

Part 2

*The Book of
Sulaym Bin Qays
Al Hilali*

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XKP

HADITH 10

(10) علة الفرق بين أحاديث الشيعة وأحاديث مخالفهم

THE REASONS FOR THE DIFFERENCES BETWEEN THE SHIITE HADITH AND THE HADITH THAT OPPOSE THEM

* 1 * - أبان عن سليم، قال: قلت لعلي عليه السلام: يا أمير المؤمنين، إني سمعت من سلمان والمقداد وأبي ذر شيئا من تفسير القرآن ومن الرواية عن النبي صلى الله عليه وآله، ثم سمعت منك تصديق ما سمعت منهم. ورأيت في أيدي الناس أشياء كثيرة من تفسير القرآن ومن الأحاديث عن النبي صلى الله عليه وآله تخالف الذي سمعته منكم، وأنتم تزعمون أن ذلك باطل. أفترى الناس يكذبون على رسول الله صلى الله عليه وآله متعمدين ويفسرون القرآن برأيهم؟ قال: فأقبل علي فقال لي: يا سليم، قد سألت فافهم الجواب. إن في أيدي الناس حقا وباطلا، وصدقا وكذبا، وناسخا ومنسوخا، وخاصا وعاما، ومحكما ومتشابهها، وحفظا ووهما. وقد كذب على رسول الله صلى الله عليه وآله حتى قام فيهم خطيبا فقال: (أيها الناس، قد كثرت علي الكذابة. فمن كذب علي متعمدا فليتبوأ مقعده من النار). ثم كذب عليه من بعده حين توفي، رحمة الله على نبي الرحمة صلى الله عليه وآله.

1 - Sulaym narrated Abaan that I said to Ali^{asws}, 'O Amir-ul-Momineen^{asws}, I heard from Salman^{ar}, and Al-Miqdad^{ar}, and Abu Dharr^{ar} things from the commentary of the Quran, and from reports from the Prophet^{saww}, then I heard its ratification from you^{asws} of what I heard. And I saw in the hands of the people, many things from the commentary of the Quran, and from the Ahadith from the Prophet^{saww} which were different from what I heard from you all, and you all think that those are invalid. Have the people fabricated lies against the Messenger of Allah^{saww} intentionally, and are interpreting the Quran by their opinions?'

Ali^{asws} turned towards me and said to me: ‘O Sulaym, You have asked, so understand its answer. That which is in the hands of the people is valid as well as invalid, truth and lies, and abrogating and abrogated, and specific as well as general, and decisive and allegorical, and memorised and suspect. And they have lied against the Messenger of Allah^{saww} during his^{saww} era to the extent that he^{saww} stood up and preached to them saying: ‘O you people! A lot of lies have been attributed to me^{saww}. The one who forges a lie against me^{saww} intentionally has reserved a seat for himself in the Fire’. Then they lied against him^{saww} after his^{saww} passing away. May the Mercy of Allah^{azwj} be upon the Prophet^{saww} of Mercy, and Blessings of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}.

المحدثون أربعة وإنما يأتيك بالحديث أربعة نفر ليس لهم خامس: رجل منافق مظهر للإيمان متصنع بالإسلام، لا يتأثم ولا يتحرج أن يكذب على رسول الله صلى الله عليه وآله متعمدا. فلو علم المسلمون أنه منافق كذاب لم يقبلوا منه ولم يصدقوه، ولكنهم قالوا: (هذا صاحب رسول الله صلى الله عليه وآله، رآه وسمع منه وهو لا يكذب ولا يستحل الكذب على رسول الله صلى الله عليه وآله). وقد أخبر الله عن المنافقين بما أخبر ووصفهم بما وصفهم فقال الله عز وجل: (وإذا رأيتهم تعجبك أجسامهم وإن يقولوا تسمع لقولهم). ثم بقوا بعده وتقربوا إلى أئمة الضلال والدعاة إلى النار بالزور والكذب والنفاق والبهتان، فولوهم الأعمال وحملوهم على رقاب الناس وأكلوا بهم من الدنيا. وإنما الناس مع الملوك في الدنيا إلا من عصم الله. فهذا أول الأربعة.

The narrators are four, but rather those that come to you with the Ahadith are four in number and there is no fifth of them – A hypocrite man who displays the faith to make believe that he is with Islam. He does not consider it to be a sin, and does not feel shy of lying, intentionally, against the Messenger of Allah^{saww}. Had the Muslims come to know that he is a lying hypocrite, they would not have accepted from him, nor would they have ratified him, but they are saying, ‘This is a companion of the Messenger of Allah^{saww}, who saw him^{saww} and heard from him^{asws}, and he is not a liar nor does he consider it permissible to lie against the Messenger of Allah^{saww}. And Allah^{azwj} has Informed about the hypocrites by what He^{azwj} has Informed, and Described them. Allah^{azwj} Mighty and Majestic has

Said: “[63:4] **And when you see them, their persons will please you, and if they speak, you will listen to their speech (They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!”**. Then they remained after him^{saww}, and went near to the Imams of straying, and called towards the Fire with the deception, and the lies, and the hypocrisy and the slander. They appointed them for works and bore them as riders upon the people, and they fed themselves in the world, through them. But rather, the people are with the kings (rulers) in the world except for the one Protected by Allah^{azwj}. So this is the first of the four.

ورجل سمع من رسول الله صلى الله عليه وآله شيئاً فلم يحفظه على وجهه ووهم فيه ولم يتعمد كذباً وهو في يده يرويه ويعمل به ويقول: (أنا سمعته من رسول الله). فلو علم المسلمون أنه وهم لم يقبلوا، ولو علم هو أنه وهم فيه لرفضه.

And a man who heard something from the Messenger of Allah^{saww}. He did not memorise it on its perspective, and is unsure about it, and it is not his intention to lie, and it is with him that he is reporting and acting upon, and he is saying, ‘I heard it from the Messenger of Allah^{saww}’. Had the Muslims come to know that he is not sure, they would not accept it, and if he himself came to know that it is uncertain, he would reject it.

ورجل ثالث سمع من رسول الله صلى الله عليه وآله شيئاً أمر به ثم نهى عنه وهو لا يعلم، أو سمعه نهى عن شيئاً ثم أمر به وهو لا يعلم، حفظ المنسوخ ولم يحفظ الناسخ. فلو علم أنه منسوخ لرفضه، ولو علم المسلمون أنه منسوخ إذ سمعوه لرفضوه.

And a third man, he heard from the Messenger of Allah^{saww} something that he^{saww} ordered and then forbade it and he did not know about it, or he heard the prohibition about something, but later ordered came (it being permissible) which he did not know. He memorised the abrogated (order) and did not memorise the abrogating (order). If he were to come to know that it has been

abrogated, he would reject it, and had the Muslims known that it has been abrogated, which he has heard, they would have rejected it’.

ورجل رابع لم يكذب على الله ولا على رسوله بغضا للكذب وتخوفا من الله وتعظيما لرسوله صلى الله عليه وآله ولم يوهم، بل حفظ ما سمع على وجهه فجاء به كما سمعه ولم يزد فيه ولم ينقص، وحفظ الناسخ من المنسوخ فعمل بالناسخ ورفض المنسوخ.

And a fourth man who does not lie against Allah^{azwj}, nor against His^{azwj} Messenger^{saww}, hated the lies and feared Allah^{azwj}, and revered the Messenger of Allah^{saww} and was never uncertain, but memorised what he heard on its perspective, and came with it as he had heard it. And he never added anything to it and never left anything out, and he memorised the abrogating from the abrogated. He acted upon the abrogating, and rejected the abrogated.

وإن أمر رسول الله صلى الله عليه وآله ونهيه مثل القرآن، ناسخ ومنسوخ، وعام وخاص، ومحكم ومتشابه. وقد كان يكون من رسول الله صلى الله عليه وآله الكلام له وجهان: كلام خاص وكلام عام، مثل القرآن، يسمعه من لا يعرف ما عنى الله به ومن عنى به رسول الله صلى الله عليه وآله.

And that the order of the Messenger of Allah^{saww}, and his^{saww} Prohibitions are similar to those of the Quran, abrogating and abrogated, and general as well as specific, and decisive and allegorical. And the speech of the Messenger of Allah^{saww} had two perspectives – specific speech, and general speech, just like the Quran. He (the listener) heard it but did not understand what Allah^{azwj} Meant by it, and what the Messenger of Allah^{saww} meant by it.

وليس كل أصحاب رسول الله صلى الله عليه وآله كان يسأله فيفهم، وكان منهم من يسأله ولا يستفهم حتى أن كانوا ليحبون أن يجيئ الطارئ والأعرابي فيسأل رسول الله صلى الله عليه وآله حتى يسمعوا منه. وكنت أدخل على رسول الله صلى الله عليه وآله كل يوم دخلة وفي كل ليلة دخلة، فيخيلني فيها أدور معه حيث دار. وقد علم أصحاب رسول الله صلى الله عليه وآله أنه لم يكن يصنع ذلك بأحد من الناس غيري. وربما كان ذلك في منزلي يأتيني رسول الله صلى الله عليه وآله، فإذا دخلت عليه في بعض منازل خلا بي وأقام نساءه فلم يبق غيري وغيره. وإذا أتاني للخلوة في بيتي لم تقم من عندنا فاطمة ولا أحد من ابني.

And it was not that all the companions of the Messenger of Allah^{saww} who asked him^{saww}, understood it, and among them were those who did not ask him^{saww} nor did they understand until they preferred and desired that out of need a Bedouin would turn up to ask the Messenger of Allah^{saww}, so that they would also hear (about its explanation). And I^{asws} used to go to the Messenger of Allah^{saww} every day and every night. He^{saww} used to be alone with me^{asws} whenever and wherever I^{asws} was with him^{saww}. And the companions of the Messenger of Allah^{saww} were aware that he^{saww} never did that with anyone from the people apart from myself^{asws}. And sometimes the Messenger of Allah^{saww} used to come to my^{asws} house. When I^{asws} came to him^{asws} at his^{saww} place, the women would get up and leave, and no one would be there apart from me^{asws} and him^{saww}. And when he^{saww} came to my^{asws} place, neither Fatima^{asws}, nor any of my^{asws} sons^{asws} would get up and leave.

وكنت إذا سألته أجابني وإذا سكت أو نفدت مسألتي ابتدأني، فما نزلت عليه آية من القرآن إلا أقرأنيها وأملاها علي، فكتبتها بخطي. ودعا الله أن يفهمني إياها ويحفظني. فما نسيت آية من كتاب الله منذ حفظتها وعلمني تأويلها، فحفظته وأملاه علي فكتبته. وما ترك شيئاً علمه الله من حلال وحرام أو أمر ونهي أو طاعة ومعصية كان أو يكون إلى يوم القيامة إلا وقد علمنيه وحفظته ولم أنس منه حرفاً واحداً.

And if I^{asws} asked him^{saww}, he^{saww} would answer me^{asws}, and if I^{asws} would be silent or ask no more questions, he^{saww} would take an initiate. There was not a single Verse from the Quran which Came down upon him^{saww} except that he^{saww} read it out to me^{asws} and dictated it to me^{asws}. I^{asws} would write it down by myself^{asws}. And he^{saww} would supplicate to Allah^{azwj} for me^{asws} that He^{azwj} would Make these to be understood by me^{asws} memorised by me^{asws}. I^{asws} did not forget a single Verse from the Book of Allah^{azwj} ever since I^{asws} memorised it, and he^{saww} made known its explanation to me^{asws}. He^{saww} made me^{asws} memorise it and dictated it to me^{asws}. I

wrote it down. And I^{asws} did not leave out anything of the Teachings of Allah^{azwj} from the Permissible and the Prohibited, or Order or Prohibition, or acts of obedience or disobedience that have happened and will be happening up to the Day of Judgement, except that he^{saww} made it known to me^{asws}, and I^{asws} memorised it and never forgot a single word from it.

ثم وضع يده على صدري ودعا الله أن يملأ قلبي علما وفهما وفقها وحكما ونورا، وأن يعلمني فلا أجهل، وأن يحفظني فلا أنسى.

Then he^{saww} placed his^{saww} hand upon my^{asws} chest and supplicated to Allah^{azwj} that He^{azwj} should Fill my^{asws} chest with (Divine) Knowledge, and understanding, and comprehension, and wisdom, and 'Noor', and that I^{asws} should know it such that I^{asws} would not be unaware of it, and that I^{asws} should memorise it such that I^{asws} would never forget it.

فقلت له ذات يوم: يا نبي الله، إنك منذ يوم دعوت الله لي بما دعوت لم أنس شيئا مما علمتني، فلم تمليه علي وتأمرنني بكتابتته؟ أنتخوف علي النسيان؟ فقال: يا أخي، لست أتخوف عليك النسيان ولا الجهل، وقد أخبرني الله أنه قد استجاب لي فيك وفي شركائك الذين يكونون من بعدك.

One day I^{asws} said to him^{saww}: 'O Messenger of Allah^{saww}, since you^{saww} supplicated to Allah^{azwj} for me^{asws} by what you^{saww} supplicated, I^{asws} have never forgotten anything from what you^{saww} have made known to me^{asws}, so why do you^{saww} dictate to me^{asws} and order me^{asws} to write it down? Do you fear that I^{asws} would miss it?' He^{saww} said: 'O my^{saww} brother^{asws}, I^{saww} do not fear forgetfulness for you^{asws}, nor fear ignorance, and Allah^{azwj} has Informed me^{saww} that He^{saww} has Answered me^{saww} regarding you^{asws} and your^{asws} associates^{asws} who are to be after you^{asws}'.

الأئمة الأحد عشر عليهم السلام شركاء أمير المؤمنين عليه السلام

قلت: يا نبي الله، ومن شركائي؟ قال: الذين قرنهم الله بنفسه وبي معه، الذين قال في حقهم: (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) فإن خفتم التنازع في شيء فارجعوه إلى الله وإلى الرسول وإلى أولي الأمر منكم. قلت: يا نبي الله، ومن هم؟ قال: الأوصياء

إلى أن يردوا علي حوضي كلهم هاد مهتد لا يضرهم كيد من كادهم ولا خذلان من خذلهم. هم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم. بهم ينصر الله أمتي وبهم يمطرون، ويدفع عنهم بمستجاب دعوتهم.

The twelve Imams^{asws} are associates of Amir-ul-Momineen^{asws}

ﷺ said: ‘O Prophet^{saww} of Allah^{azwj}, and who are my^{asws} associates?’ He^{saww} said: ‘The ones^{asws} whom Allah^{azwj} has Made to be in His^{azwj} Proximity and with Him^{azwj}, regarding whom He^{azwj} has Said “[4:59] **O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger**”’. ﷺ said: ‘O Prophet^{saww} of Allah^{azwj}, and who are they?’ He^{saww} said: ‘The successors^{asws} until they^{asws} come to me^{saww} at the Fountain. All of them^{asws} are Guides and Guided ones^{asws}. Neither will the plots of the plotters harm them^{asws}, nor the betrayal of those that abandon them^{asws}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they separate from it nor will it separate from them^{asws}. It is due to them^{asws} that Allah^{azwj} will Help my^{saww} community, and due to them^{asws} that He^{azwj} will Make it rain, and Remove from them (calamities) due to the Answering of their^{asws} supplications.

فقلت: يا رسول الله، سمهم لي. فقال: ابني هذا - ووضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم ابن ابني هذا - ووضع يده على رأس علي (علي) في حياتك يا أخي، فاقرأه مني السلام. ثم أقبل على الحسين عليه السلام فقال: سيولد لك (محمد بن علي) في حياتك فاقرأه مني السلام. ثم تكلمة الاثني عشر إماما من ولدك يا أخي.

So I^{asws} said, ‘O Messenger of Allah^{saww}, name them^{asws} for me^{asws}’. He^{saww} said: ‘This son of mine^{asws}’ – and he^{saww} placed his^{saww} hand upon the head of Al-Hassan^{asws} – ‘then this son of mine^{saww}’ – and he^{saww} placed his^{saww} hand upon the head of Al-Husayn^{asws}’ – then the son of this son of mine^{saww}’ – and placed his^{saww} hand upon the head of Al-Husayn^{asws} – ‘then the son of his^{asws} son whose name is Ali^{asws}, his^{asws} name is my^{saww} name (Muhammad), spreader of my^{saww} knowledge and treasurer of the Revelation of Allah^{azwj}, and he^{asws} will come to this (world) during your^{asws} lifetime, my^{saww} brother, so convey my^{saww} greetings to him^{asws}’. Then he^{saww} turned towards Al-Husayn^{asws} and said: ‘Then will come to you^{asws} son (Muhammad Bin Ali^{asws}) in your^{asws} lifetime, so convey my^{saww} greetings to him^{asws}’. Then twelve Imams^{asws} will be completed from your^{asws} sons, O my^{saww} brother’.

فقلت: يا نبي الله، سمهم لي. فسماهم لي رجلا رجلا. منهم - والله يا أخا بني هلال - مهدي هذه الأمة الذي يملأ الأرض قسطا وعدلا كما ملئت ظلما وجورا. والله إني لأعرف جميع من يبايعه بين الركن والمقام وأعرف أسماء الجميع وقبائلهم.

I said, ‘O Prophet^{saww} of Allah^{azwj}, name them^{asws} for me^{asws}’. He^{saww} named them^{asws} for me^{asws}, person by person. Among them – by Allah^{azwj}, O brother of the Clan of Hilal— is the Mahdi^{asws} of this community who will fill the earth with peace and justice just as it would have been filled with injustice and tyranny. By Allah^{azwj}, I^{saww} recognise all the ones who will pay allegiance to him^{asws} between the *Rukn* and *Al-Maqaam* (Places by Kaaba), and recognise all their names and their tribes’.

* 2 * تقرير الأئمة عليهم السلام لسليم في نقل هذا الحديث

قال سليم: ثم لقيت الحسن والحسين صلوات الله عليهما بالمدينة بعد ما قتل أمير المؤمنين صلوات الله عليه، فحدثتهما بهذا الحديث عن أبيهما. فقالا: صدقت، حدثك أبونا علي عليه السلام بهذا الحديث ونحن جلوس، وقد حفظنا ذلك عن رسول الله صلى الله عليه وآله كما حدثك أبونا سواء لم يزد فيه ولم ينقص منه شيئا.

2 – Acceptance of the Imams^{asws} to Sulaym regarding this Hadith

Sulaym said, ‘Then I met up with Al-Hassan^{asws} and Al-Husayn^{asws} in Al-Medina after the assassination of Amir-ul-Momineen^{asws}. I narrated to both of them^{asws} this Hadith from their^{asws} father^{asws}. They^{asws} said: ‘Your Hadith is true. Our^{asws} father Ali^{asws} narrated this Hadith of yours to us^{asws}, and we^{asws} were seated, and have memorised that from the Messenger of Allah^{saww} just as our^{asws} father^{asws} has narrated it to you and it is the same, there is no addition to it nor is there any omission from it of anything’.

قال سليم: ثم لقيت علي بن الحسين عليه السلام - وعنده ابنه محمد بن علي عليه السلام - فحدثته بما سمعته من أبيه وعمه وما سمعته من علي عليه السلام. فقال علي بن الحسين عليه السلام: قد أقراني أمير المؤمنين عليه السلام عن رسول الله صلى الله عليه وآله، السلام وهو مريض وأنا صبي. ثم قال محمد عليه السلام: وقد أقراني جدي الحسين عليه السلام بعهد من رسول الله صلى الله عليه وآله - وهو مريض - السلام.

Then I met up with Ali^{asws} Bin Al-Husayn^{asws} - and in his^{asws} presence was his^{asws} son Muhammad^{asws} Bin Ali^{asws} - So I narrated to him^{asws} of what I had heard from his^{asws} father^{asws} and his^{asws} uncle^{asws} and from Ali^{asws}. Ali^{asws} Bin al-Husayn^{asws} said: ‘Amir-ul-Momineen^{asws} conveyed greetings to me from the Messenger of Allah^{saww}, and he^{saww} was ill and I^{asws} was a child’. Then Muhammad^{asws} said: ‘My^{asws} grandfather Al-Husayn^{asws} conveyed to me^{asws} greetings from the Messenger of Allah^{saww} - and he^{saww} was ill’.

قال أبان: فحدثت علي بن الحسين عليه السلام بهذا الحديث كله عن سليم، فقال: صدق سليم، وقد جاء جابر بن عبد الله الأنصاري إلى ابني وهو غلام يختلف إلى، الكتاب فقبله وأقرأه من

رسول الله صلى الله عليه وآله السلام.

Abaan said, 'I narrated the whole of this Hadith to Ali^{asws} Bin Al-Husayn^{asws} from Sulaym. He^{asws} said: 'Sulaym spoke the truth, and Jabir Bin Abdullah Al-Ansaary came to my^{asws} son^{asws} and he^{asws} was a young boy, after learning (some religious matters from him), he kissed him^{asws} and conveyed the greetings to him^{asws} from the Messenger of Allah^{saww}'.

قال أبان: فحجبت بعد موت علي بن الحسين عليه السلام، فلقيت أبا جعفر محمد بن علي عليه السلام فحدثته بهذا الحديث كله لم أترك منه حرفا واحدا. فاغرورقت عيناه ثم قال: صدق سليم، قد أتاني بعد أن قتل جدي الحسين عليه السلام وأنا قاعد عند أبي فحدثني بهذا الحديث بعينه. فقال له أبي: صدقت، قد حدثك أبي بهذا الحديث بعينه عن أمير المؤمنين عليه السلام ونحن شهود. ثم حدثاه بما هما سمعا من رسول الله صلى الله عليه وآله.

Abaan said, 'I went on a Pilgrimage after the passing away of Ali^{asws} Bin Al-Husayn^{asws}. I met up with Abu Ja'far Muhammad^{asws} Bin Ali^{asws} (Imam Mohammed Baqir^{asws}). I narrated to him^{asws} all of this Hadith, not leaving out from it a single letter. His^{asws} eyes filled up (with tears), then said: 'Sulaym spoke the truth. He came to me, after the assassination of my^{asws} grandfather Husayn^{asws} Bin Ali^{asws}, and I^{asws} was seated in the presence of my^{asws} father^{asws}. He narrated to me^{asws} this very same Hadith. My^{asws} father^{asws} said to him: 'You have spoken the truth. My^{asws} father has narrated this very same Hadith from Amir-ul-Momineen^{asws} and we^{asws} are witness to it. Then they both^{asws} narrated it as having heard from the Messenger of Allah^{saww}'.

قال حماد بن عيسى: قد ذكرت هذا الحديث عند مولاي أبي عبد الله عليه السلام فبكى وقال: صدق سليم، فقد روى لي هذا الحديث أبي عن أبيه علي بن الحسين عن أبيه الحسين بن علي عليهم السلام قال: سمعت هذا الحديث من أمير المؤمنين عليه السلام حين سأله سليم.

Hamaad Bin Isa said, 'I mentioned this Hadith in the presence of Abu Abdullah^{asws}. He^{asws} wept and said: 'Sulaym spoke the truth.

My^{asws} father^{asws} reported this Hadith from his^{asws} father Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father Al-Husayn Bin Ali^{asws} who said: 'I^{asws} heard this Hadith from Amir-ul-Momineen^{asws}, when Sulaym asked him^{asws}'.

*** 3 * غدر الأمة بأهل بيت نبيها عليهم السلام**

قال أبان: ثم قال لي أبو جعفر الباقر عليه السلام: ما لقينا أهل البيت من ظلم قريش وتظاهرهم علينا وقتلهم إيانا، وما لقيت شيعتنا ومحبونا من الناس إن رسول الله صلى الله عليه وآله قبض وقد قام بحقنا وأمر بطاعتنا وفرض ولايتنا ومودتنا، وأخبرهم بأننا أولى الناس بهم من أنفسهم وأمرهم أن يبلغ الشاهد منهم الغائب.

Treachery of the community to the People^{asws} of the Household of its Prophet^{saww}

Abaan said, 'Then Abu Ja'far Al-Baqir^{asws} said to me: 'What has been taken away from us^{asws}, the People^{asws} of the Household, from the injustices of the Qureish, and what they manifested to us^{asws} and their killing of us^{asws}, and what was meted out to our^{asws} Shiites (cruelities towards them) and those that love us^{asws} from the people. The Messenger of Allah^{saww} passed away, and he^{saww} has established our^{asws} rights and ordered them to be obedient to us^{asws} and obligated our^{asws} *Wilayah*^[17] upon them, and our^{asws} cordiality, and informed them that we^{asws} are higher (status for) them than their own selves, and ordered them that those present should make it reach to those that are absent from among them.

السقيفة لأبي بكر وعمر

فتظاهروا على علي عليه السلام، فاحتج عليهم بما قال رسول الله صلى الله عليه وآله فيه وما سمعته العامة. فقالوا: صدقت، قد قال ذلك رسول الله صلى الله عليه وآله ولكن قد نسخه فقال: (إننا أهل بيت أكرمنا الله عز وجل واصطفانا ولم يرض لنا بالدنيا، وإن الله لا يجمع لنا النبوة والخلافة)

فشهد بذلك أربعة نفر: عمر وأبو عبيدة ومعاذ بن جبل وسالم مولى أبي حذيفة، فشبهاوا على العامة وصدقوهم وردوهم على أدبارهم وأخرجوها من معدنها من حيث جعلها الله. واحتجوا على الأنصار بحقنا وحجتنا فعدوها لأبي بكر. ثم ردها أبو بكر إلى عمر يكافيه بها.

The Saqifa of Abu Bakr and Umar

Ali^{asws} manifested to them and argued against them by what the Messenger of Allah^{saww} had said with regards to it and what the general public had heard. They (the Quraish) said (Ya Ali^{asws}), ‘You^{asws} speak the truth, the Messenger of Allah^{saww} has said it, but it has been abrogated. (The Quraish said) The Prophet of Allah^{saww} had said that Allah^{azwj} Mighty and Majestic has Honoured us^{asws}, the People^{asws} of the Household, and has Chosen us^{asws} and never Chose for us^{asws} the world, and that Allah^{azwj} has not Gathered for us^{asws} the Prophet-hood and the Caliphate’. Four of them testified to that – Umar, and Abu Ubeyda, and Ma’az Bin Jabal, and Salim Mowla Abu Huzeyfa. They confused the people who ratified them and turned them on their backs, and took it (Caliphate) out from its origin (Amir-ul-Momineen^{asws}) from where Allah^{azwj} had Made it to be. And they argued against the Helpers of our^{asws} rights and our^{asws} arguments. They pacified them to Abu Bakr. Then Abu Bakr returned it (Caliphate) to Umar, thereby paying him back by it.

الشورى لعثمان

ثم جعلها عمر شورى بين ستة، فقلدوها عبد الرحمن. ثم جعلها ابن عوف لعثمان على أن يردها عليه، فغدر به عثمان وأظهر ابن عوف كفره وجهله وطعن عليه في حياته وزعم ولده أن عثمان سمه فمات.

The consultation of Usman

Then Umar established a 'Shura'^[18] consisting of six persons (in the matter of Caliphate). They collared it on Abdul Rahman. Then Ibn Awf (Abdul Rahman) made it (Caliphate) to go to Usman on the condition that he would return it back to him. Usman betrayed him, and Ibn Awf (Abdul Rahman) slandered him as an infidel and an ignorant one during his lifetime. His children (Abdul Rahman's) thought that Usman had poisoned him, which (led to his) death.

حروب الجمل وصفين والنهروان

ثم قام طلحة والزبير فبايعا عليا عليه السلام طائعين غير مكرهين. ثم نكثا وغدرا، ثم ذهبوا بعائشة معهما إلى البصرة مطالبة بدم عثمان. ثم دعا معاوية طغاة أهل الشام إلى الطلب بدم عثمان ونصب لنا الحرب. ثم خالفه أهل حروراء على أن يحكم بكتاب الله وسنة نبيه، فلو كانا حكما بما اشترط عليهما لحكما أن عليا عليه السلام أمير المؤمنين في كتاب الله وعلى لسان نبيه وفي سنته، فخالفه أهل النهروان وقتلوه.

Battles of the Camel (Al-Jamal), and Siffeen and Al-Naharwaan

Then Talha and Zubayr made a stand (in the hope of getting a share in Caliphate). Initially, they paid allegiance to Amir-ul-Momineen which was (as per their will) and without being compelled. Then they broke it and betrayed, then they both went with Aisha to Al-Basra seeking (to avenge) the blood of Usman. Then Muawiya called upon the tyrants of Al-Shaam to seek (avenging) the blood of Usman and established a war against us^{asws}. Then the people of Haroura (Kharijites) opposed Ali^{asws}, that he^{asws} should judge in accordance with the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}. If they had stipulated that condition of Judgement to both of them to judge by, then Ali^{asws} would have been Commander of the Faithful in accordance with the Book of Allah^{azwj} and the tongue of His^{azwj} Prophet^{saww} and his^{saww} Sunnah. However, the people of Naharwaan opposed him^{asws} and fought against him^{asws}.

النكث والغدر بالإمامين الحسن والحسين عليهما السلام

ثم بايعوا الحسن بن علي عليه السلام بعد أبيه وعاهدوه، ثم غدروا به وأسلموه ووثبوا عليه حتى طعنوه بخنجر في فخذه وانتهبوا عسكره وعالجوا خلاخيل أمهات أولاده. فصالح معاوية وحقق دمه ودم أهل بيته وشيعته، وهم قليل حق قليل، حين لا يجد أعوانا. ثم بايع الحسين عليه السلام من أهل الكوفة ثمانية عشر ألفا. ثم غدروا به، ثم خرجوا إليه فقاتلوه حتى قتل.

The breaking (of the allegiance) and the treachery against the two Imams Al-Hassan^{asws} and Al-Husayn^{asws}

Then they paid allegiance to Al-Hassan^{asws}, after his^{asws} father^{asws} and made promises to him^{asws}, then they betrayed him^{asws} and delivered him^{asws} (to Muawiyah) and pounced upon him^{asws} to the extent that they stabbed him^{asws} with a dagger in his^{asws} thigh, and the soldiers rampaged and looted the belongings of his^{asws} army. When he^{asws} did not find helpers, he^{asws} signed a peace treaty with Muawiyah and preserved his^{asws} blood, and the blood of the people of his^{asws} Household, and of his^{asws} Shiites, and they were very few in numbers and so remained very little the 'Haq' (the Just). Then eighteen thousand of the inhabitants of Al-Kufa paid allegiance to Al-Husayn^{asws}. Then they betrayed him^{asws}. Then he^{asws} went out to them. He^{asws} fought until he^{asws} was martyred.

مظلومية الشيعة في عصر زياد وابن زياد والحجاج

ثم لم نزل أهل البيت - منذ قبض رسول الله صلى الله عليه وآله - نذل ونقصي ونحرم ونقتل ونطرد ونخاف على دماننا وكل من يحبنا.

Oppression upon the Shiites during the era of Ziyad, and Ibn Ziyad, and Al-Hajjaj

Then the People^{asws} of the Household, since the passing away of the Messenger of Allah^{saww}, have been subjected to humiliation, and have been reduced (considered less important), and denied, and killed, and dismissed, and we^{asws} feared for our^{asws} blood and of all those that loved us^{asws}.

ووجد الكاذبون لكذبهم موضعا يتقربون به إلى أوليائهم وقضاتهم وعمالهم في كل بلدة، يحدثون عدونا عن ولاتهم الماضين بالأحاديث الكاذبة الباطلة، ويروون عنا ما لم نقل تهجيناً منهم لنا وكذباً منهم علينا وتقرباً إلى ولاتهم وقضاتهم بالزور والكذب. وكان عظم ذلك وكثرته في زمن معاوية بعد موت الحسن عليه السلام، فقتلت الشيعة في كل بلدة قطعت أيديهم وأرجلهم وصلبوا على التهمة والظنة من ذكر حبنا والانقطاع إلينا.

And the liars found a place for their lies by drawing close to their governors, and the judges, and the office bearers in every city. Our^{asws} enemies were narrating about their past friends with false and invalid Hadith, and were reporting from us^{asws} what we^{asws} had never said, arguing on their behalf against us^{asws}, and lying from them against us^{asws}, and they drew closer to their governors and their judges by bearing false witness and lying. And that was widespread and frequent during the era of Muawiya, after the martyrdom of Al-Husayn^{asws}. They killed the Shiites in every city. They cut off their hands, and their legs, and crucified them on the accusation for believing in their love for us^{asws}, and they cut them off from us^{asws}.

ثم لم يزل البلاء يشتد ويزداد إلى زمان ابن زياد بعد قتل الحسين عليه السلام. ثم جاء الحجاج فقتلهم بكل فتلة وبكل ظنة وبكل تهمة، حتى أن الرجل ليقال له (زنديق) أو (مجوسي) كان ذلك أحب إليه من أن يشار إليه أنه من (شيعة الحسين صلوات الله عليه)

Then the afflictions did not decline in their severity, and in fact increased up to the era of Ibn Ziyad, after the martyrdom of Al-Husayn^{asws}. Then Al-Hajjaj came. He killed them (Shiites) for every suspicion and for every accusation, to the extent that it was more beloved to him for a man to be called an Atheist (Zindiq) or a Magian (Majoosi) rather than for him to be known as one of the Shiites of Al-Husayn^{asws}.

* 4 * تاريخ الجعل والتحريف في الأحاديث

وربما رأيت الرجل الذي يذكر بالخير - ولعله يكون ورعا صدوقا - يحدث بأحاديث عظيمة عجيبة من تفضيل بعض من قد مضى من الولاة، لم يخلق الله منها شيئا قط، وهو يحسب أنها حق لكثرة من قد سمعها منه ممن لا يعرف بكذب ولا بقله ورع. ويروون عن علي عليه السلام أشياء قبيحة، وعن الحسن والحسين عليهما السلام ما يعلم الله أنهم قد رووا في ذلك الباطل والكذب والزور.

Concocted history and the distortion in the Hadith

And sometimes you will see a man who has been mentioned as being good – and he is pious and truthful – would narrate a great Hadith which would contain strange virtues of some of the past governors, although Allah^{azwj} never Created from it anything at all, and he would consider it to be the truth for he would have heard it numerous times from the ones who are not known to be liars, nor for lack of piety. And he would be narrating from Ali^{asws} ugly things, and from Al-Hassan^{asws} and Al-Husayn^{asws}, what Allah^{azwj} Knows that they are narrating that which is invalid, and lies, and forgery.

نماذج من الأحاديث المختلقة

قال: قلت له: أصلحك الله، سم لي من ذلك شيئا. قال: رووا (أن سيدي كهول أهل الجنة أبو بكر وعمر)، و(أن عمر محدث)، و(أن الملك يلقنه)، و(أن السكينة تنطق على لسانه)، و(أن عثمان، الملائكة تستحي منه)، و(أن لي وزيرا من أهل السماء ووزيرا من أهل الأرض، و أن

اقتدروا بالذنين من بعدي ، و أثبت حراء، فما عليك إلا نبي و صديق و شهيد) - حتى عدد أبو جعفر عليه السلام أكثر من مائة رواية يحسبون أنها حق - فقال عليه السلام: هي والله كلها كذب وزور.

Samples of fabricated Hadith

I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well, tell me some of those things'. He^{asws} said: 'They report that the Chiefs of the elderly of the inhabitants of the Paradise are Abu Bakr and Umar, and that Umar is a Muhaddith, and that the Angel teaches him, and that the tranquillity is pronounced upon his tongue, and that the Angels are embarrassed by Usman, and that there is a Vizier for me^{asws} from the inhabitants of the sky and a Vizier from the inhabitants of the earth, and that they are being managed from a remote distance from me^{asws}, and to remain steadfast, for it is not upon you except for the Prophet^{saww}, and a truthful and a witness' – to the extent that Abu Ja'far^{asws} recounted more than one hundred such reports which were regarded as being the truth. He^{asws} said: 'By Allah^{azwj}, all of these are lies and forgeries'.

قلت: أصلحك الله لم يكن منها شيء؟ قال عليه السلام: منها موضوع ومنها محرف، فأما المحرف فإنما عنى (إن عليك نبي الله و صديقا و شهيدا) يعني عليا عليه السلام، فقبلها. ومثله (كيف لا يبارك لك وقد علاك نبي و صديق و شهيد) يعني عليا عليه السلام. وعامها كذب وزور وباطل.

I said, 'May Allah^{azwj} Keep you^{asws} well, is there nothing from it (true)? He^{asws} said: 'From these are clear (forgeries) and from these are distorted ones. As for the distorted, it is that 'there is nothing upon you except for the Prophet^{saww} and a truthful and a witness', it means Ali^{asws}. So accept it. And similar to it, 'How can it not be a blessing for you and upon you is a Prophet^{saww}, and a truthful and a witness', it means Ali^{asws}. And the generalisation of it is a lie, and a forgery, and invalid.

اللهم اجعل قولي قول رسول الله صلى الله عليه وآله، وقول علي عليه السلام ما اختلف فيه
أمة محمد من بعده إلى أن يبعث الله المهدي عليه السلام.

Our^{asws} Allah^{azwj}, Make my^{asws} speech to be the speech of the
Messenger of Allah^{azwj}, and the speech of Ali^{asws}, in what the
community of Muhammad^{saww} differs, in after him^{saww}, (and) until
Allah^{azwj} Sends the Mahdi^{asws}.

HADITH 11

(11) أمير المؤمنين (ع) يقيم الحجّة على المسلمين في عصر عثمان

AMIR-UL- MOMINEEN ^{asws} ESTABLISHES THE ARGUMENT AGAINST THE MUSLIMS DURING THE ERA OF USMAN

* 1 * أبان عن سليم قال: رأيت عليا عليه السلام في مسجد رسول الله صلى الله عليه وآله في خلافة عثمان وجماعة يتحدثون ويتذكرون الفقه والعلم. فذكروا قريشا وفضلها وسوابقها وهجرتها وما قال رسول الله صلى الله عليه وآله فيهم من الفضل، مثل قوله: (الأئمة من قريش)، وقوله: (الناس تبع لقريش) و(قريش أئمة العرب)، وقوله: (لا تسبوا قريشا)، وقوله: (إن للقرشي قوة رجلين من غيرهم)، وقوله: (أبغض الله من أبغض قريشا)، وقوله: (من أراد هوان قريش أهانه الله).

1 – Abaan says that Sulaym said, ‘I saw Ali^{asws} in the Masjid of the Messenger of Allah^{saww} during the Caliphate of Usman, and there was a group which was narrating and discussing the jurisprudence (Permissible and the Prohibited) and the knowledge. They were mentioning the Qureiysh and their virtues, and their being foremost, and their migration and what the Messenger of Allah^{saww} had said regarding their virtues, for example his^{saww} statement: ‘The Imams^{asws} will be from Qureiysh’, and his^{saww} statement: ‘The people should follow the Qureiysh’, and his^{saww} statement: ‘Qureiysh are the Imams^{asws} of the Arabs’, and his^{saww} statement: ‘Do not be prejudicial against the Qureiysh’, and his^{saww} statement: ‘The strength of one man from the Qureiysh is equal to two from others’, and his^{saww} statement: ‘Allah^{azwj} will be

Angry with the one who angers the Qureiysh', and his^{saww} statement: 'One who intends to humiliate the Qureiysh, Allah^{azwj} will Humiliate him'.

وذكروا الأنصار وفضلها وسوابقها ونصرتها وما أتى الله عليهم في كتابه وما قال رسول الله صلى الله عليه وآله فيهم من الفضل. وذكروا ما قال في سعد بن معاذ في جنازته وحنظلة بن الراهب غسيل الملائكة والذي حمته الدبر، حتى لم يدعوا شيئاً من فضلهم، فقال كل حي: (منا فلان وفلان).

And they were mentioning the 'al-Ansar' (Helpers) and their merits, and their being foremost, and their help, and what Allah^{azwj} has Praised them by in his^{azwj} Book and what the Messenger of Allah^{saww} had said regarding their virtues. And they mentioned what he^{saww} had said regarding Sa'd Bin Ma'az at his funeral, and the (funeral) washing of Hanzala Bin Al-Raahib by the Angels, and the one who was protected at the end, until they had not left anything out from their virtues. And each of them was saying, 'So and so is from us'.

وقالت قريش: (منا رسول الله صلى الله عليه وآله ومنا حمزة بن عبد المطلب ومنا جعفر ومنا عبيدة بن الحارث وزيد بن حارثة وأبو بكر وعمر وعثمان وسعد وأبو عبيدة وسالم وابن عوف). فلم يدعوا أحداً من الحيين من أهل السابقة إلا سموه.

And the Qureiysh said, 'From us is the Messenger of Allah^{saww}, and from us is Hamza Bin Abdul Muttalib, and from us is Ja'far, and from us is Ubeyda Bin Al-Haarib, and Zayd Bin Haaris, and Abu Bakr and Umar, and Usman and Sa'd, and Abu Ubeyda and Saalim and Ibn Awf. They did not leave out anyone from the two districts (Mecca and Al-Medina) from the previous ones, but they named him.

وفي الحلقة أكثر من مأتي رجل، منهم مسانيد إلى القبلة ومنهم في الحلقة. فكان ممن حفظت من قريش: علي بن أبي طالب صلوات الله عليه وسعد بن أبي وقاص وعبد الرحمن بن عوف والزبير وطلحة وعمار والمقداد وأبو ذر وهاشم بن عتبة وعبد الله بن عمر والحسن والحسين عليهما السلام وابن عباس ومحمد بن أبي بكر وعبد الله بن جعفر وعبيد الله بن العباس،

And in a circle of more than two hundred men, some of whom were facing the Qiblah, and from among them from what I can remember from the Qureiysh were Ali Bin Abu Talib^{asws}, and Sa'd Bin Abu Waqaas, and Abdul Rahman Bin Awf, and Al-Zubeyr, and Talha, and Amaar, and Al-Miqdad^{ar}, and Abu Dharr^{ar}, and Hashim Bin Utba, and Abdullah Bin Umar, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ibn Abbas, and Muhammad Bin Abu Bakr, and Abdullah Bin Ja'far, and Ubeydullah Bin Al-Abbas.

ومن الأنصار: أبي بن كعب وزيد بن ثابت وأبو أيوب الأنصاري وأبو الهيثم بن التيهان ومحمد بن مسلمة وقيس بن سعد بن عبادة وجابر بن عبد الله وأبو مريم وأنس بن مالك وزيد بن أرقم وعبد الله بن أبي أوفى وأبو ليلى ومعه ابنه عبد الرحمن قاعد بجنبه، غلام أمرد صبيح الوجه.

And from the Helpers were – Ubay Bin Ka'ab, and Zayd Bin Saabit, and Abu Ayyub Al-Ansaary, and Abu Al-Haysam Bin Al-Tayhaan, and Muhammad Bin Muslamat, and Qays Bin Sa'ad Bin Abaadat, and Jabir Bin Abdullah, and Abu Maryam, and Anas Bin malik, and Zayd Bin Arqam, and Abdullah Bin Abu Awf, and Abu Layli, and with him was his son Abdul Rahman seated by his side, a young boy of a bright face, not yet having a beard.

وجاء أبو الحسن البصري ومعه ابنه الحسن غلام أمرد صبيح الوجه معتدل القامة. قال: فجعلت أنظر إليه وإلى عبد الرحمن بن أبي ليلى، فلا أدري أيهما أجمل، غير أن الحسن أعظمهما وأطولهما. فأكثر القوم، وذلك من بكرة إلى حين الزوال - وعثمان في داره لا يعلم بشيء مما هم فيه - وعلي بن أبي طالب عليه السلام ساكت لا ينطق هو ولا أحد من أهل بيته.

And Abu Al-Hassan Al-Basry came and with him was his son Al-Hassan, a young boy not yet having a beard and of a bright face and moderate stature. I went and looked at him and at Abdul Rhman Bin Abu Layli. I could not make out who was more handsome of them, apart from the fact that Al-Hassan was bigger and taller. There were a lot of people, and that was from the morning up to the mid day – and Usman was in his house, not knowing anything from what they were doing – and Ali^{asws} Bin Abu Talib^{asws} remained silent. Neither he^{asws} nor anyone from his^{asws} Household spoke.

*** 2 * احتجاجات أمير المؤمنين عليه السلام**

فأقبل القوم عليه فقالوا: يا أبا الحسن، ما يمنعك أن تتكلم؟ قال عليه السلام: ما من الحيين أحد إلا وقد ذكر فضلا وقال حقا. ثم قال: يا معاشر قريش، يا معاشر الأنصار، بمن أعطاكم الله هذا الفضل؟ بأنفسكم وعشائركم وأهل بيوتاتكم، أم بغيركم؟ قالوا: بل أعطانا الله ومن علينا برسول الله صلى الله عليه وآله وبه أدركنا ذلك كله ونلناه. فكل فضل أدركناه في دين أو دنيا فبرسول الله صلى الله عليه وآله لا بأنفسنا ولا بعشائرننا ولا بأهل بيوتاتنا.

The argumentation of Amir-ul-Momineen^{asws}

The people addressed him^{asws} saying, ‘O Abu Al-Hassan^{asws}, what has prevented you^{asws} from speaking?’ He^{asws} said: ‘There is not one from the two groups, but that he has mentioned the virtues and has spoken the truth’.

Then he^{asws} said: ‘O group of Qureish, O group of ‘Al-Ansar’ (Helpers), due to whom has Allah^{azwj} Given to you all these virtues? Due to your own selves, and your clans, and the people of your households, or by those apart from you?’ They said, ‘But, Allah^{azwj} has Given to us, and is upon us due to the Messenger of Allah^{saww}, and it is by him^{saww} that we have realised it all and got it. So, all the virtues that we have realised regarding the world and the Hereafter is by the Messenger of Allah^{saww}, not due to ourselves, and not by our clans, and not by the people of our households’.

قال: صدقتم، يا معاشر قريش والأنصار. أتقرون أن الذي نلتم به خير الدنيا والآخرة منا خاصة - أهل البيت - دونكم جميعا، وأنكم سمعتم رسول الله صلى الله عليه وآله يقول: (إني وأخي علي بن أبي طالب بطينة واحدة إلى آدم)؟ قال أهل بدر وأهل أحد وأهل السابقة والقدمة: نعم، سمعنا ذلك من رسول الله صلى الله عليه وآله.

He^{asws} said: ‘You have spoken the truth, O group of Qureish and the ‘Al-Ansar’ (Helpers). Do you acknowledge that due to that which you have acquired the good of the world and the hereafter is from

us^{asws} especially – People^{asws} of the Household – apart from you altogether, and you have all heard from the Messenger of Allah^{saww} say: ‘I^{saww} and my^{saww} brother Ali^{asws} Bin Abu Talib^{asws} are of one clay to Adam^{as}?’ The people of Badr, and the people of Ohad, and the people who preceded and the former ones said, ‘Yes, we heard that from the Messenger of Allah^{saww}’.

قال: أتقرون أن ابن عمي رسول الله صلى الله عليه وآله قال: (إني وأهل بيتي كنا نوراً يسعى بين يدي الله، قبل أن يخلق الله آدم بأربعة عشر ألف سنة. فلما خلق آدم وضع ذلك النور في صلبه وأهبطه إلى الأرض، ثم حمّله في السفينة في صلب نوح، ثم قذف به في النار في صلب إبراهيم. ثم لم يزل الله ينقلنا من الأصلاب الكريمة إلى الأرحام الطاهرة ومن الأرحام الطاهرة إلى الأصلاب الكريمة بين الآباء والأمهات لم يلتق واحد منهم على سفاح قط)؟ فقال أهل السابقة والقدمة وأهل بدر وأهل أحد: نعم، قد سمعنا ذلك من رسول الله صلى الله عليه وآله.

He^{asws} said: ‘Do you acknowledge that son of my^{asws} uncle^{as}, the Messenger of Allah^{saww} said: ‘I^{saww} and the People^{asws} of my^{saww} Household were a Light in front of Allah^{azwj} even before Allah^{azwj} Created Adam^{as} by fourteen thousand years. When Adam^{as} was Created, that Light was placed in his^{as} ‘Sulb’ (forehead), and sent down to the earth, then it was borne in the ship within the forehead of Noah^{as}, then it was within the forehead of Ibrahim^{as} when he^{as} was thrown in the fire. Then Allah^{azwj} did not Cease to Transfer it from the foreheads of honourable ones^{as} and the purified mothers, and from purified mothers to the honourable ‘Sulb’ between the fathers^{as} and the mothers^{as}, never did any one of them^{as} ever come to this world in an un-Islamic way?’ The people of the preceding ones, and the former ones, and the people of Badr, and the people of Ohad all said, ‘Yes, we have heard that from the Messenger of Allah^{saww}’.

قال: فأنتدكم الله، أتقرون أن رسول الله صلى الله عليه وآله أخى بين كل رجلين من أصحابه وأخى بيني وبين نفسه وقال: (أنت أخي وأنا أخوك في الدنيا والآخرة)؟ فقالوا: اللهم نعم.

He^{asws} said: ‘So, bearing Allah^{azwj} as your Witness, do you acknowledge that the Messenger of Allah^{saww} established

brotherhood between each of the men from his^{saww} companions, and established brotherhood between myself^{asws} and himself^{saww} and said: ‘You^{asws} are my^{saww} brother, and I^{saww} am your^{asws} brother in the world as well as in the Hereafter?’ They all said, ‘Our Allah^{azwj}, yes’.

قال: أتقرون أن رسول الله صلى الله عليه وآله اشترى موضع مسجده فابتناه ثم بنى عشرة منازل، تسعة له وجعل لي عاشرها في وسطها وسد كل باب شارع إلى المسجد غير بابي. فتكلم في ذلك من تكلم، فقال صلى الله عليه وآله: (ما أنا سددت أبوابكم وفتحت بابه، ولكن الله أمرني بسد أبوابكم وفتح بابه). ولقد نهى الناس جميعا أن يناموا في المسجد غيري، وكنت أجنب في المسجد، ومنزلي ومنزل رسول الله صلى الله عليه وآله واحد في المسجد، يولد لرسول الله صلى الله عليه وآله ولي فيه أولاد؟ قالوا: اللهم نعم.

He^{asws} said: ‘Do you acknowledge that the Messenger of Allah^{saww} acquired a place for his^{saww} Masjid. So he^{saww} built it and constructed ten houses, nine for himself^{saww} and made the tenth one for me^{asws} in the middle of it, and closed all the doors leading to the Masjid apart from my^{asws} door. So the ones who spoke about that, spoke about it. The Holy Prophet^{saww} responded (to their disgust), ‘It was not I^{saww} that closed your doors and kept Ali door open (into Masjid), but it was Allah^{azwj} Who Ordered me^{saww} to close your doors and leave open his^{asws} door’. And the all the people were prohibited from sleeping in the Masjid apart from me^{asws}, and I^{asws} used to be in pure status at all times (hence it was appropriate for me to stay) in the Masjid, and my^{asws} house and the house of the Messenger of Allah^{saww} was one in the Masjid, and our children were came to (this world), for both the Messenger of Allah^{saww} and for me^{asws} within it?’ They said, ‘Our Allah^{azwj}, yes’.

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

He^{asws} said: 'Do you acknowledge that Umar was keen to have a niche the size of his eye to let him see from his house into the Masjid, but he^{saww} refused it to him, then he^{saww} said that: 'Allah^{azwj} Ordered Musa^{as} that he^{as} should construct a pure Masjid, no one apart from himself^{as} and Haroun^{as} and two of his^{as} sons should live in it, and that Allah^{azwj} Ordered me^{saww} that I^{saww} should construct a pure Masjid, none should live in it apart from myself^{saww} and my^{saww} brother^{asws} and two of his^{asws} sons^{asws}? They said, 'Our Allah^{azwj}, yes'.

قال: أفنقرون أن رسول الله صلى الله عليه وآله دعاني يوم غدير خم فنادى لي بالولاية، ثم قال: ليبليغ الشاهد منكم الغائب. قالوا: اللهم نعم.

He^{asws} said, 'Do you acknowledge that the Messenger of Allah^{saww} called me^{asws} on the Day of Ghadeer Khumm, so he^{saww} called towards my^{asws} Wilayah, then said: 'Those who had witnessed it should make it reach to those of you who are absent?' They said, 'Our Allah^{azwj}, yes'.

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

He^{asws} said: 'Do you acknowledge that the Messenger of Allah^{saww} said regarding myself^{asws} in the expedition of Tabuk: 'You^{asws} are unto me^{saww} at the status which Haroun^{as} had with Musa^{as}, and you^{asws} are the Guardian of all the believers after me^{saww}? They said, 'Our Allah^{azwj}, yes'.

قال: أفنقرون أن رسول الله صلى الله عليه وآله - حين دعا أهل نجران إلى المباهلة - إنه لم يأت إلا بي وبصاحبتي وابني؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you acknowledge that the Messenger of Allah^{saww} - when he^{saww} called the People of Najraan to the imprecation (Al-Mubahila) - he^{saww} never came except with me^{asws},

and with my^{asws} wife^{asws} and my^{asws} two sons^{asws}?’ They said, ‘Our Allah^{azwj}, yes’.

قال: أتعلمون أنه دفع إلي لواء خيبر ثم قال: (لأدفعن الراية غدا إلى رجل يحبه الله ورسوله ويحب الله ورسوله، ليس بجبان ولا فرار يفتحها الله على يديه)؟ قالوا: اللهم نعم.

He^{asws} said: ‘Do you know that he^{saww} handed over to me^{asws} the flag of Khyber, then said: ‘I^{saww} shall be giving the banner tomorrow to a man who is Beloved of Allah^{azwj} and His^{azwj} Messenger^{saww}, and Allah^{azwj} and His^{azwj} Messenger^{saww} will be beloved to him^{asws}, neither is he^{asws} a coward nor does he^{asws} flee. Allah^{azwj} will Grant him^{asws} victory by his^{asws} hands’. They said, ‘Our Allah^{azwj}, yes’

قال: أفنقرون أن رسول الله صلى الله عليه وآله بعثني بسورة براءة ورد غيري - بعد أن كان بعثه - بوحى من الله وقال: (إن العلي الأعلى يقول: إنه لا يبلغ عنك إلا رجل منك)؟ قالوا: اللهم بلى.

He^{asws} said: ‘Do you acknowledge that the Messenger of Allah^{saww} sent me^{asws} with the Chapter of Repentance (Surah Al-Bara’a), and rejected the other one (Abu Bakr) – after having sent him – due to the Revelation from Allah^{azwj}, and said that: ‘The Most High has Said: “It should not be preached from you^{saww} except from a man from you^{saww}”? They said, ‘Our Allah^{azwj}, yes’.

قال: أفنقرون أن رسول الله صلى الله عليه وآله لم تنزل به شديدة قط إلا قدمني لها ثقة بي، وأنه لم يدعني باسمي قط إلا أن يقول: (يا أخي) و(ادعوا لي أخي)؟ قالوا: اللهم نعم.

He^{asws} said: ‘Do you acknowledge that the Messenger of Allah^{saww}, never did a severity come down upon him^{saww} at all, but he^{saww} always placed me^{asws} in front of it, relying upon me^{asws}, and he^{saww} never called me^{asws} by my^{asws} name at all except that he^{saww} used to say: ‘O my^{saww} brother^{asws}, or ‘Call my^{saww} brother^{asws} for me^{saww}’? They said, ‘Our Allah^{azwj}, yes’.

قال: أفنقرون أن رسول الله صلى الله عليه وآله قضى بيني وبين جعفر وزيد في ابنة حمزة فقال: (يا علي، أما أنت مني وأنا منك، وأنت ولي كل مؤمن بعدي)؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you acknowledge that the Messenger of Allah^{saww} judged between myself^{asws}, and between Ja'far^{ar} and Zayd with regards to the daughter of Hamza^{ar}, so he^{saww} said: 'O Ali^{asws}, but you^{asws} are from me^{saww} and I^{saww} am from you^{asws}, and you^{asws} are the Guardian of all the believers after me^{saww}?' They said, 'Our Allah^{azwj}, yes'.

قال: أفنقرون أنه كانت لي من رسول الله صلى الله عليه وآله في كل يوم وليلة دخلة وخلوة، إذا سألته أعطاني وإذا سكت ابتدأني؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you acknowledge that I^{asws} used to meet up with the Messenger of Allah^{saww} during every day and night, in solitude. If I^{asws} asked him^{saww}, he^{saww} would give me^{asws} the answer, and if I^{asws} remained silent, he^{saww} would initiate (the conversation)?' They said, 'Our Allah^{azwj}, yes'.

قال: أفنقرون أن رسول الله صلى الله عليه وآله فضلني على جعفر وحمزة، فقال لفاطمة عليها السلام: (إني زوجتك خير أهلي وخير أمتي وأقدمهم سلماً وأعظمهم حلماً وأكثرهم علماً)؟ قالوا: اللهم نعم.

He^{asws} said: 'Do you acknowledge that the Messenger of Allah^{saww} preferred me^{asws} over Ja'far^{ar}, and Hamza^{ar}, so he^{saww} said to Fatima^{asws}: 'I^{saww} have married you^{asws} to the best of my^{saww} Family, and the best of my^{saww} community, and he^{asws} preceded them in submitting (to Allah^{azwj}), and greater than them in forbearance, and more abundant than them in knowledge?' They said, 'Our Allah^{azwj}, yes'.

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

He^{asws} said: ‘Do you acknowledge that the Messenger of Allah^{saww} said: ‘I^{saww} am the chief of the Children of Adam^{as}, and my^{saww} brother Ali^{asws} is the Chief of the Arabs, and Fatima^{asws} is the head of the women of the inhabitants of the Paradise, and my^{asws} two sons Al-Hassan^{asws} and Al-Husayn^{asws} are the Chiefs of the youths of the inhabitants of the Paradise?’ They said, ‘Our Allah^{azwj}, yes’.

قال: أفنقرون أن رسول الله صلى الله عليه وآله أمرني أن أغسله، وأخبرني أن جبرئيل يعينني على غسله؟ قالوا: اللهم نعم.

He^{asws} said: ‘Do you acknowledge that the Messenger of Allah^{saww} ordered me^{asws} to wash him^{saww}(for funeral), and informed me^{asws} that Jibraeel^{as} would be helping me^{asws} for washing him^{saww}?’ They said, ‘Our Allah^{azwj}, yes’.

قال: أنشدكم بالله، أفنقرون أن رسول الله صلى الله عليه وآله قال في آخر خطبة خطبكم: (أيها الناس، إني قد تركت فيكم أمرين لن تضلوا ما تمسكن بهما: كتاب الله وأهل بيتي)؟ قالوا: اللهم نعم.

He^{asws} said: ‘With Allah^{azwj} as your Witness, do you acknowledge that the Messenger of Allah^{saww} said in the last of his^{saww} sermons to you: ‘O you people, I^{saww} am leaving behind among you all two matters. You will not stray if you attach to them both – Book of Allah^{azwj} and the People^{asws} of my^{saww} Household?’ They said, ‘Our Allah^{azwj}, yes’.

ثم قال علي عليه السلام: أنشدكم الله، أتعلمون أن الله عز وجل فضل في كتابه السابق على المسبوق في غير آية، وإني لم يسبقني إلى الله عز وجل وإلى رسوله صلى الله عليه وآله أحد من هذه الأمة؟ قالوا: اللهم نعم.

Then Ali^{asws} said: ‘With Allah^{azwj} as your Witness, do you know that Allah^{azwj} Mighty and Majestic has Preferred the ‘السابق’ who have passed over the ‘المسبوق’ who would yet to come in His^{azwj} Book in another verse, and nobody has preceded me^{asws} to Allah^{azwj} Mighty

and Majestic, and to His^{azwj} Messenger^{saww}, from this community?’
They said, ‘Our Allah^{azwj}, yes’.

قال: فأئشءءكم الله؁ أءءلمون ءبء نزلء (والسابقون الأولون من المهاجرىن والآنصار) ؁
(والسابقون السابقون أولئك المقربون)؁ سئل عنها رسول الله صلى الله عليه وآله؁ فقال: أنزلها الله
ءعالى ذكره فى الأنبياء وأوصيائهم؁ فأنا أفضل أنبياء الله ورسله وعلي بن أبى طالب وصيى أفضل
الأوصياء؟ قالوا: اللهم نعم.

He^{asws} said: ‘With Allah^{azwj} as your Witness, do you know when
the Verses “[9:100] And (as for) the foremost, the first of the
Muhajirs and the Ansars”, and “[56:10] And the foremost are the
foremost, [56:11] These are they who are drawn nigh (to Allah)”,
the Messenger of Allah^{saww} was asked about these, he^{saww} said:
‘Allah^{azwj} has Sent these down Mentioning regarding the
Prophets^{saww} and their^{as} successors^{as}, so I^{saww} am the highest of the
Prophets^{as} of Allah^{azwj} and His^{azwj} Messengers^{as}, and Ali^{asws} Bin Abu
Talib^{asws}, my^{saww} successor^{asws}, is the highest of the successors^{as}?’
They said, ‘Our Allah^{azwj}, yes’.

يوم غدير خم على لسان أمير المؤمنين عليه السلام

قال: فأئشءءكم؁ أءءلمون ءبء نزلء (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولى
الأمر منكم)؁ وءبء نزلء (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤءون
الزكاة وهم راكعون)؁ وءبء نزلء (أم حسبكم أن تتركوا ولما يعلم الله الذين جاهدوا منكم ولم
يتخذوا من دون الله ولا رسوله ولا المؤمنين وليءة)؁ قال الناس: يا رسول الله؁ ءاصة فى بعض
المؤمنين أم عامة لءمىءهم؟ فأمر الله عز وجل أن يعلمهم ولأة أمرهم وأن يفسر لهم من الولاية ما
فسر لهم من صلاتهم وزكاتهم وصومهم وءبءهم. فنصبنى للناس بءدير خم؁ ثم ءطب وقال: (أيها
الناس؁ إن الله أرسلنى برسالة ضاق بها صءرى وظننت أن الناس تكذبنى فأوعءنى لأبلءها أو
لبعءبنى).

**Day of Ghadeer Khumm by the tongue
of Amir-ul-Momineen^{asws}**

He^{asws} said: ‘With Allah^{azwj} as your Witness, do you know that when the Verse “[4:59] **O you who believe! obey Allah and obey the Messenger and those in authority from among you**” Descended, and when the Verse “[5:55] **Only Allah is your Guardian, and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.**” Descended, and when the Verse “[9:16] **What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Messenger and the believer.**” Descended, the people said, ‘O Messenger of Allah^{saww}, are these regarding certain special believers or the generality of all of them?’ Allah^{azwj} Mighty and Majestic Ordered him^{saww} to teach them about the **those in authority** (*Wali Al-Amr*) among them, and explain for them about the Wilayah as he^{saww} had explained to them about their Prayers, and their Zakaat, and their Fasts, and their Pilgrimage. He^{saww} established me^{asws} to the people at Ghadeer Khumm, then preached to them, and said: ‘O you people, Allah^{azwj} Sent me^{saww} with a Message which has constricted my^{saww} chest, and I^{saww} thought that the people would deny it. He^{azwj} Called upon me^{saww} to deliver it or else He^{azwj} would Punish me^{saww}’.

ثم أمر فنودي بالصلاة جامعة، ثم خطب فقال: (أيها الناس، أتعلمون أن الله عز وجل مولاي وأنا مولى المؤمنين وأنا أولى بهم من أنفسهم)؟ قالوا: بلى، يا رسول الله. قال: (قم، يا علي). فقمت، فقال: (من كنت مولاه فعلي هذا مولاه، اللهم وال من والاه و عاد من عاداه).

Then he^{saww} ordered the Call to congregational Prayer, then preached. He^{saww} said: ‘O you people, do you know that Allah^{azwj} Mighty and Majestic is my^{saww} Master, and I^{asws} am the Master of the believers, and I^{asws} am higher to them than their own selves?’ They said, ‘Yes, O Messenger of Allah^{saww}’. He^{saww} said: ‘Arise, O Ali^{asws}’. I^{asws} stood up. He^{saww} said: ‘The one whom I^{saww} am the Master of, this Ali^{asws} is his Master. Our Allah^{azwj}, Befriend the one who befriends him^{asws}, and be Inimical to the one who is inimical to him^{asws}’.

فقام سلمان فقال: يا رسول الله، ولاء كما ذا؟ فقال: (ولاء كولايتي، من كنت أولى به من نفسه فعلي أولى به من نفسه). فأنزل الله تعالى ذكره: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً). فكبر النبي صلى الله عليه وآله وقال: (الله أكبر، تمام نبوتي وتمام دين الله ولاية علي بعدي).

Salman^{ar} stood up. He^{ar} said, 'O Messenger of Allah^{saww}, befriend like what?' He^{saww} said: 'Befriend like having befriended me^{saww}. The one to whom I^{saww} am higher to than his own self, Ali^{asws} is higher to him than his own self'. Allah^{azwj} Sent down its Reminder "**[5:3] This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion**" The Prophet^{saww} Magnified Allah^{azwj} and said: 'Allah^{azwj} is Great! My^{saww} Prophet-hood is completed, and the Religion of Allah^{azwj} is completed by the Wilayah of Ali^{asws} after me^{saww}'.

فقام أبو بكر وعمر فقالا: يا رسول الله، هذه الآيات خاصة في علي؟ قال: بلى، فيه وفي أوصيائي إلى يوم القيامة. قالوا: يا رسول الله، بينهم لنا. قال: علي أخي ووزير ووارثي ووصيي وخليفتي في أمتي وولي كل مؤمن بعدي، ثم ابني الحسن، ثم ابني الحسين، ثم تسعة من ولد ابني الحسين واحد بعد واحد، القرآن معهم وهم مع القرآن، لا يفارقونه ولا يفارقهم حتى يردوا علي حوضي.

Abu Bakr and Umar stood up and said, 'O Messenger of Allah^{saww}, is this Verse especially regarding Ali^{asws}?' He^{saww} said: 'Yes, regarding him^{asws} and regarding my^{saww} successors up to the Day of Judgement'. They said, 'O Messenger of Allah^{saww}, introduce them to us'. He^{saww} said: 'Ali^{asws}, my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} successor, and my^{saww} Caliph in my^{saww} community, and the Guardian of all the believers after me^{saww}. Then my^{saww} son Al-Hassan^{asws}, then my^{saww} son Al-Husayn^{asws}, then nine from the sons^{asws} of my^{saww} son^{asws} Al-Husayn^{asws}, one after the other. The Quran will be with them^{asws} and they^{asws} will be with the Quran, it will not separate from them^{asws} nor will they^{asws} separate from it until they^{asws} return to me^{saww} at my^{saww} Fountain'.

فقالوا كلهم: اللهم نعم، قد سمعنا ذلك وشهدنا كما قلت سواء. وقال بعضهم: قد حفظنا جل ما قلت ولم نحفظه كله، وهؤلاء الذين حفظوا أختيارنا وأفاضلنا. فقال علي عليه السلام: صدقتم، ليس كل الناس يستونون في الحفظ، أنشد الله من حفظ ذلك من رسول الله صلى الله عليه وآله لما قام فأخبر به.

All of them said, 'Our Allah^{azwj}, yes. We have heard that and we bear witness that it was just as you^{asws} said it'. And some of them said, 'We have memorised most of what you^{asws} have said and did not memorise all of it', and these were the best of our memorizers and the preferable ones of us. Ali^{asws} said: 'You have spoken the truth, all the people are not equal in the memorisation. With Allah^{azwj} as your Witness, the one who has memorised that from the Messenger of Allah^{saww} should stand up and inform about it'.

فقام زيد بن أرقم والبراء بن عازب وأبو ذر والمقداد وعمار فقالوا: نشهد لقد حفظنا قول النبي صلى الله عليه وآله - وهو قائم على المنبر وأنت إلى جنبه - وهو يقول: (يا أيها الناس، إن الله أمرني أن أنصب لكم إمامكم والقائم فيكم بعدي ووصيي وخليفتي والذي فرض الله على المؤمنين في كتابه طاعته فقرنه بطاعته وطاعتي، وأمركم فيه بولايته. وإني راجعت ربي خشية طعن أهل النفاق وتكذيبهم، فأوعدني لتبلغنها أو ليعذبني).

Zayd Bi Arqam and Al-Bara'a Bin Aazib, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Ammar^{ar} stood up and said, 'We bear witness that we have memorised the speech of the Prophet^{saww} – and he^{saww} was standing on the Pulpit and you^{asws} were by his^{asws} side – and he^{saww} said: 'O you people! Allah^{azwj} has Ordered me^{asws} that I^{saww} should establish for you, your Imam^{asws} who^{asws} will remain among you after me^{saww}, and will be my^{saww} successor, and my^{saww} Caliph, the obedience to whom^{asws} has been Obligated upon the believers by Allah^{azwj} in His^{azwj} Book, and has Combined it with obedience to Him^{azwj} and obedience to me^{saww}, and Ordered you in it for his^{asws} Wilayah. And I^{saww} reviewed it with my^{saww} Lord^{azwj} for fear of taunts of the hypocrites and their denying it. He^{azwj} Called upon me^{saww} to deliver it or else he^{azwj} would Punish me^{saww}.

أيها الناس، إن الله أمركم في كتابه بالصلاة فقد بينتها لكم، وبالزكاة والصوم والحج فبينتها لكم وفسرتها، وأمركم بالولاية وإني أشهدكم أنها لهذا خاصة - ووضع يده على علي بن أبي طالب عليه السلام - ثم لابنيه بعده ثم للأوصياء من بعدهم من ولدهم، لا يفارقون القرآن ولا يفارقهم القرآن حتى يردوا علي حوضي.

O you people! Allah^{azwj} Ordered you in His^{azwj} Book for the Prayers. I^{saww} have mentioned it for you, and for the Zakaat, and the Fasts, and the Pilgrimage. I^{saww} mentioned these to you and explained them, and Ordered you for the Wilayah, and I^{saww} bear witness that this is for him^{asws} especially' – and placed his^{saww} hand upon Ali^{asws} Bin Abu Talib^{asws} – 'then for his^{asws} son^{asws} after him^{asws}, then for the successors^{asws} after him^{asws} from his^{asws} sons^{asws}. Neither will they^{asws} get separated from the Quran, nor will it separate from them^{asws}, until they^{asws} return to me^{saww} at my^{saww} Fountain.

أيها الناس، قد بينت لكم مفرعكم بعدي وإمامكم بعدي ووليكم وهاديكم، وهو أخي علي بن أبي طالب وهو فيكم بمنزلة فيكم. فقلدوه دينكم وأطيعوه في جميع أموركم، فإن عنده جميع ما علمني الله من علمه وحكمته فسلوه وتعلموا منه ومن أوصيائه بعده ولا تعلموهم ولا تتقدموهم ولا تخلفوا عنهم، فإنهم مع الحق والحق معهم لا يزالونه ولا يزالهم). ثم جلسوا.

O you people! I^{saww} have mentioned for you, your shelter after me^{saww}, and your Imam^{asws} after me^{saww}, and your Guardian, and your Guide, and he^{asws} is my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is with you at my^{saww} status among you. Emulate him^{asws} (Do his^{asws} Taqleed) in your religion, and obey him^{asws} in all of your affairs, for in his^{asws} possession is the totality of what Allah^{azwj} has Taught me^{saww} from His^{azwj} Knowledge and His^{azwj} Wisdom.

Submit to him^{asws} and learn from him^{asws} and from his^{asws} successors^{asws} after him^{asws}, and do not (try to) teach them, and do not precede them^{asws} and do oppose them^{asws}, for they^{asws} are with the Truth and the Truth is with them^{asws}, it will not

subside from them^{asws} nor will they^{asws} subside from it'. Then they sat down.

قال سليم: ثم قال علي عليه السلام: أيها الناس، أتعلمون أن الله أنزل في كتابه: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). فجمعني وفاطمة وابني حسنا وحسينا، ثم ألقى علينا كساء وقال: (هؤلاء أهل بيتي ولحمتي، يؤلمهم ما يؤلمني ويؤذيني ما يؤذيهم ويحرجني ما يحرجهم، فأذهب عنهم الرجس وطهرهم تطهيرا). فقالت أم سلمة: وأنا يا رسول الله؟ فقال: (أنت إلى خير، إنما نزلت في وفي أخي وفي ابنتي فاطمة وفي ابني وفي تسعة من ولد ابني الحسين خاصة ليس معنا فيها أحد غيرهم)؟ فقالوا كلهم: نشهد أن أم سلمة حدثتنا بذلك، فسألنا رسول الله صلى الله عليه وآله فحدثنا كما حدثتنا به أم سلمة.

Sulaym said, 'Then Ali^{asws} said: 'O you people, do you know that Allah^{azwj} Sent down in His^{azwj} book "[33:33] **Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.**" He^{saww} gathered me^{asws}, and Fatima^{asws} and my^{asws} sons Hassan^{asws} and Husayn^{asws}, then covered us^{asws} with a garment and said: 'These are the People^{asws} of my^{saww} Household and my^{saww} flesh, whatever displeases them^{asws} displeases me^{saww}, and whatever hurts them hurts me^{saww}, and whatever troubles them^{asws} troubles me^{as}, the uncleanness has never reached them^{asws} and they^{asws} have been Purified by a thorough Purifying'. Umm Salma^{ar} said, 'And (what about) me^{ar}, O Messenger of Allah^{saww}?' He^{saww} said: 'You^{ar} are on 'good', but this has Descended especially regarding myself^{saww}, and regarding my^{saww} brother^{asws}, and regarding my^{saww} daughter Fatima^{asws}, and regarding my^{saww} two sons^{asws}, and regarding nine from the sons^{asws} of my^{saww} son Al-Husayn^{asws}. There is no one along with us^{asws} in this apart from them^{asws}?' They all said, 'We bear witness that Umm Salma^{ar} narrated that to us. We asked the Messenger of Allah^{saww}, so he^{saww} narrated to us just as Umm Salma^{ar} had narrated to us'.

ثم قال علي عليه السلام: أنشدكم الله، أتعلمون أن الله أنزل (يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين). فقال سلمان: يا رسول الله، عامة هذا أم خاصة؟ قال صلى الله عليه وآله: (أما

المأمورون فعامة المؤمنين أمروا بذلك، وأما الصادقون فخاصة لأخي علي وأوصيائي من بعده إلى يوم القيامة؟ قالوا: اللهم نعم.

Then Ali^{asws} said: ‘With Allah^{azwj} as your Witness, do you know that Allah^{azwj} Revealed “[9:119] **O you who believe! be careful of (your duty to) Allah and be with the true ones**”, so Salman^{ar} said, ‘O Messenger of Allah^{saww}, is this general or special?’ He^{saww} said: ‘But the ordered ones are the general believers who have been ordered with that, and the truthful are especially for my^{saww} brother Ali^{asws}, and my^{saww} successors^{asws} from after me^{saww} up to the Day of Judgement?’ They said, ‘Our Allah^{azwj}, yes’.

قال: أنشدكم الله، أتعلمون أنني قلت لرسول الله صلى الله عليه وآله في غزوة تبوك: لم خلفتني؟ قال: (إن المدينة لا تصلح إلا بي أو بك، وأنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي)؟ قالوا: اللهم نعم.

He^{asws} said: ‘With Allah^{azwj} as your Witness, do you know that I^{asws} said to the Messenger of Allah^{saww} during the expedition of ‘Tabuk’: ‘Why did you^{saww} leave me^{asws} behind?’ He^{saww} said: ‘Al-Medina cannot be in a suitable state except by myself^{saww} or by you^{asws} (being there) and you^{asws} are unto me^{saww} of the status which Haroun^{as} had with Musa^{as} except that there will be no Prophet^{as} after me^{saww}?’ They said, ‘Our Allah^{azwj}, yes’.

قال: أنشدكم الله، أتعلمون أن الله أنزل في سورة الحج: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا ربكم وافعلوا الخير لعلكم تفلحون وجاهدوا في الله حق جهاده هو اجتباكم وما جعل عليكم في الدين من حرج ملة أبيكم إبراهيم هو سماكم المسلمين من قبل وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس، فأقيموا الصلاة وآتوا الزكاة واعتصموا بالله هو مولاكم فنعم المولى ونعم النصير). فقام سلمان فقال: يا رسول الله، من هؤلاء الذين أنت عليهم شهيد وهم شهداء على الناس، الذين اجتباهم الله ولم يجعل عليهم في الدين من حرج، ملة أبيهم إبراهيم؟ قال: عنى بذلك ثلاثة عشر رجلا خاصة دون هذه الأمة. قال سلمان: بينهم لنا يا رسول الله؟ فقال: (أنا وأخي وأحد عشر من ولدي). قالوا: اللهم نعم.

He^{asws} said: ‘With Allah^{azwj} as your Witness, do you know that Allah^{azwj} Revealed in the Chapter ‘The Pilgrimage’ (Surah Al-

Hajj): **“[22:77] O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. [22:78] And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!”**, so Salman^{ar} stood up and said, ‘O Messenger of Allah^{saww}, who are the ones^{asws} upon whom you^{saww} are a witness and they^{asws} are witness upon the people, whom^{asws} Allah^{azwj} has Chosen, and did not Make in their Religion any hardship, the Creed of their^{asws} father Ibrahim^{as?}’ He^{saww} said: ‘It means by that thirteen men especially apart from this community’. Salman^{ar} said, ‘Introduce them to us, O Messenger of Allah^{saww}?’ He^{saww} said: ‘I^{saww}, and my^{saww} brother^{asws} and eleven from my^{saww} sons^{asws}’. They said, ‘Our Allah^{azwj}, yes’.

فقال: أنشدكم الله، أتعلمون أن رسول الله صلى الله عليه وآله قام خطيباً ثم لم يخطب بعد ذلك فقال: (يا أيها الناس، إني تارك فيكم الثقلين، كتاب الله وعترتي أهل بيتي. فتمسكوا بهما لن تضلوا، فإن اللطيف الخبير أخبرني وعهد إلي أنهما لن يفترقا حتى يردا علي الحوض). فقام عمر بن الخطاب - وهو شبه المغضب - فقال: يا رسول الله، أكل أهل أهل بيتك؟ قال: (لا، ولكن أوصيائي منهم. أولهم أخي علي ووزير ي ووارثي وخليفتي في أمتي وولي كل مؤمن بعدي. هو أولهم، ثم ابني الحسن، ثم ابني الحسين، ثم تسعة من ولد الحسين واحد بعد واحد حتى يردوا علي الحوض. شهداء الله في أرضه وحججه على خلقه وخزان علمه ومعادن حكمته. من أطاعهم أطاع الله ومن عصاهم عصى الله)؟ فقالوا كلهم: نشهد أن رسول الله صلى الله عليه وآله قال ذلك.

He^{asws} said: ‘With Allah^{azwj} as your Witness, do you know that the Messenger of Allah^{saww} stood up to give a sermon, then never gave a sermon after that, so he^{saww} said: ‘O you people! I^{saww} am leaving behind among you two weighty things, Book of Allah^{azwj} and my^{saww} Family, the People^{asws} of my^{saww} Household. So attach yourselves to these two and you will never go astray, for the Kind,

the Aware has Informed me^{saww} and Promised to me^{saww} that these two will never separate until they come to me^{saww} at the Fountain’.

Umar Bin Al-Khattab stood up – and he was angry – he said, ‘O Messenger of Allah^{saww}, all the members of your^{saww} Household?’ He^{saww} said: ‘No, but my^{saww} successors^{asws} from them. The first of them^{asws} being my^{saww} brother Ali^{asws}, my^{saww} Vizier, my^{saww} inheritor, my^{saww} Caliph in my^{saww} community and the Guardian of every believer after me^{saww}. He^{asws} is the first of them^{asws}, then my^{saww} son Al-Hassan^{asws}, then my^{saww} son Al-Husayn^{asws}, then nine from the sons^{asws} of Al-Husayn^{asws}, one after the other until they return to me^{saww} at the Fountain; witnesses of Allah^{saww} in His^{azwj} earth, and His^{azwj} Proofs over His^{azwj} creatures, and the treasurers of His^{azwj} Knowledge, and the Mines of His^{azwj} Wisdom. The one who obeys them^{asws} has obeyed Allah^{azwj} and the one who has disobeyed them^{asws} has disobeyed Allah^{azwj}?’ They all said, ‘We bear witness that the Messenger of Allah^{saww} said that’.

وصف مجلس المناشدة

ثم تمادى بعلي عليه السلام السؤال، فما ترك شيئاً إلا ناشدhem الله فيه وسألهم عنه حتى أتى على آخر مناقبه وما قال له رسول الله صلى الله عليه وآله كثيراً، كل ذلك يصدقونه ويشهدون أنه حق.

Description of the session of the witnesses

Then Ali^{asws} went further with the questions, so he^{asws} did not leave anything except that he^{asws} made them bear witness to Allah^{azwj} with regards to it, and questioned them about it until he^{asws} came to the

end of his^{asws} numerous merits, and what Messenger of Allah^{saww} had said to him^{asws}, all of that was ratified by them and they testified that it was the truth.

قال: فلم يدع شيئا مما أنزل الله فيه خاصة أو فيه وفي أهل بيته في القرآن ولا على لسان رسول الله صلى الله عليه وآله إلا ناشداهم الله فيه. فمنه ما يقولون جميعا: (نعم) ومنه ما يسكت بعضهم ويقول بعضهم: (اللهم نعم) ويقول الذين سكتوا للذين أقرؤا: أنتم عندنا ثقة، وقد حدثنا غيركم ممن نثق به أنهم سمعوه من رسول الله صلى الله عليه وآله.

Sulaym said, 'He^{asws} did not leave anything from what Allah^{azwj} had Revealed regarding himself^{asws} especially or regarding the People^{asws} of his^{asws} Household in the Quran, nor on the tongue of the Messenger of Allah^{saww}, except that he made them bear witness to Allah^{azwj} with regards to it. From them were those who said in unison, 'Yes', and from them were those who were silent about some of it and said about some of it, 'Our Allah^{azwj}, yes'. And the ones who were silent, said to those who had acknowledged it, 'You all are reliable ones, and other reliable ones have also narrated it as having heard from the Messenger of Allah^{saww}'.

ثم قال حين فرغ: اللهم اشهد عليهم. قالوا: اللهم اشهد أنا لم نقل إلا حقا وما قد سمعناه من رسول الله صلى الله عليه وآله، وقد حدثنا من نثق به أنهم سمعوه من رسول الله صلى الله عليه وآله. قال: أتقرون بأن رسول الله صلى الله عليه وآله قال: (من زعم أنه يحبني ويبغض عليا فقد كذب وليس يحبني) - ووضع يده على رأسي - فقال له قائل: وكيف ذلك يا رسول الله؟ قال: (لأنه مني وأنا منه، ومن أحبه فقد أحبني ومن أحبني فقد أحب الله، ومن أبغضه فقد أبغضني ومن أبغضني فقد أبغض الله)؟ فقال نحو من عشرين رجلا من أفاضل الحيين: (اللهم نعم)، وسكت بقيتهم.

Then he^{asws} said when he^{asws} had finished: 'Our Allah^{azwj}, bear witness upon them'. They said, 'Our Allah^{azwj}, Be Witness that he^{asws} never related except for the truth, and what we have heard from the Messenger of Allah^{saww}, and what has been narrated to us from the reliable ones of what they had heard from the Messenger of Allah^{saww}'. He^{asws} said: 'Do you accept that the Messenger of Allah^{saww} said: 'The one who thinks that he loves

me^{saww} and hates Ali^{asws} has actually lied and does not love me^{saww} – and placed his^{saww} hand upon my^{asws} head – so a questioner said to him^{saww}, ‘And how is that so, O Messenger of Allah^{saww}?’ He^{saww} said: ‘Because he^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and the one who loves him^{asws} has loved me^{saww} and the one who loves me^{saww} has loved Allah^{azwj}, and the one who hates him^{asws} has hated me^{saww} and the one who hated me^{saww} has hated Allah^{azwj}?’ Approximately twenty virtuous men from the two groups (Helpers and Emigrants) said, ‘Our Allah^{azwj}, yes’, and the rest of them remained silent.

فقال علي عليه السلام للسكوت: ما لكم سكوت؟ فقالوا: هؤلاء الذين شهدوا عندنا ثقة في صدقهم وفضلهم وسابقتهم. فقال علي عليه السلام: اللهم اشهد عليهم. فقالوا: اللهم إنا لم نشهد ولم نقل إلا ما سمعنا من رسول الله صلى الله عليه وآله وما حدثنا به من نثق به من هؤلاء وغيرهم أنهم سمعوه من رسول الله صلى الله عليه وآله.

Ali^{asws} said to the silent ones: ‘What has kept you silent?’ They said, ‘Those who have borne witness are the reliable ones among us regarding their truthfulness, and their virtues, and their precedence’. Ali^{asws} said: ‘Our Allah^{azwj}, I^{asws} bear witness upon them’. They said, ‘Our Allah^{azwj}, he^{asws} not borne witness, nor has he^{asws} related except for what we heard from the Messenger of Allah^{saww}, and what has been narrated to us by the reliable ones from these and others what they heard from the Messenger of Allah^{saww}’.

* 3 * كلمات بين أمير المؤمنين عليه السلام وطلحة سبعة أجوبة عن حديث أبي

بكر المختلق في الخلافة

فقال طلحة بن عبيد الله - وكان يقال له (داهية قریش) -: فكيف نضع بما ادعى أبو بكر وعمر وأصحابه الذين صدقوه وشهدوا على مقالته يوم أتوا بك تعتل وفي عنقك حبل، فقالوا لك: (بايع)، فاحتجت بما احتجت به من الفضل والسابقة، فصدقوك جميعاً. ثم ادعى أنه سمع نبي الله صلى الله عليه وآله يقول: (إن الله أباي أن يجمع لنا أهل البيت النبوة والخلافة)، فصدقه عمر وأبو عبيدة بن الجراح وسالم ومعاذ بن جبل؟ ثم أقبل طلحة فقال: كل الذي ذكرت وادعيت حق وما احتجت به من السابقة والفضل نحن نقر به ونعرفه، وأما الخلافة فقد شهد أولئك الخمسة بما سمعت الجواب الأول:

3 – Words between Amir-ul-Momineen^{asws} and Talha - seven answers to the fabricated Hadith of Abu Bakr regarding the Caliphate

Talha Bin Ubeydullah – and he used to be called ‘the shrewd one of Qureiysh’ – said, ‘What should we make of what Abu Bakr and Umar had claimed and their companions had ratified and testified on their words, the day they brought you^{asws} when (the situation) deteriorated and there was a rope around your^{asws} neck. So they said to you^{asws}, ‘Pay allegiance’. You^{asws} argued with what you^{asws} argued with, from the virtues and the precedence, so they all agreed with you^{asws}. Then he (Abu Bakr) claimed that he had heard from the Prophet^{saww} having said that: ‘Allah^{azwj} has Refused to Gather together for us^{asws} the People^{asws} of the Household, the Prophet-hood and the Caliphate’. This was ratified by Umar, and Abu Ubeyda Bin Al-Jarrah, and Saalim, and Ma’az Bin Jabal?’ Then Talha came forward and said, ‘All that you^{asws} have mentioned and claimed is true, and what you^{asws} have argued by from the precedence and the virtues. We accept it and recognise it, but as for the Caliphate, those five have testified with the answer that you^{asws} have heard before’.

فضح تعاھدھم علی الصحیفة الملعونة

فقام عند ذلك علي عليه السلام - وغضب من مقالة طلحة - فأخرج شيئاً قد كان يكتمه وفسر شيئاً قد كان قاله يوم مات عمر لم يدروا ما عنى به، وأقبل على طلحة - والناس يسمعون - فقال: يا طلحة، أما والله ما من صحيفة ألقى الله بها يوم القيامة أحب إلي من صحيفة هؤلاء الخمسة الذين تعاھدوا علی الوفاء بها في الكعبة في حجة الوداع: (إن قتل الله محمداً أو مات أن يتوازرروا ويتظاهروا علي فلا أصل إلى الخلافة)

Exposure of their vows on the accursed agreement

So Ali^{asws} stood up at that – and he^{asws} was angry from the words of Talha – so he^{asws} took out something which he^{asws} had kept hidden, and explained something about it, and said about the day Umar died, and he (Talha) did not understand what he^{asws} meant by it, and came in front of Talha – and the people were listening – so he^{asws} said: ‘O Talha, but by Allah^{azwj}, there is none from the parchments, that I^{asws} shall meet Allah^{azwj}with, which is more beloved to me^{asws} than the parchment (agreement) of those five who had vowed to remain faithful to it, which they placed in the Kaaba during the farewell Pilgrimage that, ‘If Allah^{azwj} Kills Muhammad^{saww} or he^{asws} were to pass away, they would collectively plot against me^{asws} so that I^{asws} would never arrive to the Caliphate’.

الجواب الثاني: حديث الغدير

وقال عليه السلام: والدليل - يا طلحة - على باطل ما شهدوا عليه قول نبي الله صلى الله عليه وآله يوم غدير خم: (من كنت أولى به من نفسه فعلي أولى به من نفسه)، فكيف أكون أولى بهم من أنفسهم وهم أمراء علي وحكام؟

The Second Answer – Hadith of Al-Ghadeer

And he^{asws} said: ‘O Talha, ‘It is on falsehood what they have testified upon. The words of the Prophet^{saww} on the day of Ghadeer Khumm were: ‘The one to whom I^{saww} am higher than his own self, similarly Ali^{asws} is also higher to him than his own self’. So, how can I^{asws} be higher than them than their own selves, whilst they are the Emirs over me^{asws} and rulers?’

الجواب الثالث: حديث المنزلة

وقول رسول الله صلى الله عليه وآله: (أنت مني بمنزلة هارون من موسى غير النبوة)، أفليست تعلمون أن الخلافة غير النبوة؟ ولو كان مع النبوة غيرها لاستثناه رسول الله صلى الله عليه وآله.

The Third Answer – Hadith of the Status

And the words of the Messenger of Allah^{saww}: ‘You^{asws} are unto me^{asws} at the status which Haroun^{as} had with Musa^{as}, apart from the Prophet-hood’. Do you not know that the Caliphate is other than the Prophet-hood? And had it been together with the Prophet-hood, the Messenger of Allah^{saww} would have excluded it’.

الجواب الرابع: حديث الثقلين

وقوله صلى الله عليه وآله: (إني تركت فيكم أمرين لن تضلوا ما تمسكتم بهما كتاب الله وعترتي لا تتقدموهم ولا تتخلفوا عنهم ولا تعلموهم فإنهم أعلم منكم)، فينبغي أن لا يكون الخليفة على الأمة إلا أعلمهم بكتاب الله وسنة نبيه وقد قال الله: (أفمن يهدي إلى الحق أحق أن يتبع أمن لا يهدي إلا أن يهدى فما لكم كيف تحكمون)، وقال: (وزاده بسطة في العلم والجسم)، وقال: أو أثاره من علم إن كنتم صادقين وقال رسول الله صلى الله عليه وآله: (ما ولت أمة قط أمرها رجلا وفيهم أعلم إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا)، فما الولاية غير الإمارة على الأمة؟

The Fourth Answer – Hadith of the Two Weighty Things (Al-Saqalayn)

And his^{saww} words: ‘I^{saww} am leaving among you two matters, you will never go astray if you attach yourselves to them both, Book of Allah^{azwj} and my^{saww} Family. Do not be in front of them^{asws}, and do not oppose them^{asws}, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are’. So it is befitting that

none should be the Caliph over the community except for the one who is more knowledgeable than them of the Book of Allah^{azwj} and the Sunnah of its Prophet^{saww}, and Allah^{azwj} has Said: “[10:35] *Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?*” and Said: “[2:247] *and He has increased him abundantly in knowledge and physique,*” and Said: “[46:4] *or traces of knowledge, if you are truthful.*” And the Messenger of Allah^{saww} said: ‘No community has ever been ruled by men, despite that there is a more knowledgeable one amongst them, except that its affairs never ceased to deteriorate to the extent that they return to where they had left’. So what is Al-Wilayah apart from the Emirate (ruling) over the community?’

الجواب الخامس: حديث التسليم عن علي عليه السلام بإمرة المؤمنين

والدليل على كذبهم وباطلهم وفجورهم أنهم سلموا علي بإمرة المؤمنين بأمر رسول الله صلى الله عليه وآله، وهي الحجة عليهم وعليك خاصة وعلى هذا الذي معك - يعني الزبير - وعلى الأمة رأسا وعلى هذين - وأشار إلى سعد وابن عوف - وعلى خليفتم هذا الظالم - يعني عثمان - .

The Fifth Answer – Hadith of the recognition of Ali^{asws} being the Amir-ul-Momineen

And the evidence against their lies, and their falsehood, and their corruption is that they greeted me^{asws} as Amir-ul-Momineen by the order of the Messenger of Allah^{saww}, and this is a proof against them, and against you especially and the one who is with you’ – meaning Al-Zubayr – ‘and against these two leaders of the community’ – and indicated towards Sa’d and Ibn Awf – ‘and against this unjust Caliph of yours’ – meaning Usman’.

الجواب السادس: الشورى التي أمر بها عمر

وإننا معشر الشورى الستة أحياء كلنا، فلم جعلني عمر في الشورى إن كان قد صدق هو وأصحابه على رسول الله صلى الله عليه وآله؟ أعلنا في الشورى في الخلافة أم في غيرها؟ فإن زعمتم أنه جعلها شورى في غير الإمارة فليس لعثمان إمارة علينا ولا بد من أن نتشاور في غيرها لأنه أمرنا أن نتشاور في غيرها؟ وإن كانت الشورى فيها فلم أدخلني فيكم؟ فهلا أخرجني وقد قال: (إن رسول الله صلى الله عليه وآله أخرج أهل بيته من الخلافة فأخبر أنه ليس لهم فيها نصيب)؟

The Sixth Answer – The consultation ordered by Umar

And the consultative group (which Umar nominated for the 3rd Caliph) consisted of six in number and all of us are alive. Why did Umar include me^{asws} in the consultation when he and his companions had testified against the Messenger of Allah^{saww} (by fabricating a Hadith that Prophet-hood and Caliph will not be together)? Did he include me in the consultation regarding the Caliphate or for something else? And if you think that he made the consultation to be for something other than the Emirate, so it is not for Usman to be the Emir over us, and is it necessary for us to have a consultation for something else because he ordered us to have a consultation for something else? And if the consultation was regarding it (Caliphate), why did he include me^{asws} among those (the nominees)? Did he not take me^{asws} out by saying that the Messenger of Allah^{saww} had taken out the People^{asws} of the Household from the Caliphate and informed that there is no share for them^{asws} in it (the fabricated Hadith)?

الجواب السابع: ما قال عمر عند موته

ولم قال عمر - حين دعانا رجلا رجلا - لابنه عبد الله - وها هو ذا - أنشدك بالله، ما قال لك حين خرجنا؟ فقال عبد الله: أما إذ ناشدتي فإنه قال: (إن بايعوا أصلع بني هاشم حملهم على المحجة البيضاء، وأقامهم على كتاب ربهم وسنة نبيهم) ثم قال عليه السلام: يا بن عمر، فما قلت أنت عند ذلك؟ قال: قلت له: فما يمنعك - يا أبة - أن تستخلفه؟ قال: فما رد عليك؟ قال: رد علي شيئا أكتمه

The Seventh Answer – What Umar said during his death

And Umar never said it when he called each man separately what he said to his son Abdullah – and here he is – I^{asws} adjure you to solemnly swear by Allah^{azwj}, what did he say to you when we came out?’ Abdullah (son of Umar) said, ‘But since you have asked me to bear Allah^{azwj} as a Witness, he said that, ‘If they pay allegiance to the shaved headed one of the Clan of Hashim he^{asws} will lead them to clear arguments and establish them on the Book of their Lord^{azwj} and the Sunnah of their Prophet^{saww}’. Then he^{asws} said: ‘O son of Umar, What did you say about that?’ He said, ‘I said to him, ‘So what prevents you – O father – from making him^{asws} the Caliph?’ He^{asws} said: ‘So what did he reply to you?’ He said, ‘He replied to me something that I am concealing’.

قال عليه السلام: فإن رسول الله صلى الله عليه وآله قد أخبرني بكل ما قال لك وقلت له. قال: ومتى أخبرك؟ قال عليه السلام: أخبرني في حياته ثم أخبرني به ليلة مات أبوك في منامي، ومن رأى رسول الله صلى الله عليه وآله في المنام فقد رآه في اليقظة. قال له ابن عمر: فما أخبرك؟ قال عليه السلام: أنشدك الله يا بن عمر، لئن حدثتكم به لتصدقني. قال: أو أسكت قال: فإنه قد قال لك - حين قلت له: (فما يمنعك أن تستخفه؟) - قال: الصحيفة التي كتبناها بيننا والعهد الذي تعاهدنا عليه في الكعبة في حجة الوداع فسكت ابن عمر فقال: أسألك بحق رسول الله صلى الله عليه وآله لما أمسكت عني قال سليم: فلقد رأيت ابن عمر في ذلك المجلس وقد خنقته العبرة وعيناه تسيلان دموعاً.

Ali^{asws} said: ‘The Messenger of Allah^{saww} has informed me^{asws} of everything what he said to you and you said to him’. He (Abdullah ibn Umar) asked, ‘And when did he^{saww} inform you^{asws}?’ Ali^{asws} replied: ‘He^{saww} informed me^{asws} during his^{saww} lifetime, then he^{saww} informed me^{asws} about it on the night your father died, in my^{asws} dream, and the one who sees the Messenger of Allah^{saww} in the dream, it is as if he has seen him whilst being awake’. Ibn Umar said to him^{asws}, ‘So what did he inform you^{asws}?’ He^{asws} said:

‘I^{asws} hold you to Allah^{azwj} as a Witness, O son of Umar, if I^{asws} narrate it to you about it, will you ratify me^{asws}?’ Abdullah ibn Umar said, ‘Or I shall remain silent’. Ali^{asws} said: ‘He (Umar) had said to you, when you said to him, ‘So what prevents you from making him^{asws} the Caliph?’, he said, ‘The parchment (agreement) which we had written stands between us, and the vow that we vowed upon it in the Kaaba during the farewell Pilgrimage’. Ibn Umar was silent. He^{asws} said: ‘I^{asws} ask you, by the right of the Messenger of Allah^{saww}, what keeps you silent from (testifying) me^{asws}?’ Sulaym said, ‘I saw Ibn Umar in that gathering, and he was choking on his tears which were flowing’.

شورى عمر غير الشرعية

ثم أقبل علي عليه السلام على طلحة والزبير وابن عوف وسعد قال: والله إن كان أولئك الخمسة كذبوا على رسول الله صلى الله عليه وآله فما يحل لكم ولايتهم، وإن كانوا صدقوا ما حل لكم - أيها الخمسة - أن تدخلوني معكم في الشورى لأن إدخالكم إياي فيه خلاف على رسول الله صلى الله عليه وآله ورغبة عنه.

The consultation of Umar was illegal

The Ali^{asws} turned towards Talha, and Al-Zubayr, and Ibn Awf, and Sa’ad. He^{asws} said: ‘By Allah^{azwj}, if those five lied against the Messenger of Allah^{saww} then it is not permissible for you to hold their friendship, and if they spoke the truth then it is not permissible for you – O you five – to include me^{asws} along with you in the consultation, for my^{asws} inclusion in it is against the Messenger of Allah^{saww}, and away from him^{saww}’.

الخلافة والإمامة فقط للأئمة الاثني عشر عليهم السلام

ثم أقبل علي عليه السلام على الناس فقال: أخبروني عن منزلتي فيكم وما تعرفوني به، أصدق أنا عندكم أم كذاب؟ فقالوا: بل صديق صدوق، لا والله ما علمناك كذبت في جاهلية ولا إسلام. قال عليه السلام: فوالله الذي أكرمنا أهل البيت بالنبوة فجعل منا محمدا وأكرمنا من بعده بأن جعلنا أئمة المؤمنين، لا يبلغ عنه صلى الله عليه وآله غيرنا ولا تصلح الإمامة والخلافة إلا فينا، ولم يجعل الله معنا أهل البيت لأحد من الناس فيها نصيبا ولا حقا.

The Caliphate and the Imamate is only for the twelve Imams^{asws}

Then Ali^{asws} addressed the people. He^{asws} said: 'Inform me^{asws} of my^{asws} status among you, and what you recognise me^{asws} by, am I^{asws} truthful among you or a liar?' They said, 'But, you^{asws} sincere truthful one. No, by Allah^{azwj}, we do not know you^{asws} of having lied during the (days of) ignorance nor the (days of) Islam'.

He^{asws} said: 'By Allah^{azwj}, Who has Honoured us^{asws}, the People^{asws} of the Household by the Prophet-hood, so He^{azwj} Made Muhammad^{saww} to be from us^{asws}, and Honoured us^{asws} from after him^{saww} by Making us^{asws} as Imams^{asws} of the believers, none can preach from him^{saww} apart from us^{asws}, nor is the Imamate and the Caliphate correct except within us^{asws}, and Allah^{azwj} never Made a share in it with us^{asws} for anyone from the people, nor any right for them'.

أما رسول الله، فخاتم النبيين ليس بعده رسول ولا نبي، ختم الأنبياء برسول الله صلى الله عليه وآله إلى يوم القيامة، وختم بالقرآن الكتب إلى يوم القيامة، وجعلنا من بعد محمد خلفاء في أرضه وشهداء على خلقه وفرض طاعتنا في كتابه وقرننا بنفسه ونبيه في الطاعة في غير آية من القرآن. والله جعل محمدا نبيا وجعلنا خلفاء من بعده في خلقه وشهداء على خلقه وفرض طاعتنا في كتابه المنزل، ثم أمر الله جل وعز نبيه أن يبلغ ذلك أمته، فبلغهم كما أمره الله عز وجل.

But, the Messenger of Allah^{saww} was the last of the Prophets^{as}, there is neither a Rasool^{saww} nor a Nabi^{as} after him^{saww}. The Prophet-hood came to an end with the Messenger of Allah^{saww} up to the Day of Judgement, and the Books came to an end with the Quran up to the Day of Judgement, and we^{asws} were Made to be after Muhammad^{saww} as Caliphs in His^{azwj} earth and as witnesses over His^{azwj} creatures, and obedience to us^{asws} has been Made

Obligatory in His^{azwj} Book and Joined us^{asws} along with Himself^{azwj} and His^{azwj} Prophet^{saww} regarding the obedience as per the Verse from the Quran. And Allah^{azwj} Made Muhammad^{saww} to be a Prophet and Made us^{asws} to be Caliphs after him^{saww} among His^{azwj} creatures, and Made obedience to us^{asws} to be obligatory in His^{azwj} Book that Came down, then Allah^{azwj} Mighty and Majestic Ordered His^{azwj} Prophet^{saww} to preach that to his^{saww} community. So he^{saww} preached to them just as Allah^{azwj} Mighty and Majestic had Ordered him^{saww} to do so.

من هو الأحق بمجلس رسول الله صلى الله عليه وآله؟

فأيهما أحق بمجلس رسول الله صلى الله عليه وآله وبمكانه، وقد سمعتم رسول الله صلى الله عليه وآله حين بعثني ببراءة فقال: (إنه لا يصلح أن يبلغ عني إلا أنا أو رجل مني)؟ فأنتشركم الله، أسمعتم ذلك من رسول الله صلى الله عليه وآله؟ قالوا: اللهم نعم، نشهد أنا سمعنا ذلك من رسول الله صلى الله عليه وآله حين بعثك ببراءة

Who is more deserving for the seat of the Messenger of Allah^{saww}?

Which of the two is more deserving for the seat of the Messenger of Allah^{saww} and of his^{saww} place, and have you heard from the Messenger of Allah^{saww} when he^{saww} sent me^{asws} with (Surah) Al-Bara'a, so he^{saww} said: 'It is not correct for it to be preached except for myself^{saww} or a man^{asws} from me^{saww}? So, I^{asws} hold you to Allah^{azwj}, did you hear that from the Messenger of Allah^{saww}? They said, 'Our Allah^{azwj}, yes, we testify that we heard that from the Messenger of Allah^{saww} when he^{saww} sent you^{asws} with (Surah) Al-Bara'a'.

قال: فلم يصلح لصاحبكم أن يبلغ عنه صحيفة قدر أربع أصابع ولم يصلح أن يكون المبلغ لها غيري فأأيهما أحق بمجلسه ومكانه؟ الذي سماه خاصة أنه من رسول الله أو من خص من بين هذه

الأمة أنه ليس من رسول الله؟ ألم يقل النبي صلى الله عليه وآله: ليبلغ الشاهد الغائب؟ فقال طلحة: قد سمعنا ذلك من رسول الله صلى الله عليه وآله، ففسر لنا كيف لا يصلح لأحد.

He^{asws} said: 'So if it was not correct for your companion (Abu Bakr) that he should preach a Parchment the size of four fingers, and it is not correct that it should be preached by anyone apart from me^{asws}. So, which of the two is more deserving with his^{saww} seat and his^{saww} place? The one who was specially named that he^{asws} is from the Messenger of Allah^{saww} or the one who may be considered special within the community but he is not from the Messenger of Allah^{azwj}? Did not the Prophet^{saww} say: 'Those who have witnessed it should make it reach to those who are absent?' Talha said, 'We have heard that from the Messenger of Allah^{saww}, so explain for us, how is it nor correct for anyone else?'

أن يبلغ عن رسول الله صلى الله عليه وآله وقد قال لنا ولسائر الناس: (ليبلغ الشاهد منكم الغائب)، وقال بعرفة حين حج حجة الوداع: (رحم الله امرء سمع مقالتي فوعاها ثم أبلغها عني، فرب حامل فقه ولا فقه له ورب حامل فقه إلى من هو أفقه منه، ثلاثة لا يغفل عليهن قلب امرء مسلم: إخلاص العمل لله، والسمع والطاعة والمناصحة لولاية الأمر، ولزوم جماعتهم فإن دعوتهم محيطة من ورائهم)، وقام في غير موطن فقال: (ليبلغ الشاهد الغائب)؟

That he should preach from the Messenger of Allah^{saww} and he^{saww} has said to us and to the rest of the people: 'Those who have witnessed it among you should make it reach to the absentees', and said at Arafaat during the farewell Pilgrimage: 'May Allah^{azwj} have Mercy on the person who heard my^{saww} speech, memorised it and preaches it from me^{saww}.

It may be so that the bearer who memorised it has little understanding in it and similarly, a memorizer with better understanding would pass it on to the one who is of higher level than him (in understanding of this Divine Message). Three have no deceit in them – The heart of a Muslim, sincerity in a deed for the sake of Allah^{azwj}, and listening and obedience to the advice of Wali Al-Amr^{asws}, and it is, therefore, necessary that their^{asws} call

encompasses all people who are either there or away (from them^{asws}), and Prophet^{saww} stood up with regard to this and said: 'The ones who witness it should make it reach to those who are absent?'

فقال علي بن أبي طالب عليه السلام: إن الذي قال رسول الله صلى الله عليه وآله يوم غدِير خم ويوم عرفة في حجة الوداع ويوم قبض. فانظر في آخر خطبة خطبها حين قال: (إني قد تركت فيكم أمرين لن تضلوا ما إن تمسكتم بهما، كتاب الله وأهل بيته. فإن اللطيف الخبير قد عهد إلي أنهما لن يفترقا حتى يردا علي الحوض كهاتين الأصبعين - وأشار بمسبحته والوسطى - فإن إحديهما قدام الأخرى فتمسكوا بهما لا تضلوا ولا تزلوا، ولا تقدموهم ولا تخلفوا عنهم ولا تعلموهم فإنهم أعلم منكم).

So, Ali^{asws} Bin Abu Talib^{asws} said that: 'The Messenger of Allah^{saww} said on the Day of Ghadeer Khumm, and on the Day of Arafaat during the Farewell Pilgrimage, and on the Day that he^{saww} passed away, therefore look at the last sermon of his^{saww} sermons where he^{saww} said: 'I^{saww} have left among you two matter, you will not go astray if you were to attach yourselves to both of them – Book of Allah^{azwj} and the People^{asws} of my^{saww} Household, for the Kind and the Aware has Promised me^{saww} that these two will never separate until they return to me^{saww} at the Fountain like these two fingers' – and he^{saww} indicated by his^{saww} index and middle finger – 'for one of them proceeds the other. Attach yourselves to both of them and neither will you go astray not will you lead (anyone) astray, and do not go ahead of them^{asws}, nor oppose them^{asws}, and do not teach them for they^{asws} are more knowledgeable than you all'.

وإنما أمر العامة أن يبلغوا من لقوا من العامة بإيجاب طاعة الأئمة من آل محمد عليهم السلام وإيجاب حقهم، ولم يقل ذلك في شيء من الأشياء غير ذلك. وإنما أمر العامة أن يبلغوا العامة بحجة من لا يبلغ عن رسول الله صلى الله عليه وآله جميع ما بعثه الله به غيرهم.

But, rather he^{saww} ordered the general public that they should make this reach to anyone they meet from the general public of the obligation to obey the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, and the obligation of their^{asws} rights, and

he^{saww} never said this about a matter from the matters, other than that. But, rather he^{saww} ordered the general public that they should make it reach to others, by the argument that the one who did not make it reach to others from the Messenger of Allah^{saww}, had not made reach all of what Allah^{azwj} Sent him^{saww} with.

ألا ترى يا طلحة، إن رسول الله صلى الله عليه وآله قال لي - وأنتم تسمعون -: يا أخي، إنه لا يقضي عني ديني ولا يبرئ ذمتي غيرك. أنت تبرئ ذمتي وتؤدي أمانتي وتقاتل على سنتي). فلما ولي أبو بكر هل قضى عن رسول الله صلى الله عليه وآله دينه وعاته؟ فأثبتهم جميعاً فقضيت دينه وعاته. وأخبرهم أنه لا يقضي عنه دينه وعاته غيري. ولم يكن ما أعطاهم أبو بكر بقضاء لدينه وعاته، وإنما كان قضاي دينه وعاته هو الذي أبرء ذمته وقضى أمانته.

Don't you see, O Talha, that the Messenger of Allah^{saww} said to me^{asws}, and you were listening: 'O my^{saww} brother^{asws}, none shall fulfil my^{saww} debts, nor take care of my^{saww} responsibilities apart from you^{asws}. You^{asws} will absolve my^{saww} responsibilities, and return the trusts held by me^{saww}, and you^{asws} will fight on my^{saww} Sunnah'. When Abu Bakr became the ruler, did he pay back the debts of the Messenger of Allah^{saww} and return the trusts? But I^{asws} dispensed (Prophet^{saww}'s) will all of that. I^{asws} fulfilled his^{saww} debts and his^{saww} trusts. And he^{saww} had informed them that no one apart from me^{asws} will be fulfilling his^{saww} debts and his^{saww} trusts. And whatever Abu Bakr did not give to them (anything on behalf of Prophet^{saww}), he never paid back his^{saww} debts and nor returned his^{saww} trusts, but the one who paid back his^{saww} debts and returned his^{saww} trusts is the one who absolved him^{saww} from the responsibilities, and returned the entrusted properties.

الأئمة عليهم السلام هم مبلغوا أوامر الله إلى الناس وإنما يبلغ عن رسول الله صلى الله عليه وآله جميع ما جاء عن الله عز وجل الأئمة الذين فرض الله طاعتهم في كتابه وأمر بولايتهم، الذين من أطاعهم أطاع الله ومن عصاهم عصى الله.

The (Infallible) Imams^{asws} are the (Divine) preachers, the ones^{asws} about whom Allah^{azwj} Ordered to the people, and they preached from the Messenger of Allah^{saww} all what he^{saww} came

with from Allah^{azwj} Mighty and Majestic. The Imams^{asws} are the ones^{asws} the obedience to whom has been Made obligatory by Allah^{azwj} in His^{azwj} Book, and Ordered for their^{asws} Wilayah so that the one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who has disobeyed them^{asws} has disobeyed Allah^{azwj}.

فقال طلحة: فرجت عني، ما كنت أدري ما عني رسول الله صلى الله عليه وآله بذلك حتى فسرته لي. فجزاك الله يا أبا الحسن خيرا عن جميع الأمة.

Talha said, 'You^{asws} have expounded for me what I used to understand what the Messenger of Allah^{saww} meant by that, to the extent that you^{asws} have made it easier for me. So, may Allah^{azwj} Reward you, O Abu Al-Hassan^{asws}, better than all of community'.

*** 4 * كلمة عن جمع القرآن جمع أمير المؤمنين عليه السلام**

للقرآن يا أبا الحسن، شئني أريد أن أسألك عنه: رأيتك خرجت بثوب مختوم عليه فقلت: (يا أيها الناس، إني لم أزل مشغولا برسول الله صلى الله عليه وآله، بغسله وتكفينه ودفنه. ثم شغلت بكتاب الله حتى جمعته، فهذا كتاب الله مجموعا لم يسقط منه حرف)، فلم أر ذلك الكتاب الذي كتبت وألفت.

4 – Speeches about the collection of the Quran collected by Amir-ul-Momineen^{asws}

(Talha then said) O Abu Al-Hassan^{asws}, I would like to ask you^{asws} something about the Quran. I saw you^{asws} coming out with a sealed cloth to them (Abu Bakr and his companions in the Masjid-e-Nabavi). You^{asws} said: 'O you people! I^{asws} had been busy in looking after (at the Shahadat of) the Messenger of Allah^{saww} with matters such as washing him^{saww}, and shrouding him^{saww}, and burying him^{saww}. Then I^{asws} occupied myself^{asws} with the Book of

Allah^{azwj} until I^{asws} collected (all of) it, so this is the Book of Allah^{azwj} collected without a letter missing from it'. I (Talha) have never seen that Book which you^{asws} wrote and composed (where it is?)'.

جمع عمر وعثمان للقرآن

ولقد رأيت عمر بعث إليك - حين استخلف - أن ابعث به إلي، فأبيت أن تفعل. فدعا عمر الناس، فإذا شهد اثنان على آية قرآن كتبها وما لم يشهد عليها غير رجل واحد رماها ولم يكتبه وقد قال عمر - وأنا أسمع -: (إنه قد قتل يوم اليمامة رجال كانوا يقرؤون قرآنا لا يقرأه غيرهم فذهب)، وقد جاءت شاة إلى صحيفة - وكتاب عمر يكتبون - فأكلتها وذهب ما فيها، والكاتب يومئذ عثمان فما تقولون؟

The Quran collected by Umar and Usman

And I (Talha) have seen Umar, when he became the Caliph, sent someone to you^{asws} that you^{asws} should send it (the Quran) to him. You^{asws} refused to do it. Umar called the people, so when two people bore witness to a Verse of the Quran, he would write it down, and what no more than one person bore witness to, he threw it out and he did not get it written, and Umar said – and I was listening: ‘On the Day of Yamama (a battle), men who would recite of the Quran (who had memorised it) were killed, and what they did not recite has been lost’. And a goat came to the Parchment and ate it – which Umar had made them (people) to write down, and what was in it had been lost, and the Book today written by Usman, what do you^{asws} say about it?

وسمعت عمر يقول وأصحابه الذين ألفوا ما كتبوا على عهد عثمان: (إن الأحزاب كانت تعدل سورة البقرة، والنور ستون ومائة آية، والحجرات تسعون آية) فما هذا؟ وما يمنعك - يرحمك الله - أن تخرج إليهم ما قد ألقت للناس؟ وقد شهدت عثمان حين أخذ ما ألف عمر فجمع له الكتاب وحمل الناس على قراءة واحدة ومزق مصحف أبي بن كعب وابن مسعود وأحرقهما بالنار. فما هذا؟

And I (Talha) heard Umar say, as well as his companions who composed it in the era of Usman that, ‘Al-Ahzaab (Chapter 33) was equal to Surah Al-Baqarah (Chapter 2)^[19], and Al-Noor (Chapter 24) had one hundred and sixty Verses, and Al-Hujuraat (Chapter 49) had ninety Verses, so what is this? And what prevented you^{asws} – may Allah^{azwj} have Mercy on you^{asws} – to bring out to the people what you^{asws} had composed? And I witnessed Usman when he took what Umar had composed, so he composed the Book and made the people agree over one recitation and ripped the Parchments of Ubay Bin Ka’ab and Ibn Mas’ood and burnt both of these in the fire. So what is this?’

إملاء رسول الله صلى الله عليه وآله للقرآن على أمير المؤمنين عليه السلام
 فقال أمير المؤمنين عليه السلام: يا طلحة، إن كل آية أنزلها الله في كتابه على محمد صلى الله عليه وآله عندي بإملاء رسول الله صلى الله عليه وآله وخطي بيدي، وتأويل كل آية أنزلها الله على محمد صلى الله عليه وآله وكل حلال أو حرام أو حد أو حكم أو أي شيء تحتاج إليه الأمة إلى يوم القيامة عندي مكتوب بإملاء رسول الله وخط يدي حتى أرش الخدش.

The Messenger of Allah^{saww} dictated the Quran of Amir-ul-Momineen^{asws}

Amir-ul-Momineen^{asws} said: ‘O Talha, All the Verses which Allah^{azwj} Sent down in His^{azwj} Book upon Muhammad^{saww} is in my^{asws} possession, by the dictation of the Messenger of Allah^{saww} and in my^{asws} writing by my^{asws} hand, and the explanation of all that Allah^{azwj} Sent down upon Muhammad^{saww}, and all the Permissible or Prohibitions, or Limits, or Orders, or anything which the community will need up to the Day of Judgement is in my^{asws} possession in a written form by the dictation of the Messenger of Allah^{saww}, and in my^{asws} writing, to the extent of the compensation for a scratch’.

قال طلحة: كل شيء من صغير أو كبير أو خاص أو عام، كان أو يكون إلى يوم القيامة فهو مكتوب عندك؟ قال: نعم، وسوى ذلك أن رسول الله صلى الله عليه وآله أسر إلي في مرضه مفتاح ألف باب من العلم يفتح كل باب ألف باب. ولو أن الأمة منذ قبض الله نبيه اتبعوني وأطاعوني لأكلوا من فوقهم ومن تحت أرجلهم رغدا إلى يوم القيامة.

Talha said, 'All things, small or great, or specific or general, has occurred and will be (happening) up to the Day of Judgement, so it is written, and is in your^{asws} possession?' He^{asws} said: 'Yes, and that the Messenger of Allah^{saww} divulged a secret to me^{asws} during his^{saww} illness, which opened a thousand doors of the knowledge, each of the doors opened to a thousand (further) doors. And had the community, since Allah^{azwj} Captured His^{azwj} Prophet^{saww}, had followed me^{asws}, and had obeyed me^{asws}, they would have eaten (sustenance) from above them and from under their feet, plentifully, up to the Day of Judgement'.^[20]

ما كتب في الكتف بإملاء رسول الله صلى الله عليه وآله

يا طلحة، ألسنت قد شهدت رسول الله صلى الله عليه وآله حين دعا بالكتف ليكتب فيها ما لا تضل الأمة ولا تختلف، فقال صاحبك ما قال: (إن نبي الله يهجر) فغضب رسول الله صلى الله عليه وآله ثم تركها؟ قال: بلى، قد شهدت ذلك. قال: فإنكم لما خرجتم أخبرني بذلك رسول الله صلى الله عليه وآله وبالذي أراد أن يكتب فيها وأن يشهد عليها العامة. فأخبره جبرائيل: (أن الله عز وجل قد علم من الأمة الاختلاف والفرقة)، ثم دعا بصحيفة فأملى علي ما أراد أن يكتب في الكتف وأشهد على ذلك ثلاثة رهط: سلمان وأبا ذر والمقداد، وسمى من يكون من أئمة الهدى الذين أمر الله بطاعتهم إلى يوم القيامة.

What was written on the shoulder (bone) by the dictation of the Messenger of Allah^{saww}

O Talha, are you not a witness to the Messenger of Allah^{saww} when he^{saww} called for a piece of 'paper' (cloth/parchment) so that he^{saww} would write on it what will ensure that the community will

neither go astray nor will it have differences, so your companion (Umar) said what he said, 'That the Prophet^{saww} of Allah^{azwj} is deranged'. So the Messenger of Allah^{saww} became angry, then left it?' He said, 'Yes, I have witnessed that'. When you all left, the Messenger of Allah^{saww} informed me^{asws} of that which he^{saww} had intended to write on that, and make the community a witness to it. Jibraeel^{as} informed him^{saww} that, 'Allah^{azwj} Mighty and Majestic has Knowledge of the differences of the community and the sects'. Then he^{saww} called for a Parchment, and dictated to me^{asws} what he^{saww} wanted to write on the 'paper' (earlier) and got a group of three to bear witness to that – Slaman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and named the ones^{asws} who are to be the Imams^{asws} of guidance, the obedience to whom^{asws} Allah^{azwj} has Ordered, up to the Day of Judgement'.

فسماني أولهم ثم ابني هذا - وأدنى بيده إلى الحسن - ثم الحسين ثم تسعة من ولد ابني هذا - يعني الحسين - . كذلك كان يا أبا ذر وأنت يا مقداد؟ فقاموا وقالوا: نشهد بذلك على رسول الله صلى الله عليه وآله. فقال طلحة: والله لقد سمعت من رسول الله صلى الله عليه وآله يقول لأبي ذر: (ما أظلت الخضراء ولا أقلت الغبراء على ذي لهجة أصدق من أبي ذر ولا أبر عند الله)، وأنا أشهد أنهما لم يشهدا إلا على حق، ولأنت أصدق وأثر عندي منهما.

So he^{saww} named me^{asws} first, then this son^{asws} of mine^{asws} – and lowered his^{asws} hand on Al-Hassan^{asws} – 'then Al-Husayn^{asws}, then nine from the sons^{asws} of this son^{asws} of mine^{asws}' – meaning Al-Husayn^{asws}. It was like that, O Abu Dharr^{ar}, and you, O Miqdad?' They stood up and said, 'We bear witness to that on the Messenger of Allah^{saww}'. Talha said, 'By Allah^{azwj}, I have heard from the Messenger of Allah^{saww} saying to Abu Dharr^{ar}: 'None has been shaded by the green (sky) nor carried by the dusty (ground) who has a truer tone than Abu Dharr^{ar}, nor a kinder person with Allah^{azwj}', and I bear witness that he^{ar} has not testified except on the truth, and you^{asws} are more truthful and more preferable with me than these two^{ar}'.

ثم أقبل عليه السلام على طلحة فقال: إتق الله يا طلحة وأنت يا زبير وأنت يا سعد وأنت يا بن عوف، اتقوا الله وآثروا رضاه واختاروا ما عنده ولا تخافوا في الله لومة لائم.

Then he^{asws} turned to Talha. He^{asws} said: ‘Fear Allah^{azwj}, O Talha, and you O Zubeyr, and you O Sa’ad, and you O Ibn Awf, fear Allah^{azwj} and opt for His^{azwj} Pleasure and what He^{azwj} has Chosen from Himself^{azwj} and do not fear the accusation of the accuser’.

سند القرآن الموجود في زماننا

قال طلحة: ما أراك - يا أبا الحسن - أجبتني عما سألتك عنه من أمر القرآن ألا تظهره للناس؟ قال عليه السلام: يا طلحة، عمدا كفت عن جوابك. قال: فأخبرني عما كتب عمر وعثمان، أقرآن كله أم فيه ما ليس بقرآن؟ قال عليه السلام: بل هو قرآن كله، إن أخذتم بما فيه نجوتم من النار ودخلتم الجنة، فإن فيه حجتنا وبيان أمرنا وحقنا وفرض طاعتنا.

Support for the present Quran during our era

Talha said, ‘What is your^{asws} opinion – O Abu Al-Hassan^{asws} – answer me^{asws} to what I have asked you about the matter of the Quran, will you^{asws} be displaying it to the people?’ He^{asws} said: ‘O Talha, I^{asws} intentionally held back from answering you’. He said, ‘So inform me of what was written by Umar and Usman, is it all the Quran, or there is in it which is not the Quran?’ He^{asws} said, ‘But rather, all of it is the Quran. If you were to take to it with what is in it, you will be rescued from the Fire and will enter the Paradise, for in it are our^{asws} Proofs, and the explanation of our^{asws} matters and our^{asws} rights, and the obligation of obedience to us^{asws}’.

فقال طلحة: حسبي، أما إذا كان قرآنا فحسبي. ثم قال طلحة: فأخبرني عما في يدك من القرآن وتأويله وعلم الحلال والحرام، إلى من تدفعه ومن صاحبه بعدك؟ قال عليه السلام: إلى الذي أمرني رسول الله صلى الله عليه وآله أن أدفعه إليه. قال: من هو؟ قال: وصيي وأولى الناس بالناس بعدي، ابني هذا الحسن، ثم يدفعه ابني الحسن عند موته إلى ابني هذا الحسين، ثم يصير إلى واحد بعد

واحد من ولد الحسين، حتى يرد آخرهم على رسول الله صلى الله عليه وآله حوضه. وهم مع القرآن والقرآن معهم، لا يفارقونه ولا يفارقهم.

Talha said, 'It is sufficient if it is the Quran, so it is sufficient for me'. Then Talha said, 'So, inform me about the Quran which is in your^{asws} hands, and its explanation, and the knowledge of the Permissible and the prohibited, to whom will you^{asws} be handing it over to, and who is your^{asws} companion after you^{asws}?'

Ali^{asws} said: 'To the one^{asws} the Messenger of Allah^{saww} has ordered me^{asws} to hand it over to him^{asws}'. He said, 'Who is he^{asws}?' He^{asws} said: 'My^{asws} successor and the first of the people to the people after me^{asws}, this son^{asws} of mine^{asws} Al-Hassan^{asws}, then my^{asws} son^{asws} Al-Hassan^{asws} will hand it over, during his passing away, to this son^{asws} of mine^{asws} Al-Husayn^{asws}, then it will be passed to one after the other from the sons^{asws} of Al-Husayn^{asws}, until the last of them^{asws} will return it to the Messenger of Allah^{saww} at his^{saww} Fountain. And they^{asws} are with the Quran and the Quran is with them^{asws}, it will not separate from them^{asws} nor will they^{asws} separate from it'.

اثنا عشر إمام ضلالة من قبائل قريش

أما إن معاوية وابنه سيليان بعد عثمان، ثم يليهما سبعة من ولد الحكم بن أبي العاص، واحدا بعد واحد تكلمة اثني عشر إمام ضلالة، وهم الذين رأهم رسول الله صلى الله عليه وآله على منبره يردون أمته على أدبارهم القهقري، عشرة منهم من بني أمية ورجلان أسسا ذلك لهم، وعليهما مثل أوزار هذه الأمة. فقالوا: يرحمك الله يا أبا الحسن وغفر لك وجزاك الله أفضل الجزاء عنا بنصحك وحسن قولك.

Twelve Imams of misguidance from the tribe of Qureiysh

As for that, Muawiya and his son will manage after Usman, and these two will be followed by seven from the sons of Al-Hakam Bin Abu Al-A'as, one after the other thereby completing the twelve Imams of misguidance, and they are the ones whom the Messenger of Allah^{saww} had a 'Vision' (that they had ascended disrespectfully) upon his^{saww} Pulpit, reverting the community to their past ways (of disbelief) backwards. Ten from among them from the Clan of Umayya, and the two men who laid that foundation for them, and to both of them will be the sins the like of this entire community. They said, 'May Allah^{azwj} have Mercy on you, O Abu Al-Hassan^{asws}, and Forgive you, and may Allah^{azwj} Reward you with the best of the Rewards, than ours, for your^{asws} advice, and the good words of yours^{asws}'.

HADITH 12

خطبة أمير المؤمنين (ع) في السنة الأخيرة من عمره المبارك

SERMON OF AMIR-UL-MOMINEEN^{asws} IN THE LAST YEAR OF HIS^{asws} BLESSED LIFE

أبان عن سليم قال: كنا جلوسا حول أمير المؤمنين عليه السلام وعنده جماعة من أصحابه، فقال له قائل: يا أمير المؤمنين، لو استنفرت الناس. فقام وخطب فقال: ألا إني قد استنفرتكم فلم تنفروا ونصحتكم فلم تقبلوا، ودعوتكم فلم تسمعوا.

Abaan reports that Sulaym said, 'I was seated around Amir-ul-Momineen^{asws} and in his^{asws} presence was a group of his^{asws} companions. Someone said to him^{asws}, 'O Amir-ul-Momineen^{asws}, if only you^{asws} had mobilised the people (for Jihad)'. So he^{asws} stood up and gave a sermon.

He^{asws} said: 'Nay, I^{asws} had mobilised you but you never got mobilised, and I^{asws} advised you but you never accepted it, and I^{asws} called you but you never listened.

فأنتم شهود كغياب وأحياء كأموات وصم ذوو أسماع، أتلو عليكم الحكمة وأعظكم بالموعظة الشافية الكافية وأحثكم على الجهاد لأهل الجور، فما آتي على آخر كلامي حتى أراكم متفرقين حلقا شتى، تتناشدون الأشعار وتضربون الأمثال وتسالون عن سعر التمر واللبن تبت أيديكم، لقد سئتم الحرب والاستعداد لها، وأصبحت قلوبكم فارغة من ذكرها، شغلتموها بالأباطيل والأضاليل والأعالي.

So, you are present as if you are absent, and living as if you are dead, and deaf despite having ears. I^{asws} preach to you the wisdom and preach to you with a preaching which is a sufficient healing, and

I^{asws} urge you towards the Holy War against the people of oppression. I^{asws} do not reach to the end of my^{asws} speech and I^{asws} see you are dispersing in groups. You are reciting the poetry and striking the examples, and asking about the price of the dates and the milk. May your hands be broken. You have got bored of the war and the preparation for it, and your hearts are empty and you have stopped mentioning it. You have busied yourselves with the invalidities and the vanities and the excuses.

ويحكم، أغزوههم قبل أن يغزوكم، فوالله ما غزي قوم قط في عقر دارهم إلا ذلوا. وأيم الله ما أظن أن تفعلوا حتى يفعلوا ثم وددت أني قد رأيتهم فلقيت الله على بصيرتي ويقيني واسترحت من مقاساتكم ومن ممارستكم. فما أنتم إلا كإبل جمّة ضل راعيها، فكلما ضمت من جانب انتشرت من جانب. كأنني بكم والله فيما أرى، لو قد حمس الوغى واستحر الموت قد انفرجتم عن علي بن أبي طالب انفراج الرأس وانفراج المرأة عن ولدها لا تمنع يد لأمس.

Woe be unto you, fight against them before they fight against you, for by Allah^{azwj}, no community was fought in its own houses except that they were humiliated. By Allah^{azwj}, I^{asws} don't think that you will do it until they do it, then I^{asws} wish, I^{asws} had seen them. So I^{asws} will meet Allah^{azwj} on my^{asws} insight and my^{asws} conviction and be at rest from your sufferings and your practices. You are nothing but like camels whose shepherd has strayed, so if all of you are gathered on one side, you spread out from the other side. By Allah^{azwj}, from what I^{asws} can see, if war is encouraged and the death is intensified, you have broken away from Ali^{asws} Bin Abu Talib^{asws} like the breaking away of the head which parts the body, like the woman giving birth desires the child (inside) leaves her sooner and does not prevent the hand which touches it.

لما ذا لم يفعل أمير المؤمنين عليه السلام ما فعل عثمان من السكوت؟

قال الأشعث بن قيس الكندي: فهلا فعلت كما فعل ابن عفان؟ فقال علي عليه السلام: يا عرف النار، أو كما فعل ابن عفان رأيتموني فعلت؟ أنا عائذ بالله من شر ما تقول، يا بن قيس، والله إن الذي فعل ابن عفان لمخزاة لمن لا دين له ولا الحق في يده، فكيف أفعل ذلك وأنا على بينة من ربي وحجته في يدي والحق معي؟ والله إن امرء مكن عدوه من نفسه حتى يجز لحمه ويفري جلده ويهشم عظمه ويسفك دمه وهو يقدر على أن يمنعه لعظيم وزره وضعيف ما ضمت عليه جوانح

صدره. فكن أنت ذلك يا بن قيس فأما أنا فدون - والله - أن أعطي بيدي ضرب بالمشرفي تطير له فراش الهام وتطيح منه الكف والمعصم ويفعل الله بعد ما يشاء.

Why did Amir-ul-Momineen^{asws} not do what Usman did - keeping silent

Al-Ash'as Bin Qays Al-Kindi said, 'Why did you^{asws} not do what Ibn Affan did?' Ali^{asws} said: 'O one who is known to the Fire, do you see me doing what Ibn Affan did? I^{asws} seek Refuge in Allah^{azwj} from the evil of what you are saying, O Ibn Qays. By Allah^{azwj}, that which Ibn Affan did, does not even befit the one who has no religion to him, nor truth in his hands.

So, how can I^{asws} do that and I^{asws} am on the clear evidence from my^{asws} Lord^{azwj}, and Proofs in my^{asws} hand, and the truth is with me^{asws}? By Allah^{azwj}, the man who strengthens his enemy over himself until he cuts his flesh, and rips his skin, and breaks his bones, and spills his blood whilst he had the ability to prevent it, has a great sin upon him, and weak are the wings of his chest. So you are like that, O Ibn Qays. As for myself^{asws}, by Allah^{azwj}, if I^{asws} come with my^{asws} hands and strike them by my^{asws} honourable (sword), the important seats will be overthrown and from it hands and wrists will be cut off, and Allah^{azwj} will Do what He^{azwj} so Desires to.

ويلك يا بن قيس، المؤمن يموت بكل موة غير أنه لا يقتل نفسه، فمن قدر على حقن دمه ثم خلا بينه وبين قاتله فهو قاتل نفسه.

Woe be unto you, O Ibn Qays, a believer dies of every (kind of) death apart from that he does not kill himself (suicide). Therefore, the one who has the ability of saving his own blood, then leaves opportunity between himself and his killer, so he has killed himself.

ويلك يا بن قيس، إن هذه الأمة تفترق على ثلاث وسبعين فرقة، فرقة واحدة منها في الجنة واثنان وسبعون في النار. وشرها وأبغضها إلى الله وأبعدها منه السامرة الذين يقولون: (لا قتال)، وكذبوا. قد أمر الله عز وجل بقتال هؤلاء الباغين في كتابه وسنة نبيه وكذلك المارقة.

Woe be unto you, O ibn Qays. This community will divide into seventy-three (73)sects. One sect from it will be in the Paradise, and seventy-two (72) will be in the Fire. And the worst ones of it, and the most abhorrent ones of it to Allah^{azwj}, and the most distant ones from it are the ones who are saying, 'Do not fight them', and they are liars. Allah^{azwj} Mighty and Majestic has Ordered for the killing of these rebels, in His^{azwj} Book, and the Sunnah of His^{azwj} Prophet^{saww}, and similar is the case for the renegades.

لما ذا لم يقيم أمير المؤمنين عليه السلام بالسيف في قضايا السقيفة

فقال الأشعث بن قيس - وغضب من قوله -: فما يمنعك يا بن أبي طالب حين بويع أخو تيم بن مرة وأخو بني عدي بن كعب وأخو بني أمية بعدهما، أن تقا تل وتضرب بسيفك؟ وأنت لم تخطبنا خطبة - منذ كنت قدمت العراق - إلا وقد قلت فيها قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس وما زلت مظلوما منذ قبض الله محمدا صلى الله عليه وآله). فما منعك أن تضرب بسيفك دون مظلمتك؟

Why Amir-ul-Momineen^{asws} did not make a stand with the sword during the issues of Al-Saqifa

Ash'as Bin Qays said that he was angered from his^{asws} words - : 'So, what prevented you^{asws}, O Ibn Abu Talib^{asws}, when allegiances were given to the brother of Taym Bin Marat (Abu Bakr), and the brother of the Clan of Udayy Bin Ka'ab (Umar), and the brother of the Clan of Umayya (Usman) after these two, to fight and strike by the sword? And you^{asws} have never preached us with a sermon – since you^{asws} came to Al-Iraq – except that you^{asws} have said in it, before

you^{asws} came down from your^{asws} Pulpit: ‘By Allah^{azwj}, I^{asws} am the highest of the people than the people themselves, and I^{asws} have not ceased to be an oppressed one since Allah^{azwj} Captured Muhammad^{saww}’. So what prevented you^{asws} to strike by your^{asws} sword to do away with being oppressed?’

فقال له علي عليه السلام: يا بن قيس، قلت فاسمع الجواب: لم يمنعني من ذلك الجبن ولا كراهية للقاء ربي، وأن لا أكون أعلم أن ما عند الله خير لي من الدنيا والبقاء فيها، ولكن منعني من ذلك أمر رسول الله صلى الله عليه وآله وعهده إلي. أخبرني رسول الله صلى الله عليه وآله بما الأمة صانعة بي بعده، فلم أك بما صنعوا - حين عاينته - بأعلم مني ولا أشد يقينا مني به قبل ذلك، بل أنا بقول رسول الله صلى الله عليه وآله أشد يقينا مني بما عاينت وشهدت. فقلت: يا رسول الله، فما تعهد إلي إذا كان ذلك؟ قال: إن وجدت أعوانا فانبذ إليهم وجاهدهم، وإن لم تجد أعوانا فاكف يدك واحقن دمك حتى تجد على إقامة الدين وكتاب الله وسنتي أعوانا.

Ali^{asws} said to him: ‘O Ibn Qays, you have said, so now listen to the answer. Neither was it the cowardice that prevented me^{asws} nor was it abhorrence of meeting my^{asws} Lord^{azwj}, and it was not the knowledge that what is with Allah^{azwj} is better for me^{asws} than the words and what remains within it, but what prevented me^{asws} from that was the order of the Messenger of Allah^{saww} and his^{saww} oath to me^{asws}.

The Messenger of Allah^{saww} informed me^{asws} of what the community will be plotting against me^{asws} after him^{saww}. There was none more knowledgeable than myself^{asws} of what they were going to do – when I^{asws} saw it with my^{asws} own eyes – and more intensely convinced than myself^{asws} about it even before that, but I^{asws} had more conviction on the words of the Messenger of Allah^{saww} than what I^{asws} saw with my^{asws} own eyes and witnessed. I^{asws} said: ‘O Messenger of Allah^{saww}, so what is your^{saww} oath to me^{asws}, if that were to happen?’ He^{saww} said: ‘If you^{asws} find helpers, then reject them and struggle against them, and if you^{asws} do not find helpers, hold back your^{asws} hand and save your^{asws} blood, and until such

time as you^{asws} find helpers for the Establishment of the Religion, and the Book of Allah^{azwj}, and my^{saww} Sunnah’.

وأخبرني صلى الله عليه وآله أن الأمة ستخذلني وتبايع غيري وتتبع غيري. وأخبرني صلى الله عليه وآله أنني منه بمنزلة هارون من موسى، وأن الأمة سيصيرون من بعده بمنزلة هارون ومن تبعه والعجل ومن تبعه، إذ قال له موسى: (يا هارون، ما منعك إذ رأيتهم ضلوا ألا تتبعن أفعصيت أمري قال يا بن أم إن القوم استضعفوني وكادوا يقتلونني)، وقال: (يا بن أم لا تأخذ بلحيتي ولا برأسي، إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي).

And he^{saww} informed me^{asws} that the community will be abandoning me^{asws} and will pay allegiance to someone else and follow him. And he^{saww} informed me^{asws} that I^{asws} am to him^{saww} at the status which Haroun^{as} had with Musa^{as}, and that the community will end up becoming, after him^{saww}, in a similar position that Haroun^{as} faced and the ones that followed him^{as}, and the calf and the ones that followed it, when Musa^{as} said to him^{as}: ‘O Haroun^{as}, what prevented you^{as}, when you^{as} saw them going astray and disobeying my^{as} orders?’ He^{as} said **“[7:150] Son of my mother! Lo! the folk did judge me as weak and almost killed me.”**, and said: ‘Do not hold me^{as} by my^{as} beard and my^{as} head, I^{asws} was afraid to tell the dispersed ones of the Children of Israel, and they did not wait for my^{as} words’.

وإنما يعني: إن موسى أمر هارون - حين استخلفه عليهم - إن ضلوا فوجد أعوانا أن يجاهدوهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم. وإني خشيت أن يقول لي ذلك أخي رسول الله صلى الله عليه وآله: (لم فرقت بين الأمة ولم ترقب قولي وقد عهدت إليك إن لم تجد أعوانا أن تكف يدك وتحقن دمك ودم أهل بيتك وشيعتك)؟

And it means that Musa^{as} ordered Haroun^{as} – when he^{as} made him^{as} to be the Caliph – that when they go astray, so if he^{as} were to find helpers then he^{as} should strive against them, and if he^{as} does not find any helpers then he^{as} should hold back his^{as} hand and save his^{as} blood and not cause friction between them. And I^{asws} am afraid that my^{asws} brother^{saww} the Messenger of Allah^{saww} would say to

me^{asws} that: 'Why did you^{asws} create friction between the community and did not heed my^{saww} words and what I^{saww} had covenanted to you^{asws} that if you^{asws} do not find helpers then you^{asws} should hold back your^{asws} hand and save your^{asws} blood, and the blood of the People^{asws} of your^{asws} Household, and your^{asws} Shiites?'

إقدام أمير المؤمنين عليه السلام لمحاربة أبي بكر وعمر

فلما قبض رسول الله صلى الله عليه وآله مال الناس إلى أبي بكر فبايعوه وأنا مشغول برسول الله صلى الله عليه وآله بغسله ودفنه. ثم شغلت بالقرآن، فأليت على نفسي أن لا أرتدي إلا للصلاة حتى أجمعه في كتاب، ففعلت.

Steps taken by Amir-ul-Momineen^{asws} to fight against Abu Bakr and Umar

When the Messenger of Allah^{saww} passed away, the people turned to Abu Bakr. So they paid allegiance to him, and I^{asws} was preoccupied with the washing and the burial of the Messenger of Allah^{saww}. Then I^{asws} occupied myself^{asws} with the Quran. I^{asws} took it upon myself^{asws} that I^{asws} shall not wear (a cloak) except for the Prayer until I^{asws} collect it in a Book. So I^{asws} did that.

ثم حملت فاطمة وأخذت بيد ابني الحسن والحسين، فلم أدع أحدا من أهل بدر وأهل السابقة من المهاجرين والأنصار إلا ناشدتهم الله في حقي ودعوتهم إلى نصرتي. فلم يستجب لي من جميع الناس إلا أربعة رهط: سلمان وأبو ذر والمقداد والزبير، ولم يكن معي أحد من أهل بيتي أصول به ولا أقوى به، أما حمزة فقتل يوم أحد، وأما جعفر فقتل يوم مؤتة، وبقيت بين جلفين جافيين ذليلين حقيرين عاجزين: العباس وعقيل، وكانا قريبي العهد بكفر. فأكرهوني وقهروني، فقلت كما قال هارون لأخيه: (يا بن أم، إن القوم استضعفوني وكادوا يقتلونني). فلي بهارون أسوة حسنة ولي بعهد رسول الله صلى الله عليه وآله حجة قوية.

Then I^{asws} got Fatima^{asws} to ride (on a mule), and took my^{asws} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws} by the hand, and there was none from the people of Badr, and the former ones from the ‘المهاجرين والأنصار’ (Emigrants and the Helpers) except that I^{asws} got them to bear witness to Allah^{azwj} for my^{asws} rights and called upon them to help me^{asws}. None answered me^{asws} from the whole of the people except for a group of four – Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{asws}, and Al-Zubayr^{asws}, and there was no one with me^{asws} from the people of my^{asws} Household that I^{asws} could attack by or derive strength from. As for Hamza^{ar}, he^{ar} was killed on the Day of Badr, and as for Ja’far^{ar}, he^{ar} was killed on the Day of Mu’ta, and I^{asws} remained in between two weak ones, fearful ones, disgraced ones, lowly ones, helpless ones – Al-Abbas and Aqeel, apart from them all around me had committed to disbelief. So they (Abu Bakr and Umar and the people) forced me^{asws} and overpowered me^{asws}. So I^{asws} said as Haroun^{as} had said to his^{as} brother^{as} (Musa^{as}) **“[7:150] Son of my mother! Lo! the folk did judge me as weak and almost killed me.”** So to me^{asws}, with Haroun^{as} was the best example (to give), and for me^{asws} with the oath to me^{asws} of the Messenger of Allah^{saww} was a strong argument (to present).

فقال الأشعث: كذلك صنع عثمان، استغاث بالناس ودعاهم إلى نصرته فلم يجد أعوانا فكف يده حتى قتل مظلوما. قال عليه السلام: وبيك يا بن قيس، إن القوم - حين قهروني واستضعفوني وكادوا يقتلونني - لو قالوا لي: (نقتلك البتة) لامتنعت من قتلهم إياي ولو لم أجد غير نفسي وحدي، ولكن قالوا: (إن بايعت كفنا عنك وأكرمناك وقربناك وفضلناك وإن لم تفعل قتلناك). فلما لم أجد أحدا بايعتهم، وبيعتي إياهم لا يحق لهم باطلا ولا يوجب لهم حقا. فلو كان عثمان - حين قال له الناس: (اخلعها ونكف عنك) - خلعه لم يقتلوه، ولكنه قال: (لا أخلعها). قالوا: (فإننا قاتلوك)، فكف يده عنهم حتى قتلوه. ولعمري لخلعه إياها كان خيرا له، لأنه أخذها بغير حق ولم يكن له فيها نصيب وادعى ما ليس له وتناول حق غيره.

Al-Ash’as said, ‘That is what Usman did. He sought help of the people and called them to his help. So when he could not find helpers, he held back his hand until he was killed as an oppressed person. Ali^{asws} said; ‘Woe be unto you O Ibn Qays, the people –

when they overpowered me^{asws} and considered me^{asws} to be weak, and almost killed me^{asws} – had they said to me^{asws}, ‘We will kill you^{asws} regardless’, I^{asws} would have stopped them from killing me^{asws} even though I^{asws} would not have found anyone (for help) apart from myself^{asws}, but they said to me, ‘If you^{asws} give allegiance, we will hold back our hands from you^{asws}, and will honour you^{asws}, and consider you^{asws} as a near one, and will give you^{asws} preference, and if you^{asws} do not do it, we will kill you^{asws}’. So when I^{asws} did not find anyone (for help) I^{asws} was forced for allegiance, and my^{asws} allegiance to him (that way when he forcefully touched my^{asws} hand) does not make his falsehood to be true nor does it obligate any of his rights (upon me^{asws}). When the people said to Usman, ‘Leave it (Caliphate) and we will hold back from you’, had he left it he would not have been killed, but he said, ‘I will not leave it’.

They said, ‘Therefore we will kill you’. So he held back his hand from them until they killed him. And by my^{asws} life, had he left it, it would have been better for him, because he had grabbed it wrongfully, and there was no share in it for him, and he sought that which was not for him, and had swallowed up somebody else’s right.

عثمان أعان على قتل نفسه

ويُلك يا بن قيس، إن عثمان لا يعدو أن يكون أحد رجلين: إما أن يكون دعا الناس إلى نصرته فلم ينصروه، وإما أن يكون القوم دعوه إلى أن ينصروه فنهاهم عن نصرته، فلم يكن يحل له أن ينهى المسلمين عن أن ينصروا إماما هاديا مهتديا لم يحدث حدثا ولم يؤو محدثا. وبئس ما صنع حين نهاهم وبئس ما صنعوا حين أطاعوه وإما أن يكون جوره وسوء سريرته قضى أنهم لم يروه أهلا لنصرته لجوره وحكمه بخلاف الكتاب والسنة.

Usman helped in his own killing

Woe be unto you, O Ibn Qays, Usman’s position cannot be void of two situations; either he called upon the people for his help but they

did not help him, or the people called upon him to offer their help but he prevented them from helping him. So it was not permissible for him to prevent the Muslims to help a guiding Imam^{asws}, who is guided one, and who did neither innovate nor did he ever help an innovator. And it was evil what he did when he prevented them, and evil was what they did (to kill him) after having obeyed him, but it was his oppression and his bad personality that made them judge that he was not deserving of help due to his cruelty and rulings against the Book and the Sunnah.

وقد كان مع عثمان - من أهل بيته ومواليه وأصحابه - أكثر من أربعة آلاف رجل، ولو شاء أن يمتنع بهم لفعل. فلم نهاهم عن نصرته؟ ولو كنت وجدت يوم بويح أخو تيم تتمة أربعين رجلا مطيعين لي لجاهدتهم، وأما يوم بويح عمر وعثمان فلا، لأنني قد كنت بايعت ومثلي لا ينكث بيعته.

And there were with Usman – from his family and friends and companions – more than four thousand men. And had he so desired, he could have refrained by them to do it (killing him). So why did he prevent them from helping him? And had I found, on the day that the allegiance was paid to the brother of Taym (Abu Bakr), forty men obedient to me^{asws}, I^{asws} would have fought them, and on the day of the allegiance to Umar and Usman. Nay, because I^{asws} was (forced to) pay allegiance, and a person like me^{asws} does not break his allegiance.

مواقف أمير المؤمنين عليه السلام في الحروب

ويالك يا بن قيس، كيف رأيتني صنعت حين قتل عثمان إذ وجدت أعوانا؟ هل رأيت مني فشلا أو تأخرا أو جبنا أو تقصيرا في وقعتي يوم البصرة وهم حول جملهم. الملعون من معه، الملعون من قتل حوله، الملعون من رجع بعده لا تائبا ولا مستغفرا، فإنهم قتلوا أنصاري ونكثوا بيعتي ومثلوا بعاملي وبغوا علي. وسرت إليهم في اثني عشر ألفا وهم نيف على عشرين ومائة ألف، فنصرني الله عليهم وقتلهم بأيدينا وشفى صدور قوم مؤمنين.

Attitude of Amir-ul-Momineen^{asws} in the battles

Woe be unto you, O Ibn Qays, how did you see me^{asws} react when they killed Usman, if I^{asws} had found helpers? Did you see from me^{asws} any failure, or hesitation, or cowardice, or negligence at what took place on the Day of Al-Basra and they were around their camel? He is the accursed, the one who was with them; the accursed, the one who was killed around it; the accursed, the one who returned after it and did not repent nor sought Forgiveness, for they killed my^{asws} helpers, and broke their allegiance to me^{asws}, and mutilated my^{asws} workers, and rebelled against me^{asws}. And I^{asws} went against them and I^{asws} had with me^{asws} twelve thousand (men) and they were just over twenty thousand of them. So, Allah^{azwj} Helped me^{asws} against them, and got them killed by our hands and healed the chests of the believing people.

وكيف رأيت - يا بن قيس - وقعتنا بصفين وما قتل الله منهم بأيدينا خمسين ألفا في صعيد واحد إلى النار. وكيف رأيتنا يوم النهروان، إذ لقيت المارقين وهم مستمسكون يومئذ بدين الذين ضل سعيهم في الحياة الدنيا وهم يحسبون أنهم يحسنون صنعا؟ فقتلهم الله بأيدينا في صعيد واحد إلى النار لم يبق منهم عشرة ولم يقتلوا من المؤمنين عشرة.

O Ibn Qays, how did you see me^{asws} at the occurrence of Siffeen^[21], and what Allah^{azwj} Killed from them by our hands, fifty thousand in one place who proceeded to the Fire. And how did you see me^{asws} on the day of Nahrwaan^[22], when I^{asws} met the renegades and they were attaching themselves, on that day, to a religion which strayed them in the life of this world and they were reckoning that they were acting in a good way? So, Allah^{azwj} Killed them by our hands in one place and they proceeded to the Fire. Not even ten of them remained, and they did not even kill ten of the believers.

ويلك يا بن قيس، هل رأيت لي لواء رد أو راية ردت؟ إياي تعير يا بن قيس؟ وأنا صاحب رسول الله صلى الله عليه وآله في جميع مواطنه ومشاهده والمتقدم إلى الشدائد بين يديه، لا أفر ولا أزول ولا أعيب ولا أنحاز ولا أمنح العدو دبري، لأنه لا ينبغي للنبي ولا للوصي إذا لبس لامته وقصد لعدوه أن يرجع أو ينثني حتى يقتل أو يفتح الله له.

Woe be unto you, O Ibn Qays, did you see me^{asws} turn back or return the flag? Are you taunting me^{asws}, O Ibn Qays? And I^{asws} was the companion of the Messenger of Allah^{saww} in all the places and witnessed it, and I^{asws} advanced in the face of extremities facing him^{saww}. Neither did I^{asws} flee, nor eased off, nor got exhausted, nor aligned myself^{asws} with the enemies, nor turned my^{asws} back on them, because it does not befit for the Prophet^{saww} nor for the successor^{asws}, when they^{asws} dress up for battle against the enemies that he^{asws} should turn back or fold (surrender), until he^{asws} is either killed or Allah^{azwj} Grants victory to him^{asws}.

لو وجدت أربعين رجلا مثل الأربعة يا بن قيس، هل سمعت لي بفرار قط أو نبوة؟ يا بن قيس، أما والذي فلق الحبة وبرأ النسمة، إني لو وجدت يوم بويح أخو تيم - الذي عيرتني بدخولي في بيعته - أربعين رجلا كلهم على مثل بصيرة الأربعة الذين قد وجدت لما كفت يدي ولناهضت القوم، ولكن لم أجد خامسا فأمسكت.

If only I^{asws} could have found forty men like the four, O Ibn Qays. Have you ever heard for me^{asws} to have fled at all or even hesitate? O Ibn Qays, but by the One^{azwj} Who Split the grain and Created the species, if I^{asws} could have found, on the day the allegiance was paid to the brother of Taym (Abu Bakr) – that which you are taunting me^{asws} with by including me^{asws} in the allegiance to him – forty people, all of whom having the ‘بصيرة’ (knowledge and understanding) of the four which I^{asws} did find, I^{asws} would not have held back my^{asws} hand and would have fought against the people, but I^{asws} could not find even a fifth one, so I^{asws} kept quiet’.

قال الأشعث: فمن الأربعة، يا أمير المؤمنين؟ قال عليه السلام: سلمان وأبو ذر والمقداد والزبير بن صفية قبل نكته بيعتي، فإنه بايعني مرتين: أما بيعته الأولى التي وفي بها فإنه لما بويح أبو بكر أتاني أربعون رجلا من المهاجرين والأنصار فبايعوني وفيهم الزبير، فأمرتهم أن يصبحوا عند بابي محلقين رؤوسهم عليهم السلاح، فما وفي لي ولا صدقني منهم أحد غير أربعة: سلمان وأبو ذر والمقداد والزبير.

Al-Ash’as said, ‘So who are the four, O Amir-ul-Momineen^{asws}?’ He^{asws} said: ‘Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Al-

Zubeyr Bin Safiya before he broke his allegiance to me^{asws}, for he had paid allegiance to me^{asws} twice. As for the first allegiance, he was faithful to it. So when allegiance was paid to Abu Bakr, forty men from the 'المهاجرين والأنصار' (Emigrants and the Helpers) came up to me^{asws}. They paid allegiance to me^{asws} and Al-Zubayr was among them. So I^{asws} ordered them to be at my^{asws} door in the morning, with their weapons and having shaved off their heads. No one was faithful to me^{asws}, nor ratified me^{asws} from among them anyone except for four – Salman^{ar}, and Abu Dharr^{ar}, and Al-Miqdad^{ar}, and Al-Zubayr^{ar}.

وأما بيعته الأخرى إياي، فإنه أتاني هو وصاحبه طلحة بعد ما قتل عثمان فبايعاني طائعين غير مكرهين، ثم رجعا عن دينهما مرتدين ناكثين مكابرين معاندين خاسرين، فقتلها الله إلى النار. وأما الثلاثة - سلمان وأبو ذر والمقداد - فثبتوا على دين محمد صلى الله عليه وآله وعلى ملة إبراهيم حتى لحقوا بالله يرحمهم الله.

As for his second allegiance to me^{asws}, so he came up to me^{asws} along with his companion Talha after the killing of Usman. So he paid allegiance to me^{asws} obediently, not grudgingly. Then they turned back from their religion as two apostates, breakers (of allegiance), and stubborn, obstinate, losers. So Allah^{azwj} Killed them both and they proceeded to the Fire. And as for the three – Salman^{ar}, and Abu Dharr^{ar} and Al-Miqdad^{ar}– they were steadfast on the Religion of Muhammad^{saww}, and on the Creed of Ibrahim^{as} until they met Allah^{azwj}. May Allah^{azwj} have Mercy on them^{ar}.

يا بن قيس، والذي فلق الحبة وبرء النسمة، لو أن أولئك الأربعة الذين بايعوا وفوا لي وأصبحوا على بابي مخلقين رؤوسهم قبل أن تجب لعتيق في عنقي بيعته لناهضته وحاكمته إلى الله عز وجل. ولو وجدت قبل بيعة عثمان أعوانا لناهضتهم وحاكمتهم إلى الله، فإن ابن عوف جعلها لعثمان واشترط عليه فيما بينه وبينه أن يردها عليه عند موته، وأما بعد بيعتي إياهم فليس إلى مجاهدتهم سبيل.

O Ibna Qays, by the One^{azwj} Who split the grain and Created the species, had those forty of them who had paid allegiance to me^{asws} been faithful to me^{asws}, and came up to my^{asws} door with

shaved heads, before the allegiance to Ateeq (Abu Bakr) was forced upon my^{asws} neck, I^{asws} would have confronted them, and left their judgement to Allah^{azwj} Mighty and Majestic. And had I^{asws} found helpers, before the allegiance to Usman, I^{asws} would have confronted them and left their judgement to Allah^{azwj}. So, Ibn Awf made it (Caliphate) to go to Usman, and made a deal with him for it to remain between the two of them, and that he shall return it back to him at the time of his death, and after my^{asws} (forced) allegiance to them, there was no way of fighting against them’.

الشيعة، النواصب، المستضعفون

فقال الأشعث: والله لئن كان الأمر كما تقول لقد هلكت أمة محمد صلى الله عليه وآله غيرك وغير شيعتك. فقال له علي عليه السلام: فإن الحق والله معي يا بن قيس كما أقول. وما هلك من الأمة إلا الناصبون والناكثون والمكابرون والجاحدون والمعاندون، فأما من تمسك بالتوحيد والإقرار بمحمد صلى الله عليه وآله والإسلام ولم يخرج من الملة ولم يظاهر علينا الظلمة ولم ينصب لنا العداوة وشك في الخلافة ولم يعرف أهلها وولاتها ولم يعرف لنا ولاية ولم ينصب لنا عداوة، فإن ذلك مسلم مستضعف يرجى له رحمة الله ويتخوف عليه ذنوبه.

The Shiites, the Nasibis, the Weak ones

Al-Ash’as said, ‘By Allah^{azwj}, if the matter is as you^{asws} are saying, the community of Muhammad^{saww} will be destroyed apart from you^{asws} and your^{asws} Shiites’.

He^{asws} said to him: ‘As for the truth, by Allah^{azwj}, it is with me^{asws}, O Ibn Qays, as I^{asws} have said. And none from the community will perish except for the Nasibis, and the Breakers (of the allegiance), and the stubborn, and the deniers, and the obstinate ones. So, as for the one who adheres to the Oneness (Al-Tawheed), and accepts Muhammad^{saww}, and the Islam, and does not exit from the nation, and does not perpetrate injustices against us^{asws}, and does not

establish enmity to us^{asws}, and they have doubts in the Caliphate, and do not recognise its deserving ones^{asws}, and its governors, and did not recognise our^{asws} Wilayah, but did not establish enmity against us^{asws}, so those are the weak Muslims, there is hope for the Mercy of Allah^{azwj} for them, and there is fear for their sins (whether they will be Forgiven or not)'.

قال أبان: قال سليم بن قيس: فلم يبق يومئذ من شيعة علي عليه السلام أحد إلا تهلل وجهه وفرح بمقالته، إذ شرح أمير المؤمنين عليه السلام الأمر وباح به وكشف الغطاء وترك التقية. ولم يبق أحد من القراء ممن كان يشك في الماضين ويكف عنهم ويدع البراءة منهم ورعا وتأثما إلا استيقن واستبصر وحسن رأيه وترك الشك يومئذ والوقوف. ولم يبق حوله ممن أبى بيعته إلا على وجه ما بويع عليه عثمان والماضون قبله إلا رأي ذلك في وجهه وضاق به أمره وكره مقالته. ثم إنه استبصر عامتهم وذهب شكهم.

Aban said that Sulaym said, 'On that day, there did not remain anyone from the Shiites of Ali^{asws} except that he had joy on his face and was happy with his^{asws} words when Amir-ul-Momineen^{asws} explained the matters, and revealed it and uncovered the mask, and left the 'Taqqiya' (dissimulation). And there did not remain anyone from the reciters (of the Quran) who had doubts with regards the people of the past, and had paused from then and stayed away from them thinking it to be a sin except that they now had conviction in their perceptions and corrected their opinions, and on that day they left their doubts and their hesitation.

And there did not remain anyone from those who had refused to pay allegiance to him^{asws} although they had paid allegiance to Usman and those before him, but you could see the disgust on their faces due to their abhorrence of his^{asws} words. Then, gradually their eyes were opened, and their doubts disappeared.

قال أبان عن سليم: فما شهدت يوما قط على رؤوس العامة كان أقر لأعيننا من ذلك اليوم، لما كشف أمير المؤمنين عليه السلام للناس من الغطاء وأظهر فيه من الحق وشرح فيه من الأمر والعاقبة وألقى فيه من التقية، وكثرت الشيعة بعد ذلك المجلس من ذلك اليوم وتكلموا، وقد كانوا أقل أهل عسكره وسائر الناس يقاتلون معه على غير علم بمكانه من الله ورسوله، وصارت الشيعة بعد ذلك المجلس أجل الناس وأعظمهم. شهادة أمير المؤمنين عليه السلام وذلك بعد وقعة أهل النهروان وهو يأمر بالتهينة والمسير إلى معاوية. ثم لم يلبث أن قتل صلوات الله عليه، قتله ابن ملجم لعنه الله

غيلة وفتكا، وقد كان سيفه مسموما قد سمه قبل ذلك. وصلى الله على سيدنا أمير المؤمنين وسلم تسليما.

Aban said that Sulaym said, 'I had never witnessed a day which was more pleasing to our eyes, on the chiefs of the people, than that day, when Amir-ul-Momineen^{asws} uncovered from the people, the cover and exposed the truth and explained in it the matters and the outcome of having left the 'Taqqiya' (dissimulation). After that, the Shiites became more numerous in their gatherings from that day onwards and used to speak freely, and they used to be very few in his^{asws} army and among the rest of the people, who would object him^{asws} due to lack of their knowledge about his^{asws} position from Allah^{azwj} and His^{azwj} Messenger^{saww}.

After that, the Shiites became to be more respectable and of elevated status. Then, it was not long before he^{asws} was assassinated. Ibn Muljim, may Allah^{azwj} Curse him, martyed him^{asws} in cold blood with a deadly strike of his poisoned sword which he had applied posion to beforehand. And Peace of Allah^{azwj} be upon Amir-ul-Momineen^{asws}, and Greetings'.

HADITH 13

(13) بيت المال في عصر عمر

THE PUBLIC TREASURY DURING THE ERA OF UMAR

عن أبان، قال سليم: كتب أبو المختار بن أبي الصعق إلى عمر بن الخطاب هذه الأبيات: ألا أبلغ أمير المؤمنين رسالة * فأنت أمين الله في المال والأمر وأنت أمين الله فينا ومن يكن * أمينا لرب الناس يسلم له صدري فلا تدعن أهل الرساتيق والقرى * يخونون مال الله في الأدم الحمر وأرسل إلى النعمان وابن معقل * وأرسل إلى حزم وأرسل إلى بشر وأرسل إلى الحجاج واعلم حسابه * وذلك الذي في السوق مولى بني بدر ولا تتسين التابعين كليهما * وصهر بني غزوان في القوم ذا وفر وما عاصم فيها بصفر عيابه * ولا ابن غلاب من رماة بني نصر واستل ذلك المال دون ابن محرز * وقد كان منه في الرساتيق ذا وقر فأرسل إليهم يصدقوك ويخبروا *

Aban said that Sulaym said, 'Abu Al-Mukhtar Bin Abu Al-Sa'aq wrote these verses to Umar Bin Al-Khataab: - 'May this letter reach Amir-ul-Momineen (Umar). 'You are the trustee of Allah^{azwj} in the wealth and the affairs, and you are the trustee of Allah^{azwj} with regards to us, and the ones to come. For the trustee of the Lord^{azwj} of the people, my chest bows down to him. Do not leave the inhabitants of the towns and the villages who have betrayed the wealth of Allah^{azwj} regarding food and the animals, and send a message to Al-No'man and Ibn Ma'aqal. And send a message to Hazam, and a message to Bishr, and a message to Al-Hajaaj and get to know their accounting. And that is also for the one who is in the market, Mawla the son of Badr, and do not forget all of their followers. And Sahr the son of Ghazwaan, who is affluent in the community, nor Aasim whose bag is not empty, nor Ibn Ghalaab the archer of the clan of Nasr, and the wealth which has accumulated

with Ibn Mahraz, and he used to be affluent in the town. So, send a message to them to tell you the truth.

أحاديث هذا المال من كان ذا فكر وقاسمهم أهلي فداؤك إنهم * سيرضون إن قاسمتهم منك بالشطر ولا تدعوني للشهادة إنني * أغيب ولكني أرى عجب الدهر أرى الخيل كالجدران والبيض كالدمي * وخطية في عدة النمل والقطر ومن ريطرة مطوية في قرابها * ومن طي أبراد مضاعفة صفر إذ التاجر الداري جاء بفأرة * من المسك راحت في مفارقهم تجري نوب إذا نابوا ونغزو إذا غزوا * فإن لهم مالا وليس لنا وفر

This is the talk about the wealth from the one who is worried about that, and distribute it among my relatives and they will sacrifice themselves for you. They will be pleased to get a share of the distribution from you, but do not call upon me as a witness for I am hidden, but I see strange things of the times. I see horses like hosts (numerous), and the whiteness like my blood, and errors like the number of ants and the drops of rain, and the folded sheets and what is kept near it, and the merchants who have kept double, and the Musk (perfume), the aroma of which flows into the head if you smell, invades others if you let it flow. So the wealth is for them, and it's provision is not for us'

فقال ابن غلاب المصري: ألا أبلغ أبا المختار إني أتيتته * ولم أك ذا قربي لديه ولا صهر وما كان عندي من تراث وراثته * ولا صدقات من سبي ولا غدر ولكن دراك الركض في كل غارة * وصبري إذا ما الموت كان ورا السمير بسابغة يغشى اللبان فصولها * أكفكفها عني بأبيض ذي وفر حكم عمر بمصادرة نصف أموال عماله

Ibn Ghalaab Al-Misry said, 'May it reach Abu Al-Mukhtar that I approached him, and I was not a relative of his nor through in-laws, and there was no inheritance in my possession, nor any charity from the captives nor any treachery, but I participated in every raid. And my patience in the death when it was behind the spears, and the shields which were covering the chests to stop the spears from reaching it. I held back and will be happy with the Judgement of Umar if he were to confiscate half the wealth of his workers'.

قال سليم: فأغرم عمر بن الخطاب تلك السنة جميع عماله أنصاف أموالهم لشعر أبي المختار ولم يغرم قنفذ العدوي شيئا - وقد كان من عماله - ورد عليه ما أخذ منه وهو عشرون ألف درهم

ولم يأخذ منه عشرة ولا نصف عشره وكان من عماله الذين أغرموا أبو هريرة - وكان على البحرين - فأحصى ماله فبلغ أربعة وعشرون ألفاً، فأغرمه اثني عشر ألفاً.

Sulaym said, ‘Umar Bin Al-Khataab, during that year fined all of his workers half of their wealth due to the verses of Abu Al-Mukhtar, but he did not fine Qunfuz Al-Adawyy anything – and he was from his workers – and returned to him what was taken from him, and it was twenty thousand Dirhams, and neither took from him a tenth nor half of the tenth. But, one of his workers who he penalised was Abu Hureira – and he was upon (governor of) Bahrain. So he examined his wealth and it had reached forty thousand, so he fined him twenty thousand.

علة العفو عن قنفذ من مصادرة أمواله

قال أبان: قال سليم: فلقبت علياً عليه السلام فسألته عما صنع عمر، فقال: هل تدري لم كف عن قنفذ ولم يغرمه شيئاً؟ قلت: لا. قال: لأنه هو الذي ضرب فاطمة عليها السلام بالسوط حين جاءت لتحول بيني وبينهم، فماتت صلوات الله عليها وإن أثر السوط لفي عضدها مثل الدمليج.

Reason for pardoning Qunfuz from the confiscation of his wealth

Aban narrates that Sulaym said, ‘So I met Ali^{asws} and asked him^{asws} about what Umar had done. He^{asws} said: ‘Do you know why he held back from Qunfuz and did not fine him anything?’ I said, ‘No’. He^{asws} said: ‘Because he is the one who struck Fatima^{asws} with the whip when she^{asws} came in between myself^{asws} and them. So she^{asws} passed away, with the effect of the whip on her^{asws} shoulder having still remained, like the swelling.

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