

Part 1

*The Book of
Sulaym Bin Qays
Al Hilali*

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PART I

Hadith of Imam Ja'far al Sadiq^{asws} on kitab Sulaym ibn Qays

[21397] 42 - الشيخ عبد النبي الكاظمي في تكملة الرجال: نقلا عن خط المجلسي رحمه الله، قال: اقول: وجدت نسخة قديمة من كتاب سليم بروايتين بينهما اختلاف يسير، وكتب في آخر احدهما: تم كتاب سليم بن قيس الهلالي - إلى أن قال - روي عن الصادق (عليه السلام)، أنه قال: " من لم يكن عنده من شيعتنا ومحبينا كتاب سليم بن قيس الهلالي، فليس عنده من أمرنا شيء، ولا يعلم من أسبابنا شيئا، وهو أبجد الشيعة، وسر من اسرار آل محمد (عليهم السلام) ".

The Sheykh Abdul Naby Al Kazmy in *Takmalat Al Rijaal* said, 'I copied from the writing of Al Majlisi, may Allah^{azwj} have Mercy upon him, who said, 'I say that I found an old copy of Kitab Sulaym by two reports between which were simple differences, and written at the end of one of them was, "This completes Kitab Sulaym Bin Qays Al Hilali – until it said – A report from Al Sadiq^{asws}, that he^{asws} said: **'The ones from our^{asws} Shiites and those that loves us^{asws}, who does not have Kitab Sulaym Bin Qays Al Hilali, then there is nothing with him from our^{asws} matters, nor does he know anything from our^{asws} reasons, and it is the Alphabet (Abjad) of the Shiites, and a secret from the secrets of the Progeny^{asws} of Mohammed^{saww}'**. [1]

Preface

Sulaym ibn Qays Kufi Amari Hilali^{ra} is ‘Tabai’^[2] and has seen the lifetime of five Masoom Imams^{asws}, including Imam Ali^{asws}, Imam Hassan^{asws}, Imam Hussain^{asws}, Imam Zainul Abadeen^{asws} and Imam Mohammed Baqir^{asws}. Sulaym has written those accounts in his priceless book, which he has either observed by his own eyes or has directly heard from those who have directly heard from the Divine tongues of the Prophet Mohammed^{saww} or Amir-ul-Momineen Ali^{asws} ibn abi Talib^{asws}. The date of birth of Sulaym ibn Qays can be estimated from the history somewhere during the early years after migration of the Holy Prophet^{saww} to Medina and his demise is believed to have taken place somewhere between 70 to 90 Hijri^[3]. Most of the Shia scholars have agreed that his book is the first Shia Ahadith book compiled even before the famous Shia book, consisting of the sermons and Ahadith narrated by Imam Zain-ul-Abadeen^{asws} ‘Sahifa-e-Kamila’.

Ibn Nadeem has included in his book when commenting about the scholars and Ahadith contributors that Sulaym ibn Qays Hilali was among the devout companions of Amir-ul-Momineen^{asws}. He escaped persecution of Hajjaj ibn Yousif and took refuge with Abaan ibn abi Ayash. Hajjaj wanted to arrest and kill Sulaym Ibn Qays, so Abaan offered him shelter in recognition of him being a companion of Amir-ul-Momineen^{asws}. When Sulaym ibn Qays was inspired about his death, he told Abaan, O the son of my brother, I am about to leave this world, as Prophet^{saww} has informed me so. After having said that Sulaym entrusted to Abaan his book (as it is in your hands today). It’s a famous book of Sulaym, which does not give reference to any other book but directly narrates from Amir-ul-Momineen^{asws} and his^{asws} pious companions.

2 Those who did not see the Holy Prophet^{saww} but had met with his^{saww} companions

3 After the immigration of the Holy Prophet^{saww} to Medina City

Dream of Aban^{ra}:

Ummar ibn Azina says, once Abaan ibn abi Ayash called for me and when I turned up he narrated to me the following: ‘I have been informed in my dream that I will soon be leaving this world, so I am very pleased to see you, last night Sulaym ibn Qays came into my dream, and said, O Abaan! You are about to exit this mortal world, fear Allah about the my work (book) which I have entrusted to you and do not waste it, fulfil your promise of keeping it hidden from the others but passing it onto the shias of Amir-ul-momineen^{asws}, the shia which you entrust this book with should be pious and from good lineage. Abaan then continued telling me about Sulaym ibn Qays, that when Hajjaj came to Iraq, he started enquiring about Sulaym ibn Qays, as he had a burning desire of killing him. Sulaym after finding it out slipped away from there and discreetly came to us in Nobandjan and resided with us at my house. Abaan says I have not seen anyone more devout and knowledgeable, fearing Allah, disliking fame; I was, at that time, only fourteen years of age.

I learnt the Holy Quran from Sulaym and I used to ask him about various religious matters and he would narrate to me the Ahadith from the companions of the warriors of ‘Badr’. He narrated to me Ahadith from Salama ibn Umme Salama^{sa} the wife of the Holy Prophet^{saww}, Muaz ibn Jabal, Salman Farasi, Amir-ul-Momineen^{asws}, Abu Dharr, Miqdad, Ammar and Bara ibn Azab. He then put those Ahadith away without taking any commitment from me but then near his death time, he called me and said:

O Abaan! I have stayed with you, and have not seen those things in you, which I really abhor. I have a book containing Ahadith which I have heard from most trustworthy narrators and I have written those down with my own hand, I do not want to reveal those Ahadith to the public as they will find those extremely strange and refute them, although those are just, I have directly heard those from just and pious ones, including Amir-ul-Momineen^{asws}, Salman Farsi^{ra}, Abu Dharr Ghafari^{ra}, Miqdad ibn Aswad^{ra}. There is not a single Hadith in this compilation, which I after listening from one, has not ratified from the other one. All of them have agreed with those

accounts. When I got ill I thought about destroying them but then I abhor that idea and instead will like you to safeguard my work, do not reveal it to anyone but after my death and only to the one whom you find trustworthy, reliable and is a staunch Shia of Ahl Al-Bayt^{asws}. Upon accepting these conditions of Sulaym, he gave me his book, and read all of it to me, he then passed away. After his death, I read his book again and found it very strange and difficult as it clearly showed destruction, in the Hereafter, of all nation of the Prophet Mohammed^{saww} except for the followers of Amir-ul-Momineen, whether they might be among the Mahajr^[4], Ansaar^[5] or the Tabaie^[6].

مسيرة الكتاب التاريخية

4Those who immigrated to Medina for the sake of embracing Islam

5 Who offer help and assistance to the Holy Prophet^{saww} of Islam in Madina

6Those who did not see the Holy Prophet^{saw} bit his companion after
him^{saww}

A HISTORICAL JOURNEY OF THE BOOK

كيف تعرف ابن أذينة على أبان؟

قال عمر بن أذينة: دعاني أبان بن أبي عياش قبل موته بنحو شهر فقال لي: رأيت البارحة رؤيا، أني خليق أن أموت سريعا. إني رأيتك الغداة ففرحت بك. إني رأيت الليلة سليم بن قيس الهلالي فقال لي: (يا أبان، إنك ميت في أيامك هذه. فاتق الله في وديعتي ولا تضعها، وف لي بما ضمننت من كتمانها. ولا تضعها إلا عند رجل من شيعة علي بن أبي طالب صلوات الله عليه له دين وحسب). فلما بصرت بك الغداة فرحت برويتك وذكرت رؤياي سليم بن قيس.

How did Ibn Azina come to know Abaan

Umar Bin Azina said, 'Abaan Bin Ayyash called me approximately one month before he died. He said to me, 'I saw a dream last night that I will soon die. I saw you this morning and happy with you. I saw Sulaym Bin Qays last night (in the dream), he said to me, 'O Abaan, You will soon be dead during these days, so fear Allah^{azwj} with regard to my trust (this book) and do not let it go to waste, and be faithful to me with what responsibility I gave you for concealing it. And do not display it except in the presence of a man from the Shiites of Ali Bin Abu Talib^{asws} who is reputable in his religion'. When I saw you today, I was happy to see you, and I mentioned to you the dream of Sulaym Bin Qays'.

كيف تعرف أبان على سليم؟

لما قدم الحجاج العراق سأل عن سليم بن قيس، فهرب منه فوقع إلينا بالنونبندجان متواريا، فنزل معنا في الدار. فلم أر رجلا كان أشد إجلالا لنفسه ولا أشد اجتهادا ولا أطول حزنا منه، ولا أشد خمولا لنفسه ولا أشد بغضا لشهرة نفسه منه. وأنا يومئذ ابن أربع عشرة سنة، وقد قرأت القرآن، وكنت أسأله فيحدثني عن أهل بدر. فسمعت منه أحاديث كثيرة عن عمر بن أبي سلمة ابن أم سلمة زوجة النبي صلى الله عليه وآله، وعن معاذ بن جبل وعن سلمان الفارسي وعن علي بن أبي طالب عليه السلام وأبي ذر والمقداد وعمار والبراء بن عازب. ثم استكتمنيها ولم يأخذ علي فيها يمينا.

When Al Hajjaj came to Al Iraq, he asked about Sulaym Bin Qays. He fled from him, and came to us at Al Nowbandajaan. He stayed with us at the house. I have never seen a man more intense in his reputation, nor more intense in his diligence, nor lengthier in his grief, nor more intense in being in isolation, nor more intense in abhorring publicity for himself, than him. And I was of fourteen years of age in those days, and had read the Quran, and I used to ask him, so he narrated to me about the people of Badr. I heard numerous Hadith from him, from Umar bin Abu Salma, the son of Umm Salma^{as}, the wife of the Prophet^{saww}, and from Ma'az Bin Jabal, and from Salman Al Farsy^{as}, and from Ali Bin Abu Talib^{asws}, and from

Abu Dharr^{ar}, and Al Miqdad^{ar}, and Ammar^{ar}, and Al Bara'a Bin Aazib^{ar}. Then he told me to conceal these, but did not take an oath from me with my right hand.

قراءة سليم كتابه على أبان وتسليمه إياه

فلم ألبث أن حضرته الوفاة، فدعاني وخلا بي وقال: يا أبان، إني قد جاورتك فلم أر منك إلا ما أحب. وإن عندي كتباً سمعتها عن الثقات وكتبتها بيدي، فيها أحاديث لا أحب أن تظهر للناس، لأن الناس ينكرونها ويعظمونها. وهي حق أخذتها من أهل الحق والفقهاء والصدق والبر، عن علي بن أبي طالب صلوات الله عليه وسلمان الفارسي وأبي ذر الغفاري والمقداد بن الأسود رضي الله عنهم. وليس منها حديث أسمع من أحدهم إلا سألت عنه الآخر حتى اجتمعوا عليه جميعاً، فتبعتهم عليه، وأشياء بعد سمعتها من غيرهم من أهل الحق.

Sulaym read his book to Abaan and submitted it to him

It wasn't long before, that death presented itself to him. He called me and was in seclusion with me, and said, 'O Abaan, I have come close to you. I have not seen from you except what I like. And in my presence is a book of what I have heard from the reliable ones, and written it by my hand. In this are Hadith, which I would not like you to display to the people, because the people will deny these and will magnify them. And this is the truth, which I have taken from the people of the truth, and the understanding, and the sincerity, and the goodness – from Ali Bin Abu Talib^{asws}, and Salman Al Farsy^{ar}, and Abu Dharr Al Ghaffary^{ar}, and Al Miqdad Bin Al Aswad^{ar}. And there is no Hadith in it, which I have heard from one of them except that I asked about it to the other one until they all were in agreement with it. So I followed them, and there are things, which I heard afterwards from others, the people of the truth.

وإني هممت حين مرضت أن أحرقها، فتأثمت من ذلك وقطعت به. فإن جعلت لي عهد الله عز وجل وميثاقه أن لا تخبر بها أحدا ما دمت حيا، ولا تحدث بشيء منها بعد موتي إلا من تثق به كنتك بنفسك، وإن حدث بك حدث أن تدفعها إلى من تثق به من شيعة علي بن أبي طالب صلوات الله عليه ممن له دين وحسب. فضمنت ذلك له، فدفعها إلي وقرأها كلها علي. فلم يلبث سليم أن هلك، رحمه الله.

And I was considering burning it during my illness. I thought that to be a sin and cut myself off from it. Give me a promise of Allah^{azwj} Mighty and Majestic, and by Him^{azwj} you will not inform about it anyone as long as I am alive, nor will you narrate anything from it after my death except to the one as reliable as yourself. And if an event takes place whereby you have to hand it over, then give it to the reliable one from the Shiites of Ali Bin Abu Talib^{asws} who is reputable in his religion' So he read it all out to me and handed all of it over to me. It was not long before Sulaym passed away. May Allah^{azwj} have Mercy on him.

إقرار الحسن البصري بمحتوى كتاب سليم

فَنظَرَتْ فِيهَا بَعْدَهُ فَقَطَعَتْ بِهَا وَأَعْظَمَتْهَا وَاسْتَصَعَبَتْهَا، لِأَنَّ فِيهَا هَلَاكَ جَمِيعِ أُمَّةِ مُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالتَّابِعِينَ، غَيْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَأَهْلِ بَيْتِهِ صَلَوَاتُ اللَّهِ
عَلَيْهِمْ وَشِيعَتِهِ.

Approval of Al Hassan Al Basry of the contents of the Book of Sulaym

I looked into it afterwards, so I cut off by it, and magnified it, and found difficulties with it, because in it is the destruction of the whole of the community of Mohammed^{saww}, from the Emigrants, and the Helpers, and the Followers (Al Tabioun), apart from Ali Bin Abu Talib^{asws}, and the People^{asws} of his^{asws} Household, and his^{asws} Shiites.

فكان أول من لقيت بعد قدومي البصرة الحسن بن أبي الحسن البصري، وهو يومئذ متوار من الحجاج. والحسن يومئذ من شيعة علي بن أبي طالب صلوات الله عليه ومن مفرطهم، نادم مثلهم على ما فاتته من نصره علي عليه السلام والقتال معه يوم الجمل.

So the first one I met when I proceeded to Basra was Al Hassan Bin Abu Al Hassan Al Basry, and in those days he was one of those fleeing from Al Hajjaj. And Al Hassan in those days was one manifesting himself to be one of the Shiites of Ali Bin Abu Talib^{asws}, and was remorseful and wanted to make up for not having helped Ali^{asws} and fought alongside him^{asws} in the battle of the Camel (Al Jamal).

فخلوت به في شرقي دار أبي خليفة الحجاج بن أبي عتاب الديلمي، فعرضتها عليه، فبكى ثم قال: (ما في أحاديثه شيء إلا حق، قد سمعته من الثقات من شيعة علي بن أبي طالب صلوات الله عليه وغيرهم).

So, I secluded myself with him in the eastern part of the house of Abu Khalifa Al Hajjaj Bin Abu Otaab Al Daylami. I presented it (the book) to him. He wept, then said, 'There is no Hadith in it except that it is truth which I have heard from the reliable ones of the Shiites of Ali Bin Abu Talib^{asws}, and others'.

تقرير الإمام زين العابدين عليه السلام للكتاب

قال أبان: فحججت من عامي ذلك فدخلت على علي بن الحسين عليه السلام، وعنده أبو الطفيل عامر بن واثلة صاحب رسول الله صلى الله عليه وآله - وكان من خيار أصحاب علي عليه السلام - ولقيت عنده عمر بن أبي سلمة ابن أم سلمة زوجة النبي صلى الله عليه وآله. فعرضته عليه وعلى أبي الطفيل وعلى علي بن الحسين عليه السلام ذلك أجمع ثلاثة أيام - كل يوم إلى الليل - ويغدو عليه عمر وعامر. فقرأه عليه ثلاثة أيام، فقال عليه السلام لي: (صدق سليم، رحمه الله، هذا حديثنا كله نعرفه).

Approval of the Imam Zayn Al- Abideen^{asws} for the book

Abaan said, ‘I went for Pilgrimage during that year. I came to Ali^{asws} Bin Al-Husayn^{asws}, and in his^{asws} presence was Abu Tufayl Aamir Bin Waasila, a companion of the Messenger of Allah^{saww} – and he was one of the good companions of Ali^{asws} – and I met in his^{asws} presence Umar Bin Abu Salma, son of Umm Salma^{ar}, wife of the Prophet^{saww}. I presented it (this book) to him, and to Abu Tufayl, and to Ali^{asws} Bin Al-Husayn^{asws} in that gathering for three days – every day until the night – Umar and Aamir came to him^{asws} as well. I read it out to him^{asws} for three days. He^{asws} said to me: ‘Sulaym has spoken the truth, may Allah^{azwj} have mercy on him. These are our^{asws} Hadith, we^{asws} recognise all of them’.

وقال أبو الطفيل وعمر بن أبي سلمة: (ما فيه حديث إلا وقد سمعناه من علي صلوات الله عليه، ومن سلمان ومن أبي ذر ومن المقداد).

And so said Abu Al-Tufayl and Umar Bin Abu Salma, ‘There is nothing in it except that, which we have heard it from Ali^{asws}, and from Salman^{ar}, and from Abu Dharr^{ar}, and from Al-Miqdad^{ar}.

فقلت لأبي الحسن علي بن الحسين عليه السلام: جعلت فداك، إنه ليضيق صدري ببعض ما فيه، لأن فيه هلاك أمة محمد صلى الله عليه وآله رأسا من المهاجرين والأنصار والتابعين، غيركم أهل البيت وشيعتكم. فقال عليه السلام: يا أبا عبد القيس، أما بلغك أن رسول الله صلى الله عليه وآله قال: (إن مثل أهل بيتي في أمتي كمثل سفينة نوح في قومه، من ركبها نجا ومن تخلف عنها غرق. وكمثل باب حطة في بني إسرائيل)؟ فقلت: نعم.

I said to Abu Al-Hassan Ali^{asws} Bin Al-Husayn^{asws}, ‘May I be sacrificed for you, some of this which is in it, has constricted my chest, because in it is the destruction of the community of Mohammed^{saww}, chiefs of the ‘al-Mahajir’^[7] and the ‘Al-Ansar’^[8] and

the Followers, except for you^{asws} the People^{asws} of the Household and your^{asws} Shiites'. He^{asws} said: 'O brother of Abdul Qays, has it not reached to you that the Messenger of Allah^{saww} said that: 'The example of the People^{asws} of my^{saww} Household in my^{saww} community is like the ark of Noah^{sa} among his^{as} people. The one who embarks upon it is rescued, and the one who is left behind will drown. Like the Door of *Hitta* among the Children of Israel?' I said, 'Yes'.

قال: من حدثك؟ فقلت: قد سمعته من أكثر من مائة من الفقهاء. فقال: ممن؟ فقلت: سمعته من حنش بن المعتمر، وذكر أنه سمعه من أبي ذر وهو أخذ بحلقة باب الكعبة ينادي به نداء ويرويه عن رسول الله صلى الله عليه وآله. فقال: وممن؟ فقلت: ومن الحسن بن أبي الحسن البصري أنه سمعه من أبي ذر ومن المقداد بن الأسود الكندي ومن علي بن أبي طالب صلوات الله عليه. فقال: وممن؟ فقلت: ومن سعيد بن المسيب وعلقمة بن قيس، ومن أبي ظبيان. الجنبى، ومن عبد الرحمن بن أبي ليلي - كل هؤلاء حاجين - أخبروا أنهم سمعوا من أبي ذر.

He^{asws} said: 'Who narrated to you?' I said, 'I have heard it from more than one hundred of the *Fuqaha*'. He^{asws} said: 'From whom?' I said, 'I heard it from Hanash Bin Al-Mo'tamar, and he mentioned that he heard it from Abu Dharr^{ar} who was grabbing the ring of the Door of the Kaabah, calling out (loudly), and he^{ar} was reporting from the Messenger of Allah^{saww}'. He^{asws} said: 'And from whom?' I said, 'And from Al-Hassan Bin Abu Al-Hassan Al-Basry. He heard it from Abu Dharr^{ar} and from Al-Miqdad Bin Al-Aswad Al-Kindy^{ar}, and from Ali^{asws} Bin Abu Talib^{asws}'. He^{asws} said: 'And from whom?' I said, 'And from Saeed Bin Al-Musayyab, and Alqama Bin Qays, and from Abu Zibyaan Al-Janbiy, and from Abdul Rahmaan Bin Abu Layli – all of them were Pilgrims – they informed that they heard from Abu Dharr^{ar}'.

وقال أبو الطفيل وعمر بن أبي سلمة: (ونحن والله سمعنا من أبي ذر، وسمعناه من علي بن أبي طالب عليه السلام والمقداد وسلمان). ثم أقبل عمر بن أبي سلمة فقال: والله، لقد سمعته ممن هو خير من هؤلاء كلهم، سمعته من رسول الله صلى الله عليه وآله، سمعته أذناي ووعاه قلبي. فأقبل علي بن الحسين عليه السلام فقال: أو ليس هذا الحديث وحده ينتظم جميع ما أفضحك وعظم في صدرك من تلك الأحاديث؟ اتق الله يا أبا عبد القيس، فإن وضح لك أمر فاقبله وإلا

فاسكت تسلم ورد علمه إلى الله، فإنك في أوسع مما بين السماء والأرض. قال أبان: فعند ذلك سألته عما يسعني جهله و عما لا يسعني جهله، فأجابني بما أجابني.

And so said Abu Al-Tufayl and Umar Bin Abu Salma, ‘And we, by Allah^{azwj}, heard from Abu Dharr^{ar}, and we heard it from Ali^{asws} Bin Abu Talib^{asws}, and Al-Miqdad^{ar}, and Salman^{ar}’. Then Umar Bin Abu Salma said, ‘By Allah^{azwj}, I have heard it from the one who is better than all of them. I heard it from the Messenger of Allah^{saww}. I heard it by my ears, and remembered it by my heart. Ali^{asws} Bin Al-Husayn^{asws} addressed me. He^{asws} said: ‘Is this not one of the Hadith from all those that constricted you and created (a burden) on your chest? Fear Allah^{azwj}, O brother of Abdul Qays, for if its matter is clear to you, then accept it otherwise observe silence, submit and refer its knowledge to Allah^{azwj}, for you there is leeway with regards to this which is wider than what is between the sky and the earth’. Abaan said, ‘At that point, I asked him^{asws} about what I was ignorant of and what I was not ignorant of. He^{asws} answered me what he^{asws} answered me’.

أبان وأبو الطفيل

قال أبان: ثم لقيت أبا الطفيل بعد ذلك في منزله، فحدثني في الرجعة عن أناس من أهل بدر وعن سلمان وأبي ذر والمقداد وأبي بن كعب. وقال أبو الطفيل: فعرضت ذلك الذي سمعته منهم على علي بن أبي طالب عليه السلام بالكوفة، فقال لي: (هذا علم خاص يسع الأمة جهله ورد علمه إلى الله تعالى). ثم صدقني بكل ما حدثوني فيها وقرأ علي بذلك قرأنا كثيرا وفسره تفسيراً شافياً، حتى صرت ما أنا بيوم القيامة بأشد يقيناً مني بالرجعة.

Abaan and Abu Al-Tufayl

Abaan said, 'Then I met Abu Al-Tufayl after that at his house. He narrated to me regarding the Return (Al-Raj'at) about the people from the combatants of Badr, and from Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Abu Bin Ka'ab. And Abu Al-Tufayl said, 'I presented that which I had heard from it, to Ali^{asws} Bin Abu Talib^{asws} at Al-Kufa. He^{asws} said to me: 'This is a special knowledge, and there is leeway for the general public to be ignorant of it to refer its knowledge to Allah^{azwj}'. Then he^{asws} ratified to me of all what had been narrated to me regarding it, and read out to me regarding that a lot from the Quran and explained its explanation satisfactorily, to the extent that I ended up being more convince about the Return (Al-Raj'at) than the Day of Judgement'.

وكان مما قلت: يا أمير المؤمنين، أخبرني عن حوض رسول الله صلى الله عليه وآله، أفي الدنيا هو أم في الآخرة؟ فقال: بل في الدنيا. قلت: فمن الذائد عنه؟ قال: أنا بيدي هذه، فليردنه أوليائي وليصرفن عنه أعدائي. قلت: يا أمير المؤمنين، قول الله تعالى: (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم، أن الناس...) الآية، ما الدابة؟ قال: يا أبا الطفيل، اله عن هذا.

And from what I said was, 'O Amir-ul-Momineen^{asws}, inform me about the Fountain of the Messenger of Allah^{saww}, is it in the world or it is in the Hereafter?' He^{asws} said: 'But, it is in the world'. I said, 'So, who is the one who will defend (turn people back) from it?' He^{asws} said: 'I^{asws} will, by these hands of mine^{asws}. So, my^{asws} friends will come near it, and my^{asws} enemies will be turned back from it'. I said, 'O Amir-ul-Momineen^{asws}, the Statement of Allah^{azwj} "[27:82] **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, because people did not believe in Our communications**", what is the creature?' He^{asws} said: 'O Abu Al-Tufayl, refrain from this'.

فقلت: يا أمير المؤمنين، أخبرني به جعلت فداك. قال: هي دابة تأكل الطعام وتمشي في الأسواق وتتكح النساء. فقلت: يا أمير المؤمنين، من هو؟ قال: هو زر الأرض الذي إليه تسكن الأرض. قلت: يا أمير المؤمنين، من هو؟ قال: صديق هذه الأمة وفاروقها ورئيسها وذو قرنها. قلت: يا أمير المؤمنين، من هو؟ قال: الذي قال الله عز وجل: (ويتلوه شاهد منه) ، والذي عنده علم الكتاب)، (والذي جاء بالصدق)، والذي (صدق به) أنا، والناس كلهم كافرون غيري وغيره.

I said, 'O Amir-ul-Momineen^{asws}, inform me about it, may I be sacrificed for you^{asws}'. He^{asws} said: 'It is a creature which eats the food, and walks in the markets, and marries the women'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is a necessity for the earth for it to be tranquil'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its 'Zukarn''. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'The one about whom Allah^{azwj} Mighty and Majestic has Said **"[11:17] and a witness from Him recites it"**, and the one **"[13:43] and whoever has knowledge of the Book"**, and the one **"[39:33] And he who brings the truth and (he who) accepts it as the truth"**, it is I^{asws}, and all of the people disbelieved apart from me^{asws}, and him^{saww}'.

قلت: يا أمير المؤمنين، فسمه لي. قال: قد سميته لك. يا أبا الطفيل، والله لو دخلت على عامة شيعتي الذين بهم أقاتل، الذين أقرروا بطاعتي وسموني (أمير المؤمنين) واستحلوا جهاد من خالفني، فحدثتهم شهرا ببعض ما أعلم من الحق في الكتاب الذي نزل به جبرئيل على محمد صلى الله عليه وآله وبيعض ما سمعت من رسول الله صلى الله عليه وآله لتفرقوا عني حتى أبقى في عصاة حق قليلة، أنت وأشباهك من شيعتي.

I said, 'O Amir-ul-Momineen^{asws}, name him for me'. He^{asws} said; 'I^{asws} have named him for you. O Abu Al-Tufayl, by Allah^{azwj}, if the general public of the Shiites who have fought by my^{asws} side come to me^{asws}, those that have accepted to be obedient to me^{asws}, and call me^{asws} Amir-ul-Momineen, and consider it lawful to fight against the one who opposes me^{asws}, if I^{asws} were to narrate to them for months some of what I^{asws} know from the truth regarding the book which Jibraeel descended with upon Mohammed^{saww}, and some of what

I^{asws} heard from the Messenger of Allah^{saww}, they will disperse from me^{asws} until there will remain only a few of the truthful ones, you and those like you from my^{asws} Shiites’.

ففرعت وقلت: يا أمير المؤمنين، أنا وأشباهي نتفرق عنك أو نثبت معك؟ قال: لا، بل تثبتون. ثم أقبل علي فقال: إن أمرنا صعب مستصعب لا يعرفه ولا يقر به إلا ثلاثة: ملك مقرب أو نبي مرسل أو عبد مؤمن نجيب امتحن الله قلبه للإيمان. يا أبا الطفيل، إن رسول الله صلى الله عليه وآله قبض فارتد الناس ضلالاً وجهالاً(1)، إلا من عصمه الله بنا أهل البيت.

I panicked and said, ‘O Amir-ul-Momineen^{asws}, I and those like me, we will disperse from you^{asws}, or will we remain steadfast with you^{asws}?’ He^{asws} said: ‘No, but you will remain steadfast’. Then he^{asws} turned towards me and said: ‘Our^{asws} matters are difficult, and become more difficult, none understand it nor accept it accept for three – an Angel of Proximity, or a ‘Mursil Nabi^{as}’,^[9] or a ‘Momin’^[10] whose heart was Tested with Eman^[11] by Allah^{azwj}. O Abu Al-Tufayl, when the Messenger of Allah^{saww} passed away, the people turned apostate by straying and ignorance, except for the ones whom Allah^{azwj} Protected by us^{asws}, the People^{asws} of the Household’.

قراءة أبان كتاب سليم على ابن أذينة وتسليمه إياه

قال عمر بن أذينة: ثم دفع إلي أبان (كتاب سليم بن قيس الهلالي العامري)، ولم يلبث أبان بعد ذلك إلا شهراً حتى مات. فهذه نسخة كتاب سليم بن قيس العامري الهلالي، دفعه إلي أبان بن أبي عياش وقرأه علي. وذكر أبان أنه قرأه علي بن الحسين عليه السلام فقال: (صدق سليم، هذا حديثنا نعرفه).

Reading of the Book of Sulaym by Abaan to Ibn Azina, and handing it over to him

Umar Bin Azina said, 'Then Abaan handed the Book of Sulaym Bin Qays Al-Hilali Al-Aamiry over to me, and Abaan did not remain (alive) after that except for a few months, until he died. So this is the copy of the Book of Sulaym Bin Qays Al-Aamiry Al-Hilali, which Abaan Bin Abu Ayyash handed over to me, and read it to me. And Abaan mentioned that he had read it out to Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} said: 'Sulaym spoke the truth, these are our^{asws} Ahadith. We^{asws} recognise it'.

HADITH 1

1) (كلام النبي (ص) في اللحظة الأخيرة من عمره المبارك

THE SPEECH OF THE PROPHET^{saww} AT THE LAST MOMENT OF HIS^{saww} BLESSED LIFE

قال سليم: سمعت سلمان الفارسي يقول: كنت جالسا بين يدي رسول الله صلى الله عليه وآله في مرضه الذي قبض فيه. فدخلت فاطمة عليها السلام، فلما رأت ما برسول الله صلى الله عليه وآله من الضعف خنقتها العبرة حتى جرت دموعها على خديها. فقال رسول الله صلى الله عليه وآله: يا بنية، ما يبكيك؟ قالت: يا رسول الله، أخشى على نفسي وولدي الضيعة من بعدك.

Sulaym said: 'I heard Salman Al-Farsy^{ar} say, 'I^{ar} was seated in front of the Messenger of Allah^{saww} during his^{saww} illness in which he^{saww} passed away. Fatima^{asws} entered the chamber. When she^{asws} saw the weak state of the Messenger of Allah^{saww}, she^{asws} almost suffocated and tears started flowing from her^{asws} cheeks. The Messenger of Allah^{saww} said: 'O daughter^{asws}, why are you^{asws} crying?' She^{asws} said: 'O Messenger of Allah^{saww}, I^{asws} fear for the destruction of myself^{asws} and my^{asws} children after you^{saww}'.

آل محمد عليهم السلام خيرة الله في أرضه

فقال رسول الله صلى الله عليه وآله - واغرورقت عيناه بالدموع - : يا فاطمة، أوما علمت إنا أهل بيت اختار الله لنا الآخرة على الدنيا، وإنه حتم الفناء على جميع خلقه وإن الله تبارك وتعالى اطلع إلى الأرض اطلاعة فاختارني منهم فجعلني نبيا. ثم اطلع إلى الأرض ثانية فاختار بعلك وأمرني أن أزوجك إياه، وأن أتخذ أخا ووزيرا ووصيا وأن أجعله خليفتي في أمتي. فأبوك خير أنبياء الله ورسله، وبعلك خير الأوصياء والوزراء، وأنت أول من يلحقني من أهلي. ثم اطلع إلى

الأرض إطلاعة الثالثة فاخترتك وأحد عشر رجلا من ولدك وولد أخي بعلك منك. بشارة النبي
بالأئمة الاثني عشر عليهم السلام

The Progeny^{asws} of Mohammed^{saww} are the best of the creation of Allah^{azwj} in His^{azwj} Earth -

The Messenger of Allah^{saww} said, and he^{saww} had tears in his^{saww} eyes: 'O Fatima^{asws}, don't you^{asws} know that Allah^{azwj} has Chosen for us^{asws}, the People^{asws} of the Household, the Hereafter instead of the world, and destruction has been Ordained for all creatures, and that Allah^{azwj} Looked at the earth and Chose me^{saww} from them, and Made me^{saww} to be a Prophet^{saww}. Then He^{azwj} Looked at the earth for a second time, and He^{azwj} Chose your^{asws} husband and Ordered me^{saww} to marry you^{asws} to him^{asws} and I^{saww} took him^{asws} as a brother, and a Vizier^{asws}, and made him^{asws} to be my^{saww} Caliph in my^{saww} community. Your^{asws} father^{saww} is the best of the Prophets^{as} of Allah^{azwj} and His^{azwj} Messengers^{as}, and your^{asws} husband^{asws} is the best of the successors^{as} and the Viziers, and you^{asws} will be the first one to meet me^{saww} from my^{saww} Family. Then He^{azwj} looked at the earth for a third time. He^{azwj} Chose you^{asws} and eleven men^{asws} from your^{asws} sons^{asws} and the sons^{asws} of my^{saww} brother^{asws} who^{asws} is your^{asws} husband'. The Prophet^{saww} thus gave the good news of the twelve Imams^{asws}.

فأنت سيدة نساء أهل الجنة وابنك الحسن والحسين سيدي شباب أهل الجنة، وأنا وأخي والأحد عشر إماما أوصيائي إلى يوم القيامة، كلهم هادون مهديون. أول الأوصياء بعد أخي، الحسن ثم الحسين، ثم تسعة من ولد الحسين في منزل واحد في الجنة. وليس منزل أقرب إلى الله من منزلي ثم منزل إبراهيم وآل إبراهيم.

‘So, O Fatima^{asws}, you^{asws} are the leader of the women of the Paradise, and your^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws} are the leaders of the youths of the Paradise, and I^{saww} and my^{saww} brother^{asws} and eleven Imams^{asws} are my^{saww} successors up to the Day of Judgement, all of them^{asws} being guides and guided ones^{asws}. The first successor^{asws} after my^{saww} brother^{asws}, is Al-Hassan^{asws}, then Al-Husayn^{asws}, then nine from the sons of Al-Husayn^{asws}, will all be of one and the same status in the Paradise. And there is no status nearer to Allah^{azwj} than my^{saww} status, then the status of Ibrahim^{as} and the offspring of Ibrahim^{as}’.

إكرام الله لفاطمة عليها السلام

أما تعلمين - يا بنية - أن من كرامة الله إياك أن زوجك خير أمتي وخير أهل بيتي، أقدمهم سلما وأعظمهم حلما وأكثرهم علما وأكرمهم نفسا وأصدقهم لسانا وأشجعهم قلبا وأجودهم كفا وأزهدهم في الدنيا وأشدهم اجتهادا. فاستبشرت فاطمة عليها السلام بما قال لها رسول الله صلى الله عليه وآله وفرحت.

The Honouring by Allah^{azwj} of Fatima^{asws} _

The Messenger of Allah^{saww} said: ‘But, do you^{asws} know, O daughter, that from the Honours of Allah^{azwj} to you^{asws} is that your^{asws} husband^{asws} is the best of my^{saww} community and the best of my^{saww} Family. He^{asws} is the first to submit, and the greatest in forbearance, and the most knowledgeable, and the most prestigious, and the most truthful by his^{asws} tongue, and the most bravest of the hearts, and the most generous of the hands, and the most ascetic in the world, and the severest of the strugglers’. Fatima^{asws} received the good news by what the Messenger of Allah^{saww} had said to her^{asws}, and she became happy’.

ميزات أمير المؤمنين عليه السلام

ثم قال لها رسول الله صلى الله عليه وآله: إن لعلي بن أبي طالب ثمانية أضراس ثواقب نوافذ، ومناقب ليست لأحد من الناس: إيمانه بالله وبرسوله قبل كل أحد ولم يسبقه إلى ذلك أحد من أمتي، وعلمه بكتاب الله وسنتي وليس أحد من أمتي يعلم جميع علمي غير بعلك، لأن الله علمني علما لا يعلمه غيري وغيره، ولم يعلم ملائكته ورسله وإنما علمه إياي وأمرني الله أن أعلمه عليا ففعلت ذلك. فليس أحد من أمتي يعلم جميع علمي وفهمي وفقهي كله غيره. وإنك - يا بنية - زوجته، وإن ابنه سبطاي الحسن والحسين وهما سبطا أمتي. وأمره بالمعروف ونهيه عن المنكر، وإن الله جل ثناؤه علمه الحكمة وفصل الخطاب.

Features of Amir-ul-Momineen^{asws} –

Then the Messenger of Allah^{saww} said to her^{asws}: ‘For Ali^{asws} Bin Abu Talib^{asws} there are eight shining wonders and merits which are not for anyone from the people: - He^{asws} believed in Allah^{azwj} and His^{azwj}Messenger^{saww} before anyone and he^{asws} was not preceded to that by anyone from my^{saww} community. He^{asws} knew the Book of Allah^{azwj} and my^{saww} Sunnah, and there is none from my^{saww} community who knows the whole of my^{saww} knowledge other than your^{asws} husband^{asws}, because Allah^{azwj} Taught me^{saww} the knowledge. He^{azwj} did not Teach any one apart from me^{saww} and him^{asws}, and He^{saww} did not Teach His^{azwj}Angels and His^{azwj} Messengers^{sa}, but He^{azwj} Taught it to me^{saww} and Ordered me^{saww} to make it known to him^{asws}, so I^{saww} did that. There is none from my^{saww} community who knows the whole of my^{saww} knowledge, and my^{saww} understanding, and my^{saww} doctrine, all of it, apart from him^{asws}. And you^{asws}, O daughter, your^{asws} husband^{asws}, and your^{asws} two sons^{asws}, my^{saww} grandsons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}, and they are both^{asws} the chosen ones of my^{saww} community. And he^{asws} enjoins the good and forbids from the evil, and that Allah^{azwj}, Majestic is His^{azwj} Glory, Taught him^{asws} the wisdom and the intricacies of speech.

مميزات أهل البيت عليهم السلام الخاصة

يا بنية، إنا أهل بيت أعطانا الله سبع خصال لم يعطها أحدا من الأولين ولا أحدا من الآخرين غيرنا: أنا سيد الأنبياء والمرسلين وخيرهم، ووصيي خير الوصيين، ووزيري بعدي خير الوزراء، وشهيدنا خير الشهداء أعني حمزة عمي. قالت: يا رسول الله، سيد الشهداء الذين قتلوا معك؟ قال: لا، بل سيد الشهداء من الأولين والآخرين ما خلا الأنبياء والأوصياء.

The special features of the people^{asws} of the Household –

O daughter, we^{asws}, the People^{asws} of the Household have been Given by Allah^{azwj} seven qualities, which no one from the former ones nor from the later ones have been Given apart from us^{asws}. I^{saww} am the chief of the Prophets^{as} and the Messengers^{as} and the best of them^{as}, and my^{saww} successor^{asws} is the best of the successors^{as}, and my^{saww} vizier after me^{saww} is the best of the viziers^{as}, and our^{asws} martyrs are the best of the martyrs, meaning my^{saww} uncle Hamza'. She^{asws} said: 'O Messenger of Allah^{saww}, the chief of those martyrs who were killed with you^{saww}?' He^{saww} said: 'No, but the chief of the martyrs from the former ones and the later ones, except for the Prophets^{as} and the successors^{as}.

وجعفر بن أبي طالب ذو الهجرتين وذو الجناحين المخرجين يطير بهما مع الملائكة في الجنة. وإبنك الحسن والحسين سبطا أمتي وسيدا شباب أهل الجنة. ومنا - والذي نفسي بيده - مهدي هذه الأمة الذي يملاً الله به الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً. قالت فاطمة عليها السلام: يا رسول الله، فأبي هؤلاء الذين سميت أفضل؟ فقال رسول الله صلى الله عليه وآله: أخي علي أفضل أمتي، وحمزة وجعفر هذان أفضل أمتي بعد علي وبعديك وبعد ابني وسبطي الحسن والحسين وبعد الأوصياء من ولد ابني هذا - وأشار رسول الله صلى الله عليه وآله بيده إلى الحسين عليه السلام - منهم المهدي. والذي قبله أفضل منه، الأول خير من الآخر لأنه إمامه والآخر وصي الأول. إنا أهل بيت اختار الله لنا الآخرة على الدنيا.

And Ja'far^{as} Bin Abu Talib^{as}, the one who^{as} migrated twice, and the one with two coloured wings with which he^{sa} flies with the Angels in the Paradise. And your^{asws} two sons^{asws} are the chosen ones of

my^{saww} community and the chiefs of the youths of the Paradise. By the One^{azwj} in Whose Hand is my^{saww} soul, from us^{asws} is the Guided One (Al-Mahdi^{asws}) of this community by whom^{asws} Allah^{azwj} will Fill the earth with fairness and justice just as it had been filled with injustice and oppression’.

Fatima^{asws} said: ‘O Messenger of Allah^{saww}, of all those that you^{saww} have named, which one is the best?’ The Messenger of Allah^{saww} said: ‘My^{saww} brother Ali^{asws} is the best of my^{saww} community, and Hamza^{as} and Ja’far^{as}, these two^{as} are the best of my^{saww} community after Ali^{asws}, and after you^{asws}, and after my^{asws} two sons^{asws} and my^{saww} two grandsons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws},^[12] and after the successors^{asws} from the sons^{asws} of this son^{asws} of mine^{saww}’ – and the Messenger of Allah^{saww} indicated by his^{saww} hand towards Al-Husayn^{asws} – ‘from them^{asws} is The Guided One (Al-Mahdi^{asws}), and the one^{asws} before him^{asws} is higher than him^{asws}. The former one^{asws} is better than the later one^{asws} because he^{asws} is his^{asws} Imam^{asws}, and the later one^{asws} is his^{asws} successor^{asws} of the former one^{asws}. For us^{asws} the People^{asws} of the Household, Allah^{azwj} has Chosen the Hereafter instead of the world.

إخبار النبي صلى الله عليه وآله بتظاهر الأمة على علي عليه السلام من بعده
ثم نظر رسول الله صلى الله عليه وآله إلى فاطمة وإلى بعلها وإلى ابنها فقال: يا سلمان، أشهد الله أنني حرب لمن حاربهم وسلم لمن سالمهم. أما إنهم معي في الجنة. ثم أقبل النبي صلى الله عليه وآله على علي عليه السلام فقال: يا علي، إنك ستلقي بعدي من قريش شدة، من تظاهرهم عليك وظلمهم لك. فإن وجدت أعوانا عليهم فجاهدهم وقاتل من خالفك بمن وافقك، فإن لم تجد أعوانا فاصبر وكف يدك ولا تلق بيدك إلى التهلكة، فإنك مني بمنزلة هارون من موسى، ولك بهارون أسوة حسنة. إنه قال لأخيه موسى: (إن القوم استضعفوني وكادوا يقتلونني).

The news given by the Prophet^{saww} of what will appear in the nation to

Ali^{asws} after him^{saww} -

Then the Messenger of Allah^{saww} looked towards Fatima^{asws}, her^{asws} husband^{asws}, and her^{asws} two sons^{asws}. He^{saww} said: ‘O Salman^{ar}, I^{saww} testify to Allah^{azwj} as my^{saww} Witness that I^{saww} am at war with the one who is at war with them^{asws}, and at peace with the one who is at peace with them^{asws}. But, they^{asws} will be with me^{saww} in the Paradise. Then the Prophet^{†saww} addressed Ali^{asws}. He^{saww} said: ‘O Ali^{asws}, after me^{saww}, you^{asws} will face severities from the Quraish from their revolt against you^{asws} and injustices towards you^{asws}. If you^{asws} find ‘Al-Ansar’ then fight them and kill the one who opposes you^{asws} including the one who agrees with them (your^{asws} enemies). If you^{asws} do not find ‘Al-Ansar’, observe patience, and withhold your^{asws} hand, and do not let your^{asws} hands meet with destruction, for you^{asws} are with me^{saww} of the status of Haroon^{sa} with Musa^{sa}, and for you^{asws} is the best example of Haroon^{sa} where he^{as} said to his^{sa} brother Musa^{sa} **“[7:150] Son of my mother! the people did indeed reckon me as weak, and were close to slaying me!”**

HADITH 2

(2) تظاهر الأمة على علي عليه السلام بعد رسول الله (ص)

WHAT WILL MANIFEST FROM THE NATION TO ALI^{asws} AFTER THE MESSENGER OF ALLAH^{saww}

قال سليم: وحدثني علي بن أبي طالب عليه السلام قال: كنت أمشي مع رسول الله صلى الله عليه وآله في بعض طرق المدينة. فأتينا على حديقة فقلت: يا رسول الله، ما أحسنها من حديقة قال: ما أحسنها ولك في الجنة أحسن منها. ثم أتينا على حديقة أخرى، فقلت: يا رسول الله، ما أحسنها من حديقة قال: ما أحسنها ولك في الجنة أحسن منها. حتى أتينا على سبع حدائق، أقول: يا رسول الله، ما أحسنها ويقول: لك في الجنة أحسن منها.

Sulaym said: 'And narrated to me Ali^{asws} Bin Abu Talib^{asws} saying: 'I^{asws} was walking with the Messenger of Allah^{saww} in one of the roads of Al-Medina. We^{asws} came to a garden. I^{asws} said: 'O Messenger of Allah^{saww}, what a beautiful garden it is'. He^{saww} said: 'What a beauty it is, and for you^{asws} in the Paradise is better than it'. Then we^{asws} came to another garden. I^{asws} said: "O Messenger of Allah^{saww}, what a beautiful garden it is'. He^{saww} said: 'What a beauty it is, and for you^{asws} in the Paradise is better than it'. To the extent that we^{asws} came across seven gardens. I^{asws} kept saying: 'What a beauty it is', and he^{saww} kept saying: 'For you^{asws}, in the Paradise, is better than it'.

علي عليه السلام الشهيد الوحيد الفريد

فلما خلا له الطريق اعتنقني، ثم أجهش باكيا فقال: بأبي الوحيد الشهيد فقلت: يا رسول الله، ما يبكيك؟ فقال: ضغائن في صدور أقوام لا يبدونها لك إلا من بعدي، أحقاد بدر وترات أحد. قلت: في سلامة من ديني؟ قال: في سلامة من دينك.

Ali^{asws} the martyr, the only, the unique –

When we^{asws} left the road, he^{saww} embraced me^{asws}, he^{saww} began crying. He^{saww} said: 'May my^{saww} father^{as} be sacrificed for the lonely martyr'. I^{asws} said: 'O Messenger of Allah^{saww}, what makes you^{saww} cry?' He^{saww} said: 'There are grudges in the chests of the people that will not be manifested to you^{asws} except after me^{saww}, malice of Badr and enmity of Ohad'. I^{asws} said: 'Will my^{asws} Religion be intact?' He^{saww} said: 'Your^{asws} Religion will be intact'.

برنامج النبي عليه السلام لعلي صلى الله عليه وآله

فابشر يا علي، فإن حياتك وموتك معي، وأنت أخي وأنت وصيي وأنت صفيي ووزيرِي ووارثي والمؤدي عني، وأنت تقضي ديني وتتجز عدااتي عني، وأنت تبرء ذمتي وتؤدي أمانتي وتقاتل على سنتي الناكثين من أمتي والقاسطين والمارقين، وأنت مني بمنزلة هارون من موسى، ولك بهارون أسوة حسنة إذ استضعفه قومه وكادوا يقتلونه.

The program of the Prophet^{saww} for Ali^{asws} –

He^{saww} gave the good news: 'O Ali^{asws}, your^{asws} life and your^{asws} death is with me^{saww}, and you^{asws} are my^{saww} brother, and

you^{asws} are my^{saww} successor^{asws}, and my^{saww} choice, and my^{saww} vizier, and my^{saww} inheritor, and my^{saww} caller from me^{saww}, and you^{asws} are the fulfiller of my^{saww} debts, and the fulfiller of my^{saww} promises, and you^{asws} completer of my^{saww} responsibilities, and the returner of my^{saww} trusts, and the fighter on my^{saww} Sunnah against the breakers (of the covenant) of my^{saww} community, the unjust and the renegades, and you^{asws} are of the status with me^{saww} as Haroon^{sa} had with Musa^{sa}, and for you^{asws} are the best example of Haroon^{sa} when his^{sa} people considered him^{as} to be weak and were very close to killing him^{as}'.

فاصبر لظلم قريش إياك وتظاهرهم عليك، فإنك بمنزلة هارون من موسى ومن تبعه وهم بمنزلة العجل ومن تبعه. وإن موسى أمر هارون حين استخلفه عليهم: إن ضلوا فوجد أعوانا أن يجاهدكم بهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم.

So, observe patience on the injustices of the Qureysh upon you^{asws} and their protests against you^{asws}, for you^{asws} are of the status, which Haroon^{as} had with Musa^{as}, and those that follow them (your^{asws} opponents) are of the status of the one who followed the calf. And Musa^{as} ordered Haroon^{as} to be the Caliph to them saying that if they were to stray, and if he^{as} should find 'Al-Ansar' he^{as} should fight against them, and if he^{as} does not find 'Al-Ansar', he^{as} should withhold his^{as} hand and save his^{as} blood, and not create differences between them.

إختلاف الأمة امتحان إلهي يا علي، ما بعث الله رسولا إلا وأسلم معه قوم طوعا وقوم آخرون كرها، فسلط الله الذين أسلموا كرها على الذين أسلموا طوعا فقتلهم ليكون أعظم لأجورهم. يا علي، وإنه ما اختلفت أمة بعد نبيها إلا ظهر أهل باطلها على أهل حقها، وإن الله قضى الفرقة والاختلاف على هذه الأمة، ولو شاء لجمعهم على الهدى حتى لا يختلف اثنان من خلقه ولا يتنازع في شيء من أمره، ولا يجحد المفضول ذا الفضل فضله.

The differences, which are in the nation, are a Test of Allah^{azwj}. O Ali^{asws}! Allah^{azwj} did not Send a Messenger^{as} (to a nation) except that a group submitted (to him^{as}) willingly and another group

submitted (to him^{as}) reluctantly. Allah^{azwj} Made the reluctant group to overcome the willing group. They killed them and their (the willing group's) Rewards were magnified. O Ali^{asws}, no community differed after its Prophet^{as} except that the people of falsehood overcame the people of the truth, and Allah^{azwj} has Ordained sects and differences on this community, and had He^{azwj} so Desired, He^{azwj} could have Gathered them all on Guidance until no two from His^{azwj} creatures would have differed, nor disputed regarding anything from the Commands, nor would the lowers ones fought against the higher ones for their status.

ولو شاء عجل النعمة فكان منه التغييرحتى يكذب الظالم ويعلم الحق أين مصيره، ولكن جعل الدنيا دار الأعمال وجعل الآخرة دار القرار، (ليجزى الذين أسأؤوا بما عملوا ويجزي الذين أحسنوا بالحسنى). فقلت: الحمد لله شكرا على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

If He^{azwj} so Desired He^{azwj} could have accelerated His^{azwj} Revenge to change them until the unjust would come to know where the truth lay, but He^{azwj} has Made the world to be a house of the deeds, and Made the Hereafter the house of the resolution'. **“[53:31] that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness”**. I^{asws} said: ‘Praise be to Allah^{azwj}. I^{asws} thank Allah^{azwj} on His^{azwj} Bounties, and am Patient on His^{azwj} Afflictions, and have submitted, and am pleased with His^{azwj} Judgement’.

HADITH 3

(3) قضايا السقيفة على لسان البراء بن عازب

THE HAPPENINGS AT AL-SAQIFA BY THE TONGUE OF BARA'A BIN AAZIB

وعن سليم، قال: سمعت البراء بن عازب يقول: كنت أحب بني هاشم حبا شديدا في حياة رسول الله صلى الله عليه وآله وبعد وفاته.

And from Sulaym who said, 'I heard Al-Bara'a Bin Aazib say, 'I loved the Clan of Hashim with extreme love during the lifetime of the Messenger of Allah^{saww} and after his^{saww} passing away.

كيفية تغسيل رسول الله صلى الله عليه وآله

فلما قبض رسول الله صلى الله عليه وآله أوصى عليا عليه السلام أن لا يلي غسله غيره، وأنه لا ينبغي لأحد أن يرى عورته غيره، وأنه ليس أحد يرى عورة رسول الله صلى الله عليه وآله إلا ذهب بصره. فقال علي عليه السلام: يا رسول الله، فمن يعينني على غسلك؟ قال: جبرائيل في جنود من الملائكة. فكان علي عليه السلام يغسله، والفضل بن العباس مربوط العينين يصب الماء والملائكة يقبلونه له كيف شاء. ولقد أراد علي عليه السلام أن ينزع قميص رسول الله صلى الله عليه وآله، فصاح به صائح: (لا تنزع قميص نبيك، يا علي). فأدخل يده تحت القميص فغسله ثم حنطه وكفنه، ثم نزع القميص عند تكفينه وتحنيطه.

The manner of the washing of the Messenger of Allah^{saww} .

When the Messenger of Allah^{saww} passed away, he^{saww} bequeathed to Ali^{asws} that no one should wash him^{saww} apart from him^{asws}, and it

does not befit anyone that he should see his^{saww} body parts other than him^{asws}, and that there is no one who would look at the body parts of the Messenger of Allah^{saww} except that his eyesight will be lost. Ali^{asws} said: ‘O Messenger of Allah^{saww}, who will be helping me^{asws} for washing you^{saww}?’ He^{saww} said: ‘Jibraeel and the armies of the Angels’. Ali^{asws} washed him^{saww}, and Fazl Bin Abbas with his eyes covered, poured the water, and the Angels used to turn him^{saww} however was needed. And Ali^{asws} has the intention to remove the shirt of the Messenger of Allah^{saww}. A shout came from a yeller: ‘Do not remover the shirt of your^{asws} Prophet^{saww}, O Ali^{asws}!’ He^{asws} entered his^{asws} hand under the shirt, washed him^{saww}, then embalmed him^{saww} and shrouded him^{saww}, then he^{asws} removed the shirt from within his^{saww} shroud and his^{saww} embalming’.

مفاجأة أهل البيت عليهم السلام بعمل أصحاب السقيفة

قال البراء بن عازب: فلما قبض رسول الله صلى الله عليه وآله تخوفت أن تتظاهر قريش على إخراج هذا الأمر من بني هاشم. فلما صنع الناس ما صنعوا من بيعة أبي بكر أخذني ما يأخذ الواله التكلول مع ما بي من الحزن لوفاة رسول الله صلى الله عليه وآله. فجعلت أتردد وأرمق وجوه الناس، وقد خلا الهاشميون برسول الله صلى الله عليه وآله لغسله وتحنيطه.

Surprise of the People^{asws} of the Household at the deeds of the companions of the Saqifa -

Bara'a Bin Aazib said, ‘When the Messenger of Allah^{saww} passed away; I feared that the Quraish will take this matter (Caliphate) away from the Clan of Hashim. When the people did what they did by pledging allegiance to Abu Bakr, I was overcome by what a mother whose young son dies gets overcome by, along with the grief of the passing away of the Messenger of Allah^{saww}. I reluctantly went to look at the faces of the people, and the Hashimites were engrossed

with the washing of the Messenger of Allah^{saww} and his^{saww} embalming.

وقد بلغني الذي كان من قول سعد بن عبادة ومن اتبعه من جهلة أصحابه، فلم أحفل بهم وعلمت أنه لا يؤول إلى شيء. فجعلت أتردد بينهم وبين المسجد وأتفقد وجوه قريش. فإني لكذلك إذ فقدت أبا بكر وعمر. ثم لم ألبث حتى إذا أنا بأبي بكر وعمر وأبي عبيدة قد أقبلوا في أهل السقيفة وهم محتجزون بالأزر الصنعانية لا يمر بهم أحد إلا خبطوه، فإذا عرفوه مدوا يده فمسحوها على يد أبي بكر، شاء ذلك أم أبا

And it had reached to me, that which Sa'd Bin Abada and those that followed him from the ignorant ones of his companions had said. I never participated with them and knew that it will not achieve anything. I reluctantly went to be between them and the Masjid, and I looked at the faces of the Qureish. I lost track of Abu Bakr and Umar. Then, I did not see them until later. Abu Bakr, and Umar, and Abu Ubeyda came in with the people of Al-Saqifa, and they were wearing the 'San'aniya' shirt, and there was no one that they would pass by, but would get confused. If they recognised someone, they would make him extend his hand and rub it against the hand of Abu Bakr, whether he liked that, or refused'.

فأنكرت عند ذلك عقلي جزعا منه، مع المصيبة برسول الله صلى الله عليه وآله. فخرجت مسرعا حتى أتيت المسجد، ثم أتيت بني هاشم، والباب مغلق دونهم. فضربت الباب ضربا عنيفا وقلت: يا أهل البيت فخرج إلي الفضل بن العباس، فقلت: قد بايع الناس أبا بكر فقال العباس: (قد تربت أيديكم منها إلى آخر الدهر. أما إنني قد أمرتكم فعصيتموني).

My mind did not accept that due to the anxiety from it, along with the calamity of the passing away of the Messenger of Allah^{saww}. I went out quickly until I came to the Masjid, then I came up to the Clan of Hashim, and the door was closed, with no one there. I knocked on the door violently and said, 'O People^{asws} of the Household!' Fazl Ibn Abbas came out. I said, 'The people have pledged allegiance to Abu Bakr'. Al-Abbas said, 'You have raised your hands from it (Caliphate) till the end of times. But, I had asked you to take it (Caliphate) but you disobeyed me'.

ما جرى بين صالحى الصحابة ليلة السقيفة

فكمت أكابد ما في نفسي. فلما كان الليل خرجت إلى المسجد، فلما صرت فيه تذكرت أنني كنت أسمع هممة رسول الله صلى الله عليه وآله بالقرآن. فانبعثت من مكاني فخرجت نحو الفضاء - فضاء بني بياضة -، فوجدت نفرا يتتاجون. فلما دنوت منهم سكتوا، فانصرفت عنهم، فعرفوني وما عرفتهم، فدعوني إليهم فأتيتهم فإذا المقداد وأبو ذر وسلمان وعمار بن ياسر وعبادة بن الصامت وحذيفة بن اليمان والزيبر بن العوام، وحذيفة يقول: والله ليفعلن ما أخبرتكم به. فوالله ما كذبت ولا كذبت. وإذا القوم يريدون أن يعيدوا الأمر شورى بين المهاجرين والأنصار.

What transpired between the rightful companions on the night of Al-Saqifa

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I was remorseful in myself of what had happened. When it was night-time I went out to the Masjid. When I was inside it I remembered having heard the humming of the Messenger of Allah^{saww} reciting the Quran. I got up from my place and went to a place – the place of the Clan of Bayaaza. I found a number of people whispering to each other. When I approached them, they became silent. I went away from them. They had recognised me, and I had not recognised them. They called me over to them'. I came up to them, and there was Al-Miqdad^{ar}, and Abu Dharr^{ar}, and Salman^{ar}, and Ammar Bin Yaaser^{ar}, and Abaadat Bin Al-Saamit, and Huzayfa Bin Al-Yamany^{ar}, and Al-Zubayr Bin Al-Awaam, and Huzyafa^{ar} was saying, 'By Allah^{azwj}, I will do what I had informed you all that he will do, for by Allah^{azwj}, I have not lied to you, nor have I been lied to. And the people want to have this matter referred to the assembly of the 'al-Mahajir' and the 'Al-Ansar'".

فقال حذيفة: انطلقوا بنا إلى أبي بن كعب فقد علم مثل ما علمت. فانطلقنا إلى أبي بن كعب فضر بنا عليه بابه، فأتى حتى صار خلف الباب، ثم قال: من أنتم؟ فكلمه المقداد. فقال: ما جاء بكم؟ فقال: إفتح بابك، فإن الأمر الذي جئنا فيه أعظم من أن يجري وراء الباب. فقال: ما أنا بفتاح بابي، وقد علمت ما جئتم له. وما أنا بفتاح بابي، كأنكم أردتم النظر في هذا العقد. فقلنا: نعم. فقال: أفيكم حذيفة؟ فقلنا: نعم. قال: القول ما قال حذيفة، فأما أنا فلا أفتح بابي حتى يجري على ما هو جار

عليه، ولما يكون بعدها شر منها، وإلى الله جل ثنائه المشتكى. قال: فرجعوا. ثم دخل أبي بن كعب بيته.

Huzayfa^{ar} said, 'Come with me to Abay Bin Ka'ab (house), as he knows similar to what I know'. We went to Abay Bin Ka'ab. We knocked on his door. He came but stood behind the door, then said, 'Who are you all?' He^{ar} said, 'Al-Miqdad^{ar}'. He (Abay) said, 'What have you come here for?' He^{ar} said, 'Open your door' for the matter which we have come for (to discuss) is greater than to be discussed from behind the door'. He said, 'I will not open my door, and I know what you have come for, and I will not open my door, it is as if you want this pact (allegiance to Abu Bakr) to be reconsidered'.

We said, 'Yes'. He said, 'Is Huzayfa^{ar} among you?' We said, 'Yes'. He said, 'I say what Huzayfa^{ar} says, but, I will not open my door until that, which has happened to him^{ar}, happens to me, and what will be happening after it (allegiance) is more evil than it. And it is to Allah^{azwj}, Majestic is His^{azwj} Praise, that I complain to'. We returned. Then Abay Bin Ka'ab entered into his house.'

محاولة أصحاب السقيفة تطميع العباس في الخلافة

قال: وبلغ أبا بكر وعمر الخبر، فأرسلا إلى أبي عبيدة بن الجراح والمغيرة بن شعبة فسألاههما الرأي. فقال المغيرة بن شعبة: أرى أن تلقوا العباس بن عبد المطلب فتطمعوه في أن يكون له في هذا الأمر نصيب يكون له ولعقبه من بعده فنقطعوا عنكم بذلك ناحية علي بن أبي طالب، فإن العباس بن عبد المطلب لو صار معكم كانت الحجة على الناس وهان عليكم أمر علي بن أبي طالب وحده.

Attempt of the companions of Al-Saqifa to entice Al-Abbas regarding the Caliphate -

And the news reached Abu Bakr and Umar. They sent for Ubeydullah Ibn Jarrah, and Al-Mugheira Bin Sha'ba. They asked them both for their opinions. Al-Mugheira Bin Sha'ba said, 'My opinion is that you should meet Al-Abbas Bin Abdul Muttalib. You should entice him with regard to this that there will be a share for him in this matter, for him as well as for those after him. By that you will be able to cut him off Ali^{asws} Bin Abu Talib^{asws} and sideline him^{asws}, for if Al-Abbas Bin Abdul Muttalib comes with you, it will be the proof over the people, and the matter will become easier for you, as Ali^{asws} Bin Abu Talib^{asws} would end up being alone'.

قال: فانطلق أبو بكر وعمر وأبو عبيدة بن الجراح والمغيرة بن شعبة حتى دخلوا على العباس بن عبد المطلب في الليلة الثانية من وفاة رسول الله صلى الله عليه وآله. قال: فتكلم أبو بكر فحمد الله جل وعز وأثنى عليه ثم قال: إن الله بعث لكم محمدا نبيا وللمؤمنين وليا، فمن الله عليهم بكونه بين ظهرانيهم، حتى اختار له ما عنده وترك للناس أمرهم ليختاروا لأنفسهم مصلحتهم، متفقين لا مختلفين. فاختروني عليهم واليا ولأمورهم راعيا، فتوليت ذلك. وما أخاف بعون الله وهنا ولا حيرة ولا جبا، وما توفيقى إلا بالله. غير أني لا أنفك من طاعن يبلغني فيقول بخلاف قول العامة، فيتخذكم لجا فتكونون حصنه المنيع وخطبه البديع، فإما دخلتم مع الناس فيما اجتمعوا عليه أو صرفتموهما عما مالوا إليه. فقد جنناك ونحن نريد أن نجعل لك في هذا الأمر نصيبا يكون لك ولعقبك من بعدك، إذ كنت عم رسول الله صلى الله عليه وآله، وإن كان الناس أيضا قد رأوا مكانك ومكان صاحبك فعدلوا بهذا الأمر عنكما.

Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah, and Al-Mugheira Bin Sha'ba went to Al-Abbas Bin Abdul Muttalib on the second night from the passing away of the Messenger of Allah^{saww}. Abu Bakr spoke. He Thanked Allah^{azwj} Mighty and Majestic and Praised Him^{azwj}. Then he said, 'Allah^{azwj} Sent to you Mohammed^{saww} as a Prophet^{saww} and a Guardian for the believers. He^{saww} was from Allah^{azwj} to them for what Allah^{azwj} had Chosen him^{asws} for what He^{azwj} had, and left the people to choose for themselves for their own affairs, in a united manner, not disputing with each other. They chose me as a guardian to oversee their affairs. I took over that (responsibility). By the Help of Allah^{azwj}, I have no fear here, nor am I confused, nor a coward, and there is no Reconciliation except by Allah^{azwj}. However, the taunts have reached me. They are saying against what the general public has

said. They will come to you for shelter and take you as a fortress and magnificent speeches. So, you will either enter along with the people in what they have formed a consensus on, or turn them towards you. We have come to you, and we want you to have a share in this matter (Caliphate) to be for you and those to come after you. This is because you are the uncle of the Messenger of Allah^{saww}, and the people as well have seen your position, and the position of your companion. They have decided to keep this matter away from both of you (Abbas and Amir-ul-Momineen^{asws})’.

فقال عمر: أي والله، وأخرى يا بني هاشم على رسلكم، فإن رسول الله صلى الله عليه وآله منا ومنكم، وإنا لم نأتكم لحاجة منا إليكم، ولكن كرهنا أن يكون الطعن فيما اجتمع عليه المسلمون، فيتفاقم الخطب بكم وبهم. فانظروا لأنفسكم وللعمامة. ثم سكت.

Umar said, ‘Yes, by Allah^{azwj}, and secondly, O Clan of Hashim, on your Messenger^{saww}. The Messenger of Allah^{saww} is from us and from you, and we have not come to you due to our need for you, but we do not like the people taunting us over what the Muslims have formed a consensus on, and the situation gets aggravated between you and them. Look at (the benefits) for yourself and for the people’. Then he became silent’.

مواجهة العباس لمؤامرة أصحاب السقيفة

فتكلم العباس فقال: إن الله تبارك وتعالى ابتعث محمدا صلى الله عليه وآله - كما وصفت - نبيا وللمؤمنين وليا، فإن كنت برسول الله صلى الله عليه وآله طلبت هذا الأمر فحقنا أخذت، وإن كنت بالمؤمنين طلبت فنحن من المؤمنين، ما تقدمنا في أمرك ولا تشاورنا ولا تأمرنا ولا نحب لك ذلك، إذ كنا من المؤمنين وكنا لك من الكارهين. وأما قولك (أن تجعل لي في هذا الأمر نصيبا)، فإن كان هذا الأمر لك خاصة فأمسك عليك فلسنا محتاجين إليك وإن كان حق المؤمنين فليس لك أن تحكم في حقهم دونهم، وإن كان حقنا فإننا لا نرضى منك ببعضه دون بعض. وأما قولك يا عمر (إن رسول الله صلى الله عليه وآله منا ومنكم)، فإن رسول الله شجرة نحن أغصانها وأنتم جيرانها، فنحن أولى به منكم. وأما قولك (إنا نخاف تفاقم الخطب بكم وبنا)، فهذا الذي فعلتموه أوائل ذلك، والله المستعان.

Al-Abbas spoke. He said, ‘Allah^{azwj} Blessed and High Sent Mohammed^{saww} – as you have described – A Prophet^{saww} and a Guardian for the believers. If you have sought this matter (Caliphate)

by the Messenger of Allah^{saww}, you have taken our right. And if you have sought this by the believers, we are also from the believers. You did not present to us regarding your matter, and you did not consult with us, nor did you tell us about it, and we do not like you due to that.

We are also from the believers, and we are from those that hate you for this. And as for your words, that you will have a share for me in this matter, if this matter is especially for you, you can keep it, for we are not needy of you. And if this matter is the right of the believers, then it is not for you to pass a Judgement in the rights of others. And if this is our right, we are not happy with a part of it without the other parts. And as for your word, O Umar, that the Messenger of Allah^{saww} is from us and from you, the Messenger of Allah^{saww} is a tree and we are its branches, and you are in its vicinity, for we are the first ones for it, rather than you. And as for your words that you are afraid it would aggravate the situation between us and them, this is which you have already done earlier, and Allah^{azwj} is the Helper’.

فخرجوا من عنده وأنشأ العباس يقول: ما كنت أحسب هذا الأمر منحرفا * عن هاشم ثم منهم عن أبي حسن أليس أول من صلى لقبلكم * وأعلم الناس بالآثار والسنن وأقرب الناس عهدا بالنبى ومن * جبريل عون له في الغسل والكفن من فيه ما في جميع الناس كلهم * وليس في الناس ما فيه من الحسن من ذا الذي ردكم عنه فنعرفه * ها إن بيعتكم من أول الفتن

They went out from his presence, and Al-Abbas recited a eulogy. He said, ‘Don’t think that this matter will pass away from Hashim, then from Abu Al-Hassan^{asws}. Was he^{asws} not the first one to Pray to your Qiblah? And he^{asws} is the most knowledgeable one of the people, of the effects and the Sunnah, and the nearest of the people, and he^{asws} was alone with the Prophet^{saww} being helped by Jibraeel during the washing and the shrouding, and he^{asws} has all the merits that all the people have put together, and there is nothing in the people what is within him^{asws} from the merits. I know that, which you have kept away from him. This allegiance of your is the first of the seditions’.

HADITH 4

(4) قضايا السقيفة على لسان سلمان الفارسي

ISSUES OF AL-SAQIFA BY THE TONGUE OF SALMAN AL-FARSI^{ar}

1 (احتجاج الأنصار على أهل السقيفة)

وعن أبان بن أبي عياش عن سليم بن قيس قال: سمعت سلمان الفارسي قال: لما أن قبض النبي صلى الله عليه وآله وصنع الناس ما صنعوا جاءهم أبو بكر وعمر وأبو عبيدة بن الجراح فخاصموا الأنصار فخصموهم بحجة علي عليه السلام فقالوا: يا معاشر الأنصار، قريش أحق بالأمر منكم لأن رسول الله صلى الله عليه وآله من قريش، والمهاجرون خير منكم لأن الله بدأ بهم في كتابه وفضلهم وقد قال رسول الله صلى الله عليه وآله: (الأئمة من قريش).

1 – Argumentation of the ‘Al-Ansar’ against the people of Al-Saqifa -

And from Abaan Bin Abu Ayyash, from Sulaym Bin Qays who said, ‘I heard Salman Al-Farsy^{ar} say, ‘When the Messenger of Allah^{saww} passed away, and the people did what they did, Abu Bakr, and Umar, and Abu Ubeyda Bin Al-Jarrah antagonised the ‘Al-Ansar’^[13]. They (the ‘Al-Ansar’) antagonised them by the proof of Ali^{asws}. So they said, ‘O group of ‘Al-Ansar’, the Qureysh are more rightful for this matter (Caliphate) than you because the Messenger of Allah^{saww} is from the Qureysh, and the ‘al-Mahajir’ are better than you because Allah^{azwj} Began with them in His^{azwj} Book, and Extolled

their preferences, and the Messenger of Allah^{saww} has said: ‘The Imams^{asws} will be from the Qureish’.

كيفية تغسيل النبي صلى الله عليه وآله والصلاة عليه

قال سلمان: فأتيت عليا عليه السلام وهو يغسل رسول الله صلى الله عليه وآله. وقد كان رسول الله صلى الله عليه وآله أوصى عليا عليه السلام أن لا يلي غسله غيره. فقال: يا رسول الله، فمن يعينني على ذلك؟ فقال: (جبرائيل). فكان علي عليه السلام لا يريد عضوا إلا قلب له. فلما غسله وحنطه وكفنه أدخلني وأدخل أبا ذر والمقداد وفاطمة والحسن والحسين عليهم السلام. فتقدم علي عليه السلام ووقفنا خلفه صلى عليه، وعائشة في الحجرة لا تعلم قد أخذ الله ببصرها. ثم أدخل عشرة من المهاجرين وعشرة من الأنصار، فكانوا يدخلون ويدعون ويخرجون، حتى لم يبق أحد شهد من المهاجرين والأنصار إلا صلى عليه.

The manner of the washing of the Prophet^{saww} and the Prayer over him^{saww}

Salman^{ar} said, ‘I^{ar} came to Ali^{asws} and he^{asws} had washed the Messenger of Allah^{saww}. And the Messenger of Allah^{saww} had bequeathed to Ali^{asws} that no one else should wash him^{saww}. He^{asws} had said: ‘O Messenger of Allah^{saww}, who will help me^{asws} for that?’ He^{saww} had said: ‘Jibraeel’. Ali^{asws} had not wanted anyone except for turning him^{saww}’.

When he^{asws} has washed him^{saww}, and shrouded him^{saww}, I^{ar} entered, along with Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. Ali^{asws} came forward, and we formed a row behind him^{asws} and Prayed for him^{saww}, and Aisha was in the chamber and was unaware, for as Allah^{azwj} had Taken her vision. Then ten from the ‘al-Mahajir’^[14] and ten from the ‘Al-Ansar’ at a time were entering, and Praying and leaving, until there did not

remain anyone who had witnessed from the 'al-Mahajir' and the 'Al-Ansar', except that he had Prayed for him^{saww}.

أفراد قلائل بايعوا أبا بكر

قال سلمان الفارسي: فأخبرت عليا عليه السلام - وهو يغسل رسول الله صلى الله عليه وآله - بما صنع القوم، وقلت: إن أبا بكر الساعة لعلى منبر رسول الله صلى الله عليه وآله، ما يرضون ببايعونه بيد واحدة وإنهم ليبايعونه بيديه جميعا بيمينه وشماله فقال علي عليه السلام: يا سلمان، وهل تدري من أول من بايعه على منبر رسول الله صلى الله عليه وآله؟ قلت: لا، إلا أنني رأيته في ظللة بني ساعدة حين خصمت الأنصار، وكان أول من بايعه المغيرة بن شعبة ثم بشير بن سعيد ثم أبو عبيدة الجراح ثم عمر بن الخطاب ثم سالم مولى أبي حذيفة ومعاذ بن جبل. قال عليه السلام: لست أسألك عن هؤلاء، ولكن هل تدري من أول من بايعه حين صعد المنبر؟ قلت: لا، ولكني رأيت شيئا كبيرا يتوكأ على عصاه، بين عينيه سجادة شديدة التشمير، صعد المنبر أول من صعد وخر وهو يبكي ويقول: (الحمد لله الذي لم يمتهني حتى رأيتك في هذا المكان، ابسط يدك). فبسط يده فبايعه، ثم قال: (يوم كيوم آدم) ثم نزل فخرج من المسجد. فقال علي عليه السلام: يا سلمان، أتدري من هو؟ قلت: لا، لقد ساءتني مقاتته كأنه شامت بموت رسول الله صلى الله عليه وآله. قال علي عليه السلام: فإن ذلك إبليس لعنه الله.

A few people paid allegiance to Abu Bakr

Salman^{ar} said, 'I^{ar} informed Ali^{asws} of what the people had done whilst he^{asws} was washing the Messenger of Allah^{saww}, and I^{ar} said that, 'Abu Bakr is at this time on the Pulpit of the Messenger of Allah^{saww}, and the people are not happy with pledging allegiance with one hand, but are pledging their allegiance with both of their hands, right and left'. Ali^{asws} said: 'O Salman^{ar}, do you know who was the first one to pledge allegiance to him on the Pulpit of the Messenger of Allah^{saww}?' I said, 'No, except that I saw him^{la} in the shade of the Clan of Sa'da when the 'Al-Ansar' were excluded, and that the first one who pledged allegiance to him was Al-Mugheira Bin Sha'ba, then Basheer Bin Saeed, then Abu Ubeyda Al-Jarrah, then Umar Bin Al-Khattab, then Saalim Mowla Abu Huzayfa, and Ma'az Bin Jabal.

Ali^{asws} said: 'I^{asws} am not asking you about those ones, but do you know the one who was the first one to pledge allegiance to him when he ascended the Pulpit?' I said, 'No, but I^{ar} saw an old person leaning on a staff, with a severe mark of prostration between his^{la} eyes, climbed upon the Pulpit first, and came down and said whilst weeping, 'Praise is due to Allah^{azwj} who did not Cause me^{la} to die until I^{la} saw you in this place. Extend your hand!' He extended his hand, and he^{la} paid allegiance to him, then said, 'This day is like the day of Adam^{sa}', then came down and went out of the Masjid'. Ali^{asws} said: 'O Salman^{ar}, do you know who he^{la} was?' I^{ar} said, 'No, but his^{la} talk displeased me^{ar}, it was as if he^{la} was gloating at the passing away of the Messenger of Allah^{saww}'. Ali^{asws} said: 'That was Iblees^{la}, may the Curse of Allah^{azwj} be upon him^{la}'.

إبليس ينتقم بالسقيفة من يوم الغدير

أخبرني رسول الله صلى الله عليه وآله: إن إبليس ورؤساء أصحابه شهدوا نصب رسول الله صلى الله عليه وآله إياي يوم غدير خم بأمر الله، وأخبرهم بأنني أولى بهم من أنفسهم وأمرهم أن يبلغ الشاهد الغائب. فأقبل إلى إبليس أبالسنه ومردة أصحابه فقالوا: (إن هذه الأمة أمة مرحومة معصومة، فما لك ولا لنا عليهم سبيل، وقد أعلموا مفرعهم وإمامهم بعد نبينهم). فانطلق إبليس كئيباً حزينا.

Iblees^{la} avenged the Day of Al-Ghadeer by Al-Saqifa

(Ali^{asws} said) The Messenger of Allah^{saww} informed me that Iblees^{la} and the leaders of his^{la} companions witnessed the Messenger of Allah^{saww} establish me^{asws} on the Day of Ghadeer Khumm by the Order of Allah^{azwj}, and informed them that I^{asws} was higher than their own selves and ordered them that those who have witnessed it should make this reach to those who are not present. The devils and the castaway of Iblees^{la} came to him^{la}. They said,

'This community is now a community which is under Mercy and impeccable, there is no way to them for either you^{la} or for us, and they have come to know their Imam^{asws} after their Prophet^{saww}. Iblees^{la} turned back gloomy and sad.

قال أمير المؤمنين عليه السلام: أخبرني رسول الله صلى الله عليه وآله بعد ذلك وقال: يبائع الناس أبا بكر في ظلة بني ساعدة بعد تخاصمهم بحقنا وحجتنا. ثم يأتون المسجد فيكون أول من يبائعه على منبري إبليس في صورة شيخ كبير مشمر يقول كذا وكذا. ثم يخرج فيجمع أصحابه وشياطينه وأبالسته فيخرون سجدا فيقولون: (يا سيدنا، يا كبيرنا، أنت الذي أخرجت آدم من الجنة). فيقول: أي أمة لن تضل بعد نبيها؟ كلا، زعمتم أن ليس لي عليهم سلطان ولا سبيل؟ فكيف رأيتموني صنعت بهم حين تركوا ما أمرهم الله به من طاعته وأمرهم به رسول الله وذلك قوله تعالى: (ولقد صدق عليهم إبليس ظنه فاتبعوه إلا فريقا من المؤمنين).

Amir-ul-Momineen^{asws} said: 'After that, the Messenger of Allah^{saww} informed me^{asws}, and said: 'The people will pay allegiance to Abu Bakr in the shade of the Clan of Sa'ada after having quarrelled against our^{asws} rights and our^{asws} proofs. Then they will come to Al-Masjid. The first one who will pledge allegiance to him on my^{saww} Pulpit will be Iblees^{la} in the form of an old man who will say such and such.

Then he^{la} would go out and gather his^{la} companions, and his^{la} devils, and his^{la} satans around him^{la}, who will prostrate before him^{la} saying, 'O our chief, O our great one, you^{la} are the one who got Adam^{as} taken out from the Paradise'. He^{la} will say, 'Which community did not go astray after its Prophet^{as}? Never, you thought that I^{la} would not have authority over them and no way to them? So, how do you see me^{la} now of what I^{la} have made them leave what Allah^{azwj} had Ordered them to do of the obedience, and the Messenger of Allah^{saww} had ordered them to do'. And that is the Statement of the High^{azwj}: **“[34:20] And Satan indeed found his calculation true concerning them, for they follow him, all except for a group of true believers”**.

2 (أمير المؤمنين عليه السلام يقيم الحجة على الأجيال)

قال سلمان: فلما أن كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنه الحسن والحسين عليهما السلام، فلم يدع أحدا من أهل بدر من المهاجرين ولا من الأنصار إلا أتاه في منزله فذكرهم حقه ودعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلا. فأمرهم أن يصبحوا بكرة محلقين رؤوسهم معهم سلاحهم ليبيعوا على الموت. فأصبحوا فلم يواف منهم أحد إلا أربعة. فقلت لسلمان: من الأربعة؟ فقال: أنا وأبو ذر والمقداد والزبير بن العوام. ثم أتاهم علي عليه السلام من الليلة المقبلة فناشدتهم، فقالوا: (نصبحك بكرة) فما منهم أحد أتاه غيرنا. ثم أتاهم الليلة الثالثة فما أتاه غيرنا.

2 – Amir-ul-Momineen^{asws} established his^{asws} proof on the generations to come

Salman^{ar} said, ‘When it was night time, Ali^{asws} made Fatima^{asws} ride on a mule, and took both of his^{asws} sons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws} by their^{asws} hands. He^{asws} did not call upon anyone from the people of Badr from the ‘al-Mahajir’ as well as the ‘Al-Ansar’ but he^{asws} came up to them in their houses. He^{asws} reminded them of his^{asws} rights, and called upon them to his^{asws} help. No one answered his^{asws} call for this except for forty-four of them. He^{asws} ordered them to shave off their heads and come over the next morning with their weapons to pay allegiance to death. No one was faithful to it except for four. I said to Salman^{ar}, ‘Who were the four?’ He^{ar} said, ‘I^{ar}, and Abu Dharr^{ar}, and Miqdad^{ar} and Zubayr Bin Al-Awaam’. Then Ali^{asws} went back to them on the second night and urged them for help. They said, ‘Tomorrow morning’. Not one of them came to him^{asws} except for us. Then he^{asws} went to them on the third night. No one came to him^{asws} apart from us’.

علي عليه السلام يجمع القرآن ويعرضه على الناس فلما رأى غدرهم وقلة وفائهم له لزم بيته وأقبل على القرآن يؤلفه ويجمعه، فلم يخرج من بيته حتى جمعه وكان في الصحف والشظاظ والأسيار والرقاع. فلما جمعه كله وكتبه بيده على تنزيله وتأويله والناسخ منه والمنسوخ، بعث إليه

أبو بكر أن اخرج فبايع. فبعث إليه علي عليه السلام: (إني لمشغول وقد آليت نفسي يمينا أن لا أرتدي رداء إلا للصلاة حتى أولف القرآن وأجمعه).

Ali^{asws} started collecting the Quran to present it to the people. When he^{asws} saw their treachery and their lack of loyalty to him^{asws}, he^{asws} turned towards the Quran to collect it. He^{asws} did not come out from his^{asws} house until he^{asws} had collected it, and it used to be written on the paper, and on the wood, and the skin, and other bits. When he^{asws} had collected the whole of it, and (was in the process of) writing it by his^{asws} own hand in accordance with its Revelation, and its explanation, and the Abrogating and the Abrogated, Abu Bakr sent for him^{asws} to come out and pay allegiance to him. Ali^{asws} sent a message to him: 'I^{asws} am busy and have taken it upon myself^{asws} that I^{asws} shall not put on a robe except for Prayer until I^{asws} have compiled the Quran and collected it'.

فسكتوا عنه أياما فجمعه في ثوب واحد وختمه، ثم خرج إلى الناس وهم مجتمعون مع أبي بكر في مسجد رسول الله. فنادى علي عليه السلام بأعلى صوته: (يا أيها الناس، إني لم أزل منذ قبض رسول الله صلى الله عليه وآله مشغولا بغسله ثم بالقرآن حتى جمعته كله في هذا الثوب الواحد. فلم ينزل الله تعالى على رسول الله صلى الله عليه وآله آية إلا وقد جمعتها، وليست منه آية إلا وقد جمعتها وليست منه آية إلا وقد أقرانيها رسول الله صلى الله عليه وآله وعلمني تأويلها). ثم قال لهم علي عليه السلام: لئلا تقولوا غدا: (إنا كنا عن هذا غافلين). ثم قال لهم علي عليه السلام: لئلا تقولوا يوم القيامة إني لم أدعكم إلى نصرتي ولم أذكركم حقي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعوننا إليه ثم دخل علي عليه السلام بيته.

So they kept quiet from him^{asws} for a few days. He^{asws} collected in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of the Messenger of Allah^{saww}. Ali^{asws} called out in a loud voice: 'O you people! I^{asws} Since the passing away of the Messenger of Allah^{saww}, I have been preoccupied with his^{saww} washing, then with the Quran, and did not cease until I^{asws} have collected all of it in this one cloth. There is no Verse that Allah^{azwj} the High has Sent down on the Messenger of Allah^{azwj} but I^{asws} have collected it, and there is no Verse from it except that I^{asws} have collected it, and there is no Verse from it

except that the Messenger of Allah^{saww} had read it out to me^{asws} and made known its explanation to me^{asws}. Then Ali^{asws} said to them: ‘Lest you say tomorrow that “[7:172] Surely we were heedless of this”. Then Ali^{asws} said to them: ‘Lest you say on the Day of Judgement that I^{asws} did not call you to help me^{asws} and did not remind you of my^{asws} right, and did not call you to the Book of Allah^{azwj} from its opening up to its end’. Umar said, ‘What we have from the Quran is sufficient for us, but rather, you^{asws} are calling us to yourself^{asws}’. Then Ali^{asws} entered his^{asws} house’.

إقامة الحجة على أبي بكر في ما ادعاه من ألقاب

وقال عمر لأبي بكر: أرسل إلى علي فليبايع، فإننا لسنا في شيء حتى يبايع، ولو قد بايع أمناه. فأرسل إليه أبو بكر: (أجب خليفة رسول الله) فأتاه الرسول فقال له ذلك. فقال له علي عليه السلام: (سبحان الله ما أسرع ما كذبتم على رسول الله، إنه ليعلم ويعلم الذين حوله أن الله ورسوله لم يستخلفا غيري). وذهب الرسول فأخبره بما قال له.

And Umar said to Abu Bakr, ‘Send a message to Ali^{asws} to pay allegiance, for there is nothing in this (Caliphate) until he^{asws} pays allegiance, and if he^{asws} were to do so, it will be secure’. Abu Bakr sent a message to him^{asws}, ‘Answer to the Caliph of the Messenger of Allah^{saww}’. The messenger came and said that to him^{asws}. Ali^{asws} replied to him: ‘Glory be to Allah^{azwj}, with what haste you have forged a lie to the Messenger of Allah^{saww}, he knows and those that surround him know that the Allah^{azwj} and His^{azwj} Messenger^{saww} did not appoint a Caliph other than myself^{asws}’. The messenger went and informed him (Abu Bakr) of what he^{asws} had said to him.

قال: اذهب فقل له: (أجب أمير المؤمنين أبا بكر) فأتاه فأخبره بما قال. فقال له علي عليه السلام: سبحان الله ما والله طال العهد فينسى. فوالله إنه ليعلم أن هذا الاسم لا يصلح إلا لي، ولقد أمره رسول الله وهو سابع سبعة فسلموا علي بإمرة المؤمنين. فاستقهم هو وصاحبه عمر من بين السبعة فقالوا: أحق من الله ورسوله؟ فقال لهما رسول الله صلى الله عليه وآله: نعم، حقا حقا من الله ورسوله إنه أمير المؤمنين وسيد المسلمين وصاحب لواء الغر المحجلين، يقعه الله عز وجل يوم

القيامة على الصراط، فيدخل أوليائه الجنة وأعداءه النار. فانطلق الرسول فأخبره بما قال. قال: فسكتوا عنه يومهم ذلك.

Abu Bakr said, 'Say to him^{asws}, 'Answer to Amir-ul-Momineen Abu Bakr'. He came to him^{asws}, and informed him of what Abu Bakr had said. Ali^{asws} said to him: 'Glory be to Allah^{azwj}, by Allah^{azwj} it has not been long and he has forgotten it. By Allah^{azwj}, he knows that this is a name, which is not correct except for myself^{fasws}, and the Messenger of Allah^{saww} has ordered it, and he himself was the seventh one who had saluted me^{asws} as Amir-ul-Momineen. He (Abu Bakr) and his companion Umar were among those seven (people) who inquired by saying, 'Is this truth from Allah^{azwj} and His^{azwj} Prophet^{saww}?' The Messenger of Allah^{saww} said to them: 'Yes, truth. Truth from Allah^{azwj} and from His^{azwj} Messenger^{saww} that he^{asws} is Amir-ul-Momineen and the Chief of the Muslims, and the standard bearer, and the resplendent face.

Allah^{azwj} Mighty and Majestic will Make him^{asws} to be seated on the Day of Judgement, on the Path. He^{asws} will make to enter his^{asws} friends into the Paradise, and his^{asws} enemies into the Fire'. The messenger returned and informed him of what he^{asws} had said. He kept quiet from him on that day.

إتمام الحجة على الأنصار ومطالبتهم بالوفاء ببيعتهم

فلما كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنه الحسن والحسين عليهما السلام، فلم يدع أحدا من أصحاب رسول الله صلى الله عليه وآله إلا أتاه في منزله، فناشدهم الله حقه ودعاهم إلى نصرته. فما استجاب منهم رجل غيرنا الأربعة، فإننا حلقتنا رؤوسنا وبذلنا له نصرتنا، وكان الزبير أشدنا بصيرة في نصرته.

**Completion of the argument on the
'Al-Ansar' and seeking their loyalty by
their allegiance -**

When it was night time, Ali^{asws} made Fatima^{asws} ride on a mule, and took the hand of his^{asws} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}. There was not a single one from the companions of the Messenger of Allah^{saww}, but he^{asws} visited him in his house. He^{asws} urged them of Allah^{azwj} and of his^{asws} rights, and called upon them for his^{asws} help. No man answered from them except for us four. So we shaved our heads, and expressed our support to him^{asws}, and Al-Zubayr was, among us showing the most fervour and support’.

(3) شهادة فاطمة الزهراء عليها السلام هجوم قبائل قريش على بيت الوحي

وإحراقه

فلما رأى علي عليه السلام خذلان الناس إياه وتركهم نصرته واجتماع كلمتهم مع أبي بكر وطاعتهم له وتعظيمهم إياه لزم بيته. فقال عمر لأبي بكر: ما يمنعك أن تبعث إليه فيبايع، فإنه لم يبق أحد إلا وقد بايع غيره وغير هؤلاء الأربعة. وكان أبو بكر أرق الرجلين وأرقهما وأدهما وأبعدهما غورا، والآخر أفظهما وأغلظهما وأجفاهما. فقال أبو بكر: من نرسل إليه؟ فقال عمر: نرسل إليه قنذاء، وهو رجل فظ غليظ جاف من الطلقاء أحد بني عدي بن كعب.

3 – The testimony of Fatima Al-Zahra^{asws} at the attack of the tribe of Qureish on the House of Revelation and burning of it -

When Ali^{asws} saw the Abandonment of the people, their avoidance of supporting him^{asws}, and their gathering around Abu Bakr and their obedience to him, and revering him, he^{asws} resorted to staying at his^{asws} house.

Umar said to Abu Bakr, ‘What is preventing you to send someone to him for the allegiance, for there is no one remaining except that he has paid allegiance apart from him^{asws} and those four’. And Abu Bakr was softer of the two men, and more thoughtful of the two, and

the more benign of the two, and had more foresight of the two, and the other one was more short-tempered of the two, and hard-hearted of the two, and more oppressive of the two. Abu Bakr said, 'Who shall we sent to him^{asws}?' Umar said, 'We should send to him^{asws} Qunfuz, and he was a man who was rude, muscular, short-tempered from the freed ones of the Clan of Uday Bin Ka'ab.'^[15]

فأرسله إليه وأرسل معه أعوانا وانطلق فاستأذن على علي عليه السلام، فأبى أن يأذن لهم. فرجع أصحاب قنفض إلى أبي بكر وعمر - وهما جالسان في المسجد والناس حولهما - فقالوا: لم يؤذن لنا. فقال عمر: اذهبوا، فإن أذن لكم وإلا فادخلوا عليه بغير إذن فانطلقوا فاستأذنوا، فقالت فاطمة عليها السلام: (أخرج عليكم أن تدخلوا على بيتي بغير إذن). فرجعوا وثبت قنفض الملعون. فقالوا: إن فاطمة قالت كذا وكذا فخرجنا أن ندخل بيتها بغير إذن. فغضب عمر وقال: ما لنا وللنساء

He sent him, and sent some 'Al-Ansar' along with him, and they dashed to him^{asws}. They sought permission from Ali^{asws} to enter the house. He^{asws} did not permit them. The companions of Qunfuz returned to Abu Bakr and Umar – and they were both seated in the Masjid, and the people were around them. They said, 'He^{asws} is not permitting us'. Umar said, 'Go, if he^{asws} gives you permission, and if not, enter without permission. They rushed across. They sought permission. Fatima^{asws} said, 'Get out of here all of you that you cannot entered into my^{asws} house without my^{asws} permission!' They returned, and Qunfuz the accursed, remained steadfast. They said (to Abu Bakr and Umar), 'Fatima^{asws} said such and such. She told us to get out of her^{asws} house, for we entered without permission'. Umar got angry and said, 'What have we to do with the women?'

ثم أمر أناسا حوله أن يحملوا الحطب فحملوا الحطب وحمل معهم عمر، فجعلوه حول منزل علي وفاطمة وابناهما عليهم السلام. ثم نادى عمر حتى أسمع عليا وفاطمة عليهما السلام: (والله لتخرجن يا علي ولتبايعن خليفة رسول الله وإلا أضرمت عليك بينك النار) فقالت فاطمة عليها السلام: يا عمر، ما لنا ولك؟ فقال: افتحي الباب وإلا أحرقتنا عليكم بينكم. فقالت: (يا عمر، أما تتقي الله تدخل على بيتي)؟ فأبى أن ينصرف. ودعا عمر بالنار فأضرمها في الباب ثم دفعه فدخل فاستقبلته فاطمة عليها السلام وصاحت: (يا أبتاه يا رسول الله) فرفع عمر السيف وهو في غمده فوجأ به جنبها فصرخت: (يا أبتاه) فرفع السوط فضرب به ذراعها فنادت: (يا رسول الله، لبئس ما خلفك أبو بكر وعمر).

Then he ordered the people around him to carry firewood. They all carried firewood, and Umar carried it with them. They went around the home of Ali^{asws} and Fatima^{asws}, and their^{asws} two sons^{asws}. Then Umar called out until Ali^{asws} and Fatima^{asws} heard, 'By Allah^{azwj}, Come out to us, O Ali^{asws}, and pay allegiance to the Caliph of the Messenger of Allah^{saww}, or else we will burn down your^{asws} house upon you^{asws}'. Fatima^{asws} said: 'O Umar, what have you to do with us^{asws}?' He said, 'Open the door or else we will burn down your^{asws} house upon you^{asws}'.

She^{asws} said: 'O Umar, do you not fear Allah^{azwj} that you want to enter into my^{asws} house?' He refused to leave. And Umar called for the fire. He set fire to the door, then pushed it and entered. Fatima^{asws} confronted him and shouted: 'O my^{asws} father^{saww}, O Messenger of Allah^{saww}! Umar raised his sword, and it was in its sheath, and hit her^{asws} with it on her^{asws} side. She^{asws} screamed: 'O my^{asws} father!' He raised the whip. He struck her^{asws} with it on her^{asws} arm. She^{asws} called out: 'O Messenger of Allah^{saww}! Evil it is what Abu Bakr and Umar have done after you^{saww}!'

دفاع علي عليه السلام عن سلبه النبوة

فوثب علي عليه السلام فأخذ بتلابيبه ثم نتره فصرعه ووجأ أنفه ورقبته وهم بقتله، فذكر قول رسول الله صلى الله عليه وآله وما أوصاه به، فقال: (والذي كرم محمدا بالنبوة - يا بن صهاك - لولا كتاب من الله سبق وعهد عهدته إلي رسول الله صلى الله عليه وآله لعلمت إنك لا تدخل بيتي).

Defence of Ali^{asws} for the descendant of the Prophet-hood

Ali^{asws} leapt up and grabbed him by the collar and pushed him away. He fell and injured his neck and nose. He^{asws} resolved to kill him.

He^{asws} remembered the statement of the Messenger of Allah^{saww} and what he^{saww} had bequeathed to him^{asws}. he^{asws} said: 'By the One Who^{azwj} has Honoured Mohammed^{saww} with Prophet-hood – O son of Sahhaak – had the Book of Allah^{azwj} not been in front of me^{asws}, and the pledge, pledged to me^{asws} by the Messenger of Allah^{saww}, you would have known that you could not enter my^{asws} house'.

أبو بكر يصدر أمره بإحراق البيت مرة أخرى

فأرسل عمر يستغيث، فأقبل الناس حتى دخلوا الدار وثار علي عليه السلام إلى سيفه. فرجع قنفذ إلى أبي بكر وهو يتخوف أن يخرج علي عليه السلام إليه بسيفه، لما قد عرف من بأسه وشدته. فقال أبو بكر لقنفذ: (إرجع، فإن خرج وإلا فاقتم عليه بيته، فإن امتنع فاضرم عليهم بيتهم النار). فانطلق قنفذ الملعون فاقتم هو وأصحابه بغير إذن، وثار علي عليه السلام إلى سيفه فسبقوه إليه وكاثروه وهم كثيرون، فتناول بعضهم سيوفهم فكاثروه وضبطوه فألقوا في عنقه حبلا وحالت بينهم وبينه فاطمة عليها السلام عند باب البيت، فضربها قنفذ الملعون بالسوط فماتت حين ماتت وإن في عضدها كمثل الدمليج من ضربته، لعنه الله ولعن من بعث به.

Abu Bakr issues an order to set fire to the house once again

Umar yelled out for help. The people came over until they entered the house, and Ali^{asws} reached for his^{asws} sword. Qunfuz returned to Abu Bakr and he feared that Ali^{asws} would come out to him with his^{asws} sword, having known of his^{asws} bravery and determination. Abu Bakr said to Qunfuz, 'Return, and see if he^{asws} comes out, or else break down his^{asws} house, and if he^{asws} still refuses, burn down his^{asws} house upon him^{asws}'. Qunfuz the accursed returned. He and his companions entered without permission, and Ali^{asws} reached for his^{asws} sword. They got to him^{asws} first, and they captured him^{asws}, and they were many of them. Some of them took their swords out, grabbed him^{asws} and seized him^{asws}. They put a rope around his^{asws} neck. Fatima^{asws} came in between him^{asws} and them near the door of the house. Qunfuz the accursed struck her^{asws} with the whip, she fell unconscious like she^{asws} had died, and on her^{asws} shoulder was a mark from the whip when she^{asws} passed away. May Allah^{azwj} Curse him and the one who sent him'.

4 (بيعة أمير المؤمنين عليه السلام بالجبر والإكراه)

ثم انطلق بعلي عليه السلام يعتل عتلا حتى انتهى به إلى أبي بكر، وعمر قائم بالسيف على رأسه، وخالد بن الوليد وأبو عبيدة بن الجراح وسالم مولى أبي حذيفة ومعاذ بن جبل والمغيرة بن

شعبة وأسيد بن حضير وبشير بن سعيد وسائر الناس جلوس حول أبي بكر عليهم السلاح

4 – “Allegiance” of Amir-ul-Momineen^{asws} by compulsion and abhorrence

Then they dragged Ali^{asws} in a cruel manner until they ended him^{asws} up to Abu Bakr, and Umar was standing ready with his sword, and Khalid Bin Waleed, and Abu Ubeyda Bin Al-Jarrah, and Saalim Mawla Abu Huzeyfa, and Ma’az Bin Jabal, and Al-Mugheira Bin Shayba, and Aseyd Bin Hazeyr, and Bashir Bin Saeed, and rest of the people were seated around Abu Bakr, ready with their weapons.

الدخول إلى بيت فاطمة عليها السلام بغير إذن

قال: قلت لسلمان: أدخلوا على فاطمة عليها السلام بغير إذن؟ قال: إي والله، وما عليها من خمار فنادت: (وا أبتاه، وارسول الله يا أبتاه فلبئس ما خلفك أبو بكر وعمر عيناك لم تتفقاً في قبرك) - تنادي بأعلى صوتها -. فلقد رأيت أبا بكر ومن حوله يبكون وينتحبون ما فيهم إلا باك غير عمر وخالد بن الوليد والمغيرة بن شعبة وعمر يقول: إنا لسنا من النساء ورأيهن في شيء.

The entry into the House of Fatima^{asws} without permission

I said to Salman^{ar}, ‘They entered into the House of Fatima^{asws} without permission?’ He^{ar} said, ‘Yes, by Allah^{azwj}, and she^{asws} did not have a veil on her^{asws}. She^{asws} called out: ‘O father^{saww}! O Messenger of Allah^{saww}! O father^{saww}! Evil it is what Abu Bakr and Umar are after you^{saww}, before your^{saww} eyes did not even close in your^{saww} grave’ - She^{asws} had called out in a loud voice. I saw Abu Bakr and those around him crying, and there was

none among them except that he wept apart from Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Shayba; and Umar was saying, 'We have nothing to do with the women and their opinions'.

أمير المؤمنين عليه السلام يقيم الحجة على قريش

قال: فانتهوا بعلي عليه السلام إلى أبي بكر وهو يقول: أما والله لو وقع سيفي في يدي لعلمتم أنكم لن تصلوا إلى هذا أبدا. أما والله ما ألوم نفسي في جهادكم، ولو كنت استمكنت من الأربعة رجال لفرقت جماعتكم، ولكن لعن الله أقواما بايعوني ثم خذلوني. ولما أن بصر به أبو بكر صاح: (خلوا سبيله) فقال علي عليه السلام: يا أبا بكر، ما أسرع ما توثبتم على رسول الله بأي حق وبأي منزلة دعوت الناس إلى بيعتكم؟ ألم تبايعني بالأمس بأمر الله وأمر رسول الله؟

Amir-ul-Momineen^{asws} establishes his^{asws} argument on the Qureysh

They ended up with Ali^{asws} to Abu Bakr, and he^{asws} was saying, 'But, by Allah^{azwj}, if my^{asws} sword was present in my^{asws} hands, you would have known that you would have never arrived at this stage, ever. But, by Allah^{azwj}, I^{asws} do not blame myself^{asws} in fighting against you. And if there had been forty men (in my support) I^{asws} would have been able to disperse your group, but may Allah^{azwj} Curse the people who paid allegiance to me^{asws} and then abandoned me^{asws}'. When Abu Bakr saw him^{asws}, he shouted, 'Release him^{asws}!' Ali^{asws} said: 'O Abu Bakr, with what ease you have gone against the Messenger of Allah^{saww}. With what right, and with which status have you called the people to your allegiance?' Did you not pay allegiance to me^{asws} yesterday by the order of the Messenger of Allah^{azwj}?'

وقد كان قنفذ لعنه الله ضرب فاطمة عليها السلام بالسوط - حين حالت بينه وبين زوجها وأرسل إليه عمر: (إن حالت بينك وبينه فاطمة فاضربها) - فألجأها قنفذ لعنه الله إلى عضادة باب بيتها ودفعها فكسر ضلعها من جنبها فألقت جنينا من بطنها. فلم تزل صاحبة فراش حتى ماتت صلى الله عليها من ذلك شهيدة.

And Qunfuz did hit Fatima^{asws} with the whip when she^{asws} came between him and her^{asws} husband^{asws}, and Umar had sent him with a message, 'If Fatima^{asws} comes between you and him^{asws}, hit her^{asws}'. Qunfuz, may Allah^{azwj} Curse him, forced her^{asws} to take refuge behind the door of her^{asws} house, and he pushed it. The ribs on her^{asws} side broke, and as a result of which (Mohsin^{asws}) was martyred. She^{asws} did not cease being bed-ridden as a result, until she^{asws} passed away from that as a martyr'.

قال: ولما انتهى بعلي عليه السلام إلى أبي بكر انتهره عمر وقال له: بايع ودع عنك هذه الأباطيل فقال عليه السلام له: فإن لم أفعل فما أنتم صانعون؟ قالوا: نقتلك ذلاً وصغاراً فقال عليه السلام: إذا تقتلون عبد الله وأخاه رسول الله. فقال أبو بكر: أما عبد الله فنعم، وأما أخو رسول الله فما نقر بهذا قال: أتجدون أن رسول الله صلى الله عليه وآله أخى بيني وبينه؟ قال: نعم. فأعاد ذلك عليهم ثلاث مرات. ثم أقبل عليهم علي عليه السلام فقال: يا معشر المسلمين والمهاجرين والأنصار، أنشدكم الله، أسمعتم رسول الله صلى الله عليه وآله يقول يوم غدیر خم كذا وكذا وفي غزوة تبوك كذا وكذا؟ فلم يدع عليه السلام شيئاً قاله فيه رسول الله صلى الله عليه وآله علانية للعامة إلا ذكرهم إياه. قالوا: اللهم نعم.

When they ended up with Ali^{asws} to Abu Bakr, Umar rebuked him^{asws}, 'Pay allegiance, and stay away from these vanities. Ali^{asws} said: 'And if I^{asws} do not do this, what will you do?' He said, 'We will kill you^{asws} with humiliation and degradation'. He^{asws} said: 'Will you kill the servant of Allah^{azwj} and the brother of His^{azwj} Messenger^{saww}?' Abu Bakr said, 'As for being a servant of Allah^{azwj}, it is correct, but as for being a brother of the Messenger of Allah^{saww}, we do not accept it'.

He^{asws} said: 'Are you denying that the Messenger of Allah^{saww} established brotherhood between myself^{asws} and himself^{saww}?' He said, 'Yes'. He^{asws} repeated that thrice to him. Then Ali^{asws} addressed them by saying: 'O group of Muslims, and the 'al-Mahajir' and the 'Al-Ansar'. I^{asws} would like you all to swear to Allah^{azwj}, did you all not hear the Messenger of Allah^{saww} say on the Day of Ghadeer Khumm such and such, and during the expedition of

Tabuk, such and such?’ He^{asws} did not leave out anything that the Messenger of Allah^{saww} had said in the open, except that he^{asws} reminded them of it. They said, ‘Our Allah^{azwj}, yes’.

أبو بكر يخلق حديثا لغصب الخلافة

فلما تخوف أبو بكر أن ينصره الناس وأن يمنعوه بادرهم فقال له: كل ما قلت حق قد سمعناه بأذاننا وعرفناه ووعته قلوبنا، ولكن قد سمعت رسول الله صلى الله عليه وآله يقول بعد هذا: (إنا أهل بيت اصطفانا الله وأكرمنا واختار لنا الآخرة على الدنيا، وإن الله لم يكن ليجمع لنا أهل البيت النبوة والخلافة). فقال علي عليه السلام: هل أحد من أصحاب رسول الله صلى الله عليه وآله شهد هذا معك؟ فقال عمر: صدق خليفة رسول الله، قد سمعته منه كما قال. وقال أبو عبيدة وسالم مولى أبي حذيفة ومعاذ بن جبل: صدق، قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

Abu Bakr fabricates a Hadith to usurp the Caliphate

When Abu Bakr feared that the people might help him^{asws}, in order to stop them he surprised them by saying to him^{asws}, ‘All that which you^{asws} have said is true. We have heard it with our ears, and understood it, and realised it by our hearts, but, I heard the Messenger of Allah^{saww} say after this that: ‘The People^{asws} of the Household, Allah^{azwj} has Chosen us^{asws} and Honoured us^{asws}, and has Chosen for us the Hereafter over the world, and that Allah^{azwj} does not want to gather for us^{asws}, the People^{asws} of the Household, the Prophet-hood and the Caliphate together’.

Ali^{asws} said: ‘Is there anyone from the companions of the Messenger of Allah^{saww} of this which is with you?’ Umar said, ‘The Caliph of the Messenger of Allah^{saww} has spoken the truth, I heard from him^{saww} as he has said’. And Abu Ubeyda, and Saalim Mawla Abu Huzayfa, and Ma’az Bin Jabal said, ‘It is true, we have heard that from the Messenger of Allah^{saww}’.

أمير المؤمنين عليه السلام يفضح الصحيفة ملعونة

فقال لهم علي عليه السلام: لقد وفيتم بصحيفتكم الملعونة التي تعاقدتم عليها في الكعبة: " إن قتل الله محمدا أو مات لتزورن هذا الامر عنا أهل البيت ". فقال أبو بكر: فما علمك بذلك ؟ ما أطلعناك عليها فقال عليه السلام: أنت يا زبير وأنت يا سلمان وأنت يا أبا ذر وأنت يا مقداد، أسألکم بالله وبالأسلام، أما سمعتم رسول الله صلى الله عليه وآله يقول ذلك وأنتم تسمعون: (إن فلانا وفلانا - حتى عد هؤلاء الخمسة - قد كتبوا بينهم كتابا وتعاهدوا فيه وتعاقدوا أيماننا على ما صنعوا إن قتلت أو مت) ؟ فقالوا: اللهم نعم، قد سمعنا رسول الله صلى الله عليه وآله يقول ذلك لك: (إنهم قد تعاهدوا وتعاقدوا على ما صنعوا، وكتبوا بينهم كتابا إن قتلت أو مت أن يتظاهروا عليك وأن يزورا عنك هذا يا علي).

Amir-ul-Momineen^{asws} exposes the accursed document

Ali^{asws} said to them: 'You have been faithful to the accursed document which you contracted to him in the Kaabah that stated, "If Allah^{azwj} Kills Mohammed^{saww} or he^{saww} passes away, we will keep away this matter (Caliphate) from us the People^{asws} of the Household". Abu Bakr said, 'What is your^{asws} knowledge of that? We have not informed you^{asws} of this'. He^{asws} said: 'You, O Zubeyr, and you, O Salman^{ar}, and you, O Abu Dharr^{ar}, and you, O Miqdad^{ar}, I^{asws} ask you for the sake Allah^{azwj} and for the sake of the Islam, but did you not hear the Messenger of Allah^{saww} say that, and you were listening: 'So and so, and so and so – until he^{saww} counted these five – have written between them a writing, and they have taken an oath in it, if I^{saww} am killed or were to pass away?' They said, 'Our Allah^{azwj}, yes. We have indeed heard the Messenger of Allah^{saww} say that to you^{asws} that they have made an agreement between them and have vowed to keep to it, and wrote out an agreement among them that if he^{saww} were to be killed or passed away, they will make appear against you these happenings, O Ali^{asws}'.

قلت: بأبي أنت وأمي يا رسول الله، فما تأمرني إذا كان ذلك أن أفعل؟ فقال لك: إن وجدت عليهم أعوانا فجاهدهم ونابذهم، وإن أنت لم تجد أعوانا فبايع واحقن دمك. فقال علي عليه السلام: أما والله، لو أن أولئك الأربعة رجال الذين بايعوني وفوا لي لجاهدتم في الله، ولكن أما والله لا ينالها أحد من عقبكما إلى يوم القيامة.

I said, 'May my^{asws} father^{as} and my^{asws} mother^{sa} be sacrificed for you^{saww}, O Messenger of Allah^{saww}, so what do you^{saww} order me^{asws} to do if that is what they do?' They said, 'He^{saww} said to you^{asws}: 'If you^{asws} find supporters, fight against them, and reject them, and if you^{asws} do not find any supporters, then pay allegiance and save your^{asws} blood'. Ali^{asws} said: 'But, by Allah^{azwj}, if those forty men who had paid allegiance to me^{asws} had been faithful, I^{asws} would have fought against you in the Way of Allah^{azwj}, but, by Allah^{azwj}, neither one of both your offspring will attain it (Caliphate) until the Day of Judgement.

الرد على الحديث المخلوق بكتاب الله تعالى

وفيما يكذب قولكم على رسول الله صلى الله عليه وآله قوله تعالى: (أم يحسدون الناس على ما آتاهم الله من فضله فقد آتينا آل إبراهيم الكتاب والحكمة وآتيناهم ملكا عظيما) ، فالكتاب النبوة، والحكمة السنة، والملك الخلافة، ونحن آل إبراهيم.

The refutation of the fabricated Hadith, by the Book of Allah^{azwj} the High

And what belies your statements to the Messenger of Allah^{saww} is the Statement of Allah^{azwj} the High “[4:54] **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 the wisdom, and We have given them a grand kingdom**”, for the Book is the

Prophet-hood, and the Wisdom is the Sunnah, and the Kingdom is the Caliphate, and we^{asws} are the Children of Ibrahim^{as}.

دفاع المقداد وسلمان وأبي ذر عن علي عليه السلام

فقام المقداد فقال: يا علي، بما تأمرني؟ والله إن أمرتني لأضربن بسيفي وإن أمرتني كفت. فقال علي عليه السلام: كف يا مقداد، واذكر عهد رسول الله وما أوصاك به.

Defence of Al-Miqdad^{ar}, and Salman^{ar}, and Abu Dharr^{ar} regarding Ali^{asws}

Al-Miqdad^{ar} stood up and said, ‘O Ali^{asws}, what is your order for me^{ar}? By Allah^{azwj}, if you^{asws} were to order me^{ar} so, I^{ar} would strike by my sword, and if you^{asws} were to order me so, I^{ar} would hold back my^{ar} hand’. Ali^{asws} said: ‘Hold back, O Miqdad, and remember the oath of the Messenger of Allah^{saww}, and what he^{saww} has bequeathed to you^{ar}’.

فقلت وقلت: والذي نفسي بيده، لو أني أعلم أني أدفع ضيما وأعز الله ديننا لو وضعت سيفي على عنقي ثم ضربت به قدما قدما. أتثبون على أخي رسول الله ووصيه وخليفته في أمته وأبي ولده؟ فابشروا بالبلاء واقتطوا من الرخاء.

I^{ar} (Salman^{ar}) stood up and said, ‘By the One in Whose^{azwj} Hand is my^{ar} soul, if I^{ar} knew that I^{asws} could remove injustice and honour the Religion of Allah^{azwj}, I^{asws} would have placed my^{ar} sword on my^{ar} neck, then would have struck with it step by step. You are pouncing on the brother^{asws} of the Messenger of Allah^{saww}, and his^{saww} successor^{asws}, and his^{saww} Caliph in his^{azwj} community, and the father of his^{asws} sons^{asws}? I give you the news of the afflictions that will cut you off from prosperity’.

وقام أبو ذر فقال: أيتها الأمة المتحيرة بعد نبيها المخذولة بعصيانها، إن الله يقول: (إن الله اصطفى آدم ونوحا وآل إبراهيم وآل عمران على العالمين ذرية بعضها من بعض والله سميع عليم). وآل محمد الأخلاف من نوح وآل إبراهيم من إبراهيم والصفوة والسلالة من إسماعيل وعتره النبي محمد، أهل بيت النبوة وموضع الرسالة ومختلف الملائكة، وهم كالسما المرفوعة والجبال المنصوبة والكعبة المستورة والعين الصافية والنجوم الهادية والشجرة المباركة، أضاء نورها وبورك زيتها. محمد خاتم الأنبياء وسيد ولد آدم، وعلي وصي الأوصياء وإمام المتقين وقائد الغر المحجلين، وهو الصديق الأكبر والفاروق الأعظم ووصي محمد ووارث علمه وأولى الناس بالمؤمنين من أنفسهم كما قال الله: (النبي أولى بالمؤمنين من أنفسهم وأزواجه امهاتهم وأولوا الأرحام بعضهم أولى ببعض في كتاب الله). فقدموا من قدم الله وأخروا من أخر الله واجعلوا الولاية والوراثة لمن جعل الله.

And Abu Dharr^{ar} stood up and said, ‘O you community you surely have gone astray after the Prophet^{saww}, you have Abandoned (the religion) adapted the way of sins. Surely Allah^{azwj} has Said “[4:54] **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 the wisdom, and We have given them a grand kingdom**”. And the Progeny^{asws} of Mohammed^{saww} are the successors from Nuh^{sa}, and the Children of Ibrahim^{sa} from Ibrahim^{as}, and the elite, and the dynasty from Ismail^{sa}, and the Family of the Prophet Mohammed^{saww}, People^{asws} of the Household of the Prophet-hood, and the Place of the Message and interchange of the Angels, and they^{asws} are like the raised sky, and the firm mountain, and the veiled Kaabah, and the pure spring, and the guiding stars, and the Blessed Tree, illuminating its light, and its oil is blessed.

Mohammed^{saww} is the last of the Prophets^{as} and the chief of the children of Adam^{sa}, and Ali^{asws} is the successor^{asws} of the successors^{as}, and the Imam^{asws} of the pious, and the guide of the resplendent, and he^{asws} is the Great True one (Al-Siddique Al-Akbar), and the Great Differentiator (Al-Farooq Al-Aazam), and the successor^{asws} of Mohammed^{saww}, and the inheritor of his^{saww} knowledge, and the foremost of the believing people than themselves, as Allah^{azwj} has Said “[33:6] **The Prophet has a**

greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah”. So, the one who gives them preference has given preference to Allah^{azwj}, and the one who has disfavoured them has disfavoured Allah^{azwj}, and make the Wilayah and the inheritance to be to the one^{asws} whom Allah^{azwj} has Made it to be in’.

عمر يهدد عليا بالقتل

فقام عمر فقال لأبي بكر - وهو جالس فوق المنبر -: ما يجلسك فوق المنبر وهذا جالس محارب لا يقوم فيبايعك؟ أو تأمر به فنضرب عنقه - والحسن والحسين قائمان - فلما سمعا مقالة عمر بكيا، فضمهما عليه السلام إلى صدره فقال: لا تبكيا، فو الله ما يقدران على قتل أبيكما.

Umar threatens to kill Ali^{asws}

Umar stood up. He said to Abu Bakr – and he was seated on top of the Pulpit – ‘What are you sitting on the Pulpit for, and this (man) is seated to battle against you and is not standing up to pay allegiance to you? Or give an order for his neck to be cut off’ – and Al-Hassan^{asws} and Al-Husayn^{asws} were standing there – when they^{asws} heard the words of Umar, they^{asws} started crying. He^{asws} embraced them^{asws} to his^{asws} chest and said: ‘Do not cry, for by Allah^{azwj}, they do not have the ability to kill your^{asws} father^{asws}’.

دفاع ام أيمن وبريدة عن علي عليه السلام

وأقبلت ام أيمن حاضنة رسول الله صلى الله عليه وآله فقالت: (يا أبا بكر، ما أسرع ما أبديتم حسدكم ونفاقكم) فأمر بها عمر فأخرجت من المسجد وقال: ما لنا وللنساء. وقام بريدة الأسلمي وقال: أنتب - يا عمر - على أخي رسول الله وأبي ولده وأنت الذي نعرفك في قريش بما نعرفك؟ أألستما قال لكما رسول الله صلى الله عليه وآله: (انطلقا إلى علي وسلمنا عليه بإمرة المؤمنين)؟ فقلتما: أعن أمر الله وأمر رسوله؟ قال: نعم. فقال أبو بكر: قد كان ذلك ولكن رسول الله قال بعد ذلك: (لا يجتمع لأهل بيتي النبوة والخلافة). فقال: والله ما قال هذا رسول الله، والله لا سكنت في بلدة أنت فيها أمير. فأمر به عمر فضرب وطرد

Defence of Umm Ayman and Bureyda about Ali^{asws}

And Umm Ayman^{sa}, the nurse maid of the Messenger of Allah^{saww} came forward. She^{sa} said, ‘O Abu Bakr, with what ease you have begun your envy and your hypocrisy’. Umar ordered for her^{sa} to be thrown out of the Masjid and said, ‘What have we to do with women’. Bureyda Al-Aslamiy stood up and said, ‘O Umar, you are pouncing upon Ali^{asws}, the brother of the Messenger of Allah^{saww}, and the father of his^{saww} children^{asws}, and you are the one about whom we know among the Qureysh what we know? Are you two to whom the Messenger of Allah^{saww} said: ‘Go to Ali^{asws} and salute him^{asws} as Amir-ul-Momineen?’ You both said, ‘Is this the Order of Allah^{azwj} and His^{azwj} Messenger^{saww}?’ He^{saww} said: ‘Yes’. Abu Bakr said, ‘That is how it was, but the Messenger of Allah^{saww} said after that: ‘For the People^{asws} of my^{saww} Household, the Prophet-hood and the Caliphate will not be gathered together’. He said, ‘By Allah^{azwj}, the Messenger of Allah^{saww} did not say this. By Allah^{azwj} I will not stay in the city in which you are the Emir’. Umar ordered for him to be beaten up and thrown out’.

كيفية بيعة أمير المؤمنين عليه السلام

ثم قال: قم يابن أبي طالب فبايع. فقال: فإن لم أفعل؟ قال: إذا والله نضرب عنقك فاحتج عليهم ثلاث مرات، ثم مد يده من غير أن يفتح كفه، فضرب عليها أبو بكر ورضي بذلك منه. فنأدى علي عليه السلام قبل أن يبايع - والحبل في عنقه - (يابن أم إن القوم استضعفوني وكادوا يقتلونني).

Manner of the “allegiance” of Amir-ul- Momineen^{asws}

Then he (Umar) said, ‘Arise, O son^{asws} of Abu Talib^{asws}, pay allegiance’. He^{asws} said: ‘If I^{asws} don’t do it?’ He said, ‘Then, by Allah^{azwj}, we will cut off your^{asws} neck’. He said this to him^{asws} three times, then another one extended his^{asws} hand and opened his^{asws} hand. Abu Bakr struck his^{asws} hand and he was happy with that regarding it. Ali^{asws} called out, before the allegiance – and the rope was around his^{asws} neck -: “[7:150] **Son of my mother! surely the people reckoned me weak and had well-nigh slain me**”.

بيعة الزبير وسلمان وأبي ذر والمقداد

وقيل للزبير: بايع، فأبى، فوثب إليه عمر وخالد بن الوليد والمغيرة بن شعبة في أناس معهم، فانتزعوا سيفه من يده فضربوا به الأرض حتى كسروه ثم لبيوه. فقال الزبير - وعمر على صدره -: يا ابن صهاك، أما والله لو أن سيفي في يدي لحدثت عني). ثم بايع. قال سلمان: ثم أخذوني فوجئوا عنقي حتى تركوها كالسلعة، ثم أخذوا يدي وقتلوا فبايعت مكرها. ثم بايع أبو ذر والمقداد مكرهين، وما بايع أحد من الامة مكرها غير علي عليه السلام وأربعتنا.

Allegiance of Al-Zubeyr, and Salman^{ar}, and Abu Dharr^{ar} and Al-Miqdad^{ar}

And it was said to Al-Zubeyr, ‘Pay allegiance’. He refused. Umar, and Khalid Bin Waleed, and Al-Mugheira Bin Sha’ba were among the people who rushed towards him. They seized his sword from his hand. They struck it on the ground until they broke it, then they held him in a stranglehold. Al-Zubeyr said – and Umar was on his chest – ‘O son of Sahhaak, but by Allah^{azwj}, if my sword was in my hand I would have buried you’. Then he (was forced to) paid allegiance. Salman^{ar} said, ‘Then they grabbed me^{ar} and throttle my^{ar} neck until it was like a commodity. Then they grabbed my^{ar} hand and twisted it. I^{ar} unwillingly paid allegiance. Then Abu Dharr^{ar} and Al-Miqdad paid

allegiance unwillingly. No one from the community was forced to paid allegiance (unwillingly) apart from Ali^{asws} and four of us’.

ولم يكن منا أحد أشد قولاً من الزبير، فإنه لما بايع قال: يا بن صهاك، أما والله لولا هؤلاء الطغاة الذين أعانوك لما كنت تقدم علي ومعني سيفي لما أعرف من جبنك ولؤمك، ولكن وجدت طغاة تقوي بهم وتصول. فغضب عمر وقال: أتذكر صهاك؟ فقال: ومن صهاك وما يمنعني من ذكرها؟ وقد كانت صهاك زانية، أو تنكر ذلك؟ أو ليس كانت أمة حبشية لجدي عبد المطلب، فزنى بها جدك نفي، فولدت أباك الخطاب فوهبها عبد المطلب لجديك - بعد ما زنى بها - فولدته، وإنه لعبد لجدي ولد زنا؟ فأصلح بينهما أبو بكر وكف كل واحد منهما عن صاحبه.

And there was no one from us who was harsher in his words than Al-Zubeyr, for when he paid allegiance, he said, ‘O son of Sahhaak, but, by Allah^{azwj}, were it not for these tyrants who are your ‘Al-Ansar’ you would not have been able to overcome me and I would have had my sword with me since I am aware of your cowardice and wickedness, but you have found strength in the tyrants and are on the attack’. Umar got angry and said, ‘You are mentioning Sahhaak?’ He said, ‘And who Sahhaak, and what prevents me from mentioning her? And Sahhaak was an adulteress, or are you denying that? Or was she not from the people of Ethiopia given to my grandfather Abdul Muttalib^{as}? Your grandfather Nufail committed adultery with her and your father Al-Khattaab was born as a result. Abdul Muttalib^{as} gifted her to your grandfather – after him (Nufail) having committed adultery with her – and he was born, and he is therefore the slave of my grandfather having been born from adultery? Abu Bakr made peace between the two, and made each of them withhold his hand from his companion.

5 (أصحاب أمير المؤمنين عليه السلام يقيمون الحجة على الغاصبين كلمة سلمان بعد البيعة

قال سليم بن قيس: فقلت لسلمان: أفبايعت أبا بكر - يا سلمان - ولم تقل شيئاً؟ قال: قد قلت - بعد ما بايعت -: تبا لكم سائر الدهر أو تدرون ما صنعتم بأنفسكم؟ أصيتم وأخطأتم أصيتم سنة من كان قبلكم من الفرقة والاختلاف، وأخطأتم سنة نبيكم حتى أخرجتموها من معدنها وأهلها. فقال عمر: يا سلمان، أما إذ بايع صاحبك وبايعت فقل ما شئت وافعل ما بدا لك وليقل صاحبك ما بدا له.

5 – The companions of Amir-ul-Momineen^{asws} establish the argument against the usurpers: The words of Salman^{ar} after the allegiance

Sulaym Bin Qays said, ‘I said to Salman^{ar}, ‘So, you paid allegiance to Abu Bakr, O Salman^{ar}, and did not say anything?’ He^{ar} said, ‘I^{ar} said, after having paid allegiance, ‘Woe unto you for the rest of eternity. Do you know what you have done to yourselves? You are right, and you have erred as well. You are right in that you have chosen the way of those have been before you for sectarianism and infighting, and you have erred from the Sunnah of your Prophet^{saww}, to the extent that you have taken it out from is mine, and its deserving ones^{asws}’. Umar said, ‘O Salman^{ar}, now that your companion^{asws} has paid allegiance and so have you, you can say what you like and do what you like, and your companion^{asws} can say what he^{asws} wants’.

قال سلمان: فقلت: سمعت رسول الله صلى الله عليه وآله يقول: (إن عليك وعلى صاحبك الذي بايعته مثل ذنوب جميع أمته إلى يوم القيامة ومثل عذابهم جميعا). فقال: قل ما شئت، أليس قد بايعت ولم يقر الله عينيك بأن يليها صاحبك؟ فقلت: أشهد أنني قد قرأت في بعض كتب الله المنزلة: (إنك - باسمك ونسبك وصدقتك - باب من أبواب جهنم) فقالوا لي: قل ما شئت، أليس قد أزالها الله عن أهل هذا البيت الذين اتخذتموهم أربابا من دون الله؟

Salman^{ar} said, ‘I^{ar} said, ‘I^{ar} have heard the Messenger of Allah^{saww} say that to you (Umar) and to your companion (Abu Bakr) whom you have paid allegiance to, will be the like (carrying) sins of the entire community up to the Day of Judgement, and the like of their entire Punishment’. He said, ‘Say what you like. Have you not paid allegiance, and Allah^{azwj} did not Accept that your^{ar} eyes see it go to your^{ar} companion^{asws}?’ I^{ar} said, ‘I^{ar} testify that I^{ar} have read in

some Books of Allah^{azwj} Sent down that you, by your name and your lineage and our characteristics on a door from the door of Hell'. He said to me^{ar}, 'Say what you like, has not Allah^{azwj} Taken away from the People^{asws} of this Household whom you^{ar} have taken as lords besides Allah^{azwj}?'

فقلت له: أشهد أنني سمعت رسول الله صلى الله عليه وآله يقول، وسألته عن هذه الآية: (فيومئذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد)، فأخبرني بأنك أنت هو. فقال عمر: أسكت، أسكت، أسكت الله نامتك، أيها العبد، يابن اللخناء فقال علي عليه السلام: أقسمت عليك يا سلمان لما سكت. فقال سلمان: والله لو لم يأمرني علي عليه السلام بالسكوت لخبرته بكل شيء نزل فيه، وكل شيء سمعته من رسول الله صلى الله عليه وآله وفي صاحبه. فلما رأني عمر قد سكت قال لي: إنك له لمطيع مسلم.

I^{ar} said to him, 'I^{ar} bear witness that I^{ar} have heard the Messenger of Allah^{saww} say, and I^{ar} asked him^{saww} about this Verse **“[89:25] But on that day shall no one chastise with (anything like) His chastisement, [89:26] And no one shall bind with (anything like) His binding”**, he^{saww} informed me^{ar} that it means you'. Umar said, 'Silence, silence, may Allah^{azwj} Make you sleep (die), O slave, O son of the evil-tongued'.

Ali^{asws} said: 'I^{asws} give you^{ar} a vow, O Salman^{ar}, keep quiet'. Salman^{ar} said, 'By Allah^{azwj}, had Ali^{asws} not ordered me^{ar} to keep quiet, I^{ar} would have informed him of everything that had Come down regarding him, and everything that I^{ar} have heard from the Messenger of Allah^{saww} regarding him and his companion'. When Umar saw me^{ar} that I^{ar} have observed silence, he said to me^{ar}, 'You^{ar} are an obedient submitter to him^{asws}'.

كلمة أبي ذر بعد البيعة

فلما أن بايع أبو ذر والمقداد ولم يقولوا شيئا قال عمر: يا سلمان، ألا تكف كما كف صاحبك؟ والله ما أنت بأشد حبا لأهل هذا البيت منهما ولا أشد تعظيما لحقهم منهما، وقد كفا كما ترى وبايعا. فقال أبو ذر: يا عمر، أفتعيرنا بحب آل محمد وتعظيمهم؟ لعن الله - وقد فعل - من أبغضهم وافترى عليهم وظلمهم حقهم وحمل الناس على رقابهم ورد هذه الامة القهقري على أدبارها. فقال

عمر: أمين لعن الله من ظلمهم حقهم لا والله ما لهم فيها من حق وما هم فيها وعرض الناس إلا سواء. قال أبو ذر: فلم خاصتمم الأنصار بحقهم وحجتهم؟

The words of Abu Dharr^{ar} after the allegiance

When Abu Dharr^{ar} and Al-Miqdad^{ar} paid allegiance without having said a word, Umar said, ‘O Salman^{ar}, why did you not leave off like these two companions of yours? By Allah^{azwj}, you^{ar} are not stronger in your^{ar} love of the People^{asws} of this Household that these two^{ar}, nor stronger in respecting them^{asws} that these two^{ar}, and they^{ar} held back as you^{ar} have seen, and paid allegiance. Abu Dharr^{ar} said, ‘Are you taunting us^{ar} with the love of the Progeny^{asws} of Mohammed^{saww}?’

May Allah^{azwj} Curse (you) – and He^{azwj} did Curse – the one who harbours hatred towards them^{asws}, and fabricates to them^{asws}, and does injustice on their^{asws} rights, and make the people to attack their^{asws} necks, and revert this community back on its prior beliefs’. Umar said, ‘Amen, may Allah^{azwj} Curse the one who is unjust on their^{asws} rights. No, by Allah^{azwj}, there is nothing in this for them^{asws} of their^{asws} rights, and they^{asws} do not have in this but except for equality with the people’. Abu Dharr^{ar} said, ‘Why did you then antagonise the ‘Al-Ansar’ by their rights and their arguments?’

كلمة أمير المؤمنين عليه السلام بعد البيعة

فقال علي عليه السلام لعمر: يابن صهاك، فليس لنا فيها حق وهي لك ولا بن أكلة الذبان؟ فقال عمر: كف الآن يا أبا الحسن إذ بايعت، فإن العامة رضوا بصاحبي ولم يرضوا، بك فما ذنبي؟ فقال علي عليه السلام: ولكن الله عز وجل ورسوله لم يرضيا إلا بي، فابشر أنت وصاحبك ومن اتبعكما ووازركما بسخط من الله وعذابه وخزيه. ويلك يابن الخطاب، لو ترى ماذا جنيت على نفسك لو تدري ما منه خرجت وفيما دخلت وما ذا جنيت على نفسك وعلى صاحبك؟ فقال أبو بكر: يا عمر، أما إذ قد بايعنا وأمنا شره وفتكه وغائلته فدعه يقول ما شاء.

Words of Amir-ul-Momineen^{asws} after the allegiance

Ali^{asws} said to Umar: 'O son of Sahhaak, there is no right for us^{asws} in this (Caliphate), and it is for you, and the son of the one who used to eat swarms of flies? Umar said, 'Be silent now, O Abu Al-Hassan^{asws} since you^{asws} have now paid allegiance. Since the general public are happy with my companion and are not happy with you^{asws}, so what is my fault?' Ali^{asws} said: 'But, Allah^{azwj} Mighty and Majestic, and His^{azwj} Messenger^{saww} were never happy except with me^{asws}. Receive news that you, and your companion, and the one who followed the two of you, and strengthened you two, of the Wrath of Allah^{azwj} and His^{azwj} Punishment, and shame. Woe be unto you, O son of Al-Khattaab, can you not see what you have gained for yourself, and what you have come out of and into what you have entered, and what you have done for yourself and your companion?' Abu Bakr said, 'O Umar, but he^{asws} has paid allegiance to us, and we are safe from its evil, and its calamity. Let him^{asws} say what he^{asws} wants to'.

أصحاب الصحيفة الملعونة في تابوت جهنم

فقال علي عليه السلام: لست بقائل غير شئ واحد. أذكركم بالله أيها الأربعة - يعنيني وأبا ذر والزبير والمقداد -: سمعت رسول الله صلى الله عليه وآله يقول: إن تابوتا من نار فيه اثنا عشر رجلا، ستة من الأولين وستة من الآخرين، في جب في قعر جهنم في تابوت مقفل، على ذلك الجب صخرة. فإذا أراد الله أن يسعر جهنم كشف تلك الصخرة عن ذلك الجب فاستعرت جهنم من وهج ذلك الجب ومن حره.

The companions of the accursed agreement are in the Fire of Hell

Ali^{asws} said: 'I^{asws} am not going to say apart from one thing. I^{asws} remind you four' – meaning myself (Salman^{ar}), and Abu Dharr^{ar}, and Al-Zubeyr and Al-Miqdad^{ar} – 'I^{asws} heard the Messenger of Allah^{saww} say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit in the bottom of Hell inside a locked coffin, on top of which is a rock. Whenever Allah^{azwj} Intends to increase the heat of Hell, He^{azwj} will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit and its heat'.

قال علي عليه السلام: فسألت رسول الله صلى الله عليه وآله عنهم - وأنتم شهود به - عن الأولين، فقال: أما الأولون فابن آدم الذي قتل أخاه، وفرعون الفراعنة، والذي حاج إبراهيم في ربه، ورجلان من بني إسرائيل بدلا كتابهم وغيرا سنتهم، أما أحدهما فهود اليهود والآخر نصر النصارى، وإبليس سادسهم. وفي الآخرين الدجال وهؤلاء الخمسة أصحاب الصحيفة والكتاب وجبتهم وطاغوتهم الذي تعاهدوا عليه وتعاهدوا على عداوتك يا أخي، وتظاهرون عليك بعدي، هذا وهذا حتى سماهم وعدهم لنا. قال سلمان: فقلنا: صدقت، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله.

Ali^{asws} said: 'I^{asws} asked the Messenger of Allah^{saww} about them – and you four are witness to it – about the former ones, he^{saww} said: 'But as for the former ones, it is the son^{as} of Adam^{as} who killed his brother^{as}, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim^{sa} about his^{as} Lord^{azwj}, and two men from the Children of Israel who altered their Books and replaced their ways, as for one of them made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees^{la} is the sixth of them.

And regarding the later ones, it included these five, the companions of the agreement and the writing, and are their obligors and their tyrants who made their vows and held on to their beliefs on being inimical to you^{asws} O my^{saww} brother, and they will make appear to you^{asws} after me^{saww}, this one and this one, until

he^{saww} named them and counted them for us. Salman^{ar} said, 'We said, 'You^{asws} have spoken the truth, we testify that we have heard that from the Messenger of Allah^{saww}'.

كلمة رسول الله صلى الله عليه وآله في عثمان والزبير

فقال عثمان: يا أبا الحسن، أما عندك وعند أصحابك هؤلاء حديث في؟ فقال علي عليه السلام: بلى، سمعت رسول الله يلعنك مرتين ثم لم يستغفر الله لك بعد ما لعنك. فغضب عثمان ثم قال: ما لي وما لك ولا تدعني على حال، عهد النبي ولا بعده. فقال علي عليه السلام: نعم، فأرغم الله أنفك. فقال عثمان: فو الله لقد سمعت من رسول الله صلى الله عليه وآله يقول: (إن الزبير يقتل مرتدا عن الإسلام) قال سلمان: فقال علي عليه السلام لي - فيما بيني وبينه -: صدق عثمان، وذلك أنه يباعدني بعد قتل عثمان وينكث بيعتي فيقتل مرتدا.

Words of the Messenger of Allah^{saww} regarding Usman and Al-Zubeyr

Usman said, 'O Abu Al-Hassan^{asws}, but is there with you^{asws} and with these companions of yours^{asws} a Hadith regarding myself?' Ali^{asws} said: 'Yes, I^{asws} heard the Messenger of Allah^{saww} curse you twice, then did not seek Forgiveness from Allah^{azwj} for you after having cursed you'. Usman got angry, then said, 'What is it to me and what is it to you^{asws} that you^{asws} do not leave me to myself, neither in the era of the Prophet^{saww}, nor after him^{saww}'.

Ali^{asws} said: 'Yes, may Allah^{azwj} Grind your nose' (Humiliate you). Usman said, 'By Allah^{azwj}, I have heard from the Messenger of Allah^{saww}, he^{saww} said that: 'Al-Zubeyr will be killed as an apostate from Islam'. Salman^{ar} said, 'Ali^{asws} said to me^{ar} – just between me^{ar} and him^{asws} – Usman spoke the truth, and that he will pay allegiance to me^{asws} after the killing of Usman, and will break the allegiance and will be killed as an apostate.

إرتد الناس بعد الرسول صلى الله عليه وآله إلا أربعة

قال سلمان: فقال علي عليه السلام: (إن الناس كلهم ارتدوا بعد رسول الله صلى الله عليه وآله غير أربعة). إن الناس صاروا بعد رسول الله صلى الله عليه وآله بمنزلة هارون ومن تبعه ومنزلة العجل ومن تبعه. فعلي في شبه هارون وعتيق في شبه العجل وعمر في شبه السامري.

Apostasy of the people after the Messenger of Allah^{saww}, except for four

Salman^{ar} said, 'Ali^{asws} said that: 'The whole of the people turned apostate, after the Messenger of Allah^{saww}, except for four'. After the Messenger of Allah^{saww}, the people became at the position of Haroun^{as} and the ones who followed him^{as}, and the position of the calf and the ones who followed it. As for Ali^{asws}, he^{asws} was in the position of Haroun^{as}, and Ateeq (Abu Bakr) was in the position of the calf, and Umar was in the position of Al-Samiri^[16].

وسمعت رسول الله صلى الله عليه وآله يقول: ليجيئن قوم من أصحابي من أهل العلية والمكانة مني ليمروا على الصراط. فإذا رأيتهم ورأوني وعرفتهم وعرفوني اختلجوا دوني. فأقول: أي رب، أصحابي أصحابي فيقال: ما تدري ما أحدثوا بعدك، إنهم ارتدوا على أديبارهم حيث فارقتهم. فأقول: بعدا وسحقا.

And I^{ar} heard the Messenger of Allah^{saww} say: 'There will come a group of my^{saww} companions from the people who used to be held in high regard and position with me^{saww}, to cross over the Bridge. They will see me^{saww}, and I^{saww} will see them, and I^{saww} will recognise them and they will recognise me^{saww}. They will be taken away from me^{saww}. I^{saww} will say: 'O Lord^{azwj}, my^{saww} companions, my^{saww} companions!' He^{azwj} will Say: 'Don't you^{saww} know what they did after you^{saww}, they turned back on their backs as soon as

you^{saww} parted from them'. I^{saww} will say: 'Be distant and get crushed'.

وسمعت رسول الله صلى الله عليه وآله يقول: لتركبن أمتي سنة بني إسرائيل حذو النعل بالنعل وحذو القذة بالقذة، شبرا بشبر وذراعا بذراع وباعا بباع، حتى لو دخلوا حجرا لدخلوا فيه معهم. إن التوراة والقرآن كتبه ملك واحد في رق واحد بقلم واحد، وجرت الأمثال والسنن سواء.

And I^{ar} heard the Messenger of Allah^{saww} say: 'My^{saww} community will adopt the way of the Children of Israel, like the slipper follows the slipper, step by step, inch by inch, and cubit by cubit, to the extent that if they entered into a hole, so will they along with them. The Torah and the Quran were written by one Angel, in one Parchment, with one Pen, and the Parables and the Sunnah became the same'.

HADITH 5

(5) إبليس ومؤسس السقيفة يوم القيامة

IBLEES^{la} AND THE FOUNDER OF AL-SAQIFA ON THE DAY OF JUDGEMENT

عن أبان بن أبي عياش عن سليم بن قيس الهلالي، قال: سمعت سلمان الفارسي يقول: إذا كان يوم القيامة يؤتى بإبليس مزموما بزمام من نار، ويؤتى بزفر مزموما بزمامين من نار فينطلق إليه إبليس فيصرخ ويقول: ثكلتك أمك، من أنت؟ أنا الذي فتنت الأولين والآخرين وأنا مزموم بزمام واحد وأنت مزموم بزمامين فيقول: أنا الذي أمرت فأطعت، وأمر الله فعصي.

From Abaan Bin Abu Ayyash, from Sulaym Bin Qays Al-Hilali who said, 'I heard Salman Al-Farsy^{ar} say: 'When it will be the Day of Judgement, Iblees^{la} will be brought chained with a rein of Fire, and they will come with Zafar (Umar) chained with two reins of Fire.

Iblees^{la} will rush towards him. He^{la} will scream at him saying, 'May your mother be bereft of you, who are you? I^{la} am the one who corrupted the former ones and the later ones, and I^{la} have been chained with one rein of Fire while you have been chained with two reins of Fire'.

He will say, 'I am the one who issued the orders and was obeyed, and I disobeyed the Order of Allah^{azwj}'.

HADITH 6

(6) مفاخر أمير المؤمنين عليه السلام

GLORIES OF AMIR-UL-MOMINEEN^{asws}

وقال سليم: وحدثني أبو ذر وسلمان والمقداد، ثم سمعته من علي عليه السلام، قالوا: إن رجلا فاخر علي بن أبي طالب عليه السلام، فقال رسول الله صلى الله عليه وآله لعلي عليه السلام: أي أخي، فاخر العرب، فأنت أكرمهم ابن عم وأكرمهم أبا وأكرمهم أخا وأكرمهم نفسا وأكرمهم نسبا وأكرمهم زوجة وأكرمهم ولدا وأكرمهم عما، وأعظمهم عناء بنفسك ومالك، وأتمهم حلما وأقدمهم سلما وأكثرهم علما. وأنت أقرأهم لكتاب الله وأعلمهم بسنن الله وأشجعهم قلبا في لقاء يوم الهيح، وأجودهم كفا وأزهدهم في الدنيا وأشدهم اجتهادا وأحسنهم خلقا وأصدقهم لسانا وأحبهم إلى الله وإلي.

And Sulaym said, 'It was narrated to me by Abu Dharr^{ar} and Salman^{ar}, and Al-Miqdad^{ar}, then I heard it from Ali^{asws} that, 'A man prided himself over Ali^{asws} Bin Abu Talib^{asws}. The Messenger of Allah^{saww} said to Ali^{asws}: 'Yes, my^{saww} brother^{asws}, the Arabs pride themselves, but you^{asws} are more prestigious than them as a cousin, and more prestigious than them as a father, and more prestigious than them as a brother, and more prestigious than them as yourself, and more prestigious than them by lineage, and more prestigious than them as a husband, and more prestigious than them as a son, and more prestigious than them as an uncle, and greater than them for having tolerated more hardship on yourself^{asws} and your^{asws} wealth, and more complete in forbearance than them, and foremost in submission than them, and more knowledgeable than them, and you^{asws} are more literate than them of the Book of Allah^{azwj}, and more knowledgeable than them of the Sunnah of Allah^{azwj}, and braver than them in heart when meeting the enemy,

and more generous than them by your^{asws} hand, and more ascetic of them in the world, and more harsher in your^{asws} struggles, and better than them in morals, and more truthful than them by the tongue, and more beloved by Allah^{azwj} and to me^{saww}.

إخبار النبي صلى الله عليه وآله بظلم الأمة لأمير المؤمنين عليه السلام

وستبقى بعدي ثلاثين سنة تعبد الله وتصبر على ظلم قريش، ثم تجاهدكم في سبيل الله عز وجل إذا وجدت أعوانا. تقاوت على تأويل القرآن كما قاتلت معي على تنزيله الناكثين والقاسطين والمارقين من هذه الأمة. ثم تقتل شهيدا تخضب لحيثك من دم رأسك. قاتلك يعدل عاقر الناقة في البغض إلى الله والبعد من الله ومني، ويعدل قاتل يحيى بن زكريا وفرعون ذا الأوتاد.

The news given by the Prophet^{saww} of the injustices of the community towards Amir-ul-Momineen^{asws}

He^{saww} said: 'You^{asws} will remain after me^{saww} for thirty years. You^{asws} will worship Allah^{azwj} and observe patience on the injustices of the Qureish, then you^{asws} should fight against them in the way of Allah^{azwj} if you^{asws} were to find 'Al-Ansar'. You^{asws} will fight against them on the explanation of the Quran just as I^{saww} have fought against them on its Revelation - the breakers (of the Covenant) and the unjust and the renegades of this community. Then you^{asws} will be killed and your beard will be dyed by the blood of your^{asws} head. Your^{asws} killer will be like the one who cut the legs of the she-camel (of Prophet Saleh^{sa}) in the hatred towards Allah^{azwj}, and is remote from Allah^{azwj} and from me^{saww}, he will be like the one who killed Yahya Bin Zakariyya^{sa} and like the Pharaoh along with the army'.

كلام الحسن البصري عن فضائل أمير المؤمنين عليه السلام

قال أبان: وحدثت بهذا الحديث الحسن البصري عن أبي ذر، فقال: صدق سليم وصدق أبو ذر. لعلي بن أبي طالب السابقة في الدين والعلم والحكمة والفقه، وفي الرأي والصحة وفي الفضل وفي

البسطة وفي العشيرة وفي الصهر، وفي النجدة في الحرب، وفي الجود وفي الماعون وفي العلم بالقضاء وفي القرابة للرسول والعلم بالقضاء والفصل وفي حسن البلاء في الإسلام. إن عليا في كل أمر أمره علي، فرحم الله عليا وصلى عليه. ثم بكى حتى بل لحيته.

Speech of Al-Hassan Al-Basry about the virtues of Amir-ul-Momineen^{asws}

Abaan said that this Hadith was narrated to him by Al-Hassan Al-Basry from Abu Dharr^{ar}, 'Sulaym spoke the truth, and Abdu Dharr^{ar} spoke the truth for Ali^{asws} Bin Abu Talib^{asws}, the foremost in the Religion, and the knowledge, and the wisdom, and the understanding, and in the opinion, and the socialising, and in the preference, and in the reputation, and in the relationships, and for help in the battle, and in the generosity, and in the kindness, and in the knowledge of Judgements, and in being close relation with the Messenger^{saww}, and the knowledge of the Judgements, and the intricacies (of speech) and in betterment in Islam. Ali^{asws} was highest in every matter of his^{asws}. May Allah^{azwj} have Mercy on him^{asws} and Send Blessings on him^{asws}'. Then he wept until his beard was wet (with the tears)'.

قال: فقلت له: يا أبا سعيد، أتقول لأحد غير النبي (صلى الله عليه) إذا ذكرته؟ فقال: ترحم على المسلمين إذا ذكرتهم وصل على محمد وآل محمد. وإن عليا خير آل محمد. فقلت: يا أبا سعيد، خير من حمزة ومن جعفر ومن فاطمة ومن الحسن والحسين؟ فقال: إي والله، إنه لخير منهم، ومن يشك أنه خير منهم؟ فقلت له: بما ذا؟ قال: إنه لم يجر عليه اسم شرك ولا كفر ولا عبادة صنم ولا شرب خمر. وعلي خير منهم بالسبق إلى الإسلام والعلم بكتاب الله وسنة نبيه.

So, I said to him, 'O Abu Saeed, do you say for anyone, apart from the Prophet^{saww}, "May the Blessings of Allah^{azwj} be upon him", when you mention him?' He said, 'I ask for Mercy to be upon the Muslims when I mention them, and Blessings upon Mohammed^{saww} and the progeny^{asws} of Mohammed^{saww}, and Ali^{asws} is the best of the Progeny^{asws} of Mohammed^{saww}'. I said, 'O

Abu Saeed, better than Hamza^{as}, and Ja'far^{as}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}?’ He said, ‘Yes, by Allah^{azwj}, he^{asws} is better than them, and who will doubt that he^{asws} is better than them?’ I asked him, ‘Why is that?’ He said, ‘He^{asws} never uttered a name of Polytheism (Shirk) nor of disbelief, nor did he^{asws} ever worship idols, nor ever drunk intoxicants. And Ali^{asws} is better than them by being foremost in Islam, and by the knowledge of the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}.

وإن رسول الله صلى الله عليه وآله قال لفاطمة عليها السلام: (زوجتك خير أمي)، فلو كان في الأمة خيرا منه لاستثناه. وإن رسول الله صلى الله عليه وآله أخى بين أصحابه، وأخى بين علي ونفسه، فرسول الله خيرهم نفسا وخيرهم أخوا. ونصبه يوم غدير خم وأوجب له من الولاية على الناس مثل ما أوجب لنفسه فقال: (من كنت مولاه فعلي مولاه). وقال له: (أنت مني بمنزلة هارون من موسى)، ولم يقل ذلك لأحد من أهل بيته ولا لأحد من أمته غيره. وله سوابق كثيرة ومناقب ليس لأحد من الناس مثلها.

The Messenger of Allah^{saww} said to Fatima^{asws}: ‘I^{saww} got you^{asws} married to the best of my^{saww} community’. Had there been anyone better in the community he^{saww} would have made an exception for it. And the Messenger of Allah^{saww} established brotherhood between his^{saww} companions, and brotherhood between Ali^{asws} and himself^{saww}. The Messenger of Allah^{saww} is better than them and better than them as a brother. And he^{saww} established him^{asws} on the Day of Ghadeer Khumm, and more than obligated the Wilayah on the people, just like what he^{saww} more than obligated it upon himself^{saww}. He^{saww} said: ‘The one who’s Master I^{saww} was, Ali^{asws} is his Master’. And he^{saww} said to him^{asws}: ‘You^{asws} are unto me^{saww} of the status of Haroun^{as} had with Musa^{sa}’, and he^{saww} never said that to anyone from his^{saww} Household, nor to anyone from the community apart from him^{asws}. For him^{asws} there are numerous precedence, and merits which are not for anyone from the people, the like of these’.

قال: فقلت له: من خير هذه الأمة بعد علي عليه السلام؟ قال: زوجته وابناه. قلت: ثم من؟ قال: ثم جعفر وحمزة. إن خير الناس أصحاب الكساء الذين نزلت فيهم آية التطهير، ضم فيه رسول الله صلى الله عليه وآله نفسه وعلياً وفاطمة والحسن والحسين، ثم قال: هؤلاء ثقني وعترتي في أهل بيتي، فأذهب الله عنهم الرجس وطهرهم تطهيراً. فقالت أم سلمة: أدخلني معك ومعهم في الكساء. فقال لها: يا أم سلمة، أنت بخير وإلى خير، وإنما نزلت هذه الآية في وفي هؤلاء خاصة.

I said to him, 'Who is the best of this community after Ali^{asws}?' He said, 'His^{asws} wife^{asws}, and his^{asws} sons^{asws}'. I said, 'Then who?' He said, 'Then Ja'far^{as}, and Hamza^{as}. The best of the people are the Companions of the Blanket (As'haab Al-Kisaa) regarding whom the Verse of the Purification was revealed. Included in it was the Messenger of Allah^{saww} himself^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. Then he^{saww} said: 'These^{asws} are my^{saww} trusted ones, and my^{saww} Family among the People^{asws} of my^{saww} Household. Allah^{azwj} has Kept away from them^{asws} the impurity, and Purified them a thorough purifying'. Umm Salma^{ar} said, 'Include me^{ar} along with you^{saww} and with them^{asws} in the Blanket'. He^{saww} said to her^{ar}: 'O Umm Salma^{ar}, you^{ar} are with good and upon good, but this Verse has come down especially regarding myself^{saww} and them^{asws}'.

محاولة الحسن البصري تبرير نفاقه

فقلت: الله يا أبا سعيد ما ترويه في علي عليه السلام وما سمعتك تقول فيه؟ قال: يا أخي، أحقن بذلك دمي من هؤلاء الجبابرة الظلمة لعنهم الله. يا أخي، لولا ذلك لقد شالت بي الخشب ولكني أقول ما سمعت فيبلغهم ذلك فيكفون عني. وإنما أعني بيبغض علي غير علي بن أبي طالب عليه السلام، فيحسبون أني لهم ولي. قال الله عز وجل: (ادفع بالتي هي أحسن السيئة) يعني التقية.

Hassan Al-Basry's attempt to justify his own hypocrisy

I said, 'Allah^{azwj}! O Abu Saeed, what are you reporting regarding Ali^{asws} and what has been heard from you saying regarding

him^{asws}?' He said, 'O brother, I am trying to save my blood from these oppressive tyrants, may the Curse of Allah^{azwj} be upon them. O my brother, had it not been for that, I would have been lifted by the wood (my funeral would have taken place), but, I am saying what you have heard so that it would reach them and they would hold back from me. But what I mean by hatred towards Ali^{asws} is hatred towards other than Ali^{asws} Bin Abu Talib^{asws}, so that they will count me as a friend to them. Allah^{azwj} has Said "[23:96] **Repel evil by what is best**", it means the 'Taqiya' (dissimulation)'.

HADITH 7

(7) إختلاف الأمة وفرقها

DIFFERENCES IN THE COMMUNITY AND ITS SECTS

افتراق الأمة إلى ثلاث وسبعين فرقة

قال أبان: قال سليم: سمعت علي بن أبي طالب عليه السلام يقول: إن الأمة ستفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وفرقة في الجنة. وثلاث عشرة فرقة من الثلاث والسبعين تنتحل محبتنا أهل البيت، واحدة منها في الجنة واثنى عشرة في النار

Division of the community into seventy three sects

Abaan said that Sulaym said, 'I heard Ali^{asws} Bin Abu Talib^{asws} say that: 'The community will be divided into seventy three sects, seventy two sects will be in the Fire and one sect will be in the Paradise. Thirteen of the seventy-three sects will arrogate to love us^{asws} the People^{asws} of the Household, one of these will be in the Paradise and twelve will be in the Fire.

تعيين الفرقة الناجية

وأما الفرقة الناجية المهدية المؤملة المؤمنة المسلمة الموافقة المرشدة فهي المؤمنة بي المسلمة لأمرى المطيعة لي المتبرئة من عدوي المحبة لي والمبغضة لعدوي، التي قد عرفت حقي وإمامتي وفرض طاعتي من كتاب الله وسنة نبيه، فلم تتردد ولم تشك لما قد نور الله في قلبها من معرفة حقتنا وعرفها من فضلها، وألهمها وأخذها بنواصيها فأدخلها في شيعتنا حتى اطمأنت قلوبها واستيقنت يقينا لا يخالطه شك.

Specifications of the rescued sect

And as for the rescued sect, it is the guided, the hopeful, and the submissive in accordance with the guide^{asws}. This sect is the trusted one to follow the orders that I^{asws} issue, and it keeps away from my^{asws} enemies, and loves me^{asws}, and harbours hatred towards my^{asws} enemies. It has recognised my^{asws} rights, and my^{asws} Imamate, and the obligation to obey me^{asws} from the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, and has not turned apostate nor does it have any doubts, for Allah^{azwj} has Enlightened its hearts by the recognition of our^{asws} rights, and have understood its merits, and Inspired it and Taken it by its corners and entered it into the hearts of our^{asws} Shiites until they achieved reassurance in their hearts and had firm conviction, not mixed with doubt’.

أئمة الفرقة الناجية

إني أنا وأوصيائي بعدي إلى يوم القيامة هداة مهتدون، الذين قرنهم الله بنفسه ونبيه في أي من الكتاب كثيرة، وطهرنا وعصمنا وجعلنا شهداء على خلقه وحجته في أرضه وخزانه على علمه ومعادن حكمه وتراجمة وحيه وجعلنا مع القرآن والقرآن معنا لا نفارقه ولا يفارقنا حتى نرد على رسول الله صلى الله عليه وآله حوضه كما قال.

Imams of the rescued sect

I^{asws} am, and the successors^{asws} after me^{asws}, are Guides and the Guided ones up to the Day of Judgement, whom Allah^{azwj} has Joined them^{asws} to Himself^{azwj}, and with His^{azwj} Prophet^{saww} in numerous Verses from the Book, and has Purified us^{asws}, and Made us^{asws} to be infallible and as witnesses over His^{azwj} creation, and His^{azwj} Proof in his^{azwj} earth, and the trustees on His^{azwj} Knowledge, and the mine of His^{azwj} Wisdom, and the Interpreters of

His^{azwj} Revelation, and Made us^{asws} to be with the Quran, and the Quran to be with us^{asws}, it will not separate from us^{asws} nor will we separate from it until we^{asws} return to the Messenger of Allah^{saww} to his^{saww} Fountain as he^{saww} has said'.

الفرق الثلاث والسبعون يوم القيامة

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقا، وهم سبعون ألفا يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه، هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين) ، (يخلفون له كما يخلفون لكم ويحسبون أنهم على شيء إلا إنهم هم الكاذبون).

The seventy third sect on the Day of Judgement

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan, taking it from Iblees^{la} and his^{la} friends. They are the enemies of Allah^{azwj} and His^{azwj} Messenger^{saww}, and the enemies of the believers, and will be entering the Fire without reckoning. They are remote from Allah^{azwj} and from His^{azwj} Messenger^{saww}, having forgotten Allah^{azwj} and His^{azwj} Messenger^{saww} and have associated with Allah^{azwj}, and denied Him^{azwj}, and have worshipped others apart from Allah^{azwj} without having realised it, and they count themselves as having done something good.

They will say on the Day of Judgement “[6:23] **By Allah, our Lord, we were not polytheists**”; “[58:18] **then they will swear to Him as they swear to you, and they think that they have something; no surely they are the liars**”.

المستضعفون دينيا

قال: فقلت: يا أمير المؤمنين، أ رأيت من قد وقف فلم يأتيكم بكم ولم يعادكم ولم ينصب لكم ولم يتعصب ولم يتولكم ولم يتبرء من عدوكم وقال: (لا أدري) وهو صادق؟ قال: ليس أولئك من الثلاث والسبعين فرقة، إنما عنى رسول الله صلى الله عليه وآله بالثلاث والسبعين فرقة الباغين الناصبين الذين قد شهروا أنفسهم ودعوا إلى دينهم.

The weak religious ones

I said, ‘O Amir-ul-Momineen^{asws}, do you^{asws} see that the one who has paused, and was never completely with you^{asws}, and was never inimical to you^{asws}, and never placed emphasis on you^{asws}, and was never prejudicial against you, and never befriended you^{asws}, and never kept away from your^{asws} enemies, and said, ‘I don’t know’, and he is right?’ He^{asws} said: ‘Those are not from the seventy three sects, but what the Messenger of Allah^{saww} meant by the seventy three sects are the rebels, the oppressors who publicised themselves and called towards their own religion’.

فرقة واحدة منها تدين بدين الرحمن، واثنان وسبعون تدين بدين الشيطان وتتولى على قبولها وتنتبرأ ممن خالفها. فأما من وحد الله وآمن برسول الله صلى الله عليه وآله ولم يعرف ولا يتنا ولا ضلالة عدونا ولم ينصب شيئا ولم يحل ولم يحرم، وأخذ بجميع ما ليس بين المختلفين من الأمة فيه خلاف في أن الله عز وجل أمر به، وكف عما بين المختلفين من الأمة خلاف في أن الله أمر به أو نهى عنه، فلم ينصب شيئا ولم يحل ولم يحرم ولا يعلم ورد علم ما أشكل عليه إلى الله فهذا ناج.

One sect will make it a religion to be on the Religion of the beneficients, and the seventy two will make it a religion to be on the religion of the Satan, and befriend those that have accepted it and keep away from those that have opposed it. As for the one who believes in Oneness of Allah^{azwj} and believes in the Messenger of

Allah^{saww}, and never understood our^{asws} Wilayah, nor the straying of our^{asws} enemies, and never established anything, and did not make anything to be permissible or prohibited, and took all that is not among the differences in the community, in case they end up going against the Order of Allah^{azwj} Mighty and Majestic, with regards to it, and paused at what is among the differences in the community, in case they oppose what Allah^{azwj} has Ordered with regards to it or Prohibited it, and never established anything, and never made anything permissible or prohibited, and do not know who to refer to when they come across what is difficult for them, their case will be left to (the Mercy) of Allah^{azwj}, so these will be rescued.

أهل الجنة وأهل النار وأصحاب الأعراف

وهذه الطبقة بين المؤمنين وبين المشركين، هم أعظم الناس وجلهم، وهم أصحاب الحساب والموازين والأعراف، والجهنميون الذين يشفع لهم الأنبياء والملائكة والمؤمنون، ويخرجون من النار فيسمون (الجهنميين).

People of the Paradise, and people of the Fire and people of the Heights (A'raaf)

And this is the class of people who are in between the Believers and the Polytheists, they will be the greatest number of people and most of them, and they are the people of the reckoning, and the Scale and the Heights, and the Hell-dwellers for whom shall intercede the Prophets^{as}, and the Angels, and the Believers, and will take them out of the Fire. They have been named 'The Hell-dwellers'.

فأما المؤمنون فينجون ويدخلون الجنة بغير حساب، أما المشركون فيدخلون النار بغير حساب. وإنما الحساب على أهل هذه الصفات بين المؤمنين والمشركين، والمؤلفة قلوبهم والمقترفة والذين خلطوا عملا صالحا وآخر سيئا والمستضعفين الذين لا يستطيعون حيلة الكفر والشرك ولا

يحسنون أن ينصبوا ولا يهتدون سبيلا إلى أن يكونوا مؤمنين عارفين، فهم أصحاب الأعراف، وهؤلاء الله فيهم المشيئة. إن الله عز وجل إن يدخل أحدا منهم النار فبذنبه وإن تجاوز عنه فبرحمته.

As for the Believers, they will be entering the Paradise without reckoning. As for the Polytheists, they will be entering the Fire without reckoning. But rather, the reckoning is on the people of these characteristics of being in between the Believers and the Polytheists, and those whose hearts can be attracted and those who have committed good deeds, and delayed the bad ones, and the weak ones who do not have the ability against the tricks of the disbelief and the Polytheism, nor improve upon what they have established, nor choose the path which will make them to be a Believer or knowledgeable, so they are the people of the Heights, and they will be there at Allah^{azwj}'s Desire. If Allah^{azwj} Mighty and Majestic Makes one of them to enter the Fire it will be due to his sins, and if He^{azwj} Elevates him from it, it will be due to His^{azwj} Mercy'.

المؤمن والكافر والمستضعف

فقلت: أصلحك الله، أيدخل النار المؤمن العارف الداعي؟ قال عليه السلام: لا. قلت: أيدخل الجنة من لا يعرف إمامه؟ قال عليه السلام: لا، إلا أن يشاء الله. قلت: أيدخل الجنة كافر أو مشرك؟ قال: لا يدخل النار إلا كافر، إلا أن يشاء الله.

The Believer, and the Infidel, and the weak one

I said, 'May Allah^{azwj} Keep you^{asws} well, will the believer who recognises his caller^{asws}, enter the Fire?' He^{asws} said: 'No'. I said, 'Will the one who does not recognise his Imam^{asws}, enter the Paradise?' He^{asws} said: 'No, except if Allah^{azwj} so Desires'. I said, 'Will the infidel or the Polytheist enter the Paradise?' He^{asws} said, 'None shall enter the Fire except for the infidel, except for what Allah^{azwj} so Desires'.

قلت: أصلحك الله، فمن لقي الله مؤمنا عارفا بإمامه مطيعا له، أمن أهل الجنة هو؟ قال: نعم إذا لقي الله وهو مؤمن من الذين قال الله عز وجل: (الذين آمنوا وعملوا الصالحات)، (الذين آمنوا وكانوا يتقون)، (الذين آمنوا ولم يلبسوا إيمانهم بظلم).

I said, 'May Allah^{azwj} Keep you^{asws} well, the one who meets Allah^{azwj} as a believer, having recognised his Imam^{asws} and having been obedient to him^{asws}, is one of the people of the Paradise?' He^{asws} said: 'Yes, if he meets Allah^{azwj}, and he is a believer for whom Allah^{azwj} has Said **“[2:82] And (as for) those who believe and do good deeds”, “[10:63] Those who believe and guarded”, “[6:82] "It is those who believe and confuse not their beliefs with wrong”**.

قلت: فمن لقي الله منهم على الكبائر؟ قال: هو في مشيئته، إن عذبه فبذنبه وإن تجاوز عنه فبرحمته. قلت: فيدخله النار وهو مؤمن؟ قال: نعم بذنبه، لأنه ليس من المؤمنين الذين عنى الله (أنه ولي المؤمنين)، لأن الذين عنى الله (أنه لهم ولي) و(أنه لا خوف عليهم ولا هم يحزنون)، هم المؤمنون (الذين يتقون الله والذين عملوا الصالحات والذين لم يلبسوا إيمانهم بظلم).

I said, 'If one of them meets Allah^{azwj} having committed major sins?' He^{asws} said: 'He will be at Allah^{azwj}'s Desire. If He^{azwj} Punishes him, it will be due to his sins, and if He^{azwj} Elevates him, it would be due to His^{azwj}Mercy'.

I said, 'He will enter the Fire, and he is a believer?' He^{asws} said: 'Yes, due to his sins, because he is not from those believers about whom Allah^{azwj} has Said **“[3:68] Allah is the guardian of the believers”**, because Allah^{azwj} Means **“[10:62] Now surely the friends of Allah - they shall have no fear nor shall they grieve”**, they are the believers **“[6:82] "It is those who believe and confuse not their beliefs with wrong”**.

الفرق بين الإيمان والإسلام

قلت: يا أمير المؤمنين، ما الإيمان وما الإسلام؟ قال: أما الإيمان فالإقرار بالمعرفة، والإسلام فما أقررت به والتسليم والطاعة لهم. قلت: الإيمان الإقرار بعد المعرفة به؟ قال: من عرفه الله نفسه

ونبيه وإمامه ثم أقر بطاعته فهو مؤمن. قلت: المعرفة من الله والإقرار من العبد؟ قال: المعرفة من الله دعاء وحجة ومنة ونعمة، والإقرار من الله قبول العبد، يمن على من يشاء، والمعرفة صنع الله تعالى في القلب، والإقرار فعال القلب من الله وعصمته ورحمته.

Difference between faith and Islam

I said, 'O Amir-ul-Momineen^{asws}, what is the 'Eman' (faith) and what is Islam?' He^{asws} said: 'As for the Eman, it is acceptance with understanding, whereas the Islam is to accept it and submit with obedience'. I said, 'The Eman is the acceptance after having the understanding of it?' He^{asws} said: 'The one whom Allah^{azwj} Makes to recognise Himself^{azwj}, and his Prophet^{saww}, and his Imam^{asws}, then accepts by obedience, he is a Momin'. I said, 'The recognition is from Allah^{azwj}, and the acceptance is from the servant?' He^{asws} said: 'The recognition from Allah^{azwj} is the Call, and the Proof, and Favour and Blessing, and the acceptance from Allah^{azwj} is to Accept the servant He^{azwj} will Bless whomsoever He^{azwj} Desires to, and the recognition is what Allah^{azwj} Makes in the heart, and the acceptance is the deed of the heart from Allah^{azwj}, His^{azwj} Protection and His^{azwj} Mercy'.

تكليف الجاهل بالحق

فمن لم يجعله الله عارفا فلا حجة عليه، وعليه أن يقف ويكف عما لا يعلم، فلا يعذبه الله على جهله. فإنما يحمده على عمله بالطاعة ويعذبه على عمله بالمعصية. ويستطيع أن يطيع ويستطيع أن يعصي، ولا يستطيع أن يعرف ويستطيع أن يجهل؟ هذا محال لا يكون شئ من ذلك إلا بقضاء من الله وقدره وعلمه وكتابه بغير جبر لأنهم لو كانوا مجبورين كانوا معذورين وغير محمودين. ومن جهل وسعه أن يرد إلينا ما أشكل عليه ومن حمد الله على النعمة واستغفره من المعصية وأحب المطيعين وحمدهم على الطاعة، وأبغض العاصين وذمهم فإنه يكتفي بذلك إذا رد علمه إلينا.

The efforts of the ignorant by the truth

The one who Allah^{azwj} has not Made to be an 'A'arif (understanding one), there is no Proof to him, and for him it is to pause where he does not know. Allah^{azwj} will not Punish him on his ignorance. But rather, He^{azwj} will Praise him on his deeds of obedience, and Punish him on his deeds of disobedience. And he has the ability that he should obey, and he has the ability that he should not obey, and does he have the ability that he can understand, and does he have the ability to remain ignorant? This is impossible. There is nothing that can be from that without Decree of Allah^{azwj} and His^{azwj} Power, and His^{azwj} Knowledge, and His^{azwj} Book without compulsion, because if they were to be under compulsion, they would be in a state of helplessness and not praiseworthy. And the one who is ignorant, he has the leniency that he can refer to us^{asws} in what is difficult for him, and the one who Praises Allah^{azwj} for His^{azwj} Favours, and seeks Forgiveness for his acts of disobedience, and loves the obedient and praises them on their obedience, and abhors the disobedient ones and condemns them, that would be sufficient for him if he were to refer his knowledge to us^{asws}.

لهذا الحديث زيادة في (ج) وهي تنطبق على أواسطه هكذا:

This Hadith goes further, and it is applicable in the middle of it, like this –

أصحاب الحساب والشفاعة

يحاسبون، منهم من يغفر له ويدخله الجنة بالإقرار والتوحيد، ومنهم من يعذب في النار ثم يشفع له الملائكة والأنبياء والمؤمنون، فيخرجون من النار ويدخلون الجنة فيسمون فيها (الجهنميين) منهم أصحاب الإقرار، وليست الموازين والحساب إلا عليهم، لأن أولياء الله العارفين لله ولرسوله والحجة في أرضه وشهادته على خلقه المقربين لهم المطيعين لهم يدخلون الجنة بغير حساب، والمعاندين لهم المنذرين المكابرين المناصبين أعداء الله يدخلون النار بغير حساب. وأما ما بين هذين، فهم جل الناس وهم أصحاب الموازين والحساب والشفاعة.

People of the reckoning and the intercession

They will be reckoned with. Among them will be the one for whom will be Forgiveness and he will be Made to enter the Paradise, due to their acceptance and the Oneness of Allah^{azwj}, and among them will be the one who will be Punished in the Fire, then there will be intercession for him from the Angels, and the Prophets^{as} and the Believers. They will be taken out from the Fire and will be made to enter the Paradise. Therein they will be called Hell-dwellers, among whom will be people who accepted, and there is no Scale set up and the Reckoning except for them, because the friends of Allah^{azwj}, the ones who recognised Allah^{azwj} (A'arifeen), and friends of His^{azwj}Messenger^{saww}, and the Proofs^{asws} on His^{azwj} earth and witnesses over His^{azwj} creation, those who accepted them^{asws} and obeyed them^{asws}, will be entering the Paradise without reckoning. And the obstinate to whom the Warners warned, and the arrogant and the *Naasibis*, the enemies of Allah^{azwj} will be entering the Fire without Reckoning. But, as for those that are in between these, and they are most of the people, and they are the people of the Scale, and the Reckoning, and the Intercession'.

دعاء أمير المؤمنين عليه السلام لسليم بالولاية

قال: قلت: فرجت عني وأوضحت لي وشفيت صدري، فادع الله أن يجعلني لك ولياً في الدنيا والآخرة. قال: اللهم اجعله منهم. قال: ثم أقبل علي فقال: ألا أعلمك شيئاً سمعته من رسول الله صلى الله عليه وآله، علمه سلمان وأبا ذر والمقداد؟ قلت: بلى، يا أمير المؤمنين.

Supplication of the Wilyaha of Amir- ul-Momineen^{asws}

Sulaym said, ‘You^{asws} have turned away (problems) from me, and clarified for me, and healed my chest. Supplicate to Allah^{azwj} that He^{azwj} should Make me a friend to you^{asws} in the world and the Hereafter’. He^{asws} said: ‘Our^{asws} Allah^{azwj}! Make him to be among them’. Then Ali^{asws} addressed me by saying: ‘Shall I^{asws} teach you what I^{asws} heard from the Messenger of Allah^{saww}, that I^{asws} have taught Salman^{ar} and Abu Dharr^{ar} and Al-Miqdad^{ar}?’ I said, ‘Yes, O Amir-ul-Momineen^{asws}’.

قال: قل كلما أصبحت وأمسيت: (اللهم ابعثني على الإيمان بك والتصديق بمحمد رسولك والولاية لعلي بن أبي طالب والايتمام بالأئمة من آل محمد، فإني قد رضيت بذلك يا رب)، عشر مرات. قلت: يا أمير المؤمنين، قد حدثني بذلك سلمان وأبو ذر والمقداد، فلم أدع ذلك منذ سمعته منهم. قال: لا تدعه ما بقيت.

He^{asws} said: ‘Recite every morning and evening “Our Allah^{azwj}, Resurrect me on the Eman, and the ratification of Mohammed^{saww}, Your^{azwj} Messenger^{saww}, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and all the Imams^{asws} of the Progeny^{asws} of Mohammed^{saww}, for I am pleased with that, O Lord^{azwj}”, ten times’. I said, ‘O Amir-ul-Momineen^{asws}, that has been narrated to me by Salman^{ar}, and Abu Dharr^{ar} and Al-Miqdad^{ar}. I have never let go of it since I heard it from them^{ar}’. He^{asws} said: ‘Do not let go of it for what remains of your life’.

HADITH 8

(8) معنى الإسلام والإيمان

MEANING OF ISLAM AND THE FAITH

1 (وعن أبان بن أبي عياش عن سليمان بن قيس قال: سمعت علي بن أبي طالب عليه السلام - وسأله رجل عن الإيمان - فقال: يا أمير المؤمنين، أخبرني عن الإيمان، لا أسأل عنه أحدا غيرك ولا بعدك. فقال علي عليه السلام: جاء رجل إلى النبي صلى الله عليه وآله وسأله عن مثل ما سألتني عنه، فقال له مثل مقالتك، فأخذ يحدثه. ثم قال له: اقعد. فقال له: أمنت.

1 – And from Abaan Bin Abu Ayyah, from Sulaym Bin Qays who said, ‘I heard Ali^{asws} Bin Abu Talib^{asws} – and a man asked him^{asws} about the Eman (faith) – he said, ‘O Amir-ul-Momineen^{asws}, inform me about the faith, I have not asked about it apart from you^{asws}, nor will I ask anyone after you^{asws}’. Ali^{asws} said: ‘A man went to the Prophet^{saww} and asked him^{saww} similar to what you have asked me^{asws}. His^{saww} reply to him was similar to what I^{asws} am going to tell you, so take what he^{saww} narrated to him’. Then he^{asws} said to him: ‘Be seated’. He said to him^{asws}, ‘I act as you^{asws} command’.

ثم أقبل علي عليه السلام على الرجل فقال: أما علمت أن جبرئيل أتى رسول الله صلى الله عليه وآله في صورة آدمي فقال له: ما الإسلام؟ فقال: (شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وحج البيت وصيام شهر رمضان والغسل من الجنابة). فقال: وما الإيمان؟ قال: (تؤمن بالله وملائكته وكتبه ورسله وبالحياة بعد الموت وبالقدر كله خيره وشره وحلوه ومره).

Then Ali^{asws} faced the man and said: ‘But, get to know that Jibrael came to the Messenger of Allah^{saww} in the human form and said to him^{saww}: ‘What is Islam?’ He^{saww} said: ‘Testifying that there is no God but Allah^{azwj} and that Mohammed^{saww} is the Messenger of

Allah^{saww}, and the establishing of Prayers and the giving of the Zakaat, and the Pilgrimage of the House, and the Fasting of the Month of Ramadhan, and the Major Ablution’.

He said: ‘What is the Eman?’ He^{saww} said: ‘Believing in Allah^{azwj}, and the Angels, and His^{azwj} Books, and His^{azwj} Messengers^{as}, and of life after death, and Fate (Al-Qadr), all of it, be it good or bad, sweet or sour’.

فلما قام الرجل قال رسول الله صلى الله عليه وآله: (هذا جبرئيل، جاءكم ليعلمكم دينكم). فكان كلما قال له رسول الله صلى الله عليه وآله شيئاً قال له: (صدقت). قال: فمتى الساعة؟ قال: ما المسؤول عنها بأعلم من السائل. قال: صدقت.

When the man stood up, the Messenger of Allah^{saww} said: ‘This was Jibraeel. He came to you to teach you about your Religion’. Whatever the Messenger of Allah^{saww} said to him of anything, he (Jibraeel) said to him^{saww}, ‘You^{saww} have spoken the truth’. He (Jibraeel) said: ‘So, when is the Hour?’ He^{saww} said: ‘There is no knowledge of it with the questioned one than there is with the questioner’. He said, ‘You^{saww} have spoken the truth’.

2 (دعائم الإيمان)

ثم قال علي عليه السلام - بعد ما فرغ من قول جبرئيل (صدقت) -: ألا إن الإيمان بني على أربع دعائم: على اليقين والصبر والعدل والجهاد. فاليقين منه على أربع شعب: على الشوق والشفق والزهد والترقب. فمن اشتاق إلى الجنة سلا عن الشهوات، ومن أشفق من النار اتقى المحرمات، ومن زهد في الدنيا هانت عليه المصيبات، ومن ارتقب الموت سارع في الخيرات.

2 – The Pillars of Faith

Then Ali^{asws} said, after having related the words of Jibraeel where he said, ‘You^{saww} have spoken the truth’, ‘But, the Faith is built on four pillars – on the conviction, and the patience, and the justice, and the struggle. As for the conviction from it, is on four branches – on the

desire, and the fear, and the asceticism, and the anticipation. The one who desires for the Paradise will withdraw from the desires, and the one who has fear from the Fire will keep away from the Prohibitions, and the one who is ascetic in the world, his troubles will become easy for him, and the one who anticipates the death, will make haste in doing the good deeds’.

والصبر على أربع شعب: على تبصرة الفطنة وتأول الحكمة ومعرفة العبرة وسنة الأولين. فمن تبصر الفطنة تبين في الحكمة، ومن تبين في الحكمة عرف العبرة، ومن عرف العبرة تأول الحكمة، ومن تأول الحكمة أبصر العبرة، ومن أبصر العبرة فكأنما كان في الأولين.

And the patience is on four branches – on intelligent observation, and the explanation of the wisdom, and learning a lesson, and the ways of the former ones. The one who observes intelligently, the wisdom will become clear for him, and the one for who the wisdom becomes clear, will take a lesson from it, and the one who takes a lesson will interpret the wisdom, and the one who interprets the wisdom will take the lesson, and the one who takes the lesson, will be as if he is among the former ones.

والعدل منه على أربع شعب: على غوامض الفهم وغمر العلم وزهرة الحكم وروضة الحلم. فمن فهم فسر جمل العلم، ومن علم عرضه شرائع الحكمة، ومن حلم لم يفرط في أمره وعاش به في الناس حميدا.

From it, Justice is on four branches – On mysteries of the understanding, and the immersion in the knowledge, and the flower of the wisdom, and the garden of the tolerance. The one, who understands, will explain all the knowledge, and the one who has knowledge, the laws of wisdom will present them to him, and the one who is tolerant, will not waste his affairs, and will live such a life that the people will be pleased with him.

والجهاد على أربع شعب: على الأمر بالمعروف والنهي عن المنكر والصدق في المواطن والغضب لله وشنان الفاسقين. فمن أمر بالمعروف شد ظهر المؤمن ومن نهى عن المنكر أرغم أنف الفاسق، ومن صدق في المواطن قضى الذي عليه، ومن شنأ الفاسقين وغضب لله غضب الله له. وذلك الإيمان ودعائمه وشعبه.

And the Struggle (Jihad) is on four branches – on the enjoining of the good, and the forbidding of the evil, and the honesty in the matters, and the anger for the Sake of Allah^{azwj} and abhorrence of the evil-doers. The one who enjoins the good will strengthen the back of the believer, and the one who forbids the evil will grind the nose of the evil-doer, and the one who is sincere in the matters will fulfil that which is for him, and the one who abhors the evil-doers, and has anger for the Sake of Allah^{azwj}, Allah^{azwj} Will get Angry on his behalf. And that is the Eman and its pillars and its branches’.

أدنى درجات الإيمان والكفر والضلالة

فقال له: يا أمير المؤمنين، ما أدنى ما يكون به الرجل مؤمناً، وأدنى ما يكون به كافراً، وأدنى ما يكون به ضالاً؟ قال: قد سألت فاسمع الجواب: أدنى ما يكون به مؤمناً أن يعرفه الله نفسه فيقر له بالربوبية والوحدانية وأن يعرفه نبيه فيقر له بالنبوة وبالبلادة. وأن يعرفه حجته في أرضه وشاهده على خلقه فيقر له بالطاعة. قال: يا أمير المؤمنين، وإن جهل جميع الأشياء غير ما وصفت؟ قال: نعم، إذا أمر أطاع وإذا نهى انتهى.

The minimum levels of the Eman, and the Kufr (disbelief), and the straying

He said to him^{asws}, ‘O Amir-ul-Momineen^{asws}, what is the minimum by which a man becomes a Momin, and the minimum by which he becomes a kafir (an infidel), and the minimum by which he strays?’ He^{asws} said: ‘Now that you have asked me, listen to the answer. The minimum by which one becomes a Momin is that Allah^{azwj} Makes him to recognise Himself^{azwj}. He accepts to Him^{azwj} of His^{azwj} Lordship, and the Oneness, and he recognises His^{azwj} Prophet^{saww} and accepts his^{saww} Prophet-hood, and his^{saww} preaching. And that he recognises the Proof^{asws} in His^{azwj} earth, and the witness on His^{azwj} creatures. He accepts to him^{asws} by obedience’. I said, ‘O Amir-ul-Momineen^{asws}, if he is ignorant of all the other things which you^{asws} have not described?’

He^{asws} said: ‘Yes, if he is Ordered to do something, he obeys, and if he is prohibited from something, he refrains.

وأدنى ما يكون به كافراً أن يتدين بشيئٍ فيزعم أن الله أمره به - مما نهى الله عنه - ثم ينصبه ديناً فيتبرأ ويتولى ويزعم أنه يعبد الله الذي أمره به.

And the minimum, by which one becomes a Kafir, is when he makes something to be his religion thinking that Allah^{azwj} has Ordered it to be so – from what Allah^{azwj} has Prohibited from it – then establishes it as his religion. So he keeps away and befriends on the basis of that and thinks that he is worshipping Allah^{azwj}, the Orders which He^{azwj} has Commanded for.

وأدنى ما يكون به ضالاً أن لا يعرف حجة الله في أرضه وشاهده على خلقه الذي أمر الله بطاعته وفرض ولايته.

And the minimum by which he strays is that he does not recognise the Proof^{asws} of Allah^{azwj} in His^{azwj} earth, and the witness on His^{azwj} creatures whose^{asws} obedience Allah^{azwj} has Commanded, and Obligated his^{asws} Wilayah.

نص الرسول صلى الله عليه وآله على الأئمة الاثني عشر عليهم السلام
فقال: يا أمير المؤمنين، سمهم لي. قال: الذين قرنهم الله بنفسه ونبيه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم).

Link of the Messenger of Allah^{saww} to the twelve Imams^{asws}

He said, ‘O Amir-ul-Momineen^{asws}, name them^{asws} for me’. He^{asws} said: ‘The ones whom^{asws} Allah^{azwj} Joined with Himself^{azwj} and His^{azwj} Prophet^{saww}. He^{azwj} Said: “[4:59] O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you”.

قال: أوضحهم لي. قال: الذين قال رسول الله صلى الله عليه وآله في آخر خطبة خطبها ثم قبض من يومه: (إني قد تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وأهل بيته، فإن اللطيف الخبير قد عهد إلي أنهما لن يفترقا حتى يردا علي الحوض كهاتين - وأشار بإصبعيه المسبحتين - ولا أقول كهاتين - وأشار بالمسبحة والوسطى - لأن إحديهما قدام الأخرى. فتمسكوا بهما لا تضلوا، ولا تقدموهم فتهلكوا، ولا تخلفوا عنهم فتفرقوا، ولا تعلموهم فإنهم أعلم منكم).

He said, 'Clarify them^{asws} for me'. He^{asws} said: 'The Messenger of Allah^{saww} said in the last sermon of his^{saww} sermons, then he^{saww} passed away on that day: 'I^{saww} have left behind among you two matters, the one who holds on to both of them will not stray – Book of Allah^{azwj} and the People^{asws} of my^{saww} Household. The Kind, the Knower has Promised me^{saww} that these two will not separate until returning to me^{asws} at the Fountain, just like these two', - he^{saww} indicated by joining two of his^{saww} fingers – 'I^{saww} do not say like these two, - and he^{saww} indicated by the two joint fingers – 'because one of them precedes the other. Attach yourselves to these two and you will not stray, and do not precede them^{asws} for you will be destroyed, and do not stay behind from them^{asws} for you will be separated, and do not (try to) teach them for they^{asws} are more knowledgeable than you all'.

قال: يا أمير المؤمنين، سمه لي. قال: الذي نصبه رسول الله صلى الله عليه وآله بغدير خم، فأخبرهم (أنه أولى بهم من أنفسهم). ثم أمرهم أن يعلم الشاهد الغائب منهم. فقلت: أنت هو، يا أمير المؤمنين؟ قال: أنا أولهم وأفضلهم، ثم ابني الحسن من بعدي أولى بالمؤمنين من أنفسهم. ثم ابني الحسين من بعده أولى بالمؤمنين من أنفسهم. ثم أوصياء رسول الله صلى الله عليه وآله حتى يردوا عليه حوضه واحدا بعد واحد.

He said, 'O Amir-ul-Momineen^{asws}, name them^{asws} for me'. He^{asws} said: 'The one^{asws} whom the Messenger of Allah^{saww} established at Ghadeer Khumm. He^{saww} informed them that he^{asws} is higher to them than their own selves. Then he^{saww} ordered them that those present from among them should make it known to those who are absent'. I (Sulaym) said, 'You^{asws} are he^{asws}, O Amir-ul-Momineen^{asws}?' he^{asws} said: 'I^{asws} am

the first of them^{asws} and the best of them^{asws}, then my^{asws} son Al-Hassan^{asws} from after me^{asws} is higher to the believers than their own selves. Then my^{asws} son Al-Husayn^{asws} from after him^{asws} is higher to the believers than their own selves. Then the successors^{asws} of the Messenger of Allah^{saww}, until they^{asws} return to him^{saww} at his^{saww} Fountain, one after the other’.

فقام الرجل إلى علي عليه السلام فقبل رأسه، ثم قال: أوضحت لي وفرجت عني وأذهبت كل شئ في قلبي.

The man stood up in front of Ali^{asws} and kissed his^{asws} forehead, then said, ‘You^{asws} have clarified for me, and thrown out from me (my issues), and everything that was in my heart’.

HADITH 9

(9) خصائص الإسلام وآثاره

FEATURES OF ISLAM AND ITS EFFECTS

عن أبان بن أبي عياش عن سليمان، قال: جاء رجل إلى أمير المؤمنين عليه السلام فسأله عن الإسلام. فقال عليه السلام: إن الله تبارك وتعالى شرع الإسلام وسهل شرائعه لمن ورده وأعز أركانه لمن حاربه، وجعله عزا لمن تولاه، وسلما لمن دخله، وإماما لمن أئتم به، وزينة لمن تحلاه، وعدة لمن انتحلته، وعروة لمن اعتصم به، وحبلا لمن تمسك به، وبرهانا لمن تعلمه، ونورا لمن استضاء به، وشاهدا لمن خاصم به، وفلجا لمن حاكم به وعلما لمن وعاه، وحديثا لمن رواه، وحكما لمن قضى به وحلما لمن جرب، وشفاء ولبا لمن تدبر، وفهما لمن تقطن، ويقينا لمن عقل، وبصيرة لمن عزم، وآية لمن توسم، وعبرة لمن اتعظ، ونجاة لمن صدق، ومودة لمن أصلح، وزلفى لمن اقترب وثقة لمن توكل، ورجاء لمن فوض، وسابقة لمن أحسن، وخيرا لمن سارع، وجنة لمن صبر، ولباسا لمن اتقى، وظهيرا لمن رشد، وكهفا لمن آمن، وأمنة لمن أسلم، وروحا للصادقين، وموعظة للمتقين ونجاة للفائزين.

From Abaan Bin Abu Ayash, from Sulaym who said, 'A man came to Amir-ul-Momineen^{asws}. He asked him^{asws} about Islam. He^{asws} said: 'Allah^{azwj} Blessed and High Commenced Made Islam (a religion) and made its Laws easy for the one who came to it, and fortified its Pillars for the one who fought against it, and Honoured the one who befriended it, and a Sanctuary for the one who entered into it, and an Imam for the one who followed it, and a bounty for the one who adopted it, and an outfit for the one who impersonates for it, and a handle for the one who holds on to it, and a rope for the one who attaches to it, and a proof for the one who learns it, and a light for the one who wants to be illuminated with it, and a witness against the one who is antagonised by it, and a resource for the one who judges by it, and a knowledge for the one who realises it, and a

narration for the one who reports it, and a verdict for the one who judges by it, and a tolerance for the one who tries it out, and a healing for the one who ponders over it, and an understanding for the one who discerned it, and a conviction for the one is intelligent, and a vision for the one who is determined, and a sign for the one who has expectation, and a lesson for the one paid attention to it, and a salvation for the one who is sincere, and an affection for the one who correct themselves, and a closeness for the one who came near it, and trustworthy for the one who relied upon it, and a hope for those who delegate to it, and a precedent for the one who is good at it, and a good for the one who hurried to it, and a shield for the one who is patient, and a clothing for the one who fears, and a helper for the one who want to be guided, and a cave for the one who wants security, and a shelter for the one who submits, and a happiness for the truthful, and an admonition for the pious, and salvation for the successful ones.

ذلك الحق، سبيله الهدى وصفته الحسنى ومآثرته المجد، أبلج المنهاج، مشرق المنار، ذاك المصباح، رفيع الغاية، يسير المضمار، جامع الحلبة، متنافس السبقة، أليم النعمة، قديم النعمة، قديم العدة، كريم الفرسان.

That is the truth, its way is the guidance, and its attribute is the goodness, and its effect is glorious, shiny is the method, bright is the minaret, pure is the lamp, high is the purpose, easy is the track, complete is the arena, strivers compete to get ahead, painful is the revenge, old is the blessing, old is the preparation, generous are the riders.

فالإيمان منهاجه، والصالحات مناره، والفقه مصابجه، والموت غايته، والدنيا مضماره، والقيامة حلبته، والجنة سبقتة، والنار نغمته، والتقوى عدته، والمحسنون فرسانه.

Eman is its approach, and the goodness is its minaret, and the understanding is its light, and the death is its aim, and the world is its track, and the Day of Judgement is its arena, and the Paradise is what the strivers strive for, and the Fire is its revenge, and the piety is its luggage, and the good doers are its riders.

فبالإيمان يستدل على الصالحات، وبالصالحات يعمر الفقه، وبالفقه يرهب الموت، وبالموت يختم الدنيا، وبالدنيا تجوز القيامة، وبالقيامة تزلف الجنة، والجنة حسرة أهل النار، والنار موعظة المنقين، والتقوى سنخ الإيمان.

Eman is evidence by the good deeds, and by the good deeds the understanding lives long, and by the understanding death becomes terrifying, and by the death the world reaches its end, and by the world, the Day of Judgement is raised, and by the Day of Judgement, the Paradise is brought near, and the Paradise is the regret of the inhabitants of the Fire, and the Fire is the admonition of the pious, and the piety is branch of the faith.

فذلك الإسلام

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