

Part 7

The Book of  
Sulaym Bin Qays  
Al Hilali

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## HADITH 49

(49) ما كتبه رسول الله صلى الله عليه وآله في الكتف

### WHAT THE RASOOL ALLAH<sup>saww</sup> WROTE ON PAPER (SHOULDER -BONE)

وعن سليم بن قيس، قال: سمعت سلمان يقول: سمعت عليا عليه السلام - بعد ما قال ذلك الرجل ما قال وغضب رسول الله صلى الله عليه وآله ودفع الكتف -: ألا نسأل رسول الله صلى الله عليه وآله عن الذي كان أراد أن يكتب في الكتف مما لو كتبه لم يضل أحد ولم يختلف اثنان؟

And from Sulaym Bin Qays, who said, 'I heard Salman<sup>ar</sup> say, 'Jar heard Ali<sup>asws</sup> – after that man (Umar) said what he said, and the Rasool Allah<sup>saww</sup> got angry and left the paper - : 'So, we<sup>asws</sup> asked the Rasool Allah<sup>saww</sup> about that which he<sup>saww</sup> had intended to write on the paper (shoulder bone), that if he<sup>saww</sup> would had written it, no one would have gone astray and no two would have ever differed'.

#### كلام رسول الله صلى الله عليه وآله بعد قول عمر

فسكت حتى إذا قام من في البيت وبقي علي وفاطمة والحسن والحسين عليهم السلام وذهبنا نقوم أنا وصاحبي أبو ذر والمقداد، قال لنا علي عليه السلام: إجلسوا. فأراد أن يسأل رسول الله صلى الله عليه وآله ونحن نسمع، فابتدأه رسول الله صلى الله عليه وآله فقال: (يا أخي، أما سمعت ما قال عدو الله؟ أتاني جبرئيل قبل فأخبرني أنه سامري هذه الأمة وأن صاحبه عجلها، وأن الله قد قضى الفرقة والاختلاف على أمتي من بعدي، فأمرني أن أكتب ذلك الكتاب الذي أردت أن أكتبه في الكتف لك وأشهد هؤلاء الثلاثة عليه، ادع لي بصحيفة).

## Speech of the Rasool Allah<sup>saww</sup> after the words of Umar

He<sup>saww</sup> remained silent until the ones who were in the house stood up (and left), and there remained Ali<sup>asws</sup>, and Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and we<sup>ar</sup> started standing up to leave, I<sup>ar</sup>, (Salman<sup>ar</sup>) and my<sup>ar</sup> companions Abu Dharr<sup>ar</sup> and Al-Miqdad<sup>ar</sup>. Ali<sup>asws</sup> said to us<sup>ar</sup>: 'Be seated!' He<sup>asws</sup> intended to ask the Rasool Allah<sup>saww</sup> and wanted us<sup>ar</sup> to hear it, so the Rasool Allah<sup>saww</sup> initiated by saying: 'O my<sup>saww</sup> brother<sup>asws</sup>, did you<sup>asws</sup> hear what the enemy of Allah<sup>azwj</sup> said? Jibraeel came to me<sup>saww</sup> beforehand and informed me<sup>saww</sup> that he (Umar) is the Samiry of this community and that his companion is its calf, and that Allah<sup>azwj</sup> has Decreed that there be sects and differentiation be in my<sup>saww</sup> community differ after me<sup>saww</sup>, therefore He<sup>azwj</sup> Ordered me<sup>saww</sup> that I<sup>saww</sup> should write that writing which I<sup>saww</sup> intended to write it, in the paper (shoulder-bone) for you<sup>asws</sup> and these three<sup>ar</sup> can witness and be witnesses to it, so get me a Parchment'.

### أسماء الأئمة الاثني عشر عليهم السلام في الكتف

فأتى بها، فأملى عليه أسماء الأئمة الهداة من بعده رجلا رجلا وعلي عليه السلام يخطه بيده. وقال صلى الله عليه وآله: إني أشهدكم إن أخي ووزيرى ووارثى وخليفتى في أمتى علي بن أبي طالب، ثم الحسن ثم الحسين ثم من بعدهم تسعة من ولد الحسين. ثم لم أحفظ منهم غير رجلين علي ومحمد، ثم اشتبه الآخرون من أسماء الأئمة عليهم السلام، غير أني سمعت صفة المهدي وعدله وعمله وأن الله يملأ به الأرض عدلا كما ملئت ظلما وجورا.

## Names of the twelve Imams<sup>asws</sup> in the shoulder (bone)

So he<sup>asws</sup> came with it, and he<sup>saww</sup> dictated to him<sup>asws</sup> the names of the Imams<sup>asws</sup> of guidance to be from after him<sup>saww</sup>, man<sup>asws</sup> after man<sup>asws</sup>, and Ali<sup>asws</sup> wrote it by his<sup>asws</sup> hand. And he<sup>saww</sup> said: 'I<sup>as</sup> am holding you all as witnesses that my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, then Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then from after him<sup>asws</sup> nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>'. Then I (Salman<sup>ar</sup>) did not remember from them<sup>asws</sup> apart from two men<sup>asws</sup>, Ali<sup>asws</sup> and Muhammad<sup>asws</sup>, then I<sup>ar</sup> got confused of the later names of the Imams<sup>asws</sup>, apart from that I<sup>ar</sup> heard the characteristics of Al-Mahdi<sup>asws</sup>, and his<sup>asws</sup> justice, and his<sup>asws</sup> actions, and that Allah<sup>azwj</sup> would Fill the earth by him<sup>asws</sup>, with justice just as it had been filled with injustice and inequity'.

ثم قال النبي صلى الله عليه وآله: إني أردت أن أكتب هذا ثم أخرج به إلى المسجد ثم أدعو العامة فأقرأه عليهم وأشهدهم عليه. فأبى الله وقضى ما أراد.

Then the Prophet<sup>saww</sup> said: 'This is what I<sup>saww</sup> had intended to write, then go out with it to the Masjid, then call the public and read it out to them and hold them as witnesses. Allah<sup>azwj</sup> Refused and Decreed what He<sup>azwj</sup>so Wanted'.

ثم قال سليم: فلقيت أبا ذر والمقداد في إمارة عثمان فحدثاني. ثم لقيت عليا عليه السلام بالكوفة والحسن والحسين عليهما السلام فحدثاني به سرا ما زادوا ولا نقصوا كأنما ينطقون بلسان واحد.

Then Sulaym said, 'I met Abu Dharr<sup>ar</sup>, and Al-Miqdad<sup>ar</sup> during the rule of Usman, so they both narrated to me. Then I met Ali<sup>asws</sup> at Al-Kufa, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, they<sup>asws</sup> narrated to me in secret, not more nor less, as if they<sup>asws</sup> had all spoken with one tongue'.

## HADITH 50

**(50) يحل لعلي عليه السلام في المسجد ما يحل لرسول  
الله (ص)**

### **WHAT IS PERMISSIBLE FOR ALI<sup>asws</sup> IS WHAT WAS PERMISSIBLE FOR THE RASOOL ALLAH<sup>saww</sup>**

سليم عن جابر بن عبد الله الأنصاري، قال: خرج علينا رسول الله صلى الله عليه وآله وفي يده عسيب رطب ونحن في مسجده، فجعل يضربنا ويقول: لا ترقدوا في المسجد. قال جابر: فخرجنا وأراد علي عليه السلام أن يخرج معنا، فقال رسول الله صلى الله عليه وآله: أين تخرج يا أخي؟ إنه يحل لك في المسجد ما يحل لي. أنت مني بمنزلة هارون من موسى، إن الله أمر موسى أن يبني مسجدا طاهرا طيبا لا يسكنه معه إلا هو وابناه شبر وشبير.

Sulaym from Jabir Bin Abdullah Al-Ansary, who said, 'The Rasool Allah<sup>saww</sup> came out to us, and in his<sup>saww</sup> hand was a large leaf of dates, and we were in his<sup>saww</sup> Masjid. So he<sup>saww</sup> went on to tap us with it and said: 'Do not lie down in the Masjid'. Jabir said, 'So we went out, and Ali<sup>asws</sup> intended to go out with us, but the Rasool Allah<sup>saww</sup> said: 'Where are you going out to, O my<sup>saww</sup> brother<sup>asws</sup>? It is Permissible for you<sup>asws</sup> in the Masjid that which is Permissible for me<sup>saww</sup>. You<sup>asws</sup> are from me<sup>saww</sup> of the status which Haroun<sup>as</sup> had from Musa<sup>as</sup>, that Allah<sup>azwj</sup> Ordered Musa<sup>as</sup> to build a pure and good Masjid, and no one will dwell in it except for him<sup>as</sup> and his<sup>as</sup> two sons Shabbar and Shabbir'.

**علي عليه السلام الذائد عن الحوض يوم القيامة**

يا أخي، والذي نفسي بيده إنك للذائد عن حوضي بيدك كما يزود الرجل عن إبله الإبل الجربة،  
كأنني أنظر إلى مقامك من حوضي معك عصى من عوسج.

## **Ali<sup>asws</sup> is the Defender of the Fountain on the Day of Judgement**

O my<sup>saww</sup> brother<sup>asws</sup>, by the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul,  
you<sup>asws</sup> are the Defender from the Fountain by your<sup>asws</sup> hands, just  
as the man defends from his camels, the camel that has the itch  
(illness). It is as if I<sup>saww</sup> am looking at your<sup>asws</sup> place from  
my<sup>saww</sup> Fountain, and with you<sup>asws</sup> is a stick from the shrubs'.

# HADITH 51

(51) يحل مسجد رسول الله صلى الله عليه وآله لأهل بيته فقط

## THE MASJID OF THE RASOOL ALLAH<sup>saww</sup> IS PERMISSIBLE ONLY FOR THE PEOPLE<sup>asws</sup> OF HIS<sup>saww</sup> HOUSEHOLD

سليم بن قيس قال: سمعت أمير المؤمنين عليه السلام يقول: كأني أنظر إلى رسول الله صلى الله عليه وآله بصحن مسجده يقول: (ألا إنه لا يحل مسجدي لجنب ولا لحائض غيري وغير أخي وغير ابنتي ونسائي وخدمي وحشمي. ألا هل سمعتم؟ ألا هل بينت لكم؟ ألا لا تضلوا)، ينادي بذلك نداء.

Sulaym Bin Qays said, 'I heard Amir-ul-Momineen<sup>asws</sup> say: 'It is as if I<sup>asws</sup> am looking at the Rasool Allah<sup>saww</sup> by the courtyard of his<sup>saww</sup> Masjid saying: 'Nay! It is not Permissible to be in my<sup>saww</sup> Masjid for a person in requirement of the major ablution (Ghusl Janaba), nor for a menstruating woman, apart from myself<sup>saww</sup>, and apart from my<sup>saww</sup> brother<sup>asws</sup>, and apart from my<sup>saww</sup> daughter, and my<sup>saww</sup> wives, and my<sup>saww</sup> servants and my<sup>saww</sup> attendants. Did you all hear it? Have I<sup>saww</sup> not told you all? Do not deviate'. He<sup>saww</sup> proclaimed by that call'.

# HADITH 52

(52) علي عليه السلام صديق الأمة وفاروقها

## ALI<sup>asws</sup> IS THE TRUTHFUL (SIDDIQUE) OF THIS COMMUNITY AND ITS DIFFERENTIATOR (FAROUQ)

وذكر سليمان بن قيس أنه جلس إلى سلمان وأبي ذر والمقداد في إمارة عمر بن الخطاب، فجاء رجل من أهل الكوفة فجلس إليهم مسترشداً.

And Sulaym Bin Qays mentioned that he was seated with Salman<sup>ar</sup>, and Abu Dharr<sup>ar</sup>, and Al-Miqdad<sup>ar</sup> during the rule of Umar Bin Al-Khattab, when a man from Al-Kufa came up and sat down among them<sup>ar</sup> in order to be guided by them<sup>ar</sup>.

فقالوا له: عليك بكتاب الله فألزمه، وعلي بن أبي طالب فإنه مع الكتاب لا يفارقه. وإنا نشهد أنا سمعنا رسول الله صلى الله عليه وآله يقول: (إن علياً مع القرآن والحق، حيثما دار دار. إنه أول من آمن بالله وأول من يصفحني يوم القيامة من أمتي، وهو الصديق الأكبر والفاروق بين الحق والباطل، وهو وصيي ووزير وخليفتي في أمتي ويقاقل علي سنتي).

So they<sup>ar</sup> said to him, 'To you is the Book of Allah<sup>azwj</sup> which is necessary for you, and (also) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, for he<sup>asws</sup> is with the Book, not being separate from it. And we<sup>ar</sup> hereby testify that we<sup>ar</sup> heard the Rasool Allah<sup>saww</sup> saying that: 'Ali<sup>asws</sup> is with the Quran and the truth, wherever he<sup>asws</sup> turns to, so do these.

He<sup>asws</sup> is the first one<sup>asws</sup> who believed in Allah<sup>azwj</sup> and the first one who will shake my<sup>saww</sup> hand on the Day of Judgement, from my community, and he<sup>asws</sup> is the Great Truthful (Al-Siddique Al-Akbar),



and the Differentiator (Al-Farouq) between the truth and the falsehood, and he<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and he<sup>asws</sup> will fight (to preserve) my<sup>saww</sup> Sunnah’.

### أبو بكر وعمر انتحلا اسم غيرهما

فقال لهم الرجل: فما بال الناس يسمون أبا بكر الصديق وعمر الفاروق؟ فقالوا له: نحلهم الناس اسم غيرهما كما نحلوهما خلافة رسول الله صلى الله عليه وآله وإمرة المؤمنين، وما هو لهما باسم لأنه اسم غيرهما. إن عليا لخليفة رسول الله صلى الله عليه وآله وأمير المؤمنين. لقد أمرنا رسول الله صلى الله عليه وآله وأمرهما معنا فسلمنا على علي عليه السلام بإمرة المؤمنين.

## **Abu Bakr and Umar have been entitled by a name, which was not for both of them**

The man said to them<sup>ar</sup>, ‘So what about the people naming Abu Bakr as ‘The Truthful’ (Al-Siddique), and Umar as The Differentiator (Al-Farouq)?’ They<sup>ar</sup> said to him, ‘The people entitled them by a name which was not for both of them, just as they entitled them both with the Caliphate of the Rasool Allah<sup>saww</sup> and entitled them as ‘Amir-ul-Momineen’, and it is a title which is not for the both of them because it is a title which is for someone else other than them both. Surely, Ali<sup>asws</sup> is the Caliph of the Rasool Allah<sup>saww</sup> and ‘Amir-ul-Momineen’. The Rasool Allah<sup>saww</sup> had ordered us<sup>ar</sup>, and he<sup>saww</sup> ordered both of them along with us<sup>ar</sup> so we all greeted to Ali<sup>asws</sup> as ‘Amir-ul-Momineen’.

## HADITH 53

(53) الدافع لحرب الجمل وصفين عند علي عليه السلام

### THE MOTIVES OF AMIR-UL-MOMINEEN<sup>asws</sup> FOR THE BATTLES OF THE CAMEL (AL-JAMAL) AND AL-SIFFEEN

سليم قال: سمعت عليا عليه السلام يقول يوم الجمل ويوم الصفين: إني نظرت فلم أجد إلا الكفر بالله والجحود بما أنزل الله تعالى، أو الجهاد في سبيل الله والأمر بالمعروف والنهي عن المنكر. فاخترت الجهاد في سبيل الله والأمر بالمعروف والنهي عن المنكر، على الكفر بالله والجحود بما أنزل الله ومعالجة الأغلال في نار جهنم، إذا وجدت أعوانا على ذلك.

Sulaym said, 'I heard Ali<sup>asws</sup> say on the Day of Al-Jamal and the Day of Al-Siffeen: 'I<sup>asws</sup> looked (considered), so I<sup>asws</sup> could not find anything except that I<sup>asws</sup> should either (adopt) infidelity (Al-Kufr) with Allah<sup>azwj</sup> or fight against what Allah<sup>azwj</sup> the High had Sent down, or I<sup>asws</sup> fight in the Way of Allah<sup>azwj</sup> and enjoin the doing of the good and forbid from the evil. So I<sup>asws</sup> chose to fight in the Way of Allah<sup>azwj</sup>, and the enjoining of the doing of good and forbidding from the evil, over the infidelity (Al-Kufr) with Allah<sup>azwj</sup> and fighting against what Allah<sup>azwj</sup> had Sent down and face the treatment of the fetters in the Fire of Hell, when I<sup>asws</sup> found helpers for that.

إني لم أزل مظلوما منذ قبض رسول الله صلى الله عليه وآله، فلو وجدت قبل اليوم أعوانا على إحياء الكتاب والسنة كما وجدتهم اليوم لقاتلت ولم يسعني الجلوس.

I<sup>asws</sup> have never ceased to be an oppressed person since the passing away of the Rasool Allah<sup>saww</sup>. Had I<sup>asws</sup> found helpers, before today, for the revival of the Book and the Sunnah just as I<sup>asws</sup> have found today, I<sup>asws</sup> would have fought and there would have been no leeway for me<sup>asws</sup> to be seated (not fight)'.

# CHAPTER 54

(54) أهل البيت عليهم السلام الشهداء على الناس

## THE PEOPLE<sup>asws</sup> OF THE HOUSEHOLD ARE THE WITNESSES OVER THE PEOPLE

يحذر على الدين من ثلاثة رجال

سليم بن قيس قال: سمعت علي بن أبي طالب عليه السلام يقول: قال رسول الله صلى الله عليه وآله: احذروا على دينكم ثلاثة رجال: رجل قرأ القرآن حتى إذا رأى عليه بهجته كأن رداء للإيمان غيره إلى ما شاء الله، اخترط سيفه على أخيه المسلم ورماه بالشرك. قلت: يا رسول الله، أيهما أولى بالشرك؟ قال: الرامي به منهما.

## Hazard to the Religion from three (types of) men

Sulaym Bin Qays said, 'I heard Ali<sup>asw</sup> Bin Abu Talib<sup>asws</sup> say: 'The Rasool Allah<sup>saww</sup> said: 'There is a hazard to your Religion from three (types) of men – a man who recites the Quran to the extent that he was delighted by its arguments adopting like a robe for the faith other than to what Allah<sup>azwj</sup> Desired, took out his sword against his brother Muslim and hit him by it for being a Polytheist'. I<sup>asws</sup> said: 'O Rasool Allah<sup>saww</sup>, which of these two are higher in Polytheism?' He<sup>saww</sup> said: 'The hitter by it, from them both'.

ورجل استخفته الأحاديث، كلما انقطعت أحدوثة كذب مثلها أطول منها. إن يدرك الدجال يتبعه.

‘And a man who considers Ahadith to be insignificant. Whenever a Hadith was cut off (short), he forged lies similar to it and lengthened from it’.

ورجل آتاه الله عز وجل سلطانا فزعم أن طاعته طاعة الله ومعصيته معصية الله، وكذب، لا طاعة لمخلوق في معصية الخالق، لا طاعة لمن عصى الله.

And a man to whom Allah<sup>azwj</sup> Mighty and Majestic Gave authority, so he thought that obedience to him is the obedience to Allah<sup>azwj</sup>, and disobedience to him was disobedience to Allah<sup>azwj</sup>, but he lied. There is no obedience to a creature in the disobedience to the Creator. There is no obedience to the one who disobeys Allah<sup>azwj</sup>’.

### العصمة هي المناط في طاعة النبي والأئمة عليهم السلام

إنما الطاعة لله ولرسوله ولولاة الأمر الذين قرنهم الله بنفسه ونبيه فقال: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم)(1)، لأن الله إنما أمر بطاعة رسول الله صلى الله عليه وآله لأنه معصوم مطهر لا يأمر بمعصية الله، وإنما أمر بطاعة أولي الأمر لأنهم معصومون مطهرون لا يأمرون بمعصية الله.

## **The infallibility is assigned in the obedience to the Prophet<sup>saww</sup> and the Imams<sup>asws</sup>**

‘But rather, the obedience to Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup> and the Wali Al-Amr (those in authority) are those<sup>asws</sup> whom<sup>asws</sup> Allah<sup>azwj</sup> has Joined with Himself<sup>azwj</sup>, and His<sup>azwj</sup> Prophet<sup>saww</sup>, so He<sup>azwj</sup> Said: “[4:59] O you who believe! obey Allah and obey the Messenger and those in authority from



**among you”**, the reason why Allah<sup>azwj</sup> Ordered the obedience to the Rasool Allah<sup>saww</sup> is because he<sup>saww</sup> is Infallible, Pure, he<sup>saww</sup> will not order to the disobedience of Allah<sup>azwj</sup>, and the reason why He<sup>azwj</sup> Ordered obedience to the Ul-II-Amr (those in authority) because they<sup>asws</sup> are Infallible, Pure, and they<sup>asws</sup> will not order to the disobedience to Allah<sup>azwj</sup>.

### طريق أهل البيت عليهم السلام ينجي من الضلال

قال: ثم أقبل علي بن أبي طالب عليه السلام - حين فرغ من حديث رسول الله صلى الله عليه وآله - فقال: لا بد من رحي ضلالة، فإذا قامت طحنت وإن لطحنها روقا وإن روقها حدثها وعلى الله فلها. إن أبرار عترتي وطيب أرومتي أحلم الناس صغارا وأعلمهم كبارا. ألا وبنا يفرج الله الضيق والزمان الكلب، وعلى أيدينا يغير الكذب.

## **The way of the People<sup>asws</sup> of the Household rescues from the misguidance**

(Sulaym) said, ‘Then Ali<sup>asws</sup> turned towards me – when he<sup>asws</sup> was free from the Hadith of the Rasool Allah<sup>saww</sup> – so he<sup>asws</sup> said: ‘It is a must for there to be misguidance which will grind, and its grinding will be thorough, and its thoroughness is its difficulties, and it is for Allah<sup>azwj</sup> to Rescue from it. The good ones from my<sup>asws</sup> Progeny, and the pure ones of my<sup>asws</sup> Family are the most forbearing of the people in their<sup>asws</sup> childhood and the most knowledgeable of them in their<sup>asws</sup> adulthood. Indeed, it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Rescues from the straitened circumstances and change the era and by our<sup>asws</sup> hands, without the lies.

ألا وإنا أهل بيت من حكم الله حكما وقول صادق سمعنا، فإن تتبعوا سبيلنا وتسلخوا طريقنا وأثارنا تهتدوا ببصائرنا، وإن تخالفونا تهلكوا، وإن تقتدوا بنا تجدونا على الكتاب أمامكم، وإن

تخالفونا لم تضروا بذلك إلا أنفسكم.

Indeed, we<sup>asws</sup> are the People<sup>asws</sup> of the Household, our<sup>asws</sup> orders are the Orders of Allah<sup>azwj</sup>, and we<sup>asws</sup> are truthful in speech so listen to us<sup>asws</sup>, for if you follow our<sup>asws</sup> way, and travel on our<sup>asws</sup> path and our<sup>asws</sup> footsteps, you will be guided by our<sup>asws</sup> vision, and if you oppose us<sup>asws</sup> you will perish, and if you follow us<sup>asws</sup>, you will find us<sup>asws</sup> to be upon the Book in front of you, and that if you were to oppose us, you will not hurt anyone by it except yourselves.

### إن الله يسأل الشهداء من أهل البيت عليهم السلام عن أهل زمانهم

إن الله سائل أهل كل زمان ويدعى الشهداء عليهم في زمانهم منا، فمن صدق صدقناه ومن كذب كذبناه. إن رسول الله صلى الله عليه وآله هو المنذر الهادي الرسول إلى الجن والأنس إلى يوم القيامة، لا نبي بعده ولا رسول، ولا ينزل بعد القرآن كتابا. ولكل أهل زمان هاد ودليل وإمام يهديهم ويدلهم ويرشدهم إلى كتاب ربهم وسنة نبيهم، كلما مضى هاد خلف آخر مثله. هم مع الكتاب والكتاب معهم لا يفارقونه ولا يفارقهم حتى يردوا على رسول الله صلى الله عليه وآله حوضه.

## **Surely Allah<sup>azwj</sup> will Ask the Witnesses from the People<sup>asws</sup> of the Household about the people of their<sup>asws</sup> era**

Surely, Allah<sup>azwj</sup> will Ask the people of every era, and Call the Witnesses over them who were in their era, from us<sup>asws</sup>, so the one who was truthful we<sup>asws</sup> will ratify him, and the one who lied, we<sup>asws</sup> will deny him. Surely, the Rasool Allah<sup>saww</sup> was the Warner, the Guide, the Messenger<sup>saww</sup> to the Jinn and the Human beings up to the Day of Judgement. There will not be a Prophet<sup>as</sup> after

him<sup>saww</sup> nor a Messenger<sup>as</sup>, nor will a Book Descend after the Quran. And for the people of every era there is a Guide, and an Evidence, and an Imam<sup>asws</sup> who<sup>asws</sup> guides them, and provides evidences to them, and shows them the way to the Book of their Lord<sup>azwj</sup> and the Sunnah of their Prophet<sup>as</sup>. Every time a Guide<sup>asws</sup> passes away, he<sup>asws</sup> leaves behind someone<sup>asws</sup> like himself<sup>asws</sup>. They<sup>asws</sup> are with the Quran and the Quran is with them<sup>asws</sup>. Neither do they<sup>asws</sup> separate from it nor does it separate from them<sup>asws</sup>, until they return to the Rasool Allah<sup>saww</sup> to his<sup>saww</sup> Fountain.

إنا أهل بيت دعا الله لنا أبونا إبراهيم عليه السلام فقال: (فاجعل أفئدة من الناس تهوي إليهم)،  
 فإيانا عنى الله بذلك خاصة. ونحن الذين عنى الله: (يا أيها الذين آمنوا اركعوا واسجدوا واعبدوا  
 ربكم وافعلوا الخير لعلكم تفلحون) إلى آخر السورة، فرسول الله الشاهد علينا ونحن شهداء الله على  
 خلقه وحججه في أرضه. ونحن الذين عنى الله بقوله: (وكذلك جعلناكم أمة وسطا لتكونوا شهداء  
 على الناس) إلى آخر الآية. فلكل زمان منا إمام شاهد على أهل زمانه.

We<sup>asws</sup> are the People<sup>asws</sup> of the Household for whom<sup>asws</sup> our<sup>asws</sup> father Ibrahim<sup>as</sup> Prayed to Allah<sup>azwj</sup> saying: **“[14:37] therefore make the hearts of some people yearn towards them and”**, so it is us<sup>asws</sup> whom Allah<sup>azwj</sup> has Meant by that, especially. And we<sup>asws</sup> are the ones<sup>asws</sup> Meant by Allah<sup>azwj</sup> in: **“[22:77] O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed”** up to the end of the Chapter. So the Rasool Allah<sup>saww</sup> is a Witness over us<sup>asws</sup>, and we<sup>asws</sup> are the Witnesses of Allah<sup>azwj</sup> over His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Proof in His<sup>azwj</sup> earth. And we<sup>asws</sup> are the ones<sup>asws</sup> Meant by Allah<sup>azwj</sup> by His<sup>azwj</sup> Statement: **“[2:143] And thus We have made you a medium (just) nation that you may be the bearers of witness to the people”**, up to the end of the Verse. So for every era, an Imam<sup>asws</sup> from us<sup>asws</sup> is a Witness over the people of his<sup>asws</sup> era.

## HADITH 55

(55) اعترافات سعد بن أبي وقاص بشأن أمير المؤمنين عليه السلام

### CONFESSIONS OF SA'D BIN ABI WAQAAS CONCERNING AMIR-UL- MOMINEEN<sup>asws</sup> (Fazail)

قال سليمان بن قيس: لقيت سعد بن أبي وقاص وقلت له: إني سمعت عليا عليه السلام يقول: سمعت رسول الله صلى الله عليه وآله يقول: (اتقوا فتنة الأحنيس (فتنة سعد، فإنه يدعو إلى خذلان الحق وأهله). فقال سعد: اللهم إني أعوذ بك أن أبغض عليا أو يبغضني، أو أقاتل عليا أو يقاتلني، أو أعادي عليا أو يعاديني.

Sulaym Bin Qays said, 'I met Sa'd Bin Abi Waqaas and said to him, 'I heard from Ali<sup>asws</sup> saying: 'I<sup>asws</sup> heard the Rasool Allah<sup>saww</sup> saying: 'Fear the strife (Fitna) of 'Al-Akhaynas', strife (Fitna) of Sa'd, for he will call to desertion of the truth and its people'. Sa'd said, 'Our Allah<sup>azwj</sup>, I seek refuge with You<sup>azwj</sup> that I should hate Ali<sup>asws</sup> or that he<sup>asws</sup> should hate me, or I fight against Ali<sup>asws</sup> and he<sup>asws</sup> fights against me, or I be an enemy to Ali<sup>asws</sup> or he<sup>asws</sup> be an enemy to me.

#### فضائل أمير المؤمنين عليه السلام على لسان سعد

إن عليا كانت له خصال لم تكن لأحد من الناس مثلها: إنه صاحب براءة حين قال رسول الله صلى الله عليه وآله: (إنه لا يبلغ عني إلا رجل مني).

# Virtues of Amir-ul-Momineen<sup>asws</sup> in the words of Sa'd

Surely Ali<sup>asws</sup> has qualities for himself<sup>asws</sup>, which will never be for anyone from the people. For example, he<sup>asws</sup> is the owner of 'Bara'at' (Chapter 9 of the Quran), when the Rasool Allah<sup>saww</sup> said: 'It will not be preached from me<sup>saww</sup> except for a man<sup>asws</sup> who is from me<sup>saww</sup>'.

وقال صلى الله عليه وآله له يوم غزاة تبوك: (أنت مني بمنزلة هارون من موسى غير النبوة، فإنه لا نبي بعدي).

And he<sup>saww</sup> said on the day of the (military) expedition of Tabuk: 'You<sup>asws</sup> are from me<sup>saww</sup> of the status which Haroun<sup>as</sup> had from Musa<sup>as</sup> apart from the Prophet-hood, so there is no Prophet<sup>as</sup> to be after me<sup>saww</sup>'.

وأمر صلى الله عليه وآله بسد كل باب شارع إلى المسجد غير بابه، فجهد عمر أن يرخص له في كوة صغيرة قدر عينه فأبى ذلك رسول الله صلى الله عليه وآله، وقال عند ذلك حمزة والعباس وجعفر: (سددت أبوابنا وتركت باب علي)؟ فقال صلى الله عليه وآله: (ما أنا سددها ولا فتحت بابه، ولكن الله سدها وفتح بابه).

And he<sup>saww</sup> ordered for the closure of every door leading to the Masjid apart from his<sup>asws</sup> door. So Umar fought that he should be allowed to have a small niche the size of his eye. The Rasool Allah<sup>saww</sup> refused that, and Hamza<sup>as</sup>, and Al-Abbas<sup>as</sup>, and Ja'far<sup>as</sup> said regarding that, 'You<sup>saww</sup> are closing our<sup>as</sup> doors and leaving his<sup>asws</sup> door open?' He<sup>saww</sup> said: 'It was not I<sup>saww</sup> that closed it, nor kept his<sup>asws</sup> door open, but it was Allah<sup>azwj</sup> Who closed it and Kept his<sup>asws</sup> door open'.

وأخى رسول الله صلى الله عليه وآله بين كل رجلين من أصحابه، فقال عليه السلام له: أخيت بين كل رجلين من أصحابك وتركتني؟ فقال رسول الله صلى الله عليه وآله: (أنت أخي وأنا أخوك في الدنيا والآخرة).



And the Rasool Allah<sup>saww</sup> established brotherhood between every man from his<sup>saww</sup> companions, so he<sup>asws</sup> said to him<sup>saww</sup>: ‘You<sup>saww</sup> established brotherhood between every man from your<sup>asws</sup> companions and have forsaken me<sup>asws</sup>?’ So the Rasool Allah<sup>saww</sup> said: ‘You<sup>asws</sup> are my<sup>saww</sup> brother<sup>asws</sup>, and I<sup>saww</sup> am your<sup>asws</sup> brother in the world and the hereafter’.

### غزوة خيبر على لسان سعد

وقال في يوم خيبر حين انهزم أبو بكر وعمر فغضب رسول الله صلى الله عليه وآله وقال: (ما بال أقوام يلقون المشركين ثم يفرون؟ لأدفعن الراية غدا إلى رجل يحب الله ورسوله ويحبه الله ورسوله، ليس بجبان ولا فرار ولا يرجع حتى يفتح الله على يديه خيبرا).

## (Military) Expedition of Khyber in the words of Sa’d

And he<sup>saww</sup> said on the Day of Khyber when Abu Bakr and Umar had been defeated, so the Rasool Allah<sup>saww</sup> got angry and said: ‘What is wrong with the people that they meet the Polytheists, then flee? I<sup>saww</sup> will give the Flag tomorrow to a man<sup>asws</sup> who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger, and is Loved by Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>. He<sup>asws</sup> is not a coward, and will not flee, and will not return until Allah<sup>azwj</sup> Grants victory of Khyber by his<sup>asws</sup> hands’.

فلما أصبحنا اجتمعنا إلى رسول الله صلى الله عليه وآله وأريت رسول الله وجهي فقال: (أين أخي، ادعوا لي عليا). فأتوه به، فإذا هو رمد يقاد من رمدته وعليه إزار وغبار الدقيق عليه وكان يطحن لأهله.

When it was the morning, we gathered around the Rasool Allah<sup>saww</sup> and the Rasool Allah<sup>saww</sup> saw our faces, so he<sup>saww</sup> said: ‘Where is my<sup>saww</sup> brother? Call Ali<sup>asws</sup> for me<sup>saww</sup>’. So they came

with him<sup>asws</sup>. He<sup>asws</sup> had conjunctivitis (inflammation of the eye), and he<sup>asws</sup> was being held due to his<sup>asws</sup> conjunctivitis, and upon him<sup>asws</sup> was the dust of the flour, and he<sup>asws</sup> had been grinding the flour for his<sup>asws</sup> Family<sup>asws</sup>.

فأمره رسول الله صلى الله عليه وآله فوضع رأسه في حجره وتقل في عينيه. ثم عقد له ودعا له، فما انثى حتى فتح الله له وأتاه بصفيّة بنت حبي بن أخطب، فأعتقها النبي صلى الله عليه وآله ثم تزوجها وجعل عتقها صداقها

So the Rasool Allah<sup>saww</sup> ordered for his<sup>asws</sup> head to be placed on his<sup>saww</sup> lap, and he<sup>saww</sup> applied his<sup>saww</sup> saliva in his<sup>asws</sup> eye. Then held him<sup>asws</sup> and supplicated for him<sup>asws</sup>. So he<sup>asws</sup> did not turn back until Allah<sup>azwj</sup> Granted victory to him<sup>asws</sup>, and Safiya Bin Hayya Bin Akhtab came to him<sup>asws</sup>. So the Prophet<sup>saww</sup> freed her, then married her, and made her freedom to be her dowry.

### واقعة الغدير على لسان سعد

وأعظم من ذلك - يا أبا بني هلال - يوم غدير خم، أخذ رسول الله صلى الله عليه وآله بيده - وأنا أنظر إليه - رافعا عضديه فقال: (أأست أولى بكم من أنفسكم)؟ فقالوا: بلى. قال: (فمن كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه. ليبلغ الشاهد الغائب).

## Event of Al-Ghadeer in the words of Sa'd

And greater than that – O brother of the Clan of Hilal— is the Day of Khumm. The Rasool Allah<sup>saww</sup> grabbed him<sup>asws</sup> by his<sup>saww</sup> hand – and I was looking at him<sup>asws</sup> – raised his<sup>asws</sup> upper arms and said: ‘Am I<sup>saww</sup> not higher to you all than your own selves?’ So they all said, ‘Yes’. He<sup>saww</sup> said: ‘The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. Our Allah<sup>azwj</sup>, Befriend the one who befriends

him<sup>asws</sup>, and be an Enemy to the one who is an enemy to him<sup>asws</sup>. Those present (here) should make it reach to the absentees’.

### محاولة سعد بن أبي وقاص تبرير نفاقه

قال سليمان: وأقبل علي سعد فقال: إنما شككت ولست بقاتل نفسي إن كان سبقني إلى فضل غبت عنه إني لم أزعم أنني مخطئ ولا مسيء، بل هو على الحق.

## **Sa’d Bin Abi Waqaas tried to justify his hypocrisy**

Sulaym said, ‘And Sa’d turned towards me, so he said, ‘But I doubted, and I am not going to kill myself if he<sup>asws</sup> has precedence to the virtues which are absent from me, and I am not alleging that I am mistaken, or that I am a wrongdoer, but he<sup>asws</sup> is on the truth’.

## HADITH 56

(56) المهاجرون والأنصار لم يواجهوا عليا عليه السلام في حروبه

### THE EMIGRANTS AND THE HELPERS DID NOT CONFRONT ALI<sup>asws</sup> IN HIS<sup>asws</sup> BATTLES

قال: وذكر سليم: أنه لم يكن مع طلحة والزبير رجل واحد من المهاجرين والأنصار، ولا مع معاوية رجل من المهاجرين والأنصار، ولا مع الخوارج يوم النهروان أحد من المهاجرين والأنصار.

(Abaan) said, 'And Sulaym mentioned that, 'There was not with Talha and Al-Zubayr, even one man from the Emigrants and the Helpers, nor was there with Muawiya a man from the Emigrants and the Helpers, nor with the Kharijites on the Day of Nahrwaan (Battle) any one from the Emigrants and the Helpers.

#### سعد يخبر عن رئيس الخوارج

قال: وسمعت سعدا وذكر المخدج، قال: فقال علي عليه السلام: قتل شيطان الوهدة. قال: سمعت رسول الله صلى الله عليه وآله يقول: (أمه أمة لبني سليم وأبوه شيطان)

(Sulaym) said, 'And I heard Sa'd and he mentioned Al-Makhdaj. He said, 'Ali<sup>asws</sup> said: 'The Satan of the Pit has been killed. I<sup>asws</sup> heard the Rasool Allah<sup>saww</sup> say: 'His mother is the slave of the Clan of Saleem, and his father is Satan<sup>la</sup>'.

# HADITH 57

(57) ندامة الثلاثة المتخلفين عن علي عليه السلام

## REGRET OF THREE DEFAULTERS ABOUT ALI<sup>asws</sup>

قال سليمان بن قيس: وجلست يوماً إلى محمد بن مسلمة وسعد بن مالك وعبد الله بن عمر، فسمعتهم يقولون: لقد تخوفنا أن نكون قد هلكنا بتخلفنا عن نصرته علي وعن قتالنا معه الفئة الباغية. فقلت: اللهم إني قد سمعت علياً عليه السلام يقول: (أمرني رسول الله صلى الله عليه وآله بقتال الناكثين والقاسطين والمارقين). قال: فبكوا، ثم قالوا: صدق علي عليه السلام وبر، ما قال علي الله ولا علي رسوله قط إلا الحق. فنستغفر الله من تخلفنا عنه وخذلنا إياه.

Sulaym Bin Qays said, 'And one day I Was seated with Muhammad Bin Maslama, and Sa'd Bin Maalik, and Abdullah Bin Umar, so I heard them saying, 'We have fear that we would end up being destroyed for having remained behind from helping Ali<sup>asws</sup> and fighting alongside him<sup>asws</sup> against the rebellious group'. I said, 'Our Allah<sup>azwj</sup>, I have heard Ali<sup>asws</sup> say: 'The Rasool Allah<sup>saww</sup> ordered me<sup>asws</sup> to fight against the breakers (of the Covenant), and the renegades and the deviants'. He wept and then said, 'Ali<sup>asws</sup> spoke the truth and was righteous. He<sup>asws</sup> would never attribute a word to Allah<sup>azwj</sup> and to His<sup>azwj</sup> Messenger<sup>saww</sup> at all except for the truth. So we seek refuge with Allah<sup>azwj</sup> for staying behind from him<sup>asws</sup> and having deserted him<sup>asws</sup>'.



# HADITH 58

(58) احتجاجات أبان على الحسن البصري

## ARGUMENTATION OF ABAAN AGAINST AL-HASSAN AL-BASRY

التبرك بتراب أقدام أمير المؤمنين عليه السلام

سليم بن قيس، قال: سمعت سلمان يقول: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: (لولا أن تقول طوائف من أمتي ما قالت النصارى في عيسى بن مريم لقلت فيك مقالة تتبع أمتي آثار قدميك في التراب فيقبلونه).

## The blessing by the dust of the feet of Amir-ul-Momineen<sup>asws</sup>

Sulaym Bin Qays said, 'I heard Salman<sup>ar</sup> said, 'The Rasool Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'Had it not been (for the fear) that the sects from my<sup>saww</sup> community would say regarding you<sup>asws</sup> what the Christians are saying regarding Isa Bin Maryam<sup>as</sup>, I<sup>saww</sup> would say (such things) regarding you<sup>asws</sup> that, due to which my<sup>saww</sup> community would follow your<sup>asws</sup> footsteps in the dust, and they would kiss it'.

فضائل أمير المؤمنين عليه السلام على لسان الحسن البصري

قال أبان: فحدثت الحسن بن أبي الحسن - وهو في بيت أبي خليفة - بهذا الحديث عن سليم عن سلمان. فقال الحسن: (والله لقد سمعت في علي حديثين ما حدثت بهما أحدا قط). فحدث بتسليم الملائكة عليه وحديث يوم أحد. فوجدتهما في صحيفة سليم بعد ذلك يرويهما عن علي عليه السلام أنه سمعها منه.

## Virtues of Amir-ul-Momineen<sup>asws</sup> in the words of Al-Hassan Al-Basry

Abaan said, 'I narrated to Al-Hassan Bin Abu Al-Hassan – and he was in the house of Abu Khalifa – this Hadith from Sulaym, from Salman<sup>ar</sup>. Al-Hassan said, 'By Allah<sup>azwj</sup>, I have heard, with regards to Ali<sup>asws</sup>, two Hadith which I have not narrated to anyone at all'. So he narrated the Hadith of the greetings of the Angels to him<sup>asws</sup>, and the Hadith of the Day of Ohad. I found both of these in the Book of Sulaym after him having reported these from Ali<sup>asws</sup>, which he had heard it from him<sup>asws</sup>.

### أكاذيب الحسن البصري لتبرير نفاقه

قال أبان: فلما حدثنا بهذين الحديثين خلوت به وتفرق القوم غيري وغير أبي خليفة، وبت ليلتي إذ ذاك عنده. فقال الحسن تلك الليلة: لولا رواية يرويها الناس عن النبي صلى الله عليه وآله لظننت أن الناس كلهم هلكوا منذ قبض رسول الله صلى الله عليه وآله غير علي عليه السلام وشيعته. قلت: يا با سعيد، وأبو بكر وعمر؟ قال: نعم.

## Al-Hassan Al-Basry lies to justify his hypocrisy

Abaan said, 'When he narrated to us these two Hadith, I was alone with him, and the people had dispersed apart from me and Abu Khalifa, and I spent the night in his presence. Al-Hassan said during that night, 'Had it not been for the report which the people reported from the Prophet<sup>saww</sup>, I would have thought that all of the people have perished since the passing away of the Rasool Allah<sup>saww</sup> apart

from Ali<sup>asws</sup> and his<sup>asws</sup> Shiites'. I said, 'O Abu Saeed, Abu Bakr and Umar (as well)?' He said, 'Yes'.

قلت: وما تلك الرواية يا با سعيد؟ قال: قول حذيفة (قوم ينجون ويهلك أتباعهم). قيل: وكيف ذلك يا حذيفة؟ قال: (قوم لهم سوابق أحدثوا أحداثا فتبعهم على أحداثهم قوم ليست لهم سوابق. فنجا أولئك بسوابقهم وهلك الأتباع بأحداثهم).

I said, 'And what is that report, O Abu Saeed?' He said, 'The words of Huzayfa, 'There is one group of people who will be saved, whereas their (Abu Bakr and Umar's) followers will perish'. It was said to him, 'And how can that be, O Huzayfa?' He said, 'A group who adhered to a superior status (through a Divine leader-Ali<sup>asws</sup>), but they (Abu Bakr and Umar) innovated and the people followed them. So only those will be saved who had acted on the 'precedence' (as established by Prophet<sup>asws</sup>) for them, but those who followed the innovations will perish'.

وقول رسول الله صلى الله عليه وآله لعمر - حين استأذنه في قتل حاطب بن أبي بلتعة - فقال: (وما يدريك يا عمر، لعل الله قد اطلع إلى عصابة أهل بدر فأشهد ملائكته: إنني قد غفرت لهم فليعملوا ما شاعوا).

And the words of the Rasool Allah<sup>saww</sup> to Umar – when he sought permission to kill Haatab Bin Abu Balta'at – so he<sup>saww</sup> said: 'And what do you intend, O Umar, perhaps Allah<sup>azwj</sup> has Looked (Mercifully) to the group of the people of Badr, and His<sup>azwj</sup> Angels have borne witness that: "I<sup>azwj</sup> have Forgiven them, so they (Momin) can do whatsoever they like (you (O Umar) better keep away from them)".

وحديث جابر بن عبد الله الأنصاري: أن رسول الله صلى الله عليه وآله ذكر الموجبتين. قالوا: يا رسول الله، ما تعني بالموجبتين؟ قال: (من لقي الله لا يشرك به شيئا دخل الجنة، ومن لقيه يشرك به دخل النار).

And a Hadith of Jabir Bin Abdullah Al-Ansary that, 'The Rasool Allah<sup>saww</sup> mentioned 'Al-Mowjabatain' (two necessities). So they (people) said, 'O Rasool Allah<sup>saww</sup>, what do you<sup>saww</sup> mean by the

‘two necessities’?’ He<sup>saww</sup> said: ‘The one who meets Allah<sup>azwj</sup> without having associated (Al-Shirk) anything to Him<sup>azwj</sup> will enter the Paradise, and the one who meets Him<sup>azwj</sup> having associated (Al-Shirk) to Him<sup>azwj</sup> will enter the Fire’.

قلت أرجو لأبي بكر وعمر وعثمان وطلحة والزبير النجاة إلا بهذه الروايات والسلامة. قلت: أتجعل حدث أبي بكر وعمر مثل حدث عثمان وطلحة والزبير، إن كان الأمر لعلي عليه السلام دونهم من الله ورسوله؟ فقال: يا أحمق، لا تقولن (إن كان) هو والله لعلي دونهم، وكيف لا يكون له دونهم بعد الخصال الأربع؟ ولقد حدثني عن رسول الله صلى الله عليه وآله الثقات ما لا أحصي.

So I am not hopeful for the salvation and safety of Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr except by this report’. I said, ‘Are you considering the events of Abu Bakr and Umar to be similar to the events of Usman, and Talha, and Al-Zubayr, if the command (Caliphate) was for Ali<sup>asws</sup> from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Messenger<sup>saww</sup>, apart from them?’ He said, ‘You fool, do not say ‘If’. By Allah<sup>azwj</sup> it is definitely for Ali<sup>asws</sup> apart from them, and how can it not be so after four specialities? And these have been narrated to me from the Rasool Allah<sup>saww</sup> by countless reliable narrators’.

قلت: وما هذه الخصال الأربع؟ قال: قول رسول الله صلى الله عليه وآله ونصبه إياه يوم غدیر خم. وقوله في غزوة تبوك: (أنت مني بمنزلة هارون من موسى غير النبوة)، ولو كان غير النبوة لاستثناه رسول الله صلى الله عليه وآله، وقد علمنا يقينا أن الخلافة غير النبوة.

I said, ‘And what are these four qualities?’ He said, ‘The words of the Rasool Allah<sup>saww</sup>, and nominating him<sup>asws</sup> on the Day of Ghadeer Khumm. And his<sup>saww</sup> words during the (military) expedition of Tabbuk; ‘You<sup>asws</sup> are from me<sup>saww</sup> of the status which Haroun<sup>as</sup> had from Musa<sup>as</sup>, apart from the Prophet-hood’, and had it been something other than the Prophet-hood, the Rasool Allah<sup>saww</sup> would have made an exception for that as well, and we know with conviction that the Caliphate is other than the Prophet-hood.

وخطب رسول الله صلى الله عليه وآله آخر خطبة خطبها للناس ثم دخل بيته فلم يخرج حتى قبضه الله إليه: (أيها الناس، إني قد تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وأهل بيته، فإن اللطيف الخبير قد عهد إلي أنهما لن يفترقا حتى يردا علي الحوض كهاتين - وجمع بين سبابتيه - لا كهاتين - وجمع بين سبابته والوسطى - لأن إحديهما قدام الأخرى فتمسكوا بهما لا تضلوا ولا تولوا. لا تقدموهم فتهلكوا، ولا تعلموهم فإنهم أعلم منكم.

And the Rasool Allah<sup>saww</sup> preached in the last sermon of his<sup>saww</sup> sermons to the people, then entered his<sup>saww</sup> house, so he<sup>saww</sup> did not return until Allah<sup>azwj</sup> Captured him<sup>saww</sup> (Passed away): 'O you people! I<sup>saww</sup> have left among you all two commands. You will not stray if you attach yourselves to these two – the Book of Allah<sup>azwj</sup> and the People<sup>asws</sup> of my<sup>saww</sup> Household, for the Kind<sup>azwj</sup>, the Aware<sup>azwj</sup> has Promised me<sup>saww</sup> that these two will never separate until they return to the Fountain just like these two' – and he<sup>saww</sup> gathered his<sup>saww</sup> two index fingers of the two hands together – 'not like this' – and he<sup>saww</sup> joined his<sup>saww</sup> middle finger and his<sup>saww</sup> index finger (of the same hand) together – 'because one of them precedes the other. So attach yourselves to these two and you will not stray and you will not turn around. Do not precede them for you will perish by it, and do not (try to) teach them for they<sup>asws</sup> are more knowledgeable than you all'.

ولقد أمر رسول الله صلى الله عليه وآله أبا بكر وعمر - وهما سابعاً سبعة - أن يسلموا علي علي عليه السلام بإمرة المؤمنين. ولعمري لئن جاز لنا - يا أخا عبد القيس - أن نستغفر لعثمان وطلحة والزبير - وقد بلغ من حدثهم ما قد ظهر لنا - إنه ليسعنا أن نستغفر لهما.

And the Rasool Allah<sup>saww</sup> had ordered Abu Bakr and Umar – and they were the seventh of the seven – to greet Ali<sup>asws</sup> as 'Amir-ul-Momineen'. And by my life, although it is permissible for us – O brother of Abdul Qays – that we can seek forgiveness of Usman, and Talha and Al-Zubayr – and it has reached from their innovations what is apparent to us – these (innovations) do not give us the leeway that we should seek forgiveness for them.

فأما طلحة والزبير، فإنهما بايعا عليا عليه السلام - وأنا شاهد - طائعين غير مكرهين. ثم نكثا بيعتهما وسفكا الدماء التي قد حرم الله رغبة في الدنيا وحرصا على الملك، وليس ذنب بعد الشرك بالله أعظم من سفك الدماء التي حرم الله.

And as for Talha and Al-Zubayr, these two pledged their allegiances to Ali<sup>asws</sup> – and I was present – willingly, without abhorrence. Then they broke their allegiances and shed the blood which Allah<sup>azwj</sup> has Forbidden to shed in their desire for the world and their greed for the kingdom, and there is no sin after the association (Al-Shirk) with Allah<sup>azwj</sup> which is greater than the shedding of the blood which Allah<sup>azwj</sup> has Forbidden to be shed.

وأما عثمان فأدنى السفهاء وباعد الأتقياء وأوى طريد رسول الله صلى الله عليه وآله وسير أولياء الله أبا ذر وقوما صالحين وجعل المال دولة بين الأغنياء وحكم بغير ما أنزل الله، وكانت أحداثه أكثر وأعظم من أن تحصى، وأعظمها تحريق كتاب الله، وأفطعها صلاته بمنى أربعاً خلافاً على رسول الله صلى الله عليه وآله.

And as for Usman, he brought the fools closer to himself and kept the pious ones away, and harboured the ones whom the Rasool Allah<sup>saww</sup> had expelled whereas he exiled the friend of Allah<sup>azwj</sup>, Abu Dharr<sup>ar</sup> and a group of upright people, and made the wealth of the state to be distributed between the rich, and gave judgements apart from what Allah<sup>azwj</sup> had Sent down, and his innovations are more numerous and greater than what can be numbered. And the greatest of them was the burning of the Book of Allah<sup>azwj</sup>, and a more flagrant (violation) was his Prayer at Mina of four 'Rakaat' (Cycles), in opposition to the Rasool Allah<sup>saww</sup> (two Rakaat).

قلت: أصلحك الله، فترحمك عليه وتفضيلك إياه؟ قال: إنما أصنع ذلك لئسمع بذلك أوليائه الطغاة العتاة الجبابرة الظلمة، الحجاج وابن زياد قبله وأبوه. أما علمت أنهم من اتهموه في بغض عثمان وحب علي عليه السلام وأهل بيته نفوه ومثلوا به وقتلوه؟ وقد قال رسول الله صلى الله عليه وآله: (ليس للمؤمن أن يذل نفسه). قلت: وما إذلاله لنفسه؟ قال: يتعرض من البلاء لما لا يقوى عليه ولا يقوم به.

I said (to Hassan Basry), 'May Allah<sup>azwj</sup> Keep you well, you are being merciful towards him (Usman) and giving him preferences over

him<sup>asws</sup> (Ali<sup>asws</sup>)?' He said, 'But I am doing that due to his (Usman's) friends, the tyrants, the hardened compellers of injustices – Al-Hajjaj and Ibn Ziyad, and before him, his father.

But are you aware that they are accusing (people) for harbouring hatred towards Usman and loving Ali<sup>asws</sup> and the People<sup>asws</sup> of his<sup>asws</sup> Household, and they would expel him, and cut-off his limbs and kill him? And the Rasool Allah<sup>saww</sup> has said: 'It is not for a Believer to disgrace himself'. I said, 'And how does he (a Believer) disgrace himself?' He said, 'By presenting himself in an affliction against which he does not have the strength for, nor is he able to withstand it.

وقد سمعت عليا عليه السلام يروي عن رسول الله صلى الله عليه وآله يوم قتل عثمان وهو يقول: قال رسول الله صلى الله عليه وآله: (إن التقية من دين الله، ولا دين لمن لا تقية له. والله لولا التقية ما عبد الله في الأرض في دولة إبليس). فقال له رجل: وما دولة إبليس؟ قال عليه السلام: (إذا ولى الناس إمام ضلالة فهي دولة إبليس على آدم، وإذا وليهم إمام هدى فهي دولة آدم على إبليس).

And I have heard Ali<sup>asws</sup> reporting from the Rasool Allah<sup>saww</sup> on the day in which Usman was killed, and he<sup>asws</sup> was saying: 'The Rasool Allah<sup>saww</sup> said: 'Surely, the 'Taqeeya' (dissimulation) is from the Religion of Allah<sup>azwj</sup>, and there is no Religion for the one who has no 'Taqeeya' (dissimulation) with him'. By Allah<sup>azwj</sup>, had it not been for 'Taqeeya', Allah<sup>azwj</sup> would not have been worshipped in the earth during the governance of Iblees<sup>la</sup>'. So a man said to him<sup>asws</sup>: 'And what is the governance of Iblees<sup>la</sup>?' He<sup>asws</sup> said; 'When the people are governed by an imam of misguidance, so this is the governance of Iblees<sup>la</sup> over Adam<sup>as</sup>, and when their governor is an Imam<sup>asws</sup> of guidance, so this is the governance of Adam<sup>as</sup> over Iblees<sup>la</sup>'.

ثم همس إلى عمار ومحمد بن أبي بكر همسة وأنا أسمع، فقال: (ما زلتم منذ قبض نبيكم في دولة إبليس بترككم إياي واتباعكم غيري).

Then he<sup>asws</sup> whispered to Amaar and Muhammad Bin Abu Bakr with a whispering and I heard him<sup>asws</sup> say: 'You all have never

ceased, since the passing away of your Prophet<sup>saww</sup>, to be in the governance of Iblees<sup>la</sup> by avoiding me<sup>asws</sup> and following others’.

### كيف بايع الناس عليا عليه السلام بعد قتل عثمان

ثم هرب من الناس ثلاثة أيام، فطلبوه فأتوه في خص لبني النجار فقالوا: إنا قد تشاورنا في هذا الأمر ثلاثة أيام فما وجدنا أحدا من الناس أحق بها منك، فننشدك الله في أمة محمد صلى الله عليه وآله أن تضيع وأن يلي أمرها غيرك. فبايعوه وكان أول من بايعه طلحة والزبير، ثم جاء إلى البصرة يزعمان أنهما بايعا مكرهين، وكذبا.

## How the people pledged their allegiance to Ali<sup>asws</sup> after the killing of Usman

Then he<sup>asws</sup> kept himself<sup>asws</sup> away from the people for three days, so they started looking for him<sup>asws</sup>. They came up to him<sup>asws</sup> in being in solitude among the Clan of Najaar. So they said, ‘We have held consultations with regards to this command (Caliphate) for three days, and we did not find anyone from the people more deserving of it than you<sup>asws</sup>’.

We adjure you<sup>asws</sup> to Allah<sup>azwj</sup> regarding the community of Muhammad<sup>saww</sup> that it would be lost if it were to follow someone other than you<sup>asws</sup> for its affairs’. So they pledged allegiance to him<sup>asws</sup>, and the first ones to pledge allegiance to him<sup>asws</sup> were Talha and Al-Zubayr, then they went to ‘Al-Basra’ alleging that they had both pledged their allegiance unwillingly, but they had lied.

ثم أتاه رجل من مهرة - ومحمد بن أبي بكر بجنبه - فقال له علي عليه السلام - وأنا أسمع -: يا أخا مهرة، أجننت لتبايع؟ قال: نعم. قال: تبايعني على أن رسول الله صلى الله عليه وآله قبض والأمر لي، فانتزى علينا ابن أبي قحافة ظلما وعدوانا. ثم انتزى علينا بعده عمر؟ قال: نعم. فبايعه على ذلك طائعا غير مكره.



Then a man from ‘*Mahrat*’ came up – and Muhammad Bin Abu Bakr was by his<sup>asws</sup> side – and I was listening. He<sup>asws</sup> said: ‘O brother from *Mahrat*, have you come to pledge allegiance?’ He said, ‘Yes’. He<sup>asws</sup> said: ‘Will you be pledging allegiance based upon the fact that the Rasool Allah<sup>saww</sup> passed away and the command was for me<sup>asws</sup>, so the son of Abu Kohafa (Abu Bakr) snatched it from us<sup>asws</sup> unjustly and out of enmity. Then Umar snatched it from us after him?’ He said, ‘Yes’. So he pledged his allegiance upon that (condition), willingly, without abhorrence (this was the ‘bayt’<sup>[40]</sup> condition of a Momin).

قال: فقلت للحسن: أفبايع الناس كلهم على هذا؟ قال: لا، إنما بايع من أمن ووثق به على هذا. يا أبا عبد القيس، ولئن جاز لنا أن نستغفر لعثمان وقد ركب ما ركب من الكبائر والأمر القبيحة، إنه ليجوز لنا أن نستغفر لهما وقد عوفيا من الدماء وعفا في ولايتهما وكفا وأحسننا السيرة، ولم يعملوا بمثل عمل عثمان من الجور والتخليط، ولا بمثل ما عمله طلحة والزبير من نكتهما البيعة وما سفكا من الدماء إرادة الدنيا والملك، وقد سمعا رسول الله صلى الله عليه وآله ينهى عما ركبا وعما أتيا فتركا أمر الله وأمر رسوله بعد الحجة والبيعة استخفافا بأمر الله وأمر رسوله.

I said to Al-Hassan (Basry), ‘Did all of the people pledge their allegiances upon that?’ He said, ‘No, but rather it was for the trustworthy ones who pledged their allegiances upon this.

O brother of Abdul Qays, and had it been permissible for us to seek Forgiveness for Usman, and he had committed what he committed from the major sins and ugly matters, if would have been permissible for us to seek Forgiveness for the both of them (Abu Bakr and Umar) for they had refrained from (shedding) the blood, and were tolerant during their rule, and withheld their hands, and were of good ways (Seerah), and their actions were not similar to the actions of Usman from the oppression and the confusion, and not similar to the actions of Talha and Al-Zubayr from the breaking of the allegiance and the blood which they shed in their desires of the world and the kingdom, and they had heard from the Rasool Allah<sup>saww</sup> forbidding from what they had done and what they had come up with, so they avoided the Order of Allah<sup>azwj</sup> and the order of His<sup>azwj</sup> Messenger<sup>saww</sup> after the arguments and clear proof. They

belittled the Order of Allah<sup>azwj</sup> and the order of His<sup>azwj</sup> Messenger<sup>saww</sup>.

ولئن قلت يا أبا عبد القيس: (إن أبا بكر وعمر قد سمعا ما قال رسول الله صلى الله عليه وآله في علي عليه السلام)، فلقد سمع ذلك عثمان وطلحة والزبير ثم ركبوا ما ركبوا من الحرب وسفك الدماء وعوفيا من ذلك

O brother of Abdul Qays, surely, Abu Bakr and Umar had heard what the Messenger of Allah<sup>saww</sup> had said regarding Ali<sup>asws</sup>, and so did Usman, and Talha and Al-Zubayr, then they did what they did from the battles and the shedding of the blood, and were excused from that.

### أبو بكر وعمر أول من أسس الضلالة في الأمة

ولئن قلت: (إنهما أول من فتح ذلك وسنه وأدخلا الفتنة والبلاء على الأمة بانتزائهما على ما قد علما يقينا أنه لا حق لهما فيه وأن الله جعله لغيرهما، وأنهما سلما على علي عليه السلام بإمرة المؤمنين، ثم قالوا للنبي صلى الله عليه وآله حين أمرهما بالتسليم عليه: أمن الله ومن رسوله؟ قال: نعم، من الله ومن رسوله)، إن في ذلك لمقالا. لقد قال لي أبو ذر - حين حدثني بتسليمهما على علي عليه السلام بإمرة المؤمنين، هو والمقداد وسلمان -: سمعنا رسول الله صلى الله عليه وآله يقول: (ما ولت أمة قط أمرها رجلا وفيهم من هو أعلم منه إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا).

## **Abu Bakr and Umar were the first ones to lay the foundation of the misguidance in the community**

And if you were to say, 'These two (Abu Bakr and Umar) were the first ones to open that, and made the way for the strife (Al-Fitna) and the affliction to come up upon the community by their snatching away (the Caliphate). And they knew for certain that there was no right for the both of them in it and that Allah<sup>azwj</sup> had Made it to be for someone<sup>asws</sup> other than the two of them, and they had both greeted

Ali<sup>asws</sup> as 'Amir-ul-Momineen', then they said to the Prophet<sup>saww</sup> when he<sup>saww</sup> ordered them both for the greeting, 'Is this from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Messenger<sup>saww</sup>?'

He<sup>saww</sup> said: 'Yes, from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Messenger<sup>saww</sup>', and in that is a statement. Abu Dharr<sup>ar</sup> had said to me – when he<sup>ar</sup> narrated to me of their<sup>ar</sup> greeting to Ali<sup>asws</sup> as 'Amir-ul-Momineen' by him<sup>ar</sup> and Al-Miqdad<sup>ar</sup>, and Salman<sup>ar</sup> -, 'We<sup>ar</sup> heard the Rasool Allah<sup>saww</sup> say: 'A community will not elect at all, a man (ruler) for its affairs whilst there is a more knowledgeable one, is present, among them, except that it will not cease to decline lower in their affairs until they revert back to that which they had avoided'.

اعتراف جميع الصحابة بخلافة علي عليه السلام بعد رسول الله صلى الله عليه وآله  
يا أبا عبد القيس، إن أبا بكر وعمر وعثمان وطلحة والزبير وجميع أصحاب النبي صلى الله عليه وآله لم يكونوا يشكون ولا يختلفون ولا يتنازعون بينهم أن علي بن أبي طالب عليه السلام كان أولهم إسلاماً وأكثرهم علماً وأعظمهم عناء في الجهاد في سبيل الله ومبارزة الأقران ووقايته لرسول الله صلى الله عليه وآله بنفسه.

## **Confession of all the companions about the Caliphate being for Ali<sup>asws</sup> after the Rasool Allah<sup>saww</sup>**

O brother of Abdul Qays, surely Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and all the companions of the Prophet<sup>saww</sup> did not end up doubting, and were not differing, and were not disputing between themselves that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was the foremost of them in Islam, and more

knowledgeable than them, and greater than them in the struggle (Jihaad) in the way of Allah<sup>azwj</sup>, and in duelling against the warriors, and placing his<sup>asws</sup> own self for (protecting) the Rasool Allah<sup>saww</sup> (in dangers).

وأنه لم ينزل برسول الله صلى الله عليه وآله شديدة ولا كربة ولا مبارزة قرن وفتح حصن إلا قدمه فيها ثقة به ومعرفة بفضله وأنه أعلمهم بكتاب الله وسنة نبيه صلى الله عليه وآله وأنه أحبهم إلى رسول الله صلى الله عليه وآله وأنه وصي رسول الله صلى الله عليه وآله.

And there did not descend upon the Rasool Allah<sup>saww</sup> any severity, nor a plight, nor any duel and conquering of a fort except that he<sup>asws</sup> was placed forward with regards to it, relying upon him<sup>asws</sup>, and recognised his<sup>asws</sup> virtues, and that he<sup>asws</sup> was more knowledgeable than them of the Book of Allah<sup>azwj</sup> and the Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>, and he<sup>asws</sup> was more Beloved to Allah<sup>azwj</sup> and that he<sup>asws</sup> was the successor<sup>asws</sup> of the Rasool Allah<sup>saww</sup>.

وأنه قد كان له كل يوم وكل ليلة من رسول الله صلى الله عليه وآله خلوة ودخلة إليه، إذا سأله أعطاه وإذا سكت ابتدأه. وأنه لم يحتاج إلى أحد بعد رسول الله صلى الله عليه وآله في علم ولا فقه، وأن جميعهم كانوا يحتاجون إليه وهو لا يحتاج إلى أحد.

And it was for him<sup>asws</sup> to be alone with the Rasool Allah<sup>saww</sup> every day and night and to come up to him<sup>saww</sup>. If he<sup>asws</sup> asked, he<sup>saww</sup> would answer, and if he<sup>asws</sup> remained silent, he<sup>saww</sup> would initiate (discussion). And he<sup>asws</sup> was not needy of anyone, after the Rasool Allah<sup>saww</sup> in knowledge and in understanding, and all of them were needy to him<sup>asws</sup>, and he<sup>asws</sup> not needy to anyone.

وأن له من السوابق والمناقب وما أنزل فيه من القرآن ما ليس لأحد منهم، وأنه كان أجودهم كفا وأسأخاهم نفسا وأشجعهم لقاء. وما خصلة من خصال الخير له فيها نظير ولا شبيهه ولا كفو، في زهده في الدنيا ولا في اجتهاده. فمما خصه الله به أن أخذ على الناس بالفصل الأول مع رسول الله صلى الله عليه وآله، فلم يسبقه أحد منهم إلى خير، ولم يؤمر رسول الله صلى الله عليه وآله أحدا قط عليه ولم يتقدم أمامه أحد في صلاة قط.

And that for him<sup>asws</sup> are, from the precedence and the merits and what was Revealed regarding him<sup>asws</sup> from the Quran, which are not for anyone among them, and that he<sup>asws</sup> was more generous than them, more self-sacrificial than them, and braver than them in meeting (then enemy). And there was not an opponent, or a similar one, or an equal in what qualities he<sup>asws</sup> had from the good qualities for him<sup>asws</sup>, in his<sup>asws</sup> ascetism in the world, nor in his struggles. From what Allah<sup>azwj</sup> has Specialised him<sup>asws</sup> by him<sup>asws</sup> having first priority with the Rasool Allah<sup>saww</sup>. No one preceded him<sup>asws</sup> to the good (deeds), and the Rasool Allah<sup>saww</sup> never ordered anyone over him<sup>asws</sup> at all, and no one led him<sup>asws</sup> in Prayers, at all.

### الجواب عن قضية صلاة أبي بكر عند وفاة رسول الله صلى الله عليه وآله

قال أبان: قلت: يا أبا سعيد، أليس أمر رسول الله صلى الله عليه وآله أبا بكر أن يصلي بالناس؟ فقال: أين يذهب بك يا أبان؟ إن عليا عليه السلام لم يكن مع الناس الذين أمر أبا بكر أن يصلي بهم، وإنما كان مع رسول الله صلى الله عليه وآله يمرضه ويوصي إليه ويصلي بصلاته. ثم لم يتم ذلك لأبي بكر، فخرج رسول الله صلى الله عليه وآله فأمر أبا بكر وصلى بالناس.

## **The answer about the issue of the Prayer of Abu Bakr when the Rasool Allah<sup>saww</sup> was (about to) pass away**

Abaan said, 'I said, 'O Abu Saeed, did not the Rasool Allah<sup>saww</sup> order Abu Bakr that he should (lead) the people in Prayer?' He said, 'Where are you going, O Abaan? Surely, Ali<sup>asws</sup> was not with the people whom Abu Bakr had been ordered to Pray with, but rather, he<sup>asws</sup> was with the Rasool Allah<sup>saww</sup> comforting him<sup>saww</sup> in his<sup>saww</sup> illness, and he<sup>saww</sup> was bequeathing to him<sup>asws</sup>, and Praying with him<sup>asws</sup>. And also Rasool Allah<sup>saww</sup> did not let Abu Bakr lead the Salat but Rasool Allah<sup>saww</sup> came out, moved Abu Bakr behind, and

Prayed with the people (similar to the preaching of the Verse of Barat).

والله لقد سمعت عليا عليه السلام يقول: فتح لي رسول الله صلى الله عليه وآله في مرضه مفتاح ألف باب من العلم، كل باب يفتح ألف باب. ثم أخذ بالفصل الآخر أن صبر على الظلم، فلما وجد أعوانا قاتل على تأويل القرآن كما قاتل على تنزيله، فأمر بالمعروف ونهى عن المنكر وجاهد في سبيل الله حتى استشهد، فلقى الله نقيًا زكيًا سعيدًا شهيدًا طيبًا مطيبًا قد قاتل الذين أمره الله ورسوله بقتالهم: الناكثين والقاسطين والمارقين.

By Allah<sup>azwj</sup>, I have heard Ali<sup>asws</sup> say: ‘The Rasool Allah<sup>saww</sup> opened for me<sup>asws</sup>, during his<sup>saww</sup> illness, a key to a thousand doors from knowledge, each door opening to another thousand doors. Then he<sup>asws</sup> took on (another merit) that he<sup>asws</sup> had to observe patience in oppression, and if he<sup>asws</sup> were to find helpers then he<sup>asws</sup> should fight for the explanation of the Quran just as he<sup>asws</sup> fought over its Revelation.

So he<sup>asws</sup> ordered the enjoining of the good and the forbidding of the evil, and fought in the way of Allah<sup>azwj</sup> until he<sup>asws</sup> was martyred. So he<sup>asws</sup> met Allah<sup>azwj</sup> as pure, clean, happy, martyr, good, in goodness, for he<sup>asws</sup> had fought against those whom the Rasool Allah<sup>saww</sup> had ordered to fight against – The breakers (of the Covenant), the renegades, and the deviants’.

### خط الحسن البصري النفاق بالتقية

قال أبان: قال الحسن هذه المقالة في أول عمره في أول عمل الحجاج وهو متوار في بيت أبي خليفة وهو يومئذ من الشيعة. فلما كبر وشهر وسمعتة يقول ما يقول في علي عليه السلام خلوت به فذكرته ما سمعت منه. فقال: اكنتم علي، فإنما صنعت ما صنعت أحقن دمي ولولا ذلك لشالت بي الخشب.

**Al-Hassan Al-Basry mixes the  
hypocrisy with the dissimulation**

Abaan said, 'Al-Hassan said these words during the first part of his life, and the beginning of the rule of Al-Hajjaj, and he was hiding in the house of Abu Khalifa, and in those days he was from the Shiites. When he got older and became famous, I heard him say what he said regarding Ali<sup>asws</sup>, so I went alone to be with him, and reminded him of what I had heard from him. So he said, 'conceal it' for I am doing what I am doing to save my blood, and had it not been for that, the wood would have fallen upon me (buried)'.

## HADITH 59

(59) دعاء أمير المؤمنين عليه السلام في الجمل وصفين والنهروان

### SUPPLICATION OF AMIR-UL-MOMINEEN<sup>asws</sup> IN (THE BATTLES OF) AL-JAMAL, AND SIFFEEN, AND AL-NAHARWAAN

وذكر سليم بن قيس: أن عليا عليه السلام كان إذا لقي عدوا يوم الجمل ويوم صفين ويوم النهروان استقبل القبلة على بغلته الشهباء بغلة رسول الله صلى الله عليه وآله، ثم قال: (اللهم بسطت إليك الأيدي ورفعت الأبصار وأفضت القلوب ونقلت الأقدام. ربنا افتح بيننا وبين قومنا بالحق وأنت خير الفاتحين)، وهو رافع يديه وأصحابه يؤمنون.

And Sulaym Bin Qays mentioned that, 'Ali<sup>asws</sup>, when he<sup>asws</sup> met the enemies on the Day of Al-Jamal, and the Day of Siffeen, and the Day of Al-Nahrwaan, turned towards the Qiblah upon his<sup>asws</sup> grey mule which was the mule similar to that of the Rasool Allah<sup>saww</sup>, then said: 'Our Allah<sup>azwj</sup>! The hands are extended towards You<sup>azwj</sup>, and the eyes are raised, and the hearts are opened up, and the feet have stepped ahead. Our Lord<sup>azwj</sup>! Grant victory to us and to our people by the truth, and You<sup>azwj</sup> are the best in Granting victory', and he<sup>asws</sup> had his<sup>asws</sup> hands raised, and his<sup>asws</sup> companions responded by saying 'Ameen'.



## HADITH 60

**(60) أفضل مناقب أمير المؤمنين (ع) في القرآن وعند النبي (ص).**

### THE HIGHEST MERIT OF AMIR-UL-MOMINEEN<sup>asws</sup> IN THE QURAN AND WITH THE PROPHET<sup>saww</sup>

سليم قال: جاء رجل إلى علي بن أبي طالب وأنا أسمع، فقال: أخبرني يا أمير المؤمنين بأفضل منقبة لك؟ قال: ما أنزل الله في من كتابه. قال: وما أنزل الله فيك؟ قال: قوله: (أمن كان على بينة من ربه ويتلوه شاهد منه)، أنا الشاهد من رسول الله صلى الله عليه وآله. وقوله: (ومن عنده علم الكتاب)، إياي عنى. ولم يدع شيئاً مما ذكر الله فيه إلا ذكره.

Sulaym said, ‘A man came up to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and I was listening, so he said, ‘Inform me, O Amir-ul-Momineen<sup>asws</sup>, of the highest merit for you’. He<sup>asws</sup> said: ‘What Allah<sup>azwj</sup> has Revealed regarding me<sup>asws</sup> from His<sup>azwj</sup> book’.

He asked, ‘And what has Allah<sup>azwj</sup> Revealed regarding you<sup>asws</sup>?’

Amir-ul-Momineen<sup>asws</sup> said: ‘His<sup>azwj</sup> Statement: **“[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him”**, I<sup>asws</sup> am the Witness from the Rasool Allah<sup>saww</sup>. And His<sup>azwj</sup> Statement: **“[13:43] and the one who has knowledge of the Book”**, it means me<sup>asws</sup>. And he<sup>asws</sup> did not leave out anything from what Allah<sup>azwj</sup> had Mentioned regarding him<sup>asws</sup>, except that he<sup>asws</sup> mentioned it’.

## أفضل منقبة له عليه السلام من رسول الله صلى الله عليه وآله

قال: فأخبرني بأفضل منقبة لك من رسول الله صلى الله عليه وآله. قال عليه السلام: نصبه إياي بغدير خم، فقام لي بالولاية من الله عز وجل بأمر الله تبارك وتعالى. وقوله (أنت مني بمنزلة هارون من موسى).

## The highest merit for him<sup>asws</sup> from the Rasool Allah<sup>saww</sup>

He said, 'So inform me of the highest merit for you<sup>asws</sup> from the Rasool Allah<sup>saww</sup>. He<sup>asws</sup> said: 'He<sup>saww</sup> nominated me<sup>asws</sup> at Ghadeer Khumm, so he<sup>saww</sup> established for me<sup>asws</sup> the 'Wilayah' from Allah<sup>azwj</sup> Mighty and Majestic by the Order of Allah<sup>azwj</sup> Blessed and High. And his<sup>saww</sup> statement: 'You<sup>asws</sup> are from me<sup>saww</sup> of the status which Haroun<sup>as</sup> had with Musa<sup>as</sup>'.

وسافرت مع رسول الله صلى الله عليه وآله - وذلك قبل أن يأمر نسائه بالحجاب - وأنا أخدم رسول الله صلى الله عليه وآله ليس له خادم غيري. وكان لرسول الله صلى الله عليه وآله لحاف ليس له لحاف غيره ومعه عائشة، وكان رسول الله صلى الله عليه وآله ينام بيني وبين عائشة ليس علينا ثلاثة لحاف غيره.

I<sup>asws</sup> was travelling with the Rasool Allah<sup>saww</sup> – and that was before he<sup>saww</sup> had ordered his<sup>saww</sup> wives for the veiling – and I<sup>asws</sup> was attending to the Rasool Allah<sup>saww</sup>, there was no attendant for him<sup>saww</sup> apart from myself<sup>asws</sup>. And the Rasool Allah<sup>saww</sup> had a quilt, and there was no other quilt for him<sup>saww</sup> apart from it, and with him<sup>saww</sup> was Ayesha, and the Rasool Allah<sup>saww</sup> slept in between myself<sup>asws</sup> and Ayesha. There was no quilt for the three of us other than it.

وإذا قام رسول الله صلى الله عليه وآله يصلي حط بيده اللحاف من وسطه بيني وبين عائشة ليمس اللحاف الفراش الذي تحتنا ويقوم رسول الله صلى الله عليه وآله فيصلي.

And when the Rasool Allah<sup>saww</sup> stood up to Pray, he<sup>saww</sup> put down the quilt by his<sup>saww</sup> hand from his<sup>saww</sup> waist, between me<sup>asws</sup> and Ayesha, so that the quilt touched the ground which was underneath us, and the Rasool Allah<sup>saww</sup> stood up, so he<sup>saww</sup> Prayed.

فأخذتني الحمي ليلة فأسهرتني، فسهر رسول الله صلى الله عليه وآله لسهري. فبات ليلته بيني وبين مصلاه يصلي ما قدر له. ثم يأتيني فيسألني وينظر إلي. فلم يزل دأبه ذلك إلى أن أصبح.

I<sup>asws</sup> was overtaken by fever, which kept me<sup>asws</sup> awake at night, so the Rasool Allah<sup>saww</sup> stayed awake with me<sup>asws</sup>. He<sup>saww</sup> spent his<sup>saww</sup> night in between (looking after) me<sup>asws</sup> and his Prayer. He<sup>saww</sup> Prayed what he<sup>saww</sup> could manage. Then he<sup>saww</sup> came to me<sup>asws</sup>, and would ask me<sup>asws</sup> (about my<sup>asws</sup> well being) and looked after me<sup>asws</sup>. He<sup>saww</sup> did not cease that diligence of his<sup>saww</sup> until the morning.

فلما أصبح صلى بأصحابه الغداة ثم قال: (اللهم اشف عليا وعافه فإنه قد أسهرني الليلة لما به من الوجع)، فكانما نشطت من عقال ما بي قبله.

When Dawn broke, he<sup>saww</sup> Prayed the Dawn Prayer with his<sup>saww</sup> companions, then said; ‘Our Allah<sup>azwj</sup>! Give Ali<sup>asws</sup> good health, for I<sup>saww</sup> have stayed awake due to his<sup>asws</sup> pain’. I<sup>asws</sup> was cured and became more active than before it’.

قال عليه السلام: ثم قال رسول الله صلى الله عليه وآله: أبشر يا أخي - قال ذلك وأصحابه يسمعون - قلت: بشرك الله بخير يا رسول الله وجعلني فداؤك. قال: إني لم أسأل الله شيئا إلا أعطانيه، ولم أسأل لنفسي شيئا إلا سألت لك مثله، وإني دعوت الله أن يواخي بيني وبينك ففعل، وسألته (أن يجعلك ولي كل مؤمن من بعدي) ففعل.

He<sup>asws</sup> said: ‘Then the Rasool Allah<sup>saww</sup> said: ‘Receive good news, O my<sup>saww</sup> brother<sup>asws</sup>’ – He<sup>saww</sup> said that and his<sup>saww</sup> companions were listening – I<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> Give you<sup>saww</sup> better news and Make me<sup>asws</sup> to be sacrificed for you<sup>asws</sup>’.

He<sup>saww</sup> said: 'I<sup>saww</sup> did not ask Allah<sup>azwj</sup> for anything, but He<sup>azwj</sup> Gave it to me<sup>saww</sup>, and I<sup>saww</sup> did not ask anything for myself<sup>saww</sup> except that I<sup>saww</sup> asked for you<sup>asws</sup> the like of it. And I<sup>saww</sup> asked Allah<sup>azwj</sup> to Establish brotherhood between myself<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> Did it, and I<sup>saww</sup> asked Him<sup>azwj</sup> to make you<sup>asws</sup> to be the Guardian for every believer after me<sup>saww</sup>, so He<sup>azwj</sup> Did it'.

فقال رجلان - أحدهما لصاحبه -: وما أراد إلى ما سأل؟ فوالله لصاع من تمر بال في شن بال خير مما سأل ولو كان سأل ربه أن ينزل عليه ملكا يعينه على عدوه أو ينزل عليه كنزا ينفقه على أصحابه - فإن بهم حاجة - كان خيرا مما سأل. وما دعا عليا قط إلى حق ولا إلى باطل إلا أجابه.

So two men said – one of them to his companion -, 'And he<sup>saww</sup> did not ask what he<sup>saww</sup> needed to. For, by Allah<sup>azwj</sup>, a Sa'a of rotten dates would have been better than what he<sup>saww</sup> had asked for. And had he<sup>saww</sup> asked his<sup>saww</sup> Lord<sup>azwj</sup> to Send down Angels to help him<sup>saww</sup> against his<sup>saww</sup> enemies, or Send down for him<sup>saww</sup> a treasure to spend on his<sup>saww</sup> companions – for this is what is needed – it would have been better than what he<sup>saww</sup> had asked for. And Ali<sup>asws</sup> always ratifies what he<sup>saww</sup> says, be it true or false (nouzobilla), although he<sup>asws</sup> did not know what was supplicated'.

Two men said - one of them of its friend - : and what wanted to what asked ? Fouallh of a measure from mind dates in launching a good mind from what asked and if he asked his Lord to reveal to him a property that helps him in his enemy or descends on him a treasure he spends him on his friends -, there is by them a need - he was good from what asked .And what called on a higher at all for a right or for a false except he answered him

وحدث محمد بن مسلم عن أبي جعفر عليه السلام بهذا الحديث.

And Muhammad Bin Muslim has narrated from Abu Ja'far<sup>asws</sup>, the same Hadith.

# HADITH 61

(61) وصايا رسول الله صلى الله عليه وآله لبني هاشم

## BEQUEST OF THE RASOOL ALLAH<sup>saww</sup> TO THE CLAN OF HASHIM<sup>as</sup>

سليم: قال: قلت لعبد الله بن العباس - وجابر بن عبد الله الأنصاري إلى جنبه -: شهدت النبي صلى الله عليه وآله عند موته؟ قال: نعم، لما ثقل رسول الله صلى الله عليه وآله جمع كل محتلم من بني عبد المطلب وامرأة وصبي قد عقل، فجمعهم جميعا فلم يدخل معهم غيرهم إلا الزبير فإنما أدخله لمكان صفية، وعمر بن أبي سلمة وأسامة بن زيد.

Sulaym said, 'I said to Abdullah Bin Al-Abbas – and Jabir Bin Abdullah Bin Al-Ansary was by his side -, 'Did you see the Prophet<sup>saww</sup> at the time of his<sup>saww</sup> passing away?' He said, 'Yes, when the (condition) of the Rasool Allah<sup>saww</sup> worsened, he<sup>saww</sup> gathered every grown up from the Clan of Abdul Muttalib, and women and boys of understanding age. So he<sup>saww</sup> gathered all of them, and no one was included among them except for Al-Zubayr who he had been included in the place of Safiyya, as well as (included) Umar Ibn Abu Salma, and Asama Bin Zayd.

ثم قال: (إن هؤلاء الثلاثة منا أهل البيت)، وقال: (أسامة مولانا ومنا). وقد كان رسول الله صلى الله عليه وآله استعمله على جيش وعقد له وفي ذلك الجيش أبو بكر وعمر، فقال كل واحد منهما: (لا ينتهي يستعمل علينا هذا الصبي العبد)

Then he<sup>saww</sup> said that: 'These three are from us<sup>asws</sup> the People<sup>asws</sup> of the Household', and said: 'Asama is our<sup>asws</sup> slave and

from us<sup>asws</sup>. And the Rasool Allah<sup>saww</sup> had placed him in charge of the army, and contracted for it, and in that army were Abu Bakr and Umar, so each one of the two said, 'We do not agree that this young slave should be in charge over us'.

فاستأذن رسول الله صلى الله عليه وآله ليودعه ويسلم عليه، فوافق ذلك اجتماع بني هاشم فدخل معهم واستأذن أبو بكر وعمر أسامة ليسلما على النبي صلى الله عليه وآله فأذن لهما. فلما دخل أسامة معنا - وهو من أوسط بني هاشم وكان صلى الله عليه وآله شديد الحب له - قال رسول الله صلى الله عليه وآله لنسائه: (قمن عني فأخليني وأهل بيتي). فقمن كلهن غير عائشة وحفصة فنظر إليهما رسول الله صلى الله عليه وآله وقال: (اخلياني وأهل بيتي). فقامت عائشة أخذة بيد حفصة وهي تدمر غضبا وتقول: (قد أخليناك وإياهم) فدخلتا بيتا من خشب.

The Rasool Allah<sup>saww</sup> granted permission (to Asama) to bid his farewell and greet him<sup>saww</sup>. That took place during the gathering of the Clan of Hashim, so he entered along with them, and Abu Bakr and Umar sought permission from Asama for greeting the Prophet<sup>saww</sup>, so he gave permission to them both. When Asama entered along with us – and he was in the middle of the Clan of Hashim, and the Rasool Allah<sup>saww</sup> was gripped by high fever – the Rasool Allah<sup>saww</sup> said to his<sup>saww</sup> wives: 'Arise from me<sup>saww</sup> and leave me<sup>saww</sup> to be along with the People<sup>asws</sup> of my<sup>saww</sup> Household'. All of them stood up apart from Ayesha and Hafsa. The Rasool Allah<sup>saww</sup> looked at them and said: 'Leave me<sup>as</sup> alone with the People<sup>asws</sup> of my<sup>saww</sup> Household!' So Ayesha stood up, and took the hand of Hafsa and exclaimed in outrage, 'So we remove ourselves from you<sup>saww</sup> and them<sup>asws</sup>!' They both entered the wooden house.

### الأخبار عن اثني عشر إمام هداية واثني عشر إمام ضلالة

فقال رسول الله صلى الله عليه وآله لعلي عليه السلام: (يا أخي، أقعدني)، فأقعدته علي عليه السلام وأسنده إلى نحره، فحمد الله وأثنى عليه ثم قال: يا بني عبد المطلب، اتقوا الله واعبدوه، واعتصموا بحبل الله جميعا ولا تفرقوا ولا تختلفوا. إن الإسلام بني علي خمسة: على الولاية والصلاة والزكاة وصوم شهر رمضان والحج. فأما الولاية فله ولرسوله وللمؤمنين الذين يؤتون الزكاة وهم راعون، (ومن يتولى الله ورسوله والذين آمنوا فإن حزب الله هم الغالبون).

# The News about twelve Imams<sup>asws</sup> of guidance and twelve Imams of misguidance

The Rasool Allah<sup>saww</sup> said to Ali<sup>asws</sup>: ‘O my<sup>saww</sup> brother, (help) me sit-up’. So Ali<sup>asws</sup> sat him<sup>saww</sup> up, and gave support to his<sup>saww</sup> neck. He<sup>saww</sup> Praised Allah<sup>azwj</sup> and extolled Him<sup>azwj</sup>, then said: ‘O sons of Abdul Muttalib<sup>as</sup>, fear Allah<sup>azwj</sup> and worship Him<sup>azwj</sup>, **“[3:103] And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves”** and do not differ. Surely, Al-Islam is based upon five – upon ‘Wilayah’, and the Prayer, and the Zakat, and the Fating in the Month of Ramadhan, and the Pilgrimage. So as for the ‘Wilayah’, it is for Allah<sup>azwj</sup>, and His<sup>azwj</sup> Messenger<sup>saww</sup>, **“[5:55] and those who believe, those who keep up prayers and pay the poor-rate while they bow”, “[5:56] And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant”**’.

قال ابن عباس: وجاء سلمان والمقداد وأبو ذر، فأذن لهم رسول الله صلى الله عليه وآله مع بني عبد المطلب. فقال سلمان: يا رسول الله، للمؤمنين عامة أو خاصة لبعضهم؟ قال: بل خاصة لبعضهم، الذين قرنهم الله بنفسه ونبيه في غير آية من القرآن.

Ibn Abbas said, ‘And Salman<sup>ar</sup>, and Al-Miqdad, and Abu Dharr<sup>ar</sup> came, so the Rasool Allah<sup>saww</sup> permitted them<sup>ar</sup> to be with the sons of Abdul Muttalib<sup>as</sup>. Salman<sup>ar</sup> said, ‘O Rasool Allah<sup>saww</sup>, is it for the general Believers or exclusively for some of them?’ He<sup>saww</sup> said: ‘But exclusively for some of them, those<sup>asws</sup> whom Allah<sup>azwj</sup> has Joined them<sup>asws</sup> with Himself<sup>azwj</sup>, and His<sup>azwj</sup> Prophet<sup>saww</sup> in another Verse from the Quran’.

قال: من هم يا رسول الله؟ قال: أولهم وأفضلهم وخيرهم أخي هذا علي بن أبي طالب - ووضع يده على رأس علي عليه السلام - ثم ابني هذا من بعده - ثم وضع يده على رأس الحسن عليه السلام - ثم ابني هذا - ووضع يده على رأس الحسين عليه السلام - من بعده، والأوصياء تسعة من

ولد الحسين عليه السلام واحد بعد واحد، حبل الله المتين وعروته الوثقى. هم حجة الله على خلقه وشهادته في أرضه. من أطاعهم فقد أطاع الله وأطاعني، ومن عصاهم فقد عصى الله وعصاني، هم مع الكتاب والكتاب معهم، لا يفارقهم ولا يفارقونه حتى يردا علي الحوض.

He<sup>ar</sup> said, 'Who are they<sup>asws</sup>, O Rasool Allah<sup>saww</sup>?' He<sup>saww</sup> said: 'The first one<sup>asws</sup> of them<sup>asws</sup> and the highest of them<sup>asws</sup>, and the best of them<sup>asws</sup> is my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>' – and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Ali<sup>asws</sup> – 'then this son<sup>asws</sup> of mine<sup>saww</sup> after him<sup>asws</sup>' – and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Al-Hassan<sup>asws</sup> – 'then this son<sup>asws</sup> of mine<sup>saww</sup>' – and placed his<sup>saww</sup> hand upon the head of Al-Husayn<sup>asws</sup> – 'from after him<sup>asws</sup>, and the nine successors<sup>asws</sup> from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, one<sup>asws</sup> after the other<sup>asws</sup>, the Strong Rope of Allah<sup>azwj</sup> and the Firmest Handle.

They<sup>asws</sup> are the Proofs of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creatures and His<sup>azwj</sup> Witnesses in His<sup>azwj</sup> earth. The one who obeys them<sup>asws</sup>, he has obeyed Allah<sup>azwj</sup> and obeyed me<sup>saww</sup>, and the one who disobeys them<sup>asws</sup>, he has disobeyed Allah<sup>azwj</sup> and disobeyed me<sup>saww</sup>. They<sup>asws</sup> are with the Book and the Book is with them<sup>asws</sup>. Neither will they<sup>asws</sup> separate from it, nor will it separate from them<sup>asws</sup> until they return to the Fountain'.

يا بني عبد المطلب، إنكم ستلقون من بعدي من ظلمة قريش وجهال العرب وطغاتهم تعباً وبلاء وتظاهراً منهم عليكم واستذلالاً وتوثباً عليكم وحسداً لكم وبغياً عليكم، فاصبروا حتى تلقوني. إنه من لقي الله - يا بني عبد المطلب - موحداً مقراً برسالتي أدخله الجنة ويقبل ضعيف عمله ويجاوز عن سيئاته.

O sons of Abdul Muttalib<sup>as</sup>, you will be experiencing from after me<sup>saww</sup>, the injustices of Qureish and ignorant ones of the Arabs and their tyrants, persecuting you, afflicting you, humiliating you, attacking you, and being envious of you, and harbouring grudges against you. So observe patience until you meet me<sup>saww</sup>. Any one of you who meets Allah<sup>azwj</sup> – O sons of Abdul Muttalib<sup>as</sup> – as a



Monotheist, having accepted my<sup>saww</sup> Prophet-hood, will enter the Paradise, and his weak deeds will be accepted even if exceeding his sins’.

يا بني عبد المطلب، إني رأيت على منبري اثني عشر من قريش، كلهم ضال مضل يدعون أمتي إلى النار ويردونهم عن الصراط القهقري: رجلان من حيين من قريش عليهما مثل إثم الأمة ومثل جميع عذابهم، وعشرة من بني أمية. رجلان من العشرة من ولد حرب بن أمية وبقيتهم من ولد أبي العاص بن أمية.

O sons of Abdul Muttalib<sup>as</sup>, I<sup>asws</sup> saw (in a dream) upon my<sup>saww</sup> Pulpit, twelve from Qureish, all of them having gone astray and leading others to stray, calling my<sup>saww</sup> community to the Fire and repulsing them from the Path backwards – two men (Abu Bakr and Umar) from two tribes from Qureish (Taym and Ady), upon them will be the sins similar to the whole community and similar to all of their sins; and ten from the Clan of Umayya. Two men out of the ten will be the sons of Harb Bin Umayya (Muawiya and Yazeed), and the remainder of them will be the sons of Abu Al-A’as Bin Umayya.

ومن أهل بيتي اثنا عشر إمام هدى كلهم يدعون إلى الجنة: علي والحسن والحسين وتسعة من ولد الحسين واحدا بعد واحد. إمامهم ووالدهم علي، وأنا إمام علي وإمامهم. هم مع الكتاب والكتاب معهم لا يفارقهم ولا يفارقونه حتى يردوا علي الحوض.

And from the People<sup>asws</sup> of my<sup>saww</sup> Household will be twelve Imams<sup>asws</sup> of guidance, all of them<sup>asws</sup> calling to the Paradise – Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and nine from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, one<sup>asws</sup> after the other<sup>asws</sup>. Their<sup>asws</sup> Imam<sup>asws</sup> and their<sup>asws</sup> parent is Ali<sup>asws</sup>, and I<sup>saww</sup> am the Imam of Ali<sup>asws</sup> and their<sup>asws</sup> Imam as well. They<sup>asws</sup> are with the Book and the Book is with them<sup>asws</sup>. Neither will they<sup>asws</sup> separate from it, nor will it separate from them until they return to the Fountain.

يا بني عبد المطلب، أطيعوا عليا واتبعوه وتولوه ولا تخالفوه وابرؤوا من عدوه وأزروه وانصروه واقتدوا به تترشدوا وتهتدوا وتسعدوا.

O sons of Abdul Muttalib<sup>as</sup>, obey Ali<sup>asws</sup>, and follow him<sup>asws</sup>, and befriend him<sup>asws</sup>, and do not oppose him<sup>asws</sup>, but distance yourselves from his<sup>asws</sup> enemies, and support him<sup>asws</sup>, and help him<sup>asws</sup>, and follow him<sup>asws</sup> so that you stay on the right path, and be guided, and be happy.

يا بني عبد المطلب، أطيعوا عليا. إني لو قد أخذت بحلقة باب الجنة ففتح لي فتح إلى ربي فوقعت ساجدا فقال لي: (إرفع رأسك، سل تسمع واشفع تشفع)، لم أوثر عليكم أحدا. قالوا: سمعنا وأطعنا يا رسول الله.

O sons of Abdul Muttalib<sup>as</sup>, obey Ali<sup>asws</sup>. If I<sup>saww</sup> were to grab the panel of the Door of the Paradise, so it will open up for me<sup>saww</sup>, opening (it) to my<sup>saww</sup> Lord<sup>azwj</sup>. I<sup>saww</sup> will fall into prostration, so He<sup>azwj</sup> will Say to me<sup>saww</sup>: “Raise your<sup>saww</sup> head. Ask and I<sup>azwj</sup> Shall Hear, and Intercede by your<sup>saww</sup> intercession!” I<sup>saww</sup> will not leave anyone of you behind’. They said, ‘We hear and we obey, O Rasool Allah<sup>saww</sup>’.

**\* 2 \* إخبار رسول الله صلى الله عليه وآله عن مصائب أهل بيته في آخر عمره**

**المبارك**

ثم أقبل على علي عليه السلام فقال: يا أخي: إن قریشا ستظاهر عليكم وتجتمع كلمتهم على ظلمك وقهرک. فإن وجدت أعوانا فجاهدهم وإن لم تجد أعوانا فكف يدك واحقن دمک. أما إن الشهادة من وراءك، لعن الله قاتلك.

**The Rasool Allah<sup>saww</sup> informs about  
the calamities of the People<sup>asws</sup> of the  
Household at the end of  
his<sup>saww</sup> blessed age**

Then he<sup>saww</sup> turned towards Ali<sup>asws</sup> and said: ‘O my<sup>saww</sup> brother<sup>asws</sup>, the Qureish will overpower you<sup>asws</sup> and (they will) be united in their words upon inflicting injustices upon you<sup>asws</sup> and to subjugate you<sup>asws</sup>. So if you<sup>asws</sup> find helpers, fight them, and if you<sup>asws</sup> do not find helpers, restrain your<sup>asws</sup> hand and save your<sup>asws</sup> blood. But, martyrdom is behind you. Curse of Allah<sup>azwj</sup> be upon your<sup>asws</sup> killer’.

ثم أقبل على ابنته فقال: إنك أول من يلحقني من أهل بيتي، وأنت سيدة نساء أهل الجنة. وسترين بعدي ظلما وغيظا حتى تضربي ويكسر ضلع من أضلاعك. لعن الله قاتلك ولعن الأمر والراضي والمعين والمظاهر عليك وظالم بعلك وابنيك.

Then he<sup>saww</sup> turned towards his<sup>saww</sup> daughter, so he<sup>saww</sup> said: ‘You<sup>asws</sup> will be the first one<sup>asws</sup> from the People<sup>asws</sup> of my<sup>saww</sup> Household who will meet me<sup>saww</sup>, and you<sup>asws</sup> are the Chieftess of the women of the Paradise. And you<sup>asws</sup> shall see, after me<sup>saww</sup>, injustices and fury to the extent that they will hit you<sup>asws</sup> and break the side of your<sup>asws</sup> ribs. Curse of Allah<sup>azwj</sup> be upon your<sup>asws</sup> killer, and the one who is pleased with it, and the one who assigned him for it, and the ones who overpower you<sup>asws</sup> and oppress your<sup>asws</sup> husband<sup>asws</sup> and your<sup>asws</sup> two sons<sup>asws</sup>.

وأما أنت يا حسن فإن الأمة تغدر بك، فإن وجدت أعوانا فجاهدهم وإلا فكف يدك واحقن دمك فإن الشهادة من وراءك، لعن الله قاتلك والمعين عليك، فإن الذي يقتلك ولد زنا ابن زنا ولد زنا. إنا أهل بيت اختار الله لنا الآخرة ولم يرض لنا الدنيا.

And as for you<sup>asws</sup>, O Hassan<sup>asws</sup>, the community will betray you<sup>asws</sup>, so if you<sup>asws</sup> find helpers, fight them, and if not, restrain your<sup>asws</sup> hand and save your<sup>asws</sup> blood for the martyrdom is behind you. Curse of Allah<sup>azwj</sup> be upon the who kills you<sup>asws</sup>, and the one who delegated it against you<sup>asws</sup>, for the one who kills you will be the illegitimate, the son of an illegitimate, the son of an illegitimate. Surely, for us<sup>asws</sup>, the People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> has Chosen for us<sup>asws</sup> the Hereafter, and was not Happy for us<sup>asws</sup> (to have) the world’.

قال: ثم أقبل رسول الله صلى الله عليه وآله على ابن عباس فقال: أما إن أول هلاك بني أمية - بعد ما يملك منهم عشرة - على يد ولدك. فليتقوا الله وليراقبوا في ولدي وعترتي، فإن الدنيا لم تبقى لأحد قبلنا ولا تبقى لأحد بعدنا. دولتنا آخر الدول، يكون مكان كل يوم يومين ومكان كل سنة سنتين. ومنا من ولدي من يملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً.

(Sulaym) said, 'Then the Rasool Allah<sup>saww</sup> turned towards Ibn Abbas, so he<sup>saww</sup> said: 'But the beginning of the destruction of the Clan of Umayya – after ten of them have ruled – will be by the hand of your sons. So fear Allah<sup>azwj</sup> and look after my<sup>saww</sup> sons<sup>asws</sup> and my<sup>saww</sup> Family, for the world did not remain for anyone before us<sup>asws</sup>, and will not remain for anyone after us<sup>asws</sup>.

Our<sup>asws</sup> government is the last of the governments which will have for it one day equivalent to two days (in length), and (their) one year (in duration) to two years. And from us<sup>asws</sup> from my<sup>saww</sup> sons<sup>asws</sup> is the one<sup>asws</sup> who will fill the earth with justice and equity just as it had been filled with injustice and inequality'.

## HADITH 62

(62) كلمة النبي صلى الله عليه وآله عن أوصيائه الاثني عشر

### SPEECH OF THE PROPHET<sup>saww</sup> ABOUT HIS<sup>saww</sup> TWELVE SUCCESSORS<sup>asws</sup>

سليم، قال: سمعت سلمان يقول: قلت: يا رسول الله، إن الله لم يبعث نبيا قبلك إلا وله وصي، فمن وصيك يا نبي الله؟ قال: يا سلمان، إنه ما أتاني من الله فيه شيء. فمكث غير كثير، ثم قال لي: يا سلمان، إنه قد أتاني من الله في الأمر الذي سألتني عنه. إنني أشهدك يا سلمان إن علي بن أبي طالب وصيي وأخي ووارثي ووزير وخليفتي في أهلي وولي كل مؤمن من بعدي، يبرئ ذمتي ويقضي ديني ويقاقل على سنتي.

Sulaym said, 'I heard Salman<sup>ar</sup> saying, 'I<sup>ar</sup> said, 'O Rasool Allah<sup>saww</sup>, surely Allah<sup>azwj</sup> did not Send a Prophet<sup>as</sup> before except that he<sup>as</sup> had a successor<sup>as</sup> for him<sup>as</sup>, so who is your<sup>saww</sup> successor<sup>as</sup>, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>?'

He<sup>saww</sup> said: 'O Salman<sup>ar</sup>, it is 'that' for which Allah<sup>azwj</sup> has Commanded me (to Announce). So he<sup>saww</sup> paused but not for long, then said to me<sup>saww</sup>; 'O Salman<sup>ar</sup>, it has Come to me<sup>saww</sup> from Allah<sup>azwj</sup> regarding the matter which you<sup>ar</sup> asked me<sup>saww</sup> about. I<sup>saww</sup> hereby (hold) you<sup>ar</sup> as a witness that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> brother, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> Caliph in my<sup>saww</sup> Family and the

Guardian of every Believer from after me<sup>saww</sup>, taking over my<sup>saww</sup> responsibilities, and fulfilling my<sup>saww</sup> debts, and fighting for (the preservation of) my<sup>saww</sup> Sunnah.

يا سلمان، إن الله اطلع على الأرض اطلاعة فاخترني منهم. ثم اطلع ثانية فاختر منهم عليا أخي، وأمرني فزوجته سيدة نساء أهل الجنة. ثم اطلع ثالثة فاختر فاطمة والأوصياء: ابني حسنا وحسينا وبقيتهم من ولد الحسين. هم مع القرآن والقرآن معهم، لا يفارقهم ولا يفارقونه كهاتين - وجمع بين إصبعيه المسبحتين - حتى يردوا علي الحوض واحدا بعد واحد، شهداء الله على خلقه وحبته في أرضه. من أطاعهم أطاع الله ومن عصاهم عصى الله، كلهم هاد مهدي.

O Salman<sup>ar</sup>, surely Allah<sup>azwj</sup> Considered the earth with a Consideration, so He<sup>azwj</sup> Chose me<sup>saww</sup> from among them. Then He<sup>azwj</sup> Considered for a second time, so He<sup>azwj</sup> Chose from them Ali<sup>asws</sup> my<sup>saww</sup> brother<sup>asws</sup>, and Ordered me<sup>saww</sup> to get him<sup>asws</sup> to be married to the Chieftess of the women of the Paradise. Then He<sup>azwj</sup> Considered for a third time, so He<sup>azwj</sup> Chose Fatima<sup>asws</sup> and the successors<sup>asws</sup>, my<sup>saww</sup> two sons<sup>asws</sup> Hassan<sup>asws</sup> and Husayn<sup>asws</sup> and the rest of them<sup>asws</sup> from the sons<sup>asws</sup> Al-Husayn<sup>asws</sup>.

They<sup>asws</sup> are with the Quran and the Quran is with them<sup>asws</sup>. Neither will they<sup>asws</sup> separate from it nor will it separate from them<sup>asws</sup> just like these' – and he<sup>saww</sup> gathered two fingers of his<sup>saww</sup> two hands – 'until they return to the Fountain, one<sup>asws</sup> after the other<sup>asws</sup>, Witnesses of Allah<sup>azwj</sup> over His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Proofs in His<sup>azwj</sup> earth. The one who obeys them<sup>asws</sup> has obeyed Allah<sup>azwj</sup>, and the one who disobeys them<sup>asws</sup> has disobeyed Allah<sup>azwj</sup>, all of them<sup>asws</sup> being Guides and guided ones<sup>asws</sup>.

ونزلت هذه الآية في وفي أخي علي وفي ابنتي فاطمة وفي ابني والأوصياء واحدا بعد واحد، ولدي وولد أخي: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا). أتدرون ما (الرجس) يا سلمان؟ قلت: لا. قال: الشك، لا يشكون في شيء جاء من عند الله أبدا، مطهرون في ولادتنا وطينتنا إلى آدم، مطهرون معصومون من كل سوء.

And this Verse Descended regarding myself<sup>saww</sup>, and my<sup>saww</sup> brother Ali<sup>asws</sup>, and my<sup>saww</sup> daughter Fatima<sup>asws</sup>, and regarding my<sup>saww</sup> two sons<sup>asws</sup>, and the successors<sup>asws</sup> one<sup>asws</sup> after the other<sup>asws</sup>, being my<sup>saww</sup> sons<sup>asws</sup> and the sons<sup>asws</sup> of my<sup>saww</sup> brother<sup>asws</sup>: “[33:33] **Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.**” Do you<sup>ar</sup> know what is ‘the uncleanness (Al-Rijs)’, O Salman<sup>ar</sup>? I<sup>ar</sup> said, ‘No’. He<sup>saww</sup> said: ‘The ‘doubt’. They<sup>asws</sup> will never be ‘doubting’ with regards to anything which Comes from Allah<sup>azwj</sup>, ever. We<sup>saww</sup> have been Purified with regards to our<sup>asws</sup> births and our<sup>asws</sup> Clay (Teenat) up to Adam<sup>as</sup>, being Pure and Infallible from every evil’.

### إخباره صلى الله عليه وآله عن المهدي عليه السلام

ثم ضرب بيده على الحسين عليه السلام فقال: يا سلمان، مهدي أمتي الذي يملأ الأرض قسطاً وعدلاً كما ملئت جوراً وظلماً من ولد هذا. إمام بن إمام، عالم بن عالم، وصي بن وصي، أبوه الذي يليه إمام وصي عالم.

## His<sup>saww</sup> news about the Mahdi<sup>asws</sup>

Then he<sup>saww</sup> struck his<sup>saww</sup> hand upon Al-Husayn<sup>asws</sup>. He<sup>saww</sup> said: ‘O Salman<sup>ar</sup>, The Mahdi<sup>asws</sup> who<sup>asws</sup> will fill the earth with equity and justice just as it had been filled with inequity and injustice and he<sup>asws</sup> will be from the son<sup>asws</sup> of this one<sup>asws</sup>. Imam<sup>asws</sup> son<sup>asws</sup> of an Imam<sup>asws</sup>, a knowledgeable one<sup>asws</sup> son<sup>asws</sup> of a knowledgeable one<sup>asws</sup>, a successor<sup>asws</sup> son<sup>asws</sup> of a successor<sup>asws</sup>, his<sup>asws</sup> father whom he<sup>asws</sup> will follow is an Imam<sup>asws</sup>, a successor<sup>asws</sup>, and a knowledgeable one<sup>asws</sup>’.

قال: قلت: يا نبي الله، المهدي أفضل أم أبوه؟ قال: أبوه أفضل منه. للأول مثل أجورهم كلهم لأن الله هداهم به.

(Salman<sup>ar</sup>) said, 'I<sup>ar</sup> said, 'O Prophet<sup>saww</sup> of Allah<sup>saww</sup>, is the Mahdi<sup>asws</sup> higher or his<sup>asws</sup> father<sup>asws</sup>?' He<sup>saww</sup> said: 'His<sup>asws</sup> father<sup>asws</sup> is the higher than him<sup>asws</sup>. For the first one<sup>asws</sup> (Ali<sup>asws</sup>) is the Reward of all of them<sup>asws</sup> because Allah<sup>azwj</sup> has Guided them<sup>asws</sup> by him<sup>asws</sup>.

أيما داع دعا إلى هدى فله أجره ومثل أجور من تبعه لا ينقص ذلك من أجورهم شيئا، وأيما داع دعا إلى ضلالة فعليه وزره ومثل أوزار من تبعه لا ينقص ذلك من أوزارهم شيئا.

Whosoever makes a call to call towards guidance, so for him will be the Reward similar to the reward of the one who follows him, and that will not reduce anything from his Reward. And whosoever makes a call calling towards misguidance, so for him will be the sin of the one who follows him, and that will not reduce anything from his sin.

يا سلمان، إن موسى سأل ربه أن يجعل له وزيرا من أهله فجعل له أخاه هارون وزيرا. وإنني سألت ربي أن يجعل لي وزيرا من أهلي فجعل لي أخي أشد به ظهري وأشركه في أمري. فاستجاب لي كما استجاب لموسى في هارون.

O Salman<sup>ar</sup>, Musa<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> to Make a successor<sup>as</sup> for him<sup>as</sup> from his<sup>as</sup> Family, so He<sup>azwj</sup> Made for him<sup>as</sup>, his<sup>as</sup> brother<sup>asws</sup> Haroun<sup>as</sup> as the Vizier. And I<sup>saww</sup> asked my<sup>saww</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> should Make for me<sup>saww</sup> a Vizier from my<sup>saww</sup> Family, so He<sup>azwj</sup> Made for me<sup>saww</sup> my<sup>saww</sup> brother<sup>asws</sup>, and strengthened by him<sup>asws</sup> my<sup>saww</sup> back, and associated him<sup>asws</sup> with my<sup>saww</sup> command. So He<sup>azwj</sup> Answered me<sup>saww</sup> just as He<sup>azwj</sup> Answered for Musa<sup>as</sup> regarding Haroun<sup>as</sup>.

### التبرك بتراب أقدام أمير المؤمنين عليه السلام

يا سلمان، لولا أن تفرط أمتي في أخي علي كإفراط النصارى في عيسى بن مريم لقلت فيه مقالة يتبعون آثار قدميه في التراب يقبلونه.



# **The blessing of the dust of the feet of Amir-ul-Momineen<sup>asws</sup>**

O Salman<sup>ar</sup>, Had it not been for the (fear of) my<sup>saww</sup> community exaggerating regarding my<sup>saww</sup> brother Ali<sup>asws</sup> like the exaggeration of the Christians regarding Isa Bin Maryam<sup>as</sup>, I<sup>saww</sup> would say regarding him<sup>asws</sup> such words that they would take the dust from underneath his<sup>asws</sup> shoes and kiss it'.

## HADITH 63

(63) كَلام لا يقوله أحد غير أمير المؤمنين عليه السلام

# WORDS WHICH NO ONE HAS SPOKEN APART FROM AMIR-UL- MOMINEEN<sup>asws</sup>

سليم، قال: سمعت عليا عليه السلام يقول على منبر الكوفة: والذي فلق الحبة وبرء النسمة لأقولن كلاما لم يقله أحد قبلي ولا يقوله أحد بعدي إلا كذاب: (أنا عبد الله وأخو رسوله. ورثت نبي الرحمة ونكحت خير نساء الأمة وأنا خير الوصيين).

Sulaym said, 'I heard Ali<sup>asws</sup> saying upon the Pulpit of Al-Kufa: 'By the One<sup>azwj</sup> Who Split the seed and Freed the man, I<sup>asws</sup> am saying words which no one has spoken before me<sup>asws</sup>, and no one will be saying after me<sup>asws</sup>, except for a liar. I<sup>asws</sup> am a servant of Allah<sup>azwj</sup>, and the brother of His<sup>azwj</sup> Messenger<sup>saww</sup>. And I<sup>asws</sup> inherited from the Prophet<sup>saww</sup> of the Mercy and married the best woman of the community, and I<sup>asws</sup> am the best of the successors<sup>asws</sup>'.

فقام رجل من الخوارج فقال: (أنا عبد الله وأخو رسول الله) فأخذته الموتة مكانه، فما انقلع عنه حتى مات.

So a man from the Khawarijites stood up. He said, 'I am a servant of Allah<sup>azwj</sup> and a brother of the Rasool Allah<sup>saww</sup>'. So death overtook him in his place, before he could even move from his place, he had died.

# HADITH 64

(64) علم أمير المؤمنين عليه السلام

## KNOWLEDGE OF AMIR-UL- MOMINEEN<sup>asws</sup>

قال سليمان: وسمعت عليا عليه السلام يقول: (علمني رسول الله صلى الله عليه وآله ألف باب من العلم، يفتح كل باب ألف).

Sulaym said, 'And I heard Ali<sup>asws</sup> saying: 'The Rasool Allah<sup>saww</sup> made known to me<sup>asws</sup> a thousand doors of knowledge, each door opening a thousand (further) doors'.

فلم أشك أنه عليه السلام صادق، ولم أسأل عن ذلك أحدا.

I did not doubt that he<sup>asws</sup> was telling the truth, and I did not (feel any need) to ask anyone about that'.

# HADITH 65

## (65) إختلاف الأمة والفرقة الناجية

### DIFFERENCES IN THE COMMUNITY AND THE RESCUED SECT

وقال سليم: إني لجالس أنا وعلي عليه السلام والناس حوله، إذ أتاه رأس اليهود ورأس النصارى. فأقبل على رأس اليهود فقال: على كم تفرقت اليهود؟ فقال: هو عندي مكتوب في كتاب. فقال علي عليه السلام: قاتل الله زعيم قوم يسأل عن مثل هذا من أمر دينه فيقول: (هو عندي في كتاب)

And Sulaym said, 'I was seated with Ali<sup>asws</sup> and the people were around him<sup>asws</sup>, when a leader of the Jews and a leader of the Christians came up. So he<sup>asws</sup> turned towards the leader of the Jews and said, 'How many sects will the Jews be divided into?' He said, 'It is written in a book which is in my possession'. Ali<sup>asws</sup> said: 'May Allah<sup>azwj</sup> destroy the leader of a people, who, when asked about something similar to this, says, 'It is with me in a Book'.

قال: ثم قال لرأس النصارى: كم تفرقت النصارى؟ قال: (على كذا وكذا)، فأخطأ. فقال علي عليه السلام: لو قلت كما قال صاحبك كان خيرا من أن تقول وتخطئ.

(Sulaym) said, 'Then he<sup>asws</sup> said to the leader of the Christians: 'How many sects will the Christians be divided into?' He said, 'Into such and such', so he erred. Ali<sup>asws</sup> said; 'Had you said similar to what your companions said, it would have been better than for you to speak in error'.

ثم أقبل عليهما علي عليه السلام وعلي الناس فقال: أنا والله أعلم بالتوراة من أهل التوراة، وأعلم بالإنجيل من أهل الإنجيل، وأعلم بالقرآن من أهل القرآن. أنا أخبركم على كم تفرقوا.

Then Ali<sup>asws</sup> addressed both of them and the people, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, I<sup>asws</sup> am more knowledgeable of the Torah than the people of the Torah, and more knowledgeable of the Evangel than the people of the Evangel, and more knowledgeable of the Quran than the people of the Quran. I shall inform you of how many sects there will be.

### الفرقة الناجية بعد الأنبياء عليهم السلام

سمعت رسول الله صلى الله عليه وآله يقول: تفرقت اليهود على إحدى وسبعين فرقة، سبعون منها في النار وواحدة في الجنة وهي التي تبعت وصي موسى.

## The saved sect after the Prophets<sup>as</sup>

I heard the Rasool Allah<sup>saww</sup> saying: 'The Jews will separate into seventy-one (71) sects. Seventy of these will be in the Fire and one will be in the Paradise, and this is the one who followed the successor<sup>as</sup> of Musa<sup>as</sup>.

وتفرقت النصارى على اثنتين وسبعين فرقة، واحدة وسبعون في النار وواحدة في الجنة وهي التي تبعت وصي عيسى.

And the Christians will separate into seventy-two (72) sects. Seventy-one of these will be in the Fire and one will be in the Paradise, and this is the one which followed the successor<sup>as</sup> of Isa<sup>as</sup>.

وأمتي تفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وواحدة في الجنة وهي التي تبعت وصيي.

And my<sup>saww</sup> community will separate into seventy-three (73) sects. Seventy-two of these will be in the Fire and one will be in the Paradise, and this is the one which will follow my<sup>saww</sup> successor<sup>asws</sup>.

قال: ثم ضرب بيده على منكب علي عليه السلام، ثم قال: ثلاث عشرة فرقة من الثلاث وسبعين كلها تنتحل مودتي وحببي، واحدة منها في الجنة وثلثا عشرة في النار.

(Sulaym) said, 'Then he<sup>asws</sup> struck his<sup>asws</sup> hand upon his<sup>asws</sup> own shoulder, then said: 'Thirteen sects from the seventy-three will all (arrogate) impersonate for my<sup>asws</sup> cordiality and my<sup>asws</sup> love. One of these will be in the Paradise and twelve will be in the Fire'.

# HADITH 66

(66) كتاب حوادث العالم عند أمير المؤمنين عليه السلام



# THE BOOK OF THE KNOWLEDGE OF EVENTS IN THE POSSESSION OF AMIR-UL-MOMINEEN<sup>asws</sup>

سليم، قال: لما قتل الحسين بن علي عليه السلام بكى ابن عباس بكاء شديدا، ثم قال: ما لقيت هذه الأمة بعد نبيها اللهم إني أشهدك أني لعلي بن أبي طالب ولي ولولده، ومن عدوه وعدوهم برئ، وإني أسلم لأمرهم.

Sulaym said, 'When Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> was martyred, Ibn Abbas cried with an intense crying, then said, 'What this community has meted out after its Prophet<sup>saww</sup>. Our Allah<sup>azwj</sup>! I am holding You<sup>azwj</sup> as a Witness that I am a friend of Ali<sup>asws</sup> and of his<sup>asws</sup> children, and distance myself from his<sup>asws</sup> enemies and their<sup>asws</sup> enemies, and I submit to their<sup>asws</sup> commands.

## الإخبار عن بلايا أهل البيت عليهم السلام في كتاب أمير المؤمنين عليه السلام

لقد دخلت على علي عليه السلام بذي قار، فأخرج إلي صحيفة وقال لي: يا ابن عباس، هذه صحيفة أملاها علي رسول الله صلى الله عليه وآله وخطي بيدي. فقلت: يا أمير المؤمنين، اقرأها علي فقرأها، فإذا فيها كل شيء كان منذ قبض رسول الله صلى الله عليه وآله إلى مقتل الحسين عليه السلام وكيف يقتل ومن يقتله ومن ينصره ومن يستشهد معه. فبكى بكاء شديدا وأبكاني.

# The news of the afflictions (to befall upon) the People<sup>asws</sup> of the Household in the Book of Amir-ul-Momineen<sup>asws</sup>

I came up to Ali<sup>asws</sup> at Zeekar. He<sup>asws</sup> brought out a Parchment to me and said to me: 'O Ibn Abbas, This is the Parchment which the Rasool Allah<sup>saww</sup> dictated to me<sup>asws</sup> and I<sup>asws</sup> wrote it by my<sup>asws</sup> hand'.

So I said, 'O Amir-ul-Momineen<sup>asws</sup>, read it out to me. So he<sup>asws</sup> read it. In it was everything since the passing away of the Rasool Allah<sup>saww</sup> up to the killing of Al-Husayn<sup>asws</sup>, and how he<sup>asws</sup> would be killed, and the one who will be killing him<sup>asws</sup>, and the ones who will be helping him<sup>asws</sup>, and the ones who will be martyred along side him<sup>asws</sup>. He<sup>asws</sup> cried an intense crying and made me cry.

فكان فيما قرأه علي: كيف يصنع به وكيف يستشهد فاطمة وكيف يستشهد الحسن ابنه وكيف تغدر به الأمة. فلما أن قرأ كيف يقتل الحسين ومن يقتله أكثر البكاء، ثم أدرج الصحيفة وقد بقي ما يكون إلى يوم القيامة.

Amongst what he<sup>asws</sup> read out to me was – What will transpire with him<sup>asws</sup>, and how Fatima<sup>asws</sup> would be martyred, and how Al-Hasan<sup>asws</sup>, her<sup>asws</sup> son<sup>asws</sup> would be martyred, and how the community would betray him<sup>asws</sup>. So when he<sup>asws</sup> read out how Al-Husayn<sup>asws</sup> would be killed, and the ones who would kill him, he<sup>asws</sup> cried a lot. Then he<sup>asws</sup> wrapped up the Parchment, and (the news of) what would transpire up to the Day of Judgement remained (unread).

## الأخبار عن دولة الغاصبين في كتاب أمير المؤمنين عليه السلام

وكان فيها - فيما قرأ - أمر أبي بكر وعمر وعثمان وكم يملك كل إنسان منهم، وكيف بويح علي عليه السلام، ووقعة الجمل وسير عائشة وطلحة والزبير، ووقعة صفين ومن يقتل فيها، ووقعة النهروان وأمر الحكمين، وملك معاوية ومن يقتل من الشيعة، وما يصنع الناس بالحسن، وأمر يزيد بن معاوية حتى انتهى إلى قتل الحسين.

# The news about the government of the usurpers in the Book of Amir-ul-Momineen<sup>asws</sup>

And in it, from what he<sup>asws</sup> read out – was the matter of Abu Bakr, and Umar, and Usman, and for how long each person from them will rule, and how allegiance would be pledged to Ali<sup>asws</sup>, and the event of Al-Jamal and the participation of Ayesha, and Talha and Al-Zubayr, and the event of Siffeen and the ones who would be killed in it, and the event of Al-Nahrwaan and the matter of the two judges, and the kingdom of Muawiya the ones he would be killing from the Shiites, and what the people would be doing with Al-Hassan<sup>asws</sup>, and the matter of Yazeed Bin Muawiya, until ended to the martyrdom of Al-Husayn<sup>asws</sup>.

فسمعت ذلك ثم كان كل ما قرأ لم يزد ولم ينقص. فرأيت خطه أعرفه في صحيفة لم تتغير ولم تصفر. فلما أدرج الصحيفة قلت: يا أمير المؤمنين، لو كنت قرأت علي بقية الصحيفة؟ قال عليه السلام: لا، ولكني محدثك. ما يمنعني فيها ما نلقى من أهل بيتك وولدك وهو أمر فظيع من قتلهم لنا وعداوتهم إيانا وسوء ملكهم وشوم قدرتهم. فأكره أن تسمعه فتغتم ويحزنك ولكني أحدثك.

So I heard that, then all what he<sup>asws</sup> read happened, neither more nor less. I saw his<sup>asws</sup> handwriting and recognised it in the Parchment, and it had neither changed not turned yellow (decayed).

So when he<sup>asws</sup> wrapped the Parchment, I said, ‘O Amir-ul-Momineen<sup>asws</sup>, if only you would read out to me the remainder of the Parchment?’ He<sup>asws</sup> said: ‘No, but I<sup>asws</sup> shall narrate to you. What is preventing me<sup>asws</sup> with regards to it is what we<sup>asws</sup> will experience from the people of your household and your children, and it is the matter of the terrible killing of us<sup>asws</sup>, and their enmity towards us<sup>asws</sup>, and the evil of their governance, and the evils of their power.

So I<sup>asws</sup> disliked it that you should hear it. It would sadden you and grieve you, but I<sup>asws</sup> narrated it to you.

أخذ رسول الله صلى الله عليه وآله عند موته بيدي ففتح لي ألف باب من العلم يفتح كل باب ألف باب - وأبو بكر وعمر ينظران إلي - وهو يشير إلى ذلك. فلما خرجت قالوا لي: ما قال لك؟ فحدثتهما بما قال. فحركا أيديهما ثم حكيا قولي، ثم وليا يردان قولي ويخطران بأيديهما.

At the time of his<sup>saww</sup> passing away, the Rasool Allah<sup>saww</sup> held my<sup>asws</sup> hand, so he<sup>saww</sup> opened for me<sup>asws</sup> a thousand doors from the knowledge, each door opening a (further) thousand doors – and Abu Bakr and Umar were both looking at me<sup>asws</sup> – and he<sup>saww</sup> was indicating that. When I<sup>asws</sup> went out, they said to me<sup>asws</sup>, ‘What did he<sup>saww</sup> say to you<sup>asws</sup>?’ So I<sup>asws</sup> narrated it to both of them of what he<sup>saww</sup> had said. They gestured (disapproval) with their hands, then turned around from my<sup>asws</sup> words and indulged into destruction by their own hands.

### الإخبار عن دولة بني العباس

يا بن عباس، إن الحسن يأتيك من الكوفة بكذا وكذا ألف رجل غير رجل. يا بن عباس، إن ملك بني أمية إذا زال كان أول ما يملك من بني هاشم ولدك، فيفعلون الأفاعيل. فقال ابن عباس: لأن يكون نسختي ذلك الكتاب أحب إلي مما طلعت عليه الشمس.

## **The news about the government of the Clan of Abbas**

O Ibn Abbas, Al-Hassan<sup>asws</sup> will come to you from Al-Kufa with so many thousand men, apart from one man. O Ibn Abbas, when the kingdom of the Clan of Umayya declines, the first one to govern it from the Clan of Hashim<sup>as</sup> would be your son, so will be committing many deeds’. Ibn Abbas said, ‘If I could have a copy of that Book, it would be more beloved to me than over what the sun rises’.

# HADITH 67

(67) خطبة أمير المؤمنين عليه السلام في البصرة بعد وقعة الجمل

## SERMON OF AMIR-UL-MOMINEEN<sup>asws</sup> IN AL-BASRA AFTER THE EVENT OF AL-JAMAL

قال سليم: شهدت عليا عليه السلام حين عاد زياد بن عبيد بعد ظهوره على أهل الجمل، وإن البيت لممتلئ من أصحاب رسول الله صلى الله عليه وآله فيهم عمار وأبو الهيثم بن النبهان وأبو أيوب وجماعة من أهل بدر نحو من سبعين رجلا - وزياد في بيت عظيم شبه البهو- إذ أتاه رجل بكتاب من رجل من الشيعة بالشام: (إن معاوية استنفر الناس ودعاهم إلى الطلب بدم عثمان، وكان فيما يحضهم به أن قال: إن عليا قتل عثمان وأوى قتلته، وإنه يطعن على أبي بكر وعمر ويدعي أنه خليفة رسول الله وإنه أحق بالأمر منهما). فنفرت العامة والقراء، واجتمعوا على معاوية إلا قليلا منهم).

Sulaym said, ‘I was present with Ali<sup>asws</sup> when Zyad Bin Ubeyd returned after his victory against the people of Al-Jamal, and that his house was filled with the companions of the Rasool Allah<sup>saww</sup>.

Among them were Amaar, and Abu Al-Haysam Bin Al-Tayhaan, and Abu Ayyub, and a group of the people of Badr of approximately seventy men – and Zyad was in a large house which resembled a tent – when a man came to him<sup>asws</sup> with a letter from a man from the Shiites of Syria, that, ‘Muawiya is mobilising the people, and calling them to the seeking the blood (revenge) of Usman, and urging them by saying that, ‘Ali<sup>asws</sup> killed Usman and is harbouring his killers, and he<sup>asws</sup> is backstabbing Abu Bakr and Umar, and he<sup>asws</sup> is claiming that he<sup>asws</sup> is the Caliph of the Rasool Allah<sup>saww</sup>, and that he<sup>asws</sup> is the one more deserving of the command than them both,. So the

general public and the reciters are outraged and are gathering to Muawiya, except for a few of them’.

### كلام أمير المؤمنين عليه السلام حول الخلافة المغصوبة

قال: فحمد الله وأثنى عليه وقال: أما بعد، ما لقيت من الأمة بعد نبيها منذ قبض صلى الله عليه وآله. فأقام عمر وأصحابه الذين ظاهروا علي أبا بكر فبايعوه وأنا مشغول بغسل رسول الله صلى الله عليه وآله وكفنه ودفنه، وما فرغت من ذلك حتى بايعوه وخاصموا الأنصار بحجتي وحقّي. والله إنه ليعلم يقينا والذين ظاهروه أنني أحق بها من أبي بكر.

## Speech of Amir-ul-Momineen<sup>asws</sup> about the usurpation of the Caliphate

(Sulaym) said, ‘He<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup> and said: ‘Having said that, what has been experienced for the community after its Prophet<sup>saww</sup>, since he<sup>saww</sup> passed away. Umar and his companions stood up, and imposed Abu Bakr upon me<sup>asws</sup>. They pledged allegiance to him whilst I<sup>asws</sup> was busy with the washing of the Rasool Allah<sup>saww</sup>, and shrouding him<sup>saww</sup>, and burying him<sup>saww</sup>, and I<sup>asws</sup> was not free from that and they had pledged their allegiances to him and antagonised the Helpers by my<sup>asws</sup> arguments and my<sup>asws</sup> rights. By Allah<sup>azwj</sup>, they knew with conviction of what they had meted out, I<sup>asws</sup> was more deserving of it than Abu Bakr.

فلما رأيت اجتماعهم عليه وتركهم إياي ناشدتهم الله عز وجل وحملت فاطمة عليها السلام على حمار وأخذت بيد ابني الحسن والحسين لعلهم يرعون، فلم أدع أحدا من أهل بدر ولا أهل السابقة من المهاجرين والأنصار إلا استعنتهم ودعوتهم إلى نصرتي وناشدتهم الله حقي فلم يجيبوني ولم ينصروني.

When I<sup>asws</sup> saw them gathering to him, and their desertion from me<sup>asws</sup>, I<sup>asws</sup> adjured them to Allah<sup>azwj</sup> Mighty and Majestic, and I<sup>asws</sup> got Fatima<sup>asws</sup> to ride upon a mule, and took the hands of my<sup>asws</sup> sons<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, so that they would change (their actions). So I<sup>asws</sup> did not leave out anyone from the people of Badr, nor the former people from the Emigrants and the Helpers except that I<sup>asws</sup> sought their help and called them to my<sup>asws</sup> help, and adjured them to Allah<sup>azwj</sup> for my<sup>asws</sup> rights. They neither answered me<sup>asws</sup> nor did they help me<sup>asws</sup>.

أنتم تعلمون يا معاشر من حضر من أهل بدر أنني لم أقل إلا حقا. قالوا: صدقت يا أمير المؤمنين وبررت، فنستغفر الله من ذلك ونتوب إليه. قال: وكان الناس قريبي عهد بالجاهلية فخشيت فرقة أمة محمد واختلاف كلمتهم، وذكرت ما عهد إلي رسول الله صلى الله عليه وآله لأنه أخبرني بما صنعوا وأمرني: إن وجدت أعوانا جاهدتهم وإن لم أجد أعوانا كففت يدي وحقنت دمي.

You all know, O group who are present from the people of Badr, that I<sup>asws</sup> have not said except for the truth'. They said, 'You<sup>asws</sup> have spoken the truth, O Amir-ul-Momineen<sup>asws</sup> and have justified yourself<sup>asws</sup>. So we seek Forgiveness of Allah<sup>azwj</sup> from that, and repent to Him<sup>azwj</sup>'.

He<sup>asws</sup> said: 'The people were closer to the era of ignorance, so I<sup>asws</sup> feared the disintegration of the community of Muhammad<sup>saww</sup> and differing in their speech, and I<sup>asws</sup> remembered what oath the Rasool Allah<sup>saww</sup> had given to me<sup>asws</sup>, because he<sup>saww</sup> had informed me<sup>asws</sup> of what they would be doing and ordered me<sup>asws</sup> that if I<sup>asws</sup> were to find helpers, then I<sup>asws</sup> should fight them, and that if I<sup>asws</sup> do not find helpers, I<sup>asws</sup> should withhold my<sup>asws</sup> hand and save my<sup>asws</sup> blood.

ثم ردها أبو بكر إلى عمر - والله إنه ليعلم يقينا أنني أحق بها من عمر - فكرهت الفرقة فبايعت وسمعت وأطعت.



Then Abu Bakr handed it (Caliphate) to Umar – and by Allah<sup>azwj</sup>, he knew it, without doubt, that I<sup>asws</sup> was more deserving of it than Umar – I<sup>asws</sup> disliked the disintegration, but did not (oppose) his allegiance, and kept quiet, and obeyed (Allah<sup>azwj</sup> and His Prophet<sup>saww</sup>).

ثم جعلني عمر سادس ستة فولى الأمر ابن عوف، فخلا بابن عفان فجعلها له على أن يردها عليه ثم بايعه، فكرهت الفرقة والاختلاف.

Then Umar made me<sup>asws</sup> to be the sixth one of the six (in the consultation council). He made Ibn Awf to be in-charge of it. So he met Ibn Affan in private and made it (Caliphate) to be for him on the condition that he returns it back to him. Then I<sup>asws</sup> (did not object) to his allegiance, for I<sup>asws</sup> disliked the disintegration and the differing.

ثم إن عثمان غدر بابن عوف وزواها عنه، فبرء منه ابن عوف وقام خطيبا فخلعه كما خلع نعله. ثم مات ابن عوف وأوصى أن لا يصلي عليه عثمان، وزعم ولد ابن عوف أن عثمان سمه. ثم قتل، واجتمع الناس ثلاثة أيام يتشاورون في أمرهم. ثم أتوني فبايعوني طائعين غير مكرهين.

Then Usman betrayed Ibn Awf and kept it from him. He distanced himself from Ibn Awf and stood up to give a sermon and took him off like he took of his slipper. The Ibn Awf died, and made a will that Usman would not Pray on him (funeral Prayer), and the sons of Ibn Awf alleged that Usman poisoned him.

Then he (Usman) was killed, and the people gathered for three days, having consultations regarding their command. Then they gave it to me<sup>asws</sup>, so they pledged their allegiances to me<sup>asws</sup> willingly, without abhorrence’.

### امتحن الله المسلمين بأمرهم عائشة

ثم إن الزبير وطلحة أتاني يستأذنانني في العمرة، فأخذت عليهما ألا ينكثا بيعتي ولا يغدرا بي ولا يبيعيا علي غائلة. ثم توجهنا إلى مكة فسارا بعائشة إلى أهل مدرة جهلهم قليل فقههم، فحملوهم على نكث بيعتي واستحلال دمي.

# Allah<sup>azwj</sup> Tested the Muslims by their mother Ayesha

Then Al-Zubayr and Talha came to me<sup>asws</sup> seeking permission to go for Umrah. So I<sup>asws</sup> held both of them on oath that they would not break their allegiances with me<sup>asws</sup> nor would they rebel against me<sup>asws</sup> inflicting a calamity. Then they diverted themselves to Mecca. So they went with Ayesha to the people of Mudra (Al-Basra), ignorant ones of little understanding. So they got them to break their allegiances with me<sup>asws</sup> and made (shedding of) my<sup>asws</sup> blood to be permissible’.

ثم ذكر عليه السلام عائشة وخروجها من بيتها وما ركبت منه. فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فترك ذكرها وأخذ في شيء آخر، ثم عاد إلى ذكرها فقال أشد مما قال أولا.

(Sulaym said), ‘Then he<sup>asws</sup> mentioned Ayesha and her coming out from her house, and what was set up from it. So Amaar said, ‘O Amir-ul-Momineen<sup>asws</sup>, refrain from it for she is your<sup>asws</sup> mother’. So he<sup>asws</sup> avoided mentioning it, and spoke regarding another matter, then return to mentioning it. So he<sup>asws</sup> spoke about it in even stronger words than the first time.

فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فأعرض عن ذكرها ثم عاد الثالثة فقال أشد مما قال.

Amaar said, ‘O Amir-ul-Momineen<sup>asws</sup>, refrain from it, for she is your mother’. So he<sup>asws</sup> left mentioning it, then returned for a third time, so he spoke in even stronger words (against her) than what he<sup>asws</sup> had said before.

قال: فقال عمار: (يا أمير المؤمنين، كف عنها فإنها أمك) فقال: كلا، إني مع الله على من خالفه، وإن أمكم ابتلاكم الله بها ليعلم أمعه تكونون أم معها؟

Amaar said, ‘O Amir-ul-Momineen<sup>asws</sup>, refrain from it, for she is your<sup>asws</sup> mother’. Amir-ul-Momineen<sup>asws</sup> said: ‘Never! I<sup>asws</sup> am with Allah<sup>azwj</sup> against ‘that mother’ of yours who opposes Him<sup>azwj</sup>, and Allah<sup>azwj</sup> Tested you by her so that He<sup>azwj</sup> would Know whether you are with Him<sup>azwj</sup> or with her’.

### تناقض الغاصبين في نظرية تعيين الخليفة

قال سليم: ثم ذكر علي عليه السلام بيعة أبي بكر وعمر وعثمان فقال: (لعمري لئن كان الأمر كما يقولون، ولا والله ما هو كما يقولون)، ثم سكت.

## **Contradiction of the usurpers regarding the theory of the appointment of the Caliph**

Sulaym said, ‘Then Ali<sup>asws</sup> mentioned the pledging of allegiances to Abu Bakr, and Umar and Usman. He<sup>asws</sup> said: ‘By my<sup>asws</sup> life, do you reckon the matter was as they are saying it to be? No, by Allah<sup>azwj</sup>, it is not as they are saying it to be’. Then he<sup>asws</sup> was silent.

فقال له عمار: وما يقولون؟ فقال: يقولون (إن رسول الله صلى الله عليه وآله لم يستخلف أحدا وإنهم إنما تركوا ليتشاوروا)، ففعلوا غير ما أمروا في قوله. فقد بايع القوم أبا بكر عن غير مشورة ولا رضى من أحد، ثم أكرهوني وأصحابي على البيعة.

Amaar said to him<sup>asws</sup>, ‘And what are they saying?’ He<sup>asws</sup> said: (They are saying) ‘that the Rasool Allah<sup>saww</sup> did not appoint (as a Caliph) anyone, and they have been left to consult with each other about it’, so then they did that which was different to what he<sup>saww</sup> had ordered to be done as per their words. The group pledged their allegiances to Abu Bakr without the satisfaction of anybody, then they compelled me<sup>asws</sup> and my<sup>asws</sup> companions for the allegiance.

ثم بايع أبو بكر عمر عن غير مشورة. ثم جعلها عمر شورى بين ستة رهط وأخرج من ذلك جميع الأنصار والمهاجرين إلا هؤلاء الستة ثم قال: (يصلي صهيب بالناس ثلاثة أيام)، ثم أمر الناس: (إن مضت ثلاثة أيام ولم يفرغ القوم أن تضرب رقابهم، وإن اجتمع أربعة وخالف اثنان أن يقتلوا الاثنتين). ثم تشاوروا في ثلاثة أيام وكانت بيعتهم عن مشورة من جماعتهم وملاهم، ثم صنعوا ما رأيتم

Then Abu Bakr pledged his allegiance to Umar without any consultation. Then Umar made it to be in a consultation council (Al-Shura) between a group of six, and kept out from that all the Helpers and the Emigrants except for those six.

Then he said, 'Soheeb will lead the Prayer with the people for three days'. He then ordered the people that, 'If three days go by and they do not come to any conclusion, strike their necks, and if four of them are agreed upon it and two of them oppose it, then kill those two'. Then they consulted regarding me<sup>asws</sup> for three days (after the death of Usman), and the pledging of their allegiance was with consultation with their group and fulfilled it. Then they did what you have seen'.

ثم قال: إن موسى قال لهارون: (ما منعك إذ رأيتم ضلوا ألا تتبعن) إلى قوله (ولم ترقب قولي)، وأنا من نبي الله بمنزلة هارون من موسى، عهد إلي رسول الله صلى الله عليه وآله: (إن ضلت الأمة بعده وتبعت غيري أن أجاهدكم إن وجدت أعوانا، وإن لم أجد أعوانا أن أكف يدي وأحقن دمي)، وأخبرني بما الأمة صانعة بعده.

Then he<sup>asws</sup> said that: 'Musa<sup>as</sup> said to Haroun<sup>as</sup>: **"[20:93] So that you did not follow me? Did you then disobey my order?"** up to his<sup>as</sup> words **"[20:94] and not waited for my word"**, and I<sup>asws</sup> am from the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> of the status, which Haroun<sup>as</sup> had from Musa<sup>as</sup>. The Rasool Allah<sup>saww</sup> held me<sup>asws</sup> on oath that the community will go astray after him<sup>as</sup> and follow others apart from me<sup>asws</sup>, and that I<sup>asws</sup> should fight them if I<sup>asws</sup> were to find helpers, and if I<sup>asws</sup> do not find helpers then I<sup>asws</sup> should restrain my<sup>asws</sup> hand and save my<sup>asws</sup> blood', and he<sup>saww</sup> informed me<sup>asws</sup> of what the community will be doing after him<sup>saww</sup>.

## إخبار أمير المؤمنين عليه السلام عن صفين والنهروان

فلما وجدت أعوانا بعد قتل عثمان على إقامة أمر الله وإحياء الكتاب والسنة لم يسعني الكف، فبسطت يدي فقاتلت هؤلاء الناكثين، وأنا غدا إن شاء الله مقاتل القاسطين بأرض الشام في موضع يقال له (صفين)، ثم أنا بعد ذلك مقاتل المارقين بأرض من أرض العراق يقال لها (النهروان).

## **News by Amir-ul-Momineen<sup>asws</sup> about Siffeen and Al-Nahrwaan**

When I<sup>asws</sup> did find helpers after the killing of Usman to establish the Order of Allah<sup>azwj</sup> and revive the Book and the Sunnah, I<sup>asws</sup> did not have the leeway to restrain the hand. So I<sup>asws</sup> extended my<sup>asws</sup> hand and fought against those breakers (of the allegiance). And tomorrow, Allah<sup>azwj</sup> Willing, I<sup>asws</sup> will fight against the deviants in the land of Syria in a place called 'Siffeen'. Then, after that, I<sup>asws</sup> will fight against the renegades (apostates) in a land from the lands of Iraq, which is called 'Al-Nahrwaan'.

أمرني رسول الله صلى الله عليه وآله بقتالهم في هذه المواطن الثلاث. وكففت يدي لغير عجز ولا جبن ولا كراهية للقاء ربي، ولكن لطاعة رسول الله صلى الله عليه وآله وحفظ وصيته.

The Rasool Allah<sup>saww</sup> ordered me<sup>asws</sup> to fight them in these three places. And I<sup>asws</sup> restrained my<sup>asws</sup> hand (before) due to the reasons other than frustration, and cowardice or disliking the meeting with my<sup>asws</sup> Lord<sup>azwj</sup>(death) but it was in obedience to the Rasool Allah<sup>saww</sup>, and the preservation of (the stipulations in) his<sup>saww</sup> will.

فلما وجدت أعوانا نظرت فلم أجد بين السبيلين ثالثا: إما الجهاد في سبيل الله والأمر بالمعروف والنهي عن المنكر، أو الكفر بالله والجهود بما أنزل الله ومعالجة الأغلال في نار جهنم والارتداد عن الإسلام.

So when I<sup>asws</sup> did find helpers, I<sup>asws</sup> considered and could not find between two ways, a third one – either I<sup>asws</sup> struggle in the Way of Allah<sup>azwj</sup> and enjoin the good and forbid the evil, or become an infidel by Allah<sup>azwj</sup> and struggle against what Allah<sup>azwj</sup> Revealed, and face the shackles in the Fire of Hell and become an apostate from Al-Islam (I<sup>asws</sup> preferred the former option).

### إخبار أمير المؤمنين عليه السلام عن قاتله

وقد أخبرني رسول الله صلى الله عليه وآله أن الشهادة من ورائي، وأن لحيتي ستخضب من دم رأسي، بل قاتلي أشقى الأولين والآخرين، رجل أحيمر يعدل عاقر الناقة ويعدل قابيل قاتل أخيه هابيل وفرعون الفراعنة والذي حاج إبراهيم في ربه ورجلين من بني إسرائيل بدلا كتابهم وغيرا سنتهم. ثم قال صلى الله عليه وآله: ورجلين من أمتي.

## **News by Amir-ul-Momineen<sup>asws</sup> about his<sup>asws</sup> murderer**

And the Rasool Allah<sup>saww</sup> has informed me<sup>asws</sup> that the martyrdom is approaching me<sup>asws</sup>, and that my<sup>asws</sup> beard would be dyed by the blood from my<sup>asws</sup> head, but my<sup>asws</sup> murderer would be the most ruthless one of the former ones and the later ones, even more than the man ‘Ohaymar’ who slayed the she-camel (of Prophet Saleh<sup>as</sup>), and the slaying by Qabeel the murderer of his brother Habeel<sup>as</sup>, and the Pharaoh<sup>la</sup> of the Pharaohs<sup>la</sup>, and the one who argued with Ibrahim<sup>as</sup> regarding his<sup>as</sup> Lord<sup>azwj</sup>, and the two men from the Children of Israel who distorted their Books and altered their ways’. Then he<sup>saww</sup> said: ‘And the ‘two men’ from my<sup>saww</sup> community’.

### خطايا أمة محمد صلى الله عليه وآله عليهما

ثم قال عليه السلام: إن عليهما خطايا أمة محمد. إن كل دم سفك إلى يوم القيامة ومال يؤكل حراما وفرج يغشى حراما وحكم يجار فيه عليهما، من غير أن ينقص من إثم من عمل به شيء.

## The sins of the community of Muhammad<sup>saww</sup> are upon them (Abu Bakr and Umar)

Then he<sup>asws</sup> said that: 'Upon them (Abu Bakr and Umar) are the sins of the community of Muhammad<sup>saww</sup>. All the blood that will be shed up to the Day of Judgement, and wealth which will be consumed unlawfully, and women that will be approached unlawfully, and decisions made with regards to it, will all be upon them, without any reduction being in the sin of the performer'.

قال عمار: يا أمير المؤمنين، سمهما لنا فنلعنهما. قال: يا عمار، ألسنت تتولى رسول الله صلى الله عليه وآله وتبرء من عدوه؟ قال: بلى. قال: وتتولاني وتبرء من عدوي؟ قال: بلى. قال: حسبك يا عمار، قد برئت منهما ولعنتهما وإن لم تعرفهما بأسمائهما.

Amaar said, 'O Amir-ul-Momineen<sup>asws</sup>, name these two persons for us so that we may curse them both'. He<sup>asws</sup> said; 'O Amaar, do you not befriend the Rasool Allah<sup>saww</sup> and distance yourself from his<sup>saww</sup> enemies?' He said, 'Yes'. He<sup>asws</sup> said: 'And befriend me<sup>asws</sup> and distance yourself from my<sup>asws</sup> enemies?' He said, 'Yes'. He<sup>asws</sup> said: 'It is sufficient for you, O Amaar, that you keep away from these two and curse them both, even though you do not recognise them both by their names'.

قال: يا أمير المؤمنين لو سميتهما لأصحابك فبرءوا منهما كان أمثل من ترك ذلك. قال: رحم الله سلمان وأبا ذر والمقداد، ما كان أعرفهم بهما وأشد برائتهم منهما ولعنتهما لهما قال: يا أمير المؤمنين جعلت فداك، فسمهما فإننا نشهد أن نتولى من توليت ونبترء ممن تبرأت منه.

He said, 'O Amir-ul-Momineen<sup>asws</sup>, if you were to name these two to your<sup>asws</sup> companions, they would keep away from them both, and

this would be better than leaving that (unmentioned)’. He<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> have Mercy upon Salman<sup>ar</sup>, and Abu Dharr<sup>ar</sup>, and Al-Miqdad, they<sup>ar</sup> knew both of them and were intense in their<sup>asws</sup> distancing themselves from both of them, and cursing them both’. He said, ‘O Amir-ul-Momineen<sup>asws</sup>, may I be sacrificed for you<sup>asws</sup>, name the two of them, for we hereby testify that we will befriend those that befriend you<sup>asws</sup> and keep away from those that keep away from you<sup>asws</sup>’.

قال: يا عمار، إذا يقتل أصحابي وتتفرق عني جماعتي وأهل عسكري وكثير ممن ترى حولي قاعدة عامة في الولاية والبراءة

He<sup>asws</sup> said: ‘O Amaar, then my<sup>asws</sup> companions would be killed, and my<sup>asws</sup> group would disperse from me<sup>asws</sup>, as well as the soldiers in my<sup>asws</sup> army along with most of the ones that you see seated around me<sup>asws</sup> from the general public, due to the befriending and the disavowing, O Amaar.

يا عمار، من تولى موسى وهارون وبرئ من عدوهما فقد برئ من العجل والسامري، ومن تولى العجل والسامري وبرئ من عدوهما فقد برئ من موسى وهارون من حيث لا يعلم.

The one who befriended Musa<sup>as</sup> and Haroun<sup>as</sup> and kept away from their<sup>as</sup> enemies, had also stayed away from the calf and Al-Samiry, and the one who befriended the calf and Al-Samiry and kept away from their enemies had also kept away from Musa<sup>as</sup> and Haroun<sup>as</sup>, without even realising it.

يا عمار، ومن تولى رسول الله وأهل بيته وتولاني وتبرء من عدوي فقد برئ منهما، ومن برئ من عدوهما فقد برئ من رسول الله صلى الله عليه وآله من حيث لا يعلم.

O Amaar, and the one who befriended the Rasool Allah<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household and befriended me<sup>asws</sup> and kept away from my<sup>asws</sup> enemies did stay away from these two, and the one who kept away from the enemies of these two did stay away from the Rasool Allah<sup>saww</sup> without even realising it’.



## محمد بن أبي بكر نجيب قومه

فقال محمد بن أبي بكر: يا أمير المؤمنين، لا تسمهما فقد عرفتهما ونشهد الله أن نتولاك ونبرء من عدوك كلهم، قريبتهم وبعيدهم وأولهم وآخرهم وحيهم وميتهم وشاهدهم وغائبهم. فقال أمير المؤمنين عليه السلام: يرحمك الله يا محمد، إن لكل قوم نجيبا وشاهدا عليهم وشافعا لأمتلهم، وأفضل النجباء النجيب من أهل السوء وإنك يا محمد لنجيب أهل بيتك.

## **Muhammad Bin Abu Bakr is the excellent one of his people**

Muhammad Bin Abu Bakr said, 'O Amir-ul-Momineen<sup>asws</sup>, do not name the two, for we recognise both of them, and we hereby keep Allah<sup>azwj</sup> as Witness that we befriend you<sup>asws</sup> and keep away from your<sup>asws</sup> enemies, all of them, be they from the near ones or the far ones, and the former ones or the later ones, and the first one of them or the last one of them, and the live ones of them or the dead ones, and the present ones of them or the absent ones'.

Amir-ul-Momineen<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have mercy on you, O Muhammad. For every people there is an excellent one and is a witness over them and is a healer for the ones like him, and the best of the excellent ones is the excellent one from the evil people, and you, O Muhammad, is the excellent one of your family'.

## تحذير رسول الله صلى الله عليه وآله أبا بكر وعمر من غصب الخلافة

أما إني سأخبرك: دعاني رسول الله صلى الله عليه وآله وعنده سلمان وأبو ذر والمقداد، ثم أرسل النبي صلى الله عليه وآله عائشة إلى أبيها وحفصة إلى أبيها وأمر ابنته فأرسلت إلى زوجها عثمان، فدخلوا.

# Warning of the Rasool Allah<sup>saww</sup> that Abu Bakr and Umar will usurp the Caliphate

But, I<sup>asws</sup> am informing you that the Rasool Allah<sup>saww</sup> called me<sup>asws</sup>, and in his<sup>asws</sup> presence were Salman<sup>ar</sup>, and Abu Dharr<sup>ar</sup>, and Al-Miqdad. Then the Rasool Allah<sup>saww</sup> sent Ayesha to her father, and Hafsa to her father, and ordered his<sup>saww</sup> (adopted) daughter, so he<sup>saww</sup> sent her to her husband Usman. So they came.

فحمد الله وأثنى عليه وقال: يا أبا بكر، يا عمر، يا عثمان، إني رأيت الليلة اثني عشر رجلا على منبري يردون أمتي عن الصراط القهقري. فاتقوا الله وسلموا الأمر لعلي بعدي ولا تنازعوه في الخلافة، ولا تظلموه ولا تظاهروا عليه أحدا. قالوا: يا نبي الله، نعوذ بالله من ذلك أماتنا الله قبل ذلك

He<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled him<sup>azwj</sup> and said: ‘O Abu Bakr, O Umar, O Usman, I saw (in a dream) last night, twelve men upon my<sup>saww</sup> Pulpit reverting my<sup>saww</sup> community from the Path backwards upon their heels. So fear Allah<sup>azwj</sup>, and submit the command to Ali<sup>asws</sup> after me<sup>saww</sup>, and do not snatch the Caliphate from him<sup>asws</sup>, and do not oppress him<sup>asws</sup>, and do not let anyone overcome him<sup>asws</sup>’. They said, ‘O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, we seek refuge with Allah<sup>azwj</sup> from that. May Allah<sup>azwj</sup> Give us death before that’.

## النص على الأئمة الاثني عشر بحضور أبي بكر وعمر وعثمان

قال صلى الله عليه وآله: فإني أشهدكم جميعا ومن في البيت من رجل وامرأة: (أن علي بن أبي طالب خليفتي في أمتي، وإنه أولى بالمؤمنين من أنفسهم. فإذا مضى فابني هذا - ووضع يده على رأس الحسن عليه السلام - فإذا مضى فابني هذا - ووضع يده على رأس الحسين عليه السلام - ثم تسعة من ولد الحسين عليه السلام واحد بعد واحد. وهم الذين عنى الله بقوله: (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) آية نزلت في الأئمة إلا تلاها رسول الله صلى الله عليه وآله.

# Text of the twelve Imams<sup>asws</sup> in the presence of Abu Bakr, and Umar, and Usman

He<sup>saww</sup> said: 'I<sup>saww</sup> am holding as witnesses all of you, and the ones in the house from the men and women that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is my<sup>saww</sup> Caliph in my<sup>saww</sup> community, and that he<sup>asws</sup> is higher to the believers than their own selves. So if he<sup>asws</sup> is gone, this son<sup>asws</sup> of mine<sup>saww</sup>' – and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Al-Hassan<sup>asws</sup> – 'so if he<sup>asws</sup> is gone, this son<sup>asws</sup> of mine<sup>saww</sup>' – and he<sup>saww</sup> placed his<sup>saww</sup> hand upon the head of Al-Husayn<sup>asws</sup> – 'then nine from the sons of Al-Husayn<sup>asws</sup>, one<sup>asws</sup> after the other<sup>asws</sup>. And they<sup>asws</sup> are the ones Meant by Allah<sup>azwj</sup> by His<sup>azwj</sup> Statement: “[4:59] **obey Allah and obey the Messenger and those in authority from among you**”. (There was no) Verse Revealed regarding the Imams<sup>asws</sup> but the Rasool Allah<sup>saww</sup> recited it.

## رؤيا رسول الله صلى الله عليه وآله في الغاصبين

فقام أبو بكر وعمر وعثمان، وبقيت أنا وأصحابي أبو ذر وسلمان والمقداد وبقيت فاطمة والحسن والحسين، وقمن نساءه وبناته غير فاطمة، فقال رسول الله صلى الله عليه وآله: (رأيت هؤلاء الثلاثة وتسعة من بني أمية وفلان من التسعة من آل أبي سفيان وسبعة من ولد الحكم بن أبي العاص بن أمية يردون أمتي على أدبارها القهقري).

## Dream of the Rasool Allah<sup>saww</sup> regarding the usurpers

Abu Bakr, and Umar, and Usman stood up, and there remained myself<sup>asws</sup>, and my<sup>asws</sup> companions Abu Dharr<sup>ar</sup>, and Salman<sup>ar</sup>, and Al-Miqdad<sup>ar</sup>, and there remained Fatima<sup>asws</sup>, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and the his<sup>saww</sup> wives and (their) daughters stood up (and left) but Syeda Fatima<sup>asws</sup> stayed. The Rasool Allah<sup>saww</sup>, then, said: 'I<sup>saww</sup> saw those three (Abu Bakr, and Umar, and Usman) and nine from the Clan of Umayya, and so and so (Muawiya) from the nine from the sons of Abu Sufyan, and seven from the sons of Al-Hakam Bin Abu Al-A'as Bin Umayya reverting my<sup>saww</sup> community backwards upon its heels'.

قال ذلك علي عليه السلام وبيت زياد ملآن من أصحاب رسول الله صلى الله عليه وآله. ثم أقبل عليهم فقال: (اكتموا ما سمعتم إلا من مسترشد. يا زياد، اتق الله في شيعتي بعدي)

Ali<sup>asws</sup> said that, and the house of Zyad was filled with the companions of the Rasool Allah<sup>saww</sup>. Then he<sup>asws</sup> addressed them and said: 'Conceal' what you have heard, except from the seeker of guidance. O Zyad, fear Allah<sup>azwj</sup> regarding my<sup>asws</sup> Shiites after me<sup>asws</sup>'.

فلما خرج من عند زياد أقبل علينا فقال: (إن معاوية سيدعيه، ويقتل شيعتي، لعنه الله).

When we came out from the presence of Zyad, he<sup>asws</sup> turned towards us. He<sup>asws</sup> said: 'Muawiya will invite him, and he will kill my<sup>asws</sup> Shiites. May Allah<sup>azwj</sup> Curse him'.

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