

كتاب سليم بن قيس الهلالي

THE BOOK OF
SULAYM BIN QAYS AL-HILALI

Part 2 out of 3

أول مصنف عقائدي حديثي تاريخي وصل إلينا من القرن الأول

The first compilation of ideological historical Hadith that has reached to us from the first century

تأليف

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من خواص أصحاب الإمام أمير المؤمنين والإمامين الحسنين والإمام زين العابدين والإمام الباقر
عليهم السلام

One of the special companions of the Imam Amir-ul-Momineen^{-asws}, and
the two Imams Al-Hasanayn^{-asws}, and the Imam Zayn Al-Abidien^{-asws},
and the Imam Al-Baqir^{-asws}

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(15) من احتجاجات أمير المؤمنين عليه السلام حول أبي بكر وعمر وعثمان

FROM THE ARGUMENTS OF AMIR-UL-MOMINEEN^{-asws} AROUND ABU BAKR AND UMAR AND USMAN

وصف رجال الحرب

أبان عن سليم، قال: سمعت علي بن أبي طالب عليه السلام يقول قبل وقعة صفين: إن هؤلاء القوم لن ينيبوا إلى الحق ولا إلى كلمة سواء بيننا وبينهم حتى يرموا بالعساكر تتبعها العساكر، وحتى يردفوا بالكتائب تتبعها الكتائب، وحتى يجرب بلادهم الخميس تتبعها الخميس، وحتى تشن الغارات عليهم من كل فج عميق، وحتى يلقاهم قوم صدق صبر لا يزيدهم هلاك من هلك من قتلاهم وموتاهم في سبيل الله إلا جدا في طاعة الله.

Description of the men of war

Abaan from Sulaym who said, 'I heard Ali^{-asws} Bin Abu Talib^{-asws} saying, before the event of Siffeen: 'These people will never come to the truth, nor to an equitable word between us and them until they are hit by an army followed by an army, and until this is added on by a battalion followed by a battalion, and until there come to their cities horses after horses, and until raids are launched upon them from every direction, and until they are met with a people who are truthful, patient, who do not get increased except in their efforts for their obedience to Allah^{-azwj}, from the death from their battles and their deaths in the Way of Allah^{-azwj}.

الصحبة الصادقون مع رسول الله صلى الله عليه وآله

والله لقد رأيتنا مع رسول الله صلى الله عليه وآله نقتل آبائنا وأبنائنا وأخوانا وأعمامنا وأهل بيوتاتنا، ثم لا يزيدنا ذلك إلا إيماناً وتسليماً وجداً في طاعة الله واستقلالاً بمبارزة الأقران. وإن كان الرجل منا والرجل من عدونا ليتصاولان تصاول الفحلين، يتخالسان أنفسهما أيهما يسقي صاحبه كأس الموت. فمرة لنا من عدونا ومره لعدونا منا. فلما رأنا الله صدقاً وصبراً أنزل الكتاب بحسن الثناء علينا والرضا عنا وأنزل علينا النصر.

Companionship of the sincere ones with the Messenger of Allah-saww

By Allah-azwj, we have seen with the Messenger of Allah-saww, our fathers got killed, and our sons, and our brothers, and our paternal uncles and our maternal uncles, and the people of our households, then that did not increase us except for our faith, and our submission, and our efforts in obedience to Allah-azwj and the enthusiasm in fighting against the enemies. When the man from us and the man from our enemies fought in a duel, both of them were sincerely determined to get the other one to drink from the cup of death. So sometimes it was for us from our enemies, and at times it was for our enemies from us. When Allah-azwj Saw us as sincere and patient, He-azwj Sent down the Book with good Praises for us, and was Pleased with us, and Sent down Help upon us.

فرار أبي بكر وعمر في الحروب وسوء أدبهما عند الصلح

ولست أقول: إن كل من كان مع رسول الله صلى الله عليه وآله كذلك، ولكن أعظمهم وجلهم وعامتهم كانوا كذلك. ولقد كانت معنا بطانة لا تألونا خبالاً. قال الله عز وجل: (قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر).

Fleeing of Abu Bakr and Umar in the battles and their evil manners during the Reconciliation

And I-asws am not saying that all those that were with the Messenger of Allah-saww were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah-azwj Mighty and Majestic has Said “[3:118] *vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still*”.

ولقد كان منهم بعض من تفضله أنت وأصحابك - يا ابن قيس - فارين، فلا رمى بسهم ولا ضرب بسيف ولا طعن برمح. إذا كان الموت والنزال لاذ وتوارى واعتل، ولاذ كما تلوذ النعجة العوراء لا تدفع يد لأمس، وإذا لقي العدو فر ومنح العدو دبره جبناً ولوماً، وإذا كان عند الرخاء والغنيمة تكلم، كما قال الله: سلفوكم بالسنة حداد أشحة على الخير).

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness. And when it was during the prosperity and the booty (from the war) they spoke, as Allah-azwj has Said “[33:19] *but when the fear is past, they will smite you with sharp tongues, covetous of the goods*”.

فلا يزال قد استأذن رسول الله صلى الله عليه وآله في ضرب عنق الرجل الذي ليس يريد رسول الله صلى الله عليه وآله قتله، فأبى عليه. ولقد نظر رسول الله صلى الله عليه وآله يوماً وعليه السلاح تام، فضحك رسول الله صلى الله عليه وآله ثم قال - يكتنيه -: (أبا فلان، اليوم يومك) فقال الأشعث: ما أعلمني بمن تعني إن ذلك يفر منه الشيطان قال عليه السلام: يا ابن قيس، لا آمن الله روعة الشيطان إذ قال

So, he (Umar) never ceased to seek permission from the Messenger of Allah-saww to strike the neck of the men whom the Messenger of Allah-saww did not want to kill, so he-saww would refuse (him). And one day the Messenger of Allah-saww saw him with

the weapon (put on him without being in the state of war), so the Messenger of Allah^{-saww} smiled, then said: 'O father of so and so, today is your day'.

Al-Ash'as said, 'You^{-asws} have not made it known to me as to who is meant by that, from whom even the Satan^{-la} would flee'. He^{-asws} said: 'O Ibn Qays, there is no safety with Allah^{-azwj} from the sight of the Satan^{-la} when he said it'.

إخبار أمير المؤمنين عليه السلام عن عاقبة أمر أصحابه

ثم قال: ولو كنا - حين كنا مع رسول الله صلى الله عليه وآله وتصيبنا الشدائد والأذى والبأس - فعلنا كما تفعلون اليوم لما قام لله دين ولا أعز الله الإسلام. وأيم الله لتحتلبنها دما وندما وحسرة، فاحفظوا ما أقول لكم واذكروه. فليسلطن عليكم شراركم والأدعياء منكم والطفقاء والطرءاء والمنافقون، فليقتلنكم ثم لتدعن الله فلا يستجيب لكم ولا يرفع البلاء عنكم حتى تتوبوا وترجعوا فإن تتوبوا وترجعوا يستنقذكم الله من فتنتهم وضلالتهم كما استنقذكم من شركم وجهالتكم.

Amir-ul-Momineen^{-asws} informs his companion about the consequence of the matter

Then he^{-asws} said: 'And had we, when we were with the Messenger of Allah^{-saww} and faced with hardship and extremities and evil, acted as you are acting today, the Religion of Allah^{-azwj} would not have been established, nor would Allah^{-azwj} have Honoured the Islam. And I^{-asws} swear by Allah^{-azwj} that this creates blood and shame and regret, so memorise what I^{-asws} am saying to you all and mention it. Very soon you will be governed by the evil ones from among you, and the impostors from among you, and the freed captives, and the castaways and the hypocrites. So, you will be slain and plead to Allah^{-azwj} (for a refuge). (But) He^{-azwj} will not Answer you, nor will He^{-azwj} Lift the affliction from you until you repent and revert (back to just). If you were to repent and to return, Allah^{-azwj} will Save you from your trials and your straying just as He^{-azwj} Saved you from your evil and your ignorance.

التعجب من استخلاف أبي بكر وعمر وعثمان على الأمة

ألا إن العجب كل العجب من جهال هذه الأمة وضلالها وقادتها وساققتها إلى النار لأنهم قد سمعوا رسول الله صلى الله عليه وآله يقول عودا وبدءا: (ما ولت أمة رجلا قط أمرها وفيهم أعلم منه إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا)، فولوا أمرهم قبلي ثلاثة رهط ما منهم رجل جمع القرآن ولا يدعي أن له علما بكتاب الله ولا سنة نبيه. وقد علموا يقينا أني أعلمهم بكتاب الله وسنة نبيه وأفقههم وأقرأهم لكتاب الله، وأقضاهم بحكم الله.

The strangeness of the Caliphate of Abu Bakr, and Umar and Usman on the community

Nay! The strangeness of all strange things is the ignorance of this community, and its straying, and its leaders driving it to the Fire, because they have heard the Messenger of Allah^{-saww} saying, promising at the beginning: 'No community will hand over any of its commands to any man when there is a more knowledgeable one among them, except that it will not cease going lower in its affairs, until they return to what they had avoided'. So, they gave the command to a group of three before me^{-asws}, and there was no man among them who had collected the Quran nor made a claim to know the Book of Allah^{-azwj}, nor the Sunnah of His^{-azwj} Prophet^{-saww}. And they had firm conviction that I^{-asws} was more knowledgeable than them of the Book of Allah^{-azwj}, and the Sunnah of His^{-azwj} Prophet^{-saww}, and more contemplative than

them, and better read than them of the Book of Allah-^{azwj}, and a better judge than them of the Judgements of Allah-^{azwj}.

وأنة ليس رجل من الثلاثة له سابقة مع رسول الله صلى الله عليه وآله ولا عناء معه في جميع مشاهدته، فلا رمى بسهم ولا طعن برمح ولا ضرب بسيف جنبنا ولؤما ورغبة في البقاء. وقد علموا أن رسول الله صلى الله عليه وآله قاتل بنفسه فقتل أبي بن خلف وقتل مسجع بن عوف. وكان من أشجع الناس وأشدهم لقاء وأحقهم بذلك.

And there was no man from the three of them who had offered any help to the Messenger of Allah-^{saww}, nor shared any of his-^{saww} problems in all that which had been witnessed. **Neither did they shoot an arrow, nor stabbed with a spear, nor struck with a sword. They were cowards, and fearful and desired to remain alive.** And they knew that the Messenger of Allah-^{saww} fought himself-^{saww} personally, so he-^{saww} killed Ubay Bin Khalaf and killed Masja'a Bin Awf who was one of the bravest of the people and severest in duels, and was the most deserving of that (to be killed).

وقد علموا يقينا أنه لم يكن فيهم أحد يقوم مقامي، ولا يبارز الأبطال ولا يفتح الحصون غيري، ولا نزلت برسول الله صلى الله عليه وآله شديدة قط ولا كربة أمر ولا ضيق ومستصعب من الأمر إلا قال: (أين أخي علي، أين سيفي، أين رمحي، أين المفرج غمي عن وجهي)، فيقدمني، فأقدم فأفديه بنفسي ويكشف الله بيدي الكرب عن وجهه. والله عز وجل ولرسوله بذلك المن والطول حيث خصني بذلك ووفقتني له.

And they convincingly knew that there was no one from among them who could stand in my-^{asws} place, or strive against the falsehood, or conquer the forts apart from myself, and there did not come down upon the Messenger of Allah-^{saww} any severity whatsoever, nor any unfavourable situation, nor any narrowness and difficulty from the affairs except that he-^{saww} said: 'Where is my-^{saww} brother Ali-^{asws}, where is my-^{saww} sword, where is my-^{saww} spear, where is the one who-^{asws} takes away my-^{saww} grief from my-^{saww} face?'

So, he-^{saww} would place me-^{asws} forward, and I-^{asws} would go forth sacrificing myself-^{asws} for him-^{saww}, and Allah-^{azwj} Removed the grief from his-^{saww} face by my-^{asws} hand. And Allah-^{azwj} Mighty and Majestic and His-^{azwj} Messenger-^{saww} Favoured me-^{asws} by that and Guided me-^{asws} to it.

لم يكن لأبي بكر وعمر أي سابقة في الدين

وإن بعض من سميت ما كان ذا بلاء ولا سابقة ولا مبارزة قرن ولا فتح ولا نصر غير مرة واحدة، ثم فر ومنح عدوه دبره ورجع بجبن أصحابه ويجبنونه وقد فر مرارا فإذا كان عند الرخاء والغنيمة تكلم وتغير وأمر ونهى.

Abu Bakr and Umar never went forward in the Religion

And one of them from what you have heard, never kept away the difficulties nor did he ever go forth, nor duelled, nor conquered a fort, nor helped even once, but he fled and showed his back to the enemy, and when he returned he accused his companions of cowardice and they accused him of it, and he had fled many times. And when it was during the prosperity and the (distribution) of the booty, he spoke and changed, and ordered and prevented.

ولقد نادى ابن عبد ود - يوم الخندق - باسمه، فحاد عنه ولاذ بأصحابه حتى تبسم رسول الله صلى الله عليه وآله مما رأى به من الرعب وقال صلى الله عليه وآله: (أين حبيبي علي؟ تقدم يا حبيبي يا علي).

And Ibn Abd Wad had called out – on the Day of Khandaq – by his name, so he hid from him and fled with his companions to the extent that the Messenger of Allah^{-saww} smiled when he^{-saww} saw him to be so horrified and he^{-saww} said: ‘Where is my^{-saww} beloved Ali^{-asws}? Go forth O my^{-saww} beloved, O Ali^{-asws}’.

عبادتهما الأصنام بعد الإسلام

وهو القائل يوم الخندق لأصحابه الأربعة - أصحاب الكتاب والرأي -: (والله إن ندفع محمدا إليهم برمته نسلم من ذلك، حين جاء العدو من فوقنا ومن تحتنا) كما قال الله تعالى: (وزلزلوا زلزالا شديدا)، (وظنوا بالله الظنون)، (وقال المنافقون والذين في قلوبهم مرض ما وعدنا الله ورسوله إلا غورا).

They both worshipped the idols after Al-Islam

And he was the one who told his four companions – his writers and his advisors, ‘By Allah^{-azwj}, if we hand over Muhammad^{-saww} to them outright, we will be safe from that’, and this was when we had enemies from the top of us and from underneath us, as Allah^{-azwj} Said **“[33:11] and they were shaken with a severe shaking”, “[33:10] and you began to think diverse thoughts of Allah”, “[33:12] And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive”**.

فقال له صاحبه: (لا، ولكن نتخذ صنما عظيما نعبده لأننا لا نأمن أن يظفر ابن أبي كبشة فيكون هلاكنا ولكن يكون هذا الصنم لنا ذخرا فإن ظفرت قريش أظهرنا عبادة هذا الصنم وأعلمناهم أننا لن نفارق ديننا، وإن رجعت دولة ابن أبي كبشة كنا مقيمين على عبادة هذا الصنم سرا).

So, his companion (Abu Bakr) said to him (Umar), ‘No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha (they used to refer to Prophet^{-saww}) is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. So, if the Qureish are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. And if the government of Ibn Abu Kabasha returns, then we will remain on the worship of this idol in secret’.

فنزّل جبرئيل عليه السلام فأخبر النبي صلى الله عليه وآله بذلك، ثم خبر به رسول الله صلى الله عليه وآله بعد قتلي ابن عبد ود. فدعاها فقال: (كم صنم عبتما في الجاهلية)؟ فقالا: يا محمد، لا تعيرنا بما مضى في الجاهلية. فقال صلى الله عليه وآله لهما: (فكم صنم تعبدان يومكما هذا)؟ فقالا: والذي بعثك بالحق نبيا ما نعبد إلا الله منذ أظهرنا من دينك ما أظهرنا.

So, Jibraeel, may Peace be upon him, descended and informed the Prophet^{-saww} of that, then the Messenger of Allah^{-saww} informed about it after I^{-asws} had killed Ibn Abd Wad. So he^{-saww} called both of them over. He^{-saww} said: ‘How many idols did you two worship during the era of ignorance?’ They said, ‘O Muhammad^{-saww}, do not embarrass us of what has passed in the era of ignorance’. He^{-saww} said to both of them: ‘So how many idols did you two worship on this day of yours?’ They said, ‘By the One Who^{-azwj} Sent you^{-saww} with the truth as a Prophet^{-saww}, we have not worshipped any except Allah^{-azwj} since appeared to us from your^{-saww} Religion what appeared to us’.

فقال: يا علي، خذ هذا السيف، فانطلق إلى موضع كذا وكذا فاستخرج الصنم الذي يعبدانه فاهشمه. فإن حال بينك وبينه أحد فاضرب عنقه. فانكبا على رسول الله صلى الله عليه وآله فقالا: استرنا سترك الله. فقلت أنا لهما: (اضمنا لله ولرسوله

أن لا تعبدا إلا الله ولا تشركا به شيئا). فعاهدا رسول الله صلى الله عليه وآله على ذلك. وانطلقت حتى استخرجت الصنم من موضعه وكسرت وجهه ويديه وجذمت رجليه، ثم انصرفت إلى رسول الله صلى الله عليه وآله. فوالله لقد عرفت ذلك في وجههما علي حتى ماتا

He-saww said: 'O Ali-asws, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you-asws and it, strike his neck'. They both fell down in front of the Messenger of Allah-saww and said, 'Veil us, Allah-azwj will Veil you-saww'. So, I-asws said to both of them: 'Do you two give the guarantee to Allah-azwj and to His-azwj Messenger-saww that you will not worship any except for Allah-azwj and will not associate anything with Him-azwj?' They made an oath to the Messenger of Allah-saww for that. And I-asws went until I-asws took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I-asws went to the Messenger of Allah-saww. By Allah-azwj, I-asws saw that (embarrassment) in both of their faces to the day they died.

مخاصمة أبي بكر وعمر للأنصار بحجة على عليه السلام

ثم انطلق هو وأصحابه - حين قبض رسول الله صلى الله عليه وآله - فخاصموا الأنصار بحقي. فإن كانوا صدقوا واحتجوا بحق (أنهم أولى من الأنصار لأنهم من قريش ورسول الله صلى الله عليه وآله من قريش)، فمن كان أولى برسول الله صلى الله عليه وآله كان أولى بالأمر، وإنما ظلموني حقي، وإن كانوا احتجوا بباطل فقد ظلموا الأنصار حقهم، والله يحكم بيننا وبين من ظلمنا حقنا وحمل الناس على رقابنا.

Quarrelling of Abu Bakr and Umar with the Helpers by the argument of Ali-asws

Then he and his companions went – when the Messenger of Allah-saww passed away – so they quarrelled with the Helpers by my-asws right. So, if they were speaking the truth, and arguing by my-asws right that, 'they were higher than the Helpers because they were from the Qureish and that the Messenger of Allah-saww was from the Qureish', so the one who was higher due to the Messenger of Allah-saww was higher (to have) the command. But rather, they wronged me-asws by my-asws right. And if they were arguing wrongly, so they had wronged the Helpers of their right, and Allah-azwj will Judge between us-asws and the one who wronged us of our-asws rights, and burdened us-asws by placing the people upon our-asws necks.

ابتلاء الأمة بحب مصلحتها وقصورها عن لعنهم

والعجب لما قد أشربت قلوب هذه الأمة من حبهم وحب من صدهم عن سبيل ربهم وردهم عن دينهم والله، لو أن هذه الأمة قامت على أرجلها على التراب ووضعت الرماد على رؤوسها وتضرعت إلى الله ودعت إلى يوم القيامة على من أضلهم وصدهم عن سبيل الله ودعاهم إلى النار وعرضهم لسخط ربهم وأوجب عليهم عذابه - بما أجرموا إليهم - لكانوا مقصرين في ذلك.

The affliction of the community by the love of those that misled it and its shortcoming about cursing them

And the strange thing is what the hearts of this community have drunk from its love for them and the love for the ones who repulsed them from the Way of their Lord-azwj, and turned them back from their Religion. By Allah-azwj, even if this community stands upon its feet on the dust, and puts ashes upon its heads and laments to Allah-azwj

and supplicates up to the Day of Judgement against the ones who misled them from the Way of Allah^{-azwj} and called them to the Fire, they will still be exposed to the Wrath of their Lord^{-azwj}, and His^{-azwj} Punishment would be more than Obligated upon them – for the crimes that were committed – they would still fall short with regards to that.

ما منع أمير المؤمنين عليه السلام عن إعلان الحقائق

وذلك أن المحق الصادق والعالم بالله ورسوله يتخوف إن غير شيئاً من بدعهم وسننهم وأحداثهم، وعادته العامة، ومتى فعل شاقوه وخالفوه وتبرؤوا منه وخذلوه وتفرقوا عن حقه، وإن أخذ ببدعهم وأقر بها وزينها ودان بها أحبته وشرفته وفضلته.

What prevented Amir-ul-Momineen^{-asws} from announcing the facts

And this is due to the fact that the righteous^{-asws}, the sincere^{-asws} and the knowledgeable one^{-asws} and the inheritor of the Knowledge of Allah and His^{-azwj} Messenger^{-saww}, is fearful to alter anything from their innovations, and their ways and their traditions and their general habits. And when he^{-asws} does that, they will doubt him^{-asws}, and oppose him^{-asws} and keep away from him^{-asws} and abandon him^{-asws} and separate from his^{-asws} rights. And if he^{-asws} were to take to their innovations, they will accept him^{-asws} and adorn him^{-asws}, and if he^{-asws} makes this to be the Religion, they will love him^{-asws}, and honour him^{-asws} and prefer him^{-asws}.

والله لو ناديت في عسكري هذا بالحق الذي أنزل الله على نبيه وأظهرته ودعوت إليه وشرحته وفسرته - على ما سمعت من نبي الله صلى الله عليه وآله فيه - ما بقي فيه إلا أقله وأذله وأردله ولاستوحشوا منه ولتفرقوا عني.

By Allah^{-azwj}, if I^{-asws} were to make this call, within my^{-asws} army, of the truth which Allah^{-azwj} has Sent down upon His^{-azwj} Prophet^{-saww} and displayed it and called towards Him^{-azwj} and explained it and interpreted it – on all that what I^{-asws} heard from the Prophet^{-saww} of Allah^{-azwj} with regards to it – there will not remain any but a few of them, and they will humiliate it as a trivial matter and disperse from me^{-asws}.

ولولا ما عاهد رسول الله صلى الله عليه وآله إلي وسمعت منه وتقدم إلي فيه لفعت، ولكن رسول الله صلى الله عليه وآله قد قال: (يا أخي، كل ما اضطر إليه العبد فقد أحله الله له وأباحه إياه)، وسمعت يقول: (إن التقية من دين الله، ولا دين لمن لا تقية له).

And had not the Messenger of Allah^{-saww} given an oath to me^{-asws}, and I^{-asws} heard it from him^{-saww} before, I^{-asws} would have done so (announced the facts). But, the Messenger of Allah^{-saww} had said: 'O my^{-saww} brother^{-asws}, all that which is forced upon the servant, so Allah^{-azwj} has Permitted it for him and neutralised it for him'. And I^{-asws} have heard him^{-saww} say that: 'The 'Taqeeya' (dissimulation) is from the religion of Allah^{-azwj}, and the one who does not observe Taqeeya has no religion'.

ثم أقبل عليه السلام علي فقال: أدفعهم بالراح دفعا عني * ثلثان من حي وثلث مني فإن عوضني ربي فأعذرني

Then he^{-asws} turned towards me and said (a poem): 'They pushed the claim away from me^{-asws}, two thirds from the district and a third from me^{-asws}, for my^{-asws} Lord^{-azwj} will Compensate me^{-asws} and Excuse me^{-asws}'.

ابتلاء أمير المؤمنين عليه السلام بأخبار الناس

وقال علي عليه السلام للحكمين - حين بعثهما -: (أحكما بكتاب الله وسنة نبيه وإن كان فيهما حز حلقي، فإنه من قادها إلى هؤلاء فإن نيتهم أخبثت). فقال له رجل من الأنصار: ما هذا الانتشار الذي بلغني عنك؟ ما كان أحد من الأمة أضبط للأمر منك، فما هذا الاختلاف والانتشار؟ فقال علي بن أبي طالب عليه السلام: أنا صاحبك الذي تعرف، إلا أنني قد بليت بأخبار من خلق الله، أريدهم على الأمر فيأبون، فإن تابعتهم على ما يريدون تفرقوا عني

Affliction of Amir-ul-Momineen^{-asws} by the bad people

And Ali^{-asws} sent judges, he^{-asws} said to them: 'Judge by the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww} even though my^{-asws} throat is cut due to it, so whoever inclined you toward them (Mouwiya' group) his intention is surely bad'.

A man from the Helpers said to him^{-asws}, 'What is this being circulated which had reached to me related to you^{-asws}? There is no one from the community who is more appropriate for the command than you^{-asws} are. So why is this opposition, and the disorder?'

Ali^{-asws} said: 'I^{-asws} am your companion whom you recognise, however I^{-asws} have been involved with some bad (people) from the creatures of Allah^{-azwj}. I^{-asws} want them to come to the just, but they have refused, but if I^{-asws} were to follow them on what they want, even then they will disperse from me^{-asws}.

HADEETH 16

(16) نبوءات نبي الله عيسى عليه السلام عن الرسول والأئمة عليهم السلام والأئمة المضلين

PROPHECIES OF THE PROPHET OF ALLAH^{-azwj} ISA^{-as} REGARDING THE MESSENGER^{-saww} AND THE IMAMS^{-asws} AND THE MISLEADING IMAMS

أبان عن سليم: قال: أقبلنا من صفين مع أمير المؤمنين عليه السلام، فنزل العسكر قريبا من دير نصراني. فخرج إلينا من الدير شيخ كبير جميل حسن الوجه حسن الهيئة والسمت ومعه كتاب في يده، حتى أتى أمير المؤمنين عليه السلام فسلم عليه بالخلافة. فقال له علي عليه السلام: مرحبا يا أخي شمعون بن حمون، كيف حالك رحمك الله؟ فقال: بخير يا أمير المؤمنين وسيد المسلمين ووصي رسول رب العالمين. إني من نسل رجل من حواري أخيك عيسى بن مريم عليه السلام، وأنا من نسل شمعون بن يوحنا وصي عيسى بن مريم. وكان من أفضل حواري عيسى بن مريم عليه السلام الاثني عشر وأحبهم إليه وأثرهم عنده وإليه أوصى عيسى بن مريم عليه السلام وإليه دفع كتبه وعلمه وحكمته، فلم يزل أهل بيته على دينه متمسكين بملته فلم يكفروا ولم يبدلوا ولم يغيروا.

Aban from Sulaym, who said, 'We came back from Siffeen along with Amir-ul-Momineen^{-asws}. The army camped near to a Christian Monastery. A very old man, of beautiful face, good built and good looks came out from the Monastery, and he had a book in his hand. He came over to Amir-ul-Momineen^{-asws}. He greeted him^{-asws} as 'Caliph'. Ali^{-asws} said to him: 'Welcome, O my^{-asws} brother Shamoon Bin Hamoon. May Allah^{-azwj} have Mercy on you, how are you?'

He said, 'I am well, O Amir-ul-Momineen^{-asws}, and O the Chief of the Muslims, and O the Successor of the Messenger^{-saww} of the Lord^{-azwj} of the Worlds. I am from the lineage of men from the disciples of your^{-asws} brother Isa^{-as} Bin Maryam^{-as} may Peace be upon him^{-as}, and I am from the lineage of Shamoon Bin Yohanna^{-as}, the

successor of Isa Bin Maryam^{as}. And he was the best of the twelve disciples of Isa Bin Maryam^{as} and the most beloved to him^{as}, and it is to him^{as} that Isa^{as} Bin Maryam^{as} bequeathed to, and it is to him^{as} that he^{as} hand over his^{as} Book, and his^{as} knowledge, and his^{as} wisdom. The people of his^{as} household never ceased to be on his^{as} Religion, having attached themselves to his^{as} nation. They never denied it, nor did they alter it, nor did they replace it.

النبي والأنمة الاثنى عشر عليهم السلام في كتب عيسى عليه السلام

وتلك الكتب عندي إملاء عيسى بن مريم وخط أبينا بيده، وفيها كل شيء يفعل الناس من بعده ملك ملك، وكم يملك وما يكون في زمان كل ملك منهم، حتى يبعث الله رجلا من العرب من ولد إسماعيل بن إبراهيم خليل الرحمن من أرض تدعى (تهامة) من قرية يقال لها (مكة)، يقال له (أحمد)، الأنجل العينين، المقرون الحاجبين، صاحب الناقة والحمار والقضيب والتاج - يعني العمامة - له اثنا عشر اسما.

The Prophet^{saww} and the twelve Imams^{asws} in the Books of Isa^{as} Bin Maryam^{as}

And those Books are in my possession as dictated by Isa^{as} Bin Maryam^{as} in the writing of our father by his hand, and in these is everything that the people will be doing, king after king, and for how long they will rule, and what will transpire in the reign of every king from among them until Allah^{azwj} Sends a man from the Arabs, from the Children of Ismail Bin Ibrahim^{as}, the Friend of the Beneficent^{azwj}, from the land called Tahaamat from a village called Mecca. His^{saww} name will be Ahmad^{saww}. He^{saww} will have two wide eyes with connected eyebrows. He^{saww} will be the owner of the camel, and the donkey, and the staff, and the crown – meaning the turban. He^{saww} will have twelve names for him^{saww}.

ثم ذكر مبعثه ومولده وهجرته ومن يقاتله ومن ينصره ومن يعاديه وكم يعيش وما تلقى أمته من بعده من الفرقة والاختلاف. وفيه تسمية كل إمام هدى وإمام ضلالة إلى أن ينزل الله عيسى بن مريم من السماء. فذكر في الكتاب ثلاثة عشر رجلا من ولد إسماعيل بن إبراهيم خليل الله، هم خير من خلق الله وأحب من خلق الله إلى الله. وإن الله ولي من الاله وعو من عاداهم. من أطاعهم اهتدى ومن عصاهم ضل. طاعتهم لله طاعة ومعصيتهم لله معصية.

Then, in it is the mention of the declaration of his^{saww} Prophet-hood, and his^{saww} coming (to earth), and his^{saww} migration, and the ones who will fight against him^{saww}, and the ones who will help him^{saww}, and the ones who will be inimical to him^{saww}, and for how long he^{saww} will live, and what the community will undergo after him^{saww} regarding the sects and the differences. And in it are the names of every Imam^{asws} of guidance and the imam of misguidance, until such time as Allah^{azwj} Sends down Isa Bin Maryam^{as} from the sky.

In the Book there is a mention of thirteen men from the Children of Ismail Bin Ibrahim^{as} the Friend of Allah^{azwj}, who are the best of the Creation of Allah^{azwj} and the most Beloved to Allah^{azwj} from the Creation of Allah^{azwj}. And Allah^{azwj} will Befriend the one who befriends them^{asws}, and be Inimical to the one who is inimical to them^{asws}.

The one who obeys them^{asws} will be guided, and the one who disobeys them will go astray. In their^{asws} obedience, Allah^{azwj} is obeyed, and in their^{asws} disobedience, Allah^{azwj} is disobeyed.

مكتوبة فيه أسمائهم وأنسابهم ونعتهم وكم يعيش كل رجل منهم واحدا بعد واحد، وكم رجل منهم يستسر بدينه ويكتمه من قومه، ومن يظهر منهم ومن يملك وينقاد له الناس حتى ينزل الله عيسى بن مريم عليه السلام على آخرهم. فيصلي عيسى خلفه ويقول: (إنكم أئمة لا ينبغي لأحد أن يتقدمكم)، فيتقدم فيصلي بالناس وعيسى خلفه في الصف الأول. أولهم أفضلهم، وآخرهم له مثل أجورهم وأجور من أطاعهم واهتدى بهداهم.

Written in it are their^{-asws} names, and their^{-asws} lineages, and their^{-asws} 'Kunya' (teknonyms), and for how long each of these men^{-asws} will live, one after the other, and how many men from them^{-asws} will veil the Religion and conceal it from his^{-asws} people, and one^{-asws} who will make it to be apparent, and the one^{-asws} who will rule, and the one^{-asws} to whom the people will submit to, until such time as Allah^{-azwj} Sends down Isa^{-as} Bin Maryam^{-as} from the sky to the last one^{-asws} of them^{-asws}.

So, Isa^{-as} will Pray behind him^{-ajfj} and he^{-as} will say: 'You^{-ajfj} are the Imams^{-asws}, it does not befit anyone to be in front of you^{-ajfj}'. So, he^{-ajfj} will move forward and Pray with the people, and Isa^{-as} will be behind him^{-asws} in the first row. The first of them^{-asws} will be the highest of them^{-asws}, and the last of them^{-asws}, for him^{-asws} will be the recompense of all the ones who obeyed them^{-asws} and were guided by their^{-asws} guidance.

نص ما في كتب عيسى عليه السلام

بسم الله الرحمن الرحيم، أحمد رسول الله واسمه محمد وياسين وطه ون والفتاح والخاتم والحاشر والعاقب والمحي، وهو نبي الله وخليل الله وحبيب الله وصفيه وأمينه وخيرته. يرى قلبه في الساجدين - يعني في أصلاب النبيين - ويكلمه برحمته فيذكر إذا ذكر. وهو أكرم خلق الله على الله وأحبهم إلى الله، لم يخلق الله خلقا - ملكا مقربا ولا نبيا مرسلا، من آدم فمن سواه - خيرا عند الله ولا أحب إلى الله منه، يقعه الله يوم القيامة على عرشه ويشفعه في كل من شفع فيه. وباسمه جرى القلم في اللوح المحفوظ في أم الكتاب وبذكره، محمد رسول الله.

Text of what is in the Books of Isa^{-as}

In the Name of Allah^{-azwj}, the Beneficent, the Merciful. Ahmad^{-saww} is the Messenger of Allah^{-saww}, and his^{-saww} name is Muhammad^{-saww}, and Yaseen, and Taha, and Noon, and Al-Fateh, and Al-Khatam, and Al-Haashar, and Al-Aaqab, and Al-Maahy, and he^{-saww} is the Prophet^{-saww} of Allah^{-azwj}, and the Friend of Allah^{-azwj}, and the Beloved of Allah^{-azwj}, and of His^{-azwj} Qualities, and His^{-azwj} Trustee, and His^{-azwj}, the best one. He^{-saww} will have been transferred within the worshippers – meaning in the foreheads of the Prophets^{-as} – and Allah^{-azwj} will Speak to him^{-saww} by His^{-azwj} Mercy. So, He^{-azwj} will Mention, when He^{-azwj} will Mention. And he^{-saww} is the most prestigious to Allah^{-azwj} of the Creatures of Allah^{-azwj}, and the most Beloved of them to Allah^{-azwj}. Never has Allah^{-azwj} Created a creature – neither an Angel of Proximity nor a Messenger Prophet^{-as}, from Adam^{-as} and others – better than him^{-saww} and more Beloved to Allah^{-azwj} than him^{-saww}.

Allah^{-azwj} will Make him^{-saww} to sit upon His^{-azwj} Throne, and He^{-azwj} will Accept the intercession of every one that he^{-saww} intercedes for. And it is by his^{-saww} name that the Pen flows on the Guarded Tablet in the Mother of the Book, and by his^{-saww} name, Muhammad^{-saww} the Messenger of Allah^{-saww}.

ثم أخوه صاحب اللواء يوم القيامة يوم الحشر الأكبر، وأخوه ووصيه ووزيره، وخليفته في أمته، وأحب خلق الله إلى الله بعده علي بن أبي طالب ولي كل مؤمن بعده. ثم أحد عشر إماما من ولد أول الاثني عشر، اثنان سميا ابني هارون شبر وشبير وتسعة من ولد أصغرهما وهو الحسين، واحدا بعد واحد، آخرهم الذي يصلي عيسى بن مريم خلفه). فيه تسمية كل

من يملك منهم ومن يستسر بدينه ومن يظهر. فأول من يظهر منهم يملأ جميع بلاد الله قسطاً وعدلاً، ويملك ما بين المشرق والمغرب حتى يظهره الله على الأديان كلها.

Then his^{-saww} brother^{-asws} will be the owner of the Banner on the Day of Judgement, the Day of the Great Resurrection, Ali^{-asws} Bin Abu Talib^{-asws}, his^{-saww} brother, and his^{-saww} successor^{-asws}, and his^{-saww} Vizier, and the Caliph in his^{-saww} community, and the most Beloved of the creatures of Allah^{-azwj} after him^{-saww} is the Guardian of every believer after him^{-saww}. Then eleven Imam^{-asws} from the Children of the first of the twelve, two of his^{-asws} sons will be named after the sons of Haroon^{-as}, Shabbar and Shabbir, and nine from the children of the younger of the two, and he^{-asws} is Al-Husayn^{-asws}, one after the other, the last one^{-asws} of them^{-asws} being the one^{-asws} behind whom^{-asws} Isa^{-as} Bin Maryam^{-as} will Pray.

In it are the names of everyone who will rule from among them^{-asws}, and the one^{-asws} who will veil his^{-asws} Religion and conceal it, and the one^{-asws} who will make it to be apparent. So, the first one^{-asws} from among them who^{-asws} will manifest the Religion, Allah^{-azwj} Will Fill up all the countries with equity and justice, and he^{-asws} will rule over what is between the East and the West, until Allah^{-azwj} will Manifest it (Islam) over all the religions.

فلما بعث النبي - وأبي حي - صدق به وآمن به وشهد أنه رسول الله، وكان شيخاً كبيراً ولم يكن به شخوص. فمات أبي وقال لي: (إن وصي محمد وخليفته - الذي اسمه في هذا الكتاب ونعته - سيمر بك إذا مضى ثلاثة أئمة من أئمة الضلالة والدعاة إلى النار المسمين بأسمائهم وقبائلهم فلان وفلان وفلان ونعتهم وكم يملك كل واحد منهم، فإذا مر بك فاخرج إليه وباعه وقاتل معه عدوه فإن الجهاد معه كالجهاد مع محمد، والموالي له كالموالي لمحمد والمعادى له كالمعادى لمحمد).

(Shamoon Bin Hamoon said) When the Prophet^{-saww} declared his^{-saww} Prophet-hood – and my father was alive – he ratified it and believed by it and testified that he^{-saww} is the Messenger of Allah^{-saww}, and he was a very old man and he was not able to walk. My father died and said to me, ‘The successor^{-asws} of Muhammad^{-saww} and his^{-saww} Caliph – whose name is in this Book along with his^{-asws} ‘Kuniya’ (teknonym) – will pass by you after the passing away of three Imams from the Imams of misguidance who will call to the Fire who have been named with their names, and their tribes, so and so, and so and so, and so and so, and their ‘Kuniya’ (teknonyms), and how long they will rule for, each one of them. So when he^{-asws} passes by you, come out to him^{-asws} and pay allegiance to him^{-asws}, and fight alongside him^{-asws} against his^{-asws} enemies, for the struggling (Jihad) with him^{-asws} is like struggling (Jihad) with Muhammad^{-saww}, and befriending him^{-asws} is like befriending Muhammad^{-saww} and being inimical to him^{-asws} is like being inimical to Muhammad^{-saww}’.

الأخبار عن أبي بكر وعمر وعثمان وسائر الغاصبين في كتب عيسى عليه السلام

وفي هذا الكتاب - يا أمير المؤمنين - إن اثني عشر إماماً من قريش من قومه يعادون أهل بيته ويمنعونهم حقهم ويقتلونهم ويطردونهم ويحرمونهم ويبتروون منهم ويخيفونهم، مسمون واحداً بعد واحد بأسمائهم ونعوتهم، وكم يملك كل رجل منهم وما يملك، وما يلقي منهم ولدك وأنصارك وشيعتك من القتل والخوف والبلاء. وكيف يدلكم الله منهم ومن أوليائهم وأنصارهم وما يلقون من الذل والحرب والبلاء والخزي والقتل والخوف منكم أهل البيت.

The news about Abu Bakr and Umar and Usman and the rest of the usurpers in the Books of Isa-as

And in this Book – O Amir-ul-Momineen-asws – are twelve Imams from the Qureish from his-saww nation who will be the enemies of the People-asws of his-saww Household, and they will prevent them-asws from their-asws rights, and will fight against them-asws and will expel them-asws, and deprive them-asws and distance them-asws, and frighten them-asws. They have been named, one after the other by their names and their 'Kuniya' (teknonyms), and how long each man from them will rule and what his kingdom will be, and what will be meted out (grudges) to your-asws children, and your-asws helpers, and your-asws Shiites, regarding the killings and the fear and the afflictions. And how Allah-azwj will Protect you-asws People-asws of the Household, from them, and the ones who befriend them, and their helpers, from their disgrace, and their battles, and their afflictions, and the disgrace, and the killings, and the fear.

الراهب يبائع أمير المؤمنين عليه السلام

ثم قال: يا أمير المؤمنين، ابسط يدك أبايعك، فإني أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله وأشهد أنك خليفة رسول الله في أمته ووصيه وشاهده على خلقه وحجته في أرضه، وإن الإسلام دين الله وإني أبرء من كل دين خالف دين الإسلام، فإنه دين الله الذي اصطفاه لنفسه ورضيه لأولياته، وإنه دين عيسى بن مريم ومن كان قبله من أنبياء الله ورسله، وهو الذي دان به من مضى من آبائي. وإني أتولاك وأتولى أوليائك، وأبرء من عدوك وأتولى الأحد عشر الأئمة من ولدك وأبرء من عدوهم وممن خالفهم وبرء منهم وادعى حقهم وظلمهم من الأولين والآخرين. ثم تناول يده وباعه.

The Monk pays allegiance to Amir-ul-Momineen-asws

Then he said, 'O Amir-ul-Momineen-asws, extend your-asws hand so I can give allegiance to you, for I testify that there is no god except Allah-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Messenger-saww, and I testify that you-asws are the Caliph of the Messenger of Allah-saww in his-saww community, and are his-saww successor-asws, and his-saww witness over His-azwj earth and Proof in His-azwj earth, and that Islam is the religion of Allah-azwj and I distance myself from every religion that is different to the Religion of Islam, for it is the Religion that Allah-azwj has Chosen Himself-azwj and is Pleased with it for His-azwj Guardians, and it is the Religion of Isa-as Bin Maryam-as and the ones before him-as from the Prophets-as and the Messengers-as. And this is what the ones who have passed from my forefathers had made it to be their Religion. And I hereby befriend you-asws and your-asws friends, and distance myself from your-asws enemies and befriend the eleven Imams-asws from your-asws children, and distance myself from their-asws enemies and from the ones who oppose them-asws, and distance myself from those who claimed their-asws rights, and oppressed them, be they from the former ones or the later ones. Then he took his-asws hand and gave allegiance to him-asws.

ثم قال له أمير المؤمنين عليه السلام: ناولني كتابك، فناوله إياه. فقال علي عليه السلام لرجل من أصحابه: قم مع هذا الرجل فانظر ترجمانا يفهم كلامه، فلينسخه لك بالعربية مفسرا. فأتاه مكتوبا بالعربية. فلما أتاه به قال لابنه الحسن عليه السلام: يا بني، انتني بالكتاب الذي دفعته إليك. فأتاه به، فقال: أنت يا بني اقرأه، وانظر أنت يا فلان - الذي تستجهل - في نسخة هذا الكتاب، فإنه خطي بيدي وإملاء رسول الله صلى الله عليه وآله علي. فقرأه فما خالف حرفا واحدا ليس فيه تقديم ولا تأخير، كأنه إملاء رجل واحد على رجلين

Then Amir-ul-Momineen^{-asws} said to him: ‘Hand over to me^{-asws} your Book’. So, he handed it over to him^{-asws}. Ali^{-asws} said to a man from his^{-asws} companions: ‘Arise and go with this man and look at the translation, and understand its words, and make a copy of it explaining it in Arabic. So, he gave it to him^{-asws} in Arabic. When he came with it, he^{-asws} said to his^{-asws} son Al-Hassan^{-asws}: ‘O my^{-asws} son, give me^{-asws} the Book that I^{-asws} had handed it over to you^{-asws}’. So, he^{-asws} came with it.

He^{-asws} said: ‘O my^{-asws} son^{-asws}, read it out – and look, O so and so which you are ignorant of – in the copy of this Book, for it has been written by my^{-asws} hand as dictated to me^{-asws} by the Messenger of Allah^{-saww}. So, he^{-asws} read it out and there was no difference of even a single letter, between the first one and the other one, as if they both had been dictated by the same man to two men.

فحمد الله أمير المؤمنين عليه السلام وأثنى عليه وقال: (الحمد لله الذي لو شاء لم تختلف الأمة ولم تفترق، والحمد لله الذي لم ينسني ولم يضع أمري ولم يخمل ذكري عنده وعند أوليائه إذ صغر وخمل ذكر أولياء الشيطان وحزبه).

So, Amir-ul-Momineen^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, and said: ‘Praise be to the One^{-azwj} Who, had He^{-azwj} Desired as such, there would have been no differences in the community nor would it have been separated (into sects), and Praise be to Allah^{-azwj} Who did not Forget me^{-asws} or let my^{-asws} affairs go to waste, and did not Hide my^{-asws} remembrance with Him^{-azwj} or His^{-azwj} Friends, even a little, and Hid the remembrance of the friends of the Satan^{-la} and his^{-la} group.

ففرح بذلك من حضر عند أمير المؤمنين عليه السلام من شيعته وشكر، وساء ذلك كثيرا ممن حوله حتى عرفنا ذلك في وجوههم وألوانهم.

So, those Shiites who were present with Amir-ul-Momineen^{-asws} were happy with that and were thankful, and that displeased many who were around him^{-asws} to the extent that we recognised that in their faces and their colours (expressions).

HADEETH 17

(17) خطبة أمير المؤمنين عليه السلام محذرا من الفتن

SERMON OF AMIR-UL-MOMINEEN^{-asws} WARNING OF ‘FITNA’ STRIFE

أبان عن سليم بن قيس قال: صعد أمير المؤمنين عليه السلام المنبر، فحمد الله وأثنى عليه وقال: أيها الناس، أنا الذي فقأت عين الفتنة ولم يكن ليحترئ عليها غيري. وأيم الله لو لم أكن فيكم لما قوتل أهل الجمل ولا أهل صفين ولا أهل النهروان. وأيم الله لولا أن تتكلموا وتدعوا العمل لحدثتكم بما قضى الله على لسان نبيه صلى الله عليه وآله لمن قاتلهم مستبصرا في ضلالتهم عارفا بالهدى الذي نحن عليه.

Aban from Sulaym Bin Qays, who said, ‘Amir-ul-Momineen^{-asws} ascended the pulpit, so he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj} and said: ‘O you people! I^{-asws} am the one who gouged out the eye of the ‘Fitna’ (strife) and it was not for anyone apart from me^{-asws} to be able to do that. And I^{-asws} say by Allah^{-azwj}, had I^{-asws} not been among you all, you would not have fought against the people of the Camel (Al-Jamal), nor the people of Siffeen, nor the people of Al-Nahrwaan. And I^{-asws} say by Allah^{-azwj}, if you had spoken and claimed what Allah^{-azwj} has Decreed upon the

tongue of His-^{azwj} Prophet-^{saww} you would have visualised and recognised the error of those that were killed, and the guidance that we are on.

ثم قال عليه السلام: سلوني عما شئتم قبل أن تفقدوني، فوالله إني بطرق السماء أعلم مني بطرق الأرض. أنا يعسوب المؤمنين وأول السابقين وإمام المتقين وخاتم الوصيين ووارث النبيين وخليفة رب العالمين. أنا ديان الناس يوم القيامة وقسيم الله بين أهل الجنة والنار، وأنا الصديق الأكبر والفاروق الذي أفرق بين الحق والباطل، وإن عندي علم المنايا والبلايا وفصل الخطاب، وما من آية نزلت إلا وقد علمت فيما نزلت وأين نزلت وعلى من نزلت. أيها الناس، إنه وشيك أن تفقدوني، إني مفارقكم وإني ميت أو مقتول. ما ينتظر أشقاها أن يخضبها من فوقها؟ يعني لحيته من دم رأسه.

Then he-^{asws} said: 'Ask me whatsoever that you like before you miss me-^{asws}, for by Allah-^{azwj} I-^{asws} am more aware of the pathways of the sky than I-^{asws} am of the roads of the earth. I-^{asws} am the 'Yasoob' (King) of the believers, and the first of the preceding ones, and the Imam-^{asws} of the pious, and the seal-(ultimate) of the successors, and the inheritor of the Prophets-^{as}, and the Caliph of the Lord-^{azwj} of the worlds. I-^{asws} am the examiner of the people on the Day of Judgement and Allah-^{azwj}'s (Appointed) Divider of people between the Paradise and the Fire.

And I-^{asws} am the Great Truthful (Al-Siddique Al-Akbar), and the great Differentiator (Al-Farouq) who differentiates between the truth and the falsehood, and with me-^{asws} is the knowledge of the deaths, and the afflictions, and the intricacies of the speech. And there is no Verse which has Descended except that I-^{asws} know with regards to what was Descended, and where it Descended, and about whom it was Descended. O you people! It is imminent that you will miss me-^{asws}. I-^{asws} will separate from you all, and I-^{asws} will soon leave, being assassinated. What is he waiting for (my killer) to dye it (with my blood) from above it (from head)?' Meaning his-^{asws} beard from the blood of his-^{asws} head.

والذي فلق الحبة وبرأ النسمة، لا تسألوني من فئة تبلغ ثلاثمائة فما فوقها فيما بينكم وبين قيام الساعة إلا أنبأتكم بسائقها وقائدها وناعقها، وبخراب العرصات متى تخرب ومتى تعمر بعد خرابها إلى يوم القيامة.

'By the One-^{azwj} Who Split the seed and Freed the person, you will not ask me about a group which has reached three hundred (in number) nor above it between you all (at present) and the Establishment of the Hour, except that I-^{asws} will give you the news of its ushers, and its guides and its callers, and the spoiling of the ground, when it will get spoilt and when it will be revived after it having been taken by force to the Day of Judgement'.

فقام رجل فقال: يا أمير المؤمنين، أخبرنا عن البلايا. فقال عليه السلام: إذا سألت سائل فليعقل وإذا سئل مسؤل فليلبث. إن من ورائكم أموراً منتجة مجلجلة وبلاء مكلحا مبلحا. والذي فلق الحبة وبرأ النسمة، لو قد فقدتموني ونزلت عزائم الأمور وحقائق البلاء لقد أطرق كثير من السائلين واشتغل كثير من المسؤولين. وذلك إذا ظهرت حربكم ونصلت عن ناب وقامت عن ساق وصارت الدنيا بلاء عليكم حتى يفتح الله لبقية الأبرار.

So, a man stood up and said, 'O Amir-ul-Momineen-^{asws}, inform us about the 'Fitna' (afflictions)'. He-^{asws} said: 'When a questioner asks so he should understand, and when the questioned one is asked, he should reply responsibly. There are matters behind you, which will weaken you and concern you, frightening and difficult afflictions.

By the One-^{azwj} Who Split the seed and Freed the person, if you were to lose me-^{asws}, and the great matters descend upon you and the reality of the afflictions dawn upon

you, many of the questioners will get frustrated and many of them will be humiliated by trying to find solutions (to their problems). And that will happen when you will be forced into wars and it will engulf the entire world, and the world will become a scourge for you all until such time when Allah^{-azwj} will Grant a victory through the 'لبيقة' (Imam e Zaman^{ajfi}).

فقام رجل فقال: يا أمير المؤمنين، حدثنا عن الفتن. فقال عليه السلام: إن الفتن إذا أقبلت شبهت وإذا أدبرت أسفرت. وإن الفتن لها موج كموج البحر وإعصار كإعصار الرياح، تصيب بلدا وتخطئ الآخر. فانظروا أقواما كانوا أصحاب الرايات يوم بدر فانصروهم تنصروا وتؤجروا وتعذروا.

A man stood up and said, 'O Amir-ul-Momineen^{-asws}, narrated to us about the 'Fitna' (strife).

He^{-asws} said: 'The 'Fitna' when it comes, places you in doubt, and when it goes away it becomes obvious (leaves behind its disastrous effects). And the 'Fitna' has waves for it like the waves of the sea and gusts like the gusts of the wind (hurricane), affecting one country and leaving another. So, look at the people^{-asws} who were the standard bearers on the Day of Badr. Help them^{-asws} and you will be helped and rewarded and be excused.

فتنة بني أمية

أخوف الفتن ألا إن أخوف الفتن عليكم من بعدي فتنة بني أمية. إنها فتنة عمياء صماء مطبقة مظلمة، عمت فتنتها وخصت بليتها. أصاب البلاء من أبصر فيها وأخطأ البلاء من عمي عنها. أهل باطلها ظاهرون على أهل حقها، يملؤون الأرض بدعا وظلما وجورا. وأول من يضع جبروتها ويكسر عمودها وينزع أوتادها الله رب العالمين وقاصم الجبارين.

'Fitna' (Strife) of the Clan of Umayyad

I^{-asws} fear the 'Fitna'. Nay! I^{-asws} fear for your all the 'Fitna' of the Clan of 'Umayyad' (Umayyad). It will be blind, deaf, and have levels of darkness. Its 'Fitna' will be general but its affliction will be specific. It will trouble the one who sees it, and stray the one who would avoid it.

Its wrongful ones will force themselves upon its rightful ones, filling the earth with innovation, injustice and oppression. The first one to End its tyranny and Break its pillars and Remove its pegs will be no one but Allah^{-azwj} the Lord^{-azwj} of the Worlds, the Crusher of the tyrants.

ألا إنكم ستجدون بني أمية أرباب سوء بعدي كالناب الضروس تعض بفيها وتخبط بيديها وتضرب برجليها وتمنع درها. وأيم الله، لا تزال فتنتهم حتى لا تكون نصرة أحدكم لنفسه إلا كنصرة العبد السوء لسيده، إذا غاب سبه وإذا حضر أطاعه. وأيم الله لو شردوكم تحت كل كوكب لجمعكم الله لشر يوم لهم.

Nay! You will find the Clan of Umayyad to be evil lords after me^{-asws}, like the teeth of a canine biting by it, hitting by its hands and striking by its legs and preventing from its pearls. And I^{-asws} swear by Allah^{-azwj}, their 'Fitna' will not cease until not one of you will be able to help himself but like the help of the bad slave for his master, if he is absent, he abuses him, and if he is present, he obeys him. And I^{-asws} swear by Allah^{-azwj}, even if you disperse to be underneath each of the stars, Allah^{-azwj} will Gather you all for their evil days.

فتن ما بعد بنى أمية

فقال الرجل: فهل من جماعة - يا أمير المؤمنين - بعد ذلك؟ قال عليه السلام: إنها ستكونون جماعة شتى، عطاؤكم وحجكم وأسفاركم واحد والقلوب مختلفة. قال: قال واحد: كيف تختلف القلوب؟ قال عليه السلام: هكذا - وشبك بين أصابعه - ثم قال: يقتل هذا هذا وهذا هذا، هرجا هرجا ويبقى طعام جاهلية ليس فيها منار هدى ولا علم يرى. نحن أهل البيت منها بمنجاة ولسنا فيها بدعاة.

'Fitna' after the Clan of Umayyad

The man said, 'Will there be a community after that, O Amir-ul-Momineen?' He^{-asws} said: 'There will be a diverse community. Your charities and your Pilgrimages and your travels will be one, but your hearts will be different'. One of them said, 'How will their hearts be different?' He^{-asws} said: 'Like this' – and tangled his^{-asws} fingers – then said: 'This one will kill this one, and this one will kill this one. There will be trouble after trouble, and the unfairness of the era of ignorance will remain. There will not be a Minaret of guidance or a flag to be seen. We^{-asws}, the People^{-asws} of the Household will be rescued from it, and we^{-asws} will not be preaching 'calling' (that will be the time of Tafeeya) during that time.

قال: فما أصنع في ذلك الزمان يا أمير المؤمنين؟ قال عليه السلام: انظروا أهل بيت نبيكم، فإن لبدوا فالبدوا وإن استتصروكم فانصروهم وتتصروا وتعذروا، فإنهم لن يخرجوكم من هدى ولن يدعوكم إلى ردى، ولا تسبقوهم بالتقدم فيصركم البلاء وتشتت بكم الأعداء. يفرج الله عن الفتن بالإمام المهدي عليه السلام

One asked, 'So what shall I do in that era, O Amir-ul-Momineen^{-asws}?' He^{-asws} said: 'Look at the People^{-asws} of the Household of your Prophet^{-saww}. If they^{-asws} remain at their^{-asws} homes, you remain at your homes, and if they^{-asws} ask you for your help, help them^{-asws} so that you will be helped and be excused, for they^{-asws} will never exit you from guidance, and will never call you all to destruction, and do not place yourselves in front of them^{-asws} or else you will be killed by the afflictions and your enemies will rejoice over you. Allah^{-azwj} will Release you from the 'Fitna' by the Imam Al-Mahdi^{ajfj}'.

قال: فما يكون بعد ذلك يا أمير المؤمنين؟ قال عليه السلام: يفرج الله البلاء برجل من بيتي كأنفراج الأديم من بيته. ثم يرفعون إلى من يسومهم خسفا ويسقيهم بكأس مصبرة ولا يعطيهم ولا يقبل منهم إلا السيف، هرجا هرجا، يحمل السيف على عاتقه ثمانية أشهر حتى تود قريش بالدنيا وما فيها أن يروني مقاما واحدا فأعطيهم وأخذ منهم بعض ما قد منعوني وأقبل منهم بعض ما يرد عليهم حتى يقولوا: (ما هذا من قريش، لو كان هذا من قريش ومن ولد فاطمة لرحمنا) يغريه الله بنى أمية فيجعلهم تحت قدميه ويطحنهم طحن الرحى. (ملعونين أينما تقفوا أخذوا وقتلوا تقتيلا، سنة الله في الذين خلوا من قبل ولن تجد لسنة الله تبديلا).

He said, 'So what will happen after that, O Amir-ul-Momineen^{-asws}?' He^{-asws} said: 'Allah^{-azwj} will Effect the Release from the affliction by a man^{-asws} from my^{-asws} Household, but many will turn against him^{ajfj}. Then He^{-azwj} will Raise them to the one^{-asws} who will swallow up their afflictions and quench them with a consoling cup, and he^{-asws} will neither give them nor will he^{-asws} accept from them anything except with the sword.

There will be (at that time) troubles after troubles, he^{-asws} will carry the sword for eight months, to the extent that the Qureish would wish to give the whole world and whatever it contains (in order to find relief) to be able to see me^{-asws} at least once. So that they can give me back whatever they had taken from me^{-asws}. But he (Imam e

Zaman^{ajfi}) will be very severe on them (without giving them any allowances) until they will say, 'This man is not from the Qureish. Had he^{-asws} been from the Qureish and from the children of (Syeda) Fatima^{-asws}, he^{-asws} would be merciful to us'.

Thus, Allah^{-azwj} will Give him^{-asws} victory over the Clan of Umayyad, so he^{ajfi} will place them under his^{ajfi} feet, and he^{-asws} will grind them like the grinding of the mill. [33:61] ***They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy). [33:62] (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.***

أهل البيت عليهم السلام هم الملجأ في الفتن

أما بعد، فإنه لا بد من رحى تطحن ضلالة، فإذا طحنت قامت على قطبها. ألا وإن لطحنها روقا وإن روقها حدها وعلى الله فلها. ألا وإني وأبرار عترتي وأطائب أرومتي أحلم الناس صغارا وأعلمهم كبارا. معنا راية الحق والهدى، من سبقها مرق ومن خذلها محق ومن لزمها لحق. إنا أهل بيت من علم الله علمنا، ومن حكم الله الصادق قيلنا، ومن قول الصادق سمعنا. فإن تتبعونا تهتدوا ببصائرنا وإن تتولوا عنا يعذبكم الله بأيدينا أو بما شاء. نحن أفق الإسلام، بنا يلحق المبطئ وإلينا يرجع التائب.

The People^{-asws} of the Household, they^{-asws} are the shelter in the 'Fitna' (Strife)

Having said that, it does not have to be a hand mill in order to grind the misguidance, for the mill stands upon its pole. Nay! When it is grinding, it has a limit to it, and upon Allah^{-azwj} there is not. Nay! Myself^{-asws} and my^{-asws} good Family^{-asws} and the good ones from my^{-asws} relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

With us is the banner of the truth and guidance, the one who wants to over take it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will arrive to the truth.

Us, the People^{-asws} of the Household, we teach from the Knowledge of Allah^{-azwj}, and it is from the Wisdom of Allah^{-azwj} that we speak truthfully, and it is from the truthful speech that we^{-asws} hear. So, if you all were to follow us^{-asws}, you will be guided by our^{-asws} vision, and if you turn away from us^{-asws} you will be Punished by Allah^{-azwj} by our^{-asws} hands or in whatever manner that He^{-azwj} so Desires. We are the zenith (source) of Islam. It is by us^{-asws} that the one who lags behind can catch up, and the one who repents can return.

والله لولا أن تستعجلوا ويتأخر الحق لنبأتكم بما يكون في شباب العرب والموالي، فلا تسألوا أهل بيت محمد العلم قبل إبانته، ولا تسألوه المال على العسر فتبخلوهم، فإنه ليس منهم البخل. وكونوا أحلاس البيوت، ولا تكونوا عجلا بذرا. كونوا من أهل الحق تعرفوا به وتتعارفوا عليه، فإن الله خلق الخلق بقدرته وجعل بينهم الفضائل بعلمه وجعل منهم عبادا اختارهم لنفسه ليحتج بهم على خلقه. فجعل علامة من أكرم منهم طاعته وعلامة من أهان منهم معصيته. وجعل ثواب أهل طاعته النصرة في وجهه في دار الأمن والخذ الذي لا يورع أهله، وجعل عقوبة أهل معصيته نارا تأجج لغضبه، (وما ظلمهم الله ولكن كانوا أنفسهم يظلمون).

By Allah^{-azwj}, if you do not make haste and truth is not delayed, I^{-asws} would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People^{-asws} of the Household of Muhammad^{-saww} about the knowledge before its time, and do not ask them^{-asws} for

the wealth during hardship, lest you consider them^{-asws} to be miserly, for miserliness is not from them^{-asws}.

And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah^{-azwj} Created the creatures by His^{-azwj} Power and Made preferences to be between them by His^{-azwj} Knowledge, and Made servants^{-asws} from among them Chosen by Himself^{-azwj} in order to establish arguments over His^{-azwj} creatures by them^{-asws}.

So He^{-azwj} Made them^{-asws} to be the 'Signs'. The one who honours them^{-asws} will be in obedience, and the one who disregards them^{-asws} will be disobedient. And He^{-azwj} Made the Reward for the obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been ignited by His^{-azwj} Wrath. **[16:33] and Allah was not unjust to them, but they were unjust to themselves.**

يا أيها الناس، إنا أهل بيت بنا ميز الله الكذب، وبنا يفرج الله الزمان الكلب وبنا ينزع الله ربق الذل من أعناقكم وبنا يفتح الله وبنا يختم الله. فاعتبروا بنا وبعدوننا وبهدانا وبسيرتنا وسيرتهم وميتتنا وميتتهم، يموتون بالآل والقرح والديلة، ونموت بالبطن والقتل والشهادة.

O you people! It is through us^{-asws}, the People^{-asws} of the Household, that Allah^{-azwj} Exposed the lies, and it is by us^{-asws} that Allah^{-azwj} Removes the hardships from the dogs (aggressors), and it is by us^{-asws} that Allah^{-azwj} Removes the rope of humiliation from your necks, and it is by us^{-asws} that Allah^{-azwj} Begins and it is by us^{-asws} that Allah^{-azwj} Ends. So, take lessons by us^{-asws} and by our^{-asws} enemies, and by our^{-asws} guidance and by their guidance, and by our^{-asws} ways and by their ways, and by our departed ones^{-asws} and by their dead ones. They die from bad illnesses and ulcers and lumps, whilst we^{-asws} die from abdominal pain and murder and martyrdom.

بلاء آل محمد عليهم السلام في الفتن

ثم النفث عليه السلام إلى بنيه فقال: يا بني، ليبرحكم كباركم، وليرحم كباركم، ولا تكونوا أمثال السفهاء الجفاة الجهال الذين لا يعطون في الله اليقين، كبيض بيض في داح. ألا ويح للفراخ فراخ آل محمد من خليفة يستخلف، جبار عتريف مترف يقتل خلفي وخلف الخلف بعدي.

Affliction of the Progeny^{-asws} of Muhammad^{-saww} in the 'Fitna'

Then he^{-asws} turned towards his^{-asws} sons^{-asws} and said: 'O my^{-asws} sons^{-asws}! Your^{-asws} younger ones should be good to your^{-asws} elder ones, and your^{-asws} elder ones should be good to your^{-asws} younger ones, and do not become like the ignorant fools who never achieve certainty in Allah^{-azwj}, like the eggs with which children play (example of useless game for life of an ignorant).

Be aware, destruction is for that who after gaining power suppressed the children of the Progeny^{-asws} of Muhammad^{-saww}, a wealthy tyrant who will kill the ones after me^{-asws} and the ones after them.

أما والله، لقد علمت تبليغ الرسالات وتنجز العادات وتمام الكلمات وفتحت لي الأسباب وعلمت الأنساب وأجري لي السحاب، ونظرت في الملكوت فلم يعزب عني شيء فات ولم يفتني ما سبقني ولم يشركني أحد فيما أشهدني ربي يوم يقوم الأشهداء.

But, by Allah-azwj, I-asws know the preaching of the (Divine) Messages, and the fulfilling of the promises, and the completion of the words, and reasons have been opened up for me-asws, and I-asws know the lineages and the clouds have been made to flow for me-asws (to carry me) so that I-asws look at the kingdom. There is nothing in the past that is hidden from me-asws and nor I have missed from what would take place either, and there is no one associated with me-asws in what my-asws Lord-azwj will Make me-asws to witness on the Day when the witnesses are established.

وبي يتم الله موعده ويكمل كلماته، وأنا النعمة التي أنعمها الله على خلقه، وأنا الإسلام الذي ارتضاه لنفسه، كل ذلك من من الله به علي وأدل به منكبي.

And it is by me-asws that Allah-azwj will Fulfil His-azwj Promises and Complete His-azwj Words, and I-asws am the 'Blessing' through which Allah-azwj Awards His-azwj (pious) creatures, and I-asws am the Islam which He-azwj has Chosen for Himself-azwj. And all these are the bounties of Allah-azwj extended towards me-asws and have Made easier for me the grand atrocities.

وليس إمام إلا وهو عارف بأهل ولايته، وذلك قول الله عز وجل: (إنما أنت منذر ولكل قوم هاد).

And there is no (true) Imam-asws but he-asws recognises the people of Wilayah (who submit to our mastership), and that is the Statement of Allah-azwj Mighty and Majestic **[13:7] You are only a warner and (there is) a guide for every people.'**

ثم نزل، صلى الله عليه وآله الطاهرين الأخيار وسلم تسليما كثيرا.

Ali-asws, then descended (from the pulpit). Blessing of Allah-azwj as well as numerous Greetings be upon him-asws and his-asws purified Progeny-asws, the righteous (among them-asws).

HADEETH 18

(18) تأثير الميل إلى الدنيا في علم الإنسان ودينه

THE EFFECTS OF THE TENDENCIES TO THE WORLD IN THE KNOWLEDGE OF THE HUMAN AND HIS RELIGION

* 1 * - قال سليم بن قيس: سمعت أبا الحسن عليه السلام يحدثني ويقول: إن النبي صلى الله عليه وآله قال: منهومان لا يشبعان: منهوم في الدنيا لا يشبع منها، ومنهوم في العلم لا يشبع منه. فمن اقتصر من الدنيا على ما أحل الله له سلم، ومن تناولها من غير حلها هلك إلا أن يتوب ويراجع. ومن أخذ العلم من أهله وعمل به نجا، ومن أراد به الدنيا هلك وهو حظه.

1 - Sulaym Bin Qays said, 'I heard Abu Al-Hassan-asws narrate to me and he-asws said: 'The Prophet-saww said: 'Two hungry ones do not get satisfied – one who is hungry for the world, his hunger will not be satisfied from it, and one who hungers for the knowledge, his hunger will not be satisfied from it.

Therefore, the one who limits himself from the world to what Allah-^{azwj} has Permitted for him will be safe, and the one who will take it from other than what has been Permitted for him will perish unless he repents and returns. And the one who takes the knowledge from its rightful people will be saved, and one who intends by it (to benefit from) the world will perish¹, and it will be his share. (Making religion as an earning vehicle is forbidden).

والعلماء عالمان: عالم عمل بعلمه فهو ناجح، وعالم تارك لعلمه فهو هالك. إن أهل النار ليتأذون من نتن ريح العالم التارك لعلمه. وإن أشد أهل النار ندامة وحسرة رجل دعا عبدا إلى الله فاستجاب له، فأطاع الله فدخل الجنة وعصى الله الداعي فأدخل النار بتركه علمه واتباعه هواه وعصيانه لله. إنما هما اثنان: اتباع الهوى وطول الأمل، فأما اتباع الهوى فيصد عن الحق وأما طول الأمل فينسي الآخرة.

And the scholars are of two types – A scholar who acts in accordance with his knowledge, so he will be saved; and a scholar who ignores his knowledge, so he will perish.

The inhabitants of the Fire will be adversely affected from the pungent smell of the scholar who did not act on his knowledge. And the most remorseful of the inhabitants of the Fire and regretful man will be the man who called the servants to Allah-^{azwj} so they answered his call, so they obeyed Allah-^{azwj} and entered the Paradise, but the caller (himself) disobeyed Allah-^{azwj}, so he entered the Fire by not acting on his knowledge and following his desires and disobeying Allah-^{azwj}.

And (destroyed ones) are of two types, following desires (cravings) and having long hopes. As for following ambitions, these will turn him away from the truth, and as for long hopes, these will make him forget the Hereafter.

إن الدنيا قد ترحلت مدبرة وإن الآخرة قد ترحلت مقبلة، ولكل منهما بنون، فكونوا من أبناء الآخرة إن استطعتم ولا تكونوا من أبناء الدنيا، فإنما اليوم عمل ولا حساب وغدا حساب ولا عمل.

(Be aware!) the world is turning away and the Hereafter is approaching from the front, and for each one of them have the followers (sons). So be the sons of the Hereafter and as much as you can and do not be of the sons of the world, for today is the day of action and not of questioning, and tomorrow is for reckoning and not for action.

كيف تبدأ الفتن

وإنما ابتداء وقوع الفتن من أهواء تتبع وأحكام تبتدع، يخالف فيها حكم الله، يتولى فيها رجال رجلا ويتبرء رجال من رجال. ألا إن الحق لو خلس لم يكن فيه اختلاف وإن الباطل لو خلس لم يخف على ذي حجي، ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيحسبان معاً، فهناك استولى الشيطان على أوليائه ونجا الذين سبقت لهم منا الحسنی.

How 'Fitna' starts

But rather, the 'Fitna' starts occurring from the following of desires and innovated rules thereby opposing the Judgements of Allah-^{azwj}. It makes a man befriend a man and a man to keep away from a man (divisions and disgust). Nay! If the truth (is

¹ That means do not make religion as a means of earning.

presented) in its pure form there will be no differences, and if falsehood (is presented) in its pure form, it would not remain hidden to the one with proofs, but they take a fistful from this and a fistful from that and they blend them and counted together. So that is where the Satan^{-la} gets control (and wins) his friends, but only those to whom our^{-asws} good (Ahadith)² reach are saved.

إني سمعت رسول الله صلى الله عليه وآله يقول: كيف بكم إذا لبستكم فتنة يربو فيها الوليد ويزيد فيها الكبير، يجري الناس عليها فيتخذونها سنة، فإذا غير منها شئى قيل: (إن الناس قد أتوا منكرا) ثم يشتد البلاء وتسبى الذرية وتدقهم الفتن كما تدق النار الحطب وكما تدق الرحي بنفالتها، يتفقه الناس لغير الدين ويتعلمون لغير العمل ويطلبون الدنيا بعمل الآخرة.

I^{-asws} heard from the Messenger of Allah^{-saww} say: 'What will be your state when you are clothed with 'Fitna' in which the new born and the young will go beyond (the age of) the elders. The people will flow to them (the misguided) taking to their ways, if someone will try to revert back (to Sunnah). It will be said that, 'The people have become deniers'.

Then the afflictions will intensify and the offspring (of Ahl Al-Bayt^{-asws}) will be targeted and the 'Fitna' would crush the believers as the fire consumes the wood, and like the upper stone of the hand mill grinds the lower stone of it. The people will ponder over matters other than Religion and will learn for other than acting upon it, and will be seeking the world instead of seeking the Hereafter.

*** 2 * كلام أمير المؤمنين عليه السلام عن بدع أبي بكر وعمر وعثمان**

ثم أقبل عليه السلام بوجهه على ناس من أهل بيته وشيعته فقال: والله لقد عملت الأئمة قبلي بأمر عظيمة خالفت فيها رسول الله صلى الله عليه وآله متعمدين، لو حملت الناس على تركها وتحويلها عن موضعها إلى ما كانت تجري عليه على عهد رسول الله صلى الله عليه وآله لتفرق عني جندي، حتى لا يبقى في عسكري غيري وقليل من شيعتي الذين إنما عرفوا فضلي وإمامتي من كتاب الله وسنة نبيه لا من غيرهما

2 – Speech of Amir-ul-Momineen^{-asws} about the innovations of Abu Bakr and Umar and Usman

Then he^{-asws} turned his face towards the people of his^{-asws} Household and his^{-asws} Shiites and said: 'By Allah^{-azwj}, the leaders before me^{-asws} performed great matters in which they opposed the Messenger of Allah^{-saww} deliberately. If I^{-asws} were to get the people to leave these and convert these back to what they used to be in the era of the Messenger of Allah^{-saww}, my army would disperse from me^{-asws} to the extent that there will not remain in my soldiers anyone apart from myself^{-asws} and a few from my^{-asws} Shiites who have recognised my^{-asws} status and my^{-asws} Imamate (Divine Authority) from the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}, not from other than these two.

أرأيتم لو أمرت بمقام إبراهيم عليه السلام فرددته إلى المكان الذي وضعه فيه رسول الله صلى الله عليه وآله، ورددت فذك إلى ورثة فاطمة عليها السلام، ورددت صاع رسول الله صلى الله عليه وآله ومدته إلى ما كان، وأمضيت قطائع أقطعها رسول الله صلى الله عليه وآله لأهلها ورددت دار جعفر بن أبي طالب إلى ورثته وهدمتها من المسجد، ورددت قضايا من قضى من كان قبلي بجور، ورددت ما قسم من أرض خيبر، ومحوت ديوان الأعطية وأعطيت كما كان يعطي رسول الله (ص). (صلى الله عليه وآله ولم أجعله دولة بين الأغنياء، وسببت ذراري بني تغلب، وأمرت الناس أن لا

² Traditions

يجمعوا في شهر رمضان إلا في فريضة، لنادى بعض الناس من أهل العسكر - ممن يقاتل معي -: (يا أهل الإسلام) وقالوا: (غيرت سنة عمر، نهيتنا أن نصلي في شهر رمضان تطوعا) حتى خفت أن يثوروا في ناحية عسكري.

Do you all see that if I-asws ordered to have the Maqaam-e-Ibrahim-as returned back to the place where the Messenger of Allah-saww had placed it before (after conquering Mecca), and returned the Fadak to the inheritors of (Syeda) Fatima-asws, and returned to the 'Sa'a' of the Messenger of Allah-saww and his-saww 'Mudd' to what it was, and cut-off (the benefits) from those that the Messenger of Allah-saww had cut-it off from, and return the house of Ja'far-as Bin Abu Talib-as to his-as inheritors while removing it from the Masjid³, and reject the judgements for the ones who were judged unfairly, and return what was wrongly taken the land of Khyber, and erase the register of gifts and gift it in accordance with what was gifted by the Messenger of Allah-saww.

And I-asws do not make it to be between the rich, and captivate the children of the Clan of Taghlab, and order the people to not gather in the Month of Ramadhan except for the obligatory Prayers⁴, some of the people from the army – from those that fought alongside me-asws - will call out, 'O people of Islam, he-asws has altered the Sunnah of Umar and is preventing us from 'voluntary' Praying in the Month of Ramadhan' to the extent that I-asws fear that there will be a revolt in my-asws army.

بؤسي لما لقيت من هذه الأمة بعد نبيها من الفرقة وطاعة أئمة الضلال والدعاة إلى النار. ولم أعط سهم ذوي القربى منهم إلا لمن أمر الله بإعطائه الذين قال الله: (إن كنتم آمنتم بالله وما أنزلنا على عبدنا يوم الفرقان يوم التقى الجمعان)، فنحن الذين عنى الله بذوي القربى واليتامى والمساكين وابن السبيل، كل هؤلاء منا خاصة لأنه لم يجعل لنا في سهم الصدقة نصيبا وأكرم الله نبيه صلى الله عليه وآله وأكرمنا أن يطعمنا أوساخ أيدي الناس.

I-asws am at despair (feeling sad) from what had been met by this community after its Prophet-saww from its sects and its obedience to the imams (leaders) of misguidance and the callers to the Fire. And I-asws will not give to those near relatives from among them except for the ones whom Allah-azwj has Ordered to be given for whom He-azwj has Said “[8:41] **if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things**”, for we-asws are the ones whom Allah-azwj has Meant by 'the near relatives and the orphans and the poor and the travellers', all those are for us-asws exclusively, because He-azwj has not Made for us-asws a share in the charity, and Allah-azwj has Honoured His-azwj Prophet-saww and Honoured us-asws by not Feeding us-asws from the dirt of the hands of the people'.⁵

HADEETH 19

(19) أحاديث عن فتنة أبي بكر وعمر

³ As it was forcefully including in the Masjid by the first Caliph.

⁴ Imam-asws is referring to bidah of the Taraweeh which Umar ibn Khittab started, so Imam-asws is saying do not get together in the Masjid except for the five obligatory prayers, i.e., not for the Taraweeh to which Muslims got very used when this Bidah was started by the 2nd Muslim Caliph, Umar ibn Khittab.

⁵ Zikaat which is referred as a dirt of the hands of people.

NARRATIONS ABOUT THE 'FITNA' OF ABU BAKR AND UMAR

أبان عن سليم قال: شهدت أبا ذر مرض مرضا على عهد عمر في إمارته، فدخل عليه عمر يعوده وعنده أمير المؤمنين عليه السلام وسلمان والمقداد، وقد أوصى أبو ذر إلى علي عليه السلام وكتب وأشهد.

Aban from Sulaym, who said, 'I saw Abu Dharr^{ra} when he^{ra} was ill during the era of Umar, at his^{ra} house. Umar came up to him^{ra} and in his^{ra} presence were Amir-ul-Momineen^{asws}, and Salman^{ra}, and Al-Miqdad^{ra}, and Abu Dharr^{ra} had made a bequest to Ali^{asws} and it was written and witnessed.

فلما خرج عمر قال رجل من أهل أبي ذر من بني عمه بني غفار: ما منعك أن توصي إلى أمير المؤمنين عمر؟ قال: قد أوصيت إلى أمير المؤمنين حقا حقا. أمرنا رسول الله صلى الله عليه وآله ونحن أربعون رجلا من العرب وأربعون رجلا من العجم، فسلمنا على علي عليه السلام بإمرة المؤمنين، فينا هذا القائم الذي سميت به (أمير المؤمنين). ولا أحد من العرب ولا من الموالي العجم راجع رسول الله صلى الله عليه وآله إلا هذا وصويحبه الذي استخلفه، فإنهما قالوا: (أحق من الله ورسوله)؟ فغضب رسول الله صلى الله عليه وآله وقال: اللهم نعم، حق من الله ورسوله، أمرني الله بذلك فأمرتكم به.

When Umar went out, a man from the people of Abu Dharr^{ra} from the sons of his^{ra} uncle of the Clan of Ghaffar said, 'What prevented you^{ra} from bequeathing it to the 'Amir-ul-Momineen' Umar?' He^{ra} said: 'I^{ra} have bequeathed to the truly true Amir-ul-Momineen^{asws}. The Messenger of Allah^{saww} had ordered us, and we were forty men from the Arabs and forty men from the non-Arabs. So we greeted to Ali^{asws} as 'Amir-ul-Momineen'. Amongst us was this one whom you have referred to as 'Amir-ul-Momineen'. And there was none from the Arabs or from the friends of the non-Arabs who rebuked the Messenger of Allah^{saww} except for this one and his companion who made him to be the Caliph.

So, the two of them said, 'Is this the truth from Allah^{azwj} and His^{azwj} Messenger^{saww}?' So, the Messenger of Allah^{saww} got angry and said: 'Our Allah^{azwj}, yes, it is the truth from Allah^{azwj} and His^{azwj} Messenger. Allah^{azwj} Ordered me^{saww} for that and I^{asws} have ordered you all for it'.

قال سليم: فقلت: يا أبا الحسن وأنت يا سلمان وأنت يا مقداد، أتقولون كما قال أبو ذر؟ قالوا: نعم، صدق. قلت: أربعة عدول، ولو لم يحدثني غير واحد ما شككت في صدقه ولكن أريعتكم أشد لنفسي وبصيرتي. قلت: أصلحك الله، أنتمون الثمانين من العرب والموالي؟ فسامهم سلمان رجلا رجلا. فقال علي عليه السلام وأبو ذر والمقداد: (صدق سلمان) رحمة الله ومغفرته عليه وعليهم.

Sulaym narrated that 'I said, 'O Abu Al-Hassan^{asws}, and you O Salman^{ra}, and you O Miqdad^{ra}, are you all saying what Abu Dharr^{ra} has said?' They said, 'Yes, it is true'. I said, 'There are four just ones, and had only one of them narrated to me I would not have doubted its truth, but the four of you have strengthened myself and my vision. May Allah^{azwj} Keep you well, can you name these eighty from the Arabs and the friends?' Salman^{ra} named them man by man. Ali^{asws} and Abu Dharr^{ra} and Al-Miqdad^{ra} said: 'Salman^{ra} has spoken the truth, may Allah^{azwj} have Mercy upon him and upon them'.

فكان ممن سمى: أبو بكر وعمر وأبو عبيدة ومعاذ وسالم والخمسة من أصحاب الشورى، وعمار بن ياسر وسعد بن عباد والباقي من أصحاب العقبة وأبي بن كعب وأبو ذر والمقداد، وبقيتهم وأعظمهم من أهل بدر وأعظمهم من الأنصار، فيهم أبو الهيثم بن التيهان وخالد بن زيد أبو أيوب وأسيد بن حضير وبشير بن سعيد.

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

قال سليم: فأظن أني قد لقيت عامتهم فسألتهم وخلوت بهم رجلا رجلا، فمنهم من سكت عني فلم يجبني بشيء وكنمني، ومنهم من حدثني ثم قال: أصابتنا فتنة أخذت بقلوبنا وأسماعنا وأبصارنا وذلك لما ادعى أبو بكر أنه سمع رسول الله صلى الله عليه وآله يقول بعد ذلك: (إنا أهل بيت أكرمنا الله واختار لنا الآخرة على الدنيا وإن الله أبى أن يجمع لنا أهل البيت النبوة والخلافة).

Sulaym said, 'I think I did meet most of them, so I questioned them and was alone with them man by man. From them were those who remained silent from me and did not answer me anything and concealed from me, and from them were one who narrated to me and said, 'We were afflicted by 'Fitna' which grabbed our hearts, and our ears, and our eyes, and that was when Abu Bakr claimed that he heard from the Messenger of Allah^{saww} say after that: 'Allah^{azwj} has Honoured us^{asws}, the People^{asws} of the Household and Chosen for us^{asws} the Hereafter instead of the world, and that Allah^{azwj} has Refused to gather for us^{asws} the People^{asws} of the Household, the Prophet-hood and the Caliphate together'.

فاحتج بذلك أبو بكر على علي عليه السلام حين جيئ به للبيعة، وصدقه وشهد له أربعة كانوا عندنا خيارا غير متهمين: أبو عبيدة وسالم وعمر ومعاذ، وظننا أنهم قد صدقوا.

So, Abu Bakr used that as an argument against Ali^{asws} when he came to him^{asws} for the allegiance. This was ratified and testified by four who were considered to be good amongst us, not suspect – Abu Ubeyda, and Saalim, and Umar, and Ma'az, and we thought that they had spoken the truth.

الصحيفة الملعونة والمعاهدة في الكعبة

فلما بايع علي عليه السلام أخبرنا أن رسول الله صلى الله عليه وآله قال ما قاله، وأخبر أن هؤلاء الخمسة كتبوا بينهم كتابا تعاهدوا فيه وتعاقدوا في ظل الكعبة: (إن مات محمد أو قتل أن يتظاهروا علي عليه السلام فيزوروا عنه هذا الأمر)، واستشهد أربعة: سلمان وأبو ذر والمقداد والزيبر، وشهدوا بعد ما وجبت في أعناقنا لأبي بكر بيعته الملعونة الضالة. فعلمنا أن عليا عليه السلام لم يكن ليروي عن رسول الله صلى الله عليه وآله باطلا، وشهد له الأخيار من أصحاب محمد صلى الله عليه وآله.

The accursed agreement and the treaty in the Kaaba

When allegiance was taken from Ali^{asws} (by force) we were informed by Ali^{asws} that the Messenger of Allah^{saww} had said what he^{asws} had said, and we got the news that those five had written an agreement between them and committed themselves to it, and contracted it in the shadow of the Kaaba that, if Muhammad^{saww} were to pass away or be killed they would overpower Ali^{asws} and keep the matter (Caliphate) away from him^{asws}, and four of them testified to this (statement of Ali^{asws}) – Salman^{ra}, and Abu Dharr^{ra}, and Al-Miqdad^{ra} and Al-Zubayr.

And we realised (the Fitna), afterwards, when Abu Bakr's accused and erroneous allegiance was forced onto our necks. So, we came to know that Ali^{-asws} would never report from the Messenger of Allah^{-saww} any falsehood, and testified to him^{-asws} as being the best of the companions of Muhammad^{-saww}.

ندامة الصحابة لتقصيرهم في حق أمير المؤمنين عليه السلام

فقال جل من قال هذه المقالة: إنا تدبرنا الأمر بعد ذلك فذكرنا قول النبي صلى الله عليه وآله - ونحن نسمع -: (إن الله يحب أربعة من أصحابي وأمرني بحبهم وإن الجنة تشتاق إليهم). فقلنا: من هم يا رسول الله؟ فقال صلى الله عليه وآله: (أخي ووزير ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي علي بن أبي طالب، وسلمان الفارسي وأبو ذر والمقداد بن الأسود). وإنا نستغفر الله ونتوب إليه مما ركبناه ومما أتينا.

Remorse of the companions for neglecting the right of Amir-ul-Momineen^{-asws} (Taqseer of Amir-ul-Momineen^{-asws})

So, most of them said these words, 'We reconsidered the matter after that and we remembered the words of the Prophet^{-saww} – and we heard: 'Allah^{-azwj} Loves four of my^{-saww} companions and Ordered me^{-saww} for their love and that the Paradise is eagerly awaiting them'. So we said, 'Who are they, O Messenger of Allah^{-saww}?' He^{-saww} said: 'My^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and the Guardian of every believer after me^{-saww}, Ali^{-asws} bin Abu Talib^{-asws}, and Salman Al-Farsy^{-ra}, and Abu Dharr^{-ra}, and Al-Miqdad Bin Al-Aswad^{-ra}'. And we seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj} from what we have done and come up with.

وقد سمعنا رسول الله صلى الله عليه وآله يقول قولاً لم نعلم تأويله ومعناه إلا خيراً. قال صلى الله عليه وآله: ليردن علي الحوض أقوام ممن صحبني ومن أهل المكانة مني والمنزلة عندي، حتى إذا وقفوا على مراتبهم ورأوني اختلسوا دوني وأخذ بهم ذات الشمال. فأقول: يا رب، أصحابي أصحابي فيقال لي: إنك لا تدري ما أحدثوا بعدك، إنهم لم يزالوا مرتدين على أذبارهم القهقري منذ فارقتهم.

And we have heard from the Messenger of Allah^{-saww} saying certain words that we do not understand its explanation except as good. He^{-saww} said: 'A group of my^{-saww} companions will come to me^{-saww} at the Fountain, and they will be those who had status with me^{-saww} and a position, until they will pause in accordance with their ranks, and they will see me^{-saww} and come nearer to me^{-saww}. They will be grabbed and sent to the left. I^{-saww} will say: 'O Lord^{-azwj}, my^{-saww} companions, my^{-saww} companions! It will be said to me^{-saww}: 'You^{-saww} don't know what they have done after you^{-saww}. They did not cease to be apostates, turning on their backs, going backwards since you^{-saww} separated from them'.

ولعمرنا، لو أنا - حين قبض رسول الله صلى الله عليه وآله - سلمنا الأمر إلى علي عليه السلام وأطعناه وتابعتناه وبيعناه لرشدنا واهتدينا ووقفنا، ولكن الله قضى الاختلاف والفرقة والبلاء، فلا بد من أن يكون ما علم الله وقضى وقدر.

And as for our affairs, had we – since the passing away of the Messenger of Allah^{-saww} – submitted our affairs to Ali^{-asws} and obeyed him^{-asws}, and followed him^{-asws}, and paid allegiance to him^{-asws}, he^{-asws} would keep us on the right path, and guided us, and made us to be successful,

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

HADEETH 20

(20) أصحاب الصحيفة وأصحاب العقبة

COMPANIONS OF THE AGREEMENT AND THE COMPANIONS OF AL-UQBA

سليم بن قيس قال: شهدت أبا ذر بالربذة حين سيره عثمان وأوصى إلى علي عليه السلام في أهله وماله، فقال له قائل: لو كنت أوصيت إلى أمير المؤمنين عثمان. فقال: قد أوصيت إلى أمير المؤمنين حقا أمير المؤمنين علي بن أبي طالب عليه السلام، سلمنا عليه بإمرة المؤمنين على عهد رسول الله صلى الله عليه وآله بأمر الله. قال لنا: (سلموا على أخي ووزيري ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي بإمرة المؤمنين، فإنه زر الأرض الذي تسكن إليه ولو فقدتموه أنكروتم الأرض وأهلها).

Sulaym Bin Qays said, 'I saw Abu Dharr^{ra} at Al-Rabza when Usman exiled him^{ra}, and he^{ra} bequeathed to Ali^{asws} with regards to his^{ra} family and his^{ra} belongings. Someone said to him, 'If only you had bequeathed to Amir-ul-Momineen Usman'. He^{ra} said, 'I^{ra} have bequeathed to the Amir-ul-Momineen^{asws} who is the true Amir-ul-Momineen, Ali^{asws} Bin Abu Talib^{asws}. We had greeted him^{asws} as Amir-ul-Momineen in the era of the Messenger of Allah^{saww} by the Order of Allah^{azwj}. He^{saww} said to us: 'Greet my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} Caliph in my^{saww} community, and my^{saww} guardian of every believer after me^{saww}, as Amir-ul-Momineen, for he^{asws} is reason by which the earth is in a tranquil state, if you were to lose him^{asws} the earth would refuse to carry its inhabitants.

فرأيت عجل هذه الأمة وسامريها راجعا رسول الله صلى الله عليه وآله ثم قال: حق من الله ورسوله؟ فغضب رسول الله صلى الله عليه وآله ثم قال: (حق من الله ورسوله، أمرني الله بذلك). فلما سلمنا عليه أقبلنا على أصحابهما معاذ وسالم وأبي عبيدة - حين خرجا من بيت علي عليه السلام من بعد ما سلمنا عليه - فقالا لهم: ما بال هذا الرجل، ما زال يرفع خسيصة ابن عمه وقال أحدهما: إنه ليحسن أمر ابن عمه وقال الجميع: ما لنا عنده خير ما بقي علي

So, I saw the calf of this community and its Samiri rebuking the Messenger of Allah^{saww} saying, 'Is this truth from Allah^{azwj} and His^{azwj} Messenger^{saww}?' So the Messenger of Allah^{saww} got angered by it and said: 'It is truth from Allah^{azwj} and His^{azwj} Messenger^{saww}. Allah^{azwj} Ordered me^{saww} for that'. When we had greeted him^{asws}, the two of them went to their companions Ma'az, and Saalim, and Abu Ubeyda – when they came out of the House of Ali^{asws} after having greeted him^{asws} – so the two of them said to them, 'What is it with this man^{saww}, he^{saww} does not cease to elevate his^{asws} cousin^{asws}'. And one of them said, 'He^{saww} always makes good the affair of his^{saww} cousin^{asws}'. And all of them said, 'There is no good for us if Ali^{asws} remains (Amir-ul-Momineen)'.

قال: فقلت: يا أبا ذر، هذا التسليم بعد حجة الوداع أو قبلها؟ فقال: أما التسليم الأولى فقبل حجة الوداع، وأما التسليم الأخرى فبعد حجة الوداع. قلت: فمعاقدة هؤلاء الخمسة متى كانت؟ قال: في حجة الوداع.

Sulaym said, 'I said, 'O Abu Dharr^{ra}, was this greeting before or after the Farewell Pilgrimage?' He^{ra} said, 'As for the first greeting, it was before the Farewell

Pilgrimage, and as for the other one, it was after the Farewell Pilgrimage'. I said, 'When was the contract of those five made?' He^{ra} said, 'During the Farewell Pilgrimage'.

قلت: أخبرني - أصلحك الله عن الاثني عشر أصحاب العقبة المتلثمين الذين أرادوا أن ينفروا برسول الله صلى الله عليه وآله الناقة، ومتى كان ذلك؟ قال: بغدير خم مقبل رسول الله صلى الله عليه وآله من حجة الوداع. قلت: أصلحك الله، تعرفهم؟ قال: أي والله، كلهم. قلت: من أين تعرفهم وقد أسرهم رسول الله صلى الله عليه وآله إلى حذيفة؟ قال: عمار بن ياسر كان قائدا وحذيفة كان سائقا، فأمر حذيفة بالكتمان ولم يأمر بذلك عمارا. قلت: تسميهم لي؟ قال: خمسة أصحاب الصحيفة، وخمسة أصحاب الشورى وعمرو بن العاص ومعاوية.

I said, 'May Allah^{azwj} Keep you well, inform me about the twelve (12) companions of Al-Uqba, who had covered their faces and intended to frighten the camel of the Messenger of Allah^{saww}, when did that happen?' He^{ra} said, 'At Ghadeer Khumm, when the Messenger of Allah^{saww} was returning from the Farewell Pilgrimage'. I said, 'May Allah^{azwj} Keep you well, do you know them?' He^{ra} said, 'Yes, by Allah^{azwj}, all of them'. I said, 'From where did you^{ra} come to know them and the Messenger of Allah^{saww} had told Huzayfa to keep it a secret?' He^{ra} said, 'Ammar Bin Yaasar was the guide and Huzayfa was the usher, so Huzayfa was ordered for concealment, but that was not the order to Ammar'. I said, 'Can you name them for me?' He^{ra} said, 'Five (5) companions of the agreement, and five (5) companions of the consultative council, and Amr Bin Al-Aas and Muowiya'.

عمار وحذيفة في فتنة السقيفة

قلت: أصلحك الله، كيف تردد عمار وحذيفة في أمرهم بعد رسول الله صلى الله عليه وآله حين رأيهم؟ قال: إنهم أظهروا التوبة والندامة بعد ذلك، وادعى عجلهم منزلة وشهد لهم سامريهم والثلاثة معهم بأنهم سمعوا رسول الله صلى الله عليه وآله يقول ذلك، فقالوا: لعل هذا أمر حدث بعد الأول، فشكا فيمن شك منهم إلا أنهما تابا وعرفا وسلموا.

Ammar and Huzayfa during the 'Fitna' of Al-Saqifa

I said, 'May Allah^{azwj} Keep you well, how come Ammar and Huzayfa hesitated in their affairs after the Messenger of Allah^{saww}, when they had both seen them (companions of Al-Uqba)?' He^{ra} said, 'They had both apparently repented, and were remorseful after that. Their calf had made a claim for status and their Samiri had testified to them, and three (people) were with them, that they had heard the Messenger of Allah^{saww} saying that. So they said, 'Perhaps this matter happened after the first one. So they doubted with the doubters, except that these two repented and understood, and were safe'.

قال سليمان بن قيس: فلقبت عمارا في خلافة عثمان بعد ما مات أبو ذر، فأخبرته بما قال أبو ذر. فقال: صدق أخي أبو ذر، إنه لأبر وأصدق من أن يحدث عن عمار بما لا يسمع منه. فقلت: أصلحك الله، بما تصدق أبا ذر؟ قال: أشهد لقد سمعت رسول الله صلى الله عليه وآله يقول: (ما أظلت الخضراء ولا أقلت الغبراء على ذي لهجة أصدق من أبي ذر ولا أبر). قلت: يا نبي الله، ولا أهل بيتك؟ قال: إنما أعني غيرهم من الناس.

Sulaym Bin Qays said, 'I met Ammar during the Caliphate of Usman after Abu Dharr^{ra} had passed away and informed him of what Abu Dharr^{ra} had said. He said, 'My brother Abu Dharr^{ra} spoke the truth. He^{ra} is more righteous and truthful than to narrate from Ammar what he^{ra} had not heard from him'. I said, 'May Allah^{azwj} Keep you well, you are ratifying Abu Dharr^{ra}? He said, 'I hereby testify that I have heard the Messenger of Allah^{saww} say: 'The sky has not cast a shadow, nor has the dust

(ground) carried anyone who is more truthful in his words than Abu Dharr^{ra}, nor anyone more righteous'. So I (Ammar) said, 'O Prophet^{saww} of Allah^{azwj}, not even the People^{asws} of your^{saww} Household?' He^{saww} said: 'What I^{saww} mean is apart from them^{asws}, from the (other) people'.

ثم لقيت حذيفة بالمداين - رحلت إليه من الكوفة - فذكرت له ما قال أبو ذر. فقال: سبحان الله، أبو ذر أصدق وأبر من أن يحدث عن رسول الله صلى الله عليه وآله بغير ما قال.

Then I met Huzayfa at Mada'in – I travelled to him from Al-Kufa – so I mentioned to him what Abu Dharr^{ra} had said. He said, 'Glory be to Allah^{azwj}, Abu Dharr^{ra} is more truthful and righteous than to narrate something from the Messenger of Allah^{saww} than anyone else'.

HADITH 21

(21) شدة حب رسول الله (ص) للإمامين الحسنين عليهما السلام

INTENSE LOVE OF THE RASOOL ALLAH^{saww} FOR THE TWO IMAMS AL-HASANAYN MAY PEACE BE UPON THEM BOTH

استسقى رسول الله صلى الله عليه وآله

أبان عن سليم قال: حدثني علي بن أبي طالب صلوات الله عليه وسلمان وأبو ذر والمقداد، وحدث أبو الحجاج داود بن أبي عوف العوفي يروي عن أبي سعيد الخدري قال: دخل رسول الله صلى الله عليه وآله على ابنته فاطمة عليها السلام وهي توفد تحت قدر لها تطبخ طعاماً لأهلها، وعلي عليه السلام في ناحية البيت نائم والحسن والحسين عليهما السلام نائمان إلى جنبه.

The Rasool Allah^{saww} is asked for a drink

Abaan from Sulaym who said (it has been) narrated to me from Ali^{asws} Bin Abu Talib^{asws}, and Salman^{ra}, and Abu Dharr^{ra} and Al-Miqdad^{ra}, and narrated by Abu Al-Hajaaf Dawood Bin Abu Awf Al-Awfy (from another chain) being reported from Abu Saeed Al-Khuzry who said, 'The Rasool Allah^{saww} came up to his^{saww} daughter (Syeda) Fatima^{asws}, while she^{asws} was seated, igniting a fire under her^{asws} saucepan in order to cook a((meal for)) her^{asws} Family^{asws}, and Ali^{asws} was sleeping in an area of the house with Al-Hassan^{asws} and Al-Husayn^{asws} sleeping besides him^{asws}.

فقد رسول الله صلى الله عليه وآله مع ابنته يحدثها وهي توفد تحت قدرها ليس لها خادم، إذ استيقظ الحسن عليه السلام فأقبل على رسول الله صلى الله عليه وآله فقال: (يا أبت، اسقني). فأخذ رسول الله صلى الله عليه وآله ثم قام إلى لقحة كانت، فاحتلبها بيده، ثم جاء بالعلبة - وعلى اللبن رغوة - ليناوله الحسن عليه السلام.

So the Rasool Allah^{saww} sat down next to his^{saww} daughter and she^{asws} was igniting the fire under her^{asws} saucepan, not having a servant for her^{asws}, when Al-Hassan^{asws} woke up. He^{asws} came up to the Rasool Allah^{saww} and said: 'O father^{saww}, quench my^{asws} thirst'. So the Rasool Allah^{saww} took him^{asws} and went to the goat, milked it and came with its milk – and on the milk was some froth – Al-Hassan^{asws} started drinking it.

فاستيقظ الحسين عليه السلام فقال: (يا أبت اسقني). فقال النبي صلى الله عليه وآله: يا بني، أخوك، وهو أكبر منك وقد استسقاني قبلك. فقال الحسين عليه السلام: (اسقني قبله) فجعل رسول الله صلى الله عليه وآله يرقبه ويلين له ويطلب إليه أن يدع أخاه يشرب قبله، والحسين عليه السلام يأبى.

Al-Husayn-asws woke up and said, 'O father-saww, quench my-asws thirst'. The Prophet-saww said: 'O my-saww son-asws, your-asws brother-asws, and he-asws is older than you, has asked me-saww to quench his-asws, before you-asws did'. Al-Husayn-asws said: 'Quench my-asws thirst before his-asws'. The Rasool Allah-saww tried to appease him-asws to let his-asws brother drink before him-asws, and Al-Husayn-asws would not agree.

فقال فاطمة عليها السلام: يا أبت، كأن الحسن أحب إليك من الحسين؟ قال صلى الله عليه وآله: ما هو بأحبهما إلي وإنهما عندي لسواء، غير أن الحسن استسقاني أول مرة، وإني وإياك وإياهما وهذا الراقد في الجنة لفي منزل واحد ودرجة واحدة. قال: وعلي عليه السلام نائم لا يدري بشيء من ذلك.

(Syeda) Fatima-asws said: 'O father-saww, it is as if Al-Hassan-asws is more beloved to you-saww than Al-Husayn-asws?' He-saww said: 'It's not like that, I-saww love them-asws both, and both of them-asws are equal to me-saww, it's just that Al-Hassan-asws asked to be quenched first, and I-saww, and you-asws, and these two-asws, and this, the one-asws lying on the bed (Al-Raaqid) will be in the Paradise at one place and of one (same) status'. (Sulaym) said, 'And Ali-asws was sleeping, uninvolved of anything from that'.

على منكب رسول الله صلى الله عليه وآله

قال: ومر بهما رسول الله صلى الله عليه وآله ذات يوم وهما يلعبان، فأخذهما رسول الله صلى الله عليه وآله فاحتملها ووضع كل واحد منهما على عاتقه. فاستقبله رجل فقال: نعم الراحلة أنت فقال رسول الله صلى الله عليه وآله: ونعم الراكبان هما إن هذين الغلامين ريجانتاي من الدنيا.

Upon the shoulders of the Rasool Allah-saww

(Sulaym) said, 'One day the Rasool Allah-saww passed by the two of them-asws whilst they-asws were both playing. So, the Rasool Allah-saww grabbed both of them-asws and carried them both-asws and placed each one of them-asws upon his-saww shoulders. A man said, 'You-saww are a blessed ride'. So, the Rasool Allah-saww said: 'And blessed are the two riders, both of these boys-asws are my-saww two flowers in the world'.

اصطرها عند رسول الله صلى الله عليه وآله

قال: فلما أتى بهما منزل فاطمة عليها السلام قال: (اصطرها). فأقبلا يصطرعان، فجعل رسول الله صلى الله عليه وآله يقول: (هي يا حسن) فقالت فاطمة عليها السلام: يا رسول الله، أتقول (هي يا حسن) وهو أكبر منه؟ فقال رسول الله صلى الله عليه وآله: هذا جبرئيل يقول: (هي يا حسين). فصرع الحسين الحسن

Wrestling in the presence of the Rasool Allah-saww

(Sulaym) said, 'When the Rasool Allah-saww came to both of them-asws at the House of (Syeda) Fatima-asws, he-saww said: 'Wrestle!' the two of them-asws started showing their strength in wrestling. The Rasool Allah-saww went on (to encourage) and said: 'Hayya O Hassan-asws!' So (Syeda) Fatima-asws said: 'O Rasool Allah-saww, you-saww are saying, 'Hayya O Hassan-asws, when he-asws is older than him-asws?' So, the Rasool

Allah^{-saww} said: 'This is Jibraeel here saying: 'Hayya O Husayn^{-asws}!' Al-Husayn^{-asws} wrestled Al-Hassan^{-asws}'.

الرسول صلى الله عليه وآله يخاطبهما بالإمامة

قال: ونظر رسول الله صلى الله عليه وآله إليهما يوماً وقد أقبلتا، فقال: هذان والله سيديا شباب أهل الجنة وأبوهما خير منهما. إن خير الناس عندي وأحبهم إلي وأكرمهم علي أبوكما ثم أمكما، وليس عند الله أحد أفضل مني وأخي ووزيري وخليفتي في أمتي وولي كل مؤمن بعدي علي بن أبي طالب.

The Rasool Allah^{-saww} addressed them^{-asws} both as Imams^{-asws}

(Sulaym) said, 'And the Rasool Allah^{-saww} looked at them^{-asws} both, one day when they^{-asws} had come, so he^{-saww} said: 'By Allah^{-azwj}, these two^{-asws} are the Chiefs of the youths of the Paradise, and their^{-asws} father^{-asws} is better than both of them^{-asws}. They^{-asws} are the best of the people to me^{-saww}, and the most beloved to me^{-saww}, and the most prestigious is their^{-asws} father^{-asws}, then the mother^{-asws} of the both of them, and there isn't anyone with Allah^{-azwj} who is more preferable than myself^{-saww}, and my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} Caliph in my^{-saww} community, and the guardian of every believer after me^{-saww}, Ali^{-asws} Bin Abu Talib^{-asws}.

ألا إن أخي وخليلي ووزيري وصفيي وخليفتي من بعدي وولي كل مؤمن ومؤمنة بعدي علي بن أبي طالب، فإذا هلك فابني الحسن من بعده، فإذا هلك فابني الحسين من بعده ثم الأئمة التسعة من عقب الحسين.

Nay! My^{-saww} brother, and my^{-saww} friend, and my^{-saww} Vizier, and one^{-asws} who has my^{-saww} Qualities, and my^{-saww} Caliph from after me^{-saww}, and the guardian of every 'Momin' (believing man) and 'Momina' (believing woman) after me^{-saww}, is Ali^{-asws} Bin Abu Talib^{-asws}. So, he has perished, the one who does not accept Al-Hassan^{-asws} from after him^{-asws}. So, he has perished, the one who does not accept Al-Husayn^{-asws} from after him^{-asws}, then the nine Imams^{-asws} from the descendants of Al-Husayn^{-asws}.

هم الهداة المهتدون، هم مع الحق والحق معهم، لا يفارقونه ولا يفارقهم إلى يوم القيامة. هم زر الأرض الذين تسكن إليهم الأرض، وهم حبل الله المتين، وهم عروة الله الوثقى التي لا انفصام لها، وهم حجج الله في أرضه وشهداءه على خلقه وخزنة علمه ومعادن حكمته. وهم بمنزلة سفينة نوح، من ركبها نجا ومن تركها غرق، وهم بمنزلة باب حطة في بني إسرائيل، من دخله كان مؤمناً ومن خرج منه كان كافراً. فرض الله في الكتاب طاعتهم وأمر فيه بولايتهم، من أطاعهم أطاع الله ومن عصاهم عصى الله.

They^{-asws} are the guides of those who want to be rightly guided, they^{-asws} are with the 'Haq' (truth) and the 'Haq' (truth) is with them^{-asws}; neither will it separate from them^{-asws} nor will they separate from it up to the Day of Judgement. They^{-asws} are the (Divine) Axis of the earth due to which the earth is in a tranquil state, and they^{-asws} are the strong Rope of Allah^{-azwj}, and they^{-asws} are the firmest Handle of Allah^{-azwj} which will never break, and they^{-asws} are the Proofs of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} witnesses over His^{-azwj} creatures, and the treasurers of His^{-azwj} Knowledge, and the mines of His^{-azwj} Wisdom. And they^{-asws} are of the status of the Ark of Noah^{-as}, the one who sails in it will be saved, and the one who leaves it will drown. And they^{-asws} are of the status of the Door of Servitude (Hitta) of the Children of Israel, the one who enters it is a believer, and the one who exits from it is an infidel. Allah^{-azwj} has Obligated the obedience to them^{-asws} in His^{-azwj} Book, and Ordered for their^{-asws} 'Wilayah' (master ship) in it. The one who obeys them^{-asws} has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws} has disobeyed Allah^{-azwj}.

الحسين عليه السلام يعلو ظهر رسول الله صلى الله عليه وآله في السجدة

قال: وكان الحسين عليه السلام يجيئ إلى رسول الله صلى الله عليه وآله وهو ساجد، فيتخطى الصفوف حتى يأتي النبي صلى الله عليه وآله فيركب ظهره، فيقوم رسول الله صلى الله عليه وآله وقد وضع يده على ظهر الحسين عليه السلام ويده الأخرى على ركبته حتى يفرغ من صلاته.

Al-Husayn^{-asws} ascends upon the back of the Rasool Allah^{-saww} during the Prostration

(Sulaym) said, 'And Al-Husayn^{-asws} came to the Rasool Allah^{-saww} whilst he^{-saww} was in Prostration. So he^{-asws} surpassed all the rows until he^{-asws} came up to the Prophet^{-saww} and ascended upon his^{-saww} back. So the Rasool Allah^{-saww} arose and he^{-saww} had placed one of his^{-saww} hand on Al-Husayn^{-asws}'s back (to hold him^{-asws}) and the other hand on his^{-asws} knee, until he^{-saww} was free from his^{-saww} Prayer'.

الحسن عليه السلام على عاتق رسول الله صلى الله عليه وآله في المنبر

وكان الحسن عليه السلام يأتيه وهو على المنبر يخطب، فيصعد إليه فيركب على عاتق النبي صلى الله عليه وآله ويدلي رجله على صدر النبي صلى الله عليه وآله حتى يرى بريق خلخاله، ورسول الله صلى الله عليه وآله يخطب، فيمسكه كذلك حتى يفرغ من خطبته.

Al-Hassan^{-asws} upon the shoulder of the Rasool Allah^{-saww} on the Pulpit

And Al-Hassan^{-asws} came up to him^{-saww} whilst he^{-saww} was preaching on the Pulpit. So, he^{-asws} climbed up to him^{-saww}, and (sat) upon the shoulder of the Prophet^{-saww} and dangled his^{-asws} legs on the chest of the Prophet^{-saww}, to the extent that the sparkles from his^{-asws} anklets could be seen, and the Rasool Allah^{-saww} continued preaching. So, he^{-saww} held him^{-asws} like that until he^{-saww} was free from his^{-saww} sermon.

HADITH 22

(22) * 1 * خطبة عمرو بن العاص في الشام ضد أمير المؤمنين عليه السلام

SERMON OF AMRO BIN AL-AAS IN SYRIA AGAINST AMIR-UL-MOMINEEN^{-asws}

أبان عن سليم قال: بلغ أمير المؤمنين عليه السلام أن عمرو بن العاص خطب الناس بالشام فقال: بعثني رسول الله صلى الله عليه وآله على جيشه فيه أبو بكر وعمر، فظننت أنه إنما بعثني لكرامتي عليه. فلما قدمت قلت: يا رسول الله، أي الناس أحب إليك؟ فقال: (عائشة). قلت: ومن الرجال؟ قال: (أبوها).

1 - Abaan from Sulaym who said, 'It reached Amir-ul-Momineen^{-asws} that Amro Bin Al-Aas preached to the people in Syria saying, 'The Rasool Allah^{-saww} sent me to his^{-saww} army in which were Abu Bakr and Umar, so I thought that he^{-saww} had not sent me but to honour them. When I went to him^{-saww}, I said, 'O Rasool Allah^{-saww}, who is the most beloved of the people to you^{-saww}?' He^{-saww} said, 'Ayesha'. I said, 'And who from the men?' He^{-saww} said, 'Her father'.

أيها الناس، وهذا علي يطعن على أبي بكر وعمر وعثمان، وقد سمعت رسول الله صلى الله عليه وآله يقول: (إن الله ضرب بالحق على لسان عمر وقلبه) وقال في عثمان: (إن الملائكة لتستحي من عثمان) وقد سمعت عليا وإلا فصمتا -

يعني أذنيه - يروي على عهد عمر: إن نبي الله نظر إلى أبي بكر وعمر مقبلين، فقال: (يا علي، هذان سيدا كهول أهل الجنة من الأولين والآخرين ما خلا النبيين منهم والمرسلين، ولا تحدثهما بذلك فيهلكا)

O you people! And this Ali-asws who is denouncing Abu Bakr and Umar and Usman, and I have heard the Rasool Allah-saww say that: 'Allah-azwj had Struck the heart and tongue of Umar with the truth', and he-saww said with regards to Usman that: 'The Angels are embarrassed by Usman'. And I have heard Ali-asws, and except for my silence' – meaning his deafness – 'narrated (to me) during the era of Umar that the Prophet-saww looked at Abu Bakr and Umar coming over, so he-saww said: 'O Ali-asws, These two are the Chiefs of the elderly inhabitants of Paradise, from the Former ones and the Later ones, except for the Prophets-as among them and the Messengers-as, and do not narrate that to both of them (Abu Bakr and Umar), until they pass away'.

* 2 * خطبة أمير المؤمنين عليه السلام في البصرة بتكذيب ابن العاص

فقام علي عليه السلام فقال: العجب لطغاة أهل الشام حيث يقبلون قول عمرو ويصدقونه وقد بلغ من حديثه وكذبه وقلة ورعه أن يكذب على رسول الله صلى الله عليه وآله، وقد لعنه سبعين لعنة ولعن صاحبه الذي يدعو إليه في غير موطن، وذلك أنه هجا رسول الله صلى الله عليه وآله بقصيدة سبعين بيتاً، فقال رسول الله صلى الله عليه وآله: (اللهم إني لا أقول الشعر ولا أحله، فلعنه أنت وملائكتك بكل بيت لعنة تترى على عقبه إلى يوم القيامة).

2 – Sermon of Amir-ul-Momineen-asws in Al-Basra in refutation of Ibn Al-Aas

Ali-asws arose and said: 'The strangeness of the tyrants of Syria for accepting the words of Amro and ratifying him, and it has reached from his narration, and his lies, and I-asws say that he is forging lies against the Rasool Allah-saww who has cursed him with seventy curses, and cursed his companion who called to him in another place, and that he had ridiculed the Rasool Allah-saww by poems in seventy verses. So, the Rasool Allah-saww said: 'Our Allah-azwj, I-saww do not speak poetry nor do I-saww consider it to be permissible, so, You-azwj and Your-azwj Angels, Send Curses for each of those verses (he fabricated) and upon his descendents up to the Day of Judgement.

ثم لما مات إبراهيم بن رسول الله صلى الله عليه وآله قام فقال: إن محمداً قد صار أبتر لا عقب له، وإني لأتأسنأ الناس له وأقولهم فيه سوء فأنزل الله فيه: (إن شأنك هو الأبتري)، يعني أبتر من الإيمان ومن كل خير.

Then, when Ibrahim-asws, the son-asws of the Rasool Allah-saww passed away, he stood up and said that, 'Muhammad-saww has become 'Abter' (tailless- without heir), there is no posterity to him-saww, and I establish the people against him-saww and say evil regarding him-saww. So, Allah-azwj Sent down regarding him [108:3] **Surely, your enemy is the one who shall be without posterity**, meaning cut-off from the faith and from every good'.

ما لقيت من هذه الأمة من كذابين ومنافقيها

لكأني بالقراء الضعفة المجتهدين قد رواوا حديثه وصدقوه فيه واحتجوا علينا أهل البيت بكذبه. إنا نقول: خير هذه الأمة أبو بكر وعمر؟ ولو شئت لسميت الثالث. والله ما أراد بقوله في عائشة وأبيها إلا رضا معاوية ولقد استرضاه بسخط الله. وأما حديثه الذي يزعم أنه سمعه مني، فلا والذي فلق الحبة وبرأ النسمة ليعلم أنه كذب علي يقينا وأن الله لم يسمعه مني سرا ولا جهرا.

What the community encountered from its liars and its hypocrites

But, weak preachers and the 'Mujtahids' have reported his Hadith and have ratified him with regards to it, and are using these to argue against us^{-asws} - the People^{-asws} of the Household with his lies. Have I^{-asws} said that Abu Bakr and Umar are the best ones of this community?' If I^{-asws} had done so I^{-asws} would have also named the third one. By Allah^{-azwj}, what are they intending by his words with regards to Ayesha and her father except to please Muawiya, and their pleasing him is (at the expense of the) annoying Allah^{-azwj}. But rather, the Hadith which they are alleging that he has heard from me^{-asws}, it is not so. By the One^{-azwj} Who Split the seed and Initiated plantation from it, he knows with conviction that he is lying about me^{-asws}, and that Allah^{-azwj} has never Heard it from me^{-asws}, neither secretly nor openly.

اللهم العن عمرا والعن معاوية بصددهما عن سبيك وكذبهما على كتابك ونبيك واستخفافهما بنبيك وكذبهما عليه وعلى.

Our Allah^{-azwj}! Curse Amro and Curse Muawiya for straying from Your^{-azwj} Way, and their lying against Your^{-azwj} Book, and Your^{-azwj} Prophet^{-saww}, and their contempt of him^{-saww} and lying against him^{-saww} and me^{-asws}.

* 3 * كيف جمع معاوية أهل الشام على الأخذ بثار عثمان

قال سليم: ثم دعا معاوية قراء أهل الشام وقضاتهم فأعطاهم الأموال وبثهم في نواحي الشام ومدائنهم، يروون الروايات الكاذبة ويضعون لهم الأصول الباطلة، ويخبرونهم بأن عليا عليه السلام قتل عثمان ويتبرأ من أبي بكر وعمر، وإن معاوية يطلب بدم عثمان ومعه أبان بن عثمان وولد عثمان، حتى استمالوا أهل الشام واجتمعت كلمتهم.

3 – How Muawiya gathered the people of Syria on taking the revenge for Usman

Sulaym said, 'Then Muawiya called the reciters of Syria and its judges. So, he gave them wealth and sent them in areas of Syria and its cities. They reported false reports and placed false principles for them. They informed them that Ali^{-asws} killed Usman and disassociates (Tabarra) from Abu Bakr and Umar⁶, and that Muawiya is seeking the blood (revenge) of Usman, and with him were Abaan Bin Usman, and the children of Usman, until they used the people of Syria and gathered them on their words.

ولم يزل معاوية على ذلك عشرين سنة، ذلك عمله في جميع أعماله حتى قدم عليه طعام الشام وأعوان الباطل المنزلون له بالطعام والشراب، يعطيهم الأموال ويقطعهم القطائع ويطعمهم الطعام والشراب، حتى نشأ عليه الصغير وهرم عليه الكبير وهاجر عليه الأعرابي، وترك أهل الشام لعن الشيطان وقالوا: لعن علي وقاتل عثمان. فاستقر على ذلك جهلة الأمة وأتباع أئمة الضلالة والدعاة إلى النار.

Muawiya did not cease doing that for twenty years. That was his deed amongst all his deeds until the oppressors of Syria came up to him, and he gave the agents of falsehood food and drinks, giving them the wealth and pieces of land and the food and the drink, to the extent that the young grew up, and the grown ones became elderly, and the Bedouins migrated to him. And the people of Syria left cursing Satan^{-la} and started cursing Ali^{-asws}, and they were saying, 'Curse be upon Ali^{-asws} the

⁶ Stays away from their traditions

murderer of Usman'. The ignorant ones of the community accepted that and followed the imams of misguidance who called them to the Fire.

فحسبنا الله ونعم الوكيل، ولو شاء الله لجمعهم على الهدى ولكن الله يفعل ما يشاء.

So, sufficient for us is Allah^{-azwj} and is the best Disposer, and had He^{-azwj} so Wished, He^{-azwj} would have Gathered them on the guidance, but Allah^{-azwj} Does whatsoever that He^{-azwj} so Desires.

HADITH 23

(23) الرسالة السرية من معاوية إلى زياد

THE SECRET MESSAGE FROM MUAWIYA TO ZIYAD

أبان عن سليم قال: كان لزياد بن سمية كاتب يتشيع وكان لي صديقا، فأقرأني كتابا كتبه معاوية إلى زياد جواب كتابه إليه:

Abaan from Sulaym who said, 'Ziyad Bin Samiya was a writer who was a Shiite and a friend of mine. He read out to me a letter that Muawiya had written to Ziyad in reply to his letter.

سيرة معاوية في قبائل العرب

أما بعد، فإنك كتبت إلي تسألني عن العرب، من أكرم منهم ومن أهين ومن أقرب ومن أبعد، ومن آمن منهم ومن أحذر؟ وأنا - يا أخي - أعلم الناس بالعرب.

Dealings of Muawiya with regards to the Arab tribes

Having said that, you had written to me asking me about the Arabs – whom to honour among them, and whom to humiliate, and whom to bring closer, and whom to keep away, and from whom to feel safe, and from whom to beware? And I – my brother – am the most knowledgeable one about the Arabs.

انظر إلى هذا الحي من اليمن، فأكرمهم في العلانية وأهينهم في الخلاء فإني كذلك أصنع بهم، أقرب مجالسهم وأريهم أنهم أئر عندي من غيرهم ويكون عطائي وفضلي على غيرهم سرا منهم لكثرة من يقاتلني منهم مع هذا الرجل.

Keep an eye on the tribes from Al-Yemen. So honour them in public, and humiliate them when you are alone with them, for that is what I do with them. I keep them close in the gatherings and they are seen as having more prestige with me than the others, and when it comes to conveying the gifts, I give preference to others, secretly from them, for a lot of them have fought against me along with this man Ali^{asws}.

وانظر (ربيعة بن نزار)، فأكرم أشرفهم وأهين عامتهم، فإن عامتهم تبع لأشرفهم وساداتهم.

And keep an eye on (the tribe of) Rabi'a Bin Nazaar. So honour their noteables and humiliate their ordinary ones and ask their general public to follow their important ones and their administrators.

وانظر إلى (مضر) فاضرب بعضها ببعض فإن فيهم غلظة وكبرا وأبهة ونخوة شديدة، وإنك إذا فعلت ذلك وضربت بعضهم ببعض كفاك بعضهم بعضا، ولا ترض بالقول منهم دون الفعل ولا بالظن دون اليقين.

And keep an eye on the (tribe of Muzar). Make some of them fight against the others. For among them are those with ruggedness, and arrogance, and pomp, and severe chivalry. And in you were to do that, and strike some of them against the others, some of them would suffice for you against the others, and do not be pleased with their words without actions, and do not go by good will without having proof.

سيرة معاوية في إهانة العجم والموالي

وانظر إلى الموالي ومن أسلم من الأعاجم، فخذهم بسنة عمر بن الخطاب فإن في ذلك خزيهم وذلهم، أن تتكح العرب فيهم ولا ينكحهم وأن ترثهم العرب ولا يرثوهم وأن تقصر بهم في عطائهم وأرزاقهم، وأن يقدموا في المغازي يصلحون الطريق ويقطعون الشجر، ولا يؤم أحد منهم العرب في صلاة ولا يتقدم أحد منهم في الصف الأول إذا حضرت العرب إلا أن يتموا الصف.

Dealings of Muawiyah regarding the non-Arabs and the slaves

And keep an eye on the slaves and those who have become Muslims from the non-Arabs, so deal with them by the way of Umar Bin Al-Khattab, for he with regards to that, disgraced them and humiliated them. Let the Arabs marry them (their women) and do not let them marry (Arab women), and that the Arabs should inherit from them but they cannot inherit from the Arabs, and be short in giving them their gifts and their sustenance, and let them go forward in the battles, and repair the roads, and cut the trees, and do not let any one of them lead the Arabs in the Prayer, nor let any of them be in the front row when the Arabs are present, except when it is required to complete the row.

ولا تول أحدا منهم ثغرا من ثغور المسلمين ولا مصرا من أمصارهم، ولا يلي أحد منهم قضاء المسلمين ولا أحكامهم فإن هذه سنة عمر فيهم وسيرته، جزاه الله عن أمة محمد وعن بني أمية خاصة أفضل الجزاء

Do not let any one of them rule any area from the areas of the Muslims, nor any city from their cities, and do not let any one of them be a judge upon the Muslims or make a decision for their regulations, for this is the way of Umar with regard to them and his dealing. May he be Rewarded by Allah^{-azwj}, and from the community of the Clan of Umayyia especially, the best of the Rewards.

كيف طمع معاوية في الخلافة وكيف نالها؟

فلعمري لولا ما صنع هو وصاحبه وقوتهما وصلابتهما في دين الله لكانا وجميع هذه الأمة لبني هاشم الموالى، ولتوارثوا الخلافة واحدا بعد واحد كما يتوارث أهل كسرى وقيصر، ولكن الله أخرجها بأيديهما من بني هاشم وصيرها إلى بني تيم بن مرة، ثم خرجت إلى بني عدي بن كعب، وليس في قريش حيان أقل وأذل منهما ولا أنذل، فأطمعانا فيها وكنا أحق منهما ومن عقبهما، لأن فينا الثروة والعز ونحن أقرب إلى رسول الله في الرحم منهما.

How was the greed of Muawiyah regarding the Caliphate and how he obtained it

By my life, had not him (Abu Bakr) and his companion (Umar) done what they did, with their strength and their solidity in the Religion of Allah^{-azwj}, we and the whole of

this community would have ended up being the slaves of the Clan of Hashim, and they would have inherited the Caliphate, one after the other like the inheriting of the people of Kosroe (Persia) and Caesar (Rome). But, Allah^{-azwj} took it out by their hands from the Clan of Hashim, and made it to come to the Clan of Taym Bin Murra (Abu Bakr's tribe), then Exited it to the Clan of Udayy Bin Ka'ab (Umar's tribe), and there was no tribe in the Qureish which was more abased, and more insignificant and more disgraceful than these two, nor any which was lower. So they tempted us into it, and we were more deserving of it than these two and the descendants of these two, because with us there is wealth and splendour, and we are nearer to the Rasool Allah^{-saww} than these two.

ثم نالها قبلنا صاحبنا عثمان بشورى ورضا من العامة بعد شورى ثلاثة أيام بين الستة، ونالها من نالها قبله بغير شورى. فلما قتل صاحبنا عثمان مظلوما نلناها به لأن من قتل مظلوما فقد جعل الله لوليه سلطانا

Then our companion Usman grabbed it by a 'Shura' (consultative council), and the satisfaction of the general public after three days of consultation between the six of them, although it was grabbed by the one it beforehand (Umar) without the consultation. So when our companion Usman was killed as an oppressed one, we grabbed it because when someone is killed as an oppressed one, Allah^{-azwj} has makes his inheritor to be guardian.

أمر معاوية باهانة الأعاجم

ولعمري يا أخي، لو أن عمر سن دية المولى نصف دية العربي لكان أقرب إلى التقوى، ولو وجدت السبيل إلى ذلك ورجوت أن تقبله العامة لفعلت ولكني قريب عهد بحرب فأتحوف فرقة الناس واختلافهم علي. وبحسبك ما سنه عمر فيهم فهو خزي لهم وذل. فإذا جاءك كتابي هذا فأذل العجم وأهنهم وأقصهم ولا تستعن بأحد منهم ولا تقض لهم حاجة.

The command of Muawiya of insulting the non-Arabs

By my life, o my brother, If Umar has enacted that the blood-money compensation of a slave is to be half of that of the Arab, it was closer to piety. If I could have found a way to that, I would have begged the common public to accept it, but I am close to the era of war, so I fear the sectarianism of the people and their opposition to me. And it should suffice for you, the way of Umar regarding them, for it is a disgrace for them and humiliation. So, when this letter gets to you, humiliate the non-Arabs, and insult them, distance them, and do not ask for any help from them, and do not fulfil any of their needs.

معاوية يستلحق زيادا بأبي سفيان

فوالله إنك لابن أبي سفيان خرجت من صلبه، وما تناسب عبيدا نسبا دون آدم وقد كنت حدثتني - وأنت يا أخي عندي صدوق -: أنك قرأت كتاب عمر إلى أبي موسى الأشعري بالبصرة وكنت يومئذ كاتبه وهو عامل بالبصرة وأنت أنذل الناس عنده، وأنت يومئذ ذليل النفس تحسب أنك مولى لتقيف، ولو كنت تعلم يومئذ يقينا - كيقينك اليوم - أنك ابن أبي سفيان لأعظمت نفسك وأنفت أن تكون كاتباً لدعي الأشعريين. وأنت تعلم ونحن يقينا أن أبا سفيان خرج معه جده أمية بن عبد شمس في بعض تجارته إلى الشام فمر بصفورية فاشترى قينا وابنه عبد الله وأن أبا سفيان كان يحذو حذو أمية عبد شمس.

Muawiya associates Ziyad with Abu Sufyan

By Allah^{-azwj}, you are a son of Abu Sufyan coming out from his loins, and what is more suitable as a lineage for Ubeyda apart from Adam^{-as} and you have narrated to me – and you, O my brother you are truthful in my eyes – that you had read a letter from Umar to Abu Musa Al-Ash'ary in Al-Basra, and in those days you were his writer and he was the office bearer in Al-Basra, and you were the lowest of the people in his eyes, and in those days you used to consider yourself humiliated, counting yourself as a slave of the Saqeef (a tribe). And had you known in those days with conviction – as you are convinced now – that you are a son of Abu Sufyan, you would have considered yourself to be among honourables, you would have disdained to be a writer at the beck at the call of the Ashariites. And you know, and we are convinced that Abu Sufyan went along with your grandfather Umayya Bin Abd Shams for some business to Syria, so he passed by Safuriyya. He bought a slave whose son was Abdullah, and that Abu Sufyan followed the footsteps of Umayya Abd Shams.

سيرة عمر في إهانة الأعاجم وسبب ذلك

وحدثني ابن أبي معيط أنك أخبرته: إنك قرأت كتاب عمر إلى أبي موسى الأشعري وبعث إليه بحبل طوله خمسة أشبار، وقال له: (أعرض من قبلك من أهل البصرة. فمن وجدته من الموالي ومن أسلم من الأعاجم قد بلغ خمسة أشبار، فاضرب عنقه) فشاورك أبو موسى في ذلك، فنهيته وأمرته أن يراجع عمر. فراجعته وذهبت أنت بالكتاب إلى عمر، وإنما صنعت ما صنعت تعصبا للموالي وأنت يومئذ تحسب أنك منهم وأنت ابن عبيد. فلم تزل بعمر حتى رددته عن رأيه وخوفته فرقة الناس فرجع. وقلت له: (ما يؤمنك - وقد عاديت أهل هذا البيت - أن يثوروا إلى علي فينهض بهم فيزيل ملكك)، فكف عن ذلك.

Dealings of Umar regarding the insult of the non-Arabs and the reason for that

Ibn Abu Maeet has narrated to me that you had informed him that you had read a letter of Umar to Abu Musa Al-Ash'ary having sent to him a rope which was of five spans in length saying to him, 'Present the people of Al-Basra in front of you. The ones from the slaves and those who have become Muslim from the non-Arabs who are of five spans in length, go to them and strike their necks'.

Abu Musa consulted with you regarding that, and you prevented it and ordered that he should refer back to Umar. So he referred back and sent you to Umar with a letter, but you had only done what you did for being prejudicial to the slaves (Shiites), and in those days you used to count yourself to be among them, but you were the son of Ubayd. You did not cease (arguing) with Umar until you repulsed him from his opinion and scared him of sectarianism within the people, so he turned back (on his decision), and you said to him, 'What will keep you secure – and you have enmity to the People^{-asws} of the Household – that there will be a revolt, and they will go to Ali^{-asws} taking to him^{-asws}, so your kingdom will decline'. So he (Umar) held back from that.

وما أعلم يا أخي إنه ولد مولود من آل أبي سفيان أعظم شوْماً عليهم منك حين رددت عمر عن رأيه ونهيته عنه وخبرني أن الذي صرفت به عن رأيه في قتلهم أنك قلت: إنك سمعت علي بن أبي طالب يقول: (لتضربنكم الأعاجم على هذا الدين

عودا كما ضربتموهم عليه بدءاً)، وقال: (ليمألن الله أيديكم من الأعاجم ثم ليصيرن أشداء لا يفرون، فليضربن أعناقكم وليغلبنكم على فينكم).

O my brother! I do not know, of a son born from the children of Abu Sufyan, who is more sinister to him than you when you repulsed Umar from his opinion and prevented him from it. He (Umar) informed me that, you influenced him to change his opinion with regards to killing them. You quoted (to Umar) from what you had heard from Ali^{-asws} Bin Abu Talib^{-asws} say: 'You will be struck by the non-Arabs in this religion later on just as you are striking them in the beginning', and he^{-asws} said: 'Allah^{-azwj} will Fill your hands from the non-Arabs, then they will become severe, not running away. So they will strike your necks and will overpower your armies'.

فقال لك عمر: (قد سمعت ذلك عن رسول الله، فذاك الذي حملني على الكتاب إلى صاحبك في قتلهم، وقد كنت عزمتم على أن أكتب إلى عمالي في سائر الأمصار بذلك). فقلت لعمر: (لا تفعل يا أمير المؤمنين، فإنك لن تأمنهم أن يدعوهم على إلى نصرته وهم كثير وقد علمت شجاعة علي وأهل بيته وعداوته لك ولصاحبك)، فرددته عن ذلك.

So Umar said to you, 'I have heard that from the Rasool Allah^{-saww}, and that is why I wrote the letter to your companion for killing them, and it is a great thing to me, and that I have written to my office bearers in the rest of the cities for that'. You said to Umar, 'Do not do it, O Amir-ul-Momineen, for you will not be secure that they will call upon Ali^{-asws} for his^{-asws} help, and they are many, and you are well aware of the bravery of Ali^{-asws} and the People^{-asws} of his^{-asws} Household and their^{-asws} enmity towards you and your companion', so you repulsed him from that.

فأخبرتني أنك لم ترده عن ذلك إلا عصبية وأنت لم ترجع عن رواية جينا. وحدثتني أنك ذكرت ذلك لعلي بن أبي طالب في إمارة عثمان فأخبرك (أن أصحاب الرايات السود التي تقبل من خراسان هم الأعاجم، وأنهم الذين يغلبون بني أمية على ملكهم ويقتلونهم تحت كل حجر وكوكب).

So you informed me that you did not repulse him from that except for nervousness and you did not turn back due to cowardice. And you informed me that you mentioned that to Ali^{-asws} Bin Abu Talib^{-asws} during the era of Usman, so he informed you that: 'The companions of the black banners will come to you from Khorasaan, who are the non-Arabs, and they are the ones who will overcome the Clan of Umayya on their kingdom, and they will kill them under every stone and blade of grass.

فلو كنت - يا أخي - لم ترد عمر عن رأيه لجرت سنة ولاستأصلهم الله وقطع أصلهم وإذا لاستنتت به الخلفاء من بعده حتى لا يبقى منهم شعر ولا ظفر ولا نافخ نار، فإنهم آفة الدين

Had you not – O my brother – stopped Umar from his opinion, his way would have flowed, Allah^{-azwj} would have Eradicated them and Cut off their origins, and the Caliphs to come after him would have made it to be their policy until not a single heir of them would have remained, not even a finger nail, and no one to inflame the fire, for they are a scourge for the religion.

بدع عمر على لسان معاوية

فما أكثر ما قد سن عمر في هذه الأمة بخلاف سنة رسول الله، فتابعه الناس عليها وأخذوا بها، فتكون هذه مثل واحدة منهن. فمنهن تحويله المقام من الموضوع الذي وضعه فيه رسول الله، وصاع رسول الله ومده حين غيره وزاد فيه، ونهيه

الجنب عن التيمم، وأشياء كثيرة سنها أكثر من ألف باب، أعظمها وأحبها إلينا وأقرها لأعيننا زيلة الخلافة عن بني هاشم وهم أهلها ومعدنها، لأنها لا تصلح إلا لهم ولا تصلح الأرض إلا بهم.

Innovations of Umar by the tongue of Muawiya

I have (no count) of the numerous things Umar has enacted in this community in opposition to the Sunnah of the Rasool Allah^{-sawww}, so the people followed these and took (as a religion). So, this one would also have become one of these. From these is the transference of Al-Maqaam (E Ibrahim^{-as}) from the place where the Rasool Allah^{-sawww} had placed it, and the Sa'a of the Rasool Allah^{-sawww} and his^{-sawww} Mudda, altering it and increasing it, and the prevention of Al-Junub (one in requirement of major ablution) from performing the Tayammum.

There are many things of his ways which have more than a thousand chapter (of innovations). The greatest and the most beloved to us, and the coolness for our eyes is the snatching of the Caliphate from the Clan of Hashim, and they were its deserving ones and its mines, because it is not suitable except for them^{-asws}, and the earth is not suitable except by them^{-asws}.

سليم يستنسخ الرسالة السرية

فإذا قرأت كتابي هذا فاكتب ما فيه ومزقه.

Sulaym copies the secret letter

So when you read this letter of mine, conceal its contents and tear it up'.

قال: فلما قرأ زياد الكتاب ضرب به الأرض، ثم أقبل علي فقال: (ويلي مما خرجت وفيما دخلت كنت والله من شيعة آل محمد وحزبه، فخرجت منها ودخلت في شيعة الشيطان وحزبه وفي شيعة من يكتب إلي مثل هذا الكتاب. إنما والله مثلي كمثل إبليس أبي أن يسجد لأدم كبرا وكفرا وحسدا.

(Ziyad Bin Samiya) said, 'When Ziyad read the letter, he threw it on the ground, then turned towards me and said, 'Woe be to me from what I have come out of and what I have entered into. By Allah^{-azwj}, I used to be from the Shiites of the Progeny^{-asws} of Muhammad^{-sawww} and its party. So I came out from it, and entered to be a Shiite (adherent) of Satan^{-la} and his^{-la} party, and a Shiite (adherent) of the one who has written this letter (Muawiya). But rather, my example is like the example of Iblees^{-la} who refused to prostrate to Adam^{-as} due to arrogance and infidelity and envy'.

قال سليم: فلم أمس حتى نسخت كتابه. فلما كان الليل دعا زياد بالكتاب فمزقه وقال: (لا يطلعن أحد من الناس على ما في هذا الكتاب)، ولم يعلم أنني قد نسخته.

Sulaym said, 'I did not wait even for a day until I copied his (Muawiya's) letter. When it was night time, Ziyad called for the letter. So he tore it up and said, 'Do not notify anyone from the people of what is in this letter', and he did not know that I had copied it'.

HADITH 24**(24) النبي (ص) يقيم الحجة على عائشة في حق علي عليه السلام****THE PROPHET^{-saww} ESTABLISHES THE PROOF ON AYESHA REGARDING THE RIGHT OF ALI^{-asws}**

أبان عن سليم، قال: سمعت سلمان وأبا ذر والمقداد، وسألت علي بن أبي طالب عليه السلام عن ذلك فقال: صدقوا.

Abaan from Sulaym who said, 'I heard Salman^{-ra}, and Abu Dharr^{-ra}, and Al-Miqdad, and I asked Ali^{-asws} Bin Abu Talib^{-asws} about that'. So he^{-asws} said: 'They spoke the truth'.

قالوا: دخل علي بن أبي طالب عليه السلام على رسول الله صلى الله عليه وآله وعائشة قاعدة خلفه وعليها كساء والبيت غاص بأهله فيهم الخمسة أصحاب الكتاب والخمسة أصحاب الشورى.

They said, 'Ali^{-asws} Bin Abu Talib^{-asws} came up to the Rasool Allah^{-saww} and Ayesha was seated behind him^{-saww}, and she had a blanket on her, and the house was full of its family members. Among them were five companions of the agreement, and five companions of the consultative council (Al-Shura).

فلم يجد مكانا فأشار إليه رسول الله صلى الله عليه وآله: (هاهنا)، يعني خلفه. فجاء علي عليه السلام فقعده بين رسول الله صلى الله عليه وآله وبين عائشة، وأقعى كما يقعى الأعرابي. فدفعته عائشة وغضبت وقالت: أما وجدت لأستك موضعا غير حجري؟

He^{-asws} could not find any space, so the Rasool Allah^{-saww} gestured to him^{-asws} saying: 'Over here!' Meaning, behind him^{-saww}. Ali^{-asws} went, and seated himself^{-asws} behind Rasool Allah^{-saww} and before Ayesha, and sat keeping his body folded (like the sitting of the Bedouins). So, Ayesha got angry and pushed him^{-asws} away by saying, 'you have landed yourself^{-asws} onto my nose?'

فغضب رسول الله صلى الله عليه وآله وقال: مه يا حميراء، لا تؤذيني في أخي علي، فإنه أمير المؤمنين وسيد المسلمين وصاحب لواء الحمد، وقائد الغر المحجلين يوم القيامة. يجعله الله على الصراط فيقاسم النار، فيدخل أوليائه الجنة ويدخل أعدائه النار.

So, the Rasool Allah^{-saww} got angry and said: 'Silence, O 'Humeyra' (she-ass). Do not hurt me^{-saww} with regards to my^{-saww} brother Ali^{-asws}, for he^{-asws} is the Amir-ul-Momineen^{-asws}, and the Chief of the Muslims, and the Master of the Banner of Praise, and the Guide of the honourables on the Day of Judgement. Allah^{-azwj} will Make him^{-asws} to be on the Path, so he^{-asws} will divide the (allocations in) the Fire. He^{-asws} will make his^{-asws} friends to enter the Paradise and he^{-asws} will make his^{-asws} enemies to enter the Fire'.

HADITH 25**(25) رسائل بين أمير المؤمنين عليه السلام ومعاوية أثناء حرب بصفين**

MESSAGES BETWEEN AMIR-UL-MOMINEEN^{-asws} AND MUAWIYA DURING THE BATTLE OF SIFFEEN

أبان عن سليم، وزعم أبو هارون العبدي أنه سمعه من عمر بن أبي سلمة:

Abaan from Sulaym, and says that Haroun Al-Abady heard it from Umar Bin Abu Salma: -

1 * رسالة من معاوية إلى أمير المؤمنين عليه السلام

إن معاوية دعا أبا الدرداء ونحن مع أمير المؤمنين عليه السلام بصفين ودعا أبا هريرة فقال لهما: انطلقا إلى علي فاقرأه مني السلام وقولا له: والله إنني لأعلم أنك أولى الناس بالخلافة وأحق بها مني، لأنك من المهاجرين الأولين وأنا من الطلقاء وليس لي مثل سابقتك في الإسلام وقرابتك من رسول الله وعلمك بكتاب الله وسنة نبيه.

1 – Message from Muawiya to Amir-ul-Momineen^{-asws}

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

ولقد بايعك المهاجرون والأنصار بعد ما تشاوروا فيك قبل ثلاثة أيام. ثم أتوك فبايعوك طائعين غير مكرهين. وكان أول من بايعك طلحة والزبير، ثم نكثا ببيعتك وظلماك وطلبا ما ليس لهما، وأنا ابن عم عثمان والطالب بدمه.

And the Emigrants and the Helpers have paid allegiance to you^{-asws} after having consulted for three days. Then they gave it to you. So they have paid allegiance to you willingly, not with abhorrence. And the first ones of those that paid allegiance to you^{-asws} were Talha and Al-Zubayr, then they broke their allegiance to you^{-asws}, and oppressed you^{-asws}, and they had both sought that which was not for them, and I am the son of the uncle of Usman and seeking (to avenge) his blood.

وبلغني أنك تعتذر من قتل عثمان وتتنبراً من دمه، وتزعم أنه قتل وأنت قاعد في بيتك، وأنت قلت حين قتل - واسترجعت - : (اللهم لم أرض ولم أمالئ)، وقلت يوم الجمل حين نادوا (يا لثارات عثمان) - حين ثار من حول الجمل - قلت: (كذب قتلة عثمان اليوم لوجههم إلى النار، نحن قتلناه؟ وإنما قتله هما وصاحبتهما وأمرؤا بقتله وأنا قاعد في بيتي).

And it has reached me that you^{-asws} excused yourself^{-asws} from the killing of Usman and distanced yourself^{-asws} from his blood, and are claiming that when he was killed, you^{-asws} were seated in your^{-asws} house. And when he was killed – and you^{-asws} recalled (We are from Allah^{-azwj} and to Him^{-azwj} we return) you^{-asws} said: 'Our Allah^{-azwj}, I^{-asws} am not pleased, and it is not of my^{-asws} deeds'. And you^{-asws} said on the Day of the Camel (Al-Jamal) when it was announced, 'O avengers of Usman!' – when the rebels were around the camel – you^{-asws} said: 'Those who killed Usman have been flung with their faces into the Fire, have we^{-asws} killed him?' But rather he was killed by the two of them and their female companion, who ordered for his killing, whilst I^{-asws} was seated in my^{-asws} house'.

وأنا ابن عم عثمان ووليه والطالب بدمه، فإن كان الأمر كما قلت فأمكننا من قتل عثمان وادفعهم إلينا نقتلهم بآبنا، ونبايعك ونسلم إليك الأمر.

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

لعن أمير المؤمنين عليه السلام لأبي بكر وعمر وعثمان وبراءته منهم

هذه واحدة، وأما الثانية فقد أنبأتني عيوني وأنتني الكتب من أولياء عثمان - ممن هو معك يقاتل وتحسب أنه على رأيك وراض بأمرك وهواه معنا وقلبه عندنا وجسده معك - أنك تظهر ولاية أبي بكر وعمر وتترحم عليهما، وتكف عن عثمان ولا تذكره ولا تترحم عليه ولا تلغنه.

The cursing of Amir-ul-Momineen^{-asws} and showing Affaction to Abu Bakr, and Umar, and Usman and distancing from them

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

وبلغني عنك: أنك إذا خلوت ببطانتك الخبيثة وشيعتك وخاصتك الضالة المغيرة الكاذبة تبرأت عندهم من أبي بكر وعمر وعثمان ولعنتهم. وادعيت أنك خليفة رسول الله صلى الله عليه وآله في أمته ووصيه فيهم، وأن الله فرض على المؤمنين طاعتك وأمر بولايتك في كتابه وسنة نبيه، وأن الله أمر محمدا أن يقوم بذلك في أمته، وأنه أنزل عليه: (يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس) ،

And it has reached me from you^{-asws} that, when you^{-asws} are alone with your^{-asws} malicious associates, and your^{-asws} Shiites, and your^{-asws} special ones, the misguided thieves and liars, you^{-asws} distance yourself^{-asws} from Abu Bakr, and Umar, and Usman and curse them all. And you^{-asws} are claiming that you^{-asws} are the Caliph of the Rasool Allah^{-saww} in his^{-saww} community, and his^{-saww} successor among them, and that Allah^{-azwj} has Obligated obedience to you^{-asws} upon the believers and Ordered for your^{-asws} ‘Wilayah’ in His^{-azwj} Book and the Sunnah of His^{-azwj} Prophet^{-saww}, and the Allah^{-azwj} Ordered Muhammad^{-saww} that he^{-saww} should establish that in his^{-saww} community, and it was Sent down upon him^{-saww} “[5:67] O Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people”.

فجمع أمته بغدير خم فبلغ ما أمر به فيك عن الله، وأمر أن يبلغ الشاهد الغائب، وأخبرهم أنك أولى بهم من أنفسهم، وأنك منه بمنزلة هارون من موسى.

So, he^{-saww} gathered his^{-saww} community at Ghadeer Khumm and preached what he^{-saww} had been Ordered to with regards to it from Allah^{-azwj}, and ordered that those who were present should make it reach to those who were absent, and informed

them that you^{-asws} are higher to them than their own selves, and you^{-asws} are from him^{-saww} of the status which Haroun^{-as} had from Musa^{-as'}.

غصب الخلافة على لسان معاوية

وبلغني عنك: أنك لا تخطب الناس خطبة إلا قلت قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس، وما زلت مظلوما منذ قبض رسول الله). لئن كان ما بلغني عنك من ذلك حقا فلظلم أبي بكر وعمر إياك أعظم من ظلم عثمان.

Usurpation of the Caliphate by the tongue (words) of Muawiya

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

لقد قبض رسول الله صلى الله عليه وآله ونحن شهود، فانطلق عمر وباع أبو بكر وما استأمرك ولا شاورك، ولقد خاصم الرجلان بحقك وحقك وقرابتك من رسول الله، ولو سلما لك وبإيعاك لكان عثمان أسرع الناس إلى ذلك لقرابتك منه وحقك عليه لأنه ابن عمك وابن عمك.

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

ثم عمد أبو بكر فردها إلى عمر عند موته ما شاورك ولا استأمرك حين استخلفه وباع له. ثم جعلك عمر في الشورى بين ستة منكم وأخرج منها جميع المهاجرين والأنصار وغيرهم، فوليتم ابن عوف أمركم في اليوم الثالث حين رأيتم الناس قد اجتمعوا واختلطوا سيوفهم وحلفوا بالله (لئن غابت الشمس ولم تختاروا أحدكم ليضربن أعناقكم ولينفذن فيكم أمر عمر ووصيته)، فوليتم أمركم ابن عوف، فباع عثمان فباعتموه.

Then Abu Bakr deliberately returned it (caliphate) to Umar before his death. He did not consult with you^{-asws} nor did he ask you when he made him a Caliph and sought allegiance to him. Then Umar made you^{-asws} to be in the consultation council (Al-Shura) between the six of you, and kept out from it all the Emigrants and the Helpers, and others. So Ibn Awf was made to be in charge of your affair on the third day, when you all saw the people had gathered and drawn their swords and had taken an oath upon Allah^{-azwj} that if the suns sets and you all had not chosen one of you, they would strike your necks and would carry out with regard to you, the condition of Umar. The one in charge of your affair, Ibn Awf, paid allegiance to Usman. So you^{-asws} (all) had to surrender your rights and (had to give) allegiance to him.

ثم حوصر عثمان فاستنصركم فلم تنصروه ودعاكم فلم تجيبوه، وبيعته في أعناقكم وأنتم يا معاشر المهاجرين والأنصار حضور شهود. فخليتم عن أهل مصر حتى قتلوه وأعانهم طوائف منكم على قتله وخذله عامتكم، فصرتم في أمره بين قاتل وأمر وخاذل.

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

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

ثم بايعك الناس وأنت أحق بهذا الأمر مني، فأمكنني من قتلة عثمان حتى أقتلهم، وأسلم الأمر لك وأبايعك أنا وجميع من قبلي من أهل الشام.

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

* 2 * رسالة من أمير المؤمنين عليه السلام إلى معاوية

فلما قرأ علي عليه السلام كتاب معاوية وأبلغه أبو الدرداء وأبو هريرة رسالته ومقاتته، قال علي عليه السلام لأبي الدرداء: قد أبلغتاني ما أرسلكما به معاوية، فاسمعا مني ثم أبلغاه عني كما أبلغتاني عنه وقولا له: إن عثمان بن عفان لا يعدو أن يكون أحد رجلين: إما إمام هدى حرام الدم واجب النصر لا تحل معصيته ولا يسع الأمة خذلانه، أو إمام ضلالة حلال الدم لا تحل ولايته ولا نصرته. فلا يخلو من إحدى الخصلتين.

2 – Letter from Amir-ul-Momineen^{-asws} to Muawiya

When Ali^{-asws} read the letter of Muawiya which had been brought by Abu Al-Darda and Abu Hureira, his message and his words, Ali^{-asws} said to Abu Al-Darda: 'The two of you have brought to me what Muawiya had sent you two with, so hear from me^{-asws}, then take it from me^{-asws} to him just as you two brought it to me, and say to him that: 'Usman Bin Affan was nothing more than one of the two men – an imam of guidance (shedding of) whose blood was forbidden, and helping him was obligatory, and it was not permissible to disobey him, nor was there any leeway for abandoning him; or he was an imam of misguidance, (the shedding of) whose blood was permissible, and befriending him and helping him was not permissible. So, he was not devoid of one of the two characteristics.

والواجب في حكم الله وحكم الإسلام على المسلمين بعد ما يموت إمامهم أو يقتل - ضالا كان أو مهتديا، مظلوما كان أو ظالما، حلال الدم أو حرام الدم - أن لا يعملوا عملا ولا يحدثوا حدثا ولا يقدموا بدا ولا رجلا ولا يبدعوا بشيئا قبل أن يختاروا لأنفسهم إماما عفيفا عالما ورعا عارفا بالقضاء والسنة، يجمع أمرهم ويحكم بينهم ويأخذ للمظلوم من الظالم حقه ويحفظ أطرافهم ويجبي فيهم ويقيم حجهم وجمعتهم ويجبي صدقاتهم.

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

the oppressor, and protects them, and levies their taxes (Fey), and establishes their arguments and their congregations, and levies their Charities (Sadaqa).

ثم يحتكمون إليه في إمامهم المقتول ظلما ويحاكمون قتلته إليه ليحكم بينهم بالحق: فإن كان إمامهم قتل مظلوما حكم لأوليائه بدمه، وإن كان قتل ظالما نظر كيف الحكم في ذلك.

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

هذا أول ما ينبغي أن يفعلوه: أن يختاروا إماما يجمع أمرهم - إن كانت الخيرة لهم - ويتابعوه ويطيعوه. وإن كانت الخيرة إلى الله عز وجل وإلى رسوله فإن الله قد كفاهم النظر في ذلك والاختيار، ورسول الله صلى الله عليه وآله قد رضي لهم إماما وأمرهم بطاعته واتباعه وقد بايعني الناس بعد قتل عثمان، بايعني المهاجرون والأنصار بعد ما تشاوروا في ثلاثة أيام، وهم الذين بايعوا أبا بكر وعمر وعثمان وعقدوا إمامتهم، ولي ذلك أهل بدر والسابقة من المهاجرين والأنصار، غير أنهم بايعوه قبلي على غير مشورة من العامة وإن بيعتي كانت بمشورة من العامة.

This is first (issue) that they should try to resolve by agreeing on an Imam who would gather their affairs, and he is their kind care taker and they should follow him and obey him. However, the choice of an Imam is from Allah^{-azwj} Mighty and Majestic, and for His^{-azwj} Messenger, so Allah^{-azwj} is Sufficient for Considering with regards to that Choice, and the Rasool Allah^{-saww} had chosen for them an Imam^{-asws} and ordered them for being obedient to him^{-asws} and to follow him^{-asws}.

And the people had paid allegiance to me^{-asws} after the killing of Usman. So did the Emigrants and the Helpers after having consulted for three days, and they are the ones who had paid allegiance to Abu Bakr, and Umar, and Usman and held on to their imamate. And that was for me^{-asws} from the people of Badr and the former ones from the Emigrants and the Helpers, except that they had paid allegiance before me without consulting the general public, and that their allegiance to me was after having consulted the general public.

فإن كان الله جل اسمه قد جعل الاختيار إلى الأمة وهم الذين يختارون وينظرون لأنفسهم، واختيارهم لأنفسهم ونظرهم لها خير لهم من اختيار الله ورسوله لهم، وكان من اختاروه وبايعوه بيعته بيعة هدى وكان إماما واجبا على الناس طاعته ونصرته، فقد تشاوروا في واختاروني بإجماع منهم،

So if Allah^{-azwj}, Majestic is His^{-azwj} Name, had Made the choice to be for the community to make, and they are the ones who will be choosing, and considering for themselves, and that their choosing and considering for themselves for it is better for them than the Choice of Allah^{-azwj} and His^{-azwj} Messenger^{-saww} for them, and that the one whom they had chosen, and paid allegiance to with an allegiance of guidance, and he would be an Imam the obedience to whom would be obligatory upon the people, and to help him. So, they have consulted with regards to me^{-asws} and chosen me^{-asws} by consensus among them.

وإن كان الله عز وجل هو الذي يختار، له الخيرة فقد اختارني للأمة واستخلفني عليهم وأمرهم بطاعتي ونصرتي في كتابه المنزل وسنة نبيه صلى الله عليه وآله فذلك أقوى لحجتي وأوجب لحقي.

And if it was Allah^{-azwj} Mighty and Majestic Who would be the One to Choose, and the choice was for Him^{-azwj} to Make, so He^{-azwj} has Chosen me^{-asws} for the community, and Made me^{-asws} to be the Caliph over them and Ordered them to be obedient to me^{-asws} and to help me^{-asws}, in His^{-azwj} Revealed Book, and the Sunnah of His^{-azwj} Prophet^{-saww}. So that is a stronger argument for me^{-asws} and more than Obligates my^{-asws} right.

ولو أن عثمان قتل على عهد أبي بكر وعمر كان لمعاوية قتالهما والخروج عليهما للطلب؟ قال أبو هريرة وأبو الدرداء: لا. قال علي عليه السلام: فكذاك أنا فإن قال معاوية: (نعم)، فقولاً: إذا يجوز لكل من ظلم بمظلمة أو قتل له قتيلاً أن يشق عصى المسلمين ويفرق جماعتهم ويدعو إلى نفسه، مع أن ولد عثمان أولى بطلب دم أبيهم من معاوية.

And if Usman had been killed during the era of Abu Bakr or Umar, would Muawiya had fought against the two of them and come out against them both for seeking (the blood)?' Abu Hureira and Abu Al-Darda said, 'No'. Ali^{-asws} said: 'So my^{-asws} (position) is similar to that. If Muawiya says, 'Yes', say to him, 'It would then become permissible for everyone who has been oppressed by an oppressor or killed by a killer, to created discord among the Muslims, and cause disunity in their gatherings, and make a call to himself. Along with this, the children of Usman should be the first to claim the blood of their father, rather than Muawiya'.

قال: فسكت أبو الدرداء وأبو هريرة وقالوا: لقد أنصفت من نفسك. قال علي عليه السلام: ولعمري لقد أنصفتي معاوية إن تم على قوله وصدق ما أعطاني، فهؤلاء بنو عثمان رجال قد أدركوا ليسوا بأطفال ولا مولى عليهم، فليأتوا أجمع بينهم وبين قتلة أبيهم، فإن عجزوا عن حجتهم فليشهدوا لمعاوية بأنه وليهم ووكيلهم وحربهم في خصومتهم.

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

وليقعدوا هم وخصمائهم بين يدي مقعد الخصوم إلى الإمام والوالي الذي يقرون بحكمه وينفذون قضائه، وأنظر في حجتهم وحجة خصمائهم. فإن كان أبوهم قتل ظالماً وكان حلال الدم أبطلت دمه، وإن كان مظلوماً حرام الدم أقدتهم من قاتل أبيهم، فإن شاءوا قتلوه وإن شاءوا عفوا وإن شاءوا قبلوا الدية.

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

وهؤلاء قتلة عثمان في عسكري يقرون بقتله ويرضون بحكمي عليهم ولهم، فليأتني ولد عثمان أو معاوية - إن كان وليهم ووكيلهم - فليخاصموا قتلته وليحاكموهم حتى أحكم بينهم وبينهم بكتاب الله وسنة نبيه صلى الله عليه وآله. وإن كان معاوية إنما يتجني ويطلب الأعاليل والأباطيل فليتنجن ما بدا له فسوف يعين الله عليه.

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

قال أبو الدرداء وأبو هريرة: قد والله أنصفت من نفسك وزدت على النصفة، وأزحت عنه وقطعت حجته، وجنت بحجة قوية صادقة ما عليها لوم.

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

ثم خرج أبو هريرة وأبو الدرداء، فإذا نحو من عشرين ألف رجل مقتعين بالحديد فقالوا: (نحن قتلنا عثمان ونحن مقرون راضون بحكم علي عليه السلام علينا ولنا، فليأتنا أولياء عثمان فليحاكمونا إلى أمير المؤمنين عليه السلام في دم أبيهم، فإن وجب علينا القود أو الدية اصطبرنا لحكمه وسلمنا).

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

فقالا: قد أنصفتم، ولا يحل لعلي عليه السلام دفعكم ولا تقتلكم حتى يحاكمكم إليه فيحكم بينكم وبين صاحبكم بكتاب الله وسنة نبيه صلى الله عليه وآله.

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

*** 3 * رد فعل معاوية على رسالة أمير المؤمنين عليه السلام**

فانطلق أبو الدرداء وأبو هريرة حتى قدما على معاوية فأخبراه بما قال علي عليه السلام وما قال قتلة عثمان وما قال أبو النعمان بن ضمان.

3 – Reaction of Muawiya to the message of Amir-ul-Momineen^{-asws}

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

فقال لهما معاوية: فما رد عليكما في ترحمه على أبي بكر وعمر وكفه عن الترحم على عثمان وبرائته منه في السر وما يدعي من استخلاف رسول الله صلى الله عليه وآله إياه وأنه لم يزل مظلوما منذ قبض رسول الله صلى الله عليه وآله؟ قالوا: بلى، قد ترحم على أبي بكر وعمر وعثمان عندنا ونحن نسمع.

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

ثم قال لنا فيما يقول: إن كان الله جعل الخيار إلى الأمة فكانوا هم الذين يختارون وينظرون لأنفسهم - وكان اختيارهم لأنفسهم ونظرهم لها خيرا لهم وأرشد من اختيار الله واختيار رسول الله صلى الله عليه وآله - فقد اختاروني وبايعوني، فبيعتي بيعة هدى وأنا إمام واجب على الناس طاعتي ونصرتي، لأنهم قد تشاوروا في واختاروني.

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

وإن كان اختيار الله واختيار رسول الله صلى الله عليه وآله خيرا لهم وأرشد من اختيارهم لأنفسهم ونظرهم لها، فقد اختارني الله ورسوله للأمة واستخلفاني عليهم وأمرهم بنصرتي وطاعتي في كتاب الله المنزل على لسان نبيه المرسل، وذلك أقوى لحجتي وأوجب لحقي.

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

*** 4 * مناقشات أمير المؤمنين عليه السلام للمسلمين في صفين**

ثم صعد عليه السلام المنبر في عسكره وجمع الناس ومن بحضرته من النواحي والمهاجرين والأنصار،

4 – Appeal of Amir-ul-Momineen^{-asws} to the Muslims in Siffeen

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

مناقب على عليه السلام لا تحصى

ثم حمد الله وأثنى عليه ثم قال: يا معاشر الناس، إن مناقبي أكثر من أن تحصى أو تعد، ما أنزل الله في كتابه من ذلك وما قال في رسول الله صلى الله عليه وآله، أكتفي بها عن جميع مناقبي وفضلي. أتعلمون أن الله فضل في كتابه الناطق، السابق إلى الإسلام - في غير آية من كتابه - على المسبوق وإنه لم يسبقني إلى الله ورسوله أحد من الأمة؟ قالوا: اللهم نعم.

Virtues of Ali-asws are countless

Then he-asws Praised Allah-azwj and Extolled Him-azwj, then said: ‘O group of people! My-asws virtues are more than what can be counted or numbered. What Allah-azwj has Sent down in His-azwj Book from that, and what the Rasool Allah-saww has said regarding me-asws should suffice for you to recognise all my-asws virtues and my-asws preferences. You should know that Allah-azwj Preferred to Speak in His-azwj Book, being the foremost in Al-Islam – in another Verse from His-azwj Book **(56:10) And those Foremost (in Faith) will be Foremost (in the Hereafter)**. And there is no one from the community who preceded me-asws to Allah-azwj and His-azwj Messenger?’ They said, ‘Our Allah-azwj, yes’.

على عليه السلام أفضل الأوصياء

قال: أنشدكم الله، سئل رسول الله صلى الله عليه وآله عن قوله: (والسابقون السابقون أولئك المقربون) فقال رسول الله صلى الله عليه وآله: أنزلها الله في الأنبياء وأوصيائهم، وأنا أفضل أنبياء الله وأخي ووصيي علي بن أبي طالب أفضل الأوصياء؟ فقام نحو من سبعين بدرية جلهم من الأنصار وبقية من المهاجرين، منهم أبو الهيثم بن التيهان وخالد بن زيد أبو أيوب الأنصاري، ومن المهاجرين عمار بن ياسر وغيره، فقالوا: نشهد أنا قد سمعنا رسول الله صلى الله عليه وآله يقول ذلك.

Ali-asws is the best of the successors

He-asws said: ‘I-asws adjure you all to Allah-azwj, I-asws asked the Rasool Allah-saww about His-azwj Words **“[56:10] And the foremost are the foremost, [56:11] These will be those Nearest to Allah”**. The Rasool Allah-saww said: ‘Allah-azwj has Sent These down regarding the Prophets-as and their-as successors-as, and I-saww am the best of the Prophets-as of Allah-azwj, and my-saww brother, and my-saww successor-asws Ali-asws Bin Abu Talib-asws is the best of the successors-as?’ About seventy from the people of Badr, most of them from the Helpers and the rest of them from the Emigrants stood up. Among them were Abu Al-Haysam Bin Al-Tayhaan, and Khalid Bin Zayd Abu Ayyub Al-Ansaary, and from the Emigrants were Ammar Bin Yaaser and others, so they said, ‘We hereby testify that we have heard the Rasool Allah-saww say that’.

إعلان الولاية في غدير خم

قال: أنشدكم الله في قول الله: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) ، وقوله: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون)، ثم قال: (ولم يتخذ من دون الله ولا رسوله ولا المؤمنين وليجة)، فقال الناس: (يا رسول الله، أخاص لبعض المؤمنين أم عام لجميعهم)؟ فأمر الله عز وجل رسوله أن يعلمهم فيمن نزلت الآيات وأن يفسر لهم من الولاية ما فسر لهم من صلاتهم وصيامهم وزكاتهم وحجهم.

Declaration of Al-Wilayah in Ghadeer Khumm

He-asws said: ‘I-asws adjure you to Allah-azwj regarding the Statement of Allah-azwj **“[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you”**, and His-azwj Statement **“[5:55] Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow”**, then Said **“[5:55] Only Allah is your Guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow”**. So, the people said, ‘O Rasool Allah-saww, is this

especially for some of the believers or general for all of them?’ Allah-azwj Mighty and Majestic Ordered His-azwj Messenger-saww that he-saww should teach them as to the ones-asws for whom the Verse Came down, and that he-saww should explain about the ‘Wilayah’⁷ just as he-saww had explained to them their Prayers, and their Fasts, and their Zakaat, and their Pilgrimage.⁸

فنصيني بغدير خم وقال: (إن الله أرسلني برسالة ضاق بها صدري وظننت أن الناس مكذبوني، فأوعدي لأبلغنها أو يعذبني. قم يا علي).

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

ثم نادى بالصلاة جامعة، فصلى بهم الظهر، ثم قال: (أيها الناس، إن الله مولاي وأنا مولى المؤمنين وأولى بهم من أنفسهم. ألا من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله).

Then he-saww called for the congregational Prayer, so we all Prayed with him-asws Al-Zohr (Midday Prayer), then said: ‘O you people! Surely, Allah-azwj is my-saww Master (Mawla), and I-saww am the Master of the believers and higher to them than their own selves. Beware! The one to whom I-saww am the ‘Mola’ (Master of), Ali-asws is his ‘Mola’ (Master). Our Allah-azwj! Befriend the one who befriends him-asws, and be Inimical to the one who is inimical to him-asws, and Help the one who helps him-asws and Abandon the one who abandons him-asws’.

فقام إليه سلمان الفارسي فقال: يا رسول الله، ولاؤه كما ذا؟ فقال: (ولاؤه كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه)، وأنزل الله تبارك وتعالى: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). فقال سلمان الفارسي: يا رسول الله، أنزلت هذه الآيات في علي خاصة؟ فقال رسول الله صلى الله عليه وآله: بل فيه وفي أوصيائي إلى يوم القيامة).

So, Salman Al-Farsy-ra stood up in front of him-saww and said, ‘O Rasool Allah-saww, be submissive to him-asws like what?’ He-saww said: ‘Be submissive to him-asws like you-ra are submissive to me-saww. The one to whom I-saww am higher than his own self, so Ali-asws is higher to him than his own self’, and Allah-azwj Blessed and High Sent down **“[5:3] This day have I perfected for you your religion and completed My Favour on you and chosen for you Islam as a religion”**. So Salman Al-Farsy-ra said, ‘O Rasool Allah-saww, this Verse has Descended regarding Ali-asws especially?’ The Rasool Allah-saww said: ‘Indeed, it is regarding him-asws, and regarding my-saww successors up to the Day of Judgement’.

ثم قال رسول الله صلى الله عليه وآله: (يا سلمان، اشهد أنت ومن حضرك بذلك وليبلغ الشاهد الغائب). فقال سلمان الفارسي: يا رسول الله، بينهم لنا. فقال: (علي أخي ووزير ووصيي ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي،

⁷ Salat is one of the five pillars of Islam, Imam AbiJaffar-asws said: Islam was built on five pillars: the **Salat**, the **Zakat**, the **Pilgrimage**, the **Soam (Fasting)** and the **Walayat**. Zrara asked: What is more important among these five pillars? Imam-asws responded: Walayat is the most important, because it is the soul and His-azwj ‘Wali’ are the evidence on them (the worshipers).⁷

⁸ As per several Ahadith, Islam is based on five pillars, Salat, Soam, Zakat, Hajj and Wilayah. The Wilayah is the soul of the other four.

وأحد عشر إماما من ولده. أولهم ابني الحسن، ثم الحسين، ثم تسعة من ولد الحسين واحدا بعد واحد. القرآن معهم وهم مع القرآن لا يفارقونه حتى يردوا علي الحوض).

Then the Rasool Allah^{-saww} said: 'O Salman^{-ra}, you and those who are present are witnesses of that, and those present should make it reach to the ones who are absent'. Salman Al-Farsy^{-ra} said, 'O Rasool Allah^{-saww}, explain it for us'. So he^{-saww} said: 'Ali^{-asws}, who is my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and my^{-saww} inheritor, and my^{-saww} Calliph in my^{-saww} community, and the Guardian of every believer after me^{-saww}, and eleven Imams^{-asws} from his sons^{-asws}. The first of them^{-asws} is my^{-saww} son Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws}, one after the other. The Quran is with them^{-asws} and they^{-asws} are with the Quran. Neither will it separate from them^{-asws} nor will they separate from it until they^{-asws} return to the Fountain'.

فقام اثنا عشر رجلا من البديرين فقالوا: نشهد أنا سمعنا ذلك من رسول الله كما قلت سواء لم تزد فيه ولم تنقص حرفا، وأشهدنا رسول الله صلى الله عليه وآله على ذلك. وقال بقية السبعين: قد سمعنا ذلك ولم نحفظ كله، وهؤلاء الاثنا عشر خيارنا وأفضلنا. فقال عليه السلام: صدقتم، ليس كل الناس يحفظ، بعضهم أحفظ من بعض.

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

فقام من الاثني عشر أربعة: أبو الهيثم بن التيهان وأبو أيوب الأنصاري وعمار بن ياسر وخزيمة بن ثابت ذو الشهادتين رحمهم الله، فقالوا: نشهد أنا قد سمعنا قول رسول الله صلى الله عليه وآله وحفظناه أنه قال يومئذ وهو قائم وعلي قائم إلى جنبه. ثم قال رسول الله صلى الله عليه وآله: (يا أيها الناس، إن الله أمرني أن أنصب لكم إماما ووصيا يكون وصي نبيكم فيكم وخليفتي في أمتي وفي أهل بيتي من بعدي والذي فرض الله على المؤمنين في كتابه طاعته وأمركم فيه بولايته. فراجعت ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لأبلغها أو ليعذبني).

Four out of the twelve stood up – Abu Al-Haysam Bin Al-Tayham, and Abu Ayyub Al-Ansary, and Amaar Bin Yaaser, and Khuzayma Bin Sabit, the one with the two testimonies, may Allah^{-azwj} have Mercy of them – so they said, 'We testify that we have heard the words of the Rasool Allah^{-saww} and we have preserved it that he^{-saww} said, one day, and he^{-saww} was standing, and Ali^{-asws} was standing beside him^{-saww}. Then the Rasool Allah^{-saww} said: 'O you people! Allah^{-azwj} has Ordered me^{-saww} that I^{-saww} should nominate for you an Imam^{-asws} and a successor^{-asws} who will be the successor^{-asws} of your Prophet^{-saww} among you, and my^{-saww} Caliph in my^{-saww} community, and among the People^{-asws} of my^{-saww} Household after me^{-saww}, and the one^{-asws} for whom Allah^{-azwj} has Obligated upon the believers, in His^{-azwj} book, obedience to him^{-asws}, and has Ordered to you all in it for his^{-asws} 'Wilayah'. So I^{-saww} referred it back to my^{-saww} Lord out of fear of the hypocrites and their belying it, so He^{-azwj} Promised me^{-saww} that (He^{-azwj} will Protect me^{-saww}) but if I^{-saww} do not preach it, he^{-azwj} would Punish me^{-saww}'.

ثم قال رسول الله صلى الله عليه وآله: (أيها الناس، إن الله - جل اسمه - أمركم في كتابه بالصلاة وقد بينتها لكم وسننتها، والزكاة والصوم والحج فبينتها وفسرتها لكم، وأمركم في كتابه بالولاية وإني أشهدكم أيها الناس أنها خاصة لعلي بن أبي

طالب والأوصياء من ولدي وولد أخي ووصيي، علي أولهم ثم الحسن ثم الحسين ثم تسعة من ولد الحسين ابني، لا يفارقون الكتاب ولا يفارقهم حتى يردوا علي الحوض.

Then the Rasool Allah^{-saww} said: ‘O you people! Surely, Allah^{-azwj} – Majestic is His^{-azwj} Name – has Ordered you all in His^{-azwj} Book for the Prayer and I^{-saww} have explained it for you and its mannerism, and the Zakat, and the Soam (Fasting), and the Hajj (Pilgrimage). So, I^{-saww} explained these to you and interpreted them for you all, and He^{-azwj} Ordered you all in His^{-azwj} Book for the ‘Wilayah’, and I^{-saww} adjure you, O you people, that it is especially for Ali^{-asws} Bin Abu Talib^{-asws} and the successors^{-asws} from my^{-saww} sons^{-asws} and the sons^{-asws} of my^{-saww} brother and my^{-saww} successor^{-asws}. Ali^{-asws} is the first of them^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then nine from the sons^{-asws} of Al-Husayn^{-asws} - my^{-saww} son^{-asws}. Neither will the Book be separated from them^{-asws} nor will they^{-asws} separate from it until they^{-asws} return to the Fountain.

يا أيها الناس، إنني قد أعلمتكم مفز عكم وإمامكم بعدي ودليلكم وهاديكم وهو أخي علي بن أبي طالب، وهو فيكم بمنزلتي فيكم، فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله وأمرني الله أن أعلمه إياه وأعلمكم أنه عنده، فاسألوه وتعلموا منه ومن أوصيائه بعده، ولا تعلموهم ولا تتقدموهم ولا تتخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزابلوه ولا يزابلهم).

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

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

حديث الكساء وآية التطهير

ثم قال علي عليه السلام لأبي الدرداء وأبي هريرة ومن حوله: أيها الناس، أتعلمون أن الله تبارك وتعالى أنزل في كتابه (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا).

HADITH OF THE ‘KISA’ (BLANKET) AND THE VERSE OF THE ‘TAT’HEER’ (PURIFICATION)

Then Ali^{-asws} said to Abu Al-Darda and Abu Hureira and those who were around them: ‘O you people! Do you know that Allah^{-azwj} Blessed and High Sent down in His^{-azwj} Book “[33:33] Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”

فجمعني رسول الله صلى الله عليه وآله وفاطمة والحسن والحسين معه في كسائه وقال: (اللهم هؤلاء عترتي وخاصتي وأهل بيتي، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (إنك على خير، وإنما أنزلت في وفي أخي علي وابنتي فاطمة وفي ابني الحسن والحسين وفي تسعة أئمة من ولد الحسين ابني - صلوات الله

عليهم - خاصة ليس معنا غيرنا). فقام كلهم فقالوا: نشهد أن أم سلمة حدثتنا بذلك، فسألنا عن ذلك رسول الله صلى الله عليه وآله فحدثنا به كما حدثتنا أم سلمة به.

So, the Rasool Allah^{-saww} gathered me^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} along with himself^{-saww} in his^{-saww} Blanket (Kisaa), and said: 'Our Allah^{-azwj!} These^{-asws} are my^{-saww} Family, and my^{-saww} special ones, and the People^{-asws} of my^{-saww} Household, never let uncleanliness come near them^{-asws} and Keep them^{-asws} Purified with a thorough Purifying. Umm Salma^{-ra} said: 'And I^{-ra}, O Rasool Allah^{-saww?}' So, he^{-saww} said: 'You^{-ra} are upon good, but this has Descended regarding myself^{-saww}, and regarding my^{-saww} brother Ali^{-asws}, and my^{-saww} daughter (Syeda) Fatima^{-asws}, and regarding my^{-saww} sons Al-Hassan^{-asws} and Al-Husayn^{-asws}, and regarding nine Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws} – my^{-saww} son^{-asws} – Peace be upon them^{-asws} all – especially. There is none with us^{-asws}, apart from us^{-asws}. All of them stood up and said, 'We bear witness that Umm Salma^{-ra} narrated that to us, so we asked the Rasool Allah^{-saww}, and he^{-saww} narrated to us just as Umm Salma^{-ra} had narrated it'.

الصادقون في القرآن هم الأئمة عليهم السلام

ثم قال علي عليه السلام: أنشدكم الله، هل تعلمون أن الله جل اسمه أنزل في كتابه: (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين)، فقال سلمان: يا رسول الله، أعمامة هي أم خاصة؟ فقال: (أما المأمورون فعامة لأن جماعة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي بن أبي طالب وأوصيائي من بعده إلى يوم القيامة).

The 'Truthful' in the Quran, they^{-asws} are the Imams^{-asws}

Then Ali^{-asws} said: 'I^{-asws} adjure you all to Allah^{-azwj}, do you know that Allah^{-azwj}, Majestic is His^{-azwj} Name, Sent down in His^{-azwj} Book "**O you who believe! Be careful of your duty to Allah, and be with the truthful [9:119]**", so Salman^{-ra} said, 'O Rasool Allah^{-saww}, is this general or special?' He^{-saww} said: 'But rather, the ones who have been Ordered are the general, being the group of the believers who have been Ordered with that, and as for the 'Truthful', so it is specially for my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, and my^{-saww} successors^{-asws} from after him^{-asws} up to the Day of Judgement'.

قال علي عليه السلام: وقلت لرسول الله صلى الله عليه وآله في غزوة تبوك: يا رسول الله، لم خلفتني؟ فقال: يا علي، إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا النبوة فإنه لا نبي بعدي. فقام رجال ممن معه من المهاجرين والأنصار فقالوا: نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله في غزوة تبوك.

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

الشهداء على الناس في القرآن هم الأئمة عليهم السلام

فقال عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون. وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير)، فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله وما جعل عليهم في الدين من حرج ملة أبيهم إبراهيم؟ قال رسول الله صلى الله عليه وآله: (إنما عنى بذلك ثلاثة عشر إنسانا أنا وأخي علي بن أبي طالب وأحد عشر من ولدي، واحدا بعد واحد، كلهم أئمة، القرآن معهم وهم مع القرآن، لا يفترقون حتى يردوا علي الحوض. قالوا: اللهم نعم.

The Witnesses upon the people, in the Quran, they-asws are the Imams-asws

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

The Rasool Allah-saww said: 'But it means by that thirteen humans – I-asws, and my-saww brother Ali-asws Bin Abu Talib-asws, and eleven from his-asws sons-asws, one after the other, all of them being Imams-asws. The Quran being with them-asws and they-asws being with the Quran, not separating (from each other) until they-asws return to the 'Al-Hoose' (the Divine Fountain). They said, 'Our Allah-azwj, yes'.

حديث الثقلين والنص على أسماء الأئمة الاثني عشر عليهم السلام

قال علي عليه السلام: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله قام خطيبا - ولم يخطب بعدها - وقال: (يا أيها الناس، إني قد تركت فيكم أمرين لن تضلوا ما تمسكنم بهما: كتاب الله وعترتي أهل بيتي، فإنه قد عهد إلي اللطيف الخبير أنهما لن يفترقا حتى يردا علي الحوض)؟ فقالوا: اللهم نعم، قد شهدنا ذلك كله من رسول الله صلى الله عليه وآله.

Hadith Al-Saqalayn (The Two Weighty Things) and the text of the names of the twelve Imams-asws

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

فقال عليه السلام: حسبي الله. فقام الاثنا عشر من الجماعة البدريين فقالوا: نشهد أن رسول الله صلى الله عليه وآله حين خطب في اليوم الذي قبض فيه قام عمر بن الخطاب شبه المغضب فقال: يا رسول الله، أكل أهل بيتك؟ قال: لا ولكن أوصيائي، أخي منهم ووزير ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي وأحد عشر من ولده،

Ali-asws said: 'Allah-azwj is Sufficient for me-asws'. Twelve from the group of the people of Badr stood up and said, 'We testify that when the Rasool Allah-saww preached on the day in which he-saww passed away, Umar Bin Al-Khattab stood up angrily and said, 'O Rasool Allah-saww, all the People-asws of your-saww Household?' He-saww said: 'No, but my-saww successors-asws. My-saww brother among them-asws, who is my-saww Vizier, and my-saww inheritor, and my-saww Caliph in my-saww community, and the Guardian of every believer after me-asws, and eleven from his-asws sons-asws.

هذا أولهم وخيرهم ثم ابناي هذان - وأشار بيده إلى الحسن والحسين - ثم وصي ابني يسمى باسم أخي علي وهو ابن الحسين، ثم وصي علي وهو ولده واسمه محمد، ثم جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم محمد بن الحسن مهدي الأمة. اسمه كاسمي وطينته كطينتي، يأمر بأمري وينهى بنهي، يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً. يتلو بعضهم بعضاً، واحداً بعد واحد حتى يردوا علي الحوض، شهداء الله في أرضه وحججه على خلقه. من أطاعهم أطاع الله ومن عصاهم عصى الله.

This (Ali-asws) is the first of them-asws and the best of them-asws, then two of my-saww sons-asws, these two' – and indicated by his-saww hand to Al-Hassan-asws and Al-Husayn-asws – 'then the successor-asws of my-saww son-asws who will be named with the name of my-saww brother Ali-asws, and he-asws will be the son-asws of Al-Husayn-asws, then the successor-asws of Ali-asws and he-asws is his-asws son-asws and his-asws name is Muhammad-asws, then Ja'far-asws Bin Muhammad-asws, then Musa-asws Bin Ja'far-asws, then Ali-asws Bin Musa-asws, then Muhammad-asws Bin Ali-asws, then Ali-asws Bin Muhammad-asws, then Al-Hassan-asws Bin Ali-asws, then Muhammad-asws Bin Al-Hassan-asws Mahdi of the community. His-asws name is like my-saww name and his-asws clay (Teenat) is like my-saww Teenat. He-asws will order what I-saww ordered, and prevent what I-saww prevented. He-asws will fill the earth with fairness and justice just as it had been filled with inequity and injustice. One of them-asws will rise after the other, one after another until they-asws return to me-saww at the Fountain. They are the witnesses of Allah-azwj in His-azwj earth, and His-azwj Proofs over His-azwj creatures. The one who obeys them has obeyed Allah-azwj, and the one who disobeys them-asws has disobeyed Allah-azwj.

فقام باقي السبعين البدريين ومثلهم من الآخرين فقالوا: ذكرتنا ما كنا نسينا، نشهد أنا قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

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

ثم عاد عليه السلام إلى السؤال فلم يدع شيئاً مما سأل عنه في مسجد رسول الله صلى الله عليه وآله في خلافة عثمان إلا ناشدهم فيه حتى أتى عليه السلام على آخر مناقبه وما قال رسول الله صلى الله عليه وآله فيه، كل ذلك يصدقونه ويشهدون أنه حق سمعوه من رسول الله صلى الله عليه وآله.

Then he-asws returned to the questions, so he did not leave out anything what he-asws had asked from it in the Masjid of the Rasool Allah-saww during the Caliphate of Usman (see Hadith 11) except that he-asws adjured them with regards to it until he-asws came to the last of those merits of his-asws and what the Rasool Allah-saww had said

with regards to it. All that was ratified by them and they testified that it was the truth which they had heard from the Rasool Allah^{-saww}.

5 * كتاب معاوية جوابا لأمير المؤمنين عليه السلام

فلما حدث أبو الدرداء وأبو هريرة معاوية بكل ذلك وبما رد عليه الناس وجم من ذلك وقال: يا أبا الدرداء ويا أبا هريرة، لئن كان ما تحدثاني عنه حقا لقد هلك المهاجرون والأنصار غيره وغير أهل بيته وشيعته.

5 – Letter of Muawiya in answer to Amir-ul-Momineen^{-asws}

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

أمير المؤمنين عليه السلام تقية أبو بكر وعمر وعثمان

ثم كتب معاوية إلى أمير المؤمنين عليه السلام: لئن كان ما قلت وادعيت واستشهدت عليه أصحابك حقا لقد هلك أبو بكر وعمر وعثمان وجميع المهاجرين والأنصار غيرك وغير أهل بيتك وشيعتك.

Dissimulation of Amir-ul-Momineen^{-asws} (regarding) Abu Bakr, and Umar and Usman

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

وقد بلغني ترحمك عليهم واستغفارك لهم، وإنه لعلى وجهين ما لهما ثالث: إما تقية إن أنت تبرأت منهم خفت أن يتفرق عنك أهل عسرك الذين تقاتلني بهم، أو أن الذي ادعيت باطل وكذب.

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

وقد بلغني وجائني بذلك بعض من تتق به من خاصتك بأنك تقول لشيعتك الضالة وبطانتك بطانة سوء: (إني قد سميت ثلاثة بنين لي أبا بكر وعمر وعثمان، فإذا سمعتموني أترحم على أحد من أئمة الضلالة فإني أعني بذلك بني).

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

مشاهدات معاوية في السقيفة والدليل على صدق

ما أتوني به ورقوه إلي: أنا قد رأيتك بأعيننا، فلا نحتاج أن نسأل من ذلك غيرنا، رأيتك حملت امرأتك فاطمة على حمار وأخذت بيد ابنيك الحسن والحسين - إذ بويح أبو بكر - فلم تدع أحدا من أهل بدر وأهل السابقة إلا دعوتهم واستنصرتهم عليه فلم تجد منهم إنسانا غير أربعة: سلمان وأبو ذر والمقداد والزبير.

Views of Muawiya regarding Al-Saqifa and the evidence on truth

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

لعمري لو كنت محقا لأجابوك وساعدوك ونصروك، ولكن ادعيت باطلا وما لا يقرون به. وسمعتك أذناي وأنت تقول لأبي سفيان - حين قال لك: (غلبت يا بن أبي طالب على سلطان ابن عمك، ومن غلبك عليه أذل أحياء قريش تيم وعدي) ودعاك إلى أن ينصرك - فقلت: (لو وجدت أعوانا أربعين رجلا من المهاجرين والأنصار من أهل السابقة لناهضت هذا الرجل)، فلما لم تجد غير أربعة رهط بايعت مكرها.

By my life, if you^{-asws} were on truth, they would have answered you^{-asws} and supported you^{-asws} and helped you^{-asws}, but your^{-asws} claim was false and they did not accept it. And I heard you^{-asws} with my own ears and you^{-asws} said to Abu Sufyan – when he said to you, ‘They have overcome the kingdom of the son^{-saww} of your^{-asws} uncle^{-as}, O son of Abu Talib^{-asws}, and the ones who have overcome you^{-asws} are the disgraced tribes of Qureish; Taym and Ady’, and he claimed that he will help you – so you^{-asws} said: ‘If I^{-asws} find as helpers, forty men from the Emigrants and the helpers, from the former ones, I^{-asws} would resist this man’. So, when you^{-asws} did not find any apart from a group of four, you^{-asws} paid allegiance abhorrently’.

* 6 * كتاب أمير المؤمنين عليه السلام جوابا لمعاوية

قال: فكتب إليه أمير المؤمنين عليه السلام: بسم الله الرحمن الرحيم، أما بعد، فقد قرأت كتابك فكثير تعجبي مما خطت فيه يدك وأطنبت فيه من كلامك، ومن البلاء العظيم والخطب الجليل على هذه الأمة أن يكون مثلك يتكلم أو ينظر في عامة أمرهم أو خاصته، وأنت من تعلم وابن من تعلم وأنا من قد علمت وابن من قد علمت وسأجيبك فيما قد كتبت بجواب

6 – Letter of Amir-ul-Momineen^{-asws} in answer to Muawiya

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

لا أظنك تعقله أنت ولا وزيرك ابن النابغة عمرو، الموافق لك كما وافق شن طبقة، فإنه هو الذي أمرك بهذا الكتاب وزينه لك، وحضر كما فيه إبليس ومردة أصحابه.

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

والله لقد أخبرني رسول الله صلى الله عليه وآله وعرفني أنه رأى على منبره اثني عشر رجلا، أئمة ضلال من قريش يصعدون منبر رسول الله صلى الله عليه وآله وينزلون على صورة القرد، يردون أمته على أديبارهم عن الصراط المستقيم. قد خبرني بأسمائهم رجلا رجلا وكم يملك كل واحد منهم واحد بعد واحد. عشرة منهم من بني أمية ورجلان من حيين مختلفين من قريش، عليهما مثل أوزار الأمة جميعا إلى يوم القيامة ومثل جميع عذابهم. فليس من دم يهراق في غير حقه ولا فرج يغشى حراما ولا حكم بغير حق إلا كان عليهما وزره.

By Allah^{-azwj}, the Rasool Allah^{-saww} has informed me, and made it known to me that he^{-saww} saw twelve men upon his^{-saww} Pulpit, being imams of misguidance from the Qureish, ascending the Pulpit of the Rasool Allah^{-saww} and descending from it, who had faces of monkeys. They were reverting the community back upon its heels from the Straight Path. He^{-saww} informed me^{-asws} of their names, man after man, and for how long they will be ruling for, each one of them after the other. Ten of them are from the Clan of Umayya, and two men from different tribes of Qureish. Upon these two will be the like of sins of the entire community up to the Day of Judgement, and the like of their Punishments. There is no one whose blood will be shed unjustifiably, nor a woman violated, nor an unlawful command issued but its sin will be upon these two (Abu Bakr and Umar).

وسمعه يقول: (إن بني أبي العاص إذا بلغوا ثلاثين رجلا جعلوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

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

وقال رسول الله صلى الله عليه وآله: يا أخي، إنك لست كمثلتي. إن الله أمرني أن أصدع بالحق وأخبرني أنه يعصمني من الناس وأمرني أن أجاهد ولو بنفسي، فقال: (جاهد في سبيل الله لا تكلف إلا نفسك)، وقال: (حرض المؤمنين على القتال)، فكنت أنا وأنت المجاهدين.

And the Rasool Allah^{-saww} said: 'O my^{-saww} brother^{-asws}, your^{-asws} situation is not like mine^{-saww}, in that Allah^{-azwj} has Ordered me^{-asws} that I^{-saww} should declare the truth and Informed me^{-saww} that He^{-azwj} will Protect me^{-saww} from the people, and Ordered me^{-saww} that I^{-saww} should struggle even though I^{-saww} may be alone. So, He^{-azwj} Said: **"Fight then in Allah's way; this is not imposed on you except In relation to yourself"**, and Said: **"and rouse the believers to fight"**, [4:84] for I^{-saww} and you^{-asws} are the Holy Warriors.

وقد مكثت بمكة ما مكثت لم أوامر بقتال، ثم أمرني الله بالقتال لأنه لا يعرف الدين إلا بي ولا الشرائع ولا السنن والأحكام والحدود والحلال والحرام. وإن الناس يدعون بعدي ما أمرهم الله به وما أمرتهم فيك من ولايتك وما أظهرت من حجتك، متممدين غير جاهلين ولا اشتبه عليهم فيه، ولا سيما لما أتوك قبل مخالفة ما أنزل الله فيك.

And I^{-saww} have stayed at Mecca (for the duration) I^{-saww} stayed, then Allah^{-azwj} Ordered me^{-saww} for the fighting because the Religion could not be recognised except by me^{-saww}, nor the Law, nor the Sunnah and the Regulations, and the Limits, and the Permissibles and the Prohibition. And that the people, after me^{-saww}, will leave what Allah^{-azwj} has Ordered them for, and what He^{-azwj} Ordered them regarding

you-asws from your-asws Wilayah, and what has been made apparent from your-asws arguments, deliberately, not out of ignorance or their doubts with regards to you-asws, in particular their opposition to what Allah-azwj had Sent down regarding you-asws beforehand.

فإن وجدت أعوانا عليهم فجاهدهم وإن لم تجد أعوانا فاكفف يدك واحقن دمك فإنك إن نابذتهم قتلوك، وإن تبعوك وأطاعوك فاحملهم على الحق وإلا فدهم، وإن استجابوا لك ونابذوك فجاهدهم، وإن لم تجد أعوانا فكف يدك واحقن دمك

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

واعلم أنك إن دعوتهم لم يستجيبوا لك فلا تدعن أن تجعل الحجة عليهم. إنك يا أخي لست مثلي، إنني قد أقمت حجتك وأظهرت لهم ما أنزل الله فيك وإنه لم يعلم أنني رسول الله وأن حقي وطاعتي واجبان حتى أظهرت لك، فإني كنت قد أظهرت حجتك وقمت بأمرك، فإن سكت عنهم لم تأثم وإن حكمت ودعوت لم تأثم، غير أنني أحب أن تدعوهم وإن لم يستجيبوا لك ولم يقبلوا منك.

And know that if you-asws call them and they do not answer you-asws do not let them be if you-asws have already established the argument against them. You-asws, O my-saww brother, are not (in a situation) like mine-saww. I-saww have established your-asws argument and manifested to them what Allah-azwj has Sent down regarding you-asws, and they do not know that I-saww am the Rasool Allah-saww and that my-saww rights and obedience to me-saww are both Obligatory until I-saww manifested it to you-asws, for I-saww had already manifested your-asws argument, and established it with your-asws command. So, if you-asws are silent from them, you-asws will not be sinning, and that if you-asws were to order them and call, them you-asws will (still) not be sinning, but I-saww would love it if you-asws call them even though they do not respond to you-asws and do not accept from you-asws.

ويتظاهر عليك ظلمة قريش، فإني أخاف عليك إن ناهضت القوم ونابذتهم وجاهدتم من غير أن يكون معك فئة أعوان تقوي بهم أن يقتلوك فيطفا نور الله ولا يعبد الله في الأرض، والتقوية من دين الله ولا دين لمن لا تقية له.

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

وإن الله قد قضى الفرقة والاختلاف بين هذه الأمة، ولو شاء لجمعهم على الهدى ولم يختلف اثنان منهم ولا من خلقه ولم يتنازع في شيء من أمره ولم يجحد المفضلون ذا الفضل فضله، ولو شاء عجل منهم النعمة وكان منه التغيير حتى يكذب الظالم ويعلم الحق أين مصيره. والله جعل الدنيا دار الأعمال وجعل الآخرة دار الثواب والعقاب، (ليجزى الذين أسأؤوا بما عملوا ويجزي الذين أحسنوا بالحسنى). فقلت: شكرا لله على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

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

And had He-^{azwj} so Desired, He-^{azwj} would Hasten the Revenge, and Change them until the oppressor would be falsified and they would come to know where the truth lies. And Allah-^{azwj} has made the world to be a House of deeds, and made the Hereafter to be the House of Reward and Punishment. **“Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best” [53:31].** So I-^{saww} said: ‘Thanks be to Allah-^{azwj} for His-^{azwj} Favours, and I-^{asws} observe patience on His-^{azwj} afflictions and submit to them, and I-^{saww} am pleased with His-^{azwj} Judgement’.

ثم قال صلى الله عليه وآله: يا أخي، أبشر فإن حياتك وموتك معي، وأنت أخي وأنت وصيي وأنت وزيرني وأنت وارثي، وأنت تقاتل على سنتي، وأنت مني بمنزلة هارون من موسى، ولك بهارون أسوة حسنة إذ استضعفه أهله وتظاهروا عليه وكادوا أن يقتلوه.

Then he-^{saww} said: ‘O my-^{saww} brother-^{asws}, receive good news for your-^{asws} life and your-^{asws} passing away are with me-^{saww}, and you-^{asws} are my-^{saww} successor-^{asws}, and you-^{asws} are my-^{saww} Vizier, and you-^{asws} are my-^{saww} inheritor, and you-^{asws} will fight upon my-^{saww} Sunnah, and you-^{asws} are from me-^{asws} of the status which Haroun-^{as} had from Musa-^{asws}, and for you-^{asws}, with Haroun-^{as} is the best example when his-^{as} people considered him-^{as} to be weak, and overcame him-^{as} and had plotted to kill him-^{as}.

فاصبر لظلم قريش إياك وتظاهرهم عليك فإنها ضغائن في صدور قوم، أحقاد بدر وترات أحد. وإن موسى أمر هارون حين استخلفه في قومه إن ضلوا فوجد أعوانا أن يجاهدهم بهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم. فافعل أنت كذلك، إن وجدت عليهم أعوانا فجاهدهم وإن لم تجد أعوانا فاكفف يدك واحقن دمك، فإنك إن نابذتهم قتلوك، وإن تبعوك وأطاعوك فاحملهم على الحق.

So, observe patience to the injustice of the Qureish towards you-^{asws} and what they will be coming up against you-^{asws}, for there are grudges in the hearts of the people, the malice of Badr and the animosities of Ohad. And that Musa-^{as} had ordered Haroun-^{as} when he-^{as} left him-^{as} behind among his-^{as} people that if they go astray and he-^{as} find helpers he-^{as} should fight against them by these (helpers), but if he-^{as} does not find helpers then he-^{as} should restrain his-^{as} hand and save his-^{as} blood, and not create differences among them. So, you-^{asws} should do like that, and if you-^{asws} find helpers against them, so fight against them, and if you-^{asws} do not find helpers, so you-^{asws} should restrain your-^{asws} hand and save your-^{asws} blood, for if you-^{asws} confront them, they will kill you-^{asws}, and if they follow you-^{asws}, and obey you-^{asws}, carry them to the truth.

واعلم أنك إن لم تكف يدك وتحقن دمك إذا لم تجد أعوانا أتخوف عليك أن يرجع الناس إلى عبادة الأصنام والجمود بأني رسول الله، فاستظهر الحجة عليهم وادعهم ليهلك الناصبون لك والباغون عليك ويسلم العامة والخاصة.

And know that if you-^{asws} do not restrain your-^{asws} hand and save your-^{asws} blood when you-^{asws} do not find helpers for yourself-^{asws}, I-^{saww} fear for you-^{asws}, that the people will

revert back to worshipping the idols and will dispute that I-saww am the Rasool Allah-saww. So, show the arguments against them and call them, so that those who are *Nasibis* (hate you-asws) and the rebels against you-asws will be destroyed, whilst the general public and certain people will remain safe.

فإذا وجدت يوما أعوانا على إقامة الكتاب والسنة فقاتل على تأويل القرآن كما قاتلت على تنزيله، فإنما يهلك من الأمة من نصب نفسه لك أو لأحد من أوصيائك بالعداوة، وعادى وجدد ودان بخلاف ما أنتم عليه.

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

ولعمري يا معاوية، لو ترحمت عليك وعلى طلحة والزبير ما كان ترحمي عليكم واستغفاري لكم ليحق باطلا، بل يجعل الله ترحمي عليكم واستغفاري لكم لعنة وعذابا.

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

وما أنت وطلحة والزبير بأحقر جرما ولا أصغر ذنبا وأهون بدعة وضلالة ممن استتالك ولصاحبك الذي تطلب بدمه ووطنا لكم ظلمنا أهل البيت وحملكم على رقابنا، فإن الله يقول: (ألم تر إلى الذين أتوا نصيبا من الكتاب يؤمنون بالجبيت والطاغوت ويقولون للذين كفروا هؤلاء أهدى من الذين آمنوا سبيلا أولئك الذين لعنهم الله ومن يلعن الله فلن تجد له نصيرا أم لهم نصيب من الملك فإذا لا يؤتون الناس نقيرا أم يحسدون الناس على ما آتاهم الله من فضله)، فنحن الناس ونحن المحسودون.

And neither are you, or Talha and Al-Zubayr any less criminal, nor are your sins any smaller, and any lesser in your heresies (innovations) and straying from the ones who facilitated these for you (Abu Bakr and Umar) and for your companion (Usman) whose blood that you seek, and made it easy for you to oppress us-asws, the People-asws of the Household, and burdened you upon our-asws necks, for Allah-azwj has Said ***“Have you not seen those to whom a portion of the Book has been given [4:51]? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe. Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him [4:52]. Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone [4:53]. Or do they envy the people for what Allah has given them of His grace [4:54]?”***, so we-asws are the people and we-asws are the envied ones’.

قال الله عز وجل: (فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما فمنهم من آمن به ومنهم من صد عنه وكفى بجهنم سعيرا)، فالملك العظيم أن جعل الله فيهم أئمة من أطاعهم أطاع الله ومن عصاهم عصى الله والكتاب والحكمة النبوة. فلم تقرون بذلك في آل إبراهيم وتكرونه في آل محمد؟

Allah-azwj Mighty and Majestic Says ***“But indeed We have given to Ibrahim’s children the Book and the wisdom, and We have given them a grand kingdom [4:54]. So, of them is he who believes in him, and of them is he who turns away***

from him, and Hell is sufficient to burn” [4:55], so the Great Kingdom is that Allah-^{azwj} Made Imams-^{asws} to be among them, the one who obeys them-^{asws} has obeyed Allah-^{azwj}, and the one who disobeys them-^{asws} has disobeyed Allah-^{azwj}, and the book, and the Wisdom, and the Prophet-hood. Why do you accept that with regards to the Progeny of Ibrahim-^{as}, and are denying it with regards to the Progeny-^{asws} of Muhammad-^{saww}?

يا معاوية: فإن تكفر بها أنت وصاحبك ومن قبلك من طغاة الشام واليمن والأعراب، أعراب ربيعة ومضر جفاة الأمة، فقد وكل الله بها قوما ليسوا بها بكافرين

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

يا معاوية: إن القرآن حق ونور وهدى ورحمة وشفاء للمؤمنين والذين لا يؤمنون في آذانهم وقر وهو عليهم عمى.

O Muawiya, the Quran is 'Haq' (a Truth), and 'Noor' (a Light), and a Guidance, and a Mercy, and a Healing for the believers, and the ones who do not believe in their ears and accept, so it is a blindness to them.

يا معاوية، إن الله جل جلاله لم يدع صنفا من أصناف الضلالة والدعاة إلى النار إلا وقد رد عليهم واحتج عليهم في القرآن ونهى فيه عن اتباعهم، وأنزل فيهم قرآنا قاطعا ناطقا عليهم قد علمه من علمه وجهله من جهله.

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

وإنني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، (وما يعلم تأويله إلا الله والراسخون في العلم)، الراسخون نحن آل محمد.

And I-^{asws} heard from the Rasool Allah-^{saww} say: 'There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an explanation for it, **“[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge”**, The ones-^{asws} firmly rooted in knowledge are us-^{asws}, the Progeny-^{asws} of Muhammad-^{saww}.

وأمر الله سائر الأمة أن يقولوا: (أما به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah-^{azwj} Ordered the rest of the community that they should say **“[3:7] We believe in it, it is all from our Lord; and none do mind except those having understanding.”** And that they should submit to us-^{asws} and refer their knowledge to us-^{asws}, and Allah-^{azwj} has Said **“[4:83] and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it”**, they-^{asws} are the ones who should be asked about it and sought.

آيتان نزلتا في معاوية

لعمري لو أن الناس - حين قبض رسول الله صلى الله عليه وآله - سلموا لنا واتبعونا وقلدونا أمورهم لأكلوا من فوقهم ومن تحت أرجلهم، ولما طمعت فيها أنت يا معاوية فما فاتهم منا أكثر مما فاتنا منهم.

Two Verses Descended regarding Muawiya

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

ولقد أنزل الله في وفيك خاصة آية من القرآن تتلوها أنت ونظراؤك على ظاهرها ولا تعلمون تأويلها وباطنها، وهي في سورة الحاقة: (فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا) إلى قوله: (وأما من أوتي كتابه بشماله) إلى آخر الآية، وذلك أنه يدعى بكل إمام ضلالة وإمام هدى ومع كل واحد منهما أصحابه الذين يابغوه فيدعى بي ويدعى بك.

And Allah^{-azwj} has Sent down Verses from the Quran regarding myself^{-asws} and you especially. You and those who have your vision recite it upon its apparent (meaning) and are unaware of its explanation and its hidden (Baatin), and this is in Surah Al-Haqqah “[69:19] **Then as to him who is given his book in his right hand, [84:8] He shall be reckoned with by an easy reckoning**” (Please note that half of the above Verse is now in Surah Al-Inshiqaaq) up to His^{-azwj} Words “[69:25] **And as for him who is given his book in his left hand**” up to the end of the Verse, and that He^{-azwj} will Call every imam of misguidance and every Imam^{-asws} of Guidance, and along with each one of them will be his companions who paid allegiance to him. So He^{-azwj} will Call them (my^{-asws} companions) with me^{-asws} and He^{-azwj} Call them (your companions) with you.

يا معاوية، وأنت صاحب السلسلة الذي يقول: (يا ليتني لم أوت كتابيه ولم أدر ما حسابيه) إلى آخر القصص، والله لقد سمعت ذلك من رسول الله صلى الله عليه وآله يقول فيك، وكذلك كل إمام ضلالة كان قبلك ويكون بعدك له مثل ذلك من خزي الله وعذابه.

O Muawiya, and you are **the companion in the chains (69:32)** who will be saying “[69:25] **O would that my book had never been given me: [69:26] And I had not known what my account was**” up to the end of the story (the Verses following this one). By Allah^{-azwj}, I^{-asws} have heard that from the Rasool Allah^{-saww} speaking about you, and similarly for every imam of misguidance who was before you, and the ones who will be coming after you, similar words of disgrace from Allah^{-azwj} and of His^{-azwj} Punishment.

آية نزلت في بني أمية

ونزل فيكم قول الله عز وجل: (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن)، وذلك حين رأى رسول الله صلى الله عليه وآله اثني عشر إماما من أئمة الضلالة على منبره يردون الناس على أدبارهم القهقري، رجلا من حيين مختلفين من قريش وعشرة من بني أمية، أول العشرة صاحبك الذي تطلب بدمه وأنت وابنك وسبعة من

ولد الحكم بن أبي العاص، أولهم مروان، وقد لعنه رسول الله صلى الله عليه وآله وطرده وما ولد حين استمع لنساء رسول الله صلى الله عليه وآله.

Verse Revealed regarding the Clan of Umayya

And regarding you Descended the Statement of Allah-^{azwj} Mighty and Majestic **“[17:60] and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well”**, and that was when the Messenger saw (in a dream) twelve imam from the imams of misguidance upon his-^{saww} Pulpit, reverting the people backwards upon their heels. Two men from two different tribes from Qureish, and ten from the Clan of Umayya.

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

يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا ولم يرض لنا الدنيا ثواباً. وقد سمعت رسول الله صلى الله عليه وآله أنت ووزيرك وصوبحك، يقول: (إذا بلغ بنو أبي العاص ثلاثين رجلاً اتخذوا كتاب الله دخلاً وعباد الله خولاً ومال الله دولاً).

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

يا معاوية، إن نبي الله زكريا نشر بالمنشار ويحیی ذبح وقتله قومه وهو يدعوهم إلى الله عز وجل، وذلك لهوان الدنيا على الله. إن أولياء الشيطان قديماً حاربوا أولياء الرحمن، قال الله: (إن الذين يكفرون بآيات الله ويقتلون النبيين بغير حق ويقتلون الذين يأمرون بالقسط من الناس فيشرهم بعداب أليم).

O Muawiya, the Prophet-^{as} of Allah-^{azwj} Zakariya was sawn by a chainsaw, and Yahya-^{as} was slaughtered, and his-^{as} people killed him-^{as}, and he-^{as} was calling them to Allah-^{azwj} Mighty and Majestic, and that is how disgraceful the world is to Allah-^{azwj}. The friends of Satan-^{la} have always been at war with the friends of the Beneficent-^{azwj}. Allah-^{azwj} Says **“Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement” [3:21].**

يا معاوية، إن رسول الله صلى الله عليه وآله قد أخبرني أن أمته سيخضبون لحيتي من دم رأسي، وإنني مستشهد، وستلي الأمة من بعدي، وأنت ستقتل ابني الحسن غدراً بالسهم، وأن ابنك يزيد لعنه الله سيقتل ابني الحسين، يلي ذلك منه ابن الزانية.

O Muawiya, the Rasool Allah-^{saww} has informed me-^{asws} that his-^{asws} community will dye my-^{asws} beard with the blood from my-^{asws} head, and I-^{asws} will be martyred, and after me-^{asws} the community will follow you, and you will kill my-^{asws} son Al-Hassan-^{asws} treacherously by posion, and that your son Yazeed, may Allah-^{azwj} Curse him, will

kill my^{-asws} son^{-asws} Al-Husayn^{-asws}, that (deed) will be carried out by the son of a whore.

إخباره عليه السلام عن تسلط بنى أمية على الأمة

وأن الأمة سيليها من بعدك سبعة من ولد أبي العاص وولد مروان بن الحكم وخمسة من ولده تكلمة اثني عشر إماما قد رآهم رسول الله صلى الله عليه وآله يتواثبون على منبره تواثب القردة، يردون أمته عن دين الله على أدبارهم القهقري، وأنهم أشد الناس عذابا يوم القيامة. وأن الله سيخرج الخلافة منهم برأيات سود تقبل من الشرق، يذلهم الله بهم ويقتلهم تحت كل حجر.

His^{-asws} news about the domination of the Clan of Umayya over the community

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

إخبار أمير المؤمنين عليه السلام عن ظهور الإمام المهدي عليه السلام

وأن رجلا من ولدك مشوم ملعون جلف جاف منكوس القلب فظ غليظ قد نزع الله من قلبه الرأفة والرحمة، أخواله من كلب، كأني أنظر إليه ولو شئت لسميته ووصفته وابن كم هو. فيبعث جيشا إلى المدينة فيدخلونها فيسرفون فيها في القتل والفواحش، ويهرب منه رجل من ولدي زكي نقي، الذي يملأ الأرض عدلا وقسطا كما ملئت ظلما وجورا. وإني لأعرف اسمه وابن كم هو يومئذ وعلامته. وهو من ولد ابني الحسين الذي يقتله ابنك يزيد، وهو الثائر بدم أبيه.

News from Amir-ul-Momineen^{-asws} about the appearance of the Imam Al-Mahdi^{-asws}

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

So, they will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my^{-asws} sons^{-asws}, pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him^{-ajfj}. And I^{-asws} know his^{-asws} name, and how old he^{-asws} will be on that day, and his^{-asws} signs. And he^{-asws} will be from the sons^{-asws} of my^{-asws} son^{-asws} Al-Husayn^{-asws} who will be killed by your son Yazeed, and he^{-asws} will avenge the blood of his^{-asws} father^{-asws}.

فيهرب إلى مكة ويقتل صاحب ذلك الجيش رجلا من ولدي زكيا برياً عند أحجار الزيت. ثم يسير ذلك الجيش إلى مكة، وإني لأعلم اسم أميرهم وعدتهم وأسمائهم وسمات خيولهم، فإذا دخلوا البيداء واستوت بهم الأرض خسف الله بهم. قال الله عز وجل: (ولو ترى إذ فزعوا فلا فوت وأخذوا من مكان قريب)

He^{-ajfj} will go to Mecca, and the commander of the army (opposing him^{-asws}) will kill a pure man from my^{-asws} sons at a place with stones of oil (Ahjaar AL-Zayt). Then that army will travel to Mecca, and I^{-asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. So, when they enter Al-Bayda, the earth will spread out and Allah^{-azwj} will Make it to swallow them up. Allah^{-azwj} Mighty and Majestic has Said **“And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place” [34:51].**

- قال: من تحت أقدامكم - فلا يبقى من ذلك الجيش أحد غير رجل واحد يقرب الله وجهه من قبل قفاه.

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

ويبعث الله للمهدي أقواما يجتمعون من أطراف الأرض قزع كقزع الخريف. والله إني لأعرف أسمائهم واسم أميرهم ومناخ ركابهم. فيدخل المهدي الكعبة ويبكي ويتضرع، قال الله عز وجل: (أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض) هذا لنا خاصة أهل البيت.

And Allah^{-azwj} will Send for Al-Mahdi^{-asws} a people. He^{-azwj} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah^{-azwj}, I^{-asws} know their names, and the name of their Emir (leader), and where their rides will stop. So Al-Mahdi^{-asws} will enter the Kaabah, and he^{-asws} will be crying and Praying. Allah^{-azwj} Mighty and Majestic has Said : **‘Amma Ya Jeebo isterra Izajaa “[27:62] Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.”** This is exclusively for us^{-asws}, the People^{-asws} of the Household. (This Verse is frequently used for asking for health and recovering from hardships by Muslims)

هدف أمير المؤمنين عليه السلام من مراسلاته لمعاوية

أما والله يا معاوية، لقد كتبت إليك هذا الكتاب وإني لأعلم أنك لا تنتفع به، وأنت ستفرح إذا أخبرتك أنك ستلي الأمر وابنتك بعدك، لأن الآخرة ليست من بالك وأنت بالآخرة لمن الكافرين. وستندم كما ندم من أسس هذا الأمر لك وحملك على رقابنا حين لم تنتفعه الندامة.

The objective of Amir-ul-Momineen^{-asws} from the correspondence with Muawiya

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

ومما دعاني إلى الكتاب إليك بما كتبت به: إني أمرت كاتبتي أن ينسخ ذلك لشيعتي ورؤوس أصحابي لعل الله أن ينفعهم بذلك، أو يقرأه واحد ممن قبلك فيخرجه الله به وبنا من الضلالة إلى الهدى ومن ظلمك وظلم أصحابك وفتنتهم، وأحببت أن أحتج عليك.

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

*** 7 * جواب معاوية الأخير إلى أمير المؤمنين عليه السلام**

فكتب إليه معاوية: (هنيئا لك يا أبا الحسن تملك الآخرة، وهنيئا لنا نملك الدنيا)

7 – The final answer of Muawiya to Amir-ul-Momineen-asws

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

HADITH 26

(26) * 1 * احتجاجات قيس بن سعد بن عبادة على معاوية

ARGUMENTATION OF QAYS BIN SA’D BIN ABADA AGAINST MUAWIYA

أبان عن سليم وعمر بن أبي سلمة - حديثهما واحد، هذا وذلك - قالوا: قدم معاوية حاجا في خلافته المدينة بعد ما قتل أمير المؤمنين عليه السلام وصالح الحسن عليه السلام.

1 - Abaan from Sulaym and Umar Bin Abu Salma – both have narrated the same (Haidth), this as well as the other – said, ‘Muwaiya (Ibn Abu Sufyan) went to Al-Medina for Pilgrimage during his Caliphate, after the martyrdom of Amir-ul-Momineen-asws, and the treaty with Al-Hassan-asws.

فاستقبله أهل المدينة، فنظر فإذا الذي استقبله من قريش أكثر من الأنصار. فسأل عن ذلك، فقيل له: (إنهم محتاجون ليست لهم دواب) فالتفت معاوية إلى قيس بن سعد بن عبادة فقال: يا معشر الأنصار، ما لكم لا تستقبلوني مع إخوانكم من قريش؟ فقال قيس - وكان سيد الأنصار وابن سيدهم -: أعددنا - يا أمير المؤمنين - أن لم تكن لنا دواب فقال معاوية: فأين النواضح؟ فقال قيس: أفئيناها يوم بدر ويوم أحد وما بعدهما في مشاهد رسول الله حين ضربناك وأباك على الإسلام حتى ظهر أمر الله وأنتم كارهون. قال معاوية: اللهم غفرا. قال قيس: أما إن رسول الله قال: (إنكم سترون بعدي إثرة). فقال معاوية: فما أمركم؟ قال: أمرنا أن نصبر حتى نلقاه. فقال: فاصبروا حتى تلقوه

The people of Al-Medina welcomed him (outside of Al-Medina). He looked around at the ones welcoming him and saw that most of them were from the Qureish and none from the ‘Ansar’ (the Helpers). So, he asked about that. It was said to him that they are poor, for they do not have livestock (to ride and travel). So Muawiya (after entering into Al-Medina) turned to Qays Bin Sa’d Bin Abada and said, ‘O group of Helpers, what is it with you that you do not welcome me along with your brothers from the Qureish?’

Qays said – and he was the Chief of the Helpers and a son of their Chief: ‘We are sitting (no animals to ride on), O commander of the faithful – we do not have livestock’. Muawiya said, ‘Where are the water carriers (camels)?’ Qays said, ‘They were killed on the Day of Badr and the Day of Ohad, and after these two (battles) in

the presence of the Rasool Allah^{-saww} when we struck you and your father for the sake of Islam until the Command of Allah^{-azwj} was Manifested, and you had unwillingly (embraced Islam)'.

Muawiya said, 'Our Allah^{-azwj} will Forgive you'. Qays said, 'But, the Rasool Allah^{-saww} said: 'After me^{-saww}, you all will see it's effects'. Muawiya said, 'So what did he^{-saww} order you to do?' He said, 'He^{-saww} ordered us that we should be patient until we meet him^{ajfj}'. He (Muawiya) said, 'So be patient until you see him^{ajfj}'.

ثم قال قيس: يا معاوية، تعيرنا بنواضحنا؟ والله لقد لقيناكم عليها يوم بدر وأنتم جاهدون على إطفاء نور الله وأن تكون كلمة الشيطان هي العليا. ثم دخلت أنت وأبوك كرها في الإسلام الذي ضربناكم عليه. فقال له معاوية: كأنك تمن علينا بنصرتك إيانا، والله لقريش بذلك المن والطول. أستم تمنون علينا - يا معشر الأنصار - بنصرتكم رسول الله وهو من قریش وهو ابن عمنا ومنا؟ فلنا المن والطول إذ جعلكم الله أنصارنا وأتباعنا فهداكم بنا.

Then Qays said, 'O Muawiya, you are taunting us about our water carriers?' By Allah^{-azwj}, we met (confronted) you (riding) upon those on the Day of Badr and you were fighting to extinguish the 'Al-Noor' (Light) of Allah^{-azwj} in order to make the words of Satan^{-la} to have supremacy. Then you and your father entered unwillingly into Islam which you were fighting against'.

Muawiya said to him, 'If you are placing us under obligation for your help to us, by Allah^{-azwj} the credit for that goes to the Qureish. O group of Helpers, are you not placing the Rasool Allah^{-saww} under obligation by your helping him^{-saww}, and he^{-saww} was from the Qureish, and he^{-saww} was the son^{-saww} of our uncle and from us? So, the credit goes to us when Allah^{-azwj} Sent Help to us, and you followed us and attained guidance through us'.

سوابق أبي طالب عليه السلام في نصرته الإسلام

فقال قيس: إن الله عز وجل بعث محمدا رحمة للعالمين، فبعثه إلى الناس كافة، إلى الجن والأنس والأحمر والأسود والأبيض، واختاره لنبوته واختصه برسالته.

Precedent of Abu Talib^{-asws} in helping Al-Islam

Qays said, 'Surely, Allah^{-azwj} Mighty and Majestic Sent Muhammad^{-saww} as a Mercy to the Worlds. So, He^{-azwj} Sent him^{-saww} to the people for all the beings, to the Jinn, and the humans, and the red, and the black, and the white, and Chose him^{-saww} for Prophet-hood, and Honoured him^{-saww} by His^{-azwj} Message.

فكان أول من صدقه وآمن به ابن عمه علي بن أبي طالب وكان أبو طالب عمه يذب عنه ويمنع منه ويحول بين كفار قریش وبينه أن يروعه أو يؤذوه ويأمره بتبليغ رسالات ربه.

So the first one to ratify him^{-saww}, and believe in him^{-saww} was the son^{-asws} of his^{-saww} uncle^{-asws} Ali^{-asws} bin Abu Talib^{-asws}, and his^{-saww} uncle Abu Talib^{-asws} used to defend him^{-saww} and prevent (the enemies) from him^{-saww} and he^{-asws} was a shield between the infidels of Qureish and him^{-saww}, so that they do not frightened him^{-saww} or hurt him^{-saww}, and ordered him^{-saww} to preach the Message of his^{-saww} Lord^{-azwj}.

فلم يزل ممنوعا من الضيم والأذى حتى مات عمه أبو طالب وأمر ابنه عليا بموازرتة ونصرتة فوازره علي ونصره وجعل نفسه دونه في كل شديدة وكل ضيق وكل خوف، واختص الله بذلك عليا من بين قريش وأكرمه من بين جميع العرب والعجم.

The grievances and harm did not cease to be barred from him^{-saww} until his^{-saww} uncle Abu Talib^{-asws} passed away, and he^{-asws} ordered his^{-asws} son^{-asws} Ali^{-asws} to support him^{-saww} and help him^{-saww}. So, Ali^{-asws} supported him^{-saww} and helped him^{-saww}, and made his^{-asws} own self to be sacrificed in every extremity, and every difficulty, and every fear, and Allah^{-azwj} Chose Ali^{-asws} due to that from between the Qureish, and Honoured him^{-asws} from between all the Arabs and the non-Arabs.

فجمع رسول الله صلى الله عليه وآله جميع بني عبد المطلب فيهم أبو طالب وأبو لهب، وهم يومئذ أربعون رجلا فدعاهم رسول الله صلى الله عليه وآله وخدمه يومئذ علي عليه السلام، ورسول الله يومئذ في حجر عمه أبي طالب،

Therefore, the Rasool Allah^{-saww} gathered the sons of Abdul Muttalib^{-as}. Among them were Abu Talib^{-asws} and Abu Lahab^{-la}, and on that day they were forty men. So the Rasool Allah^{-saww} invited them, and on that day Ali^{-asws} attended to them, and on that day the Rasool Allah^{-saww} was in the chamber of his^{-saww} uncle^{-as} Abu Talib^{-asws}.

فقال: (أيكم ينتدب أن يكون أخي ووزير ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي)؟ فسكت القوم حتى أعادها رسول الله صلى الله عليه وآله ثلاث مرات. فقال علي عليه السلام: (أنا يا رسول الله، صلى الله عليك). فوضع رسول الله رأس علي في حجره وتفل في فيه وقال: (اللهم املأ جوفه علما وفهما وحكما).

He^{-saww} said: 'Which one of you would like to be assigned to be my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} inheritor, and my^{-saww} Caliph in my^{-saww} community, and the Guardian of every 'Momin' (believer) after me^{-saww}?' The people were silent, to the extent that the Rasool Allah^{-saww} made the call three times. Ali^{-asws} said: 'I^{-asws}, O Rasool Allah^{-saww}, may Allah^{-azwj} Bless you^{-saww}'. So, the Rasool Allah^{-saww} placed his^{-asws} head onto his^{-saww} chest (out of kindness), and applied his^{-saww} saliva to his^{-asws} (forehead) and said: 'Our Allah^{-azwj}, Fill his^{-asws} heart with Knowledge, and understanding, and Wisdom'.

ثم قال لأبي طالب: (يا أبا طالب، اسمع الآن لابنك علي وأطع، فقد جعله الله من نبيه بمنزلة هارون من موسى). وأخى بين الناس وأخى بين علي وبين نفسه.

Then he^{-saww} said to Abu Talib^{-asws}: 'O Abu Talib^{-asws}, from now on listen to your^{-asws} son^{-asws} Ali^{-asws} and obey him^{-asws}, for Allah^{-azwj} has Made him^{-asws}, from His^{-azwj} Prophet^{-saww} to be of the status which Haroun^{-as} had with Musa^{-as}. And he^{-saww} established brotherhood between the people, and established brotherhood between Ali^{-asws} and himself^{-saww}'.

فلم يدع قيس بن سعد شيئا من مناقبه إلا ذكرها واحتج بها وقال: منهم أهل البيت جعفر بن أبي طالب الطيار في الجنة بجناحين، اختصه الله بذلك من بين الناس، ومنهم حمزة سيد الشهداء، ومنهم فاطمة سيدة نساء العالمين. فإذا وضعت من قريش رسول الله وأهل بيته وعترته الطيبين، فنحن والله خير منكم - يا معشر قريش - وأحب إلى الله ورسوله وإلى أهل بيته منكم.

Qays did not leave out anything from his^{-asws} merits except that he mentioned it and argued by it, and said, 'Among the People^{-asws} of the Household is Ja'far^{-asws} Bin Abu Talib^{-asws}, the flyer in the Paradise by two wings. Allah^{-azwj} Specialised him^{-as} by that from between the people. And among them is Hamza^{-as}, chief of the martyrs, and

among them is (Syeda) Fatima^{-asws} Chieftess of the women of the Worlds. So there is a difference between the Qureish, and the Rasool Allah^{-saww} and the People^{-asws} of his^{-saww} Household, and his^{-saww} Family, the goodly ones.

By Allah^{-azwj}, we are better than you are – O community of Qureish – and more beloved to Allah^{-azwj} and His^{-azwj} Messenger^{-saww}, and to the People^{-asws} of the Household than you are.

لقد قبض رسول الله صلى الله عليه وآله فاجتمعت الأنصار إلى والدي سعد ثم قالوا: (لا نبايع غير سعد). فجاءت قريش بحجة علي وأهل بيته وخاصموننا بحقه وقرابته من رسول الله صلى الله عليه وآله. فما يدعو قريش أن يكونوا ظلموا الأنصار أو ظلموا آل محمد عليهم السلام. ولعمري ما لأحد من الأنصار ولا لقريش ولا لأحد من العرب والعجم في الخلافة حق ولا نصيب مع علي بن أبي طالب وولده من بعده.

When the Rasool Allah^{-saww} passed away, the Helpers gathered around my father Sa'ad, then said, 'We will not pay allegiance to anyone other than Sa'ad'. So, the Qureish came by the argument of being from people close to his^{-saww} Household, and disputed with us through this right, and through close relationship to the Rasool Allah^{-saww}.

The Qureish are nothing more than oppressors to the Helpers or oppressors to the Progeny^{-asws} of Muhammad^{-saww}. By my life, there is nothing for anyone neither from the Helpers, nor for the Qureish, nor for any one from the Arabs and the non-Arabs in the Caliphate, any share or right is only for Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} sons^{-asws} from after him^{-asws}.

فغضب معاوية وقال: يا بن سعد، عمن أخذت هذا وعمن رويته وعمن سمعته؟ أبوك أخبرك بذلك وعنه أخذته؟ فقال قيس: سمعته وأخذته ممن هو خير من أبي وأعظم علي حقا من أبي. قال: ومن هو؟ قال: ذاك أمير المؤمنين علي بن أبي طالب، عالم هذه الأمة وديانها وصديقها وفاروقها الذي أنزل الله فيه ما أنزل وهو قوله عز وجل: (قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب). فلم يدع قيس أية نزلت في علي عليه السلام إلا ذكرها.

Muawiya got angry and said, 'O Ibne Sa'ad, from whom have you taken this, and from whom are you narrating it, and from whom have you heard it? Your father informed you of that and it is from him that you have taken it?' Qays said, 'I heard it and took it from the one who is better than my father, and has a greater right over me than my father'. He said, 'And who is that?' He said, 'That is Amir-ul-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the most knowledgeable one of this community, and it's religious one, and it's 'Al-Seddiq' (Truthful one), and its 'Al-Farouq' (Differentiator) regarding whom Allah^{-azwj} Revealed what He^{-azwj} Revealed, and it is the Statement of the Mighty and Majestic **"Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book [13:43]."** Qays did not leave out a verse which had Come down regarding Ali^{-asws}, except that he mentioned it.

فقال معاوية: فإن صديقها أبو بكر وفاروقها عمر، والذي عنده علم الكتاب عبد الله بن سلام قال قيس: أحق بهذه الأسماء وأولى بها الذي أنزل الله فيه: (أفمن كان على بينة من ربه ويتلوه شاهد منه)، والذي أنزل الله جل اسمه فيه: (إنما أنت منذر ولكل قوم هاد)، والله لقد نزلت: (وعلي لكل قوم هاد)، فأسقطتم ذلك، والذي نصبه رسول الله صلى الله عليه وآله بغدير خم فقال: (من كنت أولى به من نفسه فعلي أولى به من نفسه)، وقال له رسول الله في غزوة تبوك: (أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي).

Muawiya said, 'It's 'Al-Seddiq' (truthful) one is Abu Bakr, and its Differentiator (Farouq) is Umar, and the one with whom is the knowledge of the whole of the Book, he is Abdullah Bin Salaam'.

Qays said, 'The one deserving of these names (titles) and the one who is the first for it is the one^{-asws} for whom Allah^{-azwj} Revealed ***"Is he (to be counted equal with them) who relies on a clear proof from his Lord, and a witness from Him recites it, [11:17]"***, and Allah^{-azwj} Majestic is His^{-azwj} Name Revealed regarding him ***"You are only a warner and (there is) a guide for every people [13:7]"***. And Allah^{-azwj} had Revealed ***"and Ali^{-asws} is a guide for every people" [13:7]***, so you dropped that (from the compilation of the Holy Quran, Ali^{-asws}'s name).

And the one whom the Rasool Allah^{-saww} nominated at Ghadeer Khumm saying: 'The one to whom I^{-saww} was higher to than his own self, so Ali^{-asws} is higher to him than his own self', and the Rasool Allah^{-saww} said to him^{-asws} during the (military) expedition of Tabuk: 'You^{-asws} are from me^{-saww} of the status which Haroun^{-as} had with Musa^{-as} except that there is no Prophet^{-as} after me^{-saww}'.

2 * بداية خطة معاوية في لعن علي عليه السلام

وكان معاوية يومئذ بالمدينة، فعند ذلك نادى مناديه وكتب بذلك نسخة إلى جميع البلدان إلى عماله: (ألا برئت الذمة ممن روى حديثاً في مناقب علي بن أبي طالب أو فضائل أهل بيته وقد أحل بنفسه العقوبة). وقامت الخطباء في كل كورة ومكان وعلى كل المنابر بلعن علي بن أبي طالب عليه السلام والبراءة منه والوقيعة فيه وفي أهل بيته عليهم السلام بما ليس فيهم، واللعة لهم.

2 – Beginning of the plan of Muawiya with regards to cursing Ali^{-asws}

And in those days Muawiya was in Al-Medina. So, he called upon a caller to proclaim, and that was written and copied to all the cities to his office bearers, 'I am not responsible for the one who reports ahadith regarding the merits of Ali^{-asws} bin Abu Talib^{-asws}, or the 'Fazail' preferences of the Ahl Al-Bayt^{-asws} (People^{-asws} of his^{-asws} Household), for he would have brought down the punishment upon himself'. And the preachers in every town and place, and upon every Pulpit stood up to curse Ali^{-asws} Bin Abu Talib^{-asws}, and distanced themselves from him^{-asws}, and narrated (derogatory) stories about him^{-asws} and the Ahl Al-Bayt^{-asws} which was not regarding them^{-asws}, and cursed them^{-asws}.

3 * احتجاجات ابن عباس على معاوية

ثم إن معاوية مر بحلقة من قريش، فلما رآه قاموا له غير عبد الله بن عباس. فقال له: يا ابن عباس، ما منعك من القيام كما قام أصحابك إلا موجدة في نفسك علي بقتالي إياكم يوم صفين. يا ابن عباس، إن ابن عمي أمير المؤمنين عثمان قتل مظلوماً. قال له ابن عباس: فعمر بن الخطاب قد قتل مظلوماً، أفسلتم الأمر إلى ولده، وهذا ابنه؟ قال: إن عمر قتلته مشرك. قال ابن عباس: فمن قتل عثمان؟ قال: قتلته المسلمون قال: فذلك أدحض لحجتك وأحل لدمه إن كان المسلمون قتلوه وخذلوه فليس إلا بحق.

3 – Argumentation of Ibn Abbas against Muawiya

Then Muawiya passed by a group of Qureish. When they saw him they stood up apart from Abdullah Bin Abbas. So, he said to him, 'O Ibn Abbas, what prevented

you from standing like your companions did, except for the effects in yourself against me due to my fighting against you on the Day of Sifteen? O Ibn Abbas, the son of my uncle-the commander of the faithful Usman was killed unjustly’.

Ibn Abbas said to him, ‘Umar Bin Al-Khattab was (also) killed unjustly, so we should submit the affair to his son, and this (here) is his son?’ He said, ‘Umar was killed by a ‘Mushrik’ Polytheist’. Ibn Abbas said, ‘So who killed Usman?’ He said, ‘The Muslims killed him’. He said, ‘Then it refutes your argument, if Muslims killed him, then his blood was permissible (to be shed), and abandoned him. It was not except by the truth’.⁹

قال معاوية: فإننا قد كتبنا في الآفاق ننهي عن ذكر مناقب علي وأهل بيته، فكف لسانك - يا ابن عباس - واربع على نفسك. فقال له ابن عباس: أفتنهانا عن قراءة القرآن؟ قال: لا. قال: أفتنهانا عن تأويله؟ قال: نعم. قال: فنقرأه ولا نسأل عما عني الله به؟ قال: نعم. قال: فأيما أوجب علينا، قرأته أو العمل به؟ قال معاوية: العمل به. قال: فكيف نعمل به حتى نعلم ما عني الله بما أنزل علينا؟ قال: سل عن ذلك من يتأوله على غير ما تتأوله أنت وأهل بيتك. قال: إنما أنزل القرآن على أهل بيتي فأسأل عنه آل أبي سفيان أو أسأل عنه آل أبي معيط أو اليهود والنصارى والمجوس؟

Muawiya said, ‘We have written to the far horizons prohibiting the mentioning of the merits of Ali^{-asws} and the Ahl Al-Bayt^{-asws}, so restrain your tongue – O Ibn Abbas – and do yourself a favour’. Ibn Abbas said to him, ‘So are you prohibiting us from reciting the Quran?’

He (Muawiya) said, ‘No’.

He (Ibn Abbas) said, ‘So are you preventing us from its meanings?’

He (Muawiya) said, ‘Yes’.

He (Ibn Abbas) said, ‘So we should recite it and not ask what Allah^{-azwj} has Meant by it?’

He (Muawiya) said, ‘Yes’.

He (Ibn Abbas) said, ‘So what is more obligatory upon us, it’s recitation or to act by it?’

Muawiya said, ‘The acting in accordance with it’.

He (Ibn Abbas) said, ‘So how can we act by it until we know what Allah^{-azwj} has Meant by what He^{-azwj} Sent down to us?’

He (Muawiya) said, ‘Ask the one who will explain it differently to what you and the People^{-asws} of your household explain it’.

⁹ If killing Umar makes one Mushrik but by killing Usman they (Muslims) are considered Muslims then Usman has to be worthy of being killed (due to his injustice and killing of them).

He (Ibn Abbas) said, 'But, the Quran Descended upon the People^{-asws} of my Household, and I should ask about it from the progeny of Abu Sufyan, or ask about it from the progeny of Ma'eet, or the Jews and the Christians and the Magians?'

قال له معاوية: فقد عدلتنا بهم وصيرتنا منهم. قال له ابن عباس: لعمرى ما أعدلك بهم، غير أنك نهيتنا أن نعبد الله بالقرآن وبما فيه من أمر ونهي أو حلال أو حرام أو ناسخ أو منسوخ أو عام أو خاص أو محكم أو متشابه، وإن لم تسأل الأمة عن ذلك هلكوا واختلّفوا وتاهوا. قال معاوية: فافروا القرآن وتأولوه ولا ترووا شيئاً مما أنزل الله فيكم من تفسيره وما قاله رسول الله فيكم، وارووا ما سوى ذلك. قال ابن عباس: قال الله في القرآن: (يريدون أن يطفؤوا نور الله بأفواههم ويأبى الله إلا أن يتم نوره ولو كره الكافرون).

Muawiya said to him, 'You have equated us with them and included us to be among them'.

Ibn Abbas said to him, 'By my life, I have not equated you with them, apart from the fact that you are prohibiting us that we should worship Allah^{-azwj} by the Quran and by what is in it from the Orders, and Preventions, or Permissibles, or Prohibitions, or Abrogation, or Abrogated, or General, or Special, or Decisive, or Allegorical, and if the community does not ask about that it will perish and differ and follow desires.

Muawiya said, 'So recite the Quran and its explanation, and do not narrate anything from what Allah^{-azwj} has Revealed about you all, from its interpretation, and what the Rasool Allah^{-saww} has said regarding you all, and narrate whatsoever except for that', Ibn Abbas said, 'Allah^{-azwj} has said in the Quran ***"They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse [9:32]."***

قال معاوية: يا بن عباس، اكفني نفسك وكف عني لسانك، وإن كنت لا بد فاعلا فليكن ذلك سرا ولا يسمعه أحد منك علانية. ثم رجع إلى منزله، فبعث إليه بخمسين ألف درهم.

Muawiya said, 'O Ibn Abbas, restrain yourself and restrain your tongue from me, and if you cannot do that then do that secretly, and do not let anyone hear it from you in the open'. Then he (Muawiya) returned to his house and sent over to him fifty thousand Dirhams.

*** 4 * اشتداد البلاء على الشيعة في عهد معاوية**

ثم اشتد البلاء بالأمصار كلها على شيعة علي وأهل بيته عليهم السلام، وكان أشد الناس بلية أهل الكوفة لكثرة من بها من الشيعة. واستعمل عليهم زيادا أخاه وضم إليه البصرة والكوفة وجميع العراقيين. وكان يتتبع الشيعة وهو بهم عالم لأنه كان منهم فقد عرفهم وسمع كلامهم أول شيء. فقتلهم تحت كل كوكب وحجر ومدبر، وأجلهم وأخافهم وقطع الأيدي والأرجل منهم وصلبهم على جذوع النخل وسمل أعينهم وطردهم وشردهم حتى انتزعوا عن العراق. فلم يبق بالعراقيين أحد مشهور إلا مقتول أو مصلوب أو طريد أو هارب.

4 – Intensification of the affliction upon the Shiites during the era of Muawiya

Then the afflictions intensified upon the Shiites of Ali^{-asws} and the Ahl Al-Bayt^{-asws} in every city, and the most extreme affliction was upon the inhabitants of Al-Kufa, for the most of them were from Shiites. And Ziyad, his (Muawiya's illegitimate) brother was the governor upon them, and he had the responsibility of Al-Basra, and Al-Kufa, and all the Iraqis. And he followed the Shiites (before being solomonised as being his brother), and he knew them because he used to be one of them before. So, he

recognised them and had heard their speech from the very first. So, he killed them under every star, and stone and pebble, and limited them, and frightened them, and cut off their hands and their feet from them, and crucified them upon the trunk of the palm trees, and poked their eyes, and expelled them and displaced them until they were all grabbed from Al-Iraq.

There did not remain anyone well-known from among the Iraqis except that he was either killed or crucified, or expelled, or he fled.

وكتب معاوية إلى قضاته وولاته في جميع الأرضين والأمصار: (أن لا تجيزوا لأحد من شيعة علي بن أبي طالب ولا من أهل بيته ولا من أهل ولايته الذين يرون فضله ويتحدثون بمناقبه شهادة).

And Muawiya wrote to his judges, and his governors in all of the lands and the cities that, 'It is not permitted for anyone who narrates any merits of the Shiites of Ali^{-asws} Bin Abu Talib^{-asws}, or any from the Ahl Al-Bayt^{-asws}, or of his^{-asws} friends, to be accepted as a witness'.

تقريب معاوية جماعة عثمان واختلاق المناقب له

وكتب إلى عماله: (انظروا من قبلكم من شيعة عثمان ومحبيه وأهل بيته وأهل ولايته والذين يرون فضله ويتحدثون بمناقبه، فأذنوا مجالسهم وأكرمهم وقربوهم وشرفوهم، واكتبوا إلي بكل ما يروي كل رجل منهم فيه واسم الرجل واسم أبيه وممن هو).

Focus of Muawiya on Usman's group and fabrication of the virtues for him

And he wrote to his office bearers, 'Look at the ones in front of you from the Shiites (adherents) of Usman and those that love him, and the people of his household, and his friends, and the one who are reporting his virtues and narrating his merits, so encourage their gatherings and bring them closer, and honour them, and consider them to be near to you and give them prestige, and write to me about everyone of them, each one of them with his name and the name of his father, and from (which family) he comes'.

ف فعلوا ذلك حتى أكثروا في عثمان الحديث وبعث إليهم بالصلوات والكسي وأكثر لهم القطائع من العرب والموالي. فكثروا في كل مصر وتنافسوا في المنازل والضياع واتسعت عليهم الدنيا. فلم يكن أحد يأتي عامل مصر من الأمصار ولا قرية فيروي في عثمان منقبة أو يذكر له فضيلة إلا كتب اسمه وقرب وشفع. فلبثوا بذلك ما شاء الله.

So, they did that to the extent that the Hadith of Usman became numerous, and he sent to them (the narrators) gifts, and garments, and gave them plenty of land, regardless to them being Arabs or non-Arabs. Soon there were too many of them in every city, and they constructed (big) houses, and the world became luxurious for them. There was no city worker who came from the cities, or a town who reported merits regarding Usman, or mentioned preferences for him except that his name was noted, and he was considered as a near one and was recommended. So it remained like that for as long as Allah^{-azwj} Desired it to.

سعي معاوية في إحياء اسم أبي بكر وعمر

ثم كتب بعد ذلك إلى عماله: (أن الحديث قد كثر في عثمان وفشا في كل قرية ومصر ومن كل ناحية، فإذا جاءكم كتابي هذا فادعوا الناس إلى الرواية في أبي بكر وعمر، فإن فضلها وسوابقهما أحب إلي وأقر لعيني وأدحض لحجة أهل هذا البيت وأشد عليهم من مناقب عثمان وفضائله). فقرأ كل قاض وأمير من ولاته كتابه على الناس، وأخذ الناس في الروايات في أبي بكر وعمر وفي مناقبهم.

The quest of Muawiya to revive the names of Abu Bakr and Umar

Then, after that, he wrote to his office bearers that, 'The narrations (Ahadith) regarding Usman have become plentiful, and have been spread in every town and city and from every area, so when this letter of mine gets to you, call the people to the reporting with regards to Abu Bakr and Umar, for their virtues, and their precedence is beloved to me, and refreshing to my eyes and refutes the arguments of the People^{-asws} of the House, and is harsher to them^{-asws} than the merits of Usman and his virtues'. Every judge and Emir (leader) appointed by him read his letter out to the people, and the people took to the reporting with regards to Abu Bakr and Umar and their merits.

أمر معاوية بتعليم المناقب الكاذبة للأطفال والنساء

ثم كتب نسخة جمع فيها جميع ما روي فيهم من المناقب والفضائل، وأنفذها إلى عماله وأمرهم بقرائتها على المنابر وفي كل كورة وفي كل مسجد. وأمرهم أن ينفذوا إلى معلمي الكتاتيب أن يعلموها صبيانهم حتى يرووها ويتعلموها كما يتعلمون القرآن وحتى علموها بناتهم ونسائهم وخدمهم وحشمهم. فلبثوا بذلك ما شاء الله.

The order of Muawiya to teach the false merits to the children and the women

Then he gathered all these reports regarding them, from their virtues and their merits, in the form of a book, and enforced it upon his office bearers and ordered them to recite these upon the Pulpits and in every town and in every Masjid. And he ordered them to enforce the teachers of the Quran to teach it to their boys until they report it and learn it just as they had learnt the Quran, and until they had taught it to their daughters, and their women, and their older servants, and their younger servants. So, it remained like that for as long as Allah^{-azwj} Desired it to.

برنامج معاوية لإبادة الشيعة

ثم كتب معاوية إلى عماله نسخة واحدة إلى جميع البلدان: (انظروا من قامت عليه البيعة أنه يحب عليا وأهل بيته، فامحوه من الديوان ولا تجيزوا له شهادة). ثم كتب كتابا آخر: (من اتهمتموه ولم تقم عليه بيعة أنه منهم فاقتلوه).

The programme of Muawiya to exterminate the Shiites

Then Muawiya wrote to his office bearers and copied it to all of the countries, 'Look at the one who establishes the proof whether he loves Ali^{-asws} and the Ahl Al-Bayt^{asws} (People^{-asws} of his^{-asws} Household), so remove him from the register and do not permit him to be a witness'. Then he wrote another letter, 'The one who is accused of it (loving Ahl Al-Bayt^{-asws}), and even though there is no clear proof for it even then consider him to be one from them, kill him'.

فقتلوه على التهم والظن والشبه تحت كل كوكب، حتى لقد كان الرجل يغلط بكلمة فيضرب عنقه. ولم يكن ذلك البلاء في بلد أكبر ولا أشد منه بالعراق ولا سيما بالكوفة، حتى أنه كان الرجل من شيعة علي عليه السلام - وممن بقي من أصحابه

بالمدينة وغيرها - ليأتيه من يثق به فيدخل بيته، ثم يلقي إليه سره فيخاف من خادمه ومملوكه، فلا يحدثه حتى يأخذ عليه الأيمان المغلظة ليكنمه عليه.

So, they killed them (Shiites) under every star, based upon accusations, and the assumption, and the doubts, to the extent that if there was a man who spoke out of turn, his neck was struck off. This was not the affliction in large cities, or mostly in Iraq, particularly in Al-Kufa, to the extent that if there was a man from the Shiites of Ali^{-asws} – from the remaining of his^{-asws} companions in Al-Medina and other places – if a reliable person would come to him and enter his house, then he would speak to him in secret, fearing from his servants and his slaves, so he would not narrate to him until he had taken a binding oath from him to keep it secret.

وجعل الأمر لا يزداد إلا شدة وكثر عندهم عدوهم وأظهروا أحاديثهم الكاذبة في أصحابهم من الزور والبهتان، فنشأ الناس على ذلك ولم يتعلموا إلا منهم ومضى على ذلك قضاتهم وولاتهم وفقهائهم.

And the matter did not increase except for its intensity, and most of the ones in his (Muawiya) presence were their^{-asws} enemies, and they manifested false Hadith and attributed to them^{-asws} and to their companions fabrications and slanderous. So the people grew up on that and did not know except from them, and their judges and their governors and their jurists and died upon that.

وكان أعظم الناس في ذلك بلاء وفتنه القراء المرءون المتصنعون، الذين يظهرون لهم الحزن والخشوع والنسك، ويكذبون ويفتعلون الأحاديث ليحفظوا بذلك عند وولاتهم ويدنوا بذلك مجالسهم ويصيّبوا بذلك الأموال والقطائع والمنازل.

And the people who were the greatest (accusers) during that affliction and strife were the reciters, and the hypocrites and the fabricators, who displayed their grief, and their reverence, and their ascetism. They used to lie and fabricate Ahadith in order to benefit by that in the presence of their governors, and get closer to them in their gatherings, and acquire by that a share of the wealth, and the pieces of land, and mansions.

حتى صارت أحاديثهم تلك ورواياتهم في أيدي من يحسب أنها حق وأنها صدق، فرووها وقبلوها وتعلموها وعلموها وأحبوا عليها وأبغضوا، حتى جمعت على ذلك مجالسهم وصارت في أيدي الناس المتدينين الذين لا يستحلون الكذب ويبغضون عليه أهله. فقبلوها وهم يرون أنها حق، ولو علموا أنها باطل لم يرووها ولم يتدينوا بها ولا تنقصوا من خالفهم. فصار الحق في ذلك الزمان باطلا والباطل حقا والصدق كذبا والكذب صدقا.

This went on to the extent that their (false) Ahadith and reports ended up in the hands of the ones who concluded that these are right and that these are the truth. So, they narrated these, and accepted these, and learnt these, and taught these, and loved and hated on the basis of these, to the extent that they gathered upon these in their gatherings, and these ended up in the hands of the religious people who did not consider it permissible to lie or hatred towards its 'Ahl' (Abu Bakr and Umar and Usman).

So, they accepted these and they were narrating these as truth, and had they known that these are false, they would not have narrated these nor would they have made these to be their Religion, nor would they have reduced the ones who disagreed with them. In that era the truth became falsehood and the falsehood became the truth, and what was true became the lies and the lies became the true.

وقد قال رسول الله صلى الله عليه وآله: (لتشملنكم فتنة يربو فيها الوليد وينشأ فيها الكبير، يجري الناس عليها ويتخذونها سنة. فإذا غير منها شيء قالوا: أتى الناس منكرا، غيرت السنة)

And the Rasool Allah^{-saww} had said: 'You will be engulfed by strife during which the young will be nourished by it and the adults will grow old in, and the people will flow towards it and will take (the innovations) as the Sunnah. If anything is altered in it they will say, 'The people have become deniers and have changed the Sunnah'.

فلما مات الحسن بن علي عليه السلام لم يزل الفتنة والبلاء يعظمان ويشندان، فلم يبق ولي لله إلا خائفا على دمه أو مقتولا أو طريدا أو شريدا، ولم يبق عدو لله إلا مظهرا حخته غير مستتر ببدعته وضلالته.

When Al-Hassan^{-asws} Bin Ali^{-asws} left the world (after being martyred), the strife and the afflictions did not decline, but they got magnified and intensified. There did not remain a friend of Allah^{-azwj} except that he was in fear for his life or had been killed, or expelled, or became a fugitive, and there did not remain an enemy of Allah^{-azwj} except that he displayed his arguments without hiding its innovation and misguidance.

*** 5 * مناقشات واحتجاجات الإمام الحسين عليه السلام بمكة**

فلما كان قبل موت معاوية بسنة حج الحسين بن علي عليه السلام وعبد الله بن عباس وعبد الله بن جعفر معه. فجمع الحسين عليه السلام بني هاشم، رجالهم ونسائهم ومواليهم وشيعتهم من حج منهم، ومن الأنصار ممن يعرفه الحسين عليه السلام وأهل بيته. ثم أرسل رسلا: (لا تدعوا أحدا ممن حج العام من أصحاب رسول الله صلى الله عليه وآله المعروفين بالصلاح والنسك إلا أجمعوهم لي). فاجتمع إليه بمنى أكثر من سبعمائة رجل وهم في سرادقه، عامتهم من التابعين ونحو من مائتي رجل من أصحاب النبي صلى الله عليه وآله وغيرهم.

5 – Appeal and representations of Imam Al-Husayn^{-asws} in Mecca

When it was a year before the death of Muawiya, Al-Husayn Bin Ali^{-asws} performed the Pilgrimage, and Abdullah Bin Abbas and Abdullah Bin Ja'far were with him^{-asws}. Al-Husayn^{-asws} gathered the Clan of Hashim, their men, and their women, and their friends, and their Shiites from the Pilgrims who were among them, and from the Helpers who recognised Al-Husayn^{-asws} and the Ahl Al-Bayt^{-asws}. Then he^{-asws} sent a message, 'Do not leave anyone from the general Pilgrims from the companions of the Rasool Allah^{-saww} who are well known for their righteousness and their ascetism, but gather them for me^{-asws}'. So more than seven hundred men gathered for him^{-asws} in Mina and they were in his^{-asws} tent. Most of them were from the 'Tabi'een'¹⁰, and there were approximately two hundred companions of the Rasool Allah^{-saww}, and others.

فقام فيهم الحسين عليه السلام خطيبا فحمد الله وأثنى عليه، ثم قال: أما بعد، فإن هذا الطاغية قد فعل بنا وبشيعتنا ما قد رأيتم وعلمتم وشهدتم، وإني أريد أن أسألكم عن شيء، فإن صدقت فصدقوني وإن كذبت فكذبوني. أسألكم بحق الله عليكم وبحق رسول الله وحق قرابتي من نبيكم، لما سيرتم مقامي هذا ووصفتهم مقالتي ودعوتهم أجمعين في أنصاركم من قبائلكم من أمنتهم من الناس ووثقتهم به، فادعواهم إلى ما تعلمون من حقا، فإني أتخوف أن يدرس هذا الأمر ويذهب الحق ويغلب، والله متم نوره ولو كره الكافرون.

¹⁰ Who did not meet with Holy Prophet^{saww} but met those who were Holy Prophet^{saww}'s companions.

So, Al-Husayn-asws stood up among them. He-asws Praised Allah-azwj and Extolled Him-azwj, then said: 'After that, you have seen what this tyrant (Muawiya) has done to us-asws and to our-asws Shiites, and you know it and have witnessed it, and I-asws want to ask you all about something, so if I-asws speak the truth, ratify me-asws, and if I-asws lie, deny me-asws. I-asws ask you by the Right of Allah-azwj upon you all, and the right of the Rasool Allah-saww, and by the right of my-asws relationship with your Prophet-saww, when you travel from this place of mine-asws, you should keep it secret and only relate my-asws speech and invite all those who are your helpers from your tribes, the ones who are trustworthy and reliable from the people, and call them to what you know from our-asws rights, for I-asws am afraid that this matter (falsifying and fabrication of the Hadith) will obliterate the truth and will overcome it, **"and Allah will perfect His light, though the unbelievers may be averse [61:8]."**

مناقب أمير المؤمنين عليه السلام على لسان الإمام الحسين عليه السلام

وما ترك شيئاً مما أنزل الله فيهم من القرآن إلا تلاه وفسره، ولا شيئاً مما قاله رسول الله صلى الله عليه وآله في أبيه وأخيه وأمه وفي نفسه وأهل بيته إلا رواه، وكل ذلك يقول الصحابة: (اللهم نعم، قد سمعنا وشهدنا)، ويقول التابعي: (اللهم قد حدثني به من أصدقته وأتتمنه من الصحابة). فقال: أنشدكم الله إلا حدثتم به من تتقون به وبدينه.

Virtues of Amir-ul-Momineen-asws by the tongue of Imam Al-Husayn-asws

And he-asws did not leave out anything from what Allah-azwj had Revealed regarding them-asws from the Quran except that he-asws recited it and explained it, nor anything from what the Rasool Allah-saww had said regarding his-asws father-asws, and his-asws brother-asws, and his-asws mother-asws, and regarding himself-asws and the Ahl Al-Bayt-asws, and for all that the companions said, 'Our Allah-azwj, yes! We have heard that and testify to that'. And the Tabi'een said, 'Our Allah-azwj, it has been narrated to us by the ones who are truthful, and reliable ones from the companions'.

He-asws said: 'I-asws adjure you all to Allah-azwj, only narrate this to the one whom you trust with it and trust his Religion'.

قال سليم: فكان فيما ناشدهم الحسين عليه السلام وذكرهم أن قال: أنشدكم الله أتعلمون أن علي بن أبي طالب كان أخا رسول الله صلى الله عليه وآله حين آخى بين أصحابه، فأخى بينه وبين نفسه وقال: (أنت أخي وأنا أخوك في الدنيا والآخرة)؟ قالوا: اللهم نعم.

Sulaym said, 'From the representations made by Al-Husayn-asws and reminding them of was that he-asws said: 'I-asws adjure you to Allah-azwj, do you all know that Ali-asws Bin Abu Talib-asws was established as a brother of the Rasool Allah-saww when he-saww established brotherhood between his-saww companions, so he-saww established brotherhood between him-asws and himself-saww, and said: 'You-asws are my-saww brother and I-saww am your-asws brother in the world and in the Hereafter?' They said, 'Our Allah-azwj, yes!'

قال: أنشدكم الله، هل تعلمون أن رسول الله صلى الله عليه وآله اشترى موضع مسجده ومنازله فابتنه، ثم ابتنى فيه عشرة منازل، تسعة له وجعل عاشرها في وسطها لأبي. ثم سد كل باب شارع إلى المسجد غير بابه، فتكلم في ذلك من تكلم، فقال صلى الله عليه وآله: (ما أنا سددت أبوابكم وفتحت بابه، ولكن الله أمرني بسد أبوابكم وفتح بابه).

He-asws said: 'I-asws adjure you to Allah-azwj, do you all know that the Rasool Allah-saww acquired a place for his-saww Masjid and his-saww house so he-saww constructed it, then

built within it ten houses, nine for himself^{-saww}, and made the tenth one to be for my^{-asws} father^{-asws}. Then he^{-asws} closed all the doors which led to the Masjid apart from his^{-asws} door. The 'one' who spoke about it spoke. So, he^{-saww} said: 'It was not me^{-saww} who closed all your doors and kept his^{-asws} door open, but it was Allah^{-azwj} Who Ordered me^{-asws} to close your doors and keep his^{-asws} door open'.

ثم نهى الناس أن يناموا في المسجد غيره، وكان يجنب في المسجد ومنزله في منزل رسول الله صلى الله عليه وآله، فولد لرسول الله صلى الله عليه وآله وله فيه أولاد؟ قالوا: اللهم نعم.

Then he^{-saww} prevented the people to sleep in the Masjid apart from him^{-asws}, and Ali^{-asws} was unlike others (who) are in requirement of Major ablution. Also, in the Masjid Ali^{-asws}'s house was in the house of the Rasool Allah^{-saww}, where the births for the (grand) sons of Rasool Allah^{-saww} and the sons of Ali^{-asws} took place (Imam Hassan^{-asws} and Hussain^{-asws})?' They said, 'Our Allah^{-azwj}, yes!'

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

He^{-asws} said: 'Do you all know that Umar Bin Al-Khattab was keen to have a niche the size of his eye to be left from his house to the Masjid, but he^{-saww} refused him. Then he^{-saww} preached saying: 'Allah^{-azwj} Ordered Musa^{-as} that he^{-as} build a pure Masjid in which no one apart from himself^{-as} and Haroun^{-as} and his^{-as} children could live in, and that Allah^{-azwj} has Ordered me^{-as} that I^{-saww} should build a pure Masjid in which apart from myself^{-saww} and apart from my^{-saww} brother^{-asws} and his^{-asws} children (are allowed to live in)?' They said, 'Our Allah^{-azwj}, yes!'

قال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله نصبه يوم غدير خم فنادى له بالولاية وقال: (ليبلغ الشاهد الغائب)؟ قالوا: اللهم نعم.

He^{-asws} said: 'I^{-asws} adjure you to Allah^{-azwj}, do you know that the Rasool Allah^{-saww} nominated Ali^{-asws} on the Day of Ghadeer Khumm, so he^{-saww} called for his^{-asws} Wilayah and said: 'Those who are present should make it reach to those who are absent?' They said, 'Our Allah^{-azwj}, yes!'

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

He^{-asws} said: 'I^{-asws} adjure you to Allah^{-azwj}, do you know that the Rasool Allah^{-saww} said to him^{-asws} during the (military) expedition of Tabuk: 'You^{-asws} are from me^{-saww} of the status which Haroun^{-as} had to Musa^{-as} and you^{-asws} are the Guardian of every believer after me^{-saww}?' They said, 'Our Allah^{-azwj}, yes!'

قال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله حين دعا النصراني من أهل نجران إلى المباهلة لم يأت إلا به وبصاحبه وابنيه؟ قالوا: اللهم نعم.

He^{-asws} said: 'I^{-asws} adjure you to Allah^{-azwj}, do you know that when the Rasool Allah^{-saww} called the Christians from the inhabitants of Najraan to the imprecation (*Al-Mubahila*), he^{-saww} did not come accompanied with any but by him^{-asws}, his^{-asws} wife^{-asws} and his^{-asws} two sons?' (they all said) Our Allah^{-azwj}, yes!'

قال: أتشدكم الله، أتعلمون أنه دفع إليه اللواء يوم خيبر، ثم قال: (لأدفعه إلى رجل يحبه الله ورسوله ويحب الله ورسوله، كزار غير فرار يفتحها الله على يديه)؟ قالوا: اللهم نعم.

He-asws said: 'I-asws adjure you to Allah-azwj, do you know that he-saww handed the flag over to him-asws on the Day of Khyber, then said: 'I-asws am handing it to a man-asws who is the beloved of Allah-azwj and His-azwj Messenger and he-asws loves Allah-azwj and His-azwj Messenger-saww, a persistent attacker (Karraar), not a flier (Ghar e Farraar), by whose hands Allah-azwj will Grant victory?' They said, 'Our Allah-azwj, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله بعثه ببراءة وقال: (لا يبلغ عني إلا أنا أو رجل مني)؟ قالوا: اللهم نعم.

He-asws said: 'Do you know that the Rasool Allah-saww sent him-asws with (Surah) Al-Bara'at and said: 'None can preach it except for myself-saww or a man-asws from myself-saww?' They said, 'Our Allah-azwj, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله لم تنزل به شدة قط إلا قدمه لها ثقة به، وأنه لم يدعه باسمه قط إلا أن يقول: (يا أخي) و(ادعوا لي أخي)؟ قالوا: اللهم نعم.

He-asws said: 'Do you know that no difficulty came down upon the Rasool Allah-saww at all except that he-saww put him-asws forward for it, relying upon him-asws, and he-saww never called him-asws by his-asws name at all except that he-saww said: 'O my-saww brother-asws', and 'Call my-saww brother-asws for me-saww?' They said, 'Our Allah-azwj, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله قضى بينه وبين جعفر وزيد، فقال له: (يا علي، أنت مني وأنا منك، وأنت ولي كل مؤمن ومؤمنة بعدي)؟ قالوا: اللهم نعم.

He-asws said: 'Do you know that the Rasool Allah-saww judged between him-asws and Ja'far and Zayd, so he-saww said to him-asws: 'O Ali-asws, you-asws are from me-saww, and I-saww am from you-asws, and you-asws are the Guardian of every 'Momin' believing man and 'Momina' every believing woman after me-saww?' They said, 'Our Allah-azwj, yes!'

قال: أتعلمون أنه كانت له من رسول الله صلى الله عليه وآله كل يوم خلوة وكل ليلة دخلة، إذا سأله أعطاه وإذا سكت أباداه؟ قالوا: اللهم نعم.

He-asws said: 'Do you know that he-asws used to meet up with the Rasool Allah-saww every day in private and he-asws went to him-saww every evening. If he-asws asked, he gave him-asws the answer, and if he-asws was silent, he-saww would initiate (conversation)?' They said, 'Our Allah-azwj, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله فضله على جعفر وحمة حين قال لفاطمة عليها السلام: (زوجتك خير أهل بيتي، أقدمهم سلماً وأعظمهم حلماً وأكثرهم علماً)؟ قالوا: اللهم نعم.

He-asws said: 'Do you know that the Rasool Allah-saww preferred him-asws over Ja'far-as and Hamza-as when he-saww said to (Syeda) Fatima-asws: 'I-saww have got you-asws married to the best of the People-asws of my-saww Household, the first one of them to submit and the greatest of them in forbearance, and the most knowledgeable of them?' They said, 'Our Allah-azwj, yes!'

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

He^{-asws} said: 'Do you know that the Rasool Allah^{-saww} said: 'I^{-asws} am the Chief of the Children of Adam^{-as}, and my^{-saww} brother Ali^{-asws} is the Chief of the Arabs, and (Syeda) Fatima^{-asws} is the Chieftess of the women of the Paradise, and my^{-saww} two sons Al-Hassan^{-asws} and Al-Husayn^{-asws} are the Chiefs of the youths of the Paradise?' They said, 'Our Allah^{-azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله أمره بغسله وأخبره أن جبرئيل يعينه عليه؟ قالوا: اللهم نعم.

He^{-asws} said: 'Do you know that the Rasool Allah^{-saww} ordered him^{-asws} to wash him^{-asws} (for burial), and informed him^{-asws} that Jibraeel would be assisting him^{-asws}?' They said, 'Our Allah^{-azwj}, yes!'

قال: أتعلمون أن رسول الله صلى الله عليه وآله قال في آخر خطبة خطبها: (أيها الناس، إنني تركت فيكم الثقلين كتاب الله وأهل بيتي، فتمسكوا بهما لن تضلوا)؟ قالوا: اللهم نعم.

He^{-asws} said: 'Do you know that the Rasool Allah^{-saww} said in his^{-saww} last sermon of his^{-saww} sermons: 'O you people! I^{-saww} am leaving behind among you two weighty things (Al-Saqalayn), the Book of Allah^{-azwj} and the People^{-asws} of my^{-saww} Household. So, attach yourselves to these two and you will never go astray?' They said, 'Our Allah^{-azwj}, yes!'

فلم يدع شيئاً أنزله الله في علي بن أبي طالب عليه السلام خاصة وفي أهل بيته من القرآن ولا على لسان نبيه صلى الله عليه وآله إلا ناشدهم فيه، فيقول الصحابة: (اللهم نعم، قد سمعنا)، ويقول التابعي: (اللهم قد حدثني من أوثق به، فلان وفلان).

(Sulaym said), 'He^{-asws} did not leave out anything which had been Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws} especially, and regarding the Ahl Al-Bayt^{-asws}, neither from the Quran nor from the tongue of His^{-azwj} Prophet^{-saww} except that he^{-asws} adjured them to it. So, the companions said, 'Our Allah^{-azwj}, yes!', and the Tabi'een said, 'Our Allah^{-azwj}, it has been narrated by the ones who are reliable, so and so, and so and so'.

ثم ناشدهم أنهم قد سمعوه صلى الله عليه وآله يقول: (من زعم أنه يحبني ويبغض علياً فقد كذب، ليس يحبني وهو يبغض علياً) فقال له قائل: يا رسول الله، وكيف ذلك؟ قال: لأنه مني وأنا منه، من أحبه فقد أحبني ومن أحبني فقد أحب الله، ومن أبغضه فقد أبغضني ومن أبغضني فقد أبغض الله)؟ فقالوا: (اللهم نعم، قد سمعنا).

Then he^{-asws} adjured them that they had heard from the Rasool Allah^{-saww} saying: 'The one who thinks that he loves me^{-saww} and hates Ali^{-asws} has in fact lied, for he is not the one who loves me^{-saww} but he hates Ali^{-asws}'. So, someone said to him^{-saww}, 'O Rasool Allah^{-saww}, and how can that be?' He^{-saww} said to him: 'Because he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'.

The one who loves him^{-asws}, so he has loved me^{-saww}, and the one who loves me^{-saww}, so he has loved Allah^{-azwj}, and the one who hates him^{-asws}, so he has hated me^{-saww}, and the one who hates me^{-saww} he has hated Allah^{-azwj}?' They said, 'Our Allah^{-azwj}, yes, we have heard'.

وتفرقوا على ذلك.

And they dispersed upon that.

HADITH 27

(27) ابن عباس يحكى قضية الكتف

IBN ABBAS RELATES THE ISSUE OF THE SHOULDER (BONE)

أبان بن أبي عياش عن سليم، قال: إني كنت عند عبد الله بن عباس في بيته وعنده رهن من الشيعة. قال: فذكروا رسول الله صلى الله عليه وآله وموته، فبكى ابن عباس، وقال: قال رسول الله صلى الله عليه وآله يوم الاثنين - وهو اليوم الذي قبض فيه - وحوله أهل بيته وثلاثون رجلا من أصحابه: إيتوني بكتف أكتب لكم فيه كتابا لن تضلوا بعدي ولن تختلفوا بعدي. فمنعهم فرعون هذه الأمة فقال: (إن رسول الله يهجر) فغضب رسول الله صلى الله عليه وآله وقال: (إني أراكم تختلفوني وأنا حي، فكيف بعد موتي)؟ فترك الكتف.

Abaan Bin Abu Ayyash, from Sulaym who said, 'I was in the presence of Abdullah Bin Abbas in his house, and with him was a group from the Shiites. He said, 'He mentioned the Rasool Allah-saww and his-saww passing away (martyrdom), so Ibn Abbas wept and said, 'The Rasool Allah-saww said on the Day of Monday – and it was the day in which he-saww passed away –and around him-asws were the People-asws of his-saww Household and thirty men from his-saww companions: 'Bring to me-saww a 'paper' so that I-saww may write for you all in it, a writing so that you will never go astray after me-saww and will never disagree (between yourselves) after me-saww'.

But the Pharaoh of the community (Umar) prevented it. He said, 'Surely the Rasool Allah-saww is out of his-saww mind (delirious)' So the Rasool Allah-saww got angry and said: 'I-saww am looking at you opposing me-saww whilst I-saww am still alive, so how will it be after my-saww passing away?' So he-saww left it without'.

قال سليم: ثم أقبل علي ابن عباس فقال: يا سليم، لولا ما قال ذلك الرجل لكتب لنا كتابا لا يضل أحد ولا يختلف. فقال رجل من القوم: ومن ذلك الرجل؟ فقال: ليس إلى ذلك سبيل.

Sulaym said, 'Then I addressed Ibn Abbas, so he said, 'O Sulaym, Had the man not said that, he^{aww} would have written for us a writing (as a result of which) no one would have gone astray nor differed'. A man from the group said, 'And who was that man?' He said, 'There is no way to that (naming him)'.

فخلوت بابن عباس بعد ما قام القوم، فقال: هو عمر. فقلت: صدقت، قد سمعت عليا عليه السلام وسلمان وأبا ذر والمقداد يقولون: (إنه عمر). فقال: يا سليم، اكنم إلا ممن تثق بهم من إخوانك، فإن قلوب هذه الأمة أشربت حب هذين الرجلين كما أشربت قلوب بني إسرائيل حب العجل والسامري.

So I was alone with Ibn Abbas after the group had left, so he said, 'He was Umar'. I said, 'You have spoke the truth, I have heard Ali-asws, and Salman-ra, and Abu Dharr-ra, and Al-Miqdad-ra all saying that he was Umar'. He said, 'Sulaym, conceal it except from the one who is reliable from among your brothers, for the hearts of this community have drunk from the love of these two men (Abu Bakr and Umar) just as the hearts of the Children of Israel had drunk the love of the calf and Al-Samiri'.

HADITH 28

(28) أحاديث عن حرب الجمل**NARRATIONS ABOUT THE BATTLE OF THE CAMEL**

قال أبان: سمعت سليم بن قيس يقول: شهدت يوم الجمل عليا عليه السلام، وكنا اثني عشر ألفا وكان أصحاب الجمل زيادة على عشرين ومائة ألف. وكان مع علي عليه السلام من المهاجرين والأنصار نحو من أربعة آلاف ممن شهد مع رسول الله صلى الله عليه وآله بدرًا والحديبية ومشاهده، وسائر الناس من أهل الكوفة إلا من تبعه من أهل البصرة والحجاز ليست له هجرة ممن أسلم بعد الفتح. وجل الأربعة آلاف من الأنصار.

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

ولم يكره أحدًا من الناس على البيعة ولا على القتال، إنما ندبهم فانتدب من أهل بدر سبعون ومائة رجل، وجلهم من الأنصار ممن شاهد أحدًا والحديبية، ولم يتخلف عنه أحد. وليس أحد من المهاجرين والأنصار إلا وهواه معه، يتولونه ويدعون له بالظفر والنصر ويحبون ظهوره على من ناواه، ولم يجرهم ولم يضيّق عليهم وقد بايعوه، وليس كل الناس يقاتل في سبيل الله.

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

والطاعن عليه والمتبرء منه قليل مستتر عنه، مظهر له الطاعة غير ثلاثة رهط، بايعوه ثم شكوا في القتال معه وقعدوا في بيوتهم: محمد بن مسلمة وسعد بن أبي وقاص وابن عمر. وأسامة بن زيد سلم بعد ذلك ورضي، ودعا لعلي عليه السلام واستغفر له وبرئ من عدوه وشهد أنه على الحق، ومن خالفه ملعون حلال الدم.

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

HADITH 29**(29) احتجاجات أمير المؤمنين عليه السلام على طلحة والزبير****ARGUMENTATION OF AMIR-UL-MOMINEEN^{-asws} AGAINST TALHA AND ZUBAYR**

قال أبان: قال سليم: لما التقى أمير المؤمنين عليه السلام، وأهل البصرة يوم الجمل نادى علي عليه السلام الزبير: يا أبا عبد الله، اخرج إلي. فقال له أصحابه: يا أمير المؤمنين، تخرج إلى الزبير الناكث بيعته وهو على فرس شاك في السلاح وأنت على بغلة بلا سلاح؟ فقال علي عليه السلام: إن علي من الله جنة واقية. لن يستطيع أحد فرارا من أجله. وإني لا أموت ولا أقتل إلا على يدي أشقاها كما عقر ناقة الله أشقى ثمود. فخرج إليه الزبير. فقال: أين طلحة؟ ليخرج. فخرج طلحة.

Abaan said, 'When Amir-ul-Momineen^{-asws} met the people of Al-Basra (Battle of the Camel), Ali^{-asws} called out to Al-Zubayr: 'O Abu Abdullah, come out to me^{-asws}'. So his companions said to him^{-asws}, 'O Amir-ul-Momineen^{-asws}, you^{-asws} are going out to Al-Zubayr, the breaker of the allegiance, and he is on the horse and clad in armour, and you^{-asws} are upon a mule without weapons?' Ali^{-asws} said: 'A protective shield from Allah^{-azwj} is covering me^{-asws}. There is no leeway for anyone to flee from his time (death). And I^{-asws} will not pass away, nor killed except by the hands of the most miserable one just like the slaying of the she-camel of Allah^{-azwj} by the miserable one of Thamud. So, Al-Zubayr came out to him^{-asws}. He^{-asws} said: 'Where is Talha? Let him come out'. So Talha came out.

أصحاب الجمل ملعونون على لسان رسول الله صلى الله عليه وآله

فقال عليه السلام: نشدتكما بالله، أتعلمان وأولوا العلم من آل محمد وعائشة بنت أبي بكر (أن أصحاب الجمل وأهل النهروان ملعونون على لسان محمد صلى الله عليه وآله) وقد خاب من افتري؟ فقال الزبير: كيف نكون ملعونين ونحن من أهل الجنة؟ فقال علي عليه السلام: لو علمت أنكم من أهل الجنة لما استحلتت قتالكم. فقال الزبير: أما سمعت رسول الله يقول يوم أحد: (أوجب طلحة الجنة، ومن أراد أن ينظر إلى شهيد يمشي على الأرض حيا فلينظر إلى طلحة)؟ أو ما سمعت رسول الله يقول: (عشرة من قریش في الجنة)؟

Companions of the Camel are the accursed ones by the tongue of the Rasool Allah^{-saww}

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

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

رد أمير المؤمنين عليه السلام حديث العشرة المبشرة

فقال علي عليه السلام: فسمهم. قال: فلان وفلان وفلان، حتى عد تسعة، فيهم أبو عبيدة بن الجراح وسعيد بن زيد بن عمرو بن نفيل. فقال علي عليه السلام: عددت تسعة، فمن العاشر؟ قال الزبير: أنت فقال علي عليه السلام: أما أنت فقد أقررت أني من أهل الجنة، وأما ما ادعيت لنفسك وأصحابك فإني به لمن الجاحدين. والله إن بعض من سميت لفي تابوت في جب في أسفل درك من جهنم، على ذلك الجب صخرة إذا أراد الله أن يسعر جهنم رفع تلك الصخرة فأسعرت جهنم. سمعت ذلك من رسول الله صلى الله عليه وآله، وإلا فأظفرك الله بي وسفك دمي بيدك، وإلا فأظفرتني الله بك وبأصحابك فرجع الزبير إلى أصحابه وهو يبكي.

Refutation by Amir-ul-Momineen^{-asws} of the Hadith of the Ten Promised Ones (Al-Ashra Mubashira)

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

Ali^{-asws} said: 'But if you are accepting that I^{-asws} of the people of the Paradise, but as for what you have claimed to yourself and your companions, so I^{-asws} of the ones who are denying it (that you are not among those ones). By Allah^{-azwj}, some of the ones you have named will be in a coffin in a well at the very bottom of the levels of Hell, upon that well is a rock. Whenever Allah^{-azwj} Intends to (increase the) Heat of Hell, that stone is raised, and Hell is inflamed. I^{-asws} heard that from the Rasool Allah^{-saww}, and either Allah^{-azwj} will Make you to be victorious over me^{-asws} and shed my^{-asws} blood by your hands, or else Allah^{-azwj} will Make me^{-asws} to be victorious over you and your companion'. Al-Zubayr returned to his companion, and he was weeping'.

إخراج زوجة رسول الله صلى الله عليه وآله بيد طلحة والزبير

ثم أقبل على طلحة فقال: يا طلحة، معكما نساؤكما؟ قال: لا. قال: عمدتما إلى امرأة موضعها في كتاب الله القعود في بيتها فأبرزتماها وصننتما حلالكما في الخيام والحجال؟ ما أنصفتما رسول الله صلى الله عليه وآله من أنفسكم حيث أجلستما نساؤكما في البيوت وأخرجتما زوجة رسول الله صلى الله عليه وآله وقد أمر الله أن لا يكلمن إلا من وراء حجاب.

Coming out of the wife of the Rasool Allah^{-saww} by the hands of Talha and Al-Zubayr

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

أخبرني عن صلاة عبد الله بن الزبير بكما، أما يرضى أحدكما بصاحبه؟ أخبرني عن دعائكما الأعراب إلى قتالي، ما يملكما على ذلك؟ فقال طلحة: يا هذا، كنا في الشورى ستة مات منا واحد وقتل آخر، فنحن اليوم أربعة كلنا لك كاره.

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

فقال له علي عليه السلام: ليس ذلك علي، قد كنا في الشورى والأمر في يد غيرنا وهو اليوم في يدي. أرأيت لو أردت - بعد ما بايعت عثمان - أن أرد هذا الأمر شورى، أكان ذلك لي؟ قال: لا. قال: ولم؟ قال: لأنك بايعت طائعا. فقال علي عليه السلام: وكيف ذلك، والأنصار معهم السيوف مخترطة يقولون: (لئن فرغتم وبايعتم واحدا منكم، وإلا ضربنا أعناقكم أجمعين) فهل قال لك ولأصحابك أحد شيئا من هذا حيث بايعتماني؟ وحجتي في الاستكراه في البيعة أوضح من حجتك وقد بايعتني أنت وصاحبك طائعين غير مكرهين، وكنتم أول من فعل ذلك، ولم يقل أحد: لتبايعان أو لنقتلنكما!

Ali^{-asws} said to him: 'That is not to me^{-asws} (to be just) as during the consultation the command (Caliphate) was in the hands of someone else, and it was not in my^{-asws} hands. Do you see that if I^{-asws} intended – after the killing of Usman – to have this matter go into 'Shura' (consultation), which people have given to me^{-asws} (after pledging allegiance to me^{-asws})?'

He said, 'No'.

He^{-asws} said: 'And why not?'

He said, 'Because your^{-asws} 'Bayat' (allegiance) was carried out without any opposition'.

Ali^{-asws} said: 'And how can that be, and the Helpers had their swords drawn and they were saying, 'If you are free (from the consultation) and have not paid allegiance to one from among you, we will strike all of your necks'.

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

فانصرف طلحة ونشب القتال، فقتل طلحة وانهزم الزبير.

So Talha turned and left, and the battle erupted. Talha was killed, and Al-Zubayr was defeated.

HADITH 30

(30) مفتاح العلوم عند أمير المؤمنين عليه السلام

KEYS OF THE KNOWLEDGE IN THE POSSESSION OF AMIR-UL-MOMINEEN-

asws

قال أبان: قال سليمان: سمعت ابن عباس يقول: سمعت من علي عليه السلام حديثاً لم أدر ما وجهه ولم أنكره. سمعته يقول: (إن رسول الله صلى الله عليه وآله أسر إلي في مرضه، فعلمني مفتاح ألف باب من العلم يفتح كل باب ألف باب).

Abaan said that Sulaym said, 'I heard Ibn Abbas say, 'I hear from Ali-asws a Hadith, I don't know what its perspective is, and did not deny it. I heard him-asws say that: 'The Rasool Allah-saww confided a secret to me-asws during his-saww illness. So he-saww made known to me-asws a key to a thousand doors of knowledge, each of the doors opening to a thousand doors'.

وإني لجالس بذى قار في فسطاط علي عليه السلام وقد بعث الحسن عليه السلام وعمارا إلى أهل الكوفة يستنفران الناس، إذ أقبل علي علي عليه السلام فقال: يا بن عباس، يقدم عليك الحسن ومعه أحد عشر ألف رجل غير رجل أو رجلين. فقلت في نفسي: إن كان كما قال فهو من تلك الألف باب.

And I was seated at Zeeqar in the Marquee of Ali-asws, and he-asws had sent Al-Hassan-asws and Ammar to the inhabitants of Al-Kufa to mobilise the people. When I was in front of Ali-asws, he-asws said: 'O Ibn Abbas, Al-Hassan-asws will come to you, and with him-asws will be eleven thousand men apart from one or two men'. So I said to myself, 'If it happens as he-asws has said that it will, so it is from those thousand doors'.

فلما أظننا الحسن عليه السلام بذلك الجند استقبلتهم، فقلت لكاتب الجيش الذي معه أسمائهم: كم رجل معكم؟ فقال: أحد عشر ألف رجل غير رجل أو رجلين.

When Al-Hassan-asws came with that army, I welcomed him-asws. I said to the writer of the army who was with him-asws for their names, 'How many men are with you?' He said, 'Eleven thousand men, apart from one or two men'.

HADITH 31**(31) سلوني قبل أن تفقدوني****ASK ME-asws BEFORE YOU ALL LOSE ME-asws**

قال أبان عن سليمان، قال: جلست إلى علي عليه السلام بالكوفة في المسجد والناس حوله. فقال: سلوني قبل أن تفقدوني. سلوني عن كتاب الله، فوالله ما نزلت آية من كتاب الله إلا وقد أقرأنيها رسول الله صلى الله عليه وآله وعلمني تأويلها.

Abaan said from Sulaym who said, 'I was seated with Ali-asws at Al-Kufa in the Masjid, and the people were around him-asws. So he-asws said: 'Ask me-asws before you all lose me-asws. Ask me-asws about the Book of Allah-azwj, for by Allah-azwj there is no Verse Revealed from the Book of Allah-azwj except that it has been recited to me-asws by the Rasool Allah-saww, and its explanation made known to me-asws'.

فقال ابن الكواء: فما كان ينزل عليه وأنت غائب؟ فقال عليه السلام: بلى، يحفظ علي ما غبت عنه، فإذا قدمت عليه قال لي: (يا علي، أنزل الله بعدك كذا وكذا) فيقرأني، (وتأويله كذا وكذا) فيعلمني.

Ibn Al-Kawa said, 'So what about that which Came down upon him^{-saww} and you^{-asws} were absent?' He^{-asws} said: 'Yes, he^{-saww} memorised it for me^{-asws} when I^{-asws} was absent from him^{-saww}. So, when I^{-asws} went to him^{-saww}, he^{-saww} said to me^{-asws}: 'O Ali^{-asws}, Allah^{-azwj} Sent down such and such, after you^{-asws}'. So he^{-saww} recited it to me^{-asws}, 'And it's explanation is such and such', so he^{-saww} made it known to me^{-asws}'.

HADITH 32

(32) افتراق الأمم

SEPARATION OF THE COMMUNITY (INTO SECTS)

قال أبان: قال سليمان: سمعت عليا عليه السلام وهو يقول لرأس اليهود: كم افترقتم؟ فقال: على كذا وكذا فرقة. فقال علي عليه السلام: كذبت ثم أقبل على الناس فقال: والله لو ثنيت لي الوسادة لقضيت بين أهل التوراة بتوراتهم وبين أهل الإنجيل بإنجيلهم وبين أهل القرآن بقرآنهم.

Abaan said that Sulaym said, 'I heard Ali^{-asws} and he^{-asws} was saying to the head (leader) of the Jews: 'How many sects are there among you?' He said, 'There are such and such sects'. Ali^{-asws} said: 'You have lied'. Then he^{-asws} addressed the people, so he^{-asws} said: 'By Allah^{-azwj}, If the platform is set up for me^{-asws}, I^{-asws} would judge between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Quran by their Quran'.

افتترقت اليهود على إحدى وسبعين فرقة، سبعون منها في النار وواحدة في الجنة وهي التي اتبعت يوشع بن نون وصي موسى.

The Jews will be divided into seventy one sects, seventy from these will be in the Fire and one will be in the Paradise, and this is the one which followed Yoshua Bin Noon^{-as} the successor^{-as} of Musa^{-as}.

وافترقت النصارى على اثنتين وسبعين فرقة، إحدى وسبعون فرقة في النار وواحدة في الجنة وهي التي اتبعت شمعون وصي عيسى عليه السلام.

And the Christians will be divided into seventy-two sects, seventy one from these will be in the Fire and one will be in the Paradise, and this is the one which followed Sham'oun^{-as} and successor^{-as} of Isa^{-as}.

وتفترق هذه الأمة على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وواحدة في الجنة وهي التي اتبعت وصي محمد صلى الله عليه وآله - وضرب بيده على صدره -.

And this community will be divided into seventy-three sects, seventy two of these will be in the Fire, and one will be in the Paradise, and this is the one who follow the successor^{-asws} of Muhammad^{-saww} – and he^{-asws} struck his^{-asws} hand on his^{-asws} own chest.

ثم قال: ثلاث عشرة فرقة من الثلاث والسبعين كلها تنتحل مودتي وحبتي، واحدة منها في الجنة واثنتا عشرة منها في النار.

Then he^{-asws} said: 'Thirteen from the seventy-three will all impersonate their cordiality and their love for me^{-asws}, one of these will be in the Paradise and twelve of these will be in the Fire'.

HADITH 33

(33) أسماء أهل السعادة والشقاوة

NAMES OF THE PEOPLE OF HAPPINESS AND THE MISERY

قال أبان: قال سليم: قلت لابن عباس: أخبرني بأعظم ما سمعتم من علي بن أبي طالب عليه السلام، ما هو؟

Abaan said that Sulaym said, 'I said to Ibn Abbas, 'Inform me of the greatest of what you have heard from Ali^{-asws} Bin Abu Talib^{-asws}, what is it?'

قال سليم: فأتاني بشيءٍ قد كنت سمعته أنا من علي عليه السلام. قال عليه السلام: دعاني رسول الله صلى الله عليه وآله وفي يده كتاب، فقال: يا علي، دونك هذا الكتاب. فقلت: يا نبي الله، وما هذا الكتاب؟ قال: كتاب كتبه الله، فيه تسمية أهل السعادة وأهل الشقاوة من أمتي إلى يوم القيامة، أمرني ربي أن أدفعه إليك.

Sulaym said, 'So he told me a Hadith which I had already heard before from Ali^{-asws}. Ali^{-asws} said: 'The Rasool Allah^{-saww} called me^{-asws} and in his^{-saww} hand was a Book. So he^{-saww} said: 'O Ali^{-asws}, do not be without this Book'. So I^{-asws} said: 'O Prophet^{-saww} of Allah^{-azwj}, and what is this Book?' He^{-saww} said: 'A Book which Allah^{-azwj} has Written. In it are the names of the people of the happiness and the people of the misery from my^{-saww} community, up to the Day of Judgement. My^{-saww} Lord^{-azwj} Ordered me that I^{-saww} should hand it over to you^{-asws}'.

HADITH 34

(34) أخبار ليلة الهير أشد مراحل حرب صفين

NEWS OF THE NIGHT OF AL-HAREER, THE MOST INTENSE PHASES OF THE BATTLE OF SIFFEEN

قال أبان: سمعت سليم بن قيس يقول - وسألته: هل شهدت صفين؟ فقال: نعم. قلت: هل شهدت يوم الهيرير؟ قال: نعم. قلت: كم كان أتى عليك من السن؟ قال: أربعون سنة. قلت: فحدثني رحمك الله. قال: مهما نسيت من شيء من الأشياء فلا أنسى هذا الحديث.

Abaan said, 'I heard Sulaym say – and I asked him, 'Did you witness Siffeen?' He said, 'Yes'. I asked, 'You witnessed the night of Al-Hareer?' He replied, 'Yes'.

I asked, 'How old were you then?' He said, 'Forty years'. I said, 'So narrate to me, may Allah^{-azwj} have Mercy on you'. He said, 'Whatever thing I have forgotten from the things, I cannot forget this event'.

ثم بكى وقال: صفوا وصففنا، فخرج مالك الأشر على فرس له أدهم مجنب وسلاحه معلق على فرسه وبيده الرمح وهو يقرع به رؤوسنا ويقول: (أقيموا صفوفكم). فلما كتب الكتاب وأقام الصفوف أقبل على فرسه حتى قام بين الصفين فولى أهل الشام ظهره وأقبل علينا بوجهه،

Then he wept and said, 'We were aligned in our rows when Maalik Al-Ashtar came out on his horse which was very tall, and his weapons were attached to his horse, and in his hand was the spear and he was knocking our heads with it and saying, 'Establish your rows'. When the writer had written and our rows had been established, he came over on his horse until he stood between the two rows, in such a way that his back was towards the people of Syria, and he was turned towards us by his face.

فحمد الله وأثنى عليه صلى على النبي صلى الله عليه وآله، ثم قال: (أما بعد، فإنه كان من قضاء الله وقدره اجتماعنا في هذه البقعة من الأرض لأجل قد اقتربت وأمر تصرمت، يسوسنا فيها سيد المسلمين وأمير المؤمنين وخير الوصيين وابن عم نبينا وأخوه ووارثه، وسيوفنا سيوف الله، ورئيسهم ابن أكلة الأكباد وكهف النفاق وبقية الأحزاب يسوقهم إلى الشقاء والنار. ونحن نرجو بقتالهم من الله الثواب، وهم ينتظرون العقاب.

So, he Praised Allah^{-azwj} and Extolled Him^{-azwj}, and sent greetings upon the Prophet^{-saww}, then said, 'After that, it is from the Judgements of Allah^{-azwj} and His^{-azwj} Power that He^{-azwj} has Gathered us in this spot from the earth for the appointed term which has come nearer and the Commands which have been Issued.

We are led in it by the Chief of the Muslims and Amir-ul-Momineen^{-asws} and the best of the successors^{-as}, and the son^{-asws} of the uncle^{-as} of our Prophet^{-saww}, and his^{-saww} brother^{-asws}, and his^{-saww} inheritor, and our swords are the swords of Allah^{-azwj}, and their leader is the son of the liver-eater (Muawiya son of Hinda) and a shelter for hypocrisy and the rest of the parties, leading them to the misery and the Fire. And we are hopeful that by killing them we will be Rewarded by Allah^{-azwj} whilst they are awaiting the Punishment.

فإذا حمى الوطيس وثار القتال وجالت الخيل بقتلنا وقتلاهم رجونا بقتالهم النصر من الله، فلا أسمعن إلا غمغمة أو همهمة. أيها الناس، غضوا الأبصار وعضوا على النواجذ من الأضراس فإنها أشد لضرب الرأس، واستقبلوا القوم بوجوهكم وخذوا قوائم سيوفكم بأيامانكم، فاضربوا الهام وأطعنوا بالرماح مما يلي الشرسوف (موتورين بأبائهم وبدماء إخوانهم حنقين على عدوهم، قد وطنوا أنفسهم على الموت، لكيلا تذلوا ولا يلزمكم في الدنيا عار).

So, when the contest heats up, and the fighting erupts and horses wander by our dead and their dead, we will be hopeful of Help from Allah^{-azwj}. So do not listen to anything except for the sounds of the swords and the horses. O you people, lower your gaze and clench your teeth for it is intense for striking the head, and face the people by their faces, and take the swords in your right hand and strike the heads, and stab the spear into their hearts, with a fury of a people taking revenge for the blood of their fathers and their brothers against their enemies, having resigned themselves to death, so that you will not be humiliated nor will shame be necessitated for you in the world'.

ثم التقى القوم فكان بينهم أمر عظيم، فتفرقوا عن سبعين ألف قتيل من جحاجة العرب. وكانت الواقعة يوم الخميس من حيث استقلت الشمس حتى ذهب ثلث الليل الأول. ما سجد لله في ذينك العسكرين سجدة حتى مرت موافيت الصلوات الأربع: الظهر والعصر والمغرب والعشاء.

Then the people met (in battle) and between them was a great matter. So, when they had dispersed seventy thousand from the well-known Arabs had been killed. And the event started on the day of Thursday from when the sun came out until a third of the night had gone by. No one from the army prostrated to Allah^{-azwj} with even one prostration until the time for four Prayers had passed by – Midday (Al-Zohr), and the

Mid-afternoon (Al-Asr), and the Evening (Al-Maghrib) and the Night (Al-Isha) Prayers.

خطبة أمير المؤمنين عليه السلام بعد ليلة الهير

قال سليم: ثم إن عليا عليه السلام قام خطيبا فقال: (يا أيها الناس، إنه قد بلغ بكم ما قد رأيتم وبعدوكم كمثل فلم يبق إلا آخر نفس، وإن الأمور إذا أقبلت اعتبر آخرها بأولها، وقد صبر لكم القوم على غير دين حتى بلغوا فيكم ما قد بلغوا. وأنا غاد عليهم بالغداة إن شاء الله ومحاكمهم إلى الله).

Sermon of Amir-ul-Momineen^{-asws} after the night of Al-Hareer

Sulaym said, 'Then Ali^{-asws} stood up to give a sermon, so he^{-asws} said: 'O you people! The situation has reached with you and your enemies as if there does not remain, except for the last breath, and that if the matters are considered from the beginning to their end, and you remain patient against the people who are on another religion until those among them reach to where they will reach. And I^{-asws} will be going against them in the morning, Allah^{-azwj} Willing, and will be sending them to Allah^{-azwj} for Judgement'.

رفع المصاحف

فبلغ ذلك معاوية فزرع فزعا شديدا وانكسر هو وجميع أصحابه وأهل الشام لذلك. فدعا عمرو بن العاص فقال: يا عمرو، إنما هي الليلة حتى يغدو علينا، فما ترى؟ قال: أرى الرجال قد قلوا، وما بقي فلا يقومون لرجاله ولست مثله، وإنما يقاتلك على أمر وأنت تقاتله على غيره: أنت تريد البقاء وهو يريد الفناء. وليس يخاف أهل الشام عليا إن ظفر بهم ما يخاف أهل العراق إن ظفرت بهم. ولكن ألق إليهم أمرا إن ردوه اختلفوا وإن قبلوه اختلفوا دعهم إلى كتاب الله وارفع المصاحف على رؤوس الرماح، فإنك بالغ حاجتك فإني لم أزل أدخرها لك.

Raising of the Qurans

That reached to Muawiya, so he was overcome with severe panic and he and all of his companions were broken, and the people of Syria as well. So, he called Amro Bin Al-A'as and said, 'O Amro, but this is the night before he^{-asws} attacks us, so what do you see?' He said, 'I see that the men have decreased, and those that remain will not be able to stand up to his men, and you are also not like him^{-asws}, and he^{-asws} is fighting you upon the Command and you are fighting him^{-asws} over something else, and you intend to remain whereas he^{-asws} intends the destruction.

The people of Syria are not as fearful of his^{-asws} victory over them as the people of Iraq are of your victory over them. But place to them a matter which, if they refuse it they will differ, and if they accept it they will still differ. Call them to the Book of Allah^{-azwj}, and raise the Qurans upon the heads of the spears, so you will achieve your needs. I have never ceased to save this for you'.

كتاب معاوية إلى أمير المؤمنين عليه السلام خديعة

فعرها معاوية وقال: صدقت، ولكن قد رأيت رأيا أودع به عليا: (طلبي إليه الشام على المواعدة)، وهو الشيء الأول الذي ردني عنه. فضحك عمرو وقال: أين أنت يا معاوية من خديعة علي؟ وإن شئت أن تكتب فاكذب.

Deceptive letter of Muawiya to Amir-ul-Momineen^{-asws}

Muawiya understood it and said, 'You have spoken the truth, but I have opined an opinion with which I can deceive Ali^{-asws}. I sought Syria from him on the reconciliation and this was the first that he^{-asws} refused to me'. So Amro laughed and said, 'Where are you, O Muawiya, you want to deceive Ali^{-asws}? And if you so like then have it written, so I will write it'.

قال: فكتب معاوية إلى علي عليه السلام كتابا مع رجل من أهل السكاسك يقال له (عبد الله بن عقبة): (أما بعد، فإنك لو علمت أن الحرب تبلغ بنا وبك ما بلغت و علمناه نحن، لم يجننا بعضنا على بعض. وإن كنا قد غلبنا على عقولنا فقد بقي منها ما نرم به ما مضى ونصلح ما بقي.

(Sulaym said), 'Muawiya wrote a letter to Ali^{-asws} and sent it with a man from the inhabitants of Al-Sakaasak who was called Abdulla Bin Uqba, which said, 'After this, (if only) you^{-asws} had known that the battle would reach to this stage that it has reached to between us and between you, and had we also known it, that one of us would not be able to overcome the other, even if the intellect of one of us may overcome the other. So, what has passed has passed and we should put right what remains.

وقد كنت سألتك الشام على أن لا تلزمني لك طاعة ولا بيعة، فأبيت ذلك علي فأعطاني الله ما منعت. وأنا أدعوك اليوم إلى ما دعوتك إليه أمس، فإنك لا ترجو من البقاء إلا ما أرجوه ولا تخاف من الفناء إلا ما أخاف، وقد والله رقت الأكباد وذهبت الرجال. ونحن بنو عبد مناف، وليس لبعضنا على بعض فضل يستدل به عزيز ولا يسترق به ذليل، والسلام).

And I had asked you for Syria on the condition that it would not necessitate obedience to you nor allegiance. So you refused that to me, and Allah^{-azwj} Gave it to me what you^{-asws} had not. And I am calling you^{-asws} today to what I called you^{-asws} to yesterday, for you^{-asws} are not hopeful for remaining but I am hopeful for it, nor do you^{-asws} fear the destruction, but I fear for it.

By Allah^{-azwj}, the livers have softened and the men have gone. And we are the children of Abd Manaaf, and there is no preference for one of us above the other by which the honourable one is disgraced, nor by which the disgraced one is enslaved. Greetings.

جواب أمير المؤمنين عليه السلام لكتاب معاوية

قال سليم: فلما قرأ علي عليه السلام كتابه ضحك وقال: العجب من معاوية وخديعته لي فدعا كاتبه عبيد الله بن أبي رافع فقال له: أكتب:

The answer of Amir-ul-Momineen^{-asws} to the letter of Muawiya

Sulaym said, 'When Ali^{-asws} read his letter, he smiled and said, 'I^{-asws} wonder at Muawiya and his trying to deceive me^{-asws}'. So, he^{-asws} called his^{-asws} writer Ubeydullah Bin Abu Raf'a and said to him: 'Write!'

أما بعد، فقد جئتني كتابك تذكر فيه (أنك لو علمت و علمنا أن الحرب تبلغ بنا وبك إلى ما بلغت لم يجننا بعضنا على بعض)، وإنا وإياك - يا معاوية - على غاية منها لم نبلغها بعد.

'Your letter came to me^{-asws} in which you mentioned that, 'Had you^{-asws} known that the battle would reach to this stage that it has reached to between us and between you, and had we known it, that one of us would not be able to overcome the other', and I^{-asws} and you – O Muawiya – are upon a destination which we will not reach to afterwards.

وأما طلبك الشام، فإنني لم أعطك اليوم ما منعتك أمس. وأما استواؤنا في الخوف والرجاء، فإنك لست بأمضى على الشك مني على اليقين، وليس أهل الشام أحرص على الدنيا من أهل العراق على الآخرة.

As for your seeking Syria, so I^{-asws} will not give you today that which I^{-asws} did not give you yesterday. And as for us being in fear and the hope, so you have spent (your life) on the doubts as I^{-asws} have upon the conviction, and the people of Syria are not more greedy for the world as the people of Iraq are for the Hereafter.

وأما قولك (إنا بنو عبد مناف ليس لبعضنا فضل على بعض)، فكذلك نحن ولكن ليس أمية كهاشم ولا حرب كعبد المطلب ولا أبو سفيان كأبي طالب ولا الطليق كالمهاجر ولا المنافق كالمؤمن والمبطل كالمحقق. في أيدينا فضل النبوة التي ملكنا بها العرب واستعبدنا بها العجم، والسلام).

And as for your words, 'And we are the children of Abd Manaaf, and there is no preference for one of us above the other', so that is what we are, but Umayya is not like Hashim^{-as}, nor is Harb like Abdul Muttalib^{-as}, nor is Abu Sufyan like Abu Talib^{-as}, nor is the freed captive like the Emgiran, nor is a hypocrite like a believer and the falsehood like the truth. In our^{-asws} hands is the preference of Prophet-hood with which we^{-asws} govern the Arabs and enslave the non-Arabs by it'. Greetings'

شماتة عمرو بن العاص بمعاوية

قال: فلما انتهى كتاب علي عليه السلام إلى معاوية كتبه عن عمرو، ثم دعاه فأقرأه. فشمت به عمرو، وقد كان نهاه. ولم يكن أحد من قريش أشد تعظيماً لعلي عليه السلام من عمرو بعد اليوم الذي صرعه عن دابته.

Gloating of Amro Bin Al-A'as at Muawiya

When the letter of Ali^{-asws} ended up with Muawiya, he concealed it from Amro, then he called him and read it out to him. Amro humiliated him over it, and he had forbidden it (not to write a letter at first place). And there was no one from the Qureish who had greater respect for Ali^{-asws} than Amro after the day in which he^{-asws} made him to fall down from his ride.

فقال عمرو: ألا لله درك يا بن هند * ودر المرء ذي الحال المسود أتطمع - لا أبا لك - في علي * وقد قرع الحديد على الحديد وترجو أن تخادعه بشك * وترجو أن يهابك بالوعيد وقد كشف القناع وجر حربا * يشيب لهولها رأس الوليد له جاواه مظلمة طحول *

Amro said (in a poem), 'To Allah^{-azwj} is the level, O son of Hinda, and it is a dark condition of yours that you covet – it is not for you, with regards to Ali^{-asws}, and he^{-asws} has struck iron with iron, and you hope to deceive him^{-asws} by doubts. And you are hopeful of scaring him^{-asws} by uncovering the lid and starting a war. The hair on the heads of children goes grey at the prospect of it.

فوارسها تلهب كالأسود يقول لها إذا رجعت إليه * وقابل بالطعان القوم عودي فإن وردت فأولها ورودا * وإن صدرت فليس بذي ورود وما هي من أبي حسن بنكر * وما هي من مسائك بالبعيد وقلت له مقالة مستكين * ضعيف القلب منقطع

الوريد طلبت الشام حسيك يا بن هند * من السوءات والرأي الزهيد ولو أعطاكها ما ازدت عزا * وما لك في استزدك من مزيد فلم تكسر بهذا الرأي عودا * سوى ما كان، لا بل دون عود

He has people who go out like enraged lions, and he^{-asws} says to them when they return and receives them with the taunt for they do not return as they went. This is not surprising for Abu Al-Hassan^{-asws}, and it is not far from him^{-asws}. And you have spoken to him with the words of a beggar, weak of heart with his vein cut off. You sought Syria which would have sufficed for you O son of Hinda. From a meagre (inadequate) opinion, even if he^{-asws} were to give it to you, it will not increase your honour, and it would not be for you to increase your demands. You will not be able to break the promise with this opinion, even if it was anything other than a promise.

فضيحة معاوية وعمرو بن العاص

فقال معاوية: والله لقد علمت ما أردت بهذا. قال عمرو: وما أردت به؟ قال: عيبك رأبي وخلافك علي وإعظامك عليا، لما فضحك يوم بارزته. فضحك عمرو وقال: أما خلافك ومعصيتك فقد كانت، وأما فضيحتي فلم يفتضح رجل بارز عليا، فإن شئت أن تتلوها أنت منه فافعل! فسكت معاوية وقشا أمرهما في أهل الشام.

Scandal-of Muawiya and Amro Bin Al-A'as

Muawiya said, 'By Allah^{-azwj}, I know what you intend by this'. Amro said, 'And what do I intend by it?' He said, 'Your faulting of my opinion and your opposition to me and respecting of Ali^{-asws}, when you were laughed at when you went against him^{-asws}'. Amro laughed and said, 'As for opposing you and being disobedient to you, that was what it was, and as for my being laughed at, so no man has been able to go against Ali^{-asws}. So, if you would like to recite from it, then do so'. Muawiya was silent, and the matter of these two spread among the people of Syria.

HADITH 35

(35) أخبار مقطع من حرب صفين

NEWS CLIP FROM THE BATTLE OF SIFFEEN

قال أبان: قال سليم: ومر علي عليه السلام بجماعة من أهل الشام فيهم الوليد بن عقبة بن أبي معيط وهم يشتمونه. فأخبر بذلك. فوقف فيمن يليهم من أصحابه ثم قال لهم: (انهضوا إليهم وعليكم السكينة وسيماء الصالحين ووقار الإسلام. إن أقربنا من الجهل بالله والجرأة عليه والاعتزاز لقوم رئيسهم معاوية وابن النابغة وأبو الأعور السلمي وابن أبي معيط شارب الخمر والمجلود الحد في الإسلام والطريد مروان، وهم هؤلاء يقومون ويشتمون. وقبل اليوم ما قاتلوني وشتموني وأنا إذ ذاك أدعوهم إلى الإسلام وهم يدعونني إلى عبادة الأوثان فالحمد لله قديما وحديثا على ما عاداني الفاسقون المنافقون. إن هذا الخطب لجليل، إن فساقا منافقين كانوا عندنا غير مؤتمنين وعلى الإسلام متخوفين، خدعوا شطر هذه الأمة وأشربوا قلوبهم حب الفتنة واستمالوا أهوائهم إلى الباطل. فقد نصبوا لنا الحرب وجدوا في إطفاء نور الله، والله متم نوره ولو كره الكافرون).

Abaan said that Sulaym said, 'And Ali^{-asws} passed by a group of Syrians among whom was Al-Waleed Bin Uqba Bin Abu Mueet and they were using obscenities against him^{-asws}. So he^{-asws} got to know of that. He^{-asws} halted with his^{-asws} companions then said to them: 'Go to them in a tranquil state and with righteous countenance and maintain the dignity of Al-Islam.

Indeed, worse than us in the ignorance to Allah^{-azwj}, and the audacity of the people and their delusion, is the group whose leader is Muawiiya, and Ibn Nabaga (Amro Bin Al-A'as), and Abu Al-Awr Al-Salamy, and Ibn Abu Mueet who is a drunkard who has been whipped due to it in Al-Islam, and the fugitive Marwaan, and these are the ones who are standing there speaking obscenities.

And before today they did not fight against me^{-asws} or verbally abused me^{-asws}, and I^{-asws} used to call them towards Al-Islam and they were calling me to worship of the idols. So, Praise be to Allah^{-azwj}, for the mischievous ones and the hypocrites have been inimical towards me^{-asws} before and now. This matter is to the Majestic^{-azwj} that the mischievous hypocrites were in our presence not satisfied and to Al-Islam they were apprehensive. They deceived this community and made their hearts drink the love of sedition (Al-Fitna) and attracted their desires towards the falsehood. So, they established the war against us in order to extinguish the Light of Allah^{-azwj}, **“and Allah will perfect His light, though the unbelievers may be averse [61:8].”**

ثم حرض عليهم وقال: (إن هؤلاء لا يزالون عن موقفهم هذا دون طعن دراك تطير منه القلوب، وضرب يفلق الهام وتطبخ منه الأنوف والعظام وتسقط منه المعاصم، وحتى تفرع جباههم بعمد الحديد وتنتشر حواجبهم على صدورهم والأذقان والنحور. أين أهل الدين، طلاب الأجر)؟

Then he^{-asws} incited against them and said: ‘These ones will not stop from this position of theirs unless they are challenged by which the hearts fly out, and they are struck by which the noses are ousted, and bones are broken and wrists fall off, and until their foreheads are knocked by the iron rods and their bones are crushed on their chests, and their chins and their collar bones are pulled out. Where are the people who seek the Hereafter?’

حملة محمد بن الحنفية بأربعة آلاف على عسكر معاوية

فثارت عليه عصابة نحو أربعة آلاف، فدعا محمد بن الحنفية فقال: (يا بني، امش نحو هذه الراية مشيا وثيدا على هينتك حتى إذا شرعت في صدورهم الأسنة فامسك حتى يأتيتك رأبي)، ففعل.

Muhammad Al-Hanafiyya goes with four thousand against the soldiers of Muawiya

Approximately four thousand came up to him^{-asws}. So, he^{-asws} called upon Muhammad Bin Al-Hanafiyya and said: ‘O my^{-asws} son, walk towards this flag with a slow walk until your spear heads are close to piercing their chests, So hold there until my^{-asws} flag comes to you’. So he did that.

وأعد علي عليه السلام مثلهم، فلما دنا محمد وأشرع الرماح في صدورهم أمر علي عليه السلام الذين كان أعدهم أن يحملوا معهم. فشدوا عليهم ونهض محمد ومن معه في وجوههم فأز الوهم عن مواقفهم وقتلوا عامتهم.

And Ali^{-asws} prepared the like of them. When Muhammad started piercing their chests with the spears, Ali^{-asws} ordered the ones whom he^{-asws} had prepared, to attack along with them. So they shook them, and Muhammad and those who were with him arose and moved them from their places, and killed most of them.

HADITH 36**(36) دعاء رسول الله صلى الله عليه وآله لعلي عليه السلام****SUPPLICATION OF THE RASOOL ALLAH^{-saww} FOR ALI^{-asws}**

أبان عن سليم، قال: سألت المقداد عن علي عليه السلام، قال: كنا نسافر مع رسول الله صلى الله عليه وآله - وذلك قيل أن يأمر نساءه بالحجاب - وهو يخدم رسول الله صلى الله عليه وآله ليس له خادم غيره، وكان لرسول الله صلى الله عليه وآله لحاف ليس له لحاف غيره، ومعه عائشة.

Abaan from Sulaym who said, 'I asked Al-Miqdad^{-ra} about Ali^{-asws}, he said, 'We were travelling with the Rasool Allah^{-saww} – and that was before he^{-saww} had ordered his^{-saww} wives for the veiling – and he^{-asws} was attending to the Rasool Allah^{-saww}, and he^{-saww} had no attendant for himself^{-saww} apart from him^{-asws}, and the Rasool Allah^{-saww} had a quilt and he^{-saww} had no other quilt apart from it, and with him^{-saww} was Ayesha.

فكان رسول الله صلى الله عليه وآله ينام بين علي وعائشة ليس عليهم لحاف غيره، فإذا قام رسول الله صلى الله عليه وآله من الليل يصلي حط بيده اللحاف من وسطه بينه وبين عائشة حتى يمس اللحاف الفراش الذي تحتهم، ويقوم رسول الله صلى الله عليه وآله فيصلّي.

The Rasool Allah^{-saww} was sleeping in between Ali^{-asws} and Ayesha, and there was no other quilt for them apart from it. So when the Rasool Allah^{-saww} stood up to Pray at night, he^{-saww} moved the quilt by his^{-saww} hands from his^{-saww} waist and placed it between him^{-asws} and Ayesha until the quilt touched the ground which was under them, and the Rasool Allah^{-saww} stood up and he^{-saww} Prayed.

فأخذت عليا عليه السلام الحمى ليلة فأسهرته، فسهر رسول الله صلى الله عليه وآله لسهره، فبات ليله مرة يصلي ومرة يأتي عليا عليه السلام يسليه وينظر إليه حتى أصبح. فلما صلى بأصحابه الغداة قال: (اللهم اشف عليا وعافه، فإنه قد أسهرني مما به من الوجع). فعوفي، فكانما أنشط من عقاب ما به من علة.

Ali^{-asws} was overtaken by fever which kept him^{-asws} awake at night. So, the Rasool Allah^{-saww} stayed awake for his^{-asws} vigilance. He^{-saww} spent parts of the night such that at times he^{-saww} Prayed, and at times he^{-saww} came to Ali^{-asws} to comfort him^{-asws} and look at him^{-asws}, until the morning. When he^{-saww} Prayed the dawn Prayer with his^{-saww} companions he^{-saww} said: 'Our Allah^{-azwj}, Heal Ali^{-asws} and Give him^{-asws} good health, for I^{-saww} have stayed awake due to his^{-asws} pain'. He^{-asws} was cured and became more active than before.

ما سأل رسول الله صلى الله عليه وآله ربه لعلي عليه السلام

ثم قال رسول الله صلى الله عليه وآله: أبشر يا أخي قال ذلك وأصحابه حوله يسمعون. فقال علي عليه السلام: بشرك الله بخير يا رسول الله وجعلني فداك. قال: إني لم أسأل الله الليلة شيئا إلا أعطانيه ولم أسأل نفسي شيئا إلا سألت لك مثله.

What the Rasool Allah^{-saww} asked His^{-azwj} Lord^{-azwj} for Ali^{-asws}

Then the Rasool Allah^{-saww} said: 'Receive good news, O my^{-saww} brother'. He^{-saww} said that and his^{-saww} companions were around him^{-saww} listening. So Ali^{-asws} said: 'May Allah^{-azwj} Give you^{-saww} better news O Rasool Allah^{-saww}, and Make me^{-asws} to be sacrificed for you^{-saww}'. He^{-saww} said: 'I^{-saww} did not ask Allah^{-azwj} for anything last night

but He^{-azwj} Gave it to me^{-saww}, and I^{-saww} did not ask anything for myself^{-saww} except that I^{-saww} asked for you^{-asws} the like of it.

إني دعوت الله أن يواخي بيني وبينك ففعل، وسألته أن يجعلك ولي كل مؤمن بعدي ففعل، وسألته إذا ألبسني ثوب النبوة والرسالة أن يلبسك ثوب الوصية والشجاعة ففعل، وسألته أن يجعلك وصيي ووارثي وخازن علمي ففعل، وسألته أن يجعلك مني بمنزلة هارون من موسى وأن يشد بك أزرري ويشركك في أمري ففعل، إلا أنه قال: (لا نبي بعدك) فرضيت، وسألته أن يزوجك ابنتي ويجعلك أبا ولدي ففعل.

I^{-saww} supplicated to Allah^{-azwj} that He^{-azwj} may Establish brotherhood between myself^{-saww} and you^{-asws}, so He^{-azwj} Did that. And I^{-saww} asked Him^{-azwj} to Make you^{-asws} to be the Guardian of every 'Momin' (believer) after me^{-saww}, so He^{-azwj} Did that. And I^{-saww} asked Him^{-azwj} that since He^{-azwj} had Clothed me^{-saww} with Prophet-hood and the Message so He^{-azwj} may Clothe you^{-asws} with the successorship and bravery, so He^{-azwj} Did that.

And I^{-asws} asked Him^{-azwj} that He^{-azwj} may Make you^{-asws} to be my^{-saww} successor, and my^{-saww} inheritor, and the treasurer of my^{-saww} knowledge, so He^{-azwj} Did that. And I^{-saww} asked Him^{-azwj} that He^{-azwj} may Make you^{-asws} to be of the status from me^{-saww} which Haroun^{-as} had from Musa^{-as} and Strengthen my^{-saww} back by you^{-asws} and include you^{-asws} in my^{-saww} command, so He^{-azwj} Did that, except that He^{-azwj} Said: "There will be no Prophet^{-as} after you^{-saww}".

So, I^{-saww} was happy, and I^{-saww} asked Him^{-azwj} that He^{-azwj} may Get you^{-asws} to be married to my^{-saww} daughter, and He^{-azwj} should Make you^{-asws} the father of my^{-saww} children, so He^{-azwj} did that.

فقال رجل لصاحبه: رأيت ما سأل؟ فوالله لو سأل ربه أن ينزل عليه ملكا يعينه على عدوه أو يفتح له كنزا ينفقه هو وأصحابه - فإن به حاجة - كان خيرا له مما سأل وقال الاخر: والله لصاع من تمر خير مما سأل

So, a man said to his companion, 'Did you see what he^{-saww} asked for? By Allah^{-azwj}, had he^{-saww} asked his^{-saww} Lord^{-azwj} that He^{-azwj} should Send down upon him^{-saww} and Angel to help him^{-saww} against his^{-saww} enemies, or Open up a treasure for him^{-saww} and his^{-saww} companions to spend from – for this is what is needed – it would have been better for him^{-saww} than what he^{-saww} has asked for', and the other one said, 'By Allah^{-azwj}, a Sa'a of dates is better than what he^{-saww} has asked for'.

HADITH 37

(37) * 1 * ما قاله أصحاب الصحيفة الملعونة عند موتهم

WHAT THE COMPANIONS OF THE ACCURSED AGREEMENT SAID AT THE TIME OF THEIR DEATHS

كلام معاذ بن جبل وما رآه عند الموت

عن أبان قال: سمعت سليم بن قيس يقول: سمعت عبد الرحمن بن غنم الأزدي ثم الشمالي ختن معاذ بن جبل - وكانت ابنته تحت معاذ بن جبل - وكان أفعه أهل الشام وأشدهم اجتهادا. قال: مات معاذ بن جبل بالطاعون، فشهدته يوم مات - وكان الناس متشاغلين بالطاعون -

SPEECH OF MA'AZ BIN JABAL-AND WHAT HE SAW AT THE TIME OF DEATH

From Abaan who said, 'I heard Sulaym say, 'I heard Abdul Rahmaan Bin Ghanam Al-Azdy Al-Thumaly, father-in-law of Ma'az Bin Jabal– and his daughter was under (wife of) Ma'az Bin Jabal – and he was the most learned of the Syrians and the most intense of them in jurisprudence. He said, 'Ma'az Bin Jabal died by the plague. I was present on the day he died' – and the people were busy with (protecting themselves from) the plague.

قال: فسمعت حين احتضر وليس في البيت معه غيري - وذلك في خلافة عمر بن الخطاب - يقول: ويل لي ويل لي ويل لي فقلت في نفسي: أصحاب الطاعون يهذون ويتكلمون ويقولون الأعاجيب. فقلت له: تهذي رحمك الله؟ فقال: لا. فقلت: فلم تدعو بالويل؟ قال: لمواتي عدو الله على ولي الله فقلت له: من هو؟ قال: لمواتي عدو الله عتيقا وعمر على خليفة رسول الله ووصيه علي بن أبي طالب.

He said, 'I heard him when he was in the agony of death, and there was no one in his house apart from myself – and that was during the Caliphate of Umar Bin Al-Khattab – he said, 'Woe be unto me, woe be unto me, woe be unto me, woe be unto me'. So I said to myself, 'Those who are stuck by plague, they rave and speak and say strange things'. I said to him, 'May Allah^{-azwj} have Mercy on you, are you delirious?' He said, 'No'. I said, 'So why are you calling for woe?' He said, 'Due to my befriending the enemies of Allah^{-azwj} against the friend^{-asws} of Allah^{-azwj}'.

So I said to him, 'Who is he^{-asws}?' He said, 'I befriended the enemies of Allah^{-azwj} Ateeq (Abu Bakr) and Umar against the Caliph of the Rasool Allah^{-saww}, and his^{-saww} successor^{-asws} Ali^{-asws} bin Abu Talib^{-asws}'.

فقلت: إنك لتهجر؟ فقال: يا بن غنم، والله ما أهرج هذا رسول الله وعلي بن أبي طالب يقولان: يا معاذ بن جبل، أشر بالنار أنت وأصحابك الذين قتلتم: (إن مات رسول الله أو قتل زوينا الخلافة عن علي فلن يصل إليها)، أنت وعتيق وعمر وأبو عبيدة وسالم. فقلت: يا معاذ، متى هذا؟ فقال: في حجة الوداع، قلنا: (نتظاهر على علي فلا ينال الخلافة ما حيننا).

I said, 'Are you out of your mind?' He said, 'O Ibn Ghanam, By Allah^{-azwj}, I am not out of my mind, here are the Rasool Allah^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws} both saying: 'O Ma'az Bin Jabal, receive news of the Fire, you and your companions who said, 'If the Rasool Allah^{-saww} passes away or is killed, we will keep away the Caliphate from Ali^{-asws}, so we will never let it reach him^{-asws}', you and Ateeq (Abu Bakr), and Umar, and Abu Ubeyda, and Saalim'. So, I said, 'O Ma'az, when was this?' He said, 'During the Farewell Pilgrimage, we said, 'We will overcome Ali^{-asws} and will not let him^{-asws} take the Caliphate during our lifetime'.

فلما قبض رسول الله قلت لهم: (أنا أكفيكم قومي الأنصار، فاكفوني قريشا). ثم دعوت على عهد رسول الله إلى الذي تعاهدنا عليه بشير بن سعيد وأسيد بن حضير، فبايعاني على ذلك. فقلت: يا معاذ، إنك لتهجر؟ قال: (ضع خدي بالأرض). فما زال يدعو بالويل والثبور حتى قضى.

When the Rasool Allah^{-saww} passed away, I said to them, 'I am sufficient for my community, the Helpers, so suffice me for the Qureish'. Then I invited Basheer Bin Saeed, and Aseed Bin Hazeyr during the era of the Rasool Allah^{-saww} to that which we had taken an oath upon against him^{-asws}. So they paid allegiance to me over that'. I said, 'O Ma'az, are you out of your mind?' He said, 'Place my cheek on the ground'. He did not cease calling for woe and the destruction (upon himself) until he died'.

كلام أبي عبيدة بن الجراح وسالم مولى أبي حذيفة عند الموت

قال سليم: قال لي ابن غنم: ما حدثت به أحدا قبلك قط - لا والله غير رجلين، فإني فزعت مما سمعت من معاذ. فحججت فلقيت الذي ولى موت أبي عبيدة بن الجراح وسالم مولى أبي حذيفة، فقلت: أو لم يقتل سالم يوم اليمامة؟ قال: بلى، ولكن احتملناه وبه رمق. قال: فحدثني كل واحد منهما بمثله سواء، لم يزد ولم ينقص أنهما قالوا كما قال معاذ.

Speech of Ubeyda Bin Al-Jarraah and Saalim Mawla Abu Huzayfa at the time of death

Sulaym said, 'Ibn Ghanam said to me, 'I have not narrated it to anyone before you, at all – by Allah^{-azwj}, not apart from two men, for I was dismayed at what I heard from Ma'az. I went to Pilgrimage, where I met the one who arranged for the funeral of Abu Ubeyda Bin Al-Jaraah and Saalim Mawla Abu Huzeyfa. I said, 'Was not Saalim killed on the Day of Al-Yamama (a battle)?' He said, 'Yes, but we carried him and he still had breath left in him'. He narrated to me that each one of them said similar to it, neither more nor less, but rather, just like what Ma'az had said'.

كلام أبي بكر عند الموت

قال أبان: قال سليم: فحدثت بحديث ابن غنم هذا كله محمد بن أبي بكر. فقال: اكنم علي، وأشهد أن أبي عند موته قال مثل مقالتهم، فقالت عائشة: إن أبي ليهجر

Speech of Abu Bakr at the time of death

Abaan said that Sulaym said, 'I narrated this narration of Ibn Ghanam, all of it to Muhammad Bin Abu Bakr. He said, 'Conceal it, and I testify that my father, at the time of his death said similar to what they said. So Ayesha said, 'Surely my father is out of his mind'.

كلام عمر عند الموت

قال محمد: فلقيت عبد الله بن عمر في خلافة عثمان فحدثته بما قال أبي عند موته وأخذت عليه العهد والميثاق ليكتنم علي. فقال لي ابن عمر: اكنم علي، فوالله لقد قال أبي مثل مقالة أبيك ما زاد ولا نقص. ثم تداركها عبد الله بن عمر وتخوف أن أخبر بذلك علي بن أبي طالب عليه السلام، لما قد علم من حبي له وانقطاعي إليه، فقال: إنما كان أبي يهجر

Speech of Umar at the time of death

Muhammad (Bin Abu Bakr) said, 'I met Abdullah Bin Umar during the Caliphate of Usman, so I narrated to him what my father had said at the time of his death, and I had taken an oath and a covenant that I would keep it concealed. Ibn Umar said to me, 'Keep it concealed, for, by Allah^{-azwj} my father had also said similar to what your father said, neither more nor less'. Then Abdullah Ibn Umar rectified it and was fearful that I would inform that to Ali^{-asws} Bin Abu Talib^{-asws} as he knew that I was one of those who loved him^{-asws} and that I cut myself off (from others) to him, so he (abullah bin Umar) said, 'My father was out of his mind'.

توثيق أمير المؤمنين عليه السلام لهذا الحديث

فأتيت أمير المؤمنين عليه السلام فحدثته بما سمعت من أبي وبما حدثني ابن عمر عن أبيه، فقال أمير المؤمنين عليه السلام: قد حدثني بذلك عن أبيه وعن أبيك وعن أبي عبيدة وعن سالم وعن معاذ من هو أصدق منك ومن ابن عمر. فقلت: من هو ذلك يا أمير المؤمنين؟ فقال: بعض من يحدثني. قال: فعلت من عنى. فقلت: صدقت يا أمير المؤمنين، إنما حسبت إنسانا حدثك، وما شهد أبي - وهو يقول هذا - غيري.

Confirmation of Amir-ul-Momineen of this Hadith

I (Muhammad Bin Abu Bakr) came to Amir-ul-Momineen^{-asws}. So, I narrated to him^{-asws} what I had heard from my father and also what Ibn Umar had quoted to me from his father. So, Amir-ul-Momineen^{-asws} said: 'I^{-asws} have been informed by the one who is more truthful than his father, and your father, and Abu Ubeyda, and Saalim, and Ma'az, and you and Ibn Umar'.

I asked, 'Who is that one, O Amir-ul-Momineen^{-asws}?' So he^{-asws} said: 'Someone who narrated it to me^{-asws} (all that which is happening). I understood who he^{-asws} meant by that, so I said, 'You^{-asws} have spoken the truth, O Amir-ul-Momineen^{-asws}, but I thought that a human being had narrated it to you^{-asws}, and there was no one present with my father – when he was saying this – apart from myself'.

قال سليم: فقلت لعبد الرحمن بن غنم: مات معاذ بالطاعون، فبم مات أبو عبيدة بن الجراح؟ قال: بالدبيلة.

Sulaym said, 'I said to Abdul Rahman Ibn Ghanam, 'Ma'az died by the plague, so what did Abu Ubeyda die of?' He said, 'By empyema (collection of pus in the lungs).'

*** 2 * بعض ما جرى عند موت أبي بكر**

فلقبت محمد بن أبي بكر فقلت: هل شهد موت أبيك غير أخيك عبد الرحمن وعائشة وعمر؟ قال: لا. قلت: وهل سمعوا منه ما سمعت؟ قال: سمعوا منه طرفا فبكوا وقالوا: يهجر. فأما كل ما سمعت أنا فلا.

2 – Some of what happened at the time of Abu Bakr's death

I met Muhammad Bin Abu Bakr, so I asked, 'Did anyone witness the death of your father after from your brother Abdul Rahman and Ayesha and Umar'? He said, 'No'. I said, 'And did they hear what you heard?' He said, 'They heard parts of it, so they wept and said, 'He is out of his mind'. But as for hearing all of what I heard, no'.

أبو بكر يشاهد رسول الله وعلي عليهما السلام عند الموت

قلت: والذي سمعوا منه ما هو؟ قال: دعا بالويل والثبور، فقال له عمر: يا خليفة رسول الله، ما لك تدعو بالويل والثبور؟ قال: هذا رسول الله وعلي معه يبشرني بالنار ومعها الصحيفة التي تعاهدنا عليها في الكعبة وهو يقول: (لعمري لقد وفيت بها فظاهرت على ولي الله أنت وأصحابك، فأبشر بالنار في أسفل السافلين).

Abu Bakr witnessed the Rasool Allah^{-saww} and Ali^{-asws} at the time of death

I said, 'And that which you heard from him, what was it?' He said, 'He called for the woe and the destruction (upon himself), so Umar said to him, 'O Caliph of the Rasool Allah^{-saww}, what is it with you that you are calling for the woe and the destruction?' He said, 'This here is the Rasool Allah^{-saww} and Ali^{-asws} is with him^{-saww}, giving me the news of the Fire, and with them is the agreement which we had made a pact on in

the Kaabah, and he^{-saww} is saying: 'By my^{-saww} life, you have been faithful by it, and you and your companion have overcome the Guardian of Allah^{-azwj}, so receive news of the Fire in the lowest levels of it'.

فلما سمعها عمر خرج وهو يقول: إنه ليهجر. قال: لا والله ما أهجر، أين تذهب؟ قال عمر: أنت ثاني اثنين إذ هما في الغار. قال: الآن أيضا؟ أو لم أحدثك: أن محمدا - ولم يقل رسول الله - قال لي وأنا معه في الغار: (إني أرى سفينة جعفر وأصحابه تعوم في البحر). فقلت: أرنيتها. فمسح وجهي فنظرت إليها فاستيقنت عند ذلك أنه ساحر فذكرت لك ذلك بالمدينة فاجتمع رأيي ورأيك على أنه ساحر؟ فقال عمر: (يا هؤلاء إن أباكم يهجر فأخبوه واكتموا ما تسمعون منه لا يشمت بكم أهل هذا البيت). ثم خرج وخرج أخي وخرجت عائشة ليتوضأوا للصلاة، فأسمعني من قوله ما لم يسمعوا.

When Umar heard it, he went out and he was saying, 'He is out of his mind'. He (Abu Bakr) said, 'No, by Allah^{-azwj} I am not out of my mind, where are you going?'

Umar said, 'You were the second of the two in the cave'. He said, 'Now as well? Or have I not narrated to you that Muhammad^{-saww} – and he did not say 'Rasool Allah^{-saww}' – said to me, and I was with him^{-saww} in the cave: 'I^{-saww} can see the ship of Ja'far^{-ra} and his^{-ra} companions floating in the sea'. So I said, 'Show it to me'. So he^{-saww} wiped my face. So I looked at him^{-saww} and was convinced by that, that he^{-saww} was a magician. I mentioned that to you at Al-Medina. So we were both coincidental in our opinions that he was a magician?'

Umar said, 'O you all, your father is out of his mind, so let it fade, and conceal what you have heard from him, lest the People^{-asws} of the Household gloat over you'. Then he went out, and my brother went out, and Ayesha went out to perform ablution for the Prayer. So he made me hear from his words which he did not let them hear.

إقرار أبي بكر بدخوله في تابوت جهنم

فقلت له لما خلوت به: يا أبة، قل: (لا إله إلا الله). قال: (لا أقولها أبدا ولا أقدر عليها حتى أرد النار فأدخل التابوت. فلما ذكر التابوت ظننت أنه يهجر. فقلت له: أي تابوت؟ فقال: تابوت من نار مقفل بقفل من نار، فيه اثنا عشر رجلا، أنا وصاحبني هذا. قلت: عمر؟ قال: نعم، فمن أعني؟ وعشرة في جب في جهنم عليه صخرة إذا أراد الله أن يسعر جهنم رفع الصخرة.

Acceptance of Abu Bakr of his entry into the coffin of Hell

I said to him when I was alone with him, 'O father, say, 'There is no God but Allah^{-azwj}'. He said, 'I will not say it nor do I have the ability to do so until I go to the Fire and enter the coffin'. When he mentioned the coffin, I thought that he was out of his mind, so I said to him, 'Which coffin?' He said, 'A coffin from the Fire locked by a padlock from the fire, in which will be twelve men, I and this companion of mine'. I said, 'Umar?' He said, 'Yes, who else I would mean by it? And ten, who will be in a well in Hell, over which is a rock. Whenever Allah^{-azwj} Intends to Heat the Hell, He^{-azwj} Lifts the rock'.

لعن عمر على لسان أبي بكر

قلت: تهذي؟ قال: (لا والله ما أهذي. لعن الله ابن صهاك. هو الذي صدني عن الذكر بعد إذ جاءني فيئس القرين، لعنه الله، الصق خدي بالأرض)، فألصقت خده بالأرض فما زال يدعو بالويل والثبور حتى غمضته.

Cursing of Umar by the tongue of Abu Bakr

I said, 'Are you delirious?' he said, 'No, by Allah^{-azwj}, I am not delirious. May Allah^{-azwj} Curse Ibn Sahaak (Umar). He is the one who repelled me from the Remembrance (Al-Zikr) after it had come to me. So he is an evil companion, May Allah^{-azwj} Curse him. Place my cheek on the ground'. So I place his cheek on the ground, and he did not cease to call for the woe and the destruction until he died.

ثم دخل علي عمر وقد غمضته، فقال: هل قال بعدي شيئاً؟ فعرفته ما قال. فقال عمر: يرحم الله خليفة رسول الله، اكتمه فإن هذا هذيان، وأنتم أهل بيت معروف لكم في مرضكم الهذيان فقالت عائشة: صدقت وقالوا لي جميعاً: لا يسمعن أحد منكم من هذا شيئاً فيشمت به ابن أبي طالب وأهل بيته.

Then Umar entered, and he had already died. He said, 'Did he say anything else after me?' So made it known to him what he had said. Umar said, 'May Allah^{-azwj} have Mercy on the Caliph of the Rasool Allah^{-saww}. Conceal it, for this was due to delirium, and you are a people of the house whose members are well known to be suffering from the illness of being delirious'.

Ayesha said, 'You speak the truth', and all of them said to me, 'Let no one hear anything from this, or else Ali^{-asws} Bin Abu Talib^{-asws} and the Ahl Al-Bayt will gloat over you.

قال سليم: فقلت لمحمد: من تراه حدث أمير المؤمنين عليه السلام عن هؤلاء الخمسة بما قالوا؟ فقال: رسول الله صلى الله عليه وآله، وإنه يراه في منامه كل ليلة، وحديثه إياه في المنام مثل حديثه إياه في الحياة واليقظة، فإن رسول الله صلى الله عليه وآله قال: (من رآني في المنام فقد رآني، فإن الشيطان لا يتمثل بي في نوم ولا يقظة ولا بأحد من أوصيائي إلى يوم القيامة).

Sulaym said, 'I said to Muhammad, 'Whom do you see to have narrated to Amir-ul-Momineen^{-asws} about these five of what they had said?' So he said, 'The Rasool Allah^{-saww}, and he^{-asws} sees him^{-saww} in his^{-asws} dream every night, and him^{-saww} narrating it to him^{-asws} in the dream is similar to him^{-saww} narrating it to him^{-asws} during his^{-saww} lifetime and the wakefulness, for the Rasool Allah^{-saww} has said: 'The one who sees me^{-asws} in the dream, so he has seen me^{-saww}, as the Satan^{-la} cannot be like me^{-saww}, neither in the sleep nor in wakefulness, and not be like any one from my^{-saww} successors^{-asws}, up to the Day of Judgement'.

قال سليم: فقلت لمحمد بن أبي بكر: من حدثك بهذا؟ قال: علي عليه السلام. فقلت: وأنا سمعته أيضاً منه كما سمعت أنت. فقلت لمحمد: ففعل ملكاً من الملائكة حدثه؟ قال: أو ذلك؟ قلت: وهل تحدث الملائكة إلا الأنبياء؟ قال: أما تقرأ القرآن: (وما أرسلنا من قبلك من رسول ولا نبي ولا محدث)؟

Sulaym said, 'I said to Muhammad Bin Abu Bakr, 'Who has narrated this to you?' He said, 'Ali^{-asws}'. I said, 'And I heard it as well from him^{-asws}, just as you heard it' So I said to Muhammad, 'Perhaps an Angel from the Angels narrated it to him^{-asws}?' He said, 'How can that be?' I said, 'Do the Angels narrate to any but the prophets^{-as}?' He said, 'But have you not read the Quran, **"And We did not send before you any messenger or prophet, or a Muhaddith" [22:52]** ?' (Please note that the word 'Muhaddith' is missing from this Verse from the current version of the Quran).

قال: قلت له: أمير المؤمنين عليه السلام محدث هو؟ قال: نعم، وكانت فاطمة عليها السلام محدثة ولم تكن نبيه، ومريم كانت محدثة ولم تكن نبيه، وأم موسى ما كانت نبيه وكانت محدثة، وكانت سارة امرأة إبراهيم قد عاينت الملائكة فبشروها بإسحاق ومن وراء إسحاق يعقوب ولم تكن نبيه.

(Sulaym) said, 'I said to him, 'Amir-ul-Momineen-asws, he-asws was a Muhaddith?' He said, 'Yes, and so was (Syeda) Fatima-asws a Muhadditha and she-asws was not a Prophetess, and Maryam-as was a Muhadditha and she-as was not a Prophetess, and the mother-as of Musa-as, she-as was not a Prophetess and she-saww was a Muhadditha, and so was Sarah-as the wife of Ibrahim-as, she-as saw the Angel who gave her-as the good news of Is'haaq-as and after Is'haaq-as, Yaqoub-as, and she-as was not a Prophetess'.

توثيق أمير المؤمنين عليه السلام لهذا الحديث مرة ثانية

قال سليم: فلما قتل محمد بن أبي بكر بمصر ونعي عزيت به أمير المؤمنين عليه السلام وخلوت به فحدثته بما حدثني به محمد بن أبي بكر وخبرته بما خبرني به عبد الرحمن بن غنم، قال: صدق محمد رحمه الله، أما إنه شهيد حي يرزق.

Confirmation by Amir-ul-Momineen-asws for this Hadith for a second time

Sulaym said, 'When Muhammad Bin Abu Bakr was killed in Egypt, I gave my condolences to Amir-ul-Momineen-asws, and was alone with him-asws, so I narrated to him-asws of what Muhammad Bin Abu Bakr had narrated to me, and informed him-asws of what Abdul Rahmaan Bin Ghanam has informed me. He-asws said: 'Muhammad spoke the truth, may Allah-azwj has Mercy on him, but rather he is a martyr, alive and in receipt of sustenance.

خصائص الأئمة الاثني عشر عليهم السلام

يا سليم، إن أوصيائي أحد عشر رجلا من ولدي أئمة هداة مهديون كلهم محدثون. قلت: يا أمير المؤمنين، ومن هم؟ قال: ابني هذا الحسن، ثم ابني هذا الحسين، ثم ابني هذا - وأخذ بيد ابن ابنه علي بن الحسين وهو رضيع - ثم ثمانية من ولده واحدا بعد واحد. وهم الذين أقسم الله بهم فقال: (ووالد وما ولد)، فالوالد رسول الله صلى الله عليه وآله وأنا، و(ما ولد) يعني هؤلاء الأحد عشر وصيا صلوات الله عليهم.

Specialities of the twelve Imams-asws

O Sulaym, the successors-asws of mine-asws, eleven men from my-asws sons-asws are guides and guided ones, all of them-asws are Muhaddithun¹¹. I said, 'O Amir-ul-Momineen-asws, and who are they-asws?' He-asws said: 'This son-asws of mine-asws Al-Hassan-asws, then this son-asws of mine Al-Husayn-asws, then this son-asws of mine' – and took the hand of his-asws son-asws Ali-asws Bin Al-Husayn-asws, and he-asws was a baby – then eight from his-asws sons, one-asws after the other-asws. And they-asws are the ones about whom-asws Allah-azwj has Sworn by: **“And parent and what he begot [90:3]”**, so the parents are the Rasool Allah-saww and I-asws, and “what he begot” means these eleven successors-asws'.

قلت: يا أمير المؤمنين، فيجتمع إمامان؟ قال: نعم، إلا أن واحدا صامت لا ينطق حتى يهلك الأول.

¹¹ Plural of Muhaddith

I said, 'O Amir-ul-Momineen-asws, can there be two Imams-asws together?' He-asws said: 'Yes, except that one-asws would be silent and will not speak until the first one-asws passes away'.

موت أصحاب الصحيفة على الجاهلية

هذا ما خطه بيده أبان عن لسان سليم: (إن القوم - وهم أبو بكر وعمر وعثمان وطلحة والزبير وأنس وسعد وعبد الرحمن بن عوف - شهدوا على أنفسهم عند مماتهم: أنهم ماتوا على ما مات عليه آبائهم في الجاهلية...).

Death of the companions of the agreement upon the ignorance

This is what Abaan wrote by his own hand from the tongue of Sulaym that the group – and they were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Anas, and Sa'ad, and Abdul Rahmaan Bin Awf – testified against themselves at the time of their deaths that they have died upon what their forefathers had died upon in the period of ignorance (Pre-Islamic period)'.
 HADITH 38

(38) افتراق الأمة إلى أهل حق وأهل باطل ومذبذبين

SEPARATION OF THE COMMUNITY BETWEEN THE PEOPLE OF TRUTH, AND THE PEOPLE OF FALSEHOOD, AND HESITANT PEOPLE

أبان عن سليم: قال: سمعت سلمان وأبا ذر والمقداد يقولون: إنا لنعوذ عند رسول الله صلى الله عليه وآله ما معنا غيرنا، إذ أقبل ثلاثة رهط من المهاجرين كلهم بدريون.

Abaan from Sulaym who said, 'I heard Salman-ra, and Abu Dharr-ra, and Al-Miqdad-ra saying, 'We-ra were seated in the presence of the Rasool Allah-saww and there was no one else with us-ra, when a group of three from the Emigrants came up, all of them were of the people of Badr.

فقال رسول الله صلى الله عليه وآله: ستفترق أمتي بعدي ثلاث فرق: فرقة حق لا يشوبه شيء من الباطل، مثلهم كمثل الذهب الأحمر كلما سبكته على النار ازداد جودة وطيبا، إمامهم أحد هذه الثلاثة،

The Rasool Allah-saww said: 'My-saww nation will be dividing into three (main) branches after me-saww – a group which will have nothing resembling the falsehood. Their example is like the example of red gold, whenever you proceed it to the fire it increases its quality and goodness. Their Imam-asws will be one of these three.

وفرقة أهل باطل لا يشوبه شيء من الحق، مثلهم كمثل خبث الحديد كلما فتنته بالنار ازداد خبثا وفتنا، إمامهم أحد هذه الثلاثة،

And a group of the people of falsehood, which will have nothing, resembling the truth. Their example is like the example of the rust upon the iron, whenever it is touched by the fire it increases in evil and rottenness. Their Imam will be one of these three.

وفرقة أخرى ضلال مذبذبون، لا إلى هؤلاء ولا إلى هؤلاء، إمامهم أحد هذه الثلاثة.

And lastly, a group of misguidance, of hesitant ones, neither (going) to these ones nor to those ones. Their Imam will be one of these three’.

فسألتهم عن الثلاثة، فقالوا: إمام الحق والهدى علي بن أبي طالب، وسعد بن أبي وقاص إمام المذبذبين، وحرصت عليهم أن يسموا لي الثالث فأبوا علي وعرضوا لي حتى عرفت من يعنون به.

So I asked them^{-ra} about the three (sects), they^{-ra} said, ‘The Imam^{-asws} of the truth and guidance is Ali^{-asws} Bin Abu Talib^{-asws}, and Sa’ad Bin Abu Waqaas is the Imam of the hesitant ones’, and I was keen for them to name for me the third one. They refused, but they alluded to me, until I understood the one whom they were meaning by it.

قال سليم: فحدثت أمير المؤمنين عليه السلام بالكوفة بما حدثني به سلمان وأبو ذر والمقداد من قول رسول الله صلى الله عليه وآله حين رأى الثلاثة من أهل بدر من المهاجرين من قريش مقبلين، قال: (تفترق أمتي بعدي ثلاث فرق) فسموك وسموا سعدا، والثالث لم يسموا إلا بالمعاريض حتى علمت من عنوا.

Sulaym said, ‘I narrated to Amir-ul-Momineen^{-asws} at Al-Kufa by what Salman^{-ra}, and Abu Dharr^{-ra} and Al-Miqdad^{-ra} had narrated to me from the words of the Rasool Allah^{-saww} when he^{-saww} saw the three from the people of Badr, from the Emigrants, from Qureish coming over. He^{-saww} said: ‘My^{-saww} community will divide into three (main) branches’. So they named you^{-asws}, and they named Sa’ad, and they did not name the last one except by allusions until I came to know the one they were meaning by it’.

فقال عليه السلام: لا تلمهم يا سليم، فإن الأمة قد أشربت قلوبهم حبه كما أشربت قلوب بني إسرائيل حب العجل. يا سليم، أفي شك أنت فيه من هو؟ قال: قلت: بلى، ولكن أحب أن تسميه لي وأسمعه منك فأزداد يقينا. قال: هو عتيق. أمر الولاية أشد خيرية من الذهب والفضة

He^{-asws} said: ‘Do not blame them, O Sulaym, for the hearts of the community have been made to drink their love just as the hearts of the Children of Israel drunk the love of the calf. O Sulaym, are you in any doubt as to who he is?’ I said, ‘Yes, but I would like you^{-asws} to name him for to me and I should hear it from you^{-asws}, so it will increased my conviction’. He^{-asws} said: ‘He is Ateeq (Abu Bakr). The matter of Al-Wilayah is more newsworthy than (the news of receiving) the gold and the silver.

إن هذا الأمر الذي عرفكم الله ومن به عليكم أشد خيرية من الذهب والفضة، وأقل الأمة الذين يعرفونه، ولقد ماتت أم أيمن وإنها لمن أهل الجنة وما كانت تعرف ما عرفك الله، فأحمد الله وخذ ما أعطاك الله وخصك به بشكر.

This matter, which Allah^{-azwj} has made you to recognise, is more newsworthy than the gold and the silver, and a few of the community are the ones who understand it. And umm Ayman^{-as} had died and she was from the people of the Paradise, and she had not recognised what Allah^{-azwj} has Made you to recognise, so Praise Allah^{-azwj} and take what Allah^{-azwj} has Given to you, and has specialised you by, by Thanking Him^{-azwj}.

واعلم أن الله تعالى يعطي الدنيا البر والفاجر، وإن هذا الأمر الذي أنت فيه إنما يعطيه الله صفوته من خلقه. إن أمرنا لا يعرفه إلا ثلاثة من الخلق: ملك مقرب أو نبي مرسل أو عبد امتحن الله قلبه للإيمان. يا سليم، إن ملاك هذا الأمر الورع لأنه لا ينال ولا يتنا إلا بالورع.

And know that Allah^{-azwj} the High Gives the world to the evil doers, and that this matter in which you are in (Al-Wilayah), Allah^{-azwj} Gives it to the elites of His^{-azwj} creatures. Verily our^{-asws} matter, none can understand it except for three from the creatures – an Angel of Proximity, or a ‘Mursil Nabi’¹² (Messenger Prophet^{as}), or a servant whose heart Allah^{-azwj} has been Tested for the faith. O Sulyam, the possessors of this matter (Al-Wilyah) are the pious, because our^{-asws} Wilayah cannot be achieved except by the piety’.

¹² A Prophet who descended with a Divine Book