

KITAB-E-SULAYM IBN QAYS AL HILALI

Imam Ja'far Al Sadiq (a.s) said:

“If anyone from our Shia and devotees does not have the book of Sulaym ibn Qays al Hilali, then he does not have any of our things, and he does not know any of our matters.

This is the first book of Shia and is one of the secrets of Ale-Muhammad (a.s)”

Introduction

BISMILLAHIR RAHMANIR RAHEEM

Wa Sallallahu ‘Ala Muhammad Wa Alahit Tayyabin al Muntakhabin

And May Allah shower his blessings on the Holy Prophet (SAW) and his holy progeny who are pure and chosen ones.

It is believed that Fazile Muhaddith Shaykh Shehr Ashoob Assarawi al Mazindarani, who was one of the greatest Ulamah in 565 A.H. has narrated that he read the hand written book of Sulaym ibn Qays Al Hilali to Raise Afif Abul Baqa Hibatullah ibn Nama ibn Ali ibn Hamdun (RA), in his house, in Hilla-e-Jamein in Jamadi au Awwal, 565 A.H.

Raise Afif Abul Baqa Hibatullah said that he read this book in front of Shaykh Amin Alim Abu Abdillah Al-Husayn ibn Ahmed ibn Tahal al-Miqdadi al-Mujawir in Mashhad of Amirul Mumineen (AS) in 520 A.H. He was informed of the book of Sheikh Mufid Abu Ali al-Hasan ibn Muhammad at-Tusi (RA), in Rajab 490 A.H., who had been informed by his father.

Readers interested in tracing the chain of narrators leading to Umar ibn Uzayna are requested to refer to the book of Sulaym in Arabic.

Umar ibn Uzayna said: “I was called by Aban ibn Ayyash a month before he

died and he told me that he saw a dream the night before that he was soon going to die. Then he saw me and he was pleased to see me, and the night after that he saw Sulaym ibn Qays Hilali in his dream. Sulaym said to Abad: “O Aban you are going to die in these days. Fear God as far as my amanat (that which is held in custody for safe keeping) is concerned, and you do not destroy it and what you promised to hide, fulfill it. And only give it to that person who loves Ali (AS) and has Deen and reputation.”

Aban then said that when he saw me he was very pleased and remembered the dream that he had about Sulaym ibn Qays.

He (Aban) said: “When Hajjaj ibn Yusuf came he asked for Sulaym ibn Qays. Sulaym ran away and he came to my house. I have not seen anyone except Sulaym who had such a concern for his reputation and Sulaym always performed best deeds and feared God very much. He did not like to mingle with everybody, he preferred to remain isolated. He did not like to be famous and found publicity bad. I was 14 years at the time and had completed reciting Quran. I used to question him and he used to tell me about Ahlulbayt.

I have heard a lot of ahadith from Sulaym which he narrated from Umar ibn Abi Salmah, who was the son of Janabe Umme Salmah, the lady who was one of the wives of the Holy Prophet (SAW).

Sulaym also narrated to me ahadith from Ma’az ibn Jabal (a companion of the Holy Prophet (SAW)), and also from Salman Farsi who narrated from Abu Talib (AS), and Abu Dhar, Miqdad, Ammar, Bara ibn Adhib. Then Sulaym requested me to keep these ahadith to myself but he did not take an oath from me in this matter.

Then after a few days Sulaym passed away. He called me and, in private, he said to me: “O Aban I have spent a lot of time with you and I did not see anything in you which I did not like. I have some books that I have heard from authentic narrators and I have written them with my own hands. These books contain a lot of ahadith that I do not want you to let people know because they will deny them and will be surprised, although they are all true and that I have heard them from people who are trustworthy. Possess knowledge about Jurisprudence who do not tell lies and who do good deeds only and who have narrated from Ali ibn Abi Talib (AS) and Salman Farsi, Abu Dhar Gaffari, Miqdad ibn Aswad (RA).

And when I heard a hadith from one person I also asked another person regarding the same hadith until all of them agreed the same to be true. Then I accepted the hadith. There are certain things that I have not heard from people who never lied, and when I fell ill, I thought I should burn them but fearing that to be a sin, I did not want to burn them. If you promise me and take an oath that you will not show it to anyone except those whom you believe to be as trustworthy as yourself. If you face an incident then you will give it to someone from the Shia of Ali ibn Abi Talib (AS) whom you trust and who is religious and reputable.”.”

Aban continued: “I promised Sulaym, so Sulaym gave me everything and also read them all to me and after a few days Sulaym (RA) passed away.

After sulaym died I read the ahadith and had confidence in them to be true and found them to be of the highest degree because they contained annihilation of the whole Ummah of the Holy Prophet (SAW), be they from Muhajireen, Ansar or Tabeiin except Ali ibn Abi Talib (AS) and his Ahlulbaty (AS) and their Shia.

Then I came to Basra and the first person that I met was Hasan ibn Abul Hasan Basari, who at the time was hiding from Hajjaj ibn Yusuf. Hasan ibn Abul Hasan Basari used to declare himself as one of the very devoted shia of those times of Ali ibn Abi Talib (AS) and used to show regret that he could not participate and help Ali (AS) in the Battle of Jamal, so I met him alone in the east part of the house of Abu Khalifa Al Hajjaj ibn Abu Itab Ad-Delami and read the ahadith that Sulaym had given me. Hasan cried and siad: “Whatever is in these ahadith is true. I have myself heard them from the trustworth shia of Ali (AS) and also from others.”

I went for Hagg in that year and after that I went to see Hadhrat Ali ibnul Husayn (AS). At that time Abu Tufayl Aamil ibn Waasila, a companion of the Holy Prophet (SAW) was with him and Abu Tufayl was amongst the best of companions of Ali (AS). Umar ibn Abi Salmah, the son of Janabe Umme Salmah was also there. I presented these ahadith to him (Umar), Abu Tufayl and Hadhrat Ali Ibnul Husain (AS) for three days and also at night Umar and Abu Tufaul used to come to Hadhrat Ali ibnul Husain’s (AS) house to listen. I read for three days and also at night. So Hadhrat Ali (AS) told me “Sulaym (RA) has said truth. These are all our ahadith which we know.” Abu Tufayl and Umar ibn Abi Salmah said: “We have heard these ahadith from Ali (AS)

and also from Salman, Abu Dhar and Miqdad.”

I said to Hadhrat Ali ibnul Husain (AS): “May I be sacrificed for you, there are certain matters mentioned in these ahadith that make my chest feel tightened because there is destruction of the Ummah of the Holy Prophet (SAW) be they Muhajireen, Ansar or Tabe’iin, except for your Ahlulbayt and your Shia.”

Alayhissalam said: “O brother of Abul Qays, do you not know that the Holy Prophet (SAW) has said: “The example of my Ahlulbayt in my Ummah is like the example of the boat of Noah (AS) in his community. Those who embarked the boat were saved and those who refused drowned. And it is like the door of Hittah in Bani Israel.”

I said: “Yes, I know.”

Ali ibn Husain (AS) asked: “Who told you this hadith?”

I replied: “I have heard this hadith from more than 100 fuqaha.” Ali ibnul Husain (AS) asked: “From which people?” I replied: “From Hanash ibnil Mo’atamar, who said he had heard it from Abu Dhar when Abu Dhar was in Ka’abah and he was holding the chains of the door of Ka’abah and was loudly saying this hadith that he had heard from the Holy Prophet (SAW).” He asked: “Who else from?” I replied: “From Hasan ibn Abu Hasan Basari who had heard from Abu Dhar, Miqdad and from Ali ibn Abi Talib (AS).” He asked: “And who else from?” I replied: “From Sa’eed ibnul Musayyib and Al-Qamah ibn Qays and Abu Dhabyan Al-Jambi, and Abdul Rahman ibn Abi Layla, and these were all in Hajj. they informed that they had heard from Abu Dhar.”

Abu Tufayl and Umar Abi Salmah said: “By God, we have heard it from Abu Dhar and Ali ibn Abi Talib (AS), Salman Farsi and Miqdad.”

After that Umar Abi Salmah said: “By God, I have heard it from some one who is better than all these. I have heard it from the Holy Prophet (SAW) himself. My two ears heard it and my heart has remembered it.”

Aban continued: “Ali ibnul Husain (AS) turned to me and asked: “Does this one hadith not contain all those things that have frightened you, and with all these hadith there is a burden in your heart? O brother, fear God. If the

matter is clear for you then accept it, otherwise keep quiet, you will be safe and leave its knowledge to Allah, because then you will have broad space, a space which is between the sky and the earth.”

Aban said: “I asked him concerning all those matters about which I knew and about which I did not know. He replied to me what he wanted. After that I met Abu Tufayl in his house and he informed me about Raja’at, the Raja’at of those who were related to the people of Badr, and Salman, Abu Dhar and Miqdad and Ubay bin Ka’aab.”

Then Abu Tufayl said: “I presented what I had heard about these people to Ali ibn Abi Talib (AS) in Kufa, so he said: “This is a special knowledge. If the Ummah does know it, it does not matter, and leave this knowledge to Allah.” Then he confirmed what I had been told about Raja’at was true and also recited verses from Quran relating to Raja’at and also gave satisfying commentary of the verses until I came to a stage where I believe in the Day of Judgment but I believe in Raja’at more.

Among the things that I had spoken to Ali (AS) I also asked: “O Amirul Mumineen, please inform me on the Fountain of the Holy Prophet (SAW). Is it in this world or the Hereafter?” He said: “Yes, it is in this world.” I said: “Who will be the one to turn people away from it?” He replied: “I will turn people away with my these hands. My friends will come near the Fountain and my enemies will be turned away from it.” I asked: “O Amirul Mumineen, when Allah says: *'And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them,'* (Surah Naml: 82)

Can you explain the meaning of Daabba?” He said: “O Abu Tufayl, You leave it?” I said: “O Amirul Mumineen, may I be sacrificed for you, please tell me.” He said: “This will be a creature that will be eating, coming and going to markets, marrying women.” So I asked: “O Amirul Mumineen, who will that be?” He said: “He is a person for whom the earth has remained established. He is a person for whom the earth is at peace.” I asked: “Who is this person?” He said: “He is the person who is sidique, farooq, raaise, and Zukam.” I asked: “But who is he?” He replied: “He is the one whom Allah has: *'and a witness from him recites it.* (Surah Hud: 17)

And that person who has completed knowledge of the Book *'and whoever has knowledge of the Book* (Surah Ra’d: 43)

And he who has brought the truth *'and he who brings the truth and he who accepts it as the truth. (Surah Zumar: 33)*

And the one who confirmed it, and the one who confirmed it is myself. At that time except for him who brought truth, and myself, all were infidels."

I (Tufayl) said: "O Amirul Mumineen, tell me his name." He said: "I have told you his name."

O Abu Tufayl, By God, if I tell all Shia who, in war, are with me and who have obeyed me, and call me Amirul Mumineen and have accepted it to be lawful to fight along with me against my enemies, if I keep telling them for months, the truth that I know from the Book which Archangel Jibra'eel brought to the Holy Prophet (SAW), then these people will go away from me, until I will be left in a very small group of people who believe in truth, like you and a few Shias like you."

Tufayl said: "I was frightened and said: "O Amirul Mumineen, will I, and people like myself turn away from you, or will they remain firmly with you?" He said: "No, No, you will remain firmly with me."

Then he turned towards me and said: "Our matters are very tough and difficult. Only three types of Allah's creation can accept them. Either an angel, who is extremely close to Allah or Prophets of high rank or those human beings whom Allah has tested."

Hadith No. 1

Sulaym says: "I heard Salman al-Farsi saying: "I was sitting with the Holy Prophet (SAW) while he was in that period of illness in which he passed away. Lady Fatimah (AS) entered and when she saw the weak state of the Holy Prophet's (SAW) health, she got into the state of crying until tears started rolling down her cheeks. The Holy Prophet (SAW) asked: "Why are you crying?" She replied "O Prophet of Allah after your death I am scared of destruction of myself and my children." The Holy Prophet (SAW) with his eyes full of tears, said: "Oh Fatimah don't you know? We are people of that household which Allah has chosen for the hereafter instead of this world and He ordained it necessary for all beings to be destroyed. And Allah Tabarak wa T'ala looked at the entire beings that He created and He selected me and

made me a Nabi and a Rasul. Then He looked again and He chose your husband and commanded me to marry you to him and make him my caliph of my Ummah. So your father is the best amongst all Prophets and Messengers and your husband is the best amongst viziers and from all my family you are the first one to meet me. Then He looked for the third time, and He chose you and chose 11 men from your children and the children of my brother who is your husband.

So Oh Fatimah, you are the leader of the women of Paradise and both your sons (Al Hassan and Al Husain (AS)) are the leaders of the youths of Paradise, and myself and my brother and the 11 Imams who are my successors till the Day of Judgment are all Guides, and are themselves Guided. After my brother, amongst all the successors the first one is Hasan, then second is Husayn, after whom the nine are from Husayn's children. All of us will be in one place in the Paradise and there will not be any place nearer to Allah than my place.

After my place there will be the place of Hadhrat Ibrahim (AS) and his children. Oh daughter, don't you know that Allah has given you the status that you have been married to the one who is the best amongst my Ummah and the best that my whole household. He is the first one in Islam, possesses most control over anger than everyone else, is the most knowledgeable and is most prestigious than anyone else and is the most truthful in tongue, is the bravest in heart, most generous in hand and is the least attached to this world and is the best in action.

After the Holy Prophet (SAW) told the above to Lady Fatimah (AS) she was pleased and became happy.

Then the Holy Prophet (SAW) said to Fatimah: "Ali has 8 very shining wonders and he has such merits that no other human being possessed.

He has faith in Allah and His Prophet.

There was no one from my Ummah who came forward to accept faith before him.

He had knowledge about Allah's Book and my Sunnah and there is no one in my Ummah, except your husband, who knows absolutely all my knowledge because Allah has given me such a knowledge that except myself and him

(Ali) no one else knows.

He (Allah) has not given this knowledge to Angels of messengers- He has given the knowledge only to me. He commanded me to give that knowledge to Hadhrat Ali so I did that.

Then there is no one in my Ummah who has all my knowledge. Understanding and Jurisprudence except Ali. O Fatimah you are his wife, his two sons Hasan and Husayn are my grandchildren and they are also the chosen ones of my Ummah. Only Ali is the one to do the command to do good and forbid evil. Allah the Exalted and Praised has bestowed him with knowledge of wisdom, and the final decision.

Oh my daughter, no doubt, we are the people of that house whom Allah has bestowed seven such merits that He has not given to anyone from the beginning to the end.

I am the leader of all Prophets and Messengers and am better than them.

My successor is better than all successors.

My vizier, after me is better than all viziers.

And my martyr is better than all martyrs and his is my uncle.” (I.e. Hadrat Hamzah)

Lady Fatimah enquired: “Oh Prophet of Allah is he the best of martyrs from those who accompanied you in wars?”

The Holy Prophet replied: “No, he is the leader of martyrs from beginning to end, except Prophets and their successors. Ja’afar ibn Abi Talib who migrated twice, who was martyred, has been given two wings by Allah and with his two wings he flies with Angels in Paradise.

Hasan and Husayn, who are your children, are Sibts of Ummah and they are leaders of the youths of Paradise. By Him who has control of my life, The Guide of this Ummah is from us, who will fill the earth with as much peace and justice as there will be oppression on this earth.”

Lady Fatimah asked: “Oh Prophet of Allah, from all the names that you have

mentioned who is the best of all?”

The Holy Prophet replied: “My brother Ali who is the best in my Ummah. And Hamza and Ja’far are both best in my Ummah after Ali, after you and after my two sons Hasan and Husayn, and after the successors who are from my this son (pointing toward Husayn) and from the successors, there is Mahdi (The Guide) and he who is before him is best than him, and the first one is better than the last one because the first one is the Imam of the later and the later one is vicegerent of the former. We ahulbayt are those for whom Allah has chose the hereafter instead of this world.”

After this the Holy Prophet looked at Lady Fatimah, her husband and their two sons and said: “Oh Salman, I say bearing Allah as witness, that I am at war with whoever is at war with these and I am at peace with whoever is at peace with them. Be informed that these will all be with me in Paradise.

Then the Holy Prophet looked at Hadhrat Ali (AS) and said: “Oh Ali, no doubt, after me you will face a lot of harshness from Quraysh, in such a manner that they will overpower you and harass you. If you find helpers to fight then with those who obey you , fight with those who oppose you. If you cannot find helpers, then have patience and restrain your hands and do not let yourself be destroyed. Because, surely, your status to me is like the stats that Haroon had with Musa and for you, the footsteps of Haroon are present. He (Haroon) had told his brother: “Surely the people reckoned me weak and had well nigh slained me” (Surah Araf: 150)

Hadith No. 2

Sulaym said: “I was told by Hadhrat Ali ibn Abu Talib (AS). He said: “I was going somewhere in Medina with the Holy Prophet (SAW). We came towards a garden. I said to the Holy Prophet: O Prophet of Allah, how beautiful this garden is! He said: “Yes, it is very beautiful and in Paradise there will be a more beautiful garden for you.”

“Then we reached towards another garden and I said: “O Prophet of Allah, how beautiful this garden is!” He said: “Yes, it is beautiful and in Paradise there is a garden more beautiful than this for you.” Until we came across seven gardens, I kept on saying how beautiful each garden was and his reply was that there was a better garden for me in Paradise.

When we left the road, he hugged me and then started crying and said: “May

my father be sacrificed on him who is a lone martyr.” I asked: “O Prophet of Allah why are you crying?” He replied: “My community’s hearts are filled with jealousy and they will show the jealousy after my death. That will be enmity of Badr and Ohad.”

I asked: “Will my religion remain intact?” He replied: “Yes it will remain intact and O Ali there is good tidings for you because your life and death is with me - you are my brother, my successor, my chosen one, my vizier, my inheritor, and a messenger from me, the payer of my debts, the fulfiller of my promises, completer of my responsibilities, payer of my amanah (what has been deposited in trust), the warrior on my tradition, with those who break the allegiance from my Ummah, and warrior with those who are oppressors and with those that run away from religion. You have the same status with me that Haroon had with Musa and you have Haroon’s footsteps in front of you at the time when his community thought he was weak and wanted to kill him.

So you have patience over the oppression of Quraysh and do not let them over power you because you have the same position to me that Haroon had to Musa and those people who obeyed him. They (the oppressors) are like the people who obeyed the calf. Musa commanded Haroon when the latter was made the Caliph, that if people deviate and if he has helpers, he should fight, and if he does not get helpers then he should restrain his hands, save his blood and not create disunity among them,

O Ali, whenever Allah sent a Prophet some people believed him whole-heartedly, some accepted him half-heartedly. So Allah made those who accepted him half heartedly over power the ones who whole-heartedly accepted him, and they (the oppressors) killed them so that their reward is increased.

O Ali, whenever any community has opposed after the death of their Prophet, then the wrong doers have over powered those who are on truth and Allah decided that this community also has opposition and disunity. If He wanted, then He would unite them all on guidance until not even two people from His creation would quarrel in any of His matters, and those with lower status would not deny the status of those who are higher. If He wanted, He would send His Punishment sooner and withdraw His Bounties until the oppressors would be proven at fault and the truth would be known with whom it is, but He has made the world a place for action and hereafter a

place to stay in forever.

“That He may reward those who do evil according to what they do and (that) He may reward those who do good with goodness.” (Surah Najm: 31)

So I said: “Thanks be to All for His blessings, and may patience be on His trials - my head is bowed down in front of all His matters and I am pleased with His decisions.”

Hadith No. 3

Sulaym narrated: He said: “I heard Al Bara ibn Adhib saying: “I loved Bani Hashem very much, both during the life time and after the death of the Holy Prophet (SAW).

At the time of his death, the Holy Prophet (SAW) told Ali (AS) that except him no one else should give him the ritual bath and it was not allowed for anyone except Ali (AS) to look at his private parts. Anyone else, except Ali (AS), who looked at his private parts will lose his eyesight.

Hadhrat Ali (AS) asked: “O Prophet of Allah, who will help me to give you the ritual bath?”

The Holy Prophet replied: “Archangel Jibra’eel, with an army of angels.”

Hadhrat Ali (AS) was giving the ritual bath to the Holy Prophet and Fazl ibn Abbas was helping with pouring water with his eyes covered with a bandage and the Angels were turning his body in whichever way necessary. Hadhrat Ali (AS) wanted to remove the shirt of the Holy Prophet (SAW), he heard a voice saying: “O ALI DO NOT REMOVE THE SHIRT OF OUR PROPHET.”

He put his hand under the shirt and washed the Holy Prophet’s body and he removed the shirt when he gave hunut and shroud.”

Al Bara ibn Aadhib said: “When the Holy Prophet (SAW) passed away, I feared that Quraysh will overpower the matter - that they will take away this caliphate from Bani Hashem.

When people did what they did (I.e paid allegiance to Abu Bakr) I was in a state similar to that of a woman whose young son dies. This was in addition

to the grief that I was going through due to the death of the Holy Prophet (SAW).

I became confused and started looking at people's faces at the time when Bani Hashem were occupied with the ritual bathing and shrouding of the Holy Prophet (SAW). I had heard the news about what Sa'as ibn Ibaadah and his ignorant companions had told. After that I never sat with them anywhere in any gathering and I knew that this matter will not have an ending.

So I started walking between Quraysh and Majide Nabawi and was looking at the faces of Quraysh. I was still in that state and noticed that Abu Bakr and Umar disappeared. After a few moments I saw Abu Bakr, Umar and Abu Ubeydah, wearing Sana'aniyyah shirt, coming with people from Saqifa, and confusing anyone whom they met on their way, and when they recognized any man, they took his hand and rubbed it with the hand of Abu Bakr, whether the man was willing or not.

At that time, due to fear, my common sense did not accept it, when the tragedy of the Holy Prophet's (SAW) death was still with me. I quickly went to Masjid and then went to Bani Hashem. The door was locked, so I knocked hard and said: "O Ahlulbayt" Fazl ibn Abbas came to me from inside. I told him "People had paid allegiance to Abu Bakr." Abbas said: "Your hands have become useless till the end. Did I not tell you people but you did not listen!"

I was very regretful about what had happened. When night came, I went to Masjid. When I reached there I remembered how I could hear the voice of the Holy Prophet (SAW) reciting the Holy Quran. I got up from my place and went into an open space that was the place of Bani Bayaza. There I saw a few people talking to each other very slowly and when I reached near them, they all stopped talking. I saw there were Miqdad, Abu Dhar, Salman, Ammar ibn Yasser, Ibaadah ibn Assamit, Huzayfah Ibnal Yamani, Zubayr Ibnal Awaam, and Huzayfah was saying: "By God, he will definitely do what I have told you he will do. By God, I have neither told what is untrue nor have been told what is untrue."

At this time this community desires that this caliphate is left to the assembly of Muhajireen and Ansar. Then Huzayfah said: "Come with me to Ubay ibn Ka'ab; he knows this matter just as much as I do."

We went to Ubay ibn Ka'ab and knocked on his door. He came and stood behind the door and asked: "Why have you come here?" Miqdad said to him: "Open the door since the matter that we have come to talk to you about is of greater importance than the one that can be talked about from behind the door." Ubay Ibn Ka'ab said: "I will not open the door, and I know what you have come for. I will not open the door. You want that this matter is reconsidered."

So we said: "Yes." He asked: "Is Huzayfah with you?" We replied: "Yes." So he said: "Whatever Huzayfah says will be alright with me. I will not open the door until this matter is settled and there is no commotion left, and I am complaining to Allah the Exalted and Praised."

Al Bara said: "We all returned from Ubay's house and he went inside his house."

This information reached Abu Bakr and Umar. So they called Abu Bakr Ubaydah and Mughira ibn Sha'abah and asked for their advice. Mughira ibn Sha'abah said: "My advice is you should meet Abbas ibn Abdul Muttalib and bribe him that he too will get a share for himself in this caliphate, and after him his children will benefit. This is how you people will be able to silence Ali ibn Abu Talib, because if Abbas ibn Abdul Muttalib joins you then this will be an argument over people and your work will be easy with Ali being alone."

Bara said: "Abu Bakr, Umar and Ubaydah and Mughira all went to Abbas ibn Abdul Muttalib on the second night of the death of the Holy Prophet (SAW)."

At that time Abu Bakr started talking by thanking Allah Jall wa Azz and praised Him and then said: "Allah sent to you Muhammad as a Prophet and wali for mumineen and Allah obliged human beings in that he was from within them until he was chosen for what Allah has with Him and left people to do their work, so that they can for their own good, elect who they want so that everyone is united and there is no dispute. So people have chosen me as guardian for them and to look after their affairs and I have accepted it. With Allah's help I do not feel weak, surprised and frightened and this is guidance from Allah only. Yes it is definite that I am not free from the taunts of the ones who taunt me they and there will take shelter in you so that you become a strong fort for them and there will be a new difficulty. So you will either

agree with what people have decided and unite with them or you will disagree and unite them with you. We have come to you and we would like to keep a share for you in this caliphate so that you, and after you, your children have a benefit because you are the uncle of the Holy Prophet (SAW). Although people know your position and the position of your companion, they have removed you from the caliphate.”

Umar said: “Yes, By God. And the second thing is, O Bani Hashem, that there is no need to hurry. No doubt, the Holy Prophet (SAW) had connection with us and with you, and we have not come to you with any need but we did not want that people taunt on what all Muslims have united on, and there is a problem between you and them. So think about the benefits for yourself, and the people” He said that and stopped talking.

At that moment Abbas started talking. He said: “No doubt, Allah Tabarak Wa T’Ala sent Muhammad (SAW) as Prophet as you mentioned, and guardian for believers, and if you have taken this thing (caliphate) through the Holy Prophet (SAW), then you have taken our right, and if you have taken this through believers, then we are also from believers. We did not come forward in this matter and you neither took our advice in the matter nor did you speak to us about it, and we do not like this for you, because even we are from believers and we do not choose this for you.

And your saying that you will keep a share for me in it - if this matter is especially yours, then you it with you. We do not need you. If this the right of the believers, then you do not have a right to by pass the believers and make the decision yourself. If this is our right then we are not happy to share it with you.

And O Umar, your saying that the Holy Prophet (SAW) has connection with you and with us, then, no doubt, the Holy Prophet (SAW) is a Tree, and we are it’s branches, and you are all neighbors, and we are closer to him than you.

And your saying that there will be problems between you and us, this is a matter that you knew before. And Allah is the Helper.”

So they left from the house of Abbas.

And Abbas recited a poem, which means:-

1. I did not think that this matter (caliphate) would pass away from Bani Hashem, and from Abul Hasan.
2. Is he not the first person to recite prayer in the direction of your Qibla? And is he not the one who knows, better than everyone, all Ahadith and Traditions?
3. And he is nearest to the Holy Prophet (SAW) and he is the one who was helped by Jibra'eel in the bathing and shrouding.
4. And he is the one who has everything that people have, but people do not have merits that he has.
5. Ali (AS) is he, and for what you kept away this this (caliphate) from Him, I know it. This allegiance of yours is the first fitnah.

Abu Amir Al Bara ibn Adhib-al Ansari Al Khadhraji, who participated in 14 wars along with the Holy Prophet (SAW)

Hadith No. 4

Aban ibn Abi Ayyash has narrated from Sulaym ibn Qays. He (Sulaym) heard from Salman Farsi, who said: "After the Holy Prophet (SAW) passed away and people did what they did, Abu Bakr, Umar, Abu Ubaydah ibn Jarrah came to people and told the Ansar their argument. The Ansar told them the argument of Hadhrat Ali (AS). They (Abu Bakr, Umar, and Abu Ubaydah) said: "O group of Ansar, the Quraysh are more deserving of the caliphate than you, because the Holy Prophet (SAW) was from Quraysh, and Muhajireen are better than you since Allah in His Book has spoken about them first, and has given them merits. The Holy Prophet (SAW) has said: "Imam will be from Quraysh."

Salman says: "I went to Hadhrat Ali (AS) when he was giving the ritual bath to the Holy Prophet (SAW) since the Holy Prophet (SAW) has said that none other than Ali (AS) must give him the ritual bath. When the Holy Prophet (SAW) said to Hadhrat Ali (AS) that none other than him should give him the ritual bath, Hadhrat Ali (AS) had asked: "O Prophet of Allah, who would help me in giving the bath?" The Holy Prophet (SAW) had replied "Archangel Jibra'eel will help." So when giving the bath whenever Hadhrat Ali (AS) wanted to turn any part of the Holy Prophets (SAW) body, the part would turn itself.

After Ali (AS) had completed giving the ritual bath, hunut and shroud, he let me in, and he also let Abu Dhar, Miqdad and Lady Fatimah, Hasan and Husain (AS) in. Ali (AS) stood in front and we stood behind him and recited

the prayer. And Ayesah was in her room - she did not know anything. Allah had put a curtain over her eyes.

After that ten people from Muhajireen and ten people from Ansar - they were coming in and praying and going out until such time that there was no one left from the Muhajireen and Ansar who had not prayed.”

Salman said: “I told Hadhrat Ali (AS), when he was giving the bath to the Holy Prophet (SAW) what the community had done and I told him Abu Bakr is at this time on the pulpit of the Holy Prophet (SAW) and people are not happy to pay allegiance with one hand, but they are paying allegiance with both hands, left and right.”

Hadhrat Ali (AS) replied: “O Salman, do you know who was the first to pay allegiance to him on the pulpit of the Holy Prophets (SAW)?”

Salman: “No, but I can say that I saw him in the shade of Bani Sa’eedah at the time when the Ansar were quarreling. The first one who paid allegiance was Mughirah ibn Sha’abah, after him Bashir ibn Sa’eed paid allegiance, then Abu Ubaydah Jarrah, then Umar ibn Khattab, then Saalim Mawla Abi Huzayifah and Ma’az ibn Jabal.”

Hadhrat Ali (AS) said: “I am not asking about these people, but do you know who was the first to pay allegiance when he first went on the pulpit?”

Salman said: “No, but I saw one very old man who supported himself with a stick and had a mark in between his two eyes; the mark was very dry. He went to the pulpit first of all and bowed and was crying and saying. “Praise is due to Allah who did not make me die until I saw you in this place. You stretch your hand.” So Abu Bakr stretched his hand and the old man paid allegiance. Then the old man said: “This religion is like the religion of Adam.” Then he got down from the pulpit and walked out of the Masjid.”

At that time Hadhrat Ali (AS) asked: “O Salman, do you know who this person was?” Salman said: “No, but I did not like his talk - it was like he was pleased with the sad demise of the Holy Prophet (SAW).”

Hadhrat Ali (AS) said: “This was Iblis - May Allah curse him. The Holy Prophet (SAW) had informed me that Iblis and his top companions were present when, by God’s command, the Holy Prophet (SAW) had declared me

caliph in Ghadir Khum, and the Holy Prophet (SAW) had informed people that I was Mawla of everyone and he (the Prophet) had commanded people present that they should pass this message to those that were not present at Ghadir. So the companions of Iblis came and told him: “This community is blessed and is infallible. Now you and we have no power to manipulate them since they have been told who is their refuge and who is their leader after their Prophet.” At that time Iblis was saddened and he went away from there.”

Hadhrat Ali (AS) said: “After this I was informed by the Holy Prophet (SAW) when he said: “People will pay allegiance to Abu Bakr in the shade of Bani Sa’eedah, when they will quarrel through my right and authority. After that they will come to mosque and the first person that will pay allegiance to him on my pulpit will be Iblis who will come in the form of an old man and say so and so. After that he will go out and gather his companions, Shaytan and Iblis. They will all go into his prostration and say: Oh my Lord and my Almighty You are the One who made Adam come out of Heaven and said which community is it that which will not deviate after the death of their Prophet? Never - You thought that I will not be able to manipulate them (and I will have no ways) - Now how do you people find me with what I did with them when they left Allah’s obedience and the command of their Prophet, and this is what Allah has said: *And certainly the shaitan found true his conjecture concerning them, so they follow him, except a party of the believers. (Surah Saba 20)*

Iblis made his thought a true action and people obeyed him except a few faithful ones.”

Salman said: “When it was night, Hadhrat Ali (AS) made Lady Fatimah (AS) ride and took hands of his sons Hasan and Husain (AS) and went to each and every house of those Muhajireen and Ansar who were of Badr, and reminded them of his rights called them to help him. But except 4 people nobody came forward to help. He asked the helpers to shave their heads and in the morning go to him with their weapons ready to help and pay allegiance to death. In the morning except 4, no one kept their promise.”

So I (Sulaym) asked: “Who were those 4?”

Salman replied: “Myself, Abu Dhar, Miqdad and Zubayr.

Then on the second night Hadhrat Ali (AS) returned to all those who did not come and reminded them to fulfill their promise. They all said they would turn up the next morning but except us no one turned up. On the third night Hadhrat Ali (AS) went again and again on the third day except us no one turned up.

When Hadhrat Ali (AS) saw their treachery and disloyalty, he remained inside his house and started compiling the Quran, and did not come out of his house until the whole Quran was compiled. At that time verses were written in wood, skin and pieces.

After he had collected all the verses and wrote with his own hands in the manner the verses were revealed, with their meanings, and wrote those verses that were revealed to replace previous verses, and also the verses that were those on which action was no longer required, then Abu Bakr sent people to his house to come out and pay allegiance to him. He (Ali) sent a message saying that he was busy and he had taken an oath that except for prayers he will not wear a cloak until he has collected and compiled the Quran. So for a few days they kept quiet. Ali (AS) compiled and completed the whole Quran in one piece of cloth and came to people when they were with Abu Bakr in Masjide Nabawi. He very loudly said: "O people, since the passing away of the Holy Prophet (SAW) I was busy giving him the ritual bath, and compiling the Quran, until it has been collected in one piece of cloth. There is not any verse that Allah T'Ala has revealed which is not in this compilation, and there is not a single verse that the Holy Prophet (SAW) did not make me read, and there is no verse of which the Holy Prophet (SAW) did not tell me the meaning." The Ali (AS) said to those people: "*So that you do not tell me surely we were heedless of this (Surah Araf 172)*"

Then Hadhrat Ali (AS) said to them: "So that on the Day of Judgment you do not say that I did not call you to help me and did not remind you of my right, and I did not call you to the Book of Allah from beginning to end."

Umar said: "You are calling us to you, but the Quran that we have is sufficient for us." Then Hadhrat Ali (AS) went home.

Umar told Abu Bakr: "Send somebody to Hadhrat Ali (AS) to ask him to pay allegiance, since until such time he does not pay allegiance there is no value attached to the caliphate, and if he pays allegiance, we will give him amnesty." Abu Bakr then sent a man to Hadhrat Ali (AS) to say: "The caliph

of the Prophet of Allah is calling you.” The man came and said this to Hadhrat Ali (AS). Hadhrat Ali (AS) replied: “Glory be to Allah, how soon have you wrongly accused the Holy Prophet (SAW)! Abu Bakr knows it and those present near him also know it that Allah and His Prophet have not appointed any caliph except myself.” The man returned and told Abu Bakr what Hadhrat Ali (AS) had said.

Abu Bakr asked the man to return to Hadhrat Ali (AS) and say: “Amirul Mumineen, Abu Bakr, is calling you.” The man returned to Ali (AS) house and said what Abu Bakr had told him. Ali (AS) replied: “Glory be to Allah, By God, it has not been long, when everything is forgotten. By God, he knows that this title is not appropriate for anyone except myself. The Holy Prophet (SAW) ordered him, and he was seventh in number who had saluted me saying AMIRUL MUMINEEN. So Abu Bakr and his companion Umar, from the seven people asked him: “Is this an order from Allah and His Prophet?” and the Holy Prophet (SAW) said to both of them: “Yes, surely, this is true from Allah and His Prophet. No doubt, he is Amirul Mumineen (Leader of Believers), Sayyidul Muslimeen (Leader of Muslims), Sahibu Liwail (the standard beared on the day of judgment), Ghuml Muhajileen (the one whose forehead shines). On the day of judgment Allah will make him sit on the path and he will make his friends go to Paradise and his enemies go to Hell.”

The man returned to tell Abu Bakr what Ali (AS) had told him. That day the man kept quiet.

At night Hadhrat Ali (AS) made Lady Fatimah (AS) ride, and held the hands of his two sons Hasan and Husain (AS) and there was no companion of the Holy Prophets (SAW) left to whose house he did not go, and bearing Allah as his witness, told of his rights and called them to help him, but except for us 4 no one agreed. We shaved our heads and offered our help to him. Amongst us the one who had most intelligently helped him was Zubayr.

When Hadhrat Ali (AS) saw that people had left him and did not help him, and all of them had joined Abu Bakr and showed him respect and obeyed him, he stayed at home.

Umar asked Abu Bakr: “What is it that has stopped you from sending somebody to Ali to ask him to pay allegiance because except him and them 4, there was nobody left who had not paid allegiance?” Abu Bakr was a little

softer at heart, kinder, cleverer and more thoughtful. The other one was very short-tempered, hard-hearted and an oppressor.

Abu Bakr replied by asking whom he should send to Ali, to which Umar replied that he was sending Qunfuz, who was a very tough, short-tempered oppressor from Tulaqa, and was from the tribe of Adi ibn Ka'ab.

Abu Bakr sent him to hadhrat Ali (AS) and sent more men to help him.

He went and requested permission from Ali (AS). Hadhrat Ali (AS) refused permission. The helpers of Qunfuz returned to Abu Bakr and Umar. These two were sitting in the mosque with people gathered around them. They all told that they were not given permission by Hadhrat Ali (AS). Umar told them to go back to Ali (AS) and if he refuses, enter without permission. They went and asked permission. Lady Fatimah (AS) told them that she was not permitting them to enter. They returned, but Qunfuz, the cursed, remained. His companions told that Lady Fatimah had said such and such, and she was not permitting them to enter. Umar said angrily: "What do we have to do with women?"

Then Umar told those people who had gathered around him to collect wood. They all collected, and Umar himself lifted and went to the house of Hadhrat Ali (AS), Lady Fatimah (AS) and their two sons, and arranged wood all around the house and then said in a voice loud enough to make Hadhrat Ali (AS) and Lady Fatimah (AS) hear: "By God, O Ali, come out and pay allegiance to the caliph of the Holy Prophet of Allah, otherwise we will burn your house."

Lady Fatimah (AS) said: "O Umar, what do you have to do with us?"

He replied: "Open the door, otherwise we will burn your house."

Lady Fatimah (AS) said: "O Umar, are you not afraid of Allah and are you entering our house?"

Umar refused to return. He asked fire to be brought and he set the door on fire, then he pushed it and entered. Lady Fatimah (AS) came in front and screamed loudly: "O Father, O Prophet of Allah."

Umar raised his sword with the shield and hit her on the side. She screamed:

“O Father” He then lifted a whip and hit her on the hand and she cried: “O Prophet of Allah, Abu Bakr and Umar behaved very badly after you.”

Hadhrat Ali (AS) rushed, held him by the neck and pushed him away and Umar fell down and hurt his neck and nose. Hadhrat Ali (AS) intended to kill him. He remembered what the Holy Prophet (SAW) had said, and he said: “By Him, who gave Muhammad the status of Prophethood, O son of Sahak, if the Book from Allah had not been revealed and if the Holy Prophet (SAW) had not taken a promise from me before, then you would have known that you could have never entered my house.”

Umar, complaining, sent somebody, and some people came and entered the house. Hadhrat Ali (AS) went forward to lift his sword, so Qunfuz returned to Abu Bakr and Abu Bakr was frightened that Hadhrat Ali (AS) with his sword, would go to him, since he knew Hadhrat Ali’s bravery and determination.

Abu Bakr said to Qunfuz: “Return to Ali’s house and if he comes out then fine, otherwise enter his house. If he refuses then set the house on fire.” Qunfuz, the cursed, returned and entered the house, without permission, with his companions. Hadhrat Ali (AS) went forward to pick his sword - these people, who were so many went forward against him, got hold of him, raised their swords, arrested him and tied a rope in his neck.

Lady Fatimah (AS) came in between Hadhrat Ali (AS) and those people near the door of the house, so Qunfuz hit her with a whip. When she passed away, the mark of the wound was still on her shoulder. May Allah curse Qunfuz and the one who sent him.

Then they pulled Ali (AS) by force until they brought him to Abu Bakr. when Umar was standing with a sword behind Abu Bakr Khalid ibn Walid, Abu Ubaydah ibn Jarrah and Salim Mawla Abu Huzayfah, Mughirah ibn Sha’aba and others were sitting near Abu Bakr with weapons in their hands.”

Sulaym says: “I asked Salman: “Did these people ever enter the house of Lady Fatimah (AS) without permission?” He replied: “Yes, by God, when she did not even have a chaddar over her. So she screamed: “O Father, O Prophet of Allah, Abu Bakr and Umar behaved so badly after you, while your eyes have not even closed in the grave” and she was saying this loudly.”

Salman said: "I saw Abu Bakr and those sitting near him crying with tears and whoever was there was crying except Umar, Khadid ibn Walid, and Mughirah ibn Sha'aba. Umar was saying: "We have nothing to do with women and their opinion."

Salman said: "Hadhrat Ali (AS) was taken to Abu Bakr and he was saying: "By God, if I had my sword in my hand, then you would see that you would have never reached this stage. By God, I do not consider myself bad in doing jihad with you. If I had even forty people then I would disperse your community. May God curse that community who paid allegiance to me and then became disloyal."

When Abu Bakr saw Ali (AS) he screamed and loudly said: "Release him."

Hadhrat Ali (AS) said: "O Abu Bakr, how soon did you act against the Holy Prophet (SAW)! And with what rights and reasons you called people to pay you allegiance? Did you not pay allegiance to me (yesterday) by the command of Allah and His Prophet?"

Qunfuz the cursed, had hit Lady Fatimah (AS) with a whip when she came in between Ali (AS) and the people and Umar had sent him saying: "If Fatimah comes in between you and her husband, hit her." so Qunfuz, the cursed, forced her to take refuge behind the door and he pushed the door so her rib near the side got broken and she had a miscarriage. So she was continuously ill until she attained martyrdom in this.

Salman said: "When Ali (AS) was taken to Abu Bakr, Umar very rudely told Ali (AS): "Pay allegiance to Abu Bakr and leave your useless talks." Ali (AS) asked: "If I do not pay allegiance what will you people do?" People said: "We will kill you with humiliation and degradation." Ali (AS) said: "That will mean that you killed Abdullah and the brother of Prophet of Allah." Abu Bakr said: "As far as Abdullah is concerned it is correct but we do not accept you the brother of the Prophet of Allah." Ali (AS) said: "Do you deny that the Holy Prophet (SAW) had declared brotherhood between him and myself?" Abu Bakr said: "Yes." Ali (AS) repeated this thrice.

Then Ali (AS) turned towards those people who had gathered around Abu Bakr and said: "O group of Muslims, Muhajireen and Ansar, I am asking you to swear By Allah that you have heard the Holy Prophet (SAW) say such and such in Gadhira Khum and say such and such in the Battle of Tabuk."

He did not leave anything that the Holy Prophet (SAW) had said, until he reminded them absolutely everything.

Everyone replied: "Indeed, Yes."

When Abu Bakr heard this he got frightened that people might help Ali (AS) to stop what was being done. He quickly said: "What you have said is true and I have heard it with my own ears, I knew and my heart remembered it but I also heard after that the Holy Prophet (SAW) say: "We Ahlulbayt are those whom Allah has chosen and gave us status and has chosen the hereafter against this world for us. And Allah has not decreed that Prophethood and caliphate be the same."

Ali (AS) asked: "Is there any one among the companions of the Holy Prophet (SAW) who can be a witness to what you have said?" Umar said: "The caliph of the Holy Prophet (SAW) is saying truth. I have heard the Prophet of Allah saying this." Abu Ubaydah, Salim Mawla Abu Huzayfah and Ma'az ibn Jabal said: "He has told the truth. We have heard it from the Prophet of Allah."

Ali (AS) said to him: "You have completed your cursed Sahifah which you agreed in Ka'abah (I.e if Muhammad is killed or dies you people will take away this caliphate from Ahlulbayt)

Abu Bakr asked: "How did you know about this? We did not tell you."

Ali (AS) said: "O Zubayr you, and Salman you, and Abu Dhar and Miqdad you - I am asking you for the sake of Allah and for the sake of Islam, did you not hear the Holy Prophet (SAW) say when you were listening: "This one and that one - until he counted upto five - they have made between them a written agreement and have vowed to keep it if I am killed or I die?" They replied: "Indeed, yes we heard the Holy Prophet (SAW) say that to you. Yes we heard that these people had made an agreement and vowed to keep it if he is killed or dies. They will overpower you and O Ali, they will remove you from this caliphate."

Ali (AS) said: "When the Holy Prophet (SAW) said this I asked: "O Prophet of Allah may my parents be sacrificed for you, when this happens what do you instruct me to do?" Salman, Abu Dhar, Miqdad and Zubayr said: "He instructed you that if you find helpers then you fight against them and get

your rights, if you do not get helpers then you pay allegiance and save your blood.” Ali (AS) said: “By God, if those forty people who paid allegiance to me had been loyal to me then I would have fought against you in the way of Allah. But remember, By God, until the Day of Judgment your generation not get it (caliphate). And what makes your talks a lie - which you have attributed to the Holy Prophet (SAW) is Allah’s saying: *Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim’s children the Book and Wisdom and We have given them a grand kingdom. (Surah Nisa: 54)*

What is meant by Book here is Prophethood, wisdom is tradition and grand kingdom is caliphate and we are Ibrahim’s children.”

Miqdad stood up and said: “O Ali, what is your command for me? By God, if you command me I will fight with this sword and if you command me I will stop.” Ali (AS) replied: “O Miqdad, STOP, and remember what promise the Holy Prophet (SAW) took from you and his will.”

Then I stood up and said: “By Him in whose Hands in my life, if I knew that I will be able to remove any oppression and the religion of Allah will attain status, then I would put my sword on my neck and would fight at each and every step.” Then, addressing people, I said: “What! Are you attacking the one who is the brother of the Prophet of Allah, his wasi, caliph of his community and the father of his sons? Then I am giving you good news that trouble will come to you and do not hope for any type of ease.”

Abu Dhar stood up and said: “O that community, who after the death of its Prophet is puzzled, and whom Allah has stopped helping due to their sins, surely Allah says: *Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other, and Allah is Hearing, Knowing. (Surah Ale Imran: 33 & 34)*

And the children of Muhammad are the descendants of Nuh and they are children of Ibrahim from Ibrahim, and they are chosed ones from Isma’eel and they are progeny of Prophet Muhammad and are household of Prophethood, are place for Messengers and are those to whom angels descend and ascend. And they are like high skies and are like those mountains that are firm, and they are like that Ka’abah over which the veil hangs, and are those springs which are clear and stars who guide people, and a tree lke a blessed tree that produces light and its oil is blessed. And

Muhammad (SAW) is the seal of Prophets and is the Leader of Bani-Adam and Ali is Wasi of Awsiya and Imam of Muttaqeen (pious) and is the leader of those whose forehead shines and he is the one who never tells a lie, the one who differentiates between truth and falsehood and is wasi of Muhammad (SAW), the inheritor of his knowledge, and has more rights than anyone over the faithfuls. Like Allah has said *“The Prophet has a greater claim on the faithfuls than they have on themselves, and his wives are (AS) their mother; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, that (other believers, and (than) those who have fled their homes), except that you do some good to your friends; this is written in the Book. (Surah Ahzab: 6)*

So you also bring forward whom Allah has brought forward and put behind him whom Allah has left behind and give Wilayat and inheritance to the one to whom Allah has given.” Umar stood up and said to Abu Bakr who was sitting on the pulpit: “You are sitting on the pulpit and this man is sitting and is prepared for war - he is not getting up to pay you allegiance. Give us order to cut his neck off.”

At this time Hasan and Husain (AS) were standing and when they heard what Umar said they started crying. Ali (AS) hugged both of them and told them: “Do not cry, By God, these people are not able to kill your father.”

Umme Ayman, who had brought up the Holy Prophet (SAW) came forward and said: “O Abu Bakr, how soon have you all revealed your hypocrisy and jealousy!” Umar gave order and she was removed from the mosque. He said: “What do we have to do with women?”

Buraydah Aslami stood up and said: “O Umar, are you attacking the brother and the father of the children of the Holy Prophet (SAW)? And you are that very person whose reputation in Quraysh is known to us. Are you two not the ones to whom the Holy Prophet (SAW) had told to go to Ali (AS) and greet him saying ‘Amirul Mumineen’? And you two had asked if this was in accordance with Allah and His Prophet’s command, and the Prophet (SAW) had said YES.

Abu Bakr said: “Yes it was like that but the Prophet of Allah had after that said: “For us Prophethood and caliphate cannot be combined together.” Buraydah said: “The Holy Prophet (SAW) had not said that. By God will not

remain in a city in which you stay as Amir.”

Umar gave order and he was beaten and thrown out of the mosque.

Then he (Umar) said: “O ibn Abi Talib, stand up and pay allegiance.” Ali (AS) asked: “If I do not do it then?” He said: “At that time we will cut your neck.” Ali (AS) said it three times. Then he without opening his palm, stretched his hand and Abu Bakr put his hand on his (Ali’s) hand and was happy with that. Before allegiance Ali (AS), when a rope was tied to his neck, said loudly: *“Son of my mother! Surely the people reckoned me weak and had well nigh slain me. (Surah Araf: 150)*

Zubayr was told to pay allegiance - he refused. Umar, Khalid ibn Walid and Mighirah ibn Sha’aba with a few people rushed to him, took away his sword from his hand, threw it on the floor and broke it, and held him by the neck. Zubayr said, when Umar was on his chest: “O son of Sahnak, By God, if my sword was in my hand, then you would not have got away from me.” He then paid allegiance.

Salman says: “Then they held me, and twisted my neck until it became like a piece of flesh, then took my hand and twisted it, and then forcefully I paid the allegiance. The Abu Dhar and Miqdad also paid allegiance forcefully. And among us there was nobody as outspoken as Zubayr because when he paid allegiance he said: “O son of Sahnak, By God, if these evil people who supported you were not present then you would not be able to come to me, and my sword would be with me, because I know your cowardice and disgrace, but you have got a few evil people from whom you gained strength and are attaching.”

Umar became very angry and said: “Are you talking about Sahnak?” Zubayr asked: “Sahnak who? And can you stop me talking about Sahnak when Sahnak was a prostitute. Do you deny that? Was she not an Ethiopian slave of my grandfather Abdul Muttalib? Your grandfather Nufail committed adultery with her so your father Khattab was born. After adultery that slave girl was given to your grandfather by Abdul Muttalib, then your father was born, so he was my father’s slave who was born by adultery.” Then Abu Bakr made peace between these two (Zubayr and Umar) and then both of them stopped quarrelling.”

Sulaym ibn Qays says: “I said to Salman: “O Salman, you paid allegiance to

Abu Bakr and you did not say anything?” Salman replied: “After allegiance I said to all “Forever and forever may you be destroyed. Do you know what you have done to yourselves? You have done good and you did bad - it is good because you chose the tradition of those who passed away before- that is fighting and disuniting. And it is bad because you left the tradition of your Prophet until you removed caliphate from its mines and from him whose right it was.”

Umar said: “O Salman, now that your companion has paid allegiance, and you have paid too, say what you like and do what you like, and your companion can say what he wants.”

Salman said: “I said to Umar: “I have heard the Holy Prophet (SAW) say that until the day of judgment the sins of the entire community will be on you (Umar) and your companion whom you have paid allegiance and the punishment of that will be equal to the punishment of the entire community.”

So Umar said: “Say what you like. What! Have you not paid allegiance? And God has not made your eyes calm in a way that your companion gets caliphate.”

Salman said he said: “I bear witness that I have read in various Books of Allah that you, with your names, ancestors and attributes, are one of the doors of Hell.” Umar said to me: “Say what you like Has Allah not taken away the caliphate from the Ahlulbayt whom you had made your God, apart from Allah?” So I said to him: “I bear witness that I have heard from the Holy Prophet (SAW). He said it when I asked him about the verse: *But on that day shall no one chastise with (anything like) His chastisement. And no one shall bind with (anything like) his binding. (Surah Fajr: 25,26)*

He told me that it meant YOU (Umar).”

Umar said: “Shut up - May Allah make you die - O slave, O the son of evil tongued.”

Ali (AS) said: “O Salman I hold you by oath - keep quiet.” Salman said: “By God, if Ali (AS) had not ordered me to keep quiet, I would have told him all that has been revealed relating to him, and I would have told him also all that I have heard from the Holy Prophet (SAW) concerning him and his companion.” When Umar say that I was quiet, he told me “No doubt, you

are very obedient to him and listen to what he says.”

When Abu Dhar and Miqdad paid allegiance they did not say anything. Umar said: “O Salman, why did you not keep quiet like your two companions kept quiet? By God, you do not love Ahlulbayt any more than these two and you do not respect their rights more than these two. You saw them pay allegiance quietly.” Abu Dhar said: “O Umar, are you taunting me about the love of Ale-Muhammad and the respect of their rights? May Allah curse, and he did curse those people who held enmity with them, accused them and took away their rights, and made people ride over their necks and reversed the community to their previous beliefs.” Umar said: “Amen - May Allah curse those who took their rights. By God, Ale-Muhammad are equal in this.”

Abu Dhar said: “So why did you challenge Ansar through Ale-Muhammad and their rights?” Ali (AS) said to Umar: “O son of Sahnak, if we do not have any right in this, then is it yours and the son of a woman who eats flies (Abu Bakr)?”

Umar said: “O Abul Hasan, now that you have paid allegiance, keep quiet because people were happy with my companion and were not happy with you - what is my fault in this?” Ali (AS) said: “But God and His Prophet are not happy with anyone except myself so you, your companion and those who obeyed you, and those who supported you, and good news be for you on Allah’s anger with you, and His Punishment and His degradation of you.

O ibn Khattab, may evil befall you, if only you knew how you have erred! If you knew of what you have come out in what you have entered and what evil you have done for yourself and your companion!”

Abu Bakr said: “O Umar, now that he has paid allegiance to us and we have been saved from any harm from him, leave him to say what he wants to say.”

Ali (AS) said: “Except one thing, I do not say anything. O four people (Salman, Zubayr, Abu Dhar and Miqdad) I am reminding you I have heard the Holy Prophet (SAW) say: “No doubt, there will be one coffin of fire in which there will be twelve people - six from the beginning) and six from the end, that will be in a well which is in the bottom level of the Hell. And this coffin will be the one that will be locked. There will be a stone kept on the well. When Allah wishes the Hell fire to be lighted, He will remove that

stone from the top of the well. At that time the Hell will set alight with the flames and heat of the well.”

Ali (AS) continued: “I asked the Holy Prophet (SAW) and you were present, who are the ones from the beginning? He (SAW) replied that from the beginning there will be Adam’s son who killed his brother, and Pharaoh of Pharaohs, and the one who argued with the Prophet Ibrahim (AS) concerning God and two people of Bani Israel who changed their Book and their Tradition - one of these two is the one that made Yahudi, a Yahudi, and the other made Nasrani a Nasrani. And the sixth one is Iblis. And from the end is Dajjal, and these five who are Shifah, and Kitab, and JIBT and TAGUT, O my brother who made an agreement and contract of enmity towards you. And after me, they will overpower you. This one and this one, until he gave names and counted also.”

Salman says he said: “You have told truth - we bear witness that we heard the Holy Prophet (SAW) say that.”

Uthman said: “O Abul Hassan, have you or your companions not got any hadith concerning me?”

Ali (AS) said: “Yes, why not? I have heard the Holy Prophet (SAW) saying that he has cursed you twice, and then he did not even repent when he cursed you.”

Uthman got angry at that and said: “What do I have to do with you? You never leave me, neither during the time of the Prophet not after him.”

Ali (AS) said: “Yes, May Allah humiliate you.” Uthman said: “By God, I have heard the Holy Prophet (SAW) saying: “Zubayr will be killed when he becomes an apostate of Islam.”

Salman says: “Ali (AS) told me, and this was between him and myself: “Uthman has said truth, and this will be when after Uthman is killed. He will pay allegiance to me and then will break it and be killed an apostate.”

Salman says: “Then Ali (AS) said: “Except four, after the Holy Prophet (SAW) everyone has become an apostate. After the Holy Prophet (SAW) people became like Haroon and those who followed him and like the cow and those who followed it.” So Ali (AS) is like Haroon and Atiq (Abu Bakr)

like the cow, and Umar like Samiri.”

I heard the Holy Prophet (SAW) saying: “No doubt, a community of my companions will come who will have a high status with me so that they pass the sirat and when they will see me and I will see them, they will recognize me and I will recognize them. They will come very near to me. I will say: “O God, these are my companions, my companions.” It will be said: “Do not you know what they did after you? Indeed they reverted when you parted from them.” I will say: “Go away and get destroyed.”

And I have heard the Holy Prophet (SAW) say: “My community will choose the tradition of Bani Israel in exactly the same manner that one foot falls on the other foot, one span equal to another span, one hand like the other, one distance like the other distance, until they enter a hole then these people will also enter that hole. Surely, Torah and the Quran were written by one Angel, on one skin, and with one pen, and all examples with tradition became like one.”

*When Makkah was conquered the Holy Prophet (SAW) had release him - hence Tulaqa.

Hadith No. 5

Aban ibn Abi Ayyash has narrated from Sulaym ibn Qays al Hilali:

Sulaym said: “I heard Salman Farsi saying: “On the Day of Judgment, Iblis will be brought with rein made of fire. ZUFER will be brought with two reins of fire attached.

Iblis will go to him and will scream and say; “May your mother cry for you, who are you? I am the one who involved Awwaleen and Aakhireen in discord but I have only one rein and you have two?”

So he will say: “I am the one who ordered and was obeyed, and I disobeyed God’s command.”

NOTE: Allamah Majlisi (ar) in Bihar, volume 22, page 223 writes:

ZUFER is Umar and HIBTAR is his companion. Because the weight of ZAFAR is the same as Umar. HIBTAR means fox, which is very cheating (cunning) - his companion (Abu Bakr) was a cheater (cunning).

Hadith No. 6

Sulaym ibn Qays al Hilali has narrated: “I was told by Abu Dhar, Salman and Miqdad, and I heard from Ali (AS). One person prided himself over Ali (AS) so the Holy Prophet (SAW) said to Ali (AS): “O my brother, you pride yourself over all Arabs. You are more reputable as a cousin, as a gather, as a brother, as an individual, and also as a family, more reputable relating to wife, children, and uncle and (in the way of Allah) the one who has tolerated most hardship as far as yourself and wealth is concerned, most complete in patience and the first one to accept Islam, most knowledgeable in Allah’s tradition, on the day of war - fighting with the enemy, bravest at heart, most generous as far as hands are concerned, farthest from the world , and the one whose actions are the best in manners, the most honest with his tongue, and my and Allah’s best friend.

O Ali, after me you will remain alive for 30 years. You will worship Allah and bear with patience the oppression of Quraysh. Then, if you find helpers you will fight in the way of Allah, keeping the hidden meanings of Quran in front. You will fight in the same manner that you fought staying with me keeping the visible meaning (with whom you fought) with those people of my this community who broke the allegiance after paying it to you, and left the right path and left the belief. Then you will be martyred and your beard will be colored with your blood and your killer will be similar to the one who cut the she-camel’s legs. For this he will be God’s enemy and he will not be near to me or near to God. He will be like the killer of Yahya ibn Zakariya and like Pharaoh who had nails.”

Aban narrates that he, narrating from Abu Dhar, told the above to Hasan Basari. He (Hasan Basari) said: “Sulaym told truth and Abu Dhar also told truth, that Ali ibn Abu Talib was foremost in belief, knowledge, wisdom, jurisprudence, opinion, relation, virtue, reputation, meeting people (sociable), in war and in bravery, generosity, helping people, knowledge of decision, relation to the Holy Prophet (SAW) and knowledge of final talk, and suffering difficulties in Islam. Surely, in every matter his work was highest. May Allah have mercy on Ali and send his blessings on him.” Then he cried so much that his beard became wet with tears.

Aban narrated: I asked Hasan Basari: “Oh Abu Saeed, when you speak about anybody else except the Holy Prophet, do you say Sallallahu Alayhi?” He replied: “When you talk about Muslims, pray for mercy for them, and recite

Salwat on Muhammad and Ale-Muhammad, and Ali is the best among the Ale-Muhammad.”

So I asked. “O Abu Saeed, is he better than Hamza, Ja’afar, Fatimah, Hasan and Husayn?” He replied: “Yes, By God, he is best of all and who would doubt in him being best?” I asked: “Why?” He replied: “He has never uttered shirk or kufr or worshipped idols, or drunk. Ali is the best as he was the first to accept Islam, and knew Allah’s Book and the tradition of the Holy Prophet (SAW). The Messenger of Allah told Lady Fatimah: “I married you to the one who is the best among my Ummah.”, and if there was anyone better than him, the he (SAW) would have made an exception, and the Holy Prophet (SAW) declared Ali his brother when he declared brotherhood among people. So the Holy Prophet (SAW) himself is the best in the entire Ummah and as a brother also he is the best. On the day of Gadhira Khum he (Ali) was appointed and what Wilayat he had, he made the same Wilayat of Ali compulsory on people. He said: “Whose ever Mawla I am, Ali also is his Mawla“, and he told him (Ali): “You are to me what Haroon was to Musa”, and he did not relate like this to anyone else in his Ahlulbayt or in the Ummah. Ali has so many virtues in which he was foremost, and his merits are such that nobody else had.”

Aban says: I asked him: “Who is the best in this Ummah after Ali?” He replied: “His wife and his children.” So I asked: “After them who?” He replied: “Then Ja’afar and Hamza. From people the best are companions of the Cloak for whom the verse of Purity (Surah Ahzab: 33) was revealed in which the Holy Prophet (SAW) entered himself and let Ali, Fatimah, Hasan and Husayn enter. Then he said: “These are my trusted ones and my family. Allah has kept all evil away from them and has purified them in a manner that they deserve to be purified.” At that time Ummi Salmah requested to be let in along with the Holy Prophet and them under the Cloak. The Holy Prophet (SAW) told her: “O Ummi Salmah, you are on the right Path but this verse is revealed for me and them specially.” I said: “Allah! O Abu Sa’eed, what you say about Ali, and what I heard you saying about him?”

He said: “Oh brother, I am saving my blood from this forceful tyrants. May Allah curse them. O brother, if it was not that, then the stick would lift me (would be hanged) but I am saying that you heard, so that when this matter reaches them they will stop and what I say in enmity towards Ali, is an Ali apart from Ali ibn Abi Talib, so that they think I am enemy of Ali. Allah says: *Repel evil by what is best; we know best what they describe* (Surah

Muminun: 96) which means Taqayah.

Hadith no. 7

Aban narrated that he heard from Sulaym who said: “I heard Ali ibn Abi Talib (a.s) say: {The Ummah will be separated in 73 sects, of which 72 will go to Hell, and 1 will go to Heaven.

From the 73, 13 will show their love towards us Ahlulbayt, from which 1 will go to Heaven and 12 will go to Hell. The sect that will be saved will be the one which is guided, which is hopeful, which has Iman, obeys command (bows his head), is agreeable and intelligent. It is he that trusts me and bows his head to my command, obeys my command, chooses to keep away from my enemy, loves me, keeps enmity with my enemy, has recognised my rights, and Imamah and has realised my obedience compulsory through the Book of Allah and the Tradition of the Holy Prophet, and has not become an apostate, and has not doubted, because Allah has enlightened his heart with the knowledge of our rights and has recognised our merits and all this has sunk into his heart and is written on his forehead. Allah has entered him in my Shias until his heart is satisfied and has developed surety (yaqin) that there is no doubt included.

Surely I and my Awsiya after me till the Day of Judgement will guide and are guided, and are those whom Allah has shown through a lot of verses of Quran to be nearest to Him and His Prophet and has made us pure and infallible and has made us witness for His Creation, declared us Hujjat (authority) on His Earth, made us a treasure of His Knowledge, mines of His Wisdom, translators of His Message, kept us with the Quran and kept the Quran with us. We will not separate from it and it will not separate from us until we reach the Heavenly Fountain of the Holy Prophet (S.A.W) as he has said: And this is the one sect, out of the 73, that will be saved from Hell and will be saved from discord, misguidance and doubts, and this, surely, is from the dwellers of Heaven and these are 70000 who will enter Heaven without being questioned. As 72 sects have chosen false Deen, and are helpers of the deen of Shaytan and have taken that deen from Shaytan and its friends.

These are enemies of Allah, His Prophet, and the faithful, and will go to Hell without any reckoning (hisab). These people will be far from Allah and His Prophet – they have forgotten Allah and His Prophet, have associated partners to Allah, are idolaters and have denied Him, and except God, have worshipped others in a manner that they do not even know. They think that

they have done a good deed – on the Day of Judgement **they** will say: **By Allah, our Lord, we were not polytheists** (Surah Anam:23).

And On that day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something, now surely they are the liars (Surah Mujadilah:18).}

Sulaym says: I asked: “O Amirul Mumineen, what do you think about those who stopped, did not accept you as Imam but do not consider you an enemy, are not jealous of you, are not very devout in their religion, did not accept your Wilayat, and also did not stay away from your enemies and said: I do not know anything – is he right?”

Imam replied: “He is not from these 73 sects. The Holy Prophet (S.A.W) has taken those 73 sects as those who are deniers, enemies, who came forward and called people towards their Deen.

From these 1 will be the one that has chosen Allah’s Deen, and 72 will be those who chose Shaytan’s deen and will love the deen that they accepted. They will stay away from those who oppose their deen.

But those who believe in Tawheed and have brought Iman on the Holy Prophet (S.A.W) but do not know our Wilayat and do not know the misguidance of our enemies, have not made halal or haram, and have chosen those things in which there is no disagreement, and which Allah commanded.

In matters where **there** is disagreement in the Ummah, they stay away, not sure of whether it has been commanded or not – so they have not chosen to be enemy or have not made lawful or unlawful, have no knowledge and whatever difficulty they come across, they leave it to Allah. So they will be saved.

This sect is in-between the faithful and idolater and majority of people are like that, and these are those that will be asked to reckon, whose deeds will be weighed, and are of ‘ARAF (a place between Hell and Heaven) and are those dwellers of Hell for whom Prophets, Angels and the faithful will be allowed to intercede and will be freed from Hell – their names will be Hell dwellers.

But the faithful will be saved and will enter Heaven without questions, and

idolaters will go to Hell without questions. Reckoning will only be for those types of people who are in between the faithful and idolaters, and muallafatul qulub (those whose hearts can be attracted) and those who are mukhtnfah (who have a little knowledge) and those who, along with good deeds, have done bad also and are with weak faith who are confused about kufr and shirk and do not really know whether to ebar enmity and will not even choose that Path which will make them Mumin or Aarif. These people will be from Ashab-‘Aaraf. These will be those at Allah’s discretion. If Allah sends him to Hell, then that will be due to sins, and if He forgives then it will be His Mercy.”

So I said: “May Allah keep you safe. Will that faithful who knows and has invited people also go to Hell?” Alayhissalam (Ali) said: “No”. So I asked: “will he who does not know his Imam enter Heaven?” Alayhissalam said: “No, but it is Allah’s wish.” So I asked: Will an unbeliever or an idolater go to Heaven?” He said: “Except an unbeliever no one will go to Hell but it is Allah’s wish.”

I said: “May Allah keep you safe, he who goes to Allah, has faith (Iman) and knows his Imam and obeys him – is he from dwellers of Heaven?”

He replied: Yes, when he reaches in front of Allah, with his faith, then he will be from those about whom Allah Azz wa Jall has said: **And (as for) those who believe and do good deeds, these are the dwellers of the garden, in it they shall abide** (Surah Baqarah: 82).

Those who believed and guarded (against evil) – (Surah Yunus: 63).
Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go right. (Surah Anam: 82).

I said: “If one goes to Allah with Gunahe Kabirah (great sin)?” He replied: “It is up to His wish and discretion, if he is punished that will be due to his sin, and if He forgives then that will be His Mercy.”

I asked: “Will Allah send a faithful to Hell also?” “Yes”, he said, “due to his sins. Since he is not from those faithfuls whom Allah has related in this verse: **‘Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers’** (Surah Ale Imran: 68).

Because those people whom Allah has mentioned are those people who do not have any fear or sadness– **they are those very faithful who have a bit of Iman and have not mixed their Iman with oppression** (Surah Baqarah:32, Yunus:63 and Anam:82).

I asked: “O Amirul Mumineen, what is Iman and Islam?” He replied: “Iman is to understand with knowledge, and accept, and Islam is to accept, bow your head down and obey.”

I asked: “Does Iman mean to accept after knowledge (Manfah)?” He replied: “he, whom Allah has given knowledge about HIM, His Prophet and His Imam, then he has accepted obedience to Allah – he is A mumin.”

I said: “That means from Allah is knowledge (Manfah) and from human being is acceptance.” He replied: “Manfah from Allah means that He calls, and gives authority and obliges and gives bounties, and acceptance of Allah means that the human-being accepts that He is free to oblige whomever He pleases and He develops Manfah in whoever’s heart He wishes. Acceptance is among the works of heart and Allah keeps safe whomever He wishes and blesses whomever He wishes.

And whomever Allah does not make ‘Aarif, he does not have any authority and it is compulsory for him to refrain from what he does not know, and Allah will not punish him for his ignorance and will praise him for his act of obedience and will punish him for his disobedience. He (who is not ‘Aarif) will have ability to obey or disobey. He cannot remain ignorant when he knows – that is impossible.

And there is nothing that can happen without Qadha and Qadr (fate and destiny), without knowledge and Book, without any force, because of people were helpless then they would be blameless and they cannot be praised.

He who is ignorant has possibility of returning what he does not know to us, and he who praises Allah for His Bounties and repents for sins, and befriends the obedient and praises him for obedience and will bear enmity towards disobedient, and not praise him, then it is sufficient for him to turn his knowledge towards us.

(Note: the book mentions that what follows overleaf may not be continuation of this Hadith as the original books says)

They will be questioned. From them some will be forgiven and will enter Heaven due to their acceptance of Tawheed, and there will be some who will be punished in Hell, and after Prophets, Angels and the faithful will intercede for them, these people will be taken out of Hell and entered into the Heaven, but their names will be ‘people of Hell’. And in them will be those who accepted, and balance (mizan) and reckoning (hisab) will be for these people. Because the friends of Allah, who know Allah, His Prophets, and Allah’s Authority (Hujjat) on this earth, and those that are witness over His Creation, and obey them – these people will go to Heaven without any questions. And those who bore enmity towards them and threatened them, were proud, and bore enmity, were Allah’s enemy, will enter Hell without questions. Those that are in between these two – majority will be like that, and these are the ones whom there is the scale, questions, and intercession. These are Ashabe Mizan, Hisab and Shafaa’t (companions of scale, reckoning and intercession)”.

I said: “You have taken away my trouble, given my heart contentment. Please pray to Allah that He keeps me a friend of yours in this world and the Hereafter.” He said: “O Allah, make him amongst the friends”.

Sulaym says: “Hadhrat Ali (a.s) then turned towards me and said: “Why don’t I tell you something that I have heard from the Holy Prophet (S.A.W) which he told Salman, Abu Dhar and Miqdad.” I said: “Yes, O Amirul Mumineen.”

He said: “Recite 10 times *Allahuma b’aathni A’la Imanibika wattasdeeq bi Muhammadin Rasulika, wal Wilayati Li Aliyyi ibn Abi Talib, wal Itimami ba Aaimmati min Alie Muhammad, Fa inni Qad Radhaytu bi dhailika, Ya Rabbi.*”

I said: “O Amirul Mumineen, this has been told to me by Salman, Abu Dhar and Miqdad and I have not missed since they told me.”

He said: “Until you are alive, do not leave this”

Hadith No. 8

Aban ibn Abi Ayyash narrates from Sulaym ibn Qays: “I heard Hadhrat Ali (AS) saying, when a person asked him a question concerning Iman (Faith). The person said: “O Amirul Mumineen, please tell me about Iman. After you

and except you, I will not ask this question.”

Hadhrat Ali (AS) said: “A person came to the Holy Prophet (SAW) and asked a similar question to him like the one you have asked me. He said a similar thing to yours.” Then he (Ali AS) started telling and then told him “Sit down”. the person said: “I have accepted Iman.”

Hadhrat Ali (AS) turned to him and said: “Don’t you know that Archangel Jibra’eel came to the Holy Prophet (SAW) in the form of a human being and asked him what Islam is. The Holy Prophet (SAW) replied: “To bear witness that there is no god except Allah and Muhammad is His Prophet, to pray (salat), give alms (zakat), visit the House (hajj), to fast during the month of Ramadhan, and to have ritual bath after sexual intercourse.” The he asked (Angel) asked: “what is Iman?” The Holy Prophet (SAW) replied: “To believe in Allah, His Angels, His Book, His Prophets, Life after death, Qadr (fate) whether it be bad or good, sweet or sour.”

When the human being got up, the Holy Prophet (SAW) said: “This is Archangel Jibra’eel who came to show you your Deen.” So when the Holy Prophet (SAW) said anything, Archangel Jibra’eel said: “You said truth.” the Archangel asked when the day of judgment would be. He (SAW) said: “The one who has been asked does not know more than the one who has asked.” Then Jibra’eel said: “You said truth.”

After telling the conversation of Jibra’eel, Ali (AS) said: “Be aware, Iman has four pillars - Yaqin, Sabr, Adl, Jihad (belief with surety, patience, justice and fight in the way of Allah).

There are four branches of Yaqin: Eagerness, fear, not too much love for this world and hope.

So he who is keen to go to Paradise will separate himself from desires of one’s self, and he who fears Hell will stay away from forbidden acts. One who does not love this world too much will have troubles made easy, and one who hopes for death will be quick in doing good.

Sabr has four branches: to think intelligently, to understand the meaning of wisdom, to learn a lesson with knowledge and tradition of those from the beginning. So whoever thinks intelligently, his wisdom will be visible. Whose wisdom is visible,, he will understand lesson, who understands

lesson will understand the meaning of wisdom. He who understands the meaning of wisdom, lesson will come in front of him, and he, in front of whom is lesson, is like he will be from beginning.

Adl also has four branches: understanding in depth, in depth knowledge, flowers of command and garden of patience.

One who has in depth understanding will be able to expand on it. He who acquires knowledge will see laws of wisdom in front of him. He who acquires the garden of patience will not exceed in his work unnecessarily, and will live his life in a manner that people will praise him.

Jihad also has four branches: to command good and forbid evil, to act with honesty in all matters, to be angry for the pleasure of Allah and to bear enmity towards evil doers.

One who commands good will strengthen the back of a believer, and who forbids against evil will humiliate the evil doer. The one who is honest in all matters will fulfill his obligations. Who bears enmity towards evil doers and gets angry for the pleasure of Allah, Allah will be angry for him.

This is faith, and its pillars and its branches.”

Sulaym continues: I asked: “O Amirul Mumineen, briefly what is it that makes a person a believer, an atheist, and deviated?” He (AS) replied: “Now that you have asked, then listen. Briefly, a person is a believer when, when Allah gives him knowledge about HIM, he accepts his (Master) and (Oneness), and when Allah gives him knowledge about His Prophets, he accepts Nubuwwah, and accepts that the Prophet is a deliverer of Allah’s command, when He gives him knowledge about His Hujjat (Imam), who is on His Earth and His witness who is over His creation, then he accepts to obey him (Imam).”

I asked: “O Amirul Mumineen, will a person become a believer if, except what you have mentioned, he does not know anything else?”

He replied: “Yes. When he is commanded he obeys and when he is stopped, he stops.” He (as) continued: “Briefly what makes a person an atheist is when he makes something as his deen and thinks that Allah has commanded about it, when Allah has forbidden it. He then makes that as his deen and

then chooses enmity and chooses friendship, and thinks he is worshipping Allah with His commands.

And briefly what deviates a person is when he does not recognize who is the Hujjat of Allah on His Earth and does not know the one whom Allah has made witness on His creation, commanded his obedience, and made compulsory his Wilayat.”

Sulaym said: “O Amirul Mumineen, please tell me their names.” He said: “These are those people whom Allah has made close to Him and His Prophets and He says: *Obey Allah and obey the Apostle and those in authority from among you (Surah Nisa: 59)*

Sulaym said: “Inform me in detail about them.” Ali (AS) said: “There are those people for whom the Holy Prophet (SAW) in his last sermon, after which he passed away said: “I leave two things for you - until you are with them you will not deviate - Allah’s Book and my Ahlulbayt. Because Allah the Great, the Subtle, has promised me that these two will not separate from each other until they come to me like this (showing his one forefinger touching the other forefinger) to the Heavenly Fountain of Kawthar, because in this (showing two fingers of the same hand) one is shorter than the other. You hold these two and you will not deviate, and do not go ahead of them otherwise you will be destroyed. Do not stay behind them, otherwise you will separate. And do not teach them because they know more than you.”

Sulaym said: “O Amirul Mumineen, please give his name.”

Ali (AS) said: “He is the same person whom the Holy Prophet (SAW) appointed in Gadhira Khum and showed him to everyone and told them that he has authority over every soul, then commanded that those who are present pass the message to those not present.”

Sulaym said: “Is that you, O Amirul Mumineen?”

He (AS) said: “I am the first of them and the best of them. Then my son Hasan is after me, who has authority over believers, then my son Husayn, who is after him, who has authority over believers. Then there are all Awsiyat of the Holy Prophet (SAW) at the Fountain, one by one.”

At that time that person stood next to Ali (AS) and kissed his forehead and then said: “You have made it clear and solved my problem and whatever I

had in my heart you have cleared it.”

Hadith No. 9

Aban ibn Abi Ayyash has narrated from Sulaym ibn Qays al Hilali:

A person came to Ali (AS) and asked a question concerning Islam, so Alayhissalam said: “Allah Tabarak Wa Ta’ala sent Islam and made its Laws easy for those who accepted Islam and made its pillars strong against those who bear enmity towards it, and for those who befriend Islam, He made Islam their dignity and for those who accept it, Islam’s peace and it is guide for the followers, it is decoration. For those who associate themselves to Islam it is beneficial for them. For those who want to safeguard themselves from with it, it is a strong rope and for those who accept, it is a cord. Those who acquire its knowledge it is an argument and those who want to enlighten with it, it is a light. Those who want to overpower an enemy with it, it is a witness. Those who make it a judge, it is a success for them and those who remember it, for them it is knowledge. Those who narrate it, it is Hadith for them. Those who want a decision through it, it is command, and it is patience for those who want experience through it. To those who think through it, it is intelligence and is the cure. It is understanding for those who work with intelligence, and for those who act with understanding it is surety. For those who work with determination it is understanding with heart. For those who make it a mark it is a sign. Those who want advice from it, it is a lesson. For the honest one, it is success. It is love for those who put themselves right. For those who are near it, it is a source of nearness; for those who depend on it, it is trust; those who leave all their tasks on it, it is hope. For the one who has faith it is a cave and for the one who bows his head, it is shelter. For the honest one it is pleasure. For the pious one it is advice, and for the successful ones it is success.

It is truth, its way is guidance, its attributes is goodness, and its effect is greatness. From all the ways it is brightest and from all minarets it is most enlightened. Its light is very bright and its end is very high. Its ground is very easy; it is a center of goodness. Everyone wants to go forward with it. And its punishment is painful, its blessing is very old, and the useful things are from ever before. Its riders are reputable, its way is faith, and its good deeds are its minaret. Understanding is its light - death is its end, this world is its ground, the day of resurrection is its result. Heaven is its present, Hell is its punishment (chastisement). Piety is its luggage and the good doer is its rider.

Good deeds are understood through faith, and through them understanding becomes inhibited and through understanding is fear of death, and this world reaches its end through death, and Duniya will pass on the day of judgment and the day of judgment brings nearer to Heaven and Heaven is the longing for the Hell dwellers and Hell is exhortation for the pious ones. Piety is a branch of faith.

And this is Islam.”

Hadith No. 10

Aban ibn Ayyash narrates from Sulaym ibn Qays Hilali. Sulaym said: “I asked Ali (a.s): {“O Amirul Mumineen, I heard some commentary of Quran from Abu Dhar, Salman and Miqdad, and some riwayat they heard from the Holy Prophet (S.A.W). After that I heard confirmation of these from you. I have seen a lot of things relating to commentary of Quran and lots of traditions from the Holy Prophet (s.a.w) in people’s hands and they are different from what I have heard from you and you people think that they are invalid. Do you think that these people intentionally lie about the Holy Prophet (S.A.W) and comment on the Quran in their own understanding?”} Sulaym said: “Ali (A.S.) turned towards me and said: {O Sulaym, you have asked so understand the answer. People have in their hands valid and invalid, truth and falsehood, nasikh (those verses that invalidated other verses) and Mansukh (the invalid verses), particular and general, *Mohkam* (clear) and *Mutashabih* (not clear) and *Hifdh* (memorised) and *Wahma* (suspect) and during the time of the Holy Prophet (S.A.W) also people told lies and related to him, until he (S.A.W.) got up in front of them to address them. He said: [“O people, there are a lot that relate lies towards me. So any person who intentionally relates a lie to me, he should reserve a place in Hell for himself”]. After his death people lied and related the lie to him. The Holy Prophet (S.A.W), May Allah bless the *Nabi* of *Rahmah* (the Prophet of Mercy), and send His blessings on him and his Ahlulbayt.

Those that tell you traditions will be of four types – there won’t be a fifth one.

One will be a hypocrite who will portray Iman and is a Muslim just to show. He does not think it is bad, or a sin, to relate false things to the Holy Prophet (S.A.W) intentionally. If Muslims knew he was a liar, a hypocrite, then they would not accept what he said was true. But they said he is a companion of

the Holy Prophet (S.A.W), they have seen him, heard tradition from him, he does not lie and does not think it lawful to relate a lie to the Holy Prophet (S.A.W). Whereas the information that Allah has given about hypocrites, He has given and He has described his attributes that he has. Allah *Tabarak WA T'Ala* has said: **And when you see them, their persons will please you, and if they speak, you will listen to their speech;** (Surah Munafiqun:4).

These people in the end stayed alive and became nearer to the imams who deviated them and, near to those who called them towards Hell through deceit, lie, hypocrisy, and accusation. So they made them leaders and let them ride on the backs of people and in this world, through them, fed themselves. And people are with Kings except those whom Allah saves. So this is one of the four types.

There is another who heard something from the Holy Prophet (S.A.W) but he did not remember exactly what he heard and did not lie intentionally and he has what he heard from the Holy Prophet (S.A.W) and he acts on it, and says that he heard it from the Holy Prophet (S.A.W). If Muslims knew that he had any doubt, then they would not accept it. If he himself knew he was doubtful then he would leave it.

The third type is a person who heard something from the Holy Prophet (S.A.W) what he ordered and then stopped it, but the person does not know, or he heard something that was stopped and after that the Holy Prophet (S.A.W) order to do it, but the person does not know it. This person remembered *Mansukh* (what order has been withdrawn) and did not remember *Nasikh* (what is current). If he knew it was *Mansukh* he would leave it. If Muslims knew the order was *Mansukh* when they heard, they would all leave it.

The fourth is a person who did not associate any lie to Allah or His Prophet because he bore enmity towards lie, and feared Allah, respected and valued the Holy Prophet (S.A.W) and had no doubt. He remembered it the way he heard it. He did not add or leave anything out, remembered *Nasikh* and *Mansukh*, acted on *Nasikh* and left *Mansukh*.

The order of the Holy Prophet (S.A.W) to do, and to stop, is like Quran. It is *Nasikh* and it is *Mansukh*. It is general and particular, *Mohkam* and *Mutashabih*. Sometimes there used to be two types of his talk. One used to be particular and general like Quran. He who did not know what Allah has

meant and what the Holy Prophet (S.A.W) had meant also heard this.

Not all companions of the Holy Prophet (S.A.W) were of the type who would ask him and understand him. There were also those who used to ask, but did not understand until they wanted that somebody comes, or an *Arabi* (one who lived in the outskirts of Medina) comes and asks the Holy Prophet (S.A.W) so they would hear him.

I used to go to the Holy Prophet (S.A.W) everyday – once in the morning and once at night and he used to see me alone and wherever he went I used to go with him. The companions of the Holy Prophet (S.A.W) know that he did not do that with anyone else except me, and sometimes this used to happen in my house. The Holy Prophet (S.A.W) used to come to me and when I used to go to him at some place, he used to meet me alone, and asked his women to go and there was nobody except him and myself and when he used to come to my house to meet me alone, then neither Fatimah nor my children went away.

When I used to question him he would answer me and when I was silent or my questions finished, he would himself start. There is no verse of Quran that was revealed that he did not make me recite and write, and I used to write with my own hands and he used to pray to Allah that I understand it and remember it.

I have not forgotten any verse of Allah's Book ever since I have remembered it. He told me its meanings, and I remembered it and he made me write it and I wrote it, and there is nothing that Allah told him *haram* or *halal*, or *Amr* or *Nahiy* and *Itaa't* (obedience) and sin, and things that have happened or will happen until the Day of Judgement, but he told me and I remembered it. I have not forgotten even one alphabet about it. Then the Holy Prophet (S.A.W) kept his hand on my chest and prayed to Allah that my chest is filled with knowledge, understanding (*fahm*), Fiqh (jurisprudence), *Hukm* and *Noor* (light) and teaches me in such a manner that I do not remain ignorant and remember it in a manner that I do not forget it.

One day I asked him "O Prophet of Allah, since the day you prayed for me, whatever you prayed, I have not forgotten the knowledge that you taught me so why do you make me write and why do you ask me to write? Are you afraid that I will forget it? He replied "O my brother, I am not afraid that you will forget it or be ignorant. Allah has informed me that He has accepted my

prayer for you and for your partners (the 11 imams) who will be after you”. I asked “O Prophet of Allah, who are my partners?”

He replied: “Those whom Allah made near to Him and with Him, near to me also – for whom He has said ‘O you who believe! Obey Allah and obey the Apostle and those in authority from among you; (Surah Nisa:59). So I asked: “O Prophet of Allah, who are these people?”

He replied: “They are *Awsiya* until they all come to me at the Fountain. They are all guided and are guides. They will not be harmed by those who harm them and do not lose from those that leave them. They are all with Quran and Quran is with them.

They will not separate from Quran and Quran will not separate from them. Through them Allah will help my Ummah and through them it will rain, and through their prayers which have already been accepted, calamities of people will be removed.”

I said: “O Prophet of Allah, please tell me their names.” He replied: “My this son (he kept his hand on Hassan’s (a.s) heard), then after him my this son (and he kept his hand on the head of Husayn (a.s)) and then my this son’s son (again he put **his** hand on Husayn’s (a.s) heard), then his son whose name will be same as mine, whose name will be Muhammad. He will spread my knowledge and he will be the treasurer of Allah’s Message and O my brother, Ali will be born soon during your life time so give him my salaam”. Then he turned to Husayn (a.s) and said: “Very soon Muhammad I Ali will be borne in your life time – give him my salaam”. Then, O brother, all 12 Imams in your children” (i.e. 12 imams including Ali (a.s).) Then I asked: “O Messenger of Allah, tell me the names of all.” So he (S.A.W) uttered the name of each one individually.

So O brother of Bani Hilal, By God, the Mahdi (Guide) of this Ummah will be he who will fill this earth with justice and peace in the same manner that it is full of oppression and tyranny. By God, I know all of them who will pay him allegiance in between Rukn-Makam (place between *Hajre Aswad* and *Makame Ibrahim*), and I know their names and their tribe.”}

Sulaym said: “After the death of Ali (a.s) I met Hasan (a.s) and Husayn (a.s) in medina and I narrated this Hadith to them from their father. They both said: [“You are telling truth. Our father told this Hadith to you when we

were sitting and we remembered it from the Holy Prophet (S.A.W) in the same manner that you were informed of it by our father. There is no addition nor omission in this.”]

Sulaym said: “Then I met Ali Ibnul Husayn (a.s) when his son Muhammad ibn Ali (a.s) was with him. I narrated this Hadith to him the way I had heard it from his father, and his uncle, and from Ali (a.s). So Ali Ibnul Husayn (a.s) said: [“Amirul Mumineen (a.s) taught me, narrating from the Holy Prophet (S.A.W) when he was ill and I was a child”].

Then Muhammad (a.s) said: [“I was taught by my grandfather Husayn (a.s) through the Holy Prophet (S.A.W) when he was ill.”]

Aban said: “I told this whole Hadith to Ali Ibnul Husayn (a.s) narrating it from Sulaym. He said: [“Sulaym said truth. Jabir ibn Abdullah Ansari came to my son when he was a child and kept coming to the place of teaching. He kissed him (my son) and gave the salaam of the Holy Prophet (S.A.W) to him.”]

Aban said: “I went for Hajj after the death of Ali Ibnul Husayn (a.s) and met Abu Ja’afar, Muhammad ibn Ali (peace be on both of them) and told him the whole Hadith without leaving even one alphabet. His both eyes filled with tears and he said: [“Sulaym said truth. My grand father Husayn (a.s) and I were sitting with my father and he narrated this Hadith exactly like this to me. At that time my father said: YOU HAVE SAID TRUTH. My father has narrated this Hadith exactly from Amirul Mumineen (a.s) and we are witness.”]

Then they both told me whatever they heard the Holy Prophet (S.A.W). Aban ibn Abi Ayyah says: “After that Abu Ja’afar al Baqir (a.s) told me: [“The oppression that the Quraysh have subjected us to and the way they have over powered us and killed us and the tyranny that our Shia tolerated and the oppression that our lovers have tolerated from people!

No doubt, the day that the Holy Prophet (S.A.W) passed away, he informed of our rights and ordered to obey us, and made our *Wilayat* and *Muwaddah* compulsory and informed everyone that we have more authority over them than they themselves and he ordered those who present to inform those that were not present. But people over powered Ali (a.s) and Ali (a.s) told them everything that the Holy Prophet (S.A.W) had told him and what people had

heard about him. People said “You say truth that the Holy Prophet (S.A.W) had said that, but he withdrew them and said that we Ahlulbayt are those for whom Allah has given high esteem and has chosen us, and did not prefer *duniya* for us and Allah will not gather Nubuwah and Imamah for us.” Four people bore witness to this – Umar, Abu Ubeydah, Ma’az ibn Jabal and Salim Mawla Abi Huzayfah, thus creating doubts in people’s minds, so people confirmed what they said, and they reversed (from Deen). They took away Caliphate from the mines where Allah had kept it.

They talked about our rights and used them as an argument to keep the Ansar quiet and then gave the Caliphate to Abu Bakr. Then Abu Bakr gave it to Umar to pay him back. Then Umar declared a *shura* (committee) among six people, and everyone gave it to Abdul Rahman. Then ibn Awf gave it to Uthman on the condition that he returned it to him. Uthman cheated, so ibn Awf said he (Uthman) was a *kafir* and ignorant and taunted him in his life time. The children of Abdul Rahman believed that Uthman poisoned him and he died. Then Talha and Zubayr stood up and both willingly paid allegiance to Ali (a.s) and then broke the allegiance and they cheated. They took ‘Aishah to Basra with them and demanded blood (revenge) of Uthman. Then Muawiyah called the evil people of Shaam to take revenge of Uthman’s blood and brought war upon us. Then Ahle0Harura (Kharjites) opposed Ali (a.s) saying that Ali (a.s) should make a decision according to the Book of Allah and the Tradition of the Holy Prophet (S.A.W). If the two had made a decision according to the condition above, then according to the Book of Allah and the Tradition of His Prophet, Ali (a.s) should have been Amirul Mumineen. Ahle Nehrwan opposed this and fought with him.

Then people paid allegiance to Hasan ibn Ali (a.s) after his father and agreed to support him and then cheated and tried to hand him over to Muawiyah and attacked him until they poked a knife in his thigh, looted his army and the *khalkhal* (an ornament worn in ankle) of the mothers of his children. After that when he had no helpers, he signed a peace treaty with Muawiyah, saved his blood and the blood of his Ahlulbayt and his Shia, who were very few.

The 18000 people of Kufa paid allegiance to Husayn (a.s). They cheated him and opposed him and fought with him until he was martyred. Since the death of the Holy Prophet (S.A.W) we Ahlulbayt have been humiliated, made distant and have been deprived and killed and made to leave our home town and we felt frightened for our blood and the blood of

our followers. The cheaters, through their lies, got nearer to the leaders, judges and governors in every city and our enemies told false and invalid traditions relating to their past leaders and quoted riwayat (narrations) that we had never told. They only wanted to humiliate us and wanted to accuse us of falsehood, and wanted to get nearer to their leaders through lies. After the passing away of Hasan (a.s) this became very common during the time of Muawiyah. At that time, in every city, Shias were killed, their hands and feet were cut off and they were hanged on accusations of their being near to us and talking above their love for us.

Then after that adversities increased in numbers and strength, from the martyrdom of Husayn (a.s) until the time of ibn Ziyad. Then came Hajjaj and he killed them (Shia of Ali) for every doubt and accusation until it was said that this person (Shia) was *zindiq* and *majusi* and Hajjaj liked it better that these words be used rather than say that they were Shia of Husayn Salwatullah Alayhi.

Sometimes you find a person talk about another person as being good. It is possible that he may be God fearing, and is also honest. He mentions such a big Tradition which is surprising and in which he mentions virtues of previous rulers, whereas Allah has not even created any such thing. And he thinks that this is true because he has heard it from people about whom he did not think were dishonest or less God fearing. And they narrate such bad things from Ali (a.s) and Hasan (a.s) and Husayn (a.s) that only Allah knows what they (narrators) have attributed lies, invalid and wrong things.”] Aban says: “I asked: {May Allah keep you good, tell me some of these things”}.

He replied: “Some people have narrated that the two leaders of the old people in Heaven are Abu Bakr and Umar and Umar is e whom Angels speak to and talk to him and contentment talks on his tongue, and Angels feel embarrassed with Uthman and there is a representative of those of skies and a representative of those of the earth and follow those two leaders who are going to come after me and stay firm and, except Nabi, Siddique and Shahid do not listen to anybody, (until Abu Ja’afar (a.s) counted more than 100 narrations) and people think that this is true.”

So Alayhissalam (peace be upon him) said: “By God, this is all lies and wrong”

I said: “May God keep you good, is not there anything correct?”

Alayhissalam (pbuh) said: “Some of them are fabricated and some have been turned and twisted. Surely when it is said that it is compulsory for you to listen to Nabi, *Siddique* and *Shahid*, it means ALI (A.s). So he accepted this and it is like this: ‘that how can it not be congratulations for you when higher than you is *Nabi, Siddique, Shahid?*’ Here it is meant Ali (a.s), and all narrations like this are wrong, invalid and lies.

O Allah, let my talk be the talk of the Holy Prophet (S.A.W) and the saying of Ali (a.s) until the Ummah of Muhammad (S.A.W), after him, continues opposing until Allah presents Mahdi (a.s)

Hadith No. 11

Aban ibn Abi Ayyash narrates from Sulaym ibn Qays Al Hilali:

Sulaym said: “I saw Ali (AS) in Masjide Nabawi during the caliphate of Uthman and some people were mentioning some traditions and discussing Fiqh and knowledge. They talked about Quraysh, their merits and those who brought faith in the beginning and their migration to Medina and what virtues the Holy Prophet (SAW) had mentioned about Quraysh, like his saying that all Imams will be from Quraysh and people will be following Quraysh and Quraysh will be the Imams of Arabs, and his saying that one should not say bad things about Quraysh and one Quraysh will have twice the strength of a non-Quraysh man, and he who bears enmity to Quraysh, Allah bears enmity with him, and his saying that whoever humiliates Quraysh Allah will humiliate him.

They talked about Ansar, their merits, who were first ones to accept Islam and their help and how Allah has praised them in His Book, and discussed what virtues the Holy Prophet (SAW) had mentioned about what he said about the funeral of Sa’ad ibn Ma’az, and talked about Hanzala ibn Rahib, who was given the ritual bath by Angel, and talked about that person who was helped by a honeybee. Every tribe said they had this one and that one from their tribe.

Quraysh said that the Holy Prophet (SAW) was from them, Hamza ibn Abdul Muttalib was from them, Ja’afar was from them, Ubaydah ibn Haris and Zaid ibn Harithah were from them, and so were Abu Bakr, Umar, Uthman, Sa’ad, Abu Ubaydah, Salim and ibn Awf. They did not leave anybody among the ones who accepted Islam in the beginning.

There were more than 200 people - some were facing Qibla and some were sitting in a circle. From Quraysh, from what I can remember, was Ali ibn Abi Talib (AS), Sa'ad ibn Abi Waqas, Abdul Rahman ibn Awf and Zubayr and Talhah and Ammar, Miqdad, Abu Dhar, and Hasim ibn 'Atbah, Abdullah ibn Umar, and Hasan and Husain (AS), Abbas and Muhammad ibn Abi Bakr, Abdullah ibn Jaffer, Ubeydullah ibn Abbas. From the Ansar there were Ubay ibn Ka'ab, Zaid ibn Thabit, Abu Ayube Ansari, and Abul Haytham Ibnul Tayhhan, Muhammad inm Muslimah and Qays ibn Sa'ad ibn Ibada, Jabir ibn Abdullah, Abu Maryam and Anas ibn Malik, Zaid Arkam, Abdullah Abu Awf, Abu Layla and with him his son Abdul Rahman who was sitting next to him, who was a young boy - as yet he did not have a beard growing and was very handsome.

Abul Hasan Basari came and with him was his son Hasan who was a young boy who, as yet, did not have a beard growing and was very handsome. His height was medium. I stated looking at him and Abdul Rahman. I could not decide who was more handsome between these two except that Hasan was older and taller.

Then people said many things from morning to mid day and Uthman was in his house and did not even know what these people were talking about. Ali (AS) was quiet - he did not talk and neither did anyone from his household. Then all these people turned to Ali (AS) and said: "O Abul Hasan, what has stopped you from talking?" so Alayhissalam replied: "There is no tribe from which a tribesman has not spoken about merits and not said truth."

Then he said: "O people of Quraysh, O group of Ansar, through whom has Allah given you these merits - is it because of you yourselves or because of your tribes, of people of your house of somebody else apart from you?" Everyone replied: "God has given, and because of the Holy Prophet (SAW) has obliged us, and we have acquired all these because of him and we have got it. So all merits that have acquired in deen and Duniya is because of the Holy Prophet (SAW). We have not acquired it because of our own selves or our tribes or people of our houses."

He said: "You have spoken truth, O groups of Quraysh and Ansar. So do you accept that whatever good you have acquired in deen and Duniya is specially due to us Ahlulbayt and not due to yourselves, and you have heard the Holy Prophet (SAW) saying: "I and my brother Ali ibn Abi Talib are created from

the same clay until Adam.”

People of Dadr, Ohad and people of Sabiqah (people who accepted Islam first) all said: “Yes we have heard it from the Holy Prophet (SAW).”

He asked: “What, do you accept that my brother, the Holy Prophet (SAW), said: “I and my Ahlulbayt - we were, each and everyone of us, one NOOR (light) that were walking in presence of Allah 14,000 years before Adam was created, and when Adam was created, this light was put on his back and brought to this earth. Then this light was put in the boat through Nuh, and then in the fire through Ibrahim and after that transferred on highly esteemed backs and pure wombs and then from pure wombs towards extremely respected backs, within such fathers and mothers who never met each other unlawfully.” At that time all, who accepted Islam in the beginning and later, people from Badr and people from Ohad, all said: “Yes, we heard this from the Holy Prophet (SAW).”

He said: “I am asking you, bearing Allah as Witness, do you accept that the Holy Prophet (SAW) had, among his companions and declared brotherhood between him and myself and said: “You are my brother and I am your brother in this life and in the hereafter.”

All replied: “Bearing Allah as Witness, Yes.”

He asked: “Do you accept that the Holy Prophet (SAW) bought the place of his mosque and then built the mosque and then built 10 houses - Nine for himself and the tenth one for me, in the middle, and all the doors that opened into the mosque were closed except my door. And the people, who wanted to talk, talked about it. Sallallahu Alayhi Wa Alihi Wassalam said: “I have not closed your doors, I haven’t opened his door, but Allah has commanded me that your doors remain closed and his remains open.” And nobody except myself sleeps in the mosque. I used to become junub in the mosque and the status of the Holy Prophet (SAW) and my status in the mosque was one. The children of the Holy Prophet (SAW) and my children used to get born in the mosque?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that Umar wanted a hole as tiny as an eye to remain open in his house for Masjid, but he was refused. The Holy Prophet

(SAW) said: “Allah had commanded Musa that he builds a pure and clean mosque in which except him, Haroon and his two children, nobody else lives in it and Allah has commanded me that I build a pure and clean mosque in which except myself, my brother and his two sons nobody else lives.”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked : “Do you accept that the Holy Prophet (SAW) called me on the day of Ghadir Khum and declared Wilayat for me. Then he said that those that were present should pass this on to those who were not present?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that the Holy Prophet (SAW) said on the occasion of Gazwah Tabuk: “You have that status with me that Haroon had to Musa, and after me, you are guardian of every believer?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that when the Holy Prophet (SAW) called the people of Najran for, he did not take anyone else except myself, my wife and my two sons?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you know that he gave the standard of Khyber to me?” Then he said: “Tomorrow I will give the standard to such a person whom Allah and His Prophet keep their friend and he will be having Allah and His Prophet as his friends. And he will not be frightened and wont run away and Allah will give his two hands victory over Khyber.”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that the Holy Prophet (SAW) sent me with Surah Bara’ah and called the other one back when he was already sent, through Allah’s command and said: “Ally A’Ala (Allah) says: “OH RASUL NO PERSON CAN PROPAGATE EXCEPT THE ONE WHO IS YOU OR FROM YOU.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that there was no difficulty that befall the Holy Prophet (SAW) in which he did not send me forward, trusting me, and he never called me by my name but always used to say: “O my brother, and, call my brother.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that the Holy Prophet (SAW) between myself, Ja’afar and Zayeed made a decision regarding the daughter of Hamza, and said: “O Ali, you are from me and I am from you, and after me you are guardian of every believer.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that I used to go to the Holy Prophet (SAW) once every day and night and we used to meet in private. Then I used to ask him questions he used to answer and when I kept quiet, he used to start?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that the Holy Prophet (SAW) gave me a status over Ja’afar and Hamzah and said to Fatimah (AS): “I have married you to the best one in my family and the best in my Ummah and the first to accept Islam, the most patient and the most knowledgeable.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that the Holy Prophet (SAW) said: “I am the leader of all Bani Adam and my brother is leader of Arabs and Fatimah is the leader of women in Paradise and my two sons Hasan and Husayn are leaders of the Youths in Paradise.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

He asked: “Do you accept that the Holy Prophet (SAW) had ordered that I should give him the ritual bath and had informed me that Archangel Jibra’eel would help me to give him the ritual bath?”

Everyone said: “Bearing Allah as Witness - Yes.”

He said: "I bear Allah as Witness - do you accept that the Holy Prophet (SAW) in his last sermon in which he addressed you said: "I leave two things amongst you - until you hold fast to them you will not deviate - Allah's Book and my Ahlulbayt."?"

Everyone said: "Bearing Allah as Witness - Yes."

Aban continued: Then Ali (AS) said: "Bearing Allah as Witness, I am saying do you know Allah, in His first Books, has in many verses given my merits and in this Ummah nobody reached Allah and His Prophet before me?"

Everyone said: "Bearing Allah as Witness - Yes."

He asked: "Bearing Allah as Witness, do you know when the verses '*And (as for) the foremost, the first of the Muhajirs and Ansar, (Surah Tawbah: 100)*

And 'And the foremost are the foremost, These are they who are drawn nigh (to Allah) (Surah Waqia: 10, 11)

Were revealed, the Holy Prophet (SAW) was asked whom these were for. He replied: "Allah has revealed them for Prophets and their inheritors and I am more meritorious than all Prophets and Messengers, and Ali ibn Abi Talib, my inheritor, is more meritorious than all inheritors."?"

Everyone said: "Bearing Allah as Witness - Yes."

He said: "I am telling you bearing Allah as Witness, do you know when these verses '*O you who believe! Obey Allah and obey the Apostle and those in authority from among you. (Surah Nisa: 59)* and '*Only Allah is your Vali and His Apostle and those who keep up prayers and pay the poor-rate while they bow' (Surah Maidah: 55)*

And 'What! Do you think that you will be left alone while Allah has not known those of you who have struggle hard and have not taken any one as an adherent besides Allah and His Apostle and the believers' (Surah Tawbah: 16)

People asked: "O Messenger of Allah, is this for particular believers or is it for believers in general?" Then Allah Azz Wa Jall commanded His Prophet to inform them who Ulil Amr and explain Wilayat to them like prayer, fasting, zakat, Hajj was explained to them. At that time the Holy Prophet

(SAW) appointed me at Ghadir Khum, then he gave a sermon and said: “O people, Allah has given me such a Message that my chest is becoming tight, and I thought people will not believe me, so he demanded that I pass the Message on, or He will punish me.”

Then the Holy Prophet (SAW) ordered and it was announced that prayer is being established and gave a sermon and said: “O people, do you know that Allah is my Mawla and I am Mawla of Mumineen and I have more authority over the lives of Mumineen than they themselves?” Everyone replied: “Surely O Prophet of Allah.” He said: “O Ali get up.” So I got up. He said: “Whose ever Mawla I am, then this Ali is his Mawla - O Allah befriend him who befriends them and bear enmity towards him who bears enmity towards them. (ie Ahlulbayt).”

Salman then stood up and asked: “O Messenger of Allah, what kind of Wilayat?” He replied: “On whomever I have more authority, Ali also has more authority.” and then Allah T’Ala revealed the verse *‘This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion’ (Surah Maidah: 3)*

Then the Holy Prophet (SAW) recited Takbir and said: “Allahu Akber, my Prophethood is complete and Allah’s Deen is complete with Ali’s Wilayat after me.”

Abu Bakr and Umar stood up and asked: “O Messenger of Allah, is this verse only for Ali?” The Holy Prophet (SAW) replied: “Indeed, for him and for all my inheritors till the Day of Judgment.” They both said: “O Messenger of Allah, tell us who they are.” The Holy Prophet (SAW) said: “Ali, my brother, my vizier, my successor, my inheritor, and my caliph in my Ummah after me, and guardian of all believers after me. Then my son Hasan, then my son Husayn, then my son Husayn’s nine children, one after the other. Quran will be with them all and they will all be with Quran. They all will not leave Quran and Quran will not leave them all until they reach me at my Fountain.”

Then people said: “Yes, surely, bearing Allah as Witness, we have heard it and we are witness - it is like what you said.”

Some people said: “We remember most of what you said, but do not remember everything.”

Ali (AS) said: “You have said truth - all people are not equal in memory. I bear Allah as Witness - these people have remembered it when the Holy Prophet (SAW) stood up and explained it to them.”

Then Zayd ibn Arkam, Bara ibn Adhib, Abu Dhar, Miqdad and Ammar stood up and said: “We bear Witness, we remember the Messenger of Allah saying, when he was on the pulpit and you were next to you him: “O people, Allah has commanded me that I appoint an Imam for you after me who will be responsible and he will be my inheritor, my caliph, and whose obedience Allah, in His Book, has made obligatory on the believers and has joined his obedience to His and my obedience. He has given command about his Wilayat in His Book, and I spoke again to Allah concerning this, fearing taunts and disbelief of hypocrites. Allah commanded firmly that I pass this Message of He will punish me.

O people, Allah has commanded in His Book to pray, so I explained it to you and He commanded zakat, fasting and Hajj, so I mentioned these and explained these to you. And He has commanded you concerning Wilayat, and I am bearing you as witness that this Wilayat is for him (Ali) especially, (and he (SAW) put his hands on Ali). Then after him, it is for his two sons and after them all inheritors who will be his children. They will not separate from Quran and Quran will not separate from them until they reach me at the Fountain.

O people I have told you, after me what your shelter will be and after me who your Imam, Wali, and Hadi will be. He is this - brother Ali ibn Abi Talib. He has the same status that I have with you. Listen to him in matters of Deen, and in your tasks, obey him because he has all that Allah has given me - His knowledge and Wisdom. So ask him and learn from him and not by pass him, and do not fall behind him because he is with truth and truth is with him. He will always be with truth and truth will always be with him.”

Then they all sat down.

Sulaym says that Ali (AS) said: “O people, you know that Allah in His Book revealed ‘*Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying*’ (Surah Ahzab: 33)

The Holy Prophet (SAW) gathered myself, Fatimah and my two sons, Hasan and Husayn, and then put a cloak over us and said: “These are my Ahlulbayt, my flesh, what displeases them will displease me, what hurts them will hurt me, and what troubles me will trouble them, so keep them away from evil and keep them as pure as they have a right to be.” Ummi Salmah asked: “What about me, O Messenger of Allah?” The Holy Prophet (SAW) replied: “You are worthy, but this verse is only for me, my brother, my daughter Fatimah and my two sons, and my son Husayn’s nine children, and nobody else is included with me - except them.”

Everyone replied: “Yes, indeed, we bear witness that Ummi Salmah told this to us. We asked the Holy Prophet (SAW) and he said exactly what Ummi Salmah had to us.”

Then Sli (AS) said: “I am telling you, bearing Allah as Witness, do you know when the verse *‘O you who believe! Be careful of (your duty to) Allah and be with the true ones’* (Surah Tawba: 119)

Was revealed, Salman asked: “O Messenger of Allah, is this verse general of particular?” The Holy Prophet (SAW) replied: “All believers have been commanded here but Sadiqeen are particular, ie my brother Ali and after him my inheritors until the Day of Judgment.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

Ali (AS) said: “Bearing Allah as Witness - do you know I asked the Holy Prophet (SAW) in Gazwa-e-Tabuk why he had left me behind and he relied: “Medina cannot be alright without either you or me, and you are to me as Haroon was to Musa, except that after me there not be another Prophet.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

Ali (AS) asked: “Bearing Allah as Witness, do you know Allah revealed in Surah Hajj *‘O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you any hardship is religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore*

keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and excellent the Helper!’ (Surah Hajj: verses 77,78)

Salman stood up and asked: “O Messenger of Allah, who are these people over whom you stand witness and they stand witness over people, whom Allah has chosen and has left no obstacles in Deen and their father Ibrahim’s religion?” He (SAW) replied: “Allah has meant only 13 people, the Ummah is not included.” Salman requested: “O Messenger of Allah, tell me who they are.” The Holy Prophet (SAW) replied: “I, my brother and eleven from my children.”

Everyone said: “Bearing Allah as Witness - Yes.”

Ali (AS) said: “I ask you, bearing Allah as Witness, do you know that the Holy Prophet (SAW) gave a sermon after which he did not give any sermon. He (SAW) said: “O people, I leave behind you two heavy things - Allah’s Book and my Ahlulbayt. Keep close to them, you will not deviate, because Latif and Kabir (Allah) has informed me and has promised me that these two will not separate until they come to the Fountain to me.” Umar stood up and looked angry. He asked: “O Prophet of Allah, all the people of your house?” He (SAW) replied: “NO, but those from them who are my inheritors. The first of them is my brother Ali, who is my vizier, my inheritor, my caliph in my Ummah and after me, the wali of all Mumineen. He is the first of them, then my son Hasan and then my son Husayn, then nine from the children of Husayn, one by one, until they come to me at the Fountain. They will be witness on the earth of Allah and will be authority on His Creation, and will be mines of His Wisdom. He who obeys them will have obeyed Allah, and he who disobeys them will have disobeyed Allah.”?”

Everyone said: “Bearing Allah as Witness - Yes.”

Then for a long time Ali (AS) was questioned. He did not leave anything, bearing Allah as Witness, until he reached his final merits that the Holy Prophet (SAW) has mentioned about him. All kept confirming, bearing Allah as Witness, that this was true.

Sulaym says: “He (ALI AS) did not leave anything that was revealed for him and his Ahlulbayt in the Quran and had come to the tongue of the Holy Prophet (SAW) but for every one, bearing Allah as Witness, he said

everything. From these there were certain things for which everyone said “YES” and there were certain things in which some kept quiet and some said they had heard it from the Holy Prophet (SAW). Those who kept quiet were saying to those who were talking that they were, in their eyes, reliable and apart from them, other people whom they trusted had also said that they had heard this Hadith from the Holy Prophet (SAW) if there was anything other than prophet hood then the Holy Prophet (SAW) would also have made an exception. And Sallallahu Alayhi Wa Alihi Wassalam said: “I am leaving two things amongst you - until such time you remain attached to these two things you will not deviate - Allah’s Book and my Ahlulbayt. Do not by pass them nor remain behind them. Do not teach them because they are more knowledgeable than you.” So it is only appropriate that the caliph of the Ummah should be the one who should be more knowledgeable than them about the Book of Allah and the Tradition of the Holy Prophet (SAW). When Allah revealed *‘Is He then Who guides to the truth more worthy to be followed. Of he who himself does not go aright unless he is guided? What this is the matter with you; how do you judge? (Surah Yunus: 35)*

And ‘He has increased him abundantly in knowledge and physique’ (Surah Baqarah: 247)

And ‘Bring me a book before this or traces of knowledge, if you are truthful (Surah Ahqaf: 4)

And the Holy Prophet (SAW) had said: “No Ummah has handed over its tasks to anyone other than a more knowledgeable person present except that its tasks will always deteriorate until it reaches where it had left it.” So is Wilayat anything other than ruling over Ummah?

And the argument against their lies, invalidity and evil is that on the order of the Holy Prophet (SAW) they saluted me saying Amirul Mumineen and this is the argument that the Ummah has against them, and particularly against you and this person who is with you, Zubayr, and the whole Ummah, and against those two (pointing towards Saad and ibn Awf) and this oppressive caliph of yours, Uthman.

And we six people of the Shura are all alive, so why did Umar include me in the Shura? If he and his companions were telling the truth about what they said the Holy Prophet (SAW) had said, did he include me in the Shura concerning caliphate of something else? If you people think it was to advise

something other than Imamah, then Uthman has no right to be Amir over us, and it is necessary that except caliphate, we carry on with our works in accordance with advice, because the Holy Prophet (SAW) has ordered us to seek advice in all matters with the exception of caliphate. And if the Shura was about caliphate then why did he include me along with you all? He excluded me saying that the Holy Prophet (SAW) had separated Ahlulbayt from caliphate, so he informed that Ahlulbayt had no part in caliphate. And why did Umar say to his son Abdullah when he called each one of us separately, (and pointing toward Abdullah) and this is he. (Addressing Abdullah) I am asking you, bearing Allah as Witness, what did he tell you when we came out?"

Abdullah replied: "Now that you have asked, bearing Allah as Witness, he told that if these people pay allegiance to the person of Bani Hashem who had no hair in the middle of his head, he will lead them to the right enlightened path, and will make them act in accordance with the Book of Allah and the Tradition of His Prophet."

Then Alayhissalam said: "O son of Umar, what did you say at that time?" Abdullah replied: "I asked him: "O father what is it that is withholding you from making him caliph?"

He (AS) asked: "What was his reply?" Abdullah said: "He told me what I am concealing." So Alayhissalam said: "The Holy Prophet (SAW) has informed me of everything that he told you and what you told him." Abdullah asked: "When did he inform you?" Alayhissalam said: "During his lifetime and after that on the night that your father died, in my dream, and if one sees the Holy Prophet (SAW) in a dream it is like he has seen him while awake."

Ibn Umar (Abdullah) asked him: "What did he inform you?"

Alayhissalam said: "O ibn Umar, I am asking you, bearing Allah as Witness, if I tell you will you confirm it?" Abdullah replied: "Or I will keep quiet." He (AS) said: "He told you, when you told him what was it that was withholding him from making me caliph, 'the sahifa that we had written among ourselves in the Ka'abah on the occasion of the last pilgrimage of the Holy Prophet (SAW).'"

Ibn Umar kept quiet. He (AS) said: "I am asking you, for the sake of the

Holy Prophet (SAW), why did not you tell me everything?”

Sulaym reports that he saw ibn Umar in that gathering when his throat was getting choked by tears and his eyes were tearful.

Then Ali (AS) turned to Talhah, Zkubayr, ibn Awf and Sa'ad and said: “By God, if these five people had said lies against the Holy Prophet (SAW) then it is not allowed for you to have their Wilayat, and if they had said truth then it is not allowed for you to include me in the Shura, because your including me in the Shura is against and away from the Holy Prophet (SAW).”

Then Ali (SA) turned to people and asked: “Tell me, what is my status in your eyes and whatever do you know about me - am I a truthful person or am I a liar?”

All replied: “No, No, indeed you are a very truthful person. By God, we have never known you to tell a lie in the days of ignorance or Islam.”

Alayhissalam said: “By God, who has blessed us Ahlulbayt with the status of Propththood, and He made (created) Muhammad from us, and after him, blessed us with the status of Imam for Mumineen, that from Sallallahu Alayhi Wa Alihi Wasalam, nobody can propagate the Message from him except us, and Imamah and caliphate is not appropriate for anyone except with us. And He had not given a share or tight in caliphate to anyone with us, and the Prophet of Allah is the seal of Prophets and there is no Messenger or Prophet after him. He ended the Prophethood on the Messenger of Allah, till the Day of Judgment and He completed all the Books through Quran till the Day of Judgment. He made us caliph, after Muhammad (SAW) on His Earth and made us witness on His Creation and in His Book has made our obedience compulsory. In many verses of Quran He enjoined our obedience along with His obedience and the obedience of His Prophet. And Allah made Muhammad a Prophet and us caliph, after him, on His Creation and witness on His creation and in His Book has made our obedience compulsory. Then Allah Azz wa Jall, commanded Muhammad (SAW) to pass this Message to his Ummah, so he passed the Message what Allah, Azz Wa Jall, had commanded. So in these two, who has more right on the gathering and the place of the Messenger of Allah? You heard the Holy Prophet (SAW) when he sent me with Surah Tawba, saying: “Nobody can pass the Message from me except myself or that person who is from me.” So I am asking you, bearing Allah as Witness, did you hear this from the

Messenger of Allah?”

Everyone replied: “By God, Yes, we bear witness that we heard this from the Holy Prophet (SAW) when he sent you with Surah Tawbah.”

He said: “Then it was not appropriate for your companion to pass any Message from the Holy Prophet (SAW) equivalent to four fingers. And it was not appropriate that the Messenger of it could be anyone except myself. So who has more rights between the two to the majlise and the place of the Holy Prophet (SAW)- the one whom he specifically named that he is from the Messenger of Allah or the one whose name in this Ummah, he (SAW) specifically mentioned saying he is not from the Messenger of Allah?”

Talhah said: “Yes, I have heard this from the Prophet of Allah. So you tell me now is it not appropriate for anyone to pass the Message from the Holy Prophet, when he told me and everybody “Those of you who are present pass this to those who are not present.” and when he performed the final pilgrimage he said in Arafah: “Allah have mercy on him who listened to what I said, remembered it, and passed it on for me (to others) because it often happens that those who know fiqh have no intelligence and it also happens that those who know fiqh pass it to those who know more than them. There are three things in which there can be no deceit. A Muslim’s hear, an action sincerely for Allah, sincere advice to ruler, his obedience and to listen to him and to hold to his community because his invitation has encompassed everyone.” and he said, stopping at many places, “Those who are present pass it on to those who are not.”

Ali ibn Abi Talib said: “What the Messenger of Allah said on the day of Gadhira Khum, on the final pilgrimage in Arafah and on the day when he passed away, and look at his final sermon when he said: “I leave behind among you two things, until you remain attached to these two, you will not deviate - Allah’s Book and my Ahlulbayt, because Latif and Kabir has promised me that these two will not separate until they come to me like this (he had two forefingers together) come to me to the Fountain, because (he then showed his two fingers of the same hand joined together) in these two, one is in front of the other. So keep attached to these two so you do not deviate and slip away. And do not overtake them or stay behind. Do not teach them because they know more than you.” And he ordered all people to pass the Message to whomever they meet that the obedience of Imams from children of Muhammad is compulsory and their rights are compulsory.

Except this Message, he did not ask people to pass any other Messages. O Talhah, don't you see that the Holy Prophet (SAW) told me when you were listening: "O my brother nobody will pay my debts and nobody will complete my responsibilities except you. You will complete my responsibility, will return what has been held for safe keeping. And will fight on my Tradition." So when Abu Bakr became caliph, did he pay the debts of the Holy Prophet (SAW) or fulfill his promises? I was the most righteous one, paid his debts and fulfilled his promises. He told everyone that no one will pay his debt and no one will fulfill his promises except myself. And whatever Abu Bakr gave to people, he did not give to pay the debts of the Holy Prophet (SAW). The one who paid his debts and fulfilled his promise is the one who completed his responsibilities and returned what was held in for safe keeping. Only Imams are the ones whose obedience Allah has made compulsory in His Book and has ordered their Wilayah. These are the Imams whose obedience is Allah's obedience and whose disobedience is Allah's disobedience."

Talhah said: "You have made my problems easier. I did not understand that the Holy Prophet (SAW) had meant that, until you explained to me. So, may Allah reward you well from the entire Ummah.

O Abul Hasan, I want to ask you one more thing. I saw you carrying a cloth which was folded (with a seal) and you said: "O people I was busy with the ritual bath, shrouding and burying the Holy Prophet (SAW), after that I was busy with the Book of Allah until I compiled it. So this is the complete Book of Allah from which not even an alphabet is missing.", but now I do not see the Book that you wrote and compiled and I saw Umar during his caliphate, that he sent a person asking the Book to be brought to him. So Umar called people and whichever verse on which two people bore witness, he wrote it and on whichever one person bore witness he left it and did not write it. At that time Umar said, and I was listening: "On the day of Yamamah many people were killed who recited Quran that others did not recite." So that part was destroyed and a goat came near the Book and ate that which people were writing on command from Umar. So it was destroyed. At that time the writer was Uthman. So what is your opinion?

And I heard Umar and his companions, who during the time of Uthman wrote it and compiled it that Surah Ahzab was equivalent to Surah Baqir and Surah Noor had 160 verses, Surah Hujurat had 90 verses. So what is all this? And what is it that, May Allah have Mercy on you, is stopping you from

bringing what you have compiled to people? I was with Uthman when he took what Umar had compiled and he compiled the Book and made people agree that the Quran should be recited in one style. Ubay ibn Ka'ab's and ibn Masood's Quran was torn and burnt. So what is this?"

Amirul Mumineen said: "O Talhah each verse that Allah has revealed in His Book to Muhammad (SAW), and the Holy Prophet (SAW) made me write, is in my possession and it is in my writing and each verse that Allah has revealed on the Holy Prophet (SAW), its meaning and every halal or haram, or limit or command, or anything that the Ummah will need until the Day of Judgment which the Holy Prophet (SAW) made me write, is with me and it is in my writing, even a scratch and its compensation is also written by me."

Talhah asked: "Everything - be it small or large, particular or general, what has already happened and what will happen till the Day of Judgment is present with you?"

Ali (AS) said: "Yes, and apart from that, the Holy Prophet (SAW) during his illness privately gave me key to one thousand doors of knowledge with which one thousand doors open, and if the Ummah had, from the day the Holy Prophet (SAW) passed away, followed me and obeyed me, then it would have got subsistence from up and from beneath its feet till the Day of Judgment with satisfaction.

O Talhah, were you present when the Holy Prophet (SAW) asked for a paper so that he could write that with which the Ummah does not deviate and oppose? At that time your companion said what he said - (ie Allah's Messenger is delirious.) At that time the Holy Prophet (SAW) became very angry and left it."

Talhah said: "Yes I was present at that time."

Ali (AS) said: "When you people left, the Holy Prophet (SAW) told me all these and also told me what he wanted to write and he wanted people to be witness to it. At that time Archangel Jibre'eel informed him that Allah Azz Wa Jall knew what opposition and separation the Ummah will have. Then he asked for a paper and asked me to write what he wanted written and made three people witness it - Salman, Abu Dhar and Miqdad, and he told the names of the Imams who are guides, whose obedience Allah has commanded till the Day of Judgment. In these first is my name, and the

second is this my son (pointing towards Hasan). After him Husayn and then nine from my this son Husayn. Is this what happened, O Abu Dhar and Miqdad?”

Abu Dhar and Miqdad stood up and said: “We bear witness for the Messenger of Allah.”

Talhah said: “By God, I have heard the Holy Prophet (SAW) say to Abu Dhar, “The sky did not shade and the earth did not carry anybody who is more truthful and better than Abu Dhar in the eyes of Allah.” and I bear witness that what Abu Dhar and Miqdad have said is truth. And you in my eyes are more truthful and better than these two.”

Then Alayhissalam turned to Talhah and said: “O Talhah, Zubayr, Saad and ibn Awf, fear Allah. Put His Pleasure first and choose what He has and in matter of Allah do not fear evil of the evil doers.”

Talhah said: “O Abu Hasan, you have not replied to my question about Quran - why don't you bring it to the people?”

Alayhisallam replied: “O Talhah, I have purposely remained silent on your question.”

Talhah asked: “Tell me, is what Umar and Uthman have written the whole Quran or is there anything which is not Quran?”

He (AS) replied: “Yes this is all Quran. If you take it you will be safe from Hell and enter Paradise because it has our Hujjat (authority) and has our rights and matter related to us, and has compulsion of our obedience.”

Talhah said: “It is sufficient for me - since it is all Quran, it is sufficient for me.

Tell me, the Quran that you have which contains meanings and knowledge of halal and haram - whom will you give it to and who will own it after you?”

Alayhissalam said: “I will give it to those whom the Prophet of Allah has mentioned.”

Talhah asked: "Who are they?"

Ali (AS) said: "My successor, who after me, will be the most authoritative over peoples authority - my this son Hasan. After that my son Husayn. Then one after another who are from Husayns children will get it until the last one reaches the Holy Prophet (SAW) at his Fountain and they are all with Quran and the Quran is with them. They will not separate from Quran and Quran will not separate from them.

Muawiyah and his son, after Uthman, will be rulers and after them from Hakam ibn Abil Aas, 7 people will become rulers who will be one by one until 12 imams who will misguide, are completed. And these are those very people whom the Holy Prophet (SAW) saw on his pulpit reversing (from Deen) the Ummah. 10 from them will be from Bani Umayyah, and two who laid the foundation from them and these two - the sins will be equal to the sins of the entire Ummah."

Everyone said: "O Abul Hasan, May Allah have Mercy on you and forgive you and from us, May Allah reward you very well that you advised us and told good."

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#HADITH NO. 12

Aban narrates from Sulaym 'We were sitting around Amirul Mumineen and he had a group of companions sitting with him A person said to him ("O Amirul Mumineen, only if you had convinced people.") i.e. for Jihad

He (a.s) stood up and gave a sermon: "Be aware that I convinced you, but you were not convinced. I advised you but you did not accept. I called you but you did not listen. So you are present but are like absent, and are alive but are like the dead ones, are deaf but have ears. I am showing you wisdom and am telling you good things in which there is cure and is sufficient And I am arousing you for jihad against the oppressors. I do not reach the end of my talk and I see you getting distant. Different groups develop and recite poetry in front of each other and mentioned proverbs in front of each other and ask the price of dates and milk. May evil befall on you - you got tired of wars and to fight for it. Your hearts became empty by remembrance (dhikr) of wars. Instead of wars you got involved in useless and misguiding talks

and making lame excuses. May evil befall you, fight against them before they fight against you because. By God, no war was fought in the house of a community but they were humiliated By God. I do not think you will do it until they do it. Then I wish I saw them and then meet Allah with complete knowledge and surety and I would be at peace from your problems and your exercises. You are like those camels whose shepherd is lost, so when they are gathered from one side they run away from the other side. By God, your example is like, I can see that if the ground of war is hot and the market of death is set up you will separate from of death is set up, you will separate from Ali ibn Abi Talib like (like the head is separated) a woman gets away from her child (at child birth) and cannot stop anyone's hand touching."

Ash'ath ibn Qayse-Kandhi said: "Why don't you do what ibn Affan did?"

Ali (a.s) said "O Urfunnar (the one who pretends to be good but creates discord) do you think I would do what ibn Affan did? I seek refuge in Allah from what you are saying O ibn Qays. By God, what ibn Affan did is such that it belittles even a person who has no religion, and has no truth in his hands. Why should I do it when I have from Allah the evidence and authority in my hands and truth is with me.

By God, whoever strengthens his enemy over himself, until the enemy cuts his flesh, tears his skin, breaks his bones, sheds his blood, when he was able to stop the enemy, then his sin is very great (kabira) and on what his ribs are (i.e. heart) is very weak. O ibn Qays, you become like that, but By God, what I will do is, with my hand raise Mashrifi swords with which skulls will fly and hands and wrists will be cut and then Allah does what He likes.

O ibn Qays, may evil befall you, a Mumin can die of anything except that he kills himself. So whoever has strength to save his blood and then after that he leaves the opportunity between him and his killer, then he would be seen as one who killed his own self. May evil befall you, O ibn Qays, this Ummah will be divided into 73 sects. One sect of these will go to Heaven and 72 in Hell. Out of these the worst one and the biggest enemy in the eyes of Allah and farthest from Him are those useless people who say there should not be a war and are liars. Allah, has commanded that there should be a war against the oppressors in His Book and the Tradition of His Prophet, and in similar way against those who left the Deen"

Ash'ath ibn Qays said, when he had been angered by what Ali (a.s) said: "Who stopped you, O ibn Abi Talib, when allegiance was paid to brother of

Taim ibn Murra and the brother of the children of Adi ibn Ka'ab and after these two, the brother of Bani Umayyah, that you fight and raise swords. Since you have come to Iraq, whenever you gave sermon, before coming down from the pulpit you always said this: ("By God, I have more authority on all people than they themselves have. And since the death of the Holy Prophet (SAW) I have remained oppressed.")"

All (a s) told him: "O Ibn Qays, you have said, so now listen to the answer. Neither did cowardice nor not wanting the pleasure of Allah stopped me. Also not that I did not know what better things are there with Allah for me, better than what is in this world and remaining in this world. But what stopped me was the order of the Messenger of Allah and what he told me in his will for me.

The Holy Prophet (S A W) informed me about how the Ummah will behave towards me after his death, so I saw how it behaved towards me. I knew it from beginning and I had surety about it. But according to the saying of the Holy Prophet (S.A.W) I absolutely believed in those things that happened in front of my eyes. I asked ("O Messenger of Allah, when that happens what is your will for me?") He replied {"If you find helpers then ignore them and fight against them, and if you do not find helpers then restrain your hand and save your blood until you find helpers to establish Deen, the Book of Allah and my Tradition."}

And Sallallahu Alayhi Wa Alihi (pbuhaf) also informed me that the Ummah would soon leave me and pay allegiance to someone else and follow him.

And Sallallahu Alayhi Wa Alihi (pbuhaf) informed me that I had the same status with him that Haroon had to Musa and the Ummah, after him, will soon become like Haroon and those who followed him, and the cow and those who followed it. When Musa had said to him 'Evil is it that you have done after me; did you turn away from the bidding of your Lord?' Haroon said: Son of my mother} surely the people reckoned me weak and had well-nigh slain me.' (Surah Aref:150)}

The meaning of this is when Musa ordered Haroon when he made him his caliph, that if the people deviate and if he (Haroon) finds helpers then he should fight against them and if he does not find helpers then he should restrain his hand and save his blood and does not create separation among them. And I am afraid lest my brother, the Messenger of Allah, says to me "Why did you create disunity in the Ummah and did not pay attention to my

saying, although I had made a will to you that if you do not find helpers then restrain your hand, save your blood and save the blood of your Shias."

So when the Holy Prophet (S.A.W) passed away, people turned to Abu Bakr and paid him allegiance and I was busy with the ritual bathing and burial of the Holy Prophet (S.A.W). Then I got busy with Quran. At that time I took an oath for myself that except for prayer (salah) I will not wear the cloak until I compile the Quran, so I did that. Then I took Fatimah and held hands of my two sons Hasan and Husayn and did not leave anyone from the people of Badr and anyone from those who came forward in Islam from Muhajireen and Ansar and reminded them of my rights for the sake of Allah and called them to help me. Except four, from all the people, nobody accepted what I said - Salman, Abu Dhar, Miqdad and Zubayr. And there was no one in my ahlulbayt through whom I could attack and get the strength. The one who remained was Hamzah - and he got martyred in Ohad, and Ja'afar got martyred in Mutta. I remained between such people who were not prepared to listen to me with pleasure and were both dry and weak and were both were disreputable and desperate - Abbas and Aqeel and both were near to the times of kufr. They all made me helpless and overpowered me so I said what Haroon told his brother. He said: "Son of my mother! surely the people reckoned me weak and had well-nigh slain me," (Surah Araf: 150).

So Haroon's footsteps were present for me and the will the Holy Prophet (S.A.W) is a very strong argument."

Sulaym continued: Ash'ath said: "So that is what Uthman did - and he called them to help him but he did not find helpers so he restrained his hand until the oppressed got killed."

Alayhissalam (pbuh) said: "O ibn Qays - may evil befall you - when the whole community overpowered me and made me weak and were near to kill me, if they said to me "surely we will kill you" then I would stop them from killing me even if I did not get anyone except myself. But they said "If you pay allegiance then we will stop and will respect you and make you near and give priority to you. If you do not pay allegiance then we will kill you." So when I did not find anyone I paid allegiance to him, and my paying allegiance to him does not make his falsehood truth and make any of his rights compulsory. So when people told Uthman: "Leave it, we will stop". If he had left it, people would have stopped and not killed him but he said: "I will not leave it." People said: "We will definitely kill you". So he restrained his hand until they killed him. And by my life, it was better for him to leave

it because he took it without any rights and there was no share in it for him. He wanted what was not his and he took away the right of the other.

Evil befall you, O ibn Qays, surely Uthman can be like one of two people - either he called people to help him or it is possible that the community called on him to help him and he stopped them from helping him. So it was not possible for him to stop Muslims from the help of such an Imam who is a guide and is guided, who had not done any innovations (bidat) and had not given shelter to anyone who had done any innovations. How wrong was he when he stopped them!, and how bad did they do when they obeyed him. It can also be that his oppression and arrogance forced people to think him undeserving of help, because he oppressed and ordered contrary to the Book and the Tradition.

And Uthman had with him his ahlulbayt, his friends, and his companions - more than 4000 people. If he wanted he could have stopped them through these people so why did he stop them to help him"? And when allegiance was paid to Akhu Taym (Abu Bakr) if I had 40 people who were obedient to me then I would have fought but when allegiance was paid to Umar and Uthman at that time NO. Because I had paid allegiance at that time and a person like me cannot break the allegiance.

May evil befall you. O ibn Qays, how did you find me when Uthman got killed and I did find helpers? Did you find me lazy or moving back or coward or negligent on the incident of Basra when people were surrounding the camel and those that were with them were all cursed? And those that got killed were cursed too and those that returned without repentance and penance were also cursed because they killed my helpers, broke my allegiance, cut my governor into pieces and cheated me. I went towards them with 12,000 people and they were more than 12000. Allah gave us victory over them and got them killed through our hands and cured the hearts of the faithfuls.

O ibn Qays, how did you find the incident of our Siffin and through our hands Allah got their 50000 men killed at the same place who went to Hell?

And how did you find us on the day of Nehrwan when I confronted those of you who had separated from Deen, when they, on that day, were holding firmly to the religion of those people whose actions in the life of this world became useless and they thought what they were doing was very good? So Allah, through our hands, got them killed at the same place and made them

reach Hell. Not even 10 of them remained and from faithfuls not even 10 got killed.

Evil befall you - O ibn Qays, what - did you see me return or return the standard (flag)? O ibn Qays, are you taunting me when I was with the Holy Prophet (SAW) in his every place and, in all wars and in all his difficulties, was in the forefront of him? I never ran away nor moved my steps, nor got tired, nor stayed away nor showed my back to the enemies because it is not appropriate for the Prophet or his successors that when they dress up for war and face enemy, they return or turn their faces away, until either they get killed or Allah gives them victory.

O ibn Qays, have you ever heard that I have ever run away or delayed?

O ibn Qays, beware, By Him, Who separated the seed and created human being, when allegiance was paid to Akhu Taym, that Akhu Taym, in entrance of whose allegiance, you have taunted, if I had got even 40 people who had the Iman of those 4 people whom I found then I would not have restrained my hand and I would have confronted the community but I did not get a fifth one so I stopped.'

Ash'ath asked: "Who were those four O Amirul Mumineen?"

Alayhissalam (pbuh) said: "Salman, Abu Dhar, Miqdad and Zubayr ibn Safiyya before he broke his allegiance to me, because he paid me allegiance twice. His first allegiance was that in which he was loyal because when allegiance was paid to Abu Bakr, 40 people from Muhajireen and Ansar came to me and paid allegiance to me and Zubayr was in them. So I ordered them that they come to my door in the morning in such a way that their heads are shaved off and they are armed so out of them, except for four, no one stayed loyal to me or obeyed me - Salman, Abu Dhar, Miqdad and Zubayr.

And the second allegiance that he paid to me - he and his companion Taiyah came to me when Uthman had been killed. They both paid allegiance to me willingly, without any force and after that both became apostates of Deen. Both broke the allegiance, thought themselves to be high, both bore enmity, both faced damages. Allah got them killed and made them reach Hell. Three - Salman, Abu Dhar and Miqdad stayed firm on the Deen of Muhammad (SAW) and the Deen of Ibrahim (a.s) until they met Allah - May Allah bless them.

O ibn Qays, By Him who separated the seed and created Insan (mankind), if those 40, who had paid allegiance to me, had been loyal and come to my door in the morning with their heads shaved off, before the allegiance of Atiq was forced on to me, I would have confronted him and would have wanted its outcome from Allah. If I had found helpers before the allegiance to Uthman, then I would- have confronted him too and wanted the outcome from Allah because ibn Awf declared it for Uthman and agreed with him that after his death it is returned to him but when I had paid allegiance to him there was no way to confront him."

Ash'ath said: "By God, if the matter was like what you are saying then the whole Ummah of Muhammad (SAW) except you and your Shias is destroyed."

So All (a.s) said to him: "Surely, truth, By God, is with me. O ibn Qays, like I said and nobody from the Ummah will be destroyed except those people who are Nasby, those who break the allegiance and those who talk without any argument and deny truth and who are enemies. But those who accepted Tawheed and accept Muhammad (S.A.W) and Islam and have not left the Deen, and have not helped oppressors against us and have not borne enmity towards us, had doubt in caliphate, did not recognise its owners, guardians, governors and did not also recognise our Wilayat and did not bear enmity towards us. So surely these people are Muslims who are weak in faith and there is hope for Allah's Mercy for such a person and there is fear of sins concerning him."

Aban says that Sulaym ibn Qays said: "On that day no one from Shias of Ali (a.s) remained whose face did not smile with his talk, because Amirul Mumineen (a.s) explained the correct matter and made it known and lifted the curtain and left Taqayah. And no one from all the reciters of Quran remained, who had doubts about people in the past and stopped from them, and did not keep away from them due to fear of Allah, thinking it to be sin, became sure and understood the correct matter.

Their opinion became correct and on that day they stopped doubting and refraining. And there was no one from those around him who had refused his allegiance but they all understood his allegiance, like allegiance was paid to Uthman and those before him. And this was evident on their faces and their world became narrow. They felt bad about the matter and after that generally people understood the true matter and their doubts were removed."

Aban narrates from Sulaym: "I did not see any other day usually that gave peace to my eyes in comparison to that day, because Amirul Mumineen (a.s) lifted the curtain and made truth known and explained the matter and the result and removed Taqayah. After that gatherings of Shias became many in numbers and started talking freely although there were very few in his army and generally, not knowing his status with Allah and the Holy Prophet (S.A.W) used to argue with him. After this gathering Shias became of those respectable and great people.

And this incident happened after people of Nehrwan when he was given the order to prepare for confrontation with Muawiyah. Not long time had passed when he (Salwatullah Alayhi) was martyred, ibn Muljim (May Allah curse him) killed him by cheating when his sword was poisoned and he had poisoned it before it (killing). May Allah bless our leader Amirul Mumineen and many salutations be upon him.

HADITH NO. 13

Aban narrated that Sulaym said "Abul Mukhtar ibn Abi Sa'aq sent this poem to Umar ibn Khattab "

- 1 Somebody pass my this message to Amirul Mumineen (Umar) that you are trustee of Allah's wealth and everything.
- 2 You are Allah's trustee amongst us and for whoever is the trustee of the Allah of people, my chest is bowed down.
- 3 Be they from town or village, do not leave anyone that they violate the trust in the property of Allah, be that property connected to food or animals.
- 4 And send a message to Numan ibn Ma'aqal, and Hazm, and Bishr.
- 5 And to Hajjaj and understand their accounts, and of that man also who is in the market - Mawla Bani Badr.
- 6 And those two followers - do not forget them, and Sehr Bani Gazwan who is the richest in the community.

7 And Aasim, his suitcase is also not empty and ibn Gallab, who is the arrow shooter in Bani Nasr.

8 And that property (wealth) that has accumulated with ibn Mohriz and he had plenty in town.

9 So send a man to all of these - they will confirm and will let you know everything concerning this wealth - from these who are understanding.

10 May my family be sacrificed for you with all these, take a share from them - surely they will be happy if you give them a share and distribute wealth.

11 But do not call me to witness because I am hidden but I can see strange things of the time.

12 I can see horses like smallpox, and swords in shining states, and spear of Khattiyah equivalent to ants and drops of rain.

13 And I can see folded quilts where they are kept and folded sheets.

14 The business man, when he came with perfumes and bag of Mishq (perfume) which started roaming in head.

15 When they stopped, we stopped and when they fought we also fought because they had wealth and we did not

"

So ibn Gallabe Misry said

1 Someone past my this message to Abul Mukhtar that I came to him and I wet neither a relative nor a relative through in-laws.

2 I did not have any property to which I became inheritor neither were there any sadqa of prisoners, or the wealth of Ghadr.

3 But horses only needed to be spurred in every war. And it was my patience when death was behind spears.

4 When the clips of shields were hiding the chest I was restraining myself from those things by such swords that were many.

Sulaym said: "That year Umar ibn Khattab made it compulsory that they divided the wealth into half, due to the poem of Abul Mukhtar, but he did not make it compulsory for Qunfuz although he also was from his governors and whatever was taken from him was all returned. That was almost 20000 dirham and from that he neither took 10% or 20%.

And from his governors on whom distribution was compulsory, there was Abu Hurrayrah who was the governor of Bahrain. He included his wealth so it reached upto 24000. So he declared 12000 compulsory on him."

Aban said that Sulaym said: "I met Ali, Salwatullah Alayhi, I asked him about whatever Umar had done. He said: {"Do you know why he stopped from Qunfuz and did not make anything compulsory?"}. So I said NO. He said: {"Because he is that man who had hit Fatimah (as) when she came in-between myself and those people. So she, Salwatullah Alayha, passed away and she had the effect of being hit by a whip on her shoulder."}"

HADITH NO. 14

Aban has narrated from Sulaym. Sulaym said: "I reached a group of people sitting in the Masjide Nabawi in which, apart from the Hashmi, there was no one else except Salman, Abu Dhar and Miqdad and Muhammad ibn Abi Bakr, Umar ibn Abi Salmah and Qays ibn Sa'ad ibn Abadah.

Abbas said to Ali (a.s): "What do you think about why Umar stopped Qunfuz from returning the wealth like he asked all other governors to return the wealth?" So Ali (a.s) looked at the people around him, then his eyes filled with tears and then he said: "In gratitude of that striking, that he hit Fatimah with his whip, until she passed away and the effect of the hitting was like a boil on her hand".

Then Alyhissalam (pbuh) said: "It is strange that the hearts of this Ummah are filled with the love of this man and before him his companion, and they

believe in everything that he has created new. If all his governors were violators of the Trust and if this property was violated in their hands, then it was not permitted for him that he leaves them and it was compulsory for him that he takes all of it back, because it was the property of the Muslims. He did not have the right that he takes half and leaves the other half. And if those people were not violating the Trust, then it was not halal that he takes their property or takes anything be it less or more. And he took half of all the property. If this property was in their hands in the manner of breach of the Trust and after that those people had not accepted and there was no proof (bayyinah), then it was not halal that he takes, less or more, anything from them. It is more surprising that he returned some to their places. If these people were violators then it was not lawful for him that he makes them governors. If these people were not violators, then their wealth is not permissible for him.”

Then Ali (a.s) turned towards the people and said: {“It is surprising for that Ummah who see the Tradition of their Prophet changing and altering day by day, and each door changing, even then these people are happy and not refusing - on the contrary are getting angry for him and are getting upset with those who criticise him and refuse him. Then after us a community will come who will obey his innovations, his oppression and the new things that he has created and will make his new things religion and tradition and make these things a way of getting near to Allah, like these:

He removed Makame Ibrahim from that place where the Holy prophet (SAW) had kept it, and brought it where it was during the time of ignorance from where the Holy Prophet (SAW) had moved it.

And he changed the Sa'a of *Mudd* of the Holy Prophet (S.A.W) in both of which there is obligatory (wajib) and there is tradition (Sunnah) also. So his increasing is nothing except bad because only that is given to poor ones for expiation (*Kaffarah*) of Oath and *zeehar* (when a man says to his wife your back is like my mother's, until expiation is paid his wife is not permissible for him), that is in the field. The Holy Prophet (S.A.W) had said: O Allah, give us barkah in our *Mudd* and Sa'a. So people do not become an obstruction between him and the Holy Prophet (SAW) but they become happy and accept what he did.

And he and his companion took away the Fadak, when it was in control of

Fatimah (a.s) and during the time of the Holy Prophet (SAW) she ate the food from it. So he asked an evidence from her when it was in her hand. Neither did they accept her to be true nor Umme Ayman, although he surely knew, like we know, that it was in her hand. It was not right for him to ask her to produce evidence that was in her hand, and it was not right for him to accuse her. Then people thought of him as good, praised him and said that he did that because he had fear of Allah and this is his merit.

Then the evil actions of both of them were taken as good (i.e. both did not accept Fatimah (a.s)), and both said {"We think Fatimah will not say anything except truth, and Ali also has not witnessed except what is truth, and if there was any other lady with Umme Ayman, then we would have given Fadak to Fatimah"}. This is how both of them made themselves good in front of the ignorant. Who were they two and who made them both governors that they give some to someone and stop the other from others? But Umme Ayman got involved in these two so they both entered into such things over which they had no right, and they both did not have knowledge in this matter, although Fatimah (a.s) had told both of them, when he wanted to take away what she had in her hand ("Is this not in my control, and my agent is present and when the Holy Prophet (S.A.W) was alive I have eaten crop from it"]. Both of them said: "Yes, that has happened". Then Fatimah (a.s) said: ("When you accept that, why are you asking for evidence of what is in my hand?") So they both said: "This is the property of Muslims. If the evidence is established then it is okay, otherwise we will not give it."

So she said to both of them, when people were around them listening, ["Do you both want to take back what the Holy Prophet (S.A.W) did, and you order particularly for us that which you did not order for all other Muslims? O people, listen to what these two have done. What! do you two think if I claim what property is in the hands of Muslims, will you ask evidence from me or evidence from them?"] They both said: "We will ask from you". So she asked ("So if all Muslims claim on what is in my hands, will you ask for evidence from the people or from myself?") Umar became angry and said: "This is the property of Muslims and their land, and this is in the hands of Fatimah, the food from which she is consuming. So if she produces evidence that the Holy Prophet (S.A.W) from all Muslims had given it to her particularly, although it is the property of Muslims and their right, then we will think about it."

So she said: ("It is sufficient for me O People, I bear Allah as Witness, did you not hear the Holy Prophet (SAW) say: "Surely my daughter is the leader

of the women of Paradise". Everyone said: "bearing Allah as witness we have heard this from the Holy prophet (S.A.W)". She asked: ("So will the leader of the women in Paradise claim falsely and take what is not hers? What! do you think that if four people bear witness against me over a bad deed or two people for stealing will you accept them to be true against me?"). Abu Bakr remained quiet but Umar said: "Yes, we will apply the law on you."

She said: ["You told a lie and are cunning and you accept that you are not on the religion of Muhammad (S.A.W). Surely, a person who declares it compulsory on the leader of the women of Paradise to produce evidence or applies the law on her, surely he is cursed and is *kafir* of what Allah has revealed on Muhammad (SAW) because there can be no evidence against those (*from whom Allah has kept impurity away and has declared pure as it is their right*), because they are infallible from corruption, and pure of all evil. O Umar, tell me who are meant by this verse? If any community bears witness against them or against anyone of them that they have been *Mushrik* or *kafir*, will Muslims keep away from them and will they apply the law?"] He replied "Yes. Everybody and they are equal"

So she said: ("You are a liar and a *kafir*. Ahlulbayt and all people are not equal in this matter because Allah has kept them ahlulbayt) free from sins, and their infallibility and purity has been revealed (in Quran), and has kept evil away from them. Whoever believes anyone true against them then he is the one who has falsified Allah and His Prophet."] Abu Bakr said: "O Umar, I hold you by oath, shut up"

At night they both sent someone to Khalid ibn Walid and said: ("We want to tell you a confidential matter and leave it to you because we trust you ") He said: { "Whatever you two want tell me I will obey you" } They both said to him { "The Mulk and kingdom that we have acquired cannot benefit us until Ali is alive. Did you not hear what he said to us and how he behaved towards us? We are not satisfied it is possible that he silently calls people the community agrees and he fights against us because he is the bravest in Arab and you know how we treated him and we have overpowered the Kingdom of his cousin when we do not have any rights in it and we have forfeited Fadak from his wife. So when you recite the morning prayer with people you stand next to him with your sword with you. When I recite salutation you slash his neck." }

Ali (a.s) said: "Khalid ibn Walid recited the prayer standing next to me with his sword on him. Abu Bakr stood for prayer and was thinking and regretting and was confused until sunrise was near. Then before reciting the salutation in prayer, he said: ("Do not do what I order you to do"), then he recited the salutation. So I said to Khalid: {"What was the matter?}. He said: ["I had been ordered that when he completes reciting the salutation I slash your neck."] So I asked: {"Were you going to do it?"}. He said ("By God, Yes, I would certainly have done that.")

Sulaym said "Then Alayhissalam (pbuh) turned to Abbas and those that were around him and said: {"Are you not surprised that he and his companion stopped *dhil qurba* (the rights of relatives) from us, the share of that *dhil qurba* that Allah had made compulsory for us in Quran? Allah knew that these people will oppress us in this matter and take it away from us, so He said *{'If you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which two parties met;'} (Surah Anfal 41)*

And it is surprising that he demolished the house of my brother Ja'afer and included it in the Masjid and with its value did not give anything to his sons. Then people did not think that as bad, and took no action, like he had taken away a house of a Daylam.

His ignorance and the ignorance of the Ummah is surprising that he wrote to all his governors that if a *Junub* does not find water it is not necessary for him to recite prayer and it is not necessary for him to perform Tayammum on earth until he gets water, even if he does not get water till he meets Allah. People accepted it and were happy with it, although he knew and people also knew that the Holy Prophet (S.A.W) had ordered Ammar and Abu Dhar to perform Tayammum for *janabah* and pray. They both witnessed it and others also witnessed it but he did not accept it and did not withdraw the order.

It is surprising that they both mixed various matters concerning grandfather without Knowledge, but to stick to their matter on account of ignorance and they both claimed about these things that they did not know, defying Allah and being less fearful of Him. They both claimed that the Holy Prophet (SAW) until he passed away never passed a decision concerning a grandfather relating to inheritance, although whoever knows about grandfather's inheritance, has not claimed that. Then everyone obeyed two in

this matter and confirmed that they two were right.

And his freeing Ummuhate Awlad (those slave girls who deliver children) - people accepted what he said and left the command of the Holy Prophet (SAW). And the way he behaved with Nasr ibn Hajjaj and Ja'udah ibn Salim and ibn Wabrah!

More surprising than that is Abu Kama Abdi came to him and said: ["I divorced my wife when I was not here, and the news of the divorce reached her, then in her Iddah (waiting period) I took her back and wrote to her but the letter did not reach her until she got re-married."] So he replied {"If the man who married her has had sexual relationship with her then she is his wife and if the sexual relationship has not occurred then she is your wife"}. And he wrote that to him and I am witness - so he did not even discuss or ask me. He thinks he has enough knowledge and does not need to ask me. Sol wanted to stop him so I said: {"I don't care - May Allah humiliate him"}) People did not think him bad, on the contrary they thought good of him and made it tradition and accept that from him and understand that to be right. This is a decision that even if an insane, who was weak and bad, had made then he would not have exceeded that.

Then he left *Hayya 'Ala Khayril 'Amal* from *Adhan* and people took that to be tradition and started following him in this.

And his decision concerning a lost man and appointing a period of 4 years after which the wife can marry - if her husband returns then he will have a choice to have his wife back, or pay her dowry. People thought good of that also and made it Tradition and accepted this ignorance when he had very little knowledge of the Book of Allah *Azz wa Jall*, and was not even aware of the Tradition of the Holy Prophet (S.A.W).

And his expelling every non-Arab from Medina.

And his sending a rope to his Governor in Basra which was 5 spans long and his saying that any Ajmi whose height is the same as that rope should be slain.

His returning the prisoners of Shuster when those slave women were pregnant.

And his sending a noose for those children who had stolen in Basra and his ordering that any child tall enough to the length of the rope should have his hand chopped off.

More astonishing than that is that a liar stoned to death a liar (woman) and he accepted that and the ignorant ones also accept that and through that an Angel was talking through his tongue and telling him.

And his freeing the prisoners of Ahle Yemen.

And his and his companion's not joining Usama and his army when they both had saluted him saying AMIR.

After that, more surprising is that, that Allah also knows and people know too that he is the same man who did not give that paper to the Holy Prophet (S.A.W) that he had asked for. Then people do not think that was damaging nor was there anything lacking in him.

He is the same man who is of the incident of Safiya when he told her what told her. At that time the Holy Prophet (S.A.W) became angry until he said what he said.

He and his companion are those two who did not kill that man whom the Holy Prophet (S.A.W) had ordered both of them to kill. After them two, the Holy Prophet (S.A.W) commanded me and he said in this connection what he said.

The Holy Prophet (S.A.W) commanded Abu Bakr that he announces to people that whoever reaches Allah accepting Tawheed, who has not done shirk even minutely, will go to Heaven. Umar sent him back and Abu Bakr obeyed him and disobeyed the Holy Prophet (S.A.W) and did not act on his command. In this connection also the Holy Prophet (S.A.W) said what he said.

His bad actions and the bad actions of his companion are too many to be counted even then, the ignorants and people could not see anything wrong in them and they love both these more than their mothers and fathers and

themselves. They do not like anything bad said about these two but they do not mind that for the Holy Prophet (S.A.W)"

Ali (a.s) continued: "One day I passed from Sakhki so he said to me ("The example of Muhammed is just like the tree of dates which is planted in a dirty place.") So I came to the Holy Prophet (S.A.W) and told this to him. The Holy Prophet (S.A.W) became very angry and came to the pulpit. The Ansar got frightened and came armed when they saw how angry the Holy Prophet (S.A.W) was.

He said: {"What has happened to those communities that people hurt me in connection with my relatives although they have heard their merits and the virtues that Allah has given them all, and those things in which Allah has specialized them is that that He has Kept all evil away from them and particularly Allah has declared them pure. And you people have heard what I have told concerning him who is the best and most virtuous in my ahlulbayt in those things that Allah has declared specially for him. He has blessed him with reputation and virtues in a manner that he is the first one in Islam and his difficulties in Islam are too many, and he is my relative. He is from me in such a manner like Haroon was to Musa and then you think that I am, in my ahlulbayt, like a tree of dates that grows in a dirty place?

Beware, Allah has created His creation and divided it into two. He declared me in the better one of these two. Then He divided this section into three, in which there are branches, tribes, and many families and declared me in the best of families, and this is Allah's saying {*"Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying "*} (Surah Ahzab 33)

So this verse was revealed for my ahlulbayt and family for myself and my brother Ali bin Abu Talib.

Beware that Allah looked at the dwellers of the earth and He chose, me and then he looked again and He chose my brother Ali, my vizier. my successor, my caliph in my Ummah and the guardian of all faithfuls after me. So He made me a Prophet and Messenger and argument, and He sent Messages to me that I appoint Ali my brother, my trustee, my successor and my caliph in

my Ummah after me.

Beware, he is the guardian of every faithful after me. Whoever keeps him friend, Allah will keep him friend, whoever bears enmity towards him, Allah will bear enmity towards him. Whoever loves him, Allah also will love him and whoever hates him, Allah will hate him. Only a faithful will love him and only a non-believer will hate him. He is, after me the Rabb of the earth and the dwellers of the earth and is Allah's *kalimah taqwa* and is the strong rope of Allah. Do you want to switch off the light of Allah with your mouth, though Allah is the Completer of His Light - the idolaters may not like it. The enemies of Allah want to diminish the light of my brother and Allah wants to complete this Noor.

O people, those of you who are present, pass this sermon to those who are not present. O Allah You be a Witness on all these

O people, Allah looked the third time, then after me. He chose my twelve successors from my ahlulbayt and these are all righteous *people of my Ummah*. In there, there are eleven Imams after my brother one by one. When one of them passes away the other one from them takes his place. Their example is like stars in the sky - when one star disappears the other rises because they are those Imams who guide and are guided and those who cheat them, their cheating does not effect them, and those that stop helping them, their stopping does not harm them. These are all Allah's authority on His earth and are witness over His creation. Whoever obeys them has obeyed Allah. Whoever disobeys them has disobeyed Allah. These are all with Quran and Quran is with them. They will not separate from Quran and Quran will not separate from them until they reach my Fountain.

From all Imams, the first one is Ali who is the best of all of them. Then my son Hasan, then my son Husayn, then nine from children of Husayn, and the mother of all these is my daughter Fatimah Salwatullah Alayhim. And after all of them Ja'afar ibn Abi Talib my uncle's son and the brother of my brother, and my uncle Hamzah ibn Abdul Muttalib.

Beware, I Muhammad ibn Abdullah am best of all Prophets and Messengers and Fatimah. my daughter is the leader of all women of Paradise and Ali and his children are best of all successors and my Ahlulbayt is best of all Prophets' Ahlulbayt and my two sons are the leaders of all youths of Paradise.

O people, surely those who want my intercession are hopeful about it – what! Will my Ahlulbayt not benefit from it? Anyone who has been born through my grandfather Abdul Muttalib who meets Allah, accepting Tawheed and who has not done ‘shirk’ even slightly, Allah will make him enter Heaven even if their sins be equivalent to pebbles and foam of oceans.

O people, honour my ahlulbayt during my lifetime and after me, and respect them and accept their virtues because it is not permitted for anyone to get up from his place for anyone else except my ahlulbayt. If I hold the chains of the door of Heaven and after that the Mercy of Allah reaches me and I prostrate and am given permission to intercede, then I will not give priority to anyone over my ahlulbayt.

O people, mention my ancestors - who am I? "

One person from Ansar stood up and said: "We seek refuge in Allah from His Anger and the anger of His Prophet. O Messenger of Allah, tell us who has hurt you In connection with your ahlulbayt so we can kill him so that his family finishes". Then he (S.A.W) said: "Mention my ancestors. I am Muhammad Ibn Abdullah ibn Abdul Muttalib ibn Hashim", until he mentioned his ancestors until Nizar. Then he talked till his ancestor Ismaeel ibn Ibrahim Khalilullah. He said, "Surely *myself and my* ahlulbayt are from such pure earth that was taken from under the ARSH until Adam, and all *are* through Nikah. None of them is through adultery. *The* Nikah of Jahiliyah is not included in us. So ask me, By God, *no man will ask* about his *ancestors* but I *will tell him.*"

One person stood up and asked "Who is my father?" Sallallahu Alayhi Wa Alihi Wassalam (pbuhaf) replied: "Your father is such and such whom you are claiming to be". So he thanked and praised Allah and said: "Even if you had connected me to somebody else, I would have been happy and accepted it."

Another man stood up and asked: "Who is my father?" Sallallahu Alayhi Wa Alihi Wassalam said: "Your father is so and so" (i.e. that father wa was different from whom he claimed). So he became an apostate of Islam. Then another person stood up and asked. "Am I from those of Paradise or those of Hell?" He (S.A.W) replied: "From people of Paradise." After that another person stood up and asked: "Am I from Heaven or Hell?" He (S.A.W)

replied: "From Hell dwellers."

Then he (S.A.W) said very angrily: "What has stopped that man who has hurt the best one in my Ahlulbayt, who is my brother, my vizier, my inheritor, my successor and my caliph in my Ummah , and after me is guardian of every faithful, that he stands up and asks me who his father is and where he is – in Heaven or Hell?"

Umar ibn Khattab stood up and said: "I seek refuge in Allah from His Displeasure and the displeasure of His Messenger. Forgive us O Rasulullah, May Allah forgive you. Pardon us. May Allah pardon you. Hide our matter, May Allah hide your matter and be tolerant towards us. May Allah bless you and shower His Mercy on you." So the Holy Prophet (S.A.W) felt magnanimous and stopped.

Ali (a.s) said: "He is the companion of Abbas, whom the Holy Prophet (S.A.W) had sent to try and he returned saying: {"Abbas has refused to give sadqa from his wealth."} So the Holy Prophet (S.A.W) became angry and said: "Thanks be to Allah Who has protected us from all those evils in which people want to wrap us in. Abbas has not refused sadqa of his wealth but you rushed him up asking for zakah of two years." Then he (Umar) came to me and wanted that I go to the Holy Prophet (S.A.W) to intervene so that he (S.A.W) becomes happy with him. So I did that.

And this is the man of Abdullah i Salul – when the Holy Prophet (S.A.W) stepped forward to recite prayer for him, so he held his (SAW) shirt and pulled him from behind and said: "Allah has forbidden you to recite prayer for him and it is not permitted for you to pray for him." The Holy Prophet (SAW) said to him: "Evil befall you, you have hurt me. I prayed for him to honour his son and I am hopeful that 70 people from his father and his ahlulbayt accept Islam. What do you know what I said? I cursed him."

And this is the man of Ghadhir Khum when the Holy Prophet (S.A.W) appointed me for his *Wilayat* he and his companions said: "He always wants to praise his loved one and relative". And

the other one said: “He always wants to hold his cousin’s matter high.” And he told his companion when I had already been appointed: “Surely this is a great honor”. So his companion very angrily had said: “By God I will not listen to him and will never obey him.” Then he leaned on him and stretched himself and they both went away. It is in this connection that Allah revealed: {*So he did not accept the truth nor did he pray, but called the truth a lie and turned back. Then he went to his followers, walking away in haughtiness. Nearer to you (is destruction) and nearer. Again (consider how) nearer to you and nearer.*} (Surah Qiyamah: 31-35).

This is a warning and telling off from Allah.

And he is that man who came to visit me (in sickness) with the Holy Prophet (S.A.W) and some companions. He hinted his companion so the later he stood up and said: [“O Prophet of Allah, you have taken an oath from us concerning Ali and I can see his difficulty. If he passes away, who will be in his place?”] The Holy Prophet (S.A.W) said: {“Sit down”.} He (S.A.W) repeated this thrice. He then turned towards both of them and said: {“By God, it will not happen, he will not die of this illness. By God, he will not die until you two cheat him and oppress him and fill him up with anger. And after that you will find him patient and obedient to Allah. He will not die until various matters happen reach him from you both and he will not die – he will be slain and be martyred.”}

And more important than all these is that the Holy Prophet (S.A.W) gathered 80 people – 40 from Arab and 40 from Ajam. These two were among the. All of them saluted me saying AMIRUL MUMINEEN. Then he (S.A.W) said: {“I make you all witness that Ali is my brother, my vizier, my inheritor and my caliph in my Ummah, my successor in my family, and every faithful’s guardian after me. So you all listen to him and obey him.” In all of these were Abu Bakr, Umar, Uthman, Talhah, Zubayr, Sa’ad and Abdul Rahman ibn Awf, Abu Ubaydah, Ma’az ibn Jabal and some people from Ansar. Then he (S.A.W) said: “I declare Allah as Witness over you all.”}

Then Ali (a.s) turned to the community and said: “Glory be to Allah, how well have the tastes and discord (*fitnah*) of these two been drunk in the hearts of people – i.e. this Ummah’s calf as well as Samn! All of them accepted and then claimed that the Holy Prophet (S.A.W) did not appoint anyone as caliph and they ordered an assembly and consultation and the one who said { "The Holy Prophet (S.A.W) did not make anyone caliph and the Holy Prophet (S.A.W) said: ["Allah will not join Nubuwat and Caiiphate for us ahlulbayt"] when he (S.A.W) had asked 80 people to salute Ali saying AMIRUL MUMINEEN and made them also witness to it along with all others that he made witness to it.

It is astonishing that they surely accepted and then claimed, 'the Holy Prophet (SAW) did not appoint any caliph' and they ordered an assembly. Then after that they all accepted that they did not consult in connection with Abu Bakr and allegiance to him happened suddenly. And what greater sin can there be than 'sudden'?

Then Abu Bakr made Umar caliph and he did not follow the Holy Prophet (S.A.W), so he left without making anyone caliph. He was asked in this connection, so he said {"What, should I leave the Ummah of Muhammad like an old shoe? Would I leave it without appointing a caliph?" } This was his taunt on the Holy Prophet (S.A.W) and he was heedless of his (S.A.W) opinion.

Then Umar did a third thing. He did not leave it like he had claimed it for the Holy Prophet (SAW) (i.e. he (S.A.W) had not appointed anyone caliph), nor did he appoint a caliph like Abu Bakr did. He brought a third thing and declared it an assembly among 6 people and excluded all Arabs from it. He became a good one in the eyes of people through it and made them equal to me when the love of discord (*fitnah*) and deviation settled in their heads.

Then ibn Awf paid allegiance to Uthman and everyone paid allegiance to him when the people had already heard what they heard from the Holy Prophet (S.A.W) in connection with Uthman that he (S.A.W) had cursed him many times. Uthman, whatever he was, was better than both of them.

A few days ago he said such a matter that my heart softened for him and I was surprised. By coincidence I was sitting in his house and Ayesha and Hafsa came and were asking their share of inheritance from the property and wealth of the Holy Prophet (S.A.W) that was in his hands. He said: "[By God, NO. You do

not hold any reputation - I cannot give anything to you from the Holy prophet (S.A.W). On the contrary I am taking your own witnessing against you because surely you two stood as witness in front of your fathers that you both heard the Holy Prophet (S.A.W) saying: {"A Prophet does not leave inheritors. Whatever he leaves is sadqa."}. Then you taught a villager who was urinating like animals and was cleaning himself with his urine, Malik ibn Aus Ibnil Hadassan, and he stood as witness with both of you. There was no one from the companions within the Ansar and Muhajireen who stood as witness except you two and that Arabi. By God, now I have no doubts that he also attributed a lie against the Holy Prophet (S.A.W) and you two also. But I accept your witnessing as against you, so you both go. You are not entitled."]

He said: ["Go, you two go back - did you both not stand as witness in front of Abu Bakr"]. They both said YES. So he said: ["If you had witnessed truly then you do not have any rights and if your witnessing was false, then the curse of Allah and the curse of everyone be on you two and those who accepted you as witness against this ahlulbayt."].

Alayhissalam said: "Then he looked at me and laughed and said: {'O Abul Hasan, did I make your heart at peace from both of them?'} I said: "Yes by God, you conveyed the full matter and said truth. God will humiliate both of them."}. So my heart softened for Uthman and I understood that by this he only wanted to please me. He is nearer in relation to me than those two and is lesser than those two in oppressing us, although he had no reason or argument in this matter that he remains caliph over us and claims our rights."

Hadith No. 15

Aban narrates from Sulaym. He said that he heard Ali (AS), before the incident of Siffin, saying:

“Surely this community will not come towards Truth and will also not choose a matter which is equal between them and us, until they are killed by an army behind an army, until an armed force is sent behind an armed force and until a battalion is sent behind a battalion in their cities and until horses are sent around their land and their border and until they are attacked at night from every small and big road, and until they are met by a community which is honest, patient and whose dying and being killed in the way of Allah only increase their obedience to Him.

By God, I have seen myself with the Holy Prophet (SAW) that we killed our ancestors, our sons, our maternal and paternal uncles, and members of household, and then this did not increase anything but our faith and acceptance and efforts to obey Allah and firmness in fighting against those who fought against us. And when our man and the man from an enemy fought like two brace people fight, each became determined to make the other drink the cup of death. Sometimes we used to succeed over the enemy and sometimes the enemy succeeded over us. So when Allah saw our patience and honesty, in our praise and being pleased with us, He sent verses of the Book and showered help on us.

I am not saying that all that were with the Holy Prophet (SAW) were like that but majority, most were like that. Some people came in unnoticed but they were not cheaters. Allah says *'They love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still'* (Surah Ali Imran: 118)

Some were such whom you and your companions think to be very honorable, O ibn Qays, those who were running away, neither did they release an arrow, not hit a sword, not a spear. When death and was were near they took shelter or hid themselves and became ill. They used to take refuge like a pathetic sheep takes refuge. They could not even stop somebody's hand touching and when they met an enemy they used to run away and showed their back to the enemy with fright and shame and when times were happy and on occasions of booty they used to talk as Allah says: *'but when the fear is gone they smite you with sharp tongues being niggardly of the good things'* (Surah Ahzab: 19)

So they always sought permission from the Holy Prophet (SAW) to cut the neck of those people whom the Holy Prophet (SAW) did not want killed, so he refused. And the Holy Prophet (SAW) once saw him that he was armed so the Holy Prophet (SAW) smiled and said to him with his title: "O father of such and such, today is your day."

Ash'ath said: "You did not tell me who this person was. He is like the one from whom shaytan runs away."

Alayhissalam said: "O ibn Qays, May Allah not keep him safe from fear of Shaytan when he said it."

Then he said: “If we, when we were with the Holy Prophet (SAW) were like that too, when we had problem, inconvenience, hardship and did what you people are doing today, then Deen would not be established and Allah’s Islam would not have any esteem. By God, this thing creates blood, shame and desire. So remember what I am telling you now and keep talking about it. Very soon you people will be overpowered by bad people and from you those that are bad and those whom the Holy Prophet (SAW) forgave and deported and those who were hypocrites, will surely kill you people. Then you will pray to Allah and your prayer will not be accepted and trouble will not leave you until you repent and turn away from your sins. So if you all repent and turn away from sins, Allah will save you from their discord and deviation like He saved you from your evil bad things and ignorance.

Be aware, it is extremely surprising that the ignorant of this Ummah, those who misguide, and lead and those who take towards Hell, because they heard it from the Holy Prophet (SAW) in the beginning and also in the end, that whenever any Ummah hands over its reins to someone else, when there is a more educated person present within them, then that Ummah’s works will always go down until they return to where they had left. But they handed over their affairs to three people before me and there was none among them who had compiled Quran or claimed that he had knowledge of Allah’s Book or the Tradition of His Prophet. They surely knew that I was most knowledgeable in the Book of Allah and the Tradition of His Prophet and the most one who knows the laws of sharia’, and the one who recites Allah’s Book more than anyone else and the one who is foremost in making decisions in accordance with the Command of Allah. And among these three people, none of them was first one to follow the Holy Prophet (SAW) and one who shared the problem of the Holy Prophet (SAW) in all wars. Neither did they release an arrow nor hit a spear nor used sword because they were frightened, unlucky and desired to live.

And they knew that the Holy Prophet (SAW) himself fought and killed Ubay ibn Khalf and Masja’a ibn Awf, and he (Masja’a) was the bravest and the one who was foremost in wars and was the one who deserved it most.

Surely they knew that in that Ummah there is no one who can take my place, and who can fight against the brave ones and conquer the forts except myself. There is no adversity that came to the Holy Prophet (SAW) and no problems or severe hardship came to him, but he said: “Where is my brother

Ali, where is my sword, where is my spear, where is the one who lifts away sorrow from my face?” So he used to make me go in front and I used to go in front ready to sacrifice my life for him, and Allah, through my hands, relieved him of his problems. And it is the favor and reward of Allah Azz wa Jall and His Prophet that He gave me this specialty and guidance for this matter.

Indeed some people whom you named, none of them tolerated any difficulties nor were they first, nor did they fight against or conquer or helped even once. Then he ran away and showed his back to the enemy and when he returned he portrayed his companions to be cowards and the companions portrayed him as a coward. And he ran away many times. And when it was quiet or times for sharing the booty, he used to talk and become angry and ordered and stopped people.

And ibn ‘Abde-Wood, on the day of Khandak, called him by name. He turned away and took refuge in his companions until the Holy Prophet (SAW) smiled seeing how frightened he was. Sallallahu Alayhi Wa Ale said: “Where is my friend Ali? My friend, O Ali, go forward.”

And he is the one who told his four companions - those companions who were companions of the book and his advisors, “By God, we hand over Muhammad to these people so we will be saved from this.” This was at the time when we had enemies from up and down. As Allah Tabarak Wa T’Ala has said: *‘and they were shaken with sever shaking.’ (Surah: Ahzab: 11)*

‘and you began to think diverse thoughts of Allah’ (Surah Ahzab: 10)

And when the hypocrites and those in whose hearts was a disease began to say: *Allah and His Apostle did not promise us (victory) but only to deceive.’ (Surah Ahzab: 12)*

And his companion said: “No but we are making a very big idol whom we worship because we are not satisfied. It is possible that ibn Abi Kabshah (ie the Holy Prophet (SAW) may be victorious then we will be destroyed. But this idol will be a treasure for us. If the Quraysh are victorious then we will show this idol worship and show these people that we never left our religion and if the rule of ibn Abi Kabshah returns then we will remain secretly on this idol worship.”

So Jibra'eel (AS) descended and informed the Holy Prophet (SAW) about this. Then the Holy Prophet (SAW) said this after I had killed ibn 'Abde-Wood and called the two and said "How many idols have you two worshipped in your era of ignorance?" They said: "O Muhammad, do not make us feel ashamed over what happened during the period of ignorance." So Sallallahu Alayhi Wa Alihi said to both of them: "So today how many idols do you worship?" The two replied: "By Him who has sent you as Prophet of Truth, except Allah we do not worship anyone else from the day your Deen was declared - what was declared." So he (SAW) said: "Ali take this sword and go to such and such a place, get the idol that these two worship and break it. And if anyone comes in between you and it, kill him." So both of them fell on the feet of the Holy Prophet (SAW) and said: "You hide us (keep it secret), Allah hides you (keep you safe)." So I said: "I am sufficient for these two." Then I said: "You give guarantee to Allah and His Prophet that except Allah you will not worship anything and will not associate anything to Allah even minutely." So both of them promised this to the Holy Prophet (SAW) about this. I went and took idol out from its place and broke its face, two hands, cut its two feet and then returned to the Holy Prophet (SAW). By God, until the two died I kept seeing this on their faces.

Then he and his companions, after the Holy Prophet (SAW) passed away, went and presented my rights as an argument against the Ansar. If they were right and their argument was true that they were more deserving than the Ansar because they are from Quraysh and the Holy Prophet (SAW) was also from Quraysh, then whoever was nearest to the Holy Prophet (SAW) was the most deserving so they usurped what was my right, and if their argument was baseless, then they usurped the rights of the Ansar and Allah will decide between us and those who usurped our rights and made people ride on our backs. It is surprising that the love of all these has set in the hearts of this Ummah, the love of those people who stop them from the way of their God and the way of their religion. By God, even if this Ummah always stand on their feet on the earth and dust is put on their heads, and they lament to Allah and curse these people, until the Day of Judgment, who misguided them, stopped them from the way of Allah, called them towards Hell and presented them for Allah's displeasure because of what they did, even then they will not be able to fully pay their dues in this connection.

Because, whoever is on the right path and is honest and knows Allah and His Prophet (SAW) is afraid of innovations, his own tradition and creating new things and his general habits and when he does that people will abuse him,

oppose him and go away and leave him and separate themselves from his rights. If he chooses their innovations and accepts them and decorates them and makes them his religion, then he will love it and see it with respect and honor.

By God, if I announced this in my army according to the rights that Allah has revealed on His Prophet (SAW), and if I announce it and invite people towards it and explain it, and give a commentary on it like what I have heard from the Holy Prophet (SAW) about it, then except a very few people nobody would have remained and would have taken it as a trivial argument, and would be afraid of it and separate from me.

If the Holy Prophet (SAW) had not made me promise and had I not heard from him, and if I had not known about it beforehand, then surely I would have done it, but the Holy Prophet (SAW) had told “O my brother, whatever thing a person becomes helpless of, then Allah makes it halal for him and makes it permissible for him.” And I have also heard him say “Taqayah is Allah’s Deen and he who has no Taqayah has no Deen.”

Then Alayhissalam turned to me and said the following:

“Take it away from me, 2/3rd of this is for the tribe and 1/3rd is for me. If Allah rewards me for it, then forgive me in this matter.”

Then he said to Kakamayn (2 people who were appointed to make a decision in Siffin): “You make a decision in accordance with the Book of Allah and the Tradition of His Prophet even if in this matter my neck is cut off because the intention of whoever has brought this to them is very bad.”

So a person from Ansar said to him: “What is all this confusion that I have heard about you? There was nobody except you in the entire Ummah who is more capable than you for this matter, so why is there opposition and confusion?”

Ali ibn Abi Talib (AS) said: “I am that companion of yours whom you know, but from the creation of Allah, some bad people have got involved in my affairs; if I try to ask them to agree they refuse and if I agree to what they want then they will separate from me.”

Hadith No. 16

Aban narrates from Sulaym. Sulaym said: “We returned with Amirul Mumineen from Siffin. The army stopped near a Christian Chapel. An old man from the chapel came towards us. He was a good man. He had good features and was handsome and had a book in his hand. He came to Amirul Mumineen and greeted saying ‘caliph’. So Ali (AS) said to him: “O my brother, Shamun ibn Hamun, May God have mercy on you, how are you?” He replied: “I am alright, O Amirul Mumineen and the successor of the Prophet of the Lord of the worlds. I am one of the descendants of one of the companions of your brother Isa ibn Maryam (AS) and I am from Sham’uun ibn Yuhanna, who was the trustee of ibn Mayam (AS) and he was the best of the twelve ones of Isa ibn Maryam (AS), and was most loved and his favorite. Isa ibn Maryam (AS) made him his trustee and gave his books, knowledge and wisdom to him. People of his house had accepted firmly the Deen of Isa ibn Maryam (AS) and were obedient to his laws. They did not become kafir or change it or add or subtract anything.

All these books which Isa ibn Maryam (AS) made to write, are present with me and my father has written it with his own hands. It contains all the that people will do after him, each king, and for how many days each king’s kingdom will last, and what will happen in each king’s reign until God will create one person from Arab and from the children of Isma’eel ibn Ibrahim Khalilul Rahman (friend of the Beneficent) who will have connection with that piece of land called Tihamah, from a village by the name of Makkah. He will be called Ahmed who will have big eyes, his eyebrows will be joined and will be riding on camel and donkey and will have a sick and a crown. He will have twelve names. Then he told when he will declare himself to be a Prophet and his birth place, migration and who will fight against him, who will help him, who will bear enmity towards him, how many days will he live and after his death what difference will occur in his Ummah.

And in it are the names of all Imams who will be guided, and names of all Imams who will misguide until God makes Isa ibn Maryam (AS) descend from the sky.

And he said that the book has mentioned names of thirteen people who will be from the descendants of Isma’eel ibn Ibrahim Khalilullah and these are the best of all those that Allah has created, and from his creatures these are the most loved ones of Allah, and Allah is his friend who bears friendship with them and He is enemy of those who bear enmity towards them. Whoever obeys them will be guided and whoever disobeys them will be

misguided. Their obedience, for Allah, is His obedience and their disobedience is for Allah, is His disobedience and it is a sin.

Their names are written in this book. Their family tree is written and their merits are written and of them how many days will each remain alive, one after the other, and from them how many people will hide their Deen and hide from their community and who will be present from them, whose kingdom it will be and whom people will obey until Allah, at the time of the last one, makes Isa ibn Maryam (AS) descend and Isa (AS) will pray behind him and he will say “You are an imam that it is inappropriate for anyone to stand in front of you.” So he will be in front and people will recite prayer behind him and Isa (AS) will be behind him in the first row. And their first one will be the best of all and their last one will be rewarded equal to the reward of all of the. And the reward of all those that accepted guidance by the guidance of their Imams.

BISMILLAHIR RAHMANIR RAHEEM

Ahmed is Allah’s Prophet. His name is Muhammad, Yasin, Tasha, Noon, Fateh, Khatim, Hashir, A’qib, Maahee, and he is Prophet of God, and friend of Allah and Habbib (lover) of Allah and His chosen One, and His Trustee (Amin) and His Selected (Khiyara) and Allah knew that he will be a descendent of those who prostrated that he is a descendent of Prophets of Allah will talk to him with His Mercy and when he talks about Him, He will talk about Him. He will be the most honorable of the entire creation and will be most cherished by Allah. Allah has not created anything, be it the nearest Angel or Nabi-e-Mursal (one who brought laws), Adam or anyone apart from him, who is better than him in the eyes of Allah and is dear to Allah than him. On the Day of Judgment Allah will make him sit on Throne and whomever he intercedes for, He will accept his intercession.

The Pen (Qalam) flowed in the Tablet which is the original Book with his name and his remembrance and Muhammad is Prophet of Allah.

Then his brother, on the Day of Judgment, which is the HASHRE AKBER (when absolutely everyone will become alive), will be SAHIBUL LIVA. He will be the bearer of Liva-e-Hamd, which is a standard (flag). he is his brother, his successor, his vizier, and in his Ummah is his caliph. In the eyes of Allah, after the Holy Prophet (SAW) the most loved among his entire creatures is Ali ibn Abi Talib and after him (The Holy Prophet (SAW) he is

governor) of every believer.

Then eleven Imams who will be from the children of the first one of the twelve will be those whose names will be on Haroon's two sons Shabar and Shabir and nine will be from the younger two, and he is Husayn, who will be one after another. Their last one will be the one behind whom Isa (AS) will recite the prayer.

And in this (Book) there are names of each one whose kingdom it will be, and who will hide his religion and who will not hide his religion. So the first among them who will present himself will fill all the cities with justice and fairness and will be the owner of East and the West until Allah will make him over-power all religions.

When the Holy Prophet (SAW) declared his Prophethood my father was alive, and he accepted his Prophethood and believed and witnessed that he (SAW) is Prophet of Allah. My father was very old; he had no strength to walk about. He died and had told me that the successor and the caliph of Muhammad (SAW) whose name and quality are in this book, will shortly pass from you when the period of the 3 caliphs who will misguide and will call people towards Hell will be over. Their names, tribes and quality are also present and how many days will each one rule. So when he passes through you, go to him and pay allegiance to him and along with him fight against his enemy because to fight along side with him is same as fighting alongside with Muhammad (SAW) His friendship is like friendship with Muhammad (SAW) and enmity with him is like enmity with Muhammad (SAW).

And in this, O Amirul Mumineen, there will be twelve Imams who will be from Quraysh and from his (SAW) tribe. People will bear enmity towards his Ahlulbayt. They will be stopped from their rights and they will be killed, they will be forced out of their hometown and will be deprived, and people will choose to stay away from them. They will be threatened; their names and qualities, one by one, are written. Of them how many days will each one rule and over what they will rule. And the difficulties that your children will face from them, and your helpers and followers will be threatened, suffer hardship and killed and how Allah will protect you from them, their friends and helpers and what destitution, war and humiliation, killing and threats your Ahlulbayt will suffer.”

He continued: “O Amirul Mumineen, raise your hand, I want to pay allegiance to you. Indeed, I bear witness that there is no God but Allah, and I bear witness, definitely, that Muhammad is His Slave and Messenger, and I bear witness that you are in his Ummah, his caliph and his successor, and a witness over entire Creation and on His earth are Hir Hujjat (Authority) and surely Islam is the religion of Allah and I am away from all those religions that are in opposition to Islam, because it is that religion of Allah which He has chosen, and has selected for His friends, and it is the religion of Isa ibn Maryam (AS) and it was also the religion of those Prophets and Messengers before him. It is that religion that my ancestors chose and, no doubt, I love you and I love your friends and I choose to be away from your enemies and am a friend of the eleven Imams from you, and I choose to be away from enemies and those who oppose him and are away from, and those who usurped their rights, and oppressed them be they from the beginning of the end.”

Then he stretched his hand and paid allegiance to him and then Amirul Mumineen (AS) said to him: “Give me your book.” He gave the book. So Ali (AS) said to one of his companions: “Go with this man and have one translator with you who understands what he is saying and can write it clearly in Arabic in detail for you.” He brought the book and when the book was brought Ali (AS) said to his son Hasan (AS): “O son, bring that book which I have given you.”

He brought the book. Ali (AS) said: “O my son, read it.” Then he said: “O so and so, read, what you don’t know, in this book because it is written by my hands and dictated to me by the Holy Prophet (SAW).”

Then he made him read. There was not even an alphabet in disagreement to it, nor was it before or after; it was like one person had dictated to two people.

At that time Amirul Mumineen (AS) thanked Allah and praised Him and said: “Thanks be to Allah for if He wished there would not be differences in the Ummah and there would be no sects, and thanks be to Allah that He has not forgotten me and has not wasted my affairs, and has not hidden my remembrance from Him and His friends, when He has disgraced and hidden the remembrance of Shaytan and his group.”

All followers of Amirul Mumineen who were present were very pleased by

this incident and thanked Allah and the hypocrites who had gathered around were very displeased until I identified them with the color and expression on their faces.”

Hadith No. 17

Aban narrates from Sulaym ibn Qays al Hilali, Sulaym said: “Amirul Mumineen sat on the pulpit, thanked Allah, praised Him and said: “O people, I have taken our the eye of discord and except me nobody dared to do it, and By God, if I were not amongst you, then there would not have been a war against Ahle Jamal, Ahle Sifin and Ahle Nehrwan. By God, only if you did not talk and leave those things that Allah brought on the tongue of His Prophet (SAW) for those who fought with faith and knowing the guidance on which we all are, against them.”

Then Alayhissalam said: “Ask me whatever you want before I am no longer with you. By God, I am more aware of the roads of skies in comparison to the roads of the earth. I am king of believers and am the first one of those who accepted Islam first and I am Imam of the pious ones and am the last successor of all the successors, the inheritor of all the Prophets and caliph of the Lord of the worlds. On the Day of Judgment I will test the religion of people and, from Allah I will divide between who will go to Hell and who will go to Heaven.. I am the biggest conformer and the Farooq who will differentiate between truth and falsehood. I posses knowledge of dreams, knowledge of calamities that will befall and the result of everything. There is no verse revealed but I know for what it is revealed, where it is revealed and for whom it is revealed.

O people, very soon I will not remain with you. I am going to be separated from you. I will either die or be killed. The most evil person is waiting to color my beard with the blood flowing from my head.

By Him Who opens the seed and created human being, you will not ask me about that group that has reached 300 or more than that, from today till the Day of Judgment , but I can inform you who is the puller of that discord and who its leader is and who is the caller. I will tell you when that ground will become empty and again be occupied until the Day of Judgment.”

One person stood up and said: “O Amirul Mumineen tell me about calamities.”

So Alayhissalam said: "If someone asks a question then it is necessary that he understands and it is necessary for the one to whom the question has been asked that he should think and give the reply. There are such things behind you people that are going to bother you and make you weak and such calamities that are frightening and are very difficult. By Him Who has made the seed break and created human beings, if you lose me and these extreme difficulties come to you and the true calamities present themselves, then many questioners will now their heads and many to whom the question is asked will be desperate for answers. This will happen when your war will present itself in front of you, firmly confront you, until the world will be trouble for you until Allah gives victory to the remaining good people."

Then another person stood up and asked: "O Amirul Mumineen, tell me about fitnah."

So Alayhissalam said: "When people are faced with fitnah, doubts are created and when fitnah turns away the matter becomes clear. There are tides in fitnah just like tides in oceans and the wind is tough and fast engulfing some cities and leaving others. So look at these communities who on the day of Badr were standard bearers. Help them so you will be helped and rewarded and your reason for that will be accepted."

Beware the fitnah that I am scared for you after me, is the fitnah of Bani Ummayah and that fitnah will be blind, deaf, dumb and dark. Their fitnah will be general and its calamities will be particular. Whoever thinks he will get calamities and those who close their eyes, calamities will pass from them and their worthless ones will overpower the rightful ones and will fill the earth with innovations, oppression and strength. Then one who first of all will finish their strength and break their pillar and take their pegs out is Allah Rabbul Aalmeen, the One Who breaks the back of the oppressors.

Beware, no doubt, you will find Bani Ummayah after me to very bad rulers who are like the incisors and will cut with their mouth and with both hands will hit here and there and will hit with both feet and will stop people from getting benefits.

By God, their fitnah will be such that if you try to help yourself it will be like a bad slave is helping his master - when he is not present he (slave) abuses him and when he is present he obeys him. By God, if these people throw you out, make you run after each star then Allah will gather you for

their bad days.”

So one person asked: “O Amirul Mumineen, will there be a community after that?” Alayhissalam replied: “Sure, there will be community but it will be scattered. Whatever you give to people, your Hajj, your journey, will be one but the hearts of all will be different.”

One person asked: “How will the hearts be different?” Alayhissalam replied: “Like this.” He stretched his palm showing finger separated, and said: “This one will kill that one and this one will kill that one, and there will be trouble after trouble. The oppression of the time of kufr will remain and there will be no minaret of guidance and there will be no sign. We, Ahlulbayt will be saved from the fitnah but during that period we will not invite anybody.” The man asked: “O Amirul Mumineen what should I do during that time?”

Alayhissalam replied: “Look at the household of the Holy Prophet (SAW). If they sit at home then you also remain silent and if they ask your help, help them so you will also be helped and your reason will be acceptable, because the Ahlulbayt will not tell you people anything except that which is guidance, and will not call you towards destruction and you do not overtake them lest calamities befall you and the enemies have an opportunity to laugh at you.”

The man asked: “O Amirul Mumineen, what will happen after that?”

Alayhissalam replied: “From my family there will be one person from whom Allah will keep away the calamities in the same manner that the skin separates from its house. Then after that people will be taken to such a person who will humiliate them, will not give anything to them and except sword will accept nothing from them and this will be the time of extreme difficulties. He will have for eight months a sword lifted on his shoulders until the Quraysh start wishing that they see me just once in return for the whole world and whatever it has, and I give them, and those few things that those people had stopped me from getting, I get them, and I accept what from them what they get, until such time they say this person does not seem to be from Quraysh. If he was from Quraysh or from the children of Fatimah (AS) he would have mercy on us. Allah will make this person get forward through Bani Ummayyah and the Bani Ummayyah will walk over people and will grind people like a grinder and they will be cursed wherever they go and will be caught and killed in abundance - *‘Such has been the cause of*

Allah with respect to those who have gone before and you shall not find any change in the course of Allah' (Surah Ahzab: 62)

After that it is necessary that there is a grinder which grinds misguidance and when it is grinding it will stop on its axle and to grind it there will be sparks created and the brightness will have a limit and it is compulsory for Allah to finish its speed.

Beware I myself and the good men from my family and the pure people from my relations are all in the childhood the most patient of all people and in their adulthood the most knowledgeable. The standard of truth and guidance is with us. Whoever overtakes us will not remain on Deen, whoever leaves it will not be on Truth and whoever holds to it will get joined to Truth.

We Ahlulbayt are those whose knowledge is joined to the knowledge of Allah and what we say are the true commands of Allah, what we hear are the words of the truthful. If you all obey us then you will be guided by our knowledge and if you turn away from us Allah will send His Punishment to you through our hands or however He Wills.

We are the horizon of Islam to us can meet the one who stays behind and to us can return the repentor.

By God, if you people do not rush and Truth does not remain behind then I will inform you about what will happen among the youths of Arab and what will happen to non-Arab. So do not ask the children of Muhammad (SAW) about that knowledge, the time for which has not yet arrived, and do not ask them for wealth at the time of difficulty lest you should think them to me misers because miserliness is not their quality. You become like the saddle of camel and do not be extravagant, and be from the truthful ones so that you come to know the truth and stay around it because Allah has created everybody by His Might and has by His knowledge attributed merits among them and from them has made certain people such that He has chosen them for Himself so that He can present these people as His argument over others. Whomever He has given esteem, its sign is His obedience and whomever He degraded its sign is His disobedience. And the reward for those who obeyed Him is that their faces will be very fresh in the House of Peace (Paradise), forever, in which the dwellers do not separate. The punishment for His disobedient ones is fire which has been lighted due to

His Anger - *Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves*' (Suran Nahl: 33)

O people, we Ahlulbayt are those through whom falsehood has been made known and through us has He removed the difficulties of bad times and through us He has separated the rope of humiliation from your neck and through us did He start and through us He will finish. So you learn lessons from us and from our enemies and know our guidance and their ways, our habits and their habits and differentiate between the dead ones from us and from them. Those people (enemies) die with bad illness, blisters, lumps and we die either due to an illness in stomach or by being killed and martyred.”

Then Alayhissalam turned to his two sons and said: “O my sons, your younger ones should do good to your elders and your elders should be kind to your younger ones and you should not be like the stupid ones who oppress and are ignorant, who have no faith in Allah, like an egg which is in a useless place.

Be aware of the state of young children, who are the children of Ale-Muhammad (SAW), because a caliph, whom an oppressor will make caliph, will be evil and rich, will kill those after me, and those who are after those who are after me.

Beware, By God, I know how Messages have been sent and how promises have been fulfilled and how His words have been completed and how for me the reasons developed, and how the ancestors were identified and how the clouds were created from me and how, apart from this world, I had a glance at Angels. The past is not hidden from me, what happened before me is not away from my knowledge and on the Day of Witness I will have no partner in what Allah has made me a witness for. Through me Allah will fulfill His Promises and complete His Words. I am that blessing that Allah has given to His entire creation and I am that Islam that He has chosen for Himself. All this is His favor that He has on me and has kept on my hands.

There is no Imam but he knows who is in his Wilayat and in this matter Allah Azz wa Jall has said '*You are only a warner and (there is) a guide for every people*' (Surah Ra'ad: 7)”

Then he stepped down.

May Allah shower His blessings on him and his pure progeny who are righteous and lots of salutations be on him.”

Hadith No. 18

Sulaym ibn Qays al Hilali says: “I heard Abul Hasan (AS) talking to me and saying: “Nabi (SAW) said: “There are two hungry ones whose stomach never gets filled. One is who is hungry of this world - his stomach is never filled with the world. The other one is hungry of knowledge - his stomach is never filled with knowledge. So the one who takes from the world that Allah has made halal for him he will be safe, and the one who acquires it in forbidden ways will be ruined unless he repents and returns. The one who acquires knowledge from the knowledgeable and practices it will be saved and who ever through knowledge wants the world will be crushed and will only get the world.

The ‘Ulamaa (the learned ones) are of two types - one is that ‘Aalim who practices what he knows. He will be saved. The other leaves his knowledge; he will get destroyed and the dwellers of Hell will suffer due to the bad smell of this ‘Aalim who has left his knowledge and within the Hell dwellers the most shameful and sorrowful one will be the one who calls someone towards Allah. The person accepted and obeyed Allah and will go to Heaven, and the caller (ie the ‘Aalim who called the person towards Allah) will go to Hell because he left knowledge, gave into his desires and disobeyed Allah.

Indeed these are two matters - one is to abide by desires and have high hopes. Obedience to desires stops from truth and high hopes make us forget the Hereafter.

No doubt, the world is turning its face away and is gone and the Hereafter is approaching from front. They both have sons. So if you can, be the sons of the Hereafter and do not be sons of this world. Surely today is the day of action, not of reckoning and tomorrow will be day of reckoning, not action.

Definitely, fitnah only gets born when a human being obeys desires and those laws that he himself makes and at that disobeys the command of Allah. During this time some people are friends of some, and some people are enemies of some. Beware that if truth was absolutely clear then there would be no differences and if falsehood was clear, then it would not be hidden from any intelligent person, but a fistful is taken from this (truth) and a

fistful is taken from that (falsehood) and then the two are mixed, and the two are counted together. At that time Shaytan overpowers his friends and those to whom our good actions reach are saved.”

Surely I have heard the Holy Prophet (SAW) saying: “What will happen to you at the time when you are surrounded by fitnah in which a new born will become adult and an adult will be older in his age and people will walk on this and make that a tradition. And if anything from this is changed then it is said surely people have started doing bad things.

Then hardships become severe and the off spring become prisoners of that. The fitnah grinds them in a way similar to low fire crushes a stick and like the grinder that grinds with the stone underneath it. People acquire knowledge about everything except religion and after acquiring knowledge they do not practice and acquire Duniya showing the action of Aakhirah.”

Then Alayhissalam turned his face to those people who were his Ahlulbayt and his Shias, and said: “By God, the Imams before me have done such big actions in which they have intentionally opposed the Holy Prophet (SAW) so if I prepare people to leave them (actions) and remove things from that place, and bring them to how it used to be during the time of the Holy Prophet (SAW), then my army would separate from me until no one will remain in my army apart from myself and my these few Shias who know my merits and Imamah through Allah’s Book and the Tradition of His Prophet, not through anything else.

Do you see that if I order that Makame Ibrahim (AS) is brought to that place where the Holy Prophet (SAW) had kept it and Fadak is returned to the inheritors of Fatimah (AS) and bring the Saa and Mudd back to the weight that it was during the time of the Holy Prophet (SAW) and give those lands to the inheritors like the Holy Prophet (SAW) had done and if I demolished the mosque and gave the house of Ja’afar ibn Abi Talib back to his inheritors and change the decisions that the ones before me made oppressingly and return the land of Khyber that was divided, and if I destroy the register of gifts and start giving in the manner that the Holy Prophet (SAW) used to give, and if I do not let it wonder around the rich ones and imprison the children of Bani Taghlab and order people not to pray in congregation in Rhamadan except for obligatory prayers, then some people who are in the army, and with me fight, will speak loudly “Oh Ahle Islam.” and say “You have changed the Sunnah of Umar and have stopped us from praying for the

pleasure of Allah during Ramadhan” , until I am scared some people from the army will start violent demonstrations.

I am saddened that after the Prophet of this Ummah I have seen some matters in this Ummah - separation, obedience of Imams who misguided and obedience of those who called towards Hell.

I will not give the share to relatives of the Holy Prophet (SAW) but to those relatives of the Holy Prophet (SAW) whom Allah has said: *‘If you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met’ (Surah Anfal: 41)*

So we are those people whom Allah has meant by Dhil Qurba, Yatama, Masakin, and ibne Sabil. These are all just from us because He has not kept any share in sadqa for us and Allah has given high status to His Prophet (SAW) and has also by this given us high status and saved us from eating the dirt of people’s hand.

Hadith No. 19

Aban narrates from Sulaym who said: “I went to Abu Dhar when he was ill during the caliphate of Umar. Umar came to visit Abu Dhar when Amirul Mumineen (AS) was sitting with Abu Dhar. Salman and Miqdad were also there. At that time Abu Dhar made his will to Amirul Mumineen (AS), it was written down and witnessed. When Umar went away, a man from the relatives of Abu Dhar, who was one of his paternal cousins and from Bani Gaffar, asked Abu Dhar: “Who stopped you from making your will to Amirul Mumineen Umar?”

He replied: “I have made my will to the true, true Amirul Mumineen. When we were forty men from Arab and forty men from Ajam, at that time the Holy Prophet (SAW) had ordered us and we saluted Ali (AS) saying AMIRUL MUMINEEN and among us was also this man who just went and to whom you said Amirul Mumineen. Nobody from either the Arab of Ajam or Mawali dared ask the Holy Prophet (SAW), except him and his companion who made him caliph: “Is this true from Allah and Rasulullah?” At that time the Holy Prophet (SAW) became very annoyed and replied: “O Allah, YES. This is true from Allah and His Rasul. Allah had commanded me about this so I commanded you.”

Sulaym continued: “I asked: O Abul Hasan you, and O Salman you, and O

Miqdad you - are you all saying what Abu Dhar said?" They all replied:
"Yes, Abu Dhar has said truth."

Sulaym said: "I said: there are four just people. If only one of these had narrated this hadith to me even then I would not doubt its truth, but there are four here! This is more than enough for me and for increase in my faith."

He said: "May Allah keep you sage, can you tell me the names of the eighty men who were from Arab and Ajam."

Salman named one by one. So Ali (AS), Abu Dhar and Miqdad said::
"Salman has said truth, May Allah have Mercy on him and forgive him and all of them."

"So the men who were named included Abu Bakr, Umar, Abu Ubeydah, Ma'az, Saalim and those five of the Shura, Ammar ibn Yasar, and Sa'ad ibn Ibaadah, and the remaining from Aqba and Ubay ibn Qa'ab, Abu Dhar himself, Miqdad and the remaining from Ahle-Badr and from them mostly were from Ansar and within them Abul Haytham ibn Tayhhan and Khalid ibn Zayd, Abu Ayyub, Usayd ibn Hudhayr and Bashir ibn Sa'ad."

Sulaym continued to say: "I think that I met all of these people and I asked each one of them privately so some of them kept quiet and did not answer at all and hid it from me. Some of them informed me and then said: "We were surrounded by fitnah, our eyes and ears were overpowered and this was at the time when Abu Bakr claimed that he had heard the Holy Prophet (SAW) saying: "We Ahlulbayt are those whom Allah has blessed with reputation and has chosen the Hereafter for instead of this world for us and He does not want that for us Ahlulbayt He joins Nubuwwat and Imamah." and this is the argument that Abu Bakr used against Ali (AS) when he was brought to pay allegiance. So he confirmed it and four people who in our eyes were good and had done nothing wrong stood as witnesses - Abu Ubeydah, Saalim, Umar and Ma'az and we thought that they had said truth.

So when Ali (AS) had paid allegiance then we came to know that the Holy Prophet (SAW) had said what Ali (AS) said, and said that those five were the ones who had written a book (sahifa) and had decided and agreed in the shade of Ka'abah that if Muhammad (SAW) passed away or got killed, then these people will overpower Ali (AS) and will remove this caliphate from him. Then Ali (AS) made four people witness it - Salman, Abu Dhar,

Miqdad and Zubayr and these people witnessed it at that time when the cursed and misguiding allegiance of Abu Bakr had become compulsory on us. At that time we became aware that Ali (AS) is not someone who would say a wrong narration from the Holy Prophet (SAW) and this also was witnessed by the good people among the companions of the Holy Prophet (SAW).”

So all those that said this, and most of them said: “After this we thought carefully. At that time we remembered what the Holy Prophet (SAW) had said: “Surely Allah keeps four from my companions as His friends and has commanded me that I also love them and Heaven is waiting for all of them.” So we asked him: “O Messenger of Allah, who are these four?” Sallallahu Alayhi Wa Alihi Wassalam replied: “My brother, my vizier, my inheritor and my caliph in my Ummah and after me, the guardian of all Mumineen, my brother Ali ibn Abi Talib, and Salman, Abu Dhar and Miqdad ibn Aswad.” and we are turning in repentance to Allah and are seeking His forgiveness for everything that we have don’t.

We heard the Holy Prophet (SAW) saying about a matter, the meaning of which we could not understand, except that it was good. He said: “Surely , Surely, some people from my companions will come to me at the Fountain and they had some status and degrees, until they stand in their places and will see me and mistakenly will come close to me, and they will be made to stand on the left. So I will say “O Allah, these are my companions, my companions.” So I will be told: “You do not know what they have done after you. Since you separated from these people, they became apostates and remained apostates.”

By our lives, if we all, at the time of the demise of the Holy Prophet (SAW) had handed over the caliphate to Ali (AS) and obeyed him and followed him, and paid allegiance to him, then we would have found the right path, would have been guided and god Devine guidance, but Allah wanted that there be dispute, separation and problems. So it is necessary that that happens which Allah knows and what is in fate and destiny.”

Hadith No. 20

Sulaym ibn Qays al Hilali narrates: “I reached Abu Dhar at the time when Uthman had sent the later to Rabzah and Abu Dhar had made his will to Ali (AS) concerning his family and belongings. So the one who said it said: “If

only you had made your will to Amirul Mumineen Uthman.”

He replied: “I have done will to the true Amirul Mumineen - Amirul Mumineen Ali ibn Abi Talib (AS). We on the order of the Holy Prophet (SAW) and on the command of Allah, during his time, saluted him as Amirul Mumineen. He (SAW) had told us: “Salute my brother, my vizier, my inheritor, my caliph in my Ummah, and after me the guardian of all Mumineen, saying AMIRUL MUMINEEN, because he such that the earth, which is getting peace of him is established because of him. If you lose him then you will be denying the earth and its inhabitants.”

So I saw this Ummah’s calf and its Samiri. Both of them went and spoke to the Holy Prophet (SAW) in a manner refusing, and then both asked: “Is this true from Allah and His Prophet?” the Holy Prophet (SAW) became very angry and then said: “This is true from Allah and His Prophet. Allah has commanded me about this.”

So when we saluted him, the two went to their companions Ma’az, Saalim and Abu Ubeydah. When we had already saluted Ali (AS), the two went out of the house of Ali (AS) and told their companions: “What has happened to this man that he always raises high the matters of his paternal cousin?” And one of the two said: “He is always making good the matters of his paternal cousin.” And all of them jointly said: “Until Ali remains, he has nothing good for us.”

Sulaym asked Abu Dhar: “O Abu Dhar, was this salutation after or before the last pilgrimage?” He replied: “The first salutation was before the last pilgrimage and the second salutation was after the last pilgrimage.”

I (Sulaym) asked: “When was the agreement between these five made?” He replied: “In the last Pilgrimage.” I asked: “May Allah keep you good, inform me about those twelve men who were of AQBA, who had masked their faces, who had wanted to provoke the camel of the Holy Prophet (SAW) and when did this happen?” He replied: “This happened in Gadhire Khum when the Holy Prophet (SAW) was returning from the last pilgrimage.”

I asked: “May Allah keep you good, do you know them?” He replied: “Yes, By God, all of them.” So I asked: “Where do you know them from when the Holy Prophet (SAW) had told Huzayfah to keep this confidential?” He replied: “Ammar ibn Yasar was the one to pull it from front and Huzayfah

was asked to keep it secret but Ammar was not asked to keep it secret.” So I asked: “Will you tell me the names of all of these?” He replied: “Five were of the Sahifa, five were of Shura and Amr ibn Aas and Muawiyah.”

I asked: “May Allah keep you good, how did then Ammar and Huzayfah, after the Holy Prophet (SAW), get confused about these people when they had seen all of them?” He replied: “They had repented and had expressed their shamefulness after that and the one who was the calf had made a claim of a degree and his witness was his Samri, and three people were with them, that they had heard this (the claim) from the Holy Prophet (SAW). So these people said that perhaps this matter happened after the first one. So the two (Ammar and Huzayfah) became doubtful along with these people concerning this but these two surely repented and understood the matter and were saved.”

Sulaym ibn Qays says: “When Abu Dhar passed away, during the time of Uthman’s caliphate, I met Ammar and told him whatever Abu Dhar said.” He replied: “My brother Abu Dhar had said truth. Surely he was very good and truthful in that that he says anything about Ammar that he has not heard from Ammar.”

So I (Sulaym) said: “May Allah keep you good, why do you confirm Abu Dhar?” He replied: “I bear witness that I heard the Holy Prophet (SAW) saying: “The sky has not given a shade, and the earth has not carried the weight of anyone who is more truthful and worthy than Abu Dhar.” I asked: “O Messenger of Allah, isn’t even your Ahlulbayt like that?” He (SAW) replied: “Apart from them, I mean everyone else.”

“Then in Madayan I met Huzayfah. I went to him from Kufa and informed him of what Abu Dhar had told me. He said: “SubhanAllah - Glory be to Allah, Abu Dhar was very truthful and worth in this matter that he narrates a hadith from the Holy Prophet (SAW) which he (SAW) has not said.”

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HADITH NO. 21

Aban narrates from Sulaym. Sulaym said: " Ali (S.A), Abu Dhar, Salman and Miqdad narrated a hadith to me and also Abul Hajaaf Dawood ibn Abi Awf al Awfi, who has narrated from Abu Sa’eed al Khidhri, who said: ["The Holy Prophet (S.A.W.) entered the house of his daughter Lady Fatimah (a.s.) when she was lighting a fire under a saucepan and cooking food for her

household, and Ali (a.s.) was sleeping in a corner of his house. Hasan and Husayn (S. A.) were sleeping besides him.

The Holy Prophet (S.A.W) sat next to his daughter and was talking to her when she was lighting a fire underneath the saucepan and there was no servant present. Hasan (a.s.) woke up and came to the Holy Prophet (S.A.W) and said: {"O father, give me water."}. The Holy Prophet (S.A.W) carried him, stood up and went to the she-camel, and with his hand milked the camel, and then brought a cup of the milk which had foam, so that he could give it to Hasan (a.s.). Husayn (a.s.) woke up and came and said: {"O father, make me drink it as well."} The Holy Prophet (S.A.W) said: ["O my son, your brother who is elder to you asked me for a drink before you."] So Husayn (a.s.) said: {"Make me drink before him"}. The Holy Prophet (S.A.W) was making him wait, humbly talking to him to give his brother a chance to drink before him, and Husayn (a.s.) was refusing.

Lady Fatimah (a.s.) said: {"O father, is Hasan dearer to you than Husayn?}. He (S.A.W.A.S) said: {"No, he is not dearer to me of the two, but the two are equal to me, only that Hasan asked for a drink first and I and you and these two and the one who is sleeping will be in Heaven in one place and one status."}

Ali (a s.) was sleeping, unaware of this. The Holy Prophet (S.A.W) passed from these two when they were playing. He lifted both of them and sat them on his shoulders. A person came in front and said: "You are such a good conveyor". The Holy Prophet (S.A.W) replied: "How wonderful are these two riders! Indeed, these two children are two flowers of mine in this world."

He said: ["When the two were brought to the house of Lady Fatimah (a.s.) they were told to wrestle with each other. The two started wrestling. The Holy Prophet (S.A.W) started saying: "O Hasan go forward", so Lady Fatimah (a.s) said: "O Messenger of Allah you are saying 'O Hasan go

forward, when he is older" The Holy Prophet (S.A.W) replied: "It is Jibra'eel who is saying "YES, O HUSAYN, YOU GO FORWARD". So Husayn (a.s) made Hasan (a.s) fall down."]

He said ["One day the Holy Prophet (S.A.W) saw Hasan and Husayn coming. He said: {"These two, By God, are the leaders of the Youths of Paradise and the father of these two is better than these two. In my eyes, better than everyone and most loved of all and most reputable of all, is the father of you two, and then after him the mother of you two, and in the eyes of Allah, there is no one more meritorious than myself and my brother who is my vizier, my caliph in my Ummah and after me is the guardian of all Mumineen - Ali ibn Abi Talib (a.s).

Beware - my brother, my friend, my vizier, and my *Safi* (the chosen one) my caliph after me, and after me the guardian of every Mumin and Muminah is Ali ibn Abi Talib (a.s.). When Ali will pass away then my son Hasan will be after him, and when he passes away, after him will be my son Husayn. After that there will be nine imams who will be descendants of Husayn These will all be guides and will be guided. These will all be with the truth and truth will be with them. They all will not separate from it and till the Day of Judgement it will not separate from them. These all are those through whom the earth is *qayaym* (established), these all are the ones through whom earth is at peace.

These are the ones who are Allah's strong rope, Allah's strong cord, which is not breakable and these are all Allah's Hujjat (authority) on His earth and are His Witnesses on His creatures and are the Treasures of His Knowledge and are the mines of His Wisdom (*Hikmat*). And they are like the boat of Noah (a.s). Whoever sails in the boat will be saved and whoever leaves the boat will be drowned and these are all like the door of HITTA of Bani Israel. Whoever entered it is the one with *Iman* and whoever stayed out is *Kafir*. Allah in His Book has made their obedience compulsory and has commanded their *Wilayat*. Whoever obeys them has obeyed Allah and whoever disobeys them has disobeyed Allah."}]

He (Abu Sa'eed Khadri) said: "Husayn (a.s) used to come to the Holy Prophet (S.A.W) when the Holy Prophet (S.A.W) was in prostration. Passing through the rows (congregational prayers) he used to come to the Holy Prophet (S.A.W) and used to climb onto his back. The Holy Prophet (S.A.W) used to raise his head in such a way that one of his hands used to be on the back of Husayn (a.s.) and put his other hand on his own knee until he had completed the prayer.

Hasan (a.s) used to come to the Holy Prophet (S.A.W) when he was giving a sermon from the pulpit. He used to get on the pulpit and climb on the shoulders of the Holy Prophet (S.A.W) and used to have his two feet hanging over the chest of the Holy Prophet (SAW) until the shining of his anklets was seen and the Holy Prophet (S.A.W) used to continue his sermon and hold Hasan (a.s) with him until he had completed his sermon.

HADITH NO. 22

Aban narrates from Sulaym. Sulaym said: "Ali (S.A) came to know that Amr ibn Aas had given a sermon to the people in Shaam and said. ("The Holy Prophet (S.A.W) made me the leader of his army in which Abu Bakr and Umar were also present. So I thought he had made me a leader because he thought highly of me. So when I returned I asked: "O Messenger of Allah, who is the most beloved to you among all?" He replied: ["Ayesah".] So I asked "And in men?" He replied: ["Her father."]

"O people this Ali is saying bad things about Abu Bakr, Umar and Uthman when I have heard the Holy Prophet (S.A.W) saying: ["Allah has put a seal of truth on Umar's tongue and heart"] and about Uthman, he has said: ["Angels feel ashamed in front of Uthman"] and I have heard Ali narrating, otherwise my two ears become deaf - he was saying during the time of Umar that the Holy Prophet (S.A.W) saw Abu Bakr and Umar coming so he said: ["O Ali these two are the leaders of the old people of Paradise from the

Awwaleen to *Aakhireen*, except all Prophets and Messenger, but you do not tell this hadith to these two otherwise they will be doomed."])"

So Ali (a.s) stood up and said: {"It is astonishing that the unworthy people of Shaam accept what Amr says and confirm it when he talks and his lies and his lack of fear of Allah, has reached that stage where he is accusing the Holy Prophet (S.A.W), when the Holy Prophet (S.A.W) has cursed him 70 times and has cursed his companions towards whom he is called people, at many places. This is when he had said 70 verses in which he had abused the Holy Prophet (S.A.W). At that time the Holy Prophet (S.A.W) had said: ["O Allah I do not say verses nor do I consider them halal. You curse him and your Angels curse him for every verse, such a curse that remains in his descendants until the Day of Judgement"].

Then after Ibrahim, the son of the Holy Prophet (S.A.W) passed away, he (Amr) stood up and said: ("Muhammad has become childless and now he will not have any descendants and I keep most enmity towards him and abuse him.")

So Allah revealed a verse { *'Surely your enemy is the one who shall be without posterity'* } (**Al Kauther: 3**).

From this Ummah, what I have seen from its liars and hypocrites - of course I can see those reciters who are weak and are Mujtahids (i.e. are putting in a lot of effort) have narrated his (Amr's) hadiths and confirm him and present his lies as argument in opposition of us ahlulbayt. Am I saying that Abu Bakr and Umar are the best of all in this Ummah? If I wanted I would also name the third one. By God what he has said about Ayeshah and her father is for nothing else except to please Muawiyah, and he has pleased him at the expense of displeasing Allah.

And the hadith that he thinks he heard from me - Never! (i.e. it is not from me). By Him Who separated the seed and created human being. He knows that this man has attributed a lie to me, and Allah has also not heard it from me either publicly or secretly.

O Allah, send your curse on Amr and Muawiyah because they both have stopped from Your Way and these two have attributed a lie to your Book and Your Prophet and those two have degraded Your Prophet and attributed a lie to Your Messenger and myself." }

Sulaym says: "Then Muawiyah called the reciters, of Quran, of Shaam and its judges, and gave them lot of wealth and spread them around and in the cities of Shaam. They narrated false hadiths and made false principles for them and these people told them that Ali (a.s) killed Uthman and bears enmity towards Abu Bakr and Umar, and Muawiyah wanted to avenge Ali (a.s) for the murder of Uthman and Aban ibn Uthman and other children of Uthman were with him until they made the people of Shaam think the same as they did and all agreed.

Muawiyah continued doing this for 20 years. This action of his continued in the small towns around Shaam until the oppressors of Shaam and the helpers of falsehood who kept feeding him, all became united. Muawiyah used to give them wealth, allocated land to them and fed them, until the young children were brought up in this manner and the youths and adults became old on this policy, and the villagers migrated. The people of Shaam stopped cursing Shaytan and started cursing Ali (a.s) and cursing the killer of Uthman. This became the habit of the ignorants of Ummah, the obedient ones of the misguiding imams and the callers towards Hell. Allah is sufficient for us and He is the best *wakil*. If He wanted He would have gathered all of them on guidance, but He does what He wants."

HADITH NO. 23

Aban narrates from Sulaym: Sulaym said: "Ziyad ibn Sumayyah had a writer who was a Shia and was my friend. He made me read a letter that Muawiyah had written to Ziyad in reply to Ziyad's letter to him.

{ "After that, the letter that you have written to me and asked about Arab - whom should you give high respect and whom should you humiliate and whom should you bring nearer and whom you should send far, whom from them should you remain fearless and who should be aware of.

Oh my brother, I know Arab more than anyone else. You keep an eye on this family of Yemen. In public give them high respect but in private humiliate them, because that is what I do with them. I make them sit near and show them that they are, in my eyes, more reputable than others and in private my favours and gifts to others are more than them because they (whom I humiliate in private) along with this man (Ali (a.s)) fight against me.

Keep an eye on Rabi'ah Ibn Nidhar (a tribe). Respect their leaders and humiliate the ordinary ones because the ordinary people follow the leading ones and the *sadaaf* (descendants of the Holy Prophet).

And keep an eye on the tribe of Mudhir and create some dispute among the others because in there are those people who are strong revolutionary, able and very proud. When you do that and create some dispute among the others then you will be safe with some people. Do not be happy with what they say until they put what they say into action and do not make assumptions until you are definite about what they say.

And keep an eye on the Mawali (non Arab) and those Ajam who have accepted Islam and choose the style of Umar Ibn Khattab in dealing with them because in that is humiliation and degradation for them. And let Arab

marry their women but their women should not marry Arab. Let Arab be their inheritors but they should not be inheritors of Arab. Reduce their subsistence and benefits and make them go in front in wars and let them maintain the roads, cut the trees and do not let them be the Imam of Arab in congregational prayers and do not let anyone of them be in the front row of prayer when Arab are present, unless the row is not completed by Arab. Do not appoint anyone of them as a Governor on the boarder of Muslims and do not appoint anyone as a Governor in any city. No one from them should be a Governor for making rules and decisions for Muslims because this was the style and habit of Umar. May Allah, from the Ummah of Muhammad (S.A.W), and particularly from Bani-Umayyah reward him, reward him greatly.

On my life, if he and his companion had not done what they did, and had the strength of both of them and their steadfastness in the Deen of Allah not done this, then we and the people of Ummah would have been slaves of Bani Hashim, and these people would have one after another inherited caliphate like Ahle Kisra (Iran) and Kaysar (Rome) inherited. But Allah, through these two, took away the caliphate from Bani Hashim and made it reach Bani Taym ibn Murra and from there it reached Bani Adi ibn Ka'ab when in Quraysh there was no tribe who was more disreputable and disgraceful than these two tribes. So these two bribed us with caliphate although we were more entitled to it than these two and their descendants because we had wealth and reputation and we were closer to the Holy Prophet (S.A.W) in relation than these two. After that before us our companion Uthman, on advice and willingness of people, acquired caliphate when until three days consultation continued among 6 people. Before that those who wanted it acquired it without consultation. When our companion Uthman the oppressed got killed, we acquired caliphate through him because when an oppressed one gets killed, Allah has given his trustee the power.

By my life my brother, if Umar had started that the compensation for a non-Arab should be half of that of an Arab, than this would be nearest to *Taqwa* (piety). If I had a way and had a hope that people in general would accept then I would definitely do it but I am very near to the time of war and am scared of separation of people from me. For you it is enough that they are

dishonoured and humiliated by Umar's style.

When my letter reaches you disrespect and humiliate Ajam and keep them away, do not ask for help from anyone of them and do not fulfil any wishes of anyone of them.

By God, surely you are the son of Abu Sufyan and are born from him. For Ubayd, there is no need for ancestors after Adam. You informed me, and oh my brother you are, in my eyes, a very truthful person, that you read a letter that Umar had written to Abu Musa Ashari in Basra. At that time you were his writer and he was the Governor in Basra. At that time you were a person with no respect in his eyes and you felt very humiliated and thought you are slave of SAQIF (a tribe). Had you definitely known, like you surely know today, that you are a son of Abu Sufyan, then you would have felt honourable and would have refused to be a writer of those who are of a lower degree in Asharin. You know and I also definitely know that Abu Sufyan's grandfather Umayyah ibn Abde Shamsh went for a business in Shaam with Abu Sufyan. He passed through Safuriyyah (a place) and bought a slave from there whose son was Abdullah Abu Sufyan followed the footsteps of Umayyah ibn Abde Shamsh.

Ibn Abi Mu'et has informed me that you told him that you read a letter that Umar had written to Abu Musa Ashari and sent him a rope which was five spans long and told him to measure with this rope all those who were in his presence who were residents of Basra and were also from either Mawali or from those Ajam who had brought Islam, and kill them. So Abu Musa took your advice and you stopped him and said that he should talk to Umar.

He wrote again to Umar and you wanted to do what was in favour of slaves so you did and on that day you were thinking that you also were a slave and you were a son of Ubayd. You kept talking to Umar until you made him change his decision and you scared him by saying that there would be a

dispute among people and so he changed his decision. You told him ("How can you be satisfied when you have kept enmity with the people of this house (i.e. Ahlulbayt). If they all go to Ali (a.s.) and Ali (a.s.), with them stood against you, your rule will be finished"). So he stopped.

O my brother, I do not know any child born in the family of Abu Sufyan who can be unfortunate for him when you made Umar change his decision and stop him. He has informed me that you made Umar change his mind and stop him from killing by saying: "You had heard Ali ibn Abi Talib saying: "Surely. Surely, you will all be hit by Ajam in the matter of Deen in the end, just like in the beginning you hit them"). Ali ibn Abi Talib also said: ["Allah will fill your hands with Ajam after which they will become so hard on you that they will not run away and they will hit you on your neck and overpower your army"]. At that time Umar told you: {"Yes I have heard it from the Holy Prophet (S.A.W) and this is what has made me write a letter to your companion concerning their killing. I have already made a decision to write this to all my Governors in all cities."} So you said to Umar: ("O Amirul Mumineen do not do that because you are not safe from the possibility that they call Ali to help them and they are many in number and you are also aware of the strength and bravery of Ali and his family and you are also aware of his enmity towards you and your companion".) So you made him change his decision. So you have informed me that you did not make him change his mind but as a favour and you have not changed in your matter due to cowardice.

You have also informed me that you had also informed Ali about this during the time of Uthman's rule and he told you: {"The bearer of black standard who will come from the direction of Khurasaan will be Ajam and they are the ones who will overpower the reign of Bani Umayyah and will kill them under every stone and grass."}

O brother had you not made Umar change his mind then this manner would have continued and Allah would have finished them altogether and cut their roots and after that all caliphs would have made it a tradition until not even a

hair or nail of theirs would have remained and no one would have remained to blow into fire because they are a trouble for Deen.

I have no count of the traditions that Umar started in this Ummah which are contrary to the traditions of the Holy Prophet (S.A.W) and people have acted upon it and accepted it. This one also would have been from one of them. One of them is that Umar changed the Makam (i.e. Makame Ibrahim) from where the Holy Prophet (S.A.W) had placed it and he also changed the *Saa* and *Mudd* of the Holy Prophet (S.A.W) and increased it. His stopping a *junub* from *Tayyamum* and a lot more that he introduced which are more than a thousand. The biggest and my most favourite, the one that gives peace to my eyes is that he took away caliphate from Bani Hashim, although they are more deserving of it, and are its mines because caliphate is not appropriate for anyone except them. The earth cannot have a system without them.

When you read this letter keep the contents confidential and tear it up." }

He said: "When Ziyad read the letter he threw it on the floor, turned to me and said ("It is a pity on me what I got out from and what I have entered into. By God, I was from Shia of Ale Muhammad (a.s) and was from his group I got out from there and entered into the Shia of Shaytan and his group and entered into his Shia who writes me a letter like this. Definitely, By God, my example is like Shaytan who refused to prostrate in front of Adam due to pride, *kufir* and jealousy.")

Sulaym said: "I did not let it be tomorrow until I wrote down his letter. When night befell Ziyad asked for the letter and tore it and said ("Never, Never, should anyone know about what this letter contains"). He did not know I had written it down."

HADITH NO. 24

Aban narrates from Sulaym. Sulaym said: "I heard from Salman, Abu Dhar and Miqdad and asked Ali ibn Abu Talib (S.A) concerning it. He replied: ["They all said the truth."] They said: {"Ali ibn Abi Talib (a.s) came to the Holy Prophet (S.A.W) when Ayesah was sitting behind him and had a chaddar (cloak) over her, and the house was full of his family and those five companions of the book and five companions of *Shura*. Ali (a.s.) could not find a place, so the Holy Prophet (S.A.W) signalled him "here" (i.e. behind him). Ali (a.s.) came and sat in between the Holy Prophet (S.A.W) and Ayesah, in a manner that an Araby (a villager) sits. Ayesah got annoyed and pushed him and said: ("Hasn't your backside got any other place to sit except my lap?")

The Holy Prophet (S.A.W) became very angry and said: "O Humayra, leave such talk. Do not upset me concerning my brother Ali because he is Amirul Mumineen, *Sayyidul Mursleen* and is the bearer of *Livai Hamd* (Standard bearer) and on the Day of Judgement he is *Qaedul Gurril Muhajjileen* (the leader of those whose forehead will be shining). Allah will nominate him on Sirat (The Path) and he will divide the Hell. He will enter his friends in Heaven and enemies in Hell."

HADITH NO. 25

Aban narrates from Sulaym, and Abu Haroon Al-Abdi thinks that he had heard from Umar ibn Abi Salmah.

"Muawiyah called Abu Darda and Abu Hurayrah. We were with Amirul Mumineen Ali (a s.) in Siffin. He told both of them ("Go to Ali and convey my greeting to him and you both tell him.

By God I know that you are the most deserving of all of caliphate and you have more rights to caliphate than myself because you are from those Muhajireen who migrated in the beginning and I am from Tulaqa (those whom the Holy prophet (S.A.W) did not kill and let them free out of mercy) and I do not have that status that you have of being first in accepting Islam, nor am I as near to the Holy Prophet (S.A.W) as you are. I do not possess the knowledge of the Book of Allah and the Traditions of His Prophet that you have.

Muhajireen and Ansar paid their allegiance to you at a time when for three days they took advice about you. After that they came to you and without any pressure they very willingly paid their allegiance to you. The first ones to pay allegiance to you were Talhah and Zubayr. Then they withdrew their allegiance to you and oppressed you. They both wanted from you what they did not deserve. I am Uthman's paternal cousin and want to avenge for his blood and I have been informed that you deny having killed Uthman and are keeping away from it and say that when he was killed you were sitting at home. No doubt, when he was killed you said '*Innalillahi wa Inna llayhi Raje'oon*' and said ["O God I am not happy with this nor have I helped in this."] On the day of Jamal when they announced vengeance of killing of Uthman and those who were around the camel demonstrated, you said: ["Today the killers of Uthman have gone to Hell with their faces down. Have I killed him? Surely they two killed and their companion (Ayesah) killed him and they all ordered his killing. I was sitting at home"]

I am Uthman's paternal cousin and am his trustee and want revenge for his killing. So if what you have said is how it is, then you hand over the killers of Uthman to me, give me the power over them so I can kill them in return for the killing of my paternal cousin and I pay allegiance to you and hand over the Amr (caliphate) to you.

This is one matter. The second one is that my spies have informed and I have letter from Uthman's those friends who are fighting along with you and you think that they are united with you and are happy with you. Their thoughts

are with me, their hearts are with me and their bodies are with you. You show love for Abu Bakr and Umar and pray for mercy for them but keep quiet about Uthman and do not mention him, do not pray for mercy for him nor do you curse him.

I have come to know about you that when you are with your bad people alone, and with your Shias and your very misguided people who are liars and changeable, you show enmity towards Abu Bakr and Umar and curse them. You claim to be the caliph of the Holy Prophet (S.A.W) in his Ummah and are his trustee for people and Allah has made your obedience compulsory on all Mumineen, and He has ordered your *Wilayat* in His Book and in His Prophet's Tradition. Allah ordered Muhammad (S.A.W) that he conveys this to his Ummah and He revealed on His Prophet: *{'O Apostle! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His Message and Allah will protect you from the people;'} (Surah Maidah: 67)*

So he gathered his Ummah in Gadhira Khum and whatever came from Allah for you, he conveyed it. He commanded those present to pass it on to those that were not present and the Messenger of Allah told everyone that you had more authority over them than they themselves had and you have the same status to the Messenger that Haroon had with Musa (a.s.).

I have also come to know about you that you do not give sermon to people but before getting down from pulpit you say: 'By God. I have more authority over people than they themselves have and since the passing away of the Holy Prophet (SAW) I have constantly been oppressed.'

If what I have come to know about you is true and correct then the oppression of Abu Bakr and Umar over you is greater than the oppression of Uthman, because I have come to know that you say that since the passing away of the Holy Prophet (S.A.W), and you were present, Umar went and

paid allegiance to Abu Bakr. He neither asked you nor discussed with you. The two established authority over Ansar using your rights as an argument. If they had handed over to you and paid allegiance to you then Uthman, in comparison to people, would have rushed to pay his allegiance to you since he was a relative of yours and you had a right over him because he was your brother through your paternal uncle and also your paternal aunt. Then Abu Bakr, when he was dying, intentionally handed it over to Umar. He did not ask you or consult you when he made him (Umar) caliph and took allegiance for him. Then Umar included you in the six people of *Shura* and all Muhajireen and Ansar were dismissed from *Shura*. On the third day you appointed ibn Awf as head for making a decision. When you saw that people were united and had swords lifted and taken an oath on Allah that if the sun sets without you choosing any one person then they will kill you and act upon the *wasiyat* of Umar. On the third day you handed your task to ibn Awf who paid his allegiance to Uthman and you all also did the same.

After that Uthman was surrounded and he asked for your help but you refused and he called you people and you rejected him, when his allegiance was on your neck and on the group of Muhajireen and Ansar. You were present there. You gave an opportunity to Egyptians until they lulled him and your groups helped them to kill him and you all deserted him. So you are either a killer in the matter or are the one who ordered killing and are the one who did not help.

Then people paid allegiance to you and you are more deserving of it than myself. So give me power over Uthman's killers so that I can kill them and give the caliphate to you and I and all the people of Shaam who are with me will pay allegiance to you."

When Ali (a s.) read the letter of Muawiyah and Abu Darda and Abu Hurrayrah had conveyed Muawiyah's message to him, Ali (a.s.) said to Abu Darda: ["You two have conveyed the message that Muawiyah asked you to so now you both listen to me and then convey it to him like you conveyed his message to me and you both tell him:

"Uthman ibn Affan can be definitely one of the two people. He either was the Imam of Guidance and to kill him was forbidden and help was compulsory, his disobedience was not permissible and to leave him helpless was not appropriate for the Ummah, OR he was the imam of misguidance, his blood was halal and his help and *Wilayat* was not halal. So from these two, he must be one.

It is compulsory by command of Allah and it is the command in Islam for Muslims that when their Imam either dies or is killed, be he guided or misguided, oppressed or oppressor, his blood be permissible or forbidden, they (Muslims) should not do anything i.e. not confer, not move their hands and feet, nor disclose anything (not take any action) until they elect for themselves an Imam who is sinless, '*Aalim*, God fearing and knows decisions and Sunnah, and one who establishes unity and makes decision within them, gives the rights of the oppressed from oppressor, and protects them from all angels, brings their wealth, establishes their argument, establishes Friday prayers, collects Sadqa, and the Muslims get the decision from the current Imam concerning their imam who was unjustly killed, and bring their case against the killer to the current Imam so that he can make a just decision. If their Imam has been killed unjustly, then he (the current imam) will give his decision for the trustee to be compensated for the blood and if the killed imam was an oppressor, then the current Imam will see what command should be given.

This is the first thing that the Muslims should do - they select such an Imam who establishes unity among them - that is if they have a right to select an Imam, and they should listen and obey him and follow his footsteps. If the selection of an Imam is in the hands of Allah and His Prophet, then Allah has from the beginning done this and selected an Imam and the Holy Prophet (S.A.W) has already chosen an Imam and has commanded all Muslims to obey him and follow his footsteps. People have, after the killing of Uthman, paid allegiance to me. And Ansar and Muhajireen, after consultation for three days, have paid their allegiance to me and these are the very people who had paid their allegiance to Abu Bakr, Umar and Uthman and had accepted their Imamah. People of Badr and those who were first ones in Muhajireen and Ansar have acted upon it. The only difference is that before

me, they paid allegiance without consulting the general public and they paid allegiance to me after consulting the general public.

If Allah, *Jall Ismuhu*, had given the selection of an Imam to Ummah and these very people selected their Imam whom they saw for themselves and if for them to see and select an Imam was better for themselves than an Imam selected by Allah and His Prophet and the one whom they selected and paid allegiance to was allegiance of guidance, and if that Imam was such that it was compulsory for people to help him and obey him, then these people had consultations concerning me and they selected me unanimously. If Allah, *Azz wa Jall*, is the One Who selects and he has the right to select then He chose me for the Ummah and made me a caliph over them and commanded them to obey me and help me in the Book that He has revealed and in His Prophet's Sunnah. So this is a strong argument for my authority and my right is compulsory.

If Uthman had been killed during the times of Abu Bakr and Umar would Muawiyah fight against them or stand against them for compensation for blood?"]

Abu Hurrayfah and Abu Darda replied {"No."}

Ali (a.s) said: ["So I am also like that. If Muawiyah says YES then you two say in such circumstances it is permissible for everyone who has been oppressed or whose relative has been killed that he creates disunity among Muslims separates the communities and calls them towards him although the children of Uthman are more deserving than Muawiyah to seek the revenge for the killing of their father."]

He said that Abu Darda and Abu Hurrayrah kept quiet and then said: ("You

have from your view done justice." }

Ali (a.s) said: ["By my life, Muawiyah will also do justice to me if he carries out what he says. Whatever he has said, he should remain on Truth. The children of Uthman are all men *baligh* (reached the age of puberty) and not children or are not such that they have a guardian over them. So come, I will gather them and also the killers of their father. If they all are helpless and have no argument then they all witness that Muawiyah is the guardian of them all and *wakil* (authorised) and it would be appropriate to fight against all of them.

They all and their defendant sit in a manner that they sit in front of an Imam and *Hakim*, whose command they agree and accept his judgement as appropriate and I will hear their argument and the argument of the defendant. If their father has been killed as an oppressor and his blood was lawful then his blood is worthless. If he was oppressed and his blood was forbidden, then I will take revenge from the killers of their father. If they (the children) want they will kill to avenge, if they like they will forgive or if they wish they will accept compensation.

These are the killers of Uthman in my army who agree that they killed him. They are happy that I give a judgement this against them. Let the children of Uthman come to me, and also Muawiyah, if he is their guardian or *wakil* and they all present the case against the killer of Uthman and seek judgement from me against them so that I can pass a judgement. They have in front of them the Book of Allah and the Tradition of the Holy Prophet (S.A.W). If Muawiyah is merely talking, which is baseless and false, then he can do what he likes. Allah will help against him."]

Abu Darda and Abu Hurrayrah said: {"By God, you have from your side done justice, more than justice and have eliminated his untrue reasons and cut up his false argument. You have presented a strong and true argument in

which there is nothing wrong." }

After that Abu Darda and Abu Hurayrah stopped conversing with Ali (a.s.). At that time 20000 men came fully armed and said: ("We are the killers of Uthman and we agree and are happy about whatever judgement Ali (a.s.) passes against us. Let the trustee of Uthman come to us and present us to Amirul Mumineen concerning the killing of Uthman. If it is compulsory for us to be killed or to pay compensation then we will be patient with the judgement of Ali (a.s.) and will accept it.")

They both said: ["You have done justice and it is not permissible for Ali (a.s.) to hand you all over and kill you until they do not present the case to Ali (a.s.) so that he can pass a judgement according to the Book of Allah and the Tradition of the Holy Prophet (S.A.W)."] }

Abu Darda and Abu Hurayrah left and reached Muawiyah and reported to him what Ali (a.s.) had told them, what the killers of Uthman had said and what Abu Numan ibn Zaman had said.

Muawiyah asked both of them: {"What did Ali reply to you concerning his praying for mercy on Abu Bakr and Umar but not Praying for Uthman and privately staying away from him, and also concerning his claim that the Holy Prophet (S.A.W) had made him a caliph and since the passing away of the Holy Prophet (S.A.W) he constantly remained oppressed?" }

The two replied: {"Yes, he prayed for Abu Bakr and Umar and we were listening. Among other things he also said to us ["If Allah had given the choice of election to Ummah and they were to see for themselves and elect, and if it was better for them to see and elect for themselves and it was according to understanding in comparison to the selection by Allah and His

Prophet (S.A.W) then people elected me and paid allegiance to me. My allegiance is allegiance of guidance and I am an Imam and it is compulsory for Ummah to obey me and help me because they had consultation about me and elected me. If the selection by Allah and the Holy Prophet (S.A.W) was better for him and according to understanding (intelligence) in comparison to people electing and seeing, then Allah and His Prophet (S.A.W) have selected me for the Ummah and has made me a caliph over it and has commanded the Ummah to help me and obey me and this is in His Book that He has revealed and on His Prophet's tongue whom He has sent as a Messenger. This is the strength of my argument and makes my rights very compulsory."}]}

After that he (pbuh) climbed up the pulpit in his army, gathered people and those people who were living in the surrounding areas and Muhajireen and Ansar. He then thanked and praised Allah and then said: "[O groups of people, my merits are more than collectable and countable. From all collectable and countable merits, I am only mentioning those that Allah has mentioned in His Book and those that the Holy Prophet (S.A.W) has said about me."]

Do you know that in many verses of His talking Book Allah has given more merits to the one who accepted Islam first than those who accepted it later? Surely from the Ummah nobody went towards Allah and His Prophet (S.A.W) before me."]

Everyone replied: {"Bearing Allah as witness, yes"}

He said: ["Bearing Allah as witness, I am telling you that the Holy prophet (S.A.W) was asked concerning this {*'And the foremost are the foremost, These are drawn nigh (to Allah)'* } (Surah Waqia: 10- 11).

The Holy Prophet (S.A.W) was asked about *WASSABIQUN* (foremost). The Holy Prophet (s.a.w.) replied: {"Allah has revealed this verse concerning Prophets and their successors and I am more meritorious than all Prophets of Allah, and my brother and my successor is more meritorious than all successors."}

At that time 70 people of Badr stood up. Most of them were from Ansar and the remaining from Muhajireen and Abu Haytham ibn Tayhhan, Khalid ibn Zayd and Abu Ayyub Al-Ansari and from Muhajireen were Ammar ibn Yasser and others. They all said: {"No doubt we bear witness that we heard the Holy Prophet (S.A.W.) say that."}

He said: "I am asking you, bearing Allah as witness, concerning what Allah has said: {*'O you who believe! Obey Allah and obey the Apostle and those in authority from among you;'*} (**Surah Nisa: 59**)

And His verse {*'Only Allah is your Wali (Protector) and His Apostle and those who believe, those who keep up prayers and pay poor-rate while they bow down'*} (**Surah Maidah: 55**)

And then He said: {*'.. and have not taken any one as an adherent besides Allah and His Apostle and the believers, and Allah is aware of what you do'*} (**Surah Tawbah: 16**)

Everyone asked: ("O Messenger of Allah, is this particularly for some Mumineen or is it generally for all Mumineen?"). So Allah *Azz wa Jall* commanded His Prophet to inform people as to who were the people in the verses revealed and explain to them the meaning of *Wilayat* in the same manner that the meaning prayer, fasting, zakat and Hajj has been explained. So he appointed me on the day of Gadhira Khum and informed people {"I

have been sent with such a Message from Allah that my chest is tightening and I thought people will attribute a lie towards me. He gave me an ultimatum that I pass the Message or I will be punished. O Ali, stand up"}. Then the call for prayer was recited and he prayed *Zohr* with everyone and said: {"O people, Allah is *Mawlah* (Master). I am *Mawlah* of Mumineen and have more authority over them than they themselves have. Beware whose ever *Mawlah* I am, Ali is his *Mawlah* too. O Allah, keep him a friend who befriends Ali and You keep him an enemy who bears enmity towards Ali, and help him who helps Ali and desert him who deserts Ali"}.}

Salman Farsi stood up and asked ("O Messenger of Allah, what is the meaning of his *Wilayat*?"). He replied: {"His *Wilayat* is the same as my *Wilayat*. On whomever I have more authority than he himself, Ali also has more authority on the person than the person himself does. So Allah *Tabarak Wa T'Ala* revealed {*This day have I perfected your religion and completed my favour on you and chosen for you Islam as a religion*' } (**Surah: Maidah 3**)

Salman asked: ("O Messenger of Allah, did these verses get revealed particularly for Ali?") He (SAW) replied: ("O Salman, you and all these who are present remain witness in this matter, and those that are present should convey it to those who are absent.") Salman requested: ("O Messenger of Allah, please explain it to us"). He (S.A.W): replied ("Ali is my brother, my vizier, my successor, and my inheritor and in my Ummah is my Caliph, and after me he is the guardian of all Mumineen and from his children there are eleven Imams The first of them is my son Hasan, then Husayn, then nine from the children of Husayn, one after another. Quran is with them and they are with Quran, they will never separate from Quran until they reach me at the Fountain."}]

Twelve people from Badr stood up and said: ("We bear witness that we have heard what you said from the Holy Prophet (S.A.W) exactly like what you said. You have not added an alphabet nor have you taken it away. The Holy Prophet (S.A.W) had made us witness over this"). The remaining ones of the

seventy said ("We have heard it but do not remember it completely and these twelve are our best and virtuous ones.") } So he (pbuh) said: ["You have said truth. Not everyone can remember - some people can remember more than others."]

Four out of the twelve stood up - Abul Haytham ibn Tayhhan, Abu Ayyub Al-Ansari, Ammar ibn Yasser and Khuzayma ibn Thabit *Zoosh-shahadatayn** (May Allah bless them all). They all said: ("We bear witness that we heard the Holy Prophet (S.A.W) say that, and we remembered it. He said when he was standing and Ali was standing next to him.") Then the Holy Prophet (S.A.W) said: ("O people, Allah has commanded me that I appoint an Imam and a guardian for you, who will be your Prophet's successor for you and will be my Caliph in my Ummah and my ahlulbayt after me. He will be that person whose obedience Allah has made compulsory for Mumineen in His Book and you have been commanded in His Book about his *Wilayat*. So I asked Allah again, because of fear of *Ahle Nifaq* (hypocrites) taunting and attributing a lie to it. So Allah gave me an ultimatum that I either convey this or He will punish me." }

Then the Holy Prophet (S.A.W) said: { "O people Allah *Jall Ismuhu* has commanded you in His Book about prayer and I showed it to you practically, and about Zakat. Fasting and Hajj, which I informed you and explained to you. He has in His Book has commanded you concerning *Wilayat*, and O people, I make you witness that this *Wilayat* is particularly for Ali ibn Abi Talib and for those successors who are from my children and from my brother, my successor children. Ali is the first one of them, then Hasan, then Husayn and then nine from my son Husayn who will not separate from the Book and the Book will not separate from them until they come to me at the Fountain. O people, I have informed you to whom you should turn to and after me who is your Imam, your leader, your guide. He is my brother Ali ibn Abi Talib. His status among you is the same as my status among you. So accept what he says in your Deen and obey him in all your matters because he has all that knowledge that Allah has given me. Allah has commanded me that I pass that knowledge to him and inform you that he has that knowledge. You people ask him and acquire the knowledge from him and after him from his successors. Do not teach him, do not overtake him, and do not lag

behind, because they are all with Truth and Truth is with them.”}]

After that Ali (a.s) said to Abu Hurayrah and Abu Darda and those around him: [“O people do you know that Allah *Tabarak wa T’Ala* has revealed in His Book { *‘Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.’* } (Surah Ahzab: 33).

At that time the Holy Prophet (s.a.w) gathered me, Fatimah, Hasan and Husayn under his Cloak and said {“O Allah, these are my *Itrat*, my special ones, my ahlulbayt. You keep uncleanness away from them and keep them pure as they deserve to be”}. So Ummi Salmah asked : (“And I, O Messenger of Allah?”). He (S.A.W) replied: {“No doubt, you are righteous but surely this verse has been revealed only for me, my brother Ali, my daughter Fatimah and my sons Hasan and Husayn and the nine Imams who will be from Husayn who is my son (S.A). This is particularly for us and there is not one else included with us.”}]

At that time all stood up and said: (“We bear witness that Ummi Salmah narrated this hadith to us, so we asked the Holy Prophet (S.A.W) and he narrated it to us in the same manner that Ummi Salmah narrated to us.”)

Then Ali (a.s) said: [“I am telling you bearing Allah as Witness, do you know that Allah *Jall Ismuhu* in His Book has revealed { *‘O you who believe! Be careful of (your duty to) Allah and be with the true ones’* } (Surah Tawbah: 119).

Salman asked the Holy prophet (“O Messenger of Allah, is this general or particular?”) So he (S.A.W) replied: “Those who have been commanded are general because the community of Mumineen has been commanded about

this, but *Sadeqeen* (true ones) are those are those particular people my brother Ali ibn Abi Talib (a.s) and my successors until the Day of Judgement"]]

Ali (a.s) said: ("I asked the Holy Prophet (S.A.W) on the occasion of *Tabuk* "O Messenger of Allah, why did you leave me?" He replied {"O Ali, Medina cannot remain maintained except by myself or you, and you have the same status to me as Haroon had to Musa except Prophethood because there will not be a Prophet after me'}}]

A lot of people from Muhajireen and Ansar who were standing around him said: ('We have heard this from the Holy Prophet (S.A.W) on the occasion of *Tabuk*")

He said: "I am asking you bearing Allah as Witness do you know that Allah *Jall wa 'Azz* revealed in **Surah Hajj** {*'O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah (such) a striving is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!' }* } (**Surah Hajj: 77 - 78**)

Salman stood up and said: {"O Messenger of Allah, who are these people over whom you are witness and they witness over people, whom Allah has chosen and there is no excuse for them in Deen - that Deen which is the Deen of their father Ibrahim?") So the Holy Prophet (SAW) replied: {"No doubt, it is for only thirteen people - myself, my brother Ali ibn Abi Talib, and eleven from my children who will be one after another, all are Imam, Quran is with them and they are all with Quran and they will not separate

until they reach me at the Fountain."}]

So everyone said: {"Bearing Allah as witness, Yes"}

Ali (a.s.) said: ["I am asking you, bearing Allah as witness, do you know that the Holy Prophet (S.A.W) stood up for a sermon and after that he did not give any other sermon, and said: {"O people, I leave among you two things. Until you stay close to them you will not deviate - Allah's Book and my *Itrat*, (ahlulbayt.) Latif and Kabir has promised me that these two will not separate from each other until they both reach me at the Fountain."}]. So everyone replied: ("Bearing Allah as witness, yes, we were present on the occasion when the Holy Prophet (S.A.W) said all these.") So he (pbuh) said: ["Allah is sufficient for me."]

Twelve people from the group who were of Badr stood up and said: ("We bear witness that when the Holy Prophet (S.A.W) gave this sermon on the day that he passed away, Umar ibn Khattab stood up with anger on his face and asked. ("O Messenger of Allah, all your ahlulbayt?") He (S.A.W) replied: {"No. But all my successors in which there is my brother, my vizier, my inheritor, my Caliph in my Ummah and after me is the guardian of every Mumin, and eleven from his children. He is the first one of them and the best of all and after him, my these two sons (he pointed his hand towards Hasan and Husayn) then my son's successor whose name will be on my brother Ali. He is the son of Husayn, then Ali's successor and his that son, named Muhammad, then Ja'afer ibn Muhammad, then Musa ibn Ja'afer, then Ali ibn Musa, then Muhammad ibn Ali, then Ali ibn Muhammad, then Hasan ibn Ali, then Muhammad ibn Hasan, -the Guide of this Ummah. His name will be like my name, his habit will be like my habit, will give command of my command and will forbid my forbidence, will fill the earth with fairness and justice just as much as it will be full of oppression and despotism. Each will be behind another, one after the other, until they all reach me at the Fountain. These are Allah's witnesses on His Earth and are His authority on His creation. Whoever obeys all of them will have obeyed Allah and whoever disobeys them will have disobeyed Allah."}

The remaining from 70 people of Badr stood up and *similar* number of those not from Badr also stood up and said: ("You have reminded us what we had forgotten. We bear witness that we have heard this from the Holy Prophet (S.A.W)".)

Then he (pbuh) returned to question, and he did not leave anything that he was asked in the mosque of the Holy Prophet (S.A.W) during the caliphate of Uthman, but he made everyone witness what he had said until he reached his last merit, and whatever the Holy Prophet (S.A.W) had said about him. Everyone confirmed what he said and witnessed that that was truth.

When Abu Darda and Abu Hurrayrah mentioned all these to Muawiyah and told him what people had said, he became very angry about it and said: ("O Abu Darda and Abu Hurrayrah, if what you are telling me about Ali is true then except Ali, his ahlulbayt and his Shias, all Muhajireen and Ansar have been doomed.")

Then Muawiyah wrote a letter to Amirul Mumineen (a.s.). ("If what you said, claimed and made your companions witness it, is true then Abu Bakr, Umar, Uthman, and all Muhajireen and Ansar have been doomed, except you, your ahlulbayt and your Shias.

It has come to my knowledge that you pray for mercy on them and seek forgiveness for them. There can be two reasons for this - there is no third one except these two. Either it is *Taqayah* if you have borne enmity towards them, then you fear that your army with whom you are fighting against me does not leave you, or it is that whatever you have said and claimed is untrue and a lie. It has also come to my knowledge from a person whom you trust and is one of your special ones, that you tell your misguided Shias and those people who are very close to you but are bad people, that "I have named my three sons Abu Bakr, Umar and Uthman - when you hear from me that I am praying for anyone of the misguided imams, then I mean my sons by that".

The argument that I have for whatever has been brought to me and been made to reach me to be true is that I have myself seen you with my own eyes so there is no need for me to ask anyone else. I saw you that you made your wife Fatimah ride on a mule and held hands of your two sons Hasan and Husayn when allegiance had been paid to Abu Bakr. You did not leave anyone from people of Badr and those who accepted Islam first but you called them and asked for their help. Except four, you did not get anyone else - Salman, Abu Dhar, Miqdad and Zubayr.

By my life, if you were on truth then all would have accepted your invitation and would have sympathised and helped you. My two ears have heard you saying false and they did not accept. My two ears have heard you saying to Abu Sufyan, when he told you (“O ibn Abi Talib, people have taken over the kingdom of your paternal cousin. The people who have taken it over against you are from Taym and Addi, who are from corrupt families of Quraysh”) and he called you to help you. You said: “If I could get only 40 people to help me from Muhajireen and Ansar who accepted Islam first, then I would stand against this man”. But when you did not get anyone except four, then you had no choice and paid allegiance.”)

He (narrator) says that Amirul Mumineen wrote to him (Muawiyah)

“Bismillahir Rahmanir Raheem

After this, I read your letter which your hand has written. I was very surprised and you have made your matter very lengthy. The biggest trouble and problem for this Ummah is that a person like you talks and he keeps an eye on its general and particular tasks. When you know who you are and also know whose son you are and also know who I am and whose son I am, I am replying your letter. I do not think you will understand nor do I think your vizier ibn Naabega Amr, who thinks like you do (*wafqa sahnun tabaqa*) because he is the same person who advised you to write this letter

and has made himself very good in front of you by advising you to write this letter. You had Iblis present with you and his unwanted companions were also with him.

By God, the Holy Prophet (S.A.W) has informed me and has told me that he saw on his pulpit that twelve misguiding imams from Quraysh climbed up and down his pulpit, whose faces were like monkeys who are taking his Ummah from *Siratul Mustaqeem* (the Right Path) back to whom they were, and he told me each man's name and how many days will each one of them rule from them. From the ten will be from Bani Ummayah and two will be from two different families of Quraysh, and the sins of the entire Ummah until the Day of Judgement for these two will be equivalent to the punishment of the entire Ummah and no blood will be shed unjustifiably, and no woman will be raped and no unfair command will be passed but the sin of that will be on these two.

I have also heard him say that when the children of Abul Aas reach to 30 men they will start interfering with the Book of Allah and will make Servants of Allah their slaves and will pass on between them the property of Allah.

And the Holy Prophet (S.A.W) said: {"O my brother, you are not like me. Allah has commanded me that I show truth and He has informed me that He will save me from people, and commanded me to fight even if I am alone. He said { '*Fight then in Allah's way; this is not imposed on you except in relation to yourself.*' } (Surah Nisa: 84)

And He said: { '*Urge the believers to war*' } (Surah Anfal: 65)

So I and you were two who were fighting. I stayed in Makkah until I did. At

that time there was no command to fight, then Allah gave me the command to fight because the Deen was not being recognised without me, neither Sharia' nor traditions, nor rules or limit or halal or haram. And people, after me, will leave what Allah has commanded and will leave what I have commanded them about your *Wilayat* and the authority that I have said you have. They will do this intentionally, not because of ignorance or because they could not understand, particularly those matters that they presented in front of you before they opposed the matters that Allah has revealed concerning you. So if you find helper to oppose them then fight against them. If you do not get helpers then restrain your hands and save your blood because if you oppose them they will kill you. If they obey you and follow you, then make them walk on the Right Path, otherwise leave them. If they accept what you say and some people oppose you, then you also oppose them and fight against them.

If you do not find helpers then restrain your hand and save your blood and know that if you call them towards you they will not agree but you establish authority over them, do not leave. No doubt, my brother, you are not like me. I have established your authority and have made known what Allah has revealed concerning you. People did not realise that I am the Messenger of Allah, and my rights, and obedience to me are both compulsory until I have made it known for you. Surely I have made your authority known and have established your *Amr* so if you keep quiet then you will not be a sinner, and if you call them, even then you will not be a sinner but I like that you call them even if they do not answer your call. The oppressors of Quraysh will over power you, and I fear for you that if you stand to confront the community, oppose them and fight against them without having a group of helpers through whom you get strength they will kill you. At that time the Light of Allah will diminish, and there will not be worship of Allah on the earth. *Taqayah* is the Deen of Allah, and he who does not practice *Taqayah* has no Deen.

This has been passed in the fate and destiny with Allah that there is separation in this Ummah. If He wished, He would have gathered everyone on guidance and there would be no disagreement between two people and there would be no disunity among creation and would not quarrel in any

matters of Allah, and the less worthy would not deny the more worthy ones. If He wanted, He would punish him soon and would change it until the oppressor would be proved wrong, and it would be known where truth was going Allah has created the world for actions (*Amal*) and has made *Aakhirah* (hereafter) a place of Reward and Punishment - { *'that He may reward those who do evil according to what they do. and (that) He may reward those who do good with goodness'* } (**Surah Najm: 31**)."

So I said: "Thanks be to Allah for His blessings and patience over calamities and the head is bowed down before Him and I am happy with His decisions."

Then he (S.A.W.A.S) said: {"O my brother, there is good tiding for you that your death and life is with me, and you are my brother, you are my successor and you are my vizier, and you are my inheritor and you will fight on my tradition. You have the same status to me as Haroon had to Musa and for you the best footsteps of Haroon are present. When his people made him weak and over powered him it was not far that they kill him. So be patient with oppression of Quraysh and their over powering you because the chests of community is filled with malice and the enmity of Badr and Ohad. Musa had ordered Haroon when he was made caliph in his community that if they become misguided and he gets helpers then he could fight against the community. If he does not find helpers then restrain and save blood and do not create disunity among them. So you also do the same. If you get helpers then fight against them, if you do not get helpers then restrain your hand and save your blood because if you oppose them they will kill you. If they listen to you and obey you then guide them on Truth and you should know that if you do not control your hand, and save blood when you do not get helpers then I am afraid for you that people will return to worshipping idols and deny that I am Messenger of Allah. You make your authority known and call them so that your enemies and those who oppose you get destroyed and general and particular people remain safe. If any day you get helpers so that you can establish the Book and Tradition, then you fight on the hidden meaning of Quran like I have fought on its visible meaning. In this, those from Ummah who presented themselves for enmity towards you or enmity towards any one your successors will get destroyed. They have shown

enmity towards you, have denied and have chosen a Deen which is against your Deen." }

By my life, O Muawiyah, if I pray for mercy on you, or on Talhah and Zubayr, then my praying for mercy and forgiveness will not be so that falsehood becomes truth, but Allah will turn my prayer for mercy and forgiveness for you into curse and punishment. You, Talhah and Zubayr are not any less oppressive and your sins are not small, *bidat* (innovations) and misguidance is not valueless in comparison to those who made a way for you for it, and your companion whose blood you want to avenge, and the person who made it easy for you to oppress us ahlulbayt and the two people who made you ride on our backs. Indeed Allah says: { *'Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve. These are better guided in the path than those who believe those are they whom Allah has curse, and whomever Allah curses you shall not find any helper for him. Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone. Or do they envy the people for what Allah has given them of His grace? ..* } (Surah Nisa: 51 - 54)

In these verses *nass* (people) means us and we are those with whom people are jealous of, Allah Jall wa 'Azz says: { *..'But indeed We have given to Ibrahim's children the Book and the wisdom and We have Given them a grand Kingdom. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.'* } (Surah Nisa: 54 - 55)

The big country is that, that Allah appointed an Imam from these (Ale-Ibrahim), whoever obeys them will have obeyed Allah and whoever disobeys them will have disobeyed Allah. And the Book and wisdom (Prophethood) - why do you accept it in Ale-Ibrahim and deny it in Ale-Muhammad?

O Muawiyah, if you and your companion and those people of Shaam who

are with you, who deny, and those of Yemen villagers and villagers of Rabia and Mudhir and the oppressors of Ummah, do not accept (then it does not matter) then Allah has created such a community who is not going to deny it.

O Muawiyah, Quran is Truth, Light. Guidance and Blessing, and for Mumineen it is a relief and those who do not believe - their ears are deaf and Quran is going to make them blind.

O Muawiyah, Allah *Jall Jalalahu* has not left any group from groups of misguided and those who call towards Hell but they have been ignored and in Quran He has established authority over them and in Quran has stopped their obedience and concerning them the Quran has been surely revealed and made known what they say. Learned people know it and those who do not know, do not know. I have heard the Holy Prophet (S.A.W) say: { "There is no verse Quran in which does not have visible and hidden meaning and there is no alphabet but it has hidden meaning, { *'but none knows interpretation except Allah, and those who are firmly rooted knowledge..'* } (Surah Ale Imran: 7).

Raasikhoon (firmly rooted) means us Ale-Muhammad and the whole Ummah has been commanded by Allah to say: { *'..We believe in it, it is all from our Lord; and none do mind except those having understanding'* } (Surah Ale Imran: 7)

{ *'And bow their heads in front of us, and return the knowledge in which there is disagreement to us. Allah has said: and if they had referred it to the Apostle and to those in authority among them, those among them who can search out the Knowledge of it would have known it'* } (Surah Nisa: 83)

These are the very people who should be asked and should see for them.

By my life, if people when the Holy Prophet (S.A.W) passed away, had accepted us, listened to us and had handed over their tasks to us, then they would be eating from over and below their feet. And you, O Muawiyah, would not have any craving in this (caliphate) and what they did not get from us is more than what we did not get from them.

Allah has revealed verses, particularly for myself and you, in Quran that you and people like you recite only knowing the visible meaning and do not know the inner meaning. This is in **Surah Al Haqqah**: {*'Then as for him who is given his book in his right hand, he will say: Lo! Read my book: Surely I knew that I shall meet my account. So he shall be in a life of pleasure, in a lofty garden. The fruits of which are near at hand; Eat and drink pleasantly for what you did beforehand in the days gone by. And as for him who is given his book in his left hand'* } (**Surah Al Haqqah: 19 -25**)

And this is that every misguiding imam and guiding imam will be called and from both, each one will have his companion with him who paid allegiance to him, so I will be called and you also will be called. H

O Muawiyah, you are of that chain who will say {*'O would the that my book had never been given to me; And I had not known what my account was; O would that it had made an end (of me); My wealth has availed me nothing; My authority is gone away from me'* } (**Surah Haqqah: 25 - 29**)

By God, I have heard this concerning you, and in the same manner every misguiding imam before you, and after you, from the Holy Prophet (S.A.W), that there will be humiliation and punishment from Allah.

Concerning you all, Allah *Jall wa 'Azz* has said: {*'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; } (Surah Bani Israel: 60)

This is when the Holy Prophet (S.A.W) saw the twelve misguiding imams on his pulpit, who were returning people in reverse - there are two men from two different families of Quraysh and ten from Bani Umayyah. The first one of the ten is your that companion whose blood you are seeking to avenge, and you and your son and seven from the children of Hakam ibn Abi Aas, from whom the first one is Marwan. The Holy Prophet (S.A.W) has cursed him and he and his children were thrown out of Medina when he wanted to overhear the women of the Holy Prophet (S.A.W). O Muawiyah, we are those ahlulbayt for whom Allah has chosen *Aakhirah* (hereafter) instead of *Duniya* (worldy life/earth) and He has not chosen the *Duniya* for our Reward.

You, your vizier and your worthless companions have heard the Holy Prophet (S.A.W) say that when Bani Abil Aas reaches upto thirty men, then they will interfere in Allah's Book and will enslave Allah's people and will distribute and circulate the wealth of Allah among themselves.

O Muawiyah, Allah's Prophet Zakriyya was killed by a saw and Yahya was slaughtered. His community killed him - he was calling them towards Allah. This is because in the eyes of Allah *Dunya* has no importance. No doubt, the friends of Shaytan have always fought against the friends of *RAHMAN*. Allah says: { *'Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice announce to them a painful chastisement.'* } (Surah Ale Imran: 21)

O Muawiyah, the Holy Prophet (S.A.W) has informed me that his Ummah will soon dye my beard with the blood from my head and I will be martyred, and after me you will be the ruler of the Ummah. You will cheat my son Hasan and kill him with poison, and your son Yazid, May Allah curse him, will kill my son Husayn, and the son of a prostitute will do this job. After

you there will be seven rulers from the children of Abul Aas, and from children of Marwan there will be five. This is how there will be twelve imams whom the Holy Prophet (S.A.W) had seen climbing and stepping down from the pulpit in a manner that monkeys go up and down. These people will return the Ummah of the Holy Prophet (S.AW) from the Deen of Allah in reverse.

No doubt these people on the Day of Judgement will be punished most, surely, Allah will take caliphate out from this through those black standards that will be coming from the East. Allah will, through them, humiliate them and will kill them under every stone. And a person from your children who is unfortunate, cursed, rude, unpleasant, whose heart will be on the wrong side, hot-tempered and cruel - Allah has taken away softness and kindness from his heart, and his maternal uncle will be from the family of Kalb - I can see him and if I wished I could tell his name as well as his qualities, and how old he will be. He will send an army towards Medina and the army will enter Medina, will kill wastefully and commit bad deeds. A person from my children will run away from him, who will be intelligent and pure and will fill the earth with fairness and justice in the same manner that it will be filled with injustice and oppression. I know his name and what his age will be at the time and what will be his signs, and he will from my son Husayn- that Husayn whom your son Yazid will kill. He is the one who will avenge the killing of his father. He will go Makkah and from that army (Muawiyah's children) will kill such a person from my children who will be pure and innocent near Ahjare Zayt (a place in Makkah). After that this army will go to Makkah and surely I know the name of the Amir of that army, their number, their names and the signs of their horses. When they enter Bayda (ground between Makkah and Medina) and they will all enter in that ground, so Allah will make them fall into ground (like being buried). Allah *Jall wa Azz* says: { *'And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized from a near place'* }
(Surah Saba: 51)

He said "from under your feet". Nobody, except one, from that army will remain whose face Allah will not turn towards his back. For Mahdi, Allah will gather a community from all over the earth, which will be like clouds -

clouds of springtime (*kharif*). By God, I know their names, the name of their leader, where their carriers will stop. Mahdi will enter Ka'abah and will weep. Allah *Azz wa Jall* says: { '*Oh Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.*' } (Surah Naml: 62)

This is especially for us ahlulbayt.

O Muawiyah, beware. By God, truly I have written this letter to you but I know that you will not take advantage of this and very soon you will be happy when I tell you that you will be the holder of this *Amr* (caliphate) and after you your son because *Aakhirah* is not in your heart and you are *kafir* (denier) of *Aakhirah*. Very soon you will regret like he who founded this *Amr* for you regretted. He made you ride over our necks. This will be when his regret will not give him any benefits.

The reason for which I am writing this letter to you - surely I have ordered the one who writes my letters that he writes this letter for my Shias and my important companions. It is possible that through it Allah gives them benefits and if anyone from you reads this letter, through it and us Allah takes them out of misguidance and leads them to Guidance and save them from your and your companions' oppression and fitnah and I liked that I establish authority against you."

Muawiyah wrote a letter to him (Ali (a.s)): "O Abul Hasan, congratulations for getting *Aakhirah* and congratulations to us for the kingdom in the world".

Hadith No. 26

Aban narrates from Sulaym and Umar ibn Abi Salmah. Both narrate the same. Both say: “Muawiyah came to Medina after performing Hajj during his caliphate after Amirul Mumineen (AS) had been martyred, and peace had been signed with Hasan (AS). People of Medina welcomed him. He saw that from those who welcomed him there were more Quraysh than Ansar, so he asked about it and was told that they are desperate - they do not have animals to ride on.

Muawiyah turned towards Qays ibn Sa’ad ibn Ibadah and said: “O group of Ansar, what has happened to you that along with your brothers from Quraysh you do not welcome me?” Qays, who was the leader of Ansar and the son of the leader of Ansar, replied: “O Amirul Mumineen, lack of transport has made us sit.” Muawiyah said: “Where are the camels with which you fetch water?” Qays replied: “On the day of Badr and Ohad we finished them, and after these two, in those wars which were during the time of the Holy Prophet (SAW) when we hit you and your father for Islam, until the Amr (Deen) of Allah became known and you did not like it.”

Muawiyah said: “May God forgive.” Qays said: “The Holy Prophet (SAW) has said: “Surely after me, you people will see wealth.” Muawiyah asked: “What did he command you to do?” He replied: “The Holy Prophet (SAW) commanded us to be patient until we meet him.” Muawiyah said: “Then be patient until you people meet him.”

Then Qays said: “O Muawiyah, are you taunting us about our water fetching camels? By God, on the Day of Badr we met you on those very camels when you people were trying to diminish the Light of Allah and raise high the talk of Shaytan. After that you and your father, through no choice, accepted that Islam for which we hit you.”

Muawiyah told him: “Are you showing your obligation over us after helping us? By God, the help and obligation is of Quraysh. O group of Ansar you do not have any obligations over us for helping the Holy Prophet (SAW) when he was from Quraysh, and he was my paternal cousin, and was from us. It is, in fact, our help and obligation for Allah has made you our Ansar and obedient to us and through us guided you.”

Qays replied: “Allah Azz Wa Jall sent Mohammad (SAW) as a Blessing for the universe and sent him towards all people - towards Jinn, Insan, red and black and white and chose him as His Prophet and made him special

Messenger, so first person to accept him and believe him was his brother Ali ibn Abi Talib, and his Uncle Abu Talib kept enemies away from him and stopped them and he used to be a shield between him and the infidel of Quraysh so that they do not scare him and harm him and ordered him to continue propagating Allah's Message. Oppression and difficulties stayed away from him until his Uncle Abu Talib passed away. He commanded his son Ali to share his (SAW) burden and help him, so he (Ali as) shared his burden and helped him and in every difficult and dangerous occasions, he was prepared to give his left. Allah gave, from Quraysh, the speciality of this task to Ali and gave him esteem over all Arab and Ajam. The Holy Prophet (SAW) gathered all the children of Abdul Muttalib and they all totaled 40 on that day. The Holy Prophet (SAW) called all of them and on that day his servant was Ali, and on that day the Holy Prophet (SAW) was under the shelter of his Uncle Abu Talib. He said: "Who from you will like that he is my brother, my vizier, my inheritor and in my Ummah, my caliph and after me guardian for all mumineen?" The whole community remained silent until the Holy Prophet (SAW) repeated this thrice. Ali (AS) said: "I am, O Prophet of Allah, May Allah shower His blessings on you - Sallallahu Alayk." So the Holy Prophet (SAW) took the head of Ali in his arms and passed his saliva in Ali's mouth and said: "O Allah, fill him with knowledge, understanding and wisdom." Then he said to Abu Talib: "O Abu Talib, now listen to your son Ali and obey him because Allah has made him for his Prophet, of the same status that Haroon had with Musa.", declared brotherhood between people and made Ali as his brother."

Qays ibn Sa'ad did not leave any of his (Ali's) merits, and mentioned all, and through it established the argument and said: "From his Ahlulbayt is Ja'afar ibn Abi Talib Tayyar, who flies with 2 wings in Heaven, among all people, whom Allah has given this specialty. From his is Hamza leader of the Martyrs and from him is Fatimah leader of all women. So if you separate the Holy Prophet (SAW), his Ahlulbayt and his pure progeny from Quraysh, then By God, we are better than you all. O group of Quraysh, By God, we are better than you are. We are more loved than you are by Allah, His Prophet and the Ahlulbayt of the Holy Prophet (SAW).

When the Holy Prophet (SAW) passed away Ansar gathered together with my father Sa'ad and after that all said: "We will not pay allegiance to anyone except Sa'ad, so Quraysh presented the argument of Ali and his Ahlulbayt and started fighting with us on the grounds of their rights and nearness to the Holy Prophet (SAW). Quraysh are not free from two matters - either they

oppressed Ansar or oppressed Ale Muhammad. By my life, neither any Ansar nor Quraysh has any right, nor does any Arab or Ajam. There is no right or share in the caliphate of Ali Bin Abi Talib and his children after him.”

Muawiyah became angry and asked: “Where did you get these from and from whom are you narrating, and from whom have you heard it? Did your father tell you all these and you took it from him?” Qays replied: “I have heard it and take it from that person who is better than my father and he has more right over me than my father.” Then he (Muawiyah) said: “Who is he?” So he (Qays) replied: “He is Amirul Mumineen, Ali ibn Abi Talib, who is the ‘Aalim of this Ummah and is the establisher of Deen and is Truthful and that one who differentiates between truth and falsehood from whom Allah has revealed what is revealed and that is saying of Azz Wa Jall *‘Say: Enough for a witness between me and you is Allah, and such as have knowledge of the Book’* (Surah Ra’d: 43)

So Qays did not leave any verse concerning Ali but he mentioned it.

Muawiyah said: “The Siddique of Ummah is Abu Bakr and its Farooq is Umar. The one who has complete knowledge of the book is Abdullah ibn Salman.”

Qays said: “The more deserving person of these titles and the owner is he for whom Allah has revealed: *‘Can they be (like) those Who accept a Clear (sign) from their Lord. And whom a witness from Himself’* (Surah Hud: 17)

And he for whom Allah Jall wa Ismuhu has revealed in Quran *‘But thou art truly a warner, and to every people a guide.’* (Surah Ra’d: 7)

By God, the verse was revealed and Ali is the Guide for all communities. You people devalued it and that person whom the Holy Prophet (SAW) appointed in Gadhira Khum and said: “Over whomever I have more authority than he himself, Ali also has more authority over him than the person himself. On the occasion of Tabuk the Holy Prophet (SAW) said to him only: “You have the same connection to me that Haroon had to Musa, except that after me there will not be another Prophet.”

Muawiyah was in Medina at that time so on this occasion he proclaimed and it was written and sent to all the governors of all cities.

“Beware that there will be no responsibility for anyone who narrates any hadith concerning Ali ibn Abi Talib and his Ahlulbayt’s virtues and merits, and he (the narrator) will have himself imposed punishment.” And all who gave sermons, in every small village, every place and all pulpits, started cursing Ali (AS) and started keeping away from him, and started abusing him and humiliating his Ahlulbayt, and started cursing them all - attributing matters which they did not possess.

Then Muawiyah passed through the circle of Quraysh. When they saw Muawiyah they all stood up as a mark of respect, except Abdullah ibn Abbas. So Muawiyah said: “O ibn Abbas, you did not stand up. Nothing stopped you except that enmity that you have in your heart for me for the fight I had with you in Siffin. O ibn Abbas, my paternal cousin Amirul Mumineen Uthman was killed innocent.”

Ibn Abbas questioned him: “So was Umar ibn al-Khattab also killed innocent? Did you pass the Amr to his children, and here is his son (pointing to Umar’s son)?” Muawiyah said: “Umar was killed by an idolater.” Ibn Abbas asked: “Who killed Uthman?” He replied: “Muslims killed him.” Ibn Abbas said: “This makes your argument very weak and will make his blood halal if Muslims have killed him and did not help him. This cannot be except when he has rightfully been killed.”

Muawiyah said: “We have written to the whole world prohibiting narrations of Ali and merits of his Ahlulbayt. So you control your tongue, Oh ibn Abbas and have mercy on yourself.”

Ibn Abbas said: “Are you stopping me from reciting Quran?” He replied: “No.” So ibn Abbas said: “So are you stopping me from its commentary?” He said: “Yes.”

Ibn Abbas said: “What is more compulsory on us - reciting Quran or acting upon it?” Muawiyah said: “To act upon it.” Ibn Abbas asked: “How can we act upon it until we know what Allah means by what He has revealed?” He said: “Ask those people concerning that who give the meaning other than what you and your Ahlulbayt give.”

Ibn Abbas said: “Quran was revealed on my Ahlulbayt. What? Do I ask about it to Ale Abi Sufyan or Ale Abi Mu’it or Yahudi, Nasara and Majusi?” Muawiyah said to him: “Did you equalize me with them and included me in

them?”

Ibn Abbas said: “By my life, I have not equalized you with them but you have stopped me from worshipping Allah through Quran and what is in there that is commanded, forbidden, permitted, not permitted, a verse that stops from acting upon a verse, by order of which an action is forbidden, general or special, clear and unclear. If the Ummah does not ask about these it will be destroyed, create unrest within it and will be troubled.

Muawiyah said: “You all recite Quran and also mention its meanings, but do not mention commentary on what Allah has revealed concerning you people and do not mention what the Holy Prophet (SAW) has said about you - except these, mention all riwayat.”

Ibn Abbas said: “Allah says in Quran *‘They desire that they extinguish Allah’s Light with their mouths, But Allah will not allow But that His Light should be Perfected, even though the unbelievers may detest’* (Surah Tawbah: 32)

Muawiyah said: “O Ibn Abbas, you stole yourself and control your tongue from me. If it is necessary then do it privately and confidentially and no one should hear it from you openly.”

Then Muawiyah returned home and sent 50,000 dirhams to Ibn Abbas.

After that in all cities difficulties for the Shias of Ali and his Ahlulbayt increased and it was most difficult for the people of Kufa, because the Shias in Kufa were many and Muawiyah’s brother Ziyad was made the governor and Basra, Kufa and the whole Iraq was given under his control. Ziyad was following Shias and he knew them all because he was himself at one time from Shias. He knew them all and had from the beginning heard what they said.

He killed them under every tree, stone and under piece of clay. They were thrown out of cities, were scared, their hands and feet were cut off, they were hanged on the branches of dates, their eyes were poked with then rods, they were asked to leave, and were thrown out until they left it, and in Iraq there was not a single popular person who was not killed or hanged or thrown out of cities, or he left.

Muawiyah wrote to all his judges and governors in every place, in every city, that no person who was a Shia of Ali, his Ahlulbayt or anyone who was his friend, who either narrated his merits or mentioned his virtues, should be accepted as a witness.

He wrote to all his governors ‘Keep an eye on the Shias of Uthman, his lovers, his Ahlulbayt, his friends and those who narrate his virtues and mention hadith of his merits and make their assembly point nearer to you. Respect them, get them nearer, honor them and you send to me in writing their narrations about him, with the name of the person, with his father’s name and which family he belongs to.’

They all did that until ahadith regarding Uthman became plentiful and gifts and clothes were sent to them and Arabs and Mawali were allocated pieces of land in abundance until they became too many in number in cities and became arrogant concerning their buildings and properties, and this world became very broad for them. There was no city or village, the governor of which came and mentioned tradition of Uthman’s merits or mentioned his virtues, but his name was written, he was made closer, was recommended, and this situation continued for a very long time.

The Muawiyah wrote to his governors: ‘After that the ahadith concerning Uthman have become to many, have spread in every corner of town and cities, so when you receive this letter, then incite people to mention traditions about Abu Bakr and Umar because I like their merits and qualities about them accepting Islam first. My eyes get more rested and they weakened the arguments of Ahlulbayt, and it is going to be tougher for Ahlulbayt than the merits and virtues of Uthman.’

Every judge and leader appointed by him read the letter to all people, and people started narrating virtues of Abu Bakr and Umar.

After that he wrote a book in which he gathered all traditions concerning their merits and virtues which were mentioned, and sent this book to all his governors and judges and ordered them to read these on all pulpits, in all towns and cities, in mosques, and they were ordered to send it to all teachers of Madressa so that they teach these to students. They narrated all these things and children learnt them like they learn Quran, until they taught all girls, women, their senior servants and junior servants. This continued for a long time.

Then Muawiyah wrote another letter to all his governors in town and cities: 'Keep an eye, and if you get two witnesses saying that any person keeps friendship with Ali and his Ahlulbayt, then strike his name out of Register and do not accept him as a witness.'

Then he wrote another letter: 'On whomever you establish an accusation, even if there is no witness, that he is from them then kill him.'

So they killed on accusation, suspicion and doubt, under every stone, until anyone who said anything wrong he was killed this difficulty was not only in large cities, this hardship was not only in Iraq, or particularly in Kufa only. Any person who was a Shia of Ali (AS), or was from those remaining of his companions in Medina and elsewhere, and he had a visitor whom he trusted, he would be scared to say anything, if he had a servant or attendant present. So he would not mention anything unless he had taken the person under an oath of high degree that he would keep it a secret.

This matter kept on becoming difficult and in his eyes the enemies increased. They started spreading among the community the traditions (ahadith) that were false, fabricated and falsely attributed, and people grew up on these, and from them acquired knowledge. His governors, judges and the learned continued.

At that time the majority of people who became a problem, and fitnah were those who were the reciters of Quran, and recited the Book to show off, and the fabricators who showed off their emotions, humility and worship were telling lies and fabricating hadith, so that they could get their share from the governors through such actions and get closer to the sitting of the governors and get wealth, land, and large houses, until these narrations and traditions got into the hands of such people who thought that these were correct and true. These people narrated them, accepted them, learnt them, taught them and befriended people, and bore enmity based on these to an extent that their assemblies got united on this. These traditions also reached the hands of those people who were religious, did not accept lying as halal, and bore enmity with liars. They also accepted these narrations and understood them to be true. Had they known that these were untrue, then they would not have narrated them would not have made them their Deen and would not have thought less of those who opposed these. During that time truth became false, reality became a lie and a lie became truth. The Holy Prophet (SAW)

had said: 'Indeed a fitnah will surround you people in which a child will become an adult and an adult will grow in it and people will continue on this and make it Sunnah. If anything is changed from this, then they will say people are accepting bad things and the Sunnah has been changed.'

At the time when Hasan ibn Ali (AS) passed away fitnah and calamities increased and became stronger and there was no friend of Allaha who was not afraid of his being killed, or made to run away or be thrown out. There was no enemy of Allah left who did not present his argument without hiding innovation in religion and misguidance.

One year before Muawiyah died, Husayn ibn Ali, Salwatullah Alayhi, performed Hajj and Abdullah ibn Abbas and Abdullah ibn Ja'afar performed Hajj with him. Husain (AS) gathered Bani Hashim's men and women and friends and Shias who performed Hajj and those Ansar who knew Husain (AS) and his Ahlulbayt. Then he sent messengers and said: "Do not leave anyone who performed Hajj this year from the companions of the Holy Prophet (SAW) who is good and is a worshiper, but gather them for me."

In Medina 700 men gathered around in his tent. Majority of them were from Tabi'een and nearly 200 men were from companions of the Holy Prophet (SAW) and others.

Husain (AS) stood up among them to give a sermon. He thanked Allah and praised Him, then said: "After this, you have seen whatever this enemy has done to us and our Shia, and you know and you were present. I wish to question you about one thing. If I say truth, then you confirm it, if I say false then you falsify me. I am asking you for the sake of what right Allah has on you and what right the Holy Prophet (SAW) has on you and for the sake of the closeness that I have with the Holy Prophet (SAW), that when you mention my this standing up and what I say to other people who have faith, who are your friends, when you call them all and you trust them, then call them to what is our right because I am afraid that this will finish and our rights will be gone and people will take them over - Allah will complete His Light even if the Kuffar (unbelievers) do not like it."

So he did not leave anything from Quran that Allah has revealed concerning them but he recited and explained it and narrated whatever the Holy Prophet (SAW) said for his father, his mother, his brother and himself and his Ahlulbayt. For everything he said, the companions replied: "Yes, bearing Allah as witness, we say that from the companions, such a person whom we

consider truthful and trustworthy has told us this hadith.” so he said:
“Bearing Allah as witness I am saying to you that you mention this hadith to him whom you trust and whose Deen you trust.”

Sulaym said: “On whatever things Husain (AS) bore Allah as witness and reminded was that he said: “I am telling you bearing Allah as witness do you know that Ali ibn Abi Talib was the brother of the Holy Prophet (SAW). When he declared his companions one the brother of another, he declared him his brother and said: “You are my brother, and I am your brother in this world and in the Hereafter.” Everyone said: “Bearing Allah as witness we say Yes.”

He asked: “Bearing Allah as witness, do you know that the Holy Prophet (SAW) bought the land of his mosque and houses and then built them. Then he built ten houses - nine for himself and the tenth one in the middle for me father. Then all the doors that opened into his mosque, except Ali’s door, were closed. Concerning this whoever wanted to talk talked, so Sallallahu Alayhi Wa Alahi said: “I have neither closed your doors nor opened his but Allah has commanded that your doors be closed and his remains open.” Then all were told that except Ali no one sleeps in the mosque. He had permission to become junub in the mosque and his house was in the house of the Holy Prophet (SAW). So children of the Holy Prophet (SAW) were born in there.” All replied: “Bearing Allah as Witness, we say yes, the Holy Prophet (SAW) did that.”

He asked: “Do you know that Umar ibn Khattab wanted that a hole as tiny as his eye remains open from his house to the mosque but he was refused. Then Sallallahu Alayhi Wa Alihi gave a sermon and said: “Allah commanded Musa to build a pure mosque in which except him, Haroon and his two sons no one else lives in it. And Allah has commanded me that I build a pure mosque and no one else except me, my brother and his two sons, lives in it.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Bearing Allah as Witness do you know that the Holy Prophet (SAW) on the Day of Gadhira Khum appointed him and announced his Wilayat and said that those present should convey it to those not present?” Everyone replied: “Bearing Allah as witness, we say yes.”

He said: “I am asking you, bearing Allah as Witness, do you people know that the Holy Prophet (SAW) said concerning him in Gazwae Tabuk, “You

have that status with me that Haroon had with Musa - you will be the guardian of every believer after me.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Bearing Allah as witness I am tell you, do you know that when the Holy Prophet (SAW) called the Christians of Najran for Mubahila, then he did not bring anyone but Ali, his Wife and his two children?” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Bearing Allah as Witness, I ask you, do you know on the Day of Khyber, he gave the Standard to him and then said: “I am giving it to such a man with whom Allah and His Prophet bear friendship and he bears friendship with Allah and His Prophet. He is the one who continues going forward attacking, he is nor one who runs away. Allah will give victory on his two hands.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you know that the Holy Prophet (SAW) sent him with Baraat (Surah Tawba) and said: “No one from me can convey it except myself of that person who is from me.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you people know that never did any difficulty befall on the Holy Prophet (SAW), but he, trusting Ali, made him go forward and he never called him his name but said: “O my brother - call my brother.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you people know that the Holy Prophet (SAW) took a decision between him and Ja’afar and Zayd, and he said to him: “O Ali, you are from me and I am from you. After me you are guardian of every believing man and every believing woman.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you people know that he met the Holy Prophet (SAW) privately every day and he went every night. When he asked, the Holy Prophet (SAW) used to answer, and when he kept quiet, the Holy Prophet (SAW) himself started?” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you people know that the Holy Prophet (SAW) gave him a status over Ja’afar and Hamza when he told Fatimah (AS): “I have married

you to the best one from me Ahlulbayt and to that person who accepted islam first of all, and concerning patience he is great and possess knowledge more than anyone else.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you people know that the Holy Prophet (SAW) said: “I am the leader of the entire children of Adam, and my brother Ali is the leader of Arab. Fatimah is the leader of the women of Paradise and, my two sons Hasan and Husayn are the leaders of the youths of Paradise.” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you people know that the Holy Prophet (SAW) commanded him to give him the ritual bath and had informed him that Archangel Jibra’eel will help him?” Everyone replied: “Bearing Allah as witness, we say yes.”

He asked: “Do you people know that the Holy Prophet (SAW) in his last sermon said: “O people I leave among you two heavy things - Allah’s Book and my Ahlulbayt. You keep attached to these two so you will not deviate.” Everyone replied: “Bearing Allah as witness, we say yes.”

He did not leave anything that Allah revealed concerning Ali (AS) particularly and his Ahlulbayt in Quran and on His Prophet’s (SAW) tongue but he asked them. All companions replied: “Bearing Allah as Witness, yes we have heard it.” and every Taibee said: “God, that person has narrated to me whom I trust - such and such.”

Then he asked everyone to bear Allah as Witness that he had heard from the Holy Prophet (SAW) saying: “Whoever thinks that I am his friend and bears enmity with Ali, then his is a liar. He does not bear friendship towards me when he bears enmity towards Ali.” So someone said to him: “O Messenger of Allah, how can this be?” He replied: “Because he (Ali) is from me and I am from him, whoever keeps him as a friend keeps me as a friend, and whoever bears enmity towards him bears enmity towards me and whoever bears enmity towards me has kept Allah as his enemy.”

Everyone replied: “Bearing Allah as witness, we say yes.” and on this everyone dispersed.”

Hadith No. 27

Aban ibn Abi Ayyash narrates from Sulaym who said: "I was with Abdullah ibn Abbas in his home and there were some Shias sitting with him. They mentioned the Holy Prophet (SAW) and his passing away. Ibn Abbas cried and said: "The Holy Prophet (SAW), on Monday, the day that he passed away. Had his Ahlulbayt surrounding him and there were 30 people from his companions. He said: "Bring a paper I can write on for you so that after me you will never deviate and will never, after me, dispute."

The Pharaoh of this Ummah stopped everyone and said: "The Holy Prophet (SAW) is delirious." The Holy Prophet (SAW) became very angry at this and said: "I can see that during my lifetime you are disagreeing with me - what will happen after my death?" and he left the paper."

Sulaym said: "After that ibn Abbas turned to me and said: "O Sulaym, if that man had not said that then he would have written for us by which no one would have deviated and disputed."

One person from the community asked, "Who was that person?" Ibn Abbas replied: "It is not appropriate." When every one had left I asked him in private. He said: "That was Umar." I said: "You have said the truth. I have heard it from Ali (AS) and also heard Salman, Abu Dhar and Miqdad saying it was UMAR." So he said: "O Sulaym, hide it from everyone except your brothers whom you trust, because the hearts of this Ummah have been made to drink the love of these two men in a manner like the hearts of Bani Israel were made to drink the love of the calf and Samiry."

Hadith No. 28

Aban ibn Abi Ayyash said that he heard Sulaym ibn Qays saying: "I was present with Ali (AS) on the Day of Jamal. We were all 12,000 and the people of Jamal were more than 120,000.

With Ali (AS) there were nearly 4,000 from those Muhajireen and Ansar who were present in Badr, Hudaibiyah and other wars. All others were people of Kufa except those who had joined him from Basra and Hijaz. They were not migrants, they were the ones who accepted Islam after the Victory (Makkah). From the 4,000 the majority were Ansar.

Among the people there was no one who had been forced to pay allegiance or forced to fight. They were simply called and 170 people from Badr came, and in that the majority was from Ansar who were present in Ohad and

Hudaybiyah and no one from them stayed behind.

There was no one from Muhajireen or Ansar who had no love from him. They all bore friendship towards him and prayed for his success and help and they wanted him to defeat his enemies and he did not pressurize or convince anyone. They had all paid allegiance to him - of course, not everyone fights for the sake of Allah.

There were very few who taunted him and kept away from him, who were hiding from him and were portraying his obedience, except three people who paid allegiance to him and then created doubts against fighting along his side and sat in their houses, I.e Mohammad ibn Muslimah, Sa'ad ibn Abi Waqas and ibn Umar.

Usama ibn Zayd after that accepted, became happy with it, prayed for Ali (AS) and repented for himself, kept away from his enemies and bore witness that he (Ali) was on the truth and whoever opposed him was the cursed one and his killing was lawful.”

Hadith No. 29

Aban says that Sulaym said: “When Ali (AS) and the people of Basra came face to face with each other, Ali (AS) called Zubayr: “O Abu Abdullah, come to me.”

His companion told him: “O Amirul Mumineen, you are going to that Zubayr who has broken allegiance to you and he is on the horse, armed and you are on a mule and are not armed.” Ali (AS) replied: “Allah’s shield of protection is on me and never, never can a person run away from his death. I will not die, nor will I be killed except by the hand of that person who is the most unfortunate person in Ummah, like Thamud’s unfortunate person cut the feet of Allah’s she camel.”

Zubayr came out to him. He asked: “Where is Talhah, so that he can come too.” Talhah also came.

Ali (AS) said: “Bearing Allah as Witness, I am asking you two, that you two and those within Ale-Muhammad who are knowledgeable, and Ayesha binte Abu Bakr, know that the companions of Jamal, and people of Nehrwan are the cursed ones on the tongue of Muhammad (SAW) and those who tell lies always despair.”

Zubayr said: “How can we be the cursed ones when we are from the people of Paradise?” Ali (AS) replied: “If I knew that you are from people of Paradise then I would not consider it permissible to fight against you.”

Zubayr said: “Did you not hear the Holy Prophet (SAW) on the Day of Ohad say: “Paradise has become compulsory for Talhah and whoever wishes to see a martyr who is walking alive on the earth then he should see Talhah.” and did you not hear the Holy Prophet (SAW) say: “Ten people from Quraysh will be in Paradise?” Ali (AS) said: “Tell me their names.” He said: “Such and such, and such and such.” until he counted 9, including Abu Ubeydah ibn Jarra, and Sa’eed ibn Zayd ibn Amr ibn Nufail.

Ali (AS) said: “You counted nine, who is the tenth one?” Zubayr said: “You” Ali (AS) said: “You accepted that I am from the people of Paradise but I deny your claim of Paradise for yourself and your companion. By God, some names that you uttered will be in a coffin in a well in the deepest part of Hell. There will be a stone on the Well. When Allah wishes to set the fire of Hell alight, He will remove the stone. Hell will flare up. I have heard this from the Holy Prophet (SAW), otherwise may Allah give you victory over me and my blood flows through your hands. If not, may Allah give me victory over you and your companion.”

Zubayr returned to his companion and was in a state of crying.

Then he (Ali) turned to Talhah and said: “O Talhah, do you two have your women with you?” He said: “No.” Ali (AS) asked: “You two have brought one such woman purposely whose place in the Book of Allah is to stay at home and you two have brought her out and kept your women safe in tents and houses. You have not been fair to the Holy Prophet (SAW) when you two kept your wives at home and you brought the wife of the Holy Prophet (SAW) when Allah has commanded that she does not talk except behind a curtain. You tell me what relation does Abdullah ibn Zubayr have with you, and are you not happy with each other. Inform me, have you two called villagers to fight against me? What is it that has encouraged you in this matter?”

Talhah replied: “O man, we were six people in Shura. One of us is dead, the second one was killed and today we are four. We do not like you.”

Ali (AS) told him: “I have nothing to do with it. I was in Shura and at that time caliphate was in the hands of someone else and today it is in my hands. What, do you think that if I wanted, when I had paid allegiance to Uthman, that I make this caliphate a shura? Did I have the right?” He replied: “No.” He (Ali) asked: “Why not?” He replied: “Because you paid allegiance willingly.”

Ali (AS) said: “How can it be willingly when Ansar were with him and the swords had been pulled out and they were saying “Pay allegiance, otherwise we will kill you all.”? so did anyone say that to either you or your companion when you both paid allegiance to me, and my argument in allegiance is clean and clearer than your argument when you and your companion paid allegiance to me willingly, without any force. You two were the first ones to do it and no one said that you two will have to pay allegiance otherwise you will be killed.”

Talhah went away. The war started. Talhah and Zubayr ran away.”

Hadith No. 30

Aban ibn Ayyash says that Sulaym said: “I heard ibn Abbas saying: “I heard a hadith from Ali (AS), the reason of which could not be understood and I did not deny it either. I heard him say: “The Holy Prophet (SAW) during his illness talked to me confidentially, so I was taught a thousand keys of knowledge in a manner that each key opened one thousand doors.”

I was sitting in Zikar (a place) in Ali’s (AS) tent and at that time he had sent Hasan (AS) and Ammar to people of Kufa to convince them. Ali (AS) came to me and said: “Ibn Abbas, Hasan will come to you and there will be 11,000 men with him less one or two.” I thought to myself that if it happens as he says then this is one of the doors of the one thousand doors.

When Hasan (AS) came to me with that army I received them all and asked the reporter of the army who had their names “How many men are with you?” He replied: “11,000 less one or two.””

Hadith No. 31

Aban narrates from Sulaym who said: “I was sitting with Ali (AS) in the mosque in Kufa and people had gathered around him. He said: “Ask me questions before you do not have me. Ask me regarding the Book of Allah. By God, there is no verse in the Book of Allah revealed but the Holy Prophet

(SAW) made me recite it and also taught me the hidden meaning of it.”

At that time ibn Kawwaa asked: “So what about when the verses were revealed when you were not present?”

Alayhissalam replied: “Yes, when I was absent he remembered it for me and when I went to him he used to tell me: “O Ali after you, Allah revealed such and such verse.” He recited them and explained the meaning and made me recite them.”

Hadith No. 32

Aban says that Sulaym said: “I heard Ali (AS) - He was saying to the leader of Jews: “How many sects have happened amongst you?” He replied: “This many and this many.” Ali (AS) said: “You have told a lie.”

Then he turned to people and said: “By God, if a cushion is kept for me I would make a judgment based on their Torah among the people of Torah and on their Injil amongst the people of Injil and on Quran amongst people of Quran.

Jews have become 71 sects - 70 sects from them will be in Hell, 1 sect will go to Heaven and this is the one that obeyed Yush’a ibn Noon, the trustee of Musa and Christians are divided into 72 sects. 71 from them will go to Hell and 1 in Heaven and this is the one who obeyed Sham’un, the trustee of Isa (AS). This Ummah will have 73 sects - 72 from it will go to Hell and 1 will go to Heaven, and this the sect that obeyed the successor of Muhammad (SAW). He then his hand on his chest.

Then he said: “Out of 73 sects, 13 all of whom connect themselves to the love Muwaddah for me - of these 1 will go to Heaven and 12 will be in Hell.”

Hadith No. 33

Aban says that Sulaym said: “I said to ibn Abbas: “Tell me what is the most important matter that you people have heard from Ali (AS)?”

Sulaym says: “He told me a matter that I had heard from Ali (AS).

Alayhissalam said: “The Holy Prophet (SAW) called me at a time when he had a book in his hands. He said: “O Ali, keep this book.” I asked: “O Messenger of Allah, what is in the Book?” He replied: “This is that Book

that Allah has written - it contains the names of the unfortunate people and names of the fortunate people in my Ummah until the Day of Judgment. My God has commanded me to give this Book to you.””

Hadith No. 34

Aban says: “I heard Sulaym ibn Qays when I asked him: “Were you present in Siffin?” He replied: “Yes” I asked: “Were you present on the Day of Harir?” He replied: “Yes” I asked: “How old were you then?” He replied: “Forty years.” I requested: “Tell me about that time, May Allah have mercy on you.”

He said: “Yes, even if I forget everything I cannot forget this hadith.” Then he cried.

“He (Ali AS) said: “Stand in line” and we stood in line. Malik Ashtar came out with a horse that was very tall that he had with him and his arms were hanging on his horse. He had a spear in his hand and with that spear he was knocking on our heads and said: “Make your lines proper.”

When he had the army arranged properly and established lines; he turned to his horse until he stopped in the middle of the two lines. His back was towards the people of Shaam and his face towards us. He thanked Allah and praised Him and invoked blessing of Allah on the Holy Prophet (SAW) and then said:

“After that, it is Allah’s fate and destiny, what He chooses, that we gather in this part of the earth for that appointed time that has come near, and for those matters that have passed in which we are lead by Sayyidul Muslimmen (the leader of Muslims), by Amirul Mumineen, Khayrul Wasiyeen (the best of successors) and the paternal cousin of our Holy Prophet (SAW) and his brother, his inheritor and our swords are swords of Allah, and their leader is Ibn Akilatil akbad (the son of the woman who ate liver) who is the place for refuge of hypocrisy and is the remainder of AHZAB (a group), who is leading them to misfortune and Hell. And we hope or Reward from Allah in fighting against them and they are waiting for punishment. When the flames of war flare up and the dust of war rises and the army get inspired by our killed ones and their killed ones, we will be hopeful of help from Allah by killing them. At that time I do not listen anything except the striking of the swords and the noise of horses.

O people, close your eyes, clench your molars - this is useful to hit the head. Attack the opponents facing them and hold the handle of the sword in your right hand. Then hit the skull. Hit the spear with part which is near the left side, because this is killer, and attack in the style of that community which is taking revenge for the ancestors, taking revenge for the killing of their brothers, are angry with their enemies and who have prepared their lives for death, so that you are not humiliated and shame is not compulsory for you in Duniya.”

Then the war started and extreme difficulties befell during that time. On parting 70,000 very important Arabs had been killed and this incident started on Thursday at sun rise, and until a third of the night was over in which in neither armies, not one prostration was done for Allah, until the time for the four prayers elapsed, Zohr, Asr, Maghrib and Isha.”

“Sulaym said: “Then Ali (AS) stood up to give a sermon and said: “O People, you can see what happened to you, and your enemies also suffered like you, except one breath nothing is left. When matters arise, the end result is taken from the beginning and your opponents became faithless and attacked you until they reached where they should have reached. InshaAllah tomorrow morning, I will myself attack them and will present them in front of Allah for judgment.”

This matter reached Muawiyah so he was very frightened. He, his companions and people of Shaam started feeling defeated. He called Amr ibn Aas and said: “O Amr, this is the only night. In the morning he will attack us, what is your opinion?” He replied: “I can see that men have decresed and those remaining cannot attack them, and you are also not like him. For whatever his is fighting against you, and for what you are fighting against him is different. You want to remain and he wants to expire. People of Shaam are not as afraid of Ali if he succeeds, as the people of Iraq are afraid of you if you succeed, but present one thing to him. If he does not accept it even then there will be dispute and if he accepts it even then there will be dispute. Call all of them towards the Book of Allah and raise the Quran high on the heads of spears - you will reach your aim. I had thought about this for a long time for you.” Muawiyah understood this and said: “You have said truth but I have established a thought with which I cheat Ali. I asked him for Shaam in return for leaving everything else and that is the first thing that Ali had not agreed with me.”

Amr laughed and said: “O Muawiyah, you cannot cheat Ali, if you wish to write it, write.”

“He (Sulaym) said: “Muawiyah wrote a letter to Ali (AS) and sent it with a person from people of Sakasik, named Abdullah ibn Akba.

‘After that, had you known that the war would lead you and me to here, and had I known that neither of us would overpower the other even if our intelligence was overpowered, but whatever is passed we put it right and whatever remains we correct it. I had, before this, asked you for Shaam on the condition that your allefiance and obedience does not become compulsory on me. At that time you refused me that. The matter, which stopped you, Allah gave it to tme. Today I am inviting you to what I invited you yesterday because you want life just as much as I want it and you are not scared of expiring but as much as I am scared, and by God, hearts have softened, men are finished, and we are children of Abde Manaf and neither of us has priority over the other by which any reputable one is humiliated, and any humiliated is enslaved.

Wassalam.’

“Sulaym said: “Having read the letter Ali (AS) laughed and said: “I am surprised at Muawiyah and his wanting to cheat me.” Then he called his writer Ubeydullah ibn Abi Raffia’ and said to him “Write”

‘After that, your letter came to me in which you mention that if you and I knew that the war will lead you and me to where one would not defear the other - I and you, O Muawiyah, have such aims for it that we have not reached them. Your asking for Shaam - I will not give it to you like I refused it yesterday, and to be equal in our hopes and fears - surely you have gone into doubts as far as I have gone into surety. People of Shaam are not as greedy of Duniya as people of Iraq are of Aakhirah. Your saying that we are Abde Manaf’s children who do not have priority over one another - we are like that but Umayyah is not equal to Hashim and Herb is not equal to Abdul Muttalib, and Abu Sufyan is not equal to Abu Talib. Taliq (those that were forgiven after victory in Makkah) is not equal to Muhajir, and a hypocrite is not equal to a faithful, and falsehood is not equal to truth. We have the merits of Prophethood in our hands, the Prophethood through which we have power over Arab and through which we made Ajam slaves. Wassalam.’

He said: “When the letter of Ali (AS) reached Muawiyah, he first kept it secret from Amr, then he called him and asked him to read it. Amr swore at him because he had advised him not to, and there was no one in Quraysh who respected Ali (AS) more than Amr after that day when he (ALI AS) had made him (Amr) fall down from his horse.

Poem of Amr:

‘O the son of Hind, good be with you, and the goodness of a human being is at the time when he gets leadership. What, are you greedy, may your father not remain, about Ali, when iron is striking against iron and you are hoping that you cheat him by surrounding him by doubts. And you are hoping that he will be afraid by your scaring him. Of course, the matter is clear and he is experienced in wars, the fear of which makes the hair of children Grey. He has dark wells, and the ones with very strong levers are very brave who are roaring like lions. And he tells them when they return and when they attack the community with your spears that you return to them, so when they go to wars they go like camels who go into water for the first time, and when they come out they do not come out in the manner that they went. This is not surprising for Abul Hasan and this is not a matter that is far. You have spoken to him like a beggar, a person who is weak at heart and has his neck slain. You asked for Shaam, O son of Hind, so for you these evils and weak advice are sufficient. If he gives Shaam to you it will not increase your reputation, and there will not be increase in your asking. With this advice you cannot even break a stick, it will remain as it is - no, no, even lesser than a stick.’

So Muawiyah said: “By God, I knew how you will interpret it.” Amr asked: “How did I interpret it?” He replied: “To think little of my opinion and to disagree with me and to your respecting Ali because of the day when he humiliated you when you went against him.” Amr laughed and said: “Yes, I did disagree with you and disobey you but as far as my humiliation is concerned, any person who fights against Ali cannot feel humiliated, so if you wish to read it, read it.” Muawiyah kept quiet and the matter between the two spread in Shaam.”

Hadith No. 35

Aban says that Sulaym said: “When Ali Salwatullah Alayhipassed through a group of people of Shaam, in which Walid ibn Akba ibn Abi Mu’it was present, they were swearing at him. So he was informed of this. He stopped

with his companions near them and said: “Go to them in a manner that you are peaceful, religious people respecting Islam. From us the community that is ignorant of Allah and has the audacity, and blunders, is the one whose leader is Muawiyah and ibn Nabega (Amr Aas) and Abu Awar Assilmi and ibn Abi Mu’it who is a drunkard and who has been bitten with rods in Islam and who has been punished, and that Marwan who was thrown out.

These are the ones who are standing and swearing. Before today they had neither fought against me nor sworn at me and I was at that time calling them towards Islam, and they were calling me towards idol worship. Thank God, even before, and today also, that many evil and hypocrites bear enmity towards me. This is a severe difficulty. No doubt, evil people who are also hypocrites were not trustworthy in my eyes and they were dangerous for Islam. They cheated some people of this Ummah and pour the love of fitnah in their hearts and they turned their hearts towards falsehood. All of these established war against me and tried to diminish the Light of Allah and Allah is the One who will complete His Light, be it unpleasant for unbelievers.”

Then he incited people against those people and said: “These people are not going to move from their place. This will happen when they are continuously hit by which their hearts fly, and such a hitting that breaks the skulls and by which noses fly being cut, and bones fly and the hands fall down until their foreheads strike with iron rods and their eyebrows spread on their chest, chins and collar bones. Where are the religious ones and those seeking Rewards?”

Almost 4,000 people came to him altogether. He called Muhammad bin Hanafiya and said: “O son, go towards this Standard (flag) slowly and carefully, and when you pierce the spear in their chests, stay there until you come to know my advice.” So he did that.

Ali (AS) prepared others like him. When Muhammad went near and pierced the spears in their chests, Ali (AS) ordered those whom he had prepared to join him and attack, so they attacked. Muhammad and those with him reached in front of them and moved them from their place and killed most of them.”

Hadith No. 36

Aban narrated from Sulaym. He said: “I asked Miqdad about Ali (AS). He said: “We were traveling with the Holy Prophet (SAW) and this is when he

had not ordered his women to wear hijab. He (Ali AS) was serving the Holy Prophet (SAW). Except him, he did not have any attendant and the Holy Prophet (SAW) had only one quilt. He did not have any other and Ayesah was with him.

The Holy Prophet (SAW) used to sleep in between Ali (AS) and Ayesah and he did not have any other quilt over him. When he woke up at night for prayers, with his hands he moved the quilt between him and Ayesah, until the quilt touched what was underneath it. The Holy Prophet (SAW) used to wake up and start praying.

One night Ali (AS) had fever, which kept him awake the whole night. Because he kept awake, the Holy Prophet (SAW) also kept awake the whole night. He passed the whole night in such a way that sometimes he recited prayer and sometimes came to Ali (AS) and comfort him, looked at him until morning. When he recited the fajr prayer with his companions he said: "Allah, make Ali feel better and give him good health because he has kept me awake because of his pain." Ali (AS) got better as if he was freed from rope and he had no problem.

Then the Holy Prophet (SAW) said: "Good news is for you, O my brother." He said this when his companions who were listening surrounded him. Ali (AS) said: "O Messenger of Allah, May Allah give you good news about righteousness, and make me a sacrifice over you." So he, (SAW) said: "Tonight I have not asked Allah anything but He has given it to me. And I have not asked anything for myself but have asked similar things for you from Allah. I have prayed to Allah that He gives brotherhood between you and myself so He did and I asked Him to make you Guardian of all faithfuls after me so He did. I asked Him that when He has given me clothes of Prophethood and Messenger, He gives you clothes of divergence and bravery, so He did. And I asked Him that He makes you my successor, inheritor and the treasure of my knowledge, so He did. And I asked Him that He grants you the same status with me that Haroon had with Musa, so He did, and through you He strengthens my back, and makes you a partner in my work, so He did, except He said that after me there will not be another prophet. I became happy and I asked that He marries you to my daughter and makes you the father of my children, so He did."

One person told his companion: "Did you hear what he asked? By God, if only he had asked Allah that an angel descends who will help him against his enemies, or open a treasure for him that he and his companions can

spend, which is what he needed - this is better than what he asked for.” The second one said: “By God, one Saa (3 Kilos) of dates was better than what he asked for.”

Hadith No. 37

Aban says that he heard Sulaym ibn Qays saying: “I heard from Abdul Rahman ibn Ganam al-Azdi-Ath-Thimali, who was the father in law of Ma’az ibn Jabal, and who was the most learned in jurisprudence in Shaam and his Ijtihad was also great. He said: “Ma’az ibn Jabal died as a result of plague. I was present when he died and people were suffering from plague. When he was nearing his death there was no one except myself in the house, and this happened during the time of Umar ibn Khattab. I heard him (Ma’az) saying: “May I be doomed, may I be doomed, may I be doomed.” I thought to myself that people suffering from plague are delirious and say strange things. I asked him: “Are you delirious? May Allah have mercy on you.” He replied: “No”

I asked: “Why are you praying for bad things?” He replied: “Because I befriended God’s enemy who was the enemy of God’s friend.”

I asked him: “Who is he?” He replied: “I befriended God’s enemies Atiq and Umar who were in opposition to the caliph of the Holy Prophet (SAW) and his successor, Ali ibn Abi Talib.”

I told him: “You are delirious.” He said: “O ibn Ganam, By God, I am not delirious. These are the Holy Prophet (SAW) and Ali ibn Abi Talib. They are both saying “O Ma’az ibn Jabal, good tidings of Hell be to you and your those companions who said ‘If the Holy Prophet passed away or got killed, then we will remove the caliphate from Ali, so he can never reach there. There were you, Atiq, Umar, Abu Ubaydah and Saalim.’

So I asked: “O Ma’az when did this happen?” He replied: “On the final pilgrimage. We said that we would defeat Ali in such a manner that until we are alive Ali will not get caliphate. So when the Holy Prophet (SAW) passed away, I told the people I am sufficient for your work for my community, the Ansar, and you become sufficient for Quraysh. Then during the time of the Holy Prophet (SAW) we called Bashir ibn Sa’eed and Usaayd ibn Huzayr for the agreement we had made. The two paid allegiance to me on this matter.”

I asked: "O Ma'az are you delirious?" He replied: "Keep my cheeks on the earth." He continued praying for his doom and destruction until he died."

Sulaym said: "Ibn Ganam told me: "I have never told this to anyone before you, By God, except two people, because I was frightened of what I heard from Ma'az. I performed Hajj and met the man who arranged burial of Ubaydah ibn Jarra, and Saalim Mawla Abi Huzayfah." I asked: "Did not Saalim get killed on the Day of Yamama?" He (ibn Ganam) replied: "Yes but we lifted him when there was a little life left in him." He continued: "Both of them told me the same thing. No more, no less, both said the same thing that Ma'az had said."

Abban says that Sulaym said: "I told Muhammad ibn Abu Bakr what ibn Ganam had told me. He said: "Keep this secret and I bear witness that my father also said what these people said at the time of his death, so Ayesah said: "My Father is delirious."

Muhammad said: "I met Abdullah ibn Umar during the caliphate of Uthman. I told him what my father had said at the time of his death and I took a promise from him that he keeps this a secret. Ibn Umar told me: "Keep my secret. By God, my father also said what your father said - no more nor less." Then Abdullah ibn Umar twisted and was frightened that I might say this to Ali ibn Abi Talib (AS) because he knew that I love Ali and visit him. He said: "My father was also delirious."

I went to Amirul Mumineen (AS) and told him what I had heard from my father and what ibn Umar had told me having heard from his father. Amirul Mumineen (AS) said: "I have been told this by him who is more truthful than you and ibn Umar concerning his father, your father, Abu Ubeydah, Saalim and Ma'az." So I asked: "Who is that person, O Amirul Mumineen?" He replied: "Some people who narrated to me." I understood whom he meant so I said: "O Amirul Mumineen, you have said truth. I thought some human being might have told you although when my father was saying that, nobody except myself was present there."

Sulaym said: "I asked Abdul Rahman ibn Ganam that Ma'az died of plague, how did Abu Ubeydah ibn Jarra die?" He replied: "A minor type of plague."

Sulaym continued: "I met Muhammad ibn Abu Bakr and asked him: "Were you present at the time of your fathers death? Were your brother Abdul

Rahman, Ayeshah and Umar not present?” He replied: “No” I asked: “Did they also all hear what you heard?” He replied: “They heard a little bit and started crying and said he was delirious but they did not hear as much as I heard.”

I asked: “What did they hear from him?” He replied: “He prayed for his doom and destruction, so Umar told him ‘O caliph of the Holy Prophet (SAW) what has happened to you that you are praying for doom and destruction?’ He replied: “These are Muhammad and Ali who are informing me about Hell and he had that paper on which we had agreed in the Ka’abah, and the Holy Prophet is saying: “You have been faithful to the agreement and you and your companions over powered the Trustee of Allah. So good tidings be to you of Hell in its deepest level.” So when Umar heard it he went out saying: “He is delirious.” Abu Bakr said: “By God, I am not delirious, where are you going?” Umar replied: “You are the second one of the two when you both were in the cave.” Abu Bakr said: “Even now? Did I not mention to you that Muhammad (and he did not say Messenger of Allah) told me when I was with him in the cave: ‘I can see the boat of Ja’afar and his companions sailing in the sea.’ I requested: ‘Make me see it.’ He put his hand on my face and I saw the boat. I became definite at that time that he was a magician, so I informed you of this at that time in Medina. You and I both agreed that he is a magician.”

Umar said: “O people your father is delirious. Keep this a secret and also keep secret what you are hearing from him so that Ahlulbayt do not belittle you.” Then he went away so that they could perform abultion for prayer, so he told me such things that they did not hear.”

When I was left alone with him I told him: “O father, say LA ILAHA ILLALLAH.” He said: “I will never say that nor do I have power to say it until I go to Hell and am made to enter the coffin.” When I remembered the coffin, I thought he was delirious, so I asked him “Which coffin?” He replied: “The coffin of fire which is locked by Fire in which there will be twelve people. Myself and my this companion.” I asked “Umar?” He said: “Yes, who else do I mean? And ten will be in the Well of Hell on which there will be a stone. When Allah wills that the Fire of Hell flares up, the stone will be lifted.” I asked him: “Are you delirious?” He said: “By God, I am not delirious. May Allah curse ibn Sahnak (Umar). He is the one who stopped me from the dhikr when I had understood it. He is a very bad companion. May Allah curse him. Put my cheeks on the earth.” I made his cheeks touch

the earth. He continuously prayed for his doom and destruction until I closed his eyes.

Then Umar came to me when I had already closed his eyes so he asked: “Did he say anything after I went away?” I told him what he said. Umar said: “May Allah have mercy on the caliph of the Messenger of Allah. Keep it confidential because this is crazy and you are of that family in which to be delirious in illness is well known.” Ayesah said: “You have said truth.” Everyone told me: “No one from your people should hear anything of this otherwise ibn Abi Talib and his Ahlulbayt will belittle you.”

Sulaym says he asked Muhammad: “What is your opinion as to who told Amirul Mumineen what these six people said?” Muhammad replied: “The Holy Prophet (SAW) because he (Ali AS) sees him (SAW) in his dreams every night and his mentioning to him in dreams is the same as if he told him during his lifetime and while he was awake because the Holy Prophet (SAW) has said: ‘Whoever sees me in dreams, he has seen me myself because Shaytan, be it in sleep or awake, cannot come in my or my successor’s disguise until the Day of Judgment.’”

Sulaym says: “I asked Muhammad: “Who mentioned this hadith to you?” He replied: “Ali (AS)” So I said: “I have also heard the way you heard it.”

Sulaym says: “I asked Muhammad: “Is it possible that an angel from angels has told him?” He asked: “Is it possible?” I enquired: “Do angels talk to others apart from Prophets?” He said: “Do not you recite Quran? *‘We did not send before you any apostle or a prophet, but when he desired, the Shaytan made a suggestion respecting his desire,’* (Surah Hajj: 52)

So I said to him: “Do angels speak to Amirul Mumineen (AS)?” He said: “Yes, and Fatimah (AS) was also Muhadithah (the one with whom angels talk) although she was not a prophet. Maryam was a Muhadithah but not a prophet and the mother of Musa (AS) was not a prophet but was a Muhadithah and Sarah the wife of Ibrahim (AS) saw angels, so angels gave her good tidings of Ishaq and after him Yaqoob, though she was not a prophet.”

Sulaym says: “When Muhammad ibn Abu Bakr was martyred in Egypt and when the news of his death reached, I gave my condolences for his death to Amirul Mumineen and talked to him alone and told him what Muhammad

had told me, and also told him what Abdul Rahman ibn Ganam had informed me. He said: “Muhammad said truth. May Allah have mercy on him. He is a martyr and is alive and is getting subsistence. O Sulaym, my eleven successors who will be from my children are such Imams who are guides and are guided and are all Muhadith.”

I asked: “O Amirul Mumineen, who are they all?” He replied: “My this son Hasan, after him my this son Husayn, then my this son (and he held the hand of his grandson, Ali Ibnul Husayn, who was still an infant), then eight from his children, one after another, and these are those people about whom Allah has sworn and said: *‘And (the mystic ties) Of Parent and Child’ (Surah Balad: 3)*

Here walid is the Holy Prophet (SAW) and myself and wa ma walad means these eleven successors, Slawatullah Alay him.”

I asked: “O Amirul Mumineen, can two Imams be present at the same time?” He said: “Yes, but one will keep silent and will not say anything until the first one passes away.”

This is what Aban has written with his own hands through Sulaym’s tongue.

‘Surely the community and that Abu Bakr, Umar, Uthman, Talhah, Zubayr, Anaas, Sa’ad, Abdul Rahman ibn Awf - these people at the time of their death bore witness against their own selves that they have died in the manner that their ancestors died during the time of infidelity.’

Hadith No. 38

Aban narrates from Sulaym. Sulaym said: “I heard Salman, Abu Dhar and Miqdad saying: “We were sitting with the Holy Prophet (SAW) and there was no one else with us. Three people from Muhajireen came and they were all from Badr.

The Holy Prophet (SAW) said: “Very soon my Ummah will be divided into three sects after me. One sect will be of Truth in which there will not be even a speck of falsehood, their example is like Red Gold. The more you heat it, the more its quality and goodness increases. Their leader will be one of these three. The second one will be of people of falsehood in which there will not be any truth at all. Their example is like the rust of iron. The more it is melted, the worst will its quality and smell become. Their leader will be one

of these. The third sect will be that of deviation, neither here nor there. Their leader will be from one of these.”

So I asked them who were these three. They said: “The leader of Truth and Guidance is Ali Ibn Abi Talib. Sa’ad ibn Abi Waqas is the leader of those deviated ones who are neither here nor there.” Then I wanted them to tell me the name of the third one. They refused and gave me hints until I understood what they meant.

I told Ali (AS), when he was in Kufa, this saying of the Holy Prophet (SAW) that Salman, Abu Dhar and Miqdad had told me when they saw three men from Muhajireen who were from people of Badr, were Quraysh, and were seen coming. The Holy Prophet (SAW) had said: “After me my Ummah will be divided into three.”, so they three said his name, and Sa’ad, and did not say the name of the third one, only hinted until I knew whom they meant.

So Alayhissalam said: “O Sulaym do not be sad because the hearts of the people of this Ummah have been fed with their love just like the Bani Israeel’s hearts had been fed with the love of the calf. O Sulaym, do you doubt about what that person is?” I said: “No, but I want you to tell me his name and I hear his name from you so that my belief becomes firm.”

He replied: “He is Atiq, this matter which Allah has informed you and obliged you with is clearer than gold and silver. There are very few people who know it and thank Him specially (He has chosen you for this - this is His shukr)

Be sure that Allah T’Ala gives Duniya to all. Good or bad - this matter in which you are, Allah gives that to His special human being from His creation. Nobody knows our matters except three from the creation - an angel who is very near to Allah or such a Prophet who has been made a Messenger or such a person whose heart Allah has filled with Faith.

O Sulaym the foundation of this matter is on the fear of God, because our Wilayat cannot be achieved until a person has fear (of God).”

Hadith No. 39

Aban ibn Abi Ayyash narrates from Sulaym. Sulaym said: “I heard Abu Sa’eed-e-Khidhri saying: “The Holy Prophet (SAW) called people in Gadhira Khum. He ordered so the thorns that were under the tree were cleared and it

was Thursday. Then he called people towards him and held both hands of Ali ibn Abi Talib and raised them high, so high that I saw the whiteness of the armpits of the Holy Prophet (SAW). He said: “Man Kuntu Mawlahu Fa Alyun Mawlahu. Allahumma vaali man vaalahu, wa ‘aadi man ‘aadahu, wansur man nasarahu, wakhdhul man khadhalahu’ (Whose ever I am Mawla, Ali is his Mawla. (O Allah, be a friend to one who bears friendship with him, be an enemy to the one who bears enmity with him, help him who helps him and do not help him who does not help him))”

Abu Sa’eed said: “He did not get down from the pulpit until the verse *‘This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.’* (Surah Ma’ida: 4) was revealed.

So the Holy Prophet (SAW) said: “Allahu Akber, HE completed the religion today and completed the blessing, and Allah is happy with my Prophethood and after me with the Wilayat of Ali.”

Hassan ibn Thabit said: “O Prophet of Allah, permit me to say a couplet for Ali (AS).” So Sallallahu Alayhi wa Aalihi said: “With Grace of Allah.”

So Hassaan said: “O elders of Quraysh listen to me. Then he started reciting a couplet:

Don’t you all know that the Prophet Muhammad, standing near a tree,
When he was saying, when Jibra’eel came from Allah, that you are
The one whom Allah has protected, so do not be afraid, and convey to
Them what Allah has revealed, that is his RABB; if you do not, and
Remain afraid of enemies, then you have not conveyed anything to
them concerning His Message. If you remain afraid of enemies, so he
(SAW) stood up, raising his hands with his two hands and loudly
announcing this. So he told them, whose ever from you I am Mawla,
and will remember what I say and will not forget, his Mawla, after
me, is Ali, and surely I am happy with you in front of entire creation.
O Allah whoever befriends Ali, you be his friend, and be an enemy of
because they are helpers of the Imam of Guidance. He is that Imam of
Guidance who is like the moon of the 14th, which removes darkness.
O Allah, you also stop helping those who leave helping him and on
the Day of Judgment when they are stopped questioning, You punish
them.

The author of the book writes: I am writing down a paragraph of the sixtieth handwritten book that has been shown to me because it is very much related to this hadith.

‘The Holy Prophet (SAW) stood in scorching heat and asked for a tent to be erected and ordered Ali (AS) to enter that tent. The first ones whom the Holy Prophet (SAW) ordered were Abu Bakr and Umar. Until they did not ask the Holy Prophet (SAW) ‘Is this allegiance the order of Allah?’, and the Holy Prophet (SAW) replied: “YES, it is by the command of Allah Jall Wa ‘Ala”, they did not stand up. And he (SAW) said: “You two should know that whoever breaks this allegiance is an infidel, and whoever disobeys Ali is an infidel, because the saying and order of Ali is my saying and order. Whoever opposes Ali’s saying and order has opposed me.” When he had strengthened what he said repeatedly, he ordered to pay allegiance quickly. The two got up and went to Ali (AS) and paid allegiance to him calling him AMIRUL MUMINEEN.

At the time of allegiance Umar said: “Bakhin, Bakhin Ya Ali (congratulation, congratulations O Ali), you became my Mawla as well as Mawla of every Mumin and Muminah.” After that the Holy Prophet (SAW) ordered Salman and Abu Dhar to pay allegiance. These two stood up and did not ask anything.

Hadith No. 40

Aban narrates from Sulaym ibn Qays. Sulaym said: “I heard Ali (AS) saying: “I got ten merits from the Holy Prophet (SAW), of which even one is enough to keep me happy from sunrise to sunset.”

He was requested: “O Amirul Mumineen tell them to us.”

He said: “The Holy Prophet (SAW) said to me: “O Ali, you are brother, you are friend, you are successor, you are vizier, you are caliph in family and wealth and at all time when I am not there. And you have the same status to me that I have with my God. You are caliph in my Ummah. Your friend is my friend, and your enemy is my enemy. You are Amirul Mumineen and Sayyidul Muslimeen after me.”

Then Ali (AS) turned to his companions and said: “O group of companions, By God, I did not go forward for any tasks, but what the Holy Prophet (SAW) took a promise from me. So congratulations to that person in whose

heart the love for us Ahlulbayt is deeply rooted, and faith is as strong in his heart as the mountain of Ohad is first in its place, and in whose heart our love has not reached, faith will dissolve in his heart in the same manner that salt dissolves in water.

By God, By God, in the whole world no dhikr was more liked by the Holy Prophet (SAW) than my dhikr and nobody recited the prayer facing towards both Qibla like I did. I recited prayer in childhood when I was not even baligh, and this Fatimah, who is my wife, is a piece of the Holy Prophet (SAW). She, in her times, is like what Maryam Binte Imran was in her times.

The third thing that I am telling you is that Hasan and Husayn are respectable of this Ummah, and these both have the same status with Muhammad (SAW) that eyes have with head, and I am like the two hands for the body. Fatimah is like what the heart is for the whole body.

Our example is like the boat of Noah. Whoever boarded that boat was saved and whoever turned back got drowned.”

Hadith No. 41

Aban narrates from Sulaym. Sulaym said: “I heard Ali (AS) saying: “The Holy Prophet (SAW) took a promise on the day he passed away, and he was sitting with the support of my chest. His head was near my ear. Those two women were sitting with their ears open, eager to listen so the Holy Prophet (SAW) said: “O Allah, close the ears of these two.”

Then he said to me: “O Ali, do you know the verse of Allah Tabarak wa T’Ala: *‘Those who have faith and do righteous deeds, - They are the best of creatures’* (Surah Bayyinah: 7)

Do you know who these people are?” I said: “Allah and His Messenger know better.” He said: “They are your Shias and your helpers, and their place and my place, on the Day of Judgment, is the Fountain, when communities will be sitting on their knees and Allah Tabarak wa T’Ala will begin presenting His creation, and call everyone towards that from which there is no escape. So He will call you and your Shias and you will all come in such a way that your foreheads will be shining and each and everyone will have been fed and given a drink.

O Ali, *'Those who reject (Truth) among the people of the Book and among the polytheists, will be in hell-fire to dwell therein. They are the worst of creatures'* (Surah Bayyinah: 6)

This means the Jews and Banu Umayyah and their friends. These will be raised on the Day of Judgment in an unfortunate manner, will be hungry, and thirsty and their faces will be black.”

The author of the book says: The hadith is taken from Sulaym’s book after a few lines, which is presented here exactly as it is.

“Keep this book safe O Jabir, the Kingdom of Bani Abbas, until Allah finishes it on His servants, who will be of the second eye, until the caller presents himself in Hijaz, and Jamia Kufa is damaged, and that part of Furat that the second one has built is damaged, and the kingdom of Turkey is finished, and the tongue of Shaam moves, and there are many kings and Truth becomes known. AL HAMDULILLAH.”

Hadith No. 42

Aban narrates from Sulaym, who said: “I have been told by Abdullah ibn Ja’afar ibn Abi Talib. He said: “I was with Muawiyah and I had with me Hasan and Husayn. Abdullah ibn Abbas and Fazl ibn Abbas were also with Muawiyah.

Muawiyah turned to me and said: “O Abdullah ibn Ja’afar, you have a lot of respect for Hasan and Husayn. By God, they both are not better than you are, and their father is not better than your father is. If the mother of both of them was not Fatimah, then I would have said that your mother Asma Binte Umays is not lesser than her.”

I became very angry at what he said, so I could not control myself and said: “By God, you have no knowledge of both of them, their father and their mother, but By God, they are both better than me, their father is better than my father, and the mother of both of them is better than my mother. O Muawiyah, you are unaware of what I have heard from the Holy Prophet (SAW) about both of them, about their father, about their mother, and I have remembered them and have also memorized them, and also narrated them.”

Muawiyah said: “Tell me what you have heard.” In that gathering Hasan and Husayn, Abdullah ibn Abbas, Fazl ibn Abbas and ibn Abi Lahab were also

present. “By God, you are not a liar, nor is there any doubt about you.” So I said: “This matter is much more than what you are thinking.” He said; “Even if it is bigger than Ohad and Harra, I do not care, when there is no one from people of Shaam present in this gathering, and when Allah killed your leader, and dispersed your community, and the caliphate reached its place and mine. So you tell me because I do not care whatever you claim.”

So I said: “I have heard from the Holy Prophet (SAW) when he was asked about the verse *‘and we did not make the vision which We should you but a trial for men and the curse tree in the Quran as well’* (Surah Bani Israeel: 60)

He said: “I have seen twelve men from the Imams who misguide who are climbing on and getting down from my pulpit and they are making my Ummah go into reverse. In them there are two men from two different families of Quraysh from Taym and ‘Adiyy, three afre from Bani Umayyah, and seven are from the children of Hakam ibn Aas” And I heard him saying: “When the children of Abi ‘Aas reach 30 men, then they will interfere with the Book of Allah, will enslave the slaves of Allah, and will distribute the wealth of Allah within themselves.”

O Muawiyah, I have heard the Holy Prophet (SAW) say, when he was on his pulpit and I was sitting in front of him and Umar ibn Ab Salmah, Usama ibn Zayd, Sa’ad ibn Abi Waqas, Salman Farsi, Abu Dhar, Miqdad and Zubayr ibn Awaam were also there. He was saying: “Do I not have more authority over all believers than they themselves?” We all said: “Yes, O Messenger of Allah.” So he said: “Whose ever Mawlah I am, Ali is him Mawlah too.” And he put his both hands on the shoulders of Ali (AS) and said: “O Allah, be a friend to him who keeps him (Ali) as a friend, and be an enemy to him who bears enmity towards him.

O people, I have more rights over all believers than they themselves have. They do not have a choice while I am there, and after me, Ali has more rights over them than they themselves have over their own life, and while he is there, nobody has a choice. Then my son Hasan, after his father, has more rights over all believers than they themselves have, and while he is there nobody has a choice. Then my son Husayn, after his brother has more rights over all believers than they themselves have and while he is there no one has a choice.”

Then Sallallahu Alayhi wa Alihi returned to say: “O people when I am martyred then Ali has more rights on your life than you yourself have, when Ali is martyred then my son Hasan has more rights over all believers than they themselves have, and when my son Hasan is martyred, then my son Husayn has more rights over all believers than they themselves, and when my son Husayn is martyred, then my son Ali ibnul Husayn will have more rights over believers than they themselves. While they are all there, no one will have any choice.”

Then he turned towards Ali (AS) and said: “O Ali, you will soon get him, so convey my Salaam to him, and when he is martyred his son Muhammad will have more rights over believers than they themselves have, and O Husayn, you will soon see him, so convey my Salaam to him. Then after Muhammad there will be one after another, men, and while they are there, nobody will have a choice.” Then he repeated this three times and said: “There will be no one from these who will not have more rights over believers than they themselves and while they are there, nobody will have a choice. These are all guides and are guided, and will be nine from children of Husayn.”

Ali, (SA), was standing next to him and was crying and asked: “O Messenger of Allah, will you also be killed?” He replied: “Yes, I will be martyred by poison, and you will be killed with a sword and your beard will be colored with the blood from your head. My son Hasan will be killed by poison and my son Husayn will be killed by an oppressor who is the son of an oppressor, an adulterer and the son of an adulterer, a hypocrite and the son of a hypocrite.”

Muawiyah said: “O ibn Ja’afar you have said a great matter. If what you are saying is truth, then I am destroyed and the three before me were also destroyed and the people of this Ummah who bear friendship with them are also destroyed. The Ummah of Muhammad, the companions of Muhammad from Muhajireen and Ansar, except your Ahlulbayt and your friends and helpers, are also destroyed.”

So I (Abdullah) said: “By God, whatever I have said is truth, and what I have heard from the Holy Prophet (SAW)”

Muawiyah said: “O Hasan, O Husayn and ibn Abbas, what is this ibn Ja’afar saying?” Ibn Abbas replied: “If you do not have faith in what he has said, then call those people whom he has named and ask them concerning this.”

Muawiyah sent someone to call Umar ibn Abi Salmah and Usama ibn Zayd and asked both of them. They both stood as witnesses and said: “We have heard from the Holy Prophet (SAW) whatever he said in the same manner that he has heard.” This happened in Medina in the first year when the Ummah accepted Muawiyah.”

Sulaym says: “I heard ibn Ja’afar narrating this hadith during the time of Umar.”

Muawiyah said: “O ibn Ja’afar, I heard concerning Hasan and Husayn and their father. What have you heard about the mother of the two?” At that time Muawiyah was making a mockery out of this.

So I (Abdullah) said: “Yes, I have heard the Holy Prophet (SAW) say: “There is no rank in a place of Heaven which is nearer to the rank of my Allah, which is as excellent and supreme as my status. We will be 14 people in there - myself, my brother Ali, the best of all and my best friend, and Fatimah who will be the leader of the entire women of Paradise, Hasan and Husayn and 9 Imams from the children of Husayn. We will be 14 people in one place. Allah has kept all evil away from us, and has purified us in such a manner that we deserve to be purified. These will be the guides and guided ones.

I am the conveyer from Allah and each one of these are conveyors from myself and Allah ‘Azz wa Jall, and these are all the proofs of Allah Tabarak wa T’Ala over His creation and are His witnesses on His earth and are treasures of His knowledge and mines of wisdom. Whoever obeys them will have obeyed Allah and whoever disobeys will have disobeyed Allah. The earth cannot remain even for a split second until they do not remain, and without them there can be no order on the earth. They are the informers of the Deen to Ummah and are informers of lawful and unlawful and explain what are the things that Allah is pleased with, and forbid what He dislikes. The command of each one will be the same, just as forbiddance will be one. There will not be any disunity, disintegration or disputes among them. Their last one will take matters from their first one, which will be what I have made to write, and which my brother Ali has written with his own hands. They will be inheritors of each other until the Day of Judgment. Except them and their Shias and friends, all on earth will be in darkness, deviation and trouble. They will not be dependant on anyone from the Ummah in the

matters of Deen and the Ummah will be dependent on them. These are those people whom He has meant in His Book, and joined their obedience to obedience of Himself and His Prophet and said: *'Obey Allah and obey the Apostle and those in authority from among you'* (Surah Nisa: 59)

Then Muawiyah turned to Hasan, Husayn, ibn Abbas, Fazl ibn Abbas, Umar ibn Abi Salmah and Usama ibn Zayd and said: "Do you all agree with what he has said?" They all said: "Yes" He said: "O Bani Abdul Muttalib, you are claiming a very big Amr, and present very strong arguments, if they are true. You people hide such things from people. People are unaware and are in darkness about these matters and if what you say is Truth, then the whole Ummah is destroyed and have become apostates, and have all left the matter of our Prophet, except you Ahlulbayt and those that believe you and such people are few."

Ibn Abbas turned to Muawiyah and said: "Allah Azz wa Jall says in His Book: *'and very few of My servants are grateful'* (Surah Saba: 103)

And *'And most men will not believe though you desire it eagerly'* (Surah Yusuf: 103)

And *'save those who believe and do good, and very few are they.'* (Surah Saad: 24)

And said to Noah *'And there believed not with him but a few'* (Surah Hud: 40)

O Muawiyah, are you surprised at these? More surprising than what we say, are the matters of Bani Israeel. All magicians had told Pharoah: *'therefore decide what you are going to decide; you can only decide about this world's life'* (Surah Ta Ha: 72)

So they all brought faith on Prophet Musa and believed and obeyed him. He left with those who believed him and made them cross the ocean and showed them wonders and they all believed him and Torah and accepted his religion. He, along with them, passed through such a community that was worshipping its idols. They said: *'O Musa! Make for us a god as they have (their gods)'* (Surah Araf: 138)

Then they took a calf, and except Haroon and his Ahlulbayt, all started

worshipping it and Samiry told him: *'This is your god and the god of Musa, but he forgot'* (Surah Ta Ha: 88)

After that he (Musa) told everyone: *'O my people! Enter the Holy Land that Allah has prescribed for you'* (Surah Maidah: 21)

They all replied what Allah has mentioned in His Book: *'Surely there is strong race in it, and we will on no account enter it until they go out from it, so if they go out, then surely we will enter.'* (Surah Maidah: 22)

Until Musa 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'* (Surah Maidah: 25)

Then Allah said: *'therefore do not grieve for the nation of transgressors'* (Surah Maidah: 26)

So this Ummah has followed their example. They also had lots of merits and were commendable with the Holy Prophet (SAW) and their status was also very close to the Holy Prophet (SAW) and accepted the religion of Muhammad and Quran until when the Holy Prophet (SAW) parted from them, they disputed among themselves and disintegrated, created jealousy and opposed their Imam, their guardian, until none of them remained on the promise that they had given to their Prophet, except those companions of our leader who had the same status with our Prophet that Haroon had with Musa, and a very few people who met Allah with their religion and faith, and others reversed like the companions of Musa (AS) did. They thought that the calf was their god. All of them united on that except Haroon and his children and a few from his Ahlulbayt.

Our Prophet (SAW) appointed the supreme, excellent and the best in Ghadir Khum and other places as well, and through him established authority over people, and ordered everyone to obey him and informed everyone that he has the same status with the Holy Prophet (SAW) that Haroon had with Musa and he is, after him, the guardian of all faithfuls and no doubt, every person whose guardian is the Prophet, Ali is also his guardian. Every person over whom the Holy Prophet (SAW) has more authority, Ali also has more authority over that person. He is his caliph on people and is his successor. Whoever obeys him has obeyed Allah and whoever disobeys him has disobeyed Allah, whoever bears friendship towards him, bears friendship

towards Allah and whoever bears enmity towards him bears enmity towards Allah. People denied him and became ignorant of him and appointed others as rulers.

O Muawiyah, do not you know that when the Holy Prophet (SAW) sent an army towards MUTA, he appointed Ja'afar ibn Abi Talib as the leader, and then said: "If Ja'afar dies, then Zayd ibn Harithah, if Zayd dies, then Abdullah ibn Rawaha will become the leader." and the Holy Prophet (SAW) was not happy that people choose anyone else for themselves. Would it be possible then that he would leave his Ummah and not mention who would be the caliph of the people? Yes, By God, he did not leave people in darkness or doubt, but the community after argument, rode on what they rode (did what they did). They told a lie against the Holy Prophet (SAW) and get destroyed. They themselves deviated and those that followed them also deviated. Misfortune be to the community that is oppressive."

Muawiyah said: "O ibn Abbas, you are talking very weighty things, and to unite with us is better than opposing. You know that the Ummah is not pleased with your companion."

Ibn Abbas said: "I have heard from the Holy Prophet (SAW) saying: "No Ummah will disagree after their Prophet, but their people of distortion will overpower their people of truth." This Ummah in some matters is united and there is no dispute nor separation like bearing witness that there is no god but Allah and Muhammad is his Messenger, praying five times a day, compulsory Zakah, fasting during the month of Ramadhan, Ka'abah being the house for Hajj, and many matters of obedience to Allah, and also agrees that drinking alcohol is forbidden, adultery is forbidden, stealing is forbidden, to break relationship with blood relatives, lying, deceiving, and many other actions which are sins. It disagrees in two matters, one of which is that they killed among themselves, dispersed and formed groups and curse each other, and keep away from each other. The second matter, on which killing did not take place and no disintegration took place, some gave freedom to some, and that is the Book of Allah and the Traditions of the His Prophet. The matter that were new, the Ummah thought there was nothing in the Book of Allah or in the tradition of His Prophet, and those matters, in which Ummah became different and disintegrated and some kept away from some, are MULK and caliphate. The Ummah thought that it is more deserving of it than the Ahlulbayt of the Holy Prophet (SAW).

Any person who accepted that in which there is no dispute among people of Qiblah, and returned to the Knowledge of Allah on the things in which there was dispute, was saved and got saved from Hell. In the matters in which there are two opinions and dispute and is difficult, then Allah will not question about it. Whomever Allah guides and obliges and makes his heart enlightened and makes known who the mines of knowledge are, and he comes to know it, will be fortunate and will be a friend of Allah. The Apostle (SAW) of Allah used to say: “Allah have mercy on that person who said truth and benefited, or kept quiet and was saved.”

All Imams are from the household of the Holy Prophet (SAW) and are from mines of Prophethood, where the Book was revealed where the Message descended, and where angels came and went. It is suitable for it to be there, because Allah has specialized them and have declared them deserving of it in His Book and on the tongue of His Prophet (SAW). Knowledge is among them with all parts, visible and hidden, its Mohkam (the meaning of which is clear) and Mutashabe (in which there is doubt), its Nasik (one that replaces the first order) and its Mansukh (the order of which is withdrawn).

O Muawiyah, Umar ibn Khattab, during his rule, sent me to Ali ibn Abi Talib (AS): “I would like to compile Quran so send me the Quran that you have written.”

Alayhissalam replied: “Before reaching that Quran, By God, my neck can be cut.” I asked: “Why?” He replied: “Because Allah says *‘None shall touch it save the purified ones’* (Surah Waqia: 79)

The whole Quran cannot be reached except those that are pure, and that means us, and we are those people from whom Allah has kept uncleanness away and made us as pure as we deserve to be. And He said: *‘We gave the Book for an inheritance to those whom we chose from among Our servants;’* (Surah Fatir: 32)

We are those whom Allah has chosen from His servants, and we are the chosen ones of Allah. Through us examples are mentioned and Messages have been revealed on us.”

Umar became angry with that and said: “ibn Abi Talib thinks that except him no one else has the knowledge. Whoever recites a little bit of Quran, he should bring it to me.” So whenever anyone brought Quran (verse) and

recited it, and also had another person with him, he (Umar) used to write it, otherwise he did not write it.

O Muawiyah, anyone who said that a bit of Quran was missing, then he is a liar. It is safe with the one who is qualified, and is present. Then Umar ordered his reporter and Governors and told them to do research in their opinion and follow whatever they understood to be truth. So he and some of his governors always remained in trouble, so Ali ibn Abi Talib (AS) used to tell them those matters in which he used to establish argument over them. Umar's governors used to arrive at different decisions over the same matter, and Umar used to endorse them as correct, because Allah did not give them the wisdom or qualification of correct decision. Every group of Qiblah thought that he is the mine of knowledge and caliphate except the Ahlulbayt. We seek help only from Allah against those who denied the rights of Ahlulbayt, and set up a system where the likes of you do whatever they want over them.

Allah is sufficient for us and He is the best lawyer.

No doubt, there are three types of people: - a believer who knows our rights, believes in what we say, and in every matter keeps us ahead. This is the person who is saved and is honest and is Allah's friend. Whoever established enmity with us and kept away from us, curses us and considers our blood permitted, and denies our rights and has made keeping away from us religion - this person is an infidel, an idolater and cursed. The one who chooses that in which there is no dispute and whatever he finds difficulty in, he returns its knowledge to Allah, even if it is our Wilayah, and does not bear enmity towards us, we are hopeful for him and his decision is in Allah's hands."

When Muawiyah heard this, he ordered that a thousand times a thousand dirhams be given to Hasan (AS) and Husain (AS) - five lacs for each one."

#HADITH NO. 43

Aban ibn Abi Ayyash narrates that Sulaym said: "A man from the companions of Ali (a.s) who was called Hammam, stood up. He was a devotee and was a great worshipper. He said: ["O Amirul Mumineen, tell me the qualities of faithfals (*mumineen*) in such a way as if I am seeing them."]

For a while Amirul Mumineen kept quiet at what he said and then said: {"O Hammam, choose fear of God, and do good deeds because Allah is with those people who choose fear of God (piety) and do good deeds."} Hammam requested: ["I am asking you, for the Sake of Him, Who gave you the high esteem and specialized you and honored you and whatever He has given you, He has given you in abundance, you please definitely tell me the qualities of *Mumineen*."]]

Amirul Mumineen (a.s) stood on his both feet, thanked Allah, praised Him, and prayed for blessings on the Holy Prophet (S.A.W), and his ahlulbayt, and then said: {"After that, when Allah created the entire being, He did not have any need for His obedience, and was safe from His disobedience because anyone's disobeying Him does not harm Him, and if anyone obeys Him, his obedience does not benefit Him. So He distributed subsistence among beings and whatever place was there in the world for it, He gave it. No doubt. He sent Adam to the world due to the action that he did, which he was forbidden to do, and he did not listen. Allah had commanded him, and he did not fulfill it.

So *mumineen* in this world are those people who are people with integrity. Their saying is absolutely correct and their dress is medium, their walking is with humbleness. They, in obedience to Allah, bow their heads, and whatever Allah has declared forbidden, they close their eyes over it and walk. Their ears are donated for knowledge. They behave themselves in calamities just in the same manner that they behave in happy times and are pleased with every decision of Allah.

If there was no time that Allah had fixed for them, then even for a split second their souls would not stay in their bodies due to their desire for Reward and fear for punishment. In their eyes, Khaliq (the creator) has such a high status that after Him everything seems small to their eyes.

The example of them and Paradise is like the one who has seen Paradise and people having the bounties of it. The example of them and Hell is like the person who has seen Hell and people suffering in it. Their hearts are sorrowful and others are safe from them; their bodies are weak and their desires are minor. They are pure and their help to Islam is major.

They remained patient for a few days so they acquired a long period of rest. Their business is profitable which their Generous Lord has given them. The world loved them but they did not love the world. The world sought them but they did not accept it.

At night they are on their feet worshipping Allah, and they recite parts of the Quran with sweetness and make themselves sorrowful through Quran and get cure for their illnesses from Quran. The increase in their sorrow is due to crying from the sins and due to pain in every part of their body when they go through a verse in which there is incentive, then in desire of it they go forward and due to the incentive they start loving it. They think that that is their target and they gather around the edge and are acceptors of the Greatness of Allah and lay their foreheads, palms, knees and feet on the floor, their tears roll down their cheeks and to free their necks from Hell they pray to Allah, sobbing. When they go through a verse that is fearful, they turn their ears of heart and ears of eyes to it. Their hair raises due to that, and their hearts start trembling due to it. The voices of Hell ring in their ears.

During the day they are patient, knowledgeable, good and pious. Fear has made them like arrows. When a person sees them, he thinks they are all ill, although they do not have any illness, or a fear has surrounded them, whereas a huge *Amr* (Day of Judgment) surrounds them.

When they remember the Greatness of Allah and the difficulty of His Kingdom combined with the mention of death in it, and the frightening matters of *Qiyamah*, their hearts become fearful and their understanding is puzzled. Their senses do not work, their hair rise up. When they regain consciousness, they start running towards Allah through pure deeds, and are not happy with lesser deeds for Allah and do not consider even bigger deeds sufficient.

These people accuse themselves and stay fearful of their own deeds. If anyone praises their deeds, they remain scared of peoples praises and say 'I know myself better than others, and my God is more aware of me than others. O Allah, do not question me concerning what they say about me and make me better than what they think of me. Forgive me for what they do not know about me. Surely, You know best about what is hidden, and are concealer of all bad things.'

From their signs, one sign is that you will get a firm strength of religion in him, despite the gentle determination in intention, and in faith you will find *Iman*, and in knowledge you will find envy, in jurisprudence you will find understanding, in patience there is knowledge, and in expending you will find love, in gentleness you will find intelligence, in wealth you will find moderation, in worship you will find sincerity and in strength - to bear hunger, in difficulty you will find patience, in action you will find mercy, in rights you will find a giver, in earning you will find gentleness, in permitted matters you will find purity, in guidance you will find happiness, and one who safeguards in bribes; in firmness you will find him good, in desires one who safeguards.

They do not become proud with praises from the ignorant and do not miss taking an account of their deeds. They do not delay in good deeds and do good deeds.

He is a person whose concern is thankfulness in the evening and when it is morning his task is dhikr. He spends the night fearful and the morning with happiness, and he is fearful of that with which one should be fearful and is happy because of the virtues and blessing that he has been given. If he finds something he does not like difficult, then he does not let what he likes surpass it. His happiness is in those things that are everlasting, his attention is towards those things that will remain forever and he refrains from those that will be destroyed.

He joins patience to knowledge and knowledge to intelligence. You will find laziness is away from him. He is always happy. His hopes are nearness, and he rarely deviates. He is awaiting his death and his heart is humble, and it is contented and ignorance is away from him.

His work is easy. He safeguards his religion and has killed his desires and controls his temper. His behavior is very clean. His neighbor is safe from him and pride and arrogance is very weak. He is contented with what he gets and he is very patient. His actions are firm, and his remembrance is a lot.

He does not mention what his friends have kept with him for safeguard, and does not hide the witnessing of enemies, and he does not act truthfully to

show off, and does not leave it due to shame or embarrassment. One is always hopeful for a good deed from him, and people are safe from any evil from him.

He forgives who oppresses him, he gives to one who disappoints him, and whoever cuts off relationship with him, he keeps relation with that person. His patience does not separate from him and he does not rush in doubtful matters. What is evident for him, he tolerates it. Ignorance is far from him, his talks are soft, and thinks bad about unpleasant things. His good deeds are very near, his talks are true, and his actions are good. His good deeds go ahead and his bad deeds far behind.

He stays firm when faced with unsteady situations. He is patient in difficulties and is thankful in times of ease. He does not oppress his enemies and does not claim what is not his right, and does not deny anyone's rights. He accepts what is true before witnesses are brought.

What ever is kept with him for safekeeping he does not destroy it, does not call anyone by a disliked title, and does not exceed on anyone, and has no intention of jealousy, does not harm neighbors, and is not happy at anyone's problems.

He returns what is kept with him for safekeeping, hurries towards prayers, does not rush towards things disliked. He practices *Amr Bil Ma'nuf* and *Nahiy Anil Munkar*. He does not get out of truth because of being fed up.

If he is quiet, quietness does not upset him, and if he talks, he does not utter false, if he laughs his voice is low and what has been decided for him, he is content. Anger does not make him be oppressive and desires do not overpower him. Miserliness does not suppress him and he is not desirous of what is not his by right. He meets people because he acquires knowledge and chooses quietness so that he remains safe. He questions so that he can understand and does business so that he benefits. He discusses to get knowledge. He does not lend his ears towards good deeds to be proud, and does not talk to belittle a person.

He puts himself into difficulty but people are safe from him. He puts himself

into difficulty for his Hereafter and makes people feel comfortable. If he is oppressed he is patient so that Allah punishes the oppressor. Due to his purity and self-restraint from the world he remains aloof from people who stay away from him. Due to his softness and kindness he gets nearer to people who come near him. His staying away is not due to pride or arrogance, and his coming near is not on account of cheating and any harm to others. He follows the good people before him. He is the Imam for those who do good after him." }

Sulaym says that Hammam screamed and became unconscious and fell down. Amirul Mumineen (a.s) said: {"By God, I was afraid of this for him."} And said: {"Those who are capable, good advise does this work.'}

Someone said to him: ["O Amirul Mumineen, what is your state then?"] He replied: {"For every person a time is appointed from which he cannot go forward, and there is a reason for him not getting forward. Stop and do not proceed ahead because Shaytan is talking with your tongue."}

Then Hammam raised his head and took another deep breath and passed away. May Allah have Mercy on him.

HADITH NO. 44

Aban ibn Abi Ayyash narrates from Suiaym who narrated from Salman, Abu Dhar and Miqdad.

A few hypocrites gathered together and said: "Muhammad is informing us about Paradise and the blessings that Allah has for His friends and those who obey Him. And he informs of Hell and the punishment and humiliation that He has for His enemies and those who disobey Him. If he told about our ancestors and our mothers as to where they will be in Heaven or Hell, then we would know what the place will be sooner or later."

This reached the Holy Prophet (S.A.W) so he ordered Bilal, so he recited the

call for prayer. People gathered until the mosque was full and there was not enough space for people. He came out, very angry to an extent that his sleeves were rolled up to his elbow and his feet were bare until he got on to the pulpit, thanked Allah and Praised Him and then said: { "O people, I am a person like you. Allah has directed revelation towards me and has specialized me for His Message and has chosen me for His Prophet, and has given me excellence over the entire children of Adam and has informed me of what He liked about hidden matters, so ask me what your heart likes. By Him, in Whose hands is my life, nobody from you will question me for his father, his mother, his place in Hell or Heaven, but I will inform him. Archangel Jibra'eel is on my side and is informing me from my God so you ask me." }

A *mumin* stood up who loved Allah and His Apostle (S.A.W). He asked ("O Prophet of Allah, who am I?"). He answered { "You are Abdullah ibn Ja'afar." } So he (S.A.W) related him (Abdullah) to his father so he sat down, his eyes being satisfied.

Then a hypocrite with a diseased heart stood up. He was an enemy of Allah and His Messenger, and asked: ("O Messenger of Allah, who am I?") He replied: { "You are such and son of such, who is a shepherd of Bani Isma' and they are from very evil family of Saqif. They all disobeyed Allah, so Allah humiliated them." } So he sat down and Allah disappointed and humiliated him in front of people and before that people did not doubt that he was a very important person among the people of Quraysh and he was a tooth from their teeth (i.e. a leading personality).

Then a third person, a hypocrite with a diseased heart stood up and said: ("O Messenger of Allah, will I be in Heaven or Hell?") He replied: { "In Hell, being humiliated." } He also sat down and Allah disappointed and humiliated him also in front of people.

Umar ibn Khattab stood up and said: ("We are pleased with Allah being *Rabb* and Islam being religion, and with you, O Messenger of Allah, and we seek refuge in Allah from His Anger and the anger of His Messenger. O Messenger of Allah, you forgive us, God forgives you, and conceal us, may Allah conceal you.") So he (S.A.W) said: { "O Umar. are you seeking anything else except this?" } He said: ("O Messenger of Allah, forgive your

Ummah as well.")

Ali ibn Abi Talib (a.s) stood up and said: ["O Messenger of Allah, tell my relation, who I am so people know how I am related to you."]

He replied: {"O Ali, I and you have been created from two pillars of light (*Noor*) which were under the ARSH (Throne), which were both glorifying and praising Allah 2000 years before He created the entire creation. Then from those two pillars he created two seeds (sperm) that were illuminated and joined. Then He transferred both these seeds in pure backs and pure and clean womb until half of it was put into the back of Abdullah and half of it was put in to the back of Abu Talib. So one part is myself and one part is you, and for this Allah *Azz Wa Jall* says: {*'Then He has made for him blood relationship and marriage relationship, and your Lord is Powerful.'* }
(Surah Furqan: 54)

O Ali, you are from me and I am from you. Your flesh is joined to my flesh and your blood is joined to my blood. You will be the means between Allah and the entire creation to whoever denies your *Wilayat* then he has broken the relationship that exists between him and Allah, and will go to Hell.

O Ali, Allah has not been known but through me. and then through you. Whoever denied your *Wilayat* has denied the Lordship of Allah.

O Ali, after me, you are a very important sign from Allah on this earth and you are an important element on the Day of Judgement. Whoever benefits from your shelter will be successful because the account of the entire creation will be towards you. The Scale will be your scale, the Path will be your path, and the Stop will be your stop, and the Account will be your account. Whoever comes to you will be saved and whoever opposes you, will be deviated and destroyed. Allah be Witness, Allah be Witness.")

Then he (S.A.W) came down from the pulpit.

HADITH NO. 45

Aban narrates from Sulaym who narrated from Salman. He said: "When Quraysh assembled together and saw any person from the ahlulbayt then they would stop talking. Once they were sitting when some one said: ("The example of Muhammad, in his ahlulbayt, is like a tree of dates growing in rubbish.")

When the Holy Prophet (S.A.W) heard this he became very angry. He came out of the house and came and sat on the pulpit until people gathered. Then he stood up, thanked Allah and praised Him and said: {"O people, who am I?"} Everyone replied ["You are the Messenger of Allah."]

He said: {"I am the Messenger of Allah and I am Muhammad ibn Abdullah ibn Abdul Mutallib ibn Hashim."} Then he started mentioning his ancestors until he came to Nizar.

He said: ("Beware I and my ahlulbayt - we were Light which was walking in front of Allah 2000 years before Allah created Adam and this Light was such that when it did *dhikr*, Angels also did *dhikr*.)

When Allah created Adam, this Light was put in his back, and with it on his back, He sent him down on the earth. Then this Light, being in the back of Noah, was lifted in the boat. Then being in the back of Ibrahim, this Light was put in fire. Then continuously we were transferred in very noble backs, until we were taken out from what was the most excellent mine, and we were sown among the best mothers and fathers from whom no one met in a forbidden manner.

Beware that we the children of Abdul Muttalib, are the leaders of people of Paradise - I and Ali, Ja'afar and Hamza, and Hasan and Husayn and Fatimah and Mahdi.

Beware, Allah looked at the entire people on the earth and from them He

chose two people. From these two, I am one and He sent me as a Prophet and Messenger. The other one is Ali ibn Abi Talib, and He sent a revelation to me that I make him my brother, my friend, my vizier, and my successor and my caliph.

Be aware, he is, after me, the guardian of all believers. Whoever befriends him, Allah will be his friend, and whoever bears enmity towards him (Ali), Allah will bear enmity towards him. No one will love him but a believer, and no one will be his enemy but an infidel. After me, he is the foundation of the earth for its occupiers, and he is Allah's Kalame Taqwa (through which one can acquire the fear of Allah) and he is a strong rope. *'They desire to put out the light of Allah with their mouths, but Allah will perfect His light, though the unbelievers may be averse'* (Surah SAFF: 8)

Be aware, Allah looked the second time so after us, He chose twelve successors from my ahlulbayt and He declared them to be the best in my Ummah, one after the other. The example of them is like the stars in the sky - when one star sets, the other rises.

These all are Imams who are guides and are guided. The cheating of cheaters cannot harm them and if anyone leaves them, the leaving does not harm them. These are all the argument of Allah on His earth and are His witnesses over His creation, are the Treasurers of His knowledge and are the ones who mention His revelations. They are mines of His wisdom and whoever obeyed all has obeyed Allah and whoever disobeyed them all has obeyed Allah. These are all with the Quran and the Quran is them all. They will not separate from Quran until they all reach at the Fountain.

HADITH NO. 46

Aban ibn Abl Ayyash narrates from Sulaym bin Qays. He (Sulaym) said: "I said to Abu Dhar: "May Allah have mercy on you, tell me the most surprising thing that you have heard from the Holy Prophet (S.A.W) concerning All ibn Abi Talib (a.s)."

He said: ("I heard the Holy Prophet (S.A.W) saying: {"There are 90000 angels round the whole ARSH (Throne) whose *dhikr* and worship Is nothing

except obedience of Ali ibn Abi Talib and keeping away from his enemies and praying for forgiveness of his Shias."})

I said: "May Allah have mercy on you, apart from this?" He said: ("I heard him say: {"Allah has specialized Archangel Jibra'eel, Mikaeel and Israfeel for Ali's obedience and to keep away from his enemies and pray for forgiveness of his followers."})

So I said: "May Allah have mercy on you, apart from that?" He said: ("I have heard the Holy Prophet (S.A.W) saying: {"Allah has always established authority through Ali (a.s) over every Ummah that had a Prophet and Messenger present, and whoever knows Ali most is the one who has the highest status in the eyes of Allah."})

I said: "Apart from that, May Allah have mercy on you?" He said: ("Yes, I heard the Holy Prophet (S.A.W) say: {"If Ali and I were not there then Allah would not be known. If I and Ali were not there, then Allah would not be worshipped. If I and Ali were not there, there would not be Reward or Punishment, and nothing can conceal Ali from Allah, no veil can come in between Allah and Ali and he is a curtain and a veil between Allah and His creation."})

Sulaym said: "Then I asked Miqdad I said to him: "May Allah have mercy on you, tell me the most Important thing that you have heard from the Holy Prophet (S.A.W) concerning Ali ibn Abi Talib (a.s)."

He said: ["I have heard the Holy Prophet (S.A.W) say: {"Allah is One in His Kingdom. He first kept the light of all these infallible ones in front of Him, then allocated His work to all these and gave them His Paradise for themselves. Any one whom Allah wants to purify from Jinn and *Insan*, He gives him the knowledge of the *Wilayat* of Ali ibn Abi Talib, and any one whose heart He wishes to darken, He stops the knowledge of Ali ibn Abi Talib (a.s.) from him.

By Him in whose hands my life is, Adam did not become deserving that Allah creates him and blows His spirit in him, and accepts his repentance, and sends him towards His Paradise, but through my prophethood and after

me, through the *Wilayat* of Ali ibn Abi Talib.

By Him in whose hands my life is, Ibrahim was not shown all the natural things of the earth and skies and He did not make him His friend but through my Prophethood and after me, through acceptance of Ali.

By God, in whose hands my life is, Allah did not make Musa *Kalim* (the one who talks to Him), and did not make *Isa* (Jesus) a sign of Allah over the Universe, but through my Prophethood and knowledge of Ali after me.

By God, in whose hand my life is, a prophet never became a prophet until he acquired the knowledge and accepted our *Wilayat*. Nobody from the creation of Allah deserved it that Allah looks at him until he accepted being the slave of Allah and, after me, accept Ali.'}]

Then he kept quiet. So I said: "May Allah have mercy on you, besides this?" He said: ["Yes, the Holy Prophet (S.A.W) said: {"Ali is the organizer of this Ummah and is a witness over it and is responsible for its account, and that is the greatest Sign, and is very illuminated road of truth and is Allah's Path. After me, guidance can be got from him after deviation, and through him can the light be achieved from blindness. Those deserving to be saved can be saved through him and shelter can be got from death, and can be saved from fear, and through him sins can be erased, and persecution will be defeated through him, and blessings can descend.

And this is Allah's eye which sees and His ears that hear and in creation His tongue that talks, and on His slaves His hand is stretching with blessings, and His face on the entire earth and skies, and His right visible side, His very strong rope that cannot be cut, and His those doors through which one can enter and His that house in which one who enters is saved - His that Sign on the *Sirat* (path) that He has made. Whoever recognizes him will be saved towards Heaven, and whoever denies him will fall in Hell."}]

HADITH NO. 47

Aban narrates from Sulaym. Sulaym said: "I heard Salman Farsi saying:

("Surely Ali is that door that Allah has opened. Whoever enters it will be a faithful, and who ever exits from it will be an infidel.")

HADITH NO. 48

Aban ibn Abi Ayyash narrates from Sulaym ibn Qays. Sulaym said: "I was in the house of Abdullah ibn Abbas and there was also a group of Shias of Ali ibn Abi Talib (a.s) with us. He told us what he told us including.

("O my brothers, the Holy Prophet (S.A.W) passed away the day he passed away. He was not even buried when people broke the Oath and became apostates. All got united in opposition and Ali (a.s) was occupied with the task of the Holy Prophet (S.A.W) until he completed giving him the ritual bath, shroud, and *hunut*, and buried him. Then he turned towards compiling the Quran and, in accordance with the Will of the Holy Prophet (S.A.W), ignored them. He did not have any desire to rule because the Holy Prophet (S.A.W) had already told him about the community.

When people got involved in discord, a discord that happened due to these two particular men, nobody was left except Ali and Bani Hashim, Abu Dhar. Salman, Miqdad and a very few other people who were with them. Umar said to Abu Bakr: ("O man, everybody has paid allegiance to you except this man, and his ahlulbayt and this few people. So send somebody to him.") So he sent for Umar's paternal cousin, whose name was Qunfuz and said: ("O Qunfuz go to Ali and tell him that the caliph of the Messenger of Allah is calling you.")

He went and conveyed the message. Ali replied: ["How soon have you people attributed a lie to the Messenger of Allah. You broke the Oath and became apostates. By Allah, the Holy Prophet (S.A.W) has not appointed anybody, except myself, as the caliph. O Qunfuz, return because you are only a messenger. Tell him Ali has told you 'By God, The Messenger of Allah has not appointed you caliph and surely you know who the caliph of the Holy Prophet is'."]

Qunfuz returned and conveyed the message. Abu Bakr said: "Ali has said truth. The Messenger of Allah did not appoint me as caliph." Umar became

angry and stood up. Abu Bakr said: "Sit down." Then said to Qunfuz; "Go and tell him Amirul Mumineen Abu Bakr is calling you."

Qunfuz went and reached Ali (AS) and conveyed the message, so Alyahissalam said: "By God, he has told a lie. Go to him and say 'By God, you have given yourself such a name that is not for you. You know that Amirul Mumineen is someone else.'"

Qunfuz returned and told both of them. Umar got up angrily and said: "By God, I know his lack of intelligence and the weakness of his opinion. This caliphate cannot be right for us until we do not kill him. You leave me, I will bring his head." Abu Bakr said: "Sit down" He refused, so Abu Bakr held him under oath, so he sat down and said: "O Qunfuz, go and tell him Abu Bakr is calling."

Qunfuz came and said: "O Ali, Abu Bakr is calling you." Ali (AS) said: "I do not need him and I am not from those who leave the will of their brother and friend. You go to Abu Bakr and the despotism that you are united on."

Qunfuz returned and informed Abu Bakr. Umar got up, annoyed, and called Khalid ibn Walid and Qunfuz and ordered both of them to gather sticks, fire, and start walking. Then he turned until he reached the door of Ali (AS). Fatimah (AS) was sitting behind the door and she had a strip tied to her head, and her body had become very weak due to the demise of the Holy Prophet (SAW). Umar came until he knocked on the door and called "O ibn Abi Talib, open the door."

Fatimah (AS) said: "O Umar, what do we have to do with you? Why do not you leave us as we are?"

He replied: "Open the door otherwise we will burn it for you."

She said: "O Umar, do not you fear Allah Azz Wa Jall? You are entering my house and are surrounding my building." He refused to go. Then he sent for fire, and set the door alight and then Umar pushed it. Then Fatimah (AS) came in front of him and screamed; "O father, O Messenger of Allah!" So he

(Umar) raised his sword which was in the cover and hurt her in her side. She screamed, and he lifted whip and hit her hand. She screamed; "O father!"

Ali ibn Abi Talib (AS) ran and held Umar by his neck. Then he moved him and made him fall and twisted his nose and neck and intended to kill him. At that time he remembered what the Holy Prophet (SAW) had told him and mentioned in the will for patience and obedience, and said: "By Him, who held Muhammad high with Prophethood, O ibn Sahlak, if this written thing had not passed, then you would have known that you cannot enter my house."

Umar sent someone for help. People came and entered the house. Khalid ibn Walid lifted the sword to hit Fatimah (AS), so Ali (AS) attacked him. He held Ali (AS) under oath, so he stopped.

Miqdad, Salman, Abu Dhar, Ammar, and Buraydah Aslami came and entered the house to help Ali (AS). It was very near that fight would start. So Ali (AS) was taken out and people walked behind him. Salman, Miqdad, Abu Dhar, Ammar and Buraydah all followed him. May Allah have mercy on them, and they were all saying "How soon have you cheated the Messenger of Allah, and made known the rust that was in your chest."

Buraydah ibn Khasibe Aslami said: "O Umar, are you attacking the brother and the Executor of the Messenger of Allah, and his daughter? You are that person whom Quraysh know how they know you." So Khalid ibn Walid raised the sword which was in its cover to hit Buraydah. Umar held him and stopped him from doing this.

So they all tied a rope in Ali's (a.s) neck and took him to Abu Bakr. When Abu Bakr saw him, he screamed, and said: ((Free him.)), Ali (a.s) said: ["How soon have you people attacked the ahlulbayt of your prophet. O Abu Bakr? On what right, or inheritance or qualifications are you calling people towards your allegiance? Did you not pay allegiance to me the other day on the command of the Holy Prophet (S.A.W)?"]

Umar said: ("O Ali, leave all these talks of yours. By God, if you do not pay allegiance we will kill you.") So Ali (a.s) said: ["By God, at that time I will

be a slave of Allah and the brother of the Prophet who got killed."] Umar said: ("Allah's slave got killed - that is accepted, but the Prophet's brother? No.") Ali (a.s) said: ["Beware, By God, if it was not Allah's decision in the beginning and had there not been the promise that my friend has taken from me, which I cannot break, then you would know who from us is lesser as far as helpers and number is concerned."] At that time Abu Bakr was quiet, he was not talking.

Buraydah stood up and said: { {"O Umar, are you both not the ones to whom the Holy Prophet (S.A.W) had said: [{"Go to Ali and salute him saying 'Amirul Mumineen'.}] So you both asked: ("By the command of Allah and His Prophet?"), and he replied "YES"."} }

Abu Bakr said: (("O Buraydah, it was like that but you disappeared and we were present and one matter arises after another."))

Umar said: ("O Buraydah, what have you got to do with these matters and who got you involved in this?") Buraydah replied: { {"By God, I will not stay in that city in which you are Amir."} } So Umar order, and he was bitten and thrown out.

Then Salman stood up and said: { {"O Abu Bakr, fear Allah and get away from this place and leave it to the one deserving it. Let them happily have it until the Day of Judgement. This Ummah cannot have two swords upon them at the same time."} } So Abu Bakr did not reply to this. So Salman repeated that again. Umar told him off and said: ("What have you got to do with it? Who involved you in this matter?")

He (Salman) said: [{"O Umar, leave it, and O Abu Bakr, get off this place and leave it to those who deserve it so they can have it till the Day of Judgement. If you refuse you will achieve blood instead of milk in return and those people whom the Holy Prophet (S.A.W) had forgiven and sent away, and the hypocrites will want it. By God, if I knew that I would be able to remove tyranny or give prestige to the religion of Allah, then I would keep my sword on my shoulder and use it on every step. Are you attacking the Trustee of the Holy Prophet (S.A.W)? Good news be to you of trouble, and do not be hopeful of happiness."}] }

Then Abu Dhar, Miqdad and Ammar stood up and said to Ali (a.s) "What is your command? By God, if you order, we will fight with swords until we get killed." Ali (a.s) replied: ["Allah have mercy on you, stop and remember the promise that the Holy Prophet (S.A.W) has taken from you and what his testament is."] So they stopped.

Umar said to Abu Bakr, who he was sitting on the pulpit. ("What has made you sit on the pulpit and they are fighting and not standing among us to pay allegiance to you? Can you not order to cut their necks?") Hasan and Husayn (a.s) were standing near Ali (a.s). When they both heard what Umar said they started crying loudly 'O father, O Messenger of Allah'. Ali (a.s) took both of them in his arms and said: ["Both of you, do not cry. By God, both of these do not have the power to kill your father. These two are weak, and useless and are not capable of it."]

Umme Ayman Nawbiya, who was the one who nursed the Holy Prophet (S.A.W), and Umme Salmah came and they both said: [{"O Atiq, how soon have you shown your jealousy towards the children of Muhammad."}] Umar ordered that they both leave the mosque and said: ("What do we have to do with women?")

Then he said: "O Ali, stand up and pay allegiance." Ali (AS) asked: "If I do not?" He replied: "We will cut your neck, By God." So Alayhissalam said: "O ibn Sahnak, By God, you are a liar, you do not have strength of this. You are very mean and are very weak in this."

Khalid ibn Walid came forward and took his sword out and said: "By God, if you do not do it, I will kill you." Ali (AS) went towards him and held him by his clothes and pushed him. He fell down on his back and the sword fell off his hand.

Umar said: ("O Ali, stand up and pay allegiance.") He (a.s) asked: ["If I do not do it?"] He replied: ("By God, this time we will kill you.") Ali (a.s) presented his argument three times, then without opening his palm he stretched his hand. Abu Bakr put his hand on it and was happy with that. Then he walked towards home and people walked behind him.

The matter reached Fatimah (a.s) that Abu Bakr confiscated *Fadak*. She came out surrounded by women of Bani Hashim until she entered where Abu Bakr was, and said: ["O Abu Bakr, you want to take away that land from me which the Holy Prophet (S.A.W) gave me, and donated to me from that land over which Muslims did not have to fight. Did the Holy Prophet (S.A.W) not say that the children of a human being, after his death, should be protected? And you know that he has not left anything else except this land for his children."]]

When Abu Bakr heard her, and women were with her, he ordered ink so that he could write it for her. Umar entered. He said: ("O Caliph of the Messenger of Allah, do not give her in writing until she brings two witnesses for her claim.") Fatimah (a.s) said: ["Yes I will bring witnesses."]] He asked: ("Who?") She replied: ["Ali and Umme Ayman."]] Umar said: ("A non-Arab who cannot speak properly will not be accepted as witness, so remains Ali. He will say according to you.")

Fatimah (a.s) returned and was angry beyond description and became ill.

Ali (a.s) used to recite the five prayers in the mosque. When he was going to recite prayers Abu Bakr and Umar used to ask him: ("How is the daughter of the Messenger of Allah?") until her illness increased. They both asked him about her and said: ("You know what happened between her and us, so if you feel it appropriate, permit us to go to her and apologize to her for our sin.") He (a.s) said: ["This is in your hands."]

Both stood up, went and sat at the doorstep. Ali (a.s) went to Fatimah (a.s) and said to her: ["O Hurra, such and such are on the doorstep. They wish to greet you. What do you think?"] She (a.s) replied: ["It is your house and I am your wife. Do what you want."]] He said: ["Tie your veil"]. She tied her veil and turned her face towards wall. Both entered, greeted her and said: ("You be happy with us, May Allah be happy with you.") She asked ["Why are you both saying this?"] Both replied: ("We accept our fault and are hopeful that you will forgive us, and get your anger out.") She said: ["If you are both honest, then answer me what I ask you, because I will not ask you about anything but I know that you two know it. So if you tell truth I will know that you are both honest in your coming."]] Both said: ("Ask what you wish.") She asked: ["I am asking you, bearing Allah as witness, have you

heard the Holy Prophet saying: 'Fatimah is a piece of mine, whoever hurts her has hurt me.']] Both replied: ("Yes.") She raised her hands towards sky and said: [{"O Allah, these two have hurt me. I am complaining about these two to you and to your Messenger. By God, I cannot ever be happy with you two until I meet my father, the Messenger of Allah, and tell him whatever you two have done. They will decide concerning you both."}]

It is said that at that time Abu Bakr cried loudly: ("I am destroyed.") and became really frightened, so Umar said: ("O caliph of the Messenger, are you frightened by what a woman is saying?")

He said: "Fatimah (a.s) remained alive for 40 nights after the passing away of her father and when she became very ill, she called Ali (a.s) and said: [{"O paternal cousin, I can see my health and I am making a will to you, that you marry my sister's daughter Zainab, because she will be like me for my children and make a coffin for me because I have seen angels showing me what my coffin looks like, and none from the enemies of Allah should participate in my burial, prayers for me and my funeral."}]

Ibn Abbas said: {"This is the saying of Amirul Mumineen (a.s): ("There are certain things in which I had no choice to leave - because of the Quran, with these things revealed on the heart of Muhammad (S.A.W):- fighting against those that break the allegiance and to fight against those who have gone astray, and to fight against those who left the religion. This is what for which I was told in the Will and my friend took a promise from me that they are fought against, and marry Amama Binte Zainab for which Fatimah had told me in her Will."}]

Ibn Abbas continues: {"On that day Fatimah (a.s) passed away and Medina was moved by the crying of men and women and people were confused in the same manner that they were on the day that the Holy Prophet (S.A.W) passed away. Abu Bakr and Umar came and started conveying their condolences and were saying to Ali (a.s): ("O Abul Hasan, do not recite the prayer for the daughter of the Holy Prophet (S.A.W) before us.")

So when it was night, Ali (a.s) called Abbas, Fazl, Miqdad, Salman, Abu Dhar and Ammar and Abbas lead the prayer and she was buried.

In the morning Abu Bakr and Umar and people came wanting to recite the prayer for Fatimah (a.s). Miqdad said: "We buried Fatimah (a.s) last night." Umar turned towards Abu Bakr and said: ("Did I not tell you that these people will do that?") So Abbas said: "She had done a will that you two should not recite prayer for her."

Umar said: ("By God, O Bani Hashim you will never leave the old jealousy against us. This is the rust that is on your chest that will never go. By God, I have made an intention that I will dig her grave and recite the prayer myself.")

Ali (a.s) said: ["By God, O ibn Sahlak, if you do that then I will reverse your hand. By God, if I pull my sword out then I will not return it to its cover without killing you. So you do that and see."] Umar kept quiet at that and knew that if Ali (a.s) has taken an oath he will fulfill it.

Then Ali (a.s) said: ("O Umar, are you not the one for whom the Holy Prophet (S.A.W) had intended and then he sent me and I came with a sword and came towards you to kill you, so Allah *Jall wa Azz* revealed this verse: {*Therefore be not in haste against them, We only number out them a number (of days)*} (Surah Maryam: 84)"]

Ibn Abbas says: {"Then all these people met and discussed the matter. Then they said: ("Our Government cannot be right until this person is alive.") Abu Bakr said: (("Who can kill him for us?")) Umar said: ("Khalid ibn Walid.") They both sent a man to him and said: ("O Khalid, what is your opinion about a task that we wish to give you?") He replied: [("Tell me what you want. By God, if you both tell me to kill ibn Abi Talib, then I will kill.")] They both said: ("By God, we do not want anything except that.") He said: [("I will do it.")] Abu Bakr said: (("When we stand up for morning prayers, you stand next to him with a sword. When I recite the Salutations, you kill him.")) He said: [("Yes.")] then they all went away.

Then Abu Bakr thought about his order to kill Ali (a.s) and realized that if he did that, than there would be a war and severe calamities will befall, so he became ashamed of his order and did not sleep that night. In the morning he came to the mosque, the prayer was established and he led the prayer, and

was thinking about what to say.

Khalid ibn Walid came with his sword and stood next to Ali (a.s). Ali (a.s) became aware of the situation, so when Abu Bakr completed reciting the *Tashahhud*, before reciting the salutation, he said loudly: (("Khalid, do not carry out the order that I have given you. If you do it, I will kill you.")) Then he recited salutations right and left.

Ali (a.s) attacked Khalid and held his neck, took away the sword from his hand, made him fall down, and sat on his chest, and wanted to kill him with his sword. The people in the mosque gathered around Ali (a.s) to free Khalid, but they could not free him. So Abbas said: {"Hold him by the oath of this grave to stop him."} Everyone held by the oath of the grave, so he left him, stood up and went home.

Zubayr, Abbas, Abu Dhar, Miqdad and Bani Hashim came and held their swords and said: ("By God, you people will not listen until he does not say and do it"), and there was a dispute among people and upheaval and everyone was confused.

The women of Bani Hashim came out, and screamed "O enemies of Allah, how soon have you made known the enmity that you had with the Holy Prophet (S.A.W) and his ahlulbayt. You had always intended that with the Holy Prophet (S.A.W) but you were not able to defeat him, so you killed his daughter yesterday and today you want to kill his brother and the son of his uncle, his Trustee and the father of his sons. By the Lord of Ka'abah, you are all liars. You cannot reach his killing."

People got scared lest there be a massive conflict."}

HADITH NO. 49

Sulaym ibn Qays al Hilali says: "I heard Salman say: ("I heard Ali (a.s) saying: {"At that time that man said what he wanted to say and the Holy Prophet (S.A.W) became angry and he removed that on which it was to be written. Why do not we ask the Holy Prophet (S.A.W) that if he had written

what he wanted to write on the *katf*, then no one would have deviated and there would not be disagreement between any two people." }

So I kept quiet until those that were in the house got up and went. Only Ali, Fatimah, Hasan and Husayn (a.s) remained. I wanted that I and my two companions, Abu Dhar and Miqdad also leave, so Ali (a.s) said to us: {"Sit down."} He said he wanted to ask the Holy Prophet (S.A.W), and we were listening, so the Holy Prophet (S.A.W) himself started and said: ["My brother, did you not hear what the enemy of Allah said? Archangel Jibra'eel first came to me and informed me that this man is *Samiry* of this Ummah and his companion is the calf of this Ummah. Allah has decreed that after me there will be disunity and dispute in this Ummah. So He commanded me that I write this book that I wanted to write on the skin for you and I make these three people witness to it, so you bring '*sahifa*' for me."] So Ali (a.s) brought the '*sahifa*' (book).

So he wrote the names of each guiding Imam one after another after him, and Ali (a.s) was writing it with his hands. He (S.A.W) said: ["I am making you people witness that truly my brother, my vizier, my inheritor and my caliph in my Ummah, after me, is All ibn Abi Talib, then Hasan and Husayn then after them all, nine from the children of Husayn."] Then I do not remember except Ali (a.s) and Muhammad (S.A.W). I could not understand properly the names of the guiding Imams, except that I heard the quality, justice and action of Mahdi and that with him, Allah will fill the earth with justice in the same manner that it is full of persecution.

Then the Prophet (S.A.W) said: ["I wanted to write it and take to Masjid and then call people and read it to them all and make them all witness to it, but Allah did not will it and decreed what He liked."]. }

Then Sulaym says: "I met Abu Dhar and Miqdad during the period of Uthman. Both of them also told me. Then I met Ali (a.s) in Kufa, and Hasan and Husayn (a.s). They both also informed me of it confidentially. All of them neither added nor subtracted, as if they were talking with the same one tongue.

Hadith No. 50

Sulaym narrates from Jabir ibn Abdullah Ansari. He said: "The Messenger of Allah (SAW) came to us with a branch of dates, which had its skin peeled off and was fresh. At that time we were in his mosque. He started hitting us with that and said: "Do not sleep in the mosque."

Jabir continues: "We left and Ali (AS) also decided to leave with us but the Holy Prophet (SAW) said: "O my brother, where are you going? For you all is lawful in the mosque that is lawful for me. Your status is the same as what Haroon had to Musa. Allah commanded Musa to build a pure mosque and except his two sons Shabir and Shabbar, no one remains in there."

O my brother, By Him in Whose Hands lies my life, surely you are the one to make distant from my fountain with your hands, like a man separates from that camel who has an itch. I can see your place near my fountain. You have a stick with you which is from shrubs."

HADITH NO. 51

Sulaym ibn Qays says: "I heard Amirul Mumineen (a.s) saying: "I can see the Holy Prophet (S.A.W) in the courtyard of his mosque saying: ["Beware, my mosque is not lawful for a person who is under the obligation of a ritual bath and a woman who is in her period, except myself, my brother and my daughter, and my women, people who attend to me and my servants. Beware, did you all hear it? Beware, did I tell you all? Beware, do not deviate, you all."], and he repeated this several times."

HADITH NO. 52

Sulaym said that he was sitting with Salman, Abu Dhar, and Miqdad during the caliphate of Umar. A person from Kufa came and sat near him with the hope of getting guidance, so they all said him: "It is compulsory for you to refer to the Book of Allah and Ali ibn Abi Talib because he is with the Book, he will not separate from it, and we bear witness that we heard the Holy Prophet (S.A.W) say: {'Ali is with Quran and Truth. Wherever they go, he will go. He is the first person who brought faith (*Iman*) in Allah and the first one in my Ummah who will shake my hand on the Day of Judgement, and he is *Siddique Akber* (very truthful) and is *Farooq* (one who differentiates

between truth and falsehood) and he is my trustee, vizier, and caliph in my Ummah and will fight on my tradition." }

So that person asked them all: ("So why do people call Abu Bakr *Siddique Akbar*, and Umar *Farooq*?") So they told him: "People have given these two names of the other, in the same way they have given these two the caliphate of the Messenger of Allah and the title of Amirul Mumineen. So these are not the names of these two, and are names of the other person. No doubt, Ali is caliph of the Messenger of Allah, and is Amirul Mumineen. The Holy Prophet (S.A.W) commanded us and along with us, ordered those two also, so we all saluted Ali (a.s) saying 'Amirul Mumineen'."

Hadith No. 53

Sulaym says: "I heard Ali (AS) saying on the day of Jamal and the day of Siffin: "Surely, I glanced and I did not find anything except either I became an infidel, and deny what Allah has revealed, or I fight in the way of Allah and do Amr Bil Ma'ruf and Nahiy Anil Munkar. So I chose to fight in the way of Allah, and do Amr Bil Ma'aruf and Nahiy Anil Mukar, instead of becoming an infidel and deny the Book of Allah and burn in the fire of Hell with my hands tied, when I got helpers to do it."

No doubt, I remained continuously oppressed since the Holy Prophet (SAW) passed away. Had I got helpers before today to revive the Book of Allah and his tradition like I have got today, I would have fought at that time also and there would be no possibility of my sitting down."

HADITH NO. 54

Sulaym ibn Qays says: "I heard Ali ibn Abi Talib (a.s) say: "The Holy Prophet (S.A.W) said: ["You people fear three types of people relating to your religion. One is that person who recited the Quran until he saw its splendour on him like a cover of faith (*Iman*) - he changed it to a great extent, so he raised his sword on his Muslim brother and started calling him idol worshipper."] So I asked: "O Messenger of Allah, who is more deserving to be called idol worshiper out of the two?" He replied: ["The one who accused the other of doing shirk (i.e. associating a partner to God)

And the other one is he who thought very little of hadith. When fabricated matters finished, he told a great lie. If he gets *Dajjal*, he will follow him.

And the other one is that man whom Allah has given the strength, so he started thinking that his obedience is Allah's obedience and his disobedience is Allah's disobedience, and he is a liar. A person cannot be obeyed in disobedience to Allah. One who disobeys Allah should not be obeyed.

Obedience is due only to Allah and His Messenger and that *Ulil Amr* whom Allah has kept connected to Himself and His Prophet and has said: {'*Obey Allah and obey the Apostle and those In authority from you*'} (**Surah Nisa: 59**),

because Allah has commanded that the Messenger of Allah be obeyed because he is infallible and pure and will never give an order to disobey Allah. In the same manner the order to obey *Ulil Amr* has been given because they are all infallible and pure and they will not give orders to disobey Allah."]

Sulaym says: "After that Ali (a.s) turned to me, after he had finished narrating the hadith of the Holy Prophet (S.A.W). He said: {"It is necessary to have a shredder which invites towards deviation. When it is in motion it crushes and its crushing it good, and its goodness is its sharpness, and it is compulsory for Allah to unsharpen it.

The good people of my progeny and pure ones of my family are gentle in their childhood and are most learned as adults. Beware, it is through us that the shortage and evil of this era are changed to abundance, and through our hands falsehood is changed.

Beware, we are that ahlulbayt who, with the command of Allah, command and listen to truth. If you all follow our steps, and follow our ways, and choose our footsteps, then through our light you will be guided. If you all oppose us then you will all be destroyed. If you all follow us then you will find us in front of you for the book. If you oppose us then, except your own self, you will not damage others.

Surely, Allah will question people of all times, and the one from us who was witness over them in their time will be called. Whoever tells truth, we will confirm him and whoever tells a lie we will call him a liar. No doubt, the Holy Prophet (S.A.W) was the warner, and guide and was the Messenger for *Jinn* and *Insaan* till the Day of Judgement. After him there will be neither a Prophet nor a Messenger, and after Quran no book will be revealed. It is necessary to have, for all periods, an Imam, a guide and an authority (*hujjat*), who guides them and takes them to the Path and shows them the right way towards His Book, and the tradition of His Messenger. When one guide leaves, he leaves another like him. These will all be together with the Book and the Book will be with them. They will not separate from the Book and the Book will not separate from them until they all reach the Fountain of the Holy Prophet (S.A.W).

We are that ahlulbayt for whom our father Ibrahim prayed and said:
{*'therefore make the hearts of some people yearn towards them'*} (**Surah Ibrahim: 37**)

So particular reference has been to us, and we are those people whom Allah has meant by {*'O you who believe, bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people, therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper.'*} (**Surah Hajj: 77-78**)

So the Messenger of Allah is witness over us and we are Allah's witness over His creation and we are witness over the entire creation and are authority on His earth.

We are those people whom Allah has meant by {*'And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you, and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Apostle from him who turns back upon his*

heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people. } (Surah Baqarah: 143)

For every time, from us there will be an Imam who will be witness for the people of his time." }

Hadith No. 55

Sulaym ibn Qays says: "I met Sa'ad ibn Abi Waqas and told him that I have heard Ali (AS) saying: "I have heard the Holy Prophet (SAW) saying: "Be aware of the trouble of Ukhaynis (those who remain behind) and be aware of the antagonism of Sa'ad because he will call towards leaving the truth and the people of truth."."

So Sa'ad said: "God, I seek refuge in Thee from myself disliking Ali or Ali disliking myself, and I fight against Ali or he fights against me, and I bear enmity towards Ali or he bears enmity towards myself. Surely, Ali has some such good things the types of which are not in anybody.

Indeed, he is Surah Tawbah when the Holy Prophet (SAW) said: "No one from me can propagate except that person who is from me."

And Sallallahu Alayhi wa Alihi had said to him on the Day of Tabuk: "You have the same status with me that Haroon had with Musa with the exception of Prophethood, because there will not be a prophet after me."

And Sallallahu Alayhi wa Alihi ordered that all the doors of the mosque, except Ali's door, are closed. So Umar tried that he be permitted to have a tiny hole equivalent to an eyeball towards the mosque but the Holy Prophet (SAW) refused it. And at that time Hamzah, Abbas and Ja'afar said: "Have you closed our doors and left Ali's door?" So Sallallahu Alayhi wa Alihi said: "I have neither closed other doors nor opened his but Allah has closed those doors and has opened his."

And the Holy Prophet (SAW) established brotherhood between every two

men from his companions, so Alayhissalam asked him: "You have established brotherhood between every two men from your companions, but left me." The Holy Prophet (SAW) replied: ["You are my brother, and I am your brother in this world and *Aakhirah*."]

And on the Day of Khyber, when Abu Bakr and Umar had been defeated, the Holy Prophet (S.A.W) became angry and said: ["What is the state of communities? They are attacking idol worshippers and are then running away. No doubt, tomorrow I will give the standard to such a man who will be keeping Allah and His Messenger friends, and Allah and His Messenger will be keeping him a friend. He will not be afraid and not run away and he will not return until Allah gives his hands victory over Khyber."] So when it was morning we all gathered near the Holy Prophet (S.A.W) and showed our faces to the Messenger of Allah. He asked: ["Where is my brother? Call Ali for me."] People called him. He had a problem with his eyes and due to that he was brought with people holding him. He had a shirt and had dust of flour on him, because he was milling flour for his children. The Holy Prophet (S.A.W) ordered him, so he kept his head in his (the Holy Prophet's) lap, and applied saliva in his two eyes. Then he prepared the standard for him and prayed for him, so he (Ali) did not return until Allah gave him victory and brought Safiyyah bint Hayy ibn Akhta. So the Holy Prophet (S.A.W) freed her, and then married her and declared her freedom as per her dowry. What is more than that is that, O Bani Hilal's brother, on the Day of Ghadir-e-Khum, the Holy Prophet (S.A.W) held his hand and I was looking at him. He raised both his (Ali's) hands high and said: ["Don't I have more authority over yourselves than you yourselves?"] Every body said: "Yes, surely." So he (S.A.W) said: ["Whose-ever *Mawla* I am, Ali is also his *Mawla*. O Allah, you be a friend to him who befriends him, and be an enemy to whoever bears enmity towards him. And those present, convey it to those who are not present."]

Sulaym says: "Sa'ad turned to me and said: ("Okay, I did have a doubt, but I am not going to kill myself. If he has any virtues, and I was not present, I do not think I am mistaken, or I have done anything wrong, although he is on Truth.")"

HADITH NO. 56

He said and Sulaym narrated: "There was not a single person from Muhajireen and Ansar with Talhah and Zubayr, and there was not a single person from Muhajireen and Ansar with Muawiyah also. On the Day of Nehrwan also there was no one from Muhajireen and Ansar with the Kharijees."

He said and I (Sulaym) heard Sa'ad when he talked about Makhraj. He said: "Ali (a.s) said: ["Shaytan of the pit got killed."] and he said I have heard the Holy Prophet (S.A.W) saying: {"His mother was a slave woman of Bani Salim, and his father was Shaytan."}."

HADITH NO. 57

Sulaym ibn Qays says: "One day I was sitting with Muhammad ibn Muslimah and Sa'ad ibn Malik and Abdullah ibn Umar. I heard them saying: ("We were afraid lest we get destroyed because we did not help Ali and we did not join him to fight against the deviated and tyrant group.")

I said: "O Lord, no doubt, I have heard Ali (a.s) saying: ("The Holy Prophet (S.A.W) had ordered me to fight against those that broke the allegiance, those that deviated and those that had left the religion."}"

He (Sulaym) says: "When I said the above, they all cried and then they said: ("Ali (a.s) has said truth and he has done a good deed. He never said anything against Allah and the Holy Prophet (S.A.W), and except truth. Now we turn to Allah in repentance in this matter that we stayed behind and particularly, we did not help him.").

HADITH NO. 58

Sulaym ibn Qays says: "I heard Salman saying: ("The Holy Prophet (S.A.W) told Ali (a.s).

{"If some groups of my Ummah would not say what Nasara said for Isa ibn Maryam, then I would say such a matter about you that my Ummah would look for the signs of your footsteps on the earth and kiss it."}"

Aban says: "I told this Hadith from Sulaym, who narrated it from Salman, to Hasan ibn Abul Hasan when he was in the house of Abu Khalifa. Hasan said: ("By God, I have heard two narrations about Ali, which I have not mentioned to anybody.") Then he told the hadith about Angels saluted him (Ali), and the hadith about the Day of Ohad. I then found both these narrations in the book of Sulaym, which he narrated from Ali (a.s) and he heard them from him."

Aban continues: "When I mentioned both these narrations in private, and except Abu Khalifa and myself, everybody had left and I spent the night with him, so Hasan said on that night: ("If that narration was not there which people narrate from the Holy Prophet (S.A.W), then I would understand that every one will be destroyed when the Holy Prophet (S.A.W), except Ali and his Shias.") So I said: "O Abu Sa'eed, Abu Bakr and Umar also?" He replied: ("Yes.")

So I said: "O Abu Sa'eed, which is this narration?" He replied: ("Huzayfah's saying that 'one community will be saved and those who follow them will be destroyed. People asked Huzayfah as to how is that possible. He replied that it is a community that has its merits. They invented new things so people followed the new things and have no merits. So those people will be saved due to their merits and the followers of new things will be destroyed. The Holy Prophet (S.A.W) said to Umar when he asked for permission to kill Hatib ibn Abi Balteah: ['O Umar, what do you know? It is possible that Allah has looked on the family of the people of Badr, and declared His Angels as witnesses. I have forgiven them, so they can do what they like.'" And the hadith of Jabir ibn Abdullah Ansari, that the Holy Prophet (SAW) mentioned two reasons, so people asked: "O Messenger of Allah, what do you mean by two reasons?" So he replied: "Whoever meets Allah in a state where he has not done even a speck of shirk, he will go to Paradise, and whoever meets Him and has done even a tiny bit of shirk, will go to Hell." So I am not hopeful for Abu Bakr, Umar, Uthman, Talhah and Zubayr being saved and safe, but on the basis of this narration."

So I said: "So do you make the new things of Abu Bakr and Umar the same as new things of Uthman, Talhah and Zubayr, if the caliphate was for Ali (AS) from Allah and His Prophet?"

He replied: “O stupid, do not say IF – it was his. By God, caliphate WAS Ali’s, it was not theirs. How cannot caliphate not be Ali’s apart from them, when there were four qualities in him, when I have been told so many narrations of the Holy Prophet (SAW) by authentic people that I cannot count them.”

So I asked: “What are those four qualities?”

He replied: “The Holy Prophet (SAW) saying and his appointing him in the Ghadir-e-Khum, and the Holy Prophet’s (SAW) saying on the event of Tabuk: “You have the same status with me that Haroon had to Musa, with the exception of Prophethood.” If there was anything else except Prophethood, then the Holy Prophet (SAW) would have made an exception of that as well. We definitely know that caliphate is different from Prophethood. When the Holy Prophet (SAW) gave his last sermon to people, then went home, he did not come out of the house until he passed away. “O people, I leave behind for you two things. Until you remain attached to them you will never deviate – Allah’s Book and my Ahlulbayt, because Allah has promised me that these two will not separate from each other until they reach me at the Fountain like this.” He joined his forefingers of his left and right hand, and not two fingers of the same hand and then he joined the two fingers of his same hand, and said: “Because one of these two is before the other. So keep attached to both of them, and do not deviate and turn away. Do not overtake them, lest you all get annihilated, and you do not teach them because they are more learned than you.” The Holy Prophet (SAW) ordered Abu Bakr and Umar, when they both were seventh, to salute Ali (AS) saying AMIRUL MUMINEEN.

By my life, if it was permissible for me, O brother of Abdul Qays, to repent for Uthman, Zubayr and Talhah, when their innovations reached a stage which is obvious for us, then it would be possible for us to repent for them, but Talhah and Zubayr were both who had paid allegiance to Ali (AS) and, I bear witness, that they both willingly did it without any force. Then both of them broke the allegiance, and shaded that blood that Allah declared unlawful, in pursuance of this world and greed for kingdom. There is no sin greater, except shirk, than shedding that blood that Allah has declared unlawful, Uthman – he made the senseless people near him, and made the pious ones get far and called back and gave shelter to those whom the Holy

Prophet (SAW) had deported. He deported the friends of Allah – Abu Dhar and other good people. He circulated the wealth among the rich ones and ordered in opposition to Allah’s command. His innovations increased so immensely that they are uncountable. And more important thing that these two, is that he burnt the Book of Allah and worse than that is that he recited four units in Mina in opposition to the Holy Prophet (SAW).”

So I said: “May Allah make you good, your praying for mercy for them, and giving them merits?”

He replied: “I do this so that his evil, disobedient, forceful and tyrant friends – Hajjaj ibn Ziyad, and before him his father, hear it. Do you not know that these are those people who accuse some one of bearing enmity towards Uthman, and befriending Ali (AS) and his ahlulbayt, and they deport him and cut him to pieces, and kill him, when the Holy Prophet (S.A.W) has said: ["It is not right for one to humiliate one's self."]).

I asked: "How can a *Mumin* humiliate his own self?" He replied: ("To confront such a difficulty that one has no strength and cannot bear it. And I have heard Ali (a.s) narrating from the Holy Prophet (S.A.W) when Uthman got killed. He said: ("The Holy Prophet (S.A.W) said: ["*Taqayah* is Allah's religion, and he who does not practice *Taqayah* (dissimulation) has no religion. By God, if there was no *Taqayah*, then Allah would not be worshipped on earth in the rule of Iblis (shaytan)".] So one person asked him: ("What is meant by the rule of Iblis?") He replied: {"When the Governor of people becomes such an Imam who is misguiding, then this is the rule of Iblis on Adam. And when the governor of people is an Imam of Guidance, then this is the Government of Adam on Iblis."})

Then he said something to Ammar and Muhammad ibn Abu Bakr in a very low voice and I was listening. He said: {"Since the passing away of your Prophet, you people were continuously under the Government of Iblis because you all left me and followed other instead of me."} Then he went away from people for three days, so people looked for him, and went to a small house of Bani Najjar. All said: "We discussed this matter for three days, and we did not find anyone more deserving than you for this. So we beg you, for the sake of Allah, do not let the Ummah of Muhammad (S.A.W) get destroyed, and nobody, except you, should be the *Wali*

(guardian) of this *Amr* (caliphate)." They paid allegiance to him and those who paid allegiance first of all were Talhah and Zubayr. Then both came to Basra and both said they were forced to pay allegiance. Of course, they both told a lie. After that person from MAHRA (a place) came to him and Muhammad ibn Abi Bakr was next to him. Ali (a.s) said to him and I was listening: {"O brother of Mahra, have you come to pay allegiance?") He replied: "Yes." He said: ("Will you pay allegiance to me on the understanding that when the Holy Prophet (S.A.W) passed away, the *Amr* was mine and ibn Abu Kahafa took it away from me forcefully and oppressively. Then after him Umar took it away forcefully." He said: "Yes." Then he paid allegiance willingly without any pressure, on this understanding."

He (Aban) says: "I then said to Hasan: "So did everyone pay allegiance on this understanding?" He replied: "No, whoever had faith and trusted him paid allegiance like that.

O brother of Abdul Qays, if it is permissible for us to repent for Uthman, although he committed great sins that he wanted, and did bad things, then it would also be permissible for us to repent for those two also, when they two were such that they did not shed blood, and during the time of their caliphate, they both forgave and abstained from bad things. Both chose good habits and they did not oppress or do bad things like Uthman, and they did not break allegiance and shed blood for this world and government like Talhah and Zubayr, although they had both heard that the Holy Prophet (SAW) had stopped them from what they had chosen, and done, but both left the command of Allah and His Prophet when the authority and argument had already been established. They left the command of Allah and His Prophet thinking it to be less important.

O brother of Abdul Qays, if you say that Abu Bakr and Umar had heard what the Holy Prophet (SAW) had said about Ali (AS) then Uthman, Talhah and Zubayr also heard it. Even after that they did what they wanted – fought, shed blood, and those two did not do that.

You say that these two are the first ones who opened this door and paved the way, and the two instated discord and difficulties on the Ummah, by taking away what they surely knew, although they had no right over it, and Allah

had declared this Amr for the other instead of them, and they had both saluted Ali (AS) saying AMIRUL MUMINEEN. They both asked the Holy Prophet (SAW), when he asked them to salute him: "Is this the command of Allah and His Prophet?" He replied: "Yes, from Allah and His Prophet."

So there are many things. Abu Dhar told me when he mentioned that they had greeted him saying Amirul Mumineen. He (Abu Dhar), Miqdad and Salman said: (("We have heard the Holy Prophet (S.A.W) saying: ["No Ummah will elect as their Ruler a person, when there is a person within them who is more knowledgeable than the elected one, but their affairs will deteriorate until they come back to where they had left."]))

O brother of Abdul Qays, Abu Bakr, Umar, Uthman, Talhah and Zubayr and all the companions of the Holy Prophet (S.A.W) had no doubt, nor disagree, and there was no dispute that Ali (a.s) was the first to accept Islam and he was more knowledgeable than all of them. He tolerated more difficulties fighting in the way of Allah and defending from enemies and saving the Holy Prophet (S.A.W) at the cost of his own life. No difficulties befell the Holy Prophet (S.A.W), no problems arose for the Holy Prophet (S.A.W) defending against bravery, conquering any fort, but Ali was always sent in forefront, trusting him and knowing his virtues. And Ali is the most knowledgeable in the Book of Allah, the tradition of the Holy Prophet (S.A.W). He was most loved by the Holy Prophet, he was the trustee of the Holy Prophet (S.A.W) and he met the Holy Prophet (S.A.W) privately day and night. He went to him and when he asked, the Holy Prophet (S.A.W) gave him, and when he kept quiet, the Holy Prophet (S.A.W) himself mentioned. Ali was never dependent on anyone after the passing away of the Holy Prophet (S.A.W) in knowledge and jurisprudence. They all were dependent on Ali, but Ali was never reliant on any one. He had many merits and virtues and what has been revealed for him in the Quran has not been revealed for any of the others. Ali was the most generous of them all, and was ever ready to sacrifice his life, and bravest in wars and there is no one whose habits can be like his best habits relating to abstinence in worldly matters, and relating to his efforts. In matters for which Allah specialized him was that in comparison to other he had first priority with the Holy Prophet (S.A.W), so no one went forward for a good deed before him. The Holy Prophet (S.A.W) did not appoint anyone leader over him. No one over went in front of him in prayer.")

Aban says: "I said "O Abu Sa'eed, did not the Holy Prophet (S.A.W) ask Abu Bakr to lead the prayer?"

He replied: "(O Aban, where are you going? Surely, Ali (a.s) was not among those people for whom Abu Bakr was asked to lead the prayer. Surely, he was with the Holy Prophet (S.A.W) looking after him, and the Holy Prophet (S.A.W) was telling him his will and he was reciting his own prayer. Then even this matter was not completed by Abu Bakr. The Holy Prophet (S.A.W) came out, put Abu Bakr behind and lead the prayer. By God, I have heard Ali (a.s) saying: { "The Holy Prophet (S.A.W) in his illness opened one thousand doors of knowledge for me, and with each door a thousand doors opened.")

Then Ali acquired the second merit that he was patient with oppressors, and when he found helpers he put the hidden meanings of Quran in front and fought just like he had fought keeping the visible meanings. He did *Amr Bil Ma'aruf* and *Nahiy Anil Munkar* and fought in the way of Allah until he acquired martyrdom, and met Allah, clean, pure and fortunate, in state of a martyr and pure. He fought against those people with whom Allah and His Apostle had commanded - i.e. those who broke allegiance, deviated and left the religion.")

Aban says: "Hasan had said this in the beginning period of his life when Hajjaj's rule had started and he was hiding in the house of Abu Khalifa, and he was a Shia at that time. When he got older and famous, then I heard that he said what he said concerning Ali (a.s), so I met him alone and reminded him what I had heard from him.

He said: ("You hide what i had said. I have done what i have done to save my blood. Had it not been for that, then I would be lifted be lifted by a stick (i.e. hanged)").

HADITH NO. 59

Sulaym ibn Qays mentioned that Ali (a.s) on the days of Jamal Siffin and Nehrwan, when he fought against the enemy, got on his mule which was the mule of the Holy Prophet (S.A.W), turned towards the *Qibla*, and recited the

following Dua:

"O Allah, hands are raised towards you, eyes have been raised high, and the hearts have turned to you, and the steps moved forward. O our Lord, give victory with Truth among us and our community. You are the best Giver of Victory."

At that time both his hands were raised high, and his companions kept saying Amen.

HADITH NO. 60

Sulaym says: "A man came to Ali ibn Abi Talib, and I was listening. He said: ("O Amirul Mumineen, tell me the best merit of yours.") He said: {"That which Allah has revealed in the Book concerning me."} He asked: ("What is it that Allah has revealed concerning you.") He replied: {"Allah's saying {*'Is he then who has with him clear proof from his Lord and a witness from Him recites it'*} (**Surah Hud: 17**)

And I am the witness of the Holy Prophet (S.A.W) and His saying {*'whoever has knowledge of the Book'*} (**Surah Ra'd: 43**)

Allah has meant me."} He did not leave anything that Allah has mentioned about him.

The man said: ("Tell me the best merit that you acquired from the Holy Prophet (S.A.W)".) He (a.s) said: ("His declaring my appointment in Ghadir-Khum. So he established Allah *Azz Wa Jall's Wilayat* (guardianship) for me by the command of Allah *Tabarak wa T'ala* and his saying: ["You have the same status with me that Haroon had with Musa"]. I travelled with the Holy Prophet (S.A.W) and this was before he ordered his women about Hijab. I was attending to the Holy Prophet (S.A.W). There was no one except myself as his assistance. The Holy Prophet (S.A.W) had one quilt, there was not any other quilt except that one. He had Ayesah with him also. The Holy Prophet (S.A.W) used to sleep in between Ayesah and myself. We did not have any other quilt over us three. When the Holy Prophet

(S.A.W) used to wake up for prayers, he used to lift with his hand the quilt between Ayesah and myself, so that the quilt would touch the floor under us. The Holy Prophet (S.A.W) used to get up and pray. One night I had fever and it kept me awake. So the Holy Prophet (SAW) kept awake because I was awake. He spent that night between myself and the praying matt. He recited those prayers which were decided for him, and then used to come to me, ask me, and look at me. He did this continuously until morning. In the morning, he lead the morning prayers with his companions and said: "Allah, give recovery to Ali and give him good health, because he has kept me awake the whole night due to the pain that he had." So the pain went away from me like as if I had been freed from a rope."

Alayhissalam said: "After that the Holy Prophet (SAW) said: "O my brother, good news be to you." He said this when his companions were listening. So I asked: "O Messenger of Allah, May Allah give you good news about good deed, and makes me your sacrifice." He (SAW) said: "I have not asked Allah anything but He gave me that thing, and I have not asked anything for me but have asked for you the same. I have prayed to Allah that he declares brotherhood between you and myself, and He did. I asked Him that He makes you guardian of all mumineen after my passing away, and He did that."

Two men said, one to his Companion: "What did he mean by asking these things? By God, even one Saa (3 Kilos) of dates in dried bunches was better than that. If he had asked from his Lord for an angel who would help in fighting against the enemy, and send him such treasure that he spends on his companions, because they are needy then that would have been better that what he asked for. And whenever Ali has asked anything, be it truth or false, Allah has accepted it."

HADITH NO. 61

Sulaym says: "I asked Abdullah ibn Abbas when Jabir ibn Abdullah Ansari was sitting next to him: ("Were you present at the time of the passing away of the Holy Prophet (S.A.W)?"") He replied: (("Yes. When the Holy Prophet (S.A.W) became very ill, he called every man and woman, and that child who understood, of Bani Abdul Muttalib, and after gathering them he did not let anyone else enter, except Zubayr who was let in because of Safiyya, and

Umar ibn Abi Salmah, and Usama ibn Zayd. Then he said: ["These three are from us ahlulbayt"] and said: ["Usama is my friend and is from us."] At that time the Holy prophet (S.A.W) had appointed Usama the leader of an army and gave him a standard (flag). Abu Bakr and Umar also were in that army, and they both said: {"He is not agreeing, and he is making this child, who is a slave, a leader over us."} He (Usama) asked permission from the Holy Prophet (S.A.W) to enter, so that he could greet him and leave, and this happened when Bani Hashim were gathered, so he entered with them. Abu Bakr and Umar asked permission from Usama so that they could greet the Holy Prophet (S.A.W) so Usama gave them permission.

When Usama entered with us, and he was included among the middle ones of Bani Hashim and the Holy Prophet (S.A.W) loved him very much, the Holy Prophet (S.A.W) told his women: ["You women go away from here and leave me and my ahlulbayt."] Everyone, except Ayesah and Hafsa, left. The Holy Prophet (S.A.W) looked at both of them and said: ["You both get up and leave me and my ahlulbayt."] Ayesah got up, holding the hand of Hafsa, and walked out in anger saying: ("We have left you and them alone.") Both entered the house of the sticks.

The Holy Prophet (S.A.W) said to Ali (a.s): ["O my brother, make me sit down."] So Ali (a.s) made him sit down leaning him towards his (Ali's) chest. Then the Holy prophet (S.A.W) thanked and praised Allah and said: ["O Bani Abdul Muttalib, fear Allah and worship Him. You all hold to the rope of Allah, do not separate and do not dispute. No doubt, Islam has been founded on five things: *Wilayat* (Guardianship), Salat (prayer), Zakat (poor-rate), Fasting in Ramadhan, and Hajj (pilgrimage). In this, *Wilayat* is for Allah and His Prophet, and for those *mumineen* who pay Zakat in the state of *Ruku'* (bowing down): {'*And whoever takes Allah and His Apostle and those who believe for a guardian, then surely the Party of Allah are they that shall be triumphant.*'} (**Surah Maidah: 56**)"]

Ibn Abbas said: ("Salman, Miqdad and Abu Dhar came and the Holy Prophet (S.A.W) gave them permission with the Bani Abdul Muttalib.")

Salman said: {"O Messenger of Allah, is it for all *mumineen* generally or is it for some special *mumineen*?"} He replied: ["For some *mumineen*, specially. These are those people whom Allah has connected to Himself and

His Prophet in many verses of Quran."]

He asked: {"O Messenger of Allah, who are those *mumineen*?"} He replied: ["The first one, the most meritorious and the best of all is this my brother Ali ibn Abu Talib."] and he kept his hand on Ali's (a.s) head. ("After him my this son.") and he kept his hand on Hasan's (a.s) head. ["Then, after him, my this son."] and he kept his hand on Husayn's (a.s) head, ("and nine *Awsiya* who will be from the children of Husayn, one after another. These are Allah's strong rope and are His *'Urwatul Wuthqa*. These are all an authority of Allah on His creation, and they are all witness on His earth. Whoever obeys them has obeyed Allah and myself, and whoever disobeys them has disobeyed Allah and myself. These are all with the Book and the Book is with them. The Book will not separate from them and they will not separate from the Book until they both reach me at the Fountain.

O Bani Abdul Muttalib, surely after me, you people will experience calamities from the oppressors of Quraysh, the ignorant people of Arab and the evil ones, and they will over power you, humiliate you and will surround you, will be jealous of you and will bear enmity towards you. So you all be patient until you meet me. Surely, O Bani Abdul Muttalib, whoever meets Allah in a manner that he believes in Tawheed (Oneness), and accepts my Prophethood, Allah will make him enter Paradise and will accept his weak deeds and forgive his sins.

O Bani Abdul Muttalib, I have seen twelve men of Quraysh on my pulpit. All of them are misguided, and are misguiding, and are calling my Ummah towards Hell and will make them go in reverse from the Path. Two people will be from two families of Quraysh. They both will have sins equal to the sins of the entire Ummah, and their punishment will be equal to the punishment of the entire Ummah. Ten will be from Bani Umayyah and from the ten, two will be from the children of Harb ibn Umayyah. The remaining of them will be from children of Abul Aas ibn Umayyah. From my ahlulbayt there will be twelve Imams of guidance. All of them will be those calling towards paradise. Ali, Hasan and Husayn and nine from the children of Husayn, one by one. The Imam and the father of them all is Ali. I am Imam of Ali, and Imam of them all. They will all be with the Book and the Book will be with them.

It will not separate from them all, and they all will not separate from the Book until all of them reach me at the Fountain.

O Bani Abdul Muttalib, obey Ali, follow his footsteps, befriend him, do not oppose him, keep away from his enemies, respect him, help him and remain behind him so that you achieve the right aim and get guidance and be fortunate.

O Bani Abdul Muttalib, obey Ali. If I hold the chain of the door of Heaven, and if that door opens for me towards Allah, so I prostrate and Allah tells me: "Raise your head" and tells me to ask and He shall fulfill it, "and you intervene, and your intervention will be accepted" then I will not leave anyone of you behind."]

All said: [{"O Messenger of Allah, we heard you and obeyed you."}]

Then he turned towards Ali (a.s) and said: ["O my brother, soon Quraysh will over power you and all will unite and oppress, and will apply pressure on you, so if you get helpers then you fight against them, if you do not get helpers, then you restrain your hand and save your blood. Beware, martyrdom is behind you, May Allah curse your killer."]

Then he turned towards his daughter and said: ["You are the first one in my ahlulbayt who will meet me, and you are the leader of the women of Paradise. Soon, after me, you will be oppressed and forced and you will be bitten and your rib will be broken. May Allah curse your killer, and curse the one who ordered it and also curse those who became happy, and also curse those who help him and those who over power you, and curse the oppressor of your husband, and curse also those who oppress your children.

And you, O Hasan, the Ummah will cheat you. If you find helpers then you fight against them, otherwise restrain your hand and save your blood because surely martyrdom is behind you. May Allah curse your killer and curse be on those who help him because the one who kills you is a '*waladu zinah*' (an illegitimate child), his father is also a '*waladu zinah*' and his father's father is also a '*waladu zinah*'. We ahlulbayt are those for whom Allah has chosen *Aakhirah* and has disliked this world for us."]

Then the Messenger of Allah turned towards ibn Abbas and said: ["Be aware, that from Bani Umayyah when ten out of them will have ruled, the first one to come then will be destroyed by the hand of one of your children, so let your children fear Allah and look after my children and family, because this world has not remained for anyone before us and it will not remain for anyone after us. Our kingdom is the final one of all kingdoms and there will be one day of two days and each year will have two years, and from myself and my children, he will fill the earth with peace and justice in the same manner that it will be filled with oppression and injustice."])

Hadith No. 62

Sulaym says: "I heard Salman saying: "I said: O Messenger of Allah, before you, Allah did not send any prophet without a wasi (trustee), so O Messenger of Allah, who is your wasi?" He replied: "O Salman, at the moment I have not had anything from Allah in this connection."

He waited for a few days and said to me: "O Salman, information has come from Allah about what you asked me. O Salman, I declare you witness - Indeed, Ali ibn Abi Talib is my wasi, my brother, my inheritor, my vizier and is in my family, my caliph and after me, he is the guardian of all mumineen, who will finish my responsibilities, pay my dues, and fight on my tradition.

O Salman, Allah glanced on earth and chose me from those people he glanced again and chose my brother Ali and commanded me, so I married him to the leader of the women of Paradise. Then He looked for the third time and chose Fatimah and Awsiya - my sons Hasan and Husayn and the remaining from the children of Husayn. These are all with the Quran and Quran is with them. Neither will it separate from them nor will they separate from it like this (and he showed by joining two index fingers of his two hands), until they all reach me at the Fountain, one after another. They are Allah's witnesses on the entire creation and are His authority on His earth. Whoever obeyed them all has obeyed Allah and whoever disobeyed them, disobeyed Allah, and they are all guides, and are guided.

And this verse was revealed concerning myself and was revealed for my brother Ali, and for my daughter Fatimah and my two sons and Awsiya, who will be one after another. My children and my brother's children: *'Allah only desires to keep away the uncleanness from you, O people of the House! And*

to purify you a (thorough) purifying. (Surah Ahzab: 33)

Do you people, O Salman, know what is the meaning of RIJSA?"

Salman said: "No."

He said: "Doubt - these people will never, never doubt about what has come from Allah. We are all pure in our birth and our creation until Adam, and are all purified and infallible, free from every evil."

Then he put his hand on Husain (AS) and said: "O Salman, the Mahdi of my Ummah who will fill the earth with peace and justice in the same way that it is full of oppression and injustice, is from his children. He will be Imam, will be son of Imam, Aalim, son of Aalim, wasi the son of wasi, and his father who is close to him is also Imam, Wasi and Aalim."

He (Salman) said: "O Messenger of Allah, is Mahdi more virtuous of his father?" He replied: "His father is more meritorious than him. The reward for this first one is equal to reward of them all because through him Allah has guided them all. The one who calls towards guidance will reap his reward and the reward to all those who followed him, and there will be no reduction in his reward. Whoever calls towards deviation, he will have his punishment and the punishment which is equal to the punishment of all who followed him. And there will be no reduction in the sin.

O Salman, Musa asked his Lord to appoint a vizier for him from his family. Allah appointed his brother Haroon as his vizier, and I asked my Lord that He appoints from my family a vizier for me, then He appointed my brother as my vizier through whom I can strengthen my back and I involve him in my actions. So He accepted my prayer like He accepted Musa's prayer for Haroon.

O Salman, if my Ummah did not exaggerate concerning my brother Ali, like Christians exaggerated for Isa ibn Maryam, then I would say such a matter concerning him that people would take the soil under Ali's footstep and kiss it."

Hadith No. 63

Sulaym says: "I heard Ali (AS) saying on the pulpit of Kufa: "By Him who has dissected the seed, and created Insan, I will say such a matter that no one

has said before me, and no one will say if after me unless he is a liar. I am Allah's slave and am His Prophet's brother. I am the inheritor of the Prophet of mercy, and I married the one who is the best among the women in Ummah, and I am the best of all Awsiya."

One person from Khwarij stood up and said: "I am Allah's slave and am a brother of the Holy Prophet (SAW)." He died there and then. He did not even move from his place and died."

Hadith No. 64

Sulaym says: "I heard Ali (AS) saying: "The Holy Prophet (SAW) taught me one thousand doors of knowledge, and from every door a thousand doors opened."

Then I never doubted that Alayhissalam was saying the absolute truth, and I never asked anyone else concerning this."

Hadith No. 65

Sulaym says: "I and Ali (AS) were sitting with people surrounding him. A leader of Jews and a leader of Christians came to him. So he turned to the leader of Jews and said: "How many sects have Jews been separated into?" He replied: "I have got it written in a book." So Ali (AS) said: "May Allah kill the leader of that community who is asked about a question about his religion and he says he has it in his book."

Then he asked the leader of Christians: "How many sects do Christians have?" He replied: "This many and this many." So Ali (AS) said: "If only you had said like what your companion said instead of you saying and making a mistake."

Then Ali (AS) turned to both of them and people, and said: "By God, I know Torah better than the people of Torah, and know Injil more than the people of Injil, and know Quran more than the people of Quran. I am telling you how many sects you have got.

I have heard the Holy Prophet (SAW) say: "The Jews have 71 sects, from which 70 will go to Hell and one will go to Heaven and it is the sect that followed the wasi and Musa (AS). The Christians have 72 sects, 71 will go to Hell and one will go to Heaven and it is that sect who followed Isa's wasi,

and my Ummah will have 73 sects, 72 will go to Hell and one will go to Heaven and that sect is the one that follows my wasi.”

He said: “Then he hit his hand on my shoulder and said: “13 sects from 73 will all give connections to my love and devotion from them, 1 will be in Heaven and 12 in Hell.”

Hadith No. 66

Sulaym says: “After Husayn ibn Ali (AS) was killed, ibn Abbas cried very much, and then said: “What did this Ummah see after the passing away of its Prophet? O Allah, I make you witness that I am a friend of Ali ibn Abi Talib and his children, and I am away from his and his children’s enemies, and I have bowed my head in front of their commands.

I reached Ali (AS) in Zeeker (a place). He took out a book and said to me: “O ibn Abbas, this is that book that the Holy Prophet (SAW) made me write and I have written with my hands.” So I said: “O Amirul Mumineen, read it for me.” So he read it. It had everything present in it that happened from the time of the passing away of the Holy Prophet (SAW) until the martyrdom of Husain (AS), and how and who will kill him, and who will help him and who will be martyred with him. Then he cried very loudly and made me cry too.

From what he read to me there was also mentioned what will be done to him, and how Fatimah will be martyred, how his son Hasan will be martyred, and how the Ummah will deceive him. So when he read how Husayn will be killed and who will kill him, he cried very much. Then he wrapped up the book and what will happen until the Day of Judgment remained (unread).

From what he read there were the matters of Abu Bakr, Umar and Uthman and for how many days each will remain as ruler, how the allegiance of Ali (AS) was paid, the incident of Jamal and the going of Ayesah, Talhah and Zubayr, and Siffin and who will be killed in it, and Nehrwan’s incident and the matter of Hakamayn (governors), Muawiyahs rule, and the Shias who will be killed during it, and what people will do to Hasan, and the matter of Yazid ibn Muawiyah until it ended on the killing of Husayn. So I heard all this. Then after that all that he had read happened - it was neither less nor more. So I looked at his writing which I recognized. It neither had changed nor was its color changed. when he closed the book, I said: “O Amirul

Mumineen, only if you read the remaining part of the book for me!”

Alayhissalam said: “No, but I will tell you. What is preventing me is what we will face from your family and children. They are very painful matters - that they will kill us and bear enmity towards us, their rule will be bad, and their strength will be very unfortunate, so I do not like that you hear it, and you become sad and depressed, but I will tell you.

The Holy Prophet (SAW) held my hand at the time he was passing away so one thousand keys of knowledge opened for me and from every key one thousand doors opened. Abu Bakr and Umar were looking at me, and he was indicating to me. When I came out, both of them asked me: “What did he tell you?” I told them both what I had been told. They both moved their hands, and copied what I said. Then they both went away repeating what I had said and both were shaking their hands.

O ibn Abbas, Hasan will come to you from Kufa with one thousand, less one men. O ibn Abbas, when Bani Umayyas’ rule ends, the first one from Bani Hashim whose rule it will be, will be from your children. They will do a lot of things.”

Ibn Abbas said: “I would have very much liked to write this book instead of everything on which the rays of the sun have fallen.”

Hadith No. 67

Sulaym says: “I was present at Ali (AS), at the time when Ziyad ibn ‘Ubayd returned after having achieved victory in the Battle of Jamal. The house was full of the companions of the Holy Prophet (SAW) - Ammar, Abu Haytham ibn Tayhaan, Abu Ayyub, and some people of Badr, approximately 70 men. Ziyad was in a big house which was like a tent. A man came with a letter in his hand. He was from the Shias, and was from Damascus.

Muawiyah had incited people to seek revenge for the blood of Uthman and the way in which he incited everybody was by saying: “No doubt, Ali killed Uthman and gave shelter to his killers. He taunts Abu Bakr and Umar and claims that he is the caliph of the Messenger of Allah, and he is more deserving of the Amr than them two.” So generally people and the reciters of Quran developed hatred and all of them, except a few, had joined Muawiyah.”

He says: “He (Ali AS) thanked Allah and praised Him, and said: “After that

the matters that I have seen from the Ummah since the passing away of the Holy Prophet (SAW).

Umar and his companions who over powered me, prepared Abu Bakr and they all paid allegiance to him, and I was tied up with the ritual bath, shrouding and burial of the Holy Prophet (SAW). I had not become free and they paid allegiance to him and opposed the Ansar, using my rights and my arguments. By God, he and those who helped him know that I am more deserving of it than Abu Bakr. When I saw they had united with him and deserted me, I reminded them, for the Sake of Allah, and made Fatimah ride, and held hands of Hasan and Husayn who walked, so that they change their actions. So I did not leave any one from the people of Badr and those from Muhajireen and Ansar who accepted Islam first, and asked for their help and called them to help me, and reminded them, through Allah, my rights, but they neither answered me nor did they help me. O all those people of Badr who are present, you know that I have not said anything except truth.”

All said: “O Amirul Mumineen, you have said truth and right. We seek forgiveness from Allah in this matter and turn to Him in repentance.”

So he said: “People were very near to the times of infidelity. I was scared that the Ummah of Muhammad may disintegrate and they may dispute among themselves, and I remember the promise that the Holy Prophet (SAW) took from me about the matters that they did, and had commanded me that if I get helpers then I fight against them and if I do not get helpers then I restrain my hand and save my blood.

Then Abu Bakr handed it (caliphate) to Umar and By God, he surely knew that I am more deserving of it than Umar. I did not think it right that there be disintegration, so I paid allegiance, accepted and obeyed.

Then Umar appointed me the sixth out of the six and ibn Awf became the owner and he met ibn Affan privately and he appointed him on the condition that he (ibn Awf) returns it to him, so he paid him allegiance on this condition. At that time also I did not like disintegration and dispute.

Then Uthman cheated ibn Awf and he took it away from him. Ibn Awf separated from him and stood up to give a sermon. So he (Uthman) removed him like one removes shoes. Then ibn Awf died and made a will that Uthman does not recite prayer for him. The children of ibn Awf think

Uthman poisoned him.

Then he was killed and people gathered for three days to discuss, and then all came to me and paid allegiance to me willingly, without any pressure or oppression.

Then Zubayr and Talhah came to me seeking permission for Umra. So I took a promise from both of them they do not break my allegiance, and they both do not deceive me and revolt against me. Then they both turned towards Makkah and went with Ayeshah towards the people of Madhra (Basra), whose ignorance is immense, and understanding is little. They (Talhah and Zubayr) convinced them to break my allegiance and take my blood to be lawful.”

Then Alayhissalam talked about Ayeshah and her leaving the house and what she did to Ali (AS). So Ammar said: “O Amirul Mumineen, you leave talking about her because she is your mother.” He (Ali AS) stopped talking about her and started another matter. Then he returned towards mentioning her and said stronger things than before. Ammar said again: “O Amirul Mumineen, leave talking about her. She is your mother.” Then he (Ali AS) turned away from talking about her, but returned to it a third time and said even stronger matter than the second time.”

He continues: “Then Ammar said: “O Amirul Mumineen, keep away from her because she is your mother.” So he (AS) replied: “Never, I am with Allah, I do not care about those who oppose Allah. Surely Allah has tested you through your mother, so it becomes known whether you are with Him or with her.”

Sulaym says: “Then Ali (AS) talked about Abu Bakr, Umar and Uthman’s allegiance and said: “By my life, if the matter was like what they are saying, and By God, it is not like what they are saying.” Then he kept quiet. So Ammar asked: “What are they saying?”

He replied: “They say that the Holy Prophet (SAW) did not declare anyone as caliph and surely they have been left to discuss among themselves. So they did not do what they had been commanded by the Holy Prophet (SAW). They community paid allegiance to Abu Bakr without any discussions, any willingness. Then I and my companions were forced to pay allegiance. Then Abu Bakr made people pay allegiance to Umar without any discussions.

Then Umar made it a Shura among six people and dismissed all Ansars and Muhajireen, except the six, then said that until three days Sohayb leads the prayer. He then commanded people that if the three days have passed and the community is not able to take a decision, then all sic should be killed. If four people agree and two disagree then those two should be killed. Then everyone discussed about me for three days and people paid allegiance to me with discussion and unanimity among people. Then they did what you all saw.”

He then said: “Musa said to Haroon: *‘What prevented you, when you saw them going astray. So that you did not follow me? He said: O son of my mother! Seize me not by my beard not by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word’* (Surah Taha: 92-94)

And I am to the Holy Prophet (SAW) the same as Haroon was to Musa. The Holy Prophet (SAW) took a promise from me that if, after him, the Ummah deviates and except me follow anyone else, I fight against them if I get help. If I do not find helpers then I restrain my hand and save my blood. He had informed me about what the Ummah will do after him.

When I got helpers, after Uthman was killed, to establish the command of Allah, and the Quran and the tradition is revived, there was no chance for me to remain quiet. I stretched my hands and fought against those who broke the allegiance. Tomorrow, Insh Allah, I will fight against those who have left the Right Path, on the land of Shaam, at a place called Siffin. After that I will fight against those who left the religion, on the land of Iraq which is called Nehrwan. The Holy Prophet (SAW) has commanded me that I fight against them at these three places.

I restrained my had without any desperation or cowardice and not because I did not like meeting Allah but in obedience to the Holy Prophet (SAW) and protecting his will. When I got helpers, I did not find, except two ways, a third way. Either I fight in the way of Allah and do Amr Bil Ma’aruf and Nahiy Anil Munkar, or choose to be an infidel and deny those things that Allah has revealed and imprison myself in the fire of Hell, and leave Islam and become an apostate, although the Holy Prophet (SAW) informed that surely martyrdom is behind me, and my beard will be dyed with the blood from my head. My killer will be most unfortunate one from Awwaleen and Aakhireen. He, who is Ohaymir (ibn Muljim) who is similar to the slaughter

of she-camel, and similar to Qabil who killed his brother Habil, and is similar to the Pharoah of the Pharoahs, and similar to him who argued senselessly with Ibrahim and similar to those two men of Bani Israel who changed their Book and changed the tradition. Then Sallallahu Alayhi wa Alihi said: "He will be equal to two people of my Ummah."

Then Alayhisssalam said: "These two will have the burden of the errors of the entire Ummah and surely all that blood is shed till the Day of Judgment, and the wealth that is consumed unlawfully, and the raping of women, and the command that is forced - these all will be on these two without any decrease in the sins of the doer."

Ammar said: "O Amirul Mumineen, tell us the names of them two so we can curse them." He asked: "O Ammar, do not you bear friendship with the Holy Prophet (SAW) and keep away from his enemies?"

Ammar replied: "Yes." So he said: "And do you keep friendship with me and keep away from my enemies?" He replied: "Yes." So he said: "O Ammar, that is enough for you. You kept away from them both and have cursed them both, although you do not know their names."

He (Ammar) said: "O Amirul Mumineen, if you tell the names of both of them to your companions, then they would keep away from them, and this was better than leaving." He said: "May Allah have mercy on Salman, Abu Dhar, and Miqdad. They know these two so well and keep very much away from them and curse them."

So Ammar requested: "O Amirul Mumineen, may I be sacrificed for you, tell us the names of those two because we bear witness that we bear friendship with those you bear friendship, and keep away from those you keep away." He replied: "O Ammar, at that time my companions will be killed, and my community and my army and the large gathering that you see around me will separate from me. O Ammar, whoever kept friendship with Musa and Haroon and kept away from their enemies, he also kept away from the calf and Samiry, and whoever kept away from the enemies of both of them, he also kept away from Musa and Haroon in a manner that he does not even know. O Ammar, whoever kept friendship with the Messenger of Allah, and his Ahlulbayt and kept friendship with me and stayed away from my enemies, then he kept away from both of them. Whoever kept away from their enemies, he kept away from the Holy Prophet (SAW) in such a manner

that he does not even know.”

Muhammad ibn Abu Bakr said: “O Amirul Mumineen, do not tell their names. I have recognized both of them. We bear Allah as witness and say that we keep you as a friend and keep away from all your enemies, be they from the near ones or distance ones, or from the beginning or the end, alive or dead, present or absent.”

So Amirul Mumineen said: “O Muhammad, may Allah have mercy on you, in every community there is an elegant person, and is a witness over it, and is the mediator of its good ones, and the most elegant is he who is created elegant among the bad ones. Indeed, you, O Muhammad, are the noble man of your Ahlulbayt.

I am tell you, the Holy Prophet (SAW) called me and Abu Dhar, Salman and Miqdad were with him. Then the Messenger sent Ayesah to her father, Hafsa to her father and told his daughter to go to her husband Uthman, and they all entered.

So he thanked Allah and praised Him and said: “O Abu Bakr, O Umar, O Uthman, I saw in my dream last night twelve men on my pulpit who were turning my Ummah in reverse. So you all fear Allah, and bow your heads down in front of Ali, after me. Do not quarrel with him concerning caliphate and do not oppress them and none of you oppose him.” So all said: “O Messenger of Allah, we seek refuge in Allah in this matter. May Allah make us die before that.”

So Sallallahu Alayhi Wa Alihi said: “I am making you all, and everyone in this house, men and women as witness that Ali ibn Abi Talib is my caliph in my Ummah and he has more authority over all mumineen than they themselves have. And when he leaves, my this son (and he put hs hand on the head of Hasan (AS)) and when he passes away then my this son (and he put his hand on the head of Husain (AS)). Then nine from the children of Husain (AS) one after another. And these are those people whom Allah has meant by ‘*Obey Allah and obey the Apostle and those in authority from among you.*’ (Surah Nisa: 59)

Then he did not leave any verse that was revealed for the Imams, and the Holy Prophet (SAW) recited it.

So Abu Bakr, Umar and Uthman stood up and went away, and myself and my companions - Abu Dhar, Salman and Miqdad remained, and Fatimah and Hasan and Husayn remained and his wives and daughters, except Fatimah, went away. So the Holy Prophet (SAW) said: "I saw these three and saw nine from Bani Umayyah, and from the nine, I saw such and such of Abu Sufyan, and say seven from the children of Hakam ibn Aas ibn Umayyah. These people were turning my Ummah in reverse."

Ali (AS) said when he was in the house of Ziyad which was full of companions of the Holy Prophet (SAW): "Keep whatever you heard secret, except from those who are intelligent. O Ziyad, fear Allah concerning my Shias, after me." So when he left from Ziyad, and turned towards us, he said: "Muawiyah will soon include him with him and he will kill my Shias. May Allah curse him."

Hadith No. 68

It is in the Book of Sulaym, narrated from Aamash, who narrated it from Khaythamah. He said: "When Ibrahim Nakh'eem was nearing death, he told me: 'Keep me near your chest.' So I did that. He said: 'I bear witness that there is no God except One Allah, and He has no partner. And I bear witness that Muhammad (SAW) is the Messenger of Allah, and Ali ibn Abi Talib (AS) is the successor of Muhammad, and Hasan is the successor of Ali, and Husayn is the successor of Hasan, and Ali ibnul Husayn is the successor of Husayn.'"

He said: "Then he became unconscious and fell down, so I said 'that is it, that is it.' Then he regained consciousness and he said: 'Did any one hear me except you?' I said: 'No.' He said: 'I am alive on this and on this I am going to die, and on this were 'Alaqamah and Aswad. Whoever is not on this, he is not anything.'"

Hadith No. 69

Sulaym ibn Qays al Hilali says: "When Ali ibn Abi Talib, (AS), was doing his will to Hasan (AS), I was present. He made Husain (AS), Muhammad and all his children, his Ahlulbayt and the leaders of his Shias witness of his will.

Then he gave him all books and all weapons, and then said: "O my son, the Holy Prophet (SAW) had commanded me that I make wasiyat to you and give you my books and weapons like the Holy Prophet (SAW) had made his

wasiyat to me and given me his books and weapons. And he had commanded me that I command you that when you die, you give these things to your brother Husayn.”

Then he turned towards Husain (AS) and said to him: “The Holy Prophet (SAW) has commanded you that you give these things to your son.” and he held the hand of the son of his son, Ali ibnul Husayn, who was at the time a child and he held him to his chest and told him: “And the Holy Prophet (SAW) has commanded you to give these to your son Muhammad, and convey to him salam from the Holy Prophet (SAW) and myself.”

Then he turned towards his son Hasan (AS) and said: “O my son, you are Guardian of caliphate and the owner of blood after me. If you forgive, then that is your right, and if you kill, then one stroke for one stroke. Do not cut into pieces.”

Then he said: “Write down.”

BISMILLAHIR RAHMANIR RAHEEM

This is the wasiyat that Ali ibn Abi Talib has made. He has made the wasiyat that he bears witness that there is no god but One Allah, who has no partner, and Muhammad is His slave and Messenger, whom Allah sent with guidance and true religion so that he makes it rescind all other religions, though it upsets the idol worshippers.

Then my prayers and my worship, my life and death is for that Allah who is the Lord of the entire Universe. He has no partner, and I have been commanded of that, and I am from those who chose Islam.

Then, O Hasan, I am making wasiyat to you, all my children and my Ahlulbayt and to those mumineen to whom my this book reaches that they achieve piety with that Allah who is the Lord of you all, so that death never overtakes you except as Muslims. You all hold tight to the rope of Allah and do not separate. Surely, I have heard the Holy Prophet (SAW) say: “To solve the disputes between yourselves is better than prayers and fasting generally. Enmity ruins the religion and creates evil.” No strength can be achieved except through Allah.

Look after your blood relatives and behave kindly towards them, Allah will

make reckoning for you easier and, O Allah, O Allah, look after orphans and do not change their face. Do not abuse those whom you have with you, because I have heard the Holy Prophet (SAW) say: "Whoever looks after an orphan till all his desires are fulfilled, Allah will make Paradise compulsory for him because of this, like He has made Hell compulsory for those who consume the wealth of an orphan.

And, Allah, for Allah, look after your neighbor because the Holy Prophet (SAW) has made a wasiyat for them.

And, Allah, for Allah, take care of the House of your Lord, so it should not remain empty until you all remain, because if it is left, you will not be given any opportunity, and at least whoever intends for it, his past sins are forgiven.

And Allah, for Allah, keep in mind prayers because that is the best deed, and is the pillar of your religion.

Allah, for Allah, take care of Zakat because it diminishes the anger of your Lord.

Allah, for Allah, bear in mind the month of Ramadhan because the fast are shield against the Fire of Hell.

Allah, for Allah, look after the poor and needy, and make them a part of your life.

Allah, for Allah, take care to fight in the way of Allah with your life and wealth, because indeed, two types of people fight in the way of Allah - the Imam of guidance, and the one who obeys him and follows his guidance.

Allah, for Allah, bear in mind the children of your Prophet. There should never be persecution on them when they are present among you, when you can defend them.

Allah, for Allah, look after the companions of your Prophet. Those companions who have not created innovations, and did not shelter anyone who created innovations because the Holy Prophet (SAW) has made wasiyat for them, and has cursed those from them who created new matters and apart from them, those people who give shelter to those who do bidat.

Allah, for Allah, look after the women, and those who are your slaves (men or women). Do not be afraid of those who reproach you. Allah will be sufficient for you concerning them. Always talk to people nicely in the manner that Allah commanded you.

Never, never leave Amr Bil Ma'ruf and Nahiy Anil Munkar, otherwise Allah will give the Government to those who are the worst from you, and you will say prayer but He will not accept.

O son, it is compulsory on you all that you meet each other, spend on each other and do good deeds with each other. It is compulsory for you to save yourselves from hypocrisy, and do not choose to break relations with each other, do not separate from each other. Help each other in matters of sins and oppression. Be afraid of Allah because Allah punishes severely.

May Allah protect your Ahlulbayt, and among you, may He also protect your Prophet. I am leaving in hands of Allah, and I say salutations on you all.”

Then he continuously recited 'There is no God but Allah', until (AS) passed away in the first night of the last ten nights of the month of Ramadhan. That was twenty first night, and was Thursday evening in 40 Hijra.”

Hadith No. 70

Sulaym ibn Qays narrates: I said to Ali ibn Abi Talib (AS): “O Amirul Mumineen, what is that action which is absolutely compulsory and is extremely necessary - that act that I choose, and after that, if I have a doubt it does not matter?”

Alayhissalam said: “Whoever bears witness that there is no god but Allah, He is One and He has no partner. Muhammad is His slave and Messenger and accepted all those things that Allah has revealed, prayed and paid zakat, fasted in the month of Ramadan , and paid pilgrimage to the House, and the wilayat of us Ahlulbayt, keep away from our enemies, and stay away from all intoxicating things.”

I said: “May I be sacrificed for you, is it accepting what has come from you people briefly or in detail?”

He replied: “No, but briefly.”

I asked: “May I be sacrificed for you, what is this intoxicating thing?”

He replied: “Every drink, that if exceeded, the drinker gets drunk, so its one sip or even a drop is unlawful/”

I asked: “May I be sacrificed for you, everything that you have said is all right except wilayat. Is this generally for Bani Hashim or is it particularly for your ‘Ulama and jurisprudence? By keeping away from your enemies - does it mean a person who kept enmity with you all, or that person who kept enmity with any one of you?”

Alayhissalam replied: “O brother of Bani Hilal, you have asked the question, so understand. When you accept the wilayat of us Ahlulbayt briefly, and briefly keep away from our enemies then this is enough for you. And when Allah has made you recognize those who are Imams from us, who are all Awsiya, ‘Ulama and Fuqaha and you have recognized them all and have accepted their obedience, and obeyed them all, then you have faith in Allah, and are from people of Paradise, and these are those people who will enter Heaven without any reckoning.

If you accepted the Unity of Allah, and bear witness that Muhammad is the Messenger of Allah, and choose all those things in which there is no disagreement among all people of Qiblah, and on those things that all have united on what Allah has commanded to perform, and He has forbidden, and now for you the problem has arisen on what the place of faith is, what the wasiyat is, what is knowledge, what is jurisprudence, and you left the knowledge of that on Allah, and did not bear enmity towards them, and did not even keep away from them, you did not bear malice towards them, then that means that you are ignorant about some things, and have not acquired that which the people of virtue and wilayat have guided. So concerning you, it is Allah’s discretion. If He wants, he will punish you for your sin and if He forgives then it is His mercy.

Those who are our Nasby (who are strong enemies and also abuse Ahlulbayt) and are our enemies, they are idol worshipers, infidels and enemies of Allah.

Those who know our rights and have faith in us, they are all Mumin, Muslims and are friends of Allah.”

Hadith No. 71

Saduq says: “My father told me, and also Muhammad ibnul Hasan (RA) also said: “Sa’ad ibn Abdullah and Abdullah Jaffer-e-Himyari, who on the authority of Muhammad ibn Isa and Yaqub ibn Yazid who Ibrahim ibn Hashim, who on the authority of Hamad ibn Isa, who on the authority of Umar ibn Udhayna, who on the authority of Aban ibn Abi Ayyash, who on the authority of Sulaym ibn Qays al Hilali said:

“He (Sulaym) heard a hadith from Salman, Abu Dhar, and Miqdad who heard it from the Holy Prophet (SAW). He said: “Whoever dies and does not have an Imam, then he has died as an infidel.”

Then he (Sulaym) presented this hadith to Jabir and ibn Abbas. Both of them said: “They all said correctly and truthfully. We were present at the time and we have heard this hadith from the Holy Prophet (SAW). No doubt, Salman said: “O Messenger of Allah, you said whoever dies without an Imam dies as an infidel. O Messenger of Allah, who is this Imam?”

Sallallahu Alayhi wa Alihi said: “They are the heirs. O Salman, who ever dies from my Ummah and has no Imam whom he knows, he has died as an infidel, and if he is ignorant and bears enmity with him, then he is an idol worshipper. If he does befriend their enemies, then he is ignorant but not idol worshiper.”

Hadith No. 72

Husayn ibn Abdul Wahhab says: “I was told by ibn Ayyash John, who was told by Abu Talib Abdullah ibn Muhammad Ambari.” He says: “I was told by Abul Husayn Muhammad ibn Zayd Trusty.” He (Zayd) says: “Abu Samina Muhammad ibn Ali Sayrafi told me.” He said: “I was told by Ibrahim ibn Umar Yamani from Hammad ibn Isa who is known as ‘Gariq Johfah.” He said: “I was told by Umar ibn Uzaynah who narrated it from Aban ibn Abi Ayyash, who narrated it from Sulaym ibn Qays al Hilali, who said: “I have heard from Abu Dhar Jundun ibn Gaffari say:

“I saw Sayyed Muhammad (SAW) when he told Amirul Mumineen (AS) one night: “When it is morning you go to the mountains of Baqi and stand on high place on the earth. When the sun rises, salute it, because indeed, Allah has commanded it to reply to you with matters that are within you.”

So in the morning Amirul Mumineen (AS) came out and Abu Bakr and Umar were with him and a community of Muhajireen and Ansar were also with him until he reached Baqi and went and stood on a high place on the earth. When the sun arose, Alayhissalam said: "Salutation, O creature of Allah's new creation who obeys Him." Everyone heard a voice from the sky - an answer of someone who is answering: 'And salutation be on you as well, O that person, who is Awwal and O he, who is Aakheer, O Zahir, O batin, O he who knows everything.' When Abu Bakr, Umar, Muhajireen and Ansar heard what the sun said, they all fainted. Then they became conscious after a while, when Amirul Mumineen had left the place. They all went to the Holy Prophet (SAW) with the community and said: "You say that Ali is a man like us, when the sun addressed him in a manner that Allah has addressed Himself."

The Holy Prophet (SAW) asked: "What did you hear from it?" Everyone replied: "We heard it saying 'Salutations be on you, O he who is Awwal.' So he (SAW) said: "It said truth. He is the first one who brought faith to me."

All said: "We heard it say: 'O Aakheer'." He replied: "It said truth, he is the last person of all who will separate from me. He will give me the ritual bath, shroud and will enter me in my grave."

All said: "We heard it say: 'O Zahir'." He replied: "It said truth. All my knowledge became Zahir (clear) for him."

All said: "We heard it say 'O Batin'." He replied: "It said truth. All my secrets are present with him."

All said: "We heard it say 'O he, who knows everything'." He replied: "It said truth. He knows what is lawful and unlawful, and compulsory, tradition and like it."

All stood up and said: "Muhammad put us in darkness." and left from the door of the mosque.

Hadith No. 73

Abu Marjah Baladi told me. He said: "Abu Muffazal Muhammad ibn Abdullah ibn Muttalib Shayabani Kufi informed me." He (Abu Muffazal) says: "Hasan ibn Ali ibn Na'eem ibn Sahal ibn Aban ibn Muhammad Bagdadi informed me." He (Hasan) said: "Ali ibnul Husayn ibn Bashir Kufi has narrated to me." He (Ali) said: "I heard from Muhammad ibn Umar ibn

Jo'afi on the authority of Abu Khalid Kabil, on the authority of Sulaym ibn Qays, on the authority of Abdullah ibn Abbas say:

“A person came to the Holy Prophet (SAW) and said: “Will the love of Ali (AS) benefit me?” He replied: “Woe be to you, who keeps him a friend keeps me a friend, who loves me has loved Allah and whoever loves Allah, Allah will not punish him.”

The person said: “Tell me more about the value of loving Ali (AS).” He replied: “I will ask Jibra'eel for you in this matter.” So Jibra'eel descended at that time, so the Holy Prophet (SAW) asked him and told him what that person said. Jibra'eel said: “I am asking Allah concerning this now.” and went high.

So Allah sent a message: ‘O Muhammad, give my greetings to my best of all, and tell him: ‘Your place to Me is where I want, and Ali has that status to you which you have to Me, and the status of those who love Ali is what Ali has to you.’

Karajeki says: “A part of the hadith is missing.” The person to question was Abu Dhar.

Hadith No. 74

Muhammad ibn al Abbas says Ahmed ibn Muhammad ibn Sa'eed told me a hadith, from his narrators, on the authority of Sulaym ibn Qays, from the authority of Hasan ibn Ali, from the authority of his father (peace be on both of them) concerning Allah's revelation *‘And the foremost are the foremost, These are they who are drawn nigh (to Allah)’ (Surah Waq'iah: 10 - 11)*

He said: “I am the most forward going of those who go forward towards Allah and His Prophet, and the nearest of the nearest to Allah and His Messenger.”

Hadith No. 75

Sulaym ibn Qays says: “Hasan ibn Mu'atamat and myself were in Makkah when Abu Dhar stood up and held the chain of the door (of Ka'abah) and then very loudly said on the occasion of Hajj.

“O people those who know, know me, and those who do not know me, I am Jundub ibn Janadah. I am Abu Dhar. O people, I have heard your Prophet

saying: “The example of my Ahlulbayt in my Ummah is like Noah’s ark in his community. Whoever boarded it was saved and whoever left it drowned, and it is like the door of Hitta and Bani Israeel.”

O people, I have heard your Prophet saying: “I am leaving two things with you. Until you stay attached to them you will not deviate - the Book of Allah and my Ahlulbayt.”

He mentioned the whole hadith.”

When he returned to Medina, Uthman called him and said: “What was the reason for saying what you said on the occasion of Hajj?” He replied: “It was a promise that the Holy Prophet (SAW) had taken from me, and had commanded me about it.”

Uthman asked: “Who is a witness over this for you?” Ali (AS) and Miqdad both stood up and bore witness. Then they went away, and while the three were going. Uthman said: “This man and his companions think they are something.”

Hadith No. 76

Sulaym ibn Qays narrates: Hasan ibn Ali ibn Abi Talib (AS) got on to the pulpit, when he was with Muawiyah. He thanked and praised Allah and then said:

“O people, Muawiyah thinks that I consider him to be suitable for caliphate and did not consider myself to be suitable for it. Muawiyah is a liar. I have more rights over all people than all people themselves, in the Book of Allah and on the tongue of the Prophet of Allah.

I swear by God that had people paid allegiance to me and obeyed me and helped me, then the skies would have given them its drops and the earth its barakah. O Muawiyah you would not be greedy of it, although the Holy Prophet (SAW) has said: “No Ummah gives its caliphate to any person, when there is a person present who is the most learned, but their affairs deteriorate until they reach that community that worshipped the calf.” Bani Israeel left Haroon and surrounded calf although they knew that Haroon was Musa’s caliph. Similarly the Ummah left Ali, although they had heard the Holy Prophet (SAW) say to Ali: “You have the same status to me that

Haroon had to Musa, with the exception of Prophethood, because there is no prophet after me.”

The Holy Prophet (SAW) ran from his community when he was inviting it towards Allah until he reached the cave. Had he got helpers then he would not have run away from it. Had I got helpers then I would not have paid allegiance to you, O Muawiyah. Allah gave an opportunity to Haroon when people made him weak and were near to kill him. He also did not get helpers. Allah gave the Prophet also an opportunity when he ran from his community when he did not get helpers. Similarly I and my respected father had an opportunity from Allah, but the Ummah left us and paid allegiance to others, and we did not get helpers. These are traditions and examples that come one after another.

O people, if you look for between East and West, you will not find anyone who is from the children of the Holy Prophet (SAW) except myself and my brother.”

Hadith No. 77

Ibn Shazan says: “Abu Muhammad Al-Hasan ibn Ali ibn Abdillah al-Alawi At-Tabari (RA) told me: “Ahmed ibn Muhammad ibn Abdillah told me this hadith.” He (Ahmen) said: “My grandfather Ahmed ibn Muhammad told me this hadith from his father.” He said: “Hammad ibn Isa told me this hadith.” He (Hammad) said: “Umar ibn Uzaynah told me this hadith.” He (Umar) said: “I was told this hadith by Aban ibn Ayyash on the authority of Sulaym ibn Qays Hilali, on the authority of Salman Farsi (RA)”

He said: “I went to the Holy Prophet (SAW). At that time Husayn ibn Ali was sitting in his lap. He noticed pleasure on his face and kissed him between his two eyes, and said to him: “You are leader, son of leader. You are Imam, son of Imam and brother of Imam, and father of Imams. You are Allah’s authority and the son of Allah’s authority, and the father of the authorities - nine who will be from your children. The ninth one of them will be their Qaim.”.”

Hadith No. 78

Furat says: “I was told by Ali ibn Muhammad ibn Umar Zahri.” He (Umar) said: “I was told by Qasim ibn Ismael Ambari.” He (Qasim) said: “I was told by Hafz ibn Aasim and Nasir ibn Muzahim and Abdullah ibn Mughira on the authority of Muhammad ibn Haroon Sindi.” He (Muhammad) said: “I was

told by Aban ibn Abi Ayyash on the authority of Sulaym ibn Qays.” He said:

“Amirul Mumineen Ali Ibn Abi Talib (AS) came out when we were sitting in the mosque, after returning from Siffin and before the day of Nehrwan. Ali (AS) sat down and we gathered around him. A person told him: “O Amirul Mumineen, tell us about your companions.” He said: “Ask.”

And he told a lengthy incident and said: “I heard the Holy Prophet (SAW) in one lengthy matter say: “I have been commanded by Allah that I keep friends with four men from my companions, and He has informed me that He also keeps friends with them and paradise is waiting for them.”

So he was asked: “Who are these people?” He replied: “Ali ibn Abi Talib.” Then he kept quiet. So people asked: “O Messenger of Allah, who are these people?” He replied: “Ali.” Then he kept quiet again. So they asked: “O Messenger of Allah, who are these people?” He replied: “Ali, and three with him, and he is the Imam of them all, their argument, and guide. They will neither turn back nor deviate, nor return and nor will their hearts be hardened with passing of time - Salman, Abu Dhar, and Miqdad.”

Then he mentioned a very lengthy incident.

Then he said: “Call Ali for me.” So I came humbly to him and he secretly showed me one thousand doors of knowledge, with each door a thousand doors opened.”

Then Amirul Mumineen turned towards us and said: “Ask me before I do not remain. By Him, who separated the seed and created Insan. Indeed, I know Torah more than the people of Torah, and I know Injil more than the people of Injil, and I know Quran more than the people of Quran. By Him, who separated the seed and created Insan, there is no group that reaches up to one hundred until the Day of Judgment but I know who their leader is, and who pushes them from behind.

Ask me about Quran because everything is mentioned in the Quran. The knowledge of Awwaleen and Aakhirun is present in there, and Quran has not left anything for anyone to say it. *‘but none knows its interpretation except Allah, and those who are firmly rooted in knowledge’* (Surah Ale Imran: 7)

And he is not one, and the Holy Prophet (SAW) is from them. Allah has taught him about it, and the Holy Prophet (SAW) taught it to me. They (my children) will continuously remain after me until the Day of Judgment.” Then Amirul Mumineen recited: *‘and residue of the relics of what the children of Musa and the children of Haroon have left.’* (Surah Baqarah: 248)

And I am to the Holy Prophet (SAW) like Haroon was to Musa, and knowledge will remain in my children until the Day of Judgment.”

Hadith No. 79

Ahmed ibn Muhammad ibn Isa, Ali ibn Isma’eel ibn Isa and Muhammad ibni Husayn ibn Abi Khattab, have narrated from Uthman ibn Isa, on the authority of Umar ibn Uzaynah, on the authority from Abban ibn Abi Ayyash on the authority of Sulaym ibn Qays Hilali. He said:

“I have heard Ali (AS) say during the month of Ramadhan, and this is that month in which he was martyred, when he was between his two sons Hasan and Husain (AS) and amid the children of Abdullah ibn Ja’afer ibn Abi Talib and his special Shias. He said: “Leave people to what they want for themselves. You people choose silence when it is your enemy’s kingdom, because with what ever you are connected to will not remain secret from them and the enemy is oppressor and jealous.

People are of three types. One type is illuminated with our light (Noor), and one type is eating through us and one is that who has been guided through us and obeyed our Amr. These are very few in this type. These are those who are Shias, noble, people of patience, are learned, jurist, pious and generous. For them there is happiness and also a tree in heaven, and wherever they go, the place will be very good.”

Hadith No. 80

Haskani says: “I was told by Muhammad ibn Abdullah ibn Ahmed Sufi.” He says: “I was informed by Muhammad ibn Ahmed ibn Muhammad Hafiz.” He (Muhammad) says: “I was told by Abdul Aziz ibn Yahya ibn Ahmed.” He (Abdul) says: “Ahmen ibn Muhammad ibn Umayr told me.” He (Umary) said Bashir ibn Mufazzal told me on the authority of Isa ibn Yusuf, on the authority of Abdul Hasan Ali ibn Yahya on the authority of Aban ibn Abi Ayyash on the authority of Sulaym ibn Qays Hilali on the authority of Ali (AS) who said:

“Indeed, Allah the High, has meant us by this: ‘. . . that you may be the bearers of witness of the people and (that) the Apostle may be bearer of witness to you..’ (Surah Baqarah: 143)

The Holy Prophet (SAW) is witness over us and we are Allah’s witnesses over His creation, and are authority on His earth.

We are those people for whom Allah Jall wa Ismuhu has said: ‘and thus we have made you a medium nation’ (Surah Baqarah: 143)

Hadith No. 81

Muhammad ibn Abbas says: “I was told a hadith by Muhammad ibn Qasim on the authority of Ubayd ibn Kathir, on the authority of Husayn ibn Nasr ibn Muzahim, on the authority of his father, on the authority of Aban ibn Abi Ayyash, on the authority of Sulaym ibn Qays Hilali, on the authority of Ali (AS). He said:

“We are those people among whom Allah sent Messenger who recites on us His verses, and makes pure, and gives us knowledge of the Book of Wisdom.”

Hadith No. 82

Muhammad ibn Abbas says: “I was told by Muhammad ibn Qasim, on the authority of Husayn ibn Hakam, on the authority of Husayn ibn Nast ibn Muzahim, on the authority of his father, on the authority of Aban ibn Abi Ayyash on the authority of Sulaym ibn Qays Hilali, on the authority of Ali (AS).

He (Ali AS) said: “No doubt, the name of the Holy Prophet (SAW) is Yaseen, and we are those people for whom Allah has said: ‘Peace by upon the children of Yaseen.’ (Surah Saffat: 129)

Hadith No. 83

Muhammad ibn Abbas says: “I was told a hadith by Muhammad ibn Qasim, on the authority of Husayn ibn Hakam, on the authority of Husayn ibn Nasr, on the authority of his father, on the authority of Aban ibn Abi Ayyash, on the authority of Sulaym ibn Qays Hilali, on the authority of Ali (AS).

He said: “Allah Azz was Jall’s saying ‘and most surely it is a reminder for you and your people, and you shall soon be questioned’ (Surah Zukhruf: 44)

We are His community and we are those who will be questioned.”

Hadith No. 84

Muhammad ibn Abbas says: “I was told a hadith by Husayn ibn Ahmed Maliki, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Abi Umayr, on the authority of Umar ibn Uzaynah, on the authority of Aban ibn Abi Ayyash, on the authority of Sulaym ibn Qays Hilali, on the authority of Amirul Mumineen (AS). He said:

“Allah’s saying: *‘and whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah’* (Surah Hashr: 7)

So fear Allah from oppressing Ale Muhammad. *‘Surely Allah is sever in retribution (evil)’* (Surah Hashr: 7)

Allah will punish severely those who oppress Ale Muhammad.”.”

Hadith No. 85

Sulayman ibn Sama’ah narrates on the authority of Abdullah ibn al-Qasim, on the authority of Abul Hasani Azdi, on the authority of Aban ibn Ayyash, on the authority of Sulaym ibn Qays Hilali, on the authority of ibn Abbas. He said:

“It is saying of Allah: *‘And when the female infant is buried alive is asked’* (Surah Takwir: 8)

i.e whoever is killed for the love of Ahlulbayt.”

NOTE: Mawudah means those girls whom Arabs buried alive so that they would have not a son in law since having a son in law was against their respect. They will be questioned on the Day of Judgment as to why they buried the girls unnecessarily, Mawudah is also read as Muwaddah and according to the Tafsir of Ahlulbayt (AS) their love has been made compulsory in the Quran. Why did people leave it? They will be questioned about that.

Hadith No. 86

Ali ibn Ibrahim narrates from his father on the authority of Hammad ibn Isa, on the authority of Ibrahim ibn Umar Yamani, on the authority of Umar ibn

Uzaynah, on the authority of Aban ibn Abi Ayyash, on the authority of Sulayn ibn Qays Hilali, on the authority of Amirul Mumineen (AS). He said:

“Kufr is founded on four pillars; Fisq (bad deed), Gullu (Exaggeration), Shakk (doubt), and Shubhah (uncertainty).

Fisq has four branches: disloyalty, blindfold, negligence and superiority complex.

Whoever is disloyal, will give little value to truth, and will bear enmity towards jurist, and will continue repeating major sins. Whoever follows blindly will forget dhikr and will follow unsurely, and will fight against his Creator. shay tan will engulf him, and will want forgiveness without repentance, humility and understanding.

Whoever is negligent, will deceive his own self and will turn back, and will think his misguidance as guidance. Hopes will deceive him. When the matter will end, the time will be over and curtains will be lifted, and when what he could not even think of becomes evident, he will feel sorry and regret. Whoever is far from the command of Allah will have doubt, and whoever doubts - Allah is Higher than him and Allah will humiliate him with His strength and will belittle him with His Might, like he was misled with his Generous God, and he was negligent of Allah’s command.

Gullu also has four branches. To contemplate a thought as very deep, and to dispute it it, to go astray, and choose enmity.

Whoever thinks himself to be a deep thinker, he will not turn to truth, and will continue drowning into darkness and fitnah will not separate from him, but another fitnah will surround him. His religion will be in pieces and he will fall into a hole. Whoever disagrees with correct advice and will be famous in being stupid, in that he argues senselessly, and whose heart is twisted, good will be seen as bad by him, and bad deeds will be seen by him as good. Whoever bears enmity without reason, he will not see ways and his work will be bad and his getting out of it will be difficult when he will not follow the ways of the believers.

Shakk (doubt) has four branches: unnecessary argument, desires, confusion and bowing down to ignorance. And this is what Allah means by ‘*which of your Lord’s benefits will you then dispute*’ (Surah Najm: 55)

The man who is scared of what is in front will turn back, and whoever doubts in religion unnecessarily, he will fall into matter of unsurety. The first Mumineen will get in front of him, and the soles of Shaytan will trample him. He will bow his head down to the destructive things of this world and Aakhirah, and he will be destroyed between these things. Whoever is saved from this, it will be due to the virtue of surety. Allah has not created anything lesser than surety.

Shubhah (unsurety) has four branches: To be happy with decorations, cheating ones own self and accepting twisted things, and join truth with falsehood.

This is because decoration separates from argument, and cheating one's self leads to desires. One who is twisted bends it too much, and joins truth with falsehood is darkness, one after another."

This is Kufr and its pillars and branches."

Alayhissalam said: "Hypocrisy has four pillars: Desire, humiliation, to think oneself is great, and greediness.

Desire has four branches: separation from truth, oppression, and desires and disbelief

Whoever is far from truth has many attackers and is empty. No one helps and whoever is oppressive - no one remains safe from his evil. His heart is not intact and he is not able to control himself with his desires, and one who does not tell of himself about his desires, will continue getting into bad things. Whoever disobeys will get intentionally misguided and has no argument.

Humiliation has four branches: cheating, hope, terror and postponement.

This happens because terror stops one from truth and postponing creates weakness in action until he dies. If hopes were not there, then Insan would know the account of what he is in. If the hisab of what he is doing became known to him, then he would die silently. Cheating leaves a person behind his action.

To think oneself as great has four branches: arrogance, pride, selfish and

intolerance.

Whoever is arrogant will remain behind the truth. Whoever is proud will get into bad things and the selfish one will sin repeatedly. Whoever is intolerant will oppress. How bad is that matter which is found in remaining behind, doing evil things, repeating something, and getting away from the Right Path.

Greed has four branches: Happiness, arrogance, chasing aggressively and to think too much of one's things.

Happiness (inappropriate happiness) is bad in the eyes of Allah and arrogance is to think too much of one's self. Chasing aggressively is an adversity for a person because it leads towards sin. To think one's thing as best is absurd and a useless deed, and changes an ordinary thing into a special thing. This is hypocrisy and its pillars and its branches.

Allah has His enormous strength over His servants, His remembrance is High and He is Exalted and He has created everything in good manner. His blessings are spread, His mercy encompasses everything, His Light is luminous, and His blessing is general, His wisdom is evident, His book is safe, His authority is successful, His religion is pure, His strength is overpowering, and His kalimah are firm. His balances are with justice. All His messages have been delivered.

He has declared bad deeds as sins - sins as discord and discord as dirt. He has made good deeds as a means to nearness to Him, to get near to Him is repentance. Repentance is purifying and whoever repents will get guidance. Whoever falls into discord, will go towards misguidance until he repents to Allah, accepts his sins. Only he gets destroyed by Allah who destroys himself.

Allah, Allah, how vast is repentance, and His Mercy and glad tidings and enormous tolerance. The punishments that are with Him are very tough, and Hell and unbearable things. Whoever acquires His kindness, whoever enters into His disobedience will taste His Punishment, and soon all these will be ashamed.”

Hadith No. 87

Shaykh Saduq says: “I was told by Muhammad ibn Ali Majilway (RA)” He Muhammad said: “I was told by Muhammad ibn Yahya Al Attar on the

authority of Ahmen ibn Muhammad, on the authority of Abbas ibn Ma'ruf, on the authority of Ali ibn Mahziyar, on the authority of Hakam ibn Bahlul, on the authority of Isma'eel ibn Hamam, on the authority of Umar ibn Uzaynah, on the authority of Sulaym ibn Qays Hilali.”

He (Sulaym) said: “I heard Ali (AS) saying to Abul Tufayl Amir ibn Wassila Al-Kanani:

“O Abu Tufayl, knowledge are two knowledges. One knowledge is that in which people do not have a choice but to look at it and this is the Sign of Allah. The other knowledge is one that people can avoid looking into, and that is the Nature of Allah.”

Hadith No. 88

Al-Khawatimi has narrated from Muhammad ibn Ali As Sayrafi, on the authority of Muhammad ibn Aslam, on the authority of al-Hasan ibn Muhammad Al-Hashmi, on the authority of Aban ibn Abi Ayyash, on the authority of Sulaym ibn Qays Hilali, on the authority of Amirul Mumineen (AS). He says:

“Indeed, I know two verses from the revealed Book of Allah, which will be written for a woman when her delivering of a child becomes difficult. *‘Bismillahi wa Billahi. Surely with difficulty is ease. With difficulty is surely ease. (Surah Inshirah: 5 and 6)*

Will be written 7 times on the skin of a deer and tied to her waist and

‘O people! Guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing. On the day when you shall see it, every woman giving such shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe’ (Surah Hajj: 1 and 2)

Will be written on paper once and will be tied to the left thigh with a thread of flax which has not been woven.

When the child is delivered both of these will be immediately removed.

‘A living one gave birth to Maryam and Maryam gave birth to a living one.

O the living one, come on this earth immediately with the Command of Allah' will also be written.

Hadith No. 89

Al Kulayni has narrated from various learned people on the authority of Ahmen ibn Muhammad ibn Khalid, on the authority of Uthman ibn Isa, on the authority of Umar ibn Uzaynah, on the authority of Aban ibn Abi Ayyash, on the authority of Sulaym ibn Qays Hilali, on the authority of Amirul Mumineen (AS).

He said: "The Holy Prophet (SAW) said: "Surely Allah has made Paradise forbidden for one who openly does bad deeds, who is a bad and a shameless person, and does not care about what he says and what is said about him. Surely if you look, you will not find anything in him except he is either useless or Shaytan was present at his birth."

So he was asked: "O Messenger of Allah, are there people among people with whom Shaytan was present?" The Messenger (SAW) said: "Have you not read the saying of Allah (SWT) *'and share with them in wealth and children, and hold out promises to them'* (Surah Israa: 64)

He was asked: "Are there people who do not care about what they say and what is said about them?" He replied: "Yes, a person comes to people and says something about people, and he knows that these people will not leave him. Then he is that person who does not care what he says and what is said about him."

Hadith No. 90

Sheikh Tusi said: "A community informed us on the authority of Abu Mufazzal. He said: "I have been told by Abdul Razaq ibn Sulayman ibn Galib al-Azdi." He (Abdul) said: "Al Fazl ibn Mufazzal ibn Qays ibn Zamanah Al-Ashari told me." He (AL Fazl) said: "I was told by Hammad ibn Isa Al-Gariq" He (Hammad) said: "I was told by Umar ibn Uzaynah on the authority of Aban ibn Abi Ayyash, on the authority of Sulaym ibn Qays Hilali of the authority of Ali ibn Abi Talib (AS).

Ali (AS) said: "The Holy Prophet (SAW) said:

"It is the understanding of a human being that the talks of unnecessary matters should be very little."

Hadith No. 91

Shaykh Abu Muhammad Al Fazl ibn Shazan ibn Khalil said: “It was narrated to me by Al-Hasan ibn Ali ibn Fazzal, and ibn Abi Najran, on the authority of Hammad ibn Isa, on the authority of Abdullah ibn Maskan, on the authority of Aban ibn Taglab, on the authority of Sulaym ibn Qays Hilali, on the authority of Salman Farsi.”

He (Salman) said: “The Holy Prophet (SAW) said: “Beware, O people! Shall I give you good news about Mahdi?” All replied: “Yes.” He said: “You all note, Allah T’Ala will send such a Sultan to my Ummah who will be just and an Imam who will be on the Right Path, will fill the earth with good and justice in the same manner that it will have been full of tyranny and oppression, and he will be the ninth one from the children of my son Husayn. His name will be my name and his title will be my title.

Beware, there is nothing good in life after him, and the end of his Saltanat (kingdom) will not be less than 40 days before the Day of Judgment.”.”