup>-asws</sup>’.

فَقَالَتْ: كَذَبْتَ وَ لَوَّمْتَ، إِلَّا أَنْ تُقَرَّ أَنَّكَ لَسْتَ عَلَى دِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، إِنَّ الَّذِي يُجِيرُ عَلَى سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ شَهَادَةً أَوْ يُقِيمُ عَلَيْهَا حَدًّا لَمَلْعُونٌ كَاثِرٌ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، إِنَّ مَنْ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ أَهْلَ الْبَيْتِ وَ طَهَّرَهُمْ تَطْهِيرًا، لَا يُجُوزُ عَلَيْهِمْ شَهَادَةٌ، لِأَنَّهُمْ مَعْصُومُونَ مِنْ كُلِّ سُوءٍ، مُطَهَّرُونَ مِنْ كُلِّ فَاحِشَةٍ،

She said: ‘You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad<sup>-sawww</sup>. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her<sup>-asws</sup>, is an accursed infidel by what Allah<sup>-azwj</sup> Sent down upon Muhammad<sup>-sawww</sup>, because they<sup>-asws</sup> are the ones from whom<sup>-asws</sup> Allah<sup>-azwj</sup> has kept away all uncleanness and Purified them<sup>-asws</sup> with a thorough Purifying [33:33]. It is not permissible to have witnesses against them<sup>-asws</sup> because they<sup>-asws</sup> are infallible from every evil, and pure from every immorality.

حَدَّثَنِي عَنْ أَهْلِ هَذِهِ الْآيَةِ، لَوْ أَنَّ قَوْمًا شَهِدُوا عَلَيْهِمْ أَوْ عَلَى أَحَدٍ مِنْهُمْ بِشِرْكٍ أَوْ كُفْرٍ أَوْ فَاحِشَةٍ كَانَ الْمُسْلِمُونَ يَتَبَرَّءُونَ مِنْهُمْ وَ يَحْدُوهُمْ؟. قَالَ: نَعَمْ، وَ مَا هُمْ وَ سَائِرُ النَّاسِ فِي ذَلِكَ إِلَّا سَوَاءٌ.

Narrate to me<sup>-asws</sup> – O Umar – who are the rightful of this Verse? If the people testify against them<sup>-asws</sup> or any one<sup>-asws</sup> from them<sup>-asws</sup>, of Polytheism or Kufr, or immorality, will the Muslims keep away from them<sup>-asws</sup> and apply the Limits (of the Law) on them<sup>-asws</sup>?’ He said, ‘Yes, and they<sup>-asws</sup> and the rest of the people with regards to that are not but equal’.

قَالَتْ: كَذَبْتَ وَ كَفَرْتَ، لِأَنَّ اللَّهَ عَصَمَهُمْ وَ أَنْزَلَ عِصْمَتَهُمْ وَ طَهَّرَهُمْ وَ أَذْهَبَ عَنْهُمْ الرَّجْسَ، فَمَنْ صَدَّقَ عَلَيْهِمْ يُكَذِّبُ اللَّهَ وَ رَسُولَهُ. فَقَالَ أَبُو بَكْرٍ: أَقْسَمْتُ عَلَيْكَ - يَا عُمَرُ - لَمَا سَكَتَ،

She<sup>-asws</sup> said: ‘You have lied and committed Kufr, they<sup>-asws</sup> and the rest of the people are not equal with regards to that because Allah<sup>-azwj</sup> has Made them<sup>-asws</sup> to be Infallible and Revealed their<sup>-asws</sup> Infallibility, and their<sup>-asws</sup> Purification, and Kept away from them<sup>-asws</sup>, the impurities. Therefore, the one who ratifies against them<sup>-asws</sup>, he has lied against Allah<sup>-azwj</sup> and his<sup>-azwj</sup> Rasool<sup>-sawww</sup>. Abu Bakr said, ‘I am holding you on oath – O Umar – to keep quiet’.

فَلَمَّا أَنْ كَانَ اللَّيْلُ أُرْسِلَ إِلَى خَالِدِ بْنِ الْوَلِيدِ، فَقَالَ إِنَّا نُرِيدُ أَنْ نُسِرَّ إِلَيْكَ أَمْرًا وَ نَحْمِلَكَ عَلَيْهِ. فَقَالَ: الْجَمَلَانِي عَلَى مَا شِئْتُمَا فَلَيْتِي طَوَّعَ أَيْدِيكُمَا.

When it was night time, they both (Abu Bakr and Umar) went to Khalid Bin Waleed. They said, ‘We want to issue a secret command to you, and trust that you will be steadfast with it’. He said, ‘Burden me with whatsoever you like, for I am obedient at your hands’.

فَقَالَا لَهُ: إِنَّهُ لَا يَنْفَعُنَا مَا نَحْنُ فِيهِ مِنَ الْمُلْكِ وَ السُّلْطَانِ مَا دَامَ عَلَيَّ حَيًّا، أَمَا سَمِعْتَ مَا قَالَ لَنَا وَ مَا اسْتَقْبَلْنَا بِهِ، وَ نَحْنُ لَا نَأْمَنُ أَنْ يَدْعُوَ فِي السِّرِّ فَيَسْتَجِيبَ لَهُ قَوْمٌ فَيَنَاهِضَنَا فَإِنَّهُ أَشْجَعُ الْعَرَبِ،

They said to him, ‘This (Caliphate) is of no benefit to us, what we have regarding it, from the kingdom and the Sultanate, so long as Ali<sup>-asws</sup> is still alive. Did you hear what he<sup>-asws</sup> said to us and what he<sup>-asws</sup> had replied back out to us? And we do not feel secure for he<sup>-asws</sup> might call in

secret, so the people would respond to him<sup>-asws</sup> and he<sup>-asws</sup> will confront us since he<sup>-asws</sup> is the bravest of the Arabs.

وَقَدْ ارْتَكَبْنَا مِنْهُمْ مَا رَأَيْتَ وَغَلَبْنَا عَلَى مَلِكِ ابْنِ عَمِّهِ وَ لَا حَقَّ لَنَا فِيهِ، وَ انْتَرَعْنَا فَدَكَ مِنْ امْرَأَتِهِ، فَإِذَا صَلَّى بِالنَّاسِ الْعِدَاةَ، فَتَمَّ إِلَى جَانِبِهِ وَ لِيَكُنْ سَيْفُكَ مَعَكَ، فَإِذَا صَلَّى وَ سَلَّمْتَ فَاضْرِبْ عُنُقَهُ.

And we have committed from it what you have seen, and have overcome the kingdom of the son<sup>-as</sup> of his<sup>-saww</sup> uncle<sup>-as</sup> whilst we had no rights with regards to it, and we confiscated Fadak from his<sup>-asws</sup> wife<sup>-asws</sup>. When you pray the morning Salat with the people, stand beside him<sup>-asws</sup> and have your sword with you, and when I send the salutations in the Salat, strike his<sup>-asws</sup> neck’.

فَقَالَ: صَلَّى خَالِدُ بْنُ الْوَلِيدِ بِيَجْنِي مُتَقَلِّدًا السَّيْفِ، فَقَامَ أَبُو بَكْرٍ فِي الصَّلَاةِ فَجَعَلَ يُؤَامِرُ نَفْسَهُ وَ نَدِمَ وَ أَسْقَطَ فِي يَدِهِ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَطْلُعَ، ثُمَّ قَالَ: - قَبْلَ أَنْ يُسَلِّمَ - لَا تَفْعَلْ يَا خَالِدُ مَا أَمَرْتُكَ، ثُمَّ سَلَّمَ، فَقُلْتُ لِحَالِدٍ: مَا ذَلِكَ؟ قَالَ: قَدْ كَانَ أَمْرِي إِذَا سَلَّمَ أَضْرِبُ عُنُقَكَ. قُلْتُ: أَوْ كُنْتَ فَاعِلًا؟! قَالَ: إِي وَ رَبِّي إِذَا لَفَعَلْتُ.

Ali<sup>-asws</sup> said: ‘Khalid prayed by my<sup>-asws</sup> side wearing the sword. Abu Bakr stood up during the Prayer, and regretted to himself, and was silent with his hands until the sun almost rose. Then he said (to Khalid) – before he sent salutation: ‘Do not do what I had ordered you to’. Then he sent salutations. I<sup>-asws</sup> said to Khalid: ‘And what was that about?’ He said, ‘He had ordered me – when he sends salutations – that I should strike your<sup>-asws</sup> neck’. I<sup>-asws</sup> said: ‘Would you have done it?’ He said, ‘Yes, and by my Lord<sup>-azwj</sup>, I would have done it’.

قَالَ سُلَيْمٌ: ثُمَّ أَقْبَلَ (ع) عَلَى الْعَبَّاسِ وَ مَنْ حَوْلَهُ ثُمَّ قَالَ: أَلَا تَعْجَبُونَ مِنْ حَبْسِهِ وَ حَبْسِ صَاحِبِهِ عَنَّا سَهْمَ ذِي الْقُرْبَى الَّذِي فَرَضَهُ اللَّهُ لَنَا فِي الْقُرْآنِ، وَ قَدْ عَلِمَ اللَّهُ أَنَّهُمْ سَيَظْلِمُونَنَا وَ يَنْتَزِعُونَهُ مِنَّا،

Sulaym said, ‘Then he<sup>-asws</sup> turned towards Al-Abbas and those who were around him, then said: ‘Do you not wonder at the one who withheld it and his companion who withheld it from us, the share for the near relatives which Allah<sup>-azwj</sup> had Obligated for us<sup>-asws</sup> in the Quran? And Allah<sup>-azwj</sup> Knew that they would oppress us by it and seize it from us<sup>-asws</sup>’.

فَقَالَ: إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجَمْعَانِ!؟.

He<sup>-azwj</sup> Said: ***if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things [8:41]***

وَ الْعَجَبُ لَهُدْمِهِ مَنْزِلَ أَحَبِّي جَعْفَرٍ وَ إِخْوَانِهِ فِي الْمَسْجِدِ، وَ لَمْ يُعْطِ بَيْتَهُ مِنْ ثَمَنِهِ قَلِيلًا وَ لَا كَثِيرًا، ثُمَّ لَمْ يَعْجَبْ ذَلِكَ عَلَيْهِ النَّاسُ وَ لَمْ يُعَيِّرُوهُ، فَكَأَنَّمَا أَخَذَ مَنْزِلَ رَجُلٍ مِنَ الدَّيْلَمِ - وَ فِي رِوَايَةٍ أُخْرَى: دَارَ رَجُلٍ مِنْ تُرْكِ كَابُلٍ -.

And it is strange that he demolished the house of my<sup>-asws</sup> brother Ja’far and joined it with the Masjid, and never gave his sons anything from its value, neither little nor more. Then the people did not fault that to him and did not change it. It was as if he had taken a house from a man from ‘Daylam’. And in another report, ‘House of a man from Turk Kaboul’.

وَالْعَجَبُ لِحُجْلِهِ وَ جَهْلِ الْأُمَّةِ أَنَّهُ كَتَبَ إِلَى جَمِيعِ عُمَّالِهِ: أَنَّ الْجُنُبَ إِذَا لَمْ يَجِدِ الْمَاءَ فَلَيْسَ لَهُ أَنْ يُصَلِّيَ وَ لَيْسَ لَهُ أَنْ يَتَيَمَّمُ بِالصَّعِيدِ حَتَّى يَجِدَ الْمَاءَ، وَ إِنْ لَمْ يَجِدْهُ حَتَّى يَلْقَى اللَّهَ- وَ فِي رِوَايَةٍ أُخْرَى: وَ إِنْ لَمْ يَجِدْهُ سَنَةً-

And it is strange, his ignorance and the ignorance of the community, that he wrote to all of his office bearers that, ‘The one who is in requirement of the major ablution, if he does not find water, it is not upon him to pray Salat and it is not upon him to perform ‘*Tayammum*’ with the earth until he does find water, even though he does not find it until he meets Allah<sup>-azwj</sup>’. And in another report, ‘And if he does not find a Sunnah’.

ثُمَّ قَبِلَ النَّاسُ مِنْهُ وَ رَضُوا بِهِ، وَ قَدْ عَلِمَ وَ عَلِمَ النَّاسُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ أَمَرَ عَمَّارًا وَ أَمَرَ أَبَا ذَرٍّ أَنْ يَتَيَمَّمَا مِنَ الْجَنَابَةِ وَ يُصَلِّيَا وَ شَهِدَا بِهِ عِنْدَهُ وَ غَيْرَهُمَا فَلَمْ يَقْبَلِ ذَلِكَ وَ لَمْ يَرْفَعْ بِهِ رَأْسًا.

Then the people accepted that and were happy with it, and he knew as well as the people that the Messenger of Allah<sup>-saww</sup> had ordered Ammar and ordered Abu Zarr<sup>ar</sup> that they should perform *Tayammum* from the sexual impurity and pray Zarr<sup>ra</sup>, and he was a witness to it as well as the others, but he did not accept that and did not raise any heads with it.

وَ الْعَجَبُ لِمَا قَدْ خَلَطَ قَضَايَا مُخْتَلِفَةً فِي الْجَدِّ بَعِيرٍ عَلِيمٍ تَعَسُفًا وَ جَهْلًا، وَ إِعْثَابَهُمَا مَا لَمْ يَعْلَمَا جُزْأَةً عَلَى اللَّهِ وَ قَلَّةِ وَرَعٍ، ادَّعَبَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَاتَ وَ لَمْ يَقْضِ فِي الْجَدِّ شَيْئًا مِنْهُ، وَ لَمْ يَدْعُ أَحَدًا يَعْلَمُ مَا لِلْجَدِّ مِنَ الْمِيرَاثِ، ثُمَّ تَابَعُوهُمَا عَلَى ذَلِكَ وَ صَدَّقُوهُمَا.

And it is strange, when he mixed up different issues with regards to the inheritance from a grandfather arbitrarily without knowledge and due to ignorance, and what these two claimed to know and their audacity against Allah<sup>-azwj</sup> and their lack of piety. They claimed that Rasool-Allah<sup>-azwj</sup> passed away never having made any decision with regards to the (inheritance of) grandfather, and no one knows what is to be the inheritance from the grandfather. Then the people followed them on that and ratified the two of them.

وَ عَثِقَهُ أُمَّهَاتِ الْأَوْلَادِ، فَأَخَذَ النَّاسُ بِقَوْلِهِ وَ تَرَكُوا أَمْرَ اللَّهِ وَ أَمَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And the freeing of the mothers of the boys (*Ummuhaat Al-Awlaad*), so the people took his word but left (ignored) the order of Rasool-Allah<sup>-saww</sup>.

وَ مَا صَنَعَ بِنَصْرِ بْنِ حَجَّاجٍ وَ بِجَعْدِ بْنِ سُلَيْمٍ وَ بِابْنِ وَرَثَةَ [وَبَرَّةَ].

And what he did with Nasr Bin Al-Hajjaj, and with Jo’da and the son of Wabrat.

وَ أُعْجِبُ مِنْ ذَلِكَ أَنَّ أَبَا كَيْفٍ الْعَبْدِيَّ أَنَا، فَقَالَ: إِنِّي طَلَّقْتُ امْرَأَتِي وَ أَنَا غَائِبٌ- فَوَصَلَ إِلَيْهَا الطَّلَاقُ ثُمَّ رَاجَعْتُهَا وَ هِيَ فِي عِدَّتِهَا، وَ كَتَبْتُ إِلَيْهَا فَلَمْ يَصِلِ الْكِتَابُ إِلَيْهَا حَتَّى تَزَوَّجَتْ، فَكُتِبَ لَهُ: إِنْ كَانَ هَذَا الَّذِي تَزَوَّجَهَا دَخَلَ بِهَا فَهِيَ امْرَأَتُهُ وَ إِنْ كَانَ لَمْ يَدْخُلْ بِهَا فَهِيَ امْرَأَتُكَ،

And stranger than that is when Abu Kanaf Al-Abady came up to him and said, ‘I divorced my wife whilst I was away, and the news of the divorce reached her. Then I reverted back to her whilst she was still in her waiting period, and I wrote to her. The letter did not reach her until after she had remarried’. He (Umar) wrote to him, ‘If this man who has married her did establish marital relations with her then she is his wife, and if had not had marital relations with her then she is your wife’.

وَكَتَبَ لَهُ ذَلِكَ وَ أَنَا شَاهِدٌ، وَ لَمْ يُشَاوِرْنِي وَ لَمْ يَسْأَلْنِي، يَرَى اسْتِغْنَاءَهُ بِعِلْمِهِ عَنِّي، فَأَرَدْتُ أَنْ أَتَّهَمَهُ ثُمَّ قُلْتُ: مَا أَبَالِي أَنْ يَفْضَحَهُ اللَّهُ ثُمَّ لَمْ تَعْبَهُ النَّاسُ بَلِ اسْتَحْسَنُوهُ وَ اتَّخَذُوهُ سُنَّةً وَ قَبِلُوهُ عَنْهُ، وَ رَأَوْهُ صَوَابًا، وَ ذَلِكَ قَضَاءٌ وَ لَا يَفْضِي بِهِ مَجْنُونٌ.

And he wrote that to him, and I<sup>-asws</sup> am a witness to it. He never consulted me<sup>-asws</sup> and did not even ask me<sup>-asws</sup> about it. He thought that due to his knowledge, he was in no need of me<sup>-asws</sup>. I<sup>-asws</sup> intended to prevent him, but then I<sup>-asws</sup> thought: ‘What do I<sup>-asws</sup> care if Allah<sup>-azwj</sup> Exposes him’. Then the people did not fault him, but beautified his actions and took to his ways and accepted it from him and saw it as being correct, and that is such a judgment that even if an insane person would not judge it.

ثُمَّ تَزَكَّى مِنَ الْأَذَانِ (حَيَّ عَلَى خَيْرِ الْعَمَلِ) فَاتَّخَذُوهُ سُنَّةً وَ تَابَعُوهُ عَلَى ذَلِكَ.

Then he left from the Call to Prayer (Azaan), ‘Hurry to the best of the deeds’ (*Hayya Alaa Khayr Al-Amal*). They took to his ways and followed him on that.

وَ قَضَيْتِهِ فِي الْمَقْعُودِ أَنَّ أَجَلَ امْرَأَتِهِ أَرْبَعُ سِنِينَ ثُمَّ تَتَزَوَّجُ فَإِنْ جَاءَ زَوْجُهَا خَيْرٌ بَيْنَ امْرَأَتِهِ وَ بَيْنَ الصَّدَاقِ، فَاسْتَحْسَنَهُ النَّاسُ وَ اتَّخَذُوهُ سُنَّةً وَ قَبِلُوهُ عَنْهُ جَهْلًا وَ قِلَّةَ عِلْمٍ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

And he judged regarding the missing husband, and that if four years have passed, then she could wed again. If her husband turns up then he shall have the choice between the wife and the dowry. The people beautified it and took to his way and accepted it from his ignorance, and said that he knew the Book of Allah<sup>-azwj</sup> and the Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>.

وَ إِخْرَاجِهِ مِنَ الْمَدِينَةِ كُلِّ أَعْمَى،

His Innovation regarding the non-Arabs and his expelling of all blind people from Al-Medina.

وَ إِسْأَلِهِ إِلَى عَمَّالِهِ بِالْبَصْرَةِ بِحَبْلِ خَمْسَةِ أَشْبَارٍ، وَ قَوْلِهِ مَنْ أَحْدَثْتُمُوهُ مِنَ الْأَعَاجِمِ فَبَلِّغْ طُولَ هَذَا الْحَبْلِ فَاضْرِبُوا عُنُقَهُ!.

And his sending of a rope to his office bearers in Al-Basra the length of five spans ‘Ashbaar’ and his statement, ‘Anyone from the non-Arabs whose height is longer than this rope, so have his neck struck off’.

وَ رَدُّهُ سَبَايَا تُسْتَرَّ، وَ هُنَّ حَبَالٌ.

And he returned the female captives who were secretly carrying a child.

وَ إِسْأَلِهِ بِحَبْلِ مِنْ صَبِيَّانٍ سَرَفُوا بِالْبَصْرَةِ، وَ قَوْلِهِ مَنْ بَلَغَ طُولَ هَذَا الْحَبْلِ فَاقْطَعُوهُ.

And his sending a rope with regard to the captive thieves in Al-Basra, and his statement, ‘Anyone who has reached the length of this rope, so cut off (his hands).

وَ أَعْجَبُ مِنْ ذَلِكَ أَنَّ كَذَّابًا رُجِمَ بِكَذَابَةٍ فَقَبِلَهَا وَ قَبِلَهَا الْجُهَّالُ، فَزَعَمُوا أَنَّ الْمَلِكَ يَنْطِقُ عَلَى لِسَانِهِ وَ يُلْقِنُهُ.

And even stranger than that is the stoning of the liar by a liar. They accepted it, and accepted his ignorance. (And defended his ignorance by) coming up with a fabrication that an Angel was speaking through his tongue and was teaching him.

وَإِعْتَاقِهِ سَبَابًا أَهْلِ الْيَمَنِ.

And his releasing of the captives of the people of Yemen.

وَ تَخْلُفِهِ وَ صَاحِبِهِ عَنِ جَيْشِ أُسَامَةَ بْنِ زَيْدٍ مَعَ تَسْلِيمِهِمَا عَلَيْهِ بِالْإِمْرَةِ.

And his staying behind along with his companion, from the army of Usama Bin Zayd, after having greeted him as an Emir.

ثُمَّ أَغْجَبَ مِنْ ذَلِكَ أَنَّهُ قَدْ عَلِمَ وَ عَلِمَهُ النَّاسُ أَنَّهُ الَّذِي صَدَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِ الْكَتِفِ الَّذِي دَعَا بِهِ ثُمَّ لَمْ يَضُرَّهُ ذَلِكَ عِنْدَهُمْ وَ لَمْ يَنْقُصْهُ.

Then even stranger than that is that he knew, and Allah<sup>-azwj</sup> also knew, and the people knew as well that he was the one who was repelled by Rasool-Allah<sup>-saww</sup>, when (Prophet<sup>-saww</sup>) asked for the paper (and ink). Then it did not harm him in their presence, nor did they find any fault with him.

وَ أَنَّهُ صَاحِبُ صَفِيَّةَ حِينَ قَالَ لَهَا مَا قَالَ، فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَتَّى قَالَ مَا قَالَ.

And it was him who said to Safiya what he said. Rasool-Allah<sup>-saww</sup> was angry to the extent that he<sup>-saww</sup> said what he<sup>-saww</sup> said.

وَ أَنَّهُ الَّذِي مَرَزَتْ بِهِ يَوْمًا فَقَالَ: مَا مَثَلُ مُحَمَّدٍ فِي أَهْلِ بَيْتِهِ إِلَّا كَنَخْلَةٍ نَبَتْ فِي كُنَاسَةٍ! فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَغَضِبَ وَ حَرَجَ فَأَتَى الْمَنْبَرَ، وَ فَرَعَتِ الْأَنْصَارُ فَبَجَّاتِ شَايَكَةً فِي السِّلَاحِ لِمَا رَأَتْ مِنْ غَضَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ،

And he is the one whom I<sup>-asws</sup> passed by him one days, and he said, ‘What is the example of Muhammad<sup>-saww</sup> except for the example of a date tree growing in the rubbish dump’. I<sup>-asws</sup> came up to Rasool-Allah<sup>-saww</sup>, and I<sup>-asws</sup> mentioned that to him<sup>-saww</sup>. The Prophet<sup>-saww</sup> got grieved by it and came out distressed to the Pulpit, and the Helpers were horrified by it and came out armed with their weapons when they saw the anger of Rasool- Allah<sup>-saww</sup>.

فَقَالَ عَلَيْهِ السَّلَامُ: مَا بَأَلْ أَقْوَامٍ يُعَيَّرُونِي بِقُرَابَتِي، وَ قَدْ سَمِعُوا مِنِّي مَا قُلْتُ فِي فَضْلِهِمْ وَ تَفْضِيلِ اللَّهِ إِيَّاهُمْ، وَ مَا خَصَّهُمْ بِهِ مِنْ إِذْهَابِ الرَّجْسِ عَنْهُمْ وَ تَطْهِيرِ اللَّهِ إِيَّاهُمْ،

He<sup>-saww</sup> said: ‘What is the problem with the people that they taunt me<sup>-saww</sup> by my<sup>-asws</sup> near relatives? And you have heard what I<sup>-saww</sup> have said regarding their<sup>-asws</sup> virtues and what virtues Allah<sup>-azwj</sup> has Preferred them<sup>-asws</sup> with and what Allah<sup>-azwj</sup> has Specialised them<sup>-asws</sup> with from keeping away the uncleanness from them<sup>-asws</sup>, and that Allah<sup>-azwj</sup> has indeed Purified them<sup>-asws</sup>.

وَ قَدْ سَمِعْتُمْ مَا قُلْتُ فِي أَفْضَلِ أَهْلِ بَيْتِي وَ حَبْرِهِمْ بِمَا خَصَّهُ اللَّهُ بِهِ وَ أَكْرَمَهُ وَ فَضَّلَهُ عَلَيَّ مِنْ سَبَقِهِ إِلَى الْإِسْلَامِ وَ تَدْبِيهِ فِيهِ وَ قَرَابَتِهِ مِنِّي، وَ أَنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، ثُمَّ تَزَعْمُونَ أَنَّ مَثَلِي فِي أَهْلِ بَيْتِي كَمَثَلِ خَلَّةٍ فِي كُنَاسَةٍ!

And you have heard what I<sup>saww</sup> have said regarding the preferences of the People<sup>asws</sup> of my<sup>saww</sup> Household, and their goodness which Allah<sup>azwj</sup> has Specialised him<sup>asws</sup> with, and Honoured him<sup>asws</sup>, and his<sup>asws</sup> merits of being foremost in Islam, and the afflictions that he<sup>asws</sup> had to bear with regards to it, and his<sup>asws</sup> nearness to me<sup>saww</sup>, and that he<sup>asws</sup> is unto me<sup>saww</sup> at the status which Haroun<sup>as</sup> had with Musa<sup>as</sup>, then you are alleging that my<sup>saww</sup> example among the People<sup>asws</sup> of my<sup>saww</sup> Household is like the example of a date tree growing in a rubbish dump?

أَلَا إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فَمَرَّقَهُ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِ الْفِرْقَتَيْنِ، ثُمَّ فَرَّقَ الْفِرْقَةَ ثَلَاثَ فِرَقٍ، شُعُوبًا، وَ قَبَائِلَ، وَ بِيُوتًا، فَجَعَلَنِي فِي خَيْرِهَا شَعْبًا وَ خَيْرِهَا قَبِيلَةً، ثُمَّ جَعَلَهُمْ بِيُوتًا، فَجَعَلَنِي فِي خَيْرِهَا بَيْتًا،

Nay! Allah<sup>azwj</sup> Created His<sup>azwj</sup> creation and divided it into two sections. He<sup>azwj</sup> Made me<sup>saww</sup> to be in the better of the two sects. Then He<sup>azwj</sup> Separated the sect into three sections – nations, and tribes, and households, and Made me<sup>saww</sup> to be in the best of the nations, and the best of the tribes. Then He<sup>azwj</sup> Made them to be households, so He<sup>azwj</sup> Made me<sup>saww</sup> to be in the best of the Households.

فَذَلِكَ قَوْلُهُ: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيرًا، فَحَصَلَتْ فِي أَهْلِ بَيْتِي وَ عِتْرَتِي، وَ أَنَا وَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ (ع)،

so that is His<sup>azwj</sup> Word: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**. He<sup>azwj</sup> Revealed this with regards to the People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> Family, and myself<sup>saww</sup> and my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

أَلَا وَ إِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ نَظْرَةً فَاحْتَارَنِي مِنْهُمْ، ثُمَّ نَظَرَ نَظْرَةً فَاحْتَارَ عَلِيًّا أَخِي وَ وَزِيرِي وَ وَارِثِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ بَعْدِي،

Indeed! And Allah<sup>azwj</sup> Looked towards the inhabitants of the earth with a Glance (Considered it with a Consideration). He<sup>azwj</sup> Chose me<sup>saww</sup> from among them. Then He<sup>azwj</sup> Looked (Considered) again, and He<sup>azwj</sup> Chose my<sup>saww</sup> brother Ali<sup>asws</sup>, as my<sup>saww</sup> Vizier, and my<sup>saww</sup> successor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and the guardian of every Momin after me<sup>saww</sup>.

فَبَعَثَنِي رَسُولًا وَ نَبِيًّا وَ دَلِيلًا، وَ أَوْحَى إِلَيَّ أَنْ أَخِذَ عَلِيًّا أَخًا وَ وَلِيًّا وَ وَصِيًّا وَ خَلِيفَةً فِي أُمَّتِي بَعْدِي،

He<sup>azwj</sup> Sent me<sup>saww</sup> as a Rasool<sup>saww</sup>, and as a Prophet<sup>saww</sup>, and as evidence. He<sup>azwj</sup> Revealed unto me<sup>saww</sup> that I<sup>saww</sup> should take my<sup>saww</sup> brother Ali<sup>asws</sup> to be a guardian, and a Caliph for my<sup>saww</sup> community after me<sup>saww</sup>.

أَلَا وَ إِنَّهُ وَلِيَّ كُلِّ مُؤْمِنٍ بَعْدِي، مِنْ وَالَاهُ وَ وَالَاهُ اللَّهُ، وَ مَنْ عَادَاهُ عَادَاهُ اللَّهُ، وَ مَنْ أَحَبَّهُ أَحَبَّهُ اللَّهُ، وَ مَنْ أَبْغَضَهُ أَبْغَضَهُ اللَّهُ، لَا يُجِبُّهُ إِلَّا مُؤْمِنٌ، وَ لَا يُبْغِضُهُ إِلَّا كَافِرٌ،

Indeed! He<sup>asws</sup> is the guardian of every Momin after me<sup>saww</sup>. The one who befriends him<sup>asws</sup>, Allah<sup>saww</sup> will Befriend him, and the one who is inimical to him<sup>asws</sup>, Allah<sup>azwj</sup> will be Inimical to him, the one who loves him<sup>asws</sup>, Allah<sup>azwj</sup> will Love him, and the one who angers him<sup>asws</sup>, Allah<sup>azwj</sup> will be Angry with him. None will love him<sup>asws</sup> except for a Momin, and none will hate him except Kafir.

هُوَ رَبُّ الْأَرْضِ بَعْدِي وَ سَكْنَهَا - وَ فِي نُسخَةٍ: هُوَ زُرُّ الْأَرْضِ بَعْدِي وَ سَكْنَهَا - وَ هُوَ كَلِمَةُ التَّقْوَى، وَ عُرْوَةُ اللَّهِ الْوُثْقَى أ تُرِيدُونَ أَنْ تُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِكُمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ؟! - وَ فِي رِوَايَةِ أُخْرَى: وَ لَوْ كَرِهَ الْكَافِرُونَ-

He<sup>-asws</sup> is the ‘Raab ul Arz’ (Lord of the earth and its inhabitants), after me<sup>-saww</sup>. And in another copy: ‘He<sup>-asws</sup> is the plant of the earth’, ‘And he<sup>-asws</sup> is the pious Word of Allah<sup>-azwj</sup> and the strong Handhold of Allah<sup>-azwj</sup>. Do you want to extinguish the ‘Noor Allah<sup>-azwj</sup>’ (The Light of Allah<sup>-azwj</sup>) with your mouths? And Allah<sup>-azwj</sup> will Complete His<sup>-azwj</sup> Light even though the Polytheists may not like it’. And in a report: ‘And even though the Kafirs may not like it’.

وَ يُرِيدُ أَعْدَاءُ اللَّهِ أَنْ يُطْفِئُوا نُورَ أَحِي وَ يَأْتِي اللَّهُ إِلَّا أَنْ يَمِّمَ نُورَهُ يَا أَيُّهَا النَّاسُ! لِيَبْلُغَ مَقَالَتِي شَاهِدُكُمْ عَائِبَتِكُمْ، اللَّهُمَّ اشْهَدْ عَلَيْنِهِمْ.

The enemies of Allah<sup>-azwj</sup> want to extinguish the Noor of my<sup>-saww</sup> brother, and Allah<sup>-azwj</sup> Refused that, except that He<sup>-azwj</sup> will Ensure the Completion of His<sup>-azwj</sup> Noor. O you people! Those who are witnesses to this should make my<sup>-saww</sup> words reach to those who are absent from among you. O Allah<sup>-azwj</sup>, be a Witness upon them!

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ نَظَرَ نَظْرَةً ثَالِثَةً فَاخْتَارَ مِنْهُمْ بَعْدِي اثْنَا عَشَرَ وَصِيًّا مِنْ أَهْلِ بَيْتِي، وَ هُمْ خِيَارُ أُمَّتِي - وَ فِي نُسخَةٍ أُخْرَى: فَجَعَلَهُمْ خِيَارَ أُمَّتِي - مِنْهُمْ أَحَدَ عَشَرَ إِمَامًا بَعْدَ أَحِي، وَ أَحَدًا بَعْدَ وَاحِدٍ، كُلُّمَا هَلَكَ وَاحِدٌ قَامَ وَاحِدٌ بِهِ،

O you people! Allah<sup>-azwj</sup> Looked (Considered) for a third time, so He<sup>-azwj</sup> Chose from among them, after me<sup>-saww</sup>, Twelve Successors from the People<sup>-asws</sup> of my<sup>-saww</sup> Household, and they<sup>-asws</sup> are the best of my<sup>-saww</sup> community. Among them<sup>-asws</sup> are Eleven Imams<sup>-asws</sup> after my<sup>-saww</sup> brother<sup>-asws</sup>, one after the other. Whenever one of them<sup>-asws</sup> passes away, another one<sup>-asws</sup> will take his<sup>-asws</sup> place from them<sup>-asws</sup>.

مَثَلُهُمْ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ، لِأَنَّهُمْ أَيْمَةٌ هُدَاةٌ مُهْتَدُونَ، لَا يَضُرُّهُمْ كَيْدٌ مَنْ كَادَهُمْ وَ لَا خِدْلَانٌ مَنْ خَدَّهُمْ، بَلْ يَضُرُّ اللَّهُ بِذَلِكَ مَنْ كَادَهُمْ وَ خَدَّهُمْ،

Their<sup>-asws</sup> example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they<sup>-asws</sup> are the Guiding Imams<sup>-asws</sup> who are Guided (by Allah<sup>-azwj</sup>). The plots of the plotters do not adversely affect them<sup>-asws</sup>, nor does the abandonment of the ones who abandon them<sup>-asws</sup>, but Allah<sup>-azwj</sup> will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فَهُمْ حُجَّةُ اللَّهِ فِي أَرْضِهِ وَ شَهَادَةٌ عَلَى خَلْقِهِ، مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ، هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ حَتَّى يَرُدُّوا عَلَيَّ حَوْضِي،

They<sup>-asws</sup> are the Divine Authorities of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> Witnesses over His<sup>-azwj</sup> creatures. The one who obeys them<sup>-asws</sup> has obeyed Allah<sup>-azwj</sup>, and the one who disobeys them<sup>-asws</sup> has disobeyed Allah<sup>-azwj</sup>. They<sup>-asws</sup> are with the Quran and the Quran is with them<sup>-asws</sup>. Neither will they<sup>-asws</sup> separate from it, nor will it separate from them<sup>-asws</sup> until they<sup>-asws</sup> return to me<sup>-saww</sup> at the (Divine) Fountain (in the Hereafter).

أَوَّلُ الْأَيْمَةِ عَلَيَّ خَيْرُهُمْ، ثُمَّ ابْنِي الْحَسَنُ ثُمَّ ابْنِي الْحُسَيْنِ (ع) ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ، وَ أُمَّهُمُ ابْنَتِي فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ. ثُمَّ مِنْ بَعْدِهِمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ ابْنِ عَمِّي وَ أَحُو أَحِي، وَ عَمِّي حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ.

The first of the Imams<sup>-asws</sup> is my<sup>-saww</sup> brother Ali<sup>-asws</sup> who is the best of them<sup>-asws</sup>. Then, my<sup>-saww</sup> son Al-Hassan<sup>-asws</sup>, and my<sup>-saww</sup> son Al-Husayn. Then, nine from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>, and their<sup>-asw</sup> mother is my<sup>-saww</sup> daughter Fatima<sup>-asws</sup>, may Peace be upon them<sup>-asws</sup>. Then, after them<sup>-asws</sup>, the best is Ja’far Bin Abu Talib<sup>-asws</sup> the son of my<sup>-saww</sup> uncle<sup>-asws</sup> and the brother of my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> uncle Hamza Bin Abd Al-Muttalib<sup>-asws</sup>.

أَنَا خَيْرُ الْمُرْسَلِينَ وَ النَّبِيِّينَ، وَ فَاطِمَةُ ابْنَتِي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، وَ عَلِيُّ وَ بُنُوهُ الْأَوْصِيَاءُ خَيْرُ الْأَوْصِيَاءِ، وَ أَهْلُ بَيْتِي خَيْرُ أَهْلِ بُيُوتِ النَّبِيِّينَ، وَ ابْنَايَ سِيدِي [سَيِّدًا] شَبَابِ أَهْلِ الْجَنَّةِ.

Nay! I<sup>-saww</sup> am Muhammad Bin Abd Allah<sup>-saww</sup>. I<sup>-saww</sup> am the best of the Rasools<sup>-as</sup> and the Prophets<sup>-as</sup>, and Fatima<sup>-asws</sup> my<sup>-saww</sup> daughter is the Chieftess of the women of the Paradise, and Ali<sup>-asws</sup> and his<sup>-asws</sup> successor sons<sup>-asws</sup> are the best of the successors<sup>-as</sup>, and the People<sup>-asws</sup> of my<sup>-saww</sup> Household are the best of the people of the households of the Prophets<sup>-as</sup>, and my<sup>-saww</sup> two sons<sup>-asws</sup> are the Chiefs of the youths of the Paradise.

أَيُّهَا النَّاسُ! إِنَّ شَفَاعَتِي تَنَالُ عُلُوجَكُمْ، أَ فَتَعَجُّرُ عَنْهَا أَهْلُ بَيْتِي، مَا أَحَدٌ وَ لَدَهُ جَلْبِي عَبْدُ الْمُطَلِّبِ يَلْقَى اللَّهَ مُوجِدًا لَا يُشْرِكُ بِهِ شَيْئًا إِلَّا أَدْخَلَهُ الْجَنَّةَ، وَ لَوْ كَانَ فِيهِ مِنَ الذُّنُوبِ عَدَدُ الْحَصَى وَ زَبَدُ الْبَحْرِ.

O you people! As for my<sup>-saww</sup> intercession, it is what you hope for, and it is your desire. Do you reckon that the People<sup>-asws</sup> of my<sup>-saww</sup> Household will be deprived of it? There is none from the children of my<sup>-saww</sup> grandfather Abd Al-Muttalib<sup>-as</sup> who will meet Allah<sup>-azwj</sup> as a ‘Mushrik’ (Polytheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أَيُّهَا النَّاسُ! عَظَّمُوا أَهْلَ بَيْتِي فِي حَيَاتِي وَ مِنْ بَعْدِي وَ أَكْرِمُوهُمْ وَ فَضِّلُوهُمْ، فَإِنَّهُ لَا يَحِلُّ لِأَحَدٍ أَنْ يَقُومَ مِنْ مَجْلِسِهِ لِأَحَدٍ إِلَّا لِأَهْلِ بَيْتِي - وَ فِي نُسَخَةٍ أُخْرَى: أَيُّهَا النَّاسُ! عَظَّمُوا أَهْلَ بَيْتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي -، إِنِّي لَوْ قَدْ أَخَذْتُ بِخَلْفَةِ بَابِ الْجَنَّةِ ثُمَّ جَلَّيْتُ لِي رَبِّي فَسَجَدْتُ وَ أَدْنَيْتُ لِي بِالشَّفَاعَةِ لَمْ أُؤْتَرْ عَلَى أَهْلِ بَيْتِي أَحَدًا.

O you people! Magnify the Members<sup>-asws</sup> of my<sup>-saww</sup> Household in my<sup>-saww</sup> lifetime and after me<sup>-saww</sup>, and honour them<sup>-asws</sup> and prefer them<sup>-asws</sup>, for it is not permissible for anyone to stand up from his place for anyone else except for the people<sup>-asws</sup> of my<sup>-saww</sup> Household. If I<sup>-saww</sup> were to grab hold of the Door of the Paradise, then my<sup>-saww</sup> Lord<sup>-azwj</sup> Blessed and Exalted is Manifested for me<sup>-saww</sup>, so I<sup>-saww</sup> will perform Sajdah and He<sup>-azwj</sup> will Permit me<sup>-saww</sup> for the intercession, I<sup>-saww</sup> will not give priority to anyone over the People<sup>-asws</sup> of my<sup>-saww</sup> Household.

أَيُّهَا النَّاسُ! انْسُبُونِي مَنْ أَنَا؟. فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ - وَ فِي رِوَايَةٍ أُخْرَى: فَقَامَتِ الْأَنْصَارُ، فَقَالَتْ -: نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ مِنْ غَضَبِ رَسُولِهِ، أَخْبِرْنَا - يَا رَسُولَ اللَّهِ - مِنَ الَّذِي آذَاكَ فِي أَهْلِ بَيْتِكَ حَتَّى نَضْرِبَ عُنُقَهُ؟ - وَ فِي رِوَايَةٍ أُخْرَى: حَتَّى نَقْتُلَهُ وَ نُبْرِ عِزَّتَهُ -.

O you people! Look at my<sup>-saww</sup> lineage. Who am I<sup>-saww</sup>? A man from the Helpers stood up and said, ‘We seek refuge with Allah<sup>-azwj</sup> from the Wrath of Allah<sup>-azwj</sup>, and from the wrath of His<sup>-azwj</sup> Rasool<sup>-saww</sup>. Inform us, O Rasool-Allah<sup>-saww</sup>, who is the one who has hurt you<sup>-asws</sup> with regards to the People<sup>-asws</sup> of your<sup>-saww</sup> Household, so that we may strike his neck-off?’ And in another report ‘Until we kill him and his family becomes ineffective’.

فَقَالَ: اُنْسُبُونِي! اَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ .. حَتَّى اُنْتَسَبَ إِلَى نِزَارٍ، ثُمَّ مَضَى فِي نَسَبِهِ إِلَى إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ-. ثُمَّ قَالَ: إِنِّي وَأَهْلُ بَيْتِي لَطِينَةٌ مِنْ تَحْتِ الْعَرْشِ، إِلَى آدَمَ نِكَاحَ عَيْزٍ سَفَاحٍ لَمْ يُخَالِطْنَا نِكَاحَ الْجَاهِلِيَّةِ،

He<sup>-saww</sup> said: ‘I<sup>-saww</sup> will introduce my<sup>-saww</sup> lineage. I<sup>-saww</sup> am Muhammad<sup>-saww</sup> Bin Abd Allah<sup>-asws</sup> bin Abd Al-Muttalib<sup>-asws</sup> Bin Hashim<sup>-asws</sup>’ – until he<sup>-saww</sup> mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail<sup>-as</sup> bin Ibrahim<sup>-as</sup>, the Friend (Khaleel) of Allah<sup>-azwj</sup>, then said – ‘I<sup>-saww</sup> and the People<sup>-asws</sup> of my<sup>-saww</sup> Household are by the good clay from underneath the Throne, up to Adam<sup>-as</sup>, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us<sup>-asws</sup> in (those who were born as a result of) the marriages of the ignorance.

فَأَسْأَلُونِي، فَوَ اللَّهُ لَا يَسْأَلُنِي رَجُلٌ عَنْ أَبِيهِ وَ عَنْ أُمِّهِ وَ عَنْ نَسَبِهِ إِلَّا أَحْبَبْتُهُ بِهِ. فَقَامَ رَجُلٌ، فَقَالَ: مَنْ أَبِي؟. فَقَالَ: أَبُوكَ فُلَانٌ الَّذِي تُدْعَى إِلَيْهِ، فَحَمِدَ اللَّهُ وَ أَتَى عَلَيْهِ، ثُمَّ قَالَ: وَ اللَّهُ لَوْ نَسَبْتَنِي إِلَى غَيْرِهِ لَرَضِيْتُ وَ سَلَّمْتُ.

So, ask me<sup>-saww</sup>, for by Allah<sup>-azwj</sup>, no man will ask me<sup>-saww</sup> about his father, and about his mother, and about his lineage, but I<sup>-saww</sup> will inform him about it’ A man stood up and said, ‘Who is my father?’ Rasool-Allah<sup>-saww</sup> said: ‘Your father is so and so, whom you are claiming him to be’. He Praised Allah<sup>-azwj</sup> and Extolled Him<sup>-azwj</sup> and said, ‘Had you<sup>-saww</sup> related me to someone else, I would have been pleased with it and would have accepted it’.

ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: مَنْ أَبِي؟. فَقَالَ: أَبُوكَ فُلَانٌ- لِعَبِّيرِ أَبِيهِ الَّذِي يُدْعَى إِلَيْهِ- فَارْتَدَّ عَنِ الْإِسْلَامِ، ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: أَمْ مِنْ أَهْلِ الْجَنَّةِ أَنَا أَمْ مِنْ أَهْلِ النَّارِ؟. فَقَالَ: مِنْ أَهْلِ الْجَنَّةِ، ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: أَمْ مِنْ أَهْلِ الْجَنَّةِ أَنَا أَمْ مِنْ أَهْلِ النَّارِ؟. فَقَالَ: مِنْ أَهْلِ النَّارِ.

Then another man stood up to him<sup>-saww</sup> and said to him<sup>-saww</sup>, ‘Who is my father?’ He<sup>-saww</sup> said: ‘Your father is so and so’ – someone other than whom he had been claiming him to be – so he reverted back from Islam (became an apostate). Then another man stood up to him<sup>-saww</sup> and said, ‘Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?’ He<sup>-saww</sup> said: ‘From the inhabitants of the Paradise’. Then another man stood up and said, ‘Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?’ He<sup>-saww</sup> said: ‘From the inhabitants of the Fire’.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- وَ هُوَ مُغْضَبٌ-: مَا يَمْتَنِعُ الَّذِي عَيَّرَ أَهْلَ بَيْتِي وَ أَخِي وَ وَزِيرِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ بَعْدِي أَنْ يَقُومَ فَيَسْأَلَنِي مَنْ أَبُوهُ، وَ أَيْنَ هُوَ فِي الْجَنَّةِ أَمْ فِي النَّارِ؟.

Then Rasool-Allah<sup>-saww</sup> said – and he<sup>-saww</sup> was angry -: ‘What has prevented the one who taunted the preference of the People<sup>-asws</sup> of my<sup>-saww</sup> Household, and my<sup>-saww</sup> brother, and my<sup>-saww</sup> Vizier, and my<sup>-saww</sup> inheritor, and my<sup>-saww</sup> successor<sup>-asws</sup>, and my<sup>-saww</sup> Caliph in my<sup>-saww</sup> community, and my<sup>-saww</sup> Guardian of every Momin after me<sup>-saww</sup>, to stand up so that he would question me<sup>-saww</sup> about his father and where he is to be, in the Paradise or in the Fire?’

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: أَعُوذُ بِاللَّهِ مِنْ سَخَطِ اللَّهِ وَ سَخَطِ رَسُولِهِ، أُغْفَبُ عَنَّا يَا رَسُولَ اللَّهِ عَفَا اللَّهُ عَنْكَ، أَقَلْنَا أَقَالَكَ اللَّهُ، اسْتَرْزَنَّا سَتَرَكَ اللَّهُ، اصْفَحْ عَنَّا صَلَّى اللَّهُ عَلَيْكَ .. فَاسْتَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَفَّ.

Umar Bin Al-Khattab stood up to him<sup>-saww</sup> saying, ‘I seek refuge with Allah<sup>-azwj</sup> from the Wrath of Allah<sup>-azwj</sup> and the wrath of His<sup>-azwj</sup> Rasool<sup>-saww</sup>. Excuse us, O Rasool-Allah<sup>-saww</sup>, may Allah<sup>-azwj</sup>

Excuse you<sup>-saww</sup>. Discharge us, may Allah<sup>-azwj</sup> Discharge you<sup>-saww</sup>. Veil us, may Allah<sup>-azwj</sup> Veil you<sup>-saww</sup>. Forgive us, may Allah<sup>-azwj</sup> Bless you<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> did not want to embarrass him anymore, so he<sup>-saww</sup> stopped.

وَهُوَ صَاحِبُ الْعَبَّاسِ الَّذِي بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَاعِيًا فَرَجَعَ وَقَالَ: إِنَّ الْعَبَّاسَ قَدْ مَنَعَ صَدَقَةَ مَالِهِ، فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانَا أَهْلَ الْبَيْتِ مِنْ شَرِّ مَا بُلَطْحُونًا بِهِ، إِنَّ الْعَبَّاسَ لَمْ يَمْنَعْ صَدَقَةَ مَالِهِ وَكَانَتْ عَجَلَتْ عَلَيْهِ، وَ قَدْ عَجَلَ زَكَاةَ سِنِينَ ثُمَّ أَنَا بِي بَعْدُ يَطْلُبُ أَنْ أَمْنِيَّي مَعَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَرْضَى عَنْهُ، فَفَعَلْتُ.

Ali<sup>-asws</sup> said: ‘And he (Umar) was with Al-Abbas when Rasool-Allah<sup>-saww</sup> sent him to seek him. He came back and said, ‘Al-Abbas has refused to give charity from his wealth’. Rasool-Allah<sup>-saww</sup> was angered and said: ‘Praise be to Allah<sup>-azwj</sup> Who has Excused us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household from the evil of what they are mixing us up with. Al-Abbas never refused to give charity from his wealth, but you made haste towards him and wanted the Zakaat for two years’. Then he (Umar) came to me<sup>-asws</sup>, seeking that I<sup>-asws</sup> should walk with him to Rasool-Allah<sup>-saww</sup> to intercede so that he<sup>-saww</sup> may be pleased with him. So I<sup>-asws</sup> did it’.

وَهُوَ صَاحِبُ عَبْدِ اللَّهِ بْنِ أَبِي سَلُولٍ حِينَ تَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيُصَلِّيَ عَلَيْهِ فَأَخَذَ بِثَوْبِهِ مِنْ وَرَائِهِ، وَقَالَ: لَقَدْ تَهَكَكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ وَ لَا يَحِلُّ لَكَ أَنْ تُصَلِّيَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّمَا صَلَّيْتُ عَلَيْهِ كِرَامَةً لِابْنِهِ، وَ إِنِّي لَأَرْجُو أَنْ يُسَلِّمَ بِهِ سَعُونَ رَجُلًا مِنْ بَنِي أَبِيهِ وَ أَهْلِ بَيْتِهِ، وَ مَا يُدْرِيكَ مَا قُلْتُ، إِنَّمَا دَعَوْتُ اللَّهَ عَلَيْهِ.

And he (Umar) was a companion of Abdullah Bin Saloul. When Rasool-Allah<sup>-saww</sup> stepped forward to pray Salat for him (Abdullah Bin Salool), he (Umar) grabbed his<sup>-saww</sup> garment from behind so it got extended from behind him<sup>-saww</sup>, and said, ‘Allah<sup>-azwj</sup> has Prohibited you<sup>-saww</sup> that you<sup>-saww</sup> should pray for him, and it is not Permissible for you<sup>-saww</sup> to Pray for him’. Rasool-Allah<sup>-saww</sup> said to him: ‘Woe be unto you, for you have hurt me<sup>-saww</sup>. But, I<sup>-saww</sup> pray for him for the honour of his son, and I<sup>-saww</sup> hope that seventy men from the children of his father and his family would embrace Islam. And what do you know what I<sup>-saww</sup> said, but I<sup>-saww</sup> supplicated to Allah<sup>-azwj</sup> against him’.

وَهُوَ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ الْحُدَيْبِيَّةِ حِينَ كُتِبَ الْقَضِيَّةُ إِذْ قَالَ: أَعْطِي الدِّيَّةَ فِي دِينِنَا .. ثُمَّ جَعَلَ يَطُوفُ فِي عَسْكَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَحْرِضُهُمْ وَ يَقُولُ: أَعْطِي الدِّيَّةَ فِي دِينِنَا!؟

And he (Umar) was with Rasool-Allah<sup>-saww</sup> on the day of Al-Hudaybiyya – when he<sup>-saww</sup> wrote the decision – then he (Umar) said to him<sup>-saww</sup>, ‘You<sup>-saww</sup> are giving us disgrace in our religion?’ Then he went around the soldiers of Rasool-Allah<sup>-saww</sup>, causing in them doubt and stirring them and saying, ‘He<sup>-saww</sup> is disgracing us in our religion?’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَفَرَجُوا عَنِّي، أَمْ تُرِيدُونَ أَنْ أَعْدِرَ بِدِمَّتِي؟!- وَ فِي رِوَايَةٍ أُخْرَى: أَخْرِجُوهُ عَنِّي، أَمْ تُرِيدُ أَنْ أَخْفِرَ ذِمَّتِي وَ لَا أَعِي هُمْ بِمَا كَتَبْتُ لَهُمْ-، حُذْ- يَا سَهَيْلُ!- ابْنُكَ جَنْدَلًا، فَأَخَذَهُ فَشَدَّهُ وَتَاقًا فِي الْحَدِيدِ، ثُمَّ جَعَلَ اللَّهُ عَاقِبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْحَضِرِ وَ الرُّشْدِ وَ الْهُدَى وَ الْعِزَّةَ وَ الْفُضْلَ.

Rasool-Allah<sup>-saww</sup> said: ‘Go away from me<sup>-saww</sup>, do you desire that I<sup>-saww</sup> should betray my<sup>-saww</sup> responsibility? In order for me<sup>-saww</sup> to be faithful to them with what I<sup>-saww</sup> write to them, O Suhail, grab the hand of Abu Jandal (Umar)’. He grabbed his hands and held them in chains.

Then, Allah-<sup>azwj</sup> Made the end result of the matter of Rasool-Allah-<sup>saww</sup> to be good, and correct, and Guided, and honourable, and virtuous.

وَهُوَ صَاحِبُ يَوْمِ غَدِيرِ خُمٍ إِذْ قَالَ هُوَ وَصَاحِبُهُ حِينَ نَصَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَوْلَا تَنِي، فَقَالَ: مَا يَأْلُو أَنْ تُرْفَعَ حَسْبِيئَتُهُ، وَ قَالَ الْآخَرُ: مَا يَأْلُو رَفْعاً بِضَعِ ابْنِ عَمِّهِ، وَ قَالَ لِصَاحِبِهِ- وَ أَنَا مُنْصُوبٌ-: إِنَّ هَذِهِ لَهِيَ الْكَرَامَةُ، فَقَطَّبَ صَاحِبُهُ فِي وَجْهِهِ، وَ قَالَ: لَا وَ اللَّهِ، مَا أَسْمَعُ وَ لَا أُطِيعُ أَبَدًا،

And he was the companion on the Day of Ghadeer Khum when he and his companion said – when Rasool-Allah-<sup>saww</sup> established my-<sup>asws</sup> Wilayah – so he said, ‘He-<sup>saww</sup> never misses an opportunity to elevate (the status of) his-<sup>saww</sup> relative’. The other one said, ‘He-<sup>saww</sup> never misses an opportunity to elevate the son-<sup>asws</sup> of his-<sup>saww</sup> uncle-<sup>asws</sup>’. He said to his companion – and he-<sup>asws</sup> had already been appointed -, ‘This is a prestige for him-<sup>asws</sup>’. His companion had a frown on his face and said, ‘No, by Allah-<sup>azwj</sup>, I will not listen to him-<sup>asws</sup>, nor will I obey him-<sup>asws</sup> ever’.

ثُمَّ اتَّكَأَ عَلَيْهِ ثُمَّ تَمَطَّى وَ انْصَرَفَا، فَأَنْزَلَ اللَّهُ فِيهِ: فَلَا صَدَقَ وَ لَا صَلَّى وَ لَكِنْ كَذَّبَ وَ تَوَلَّى ثُمَّ دَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى أُولَى لَكَ فَأُولَى وَعِيداً مِنَ اللَّهِ لَهُ.

Then he leaned upon him, stretched out and left. Allah-<sup>azwj</sup> Revealed with regards to it: **So he neither ratified nor did he send the Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33]. Closer to you, so closer [75:34] Then closer to you, so closer [75:35]** – being a Threat from Allah-<sup>azwj</sup> to him.

وَ هُوَ الَّذِي دَخَلَ عَلَيَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يُعُودُنِي فِي رَهْطٍ مِنْ أَصْحَابِهِ حِينَ عَمَرَهُ صَاحِبُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص) إِنَّكَ قَدْ كُنْتَ عَهْدْتَ إِلَيْنَا فِي عَلَيٍّ عَهْدًا وَ إِنِّي لَأَرَاهُ لِمَا بِهِ، فَإِنْ هَلَكَ فِإِلَى مَنْ؟. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اجْلِسْ ... فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ،

And he is the one who came along with Rasool-Allah-<sup>saww</sup>, hurting me in the group of his companions, when he winked at his companion, so he stood up and said, ‘O Rasool-Allah-<sup>saww</sup>, you-<sup>saww</sup> have made an oath to us about Ali-<sup>asws</sup>, and I cannot see who it will be if he-<sup>asws</sup> were to perish in this?’ Rasool-Allah-<sup>saww</sup> said: ‘Sit down’. He-<sup>saww</sup> repeated it three times.

فَأَقْبَلَ عَلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، فَقَالَ: إِنَّهُ لَا يَمُوتُ فِي مَرَضِهِ هَذَا، وَ لَا يَمُوتُ حَتَّى تَمْلِيَاهُ غَيْظًا وَ تُوسِعَاهُ عَدْرًا وَ ظُلْمًا، ثُمَّ بَجَدَاهُ صَابِرًا قَوَامًا، وَ لَا يَمُوتُ حَتَّى يَلْقَى مِنْكُمَا هَنَاتٍ وَ هَنَاتٍ، وَ لَا يَمُوتُ إِلَّا شَهِيدًا مَقْتُولًا.

Rasool-Allah-<sup>saww</sup> addressed them both saying: ‘By Allah-<sup>azwj</sup>, he-<sup>asws</sup> will not pass away in this illness of his-<sup>asws</sup>. By Allah-<sup>azwj</sup>, he-<sup>asws</sup> will not pass away until you two fill him-<sup>asws</sup> with rage, and heap upon him-<sup>asws</sup> treacheries and injustices, then you will find him to be patient and consistent. And he-<sup>asws</sup> will not pass away until he-<sup>asws</sup> receives from you both errors upon errors, and he-<sup>asws</sup> will not pass away except as a martyr, killed one’.

وَ أَعْظَمُ مِنْ ذَلِكَ كُلِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَمَعَ ثَمَانِينَ رَجُلًا، أَرْبَعِينَ مِنَ الْعَرَبِ وَ أَرْبَعِينَ مِنَ الْعَجَمِ- وَ هُمَا فِيهِمْ- فَسَلَّمُوا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ، ثُمَّ قَالَ: أَشْهَدُكُمْ أَنَّ عَلِيًّا أَخِي وَ وَزِيرِي وَ وَارِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَصِيِّي وَ وَلِيِّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي، فَاسْتَمَعُوا لَهُ وَ أَطِيعُوا،

And greater than all of that is that Rasool-Allah-<sup>saww</sup> gathered eighty men, forty from the Arabs and forty from the non-Arabs – and they were both among them – so they greeted me-<sup>asws</sup> as *Amir-ul-Momineen*-<sup>asws</sup>. Then he-<sup>saww</sup> said: ‘I-<sup>saww</sup> hold you all as witnesses that Ali-<sup>asws</sup> is my-<sup>saww</sup> brother, and my-<sup>saww</sup> Vizier, and my-<sup>saww</sup> inheritor, and my-<sup>saww</sup> caliph in my-<sup>saww</sup> community, and

my<sup>-saww</sup> successor<sup>-asws</sup> in my<sup>-saww</sup> Family, and my<sup>-saww</sup> guardian on every believer after me<sup>-saww</sup>. Listen to him<sup>-asws</sup> and obey him<sup>-asws</sup>.

وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَابْنُ عَوْفٍ وَأَبُو عُبَيْدَةَ وَسَالِمٌ وَمُعَاذُ بْنُ جَبَلٍ وَرَهْطٌ مِنَ الْأَنْصَارِ، ثُمَّ قَالَ: إِنِّي أَشْهَدُ اللَّهَ عَلَيْكُمْ.

And among them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Sa’d, and Abdul Rahmaan Bin Awf, and Abu Ubeyda, and Saalim, and Ma’az Bin Jabal, and a group from the ‘Al-Ansar’ (the Helpers). Then he<sup>-saww</sup> said: ‘I<sup>-saww</sup> keep Allah<sup>-azwj</sup> as a Witness on you all’.

ثُمَّ أَقْبَلَ عَلَى الْقَوْمِ، فَقَالَ: سُبْحَانَ اللَّهِ! مَا أَشْرَيْتَ قُلُوبَ هَذِهِ الْأُمَّةِ مِنْ بَلِيَّتِهَا وَفَتْنَتِهَا مِنْ عَجَلِهَا وَسَامِرِيَّتِهَا، إِنَّهُمْ أَقْرَأُوا وَادَّعَوْا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: لَا يَجْمَعُ اللَّهُ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَالْخِلَافَةَ،

Then Ali<sup>-asws</sup> turned towards the people and said: ‘Glory be to Allah<sup>-azwj</sup>! What the hearts of the people have drunk from the afflictions and the discords of these two, from the calf and the Samiri<sup>-la</sup> of the people. They all accepted, and then claimed that Rasool-Allah<sup>-saww</sup> never left behind anyone (as Caliph), and he ordered for the consultation, and so said the one who said that Rasool-Allah<sup>-saww</sup> never left behind anyone (as Caliph) and that the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> said that: ‘Allah<sup>-azwj</sup> will never Gather together for us<sup>-asws</sup> the People<sup>-asws</sup> of the Household, the Prophet-hood and the Caliphate’.

وَ قَدْ قَالَ لِأَوْلِيكَ التَّمَانِينَ رَجُلًا: سَلِّمُوا عَلَيَّ بِإِمْرَةِ الْمُؤْمِنِينَ، وَ أَشْهَدُكُمْ عَلَيَّ مَا أَشْهَدَهُمْ عَلَيْهِ

And he<sup>-saww</sup> said to eighty of those people: ‘Greet Ali<sup>-asws</sup> as ‘Amir-Al-Momineen’, and made them witnesses over it, along with others who also witnessed it.

إِنَّهُمْ أَقْرَأُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَسْتَخْلِفْ أَحَدًا، وَ أَنَّهُمْ أَقْرَأُوا بِالشُّورى، ثُمَّ أَقْرَأُوا أَنَّهُمْ لَمْ يُشَاوِرُوا وَ أَنَّ بَيْعَتَهُ كَانَتْ فَلْتَةً، وَ أَيُّ ذَنْبٍ أَكْبَرَ مِنَ الْفَلْتَةِ،

And it is strange that they accepted, and then claimed that Rasool-Allah<sup>-saww</sup> never left behind anyone (as Caliph), and so they ordered for the consultation. Then they accepted that they themselves never had a consultation with regards to Abu Bakr (becoming caliph), and that the allegiance to him happened as a slip. And which sin is greater than the slip.

ثُمَّ اسْتَخْلَفَ أَبُو بَكْرٍ عُمَرَ وَ لَمْ يَقْتَدِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَيَدْعُهُمْ بِغَيْرِ اسْتِخْلَافٍ، طَعْنَا مِنْهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَغْبَةً عَنْ رَأْيِهِ،

Then Abu Bakr made Umar to be the Caliph, while not adhering to the way of Rasool-Allah<sup>-saww</sup> that he had alleged not to have left behind a Caliph. When people reminded him of that. He (Abu Bakr) said, ‘Shall I leave the community of Muhammad<sup>-saww</sup> like a broken slipper, leaving them without anyone as Caliph over them?’ This was his taunt on Rasool-Allah<sup>-saww</sup>, and he turned away from his<sup>-saww</sup> opinion.

ثُمَّ صَنَعَ عُمَرُ شَيْئاً ثَالِثاً لَمْ يَدْعُهُمْ عَلَى مَا ادَّعَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَسْتَخْلِفْ، وَ لَمْ يَسْتَخْلِفْ كَمَا اسْتَخْلَفَ أَبُو بَكْرٍ، وَ جَاءَ بِشَيْءٍ  
ثَالِثٍ جَعَلَهَا سُورَى بَيْنَ سِتَّةِ نَفَرٍ، وَ أَخْرَجَ مِنْهَا جَمِيعَ الْعَرَبِ،

Then Umar came up a third thing (for the selection of a caliph). He did not leave them on what he had claimed that Rasool-Allah<sup>-sawww</sup> never left behind a Caliph, nor did he appoint a Caliph as Abu Bakr had appointed, and came up with a third scenario. He made it a consultation between six people and excluded from it all the Arabs.

ثُمَّ حَطَّنِي بِذَلِكَ عِنْدَ الْعَامَّةِ فَجَعَلَهُمْ مَعَ مَا أُشْرِيَتْ فُلُوبُهُمْ مِنَ الْفِتْنَةِ وَ الضَّلَالَةِ أَقْرَابِي، ثُمَّ بَايَعَ ابْنُ عَوْفٍ عُثْمَانَ فَبَايَعُوهُ، وَ قَدْ سَمِعُوا مِنْ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فِي عُثْمَانَ مَا سَمِعُوا مِنْ لَعْنِهِ إِيَّاهُ فِي غَيْرِ مَوْطِنٍ،

Then he gained the support for that among the general public. He made them to be with those whose hearts drank from the afflictions and the errors. Ibn Awf accepted me<sup>-asws</sup>, then paid allegiance to Usman, so they all paid allegiance to him, and they had heard from Rasool-Allah<sup>-sawww</sup> with regards to Usman what they had heard from him<sup>-sawww</sup> having cursed him in other places.

فَعُثْمَانُ - عَلَى مَا كَانَ عَلَيْهِ - خَيْرٌ مِنْهُمَا، وَ لَقَدْ قَالَ مُنْذُ أَيَّامٍ قَوْلًا رَفَعْتُ لَهُ وَ أَعْجَبَنِي مَقَالَتُهُ، بَيْنَمَا أَنَا قَاعِدٌ عِنْدَهُ فِي بَيْتِهِ إِذْ أَتَتْهُ عَائِشَةُ وَ حَفْصَةُ تَطْلُبَانِ  
مِيرَاتَهُمَا مِنْ ضِيَاعِ أَمْوَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّتِي فِي يَدَيْهِ،

As for Usman, he was better than the two of them. He said some words, days ago, that I<sup>-asws</sup> sympathised with and his speech pleased me<sup>-asws</sup>. I<sup>-asws</sup> was seated in his presence at his house when Aisha and Hafsa came over seeking their inheritance from the loss of Rasool-Allah<sup>-sawww</sup>, and their wealth which was in his hands.

قَالَ: وَ لَا كَرَامَةَ، لَكِنْ أَجِيزُ شَهَادَتِكُمَا عَلَى أَنْفُسِكُمَا، فَإِن كُنتُمَا شَهِدْتُمَا عِنْدَ أَبِييْكُمَا أَنَّكُمَا سَمِعْتُمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّ النَّبِيَّ  
(ص) لَا يُورِثُ مَا تَرَكَ فَهُوَ صَدَقَةٌ،

He said, ‘No, by Allah<sup>-azwj</sup>, there is no honour for the two of you, nor any enjoyment from it, but I have been permitted by the very testimonies that you two had borne against yourselves. Both of you had testified to your own two fathers that you two had heard Rasool-Allah<sup>-sawww</sup> saying: ‘The Prophet<sup>-sawww</sup> does not bequeath, whatsoever that he<sup>-sawww</sup> leaves behind is charity’.

ثُمَّ لَقِنْتُمَا أَعْرَابِيًّا جَلْفًا يُبُولُ عَلَى عَقْبِيهِ يَتَطَهَّرُ بِبَوْلِهِ - مَالِكُ بْنُ الْحُرْثِ بْنِ الْحَدَثَانَ - فَشَهِدَ مَعَكُمَا، لَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا  
مِنَ الْأَنْصَارِ أَحَدٌ شَهِدَ بِذَلِكَ غَيْرَ أَعْرَابِيٍّ،

Then you teamed-up with an uncouth Bedouin who was urinating like an animal and cleaning himself with his own urine (Malik Bin Aws Bin Al-Hadsaan), so he testified with the two of you. And there was none among the companions of Rasool-Allah<sup>-sawww</sup> neither from the Helpers who testified to that apart from the two of you and that Bedouin.

أَمَا وَ اللَّهُ مَا أَشْكُ فِي أَنَّهُ قَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَذَبْتُمَا عَلَيْهِ مَعَهُ، فَانصرفتَا مِنْ عِنْدِهِ تَبْكِيَانِ وَ تَشْتُمَانِيهِ،

But, by Allah<sup>-azwj</sup>, there is no doubt that he lied against Rasool-Allah<sup>-sawww</sup>, and the two of you lied with him. But for me, I am permitted by the very testimonies of the two of you against your

own selves, so go away, for there is no right for the two of you. They both left from his presence cursing and insulting him.

فَقَالَ: اذْجِعَا، ثُمَّ قَالَ: أَمْ شَهِدْتُمَا بِذَلِكَ عِنْدَ أَبِي بَكْرٍ؟ قَالَتَا: نَعَمْ. قَالَ: فَإِنْ شَهِدْتُمَا بِحَقِّ فَلَا حَقَّ لَكُمَا، وَإِنْ كُنْتُمَا شَهِدْتُمَا بِبَاطِلٍ فَعَلَيْكُمَا وَعَلَى مَنْ أَجَازَ شَهَادَتَكُمَا عَلَى أَهْلِ هَذَا الْبَيْتِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

He said, ‘Come back, did not the two of you testify that in the presence of Abu Bakr?’ They said, ‘Yes’. He said, ‘So if the two of you have testified by the truth, there is no right now for the two of you, and if the two of you have testified falsely, then upon the two of you, and the one who permitted your testimonies, are the Curses of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Angels, and all of the people’.

قَالَ: ثُمَّ نَظَرَ إِلَيَّ فَتَبَسَّمَ وَ قَالَ: يَا أَبَا الْحَسَنِ! شَفِيتُكَ مِنْهُمَا؟ قُلْتُ: نَعَمْ وَاللَّهِ وَ أَبْلَعْتُ، وَ قُلْتُ حَقًّا، فَلَا يُرْغِمُ اللَّهُ إِلَّا بِأَنْفَيْهِمَا،

He<sup>-asws</sup> said: ‘Then he (Usman) looked at me<sup>-asws</sup>, smiled, then said, ‘O Abu Al-Hassan<sup>-asws</sup>, was I just with two of them?’ I said, ‘Yes, by Allah<sup>-azwj</sup>, you have conveyed and spoken the truth. Allah<sup>-azwj</sup> will not but humiliate the two of them’.

فَرَفَعْتُ لِعُثْمَانَ وَ عَلِمْتُ أَنَّهُ أَرَادَ بِذَلِكَ رِضَائِي، وَ أَنَّهُ أَقْرَبُ مِنْهُمَا رُحْمًا وَ إِنْ كَانَ لَا عُذْرَ لَهُ وَ لَا حُجَّةَ بِتَأْمُرِهِ عَلَيْنَا وَ ادِّعَائِهِ حَقًّا.

I<sup>-asws</sup> sympathised with Usman, and I<sup>-asws</sup> knew that he only intended to please me<sup>-asws</sup> by that, and he was similar to the two of them (Abu Bakr and Umar) in unjust, and held back from us<sup>-asws</sup> (our rights) more than the two of them, and it was not an excuse for him, nor an argument that he could construct against us<sup>-asws</sup> and his claim over our<sup>-asws</sup> rights’.<sup>31</sup>

<sup>31</sup> Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 152

## Appendix: Sermon of Ghadeer

86- ج، الإحتجاج حَدَّثَنِي السَّيِّدُ الْعَالِمُ الْعَابِدُ أَبُو جَعْفَرٍ مَهْدِيُّ بْنُ أَبِي حَزْبِ الْحُسَيْنِيِّ قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ الشَّيْخِ السَّعِيدِ أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيِّ قَالَ أَخْبَرَنِي الشَّيْخُ السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ قَدَسَ اللَّهُ رُوحَهُ قَالَ أَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلْعُكْرِيِّ قَالَ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ قَالَ أَخْبَرَنَا عَلِيُّ السُّورِيُّ قَالَ أَخْبَرَنَا أَبُو مُحَمَّدٍ الْعَلَوِيُّ مِنْ وُلْدِ الْأَفْطَسِ وَكَانَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْهَمْدَانِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ الطَّيَالِسِيِّ قَالَ حَدَّثَنَا سَيْفُ بْنُ عَمِيرَةَ وَصَالِحُ بْنُ عُقْبَةَ جَمِيعًا عَنْ قَيْسِ بْنِ سَمْعَانَ عَنْ عَلْقَمَةَ بْنِ مُحَمَّدِ الْحَضْرَمِيِّ

(The book) ‘Al-Ihtijaj’ – It is narrated to me by the Seyyid, the scholar, the worshipper, Abu Ja’far Mahdi Bin Abu Harb Al-Husayni who said, ‘It is informed to us by the sheykh Abu Ali Al-Hassan Bin the sheykh Al Saeed Abu Ja’far Bin Al-Hassan Al Tusi who said, ‘It is informed to me by the sheykh Al Saeed Al Walid Abu Ja’far who said, ‘It is informed to me by a group, from Abu Muhammad Haroun Bin Musa Al Tal’akbary who said, ‘We are informed by Abu Ali Muhammad Bin Hammam who said, We are informed by Ali Al Sowry who said, ‘We are informed by Abu Muhammad Al Alawy, from a son of Al Aftas, and he was from the righteous servants of Allah<sup>-azwj</sup> who said, ‘We are informed by Musa Al Hamdany, who said, ‘We are narrated by Muhammad Bin Khalid Al Tayalisi who said, ‘We are narrated by Sayd Bin Ameyra and Salih Bin Uqbah, altogeter from Qays Bin Sim’an, from Al Qamah Bin Muhammad Al Hazramy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: حَجَّ رَسُولُ اللَّهِ ص مِنَ الْمَدِينَةِ وَ قَدْ بَلَغَ جَمِيعَ الشَّرَائِعِ قَوْمَهُ عَنِ الْحَجِّ وَالْوَلَايَةِ فَأَنَّهُ جَبْرَيْلُ ع فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ اسْمُهُ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنْ أَنْبِيَائِي وَ لَا رَسُولًا مِنْ رُسُلِي إِلَّا بَعْدَ إِكْمَالِ دِينِي وَ تَأْكِيدِ حُجَّتِي

‘From Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> performed Hajj from Al-Medina, and he<sup>-saww</sup> had already delivered the entirety of the Laws to his<sup>-saww</sup> people after from the Hajj and the Wilayah. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> and said to him<sup>-saww</sup>: ‘O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name Conveys the Greetings and Says to you<sup>-saww</sup>: “I<sup>-azwj</sup> did not Capture (the soul of) any Prophet<sup>-as</sup> from My<sup>-saww</sup> Prophets<sup>-as</sup>, nor any Rasool<sup>-as</sup> from My<sup>-azwj</sup> Messengers<sup>-as</sup> except after Perfecting My<sup>-azwj</sup> religion and Emphasising My<sup>-azwj</sup> Divine Authority.

وَ قَدْ بَقِيَ عَلَيْكَ مِنْ ذَلِكَ فَرِيضَتَانِ مِمَّا يَجْتَنِجُ أَنْ تُبَلِّغَهُمَا قَوْمَكَ فَرِيضَةُ الْحَجِّ وَ فَرِيضَةُ الْوَلَايَةِ وَ الْخِلَافَةِ مِنْ بَعْدِكَ فَإِنِّي لَمْ أَخْلِ أَرْضِي مِنْ حُجَّةٍ وَ لَنْ أُخْلِيهَا أَبَدًا

And there has remained upon you<sup>-saww</sup> two Obligations from that, from what is needed for you<sup>-saww</sup> to deliver to your<sup>-saww</sup> people – Obligation of the Hajj and Obligation of the Wilayah and the caliphate from after you<sup>-saww</sup>, for I<sup>-azwj</sup> do not leave My<sup>-azwj</sup> earth vacant from a Divine Authority and will not Vacate it, ever!”

فَإِنَّ اللَّهَ جَلَّ تَنَاؤُهُ يَأْمُرُكَ أَنْ تُبَلِّغَ قَوْمَكَ الْحَجَّ وَ تَحَجَّ وَ يَحُجَّ مَعَكَ كُلُّ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا مِنْ أَهْلِ الْحَضَرِ وَ الْأَطْرَافِ وَ الْأَعْرَابِ وَ تُعَلِّمُهُمْ مِنْ حَجَّتِهِمْ مِثْلَ مَا عَلَّمْتَهُمْ مِنْ صَلَاتِهِمْ وَ زَكَاتِهِمْ وَ صِيَامِهِمْ وَ تَوْفِقَهُمْ مِنْ ذَلِكَ عَلَى مِثَالِ الْأَيْدِي أَوْفَقْتَهُمْ عَلَيْهِ مِنْ جَمِيعِ مَا بَلَّغْتَهُمْ مِنَ الشَّرَائِعِ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise Commands you<sup>-saww</sup> to deliver to your<sup>-saww</sup> people the Hajj. You<sup>-saww</sup> should perform Hajj and he should perform Hajj with you<sup>-saww</sup>, everyone who has capacity for a way to it, from the people present, and of the outskirts, and the Bedouins, and teach them of their Hajj like what you<sup>-saww</sup> had taught them of their Salat, and their Zakaat, and their Fasts, and their stance from that upon an example of the one<sup>-asws</sup> you<sup>-saww</sup> had paused them upon, from the entirety of what you<sup>-saww</sup> had delivered to them of the Laws’.

فَنَادَى مُنَادِي رَسُولِ اللَّهِ ص فِي النَّاسِ أَلَا إِنَّ رَسُولَ اللَّهِ يُرِيدُ الْحَجَّ وَ أَنْ يُعَلِّمَكُمْ مِنْ ذَلِكَ مِثْلَ الَّذِي عَلَّمَكُمْ مِنْ شَرَائِعِ دِينِكُمْ وَ يُؤَفِّقُكُمْ مِنْ ذَلِكَ عَلَى مِثْلِ الَّذِي أَوْفَّقَكُمْ عَلَيْهِ مِنْ غَيْرِهِ

A caller of Rasool-Allah<sup>-sawww</sup> called out among the people: ‘Indeed! Rasool-Allah<sup>-sawww</sup> intends the Hajj and to teach you all from that like that which he<sup>-sawww</sup> has taught you of the Laws of your religion, and pause you from that upon the like of that which he<sup>-sawww</sup> had paused you upon from other such (matters)!’.

فَخَرَجَ رَسُولُ اللَّهِ ص وَ حَرَجَ مَعَهُ النَّاسُ وَ أَصْعَوْا إِلَيْهِ لِيُنْظَرُوا مَا يَصْنَعُ فَيَصْنَعُوا مِثْلَهُ فَحَجَّ بِهِنَّ وَ بَلَغَ مِنْ حَجِّ مَعَ رَسُولِ اللَّهِ ص مِنْ أَهْلِ الْمَدِينَةِ وَ أَهْلِ الْأَطْرَافِ وَ الْأَعْرَابِ سَبْعِينَ أَلْفَ إِنْسَانٍ أَوْ يَزِيدُونَ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى ع السَّبْعِينَ أَلْفًا الَّذِينَ أَخَذَ عَلَيْهِمْ بَيْعَةَ هَارُونَ ع

Rasool-Allah<sup>-sawww</sup> went out and the people went out with him<sup>-sawww</sup>, and they paid attention to him<sup>-sawww</sup> in order to look at what he<sup>-sawww</sup> does, so they could do like him<sup>-sawww</sup>. He<sup>-sawww</sup> performed Hajj with them, and there reached from the pilgrims with Rasool-Allah<sup>-sawww</sup>, from the people of Al-Medina, and people of the outskirts, and the Bedouins, seventy thousand people or more approximate of the number of companions of Musa, seventy thousand, those he<sup>-as</sup> taken the allegiance of Haroun<sup>-as</sup> upon them.

فَنَكَّثُوا وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ وَ كَذَلِكَ أَخَذَ رَسُولُ اللَّهِ ص الْبَيْعَةَ لِغُلَامِ ع بِالْحِلَافَةِ عَلَى نَحْوِ عَدَدِ أَصْحَابِ مُوسَى فَنَكَّثُوا الْبَيْعَةَ وَ اتَّخَذُوا الْعِجْلَ وَ السَّامِرِيَّ سَنَةً بَسَنَةً وَ مِثْلًا بِمِثْلِ وَ اتَّصَلَتِ التَّلْبِيَةُ مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ

They broke (the allegiance) and took the calf and Al-Samiri<sup>-la</sup>, and similar to that Rasool-Allah<sup>-sawww</sup> took the allegiance for Ali<sup>-asws</sup> with the caliphate upon a number of the companions of Musa<sup>-as</sup>, and they (also) broke the allegiance, and they took the calf (Abu Bakr) and Al-Samiri<sup>-la</sup> (Umar), way by way, and example with example, and connected Talbiyya what is between Makkah and Al-Medina.

فَلَمَّا وَقَفَ رَسُولُ اللَّهِ ص بِالْمَوْقِفِ أَنَاهُ جَبْرِيْلُ عَنِ اللَّهِ تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْرِثُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّهُ قَدْ دَنَا أَجْلُكَ وَ مُدَّتْكَ وَ أَنَا مُسْتَعْدِمُكَ عَلَى مَا لَا بُدَّ مِنْهُ وَ لَا عَنْهُ تَحِيصٌ

When Rasool-Allah<sup>-sawww</sup> paused at the pausing station, Jibraeel<sup>-as</sup> came to him<sup>-sawww</sup> from Allah<sup>-azwj</sup> the Exalted and said: ‘O Muhammad<sup>-sawww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Convest the Greetings to you<sup>-sawww</sup> and Says to you<sup>-sawww</sup>: “(Expiration of) your<sup>-sawww</sup> term has drawn near and of your<sup>-sawww</sup> era period, and I<sup>-azwj</sup> will Send you<sup>-sawww</sup> ahead towards what there is no escape from it, nor is there any way to avoid.

فَاعْهَدْ عَهْدَكَ وَ قَدِّمْ وَصِيَّتَكَ وَ اعْمِدْ إِلَى مَا عِنْدَكَ مِنَ الْعِلْمِ وَ مِيرَاثِ عُلُومِ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَ السِّلَاحِ وَ التَّابُوتِ وَ جَمِيعِ مَا عِنْدَكَ مِنْ آيَاتِ الْأَنْبِيَاءِ فَسَلِّمْهَا إِلَى وَصِيَّتِكَ وَ خَلِيفَتِكَ مِنْ بَعْدِكَ حُجَّتِي الْبَالِغَةَ عَلَى خَلْقِي عَلَيَّ بْنِ أَبِي طَالِبٍ

So, make your<sup>-sawww</sup> pact and forward your<sup>-sawww</sup> bequest, and deliberate to whatever is in your<sup>-sawww</sup> possession, from the knowledge and the inheritance of the knowledge of the Prophets<sup>-as</sup> from before you<sup>-sawww</sup>, and the weapons, and the box, and the entirety of what is with you<sup>-sawww</sup>, from the signs of the Prophets<sup>-as</sup>, and submit these to your<sup>-sawww</sup> successor<sup>-as</sup> and your<sup>-sawww</sup> caliph from after you<sup>-sawww</sup>, being My<sup>-azwj</sup> Conclusive Argument upon My<sup>-azwj</sup> creatures, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

فَأَقِمْهُ لِلنَّاسِ عِلْمًا وَ جَدِّدْ عَهْدَهُ وَ مِيثَاقَهُ وَ بَيِّعْتَهُ وَ ذَكَرْتَهُمْ مَا أَخَذْتَ عَلَيْهِمْ مِنْ بَيْعِي وَ مِيثَاقِي الَّذِي وَاتَّقْتُهُمْ بِهِ وَ عَهْدِي الَّتِي عَاهَدْتُ إِلَيْهِمْ مِنْ وِلَايَةِ  
وَلِيِّي وَ مَوْلَاهُمْ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ عَلَيَّ بْنِ أَبِي طَالِبٍ

And establish him<sup>-asws</sup> as a flag for the people, and renew his<sup>-asws</sup> pact and his<sup>-asws</sup> covenant, and his<sup>-asws</sup> allegiance, and remind them of what has been Taken upon them of My<sup>-azwj</sup> Allegiance, and My<sup>-azwj</sup> Covenant which has been Covenanted to them with, and My<sup>-azwj</sup> Pact which has been Pacted to them, of the Wilayah of My<sup>-azwj</sup> Guardian, and their Master, and Master of every Momin and Momina, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

فَإِنِّي لَمْ أَقْبِضْ نَبِيًّا مِنْ الْأَنْبِيَاءِ إِلَّا بَعْدَ إِكْمَالِ دِينِي وَ إِتْمَامِ نِعْمَتِي بِوِلَايَةِ أَوْلِيَائِي وَ مُعَادَاةِ أَعْدَائِي وَ ذَلِكَ كَمَالُ تَوْحِيدِي وَ دِينِي وَ إِتْمَامُ نِعْمَتِي عَلَيَّ خَلْفِي  
بِإِتْبَاعِ وَلِيِّي وَ طَاعَتِهِ وَ ذَلِكَ أَنِّي لَا أَتْرُكُ أَرْضِي بِعَيْرِ قِيَمٍ لِيَكُونَ حُجَّةً لِي عَلَيَّ خَلْفِي

I<sup>-azwj</sup> do not Capture (the soul of) any Prophet<sup>-as</sup> from the Prophets<sup>-as</sup> except after Perfection of My<sup>-azwj</sup> religion and Completion of My<sup>-azwj</sup> Favours by the friendship of My<sup>-azwj</sup> friends and enmity of My<sup>-azwj</sup> enemies, and that is a perfection of My<sup>-azwj</sup> Tawheed, and of My<sup>-azwj</sup> religion, and Completion of My<sup>-azwj</sup> Favours upon My<sup>-azwj</sup> creatures with following My<sup>-azwj</sup> guardian<sup>-asws</sup> and obeying him<sup>-asws</sup>, and that is because I<sup>-azwj</sup> do not Leave My<sup>-azwj</sup> earth without a custodian<sup>-asws</sup> happening to be a Divine Authority for Me<sup>-azwj</sup> upon My<sup>-azwj</sup> creatures.

فَالْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا بِوَلِيِّي وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ عَلَيَّ عَبْدِي وَ وَصِيِّ نَبِيِّي وَ الْخَلِيفَةِ مِنْ  
بَعْدِي وَ حُجَّتِي الْبَالِغَةَ عَلَيَّ خَلْفِي

So today, I<sup>-azwj</sup> have Perfected for you all, your religion, and Completed upon you My<sup>-azwj</sup> Favours, and am Pleased for you all with Al-Islam as religion, by My<sup>-azwj</sup> guardian<sup>-asws</sup> and Master of every Momin and Momina, Ali<sup>-asws</sup> My<sup>-azwj</sup> servants, and successor<sup>-asws</sup> of My<sup>-azwj</sup> Prophet<sup>-sawww</sup>, and the caliph from after him<sup>-asws</sup>, and My<sup>-azwj</sup> conclusive Argument upon My<sup>-azwj</sup> creatures.

مُتْرُونَ طَاعَتُهُ بِطَاعَةِ مُحَمَّدٍ نَبِيِّي وَ مُتْرُونَ طَاعَتُهُ مَعَ طَاعَةِ مُحَمَّدٍ بِطَاعَتِي مَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي جَعَلْتُهُ عِلْمًا بَيْنِي وَ بَيْنَ خَلْقِي

Obedience to him<sup>-asws</sup> is paired with obedience to Muhammad<sup>-sawww</sup> My<sup>-azwj</sup> Prophet<sup>-sawww</sup>, and obedience to him<sup>-asws</sup> is paired with obedience to Muhammad with obedience to Me<sup>-azwj</sup>. One who obeys him<sup>-asws</sup>, so he has obeyed Me<sup>-azwj</sup> and one who disobeys him<sup>-asws</sup>, so he has disobeyed Me<sup>-azwj</sup>. I<sup>-azwj</sup> have Made him<sup>-asws</sup> to be a flag between Me<sup>-azwj</sup> and My<sup>-azwj</sup> creatures.

مَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَ مَنْ أَنْكَرَهُ كَانَ كَافِرًا وَ مَنْ أَشْرَكَ بِيَعْتَهُ كَانَ مُشْرِكًا وَ مَنْ لَقِينِي بِوِلَايَتِهِ دَخَلَ الْجَنَّةَ وَ مَنْ لَقِينِي بِعَدَاوَتِهِ دَخَلَ النَّارَ

One who recognises him<sup>-asws</sup> would be a Momin and one denying him<sup>-asws</sup> would be a Kafir, and the one who associates with his<sup>-asws</sup> allegiance would be an associator (Mushrik), and one who meets Me<sup>-azwj</sup> being with his<sup>-asws</sup> Wilayah would enter the Paradise, and one who meets Me<sup>-azwj</sup> with his<sup>-asws</sup> enmity would enter the Fire.

فَأَوْمَ يَا مُحَمَّدُ عَلَيًّا عِلْمًا وَ حُذِّدْ عَلَيْهِمُ الْبَيْعَةَ وَ جَدِّدْ عَهْدِي وَ مِيثَاقِي لَهُمُ الَّذِي وَاتَّقْتُهُمْ عَلَيْهِ فَإِنِّي قَابِضُكَ إِلَيَّ وَ مُسْتَقْدِمُكَ عَلَيَّ

O Muhammad<sup>-sawww</sup>! So, establish Ali<sup>-asws</sup> as a flag and take the allegiance upon them, and renew My<sup>-azwj</sup> Pact and My<sup>-azwj</sup> Covenant to them, which I<sup>-azwj</sup> had Covenanted them upon it, for I<sup>-azwj</sup> am to Take you<sup>-sawww</sup> to Me<sup>-azwj</sup> and will be Sending you<sup>-sawww</sup> forward unto Me<sup>-azwj</sup>!”

فَخَشِيَ رَسُولُ اللَّهِ ص قَوْمَهُ وَ أَهْلَ الْبَيْتِ وَ التَّفَاقِ وَ التَّفَاقِ أَنْ يَتَفَرَّقُوا وَ يَرْجِعُوا إِلَى جَاهِلِيَّةٍ لِمَا عَرَفَ مِنْ عَدَاوَتِهِمْ وَ لِمَا تَنْطَوِي عَلَيْهِ أَنْفُسُهُمْ لِعَلِيٍّ ع مِنَ الْعَدَاوَةِ وَ الْبُغْضَاءِ وَ سَأَلَ جِبْرَائِيلَ أَنْ يَسْأَلَ رَبَّهُ الْعِصْمَةَ مِنَ النَّاسِ وَ انْتَهَرَ أَنْ يَأْتِيَهُ جِبْرَائِيلُ ع بِالْعِصْمَةِ مِنَ النَّاسِ مِنَ اللَّهِ جَلَّ اسْمُهُ

Rasool-Allah<sup>-sawww</sup> got scared from his<sup>-sawww</sup> people and people of hypocrisy and the wretchedness that they would separate and return to the pre-Islamic ignorance due to what he<sup>-sawww</sup> had recognise of their enmity, and due to what their selves had folded against Ali<sup>-asws</sup>, from the enmity and the hatred, and he<sup>-sawww</sup> asked Jibraeel<sup>-as</sup> to ask his<sup>-sawww</sup> Lord<sup>-azwj</sup> for the Protection from the people, and he<sup>-sawww</sup> waited for Jibraeel<sup>-as</sup> to come to him<sup>-sawww</sup> with the Protection from the people, from Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name.

فَأَخَّرَ ذَلِكَ إِلَى أَنْ بَلَغَ مَسْجِدَ الْخَيْفِ فَأَتَاهُ جِبْرَائِيلُ ع فِي مَسْجِدِ الْخَيْفِ فَأَمَرَهُ بِأَنْ يَعْهَدَ عَهْدَهُ وَ يُقِيمَ عَلَيًّا عَلَمًا لِلنَّاسِ وَ لَمْ يَأْتِهِ بِالْعِصْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِاللَّيْلِ أَرَادَ حَتَّى بَلَغَ كُرَاعَ الْعَمِيمِ بَيْنَ مَكَّةَ وَ الْمَدِينَةَ

That was delayed until he<sup>-sawww</sup> reached Masjid Al-Khief. Jibraeel<sup>-as</sup> came to him<sup>-sawww</sup> in Masjid Al-Khief and instructed him<sup>-sawww</sup> to make his<sup>-sawww</sup> pact and establish Ali<sup>-asws</sup> as a flag for the people, but did not come to him<sup>-sawww</sup> with the Protection from Allah<sup>-azwj</sup> Mighty and Majestic, that which he<sup>-sawww</sup> wanted, until he<sup>-sawww</sup> reached Kura’a Al-Ghameem, between Makkah and Al-Medina.

فَأَتَاهُ جِبْرَائِيلُ فَأَمَرَهُ بِاللَّيْلِ أَنَّهُ فِيهِ مِنْ قِبَلِ اللَّهِ وَ لَمْ يَأْتِهِ بِالْعِصْمَةِ فَقَالَ يَا جِبْرَائِيلُ إِنِّي أَحْسَنَى قَوْمِي أَنْ يَكْفُرُوا بِي وَ لَا يَقْبَلُوا قَوْلِي فِي عَلِيٍّ فَرَحَلَ

Jibraeel<sup>-as</sup> came to him<sup>-sawww</sup> with that which he<sup>-as</sup> came he<sup>-as</sup> came to him<sup>-sawww</sup> with from the Direction of Allah<sup>-azwj</sup>, but did not come to him<sup>-sawww</sup> with the Protection. He<sup>-sawww</sup> said: ‘O Jibraeel<sup>-as</sup>! I<sup>-sawww</sup> am fearing my<sup>-sawww</sup> people that they would belie me<sup>-sawww</sup> (and) will not accept my<sup>-sawww</sup> words regarding Ali<sup>-asws</sup>’. He<sup>-as</sup> departed.

فَلَمَّا بَلَغَ غَدِيرِ خُمٍّ قَبِلَ الْجُحْفَةَ بِثَلَاثَةِ أَمْيَالٍ أَنَّهُ جِبْرَائِيلُ عَلَى خَمْسِ سَاعَاتٍ مَضَتْ مِنَ النَّهَارِ بِالرَّجْرِ وَ الْإِنْتِهَارِ وَ الْعِصْمَةَ مِنَ النَّاسِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْرُوكَ السَّلَامَ وَ يَقُولُ لَكَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رَسُولَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

When he<sup>-sawww</sup> reached Ghadeer Khumm, before Al-Johfa by three miles, Jibraeel<sup>-as</sup> came to him<sup>-as</sup> at five hours past from the day, with the rebuke and the disavowal, and the Protection from the people. He<sup>-as</sup> said: ‘O Muhammad<sup>-sawww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Conveys the Greetings to you<sup>-sawww</sup> and Says: **O you Rasool! Deliver what has been Revealed unto you from your Lord – regarding Ali ; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].**

وَ كَانَ أَوْلَاهُمْ قَرِيبًا مِنَ الْجُحْفَةِ فَأَمَرَهُ أَنْ يَرُدَّ مَنْ تَقَدَّمَ مِنْهُمْ وَ يَخِيَسَ مَنْ تَأَخَّرَ عَنْهُمْ فِي ذَلِكَ الْمَكَانِ لِتُقِيمَ عَلَيًّا عَلَمًا لِلنَّاسِ وَ يُبَلِّغَهُمْ مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ ع وَ أَحْبَبَهُ أَنْ اللَّهُ عَزَّ وَ جَلَّ قَدْ عَصَمَهُ مِنَ النَّاسِ

And their first ones were already near from Al-Johfa, so he<sup>-sawww</sup> ordered the return of the ones from them who were ahead and withheld the ones from them who had delayed behind to be

in that place, in order to establish Ali<sup>-asws</sup> as a flag for the people, and deliver to them what Allah<sup>-azwj</sup> had Revealed regarding Ali<sup>-asws</sup>, and (Jibraeel<sup>-as</sup>) informed him<sup>-saww</sup> that Allah<sup>-azwj</sup> Mighty and Majestic had Protected him<sup>-saww</sup> from the people.

فَأَمَرَ رَسُولُ اللَّهِ ص عِنْدَ مَا جَاءَتِ الْعِصْمَةُ مُنَادِيًا يُنَادِي فِي النَّاسِ بِالصَّلَاةِ جَامِعَةً وَ يَزُدُّ مَنْ تَقَدَّمَ مِنْهُمْ وَ يَحْسِبُ مَنْ تَأَخَّرَ عَنْهُمْ وَ تَنَحَّى عَنِ يَمِينِ الطَّرِيقِ إِلَى جَنْبِ مَسْجِدِ الْغَدِيرِ أَمْرَهُ بِذَلِكَ جِبْرَائِيلُ عَنِ اللَّهِ عَزَّ اسْمُهُ وَ فِي الْمَوْضِعِ سَلَمَاتٌ

Rasool-Allah<sup>-saww</sup>, at the coming of the Protection, instructed a caller to call out among the people with the congregational Salat, and returned the ones from them who had gone ahead, and withhold the ones from them who had delayed behind, and he<sup>-saww</sup> isolated to the side of Masjid Al-Ghadeer. Jibraeel<sup>-as</sup> has instructed him<sup>-saww</sup> with that on behalf of Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Name, and in the safe place.

فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ يُعَمَّ مَا تَحْتَهُنَّ وَ يُنْصَبَ لَهُ أَحْجَارٌ كَهَيْئَةِ الْمَنْبَرِ لِشُرْفِ عَلَى النَّاسِ فَتَرَا جَع النَّاسُ وَ اخْتَبَسَ أَوَاخِرُهُمْ فِي ذَلِكَ الْمَكَانِ لَا يَزَالُونَ

Rasool-Allah<sup>-saww</sup> instructed for the sweeping of whatever (thorns and leaves) there were beneath these (trees), and stones were set up for him<sup>-saww</sup> as if like the pulpit, so he<sup>-saww</sup> could overlook upon the people. The people (ahead) returned, and their delayed ones withheld in that place, not moving.

فَقَامَ رَسُولُ اللَّهِ ص فَوْقَ تِلْكَ الْأَحْجَارِ ثُمَّ حَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ: فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَلَا فِي تَوْحِيدِهِ وَ دَنَا فِي تَفَرُّدِهِ وَ جَلَّ فِي سُلْطَانِهِ وَ عَظُمَ فِي أَرْكَانِهِ وَ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ هُوَ فِي مَكَانِهِ وَ فَهَرَ جَمِيعَ الْخَلْقِ بِفُدْرَتِهِ وَ بُرْهَانِهِ

Rasool-Allah<sup>-saww</sup> stood above those stones, then praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>. He<sup>-saww</sup> said: ‘The Praise is for Allah<sup>-azwj</sup> Who is Lofty in His<sup>-azwj</sup> Oneness, and Near in His<sup>-azwj</sup> Individual-ness, and Majestic in His<sup>-azwj</sup> Authority, and Mighty is His<sup>-azwj</sup> Pillars, and His<sup>-azwj</sup> Knowledge encompasses all things, and He<sup>-azwj</sup> is in His<sup>-azwj</sup> Place, and He<sup>-azwj</sup> Subdues entirety of the creatures by His<sup>-azwj</sup> Power and His<sup>-azwj</sup> Proof.

مَجِيدًا لَمْ يَزَلْ مَحْمُودًا لَا يَزَالُ بَارِئُ الْمَسْمُوكَاتِ وَ دَاجِي الْمُدْحُوتَاتِ وَ قُدُوسٌ سُبُوحٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مُتَفَضِّلٌ عَلَى جَمِيعٍ مَنْ بَرَأَهُ مُتَطَوِّلٌ عَلَى مَنْ أَدَانَهُ يَلْحَظُ كُلَّ عَيْنٍ وَ الْعُيُونُ لَا تَرَاهُ

He<sup>-azwj</sup> is Glorious, not ceasing to be Praised, nor ceasing to be the Shaper of the features, and Spreader of the plains, and Subduer of the skies. Holy, Glorious, Lord<sup>-azwj</sup> of the Angels and the Spirit, Preferential over entirety of the ones He<sup>-azwj</sup> Formed, Extending upon the ones below Him<sup>-azwj</sup>, Noticing every eyes and the eyes cannot see Him<sup>-azwj</sup>.

كَرِيمٌ حَلِيمٌ ذُو أَنَاةٍ قَدْ وَسِعَ كُلَّ شَيْءٍ رَحْمَتُهُ وَ مَنْ عَلَيْهِمْ بِنِعْمَتِهِ لَا يَعْجَلُ بِإِنْتِقَامِهِ وَ لَا يُبَادِرُ إِلَيْهِمْ بِمَا اسْتَحَقُّوا مِنْ عَذَابِهِ قَدْ فَهِمَ السَّرَائِرَ وَ عَلِمَ الضَّمَائِرَ وَ لَمْ تَخَفْ عَلَيْهِ الْمَكْنُونَاتُ وَ لَا اسْتَبَهَتْ عَلَيْهِ الْحَقِيقَاتُ لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ وَ الْعَلْبَةُ عَلَى كُلِّ شَيْءٍ

Benevolent, Forbearing, with Dignity. His<sup>-azwj</sup> Mercy Covers all things, and He<sup>-azwj</sup> Confers upon them with His<sup>-azwj</sup> Favours. He<sup>-azwj</sup> neither Hastens with His<sup>-azwj</sup> Revenge nor does He<sup>-azwj</sup> Rush to them with what they deserve from His<sup>-azwj</sup> Punishment. He<sup>-azwj</sup> Understands the secrets and

Knows the consciences and the concealed matters are not hidden unto Him<sup>-azwj</sup> nor are the hidden secrets are not suspect to Him<sup>-azwj</sup>. For Him<sup>-azwj</sup> is the encompassing with all thing and the overcoming over all things.

وَالْقُوَّةُ فِي كُلِّ شَيْءٍ وَالْقُدْرَةُ عَلَىٰ كُلِّ شَيْءٍ لَا مِثْلَهُ شَيْءٌ وَهُوَ مُنْشِئُ الشَّيْءِ حِينَ لَا شَيْءَ دَائِمٌ قَائِمٌ بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ جَلَّ عَنْ أَنْ تُدْرِكَهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

And the Strong in all things, and the Power over all things. There is nothing like Him<sup>-azwj</sup>, and He<sup>-azwj</sup> is the Grower of the things when there is nothing permanently standing with the fairness. **there is no god except Him, the Mighty, the Wise [3:6]**, too Majestic from the sights realising Him<sup>-azwj</sup>, **and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**.

لَا يَلْحَقُ أَحَدٌ وَصْفَهُ مِنْ مُعَايَنَةٍ وَلَا يَجِدُ أَحَدٌ كَيْفَ هُوَ مِنْ سِرٍّ وَعَلَانِيَةٍ إِلَّا بِمَا دَلَّ عَزَّ وَجَلَّ عَلَىٰ نَفْسِهِ وَأَشْهَدُ بِأَنَّهُ الَّذِي مَلَأَ الدَّهْرَ قُدْسُهُ وَالَّذِي يَعْتَشَى الْأَبَدَ نُورُهُ وَالَّذِي يُنْقِذُ أُمَّرَهُ بِلَا مُشَاوَرَةٍ مُشِيرٌ وَلَا مَعَهُ شَرِيكٌ فِي تَقْدِيرٍ وَلَا تَفَاوُتٍ فِي تَدْبِيرٍ

No one can get to His<sup>-azwj</sup> Description from seeing Him<sup>-azwj</sup>, nor can anyone find out how He<sup>-azwj</sup> is in secret and openly, except with what the Mighty and Majestic Pointed upon Himself<sup>-saww</sup>. And I<sup>-saww</sup> testify that He<sup>-azwj</sup> is the One, His<sup>-azwj</sup> Holiness fills the time, and the One, His<sup>-azwj</sup> overwhelms the forever, and the One, His<sup>-azwj</sup> Command is implemented without any consultation of a consultant, nor is there any associate with Him<sup>-azwj</sup> in the Determination, nor is there any differing in Management.

صَوَّرَ مَا أَبْدَعَ عَلَىٰ غَيْرِ مِثَالٍ وَخَلَقَ مَا خَلَقَ بِلَا مَعُونَةٍ مِنْ أَحَدٍ وَلَا تَكْلُفٍ وَلَا احْتِيَالٍ أَنْشَأَهَا فَكَانَتْ وَبَرَّأَهَا فَبَانَتْ فَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْمُتَعَبِّدُ الصَّنْعَةَ الْحُسْنِ الصَّيِّغَةَ الْعَدْلُ الَّذِي لَا يَجُورُ وَالْأَكْرَمُ الَّذِي تَرْجِعُ إِلَيْهِ الْأُمُورُ

He Forms whatever He<sup>-azwj</sup> Originates upon without any example, and Creates whatever He<sup>-azwj</sup> Creates without having Witnessed from anyone, nor any encumberment, nor plagiarising its production. He<sup>-azwj</sup> existed and Formed it, and it was separate. He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, there is no god except He<sup>-azwj</sup>, the perfect of the Making, and the excellent of the Dealing, the Just Who, is not tyrannous, and the most Benevolent to the whom (all) the affairs return.

وَأَشْهَدُ أَنَّهُ الَّذِي تَوَاصَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ وَدَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَاسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَخَشَعَ كُلُّ شَيْءٍ لِهَيْبَتِهِ مَالِكُ الْأَمْلَاقِ وَمُفْلِكُ الْأَفْلاكِ وَ مُسَجِّرُ الشَّمْسِ وَالْقَمَرِ كُلِّ يَجْرِي لِأَجْلِ مُسَمًّى يُكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَ يُكْوَرُ النَّهَارُ عَلَى اللَّيْلِ يَطْلُبُهُ حَيْثُ مَا قَاصِمٌ كُلِّ جَبَّارٍ عَنِيدٍ وَ مُهْلِكُ كُلِّ شَيْطَانٍ مَرِيدٍ

And I testify that He<sup>-azwj</sup> is the One Who Humbled all things to His<sup>-azwj</sup> Magnificence, and Disgraced all things to His<sup>-azwj</sup> Honour, and Submitted all things to His<sup>-azwj</sup> Power, and Humbled all things to His<sup>-azwj</sup> Awe. King of the kings, and Orbited the planets, **and Subdued the sun and the moon? Each flows to a specified term, [31:29] He Wraps the night upon the day, and Wraps the day upon the night, [39:5]**, seeking it persistently. Breaker of every obstinate tyrant, and Destroyer of every rebellious Satan<sup>-la</sup>.

لَمْ يَكُنْ مَعَهُ ضِدٌّ وَلَا يَدُّ أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ إِلَهٌ وَاحِدٌ وَ رَبُّ مَا جَاءَ بِشَاءٍ فَيَمْضِي وَ يُرِيدُ فَيَقْضِي وَ يَعْلَمُ فَيَحْصِي وَ يُبَيِّنُ وَ يُحْيِي وَ يُفْقِرُ وَ يُغْنِي وَ يُضْحِكُ وَ يُبْكِي وَ يُدْنِي وَ يُبْعِدُ وَ يُنْعِقُ وَ يُثْرِي

There neither happens to be any adversary nor a match. One, Samad, ***He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4].*** One God and Lord<sup>-azwj</sup>, Glorious. He<sup>-azwj</sup> Desires and it is implemented, and He<sup>-azwj</sup> Intends and it is Decreed, and He<sup>-azwj</sup> Known and it is enumerated, and He<sup>-azwj</sup> Causes to die, and Revives, and Impoverishes and Enriches, and Causes to laugh and cry, and Draws near and Shortens, and Prevents and Prefers.

لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يَبْدُو خَيْرٌ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُوَلِّجُ النَّهَارَ فِي اللَّيْلِ أَلَا هُوَ الْعَزِيزُ الْعَفَّارُ مُجِيبُ الدُّعَاءِ وَ مُجْرِلُ الْعَطَاءِ  
مُخْصِي الْأَنْفَاسِ وَ رَبُّ الْجِنَّةِ

***For Him is the Kingdom and for Him is the Praise, - in His<sup>-azwj</sup> Hand is the good - and He is Able upon all things [64:1] Merges the night into the day and Merges the day into the night, [22:61] Indeed! He is the Mighty, the Forgiver [39:5].*** Answerer of the supplication, and Plentiful of the Granting, Enumerator of the breaths, and Lord<sup>-azwj</sup> of the Paradise.

وَ النَّاسِ لَا يُشْكِلُ عَلَيْهِ شَيْءٌ وَ لَا يُضْجِرُهُ صُرَاغُ الْمُسْتَضْرِحِينَ وَ لَا يُبْرِمُهُ إِخْتَاغُ الْمَلِيحِينَ الْعَاصِمِ لِلصَّالِحِينَ وَ الْمُؤَقِّقِ لِلْمُفْلِحِينَ وَ مَوْئِي الْمُؤْمِنِينَ وَ رَبُّ الْعَالَمِينَ الَّذِي اسْتَحَقَّ مِنْ كُلِّ مَنْ خَلَقَ أَنْ يُشْكُرَهُ وَ يَحْمَدَهُ عَلَى السَّرَّاءِ وَ الضَّرَّاءِ وَ الشَّدَّةِ وَ الرَّخَاءِ

And the people cannot resemble anything to Him<sup>-azwj</sup> nor can He<sup>-azwj</sup> be rebuked by a shouts of the shouters, nor does He<sup>-azwj</sup> Conclude by the pressure of the pressurisers. The Protector of the righteous, and the Harmoniser of the successful ones, and Master of the Momineen, and Lord<sup>-azwj</sup> of the world Who is deserving from all the ones He<sup>-azwj</sup> Created that they thank Him<sup>-azwj</sup> and praise Him<sup>-azwj</sup> upon the happiness and the harm, and the difficulties and the prosperity.

أَوْمِرُ بِهِ وَ بِمَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ أَسْمَعُ أَمْرَهُ وَ أُطِيعُ وَ أَبَادِرُ إِلَى كُلِّ مَا يَرْضَاهُ وَ أَسْتَسْلِمُ لِمَا قَضَاهُ رَغْبَةً فِي طَاعَتِهِ وَ خَوْفًا مِنْ عِقَابِهِ لِأَنَّهُ اللَّهُ الَّذِي لَا يُؤْمَنُ مَكْرَهُ وَ لَا يُخَافُ جُورَهُ

I<sup>-saww</sup> believe in Him<sup>-azwj</sup>, and in His<sup>-azwj</sup> Angels, and His<sup>-azwj</sup> books, and His<sup>-azwj</sup> Rasools<sup>-as</sup>. I<sup>-saww</sup> hear His<sup>-azwj</sup> Commands and obey, and I<sup>-saww</sup> rush to all what Pleases Him<sup>-azwj</sup>, and I<sup>-saww</sup> submit to whatever He<sup>-azwj</sup> Decrees, behind desirous in obeying Him<sup>-azwj</sup>, and fearing from His<sup>-azwj</sup> Punishment, because Allah<sup>-azwj</sup> is the One<sup>-azwj</sup> Who there is no safety from His<sup>-azwj</sup> Plan, nor any fear of His<sup>-azwj</sup> tyranny.

أُفِرُّ لَهُ عَلَى نَفْسِي بِالْعُبُودِيَّةِ وَ أَشْهَدُ لَهُ بِالرُّبُوبِيَّةِ وَ أُؤَدِّي مَا أَوْحَى إِلَيَّ خَدْرًا مِنْ أَنْ لَا أَفْعَلَ فَتَجَلَّ بِي مِنْهُ قَارِعَةٌ لَا يَدْفَعُهَا عَنِّي أَحَدٌ وَ إِنْ عَظُمَتْ حِيلَتُهُ لَا إِلَهَ إِلَّا هُوَ لِأَنَّهُ قَدْ عَلَّمَنِي أَنِّي إِنْ لَمْ أَبْلَغْ مَا أَنْزَلَ إِلَيَّ فَمَا بَلَّغْتُ رِسَالَتَهُ وَ قَدْ ضَمِنَ لِي تَبَارَكَ وَ تَعَالَى الْعِصْمَةَ وَ هُوَ اللَّهُ الْكَافِي الْكَرِيمُ

I<sup>-saww</sup> acknowledge to Him<sup>-azwj</sup> upon myself<sup>-saww</sup> with the servitude, and I<sup>-saww</sup> testifical for Him<sup>-azwj</sup> with the Lordship, and I<sup>-saww</sup> fulfil whatever is Revealed to me<sup>-saww</sup> beawaring from not doing so, so a Punishment might be released from Him<sup>-azwj</sup> which no one could dispel it away from me<sup>-saww</sup>, and the mightiest of its means is that there is no god except He<sup>-azwj</sup>, because He<sup>-azwj</sup> has let me<sup>-saww</sup> know that if I<sup>-saww</sup> do not deliver what is Revealed to me<sup>-saww</sup>, then I<sup>-saww</sup> would have delivered His<sup>-azwj</sup> Message, and the Blessed and Exalted has Guaranteed to me<sup>-saww</sup> the Protection, and He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, the Sufficient, the Benevolent.

فَأَوْحَى إِلَيَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

He<sup>-azwj</sup> Revealed to me<sup>-saww</sup>: “In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. **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]**”.

مَعَايِرِ النَّاسِ مَا قَصَّرْتُ فِي تَبْلِيغِ مَا أَنْزَلَهُ إِلَيَّ وَ أَنَا مُبَيَّنٌّ لَكُمْ سَبَبَ هَذِهِ الْآيَةِ إِنَّ جَبْرِيْلَ هَبَطَ إِلَيَّ مِرَارًا ثَلَاثًا يَأْمُرُنِي عَنِ السَّلَامِ رَبِّي وَ هُوَ السَّلَامُ أَنْ أَقُوْمَ فِي هَذَا الْمَشْهَدِ فَأَعْلِمَ كُلَّ أَبْيَضٍ وَ أَسْوَدَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَحِي وَ وَصِيِّي وَ خَلِيْفَتِي وَ الْإِمَامُ مِنْ بَعْدِي

Community of people! I<sup>-saww</sup> have not been deficient in the delivery of He<sup>-azwj</sup> Revealed to me<sup>-saww</sup>, and I<sup>-saww</sup> am an explainer to you all, and means of this Verse. Jibraeel<sup>-as</sup> descended to me<sup>-saww</sup> three times, instructing me<sup>-saww</sup> about the Greetings from my<sup>-saww</sup> Lord, and He<sup>-azwj</sup> is the ‘Salaam’ (Garantor of safety), that I<sup>-saww</sup> should stand in this place and let every white and black know that Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> successor<sup>-asws</sup> and my<sup>-saww</sup> caliph, and the Imam<sup>-asws</sup> from after me<sup>-saww</sup>.

الَّذِي مَحَلُّهُ مِنِّي مَحَلُّ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ هُوَ وَلِيُّكُمْ بَعْدَ اللَّهِ وَ رَسُولِهِ وَ قَدْ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّ بِذَلِكَ آيَةً مِنْ كِتَابِهِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

He<sup>-asws</sup> is the one whose place from me<sup>-saww</sup> is the place of Haroun<sup>-as</sup> from Musa<sup>-as</sup> except that is no Prophet<sup>-as</sup> after me<sup>-saww</sup>, and he<sup>-asws</sup> is your guardian after Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> Blessed and Exalted has Revealed to me<sup>-saww</sup> with that, a Verse from His<sup>-azwj</sup> Book: **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]**.

وَ عَلَيَّ مِنْ أَبِي طَالِبٍ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ هُوَ رَاكِعٌ يُرِيدُ اللَّهُ عَزَّ وَ جَلَّ فِي كُلِّ حَالٍ وَ سَأَلْتُ جَبْرِيْلَ أَنْ يَسْتَعْفِفَ لِي عَنْ تَبْلِيغِ ذَلِكَ إِلَيْكُمْ أَيُّهَا النَّاسُ لِعَلِّي بَقَلَّةَ الْمُؤْمِنِينَ وَ كَثْرَةَ الْمُنَافِقِينَ وَ أَدْعَالِ الْأَثِمِينَ وَ حُتْلِ الْمُسْتَهْزِئِينَ بِالْإِسْلَامِ

And Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> established the Salat and gave the Zakat while he<sup>-asws</sup> was performing Ruk’u, intending Allah<sup>-azwj</sup> Mighty and Majestic in every state. And I<sup>-saww</sup> asked Jibraeel<sup>-as</sup> he<sup>-as</sup> could fulfil for me<sup>-saww</sup> of delivering that to you all. O you people! It is my<sup>-saww</sup> know with the scarcity of the Momineen and numerousness of the hypocrites, and the bites of the sinners, and deceitfulness of the mocking ones with Al-Islam.

الَّذِينَ وَصَفَهُمُ اللَّهُ فِي كِتَابِهِ بِأَنَّهُمْ يَقُولُونَ بِاللَّسْتِيْهِمْ مَا لَيْسَ فِي قُلُوْبِهِمْ وَ يَحْسَبُوْنَهُ هَيْبًا وَ هُوَ عِنْدَ اللَّهِ عَظِيْمٌ وَ كَثْرَةَ آدَاهُمْ لِي عَيْرَ مَرَّةٍ حَتَّى سَمَوْنِي أُدْنَا وَ زَعَمُوا أَيُّ كَذَلِكَ لِكَثْرَةِ مَلَا زَمْتِهِ إِيَّايَ وَ إِقْبَالِي عَلَيْهِ

Those, Allah<sup>-azwj</sup> has Described them in His<sup>-azwj</sup> Book, **They are saying with their tongues what isn’t in their hearts. [48:11]**, and they are reckoning it **and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15]**, and they are frequently hurting me<sup>-asws</sup> time and again until they are naming me<sup>-saww</sup> as being a hearer, and they are alleging that I<sup>-saww</sup> am like that due to the frequency of necessitating with me<sup>-saww</sup>, and my<sup>-saww</sup> facing to him<sup>-asws</sup>.

حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ وَ مِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أُدُّنُ فَلَنْ أُدُّنَ عَلَى الَّذِينَ يَزْعُمُونَ أَنَّهُ أُدُّنُ حَبْرٌ لَكُمْ الْآيَةَ وَ لَوْ شِئْتُ أَنْ أُسَمِّيَ الْقَائِلِينَ بِذَلِكَ بِأَسْمَائِهِمْ لَسَمَّيْتُ وَ أَنْ أَوْمِي إِلَيْهِمْ بِأَعْيَانِهِمْ لَأَوْمَأْتُ وَ أَنْ أَدُلَّ عَلَيْهِمْ لَدَلْتُ

(This went on) until Allah<sup>-azwj</sup> Mighty and Majestic Revealed regarding that: **And from them are those who are hurting the Prophet and they are saying, ‘He is (only) a hearer’. Say:** - a hearer upon those who are claiming that **‘A hearer of good for you all. [9:61]** – the Verse; and if I<sup>-saww</sup> so desire, to name the speakers of that with their names, I<sup>-saww</sup> can name, and to gesture towards them with their witnesses, I<sup>-saww</sup> can indicate, and to point to them, I<sup>-saww</sup> can point.

وَلِكَيْ وَ اللَّهُ فِي أُمُورِهِمْ قَدْ تَكْرَهْتُمْ وَ كَلَّ ذَلِكَ لَا يَرْضَى اللَّهُ مِنِّي إِلَّا أَنْ أُبَلِّغَ مَا أَنْزَلَ اللَّهُ إِلَيَّ ثُمَّ تَلَا ص يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلَيَّ  
وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

But, by Allah<sup>-azwj</sup>, in their affairs, I<sup>-saww</sup> have been honoured, and all that Allah<sup>-azwj</sup> is not Pleased from me<sup>-saww</sup> except if I<sup>-saww</sup> were to deliver what Allah<sup>-azwj</sup> has Revealed to me<sup>-saww</sup>. Then he<sup>-saww</sup> recited: **O you Rasool! Deliver what has been Revealed unto you from your Lord; - regarding Ali<sup>-asws</sup> - and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people [5:67].**

فَاعْلَمُوا مَعَاشِرَ النَّاسِ أَنَّ اللَّهَ قَدْ نَصَبَهُ لَكُمْ وَلِيًّا وَ إِمَامًا مُفْتَرَضَةً طَاعَتُهُ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ عَلَى التَّابِعِينَ بِإِحْسَانٍ وَ عَلَى الْبَادِي وَ الْحَاضِرِ وَ  
عَلَى الْأَعْجَبِيِّ وَ الْعَرَبِيِّ وَ الْحَرِّ وَ الْمَمْلُوكِ وَ الصَّغِيرِ وَ الْكَبِيرِ وَ عَلَى الْأَبْيَضِ وَ الْأَسْوَدِ وَ عَلَى كُلِّ مُؤَخَّذٍ

So, know, O community of people, that Allah<sup>-azwj</sup> has Nominated him<sup>-asws</sup> for you all as a guardian<sup>-asws</sup> and an Imam<sup>-asws</sup>. Obedience to him<sup>-asws</sup> is Obligatory upon the Emigrants and the helpers, and upon the followers with the goodness, and upon the ones in the valleys, and the ones present, and upon the non-Arabs and the Arabs, and the free and the slaves, and the young and the old, and upon the white and the black, and upon every unitarian.

مَاضٍ حُكْمُهُ جَائِزٌ قَوْلُهُ نَافِذٌ أَمْرُهُ مَلْعُونٌ مَنْ خَالَفَهُ مَرْحُومٌ مَنْ تَبِعَهُ وَ مَنْ صَدَّقَهُ فَقَدْ عَفَرَ اللَّهُ لَهُ وَ لِمَنْ سَبِعَ مِنْهُ وَ أَطَاعَ لَهُ

His<sup>-asws</sup> ruling is of old (orthodox as per well-established traditions of Prophets<sup>-as</sup>), his<sup>-asws</sup> words are allowed, his<sup>-asws</sup> orders are to be implemented. Accursed is the one opposing him<sup>-asws</sup>, Mercied is the one following him<sup>-asws</sup> and the one ratifying him<sup>-asws</sup>, for Allah<sup>-azwj</sup> has Forgiven for him<sup>-asws</sup> and for the ones listening from him<sup>-asws</sup>, and is obedience to him<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ إِنَّهُ آخِرُ مَقَامٍ أَقْوَمُهُ فِي هَذَا الْمَشْهَدِ فَاسْمَعُوا وَ أَطِيعُوا وَ انْقَادُوا لِأَمْرِ رَبِّكُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ وَلِيُّكُمْ وَ إِيَّاهُمْ ثُمَّ مِنْ دُونِهِ رَسُولُكُمْ مُحَمَّدٌ  
وَ لِيُكُمْ وَ الْقَائِمُ الْمُخَاطَبُ لَكُمْ ثُمَّ مِنْ بَعْدِي عَلِيُّ وَ لِيُكُمْ وَ إِمَامُكُمْ بِأَمْرِ اللَّهِ رَبِّكُمْ ثُمَّ الْإِمَامَةُ فِي ذُرِّيَّتِي مِنْ وُلْدِهِ إِلَى يَوْمِ تَلْقَوْنَ اللَّهَ عَزَّ اسْمُهُ وَ رَسُولُهُ

Community of the people! It is the last position, I<sup>-saww</sup> am making him<sup>-asws</sup> stand in this plain, therefore listen and obey and be led by the Command of your Lord<sup>-azwj</sup>! Allah<sup>-azwj</sup> Mighty and Majestic, He<sup>-azwj</sup> is your Master and your (God<sup>-azwj</sup>). Then, besides Him<sup>-azwj</sup> is your Rasool<sup>-saww</sup> Muhammad<sup>-saww</sup> is your master and the one<sup>-saww</sup> standing addressing to you. Then from after me<sup>-saww</sup> Ali<sup>-asws</sup> is your master and your Imam<sup>-asws</sup> by the Command of Allah<sup>-azwj</sup> and your Lord<sup>-azwj</sup>. Then the Imamate in my<sup>-saww</sup> children from his<sup>-asws</sup> sons<sup>-asws</sup> up to the day you meet Allah<sup>-azwj</sup>, Mighty is His<sup>-azwj</sup> Name and His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

لَا حِلَّالَ إِلَّا مَا أَحَلَّهُ اللَّهُ وَ لَا حَرَامَ إِلَّا مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ اللَّهُ الْحَلَالُ وَ الْحَرَامُ وَ أَنَا أَفْضَيْتُ بِمَا عَلَّمَنِي رَبِّي مِنْ كِتَابِهِ وَ حِلَالِهِ وَ حَرَامِهِ إِلَيْهِ

There is no Permissible except what Allah<sup>-azwj</sup> has Permitted, nor any Prohibition except what Allah<sup>-azwj</sup> has Prohibited. Allah<sup>-azwj</sup> has Made me<sup>-saww</sup> recognise the Permissible and the Prohibition, and I<sup>-saww</sup> settled with what my<sup>-saww</sup> Lord<sup>-azwj</sup> had Taught me<sup>-saww</sup> from His<sup>-azwj</sup> Book, and His<sup>-azwj</sup> Permissible and His<sup>-azwj</sup> Prohibition is up to Him<sup>-azwj</sup>.

مَعَاشِرَ النَّاسِ مَا مِنْ عِلْمٍ إِلَّا وَ قَدْ أَحْصَاهُ اللَّهُ فِيَّ وَ كُلِّ عِلْمٍ عَلَّمْتُهُ فَقَدْ أَحْصَيْتُهُ فِي إِمَامِ الْمُتَّقِينَ وَ مَا مِنْ عِلْمٍ إِلَّا وَ قَدْ عَلَّمْتُهُ عَلَيَّ وَ هُوَ الْإِمَامُ الْمُبِينُ

Community of people! There is no knowledge except and Allah<sup>-azwj</sup> has Enumerated it in me<sup>-saww</sup>, and every knowledge I<sup>-saww</sup> have learnt, I<sup>-saww</sup> have enumerate in the Imam<sup>-asws</sup> of the pious, and there is no knowledge except and I<sup>-saww</sup> have taught it to Ali<sup>-asws</sup>, and he<sup>-asws</sup> is the clarifying Imam<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ لَا تَضِلُّوا عَنْهُ وَ لَا تَنْفَرُوا مِنْهُ وَ لَا تَسْتَنْكِفُوا مِنْهُ وَلَا يَتَّبِعِهِ فَهُوَ الَّذِي يَهْدِي إِلَى الْحَقِّ وَ يَعْمَلُ بِهِ وَ يُزْهِقُ الْبَاطِلَ وَ يَنْهَى عَنْهُ وَ لَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَأَيِّمٍ

(O) Community of people! Neither stray away from him<sup>-asws</sup> nor flee from him<sup>-asws</sup>, nor be too arrogant from his<sup>-asws</sup> Wilayah. He<sup>-asws</sup> is the one<sup>-asws</sup> guiding to the truth, and he<sup>-asws</sup> works with it, and obliterates the falsehood, and forbids from it, nor does he<sup>-asws</sup> take for the Sake of Allah<sup>-azwj</sup> any blame of a blamer.

ثُمَّ إِنَّهُ أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ رَسُولِهِ وَ الَّذِي قَدَى رَسُولَ اللَّهِ ص بِنَفْسِهِ وَ الَّذِي كَانَ مَعَ رَسُولِ اللَّهِ وَ لَا أَحَدَ يَعْبُدُ اللَّهَ مَعَ رَسُولِ اللَّهِ مِنَ الرِّجَالِ غَيْرُهُ

Then, he is the first one to believe in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the one<sup>-asws</sup> who ransomed for Rasool-Allah<sup>-azwj</sup> with himself<sup>-asws</sup>, and the one<sup>-asws</sup> who was with Rasool-Allah<sup>-saww</sup>, nor did anyone from the men worship Allah<sup>-azwj</sup> along with Rasool-Allah<sup>-saww</sup>, apart from him<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ فَضَلُّوا فَقَدْ فَضَلَهُ اللَّهُ وَ أَقْبَلُوهُ فَقَدْ نَصَبَهُ اللَّهُ

Community of people! Prefer him<sup>-asws</sup>, for Allah<sup>-azwj</sup> has Preferred him<sup>-asws</sup>, and accept him<sup>-asws</sup>, for Allah<sup>-azwj</sup> has Nominated him<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ إِنَّهُ إِمَامٌ مِنَ اللَّهِ وَ لَنْ يَتُوبَ اللَّهُ عَلَى أَحَدٍ أَنْكَرَ وَلَا يَتَّبِعُهُ وَ لَنْ يَعْفِرَ لَهُ حَتْمًا عَلَى اللَّهِ أَنْ يَفْعَلَ ذَلِكَ بِمَنْ خَالَفَ أَمْرَهُ فِيهِ وَ أَنْ يُعَذِّبَهُ عَذَابًا نُكَرًا أَبَدَ الْأَبَدِ وَ دَهْرَ الدُّهُورِ فَاحْذَرُوا أَنْ تُخَالِفُوا فَتَصِلُوا نَارًا وَ تُؤَدِّهَا النَّاسُ وَ الْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

Community of people! He<sup>-asws</sup> is an Imam<sup>-asws</sup> from Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will never Turn (with Mercy) to anyone denying his<sup>-asws</sup> Wilayah, and will never Forgive (his sins) for him. It is inevitable upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Does that with the one opposing His<sup>-azwj</sup> Command regarding him<sup>-asws</sup>, and that He<sup>-azwj</sup> should Punish him, exemplary Punishment for ever and ever, and all eternity. So, be cautious of opposing for you will arrive to a **Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24].**

أَيُّهَا النَّاسُ بِي وَ اللَّهُ بَشَّرَ الْأَوْلُونَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَنَا خَاتَمَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الْحُجَّةُ عَلَى جَمِيعِ الْمَخْلُوقِينَ مِنَ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ فَمَنْ شَكَ فِي ذَلِكَ فَهُوَ كَافِرٌ كَفَّرَ الْجَاهِلِيَّةَ الْأُولَى وَ مَنْ شَكَ فِي شَيْءٍ مِنْ قَوْلِي هَذَا فَقَدْ شَكَ فِي الْكُلِّ مِنْهُ وَ الشَّاكُّ فِي ذَلِكَ فَلَهُ النَّارُ

O you people! By Allah<sup>-azwj</sup>, the former ones from the Prophets<sup>-as</sup> and Messengers<sup>-as</sup> gave glad tidings of me<sup>-saww</sup>, and I<sup>-saww</sup> am last of the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and the Divine Authority upon the entirety of the creatures, from the inhabitants of the skies and the earths. So, the one who doubts in that, he is a Kafir, the Kufir of the former pre-Islamic period, and one who doubts in anything from these words of mine<sup>-saww</sup>, so he has doubted in all of it, and the doubts in that, for him is the Fire!’

مَعَاشِرَ النَّاسِ حَبَابِيَّ اللهُ يَهْدِيهِ الْفَضِيلَةَ مَنَّا مِنْهُ عَلَيَّ وَ إِحْسَانًا مِنْهُ إِلَيَّ وَ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ مِنِّي أَبَدَ الْأَبَدِينَ وَ ذَهَرَ الدَّاهِرِينَ عَلَيَّ كُلِّ حَالٍ

Community of people! Allah<sup>-azwj</sup> has Gifted me<sup>-saww</sup> with these merits as a Conferment from Him<sup>-azwj</sup> upon me<sup>-saww</sup>, and as a Favour from Him<sup>-azwj</sup> to me<sup>-saww</sup>, and there is no god except He<sup>-azwj</sup>. For Him<sup>-azwj</sup> is the praise from me<sup>-saww</sup>, for ever and ever, and for all eternity, until every state.

مَعَاشِرَ النَّاسِ فَضَّلُوا عَلَيَّ فَإِنَّهُ أَفْضَلُ النَّاسِ بَعْدِي مِنْ ذَكَرٍ وَ أَنْتَى بِنَا أَنْزَلَ اللهُ الرِّزْقَ وَ بَقِيَ الْخَلْقُ مَلْعُونٌ مَلْعُونٌ مَعْضُوبٌ مَعْضُوبٌ مَنْ رَدَّ قَوْلِي هَذَا وَ لَمْ يُؤَافِقْهُ

(O) Community of the people! Prefer Ali<sup>-asws</sup> for he<sup>-asws</sup> is the superior of the people after me<sup>-saww</sup>, from any male and female. Due to us<sup>-asws</sup> Allah<sup>-azwj</sup> Sends down the sustenance and the remainder of the creatures are Accursed, Accursed, Wrath~~ed~~ upon, Wrath upon, one who reject this word of mine<sup>-saww</sup> and are not concordant with it.

إِلَّا أَنَّ جَبْرَيْلَ حَبْرِي عَنِ اللهِ تَعَالَى بِذَلِكَ وَ يَقُولُ مَنْ عَادَى عَلِيًّا وَ لَمْ يَتَوَلَّهُ فَعَلَيْهِ لَعْنَتِي وَ غَضَبِي فَ لَنْ نُنْظُرَ نَفْسًا مَا قَدَّمَتْ لِعَدِي وَ اتَّقُوا اللهُ أَنْ تُخَالِفُوهُ فَتَرَلَّ قَدَمٌ بَعْدَ نُبُوَّتِهَا إِنَّ اللهُ خَيْرٌ بِمَا تَعْمَلُونَ

Indeed! Jibraeel<sup>-as</sup> has informed me<sup>-saww</sup> from Allah<sup>-azwj</sup> the Exalted with that, and he<sup>-as</sup> says: ‘The one who is inimical to Ali<sup>-asws</sup> and does not befriend him<sup>-asws</sup>, upon him is my<sup>-as</sup> curse and my<sup>-as</sup> anger, so **let (every) soul consider what it has sent ahead for tomorrow, and fear Allah; [59:18]** from opposing him<sup>-asws</sup>, **for the feet would waver after its stability [16:94] surely Allah is Aware of what you are doing [59:18]**.

مَعَاشِرَ النَّاسِ إِنَّهُ حَنْبُ اللهِ الَّذِي نَزَلَ فِي كِتَابِهِ يَا حَسْرَتِي عَلَيَّ مَا فَرَطْتُ فِي جَنْبِ اللهِ

(O) Community of people! He<sup>-asws</sup> is the Side of Allah<sup>-azwj</sup> which is Revealed in His<sup>-azwj</sup> in His<sup>-azwj</sup> Book: **‘O regret, upon what I wasted regarding the Side of Allah [39:56]**.

مَعَاشِرَ النَّاسِ تَدَبَّرُوا الْقُرْآنَ وَ افْهَمُوا آيَاتِهِ وَ انظُرُوا إِلَى مُحْكَمَاتِهِ وَ لَا تَتَّبِعُوا مُتَشَابِهَهُ فَوَ اللهُ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ وَ لَا يُوضِحُ لَكُمْ تَفْسِيرَهُ إِلَّا الَّذِي أَنَا آخِذٌ بِيَدِهِ وَ مُضْعِدُهُ إِلَيَّ وَ شَائِلٌ بِعَضُدِهِ وَ مُعَلِّمُكُمْ أَنَّ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيَّ مَوْلَاهُ وَ هُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ أَخِي وَ وَصِيِّي وَ مَوْلَانَهُ مِنَ اللهِ عَزَّ وَ جَلَّ أَنْزَلَهَا عَلَيَّ

(O) Community of people! Ponder in the Quran and understand its Verses, and consider its Decisive (Verses), and do not follow its Allegorical (Verses). By Allah<sup>-azwj</sup>! Neither will its Rebukes be explained to you nor will its interpretation be clarified for you, except by the one<sup>-asws</sup> I<sup>-saww</sup> am holding his<sup>-asws</sup> hand and ascending him<sup>-asws</sup> to me<sup>-saww</sup>, and raising his<sup>-asws</sup> forearm, and letting you know that the one whose Master I<sup>-saww</sup> was, so this Ali<sup>-asws</sup> is his Master, and he<sup>-asws</sup>

is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> successor<sup>-asws</sup>, and his<sup>-asws</sup> Mastership is from Allah<sup>-azwj</sup> Mighty and Majestic, having been Revealed to me<sup>-saww</sup>.

مَعَاشِرَ النَّاسِ إِنَّ عَلِيًّا وَ الطَّيِّبِينَ مِنْ وُلْدِي هُمُ الثَّقَلُ الْأَصْغَرُ وَ الْقُرْآنُ هُوَ الثَّقَلُ الْأَكْبَرُ وَ كُلُّ وَاحِدٍ مُنْبِئٌ عَنِ صَاحِبِهِ وَ مُوَافِقٌ لَهُ لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ أَلَا إِنَّهُمْ أَمْنَاؤُ اللَّهِ فِي خَلْقِهِ وَ حُكْمَاؤُهُ فِي أَرْضِهِ

(O) Community of people! Ali<sup>-saww</sup> and the good ones from my<sup>-saww</sup> sons<sup>-asws</sup>, they<sup>-asws</sup> are the smaller weighty thing, and the Quran, it is the greater weighty thing, and each one informs about its companion and is in accordance to it. They will never separate until they return to me<sup>-saww</sup> at the Fountain. Indeed, they are the trustees of Allah<sup>-azwj</sup> among His<sup>-azwj</sup> creatures, and their rulers in His<sup>-azwj</sup> earth.

أَلَا وَ قَدْ أَدَيْتُ أَلَا وَ قَدْ بَلَّغْتُ أَلَا وَ قَدْ أَسْمَعْتُ أَلَا وَ قَدْ أَوْضَحْتُ أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ وَ أَنَا قُلْتُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَلَا إِنَّهُ لَيْسَ أَمِيرُ الْمُؤْمِنِينَ عَيْرَ أَحِي هَذَا وَ لَا نَحِلُّ إِمْرَةَ الْمُؤْمِنِينَ بَعْدِي لِأَحَدٍ عَيْرِهِ

Indeed, and I<sup>-saww</sup> have fulfilled! Indeed, and I<sup>-saww</sup> have delivered! Indeed, and I<sup>-saww</sup> had made you listen! Indeed, and I<sup>-saww</sup> have clarified! Indeed, and Allah<sup>-saww</sup> Mighty and Majestic Said, and I<sup>-saww</sup> said on behalf of Allah<sup>-azwj</sup> Mighty and Majestic! Indeed, there isn't any Emir of the Momineen apart from this brother<sup>-asws</sup> of mine<sup>-saww</sup>, nor is the Emirate of the Momineen permissible for anyone after me<sup>-saww</sup>, apart from him<sup>-asws</sup>.

ثُمَّ ضَرَبَ بِيَدِهِ عَلَى عَضُدِهِ فَرَفَعَهُ وَ كَانَ مِنْذُ أَوَّلِ مَا صَعِدَ رَسُولُ اللَّهِ ص دَرَجَةً دُونَ مَقَامِهِ فَبَسَطَ يَدَهُ نَحْوَ وَجْهِ رَسُولِ اللَّهِ ص وَ شَالَ عَلِيًّا حَتَّى صَارَتْ رِجْلُهُ مَعَ رُكْبَةِ رَسُولِ اللَّهِ ص

Then he<sup>-saww</sup> struck his<sup>-saww</sup> hand upon his<sup>-asws</sup> forearm and raised it, and it was from the beginning of what Rasool-Allah<sup>-saww</sup> had ascended, he<sup>-asws</sup> was at a level below his<sup>-saww</sup> position, so his<sup>-asws</sup> hand reached to around the face of Rasool-Allah<sup>-saww</sup>, and Ali<sup>-asws</sup> rose until his<sup>-asws</sup> came to be with the knees of Rasool-Allah<sup>-azwj</sup>.

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ هَذَا عَلِيٌّ أَحِي وَ وَصِيِّي وَ وَاعِي عِلْمِي وَ خَلِيفَتِي عَلَى أُمَّتِي وَ عَلَى تَفْسِيرِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ الدَّاعِي إِلَيْهِ وَ الْعَامِلُ بِمَا يَرْضَاهُ وَ الْمُحَارِبُ لِأَعْدَائِهِ وَ الْمُؤَالِي عَلَى طَاعَتِهِ وَ النَّاهِي عَنِ مَعْصِيَتِهِ

Then he<sup>-saww</sup> said: ‘Community of people! This is Ali<sup>-asws</sup>, my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> successor<sup>-asws</sup>, and retainer of my<sup>-saww</sup> knowledge, and my<sup>-saww</sup> caliph upon my<sup>-saww</sup> community and upon the interpretation of the Book of Allah<sup>-azwj</sup> Mighty and Majestic, and the caller to it, and the worker with what is His<sup>-azwj</sup> Pleasure, and the one<sup>-asws</sup> warring to His<sup>-azwj</sup> enemies, and the loyalty upon His<sup>-azwj</sup> obedience, and the forbiddance from His<sup>-azwj</sup> disobedience.

خَلِيفَةُ رَسُولِ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْإِمَامُ الْهَادِي وَ قَاتِلُ النَّكَائِبِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ بِأَمْرِ اللَّهِ أَقُولُ مَا يَبْدُلُ الْقَوْلُ لَدَيْ بَأَمْرِ رَبِّي أَقُولُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ الْعَنْ مَنْ أَنْكَرَهُ وَ اغْضَبْ عَلَى مَنْ جَحَدَ حَقَّهُ

He<sup>-asws</sup> is a caliph of Rasool-Allah<sup>-saww</sup>, and Emir of the Momineen, and the Imam<sup>-asws</sup>, the guide, and fighter against the allegiance-breakers, and the deviants and the renegades by the Command of Allah<sup>-azwj</sup>. I<sup>-saww</sup> say the word will not change in my<sup>-saww</sup> presence by the Command of my<sup>-saww</sup> Lord<sup>-azwj</sup>. I<sup>-saww</sup> say: ‘O Allah<sup>-azwj</sup>! Befriend the one befriending him<sup>-asws</sup>, and be inimical

to the one being inimical to him<sup>-asws</sup>, and Curse the one denying him<sup>-asws</sup>, and be Wrathful upon the one rejecting his<sup>-asws</sup> rights.

اللَّهُمَّ إِنَّكَ أَنْزَلْتَ عَلَيَّ أَنَّ الْإِمَامَةَ لِعَلِيِّ وَلِيِّكَ عِنْدَ تَبْيَانِي ذَلِكَ عَلَيْهِمْ وَ نَصِي إِيَّاهُ بِمَا أَكْمَلْتَ لِعِبَادِكَ مِنْ دِينِهِمْ وَ أَتَمَمْتَ عَلَيْهِمْ نِعْمَتَكَ وَ رَضِيَتْ لَهُمُ الْإِسْلَامَ دِيناً

O Allah<sup>-azwj</sup>! you<sup>-azwj</sup> Revealed unto me<sup>-saww</sup> that the Imamate is for Ali<sup>-asws</sup>, Your<sup>-azwj</sup> guardian at my<sup>-saww</sup> explaining that to them, and my<sup>-saww</sup> nominating him<sup>-asws</sup> with what Your<sup>-azwj</sup> Completing for Your<sup>-azwj</sup> servants of their religion, and Completing upon them Your<sup>-azwj</sup> Favours, and being Pleased for them with Al-Islam as a religion’.

فَقُلْتُ وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي قَدْ تَلَعْتُ

I<sup>-saww</sup> say: ‘**And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85].** O Allah<sup>-azwj</sup>! I<sup>-saww</sup> keep You<sup>-azwj</sup> as Witness I<sup>-saww</sup> have delivered.

مَعَاشِرَ النَّاسِ إِنَّمَا أَكْمَلَ اللَّهُ عَزَّ وَ جَلَّ دِينَكُمْ بِإِمَامَتِهِ فَمَنْ لَمْ يَأْتَمْ بِهِ وَ يَمَنْ يَفْعَلْ مَقَامَهُ مِنْ وُلْدِي مَنْ صُلِبَ إِلَيَّ يَوْمَ الْقِيَامَةِ وَ الْعَرْضِ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَ فِي النَّارِ هُمْ خَالِدُونَ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ لَا هُمْ يُنظَرُونَ

O community of people! But rather Allah<sup>-azwj</sup> Mighty and Majestic Perfected your religion with his<sup>-asws</sup> Imamate. So, the one who does not complete with him<sup>-asws</sup> and with the ones<sup>-asws</sup> from his<sup>-asws</sup> sons<sup>-asws</sup> from his<sup>-asws</sup> sulb up to the Day of Qiyamah to be standing in his<sup>-asws</sup> position and object to Allah<sup>-azwj</sup> Mighty and Majestic, so ~~they~~, their deeds would be confiscated, and they would be in the Fire eternally. The Punishment would not be lightened from them nor would they be respited.

مَعَاشِرَ النَّاسِ هَذَا عَلَيَّ أَنْصَرْتُكُمْ لِي وَ أَحَقُّكُمْ بِي وَ أَقْرَبُكُمْ إِلَيَّ وَ أَعَزُّكُمْ عَلَيَّ وَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنَا عَنْهُ رَاضِيَانِ وَ مَا نَزَلَتْ آيَةٌ رَضِيَ إِلَّا فِيهِ وَ مَا خَاطَبَ اللَّهُ الَّذِينَ آمَنُوا إِلَّا بَدَأَ بِهِ وَ لَا نَزَلَتْ آيَةٌ مَدْحٍ فِي الْقُرْآنِ إِلَّا فِيهِ وَ لَا شَهِدَ اللَّهُ بِالْحَقَّةِ فِي هَلْ أَتَى عَلَى الْإِنْسَانِ إِلَّا لَهُ وَ لَا أَنْزَلَهَا فِي سِوَاهُ وَ لَا مَدَحَ بِهَا غَيْرُهُ

Community of people! This is Ali<sup>-asws</sup>, your most helpful to me<sup>-saww</sup>, and your most rightful with me<sup>-saww</sup>, and your closest one with me<sup>-saww</sup>, and your dearest one to me<sup>-saww</sup>, and Allah<sup>-azwj</sup> Mighty and Majestic and I<sup>-saww</sup> are pleased from him<sup>-asws</sup>, and there is no Verse of Pleasure Revealed except it is regarding him<sup>-asws</sup>, and Allah<sup>-azwj</sup> has not Addressed those who believe except He<sup>-azwj</sup> Began with him<sup>-asws</sup>, nor is there any Verse of praise Revealed in the Quran except it is regarding him<sup>-asws</sup>, nor has Allah<sup>-azwj</sup> Testified with the Paradise in **Didn’t there come upon the human being, [76:1]** except for him<sup>-asws</sup>, nor did He<sup>-azwj</sup> Reveal it besides him<sup>-asws</sup> nor Praised with it apart from him<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ هُوَ نَاصِرٌ دِينِ اللَّهِ وَ الْمُجَادِلُ عَنْ رَسُولِ اللَّهِ وَ هُوَ التَّقِيُّ النَّقِيُّ وَ الْهَادِي الْمُهْدِي نُبِيِّكُمْ خَيْرَ نَبِيٍّ وَ وَصِيُّكُمْ خَيْرَ وَصِيٍّ وَ بَنُوهُ خَيْرَ الْأَوْصِيَاءِ

Community of people! He<sup>-asws</sup> is a helper of religion of Allah<sup>-azwj</sup>, and the arguer on behalf of Rasool-Allah<sup>-saww</sup>, and he<sup>-asws</sup> is the pious, the pure, and the guid, the Guided. Your Prophet<sup>-saww</sup>

is best of the Prophets<sup>-as</sup>, and your successor<sup>-asws</sup> is best of the successors<sup>-as</sup>, and his<sup>-asws</sup> sons<sup>-asws</sup> are best of the successors<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ ذُرِّيَّتُهُ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ وَ ذُرِّيَّتِي مِنْ صُلْبِ عَلِيٍّ

Community of people! The offspring of every Prophet<sup>-as</sup> is from his<sup>-as</sup> Sulb, and my<sup>-saww</sup> offspring is from the Sulb of Ali<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ إِنَّ إِبْلِيسَ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بِالْحَسَدِ فَلَا تَحْسُدُوهُ فَتَحْبِطَ أَعْمَالُكُمْ وَ نَزَلَ أَقْدَامُكُمْ فَإِنَّ آدَمَ أَهْبَطَ إِلَى الْأَرْضِ بِحُطْبَةٍ وَاجِدَةٍ وَ هُوَ صَفْوَةُ اللَّهِ عَزَّ وَ جَلَّ وَ كَيْفَ بِكُمْ وَ أَنْتُمْ أَنْتُمْ وَ مِنْكُمْ أَعْدَاءُ اللَّهِ

(O) Community of people! Iblees<sup>-la</sup> got Adam<sup>-as</sup> expelled from the Paradise by the envy, so do not envy him<sup>-asws</sup> or your deeds would be Confiscated and your feet will waver. Adam<sup>-as</sup> was sent down to the earth due to his<sup>-as</sup> mistake, and he<sup>-as</sup> is an elite of Allah<sup>-azwj</sup> Mighty and Majestic, so how would it be with you and you are what you are, and from you are enemies of Allah<sup>-azwj</sup>?

أَلَا إِنَّهُ لَا يُبْغِضُ عَلِيًّا إِلَّا شَقِيًّا وَ لَا يَتَوَالَى عَلِيًّا إِلَّا تَقِيًّا وَ لَا يُؤْمِنُ بِهِ إِلَّا مُؤْمِنٌ مُخْلِصٌ فِي عَلِيٍّ وَ اللَّهُ نَزَلَتْ سُورَةُ الْعَصْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْعَصْرِ إِلَى آخِرِهَا

Indeed! Surely no one will hate Ali<sup>-asws</sup> except a wretch nor befriend Ali<sup>-asws</sup> except a pious one, nor believe in him<sup>-asws</sup> except a Momin, sincere regarding Ali<sup>-asws</sup>, and Allah<sup>-azwj</sup> Revealed Surah Al-Asr: ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **(I Swear) by the time [103:1]** – up to its end.

مَعَاشِرَ النَّاسِ قَدْ أَشْهَدْتُ اللَّهَ وَ بَلَّغْتُكُمْ رَسُولِي وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

(O) Community of people! I<sup>-saww</sup> have kept Allah<sup>-azwj</sup> as Witness and have delivered my<sup>-saww</sup> message to you all, **And it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18]**.

مَعَاشِرَ النَّاسِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ:

(O) Community of people! **O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]**.

مَعَاشِرَ النَّاسِ آمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلَ مَعَهُ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا

(O) Community of people! Believe in Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the Noor which came down with him<sup>-saww</sup>, **from before We Alter faces then turn them on their backs, [4:47]**.

مَعَاشِرَ النَّاسِ النُّورُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِي مَسْئَلِكُمْ ثُمَّ فِي عَلِيٍّ ثُمَّ فِي النَّسْلِ مِنْهُ إِلَى الْقَائِمِ الْمَهْدِيِّ الَّذِي يَأْخُذُ بِحَقِّ اللَّهِ وَ بِكُلِّ حَقٍّ هُوَ لَنَا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَنَا حُجَّةً عَلَى الْمُقْصِرِينَ وَ الْمُعَانِدِينَ وَ الْمُخَالِفِينَ وَ الْخَائِبِينَ وَ الْأَثِمِينَ وَ الظَّالِمِينَ وَ الْعَاصِينَ مِنْ جَمِيعِ الْعَالَمِينَ

(O) Community of people! The Noor from Allah<sup>-azwj</sup> Mighty and Majestic is **inside** within me<sup>-saww</sup>, comforting, then it would be within Ali<sup>-asws</sup>, then **inside** within the lineage from him<sup>-asws</sup> up to Al-Qaim<sup>-asws</sup> Al-Mahdi<sup>-asws</sup>, who will take the Rights of Allah<sup>-azwj</sup> and every right which was for us<sup>-asws</sup>, because Allah<sup>-azwj</sup> Mighty and Majestic has Made us<sup>-asws</sup> to be Divine Authorities upon the derogators, and the obstinate, and the adversaries, and the betrayers, and the sinners, and the oppressors, and the usurpers from the entirety of the worlds.

مَعَاشِرَ النَّاسِ أَنْذَرْتُكُمْ أَبِي رَسُولُ اللَّهِ قَدْ خَلَّتْ مِنْ قَبْلِي الرُّسُلُ أَفَإِنْ مِتُّ أَوْ قُتِلْتُ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

(O) Community of people! I<sup>-saww</sup> am warning you all. I<sup>-saww</sup> am a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. The Messengers<sup>-as</sup> have passed from before me<sup>-saww</sup>. So, if I<sup>-saww</sup> were to pass away or killed, **will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144].**

أَلَا وَ إِنَّ عَلِيّاً هُوَ الْمُوصُوفُ بِالصَّبْرِ وَ الشُّكْرِ ثُمَّ مِنْ بَعْدِهِ وَ لَدِي مِنْ صُلْبِهِ

Indeed! And surely Ali<sup>-asws</sup>, he<sup>-asws</sup> is the one<sup>-asws</sup> described with the patience and the gratefulness. Then from after him<sup>-asws</sup> are my<sup>-saww</sup> two (grand) sons<sup>-asws</sup> from his<sup>-asws</sup> Sulb.

مَعَاشِرَ النَّاسِ لَا تَمْنُوا عَلَى اللَّهِ إِسْلَامَكُمْ فَيَسْخَطَ عَلَيْكُمْ فَيُصِيبِكُمْ بَعْدَابٍ مِنْ عِنْدِهِ إِنَّهُ لِبَالِمُرْصَادٍ

(O) Community of people! Do not consider your Islam as being a conferment upon Allah<sup>-azwj</sup>, He<sup>-azwj</sup> would be Wrathful upon you and Afflict you with a Punishment from His<sup>-azwj</sup> Presence, He<sup>-azwj</sup> is with the Lying in wait.

مَعَاشِرَ النَّاسِ سَيَكُونُ مِنْ بَعْدِي أَيْمَةٌ يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ

(O) Community of the people! Imams (leaders) will happen to be from after me<sup>-saww</sup>, **And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41].**

مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ وَ أَنَا بَرِيحَانٍ مِنْهُمْ

Community of people! Allah<sup>-azwj</sup> and I<sup>-saww</sup> am disavowed from them’.

مَعَاشِرَ النَّاسِ إِنَّهُمْ وَ أَنْصَارَهُمْ وَ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ لَيْسَ مَثْوَى الْمُتَكَبِّرِينَ إِلَّا إِنَّهُمْ أَصْحَابُ الصَّحِيفَةِ فَلْيَنْظُرُوا أَحَدَكُمْ فِي صَحِيفَتِهِ

(O) Community of people! They, and their loyalists, and their followers **would be in the lowest Level of the Fire [4:145]**, and evil is the abode of the arrogant ones. Indeed! They are companions of the agreement (in the Kabah), so let one of you look into his parchment’.

قَالَ فَذَهَبَ عَلَى النَّاسِ إِلَّا شِرْذِمَةً مِنْهُمْ أَمَرَ الصَّحِيفَةَ

He (the narrator) said, ‘The matter of the agreement was hidden upon the people except a group from them’.

مَعَاشِرَ النَّاسِ إِنِّي أَدْعُهَا إِمَامَةً وَوَرَاثَةً فِي عَقْبِي إِلَى يَوْمِ الْقِيَامَةِ وَقَدْ بَلَّغْتُ مَا أُمِرْتُ بِتَبْلِيغِهِ حُجَّةً عَلَى كُلِّ حَاضِرٍ وَغَائِبٍ وَعَلَى كُلِّ أَحَدٍ مِمَّنْ شَهِدَ أَوْ لَمْ يَشْهَدْ وُلِدَ أَوْ لَمْ يُولَدْ فَلْيَبْلِغِ الْحَاضِرُ الْغَائِبَ وَالْوَالِدُ الْوَلَدَ إِلَى يَوْمِ الْقِيَامَةِ

(He<sup>-saww</sup> said): ‘Community of people! I<sup>-saww</sup> claimed it, Imamate and inheritance in my<sup>-saww</sup> posterity up to the Day of Qiyamah, and I<sup>-saww</sup> have delivered what I<sup>-saww</sup> am Commanded with delivering it, being an argument upon every one present and absent, and upon everyone from the ones witnessing or not witnessing, born or not born yet, let the one present deliver to the absentee, and the parent (deliver to) the children up to the Day of Qiyamah.

وَسَيَجْعَلُونَهَا مَلَكًا وَاعْتِصَابًا أَلَا لَعَنَ اللَّهُ الْغَاصِبِينَ وَالْمُعْتَصِبِينَ وَعِنْدَهَا سَنَفُزُّكُمْ لَكُمْ أَيُّهُ التَّقْلَانِ فَ يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ

And they will make it to be a kingdom and a usurpation. Indeed! May Allah<sup>-azwj</sup> Curse the usurpers and the violaters, and at it **We shall soon Deal with you (with) the two weighty things! [55:31]. So, Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].**

مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ يَذُرْكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمَيِّزَ الْحَيْثُ مِنَ الطَّيِّبِ وَ مَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

(O) Community of people! Allah<sup>-azwj</sup> Mighty and Majestic was not going to leave you upon **what you are upon presently until He Distinguishes the bad from the good; and Allah was not going to Notify you all upon the unseen. [3:179].**

مَعَاشِرَ النَّاسِ إِنَّهُ مَا مِنْ قَرْيَةٍ إِلَّا وَاللَّهُ مُهْلِكُهَا بِتَكْذِيبِهَا وَكَذَلِكَ يُهْلِكُ الْفَرَى وَ هِيَ ظَالِمَةٌ كَمَا ذَكَرَ اللَّهُ تَعَالَى وَ هَذَا إِمَامُكُمْ وَ وَلِيُّكُمْ وَ هُوَ مَوَاعِيدُ اللَّهِ وَ اللَّهُ يَصْدُقُ وَعْدُهُ

(O) Community of people! There is no town except and Allah<sup>-azwj</sup> had Destroyed it due to its belying, and like that He<sup>-azwj</sup> would Destroy the town and it is unjust, like what Allah<sup>-azwj</sup> the Exalted Mentioned. And this (Ali<sup>-asws</sup>) is your Imam<sup>-asws</sup>, and your guardian, and he<sup>-asws</sup> is a Promise of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Make His<sup>-azwj</sup> Promise come true.

مَعَاشِرَ النَّاسِ قَدْ صَلَّ قَبْلَكُمْ أَكْثَرَ الْأَوْلِيَيْنِ وَاللَّهُ قَدْ أَهْلَكَ الْأَوْلِيَيْنِ وَ هُوَ مُهْلِكُ الْأَخْرِيِّينَ

(O) Community of people! Most of the former ones had strayed before you, and Allah<sup>-azwj</sup> had Destroyed the former ones, and He<sup>-azwj</sup> will Destroy the latter ones.

مَعَاشِرَ النَّاسِ إِنَّ اللَّهَ قَدْ أَمَرَنِي وَ نَهَانِي وَ قَدْ أَمَرْتُ عَلَيْهِمْ وَ نَهَيْتُهُمْ فَعَلِمَ الْأَمْرَ وَ النَّهْيَ مِنْ رَبِّي عَزَّ وَ جَلَّ فَاسْمَعُوا لِأَمْرِهِ تَسَلَّمُوا وَ أَطِيعُوا هَتَدُوا وَ انْتَهَوْا لِتَهْيِئِهِ تَرَشَّدُوا وَ صِيَرُوا إِلَى مُرَادِهِ وَ لَا تَتَفَرَّقُوا بِكُمْ السُّبُلُ عَنْ سَبِيلِهِ

(O) Community of people! Allah<sup>-azwj</sup> has Commanded me and Prohibited me<sup>-saww</sup>. and I<sup>-saww</sup> have instructed Ali<sup>-asws</sup> and forbidden him<sup>-asws</sup>, so he<sup>-asws</sup> knows the Commands and the Prohibitions from his<sup>-asws</sup> Lord<sup>-azwj</sup> Mighty and Majestic. So, listen to his<sup>-asws</sup> orders and submit and obey him<sup>-</sup>

asws, you will be guided, and refrain from his-asws prohibitions, you will be rightly guided, and be patient upon his-asws, purpose and do not let your ways to be separated from his-asws way.

مَعَاشِرَ النَّاسِ أَنَا صِرَاطُ اللَّهِ الْمُسْتَقِيمِ الَّذِي أَمَرَكُمْ بِاتِّبَاعِهِ ثُمَّ عَلَيَّ مِنْ بَعْدِي ثُمَّ وُلْدِي مِنْ صُلْبِهِ أَيْمَةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ

(O) Community of people! I-saww am a Path of Allah-azwj, the straight, which He-azwj has Commanded you all to follow, then Ali-asws from after me-saww, then my-saww two (grand) sons-asws from his-asws Sulb, being Imams-asws guiding with the truth and dispensing justice with it’.

ثُمَّ قَرَأَ صَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهَا وَقَالَ فِي نَزَلَتْ وَ فِيهِمْ نَزَلَتْ وَ لَهُمْ عَمَّتْ وَ إِيَاهُمْ حَصَّتْ أَوْلِيَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ  
أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ الْعَالِيُونَ

Then he-asws recited: **All Praise is for Allah the Lord of the Worlds [1:2]** – up to its end, and he-saww said: ‘It was Revealed regarding me-saww and it was Revealed regarding them-asws, and for them-asws is generalisation while they-asws are particularised. They-asws are guardians of Allah-azwj, **there shall be no fear upon them, nor shall they be grieving [2:38] Indeed! Surely the party of Allah, they are the successful ones [58:22]**, the prevailing.

أَلَا إِنَّ أَعْدَاءَ عَلِيِّ هُمْ أَهْلُ الشَّقَاقِ الْعَادُونَ وَ إِخْوَانُ الشَّيَاطِينِ الَّذِينَ يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

Indeed! The enemies of Ali-asws, they are the people of wretchedness, the transgressors, and brothers of Satans-la, those **suggesting flowery words to each other, deceiving; [6:112]**.

أَلَا إِنَّ أَوْلِيَاءَهُمْ هُمُ الْمُؤْمِنُونَ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ فَقَالَ عَزَّ وَ جَلَّ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُؤَادُّونَ مَنْ حَادَّ اللَّهَ وَ رَسُولَهُ إِلَى آخِرِ الْآيَةِ

Indeed! Their-asws friends, they are the Momineen, those Allah-azwj has Mentioned them in His-azwj book. The Mighty and Majestic Said: **You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, [58:22]** – up to the end of the Verse.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ

Indeed! Their-asws friend are those Allah-azwj Mighty and Majestic has Described them, so He-azwj Said: **Those who are believing and are not mixing their Eman with injustice. They, for them is the security, and they are the Guided ones’ [6:82]**.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ آمِنِينَ وَ تَتَلَفَأُهُمُ الْمَلَائِكَةُ بِالسَّلَامِ أَنْ طَبِئْتُمْ فَأَدْخَلُوهَا خَالِدِينَ

Indeed! Their-asws friends are those to be entering the Paradise in safety, and the Angels would receive them with the greetings, **You are good, therefore enter it to abide eternally [39:73]**.

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَدْخُلُونَ الْجَنَّةَ ... بِعَيْرِ حِسَابٍ

Indeed! Their-asws friends are those Allah-azwj Might and Majestic Said: **they would be entering the Paradise, being Sustained therein without measure [40:40]**.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَصَلُونَ سَعِيرًا

Indeed! Their<sup>-asws</sup> enemies are those to be arriving at the Blazing Fire.

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ يَسْمَعُونَ لِحَنِّهِمْ شَهيقاً وَ هِيَ تَفُورُ وَ لَهَا زَفِيرٌ كُلُّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا

Indeed! Their<sup>-asws</sup> enemies are those **they will hear its inhalation and it would be boiling up, [67:7]** – and for it there is an inhalation, **Every time a community enters, its sister (community) would curse it, [7:38].**

أَلَا إِنَّ أَعْدَاءَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ كُلُّمَا أُلْفِيَ فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتَهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بلى قَدْ جَاءَنَا نَذِيرٌ إِلَى قَوْلِهِ فَسُخِفَ لِأَصْحَابِ السَّعِيرِ

Indeed! Their<sup>-asws</sup> enemies are those Allah<sup>-azwj</sup> Mighty and Majestic Said: **Every time a crowd is thrown into it, its keeper would ask them, ‘Didn’t a warner come to you?’ [67:8] They would be saying, ‘Yes, a warner had come to us, [67:9]** – up to His<sup>-azwj</sup> Words: **but remoteness would be for the inmates of the Blazing Fire [67:11].**

أَلَا إِنَّ أَوْلِيَاءَهُمُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ هُمْ مَعْفِرَةٌ وَ أَجْرٌ كَبِيرٌ

Indeed! Their<sup>-asws</sup> friends are: **Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49].**

مَعَاشِرَ النَّاسِ شَتَّانَ مَا بَيْنَ السَّعِيرِ وَ الْجَنَّةِ فَعَدُّونَا مَنْ دَعَاهُ اللَّهُ وَ لَعْنَهُ وَ وَلِيُّنَا مَنْ مَدَحَهُ اللَّهُ وَ أَحَبَّهُ

(O) Community of people! Two types, what is between the Blazing Fire and the Paradise. Our<sup>-asws</sup> enemy is one whom Allah<sup>-azwj</sup> has Condemned and Cursed him, and our<sup>-asws</sup> friend is one Allah<sup>-azwj</sup> has Praised and Loves him.

مَعَاشِرَ النَّاسِ أَلَا وَ إِنِّي مُنذِرٌ وَ عَلِيٌّ هَادٍ

(O) Community of people! Indeed, and I<sup>-saww</sup> am a warner and Ali<sup>-asws</sup> is the guide.

مَعَاشِرَ النَّاسِ إِنِّي نَبِيٌّ وَ عَلِيٌّ وَصِيٌّ أَلَا إِنَّ خَاتَمَ الْأَيْمَةِ مِنَّا الْقَائِمُ الْمُهْدِيُّ أَلَا إِنَّهُ الظَّاهِرُ عَلَى الدِّينِ أَلَا إِنَّهُ الْمُتَنَبِّهُ مِنَ الظَّالِمِينَ أَلَا إِنَّهُ فَاتِحُ الخُصُونِ وَ هَادِمُهَا أَلَا إِنَّهُ فَاتِلُ كُلِّ قَبِيلَةٍ مِنْ أَهْلِ الشِّرْكِ

(O) Community of people! I<sup>-saww</sup> am a Prophet<sup>-saww</sup> and Ali<sup>-asws</sup> is my<sup>-saww</sup> successor<sup>-asws</sup>. Indeed! The last of the Imams<sup>-asws</sup> from us<sup>-asws</sup> is Al-Qaim<sup>-asws</sup> Al-Mahdi<sup>-asws</sup>. Indeed! He<sup>-asws</sup> is the apparent upon the religion. Indeed! He<sup>-asws</sup> is the avenger from the oppressors. Indeed! He<sup>-asws</sup> will conquer the fortresses and demolished them. Indeed! He<sup>-asws</sup> is a killer of every tribe from the people of Shirk (association).

أَلَا إِنَّهُ الْمُمْدِرُ بِكُلِّ نَارٍ لِأَوْلِيَاءِ اللَّهِ عَزَّ وَ جَلَّ أَلَا إِنَّهُ النَّاصِرُ لِذِي اللَّهِ أَلَا إِنَّهُ الْعَرَّافُ مِنْ بَحْرِ عَمِيقٍ أَلَا إِنَّهُ قَسِيمُ كُلِّ ذِي فَضْلٍ بِفَضْلِهِ وَ كُلِّ ذِي جَهْلٍ بِجَهْلِهِ أَلَا إِنَّهُ خَيْرُهُ اللَّهُ وَ اللَّهُ مُحْتَارُهُ أَلَا إِنَّهُ وَارِثُ كُلِّ عِلْمٍ وَ الْمُحِيطُ بِهِ

Indeed! He<sup>-asws</sup> will realise every retaliation of the friends of Allah<sup>-azwj</sup> Mighty and Majestic. Indeed! He<sup>-asws</sup> is the helper of the religion of Allah<sup>-azwj</sup>. Indeed! He<sup>-asws</sup> is the taken from the deep ocean. Indeed! He<sup>-asws</sup> will distribute every one with merit, his merit, and every one with

ignorance, his ignorance. Indeed! He<sup>-asws</sup> is Choice of Allah<sup>-azwj</sup>, His<sup>-azwj</sup> Selection. Indeed! He<sup>-asws</sup> is the inheritor of every knowledge and encompass with it.

أَلَا إِنَّهُ الْمُخْبِرُ عَنْ رَبِّهِ عَزَّ وَجَلَّ وَالْمُنْبِئُ بِأَمْرِ إِيْمَانِهِ أَلَا إِنَّهُ الرَّشِيدُ السَّيِّدُ أَلَا إِنَّهُ الْمُفَوَّضُ إِلَيْهِ أَلَا إِنَّهُ قَدْ بَشَّرَ بِهِ مَنْ سَلَفَ بَيْنَ يَدَيْهِ أَلَا إِنَّهُ الْبَاقِي حُجَّةٌ  
وَ لَا حُجَّةَ بَعْدَهُ وَ لَا حَقَّ إِلَّا مَعَهُ وَ لَا نُورَ إِلَّا عِنْدَهُ

Indeed! He<sup>-asws</sup> is the informant from his<sup>-asws</sup> Lord<sup>-azwj</sup> Mighty and Majestic, and His<sup>-azwj</sup> informer with the matter of his<sup>-asws</sup> Eman. Indeed! He<sup>-asws</sup> is the guide and the pointer. Indeed! He<sup>-asws</sup> is the one<sup>-asws</sup> delegated to. Indeed! He<sup>-asws</sup> is the one<sup>-asws</sup>, the ones past has given glad tidings with it, before him<sup>-asws</sup>. Indeed! He<sup>-asws</sup> is the remaining Divine Authority, and there will be no Divine Authority after him<sup>-asws</sup>, nor any right except with him<sup>-asws</sup>, nor any Noor except with him<sup>-asws</sup>.

أَلَا إِنَّهُ لَا غَالِبَ لَهُ وَ لَا مَنْصُورَ عَلَيْهِ إِلَّا وَ إِنَّهُ وَلِيُّ اللَّهِ فِي أَرْضِهِ وَ حَكَمُهُ فِي خَلْقِهِ وَ أَمِينُهُ فِي سِرِّهِ وَ عَلَانِيَتِهِ

Indeed! Surely, there will be no one prevailing over him<sup>-asws</sup>, nor any helper against him<sup>-asws</sup>. Indeed! And he<sup>-asws</sup> is the guardian of Allah<sup>-azwj</sup> is His<sup>-azwj</sup> earth, and His<sup>-azwj</sup> ruler among His<sup>-azwj</sup> creatures, and His<sup>-azwj</sup> trustees in secret and openly.

مَعَاشِرَ النَّاسِ قَدْ بَيَّنْتُ لَكُمْ وَ أَفْهَمْتُكُمْ وَ هَذَا عَلَيَّ يُفْهِمُكُمْ بَعْدِي أَلَا وَ إِنَّ عِنْدَ انْقِضَاءِ حُطْبَتِي أَدْعُوكُمْ إِلَى مُصَافَقَتِي عَلَى بَيْعَتِهِ وَ الْإِقْرَارِ بِهِ ثُمَّ مُصَافَقَتِهِ  
بَعْدِي أَلَا إِنِّي قَدْ بَايَعْتُ اللَّهَ وَ عَلَيَّ قَدْ بَايَعَنِي وَ أَنَا أَخَذْتُكُمْ بِالْبَيْعَةِ لَهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ نَكَتَ فِيمَا بَيْنَكُمْ عَلَيَّ نَفْسِهِ الْآيَةَ

(O) Community of people! I<sup>-saww</sup> have explained to you all and made you understanding, and this is Ali<sup>-asws</sup>, he<sup>-asws</sup> will make you understand after me<sup>-saww</sup>. Indeed! And at the termination of my<sup>-saww</sup> address, I<sup>-saww</sup> am calling you all to take my<sup>-saww</sup> hand upon his<sup>-asws</sup> allegiance, and the acknowledgment with him<sup>-asws</sup>. Then take his<sup>-asws</sup> hand after me<sup>-saww</sup>. Indeed! I<sup>-saww</sup> have pledged to Allah<sup>-azwj</sup>, and Ali<sup>-asws</sup> has pledged to me<sup>-saww</sup>, and I<sup>-saww</sup> am taking you all with the allegiance to him<sup>-asws</sup>, from Allah<sup>-azwj</sup> Mighty and Majestic: **So the one who breaks, is rather breaking against himself, [48:10]** – the Verse.

مَعَاشِرَ النَّاسِ إِنَّ الْحُجَّ وَ الْعُمْرَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ الْآيَةَ

(O) Community of people! The Hajj and the Umrah, **are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, [2:158]** – the Verse.

مَعَاشِرَ النَّاسِ حُجُّوا الْبَيْتِ فَمَا وَرَدَهُ أَهْلُ بَيْتِ إِلَّا اسْتَعْنُوا وَ لَا تَخَلَّفُوا عَنْهُ إِلَّا افْتَقَرُوا

(O) Community of the people! Perform Hajj of the House. You will not refer to People<sup>-asws</sup> of the House, except you will become needless, nor stay behind from him<sup>-asws</sup> except you will divide.

مَعَاشِرَ النَّاسِ مَا وَقَفَ بِالْمَوْقِفِ مُؤْمِنٌ إِلَّا عَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ إِلَى وَقْتِهِ ذَلِكَ فَإِذَا انْقَضَتْ حُجُّهُ اسْتُونَفَ عَلَيْهِ عَمَلُهُ

(O) Community of the people! No Momin will pause at the pausing station except Allah<sup>-azwj</sup> will Forgive for him whatever had passed from his sins up to that time of his. So, when his Hajj is fulfilled, his deeds can be resumed (anew) for him.

مَعَاشِرَ النَّاسِ الْحُجَّاجِ مُعَاتُونَ وَ نَفَقَاتُهُمْ مُخْلَفَةٌ وَ اللَّهُ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ

(O) Community of people! The pilgrims are meant and their expenses are different, and Allah<sup>-azwj</sup> will not Waste the Recompense of the good-doers.

مَعَاشِرَ النَّاسِ حُجُّوا الْبَيْتَ بِكَمَالِ الدِّينِ وَ التَّقْوَى وَ لَا تَنْصَرِفُوا عَنِ الْمَشَاهِدِ إِلَّا بِتَوْبَةٍ وَ إِفْلَاحٍ

(O) Community of people! Perform Hall of the House with perfection of the religion and the understanding, and do not leave from the Monuments except with repentance and neglecting (sins).

مَعَاشِرَ النَّاسِ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ لَعِنَ طَالٌ عَلَيْكُمُ الْأَمَدُ فَصَبْرُكُمْ أَوْ نَسِيْتُمْ فَعَلِيٌّ وَلِيْكُمُ وَ يُبَيِّنُ لَكُمْ الَّذِي نَصَبَهُ اللَّهُ عَزَّ وَ جَلَّ بَعْدِي وَ مَنْ خَلَقَهُ اللَّهُ مِنِّي وَ أَنَا مِنْهُ يُخَيِّرُكُمْ بِمَا تَسْأَلُونَ عَنْهُ وَ يُبَيِّنُ لَكُمْ مَا لَا تَعْلَمُونَ

(O) Community of people! Establish the Salat and give the Zakat, like what Allah<sup>-azwj</sup> Mighty and Majestic has Commanded you all, even if the period is prolonged upon you. So, if you were to shorten or forgotten, so Ali<sup>-asws</sup> is your guardian, and he<sup>-asws</sup> will clarify to you all, the one Allah<sup>-azwj</sup> Mighty and Majestic has Nominated him<sup>-asws</sup> after me<sup>-saww</sup>, and one<sup>-asws</sup> whom Allah<sup>-azwj</sup> has Created him<sup>-asws</sup> from me<sup>-saww</sup>, and I<sup>-saww</sup> am from him<sup>-asws</sup>. He<sup>-asws</sup> will inform you with whatever you asked him<sup>-asws</sup> about, and he<sup>-asws</sup> will explain to you what you are not knowing.

أَلَا إِنَّ الْحَالَالَ وَ الْحَرَامَ أَكْثَرَ مِنْ أَنْ أُحْصِيَهُمَا وَ أَعْرِفَهُمَا فَأَمَرَ بِالْحَالَالَ وَ أَمَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ فَأَمَرْتُ أَنْ آخُذَ الْبَيْعَةَ عَلَيْكُمْ وَ الصَّفْقَةَ لَكُمْ بِقَبُولِ مَا جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةَ مِنْ بَعْدِهِ الَّذِينَ هُمْ مِنِّي وَ مِنْهُ أَيْمَةٌ قَائِمُهُمْ فِيهِمْ الْمَهْدِيُّ إِلَى يَوْمِ الْقِيَامَةِ الَّذِي يَفْضِي بِالْحَقِّ

Indeed! The Permissible(s) and the Prohibitions are more than I<sup>-saww</sup> can count and introduce. So, I<sup>-saww</sup> have instructed with the Permissible(s), and prohibited from the Prohibition in one place, so I<sup>-saww</sup> have ordered to take the allegiance upon you all, and the taking with the hands for you with accepting what I<sup>-saww</sup> have come with from Allah<sup>-azwj</sup> Mighty and Majestic regarding Ali Amir Al-Momineen<sup>-asws</sup>, and the Imams<sup>-asws</sup> from after him<sup>-asws</sup>, those, they<sup>-asws</sup> are from me<sup>-saww</sup> and from him<sup>-asws</sup> are the Imams<sup>-asws</sup>. Their<sup>-asws</sup> Qaim<sup>-asws</sup> among them<sup>-asws</sup> is Al-Mahdi<sup>-asws</sup> up to the Day of Qiyamah, the one<sup>-asws</sup> who will judge with the truth.

مَعَاشِرَ النَّاسِ وَ كُلُّ حَالَالَ دَلَّلْتُكُمْ عَلَيْهِ وَ كُلُّ حَرَامٍ هَيَّيْتُكُمْ عَنْهُ فَإِنِّي لَمْ أَرْجِعْ عَنْ ذَلِكَ وَ لَمْ أَبَدِّلْ أَلَا فَادْكُرُوا ذَلِكَ وَ احْفَظُوهُ وَ تَوَاصَوْا بِهِ وَ لَا تُبَدِّلُوهُ وَ لَا تُعَيِّرُوهُ أَلَا وَ إِنِّي أَجِدُّ الْقَوْلَ أَلَا فَأَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ أَمُرُوا بِالْمَعْرُوفِ وَ أَنْهَوْا عَنِ الْمُنْكَرِ

(O) Community of people! And every Permissible, I<sup>-saww</sup> have pointed you all upon it, and every Prohibition, I<sup>-saww</sup> have forbidden you all from it. I<sup>-saww</sup> have not retracted from that and did not change. Indeed! Recall that and preserve it and instructed with it and do not replace it nor change it. Indeed! And I<sup>-saww</sup> am renewing the word. Indeed! Establish the Salat and give the Zakat, and enjoin with the good and forbid from the evil.

أَلَا وَ إِنَّ رَأْسَ الْأَمْرِ بِالْمَعْرُوفِ أَنْ تَنْتَهُوا إِلَى قَوْلِي وَ تُبَلِّغُوهُ مَنْ لَمْ يَحْضُرْهُ تَأْمُرُوهُ بِقَبُولِهِ وَ تَنْهَوُهُ عَنِ مَخَالَفَتِهِ فَإِنَّهُ أَمَرٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنِّي وَ لَا أَمْرَ بِمَعْرُوفٍ وَ لَا نَهْيَ عَنِ مُنْكَرٍ إِلَّا مَعَ إِمَامٍ مَعْصُومٍ

Indeed! And the head of the enjoining with the good and end to my<sup>-saww</sup> words, and deliver to the one who is not present instructing him with accepting him<sup>-asws</sup> and forbid from opposing him<sup>-asws</sup>. It is a Command from Allah<sup>-azwj</sup> Mighty and Majestic and from me<sup>-saww</sup>, and there is neither enjoining with the good nor forbidding from the evil except with an infallible Imam<sup>-asws</sup>.

مَعَاشِرَ النَّاسِ الْفَرَانَ يُعْرِفُكُمْ أَنَّ الْأَئِمَّةَ مِنْ بَعْدِهِ وُلْدُهُ وَ عَرَفْتُمْكُمْ أَنَّهُمْ مِنِّي وَ مِنْهُ حَيْثُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ كَلِمَةً بَاقِيَةً فِي عَقْبِهِ وَ قُلْتُ لَنْ تَضِلُّوا مَا إِنَّ  
تَمَسَّكُمْ بِمَا

(O) Community of people! The Quran has introduced you to the Imams<sup>-asws</sup> from him<sup>-asws</sup> as being his<sup>-asws</sup> sons<sup>-asws</sup>, and made you recognise that they<sup>-asws</sup> are from me<sup>-saww</sup> and from him<sup>-asws</sup> where Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **And He Made it a Word to remain in his posterity, [43:28];** and I<sup>-saww</sup> say you will never stray for as long as you adhere with these two (weighty things).

مَعَاشِرَ النَّاسِ التَّقْوَى التَّقْوَى وَ اخذُوا السَّاعَةَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ اذْكُرُوا الْمَمَاتَ وَ الْحِسَابَ وَ الْمَوَازِينَ وَ الْمُحَاسَبَةَ بَيْنَ  
يَدَيْ رَبِّ الْعَالَمِينَ وَ الثَّوَابَ وَ الْعِقَابَ وَ مَنْ جَاءَ بِالْحَسَنَةِ أَثِيبَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَيْسَ لَهُ فِي الْجَنَّةِ نَصِيبٌ

(O) Community of people! The piety! The piety, and beware of the Hour, like what Allah<sup>-azwj</sup> Mighty and Majestic has Said: **O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1].** Be mindful of the deaths, and the Reckoning, and the Scales, and the Accounting in front of Lord<sup>-azwj</sup> of the worlds, and the Rewards, and the Punishments, and one who comes with the good deed would be Rewarded, and one who comes with the evil deed, so there wouldn't be any share for him in the Gardens.

مَعَاشِرَ النَّاسِ إِنَّكُمْ أَكْثَرُ مِنْ أَنْ تُصَافِقُونِي بِكَفِّ وَاحِدَةٍ فِي وَقْتٍ وَاحِدٍ وَ أَمَرَنِي اللَّهُ عَزَّ وَ جَلَّ أَنْ أَخُذَ مِنْ أَلْسِنَتِكُمْ الْإِفْرَارَ بِمَا عَقَدْتُ لِعَلِيِّ مِنْ إِفْرَةٍ  
الْمُؤْمِنِينَ وَ مَنْ جَاءَ بَعْدَهُ مِنَ الْأَئِمَّةِ مِنِّي وَ مِنْهُ عَلَى مَا أَعْلَمْتُمْكُمْ أَنْ ذُرِّيَّتِي مِنْ صُلْبِهِ

(O) Community of people! You are too many to be taking my<sup>-saww</sup> hand with one palm in one time, and Allah<sup>-azwj</sup> Mighty and Majestic Commanded me<sup>-saww</sup> to take your acceptances with your tongues, with what I<sup>-saww</sup> have tied for Ali<sup>-asws</sup> of the Emirate of the Momineen, and the ones<sup>-asws</sup> to come after him<sup>-asws</sup> of the Imams<sup>-asws</sup>, from me<sup>-saww</sup> and from him<sup>-asws</sup>, upon what I<sup>-saww</sup> am letting you know that my<sup>-saww</sup> offspring are from his<sup>-asws</sup> Sulb.

فَقُولُوا بِأَجْمَعِكُمْ إِنَّا سَامِعُونَ مُطِيعُونَ رَاضُونَ مُنْقَادُونَ لِمَا بَلَّغْتَ عَنْ رَبِّنَا وَ رَبِّكَ فِي أَمْرِ عَلِيِّ وَ أَمْرٍ وُلْدِهِ مِنْ صُلْبِهِ مِنَ الْأَئِمَّةِ نُبَايَعُكَ عَلَى ذَلِكَ بِقُلُوبِنَا وَ  
أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ أَيْدِينَا عَلَى ذَلِكَ نَحْيًا وَ تَمُوتُ وَ تُبْعَثُ لَا نَعْيَرُ وَ لَا نُبَدِّلُ وَ لَا نُنْشِكُ وَ لَا نَرْتَابُ وَ لَا نَرْجِعُ عَنْ عَهْدِهِ وَ لَا نَنْفُضُ الْمِيثَاقَ وَ نَطِيعُ اللَّهَ

Speak, all of you, ‘We are listening, obeying, agreeable, being led to what you<sup>-saww</sup> have delivered from our Lord<sup>-azwj</sup> and your<sup>-saww</sup> Lord<sup>-azwj</sup> regarding the matter of Ali<sup>-asws</sup>, and matter of his<sup>-asws</sup> sons<sup>-asws</sup> from his<sup>-asws</sup> Sulb from the Imams<sup>-asws</sup>. We pledge allegiance to you<sup>-asws</sup> upon that with our hearts, and ourselves, and our tongues, and our hands upon that. We shall live and die and will be Resurrected, we will neither change nor replace, nor doubt, nor suspect, nor retract from a pact, nor break the covenant, and we shall obey Allah<sup>-azwj</sup>.

وَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَ وُلْدَهُ الْأَئِمَّةَ الَّذِينَ ذَكَرْتُمْ مِنْ ذُرِّيَّتِكَ مِنْ صُلْبِهِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ الَّذِينَ قَدْ عَرَفْتُمْكُمْ مَكَانَهُمَا مِنِّي وَ مَحَلَّهُمَا عِنْدِي وَ مَنْزِلَتَهُمَا  
مِنْ رَبِّي

And Ali<sup>-asws</sup> is Emir of the Momineen, and his<sup>-asws</sup> sons<sup>-asws</sup> are the Imams<sup>-asws</sup>, those Allah<sup>-azwj</sup> Mentioned them from your<sup>-saww</sup> offspring from his<sup>-asws</sup> Sulb, after Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, those you know of their<sup>-asws</sup> places from me<sup>-saww</sup>, and their<sup>-asws</sup> positions in my<sup>-saww</sup> presence, and their<sup>-asws</sup> status from my<sup>-saww</sup> Lord<sup>-azwj</sup>.

فَقَدْ أَذَيْتُ ذَلِكَ إِلَيْكُمْ فَأَيْمًا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ إِيَّاهُمَا الْإِمَامَانِ بَعْدَ أَبِيهِمَا عَلِيٍّ وَ أَنَا أَبُوهُمَا قَبْلَهُ فُقُولُوا أَطَعْنَا اللَّهَ بِذَلِكَ وَ إِيَّاكَ وَ عَلَيْنَا وَ الْحَسْنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ الَّذِينَ ذَكَرْتَ عَهْدًا وَ مِيثَاقًا مَأْخُودًا لِأَمِيرِ الْمُؤْمِنِينَ مِنْ قُلُوبِنَا وَ أَنْفُسِنَا وَ أَلْسِنَتِنَا وَ مُصَافَقَةِ أَيْدِينَا

I<sup>-saww</sup> have fulfilled that to you all, for they<sup>-asws</sup> are two chiefs of the youths of the inhabitants of the Paradise, and they<sup>-asws</sup> are both Imams<sup>-asws</sup> after their<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup>, and I<sup>-saww</sup> am their<sup>-asws</sup> before him<sup>-asws</sup>. So, say, ‘We obey Allah<sup>-azwj</sup> with that, and you<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup>, those I<sup>-saww</sup> mentioned a pact and covenant taked for Amir Al-Momineen<sup>-asws</sup> from their hearts, and our selves, and our tongues, and shaking our hands’.

مَنْ أَدْرَكَهُمَا يَدِيهِ وَ أَقْرَبَهُمَا بِلِسَانِهِ لَا يَتَّبِعِي بِذَلِكَ بَدَلًا وَ لَا نَرَى مِنْ أَنْفُسِنَا عَنْهُ حَوْلًا أَبَدًا نَحْنُ نُؤَدِّي ذَلِكَ عَنْكَ الدَّائِي وَ الْقَاصِي مِنْ أَوْلَادِنَا وَ أَهَالِينَا أَشْهَدْنَا اللَّهَ وَ كَفَى بِاللَّهِ شَهِيدًا وَ أَنْتَ عَلَيْنَا بِهِ شَهِيدٌ وَ كُلُّ مَنْ أَطَاعَ مِمَّنْ ظَهَرَ وَ اسْتَتَرَ وَ مَلَائِكَةُ اللَّهِ وَ جُنُودُهُ وَ عِبِيدُهُ وَ اللَّهُ أَكْبَرُ مِنْ كُلِّ شَهِيدٍ

(The narrator) said, ‘One who comes across them<sup>-asws</sup> both with his hand and accepts them<sup>-asws</sup> with his tongue, we do not seek with that any replacement, nor do we see any transfer from it ever. We shall fulfil that from you<sup>-asws</sup>, the juder, the decider from our children and our families. We keep Allah<sup>-azwj</sup> as Witness and suffice with Allah<sup>-azwj</sup> as Witness, and you<sup>-asws</sup> are a witness upon us with it, and everyone who obeys from the ones presence, and hidden, and the Angels of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> armies, and His<sup>-azwj</sup> servants, and Allah<sup>-azwj</sup> is more than every witness’.

مَعَاشِرَ النَّاسِ مَا تَقُولُونَ فَإِنَّ اللَّهَ يَعْلَمُ كُلَّ صَوْتٍ وَ حَافِيَةَ كُلِّ نَفْسٍ فَمَنْ اهْتَدَى فَلِنَفْسِهِ وَ مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَ مَنْ بَايَعَ فَإِنَّمَا يُبَايِعُ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

(He<sup>-saww</sup> said): ‘Community of people! What are you saying, for Allah<sup>-azwj</sup> Knows every voice and whisper of every soul, **So one who follows Guidance, it is for himself, and one who strays, so rather his straying is against him. And you are not a custodian upon them [39:41].** So, the one who pledges allegiance so rather he pledges to Allah<sup>-azwj</sup>, **the Hand of Allah being Above their hands. [48:10].**

مَعَاشِرَ النَّاسِ فَاتَّقُوا اللَّهَ وَ بَايِعُوا عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْحَسْنَ وَ الْحُسَيْنَ وَ الْأَيْمَةَ عَ كَلِمَةٍ طَيِّبَةٍ بَاقِيَةٌ يُهْلِكُ اللَّهُ مَنْ غَدَرَ وَ يَرْحَمُ مَنْ وَفَى فَمَنْ نَكَتْ فَإِنَّمَا يَنْكُتُ الْآيَةَ

(O) Community of people! Fear Allah<sup>-azwj</sup> and pledge allegiance to Ali Amir Al-Momineen<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and the Imams<sup>-asws</sup>, a goodly word in posterity. May Allah<sup>-azwj</sup> Destroy the one betraying and have Mercy on one being loyal, **So the one who breaks, is rather breaking against himself, [48:10]** – the Verse.

مَعَاشِرَ النَّاسِ قُولُوا الَّذِي قُلْتُ لَكُمْ وَ سَلِّمُوا عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ وَ قُولُوا سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ وَ قُولُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

Community of people! Be saying that which I<sup>-saww</sup> am saying to you all, and greet unto Ali<sup>-asws</sup> as ‘Amir Al-Momineen’, and say, **‘We hear and we obey’**”. **‘Yours is the Forgiveness, our Lord, and to You is the Destination’**. [2:285]; and say: **‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]**.

مَعَاشِرَ النَّاسِ إِنَّ فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ أَنْزَلَهَا فِي الْقُرْآنِ أَكْثَرَ مِنْ أَنْ أُحْصِيَهَا فِي مَقَامٍ وَاحِدٍ فَمَنْ أَنْبَأَكُمْ بِهَا وَ عَزَّفَهَا فَصَدَّقُوهُ

(O) Community of people! Merits of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> are with Allah<sup>-azwj</sup> Mighty and Majestic, and He<sup>-azwj</sup> Revealed these in the Quran more than can be counted in one place. So, the one who informs you with it, and introduces these, so ratify him.

مَعَاشِرَ النَّاسِ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ وَ عَلِيًّا وَ الْأَيْمَةَ الَّذِينَ ذَكَرْتُمْ فَقَدْ فَازَ فَوْزًا عَظِيمًا

(O) Community of people! **and the one who obeys Allah and His Rasool, [4:13]**, and Ali<sup>-asws</sup> and the Imams<sup>-asws</sup>, those He<sup>-azwj</sup> Mentioned them, **and that is the grand achievement [4:13]**.

مَعَاشِرَ النَّاسِ السَّابِقُونَ إِلَى مُبَايَعَتِهِ وَ مُوَالَاتِهِ وَ التَّسْلِيمِ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ أَوْلَئِكَ الْفَائِزُونَ فِي جَنَّاتِ النَّعِيمِ

(O) Community of people! The preceders to his<sup>-asws</sup> allegiance and his<sup>-asws</sup> Wilayah, and the greeting to him<sup>-asws</sup> as ‘Amir Al-Momineen’, they are the successful in the Gardens of Bliss.

مَعَاشِرَ النَّاسِ قُولُوا مَا يَرْضَى اللَّهُ عَنْكُمْ مِنَ الْقَوْلِ فَ إِن تَكْفُرُوا أَنْتُمْ وَ مَنْ فِي الْأَرْضِ جَمِيعًا فَلَن تَضُرُّوا اللَّهَ شَيْئًا اللَّهُ غَفُورٌ لِّلْمُؤْمِنِينَ وَ أَعْطَبَ عَلَى الْكَافِرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(O) Community of people! Be saying what Pleases Allah<sup>-azwj</sup> from you, the words, so **‘Even if you and the ones in the earth altogether were to commit Kufr, [14:8]**, so you will not harm Allah<sup>-azwj</sup> of anything. O Allah<sup>-azwj</sup>! Forgive the Momineen and be Wrathful upon the Kafirs, and the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds’.

فَنَادَتْهُ الْقَوْمُ نَعَمْ سَمِعْنَا وَ أَطَعْنَا أَمْرَ اللَّهِ وَ أَمْرَ رَسُولِهِ بِقَوْلِنَا وَ أَلْسِنَتِنَا وَ أَيْدِينَا وَ تَدَاكُّوْا عَلَى رَسُولِ اللَّهِ ص وَ عَلَى عَلِيٍّ ع وَ صَافَقُوا بِأَيْدِيهِمْ

The people called out to him<sup>-saww</sup>, ‘Yes! We hear and we obey the Command of Allah<sup>-azwj</sup> and orders of His<sup>-azwj</sup> Rasool<sup>-saww</sup> with our hearts, and our tongues, and our hands!’

فَكَانَ أَوَّلَ مَنْ صَافَقَ رَسُولَ اللَّهِ ص الْأَوَّلُ وَ الثَّانِي وَ الثَّلَاثُ وَ الرَّابِعُ وَ الْخَامِسُ عَلَيْهِمْ مَا عَلَيْهِمْ وَ بَاقِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ بَاقِي النَّاسِ عَنْ آخِرِهِمْ عَلَى قَدْرِ مَنَازِلِهِمْ إِلَى أَنْ صُلِّيَتِ الطُّهُرُ وَ الْعَصْرُ فِي وَقْتٍ وَاحِدٍ وَ الْمَغْرِبُ وَ الْعِشَاءُ الْآخِرَةُ فِي وَقْتٍ وَاحِدٍ

And they thronged to Rasool-Allah<sup>-saww</sup> and to Ali<sup>-asws</sup>, and they shook his<sup>-asws</sup> hands with their hands. The first one to shake hand of Rasool-Allah<sup>-azwj</sup> were the first (Abu Bakr), and the second (Umar), and the third (Usman), and the fourth, and the fifth, upon them is what is upon them, and rest of the Emigrants and the Helpers, and rest of the people to the last of them, in accordance to their status, up to the time they prayed Al-Zohr and Al-Asr (Salats), in one time, and Al-Maghrib and Al-Isha the last, in one time.

وَأُوصِلُوا الْبَيْعَةَ وَالْمُصَافَقَةَ ثَلَاثًا وَرَسُولُ اللَّهِ ص يَقُولُ كُلَّمَا بَايَعَ قَوْمٌ الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ جَمِيعِ الْعَالَمِينَ وَصَارَتِ الْمُصَافَقَةُ سُنَّةً وَرِسْمًا يَسْتَعْمِلُهَا مَنْ لَيْسَ لَهُ حَقٌّ فِيهَا.

and they connected the allegiance and the hand-shaking, thrice, and Rasool-Allah<sup>-saww</sup> said every time the people pledged: 'The Praise is for Allah<sup>-azwj</sup> Who Merited us<sup>-asws</sup> over the entirety of the worlds, and the hand-shaking became a Sunnah, and as a ritual, and it was utilised by the one who hadn't any right in it'.<sup>32</sup>

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<sup>32</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 86