

بحار الأنوار

BIHAR AL-ANWAAR

ج 31

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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[26] باب الشورى و احتجاج أمير المؤمنين صلوات الله عليه على القوم في ذلك اليوم

CHAPTER 26 – THE CONSULTATION COUNCIL AND THE ARGUMENTATION OF AMIR AL-MOMINEEN^{-asws} AGAINST THE GROUP DURING THAT DAY

ل: أَبِي وَ ابْنُ الْوَلِيدِ مَعًا، عَنْ سَعْدٍ، عَنِ ابْنِ أَبِي الْخَطَّابِ، عَنِ الْحَكَمِ بْنِ مَسْكِينٍ، عَنْ أَبِي الْجَارُودِ وَ هُشَيْمِ بْنِ أَبِي سَاسَانَ وَ أَبِي طَارِقِ السَّرَّاجِ، عَنْ غَامِرِ بْنِ وَائِلَةَ، قَالَ: كُنْتُ فِي الْبَيْتِ يَوْمَ الشُّورَى، فَسَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ وَ هُوَ يَقُولُ: اسْتَخْلَفَ النَّاسُ أَبَا بَكْرٍ وَ أَنَا وَ اللَّهُ أَحَقُّ بِالْأَمْرِ وَ أَوْلَى بِهِ مِنْهُ، وَ اسْتَخْلَفَ أَبُو بَكْرٍ عُمَرَ وَ أَنَا وَ اللَّهُ أَحَقُّ بِالْأَمْرِ وَ أَوْلَى بِهِ مِنْهُ، إِلَّا أَنْ عُمَرَ جَعَلَنِي مَعَ حَمْسَةِ أَنَا سَادِسُهُمْ لَا يُعْرَفُ هُمْ عَلَيَّ فَضْلًا، وَ لَوْ أَشَاءَ لَا حَتَّجْتُ عَلَيْهِمْ بِمَا لَا يَسْتَطِيعُ عَرَبِيَّتُهُمْ وَ لَا عَجْمِيَّتُهُمْ، الْمُعَاهَدُ مِنْهُمْ وَ الْمَشْرُكُ تَغْيِيرَ ذَلِكَ.

The book) 'Al Khisaal' – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Abi Al Khattab, from Al Hakam Bin Miskeen, from Abi Al Jaroud and Husheym Bin Abin Sasan, and Abu Tariq Al Sarraj, from Aamir Bin Wasila who said,

'I was in the house during the day of consultation, and I heard Ali^{-asws} said, 'The people made Abu Bakr the caliph and by Allah^{-azwj}, I^{-asws} was more rightful with the command and foremost with it than him; and Abu Bakr made Umar the caliph and by Allah^{-azwj}, I^{-asws} was more rightful

with the command and foremost with it than him, except that Umar made me^{-asws} to be with five, and I^{-asws} am their sixth, not recognising for them any merit over me^{-asws}; and if I had desired, I could have argued against them with what neither their Arab nor their non-Arab, the Unitarian from them and the Polytheist, would not have been able to change that’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ أَنْهَا النَّقْرُ! هَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ قَبْلِي؟! قَالُوا: اللَّهُمَّ لَا.

Then he^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}, O you number! Is there among you anyone who professed Oneness of Allah^{-azwj} before I^{-asws} did?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ، قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you Rasool-Allah^{-saww} had said to him: ‘You are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there would not be a Prophet^{-saww} after me^{-saww}’, apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَأَقُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِرَبِّ الْعَالَمِينَ هَدِيًّا فَأَشْرِكُهُ فِيهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is that anyone among you (for whom) Rasool-Allah^{-saww} had ushered a sacrificial animal for Lord^{-azwj} of the worlds, and participated him in it, apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِطَيْرٍ يَأْكُلُ مِنْهُ، فَقَالَ: اللَّهُمَّ اثْنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّيْرِ، فَحِثُّهُ، فَقَالَ: اللَّهُمَّ وَ إِلَى رَسُولِكَ .. وَ إِلَى رَسُولِكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: ‘I adjure you with Allah^{-azwj}! Is there anyone among you Rasool-Allah^{-saww} had come to with a bird for him to eat from it, so he^{-saww} said: ‘O Allah^{-azwj}! Bring to me^{-saww} the creature most beloved to You^{-azwj} to eat with me^{-saww} from this bird’, so I^{-asws} came to him^{-saww}, and he^{-saww} said: ‘O Allah^{-azwj}! To Your^{-azwj} Rasool^{-saww}! To Your^{-azwj} Rasool^{-saww}!’, apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ رَجَعَ عُمَرُ يُحِبُّ أَصْحَابَهُ وَيُحِبُّونَهُ قَدْ رَدَّ رَايَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْهُمْ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِأَعْظَمِ الرَّايَةِ عَدَا رَجُلًا لَيْسَ بِفَرَارٍ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهُ وَ رَسُولُهُ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ،

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you Rasool-Allah^{-saww} said to him when Umar returned, accusing his companions of cowardice and they were accusing him of cowardice, and the flag of Rasool-Allah^{-saww} was returned to him^{-saww} defeated, so Rasool-Allah^{-saww} said to him: ‘I^{-saww} shall give the flag tomorrow to a man who isn’t a flier. Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him and he loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. He will not return until Allah^{-azwj} Grants victory to him’.

فَلَمَّا أَصْبَحَ قَالَ: ادْعُوا لِي عَلِيًّا. فَقَالُوا: يَا رَسُولَ اللَّهِ (ص)! هُوَ رِمْدٌ مَا يَطْرُقُ. فَقَالَ: جِيئُونِي، فَلَمَّا قُمْتُ بَيْنَ يَدَيْهِ تَقَلَّ فِي عَيْنِي وَ قَالَ: اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرْ وَ الْبَرْدَ، فَأَذْهَبَ اللَّهُ عَنِّي الْحَرْ وَ الْبَرْدَ إِلَى سَاعَتِي هَذِهِ، وَ أَحَدْتُ الرَّايَةَ فَهَرَمَ اللَّهُ الْمُشْرِكِينَ وَ أَطْفَرَنِي بِهَمْ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

When it was morning, he^{-saww} said: 'Call Ali^{-asws} for me^{-saww}!' They said, 'O Rasool-Allah^{-saww}! He^{-asws} has sore eyes, he^{-asws} cannot blink'. He^{-saww} said: 'Bring him^{-asws}'. When I^{-asws} stood in front of him^{-saww}, he^{-saww} applied spittle in my^{-asws} eyes and said: 'O Allah^{-azwj}! Remove from him^{-asws} the heat and the cold!' So, Allah^{-azwj} Removed the heat and the cold away from me^{-asws} up to this time of mine^{-asws}, and I^{-asws} grabbed the flag and Allah^{-azwj} Defeated the Polytheists and Made me^{-asws} to be victorious with them, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَحٌّ مِثْلُ أَخِي جَعْفَرِ الْمُزَيْنِ بِالْجَنَاحَيْنِ فِي الْجَنَّةِ يَحُلُّ فِيهَا حَيْثُ يَشَاءُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having a brother for him like my^{-asws} brother^{-as} Ja'far^{-as}, adorned with the two wings in the Paradise, flying in it wherever he^{-as} so desires to, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ عَمٌّ مِثْلُ عَمِّي حَمْرَةَ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ وَ سَيِّدِ الشُّهَدَاءِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having an uncle for him like my^{-asws} uncle^{-as} Hamza^{-as}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}, and chief of the martyrs, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ سِبْطَانٍ مِثْلُ سِبْطِي الْحُسَيْنِ وَ الْحُسَيْنِ ابْنِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having two gransdons^{-asws} of Rasool-Allah^{-saww}, my^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, and two chiefs of youths of the people of Paradise, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلُ زَوْجَتِي فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بَضْعَةَ مِنْهُ وَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having a wife for him like my^{-asws} wife^{-asws}, (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, and a part of his^{-saww}, and chieftess of women of the inhabitants of the Paradise, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ فَارَقَكَ فَارَقَنِي وَ مَنْ فَارَقَنِي فَارَقَ اللَّهَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'One who separates from you separates from me^{-saww}, and one who separates from me^{-saww} separates from Allah^{-azwj}, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَيْسَتْ هَيَّ بَنُو وَلِيَعَةَ أَوْ لَأُبْعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي طَاعَتُهُ كَطَاعَتِي وَ مَعْصِيَتُهُ كَمَعْصِيَتِي يَعْشَاهُمْ بِالسَّيْفِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'Either the clan of Waleea ends it or else I^{-saww} shall sent to them a man like

myself^{-saww}, obedience to him^{-asws} is like obedience to me^{-saww}, and disobeying him is like disobeying me^{-saww}, he will overwhelm them with the sword', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا مِنْ مُسْلِمٍ وَصَلَ إِلَى قَلْبِهِ حُبِّي إِلَّا كَفَّرَ اللَّهُ عَنْهُ ذُنُوبَهُ، وَ مَنْ وَصَلَ حُبِّي إِلَى قَلْبِهِ فَقَدْ وَصَلَ حُبُّكَ إِلَى قَلْبِهِ [قَلْبِهِ]، وَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him^{-asws}: 'There is no Muslim, love for me^{-saww} reaches his heart except Allah^{-azwj} would Expiate his sins from him; and one, love for me^{-saww} reaches to his heart, so love for you^{-asws} would have reached his heart; and he lies, the one who claims that he loves me^{-saww} and hates you', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ الْحَلِيفَةُ فِي الْأَهْلِ وَ الْوَلَدِ وَ الْمُسْلِمِينَ فِي كُلِّ غَيْبَةٍ، عَدُوُّكَ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللَّهِ، وَ وَلِيُّكَ وَ لِيِّي وَ وَلِيِّي وَ لِيِّ اللَّهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are the caliph among the family, and the children, and the Muslims in every absence. Your enemy is my^{-saww} enemy, and my^{-saww} enemy is an enemy of Allah^{-azwj}, and your friend is my^{-saww} friend, and my^{-saww} friend is a friend of Allah^{-azwj}', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! مَنْ أَحَبَّكَ وَ وَالَاكَ سَبَقَتْ لَهُ الرَّحْمَةُ وَ مَنْ أَبْغَضَكَ وَ عَادَاكَ سَبَقَتْ لَهُ اللَّعْنَةُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ (ص)! ادْعُ اللَّهَ لِي وَ لِأَبِي لَا يَكُونُ مِمَّنْ يُبْغِضُهُ وَ يُعَادِيهِ،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'O Ali^{-asws}! One who loves you^{-asws} and befriends you^{-asws}, the Mercy would precede to him, and one who hates you^{-asws} and is inimical to you^{-asws}, the Curse would precede to him'. Ayesha said, 'O Rasool-Allah^{-saww}! Supplicate for me and for my father not to be from the ones who hate him^{-asws} and being inimical to him^{-asws}'.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ: اسْكُنِي، إِنْ كُنْتِ أَنْتِ وَ أَبُوكَ مِمَّنْ يَتَوَلَّاهُ وَ يُحِبُّهُ فَقَدْ سَبَقَتْ لَكُمَا الرَّحْمَةُ، وَ إِنْ كُنْتُمَا مِمَّنْ يُبْغِضُهُ وَ يُعَادِيهِ فَقَدْ سَبَقَتْ لَكُمَا اللَّعْنَةُ، وَ لَقَدْ خُبِّتِ أَنْتِ، وَ أَبُوكَ أَوَّلُ مَنْ يَظْلِمُهُ وَ أَنْتِ أَوَّلُ مَنْ يُقَاتِلُهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

Rasool-Allah^{-saww} said: 'Be quiet! If you and your father become from the ones who befriend him^{-asws}, the Mercy will precede to you both, and if you both become from the ones hating him^{-asws} and inimical to him^{-asws}, the Curse would precede to you both, and you would become wicked, you and your father, the first ones to oppress him^{-asws}, and you will be the first one to fight against him^{-asws}', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِثْلَ مَا قَالَ لِي: يَا عَلِيُّ! أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَنْزِلِكَ مُوَاجِهَ مَنْزِلِي كَمَا يَتَوَاحَى الْإِخْوَانُ فِي الْحُلْدِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him like he^{-saww} had said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws} and I'

saww your-asws brother-saww, in the world and the Hereafter, and you-asws house would be facing my-saww house just as the brethren would be facing each other in the eternal life?!' They said, 'O Allah-azwj, no'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! إِنَّ اللَّهَ حَصَّكَ بِأَمْرِ وَأَعْطَاكَهُ لَيْسَ مِنَ الْأَعْمَالِ شَيْءٌ أَحَبُّ إِلَيْهِ وَ لَا أَفْضَلُ مِنْهُ عِنْدَهُ، الرَّهْدُ فِي الدُّنْيَا،

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-saww had said to him: 'O Ali-asws! Allah-azwj has Specialised you-asws with a matter and Given it to you-asws, there isn't anything from the deeds more beloved to Him-azwj nor superior than it in His-azwj Presence than it – the ascetism in the world.

فَلَيْسَ تَنَالُ مِنْهَا شَيْئاً وَ لَا تَنَالُ مِنْكَ وَ هِيَ زِينَةُ الْأَبْرَارِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ، فَطُوبَى لِمَنْ أَحَبَّكَ وَ صَدَّقَ عَلَيْكَ، وَ وَيْلٌ لِمَنْ أَبْغَضَكَ وَ كَذَّبَ عَلَيْكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

So, nothing would be taken from it nor would it be taken from you-asws, and it is an adornment of the righteous in the Presence of Allah-azwj Mighty and Majestic on the Day of Qiyamah. So, beatitude to the one who loves you-asws and ratifies upon you-asws, and doom would be for the one who hates you-asws and belies upon you-asws, apart from me-asws?!' They said, 'O Allah-azwj, no'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَجِيءَ بِالْمَاءِ كَمَا بَعَثَنِي، فَذَهَبَتْ حَتَّى حَمَلْتُ الْفَرْزَةَ عَلَى ظَهْرِي وَ مَشَيْتُ بِهَا فَاسْتَقْبَلَنِي رِيحٌ فَرَدَّتْنِي حَتَّى أَجْلَسْتَنِي، ثُمَّ قُمْتُ فَاسْتَقْبَلَنِي رِيحٌ فَرَدَّتْنِي ثُمَّ أَجْلَسْتَنِي، ثُمَّ قُمْتُ فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-saww had sent him to come with the water just as he-saww had sent me-asws, until I-asws carried the bucked upon my-asws back and walked with it. A wind faced me-asws and returned me-asws until it made me-asws sit down. Then I-asws stood up, and a wind faced me-asws, returned me-asws, that it made me-asws sit down. Then I-asws stood up and came to Rasool-Allah-saww.

فَقَالَ لِي: مَا حَبَسَكَ؟. فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ، فَقَالَ: قَدْ جَاءَنِي جِبْرَائِيلُ فَأَخْبَرَنِي، أَمَّا الرِّيحُ الْأُولَى فَجِبْرَائِيلُ كَانَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ يُسَلِّمُونَ عَلَيْكَ، وَ أَمَّا الثَّانِيَةُ فَمِيكَائِيلُ جَاءَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ يُسَلِّمُونَ عَلَيْكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He-saww said to me-asws: 'What withheld you-asws?' I-asws narrated the story to him-saww. He-saww said: 'Jibraeel-as had come to me-saww and informed me-saww. As for the first wind, it was Jibraeel-as among a thousand from the Angels, submitting to you-asws, and as for the second, it was Mikaeel-as. He-as came among a thousand from the Angels, submitting to you-asws, apart from me-asws?!' They said, 'O Allah-azwj, no!'

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ مَنْ قَالَ لَهُ جِبْرَائِيلُ: يَا مُحَمَّدُ (ص)! أ تَرَى هَذِهِ الْمَوْاسَاةَ مِنْ عَلِيٍّ (ع)، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّهُ مِنِّي وَ أَنَا مِنْهُ، فَقَالَ جِبْرَائِيلُ: وَ أَنَا مِنْكُمْ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you Jibraeel-as had said for him: 'O Muhammad-saww! Do you-saww see this consolation from Ali-asws?' Rasool-Allah-saww said:

'He^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'. Jibraeel^{-as} said: 'And I^{-as} am from both of you^{-asws}', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, No!'

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ يَكْتُبُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا جَعَلْتُ أَكْتُبُ فَأَعْفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَنَا أَرَى أَنَّهُ يُمْلِي عَلَيَّ، فَلَمَّا انْتَبَهَ قَالَ لَهُ: يَا عَلِيُّ! مَنْ أَمْلَى عَلَيْكَ مِنْ هَاهُنَا إِلَى هَاهُنَا، فقلتُ: أَنْتَ يَا رَسُولَ اللَّهِ (ص). فَقَالَ: لَا، وَ لَكِنْ جَبْرِئِيلُ أَمْلَى عَلَيْكَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who used to write for Rasool-Allah^{-saww} just as I^{-asws} went on to write. Rasool-Allah^{-saww} nodded off, so I^{-asws} opined he^{-saww} was dictating unto me^{-asws}. When he^{-saww} woke up, said to him: 'O Ali^{-asws}! Who dictated to you^{-asws} from over here to over her?' I^{-asws} said: 'You^{-saww} did, O Rasool-Allah^{-saww}'. He^{-saww} said: 'No, but Jibraeel^{-saww} dictated to you^{-asws}', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا قَالَ لِي: لَوْ لَا أَنْ لَا يَبْتَعِي أَحَدٌ إِلَّا قَبَضَ مِنْ أَثَرِكَ قَبْضَةً يَطْلُبُ بِهَا الْبَرَكَةَ لِعَقْبِهِ مِنْ بَعْدِهِ لَقُلْتُ فِيكَ قَوْلًا لَا يَبْتَعِي أَحَدٌ إِلَّا قَبَضَ مِنْ أَثَرِكَ قَبْضَةً؟! قَالُوا: اللَّهُمَّ لَا.

I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him just as he^{-saww} had said to me^{-asws}: 'If I^{-saww} had (not feared) that there will not remain anyone except he would grab a grabbing (of dust) from your^{-asws} footstep, seeking to be Blessed by it for his posterity from after him, I^{-saww} would have said such words regarding you^{-asws}, there will not remain anyone except he will grab a handful from (dust of) your^{-asws} footstep?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: احْفَظِ الْبَابَ فَإِنَّ رُؤَاةً مِنَ الْمَلَائِكَةِ يَزُورُونِي فَلَا تَأْذُنْ لِأَحَدٍ مِنْهُمْ، فَجَاءَ عُمَرُ فَرَدَدْتُهُ ثَلَاثَ مَرَّاتٍ وَ أَحْبَرْتُهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُحْتَجِبٌ وَ عِنْدَهُ رُؤَاةٌ مِنَ الْمَلَائِكَةِ وَ عِدَّتُهُمْ كَذَا وَ كَذَا،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'Guard the door, for the visitors from the Angels would be visiting me^{-saww}, so do not give permission to anyone from them. Umar came, and I^{-asws} returned him three times, and informed him that Rasool-Allah^{-saww} is veiled and there are visitors from the Angels in his^{-saww} presence, and their number is such and such.

ثُمَّ أَدْنَيْتُهُ لَهُ فَدَخَلَ. فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي جِئْتُ غَيْرَ مَرَّةٍ كُلِّ ذَلِكَ يَرُدُّنِي عَلَيَّ وَ يَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُحْتَجِبٌ وَ عِنْدَهُ رُؤَاةٌ مِنَ الْمَلَائِكَةِ وَ عِدَّتُهُمْ كَذَا وَ كَذَا، فَكَيْفَ عَلِمَ بِالْعِدَّةِ؟ أَعَابَتْهُمْ؟!.

Then I^{-asws} gave permission to him, and he entered. He said, 'O Rasool-Allah^{-saww}! I had come more than once, during all that Ali^{-asws} returned me and said that Rasool-Allah^{-saww} is veiled, and in his^{-saww} presence are visitor from the Angels, and their number is such and such, so how did he^{-asws} know of their number? Did he^{-asws} see them?!'

فَقَالَ: لَا، يَا عَلِيُّ! قَدْ صَدَقَ، كَيْفَ عَلِمْتَ بِعِدَّتِهِمْ؟. فقلتُ: اخْتَلَفَتْ عَلَيَّ التَّحِيَّاتُ وَ سَمِعْتُ الْأَصْوَاتِ فَأَحْصَيْتُ الْعَدَدَ. قَالَ: صَدَقْتَ، فَإِنَّ فِيكَ سُنَّةً مِنْ أَخِي عَيْسَى،

He^{-saww} said: 'No. O Ali^{-asws}! You^{-asws} have spoken the truth. How did you^{-asws} know of their number?' I^{-asws} said: 'The salutations had been exchanged unto me^{-asws} and I^{-asws} heard voices, so I^{-asws} counted their number'. He^{-saww} said: 'You^{-asws} speak the truth, for there is the Sunnah from my^{-saww} brother^{-as} Isa^{-as}'.

فَخَرَجَ عُمَرُ وَ هُوَ يَقُولُ: ضَرَبَهُ لِابْنِ مَرْيَمَ مَثَلًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: (وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُون) قَالَ يَضِجُونَ (وَ قَالُوا أَ أَهْلُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ) عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

Umar went out and he was saying, 'He^{-saww} has resembled him^{-asws} with the son^{-as} of Maryam^{-as}'. So, Allah^{-azwj} Mighty and Majestic Revealed: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57], raising a clamour. And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60], apart from me^{-asws}?!** They said, 'O Allah^{-azwj}, no!'

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَمَا قَالَ لِي: إِنَّ طُوبَى شَجَرَةً فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ عَلِيٍّ (ع) لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ فِي مَنْزِلِهِ غُصْنٌ مِنْ أَعْصَانِهَا، عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him just as he^{-saww} said for me^{-asws}: 'Tooba is a tree in the Paradise, its roots are in the house of Ali^{-asws}. There isn't any Momin except and in his house would be a branch from its branches', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: تُقَاتِلُ عَلَى سُنَّتِي وَ تُبْرِي ذِمَّتِي، عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You^{-asws} will fight upon my^{-saww} Sunnah, and you^{-asws} discharge my^{-saww} responsibilities', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no'.

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: تُقَاتِلُ التَّاكِيْبِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ، عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You will fight the breakers (of the covenant), and the deviants, and the renegades', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no?'

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَأْسُهُ فِي حَجْرِ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ فَقَالَ لِي: اذُنُ دُونَكَ رَأْسُ ابْنِ عَمِكَ فَأَنْتَ أَوْلَى بِهِ مِنِّي، عَزَّي؟!. قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who had gone to Rasool-Allah^{-saww}, and his^{-saww} head was in the lap of Jibraeel^{-as}, so he (Jibraeel^{-as}) said to me^{-asws}: 'Come near and take the head of the son^{-saww} of your^{-asws} uncle^{-as}, for you^{-asws} are foremost with it than me^{-as}', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَأْسَهُ فِي حَجْرِهِ حَتَّى غَابَتِ الشَّمْسُ وَ لَمْ يُصَلِّ الْعَصْرَ فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: يَا عَلِيُّ! صَلَّيْتَ؟. قُلْتُ: لَا، فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَرَدَّتِ الشَّمْسُ بَيضَاءَ نَفِيَّةٍ فَصَلَّيْتُ ثُمَّ انْحَدَرْتُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-azwj had placed his-saww head in his lap until the sun set, and he-saww did not pray Al-Asr (Salat). When Rasool-Allah-saww woke up, he-saww said: 'O Ali-asws! Did you-asws pray?' I-asws said: 'No'. So, Rasool-Allah-saww supplicated and the sun returned, bright, pure, and he-saww prayed, then it rolled down', apart from me-asws?!' They said, 'O Allah-azwj, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَمَرَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَبْعَثَ بِرَاءَةً، فَبَعَثَ بِهَا مَعَ أَبِي بَكْرٍ فَأَتَاهُ جِبْرَائِيلُ، فَقَالَ: يَا مُحَمَّدُ! إِنَّهُ لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ،

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you, Allah-azwj Mighty and Majestic Commanded His-azwj Rasool-saww that he-saww sent with (Surah) Bara'at. He-saww sent Abu Bakr with it, and Jibraeel-as came to him-saww and said: 'O Muhammad-saww! No one should deliver on your-saww behalf except you-saww or a man from you'.

فَبَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَخَذْتُهَا مِنْ أَبِي بَكْرٍ فَمَضَيْتُ بِهَا وَ أَدَيْتُهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ، فَأَتَيْتُ اللَّهَ عَلَى لِسَانِ رَسُولِهِ: أُنِّي مِنْهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

So, Rasool-Allah-saww sent me-asws, and I-asws took it off from Abu Bakr and continued with it and delivered it on behalf of Rasool-Allah-saww. Allah-azwj Affirmed upon the tongue of Rasool-Allah-saww that I-asws am from him-saww, apart from me-asws?!' They said, 'O Allah-azwj, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ إِمَامٌ مِنْ أَطَاعَنِي، وَ نُورٌ أَوْلِيَانِي، وَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-saww to him: 'You are an Imam-asws for the ones who obey me-saww, and Noor of my-saww friends, and the word which is necessitated for the pious', apart from me-asws?!' They said, 'O Allah-azwj, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَرَهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَوْتِي وَ يَسْكُنَ جَنَّتِي الَّتِي وَعَدَنِي رَبِّي جَنَّاتِ عَدْنٍ فَصَيَّبَ غَرَسَهُ اللَّهُ بِيَدِهِ، ثُمَّ قَالَ لَهُ: كُنْ، فَكَانَ، فَلْيُؤَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ (ع) وَ ذُرِّيَّتُهُ مِنْ بَعْدِهِ، فَهُمْ الْأَيْمَةُ،

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-saww said for him: 'One whom it cheers that he lives my-saww life and dies my-saww passing away, and settles in my-saww Garden which my-saww Lord-azwj Promised me-saww, Gardens of Eden, and branch He-azwj Planted with His-azwj Hand, then Said to it: "Be!", so it came into being, then let him befriend Ali-asws Bin Abu Talib-asws and his-asws offspring from after him-asws.

وَ هُمْ الْأَوْصِيَاءُ أَغْطَاهُمْ اللَّهُ عِلْمِي وَ فَهْمِي، لَا يُدْخِلُونَكُمْ فِي بَابِ ضَلَالٍ، وَ لَا يُخْرِجُونَكُمْ مِنْ بَابِ هُدًى، لَا تُعَلِّمُوهُمْ فَهُمْ أَغْلَمُ مِنْكُمْ، يَزُولُ الْحَقُّ مَعَهُمْ أَيْنَمَا زَالُوا، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

And they^{-asws} are the successors^{-asws}. Allah^{-azwj} will Give them my^{-saww} knowledge and my^{-saww} understanding. They^{-asws} will not enter you into a door of straying, nor will they^{-asws} exit you from a door of guidance. Do not (try to) teach them, for they^{-asws} are more knowledgeable than you. The truth moves with them wherever they^{-asws} move', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَضَى فَاذْفَعِي، إِنَّهُ لَا يُجِيبُكَ إِلَّا مُؤْمِنٌ وَلَا يُبْعِضُكَ إِلَّا مُنَافِقٌ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'Accomplish! And it gets accomplished. No one will love you except a Momin nor hate you^{-asws} except a hypocrite', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَثَلُ مَا قَالَ لِي: أَهْلٌ وَلَا يَبْتَغُونَ يَوْمَ الْقِيَامَةِ مِنْ قُبُورِهِمْ عَلَى نُوقٍ بِيضٍ، شِرَاكٌ يَعْالُهُمْ نُورٌ يَتَلَأَلُ،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him like what he^{-saww} said to me: 'The people of your^{-asws} Wilayah would be coming out from their graves on the Day of Qiyamah upon bright camels, the straps of their slippers would be of shining light.

قَدْ سَهَلْتُ عَلَيْهِمُ الْمَوَارِدَ، وَفُرِحَتْ عَنْهُمْ الشَّدَائِدُ، وَأَعْطُوا الْأَمَانَ، وَانْقَطَعَتْ عَنْهُمْ الْأَحْزَانُ حَتَّى يَنْطَلِقَ بِهِنَّ إِلَى ظِلِّ عَرْشِ الرَّحْمَنِ، تُوضَعُ بَيْنَ أَيْدِيهِمْ مَائِدَةٌ يَأْكُلُونَ مِنْهَا حَتَّى يَفْرَغَ مِنَ الْحِسَابِ، يَخَافُ النَّاسُ وَلَا يَخَافُونَ، وَيَحْزَنُ النَّاسُ وَلَا يَحْزَنُونَ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

The resources would be facilitated for them, and the difficulties would be relieved from them, and they would be granted the security, and the griefs would be terminated from them, until they come with them to the shade of the Throne of the Beneficent. A meal would be placed in front of them. They would be eating from them until He^{-azwj} is Free from the Reckoning, and the people would fear and they will not be fearing, and the people would grieve, and they will not be grieving', apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ جَاءَ أَبُو بَكْرٍ يَخْطُبُ فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَأَبَى أَنْ يُرَاجِعَهُ، وَجَاءَ عُمَرُ يَخْطُبُهَا فَأَبَى أَنْ يُرَاجِعَهُ، فَخَطَبْتُ إِلَيْهِ فَرَوَّجَنِي،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him, when Abu Bakr came and proposed (Syeda) Fatima^{-asws}, but he^{-saww} refused to marry her^{-asws} to him, and Umar came proposing her^{-asws}, but he^{-saww} refused to marry her^{-asws} to him, then I^{-asws} proposed her^{-asws} to him^{-saww}, and he^{-saww} married her^{-asws} to me^{-asws};

فَجَاءَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَا: أَبَيْتَ أَنْ تُرَاجِعَنَا وَرَاجِعْتَهُ؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا مَنَعْتُكُمَا وَرَاجِعْتَهُ، بَلِ اللَّهُ مَنَعَكُمَا وَرَاجِعَهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

Abu Bakr and Umar came and said, 'You^{-saww} refused to marry her^{-asws} to us and married her^{-asws} to him^{-asws}?!' Rasool-Allah^{-saww} said: 'I^{-saww} did not refuse you two and married her^{-asws} to

him^{-asws}, but Allah^{-azwj} Refused you both and got her^{-asws} married to him^{-asws}, apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ سَعَيْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: كُلُّ سَبَبٍ وَ نَسَبٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا سَبَبِي وَ نَسَبِي، فَأَيُّ سَبَبٍ أَفْضَلُ مِنْ سَبَبِي؟ وَ أَيُّ نَسَبٍ أَفْضَلُ مِنْ نَسَبِي؟

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Have you heard Rasool-Allah^{-saww} saying: ‘Every lineage and affiliation will be terminated on the Day of Qiyamah, except for my^{-saww} lineage, and my^{-saww} affiliations So, which affiliation is superior than my^{-saww} affiliation? And which lineage is superior than my lineage?’

إِنَّ أَبِي وَ أَبَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِأَخَوَانِ، وَ إِنَّ الْحُسَيْنَ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ ابْنَيْ، وَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ زَوْجَتِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

My^{-asws} father^{-as} and father^{-as} of Rasool-Allah^{-saww} are brothers^{-as}, and Al Hassan^{-asws} and Al Husayn^{-asws} are two (grand) sons^{-asws} of Rasool-Allah^{-saww} and chiefs of youths of the Paradise, my^{-asws} sons^{-asws}, and (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, my^{-asws} wife^{-asws}, is chieftess of women of the inhabitants of the Paradise – apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَفَرَّقَهُمْ فِرْقَتَيْنِ، فَجَعَلَنِي فِي خَيْرِ الْفِرْقَتَيْنِ، ثُمَّ جَعَلَهُمْ شُعُوبًا فَجَعَلَنِي فِي خَيْرِ شُعْبَةٍ، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِ قَبِيلَةٍ، ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِ بَيْتٍ،

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: ‘Allah^{-azwj} Created the creatures. He^{-azwj} Separated them as two section, and Made me^{-asws} to be in the better section. Then He^{-azwj} Made them as division and Made me^{-saww} to be in the better division. Then He^{-azwj} Made them as tribes and Made me^{-saww} to be in the better tribe. Then He^{-azwj} Made them as household and Made me^{-saww} to be in the better household.’

ثُمَّ اخْتَارَ مِنْ أَهْلِ بَيْتِي: أَنَا وَ عَلِيًّا وَ جَعْفَرًا، فَجَعَلَنِي خَيْرُهُمْ، فَكُنْتُ نَائِمًا بَيْنَ ابْنَيْ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَجَاءَ جِبْرَائِيلُ وَ مَعَهُ مَلَكٌ فَقَالَ: يَا جِبْرَائِيلُ! إِلَى أَيِّ هَؤُلَاءِ أُرْسِلْتُ؟ فَقَالَ: إِلَى هَذَا، ثُمَّ أَخَذَ بِيَدِي فَأَجْلَسَنِي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

Then He^{-azwj} Chose from my^{-saww} family, I^{-saww} and Ali^{-asws} and Ja’far^{-as}. He^{-azwj} Made me^{-saww} the best of them. I^{-asws} was sleeping in front of the son^{-asws} of Abu Talib^{-as}, and Jibraeel^{-as} came and there was an Angel with him^{-as}. He^{-saww} said: ‘O Jibraeel^{-as}! To which one have they been Sent?’ He^{-as} said: ‘To this one’. Then he^{-as} grabbed my^{-asws} hand and made me^{-asws} sit’ – apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَسَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَبْوَابَ الْمُسْلِمِينَ كُلَّهُمْ وَ لَمْ يَسُدَّ بَابِي، فَجَاءَهُ الْعَبَّاسُ وَ حَمَزَةُ وَ قَالَا: أَخْرَجْتَنَا وَ أَسَكَّيْتَهُ؟

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} closed the doors of the Muslims, all of the, and did not close my^{-asws} door, so Al Abbas and Hamza^{-as} came to him^{-saww} and said: ‘You^{-saww} have expelled us and settled him^{-asws}?’

فَقَالَ لَهُمَا: مَا أَنَا أَخْرَجْتُكُمْ وَاسْكَنْتُهُ بِلِ اللَّهِ أَخْرَجْتُكُمْ وَاسْكَنْتُهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ إِلَى أَخِي مُوسَى عَلَيْهِ السَّلَامُ أَنْ اتَّخِذْ مَسْجِدًا طَهُورًا وَاسْكَنْهُ أَنْتَ وَهَارُونَ وَابْنَا هَارُونَ، وَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ أَنْ اتَّخِذْ مَسْجِدًا طَهُورًا وَاسْكَنْهُ أَنْتَ وَ عَلِيٌّ وَ ابْنَا عَلِيٍّ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-saww} said to them: 'It was not I^{-saww} who expelled you and settled him^{-asws}, but Allah^{-azwj} Expelled you and Settled him^{-asws}. Allah^{-azwj} Mighty and Majestic Revealed to my^{-saww} brother^{-as} Musa^{-as}: "Take a clean Masjid and settle in it you^{-as} and Haroun^{-as} and two sons of Haroun^{-as}!" Allah^{-azwj} Mighty and Majestic Revealed to me^{-saww}: "Take a clean Masjid and settle in it you^{-saww}, and Ali^{-asws} and two sons^{-asws} of Ali^{-asws}!" – apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله: الْحَقُّ مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ، غَيْرِي?! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} said for him: 'The truth is with Ali^{-asws} and Ali^{-asws} is with the truth, they will not separate until they return to me^{-saww} at the Fountain' – apart from me^{-asws}? They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَقَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله حَيْثُ جَاءَ الْمُشْرِكُونَ يُرِيدُونَ قَتْلَهُ، فَأَصْجَعْتُ فِي مَضْجِعِهِ وَ ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله نَحْوَ الْعَارِ وَ هُمْ يَرَوْنَ أَنِّي أَنَا هُوَ، فَقَالُوا: أَيْنَ ابْنُ عَمِّكَ؟ فقلتُ: لَا أَدْرِي، فَضَرَبُونِي حَتَّى كَادُوا يَقْتُلُونِي?! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who saved Rasool-Allah^{-saww} when the Polytheists came intending to kill him^{-saww}? So, I^{-asws} lied down in his^{-saww} sleeping place and Rasool-Allah^{-saww} went to around the cave, and they were viewing that I^{-asws} am him^{-saww}'. They said, 'Where is the son^{-saww} of your^{-asws} uncle^{-as}? I^{-asws} said; 'I^{-asws} don't know'. They hit me^{-asws} until they almost killed me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله كَمَا قَالَ لِي: إِنَّ اللَّهَ أَمَرَنِي بِوِلَايَةِ عَلِيٍّ فَوَلَّيْتُهُ وَوَلَّيْتِي وَوَلَّيْتِي وَوَلَّيْتِي رَبِّي، عَهْدُ عَهْدِهِ إِلَيَّ رَبِّي وَ أَمَرَنِي أَنْ أُبْعِثَكُمْ، فَهَلْ سَمِعْتُمْ؟ قَالُوا: نَعَمْ قَدْ سَمِعْنَا،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} said for him just as he^{-saww} said for me^{-asws}: 'Allah^{-azwj} Commanded me^{-saww} with the Wilayah of Ali^{-asws}, so his^{-asws} Wilayah is my^{-saww} Wilayah, and my^{-saww} Wilayah is Wilayah of my^{-saww} Lord^{-azwj}, being a pact my^{-saww} Lord^{-azwj} Pacted to me^{-asws}, and Commanded me^{-saww} to deliver it to you all, so have you heard it?' They said, 'Yes, we have heard it'.

قَالَ: أَمَا إِنَّ فِيكُمْ مَنْ يَقُولُ قَدْ سَمِعْتُ وَ هُوَ يَحْمِلُ النَّاسَ عَلَى كَتِفَيْهِ وَ يُعَادِيهِ. قَالُوا: يَا رَسُولَ اللَّهِ! أَخْبِرْنَا بِهِمْ. قَالَ: أَمَا إِنَّ رَبِّي قَدْ أَخْبَرَنِي بِهِمْ وَ أَمَرَنِي بِالْإِعْرَاضِ عَنْهُمْ لِأَمْرٍ قَدْ سَبَقَ، وَ إِنَّمَا يَكْتَنِي أَحَدُكُمْ بِمَا يَجِدُ لِعَلِيٍّ فِي قَلْبِهِ?! قَالُوا: اللَّهُمَّ لَا.

He^{-saww} said: 'But among you there is one who is saying he has heard and he is carrying the people upon his shoulders and returning him'. They said, 'O Rasool-Allah^{-saww}! Inform us about them'. He^{-saww} said: 'But, my^{-saww} Lord^{-azwj} has Informed me^{-saww} about them, and Commanded me^{-asws} with the turning away from them the matter which has preceded, and rather one of you should be content with what he finds for Ali^{-asws} in his heart?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مِنْ بَنِي عَبْدِ الدَّارِ تِسْعَةَ مَبَارِزَةٍ غَيْرِي كُلُّهُمْ يَأْخُذُ اللَّوَاءَ، ثُمَّ جَاءَ صَوَابُ الْحَبَشِيِّ مَوْلَاهُمْ وَ هُوَ يَقُولُ: وَ اللَّهُ لَا أَقْتُلُ بِسَادَتِي إِلَّا مُحَمَّدًا، قَدْ أَزِيدَ شِدْقَاهُ وَ أَحْمَرَتَا عَيْنَاهُ، فَأَنْقَيْتُمُوهُ وَ حِدْتُمْ عَنْهُ، وَ خَرَجْتُ إِلَيْهِ

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who killed nine duellers from the clan of Abd Al-Darr, all of them being flag bearers, then their Ethiopian slave came and he was saying, 'By Allah^{-azwj}! I will not kill for my masters, except Muhammad^{-saww}!' He had increased puffing his cheeks, and his eyes had reddened. So, you feared him and I was alone for him, and I^{-asws} went out to him.

فَلَمَّا أَقْبَلَ كَانَ هُوَ كَأَنَّهُ قُبَّةٌ مَبْنِيَّةٌ، فَاحْتَلَفْتُ أَنَا وَ هُوَ صَرَبَتَيْنِ فَطَعْتُهُ بِنَصْفَيْنِ وَ بَقِيَّتِ رِجْلَاهُ وَ عَجْرُهُ وَ فَجْدَاهُ قَائِمَةً عَلَى الْأَرْضِ يَنْظُرُ إِلَيْهِ الْمُسْلِمُونَ وَ يَضْحَكُونَ مِنْهُ؟! قَالُوا: اللَّهُمَّ لَا.

When I^{-asws} faced him, he was like a built dome (big stature). I^{-asws} am he exchanged strikes, and I^{-asws} cut him into two halves, and there remained his leg and his parts, and his things were standing upon the ground, the Muslims were looking at him and were laughing from him?! They said, 'O Allah^{-azwj}, yes!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مِنْ مُشْرِكِي قُرَيْشٍ مِثْلَ قَتْلِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}. Is there anyone among you who killed from the Polytheist Qureysh like I^{-asws} killed?! They said, 'O Allah^{-azwj}, No!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ جَاءَ عَمْرُو بَنِ عَبْدِ وَدِّ يُنَادِي: هَلْ مِنْ مَبَارِزٍ، فَكَعْنْتُمْ عَنْهُ كُلُّكُمْ فَعَمْتُ أَنَا، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِلَى أَيْنَ تَذْهَبُ؟! فَقُلْتُ: أَقُومُ إِلَى هَذَا الْفَاسِقِ. فَقَالَ: إِنَّهُ عَمْرُو بَنِ عَبْدِ وَدِّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص): إِنْ كَانَ هُوَ عَمْرُو بَنِ عَبْدِ وَدِّ فَأَنَا عَلِيُّ بَنِ أَبِي طَالِبٍ،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Amro Bin Abd Wudd came calling out, 'Is there anyone for duel?' You were all cowed from him and I^{-asws} stood up to him. Rasool-Allah^{-saww} said: 'Where are you^{-asws} going to?' I^{-asws} said: 'I^{-asws} shall stand to this mischief-maker'. He^{-saww} said: 'He is Amro Bin Abd Wudd'. I^{-asws} said: 'O Rasool-Allah^{-saww}! And even if he is Amro Bin Abd Wudd, for I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}'.

فَأَعَادَ عَلِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ الْكَلَامَ وَ أَعَدْتُ عَلَيْهِ، فَقَالَ: امْنِضْ عَلَى اسْمِ اللَّهِ، فَلَمَّا قَرَبْتُ مِنْهُ قَالَ: مَنْ الرَّجُلُ؟! قُلْتُ: عَلِيُّ بَنِ أَبِي طَالِبٍ. قَالَ: كُفُّوا كَرِيمٍ ارْجِعْ يَا ابْنَ أُخِي فَقَدْ كَانَ لِأَبِيكَ مَعِي صُحْبَةٌ وَ مُحَادَّةٌ فَأَنَا أَكْرَهُ قَتْلَكَ.

Rasool-Allah^{-saww} repeated the speech and I^{-asws} repeated to him^{-saww}. He^{-saww} said: 'Go, upon the Name of Allah^{-azwj}'. When I^{-asws} was close to him, he said, 'Who is the man?' I^{-asws} said: 'Ali^{-asws} Bin Abu Talib^{-asws}'. He said, 'A benevolent match! Return, O son^{-asws} of my brother^{-as}, for your^{-asws} father was with me as a companion for conversation, so I dislike killing you^{-asws}'.

فَقُلْتُ لَهُ: يَا عَمْرُو! إِنَّكَ قَدْ عَاهَدْتَ اللَّهَ أَنْ لَا يُجِيرَكَ أَحَدٌ ثَلَاثَ خِصَالٍ إِلَّا احْتَرَمْتَ إِحْدَاهُنَّ. فَقَالَ: اعْرِضْ عَلَيَّ. قُلْتُ: نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ نُقِرُّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ. قَالَ: هَاتِ عَيْرَ هَدِيدِهِ.

I^{-asws} said to him: 'O Amro! You have made a pact with Allah^{-azwj} that no one will give you a choice of three characteristics except you will choose one of them'. He said, 'Present to me'.

I^{-asws} said: ‘You testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}, and you will acknowledge with whatever he^{-saww} has come with from the Presence of Allah^{-azwj}’. He said, ‘Give other than this’.

قُلْتُ: تَرْجِعُ مِنْ حَيْثُ جِئْتَ. قَالَ: وَاللَّهِ لَا تُحَدِّثُ نِسَاءَ قُرَيْشٍ بِهَذَا أَبِي رَجَعْتُ عَنْكَ. فَعُلْتُ: فَأَنْزِلْ فَأَقَاتِلَكَ. قَالَ: أَمَا هَذِهِ فَنَعَمْ، فَتَزَلْ فَاحْتَلَفْتَ أَنَا وَهُوَ ضَرْبَتَيْنِ فَأَصَابَ الْحَقِيقَةَ وَ أَصَابَ السَّيْفُ رَأْسِي، وَ ضَرْبَتُهُ ضَرْبَةٌ فَانْكَشَفَتْ رِجْلَيْهِ فَقَتَلَهُ اللَّهُ عَلَى يَدَيَّ، فَيَبِيكُمُ أَحَدٌ فَعَلَّ هَذَا؟! قَالُوا: اللَّهُمَّ لَا.

I^{-asws} said: ‘You will return to where you have come from’. He said, ‘By Allah^{-azwj}! The women of Qureysh will not narrate with this that I returned from you^{-asws}’. I^{-asws} said: ‘Then descend (from your horse) so I^{-asws} can kill you’. He said, ‘As for this, so yes’. He descended, and I^{-asws} and him exchanged strikes, and he hit the shield and the sword hit my^{-asws} head, and I^{-asws} struck him such a strike, his legs exposed, and Allah^{-azwj} Killed him upon my^{-asws} hands. So, is there anyone among you who has done this?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ حِينَ جَاءَ مَرْحَبٌ وَ هُوَ يَقُولُ:

شَاكِ السِّبَاحِ بَطَلٌ مُجَرَّبٌ

أَنَا الَّذِي سَمَّيْتَنِي أُمِّي مَرْحَبَ [مَرْحَبًا]

أَطَعْتُ أَحِبَانًا وَ حِينًا أَضْرَبُ

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, when Marhab came (for duel) and he was saying (a couplet), ‘*I am the one my mother named me as Marhaba, a doubtful weapon, a proven hero. Sometimes I stab and sometimes I strike*’.

فَخَرَجْتُ إِلَيْهِ فَضْرَبْتَنِي وَ ضَرْبَتُهُ وَ عَلَى رَأْسِهِ نَقِيرٌ مِنْ جَبَلٍ حَجَرٍ لَمْ يَكُنْ تَصْلُحُ عَلَى رَأْسِهِ بِيَضَّةً مِنْ عِظَمِ رَأْسِهِ، فَقَلِبْتُ التَّغْيِيرَ وَ وَصَلَ السَّيْفُ إِلَى رَأْسِهِ فَقَتَلْتُهُ، فَيَبِيكُمُ أَحَدٌ فَعَلَّ هَذَا؟! قَالُوا: اللَّهُمَّ لَا.

So, I went out to him and he struck me^{-asws}, and I^{-asws} struck him^{-asws}, and upon his head was a rock from a mountain, a helmet was not befitting upon his head due to the largeness of his head. The rock split apart and the sword arrived to his head and killed him. So, is there anyone among you who did this?’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ فِيهِ آيَةَ التَّطْهِيرِ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا) فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كِسَاءَ خَيْبَرِيًّا فَضَمَّنِي فِيهِ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ، ثُمَّ قَالَ: يَا رَبِّ! هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيرًا؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you the Verse of the Purification was Revealed regarding him: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**, so Rasool-Allah^{-saww} grabbed a Khybeir cloak and included me^{-asws} in it, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, then said: ‘O Lord^{-azwj}! They^{-asws} are People^{-asws} of my^{-saww} Household, so Keep the uncleanness away from them and Purify them with a purification’?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَا سَيِّدُ وُلْدِ آدَمَ وَ أَنْتَ يَا عَلِيُّ سَيِّدُ الْعَرَبِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'I^{-saww} am chief of the children of Adam^{-as}, and you^{-asws}, O Ali^{-asws}, are chief of the Arabs?' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْمَسْجِدِ إِذْ نَظَرَ إِلَى شَيْءٍ يَنْزِلُ مِنَ السَّمَاءِ فَبَادَرَهُ وَحِقُّهُ أَصْحَابُهُ فَأَنْتَهَى إِلَى سُودَانَ أَرْبَعَةَ يَحْمِلُونَ سَرِيرًا، فَقَالَ لَهُمْ: ضَعُوا، فَوَضَعُوا. فَقَالَ: اكْشِفُوا عَنْهُ، فَكَشَفُوا فَإِذَا أَسْوَدٌ مُطَوَّقٌ بِالْحَدِيدِ،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} was in the Masjid when he^{-saww} looked at something descending from the sky. He^{-asws} rushed to it and his^{-saww} companions joined him^{-saww}, and he^{-saww} ended to four black men carrying a carriage. He^{-saww} said to them: 'Place down!' They placed it. He^{-saww} said: 'Uncover from it!' They uncovered, and there was a black man collared with the iron.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ هَذَا؟. قَالُوا: غُلَامٌ الرِّيَاحِيِّينَ كَانَ قَدْ أَبَقَ عَنْهُمْ حُبْنًا وَفِسْقًا فَأَمَرُونَا أَنْ نَذْفِنَهُ فِي حَدِيدِهِ كَمَا هُوَ، فَتَنَظَّرْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا رَأَيْتُ قَطُّ إِلَّا قَالَ: أَنَا وَاللَّهِ أَحِبُّكَ، وَاللَّهِ مَا أَحْبَبَكَ إِلَّا مُؤْمِنٌ وَلَا أَبْغَضَكَ إِلَّا كَافِرٌ.

Rasool-Allah^{-azwj} said: 'Who is this?' They said, 'A slave of Al-Rayyaheen. He had absconded from them evilly and immorally, so they ordered us to bury him in the iron just as he is'. He^{-saww} looked at him, and I^{-asws} said, 'O Rasool-Allah^{-saww}! He^{-saww} did not look at me^{-asws} except he^{-asws} said: 'By Allah^{-azwj}! He does not see me^{-asws} at all except he says, 'By Allah^{-azwj}! I love you^{-asws}. By Allah^{-azwj}! No one will love you except a Momin nor hate you except a Kafir'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! لَقَدْ أَنَابَهُ اللَّهُ بِنَاءً، هَذَا سَبْعُونَ قَبِيلًا مِنَ الْمَلَائِكَةِ كُلُّ قَبِيلٍ عَلَى أَلْفِ قَبِيلٍ قَدْ نَزَلُوا يُصَلُّونَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَدِيدَتُهُ وَصَلَّى عَلَيْهِ وَدَفَنَهُ؟!. قَالُوا: اللَّهُمَّ لَا.

Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Allah^{-azwj} has Rewarded him with that. Here are seventy guarantors from the Angels; each guarantor is upon a thousand guarantors. They have descended to pray Salat upon him'. Rasool-Allah^{-saww} removed his iron and prayed Salat upon him and buried him?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِثْلَ مَا قَالَ لِي: أَدْنَى لِي الْبَارِحَةَ فِي الدُّعَاءِ فَمَا سَأَلْتُ رَبِّي شَيْئًا إِلَّا أَعْطَانِيهِ، وَ مَا سَأَلْتُ لِنَفْسِي شَيْئًا إِلَّا سَأَلْتُ لَكَ مِثْلَهُ وَ أَعْطَانِيهِ. فَقُلْتُ: الْحَمْدُ لِلَّهِ؟!. قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him what he^{-saww} said to me: 'There was permission for me^{-saww} last night regarding the supplicating, so I^{-saww} did not ask my^{-saww} Lord^{-azwj} for anything except He^{-azwj} Granted it, and I^{-saww} did not ask anything for myself^{-saww} except I^{-saww} ask for you^{-asws} similar to it, and He^{-azwj} Granted it'. I^{-asws} said: 'The Praise is for Allah^{-azwj}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي حُرَيْمَةَ فَفَعَلَ مَا فَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمَنْبَرِ فَقَالَ: إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ.. ثَلَاثَ مَرَّاتٍ،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Do you know that Rasool-Allah^{-saww} sent Khalid Bin Al Waleed to the clan of Khuzeyma, and he did what he did, so Rasool-Allah^{-saww} ascended

the pulpit and said: 'I^{-saww}, (Besiege) to You^{-azwj}, (and) disavow from what Khalid Bin Al-Waleed has done!' – three times.

ثُمَّ قَالَ: اذْهَبْ يَا عَلِيُّ، فَدَهَبْتُ فَوَدَيْتُهُمْ ثُمَّ نَاشِدْتُهُمْ بِاللَّهِ هَلْ بَقِيَ شَيْءٌ؟. فَقَالُوا: إِذْ نَشَدْتَنَا بِاللَّهِ فَمِیْلَعَةُ كِلَابِنَا، وَ عِقَالُ بَعِيرِنَا، فَأَعْطَيْتُهُمْ هُنَا، وَ بَقِيَ مَعِيَ ذَهَبٌ كَثِيرٌ فَأَعْطَيْتُهُمْ إِيَّاهُ، وَ قُلْتُ: هَذَا لِذِمَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لِمَا تَعْلَمُونَ وَ لِمَا لَا تَعْلَمُونَ وَ لِرِوَعَاتِ النِّسَاءِ وَ الصِّبْيَانِ،

Then he^{-saww} said: 'Go, O Ali^{-asws}!' So, I^{-asws} went and paid them (their compensations), then I^{-asws} adjured them with Allah^{-azwj}: 'Does anything still remain?' They said, 'When you^{-asws} are adjuring us with Allah^{-azwj}, so it is the watering troughs of our dogs and feed of our camels'. I^{-asws} gave them for them, and there still remained a lot of gold with me^{-asws}. I^{-asws} gave it to them and said: 'This is for the guarantee of Rasool-Allah^{-saww} and for what you know and for what you do not know, and for taking care of the women and the children'.

ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَخْبَرْتُهُ، قَالَ: وَ اللَّهُ مَا يَسُرُّنِي يَا عَلِيُّ أَنْ لِي بِمَا صَنَعْتَ حُمْرُ النَّعَمِ؟! . قَالُوا: اللَّهُمَّ نَعَمْ.

Then I^{-asws} came to Rasool-Allah^{-saww} and informed him^{-saww}. He^{-saww} said: 'By Allah^{-azwj}! What cheers me^{-saww}, O Ali^{-asws}, is that due to what you^{-asws} have done, is the best camel?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: يَا عَلِيُّ! عُرِضْتُ عَلَى أُمَّتِي الْبَارِحَةَ فَمَرَّ بِي أَصْحَابُ الرَّايَاتِ، فَاسْتَعْمَرْتُ لَكَ وَ لِشِيعَتِكَ؟! . فَقَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Have you heard Rasool-Allah^{-saww} saying: 'O Ali^{-asws}! My^{-saww} community was presented to me^{-saww} last night, and the bearer of the flags passed by me^{-saww}. I^{-saww} sought Forgiveness for you^{-asws} and for your^{-asws} Shias?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: يَا أَبَا بَكْرٍ! اذْهَبْ فَاضْرِبْ عُنُقَ ذَلِكَ الرَّجُلِ الَّذِي بَجَدَهُ فِي مَوْضِعٍ .. كَذَا وَ كَذَا، فَرَجَعَ، فَقَالَ: قَتَلْتَهُ؟. قَالَ: لَا، وَجَدْتُهُ يُصَلِّي.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Have you heard Rasool-Allah^{-saww} say: 'O Abu Bakr! Go and strike off the neck of that man whom you will find in such and such place'. He returned, so he^{-saww} said, 'Did you kill him?' He said, 'No, I found him praying Salat'.

قَالَ: يَا عُمَرُ! اذْهَبْ فَاقْتُلْهُ، فَرَجَعَ قَالَ لَهُ: قَتَلْتَهُ؟. قَالَ: لَا، وَجَدْتُهُ يُصَلِّي، فَقَالَ: أَمْرُكُمْمَا يَفْتَلِيهِ، فَتَقُولَانِ وَجَدْنَاهُ يُصَلِّي؟!،

He^{-saww} said: 'O Umar! Go and kill him'. He returned. He^{-saww} said to him: 'Did you kill him?' He said, 'No, I found him praying'. He^{-saww} said: 'I^{-saww} ordered you two with killing him and you are saying you found him praying Salat?!'

فَقَالَ: يَا عَلِيُّ! اذْهَبْ فَاقْتُلْهُ، فَلَمَّا مَضَيْتُ قَالَ: إِنَّ أَدْرَكَهُ قَتَلْتَهُ، فَرَجَعْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص) لَمْ أَجِدْ أَحَدًا. فَقَالَ: صَدَقْتَ، أَمَا إِنَّكَ لَوْ وَجَدْتَهُ لَقَتَلْتَهُ؟! . فَقَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'O Ali^{-asws}! Go and kill him'. When I^{-asws} went and said: 'If I^{-asws} come across him, I^{-asws} will kill him!' I^{-asws} returned and said: 'O Rasool-Allah^{-saww}! I^{-asws} did not find anyone'. He⁻

saww said: 'You-asws speak the truth. As for you, if you-asws had found him, would have killed him'?!' They said, 'O Allah-azwj, yes!'

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَمَا قَالَ لِي: إِنَّ وَلِيكَ فِي الْجَنَّةِ وَ عَدُوَّكَ فِي النَّارِ؟! قَالُوا: اللَّهُمَّ لَا.

He-asws said: 'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-saww had said to him just as he-saww said to me: 'Your-asws friend would be in the Paradise and your-asws enemy would be in the Fire'?!' They said, 'O Allah-azwj, yes'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ عَلَيْتُمْ أَنَّ عَائِشَةَ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ إِبْرَاهِيمَ لَيْسَ مِنْكَ وَ إِنَّهُ ابْنُ فُلَانٍ الْقِبْطِيِّ. قَالَ: يَا عَلِيُّ! اذْهَبْ فَاقْتُلْهُ.

He-asws said: 'I-asws adjure you with Allah-azwj! Do you know that Ayesha said to Rasool-Allah-saww, 'Ibrahim-as isn't from you-saww and he is a son of so and so Coptic'. He-saww said: 'O Ali-asws! Go and kill him'.

فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص)! إِذَا بَعَثْتَنِي أَكُونُ كَالْمِسْمَارِ الْمُحْمَى فِي الْوَرِيرِ أَوْ أَتَنَبَّثُ؟. قَالَ: لَا، بَلْ تَنَبَّثُ، فَذَهَبَ فَلَمَّا نَظَرَ إِلَيَّ اسْتَنَدَ إِلَيَّ حَائِطٍ فَطَرَحَ نَفْسَهُ فِيهِ فَطَرَحْتُ نَفْسِي عَلَى أْتْرِهِ، فَصَعِدَ عَلَيَّ نَحْلٍ فَصَعِدْتُ خَلْفَهُ،

I-asws said: 'O Rasool-Allah-saww! When you-saww are sending me-asws, shall I-asws become like the nail in the material or shall I-asws prove it first'. He-saww said: 'No, but prove it'. I-asws went. When he looked at me-asws, he leant to the wall and dropped himself in it. So, I-asws dropped myself upon his tracks. He climbed upon a palm tree, and I-asws climbed behind him.

فَلَمَّا رَأَى قَدْ صَعِدْتُ رَمَى بِإِزَارِهِ فِإِذَا لَيْسَ لَهُ شَيْءٌ مِمَّا يَكُونُ لِلرِّجَالِ، فَجِئْتُ فَأَخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي صَرَفَ عَنَّا السُّوءَ أَهْلَ الْبَيْتِ؟! قَالُوا: اللَّهُمَّ نَعَمْ.

When he saw me-asws climbing, he threw his trouser, and there wasn't for him anything from what happens to be for the men. I-asws came and informed Rasool-Allah-saww. He-saww said: 'The Praise is for Allah-azwj Who Turned the evil away from us-asws, People-asws of the Household'?!' They said, 'O Allah-azwj, yes'.

فَقَالَ: اللَّهُمَّ اشْهَدْ.

He-asws said: 'O Allah-azwj, be Witness!'"¹

2- ج: رَوَى عُمَرُ بْنُ شَيْبَةَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِ، قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا حَضَرَتْهُ الْوَفَاةُ وَ أَجْمَعَ عَلَى الشُّورَى، بَعَثَ إِلَى سَيِّئَةِ نَفَرٍ مِنْ قُرَيْشٍ، إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ إِلَى عُثْمَانَ بْنِ عَفَّانَ، وَ إِلَى زُبَيْرِ بْنِ الْعَوَّامِ، وَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، وَ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ، وَ سَعْدَ بْنَ أَبِي وَقَّاصٍ، وَ أَمَرَهُمْ أَنْ يَدْخُلُوا إِلَى بَيْتِ

(The book) 'Al Ihtijaj' – Umar Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Umar Bin Al-Khattab, when the death presented to him and he assembled upon the consultation, sent for six persons from Qureysh – to Ali-asws Bin Abu

¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 1

Talib^{-asws}, and to Usman Bin Affan, and to Zubeyr Bin Al-Awwam, and Talha Bin Ubeydullah, and Abdul Rahman Bin Awf, and Sa'ad Bin Abi Al-Waqas, and ordered them to enter into the house.

فَلَمْ يَخْرُجُوا مِنْهُ حَتَّى يُبَايِعُوا لِأَحَدِهِمْ، فَإِنْ اجْتَمَعَ أَرْبَعَةٌ عَلَى وَاحِدٍ وَ آتَى وَاحِدٌ أَنْ يُبَايِعَهُمْ فُتِيلَ، وَ إِنْ امْتَنَعَ اثْنَانِ وَ بَايَعَ ثَلَاثَةٌ فُتِيلَا، فَاجْتَمَعَ رَأْيُهُمْ عَلَى عُسْمَانَ،

They should not come out from it until they have pledged allegiance to one of them. If four were to unite upon one and one refuses to pledge allegiance, he would be killed, and if two refuse and three pledge allegiance, the two would be killed. So, their views united upon Usman.

فَلَمَّا رَأَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا هَمَّ الْقَوْمُ بِهِ مِنَ الْبَيْعَةِ لِعُسْمَانَ، قَامَ فِيهِمْ لِيَسْخَدَ عَلَيْهِمُ الْحُجَّةَ، فَقَالَ عَلَيْهِ السَّلَامُ لَهُمْ: اسْمَعُوا مِنِّي فَإِنْ يَكُ مَا أَقُولُ حَقًّا فَاقْبَلُوا وَ إِنْ يَكُ بَاطِلًا فَانْكُرُوا.

When Amir Al-Momineen^{-asws} saw what the group had planned with him^{-asws} of the allegiance to Usman, he^{-asws} stood among them in order to take the argument upon them. He^{-asws} said: 'Listen from me^{-asws}, so if what I^{-asws} am saying is true, then accept, and if I^{-asws} saw the false, then deny'.

ثُمَّ قَالَ لَهُمْ: أَنْشَدُكُمْ بِاللَّهِ الَّذِي يَعْلَمُ صِدْقَكُمْ إِنْ صَدَقْتُمْ وَ يُعَلِّمُ كَذِبَكُمْ إِنْ كَذَبْتُمْ، هَلْ فِيكُمْ أَحَدٌ صَلَّى إِلَى الْقِبْلَتَيْنِ كِلْتَيْهِمَا، غَيْرِي؟! قَالُوا: لَا.

Then he^{-asws} said to them: 'I^{-asws} adjure you with Allah^{-azwj} Who Knows your truthfulness if you are truthful, and Knows your lies if you are lying. Is there anyone among you who prayed Salat to the two Qiblahs, both of them, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ مَنْ بَايَعَ الْبَيْعَتَيْنِ - بَيْعَةَ الْفَتْحِ وَ بَيْعَةَ الرِّضْوَانِ -، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjured you with Allah^{-azwj}! Is there among you one who pledged the two allegiances – allegiance of the conquest, and allegiance of the Pleasure, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَحْوَهُ الْمُرْتَضَى بِالْجَنَاتَيْنِ فِي الْجَنَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, his brother is adorned with the two wings in the Paradise, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَمَّهُ سَيِّدُ الشُّهَدَاءِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, his uncle is chief of the martyrs, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ زَوْجَتُهُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, his wife is chieftess of women of the inhabitants of the Paradise (worlds), apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ ابْنَاهُ ابْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, his two sons are son of Rasool-Allah^{-saww} and are chiefs of the youths of inhabitants of the Paradise, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَرَفَ النَّاسِخَ مِنَ الْمُنْشُوخِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who recognises the Abrogating from the Abrogated (Verses of the Holy Quran), apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَذْهَبَ اللَّهُ عَنْهُ الرِّجْسَ وَ طَهَّرَهُ تَطْهِيراً، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Allah^{-azwj} Kept the uncleanness away from him and Purified him with a purification, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَائِنَ جِبْرِئِيلَ عَلَيْهِ السَّلَامُ فِي مِثَالِ دَحْيَةَ الْكَلْبِيِّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who witnessed Jibraeel^{-as} in a resemblance of Dahiyat Al-Kalby, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَدَّى الزَّكَاةَ وَ هُوَ رَاكِعٌ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who gave the Zakaat while he was in Ruku'u, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ مَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَعْطَاهُ الرَّايَةَ يَوْمَ خَيْبَرَ فَلَمْ يَجِدْ حَرًّا وَ لَا بَرْدًا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had caressed upon (his eyes) and given him the flag on the day of (battle of) Khyber, so he neither found the heat nor cold, apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَصَبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ غَدِيرِ حُمٍّ بِأَمْرِ اللَّهِ، فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْكَ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had nominated on the day of Ghadeer Khumm by a Command of Allah^{-azwj} and said: 'One whose Master^{-saww} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}! O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be inimical to the one who is inimical to him^{-asws}! – apart from me^{-asws}? They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَحُو رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْحَضَرِ وَ زَفِيفُهُ فِي السُّفْرِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} established brother-hood with during the staying, and friendship during the travel, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ بَارَزَ عَمْرُو بْنَ عَبْدِ وَدِّ يَوْمَ الْخُنْدَقِ وَ قَتَلَهُ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who duelled Amro Bin Abd Wudd on the day of (battle of) Khandaq and killed him, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there will not be a Prophet^{-as} after me^{-saww}', apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ مَنْ سَمَّاهُ اللَّهُ فِي عَشْرِ آيَاتٍ مِنَ الْقُرْآنِ مُؤْمِنًا، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there one among you whom Allah^{-azwj} has Named in ten Verses from the Quran as a Momin, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَاوَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْضَةً مِنْ تُرَابٍ فَرَمَى بِهِ فِي وُجُوهِ الْكُفَّارِ فَاهْتَزَمُوا، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who had given a handful of soil, so he^{-saww} threw it in the faces of the Kafirs, and they were defeated, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَقَفَتِ الْمَلَائِكَةُ مَعَهُ يَوْمَ أُحُدٍ حِينَ ذَهَبَ النَّاسُ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, the Angels had paused with him on the day of (battle of) Ohad, when the people had gone, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَضَى دَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who paid off the debts of Rasool-Allah^{-saww}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اشْتَاقَتِ الْجَنَّةُ إِلَى رُؤْيَيْهِ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, the Paradise is desirour to see him, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ شَهِدَ وَفَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who witnessed the expiry of Rasool-Allah^{-saww} apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ غَسَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَفَّنَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who washed Rasool-Allah^{-saww} and enshrouded him^{-saww}, apart from me^{-saww}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَرِثَ سِلَاحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَرَأَيْتَهُ وَحَاتَمَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who inherited weapons of Rasool-Allah^{-saww}, and his^{-saww} flag, and his^{-saww} ring (seal), apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَاقَ نِسَائِهِ بِيَدِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had made the divorce of his^{-saww} wives to be in his hands, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ حَمَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى ظَهْرِهِ حَتَّى كَسَرَ الْأَصْنَامَ عَلَى بَابِ الْكَعْبَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had carried him upon his^{-saww} back until he broke the idols upon the door of the Kabah, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نُودِيَ بِاسْمِهِ يَوْمَ بَدْرٍ: لَا سَيْفَ إِلَّا ذُو الْفَقَّارِ وَ لَا فَتَى إِلَّا عَلِيٌّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who was called out by his name on the day of (battle of) Badr: 'There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{-asws} – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَكَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الطَّائِرِ الَّذِي أُهْدِيَ إِلَيْهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who ate with Rasool-Allah^{-saww} from the bird which had been gifted to him^{-saww}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ صَاحِبُ رَأْيِي فِي الدُّنْيَا وَ صَاحِبُ لِرَأْيِي فِي الْآخِرَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are the bearer of my^{-saww} flag in the world and bearer of my flag in the Hereafter', apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَةً، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who had sent (given) a charity before his consultation (with the Prophet^{-saww}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ يَخْصِفُ نَعْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who repaired a slipper of Rasool-Allah^{-saww} apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا أَحْوَكُ وَأَنْتَ أَخِي، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'I am your brother^{-saww} and you are my^{-saww} brother', apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ عَلَيَّ أَحَبُّ الْخَلْقِ إِلَيَّ وَأَقْوَمُهُمْ بِالْحَقِّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'O Allah^{-azwj}! Ali^{-asws} is the most beloved of the creatures to me^{-saww}, speaker of the most truth', apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اسْتَقَى مِائَةً دَلْوٍ بِمِائَةِ تَمْرَةٍ وَجَاءَ بِالْتَّمْرِ فَأَطْعَمَهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ جَائِعٌ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who drew one hundred buckets (of water) for (a price of) one hundred dates, then fed it to Rasool-Allah^{-saww} while he (himself) was hungry, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَلَّمَ عَلَيْهِ جَبْرَائِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ فِي ثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ يَوْمَ بَدْرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Jibraeel^{-as} and Mikaeel^{-as} and Israfeel^{-as} had greeted upon among three thousand of the Angels, on the day of (battle of) Badr', apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ غَمَضَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who closed the eyes of Rasool-Allah^{-azwj}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَخَدَّ اللَّهُ قَبْلِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who professed the Oneness of Allah^{-azwj} before me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ أَوَّلَ دَاخِلٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَآخِرَ خَارِجٍ مِنْ عِنْدِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, to be the first one to enter to see Rasool-Allah^{-saww} and the last one to exit from his^{-saww} presence, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ مَشَى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَمَرَّ عَلَى حَدِيثَةٍ، فَعُلْتُ: مَا أَحْسَنَ هَذِهِ الْحَدِيثَةَ؟، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَحَدِيثُكَ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذِهِ.. حَتَّى مَرَرْتُ عَلَى ثَلَاثِ حَدَائِقَ كُلِّ ذَلِكَ يَقُولُ رَسُولُ اللَّهِ: حَدِيثُكَ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who walked with Rasool-Allah^{-saww}, so he^{-saww} passed by a garden. I^{-asws} said, 'How beautiful is this garden!' Rasool-Allah^{-saww} said: 'And your^{-asws} garden in the Paradise is more beautiful than this' – until he^{-saww} had passed by three gardens, during all that Rasool-Allah^{-saww} has said: 'Your^{-asws} garden in the Paradise is more beautiful than this' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You were the first one to believe in me^{-saww}, and will be the first one to shake my^{-saww} hand on the Day of Qiyamah' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِيَدِي وَ بَدِ امْرَأَتِي وَ ابْنَيْهِ حَتَّى حِينَ أَرَادَ أَنْ يُبَاهِلَ نَصَارَى أَهْلِ نَجْرَانَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} held his hand and the hand of his wife and his two sons until when he^{-saww} wanted to imprecate the Christians of people of Najran', apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَوَّلُ طَالِعٍ يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ يَا أَنَسُ! فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ خَيْرُ الْوَصِيِّينَ وَ أَوْلَى النَّاسِ بِالنَّاسِ،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'The first emerging one to emerge from this door, O Anas, he is Amir of the Momineen, and chief of the Muslims, and best of the succesors^{-asws}, and the foremost of the people with the people'.

فَقَالَ أَنَسُ: اللَّهُمَّ اجْعَلْهُ رَجُلًا مِنَ الْأَنْصَارِ، فَكُنْتُ أَنَا الطَّالِعَ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَنَسٍ: مَا أَنْتَ يَا أَنَسُ بِأَوْلَى رَجُلٍ أَحَبَّ قَوْمَهُ، غَيْرِي؟! قَالُوا: لَا.

Anas said, 'O Allah^{-azwj}! Make him to be a man from the Helpers!' I^{-asws} was the emerging one. Rasool-Allah^{-saww} said to Anas: 'You are not the first one, O Anas, to love his own people' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ) ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, this Verse was Revealed regarding him: **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]** – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ فِيهِ وَ فِي وُلْدِهِ: (إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا) ... إِلَى آخِرِ السُّورَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Allah^{-azwj} has Revealed regarding him and his children: **Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]** – up to the end of the Chapter, apart from me^{-saww}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ تَعَالَى فِيهِ: (أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ)، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Allah^{-azwj} the Exalted has Revealed regarding him: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19]**, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَلَّمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ مِفْتَاحُ أَلْفِ كَلِمَةٍ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had taught him a thousand phrases, each phrase being a key to a thousand phrases – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَاجَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ الطَّائِفِ، فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ: نَاجَيْتَ عَلِيًّا دُونَنَا؟! فَقَالَ لَهُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا أَنَا نَاجِيْتُهُ بَلِ اللَّهُ أَمَرَنِي بِذَلِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had whispered to him on the day of Al-Taif, so Abu Bakr and Umar said, 'You^{-saww} are whispering to Ali^{-asws} besides us two?' He^{-saww} said to them: 'I^{-saww} did not whisper to him^{-asws}, but Allah^{-azwj} Commanded me^{-saww} with that' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَقَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَ الْمِهْرَاسِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had quenched him from 'Al-Mihras' (spring), apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ أَقْرَبُ الْخَلْقِ مِنِّي يَوْمَ الْقِيَامَةِ يَدْخُلُ بِشَفَاعَتِكَ الْجَنَّةَ أَكْثَرَ الْخَلْقِ مِنْ رِبْعَةٍ وَ مُضْرَّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You will be the closest of the creatures to me^{-saww} on the Day of Qiyamah. There

will enter into the Paradise due to your^{-asws} intercession, more people than (the tribe of) Rabie and Muzar’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا عَلِيُّ! أَنْتَ تُكْسَى حِينَ أُكْسَى، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: ‘O Ali^{-asws}! You^{-asws} will be garmented when I^{-asws} will be garmented’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ: أَنْتَ وَ شِيعَتِكَ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: ‘You and your Shias would be the winners on the Day of Qiyamah’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ هَذَا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: ‘He is lying, one who claims that he loves me^{-saww} and hates this one’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ شِعْرَاتِي هَذِهِ فَقَدْ أَحَبَّنِي، وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ، فَيَقِيلُ لَهُ: وَ مَا شِعْرَاتُكَ يَا رَسُولَ اللَّهِ (ص)؟ قَالَ: عَلِيُّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: ‘One who loves my^{-saww} segments, these, so he has loved me^{-saww}, and one who loves me^{-saww} so he has loved Allah^{-azwj}’. It was said to him^{-saww}, ‘And what are your^{-saww} segments, O Rasool-Allah^{-saww}?’ He^{-asws} said: ‘Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and (Syeda) Fatima^{-asws}’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ خَيْرُ الْبَشَرِ بَعْدَ النَّبِيِّينَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} has said to him: ‘You are best of the mortals, after the Prophets^{-as}’ – apart from me^{-asws}?!’ They said, No’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ (ص): أَنْتَ الْفَارُوقُ تُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: ‘You are the differentiator, differentiating between the truth and the falsehood’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَفْضَلُ الْخَلَائِقِ عَمَلًا يَوْمَ الْقِيَامَةِ بَعْدَ النَّبِيِّينَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You will be the most superior of the creatures in deeds, on the Day of Qiyamah, after the Prophet^{-as} – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كِسَاءَهُ وَ حَطَّهُ عَلَيْهِ وَ عَلَى زَوْجَتِهِ وَ ابْنَيْهِ، ثُمَّ قَالَ: اللَّهُمَّ أَنَا وَ أَهْلُ بَيْتِي إِلَيْكَ لَا إِلَى النَّارِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had taken his^{-saww} cloak and covered upon him and his wife and his two sons, then said: 'O Allah^{-azwj}! I^{-saww} and People^{-asws} of my^{-saww} Household are to You^{-azwj}, not to the Fire' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ يَبْعَثُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الطَّعَامَ وَ هُوَ فِي الْعَارِ وَ يُخْبِرُهُ الْأَخْبَارَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who used to send the food to Rasool-Allah^{-saww} while he^{-saww} was in the cave, and inform him^{-saww} the news, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَا سِرَّ دُونِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'There are not secrets besides you^{-asws}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ أَحْيَى وَ زَرِيْرِي وَ صَاحِبِي مِنْ أَهْلِي، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} companion from my^{-saww} family' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ أَفْضَلُهُمْ سَلْمًا، وَ أَفْضَلُهُمْ عِلْمًا، وَ أَكْثَرُهُمْ حِلْمًا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are most advanced of them in peacefulness, and most superior of them in knowledge, and most abundance of them in forbearance' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مَرْحَبَ الْيَهُودِيِّ مَبَارَزَةً فَارِسَ الْيَهُودِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who killed Marhab the jew in a duel, the knight of the Jews', apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَرَضَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْإِسْلَامَ فَقَالَ لَهُ: أَنْظِرْنِي حَتَّى أَلْتَمِيَ وَالِدِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَإِنَّمَا أَمَانَةٌ عِنْدَكَ. فَقُلْتُ: وَ إِن كَانَتْ أَمَانَةٌ عِنْدِي فَقَدْ أَسْلَمْتُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, the Prophet^{-saww} presented Al-Islam to him, so he said to him^{-saww}: 'Respite me until I meet my parents'. The

Prophet^{-sawww} said: 'It is an entrustment in your^{-asws} possession'. I^{-asws} said: 'And if it was an entrustment with me^{-asws}, so I^{-asws} am already a Muslim' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اخْتَمَلَ بَابَ حَيْبَرَ حِينَ فَتَحَهَا فَمَشَى بِهِ مِائَةَ ذِرَاعٍ ثُمَّ عَالَجَهُ بَعْدَهُ أَرْبَعُونَ رَجُلًا فَلَمْ يُطِيقُوهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who carried the door of (fortress of) Khyber and walked with it one hundred cubits, then forty men came to deal with it afterwards but were not able to – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ) فَكُنْتُ أَنَا الَّذِي قَدَّمْتُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you it was Revealed regarding him: **O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]**, so I^{-asws} was the one who had preceded' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَبَّ عَلَيَّ فَقَدْ سَبَّنِي وَمَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-sawww} had said for him: 'One who reviles Ali^{-asws} so he has reviled me^{-sawww}, and one who reviles me^{-sawww} so he has reviled Allah^{-azwj}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْزِلِي مُوَاجِهَةٌ مُنْزِلِكَ فِي الْجَنَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-sawww} had said to him: 'My^{-sawww} house would be facing your house in the Paradise' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَاتِلِ اللَّهَ مِنْ قَاتِلِكَ، وَعَادَى اللَّهَ مِنْ عَادَاكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-sawww} had said to him: 'Allah^{-azwj} will Fight the ones who fight you, and Allah^{-azwj} will be Inimical to the ones who are inimical to you^{-asws}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اضْطَجَعَ عَلَى فِرَاشِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ أَرَادَ أَنْ يَسِيرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْمَدِينَةِ وَوَقَاهُ بِنَفْسِهِ مِنَ الْمُشْرِكِينَ حِينَ أَرَادُوا قَتْلَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who lied down upon the bed of Rasool-Allah^{-sawww} when Rasool-Allah^{-sawww} wanted to travel to Al-Medina, and saved him^{-sawww} with his own self from the Polytheists when they wanted to kill him^{-sawww} – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَوْلَى النَّاسِ بِأَمْتِي مِنْ بَعْدِي، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are the foremost of the people with my^{-saww} community from after me^{-saww}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ يَوْمَ الْقِيَامَةِ عَنْ يَمِينِ الْعَرْشِ وَاللَّهُ يَكْسُوكَ ثَوْبَيْنِ أَحَدُهُمَا أَحْضَرُ وَالْآخَرُ وَرِدِّي، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'On the Day of Qiyamah you will be on the right of the Throne and Allah^{-azwj} will Clothe you with two clothes, one of them being green and the other pink' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ صَلَّى قَبْلَ النَّاسِ بِسَبْعِ سِنِينَ وَ أَشْهُرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who prayed Salat before the people by seven years and (some) months, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا يَوْمَ الْقِيَامَةِ أَحَدٌ بِحُجْرَةِ رَبِّي وَالْحُجْرَةُ النُّورُ وَأَنْتَ أَحَدٌ بِحُجْرَتِي وَأَهْلُ بَيْتِي آخِذُونَ بِحُجْرَتِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} said to him: 'On the Day of Qiyamah, I^{-saww} shall hold to the Side of my^{-saww} Lord^{-azwj}, and the 'Side' is the Noor (Light), and you^{-asws} will hold on to my^{-saww} side, and People^{-asws} of my^{-saww} Household will be holding on to your^{-asws} side' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ كَنْفَسِي وَ حُبُّكَ حُبِّي وَ بُعْضُكَ بُعْضِي، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} said to him: 'You are like myself^{-saww}, and love for you^{-asws} is love for me^{-saww}, and hatred for you is hatred for me^{-saww}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَلَا يَتَّبِعُكَ كَوْلَايَتِي عَهْدٌ عَهْدُهُ إِلَيَّ رَبِّي وَ أَمْرِي أَنْ أُبَلِّغَكُمُوهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'Your Wilayah is like my^{-saww} Wilayah, and pact my Lord^{-azwj} has Pacted to me^{-asws}, and Commanded me^{-saww} that I^{-saww} deliver it' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ اجْعَلْهُ لِي عَوْنًا وَ عَضُدًا وَ نَاصِرًا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'O Allah^{-azwj}! Make him to be a supporter for me^{-saww}, and a hand, and a helper' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَسَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْمَالُ يَعْسُوبُ الظَّالِمَةَ وَأَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'The wealth is leader (Yasoob) of the oppressors, and you are Yasoob (leader) of the Momineen' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَأُبْعَثَنَّ إِلَيْكُمْ رَجُلًا امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'I^{-saww} send such a man to you, Allah^{-azwj} has Tested his heart for the Eman' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَطْعَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رُمَّانَةً وَ قَالَ: هَذِهِ مِنْ رُمَّانِ الْجَنَّةِ لَا يَنْبَغِي أَنْ يَأْكُلَ مِنْهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had fed him a pomegranate and said: 'This is from the pomegranates of the Paradise. It is not befitting that someone eats from it except a Prophet^{-saww}, or a successor^{-as} of a Prophet^{-as} – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا سَأَلْتُ رَبِّي شَيْئًا إِلَّا أَعْطَانِيهِ وَ لَمْ أَسْأَلْ رَبِّي شَيْئًا إِلَّا سَأَلْتُ لَكَ مِثْلَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'I^{-saww} did not ask my^{-saww} Lord^{-azwj} anything except He^{-azwj} Granted it, and I^{-saww} did not ask my^{-saww} Lord^{-azwj} anything except I^{-saww} asked for you (as well) similar to it' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَقْوَمُهُمْ بِأَمْرِ اللَّهِ، وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ، وَ أَعْلَمُهُمْ بِالْقَضِيَّةِ، وَ أَفْسَمُهُمْ بِالسَّوِيَّةِ، وَ أَعْظَمُهُمْ عِنْدَ اللَّهِ مَرِيئَةً، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are the straightest of them with a Command of Allah^{-azwj}, and their most loyal with a Pact of Allah^{-azwj}, and their most knowledgeable one with the judgments, and their most equitable with the fairness, and their most privileged one' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَضْلُكَ عَلَى هَذِهِ الْأُمَّةِ كَفَضْلِ الشَّمْسِ عَلَى الْقَمَرِ، وَ كَفَضْلِ الْقَمَرِ عَلَى النُّجُومِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'Your merit over this community is like a merit of the sun over the moon, and like a merit of the moon over the stars' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يُدْخِلُ اللَّهُ وَلِيَّكَ الْجَنَّةَ وَ عِدْوَكَ النَّارَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'Allah^{-azwj} will Enter your friends into the Paradise and your enemies into the Fire' – apart from me^{-asws}?!'

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: النَّاسُ مِنْ أَشْجَارٍ شَتَّى وَأَنَا وَأَنْتَ مِنْ شَجَرَةٍ وَاحِدَةٍ، غَيْرِي؟! قَالَوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'The people are from various trees (lineages), and I^{-saww} and you are from one tree' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ رَضِيَ اللَّهُ عَنْهُ فِي آيَاتِنِ مِنَ الْقُرْآنِ، غَيْرِي؟! قَالَوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Allah^{-azwj} was Pleased from him in two Verses of the Quran, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا سَيِّدُ أَدَمَ وَأَنْتَ سَيِّدُ الْعَرَبِ وَلَا فَخْرَ، غَيْرِي؟! قَالَوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'I^{-saww} am chief of the children of Adam^{-as} and you are chief of the Arabs, and there is no pride' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَوْعِدُكَ مَوْعِدِي وَمَوْعِدُ شَيْعَتِكَ الْحَوْضُ إِذَا خَافَتِ الْأُمَمُ وَوَضِعَتِ الْمَوَازِينُ، غَيْرِي؟! قَالَوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'Your appointment is my^{-saww} appointment, and appointment of your Shias is at the Fountain, when the communities would fear and the scales would be placed' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ إِنِّي أُجِبُهُ فَأَجِبْهُ، اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ، غَيْرِي؟! قَالَوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'O Allah^{-azwj}! I^{-saww} love him, so Love him! O Allah^{-azwj}! I^{-saww} trust him' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ تُحَاجُّ النَّاسَ فَتَحُجُّهُمْ بِإِقَامَةِ الصَّلَاةِ، وَإِيْتَاءِ الزَّكَاةِ، وَ الْأَمْرِ بِالْمَعْرُوفِ، وَ النَّهْيِ عَنِ الْمُنْكَرِ، وَ إِقَامَةِ الْحُدُودِ، وَ الْقَسْمِ بِالسَّوِيَّةِ، غَيْرِي؟! قَالَوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You^{-asws} will argue with the people, arguing them for the establishment of the Salat, and giving the Zakaat, and enjoining with the good, and forbidding from the evil, and establishment of the legal penalties, and apportioning with the fairness' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ بَدْرٍ يَدِيهِ فَرَفَعَهَا حَتَّى نَظَرَ النَّاسُ إِلَى بِيَاضِ إِبْطِهِ وَ يَقُولُ: أَلَا إِنَّ هَذَا ابْنُ عَمِّي وَ وَرِيرِي فَوَارِزُهُ وَ نَاصِحُوهُ وَ صَدِّقُوهُ فَإِنَّهُ وَلِيُّكُمْ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-sawww} had held his hand on the day of (battle of) Badr, and he^{-sawww} raised it until the people looked at the whiteness of his^{-sawww} armpits, and he^{-sawww} said: 'Indeed! This is son^{-asws} of my^{-sawww} uncle^{-as}, and my Vizieir, so back him^{-asws}, and take his^{-asws} advice, and ratifiy him^{-asws}, for he^{-asws} is your guardian' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَنْزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (وَ يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ) ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, this Verse was Revealed regarding him: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]** – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ جَبْرَيْلُ أَحَدَ ضَيْفَانِيهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Jibraeel^{-as} was one of his guests, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خُوطًا مِنْ خُوطِ الْجَنَّةِ، ثُمَّ قَالَ: ااقْسِمُهُ أَتْلَانَا، تُنَلِّئُ لِي تُحِطِّي بِهِ، وَ ثَلَاثًا لِابْنَتِي، وَ ثَلَاثًا لَكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-sawww} had given him embalming material from the emblems of the Paradise, then said: 'Divide it into three – a third being for me^{-sawww} to be embalmed with it, and a third for my^{-sawww} daughter^{-asws}, and a third for you^{-asws}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ إِذَا دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَيَّاهُ وَ آذَنَاهُ وَ هَمَّلَ لَهُ وَجْهَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, whenever he entered to see Rasool-Allah^{-sawww}, he^{-sawww} welcomed him and drew him nearer, and his^{-sawww} face beamed to him, apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنَا أَفْتَخِرُ بِكَ يَوْمَ الْقِيَامَةِ إِذَا افْتَحَرَتِ الْأَنْبِيَاءُ بِأَوْصِيَائِهِمْ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there any one among you, Rasool-Allah^{-sawww} had said to him: 'I^{-sawww} shall be priding with you^{-asws} on the Day of Qiyamah when the (other) Prophets^{-as} pride with their^{-as} successors^{-as}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَرَّحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِسُورَةِ بَرَاءةٍ إِلَى الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ بِأَمْرِ اللَّهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had dispatched with Surah Bara'at to the Polytheists from the people of Makkah by a Command of Allah^{-azwj}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي لَأَرْحَمُكَ مِنْ ضَعَائِنِ فِي صُدُورِ أَقْوَامٍ عَلَيْكَ لَا يُظْهِرُوهَا حَتَّى يَفْقِدُونِي، فَإِذَا فَقَدُونِي خَالَفُوا فِيهَا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'I^{-saww} have mercy on you^{-asws} from the grudges in the chests of the people against you. They will not manifest these to us until they lose me^{-saww}. When they lose me^{-saww}, they will oppose during it' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَدَى اللَّهُ عَنْ أَمَانَتِكَ، أَدَى اللَّهُ عَنْ ذِمَّتِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'May Allah^{-azwj} Fulfil your^{-asws} entrustments, may Allah^{-azwj} Fulfil your^{-asws} responsibilities' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ فَتَحَ حِصْنَ خَيْبَرَ، وَ سَبَى بِنْتَ مَرْحَبٍ فَأَدَاهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who conquered the fortress of Khyber and captured the daughter of Marhab and delivered her to Rasool-Allah^{-saww}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ فَسِيمُ النَّارِ تُخْرَجُ مِنْهَا مَنْ زَكَ وَ تَدْرُ فِيهَا كُلُّ كَافِرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are distributor of the Fire. You will extract from it one who is pure, and drop into it every Kafir' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَرُدُّ عَلَيَّ الْخَوْضَ أَنْتَ وَ شَيْعَتِكَ رِوَاءَ مَرْوِيِّينَ مُبِيضَةً وَجُوهَهُمْ، وَ تَرِدُّ عَلَيَّ عَدُوَّكَ ظَمَاءَ مُظْمئِينَ مُفْحَمِينَ مُسَوِّدَةً وَجُوهَهُمْ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You^{-asws} will return to me^{-saww} at the Fountain, you^{-asws} and your^{-asws} Shias to be saturated, and they remain saturated. Their faces would be brightened. And your^{-asws} enemies would return to me^{-saww} thirsty, remaining thirsty, darkened of faces' – apart from me^{-asws}?!' They said, 'No'.

ثُمَّ قَالَ لِهَؤُلاءِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ وَرِضْوَانُهُ: أَمَّا إِذَا أَقْرَبْتُمْ عَلَيَّ أَنْفُسَكُمْ وَ اسْتَبَانَ لَكُمْ مِنْ قَوْلِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَخِدَّةٍ لَا شَرِيكَ لَهُ، وَ أَنْهَاكُمْ عَنْ سَخَطِهِ وَ لَا تَعْصُوا أَمْرَهُ، وَ رُدُّوا الْحَقَّ إِلَى أَهْلِهِ، وَ اتَّبِعُوا سُنَّةَ نَبِيِّكُمْ، فَإِنَّكُمْ إِذَا خَالَفْتُمْ خَالَفْتُمْ اللَّهَ، فَادْفَعُوهَا إِلَى مَنْ هُوَ أَهْلُهَا وَ هِيَ لَهُ.

Then Amir Al-Momineen^{-asws}, may the Salawat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} family^{-asws}, and His^{-azwj} Pleasure: 'But when you are acknowledging against yourselves and it has become clear to you all that is from the words of your Prophet^{-saww}, then upon you is to fear

Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and I^{-asws} forbid you from (releasing) His^{-azwj} Wrath and not to disobey His^{-azwj} Command, and return the right to its rightful one, and follow the Sunnah of your Prophet^{-saww}, for when you oppose, Allah^{-azwj} would Oppose you, therefore hand it over to the one who is rightful for it, and it is for him’.

قَالَ: فَتَعَاوَنُوا بَيْنَهُمْ وَ تَشَاوَرُوا، وَ قَالُوا: قَدْ عَرَفْنَا فَضْلَهُ وَ عَلِمْنَا أَنَّهُ أَحَقُّ النَّاسِ بِهَا، وَ لَكِنَّهُ رَجُلٌ لَا يُفْضِلُ أَحَدًا عَلَى أَحَدٍ، فَإِنْ وَلَّيْتُمُوهَا إِنَاءَهُ جَعَلَكُمْ وَ جَمِيعَ النَّاسِ فِيهَا شَرَعًا سَوَاءً، وَ لَكِنْ وَلَّوْهَا عُثْمَانَ فَإِنَّهُ يَهْوَى الَّذِي يَهْوُونَ، فَدَفَعُوهَا إِلَيْهِ.

He (Abu Ja’far^{-asws}) said: ‘They winked at each other and consulted, and said, ‘We have recognised his^{-asws} merits and we know that he^{-asws} the most deserving of the people due to it, but he^{-asws} is a man who will not give preference to anyone upon anyone, so if you were to place him^{-asws} in-charge of it (caliphate), he^{-asws} will make you all and the entirety of the people upon an equal start (footing), but place Usman in-charge for he would follow his own desires which are your desires’. Thus, they handed it to him’’.²

3- ل: فِيمَا أَجَابَ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْيَهُودِيَّ السَّائِلَ عَمَّا امْتَحَنَ بِهِ مِنْ بَنِي الْأَوْصِيَاءِ. وَ أَمَّا الرَّابِعَةُ يَا أَخَا الْيَهُودِ-: فَإِنَّ الْقَائِمَ بَعْدَ صَاحِبِهِ كَانَ يُشَاوِرُنِي فِي مَوَارِدِ الْأُمُورِ فَيُصَدِّقُنِي عَنْ أَمْرِي وَ يُنَاطِرُنِي فِي غَوَامِضِهَا فَيُضْمِئُهَا عَنْ رَأْيِي لَا أُغْلِمُهُ أَحَدًا وَ لَا يَغْلِمُهُ أَصْحَابِي، لَا يُنَاطِرُهُ فِي ذَلِكَ غَيْرِي، وَ لَا يَطْمَعُ فِي الْأَمْرِ بَعْدَهُ سِوَايَ،

(The book) ‘Al-Khisal’ – Among what Amir Al-Momineen^{-asws} answered the Jew, the questioner, about what the sucesors^{-as} tend to be Tested with: ‘And as for the fourth, O Jewish brother, the one standing after his companion used to consult me^{-asws} regarding the referred matters and he (Umar) would implement from my^{-asws} orders and contend with me^{-asws} regarding their mysterious ones. He would implement from my^{-asws} views, I^{-asws} did not let anyone know nor did he let my^{-asws} companions know. No one contended with him regarding that apart from me^{-saww}, nor did anyone covet regarding the command after him besides me^{-asws}.

فَلَمَّا أَنْ أَتَتْهُ مَبِيتُهُ عَلَى فِعْجَاتٍ بِلَا مَرَضٍ كَانَ قَبْلَهُ وَ لَا أَمْرٍ كَانَ أَمُضَاهُ فِي صِحَّةٍ مِنْ بَدَنِهِ، لَمْ أَشْكُ أَيَّ قَدٍ اسْتَرْجَعْتُ حَقِّي فِي عَاقِبَةِ بِالْمَنْزِلَةِ الَّتِي كُنْتُ أَطْلُبُهَا، وَ الْعَاقِبَةُ الَّتِي كُنْتُ أَلْتَمِسُهَا، وَ إِنَّ اللَّهَ سَيَأْتِي بِذَلِكَ عَلَيَّ أَحْسَنَ مَا رَجَوْتُ وَ أَفْضَلَ مَا أَمَلْتُ،

When his death came to him upon suddenness, without any illness before it, nor any matter he had been accomplished in the well-being of his body, I^{-asws} did not doubt that my^{-asws} right would return to me during well-being with the status which I^{-asws} used to seek, and the well-being which I^{-asws} used to seek, and that Allah^{-azwj} would be coming with that upon excellence what I^{-asws} wished for and the best I^{-asws} had hoped for.

فَكَانَ مِنْ فِعْلِهِ أَنْ حَتَمَ أَمْرَهُ بِأَنْ سَمَى قَوْمًا أَنَا سَادِسُهُمْ وَ لَمْ يُسَوِّنِي بِوَاحِدٍ مِنْهُمْ وَ لَا ذَكَرَ لِي حَالًا فِي وَرَائِهِ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا قَرَابَةً وَ لَا صِهْرًا وَ لَا نَسَبًا، وَ لَا كَانَ لِوَاحِدٍ مِنْهُمْ مِثْلُ سَابِقَةٍ مِنْ سَوَابِقِي، وَ لَا أَتْرُ مِنْ آثَارِي، وَ صَيَّرَهَا شُورَى بَيْنَنَا، وَ صَيَّرَ ابْنَهُ حَاكِمًا عَلَيْنَا، وَ أَمْرُهُ أَنْ يَضْرِبَ أَعْنَاقَ النَّفَرِ السَّبْتَةِ الَّذِينَ صَيَّرَ الْأَمْرَ فِيهِمْ إِنْ لَمْ يَنْقُدُوا أَمْرَهُ،

It was from his (Umar’s) deeds that he ended his command by naming a group, I^{-asws} being their sixth, and he did not equalise me^{-asws} with any one of them, nor did he mention to me

² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 2

any state regarding inheritance of the Rasool^{-sawww}, nor any kinship, nor in-law, nor lineage, nor was there any precedence for any one of them like the precedence from my^{-asws} precedences, nor any impact from my^{-asws} impacts, and he made it to be a consultation between us, and made his own son to be a judge upon us, and instructed him that he should strike off the necks of the six persons, those the command was to become among them, of they do not implement his orders.

وَ كَفَى بِالصَّبْرِ عَلَى هَذَا يَا أَخَا الْيَهُودِ صَبْرًا، فَمَكَتِ الْقَوْمُ أَيَّامَهُمْ كُلَّهَا كُلًّا يَخْطُبُ لِنَفْسِهِ وَ أَنَا مُمْسِكٌ، إِلَى أَنْ سَأَلُونِي عَنْ أَمْرِي، فَنَاطَرْتُهُمْ فِي أَيَّامِي وَ أَيَّامِهِمْ، وَ آثَارِي وَ آثارِهِمْ، وَ أَوْضَحْتُ لَهُمْ مَا لَمْ يَجْهَلُوهُ مِنْ وُجُوهِ اسْتِحْقَاقِي لَهَا دُونَهُمْ،

And it suffices with the patience upon this, O Jewish brother, as patience. The group remained for their days, all of them each one addressing for himself and I^{-asws} withheld until they asked me^{-asws} about my^{-asws} matter. I^{-asws} contended them regarding my^{-asws} days and their days, and my^{-asws} impacts and their impact, and clarified to them what they were not ignorant of, from the aspects of my^{-asws} rights for it, besides them.

وَ دَكَّرْتُهُمْ عَهْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْبَيْعَةَ، وَ تَأَكِيدَ مَا أَكَّدَهُ مِنَ الْبَيْعَةِ لِي فِي أَعْتَابِهِمْ، دَعَاهُمْ حُبَّ الْإِمَارَةِ وَ بَسْطَ الْأَيْدِي وَ الْأَلْسُنِ فِي الْأَمْرِ وَ النَّهْيِ، وَ الرُّكُونِ إِلَى الدُّنْيَا، وَ الْإِفْتِدَاءِ بِالْمَاضِيْنَ قَبْلَهُمْ إِلَى تَنَاوُلِ مَا لَمْ يَجْعَلِ اللَّهُ لَهُمْ،

And I^{-asws} reminded them of the pact of Rasool-Allah^{-sawww} to them, and emphasised his^{-sawww} emphasis of the allegiance for me^{-asws} in their necks. The love of governance called them, and they extended the hands and the tongues regarding the orders and the prohibitions, and the inclining towards the world, and beliefs of the past ones before them in order to take what Allah^{-azwj} had not Made to be for them.

فَإِذَا خَلَوْتُ بِالْوَاحِدِ دَكَّرْتُهُ أَيَّامَ اللَّهِ وَ حَدْرْتُهُ مَا هُوَ قَادِمٌ عَلَيْهِ وَ صَابِرٌ إِلَيْهِ التَّمَسُّ بِمِي شَرْطًا أَنْ أَصْبِرَهَا لَهُ بَعْدِي، فَلَمَّا لَمْ يَجِدُوا عِنْدِي إِلَّا الْمَحْجَةَ الْبَيْضَاءَ وَ الْحُمْلَ عَلَى كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ وَصِيَّةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَعْطَاهُ كُلُّ امْرَأَةٍ مِنْهُمْ مَا جَعَلَهُ اللَّهُ لَهُ وَ مَنَعَهُ مَا لَمْ يَجْعَلِ اللَّهُ لَهُ، أَرَأَلَوْهَا عَنِّي إِلَى ابْنِ عَقَّانَ طَمَعًا إِلَى التَّبَحُّحِ مَعَهُ فِيهَا،

When I^{-asws} was along with one, I reminded him of the days of Allah^{-azwj} and cautioned him of what he had gone ahead upon it, and had come to it. He sought a condition from me that I^{-asws} would make it to be for him after me^{-asws}. When he could not find with me^{-asws} except the clear arguments, and the carrying upon the Book of Allah^{-azwj} Mighty and Majestic and bequest of the Rasool^{-sawww}, giving every person from them whatever Allah^{-azwj} had Made to be for him, and preventing him what Allah^{-azwj} had not Made to be for him, they removed it from me^{-asws} to Ibn Affan, out of greed to the transfer with him regarding it.

وَ ابْنُ عَقَّانَ رَجُلٌ لَمْ تُسَوِّ بِهِ وَ يَوَاحِدٍ مِمَّنْ حَضَرَهُ خَالَ لَهُ قَطُّ فَضْلًا عَمَّنْ دُونَهُمْ، لَا يَبْدُرُ إِلَيَّ هِيَ سَنَامٌ فَخَرِهِمْ-، وَ لَا غَيْرَهَا مِنَ الْمَأْتِرِ الَّتِي أَكْرَمَ اللَّهُ بِهَا رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مِنْ اِخْتِصَّصَهُ مَعَهُ مِنْ أَهْلِ بَيْتِهِ،

And Ibn Affan was a man who could be equalised with by anyone from the ones present, any state of his at all, any merit from the ones besides him, neither with Bade which it is a peak of their pride, nor anything else from the impacts which Allah^{-azwj} had Honoured His^{-azwj} Rasool^{-sawww} with, and the one^{-asws} He^{-azwj} had Specialised with him^{-sawww}, from People^{-asws} of his^{-sawww} Household.

ثُمَّ لَمْ أَعْلَمْ الْقَوْمَ أَمْسُوا مِنْ يَوْمِهِمْ ذَلِكَ حَتَّى ظَهَرَتْ نَدَامَتُهُمْ، وَ نَكَّصُوا عَلَى أَعْقَابِهِمْ، وَ أَحَالَ بَعْضُهُمْ عَلَى كُلِّ بَعْضٍ، كُلُّ يَلُومُ نَفْسَهُ وَ يَلُومُ أَصْحَابَهُ،

Then the group did not know in the evening from that day of their, until their regret appeared, and they recoiled upon their heels, and they referred to each other, each one blaming himself and blaming his companion (of having chosen Usman).

ثُمَّ لَمْ تَطُلِ الْأَيَّامُ بِالْمُسْتَبِدِّ بِالْأَمْرِ ابْنِ عَفَّانَ حَتَّى أَكْفَرُوهُ وَ تَرَعَوْا مِنْهُ، وَ مَشَى إِلَى أَصْحَابِهِ خَاصَّةً وَ سَائِرِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى هَذِهِ يَسْتَقْبِلُهُمْ مِنْ بَيْعَتِهِ وَ يَتُوبُ إِلَى اللَّهِ مِنْ فُلْتَتِهِ،

Then the days were not prolonged with the tyrannous command of the son of Affan until they declared him a Kafir and disavowed from him, and walked to his companion in particular and rest of the companions of Rasool-Allah^{-saww} upon this, uprooting them from his allegiance and repenting to Allah^{-azwj} from his slip.

فَكَانَتْ هَذِهِ يَا أَخَا الْيَهُودِ أَكْبَرَ مِنْ أُخْتَيْهَا وَ أَفْطَعَ وَ أُخْرَى أَنْ لَا يُصْبِرَ عَلَيْهَا، فَنَالَنِي مِنْهَا الَّذِي لَا يَبْلُغُ وَصْفَهُ وَ لَا يَجِدُ وَقْتَهُ، وَ لَمْ يَكُنْ عِنْدِي فِيهِ إِلَّا الصَّبْرُ عَلَى مَا أَمَصَّ وَ أَنْبَغَ مِنْهَا،

This, O Jewish brother, is greater than its counterpart, and more terrible and hotter than to be patient upon. It affected me^{-asws} from it, which its description cannot be reached, nor can I^{-asws} find time for it, and there did not happen to be with me^{-asws} regarding it except the patience upon what I had to accomplish and reach from it.

وَ لَقَدْ أَتَانِي الْبَائُتُونَ مِنَ السَّيِّئَةِ مِنْ يَوْمِهِمْ كُلُّ رَاجِعٍ عَمَّا كَانَ رَكِبَ مَعِي، يَسْأَلُنِي خَلْعَ ابْنِ عَفَّانَ وَ الْوُثُوبَ عَلَيْهِ وَ أَخَذَ حَقِّي، وَ يُعْطِينِي صَفْقَتَهُ وَ بَيْعَتَهُ عَلَى الْمَوْتِ تَحْتِ رَأْيِي، أَوْ يَزِدُّ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ حَقِّي،

And the remainder from the six had come to me^{-asws} from their day, each one retracting from what he had perpetrated from me^{-asws}, asking me^{-asws} to remove Ibn Affan and the pouncing upon him and taking my^{-asws} right, and (each one) would give me his allegiance upon the death beneath my^{-asws} flag, or Allah^{-azwj} Mighty and Majestic would Return my^{-asws} right to me^{-asws}.

فَوَ اللَّهُ يَا أَخَا الْيَهُودِ مَا مَنَعَنِي مِنْهَا إِلَّا الَّذِي مَنَعَنِي مِنْ أُخْتَيْهَا قَبْلَهَا، وَ رَأَيْتُ الْإِنْقَاءَ عَلَى مَنْ بَقِيَ مِنَ الطَّائِفَةِ أَهْجَ لِي وَ آتَسَ لِقَلْبِي مِنْ فَنَائِهَا، وَ عَلِمْتُ أَنِّي إِنْ حَمَلْتُهَا عَلَى دَعْوَةِ الْمَوْتِ رَكِبْتُهَا،

By Allah^{-azwj}, O Jewish brother! Nothing prevented me^{-asws} from it except that which had prevented me^{-asws} from its counterpart before him, and I^{-asws} saw the survival being upon one who remains from the group would be more joyous for me^{-asws} and more comforting for my^{-asws} heart than its perishing, and I^{-asws} knew that if I^{-asws} were to carry it upon invitation of the death, I^{-asws} would install it.

فَأَمَّا نَفْسِي فَقَدْ عَلِمَ مَنْ حَضَرَ بَعْدَ تَرَى وَ مَنْ غَابَ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّ الْمَوْتَ عِنْدِي بِمَنْزِلَةِ الشَّرْبَةِ الْبَارِدَةِ فِي الْيَوْمِ الشَّدِيدِ الْحَرِّ مِنْ ذِي الْعَطَشِ الصَّدَى،

As for my^{-asws} self, so the ones present, from the ones you see, and the ones absent, from the companions of Muhammad^{-saww}, that the death in my^{-asws} presence is at the status of the cold drink during the day of severe heat, from the one with resonating thirst.

وَلَقَدْ كُنْتُ عَاهَدْتُ اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَا وَعَمِّي حَمْزَةُ وَأَخِي جَعْفَرُ وَابْنُ عَمِّي عُبَيْدَةُ عَلَى أَمْرٍ وَفِينَا بِهِ لِلَّهِ عَزَّ وَجَلَّ وَرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

And I^{-asws} used to make a pact with Allah^{-azwj} Mighty and Majestic, and His^{-azwj} Rasool^{-saww}, I^{-asws} and my^{-asws} uncle^{-as} Hamza^{-as}, and my^{-asws} brother^{-as} Ja'far^{-as}, and my^{-asws} cousin Ubeyda, upon a matter, we would be loyal with it for Allah^{-azwj} Mighty and Majestic and for His^{-azwj} Rasool^{-saww}.

فَتَقَدَّمَنِي أَصْحَابِي وَتَخَلَّفْتُ بَعْدَهُمْ لَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ، فَأَنْزَلَ اللَّهُ فِيْنَا: (مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبُهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا) حَمْزَةُ وَجَعْفَرُ وَعُبَيْدَةُ، وَأَنَا وَاللَّهُ الْمُنْتَظِرُ

My^{-asws} companions went ahead (passed away) and I^{-asws} remained behind after them due to what Allah^{-azwj} Mighty and Majestic Wanted. So, Allah^{-azwj} Revealed regarding us: **From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]** – Hamza^{-as}, and Ja'far^{-as} and Ubeyda, and by Allah^{-azwj}, I^{-asws} am the one awaiting.

يَا أCHA الْيَهُودِ وَمَا بَدَّلْتُ تَبْدِيلًا، وَمَا سَكَّنِي عَنِ ابْنِ عَمَّانَ وَحَنِّي عَلَى الْإِمْسَاكِ إِلَّا أَبِي عَرَفْتُ مِنْ أَخْلَاقِهِ فِيمَا احْتَبَرْتُ مِنْهُ بِمَا لَنْ يَدَعُهُ حَتَّى يَسْتَدْعِي الْأَبَاعِدَ إِلَى قَتْلِهِ وَخَلْعِهِ فَضْلًا عَنِ الْأَقَارِبِ، وَأَنَا فِي عَزْلَةٍ،

O Jewish brother! And I^{-asws} did not change with any alteration, and nothing silenced me^{-asws} from Ibn Affan, and urged me^{-asws} upon the refraining except I^{-asws} knew from his manners regarding what I^{-asws} had experienced from him, with what he will never leave it (caliphate) until the callers would call for him to be killed, and forsaking him would be better from the relatives, and I^{-asws} was in isolation.

فَصَبَرْتُ حَتَّى كَأَنَّ ذَلِكَ، لَمْ أَنْطِقْ فِيهِ بِحَرْفٍ مِنْ لَاءٍ، وَلَا: نَعَمْ، ثُمَّ أَتَانِي الْقَوْمُ وَأَنَا عَلِيمٌ اللَّهُ كَارِهِ لِمَعْرِفَتِي بِمَا تَطَاعَمُوا بِهِ مِنْ اعْتِقَادِ الْأَمْوَالِ وَالْمَرْجِ فِي الْأَرْضِ، وَعَلِيمُهُمْ بِأَنَّ تِلْكَ لَيْسَتْ هُمْ عِنْدِي وَشَدِيدِ عَادَةٍ مُتَّبَعَةٍ، فَلَمَّا لَمْ يَجِدُوا عِنْدِي تَعَلَّلُوا الْأَعْيَالِ.

I^{-asws} was patient until that happened. I^{-asws} did not speak a letter regarding it, from a 'No', nor from a 'Yes'. Then the people came to me^{-asws}, and I^{-asws}, Allah^{-azwj} Knows, disliked, due to my^{-asws} recognising what they had been fed from the custody of the wealth, and the disorder in the land, and their knowledge of that wouldn't be for them with me^{-asws}, and the severe habits to be removed. When they could not find with me^{-asws} any fodder to be fed with'.

ثُمَّ التَّمَتَّ عَلَيْهِ السَّلَامُ إِلَى أَصْحَابِهِ، فَقَالَ: أَلَيْسَ كَذَلِكَ؟. فَقَالُوا: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then he^{-asws} turned towards his^{-asws} companions and said: 'Isn't it like that?' They said, 'Yes, O Amir Al-Momineen^{-asws!}'³

³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 3

4- مَا: ابْنُ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْكِنْدِيِّ، عَنْ حَسَنِ بْنِ حُسَيْنٍ، عَنْ أَبِي غَيْلَانَ سَعْدِ بْنِ طَالِبٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: كُنْتُ فِي الْبَيْتِ يَوْمَ الشُّورَى وَ سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: أَنْشَدُكُمْ اللَّهَ جَمِيعاً أَلَا فِيكُمْ أَحَدٌ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

(The book) 'Amaali' of sheykh Al Tusi – From Ibn Uqdah, from Ali Bin Muhammad Al Kindy, from Hasan Bin Husayn, from Abin Gilman Sa'ad Bin Talib, from Abin Is'haq, from Abi Al Tufeyl who said,

'I was in the house on the day of the consultation, and I heard Ali^{-asws} saying: 'I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who prayed Salat to two Qiblahs with Rasool-Allah^{-saww}, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: أَنْشَدُكُمْ بِاللَّهِ جَمِيعاً هَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ قِبْلَتِي؟! قَالُوا: اللَّهُمَّ لَا.

'I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who professed the Oneness of Allah^{-azwj} before I^{-asws} did?' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشَدُكُمْ بِاللَّهِ جَمِيعاً هَلْ فِيكُمْ أَحَدٌ هُوَ أَحُو رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

'I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had established brother-hood with, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: أَنْشَدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلُ أَخِي جَعْفَرٍ؟! قَالُوا: اللَّهُمَّ لَا.

'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, having a brother for him like my^{asws} brother^{-as} Ja'far^{-as}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: أَنْشَدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلُ زَوْجَتِي فَاطِمَةَ سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ؟! قَالُوا: اللَّهُمَّ لَا.

'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having a wife for him like my^{-asws} wife^{-asws} (Syeda) Fatima^{-asws}, chieftess of women of the people of Paradise?!' They said, 'O Allah^{-azwj}, no'.

قَالَ: فَأَنْشَدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ سِبْطَانٍ مِثْلُ سِبْطِي الْحُسَيْنِ وَ الْحُسَيْنِ ابْنِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ؟! قَالُوا: اللَّهُمَّ لَا.

'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having two sons for him like my^{asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, two (grand) sons^{-asws} of Rasool-Allah^{-saww}, two chiefs of the youths of the people of the Paradise?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشَدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَاجَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَدَّمَ يَدَيْ نَجْوَاهُ صَدَقَةً، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone he consulted Rasool-Allah^{-saww} so he gave charity before his consultation, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، غَيْرِي؟!
قَالُوا: اللَّهُمَّ لَا.

'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-saww had said for him: 'One whose Master-asws I-saww was, so Ali-asws is his Master-asws. O Allah-azwj! Befriend the one who befriends him-asws and be inimical to the one who is inimical to him-asws' – apart from me-asws?!' They said, 'O Allah-azwj, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

'I-asws adjure you with Allah-azwj! Is there anyone among you, Rasool-Allah-saww had said to him: 'You are from me-saww at the status of Haroun-as from Musa-as', apart from me-asws?!' They said, 'O Allah-azwj, no!'

قَالَ: أَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِطَيْرٍ، فَقَالَ: اللَّهُمَّ ابْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كَلْبُ مَعِيَ مِنْ هَذَا الطَّائِرِ، فَدَخَلْتُ عَلَيْهِ، فَقَالَ: اللَّهُمَّ وَإِلَيَّ فَلَمْ يَأْكُلْ مَعَهُ أَحَدٌ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

'I-asws adjure you with Allah-azwj! Is there anyone among you, the Prophet-saww had been given a bird, so he-saww said: 'O Allah-azwj! Bring me-saww the most beloved of Your-azwj creatures to You-azwj so he-asws can eat with me-saww from this bird'. I-asws entered to see him-saww, and he-saww said: 'O Allah-azwj! And to me-saww!' So, no one ate with him-saww apart from me-asws?!' They said, 'O Allah-azwj, no!'

قَالَ: اللَّهُمَّ اشْهَدُ.

He-asws said: 'O Allah-azwj! Be Witness!'⁴

5- ج: عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ الْهَاشِمِيِّ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِمَكَّةَ إِذْ دَخَلَ عَلَيْهِ أَنَاسٌ مِنَ الْمُعْتَرِلَةِ فِيهِمْ عَمْرُو بْنُ عُبَيْدٍ وَ .. سَأَلَ الْحَدِيثَ .. إِلَى أَنْ قَالَ:

(The book) 'Al Ihtijaj' – From Abdul Kareem Bin Utba Al Hashimy who said,

'I was seated in the presence of Abu Abdullah-asws at Makkah when some people from the Mu'tazilites entered to see him, among them were Amro Bin Ubeyd and' – and continued the Hadeeth until he said,

قَالَ عَلَيْهِ السَّلَامُ: يَا عَمْرُو! لَوْ أَنَّ الْأُمَّةَ قَلَّدَتْكَ أَمْرَهَا فَمَلَكْتَهُ بِغَيْرِ قِتَالٍ وَ لَا مَثُونَةَ قَبِيلٍ لَكَ: وَهَذَا مِنْ شَيْئِ، مَنْ كُنْتُ تَتَوَلَّاهُ؟

'He-asws said: 'O Amro! If the community were to collar you its matter (of caliphate), and you possess it without fighting, nor supporters, it is said to you, 'Make anyone you like to be in charge of it, whom would you make to be in charge?'

⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 4

قَالَ: كُنْتُ أَجْعَلُهَا شُورَى بَيْنَ الْمُسْلِمِينَ. قَالَ: بَيْنَ كُلِّهِمْ؟ قَالَ: نَعَمْ. قَالَ: فَسَقْتَهُمْ وَخِيَارَهُمْ؟ قَالَ: نَعَمْ. قَالَ: فَرِيْشٍ وَغَيْرِهِمْ؟ قَالَ: الْعَرَبُ وَالْعَجَمُ.

He said, 'I would make it to be a consultation between the Muslims'. He^{-asws} said: 'Between all of them?' He said, 'Yes'. He^{-asws} said: 'Their mischief-makers as well as their good ones?' He said, 'Yes'. He^{-asws} said: 'Qureysh and others (as well)?' He said, 'The Arabs and the non-Arabs'.

قَالَ: أَحْبَبْتَنِي يَا عَمْرُو أَمْ تَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ أَوْ تَتَبَرَّأُ مِنْهُمَا؟ قَالَ: أَتَوَلَّاهُمَا.

He^{-asws} said: 'Inform me^{-asws}, O Amro! Do you befriend Abu Bakr and Umar or do you disavow from them?' He said, 'I befriend them both'.

قَالَ: يَا عَمْرُو! إِنْ كُنْتَ رَجُلًا تَتَبَرَّأُ مِنْهُمَا فَإِنَّهُ يَجُوزُ ذَلِكَ الْخِلَافُ عَلَيْهِمَا، وَإِنْ كُنْتَ تَتَوَلَّاهُمَا فَقَدْ خَالَفْتَهُمَا، فَدَعِهِمْ عُمَرَ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ وَ لَمْ يُشَاوِرْ أَحَدًا، ثُمَّ رَدَّهَا أَبُو بَكْرٍ عَلَيْهِ وَ لَمْ يُشَاوِرْ أَحَدًا، ثُمَّ جَعَلَهَا عُمَرَ شُورَى بَيْنَ سِتَّةٍ فَأَخْرَجَ مِنْهَا الْأَنْصَارَ غَيْرَ أَوْلِيكَ السِتَّةِ مِنْ فَرِيْشٍ، ثُمَّ أَوْصَى النَّاسَ فِيهِمْ بِشَيْءٍ مَا أَرَاكَ تَرْضَى بِهِ أَنْتَ وَ لَا أَصْحَابُكَ،

He^{-asws} said: 'O Amro! If you had been a man disavowing from them, that opposition against them would have been allowed, and if you were befriending them, so you should be opposing them, for Umar had a pact with Abu Bakr and pledged allegiance to him, and did not consult anyone. Then Abu Bakr returned it to him and did not consult anyone. Then Umar made it to be a consultation between six, so he excluded from it, the Helpers other than those six from Qureysh. Then he bequeathed the people with something, I^{-asws} do not see you being pleased with it, neither you nor your companions'.

قَالَ: وَ مَا صَنَعْتَ؟ قَالَ: أَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ ثَلَاثَةَ أَيَّامٍ وَ أَنْ يَتَشَاوَرُوا أَوْلِيكَ السِتَّةَ لَيْسَ فِيهِمْ أَحَدٌ سِوَاهُمْ إِلَّا ابْنُ عُمَرَ يُشَاوِرُونَهُ، وَ لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ،

He said, 'And what did he do?' He^{-asws} said: 'He instructed Suheyb to pray Salat with the people for three days, and that those six consulted. There wasn't anyone among them besides them except for Ibn Umar, consulting him, and there was anything for him from the matter.

وَ أَوْصَى مَنْ بَحْضَرْتَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْ مَضَتْ ثَلَاثَةُ أَيَّامٍ قَبْلَ أَنْ يُعْرُغُوا وَ يُبَايَعُوا أَنْ تُضْرَبَ أَعْنَاقُ السِتَّةِ جَمِيعًا، وَ إِنْ اجْتَمَعَ أَرْبَعَةٌ قَبْلَ أَنْ يَمُضِيَ ثَلَاثَةُ أَيَّامٍ وَ خَالَفَ اثْنَانِ أَنْ تُضْرَبَ أَعْنَاقُ الْإِثْنَيْنِ، أَفْتَرَضُونَ بَدَا فِيهَا يَجْعَلُونَ مِنَ الشُّورَى فِي الْمُسْلِمِينَ؟ قَالُوا: لَا.

And he (Umar) bequeathed the ones in his presence, from the Emigrants and the Helpers, that if three days pass before they are free and pledge allegiance (to one), then strike off the necks of the six of them altogether; and if four unite before the passing of three days and two oppose, then strike off the necks of the two. Are you all pleased with this regarding what you are making from the consultation regarding the Muslims?' They said, 'No'⁵.

6, 7- يب، كا: عَلِيُّ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَرَ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ عَبْدِ الْكَرِيمِ .. وَمِثْلُهُ.

⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 5

(The books) 'Al-Tahzeeb' (and) 'Al-Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara, from Abdul Kareem – similar to it.⁶

8- ج: فِي حَبْرِ أَبِي الْهَدَيْلِ حِينَ نَظَرَ الشَّيْعِيَّ الَّذِي يُرْمَى بِالْجُنُونِ، قَالَ لَهُ: أَحْبَبْتَنِي يَا أَبَا الْهَدَيْلِ عَنْ عُمَرَ حِينَ صَيَّرَهَا شُورَى فِي سِنَةٍ وَ زَعَمَ أَنَّهُمْ مِنْ أَهْلِ الْجَنَّةِ، فَقَالَ: إِنْ خَالَفَ اثْنَانِ لِأَرْبَعَةٍ فَاقْتُلُوا الْإِثْنَيْنِ، وَ إِنْ خَالَفَ ثَلَاثَةٌ لِثَلَاثَةٍ فَاقْتُلُوا الثَّلَاثَةَ الَّذِي لَيْسَ فِيهِمْ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ، فَهَذِهِ دِيَانَةٌ أَنْ يَأْمُرَ بِقَتْلِ أَهْلِ الْجَنَّةِ؟!.

(The book) 'Al Ihtijaj' – In a Hadeeth of Abi Al-Huzeyl, when he debated with a Shiah who had been accused of being insane, said to him, 'Inform me, O Abu Huzeyl, about Umar when he made a consultation among six and claimed that they are from the people of Paradise, He (Umar) said, 'If two oppose the four, then kill the two, and if three oppose the three, then kill those three among them there is no Abdul Rahman Bin Awf'. So, this is the Religion, that he had ordered for killing the people of Paradise?!

وَ أَحْبَبْتَنِي يَا أَبَا الْهَدَيْلِ عَنْ عُمَرَ لَمَّا طَعَنَ دَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ قَالَ: فَرَأَيْتُهُ حَزْبًا، فُكُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا هَذَا الْجَزَعُ؟. فَقَالَ: يَا ابْنَ عَبَّاسِ! مَا حَزْبِي لِأَجْلِي وَ لَكِنْ هَذَا الْأَمْرُ مِنْ بَيْتِهِ بَعْدِي.

And inform me, O Abu Al-Huzeyl, about Umar when he was stabbed, Abdullah Bin Al-Abbas entered to see him. He said, 'I saw him panicky, so I said, 'O commander of the faithful!' What is this panic?' He said, 'O Ibn Abbas! I am not panicking for my sake, but for this command, who would be in-charge of it after me'.

قَالَ: فُكُلْتُ: وَهَذَا طَلْحَةَ بْنُ عُبَيْدِ اللَّهِ. قَالَ: رَجُلٌ لَهُ حِدَّةٌ، كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَعْرِفُهُ فَلَا أَوْلَى أُمُورَ الْمُسْلِمِينَ حَدِيدًا.

He (Ibn Abbas) said, 'Make Talha Bin Abdullah, the ruler'. He said, 'He is a man having anger. The Prophet^{sawww} used to recognise it, so I will not make an angry one to rule the Muslims'.

قَالَ: فُكُلْتُ: وَهَذَا زُبَيْرُ بْنُ الْعَوَّامِ. قَالَ: رَجُلٌ بَخِيلٌ، رَأَيْتُ مُكَاسِمُ امْرَأَتَهُ فِي كِتْمَةٍ مِنْ غَزَلٍ، فَلَا أَوْلَى أُمُورَ الْمُسْلِمِينَ بَخِيلًا.

He (Ibn Abbas) said, 'I said, 'Mak Zubeyr Bin Al-Awwam the ruler'. He (Umar) said, 'He is a stingy person. I saw him arguing with his wife regarding a ball of yarn, so I will not make a stingy to rule the affairs of the Muslims'.

قَالَ: فُكُلْتُ: وَهَذَا سَعْدُ بْنُ أَبِي وَقَّاصٍ. قَالَ: رَجُلٌ صَاحِبُ فَرَسٍ وَ قَوْسٍ وَ لَيْسَ مِنْ أَخْلَاصِ الْخِلَافَةِ.

He (Ibn Abbas), 'I said, 'Make Sa'ad Bin Abi Waqqas the ruler'. He said, 'He is a man, owner of horses, and bow, and he isn't from the dreams of the caliphate'.

قَالَ: وَهَذَا عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ. قَالَ: رَجُلٌ لَيْسَ يُحْسِنُ أَنْ يَكْفِي عِيَالَهُ.

I said, 'Make Abdul Rahman Bin Awf the ruler'. He said, 'He is a man who isn't good in sufficing his dependants'.

⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 6 & 7

قَالَ: قُلْتُ: وَهَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ، فَاسْتَوَى جَالِسًا وَقَالَ: يَا ابْنَ عَبَّاسٍ! مَا وَاللَّهِ أَرَدْتُ بِهَذَا، أَوْلِيَّ رَجُلًا لَمْ يُحْسِنْ أَنْ يُطَلِّقَ امْرَأَتَهُ؟.

He (Ibn Abbas) said, ‘Make Abdullah Bin Umar the ruler’. He sat up straight and said, ‘O Ibn Abbas! By Allah^{-azwj} I do not want this. Shall I make someone a ruler who is not even good in divorcing his wife?’

قُلْتُ: وَهَذَا عُثْمَانُ بْنُ عَفَّانَ. فَقَالَ: وَاللَّهِ لَئِنْ وَلَّيْتُهُ لَيَحْمِلَنَّ آلَ أَبِي مُعَيْطٍ عَلَى رِقَابِ الْمُسْلِمِينَ، وَ أَوْشَكَ أَنْ فَعَلَهَا – أَنْ يَفْتُلُوهُ .. فَالَهَا ثَلَاثًا،

I said, ‘Make Usman Bin Affan the ruler’. He said, ‘By Allah^{-azwj}! If I were to make him the ruler, he would carry the family of Abi Mueet upon the necks of the Muslims, and I have not doubt, if I were to do it, it would kill him’ – saying it thrice.

ثُمَّ سَكَتُ لِمَا أَعْرَفْتُ مِنْ مُعَانَدَتِهِ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ لِي: يَا ابْنَ عَبَّاسٍ! ادْكُرْ صَاحِبَكَ. قَالَ: قُلْتُ: وَهَذَا عَلِيًّا.

Then he was silent due to what I recognised from his obstinacy towards Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. He said to me, ‘O Ibn Abbas! Mentioned your companion’. I said, ‘Make Ali^{-asws} the ruler’.

قَالَ: وَاللَّهِ مَا جَزَعَنِي إِلَّا لِمَا أَخَذْنَا الْحَقَّ مِنْ أَرْبَابِهِ، وَاللَّهِ لَئِنْ وَلَّيْتُهُ لَيَحْمِلَنَّهُمْ عَلَى الْمَحَجَّةِ الْعِظَمَاءِ، الْعُظْمَى وَ إِنْ يُطِيعُوهُ يُدْخِلُهُمُ الْجَنَّةَ ..

He said, ‘By Allah^{-azwj}! My panic wasn’t except for what we had taken from the right of its owners. By Allah^{-azwj}! If I were to make him^{-asws} the ruler, he^{-asws} would carry them to the greatest of goals, the great, and if they obey him^{-asws}, he^{-asws} would enter them into the Paradise’.

فَهُوَ يَقُولُ هَذَا ثُمَّ صَيَّرَهَا سُورَى بَيْنَ السَّبْتَةِ، فَوَيْلٌ لَهُ مِنْ رَبِّهِ .. الْحَبِيرَ.

So, he said this, then he made it to be a consultation between the six. Doom be for him, from his Lord^{-azwj}. – The report.⁷

9- ع: أَبِي عَلِيٍّ، عَنْ أَبِيهِ، رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: لَمَّا كَتَبَ عُمَرُ كِتَابَ الشُّورَى بَدَأَ بِعُثْمَانَ فِي أَوَّلِ الصَّحِيفَةِ وَ آخَرَ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَجَعَلَهُ فِي آخِرِ الْقَوْمِ،

(The book) ‘Illal Al Sharaie’ – Abi Ali, from his father, raising it to,

‘Abu Abdullah^{-asws} having said: ‘When Umar wrote the letter of the consultation council, he began with Usman in the first page and delayed Ali^{-asws} Amir Al-Momineen^{-asws} and made him^{-asws} to be at the end of the group.

فَقَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ! يَا أَبَا الْحَسَنِ! أَشَرْتُ عَلَيْكَ فِي يَوْمٍ فُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ تَمُدَّ يَدَكَ فُنْبَاعَكَ فَإِنَّ هَذَا الْأَمْرَ لَمَنْ سَبَقَ إِلَيْهِ، فَعَصَيْتَنِي حَتَّى بُويعَ أَبُو بَكْرٍ، وَ أَنَا أَشِيرُ عَلَيْكَ الْيَوْمَ أَنَّ عُمَرَ قَدْ كَتَبَ اسْمَكَ فِي الشُّورَى وَ جَعَلَكَ آخِرَ الْقَوْمِ وَ هُمْ يُخْرِجُونَكَ مِنْهَا، فَأَطِغْنِي وَ لَا تَدْخُلْ فِي الشُّورَى،

⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 8

Al-Abbas said, 'O Amir Al-Momineen^{-asws}! O Abu Al-Hassan^{-asws}! I stipulated upon you^{-asws} during the day Rasool-Allah^{-sawww} passed away that you^{-asws} extend your^{-asws} hand so we can pledge allegiance to you^{-asws}, for this command is for the one who precedes to it. But, you^{-asws} disobeyed me until Abu Bakr was pledged to. And I am indicating to you^{-asws} today that Umar has written your^{-asws} name among the consultants and made you^{-asws} to be the last of the group, and they will be expelling you^{-asws} from it. So, obey me and do not enter into the consultation'.

فَلَمْ يُجِبْهُ بِشَيْءٍ، فَلَمَّا بُويعَ عُثْمَانُ قَالَ لَهُ الْعَبَّاسُ: أَلَمْ أَقُلْ لَكَ؟ قَالَ لَهُ: يَا عَمَّ! إِنَّهُ قَدْ خَفِيَ عَلَيْكَ أَمْرٌ، أَمَا سَمِعْتَ قَوْلَهُ عَلَى الْمِنْبَرِ: مَا كَانَ اللَّهُ لِيَجْمَعَ لِأَهْلِ هَذَا الْبَيْتِ الْخِلَافَةَ وَالنَّبِيَّةَ؟ فَأَرَدْتُ أَنْ يُكَذِّبَ نَفْسَهُ بِلِسَانِهِ فَيَعْلَمَ النَّاسُ أَنَّ قَوْلَهُ بِالْأَمْسِ كَانَ كَذِبًا بَاطِلًا، وَأَنَا نَصَلُحُ لِلْخِلَافَةِ، فَسَكَتَ الْعَبَّاسُ.

But he^{-asws} did not answer him anything. When Usman was pledged allegiance to, Al-Abbas said to him^{-asws}, 'Did I not say to you?' He^{-asws} said to him: 'O uncle! A matter has been hidden unto you. Did you not hear his words upon the pulpit, 'Allah^{-azwj} wouldn't Gather for the people of this Household, the caliphate and the Prophet-hood?' He wanted to belied himself by his own tongue, so the people know that his words yesterday were lies, false, and we are correct for the caliphate'. Al-Abbas was silent'.⁸

10- ب: عَنْهُمَا، عَنْ حَنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلَ رَجُلٌ فَقَالَ: مَا مَنَعَ عُمَرَ بْنَ الْخَطَّابِ أَنْ يَجْعَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ فِي الشُّورَى؟ فَقَالَ: قَدْ قِيلَ ذَلِكَ لِعُمَرَ، فَقَالَ: كَيْفَ أَجْعَلُ رَجُلًا لَمْ يُحْسِنْ أَنْ يُطْلَقَ.

(The book) 'Qurb Al Asnaad' – From Hanan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man asked, he said, 'What prevented Umar Bin Al-Khattab from including Abdullah Bin Umar in the consultation?' he said, 'That was said to Umar. He said, 'How can I include a man who is not good in divorcing (his own wife)''.⁹

11- مَا: الْمُفِيدُ، عَنِ الْكَاتِبِ، عَنِ الرَّعْفَرِيِّ، عَنِ الثَّقَفِيِّ، عَنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحُسَيْنِ بْنِ سُفْيَانَ، عَنِ أَبِيهِ، عَنِ لُوطِ بْنِ يَحْيَى، عَنِ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ، عَنِ أَبِيهِ، قَالَ: لَمَّا بُويعَ عُثْمَانُ سَمِعْتُ الْمُفَدَّادَ بْنَ الْأَسْوَدِ الْكِنْدِيِّ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: وَاللَّهِ يَا عَبْدَ الرَّحْمَنِ! مَا رَأَيْتُ مِثْلَ مَا أَنِّي إِلَى أَهْلِ هَذَا الْبَيْتِ بَعْدَ نَبِيِّهِمْ،

(The book) 'Amaali' of sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafi, from Muhammad Bin Ali, from Al husayn Bin Sufran, from his father, from Lut Bin Yahya, from Abdul Rahman Bin Jundab, from his gather who said,

'When Usman was pledged allegiance to, I heard Al-Miqdad Bin Al-Aswad Al-Kindy^{-ra} saying to Abdul Rahman Bin awf, 'By Allah^{-azwj}, O Abdul Rahman! I have not seen the like of what has come to the People^{-asws} of this Household after their^{-asws} Prophet^{-sawww}'.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَمَا أَنْتَ وَذَلِكَ يَا مُفَدَّادُ؟ قَالَ: إِنِّي وَاللَّهِ أَجِئُهُمْ لِحُبِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَهْمُ وَ يَغْتَرِبُنِي وَاللَّهِ وَجَدْتُ لَا أَبْتُهُ بِنْتَهُ بِنْتَهُ لِتَشْرِيفِ قُرَيْشٍ عَلَى النَّاسِ بِشَرَفِهِمْ وَاجْتِمَاعِهِمْ عَلَى نَزْعِ سُلْطَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أَيْدِيهِمْ.

⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 9

⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 10

Abdul Rahman said to him, 'And what have you to do with that, O Miqdad^{-ra}?' He said, 'By Allah^{-azwj}! I love them^{-asws} for the love of Rasool-Allah^{-saww} for them^{-asws}, and you are faulting me? By Allah^{-azwj}! I will not transmit the transmission of nobility of Qureysh over the people, by their nobility and their uniting upon removing the authority of Rasool-Allah^{-azwj} from their^{-asws} hands'.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَيْحَكَ! وَاللَّهِ لَقَدْ اجْتَهَدْتُ نَفْسِي لَكُمْ. قَالَ لَهُ الْمِقْدَادُ: وَاللَّهِ لَقَدْ تَرَكْتُ رَجُلًا مِنَ الَّذِينَ يَأْمُرُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ، أَمَا وَاللَّهِ لَوْ أَنَّ لِي عَلَى قُرَيْشٍ أَعْوَانًا لَقَاتَلْتُهُمْ قِتَالِي إِيَّاهُمْ يَوْمَ بَدْرٍ وَ أُحُدٍ.

Abdul Rahman said to him, 'Woe be unto you! By Allah^{-azwj}, I have struggled myself for you all'. Al-Miqdad^{-ra} said to him, 'By Allah^{-azwj}! You have neglected a man from those who are enjoining with the truth and by it they are dispensing justice. But by Allah^{-azwj}! If there had been supporters for me against Qureysh, I would have fought them my fighting them on the day of (battles of) Badr and Ohad'.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: نَكَائِكَ أُمُّكَ يَا مِقْدَادُ! لَا يَسْمَعَنَّ هَذَا الْكَلَامَ مِنْكَ النَّاسُ، أَمْ وَاللَّهِ إِنِّي لَخَائِفٌ أَنْ تَكُونَ صَاحِبَ فِرْقَةٍ وَ فِتْنَةٍ.

Abdul Rahman said to him, 'May your mother be bereft of you, O Miqdad^{-ra}! Do not let the people hear this talk from you, or by Allah^{-azwj}, I fear that you will become the perpetrator of divisions and discord'.

قَالَ جُنْدَبٌ: فَأَتَيْتُهُ بَعْدَ مَا انْصَرَفَ مِنْ مَقَامِهِ، فَمُلْتُ لَهُ: يَا مِقْدَادُ! أَنَا مِنْ أَعْوَانِكَ. فَقَالَ: رَحِمَكَ اللَّهُ، إِنَّ الَّذِي نُرِيدُ لَا يُغْنِي فِيهِ الرَّجُلَانِ وَ الثَّلَاثَةُ، فَخَرَجْتُ مِنْ عِنْدِهِ فَأَتَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فَذَكَرْتُ لَهُ مَا قَالَ وَ مَا قُلْتُ، قَالَ: فَدَعَا لَنَا بِحَيْرٍ.

Jundab (Abu Zarr^{-ra}) said, 'I^{-ra} went to him after he had left from his place. I^{-ra} said to him^{-ra}, 'O Miqdad^{-ra}! I^{-asws} am from your^{-ra} supporters'. He^{-ra} said, 'May Allah^{-azwj} have Mercy on you^{-ra}! That which we intend cannot be availed among two men or three'. So, I (Abu Zarr^{-ra}) returned from him^{-asws} and came to Ali^{-asws} Bin Abu Talib^{-asws} and mentioned to him what he^{-ra} had said and what I^{-ra} had said. He^{-asws} supplicated for us^{-ra} with goodness"¹⁰.

12- جا: الْكَاتِبِ مِثْلَهُ.

(The book) 'Amaali' of sheykh Al-Mufeed, 'The scribe – similar to it'¹¹.

13- شَا: رَوَى يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَايِيُّ، عَنْ يَحْيَى بْنِ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَادِقٍ، قَالَ: لَمَّا جَعَلَهَا عُمَرُ شُورَى فِي سِتَّةٍ، فَقَالَ: إِنَّ بَايَعِ اثْنَانِ لِوَاحِدٍ وَ اثْنَانِ لِوَاحِدٍ فَكُونُوا مَعَ الثَّلَاثَةِ الَّذِينَ فِيهِمْ عَبْدُ الرَّحْمَنِ وَ اقْتُلُوا الثَّلَاثَةَ الَّذِينَ لَيْسَ فِيهِمْ عَبْدُ الرَّحْمَنِ،

(The book) 'Al Irshad' – It is reported by Yahya Bin Abdul Hammed Al Himmany, from Yahya Bin Salama Bin Kuheyl, from his father, from Abu Sadiq who said,

'When Umar made it to be a consultation among six, he said, 'If two pledge allegiance to one and (the others) pledge to one, then be with the three, those among whom is Abdul Rahman, and kill the three, those there isn't Abdul Rahman among them!'

¹⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 11

¹¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 12

خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنَ الدَّارِ وَهُوَ مُعْتَمِدٌ عَلَى يَدِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقَالَ: يَا ابْنَ الْعَبَّاسِ! إِنَّ الْقَوْمَ قَدْ عَادَوْكُمْ بَعْدَ نَبِيِّكُمْ كَمَا عَادَاكُمْ لِنَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَيَاتِهِ، أَمْ وَاللَّهِ لَا يُنِيبُ بِكُمْ إِلَى الْحَقِّ إِلَّا السَّيْفُ،

Amir Al-Momineen^{-asws} came out from the house and he^{-asws} was leaning upon a hand of Abdullah Bin Al-Abbas. He^{-asws} said: 'O Ibn Abbas! The people have become your enemies after their Prophet^{-saww} like their enmity towards their Prophet^{-saww} during his^{-saww} lifetime, or by Allah^{-azwj}, nothing will affirm the truth with them except the sword'.

فَقَالَ لَهُ ابْنُ عَبَّاسٍ: وَكَيْفَ ذَلِكَ؟ قَالَ: أَمَا سَمِعْتَ قَوْلَ عُمَرَ: إِنْ بَايَعَ اثْنَانِ لِوَاحِدٍ وَ اثْنَانِ لِوَاحِدٍ فَكُونُوا مَعَ الثَّلَاثَةِ الَّذِينَ عَبْدَ الرَّحْمَنِ فِيهِمْ وَ اقْتُلُوا الثَّلَاثَةَ الَّذِينَ لَيْسَ فِيهِمْ عَبْدُ الرَّحْمَنِ، قَالَ ابْنُ عَبَّاسٍ: بَلَى،

Ibn Abbas said to him^{-asws}, 'And how is that so?' He^{-asws} said: 'Have you not heard the words of Umar, 'If two pledge allegiance to one and (the other) two to one, then be with the three, those Abdul Rahman is among them, and kill the three, those Abdul Rahman isn't among them''. Ibn Abbas said, 'Yes'.

قَالَ: أَوْ لَا تَعْلَمُ أَنَّ عَبْدَ الرَّحْمَنِ ابْنُ عَمِّ سَعْدٍ، وَأَنَّ عُثْمَانَ صِهْرُ عَبْدِ الرَّحْمَنِ؟ قَالَ: بَلَى.

He^{-asws} said: 'Or don't you know that Abdul Rahman is a cousin of Sa'ad, and that Usman is an in-law of Abdul Rahman?' He said, 'Yes'.

قَالَ: فَإِنَّ عُمَرَ قَدْ عَلِمَ أَنَّ سَعْدًا [سَعْدًا] وَ عَبْدَ الرَّحْمَنِ وَ عُثْمَانَ لَا يَحْتَلِفُونَ فِي الرَّأْيِ، وَ أَنَّهُ مَنْ بُوِيَغَ مِنْهُمْ كَانَ الْإِثْنَانِ مَعَهُ، وَ أَمَرَ بِقَتْلِ مَنْ خَالَفَهُمْ وَ لَمْ يُبَالِ أَنْ يُقْتَلَ طَلْحَةَ إِذَا قَتَلَنِي وَ قَتَلَ الرَّبِيعَ، أَمْ وَاللَّهِ لَئِنْ عَاشَ عُمَرُ لَأَعْرِفَنَّهُ سُوءَ رَأْيِهِ فِينَا قَدِيمًا وَ حَدِيثًا، وَ لَئِنْ مَاتَ لَيَجْمَعُنِي وَ إِيَّاهُ يَوْمَ يَكُونُ فِيهِ فَصْلُ الْخُطَابِ.

He^{-asws} said: 'Umar had know that Sa'ad and Abdul Rahman and Usman will not be differing in the opinion, and if one of the was pledge to, the other two would be with him, and he ordered with killing the one who opposes them, and he did not care if Talha was killed, when they kill me^{-asws}, and kill al Zubeyr. Or by Allah^{-azwj}, if Umar were to live, I^{-asws} would make him realise the evil of his opinion regarding us, past and current, and if he were to die, I^{-asws} and he would be gathered on a Day during which the decisive address will take place'¹².

14- شَا: رَوَى عُمَرُو بْنُ سَعِيدٍ، عَنْ جَيْشِ الْكَنَانِيِّ، قَالَ: لَمَّا صَفَقَ عَبْدُ الرَّحْمَنِ عَلَى يَدِ عُثْمَانَ فِي يَوْمِ الدَّارِ، قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: حَرَّكَكَ الصَّهْرُ وَ بَعَثَكَ عَلَى مَا فَعَلْتَ، وَ اللَّهُ مَا أَمَلْتُ مِنْهُ إِلَّا مَا أَمَلَ صَاحِبُكَ مِنْ صَاحِبِهِ، دَقَّ اللَّهُ بَيْنَكُمَا عِطْرَ مَنْشَمٍ.

(The book) 'Al-Irshad' – It is reported by Amro Bin Saeed, from Jeysh Al-Kanany who said, 'When Abdul Rahman clapped upon the hand of Usman during the day of the house (pledging allegiance), Amir Al-Momineen^{-asws} said to him: 'The in-law relationship made you move and sent you upon what you did. By Allah^{-azwj}! I^{-asws} did not hope from it except what your companion hoped from his companion. May Allah^{-azwj} Perfume between you both the perfume of Manshim (a perfume seller selling to the warring parties)'¹³.

¹² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 13

¹³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 14

15- جا: عُمَرُ بْنُ مُحَمَّدٍ الصَّيْرِيُّ، عَنِ الْعَبَّاسِ بْنِ الْمُغِيرَةِ، عَنْ أَحْمَدَ بْنِ مَنْصُورِ الرَّمَادِيِّ، عَنْ أَحْمَدَ بْنِ صَالِحٍ، عَنْ عُثَيْبَةَ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ بَجْرَةَ الْكِنْدِيِّ، قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ ذَلِكَ يَوْمٍ فَإِذَا هُوَ بِمَجْلِسٍ فِيهِ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ عَثْمَانُ وَ عَبْدِ الرَّحْمَنِ وَ طَلْحَةُ وَ الزُّبَيْرُ، فَقَالَ عُمَرُ: أَكُلُّكُمْ يُحَدِّثُ نَفْسَهُ بِالْإِمَارَةِ بَعْدِي؟!.

(The book) 'Amaali' of sheykh Al Mufeed' – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour Al Ramady, from Ahmad Bin Salih, from Uteyba, from Yunus, from Ibn Shihab, from Ibn Najariya Al Kindy who said,

'Umar Bin Al-Khattab came out one day, and there he was by a gathering wherein was Ali^{-asws}, and Usman, and Abdul Rahman, and Talha and Al-Zubeyr. Umar said, 'Is each one of you discussing with himself with the government after me?!'

فَقَالَ الزُّبَيْرُ: نَعَمْ، كُنَّا نُحَدِّثُ نَفْسَهُ بِالْإِمَارَةِ بَعْدَكَ وَ يَرَاهَا لَهُ أَهْلًا، فَمَا الَّذِي أَنْكَرْتَ؟. فَقَالَ عُمَرُ: أَمْ فَلَا أَحَدٌ يُحَدِّثُكُمْ بِمَا عِنْدِي فِيكُمْ؟. فَسَكَتُوا، فَقَالَ عُمَرُ: أَمْ لَا أَحَدٌ يُحَدِّثُكُمْ عَنْكُمْ؟. فَسَكَتُوا،

Al-Zubeyr said, 'Yes, each one of us is discussing with himself for the government after you, and he sees himself rightful for it. So, what is that which you dislike?' Umar said, 'Shall I narrated to you with what is with me regarding you all?' They were silent. Umar said, 'Shall I narrated to you about you all?' They were silent.

فَقَالَ لَهُ الزُّبَيْرُ: حَدِّثْنَا وَ إِنْ سَكَتْنَا. فَقَالَ: أَمَا أَنْتَ يَا زُبَيْرُ مُؤْمِنٌ الرِّضَا كَافِرٌ الْعُضْبِ، تَكُونُ يَوْمًا شَيْطَانًا وَ يَوْمًا إِنْسَانًا، أَمْ فَارَأَيْتَ الْيَوْمَ الَّذِي تَكُونُ فِيهِ شَيْطَانًا مَنْ يَكُونُ الْحَلِيفَةَ يَوْمَئِذٍ؟.

Al-Zubeyr said to him, 'Narrate to us, and even if we are silent'. He said, 'As for you Zubeyr, you are a Momin when happy and a Kafir when angry. One day you become a Satan^{-la} and one day a human being. Do you see the day in which you will become a Satan^{-la}, who would become the caliph on the day?

وَ أَمَا أَنْتَ يَا طَلْحَةُ، فَوَ اللَّهُ لَقَدْ تُؤَيِّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ إِنَّهُ عَلَيْكَ لَعَاتِبٌ. وَ أَمَا أَنْتَ يَا عَلِيُّ، فَإِنَّكَ صَاحِبُ بَطَالَةٍ وَ مِرَاحٍ.

And as for you, O Talha, by Allah^{-azwj}! Rasool-Allah^{-saww} had passed away and he^{-saww} had faulted upon you. And as for you^{-asws}, O Ali^{-asws}! You^{-asws} are a person of inactivity and joking.

وَ أَمَا أَنْتَ يَا عَبْدَ الرَّحْمَنِ فَوَ اللَّهُ إِنَّكَ لِمَا جَاءَ بِكَ مِنْ خَيْرٍ أَهْلٌ، وَ إِنَّ مِنْكُمْ لَرَجُلًا لَوْ قُسِمَ إِيْمَانُهُ بَيْنَ جُنْدٍ مِنَ الْأَخْنَادِ لَوَسِعَهُمْ، وَ هُوَ عَثْمَانُ.

And as for you, O Abdul Rahman, by Allah^{-azwj}! When they come with you of any goodness, you would be rightful of it; and among you there is a man, if his Eman were to be apportioned between an army from the armies, it would be sufficient for them, and he is Usman".¹⁴

16- جا: عَلِيُّ بْنُ بِلَالٍ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَصْفَهَانِيِّ، عَنِ النَّفْعِيِّ، عَنْ يُونُسَ بْنِ سَعِيدٍ الْأَرْحَبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيِّ، عَنْ كَابِلٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ: لَمَّا حَضَرَ الْقَوْمُ الدَّارَ لِلشُّورَى جَاءَ الْمُفْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ رَحِمَهُ اللَّهُ، فَقَالَ: أَدْخُلُونِي مَعَكُمْ، فَإِنَّ لِلَّهِ عِنْدِي نُصْحًا وَ لِي بِكُمْ خَيْرًا، فَأَبَوْا،

¹⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 15

(The book) 'Amaali' of the sheykh Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah Al Asfahany, from Al Saqafy, from Yusuf bin Saeed Al Arhaby, from Ubeydullah Bin Mua Al Absy, from Kamil, from Habeeb Bin Abu Sabit who said,

'When the group presented at the house for the consultation, Al-Miqdad Bin Al-Aswad Al-Kindy^{-ra} came and said, 'Enter me (into the house) to be with you, for there is advice with me^{-ra} for the Sake of Allah^{-azwj} and for me there is goodness with you'. They refused.

فَقَالَ: أَدْخُلُوا رَأْسِي وَ اسْمَعُوا مِنِّي، فَأَبَوْا عَلَيْهِ ذَلِكَ، فَقَالَ: أَمَا إِذَا أَبَيْتُمْ فَلَا تُبَايِعُوا رَجُلًا لَمْ يَشْهَدْ بَدْرًا، وَ لَمْ يُبَايِعْ بَيْعَةَ الرِّضْوَانِ، وَ انْتَهَزَ يَوْمَ أُحُدٍ، وَ يَوْمَ النَّقِيِّ الْجُمُعَانِ،

He^{-ra} said: 'Let me enter my head and listen from me^{-ra}. They refused that upon him. He^{-ra} said, 'But when you are refusing, then do not pledge allegiance to any man who had not attended (battle of) Badr, and did not pledge allegiance, the allegiance of the Pleasure (Bay'at Al-Rizwaan), and was defeated on the day of (battle of) Ohad, and the day the two parties met (in battle)'.
فَقَالَ عُثْمَانُ: أَمْ وَ اللَّهُ لَئِنْ وُلِيْتَهَا لَأُرْدِيَنَّكَ إِلَى رَبِّكَ الْأَوَّلِ، فَلَمَّا نَزَلَ بِالْمِقْدَادِ الْمَوْتُ قَالَ: أَحْبَبُوا عُثْمَانَ أَنِّي قَدْ رُدِدْتُ إِلَى رَبِّي الْأَوَّلِ وَ الْآخِرِ، فَلَمَّا بَلَغَ عُثْمَانَ مَوْتَهُ جَاءَ حَتَّى أَتَى قَبْرَهُ، فَقَالَ: رَحِمَكَ اللَّهُ إِنْ كُنْتُ وَ إِنْ كُنْتُ .. يُنْفِي عَلَيْهِ خَيْرًا.

Usman said, 'Or by Allah^{-azwj}! If I were to be in charge, I will return you to your Lord^{-azwj} first'. When the death befell Al-Miqdad^{-ra}, he^{-ra} said, 'Inform Usman that I^{-ra} am returning to my^{-ra} Lord^{-azwj} first and last'. When (news of) his^{-ra} death reached Usman, he came to his^{-ra} grave and said, 'May Allah^{-azwj} have Mercy on you^{-ra}! You were (such and such), and you were (such and such)' – praising goodly upon him^{-ra}'.

فَقَالَ لَهُ الزُّبَيْرُ:

وَ فِي حَيَاتِي مَا زُوْدْتَنِي زَادِي

لَأَعْرِفَنَّكَ بَعْدَ الْمَوْتِ تَنْدُبِنِي

Al-Zubeyr said (a couplet), 'I made you recognise me after the death, you are mourning me, and during my lifetime you did not provide me any provisions''.

فَقَالَ: يَا زُبَيْرُ! تَقُولُ هَذَا؟ أَ تَرَانِي أَحِبُّ أَنْ يَمُوتَ مِثْلَ هَذَا مِنْ أَصْحَابِ مُحَمَّدٍ (ص) وَ هُوَ عَلَيَّ سَاخِطٌ!.

He (Usman) said, 'O Zubeyr! You are saying this? Do you view that I love him^{-ra} to die like this, being from the companions of Muhammad^{-saww} and he is angry upon me?!'¹⁵

17- فض: رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَنَّهُ خَطَبَ ذَاتَ يَوْمٍ وَ قَالَ: أَيُّهَا النَّاسُ! أَنْصِبُوا لِمَا أَقُولُ رَحِمَكُمُ اللَّهُ، أَيُّهَا النَّاسُ! بَاتِعْتُمْ أَبَا بَكْرٍ وَ عُمَرَ وَ أَنَا وَ اللَّهُ أَوْلَى مِنْهُمَا وَ أَحَقُّ مِنْهُمَا بِوَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

(The book) 'Rowzat Al-Waizeen' – It is reported from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} that he^{-asws} addressed one day and said: 'O you people! Listen to what I^{-asws} am saying, may Allah^{-azwj} have Mercy on you! O you people! You pledged allegiance to Abu Bakr and

¹⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 16

Umar, and by Allah^{-azwj}, I^{-asws} are foremost than both of them, and more rightful than me with the bequest of Rasool-Allah^{-saww}!

فَأَمْسَكْتُ، وَأَنْتُمْ الْيَوْمَ تُرِيدُونَ تُبَايِعُونَ عُثْمَانَ، فَإِنْ فَعَلْتُمْ وَ سَكَتَ وَ اللَّهُ مَا يُجْهَلُونَ فَضْلِي وَ لَا جَهْلُهُ مَنْ كَانَ قَبْلَكُمْ، وَ لَوْ لَا ذَلِكَ قُلْتُ مَا لَا تُطِيفُونَ دَفْعَهُ.

But, I^{-asws} withheld, and today you are intending to pledge allegiance to Usman. If you were to do so' – and he^{-asws} was silent. 'By Allah^{-azwj}! Neither are you ignorant of my^{-asws} merits nor were they ignorant, the ones who were before you, and had it not been that, I^{-asws} would say what you would not be able to tolerate its delivery'.

فَقَالَ الرَّبِيزِيُّ: تَكَلَّمْ يَا أَبَا الْحَسَنِ!

Al-Zubeyr said, 'Speak, O Abu Al-Hassan^{-asws}!'

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنْشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ وَ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبْلِي؟!.

Ali^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who professed Oneness of Allah^{-azwj} and prayed Salat with Rasool-Allah^{-azwj}, before I^{-asws} did?'

أَمْ هَلْ فِيكُمْ أَحَدٌ أَغْظَمَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَكَاناً مِنِّي؟.

Or is there anyone among you who is of a greater position in the presence of Rasool-Allah^{-saww} than me^{-asws}?

أَمْ هَلْ فِيكُمْ أَحَدٌ مَنْ كَانَ يَأْخُذُ ثَلَاثَةَ أَشْهُمٍ: سَهْمَ الْقَرَابَةِ وَ سَهْمَ الْخَاصَّةِ وَ سَهْمَ الْهِجْرَةِ، غَيْرِي؟!.

Or is there anyone among you, one who had taken three shares – a share of the kinship, and a special share, and a share of the emigration, apart from me^{-asws}?!'

أَمْ هَلْ فِيكُمْ أَحَدٌ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِاثْنَتَيْ عَشْرَةَ تَمْرَةً، غَيْرِي؟!.

Or is there anyone among you who came to Rasool-Allah^{-azwj} with twelve dates, apart from me^{-asws}?!'

أَمْ هَلْ فِيكُمْ أَحَدٌ مَنْ قَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَةً لَمَّا بَحَلَ النَّاسُ بِبَدْلِ مُهَجَّتِهِ، غَيْرِي؟!.

Or is there anyone among you, one who gave charity before his consulting (Rasool-Allah^{-saww}, when the people were stingy of exerting his heart, apart from me^{-asws}?!'

أَمْ هَلْ فِيكُمْ أَحَدٌ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِيَدِهِ يَوْمَ غَدِيرِ حُجِّمْ وَ قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَآلَاهُ وَ عَادِ مَنْ عَادَاهُ، وَ لِيُبَلِّغِ الْحَاضِرُ الْغَائِبَ؟! فَهَلْ كَانَ فِي أَحَدٍ، غَيْرِي؟!.

Or is there anyone among you, Rasool-Allah^{-saww} had held his hand on the day of Ghadeer Khumm and said: 'One whose Master^{-saww} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}! O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be inimical to the one who is inimical to him^{-asws},

and let the one present deliver to the absentee’?! So, was it regarding anyone else apart from me^{-asws?}!

أَمْ هَلْ فِيكُمْ مَنْ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِمَوَدَّتِهِ فِي الْقُرْآنِ حَيْثُ يَقُولُ: (فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)، هَلْ قَالَ مِنْ قَبْلِ لِأَحَدٍ، غَيْرِي؟!.

Or is there anyone among you, one whom Allah^{-azwj} Mighty and Majestic has Commanded with having his cordiality in the Quran where He^{-azwj} Said: **Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. [42:23].** Did He^{-azwj} Say it for anyone else apart from me^{-asws?}!

أَمْ هَلْ فِيكُمْ مَنْ غَمَّضَ عَيْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟!.

Or is there anyone among you who closed the eyes of Rasool-Allah^{-saww} apart from me^{-asws?}!

أَمْ هَلْ فِيكُمْ مَنْ غَمَّضَ عَيْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟!.

Or is there anyone among you who placed Rasool-Allah^{-saww} in his^{-saww} grave, apart from me^{-asws?}!

أَمْ هَلْ فِيكُمْ مَنْ جَاءَتْهُ آيَةُ التَّنْزِيهِ مَعَ جِبْرِئِيلَ عَلَيْهِ السَّلَامُ وَ لَيْسَ فِي الْبَيْتِ إِلَّا أَنَا وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ، فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ: السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، ثُمَّ قَالَ: يَا مُحَمَّدُ! رَبُّكَ يُفَرِّقُكَ السَّلَامُ وَ يَقُولُ لَكَ: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) الْآيَةَ، هَلْ كَانَ ذَلِكَ الْيَوْمَ، غَيْرِي؟!.

Is there anyone among you the Verse of integrity came to him with Jibraeel^{-as}, and there wasn't anyone in the house except I^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} and (Syeda) Fatima^{-asws}. Jibraeel^{-as} said: ‘The greetings be unto you^{-asws} all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’. Then he^{-as} said: ‘O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and Says to you^{-saww}: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]** – the Verse. Was there anyone else on that day apart from me^{-asws?}!

أَمْ هَلْ فِيكُمْ مَنْ تَرَكَ بَابَهُ مُفْتُوْحًا مِنْ قِبَلِ الْمَسْجِدِ لَمَّا أَمَرَ اللَّهُ، حَتَّى قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ (ص)! أَخْرَجْتَنَا وَ أَدْخَلْتَهُ، فَقَالَ: اللَّهُ عَزَّ وَ جَلَّ أَدْخَلَهُ وَ أَخْرَجَكُمْ، غَيْرِي؟!.

Or is there anyone among you whose door was left open from facing the Masjid due to what Allah^{-azwj} had Commanded, until Umar said, ‘O Rasool-Allah^{-azwj}! You^{-saww} have expelled us and included him^{-asws}’. He^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Included him^{-asws} and Expelled you all’ – apart from me^{-asws?}!

أَمْ هَلْ فِيكُمْ مَنْ قَاتَلَ وَ جِبْرِئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ شِمَالِهِ، غَيْرِي؟!.

Or is there anyone among you who fought while Jibreel^{-as} was on his right and Mikaeel^{-as} on his left, apart from me^{-asws?}!

أَمْ هَلْ فِيكُمْ مَنْ لَهُ سِبْطَانٌ مِثْلُ سِبْطَيِ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ، إِنَّمَا أَحَدٌ، غَيْرِي؟!.

Is there anyone among you having two sons for him like my^{-asws} two son^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of youths of the people of Paradise, two sons for anyone apart from me^{-asws}?!

أَمْ هَلْ فِيكُمْ مَنْ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟!.

Or is there anyone among you the Prophet^{-saww} had said to him: 'You are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as} except there would be no Prophet^{-as} after me^{-saww}' – apart from me^{-asws}?!

أَمْ هَلْ فِيكُمْ مَنْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَقِّهِ يَوْمَ خَيْبَرَ: لَأُعْطِينَ الرَّابِيَةَ عِدًّا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ يُفْتَحُ عَلَى يَدِهِ بِالْضَّرِّ، فَأَعْطَاهَا أَحَدًا، غَيْرِي؟!.

Or is there anyone among you Rasool-Allah^{-saww} had said for him on the day of (battle of) Khyber: 'I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him, an advancing fighter, not a fleer. Victory would be upon his hands with the Help'. Did he^{-saww} give it to anyone apart from me^{-asws}?!

أَمْ هَلْ فِيكُمْ مَنْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ الطَّائِرِ الْمَشْوِيِّ: اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَا كُلُّ مَعِي، فَأَتَيْتُ أَنَا مَعَهُ، هَلْ أَتَاهُ أَحَدٌ، غَيْرِي؟!.

Or is there anyone among you Rasool-Allah^{-saww} said of on the day of the grilled bird: 'O Allah^{-azwj}! Bring me^{-saww} the creature most beloved to You^{-azwj} to eat with me^{-saww}'. So, I^{-asws} came to (eat) with him^{-saww}. Did he^{-saww} give it to anyone apart from me^{-asws}?!

أَمْ هَلْ فِيكُمْ مَنْ سَمَّاهُ اللَّهُ عَزَّ وَجَلَّ: وَلِيَّهُ، غَيْرِي؟!.

Or is there anyone among you whom Allah^{-azwj} Named him as His^{-azwj} Guardian, apart from me^{-asws}?!

أَمْ هَلْ فِيكُمْ مَنْ طَهَّرَهُ اللَّهُ مِنَ الرَّجْسِ فِي كِتَابِهِ، غَيْرِي؟!.

Or is there anyone among you whom Allah^{-azwj} Purified from the uncleanness in His^{-azwj} Book, apart from me^{-asws}?!

أَمْ هَلْ فِيكُمْ مَنْ زَوَّجَهُ اللَّهُ بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟!.

Or is there anyone among you whom Allah^{-azwj} Married him to (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, apart from me^{-asws}?!

أَمْ هَلْ فِيكُمْ مَنْ بَاهَلَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟!.

Or is there among you anyone Rasool-Allah^{-saww} had imprecated with him (against the Christians), apart from me^{-asws}?!

قَالَ: فَعِنْدَ ذَلِكَ قَامَ الزُّبَيْرُ وَقَالَ: مَا سَمِعْنَا أَحَدًا قَالَ أَصْحَ مِنْ مَقَالِكَ، وَمَا نَدُّكَ مِنْهُ شَيْئًا، وَلَكِنَّ النَّاسَ بَايَعُوا الشَّيْخِينَ وَ لَمْ يُخَالِفِ الْإِجْمَاعَ،

He (the narrator) said, 'Al-Zubeyr stood up at that and said, 'We did not hear anyone say, 'Correct', from your^{-asws} words, and we do not remember anything from it, but the people pledged allegiances to the two sheykh (Abu Bakr and Umar), and the consensus cannot be opposed'.

فَلَمَّا سَمِعَ ذَلِكَ نَزَلَ وَ هُوَ يَقُولُ: (وَ مَا كُنْتُ مَتَّحِدًا الْمُضِلِّينَ عَضُدًا).

When he^{-asws} heard that, he^{-asws} sat down and he^{-asws} was saying **and I would not Take the strayers for support [18:51]**".¹⁶

18- د: عَنِ ابْنِ عَبَّاسٍ، قَالَ: بَيْنَمَا أَنَا مَعَ عُمَرَ يَوْمًا إِذْ تَنَفَّسَ نَفْسًا طَنَنْتُ أَنَّهُ قَدْ فَصِمْتَ أَضْلَاعَهُ، فُقُلْتُ: سُبْحَانَ اللَّهِ! وَ اللَّهُ مَا أَخْرَجَ مِنْكَ هَذَا إِلَّا أَمْرٌ عَظِيمٌ.

(The book) 'Al-Iddad Al-Qawiyah Fi-Makhawaf Al-Yawmiya' – From Ibn Abbas who said, 'While I was walking with Umar one day when he sighed a sigh. I thought that his ribs had been broken. I said, 'Glory be to Allah^{-azwj}! By Allah^{-azwj}! This has not come out from you except for a great matter'.

فَقَالَ: وَحَيْتُ يَا ابْنَ عَبَّاسٍ! مَا أَذْرِي مَا أَصْنَعُ بِأَمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ؟! فُلْتُ: وَ لَمْ، وَ أَنْتَ قَادِرٌ أَنْ تَصْنَعَ ذَلِكَ مَكَانَ النَّبِيِّ؟.

He said, 'Woe be unto you, O Ibn Abbas! I don't know what I should do with the community of Muhammad^{-saww}?!' I said, 'And why no, and you are able upon doing that in a position of confidence?'

قَالَ: إِنِّي أَرَاكَ تَقُولُ إِنَّ صَاحِبَكَ أَوْلَى النَّاسِ بِمَا يَعْنِي عَلَيًّا عَلَيْهِ السَّلَامُ-؟. فُلْتُ: أَجَلْ وَ اللَّهُ، إِنِّي لَأَقُولُ ذَلِكَ فِي سَابِقَتِهِ وَ عِلْمِهِ وَ قَرَابَتِهِ وَ صِهْرِهِ. قَالَ: إِنَّهُ كَمَا دَكَرْتَ، وَ لَكِنَّهُ كَثِيرُ الدُّعَايَةِ.

He said, 'I view that you would be saying that your companion is foremost of the people with it – meaning Ali^{-asws}?' I said, 'Yes, by Allah^{-azwj}! I am saying that regarding his^{-asws} precedence, and his^{-asws} knowledge, and his^{-asws} kinship, and his^{-asws} in-law relationship'. He said, 'It is just as you mentioned, but he^{-asws} is with a lot of humour'.

وَ فِي رِوَايَةٍ: فِيهِ دُعَابَةٌ.

And in a report - 'There is humour in him^{-asws}'.

وَ فِي رِوَايَةٍ: اللَّهُ دُرُّهُمْ إِنْ وَلَّوْهَا الْأَصْلِيْعَ، كَيْفَ يَحْمِلُهُمْ عَلَى الْحَقِّ، وَ لَوْ كَانَ السَّيْفُ عَلَى غُنْفِهِ. فُقُلْتُ: أ تَعْلَمُ ذَلِكَ مِنْهُ وَ لَا تُوَلِّيهِ؟! قَالَ: إِنْ لَمْ أَسْتَخْلِفْ وَ أَنْزَلْتُهُمْ فَقَدْ تَرَكَهُمْ مَنْ هُوَ خَيْرٌ مِنِّي.

And in a report - 'For Allah^{-azwj} would be their turning, if the short-haired one were to be in charge of it, how he^{-asws} carries them upon the truth, and even if the sword was upon his^{-asws} neck?' I said, 'And you know that from him^{-asws} you still won't make him^{-asws} in charge of it?!

¹⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 17

He said, 'If I don't choose a caliph and leave them, so I would have left one who is better than me'.

قُلْتُ: فَعُثْمَانُ؟ قَالَ: وَاللَّهِ لَوْ فَعَلْتُ لَجَعَلَ بَنِي أَبِي مُعَيْطٍ عَلَى رِقَابِ النَّاسِ يَعْمَلُونَ فِيهِمْ بِمَعْصِيَةِ اللَّهِ حَتَّى يَفْتُلُوهُ، وَاللَّهِ لَوْ فَعَلْتُ لَفَعَلَ، وَ لَوْ فَعَلَ لَفَعَلُوا، فَوَثَبَ النَّاسُ إِلَيْهِ فَفَتَلُوهُ.

I said, 'So, (what about) Usman?' He said, 'By Allah^{-azwj}! If I were to do so, he would make the clan of Abu Mueet to be upon the necks of the people. He would be working among them with disobedience to Allah^{-azwj} until they kill him. By Allah^{-azwj}! If I were to do it, he would do it, and if he does it, they would do it'. The people did pounce upon him and killed him.

وَ فِي رِوَايَةٍ: كُفِّفَ بِأَقَارِبِهِ. قُلْتُ: طَلْحَةَ بَنَ عَبْدِ اللَّهِ؟ قَالَ: الْأَكْتَعُ، هُوَ أَزْهَى مِنْ ذَلِكَ، مَا كَانَ اللَّهُ لِيَبْرَأَنِي أَوْلِيَهُ أَمْرَ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى مَا هُوَ عَلَيْهِ مِنَ الرَّهْوِ.

And in a report, 'He would assign his relatives'. I said, 'Talha Bin Abdullah?' He said, 'The cripple. He is more pompous than that. It would not be for Allah^{-azwj} to See me place the affairs of the community of Muhammad upon one upon whom is the pomp'.

وَ فِي رِوَايَةٍ: قَالَ: فِيهِ نُخْوَةٌ، بَعْضُ كِبَرٍ، قُلْتُ: الزُّبَيْرُ بَنَ الْعَوَامِ؟ قَالَ: إِذْ كَانَ يُلَاطِمُ النَّاسَ فِي الصَّاعِ وَالْمُدِّ.

And in another report, 'He said, 'In him is haughtiness, meaning arrogance'. I said, 'Al-Zubeyr Bin Al-Awwam?' He said, 'Then he would be slapping the people regarding the Sa'a and the Mudd (units of measurement)'.

وَ فِي رِوَايَةٍ: كَافِرُ الْعَضْبِ مُؤْمِنُ الرِّضَا. قُلْتُ: سَعْدُ بْنُ أَبِي وَقَّاصٍ؟ قَالَ: لَيْسَ بِصَاحِبِ ذَلِكَ، ذَلِكَ صَاحِبُ مَقْنَبٍ يُقَاتِلُ بِهِ.

And in a report, 'A Kafir when angry, a Momin when happy'. I said, 'Sa'ad Bin Abi Waqas?' He said, 'He isn't appropriate of that. That one is owner of a cavalry'.

وَ فِي رِوَايَةٍ: صَاحِبُ مَقْنَبٍ خَيْلٍ. قُلْتُ: عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ؟ قَالَ: نَعَمْ الرَّجُلُ دَكَّرَتْ، وَ لَكِنَّهُ ضَعِيفٌ عَنْ ذَلِكَ.

And in a report, 'He is an owner of the horse riders'. I said, 'Abdul Rahman Bin Awf?' He said, 'You mentioned a good man, but he is too weak from that'.

وَ فِي رِوَايَةٍ: ذَلِكَ الرَّجُلُ لَيْتٌ أَوْ ضَعِيفٌ.

And in a report, 'That man is soft or weak'.

وَ فِي رِوَايَةٍ: ذَلِكَ الرَّجُلُ لَوْ وَابَتْهُ جَعَلَ خَاتَمَهُ فِي إصْبَعِ امْرَأَتِهِ، وَاللَّهُ يَا ابْنَ عَبَّاسٍ! مَا يَصْلُحُ هَذَا الْأَمْرُ إِلَّا لِلْقَوِيِّ فِي غَيْرِ عُنْفٍ، وَاللَّيِّنِ فِي غَيْرِ ضَعْفٍ، وَالْجَوَادِ فِي غَيْرِ سَرْفٍ، الْمُمْسِكِ فِي غَيْرِ بُخْلِ.

And in a report, 'That is a man, if I make him in charge of it, he would make his ring to be in the finger of his wife. By Allah^{-azwj}, O Ibn Abbas! This command is not correct except for the

strong in non-violence, and the one soft in non-weakness, and the generous in non-extravagance, the one withholding without being stingy”¹⁷.

19- تَخَّجٌ: وَ مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ فِي وَقْتِ الشُّورَى: لَنْ يُسْرَعَ أَحَدٌ قَبْلِي إِلَى دَعْوَةِ حَقٍّ، وَ صِلَةِ رَحِمٍ، وَ عَائِدَةِ كَرَمٍ، فَاسْمِعُوا قَوْلِي، وَ عُوا مَنْطِقِي، عَسَى أَنْ تَرَوْا هَذَا الْأَمْرَ مِنْ بَعْدِ هَذَا الْيَوْمِ تُنْتَضَى فِيهِ السُّيُوفُ وَ تُخَانُ فِيهِ الْغُهْرُودُ، حَتَّى يَكُونَ بَعْضُكُمْ أَيْمَةً لِأَهْلِ الضَّلَالَةِ وَ شَيْعَةً لِأَهْلِ الْجَهَالَةِ.

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his^{-asws} during the time of the consultation: ‘No one will be quicker than me^{-asws} in calling to the truth, and helping the relatives, and consoling the honourable, so listen to my^{-asws} words and retain my talk. Perhaps you will see this matter, from after this day, the swords would be unsheathed and the pacts would be taken, until some of you will become leaders of the people of straying and loyalists of the people of ignorance”¹⁸.

20- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ، قَالَ: حَدَّثَنَا حَسَنُ بْنُ مُحَمَّدِ بْنِ شُعْبَةَ الْأَنْصَارِيِّ وَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ رَمِيسِ الْهُبَيْرِيِّ بِالْقَصْرِ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ كَاسِ النَّحْعِيِّ بِالرَّمْلَةِ، وَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ الْهَمْدَانِيِّ جَمِيعاً، عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا الْأَزْدِيِّ الصُّوفِيِّ، عَنْ عَمْرٍو بْنِ حَمَّادِ بْنِ طَلْحَةَ الْقَنَّادِ، عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْأَزْدِيِّ، عَنْ مَعْرُوفِ بْنِ حَرْبُورَ وَ زِيَادِ بْنِ الْمُنْدَرِ وَ سَعِيدِ بْنِ مُحَمَّدِ الْأَسَدِيِّ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ الْكِنَانِيِّ، قَالَ:

(The book) ‘Amaali’ of sheykh Al Tusi – A group, from Abu Al Mufazzal who said, ‘It is narrated to us by Hassan Bin Muhammad Bin Shuba Al Ansari and Muhammad Bin Ja’far Bin Ramees Al Hubeyri at the castle, and Ali Bin Muhammad Bin Al Hassan Bin Kas Al Nakhaie at Al Ramlah, and Ahmad Bin Muhammad Bin Saeed Al Hamdany, altogether from Ahmad Bin Yahya Bin Zakariyya Al Azdy Al Sowfy, from Amro Bin Hammad Bin Talha Al Qanad, from is’haq Bin Ibrahim Al Azdy, from Marouf Bin Kharbuz, and Ziyad Bin Al Munzir, and Saeed Bin Muhammad Al Asady, from Abu Al Tufeyl Aamir Bin Wasila Al Kinani who said,

لَمَّا اخْتَضِرَ عُمَرُ بْنُ الْخَطَّابِ جَعَلَهَا شُورَى بَيْنَ سِتَّةٍ، بَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ عُثْمَانَ بْنِ عَفَّانَ وَ طَلْحَةَ وَ الزُّبَيْرِ وَ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَ عَبْدُ اللَّهِ بْنُ عُمَرَ فِيمَنْ يُشَاوِرُ وَ لَا يُؤَلَّى

‘When Umar Bin Al-Khattab was dying, he made it a consultation between six – between Ali^{-asws} Bin Abu Talib^{-asws}, and Usman Bin Affan, and Talha, and Al-Zubeyr, and Sa’ad Bin Abu Waqas, and Abdul Rahman Bin Awf; and Abdullah Bin Umar was among the ones who consult and would not become ruler.

قَالَ أَبُو الطُّفَيْلِ: فَلَمَّا اجْتَمَعُوا أَجْلَسُونِي عَلَى الْبَابِ أَرُدُّ عَنْهُمْ النَّاسَ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنُّكُمْ قَدِ اجْتَمَعْتُمْ لِمَا اجْتَمَعْتُمْ لَهُ فَأَنْصِتُوا فَأَتَكَلَّمُ فَإِنْ قُلْتُمْ حَقًّا صَدَقْتُمْ، وَ إِنْ قُلْتُمْ بَاطِلًا رُدُّوا عَلَيَّ وَ لَا تَهَابُونِي، إِنَّمَا أَنَا رَجُلٌ كَأَحَدِكُمْ:

Abu Al-Tufeyl (the narrator) said, ‘When they had gathered, they made me to be seated at the door to turn the people away from them. Ali^{-asws} said: ‘You have gathered for what you have gathered for, so listen. I^{-asws} shall speak. If I^{-asws} speak the truth, then ratify me^{-asws}, and if I^{-asws} say (anything) false, return it upon me^{-asws} and do not be awed by me^{-asws}. But rather, I^{-asws} am a man like one of you.

¹⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 18

¹⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 19

أَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ مِثْلُ ابْنِ عَمِّي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَقْرَبُ إِلَيْهِ رَحْمًا مِنِّي؟! قَالُوا: اللَّهُمَّ لَا.

I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having a son^{-saww} of an uncle^{-as} like mine, closer to him^{-saww} in kinship than me^{-asws}? They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ مِثْلُ عَمِّي حَمْرَةَ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having the like of my^{-asws} uncle^{-as} Hamza^{-as}, Lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَحٌّ مِثْلُ أَخِي جَعْفَرٍ ذِي الْجَنَاحَيْنِ مُضْرَجٍ بِالِدَمَاءِ الطَّيَّارِ فِي الْجَنَّةِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having a brother for him like my^{-asws} brother^{-as} Ja'far^{-as}, with the two wings, drenched in the blood, the flier in the Paradise?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ زَوْجَةٌ مِثْلُ زَوْجَتِي فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَيِّدَةِ نِسَاءِ عَالَمِيهَا فِي الْجَنَّةِ؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having a wife for him like my^{-asws} wife^{-asws}, (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, chieftess of her^{-asws} world in the Paradise?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ صَلَّى الْقِبْلَتَيْنِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْلِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who prayed to two Qiblahs with Rasool-Allah^{-saww} before me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ سَهْمَانِ فِي كِتَابِ اللَّهِ فِي الْخَاصِّ وَالْعَامِّ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you having two shares for him in the Book of Allah^{-azwj} regarding the special and the general, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَابَهُ مَفْتُوحًا يَجِلُّ لَهُ مَا يَجِلُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ يَحْرُمُ عَلَيْهِ مَا يَحْرُمُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had left his door open, being permissible for him whatever was permissible to Rasool-Allah^{-saww}, and prohibited for him whatever was prohibited to Rasool-Allah^{-saww}, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ هَلْ فِيكُمْ رَجُلٌ نَاجَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَشْرَ مَرَّاتٍ يُقَدِّمُ بَيْنَ يَدَيْ نَجْوَاهُ صِدْقَةً، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there among you any man who consulted Rasool-Allah^{-saww} ten time, and he gave charity before his consultation, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا قَالَ فِي غَزَاةِ تَبُوكَ: إِنَّمَا أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي، عَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him what he^{-saww} said during the military expedition of Tabuk: 'You are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, apart from that there will not be any Prophet^{-as} after me^{-saww}' – apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَقَالَتَهُ يَوْمَ غَدِيرِ خُمٍّ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، عَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had said to him his^{-saww} words on the day of Ghadeer Khumm: 'One whose Master^{-saww} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be inimical to the one being inimical to him^{-asws}' – apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي أَهْلِهِ وَ مَالِهِ، عَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you, Rasool-Allah^{-saww} had bequeathed to regarding his^{-saww} family, and his^{-saww} wealth, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ الْمُشْرِكِينَ كَفْتَلِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who killed the Polytheists like I^{-asws} killed?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ غَسَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who washed Rasool-Allah^{-saww}, apart from me^{-asws}?' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَقْرَبَ عَهْدًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنِّي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you closer to the pact with Rasool-Allah^{-saww} than me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَأَنْشُدْكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نَزَلَ فِي حُفْرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Is there anyone among you who descended in the grave of Rasool-Allah^{-saww}, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَاصْنَعُوا مَا أَنْتُمْ صَانِعُونَ.

He^{-asws} said: 'So, do whatever you want to do'.

فَقَالَ طَلْحَةُ وَ الزُّبَيْرُ عِنْدَ ذَلِكَ: نَصَبِينَا مِنْهَا لَكَ يَا عَلِيُّ. فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: قَلْدُونِي هَذَا الْأَمْرَ عَلَى أَنْ أَجْعَلَهَا لِأَخِيكُمْ. قَالُوا: قَدْ فَعَلْنَا.

Talha said And Al-Zubeyr said at that, 'Our nomination from it is for you^{-asws}, O Ali^{-asws}'. Abdul Rahman Bin Awf said, 'Collar me with this matter upon a condition that I shall make it to be for one of you'. They said, 'We have done so'.

فَقَالَ عَبْدُ الرَّحْمَنِ: هَلُمَّ يَدَكَ يَا عَلِيُّ تَأْخُذْهَا بِمَا فِيهَا عَلَى أَنْ تَسِيرَ فِيْنَا بِسِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ.

Abdul Rahman said, 'Give me your^{-asws} hand, O Ali^{-asws}! Take it (caliphate) with whatever is in it upon a condition that you will deal among us with the ways of Abu Bakr and Umar'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَخْذْهَا بِمَا فِيهَا عَلَى أَنْ أَسِيرَ فِيكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جُهِدِي،

Ali^{-asws} said: 'I^{-asws} shall take it with whatever is in it upon a condition that I^{-asws} shall travel among you all by the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww} in my^{-asws} efforts'.

فَخَلَّى عَنْ يَدِ عَلِيٍّ، وَ قَالَ: هَلُمَّ يَدَكَ يَا عُثْمَانُ خُذْهَا بِمَا فِيهَا عَلَى أَنْ تَسِيرَ فِيْنَا بِسِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ. فَقَالَ: نَعَمْ، ثُمَّ تَفَرَّقُوا.

He vacated from the hand of Ali^{-asws} and said, 'Give your hand, O Usman! Take it with whatever is in it upon the condition that you will deal among us in the ways of Abu Bakr and Umar'. He said, 'Yes'. Then they dispersed"¹⁹.

21- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ، عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْعُلَوِيِّ الْحُسَيْنِيِّ وَ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْمُؤَمَّلِ الصَّيْرِيِّ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ خَلْفِ الْعَطَّارِ، عَنْ أَحْمَدَ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ رَبِيعَةَ بْنِ عَجَلَانَ، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي رَافِعٍ، قَالَ:

(The book) 'Amaali' of sheykh Al Tusi' – A group, from Abu Al Mufazzal, from Abu Abdullah Ja'far Bin Muhammad Bin Ja'far Al Alawy Al Hassany, and Abu Abdullah Muhammad Bin Ahmad Bin Al Muwammil Al Sayrafi who both said, 'It was narrated to us by Muhammad Bin Ali Bin Khalaf Al Attar, from Ahmad Bin Ja'far Bin Abdullah Bin Muhammad Bin Rabi'e Bin Ajlan, from Muawiya Bin Abdullah Bin Ubeydullah Bin Abu Rafie, from his grandfather Abu Rafie who said,

لَمَّا اجْتَمَعَ أَصْحَابُ الشُّورَى وَ هُمْ سِتَّةٌ نَفَرٍ مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ عُثْمَانُ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ سَعْدُ بْنُ مَالِكٍ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَقْبَلَ عَلَيْهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: أَنْشِدُكُمْ بِاللَّهِ أَيُّهَا النَّفَرُ! هَلْ فِيكُمْ مَنْ أَحَدٍ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْزِلَتِكَ مِنِّي يَا عَلِيُّ مَنْزِلَةُ هَارُونَ مِنْ مُوسَى؟ أَمْ تَعْلَمُونَ قَالَ ذَلِكَ لِأَخِي؟، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

'When the companions of the consultation gathered, and they were six persons, from them were – Ali^{-asws} Bin Abu Talib^{-asws}, and Usman, and Talha, and Al Zubeyr, and Sa'ad Bin Malik, and Abdul Rahman Bin Awf, Ali^{-asws} Bin Abu Talib^{-asws} turned towards them and said: 'I^{-asws} adjure you with Allah^{-azwj}, O you group! Is there anyone among you, Rasool-Allah^{-saww} had said

¹⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 20

to him: ‘Your^{-asws} status from me^{-saww}, O Ali^{-asws}, is at the status of Haroun^{-as} from Musa^{-as}? Do you know him^{-saww} having said that to anyone apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: يَا أَيُّهَا النَّقْرُ! هَلْ فِيكُمْ مَنْ أَحَدٍ لَهُ سَهْمَانِ، سَهْمٌ فِي الْخَاصِّ وَ سَهْمٌ فِي الْعَامِّ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: ‘O you group! Is there anyone among you having two sahes for him, a share in the special and a share in the general, apart from me^{-asws}?!’ They said, ‘O Allah^{-azwj}, no!’

قَالَ: وَ ذَكَرَ الْحَدِيثَ نَحْوَ طَرِيقِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ.

He^{-asws} said’ – and he mentioned the Hadeeth approximate to the way of Abu AL-Aswad Al-Dowly, from Amir Al-Momineen Ali^{-asws}’.²⁰

22- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُفَضَّلِ، عَنْ أَبِي طَالِبٍ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي مَشْعَرِ السُّلَمِيِّ الْحَرَّابِيِّ بَحْرَانَ، عَنْ أَحْمَدَ بْنِ أَسْوَدِ أَبِي عَلِيٍّ الْحَنْفِيِّ الْقَاضِي، عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ حَفْصِ التَّنِيحِيِّ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أُذَيْنَةَ الْعُبَيْدِيِّ، عَنْ وَهْبِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذَبِي [دُؤَيْ] الْهَنْدَجِيِّ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ، عَنْ أَبِيهِ أَبِي الْأَسْوَدِ، قَالَ:

(The book) ‘Amaali’ of sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abu Talib Muhammad Bin Ahmad Bin Abu Mash’ar Al Sulamy Al Harrany at Bahrain, from Ahmad Bin Aswad Abu Ali Al Hanafi the judge, from Ubeydullah Bin Muhammad Bin Hafs Al Taymi, from his gather, from Umar Bin Uzina Al Abdy, from Wahab Bin Abdullah Bin Abu Duny Al Hunaie, from Abu Harb Bin Abu Al Aswad Al Dowly, from his father Abu Al Aswad who said,

لَمَّا طَعَنَ أَبُو لَوْلُوَّةَ عُمَرَ بْنَ الْخَطَّابِ جَعَلَ الْأَمْرَ بَيْنَ سِتَّةِ نَقَرٍ: عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ عُثْمَانُ بْنُ عَفَّانَ، وَ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ، وَ طَلْحَةَ، وَ الزُّبَيْرِ، وَ سَعْدُ بْنُ مَالِكٍ، وَ عَبْدِ اللَّهِ بْنُ عُمَرَ مَعَهُمْ يَشْهَدُ النَّجْوَى وَ لَيْسَ لَهُ فِي الْأَمْرِ نَصِيبٌ، وَ أَمَرَهُمْ أَنْ يَدْخُلُوا لِذَلِكَ بَيْتًا وَ يُغْلِقُوا عَلَيْهِمْ بَابَهُ.

‘When Abu Lulu stabbed Umar Bin Al-Khattab, he made the matter to be between six persons – Ali^{-asws} Bin Abu Talib^{-asws}, and Usman Bin Affan, and Abdul Rahman Bin Awf, and Talha, and Al Zubeyr, and Sa’ad Bin Malik, and Abdullah Bin Umar was with them as a witness of the consultation, and there wasn’t any share for him in the command, and ordered them that they should enter into that house and its door should be locked upon them.

قَالَ أَبُو الْأَسْوَدِ: فَكُنْتُ عَلَى الْبَابِ أَنَا وَ نَفَرٌ مَعِيَ حَاجَتُهُمْ أَنْ يَسْمَعُوا الْحُورَ الَّذِي يَجْرِي بَيْنَهُمْ، فَابْتَدَرَ الْكَلَامَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ: لِيَذُكُرْ كُلُّ رَجُلٍ مِنْكُمْ رَجُلًا إِنْ أَخْطَأَهُ هَذَا الْأَمْرُ كَانَتْ الْحَيْرَةُ لِصَاحِبِهِ،

Abu Al-Aswad (the narrator) said, ‘I was at the door, I and a number with me, their need being to be listening to the dialogues which flow between them. The talk started with Abdul Rahman Bin Awf. He said, ‘Let each man from you mention a man, if he is wrong for this command, the choice would be to his companion’.

فَقَالَ الزُّبَيْرُ: قَدْ احْتَرْتُ عَلِيًّا. وَ قَالَ طَلْحَةُ: قَدْ احْتَرْتُ عُثْمَانَ. وَ قَالَ سَعْدٌ: قَدْ احْتَرْتُ عَبْدَ الرَّحْمَنِ،

²⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 21

Al-Zubeyr said, 'I have chosen Ali^{-asws}'. And Talha said, 'I have chosen Usman'. And Sa'ad said, 'I have chosen Abdul Rahman'.

فَقَالَ عَبْدُ الرَّحْمَنِ: قَدْ رَضِيَ الْقَوْمُ بِنَا وَ قَدْ جُعِلَ الْأَمْرُ فِينَا، وَ لَنَا أُيُّهَا الثَّلَاثَةُ، فَأَيُّكُمْ يُخْرَجُ عَنْ هَذَا الْأَمْرِ نَفْسَهُ وَ يَخْتَارُ لِلْمُسْلِمِينَ رَجُلًا رَضِيَ فِي الْأُمَّةِ، فَأَمْسَكَ الشَّيْخَانِ، فَعَادَ عَبْدُ الرَّحْمَنِ لِكَلَامِهِ،

Abdul Rahman said, 'The group has agreed with us and had made the command to be among us, and for us, O you three, which one of you would come out from this command himself and chose a man for the Muslims the community would agree with?' The two sheikhs withheld. Abdul Rahman repeated his speech.

فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: كُنْ أَنْتَ ذَلِكَ الرَّجُلَ. قَالَ: فَإِنَّهُ لَمْ يَبْقَ إِلَّا أَنْتَ وَ عُثْمَانُ، فَأَيُّكُمْ يَتَقَلَّدُ هَذَا الْأَمْرَ عَلَيَّ أَنْ يَسِيرَ فِي الْأُمَّةِ بِسِيرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سِيرَةِ صَاحِبَيْهِ أَبِي بَكْرٍ وَ عُمَرَ فَلَا يَعُدُّوهُمَا.

Ali^{-asws} said: 'You be that man'. He said, 'So there does not remain except you^{-asws} and Usman. Which one of you two would like to be collared with the command upon a condition that he would deal among the community with the ways of Rasool-Allah^{-azwj} and ways of his^{-saww} two companions Abu Bakr and Umar, and he would not turn back the two?'

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنَا أَخُذُهَا عَلَيَّ أَنْ أَسِيرَ فِي الْأُمَّةِ بِسِيرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جُهْدِي وَ طَوْقِي وَ أَسْتَعِينَ عَلَيَّ ذَلِكَ بِرَبِّي.

Ali^{-asws} said: 'I^{-asws} shall take it if I^{-asws} deal among the community by the ways of Rasool-Allah^{-saww} in my^{-asws} efforts, and I^{-asws} shall be Assisted upon that by my^{-asws} Lord^{-azwj}'.

قَالَ: فَمَا عِنْدَكَ أَنْتَ يَا عُثْمَانُ؟ قَالَ: أَسِيرُ فِي الْأُمَّةِ بِسِيرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ سِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ.

He said, 'So, what is with you, O Usman?' He said, 'I shall deal among the community with the ways of Rasool-Allah^{-saww} and ways of Abu Bakr and Umar'.

قَالَ: فَرَدَّهَا عَلَيَّ عَلِيُّ عَلَيْهِ السَّلَامُ ثَلَاثًا، وَ عَلَيَّ عُثْمَانُ ثَلَاثًا كُلُّ رَجُلٍ مِنْهُمَا يَقُولُ مِثْلَ قَوْلِهِ الْأَوَّلِ، فَلَمَّا تَوَافَقُوا عَلَيَّ رَأَيْ وَاحِدٍ، قَالَ لَهُمْ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنِّي أَحِبُّ أَنْ تَسْمَعُوا مِنِّي قَوْلًا أَقُولُ لَكُمْ، قَالُوا: قُلْ يَا أَبَا الْحَسَنِ.

He (the narrator) said, 'He repeated it unto Ali^{-asws} thrice, and upon Usman thrice, each man from them was saying like his first words. When they had harmonised upon one view, Ali^{-asws} said to them: 'I^{-asws} would like you to listen words from me^{-asws} I^{-asws} shall be saying to you all'. They said, 'Speak, O Abu Al-Hassan^{-asws}!'

قَالَ: فَإِنِّي أَسْأَلُكُمْ بِاللَّهِ الَّذِي يَعْلَمُ سِرِّكُمْ وَ جَهْرَكُمْ هَلْ فِيكُمْ مِنْ رَجُلٍ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا، .. وَ ذَكَرَ الْمُتَأَشِدَّةَ نَحْوَهُ.

He^{-asws} said: 'So, I^{-asws} hereby ask you all by Allah^{-azwj} Who Knows your secrets and your announcements! Is there any man among you, Rasool-Allah^{-saww} had said to him: 'You are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, apart from that there is no Prophet^{-as}

after me^{-asws'} – apart from me^{-asws?!} They said, 'O Allah^{-azwj}, no!' – and he mentioned the adjournments approximate to it".²¹

23- مَا: أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الصَّلْتِ، عَنْ أَبِي عَفْفَةَ الْخَافِظِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ عَمِّهِ الْقَاسِمِ بْنِ جَعْفَرِ الْعَلَوِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ الْقَوْمَ حِينَ اجْتَمَعُوا لِلشُّورَى، فَقَالُوا فِيهَا وَ نَاجَى عَبْدُ الرَّحْمَنِ كُلَّ رَجُلٍ مِنْهُمْ عَلَى حِدَةٍ، ثُمَّ قَالَ لِعَلِيِّ: عَلَيْكَ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لِيْنِ وَ لِيْتِ لَتَعْمَلَنَّ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ سِيرَةِ أَبِي بَكْرٍ وَ عُمَرَ،

(The book) 'Amaali' of sheykh Al Tusi – Ahmad Bin Muhammad Bin Al Salt, from Abu Uqda the memoriser, from Ja'far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja'far Al Alawy, from Abdullah Bin Muhammad Bin Abdullah Al Alawy, from his father, from Abdullah Bin Abu Bakr Bin Muhammad Bin Amro Bin Hazim, from his father, from his grandfather,

'The group, when they gathered for the consultation, they said during it and whispered to Abdul Rahman, each man from them upon keenness. Then he said to Ali^{-asws}, 'Upon you^{-asws} is a Pact of Allah^{-azwj} and His^{-azwj} Covenant, if you^{-asws} were to be in charge, you^{-asws} will act by the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}, and ways of Abu Bakr and Umar'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: عَلِيٌّ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لِيْنِ وَ لِيْتِ أَمْرُكُمْ لِأَعْمَلَنَّ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ،

Ali^{-asws} said: 'Upon me^{-asws} is a Pact of Allah^{-azwj} and His^{-azwj} Covenant, if I^{-asws} were to rule, I^{-asws} would order you all to act by the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}'.

فَقَالَ عَبْدُ الرَّحْمَنِ لِعُثْمَانَ كَقَوْلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ، فَأَجَابَهُ: أَنْ نَعَمْ. فَرَدَّ عَلَيْهِمَا الْقَوْلَ ثَلَاثًا، كُلَّ ذَلِكَ يَقُولُ عَلِيُّ عَلَيْهِ السَّلَامُ كَقَوْلِهِ، وَ يُجِيبُهُ عُثْمَانُ: أَنْ نَعَمْ، فَبَايَعَ عُثْمَانَ عَبْدُ الرَّحْمَنِ عِنْدَ ذَلِكَ.

Abdul Rahman said to Usman like his words to Ali^{-asws}. He answered him, 'Yes'. He repeated the words unto them both, three times, during all that Ali^{-asws} was saying like his^{-asws} (first) words, and Usman answered him, 'Yes'. So, Abdul Rahman pledged allegiance to Usman at that".²²

24- إِرْشَادُ الْقُلُوبِ: عَنْ أَبِي الْمُفَضَّلِ بِإِسْنَادِهِ، عَنْ أَبِي دَرِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ وَ عُثْمَانَ وَ طَلْحَةَ وَ الزُّبَيْرَ وَ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَمْرُهُمْ عُمَرُ بْنُ الْخَطَّابِ أَنْ يَدْخُلُوا بَيْتًا وَ يُغْلِقُوا عَلَيْهِمْ بَابَهُ وَ يَتَشَاوَرُوا فِي أَمْرِهِمْ، وَ أَجْلُهُمْ ثَلَاثَةَ أَيَّامٍ فَإِنْ تَوَافَقَ خَمْسَةٌ عَلَى قَوْلٍ وَاحِدٍ وَ أَبِي رَجُلٍ مِنْهُمْ قُبِلَ ذَلِكَ، وَ إِنْ تَوَافَقَ أَرْبَعَةٌ وَ أَبِي اثْنَانِ قُبِلَ الْإِثْنَانِ،

(The book) 'Irshad Al Quloub' – From Abu Al Mufazzal by his chain,

'From Abu Zarr^{-ra}, 'Ali^{-asws}, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa'ad Bin Abi Waqas. Umar Bin Al-Khattab ordered them to enter into a house and its door should be locked upon them, and they should consult regarding their matter; and he respited them for three days. If five are concordant upon the word of one, and a man from the refuses, that one would be killed, and if four are concordant and two refuse, then the two would be killed.

²¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 22

²² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 23

فَلَمَّا تَوَافَقُوا جَمِيعاً عَلَى رَأْيٍ وَاحِدٍ قَالَ لَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: إِنِّي أَحِبُّ أَنْ تَسْمَعُوا مِنِّي مَا أَقُولُ لَكُمْ، فَإِنْ يَكُنْ حَقًّا فَاقْبَلُوهُ وَ إِنْ يَكُنْ بَاطِلًا فَانْكُرُوهُ. قَالُوا: قُلْ.

When they were all concordant upon one view, Ali^{-asws} Bin Abu Talib^{-asws} said to them: 'I^{-asws} would like you to listen from me^{-asws} what I^{-asws} am saying to you. If it happens to be true, then accept it, and if it happens to be false, then deny it'. They said, 'Speak!'

قَالَ: أَنَشُدُّكُمْ بِاللَّهِ .. أَوْ قَالَ: أَسْأَلُكُمْ بِاللَّهِ الَّذِي يَعْلَمُ سِرَائِرَكُمْ وَ يَعْلَمُ صِدْقَكُمْ إِنْ صَدَقْتُمْ وَ يَعْلَمُ كَذِبَكُمْ إِنْ كَذَبْتُمْ، هَلْ فِيكُمْ أَحَدٌ آمَنَ قَبْلِي بِاللَّهِ وَ رَسُولِهِ وَ صَلَّى الْقِبْلَتَيْنِ قَبْلِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}' – or said: 'I^{-asws} ask you by Allah^{-azwj} Who Knows your secrets and Knows your truthfulness if you speak the truth, and Knows your lies if you lie. Is there anyone among you who believed before me^{-asws}, in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and prayed Salat to the two Qiblahs before me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَمَرَ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ) سِوَايَ؟. قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you who acted in accordance with Words of Allah^{-azwj} Mighty and Majestic: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, besides me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَصَرَ أَبُوهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَفَّلَهُ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you whose father helped Rasool-Allah^{-saww} and was his^{-saww} guarantor, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَحْوَهُ ذِي الْجُنَّاحَيْنِ فِي الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you his brother is with the two wings in the Paradise, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ وَحَدَّ اللَّهُ قَبْلِي وَ لَمْ يُشْرِكْ بِهِ شَيْئًا؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you who professes Oneness of Allah^{-azwj} before me^{-asws} and did not associate anything with Him^{-azwj}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ عَمَّهُ حَمْرُهُ سَيِّدُ الشُّهَدَاءِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you, his uncle is Hamza^{-as}, chief of the Martyrs, apart from me^{-asws}?!' They said, 'O Allah^{-azwj} no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ زَوْجَتُهُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you, his wife is chieftess of woman of the people of Paradise, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ ابْنَاهُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you, his two sons are both chiefs of people of the Paradise, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَعْلَمَ بِنَاسِخِ الْقُرْآنِ وَ مَنْسُوخِهِ وَ السُّنَّةِ مِنِّي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you who knows the Abrogating (Verses of) the Quran and its Abrogated, and the Sunnah, more than me^{-asws}?!' They said, 'O Allah^{-saww}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ سَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ فِي عَشْرِ آيَاتٍ مِنَ الْقُرْآنِ مُؤْمِنًا، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you, Allah^{-azwj} Mighty and Majestic Named him in ten Verses of the Quran as a Momin, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَاجَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَشْرَ مَرَّاتٍ يُقَدِّمُ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَةً، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who consulted Rasool-Allah^{-azwj} ten times giving charity before it, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، لِئَبْلُغَ الشَّاهِدُ الْعَائِبَ ذَلِكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'One whose Master^{-saww} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be inimical to the one who is inimical to him^{-asws}. Let the one present deliver that to the absentee', apart from me^{-asws}?!' They said, 'No!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لِأَعْطَيْتَ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَّارًا غَيْرَ فَرَّارٍ لَا يُؤَيِّ الدُّبُرُ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ،

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'I^{-saww} shall give the flag tomorrow to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him, an advancing fighter, not a flier, not turn around backwards. Allah^{-azwj} will Grant victory upon his hands'.

وَ ذَلِكَ حَيْثُ رَجَعَ أَبُو بَكْرٍ وَ عُمَرُ مُنْهَرَمِينَ، فَدَعَانِي وَ أَنَا أَرْمَدُ فَتَقَلَّ فِي عَيْنِي، وَ قَالَ: اللَّهُمَّ أَذْهِبْ عَنْهُ الْحَرَّ وَ الْبُرْدَ، فَمَا وَجَدْتُ بَعْدَهَا حَرًّا وَ لَا بُرْدًا يُؤْذِيَانِي، ثُمَّ أَعْطَانِي الرَّايَةَ،

And that was when Abu Bakr and Umar had both returned defeated. So, he^{-saww} called me^{-asws}, and I^{-asws} had sore eyes. He^{-saww} applied saliva in my^{-asws} eyes and said: 'O Allah^{-azwj}! Remove the heat and the cold!' After it, I^{-asws} neither felt heat nor cold bothering me^{-asws}. Then he^{-saww} gave me^{-asws} the flag.

فَحَرَجْتُ بِهَا فَفَتَحَ اللَّهُ عَلَى يَدِي حَيْبَرَ، فَفَتَلْتُ مَقَاتِلِهِمْ وَ فِيهِمْ مَرْحَبٌ وَ سَبَيْتُ دَرَارِيَهُمْ، فَهَلْ كَانَ ذَلِكَ غَيْرِي؟! قَالُوا: لَا.

I^{-asws} went out with it, and Allah^{-azwj} Granted Conquered Khyber upon my^{-asws} hands. I^{-asws} killed their fighters and among them was Marhab, and captured their offspring. Did that happen for anyone apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ انْتِنِي بِأَحَبِّ الْخَلْقِ إِلَيْكَ وَ إِلَيَّ وَ أَشَدِّهِمْ لِي وَ لَكَ حُبًّا يَأْكُلُ مَعِيَ مِنْ هَذَا الطَّيْرِ، فَأَنْتِثُ فَأَكَلْتُ مَعَهُ، فَهَلْ كَانَ غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'O Allah^{-azwj}! Bring me^{-saww} the creature most Beloved to You^{-azwj} and to me^{-saww}, and the most intense of them in love for me^{-saww} and You^{-azwj}, to eat with me^{-saww} from this bird'. I^{-asws} came and ate with him^{-saww}. Did it happen for other than me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَتَنْتَهَنَّ يَا بَنِي وَليَعَةَ أَوْ لِأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا نَفْسُهُ كَنَفْسِي وَ طَاعَتُهُ كَطَاعَتِي وَ مَعْصِيَتُهُ كَمَعْصِيَتِي بَعْضَاكُمْ أَوْ يَفْضَعُكُمْ بِالسَّيْفِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said for him: 'Either the clan of Walia desists or I^{-saww} shall send a man to you, his self is like myself^{-saww}, and obedience to him is like obedience to me^{-saww}, and disobedience to him is like disobedience to me^{-saww}. He will attack you and barrage you with the sword' – apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي وَ يُبْغِضُ عَلَيَّ، هَلْ كَانَ غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'He is lying, one who claims that he loves me^{-saww} and hates Ali^{-asws}' – Did it happen for other than me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ مَنْ سَلَّمَ عَلَيْهِ فِي سَاعَةٍ وَاحِدَةٍ ثَلَاثَةَ آلَافٍ مِنَ الْمَلَائِكَةِ وَ فِيهِمْ جِبْرَائِيلُ وَ ميكَائِيلُ وَ إِسْرَافِيلُ لَيْلَةَ الْقَلْبِ لَمَّا جِئْتُ بِالْمَاءِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who had been greeted to, at one time, by three thousand from the Angels, and among them was Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, one the day of the well, when I^{-asws} came with the water to Rasool-Allah^{-azwj}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ جِبْرَائِيلُ: هَذِهِ هِيَ الْمُوَاسَاةُ، وَ ذَلِكَ يَوْمَ أُحُدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّهُ مِنِّي وَ أَنَا مِنْهُ، فَقَالَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ: وَ أَنَا مِنْكُمْ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Jibraeel^{-as} had said to him: 'This is from the consolation', and that was on the day of (battle of) Ohad. Rasool-Allah^{-saww} said to him^{-as}: 'He^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'. Jibraeel^{-as} said: 'And I^{-as} am from you^{-asws} both' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ تُودِي بِهِ مِنَ السَّمَاءِ: لَا سَيْفَ إِلَّا دُو الْقَعَارِ وَ لَا فَتَى إِلَّا عَلَيَّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who had been called to from the sky: 'There is no sword like Zulfiqar and there is no youth (Momin) like Ali^{-asws}!' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ مَنْ يُقَاتِلُ التَّاكِبِينَ وَ الْفَاسِطِينَ وَ الْمَارِقِينَ عَلَى لِسَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who will fight the breakers (of the Covenant), and the deviants, and the renegades, as per the tongue of the Prophet^{-saww}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنِّي قَاتَلْتُ عَلَى تَنْزِيلِ الْقُرْآنِ وَ سُنُقَاتِلُ أَنْتَ يَا عَلِيُّ عَلَى تَأْوِيلِهِ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'I^{-saww} was fought against upon Revelation of the Quran, and you^{-asws} will be fought against, O Ali^{-asws}, upon its interpretation' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ عَسَلَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ بِالرَّوْحِ وَ الرَّيْحَانِ تُعَلِّبُهُ لِي الْمَلَائِكَةُ وَ أَنَا أَسْمَعُ قَوْلَهُمْ وَ هُمْ يَقُولُونَ: اسْتُرُوا عَوْرَةَ نَبِيِّكُمْ سَرَّكُمْ اللَّهُ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who washed Rasool-Allah^{-azwj} along with the Angels of Proximity, with the cool breeze and the basil. The Angels were turning him^{-saww} for me^{-asws}, and I^{-asws} heard their words and they were saying: 'Cover the bareness of your Prophet^{-saww}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ مِنْ كَفَّنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ وَضَعَهُ فِي حُفْرَتِهِ، غَيْرِي؟! . قَالُوا: لَا.

He^{-asws} said: 'Is there anyone who enshrouded Rasool-Allah^{-saww} and placed him^{-saww} in his^{-saww} grave, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ بِالتَّغْرِيبَةِ حَيْثُ فُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ فَاطِمَةُ عَلَيْهَا السَّلَامُ تَبْكِيهِ إِذْ سَمِعَتْ حِسًّا عَلَى الْبَابِ وَ قَائِلًا يَقُولُ نَسْمَعُ حِسَّهُ وَ لَا نَرَى شَخْصَهُ وَ هُوَ يَقُولُ:-

He^{-asws} said: 'Is there anyone among you Allah^{-azwj} Mighty and Majestic had Sent the consolence when Rasool-Allah^{-saww} passed away, and (Syeda) Fatima^{-asws} was crying over him^{-saww}, when we^{-asws} heard a hiss at the door and a speaker was saying, we^{-asws} heard his hiss and we^{-asws} did not see his person, and he said: 'The greetings be unto you^{-asws}, People^{-asws} of the Household and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! Your^{-asws} Lord^{-azwj} Mighty and Majestic Conveys the greetings to you^{-asws} and Says to you^{-asws}:-

السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، رَبُّكُمْ عَزَّ وَ جَلَّ يُفْرِنُكُمْ السَّلَامَ وَ يَقُولُ لَكُمْ: إِنَّ فِي اللَّهِ خَلْفًا مِنْ كُلِّ مُصِيبَةٍ، وَ عَزَاءً مِنْ كُلِّ هَالِكٍ، وَ دَرَكًا مِنْ كُلِّ قَوْتٍ، فَتَعَزَّوْا بِعَزَاءِ اللَّهِ، وَ اعْلَمُوا أَنَّ أَهْلَ الْأَرْضِ يَمُوتُونَ، وَ أَنَّ أَهْلَ السَّمَاءِ لَا يَبْقَوْنَ، وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ،

"In Allah^{-azwj} there is a replacement for every difficulty, and a consolation from every ones who dies, and coming across from all that is lost, so be consoled by the consolation of Allah^{-azwj}, and know that the people of the earth will be dying, and that the people of the sky will

not be remaining. And the greetings be unto you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَأَنَا فِي الْبَيْتِ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ أَرْبَعَةٌ لَا خَامِسَ لَنَا سِوَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُسَجِّى بَيْنَنَا، غَيْرُنَا؟! قَالُوا: لَا.

And I^{-asws} was in the house, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, four, there being no fifth for us^{-asws} besides Rasool-Allah^{-saww} enshrouded between us^{-asws} – apart from us^{-asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ رُدَّتْ عَلَيْهِ الشَّمْسُ بَعْدَ مَا غَرَبَتْ أَوْ كَادَتْ تَغِيْبُ حَتَّى صَلَّى الْعَصْرَ فِي وَفَيْهَا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘Is there anyone among you, the sun was returned to him after having set, or had almost set, until he prayed Al-Asr Salat during its time, apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِأَخْذِ بَرَاءَةٍ مِنْ أَبِي بَكْرٍ بَعْدَ مَا انْطَلَقَ أَبُو بَكْرٍ بِهَا فَفَبَضَّتْهَا مِنْهُ فَقَالَ أَبُو بَكْرٍ بَعْدَ مَا رَجَعَ - يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ! أُنزِلَ فِي شَيْءٍ؟ فَقَالَ: إِنَّهُ لَا يُؤَدِّي عَنِّي إِلَّا عَلَيَّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘Is there anyone among you, Rasool-Allah^{-saww} had instructed him with taking (Surah) Bara’at from Abu Bakr after Abu Bakr had gone with it, and he took it from him. Abu Bakr said after having returned, ‘O Rasool-Allah^{-saww}! Has anything been Revealed regarding me?’ He^{-saww} said: ‘No one shall deliver on my^{-saww} behalf except Ali^{-asws}’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي، وَ لَوْ كَانَ بَعْدِي لَكُنْتُ يَا عَلِيُّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘Is there anyone among you, Rasool-Allah^{-saww} had said to him: ‘You are from me at the status of Haroun^{-as} from Musa^{-as}, apart from that there will be no Prophet^{-saww} after me^{-saww}, and if there had been one^{-as} after me^{-saww}, it would have been you^{-asws}, O Ali^{-asws} – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ فِيكُمْ مَنْ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُكَ إِلَّا كَافِرٌ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: ‘Is there anyone among you, Rasool-Allah^{-saww} had said to him: ‘No one will love you except a Momin, nor hate you except a Kafir’ – apart from me^{-asws}?!’ They said, ‘No’.

قَالَ: فَهَلْ تَعْلَمُونَ أَنَّهُ أَمَرَ بِسَدِّ أَبْوَابِكُمْ وَ فَتْحِ بَابِي، فَتَلْتُمُونَنِي فِي ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَ لَا أَنَا فَتَحْتُ بَابَهُ بَلِ اللَّهُ سَدَّ أَبْوَابَكُمْ وَ فَتَحَ بَابَهُ؟! قَالُوا: نَعَمْ.

He^{-asws} said: ‘Are you knowing that the matter of closing your doors and keeping my^{-asws} door open, so you spoke regarding that and Rasool-Allah^{-saww} said: ‘It was not I^{-saww} who closed your doors nor was it I^{-saww} who kept his^{-asws} door open, but Allah^{-azwj} Closed your doors and Kept his^{-asws} door open?’ They said, ‘No’.

قَالَ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَاجَانِي يَوْمَ الطَّائِفِ دُونَ النَّاسِ فَأَطَالَ ذَلِكَ، فَقَالَ بَعْضُكُمْ: يَا رَسُولَ اللَّهِ (ص)! إِنَّكَ قَدْ انْتَجَيْتَ عَلَيَّ دُونَنا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَنَا انْتَجَيْتُهُ بَلِ اللَّهُ عَزَّ وَجَلَّ انْتَجَاهُ! قَالُوا: نَعَمْ.

He^{-asws} said: 'Are you knowing that Rasool-Allah^{-sawww} had whispered to me^{-asws} on the day of Al-Taif, besides the people, and that was prolonged. One of you said, 'You^{-sawww} have whispered to Ali^{-asws} besides the two of us'. So, Rasool-Allah^{-sawww} said: 'I^{-asws} did not whisper to him^{-asws}, bu Allah^{-azwj} Might and Majestic Whispered to him^{-asws}'. They said, 'Yes'.

قَالَ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الْحَقُّ مِنْ بَعْدِي مَعَ عَلِيٍّ وَ عَلِيٌّ مَعَ الْحَقِّ يَدُورُ الْحَقُّ مَعَهُ حَيْثُمَا دَارَ؟ قَالُوا: نَعَمْ.

He^{-asws} said: 'Are you knowing that Rasool-Allah^{-sawww} had said: 'The truth after me^{-asws} is with Ali^{-asws}, and Ali^{-asws} is with the truth. The truth would circulate with him^{-asws} wherever he^{-asws} circulates?' They said, 'Yes'.

قَالَ: فَهَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنِّي تَارِكٌ فِيكُمْ التَّكْلِيفِ كِتَابَ اللَّهِ وَ عَثْرَتِي أَهْلَ بَيْتِي وَ إِهْمًا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ، وَ إِنَّكُمْ لَنْ تَضِلُّوا مَا اتَّبَعْتُمُوهُمَا وَ اسْتَمْسَكْتُمْ بِهِمَا؟ قَالُوا: نَعَمْ.

He^{-asws} said: 'Are you knowing that Rasool-Allah^{-sawww} had said: 'I^{-asws} am leaving behind among you all the two weighty things – Book of Allah^{-azwj} and my^{-sawww} family, People^{-asws} of my^{-sawww} Household, and these two will never separate until they return to me^{-sawww} at the Fountain, and you will never go astray for as long as you follow these two and adhere with them?' They said, 'Yes'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ وَفَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِنَفْسِهِ وَ رَدَّ بِهِ كَيْدَ الْمُشْرِكِينَ وَ اضْطَجَعَ فِي مَضْجَعِهِ، وَ شَرَى بِذَلِكَ مِنَ اللَّهِ نَفْسَهُ، عَثْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who was loyal with Rasool-Allah^{-sawww} and repelled the plots of Polytheists and lied down in his^{-sawww} sleeping place, and sold his^{-asws} self due to that (in exchange for Pleasure) from Allah^{-azwj} – apart from me?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ حَيْثُ أَخَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَ أَصْحَابِهِ وَ كَانَ لَهُ أَخًا عَثْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, when Rasool-Allah^{-sawww} had established brotherhood between his^{-sawww} companions, he was a brother to him^{-sawww}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ أَحَدٌ ذَكَرَهُ اللَّهُ عَزَّ وَجَلَّ بِمَا ذَكَرْتَنِي إِذْ قَالَ: (وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ)، عَثْرِي؟!.

He^{-asws} said: 'Is there anyone Allah^{-azwj} Mighty and Majestic has Mentioned with what He^{-azwj} Mentioned me^{-asws}: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]** – apart from me^{-asws}?!' (They said, 'No'.)

قَالَ: فَهَلْ سَبَقَنِي مِنْكُمْ أَحَدٌ إِلَى اللَّهِ وَ رَسُولِهِ؟! قَالُوا: لَا.

He^{-asws} said; 'Did anyone from you preceded me^{-asws} to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ آتَى الرِّكَاعَةَ وَهُوَ رَاكِعٌ، فَتَرَلَّتْ فِيهِ: (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ) ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who gave the Zakat while he was performing Ruku'u so it was Revealed regarding him: **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]** – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ بَرَزَ لِعَمْرٍو بْنِ عَبْدِ وَدِّ حَيْثُ عَبَّرَ حُنْدَقَكُمْ وَحَدَهُ وَدَعَا جَمِيعَكُمْ إِلَى الْبِرَازِ فَتَكَصَّمْتُمْ عَنْهُ، وَ خَرَجْتُ إِلَيْهِ فَقَتَلْتُهُ وَ قَتَّ اللَّهُ بِذَلِكَ فِي أَعْضَادِ الْمُشْرِكِينَ وَ الْأَخْرَابِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who duelled to Amro Bin Abd Wudd when he crossed over your ditch along and called your soldiers to the duel, but you turned back from him, and I^{-asws} went out to him and killed him, and due to that Allah^{-azwj} Fragmented the supporters of the Polytheists and the allies – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ تَرَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَابَهُ مَفْتُوحًا فِي الْمَسْجِدِ يَحِلُّ لَهُ مَا يَحِلُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَحْرُمُ عَلَيْهِ مَا يَحْرُمُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had left his door open in the Masjid, permitting for him whatever was permissible for Rasool-Allah^{-saww} and prohibiting upon him whatever was prohibited unto Rasool-Allah^{-saww}, apart from me^{-saww}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ تَعَالَى فِيهِ آيَةَ التَّطْهِيرِ حَيْثُ يَقُولُ تَعَالَى: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) ، غَيْرِي وَ غَيْرِي وَ رَوْجِي وَ ابْنِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you Allah^{-azwj} the Exalted Revealed regarding him the Verse of Purification where the Exalted Says: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]** – apart from me^{-asws} and my^{-asws} wife^{-asws} and my^{-asws} two sons^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَا سَيِّدُ وُلْدِ آدَمَ عَلَيْهِ السَّلَامُ وَ عَلِيٌّ سَيِّدُ الْعَرَبِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} has said for him: 'I^{-saww} am chief of the children of Adam^{-as} and Ali^{-asws} is chief of the Arabs' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَا سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ لِي شَيْئًا إِلَّا سَأَلْتُ لَكَ مِثْلَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'I^{-saww} did not ask Allah^{-azwj} Mighty and Majestic of anything for me^{-saww} except I^{-saww} asked for you^{-asws} similar to it' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ كَانَ صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْمَوَاطِنِ كُلِّهَا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who accompanies Rasool-Allah^{-azwj} in all the places, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَاولَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْضَةً مِنْ تُرَابٍ تَحْتَ قَدَمَيْهِ فَرَمَى بِهَا فِي وُجُوهِ الْكُفَّارِ فَأَهْرَمُوا، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who gave Rasool-Allah^{-saww} a handful of soil from beneath his feet, so he^{-saww} threw it in the faces of the Kafirs, and they were defeated – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَضَى دَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَنْجَرَ عِدَاتِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who paid back debts of Rasool-Allah^{-azwj} and fulfilled his^{-saww} promises made, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ اشْتَاقتِ الْمَلَائِكَةُ إِلَى رُؤْيَيْهِ فَاسْتَأْذَنَتِ اللَّهُ تَعَالَى فِي زِيَارَتِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you the Angels were desirous to see visit him, so Allah^{-azwj} the Exalted Permitted regarding visiting him, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ وَرِثَ سِلَاحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَدَاتَهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who inherited weapons of Rasool-Allah^{-saww} and his^{-saww} animals, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ اسْتَخْلَفَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي أَهْلِهِ وَ جَعَلَ أَمْرَ أَزْوَاجِهِ إِلَيْهِ مِنْ بَعْدِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you whom Rasool-Allah^{-saww} appointed as a replacement regarding his^{-saww} family and the matter of his^{-saww} wives to him from after him^{-saww}, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ حَمَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى كَتِفِهِ حَتَّى كَسَرَ الْأَصْنَامَ الَّتِي كَانَتْ عَلَى الْكَعْبَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you Rasool-Allah^{-saww} had carried upon his^{-saww} shoulders until he broke the idols which were upon the Kaaba, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ اضْطَجَعَ هُوَ وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي لِحَافٍ وَاحِدٍ إِذْ كَفَلْنِي، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who, he and Rasool-Allah^{-saww} lied down in one quilt when he^{-saww} guaranteed me^{-asws} – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ صَاحِبُ رَأْيِي وَ لَوَائِي فِي الدُّنْيَا وَ الْآخِرَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are the bearer of my^{-saww} flag and my^{-saww} banner in the world and the Hereafter' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ كَانَ أَوَّلَ دَاخِلٍ عَلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ آخِرَ خَارِجٍ مِنْ عِنْدِهِ وَ لَا يُحْجُبُ عَنْهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who used to be the first one to enter to see Rasool-Allah^{-saww} and the last one to exit from his^{-saww} presence, and he^{-saww} did not veil from him – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ مَنْ نَزَلَتْ فِيهِ وَ فِي زَوْجَتِهِ وَ وَلَدَيْهِ: (وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً...) .. إِلَى سَائِرِ مَا اقْتَصَصَ اللَّهُ تَعَالَى مِنْ دِكْرِنَا فِي هَذِهِ السُّورَةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you it was Revealed regarding him and his wife and his two sons: **And they fed the food to a poor, and an orphan and a captive [76:8]** – up to the rest of what Allah^{-azwj} the Exalted Narrated from its Mention in this Chapter – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ)، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, this Verse was Revealed regarding him: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19]**, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ تَعَالَى فِيهِ: (أَفَمَنْ كَانَ مُؤْمِناً كَمَنْ كَانَ فَاسِقاً لَا يَسْتَوُونَ). .. إِلَى آخِرِ مَا اقْتَصَصَ اللَّهُ تَعَالَى مِنْ خَبَرِ الْمُؤْمِنِينَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Allah^{-azwj} the Exalted Revealed regarding him: **Is the one who was a Momin like the one who was a transgressor? They are not equal! [32:18]** – up to the end of what Allah^{-azwj} the Exalted Narrated from the news of the Momineen – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَنْزَلَ اللَّهُ فِيهِ وَ فِي زَوْجَتِهِ وَ وَلَدَيْهِ آيَةَ الْمُبَاهَلَةِ، وَ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ نَفْسَهُ نَفْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: اللَّهُمَّ لَا.

He^{-asws} said: 'Is there anyone among you, Allah^{-azwj} Revealed regarding him, and his wife, and his two sons, the Verse of Imprecation, and Allah^{-azwj} Mighty and Majestic Made his self to be the self of Rasool-Allah^{-saww}, apart from me^{-asws}?!' They said, 'O Allah^{-azwj}, no!'

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ نَزَلَتْ فِيهِ هَذِهِ الْآيَةُ: (وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ) لَمَّا وَقَّيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَيْلَةَ الْفَرَاشِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, this Verse was Revealed regarding him: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**, when I^{-asws} saved Rasool-Allah^{-saww} on the night of the (sleeping on the) bed, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ سَقَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْمِهْرَاسِ لَمَّا اشْتَدَّ ظَمُّهُ وَ أَحْجَمَ عَنْ ذَلِكَ أَصْحَابُهُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who quenched Rasool-Allah^{-azwj} from 'Al Mihras' spring when his^{-saww} thirst was severe and his^{-saww} companions had crowded (him^{-saww}) upon that, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اللَّهُمَّ إِنِّي أَقُولُ كَمَا قَالَ عَبْدُكَ مُوسَى: (رَبِّ اشْرَحْ لِي صَدْرِي وَ يَسِّرْ لِي أَمْرِي وَ اخْلُصْ عُنُقَهُ مِنْ لِسَانِي يَفْقَهُوا قَوْلِي وَ اجْعَلْ لِي وَزيراً مِنْ أَهْلِي هَارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي) .. إِلَى آخِرِ دَعْوَةِ مُوسَى عَلَيْهِ السَّلَامُ إِلَّا التُّبُوءَةَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'O Allah^{-azwj}! I^{-saww} am saying just as Your^{-azwj} servant Musa^{-as} had said: **He said: 'Lord! Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29] Haroun, my brother [20:30] Strengthen my back by him [20:31]** – up to the end of the supplication of Musa^{-as}, except for the Prophet-hood – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ هُوَ أَدْنَى الْخَلَائِقِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ الْقِيَامَةِ وَ أَقْرَبُ إِلَيْهِ مِنِّي كَمَا أَحْبَبْتُمْ بِذَلِكَ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ آلِهِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who would be the closest of the creatures with Rasool-Allah^{-saww}, and closer to him^{-saww} than me^{-asws}, just as he^{-saww} had informed you all with that, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ مِنْ شِبَعَتِكَ رَجُلًا يَدْخُلُ فِي شَفَاعَتِهِ الْجَنَّةَ مِثْلَ رِبْعَةٍ وَ مُضْرٍ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: From your^{-asws} Shias, a man would include in his intercession like (the tribes of) Rabie and Muzar' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ وَ شِبَعَتُكَ هُمُ الْفَائِزُونَ تَرِدُونَ يَوْمَ الْقِيَامَةِ رِوَاءَ مَرْوِيِّينَ وَ يَرِدُ عَدُوُّكُمْ ظَمَاءً مُقْمَحِينَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You^{-asws} and your^{-asws} Shias, they would be the successful ones, returning on the Day of Qiyamah as saturated, remaining saturated, and your^{-asws} enemies would be returning thirsty, remaining thirsty' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ هَذِهِ الشَّعْرَاتِ فَقَدْ أَحْبَبَنِي وَ مَنْ أَحْبَبَنِي فَقَدْ أَحَبَّ اللَّهُ تَعَالَى، وَ مَنْ أَبْغَضَهَا وَ آذَاهَا فَقَدْ أَبْغَضَنِي وَ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهُ تَعَالَى، وَ مَنْ آذَى اللَّهُ تَعَالَى لِعَنَةِ اللَّهِ وَ أَعَدَّ لَهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-sawww} had said for him: 'One who loves this one^{-asws}, so he has loved me^{-sawww}, and one who loves me^{-sawww} so he has loved Allah^{-azwj} the Exalted, and one who hates him^{-asws} and hurts him^{-asws}, so he has hated me^{-sawww} and hurt me^{-sawww}, and one who hurts me^{-sawww} so he has hurt Allah^{-azwj} the Exalted, and one who hurts Allah^{-azwj} the Exalted, Allah^{-azwj} would Curse him and Prepare Hell for him, and evil is the destination'.

فَقَالَ أَصْحَابُهُ: وَمَا شَعْرَاتُكَ هَذِهِ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ قَالَ: عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ، غَيْرِي؟! قَالُوا: لَا.

His^{-sawww} companions said, 'And what are these stipulations of yours^{-sawww}, O Rasool-Allah^{-sawww}? He^{-sawww} said: 'Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ يَعْسُوبُ الْمُؤْمِنِينَ وَ الْأَمَالَ يَعْسُوبُ الظَّالِمِينَ، وَ أَنْتَ الصِّدِّيقُ الْأَكْبَرُ، وَ أَنْتَ الْفَارُوقُ الْأَعْظَمُ الَّذِي يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-sawww} had said to him: 'You are leader (Yasoob) of the Momineen and the wealth is leader of the oppressors, and you are the greatest truthful, and the great differentiator who differentiates between the truth and the falsehood' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ طَرَحَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَوْبَهُ وَ أَنَا تَحْتَ الثَّوْبِ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ثُمَّ قَالَ: اللَّهُمَّ أَنَا وَ أَهْلُ بَيْتِي هُوَلَاءُ إِلَيْكَ لَا إِلَى النَّارِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-sawww} dropped his^{-asws} cloth upon him, and I^{-asws} became under the cloth, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, then said: 'I^{-sawww} and these People^{-asws} of my^{-sawww} Household, they^{-asws} are to You^{-azwj}, not to the Fire' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْحَقِّقَةِ بِالشُّجْرَاتِ مِنْ حُمَّ: مَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ مَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ تَعَالَى، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-sawww} had said to him at Al-Juhfa by the shrubs of Khumm: 'One who obeys you^{-asws} has obeyed me^{-sawww}, and one who obeys me^{-sawww} so he has obeyed Allah^{-azwj}, and one who disobeys you^{-asws} so he has disobeyed me^{-sawww}, and one who disobeys me^{-sawww}, so he has disobeys Allah^{-azwj} the Exalted' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْنَهُ وَ بَيْنَ رَوْحِيهِ؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-sawww} had (established) brotherhood between him^{-sawww} and him?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ جَلَسَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَوْحِيهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَا سَتَرَ دُونِكَ يَا عَلِيُّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who sat between Rasool-Allah^{-saww} and his^{-saww} wife and Rasool-Allah^{-saww} had said to him: 'There is no veil besides you^{-asws}, O Ali^{-asws}! – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ احْتَمَلَ بَابَ خَيْبَرَ يَوْمَ فَتَحْتُمْ حِصْنَهَا ثُمَّ مَشَى بِهِ سَاعَةً ثُمَّ أَلْقَاهُ فَعَالَجَهُ بَعْدَ ذَلِكَ أَرْبَعُونَ رَجُلًا فَلَمْ يَقْلُوهُ مِنَ الْأَرْضِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who had carried the door of Khyber and opened its fortress, then walked with it for a while, then threw it. After that, forty men (came to) deal with it but could not even lift it from the ground – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ مَعِيَ فِي قَصْرِي وَ مَنَزِلِكَ نُجَاهَ مَنْزِلِي فِي الْجَنَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You will be with me^{-saww} in my castle, and your house would be facing my^{-saww} house in the Paradise', apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَوْلَى النَّاسِ بِأُمَّتِي مِنْ بَعْدِي، وَإِلَى اللَّهِ مِنْ وَالَاكَ وَ عَادَى اللَّهُ مَنْ عَادَاكَ، وَ قَاتَلَ اللَّهُ مَنْ قَاتَلَكَ بَعْدِي، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You are foremost of the people with my^{-saww} community from after me^{-saww}. Allah^{-azwj} will Befriend the one who befriends you, and be Inimical to the one who is inimical to you, and Allah^{-azwj} will Fight the one who fights against you, after me^{-saww}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ سَبْعَ سِنِينَ وَ أَشْهَرَ قَبْلَ النَّاسِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who had prayed Salat with Rasool-Allah^{-saww} for seven years and (some) months, before the people did, apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّكَ عَنِ يَمِينِ الْعَرْشِ يَا عَلِيُّ يَوْمَ الْقِيَامَةِ يَكْسُوكَ اللَّهُ عَرَّ وَ جَلَّ بُرْدَيْنِ: أَحَدُهُمَا أَحْمَرٌ وَ الْآخَرُ أَحْضَرُ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You^{-asws} will be on the right of the Throne, O Ali^{-asws}, on the Day of Qiyamah. Allah^{-azwj} Mighty and Majestic will Garment you with two cloaks – one of them being red, and the other green' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَطْعَمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ مِنْ فَاكِهَةِ الْجَنَّةِ لَمَّا هَبَطَ بِهَا جِبْرَائِيلُ عَلَيْهِ السَّلَامُ وَ قَالَ: لَا يَنْبَغِي أَنْ يَأْكُلَهُ فِي الدُّنْيَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who was fed by Rasool-Allah^{-azwj} with a fruit from the Paradise when Jibraeel^{-as} had descended with it, and said: 'It is not befitting that it be eaten in the world except by a Prophet^{-as}, or a successor^{-as} of a Prophet^{-as}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ أَقْوَمُهُمْ بِأَمْرِ اللَّهِ، وَ أَوْفَاهُمْ بِعَهْدِ اللَّهِ، وَ أَعْلَمُهُمْ بِالْقَضِيَّةِ، وَ أَقْسَمُهُمْ بِالسُّوْيَةِ، وَ أَرَأَيْتُمْ بِالرَّعِيَّةِ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had to him: 'You are their straightest one with the Commands of Allah^{-azwj}, and their most loyal on with the Pact of Allah^{-azwj}, and their most knowledgeable one with the judgments, and their most equitable one with the equalness, and their kindest one with the citizens' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَنْتَ قَسِيمُ النَّارِ تُخْرِجُ مِنْهَا مَنْ آمَنَ وَ أَقْرَبَ، وَ تَدَعُ فِيهَا مَنْ كَفَرَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you, Rasool-Allah^{-saww} had said to him: 'You^{-asws} are distributor of the Fire. You^{-asws} will extract from it one who believes and accepts, and leave in it one who disbelieves' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ قَالَ لِلْعَيْنِ وَ قَدْ غَاصَتْ: انْفَجَرِي! فَانْفَجَرَتْ، فَشَرِبَ مِنْهَا الْقَوْمُ وَ أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ الْمُسْلِمُونَ مَعَهُ فَشَرِبَ وَ شَرِبُوا وَ شَرِبَتْ حَيْلُهُمْ وَ مَلَكُوا رَوَائِهِمْ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you who had said to the spring, and it had depleted: 'Burst forth!' And it burst forth, and the people drank from it, and Rasool-Allah^{-saww} came, and the Muslims were with him^{-saww}. He^{-saww} drank, and they drank, and their horses drank, and they filled up their water containers' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: فَهَلْ فِيكُمْ أَحَدٌ أَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَنْوُطاً مِنْ حَنْوُطِ الْجَنَّةِ، قَالَ: أَقْسِمُ هَذَا أَثَلَاثًا، ثُلثًا لِي حَظِّي بِهِ، وَ ثُلثًا لِابْنَتِي، وَ ثُلثًا لَكَ، غَيْرِي؟! قَالُوا: لَا.

He^{-asws} said: 'Is there anyone among you Rasool-Allah^{-saww} had given him embalment material from the Paradise. He^{-saww} said: 'Divide this into three – a third for me^{-saww} to embalm me^{-saww} with it, and a third for my^{-saww} daughter^{-asws}, and a third for you^{-asws}' – apart from me^{-asws}?!' They said, 'No'.

قَالَ: .. فَمَا زَالَ يَنَاشِدُهُمْ وَ يَدُّكُرُ لَهُمْ مَا أَكْرَمَهُ اللَّهُ تَعَالَى وَ أَنْعَمَ عَلَيْهِ بِهِ حَتَّى قَامَ قَائِمُ الطَّهِيْرَةِ وَ دَنَتِ الصَّلَاةُ، ثُمَّ أَقْبَلَ عَلَيْهِمْ وَ قَالَ: أَمَّا إِذَا أَقْرَبْتُمْ عَلَيَّ أَنْفُسِكُمْ وَ بَانَ لَكُمْ مِنْ سَبِيِّ الَّذِي دَكَّرْتُ، فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَحْدَهُ،

He (the narrator) said, 'He^{-asws} did not cease to adjure them and mentioned to them what Allah^{-azwj} the Exalted had Honour him^{-asws} with, and Favour upon him^{-asws} with, until someone stood up for Al-Zohr and called for the Salat. Then he^{-asws} faced towards them and said: 'But, when you are accepting upon yourselves, and my^{-asws} causes which I^{-asws} mentioned are away from you, then upon you is to fear Allah^{-azwj} Alone.

وَ أَتَاهُمْ عَنْ سَخِطِ اللَّهِ فَلَا تَعَرَّضُوا لَهُ وَ لَا تُضَيِّعُوا أَمْرِي، وَ رُدُّوا الْحَقَّ إِلَى أَهْلِهِ، وَ اتَّبِعُوا سُنَّةَ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سُنَّتِي مِنْ بَعْدِي، فَإِنَّكُمْ إِنْ خَالَفْتُمُونِي خَالَفْتُمْ نَبِيَّكُمْ فَقَدْ سَمِعَ ذَلِكَ مِنْهُ جَمِيعُكُمْ، وَ سَلِمُوا إِلَى مَنْ هُوَ لَهَا أَهْلٌ وَ هِيَ لَهُ أَهْلٌ،

And I^{-asws} prevent you from the Wrath of Allah^{-azwj}, so do not be exposed to it, nor waste my^{-asws} matter, and return the right to its rightful ones, and follow the Sunnah of your Prophet^{-saww} and my^{-asws} Sunnah from after him^{-saww}. If you were to oppose me^{-asws}, you would be

opposing your Prophet, for all of you have heard that from him^{-saww}, and submit it (command) to the one who is rightful for it, and it is rightful for him.

أَمَا وَاللَّهِ مَا أَنَا بِالرَّاعِبِ فِي دُنْيَاكُمْ، وَلَا فُلْتُ مَا فُلْتُمْ لَكُمْ فِئْخَارًا وَلَا تَزَكِيَةً لِنَفْسِي، وَلَا كَيْنَ حَدَّثْتُ بِبِعْمَةِ رَبِّي، وَأَخَذْتُ عَلَيْكُمْ بِالْحِجَةِ .. وَ تَحَضُّرَ إِلَى الصَّلَاةِ،

But, by Allah^{-azwj}! I^{-asws} am not with desires for your world, nor did I^{-asws} say what I^{-asws} said to you all for priding, nor as a purification for myself^{-asws}, but I^{-asws} narrated the Bounties of my^{-asws} Lord^{-azwj}, and I^{-asws} took the proof upon you all’ – and he^{-asws} got up to the Salat.

قَالَ: فَتَوَامَرَ الْقَوْمُ فِيمَا بَيْنَهُمْ وَ تَشَاوَرُوا، فَقَالُوا: قَدْ فَضَّلَ اللَّهُ عَلَيَّ بِنَ أَبِي طَالِبٍ بِمَا ذَكَرَ لَكُمْ، وَ لَكِنَّهُ رَجُلٌ لَا يُفْضِلُ أَحَدًا عَلَى أَحَدٍ وَ يَجْعَلُكُمْ وَ مَوَالِيكُمْ سَوَاءً، وَ إِنْ وَلَّيْتُمُوهُ إِيَّهَا سَاوَى بَيْنَ أَسْوَدِكُمْ وَ أَبْيَضِكُمْ، وَ وَضَعَ السَّيْفَ عَلَى عَاتِقِهِ،

He (the narrator) said, ‘The group conspired and consulted each other and said, ‘Allah^{-azwj} has Merited Ali^{-asws} Bin Abu Talib^{-asws} with what he^{-asws} has mentioned to you all, but he^{-asws} is a man who will not give preference to anyone above anyone, and he^{-asws} will make you and your slaves to be (treated) equally, and if you were to give its charge to him^{-asws}, he^{-asws} would equalise between your black ones and your white ones, and place the word upon his^{-asws}.

وَ لَكِنْ وَلَوْهَا عُثْمَانُ فَهُوَ أَقْدَمُكُمْ مِيلَادًا، وَ أَلْيَنُكُمْ عَرِيكَةً، وَ أَجْدَرُ أَنْ يَتَّبِعَ مَسْرَتَكُمْ، وَ اللَّهُ رَهُوفٌ رَحِيمٌ.

But give its charge to Usman, for he is your oldest one of birth, and most lenient of you in character, and more worthy in following your happiness, and Allah^{-azwj} is Kind, Merciful”²³

25- مَا: جَمَاعَةٌ، عَنْ أَبِي الْمُقْضَلِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكَرِيَّا، عَنْ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ، عَنِ الرَّبِيعِ بْنِ سَيَّارٍ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ يَرْفَعُهُ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ مِثْلَهُ.

(The book) ‘Amaali’ of sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariya, from Ahmad Bin Ubeydullah, from Al Rabie Bin Sayyar, from Al Amsh, from Salim Bin Abu Al Ja’d, raising it to Abu Zarr^{ra} – similar to it’²⁴

[إيضاح:](#)

Clarification

أقول: قَالَ أَرْبَابُ السَّبْرِ وَ الْمُحَدِّثُونَ مِنَ الْمُخَالِفِينَ لَمَّا طَعَنَ أَبُو لَوْلُؤَةَ عُمَرَ بْنَ الْخَطَّابِ وَ عَلِمَ أَنَّهُ قَدْ انْقَضَتْ أَيَّامُهُ وَ اقْتَرَبَ أَجَلُهُ، قَالَ لَهُ بَعْضُ أَصْحَابِهِ: لَوْ اسْتَحْلَفْتَ يَا أَمِيرَ الْمُؤْمِنِينَ!

I (Majlisi) say, ‘The lords (authors) of the Seerah and the narrators of Ahadeeth from the adversaries have said, ‘When Abu Lulu stabbed Umar Bin Al-Khattab, and he came to know

²³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 24

²⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 25

that his days have expired and his death is near, one of his companions said to him, 'If you could choose a caliph, O commander of the faithful!'

فَقَالَ: لَوْ كَانَ أَبُو عُبَيْدَةَ حَيًّا لَأَسْتَخْلِفُهُ وَ قُلْتُ لِرَبِّي إِنَّ سَأَلَنِي: سَمِعْتُ نَبِيَّكَ يَقُولُ: أَبُو عُبَيْدَةَ أَمِينُ هَذِهِ الْأُمَّةِ، وَ لَوْ كَانَ سَالِمٌ مَوْلَى أَبِي حَدَيْفَةَ حَيًّا اسْتَخْلَفْتُهُ، وَ قُلْتُ لِرَبِّي إِنَّ سَأَلَنِي: سَمِعْتُ نَبِيَّكَ يَقُولُ: إِنَّ سَالِمًا شَدِيدُ الْحُبِّ لِلَّهِ،

He said, 'If Au Ubeydah had been alive, I would have chosen him as caliph, and would have said to my Lord^{-azwj} if He^{-azwj} Asks me, 'I heard Your^{-azwj} Prophet^{-sawww} saying: 'Abu Ubeyda is a trustee of this community''. And if Saalim Mawla Abu Huzeyfa had been alive, I would have chosen him as caliph, and said to my Lord^{-azwj} if He^{-azwj} Asks me, 'Saalm was of intense love for Allah^{-azwj}'.

فَقَالَ لَهُ رَجُلٌ: وَلَ عِبْدَ اللَّهِ بْنِ عُمَرَ، فَقَالَ: قَاتَلَكُ اللَّهُ، وَ اللَّهُ مَا أَرَدْتَ اللَّهُ بِهَذَا! وَجَحَكَ! كَيْفَ اسْتَخْلِفُ رَجُلًا عَجَزَ عَنِ طَلَاقِ امْرَأَتِهِ!؟

A man said to him, 'Make Abdullah Bin Umar the ruler'. He said, 'May Allah^{-azwj} Fight you! By Allah^{-azwj}! Allah^{-azwj} does not Want this! How can I choose a man who is unable from divorcing his wife?!'

رَوَاهُ ابْنُ الْأَثِيرِ فِي الْكَامِلِ وَ الطَّبْرِيِّ، عَنِ شَيْخِهِ بِطَرِيقٍ مُتَعَدِّدَةٍ، ثُمَّ قَالَ: لَا إِرْبَ لِعُمَرَ فِي خِلَافَتِكُمْ فَمَا حَمِدْتُمَا فَأَرْعَبَ فِيهَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِي، فَإِنْ تَكَ خَيْرًا فَقَدْ أَصَبْنَا مِنْهُ وَ إِنْ تَكَ شَرًّا فَقَدْ صُرِفَ عَنَّا،

It is reported by Ibn Al-Aseer in (the book) 'Al-Kaamil', and Al-Tabar from his elders by reliable ways, then (Umar) said, 'There is no need for Umar regarding your caliphate. I have not praise for it, so I would desire for it regarding anyone of my family members. If it was good, then we have attained from it, and if it was evil, so it has been turned away from us'.

حَسِبُ آلَ عُمَرَ أَنْ يُحَاسِبَ مِنْهُمْ وَاحِدٌ وَ يُسْأَلُ عَنْ أَمْرِ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَخَرَجَ النَّاسُ وَ رَجَعُوا إِلَيْهِ، فَقَالُوا لَهُ: لَوْ عَهَدْتَ عَهْدًا، فَقَالَ: قَدْ كُنْتُ أَجْمَعُ بَعْدَ مَقَاتِلِي أَنْ أَوْلِي أَمْرَكُمْ رَجُلًا هُوَ أَحْرَأُكُمْ أَنْ يَحْمِلَكُمْ عَلَى الْحَقِّ وَ أَشَارَ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ

One of the family members of Umar anticipated, and asked about the command of the community of Muhammad^{-sawww}. The people came out and referred to him. They said to him, 'If you could make a pact'. He said, 'I had decided after my words, that the master of your affairs should be a man who is your free one and he would carry you upon the truth' – and gestured towards Ali^{-asws}.

فَرَهَقْتَنِي غَشِيَةً فَرَأَيْتُ رَجُلًا دَخَلَ جَنَّةً فَجَعَلَ يَقْطِفُ كُلَّ غَضَّةٍ وَ يَأْتِيهَا فَيَضُمُّهَا إِلَيْهِ وَ يُصَيِّرُهَا تَحْتَهُ، فَخِفْتُ أَنْ أَتَمَلَّهَا حَيًّا وَ مَيِّتًا، وَ عَلِمْتُ أَنَّ اللَّهَ غَالِبٌ أَمْرِهِ.

'I (Umar) was overcome with unconsciousness, and I saw a man enter the Paradise, and he picked every branch and fruit and pressed it to him, and it came to be under him. So, I feared from carrying it (caliphate), alive and dead, and knew that Allah^{-azwj} would Cause his matter to overcome'.

ثُمَّ قَالَ: عَلَيْكُمْ بِالرُّهْطِ الَّذِينَ قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّهُمْ مِنْ أَهْلِ الْجَنَّةِ وَ مَاتَ وَ هُوَ رَاضٍ عَنْ هَذِهِ السَّنَةِ مِنْ قُرَيْشٍ: عَلِيٍّ، وَ عُثْمَانَ، وَ طَلْحَةَ، وَ الزُّبَيْرِ، وَ سَعْدِ بْنِ أَبِي وَقَّاصٍ، وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَ قَدْ رَأَيْتُ أَنْ أَجْعَلَهَا سُورَى بَيْنَهُمْ لِيَحْتَارُوا لِأَنفُسِهِمْ،

Then he (Umar) said, 'Upon you all is with the group, those Rasool-Allah^{-sawww} had said for them that they would be from the people of Paradise, and he^{-sawww} passed away and was pleased from these six from Qureys – Ali^{-asws}, and Usman, and Talha, and Al-Zubeyr, and Sa'ad Bin Abi Waqas, and Abdul Rahman Bin Awf, and I have view that I should make it to be a consultation between them in order to choose for themselves'.

ثُمَّ قَالَ: إِنَّ اسْتَحْلِفَ فَقَدْ اسْتَحْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي، وَإِنْ أَتْرَكَ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي، وَلَنْ يُضَيِّعَ اللَّهُ دِينَهُ،

Then he (Umar) said, 'If I choose a caliph, then I shall choose one who is better than me, and I leave it, so I have left one who is better than me, and Allah^{-azwj} will never Waste His^{-azwj} Religion'.

ثُمَّ قَالَ: ادْعُوهُمْ لِي .. فَدَعَوْهُمْ، فَدَخَلُوا عَلَيْهِ وَهُوَ مُلْمَى عَلَى فِرَاشِهِ يَجُودُ بِنَفْسِهِ، فَتَنَظَرَ إِلَيْهِمْ فَقَالَ: أَكُلُّكُمْ يَطْمَعُ فِي الْخِلَافَةِ؟! فَوَجَّهُوا، فَقَالَ لَهُمْ ثَانِيَةً، فَأَجَابَهُ الزُّبَيْرُ، وَقَالَ: مَا الَّذِي يُبْعِدُنَا مِنْهَا، وَلِيَّتَهَا أَنْتَ فَكُفِّتْ بِهَا وَ لَسْنَا دُونَكَ فِي فُرُشٍ وَلَا فِي السَّابِقَةِ وَلَا فِي الْقَرَابَةِ.

Then he (Umar) said, 'Call them to me!' They called them. They entered to see him and he was thrown upon his bed. He looked at them and said, 'Are all of you coveting regarding the caliphate?!' They were silent. He said to them secondly. Al-Zubeyr answered him and said, 'What is that which keeps us away from it. You are in-charge of it, and you stood with it, and we are not below you among Qureysh, nor regarding the precedence, nor regarding the kinship'.

فَقَالَ عُمَرُ: أَمْ فَلَا أَحَبُّكُمْ عَنِّي أَنْفُسِكُمْ؟. قَالُوا: قُلْ، فَإِنَّا لَوِ اسْتَعَفَيْنَاكَ لَمْ نُعْفِنَا، فَقَالَ: أَمَا أَنْتَ يَا زُبَيْرُ! فَوَعِظَهُ لَيْسَ، مُؤْمِنٌ الرِّضَا كَافِرُ الْعُضْبِ، يَوْمًا إِنْسَانٌ وَ يَوْمًا شَيْطَانٌ، وَ لَعَلَّهَا لَوْ أَنْضَتْ إِلَيْكَ ظَلَّتْ يَوْمَكَ تُلَاطِمٌ بِالْبَطْحَاءِ عَلَى مِدِّ مِنْ شَعِيرٍ،

Umar said, 'Shall I inform you all about yourselves?' They said, 'If you do not excuse us, then we will not be excused'. He said, 'As for you, O Zubeyr! You are of evil rebukes, a Momin when happy, a Kafir when angry. One day you are a human being and one day a Satan^{-la}, and perhaps if it is decided to be for you, your day would pass slapping them at Al-Bat'ha upon a (measurement of) a handful of barley.

فَإِنَّ أَنْضَتْ إِلَيْكَ فَكَيْتَ شَعْرِي مَنْ يَكُونُ لِلنَّاسِ يَوْمَ تَكُونُ شَيْطَانًا، وَ مَنْ يَكُونُ يَوْمَ تَعْضِبُ إِمَامًا، وَ مَا كَانَ اللَّهُ لِيَجْمَعَ لَكَ أَمْرَ هَذِهِ الْأُمَّةِ وَ أَنْتَ عَلَى هَذِهِ الصِّقَّةِ.

So, if I were to give it to you and you are in-charge of my command, who would happen to be for the people on the day you happen to be a Satan^{-la}? And who would happen to be a prayer leader on the day you are angry? And it was not for Allah^{-azwj} to Gather for you the command of this community while you are upon this description'.

ثُمَّ أَقْبَلَ عَلَى طَلْحَةَ وَ كَانَ لَهُ مُبْعِضًا مِّنْهُ قَالَ لِأَبِي بَكْرٍ يَوْمَ وَفَاتِهِ: مَا قَالَ فِي عَمْرٍ، وَ قَدْ تَقَدَّمَ دِكْرُهُ فَقَالَ لَهُ: أَقُولُ أَمْ أَسْكُتُ؟. قَالَ: قُلْ، فَإِنَّكَ لَا تَقُولُ مِنَ الْخَيْرِ شَيْئًا.

Then he faced towards Talha, and he had hated him since he had said to Abu Bakr on the day of his death what he said regarding Umar, and his mention had preceded. He said to him, 'Shall I speak or be silent?' He said, 'Speak, for you will not be saying anything from the good'.

قَالَ: أَمَا إِنِّي أَعْرِفُكَ مُنْذُ أُصِيبْتَ إِصْبِعُكَ يَوْمَ أُحُدٍ وَ الْبَأْوُ الَّذِي حَدَّثْتَ لَكَ، وَ لَقَدْ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ سَاحِطًا عَلَيْكَ لِلْكَلِمَةِ الَّتِي قُلْتَهَا يَوْمَ أَنْزَلْتَ آيَةَ الْحِجَابِ-، وَ الْكَلِمَةُ الْمَذْكُورَةُ هِيَ أَنَّهُ لَمَّا نَزَلَتْ آيَةُ الْحِجَابِ قَالَ طَلْحَةُ: مَا الَّذِي يُغَيِّبُهُ حِجَابُهُنَّ الْيَوْمَ وَ سَيَمُوتُ عَدَاً فَنَنْكِحُهُنَّ، كَذَا ذَكَرَهُ ابْنُ أَبِي الْحَدِيدِ عَنْ شَيْخِهِ الْجَاهِظِ.

He said, 'But, I know you since you injured your finger on the day of Ohad and the pride which occurred for you, and Rasool-Allah^{-sawww} passed away and he^{-sawww} was angry upon you due to the words which you had said on the day the Verse of the Veil was Revealed' – And the mentioned words, it is that when the Verse of the Veils was Revealed, Talha said, 'What will the veiling them avail him^{-sawww} today, and he^{-sawww} will be dying tomorrow, and we will marry them'. Such is mentioned by Ibn Abi Al-Hadeed about his sheykh Al-Jahiz'.

وَ رَوَى الْمُفَسِّرُونَ، عَنْ مُقَاتِلٍ، قَالَ: قَالَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ: لَمَّا مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] لَأَنْكِحَنَّ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ، فَتَزَلَّتْ: (وَ مَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ...) الْآيَةَ.

And it is reported by the interpreters, from Muqatil who said, 'Talha Bin Abdullah said, 'When Rasool-Allah^{-sawww} passes away, I will marry Ayesha daughter of Abu Bakr'. So, it was Revealed: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53] – Verse'**.

وَ قَدْ مَرَّ فِي رِوَايَةِ عَلِيِّ بْنِ إِبْرَاهِيمَ أَنَّ طَلْحَةَ قَالَ: لَمَّا مَاتَ اللَّهُ مُحَمَّدًا لَتَرُكُضَنَّ بَيْنَ خَلَاجِيلِ نِسَائِهِ كَمَا رَكُضَ بَيْنَ خَلَاجِيلِ نِسَائِنَا.

And it has passed in the report of Ali bin Ibrahim that Talha said, 'When Allah^{-azwj} Causes Muhammad^{-sawww} to pass away, we will rush between the anklets of his^{-sawww} wives, just as he^{-sawww} has rushed between the anklets of our women'.

ثُمَّ قَالَ ابْنُ أَبِي الْحَدِيدِ: قَالَ الْجَاهِظُ: لَوْ قَالَ لِعُمَرَ قَائِلًا: أَنْتَ قُلْتَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] مَاتَ وَ هُوَ رَاضٍ عَنِ السَّنَةِ، فَكَيْفَ تَقُولُ لِبَطْحَةَ إِنَّهُ مَاتَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] سَاحِطًا عَلَيْكَ لِلْكَلِمَةِ الَّتِي قُلْتَهَا لَكَانَ قَدْ رَمَاهُ بِمَشَاقِصِهِ، وَ لَكِنْ مَنْ الَّذِي كَانَ يَجْسُرُ عَلَى عُمَرَ أَنْ يَقُولَ لَهُ مَا دُونَ هَذَا، فَكَيْفَ هَذَا؟!

Then Ibn Abi Al-Hadeed said, 'Al Jahiz said, 'If only a speaker would have said to Umar, 'You said that Rasool-Allah^{-sawww} passed away and he^{-sawww} was pleased from the six, then how come you said to Talha that he^{-sawww} said angry upon you due to the words which you had said?' He would have shot at his private parts, but who had the audacity upon Umar that he would say to him what is less than that, so how would it be this?

ثُمَّ أَقْبَلَ عَلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، فَقَالَ: إِذَا أَنْتَ صَاحِبٌ مِقْنَبٍ مِنْ هَذِهِ الْمَقَانِبِ تُقَاتِلُ بِهِ وَ صَاحِبٌ قَنْصٍ وَ قَوْسٍ وَ سَهْمٍ، وَ مَا زُهْرَةٌ وَ الْخِلَافَةُ وَ أُمُورُ النَّاسِ؟!

Then he (Umar) faced towards Sa'ad Bin Abi Waqas and said, 'But rather you are owner of a cavalry from these cavalries, and owner of the hunt, and the bow and the arrow, and what is adornment and the caliphate, and affairs of the people?!'

ثُمَّ أَقْبَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فَقَالَ: وَ أَمَا أَنْتَ يَا عَبْدَ الرَّحْمَنِ! فَلَوْ وَرِنَ نِصْفُ إِيْمَانِ الْمُسْلِمِينَ بِإِيْمَانِكَ لَرَجَحَ إِيْمَانُكَ وَ لَكِنْ لَا يَصْلُحُ لِهَذَا الْأَمْرِ مَنْ فِيهِ صَعْفٌ كَصَعْفِكَ، وَ مَا زُهْرَةٌ وَ هَذَا الْأَمْرُ؟!

Then he faced towards Abdul Rahman Bin Awf and said, 'And as for you, O Abdul Rahman!! If half the Eman of the Muslims were to be weight with your Eman, your Eman would outweigh, but he is not correct for this command, one in whom is weakness like your weakness, and what is adornment and this caliphate?!

ثُمَّ أَقْبَلَ عَلَى عَلِيِّ عَلَيْهِ السَّلَامُ، فَقَالَ: لِلَّهِ أَنْتَ، لَوْ لَا دُعَابَةٌ! فِيكَ، أَمَا وَاللَّهِ لَئِنْ وُلِّيْتَهُمْ لَتَحْمِلَنَّهُمْ عَلَى الْمَحَجَّةِ الْبَيْضَاءِ وَالْحَقِّ الْوَاضِحِ.

The he faced towards Ali^{-asws} and said: 'By Allah^{-azwj} you^{-asws} (are it), if only you^{-asws} were not frivolous! Regarding you^{-asws}, by Allah^{-azwj}, if you^{-asws} were to rule them, you^{-asws} would carry them upon the clear argument and the clear truth'.

ثُمَّ أَقْبَلَ عَلَى عُثْمَانَ، فَقَالَ: هِيَئَا إِلَيْكَ! كَأَنِّي بِكَ قَدْ قَلَّدْتِكَ قُرَيْشٌ هَذَا الْأَمْرَ لِحِبِّهَا إِيَّاكَ فَحَمَلَتْ بَنِي أُمَيَّةَ وَبَنِي أَبِي مُعَيْطٍ عَلَى رِقَابِ النَّاسِ وَآثَرَتْهُمْ بِالْفَيْءِ فَسَارَتْ إِلَيْكَ عِصَابَةٌ مِنْ دُؤْبَانَ الْعَرَبِ فَدَبَّحُوكَ عَلَى فِرَاشِكَ دَبْحًا، وَاللَّهِ لَئِنْ فَعَلُوا لَتَفْعَلَنَّ، وَ لَئِنْ فَعَلْتَ لَيَفْعَلَنَّ،

Then he faced towards Usman and said, 'Here it is to you! It is as if I am with you, and you have been collared this command by Qureysh, for its loving you. So, you carry the clan of Umayya and clan of Abi Mueet upon necks of the people, and preferring them with the war booty. A tribe comes to you from the Bedouin Arabs and they slaughter you upon your bed with a slaughter. By Allah^{-azwj}! If they do so, you will do so, and if you do so, they will do so'.

ثُمَّ أَخَذَ بِنَاصِيئِهِ، فَقَالَ: فَإِذَا كَانَ ذَلِكَ فَادْكُرْ قَوْلِي، فَإِنَّهُ كَائِنٌ.

The he grabbed his forelock and said, 'When that happens, then remember my words, for it will happen!'²⁵

وَ قَالَ الرَّحْمَنِيُّ فِي الْفَائِقِ: إِنَّ عُمَرَ دَخَلَ عَلَيْهِ ابْنُ عَبَّاسٍ حِينَ طَعَنَ طَعْنَ فَرَّاهُ مُعْتَمًا لِمَنْ يَسْتَحْلِفُ بَعْدَهُ، فَجَعَلَ ابْنُ عَبَّاسٍ يَذْكُرُ لَهُ أَصْحَابَهُ، فَذَكَرَ عُثْمَانَ، فَقَالَ: إِنَّهُ كَلَّفَ بِأَقَارِيهِ، وَ رُوِيَ: أَحْسَى حَقْدَهُ وَ آثَرْتَهُ.

And Al-Zamakhshari said in (the book) 'Al-Faiq' – Ibn Abbas entered to see Umar when he had been stabbed and saw him gloomy for who to be the caliph after him. Ibn Abbas went on to mentioned his companions. He mentioned Usman. He said, 'He is very fond of his relatives'. And it is reported, 'I fear his grudges and his preferences (prejudices)'.

قَالَ: فَعَلِيٌّ؟ قَالَ: ذَاكَ رَجُلٌ فِيهِ دُعَابَةٌ! قَالَ: فَطَلَحْتُهُ؟ قَالَ: لَوْ لَا بَأُو فِيهِ. وَ رُوِيَ أَنَّهُ قَالَ: الْأَكْنَعُ، إِنَّ فِيهِ بَأُو أَوْ نَحْوَهُ. قَالَ: فَالزُّبَيْرُ؟ قَالَ: وَعَقَّةُ لَيْسَ.

He said, 'So, (what about) Ali^{-asws}? He said, 'That is a man having humour in him^{-asws}!' He said, 'Talha?' He said, 'If only there had been no arrogance in him'. And it is reported, he said, 'The cripple! In him is the arrogance and the pomp'. He said, 'Al-Zubeyr!' He said, 'Evil rebuker'.

قَالَ: فَعَبْدُ الرَّحْمَنِ؟ قَالَ: أُوهِ! ذَكَرْتَ رَجُلًا صَالِحًا وَ لَكِنَّهُ ضَعِيفٌ، وَ هَذَا الْأَمْرُ لَا يَصْلُحُ لَهُ إِلَّا اللَّيْثُ مِنْ عَيْرٍ ضَعْفٍ وَ الْقَوِيُّ مِنْ عَيْرٍ عُنْفٍ، الْجَوَادُ فِي عَيْرٍ سَرَفٍ، الْبَخِيلُ فِي عَيْرٍ وَكْفٍ. قَالَ: فَسَعْدُ بْنُ أَبِي وَقَّاصٍ؟ قَالَ: ذَاكَ يَكُونُ فِي مِثْقَبٍ مِنْ مَقَانِيكِكُمْ.

²⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 26

He said, 'Abdul Rahman?' He said, 'Oh! You mentioned a righteous man, but he is weak, and this command is not correct for him except for the one who is lenient without weakness, and the strong from without pride, and the generous without being extravagant, the stingy without withholding'. He said, 'Sa'ad Bin Abi Waqas?' He said, 'That one happens to be in a cavalry from his cavalries'.²⁶

وَرَوَى ابْنُ عَبْدِ بَرِّ فِي الْإِسْتِيعَابِ أَنَّهُ قَالَ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ: إِنَّ وَلَوْهَا الْأَجْلَحَ سَلَكَ بِهِمُ الطَّرِيقَ الْمُسْتَقِيمَ. فَقَالَ لَهُ ابْنُ عُمَرَ: مَا يَمْنَعُكَ أَنْ تُقَدِّمَ عَلَيَّ؟ قَالَ: أَكْرَهُ أَنْ أَتَحْمَلَهَا حَيًّا وَ مَيِّتًا.

And it is reported by Ibn Abdul Birr in (the book) 'Al-istiyab' – He (Umar) said regarding Ali^{asws}, 'If I make the short-haired one the ruler, he^{-asws} will travel with them upon the straight path'. Ibn Umar said, 'What prevents you from advancing Ali^{-asws}?' He said, 'I dislike him^{-asws} to carry it (caliphate), alive and dead'.²⁷

وَ حَكَاهُ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي الشَّافِيِّ، عَنِ الْبَلَادُرِيِّ فِي تَارِيخِهِ، عَنْ عَفَّانَ بْنِ مُسْلِمٍ، عَنْ حَمَّادِ بْنِ مَسْلَمَةَ، عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ أَبِي زَائِعٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَبِدًّا إِلَى ابْنِ الْعَبَّاسِ وَ عِنْدَهُ ابْنُ عُمَرَ وَ سَعِيدُ بْنُ زَيْدٍ، فَقَالَ: اعْلَمُوا أَنِّي لَمْ أَقُلْ فِي الْكَلَالَةِ شَيْئًا، وَ لَمْ أُسْتَخْلِفْ بَعْدِي أَحَدًا، وَ إِنَّهُ مَنْ أَدْرَكَ وَقَاتِي مِنْ سَبِي الْعَرَبِ فَهُوَ حُرٌّ مِنْ مَالِ اللَّهِ.

And the Seyyid Al Razi narrated in (the book) 'Al Shafi' – from Al Baladuri, from Affan Bin Muslim, from hammad Bin Maslama, from Ali Bin Zayd, from Abi Rafie,

'Umar Ibn Al-Khattab was reclining on Ibn Al-Abbas, and in his presence were Ibn Umar and Saeed Bin Zayd. He said, 'Know that I did not say anything regarding the 'Kalala' (inheritance of one without parents or children), and did not choose anyone as caliph after me, and the one who comes across my death, from the Arab captives, so he is free from the wealth of Allah^{-azwj}'.

فَقَالَ سَعِيدُ بْنُ زَيْدٍ: أَمَا إِنَّكَ لَوْ أَشْرْتَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ انْتَمَنَكَ النَّاسُ. فَقَالَ عُمَرُ: لَقَدْ رَأَيْتُ مِنْ أَصْحَابِي جِرْصًا شَنِيعًا وَ أَنَا جَاعِلٌ هَذَا الْأَمْرَ إِلَى هَؤُلَاءِ النَّفَرِ السَّبْتَةِ الَّذِينَ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ هُوَ عَنْهُمْ رَاضٍ،

Saeed Bin Zayd said, 'But if you were to only indicate to a man from the Muslims, the people would trust you'. Umar said, 'I have seen evil greed from my companions, and I am going to make the command to be (a consultation) between these six persons, the ones who Rasool-Allah^{-saww} was pleased from when he^{-saww} passed away and he^{-saww} was pleased from them'.

ثُمَّ قَالَ: لَوْ أَدْرَكَنِي أَحَدُ رَجُلَيْنِ فَجَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوَثِقْتُ بِهِ، سَالِمٌ مَوْلَى أَبِي حُدَيْقَةَ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَقَالَ لَهُ رَجُلَانِ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَيُّنَ أَنْتَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؟ فَقَالَ لَهُ: قَاتَلَكِ اللَّهُ! وَ اللَّهُ مَا أَرَدْتُ اللَّهُ بِمَا، مَا أُسْتَخْلِفُ رَجُلًا لَمْ يُحْسِنْ أَنْ يُطَلِّقَ امْرَأَتَهُ.

Then he said, 'If only I could come across one of the two men, I would load this command to him, be trusting with him – Saalim Mawla Abi Huzeyfa, and Abu Ubeyda Bin Al Jarrah'. A man said to him, 'O commander of the faithful! So, where are you from Abdullah Bin Umar?' He

²⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 27

²⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 28

said, 'May Allah-azwj Fight you! By Allah-azwj. Allah-azwj does not Want it. I will not make caliph, a man who is not good at divorcing his wife'.

قَالَ عَمَّانُ: يَعْنِي بِالرَّجُلِ الَّذِي أَشَارَ إِلَيْهِ بِعَبْدِ اللَّهِ بْنِ عُمَرَ: الْمَغْيِرَةَ بْنِ شُعْبَةَ.

Affan said, 'The meaning by the man indicating to by Abdullah Bin Umar, is Al-Mugheira Bin Shu'ba'.²⁸

و قَالَ فِي مَوْضِعٍ آخَرَ مِنْهُ: رَوَى مُحَمَّدُ بْنُ سَعْدٍ، عَنِ الْوَاقِدِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُيَيْنَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عُمَرُ: لَا أَذْرِي مَا أَصْنَعُ بِأُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]؟! وَ ذَلِكَ قَبْلَ أَنْ يُطْعَمَ -، فُكُلْتُ: وَ لَمْ تَهْتَمُ وَ أَنْتَ تَجِدُ مَنْ تَسْتَخْلِفُهُ عَلَيْهِمْ؟. قَالَ: أ صَاحِبُكُمْ؟ يَعْنِي عَلِيًّا عَلَيْهِ السَّلَامُ.

And he said in another place from it – 'It is reported by Muhammad Bin Sa'ad, from Al Waqidy, from Muhammad Bin Abdullah Al Zuhry, from Ubeydullah Bin Abdullah Bin Uyayna, from Ibn Abbas who said,

'Umar said, 'I do not know what I should do with the community of Muhammad-saww?!' And that was before he had been stabbed. I said, 'And why do you care, and you can find one to be a caliph upon them?' He said, 'Your companion?' – meaning Ali-asws.

فُكُلْتُ: نَعَمْ وَ اللَّهُ هُوَ لَمَّا أَهْلًا فِي قَرَابَتِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ سَلَّمَ وَ صِهْرِهِ وَ سَابِقَتِهِ وَ بِلَايِهِ. فَقَالَ عُمَرُ: إِنَّ فِيهِ بَطَالَةً وَ فُكَاهَةً.

I said, 'Yes, by Allah-azwj, he-asws is rightful for it, regarding his-asws kinship from Rasool-Allah-saww, and his-asws in-law relationship, and his-asws precedence, and his-asws (having suffered the afflictions'. Umar said, 'In him-asws there is idleness and humour'.

فُكُلْتُ: فَأَيُّنَ أَنْتَ عَنْ طَلْحَةَ؟. قَالَ: فَإِنَّ فِيهِ الرَّهْمَ وَ النَّخْوَةَ. فُكُلْتُ: عَبْدُ الرَّحْمَنِ؟. قَالَ: رَجُلٌ صَالِحٌ عَلَى ضَعْفٍ فِيهِ. فُكُلْتُ: فَسَعْدُ؟. قَالَ: ذَلِكَ صَاحِبُ مَيْسَنٍ وَ قِتَالٍ لَا يَقُومُ بِقُرْبَةٍ لَوْ حَمَلَ أَمْرَهَا.

I said, 'So, where are you from Talha?' He said, 'In him is the arrogance and the pomp'. I said, 'Abdul Rahman?' He said, 'A righteous man upon weakness in him'. I said, 'Sa'ad?' He said, 'That is an owner of a cavalry and fighting. He does not stab by any town, if he were to carry its affairs'.

فُكُلْتُ: فَالزُّبَيْرُ؟. قَالَ: وَ عَمَّةٌ لِقَسٍّ، مُؤْمِنٌ الرِّضَا كَافِرٌ الْعَضْبِ، شَجِيحٌ، وَ إِنَّ هَذَا الْأَمْرَ لَا يَصْلُحُ إِلَّا لِقَوِيٍّ فِي عَدْرِ عُنْفٍ، زَفِيحٍ فِي عَدْرِ ضَعْفٍ، جَوَادٍ فِي عَدْرِ سَرْفٍ. فُكُلْتُ: فَأَيُّنَ أَنْتَ عَنْ عُثْمَانَ؟. قَالَ: لَوْ وَلِيَهَا لَحَمَلَ بَنِي أَبِي مُعَيْطٍ عَلَى رِقَابِ النَّاسِ، وَ لَوْ فَعَلَهَا لَقَتَلُوهُ.

I said, 'Al-Zubeyr?' He said, 'An evil rebuke. A Momin when happy and a Kafir when angry, stinging, and this command is not correct except for someone strong without arrogance, a friend without weakness, generous without extravagance'. I said, 'So, where are you from Usman?!' He said, 'If he is in charge, he would carry the clan of Abu mueet upon necks of the people, and if he does so, they would kill him'.²⁹

²⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 29

²⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 30

وَرَوَى أَحْمَدُ بْنُ أَعْتَمٍ فِي تَارِيخِهِ: أَنَّ كَلَامَهُ فِي حَقِّ السِّتَّةِ كَانَ قَبْلَ أَنْ يَطْعَنَهُ أَبُو لَوْلُؤَةَ بِيَوْمَيْنِ أَوْ ثَلَاثَةٍ، وَ ذَلِكَ أَنَّهُ لَمَّا هَدَدَهُ أَبُو لَوْلُؤَةَ وَ قَدْ تَقَدَّمَ دِكْرُهُ صَعِدَ الْمُنْبَرِ فِي غَدِهِ وَ ذَكَرَ رُؤْيَا رَأَاهَا فِي لَيْلَتِهِ،

And it is reported by Ahmad Bin A'sam in his history – 'His (Umar's) words regarding the six was before he had been stabbed by Abu Lulu, by two days or three, and that is when Abu Lulu had threatened him, and his mentioned has preceded. He ascended the pulpit the next morning, and he mentioned a dream he had seen during his night.

ثُمَّ قَالَ: إِنِّي لَا أَزْتَابُ فِي افْتِرَابِ أَجْلِي فَإِذَا كَانَ ذَلِكَ فَاخْتَارُوا رَجُلًا مِنَ السِّتَّةِ الَّذِينَ تُؤْتِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ هُوَ عَنْهُمْ رَاضٍ .. وَ ذَكَرَهُمْ بِأَسْمَائِهِمْ، ثُمَّ نَزَلَ فَأَخَذَ بِيَدِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ خَرَجَ مِنَ الْمَسْجِدِ،

Then he said, 'I have no doubt regarding the nearness of my death, so when that happens, they choose a man from the six, those Rasool-Allah^{-saww} had been pleased with when he^{-saww} passed away' – and he mentioned them by their names. Then he descended and grabbed a hand of Abdullah Bin Al-Abbas and went out from the Masjid.

ثُمَّ تَنَفَّسَ الصُّعْدَاءُ وَ قَالَ: إِنِّي لَا أَجْزِعُ مِنَ الْمَوْتِ وَ لَكِنْ أَخْزَنُ عَلَى هَذَا الْأَمْرِ بَعْدِي، فَقَالَ لَهُ عَبْدُ اللَّهِ: مَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَدْ لَاحَ لَكَ أَمْرُهُ فِي الْهِجْرَةِ وَ الْقُرَابَةِ وَ السَّوَابِقِ؟.

The he breathed a deep sight and said, 'I am not panicking from the death, but I am grieving upon this command after me'. Abdullah said to him, 'What are you saying regarding Ali^{-asws} Bin Abu Talib^{-asws}, for his^{-asws} matter calls out to you, regarding the emigration, and the kinship, and the precedence?'

فَقَالَ: صَدَقْتَ يَا ابْنَ عَبَّاسٍ! وَ إِنِّي لَأَعْلَمُ مِنْهُ أَنَّهُ لَوْ صَارَ إِلَيْهِ لِأَقَامَ النَّاسَ عَلَى الْمَحْجَةِ الْبَيْضَاءِ، وَ لَكِنِّي يَتَعَنَّى مِنْهُ دُعَابَةٌ فِيهِ وَ حِرْصُهُ عَلَى هَذَا الْأَمْرِ ..

He said, 'You speak the truth, O Ibn Abbas! And I am more knowing than him^{-asws}, that if it comes to him^{-asws}, then he^{-asws} will straighten the people upon the clear arguments, but what prevents me is his^{-asws} humour in it, and his^{-asws} greed upon this command'.

ثُمَّ ذَكَرَ كُلًّا مِنَ الْبَاقِينَ وَ عَابَهُ بِنَحْوِ مِمَّا ذَكَرَ أَنْفَاءً، ثُمَّ تَأَسَّفَ عَلَى فَقْدِ مُعَاذِ بْنِ جَبَلٍ وَ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ وَ أَبِي عُبَيْدَةَ، ثُمَّ دَخَلَ دَارَهُ.

Then he (Ibn Abbas) mentioned each of from the remaining ones, and he (Umar) faulted with approximate from what we mentioned just now. Then he regretted upon the loss of Muaz Bin Jabal, and Saalim Mawla Abi Huzeyfa, and Abu Ubeyda. Then he entered his house.

قَالَ: ثُمَّ طَعَنَهُ أَبُو لَوْلُؤَةَ بَعْدَ ذَلِكَ بِخَنْجَرٍ لَهُ رَأْسَانِ وَ قَبْضَتُهُ فِي وَسْطِهِ كَمَا تَقَدَّمَ.

He (the historian) said, 'The Abu Lulu stabbed him after that with a dagger having two heads for it, and he grabbed in his middle, just as has passed'.

قَالَ: وَ لَمْ يَكُنْ طَلْحَةُ بِيَوْمَيْهِ بِالْمَدِينَةِ، فَقَالَ عُمَرُ: انْتِظَرُوا بَطْلِحَةَ ثَلَاثَةَ أَيَّامٍ فَإِنْ جَاءَ وَ إِلَّا فَاخْتَارُوا رَجُلًا مِنَ الْخُمْسَةِ.

He (the historian) said, 'And Talha did not happen to be in Al Medina on that day. Umar said, 'Await Talha for thee days, if he comes or else choose a man from the five'.

وَقَالَ مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ: إِنَّ طَلْحَةَ لَمْ يُدْكَرْ فِي هَذَا الْمَجْلِسِ وَ لَمْ يَكُنْ يَوْمَئِذٍ بِالْمَدِينَةِ.

And Muhammad Bin Jareer Al-Tabari said, 'Talha was not mentioned in this gathering and he did not happen to be in Al-Medina'.

ثُمَّ قَالَ لَهُمْ: انْحَضُوا إِلَى حُجْرَةِ عَائِشَةَ فَتَشَاوَرُوا فِيهَا، وَ وَضَعَ رَأْسَهُ وَ قَدْ نَزَفَهُ الدَّمُ، فَدَخَلُوا الْحُجْرَةَ وَ تَنَاجَوْا حَتَّى ارْتَفَعَتْ أَصْوَاهُكُمْ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ لَمْ يَمُتْ بَعْدُ فَفَيْعِمَ هَذَا اللَّعْطُ؟!،

Then he said to them, 'Go to the chamber of Ayesha and consult each other in it', and he placed down his head and the blood had drained him. They entered the room and consulted until their voices were raised. Abdullah Bin Umar said, 'The commander of the faithful has not died yet, so regarding what is this clamour?!'

وَ انْتَبَهَ عُمَرُ وَ سَمِعَ الْأَصْوَاتَ، فَقَالَ: أَعْرَضُوا عَنْهَا فَإِذَا أَنَا مِتُّ فَتَشَاوَرُوا ثَلَاثَةَ أَيَّامٍ، وَ لِيَصَلِّ بِالنَّاسِ صُهَيْبٌ، وَ لَا يَأْتِيَنَّ الرَّابِعُ مِنْ مَوْتِي إِلَّا وَ عَلَيْكُمْ أَمِيرٌ، وَ لِيُحْضِرَ عَبْدُ اللَّهِ بْنُ عُمَرَ مُشِيرًا وَ لَيْسَ لَهُ شَيْءٌ مِنَ الْأَمْرِ، وَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ شَرِيكُكُمْ فِي الْأَمْرِ، فَإِنْ قَدِمَ إِلَى ثَلَاثَةِ أَيَّامٍ فَأَحْضِرُوهُ أَمْرَكُمْ، وَ إِلَّا فَأَرْضُوهُ، وَ مَنْ لِي بِرِضَا طَلْحَةَ!. فَقَالَ سَعْدٌ: أَنَا لَكَ بِهِ وَ لَنْ تُخَالِفَ إِنْ شَاءَ اللَّهُ.

And Umar woke up and heard the voices. He said, 'Turn away from it. So, when I am dead, then consult each other for three days, and let Suheyb pray Salat with the people, and the fourth day from my death should not come except and there is a ruler upon you, and let Abdullah Bin Umar attend the consultation, and there would be nothing for him from the command, and Talha Bin Ubeydullah is your participant in the command. If it advances to three days, then present him your command, or else please him. And who is for me with the agreement of Talha!' Sa'ad said, 'I am for you with him, and will never oppose, if Allah^{-azwj} so Desires'.

ثُمَّ ذَكَرَ وَصِيَّتَهُ لِأَبِي طَلْحَةَ الْأَنْصَارِيِّ وَ مَا حُصِّصَ بِهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ مِنْ كَوْنِ الْحَقِّ فِي الْفَيْعَةِ الَّتِي هُوَ فِيهَا، وَ أَمْرَهُ بِقَتْلِ مَنْ يُخَالِفُ، ثُمَّ خَرَجَ النَّاسُ،

Then he mentioned his bequest to Abu Talha Al-Ansari, and what he had specialised Abdul Rahman Bin Awf with, from the right to be in the group which he is in, and ordered him to kill the ones who oppose. Then the people went out.

فَقَالَ عَلِيُّ لِلْعَبَّاسِ: عُدِلْ بِالْأَمْرِ عَنِّي يَا عَمُّ؟. قَالَ: وَ مَا عَلِمُكَ؟. قَالَ: قَرَنَ بِي عُثْمَانَ، وَ قَالَ: كُونُوا مَعَ الْأَكْثَرِ، فَإِنْ رَضِيَ رَجُلَانِ رَجُلًا وَ رَجُلَانِ رَجُلًا فَكُونُوا مَعَ الْبَدِينِ فِيهِمْ عَبْدُ الرَّحْمَنِ، فَسَعَدْتُ لَا يُخَالِفُ ابْنَ عَمَّتِهِ، وَ عَبْدُ الرَّحْمَنِ صِهْرُ عُثْمَانَ لَا يُخْتَلِفَانِ، فَيَوْلِيهَا أَحَدَهُمَا الْآخَرَ فَلَوْ كَانَ الْآخِرَانِ مَعِي لَمْ يُغَيِّنَا شَيْعًا.

Ali^{-asws} said to Al-Abbas, 'The command has been turned away from me^{-asws}, O uncle?' He said, 'And what make you^{-asws} know?' He^{-asws} said: 'He (Umar) coupled Usman with me^{-asws} and said, 'Be with the majority. If two men agree on a man and two (other men) agree on a man, be with the ones among whom is Abdul Rahman'. So, Sa'ad will not oppose his causing, and Abdul Rahman is an in-law of Usman, and they will not oppose each other. He will make one

of them to be in charge of the other, and even if the other two are with me^{-asws}, it will not avail anything’.

فَقَالَ الْعَبَّاسُ: لَمْ أَرْفَعَكَ إِلَى شَيْءٍ إِلَّا رَجَعْتَ إِلَيَّ مُسْتَأْخِرًا بِمَا أَكْرَهُ، أَشْرُتَ عَلَيْكَ عِنْدَ مَرَضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ تَسْأَلَهُ عَنْ هَذَا الْأَمْرِ فِيمَنْ هُوَ؟ فَأَبَيْتَ، وَ أَشْرُتَ عَلَيْكَ عِنْدَ وَفَاتِهِ أَنْ تُعَاجِلَ الْبَيْعَةَ فَأَبَيْتَ، وَ قَدْ أَشْرُتَ عَلَيْكَ حِينَ سَمَّاكَ عُمَرُ فِي الشُّورَى الْيَوْمَ أَنْ تَرْفَعَ نَفْسَكَ عَنْهَا وَ لَا تَدْخُلَ مَعَهُمْ، فَأَبَيْتَ،

Al-Abbas said, ‘I do not raise you^{-asws} to anything except you^{-asws} returned delaying with what I dislike. I had indicated to you^{-asws} during the illness of Rasool-Allah^{-saww} and you^{-asws} ask him^{-saww} about this command, in who would it be? But, you^{-asws} refused. And I had indicated to you during his^{-saww} expiry that you hasten to the allegiance, but you^{-asws} refused. And I had indicated to you^{-asws} when Umar named you^{-asws} to be in the consultation council today that you^{-asws} raise yourself^{-asws} away from it and do not enter with them. But you^{-asws} refused.

فَاحْفَظْ عَنِّي وَاحِدَةً، كُلَّمَا عَرَضَ عَلَيْكَ الْقَوْمُ الْأَمْرَ فَقُلْ: لَا، إِلَّا أَنْ يُؤَلُّوكَ، وَ اعْلَمْ أَنَّ هَؤُلَاءِ لَا يَبْرَحُونَ يَدْفَعُونَكَ عَنْ هَذَا الْأَمْرِ حَتَّى يَقُومَ لَكَ بِهِ عَيْرُكَ، وَ ائِمَّ اللَّهُ لَا تَنَالُهُ إِلَّا بِشَرٍّ لَا يَنْفَعُ مَعَهُ خَيْرٌ.

Preserve one (thing) from me. Every time the group present the command to you^{-asws}, say: ‘No’, except if they make you^{-asws} the ruler. And know that they will not be joyful until they push you^{-asws} away from this command, until they make someone else to stand with it to you^{-asws}. And I swear by Allah^{-azwj}! You^{-asws} will not gain it except by evil. The good will not benefit with it’.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَمَا إِنِّي أَعْلَمُ أَنَّهُمْ سَيُؤَلُّونَ عُثْمَانَ، وَ لِيُخْدِشَ الْبِدْعَ وَ الْأَخْدَاثَ، وَ لَيَنْ بَقِيَ لِأَدْرِيكَ وَ إِنْ قُتِلَ أَوْ مَاتَ لَيَتَدَاوَلْنَهَا بَنُو أُمَيَّةَ بَيْنَهُمْ، وَ إِنْ كُنْتُ حَيًّا لَتَجِدُنِي حَيْثُ يَكْرَهُونَ،

Ali^{-asws} said: ‘But, I^{-asws} am more knowing, they will be making Usman the ruler, and he will innovate innovations, and if I^{-asws} remain alive, I^{-asws} shall remind you, and if I^{-asws} am killed or pass away, the clan of Umayya will pass it around between them, and if I^{-asws} am alive, you will find me^{-asws} where you will dislike’.

قَالَ: ثُمَّ التَفَّتْ فَرَأَى أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَكَّرَهُ مَكَانَهُ، فَقَالَ أَبُو طَلْحَةَ: لَا تُرْعَ أَبَا حَسَنِ .. وَ هَذَا الَّذِي حَكِيَاهُ عَنِ الطَّرِي.

He (Al-Tabari the historian) said, ‘Then he^{-asws} turned and saw Abu Talha Al-Ansari thoughtful in his place. Abu Talha said, ‘Do not be alarmed, Abu Al-Hassan^{-asws}’ – and this is what we have been narrated to from Al-Tabari.

ذَكَرَهُ ابْنُ الْأَثِيرِ فِي الْكَامِلِ، قَالُوا: ثُمَّ قَالَ عُمَرُ: ادْعُوا لِي أَبَا طَلْحَةَ الْأَنْصَارِيَّ، فَدَعَا لَهُ، فَقَالَ: يَا أَبَا طَلْحَةَ! إِنَّ اللَّهَ طَالَمَا أَعَزَّ بِكُمْ الْإِسْلَامَ، فَإِذَا عُدْتُمْ مِنْ حُفْرَتِي فَاحْتَرِّمْسِينَ رَجُلًا مِنَ الْأَنْصَارِ حَامِلِي سُؤْفِيهِمْ وَ حِذْ هَؤُلَاءِ النَّفَرِ بِإِمْنَاءِ الْأَمْرِ وَ تَعْجِيلِهِ، وَ اجْمَعُهُمْ فِي بَيْتِي وَ قِفْ بِأَصْحَابِكَ عَلَيَّ بَابِ الْبَيْتِ لِيَتَسَاوَرُوا وَ يَحْتَارُوا وَاحِدًا مِنْهُمْ،

Ibn Al-Aseer has mentioned in (the book) ‘Al-Kamil’ – They said, ‘Then Umar said, ‘Call Abu Talha Al-Ansari to me’. They called him to him. He said, ‘O Abu Talha! Allah^{-saww} has Cherished al Islam with you. When you return from my grave, then chose fifty men from the Helpers to carry their swords and take these person with the accomplishing the matter and hastening it,

and gather them in a house and stand with your companions at the door of the house for them to consult and choose one of them.

فَإِنْ اتَّفَقَ خَمْسٌ وَ أَبِي وَاحِدٌ فَاشْدَحْ رَأْسَهُ بِالسَّيْفِ، وَ إِنْ اتَّفَقَ أَرْبَعَةٌ وَ أَبِي اثْنَانِ فَاصْرِبْ أَعْنَاقَهُمَا، وَ إِنْ اتَّفَقَ ثَلَاثَةٌ وَ خَالَفَ ثَلَاثَةٌ فَانظُرِ الثَّلَاثَةَ الَّتِي فِيهَا عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ فَإِنْ أَصْرَبَتِ الثَّلَاثَةُ الْأُخْرَى عَلَى خِلَافِهَا فَاصْرِبْ أَعْنَاقَهَا.

If five are concordant and one refuses, then chop off his neck with the sword; and if four are concordant and two refuse, then strike off both their necks; and if three are concordant and three oppose, then look at the three in which is Abful Rahman Bin Awf, so if the other three come up against them then strike off their necks’.

وَ فِي رِوَايَةِ ابْنِ الْأَثِيرِ: فَإِنْ رَضِيَ ثَلَاثَةٌ فَحَكِّمُوا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَإِنْ لَمْ يَرْضُوا بِحُكْمِ عَبْدِ اللَّهِ فَكُونُوا مَعَ الَّذِينَ فِيهِمْ عَبْدُ الرَّحْمَنِ وَ اقْتُلُوا الْبَاقِينَ.

And in a report of Ibn Al-Aseer, ‘If the three are in agreement, then Abdullah Bin Umar will decide. If they are not happy with the decision of Abdullah, then be with those among them is Abdul Rahman and kill the rest’.

ثُمَّ قَالَ: وَ إِنْ مَضَتْ ثَلَاثَةٌ أَيَّامٌ وَ لَمْ يَتَّفِقُوا عَلَى الْأَمْرِ فَاصْرِبْ أَعْنَاقَ السَّبْتَةِ وَ دَعِ الْمُسْلِمِينَ يَخْتَارُوا لِأَنْفُسِهِمْ،

Then (Ibn Abi Al-Hadeed Al-Mu’tazali) said, ‘And he (Umar) said, ‘And if three days pass by and they have not harmonised upon the matter, then strike off the necks of the six and call the Muslims to choose for themselves’.

فَلَمَّا دُفِنَ عُمَرُ، جَمَعَهُمْ أَبُو طَلْحَةَ الْأَنْصَارِيُّ فِي بَيْتِ الْمَسْجِدِ بْنِ حُزَيْمَةَ، وَ قِيلَ: فِي بَيْتِ الْمَالِ، وَ قِيلَ: فِي حُجْرَةِ عَائِشَةَ بِأَذْيَانِهَا، وَ وَقَفَ عَلَى بَابِ الْبَيْتِ بِالسَّيْفِ فِي خَمْسِينَ رَجُلًا مِنَ الْأَنْصَارِ حَامِلِي سُيُوفِهِمْ،

When Umar was buried, Abu Talha Al-Ansari gathered them in the house of Al-Miswar Bin Makhzamah’. And it is said, ‘In the public treasury’. And it is said, ‘In the chamber of Ayesha by her permission’. And he stood at the door with the sword among fifty men from the Helpers carrying their swords.

فَجَاءَ عَمْرُو بْنُ الْعَاصِ وَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَجَلَسَا عَلَى بَابِ الْبَيْتِ فَحَصَبَهُمَا سَعْدٌ وَ أَقَامَهُمَا وَ قَالَ: ثُرَيْدَانِ أَنْ تَقُولَا حَضَرْنَا وَ كُنَّا فِي أَهْلِ الشُّورَى،

Amro Bin Al-Aas and Al-Mugheira Bin Shuba came and sat at the door of the house. Sa’ad pelted them with gravel and paused them and said, ‘Do you two want to say, ‘We were present and were among the people of consultation!?’

ثُمَّ تَكَلَّمَ أَهْلُ الشُّورَى فَاشْهَدَهُمْ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ عَلَى نَفْسِهِ أَنَّهُ قَدْ وَهَبَ حَقَّهُ مِنَ الشُّورَى لِعُثْمَانَ، وَ ذَلِكَ لِجَلْمِهِ أَنَّ النَّاسَ لَا يَعْدِلُونَ بِهِ عَلَيًّا عَلَيْهِ السَّلَامُ وَ عُثْمَانَ، وَ أَنَّ الْخِلَافَةَ لَا تَخْلُصُ لَهُ، فَأَرَادَ تَقْوِيَةَ أَمْرِ عُثْمَانَ وَ إِضْعَافَ جَانِبِ عَلِيٍّ عَلَيْهِ السَّلَامُ بِبَيْتِهِ أَمْرًا [أَمْرًا] لَا انْتِفَاعَ لَهُ بِهِ،

Then the people consultation spoke. Talha Bin Ubeydullah adjured them against himself that he had gifted his right from the consultation to Usman!’ And that was due to him knowing that the people will not be equating with Ali^{-asws} and Usman, and that the caliphate should not end up to him^{-asws}. So, he wanted to strengthen the matter of Usman and weaken the side of Ali^{-asws} by his gifting the command, not having any benefit for himself with it.

وَذَلِكَ كَانَ لِأَجْرَائِهِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ لِكُونِهِ تَيْمِيًّا وَ ابْنِ عَمِّ أَبِي بَكْرٍ، وَ قَدْ كَانَ فِي صُدُورِ بَنِي هَاشِمٍ حَقَقٌ وَ عَيْظٌ عَلَى بَنِي تَيْمٍ لِخِلَافَةِ أَبِي بَكْرٍ، وَ كَذَا فِي صُدُورِ تَيْمٍ عَلَى بَنِي هَاشِمٍ،

And that was his turning it away from Ali^{-saww} due to him being of the tribe of Taym, and a cousin of Abu Bakr, and there used to be outrage and anger in the chests of the Clan of Hashim^{-as} against the clan of Taym due to the caliphate of Abu Bakr. And like that was in the chests of (clan of) Taym against the Clan of Hashim^{-as}.

فَلَمَّا رَأَى زُبَيْرٌ ذَلِكَ قَالَ: وَ أَنَا أُشْهِدُكُمْ عَلَى نَفْسِي أَنِّي قَدْ وَهَبْتُ حَقِّي مِنَ الشُّورَى لِعَلِيِّ عَلَيْهِ السَّلَامُ، وَ ذَلِكَ لِمَا دَخَلْتُهُ مِنْ حَمِيَّةِ النَّسَبِ، وَ ذَلِكَ لِأَنَّهُ كَانَ ابْنُ عَمَّةٍ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ هِيَ صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ، وَ كَانَ أَبُو طَالِبٍ عَلَيْهِ السَّلَامُ خَالَهٗ

When Zubeyr saw that, he said, 'And I keep you as witness against myself that I have gifted my right from the consultation to Ali^{-asws}!' And that was due to what had entered into him from the intimacy of the lineage, and that is because he was the son of a paternal aunt of Amir Al-momineen^{-asws}, and she was Safiya daughter of Abdul Muttalib^{-as}, and Abu Talib^{-as} was his maternal uncle.

فَبَقِيَ مِنَ السِّتَّةِ أَرْبَعَةٌ، فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: وَ أَنَا قَدْ وَهَبْتُ حَقِّي لِابْنِ عَمَّتِي عَبْدِ الرَّحْمَنِ وَ ذَلِكَ لِأَنَّهُمَا كَانَا مِنْ بَنِي زُهْرَةَ، وَ كَانَ سَعْدٌ يَعْلَمُ أَنَّ الْأَمْرَ لَا يَتِمُّ لَهُ،

There remained four from the six. Sa'd Bin Abi Waqas said, 'And I have gifted my right to son of my uncle Abdul Rahman!' And that was because there were both from the clan of Zuhra, and Sa'ad knew that the command would not be complete for him.

فَلَمَّا لَمْ يَبْقَ إِلَّا الثَّلَاثَةُ قَالَ عَبْدُ الرَّحْمَنِ لِعَلِيِّ عَلَيْهِ السَّلَامُ وَ عُثْمَانَ: أَيُّكُمَا يُفْرِجُ نَفْسَهُ مِنَ الْخِلَافَةِ وَ يَكُونُ إِلَيْهِ الْإِخْتِيَارُ فِي الْإِثْنَيْنِ الْبَاقِيَيْنِ؟! فَلَمْ يَتَكَلَّمْ مِنْهُمَا أَحَدٌ، فَقَالَ عَبْدُ الرَّحْمَنِ: أُشْهِدُكُمْ أَنِّي قَدْ أَخْرَجْتُ نَفْسِي مِنَ الْخِلَافَةِ عَلَى أَنْ أَخْتَارَ أَحَدَهُمَا، فَأَمْسِكَا،

When there did not remain except the three, Abdul Rahman said to Ali^{-asws} and Usman, 'Which one of you would like to exclude himself from the caliphate and the choosing to be for him regarding the remaining two?!' But no one of them spoke. Abdul Rahman said, 'I keep you all as witness and I have excluded myself from the caliphate upon a condition that I choose one of you two (Ali^{-asws} or Usman)'. They were both silent.

فَبَدَأَ بِعَلِيِّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَيُّبَعُكَ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ (ص) وَ سِيرَةِ الشَّيْخَيْنِ أَبِي بَكْرٍ وَ عُمَرَ. فَقَالَ: بَلَى عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اجْتِهَادِ رَأْيِي،

He began with Ali^{-asws}. He said to him^{-asws}, 'I shall pledge allegiance to you upon the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww} and the ways of the two sheikhs Abu Bakr and Umar'. He^{-asws} said: 'But upon the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww}, and struggle of my^{-asws} opinion'.

فَعَدَلَ عَنْهُ إِلَى عُثْمَانَ، فَعَرَضَ ذَلِكَ عَلَيْهِ، فَقَالَ: نَعَمْ، فَعَادَ إِلَى عَلِيٍّ (ع) فَأَعَادَ قَوْلَهُ، فَعَلَ عَبْدُ الرَّحْمَنِ ذَلِكَ ثَلَاثًا، فَلَمَّا رَأَى أَنَّ عَلِيًّا غَيْرَ رَاجِعٍ عَمَّا قَالَهُ، وَ أَنَّ عُثْمَانَ يُنْعِمُ لَهُ بِالْإِجَابَةِ، صَفَّقَ عَلَى يَدِ عُثْمَانَ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

He turned away from him to Usman and presented that to him. He said, 'Yes'. He repeated to Ali^{-asws}, and he^{-asws} repeated his^{-asws} words. Abdul Rahman did that three times. When he saw that Ali^{-asws} is not returning from what he^{-asws} had said, and Usman had said yes to him in answer, he clapped upon the hand of Usman and said, 'The greetings be unto you, O commander of the faithful!'

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَ اللَّهُ مَا فَعَلْتَهَا إِلَّا لِأَنَّكَ رَجَوْتَ مِنْهُ مَا رَجَا صَاحِبُكُمْ مِنْ صَاحِبِهِ، ذَقَّ اللَّهُ بَيْنَكُمَا عَطْرَ مَنْشِيمٍ.

Ali^{-asws} said: 'By Allah^{-azwj}! You both did not do it except that you wished from it what your companion had wished from his companion. May Allah^{-azwj} Perfume between you both the perfume of Manshim (a perfume seller selling to the warring parties)''.

قَالُوا: فَفَسَدَ بَعْدَ ذَلِكَ بَيْنَ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ فَلَمْ يُكَلِّمَ أَحَدُهُمَا الْآخَرَ حَتَّى مَاتَ عَبْدُ الرَّحْمَنِ.

They said, 'There was a spoiling after that between Usman and Abdul Rahman, so one of them did not speak to the other until Abdul Rahman died.

وَ رَوَى ابْنُ أَبِي الْحُدَيْدِ، عَنْ أَبِي هِلَالٍ الْعَسْكَرِيِّ فِي كِتَابِ الْأَوَائِلِ: اسْتَجِيبَتْ دَعْوَةُ عَلِيِّ عَلَيْهِ السَّلَامُ فِي عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ فَمَا مَاتَا إِلَّا مُتَهَاجِرَيْنِ مُتَعَادِيَيْنِ، ... وَ لَمَّا بَنَى عُثْمَانُ قَصْرَهُ طَمَارَ وَ الزُّورَاءَ وَ صَنَعَ طَعَاماً كَثِيراً وَ دَعَا النَّاسَ إِلَيْهِ كَانَ فِيهِمْ عَبْدُ الرَّحْمَنِ،

And it is reported by Ibn Abi Al-Hadeed, from Abi Hilal Al-Askary in the book 'Al-Awail' – 'The supplication of Ali^{-asws} regarding Usman and Abdul Rahman was Answered. They did not die except staying away from each other, inimical. When Usman built his high castle at Al-Zarwah, and prepared a lot of food and called the people to it, among them was Abdul Rahman.

فَلَمَّا نَظَرَ إِلَى الْبِنَاءِ وَ الطَّعَامِ، قَالَ: يَا ابْنَ عَقَّانِ! لَقَدْ صَدَّقْنَا عَلَيْكَ مَا كُنَّا نَكْذِبُ فِيكَ، وَ إِنِّي أَسْتَعِيذُ اللَّهَ مِنْ بَيْعَتِكَ،

When he looked at the construction and the banquet, he said, 'O Ibn Affan! It has been ratified upon you what we used to belie regarding you, and I seek Refuge of Allah^{-azwj} from having pledged allegiance to you'.

فَعَصَبَ عُثْمَانَ، وَ قَالَ: أَخْرِجْهُ عَنِّي يَا غُلَامَ، فَأَخْرَجُوهُ، وَ أَمَرَ النَّاسَ أَنْ لَا يُجَالِسُوهُ، فَلَمْ يَكُنْ يَأْتِيهِ أَحَدٌ إِلَّا ابْنُ عَبَّاسٍ، كَانَ يَأْتِيهِ فَيَتَعَلَّمُ مِنْهُ الْقُرْآنَ وَ الْفَرَائِضَ، وَ مَرَضَ عَبْدُ الرَّحْمَنِ فَعَادَهُ عُثْمَانُ وَ كَلَّمَهُ فَلَمْ يُكَلِّمَهُ حَتَّى مَاتَ.

Usman was angered, and said, 'Expel him from me, O slave!' They expelled him, and he instructed the people that they do not sit with him. So, no one used to come to him except Ibn Abbas. He would come to him and he would learn the Quran from him and the Obligations, and Abdul Rahman fell ill. Usman consoled him and spoke to him, but he did not speak to him until he died'.

قَالَ ابْنُ الْأَثِيرِ: كَانَ عَبْدُ الرَّحْمَنِ يَدُورُ لَيْلِيَةً يَلْقَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ أَمْرَاءَ الْأَجْنَادِ يُشَاوِرُهُمْ حَتَّى إِذَا كَانَتِ اللَّيْلَةُ الَّتِي صَبِيحَتُهَا تُسْتَكْمَلُ الْأَيَّامُ الثَّلَاثَةُ الَّتِي أَجَلُهَا عَمُرُ أَتَى مَنْزِلَ الْمَسْنُونِ بْنِ مُحَمَّدٍ فَأَيْقَظُهُ، وَ قَالَ: إِنِّي لَمْ أَذُقْ فِي هَذِهِ اللَّيْلَةِ كَثِيرَ عَمَضٍ،

Ibn Al Aseer said (in the book) 'Al-Kamil' - 'Abdul Rahman used to circle during his nights meeting companions of Rasool-Allah^{-saww} and men of the army, consulting them, until when it was the night in the morning of which the three days were to be completed, which Umar

had made it (for consultation), he came to the house Al-Miswar Bin Makhzama and said, 'I did not taste a lot of shut-eye during this night'.

فَانْطَلِقَ فَادْعُ الزُّبَيْرَ وَ سَعْدًا، فَدَعَاهُمَا فَبَدَأَ بِالزُّبَيْرِ، فَقَالَ لَهُ: خَلِ ابْنِي عَبْدَ مَنَافٍ وَ هَذَا الْأَمْرُ، فَقَالَ: نَصِيبِي لِعَلِيٍّ عَلَيْهِ السَّلَامُ، وَ قَالَ لِسَعْدٍ: اجْعَلْ نَصِيبَكَ لِي. فَقَالَ: إِنْ اخْتَرْتَ نَفْسَكَ فَتَنَعَم، وَ إِنْ اخْتَرْتَ عُثْمَانَ فَعَلِيٌّ أَحَبُّ إِلَيَّ، أَيُّهَا الرَّجُلُ! بَايِعْ لِنَفْسِكَ وَ أَرِحْنَا.

He went and called Al-Zubeyr and Sa'ad. He called them both and began with Al Zubeyr. He said to him, 'Vacate my son Abd Manaf and this command'. He said, 'My share is for Ali^{-asws}'. And he said to Saeed, 'Make your share to be for me'. He said, 'If you choose yourself, so yes, and if you choose Usman, then Ali^{-asws} is more beloved to me, of you man! Get allegiances pledged to yourself and give us rest'.

فَقَالَ لَهُ: جَعَلْتُ عَلَى نَفْسِي أَنْ اخْتَارَ وَ إِنْ لَمْ أَفْعَلْ لَمْ أُزِدْهَا، إِيَّيَ رَأَيْتُ رَوْضَةَ خَضْرَاءَ كَثِيرَةَ الْعُشْبِ فَدَخَلَ فَخَلَّ مَا رَأَيْتُ أَكْرَمَ مِنْهُ فَمَرَّ كَأَنَّهُ سَهْمٌ وَ لَمْ يَلْتَفِتْ إِلَى شَيْءٍ مِنْهَا حَتَّى قَطَعَهَا وَ لَمْ يَعْرِجْ، وَ دَخَلَ بَعِيرٌ يَتَلَوُّهُ وَ اتَّبَعَ أَتْرَهُ حَتَّى خَرَجَ مِنْهَا، ثُمَّ دَخَلَ فَخَلَّ عَبْرَتِي يُرِي خِطَامَهُ وَ مَضَى قَصْدَ الْأَوْلَيْنِ، ثُمَّ دَخَلَ بَعِيرٌ رَابِعٌ فَوَقَعَ فِي الرَّوْضَةِ، وَ لَا وَ اللَّهِ لَا أَكُونُ الرَّابِعَ، إِنْ أَحَدًا وَ لَا يَقُومُ مَقَامَ أَبِي بَكْرٍ وَ عُمَرَ بَعْدَهُمَا فَيَرْضَى النَّاسُ عَنْهُ.

He said to him, 'I make it upon myself that I shall choose, and if I do not do so, I will not return it. I saw a green garden with a lot of pasture. Such a stallion entered it, I had not seen any better than it. He passed by as if he was an arrow and did not turn to anything from it until he cut across it and did not return; and a camel entered following it and pursued its tracks until it came out from it. Then a stallion entered, well-trained, its rein flowing, and continued aiming for the first two. Then a camel entered as the fourth, in the garden, and no, by Allah^{-azwj}, I do not want to be the fourth. And no one will be standing in the place of Abu Bakr and Umar after them and the people would be pleased with him'.

قَالَ: وَ أُرْسِلَ الْمَسُورُ يَسْتَدْعِي عَلِيًّا فَتَاجَاهُ طَوِيلًا ثُمَّ أُرْسِلَ إِلَى عُثْمَانَ فَتَنَاجَى حَتَّى فَرَّقَ بَيْنَهُمَا الصُّبْحُ...، فَلَمَّا صَلُّوا الصُّبْحَ جَمَعَ الرَّهْطُ وَ بَعَثَ إِلَى مَنْ خَضَرَهُ مِنَ الْمُهَاجِرِينَ وَ أَهْلِ السَّابِقَةِ وَ الْمُضِلِّ مِنَ الْأَنْصَارِ وَ إِلَى أَمْرَاءِ الْأَجْنَادِ فَاجْتَمَعُوا حَتَّى ارْتَجَّ الْمَسْجِدُ بِأَهْلِهِ،

(Ibn Al-Aseer) said, 'And Al-Miswar sent a message calling Ali^{-asws} and whispered to him^{-asws} for a long time. Then he sent a message to Usman and they both whispered until there was separation between the two by the morning. When they had prayed the morning Salat, the group got together and sent a message to the ones present, from the Emigrants, and the people of precedence and the merit from the Helpers, and to the men of the armies. They gathered until the Masjid filled up with its people.

فَقَالَ: أَيُّهَا النَّاسُ! إِنْ النَّاسُ قَدْ أَحَبُّوا أَنْ يَرْجِعَ أَهْلُ الْأَنْصَارِ إِلَى أَمْصَارِهِمْ فَأَشِيرُوا عَلَيَّ؟. فَقَالَ عَمَّارٌ: إِنْ أَرَدْتَ أَنْ لَا يَخْتَلِفَ النَّاسُ فَبَايِعْ عَلِيًّا عَلَيْهِ السَّلَامُ. فَقَالَ الْمُقْدَادُ بْنُ الْأَسْوَدِ: صَدَقَ عَمَّارٌ، إِنْ بَايَعْتَ عَلِيًّا عَلَيْهِ السَّلَامُ فَلْنَا سَمْعًا وَ طَاعَةً.

He said, 'O you people! The people have gathered to return the people of the cities to their cities, and they consult upon me?' Ammar said, 'I intend that you should not oppose the people, and pledge allegiance to Ali^{-asws}'. Al-Miqdad^{-ra} Bin Al-Aswad said, 'Ammar spoke the truth! If you pledge allegiance to Ali^{-asws}, we shall say, 'We hear and obey!'

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي سَرْحٍ: إِنْ أَرَدْتَ أَنْ لَا يَخْتَلِفَ فُرَيْشٌ فَبَايِعْ عُثْمَانَ. فَقَالَ عَبْدُ اللَّهِ أَبِي رَبِيعَةَ الْمَخْزُومِيُّ: صَدَقَ، إِنْ بَايَعْتَ عُثْمَانَ فَلْنَا سَمْعًا وَ أَطَعْنَا...، فَشَتَّمَ عَمَّارُ ابْنَ أَبِي سَرْحٍ، وَ قَالَ: مَتَى كُنْتُ تَنْصَحُ الْمُسْلِمِينَ؟!.

Abdullah Bin Abin Sar'h said, 'I intend not to oppose Qureysh, so pledge allegiance to Usman'. Abdullah Bin Rabie Al-Makhzumi said, 'You speak the truth! If you pledge to Usman, we shall said, 'We hear and obey!' Ammar reviled Ibn Abi Sar'h and said, 'When were you an adviser of the Muslims?!'

فَتَكَلَّمَ بَنُو هَاشِمٍ وَ بَنُو أُمَيَّةَ، فَقَالَ عَمَّارٌ: أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَكْرَمَنَا بِبَنِيهِ فَأَيُّ تَصْرِفُونَ هَذَا الْأَمْرَ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ؟! فَقَالَ رَجُلٌ مِنْ بَنِي مَخْزُومٍ: لَقَدْ عَدَوْتُ طَوْرَكَ يَا ابْنَ سُمَيَّةَ، وَ مَا أَنْتَ وَ تَأْمِيرَ قُرَيْشٍ لِأَنْفُسِهَا.

The Clan of Hashim and the clan of Umayya spoke. Ammar said, 'O you people! Allah^{-azwj} Honoured us with His^{-azwj} Prophet^{-saww}, so why are you turning this command away from People^{-asws} of the Household of your Prophet^{-saww}?!' A man from the clan of Makhzum said, 'You are an enemy of your own sophistication, and what are you? Qureysh will rule for themselves'.

فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: يَا عَبْدَ الرَّحْمَنِ! افْرُغْ مِنْ أَمْرِكَ قَبْلَ أَنْ يَفْتَتِنَ النَّاسُ. فَقَالَ عَبْدُ الرَّحْمَنِ: إِنِّي قَدْ نَظَرْتُ وَ شَاوَرْتُ فَلَا تَجْعَلَنَّ أَيُّهَا الرَّهْطُ عَلَيَّ أَنْفُسَكُمْ سَبِيلًا، وَ دَعَا عَلِيًّا عَلَيْهِ السَّلَامُ، فَقَالَ: عَلَيْكَ عَهْدُ اللَّهِ وَ مِيثَاقُهُ لَتَعْمَلَنَّ بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سِيرَةِ الْخَلِيفَتَيْنِ مِنْ بَعْدِهِ.

Sa'ad Bin Abu Waqas said, 'O Abdul Rahman! Finish off your matter before the people get tempted'. Abdul Rahman said, 'I have looked around and consulted, so O you group, do not make a way to be against yourselves'. And he called Ali^{-asws}. He said, 'Upon you^{-asws} is a Pact of Allah^{-azwj} and His^{-azwj} Covenant for you^{-asws} to act by the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww} and ways of the two caliphs from after him^{-saww}'.

قَالَ: أَرْجُو أَنْ أَفْعَلَ وَ أَعْمَلَ بِمَبْلَغِ عِلْمِي وَ طَاقِي، وَ دَعَا عُثْمَانَ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِعَلِيِّ، فَقَالَ: نَعَمْ، فَرَفَعَ عَبْدُ الرَّحْمَنِ رَأْسَهُ إِلَى سَفْفِ الْمَسْجِدِ وَ يَدُهُ فِي يَدِ عُثْمَانَ، فَقَالَ: اللَّهُمَّ اسْمَعْ وَ اشْهَدْ، اللَّهُمَّ إِنِّي جَعَلْتُ مَا بَرَقَتْ بِي مِنْ ذَلِكَ فِي رَقَبَةِ عُثْمَانَ، فَبَايَعَهُ.

He^{-asws} said: 'I^{-asws} wish I^{-asws} could do and act with the utmost of my^{-asws} knowledge and strength'. And he called Usman and said to him similar to what he had said to Ali^{-asws}'. He said, 'Yes (I will)'. Abdul Rahman raised his head to the ceiling of the Masjid and his hand was in the hand of Usman. He said, 'O Allah^{-azwj}! Hear and Witness! O Allah^{-azwj}! I hereby make what in my neck from that to be in the neck of Usman!' And he pledged allegiance to him.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَيْسَ هَذَا بِأَوَّلِ يَوْمٍ تَظَاهَرْتُمْ فِيهِ عَلَيْنَا، (فَصَبْرٌ جَمِيلٌ وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ) ، وَ اللَّهُ مَا وَلَّيْتَ عُثْمَانَ إِلَّا لِيُرِدَّ الْأَمْرَ إِلَيْكَ، وَ اللَّهُ كُلَّ يَوْمٍ فِي شَأْنٍ.

Ali^{-asws} said: 'This isn't the first day in which you have backed each other against us, **but patience is beautiful, and Allah is the Helper upon what you are describing [12:18]**. By Allah^{-azwj}! You have not made Usman a ruler except for him to return it to you, and Allah^{-azwj}, every day He^{-azwj} is in Glory'.

فَقَالَ عَبْدُ الرَّحْمَنِ: يَا عَلِيُّ! لَا تَجْعَلَنَّ عَلَيَّ نَفْسِكَ سَبِيلًا يَعْنِي يَفْتُنُكَ أَبُو طَلْحَةَ حَسَبَ مَا أَمَرَهُ بِهِ عُمَرُ-. فَخَرَجَ عَلِيُّ عَلَيْهِ السَّلَامُ وَ هُوَ يَقُولُ: سَيَبْلُغُ الْكِتَابُ أَجَلَهُ.

Abdul Rahman said, 'O Ali^{-asws}! Do not make a way to be against yourself^{-asws} – meaning, Abu Talha would kill you by a reckoning of what Umar had ordered him with'. Ali^{-asws} went out and he^{-asws} was saying: 'The Decree will reach its term'.

فَقَالَ عَمَّارٌ: يَا عَبْدَ الرَّحْمَنِ! لَقَدْ تَرَكْتُهُ وَإِنَّهُ مِنَ الَّذِينَ يَفْضُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ ...،

Ammar said, 'O Abdul Rahman! You have neglected him^{-asws}, and he^{-asws} is from the ones who are judging with the truth and are dispensing justice by it'.

ثُمَّ قَالَ الْمِقْدَادُ: تَاللهِ مَا رَأَيْتُ مِثْلَ مَا أُبَيُّ إِلَى أَهْلِ هَذَا الْبَيْتِ بَعْدَ نَبِيِّهِمْ، إِنِّي لَأَعْجَبُ مِنْ قُرَيْشٍ أَهَمُّ تَرَكُوا رَجُلًا مَا أَقُولُ وَ لَا أَعْلَمُ أَنَّ أَحَدًا أَقْضَى بِالْحَقِّ وَ لَا أَعْلَمُ وَ لَا أَتَقَى مِنْهُ، أَمَا وَ اللهُ لَوْ أَجِدُ أَعْوَانًا عَلَيْهِ لَقَاتَلْتُهُمْ.

Then Al-Miqdad^{-ra} said, 'By Allah^{-azwj}! I^{-ra} have not seen the like of what has come to People^{-asws} of this Household after their^{-asws} Prophet^{-saww}. I am astounded from Qureysh, they have neglected a man whom I^{-ra} can say there is anyone who judges more with the truth, nor do I^{-ra} know anyone more knowledgeable, nor more pious than him^{-asws}. But, by Allah^{-azwj}! If I^{-ra} were to find supporters upon it, I would fight against them!'

فَقَالَ عَبْدُ الرَّحْمَنِ: اتَّقِ اللهَ يَا مِقْدَادُ! فَإِنِّي خَائِفٌ عَلَيْكَ الْفِتْنَةَ ... وَ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنِّي لَأَعْلَمُ مَا فِي أَنْفُسِهِمْ، إِنَّ النَّاسَ يَنْظُرُونَ إِلَى قُرَيْشٍ وَ قُرَيْشٌ تَنْظُرُ فِي صَلَاحِ شَأْنِهَا، فَتَقُولُ: إِنَّ وُلِيَّ عَلَيْكُمْ بَنُو هَاشِمٍ لَمْ تَخْرُجْ مِنْهُمْ أَبَدًا، وَ مَا كَانَ فِي غَيْرِهِمْ فَهَوَ مُتَدَاوِلٌ فِي بَطُونِ قُرَيْشٍ.

Abdul Rahman said, 'Fear Allah^{-azwj}, O Miqdad^{-ra}! I fear the fitna upon you'. And Ali^{-asws} said: 'I^{-asws} am more knowing of what is within their selves. The people are looking at Qureysh and Qureysh are looking into correcting their concerns, so they are saying, 'If you were to make Clan of Hashim^{-as} to be rulers, it (command) will not exit from them at all, and it will not happen to be in other, and it would be passed around in the bellies of Qureysh'.

قَالَ: وَ قَدِمَ طَلْحَةُ فِي الْيَوْمِ الَّذِي بُويعَ فِيهِ لِعُثْمَانَ، فَقبِلَ لَهُ بَايعَ لِعُثْمَانَ. فَقَالَ: كُلُّ قُرَيْشٍ رَاضٍ بِهِ؟. قَالُوا: نَعَمْ، فَأَتَى عُثْمَانَ، فَقَالَ لَهُ عُثْمَانُ: أَنْتَ عَلَى رَأْسِ أَمْرِكَ وَ إِنَّ أَيْبَتَ رَدَّذُهَا. قَالَ: أَلَا تَرُدُّهَا؟. قَالَ: نَعَمْ. قَالَ: أَلَا تَرُدُّهَا؟. قَالَ: نَعَمْ. قَالَ: قَدْ رَضِيْتُ، لَا أَرْغَبُ عَمَّا أَجْمَعُوا عَلَيْهِ.

He (Ibn Al-Aseer) said (in the book 'Al-Kamil'), 'And Talha arrive during the day in which Usman had been pledged allegiance to. It was said to him, 'The allegiance is to Usman'. He said, 'All Qureysh are pleased with him?' They said, 'Yes'. He went to Usman. Usman said to him, 'You are upon the top of your matter, and if you refuse, return it'. He said, 'I should repel it?' He said, 'Yes'. He said, 'Have all the people pledged allegiance to you?' he said, 'Yes'. He said, 'I agree! I will not desire about what they have united upon'.

وَ قَالَ الْمُغَيْرَةُ بْنُ شُعْبَةَ لِعَبْدِ الرَّحْمَنِ: يَا أَبَا مُحَمَّدٍ! قَدْ أَصَبْتَ إِنْ بَايَعْتَ عُثْمَانَ، وَ قَالَ لِعُثْمَانَ: لَوْ بَايَعْتَ عَبْدَ الرَّحْمَنِ غَيْرَكَ مَا رَضِينَا. فَقَالَ عَبْدُ الرَّحْمَنِ: كَذَبْتَ يَا أَعْوَرُ! لَوْ بَايَعْتَ غَيْرَ عُثْمَانَ لَبَايَعْتَهُ وَ لَقُلْتَ هَذِهِ الْمَقَالَةَ،

And Al-Mugheira Bin Shuba said to Abdul Rahman, 'O Abu Muhammad! You are correct in pledging to Usman'. And he said to Usman, 'If Abdul Rahman had pledged to someone else, we would not have agreed'. Abdul Rahman said, 'You are lying, O Awr! If I had pledged to someone other than Usman, you would have pledged to him and would said these very words'.

قَالَ: وَكَانَ الْمِسْوَرُ يَقُولُ: مَا رَأَيْتُ أَحَدًا مَدَّ قَوْمًا فِيمَا دَخَلُوا فِيهِ يَمِثِلُ مَا مَدَّهُمْ عَبْدُ الرَّحْمَنِ.

And Al-Miswar was saying, 'I have not seen anyone overcome his people regarding what had entered into like what Abdul Rahman had overcome them'.

ثُمَّ قَالَ ابْنُ الْأَثِيرِ: وَقَدْ ذَكَرَ أَبُو جَعْفَرٍ رَوَايَةَ أُخْرَى فِي الشُّورَى، عَنِ الْمِسْوَرِ بْنِ مُحَمَّدٍ قَرِيبًا مِمَّا تَقَدَّمَ، غَيْرَ أَنَّهُ قَالَ: لَمَّا دَفَنُوا عُمَرَ جَمَعَهُمْ عَبْدُ الرَّحْمَنِ وَحَطَبَهُمْ وَأَمَرَهُمْ بِالاجْتِمَاعِ وَتَرْكِ التَّفَرُّقِ، فَتَكَلَّمَ عُثْمَانُ ... وَذَكَرَ ابْنُ الْأَثِيرِ مَا حَطَبَ بِهِ عُثْمَانُ ثُمَّ الزُّبَيْرُ وَ لَا حَاجَةَ بِنَا إِلَى إِيرَادِ حُطْبَيْهِمَا.

Then Ibn Al-Aseer said, 'And Abu Ja'far has mentioned another report regarding the consultation, from Al-Miswar, close to what has preceded, apart from that he said, 'When they had buried Umar, Abdul Rahman gathered them and addressed them, and instructed them with the unity and leaving the divisions. Usman spoke' – and Ibn Al-Aseer mentioned what Usman addressed with, then Al-Zubeyr, and there is no need for us to repeat their speeches.

ثُمَّ أوردَ كَلَامَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَهُوَ قَوْلُهُ: الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَّا نَبِيًّا وَابْتَعَنَهُ إِلَيْنَا رَسُولًا، فَنَحْنُ أَهْلُ بَيْتِ النَّبِيِّ وَ مَعْدِنُ الْحِكْمَةِ، وَ أَمَانٌ لِأَهْلِ الْأَرْضِ، وَ نَجَاةٌ لِمَنْ طَلَبَ،

Then he referred to the speech of Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} words are: 'The Praise is for Allah^{-azwj} Who Chose Muhammad^{-saww} from us^{-asws}, and Sent to us^{-asws} as a Rasool^{-saww}. We^{-asws} are People^{-asws} of the Household of the Prophet^{-saww}, and the mine of Wisdom, and security for the people of the earth, and a salvation for the one who seeks.

إِنَّ لَنَا حَقًّا إِنْ نُعْطَهُ تَأْخُذُهُوَ إِنْ مُنِعَهُ نَرْكَبُ أَعْجَازَ الْإِبِلِ وَ إِنْ طَالَ السَّرَى، لَوْ عَاهَدَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَهْدًا لَأَنْفَعَنَا عَهْدَهُ، وَ لَوْ قَالَ لَنَا قَوْلًا لَجَادَلْنَا عَلَيْهِ حَتَّى مَوْتِ، لَنْ يُسْرِعَ أَحَدٌ قَبْلِي إِلَى دَعْوَةِ حَقٍّ وَ صِلَةِ رَحِمٍ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ،

There is a right for us that we^{-asws} are given, we^{-asws} take it, and if we^{-asws} are prevented, we^{-asws} ride the old camel, and even if the journey is prolonged. If Rasool-Allah^{-saww} had pacted a Pact to us^{-asws}, we^{-asws} shall accomplish his^{-saww} pact, and if he^{-saww} said a word to us^{-asws}, we^{-asws} shall argue upon it until we^{-asws} die. Never will anyone be quicker before me^{-asws} to the call of truth and helping the relatives, and there is neither Mighty nor Strength except with Allah^{-azwj}.

اسْمَعُوا كَلَامِي وَ عُوا مِنْطِقِي عَسَى أَنْ تَرَوْا هَذَا الْأَمْرَ بَعْدَ هَذَا الْجَمْعِ تُنْتَضَى فِيهِ السُّيُوفُ، وَ تُحَانُ فِيهِ الْعُهُودُ، حَتَّى لَا يَكُونَ لَكُمْ جَمَاعَةٌ، وَ حَتَّى يَكُونَ بَعْضُكُمْ أَيْمَةً لِأَهْلِ الضَّلَالَةِ، وَ شِبَعَةً لِأَهْلِ الْجُهَالَةِ.

Listen to my^{-asws} speech and retain my^{-asws} talk! Perhaps you will see this command after this gathering, the sword will be unsheathed regarding it, and the pacts would be betrayed regarding it, until there does not happen to be any unity for you, and until some of you become leaders for the people of straying, and loyalists for the people of ignorance".³⁰

³⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 26 H 31

[27] باب احتجاج أمير المؤمنين صلوات الله عليه على جماعة من المهاجرين و الأنصار لما تذكروا فضلهم في أيام خلافة عثمان و غيره مما احتج به في أيام خلافة خلفاء الجور و بعدها

CHAPTER 27 – ARGUMENTATION OF AMIR AL-MOMNEEN^{-asws} AGAINST A GROUP OF THE EMIGRANTS AND THE HELPERS OF WHAT THEY MENTIONED OF THEIR OWN MERITS DURING THE DAYS OF THE CALIPHATE OF USMAN AND OTHER FROM WHAT HE^{-asws} ARGUED WITH DURING THE DAYS OF THE CALIPHATE OF TYRANNICAL CALIPHS, AND AFTER IT

1- ج: رُوِيَ عَنْ سُلَيْمِ بْنِ قَيْسِ الْأَمَلِيِّ، أَنَّهُ قَالَ: رَأَيْتُ عَلِيًّا عَلَيْهِ السَّلَامُ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي خِلَافَةِ عُثْمَانَ وَ جَمَاعَةً يَتَحَدَّثُونَ وَ يَتَذَكَّرُونَ الْعِلْمَ، فَذَكَرُوا قُرَيْشًا وَ فَضْلَهَا وَ سَوَابِقَهَا وَ هِجْرَتَهَا وَ مَا قَالَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْفَضْلِ، مِثْلَ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْأَيْمَةُ مِنْ قُرَيْشٍ. وَ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: النَّاسُ تَبِعَ لِقُرَيْشٍ وَ قُرَيْشٌ أَيْمَةُ الْعَرَبِ.

(The book) 'Al Ihtijaj' of Al Tabarsy – it is reported by Suleym Bin Qays Al Hilali having said,

'I saw Ali^{-asws} in the Masjid of Rasool-Allah^{-saww} during the Caliphate of Usman, and there was a group which was narrating and discussing the the knowledge. They were mentioning the Qureiysh and their virtues, and their being foremost, and their migration and what Rasool-Allah^{-saww} had said regarding their virtues, for example his^{-saww} words: 'The Imams^{-asws} will be from Qureiysh', and his^{-saww} words: 'The people should follow the Qureiysh', and his^{-saww} words: 'Qureiysh are the Imams^{-asws} of the Arabs',

وَ قَوْلِهِ: لَا تُسُبُّوا قُرَيْشًا. وَ قَوْلِهِ: إِنَّ لِلْقُرَيْشِيِّ مِثْلَ قُوَّةِ رَجُلَيْنِ مِنْ غَيْرِهِمْ. وَ قَوْلِهِ: مَنْ أَبْغَضَ قُرَيْشًا أَبْغَضَهُ اللَّهُ. وَ قَوْلِهِ: مَنْ أَرَادَ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ

And his^{-saww} statement: 'Do not be prejudicial against the Qureiysh', and his^{-saww} words: 'The strength of one man from the Qureiysh is equal to two from others', and his^{-saww} words: 'Allah^{-azwj} will be Angry with the one who angers the Qureiysh', and his^{-saww} words: 'One who intends to humiliate the Qureiysh, Allah^{-azwj} will Humiliate him'.

.. وَ ذَكَرُوا الْأَنْصَارَ وَ فَضْلَهَا وَ سَوَابِقَهَا وَ نُصْرَتَهَا وَ مَا أَنْتَى اللَّهُ عَلَيْهِمْ فِي كِتَابِهِ، وَ مَا قَالَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْفَضْلِ، وَ ذَكَرُوا مَا قَالَ فِي سَعْدِ بْنِ مُعَاذٍ وَ فِي جَنَازَتِهِ، وَ الَّذِي غَسَلَتْهُ الْمَلَائِكَةُ، وَ الَّذِي حَمَمَهُ الدَّبْرُ .. فَلَمْ يَدْعُوا شَيْئاً مِنْ فَضْلِهِمْ حَتَّى قَالَ كُلُّ حَيٍّ: مِمَّا فُلَانٌ وَ فُلَانٌ.

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

وَ قَالَتْ قُرَيْشٌ: مِمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ مِمَّا حَمْرَةَ، وَ مِمَّا جَعْفَرٌ، وَ مِمَّا عُبَيْدَةُ بْنُ الْخَارِثِ، وَ زَيْدُ بْنُ حَارِثَةَ، وَ مِمَّا أَبُو بَكْرٍ وَ عُمَرُ وَ سَعْدٌ وَ أَبُو عُبَيْدَةَ وَ سَالِمٌ وَ ابْنُ عَوْفٍ .. فَلَمْ يَدْعُوا مِنَ الْحَيِّينِ أَحَدًا مِنْ أَهْلِ السَّابِقَةِ إِلَّا سَمَّوْهُ،

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

وَ فِي الْحَلْفَةِ أَكْثَرُ مِنْ مِائَتَيْ رَجُلٍ فِيهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ عَمَّارٌ وَ الْمُقَدَّادُ وَ أَبُو ذَرٍّ وَ هَاشِمٌ بْنُ عُثْبَةَ وَ ابْنُ عُمَرَ وَ الْحَسَنُ وَ الْحُسَيْنُ عَلَيْهِمَا السَّلَامُ وَ ابْنُ عَبَّاسٍ وَ مُحَمَّدٌ بْنُ أَبِي بَكْرٍ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ،

And in a circle of more than two hundred men were Ali^{-asws} Bin Abu Talib^{-asws}, and Sa'd Bin Abu Waqaas, and Abdul Rahman Bin Awf, and Talha, and Al-Zubeyr, and Amaar, and Al-Miqdad^{ar}, and Abu Zarr^{ar}, and Hashim Bin Utba, and Ibn Umar, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ibn Abbas, and Muhammad Bin Abu Bakr, and Abdullah Bin Ja'far.

وَ مِنَ الْأَنْصَارِ أَبِيُّ بْنُ كَعْبٍ وَ زَيْدُ بْنُ ثَابِتٍ وَ أَبُو أُيُوبَ الْأَنْصَارِيُّ وَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ مُحَمَّدُ بْنُ سَلَمَةَ وَ قَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةَ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ أَبُو مَرْيَمَ وَ أَنَسُ بْنُ مَالِكٍ وَ زَيْدُ بْنُ أَرْقَمٍ وَ عَبْدِ اللَّهِ بْنُ أَبِي أَوْفَى، وَ أَبُو لَيْلَى وَ مَعَهُ ابْنُهُ عَبْدِ الرَّحْمَنِ قَاعِدًا بِجَنْبِهِ غُلَامٌ صَبِيحُ الْوَجْهِ مَدِيدُ الْقَامَةِ أَمْرُدٌ،

And from the Helpers were Ubay Bi Ka'ab, and Zayd Bin Sabit, and Abu Ayoub Al Ansari, and Abu Al-Haysam Bin Al-Tayham, and Muhammad Bin Salama, and Qays Bin Sa'ad Bin Ubada, and Jabir Bin Abdullah, and Abu Maryam, and Anas Bin Malik, and Zayd bin Aram, and Abdullah Bin Abin Awfa, and Abu Layli, and with his was his son Abdul Rahman seated by his side, a boy of bright face, tall stature, beardless.

فَجَاءَ أَبُو الْحَسَنِ الْبَصْرِيُّ وَ مَعَهُ ابْنُهُ الْحَسَنُ غُلَامٌ أَمْرُدٌ صَبِيحُ الْوَجْهِ مُعْتَدِلُ الْقَامَةِ، قَالَ: فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَ إِلَى عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى فَلَا أَدْرِي أَيُّهُمَا أَجْمَلُ، غَيْرَ أَنَّ الْحَسَنَ أَعْظَمُهُمَا وَ أَطْوَلُهُمَا، وَ أَكْثَرَ الْقَوْمِ وَ ذَلِكَ مِنْ بُكْرَةٍ إِلَى حِينِ الزَّوَالِ وَ عُثْمَانُ فِي دَارِهِ لَا يَعْلَمُ بِشَيْءٍ بِمَا هُمْ فِيهِ، وَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لَا يَنْطِقُ هُوَ وَ لَا أَحَدٌ مِنْ أَهْلِ بَيْتِهِ،

Abu Al-Hassan Al-Basry came, and with him was his son Al-Hassan, beardless, bright face, tall stature. He said, 'I went on to look at him and to Abdul Rahman Ibn Abi Layly, and I did not know which one of the two was more handsome, apart from that Al-Hassan was larger of the two and taller, and most of the people, and that was from the morning to when it was midday, and Usman was in his house not knowing anything from what they were (indulging) in, and Ali^{-asws} Bin Abu Talib^{-asws} was not speaking, neither he^{-asws} nor anyone from his^{-asws} family members.

فَأَقْبَلَ الْقَوْمُ عَلَيْهِ، فَقَالُوا: يَا أَبَا الْحَسَنِ! مَا يَمْتَعُكَ أَنْ تَتَكَلَّمَ؟. فَقَالَ: مَا مِنَ الْحَيِّينَ أَحَدٌ إِلَّا وَ قَدْ ذَكَرَ فَضْلًا وَ قَالَ حَقًّا، فَأَنَا أَسْأَلُكُمْ يَا مَعْشَرَ قُرَيْشٍ وَ الْأَنْصَارِ! بِمَنْ أَعْطَاكُمْ اللَّهُ هَذَا الْفَضْلَ؟ أَمْ بِأَنْفُسِكُمْ وَ عَشَائِرِكُمْ وَ أَهْلِ بِيُوتَانِكُمْ أَمْ بِغَيْرِكُمْ؟.

The people faced towards him^{-asws} and they said, 'O Abu Al-Hassan^{-asws}! What prevents you from speaking?' He^{-asws} said: 'There is none from a tribe except and it has mentioned merits and said truth, so I^{-asws} am asking you all, O community of Qureysh and the Helpers! Due to who did Allah^{-azwj} Grant you these merits? Is it due to your own selves and your clan and your family member, or due to others?'

قَالُوا: بَلْ أَعْطَانَا اللَّهُ وَ مَنْ بِهِ عَلَيْنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَشِيرَتِهِ لَا بِأَنْفُسِنَا وَ عَشَائِرِنَا وَ لَا بِأَهْلِ بُيُوتَانَا.

They said, 'But Allah^{-azwj} Allah^{-azwj} has Granted us and Conferred with upon us due to Muhammad^{-saww}, and his^{-saww} clan, not due to ourselves and our clan nor due to our households'.

قَالَ: صَدَقْتُمْ، يَا مَعْشَرَ قُرَيْشٍ وَ الْأَنْصَارِ! أَلَسْتُمْ تَعْلَمُونَ أَنَّ الَّذِي نَلْتُمُ بِهِ مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مِنَّا أَهْلَ الْبَيْتِ خَاصَّةً دُونَ غَيْرِهِمْ؟

He^{-asws} said: 'You speak the truth, O community of Qureysh and the Helpers! Don't you know that the one^{-saww} due to whom you gained the good of the world and the Hereafter is from us^{-asws}, People^{-asws} of the Household in particular, besides others?'

فَإِنَّ ابْنَ عَمِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنِّي وَ أَهْلُ بَيْتِي كُنَّا نُورًا بَيْنَ يَدَيْ اللَّهِ تَبَارَكَ وَ تَعَالَى قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ عَلَيْهِ السَّلَامُ بِأَرْبَعَةِ عَشَرَ أَلْفَ سَنَةٍ

The son^{-saww} of my^{-asws} uncle^{-as} Rasool-Allah^{-saww} said: 'I^{-saww} and People^{-asws} of my^{-saww} Household, we^{-asws} were Noor (lights) in front of Allah^{-azwj} Blessed and Exalted, before Allah^{-azwj} Created Adam^{-as} by fourteen thousand years.'

فَلَمَّا خَلَقَ اللَّهُ آدَمَ وَ وَضَعَ ذَلِكَ النُّورَ فِي صُلْبِهِ وَ أَهْبَطَهُ إِلَى الْأَرْضِ، ثُمَّ حَمَلَهُ فِي السَّفِينَةِ فِي صُلْبِ نُوحٍ عَلَيْهِ السَّلَامُ، ثُمَّ قَذَفَ بِهِ فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، ثُمَّ لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ يَنْفُلُنَا مِنَ الْأَصْلَابِ الْكَرِيمَةِ إِلَى الْأَرْحَامِ الطَّاهِرَةِ، وَ مِنَ الْأَرْحَامِ الطَّاهِرَةِ إِلَى الْأَصْلَابِ الْكَرِيمَةِ مِنَ الْأَبَاءِ وَ الْأُمَّهَاتِ لَمْ يَلْتَقِ وَاحِدٌ مِنْهُمُ عَلَى سِفَاحٍ قَطُّ.

When Allah^{-azwj} Created Adam^{-as}. He^{-azwj} Placed that Noor in his^{-as} Sulb (ribs), and Descended him^{-as} to the earth. Then He^{-azwj} Carried it (Noor) in the ship in the Sulb of Noah^{-as}. Then it was thrown into the fire while being in the Sulb of Ibrahim^{-as}. Then Allah^{-azwj} Mighty and Majestic did not Cease to transfer us^{-asws}, from the honourables Sulbs to the clean wombs, and from the clean wombs to the honourable Sulbs, from forefathers and foremothers, not one of them converging upon an immorality, at all'.

فَقَالَ أَهْلُ السَّابِقَةِ وَ الْقَدَمَةِ وَ أَهْلُ بَدْرِ وَ أَهْلُ أُحُدٍ: نَعَمْ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

The people of the precedence, and the ancientness, and people of Badr and people of Ohad said, 'Yes, we have heard that from Rasool-Allah^{-saww}'.

ثُمَّ قَالَ: أُنشِدُكُمْ بِاللَّهِ، أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوَّلُ الْأُمَّةِ إِيمَانًا بِاللَّهِ وَ بِرَسُولِهِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

Then he^{-asws} said: 'I^{-asws} adjure you wil Allah^{-azwj}! Do you know that I^{-asws} am the first of the community to believe in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}?' They said, 'O Allah^{-azwj}, yes'.

قَالَ: نَشِدُكُمْ بِاللَّهِ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَ فِي كِتَابِهِ السَّابِقَ عَلَى الْمَسْبُوقِ فِي غَيْرِ آيَةٍ، وَ إِنِّي لَمْ يَسْبِقْنِي إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِهِ (ص) أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Do you know that Allah^{-azwj} Mighty and Majestic has Merited the preceding one in His^{-azwj} Book over the lagging one in more than one Verse,

and no one has preceded me^{-saww} to Allah^{-azwj} Mighty and Majestic from this community?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَنْشَدُكُمْ بِاللَّهِ، أ تَعْلَمُونَ حَيْثُ نَزَلَتْ: (وَ السَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ) (وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ) سُمِعَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ، فَقَالَ: أَنْزَلَهَا اللَّهُ عَزَّ وَ جَلَّ فِي الْأَنْبِيَاءِ وَ فِي أَوْصِيَائِهِمْ، فَأَنَا أَفْضَلُ أَنْبِيَاءِ اللَّهِ وَ رَسُولِهِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَصِيَّي أَفْضَلُ الْأَوْصِيَاءِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Do you know, when it was Revealed: **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]; And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, Rasool-Allah^{-saww} was asked about it. He^{-saww} said: 'Allah^{-azwj} Mighty and majestic Revealed regarding the Prophets^{-as} and their^{-as} successors^{-as}, so I^{-saww} am the most superior of the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Rasool^{-as}, and Ali^{-asws} Bin Abu Talib^{-asws} is my^{-saww} successor^{-asws}, the most superior of the successors^{-as}?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: فَأَنْشَدُكُمْ بِاللَّهِ، أ تَعْلَمُونَ حَيْثُ نَزَلَتْ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ)، وَ حَيْثُ نَزَلَتْ: (إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُؤْتُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ)، وَ حَيْثُ نَزَلَتْ: (وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَ لِيَحْتَسِبُ).

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Do you know when it was Revealed: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59];** and when it was Revealed: **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];** and when it was Revealed: **and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16].**

قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ! أ خَاصَّةٌ فِي بَعْضِ الْمُؤْمِنِينَ أَمْ عَامَّةٌ بِجَمِيعِهِمْ؟ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ أَنْ يُعَلِّمَهُمْ وِلَاةَ أَمْرِهِمْ وَ أَنْ يُفَسِّرَ لَهُمْ مِنَ الْوَلَايَةِ مَا فَسَّرَ لَهُمْ مِنْ صَلَاتِهِمْ وَ زَكَاةِهِمْ وَ صَوْمِهِمْ وَ حَجَّتِهِمْ،

The people said, 'O Rasool-Allah^{-saww}! Is it especially regarding some of the Momineen or the generally, all of them?' So, Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet that he^{-azwj} lets them know of the Masters^{-asws} of their affairs, and that he^{-saww} should interpret for them of the Wilayah, what he^{-saww} had interpreted for them of their Salat, and their Zakat, and their fasts, and their Hajj.

فَتَصَبَّيَ لِلنَّاسِ بِعَدِيدِ حُجْمٍ، ثُمَّ خَطَبَ فَقَالَ: أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَرْسَلَنِي بِرِسَالَةٍ ضَاقَ بِهَا صَدْرِي فَظَنَنْتُ أَنَّ النَّاسَ مُكَذِّبِي فَأَوْعَدَنِي لِأَبْلَغِهَا أَوْ لِيُعَذِّبَنِي،

So, he^{-saww} nominated me^{-asws} for the people at Ghadeer Khumm, then he^{-saww} addressed: 'O you people! Allah^{-azwj} has Sent me^{-saww} with such a Message, my^{-saww} chest is constricted by it, for I^{-saww} thought the people would belie me^{-as}. So, He^{-azwj} Threatened me^{-saww}, either I^{-saww} deliver it or He^{-azwj} would Punish me^{-saww}'.

ثُمَّ أَمَرَ فُنُودِي بِ الصَّلَاةِ جَامِعَةً ثُمَّ خَطَبَ، فَقَالَ: أَيُّهَا النَّاسُ! أ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مَوْلَايَ وَ أَنَا مَوْلَى الْمُؤْمِنِينَ، وَ أَنَا أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ؟. قَالُوا: بَلَى يَا رَسُولَ اللَّهِ.

Then he^{-saww} instructed and there was a call for the congregational Salat. Then he^{-saww} addressed. He^{-saww} said: 'O you people! Do you know that Allah^{-azwj} Mighty and Majestic is my^{-saww} Master^{-azwj}, and I^{-saww} am a master^{-saww} of the Momineen, and I^{-saww} am foremost with them than their own selves?' They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ: فَمَنْ يَا عَلِيُّ، فَمَنْتُمْ، فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ، فَقَامَ سَلْمَانُ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! وَلَا تَكُنْ دَا؟ قَالَ: وَلَا تَكُونِي، مَنْ كُنْتُ أَوْلَى بِهِ مِنْ نَفْسِهِ فَعَلَيْ أَوْلَى بِهِ مِنْ نَفْسِهِ،

He^{-saww} said: 'Stand, O Ali^{-asws}!' So, I^{-asws} stood up. He^{-saww} said: 'One whose Master^{-saww} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}, O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be inimical to the one who is inimical with him^{-asws}'. Salman^{-ra} stood up and said, 'O Rasool-Allah^{-saww}! Wilayah like what?' He^{-saww} said: 'Wilayah like my^{-saww} Wilayah. One whom I^{-saww} am foremost with than his own self, so Ali^{-asws} is foremost with him than his own self'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمْتَمْتُ عَلَيْكُمْ بِنِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا)، فَكَثَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَالَ: اللَّهُ أَكْبَرُ تَمَامَ نُبُوَّتِي وَ تَمَامَ دِينِ اللَّهِ وَ لَا يَأْتِي عَلَيَّ بَعْدِي،

Then Allah^{-azwj} Mighty and Majestic Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you. [5:3].** So, Rasool-Allah^{-saww} exclaimed Takbeer and said, 'Allah^{-azwj} is the Greatest! My^{-saww} Prophet-hood is completed and the Religion of Allah^{-azwj} is Completed (by) Wilayah of Ali^{-asws} after me^{-saww}'.

فَقَامَ أَبُو بَكْرٍ وَ عُمَرُ وَ قَالَ: يَا رَسُولَ اللَّهِ (ص)! هَذِهِ الْآيَاتُ حَاصَّةٌ فِي عَلِيٍّ؟ قَالَ: بَلَى، فِيهِ وَ فِي أَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ. قَالَ: يَا رَسُولَ اللَّهِ (ص)! تَبَيَّنْهُمْ لَنَا.

Abu Bakr and Umar stood up and said, 'O Rasool-Allah^{-saww}! Is this Verse particularly regarding Ali^{-asws}?!' He^{-saww} said: 'Yes, regarding him^{-asws} and my^{-saww} successors^{-asws} up to the Day of Qiyamah'. They said, 'O Rasool-Allah^{-saww}! Clarify them^{-asws} to us'.

قَالَ: أَحِبِّي وَ وَرِي وِ وَصِيَّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَرِي كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي، ثُمَّ ابْنِي الْحَسَنُ ثُمَّ ابْنِي الْحُسَيْنِ ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَاحِدًا بَعْدَ وَاحِدٍ، الْقُرْآنُ مَعَهُمْ وَ هُمْ مَعَ الْقُرْآنِ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ حَتَّى يَرِدُوا عَلَيَّ الْخَوْضَ،

He^{-saww} said: 'He^{-asws} is my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and my^{-saww} caliph in my^{-saww} community and guardian of every Momin and Momina after me^{-saww}. Then my^{-saww} (grand) son^{-asws} Al-Hassan^{-asws}, then my^{-saww} (grand) son^{-asws} Al-Husayn^{-asws}, then nine from the sons of Al-Husayn^{-asws}, one after another. The Quran is with them^{-asws} and they^{-asws} with the Quran. Neither will they^{-asws} separate from it nor will it separate from them^{-asws} until they returned to me^{-saww} at the Fountain'.

فَقَالُوا كُلُّهُمْ: اللَّهُمَّ نَعَمْ، قَدْ سَمِعْنَا ذَلِكَ وَ شَهِدْنَا كَمَا قُلْتَ سَوَاءً. وَ قَالَ بَعْضُهُمْ: قَدْ حَفِظْنَا جُلَّ مَا قُلْتَ وَ لَمْ نَحْفَظْ كُلَّهُ، وَ هَؤُلَاءِ الَّذِينَ حَفِظُوا أَحْيَارَنَا وَ أَفَاضَلْنَا، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: صَدَقْتُمْ، لَيْسَ كُلُّ النَّاسِ يَسْتَوِي فِي الْحِفْظِ.

All of them said, 'O Allah^{-azwj}! Yes, we have heard that, and we testify just as you^{-asws} said, same'. And one of them said, 'We have memorised most of what you^{-asws} said and did not

memorise all of it, and they, those who have memorised, are our best ones and our meritorious ones'. Ali^{-asws} said: 'You speak the truth. All the people are not equal regarding the preservation'.

أَشْهَدُكُمْ بِاللَّهِ عَزَّ وَجَلَّ مَنْ حَفِظَ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، لَمَّا قَامَ وَ أَحْبَرَ بِهِ.

I^{-asws} adjure you with Allah^{-azwj} Mighty and Majestic: 'One who has memorised that from Rasool-Allah^{-saww} should stand and inform with it'.

فَقَامَ زَيْدُ بْنُ أَرْقَمَ وَ الْبَرَاءُ بْنُ عَازِبٍ وَ أَبُو ذَرٍّ، وَ الْمِقْدَادُ، وَ عَمَّارٌ، فَقَالُوا: نَشْهَدُ لَقَدْ حَفِظْنَا قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ قَائِمٌ عَلَى الْمِنْبَرِ وَ أَنْتَ إِلَى جَنْبِهِ وَ هُوَ يَقُولُ: أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْصِبَ لَكُمْ إِمَامَكُمْ وَ الْقَائِمَ فِيكُمْ بَعْدِي وَ وَصِيَّي وَ خَلِيفَتِي وَ الَّذِي فَرَضَ اللَّهُ عَلَى الْمُؤْمِنِينَ فِي كِتَابِهِ طَاعَتَهُ وَ قَرَنَهُ بِطَاعَتِي وَ طَاعَتِي،

Zayd Bin Arqam, and Al-Bara'a Bin Aazib, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and Ammar stood up and said, 'We testify that we have memorised the words of Rasool-Allah^{-asws}, and he^{-saww} was standing upon the pulpit and you^{-asws} were by his side, and he^{-saww} said: 'O you people! Allah^{-azwj} has Commanded me^{-saww} to nominate an Imam^{-asws} for you, and the custodian among you after me^{-saww}, and my^{-saww} successor^{-asws}, and my^{-saww} caliph, and the one obedience to him^{-asws} is Obligatory upon the Momineen in His^{-azwj} Book, and is paired with obedience to Him^{-azwj} and obedience to me^{-saww}.

وَ أَمَرَكُمْ بِوَلَايَتِي، وَ إِنِّي رَاجِعْتُ رَبِّي حَشِيئَةَ طَعْنِ أَهْلِ النَّفَاقِ وَ تَكْذِيبِهِمْ فَأَوْعَدَنِي رَبِّيَ أَنْ يَلْعَنَهَا أَوْ يُعَذِّبَنِي.

And He^{-azwj} Commands with his^{-asws} Wilayah, and I^{-asws} referred to my^{-saww} Lord^{-azwj}, fearful of the taunts of people of hypocrisy, and their belying, so my^{-saww} Lord^{-azwj} Threatened me^{-saww}, either I^{-saww} deliver it or He^{-azwj} will Punish me^{-saww}.

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ أَمَرَكُمْ فِي كِتَابِهِ بِالصَّلَاةِ فَقَدْ بَيَّنَّهَا لَكُمْ وَ الرِّكَاعَ وَ الصَّوْمَ وَ الْحَجَّ فَبَيَّنَّهَا لَكُمْ وَ فَسَّرَهَا، وَ أَمَرَكُمْ بِالْوَلَايَةِ وَ إِنِّي أَشْهَدُكُمْ أَنَّهَا هَذَا خَاصَّةً وَ وَضَعَ يَدَهُ عَلَى يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ثُمَّ لِأَوْلَادِهِ مِنْ بَعْدِهِ، ثُمَّ لِأَوْلَادِهِ مِنْ بَعْدِهِمْ مِنْ وَلَدِهِمْ عَلَيْهِمُ السَّلَامُ لَا يُفَارِقُونَ الْقُرْآنَ وَ لَا يُفَارِقُهُمْ حَتَّى يَرُدُّوا عَلَيَّ الْحَوْضَ.

O you people! Allah^{-azwj} Commands you all in His^{-azwj} Book with the Salat, so I^{-saww} have explained to you, and the Zakat, and the Fasting, and the Hajj, and I^{-asws} explained these to you all and interpreted it, and He^{-azwj} Commanded you with the Wilayah and I^{-saww} keep you all as witnesses that it is for this one in particular' – and he^{-saww} placed his^{-saww} hand upon a hand of Ali^{-asws} Bin Abu Talib^{-asws} – 'Then for his^{-asws} two sons^{-asws} from after him^{-asws}, then for the successors^{-asws} from after them^{-asws} from their^{-asws} sons^{-asws}. They^{-asws} will not separated from the Quran and it will not separate from them^{-asws} until they return to me^{-saww} at the Fountain.

أَيُّهَا النَّاسُ! قَدْ بَيَّنْتُ لَكُمْ مَفْرَعَتَكُمْ بَعْدِي وَ إِمَامَكُمْ وَ دَلِيلَكُمْ وَ هَادِيَكُمْ، وَ هُوَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ، وَ هُوَ فِيكُمْ بِمَنْزِلَتِي فِيكُمْ، فَقَلِّدُوهُ دِينَكُمْ وَ أَطِيعُوهُ فِي جَمِيعِ أُمُورِكُمْ، فَإِنَّ عِنْدَهُ جَمِيعَ مَا عَلَّمَنِي اللَّهُ عَزَّ وَ جَلَّ مِنْ عِلْمِهِ وَ حِكْمَتِهِ

O you people! I^{-saww} have clarified for you your shelter from after me^{-saww}, and your Imam^{-asws}, and your pointer, and your guide, and he^{-asws} is my^{-saww} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws},

and he^{-asws} is among you at my^{-saww} status among you all. So, collar him^{-asws} are your Religion, and obey him^{-asws} in the entirety of your affairs, for with him^{-asws} is the entirety of Allah^{-azwj} Mighty and Majestic has Taught me^{-saww} from His^{-azwj} Knowledge and His^{-azwj} Wisdom.

فَسَأَلُوهُ وَ تَعَلَّمُوا مِنْهُ وَ مِنْ أَوْصِيَائِهِ بَعْدَهُ، وَ لَا تُعَلِّمُوهُمْ وَ لَا تَتَقَدَّمُوهُمْ وَ لَا تَخْلُقُوا عَنْهُمْ، فَإِنَّهُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ، وَ لَا يُزِيلُونَهُ وَ لَا يُزِيلُهُمْ ..
ثُمَّ جَلَسُوا.

So, ask him^{-asws} and learn from him^{-asws} and from his^{-asws} sucesors^{-asws} after him^{-asws}, and do not (try to) teach them nor precede them^{-asws} and do not stay behind from them^{-asws}, for they^{-asws} are with the truth and the truth is with them^{-asws}, and do not it will not decline from them^{-asws} nor will they^{-asws} decline from it” – then they sat down.

قَالَ سُلَيْمٌ: ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ! أَ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ فِي كِتَابِهِ: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً) فَجَمَعَنِي وَ فَاطِمَةَ وَ ابْنِي حَسَنًا وَ حُسَيْنًا ثُمَّ أَلْفَى عَلَيْنَا كِسَاءً وَ قَالَ: اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ لِحْمَتِي يُؤَلِّمُنِي مَا يُؤَلِّمُهُمْ، وَ يَجْرَحُنِي مَا يَجْرَحُهُمْ، فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

Suleym said, ‘Then Ali^{-asws} said: ‘O you people! Do you know that Allah^{-azwj} Mighty and Majestic Revealed in His^{-azwj} Book: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** He^{-saww} gathered me^{-asws} and (Syeda) Fatima^{-asws} and my^{-asws} two sons^{-asws} Hassan^{-asws} and Husayn^{-asws}, then he^{-saww} threw a cloak upon us^{-asws} and said: ‘O Allah^{-azwj}! They^{-asws} are People^{-asws} of my^{-saww} Household, and are my^{-saww} flesh. It pains me^{-saww} what pains them^{-asws}, and grieves me^{-saww} what grieves them^{-asws}, so Keep Away the uncleanness from them^{-asws} and purify them^{-asws} with a purification’.

فَقَالَتْ أُمُّ سَلَمَةَ: وَ أَنَا يَا رَسُولَ اللَّهِ (ص)؟. فَقَالَ: أَنْتِ إِلَى خَيْرٍ، إِنَّمَا نَزَلَتْ فِيَّ وَ فِي أُخِي عَلِيٍّ وَ فِي ابْنَيْ وَ فِي تِسْعَةٍ مِنْ وُلْدِ الْحُسَيْنِ خَاصَّةً لَيْسَ مَعَنَا أَحَدٌ غَيْرُنَا،

Umm Salama^{-ra} said, ‘And I^{-ra}, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘You^{-ra} are to the good, but rather it is Revealed regarding me^{-asws} and my^{-saww} brother^{-asws} Ali^{-asws}, and regarding my^{-saww} two (grand) sons^{-asws}, and regarding nine from the sons^{-asws} of Al-Husayn^{-asws} in particular. There isn’t anyone with us^{-asws}, other than us^{-asws}’.

فَقَالُوا كُلُّهُمْ: نَشْهَدُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْنَا بِذَلِكَ، فَسَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَدَّثَتْنَا كَمَا حَدَّثَتْنَا بِهِ أُمُّ سَلَمَةَ.

They said, all of them, ‘We testify that Umm Salama^{-ra} had narrated to us with that. So, we asked Rasool-Allah^{-saww} and he^{-saww} narrated to us just as Umm Salama^{-ra} had narrated to us with it’.

ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَ تَشُدُّكُمْ بِاللَّهِ، أَ تَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ)؟. فَقَالَ سَلْمَانُ: يَا رَسُولَ اللَّهِ! عَامَّةً هَذِهِ الْآيَةُ أَمْ خَاصَّةٌ؟. فَقَالَ: أَمَّا الْمَأْمُورُونَ فَعَامَّةُ الْمُؤْمِنِينَ أَمْرًا بِذَلِكَ، وَ أَمَّا الصَّادِقُونَ فَخَاصَّةٌ لِأَخِي عَلِيٍّ (ع) وَ أَوْصِيَائِهِ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ؟. فَقَالُوا: اللَّهُمَّ نَعَمْ.

Then he^{-asws} said: ‘I^{-asws} adjure you with Allah^{-azwj}! Do you know that Allah^{-azwj} has Revealed: **O you who believe! Fear Allah and be with the truthful ones [9:119]**?’ Salman^{-ra} said, ‘O Rasool-

Allah^{-saww}! Is this Verse general or is it special?' He^{-saww} said: 'As for the ones Commanded, it is the generality of the Momineen who have been Commanded with that, and as for the truthful ones, it is especially for for my^{-saww} brother^{-asws} Ali^{-asws} and my^{-saww} succesors^{-asws} after him^{-asws} up to the Day of Qiyamah?' They said, 'O Allah^{-azwj}, yes'.

قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ، أ تَعْلَمُونَ أَيُّ فُلْتُمْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي غَزْوَةِ تَبُوكَ: وَ لَمْ خَلَفْتُمْ مَعَ السِّبَاءِ وَ الصِّبْيَانِ؟. فَقَالَ: إِنَّ الْمَدِينَةَ لَا تَصْلُحُ إِلَّا لِي أَوْ لِي بَكَ، وَ أَنْتَ مَعِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Do you know that I^{-asws} said to Rasool-Allah^{-saww} during the military expedition of Tabuk: 'And why are you^{-saww} leaving me^{-asws} behind with the women and the children?' He^{-saww} said: 'Al-Medina cannot be correct except by me^{-saww} or by you^{-asws}, and you^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there will be no Prophet^{-as} after me^{-saww}?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: فَأَنْشِدُكُمْ بِاللَّهِ، أ تَعْلَمُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ فِي سُورَةِ الْحَجِّ: (يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ). إِلَى آخِرِ السُّورَةِ؟

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Do you know that Allah^{-azwj} Mighty and Majestic Revealed in Surah Al Hajj: **O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77]** – up to the end of the Chapter?'

فَقَامَ سَلْمَانُ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ هَؤُلَاءِ الَّذِينَ أَنْتَ عَلَيْهِمْ شَهِيدٌ وَ هُمْ شُهَدَاءُ عَلَى النَّاسِ، الَّذِينَ اجْتَبَاهُمُ اللَّهُ وَ لَمْ يَجْعَلْ عَلَيْهِمْ فِي الدِّينِ مِنْ حَرْجٍ مِثْلَ أَبِيهِمْ إِبْرَاهِيمَ؟.

Salman^{-ra} stood and said, 'O Rasool-Allah^{-saww}! Who are they, those you are a witness upon them and they are witnesses upon the people, those whom Allah^{-azwj} has Chosen them and did not Make any blame upon them in the Religion, a nation of their father Ibrahim^{-as}?'

قَالَ: عَنِّي بِذَلِكَ ثَلَاثَةَ عَشَرَ رَجُلًا خَاصَّةً دُونَ هَذِهِ الْأُمَّةِ، فَقَالَ سَلْمَانُ: بَيْنَهُمْ لَنَا يَا رَسُولَ اللَّهِ؟. فَقَالَ: أَنَا وَ أَحِبِّي عَلِيٌّ وَ أَحَدَ عَشَرَ مِنْ وُلْدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-saww} said: 'It means thirteen men in particular by that, besides this community'. Salman said, 'Can you clarify them to us, O Rasool-Allah^{-saww}?' He^{-saww} said: 'I^{-saww}, and my^{-saww} brother^{-asws} Ali^{-asws}, and eleven from my^{-saww} sons^{-asws}?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَنْشِدُكُمْ بِاللَّهِ، أ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَامَ خَطِيبًا وَ لَمْ يَخْطُبْ بَعْدَ ذَلِكَ-، فَقَالَ: أَيُّهَا النَّاسُ! إِنِّي نَارِكُ فِيكُمْ التَّقْلِينَ كِتَابَ اللَّهِ وَ عَثْرَتِي أَهْلَ بَيْتِي فْتَمَسَّكُوا بِمَا لَا تَصِلُوا، فَإِنَّ اللَّطِيفَ الْحَبِيرَ أَحْبَبْتَنِي وَ عَهَدَ إِلَيَّ أَهْمًا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ،

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Do you know that Rasool-Allah^{-saww} stood to address and did not address afer that, he^{-saww} said: 'O you people! I^{-saww} am leaving behind among you the two weight things – Book of Allah^{-azwj} and my^{-saww} family, People^{-asws} of my^{-saww} Household, so adhere with them both, you will not go astray, for the Subtle, the Informed has Informed me^{-saww} and Paced to me^{-saww}, they will never separate until they return to my^{-saww} Fountain'.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ شَبِيهُ الْمُغْضَبِ -، فَقَالَ: يَا رَسُولَ اللَّهِ! أَكُلُّ أَهْلِ بَيْتِكَ؟! فَقَالَ: لَا، وَ لَكِنَّ أَوْصِيَاءِي مِنْهُمْ، أَوْلَهُمْ عَلَيَّ أَخِي وَ وَزِيرِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَليُّ كُلِّ مُؤْمِنٍ بَعْدِي، هُوَ أَوْلَهُمْ، ثُمَّ ابْنِي الْحَسَنُ، ثُمَّ ابْنِي الْحُسَيْنِ، ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ وَاحِدٌ بَعْدَ وَاحِدٍ حَتَّى يَرُدُّوا عَلَيَّ الْخَوْضَ

Umar Bin Al-Khattab said, and he was resembling the anger, he said, ‘O Rasool-Allah^{-sawww}! Is it for all people of your^{-sawww} Household?’ He^{-sawww} said: ‘No, but my^{-sawww} succesors^{-asws} from them, the first of them being my^{-asws} brother^{-asws}, and my^{-asws} Vizier, and my^{-sawww} caliph in my^{-sawww} community, and guardian of every Momin after me^{-sawww}. He^{-asws} is their^{-asws} first of them^{-asws}, then my^{-sawww} (grand) son^{-asws} Al-Hassan^{-asws}, then my^{-sawww} son^{-asws} Al-Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws}, one after another, until they^{-asws} return to me^{-sawww} at the Fountain.

شَهَادَةُ اللَّهِ فِي أَرْضِهِ وَ مُحَجَّجُهُ عَلَى خَلْقِهِ، وَ حُرَّانُ عِلْمِهِ، وَ مَعَادُنُ حِكْمَتِهِ، مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ، وَ مَنْ عَصَاهُمْ فَقَدَعَصَى اللَّهَ. فَقَالُوا كُلُّهُمْ: نَشْهَدُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ ذَلِكَ ...

They^{-asws} are witnessed of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Divine Authorities upon His^{-azwj} creatures, and treasurers of His^{-azwj} Knowledge, and mine of His^{-azwj} Wisdom. One who obeys them^{-asws} obeys Allah^{-azwj}, and one who disobeys them^{-asws} so he has disobeyed Allah^{-azwj}. They all said, ‘We testify that Rasool-Allah^{-sawww} said that’.

ثُمَّ تَمَادَى بَعْلِي عَلَيْهِ السَّلَامُ السُّؤَالُ: فَمَا تَرَكَ شَيْئاً إِلَّا نَاشَدَهُمُ اللَّهَ فِيهِ وَ سَأَلَهُمْ عَنْهُ حَتَّى أَتَى عَلَى آخِرِ مَنَاقِبِهِ وَ مَا قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، كُلَّ ذَلِكَ يُصَدِّقُونَهُ وَ يَشْهَدُونَ أَنَّهُ حَقٌّ، ثُمَّ قَالَ حِينَ فَرَغَ: اللَّهُمَّ اشْهَدْ عَلَيْهِمْ.

Then the questioning continued with Ali^{-asws}, and he^{-asws} did not leave anything except he^{-asws} adjured them with Allah^{-azwj} in it and asked them about it until he^{-asws} came to the last of his merits and what Rasool-Allah^{-sawww} had said to (and for) him^{-asws}, during all that they were ratifying him and testifying that it was true. Then he^{-asws} said: ‘O Allah^{-azwj}! Be Witness upon them’.

وَ قَالُوا: اللَّهُمَّ اشْهَدْنَا أَنَّا لَمْ نَقُلْ إِلَّا مَا سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَا حَدَّثَنَا مِنْ نَبِيِّ بِهِ مِنْ هَؤُلَاءِ وَ غَيْرِهِمْ أَنَّهُمْ سَمِعُوهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And they said, ‘O Allah^{-azwj}! Be Witness, we do not say except what we have heard it from Rasool-Allah^{-sawww} and what we were narrated to by the one we trust with from those and other, they heard it from Rasool-Allah^{-sawww}’.

قَالَ: أَ تَقْرُونَ بَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: مَنْ زَعَمَ أَنَّهُ جُبِّي وَ يُبْعِضُ عَلَيَّ فَقَدْ كَذَّبَ وَ لَيْسَ جُبِّي؟! وَ وَضَعَ يَدَهُ عَلَى رَأْسِي، فَقَالَ لَهُ قَائِلٌ: كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ (ص)؟.

He^{-asws} said: ‘Do you acknowledge that Rasool-Allah^{-sawww} said: ‘One who claims that he loves me^{-sawww} but hates Ali^{-asws}, is lying and he doesn’t love me^{-sawww}?’ – and he^{-sawww} placed his^{-sawww} hand upon my^{-asws} head. A speaker said to him^{-sawww}, ‘How is that so, O Rasool-Allah^{-sawww}?’

قَالَ: لِأَنَّهُ مَيِّ وَ أَنَا مِنْهُ، وَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ، وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ.

He^{-saww} said: 'Because he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}, and one who loves him^{-asws} so he has loved me^{-saww}, and one who loves me^{-saww} so he has loves Allah^{-azwj}, and one who hates him^{-asws} so he has hated me^{-saww}, and one who hates me^{-saww} so he has hated Allah^{-azwj}'.

قَالَ: نَحْوُ مِنْ عِشْرِينَ رَجُلًا مِنْ أَقَابِلِ الْحَيِّينَ: اللَّهُمَّ نَعَمْ. وَ سَكَتَ بَقِيَّتَهُمْ.

He (Suleym) said, 'Approximately twenty men from the distinguished tribes said, 'O Allah^{-azwj}, yes!' And the rest of them were silent.

فَقَالَ لِلْسُّكُوتِ: مَا لَكُمْ سَكَتُكُمْ؟! قَالُوا: هَؤُلَاءِ الَّذِينَ شَهِدُوا عِنْدَنَا ثِقَاتٌ فِي قَوْلِهِمْ وَ فَضْلِهِمْ وَ سَابِقَتِهِمْ، قَالُوا: اللَّهُمَّ اشْهَدْ عَلَيْنَهُمْ.

He^{-asws} said to the silent ones: 'What is the matter you are silent?' They said, 'These ones who have testified in our presence are from the trustworthy ones in their words, and their merits and their precedence'. They said, 'O Allah^{-azwj}, be Witness upon them!'

فَقَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَ كَانَ يُقَالُ لَهُ دَاهِيَةُ قُرَيْشٍ -: فَكَيْفَ تَصْنَعُ بِمَا ادَّعَى أَبُو بَكْرٍ وَ أَصْحَابُهُ الَّذِينَ صَدَّقُوهُ وَ شَهِدُوا عَلَى مَقَالَتِهِ يَوْمَ اتَّوَهُ بِكَ تُقَادُوا وَ فِي عُنُقِكَ حَبْلٌ، فَقَالُوا لَكَ: بَايِعْ، فَأَحْتَجَجْتَ بِمَا أَحْتَجَجْتَ بِهِ فَصَدَّقُوكَ جَمِيعًا. ثُمَّ ادَّعَى أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ إِلَيْهِ يَقُولُ: أَبِي اللَّهُ أَنَّنَّ يَجْمَعُ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَ الْخِلَافَةَ، فَصَدَّقَهُ بِذَلِكَ عُمَرُ وَ أَبُو عُبَيْدَةَ وَ سَالِمٌ وَ مُعَاذُ بْنُ جَبَلٍ،

Talha Bin Ubeydullah said, and he was called 'Dahiyat Qureysh' (cunning one of Qureysh), 'How will you deal with what Abu Bakr and his companions claimed, those who ratified him and testified upon his words on the day they came to him with you^{-asws} bound and in your^{-asws} neck was a rope. They said to you^{-asws}, 'Pledge allegiance!' You^{-asws} argued with what you had argued with, and they all ratified you^{-asws}. Then he (Abu Bakr) claimed that he had heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} has Refused to Gather for us^{-asws}, People^{-asws} of the Household, the Prophet-hood and the caliphate'. Umar ratified him with that, and (so did) Abu Ubeyda, and Saalim, and Muaz Bin Jabal'.

ثُمَّ قَالَ طَلْحَةُ: كُلُّ الَّذِي قُلْتِ وَ ادَّعَيْتِ وَ أَحْتَجَجْتَ بِهِ مِنَ السَّابِقَةِ وَ الْفَضْلِ حَقٌّ يُقَرُّ بِهِ وَ نَعْرِفُهُ. فَأَمَّا الْخِلَافَةُ فَقَدْ شَهِدَ أَوْلِيَاكَ الْأَرْبَعَةَ بِمَا سَمِعْتَ.

Then Talha said, 'All that which you^{-asws} said and claimed and argued with from the precedence and the merits, is true. We acknowledge with it and recognise it. As for the caliphate, those four have testified with what you^{-asws} heard'.

فَقَامَ عَلِيٌّ عَلَيْهِ السَّلَامُ عِنْدَ ذَلِكَ وَ عَضِبَ مِنْ مَقَالَتِهِ فَأَخْرَجَ شَيْئًا قَدْ كَانَ يَكْتُمُهُ، وَ فَسَّرَ شَيْئًا قَالَهُ يَوْمَ مَاتَ عُمَرُ لَمْ يَدْرِ مَا عَنَى بِهِ، فَأَقْبَلَ عَلَى طَلْحَةَ وَ النَّاسُ يَسْمَعُونَ، فَقَالَ: أَمَا وَ اللَّهُ يَا طَلْحَةُ مَا صَحِيْفَةُ أَلْفَى اللَّهِ بِهَا يَوْمَ الْقِيَامَةِ أَحَبُّ إِلَيَّ مِنْ صَحِيْفَةِ الْأَرْبَعَةِ،

Ali^{-asws} said at that, and he^{-asws} was angered from his talk, and he^{-asws} brought out something which he^{-asws} had concealed, and he^{-asws} had interpreted something he^{-asws} had said on the day Umar had died, it is not known what he^{-asws} had meant by it. He^{-asws} faced towards Talha and the people were listening. He^{-asws} said: 'But, by Allah^{-azwj}, O Talha! There is no parchment more beloved to me^{-asws} when I^{-asws} meet Allah^{-azwj} with it than the parchment (agreement) of the four.

هؤلاء الخمسة الذين تعاهدوا و تعاهدوا على الوفاء بما في الكعبة في حجة الوداع إن قتل الله محمداً أو توفاه أو يتوارزوا علي و يتظاهروا فلا تصل إلي الحِلَافَةَ،

Those five are the ones who had formed a pact and agreed upon being loyal with it in the Kabah during the farewell Hajj that if Allah^{-azwj} were to Kill Muhammad^{-saww} or Cause him^{-saww} to die, they would support each other against me^{-asws} and back each other, so that the caliphate will not arrive to me^{-asws}.

و الدليل و الله على باطل ما شهدوا و ما قلت يا طلحة قول نبي الله يوم غدِيرِ حَمِّ: مَنْ كُنْتُ أَوْلَى بِهِ مِنْ نَفْسِهِ فَعَلِيٌّ أَوْلَى بِهِ مِنْ نَفْسِهِ، فَكَيْفَ أَكُونُ أَوْلَى بِهِمْ مِنْ أَنْفُسِهِمْ وَ هُمْ أَمْرَاءُ عَلِيٍّ وَ حُكَّامٌ؟!

And by Allah^{-azwj}, the evidence upon the falsity of what they had testified and what you said, O Talha, are the words of the Prophet^{-saww} of Allah^{-azwj} on the day of Ghadeer Khumm: 'One I^{-saww} was foremost with than his own self, so Ali^{-asws} is foremost with than his own self'. So, how can I^{-asws} be foremost with them than their own selves and they are the rulers over me^{-asws} and deciders?!

و قول رسول الله صَلَّى اللهُ عَلَيْهِ وَ آلِهِ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى غَيْرِ النَّبِيِّ، فَلَوْ كَانَ مَعَ النَّبِيِّ غَيْرَهَا لَأَسْتَنَّاهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ،

And the words of Rasool-Allah^{-saww}: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, apart from the Prophet-hood', so if there was anything other with the Prophet-hood, Rasool-Allah^{-saww} would have excluded it (as well).

و قوله: إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ كِتَابَ اللهِ وَ عِتْرَتِي لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا لَا تَتَقَدَّمُوهُمْ وَ لَا تَخَلُّفُوا عَنْهُمْ، وَ لَا تَعْلِمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ، أَ فَيَنْبَغِي أَنْ يَكُونَ الْخُلَيْفَةُ عَلَى الْأُمَّةِ إِلَّا أَعْلَمَهُمْ بِكِتَابِ اللهِ وَ سُنَّةِ نَبِيِّهِ،

And his^{-saww} words: 'I^{-saww} am leaving behind among you all the Book of Allah^{-azwj} and my^{-saww} family. You will never stray for as long as you adhere with these two. Neither go ahead of them^{-asws} nor stay behind from them, and do not (try to) teach them^{-asws} for they^{-asws} are more knowledgeable than you are'. Is it befitting that the caliph upon the community can be anyone except their most knowledgeable with the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}?'

و قد قال الله عزَّ وَ جلَّ: (أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ) ، وَ قَالَ: (وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ) ، وَ قَالَ: (اِثْنَيْنِ بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ آثَارَةٍ مِنْ عِلْمٍ) ،

And Allah^{-azwj} Mighty and Majestic Said: ***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]; and Said: ***and has Increased him abundantly in knowledge and physique; [2:247]; Come to me with a Book from before this or traces of knowledge, if you were truthful'*** [46:4].

وَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: مَا وَلَّتْ أُمَّةٌ قَطُّ أَمْرَهَا رَجُلًا وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ يَدْهَبُ أَمْرُهُمْ سَفَالًا حَتَّى يَرْتَجِعُوا إِلَى مَا تَرَكُوا،

And Rasool-Allah^{-saww} said: 'No community has even made in charge of its affairs to a man, and among them is one who is more knowledgeable than him, except their affairs will not cease to go lower until they return to what they had neglected'.

فَأَمَّا الْوَلَايَةُ فَهِيَ غَيْرُ الْإِمَارَةِ، وَالدَّلِيلُ عَلَى كَذِبِهِمْ وَبَاطِلِهِمْ وَأُجُورِهِمْ أَهْمٌ سَلَّمُوا عَلَيَّ بِإِمَارَةِ الْمُؤْمِنِينَ بِأَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ مِنْ الْحُجَّةِ عَلَيْهِمْ وَعَلَيْكَ خَاصَّةً وَعَلَى هَذَا مَعَكَ يَعْني الرَّبِيبُ وَعَلَى الْأُمَّةِ رَاسًا، وَعَلَى هَذَا سَعْدٌ وَابْنُ عَوْفٍ وَخَلِيفَتُكَ هَذَا الْقَائِمُ يَعْني عُثْمَانَ

As for the Wilayah, so it is other than the government, and the evidence upon their lies and their falsities and their immoralities is, they had greeted unto me^{-asws} as 'Amir Al-Momineen', by the orders of Rasool-Allah^{-saww}, and of the proof upon them and upon you in particular, and upon this one with you, meaning Al-Zubeyr, and upon the community in general, and upon this Sa'ad, and Ibn Awf, and upon this standing caliph of yours, meaning Usman.

فَإِنَّمَا مَعْشَرَ الشُّورَى السَّبْتَةَ أَحْبَبْنَا كُلَّنَا إِنْ جَعَلَنِي عُمَرُ بْنُ الْخَطَّابِ فِي الشُّورَى إِنْ كَانَ قَدْ صَدَقَ هُوَ وَأَصْحَابُهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، أَ جَعَلْنَا شُورَى فِي الْخِلَافَةِ أَوْ فِي غَيْرِهَا؟ فَإِنْ رَعَيْتُمْ أَنَّهُ جَعَلَهَا شُورَى فِي غَيْرِ الْإِمَارَةِ فَلَيْسَ لِعُثْمَانَ إِمَارَةٌ، وَإِنَّمَا أَمَرْنَا أَنْ نَتَشَاوَرَ فِي غَيْرِهَا،

We, the group of consultation council are six living ones. All of us know that Umar Bin Al-Khattab made me^{-asws} to be in the consultation council, if he had been truthful, he and his companion, upon Rasool-Allah^{-saww}, would he have made us as in consultation council regarding the caliphate or regarding anything else? If you claim that he made it a consultation regarding other than the government, so the government (then) is not for Usman, and rather he had instructed us that we consult regarding other than it.

وَ إِنْ كَانَتْ الشُّورَى فِيهَا فَلِمَ أَدْخَلَنِي فِيكُمْ، فَهَلَّا أَخْرَجَنِي وَقَدْ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخْرَجَ أَهْلَ بَيْتِهِ مِنَ الْخِلَافَةِ، وَ أَحْبَبَ أَنَّهُ لَيْسَ لَهُمْ فِيهَا نَصِيبٌ؟!.

And if the consultation was regarding it (caliphate), then why did he include me^{-asws} among you (five)? Why didn't he not exclude me^{-asws}, and he had said that Rasool-Allah^{-saww} had excluded People^{-asws} of his^{-saww} Household from the caliphate and had informed that there would be no share for them^{-asws} in it?

وَلَمْ قَالَ عُمَرُ حِينَ دَعَانَا رَجُلًا رَجُلًا، فَقَالَ لِعَبْدِ اللَّهِ ابْنِهِ وَ هَا هُوَ إِذَا أَنْشُدَكَ بِاللَّهِ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ! مَا قَالَ لَكَ حِينَ خَرَجْتَ؟. قَالَ: أَمَا إِذَا نَاشَدْتَنِي بِاللَّهِ، فَإِنَّهُ قَالَ: إِنْ يَتَّبِعُوا أَصْلَحَ فَرِيضٍ لِحَمَلِهِمْ عَلَى الْمَحْجَةِ الْبَيْضَاءِ وَأَقَامَهُمْ عَلَى كِتَابِ رَبِّهِمْ وَ سُنَّةِ نَبِيِّهِمْ.

And why did Umar say when he called us, man by man, he said to Abdullah his son, and here he is over here, I adjure you with Allah^{-azwj}, O Abdullah Bin Umar! What did he say to you when you went out?' He said, 'But when you are adjuring me with Allah^{-azwj}, he said, 'If they were to follow the short-haired one of Qureysh, he^{-asws} would carry them upon the clear arguments and stand them upon the Book of their Lord^{-azwj} and Sunnah of their Prophet^{-saww}'.

قَالَ: يَا ابْنَ عُمَرَ! مَا قُلْتَ لَهُ عِنْدَ ذَلِكَ؟. قَالَ: قُلْتُ لَهُ: فَمَا يَمْنَعُكَ أَنْ تَسْتَخْلِفَهُ؟. قَالَ: وَ مَا رَدَّ عَلَيْكَ؟. قَالَ: رَدَّ عَلَيَّ شَيْئًا أَكْتُمُهُ.

He^{-asws} said: 'What did you say to him at that?' He said, 'I said to him, 'What prevents you from making him^{-asws} the caliph?' He^{-asws} said: 'And what did he respond to you with?' He said, 'He responded something to me, I concealed it'.

قَالَ عَلَيْهِ السَّلَامُ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ أَخْبَرَنِي بِهِ فِي حَيَاتِهِ: ثُمَّ أَخْبَرَنِي بِهِ لَيْلَةَ مَاتَ أَبُوكَ فِي مَنَامِي، وَ مَنْ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي نَوْمِهِ فَقَدْ رَأَاهُ فِي يَقَظَتِهِ.

He^{-asws} said: 'But, Rasool-Allah^{-saww} had already informed me^{-asws} with it during his^{-saww} lifetime. Then he^{-saww} informed me^{-asws} with it during the night in which your father died, in my^{-asws} dream, and one who sees Rasool-Allah^{-saww} in his dream, so he has seen him^{-saww} in his wakefulness'.

قَالَ: فَمَا أَخْبَرَكُ؟ قَالَ عَلَيْهِ السَّلَامُ: فَأَنْشُدُكَ بِاللَّهِ يَا ابْنَ عُمَرَ! لَوْ أَنَّ أَخْبَرْتُكَ بِهِ لَتَصَدَّقَنِي؟ قَالَ: إِذَا أَسْكُتَ. قَالَ: فَإِنَّهُ قَالَ لَكَ حِينَ قُلْتَ لَهُ: فَمَا يَمْنَعُكَ أَنْ تَسْخَلِفَهُ؟ قَالَ: الصَّحِيفَةُ الَّتِي كَتَبْنَاهَا بَيْنَنَا وَ الْعَهْدُ فِي الْكَعْبَةِ،

He said, 'So what did he^{-saww} inform you?' He^{-asws} said: 'I adjure you with Allah^{-azwj}, O Ibn Umar! If I were to inform you with it, will you ratify?' He said, 'Then I would be silent'. He^{-asws} said: 'He (Umar) said to you when you said, to him, 'What prevent you from making him^{-asws} the caliph?' He said, 'The parchment (agreement) which we had written between us, and the pact in the Kabah'.

فَسَكَتَ ابْنُ عُمَرَ وَ قَالَ: أَسْأَلُكَ بِحَقِّ رَسُولِ اللَّهِ (ص) لَمْ سَكَتَ عَنِّي.

Ibn Umar was silent, and he^{-asws} said: 'I^{-asws} ask you by the right of Rasool-Allah^{-azwj}, why are you silent from me^{-asws}?'

قَالَ سُلَيْمٌ: فَرَأَيْتُ ابْنَ عُمَرَ فِي ذَلِكَ الْمَجْلِسِ حَتَفَتْهُ الْعُرَّةُ وَ عَيْنَاهُ تَسِيلَانِ، وَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى طَلْحَةَ وَ الزُّبَيْرِ وَ ابْنِ عَوْفٍ وَ سَعْدٍ، فَقَالَ: وَ اللَّهُ لَئِنْ كَانَ أَوْلَيْكَ الْحُمْسَةُ أَوْ الْأَرْبَعَةُ كَذَبُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا يَحِلُّ لَكُمْ وَلَا يَتِيَهُمْ، وَ إِنْ كَانُوا صَدَقُوا مَا حَلَّ لَكُمْ أَيُّهَا الْحُمْسَةُ أَنْ تُدْخِلُونِي مَعَكُمْ فِي الشُّورَى، لِأَنَّ إِدْخَالَكُمْ إِلَيَّ فِيهَا خِلَافٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ رَدٌّ عَلَيْهِ،

Suleym (the narrator) said, 'I saw Ibn Umar in that gathering, the anger had choked him and his eyes were flowing (with tears), and Amir Al-Momineen Ali^{-asws} turned towards Talha and Al-Zubeyr and Ibn Awf and Sa'ad, and said: 'By Allah^{-azwj}! If those five of (which) the four had lied upon Rasool-Allah^{-saww}, their governance would not be Permissible for you all, and if they were truthful, it would not be Permissible for you, O you five, that you include me^{-asws} to be with you in the consultation, because your including me^{-asws} in it is in opposition to Rasool-Allah^{-saww} (according to you), and a rebuttal against him^{-saww}'.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: أَخْبَرُونِي عَنْ مَنْزِلَتِي فِيكُمْ وَ مَا تَعْرِفُونِي بِهِ، أَمْ صَادِقٌ أَنَا فِيكُمْ أَمْ كَاذِبٌ؟! قَالُوا: بَلْ صَدِيقٌ صَادِقٌ، وَ اللَّهُ مَا عَلِمْنَاكَ كَذَبْتَ كَذِبَةً قَطُّ فِي جَاهِلِيَّةٍ وَ لَا إِسْلَامٍ.

Then he faced towards the people and said: 'Inform me^{-asws} about my^{-asws} status among you, and what do you recognise with it. Am I^{-asws} a truthful one among you or a liar?!' They said, 'But, you are a truthful, a truthful! By Allah^{-azwj}, we do not know you^{-asws} to have lied a lie at all, neither during the pre-Islamic period nor Islam'.

قَالَ: فَوَ اللَّهُ الَّذِي أَكْرَمَنَا أَهْلَ الْبَيْتِ بِالنَّبُوَّةِ وَ جَعَلَ مِنَّا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَكْرَمَنَا بَعْدَهُ بِأَنْ جَعَلَنَا أَيْمَةَ الْمُؤْمِنِينَ لَا يَبْلُغُ عَنْهُ غَيْرَنَا، وَ لَا تَصْلُحُ الْإِيمَانَةُ وَ الْحِلَافَةُ إِلَّا فِيْنَا، وَ لَمْ يَجْعَلْ لِأَحَدٍ مِنَ النَّاسِ فِيهَا مَعَنَا أَهْلَ الْبَيْتِ نَصِيبًا وَ لَا حَقًّا،

He^{-asws} said: 'By Allah^{-azwj}, the One^{-azwj} Who Honoured us^{-asws}, People^{-asws} of the Household with the Prophet-hood, and Made Muhammad^{-saww} to be from us^{-asws}, and Honoured us^{-asws} after him^{-saww} by making us^{-asws} as Imams^{-asws} of the Momineen, the others cannot reach it, nor is the Imamate and the caliphate except in us^{-asws}, and He^{-azwj} did not Make a share to be for anyone from the people in it along with us^{-asws} People^{-asws} of the Household, nor any right.

أَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَخَاتَمَ النَّبِيِّينَ وَ لَيْسَ بَعْدَهُ نَبِيٌّ وَ لَا رَسُولٌ، حَتَّمْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْأَنْبِيَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَ جَعَلَنَا مِنْ بَعْدِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ خُلَفَاءَ فِي أَرْضِهِ وَ شُهَدَاءَ عَلَى خَلْقِهِ، وَ فَرَضَ طَاعَتَنَا فِي كِتَابِهِ، وَ قَرَنَنَا بِنَفْسِهِ فِي كِتَابِهِ الْمُنَزَّلِ وَ بَيَّنَّهُ فِي غَيْرِ آيَةٍ مِنَ الْقُرْآنِ،

As for Rasool-Allah^{-saww}, he^{-saww} is seal of the Prophets^{-as} and there will neither be a Prophet^{-as} after him^{-saww}, nor any Rasool^{-as}. The Prophets^{-as} are ended with Rasool-Allah^{-saww} up to the Day of Qiyamah. And He^{-azwj} Made us^{-asws}, from after Muhammad^{-saww}, to be caliphs in His^{-azwj} earth, and witnessed upon His^{-azwj} creatures, and He^{-azwj} Obligated obedience to us^{-asws} in His^{-azwj} book, and Assigned us^{-asws} (as Wali) with Himself^{-azwj} in His^{-azwj} Revealed Book, and Explained it from other Verses from the Quran.

وَ اللَّهُ عَزَّ وَ جَلَّ جَعَلَ مُحَمَّدًا نَبِيًّا وَ جَعَلَنَا خُلَفَاءَ مِنْ بَعْدِهِ فِي خَلْقِهِ وَ شُهَدَاءَ عَلَى خَلْقِهِ، وَ فَرَضَ طَاعَتَنَا فِي كِتَابِهِ وَ قَرَنَنَا بِنَفْسِهِ فِي كِتَابِهِ الْمُنَزَّلِ.

And Allah^{-azwj} Mighty and Majestic Made Muhammad^{-saww} a Prophet^{-saww} and made us^{-asws} caliphs from after him^{-saww} among His^{-azwj} creatures, and witnesses upon His^{-azwj} creatures, and Obligated obedience to us^{-asws} in His^{-azwj} Book, and Paired us^{-asws} with Himself^{-azwj} in His^{-azwj} Revealed Book.

ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ يُبَلِّغَ ذَلِكَ أُمَّتَهُ فَبَلَّغَهُمْ كَمَا أَمَرَهُ اللَّهُ .. فَأَيُّهُمَا أَحَقُّ بِمَجْلِسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَكَانِهِ، وَ قَدْ سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ بَعَثَنِي بِرَاءَةً، فَقَالَ: لَا يُبَلِّغُ عَنِّي إِلَّا رَجُلٌ مِنِّي،

Then Allah^{-azwj} Blessed and Exalted Commanded His^{-azwj} Prophet^{-saww} to deliver that to his^{-saww} community. So, he delivered to them just as Allah^{-azwj} had Commanded him^{-saww}. Which of the two is more rightful with the seat of Rasool-Allah^{-saww} and his^{-saww} position, and you have heard Rasool-Allah^{-saww} when he^{-saww} sent me^{-asws} with (Surah) Bara'at. He^{-saww} said: 'No one will deliver on my^{-saww} behalf except a man from me^{-saww}'.

أُنشِدْكُمْ بِاللَّهِ، أَسَمِعْتُمْ ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ آلِهِ حِينَ بَعَثْتَك بِرَاءَةً.

I^{-asws} adjure you with Allah^{-azwj}! Did you hear that from Rasool-Allah^{-saww}? They said, 'O Allah^{-azwj}, yes. We have heard that from Rasool-Allah^{-saww} when he^{-saww} sent you^{-asws} with (Surah) Bara'at'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا يَصْلُحُ لِصَاحِبِكُمْ أَنْ يُبَلِّغَ عَنْهُ صَاحِفَةً قَدَرُ أَرْبَعِ أَصَابِعَ، وَ إِنَّهُ لَا يَصْلُحُ أَنْ يَكُونَ الْمُبَلِّغُ عَنْهُ غَيْرِي، فَأَيُّهُمَا أَحَقُّ بِمَجْلِسِهِ وَ مَكَانِهِ الَّذِي سُمِّيَ بِحَاصَتِهِ أَنَّهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْ مَنْ حَضَرَ مَجْلِسَهُ مِنَ الْأُمَّةِ-!؟.

Amir Al-Momineen^{-asws} said: 'It is not correct for your companion (Abu Bakr) that he delivers on his^{-saww} behalf a book of a measurement of four pages, and nobody is correct for becoming

the deliverer on his^{-saww} behalf apart from me^{-asws}, so which of the two is more rightful with his^{-saww} seat and his^{-saww} position which he^{-saww} had defined with its specialisation that he would be from Rasool-Allah^{-azwj}, or the one who is present in his^{-saww} gathering?!

فَقَالَ طَلْحَةُ: قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَصَبِرْنَا لَنَا كَيْفَ لَا يَصْلُحُ لِأَحَدٍ أَنْ يُبَلِّغَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ غَيْرَهُ؟، وَ لَقَدْ قَالَ لَنَا وَ لِسَائِرِ النَّاسِ: لِيُبَلِّغِ الشَّاهِدُ الْغَائِبِ،

Talha said, 'We have heard that from Rasool-Allah^{-saww}, but explain to us how come is it not correct for anyone to deliver on behalf of Rasool-Allah^{-saww} apart from you^{-asws}? And he^{-saww} had said to the rest of us: 'Let the one present deliver to the absentee'.

فَقَالَ - بَعْرِفَةَ فِي حَجَّةِ الْوَدَاعِ -: نَصَّرَ (نَصَرَ) اللَّهُ امْرَأً سَمِعَ مَقَالِي ثُمَّ بَلَّغَهَا غَيْرَهُ، فَرُبَّ حَامِلٍ فِعْهُ لَا فِئْتَهُ لَهُ، وَ رَبُّ حَامِلٍ فِعْهُ إِلَى مَنْ هُوَ أَقْبَهُ مِنْهُ،

He^{-asws} said: 'At Arafaat during the farewell Hajj. Allah^{-azwj} Helps a person who hears my^{-asws} words, then delivers it to others. Sometimes a bearer of an understanding has not understanding for himself, and sometimes a bearer of understanding delivers to the one who is more understanding than him.

ثَلَاثٌ لَا يُعْلَمُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ عَزَّ وَ جَلَّ، وَ السَّمْعُ وَ الطَّاعَةُ وَ الْمُنَاصَحَةُ لِوَلَاةِ الْأَمْرِ وَ لِرُؤُومِ جَمَاعَتِهِمْ، فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمْ، وَ قَالَ فِي غَيْرِ مَوْطِنٍ: لِيُبَلِّغِ الشَّاهِدُ الْغَائِبِ.

Three will have not deceit upon these – a heart of a Muslim being sincere of the deed for Allah^{-azwj} Mighty and Majestic, and the listening and obeying and the advising to the Master^{-asws} of the command, and necessitating their group, for if their call surrounds them from their behind. And he^{-saww} said in another pace: 'Let the one present deliver to the absentee'.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّ الَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَوْمَ غَدِيرِ حُمٍّ وَ يَوْمَ عَرَفَةَ فِي حَجَّةِ الْوَدَاعِ وَ يَوْمَ قُبُصَ فِي آخِرِ حُطْبَةِ حُطْبَتِهَا حِينَ قَالَ: إِنِّي قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِمَا: كِتَابَ اللَّهِ تَعَالَى وَ أَهْلَ بَيْتِي، فَإِنَّ اللَّطِيفَ الْخَبِيرَ قَدْ عَاهَدَ إِلَيَّ أَهْمَا لَا يَنْفَرَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ كَهَاتَيْنِ الْإِصْبَعَيْنِ،

Ali^{-asws} said: 'That which Rasool-Allah^{-saww} said on the day of Ghadeer, and day of Arafaat during the farewell Hajj, and on the day he^{-saww} passed away in the last address he^{-saww} had addressed when he^{-saww} said: 'I^{-saww} am leaving behind among you all two matters. You will never stray for as long as you adhere with these two – Book of Allah^{-azwj} the Exalted and People^{-asws} of my^{-saww} Household, for the Subtle, the Informed has Pacted to me^{-saww} that these two will not separate until they return to me^{-saww} at the Fountain like these two fingers.

أَلَا إِنَّ أَحَدَهُمَا فُؤَادُ الْآخَرِ فَتَمَسَّكُوا بِمَا لَا تَضِلُّوا وَ لَا تَرْتَلُوا، وَ لَا تَقْدَمُوهُمْ وَ لَا تَخَلَّفُوا عَنْهُمْ، وَ لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ،

Indeed! One of the two precedes the other, so adhere with these two, you will not go astray nor slip, nor go ahead of them nor stay behind from them, and do not (try to) teach them for they are more knowing that you are'.

وَ إِنَّمَا أَمَرَ الْعَائِمَةَ جَمِيعاً أَنْ يُبَلِّغُوا مَنْ لَقُوا مِنَ الْعَائِمَةِ إِجَابَ طَاعَةِ الْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ إِجَابَ حَوِّهِمْ، وَ لَمْ يَقُلْ ذَلِكَ فِي شَيْءٍ مِنَ الْأَشْيَاءِ غَيْرَ ذَلِكَ،

And rather he^{-saww} had ordered the generality in their entirety that they deliver to the one from the public they meet, in response to obeying the Imams^{-asws} from Progeny^{-asws} of Muhammad^{-saww} and in answering to their^{-asws} rights, and he^{-saww} did not say regarding anything from the things, other than that.

وَ إِنَّمَا أَمَرَ الْعَامَّةَ أَنْ يُبَلِّغُوا الْعَامَّةَ حُجَّةَ مَنْ لَا يُبَلِّغُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَمِيعَ مَا يَبْعَثُهُ اللَّهُ بِهِ غَيْرَهُمْ،

And rather he^{-saww} ordered the general public that they deliver to the general public a proof that one who delivers from Rasool-Allah^{-saww} the entirety of what Allah^{-azwj} had Sent him^{-saww} with (has not delivered) anything else.

أَلَا تَرَى يَا طَلْحَةُ! أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِي وَ أَنْتُمْ تَسْمَعُونَ: - يَا أَخِي إِنَّهُ لَا يَفْضِي عَنِّي دَنِي وَ لَا يُبْرِئُ دَمِّي غَيْرَكَ، تُبْرِئُ دَمِّي وَ تُؤَدِّي دَنِي وَ غَرَامَاتِي وَ تُقَاتِلُ عَلَيَّ سُنِّي؟!،

Don't you see, O Talha? Rasool-Allah^{-saww} had said to me^{-asws} and you were listening: 'O my^{-saww} brother^{-asws}! No one will pay off my^{-saww} debts nor fulfil my^{-saww} responsibilities apart from you^{-asws}. You^{-asws} will fulfil my^{-saww} responsibilities, and pay back my^{-saww} debts, and my^{-saww} creditors, and fight upon my^{-saww} Sunnah?!'

فَلَمَّا وُلِّيَ أَبُو بَكْرٍ قَضَى عَنْ نَبِيِّ اللَّهِ دَيْنَهُ وَ عِدَاتِهِ فَاتَّبَعْتُمُوهُ جَمِيعًا؟!، فَفَضَيْتُ دَيْنَهُ وَ عِدَاتِهِ، وَ قَدْ أَحْبَبْتُمْ أَنَّهُ لَا يَفْضِي عَنْهُ دَيْنَهُ وَ عِدَاتِهِ غَيْرِي، وَ لَمْ يَكُنْ مَا أَعْطَاهُمْ أَبُو بَكْرٍ قَضَاءً لِدَيْنِهِ وَ عِدَاتِهِ، وَ إِنَّمَا كَانَ الَّذِي قَضَى مِنَ الدَّيْنِ وَ الْعِدَّةِ هُوَ الَّذِي أُبْرَأَ مِنْهُ،

When Abu Bakr became ruler, did he pay off on behalf of the Prophet^{-saww} of Allah^{-azwj}, any of his^{-saww} debts and (fulfil) his^{-saww} promises made, so all of you followed him?! I^{-asws} paid off his^{-saww} debts and (fulfilled) his^{-saww} promises made, and he^{-saww} had informed them that no one would pay off his^{-saww} debts on his^{-saww} behalf and his promises apart from me^{-asws}, and there did not happen to be, what Abu Bakr had given them, any payback of his^{-saww} debts and his^{-saww} promises, and rather the one who happened to pay off his^{-saww} debts and his^{-saww} promises, would he be the one he^{-saww} would disavow from?

وَ إِنَّمَا بَلَّغَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَمِيعَ مَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ مِنْ بَعْدِهِ الْأَيْمَةُ الَّذِينَ فَرَضَ اللَّهُ فِي الْكِتَابِ طَاعَتَهُمْ وَ أَمَرَ بِوَلَايَتِهِمْ، الَّذِينَ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ.

And rather the ones who delivered from Rasool-Allah^{-saww}, the entirety of whatever he^{-saww} had come with from the Presence of Allah^{-azwj}, from after him^{-saww}, are the Imams^{-asws}, those Allah^{-azwj} has Obligated obedience to them in the Book, and Commanded with their^{-asws} Wilayah, those, one who obeys them^{-asws} obeys Allah^{-azwj} and one who disobeys them^{-asws} disobeys Allah^{-azwj}.

فَقَالَ طَلْحَةُ: فَرَجَعْتُ عَنِّي مَا كُنْتُ أَدْرِي مَا عَنَى بِذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى فَسَّرْتَهُ لِي، فَجَزَاكَ اللَّهُ يَا أَبَا الْحَسَنِ عَنْ جَمِيعِ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْجَنَّةَ. يَا أَبَا الْحَسَنِ! شَيْءٌ أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ، وَرَأَيْتُكَ خَرَجْتَ بِثَوْبٍ مَخْتُومٍ،

Talha said, 'You have relieved from me what I did not know what Rasool-Allah^{-saww} had meant with that until you^{-asws} explained it to me. So, may Allah^{-azwj} Recompense you^{-asws} the Paradiet on behalf of the entirety of the community of Muhammad^{-saww}. O Abu Al-Hassan^{-asws}! There is something which I would like to ask you about. I saw you^{-asws} come out with a sealed cloth.'

فَقُلْتُ: أَيُّهَا النَّاسُ! إِنِّي لَمْ أَزَلْ مُشْتَغِلًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِغُسْلِهِ وَكَفْنِهِ وَدْفْنِهِ، ثُمَّ اسْتَعَلْتُ بِكِتَابِ اللَّهِ حَتَّى جَمَعْتُهُ، فَهَذَا كِتَابُ اللَّهِ عِنْدِي مَجْمُوعًا لَمْ يَسْقُطْ عَنِّي حَرْفٌ وَاحِدٌ، وَ لَمْ أَرِ ذَلِكَ الَّذِي كَتَبْتَ وَ أَلْفَتْ،

You^{-asws} had said: 'O you people! I^{-asws} have not ceased to be pre-occupied with Rasool-Allah^{-saww}, with washing him^{-asws} and enshrouding him^{-asws} and burying him^{-saww}. Then I^{-asws} was busy with the Book of Allah^{-azwj} until I^{-asws} completed it. So, this is the Book of Allah^{-azwj} with me^{-asws}, a collection. Not a single letter has been dropped from me^{-asws}, and I have not seen that (Quran) which you^{-asws} had written and compiled.

وَ قَدْ رَأَيْتُ عُمَرَ بَعَثَ إِلَيْكَ أَنْ ابْعَثْ بِهِ إِلَيَّ، فَأَبَيْتَ أَنْ تَفْعَلَ، فَدَعَا عُمَرُ النَّاسَ فَإِذَا شَهِدَ رَجُلَانِ عَلَى آيَةٍ كَتَبَهَا، وَ إِذَا مَا لَمْ يَشْهَدْ عَلَيْهَا غَيْرُ رَجُلٍ وَاحِدٍ أَرْجَاهَا فَلَمْ يَكْتُبْ،

And I had seen Umar sending a message to you^{-asws} to send it to me, but you^{-asws} refused to do so. Umar called the people and whenever two men testified upon a Verse, he had it written, and when no other man testified upon it, he deferred it, and did not have it written.

فَقَالَ عُمَرُ وَ أَنَا أَسْمَعُ: - إِنَّهُ قَدْ قُتِلَ يَوْمَ الْيَمَامَةِ قَوْمٌ كَانُوا يَقْرَأُونَ قُرْآنًا لَا يَقْرَأُهُ غَيْرُهُمْ فَقَدْ ذَهَبَ، وَ قَدْ جَاءَتْ شَاةٌ إِلَى صَحِيفَةٍ وَ كِتَابٍ يَكْتُبُونَ فَأَكَلَتْهَا وَ ذَهَبَ مَا فِيهَا، وَ الْكَاتِبُ يَوْمَئِذٍ عُثْمَانُ،

Umar said and I was listening, 'There have been killed on the day of Al-Yamama, a group who used to recite Quran, no others were reciting it apart from them, so it has gone', and a sheep had come to a Parchment and a Book they had written and ate it, and it was gone whatever was in it, and the scribe on that day was Usman.

وَ سَمِعْتُ عُمَرَ وَ أَصْحَابَهُ الَّذِينَ أَلْفُوا (أَلْفُوا) مَا كَتَبُوا عَلَى عَهْدِ عُمَرَ وَ عَلَى عَهْدِ عُثْمَانَ يَقُولُونَ: إِنَّ الْأَخْرَابَ كَانَتْ تَعْدِلُ سُورَةَ الْبَقَرَةِ، وَ إِنَّ النُّورَ نَيْفٌ وَ مِائَةٌ آيَةٍ، وَ الْحِجْرُ مِائَةٌ وَ تِسْعُونَ آيَةً، فَمَا هَذَا؟،

And I heard Umar and his companions, those who had compile whatever was written in the era of Umar and in the era of usman saying, '(Surah) Al-Ahzaab (now of 73 Verses) used to equate to Surah Al-Baqarah (now of 286 Verses), and that (Surah) Al-Noor was of more than one hundred Verses (now of 64 Verses), and (Surah) Al-Hijr was of one hundred and seventy Verses (now of 99 Verses), so what is this?'

وَ مَا يَمْتَلِكُ يَرْحَمَكَ اللَّهُ أَنْ تُخْرِجَ كِتَابَ اللَّهِ إِلَى النَّاسِ وَ قَدْ عَهَدَ عُثْمَانُ حِينَ أَحَدَ مَا أَلْفَ عُمَرُ فَجَمَعَ لَهُ الْكِتَابَ وَ حَمَلَ النَّاسَ عَلَى قِرَاءَةِ وَاحِدَةٍ، فَمَزَّقَ مُصْحَفَ أَبِي بِنِ كَعْبٍ وَ ابْنِ مَسْعُودٍ وَ أَخْرَفَهُمَا بِالنَّارِ!؟.

And what prevented you^{-asws}, may Allah^{-azwj} have Mercy on you^{-asws}, to bring out the Book of Allah^{-azwj} to the people, and Usman had made a pact when he took whatever Umar had compiled and collected the Book for it, and carried the people upon one recitation, so he tore up the Parchments (copies of the Quran) of Ubayy Bin Ka'ab, and Ibn Masoud, and burnt both these in the fire?!'

فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: يَا طَلْحَةُ! إِنَّ كُلَّ آيَةٍ أَنْزَلَهَا اللَّهُ جَلَّ وَ عَلاَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عِنْدِي بِإِمْلَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ حِطَّ يَدِي، وَ تَأْوِيلُ كُلِّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ كُلُّ حَلَالٍ وَ حَرَامٍ أَوْ حَادٍ أَوْ حُكْمٍ أَوْ شَيْءٍ تَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَى يَوْمِ الْقِيَامَةِ عِنْدِي مَكْتُوبٌ بِإِمْلَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ حِطَّ يَدِي حَتَّى أُرْشِ الْحُدُثِ.

Ali-^{asws} said to him: 'O Talha! Every Verse Allah-^{azwj} Mighty and Majestic had Revealed unto Muhammad-^{saww} is with me-^{saww}, by the dictation of Rasool-Allah-^{saww}; and (so is) the explanation of every Verse Allah-^{azwj} had Revealed unto Muhammad-^{saww}, and every Permissible and Prohibition, or a legal penalty, or a judgment, or anything the community could be needy to up to the Day of Qiyamah, is with me-^{asws}, written down from the dictation of Rasool-Allah-^{saww}, and handwritten by my-^{asws} hand, to the extent of the compensation of a scratch'.

فَقَالَ طَلْحَةُ: كُلُّ شَيْءٍ مِنْ صَغِيرٍ أَوْ كَبِيرٍ أَوْ حَاصٍ أَوْ عَامٍّ أَوْ كَانَ أَوْ يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ فَهُوَ عِنْدَكَ مَكْتُوبٌ!؟.

Talha said, 'Everything, from a small, or big, or special, or general, or has happened, or will be happening up to the Day of Qiyamah, so it is written with you-^{asws}?'

قَالَ: نَعَمْ، وَ سِوَى ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَسْرَّ إِلَيَّ فِي مَرَضِهِ مِفْتَاحَ أَلْفِ بَابٍ مِنَ الْعِلْمِ يَفْتَحُ كُلَّ بَابٍ أَلْفَ بَابٍ، وَ لَوْ أَنَّ الْأُمَّةَ مِنْدُ فُيُضِرَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اتَّبَعُونِي وَ أَطَاعُونِي لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ،

He-^{asws} said: 'Yes, and besides that. Rasool-Allah-^{saww} had divulged a secret to me-^{asws} during his-^{saww} illness, opening a thousand doors of knowledge, each door (from it) opened a thousand doors, and it the community, since Rasool-Allah-^{saww} passed away, had followed me-^{asws} and obeyed me-^{asws}, **they would have eaten from their above and from beneath their legs. [5:66].**

يَا طَلْحَةُ! أَلَسْتُ قَدْ شَهِدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ دَعَا بِالْكَتِفِ لِيَكْتُبَ فِيهِ مَا لَا تَضِلُّ أُمَّتُهُ، فَقَالَ صَاحِبُكَ: إِنَّ نَبِيَّ اللَّهِ يَهْجُرُ، فَغَضِبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتَرَكَهَا؟. قَالَ: بَلَى، قَدْ شَهِدْتُهُ.

O Talha! Hadn't you witnessed Rasool-Allah-^{saww} when he-^{saww} called for the shoulder bone in order to write in it what his-^{saww} community would not have strayed? So, your companion (Umar) said, 'The Prophet-^{saww} of Allah-^{azwj} is delirious!' So, Rasool-Allah-^{saww} got angry and left it?' He said, 'Yes, I had witnessed it'.

قَالَ: فَإِنَّكُمْ لَمَّا خَرَجْتُمْ أَخْبَرْتَنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالَّذِي أَرَادَ أَنْ يَكْتُبَ وَ يُشْهِدَ عَلَيْهِ الْعَامَّةَ، فَأَخْبَرَهُ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَضَى عَلَى أُمَّتِهِ الْإِخْتِلَافَ وَ الْفُرْقَةَ،

He-^{asws} said: 'So, when you all had exited, Rasool-Allah-^{azwj} informed me-^{asws} with that which he-^{saww} wanted to write and get the general public to witness upon it. Jibraeel-^{as} informed him-^{saww} that Allah-^{azwj} Mighty and Majestic had Decreed the differing upon the community and the divisions.

تَمَّ دَعَا بِصَحِيفَةٍ فَأَمَلَى عَلَيَّ مَا أَرَادَ أَنْ يَكْتُبَ فِي الْكَتِفِ، وَ أَشْهَدَ عَلَيَّ ذَلِكَ ثَلَاثَةَ زَهْطٍ: سَلْمَانَ وَ أَبُو ذَرٍّ وَ الْبِقْدَادُ، وَ سَمَى مَنْ يَكُونُ مِنْ أَيْمَةِ الْهُدَى الَّذِينَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ، فَسَمَّيْنِي أَوْهَمَ تَمَّ ابْنِي هَذَا تَمَّ ابْنِي هَذَا وَ أَشَارَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ تَمَّ تِسْعَةً مِنْ وُلْدِ ابْنِي الْحُسَيْنِ، أَكَذَلِكَ كَانَ يَا أَبَا ذَرٍّ يَا مِقْدَادُ!؟.

Then he-^{saww} called for a paper and dictated unto me-^{asws} what he-^{saww} wanted to write in the shoulder bone, and a group of three testified upon that – Salman-^{ra}, and Abu Zarr-^{ra} and Al-Miqdad-^{ra}, and he-^{saww} named the ones who would be from the Imams-^{asws} of guidance, those

Allah^{-azwj} had Commanded with obeying them^{-asws} up to the Day of Qiyamah. He^{-saww} named me^{-asws} as the first of them^{-asws}, then these two sons^{-asws} of mine^{-asws} – and he^{-asws} gestured towards Al-Hassan^{-asws} and Al-Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws}. Was it like that, O Abu Zarr^{-ra} and O Miqdad^{-ra}?!

فَقَامَا ثُمَّ قَالَا: نَشْهَدُ بِذَلِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَقَالَ طَلْحَةُ: وَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَا أَقَلَّتِ الْعَبْرَاءُ وَلَا أَظَلَّتِ الْخَضْرَاءُ عَلَى ذِي هَجَةٍ أَصْدَقَ وَلَا أَبْرَ عِنْدَ اللَّهِ مِنْ أَبِي ذَرٍّ، وَأَنَا أَشْهَدُ أَنَّهُمَا لَمْ يَشْهَدَا إِلَّا بِحَقِّهِ وَأَنْتَ عِنْدِي أَصْدَقُ وَأَبْرُ مِنْهُمَا.

They^{-ra} both stood up and said, 'We^{-ra} testify with that upon Rasool-Allah^{-saww}!' Talha said, 'By Allah^{-azwj}! I have heard Rasool-Allah^{-saww} saying: 'Neither has the soil (ground) carried, nor has the green (sky) shaded upon one with a tone more truthful nor righteous in the Presence of Allah^{-azwj} than Abu Zarr^{-ra}', and I testify they both did not testify except with truth, and in my presence you^{-asws} are more truthful and more righteous than they are'.

ثُمَّ أَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ، فَقَالَ: اتَّقِ اللَّهَ عَزَّ وَجَلَّ يَا طَلْحَةُ! وَأَنْتَ يَا زُبَيْرُ! وَأَنْتَ يَا سَعْدُ! وَأَنْتَ يَا ابْنَ عَوْفٍ! اتَّقُوا اللَّهَ وَآثِرُوا رِضَاهُ، وَاخْتَارُوا مَا عِنْدَهُ، وَلَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَائِمَةً.

Then Ali^{-asws} turned and said, 'Fear Allah^{-azwj} Mighty and Majestic, O Talha! And you, O Zubeyr! And you, O Sa'ad! And you, O Ibn Awf! Fear Allah^{-azwj} Allah^{-azwj} and pursue His^{-azwj} Pleasure, and choose what is with Him^{-azwj}, and do not fear regarding Allah^{-azwj}, an accusation of any accuser!'

ثُمَّ قَالَ طَلْحَةُ: لَا أَرَاكَ يَا أَبَا الْحَسَنِ أَجَبْتَنِي عَمَّا سَأَلْتُكَ عَنْهُ مِنْ أَمْرِ الْقُرْآنِ، أَلَا تُظَاهِرُهُ لِلنَّاسِ!؟

Then Talha said, 'I did not see you^{-asws}, O Abu Al-Hassan^{-asws}, answering me what I had asked you^{-asws} about, from the matter of the Quran. Will you^{-asws} manifest it to the people?!'

قَالَ: يَا طَلْحَةُ! عَمْدًا كَفَفْتُ عَنْ جَوَابِكَ، فَأَخْبِرْنِي عَمَّا كَتَبَ عُمَرُ وَعُثْمَانُ، أَمْ قُرْآنُ كُلِّهِ أَمْ فِيهِ مَا لَيْسَ بِقُرْآنٍ!؟ قَالَ طَلْحَةُ: بَلَى قُرْآنُ كُلُّهُ.

He^{-asws} said: 'O Talha! I^{-asws} deliberately refrained from answering you. Inform me^{-asws} about what Umar and Usman have had written, is it Quran, all of it or is there in it what isn't Quran?' Talha said, 'But, (it is) Quran, all of it'.

قَالَ: إِنْ أَخَذْتُمْ بِمَا فِيهِ نَجْوَتُمْ مِنَ النَّارِ وَ دَخَلْتُمْ الْجَنَّةَ، فَإِنَّ فِيهِ حُجَّتَنَا، وَ بَيَانَ حَقِّنَا، وَ فَرَضَ طَاعَتِنَا. قَالَ طَلْحَةُ: حَسْبِي، أَمَا إِذَا كَانَ قُرْآنًا فَحَسْبِي.

He^{-asws} said: 'If you were to take with whatever is in it, you will attain salvation from the Fire and enter the Paradise, for therein is our^{-asws} proof, and explanation of our^{-asws} rights, and Obligation of obedience to us^{-asws}'. Talha said, 'It suffices me, but when it was Quran, it suffices me'.

ثُمَّ قَالَ طَلْحَةُ: أَخْبِرْنِي عَمَّا فِي يَدَيْكَ مِنَ الْقُرْآنِ وَ تَأْوِيلِهِ وَ عِلْمِ الْحَلَالِ وَ الْحَرَامِ إِلَى مَنْ تَدْفَعُهُ؟ وَ مَنْ صَاحِبُهُ بَعْدَكَ؟.

Then Talha said, 'Inform me about what is in your^{-asws} hands, from the Quran, and its explanation, and knowledge of the Permissible and the Prohibition, who will you^{-asws} be handing it over to? And who would be its possessor after you^{-asws}?'

قَالَ: إِنَّ الَّذِي أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ أَدْفَعَهُ إِلَيْهِ. قَالَ: مَنْ هُوَ؟ قَالَ وَصِيِّي وَ أَوْلَى النَّاسِ بَعْدِي بِالنَّاسِ ابْنِي الْحَسَنُ ثُمَّ يَدْفَعُهُ ابْنِي الْحَسَنُ عِنْدَ مَوْتِهِ إِلَى ابْنِي الْحُسَيْنِ،

He^{-asws} said: 'The one^{-asws} who Rasool-Allah^{-sawww} had instructed me^{-asws} to, I^{-asws} shall hand it over to him^{-asws}'. He said, 'Who is he?' He^{-asws} said: 'My^{-asws} successor^{-asws}, and foremost of the people with the people, after me^{-asws}, my^{-asws} son^{-asws} Al-Hassan^{-asws}, then my^{-asws} son^{-asws} Al-Hassan^{-asws} will be handing it over, at his expiry to my^{-asws} son^{-asws} Al-Husayn^{-asws}.

ثُمَّ يَصِيرُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ مِنْ وُلْدِ الْحُسَيْنِ حَتَّى يَرِدَ آخِرُهُمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَوْضَهُ، هُمْ مَعَ الْقُرْآنِ لَا يُفَارِقُونَهُ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُهُمْ،

Then it will come to one^{-asws} after one^{-asws} from the sons^{-asws} of Al-Husayn until the last of them would return unto Rasool-Allah^{-sawww} at his^{-sawww} Fountain. They^{-asws} are with the Quran not separating from it, and the Quran is with them^{-asws} not separating from them^{-asws}.

أَمَّا إِنَّ مُعَاوِيَةَ وَ ابْنَهُ سَيَلْبَانَ بَعْدَ عُثْمَانَ ثُمَّ تَلِيَهُمَا سَبْعَةٌ مِنْ وُلْدِ الْحَكَمِ بْنِ أَبِي الْعَاصِ وَاحِدٌ بَعْدَ وَاحِدٍ تَكْمِلُهُ اثْنِي عَشَرَ إِمَامًا صَلَاحِيَّةً، وَ هُمُ الَّذِينَ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى مِنْبَرِهِ يَرُدُّونَ الْأُمَّةَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى، عَشْرَةٌ مِنْهُمْ مِنْ نَبِيِّ أُمَّيَّةٍ وَ رَجُلَانِ أَسَسَا ذَلِكَ لَهُمْ، وَ عَلَيْهِمَا مِثْلُ جَمِيعِ أَوْزَارِ هَذِهِ الْأُمَّةِ إِلَى يَوْمِ الْقِيَامَةِ.

As for Muawiya and his son (Yazeed^{-la}) will be following after Usman (the Umayyad dynasty), then these two would be followed by seven from the sons of Al-Hakam Bin Abi Al-Aas, one after another, completing twelve imams of straying, and they are those Rasool-Allah^{-sawww} had seen being upon his^{-sawww} pulpit, returning the community to their backs going backwards. Ten of them are from the clan of Umayya, and two men (Abu Bakr and Umar) who set that foundation for them, and upon them two would be the entirety of burdens of this community up to the Day of Qiyamah”.

Some differences in reports of Suleym -

قَالَ بَعْدَ قَوْلِهِ: لَمْ يَلْتَقِ وَاحِدٌ مِنْهُمْ عَلَى سِفَاحٍ قَطُّ .. فَقَالَ أَهْلُ السَّابِقَةِ وَ الْقُدَمَةِ وَ أَهْلُ بَدْرٍ وَ أَهْلُ أُحُدٍ نَعَمَ قَدْ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

He^{-asws} said after his^{-asws} words: 'Not one of them having converged upon any immorality at all'. So, the people of precedence and ancientness, and people of Badr and people of Ohad said, 'Yes, we have heard that from Rasool-Allah^{-sawww}'.

قَالَ: فَأَتَشَدُّكُمْ اللَّهُ، أ تُقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَخِي بَيْنَ كُلِّ رَجُلَيْنِ مِنْ أَصْحَابِهِ وَ أَخِي بَيْنِي وَ بَيْنَ نَفْسِي، وَ قَالَ: أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ؟ فَقَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}! Are you acknowledging that Rasool-Allah^{-sawww} established brother-hood between every two men from his^{-sawww} companions and established brother-hood between me^{-asws} and himself^{-sawww}, and said: 'You^{-asws} are my^{-sawww} brother, and I^{-sawww} am your^{-asws} brother^{-sawww} in the world and in the Hereafter?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَتَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اشْتَرَى مَوْضِعَ مَسْجِدِهِ وَ مَنَازِلَهُ فَأَتَيْنَاهُ ثُمَّ بَنَى عَشْرَةَ مَنَازِلَ تِسْعَةٌ لَهُ وَ جَعَلَ لِي عَاشِرَهَا فِي وَسْطِهَا، ثُمَّ سَدَّ كُلَّ بَابٍ سَارِعٍ إِلَى الْمَسْجِدِ غَيْرَ بَابِي،

He^{-asws} said: 'Are you acknowledging that Rasool-Allah^{-saww} purchased the place of his^{-saww} Masjid and his^{-saww} house, so we came to it, then he^{-saww} built ten houses, nine being for him^{-saww}, and made its tenth for me in its middle. Then he^{-saww} closed down every door leading to the Masjid apart from my^{-asws} door.

فَتَكَلَّمْتُ فِي ذَلِكَ مَنْ تَكَلَّمْتُ، فَقَالَ: مَا أَنَا سَدَدْتُ أَبْوَابَكُمْ وَ فَتَحْتُ بَابَهُ وَ لَكِنَّ اللَّهَ أَمَرَنِي بِسَدِّ أَبْوَابِكُمْ وَ فَتَحَ بَابَهُ، وَ لَقَدْ نَهَى النَّاسَ جَمِيعًا أَنْ يَنَامُوا فِي الْمَسْجِدِ غَيْرِي، وَ كُنْتُ أُجْنِبُ فِي الْمَسْجِدِ وَ مَنْزِلِي وَ مَنْزِلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْمَسْجِدِ يُؤَلِّدُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لِي فِيهِ أَوْلَادٌ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

So, he spoke regarding that, the one who spoke. He^{-saww} said: 'It was not I^{-asws} who closed your doors and kept his^{-asws} door open, and Commanded me^{-saww} with closing your doors and keeping his^{-asws} door open'; and all the people were Prohibited from sleeping in the Masjid apart from me^{-asws}, and I^{-asws} (at times) would be with sexual impurity in the Masjid, and my^{-asws} house and house of Rasool-Allah^{-saww} was in the Masjid, (and) children were born for Rasool-Allah^{-saww} and for me^{-asws} in it?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَ تَقْرُونَ أَنَّ عُمَرَ حَرَصَ عَلَى كُوَّةٍ قَدَرُ عَيْنَيْهِ يَدْعُهَا مِنْ مَنْزِلِهِ إِلَى الْمَسْجِدِ فَأَبَى عَلَيْهِ، ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ اللَّهَ أَمَرَ مُوسَى عَلَيْهِ السَّلَامُ أَنْ يَبْنِيَ مَسْجِدًا طَاهِرًا لَا يَسْكُنُهُ غَيْرُهُ وَ عَيْرُ هَارُونَ وَ ابْنَيْهِ، وَ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ مَسْجِدًا طَاهِرًا لَا يَسْكُنُهُ غَيْرِي وَ عَيْرُ أُخِي وَ ابْنَيْهِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that Umar coveted upon a hole a measurement of his eyes, leading from his house to the Masjid, but he^{-saww} refused upon him? Then he^{-saww} said: 'Allah^{-saww} Commanded Musa^{-as} to build a clean Masjid, none to dwell in it apart from him^{-as} and Haroun^{-as} and his^{-as} two sons^{-as}, and Allah^{-azwj} has Commanded me^{-saww} to build a clean Masjid, none to dwell in it apart from me^{-saww} and my^{-saww} brother^{-asws} and his^{-asws} two sons^{-asws}? They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَ تَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ فِي غَزْوَةِ تَبُوكَ -: أَنْتَ مَيِّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ أَنْتَ وَلِيُّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that Rasool-Allah^{-saww} had said during the military expedition of Tabuk: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, and you^{-asws} are a guardian of every Momin from after me^{-saww}? They said, 'O Allah^{-azwj}, Yes!'

قَالَ: أَ تَقْرُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ دَعَا أَهْلَ نَجْرَانَ إِلَى الْمُبَاهَلَةِ أَنَّهُ لَمْ يَأْتِ إِلَّا بِي وَ بِصَاحِبَتِي وَ ابْنَيْ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that when Rasool-Allah^{-saww} called the people of Najran to the imprecation, he^{-saww} did not come for it except with me^{-asws} and my^{-saww} wife^{-asws} and my^{-asws} two sons^{-asws}? They said, 'O Allah^{-azwj}, Yes!'

قَالَ: أَ تَعْلَمُونَ أَنَّهُ دَفَعَ إِلَيَّ الْبِوَاءَ يَوْمَ حَبَيْبٍ، ثُمَّ قَالَ: لَأَدْفَعَنَّهَا إِلَى رَجُلٍ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهُ وَ رَسُولَهُ، لَيْسَ بِجَبَانٍ وَ لَا فَزَارٍ يَفْتَحُهَا اللَّهُ عَلَى يَدَيْهِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that he^{-saww} handed the flag to me^{-asws} on the day of Khyber, then said: 'I^{-saww} shall be handing the flag (tomorrow morning) to a man who Allah^{-azwj} and His^{-azwj} Rasool^{-saww} love him^{-asws}, and he^{-asws} loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. He^{-asws} isn't with cowardice nor fleeing. Allah^{-azwj} will have it conquered by his^{-asws} hands?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَفَتُقِرُّونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعَثَنِي بِبِرَاءَةٍ وَ قَالَ: لَا يُبَلِّغُ عَنِّي إِلَّا رَجُلًا مِنِّي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that Rasool-Allah^{-azwj} sent me^{-asws} with (Surah) Bara'at and said: 'None should deliver it on my^{-saww} behalf except a man from me^{-saww}'?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَفَتُقِرُّونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يُنَزِّلْ بِهِ شَدِيدَةً قَطُّ إِلَّا قَدَمَنِي لَهَا ثِقَةً بِي، وَ أَنَّهُ لَمْ يَدْعُ بِاسْمِي قَطُّ إِلَّا أَنْ يُقُولَ: يَا أَحِي .. وَ ادْعُوا لِي أَحِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that no difficulty befell with Rasool-Allah^{-saww} at all, except he^{-saww} sent me^{-asws} ahead to it, being trusting with me^{-asws}, and he^{-saww} did not call me^{-asws} by my^{-asws} name at all, except he^{-saww} said: 'O my^{-saww} brother^{-asws}', and 'Call my^{-saww} brother^{-asws} to me^{-saww}!?' They said, 'O Allah^{-azwj}, yes!'

قَالَ: أَفَتُقِرُّونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَضَى بَنِي وَ بَيْنَ جَعْفَرٍ وَ زَيْدٍ فِي ابْنَةِ حَمْزَةَ، فَقَالَ: يَا عَلِيُّ! أَنْتَ مِنِّي وَ أَنَا مِنْكَ وَ أَنْتَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that Rasool-Allah^{-saww} judged between me^{-asws} and Ja'far^{-as} and Zayd regarding the daughter of Hamza^{-as}, and said: 'O Ali^{-asws}! You^{-asws} are from me^{-saww}, and I^{-saww} am from you^{-asws}, and you^{-asws} are guardian of every Momin after me^{-saww}?' They said, 'O Allah^{-azwj}, Yes!'

قَالَ: أَفَتُقِرُّونَ أَنَّهُ كَانَ لِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ دَخَلَةٌ وَ خَلْوَةٌ، إِذَا سَأَلْتُهُ أُعْطَانِي، وَ إِذَا سَكَنْتُ ابْتَدَأَنِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that there used to be for me^{-asws} from Rasool-Allah^{-saww}, every day and night, an audience and a private session. Whenever I^{-asws} asked him^{-saww}, he^{-saww} gave (answered) me^{-asws}, and whenever I^{-asws} was silent, he^{-saww} would initiate (a discussion with) me^{-asws}?' They said, 'O Allah^{-azwj}, Yes!'

قَالَ: أَفَتُقِرُّونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَضَّلَنِي عَلَى حَمْزَةَ وَ جَعْفَرٍ، فَقَالَ لِبِغَاطِمَةَ: إِنَّ زَوْجَكَ خَيْرٌ أَهْلِي وَ خَيْرٌ أُمَّتِي، أَقَدَّمُهُمْ سَلَامًا، وَ أَعْظَمُهُمْ جَلْمًا؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: 'Are you acknowledging that Rasool-Allah^{-saww} preferred me^{-asws} over Hamza^{-as} and Ja'far^{-as}. He^{-saww} said to (Syeda) Fatima^{-asws}: 'Your^{-asws} husband^{-asws} is the nest of my^{-saww} family and best of my^{-saww} community, and most advanced of them in peace, and their greatest one of forbearance?' They said, 'O Allah^{-azwj}, Yes!'

قَالَ: أَمْ تُتَفَرِّقُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَنَا سَيِّدُ وُلْدِ آدَمَ (ع) وَ أَحْيِي عَلِيَّ سَيِّدَ الْعَرَبِ، وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: ‘Are you acknowledging that Rasool-Allah^{-sawww} said: ‘I^{-sawww} am chief of the children of Adam^{-as} and my^{-sawww} brother^{-asws} Ali^{-asws} is chief of the Arabs, and (Syeda) Fatima^{-asws} is chieftess of the women of the people of the Paradise?’ They said, ‘O Allah^{-azwj}, yes!’

قَالَ: أَمْ تُتَفَرِّقُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي بِغُسْلِهِ وَ أَحْبَبَنِي أَنْ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ يُعِينُنِي عَلَيْهِ؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: ‘Are you acknowledging that Rasool-Allah^{-sawww} had instructed me^{-asws} with washing him^{-sawww}, and informed me^{-asws} that Jibraeel^{-as} would be assisting me^{-asws} upon it?’ They said, ‘O Allah^{-azwj}, yes!’

قَالَ: أَمْ تُتَفَرِّقُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ فِي آخِرِ حُطْبَةٍ حَطَبْتُمْ: أَيُّهَا النَّاسُ! إِنِّي قَدْ نَزَعْتُ فِيكُمْ أَهْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِمَا كَتَبَ اللَّهُ وَ أَهْلَ بَيْتِي؟. قَالُوا: اللَّهُمَّ نَعَمْ.

He^{-asws} said: ‘Are you acknowledging that Rasool-Allah^{-sawww} had said in the last sermon he^{-sawww} had addressed you all: ‘O you people! I^{-sawww} am leaving behind among you all two matters. You will never stray for as long as you adhered with the two – Book of Allah^{-azwj} and People^{-asws} of my^{-sawww} Household?’ They said, ‘O Allah^{-azwj}, yes’.

قَالَ: فَلَمْ يَدَعْ شَيْئاً مِمَّا أَنْزَلَ اللَّهُ فِيهِ خَاصَّةً وَ فِي أَهْلِ بَيْتِهِ مِنَ الْقُرْآنِ وَ لَا عَلَى لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَّا نَاشَدَهُمُ اللَّهُ بِهِ، فَمِنْهُ مَا يَقُولُونَ جَمِيعاً نَعَمْ، وَ مِنْهُ مَا يَسْكُتُ بَعْضُهُمْ وَ يَقُولُ بَعْضُهُمُ اللَّهُمَّ نَعَمْ، وَ يَقُولُ الْآخَرُونَ سَكَتُوا أَنْتُمْ عِنْدَنَا نَقَاتٌ، وَ قَدْ حَدَّثَنَا غَيْرُكُمْ مَنْ نَفَقَ بِهِ أَهْمٌ سَمِعُوا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

He (Suleymn) said, ‘He^{-asws} did not say anything from what Allah^{-azwj} had Revealed regarding him^{-asws} especially and People^{-asws} of his^{-asws} Household, from the Quran, nor upon the tongue of Rasool-Allah^{-sawww}, except he^{-asws} adjured them by Allah^{-azwj} with it. From it is what they were all saying, ‘Yes’; and from it is what some of them were silent, and some of them were saying, ‘O Allah^{-azwj}, yes!’, and those who were silent were saying, ‘You are trustworthy ones in our presence, and others have narrated to us, from the one we can trust with, that they heard from Rasool-Allah^{-sawww}’.

ثُمَّ قَالَ حِينَ فَرَغَ: اللَّهُمَّ اشْهَدْ عَلَيْهِمْ .. وَ سَأَقُ الْحَدِيثَ إِلَى قَوْلِهِ: فَقَالَ: أَمَا وَ اللَّهِ يَا طَلْحَةَ- مَا صَحِيْفَةُ أَلْفِي اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ أَحَبُّ إِلَيَّ مِنْ صَحِيْفَةِ هَذِهِ الْخُمْسَةِ الَّذِينَ تَعَاهَدُوا وَ تَعَاهَدُوا عَلَى الْوَفَاءِ بِمَا فِي الْكُتُبِ فِي حَجَّةِ الْوَدَاعِ، إِنْ قَتَلَ اللَّهُ مُحَمَّدًا أَوْ مَاتَ أَنْ يَتَوَارَظُوا أَوْ يَتَنَظَّهَرُوا عَلَيَّ ..

Then he^{-asws} said, when he^{-asws} was free (from it): ‘O Allah^{-azwj}! Be Witness upon them!’ – And he (Suleymn) continued the Hadeeth up to his words, ‘He^{-asws} said: ‘But by Allah^{-azwj}, O Talha! There is no parchment more beloved to me^{-asws} I^{-asws} shall be meeting Allah^{-azwj} with on the Day of Qiyamah, than the agreement of those five who had made a pact and agreed upon the loyalty with it in the Kabah, during the farewell Hajj, that if Allah^{-azwj} Kills Muhammad^{-sawww} or he^{-sawww} dies, they would back each other and support each other against me^{-asws}’.

وَ سَأَقُ إِلَى قَوْلِهِ: فَأَيُّنَا أَحَقُّ بِمَجْلِسِهِ وَ مَكَانِهِ الَّذِي يُسَمَّى بِخَاصَّةٍ أَنَّهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، أَوْ مَنْ خَصَّ مِنْ بَيْنِ الْأُمَّةِ أَنَّهُ لَيْسَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

And he continued up to his^{-asws} words; ‘So which of us is more rightful with his^{-saww} seat and his^{-saww} position which he^{-saww} had named in particular that he is from Rasool-Allah^{-saww}, or the one he^{-saww} particularise from between the community that he isn’t from Rasool-Allah^{-azwj}’.

.. وَ سَأَقَ إِلَى قَوْلِهِ: يَا طَلْحَةُ! عَمَدًا كَفَفْتُ عَنْ جَوَابِكَ. قَالَ: فَأَخْبِرْنِي عَمَّا كَتَبَ عُمَرُ وَ عُثْمَانُ، أَمْ فُرْزَانَ كُلَّهُ أَمْ فِيهِ مَا لَيْسَ بِفُرْزَانَ؟. قَالَ: بَلْ فُرْزَانَ كُلَّهُ إِنْ أَخَذْتُمْ بِمَا فِيهِ نَجُوتُمْ مِنَ النَّارِ ..

And he (Suleym) continued the Hadeeth up to his^{-asws} words: ‘O Talha! I^{-asws} deliberately refrained from answering you^{-asws}’. He said, ‘Inform me about what (Quran) Umar and Usman had it written, is it Quran, all of it or is there in it what isn’t Quran?’ He^{-asws} said ‘But (it is) Quran, all of it. If you were to take with what is in it, you will attain salvation from the Fire’.

وَ سَأَقَ إِلَى قَوْلِهِ: وَ مَنْ صَاحِبُهُ بَعْدَكَ؟. قَالَ: إِلَى الَّذِي أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ أَدْفَعَهُ إِلَيْهِ. قَالَ: مَنْ هُوَ؟. قَالَ: وَصِيِّي .. وَ سَأَقَ إِلَى قَوْلِهِ فِي آخِرِ الْحَتْرِ. يَزِدُونَ أُمَّتَهُ عَلَى آذَانِهِمُ الْقَهْمَرَى، فَقَالُوا: يَزْحَمُكَ اللَّهُ يَا أَبَا الْحَسَنِ وَ جَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ عَنَّا.

And he continued to his^{-asws} words: ‘And who would be its possessor after you^{-asws}?’ He^{-asws} said: ‘(I^{-asws} shall hand over) to the one whom Rasool-Allah^{-saww} had instructed me^{-asws} to hand it over to’. He said, ‘Who is he?’ He^{-asws} said: ‘My^{-asws} successor^{-asws}’ – up to his^{-asws} words to the end of the Hadeeth: ‘They (imams of straying) would be returning the community to their backs, going backwards’. They (people) said, ‘May Allah^{-azwj} have Mercy on you^{-asws}, O Abu Al-Hassan^{-asws}, and may Allah^{-azwj} Recompense you the most superior Recompense on our behalf’³¹.

2- ل: الْقَطَّانُ وَ السِّنَانِيُّ وَ الدَّقَاقُ وَ الْمُكْتَبُ وَ الْوَرَّاقُ جَمِيعاً، عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ، عَنِ ابْنِ حَبِيبٍ، عَنِ ابْنِ مَهْلُولٍ، عَنِ سُلَيْمَانَ بْنِ حُكَيْمٍ، عَنِ ثَوْرِ بْنِ زَيْدٍ، عَنِ مَكْحُولٍ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ لَيْسَ فِيهِمْ رَجُلٌ لَهُ مَنَقِبَةٌ إِلَّا وَ قَدْ شَرِكْتُهُ فِيهَا وَ فَضَّلْتُهُ، وَ لِي سَبْعُونَ مَنَقِبَةً لَمْ يَشْرِكْنِي فِيهَا أَحَدٌ مِنْهُمْ.

(The book) ‘Al Khisaal’ – Al Qattan, and Al Sinani, and Al Daqqaq, and Al Mukattib, and Al Warraq, altogether from Ibn Zakiya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from Suleyman Bin Hukeym, from Sowr Bin Yazeed, from Mak’howl who said,

‘Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: ‘The memorisers from the companions of the Prophet Muhammad^{-saww} knew that there wasn’t any man among them who had any virtues for him except and I^{-asws} had participated in these and excelled it, and for me^{-asws} there are seventy virtues, not one from them participated with me^{-asws} in these’.

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! فَأَخْبِرْنِي بِهِنَّ.

I said, ‘O Amir Al-Momineen^{-asws}! Inform me with these’.

فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ أَوَّلَ مَنَقِبَةٍ لِي أَبِي لَمْ أَشْرِكْ بِاللَّهِ طَرْفَةَ عَيْنٍ، وَ لَمْ أَعْبُدِ اللَّاتَ وَ الْعُزَّى.

³¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 1

He^{-asws} said: 'The first virtue for me^{-asws} is I^{-asws} did not associate with Allah^{-azwj} even for the blink of an eye, and did not worship Al-Laah and Al-Uzza (two idols).

وَالثَّانِيَةُ: أَنِّي لَمْ أَشْرَبِ الْخَمْرَ قَطُّ.

And the second – I did not drink the wine at all.

وَالثَّالِثَةُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اسْتَوْهَبَنِي مِنْ أَبِي فِي صِبَايَ فَكُنْتُ أَكْبِلُهُ وَشَرِبُهُ وَمُؤَسَّسُهُ وَمُحَدِّثُهُ.

And the third – Rasool-Allah^{-azwj} requested me^{-asws} as a gift from my^{-asws} father^{-as} during my^{-asws} childhood, so I^{-asws} was his^{-saww} co-eater, and co-taker of water, and his^{-asws} comfort, and his^{-saww} co-discusser.

وَالرَّابِعَةُ: أَنِّي أَوَّلُ النَّاسِ إِيمَانًا وَإِسْلَامًا.

And the fourth – I am the first of the people with Eman and Islam.

وَالخَامِسَةُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِي: يَا عَلِيُّ! أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

And the fifth – Rasool-Allah^{-saww} had said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there is no Prophet^{-as} after me^{-saww}'.

وَالسَّادِسَةُ: أَنِّي كُنْتُ آخِرَ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَدَلِيلُهُ فِي حُفْرَتِهِ.

And the sixth – I^{-asws} was the last of the people in the era of Rasool-Allah^{-saww}, and placed him^{-saww} in his^{-saww} grave.

وَالسَّابِعَةُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَا مَنِي عَلَى فِرَاشِهِ حَيْثُ ذَهَبَ إِلَى الْغَارِ وَ سَجَّانِي بِرُؤُوسِهِ، فَلَمَّا جَاءَ الْمُشْرِكُونَ ظَنُّونِي مُحَمَّدًا فَأَيْقَظُونِي، وَ قَالُوا: مَا فَعَلَ صَاحِبُكَ؟. فقلتُ: ذَهَبَ فِي حَاجَتِهِ. فَقَالُوا: لَوْ كَانَ هَرَبَ لَهَرَبَ هَذَا مَعَهُ.

And the seventh – Rasool-Allah^{-saww} made me^{-asws} sleep upon his^{-saww} bed when he^{-saww} went to the cave and covered me^{-asws} with his^{-saww} cloak. When the Polytheists came, they thought I^{-asws} was Muhammad^{-saww}, and they woke me^{-asws} up and said, 'And what happened with your^{-asws} companion^{-saww}?' I^{-asws} said: 'He^{-saww} went regarding his^{-saww} need'. They said, 'If he^{-saww} had fled, this one would have been with him^{-saww}'.

وَأَمَّا الثَّمَانِيَةُ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ يَفْتَحُ كُلُّ بَابٍ أَلْفَ بَابٍ، وَ لَمْ يُعَلِّمْ ذَلِكَ أَحَدًا غَيْرِي.

And as for the eighth – Rasool-Allah^{-saww} taught me^{-asws} a thousand doors from the knowledge, each door opened a thousand doors, and he^{-saww} did not teach anyone apart from me^{-asws}.

وَأَمَّا التَّاسِعَةُ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِي: يَا عَلِيُّ! إِذَا حَشَرَ اللَّهُ عِزَّ وَ جَلَّ الْأُولَى وَ الْآخِرِينَ نَصَبَ لِي مِنْبَرًا فَوْقَ مَنْابِرِ النَّبِيِّينَ، وَ نَصَبَ لَكَ مِنْبَرًا فَوْقَ مَنْابِرِ الْوَصِيِّينَ، فَتَرْتَفِي عَلَيْهِ.

As for the ninth – Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! When Allah Resurrects the former ones and the latter ones, He^{-azwj} will install a pulpit for me^{-saww} above the pulpits of the

Prophets^{-as}, and Install a pulpit for you^{-asws} above the pulpits of the successors^{-as}, so you^{-asws} ascend upon it’.

وَأَمَّا الْعَاشِرَةُ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَا أُعْطَى فِي الْقِيَامَةِ شَيْئاً إِلَّا سَأَلْتُ لَكَ مِثْلَهُ.

And as for the tenth – I^{-asws} heard Rasool-Allah^{-saww} saying: ‘I^{-saww} will not be Given anything during the (Day of) Qiyamah except I^{-saww} ask for you^{-asws}, similar to it’.

وَأَمَّا الْحَادِيَةَ عَشْرَةَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! أَنْتَ أَحْيِي وَأَنَا أَحُوكَ بِدُكِّ فِي يَدِي حَتَّى نَدْخُلَ الْجَنَّةَ.

And as for the eleventh – I^{-asws} heard Rasool-Allah^{-saww} saying: ‘O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws}, and I^{-saww} am your^{-asws} brother^{-saww}; your^{-asws} hand will be in my^{-saww} hand until we^{-asws} enter the Paradise’.

وَأَمَّا الثَّانِيَةَ عَشْرَةَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! مِثْلَكَ فِي أُمَّتِي كَمِثْلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا عَرِقَ.

And as for the twelfth – I^{-asws} heard Rasool-Allah^{-saww} saying: ‘O Ali^{-asws}! Your^{-asws} example in my^{-saww} community is like the ship of Noah^{-as}. One who sails it attains salvation, and one who stays behind from it would drown’.

وَأَمَّا الثَّلَاثَةَ عَشْرَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَمَّمَنِي بِعِمَامَةٍ نَفْسِهِ بِيَدِهِ وَدَعَا لِي بِدَعَوَاتِ النَّصْرِ عَلَى أَعْدَاءِ اللَّهِ، فَهَزَمْتُهُمْ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

And as for the thirteenth – Rasool-Allah^{-saww} had turbaned me^{-asws} with a turban himself^{-saww} by his^{-saww} own hands, and supplicated for me^{-asws} with supplications for the Help against enemies of Allah^{-azwj}. So, I^{-asws} defeated them by the Permission of Allah^{-azwj} Mighty and Majestic’.

وَأَمَّا الرَّابِعَةَ عَشْرَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي أَنْ أَمْسَحَ بِيَدِي عَلَى ضَرْعِ شَاةٍ قَدْ بَيَسَ ضَرْعُهَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَلِ امْسَحْ أَنْتَ. فَقَالَ: يَا عَلِيُّ! فِغْلُكَ فِغْلِي، فَمَسَحْتُ عَلَيْهَا بِيَدِي فَدَرَّ عَلَيَّ مِنْ لَبَنِهَا فَسَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَرِبَهُ، ثُمَّ أَنْتَ عَجُوزٌ فَشَكَتِ الظَّمَا فَسَقَيْتُهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَجَلَّ أَنْ يُبَارِكَ فِي يَدِكَ فَفَعَلَ.

As for the fourteenth – Rasool-Allah^{-saww} instructed me^{-asws} to wipe my^{-asws} hand upon an udder of a sheep whose udder had dried up. I^{-asws} said: ‘O Rasool-Allah^{-saww}! But, you^{-saww} wipe’. He^{-saww} said: ‘Your^{-asws} deed is my^{-saww} deed’. I^{-asws} wiped my^{-asws} hand upon it, and its milk flowed upon me^{-asws}. I^{-asws} quenched Rasool-Allah^{-asws} a drink. Then, an old woman came and she complained of thirst, so, I quenched her. Rasool-Allah^{-saww} said: ‘I^{-saww} asked Allah^{-azwj} Mighty and Majestic to Place Blessings in your^{-asws} hand. He^{-azwj} Did so’.

وَأَمَّا الْخَامِسَةَ عَشْرَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَوْصَى إِلَيَّ وَقَالَ: يَا عَلِيُّ! لَا تَلِي غُسْلِي غَيْرَكَ، وَ لَا يُوَارِي عَوْرَتِي غَيْرَكَ، فَإِنَّهُ إِنْ رَأَى أَحَدٌ عَوْرَتِي غَيْرَكَ تَفَقَّأَتْ عَيْنَاهُ. فَقُلْتُ لَهُ: كَيْفَ؟ فَكَيْفَ لِي بِتَقْلِيلِكَ يَا رَسُولَ اللَّهِ (ص)؟. فَقَالَ: إِنَّكَ سَتَعَانُ، فَوَ اللَّهُ مَا أَرَدْتُ أَنْ أَقْلِبَ غَضَباً مِنْ أَعْضَائِهِ إِلَّا قَلْبَ لِي.

And as for the fifteenth – Rasool-Allah^{-saww} bequeathed to me^{-asws} and said: ‘O Ali^{-asws}! No one should be in-charge of my^{-saww} washing apart from you^{-asws}, nor should anyone cover my^{-saww}

bareness apart from you^{-asws}, for if anyone sees my^{-saww} bareness apart from you^{-asws}, his eyes would be blinded'. I^{-asws} said to him^{-saww}: 'How? How would it be for me^{-asws} to turn you^{-saww}, O Rasool-Allah^{-saww}?' He^{-saww} said: 'You^{-asws} will be assisted'. By Allah^{-azwj}! I^{-asws} did not intend to turn an arm from his^{-saww} arms, except it was turned for me^{-asws}.

وَأَمَّا السَّادِسَةَ عَشْرَةَ: فَإِنِّي أَرَدْتُ أَنْ أُجَرِّدَهُ فَنُودِيْتُ، يَا وَصِيَّ مُحَمَّدٍ! لَا تُجَرِّدْهُ، فَعَسَلْتُهُ وَ الْمَمِصُّ عَلَيْهِ، فَلَا وَ اللَّهِ الَّذِي أُكْرِمُهُ بِالنَّبُوءِ وَ حَصَّهُ بِالرِّسَالَةِ مَا رَأَيْتُ لَهُ عَوْرَةً، حَصَّنِي اللَّهُ بِذَلِكَ مِنْ بَيْنِ أَصْحَابِهِ.

And as for the sixteenth – I^{-asws} wanted to bare him^{-saww}, but there was a call: "O successor^{-asws} of Muhammad^{-saww}! Do not bare him^{-saww}. Wash him^{-saww} while the shirt is upon him^{-saww}!" By Allah^{-azwj}, the One^{-azwj} Who Honoured him^{-saww} with the Prophet-hood and Specialised him^{-saww} with the Message, I^{-asws} did not see his^{-saww} bareness. Allah^{-azwj} had Specialised me^{-asws} with that from between his^{-saww} companions.

وَأَمَّا السَّابِعَةَ عَشْرَةَ: فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ رَوَّجَنِي فَاطِمَةَ وَ قَدْ كَانَ حَاطِبَهَا أَبُو بَكْرٍ وَ عُمَرُ فَرَوَّجَنِي اللَّهُ مِنْ فَوْقِ سَمَاوَاتِهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: هَنِيئًا لَكَ يَا عَلِيُّ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ رَوَّجَكَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ، وَ هِيَ بَضْعَةٌ مِنِّي.

As for the seventeenth – Allah^{-azwj} Mighty and Majestic Married me^{-asws} to (Syeda) Fatima^{-asws}, and Abu Bakr and Umar has proposed for her^{-asws}, but Allah^{-azwj} Married me^{-asws} (to her^{-asws}) from above His^{-azwj} seven skies. Rasool-Allah^{-saww} said: 'Congratulations to you^{-asws}, O Ali^{-asws}, for Allah^{-azwj} Mighty and Majestic has married you^{-asws} to (Syeda) Fatima^{-asws}, chieftess of women of the people of Paradise, and she^{-asws} is a part of me^{-saww}'.

فَقُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ! أَوْ لَسْتُ مِنْكَ؟ قَالَ: بَلَى يَا عَلِيُّ، وَ أَنْتَ مِنِّي وَ أَنَا مِنْكَ كَيْمِينِي مِنْ شِمَالِي، لَا أَسْتَعْنِي عَنْكَ فِي الدُّنْيَا وَ الْآخِرَةِ.

I^{-asws} said: 'O Rasool-Allah^{-saww}! Or am I^{-asws} not from you^{-saww}?' He^{-saww} said: 'Yes, O Ali^{-asws}! And you^{-asws} are from me^{-saww}, and I^{-asws} am from you^{-saww} like my^{-saww} right hand from my^{-saww} left hand. I^{-asws} am not needless from you^{-asws}, in the world and the Hereafter'.

وَأَمَّا الثَّامِنَةَ عَشْرَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: يَا عَلِيُّ! أَنْتَ صَاحِبُ لِوَاءِ الْحَمْدِ فِي الْآخِرَةِ، وَ أَنْتَ يَوْمَ الْقِيَامَةِ أَقْرَبُ الْخَلَائِقِ مِنِّي مَجْلِسًا يُسْطُ لِي وَ يُسْطُ لَكَ فَأَكُونُ فِي زُمْرَةِ النَّبِيِّينَ، وَ تَكُونُ فِي زُمْرَةِ الْوَصِيِّينَ، وَ يُوضَعُ عَلَى رَأْسِكَ تَاجُ الثُّورِ وَ إِكْلِيلُ الْكِرَامَةِ، يُحْفُ بِكَ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يَفْرَعُ اللَّهُ عَزَّ وَ جَلَّ مِنْ حِسَابِ الْخَلَائِقِ.

And as for the eighteenth – Rasool-Allah^{-saww} said: 'O Ali^{-asws}! You^{-asws} are bearer of the flag of Praise in the Hereafter, and on the Day of Qiyamah, you^{-asws} will be the closes of people from me^{-saww}. A seat would be spread out from me^{-saww} and for you^{-asws}. So, I^{-saww} shall be in the group of the Prophets^{-saww}, and you^{-asws} will be in the group of the sucesors^{-as}, and a crown of light would be placed upon your^{-asws} head, and a wreath of honour. Seventy thousand Angels would circle around you^{-asws} until Allah^{-azwj} Mighty and Majestic is Free from Reckoning the people'.

وَأَمَّا الثَّامِنَةَ عَشْرَةَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: سَتُقَاتِلُ النَّكَائِبِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ، فَمَنْ قَاتَلَكَ مِنْهُمْ فَإِنَّ لَكَ بِكُلِّ رَجُلٍ مِنْهُمْ شَفَاعَةً فِي مِائَةِ أَلْفٍ مِنْ شِيعَتِكَ.

And as for the nineteenth – Rasool-Allah^{-saww} said: ‘You^{-asws} will be fighting against the breakers (of the allegiance), and the deviants, and the renegades. The ones from them who fight against you^{-asws}, for you^{-asws}, for each man from them would be intercession regarding one hundred thousand from your^{-asws} Shias’.

فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص)! فَمَنْ النَّاكِثُونَ؟. قَالَ: طَلْحَةُ وَ الزُّبَيْرُ، سَيِّبَايَعُونَكَ بِالْحِجَازِ، وَ يَنْكُثَانِكَ بِالْعِرَاقِ، فَإِذَا فَعَلَا ذَلِكَ فَخَارِجُهُمَا فَإِنَّ فِي قِتَالِهِمَا طَهَارَةً لِأَهْلِ الْأَرْضِ.

I^{-asws} said, ‘O Rasool-Allah^{-saww}! Who are the breakers (of the allegiance)?’ He^{-saww} said: ‘Talha and Al-Zubeyr. They will be pledging allegiance to you^{-asws} at Al-Hijaz and breaking it at Al-Iraq. When they do that, battle them, for in killing them is a cleansing for the people of the earth’.

قُلْتُ: فَمَنْ الْفَاسِقُونَ؟. قَالَ: مُعَاوِيَةُ وَ أَصْحَابُهُ.

I^{-asws} said ‘So who are the deviants?’ He^{-saww} said: ‘Muawiya and his companions’.

فَقُلْتُ: فَمَنْ الْمَارْفُونَ؟. قَالَ: أَصْحَابُ ذُو الْقُدَيْيَةِ، وَ هُمْ يَمُرُّونَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَةِ، فَاقْتُلُهُمْ فَإِنَّ فِي قِتَالِهِمْ فَرَجًا لِأَهْلِ الْأَرْضِ، وَ عَذَابًا مُعْجَلًا عَلَيْهِمْ، وَ دُخْرًا لَكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ.

I^{-asws} said: ‘So who are the renegades?’ He^{-saww} said: ‘Companions of Zul Sadaiya, and they are the renegades from the Religion just as the arrow shoots off from the archer. Kill them, for in killing them is happiness for the people of the earth, and an immediate punishment upon them, and a Remuneration for you^{-asws} in the Presence of Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah’.

وَ أَمَّا الْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: مَثَلُكَ فِي أُمَّتِي مَثَلُ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ، فَمَنْ دَخَلَ فِي وَلَايَتِكَ فَقَدْ دَخَلَ الْبَابَ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ.

And as for the twentieth – I^{-asws} heard Rasool-Allah^{-saww} saying: ‘An example of you^{-asws} in my^{-saww} community is like an example of the door of Hitta among the children of Israel. The one who entered in your^{-asws} Wilayah, so he has entered the door just as Allah^{-azwj} Mighty and Majestic has Commanded him’.

وَ أَمَّا الْحَادِيَةُ وَ الْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا، وَ لَنْ يُدْخَلَ الْمَدِينَةَ إِلَّا مِنْ بَابِهَا، ثُمَّ قَالَ: يَا عَلِيُّ! إِنَّكَ سَتَرَعَى دِمَّتِي وَ تُقَاتِلُ عَلَيَّ سُنَّتِي، وَ تُخَالِفُكَ أُمَّتِي.

And as for the twenty first – I^{-asws} heard Rasool-Allah^{-saww} saying: ‘I^{-saww} am the city of knowledge and Ali^{-asws} it is door, and one cannot enter the city except from its door’. Then he^{-saww} said: ‘O Ali^{-asws}! You^{-asws} will take care of my^{-saww} responsibilities, and you^{-asws} will fight upon my^{-saww} Sunnah, and my^{-saww} community will oppose you^{-asws}’.

وَ أَمَّا الثَّانِيَةُ وَ الْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ ابْنَ الْحَسَنِ وَ الْحُسَيْنَ مِنْ نُورِ أَلْقَاهُ إِلَيْكَ وَ إِلَى فَاطِمَةَ، وَ هُمَا يَهْتَرَانِ كَمَا يَهْتَرُ الْفُرْطَانُ إِذَا كَانَا فِي الْأُدُنِّ، وَ نُورُهُمَا مُتَصَاعِفٌ عَلَى نُورِ الشُّهَدَاءِ سَبْعِينَ أَلْفَ ضِعْفٍ،

And as for the twenty second – I^{-asws} heard Rasool-Allah^{-saww} saying: ‘Allah^{-azwj} Blessed and Exalted Created my^{-saww} two (grand) sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws} from a Noor He^{-azwj} had Cast to you^{-asws} and to (Syeda) Fatima^{-asws}, they^{-asws} both vibrate just as the two ear-rings vibrate in the ears, and their^{-asws} Noor is a multiple over the Noor of the martyrs by a multiple of seventy thousand.

يَا عَلِيُّ! إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَعَدَنِي أَنْ يُكْرِمَهُمَا كِرَامَةً لَا يُكْرِمُ بِهَا أَحَدًا مَّا خَلَا النَّبِيِّينَ وَ الْمُرْسَلِينَ.

O Ali^{-asws}! Mighty and Majestic has Promised me^{-saww} that He^{-azwj} will Honour them^{-asws} with such an honour no one has been Honoured with apart from the Prophets^{-as} and the Messengers^{-as}.

وَأَمَّا الثَّالِثَةُ وَالْعِشْرُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَعْطَانِي حَاتِمَهُ فِي حَيَاتِهِ وَ دِرْعَهُ وَ مَنْطِقَتَهُ وَ قَلْدَنِي سَيْفَهُ وَ أَصْحَابَهُ كُلَّهُمْ حُضُورًا وَ عَوِي الْعَبَّاسُ حَاضِرًا، فَحَصَّنِي اللَّهُ عَزَّ وَجَلَّ مِنْهُ بِذَلِكَ دُوْحَهُ.

And as for the twenty third – Rasool-Allah^{-saww} gave me^{-asws} a ring (seal) during his^{-saww} lifetime, and his^{-saww} shield, and his^{-saww} belt, and collared me^{-asws} his^{-saww} sword, and his^{-saww} companions, all of them were present, and my^{-asws} uncle Al-Abbas was present. Allah^{-azwj} Mighty and Majestic Specialised me^{-asws} from it with that, besides them’.

وَأَمَّا الرَّابِعَةُ وَالْعِشْرُونَ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ عَلَيَّ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نُجُوَاتِكُمْ صَدَقَةً) فَكَانَ لِي دِينَارٌ بَعَثَهُ [فَبِعْتُهُ] بِعِشْرَةِ دَرَاهِمٍ، فَكُنْتُ إِذَا نَاجَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَصَدَّقْتُ قَبْلَ ذَلِكَ بِدِرْهَمٍ، وَ وَاللَّهِ مَا فَعَلَ هَذَا أَحَدٌ مِنْ أَصْحَابِي قَبْلِي وَ لَا بَعْدِي،

And as for the twenty-fourth – Allah^{-azwj} Mighty and Majestic Revealed unto His^{-azwj} Rasool^{-saww}: **O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12].** There was a Dinar for me^{-asws}, so I^{-asws} sold (exchanged it) for ten Dirhams. Whenever I^{-asws} consulted Rasool-Allah^{-saww}, I^{-asws} gave in charity with that Dirham before that, so by Allah^{-azwj}, this was not done by anyone of his^{-saww} companion, neither before me^{-asws} nor after me^{-asws}.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (أَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نُجُوَاتِكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَ تَابَ اللَّهُ عَلَيْكُمْ...) الْآيَةَ، فَهَلْ تَكُونُ التَّوْبَةُ إِلَّا مِنْ ذَنْبٍ كَانَ؟.

Allah^{-azwj} Mighty and Majestic Revealed: **Are you fearing sending forth charities before your consultations? So, when you did not do so, and Allah Turned to you. [58:13]** – the Verse. Can the repentance happen to be, except from a sin having been committed?

وَأَمَّا الْخَامِسَةُ وَالْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: الْجَنَّةُ مُحَرَّمَةٌ عَلَى الْأَنْبِيَاءِ حَتَّى أَدْخُلَهَا أَنَا، وَ هِيَ مُحَرَّمَةٌ عَلَى الْأَوْصِيَاءِ حَتَّى تَدْخُلَهَا أَنْتَ يَا عَلِيُّ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَشَّرَنِي فِيكَ بِبُشْرَى لَمْ يُبَشِّرْ بِهَا نَبِيًّا قَبْلِي، بَشَّرَنِي بِأَنَّكَ سَيِّدُ الْأَوْصِيَاءِ، وَ أَنَّ ابْنَتِكَ الْحُسَيْنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ.

And as for twenty-fifth – I^{-asws} heard Rasool-Allah^{-saww} saying: ‘The Paradise is Prohibited unto the Prophets^{-as} until I^{-saww} enter it, and it is Prohibited unto the sucesors^{-as} until you^{-asws} enter it, O Ali^{-asws}. Allah^{-azwj} Blessed and Exalted Gave me^{-saww} such glad tidings He^{-azwj} had not Given to any Prophet^{-as} before me^{-saww}. He^{-azwj} Gave me^{-asws} the glad tidings that you^{-asws} are chief of

the successors^{-as}, and that your^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of the people of the Paradise, on the Day of Qiyamah’.

وَأَمَّا السَّادِسَةُ وَالْعِشْرُونَ: فَإِنَّ جَعْفَرَ أَخِي الطَّيَّارِ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ الْمُزَيَّنِّ بِالْجَنَاحَيْنِ مِنْ دُرٍّ وَ يَاقُوتٍ وَ زَبَرْجَدٍ.

And as for the twenty-sixth – Ja’far^{-asws}, my^{-asws} brother^{-as}, is the flier in the Paradise with the Angels, being adorned with the two wings of jewels and rubies and peridot.

وَأَمَّا السَّابِعَةُ وَالْعِشْرُونَ: فَعَمِّي حَمْرَةُ سَيِّدِ الشُّهَدَاءِ.

And as for the twenty-seventh – My^{-asws} uncle^{-as} Hamza^{-as} is chief of the martyrs.

وَأَمَّا الثَّامِنَةُ وَالْعِشْرُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَعَدَنِي فِيكَ وَعَدّاً لَنْ يُخْلِفَهُ، جَعَلَنِي نَبِيّاً وَ جَعَلَكَ وَصِيّاً، وَ سَتَلَّمَنِي مِنْ أُمَّتِي مِنْ بَعْدِي مَا لَقِيَ مُوسَى مِنْ فِرْعَوْنَ، فَاصْبِرْ وَ احْتَسِبْ حَتَّى تَلْقَانِي فَأُولَئِكَ مِنْ أَعَادِي مَنْ عَادَاكَ.

And as for the twenty-eighth – Rasool-Allah^{-sawww} said: ‘Allah^{-azwj} Blessed and Exalted has Promised me^{-sawww} regarding you^{-asws} a Promise, He^{-azwj} will never break it. He^{-azwj} Made me^{-sawww} a Prophet^{-sawww} and Made you^{-asws} a successor^{-asws}, and you^{-asws} will be facing from my^{-sawww} community what Musa^{-as} had faced from Pharaoh^{-la}. So, be patient and content, until you^{-asws} meet me^{-sawww}, and I^{-sawww} shall befriend the ones who befriends you^{-asws}, and be inimical to the one who is inimical to you^{-asws}’.

وَأَمَّا التَّاسِعَةُ وَالْعِشْرُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: يَا عَلِيُّ! أَنْتَ صَاحِبُ الْحَوْضِ لَا يَمْلِكُكَ غَيْرُكَ وَ سَيَاتِيكَ قَوْمٌ فَيَسْتَسْتَفُونَكَ فَتَقُولُ: لَا .. وَ لَا مِثْلَ ذَرَّةٍ، فَيَنْصَرِفُونَ مُسَوَّدَةً وَجُوهَهُمْ، وَ سَتَرْدُ عَلَيْكَ شِيعَتِي وَ شِيعَتِكَ فَتَقُولُ: رُدُّوا رِوَاءَ مَرْوِيِّينَ، فَيَرُدُّونَ مُبَيَّضَةً وَجُوهَهُمْ.

And as for the twenty-ninth – I^{-asws} heard Rasool-Allah^{-sawww} saying: ‘O Ali^{-asws}! You^{-asws} are in charge of the Fountain, no one will own it apart from you^{-asws}, and a group would come to you^{-asws} to be quenched by you^{-asws}, and you^{-asws} will be saying, ‘No’, and not even like a particle (drop). They will leave darkened of faces. And my^{-sawww} Shias and your^{-asws} Shias will be coming and you^{-asws} will be saying: ‘Return saturated, remaining saturated!’ They will return brightened of face’.

وَأَمَّا الثَّلَاثُونَ: فَإِنِّي سَمِعْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: يُحْشَرُ أُمَّتِي يَوْمَ الْقِيَامَةِ عَلَى خَمْسِ رَايَاتٍ، فَأَوَّلُ رَايَةٍ تَرُدُّ عَلَيَّ رَايَةٌ فِرْعَوْنِ هَذِهِ الْأُمَّةِ، وَ هُوَ مُعَاوِنَةٌ.

And as for the thirtieth – I^{-asws} heard Rasool-Allah^{-sawww} saying: ‘My^{-sawww} community will be Resurrected on the Day of Qiyamah upon five flags. The first flag to return to me^{-sawww} would be the flag of the Pharaoh^{-la} of this community, and he is Muawiya’.

وَ الثَّانِيَةُ: مَعَ سَامِرِيِّ هَذِهِ الْأُمَّةِ، وَ هُوَ عَمْرُو بْنُ الْعَاصِ. وَ الثَّلَاثَةُ: مَعَ جَانَلِيْقِ هَذِهِ الْأُمَّةِ، وَ هُوَ أَبُو مُوسَى الْأَشْعَرِيُّ. وَ الرَّابِعَةُ: مَعَ أَبِي الْأَعْوَرِ السَّلْمِيِّ. وَ أَمَّا الْخَامِسَةُ: فَجَعَلَكَ يَا عَلِيُّ تَحْتَهَا الْمُؤْمِنُونَ وَ أَنْتَ إِمَامُهُمْ،

And the second (flag) would be with the Samiri^{-la} of this community, and he is Amro Bin Al-Aas’. And the third (flag) would be with the catholic of this community, and he is Abu Musa Al-Ashari. And the fourth (flag) would be with Abi Al-Awr Al-Sulam. And as for the fifth (flag), it would be with you^{-asws}, O Ali^{-asws}, beneath it would be the Momineen, and you are their Imam^{-asws}.

ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِأَلْبَتَعَةِ: (ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ ...) وَ هُمْ شِيعَتِي وَ مَنْ وَالَانِي وَ قَاتِلِ مَعِيَ الْفِتْنَةَ الْبَاطِنِيَّةَ وَ النَّاكِبَةَ عَنِ الصِّرَاطِ، وَ بَابُ الرَّحْمَةِ هُمْ شِيعَتِي،

Then Allah^{-azwj} Blessed and Exalted will be saying to the four: **'Go back and seek your own light!'** Then, a gate would be struck between them having a wall for it – inside it would be the Mercy [57:13], and they are my^{-asws} Shias and one who befriend me^{-asws}, and fight alongside me^{-asws} against the rebel group, and the deviators from the straight path; and the door of Mercy, they are my^{-asws} Shias.

فَيَنَادِي هَؤُلَاءِ: أَلَمْ نَكُنْ فِيهِ (مَعَكُمْ قَالُوا بَلَى وَ لَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَ تَرَبَّصْتُمْ وَ ارْتَبْتُمْ وَ غَرَّكُمْ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَ غَرَّكُمْ بِاللَّهِ الْغُرُورُ) (فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لَا مِنَ الَّذِينَ كَفَرُوا مَا أُوْاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَ بِنَسِ الْمَصِيرِ) ،

They would call out, **'Were we not with you?'** – in it - **They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]. So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15].'**

ثُمَّ تَرُدُّ أُمَّتِي وَ شِيعَتِي فَيُرْوَوْنَ مِنْ حَوْضِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، يَبْدِي عَصَى عَوْسَجٍ أَطْرُدُ بِهَا أَعْدَائِي طَرْدَ غَرِيْبَةِ الْإِبِلِ.

Then my^{-asws} community and my^{-asws} Shias will be saturated from the Fountain of Muhammad^{-saww}. In my^{-asws} hand would be a thorny stick. I^{-asws} shall repel my^{-asws} enemies with it, a repelling of the strange camel.

وَ أَمَّا الْحَادِيَةُ وَ الثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَوْ لَا أَنَّ يُقُولَ فِيكَ الْغَالُونَ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيْسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِحَدِّ مِنَ النَّاسِ إِلَّا أَحَدُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَسْتَشْفُونَ بِهِ.

And as for the thirty first – I^{-asws} heard Rasool-Allah^{-saww} saying: 'Had it not been that the exaggerators from my^{-saww} community would be speaking regarding you^{-asws} what the Christians said regarding Isa^{-as} Bin Maryam^{-as}, I^{-saww} would have said such words regarding you^{-asws}, not assembly would have passed by you^{-asws} except they would have taken the dust from your^{-asws} feet to be healed by it'.

وَ أَمَّا الثَّانِيَةُ وَ الثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نَصَرَنِي بِالرُّعْبِ فَسَأَلْتُهُ أَنْ يَنْصُرَكَ بِمِثْلِهِ فَجَعَلَ لَكَ مِنْ ذَلِكَ مِثْلَ الَّذِي جَعَلَهُ لِي.

As for the twenty-second – I^{-asws} heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} Blessed and Exalted Helped me^{-asws} with the awe (in the hearts of the enemies). I^{-asws} asked Him^{-azwj} to Help you with similar to it, so He^{-azwj} Made that to be for you^{-asws} like which He^{-azwj} Made to be for me^{-saww}'.

وَ أَمَّا الثَّالِيَةُ وَ الثَّلَاثُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ التَّقَمَ أُذُنِي وَ عَلَّمَنِي مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ، فَسَأَقِ اللَّهَ تَبَارَكَ وَ تَعَالَى إِلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And as for the thirty third – Rasool-Allah^{-sawww} came close to my^{-asws} ears and taught me^{-asws} what had happened and what was to happen up to the Day of Qiyamah, so Allah^{-azwj} Blessed and Exalted Ushered the tongue of His^{-azwj} Prophet^{-sawww}.

وَأَمَّا الرَّابِعَةُ وَالثَّلَاثُونَ: فَإِنَّ النَّصَارَى ادَّعَوْا أَمْرًا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَغُلَّ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ)

As for thirty fourth – The Christians claimed a matter, so Allah^{-azwj} Mighty and Majestic Revealed: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61].***

فَكَانَتْ نَفْسِي نَفْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ النَّبِئَةِ فَاطِمَةَ (ع)، وَ الْأَبْنَاءِ الْحُسَيْنِ وَ الْحُسَيْنِ، ثُمَّ نَدِمَ الْقَوْمُ فَسَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْإِعْفَاءَ فَأَعْفَاهُمْ، وَ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ الْفُرْقَانَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَوْ بَاهَلُونَا لَمَسَحُوا قِرْدَةً وَ خَنَازِيرَ.

So, my^{-asws} was the self of Rasool-Allah^{-sawww}, and the 'women' was (Syeda) Fatima^{-asws}, and the 'sons' were Al-Hassan^{-asws} and Al-Husayn^{-asws}. Then the (Christian) group regretted and asked Rasool-Allah^{-sawww} for the pardon and he pardoned them. By the One^{-azwj} Who Revealed the Torah unto Musa^{-as}, and the Furqan (Quran) unto Muhammad^{-sawww}! If they had imprecated us^{-asws}, they would have been morphed into monkeys and pigs!

وَ أَمَّا الْخَامِسَةُ وَ الثَّلَاثُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجَّهَنِي يَوْمَ بَدْرٍ، فَقَالَ: اثْنَيْ بَكْفٍ حَصِيَّاتٍ مَجْمُوعَةً فِي مَكَانٍ وَاحِدٍ، فَأَخَذْتُهَا ثُمَّ سَمَيْتُهَا فِإِذَا هِيَ طَيِّبَةٌ تَفُوحٌ مِنْهَا رَائِحَةُ الْمِسْكِ، فَأَتَيْتُهُ بِهَا فَرَمَى بِهَا وَجْهَ الْمُشْرِكِينَ،

And as for the thirty fifth – Rasool-Allah^{-sawww} diverted me^{-asws} on the day of (battle of) Badr and said: 'Bring me^{-asws} a handful of pebbles collected in one place!' I grabbed these, then smelt them, and these were (like) perfume more aromatic than the musk. I^{-asws} came to him^{-sawww} with these and he^{-sawww} threw these in the faces of the Polytheists.

وَ تِلْكَ الْحَصِيَّاتُ أَرْبَعٌ مِنْهَا كَلْبٌ مِنَ الْفِرْدَوْسِ، وَ حَصَاةٌ مِنَ الْمَشْرِقِ، وَ حَصَاةٌ مِنَ الْمَغْرِبِ، وَ حَصَاةٌ مِنْ تَحْتِ الْعَرْشِ، مَعَ كُلِّ حَصَاةٍ مِائَةٌ أَلْفٍ مَلَكٌ مَدَدٍ لَنَا، لَمْ يَكْرِمِ اللَّهُ عَزَّ وَ جَلَّ بِهَذِهِ الْفَضِيلَةِ أَحَدًا قَبْلُ وَ لَا بَعْدُ.

And those pebbles, four of these came into being from Al-Firdows, and there was a pebble from the east, and a pebbled from the west, and a pebble from beneath the Throne; with each pebble were a thousand Angels as help for us. Allah^{-azwj} Mighty and Majestic did not Honour this merit to anyone, neither before nor afterwards.

وَ أَمَّا السَّادِسَةُ وَ الثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: وَبِئْسَ لِقَائِكَ، إِنَّهُ أَشَقَى مِنْ مُوَدٍّ وَ مِنْ عَاقِرِ النَّاقَةِ، وَ إِنَّ عَرْشَ الرَّحْمَنِ لَيَهْتَرُ لِقَائِكَ، فَأَبَشِرْ يَا عَلِيُّ، إِنَّكَ فِي زُمْرَةِ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

And as for the thirty sixth – I^{-asws} heard Rasool-Allah^{-sawww} saying: 'Doom be for the one who kills you^{-asws}, he^{-la} is more wretched than Samood, and the slayer of the she-camel, and that the Throne of the Beneficent will shake at your^{-asws} being killed, so receive glad ridings, O Ali^{-asws}, for you^{-asws} will be in the group of the truthful, and the martyrs, and the righteous!'

وَأَمَّا السَّابِعَةُ وَالثَّلَاثُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ خَصَّنِي مِنْ بَيْنِ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِعِلْمِ النَّاسِخِ وَ الْمُنْسُوخِ وَ الْمُخَكَّمِ وَ الْمُتَشَابِهِ وَ الْخَاصِّ وَ الْعَامِّ، وَ ذَلِكَ بِمَا مَنَّ اللَّهُ بِهِ عَلَيَّ وَ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And as for the thirty ninth – Allah^{-azwj} Blessed and Exalted had Specialised me^{-asws} between companions of Muhammad^{-saww} with knowledge of the Abrogating (Verses of the Quran), and the Abrogated, and the decisive, and the allegorical, and the special, and the general, and that is from what Allah^{-azwj} Conferred with upon me^{-asws} and upon His^{-azwj} Rasool^{-saww}.

وَ قَالَ لِي الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا عَلِيُّ! إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُذْنِبَكَ وَ لَا أَفْصِيكَ، وَ أَعْلَمَكَ وَ لَا أَجْفُوكَ، وَ حَقُّ عَلَيَّ أَنْ أَطِيعَ رَبِّي وَ حَقُّ عَلَيَّ أَنْ تَعْبِيَ.

And the Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic has Commanded me^{-asws} to draw you^{-asws} closer, and I^{-saww} should not exclude you^{-asws}, and teach you^{-asws} and not keep you^{-asws} dry, and there is a right upon me^{-saww} that I^{-saww} obey my^{-saww} Lord^{-azwj} and a right upon you^{-asws} that you^{-asws} retain (it)'.

وَ أَمَّا الثَّامِنَةُ وَ الثَّلَاثُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعَثَنِي بَعَثًا وَ دَعَا لِي بِدَعَوَاتٍ وَ أَطَّلَعَنِي عَلَى مَا يَجْرِي بَعْدَهُ، فَحَزَنَ لِذَلِكَ بَعْضُ أَصْحَابِهِ وَ قَالَ: لَوْ قَدَّرَ مُحَمَّدٌ أَنْ يُجْعَلَ ابْنُ عَمَتِهِ نَبِيًّا لَجَعَلَهُ، فَشَرَفَنِي اللَّهُ عَلَيَّ بِالْإِطْلَاعِ عَلَى ذَلِكَ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And as for the thirty eighth – Rasool-Allah^{-saww} had sent me^{-asws} a sending and supplicated for me^{-asws} with supplications and notified me^{-asws} upon what is to flow after it. Some of his^{-saww} companion were aggrieved to that and said, 'If Muhammad^{-saww} had been able to make the son^{-asws} of his^{-saww} uncle^{-as} to be a Prophet^{-as}, would have done so!' Allah^{-azwj} Ennobled me^{-asws} with the notification upon that, upon the tongue of His^{-azwj} Prophet^{-saww}.

وَ أَمَّا النَّاسِعَةُ وَ الثَّلَاثُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُجِئُنِي وَ يُبْعِضُ عَلَيًّا، لَا يَجْتَمِعُ حَيِّي وَ حُبُّهُ إِلَّا فِي قَلْبِ مُؤْمِنٍ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَهْلَ حَيِّي وَ حُبِّكَ يَا عَلِيُّ فِي أَوَّلِ زُمْرَةِ السَّابِقِينَ إِلَى الْجَنَّةِ، وَ جَعَلَ أَهْلَ بُعْضِي وَ بُعْضِكَ فِي أَوَّلِ زُمْرَةِ الضَّالِّينَ مِنْ أُمَّتِي إِلَى النَّارِ.

As for thirty ninth – I^{-asws} heard Rasool-Allah^{-saww} saying: 'He lies, one who claims that he loves me^{-saww} and hates Ali^{-asws}! My^{-saww} love and his^{-asws} love will not gather except in the heart of a Momin. Allah^{-azwj} Mighty and Majestic will Make the people of my^{-saww} love and your^{-asws} love, O Ali^{-asws}, to be in the first group of the foremost to the Paradise, and Make the people of my^{-saww} hatred and your^{-asws} hatred to be in the first group of the strayers from my^{-saww} community, to the Fire'.

وَ أَمَّا الْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَجَّهَنِي فِي بَعْضِ الْعُرُوزَاتِ إِلَى رَكِيٍّ فَإِذَا لَيْسَ فِيهِ مَاءٌ، فَرَجَعْتُ إِلَيْهِ فَأَحْبَرْتُهُ، فَقَالَ: أ فِيهِ طِينٌ؟ فَقُلْتُ: نَعَمْ. فَقَالَ: ابْنِي مِنْهُ، فَأَتَيْتُ مِنْهُ بِطِينٍ، فَتَكَلَّمْتُ فِيهِ،

As for the fortieth – Rasool-Allah^{-saww} diverted me^{-asws} to a well during one of the military expeditions, and there wasn't any water in it. I^{-asws} returned to him^{-saww} and informed him^{-saww}. He^{-saww} said: 'Is there clay in it?' I^{-asws} said: 'Yes'. He^{-saww} said: 'Bring to me^{-saww} from it'. I^{-asws} came to him^{-saww} with clay, and he^{-saww} spoke in it.

ثُمَّ قَالَ: أَلْقِيهِ فِي الرَّكْبِيِّ، فَأَلْقَيْتُهُ، فَإِذَا الْمَاءُ قَدْ نَبَعَ حَتَّى امْتَلَأَ جَوَابِ الرَّكْبِيِّ، فَجُمْتُ إِلَيْهِ فَأَخْبَرْتُهُ، فَقَالَ لِي: وَفَقْتُ يَا عَلِيُّ وَ بِرَبِّكَ نَبَعَ الْمَاءُ، فَهَذِهِ الْمُنْقَبَةُ خَاصَّةٌ لِي مِنْ دُونِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Then he^{-sawww} said: 'Throw it (back) into the well!' I^{-asws} threw it, and there the water had sprung forth and filled up the sides of the well. I^{-asws} came to him^{-sawww} and informed him^{-asws}. He^{-sawww} said to me: 'Your^{-asws} achievement and by your^{-asws} Blessings the water has burst forth. This is the virtue particularly for me^{-asws}, from besides the companions of the Prophet^{-sawww}.

وَ أَمَّا الْحَادِيثَةُ وَ الْأَرْبَعُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: أَنْبَشِرُ يَا عَلِيُّ! فَإِنَّ جَبْرَائِيلَ عَلَيْهِ السَّلَامُ أَتَانِي فَقَالَ لِي: يَا مُحَمَّدُ! إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نَظَرَ إِلَى أَصْحَابِكَ فَوَجَدَ ابْنَ عَمِّكَ وَ حَتَنَكَ عَلَى ابْنَتِكَ فَاطِمَةَ خَيْرِ أَصْحَابِكَ، فَجَعَلَهُ وَصِيكَ وَ الْمُؤَدِّيَ عَنكَ.

And as for the forty first – I^{-asws} heard Rasool-Allah^{-sawww} saying: 'Receive glad tidings, O Ali^{-asws}! Jibraeel^{-as} came to me^{-sawww} and said to me^{-sawww}: 'O Muhammad^{-sawww}! Allah^{-azwj} Blessed and Exalted Looked at your^{-sawww} companions, and Found the son^{-asws} of your^{-sawww} uncle^{-as}, and your^{-sawww} son^{-asws} in-law upon your^{-sawww} daughter^{-asws} Fatima^{-asws} as being the best of your^{-sawww} companion, and has Made him^{-asws} your^{-sawww} successor^{-asws} and the renderer from you^{-sawww}'.

وَ أَمَّا النَّائِيَةُ وَ الْأَرْبَعُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: أَنْبَشِرُ يَا عَلِيُّ! فَإِنَّ مَنْزِلَكَ فِي الْجَنَّةِ مُوَاجِهَةٌ مُنْزِلِي، وَ أَنْتَ مَعِي فِي الرَّفِيقِ الْأَعْلَى فِي أَعْلَى عِلِّيِّينَ، قُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَا أَعْلَى عِلِّيِّينَ؟. فَقَالَ: قُبَّةٌ مِنْ دُرَّةٍ بِيضَاءَ لَهَا سَبْعُونَ أَلْفَ مِصْرَاعٍ مَسْكُونٌ لِي وَ لَكَ يَا عَلِيُّ.

As for the forty-second – I^{-asws} heard Rasool-Allah^{-sawww} saying: 'Receive glad tidings, O Ali^{-asws}! You^{-asws} house in the Paradise would be facing my^{-sawww} house, and you^{-asws} would be with me^{-sawww} among the lofty friends in the high Illiyeen'. I^{-asws} said: 'O Rasool-Allah^{-sawww}! And what is high Illiyeen?' He^{-sawww} said: 'A dome of while gem having seventy thousand shutters for it, being a dwelling for me^{-asws} and you^{-asws}, O Ali^{-asws}'.

وَ أَمَّا النَّائِيَةُ وَ الْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَسَخَ حُبِّي فِي قُلُوبِ الْمُؤْمِنِينَ وَ كَذَلِكَ رَسَخَ حُبُّكَ يَا عَلِيُّ فِي قُلُوبِ الْمُؤْمِنِينَ، وَ رَسَخَ بُغْضِي وَ بُغْضَكَ فِي قُلُوبِ الْمُنَافِقِينَ، فَلَا يُحِبُّكَ إِلَّا مُؤْمِنٌ تَقِيٌّ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ كَافِرٌ.

And as for the forty third – Rasool-Allah^{-sawww} said: 'Allah^{-azwj} Mighty and Majestic Made the immersion of my^{-sawww} love in the hearts of the Momineen, and like that is the immersion of your^{-asws} love, O Ali^{-asws}, in the hearts of the Momineen, and Immersed hatred for me^{-sawww} and hatred for you^{-asws} in the hearts of the hypocrites. Thus, no one will love you^{-asws} except a Momin, a pious, nor hate you^{-asws} except a hypocrite, a Kafir'.

وَ أَمَّا الرَّابِعَةُ وَ الْأَرْبَعُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَنْ يُبْغِضَكَ مِنَ الْعَرَبِ إِلَّا دَعِيٌّ، وَ لَا مِنَ الْعَجَمِ إِلَّا شَقِيٌّ، وَ لَا مِنَ النِّسَاءِ إِلَّا سَلْفَلِقِيَّةٌ.

And as for the forty fourth – I^{-asws} heard Rasool-Allah^{-sawww} saying: 'No one from the Arabs will ever hate you^{-asws} except for an illegitimate one, nor from the non-Arabs except a wretched, nor from the women except one menstruating from her back'.

وَ أَمَّا الْخَامِسَةُ وَ الْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ دَعَانِي وَ أَنَا زَمِدُ الْعَيْنِ فَتَقَلَّ فِي عَيْنِي، وَ قَالَ: اللَّهُمَّ اجْعَلْ حَرْهَا فِي بَرْدِهَا وَ بَرْدَهَا فِي حَرْهَا، فَوَ اللَّهُ مَا اشْتَكْتُ عَيْنِي إِلَى هَذِهِ السَّاعَةِ.

And as for the forty fifth – Rasool-Allah^{-saww} called me^{-asws} and I^{-asws} had sore eyes, and he^{-saww} applied his^{-saww} spittle in my^{-asws} eyes and said: ‘O Allah^{-azwj}! Make its heat to be in its cold, and its cold to be in its heat’. By Allah^{-azwj}! I^{-asws} have no complaints in my^{-asws} eyes up to this time.

وَأَمَّا السَّادِسَةُ وَالْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ أَصْحَابَهُ وَغُمُومَتَهُ بِسَدِّ الْأَبْوَابِ وَفُتِحَ بَابِي بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ، فَلَيْسَ لِأَحَدٍ مِنْكُمْ مِثْلُ مَنْفَعَتِي.

And as for the forty sixth – Rasool-Allah^{-saww} ordered his^{-saww} companions and his^{-saww} generality with closing the doors and keeping my^{-asws} door open by a Command of Allah^{-azwj} Mighty and Majestic. So, there isn't for anyone a virtue like my^{-asws} virtue.

وَأَمَّا السَّابِعَةُ وَالْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي فِي وَصِيَّتِهِ بِقَضَاءِ دُيُونِهِ وَعِدَاتِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْتُ أَنَّهُ لَيْسَ عِنْدِي مَالٌ. فَقَالَ: سَيُعِينُكَ اللَّهُ،

And as for the forty seventh – Rasool-Allah^{-saww} instructed me^{-asws} in his^{-saww} bequest with paying off his^{-saww} debts and his^{-saww} promises’. I^{-asws} said, ‘O Rasool-Allah^{-saww}! You^{-saww} know that there is no wealth with me^{-asws}’. He^{-saww} said: ‘Alla^{-azwj} will Assist you^{-asws}!’

فَمَا أَرَدْتُ أَمْرًا مِنْ قَضَاءِ دُيُونِهِ وَعِدَاتِهِ إِلَّا يَسَّرَهُ اللَّهُ لِي حَتَّى قَضَيْتُ دُيُونَهُ وَعِدَاتِهِ، وَ أَحْصَيْتُ ذَلِكَ فَبَلَغَ ثَمَانِينَ أَلْفًا وَ بَقِيَ بَقِيَّةٌ أَوْصَيْتُ الْحَسَنَ أَنْ يُقْضِيَهَا.

I^{-asws} did not intend a matter from paying off his^{-saww} debts except Allah^{-azwj} Eased it for me^{-asws} until I^{-asws} had paid off his^{-saww} debts and his^{-saww} promises, and I^{-asws} counted that, and it reached eighty thousand, and there still remained a remainder and I^{-asws} bequeathed Al-Hassan^{-asws} to pay it off.

وَأَمَّا الثَّامِنَةُ وَالْأَرْبَعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَانِي فِي مَنْزِلِي وَ لَمْ يَكُنْ طَعِمْنَا مِنْذُ ثَلَاثَةِ أَيَّامٍ فَقَالَ: يَا عَلِيُّ! هَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقُلْتُ: وَ الَّذِي أَكْرَمَكَ بِالْكَرَامَةِ وَ اصْطَفَاكَ بِالرِّسَالَةِ مَا طَعِمْتُ وَ زَوْجَتِي وَ ابْنَايَ مِنْذُ ثَلَاثَةِ أَيَّامٍ.

And as for the forty eighth – Rasool-Allah^{-saww} came to me^{-asws} in my^{-asws} house and we had not eaten for three days. He^{-saww} said: ‘O Ali^{-asws}! Is there anything with you^{-asws} (to eat)?’ I^{-asws} said, ‘By the One^{-azwj} Who Honoured you^{-saww} with the honour and Selected you^{-asws} with the Message! I^{-asws} and my^{-asws} wife^{-asws} and my^{-asws} two sons^{-asws} have not eaten for three days’.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا فَاطِمَةُ! ادْخُلِي الْبَيْتَ وَ انظُرِي هَلْ بَجِدِينَ شَيْئًا؟. فَقَالَتْ: خَرَجْتُ السَّاعَةَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَذْخُلُهُ أَنَا؟. فَقَالَ: ادْخُلِي بِسْمِ اللَّهِ، فَدَخَلْتُ فَإِذَا أَنَا بِطَبَقِ مَوْضُوعٍ عَلَيْهِ زُطْبٌ وَ جَفْنَةٍ مِنْ ثَرِيدٍ، فَحَمَلْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

The Prophet^{-saww} said: ‘O Fatima^{-asws}! Enter the house and look around, can you^{-asws} find anything?’ She^{-asws} said: ‘I^{-asws} came out for a moment and said: ‘O Rasool-Allah^{-saww}! Shall I^{-asws} enter, (allow) me^{-asws}?!’ He^{-saww} said: ‘Enter it in the Name of Allah^{-azwj}’. I^{-asws} entered that there I was with a tray with dates placed upon it, and a pot of porridge. I^{-asws} carried it to Rasool-Allah^{-saww}.

فَقَالَ: يَا عَلِيُّ! رَأَيْتَ الرَّسُولَ الَّذِي حَمَلَ هَذَا الطَّعَامَ، فَمَلَأْتُ: نَعَمْ. فَقَالَ: صِفْهُ لِي، فَمَلَأْتُ: مِنْ بَيْنِ أَحْمَرَ وَ أَخْضَرَ وَ أَصْفَرَ. فَقَالَ: تِلْكَ خَطَطُ جَنَاحِ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ مُكَلَّلَةً بِالذَّرِّ وَ الْيَاقُوتِ، فَأَكَلْنَا مِنَ الثَّرِيدِ حَتَّى شَبِعْنَا، فَمَا رَمَى إِلَّا خَدَشَ أُيُودِنَا وَ أَصَابِعِنَا، فَحَصَّنِي اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ مِنْ بَيْنِ الصَّخَابَةِ.

He^{-saww} said: 'O Ali^{-asws}! Did you^{-asws} see the messenger who carried this food?' I^{-asws} said: 'Yes'. He^{-saww} said: 'Describe him to me^{-saww}'. I^{-asws} said: 'From between red and green and yellow'. He^{-saww} said: 'That is a design on the wing of Jibraeel^{-as}, crowned with pearls and rubies'. We^{-asws} ate from the porridge until we were satiated. But nothing was seen (reduction in the food) except our^{-asws} and hands and fingers were scratched it (the food). Allah^{-azwj} Mighty and Majestic Specialised me^{-asws} with that from between his^{-saww} companions.

وَ أَنَا التَّاسِعَةُ وَ الْأَرْبَعُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَصَّ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالنُّبُوَّةِ وَ حَصَّنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْوَصِيَّةِ، فَمَنْ أَحَبَّنِي فَهُوَ سَعِيدٌ يُحْشَرُ فِي زُمْرَةِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ.

And as for the forty ninth – Allah^{-azwj} Blessed and Exalted Specialised His^{-azwj} Prophet^{-saww} with the Prophet-hood and Specialised me^{-asws} with the successor-ship. The one who loves me^{-asws}, so he is fortunate. He would be Resurrected in a group of the Prophets^{-as}.

وَ أَنَا الْخُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعَثَ بِرَاءَةَ مَعَ أَبِي بَكْرٍ، فَلَمَّا مَضَى أَتَى جِبْرَائِيلَ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا مُحَمَّدُ! لَا يُؤَدِّي عَنْكَ إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ، فَوَجَّهَنِي عَلَى نَاقَتِهِ الْغَضَبَاءِ، فَلَجِئْتُه بِبَنِي الْخَلِيفَةِ فَأَخَذْتُمَا مِنْهُ، فَحَصَّنِي اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ.

And as for the fiftieth – Rasool-Allah^{-saww} sent (Surah) Al-Bara'at with Abu Bakr. When he went, Jibraeel^{-as} came and said: 'O Muhammad^{-saww}! No one will deliver on your^{-saww} behalf except you^{-azwj} or a man from you^{-saww}'. So, he^{-saww} diverted me^{-asws} upon his^{-saww} she-camel, Al-Azba'a. I^{-asws} caught up with him at Zul Huleyfa and took it from him. Allah^{-azwj} Mighty and Majestic Specialised me^{-asws} with that.

وَ أَنَا الْخَادِيَةُ وَ الْخُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقَامَنِي لِلنَّاسِ كَافَّةً يَوْمَ غَدِيرِ حُجٍّ، فَقَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ، فَبَعْدًا وَ سُخْفًا لِلْقَوْمِ الظَّالِمِينَ

And as for the fifty first – Rasool-Allah^{-saww} made me^{-asws} stand for the people, all, on the day of Ghadeer Khumm. He^{-saww} said: 'One whose Master^{-saww} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}, so remoteness and damnation is for the unjust people'.

وَ أَنَا الثَّانِيَةُ وَ الْخُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: يَا عَلِيُّ! أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ؟! فَمَلَأْتُ: بَلَى. قَالَ: قُلْ: «يَا رَزَّاقَ الْمُفْلِينَ، وَ يَا رَاحِمَ الْمَسَاكِينِ، وَ يَا أَسْمَعَ السَّامِعِينَ، وَ يَا أَبْصَرَ النَّاطِرِينَ، وَ يَا أَرْحَمَ الرَّاحِمِينَ، اِرْحَمْنِي وَ ارْحَمْنِي».

And as for the fifty second – Rasool-Allah^{-saww} said 'O Ali^{-asws}! Shall I^{-saww} teach you^{-asws} phrases Jibraeel^{-as} has taught me^{-saww}?!' I^{-asws} said: 'Yes'. He^{-saww} said: 'Say: 'O Sustainer of the lowly, and O Mercy of the poor, and O most listening One, and O most insightful of the beholders, and O most Merciful of the merciful ones! Have Mercy on me and Sustain me!'

وَ أَنَا الثَّلَاثَةُ وَ الْخُمْسُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَنْ يَذْهَبَ بِالدُّنْيَا حَتَّى يَقُومَ مِنَّا الْقَائِمُ يَثْتَلُ مُبْعِضِينَا وَ لَا يَقْبَلُ الْجَزِيَّةَ، وَ يَكْسِرُ الصَّلِيبَ وَ الْأَصْنَامَ، وَ تَضَعُ الْحَرْبَ أَوْزَارَهَا، وَ يَدْعُو إِلَى أَخْذِ الْمَالِ فَيُقْسِمُهُ بِالسَّوِيَّةِ، وَ يَغْدِلُ فِي الرَّعِيَّةِ.

And as for the fifty third – Allah^{-azwj} Blessed and Exalted will never do away the world until Al-Qaim^{-asws} from us^{-asws} stand. He^{-asws} will kill ones who hate us^{-asws} and will not accept the tax, and break the cross, and the idols, and the war will place its burden, and he^{-asws} will call to taking the wealth and distributing it with the equality and dispense justice among the citizens.

وَأَمَّا الرَّابِعَةُ وَالْخُمْسُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! سَيَلْعَنُكَ بَنُو أُمَيَّةَ وَ يَرُدُّ عَلَيْهِمْ مَلَكٌ بِكُلِّ لَعْنَةٍ أَلْفَ لَعْنَةٍ، فَإِذَا قَامَ الْقَائِمُ لَعْنَهُمْ أَرْبَعِينَ سَنَةً.

And as for the fifty fourth – I^{-asws} heard Rasool-Allah^{-sawww} saying: ‘O Ali^{-asws}! The clan of Umayya will curse you^{-asws}, and an Angel would return upon them a thousand curses for each curse (of theirs). When Al-Qaim^{-asws} rises, he^{-asws} will curse them for forty years’.

وَأَمَّا الْخَامِسَةُ وَالْخُمْسُونَ: سَمِعْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِي: سَيَفْتِنُنَّ فِيكَ طَوَائِفٌ مِنْ أُمَّتِي، فَتَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يُخْلَفْ شَيْئًا فِيمَا إِذَا أَوْصَى عَلِيًّا، أَوْ لَيْسَ كِتَابُ رَبِّي أَفْضَلَ الْأَشْيَاءِ بَعْدَ اللَّهِ عَزَّ وَجَلَّ؟ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَئِنْ لَمْ يَجْمَعْهُ بِإِثْقَانٍ لَمْ يَجْمَعْ أَبَدًا، فَخَصَّنِي اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ مِنْ دُونِ الصَّحَابَةِ.

As for the fifty fifth – I^{-asws} heard Rasool-Allah^{-sawww} saying to me^{-asws}: ‘Sects from my^{-sawww} community would be Tried regarding you^{-asws}. They shall say: ‘Rasool-Allah^{-sawww} did not leave behind anything when he^{-sawww} bequeathed to Ali^{-asws}, or isn’t the Book of my^{-sawww} Lord^{-azwj} the most superior of things after Allah^{-azwj} Mighty and Majestic? By the One^{-azwj} Who Sent me^{-sawww} with the truth! If you^{-asws} don’t gather it with perfection, (then) you will not gather it, ever!’ Allah^{-azwj} Mighty and Majestic Specialised me^{-asws} with that from besides the companions.

وَأَمَّا السَّادِسَةُ وَالْخُمْسُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَصَّنِي بِمَا خَصَّ بِهِ أَوْلِيَاءَهُ وَ أَهْلَ طَاعَتِهِ وَ جَعَلَنِي وَارِثَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَمَنْ سَاءَهُ سَاءَهُ وَ مَنْ سَرَّهُ سَرَّهُ .. وَ أَوْصَى بِيَدِهِ نَحْوَ الْمَدِينَةِ.

And as for the fifty sixth – Allah^{-azwj} Blessed and Exalted Specialised me^{-asws} with what He^{-azwj} had Specialised His^{-azwj} friends with, and the people obedient to Him^{-azwj}, and Made me^{-asws} inheritor of Muhammad^{-sawww}. One who is annoyed, it annoyed, and one it cheers, cheers’ – and he^{-asws} gestured his^{-asws} hand towards Al-Medina.

وَأَمَّا السَّابِعَةُ وَالْخُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ فِي بَعْضِ الْعَزَوَاتِ فَقُقِدَ الْمَاءُ، فَقَالَ لِي: يَا عَلِيُّ! فَمِ إِلَى هَذِهِ الصَّخْرَةِ، وَ قُلْ: أَنَا رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْفَجِرِي إِلَيَّ مَاءً، فَوَ اللَّهُ الَّذِي أَكْرَمَهُ بِالنَّبُوءَةِ، لَقَدْ أَبْلَعْتُهَا الرِّسَالَةَ فَاطَّلَعَ مِنْهَا مِثْلُ نُدْيِ الْبَقْرَةِ، فَسَالَ مِنْ كُلِّ نُدْيٍ مِنْهَا مَاءٌ،

And as for the fifty seventh – Rasool-Allah^{-sawww} was in one of the military expeditions. He^{-sawww} said to me^{-asws}: ‘O Ali^{-asws}! Stand to this rock and say: ‘I^{-asws} am a messenger of Rasool-Allah^{-azwj}! Burst the water out to me^{-asws}!’ By the One^{-azwj} Who Honoured him^{-sawww} with the Prophethood! I^{-asws} delivered to the message and there emerged from it like udders like udders of the cow, and water flowed from each of the udders from it.

فَلَمَّا رَأَيْتُ ذَلِكَ أَسْرَعْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَخْبَرْتُهُ، فَقَالَ: انْطَلِقْ يَا عَلِيُّ فَخُذْ مِنَ الْمَاءِ، وَ جَاءَ الْقَوْمُ حَتَّى مَلَكُوا قِرْبَتَهُمْ وَ أَدْوَاهِمَ وَ سَمِعُوا دَوَائِحَهُمْ وَ شَرِبُوا وَ تَوَضَّؤُوا، فَخَصَّنِي اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ مِنْ دُونِ الصَّحَابَةِ.

When I^{-asws} saw that, I^{-asws} hurried to the Prophet^{-sawww} and informed him^{-sawww}. He^{-sawww} said: 'O Ali^{-asws}! Take from the water'. And the people came until they filled their container and their water-skins, and they quenched their animals, and drank (themselves), and washed. Allah^{-azwj} Mighty and Majestic Specialised me^{-asws} with that from besides the companions.

وَأَمَّا الثَّامِنَةُ وَالْحُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَنِي فِي بَعْضِ غَزَوَاتِهِ وَ قَدْ نَفِدَ الْمَاءُ-، فَقَالَ: يَا عَلِيُّ! ائْتِ بِتَوْرٍ، فَأَتَيْتُهُ بِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى وَ يَدِي مَعَهَا فِي التَّوْرِ، فَقَالَ: اتَّبِعْ، فَنَبَعَ الْمَاءُ مِنْ بَيْنِ أَصَابِعِنَا.

And as for the fifty eighth – Rasool-Allah^{-sawww} instructed me^{-asws} during one of his^{-sawww} military expeditions, and the water had run out. He^{-sawww} said: 'O Ali^{-asws}! Come to the well!' I^{-asws} went to it and he^{-sawww} placed his^{-sawww} right hand, and my^{-asws} hand was with his^{-sawww}, into the well. He^{-sawww} said: 'Spring out!' The water sprung out from between our^{-asws} fingers.

وَأَمَّا التَّاسِعَةُ وَالْحُمْسُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجَّهَنِي إِلَى حَبِيرٍ، فَلَمَّا أَتَيْتُهُ وَجَدْتُ الْبَابَ مُعْلَقًا فَرَزَعْتُهُ شَدِيدًا فَفَلَعْتُهُ وَ رَمَيْتُ بِهِ أَرْبَعِينَ حُطْوَةً، فَدَخَلْتُ فَبَرَزَ إِلَيَّ مَرْحَبٌ فَحَمَلَ عَلَيَّ وَ حَمَلْتُ عَلَيْهِ، وَ سَقَيْتُ الْأَرْضَ مِنْ دَمِهِ، وَ قَدْ كَانَ وَجْهَ رَجُلَيْنِ مِنْ أَصْحَابِهِ فَرَجَعَا مُنْكَسِفَيْنِ.

And as for the fifty ninth – Rasool-Allah^{-azwj} made me^{-asws} head towards Khyber. When I^{-asws} came to it I^{-asws} found the door locked. I^{-asws} shook it severely and uprooted it and threw it to forty steps. I^{-asws} entered, and Marhab duelled to me^{-asws} and I^{-asws} attacked upon him, and made the ground quench from his blood; and two men from his companions had sent him. They both returned dejected.

وَأَمَّا السِّتُونَ: فَإِنِّي قَتَلْتُ عَمْرُو بْنَ عَبْدِ وُدٍّ، وَ كَانَ يُعَدُّ بِأَلْفِ رَجُلٍ.

And as for the sixtieth – I^{-asws} killed Amro Bin Abd Wudd, and he used to be equated with a thousand men.

وَأَمَّا الْحَادِيَةُ وَالسِّتُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَا عَلِيُّ! مَثَلُكَ فِي أُمَّتِي مَثَلُ (قُلْ هُوَ اللَّهُ أَحَدٌ)، فَمَنْ أَحَبَّكَ بِقَلْبِهِ فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ، وَ مَنْ أَحَبَّكَ بِقَلْبِهِ وَ أَعَانَكَ بِلِسَانِهِ فَكَأَنَّمَا قَرَأَ ثُلُثِي الْقُرْآنِ، وَ مَنْ أَحَبَّكَ بِقَلْبِهِ وَ أَعَانَكَ بِلِسَانِهِ وَ نَصَرَكَ بِيَدِهِ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ كُلَّهُ.

And as for the sixty first – I^{-asws} heard Rasool-Allah^{-sawww} saying: 'O Ali^{-asws}! Your^{-asws} example in my^{-sawww} community is an example of **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed). The one who loves you^{-asws} with his heart, it is as if he has read a third of the Quran, and one who loves you with his heart and assists you with his tongue, it is as if he has read two-thirds of the Quran, and one who loves you^{-asws} with his heart, and assists you^{-asws} with his tongue, and helps you with his hand, it is as if he has read the Quran, all of it'.

وَأَمَّا الثَّانِيَةُ وَالسِّتُونَ: فَإِنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي جَمِيعِ الْمَوَاطِنِ وَ الْحُرُوبِ وَ كَانَتْ رَأْيَتُهُ مَعِي.

And as for the sixty second – I^{-asws} was with Rasool-Allah^{-azwj} in the entirety of the places, and the wars, and his^{-asws} flag was with me^{-asws}.

وَأَمَّا الثَّلَاثَةُ وَالسِّتُونَ: فَإِنِّي لَمْ أَفِرَّ مِنَ الرَّحْفِ قَطُّ، وَ لَمْ يُبَارِزْنِي أَحَدٌ إِلَّا سَقَيْتُ الْأَرْضَ مِنْ دَمِهِ.

And as for the sixty third – I^{-asws} did not flee from the army at all, and no one duelled me^{-asws} except and I^{-asws} quenched the ground from his blood.

وَأَمَّا الرَّابِعَةُ وَالسِّتُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبِي بَطْرِيٍّ مَشَوْعٍ مِنَ الْجَنَّةِ فَدَعَا اللَّهَ عَزَّ وَجَلَّ أَنْ يُدْخِلَ عَلَيْهِ أَحَبَّ الْخَلْقِ إِلَيْهِ فَوَفَّقَنِي اللَّهُ لِلدُّخُولِ عَلَيْهِ حَتَّى أَكَلْتُ مَعَهُ مِنْ ذَلِكَ الطَّيْرِ.

And as for the sixty fourth – Rasool-Allah^{-sawww} was brought a grilled bird from the Paradise. He^{-sawww} supplicated to Allah^{-azwj} Mighty and Majestic to bring over the most beloved of the people to him^{-sawww}, and Allah^{-azwj} Harmonised me^{-asws} with the entry to see him until I^{-asws} ate with him^{-sawww} from that bird.

وَأَمَّا الْخَامِسَةُ وَالسِّتُونَ: فَإِنِّي كُنْتُ أُصَلِّي فِي الْمَسْجِدِ فَجَاءَ سَائِلٌ فَسَأَلَ وَ أَنَا رَاكِعٌ-، فَنَازَلْتُهُ حَاتِمِي مِنْ إِصْبَعِي، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي: (إِنَّمَا وَرِثَكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ).

And as for the sixty fifth – I^{-asws} was praying Salat in the Masjid and a beggar came. He begged while I^{-asws} was performing Ruku'u, so I^{-asws} gave him my^{-asws} ring from my^{-asws} finger, and Allah^{-azwj} Blessed and Exalted Revealed regarding me^{-asws}: **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].**

وَأَمَّا السَّادِسَةُ وَالسِّتُونَ: فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَدَّ عَلَيَّ الشَّمْسَ مَرَّتَيْنِ، وَ لَمْ يَرُدَّهَا عَلَيَّ أَحَدٌ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ غَيْرِي.

And as for the sixty sixth – Allah^{-azwj} Blessed and Exalted Returned the sun to me^{-sawww}, twice, and did not Return it unto anyone from the community of Muhammad^{-sawww}, apart from me^{-asws}.

وَأَمَّا السَّابِعَةُ وَالسِّتُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ أَمَرَ أَنْ أُدْعَى بِإِمْرَةِ الْمُؤْمِنِينَ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ وَ لَمْ يُطْلَقْ ذَلِكَ لِأَحَدٍ غَيْرِي.

And as for the sixty seventh – Rasool-Allah^{-sawww} ordered that I^{-asws} be called 'Amir Al-Momineen' during his^{-sawww} lifetime and after his^{-sawww} expiry, and that was not projected for anyone apart from me^{-asws}.

وَأَمَّا الثَّامِنَةُ وَالسِّتُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ قَالَ: يَا عَلِيُّ! إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ: أَيُّنَ سَيِّدِ الْأَنْبِيَاءِ؟ فَأَقُومُ، ثُمَّ يَنَادِي: أَيُّنَ سَيِّدِ الْأَوْصِيَاءِ؟ فَتَقُومُ،

As for the sixty eighth – Rasool-Allah^{-sawww} said: 'O Ali^{-asws}! When it will be the Day of Qiyamah, a caller would call out from interior of the Throne: "Where is chief of the Prophets^{-as}?" So, I^{-sawww} shall stand. Then he will call out: "Where is chief of the successors^{-asws}?" So, you^{-asws} will be standing.

وَ يَأْتِينِي رِضْوَانٌ بِمَفَاتِيحِ الْجَنَّةِ، وَ يَأْتِينِي مَالِكٌ بِمَقَالِيدِ النَّارِ، فَيَقُولَانِ: إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَمَرَنَا أَنْ نُدْفَعَهَا إِلَيْكَ وَ نَأْمُرَكَ أَنْ تُدْفَعَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ، فَتَكُونُ يَا عَلِيُّ قَسِيمَ الْجَنَّةِ وَ النَّارِ.

And Rizwaan would come to me^{-sawww} with the keys of Paradise, and Maalik would come to be with reins of the Fire. They would said, 'Allah^{-azwj} Majestic is His^{-azwj} Majesty has Commanded us to hand these over to you^{-sawww} and Commands you^{-sawww} to hand these over to Ali^{-asws} Bin Abu Talib^{-asws}!' Thus you^{-asws}, O Ali^{-asws}, would become the distributor of the Paradise and the Fire'.

وَأَمَّا التَّاسِعَةُ وَ السِّتُونَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَوْلَاكَ مَا عُرِفَ الْمُنَافِقُونَ مِنَ الْمُؤْمِنِينَ.

And as for the sixty ninth – I^{asws} heard Rasool-Allah^{saww} saying: ‘Had it not been for you^{asws}, the hypocrites would not have been recognised from the Momineen’.

وَأَمَّا السُّعُونَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَامَ وَ نَوَمَنِي وَ زَوْجَتِي فَاطِمَةَ وَ ابْنِي الْحَسَنَ وَ الْحُسَيْنَ وَ أَلْفَى عَلَيْنَا عِبَاءَهُ قَطَوَانِيَّةً، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيْنَا: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا) ، وَ قَالَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ: أَنَا مِنْكُمْ يَا مُحَمَّدُ، فَكَانَ سَادِسْنَا جَبْرِئِيلُ عَلَيْهِ السَّلَامُ.

And as for the seventieth – Rasool-Allah^{saww} slept and made me^{asws} and my^{asws} wife Fatima^{asws} and my^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws} to sleep, and cast his^{saww} cloak upon us^{asws}. Allah^{azwj} the Blessed and Exalted Revealed regarding us^{asws}: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** And Jibraeel^{as} said: ‘I^{as} am from you^{asws} all, O Muhammad^{saww}!’ So, Jibraeel^{as} was the sixth”³².

3 و 4- ل، لي: ابْنُ الْمُتَوَكِّلِ، عَنِ السَّعْدِ أَبِي بَدِيٍّ، عَنِ الْبَرْقِيِّ، عَنِ أَبِيهِ، عَنِ مُحَمَّدِ بْنِ سِنَانَ، عَنِ الْمُفَضَّلِ بْنِ عُمَرَ، عَنِ أَبِي الْحَارُودِ، عَنِ جَابِرِ بْنِ زَيْدِ الْجُعْفِيِّ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ: حُطَبْنَا عَلَيَّ مِنْ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنَّ قُدَّامَ مِنْبَرِكُمْ هَذَا أَرْزَعَةُ زَهْطٍ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ مِنْهُمْ أَنَسُ بْنُ مَالِكٍ وَ الْبَرَاءُ بْنُ عَازِبٍ الْأَنْصَارِيُّ وَ الْأَشْعَثُ بْنُ قَيْسِ الْكِنْدِيِّ وَ خَالِدُ بْنُ زَيْدِ الْبَجَلِيِّ ..

(The books) ‘Al Khisaal’ (and) ‘Amaali’ of sheykh Al Sadouq – Ibn Al Mutawakkal, from Al Sa’adabady, from Al Barqy, from his gather, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Abu Al Jaroud, from Jabir Bin Yazeed Al Jufy, from Jabir Bin Abdullah Al Ansari who said,

‘Ali^{asws} Bin Abu Talib^{asws} addressed to us. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘O you people! In front of this pulpit of yours is a group of four from the companions of Muhammad^{saww} – from them is Anas Bin Malik, and al Bara’a Bin Aazib Al-Ansari, and Al-Ash’as Bin Qays Al-Kindy, and Khalid Bin Yazeed Al-Bajaly’.

ثُمَّ أَقْبَلَ بِوَجْهِهِ عَلَى أَنَسِ بْنِ مَالِكٍ، فَقَالَ: يَا أَنَسُ! إِنْ كُنْتَ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيٌّ مَوْلَاهُ، ثُمَّ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ حَتَّى يَبْتَلِيكَ بِرِصِّ لَا تُعْطِيهِ الْعِمَامَةُ،

Then he^{asws} turned by his^{asws} face towards Anas Bin Malik and said: ‘O Anas! Surely, you had heard from Rasool-Allah^{saww} saying: ‘One whose Master^{saww} I^{saww} was, so this Ali^{asws} is his master^{asws}’, then why did you not testify for me on the day, with the governance? May Allah^{azwj} not Cause you to die until He^{azwj} Afflicts you with leprosy, the turban will not cover it.

وَأَمَّا أَنْتَ يَا أَشْعَثُ فَإِنْ كُنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلَيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ ثُمَّ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ حَتَّى يَذْهَبَ بِكَرْمَتِكَ،

And as for you, O Ash’as! Surely you had heard Rasool-Allah^{saww} and he^{saww} was saying: ‘One whose Master^{saww} I^{saww} was, so this Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}’, then why did

³² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 2

you not testify for me on the day with the governance? May Allah^{-azwj} not Cause you to die until He^{-azwj} Does away with your eyesight.

وَأَمَّا أَنْتَ يَا خَالِدَ بْنَ زَيْدٍ إِنْ كُنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ تُمْ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ إِلَّا مِيتَةً جَاهِلِيَّةً،

And as for you, O Khalid Bin Ziyad! Surely you had heard Rasool-Allah^{-saww} saying: ‘One whose Master^{-saww} I^{-saww} was, so this Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him and be Inimical to the one being inimical to him^{-asws}’, then why did you not testify for me^{-asws} on the day, with the governance? May Allah^{-azwj} not Cause you to die except the death of the pre-Islamic period.

وَأَمَّا أَنْتَ يَا بَرَاءَ بْنَ عَازِبٍ إِنْ كُنْتَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ تُمْ لَمْ تَشْهَدْ لِي الْيَوْمَ بِالْوَلَايَةِ فَلَا أَمَانَتَكَ اللَّهُ إِلَّا حَيْثُ هَاجَرْتَ مِنْهُ.

And as for you, O Bara’a Bin Aazib! Surely you had heard Rasool-Allah^{-saww} saying: ‘One whose Master^{-saww} I^{-saww} was, so Ali^{-asws} is his Master^{-asws}. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the one being inimical to him^{-asws}. Then why did you not testify for me on the day, with the governance? May Allah^{-azwj} not Cause you to die except where you had fled from it’.

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: وَاللَّهِ لَقَدْ رَأَيْتُ أَنَسَ بْنَ مَالِكٍ وَ قَدِ ابْتُلِيَ بِرِصٍ يُعْطِيهِ بِالْعِمَامَةِ فَمَا تَسْتُرُهُ، وَ لَقَدْ رَأَيْتُ الْأَشْعَثَ بْنَ قَيْسٍ وَ قَدْ ذَهَبَتْ كَرِيمَتَاهُ وَ هُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ دُعَاءَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِالْعَمَى فِي الدُّنْيَا وَ لَمْ يَدْعُ عَلِيٌّ بِالْعَذَابِ فِي الْآخِرَةِ فَأُعَذَّبَ،

Jabir Bin Abdullah Al-Ansari said, ‘By Allah^{-azwj}! I saw Anas Bin Malik and he had been afflicted with the leprosy, covering it with the turban, but he could not veil it; and I saw al-Ash’as Bin Qays, and his eyesight had gone and he was saying, ‘The Praise is for Allah^{-azwj} who Made the supplication of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} with the blindness in the world and did not supplicate with the Punishment upon me in the Hereafters, so I would have been Punished.

وَأَمَّا خَالِدَ بْنَ زَيْدٍ فَإِنَّهُ مَاتَ فَأَرَادَ أَهْلُهُ أَنْ يَدْفِنُوهُ، وَ حَفَرَ لَهُ فِي مَنْزِلِهِ فَدُفِنَ، فَسَمِعَتْ بِذَلِكَ كِنْدَةُ فَجَاءَتْ بِالْحَيْلِ وَ الْإِبِلِ فَعَقَّرَتْهَا عَلَى بَابِ مَنْزِلِهِ، فَمَاتَ مِيتَةً جَاهِلِيَّةً، وَ أَمَّا الْبَرَاءُ بْنُ عَازِبٍ فَإِنَّهُ وَلَاهُ مُعَاوِيَةَ الْيَمَنَ فَمَاتَ بِهَا وَ مِنْهَا كَانَ هَاجَرَ.

And as for Khalid Bin Yazeed, he died and his family wanted to bury him, and they dug a grave for him in his house, and he was buried. The (clan of) Kindah heard of that, and they came with the cavalry and the camels and they hamstrung it at the door of his house, and he died a death of the pre-Islamic period. And as for Al-Bara’a Bin Aazib, Muawiya had made him the ruler of Al-Yemen, and he died at it, and he had emigrated from it’.³³

³³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 27 H 3 & 4

[28] باب ما جرى بين أمير المؤمنين صلوات الله عليه و بين عثمان و ولاته و أوعانه و بعض أحواله

CHAPTER 28 – WHAT FLOWED BETWEEN AMIR AL-MOMINEEN^{-asws} AND USMAN AND HIS SUPPORTERS, AND SOME OF HIS^{-asws} SITUATIONS

1- ما: بِإِسْنَادِهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَسْعَدَ بْنِ زُرَّارَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، قَالَ: لَمَّا قَدِمَ أَبُو ذَرٍّ عَلَى عُثْمَانَ قَالَ: أَحْبَبْتَنِي أَيْ الْبِلَادِ أَحَبُّ إِلَيْكَ؟ قَالَ: مُهَاجِرِي. قَالَ: لَسْتُ بِمُجَاوِرِي. قَالَ: فَأَلْحُقْ بِحَرَمِ اللَّهِ فَأَكُونَ فِيهِ. قَالَ: لَا. قَالَ: فَالْكُوفَةُ أَرْضٌ بِهَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. قَالَ: لَا.

(The book) 'Amaali' of sheykh Al-Tusi – By his chain, from Abdullah Bin As'ad Bin Zurara, from Abdullah Bin Abi Amrah Al Ansari who said,

'Abu Zarr^{ra} had arrived to Usman. He said, 'Inform me, which city is most beloved to you^{ra}?' He^{ra} said, 'Emigrating'. He said, 'Not in my neighbourhood'. He^{-asws} said: 'I^{ra} shall join up with the Harrum (Sanctuary) of Allah^{-azwj} and be in it'. He said, 'Yes'. He said, 'Then, Al-Kufa, a land when the companions of Rasool-Allah^{-sawww} are'. He said, 'No'.

قَالَ: فَلَسْتُ بِمُحْتَارٍ غَيْرُهُنَّ، فَأَمَرَهُ بِالْمَسِيرِ إِلَى الرَّبَذَةِ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِي: اسْمَعْ وَ اطعْ وَ أَنْفِذْ حَيْثُ قَادُوكَ وَ لَوْ لِعَبْدٍ حَبَشِيٍّ مُجَدِّعٍ، فَخَرَجَ إِلَى الرَّبَذَةِ، فَأَقَامَ هُنَا مُدَّةً ثُمَّ دَخَلَ الْمَدِينَةَ

He^{ra} said, 'I^{ra} am not going to choose any other'. He ordered him with the travel to Al-Rabza. He^{ra} said, 'Rasool-Allah^{-sawww} said to me^{ra}: 'Listen and obey and implement wherever they send you, and even if to an Abyssinian slave'. He^{ra} went to Al-Rabza and stayed over there for a period, then entered Al-Medina.

فَدَخَلَ عَلَى عُثْمَانَ وَ النَّاسِ عِنْدَهُ سَمَاطِينَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ أَخْرَجْتَنِي مِنْ أَرْضِي إِلَى أَرْضٍ لَيْسَ بِهَا زَرْعٌ وَ لَا صَرْعٌ إِلَّا شَوْبَهَاتٍ، وَ لَيْسَ لِي خَادِمٌ إِلَّا مُخْرَزَةٌ، وَ لَا ظِلٌّ يَظِلُّنِي إِلَّا ظِلُّ شَجَرَةٍ فَأَعْطِنِي خَادِمًا وَ عُثْمَانَاتٍ أَعِيشُ فِيهَا، فَحَوَّلَ وَجْهَهُ عَنْهُ،

He entered to see Usman, and the people were in his presence in two groups. He^{ra} said, 'O commander of the faithful! You expelled me^{-asws} from a land, to such a land, there isn't any vegetation or animals, except old sheep, and there isn't any servant for me^{ra} except a free woman, nor any shade to shade me except the shade of a tree, so give me^{ra} a servant, and sheep I^{ra} can live among these'.

فَتَحَوَّلَ عَنْهُ إِلَى السِّمَاطِ الْأَخْرِ، فَقَالَ مِثْلَ ذَلِكَ، فَقَالَ لَهُ حَبِيبُ بْنُ سَلَمَةَ: لَكَ عِنْدِي يَا أَبَا ذَرٍّ أَلْفُ دِرْهَمٍ وَ خَادِمٌ وَ حُمْسُمَاتٌ شَاةٍ. قَالَ أَبُو ذَرٍّ: أَعْطِ خَادِمَكَ وَ أَلْفَكَ وَ شَوْبَهَاتِكَ مَنْ هُوَ أَحْوَجُ إِلَى ذَلِكَ مِنِّي، فَلَيْتَ إِنَّمَا أَسْأَلُ حَقِّي فِي كِتَابِ اللَّهِ،

He turned away from him^{ra} to the other group. He^{ra} said similar to that. Habeeb Bin Salama said to him^{ra}, 'For you^{ra}, with me, there are a thousand Dirhams, and a servant, and five hundred sheep'. Abu Zarr^{ra} said, 'Give your servant, and your thousand, and your old sheep to one who is needier than I^{ra} am. But rather, I^{ra} am asking for my^{ra} right in the Book of Allah^{-azwj}'.

فَجَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ عُثْمَانُ: أَلَا تُعْنِي عَنْهَا سَفِيهَتِكَ هَذَا!. قَالَ: أَيُّ سَفِيهِةٍ؟! قَالَ: أَبُو ذَرٍّ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: لَيْسَ بِسَفِيهِةٍ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: مَا أَظَلَّتِ الْخَضِرَاءُ وَلَا أَقَلَّتِ الْغَبْرَاءُ أَصْدَقَ لَهْجَةً مِنْ أَبِي ذَرٍّ، أَنْزَلَهُ بِمَنْزِلَةِ مُؤْمِنِ آلِ فِرْعَوْنَ: (إِنَّ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَ إِنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُّكُمْ).

Ali^{-asws} said, 'Usman said to him^{-asws}, 'Will you^{-asws} not avail us from this foolish one of yours^{-asws}?! Abu Zarr^{-ra}'. Ali^{-asws} said: 'He^{-ra} isn't with foolishness. I^{-asws} heard Rasool-Allah^{-saww} saying: 'Neither has the green (sky) shaded nor has the soil carried anyone of a more truthful tone than Abu Zarr^{-ra}. His^{-ra} status is the status of the Momin of the people of Pharaoh^{-la}: **And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you [40:28]**'.

قَالَ عُثْمَانُ: الثُّرَابُ فِي فَيْكِ. قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: بَلِ الثُّرَابُ فِي فَيْكِ، أَنْشُدْ بِاللَّهِ مَنْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ ذَلِكَ لِأَبِي ذَرٍّ، فَقَامَ أَبُو هُرَيْرَةَ وَ عَشْرَةٌ فَشَهِدُوا بِذَلِكَ، فَوَلَّى عَلِيٌّ عَلَيْهِ السَّلَامُ.

Usman said, 'May the dust be in your^{-asws} mouth!' Ali^{-asws} said: 'But, may the dust be in your mouth! I^{-asws} adjure you with Allah^{-azwj}! Who has heard Rasool-Allah^{-saww} saying that for Abu Zarr^{-ra}?' Abu Hureyra and ten (others) stood up and testified with that. Ali^{-asws} turned around (and left)³⁴.

قَالَ ابْنُ عَبَّاسٍ: كُنْتُ عِنْدَ أَبِي عَلِيٍّ الْعَشَاءَ بَعْدَ الْمَغْرِبِ إِذْ جَاءَ الْخَادِمُ فَقَالَ: هَذَا أَمِيرُ الْمُؤْمِنِينَ بِالْبَابِ، فَدَخَلَ عُثْمَانُ فَجَلَسَ، فَقَالَ لَهُ الْعَبَّاسُ: تَعَشَّى. قَالَ: تَعَشَيْتُ، فَوَضَعَ يَدَهُ، فَلَمَّا فَرَعْنَا مِنَ الْعَشَاءِ قَامَ مِنْ كَانٍ عِنْدَهُ وَ جَلَسْتُ وَ تَكَلَّمْتُ عُثْمَانَ،

Ibn Abbas said, 'I was in the presence of my father at Al-Isha (Salat) after Al-Maghrib when the servant came. He said, 'This is the commander of the faithful at the door!' Usman entered and sat down. Al-Abbas said to him, '(Have you had dinner)?' He said, 'I have had dinner already'. He placed his hands (down). When we were free from the dinner, the one who was with him stood up, and I sat, and Usman spoke.

فَقَالَ: يَا خَالَ! أَشْكُو إِلَيْكَ ابْنَ أَخِيكَ يَعْجِي عَلَيًّا عَلَيْهِ السَّلَامُ فَإِنَّهُ أَكْثَرَ فِي شَتْمِي وَ نَطَقَ فِي عِرْضِي، وَ أَنَا أَعُوذُ بِاللَّهِ فِي ظُلْمِكُمْ بَنِي عَبْدِ الْمُطَّلِبِ، إِنْ يَكُنْ هَذَا الْأَمْرُ لَكُمْ فَقَدْ سَلَّمْتُمُوهُ إِلَى مَنْ هُوَ أَبْعَدُ مِنِّي، وَ إِنْ لَا يَكُنْ لَكُمْ فَحَقِّي أَخَذْتُ،

He said, 'O maternal uncle! I complain to you of the son^{-asws} of your brother^{-as}, meaning Ali^{-asws}, for he^{-asws} is frequent in insulting me and speaks regarding my honour, and I seek Refuge with Allah^{-azwj} in oppressing you – the clan of Abdul Muttalib^{-as}. If this command happens to be for you all, so I shall submit it to one who is more remote than me, and if it does not happen to be for you, the I have (only) taken my right'.

فَتَكَلَّمَ الْعَبَّاسُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ ذَكَرَ مَا حَصَّ اللَّهُ بِهِ فُرْشًا مِنْهُ، وَ مَا حَصَّ بِهِ بَنِي عَبْدِ الْمُطَّلِبِ خَاصَّةً، ثُمَّ قَالَ: أَنَا بَعْدُ فَمَا حَدَّثَكَ لِابْنِ أَخِي وَ لَا حَدَّثْتَ ابْنَ أَخِي فَيْكِ، وَ مَا هُوَ وَحْدَهُ، وَ لَقَدْ نَطَقَ غَيْرُهُ، فَلَوْ أَنَّكَ هَبَطْتَ بِمَا صَعِدْتَ وَ صَعِدُوا بِمَا هَبَطُوا لَكَانَ ذَلِكَ أَقْرَبَ.

Al-Abbas spoke. He praised Allah^{-azwj} and extolled upon Him^{-azwj}, and sent Salawat upon the Prophet^{-saww}, and mentioned what Allah^{-azwj} had Specialised Qureysh with from it, and what

³⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 1 a

He^{-azwj} had Specialised the clan of Abdul Muttalib^{-as} with in particular. Then he said, ‘As for after. Neither do I praise you to son^{-asws} of my brother^{-as} nor do I praise the son^{-asws} of my brother^{-as} to you. And he^{-asws} is not alone, and other have (also) spoken. If you were to get down from what you have ascended, and they ascend from what they have dropped to, that would be closer’.

فَقَالَ: أَنْتَ وَ ذَلِكَ يَا حَالٍ. فَقَالَ: فَلَمْ تَكَلِّمْ بِذَلِكَ عَنْكَ؟ قَالَ: نَعَمْ، أَعْطَيْهِمْ عَنِّي مَا شِئْتَ. وَ قَامَ عُثْمَانُ فَحَرَجَ فَلَمْ يَلْبَثْ أَنْ رَجَعَ إِلَيْهِ فَسَلَّمَ وَ هُوَ قَائِمٌ، ثُمَّ قَالَ: يَا حَالٍ! لَا تَعْجَلْ بِشَيْءٍ حَتَّى أَعُوذَ إِلَيْكَ، فَرَفَعَ الْعَبَّاسُ يَدَيْهِ وَ اسْتَقْبَلَ الْقِبْلَةَ، فَقَالَ: اللَّهُمَّ اسْبِقْ لِي مَا لَا حِزْبَ لِي فِي إِذْرَاقِهِ، فَمَا مَضَتْ الْجُمُعَةُ حَتَّى مَاتَ.

He said, ‘You and that, O uncle’. He said, ‘Why don’t you speak with that from you?’ He said, ‘Yes, I shall give them from me what you like’. And Umsan stood up and went out. It was not long before he returned to him and greeted, and he was standing, then said, ‘O uncle! Do not be hasty with anything until I return to you’. Al-Abbas raised his hands and faced the Qiblah and said, ‘O Allah^{-azwj}! Precede to me what there is no good for me in coming across it’. The Friday did not pass until he dies’.³⁵

2- ما: ابنُ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ، عَنْ عَمِّهِ الْقَاسِمِ بْنِ جَعْفَرِ الْعُلَوِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ نَزَلَ عَلَى خَالِدِ بْنِ أُسَيْدٍ بِمَكَّةَ، فَقَالَ لَهُ: لَوْ أَتَيْتَ ابْنَ عَمِّكَ فَوَصَلْتَكَ، فَأَتَى عُثْمَانَ فَكَتَبَ لَهُ إِلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنْ صَلَّهُ بِسِتِّمِائَةِ أَلْفٍ، فَتَزَلَّ بِهِ مِنْ قَابِلٍ فَسَأَلَهُ، فَقَالَ لَهُ: قَدْ بَارَكَ اللَّهُ لِي فِي مَشُورَتِكَ فَأَتَيْتُهُ فَأَمَرَ لِي بِسِتِّمِائَةِ أَلْفٍ، فَقَالَ لَهُ ابْنُ عُمَرَ: سِتِّينَ أَلْفًا. قَالَ: مِائَةُ أَلْفٍ وَ مِائَةُ أَلْفٍ وَ مِائَةُ أَلْفٍ .. سِتِّ مَرَّاتٍ، فَقَالَ لَهُ ابْنُ عُمَرَ: اسْكُتْ! فَمَا أَسُودَ عُثْمَانَ.

(The book) ‘Amaali’ of sheykh Al Tusi – From Ibn Uqdah, from Ja’far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja’far Al Alawy, from Abdullah Bin Muhammad Bin Abdullah Bin Ali Bin Al Husayn, from his father, from Abdullah Bin Abu Bakr Bin Muhammad, from Abu akr Bin Ubeydullah Bin Abdullah Bin Umar, from Abdullah Bin Umar,

‘He descended to Khalid Bin Aseyd at Makkah. He said to him, ‘If you could go to the son of your uncle, he would help you’. He went to Usman, and he wrote for him to Abdullah Bin Aamir that he helps him with six hundred thousand. He descended with him the next years and asked him. He said, to him. Allah^{-azwj} has Blessed me in having consulted you, so I went to him and he ordered six hundred thousand to be for me’. Ibn Aamir said to him, ‘Sixty thousand!’ He said, ‘One hundred thousand, and one hundred thousand, and one hundred thousand’ – six times. Aibn Umar said to him, ‘Be quiet! Do not blacken the face of Usman’.³⁶

- أقول: رَوَى ابْنُ أَبِي الْحُدَيْدِ فِي شَرْحِ النَّهْجِ، عَنِ الرَّبِيعِ بْنِ بَكَّارٍ، قَالَ: رَوَى فِي الْمُؤَقِّبَاتِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: أُرْسِلَ إِلَيَّ عُثْمَانُ فِي الْهَاجِرَةِ فَتَقَنَّعْتُ بِتَوْبِي وَ أَتَيْتُهُ، فَدَخَلْتُ وَ هُوَ عَلَى سَرِيرِهِ وَ فِي يَدِهِ فَضِيْبٌ وَ بَيْنَ يَدَيْهِ مَالٌ دَثْرٌ صُبْرَتَانِ مِنْ وَرِقٍ وَ دَهَبٍ -، فَقَالَ: دُونَكَ خُذْ مِنْ هَذَا حَتَّى تَمْلَأَ بَطْنَكَ فَقَدْ أَحْرَقْتَنِي.

I (Majlisi) am saying, ‘It is reported by Ibn Abi Al hadeed in the commentary of Al Nahaj (Al Balagah), from Al Zubeyr Bin Bakkar who said, ‘It is reported in (the book) ‘Al Muwaqqiyaat’,

³⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 1 b

³⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 a

‘From Ali^{-asws} said having said: ‘Usman sent a message to me^{-asws} during a hot day, so I^{-asws} veiled with my cloth and went to him. I^{-asws} entered and he was upon his throne, and in his hand was a stick, and in front of him was a lot of wealth, two piles of silver and gold. Here! Take from this until your^{-asws} belly is full, for it is burning me’.

فَقُلْتُ: وَصَلَّتْكَ رَحْمَةُ اللَّهِ! إِنْ كَانَ هَذَا الْمَالُ وَرِثَتَهُ أَوْ أَعْطَاكَ مُعْطٍ أَوْ اِكْتَسَبْتَهُ مِنْ تِجَارَةٍ كُنْتُ أَحَدَ رَجُلَيْنِ: إِمَّا أَخَذُ وَأَشْكُرُ أَوْ أُؤْفِرُ وَأَجْهَدُ، وَإِنْ كَانَ مِنْ مَالِ اللَّهِ وَفِيهِ حَقُّ الْمُسْلِمِينَ وَالتَّيِّمِ وَابْنِ السَّبِيلِ، فَوَاللَّهِ مَا لَكَ أَنْ تُعْطِيَنِيهِ وَ لَا لِي أَنْ أَخْذَهُ.

I^{-asws} said: ‘Are you helping a relative! If this wealth was an inheritance, or a donor has given you, or you earned it from a trade, I^{-asws} would be one of the two men – Either I^{-asws} take and be grateful, or I^{-asws} would save and work; and if it was from the wealth of Allah^{-azwj}, and in it is a right of the Muslims, and the orphans, and the travellers, then by Allah^{-azwj}, it is not for you that you give it, nor is it for me^{-asws} that I^{-asws} take it’.

فَقَالَ: أَيْبَيْتَ وَاللَّهِ إِلَّا مَا أَبَيْتَ. ثُمَّ قَامَ إِلَيَّ بِالْمُضِيبِ فَضْرَبَنِي، وَاللَّهِ مَا أَرَدْتُ يَدَهُ حَتَّى قَضَى حَاجَتَهُ، فَتَقَنَعْتُ بِتَوْبِي وَ رَجَعْتُ إِلَى مَنْزِلِي وَ قُلْتُ: اللَّهُ بَيْنِي وَ بَيْنَكَ إِنْ كُنْتُ أَمْرَتُكَ بِمَعْرُوفٍ وَ نَهَيْتُكَ عَنْ مُنْكَرٍ.

He said, ‘You^{-asws} are refusing, by Allah^{-azwj}, only you^{-asws} are not refusing’. Then he stood with the stick and hit me^{-asws}. By Allah^{-azwj}, his hand did not return until he had fulfilled his need. I^{-asws} covered with my^{-asws} cloth and returned to my^{-asws} house and said: ‘Allah^{-azwj} is between me^{-asws} and you, that I^{-asws} was instructing you with the good and forbidding you from the evil’.³⁷

وَ عَنِ الرَّبِيِّ بْنِ بَكَّارٍ فِي الْكِتَابِ الْمَذْكُورِ، قَالَ: رَوَى عَنْ عَمِّيهِ، عَنْ عَيْسَى بْنِ دَاوُدَ، عَنْ رَجَالِهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا بَنَى عُثْمَانُ دَارَهُ بِالْمَدِينَةِ أَكْثَرَ النَّاسِ عَلَيْهِ فِي ذَلِكَ فَبَلَغَهُ، فَحَطَبْنَا فِي يَوْمِ الْجُمُعَةِ ثُمَّ صَلَّى بِنَا، ثُمَّ عَادَ إِلَى الْمَنْبَرِ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِهِ (ص)، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّ الْبَعْمَةَ إِذَا حَدَّثَتْ حَدَثَ لَهَا حُسْنًا حَسَبَهَا، وَ أَعْدَاءُ قَدْرَهَا، وَ إِنَّ اللَّهَ لَمْ يُحَدِّثْ لَنَا نِعْمًا لِيَحْدُثْ لَهَا حُسْنًا عَلَيْهَا، وَ مُتَنَافِسُونَ فِيهَا،

And from Al Zubeyr Bin Bakkar, in the mentioned book, said, ‘It is reported from his uncle, from Isa Bin Dawood, from his men, from Ibn Abbas who said,

‘When Usman built his house at Al-Medina, the people frequented (in criticism) regarding that. It reached him, so he addressed us during a day of Friday, then prayed Salat with us. Then he returned to the pulpit. He praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawat upon His^{-azwj} Rasool^{-saww}, then said: ‘As for after, surely when the bounty occurs, the enviers occur for it anticipating it, and enemies measure it, and if Allah^{-azwj} did not Renew a bounty for us, the enviers would still envy over it, and they would be competing regarding it.

وَ لَكِنَّهُ قَدْ كَانَ مِنْ بِنَاءِ مَنْزِلِنَا هَذَا مَا كَانَ إِزَادَةً جَمَعَ الْمَالِ فِيهِ وَ صَمَّ الْقَاصِيَةَ إِلَيْهِ، فَأَتَانَا عَنْ أَنَاسٍ مِنْكُمْ أَهَمُّ يَقُولُونَ: أَخَذَ فَيْئَنَا وَ أَنْفَقَ شَيْئًا وَ اسْتَأْتَرَ بِأَفْوَالِنَا، يَمْشُونَ حَمْرًا، وَ يَنْطَفُونَ سِرًّا، كَأَنَّا غَيْبٌ عَنْهُمْ، وَ كَأَنَّهُمْ يَهَابُونَ مُوَاجَهَتَنَا، مَعْرِفَةً مِنْهُمْ بِدُخُوضِ حُجَّتِهِمْ،

But, it has happened from the construction of this house of ours and I did not intend to amass the wealth in it’ – and he pressed the chest to him – ‘then some people from you came and they said, ‘He has taken our war booty, and spends things, and is prejudicial with our wealth’

³⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 b

They walked (drinking) wine, and spoke in secret, as if I am absent from them, and it is as if they are fearing our confrontation, recognising from them the refusal of their arguments.

فَإِذَا غَابُوا عَنَّا يَرُوحُ بَعْضُهُمْ إِلَى بَعْضِهِمْ يَذْكُرُنَا، وَ قَدْ وَجَدُوا عَلَى ذَلِكَ أَعْوَاناً مِنْ نُظَرَائِهِمْ، وَ مُؤَاوِرِينَ مِنْ شُبَهَائِهِمْ، فَبُعْداً بُعْداً! وَ رَغْماً رَغْماً!

When they are absent from us, they go to each other mentioning us, and they have found supporters upon that from their peers, and they backers from their like. So remote, remote! Spiteful, spiteful!

قَالَ: ثُمَّ أَنشَدَ بَيْنَيْنِ يَوْمِي فِيهِمَا إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ:

تَوَقَّدَ بِنَارٍ أَيْنَمَا كُنْتُ وَ اسْتَعْلَنَ
تَشِيطُ فَيَقْضِي الأَمْرَ دُونَكَ أَهْلَهُ
فَلَسْتُ تَرَى بِنِّي تَعَالِيحُ شَافِيَا
وَشِيكَا وَ لَا تُدْعَى إِذَا كُنْتَ نَائِيَا

He (the reporter) said, 'Then he prosed two couplets gesturing in these two to Ali^{-asws}, 'You are igniting a fire wherever you are and inflaming, so you are not seeing any cure from what you are treating. You are departing and the command has been decreed to its rightful one besides you, and imminently, and do not call when you are distant'.

وَ ذَكَرَ تَمَامَ حُطْبَتِهِ، ثُمَّ قَالَ: ثُمَّ هَمَّ بِالتَّوْبِلِ فَبَصُرَ بِعَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ مَعَهُ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللهُ وَ نَاسٌ مِنْ أَهْلِ هَوَاهُ يَتَنَاجَوْنَ، فَقَالَ: إِيهَاءُ .. إِيهَاءُ! إِسْرَارًا لَا جَهَارًا! أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَحْنَقَ عَلَى جِرَّةٍ، وَ لَا أُوْتِي مِنْ ضَعْفٍ مِرَّةٍ، وَ لَوْ لَا النَّظْرُ مِنِّي وَ لِي وَ لَكُمْ، وَ الرَّفْقُ بِي وَ بِكُمْ لَعَاجَلْتُكُمْ، فَقَدْ اغْتَرَبْتُمْ وَ أَقْلَيْتُمْ مِنْ أَنْفُسِكُمْ.

And he (the narrator) mentioned his complete sermon, then said, 'Then he though with the descending, but he sighted Ali^{-asws} Bin Abu Talib^{-asws} and with him^{-asws} was Ammar Bin Yasser, and some people from the people of his^{-asws} view, whispering. He said, 'O you! O you! Secretly and not loudly?! But, by the One^{-azwj} in Whose Hand is my soul! Neither am I angry upon the audacity, nor do I come from weakness of bitterness, and had there been no peers from me and for me and for you, and the kindness with me and you, I would have been quick to you all, for you are deceiving me and uprooting from yourselves'.

ثُمَّ رَفَعَ يَدَيْهِ يَدْعُو وَ هُوَ يَقُولُ: اللَّهُمَّ قَدْ تَعَلَّمْتُ حُبِّي لِلْعَافِيَةِ وَ إِثَارِي لِلسَّلَامَةِ فَأَنْبِيهَا،

Then he raised his hands in supplication and he was saying, 'O Allah^{-azwj}! O Allah^{-azwj}! You^{-azwj} have Known of my love for the good health and my preferring the safety, so Grant these to me'.

قَالَ: فَتَفَرَّقَ القَوْمُ عَن عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ قَامَ عَدِيُّ بْنُ الحَيَادِ ... وَ كَلَّمَهُ بِكَلَامٍ ذَكَرَهُ، ثُمَّ قَالَ: وَ نَزَلَ عُثْمَانُ فَأَتَى مَنْزِلَهُ وَ أَنَاهُ النَّاسُ وَ فِيهِمْ ابْنُ عَبَّاسٍ، فَلَمَّا أَخَذُوا بِمَجَالِسِهِمْ أَقْبَلَ عَلَى ابْنِ عَبَّاسٍ، فَقَالَ: مَا لِي وَ لَكُمْ يَا ابْنَ عَبَّاسٍ! مَا أَعْرَأَكُمْ بِي، وَ أَوْلَعَكُمْ بِتَغْيِيبِ أَمْرِي لَتَنْقِمُونَ عَلَيَّ أَمْرَ العَامَةِ .. وَ عَاتَبَهُ بِكَلَامٍ طَوِيلٍ،

He (the narrator) said, 'The group separated from Ali^{-asws}, and Adayy Bin Al-Khayad stood up, and he spoke with a speech, he mentioned, then said, 'And Usman descended and went to his house, and some people came to him and among them was Ibn Abbas. When they had taken their seats, he faced towards Ibn Abbas and said, 'What is the matter with me and you,

O Ibn Abbas?! How deceptive you are with me, and are encouraging with tracking my affairs in order to take revenge upon me of the matters of the general public'. And he reproached him with a lengthy speech.

فَأَجَابَهُ ابْنُ عَبَّاسٍ، وَ قَالَ فِي جُمْلَةٍ كَلَامِهِ: .. أَحْسَبُ الشَّيْطَانَ عِنْدَكَ لَا يَزِيغُكَ، وَ اعْلَيْتَ عَصَبَكَ وَ لَا يَغْلِبُكَ، فَمَا دَعَاكَ إِلَى هَذَا الْأَمْرِ الَّذِي كَانَ مِنْكَ؟ قَالَ: دَعَانِي إِلَيْهِ ابْنُ عَمِّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Ibn Abbas answered him and said in the summary of his speech, 'I am afraid of the Satan^{-la} from you, not riding you, and overcome your anger and do not let it boil you. What called you to this matter which happened from you?' He said, 'The son^{-asws} of your uncle^{-as} Ali^{-asws} Bin Abu Talib^{-asws} called me to it'.

قَالَ ابْنُ عَبَّاسٍ: وَ عَسَى أَنْ يُكَذِّبَ مُبَلِّغَكَ!. قَالَ عُثْمَانُ: إِنَّهُ ثِقَةٌ. قَالَ ابْنُ عَبَّاسٍ: إِنَّهُ لَيْسَ بِثِقَةٍ مِنْ أَوْلِيَعٍ وَ أَعْرَى. قَالَ عُثْمَانُ: يَا ابْنَ عَبَّاسٍ! اللَّهُ إِنَّكَ مَا تَعْلَمُ مِنْ عَلِيٍّ مَا شَكَّوْتُ مِنْهُ؟ قَالَ: اللَّهُمَّ لَا، إِلَّا أَنْ يَقُولَ كَمَا يَقُولُ النَّاسُ، وَ يَنْقِمُ كَمَا يَنْقِمُونَ، فَمَنْ أَعْرَاكَ بِهِ وَ أَوْلَعَكَ بِذِكْرِهِ دَوْمًا؟

Ibn Abbas said, 'And perhaps the one who told you has lied to you'. Usman said, 'He is trustworthy'. Ibn Abbas said, 'He isn't reliable, one is fond of the temptation'. Usman said, 'O Ibn Abbas! By Allah^{-azwj}, you do not know from Ali^{-asws} what is being complained of from him^{-asws}? He said, 'O Allah^{-azwj}, no, except that he^{-asws} is saying just as the people are saying, and is vengeful just as they are vengeful. Who deceived you of him^{-asws} and tempted you with his^{-asws} mention besides them?'

قَالَ عُثْمَانُ: إِنَّمَا أَفْتَى مِنْ أَعْظَمِ الدَّاءِ الَّذِي يَنْصَبُ نَفْسَهُ لِرَأْسِ الْأَمْرِ وَ هُوَ عَلِيُّ ابْنِ عَمِّكَ، وَ هَذَا وَ اللَّهُ كُفُّهُ مِنْ نَكَدِهِ وَ شُرُومِهِ. قَالَ ابْنُ عَبَّاسٍ: مَهْلًا! اسْتَشْنِ يَا أَمِيرَ الْمُؤْمِنِينَ! قُلْ: إِنْ شَاءَ اللَّهُ.

Usman said, 'But rather, it is a verdict from the greatest of the diseases installing itself at the head of the command, and he^{-asws} is Ali^{-asws}, son^{-asws} of your uncle^{-as}. By Allah^{-azwj}! All of it is from his^{-asws} cheating and his^{-asws} evil omen'. Ibn Abbas said, 'Shh, no! Make an exclusion, O commander of the faithful! Say, 'If Allah^{-azwj} so Desires''.

فَقَالَ: إِنْ شَاءَ اللَّهُ. ثُمَّ قَالَ: إِنِّي أَنْشُدُكَ يَا ابْنَ عَبَّاسٍ! الْإِسْلَامَ وَ الرَّحِمَ، فَقَدْ وَ اللَّهُ غَلْبَتُ وَ ابْتُلِيَتْ بِكُمْ، وَ اللَّهُ لَوَدِدْتُ أَنَّ هَذَا الْأَمْرَ كَانَ صَائِرًا إِلَيْكُمْ دُونِي فَحَمَلْتُمُوهُ عَنِّي وَ كُنْتُ أَحَدَ أَعْوَانِكُمْ عَلَيْهِ، إِذَا وَ اللَّهُ لَوْجَدْتُمُونِي لَكُمْ خَيْرًا مِمَّا وَجَدْتُمْ لِي، وَ لَقَدْ عَلِمْتُ أَنَّ الْأَمْرَ لَكُمْ وَ لَكِنَّ قَوْمَكُمْ دَفَعُوا عَنْهُ وَ اخْتَرَلُوهُ دُونَكُمْ، فَوَ اللَّهُ مَا أَدْرِي أَرْفَعُوكُمْ أَمْ رَفَعُوهُ عَنْكُمْ.

He said, 'If Allah^{-azwj} so Desires'. Then he said, 'I adjure you, O Ibn Abbas, of Al-Islam and the relationship! By Allah^{-azwj}! I am overcome and tried with you all. By Allah^{-azwj}! I would love it for this command to have come to you besides me, and you would have carried it from me, and I would have been one of your supporters upon it. Then, by Allah^{-saww}, you would have found me better for you than what I am find you all to me, and I have known that the command is for you, but your people pushed you away from it and reduced it to ones besides you. By Allah^{-azwj}! I do not know whether they raised you or they raised it from you'.

قَالَ ابْنُ عَبَّاسٍ: مَهْلًا يَا أَمِيرَ الْمُؤْمِنِينَ! فَإِنَّا نَنْشُدُكَ اللَّهُ وَ الْإِسْلَامَ وَ الرَّحِمَ مِثْلَ مَا نَشَدْتَنَا، أَنْ تَطْمَعَ فِينَا وَ فَيْكَ عَدُوًّا، وَ تُشِمِتَ بِنَا وَ بِكَ حَسُودًا، إِنَّ أَمْرَكَ إِلَيْكَ مَا كَانَ قَوْلًا، فَإِذَا صَارَ فِعْلًا فَلَيْسَ إِلَيْكَ وَ لَا فِي يَدِكَ، وَ إِنَّا وَ اللَّهُ لَتَخَالِفُنَ [لَتَخَالِفُنَ] إِنْ حَوْلَيْنَا، وَ لَتَنَارِعَنَ [لَتَنَارِعَنَ] إِنْ نُورِعْنَا،

Ibn Abbas said, 'Shh, no, O commander of the faithful! We adjure you with Allah^{-azwj}, and Al-Islam, and the relationship, similar to what you adjured us, that you coveted the enmity to be between us and you, and you smelt envy with us and you. Your affairs are up to you what as long as they were words. When they become deeds, so it isn't up to you nor in your hands, and by Allah^{-azwj}, we will oppose if you oppose us, and we shall impede if you impede us.

وَمَا يَمْتَنِكُ [تَمَيُّنِكَ] أَنْ يَكُونَ الْأَمْرُ صَارَ إِلَيْنَا دُونَكَ إِلَّا أَنْ يُعُولَ قَائِلٌ مِنَّا مَا يُعُولُهُ النَّاسُ وَيَعِيبُ كَمَا عَابُوا! وَ أَمَّا صَرَفُ قَوْمِنَا عَنَّا الْأَمْرَ فَعَنَ حَسَدٍ قَدْ وَ اللَّهِ وَ مَا عَرَفْتَهُ، وَ بَعْثِي وَ اللَّهُ عَلِمْتَهُ، فَاللَّهُ بَيْنَنَا وَ بَيْنَ قَوْمِنَا،

And nothing prevents you from making the command to come to us besides you, except that a speaker from us would be saying what the people are saying, and he would shame you just as they would shame! And as for our people turning the command away from us, it is out of envy which by Allah^{-azwj} you have recognised it, and rebellion by Allah^{-azwj} you have known it. So, Allah^{-azwj} is between us and our people.

وَ أَمَّا قَوْلُكَ إِنَّكَ لَا تَدْرِي أَمْ رَفَعُوهُ عَنَّا أَمْ رَفَعُونَا عَنْهُ؟، فَلَعْمَرِي إِنَّكَ لَتَعْرِفُ أَنَّهُ لَوْ صَارَ إِلَيْنَا هَذَا الْأَمْرُ مَا أزدَدْنَا بِهِ فَضْلاً إِلَى فَضْلِنَا، وَ لَا قَدْرًا إِلَى قَدْرِنَا، وَ إِنَّا لَأَهْلُ الْفَضْلِ وَ أَهْلُ الْقَدْرِ، وَ مَا فَضَلْ فَاضِلٌ إِلَّا بِفَضْلِنَا، وَ لَا سَبَقَ سَابِقٌ إِلَّا بِسَبْقِنَا، وَ لَوْ لَا هُدَانَا مَا اهْتَدَى أَحَدٌ، وَ لَا أَبْصَرُوا مِنْ عَمِّي، وَ لَا قَصَدُوا مِنْ جُورِي.

And as for your word that you do not know whether they raised is away from us or raised us away from it, so by my life, you do recognise that if this command had come to us, it would not have increased any merit to our merits, nor any worth to our worth, and we are people of merit, and people of worth, and no one is merited with any merit except with our merits, nor a precedence of any preceder except by our precedence, and if we had not guided, no one would have been guided, nor would they have had insight from blindness, nor would they have had justice from tyranny'.

فَقَالَ عُثْمَانُ: حَتَّى مَتَى يَا ابْنَ عَبَّاسٍ يَا تَيْبِي عِنْدَكُمْ مَا يَا تَيْبِي؟! هُبُونِي كُنْتُ بَعِيداً، أَمَا كَانَ لِي مِنَ الْحَقِّ عَلَيْكُمْ أَنْ أُرَاقِبَ وَ أَنْ أَنُاطِرَ؟ بَلَى، وَ رَبِّ الْكَعْبَةِ وَ لَكِنَّ الْفُرْقَةَ سَهَلَتْ لَكُمْ الْقَوْلَ فِي، وَ تَقَدَّمَتْ بِكُمْ إِلَى الْإِسْرَاعِ إِلَيَّ، وَ اللَّهُ الْمُسْتَعَانُ.

Usman said, 'Until when, O Ibn Abbas, will it be coming from you what is coming?! You had kept me far away. Was there no right for you upon you that you should draw me closer and I to be a peer? By the Lord^{-azwj} of Kabah! But the separation eased it for you to be saying regarding me, and I did go ahead with you to the quickness to me, and Allah^{-azwj} is the Helper'.

قَالَ ابْنُ عَبَّاسٍ: فَحَرَجْتُ فَلَقَيْتُ عَلَيْهِ السَّلَامَ وَ إِذَا بِهِ مِنَ الْعُضْبِ وَ التَّلَطِّي أضعافُ مَا يُعْمَمَانِ، فَأَرَدْتُ تَسْكِينَهُ فَاثْتَمَعْتُ، فَأَتَيْتُ مَنْزِلِي وَ اغْلَمْتُ بَابِي وَ اعْتَرَلْتُهُمَا، فَبَلَغَ ذَلِكَ عُثْمَانَ، فَأَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَ قَدْ هَدَأَ غَضْبُهُ، فَنَظَرَ إِلَيَّ ثُمَّ صَحِكَ، وَ قَالَ: يَا ابْنَ عَبَّاسٍ! مَا أَبْطَأَ بِكَ عَنَّا، إِنَّ تَرَكَكَ الْعَوْدَ إِلَيْنَا دَلِيلٌ عَلَى مَا رَأَيْتَ عَنْ صَاحِبِكَ وَ عَرَفْتَ مِنْ حَالِهِ، فَاللَّهُ بَيْنَنَا وَ بَيْنَهُ، حُذِّبْنَا فِي غَيْرِ ذَلِكَ.

Ibn Abbas said, 'I went out and met Ali^{-asws}, and there with him was from the anger and the fury which was doubt than what was with Usman. I wanted to calm him^{-asws}, but he^{-asws} abstained. I came to my house and locked my door and isolated from them both. That reached Usman, and he sent for me. I went to him and his anger had subsided. He looked at me, then laughed and said, 'O Ibn Abbas! What delayed you from us? Your neglecting coming to us is

evidence upon what you saw from your companion, and you recognised from his^{-asws} state. Allah^{-azwj} is between us and him^{-asws}. Take with us regarding other than that’.

قَالَ ابْنُ عَبَّاسٍ: فَكَانَ عُمَانُ بَعْدَ ذَلِكَ إِذَا آتَاهُ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ شَيْءٌ فَأَرَدْتُ التَّكْذِيبَ عَنْهُ يَقُولُ: وَ لَا يَوْمَ الْجُمُعَةِ حِينَ أَبْطَأَتْ عَنَّا وَ تَرَكْتُ الْعَوْدَ إِلَيْنَا، فَلَا أُدْرِي كَيْفَ أُرَدُّ عَلَيْهِ.

Ibn Abbas said, ‘After that, whenever something came to him from Ali^{-asws} and he wanted to belie from it, would say, ‘And there is no day of Friday when he would be delayed from us and neglect the returning from us, so I do not know how I should respond to it’.³⁸

وَ عَنِ الزُّبَيْرِ بْنِ بَكَّارٍ فِي كِتَابِ الْمُدْكُورِ-، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: مَا سَمِعْتُ مِنْ أَبِي قَطٍ شَيْئًا فِي أَمْرِ عُمَانَ تَلُومُهُ فِيهِ أَوْ يَغْدِرُهُ وَ لَا سَأَلْتُهُ عَنْ شَيْءٍ مِنْ ذَلِكَ خِيفَةَ أَنْ أَهْجَمَ مِنْهُ عَلَيَّ مَا لَا يُؤَافِقُهُ،

And from Al-Zubeyr Bin Bakkar, in the mentioned book, from Abdullah Bin Abbas who said, ‘I did not hear anything from my father at all regarding the matter of Usman, either blaming him in it or excusing him, nor did I ask him about anything from that, fearing of being attached from it upon what I did not concur with him.

فَإِنَّا عِنْدَهُ لَيْلَةً وَ نَحْنُ نَتَعَشَّى إِذْ قِيلَ: هَذَا أَمِيرُ الْمُؤْمِنِينَ عُمَانُ بِالْبَابِ. فَقَالَ: ائْذِنُوا لَهُ. فَدَخَلَ فَأَوْسَعَ لَهُ عَلَى فِرَاشِهِ، وَ أَصَابَ مِنَ الْعَشَاءِ مَعَهُ، فَلَمَّا رُفِعَ قَامَ مَنْ كَانَ هُنَاكَ وَ ثَبَّتُ أَنَا،

I was with him at night and we were having dinner when it was said, ‘This is commander of the faithful at the door!’ He said, ‘Permit for them (to come in)’. He entered and he spread for him upon his bed, and he partook from the dinner with him. When it was raised, the one who was with him over there stood up, and I leapt up.

فَحَمِدَ عُمَانُ اللَّهَ وَ أَتَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ يَا حَالِ! فَإِنِّي جِئْتُكَ أَسْتَغْدِرُكَ مِنْ ابْنِ أَخِيكَ عَلِيٍّ سَتَمَنِي وَ شَهَرَ أَمْرِي وَ قَطَعَ رَجَمِي وَ طَعَنَ فِي دِينِي، وَ إِنِّي أَعُوذُ بِاللَّهِ مِنْكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ

Usman praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘As for after, O uncle! I have come to you to excuse you from the son^{-asws} of your brother^{-as} Ali^{-asws} insulting me, and publicising my affairs, and cutting off my relationship, and taunting regarding my religion, and I seek Refuge with Allah^{-azwj} from them, O clan of Abdul Muttalib^{-as}.

إِنَّ لَكُمْ حَقًّا تَزْعُمُونَ أَنْتُمْ غُلِبْتُمْ عَلَيْهِ فَقَدْ تَرَكَتُمُوهُ فِي يَدَيَّ مَنْ فَعَلَ ذَلِكَ بِكُمْ وَ أَنَا أَقْرَبُ إِلَيْكُمْ رَحْمًا مِنْهُ؟ وَ مَا لُمْتُ مِنْكُمْ أَحَدًا إِلَّا عَلَيَّ، وَ لَقَدْ دُعِيتُ أَنْ أَبْسُطَ عَلَيْهِ فَرَكَّتُهُ لِلَّهِ وَ الرَّحِمِ، وَ أَنَا أَخَافُ أَنْ لَا يَبْرُكَنِي فَلَا أَنْزِرْكَ.

If there is a right for you which you are claiming, you could have overcome upon it, but you have left it in the hands of one who did that with you, and I am closer to you in relationship than him^{-asws}? And I do not blame anyone of you except Ali^{-asws}, and he^{-asws} has claimed that I should extend to him^{-asws}, so you leave him for the Sake of Allah^{-azwj} and the relationship, and I fear that if he does not leave me, then I will not leave him^{-asws}’.

³⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 c

قَالَ ابْنُ عَبَّاسٍ: فَحَمِدَ أَبِي اللَّهِ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَا بَعْدُ، يَا ابْنَ أُخْتِي فَإِنْ كُنْتَ لَا تَحْمَدُ عَلِيًّا لِنَفْسِكَ فَإِنِّي لَا أَحْمَدُكَ لِعَلِيٍّ، وَ مَا عَلِيٌّ وَحْدَهُ قَالَ فِيكَ، بَلْ عِبْرَةٌ، فَلَوْ أَنَّكَ أَهَمَّتْ نَفْسَكَ لِلنَّاسِ أَهَمَّ النَّاسُ أَنْفُسَهُمْ لَكَ، وَ لَوْ أَنَّكَ نَزَلْتَ بِمَا رَهَيْتَ وَ ارْتَفَعُوا بِمَا نَزَلُوا فَأَخَذْتَ مِنْهُمْ وَ أَخَذُوا مِنْكَ مَا كَانَ بِذَلِكَ نَأْسٌ.

Ibn Abbas said, 'My father praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said, 'As for after, O son of my sister! You did not used to praise Ali^{-asws} to yourself, so I am not praising you to Ali^{-asws}, and it is not Ali^{-asws} alone who speaks regarding you, but others are (also). So if you were to accuse yourself for the people, the people would accuse themselves to you, and if you were to descend from what you have ascended, and they ascend from what they have descended, you will take from them and they would take from you, what there would be no problems with it'

قَالَ عُثْمَانُ: فَذَلِكَ إِلَيْكَ يَا حَالٍ وَ أَنْتَ بَيْنِي وَ بَيْنَهُمْ. قَالَ: فَأَذْكُرُ لَهُمْ ذَلِكَ عَنْكَ. قَالَ: نَعَمْ، وَ انصَرَفَ. فَمَا لَبِثْنَا أَنْ قِيلَ: هَذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ رَجَعَ بِالْبَابِ.

Usman said, 'That is up to you, O uncle, and you are between me and them'. He said, 'I shall mention that to them from you'. He said, 'Yes', and he left. We had not waited long before it was said, 'This is commander of the faithful having returned to the door!'

قَالَ أَبِي انذَرُوا لَهُ، فَدَخَلَ فَمَامَ قَائِمًا وَ لَمْ يَجْلِسْ وَ قَالَ: لَا تَعْجَلْ يَا حَالٍ حَتَّى أُؤْذِنَكَ، فَتَطَرْنَا فَإِذَا مَرَوَاتُ ابْنِ الْحَكَمِ كَانَ جَالِسًا بِالْبَابِ يَنْتَظِرُهُ حَتَّى خَرَجَ فَهُوَ الَّذِي فَتَاهُ عَنْ رَأْيِهِ الْأَوَّلِ،

My father said, 'Permit for him'. He entered and stood standing and did not sit down, and said, 'Do not be hasty, O uncle, until I give you permission'. We looked around and there was Marwan Bin Al-Hakam seated at the door awaiting him until he went out. He was the one who had turned him from his former view.

فَأَقْبَلَ عَلَيَّ أَبِي، وَ قَالَ: يَا بُنَيَّ! مَا إِلَى هَذَا مِنْ أَمْرِهِ مِنْ شَيْءٍ. ثُمَّ قَالَ: يَا بُنَيَّ! امْلِكْ عَلَيْكَ لِسَانَكَ حَتَّى تَرَى مَا لَا بُدَّ مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، فَقَالَ: اللَّهُمَّ اسْبِقْ بِي مَا لَا خَيْرَ لِي فِي إِدْرَاكِهِ، فَمَا مَرَّتْ جُمُعَةٌ حَتَّى مَاتَ رَحِمَهُ اللَّهُ.

My father faced towards me and said, 'O my son! There is nothing to come out from his matter'. Then he said, 'O my son! Control your tongue upon yourself until you see what there is no escape from it'. Then he raised his hands and said, 'O Allah^{-azwj}! Precede with me what there is no good for me in coming across it' A Friday had not passed by until he died, may Allah^{-azwj} have Mercy on him'.³⁹

وَ عَنِ الزُّبَيْرِ بْنِ بَكَّارٍ فِي الْكِتَابِ الْمَذْكُورِ-، عَنِ ابْنِ عَبَّاسٍ، قَالَ: صَلَّيْتُ الْعَصْرَ يَوْمًا ثُمَّ خَرَجْتُ فَإِذَا أَنَا بِعُثْمَانَ بْنِ عَفَّانَ فِي أَيَّامِ خِلَافَتِهِ فِي بَعْضِ أَرْقَةِ الْمَدِينَةِ وَحْدَهُ، فَاتَّبَعْتُهُ إِجْلَالًا لَهُ وَ تَوْقِيرًا لِمَكَانِهِ، فَقَالَ لِي: هَلْ رَأَيْتَ عَلِيًّا؟ فَقُلْتُ: خَلَفْتُهُ فِي الْمَسْجِدِ، فَإِنْ لَمْ يَكُنْ الْآنَ فِيهِ فَهُوَ فِي مَنْزِلِهِ.

And from Al-Zubeyr Bin Bakkar in the mentioned book, from Ibn Abbas who said, 'I prayed Al-Asr (Salat) one day, then I went out, and there I was with Usman Bin Affan during the days of his caliphate, in one of the alleyways of Al-Medina, alone. I went to him as a reverence to him

³⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 d

and respect for his position. He said to me, 'Have you seen Ali^{-asws}? I said, 'I left him^{-asws} in the Masjid, so if he^{-asws} does not happen to be in it no, then he^{-asws} will be in his^{-asws} house'.

قَالَ: أَمَا مَنْزِلُهُ فَلَيْسَ فِيهِ، فَابْعِهِ لَنَا فِي الْمَسْجِدِ، فَتَوَجَّهْنَا إِلَى الْمَسْجِدِ وَإِذَا عَلِيٌّ عَلَيْهِ السَّلَامُ يُخْرَجُ مِنْهُ،

He said, 'As for his^{-asws}, he^{-asws} isn't in it. Search for us in the Masjid'. We headed to the Masjid and there was Ali^{-asws} coming out from it.

قَالَ ابْنُ عَبَّاسٍ: وَ قَدْ كُنْتُ أَمْسَسُ ذَلِكَ الْيَوْمِ عِنْدَ عَلِيٍّ عَلَيْهِ السَّلَامُ فَذَكَرْتُ عُثْمَانَ وَ تَجَرَّمُهُ عَلَيْهِ، وَ قَالَ: أَمَا وَ اللَّهُ يَا ابْنَ عَبَّاسٍ إِنَّ مِنْ دَوَائِهِ لَقَطْعُ كَلَامِهِ وَ تَرْكُ لِقَائِهِ. فَقُلْتُ لَهُ: يَبْنَحُكَ اللَّهُ! كَيْفَ لَكَ بِهَذَا؟ فَإِنْ تَرَكْتَهُ ثُمَّ أُرْسِلَ إِلَيْكَ فَمَا أَنْتَ صَانِعٌ؟ قَالَ: أَعْتَلُّ وَ أَعْتَلُّ فَمَنْ يَفْسِرُنِي؟. فَقُلْتُ: لَا أَحَدًا.

Ibn Abbas said, 'And the day before I was in the presence of Ali^{-asws} and I had mentioned Usman and his crime against him^{-asws}, and he^{-asws} had said: 'But by Allah^{-azwj}, O Ibn Abbas! From its cures is to stop talking to him and leave meeting him'. I had said to him^{-asws}, 'May Allah^{-azwj} have Mercy on you^{-asws}! How is it for you^{-asws} with this? If you^{-asws} neglect him, then he sends for you, what would you^{-asws} do?' He^{-asws} said: 'I^{-asws} shall put off, and put off. Who can force me^{-asws}? I said, 'No one'.

قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا تَرَاءَيْنَا لَهُ وَ هُوَ خَارِجٌ مِنَ الْمَسْجِدِ ظَهَرَ مِنْهُ مِنَ الثَّقَلِ وَ الطَّلَبِ لِلانْصِرَافِ مَا اسْتَبَانَ لِعُثْمَانَ، فَنَظَرَ إِلَيَّ عُثْمَانُ وَ قَالَ: يَا ابْنَ عَبَّاسٍ! أَمَا تَرَى ابْنَ خَالِنَا يَكْرَهُ لِقَاءَنَا. فَقُلْتُ: وَ لِمَ حَقُّكَ الْزُمُ، وَ هُوَ بِالْفَضْلِ أَعْلَمُ،

Ibn Abbas said, 'When he^{-asws} saw us, and he^{-asws} was coming out from the Masjid, there appeared from him^{-asws}, from the turning around and seeking to leave, what was clear to Usman. Usman looked at me and said, 'O Ibn Abbas! Do you not see the son^{-asws} of our uncle^{-as} disliking meeting us?' I said, 'And why don't you necessitate your right, and he^{-asws} knows the merit?'

فَلَمَّا تَقَارَبَا رَمَاهُ عُثْمَانُ بِالسَّلَامِ فَرَدَّ عَلَيْهِ، فَقَالَ عُثْمَانُ: إِنَّ تَدْخُلَ فَإِيَّاكَ أَرَدْنَا، وَ إِنْ تَمَضَّ فَإِيَّاكَ طَلَبْنَا، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَيُّ ذَلِكَ أَحَبُّبْتَ؟. قَالَ: تَدْخُلُ، فَدَخَلَا، وَ أَحَدَهُ عُثْمَانُ بِيَدِهِ فَأَهْوَى بِهِ إِلَى الْقَبِيلَةِ فَعَصَرَ عَنْهَا وَ جَلَسَ قُبَالَتِهَا، فَجَلَسَ عُثْمَانُ إِلَى جَانِبِهِ فَتَكَصَّتْ عَنْهُمَا فَدَعَاوَانِي جَمِيعاً فَأَتَيْتُهُمَا،

When they were close to each other, Usman initiated with the greetings, and he^{-asws} returning it to him. Usman said, 'If you^{-asws} could enter (the Masjid) for we intend you^{-asws}, and if you continue, then we shall seek you^{-asws}'. Ali^{-asws} said: 'Which of that would you like?' He said, 'Enter'. They both entered and Usman grabbed his^{-asws} hand and gestured with it towards the Qiblah. He was short (distance) from it, and sat facing it. Usman sat to his^{-asws} side. I sat back from them, but they both called me, so I went to them.

فَحَمِدَ عُثْمَانُ اللَّهَ وَ صَلَّى عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] ثُمَّ قَالَ: أَمَا بَعْدُ، يَا ابْنِي خَالِي وَ ابْنِي عَمِّي فَإِذَا جَمَعْتُكُمْ فِي الْبَدَاءِ فَاسْتَجِيعُكُمْ فِي الشِّكَايَةِ عَلَى رِضَائِي عَنْ أَحَدِكُمْ وَ وَجْدِي عَلَى الْآخَرِ .. إِلَى آخِرِ كَلَامِهِ.

Usman praised Allah^{-azwj} and sent Salawaat upon His^{-azwj} Rasool^{-saww}, then said, 'As for after, O son of my maternal uncle, and son^{-asws} of my paternal uncle^{-as}! When I gathered both of you in the call, so you both came complaining upon my pleasure from one of you, and found be to be upon the other' – up to the end of his speech.

وَقَالَ ابْنُ عَبَّاسٍ: فَأَطْرَقَ عَلَيَّ عَلَيْهِ السَّلَامُ وَ أَطْرَقْتُ مَعَهُ طَوِيلًا، أَمَا أَنَا فَأَجْلَلْتُهُ أَنْ أَتَكَلَّمَ قَبْلَهُ، وَ أَمَا هُوَ فَأَرَادَ أَنْ أُجِيبَ عَنِّي وَ عَنَّهُ، ثُمَّ قُلْتُ لَهُ: أ تَتَكَلَّمُ أَمْ أَتَكَلَّمُ أَنَا عَنْكَ؟. فَقَالَ: بَلْ تَكَلَّمْتُ عَنِّي وَ عَنْكَ،

Ibn Abbas said, ‘Ali^{-asws} lowered his^{-asws} head, and I lowered it along with him^{-asws} for a long time. As for I, I respected him^{-asws} too much to speak before him^{-asws}, and as for him^{-asws}, he^{-asws} wanted to answer on my behalf and from him^{-asws}. Then I said to him^{-asws}, ‘Will you^{-asws} speak or shall I speak on your^{-asws} behalf?’ He^{-asws} said: ‘But, you speak on my^{-asws} behalf and from you’.

فَحَمِدْتُ اللَّهَ وَ أَثْنَيْتُ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] ثُمَّ قُلْتُ: .. وَ ذَكَرَ كَلَامَهُ.

I praised Allah^{-azwj} extolled upon His^{-azwj} Rasool^{-saww}, then said’ – and he mentioned his speech.

قَالَ: فَنَظَرُ إِلَيَّ عَلَيَّ عَلَيْهِ السَّلَامُ نَظْرًا هَيْبَةً، وَ قَالَ: دَعَهُ حَتَّى يَبْلُغَ رِضَاهُ فِيمَا هُوَ فِيهِ، فَوَ اللَّهُ لَوْ ظَهَرَتْ لَهُ قُلُوبُنَا وَ بَدَتْ لَهُ سَرَائِرُنَا حَتَّى رَأَاهَا بِعَيْنَيْهِ كَمَا يَسْمَعُ الْخَبَرَ عَنْهَا بِأُذُنِهِ مَا زَالَ مُتَجَرِّمًا سُفْمًا، وَ اللَّهُ مَا أَنَا فُلْمَى عَلَى وَضْمَةٍ وَ إِنِّي لَمَانِعٌ مِنْ وَرَاءِ ظَهْرِي، وَ إِنَّ هَذَا الْكَلَامَ مِنْهُ لِمُخَالَفَتِهِ مِنْهُ وَ سُوءِ عَشْرَةٍ ..

He (Ibn Abbas) said, ‘Ali^{-asws} looked at me with a look of pride, and said: ‘Leave him until he reaches his pleasure in what he is in, for by Allah^{-azwj}, if our hearts were to be manifested to him, and our secrets appear to him until he sees these with his eyes just as he hears the news about these with his ears, he will not cease to be sick with vengeance. By Allah^{-azwj}! I^{-asws} am not going to throw (myself^{-asws}) upon a pothole, and I^{-asws} can prevent from behind my^{-asws} back, and this speech from him is in opposition from him and an evil indication’.

ثُمَّ ذَكَرَ كَلَامَ عُثْمَانَ وَ مَا أَجَابَهُ بِهِ عَلِيُّ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: فَأَخَذْتُ بِأَيْدِيهِمَا حَتَّى تَصَافَحَا وَ تَصَالَحَا وَ تَمَازَحَا وَ مَهَضْتُ عَنْهُمَا فَتَشَاوَرَا وَ تَوَافَرَا وَ تَدَاكَّرَا ثُمَّ افْتَرَقَا، فَوَ اللَّهُ مَا مَرَّتْ ثَالِثَةٌ حَتَّى لَقَيْتَنِي كُلُّ وَاحِدٍ مِنْهُمَا يَذْكُرُ مِنْ صَاحِبِهِ مَا لَا يَبْزُكُ عَلَيْهِ الْإِبْرَاءُ، فَعَلِمْتُ أَنَّ لَا سَبِيلَ إِلَى صَلَاحِهِمَا بَعْدَهَا.

Then he mentioned the speech of Usman and what Ali^{-asws} answered him with, then said, ‘I grabbed both their hands until they shook hands and reconciled, and jested, and I got up from them, and they consulted, and instructed each other, and discussed, then they separated. By Allah^{-azwj}, three days had not passed by until I met each one of them mentioning from his companion what what the camel cannot kneel upon. I came to know that there is no way to reconciling them after it’⁴⁰.

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ أَيْضًا، عَنْ شَيْخِهِ أَبِي عُثْمَانَ الْجَاهِظِ، قَالَ: ذُكِرَ فِي كِتَابِ الْأَدْبِيِّ أُورِدَ فِيهِ الْمَعَاذِيرُ عَلَيْهِ عَنْ أَحْدَاثِ عُثْمَانَ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ اشْتَكَى فَعَادَهُ عُثْمَانُ مِنْ شِكَايَتِهِ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ:

تَوَدُّ لَوْ أَنَّ دَا دَنْفٍ بِمُوتٍ

وَ عَائِدَةٍ تَعُودُ لِغَيْرِ وَدٍّ

And it is reported by Ibn Abi Al-Hadeed as well, from his elder abin Usman Al-Jahiz who said, ‘It is mentioned in the book which is referred the excuses from the innovations of Usman – Ali^{-asws} complained, and Usman returned his^{-asws} complained. So, Ali^{-asws} said (a couplet): ‘And

⁴⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 e

a return, returns to other than a friend, who would have loved it if the one with serious illness would have died'.

فَقَالَ عُثْمَانُ: وَ اللَّهُ مَا أَذْرِي أ حَيَاتِكَ أَحَبُّ إِلَيَّ أَمْ مَوْتُكَ؟، إِنَّ مِثَّ هَاضِنِي فَقُدُّكَ، وَ إِنَّ حَيِّتَ فَتَنْتِنِي حَيَاتِكَ، لَا أَعِدِمُ مَا بَقِيَتْ طَاعِنَا يَتَخَذُكَ دَرِيَةً يَلْجَأُ إِلَيْهَا.

Usman said, 'By Allah^{-azwj}! I do not know whether your^{-asws} living is more beloved to me or your^{-asws} death? If you^{-asws} were to die, your^{-asws} loss would shatter me, and if you^{-asws} live, your^{-asws} life is trying me. You^{-asws} will not be executed for as long as you^{-asws} obey us, and you^{-asws} will be taken as a bold one sheltered to'.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا الَّذِي جَعَلَنِي دَرِيَةً لِلطَّاعِنِينَ الْعَائِبِينَ إِنَّمَا سُوءُ ظَنِّكَ بِي أَحَلَّنِي مِنْ قِبَلِكَ هَذَا الْمَحَلَّ، فَإِنْ كُنْتَ تَخَافُ جَانِبِي فَلَاكَ عَلَيَّ عَهْدُ اللَّهِ وَ مِيثَاقُهُ أَنْ لَا بَأْسَ عَلَيْكَ مِنِّي أَبَدًا مَا بَلَ بَحْرٌ صَوْفَةً، وَ إِلَيَّ لَكَ لِرَاحٍ، وَ إِلَيَّ عَنْكَ لِمُحَامٍ،

Ali^{-asws} said: 'There is nothing which would make me^{-asws} a bold one for the accursed, the sinners. But rather, it is your evil thinking with me^{-asws} which has attributed to me^{-asws} this position from you. If you are fearing my^{-asws} side, then for you is a Pact of Allah^{-azwj} upon me^{-asws} and a covenant that there will be no problem upon you from me^{-asws}, ever, for as long as there is dampness in the sea, and I^{-asws} shall be a protector from you.

وَ لَكِنْ لَا يَنْفَعُنِي ذَلِكَ عِنْدَكَ، وَ أَمَا قَوْلُكَ: إِنَّ فَقْدِي يَهِيضُكَ .. فَكَلَّا أَنْ تُحَاضَ لِقَفْدِي مَا بَقِيَ لَكَ الْوَلِيدُ وَ مَرْوَانُ، فَقَامَ عُثْمَانُ فَخَرَجَ.

But that will not benefit me^{-asws} with you. And as for your words that my^{-asws} loss would shatter you, so never will you shatter due to my^{-asws} loss for as long as Al-Waleed and Al-Marwan remain for you'. Usman stood up and went out.⁴¹

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ أَيْضًا، عَنْ أَبِي سَعْدِ الْأَيْبِيِّ، قَالَ: وَ رَوَى فِي كِتَابِهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: وَقَعَ بَيْنَ عُثْمَانَ وَ عَلِيٍّ عَلَيْهِ السَّلَامُ كَلَامٌ، فَقَالَ عُثْمَانُ: مَا أَصْنَعُ إِنْ كَانَتْ فُرَيْشٌ لَا تُحِبُّكُمْ وَ قَدْ قَتَلْتُمْ مِنْهُمْ يَوْمَ بَدْرٍ سَبْعِينَ كَأَنَّ وُجُوهُهُمْ سُوفُ اللَّذْهِبِ يُسْرِعُ أَنْفُسَهُمْ قَبْلَ شِفَاهِهِمْ!؟

And it is reported by Ibn Abi Al-Hadeed as well, from Abin Sa'ad Al-Abayy who said, '(Heated) talk occurred between Usman and Ali^{-asws}. Usman said, 'What can I do if Qureysh do not love you (clan of Abdul Muttalib^{-as}), and you have killed seventy of them on the day of (battle of) Badr, it is as if their faces are hooks of gold. Their noses (pride) are quick before their lips?!'⁴²

قَالَ: وَ رَوَى الْمَدْكُورُ أَيْضًا، أَنَّ عُثْمَانَ لَمَّا نَعِمَ النَّاسُ عَلَيْهِ مَا نَعَمُوا، قَامَ مُتَوَكِّمًا عَلَى مَرْوَانَ، فَحَطَبَ النَّاسَ، فَقَالَ: إِنَّ لِكُلِّ أُمَّةٍ آفَةٌ، وَ إِنَّ آفَةَ هَذِهِ الْأُمَّةِ وَ عَاهَةَ هَذِهِ التَّعَمَّةِ قَوْمٌ عِبَائُونَ طَعَانُونَ يُظْهِرُونَ لَكُمْ مَا تُحِبُّونَ وَ يُسْرُونَ مَا تَكْرَهُونَ، طَعَامٌ مِثْلُ النَّعَامِ يَنْبِعُونَ أَوَّلَ نَاعِيٍّ،

He said, 'And it is reported in the mentioned (book) as well – Usman, when the people avenged upon him what they avenged, he stood leaning upon Marwan and addressed the people. He said, 'For every community that is a calamity, and a calamity of this community and calamity of these Bounties is a group of faulters, taunters, manifesting to you all what

⁴¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 f

⁴² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 g

you love and are cheerful at what you are abhorring, a mob like that cattle, following the first caller.

وَلَقَدْ نَقَمُوا عَلَيَّ مَا نَقَمُوا عَلَى عُمَرَ فَفَمَعَهُمْ وَوَقَمَهُمْ، وَ إِنِّي لِأَقْرَبُ نَاصِراً وَ أَعَزُّ نَفْراً فَمَا لِي لَا أَفْعَلُ فِي فَضُولِ الْأَمْوَالِ مَا أَشَاءُ.

And you are vengeful upon me what vengeance they had upon Umar, so he suppressed them and swept them aside, and I am closer with help, and stronger in numbers. So why should I not do regarding the extra wealth whatever I so desire to?"⁴³

وَرَوَى أَيْضاً، عَنِ الْمُؤَفِّقِيَّاتِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ عُثْمَانُ فِي كَلَامِهِ لِعَمَّارٍ بَعْدَ ذِكْرِهِ عَلَيَّ عَلَيْهِ السَّلَامُ: - أَمَا إِنَّكَ مِنْ شَنَاةِنَا وَ أَتْبَاعِهِمْ.

And it is reported as well, from (the book) Al-Muwaffiqaat' – From Ibn Abbas, 'Usman said in his speech to Ammar after his mentioning Ali^{-asws}, 'But you are from our adversaries and their followers"'.⁴⁴

3- ج: رُوِيَ أَنَّ يَوْمًا مِنَ الْأَيَّامِ قَالَ عُثْمَانُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: إِنَّكَ إِذَا تَرَبَّصْتَ بِي فَقَدْ تَرَبَّصْتَ بِمَنْ هُوَ خَيْرٌ مِنْكَ وَ مِنِّي، قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَ مَنْ هُوَ خَيْرٌ مِنِّي؟. قَالَ: أَبُو بَكْرٍ وَ عُمَرُ. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: كَذَبْتَ أَنَا خَيْرٌ مِنْكَ وَ مِنْهُمَا، عَبْدُ اللَّهِ قَبْلَكُمْ وَ عَبْدُ اللَّهِ بَعْدَكُمْ.

(The book) 'Al-Ihtijaj' – On a day from the days, Usman said to Ali^{-asws} Bin Abu Talib^{-asws}, 'You^{-asws}, if you^{-asws} are pleased with me, so you^{-asws} were pleased with the ones who were better than you^{-asws} and me'. Ali^{-asws} said: 'And who is the one better than me^{-asws}?'. He said, 'Abu Bakr and Umar'. Ali^{-asws} said: 'You are lying! I^{-asws} am better than you and them both. I^{-asws} worshipped Allah^{-azwj} before you all and I^{-asws} shall worship Him^{-azwj} after you"'.⁴⁵

4- كا: عِدَّةٌ مِنْ أَصْحَابِنَا، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى، عَنِ ابْنِ مُحَمَّدِ بْنِ عِيْسَى، عَنْ عَلِيِّ بْنِ رَبَاطٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ جَمَاعَةً مِنْ بَنِي أُمَيَّةٍ فِي إِمْرَةِ عُثْمَانَ اجْتَمَعُوا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي يَوْمٍ جُمُعَةٍ وَ هُمْ يُرِيدُونَ أَنْ يُزَوِّجُوا رَجُلًا مِنْهُمْ، وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَرِيبٌ مِنْهُمْ،

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ali Bin Raib,

'From Abu Abdullah^{-asws} having said: "A group from the Clan of Umayyad, during the emirate of Usman, gathered together in the Masjid of Rasool-Allah^{-saww} on the day of Friday, and they wanted to solemnise the marriage of a man from them, and Amir Al-Momineen^{-asws} was nearby from them.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ: هَلْ لَكُمْ أَنْ تُنْجَلَ عَلَيَّ السَّلَامُ السَّاعَةَ، نَسَّأَلُهُ أَنْ يُخْطَبَ بِنَا وَ يَتَكَلَّمَ فَإِنَّهُ يُنْجَلُ وَ يَعِينُ [يَعْنِي] بِالْكَلَامِ؟!، فَأَقْبَلُوا إِلَيْهِ، فَقَالُوا: يَا أَبَا الْحَسَنِ! إِنَّا نُرِيدُ أَنْ نَزَوِّجَ فُلَانًا فُلَانَةً وَ نَحْنُ نُرِيدُ أَنْ نُخْطَبَ، فَقَالَ: فَهَلْ تَنْتَظِرُونَ أَحَدًا؟.

Some of them said to the others, 'Is it ok with you all if we go to shame Ali^{-asws} at this time, asking him^{-asws} that he addresses us, and we would keep on talking, so he^{-asws} would be thwarted from the speaking?' They agreed and came over to him^{-asws} and they said, 'O Abu

⁴³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 h

⁴⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 2 i

⁴⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 3

Al-Hassan^{-asws}! We want to solemnize the marriage of so and so man to so and so woman, and we wanted that you^{-asws} should address us'. He^{-asws} said: 'Are you awaiting anyone (else)?' They said, 'No'.

فَقَالُوا: لَا، فَاللَّهُ مَا لَيْتَ حَتَّى قَالَ: الْحَمْدُ لِلَّهِ الْمُخْتَصِّصِ بِالتَّوْحِيدِ، الْمُقَدِّمِ بِالْوَعِيدِ، الْفَعَّالِ لِمَا يُرِيدُ، الْمُحْتَجِّجِ بِالتَّوَرِّدِ دُونَ خَلْقِهِ، ذِي الْأَفُقِّ الطَّامِحِ، وَ الْعَزِّ الشَّامِخِ، وَ الْمُلْكِ الْبَازِخِ، الْمُعْبُودِ بِالْأَلَاءِ، رَبِّ الْأَرْضِ وَ السَّمَاءِ،

By Allah^{-azwj}, it was not long until he^{-asws} said: 'The Praise is for Allah^{-azwj}, the One Particularised with the Oneness. He^{-azwj} Proceeds with the Warning, the Doer of whatever He^{-azwj} so Wants to, the One Veiled by the Light from His^{-azwj} Creatures, The One with Lofty Horizons, and the Powerful Esteem, and the luxurious Kingdom worshipped for its Bounties, the Lord^{-azwj} of the earth and the sky.

أَحْمَدُهُ عَلَى حُسْنِ الْبَلَاءِ، وَ فَضْلِ الْعَطَاءِ، وَ سَوَابِغِ التَّعْمَاءِ، وَ عَلَى مَا يَدْفَعُ رَبُّنَا مِنَ الْبَلَاءِ، حَمْدًا يَسْتَهْلِكُ لَهُ الْعِبَادُ، وَ يَنْمُو بِهِ الْبِلَادُ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَمْ يَكُنْ شَيْءٌ قَبْلَهُ وَ لَا يَكُونُ شَيْءٌ بَعْدَهُ،

I^{-asws} Praise Him^{-azwj} upon the beauty of the afflictions, and the Grace of the Grants, and the Opulent Bounties, and upon what our Lord^{-azwj} has Defended us all from the afflictions; with a Praise which the servants are Permitted for and the cities thrive, and I^{-asws} testify that there is no god except for Allah^{-azwj}, One, there being no associates for Him^{-azwj}. There was never a thing before Him^{-azwj} nor would, there be anything after Him^{-azwj}.

وَ أَشْهَدُ أَنْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَبْدُهُ وَ رَسُولُهُ اصْطَفَاهُ بِالتَّضْيِيلِ وَ هَدَى بِهِ مِنَ التَّضْيِيلِ، اخْتَصَّهُ لِنَفْسِهِ، وَ بَعَثَهُ إِلَى خَلْقِهِ بِرِسَالَاتِهِ وَ بِكَلَامِهِ، يَدْعُوهُمْ إِلَى عِبَادَتِهِ وَ تَوْحِيدِهِ وَ الْإِقْرَارِ بِرُبُوبِيَّتِهِ وَ التَّصْدِيقِ بِنَبِيِّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، بَعَثَهُ عَلَى حِينِ فَتْرَةٍ مِنَ الرُّسُلِ، وَ صَدَفٍ عَنِ الْحَقِّ، وَ جَهَالَةٍ، وَ كُفْرٍ بِالْبَعْثِ وَ الْوَعِيدِ،

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, having Chosen him^{-saww} with the preference, and Guided by him^{-saww} from the darkness, having Chosen him^{-saww} Himself^{-azwj}, and Sent him^{-saww} to His^{-azwj} creatures with His^{-azwj} Message and with His^{-azwj} Speech Inviting them to His^{-azwj} worship, and His^{-azwj} Oneness, and the acceptance with His^{-azwj} Lordship, and the ratification with his^{-saww} Prophet-hood having Sent him^{-saww} after an interval from the Rasools^{-as}, (to people) having turned away from the Truth and being ignorant with the Lord^{-azwj} and disbelieved with the Sending and the Promised threat.

فَبَلَّغَ رِسَالَاتِهِ، وَ جَاهَدَ فِي سَبِيلِهِ، وَ نَصَحَ لِأُمَّتِهِ، وَ عَبْدَهُ حَتَّى أَتَاهُ الْيَقِينُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ كَثِيرًا،

He^{-saww} delivered His^{-azwj} Message and strived in His^{-azwj} Way, and advised his^{-saww} community and His^{-azwj} servants until the conviction came to them. May Blessings be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings.

أَوْصِيَكُمْ وَ نَفْسِي بِتَقْوَى اللَّهِ الْعَظِيمِ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ جَعَلَ لِلْمُتَّقِينَ الْمَخْرَجَ مِمَّا يَكْرَهُونَ، وَ الرِّزْقَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ، فَتَحَنَّنُوا مِنَ اللَّهِ مَوْعِدَهُ، وَ اطْلُبُوا مَا عِنْدَهُ بِطَاعَتِهِ، وَ الْعَمَلِ بِمَحَابِبِهِ، فَإِنَّهُ لَا يُدْرِكُ الْحُزْنَ إِلَّا بِهِ، وَ لَا يُنَالُ مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ، وَ لَا تُكْلَلَانِ فِيمَا هُوَ كَائِنٌ إِلَّا عَلَيْهِ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ:

I^{-asws} hereby advise you all and myself^{-asws} with the fear of Allah^{-azwj} the Magnificent, for Allah^{-azwj} Mighty and Majestic has Made the way out for the pious ones from what they are disliking, and the sustenance from where there are not reckoning. Therefore, accomplish from Allah^{-azwj}, His^{-azwj} Promise, and seek what is with Him^{-azwj} with being obedient to Him^{-azwj} and the deeds which He^{-azwj} Loves, for the goodness cannot be realised except with Him^{-azwj}, nor can it be attained, that which is with Him^{-azwj}, except with being obedient to Him^{-azwj}; and there is no reliance (for Protection) regarding what is going to transpire except upon Him^{-azwj}, and there is neither Might nor Strength except with Allah^{-azwj}.

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ أَتَمَّ الْأُمُورِ وَأَمْضَاهَا عَلَى مَقَادِيرِهَا فَهِيَ غَيْرُ مُتَنَاهِيَةٍ عَنْ مَجَارِبِهَا دُونَ بُلُوغِ غَايَاتِهَا فِيمَا قَدَّرَ وَ قَضَى مِنْ ذَلِكَ، وَ قَدْ كَانَ فِيمَا قَدَّرَ وَ قَضَى مِنْ أَمْرِهِ الْمُحْتَوَمِ وَ قَضَائِهِ الْمُرَمَّةِ مَا قَدْ تَشَعَّبَتْ بِهِ الْأَحْلَاقُ، وَ جَرَتْ بِهِ الْأَسْبَابُ مِنْ تَنَاهِي الْقَضَايَا بِنَا وَ بِكُمْ إِلَى حُضُورِ هَذَا الْمَجْلِسِ الَّذِي حَصَّنَا اللَّهُ وَ إِيَّاكُمْ لِلَّذِي كَانَ مِنْ تَذَكُّرِنَا آلَاءَهُ وَ حُسْنِ بَلَائِهِ، وَ تَطَاهُرِ نَعْمَائِهِ،

Thereafter, Allah^{-azwj} Endorsed the matters and Placed them upon their measurement, so it cannot be that they would end up in their flowing besides reaching its peak regarding what has been Measured (for it) and Judged from that. And it is such from what has been Measured and Judged, from His^{-azwj} Definite matters and His^{-azwj} Endorsed Judgement, what the successors^{-asws} branched out with, and the causes flowed with; and a Judgement which reached conclusion is the Judgement with us^{-asws} and you all to be present in this gathering which Allah^{-azwj} has Specialised us^{-asws} and you all from which we^{-asws} would be mentioning Him^{-azwj}, and the beauty of His^{-azwj} Trials, and the manifestation His^{-azwj} Bounties.

فَنَسْأَلُ اللَّهَ لَنَا وَ لَكُمْ بَرَكَتَهُ مَا جَمَعَنَا وَ إِيَّاكُمْ عَلَيْهِ، وَ سَأَقْنَا وَ إِيَّاكُمْ إِلَيْهِ، ثُمَّ إِنَّ فُلَانًا بَنَ فُلَانًا ذَكَرَ فُلَانَةَ بِنْتَ فُلَانٍ وَ هُوَ فِي الْحَسَبِ مَنْ قَدْ عَرَفْتُمُوهُ، وَ فِي النَّسَبِ مَنْ لَا يَجْهَلُونَهُ، وَ قَدْ بَدَّلَ لَهَا مِنَ الصَّدَاقِ مَا قَدْ عَرَفْتُمُوهُ، فَزِدُوا خَيْرًا تُحْمَدُوا عَلَيْهِ، وَ تُنْسَبُوا إِلَيْهِ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ.

Thus, we^{-asws} ask Allah^{-azwj} for us^{-asws} and for you all, for it being a Blessing, having Gathered us^{-asws} and you to, and Drove us^{-asws} and to you. Then, so and so male, son of so and so, and so and so female, daughter of so and so, and he is in the lineage which you have recognised and in the nobility which you are not ignorant of, and the dower having extended to him, what you have recognised, so may there be goodness be upon it and be linked to it. May Salawaat be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.⁴⁶

5- كا: عَلِيٌّ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ أُذَيْنَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: حَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَقَامَ بِنْتَى ثَلَاثًا يُصَلِّي رَكْعَتَيْنِ، ثُمَّ صَنَعَ ذَلِكَ أَبُو بَكْرٍ، ثُمَّ صَنَعَ ذَلِكَ عُمَرُ، ثُمَّ صَنَعَ ذَلِكَ عُثْمَانُ سِتِّ سِنِينَ ثُمَّ أَكْمَلَهَا عُثْمَانُ أَرْبَعًا، فَصَلَّى الظُّهْرَ أَرْبَعًا ثُمَّ تَمَارَضَ لِيَشْدَّ بِذَلِكَ بِدَعْتَهُ، فَقَالَ لِلْمُؤَدِّبِ: اذْهَبْ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَلْيُقِلْ لَهُ فَلْيُصَلِّ بِالنَّاسِ الْعَصْرَ،

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far^{-asws} having said: 'The Prophet^{-saww} performed Hajj. He^{-saww} stayed in Mina for three (days), Praying two Cycles (shortened *Salaat*). Then Abu Bakr did that, and Umar did that. Then Usman did that for six years. Then Usman completed it as four. He Prayed Al-Zohr as four (Cycle). Then he fell sick due to that innovation. He said to the Muezzin (caller to the *Salaat*), 'Go to Ali^{-asws}, and say to him^{-asws}, and let him^{-asws} Pray (lead) Al-Asr with the people'.

⁴⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 4

فَأَتَى الْمُؤَدِّدُ عَلِيًّا عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ الْعَصْرَ، فَقَالَ: لَا، إِذْ لَا أَصَلِّي إِلَّا رَغَعَتَيْنِ كَمَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَذَهَبَ الْمُؤَدِّدُ فَأَخْبَرَ عَثْمَانَ بِمَا قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَقَالَ: اذْهَبْ إِلَيْهِ وَ قُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ هَذَا فِي شَيْءٍ، اذْهَبْ فَصَلِّ كَمَا تُؤْمَرُ. قَالَ عَلِيٌّ: لَا وَاللَّهِ لَا أَفْعَلُ.. فَخَرَجَ عَثْمَانُ فَصَلَّى بِهِمْ أَرْبَعًا،

The Muezzin came over to Ali^{-asws} and said to him^{-asws}, 'The commander of the faithful Usman orders you^{-asws} that you^{-asws} should Pray (lead) Al-Asr with the people'. But he^{-asws} said: 'Then I^{-asws} shall not Pray except for two Cycles just as Rasool-Allah^{-saww} Prayed'. The Muezzin went and informed Usman with what Ali^{-asws} had said. He said, 'Go to him^{-asws}, and say to him^{-asws}, 'You^{-asws} are not in anything (choice) from this. Go and Pray just as you^{-asws} are ordered to'. Ali^{-asws} said: 'No, by Allah^{-azwj}! I^{-asws} will not do so'. Usman came out and Prayed four (Cycles) with them.

فَلَمَّا كَانَ فِي خِلَافَةِ مُعَاوِيَةَ وَ اجْتَمَعَ النَّاسُ عَلَيْهِ وَ قُبِلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَجَّ مُعَاوِيَةَ فَصَلَّى بِالنَّاسِ بِمِثْلِ رَغَعَتَيْنِ الظُّهْرِ ثُمَّ سَلَّمَ، فَظَنَرَتْ بَنُو أُمَيَّةَ بَعْضُهُمْ إِلَى بَعْضٍ وَ تَقَبُّفٌ وَ مَنْ كَانَ مِنْ شِبَعَةِ عَثْمَانَ ثُمَّ قَالُوا: قَدْ قَضَى عَلَى صَاحِبِكُمْ وَ خَالَفَ وَ أَشْمَتَ بِهِ عَدُوَّهُ،

When it was the caliphate of Muawiya, and the people gathered to him and murdered Amir Al-Momineen^{-asws}, Muawiya performed Hajj. He Prayed two Cycles of Al-Zohr with the people. Then he greeted (finished the *Salaat*). The Clan of Umayya looked at each other, as well as (the people of) Saqeef, and the ones who were the adherents of Usmaan. Then they said, 'It has been decided against your companion (Usman), and he has been opposed, and his enemies would gloat with it'.

فَقَامُوا فَدَخَلُوا عَلَيْهِ، فَقَالُوا: أَتَدْرِي مَا صَنَعْتَ؟ مَا زِدْتَ عَلَى أَنْ قَضَيْتَ عَلَى صَاحِبِنَا، وَ أَشْمَتَ بِهِ عَدُوَّهُ، وَ رَغِبْتَ عَنْ صَنِيعِهِ وَ سُنَّتِهِ، فَقَالَ: وَبَلِكُمْ! أَمَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى فِي هَذَا الْمَكَانِ رَغَعَتَيْنِ وَ أَبُو بَكْرٍ وَ عُمَرُ، وَ صَلَّى صَاحِبِكُمْ سِتَّ سِنِينَ كَذَلِكَ، فَتَأْمُرُونِي أَنْ أَدَعَ سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَا صَنَعَ أَبُو بَكْرٍ وَ عُمَرُ وَ عَثْمَانُ قَبْلَ أَنْ يُجِدْتُ، فَقَالُوا: لَا وَاللَّهِ،

They stood up and went over to him, and they said, 'Do you know what you did? What you did increase upon, is that you judged against our companion (Usman), and his enemies would gloat with it, and turn away from his actions, and his way'. He said, 'Woe be unto you all! Are you not knowing that Rasool-Allah^{-saww} Prayed two Cycles in this very place, and so did Abu Bakr, and Umar, and your companion (Usman) Prayed like that for six years? Now you are instructing me that I should leave the Sunnah of Rasool-Allah^{-saww}, and what Abu Bakr did, and Umar, and Usman, before he innovated?'

مَا نَرْضَى عَنْكَ إِلَّا بِذَلِكَ!. قَالَ: فَأَقْبِلُوا فَإِنِّي مُشِيعُكُمْ وَ رَاجِعٌ إِلَى سُنَّةِ صَاحِبِكُمْ، فَصَلَّى الْعَصْرَ أَرْبَعًا فَلَمْ تَنْزِلِ الْخُلَفَاءُ وَ الْأَمْرَاءُ عَلَى ذَلِكَ إِلَى الْيَوْمِ.

They said, 'No, by Allah^{-azwj}! We are not pleased from you except with that'. He said, 'So I am hereby relieved with your interceding, and return to the way of your companion (Usman)'. Then he Prayed Al-Asr as four (Cycles). Thereafter, the caliphs, and the emirs did not cease to be upon that until today".⁴⁷

6- مَعَ: الْمُكْتَبِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْوَرَّاقِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي نَابَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَعِيدٍ، عَنْ فَضَيْلِ بْنِ عَبْدِ الْوَهَّابِ، عَنْ يُونُسَ بْنِ أَبِي يَعْقُوبٍ الْعَبْدِيِّ، عَنْ أَبِيهِ، عَنْ قَنْبَرِ مَوْلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، قَالَ: دَخَلْتُ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى عَثْمَانَ بْنِ عَمَّانَ فَأَحَبَّ الْخُلُوةَ وَ

⁴⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 5

أَوْمَى إِلَيَّ عَلَيَّ عَلَيْهِ السَّلَامُ بِالتَّنَجِّي، فَتَنَحَّيْتُ عَيْرَ بَعِيدٍ، فَجَعَلَ عُثْمَانُ يُعَاتِبُ عَلِيًّا عَلَيْهِ السَّلَامُ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ مُطْرَقٌ، فَأَقْبَلَ عَلَيْهِ عُثْمَانُ، فَقَالَ: مَا لَكَ لَا تَقُولُ؟. فَقَالَ: إِنْ قُلْتُ لَمْ أَقُلْ إِلَّا مَا تَكْرَهُ، وَ لَيْسَ لَكَ عِنْدِي إِلَّا مَا تُحِبُّ.

(The book) 'Ma'any Al Akhbar' – Al Mukattib, from Ahmad Bin Muhammad Al Warraq, from Muhammad Bin Ismail Bin Aban, from Abdullah Bin Abin Saeed, from Fuzeyl Bin Abdul Wahab, from Yunus Bin Abin Yafour Al Abdy, from his father,

'From Qanbar a salve of Ali^{-asws}, having said, 'I entered with Ali^{-asws} Bin Abu Talib^{-asws} to see Usman Bin Affan. I loved to be alone, and Ali^{-asws} gestured to me with being along. I went aside, not far, and Usman went on to fault Ali^{-asws} and Ali^{-asws} lowered his^{-asws} head. Usman faced towards him^{-asws} and said, 'What is the matter you^{-asws} are not speaking?' He^{-asws} said: 'If I^{-asws} speak, I^{-asws} not be saying anything except what you dislike, and there isn't anything for you with me^{-asws} except what you don't like'.⁴⁸

7- تَخَجُّجٌ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ: إِنَّ بَنِي أُمَيَّةَ لَيُفَوِّقُونِي ثَرَاتَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَفْوِيقًا، وَ اللَّهُ لَيُنْ بَقِيَتْ لَهُمْ لَأَنْفُضْنَهُمْ نَفْضَ اللَّحَامِ الْوِدَامِ الرَّبَّةِ.

(The book) 'Nahj (Al-Balagah)' – From a speech of his^{-asws}: 'The clan of Umayya are giving me^{-asws} the inheritance of Muhammad^{-saww} bit by bit. By Allah^{-azwj}! If I^{-asws} were to remain alive for them, I^{-saww} shall shake them off, like the shaking off the dust from the meat by the butcher'.⁴⁹

وَ قَالَ ابْنُ أَبِي الْحَدِيدِ: اعْلَمَنَّ أَنَّ أَصْلَ هَذَا الْحَبْرِ قَدْ رَوَاهُ أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي كِتَابِ الْأَعْيَانِ، بِإِسْنَادٍ رَفَعَهُ إِلَى حَزْبِ بْنِ حُبَيْشٍ، قَالَ: بَعَثَنِي سَعِيدُ بْنُ الْعَاصِ وَ هُوَ يَوْمَئِذٍ أَمِيرُ الْكُوفَةِ مِنْ قِبَلِ عُثْمَانَ بِهَدَايَا إِلَى أَهْلِ الْمَدِينَةِ، وَ بَعَثَ مَعِيَ هَدِيَّةً إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ كَتَبَ إِلَيْهِ: أَيُّ لَمْ أُبْعَثْ إِلَى أَحَدٍ أَكْتَرُ بِمَا بَعَثْتُ بِهِ إِلَيْكَ، إِلَّا أَمِيرَ الْمُؤْمِنِينَ،

And Ibn Abi Al Hadeed said, 'Know that the origin of this Hadeeth has been reported by Abu Al Faraj Al Asfahany in the book 'Al Aghany', by a chain raised to Harb Bin Hubeysh who said,

'Saeed Bin Al-Aas sent me, and in those days, he was the governor of Al-Kufa from the direction of Usman, with (some) gifts to Ali^{-asws}, and wrote to him^{-asws}, 'I have not sent to anyone more than what I am sending to you^{-asws}, except for the commander of the faithful.

فَلَمَّا أَتَيْتُ عَلِيًّا وَ قَرَأْتُ كِتَابَهُ قَالَ: لَشَدَّ مَا تَحْطَرُ [بِحَظْرٍ] عَلَيَّ بَنُو أُمَيَّةَ ثَرَاتَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، أَمَا وَ اللَّهُ لَيُنْ وَلِيْتَهَا لَأَنْفُضْنَهَا نَفْضَ الْقَصَابِ الرَّابِ الْوَدَمَةِ.

When I came to Ali^{-asws} and he^{-asws} read his letter, he^{-asws} said: 'The severest of what the clan of Umayya prohibited unto me^{-asws} was the inheritance of Muhammad^{-saww}. But, by Allah^{-azwj}! If I^{-asws} were to be in-charge of it, I^{-asws} would shake them off like the butcher shakes off the dust from the meat'.⁵⁰

⁴⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 6

⁴⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 7 a

⁵⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 7 b

قَالَ: وَ حَدَّثَنِي بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ الْجَوْهَرِيُّ، عَنْ عُمَرَ بْنِ شَيْبَةَ، بِإِسْنَادِهِ ذَكَرَهُ فِي الْكِتَابِ أَنَّ سَعِيدَ بْنَ الْعَاصِ حَيْثُ كَانَ أَمِيرَ الْكُوفَةِ بَعَثَ مَعَ ابْنِ أَبِي عَائِشَةَ مَوْلَاهُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بِصِلَةٍ، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: وَاللَّهِ لَا يَزَالُ غُلَامٌ مِنْ غُلَمَانِ بَنِي أُمَيَّةَ يَبْعَثُ إِلَيْنَا مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ* بِمِثْلِ قُوتِ الْأَرْمَلَةِ، وَاللَّهِ لَئِنْ بَقِيتُ لَأَنْفُضَنَّهَا كَمَا يَنْفُضُ الْفَصَابُ التُّرَابَ الْوَدِيمَةَ.

He (Ibn Abi Al Hadeed) said, 'And it is narrated to me with that by Ahmad Bin Abdul Aziz Al Jowhary, from Umar Bin Shayba, by his chain mentioned in the book,

'Saeed Bin Al-Aas, when he was the governor of Al-Kufa, sent his slave Abi Ayesha to Ali^{-asws} Bin Abu Talib^{-asws} with financial aid. Ali^{-asws} said: 'By Allah^{-azwj}! Slaves from the slaves of the clan of Umayya have not ceased to be sent to us^{-asws}, from what Allah^{-azwj} had Legalised unto His^{-azwj} Rasool^{-saww} (war booty), similar to the sustenance of a widow. By Allah^{-azwj}! If I^{-asws} were to remain, I^{-asws} will shake them off just as the butcher tends to shake off the dust off from the meat'⁵¹.

8- تَخْرُجُ: وَ مِنْ كَلَامِهِ لَهُ عَلَيْهِ السَّلَامُ وَ قَدْ وَقَعَتْ مُشَاجَرَةٌ بَيْنَهُ وَ بَيْنَ عُثْمَانَ، فَقَالَ الْمُغَيَّرَةُ بْنُ الْأَحْسَنِ لِعُثْمَانَ: أَنَا أَكْفِيكَهُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِلْمَغَيَّرَةِ: يَا ابْنَ اللَّعِينِ الْأَبْتَرِ، وَ الشَّجَرَةَ الَّتِي لَا أَصْلَ لَهَا وَ لَا فَرْعَ، أَنْتَ تَكْفِينِي؟! فَوَ اللَّهُ مَا أَعَزَّ اللَّهُ مِنْ أَنْتَ نَاصِرُهُ، وَ لَا قَامَ مِنْ أَنْتَ مِنْهُضُهُ، اخْرُجْ عَنَّا أَبْعَدَ اللَّهُ نَوَاكَ، ثُمَّ أَبْلِغْ جُهْدَكَ فَلَا أَبْقَى اللَّهُ عَلَيْكَ إِنْ أَبْقَيْتَ.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{-asws}, and a quarrel had occurred between him^{-asws} and Usman, so Al-Mugheira Bin Al-Akhnas said to Usman, 'I shall suffice him^{-asws} for you'. Amir Al-Momineen^{-asws} said to Al-Mugheira: 'O son of the accursed, the one without posterity, the tree (lineage) which there is no origin for it, nor any branch! You are going to be sufficient (to deal with) me^{-asws}?! By Allah^{-saww}! Allah^{-azwj} will not Strengthen the one you help, nor will he (be able to) stand, the one you raise. Get out from us! May Allah^{-azwj} Distance your intentions. Exert your utmost effort, for Allah^{-azwj} will not Let you remain, if I^{-asws} remain'⁵².

9- تَخْرُجُ: مِنْ كَلَامِهِ لَهُ عَلَيْهِ السَّلَامُ قَالَهُ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ رَحِمَهُمَا اللَّهُ وَ قَدْ جَاءَهُ بِرِسَالَةٍ مِنْ عُثْمَانَ بْنِ عَفَّانَ وَ هُوَ مُخْضَرٌّ يَسْأَلُهُ فِيهَا الْخُرُوجَ إِلَى مَالِهِ يَبْتِئِعُ لِيَقْلَ هَتَفَ النَّاسِ بِاسْمِهِ لِلْخِلَافَةِ بَعْدَ أَنْ كَانَ سَأَلَهُ مِثْلَ ذَلِكَ مِنْ قَبْلُ،

(The book) 'Nahj (Al-Balagah)' – From a speech of his^{-asws} to Abdullah Bin Al-Abbas, and he had come to him^{-asws} with a message from Usman Bin Affan, and he was besieged, asking him^{-asws} for going out (on a military expedition) to his wealth at Yanbu, in order to reduce the shouting of the people by his^{-asws} name for the caliphate, after having had asked him^{-asws} similar to that from before.

فَقَالَ عَلَيْهِ السَّلَامُ: يَا ابْنَ عَبَّاسِ! مَا يُرِيدُ عُثْمَانُ أَنْ يَجْعَلَنِي إِلَّا جَمَلًا نَاضِحًا بِالْغَرْبِ أَقْبِلْ وَ أَدْبِرْ، بَعَثَ إِلَيَّ أَنْ أُخْرَجَ .. بَعَثَ إِلَيَّ أَنْ أَقْدَمَ، ثُمَّ هُوَ الْآنَ يَبْعَثُ إِلَيَّ أَنْ أُخْرَجَ، وَ اللَّهُ لَقَدْ دَفَعْتُ عَنْهُ حَتَّى حَشِيتُ أَنْ أَكُونَ آثِمًا.

He^{-asws} said: 'O Ibn Abbas! Usman does not want except to make me^{-asws} a water-drawing camel, coming and going. He had sent a message to me that I^{-asws} should go out, (then) sends a message to me^{-asws} to come back, then now he is sending a message to me^{-asws} that I^{-asws}

⁵¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 7 c

⁵² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 8

should go out. By Allah -azwj! I-asws defended him until I-asws feared that I-asws would become a sinner".⁵³

⁵³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 28 H 9

[29] باب كيفية قتل عثمان و ما احتج عليه القوم في ذلك و نسبه و تاريخه

CHAPTER 29 – MANNER OF THE KILLING OF USMAN AND WHAT THE PEOPLE ARGUED AGAINST HIM DURING THAT, AND HIS LINEAGE AND HIS HISTORY

1- ما: المفيء، عن علي بن خالد المرادي، عن محمد بن أحمد البراز، عن أحمد بن الصلت، عن صالح بن أبي النجم، عن الهيثم بن عدي، عن عبد الله بن اليسع، عن الشعبي، عن صعصعة بن صوحان العبدي رحمه الله، قال: دخلت على عثمان بن عفان في نفر من المصريين، فقال عثمان: قدئوا رجلاً منكم يكلمني، فقدئوني، فقال عثمان: هذا!..، وكأنته استحدثني، فقلت له: إن العلم لو كان بالسب لم يكن لي ولا لك فيه سهم، ولا كفته بالتعلم.

(The book) 'Amaali' of sheykh Al Tusi – Al Mufeed, from Ali Bin Khalid Al Maraghy, from Muhammad Bin Ahmad Al Bazzaz, from Ahmad Bin Al Salt, from Salih Bin Abi Al Najm, from Al Haysam Bin Adayy, from Abdullah Bin Al Yas'a, from al Shaie, from Sa'sa Bin Sowhan Al Abdy who said,

'I entered to see Usman Bin Affan among a number of Egyptians. Usman said, 'Forward a man from you to speak to me'. They forwarded me. Usman said, 'This one!' And it was as if he was considering me too young. I said to him, 'The knowledge, even if it was in China, there neither happens to be a share for me nor for you in it, but it is by the learning'.

فَقَالَ عُثْمَانُ: هَاتِ!.. فُؤُلْتُ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوُا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ).

Usman said, 'Give!' I said, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **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]**'.

فَقَالَ عُثْمَانُ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ!؟ فُؤُلْتُ لَهُ: فَمُرْ بِالْمَعْرُوفِ وَ أَنَّهُ عَنِ الْمُنْكَرِ،

Usman said, 'Was this Verse Revealed regarding us?!' I said to him, 'Then enjoin with the good and forbid from the evil'.

فَقَالَ عُثْمَانُ: دَعِ ذَا، وَ هَاتِ مَا مَعَكَ. فُؤُلْتُ لَهُ: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ...) إِلَى آخِرِ الْآيَةِ.

Usman said, 'Leave that, and give what is with you'. I said to him, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. [22:40]** – up to the end of the Verse'.

فَقَالَ عُثْمَانُ: وَ هَذِهِ أَيْضاً فِينَا نَزَلَتْ!؟ فُؤُلْتُ لَهُ: فَأَعْطِنَا بِمَا أَخَذْتَ مِنَ اللَّهِ تَعَالَى.

Usman said, 'And this as well, was it Revealed regarding us?!' I said to him, 'Then give us what you have taken from Allah^{-azwj} the Exalted'.

فَقَالَ عُثْمَانُ: يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّمْعِ وَالطَّاعَةِ وَ إِنَّ يَدَ اللَّهِ عَلَى الْجُمَاعَةِ، وَ إِنَّ الشَّيْطَانَ مَعَ الْقَدِّ فَلَا تَسْمَعُوا إِلَى قَوْلِ هَذَا، فَإِنَّ هَذَا لَا يَدْرِي مِنَ اللَّهِ؟ وَ لَا أَيْنَ اللَّهُ؟.

Usman said, ‘O you people! Upon you is with the listening and the obeying, and that the Hand of Allah^{-azwj} is upon the congregation, and the Satan^{-la} is with the individual. So, do not be listening to the words of this one, for this one does not know, who is Allah^{-azwj}? Nor, where is Allah^{-azwj}?’

فَقُلْتُ لَهُ: أَمَا قَوْلُكَ عَلَيْكُمْ بِالسَّمْعِ وَالطَّاعَةِ، فَإِنَّكَ تُرِيدُ مِنَّا أَنْ نَقُولَ غَدًا: (رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كُفِرْنَا فَاضْلُومًا السَّبِيلَا) ،

I said to him, ‘As for your words, ‘Upon you is with the listening and the obeying’, so you want from us that we should be saying tomorrow, ‘**Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way**’ [33:67].

وَ أَمَا قَوْلُكَ: إِنِّي لَا أَدْرِي مِنَ اللَّهِ، فَإِنَّ اللَّهَ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ، وَ أَمَا قَوْلُكَ: إِنِّي لَا أَدْرِي أَيْنَ اللَّهُ؟، فَإِنَّ اللَّهَ تَعَالَى بِالْمِرْصَادِ.

Ans as for your words that I do not know who is Allah^{-azwj}, so Allah^{-azwj} is our Lord^{-azwj} and Lord^{-azwj} of our forefathers, the former ones. And as for your words that I do not know where is Allah^{-azwj}, so Allah^{-azwj} the Exalted is lying in wait’.

قَالَ: فَغَضِبَ وَ أَمَرَ بِصُرْفِنَا وَ عَقَلَ الْأَبْوَابَ دُونَنَا.

He (the narrator) said, ‘He (Usman) got angered and ordered with our leaving and he closed the doors upon us’.⁵⁴

2- مَعَ: الْقَطَّانُ، عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ، عَنِ ابْنِ حَبِيبٍ، عَنِ حَسَّانَ بْنِ عَلِيٍّ الْمَدَائِنِيِّ، عَنِ الْعَبَّاسِ بْنِ مُكْرَمٍ، عَنِ سَعْدِ الْحَقَّافِ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، قَالَ: كَتَبَ عُثْمَانُ بْنُ عَفَّانَ حِينَ أُحِيطَ بِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: أَمَا بَعْدُ، فَقَدْ جَاوَزَ الْمَاءَ الرُّقِيَّ، وَ بَلَغَ الْحَزَامَ الطَّبِيئِينَ، وَ تَجَاوَزَ الْأَمْرَ بِي قَدْرَهُ، وَ طَمِعَ فِيَّ مَنْ لَا يَدْفَعُ عَنْ نَفْسِهِ، فَإِنْ كُنْتُ مَأْكُولًا فَكُنْ خَيْرَ آكِلٍ، وَ إِلَّا فَادْرِكْنِي وَ لَمَّا أَمْرٌ.

(The book) ‘Ma’any Al Akhbaar’ – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Hassan Bin Ali Al Madainy, from Al Abbas Bin Mukram, from Sa’ad Al Khaffaf, from Al Asbagh Bin Nubata who said,

‘Usman Bin Affan, when he was surrounded with, wrote to Ali^{-asws} Bin Abu Talib^{-asws}, ‘As for after, the water has exceeded the limit and the belt has tightened, and the matter has exceeded its measurement with me, and he is coveting regarding me, one who cannot defend from himself. So, if I am to be devoured, then be the best eater, or else help me and I am being torn apart!’⁵⁵

3- ب: مُحَمَّدُ بْنُ عَيْسَى، عَنِ الْقَدَّاحِ، عَنِ جَعْفَرٍ، عَنِ أَبِيهِ عَلَيْهِمَا السَّلَامُ، قَالَ: لَمَّا حَصَرَ النَّاسُ عُثْمَانَ جَاءَ مَرْوَانَ بْنُ الْحَكَمِ إِلَى عَائِشَةَ وَ قَدْ تَجَهَّرَتْ لِلْحَجِّ-، فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ! إِنَّ عُثْمَانَ قَدْ حَصَرَهُ النَّاسُ فَلَوْ تَرَكَتِ الْحَجَّ وَ أَصْلَحْتَ أَمْرَهُ كَانَ النَّاسُ يَسْتَمِعُونَ مِنْكَ، فَقَالَتْ: قَدْ أُوجِبْتُ الْحَجَّ وَ شَدَّدْتُ غَرَائِرِي،

⁵⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 1

⁵⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 2

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'When the people besieged Usman, Mawran Bin Al-Hakam came to Ayesha, and she had already prepared for the Hajj. He said, 'O mother of the believers! Usman, the people have besieged him. If you could leave the Hajj and correct his affairs, the people would be listening from you'. She said, 'The Hajj is Obligatory and I have made up my mind'.

فَوَلَّى مَرْوَانَ وَهُوَ يَقُولُ:

حَرَّقَ قَيْسٌ عَلَيَّ الْبِلَادَ حَتَّى إِذَا اضْطَرَمَّتْ أَجْدَمَ

Marwan turned around and he was saying (a couplet), 'A house of the city is burning upon me to the extent when it is inflamed, so I am going to Hajj'.

فَسَمِعَتْهُ عَائِشَةُ، فَقَالَتْ: تَعَالَ، لَعَلَّكَ تَطُنُّ أُنِّي فِي شَكِّ مِنْ صَاحِبِكَ، وَ اللَّهُ لَوَدِدْتُ أَنَّكَ وَ هُوَ فِي غِرَارَتَيْنِ مِنْ غِرَارَتَيْنِ مَخِيطٌ عَلَيْكُمَا تُعْطَانِ فِي الْبَحْرِ حَتَّى تَمُوتَا.

I heard Ayesha and she said, 'Come! Perhaps you think I am in doubt from your companion. By Allah^{azwj}! I would love it if you and he were in two sewers from the sewers the cover having been sewn upon you two, plunging into the sea until you both die'.⁵⁶

4- سر: مُوسَى بْنُ بَكْرٍ، عَنِ الْمُفَضَّلِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ فُلَانًا وَ فُلَانًا عَصَبَانَا حَقْنَا وَ قَسَمَاهُ بَيْنَهُمْ، فَرَضُوا بِذَلِكَ عَنْهُمَا، وَ إِنَّ عُنْمَانَ لَمَّا مَنَعَهُمْ وَ اسْتَأْتَرُوا عَلَيْهِمْ غَضِبُوا لِأَنْفُسِهِمْ.

(The book) 'Mustatarfaat Al Saraair' – Musa Bin Bakr, from Al Mufazzal,

'From Abu Ja'far^{asws} having said: 'So and so (Abu Bakr) and so and so (Umar) both usurped our^{asws} rights and distributed it between them. They (people) were pleased with that from them, and when Usman deprived them and preferred (clan of Umayya) over them, they were angered for themselves'.⁵⁷

5- قب: نَقَلَتْ الْمُرْجِئَةُ، عَنْ أَبِي الْجَهْمِ الْعَدَوِيِّ وَ كَانَ مُعَادِيًا لِعَلِيِّ عَلَيْهِ السَّلَامُ، قَالَ: خَرَجْتُ بِكِتَابِ عُنْمَانَ وَ الْمَصْرُوبُونَ قَدْ نَزَلُوا بِرِي حَسْبٍ إِلَى مُعَاوِيَةَ وَ قَدْ طَوَيْتُهُ طَبًّا لَطِيفًا وَ جَعَلْتُهُ فِي قِرَابِ سِنْفِي، وَ قَدْ تَنَكَّبْتُ عَنِ الطَّرِيقِ وَ تَوَخَّيْتُ سَوَادَ اللَّيْلِ حَتَّى كُنْتُ بِجَانِبِ الْجُرْفِ، إِذَا رَجُلٌ عَلَى جِمَارٍ مُسْتَقْبِلِي وَ مَعَهُ رَجُلَانِ بِمِشْبَانِ أَمَامَهُ

(The book) 'Manaqib' of Ibn Shehr Ashub – Al-Murji'a transmitted from Abi Al-Jaham, and he was hostile to Ali^{asws}, said, 'I went out with the letter of Usman and the Egyptians had descended at Zil Khashab to Muawiya, and I had folded it with a subtle folding and made it to be in the sheath of my sword, and I got lost on the road and was facing the darkness of the night, until I was by the cliff facing me and with him were two men, walking in front of him.

⁵⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 3

⁵⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 4

فَإِذَا هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ قَدْ أَتَى مِنْ نَاحِيَةِ الْبَدْوِ فَأْتَبْتَنِي وَ لَمْ أَتَيْتُهُ حَتَّى سَمِعْتُ كَلَامَهُ، فَقَالَ: أَيْنَ تُرِيدُ يَا صَخْرُ؟. قُلْتُ: الْبَدْوُ، فَأَدْعُ الصَّخَابَةَ. قَالَ: فَمَا هَذَا الَّذِي فِي قَرَابِ سَيْفِكَ؟. قُلْتُ: لَا تَدْعُ مِرْآحَكَ أَبَدًا ثُمَّ جَرْتَهُ [جُرْتُهُ].

There, it was Ali^{asws} Bin Abu Talib^{asws} who had come from the area of the Bedouins. He^{asws} confirmed me and I could not confirm (it was) him^{asws} until I heard his^{asws} speech. He^{asws} said: 'Where are you intending, O Sakhr?' I said, 'Al-Badwa'. He^{asws} called his^{asws} companions. He^{asws} said: 'So what is which is in the sheath of your sword?' I said, 'You^{asws} will not leave your^{asws} joking, ever!' Then I took it off".⁵⁸

6- جا: الْكَاتِبُ، عَنِ الرَّعْفَرَانِيِّ، عَنِ الثَّقَفِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَلَوِيِّ، عَنِ يَحْيَى بْنِ الْمُعِيرَةِ، عَنِ سَلَمَةَ بْنِ الْفَضْلِ، عَنِ عَلِيِّ بْنِ صَبِيحِ الْكِنْدِيِّ، عَنِ أَبِي يَحْيَى مَوْلى مُعَاذِ بْنِ عَفْرَةَ الْأَنْصَارِيِّ، قَالَ: إِنَّ عُثْمَانَ بْنَ عَفَّانَ بَعَثَ إِلَى الْأَرْقَمِ بْنِ عَبْدِ اللَّهِ وَ كَانَ حَازِنَ بَيْتِ مَالِ الْمُسْلِمِينَ، فَقَالَ لَهُ: أَسْلِفْنِي مِائَةَ أَلْفِ أَلْفِ دِرْهَمٍ. فَقَالَ لَهُ الْأَرْقَمُ: أَكُنْتُ عَلَيْكَ بِمَا صَكَا لِلْمُسْلِمِينَ. قَالَ: وَ مَا أَنْتَ وَ ذَاكَ؟ لَا أُمَّ لَكَ! إِنَّمَا أَنْتَ حَازِنُ لَنَا.

(The book) 'Majaalis' of Sheykh Al Mufeed – From Al Zafrani, from Al Hassan Bin Ali Al Luluie, from Yahya Bin Al Mugheira, from Salama Bin Al Fazl, from Ali Bin Sabeeh Al Kindy, from Abi Yahya a slave of Muaz Bin Jabal Al Ansari who said,

'Usman Bin Affan send a message to Al-Arqam Bin Abdullah, and he was a treasurer of the public treasury of the Muslims. He said to him, 'Advance one hundred thousand, thousand Dirhams to me'. Al-Arqam said to him, 'I shall write a deed with it for the Muslims'. He said, 'And what have you to do with that? May there be no mother for you! But rather, you are a treasurer for us'.

قَالَ: فَلَمَّا سَمِعَ الْأَرْقَمُ ذَلِكَ خَرَجَ مُبَادِرًا إِلَى النَّاسِ، فَقَالَ: أَيُّهَا النَّاسُ! عَلَيْكُمْ بِمَالِكُمْ فَإِنِّي ظَنَنْتُ أَنِّي حَازِنُكُمْ وَ لَمْ أَعْلَمْ أَنِّي حَازِنُ عُثْمَانَ بْنَ عَفَّانَ حَتَّى الْيَوْمِ، وَ مَضَى فَدَخَلَ بَيْتَهُ،

He (the narrator) said, 'When Al-Arqam heard that he went out rushing to the people. He said, 'O you people! Upon you is with your wealth for I think I am your treasurer and I did not know that I am a treasurer of Usman Bin Affan until today', and he went and entered his house.

فَبَلَغَ ذَلِكَ عُثْمَانَ، فَخَرَجَ إِلَى النَّاسِ حَتَّى دَخَلَ الْمَسْجِدَ ثُمَّ رَفَعِيَ الْمِنْبَرَ، وَ قَالَ: أَيُّهَا النَّاسُ! إِنَّ أَبَا بَكْرٍ كَانَ يُؤْتِرُ بَنِي تَيْمِ عَلَى النَّاسِ، وَ إِنَّ عُمَرَ كَانَ يُؤْتِرُ بَنِي عَبْدِ عَلِيِّ عَلَى كُلِّ النَّاسِ، وَ إِنِّي أُوْتِرُ وَ اللَّهُ- بَنِي أُمَيَّةَ عَلَى مَنْ سِوَاهُمْ، وَ لَوْ كُنْتُ جَالِسًا بِبَابِ الْجَنَّةِ ثُمَّ اسْتَطَعْتُ أَنْ أُدْخِلَ بَنِي أُمَيَّةَ جَمِيعًا الْجَنَّةَ لَفَعَلْتُ، وَ إِنَّ هَذَا الْمَالُ لَنَا، فَإِنِ احْتَجْنَا إِلَيْهِ أَخَذْنَاهُ وَ إِن رِغَمَ أَنْفِ أَقْوَامٍ!

That reached Usman, and he came out to the people until he entered the Masjid, then he ascended the pulpit and said, 'O you people! Abu Bakr was preferring the clan of Taym over the people, and Umar was preferring the clan of Adayy over all of the people, and by Allah^{azwj}, I prefer the clan of Umayya over the ones besides them, and if I were to sit at the door of Paradise, then I have the capacity to enter the clan of Umayya in their entirety, into the Paradise, I would do so, and this wealth is for us. So, if we are argued to it, I shall sieze him, and even if it rubs the noses of the people!'

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ: مَعَاشِرَ الْمُسْلِمِينَ! اشْهَدُوا أَنَّ ذَلِكَ مُرْغَمٌ لِي.

⁵⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 5

Ammar Bin Yasser, may Allah^{-azwj} have Mercy on him, said, 'Community of Muslims! Be witness that, that is a coercion to me'.

فَقَالَ عُثْمَانُ: وَ أَنْتَ هَاهُنَا، ثُمَّ نَزَلَ مِنَ الْمِنْبَرِ يَتَوَطَّؤُهُ بِرِجْلَيْهِ حَتَّى غَشِيَ عَلَى عَمَّارٍ وَ اخْتَمِلَ وَ هُوَ لَا يَعْقِلُ إِلَى بَيْتِ أُمِّ سَلَمَةَ، فَأَعْظَمَ النَّاسُ ذَلِكَ، وَ بَقِيَ عَمَّارٌ مُعْمَى عَلَيْهِ لَمْ يُصَلِّ يَوْمَئِذٍ الظُّهْرَ وَ العَصْرَ وَ المَغْرِبَ،

Usman said, 'And you be over here!' Then he descended from the pulpit trampling him with his legs until there was unconsciousness upon Ammar, and he was carried off and he had no awareness, to the house of Umm Salama^{-ra}. The people considered that grievous, and Ammar remained with unconsciousness upon him. He did not pray Salat on that day, Al-Zohrn, and Al-Asr, and Al-Maghrib.

فَلَمَّا أَفَاقَ قَالَ: الحُمدُ لله، فَقَدِمَا أُودِيَتْ فِي الله، وَ أَنَا اخْتَسَبْتُ مَا أَصَابَنِي فِي حَنْبِ الله، بَنِي وَ بَيْنَ عُثْمَانَ العَدْلُ الكَرِيمُ يَوْمَ القِيَامَةِ.

When he woke up, he said, 'The Praise is for Allah^{-azwj}. For long I have been hurt for the Sake of Allah^{-azwj}, and I reckon what has afflicted me is for the Side of Allah^{-azwj}. Between me and Usman is the Just, the Benevolent, on the Day of Qiyamah'.

قَالَ: وَ بَلَغَ عُثْمَانَ أَنَّ عَمَّاراً عِنْدَ أُمِّ سَلَمَةَ، فَأَرْسَلَ إِلَيْهَا، فَقَالَ: بِمَا هَذِهِ الجُمَاعَةُ فِي بَيْتِكَ مَعَ هَذَا الفَاجِرِ، أَخْرَجْهُمْ [أَخْرَجِيهِمْ] مِنْ عِنْدِكَ.

He (the narrator) said, 'And it reached Usman that Ammar was with Umm Salama^{-ra}, so he sent a message to her^{-ra}. He said, 'From what this group is in your^{-ra} house along with this immoral one, expel them from your^{-ra} presence'.

فَقَالَتْ: وَ الله مَا عِنْدَنَا مَعَ عَمَّارٍ إِلَّا بِنْتَاهُ، فَاجْتَنِبْنَا يَا عُثْمَانُ وَ اجْعَلْ سَطْوَتَكَ حَيْثُ شِئْتَ، وَ هَذَا صَاحِبُ رَسُولِ الله صَلَّى الله عَلَيْهِ وَ آله يَجُودُ بِنَفْسِهِ مِنْ فِعَالِكَ،

She^{-ra} said, 'By Allah^{-azwj} There is no one with us with Ammar except his two daughters, so stay away from us, O Usman, and make your attack to be where you like to, and this one is a companion of Rasool-Allah^{-saww}, trying find his breath due to your deed'.

قَالَ: فَندِمُ عُثْمَانُ عَلَى مَا صَنَعَ فَبَعَثَ إِلَى طَلْحَةَ وَ الزُّبَيْرِ يَسْأَلُهُمَا أَنْ يَأْتِيَا عَمَّاراً فَيَسْأَلَاهُ أَنْ يَسْتَغْفِرَ لَهُ، فَأَتِيَاهُ فَأَبَى عَلَيْهِمَا، فَرَجَعَا إِلَيْهِ فَأَخْبَرَاهُ، فَقَالَ عُثْمَانُ: مِنْ حُكْمِ الله يَا بَنِي أُمِّيَّةَ يَا فِرَاشَ النَّارِ وَ دُبابَ الطَّمْعِ، شَنَعْتُمْ عَلَيَّ، وَ الْيَثْمُ عَلَى أَصْحَابِ رَسُولِ الله صَلَّى الله عَلَيْهِ وَ آله،

He (the narrator) said, 'Usman regretted upon what he had done, so he sent a message to Talha and Al-Zubeyr, asking them to go to Ammar and ask him to forgive him. They came to him but he refused to them. They returned to him and informed him. Usman said, 'From a Judgment of Allah^{-azwj}, O clan of Umayya, O spreaders of fire and greedy flies! You have brought disgrace unto me, and pained upon the companions of Rasool-Allah^{-saww}!'

ثُمَّ إِنَّ عَمَّاراً رَجَمَهُ اللهُ صَلَحَ مِنْ مَرَضِهِ فَخَرَجَ إِلَى مَسْجِدِ رَسُولِ الله صَلَّى الله عَلَيْهِ وَ آله فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ دَخَلَ نَاعِي أَبِي دَرٍّ عَلَى عُثْمَانَ مِنَ الرِّبْدَةِ، فَقَالَ: إِنَّ أَبَا دَرٍّ مَاتَ بِالرِّبْدَةِ وَحِيداً وَ دَفَنَهُ قَوْمٌ سَفَرٌ،

Then Ammar, may Allah^{-azwj} have Mercy on him, recovered from his illness and went out to the Masjid of Rasool-Allah^{-saww}. While he was like that when an obituarist of Abu Zarr^{-ra}

entered to see Usman, from Al-Rabza. He said, 'Abu Zarr^{ra} had died at Al-Rabza, lonely, and a group of travellers buried him^{ra}'.

فَاسْتَرْجِعَ عُثْمَانُ وَ قَالَ: رَحِمَهُ اللَّهُ. فَقَالَ عَمَّارٌ: رَحِمَ اللَّهُ أَبَا ذَرٍّ مِنْ كُلِّ أَنْفُسِنَا. فَقَالَ لَهُ عُثْمَانُ: وَ إِنَّكَ لَهْمَاكَ بَعْدَ مَا بَرَأْتَ أ تَرَانِي نَدِمْتُ عَلَى تَسْمِيرِي إِيَّاهُ؟! قَالَ لَهُ عَمَّارٌ: لَا وَ اللَّهُ، مَا أَظُنُّ ذَاكَ.

Usman said, 'We are from Allah^{azwj} and are returning to Him^{azwj}', and said, 'May Allah^{azwj} have Mercy on him^{ra}'. Ammar^{ra} said, 'May Allah^{azwj} have Mercy on Abu Zarr^{ra} from all of us'. Usman said to him, 'And you are over here are having disavowed. Do you see me regretting upon my journeying him^{ra}?!' No, by Allah^{azwj}! I did not think that'.

قَالَ: وَ أَنْتَ أَيْضاً فَالْحَقُّ بِالْمَكَانِ الَّذِي كَانَ فِيهِ أَبُو ذَرٍّ فَلَا تَبْرَحْهُ مَا حَيِينَا. قَالَ عَمَّارٌ: أَفْعَلُ، فَوَ اللَّهُ لِمُجَاوَرَةِ السَّبَاعِ أَحَبُّ إِلَيَّ مِنْ مُجَاوَرَتِكَ.

He said, 'And you, as well! Join up with the place which Abu Zarr^{ra} used to be in, and do not leave it for as long as we live'. Ammar said, 'I shall do so. By Allah^{azwj}! The vicinity of the predators is more beloved to me than being a neighbour of yours'.

قَالَ: فَتَهَيَّأْ عَمَّارٌ لِلخُرُوجِ وَ جَاءَتْ بَنُو مَخْزُومٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَسَأَلُوهُ أَنْ يُقَوْمَ مَعَهُمْ إِلَى عُثْمَانَ لِيَسْتَنْزِلَهُ عَنْ تَسْمِيرِ عَمَّارٍ، فَقَامَ مَعَهُمْ فَسَأَلَهُ فِيهِمْ وَ رَفَقَ بِهِ حَتَّى أَجَابَهُ إِلَى ذَلِكَ.

He (the narrator) said, 'Ammar prepared for the going out, and the clan of Makhzum came to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and asked him^{asws} to stand with them against Usman in order to descend him from (his decision to) expel Ammar. He^{asws} stood with them and asked him among them, and he^{asws} was friendly with him until he responded to him^{asws}, to that'⁵⁹.

7- جا: عَلِيُّ بْنُ مُحَمَّدٍ الْكَاتِبِ، عَنِ الرَّعْفَرَانِيِّ، عَنِ التَّقْفِيِّ، عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ، عَنِ سُفْيَانَ، عَنِ فَضَيْلِ بْنِ الرَّبِيعِ، عَنِ قُرُوبَةَ بْنِ مَجَاشِعِ، عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: جَاءَتْ عَائِشَةُ إِلَى عُثْمَانَ، فَقَالَتْ لَهُ: أَعْطِنِي مَا كَانَ يُعْطِينِي أَبِي وَ عُمَرُ بْنُ الْخَطَّابِ! فَقَالَ: لَمْ أَجِدْ لَكَ مَوْضِعاً فِي الْكِتَابِ وَ لَا فِي السُّنَّةِ، وَ إِنَّمَا كَانَ أَبُوكَ وَ عُمَرُ بْنُ الْخَطَّابِ يُعْطِيَانِيكَ بِطَيْبَةٍ مِنْ أَنْفُسِهِمَا، وَ أَنَا لَا أَفْعَلُ.

(The book) 'Majaalis' of sheykh Al Mufeed – Ali Bin Muhammad the scribe, from Al Zafrani, from Al Saqafi, from Al Hassan Bin Al Husayn Al Ansari, from Sufyan, from Fuzeyl Bin Al Zubeyr, from Farwah Bin Mujashie,

'From Abu Ja'far^{asws} having said: 'Ayesha came to Usman and said to him, 'Give me what my father and Umar Bin Al-Khattab used to give me!' He said, 'I cannot find any place for you, neither in the Book or in the Sunnah, and rather your father and Uman Bin Al-Khattab were giving you both (including Hafsa) through the goodness from their own selves, and I will not do so'.

قَالَتْ: فَأَعْطِنِي مِيرَاثِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ لَهَا: أَوْ لَمْ تَحْسَبِي أَنْتَ وَ مَالِكُ بْنُ أَوْسِ النَّضْرِيِّ فَسَهَدْتُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا يُورِثُ حَتَّى مَنَعْتُمَا فَاطِمَةَ مِيرَاثِهَا، وَ أَبْطَلْتُمَا حَقَّهَا، فَكَيْفَ تَطْلُبِينَ مِيرَاثًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ!؟

She said, 'Then give me my inheritance from Rasool-Allah^{saww}'. He said to her, 'Or did you two not reckon, you and Malik Bin Aws Al-Nazry, and you both testified that Rasool-Allah^{azwj} did

⁵⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 6

not leave any inheritance until (Syeda) Fatima^{-asws} was deprived of her^{-asws} inheritance, and her^{-asws} right was invalidated? So, how come today you are seeking an inheritance from the Prophet^{-saww}?!

فَتَرَكْتُهُ وَ انْصَرَفْتُ، وَ كَانَ عُثْمَانُ إِذَا خَرَجَ إِلَى الصَّلَاةِ أَخَذَتْ قَمِيصَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى قَصَبَةٍ فَرَفَعْتُهُ عَلَيْهَا، ثُمَّ قَالَتْ: إِنَّ عُثْمَانَ قَدْ خَالَفَ صَاحِبَ هَذَا الْقَمِيصِ وَ تَرَكَ سُنَّتَهُ.

She left him, and went away. And it so happened that whenever Usman used to go out to the Salat, she would take a shirt of Rasool-Allah^{-saww} upon a reed and raise it upon it, then she would say, 'Usman has opposed the owner of this shirt and neglected his^{-saww} Sunnah!'⁶⁰

أَقُولُ: رَوَى فِي كَشْفِ الْعُمَةِ نَحْوًا مِنْ ذَلِكَ، وَ زَادَ فِي آخِرِهِ: فَلَمَّا آذَنَهُ صَعِدَ الْمِنْبَرَ، فَقَالَ: إِنَّ هَذِهِ الرَّعْرَاءُ عَدُوَّةُ اللَّهِ ضَرَبَ اللَّهُ مَثَلَهَا وَ مَثَلِ صَاحِبَتِهَا حَفْصَةَ فِي الْكِتَابِ: (امْرَأَتٌ نُوحٍ وَ امْرَأَتٌ لُوطٍ كَانَتَا تَحْتِ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا). إِلَى قَوْلِهِ: (وَ قِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ) ،

I (Majlisi) am saying, 'It is reported in (the book) 'Kashf Al-Ghumma' approximate from that, and there is an increase in its end, 'When she (Ayesha) hurt him, he (Usman) ascended the pulpit and said, 'This woman of little hair is an enemy of Allah^{-azwj}. Allah^{-azwj} has Struck her example and an example of her companion Hafsa in the Book: ***the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But, they betrayed them,*** - up to His^{-azwj} Words: ***so nothing availed them from Allah, and it would be Said: 'Enter the Fire along with the entering ones!' [66:10]***'.

فَقَالَتْ لَهُ: يَا نَعْتَلُ! يَا عَدُوَّ اللَّهِ! إِنَّمَا سَمَّاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِاسْمِ نَعْتَلِ الْيَهُودِيِّ الَّذِي بِالْيَمَنِ، فَلَاعَنْتَهُ وَ لَاعَنْتَهَا، وَ حَلَفْتَ أَنْ لَا تُسَاكِنَهُ بِمِصْرَ أَبَدًا، وَ خَرَجْتَ إِلَى مَكَّةَ.

She said to him, 'O No'sal! O enemy of Allah^{-azwj}! But rather Rasool-Allah^{-saww} named you with the name 'No'sal' the Jew who is as Al-Yemen, so you cursed him and cursed them, and you swore that you will not settle him at Egypt, ever!', and she went to Makkah'.

ثُمَّ قَالَ: قَدْ نَقَلَ ابْنُ أَعْتَمٍ صَاحِبُ الْفُتُوحِ أَنَّهَا قَالَتْ: ااقْتُلُوا نَعْتَلًا قَتَلَ اللَّهُ نَعْتَلًا، فَلَمَّا أَبْلَى سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هَدِيَةَ نَبَاهِهِ لَمْ تَبْلُ، وَ خَرَجْتَ إِلَى مَكَّةَ.

Then he (the narrator) said, 'Ibn Aseem, author of (the book) 'Futouh' has transmitted that she said, 'Kill No'sal! May Allah^{-azwj} Kill No'sal, for he has eroded a Sunnah of Rasool-Allah^{-azwj}, and this here is his^{-saww} cloth, not decayed yet' – and she went out to Makkah'.

قَالَ: وَ رَوَى غَيْرُهُ أَنَّهُ لَمَّا قُتِلَ جَاءَتْ إِلَى الْمَدِينَةِ فَلَقِيَهَا فُلَانٌ فَسَأَلَتْهُ عَنِ الْأَمْوَالِ فَخَبَّرَهَا وَ أَنَّ النَّاسَ اجْتَمَعُوا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ، فَقَالَتْ: وَ اللَّهُ لِأَطْلَائِيَنَّ بِدَمِهِ. فَقَالَ لَهَا: وَ أَنْتِ حَرَصْتِ عَلَى قَتْلِهِ. قَالَتْ: إِيَّاهُمْ لَمْ يَقْتُلُوهُ حَيْثُ قُتِلْتُ وَ لَكِنْ تَرَكَوهُ حَتَّى تَابَ وَ نَعِيَ مِنْ دُنُوبِهِ وَ صَارَ كَالسَّبِيكَةِ وَ قَتَلُوهُ.

He said (in the book) 'Kashf Al-Ghumma' – And it is reported by other that when he (Usman) was killed, she (Ayesha) came to Al-Medina, and so and so met her. She asked him about the wealth and he informed her that the people had united upon Ali^{-asws}. She said, 'By Allah^{-azwj}! I

⁶⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 7 a

shall seek his (Usman's) blood'. He said to her, 'And you are greedy upon killing him'. She said, 'They did not kill him when I said, but they left him until he repented and was cleaned from his sins and became like the ingot, and they killed him'.⁶¹

8- ما: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ الْحَافِظِ، عَنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ، عَنِ عَمِّهِ الْقَاسِمِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ، عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنِ أَبِيهِ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عُمَرَ الْأَنْصَارِيُّ، قَالَ: لَمَّا نَزَلَ الْمَصْرِيُّونَ بِعُثْمَانَ بْنِ عَفَّانَ فِي مَرَجِهِمُ الثَّانِيَةَ دَعَا مَرْوَانَ بْنَ الْحَكَمِ فَاسْتَشَارَهُ، فَقَالَ لَهُ: إِنَّ الْقَوْمَ لَيْسَ هُمْ لِأَحَدٍ أَطْوَعَ مِنْهُمْ لِغَلِيٍّ مِنْ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَهُوَ أَطْوَعُ النَّاسِ فِي النَّاسِ، فَأَبَعْتُهُ إِلَيْهِمْ فَلْيُعْطِهِمُ الرِّضَا وَ لِيَأْخُذْ لَكَ عَلَيْهِمُ الطَّاعَةَ، وَ يُحَذِّرْهُمْ الْفِتْنَةَ،

(The book) 'Amaali' of sheykh Al Tusi – Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah the memoriser, from Ja'far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja'far Bin Abdullah, from Abdullah Bin Muhammad bin Abdullah, from his father, from Abdullah Bin Abu Bakr,

'From Abu Ja'far^{asws} having said: 'It was narrated to me^{asws} by Abdul Rahman Bin Abi Umra Al-Ansari who said, 'When the Egyptians descended with Usman Bin Affan for their second time, he called Marwan Bin Al-Hakam and consulted him. He said to him, 'There isn't anyone they are more obedient to than to Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is the most obeyed of the people among the people. So, send him^{asws} to them, and let him^{asws} please them and let him^{asws} take upon them the obedience to you, and caution them of the fitna (discord)'.
فَكَتَبَ عُثْمَانُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: سَلَامٌ عَلَيْكَ، أَمَا بَعْدُ، فَإِنَّهُ قَدْ جَارَ السَّيْلُ الرُّبِّيَّ، وَ بَلَغَ الْحَزَامُ الطُّبَيْيْنَ، وَ ارْتَفَعَ أَمْرُ النَّاسِ بِي فَوْقَ قَدْرِهِ، وَ طَمِعَ فِيَّ مَنْ كَانَ يَعْجِزُ عَنْ نَفْسِهِ،

Usman wrote to Ali^{asws}, 'Greetings be unto you^{asws}. As for after, the flood has exceeded the limit, and the belt has tightened, and the matter of the people has raised with me above its measurement, and he is coveting regarding me, one who was unable from himself'.
فَأَقْبَلَ عَلَيَّ أَوْ لِي، وَ تَمَثَّلَ:

وَ إِلَّا فَأَذْرَنِي وَ لَمَّا أَمْرِي

فَإِنْ كُنْتُ مَا كُنْتُ فَكُنْ خَيْرَ آكِلٍ

وَ السَّلَامُ.

He turned toward me or to me and gave an example (in a couplet)' So, if I am to be devoured, then be the best eater, or else help me and I am being torn apart! And the greetings'.

فَجَاءَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا أَبَا الْحَسَنِ! ائْتِ هَؤُلَاءِ الْقَوْمَ فَادْعُهُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ: نَعَمْ، إِنَّ أُعْطِيتَنِي عَهْدَ اللَّهِ وَ مِيثَاقَهُ عَلَيَّ أَنْ تَفِيءَ لِي بِكُلِّ شَيْءٍ أُعْطِيتَنِي عَنْكَ. فَقَالَ: نَعَمْ،

Ali^{asws} came to him. He said, 'O Abu Al-Hassan^{asws}! These people (besiegers) have come, so call them to the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}'. He^{asws} said: 'Yes, if they give me a Pact of Allah^{azwj} and His^{azwj} Covenant upon that you will fulfil for them with everything I^{asws} give on your behalf'. He said, 'Yes'.

⁶¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 7 b

فَأَخَذَ عَلَيْهِ عَهْدًا غَلِيظًا، وَ مَشَى إِلَى الْقَوْمِ فَلَمَّا دَنَا مِنْهُمْ قَالُوا: وَرَاءَكَ. قَالَ: لَا. قَالُوا: وَرَاءَكَ. قَالَ: لَا، فَجَاءَ بَعْضُهُمْ لِيَدْفَعِ فِي صَدْرِهِ، فَقَالَ الْقَوْمُ بَعْضُهُمْ لِبَعْضٍ: سُبْحَانَ اللَّهِ! أَتَاكُمْ ابْنُ عَمِّ رَسُولِ اللَّهِ يَعْزِضُ كِتَابَ اللَّهِ.. اسْمَعُوا مِنْهُ وَ اقْبَلُوا، قَالُوا: تَضْمَنُ لَنَا كَذَلِكَ؟. قَالَ: نَعَمْ،

He took a solemn oath upon him^{-asws}, and he^{-asws} walked to the people. When he^{-asws} was closed from them, they said, 'Turn around!' He^{-asws} said: 'No'. They said, 'Turn around!' He^{-asws} said: 'No'. So, one of them went on to push him in his^{-asws} chest. The group said to each other, 'Glory be to Allah^{-azwj}! The son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww} has come to you, listen from him^{-asws} and accept'. They said, 'Will you^{-asws} guarantee for us like that?' He^{-asws} said: 'Yes'.

فَأَقْبَلُ مَعَهُ أَشْرَافُهُمْ وَ وُجُوهُهُمْ حَتَّى دَخَلُوا عَلَى عُثْمَانَ فَعَاتَبُوهُ، فَأَجَابَهُمْ إِلَى مَا أَحَبُّوا، فَقَالُوا: اكْتُبْ لَنَا عَلَى هَذَا كِتَابًا، وَ لِيَضْمَنَ عَلَيَّ عَنكَ مَا فِي الْكِتَابِ. قَالَ: اكْتُبُوا أَلَيَّ شَيْئًا،

Their noble ones and their faces came with him^{-saww} until they entered to see Usman and admonished him. He answered them to what they loved. They said, 'Write for us a letter upon this, and let Ali^{-asws} guarantee on your behalf of what is in the letter'. He said, 'They write whatever you like to'.

فَكَتَبُوا بَيْنَهُمْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا كَتَبَ عَبْدُ اللَّهِ عُثْمَانُ أَمِيرُ الْمُؤْمِنِينَ لِمَنْ نَعَمَ عَلَيْهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ، أَنَّ لَكُمْ عَلَيَّ أَنْ أَعْمَلَ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَنَّ الْمَحْرُومَ يُعْطَى، وَ أَنَّ الْخَائِفَ يُؤْمَنُ، وَ أَنَّ الْمُنْفِيَّ يُرَدُّ، وَ أَنَّ الْمَبْعُوثَ لَا يُجْمَرُ، وَ أَنَّ الْفِيءَ لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ،

They wrote between them – 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what the servant of Allah^{-azwj} Usman, the commander of the faithful write for the ones who are vengeance upon him, from the Momineen and the Muslims. For you, upon me, is that I shall act by the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}, and that the deprived one would be given, and that the fearful would be granted security, and the exiled one would be returned, and the envoy would not be frozen (suspended), and the war booty will not become an earnings between the rich.

وَ عَلَيَّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ضَامِنٌ لِلْمُؤْمِنِينَ وَ الْمُسْلِمِينَ عَلَى عُثْمَانَ الْوَفَاءَ لَهُمْ عَلَى مَا فِي الْكِتَابِ، وَ شَهِدَ الرَّبِيزِيُّ بْنُ الْعَوَّامِ وَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَ سَعْدُ بْنُ مَالِكٍ وَ عَبْدُ اللَّهِ بْنُ عَمَرَ وَ أَبُو أَيُّوبَ بْنُ زَيْدٍ، وَ كَتَبَ فِي ذِي الْقَعْدَةِ سَنَةَ حَمْسٍ وَ عِشْرِينَ،

And Ali^{-asws} Bin Abu Talib^{-asws} is a guarantor for the Momineen and the Muslims upon Usman for the loyalty for them upon what is in the book'. And it was witnessed by Al-Zubeyr Bin Al-Awwam, and Talha Bin Al-Zubeyr Bin Ubeyrullah, and Sa'ad Bin Malik, and Abdullah Bin Umar, and Abu Ayoub Bin Zayd, and it was written during Zil Qadah of the year twenty five.

فَأَخَذُوا الْكِتَابَ ثُمَّ انْصَرَفُوا، فَلَمَّا نَزَلُوا أُبَيْلَةَ إِذَا هُمْ بِرَاكِبٍ فَأَخَذُوهُ، فَقَالُوا: مَنْ أَنْتَ؟. قَالَ: أَنَا رَسُولُ عُثْمَانَ إِلَى عَبْدِ اللَّهِ بْنِ سَعْدٍ، قَالَ: بَعْضُهُمْ لِبَعْضٍ لَوْ فَتَشْنَا لَقَدْ يَكُونُ قَدْ كَتَبَ فِيْنَا، فَفَتَشُوهُ فَلَمْ يَجِدُوا مَعَهُ شَيْئًا،

They took the letter then they left. When they descended at Eilat, they were with a rider. They seized him and said, 'Who are you?' He said, 'I am a messenger of Usman to Abdullah Bin Sa'ad'. They said to each other, 'If we were to search him, perhaps he has written regarding us. They searched him but they could not find anything with him.

فَقَالَ كِنَانَةُ بْنُ بَشْرِ النَّجِيبِي: انظُرُوا إِلَى أَدْوَاتِهِ فَإِنَّ لِلنَّاسِ حَيْلًا، فَإِذَا قَارُورَةٌ مَخْتُومَةٌ بِمُومٍ، فَإِذَا فِيهَا كِتَابٌ إِلَى عَبْدِ اللَّهِ بْنِ سَعْدٍ: إِذَا جَاءَكَ كِتَابِي هَذَا فَاقْطَعْ أَيْدِي الثَّلَاثَةِ مَعَ أَرْجُلِهِمْ، فَلَمَّا قَرَأُوا الْكِتَابَ رَجَعُوا حَتَّى أَتَوْا عَلِيًّا عَلَيْهِ السَّلَامُ، فَأَتَاهُ فَدَخَلَ عَلَيْهِ، فَقَالَ: اسْتَعْتَبَكَ الْقَوْمُ فَأَعْتَبْتَهُمْ ثُمَّ كَتَبْتَ هَذَا كِتَابَكَ نَعْرِفُهُ!، الْخَطُّ الْخَطُّ، وَ الْخَاتَمُ الْخَاتَمُ،

Kinana Bin Bishr al Najibi said, 'Look at his tools, for there is a means for the people'. There was a glass sealed with wax, and therein was a letter to Abdullah Bin Sa'd, 'When this letter of mine comes to you, then cut the hands of three along with their legs'. When they read the letter, they returned until they came to Ali^{-asws}. He^{-asws} came and entered to see him (Usman) and said: 'The people had reprimanded you, and you admonished them, then you wrote this letter of yours we recognised?! The handwriting is the handwriting, and the seal is the seal'.

فَخَرَجَ عَلِيٌّ عَلَيْهِ السَّلَامُ مُغَضَّبًا وَ أَقْبَلَ النَّاسَ عَلَيْهِ، فَخَرَجَ سَعْدٌ مِنَ الْمَدِينَةِ فَلَقِيَهُ رَجُلٌ فَقَالَ: يَا أَبَا إِسْحَاقَ! أَيْنَ تُرِيدُ؟. قَالَ: إِنِّي قَرَرْتُ بِدِينِي مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، وَ أَنَا الْيَوْمَ أَهْرُبُ بِدِينِي مِنَ الْمَدِينَةِ إِلَى مَكَّةَ.

Ali^{-asws} went out angrily and the people came back to him^{-asws}. Sa'ad went out from Al-Medina and a man met him. He said, 'O Abu Is'haq! Where are you intending?' He said, 'I had fled due to my religion from Makkah to Al-Medina, and today I am fleeing due to my religion from Al-Medina to Makkah'.

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ حِينَ أَخَاطَ النَّاسَ بِعُمَانَ-: اخْرُجْ مِنَ الْمَدِينَةِ وَ اعْتَرِلْ، فَإِنَّ النَّاسَ لَا بُدَّ لَهُمْ مِنْكَ، وَ إِيَّاهُمْ لَا يَأْتُونَكَ وَ لَوْ كُنْتُ بِصَنْعَاءَ، وَ أَخَافُ أَنْ يُقْتَلَ هَذَا الرَّجُلُ وَ أَنْتَ حَاضِرُهُ.

And Al-Hassan^{-asws} Bin Ali^{-asws} said to Ali^{-asws} when the people had surrounded Usman: 'Shall I^{-asws} exit from Al-Medina and isolate, for the people, there is no escape for them from you^{-asws}, and they will come to you^{-asws} and even if you^{-asws} were at Sana'a (in Al-Yemen), and I^{-asws} fear that this man will be killed while you^{-asws} are present'.

فَقَالَ: يَا بُنَيَّ! أَخْرُجْ عَنِ دَارِ هِجْرَتِي، وَ مَا أَطُنُّ أَحَدًا يَجْتَرِي عَلَى هَذَا الْقَوْلِ كَلِمَةً،

He^{-asws} said: 'O my^{-asws} son^{-asws}! Go out from the house of my^{-asws} emigration, and I^{-asws} do not think anyone would be audacious upon this word, all of it'.

وَ قَامَ كِنَانَةُ بْنُ بَشْرِ، فَقَالَ: يَا عَبْدَ اللَّهِ! أَرِمْنَا لَنَا كِتَابَ اللَّهِ، فَإِنَّا لَا نَرْضَى بِالْقَوْلِ دُونَ الْفِعْلِ، قَدْ كَتَبْتَ وَ أَشْهَدْتَ لَنَا شُهُودًا وَ أَعْطَيْتَنَا عَهْدَ اللَّهِ وَ مِيثَاقَهُ،

And Kinana Bin Bishr stood up and said, 'O servant of Allah^{-azwj}! Establish the Book of Allah^{-azwj} for us, for we are not pleased with the words without the deeds, and you had written and witnesses had witnessed for us, and you had given us a Pact of Allah^{-azwj} and His^{-azwj} Covenant'.

فَقَالَ: مَا كَتَبْتُ بَيْنَكُمْ كِتَابًا، فَقَامَ إِلَيْهِ الْمُغَيْرَةُ بْنُ الْأَحْنَسِ وَ ضَرَبَ بِكِتَابِهِ وَجْهَهُ وَ حَرَجَ إِلَيْهِمْ عُثْمَانُ لِيُكَلِّمَهُمْ:، فَصَعِدَ الْمِنْبَرَ، فَرَفَعَتْ عَائِشَةُ قَمِيصَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نَادَتْ: أَيُّهَا النَّاسُ! هَذَا قَمِيصُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَبَلْ وَ قَدْ غُيِّرَتْ سُنَّتُهُ،

He said: 'I did not write any letter between you'. Al-Mugheira Bin Al-Akhnas stood up to him and struck his face with his letter, and Usman came out to them in order to speak to them. He ascended the pulpit. Ayesha raised a shirt of Rasool-Allah^{-saww} and called out, 'O you

people! This is a shirt of Rasool-Allah^{-saww}! It has not decayed yet and his^{-saww} Sunnah has been changed!

فَنَهَضَ النَّاسُ وَكَثُرَ اللَّغَطُ وَحَصَبُوا عُثْمَانَ حَتَّى نَزَلَ مِنَ الْمِنْبَرِ وَدَخَلَ بَيْتَهُ، فَكَتَبَ نُسخَةً وَاحِدَةً إِلَى مُعَاوِيَةَ وَ عَبْدَ اللَّهِ بْنِ عَامِرٍ، أَمَا بَعْدُ: فَإِنَّ أَهْلَ السَّفْهِ وَ الْبَغْيِ وَ الْغُدُونَ مِنْ أَهْلِ الْعِرَاقِ وَ مِصْرَ وَ الْمَدِينَةَ أَحَاطُوا بِدَارِي وَ لَنْ يُضِيحَهُمْ مِثِّي دُونَ خَلْعِي أَوْ قَتْلِي، وَ أَنَا مُلَاقِي اللَّهِ قَبْلَ أَنْ أَتَابِعَهُمْ عَلَى شَيْءٍ مِنْ ذَلِكَ فَأَعِينُونِي.

The people stood up and the clamour was a lot, and they pelted Usman with gravel until he descended from the pulpit and entered his house. He wrote one copy to Muawiya and Abdullah Bin Aamir, 'As for after, the foolish people and the rebels, and the aggressive ones from the people of Al-Iraq and Egypt and Al-Medina have surrounded my house and nothing will please them besides dethroning me or killing me, and I shall meet Allah^{-azwj} before I follow them upon anything from that, so assist me'.

فَلَمَّا بَلَغَ كِتَابُهُ ابْنَ عَامِرٍ، قَامَ وَ قَالَ: أَيُّهَا النَّاسُ! إِنَّ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ ذَكَرَ أَنَّ شِرْذِمَةً مِنْ أَهْلِ مِصْرَ وَ الْعِرَاقِ نَزَلُوا بِسَاحَتِهِ فَدَعَاهُمْ إِلَى الْحَقِّ فَلَمْ يُجِيبُوا، فَكَتَبَ إِلَيَّ أَنْ أُبْعَثَ إِلَيْهِ مِنْكُمْ ذَوِي الرَّأْيِ وَ الدِّينِ وَ الصَّلَاحِ لَعَلَّ اللَّهَ أَنْ يَدْفَعَ عَنْهُ ظُلْمَ الظَّالِمِ وَ غُدُونَ الْمُعْتَدِي. فَلَمْ يُجِيبُوهُ إِلَى الْخُرُوجِ.

When his letter reached Ibn Aamir, he stood up and said, 'O you people! The commander of the faithful Usman mentioned that a squad from the people of Egypt and Al-Iraq have descended in his courtyard. He called them to the truth but they did not answer, and he has written to me to send to him from you all, the one with the opinion, and the religion, and the correctness, perhaps Allah^{-azwj} will Defend him from the injustice of the unjust ones, and the aggression of the aggressors'. But they did not answer him to go out.

فَمَّا إِنَّهُ قَبِلَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّ عُثْمَانَ قَدْ مَنَعَ الْمَاءَ فَأَمَرَ بِالرَّوَايَا فَعُكِمَتْ، وَ جَاءَ النَّاسُ عَلَيَّ عَلَيْهِ السَّلَامُ فَصَاحَ بِيْمَ صَبِيحَةَ أَنْفَرَجُوا.. فَدَخَلَتِ الرَّوَايَا،

Then it was said to Ali^{-asws}, 'Usman has been prevented the water, so instruct with the water quenchers'. He^{-asws} tightened his^{-asws} cloth, and Ali^{-asws} came to the people and shouted at them such a shout, they made way'. The water quenchers entered.

فَلَمَّا رَأَى عَلِيٌّ عَلَيْهِ السَّلَامُ اجْتِمَاعَ النَّاسِ دَخَلَ عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَ هُوَ مُتَّكِيٌّ عَلَى وَسَائِدٍ، فَقَالَ: إِنَّ الرَّجُلَ مَقْتُولٌ فَاثْمَعُوهُ. فَقَالَ: أَمْ وَ اللَّهُ دُونَ أَنْ تُعْطِي بَنُو أُمَيَّةَ الْحَقَّ مِنْ أَنْفُسِهِمَا.

When Ali^{-asws} saw the gathering of the people, he^{-asws} went to Talha Bin Ubeydullah, and he was reclining upon pillows. He^{-asws} said: 'The man will be killed, so grant him security'. He said, 'Or, by Allah^{-azwj}, without the clan of Umayya giving the right from themselves?'⁶²

9- تَهَجَّ: مِنْ كَلَامِ لَهُ عَلَيْهِ السَّلَامُ لَمَّا اجْتَمَعَ النَّاسُ عَلَيْهِ وَ شَكَّوْا مَا تَقَمُّوهُ عَلَى عُثْمَانَ، وَ سَأَلُوهُ مُخَاطَبَتَهُ عَنْهُمْ وَ اسْتِغَاثَتَهُ لَهُمْ، فَدَخَلَ عَلَيْهِ، فَقَالَ: إِنَّ النَّاسَ وَرَائِي وَ قَدْ اسْتَسْقَرُونِي بَيْنَكَ وَ بَيْنَهُمْ، وَ وَ اللَّهِ مَا أَدْرِي مَا أَقُولُ لَكَ؟

(The book) 'Nahj (Al-Balaghah)' – From a speech of his^{-asws} when the people had gathered to him^{-asws} and complained of what they wanted to avenge upon Usman, and they asked him^{-asws} to address him on their behalf and admonish him for them. He^{-asws} entered to see him and

⁶² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 8

said: 'The people are behind me and they have made me^{-asws} an ambassador between you and them, and by Allah^{-azwj}, I^{-asws} do not know what I^{-asws} should be saying to you?

مَا أَعْرِفُ شَيْئاً جَهْلُهُ وَ لَا أَدْلُكَ عَلَى أَمْرٍ لَا تَعْرِفُهُ، إِنَّكَ لَتَعْلَمُ مَا نَعْلَمُ مَا سَبَقْنَاكَ إِلَى شَيْءٍ فَتُخْبِرُكَ عَنْهُ وَ لَا خَلْوْنَا بِشَيْءٍ فَتُبَلِّغُكَهُ، وَ قَدْ رَأَيْتَ كَمَا رَأَيْنَا، وَ سَمِعْتَ كَمَا سَمِعْنَا، وَ صَحِبْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَمَا صَحَبْنَا،

I^{-asws} do not know of anything you are ignorant of, nor can I^{-asws} upon any matter you do not know. You know what we know. We have not preceded you to anything, so we would be informed of it, not are you empty of anything so we would be delivering it to you. And you have seen just as what we saw, and heard just as what we had heard, and you had accompanied Rasool-Allah^{-saww} just as we had accompanied.

وَ مَا ابْنُ أَبِي قُحَافَةَ وَ لَا ابْنُ الْخَطَّابِ بِأَوْلَى بِعَمَلِ الْحَقِّ مِنْكَ، وَ أَنْتَ أَقْرَبُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ شَيْبَةَ رَحِمَ مِنْهُمَا، وَ قَدْ نَلْتِ مِنْ صِهْرِهِ مَا لَمْ يَنَالَا،

And neither was Abu Qohafa (Abu Bakr) nor Ibn Al-Khattab (Umar) foremost with acting by the truth than you are, and you are closer to Rasool-Allah^{-saww} in connection than both of them, and you have attained from being his^{-saww} son in law what they both had not attained.

قَالَ اللَّهُ .. اللَّهُ فِي نَفْسِكَ فَإِنَّكَ وَ اللَّهُ مَا تُبَصِّرُ مِنْ عَمِّي وَ لَا تُعْلَمُ مِنْ جَهْلِي، وَ إِنَّ الطَّرِيقَ لَوَاضِحَةٌ وَ إِنَّ أَعْلَامَ الدِّينِ لَفَائِمَةٌ، فَاعْلَمِ أَنَّ أَفْضَلَ عِبَادِ اللَّهِ عِنْدَ اللَّهِ إِمَامٌ عَادِلٌ هُدِيٍّ وَ هَدَى فَأَقَامَ سُنَّةً مَعْلُومَةً وَ أَمَاتَ بِدْعَةً جَهْلِيَّةً، وَ إِنَّ السُّنَنَ لَنَبِيَّةٌ لَهَا أَعْلَامٌ، وَ إِنَّ الْبِدْعَ لظَاهِرَةٌ لَهَا أَعْلَامٌ،

So, Allah^{-azwj}, Allah^{-azwj} regarding yourself, for you, by Allah^{-azwj} cannot see out of blindness, nor do you learn out of ignorance, and the road is clear and the markings of the Religion have been established. Know that the most superior servant of Allah^{-azwj} in the Presence of Allah^{-azwj} is a just Imam^{-asws}, guided and guiding, so he^{-asws} establishes the known Sunnahs and kills off the unknown innovations, and that the Sunnah has radiant markings for it, and the innovation, the markings are apparent for it.

وَ إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ إِمَامٌ جَائِرٌ ضَلَّ وَ ضَلَّ بِهِ، فَأَمَاتَ سُنَّةً مَأْخُودَةً وَ أَحْيَا بِدْعَةً مَثْرُوكَةً، وَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْإِمَامِ الْجَائِرِ وَ لَيْسَ مَعَهُ نَصِيرٌ وَ لَا عَادِرٌ فَيُلْقَى فِي جَهَنَّمَ فَيَدُورُ فِيهَا كَمَا تَدُورُ الرَّحَى، ثُمَّ يَرْتَبُطُ فِي قَعْرِهَا،

And the vilest of the people in the Presence of Allah^{-azwj} is a tyrannical imam (leader), straying one, and straying others with him. He kills off the taken Sunnahs and revives the neglected innovations; and I^{-asws} have heard Rasool-Allah^{-saww} saying: 'They will come with the tyrannical leader on the Day of Qiyamah and there wouldn't be any helper for him nor any excuses, and he would be thrown into Hell and he would circle in it just as the mill turns around, then he would end up to its bottom.

وَ إِنِّي أَنشُدُكَ اللَّهَ أَنْ تَكُونَ إِمَامَ هَذِهِ الْأُمَّةِ الْمَقْتُولِ، فَإِنَّهُ كَانَ يُقَالُ يُقْتَلُ فِي هَذِهِ الْأُمَّةِ إِمَامٌ يَفْتَحُ عَلَيْهَا الْقَتْلَ وَ الْقِتَالَ إِلَى يَوْمِ الْقِيَامَةِ، وَ تَلْبَسُ أُمُورَهَا عَلَيْهَا وَ يَبُتُّ الْفِتْنُ فِيهَا فَلَا يُبْصِرُونَ الْحَقَّ مِنَ الْبَاطِلِ يَمْجُحُونَ فِيهَا مَوْجاً وَ يَمْجُحُونَ فِيهَا مَرْجاً، فَلَا تَكُونَنَّ لِمَرْوَانَ سَيْفَةً يَسُوفُكَ حَيْثُ شَاءَ بَعْدَ جَلَالِ السِّنِّ وَ تَقْضِي الْعُمُرَ.

And I adjure you with Allah^{-azwj} from becoming the killed leader of this community, for it will happen, it would be said, 'A leader of this community has been killed, the killing and the

fighting has been opened upon it up to the Day of Qiyamah’, and their affairs would get confusing upon them, and fitna would be resurrected in it. They will not be (able to) see the truth from the falsehood, wavering in it in waves, and get shaken in it with a shaking. Do not become ushered, driven by Marwan wherever he so desires after the majestic Sunnah and expiring the life’.

فَقَالَ لَهُ عُثْمَانُ: كَلِمَ النَّاسِ فِي أَنْ يُوجَّهُوا حَتَّى أُخْرَجَ إِلَيْهِمْ مِنْ مَطَالِيهِمْ. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَا كَانَ بِالْمَدِينَةِ فَلَا أَجَلَ فِيهِ، وَ مَا عَبَّ فَأَجَلُهُ
وَصَوْلُ أَمْرِكَ إِلَيْهِ.

Usman said to him^{-asws}, ‘Speak to the people to respite me until I bring out their grievances to them redressed’. Ali^{-asws} said: ‘Whatever has happened at Al-Medina, so no, there is no respiting in it, and whatever is hidden (other areas), so its term is the arrival of your orders to it’.⁶³

10- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ: عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: كُنْتُ مَعَ عُثْمَانَ وَ هُوَ مَخْضُورٌ، فَلَمَّا عَرَفَ أَنَّهُ مَفْتُولٌ بَعَثَنِي وَ عَبْدَ الرَّحْمَنِ بْنِ أَزْهَرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَدْ اسْتَوْلَى طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ عَلَى الْأَمْرِ، فَقَالَ: انْطَلِقَا فَمَوْلَا لَهُ: أَمَا إِنَّكَ أَوْلَى بِالْأَمْرِ مِنْ ابْنِ الْحَضْرَمِيِّ فَلَا يَغْلِبَنَّكَ عَلَى أُمَّةِ ابْنِ عَمَتِكَ.

(The book) ‘Al Kafiya Fi Ibtal Tawbah Al Khatiya’ – From Muhammad Bin Is’haq, from Abu Ja’far, from his father, from Abdullah Bin Ja’far who said,

‘I was with Usman and he was besieged. When he realised that he would be killed, he sent me and Abdul Rahman Bin Azhar to Amir Al-Momineen^{-asws}, and made Talha Bin Ubeydullah to be in-charge upon the command. We went and said to him^{-asws}, ‘But, you are foremost with the command that Ibn Al-Hasramiya, so do not let the son of your^{-asws} uncle overcome you upon the community’.⁶⁴

وَ عَنْ الْفَضِيلِ بْنِ وَكِينٍ [دُكِّنَ]، عَنْ فِطْرِ، عَنْ عِمْرَانَ الْحَزَاعِيِّ، عَنْ مَيْسَرَةَ بْنِ جَدِيرٍ، قَالَ: كُنْتُ عِنْدَ الزُّبَيْرِ عِنْدَ أَحْجَارِ الرَّيْتِ وَ هُوَ آخِذٌ بِيَدِي، فَأَتَاهُ رَجُلٌ يَشْتَدُّ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ! إِنَّ أَهْلَ الدَّارِ قَدْ حِيلَ بَيْنَهُمْ وَ بَيْنَ الْمَاءِ، فَسَمِعْتُهُ يَقُولُ: دَبَّرُوا بِهَا دَبَّرُوا: (وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلِ إِيْتِمَانِهِمْ كَانُوا فِي شَكٍّ مُرِيبٍ).

(The book ‘Al Kafiya’) – And from Al Fuzeyl Bin Wakeen, from Fitr, from Imran Al Khuzaei, from Maysarah Bin Jadeer who said,

‘I was in the presence of Al-Zubeyr by olive rocks, and he held my hand and went to a well-built man. He said, ‘O Abu Abdullah! The people of this house have a barrier between them and the water’. I heard him saying, ‘They managed with it, they managed, **And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]**’.⁶⁵

وَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: قِيلَ لِعُثْمَانَ قَدْ مُنِعَ الطَّعَامُ وَ الشَّرَابُ، فَقَالَ: إِنَّمَا تُعْطِينِي بَنُو أُمَّيَّةَ الْحَقُّ مِنْ أَنْفُسِهِمْ، وَ إِلَّا فَلَا.

⁶³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 9

⁶⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 a

⁶⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 b

(The book 'Al Kafiya') – And from Ismail Bin Abi Khalid, from Qays Bin Abi Hazim who said,

'It was said to Talha, 'This is Usman who has been prevented the food and drink'. He said, 'Either the clan of Umayya give me the right from their own selves, or else, no'.⁶⁶

وَعَنْ مُحَمَّدِ بْنِ فَضَيْلِ بْنِ عَزْوَانَ، عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: رَأَيْتُ طَلْحَةَ يُرَامِي فِي أَهْلِ الدَّارِ وَهُوَ فِي حِرْقَةٍ وَعَلَيْهِ الدَّرْعُ وَ قَدْ كَفَرَ عَلَيْهَا بِقَبَائِرِهِمْ فَيُخْرِجُونَهُ مِنَ الدَّارِ ثُمَّ يَخْرُجُ فَيُرَامِيهِمْ حَتَّى دَخَلَ عَلَيْهِ مِنْ قِبَلِ دَارِ ابْنِ حَزْمٍ فُقُتِلَ.

(The book 'Al Kafiya') – And from Muhammad Bin Fuzeyl Bin Gazwan, from Zayd Bin Abi Ziyad, from Abdul Rahma Bin Abi Layli who said,

'I saw Talha shooting arrows among the people of the house and he was in a black cloth, and upon him was the shield, and he (Usman) had atoned upon it. They were shooting arrows at him, and they were bringing him out from the house. Then he came out and shot arrows at them until they entered towards him from the direction of the house of Ibn Hazam and he (Usman) was killed'.⁶⁷

وَعَنْ مُوسَى بْنِ مُصَيْطِرٍ، عَنِ الْأَعْمَشِ، عَنْ مَسْرُوقٍ، قَالَ: دَخَلْتُ الْمَدِينَةَ فَبَدَأْنَا بِطَلْحَةَ، فَخَرَجَ مُشْتَمِلًا بِمِطِيقَةٍ لَهُ حُمْرَاءَ، فَذَكَرْنَا لَهُ أَمْرَ عُثْمَانَ فَصَبَحَ الْقَوْمُ، فَقَالَ: قَدْ كَادَ سَفَهَاؤُكُمْ أَنْ يَغْلِبُوا حُلَمَاءَكُمْ عَلَى الْمَنْطِقِ،

(The book 'Al Kafiya') – And from Musa Bin Museytar, from Al Amsh, from Masrouq who said,

'I entered Al-Medina and we began with Talha. He came out with a velvet cloth having redness in it. The people shouted. He said, 'Your foolish ones have almost overcoming your forbearing ones upon the talking'.

قَالَ: أَعْجَبْتُكُمْ مَعَكُمْ بِحَطَبٍ وَإِلَّا فَخُذُوا هَاتَيْنِ الْحُزْمَتَيْنِ فَأَذْهَبُوا بِمَا إِلَى بَابِهِ، فَخَرَجْنَا مِنْ عِنْدِهِ وَ أَتَيْنَا الزُّبَيْرَ، فَقَالَ مِثْلَ قَوْلِهِ، فَخَرَجْنَا حَتَّى أَتَيْنَا عَلِيًّا عَلَيْهِ السَّلَامُ عِنْدَ أَحْجَارِ الزُّبَيْرِ فَذَكَرْنَا أَمْرَهُ، فَقَالَ: اسْتَبِيئُوا الرَّجُلَ وَ لَا تَعْجَلُوا، فَإِنْ رَجَعَ مِمَّا هُوَ عَلَيْهِ وَ تَابَ فَاقْبَلُوا مِنْهُ.

(Then) he said, 'Will you come with firewood or else take these two bundles and go with these to his door (of Usman)'. We went out from his presence and came to Al-Zubeyr. He said similar to his words. We went out until we came to Ali^{asws} at the olive rocks and we mentioned his (Usman's) matter. He^{asws} said: 'You are killing the man and do not be hasty, for if he retracts from what he is upon and repents, then accept from him'.⁶⁸

وَعَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبِي أَرَوَى [رَوَى] أَنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ اسْتَوَى عَلَى أَمْرِ عُثْمَانَ وَ صَارَتْ الْمَمَاتِيخُ بِيَدِهِ، وَ أَخَذَ لِإِقْحَاكَانَتْ لِعُثْمَانَ، وَ أَخَذَ مَا كَانَ فِي دَارِهِ، فَمَكَتْ بِذَلِكَ ثَلَاثَةَ أَيَّامٍ.

(The book 'Al Kafiya') – Is'had Bin Rashid, from Abdul Hameed Bin Abdul Rahman, 'My father reported,

⁶⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 c

⁶⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 d

⁶⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 e

‘Talha Bin Ubeydullah was in-charge of the matter of Usman and the keys (of the treasury) came to be in his hand, and he took a camel which was for Usman, and took whatever was in his house. He remained with that for three days’.⁶⁹

11- د: فِي الثَّامِنِ عَشَرَ مِنْ ذِي الْحِجَّةِ مِنْ سَنَةِ حُمْسٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ قُتِلَ عُثْمَانُ بْنُ عَفَّانَ بْنِ الْحَكَمِ بْنِ أَبِي الْعَاصِ بْنِ عَبْدِ شَمْسِ بْنِ عَبْدِ مَنَافِ بْنِ قُصَيِّ الْأُمَوِيِّ،

(The book) ‘Al-Adad Al Qawiya Fil Al-Makhawif Al-Yawmiya’ – During the eighteenth of Zilhajj of the year thirty-five from the Emigration, Usman Bin Affan Bin Al-Hakam Bin Abin Al-Aas Bin Abd Shams Bin Abd Manaf Bin Qusay Al-Amawy was killed.

كُنِيَ: أَبُو عَمْرٍو، وَ أَبُو عَبْدِ اللَّهِ، وَ أَبُو لَيْلَى، مَوْلِدُهُ فِي السَّنَةِ السَّادِسَةِ بَعْدَ الْمِيلَادِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِقَلِيلٍ.

His teknonym was Abu Amro, and Abu Abdullah, and Abu Layli. His birth was during the six after the (year of the) elephant, after the milad of Rasool-Allah^{saww}, by a little.

مُدَّةُ وِلَايَتِهِ اثْنَا عَشْرَةَ سَنَةً إِلَّا أَيَّامًا، قُتِلَ بِالسَّيْفِ وَ لَهُ يَوْمَئِذٍ اثْنَا عَشْرَةَ وَ ثَمَانُونَ سَنَةً، وَ قِيلَ: سِتُّ وَ ثَمَانُونَ سَنَةً، وَ أُخْرِجَ مِنَ الدَّارِ وَ أُلْقِيَ عَلَى بَعْضِ مَزَابِلِ الْمَدِينَةِ لَا يُقْدِمُ أَحَدٌ عَلَى مُوَارَاتِهِ خَوْفًا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، حَتَّى اخْتَبِلَ لِدْفْنِهِ بَعْدَ ثَلَاثِ، فَأُخِذَ سِرًّا فُدِّنَ فِي حَشٍّ كَوْكَبٍ، وَ هِيَ مَقْبَرَةٌ كَانَتْ لِلْيَهُودِ بِالْمَدِينَةِ، فَلَمَّا وُلِيَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَصَلَهَا بِمَقَابِرِ أَهْلِ الْإِسْلَامِ.

The term of his governance was of twelve years except a few days. He was killed by the sword, and for him on that day were eighty-two years, and it is said, eighty-six years; and he (his body) was brought out from the house and thrown upon one of the rubbish dumps of Al-Medina. No one came forward to bury him fearing from the Emigrants and the Helpers, until (his family) came craftily to bury him after three (days). He was taken secretly and buried in Hash Kowkab, and it was a graveyard for the Jews of Al-Medina. When Muawiya Bin Abu Sufyan became ruler, he connected it with the graves of the people of Al-Islam.

وَ فِي هَذَا الْيَوْمِ بَعَثَ النَّاسُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَعْدَ عُثْمَانَ، وَ رَجَعَ الْأَمْرُ إِلَيْهِ فِي الظَّاهِرِ وَ الْبَاطِنِ، وَ اتَّفَقَتِ الْكَافَّةُ عَلَيْهِ طَوْعًا بِالِاخْتِيَارِ،

And during this day exactly the people pledged allegiance to Amir Al-Momineen^{asws} after Usman, and the command returned to him^{asws}, in the apparent and the hidden, and the generality were concordant upon it, willingly, with the choice.

وَ فِي هَذَا الْيَوْمِ فَخَّحَ مُوسَى بْنُ عِمْرَانَ مِنَ السَّحْرَةِ، وَ أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ فِرْعَوْنَ وَ جُنُودَهُ مِنْ أَهْلِ الْكُفْرِ وَ الضَّلَالِ، وَ فِيهِ نَجَّى اللَّهُ تَعَالَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ مِنَ النَّارِ وَ جَعَلَهَا بَرْدًا وَ سَلَامًا كَمَا نَطَقَ بِهِ الْقُرْآنُ،

And during this day Musa^{as} Bin Imran^{as} came out from the desert and Allah^{azwj} Mighty and Majestic Debased Pharaoh^{la} and his^{la} army from the people of Kufr and the straying; and during it Allah^{azwj} the Exalted Rescued Ibrahim^{as} from the fire and Made it to be cool and safe just as the Quran has Spoken with it.

⁶⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 10 f

وَ فِيهِ نَصَبَ مُوسَى بْنِ عِمْرَانَ وَصِيَّهُ يُوشَعَ بْنَ نُونٍ وَ نَطَقَ بِفَضْلِهِ عَلَى رُؤُوسِ الْأَشْهُادِ، وَ فِيهِ أَطْهَرَ عَيْسَى وَصِيَّهُ شَمْعُونَ الصَّفَا، وَ فِيهِ أَشْهَدَ سُلَيْمَانَ بْنَ دَاوُدَ عَلَيْهِمَا السَّلَامُ سَائِرَ رَجَائِيهِ عَلَى اسْتِخْلَافِ آصَفَ وَصِيَّهُ عَلَيْهِ السَّلَامُ،

And during it Musa^{as} Bin Imran^{as} nominated his^{as} successor^{as} Yoshua Bin Noon^{as} and spoke of his^{as} merits upon the heads of the public; and during it Isa^{as} manifested his^{as} successor^{as} Shamoun Al-Saffa^{as}; and during it Suleyman Bin Dawood^{as} got the rest of his^{as} citizens to witness the caliphate of Aasif^{as}, his^{as} successor^{as}.

وَ فِيهِ نَصَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ دَلَّ عَلَى فَضْلِهِ بِالْآيَاتِ وَ الْبَيِّنَاتِ، وَ هُوَ يَوْمٌ كَثِيرُ الْبَرَكَاتِ.

And during it Rasool-Allah^{saww} had nominated Amir Al-Momineen^{asws} and pointed upon his^{asws} merits with the Verses and the proofs, and it is a day of a lot of Blessings".⁷⁰

12- **ختص:** فُتِنَ عُثْمَانُ بْنُ عَفَّانَ وَ هُوَ ابْنُ إِحْدَى وَ ثَمَانِينَ سَنَةً، وَ وَلى الْأَمْرَ اثْنَتَيْ عَشْرَةَ سَنَةً.

(The book) Al-Ikhtisaas' – Usman Bin Affan was killed when he was of eighty-one years, and he was in charge of the command for twelve years'.⁷¹

أَقُولُ: قَالَ ابْنُ عَبْدِ الْبَرِّ فِي الْإِسْتِيعَابِ: عُثْمَانُ بْنُ عَفَّانَ بْنِ أَبِي الْعَاصِ بْنِ أُمَيَّةَ بْنِ عَبْدِ شَمْسٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ الْقُرَشِيِّ الْأُمَوِيِّ، يُكْنَى: أَبَا عَبْدِ اللَّهِ، وَ أَبَا عَمْرٍو، وَ وُلِدَ فِي السَّنَةِ السَّادِسَةِ بَعْدَ الْفِيلِ،

I (Majlisi) am saying, 'Ibn Abdul Birr said in (the book) 'Al-Istiyaab' – Usman Bin Affan Bin Abin Al-Aas Bin Umayya Bin Abd Shams Bin Abd Manaf Bin Qusay Al Qureyshi Al Amawy. He was teknonymed as Abu Abdullah, and Abu Amro; and he was born during the six after the (year of the) elephant.

أُمُّهُ أَرْوَى بِنْتُ كَرِيرِ بْنِ رَبِيعَةَ بْنِ حَبِيبِ بْنِ عَبْدِ شَمْسٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ، وَ أُمُّهَا الْبَيْضَاءُ أُمُّ حَكِيمِ بْنِ عَبْدِ الْمُطَّلِبِ عَمَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، رَوَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] ابْنَتَيْهِ زَيْنَةَ ثُمَّ أُمُّ كُلثُمِ وَاحِدَةٌ بَعْدَ أُخْرَى.

~~His mother is Arwa daughter of Kareyz Bin Habeeb Bin Abd Shams Bin Abd Manaf Bin Qusay. And her mother was Al Bayza Umm Hakeem daughter of Abdul Muttalib^{as}, his uncle was Rasool Allah^{saww}. Rasool Allah^{saww} his^{saww} two daughters to him, Ruqaiyya^{as}, then Umm Kulsoom^{as}, one after another.~~

وَ جُمِعَ لَهُ بِالْأُلَافَةِ يَوْمَ السَّبْتِ ثَمَانَةُ الْمِائَةِ سَنَةً أَرْبَعٌ وَ عَشْرِينَ بَعْدَ ذَنْبِ عُمَرَ بْنِ الْمُطَّلِبِ بِثَلَاثَةِ أَيَّامٍ بِاجْتِمَاعِ النَّاسِ عَلَيْهِ، وَ قُتِلَ بِالْمَدِينَةِ يَوْمَ الْجُمُعَةِ لِثَمَانِ عَشْرَةَ أَوْ سِتِّعَ عَشْرَةَ خَلَّتْ مِنْ ذِي الْحِجَّةِ سَنَةَ حُجُسٍ وَ ثَلَاثِينَ مِنَ الْهِجْرَةِ.

And the caliphate was pledged to him one the day of Saturday in the beginning of Muharram of the year twenty four, after the burial of Umar Bin Al Khattab by three days, by the unison of the people upon it; and he was killed at Al Medina on the day of Friday on the eighteenth or seventeenth of Zil Hijjah of the year thirty five from the Emigration.⁷² (This is not a Hadith)

⁷⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 11

⁷¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 a

⁷² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 b

وَقَالَ الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: قُتِلَ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ.

And Al-Mo'tamir said, from his father, from Abi Usman Al-Nahdy, 'He was killed in the middle of the days of Al Tashreek (11th, 12th and 13th of Zilhajj)'.⁷³ (This is not a Hadith)

وَقَالَ ابْنُ إِسْحَاقَ: قُتِلَ عُثْمَانُ عَلَى رَأْسِ إِحْدَى عَشْرَةَ سَنَةً وَ أَحَدَ عَشَرَ شَهْرًا وَ اثْنَيْنِ وَ عَشْرِينَ يَوْمًا مِنْ مَقْتَلِ عُمَرَ بْنِ الْخَطَّابِ. وَ عَلَى رَأْسِ خَمْسِ وَ عَشْرِينَ مِنْ مُتَوَفَّى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

And Ibn Is'haq said, 'Usman was killed upon the beginning of ten years and eleven months and twenty-two days from the killing of Umar Bin Al Khattab, and in the beginning of twenty-five (years) from the expiry of Rasool-Allah^{-sawww}'.⁷⁴ (This is not a Hadith)

وَقَالَ الْوَائِدِيُّ: وَ حَاصِرُهُ تِسْعَةً وَ أَرْبَعِينَ يَوْمًا، وَ قَالَ الرَّبِيعُ: حَاصِرُهُ شَهْرَيْنِ وَ عَشْرِينَ يَوْمًا، وَ كَانَ أَوَّلَ مَنْ دَخَلَ عَلَيْهِ الدَّارَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ لَهُ: دَعَهَا يَا ابْنَ أَخِي فَوَ اللَّهُ لَلَّذِي كَانَ أَبُوكَ يُكْرِمُهَا، فَاسْتَحَى وَ خَرَجَ،

And Al Waqidy (wahabi imam) said, 'And they besieged him for forty-nine days, and Al Zubeyr said, 'They besieged him for two months and twenty days'. And the first one to enter to see him in the house was Muhammad Bin Abu Bakr. He grabbed him by the beard and said to him, 'Leave it, O son of my brother! By Allah^{-azwj}, your father used to honour it'. He was embarrassed and went out. (This is not a Hadith)

ثُمَّ دَخَلَ رُومَانُ بْنُ أَبِي سِرْحَانَ رَجُلٌ أَزْرَقُ قَصِيرٌ مَخْذُودٌ عِدَادُهُ فِي مُرَادٍ، وَ هُوَ مِنْ ذِي أَصْبَحٍ مَعَهُ خَنْجَرٌ فَاسْتَقْبَلَهُ بِهِ وَ قَالَ: عَلَى أَيِّ دِينٍ أَنْتَ يَا نَعْمَانُ؟ فَقَالَ عُثْمَانُ: لَسْتُ بِنَعْمَانٍ، وَ لَكِنِّي عُثْمَانُ بْنُ عَفَّانَ، وَ أَنَا عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Then Rowman Bin Abi Sirhan entered, being a blue-eyed man, short, limited worship in purpose, and he was from the ones with brightness, with him was a dagger, and he faced him (Usman) with it and said, 'Upon which religion are you, O No'sal?' Usman said, 'I am not No'sal, but I am Usman Bin Affan, and I am upon the Religion of Ibrahim^{-as}, upright, a Muslim, and I am not from the Polytheists'. (This is not a Hadith)

قَالَ: كَذَبْتَ، وَ ضَرَبَهُ عَلَى صُدْغِهِ الْأَيْسَرِ فَفَتَلَهُ، فَخَرَّ، وَ أَدْخَلَتْهُ امْرَأَتُهُ نَائِلَةً بَيْنَهَا وَ بَيْنَ ثِيَابِهَا، وَ كَانَتْ امْرَأَةً جَسِيمَةً، وَ دَخَلَ رَجُلٌ مِنْ أَهْلِ مِصْرَ مَعَهُ السَّيْفُ مُصْلِنًا، فَقَالَ: وَ اللَّهُ لَأَقْطَعَنَّ أَنْفَهُ، فَعَالَجَ الْمَرْأَةُ فَكَشَفَتْ عَنْ ذِرَاعَيْهَا وَ قَبِضَتْ عَلَى السَّيْفِ فَقَطَعَتْ إِمَامَتَهَا،

He said, 'You are lying!' And he struck him upon his left temple and killed him. He fell down, and his wife Nailah covered him between her and her clothes, and she was a large woman; and a man from the people of Egypt entered having a sword with him, unsheathed. He said, 'By Allah^{-azwj}! I will cut off his nose'. The wife uncovered from her forearms and grabbed upon the (blade of the) sword, and her thumb was cut.

فَقَالَتْ لِغُلَامٍ يُقَالُ لَهُ: رَبِّاحٌ وَ مَعَهُ سَيْفٌ عُثْمَانَ: أَعْبَيْ عَلَى هَذَا وَ أَخْرَجَهُ عَنِّي، فَضَرَبَهُ الْغُلَامُ بِالسَّيْفِ فَفَتَلَهُ، وَ أَقَامَ عُثْمَانُ يَوْمَهُ ذَلِكَ مَطْرُوحًا إِلَى اللَّيْلِ فَحَمَلَهُ رَجَالٌ عَلَى بَابٍ لِيَدْفِنُوهُ فَعَرَضَ لَهُمْ نَاسٌ لِيَمْنَعُوهُمْ مِنْ دَفْنِهِ، فَوَجَدُوا قَبْرًا قَدْ كَانَ حُفْرَ لِعَبْرِهِ فَدَفَنُوهُ فِيهِ، وَ صَلَّى عَلَيْهِ جُبَيْرُ بْنُ مُطْعِمٍ.

⁷³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 c

⁷⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 d

She said to a slave of Usman called Rabah, and with him was a sword of Usman, 'Assist me upon this one and expel him from me!' The slave struck him with the sword and killed him; and Usman stayed during that day of his, knocked down, up to the night. (Some) men at the door carried him in order to bury him, but people objected to them preventing them from burying him. They found a grave to have already been dug for someone else, and they buried him in it; and Jubey Bin Mut'am prayed Salat upon him'.

وَ أَكْثَرُهُمْ يَرَوِي أَنَّ قَطْرَةً أَوْ قَطْرَاتٍ مِنْ دَمِهِ سَقَطَتْ عَلَى الْمُصْحَفِ عَلَى قَوْلِهِ: (فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ).

And most of them have reported that a drop, or drops from his blood fell upon the Parchment (Quran) upon His^{-azwj} Words: **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137]**".⁷⁵ (This is not a Hadith)

وَ رَوَى أَنَّهُ قَتَلَهُ رَجُلٌ مِنْ أَهْلِ مِصْرَ يُقَالُ لَهُ: جِبَلَةُ بْنُ الْأَيْبِهِمْ، ثُمَّ طَافَ بِالْمَدِينَةِ ثَلَاثًا يَقُولُ: أَنَا قَاتِلُ نَعْتَلِ.

And it is reported that he was killed by a man from the people of Egypt call Jabalah Bin Al Ayham. Then he circled around Al Medina for three (says) saying, 'I am the killer of No'sal!'

وَ قِيلَ: فَلَمَّا دَفَنُوهُ عَيَّبُوا قَبْرَهُ.

And it is said, 'When they had buried him, they obliterated his grave'".⁷⁶ (This is not a Hadith)

⁷⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 e

⁷⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 29 H 12 f

[30] باب تبري أمير المؤمنين عليه السلام عن دم عثمان و عدم إنكاره أيضا

CHAPTER 30 – DISAVOWING BY AMIR AL-MOMINEEN^{-asws} FROM THE BLOOD OF USMAN AND DID NOT DENY IT AS WELL

1- نَحَجُّ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ فِي قَتْلِ عُثْمَانَ: لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا، أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِرًا، غَيْرَ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ حَدْلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ، وَ مَنْ حَدْلَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي،

(The book) ‘Nahj (Al-Balagah)’ – From a speech of his^{-asws} regarding the killing of Usman: ‘Had I^{-asws} ordered with it (killing of Usman), I would have been a killer, or (if I^{-asws} had) prohibited from it, I^{-asws} would have been a helper (of Usman), (therefore) the one who helped him (Usman) is neither able to say to the one who abandoned him that ‘I am better than him’, nor the one who abandoned is not able to saying to his helpers, ‘He is better than me’.

وَ أَنَا جَامِعٌ لَكُمْ أَمْرُهُ، اسْتَأْتَرَ فَأَسَاءَ الْأَثَرَةَ، وَ جَزَعْتُمْ فَأَسَأْتُمْ الْجَزَعَ، وَ لِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْتَرِ وَ الْجَارِعِ.

And I^{-asws} shall summarise his matter for you all. He (Usman) preferred (was prejudicial), and evil was his preferring, and you were alarmed, and evil was the alarm, and for Allah^{-azwj} is the Judgment to occur regarding the preferred and the one rewarded (by Usman)”.⁷⁷

2- نَحَجُّ: مِنْ كَلَامٍ لَهُ عَلَيْهِ السَّلَامُ لَمَّا بَلَغَهُ أَهْمَامُ بَنِي أُمَيَّةَ لَهُ بِالْمُشَارَكَةِ فِي دَمِ عُثْمَانَ: أَوْ لَمْ يَنْهَ بَنِي أُمَيَّةَ عِلْمُهَا بِي عَنْ قَرْنِي؟، أَمَا وَزَعِ الْجُهَالِ سَابِقِي عَنْ تُهْمَتِي؟ وَ لَمَّا وَعَظَهُمُ اللَّهُ بِهِ أَبْلَغُ مِنْ لِسَانِي،

(The book) ‘Nahj (Al-Balagah)’ – From a speech of his^{-asws} when it reached him^{-asws} the accusations of the clan of Umayya to him^{-asws} with the participation in (shedding) blood of Usman: ‘Or didn’t the knowledge of the clan of Umayya regarding me^{-asws} prevent them from accusing me^{-asws}? Didn’t the ignoramuses not give out my^{-asws} precedence from accusing me? And what Allah^{-azwj} had Advised them with is more eloquent than my^{-asws} tongue.

أَنَا حَاجِبُ الْمَارِقِينَ، وَ حَصِيمُ الْمُرتَابِينَ، عَلَى كِتَابِ اللَّهِ تَعَالَى تُعْرَضُ الْأَمْثَالُ، وَ بِمَا فِي الصُّدُورِ يُجَازَى الْعِبَادُ.

I^{-asws} am a contender to the deviants, and a disputer to the suspicious, upon the Book of Allah^{-azwj} the Exalted, presenting the parables, and the servants would be Recompensed with what is in the chests”.

رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ تَعَالَى: (هَذَا خِطَابٌ لِمَنْ خِطَبُوا فِي رَجْمِهِ) ، فَقَالَ: عَلِيُّ وَ حَمْرَةُ وَ عُبَيْدَةُ وَ عُثْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ

⁷⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 1

It is reported from the Prophet^{-saww} having been asked about Words of the Exalted: **These are two disputants disputing regarding their Lord [22:19]**, he^{-saww} said: ‘Ali^{-asws} and Hamza^{-as} and Ubeyda (against), Utba, and Shayba and Al-Waleed’^{.78}

3- تَخَجُّجٌ: مِنْ كَلَامِ لَهُ عَلَيْهِ السَّلَامُ بَعْدَ مَا بُوِيعَ بِالْخِلَافَةِ وَ قَالَ لَهُ قَوْمٌ مِنَ الصَّحَابَةِ: لَوْ عَاقَبْتَ قَوْمًا بِمَنْ أَجْلَبَ عَلَى عُثْمَانَ.

(The book) ‘Nahj (Al-Balagh)’ – From a speech of his^{-asws} after he^{-asws} had been pledged to with the caliphate, and a group of the companions said to him^{-asws}, ‘If you^{-asws} would punish a people from the ones who assaulted upon Usman’.

فَقَالَ عَلَيْهِ السَّلَامُ: يَا إِخْوَتَاهُ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ، وَ لَكِنْ كَيْفَ لِي بِقُوَّةِ وَ الْقَوْمِ الْمُجْلِبُونَ عَلَى حَدِّ شَوْكِيهِمْ، يَمْلِكُونَنَا وَ لَا تَمْلِكُهُمْ، وَ هَا هُمْ هَؤُلَاءِ قَدْ تَارَتْ مَعَهُمْ عَيْدَانُكُمْ، وَ التَّقَتْ إِلَيْهِمْ أَعْرَابُكُمْ، وَ هُمْ خِلَالَكُمْ يَسُومُونَكُمْ مَا شَاءُوا، وَ هَلْ تَرَوْنَ مَوْضِعًا لِقُدْرَةِ عَلَى شَيْءٍ تُرِيدُونَهُ؟

He^{-asws} said: ‘O brothers! I^{-asws} am not ignorant of what you are knowing, but how can it be for me^{-asws} with strength while the group of assaulters are at the peak of their positions. They are controlling us and we are not controlling them, and here they are, your slaves have risen with them, and your Bedouins have turned to them, and there are in your midst poisoning you all whatever they desire to, and do you see any place for power upon something you are intending?’

إِنَّ هَذَا الْأَمْرَ أَمْرٌ جَاهِلِيَّةٌ، وَ إِنَّ هَؤُلَاءِ الْقَوْمَ مَادَّةٌ، إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ إِذَا حُرِّكَ عَلَى أُمُورٍ فِرْقَةٌ تَرَى مَا تَرُونَ، وَ فِرْقَةٌ تَرَى مَا لَا تَرُونَ، وَ فِرْقَةٌ لَا تَرَى مَا هَذَا وَ لَا هَذَا،

Surely, this matter is a matter of the pre-Islamic period, and these people are well supported. The people from this matter, when they move upon affairs, would be a sect viewing what you are viewing, and a sect would be viewing what you are not viewing, and a sect not neither viewing this nor this.

فَاصْبِرُوا حَتَّى يَهْدَى النَّاسُ، وَ تَفْعَ الْقُلُوبُ مَوَاقِعَهَا، وَ تُفْخَذَ الْحُفُوفُ مُسَمَّحَةً، فَاهْدُوا عَنِّي، وَ انظُرُوا مَا دَا يَأْتِيكُمْ بِهِ أَمْرِي، وَ لَا تَفْعَلُوا فَعْلَةَ تَضَعُضِعُ قُوَّةً وَ تُسْقِطُ مَنَّةً، وَ تُورِثُ وَهْنًا وَ ذِلَّةً، وَ سَأْمِسِكُ الْأَمْرَ مَا اسْتَمْسَكَ، وَ إِذَا لَمْ أَجِدْ بُدَاءً، فَاحْزِرِ الدَّوَاءَ الْكَبِيْرَ.

Therefore, be patient until the people calm down and the hearts fall in their places, and the rights can be taken more easily. So, calm down from me and await what my^{-asws} command would be coming to you with, and do not do any deed shattering (your) strength and you fall down weak, and you will inherit weakness and disgrace, and I^{-asws} shall withhold the command for as long as I^{-asws} can withhold, and I^{-asws} do not find any escape, so the last call would be the iron (battle)’^{.79}

4- مَا: أَبُو عَمْرٍو، عَنِ ابْنِ عُثْمَانَ، عَنِ أَحْمَدَ بْنِ يَحْيَى، عَنِ عَبْدِ الرَّحْمَنِ، عَنِ أَبِيهِ، عَنِ أَحْمَدَ بْنِ أَبِي الْعَالِيَةِ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ شَاءَ النَّاسِ فُئِمْتُ لَكُمْ حَلْفَ مَقَامِ إِبْرَاهِيمَ فَحَلَفْتُ لَكُمْ بِاللَّهِ مَا قَتَلْتُ عُثْمَانَ وَ لَا أَمَرْتُ بِقَتْلِهِ، وَ لَقَدْ هَمَّيْتُهِمْ فَعَصَوْنِي.

⁷⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 2

⁷⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 3

(The book) 'Amaali' of sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Ahmad Bin Abin Al Aaliya, from Mujahid, from Ibn Abbas,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'If the people so desired, I^{-asws} can stand for them behind the standing place of Ibrahim^{-as} and swear an oath for them with Allah^{-azwj} that I^{-asws} neither killed Usman nor did I^{-asws} instruct with his killing, and I^{-asws} had (actually) forbidden them, but they disobeyed me^{-asws}'.⁸⁰

قَب: رُوِيَ أَنَّ أَصْحَابَ أَمِيرِ الْمُؤْمِنِينَ كَانُوا فِرَقَتَيْنِ: إِحْدَاهُمَا: اعْتَقَدُوا أَنَّ عُثْمَانَ قُتِلَ مَظْلُومًا وَ يَتَوَلَّاهُ وَ يَتَبَرَّأُ مِنْ أَعْدَائِهِ، وَ الْأُخْرَى وَ هُمْ جُمُهورُ أَهْلِ الْحَرْبِ وَ أَهْلِ الْعَنَاءِ وَ النَّبَاسِ اعْتَقَدُوا أَنَّ عُثْمَانَ قُتِلَ لِأَحْدَاثٍ أُوجِبَتْ عَلَيْهِ الْقَتْلَ، وَ مِنْهُمْ مَنْ يُصَرِّحُ بِتَكْفِيرِهِ،

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – It is reported that the companions of Amir Al-Momineen^{-asws} were two groups. One of them believed that Usman had been killed unjustly and they befriended him and disavowed from his enemies; and the other, and they were the assembly of the war and the people of riches and prowess. They believed that Usman was killed for his innovations and the killing was Obligated upon him, and from them was one who declared him a Kafir.

وَ كُلٌّ مِنْ هَاتَيْنِ الْفِرَقَتَيْنِ تَزْعُمُ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ مُوَافِقٌ لَهُ عَلَى رَأْيِهِ، وَ كَانَ يَعْلَمُ أَنَّهُ مَتَى وَافَقَ إِحْدَى الطَّائِفَتَيْنِ نَابَتَهُ الْأُخْرَى وَ أَسْلَمَتْهُ، وَ تَوَلَّتْ عَنْهُ وَ خَذَلَتْهُ، فَكَانَ يَسْتَعْمِلُ فِي كَلَامِهِ مَا يُوَافِقُ كُلَّ وَاحِدَةٍ مِنَ الطَّائِفَتَيْنِ.

And all these two group claimed that Ali^{-asws} was concordant to it upon its view, and he^{-asws} knew, whenever he^{-asws} concorded with one of the two groups, the other turned away from him^{-asws} and abandoned him^{-asws}. So, he^{-asws} was utilising in his^{-asws} speeches what was in accordant to each one of the two groups".⁸¹

⁸⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 4

⁸¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 30 H 5

