



THE BOOK
OF
SULAYM
BIN QAYS
AL HILALI

Part 6

The Book of
Sulaym Bin Qays
Al Hilali

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XKP

HADEETH 40,

(40) من خصال أمير المؤمنين عليه السلام

FROM THE SPECIALITIES OF AMIR- UL-MOMINEEN^{asws}

أبان عن سليم بن قيس قال: سمعت عليا عليه السلام يقول: كانت لي من رسول الله صلى الله عليه وآله عشر خصال ما يسرني بإحديهن ما طلعت عليه الشمس وما غربت. فقيل له: بينها لنا يا أمير المؤمنين.

Abaan from Sulaym Bin Qays, who said, 'I heard Ali^{asws} saying: 'There were for me^{asws}, from the Rasool Allah^{saww}, ten traits, I^{asws} am pleased with each one of them, from over what the suns rises and over what it sets'. It was said to him^{asws}, 'Explain these for us, O Amir-ul-Momineen^{asws}'.

فقال: قال لي رسول الله صلى الله عليه وآله: يا علي، أنت الأخ وأنت الخليل وأنت الوصي وأنت الوزير، وأنت الخليفة في الأهل والمال وفي كل غيبة أغيبها. ومنزلتك منى كمنزلتي من ربي، وأنت الخليفة في أمتي. وليك وليي وعدوك عدوي، وأنت أمير المؤمنين وسيد المسلمين من بعدي.

He^{asws} said, 'The Rasool Allah^{saww} said to me^{asws}: 'O Ali^{asws}, you^{asws} are the brother, and you^{asws} are the friend, and you^{asws} are the successor, and you^{asws} are the Vizier, and you^{asws} are the Caliph regarding the Family and the wealth, and during every absence that I^{saww} am absent from it. And your^{asws} status is like my^{saww} status from my^{saww} Lord^{azwj}, and you^{asws} are the Caliph in my^{saww} community. Your^{asws} friend is my^{saww} friend, and your^{asws} enemy is my^{saww} enemy, and you^{asws} are the Commander

of the Believers (Amir-ul-Momineen) and the Chief of the Muslims, from after me^{saww}.

أثر حب أهل البيت عليهم السلام في ثبات الإيمان

ثم أقبل علي عليه السلام على أصحابه فقال: يا معشر الصحابة، والله ما تقدمت على أمر إلا ما عهد إلي فيه رسول الله صلى الله عليه وآله. فطوبى لمن رسخ حبنا أهل البيت في قلبه. ليكون الإيمان أثبت في قلبه من جبل أحد في مكانه، ومن لم تصر مودتنا في قلبه إنمات الإيمان في قلبه كأنميث الملح في الماء.

Impact of the love for the People^{asws} of the Household on the stability of faith

Then Ali^{asws} turned towards his^{asws} companions, so he^{asws} said: ‘O group of the companions, by Allah^{azwj}, I^{asws} did not proceed to a matter except for what the Rasool Allah^{saww} took an oath to me^{asws} with regards to it. So glad tidings be to the one who immersed our^{asws} love, the People^{asws} of the Household, in his heart. The faith will become more stable in his heart than the mountain of Ohad is in its place, and the one who does not have the effects of our^{asws} cordiality in his heart, the faith will dissolve in his heart like the dissolving of salt in the water.

والله ثم والله، ما ذكر في العالمين ذكر أحب إلي رسول الله صلى الله عليه وآله مني، ولا صلى القبلتين كصلاتي. صليت صبيا ولم أرهق حلما.

By Allah^{azwj}, and again by Allah^{azwj}, there is no remembrance in whole of the universe like the remembrance of mine^{asws}, which is more beloved to the Rasool Allah^{saww}, nor any Prayer to the two directions (Qiblatayn) like my^{asws} Prayer. I^{asws} Prayed when

I^{asws} was a young boy, and it was not obligatory unto me^{asws} (at that young age).

وهذه فاطمة بضعة من رسول الله صلى الله عليه وآله تحتي، هي في زمانها كمریم بنت عمران في زمانها.

And this is about (Syeda) Fatima^{asws}, a Holy part of the Rasool Allah^{saww}, under me^{asws} (married to me^{asws}). She^{asws} is in her^{asws} era like Maryam^{as} the daughter of Imran^{as} was during her^{as} era.

وأقول لكم الثالثة: إن الحسن والحسين سبطا هذه الأمة، وهما من محمد كمكان العينين من الرأس، وأما أنا فكمكان اليدين من البدن، وأما فاطمة فكمكان القلب من الجسد.

And the third thing that I^{asws} say to you all is that Al-Hassan^{asws} and Al-Husayn^{asws} are the two Imams^{asws}(Sibta) of this community, and they both are with Muhammad^{saww} like the two eyes are with the head, and as for myself^{asws} they^{asws} are both like the two hands with the body, and as for Fatima^{asws}, they^{asws} are both like the heart (and mind) to the body.

مثلنا مثل سفينة نوح، من ركبها نجا ومن تخلف عنها غرق.

Our^{asws} example is the like example of the Ark of Noah^{as}. The one who sailed in it was saved, and the one who was left behind from it, drowned’.

HADEETH 41

(41) كلمة رسول الله صلى الله عليه وآله الأخيرة عن الشيعة

FINAL-WORDS OF THE RASOOL ALLAH^{saww} ABOUT THE SHIITES

أبان عن سليم، قال: سمعت عليا عليه السلام يقول: عهد إلي رسول الله صلى الله عليه وآله يوم توفي وقد أسندته إلى صدري وإن رأسه عند أذني، وقد أصغت المرأتان لتسمعا الكلام. فقال رسول الله صلى الله عليه وآله: اللهم سد مسامعهما.

Abaan from Sulaym, who said, 'I heard Ali^{asws} saying; 'The Rasool Allah^{saww} took an oath from me^{asws} on the day he^{saww} passed away, and I^{asws} had supported him^{saww} by my^{asws} chest and that his^{saww} head was close to my^{asws} ears, and two of his^{saww} wives (Ayesha and Hafsa) were trying to listen to what he^{saww} had to say. So the Rasool Allah^{saww} said: 'Our Allah^{azwj}, close both of their ears'.

ثم قال لي: يا علي، أرأيت قول الله تبارك وتعالى (إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية)، أتدري من هم؟ قال: قلت: الله ورسوله أعلم. قال: فإنهم شيعتك وأنصارك، وموعدي وموعدهم الحوض يوم القيامة إذا جئت الأمم على ركبها وبدا لله تبارك وتعالى في عرض خلقه ودعا الناس إلى ما لا بد لهم منه. فيدعوك وشيعتك، فتجيئون غرا محجلين شباعا مرويين.

Then he^{saww} said to me^{asws}: 'O Ali^{asws}, Do you^{asws} see the Statement of Allah^{azwj} Blessed and High: "[98:7] **Those who have faith and do righteous deeds- they are the best of creatures**", do you^{asws} know who they are?'

I^{asws} said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} know'. He^{saww} said: 'So they are your^{asws} Shiites and your^{asws} helpers, and my^{saww} appointment and their appointment is at the Fountain on the Day of Judgement when the community will be scattered upon its knees, and Allah^{azwj} Blessed and High will Begin Presenting His^{azwj} creatures and will Call the people to which there is no escape for them from Him^{azwj}. He^{azwj} will Call you^{asws} and your^{asws} Shiites, so you will all come with resplendent faces, well fed and quenched.

يا علي، (إن الذين كفروا من أهل الكتاب والمشركين في نار جهنم خالدين فيها أولئك هم شر البرية)، فهم اليهود وبنو أمية وشيعتهم، يبعثون يوم القيامة أشقياء جياعا عطاشى مسودة وجوههم.

○ Ali^{asws}, ***"[98:6] Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men"***, so they are the Jews, and the Clan of Umayya and their adherents. They will be resurrected on the Day of Judgement in a miserable state, hungry and thirsty, and their faces having been blackened'.

يوجد في آخر نسخ (ب) و(د) من كتاب سليم هذه الزيادة:

Taken from the end of the copy of the Book of Sulaym and this is more: -

الأمر بحفظ الكتاب حتى ظهور الحق

صن هذا الكتاب يا جابر، فالملك لبني العباس حتى يختم بعباد الله ذو العين الآخرة ويظهر ناد بالحجاز ويخرب جامع الكوفة وما شيده الثاني بالفرات. وإذا هلك ملك الترك تميد لسان الشام ويكثر الملوك ويظهر الحق والحمد لله.

The order to preserve the book until the appearance of the truth

'Keep this book, O Jabir, until Allah^{azwj} Brings to an end the kingdom of the Clan of Abbas by the servants of Allah^{azwj} with an eye on the Hereafter, and the Call appears in the Hejaaz, and all of Al-Kufa is damaged, and what was erected by the second one (Umar) at Al-Furaat. And when the kingdom of Turkey is destroyed and the tongues of Syrians sway, and the kingdoms are broken, and the truth appears, and Praise be to Allah^{azwj}'.

HADEETH 42

(42)* 1 * احتجاجات عبد الله بن جعفر على معاوية

ARGUMENTATION OF ABDULLAH BIN JA'FAR AGAINST MUAWIYA

أبان عن سليم، قال: حدثني عبد الله بن جعفر بن أبي طالب قال: كنت عند معاوية ومعنا الحسن والحسين وعنده عبد الله بن العباس والفضل بن العباس. فالتفت إلي معاوية فقال: يا عبد الله بن جعفر، ما أشد تعظيمك للحسن والحسين والله ما هما بخير منك ولا أبوهما خير من أبيك، ولولا أن فاطمة بنت رسول الله أمهما لقلت: ما أمك أسماء بنت عميس دونها

1 - Abaan from Sulaym who said, 'Abdullah Bin Ja'far Bin Abu Talib narrated to me saying, 'I was in the presence of Muawiya and with us were Al-Hassan^{asws} and Al-Husayn^{asws} and with him were Abdullah Bin Abbas and Al-Fazl Bin Al-Abbas. Muawiya turned towards me and said, 'O Abdullah Bin Ja'far, your glorification of Al-Hassan^{asws} and Al-Husayn^{asws} is intensely great. By Allah^{azwj}, neither are they^{asws} better than you, nor is their^{asws} father better than your father, and had not Fatima^{asws} daughter of the Rasool Allah^{saww} not been their^{asws} mother, I would have said that your mother Asma'a Bint Umayy is not lesser than her^{asws}'.

فغضبت من مقالته وأخذني ما لم أملك معه نفسي، فقلت: والله إنك لقليل المعرفة بهما وبأبيهما وبأمهما. بل والله لهما خير مني ولأبوهما خير من أبي ولأمهما خير من أمي. يا معاوية، إنك لغافل عما سمعته أنا من رسول الله صلى الله عليه وآله يقول فيهما وفي أبيهما وفي أمهما، قد حفظته ووعيته ورويته.

So I got overcome by anger from what he said and lost control of myself, so I said, 'By Allah^{azwj}, you have very little understanding of

them both^{asws} and their^{asws} father^{asws}. But, by Allah^{azwj}, they^{asws} are both better than me, and their^{asws} father^{asws} is better than my father, and their^{asws} mother is better than my mother. O Muawiya, you are oblivious of what I heard from the Rasool Allah^{saww} saying regarding them^{asws} both, and regarding their^{asws} father^{asws}, and regarding their^{asws} mother^{asws}. I have memorised it, and deliberated upon it, and reported it’.

قال معاوية: هات ما سمعت - وفي مجلسه الحسن والحسين وعبد الله بن عباس والفضل بن عباس وابن أبي لهب - فوالله ما أنت بكذاب ولا متهم. فقلت: إنه أعظم مما في نفسك. قال: وإن كان أعظم من أحد وحراء جميعا، فلست أبالي إذا لم يكن في المجلس أحد من أهل الشام وإذ قتل الله صاحبك وفرق جمعكم وصار الأمر في أهله ومعدنه فحدثنا فإننا لا نبالي ما قلتم ولا ما ادعيتم.

Muawiya said, ‘Tell me what you have heard’ – and in that sitting were Al-Hassan^{asws}, and Al-Husayn^{asws}, and Abdullah Bin Abbas, and Al-Fazl Bin Abbas, and a son of Abu Lahab^{la} – ‘for, by Allah^{azwj}, you are not a liar nor have you ever been accused of it’.

So I said, ‘It is greater than what you think it to be’. He said, ‘And even if it is greater than Ohad and Hira (two mountains) put together. I don’t care, for there is no one from the people of Syria in this gathering, and when Allah^{azwj} killed your Master^{asws}, and dispersed your community, He^{azwj} Made the command (Caliphate) to reach its rightful owner (Muawiya) and its place. So narrate to us, for we neither care about what you say, nor what allegations you make’.

بنو أمية الشجرة الملعونة في القرآن

قلت: سمعت رسول الله صلى الله عليه وآله - وقد سئل عن هذه الآية: (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس والشجرة الملعونة في القرآن) - فقال: (إني رأيت اثني عشر رجلا من أئمة الضلالة يصعدون منبري وينزلون، يردون أمتي على أدبارهم القهقري. فيهم رجلان من حيين من قريش مختلفين تيم وعدي، وثلاثة من بني أمية، وسبعة من ولد الحكم بن أبي العاص). وسمعته يقول: (إن بني أبي العاص إذا بلغوا ثلاثين رجلا جعلوا كتاب الله دخلا وعباد الله خولا ومال الله دولا).

The Clan of Umayya is the accursed tree (referred to) in the Quran

I said, 'I heard the Rasool Allah^{saww} – and he^{saww} had been asked about this Verse “[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” – so he^{saww} said: 'I^{saww} saw twelve men from the imams of misguidance ascending upon my^{saww} Pulpit and descending, reverting my^{saww} community backwards upon its heels. Among them were two men from two different tribes from Qureish, Taym (Abu Bakr's tribe) and Ady (Umar's tribe), and three from the Clan of Umayya, and seven from the sons of Al-Hakam Bin Abu Al-A'as). And I heard him^{saww} saying that: 'When the sons of Abu Al-A'as reach to thirty men, they will take the Book of Allah^{azwj} to deceive by it, and the servants of Allah^{azwj} as their followers, and the wealth of Allah^{azwj} for their own'.

نص رسول الله صلى الله عليه وآله على الأئمة الاثني عشر عليهم السلام

يا معاوية، إني سمعت رسول الله صلى الله عليه وآله يقول - وهو على المنبر وأنا بين يديه وعمر بن أبي سلمة وأسامة بن زيد وسعد بن أبي وقاص وسلمان الفارسي وأبو ذر والمقداد والزبير بن العوام - وهو يقول: (ألست أولى بالمؤمنين من أنفسهم)؟ فقلنا: بلى، يا رسول الله. قال: (أليس أزواجي أمهاتكم)؟ قلنا: بلى، يا رسول الله. قال: (من كنت مولاه فعلي مولاه - وضرب بيديه على منكب علي عليه السلام - اللهم وال من والاه وعاد من عاداه).

Text of the Rasool Allah^{saww} of the twelve Imams^{asws}

O Muawiya, I heard the Rasool Allah^{saww} saying – and he^{saww} was upon the Pulpit, and I was in front of him^{saww} and so was Umar Bin

Abu Salma, and Usama Bin Zayd, and Sa'ad Bin Abi Waqaas, and Salman Al-Farsy^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar} and Al-Zubayr Bin Al-Awaam – and he^{saww} said: 'Am I^{saww} not higher to the believers than their own selves?' So we said, 'Yes, O Rasool Allah^{saww}'. He^{saww}: 'Are not my^{saww} wives as your mothers?' We said, 'Yes, O Rasool Allah^{saww}'. He^{saww} said: 'The one whose 'Mola' Master I^{saww} was, so Ali^{asws} is his 'Mola' Master' – and he^{saww} struck his^{saww} hand upon the shoulder of Ali^{asws} – 'Our Allah^{azwj}, Befriend the one who befriends him^{asws} and be an Enemy to the one who inimical to him^{asws}.

(أيها الناس، أنا أولى بالمؤمنين من أنفسهم، ليس لهم معي أمر. وعلي من بعدي أولى بالمؤمنين من أنفسهم، ليس لهم معي أمر. ثم ابني الحسن من بعد أبيه أولى بالمؤمنين من أنفسهم ليس لهم معي أمر. ثم ابني الحسين من بعد أخيه أولى بالمؤمنين من أنفسهم ليس لهم معي أمر).

O you people! I^{saww} am higher to the believer than their own selves, they do not have (a say) with me^{saww} in the command, and Ali^{asws}, from after me^{saww} is higher to the believers than their own selves, there is not for them (a say) in the command with him^{asws}. Then my^{saww} son^{asws} Al-Hassan^{asws} from after his^{asws} father^{asws} is higher to the believers than their own selves, there is not for them (a say) in the command with him^{asws}. Then my^{saww} son^{asws} Al-Husayn^{asws} from after his^{asws} brother^{asws} is higher to the believers than their own selves, there is not for them (a say) in the command with him^{asws}.

إخبار رسول الله صلى الله عليه وآله عن شهادة نفسه والأئمة عليهم السلام

ثم عاد صلى الله عليه وآله فقال: (أيها الناس، إذا أنا استشهدت فعلي أولى بكم من أنفسكم، فإذا استشهد علي فابني الحسن أولى بالمؤمنين منهم بأنفسهم، فإذا استشهد ابني الحسن فابني الحسين أولى بالمؤمنين منهم بأنفسهم، فإذا استشهد ابني الحسين فابني علي بن الحسين أولى بالمؤمنين منهم بأنفسهم ليس لهم معي أمر).

News of the Rasool Allah^{saww} of martyrdom for himself^{saww} and for the Imams^{asws}

Then the Rasool Allah^{saww} reiterated, so he^{saww} said: ‘O you people! When I^{saww} am martyred, so Ali^{asws} is higher to the believers than their own selves. When Ali^{asws} is martyred, so my^{saww} son^{asws} Al-Hassan^{asws} is higher to the believers than their own selves. When Al-Hassan^{asws} is martyred, so my^{saww} son^{asws} Al-Husayn^{asws} is higher to the believers than their own selves. When my^{saww} son^{asws} Al-Husayn^{asws} is martyred, so my^{saww} son Ali^{asws} Bin Al-Husayn^{asws} is higher to the believers than their own selves. There is not for anyone (a say) with them^{asws} in the command’.

ثم أقبل على علي عليه السلام فقال: (يا علي، إنك ستدرکه فاقراه عني السلام. فإذا استشهد فابنه محمد أولى بالمؤمنين منهم بأنفسهم، وستدرکه أنت يا حسين فاقراه مني السلام. ثم يكون في عقب محمد رجال واحد بعد واحد وليس لهم معهم أمر). ثم أعادها ثلاثا ثم قال: (وليس منهم أحد إلا وهو أولى بالمؤمنين منهم بأنفسهم ليس معه أمر، كلهم هادون مهتدون تسعة من ولد الحسين).

Then he^{saww} turned towards Ali^{asws}, so he^{saww} said: ‘O Ali^{asws}, you^{asws} will be seeing him^{asws}, so convey my^{saww} greetings to him^{asws}. When he^{asws} is martyred, so his^{asws} son Muhammad^{asws} is higher to the believers than their own selves, and you^{asws} will be seeing him^{asws}, O Husayn^{asws}, so convey my^{saww} greetings to him^{asws}. Then there will be from the posterity of Muhammad^{asws}, one man^{asws} after another^{asws}, and there will not be for anyone (a say) in the command with them^{asws}’. Then he^{saww} reiterated it for a third time, then said: ‘And there is none from among them^{asws} except that he^{asws} is higher to the believers than their own selves, and there is not for anyone (a say) in the command with them^{asws}. All of

them^{asws} are guides and guided ones, nine from the sons^{asws} of Al-Husayn^{asws}.

فقام إليه علي بن أبي طالب عليه السلام وهو يبكي، فقال: بأبي أنت وأمي يا نبي الله، أتقتل؟ قال: (نعم، أهلك شهيدا بالسم، وتقتل أنت بالسيف وتخضب لحيتك من دم رأسك، ويقتل ابني الحسن بالسم، ويقتل ابني الحسين بالسيف، يقتله طاغي بن طاغي، دعي بن دعي، منافق بن منافق).

Ali^{asws} Bin Abu Talib^{asws} stood up, and he^{asws} was weeping, and said: 'May my^{asws} mother^{as}, and my^{asws} father^{as} be sacrificed for you^{saww}, O Prophet^{saww} of Allah^{azwj}, will you^{saww} be martyred?' He^{saww} said: 'Yes, I^{saww} will be made a martyr by being poisoned, and you^{asws} will be killed by the sword and your^{asws} beard will be dyed from the blood of your^{asws} head, and my^{saww} son Al-Hassan^{asws} will be killed by the poison, and my^{saww} son^{asws} Al-Husayn^{asws} will be killed by the sword, and he^{asws} will be killed by a tyrant son of a tyrant, one whose lineage is in doubt (Da'iy) son of one whose lineage is in doubt (Da'iy), a hypocrite son of a hypocrite'.

هلاک أبي بكر وعمر وعثمان بتقرير معاوية

فقال معاوية: يا بن جعفر، لقد تكلمت بعظيم ولئن كان ما تقول حقا لقد هلكت وهلك الثلاثة قبلي وجميع من تولاهم من هذه الامة، ولقد هلكت امة محمد وأصحاب محمد من المهاجرين والأنصار غيركم أهل البيت وأوليائكم وأنصاركم.

Destruction of Abu Bakr, and Umar and Usmaan by the report of Muawiya

So Muawiya said, 'O Ibn Ja'far, you have said a great saying, and if what you have said is true, then I am destroyed, and so have the three before me, and all the ones who befriended them from this community, and the community of Muhammad^{saww} is destroyed, and the companions of Muhammad^{saww} from the Emigrants and the

Helpers, apart from you all, the People^{asws} of the Household and your^{asws} friends, and your^{asws} helpers’.

فقلت: والله إن الذي قلت حق سمعته من رسول الله صلى الله عليه وآله. فقال معاوية: يا حسن ويا حسين ويا بن عباس، ما يقول ابن جعفر؟ فقال ابن عباس: إن لا تؤمن بالذي قال فأرسل إلى الذين سماهم فاسألهم عن ذلك.

So I said, ‘By Allah^{azwj}, this is the truth which I heard from the Rasool Allah^{saww}’. Muawiya said, ‘O Hassan^{asws}, and O Husayn^{asws}, and O Ibn Abbas, what is Ibn Ja’far saying?’ Ibn Abbas said, ‘If you do not believe what he said, send a message to the ones who have been named (who listeners to the Holy Prophet^{saww} at that time), so ask them about that’.

فأرسل معاوية إلى عمر بن أبي سلمة وإلى أسامة بن زيد فسألتهما، فشهدا أن الذي قال عبد الله بن جعفر قد سمعناه من رسول الله صلى الله عليه وآله كما سمعناه. وكان هذا بالمدينة أول سنة جمعت الأمة على معاوية.

So Muawiya sent a message to Umar Bin Abu Salma, and to Usama Bin Zayd, so he asked them both. They both testified that what Abdullah Bin Ja’far had said, they had heard it from the Rasool Allah^{saww}, just as he had heard it. And this was in Al-Medina, in the first year that the community had gathered to Muawiya (his rule).

قال سليم: وسمعت ابن جعفر يحدث بهذا الحديث في زمان عمر بن الخطاب.

Sulaym said, ‘And I heard Ibn Ja’far narrate this Hadeeth during the era of Umar Bin Al-Khattab’.

الحجج المعصومين الأربعة عشر عليهم السلام

فقال معاوية: يابن جعفر، قد سمعناه في الحسن والحسين وفي أبيهما، فما سمعت في أمهما؟ - ومعاوية كالمستهزء والمنكر -. فقلت: بلى، قد سمعت من رسول الله صلى الله عليه وآله يقول: (ليس في جنة عدن منزل أشرف ولا أفضل ولا أقرب إلى عرش ربي من منزلي. نحن فيه أربعة عشر انسانا، أنا وأخي علي وهو خيرهم وأحبهم إلي، وفاطمة وهي سيدة نساء أهل الجنة، والحسن والحسين وتسعة أئمة من ولد الحسين).

The proof that the Infallibles^{asws} are fourteen

Muawiya said, 'O Ibn Ja'far, you have made us to listen regarding Al-Hassan^{asws} and Al-Husayn^{asws} and the father^{asws} of these two^{asws}, so what have you heard regarding the mother^{asws} of these two^{asws}? – and Muawiya was like mocking and denying – so I said, 'Yes, I have heard from the Rasool Allah^{saww} saying, 'There isn't in the Paradise any dwelling which is more prestigious, and more higher, and more closer to the Throne of my^{saww} Lord^{azwj} than my^{saww} dwelling. We^{asws} will be in it, fourteen human beings. I^{saww}, and my^{saww} brother^{asws} Ali^{asws}, and he^{asws} is better than them^{asws} and more beloved to me^{saww} than them^{asws}; and Fatima^{asws}, and she^{asws} is the Chieftess of the women of the Paradise; and Al-Hassan^{asws} and Al-Husayn^{asws}, and nine Imams^{asws} from the sons^{asws} of Al-Husayn^{asws}.

فنحن فيه أربعة عشر إنسانا في منزل واحد أذهب الله عنا الرجس وطهرنا تطهيرا، هداة مهديين. أنا المبلغ عن الله وهم المبلغون عني وعن الله عز وجل. وهم حجج الله تبارك وتعالى على خلقه وشهادته في أرضه وخزانه على علمه ومعادن حكمه. من أطاعهم أطاع الله ومن عصاهم عصى الله.

So we^{asws} will be fourteen human beings in one dwelling. Allah^{azwj} has Kept away from us^{asws} the impurities, and has Purified us with a thorough Purification, (we are the) guides and the guided ones. I^{saww} am the preacher from Allah^{azwj}, and they^{asws} are the preachers from me^{saww} and from Allah^{azwj} Mighty and Majestic. And they^{asws} are the Proofs of Allah^{azwj} Blessed and High, over His^{azwj} creatures, and are His^{azwj} Witnesses in His^{azwj} earth, and His^{azwj} Treasurers for His^{azwj} Knowledge, and the mines of His^{azwj} Wisdom. The one who obeys them has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}.

لا تبقى الأرض طرفة عين إلا ببقائهم، ولا تصلح الأرض إلا بهم. يخبرون الأمة بأمر دينهم وبحلالهم وحرامهم. يدلونهم على رضى ربهم وينهونهم عن سخطه بأمر واحد ونهي واحد، ليس فيهم اختلاف ولا فرقة ولا تنازع.

The earth will not remain without them^{asws} even for the blink of an eye, and the earth will not be in a stable state except by them^{asws}. They^{asws} will be informing the community of the matters of their Religion, and what is Permissible for them and what is Prohibited for them. They^{asws} will be giving proofs of that which Pleases their Lord^{azwj} and they^{asws} will be preventing them from that which Displeases Him^{azwj}, by all of them^{asws} issuing the same commands and same prohibitions. There will neither be any differences among them^{asws}, nor any branches within them^{asws}, nor any conflicts.

يأخذ آخرهم عن أولهم إملائي وخط أخي علي بيده، يتوارثونه إلى يوم القيامة. أهل الأرض كلهم في غمرة وغفلة وتيه وحيرة غيرهم وغير شيعتهم وأوليائهم. لا يحتاجون إلى أحد من الأمة في شئ من أمر دينهم، والأمة تحتاج إليهم. وهم الذين عنى الله في كتابه وقرن طاعتهم بطاعته وطاعة رسوله فقال: (أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم).

The last of them^{asws} will take from the first of them^{asws}, my^{saww} dictation put into writing by the hand of Ali^{asws} by his^{asws} hand, which they^{asws} will be inheriting it up to the Day of Judgement. The people of the earth will all be engulfed in negligence, and wanderings and confusion. They^{asws} will not be needy of anyone from the community with regards to anything from the commands of their Religion, and the community will be needy of them^{asws}. And they^{asws} are the ones whom Allah^{azwj} has Meant by in His^{azwj} Book, and joined obedience to them^{asws} as being obedience to Him^{azwj} and the obedience to His^{azwj} Messenger^{saww}. So He^{azwj} Said: “[Shakir 4:59] **O you who believe! obey Allah and obey the Messenger and those in authority from among you.**”

قال: فأقبل معاوية على الحسن والحسين وابن عباس والفضل بن عباس وعمر بن أبي سلمة وأسماء بن زيد، فقال: كلكم على ما قال ابن جعفر؟ فقالوا: نعم. قال: يا بني عبد المطلب، إنكم

لتدعون أمرا عظيما وتحتجون بحجج قوية إن كانت حقا. وإنكم لتضمرون على أمر تسرونه والناس عنه في غفلة عمياء. ولئن كان ما تقولون حقا لقد هلكت الأمة وارتدت عن دينها وتركت عهد نبينا غيركم أهل البيت ومن قال بقولكم فاولئك في الناس قليل.

(Sulaym) said, ‘Muawiya turned towards Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ibn Abbas, and Al-Fazl Bin Abbas, and Umar Bin Abu Salma, and Usama Bin Zayd, so he said, ‘Are you all (agreed) upon what Ibn Ja’far said?’ They said, ‘Yes’.

He (Muawiya) said, ‘O sons of Abdul Muttalib, you are all calling to a great matter, and you are arguing by strong arguments, if it is true. And you are all harbouring a matter which you should veil it, as the people are, with regards to it, unaware of it and in (total) blindness. And if what you all are saying is true, the community has been destroyed, and has reneged (become Murtad) from its Religion, and has abandoned the oath of our Prophet^{saww}, apart from yourselves, the People^{asws} of the Household, and the ones who say what you all are saying, for these ones are very few among the people’.

*** 2 * احتجاجات ابن عباس على معاوية**

فأقبل ابن عباس على معاوية فقال: قال الله عز وجل في كتابه: (وقليل من عبادي الشكور) ، ويقول: (وما أكثر الناس ولو حرصت بمؤمنين)، ويقول: (إلا الذين آمنوا وعملوا الصالحات وقليل ما هم) ، ويقول لنوح: (وما آمن معه إلا قليل). وتعجب من ذلك يا معاوية؟ وأعجب من أمرنا أمر بني إسرائيل. إن السحرة قالوا لفرعون: (اقض ما انت قاض إنما تقضي هذه الحياة الدنيا إنا آمننا برب العالمين). فأمنوا بموسى وصدقوه واتبعوه.

2 – Argumentations of Ibn Abbas against Muawiya

Ibn Abbas turned towards Muawiya. He said, ‘Allah^{azwj} Mighty and Majestic has Said in His^{azwj} Book “[34:13] and very few of My

servants are grateful.”, and He^{azwj} Said “[12:103] **And most men will not believe though you desire it eagerly**”, and He^{azwj} Said “[38:24] **except those who believe and do good, and very few are they**”, and He^{azwj} Said for Noah^{as} “[11:40] **And but a few were they who believed with him.**”. And are you surprised from that, O Muawiya?’

And stranger than our affair is the affair of the Children of Israel. The magicians said to Pharaoh^{la} “[20:72] **They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life**”. So they believed in Musa^{as} and ratified him^{as} and followed him^{as}.

فسار بهم وبمن تبعه من بني إسرائيل فأقطعهم البحر وأراهم الأعاجيب وهم يصدقون به وبالتوراة يقرون له بدينه، فمر بهم على قوم يعبدون أصناما لهم، فقالوا: (يا موسى اجعل لنا إلهة) كما لهم آلهة، ثم اتخذوا العجل فعكفوا عليه جميعا غير هارون وأهل بيته، وقال لهم السامري: (هذا إلهكم وإله موسى)، ثم قال لهم بعد ذلك: (ادخلوا الأرض المقدسة التي كتب الله لكم).

So he^{as} left with them, and with the ones who followed him^{as} from the Children of Israel. He^{saww} split the sea for them and showed them wonders, and they ratified him^{as} and the Torah, and accepted his^{as} Religion. So he^{as} passed with them by a people who were worshipping the idols that they had with them. So they said, “[7:138] **O Musa! make for us a god as they have (their) gods**”, so they devoted themselves to these apart from Haroun^{as} and the People of his^{as} Household, and Samiri^{la} said to them “[20:88] **This is your god and the god of Musa**”, then he^{as} said to them after that “[5:21] **O my people! enter the holy land which Allah has prescribed for you**”.

فكان من جوابهم ما قص الله في كتابه: (إن فيها قوما جبارين وإنما لن ندخلها حتى يخرجوا منها، فإن يخرجوا منها فإنا داخلون)، حتى قال موسى: (رب إني لا أملك إلا نفسي وأخي فافرق بيننا وبين القوم الفاسقين)، ثم قال: (فلا تأس على القوم الفاسقين). فاحتذت هذه الأمة ذلك المثال سواء.

From their answers is what story Allah^{azwj} has in His^{azwj} Book: “[5:22] **They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter**”, to the extent that Musa^{as} said: “[5:25] **He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.**”, then He^{azwj} Said: “[Shakir 5:26] **therefore do not grieve for the nation of transgressors**”. So this community followed that example exactly.

وقد كانت لهم فضائل وسوابق مع رسول الله صلى الله عليه وآله ومنازل منه قريبة، ومقرين بدين محمد والقرآن حتى فارقهم نبيهم فاختلفوا وتفرقوا وتحاسدوا وخالفوا إمامهم ووليهم حتى لم يبق منهم على ما عاهدوا عليه نبيهم غير صاحبنا الذي هو من نبينا بمنزلة هارون من موسى ونفر قليل لقوا الله عزوجل على دينهم وإيمانهم، ورجع الآخرون القهقري على أديبارهم، كما فعل أصحاب موسى عليه السلام باتخاذهم العجل وعبادتهم إياه وزعمهم أنه ربهم وإجماعهم عليه غير هارون وولده ونفر قليل من أهل بيته.

And there are for them^{asws} virtues and precedents with the Rasool Allah^{saww} and status of being near him^{saww}, and they had accepted the Religion of Muhammad^{saww} and the Quran until they were separated from their Prophet^{saww}. So they differed, and separated, and were envious of and opposed to their Imams^{asws} and their^{asws} friends until there did not remain from them upon what their Prophet^{saww} had covenanted with them apart from our Master^{asws} who was of the status from him^{saww} which Haroun^{as} had with Musa^{as}, and a very small number who met Allah^{azwj} Mighty and Majestic whilst being upon their^{asws} Religion and having believed in them^{asws}, and the others returned, having turned backwards upon their heels, just as the companions of Musa^{as} had done by taking to the calf and their worshipping it, and they were alleging that this was their Lord^{azwj}, they had gathered to it apart from Haroun^{as}, and his^{as} children, and a very small number from the people of his^{as} Household.

ونبينا صلى الله عليه وآله قد نصب لامته أفضل الناس وأولاهم وخيرهم بغدير خم وفي غير موطن. واحتج عليهم به وأمرهم بطاعته، وأخبرهم أنه منه بمنزلة هارون من موسى، وأنه ولي كل مؤمن بعده، وأن كل من كان هو وليه فعلي وليه ومن كان هو أولى به من نفسه فعلي أولى به من نفسه، وأنه خليفته فيهم ووصيه، وأن من أطاعه أطاع الله ومن عصاه عصى الله ومن والاه والى الله ومن عاداه عادى الله. فأنكروه وجهلوه وتولوا غيره.

And our Prophet^{saww} had nominated for the community, the most preferable of the people, and the highest of them, and the best of them at Ghadeer Khumm and at another place. And he^{saww} argued against them by him^{asws} and ordered to be obedient to him^{asws}, and informed them and he^{asws} is from him^{saww} of the status which Haroun^{as} had from Musa^{as}, and he^{asws} is the Guardian of every believer after him^{saww}, and that the one whose Guardian he^{saww} was, so Ali^{asws} is his Guardian, and the one to whom he^{saww} was higher to than this own self, so Ali^{asws} is higher to him than his own self, and that he^{asws} is his^{as} Caliph among them and his^{saww} successor^{asws}, and that the one who obeys him^{asws} has obeyed Allah^{azwj}, and the one who disobeys him^{asws} has disobeyed Allah^{azwj}, and the one who befriends him^{asws} will be befriended by Allah^{azwj}, and the one who is an enemy to him^{asws}, Allah^{azwj} will be an Enemy to him. So they denied him^{asws}, and were ignorant, and turned away to others’.

رسول الله صلى الله عليه وآله لم يرض بانتخاب الناس في الخلافة

يا معاوية، أما علمت أن رسول الله صلى الله عليه وآله حين بعث إلى مؤتة أمر عليهم جعفر بن أبي طالب، ثم قال: (إن هلك جعفر بن أبي طالب فزيد بن حارثة، فإن هلك زيد فعبد الله بن رواحة)، ولم يرض لهم أن يختاروا لأنفسهم، أفكان يترك أمته لا يبين لهم خليفته فيهم؟ بلى والله، ما تركهم في عمياء ولا شبهة، بل ركب القوم ما ركبوا بعد البينة وكذبوا على رسول الله صلى الله عليه وآله فهلكوا وهلك من شايعهم وضلوا وضل من تابعهم، فبعدا للقوم الظالمين. فقال معاوية: يابن عباس، إنك لتتقوه بعظيم، والاجتماع عندنا خير من الاختلاف، وقد علمت أن الأمة لم تستقم على صاحبك.

The Rasool Allah^{saww} was not happy with the selection of the people regarding the Caliphate

O Muawiya, do you know that when the Rasool Allah^{saww} sent (an army) to Mu'ta, ordered their commander to be Ja'far Bin Abu Talib^{as}, then said: 'If Ja'far Bin Abu Talib^{as} dies, so it will be Zayd Bin Harisa, and if Zayd dies, so it will be Abdullah Bin Rawaahat', and he^{saww} was not happy for them to chose for themselves, so how can he^{saww} leave the community without having explained to them who their Caliph would be? Yes, by Allah^{azwj}, he^{saww} did not leave them in darkness or in confusion, but the people rode upon what they rode upon after the proof, and they lied against the Rasool Allah^{saww}.

So they perished, and the ones who followed them also perished, and they went astray and the one who followed them went astray, so the unjust people became remote'. Muawiya said, 'O Ibn Abbas, you are uttering great things, and getting together with us would be better than the differing, and you know that the community was not steadfast with your Master^{asws}'.

فقال ابن عباس: إني سمعت رسول الله صلى الله عليه وآله يقول: (ما اختلف أمة بعد نبيها إلا ظهر أهل باطلها على أهل حقها)، وإن هذه الأمة اجتمعت على أمور كثيرة ليس بينها اختلاف ولا منازعة ولا فرقة: شهادة أن لا إله إلا الله وأن محمدا رسول الله والصلوات الخمس والزكاة المفروضة وصوم شهر رمضان وحج البيت وأشياء كثيرة من طاعة الله، واجتمعوا على تحريم الخمر والزنا والسرقه وقطع الأرحام والكذب والخيانة وأشياء كثيرة من معاصي الله.

Ibn Abbas said, 'I heard the Rasool Allah^{saww} say: 'No community has differed after its Prophet^{as} except that its people of falsehood overcame its people of truth', and this community is united upon many matters in which there are no differences among them, nor any dispute or sects – testifying that there is no god but Allah^{azwj} and that

Muhammad^{saww} is the Rasool Allah^{saww}, and the five Prayers, and the Zakaat, and the obligations, and Fasting in the Month of Ramadhan, and Pilgrimage of the House, and many things from the obedience to Allah^{azwj}, and they are united upon the prohibition of the intoxicants, and the adultery, and the theft, and cutting off of relationships, and the lies, and the betrayal, and many things from the disobedience to Allah^{azwj}.

واختلفت في شيئين: أحدهما اقتتل عليه وتفرقت فيه وصارت فرقا يلعن بعضها بعضا ويبرء بعضها من بعض، والثاني لم تقتتل عليه ولم تتفرق فيه ووسع بعضهم فيه لبعض وهو كتاب الله وسنة نبيه، وما يحدث زعمت أنه ليس في كتاب الله ولا سنة نبيه.

And they have differed in two different ways: On the first, they killed each other over it, and separated into sects with regards to it and they became so that some of them cursed some others and kept away from them; whereas on the second, they did not kill each other over it, and did not separate with regards to it, and some of them gave leeway to some others with regards to it, and this is the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, and what events were newly occurring, they thought that these are neither in the Book of Allah^{azwj} nor in the Sunnah of His^{azwj} Prophet^{saww}.

وأما الذي اختلفت فيه وتفرقت وتبرأت بعضها من بعض فالملك والخلافة زعمت أنها أحق بهما من أهل بيت نبي الله صلى الله عليه وآله. فمن أخذ بما ليس فيه بين أهل القبلة اختلاف ورد علم ما اختلفوا فيه إلى الله فقد سلم ونجا من النار ولم يسأله الله عما أشكل عليه من الخصلتين اللتين اختلفت فيهما. ومن وفقه الله ومن عليه ونور قلبه وعرفه ولأه الأمر ومعدن العلم أين هو، فعرف ذلك كان سعيدا والله وليا. وكان نبي الله صلى الله عليه وآله يقول: (رحم الله عبدا قال حقا فغنم، أو سكت فسلم).

And as for that which they differed with regards to it, and separated for it, and some of them kept away from some others, so it is the kingdom and the Caliphate. They thought that they are more deserving of these two than the People^{asws} of the Household of the Prophet^{saww} of Allah^{azwj}.

So the one who took to that in which there were no differences in between the people of the Qiblah, and referred that in which there were differences, to Allah^{azwj}, so he remained safe and was saved from the Fire, and Allah^{azwj} will not Question him on what was difficult for him from the two differing variations.

And the one who was Reconciled by Allah^{azwj}, and his heart was Enlightened and he recognised the Wali-ul-Amr and the mines of the knowledge as to who they^{asws} were, so by understanding that he will be happy and Befriended by Allah^{azwj}. And the Rasool Allah^{saww} used to say: 'May Allah^{azwj} has Mercy upon the servant who spoke the truth, or kept quiet, so he is safe'.

جميع العلم عند أهل البيت عليهم السلام

فالأئمة من أهل بيت النبوة ومعدن الرسالة ومنزل الكتاب ومهبط الوحي ومختلف الملائكة، لا تصلح إلا فيها لأن الله خصها وجعلها أهلا في كتابه وعلى لسان نبيه صلى الله عليه وآله. فالعلم فيهم وهم أهله، وهو عندهم كله بحذافيره، باطنه وظاهره ومحكمه ومتشابهه وناسخه ومنسوخه.

All of the knowledge is with the People^{asws} of the Household

So the Imams^{asws} of the People^{asws} of the Household of the Prophet^{saww} are the Mines of the Message, and the Place of the Book, and the landing Pad of the Revelation, and the interchange of the Angels, and it is not appropriate for it to be anywhere except among them, because Allah^{azwj} has Specialised them^{asws} and Made them^{asws} to be its rightful ones (Ahl) in His^{azwj} Book and by the tongue of His^{azwj} Prophet^{saww}.

So the Knowledge is within them^{asws} and they^{asws} are its rightful ones (Ahl), and all of it is with them^{asws} in its entirety – its Hidden,

and its Apparent, and its Decisive, and its Allegorical, and its Abrogating, and its Abrogated.

جمع وحفظ القرآن

يا معاوية، إن عمر بن الخطاب أرسلني في إمارته إلى علي بن أبي طالب عليه السلام: (إني أريد أن أكتب القرآن في مصحف، فابعث إلينا ما كتبت من القرآن). فقال عليه السلام: تضرب والله عنقي قبل أن تصل إليه. فقلت: ولم؟ قال عليه السلام: لأن الله يقول: (لا يمسه إلا المطهرون)، يعني لا يناله كله إلا المطهرون. إيانا عنى، نحن الذين أذهب الله عنا الرجس وطهرنا تطهيراً.

Collection and Preservation of the Quran

O Muawiya, Umar Bin Al-Khattab, during his rule, sent me with a message to Ali^{asws} Bin Abu Talib^{asws} saying, 'I intend to write the Quran in the form of a Book, so send to us what you^{asws} have written from the Quran'. So he^{asws} said: 'By Allah^{azwj}, you will have to strike my^{asws} neck before it arrives to you'. I said, 'And why?' He^{asws} said: 'Because Allah^{azwj} has Said: **“[56:79] None shall touch it save the purified ones”**, meaning all of it will not be taken except the Purified ones^{asws}. It means us^{asws}, we^{asws} are the ones from whom Allah^{azwj} has Kept away the impurities, and Purified us^{asws} with a thorough Purifying.

وقال: (وأورثنا الكتاب الذين اصطفينا من عبادنا)، فنحن الذين اصطفانا الله من عباده ونحن صفوة الله ولنا ضربت الأمثال وعلينا نزل الوحي. قال: فغضب عمر وقال: إن ابن أبي طالب يحسب أنه ليس عند أحد علم غيره فمن كان يقرأ من القرآن شيئاً فليأتنا به فكان إذا جاء رجل بقرآن فقرأه ومعه آخر كتبه، وإلا لم يكتبه. فمن قال - يا معاوية - إنه ضاع من القرآن شيء فقد كذب، هو عند أهله مجموع محفوظ.

And Said: **“[35:32] Then We gave the Book for an inheritance to those whom We chose from among Our servants”**, so

we^{asws} are the ones whom Allah^{azwj} has Chosen from His^{azwj} servants, and we^{asws} are the elites of Allah^{azwj}, and for us^{asws} examples have been struck and to upon us^{asws} is the Descent of the Revelation'. So Umar got angry and said, 'The son^{asws} of Abu Talib^{as} thinks that there is no one who has knowledge apart from himself^{asws}, so the one who has read anything from the Quran, he should come to us with it'.

So if a man came with the (part of) Quran and read it out, and he had another person with him, so he (Umar) had it written, otherwise he did not have it written. So the one who says – O Muawiya – that something has been wasted from the Quran, so he has lied, for it is in the possession of its rightful ones^{asws} (Ahl), collected and preserved'.

أول إعلان رسمي عن أعمال الرأي في دين الله

ثم أمر عمر قضاة وولاته فقال: (إجتهدوا رأيكم واتبعوا ما ترون أنه الحق) فلم يزل هو وبعض وولاته وقد وقعوا في عزيمة، فكان علي بن أبي طالب عليه السلام يخبرهم بما يحتج به عليهم. وكان عماله وقضاة يحكمون في شئ واحد بقضايا مختلفة فيجيزها لهم، لأن الله لم يؤت الحكمة وفصل الخطاب. وزعم كل صنف من أهل القبلة أنهم معدن العلم والخلافة دونهم فبالله نستعين على من جردهم حقهم وسن للناس ما يحتج به مثلك عليهم. حسبنا الله ونعم الوكيل.

The first official-declaration about the implementation of the opinion in the Religion of Allah^{azwj}

Then Umar ordered his judges and his governors saying, 'Perform 'إجتهدوا' 'Ijtihad', and formulate opinions, and follow whatever you opine, for it is the truth'. So he and some of his governors never ceased to be in great difficulties, so Ali^{asws} Bin Abu Talib^{asws} used to inform them by what he^{asws} argued against them.

And his (Umar's) office bearers and his judges used to issue rulings in one matter with differing judgements, so he (Umar) permitted it for them, because Allah^{azwj} did not Give them the Wisdom and the qualification of correct decision. And every group of the people of the Qiblah (Muslims) thought that they were the mines of the Knowledge and the Caliphate is for them in opposed to them^{asws} (the Ahl Al-Bayt^{asws}) So Allah^{azwj} is the Helper against the ones who fought against their^{asws} rights and set up a system whereby the likes of you can establish whatever you like upon the people. Allah^{azwj} is Sufficient for us^{asws} and He^{azwj} is the best Disposer'.

الناس تجاه أهل البيت عليهم السلام ثلاثة

إنما الناس ثلاثة: مؤمن يعرف حقنا ويسلم لنا ويأتم بنا، فذلك ناج نجيب لله ولي، وناصب لنا العداوة يتبرأ منا ويلعننا ويستحل دماننا ويجدد حقنا ويدين بالبراءة منا، فهذا كافر به مشرك ملعون، ورجل أخذ بما لا يختلفون فيه ورد علم ما أشكل عليه إلى الله من ولايتنا ولم يعادنا، فنحن نرجو له فأمره إلى الله.

Three kinds of people towards the People^{asws} of the Household

But rather, the people are of three types – A believers who understands our^{asws} rights and submits to us^{asws} and follows us^{asws}, so that is the rescued one, the sincere one who has been Befriended by Allah^{azwj}; but the one who established enmity towards us^{asws} and keeps away from us^{asws}, and curses us^{asws}, and considers our^{asws} blood to be permissible, and fights against our^{asws} rights, and makes it to be a religion to keep away from us^{asws}, so this is an infidel by it, a Polytheist, and an accursed; and a man (the third type) who takes to that in which there is no differing, and refers the knowledge of what is doubtful to him to Allah^{azwj}, the one who has

befriended us^{asws} and is not inimical to us^{asws}, so we^{asws} hope for him to Allah^{azwj} for His^{azwj} Decision’.

فلما سمع ذلك معاوية أمر للحسن والحسين عليهما السلام بألف ألف درهم، لكل واحد
بخمسمائة ألف.

So when Muawiya heard that, he ordered for a million Dirhams to be sent for Al-Hassan^{asws} and Al-Husayn^{asws}, five hundred thousand for each one^{asws} of them^{asws}’.

HADEETH 43

(43) خطبة أمير المؤمنين عليه السلام في وصف المتقين

SERMON OF AMIR-UL-MOMINEEN^{asws} REGARDING THE DESCRIPTION OF THE PIOUS

وعن أبان بن أبي عياش عن سليم، قال: قام رجل من أصحاب أمير المؤمنين عليه السلام يقال له (همام) - وكان عابدا مجتهدا - فقال: يا أمير المؤمنين، صف لي المؤمنين كأنني أنظر إليهم. فتناقل أمير المؤمنين عليه السلام عن جوابه، ثم قال: يا همام، اتق الله وأحسن، فإن الله مع الذين اتقوا والذين هم محسنون.

And from Abaan Bin Abu Ayyash, from Sulaym who said, 'A man from the companions of Amir-ul-Momineen^{asws} who was called Hamaan, stood up – and he was a devoted struggler (Mujtahid) - so he said, 'O Amir-ul-Momineen^{asws}, describe the qualities of a 'Momin' (believer) to me in such a way as if I am looking at them'. So Amir-ul-Momineen^{asws} paused for a while from answering him, then said: 'O Hamaam, fear Allah^{azwj} and do good deeds, for Allah^{azwj} is with those who are pious and do good deeds'.

فقال له همام: أسألك بالذي أكرمك وخصك وحباك وفضلك بما آتاك لما وصفتهم لي. فقام أمير المؤمنين عليه السلام على رجليه فحمد الله وأثنى عليه وصلى على النبي وأهل بيته صلوات الله عليهم، ثم قال: أما بعد، فإن الله خلق الخلق حين خلقهم غنيا عن طاعتهم أما من معصيتهم، لأنه لا تضره معصية من عصاه ولا تنفعه طاعة من أطاعه منهم. فقسم بينهم معاشهم ووضعهم من الدنيا مواضعهم. وإنما أهبط آدم إليها عقوبة لما صنع حيث نهاه الله فخالفه وأمره فعصاه.

Hamaam said to him, 'I ask you by the One^{azwj} who Honoured you^{asws}, and specialised you^{asws}, and Loved you^{asws}, and Preferred

you^{asws} by what He^{azwj} Gave to you^{asws}, describe them for me’.

So Amir-ul-Momineen^{asws} stood up upon his^{asws} feet. He^{asws} Praised Allah^{azwj} and Extolled Him^{azwj} and sent Greetings upon the Prophet^{saww} and the People^{asws} of his^{saww} Household, then said: ‘Having said that, surely Allah^{azwj} Created the creatures, although when He^{azwj} Created them He^{asws} needless of their obedience and safe from their disobedience, because neither does the disobedience of the one who disobeys adversely affect Him^{azwj}, nor does the obedience of the obedient one benefits Him^{azwj}.

He^{azwj} Distributed the sustenance between them and placed them in different places of the world. However Adam^{as} came down to it (frist) as a Punishment for what he^{saww} did what Allah^{azwj} had Forbidden him^{as} to do, having violated His^{azwj} Order and disobeyed Him^{azwj}.

المؤمن في الدنيا

فالمؤمنون فيها هم أهل الفضائل، منطقتهم الصواب وملبسهم الاقتصاد ومشيتهم التواضع. خضعوا لله بالطاعة فمضوا غاضين أبصارهم عما حرم الله عليهم، واقفين أسماعهم على العلم. نزلت أنفسهم منهم في البلاء كالذي نزلت في الرخاء، رضى عن الله بالقضاء. لولا الآجال التي كتب الله لهم لم تستقر أرواحهم في أجسادهم طرفة عين، شوقا إلى الثواب وخوفا من العقاب. عظم الخالق في أنفسهم وصغر ما دونه في أعينهم.

The believer, in the world

The believers that are in it are the people of the virtues, their logic is righteousness, and their clothing is economical, and their walking is with humbleness. They subject themselves to obedience to Allah^{azwj} and lower their eyes from what Allah^{azwj} has Prohibited to them, and devote their hearing to the knowledge. Their behaviour in afflictions is similar to their behaviour in prosperity, pleased with the Decision of Allah^{azwj}.

If Allah^{azwj} had not Decreed a term for them, their souls would not tarry in their bodies even for the blink of an eye in their desire for the Reward, and Fear from the Punishment. They consider the Creator to be Great for themselves and everything else seems little in their eyes.

المؤمن والجنة والنار

فهم والجنة كمن قد رآها فهم فيها منعمون، وهم والنار كمن قد رآها فهم فيها معذبون. قلوبهم محزونة، وحدودهم مأمونة، وأجسادهم نحيفة، وحوائجهم خفيفة وأنفسهم عفيفة، ومعونتهم في الإسلام عظيمة. صبروا أياما قصارا أعقبتهم راحة طويلة. تجارة مربحة يسرها لهم رب كريم. أرادتهم الدنيا فلم يريدوها وطلبتهم فأعجزوها.

The Believer, and the Paradise and the Fire

They and the Paradise is as if they can see themselves in it having been Favoured by its Bounties, and they and the Fire is as if they can see themselves in it being Punished. Their hearts are in grief, they are safe within the Limits (of Allah^{azwj}), their bodies are slim, and their desires are little, and their souls are chaste, and their help in Al-Islam is great. They remain patient for (some) days so that they will acquire a long rest. Their business was profitable which their Generous Lord^{azwj} Made it to be easy for them. The world wants them but they do not want the world, and it sought them but they are content without it.

المؤمن في يومه ليئته

أما الليل فصافون أقدامهم، تالين لأجزاء القرآن يرتلونه ترتيلا يحزنون به أنفسهم ويستثيرون به دواء دائهم، وتهيج أحزانهم بكاء على ذنوبهم ووجع كلوم جوانحهم. فإذا مروا بأية فيها تشويق ركنوا إليها طمعا وتطلعت إليها أنفسهم شوقا فظنوا أنها نصب أعينهم، حافين على أوساطهم، يمجدون جبارا عظيما، مفترشين جباههم وأكفهم وركبهم وأطراف أقدامهم، تجري دموعهم على خدودهم، يجأرون إلى الله في فكاك رقابهم من النار.

The Believer during his days and his nights

As for the night, they spend it upon their feet (worshipping), reciting parts of the Quran, reciting it gradually, grieving for themselves by it having been affected by it, healing their illnesses, their grief give rise to sadness within them (and eventually) leading them to weep for their sins.

So if they pass by a Verse in which there is an incentive, they turn their attention towards it in desire thinking that it has been established in front of their eyes and they are in the midst of it, they glorify a great glorification, they lay their foreheads and palm and knees on the floor (prostrate), tears flowing upon their cheeks hoping to go to Allah^{azwj} and free their necks from the Fire.

وإذا مروا بأية فيها تخويف أصغوا إليها مسامع قلوبهم وأبصارهم، واقتشعرت منها جلودهم ووجلّت منها قلوبهم وظنوا أن سهيل جهنم وزفيرها وشهيقها في أصول آذانهم.

And if they pass by a Verse in which there is a scare, they turn the ears of their hearts and their vision towards it, and the hair of their skin stands upon its ends due to it, and their hearts tremble, and they think that they can hear the groaning of Hell and its exhalation and its inhalation ringing in their ears.

وأما النهار فحلمااء علماء بررة أتقياء، برأهم الخوف فهم أمثال القداح، ينظر إليهم الناظر فيحسبهم مرضى وما بالقوم من مرض، أو قد خولطوا، قد خالط القوم أمر عظيم. إذا ذكروا عظمة الله وشدة سلطانه مع ما يخالطهم من ذكر الموت وأهوال القيامة، فزع ذلك قلوبهم وطاشت له حلومهم وذهلت عنهم عقولهم واقتشعرت منها جلودهم. وإذا استفاقوا من ذلك بادروا إلى الله بالأعمال الزكية، لا يرضون الله بالقليل ولا يستكثرون له الجزيل.

And as for the day, they are forbearing, knowledgeable, goodly, pious, away from fear, for they are like the arrows. When a person

looks at them he reckons them to be struck by illness, and they are not a people struck by illness or surrounded by it, but they are a people surrounded by a great matter. When the Greatness of Allah^{azwj} is mentioned and the intensity of His^{azwj} Governance along with the mention of the death and the situation of the Day of Judgement, their hearts are alarmed by it, their understanding is deeply disturbed, and their intellects are stunned, and the hair on their skin stands upon its ends. When they regain their senses they take the initiative to Allah^{azwj} by the pure deeds, not being happy with a few (submitting) to Allah^{azwj}, and not considering a lot (of their deeds) to be sufficient.

علامات المؤمن الظاهرية

فهم لأنفسهم متهمون ومن أعمالهم مشفقون. إن زكي أحدهم خاف مما يقولون وقال: (أنا أعلم بنفسي من غيري، وربّي أعلم بي من غيري. اللهم لا تؤاخذني بما يقولون واجعلني خيرا مما يظنون واغفر لي ما لا يعلمون، فإنك علام الغيوب وسائر العيوب).

Apparent signs of the Believer

They accuse themselves and are fearful of their own deeds. If someone praises them, they fear from what he is saying, and say (to themselves), 'I know myself more than others, and my Lord^{azwj} is More Knowing of myself than others.

Our Allah^{azwj}, do not Take me to account for what he is saying, and Make me be better than what he is thinking (me to be), and Forgive me of what he does not know (about me), for You^{azwj} are the Knowing of the hidden and the Concealer of the faults'.

ومن علامة أحدهم أنك ترى له قوة في دين، وحزما في لين، وإيمانا في يقين، وحرصا على علم، وفهما في فقه، وعلما في حلم، وشفقة في نفقة، وكيسا في رفق، وقصدا في غنى، وخشوعا في عبادة، وتحملا في فاقة، وصبرا في شدة، ورحمة للمجهود، وإعطاء في حق، ورفقا في كسب، وطيبا في الحلال، ونشاطا في الهدى، وتحرجا عن الطمع، وبراً في استقامة، واعتصاما عند شهوة.

And from the signs, one of them is that you will see in him strength in Religion and resoluteness in his gentleness, and compassion in his profound thoughts, and gentleness in intelligence, and moderation in wealth, and humbleness in worship, and toleration in poverty, and patience in difficulties, and merciful in the exertions, and a giver in rights, and a sharing in (their) earnings, and good in the Permissibles, and active in the guidance, critical of the greed, and respectful in uprightness, and holding back during desires.

علامات المؤمن الباطنية

لا يغره ثناء من جهله ولا يدع إحصاء عمله، مستتباً لنفسه في العمل، يعمل الأعمال الصالحة. وهو رجل يمسي وهمه الشكر ويصبح وشغله الذكر. يبیت حذراً ويصبح فرحاً، حذراً لما حذر وفرحاً لما أصاب من الفضل والرحمة.

The hidden signs of the Believer

They do not get tempted by the praises of the ignorant, and do not count their (good) deeds, not delaying themselves in performance of the deeds, they keep doing good deeds. And he is a man who 'hums' (chant) thankfulness in the evenings and in the mornings and busies himself with the Remembrance.

He spends the night cautiously (in fear) and in the morning he is happy. He is fearful of what he should be fearful of, and happy with what he has been given from the virtues and the Mercy.

وإن استصعب عليه نفسه فيما تكره لم يعطها سؤلها فيما إليه بشره. وفرحه فيما يخلد ويطول، وقرّة عينه فيما لا يزول. رغبته فيما يبقى وزهادته فيما يفنى. يمزج الحلم بالعلم والعلم بالعقل. تراه بعيداً كسله، دائماً نشاطه، قريباً أمله، قليلاً زلله، متوقفاً أجله، خاشعاً قلبه، قانعة نفسه، متغيباً جهله، سهلاً أمره، حريزاً لدينه، ميتة شهوته، مكظوماً غيظه، صافياً خلقه، آمناً منه جاره، ضعيفاً كبيره، قانعا بالذي قدر له، متيناً صبره، محكماً أمره، كثيراً ذكره.

And if he finds difficulty upon himself which he does not like, he does not try to overcome it by surrendering to his 'nafs' (ego). So he

is happy with that which is eternal and long-lasting and delights his eyes in what will not pass away.

He desires that which is to remain and refrains from that which is doomed for (destruction). He mixes the forbearance with the knowledge and the knowledge with the intellect. You will see him to be remote from laziness, working endlessly, close to his deeds, (considering them to be) little with Allah^{azwj}, anticipating his death, humble in his heart, content with himself, his ignorance is absent, his matters are easy, safeguarding his Religion, his desires have been killed, controlling his temper, keeping clean (physically and spiritually), his neighbour is safe from him, his arrogance is suppressed, he is satisfied with whatever that has been Decreed for him, robust in his patience, decisive in his matters, and frequent in his Remembrance.

لا يحدث بما أوّتمن عليه الأصدقاء، ولا يكتُم شهادة الأعداء، ولا يعمل شيئاً من الحق رياء ولا يتركه حياء. الخير منه مأمول، والشر منه مأمون. يعفو عن ظلمه ويعطي من حرمه ويصل من قطعه. لا يعزب حلمه ولا يعجل فيما يريبه، ويصفح عما تبين له. بعيد جهله، لين قوله، عائب منكره، قريب معروفه، صادق قوله، حسن فعله، مقبل خيره، مدبر شره. وهو في الزلازل وقور، وفي المكاره صبور، وفي الرخاء شكور.

He does not narrate what the friends have entrusted to him, and does not conceal the testimony of the enemies, and does not do anything from the truth to show off or to avoid embarrassment.

The good deed from him is (always) expected, and people are safe from him as the evil from him is never emanating. He excuses the one who is unjust to him, and he gives sanctuary to the one who comes to him, and maintains relations with the one who cuts it off from him. His forbearance does not separate from him and he does not rush into that which is doubtful for him, and tolerates what is clear to him.

And his ignorance is remote from him, his talk is soft, he dislikes finding faults, he is near to good deeds, truthful in his speech, beautiful in his deeds, goes forward with his good deeds and leaves

his evil deeds behind. And he is firm in shaky situations, and in hardship he is patient, and in the prosperity he is thankful.

المؤمن والناس

لا يحيف على من يبغض، ولا يأثم فيما يحب، ولا يدعى ما ليس له، ولا يجحد حقا هو عليه. يعترف بالحق قبل أن يشهد به عليه. لا يضيع ما استحفظ عليه، ولا ينافر بالألقاب، ولا يبغى على أحد، ولا يهيم بالحسد، ولا يضار بالجار، ولا يشمت بالمصائب. مؤد للأمانات، سريع إلى الصلوات، بطيء عن المنكرات، يأمر بالمعروف وينهى عن المنكر. لا يدخل في الأمور بجهل ولا يخرج من الحق بعجز.

The Believer and the people

He is not unjust to the one who hates him, and does not sin in what he loves, and does not make a claim for that which is not for him, and does not fight against the rightful who is against him. He sides with the truth even before witnesses are brought against him. He does not waste that which he was guarding for someone else, taunt others with the titles (which they do not like), he is not unjust to anyone, and does not intent any jealousy, he does not harm the neighbours, and he does not gloat over (other people's) calamities.

He returns the entrustments, quick to go towards the Prayers, slow towards the evil actions, he enjoins the good and forbids from the evil. He does not enter into the matters due to ignorance, and does not exit from the truth due to frustration.

إن صمت لم يغمه الصمت، وإن نطق لم يقل خطأ، وإن ضحك لم يعل صوته. قانع بالذي قدر له. لا يجمع به الغيظ ولا يغلبه الهوى، ولا يقهره الشح، ولا يطمع فيما ليس له. يخالط الناس ليعلم، ويصمت ليسلم، ويسأل ليفهم، ويتجر ليغنم، ويبحث ليعلم.

If he is silent, his silence does not grieve him, and if he talks, he does not speak errors, and if he laughs he does not do it in a loud voice. He is satisfied with what has been Decreed for him.

He does not go wild in anger and his desires do not overcome him, scarcity does not make him to be oppressive, and he does not

desire for that which is not for him. He mixes with the people to learn, and keeps quiet to remain safe, and he asks to learn (not to embarrass others or to impress them), does business to profit by it, and holds discussion to learn.

لا ينصت للخير ليفخر به، ولا يتكلم ليتجبر على من سواه. نفسه منه في عناء، والناس منه في راحة. أتعب نفسه لآخرته، وأراح الناس من نفسه. إن بغي عليه صبر حتى يكون الله هو المنتصر له. بعده عن تباعد عنه زهد ونزاهة، ودنوه ممن دنا منه لين ورحمة. ليس تباعده تكبرا ولا عظمة، ولا دنوه خديعة ولا خلافة، بل يقتدي بمن كان قبله من أهل الخير. فهو إمام لمن خلفه من أهل البر.

He does not listen to good to be proud by it, and does not speak to belittle others. He places himself in difficulties, and the people are in happiness from him, he tires himself for the Hereafter, and the people are happy from him. If he is oppressed he observes patience until Allah^{azwj} Grants victory to him.

His remoteness from those who keep away from him is due to renunciation^[39] and his self-restraint, and his nearness to those who come near him is due to softness and his compassion. He does not distance himself due to arrogance and greatness, and does not come near to deceive and that which would cause harm, but he follows the example of the ones who were before him of the good people, and he leaves a good example for people (who would come) after him.

تأثير خطبة أمير المؤمنين عليه السلام في همام

قال: فصاح همام صيحة، ثم وقع مغشيا عليه. فقال أمير المؤمنين عليه السلام: أما والله لقد كنت أخافها عليه، وقال: (هكذا تصنع المواعظ البالغة بأهلها). فقال له قائل: فما بالك أنت يا أمير المؤمنين؟ قال: لكل أجل لن يعدوه وسبب لا يجاوزه. فمهلا لا تعد، فإنما نفت على لسانك الشيطان. ثم رفع همام رأسه فصعق صعقة وفارق الدنيا، رحمه الله.

The effects of the sermon of Amir-ul-Momineen^{asws} upon hamaam

(Sulaym) said, 'Hamaam shrieked loudly, then became unconscious'. So Amir-ul-Momineen^{asws} said: 'But, by Allah^{azwj}, I^{asws} was afraid of this for him', and said: 'This is what the sermons do when they reach its deserving ones'. Someone said to him^{asws}, 'So what is your^{asws} state, O Amir-ul-Momineen^{asws}?'. He^{asws} said: 'There is a term appointed for everyone that he is not prepared for, and a reason why he cannot exceed it. So wait, and do not go ahead, for the Satan^{la} is speaking from your tongue'. Then Hamaam raised his head, sighed in deep shock, and separated from the world. May Allah^{azwj} have Mercy upon him'.

HADEETH 44

(44) قوله صلى الله عليه وآله: (سلوني عما بدا لكم)

HIS^{saww} STATEMENT: ‘ASK ME^{saww} WHATEVER OCCURS TO YOU’

أبان بن أبي عياش عن سليم بن قيس، عن سلمان وأبي ذر والمقداد: إن نفرا من المنافقين اجتمعوا فقالوا: إن محمدا ليخبرنا عن الجنة وما أعد الله فيها من النعيم لأوليائه وأهل طاعته، وعن النار وما أعد الله فيها من الأتكال والهوان لأعدائه وأهل معصيته. فلو أخبرنا عن آبائنا وأمهاتنا ومقعدنا في الجنة والنار، فعرفنا الذي يبني عليه في العاجل والآجل

Abaan Bin Abu Ayyash, from Sulaym Bin Qays, from Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar} has said that, ‘A number of hypocrites gathered and said, ‘Muhammad^{saww} is informing us about the Paradise and what Allah^{azwj} has Prepared in it from the Bounties for his^{saww} friends and the people who obey him^{saww}, and about the Fire and what Allah^{azwj} has Prepared in it from the fetters and the disgrace for his^{saww} enemies and the people who disobey him^{saww}. So if he^{saww} were to inform us about our fathers and our mothers and our places in the Paradise and the Fire, we would be able to understand what is awaiting (for us) sooner or later’.

فبلغ ذلك رسول الله صلى الله عليه وآله، فأمر بلالا فنادى بالصلاة جامعة. فاجتمع الناس حتى غص المسجد وتضايق بأهله. فخرج مغضبا حاسرا عن ذراعيه وركبتيه حتى صعد المنبر، فحمد الله وأثنى عليه ثم قال: أيها الناس، أنا بشر مثلكم أوحى إلي ربي، فاخترني برسالته واصطفاني لنبوته وفضلني على جميع ولد آدم وأطلعني على ما شاء من غيبه. فاسألوني عما بدا لكم. فوالذي

نفسى بيده لا يسألني رجل منكم عن أبيه وأمه وعن مقعده من الجنة والنار إلا أخبرته. هذا جبرئيل عن يميني يخبرني عن ربي فاسألوني.

That reached to the Rasool Allah^{saww}, so he^{saww} ordered Bilal to call out the Call for the Prayer for gathering. So the people gathered to the extent that the Masjid was full and its people were squeezed.

So he^{saww} came out angrily with his^{saww} cuffs tucks-up, until he^{saww} ascended the Pulpit. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! I^{saww} am a human being like you all. My^{saww} Lord^{azwj} has Sent Revelation upon me^{saww}. So He^{azwj} Specialised me^{saww} by His^{azwj} Message, and Chose me^{saww} for His^{azwj} Prophet-hood, and Preferred me^{saww} over all the children of Adam^{as} and briefed me^{saww} with whatever He^{azwj} so Desired to from His^{azwj} hidden matters.

So ask me^{saww} whatsoever that occurs to you all. By the One^{azwj} in Whose Hand is my^{saww} soul, no man from among you will ask me^{saww} about his father and his mother and from their places from the Paradise and the Fire, except that I^{saww} will inform him about it. Here is Jibraeel on my^{saww} right. He will be informing me^{saww} from my^{saww} Lord^{azwj}. So ask me^{saww}.

سؤال الناس عن أنسابهم وعن الجنة والنار

فقام رجل مؤمن يحب الله ورسوله، فقال: يا نبي الله، من أنا؟ قال: أنت عبد الله بن جعفر، فنسبه إلى أبيه الذي كان يدعى به، فجلس قريرة عينه.

Questions of the people about their lineage and about the Paradise and the Fire

A man who was a believer and loved Allah^{azwj} and His^{azwj} Messenger^{saww}, stood up and said, 'O Prophet^{saww} of Allah^{azwj}, who am I?' He^{saww} said: 'You are Abdullah Bin Ja'far'. So he^{saww} (informed) him of his lineage to his father who was the one he was claiming him to be. So he sat down with delight in his eyes.

ثم قام منافق مريض القلب مبغض لله ولرسوله فقال: يا رسول الله، من أنا؟ قال: أنت فلان بن فلان راع لبني عصمة وهم شر حي في ثقيف، عصوا الله فأخزاهم. فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد، وكان قبل ذلك لا يشك الناس أنه صناديد من صناديد قريش وناب من أنيابهم

Then a hypocrite stood up, who was sick of heart and had hatred towards Allah^{azwj} and towards His^{azwj} Messenger^{saww}. He said, 'O Rasool Allah^{saww}, who am I?' He^{saww} said: 'You are so and so, the son of so and so who is a shepherd of the Clan of Asmat and they are the evil tribe of Saqeef. They disobeyed Allah^{azwj} so He^{azwj} Disgraced them'. So he sat down, and Allah^{azwj} had Disgraced him and Exposed him to the people who were present, and before that the people had no doubts that he was an important one from the important ones of Qureish, and a tooth from their teeth (equal to their important personalities).

ثم قام ثالث منافق مريض القلب، فقال: يا رسول الله، أفي الجنة أنا أم في النار؟ قال: في النار ورغما فجلس وقد أخزاه الله وفضحه على رؤوس الأشهاد.

Then a third one stood up, a hypocrite, sick of heart, so he said, 'O Rasool Allah^{saww} will I be in the Paradise or in the Fire?' He^{saww} said: 'In the Fire (and after) being humiliated'. So he sat down, and Allah^{azwj} had Disgraced him and Exposed him to the people who were present.

فقام عمر بن الخطاب فقال: رضينا بالله ربا وبالإسلام ديننا وبك يا رسول الله نبيا، ونعوذ بالله من غضب الله وغضب رسوله. اعف عنا يا رسول الله عفا الله عنك، واستر سترك الله. فقال صلى الله عليه وآله: عن غير هذا - أو تطلب سواه - يا عمر. فقال: يا رسول الله، العفو عن أمتك.

So Umar Bin Al-Khattab stood up. He said, 'We are pleased with Allah^{azwj} as our Lord^{azwj}, and with Al-Islam as our Religion, and with

you^{saww}, O Rasool Allah^{saww} as a Prophet^{saww}, and we seek refuge with Allah^{azwj} from the Anger of Allah^{azwj} and the anger of His^{azwj} Messenger^{saww}. Excuse us, O Rasool Allah^{saww}, may Allah^{azwj} Excuse you, and veil us, may Allah^{azwj} Veil you^{saww}. He^{saww} said: 'About others – or are you seeking to ask – O Umar?' He said, 'O Rasool Allah^{saww}, excuse your^{saww} community'.

خلق رسول الله وعلي عليهما السلام

فقال علي بن أبي طالب عليه السلام فقال: يا رسول الله، انسبني من أنا، ليعرف الناس قرابتي منك. فقال: يا علي، خلقت أنا وأنت من عمودين من نور معلقين من تحت العرش، يقدسان الملك من قبل أن يخلق الخلق بألفي عام.

Creation of Rasool Allah^{saww} and Ali^{asws}

Ali^{asws} Bin Abu Talib^{asws} stood up. He^{asws} said: 'O Rasool Allah^{saww}, lineage me^{asws}. Who am I^{asws}, so that the people would understand my relationship with you^{saww}'. He^{saww} said: 'O Ali^{asws}, I^{saww} and you^{asws} have been Created from two Pillars of Light which were both attached to the bottom of the Throne. These were Extolling the Holiness of the God^{azwj} from before he^{azwj} Created the creation by two thousand years.

ثم خلق من ذينك العمودين نطفتين بيضاوين ملتويتين. ثم نقل تلك النطفتين في الأصلاب الكريمة إلى الأرحام الزكية الطاهرة، حتى جعل نصفها في صلب عبد الله ونصفها في صلب أبي طالب. فجزء أنا وجزء أنت، وهو قول الله عز وجل: (وهو الذي خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا).

Then He^{azwj} Created from these two Pillars, two white seeds which were joined together. Then He^{azwj} Transferred those two seeds into the honourable 'sulb' and into pure immaculate mothers, until

He^{azwj} Made half of it to be in the 'sulb' of Abdullah^{as}, and half of it to be in the 'sulb' of Abu Talib^{as}. So one part is me^{saww}, and one part is you^{asws}, and it is the Statement of Allah^{azwj} Mighty and Majestic: “[25:54] **And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.**”

علي عليه السلام السبب بين الله وخلقه

يا علي، أنت مني وأنا منك. سيط لحمك بلحمي ودمك بدمي. وأنت السبب فيما بين الله وبين خلقه بعدي. فمن جحد ولايتك قطع السبب الذي فيما بينه وبين الله وكان ماضيا في الدرجات.

Ali^{asws} is the Medium between Allah^{azwj} and His^{azwj} creatures

O Ali^{asws}, you^{asws} are from me^{saww} and I^{saww} am from you^{asws}. Your^{asws} flesh is joined to my^{saww} flesh, and your^{asws} blood to my^{asws} blood. And you^{asws} are the medium in what is between Allah^{azwj} and His^{azwj} creatures after me^{saww}. So the one who fights against your^{asws} 'Wilayah' has cut-off the Medium which is in between himself and Allah^{azwj}, and he will spend his time in the Levels of Hell.

يا علي، ما عرف الله إلا بي ثم بك. من جحد ولايتك جحد الله ربوبيته يا علي، أنت علم الله بعدي الأكبر في الأرض، وأنت الركن الأكبر في القيامة.

O Ali^{asws}, Allah^{azwj} cannot be recognised except by me^{saww} and by you^{asws}. The one who fights against your^{asws} 'Wilayah' has fought against the Lordship of Allah^{azwj}. O Ali^{asws}, you^{asws} are the Great Banner of Allah^{azwj} after me^{saww} in the earth, and you are the Great Pillar in the Day of Judgement.

فمن استظل بفيئك كان فائزاً، لأن حساب الخلائق إليك ومآبهم إليك، والميزان ميزانك والصراط صراطك والموقف موقفك والحساب حسابك. فمن ركن إليك نجا، ومن خالفك هوى وهلك. اللهم اشهد، اللهم اشهد.

So the one who will be covered by your^{asws} 'Wilayah' (protected) would have succeeded, because the Reckoning of the creatures is to you^{asws} and what is with them is to you^{asws}, and the 'al-Mezan' (Divine Scale) is your^{asws} Scale, and the Bridge is your^{asws} Bridge, and the Pausing will be your^{asws} Pausing, and the reckoning will be your^{asws} Reckoning. So the one who comes towards you^{asws} will be saved, and the one who opposes you^{asws} has deviated and will perish. Our Allah^{azwj} be Witness (to this), our Allah^{azwj} be Witness (to this)!

ثم نزل صلى الله عليه وآله.

Then he^{saww} descended.

HADEETH 45

(45) كلمة رسول الله صلى الله عليه وآله عن علي والأئمة عليهم السلام

SPEECH OF THE RASOOL ALLAH^{saww} ABOUT ALI^{asws} AND THE IMAMS^{asws}

أبان عن سليم عن سلمان، قال: كانت قريش إذا جلست في مجالسها فرأت رجلا من أهل البيت قطعت حديثها. فبينما هي جالسة إذ قال رجل منهم: (ما مثل محمد في أهل بيته إلا كمثل نخلة نبتت في كناسة)

Abaan from Sulaym who said, 'Whenever the Qureish used to get together in their gatherings, if they saw a man from the People^{asws} of the Household, they would cut off their discussions. In one of their gatherings a man from among them said, 'What is the example of Muhammad^{saww} among the People^{asws} of his^{as} Household except like a palm tree growing in rubbish'.

فبلغ ذلك رسول الله صلى الله عليه وآله فغضب، ثم خرج فأتى المنبر فجلس عليه حتى اجتمع الناس، ثم قام فحمد الله وأثنى عليه، ثم قال: أيها الناس، من أنا؟ قالوا: أنت رسول الله. قال: أنا رسول الله، وأنا محمد بن عبد الله بن عبد المطلب بن هاشم، ثم مضى في نسبه حتى انتهى إلى نزار.

That reached the Rasool Allah^{saww}, so he^{saww} was angry, and he^{saww} then came out to the Pulpit until the people gathered. Then he^{saww} stood up, so he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people, who am I^{saww}?' They said, 'You^{saww} are the Rasool Allah^{saww}'. He^{saww} said: 'I^{saww} am the Rasool Allah^{saww}, and I^{saww} am Muhammad Bin Abdullah Bin Abdul Muttalib Bin

Hashim^{saww}. Then he went on to lineage himself^{saww} until he^{saww} ended up to Nazaar^{as}.

خلق أهل البيت عليهم السلام ونسبهم

ثم قال: ألا وإني وأهل بيتي كنا نورا نسعى بين يدي الله قبل أن يخلق الله آدم بألفي عام، وكان ذلك النور إذا سبح سبحت الملائكة لتسبيحه. فلما خلق آدم وضع ذلك النور في صلبه ثم أهبط إلى الأرض في صلب آدم. ثم حملة في السفينة في صلب نوح، ثم قذفه في النار في صلب إبراهيم. ثم لم يزل ينقلنا في أكارم الأصلاب حتى أخرجنا من أفضل المعادن محتدا وأكرم المغارس منبثا بين الآباء والأمهات، لم يلتق أحد منهم على سفاح قط.

Creation of the people^{asws} of the Household and their^{asws} lineage

Then he^{saww} said: 'Indeed! I^{saww} and the People^{asws} of my^{saww} Household were doing 'Sa'ee' in front of Allah^{azwj} two thousand years before He^{azwj} Created Adam^{as}, and that 'Noor' (Light) was such when it Glorified (Allah^{azwj}) the Angels Glorified as well along with its Glorification.

When He^{azwj} Created Adam^{as} he^{azwj} Placed that Light in his^{as} 'sulb', then Sent it down to the earth in the 'sulb' of Adam^{as}. Then it was carried in the Ark in the 'sulb' of Noah^{as}, then it was flung into the Fire in the 'sulb' of Ibrahim^{as}. Then He^{azwj} did not Cease to Transfer us within honourable 'sulb' until He^{azwj} Took us^{asws} out from the best of the Mines and Sowed us^{asws} in honourable plantations growing between our^{asws} fathers^{as} and our^{asws} mothers^{as}, not one from among them^{as} having met each other promiscuously.

ألا ونحن بنو عبد المطلب سادة أهل الجنة: أنا وعلي وجعفر وحمزة والحسن والحسين وفاطمة والمهدي.

Nay! And we^{asws}, the sons^{as} of Abdul Muttalib^{as}, are the Masters of the people of the Paradise – I^{saww}, and Ja'far^{as}, and Hamza^{as}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Fatima^{asws} and Al-Mahdi^{asws}.

اختار الله محمدا وعلياً والأئمة عليهم السلام حججا

ألا وإن الله نظر إلى أهل الأرض نظرة فاختر منهم رجلين: أحدهما أنا فبعثني رسولا ونبياً، والآخر علي بن أبي طالب، وأوحى إلي أن أتخذهُ أخاً وخليلاً ووزيراً ووصياً وخليفةً.

Allah^{azwj} Chose Muhammad^{saww}, and Ali^{asws}, and the Imams^{asws} as Proofs

Nay! And Allah^{azwj} Looked at the people of the earth with a Consideration, so He^{azwj} Chose two men from among them – One of them was myself^{saww}, so He^{azwj} Sent me^{saww} as a Messenger^{saww} and a Prophet^{saww}, and the other one was Ali^{asws} Bin Abu Talib^{asws}, and He^{azwj} Revealed unto me^{saww} that I^{saww} should take him^{asws} as a brother, and a friend, and as a Vizier, and a successor^{asws}, and as a Caliph.

ألا وإنه ولي كل مؤمن بعدي، من والاه والاه الله ومن عاداه عاداه الله. لا يحبه إلا مؤمن ولا يبغضه إلا كافر. هو زر الأرض بعدي وسكنها، وهو كلمة الله التقوى وعروته الوثقى. (يريدون أن يطفؤوا نور الله بأفواههم والله متم نوره ولو كره الكافرون).

Nay! And he^{asws} is the Guardian of every believer after me^{saww}. The one who befriends him^{asws} will be Befriended by Allah^{azwj}, and the one who is an enemy to him^{asws}, Allah^{azwj} will be an enemy to him. None will love him^{asws} except a 'Momin' (believer) and none will

hate him^{asws} except for an infidel. He^{asws} is the pivot of the earth after me^{saww} and its stabiliser, and he^{asws} is the Pious Word of Allah^{azwj} and the Firm Handle. **“[61:8] They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse”.**

ألا وإن الله نظر نظرة ثانية فاختار بعدنا اثني عشر وصيا من أهل بيتي، فجعلهم خيار أمتي واحدا بعد واحد، مثل النجوم في السماء، كلما غاب نجم طلع نجم. هم أئمة هداة مهتدون لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم حجج الله في أرضه، وشهدائه على خلقه، وخزان علمه، وتراجمة وحيه، ومعادن حكمته. من أطاعهم أطاع الله ومن عصاهم عصى الله. هم مع القرآن والقرآن معهم، لا يفارقونه حتى يردوا علي الحوض. فليبلغ الشاهد الغائب. اللهم اشهد، اللهم اشهد - ثلاث مرات -.

Nay! And Allah^{azwj} Looked with a second Consideration, so He^{azwj} Chose after us^{asws} twelve successors^{asws} from the People^{asws} of my^{saww} Household. So He^{azwj} Made them to be the best of my^{saww} community, one^{asws} after the other^{asws}, like the stars in the sky, every star which sets is followed by one which rises.

They^{asws} are the Imams^{asws} of guidance, the guided ones^{asws}. The conspiracies of the conspirators does not affect them^{asws} adversely nor does the desertion of the one who deserts them^{asws}. 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 Interpreters of His^{azwj} Revelation, and the Mines of His^{azwj} Wisdom.

The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}. They will not separate (from each other) until they return to the Fountain. So the ones who are present should make this reach to the ones who are absent. Our Allah^{azwj}, be a Witness, Our Allah^{azwj} be a Witness’ – three times.

HADEETH 46

(46) أعظم مناقب أمير المؤمنين عليه السلام على لسان أبي ذر والمقداد

GREAT VIRTUES OF AMIR-UL-MOMINEEN^{asws} IN THE WORDS OF ABU DHARR^{ar} AND AL-MIQDAD^{ar}

أبان بن أبي عياش عن سليم بن قيس، قال: قلت لأبي ذر: حدثني رحمك الله بأعجب ما سمعته من رسول الله صلى الله عليه وآله يقول في علي بن أبي طالب عليه السلام.

Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, 'I said to Abu Dharr^{ar}, 'May Allah^{azwj} have Mercy on you^{ar}, narrate to me of the most impressive of what you^{ar} have heard from the Rasool Allah^{saww} saying regarding Ali^{asws} Bin Abu Talib^{asws}'.

طاعة علي عليه السلام والبراءة من أعدائه عند الملائكة

قال: سمعت رسول الله صلى الله عليه وآله يقول: (إن حول العرش لتسعين ألف ملك ليس لهم تسبيح ولا عبادة إلا الطاعة لعلي بن أبي طالب والبراءة من أعدائه والاستغفار لشيعته). قلت: فغير هذا، رحمك الله. قال: سمعته يقول: (إن الله خص جبرئيل وميكائيل وإسرافيل بطاعة علي والبراءة من أعدائه والاستغفار لشيعته).

Obedience to Ali^{asws} and distancing from his^{asws} enemies, among the Angels

He^{ar} said, 'I^{ar} heard the Rasool Allah^{saww} say: 'Surely around the Throne are ninety thousand Angels. There is no glorification for them nor any worship except of being obedient to Ali^{asws} Bin Abu Talib^{asws} and the distancing from (Tabarra) his^{asws} enemies, and (seeking) Forgiveness for his^{asws} Shiites'.

احتجاج الله على الأمم السالفة بعلي عليه السلام

قلت: فغير هذا رحمك الله. قال: سمعت رسول الله صلى الله عليه وآله يقول: (لم يزل الله يحتج بعلي في كل أمة فيها نبي مرسل، وأشهدهم معرفة لعلي أعظمهم درجة عند الله).

Argumentation of Allah^{azwj} against the previous communities by Ali^{asws}

I said, 'May Allah^{azwj} have Mercy on you^{ar}, apart from this?' He^{ar} said, 'I^{ar} heard the Rasool Allah^{saww} say: 'Allah^{azwj} never Ceased to Argue by Ali^{asws} against every community in which there was a Prophet^{as} or a Messenger^{as}, and Made them to bear witness to recognition (Ma'rifat) of Ali^{asws} in order to magnify their levels with Allah^{azwj}.

علي عليه السلام الستر والحجاب بين الله وبين خلقه

قلت: فغير هذا، رحمك الله. قال: نعم، سمعت رسول الله صلى الله عليه وآله يقول: (لولا أنا وعلي ما عرف الله، ولولا أنا وعلي ما عبد الله، ولولا أنا وعلي ما كان ثواب ولا عقاب. ولا يستر عليا عن الله ستر، ولا يحجبه عن الله حجاب، وهو الستر والحجاب فيما بين الله وبين خلقه).

Ali^{asws} is the Screen and the Veil between Allah^{azwj} and His^{azwj} creatures

I said, 'May Allah^{azwj} has Mercy on you^{ar}, apart from this?' He^{ar} said, 'Yes, I^{ar} heard the Rasool Allah^{saww} say: 'Had it not been for myself^{saww} and Ali^{asws}, Allah^{azwj} would not have been recognised, and had it not been for myself^{saww} and Ali^{asws}, Allah^{azwj} would not have been worshipped, and had it not been for myself^{saww} and Ali^{asws} there would have been no Reward or Punishment. And Ali^{asws} has not been screened from Allah^{azwj} by a Screen, nor has he^{asws} been veiled from Allah^{azwj} by a Veil, and he^{asws} is the Screen and the Veil for what is between Allah^{azwj} and His^{azwj} creatures'.

ولاية علي عليه السلام تطهير للقلب

قال سليم: ثم سألت المقداد فقلت: حدثني - رحمك الله - بأفضل ما سمعت من رسول الله صلى الله عليه وآله يقول في علي بن أبي طالب. قال: سمعت من رسول الله صلى الله عليه وآله يقول: إن الله توحّد بملكه، فعرف أنواره نفسه، ثم فوض إليهم أمره وأباحهم جنته. فمن أراد أن يطهر قلبه من الجن والأنس عرفه ولاية علي بن أبي طالب، ومن أراد أن يطمس على قلبه أمسك عنه معرفة علي بن أبي طالب.

Wilayah of Ali^{asws} is a purification for the heart

Sulaym said, 'Then I asked Al-Miqdad^{ar}, so I said, 'May Allah^{azwj} have Mercy on you^{ar}, narrate to me of the highest of what you have heard from the Rasool Allah^{saww} saying regarding Ali^{asws} Bin Abu Talib^{asws}'.

He^{ar} said, 'I^{ar} heard from the Rasool Allah^{saww} say that: 'Allah^{azwj} is One in His^{azwj} Kingdom. So He^{azwj} Recognised their^{asws} 'Noor' (Light) Himself^{azwj}. Then He^{azwj} Delegated His^{azwj} Command to them^{asws}, and Gifted His^{azwj} Paradise to them^{asws}. So when He^{azwj} Intends to Purify the heart of anyone from the Jinns and the humans, He^{azwj} Makes them to recognised the 'Wilayah' of Ali^{asws} Bin Abu Talib^{asws}, and the one whose heart He^{azwj} Intends to Obscure, He^{azwj} Withholds from him the recognition (Ma'rifat) of Ali^{asws} Bin Abu Talib^{asws}.

منزلة الأنبياء عليهم السلام بالإقرار للنبي وعلي عليهما السلام
والذي نفسي بيده، ما استوجب آدم أن يخلقه الله وينفخ فيه من روحه وأن يتوب عليه ويرده إلى جنته إلا بنبوتي والولاية لعلي بعدي.

Status of the Prophets^{as} by the acknowledgement of the Prophet^{saww} and Ali^{asws}

By the One^{azwj} in Whose Hand is my^{saww} soul, what necessitated for Adam^{as}, when Allah^{azwj} had Created him^{as} and Blew into him^{as} from His^{azwj} Spirit, that he^{as} should repent to Him^{azwj} and be returned to the Paradise this only happened due to (submitted to) my^{saww} Prophet-hood and the Wilayah of Ali^{asws} after me^{saww}.

والذي نفسي بيده، ما أرى إبراهيم ملكوت السماوات والأرض ولا اتخذه خليلاً إلا بنبوتي والإقرار لعلي بعدي.

By the One^{azwj} in Whose Hand is my^{saww} soul, Ibrahim^{as} did not see the Kingdom of the heavens and the earth, nor was he^{as} Taken

as a friend except by my^{saww} Prophet-hood and the acknowledgement of Ali^{asws} after me^{saww}.

والذي نفسي بيده، ما كلم الله موسى تكليماً ولا أقام عيسى آية للعالمين إلا بنبوتي ومعرفة علي بعدى.

By the One^{azwj} in Whose Hand is my^{saww} soul, Musa^{as} did not speak with Allah^{azwj} a conversation, nor was Isa^{as} established as a Sign to the worlds except by my^{saww} Prophet-hood and the recognition of Ali^{asws} after me^{saww}.

والذي نفسي بيده، ما تنبأ نبي قط إلا بمعرفته والإقرار لنا بالولاية، ولا استأهل خلق من الله النظر إليه إلا بالعبودية له والإقرار لعلي بعدى.

By the One^{azwj} in Whose Hand is my^{saww} soul, No Prophet^{as} was Granted Prophet-hood at all except by him^{as} having recognised and acknowledged us^{asws} by the Wilayah, and the creatures did not become deserving that Allah^{azwj} should even Look at (Consider) them except by servitude to Him^{azwj}, and the acknowledgment of Ali^{asws} after me^{saww}.

ثم سكت، فقلت: فغير هذا رحمك الله.

Then he^{ar} was silent, so I said, 'May Allah^{azwj} has Mercy on you^{ar}, apart from this?'

علي عليه السلام الموكل بحساب الأمة

قال: نعم، سمعت رسول الله صلى الله عليه وآله يقول: (علي ديان هذه الأمة والشاهد عليها والمتولي لحسابها. وهو صاحب السنام الأعظم وطريق الحق الأبهج السبيل، وصراط الله المستقيم. به يهتدى بعدى من الضلالة ويبصر به من العمى. به ينجو الناجون ويجار من الموت ويؤمن من الخوف، ويمحى به السيئات ويدفع الضيم وينزل الرحمة.

Ali ^{asws} is in charge of taking account of the community

He^{ar} said, 'Yes, I^{ar} heard from the Rasool Allah^{saww} say: 'Ali^{asws} is the Administrator of this community and the Witness over it, and in-charge of its Accounting. And he^{asws} is owner of the Greatest Sign, and is the Road of the truth, the illuminated Way, and the Straight Path of Allah^{azwj}.

It is by him^{asws} that the one who has strayed will find guidance after me^{saww} and be able to see in the darkness. It is by him^{asws} that the rescued ones will be saved, and have protection from the death, and safety from the fear, and get his sins to be destroyed, and be defended from the injustices, and get the Mercy to Descend.

وهو عين الله الناظرة، وأذنه السامعة، ولسانه الناطق في خلقه، ويده المبسوطة على عباده بالرحمة، ووجهه في السماوات والأرض وجنبه الظاهر اليمين، وحبله القوي المتين، وعروته الوثقى التي لا انفصام لها، وبابه الذي يؤتى منه، وبيته الذي من دخله كان آمناً. وعلمه على الصراط في بعثه. من عرفه نجا إلى الجنة ومن أنكره هوى إلى النار.

And he^{asws} is the seeing Eye of Allah^{azwj}, and the listening Ear of Him^{azwj}, and the speaking Tongue of Him^{azwj} among His^{azwj} creatures, and His^{azwj} Hand which has been stretched out to His^{azwj} servants for Mercy, and His^{azwj} Face in the heavens and the earth, and His^{azwj} Right Side which is visible, and His^{azwj} Rope which is powerful and strong, and the His^{azwj} Firm Handle in which there is no dichotomy, and His^{azwj} Door which Comes from Him^{azwj}, and His^{azwj} House which one who enters it was secure. And His^{azwj} Banner upon the Path in His^{azwj} Resurrection. The one who recognises him^{asws} will be rescued into the Paradise and the one who denies him^{asws} will have strayed into the Fire.

HADEETH 47

(47) ولاية علي عليه السلام هي الفارق بين الإيمان والكفر

WILAYAH OF ALI^{asws} IS THE DIFFERENTIATOR BETWEEN THE FAITH AND THE INFIDELITY

وعنه عن سليم بن قيس، قال: سمعت سلمان الفارسي يقول: إن عليا باب فتحه الله، من دخله كان مؤمنا ومن خرج منه كان كافرا.

And from him (Abaan), from Sulaym Bin Qays who said, 'I heard Salman Al-Farsi^{ar} say: 'Ali^{asws} is a Door which Allah^{azwj} has Opened. The one who enters it is a 'Momin' (Believer), and the one who exits from it is an infidel'.

HADEETH 48

(48) وقائع السقيفة على لسان ابن عباس

THE EVENT OF AL-SAQIFA IN THE WORDS OF IBN ABBAS

أبان بن أبي عياش عن سليم بن قيس، قال: كنت عند عبد الله بن عباس في بيته ومعنا جماعة من شيعة علي عليه السلام، فحدثنا فكان فيما حدثنا أن قال: يا إخوتي، توفي رسول الله صلى الله عليه وآله يوم توفي فلم يوضع في حفرته حتى نكث الناس وارتدوا وأجمعوا على الخلاف. واشتغل علي بن أبي طالب عليه السلام برسول الله صلى الله عليه وآله حتى فرغ من غسله وتكفينه وتحنيطه ووضع في حفرته. ثم أقبل على تأليف القرآن وشغل عنهم بوصية رسول الله صلى الله عليه وآله، ولم يكن همته الملك لما كان رسول الله صلى الله عليه وآله أخبره عن القوم.

Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, 'I was in the presence of Abdullah Bin Abbas in his house, and with us was a group of Shiites of Ali^{asws}. So he narrated to us, and included in these narrations was that he said, 'O my brothers, the Rasool Allah^{saww} passed away on the day in which he^{saww} passed away. He^{saww} had not even been placed in his^{saww} grave, and the people broke (the Covenant), and turned apostates, and got united in their opposition. And Ali Bin Abu Talib^{asws} was preoccupied with the Rasool Allah^{azwj} until he^{asws} was free from having washed him^{saww}, shrouded him^{saww}, and placed him^{saww} in his^{saww}grave. Then Ali^{asws} turned (his^{asws} attention) towards compilation of the Quran and busied himself^{asws} away from them as per the bequest of the Rasool Allah^{saww}, and he^{asws} had no ambitions for the position (Caliphate) since the Rasool Allah^{saww} had informed him^{asws} about the people.

* 1 * أخذ البيعة من علي عليه السلام بالإكراه

فلما افتنن الناس بالذي افتننوا به من الرجلين، فلم يبق إلا علي وبنو هاشم وأبو ذر والمقداد وسلمان في أناس معهم يسير، قال عمر لأبي بكر: (يا هذا، إن الناس أجمعين قد بايعوك ما خلا هذا الرجل وأهل بيته وهؤلاء نفر، فابعث إليه).

1 – Taking of the allegiance from Ali^{asws} by coercion

When the people had fascinated themselves with the fascination of the two men, and when there did not remain any except for Ali^{asws} and the Clan of Hashim^{as}, and Abu Dahrr^{ar}, and Al-Miqdad^{ar}, and Salman^{ar} among very few of the people, Umar said to Abu Bakr, ‘O you, all of the people have paid allegiance to you except for this man^{asws} and the People^{asws} of his^{asws} Household and those few numbers, so send for them’.

فبعث إليه ابن عم لعمر يقال له (قنفذ) فقال له: (يا قنفذ، انطلق إلى علي فقل له: أجب خليفة رسول الله). فانطلق فأبلغه. فقال علي عليه السلام: (ما أسرع ما كذبتم على رسول الله، نكثتم وارتددتم. والله ما استخلف رسول الله غيري. فارجع يا قنفذ فإنما أنت رسول، فقل له: قال لك علي: والله ما استخلفك رسول الله وإنك لتعلم من خليفة رسول الله).

So he (Abu Bakr) sent to him^{asws} Umar’s cousin who was called Qunfuz, saying to him, ‘O Qunfuz, go to Ali^{asws} and say to him^{asws}, ‘Answer (the call) of the Caliph of the Rasool Allah^{saww}’. So he went and told him^{asws}. Ali^{asws} said: ‘How easily you have forged lies against the Rasool Allah^{saww}, breaking (the Covenant) with him^{saww} and turning apostates. By Allah^{azwj}, the Rasool Allah^{saww} did not leave behind anyone apart from me^{asws}. So, return, O Qunfuz, for you are only a messenger, and say to him, ‘Ali^{asws} says to you: ‘By Allah^{azwj}, the Rasool Allah^{saww} did not appoint you as a Caliph,

and you very well know who the Caliph of the Rasool Allah^{saww} actually is’.

فأقبل قنفذ إلى أبي بكر فبلغه الرسالة. فقال أبو بكر: (صدق علي، ما استخلفني رسول الله) فغضب عمر ووثب وقام. فقال أبو بكر: (إجلس). ثم قال لقنفذ: (إذهب إليه فقل له: (أجب أمير المؤمنين أبا بكر) فأقبل قنفذ حتى دخل على علي عليه السلام فأبلغه الرسالة. فقال عليه السلام: (كذب والله، انطلق إليه فقل له: والله لقد تسميت باسم ليس لك، فقد علمت أن أمير المؤمنين غيرك).

So Qunfuz went back to Abu Bakr and narrated to him the message. Abu Bakr said, ‘Ali^{asws} spoke the truth, the Rasool Allah^{saww} did not appoint me as a Caliph’. Umar got angry and jumped to his feet. Abu Bakr said, ‘Sit down!’ Then he said to Qunfuz, ‘Go to him^{asws} and say to him^{asws}, ‘Answer (to the call of) Amir-ul-Momineen Abu Bakr’.

So Qunfuz went back until he came up to Ali^{asws} and narrated the message to him^{asws}. Ali^{asws} said: ‘By Allah^{azwj} he has lied! Go back to him and say to him: ‘You have named yourself with a name which is not for you. You know that the Amir-ul-Momineen is someone other than you’.

فرجع قنفذ فأخبرهما. فوثب عمر غضبان فقال: (والله إني لعارف بسخفه وضعف رأيه وإنه لا يستقيم لنا أمر حتى نقتله فخالني أنك برأسه) فقال أبو بكر: (إجلس)، فأبى فأقسم عليه فجلس. ثم قال: يا قنفذ، انطلق فقل له: (أجب أبا بكر). فأقبل قنفذ فقال: (يا علي، أجب أبا بكر). فقال علي عليه السلام: (إني لفي شغل عنه، وما كنت بالذي أترك وصية خليلي وأخي، وأنطلق إلى أبي بكر وما اجتمعتم عليه من الجور).

So Qunfuz went back and informed both of them. Umar leapt up angrily and said, ‘By Allah^{azwj}, I know his^{asws} silliness and the weakness of his^{asws} argument, our command will not be stable for us until we kill him^{asws}, so leave me and I will come to you with his^{asws} head’.

Abu Bakr said, ‘Sit down!’ He refused, so Abu Bakr held him on oath. So he sat down. Then (Abu Bakr) said, ‘O Qunfuz, go to

him^{asws} and say, 'Answer (the call) of Abu Bakr'. Qunfuz went back and said, 'O Ali^{asws}, answer (the call of) Abu Bakr'. Ali^{asws} said: 'I^{asws} do not want to be distracted from it, and I^{asws} am not of those who will leave the bequest of my^{asws} friend^{saww} and my^{asws} brother^{saww}, and you go back to Abu Bakr and those unjust ones who have gathered around him'.

هجومهم على بيت فاطمة عليها السلام وإحراقه

فانطلق قنفذ فأخبر أبا بكر. فوثب عمر غضبان، فنادى خالد بن الوليد وقتفذا فأمرهما أن يحملا حطباً وناراً. ثم أقبل حتى انتهى إلى باب علي عليه السلام، وفاطمة عليها السلام قاعدة خلف الباب، قد عصبت رأسها ونحل جسمها في وفاة رسول الله صلى الله عليه وآله. فأقبل عمر حتى ضرب الباب، ثم نادى: (يا بن أبي طالب، افتح الباب). فقالت فاطمة عليها السلام: (يا عمر، ما لنا ولك؟ لا تدعنا وما نحن فيه). قال: (افتحي الباب وإلا أحرقناه عليكم) فقال: (يا عمر، أما تتقي الله عز وجل، تدخل على بيتي وتهجم على داري)؟ فأبى أن ينصرف. ثم دعا عمر بالنار فأضرمها في الباب فأحرق الباب، ثم دفعه عمر.

Their assault upon the House of Fatima^{asws} and their burning of it

So Qunfuz went and informed Abu Bakr. Umar leapt up angrily and called Khalid Bin Waleed, and Qunfuz. He ordered both of them to carry firewood and fire. Then they went until they ended up at the door of Ali^{asws} and Fatima^{asws}. She^{asws} was sitting behind the door, and she^{asws} had tied a piece of cloth to her^{asws} head and her^{asws} body had become thin (weak) due to the passing away of the Rasool Allah^{saww}.

Umar came up until he struck (banged on) the door, then called out, 'O son^{asws} of Abu Talib^{as}, open the door!' Fatima^{asws} said: 'O Umar, what is it with us^{asws} and you? Why don't you leave us^{asws} in the situation that we^{asws} are in?' He said, 'Open the door or I will burn it down upon you^{asws}'. She^{asws} said, 'O Umar, but fear Allah^{azwj} Mighty and Majestic, you will enter into my^{asws} house, and

make an assault upon my^{asws} door?’ He refused to leave. Then Umar called for the fire, so he kindled it by the door. The door burnt, then Umar pushed it.

ضرب الصديقة الطاهرة عليها السلام

فاستقبلته فاطمة عليها السلام وصاحت: (يا أبتاه يا رسول الله) فرفع السيف وهو في غمده فوجأ به جنبها فصرخت. فرفع السوط فضرب به ذراعها فصاحت: (يا أبتاه)

Hitting the Truthful (Al-Siddiqa), the Pure (Al-Tahira) peace be upon her^{asws}

Fatima^{asws} came in front of him and shouted, ‘O Father, O Rasool Allah^{sawwi}!’ He raised the sword, and it was in its sheath, and he lashed out with it on her^{asws} side. She^{asws} screamed. So he raised the whip and struck her^{asws} arm with it. She^{asws} shouted out loud: ‘O Father!’

أمير المؤمنين عليه السلام يهيم بقتل عمر

فوثب علي بن أبي طالب عليه السلام فأخذ بتلابيب عمر ثم هزه فصرعه ووجأ أنفه ورقبته وهم بقتله، فذكر قول رسول الله صلى الله عليه وآله وما أوصى به من الصبر والطاعة، فقال: (والذي كرم محمدا بالنبوة يا بن صهاك، لولا كتاب من الله سبق لعلمت أنك لا تدخل بيتي).

Amir-ul-Momineen^{asws} resolves to kill Umar

So Ali^{asws} Bin Abu Talib^{asws} leapt up. He^{asws} grabbed the collar of Umar, shook him, and went on to twist his nose and throttled him, having resolved to kill him. So he^{asws} remembered the words of the Rasool Allah^{saww} and what he^{saww} had bequeathed to him^{asws} from the observance of patience and the obedience.

He^{asws} said: 'By the One^{azwj} Who Honoured Muhammad^{saww} by the Prophet-hood, O son of Sahaak, had not the Book of Allah^{azwj} been in front of me^{asws}, you know that you would not have entered my^{asws} house'.

يريدون قتل الزهراء عليها السلام بالسيف

فأرسل عمر يستغيث. فأقبل الناس حتى دخلوا الدار. وسل خالد بن الوليد السيف ليضرب فاطمة عليها السلام فحمل عليه بسيفه، فأقسم على علي عليه السلام فكف.

They wanted to kill Al-Zahra^{asws} by the sword

Umar yelled out for help. The people came over until they entered the house. Khalid Bin Waleed unsheathed his sword to strike Fatima^{asws}. He^{asws} attacked him with his^{asws} sword, so he pleaded Ali^{asws} for mercy. He^{asws} refrained.

إخراج أمير المؤمنين عليه السلام من البيت

وأقبل المقداد وسلمان وأبو ذر وعمار وبريدة الأسلمي حتى دخلوا الدار أعوانا لعلي عليه السلام، حتى كادت تقع فتنة. فأخرج علي عليه السلام واتبعه الناس واتبعه سلمان وأبو ذر والمقداد وعمار وبريدة الأسلمي رحمهم الله وهم يقولون: (ما أسرع ما خنتم رسول الله صلى الله عليه وآله وأخرجتم الضغائن التي في صدوركم). وقال بريدة بن الخصيب الأسلمي: (يا عمر، أنتب على أخي رسول الله ووصيه وعلى ابنته فتضربها، وأنت الذي يعرفك قريش بما يعرفك به). فرفع خالد بن الوليد السيف ليضرب به بريدة وهو في غمده، فتعلق به عمر ومنعه من ذلك.

Exit of Amir-ul-Momineen^{asws} from the house

Al-Miqdad^{ar}, and Salman^{ar}, and Abu Dharr^{ar}, and Ammar, and Bureyda Al-Aslamy came up until they entered the house as helpers for Ali^{asws}, to the extent that strife (fighting) almost broke out. So Ali^{asws} was brought out, and the people followed him^{asws}, and Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Ammar, and Bureyda Al-Aslamy, may Allah^{azwj} have Mercy upon them also followed and they were saying, 'How quickly you have betrayed the Rasool Allah^{saww} and brought out the grudges that were in your hearts'.

And Bureyda Bin Al-Khaseeb Al-Aslamy said, 'O Umar, You jumped upon the brother^{asws} of the Rasool Allah^{saww} and his^{saww} successor^{asws}, and upon his^{saww} daughter^{asws} so you hit her^{asws}, and you are the one who is known among the Qureish by what they know about you'. Khalid Bin Waleed raised the sword which was in its sheath to strike at Bureyda, so Umar held him back from it, and prevented him from that.

* 2 * كيفية البيعة الجبرية

أول ما قال أمير المؤمنين عليه السلام عند البيعة الجبرية

فانتهوا بعلي عليه السلام إلى أبي بكر ملبيا. فلما بصر به أبو بكر صاح: (خلوا سبيله) فقال علي عليه السلام: (ما أسرع ما توثبتم على أهل بيت نبيكم يا أبا بكر، بأي حق وبأي ميراث وبأي سابقة تحت الناس إلى بيعتك؟ ألم تبايعني بالأمس بأمر رسول الله صلى الله عليه وآله؟)

2 - The manner of the allegiance under compulsion

The first of what was said by Amir-ul-Momineen^{asws} during the allegiance under compulsion

They managed to take Ali^{asws} to Abu Bakr, with a rope around his^{asws} neck. When he saw him^{asws} with it, Abu Bakr shouted, 'Untie him!' Ali^{asws} said: 'How hastily you have gone against the People^{asws} of the Household of your Prophet^{saww}, O Abu Bakr, and by which inheritance, and by which precedence have you urged the people to your allegiance? Did you not pledge allegiance to me^{asws} yesterday by the order of the Rasool Allah^{saww}?'

التهديد الأول لعلي عليه السلام

فقال عمر: دع عنك هذا يا علي، فوالله إن لم تبايع لنقتلنك فقال علي عليه السلام: (إذا والله أكون عبد الله وأخا رسول الله المقتول). فقال عمر: (أما عبد الله المقتول فنعم، وأما أخو رسول الله فلا) فقال علي عليه السلام: (أما والله، لولا قضاء من الله سبق وعهد عهده إلي خليلي لست أجوزه لعلمت أننا أضعف ناصرا وأقل عددا)، وأبو بكر ساكت لا يتكلم.

The first threat to Ali^{asws}

Leave this from yourself^{asws}, O Ali^{asws}, for, by Allah^{azwj}, if you^{asws} do not pledge allegiance, we will kill you'. Ali^{asws} said: 'Then, by Allah^{azwj}, I^{asws} would be a servant of Allah^{azwj}, and the brother of the Rasool Allah^{saww} who had been murdered'.

Umar said, 'As for being a servant of Allah^{saww}, so yes, and as for being the brother of the Rasool Allah^{saww}, so, no'. So Ali^{asws} said:

'But, by Allah^{azwj}, had not Allah^{azwj} Decreed from before, and an oath which my^{asws} friend^{saww} had held me^{asws} on, which is not permitting me^{asws}, ***you would have known where (on which side) are the weak helpers and fewer numbers'*** (72:24), and Abu Bakr was silent, and did not speak.

فقام بريدة فقال: يا عمر، أستمنا للذين قال لكما رسول الله صلى الله عليه وآله: (انطلقا إلى علي فسلما عليه بإمرة المؤمنين)، فقلتما: أعن أمر الله وأمر رسوله؟ فقال: نعم. فقال أبو بكر: قد كان ذلك يا بريدة، ولكنك غبت وشهدنا، والأمر يحدث بعده الأمر فقال عمر: وما أنت وهذا يا بريدة؟ وما يدخلك في هذا؟ فقال بريدة: (والله لا سكنت في بلدة أنتم فيها أمراء). فأمر به عمر فضرب وأخرج.

Bureyda stood up and said, 'O Umar, are you two not the ones to whom the Rasool Allah^{saww} said: 'Go to Ali^{asws} and greet him^{asws} as 'Amir-ul-Momineen'? So both of you said, 'Is this the Order of Allah^{azwj}, and the order of His^{azwj} Messenger^{saww}?' He^{saww} said: 'Yes'.

Abu Bakr said, 'That was what is was O Bureyda, but you were absent and we were present, and one matter transpires after the other matter'. Umar said, 'And what has this to do with you, O Bureyda? And what is making you include yourself in this?' Bureyda said, 'By Allah^{azwj}, I shall not live in the country in which the two of you are the rulers'. So Umar ordered for him to be beaten and thrown out.

ثم قام سلمان فقال: (يا أبا بكر، اتق الله وقم عن هذا المجلس، ودعه لأهله يأكلوا به رغدا إلى يوم القيامة، لا يختلف على هذه الأمة سيفان)، فلم يجبه أبو بكر. فأعاد سلمان فقال مثلها. فانتهره عمر وقال: ما لك ولهذا الأمر؟ وما يدخلك فيما هيهنا؟ فقال: مهلا يا عمر، قم يا أبا بكر عن هذا المجلس، ودعه لأهله يأكلوا به والله خضرا إلى يوم القيامة، وإن أبيتم لتحلين به دما وليطمعن فيه الطلقاء والطرءاء والمنافقون. والله لو أعلم أنني أدفع ضيما أو أعز الله ديننا لوضعت سيفي على عاتقي ثم ضربت به قدما. أتنبون على وصي رسول الله؟ فأبشروا بالبلاء وأفنتوا من الرخاء.

Then Salman^{ar} said, 'O Abu Bakr, fear Allah^{azwj}, and stand (leave) from this seating (Pulpit), and leave it for its deserving one^{asws}, so he^{asws} will make you to eat plentifully by it up to the Day

of Judgement. Do not (create) differences in this community by two swords'. Abu Bakr did not reply to him. So Salman^{ar} reiterated it and said similar to it. Umar rebuked him^{ar} and said, 'What is it to you and this matter? And what makes you to include yourself in what is happening here?'

He^{ar} said, 'Keep quiet O Umar! Stand-up, O Abu Bakr from this seating (the Pulpit) and leave it for its deserving one^{asws}, he^{asws} will make you to eat by it green (harvest) up to the Day of Judgement, and if you refuse, you will end up making the milk to turn into blood, and the freed captives, and the castaways and the hypocrites will have greed with regards to this Caliphate. By Allah^{azwj}, if I^{ar} knew that I^{ar} could repel injustice, or bestow honour to the Religion of Allah^{azwj}, I^{ar} would place my^{ar} sword upon my^{ar} shoulders, then strike with it every step of the way. You are attacking the successor^{asws} of the Rasool Allah^{saww}? So receive news of afflictions and remoteness from the prosperity'.

ثم قام أبو ذر والمقداد وعمار، فقالوا لعلي عليه السلام: (ما تأمر؟ والله إن أمرتنا لنضربن بالسيف حتى نقتل). فقال علي عليه السلام: (كفوا رحمكم الله واذكروا عهد رسول الله صلى الله عليه وآله وما أوصاكم به)، فكفوا.

Then Abu Dharr^{ar}, and Al-Miqdad, and Ammar stood up and said to Ali^{asws}, 'What is your^{asws} order? By Allah^{azwj}, If you^{asws} order us, we will strike with the sword until we die'. Ali^{asws} said: 'Restrain, may Allah^{azwj} have Mercy on you, and remember the oath of the Rasool Allah^{saww} and what he^{saww} has bequeathed to us by it'. So they held back.

التهديد الثاني لعلي عليه السلام

فقال عمر لأبي بكر - وهو جالس فوق المنبر -: ما يجلسك فوق المنبر وهذا جالس محارب لا يقوم فينا فيبايعك؟ أو تأمر به فيضرب عنقه؟ - والحسن والحسين عليهما السلام قائمان على رأس علي عليه السلام - فلما سمعا مقالة عمر بكيا ورفعوا أصواتهما: (يا جداه يا رسول الله) فضمهما علي عليه السلام إلى صدره وقال: (لا تبكيا، فوالله لا يقدران على قتل أبيكما، هما أقل وأذل وأدخر من ذلك).

The second threat to Ali^{asws}

Umar said to Abu Bakr – and he was sitting upon the Pulpit -: ‘What (are you doing) being seated upon the Pulpit, and this (Ali^{asws}) is a seated warrior, he^{asws} is not standing up among us, so that he^{asws} pays allegiance to you? Or give the order so that his^{asws} neck be struck?’ – And Al-Hassan^{asws} and Al-Husayn^{asws} were standing by the head of Ali^{asws} – when they^{asws} heard the words of Umar, they^{asws} cried and raise their^{asws} voices: ‘O Grandfather, O Rasool Allah^{saww!}’ Ali^{asws} gathered them^{asws} to his^{asws} chest and said: ‘Do not weep, for, by Allah^{azwj}, these two do not have the ability to kill your^{asws} father. They are both lower, and spineless, and more disgraceful than that’.

وأقبلت أم أيمن النوبية حاضنة رسول الله صلى الله عليه وآله وأم سلمة فقالتا: (يا عتيق، ما أسرع ما أبديتهم حسدكم لآل محمد). فأمر بهما عمر أن تخرجا من المسجد، وقال: (ما لنا وللنساء)

And Umm Ayman Al-Nowbiyat, nursemaid of the Rasool Allah^{saww}, and Umm Salma^{ar} came up and (they both) said, ‘O Ateeq (Abu Bakr), how quickly you all have showed your envy against the Family^{asws} of Muhammad^{saww}. So Umar ordered for both of them to be thrown out from the Masjid and said, ‘What have we to do with the women’.

التهديد الثالث لعلي عليه السلام

ثم قال: يا علي، قم بايع. فقال علي عليه السلام: إن لم أفعل؟ قال: إذا والله نضرب عنقك. قال عليه السلام: كذبت والله يا بن صهاك، لا تقدر على ذلك. أنت الأم وأضعف من ذلك.

The third threat to Ali^{asws}

Then he (Umar) said, 'O Ali^{asws}, stand, pledge allegiance!' Ali^{asws} said: 'If I^{asws} don't do it?' He said, 'By Allah^{azwj}, we will strike your^{asws} neck'. He^{asws} said: 'You are lying, O son of Sahaak, you do not have the power for that. You are more reprehensible and weaker than that'.

التهديد الرابع لعلي عليه السلام

فوثب خالد بن الوليد واخترط سيفه وقال: (والله إن لم تفعل لأقتلنك). فقام إليه علي عليه السلام وأخذ بمجامع ثوبه ثم دفعه حتى ألقاه على قفاه ووقع السيف من

The fourth threat to Ali^{asws}

Khalid Bin Waleed leapt up and unsheathed his sword, and said, 'By Allah^{azwj}, if you^{asws} don't do it, we will kill you^{asws}'. So Ali^{asws} stood up and grabbed hold of his clothes, then flung him (to the ground) by the scruff of his neck, and the sword fell from his hand.

التهديد الخامس لعلي عليه السلام

فقال عمر: قم يا علي بن أبي طالب فبايع. قال عليه السلام: فإن لم أفعل؟ قال: (إذا والله نقتلك). واحتج عليهم علي عليه السلام ثلاث مرات، ثم مد يده من غير أن يفتح كفه فضرب عليها أبو بكر ورضي منه بذلك. ثم توجه إلى منزله وتبعه الناس.

The fifth threat to Ali^{asws}

Umar said, 'O Ali^{asws} Bin Abu Talib^{asws}, pledge allegiance!' He^{asws} said: 'And if I^{asws} don't do it?' He said, 'Then, by Allah^{azwj}, we

will kill you^{asws}'. Ali^{asws} argued against him three times, then (they made Abu Bakr to) extend his hand but Ali^{asws}'s wrist was closed, so Abu Bakr struck it (by his hand) upon it, and was happy from it by that. Then he^{asws} went to his^{asws} house, and the people followed him^{asws}.

3 * غصبهم فداك هدية النبي صلى الله عليه وآله للزهراء عليها السلام احتجاج الزهراء عليها السلام لإعادة فداك

قال: ثم إن فاطمة عليها السلام بلغها أن أبا بكر قبض فداك. فخرجت في نساء بني هاشم حتى دخلت على أبي بكر فقالت: يا أبا بكر، تريد أن تأخذ مني أرضاً جعلها لي رسول الله صلى الله عليه وآله وتصدق بها علي من الوجيف الذي لم يوجف المسلمون عليه بخيل ولا ركاب؟ أما كان قال رسول الله صلى الله عليه وآله: (المرء يحفظ في ولده بعده)؟ وقد علمت أنه لم يترك لولده شيئاً غيرها.

3 - Their usurpation of Fadak, a gift of the Prophet^{saww} to Al-Zahra^{asws}

Argumentation of Al-Zahra^{asws} for the return of Fadak

(Abdullah Bin Al-Abbas) said, 'Then it reached Fatima^{asws} that Abu Bakr had confiscated Fadak. She^{asws} came out among the women of the Clan of Hashim^{as} until they came up to Abu Bakr. She^{asws} said: 'O Abu Bakr, You want to take from me^{asws} the land which the Rasool Allah^{saww} had made it to be for me^{asws}, and had it ratified by it to me^{asws} from the war booty which the Muslims did not go to war on, neither with a horse nor a camel? But did not the Rasool Allah^{saww} say: 'A person has to ensure that he leaves

some things for his children (so they live on it)? And you know that he^{saww} did not leave for his^{as} children anything apart from this’.

منع عمر من كتاب أبي بكر برد فداك

فلما سمع أبو بكر مقالتها والنسوة معها دعا بدواة ليكتب به لها. فدخل عمر فقال: يا خليفة رسول الله، لا تكتب لها حتى تقيم البينة بما تدعي. فقالت فاطمة عليها السلام: نعم، أقيم البينة. قال: من؟ قالت: علي وأم أيمن. فقال عمر: (لا تقبل شهادة امرأة عجمية لا تفصح، وأما علي فيحوز النار إلى قرصه). فرجعت فاطمة عليها السلام وقد جرعها من الغيظ ما لا يوصف، فمضت.

Prevention of Umar from the letter of Abu Bakr for the restitution of Fadak

When Abu Bakr heard her^{asws} words and of the women who were with her^{asws}, he called for the ink so that he could write it for her^{asws}. But Umar interfered saying, ‘O Caliph of the Rasool Allah^{saww}, do not write it for her until she establishes the clear proof for what she^{asws} is claiming. Fatima^{asws} said: ‘Yes, I^{asws} shall establish the clear proof’. He said, ‘Who?’ She^{asws} said: ‘Ali^{asws} and Umm Ayman’. Umar said, ‘The testimony of one non-Arab woman who is not eloquent, is not acceptable, and as for Ali^{asws}, he^{asws} will add fire to its fuel’. So Fatima^{asws} returned, and she^{asws} was in such a rage that it cannot be described. She^{asws} fell ill’.

أبو بكر وعمر يعودان فاطمة عليها السلام

وكان علي عليه السلام يصلي في المسجد الصلوات الخمس. فكلما صلى قال له أبو بكر وعمر: (كيف بنت رسول الله)؟ إلى أن ثقلت، فسألا عنها وقالوا: (قد كان بيننا وبينها ما قد علمت، فإن رأيت أن تأذن لنا فنعتذر إليها من ذنبنا)؟ قال عليه السلام: ذاك إليكما. فقاما فجلسا بالباب، ودخل علي عليه السلام على فاطمة عليها السلام فقال لها: (أيتها الحرة، فلان وفلان بالباب يريدان أن يسلمنا عليك، فما ترين)؟ قالت عليها السلام: البيت بيتك والحرة زوجتك، فافعل ما تشاء. فقال: (شدي قناعك)، فشددت قناعها وحولت وجهها إلى الحائط.

Abu Bakr and Umar both returned to Fatima^{asws}

And Ali^{asws} used to Pray the five Prayers in the Masjid. Every time that he^{asws} Prayed, Abu Bakr and Umar would say to him^{asws}, ‘How is the daughter of the Rasool Allah^{saww}?’, (She^{asws} remained ill) to the point that her illness increased, so they asked about it and said, ‘You^{asws} know what has happened between us and her^{asws}, so if you^{asws} can seek her^{asws} permission, we would like to apologise to her^{asws} from its sin?’

He^{asws} said: ‘That is up to you’. So they stood up and went and sat by the door, and Ali^{asws} entered in it to Fatima^{asws}, so he^{asws} said to her^{asws}: ‘O you Hourie, so and so and so and so are at the door wanting to greet you^{asws}. So what do you^{asws} see?’ She^{asws} said: ‘The house is your^{asws} house, and the Hourie is your^{asws} wife, so do what you^{asws} feel like’. He^{asws} said: ‘Put on your^{asws} veil’. So she^{asws} put on her^{asws} veil and turned her^{asws} face towards the wall’.

دعاء فاطمة عليها السلام على أبي بكر وعمر

فدخلوا وسلموا وقالوا: ارضي عنا رضي الله عنك. فقالت: ما دعاكم إلى هذا؟ فقالوا: اعترفنا بالإساءة ورجونا أن تعفي عنا وتخرجي سخيمتك. فقالت: فإن كنتم صادقين فأخبراني عما أسألكم عنه، فإني لا أسألكم عن أمر إلا وأنا عارفة بأنكم تعلمانه، فإن صدقتما علمت أنكم صادقان في مجيئكما. قالوا: سلي عما بدا لك.

Supplication of Fatima^{asws} against Abu Bakr and Umar

So they entered and greeted, and said, ‘Be pleased with us, may Allah^{azwj} be Pleased with you^{asws}’. She^{asws} said: ‘What do you both intend by this?’ They said, ‘We both realise that we have offended you^{asws} and hope that you^{asws} will excuse us and get rid of your^{asws} anger’. She^{asws} said: ‘If the two of you are truthful, so inform me^{asws} about what I^{asws} am going to ask you, for I^{asws} will not ask you about a matter except that I^{asws} know that both of you know it, so ratify it if both of you are truthful in your answer’. They said, ‘Ask whatever that occurs to you^{asws}’.

قالت: نشدتكما بالله هل سمعتما رسول الله صلى الله عليه وآله يقول: (فاطمة بضعة مني، فمن أذاها فقد أذاني)؟ قالوا: نعم. فرفعت يدها إلى السماء فقالت: (اللهم إنهما قد أذيانني، فأنا أشكوهما إليك وإلى رسولك. لا والله لا أرضى عنكما أبدا حتى ألقى أبي رسول الله وأخبره بما صنعتما، فيكون هو الحاكم فيكما).

She^{asws} said: ‘I^{asws} adjure you both to Allah^{azwj}, have you both heard the Rasool Allah^{saww} saying: ‘Fatima^{asws} is a piece from me^{saww}, so the one who hurts her^{asws}, so he has hurt me^{saww}?’ They said, ‘Yes’. She^{asws} raised her^{asws} hands towards the sky, so she said: ‘Our Allah^{azwj}, They have both hurt me^{asws}, so I^{asws} am complaining about both of them to You^{azwj}, and to Your^{azwj} Messenger^{saww}’. No, by Allah^{azwj}, I^{asws} will never be pleased from both of you ever until I^{asws} meet my^{asws} father^{saww} the Rasool Allah^{saww} and inform him^{saww} of what the two of you have done, so he^{saww} will be the judge with regards to the two of you’.

قال: فعند ذلك دعا أبو بكر بالويل والثبور وجزع جزعا شديدا. فقال عمر: تجزع يا خليفة رسول الله من قول امرأة؟

(Abdullah Bin Al-Abbas) said, ‘When Abu Bakr heard that supplication, he called for doom and destruction (upon himself), and shook with a severe shaking’. Umar said, ‘O Caliph of the Rasool Allah^{saww}, you are frightened from the words of a woman?’

*** 4 * وصية فاطمة الزهراء عليها السلام وشهادتها**

قال: فبقيت فاطمة عليها السلام بعد وفاة أبيها رسول الله صلى الله عليه وآله أربعين ليلة. فلما اشتد بها الأمر دعت عليا عليه السلام وقالت: (يا بن عم، ما أراني إلا لما بي، وأنا أوصيك أن تتزوج بنت أختي لي. وأن لا يشهد أحد من أعداء الله جنازتي ولا دفني ولا الصلاة علي).

4 - Will of Fatiima Al-Zahra^{asws} and her testimony

(Abdullah Bin Al-Abbas) said, 'Fatima^{asws} remained after the passing away of her^{asws} father^{saww} the Rasool Allah^{saww}, for forty nights. When her^{asws} matter intensified, she^{asws} called Ali^{asws} and said: 'O paternal cousin, I^{asws} can see what (situation) I^{asws} am in, and I^{asws} am bequeathing to you that you^{asws} should marry the daughter of my^{asws} sister (Amaama binte Zaynab) for me^{asws}. And that no one from the enemies of Allah^{saww} should witness my^{asws} funeral, or my^{asws} burial, or Pray over me^{asws}'.

قال ابن عباس: وهو قول أمير المؤمنين عليه السلام: (أشياء لم أجد إلى تركهن سبيلا، لأن القرآن بها أنزل على قلب محمد صلى الله عليه وآله: قتال الناكثين والقاسطين والمارقين الذي أوصاني وعهد إلي خليلي رسول الله بقتالهم، وتزويج أمانة بنت زينب أوصنتني بها فاطمة عليها السلام).

Ibn Abbas said, 'And it is the statement of Amir-ul-Momineen^{asws}: 'Of the things which I^{asws} could not find a way to leave it, because the Quran Descended upon the heart of Muhammad^{saww}, were – Fighting against the breakers (of the Covenant), the unjust, and the renegades, which is what my^{asws} friend the Rasool Allah^{saww} had bequeathed to me^{asws} to fight against, and the marriage to Amaama Bint Zaynab, which Fatima^{asws} had bequeathed to me^{asws}'.

قال ابن عباس: فقبضت فاطمة عليها السلام من يومها، فارتجت المدينة بالبكاء من الرجال والنساء، ودهش الناس كيوم قبض فيه رسول الله صلى الله عليه وآله. فأقبل أبو بكر وعمر يعزيان عليا عليه السلام ويقولان له: (يا أبا الحسن، لا تسبقنا بالصلاة على ابنة رسول الله). فلما كان في الليل دعا علي عليه السلام العباس والفضل والمقداد وسلمان وأبا ذر وعمارا، فقدم العباس فصلى عليها ودفنوها.

Ibn Abbas said, 'On the day in which Fatima^{asws} passed away, Al-Medina reverberated with the sounds of wailing from the men and the women, and the people were as shocked as they were on the day in which the Rasool Allah^{saww} passed away. Abu Bakr and Umar came to condole Ali^{asws} and they both said to him^{asws}, 'O Abu Al-Hassan (a.s), do not precede us by Praying upon the daughter of the Rasool Allah^{saww}'. When it was the night, Ali^{asws} called Al-Abbas, and Al-Fazl, and Al-Miqdad^{ar}, and Salman^{ar}, and Abu Dharr^{ar}, and Ammar. Al-Abbas went forward, so Prayer was recited over her^{asws} and she^{asws} was buried.

أراد عمر نبش قبر الزهراء عليها السلام فواجهه أمير المؤمنين عليه السلام
فلما أصبح الناس أقبل أبو بكر وعمر والناس يريدون الصلاة على فاطمة عليها السلام. فقال المقداد: قد دفنا فاطمة البارحة. فالتفت عمر إلى أبي بكر فقال: ألم أقل لك إنهم سيفعلون؟ قال العباس: إنها أوصت أن لا تصليا عليها. فقال عمر: والله لا تتركون - يا بني هاشم - حسدكم القديم لنا أبدا. إن هذه الضغائن التي في صدوركم لن تذهب والله لقد هممت أن أنبشها فأصلي عليها.

Umar wanted to dig up the grave of Al-Zahra^{asws}, so Amir-ul- Momineen^{asws} faced up to him

When it was the morning, Abu Bakr and Umar came up with the people wanting to Pray over Fatima^{asws}. Al-Miqdad^{ar} said, 'Fatima^{asws} was buried last night'. Umar turned towards Abu Bakr,

‘Did I not say to you that they will be belittling you?’ Al-Abbas said, ‘She^{asws} had bequeathed that you two would not pray over her^{asws}’.

Umar said, ‘By Allah^{azwj} – O Clan of Hashim^{as} – you will not leave being envious to us, ever. If this is the grudge in your hearts, it will never go away. By Allah^{azwj}, I am thinking of digging her^{asws} out, so I can pray over her^{asws}’.

فقال علي عليه السلام: (والله لو رمت ذلك يا بن صهاك لأرجعت إليك يمينك. والله لئن سللت سيفي لا غمدته دون إزهاق نفسك، فرم ذلك). فانكسر عمر وسكت، وعلم أن عليا عليه السلام إذا حلف صدق. ثم قال علي عليه السلام: يا عمر، ألسنت الذي هم بك رسول الله صلى الله عليه وآله وأرسل إلي، فجئت متقلدا بسيفي، ثم أقبلت نحوك لأقتلك، فأنزل الله عز وجل: (فلا تعجل عليهم إنما نعد لهم عدا)، فانصرفوا.

Ali^{asws} said: ‘By Allah^{azwj}, if you were to do that, O son of Sahaak, I^{asws} will return your pledge back to you. By Allah^{azwj}, if I^{asws} unsheathe my^{asws} sword, I^{asws} will not sheathe it back until I cause you to die, so do that’. So Umar was broken and kept quiet, and he knew that if Ali^{asws} makes a vow, he^{asws} would always fulfil it.

Then Ali^{asws} said: ‘O Umar, are you not the one whom the Rasool Allah^{saww} intended, and he^{saww} sent for me^{asws}, so I^{asws} came wearing my^{asws} sword, then I^{asws} came near you for killing you, so Allah^{azwj} Mighty and Majestic Revealed: “[19:84] **Therefore be not in haste against them, We only number out to them a number (of days).**”?’ So they left.

*** 5 * مؤامرتهم لقتل أمير المؤمنين عليه السلام**

قال ابن عباس: ثم إنهم تأمروا وتذاكروا فقالوا: (لا يستقيم لنا أمر ما دام هذا الرجل حيا) فقال أبو بكر: من لنا بقتله؟ فقال عمر: (خالد بن الوليد) فأرسلا إليه فقالا: (يا خالد، ما رأيك في أمر نحملك عليه؟ قال: احملاني على ما شئتما، فوالله إن حملتmani على قتل ابن أبي طالب لفعلت. فقالا: والله ما نريد غيره. قال: فإني له فقال أبو بكر: إذا قمنا في الصلاة صلاة الفجر فقم إلى جانبه ومعك السيف. فإذا سلمت فاضرب عنقه. قال: نعم. فافترقوا على ذلك.

Their conspiracy to kill Amir-ul-Momineen^{asws}

Ibn Abbas said, 'Then they conspired and discussed, so they said, 'The command cannot be stable for us so long as this man^{asws} is alive'. Abu Bakr said, 'Who is there for us, to kill him^{asws}?'. Umar said, 'Khalid Bin Waleed'. So they sent for him and said, 'O Khalid, what is your view regarding a matter we would like to burden you with?' He said, 'Burden me with whatsoever you both want to, for, by Allah^{azwj}, if you burden me with the killing of Ali^{asws} Bin Abu Talib^{asws}, I will do it'.

They said, 'By Allah^{azwj}, we do not want anything apart from this'. He said, 'So I am for it'. Abu Bakr said, 'When we stand for the Prayer, the Dawn Prayer, so stand beside him^{asws} and keep the sword with you. So when I send the greetings (At the end of the Prayer) strike his^{asws} neck'. He said, 'Yes'. So they separated (having agreed) upon that.

ندامة أبي بكر عند إجراء المؤامرة

ثم إن أبا بكر تفكر فيما أمر به من قتل علي عليه السلام وعرف أنه إن فعل ذلك وقعت حرب شديدة وبلاء طويل، فندم على ما أمره به. فلم ينم ليلته تلك حتى أصبح ثم أتى المسجد وقد أقيمت الصلاة. فتقدم فصلى بالناس مفكرا لا يدري ما يقول. وأقبل خالد بن الوليد متقلدا بالسيف حتى قام إلى جانب علي عليه السلام، وقد فطن علي عليه السلام ببعض ذلك. فلما فرغ أبو بكر من تشهده صاح قبل أن يسلم: (يا خالد لا تفعل ما أمرتك، فإن فعلت قتلتك) ثم سلم عن يمينه وشماله.

Regret of Abu Bakr for having made the conspiracy

Then Abu Bakr pondered over what he had ordered, for the killing of Ali^{asws}, and realised that if he were to do that, a severe war would break out and a lengthy affliction, so he regretted what he had ordered for. He did not sleep in that night till the morning. Then he came to the Masjid and the Prayer had been called for. So he went forward to Pray with the people, thoughtful, not knowing what to say. And Khalid Bin Waleed came up wearing the sword until he stood by the side of Ali^{asws}, and Ali^{asws} had discerned the situation by some of that. When Abu Bakr was free from bearing testimony (at the end of the Prayer), he shouted before sending the greetings, 'O Khalid, do not do what I had ordered you to, for if you do it I will (have you) killed. Then he greeted from his right and from his left.

المواجهة لمؤامرة القتل

فوثب علي عليه السلام فأخذ بتلابيب خالد وانتزع السيف من يده، ثم صرعه وجلس على صدره وأخذ سيفه ليقنتله، واجتمع عليه أهل المسجد ليخلصوا خالدًا فما قدروا عليه. فقال العباس: حلفوه بحق القبر (لما كفت). فحلفوه بالقبر فتركه، وقام فانطلق إلى منزله.

The confrontation to the conspiracy for the murder

So Ali^{asws} leapt and grabbed Khalid and wrestled the sword out from his hand, then made him fall and sat upon his chest, and took his sword out to kill him, and the people of the Masjid gathered against him^{asws} to free Khalid. They could not do it. Al-Abbas said, 'Hold him^{asws} on oath by the right of the grave (of the Rasool Allah^{saww}) to restrain him^{asws}. So they all held him^{asws} on oath by the grave (of the Rasool Allah^{saww}), so he^{asws} left him, and stood up and went to his^{asws} home.

وجاء الزبير والعباس وأبو ذر والمقداد وبنو هاشم، واخترطوا السيوف وقالوا: (والله لا تنتهون حتى يتكلم ويفعل) واختلف الناس وماجوا واضطربوا.

And Al-Zubayr, and Al-Abbas, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and the Clan of Hashim^{as} came hailing unsheathed their swords and said, 'By Allah^{azwj}, we will not finish here until he (Khalid Bin Waleed) speaks (as to who ordered him) and he does it'. The people differed, and there was commotion, and they became restless.

وخرجت نسوة بني هاشم فصرخن وقلن: (يا أعداء الله، ما أسرع ما أبديتم العداوة لرسول الله وأهل بيته لطالما أردتم هذا من رسول الله صلى الله عليه وآله، فلم تقدروا عليه، فقتلتم ابنته بالأمس، ثم أنتم تريدون اليوم أن تقتلوا أخاه وابن عمه ووصيه وأبا ولده؟ كذبتم ورب الكعبة. ما كنتم تصلون إلى قتله). حتى تخوف الناس أن تقع فتنة عظيمة.

And the women of the Clan of Hashim^{as} came out screaming and said, 'O enemies of Allah^{azwj}! How quickly you have shown your enmity to the Rasool Allah^{saww} and the People^{asws} of his^{saww} Household. You often wanted this from the Rasool Allah^{saww}, but you did not have the power to do it. You killed his^{saww} daughter yesterday, then today you wanted to kill his^{saww} brother and the son^{asws} of his^{saww} uncle^{as}, and his^{saww} successor^{asws}, and the father^{asws} of his^{saww} sons^{asws}? You are all liars, by the Lord^{azwj} of the Kaabah. You will not arrive to killing him^{asws}'. To the extent that the people feared that a great strife (Fitna) would break out.

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